From
EPerfume
to
Living Water

Embracing the Messiah in a Dramatic New Way

Mikel Kelly



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An Expanded Commentary of the Gospels

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As an expanded commentary, this book contains interpretations, paraphrases, and translations of various portions of biblical quotations, and of the lives of actual historical figures which includes the author's view of unrecorded information. In all cases, these speculations may be fictitious, and therefore represent a fabrication of the author's imagination. No guarantee is either expressed or implied as to the truth or reliability of such statements

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Most Amazing!

Who This Book is for:

This book was written for the used, abused, violated, and discarded, who thought that God was not there; who came to believe that he did not care for them and had forgotten them.

This book is for those who have used, abused, violated, and discarded; who thought they had perpetrated such horrible offenses that they could never forgive themselves; or be forgiven by God or by the victims of their crimes.

Who is this book for?

Everyone.

About the Author:

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Dedication:

This book is dedicated to my sons Patrick, and Nicholas, their wives, and to all of those who will follow after them. Whom I love very much. I hope that this book will help protect their marriages from the ravages of divorce.

PART ONE: HOW YOU MUST READ THIS BOOK



Prologue

For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

1 Corinthians 13:12

If you have ever had your eyes examined by a professional optometrist, then you will recall how he/she had you look through various lens combinations to find the best vision possible for you. That is precisely what the goal of this prologue is designed to do. It will attempt to give you a combination of perspectives, lenses if you will, in which to examine the information presented to you so that you can get the clearest picture possible of what this book hopes to relate. Read this section carefully because we will

be referring back to its jargon and concepts frequently. This book is designed to also help you gain the clearest picture of yourself and of how God created you. For now, we know ourselves only partially, but hopefully, by the time you finish this book, you will more fully know yourself and the people around you. Here you will discover that all humans suffer from a divided self.

The Divided Self

Take a look at the woman's photo on the front cover of this book. What do you see? Did your first impression make you think that she was wearing a mask? You may have also taken notice of how she was pulling forward a lock of her silky brown hair to partially cover her face. She appears to be hiding. The Bible describes how a woman's hair can both be a symbol of her glory or her shame. 1 Just as a picture is worth a thousand words so the woman on the front cover portrays a historical woman just like her who is one of the main subjects of this book. Like the cover woman, she is a person that was caught between two sides of herself — both an injured woman and a healthy woman. A woman who loathed the things that she experienced, and a woman who wanted to love herself and to be loved. Like many others, having been caught between her two selves trapped her in anonymity. Her story reveals what it means to have a divided self and how that division translated into how others have viewed her.

Looking closer at the woman on the cover you may notice that what you thought was a mask is in reality a Rorschach inkblot that has been painted onto her face. Perhaps from your psychology days in school, you may remember that inkblots are a psychological tool used to help reveal what is buried deeply in a person's subconscious mind. In addition

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¹ 1 Corinthians 11:15

to Rorschach, pioneering psychologists like Sigmund Freud and Carl Jung have recognized even from the infancy of psychology just how important it is to be able to access this region of the mind.² It is the storehouse for memories of past experiences, and also the source of dreams, subconscious motivations, feelings, and behaviors. While both positive and negative experiences are both stored there, past traumas usually carry the strongest impetus for compelling us to behave in dysfunctional ways. Ways that frequently seem to be outside of our conscious choice or control. This is where the division of self occurs. Between the conscious mind and the subconscious. One realm we can control easily, while the other is much more difficult. We sometimes ask ourselves, "Why did I do that" or, "Why do I keep doing that?" As already mentioned, the woman on the cover is a symbol of that divided self. Within every human, there exists an inner turmoil between two judgments of self.

On the one hand, there are beautiful aspects and traits found in every person, which we will call the *presentable self*. Since it carries no shame it is the part of self that we allow others to see. On the other hand, due to the existence of our instinctive subconscious nature, every person holds dysfunction. As we observe ourselves behaving in dysfunctional ways this yields an assessment of self that people generally do not reveal to others because of how unattractive it is thought to be. This we will call the *unpresentable self*. This part of self we often hide from others. This book intends to tell the story of one such woman whose childhood injuries caused her to be caught between these two competing judgments of self. Ironically there is a twist to her self-perceptions. What we will discover is that what she thought was unattractive and needed to be hidden

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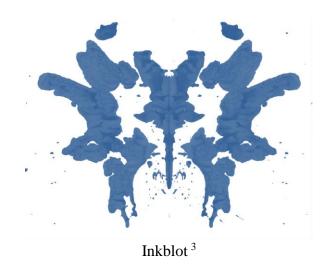
² Unconscious mind, Retrieved 4/5/2021 from: https://en.wikipedia.org/wiki/Unconscious_mind

was something that led her to become indispensable to God. Through her amazing story, we will see how her shame was transformed into her greatest glory. And, perhaps yours as well.

To be able to grasp her story and see her glory, there is a certain way that you must approach how you read this book. Your ability to think both abstractly and analytically will prove helpful in comprehending how her story became indispensable to God. The key to unlocking that ability is found through understanding the subconscious mind.

Illusive yet Accessible

First, to demonstrate the illusiveness of the subconscious mind, as well as reveal how it can be accessed, here is a little primer to sharpen your skills. Look at the image below until you discern the form of something as it appears in your mind.



³ Inkblots, Zzizar, Retrieved 1/26/2021 from: Dreamstime.com

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What came to mind? Did you see two small foxes and two giant squirrels around a tree? Did you see an angry man's face with large ears and a mustache? Did you see a moose with antlers? Or, did you see something else?

Having used inkblots frequently with clients these are a few of the shapes that have been mentioned. The fact is that if you were able to see something more than just a blue glob of ink, then you have the necessary skills to look beyond the surface of things, to discover other more perspectives that have been hidden and veiled in your subconscious mind. The reason why you will need this skill is that you are going to be presented with various bits and pieces of information, blobs of information if you will, that you must mentally assemble into a recognizable explanation. It will be like putting a puzzle together. You will start with pieces that have an obvious connection, then later will add the obscure until voila! You will realize that you just assembled a recognizable picture. Instead of formulating an image from an inkblot or pieces of a puzzle, you will have to make sense of something even more difficult to interpret.

In this book, the swirls, blobs, and globs of ink will be replaced with fragments of thoughts, scripture references, quotes, behaviors, and historical evidence along with social science data that will be scattered in front of you to assemble. One of the problems that you will encounter is that not all of the information needed to make an accurate picture will be given or found in one place. It will be like having two puzzles that have been jumbled together with pieces from two separate boxes. This is because we will find some information in the Scriptures while some will come from the social sciences. Other bits will come from historical sources while others come from simple logic. Because the inkblot above presents us with the possibility of seeing multiple

different images, we have to be on special guard that we don't try to fit these fragments into places where they don't fit and cause ourselves to think we see something that does not exist.

The only proof that we have done our job correctly will come at the end of this book from the development of a whole and realistically plausible picture. A picture that fully explains each of the fragments without too much of a stretch. Consequently, this book will take some time of arduous work before we find joy in our assembled masterpiece. Keep in mind that not everyone interprets inkblots the same way. While there were no right or wrong, correct or incorrect responses to the inkblot, there will be only one correct interpretation in this woman's story that can result in a recognizable and complete puzzle picture. Therefore, be on guard against any past teachings, preconceived beliefs, and/or biases that might prevent you from seeing the picture correctly. Wherever the possibility for misinterpretation exists, sociological and psychological research will lend a guiding hand.

Why is this important? What you see in abstract or ambiguous circumstances is highly influenced by subconscious memories of your past experiences. This is why you can detect something more in the inkblots than just blobs. Since the subconscious relies heavily on the Limbic part of your brain, which is designed to protect you in ambiguous situations by attempting to make sense of the senseless, it conjures up images and scenarios of what it has experienced in the past and what may be most likely reoccurring for you. The danger lies in the fact that your subconscious mind will provide your conscious mind with conclusions you have made about things previously whether correct or incorrect. Do not rely too heavily on what you have learned or have experienced in the past. Stay flexible in

your thinking, and you will receive the greatest edification and enjoyment from this book. We must guard ourselves against running to quick and easy answers offered up by our subconscious minds. Because the subconscious does quickly paint scenarios in your mind and offers explanations of what it thinks is happening to you, which may or may not always be accurate, it is for this exact reason that the Rorschach inkblot test remains fairly controversial among psychologists.

In question is whether the test is yielding subconscious truth or fiction. It was in 1921 that Hermann Rorschach first developed this apperception test using a system of inkblot images. Over the decades these images have been used by counselors and psychologists to help draw out what has been locked into a person's subconscious mind. As mentioned earlier, basically the subconscious acts as a storage area of memories that holds what a person's Limbic system has detected. The most powerful subconscious influences come from stored memories that are tied to highly charged traumatic or euphoric feelings, which in turn can cause people to lean toward dysfunctional patterns of thoughts and behaviors. When dysfunction becomes evident, the goal of an apperception test like the Rorschach is to recover old memories that have caused the dysfunctional beliefs and behaviors so that they can be replaced with healthy thoughts and behaviors. For example, if it was a squirrel or fox that you saw in the inkblot test earlier, then that may indicate that you had either a strongly negative or strongly positive experience with one of those animals or that they have some character trait that you either despise or admire. Perhaps you had long forgotten that you were bitten by one of these animals which led to a fear of being outside in their habitat. Without being able to connect those dots, you may not know why you are afraid of being outdoors or of furry creatures.

The same is true for the woman in this book. We will seek to reconnect the hidden dots of how she interacted with other historical characters to more completely discover her story as well as theirs.

Because subconscious motivations like feeling afraid of the dark or of being outdoors are such an influential part of every life, a person's past experiences make future behaviors in similar circumstances quite predictable. Over the last fifty years or so, a mountain of information has been accumulated tying family structure, parenting, and child development to certain life outcomes. That will be made quite evident in another volume of this series where we will discover how humans were impacted by what happened in the Garden of Eden. Because of those discoveries, and the predictability of human behaviors under certain life circumstances we are now capable of looking at a snapshot of a person's life at any given point, and being able to project with a high degree of certainty what their beginnings were like, along with where they are headed in life. Since humans haven't changed much, that rationale holds true for people today as well as for those of past generations.

Armed with present-day psycho/social knowledge of humans, we now have additional tools to examine the people of the Bible who lived long before us. People, however, who were no different than we are. Through their snapshots, we may infer what their lives were like in comparison with people of today. Think of it this way. If people of both generations were not the same then the Bible would have lost its relevance and would no longer be a valid guide for living one's life, which we know is untrue. It still holds valuable life applications. Therefore to understand earlier generations and find that application, we must first understand how our minds work to understand theirs. It is crucial then that we understand how the brain functions.

Brain Function

You can look at the human mind as if it operated with dual computers. One computer, called the Central Nervous System is your awake brain. It is where you consciously manage your cognitive and emotional thinking. This part relinquishes control of your body while partially shutting down at night when you sleep. The second computer is called the Autonomic Nervous System.

This computer runs constantly and takes over at night while you sleep. Unbeknownst to many of us it even sometimes tries to take over thinking while you are awake! These two computers called your brain house all of your conscious and subconscious thinking along with a system of brain structures called the Limbic System that functions to protect you from harm while also seeking pleasure for you.

The two main brain structures associated with the Limbic system are the right and left amygdalae. Together they comprise the amygdala. These two brain structures are nicknamed the "Watchdog" because that is what they do. They are constantly on the lookout for things. Running in the background like antivirus software while you are awake, they take notice of things even when your conscious mind fails to see something. Next in importance to the amygdala is the prefrontal cortex.

It is called the "Executive" and is the conscious analytical decision-making part of your brain. The prefrontal cortex and amygdala communicate back and forth with one another through a brain structure called the hippocampus.

Nicknamed the "Elephant", the hippocampus provides the banks where memories are stored, which then become subconscious and difficult at times to retrieve. Much of what is contained in the subconscious is not easily accessible by your conscious mind except at night when you are half asleep and half awake. That is when you can see the subconscious at work processing memories of events that caused strong feelings which are then dreamt about. Otherwise, you are generally unaware of what it is thinking about. The subconscious does, however, intrude into your conscious thinking when it has been triggered to remember something. Working as the watchdog, always detecting your environment for you, your Limbic brain is designed to actually take over thinking and behaving for you.

Our Limbic System

Neuroscientist Dr. Caroline Leaf, in her book, <u>Switch on Your Brain</u>, tells us that somewhere between 90 and 99 percent of your brain's activity is subconscious and that only 1 to 10 percent of its work are you cognitively aware of.⁴ Another astounding fact is that normally, it may take the average brain up to 5-15 seconds to perceive something, analyze what is happening and respond — provided that, the person already knows what the answer should be. In other words, this represents the time it takes from perception to simple recall and behavioral response. Not to mention that it takes longer for something more complex, or which has never been experienced before.⁵ The Limbic system doesn't

⁴ Switch on Your Brain: The Key to Peak Happiness, Thinking, and Health, Caroline Leaf, Baker Books, Grand Rapids, p. 125, 2013.

⁵ Extending the Silence: Giving students several seconds to think after asking a question—and up to two minutes for some questions—improves their learning, John McCarthy, January 10, 2018., Retrieved 1/27/2021 from: https://www.edutopia.org/article/extending-

need that much time to respond. Amazingly, it can perceive and react in as little as $1/16^{th}$ of a second. ²⁶ This is especially important if you are standing nose to snout with a ferocious bear. In a situation like that, you most certainly would not want to take 5-15 seconds to decide what to do. The fact that we have a Limbic system is both good and bad.

It is good that in truly dangerous situations, like being close to a bear, it takes over our thinking and behaving to protect us. It is bad however when it takes over at times where an immediate or large reaction is not necessary or even desired. Such as in the case of interpersonal relationships. Most of those are not nearly as dangerous as our Limbic brain might think they are. Yet, we sometimes respond to others as if they were indeed dangerous as bears. Regardless of whether you are interacting with a bear or are having a heated discussion with your spouse, the Limbic brain attempts to protect you. In fact, every time that you encounter something emotionally charged, whether positive or negative, the Limbic system goes into action.

First, it checks with the hippocampus to see if you have experienced this situation before or not. If you have and happen to be male, then the hippocampus tells the prefrontal cortex what you did to react the last time something like this happened. It does so for you to arrive at a more analytical, cognitive, or measured response. If you are female, then the Limbic brain tends to skip input from the prefrontal cortex and go straight to the brain stem, thus engaging large muscle

silence#:~:text=Provide%20wait%20time%3A%20Give%20students,th e%20answer%2C%20not%20the%20speediness.

⁶ In, Healing The Brain: Neurological Insights Into Emotional Reactivity and Relational Conflict, Beverly Rodgers & Tom Rodgers, Christian Counseling Connection, Volume 19, Issue 4, American Association of Christian Counselors, Forest Virginia, 2014. (page 8)

groups like the arms or legs that cause a more immediate physical reaction like hand-flapping around the face, or hopping up and down. This is what psychologists mean when they say that the prefrontal cortex has been *hijacked* by the amygdala. In addition to remembering what happened to you last time, the hippocampus also remembers what your reaction was and what you did in response. This combination of triggers and responses then forms a "script" that the Limbic brain tries to put into action the next time you are triggered in the same way. This process relies upon associations to get formed.

Amazingly, everything associated with emotionally charged events including, whatever you saw, tasted, smelled, heard, or touched all get connected to form a memory which then establishes a basis for comparison with future events. This automatic and subconscious process connects things that you wouldn't normally think should belong together — all into one memory bundle. This subconscious mental process of connecting sensory memories to an event is called *tagging*.

Experiencing again any one of the items in that bundle, whether an image, a sound, taste, or texture can then trigger your subconscious mind to remind your conscious mind to remember all over again some previous experience. This happens to you all of the time especially when you talk with others. The conversation moves from topic to topic as the two of you trigger these subconscious memories in each other.

The Process of Tagging

In the process of tagging, the brain essentially links all of the sensory neurons that have been activated together into a branch circuit called a dendrite. Dendrites are then the structural bundle comprising a memory. This process has

been popularized by Stanford neuroscientist, Carla Shatz who says, "Neurons that fire together, wire together." And, Clinical professor of psychiatry at the UCLA School of Medicine and executive director of the Mindsight Institute, Dan Siegel has expanded on this understanding.

Because neuron wiring happens automatically, he has suggested using the acronym, SNAG, that this process can be manipulated intentionally by Stimulating Neural Activation and Growth (SNAG). In other words, memories of past experiences can be altered with the addition of or the subtraction of new sensations or experiences as they interact with the existing sensory objects. This process, of intentional snagging where memories get revised, will become an important part of our discussions later especially as it relates to the emotional healing from a traumatic event.

For now, once something has been tagged into a memory, trigger sensations are then reminders to your conscious mind that you are presently experiencing, or are about to experience something similar to something that you have already experienced before. Those frightening triggers from previous traumatic situations really do get our attention. This is also the source of those Déjà Vu experiences when you think you have been someplace before, but can't quite cognitively remember it. That is because the subconscious is retrieving similar sensations from previous experiences that you have long forgotten cognitively. This is where the subconscious mind truly shines. It remembers things that

Company., Eds., Gary Sibcy, Tim Clinton & Ron Hawkins, Interpersonal Neurobiology: New Horizon for Christian Counseling, Christian Counseling Today, Volume 20, No. 3, American Association

⁷ Siegel, D. J. (2010). The Mindful Therapist: A Clinicians Guide to Mindsight and Neural Integration. New York, NY: WW Norton &

you no longer need to keep in short-term memory, where trying to remember everything could bog your thinking down. Consequently, it shifts antiquated experiences both good and bad ones — probably as far back as the womb into the subconscious. Here is an example of how all of that works.

My mother adamantly denies that this ever happened, but my aunts have told me that as an infant, my mother became distracted one time while dressing me on the kitchen table. They say that I fell off of it and onto the floor. On average people retain few, if any memories earlier than age five. I certainly do not remember that experience cognitively, but does my subconscious? Since having no negative experiences with heights, like falling off of a roof or ladder, how would you explain my acrophobia or fear of heights? This very well could explain how the hippocampus, in conjunction with the Limbic system, could remember events that you and I consciously no longer do. It remembers those things to protect you and me from letting those things ever happen to us again.

Because of our discussion of both inkblots and how the Limbic system works, we can now put those two concepts together. Because the Limbic system jumps into action so quickly, the theory behind inkblot testing is that whatever comes to mind quickly is probably coming from some region of subconscious memory, especially when you consider that you initially saw nothing more than a blob. As the subconscious began interpreting what you were looking at, it referenced your storehouse of subconscious mental images, the resulting identification then becomes (in theory) a trigger of some previous experience that the Limbic system is now referencing for self-preservation or advancement. And, because the mind gives greater emphasis to pain than it does pleasure, the image conjured up by the subconscious

is probably then a reflection of, or symbol of, some past injury.

From that aspect, inkblot testing then becomes valuable when a client appears to be suffering from some trauma that they either cannot remember or do not want to reveal. Inkblot testing has allowed me as a counselor to assemble a story from the conglomeration of images and symbols that clients see in them. So accurately sometimes my clients believe I am psychic (which of course is untrue) because of the story I can put together for them. Once inkblot images are retrieved from a client it is simply a matter of using abstract thinking with what kind of experience likely planted those images in their subconscious to assemble a story that fits the conglomeration of images. That is precisely what we will do together in this book. While our Limbic brain does these things for our protection and gain, it is also equipped for utilitarian purposes. And, as humans, we rely heavily on our Limbic system. Here is an example of what it can do apart from your awareness.

The Limbic Brain at Work

Have you ever driven home only to ask yourself, "How did I get here?" Or, have you ever found yourself staring into the refrigerator or pantry for something to eat, but find yourself wondering "Why" because you aren't the least bit hungry? Have you ever gotten frustrated with yourself because you keep repeating the same error over and over in performing some repetitive menial task? If so, that is because you have shifted your brain to autopilot, which means that you have allowed your Limbic brain to take over thinking and behaving for you. The truth is that you can stop yourself from eating when not hungry, you can drive home safely with deliberateness, and do things in the right order only

when you engage the cognitive part of your mind and take control of your thinking rather than being controlled. As mentioned earlier, while the Limbic system is important for keeping people safe from real dangers, it can also work against you. It truly acts as a double-edged sword.

In addition to helping keep you safe in split seconds without having to think about what you should do, the Limbic brain can work against you by giving you unfounded cravings, and unwarranted fears or cause you to skip over important tasks that have not been mentally programmed properly as it takes over your mind and body.

The prime example is "vegging" which is short for what psychologists call being in a *vegetative* state. You know how easy it is to slip into a vegetative state, especially while reading a book or watching television. Sometimes we lapse into that state intentionally just to let the Limbic brain take over so that we don't have to think any longer. The problem is that while in that state of mind we miss out on important information by glossing over the words we hear or read without engaging our critical thinking to truly understand what it is that we are seeing or hearing. This is probably why your Bible reading has plateaued, and why you are no longer getting much from reading it. Your Limbic brain has turned your study into the menial task of merely reading words on a page without thinking about what they mean.

This is precisely what I am hoping that you pay attention to as you read this woman's story and why we are taking time in the beginning to address it. This refocusing of your mind's attention will be how you are going to discover the "meat" of God's word, rather than merely feeding on the "milk" of it.

As you will discover, the meat has always been there. The problem is that it was too easy to let your Limbic brain simply read the words with ease. Finding the meat requires effort, which is the opposite of what the Limbic part of your brain seeks for you. Its goal is to soothe you by protecting you from pain and struggle while seeking pleasure and comfort for you.

Because all humans have been subject to this type of thinking and behaving since the mishap that occurred in the Garden of Eden, that remains true for us who are alive today, and also for the woman we will study. Just like us, people of the past also had to interpret what was happening to and around them. They were also subject to being ensnared by preconceived notions that caused them to look at their circumstances experientially through the lens of personal experience — which is oftentimes misleading. Of course, if you are reading this critically, then you will recognize that this is the working definition of dogma or bias, and we all have them. If you shift your brain into neutral while reading this book then you will fail to look beyond the surface information, which also means that you will dehumanize the people you read about and fail to understand their life from the unique set of circumstances that they had to live with. Why? Because your Limbic brain will try to get you to see their life only from your own. Here is an illustration to show you what I mean.

Virtually every person that has come to me for counsel has been exposed to an exercise called the *Healthy Pathway Module*. Through completing a chart with me they eventually arrive at what the healthiest life pathway is, by discovering and excluding all other unhealthy and dysfunctional paths. For them to complete this exercise, I

invite clients to engage both parts of their brains by visualizing a scenario we use to explore options.

More practically they are asked to imagine themselves in a part of their city that has a bad reputation for criminal activity. They are then asked to mentally picture themselves in that part of the city; in the center of a great big open area, with nothing around them. They are additionally asked to visualize this part of town while there after dark, and not just after dark — well past midnight. To deliberately engage their Limbic brain, they are then reminded that statistically, most crimes occur between midnight and 3:00 a.m. To complete the scene, they are then told that there are no buildings, trees, shrubs, or cars close to them. I then invite them to envision a person running directly at them while carrying a metal object. Virtually every person who has gone through this exercise with me has perceived themselves to be in danger which has activated the Limbic part of their brain and the subconscious part of their mind.

Because they do see a scenario like this as a threat, this is prime for the Limbic system to take over. And, it never disappoints. In split seconds even though they have not been told the gender of the person running at them, they almost always conclude that it is a male. And, the metal object? Even though they have not been told what it is, their subconscious almost always warns them that it is some sort of weapon. Frequently, people envision guns, knives, or metal pipes. The subconscious Limbic brain takes it even one step further by suggesting the intent of the person, which is to rob or rape them. As they explore the worst-case scenario where they may have taken someone else's life to protect their own, it then becomes doubly disturbing when I reveal that the person was actually a female running with a tire iron desperately looking for help to change a flat tire that they just killed. They are aghast on two accounts.

They are first disturbed by discovering how their mind could so convincingly deceive them into thinking that the person running toward them was a male criminal and not a female in need of help. It is quite troubling for them to realize just how easy the Limbic brain causes them to jump to conclusions before gaining all of the needed information.

As you recall from our previous discussions, you will remember that it is the amygdala (watchdog) that detects threats and then queries the hippocampus (elephant) to see if this is a unique event, or similar to one that has been experienced before. The Limbic brain then takes the information from previous learning to offer the most likely probability.

Having learned previously that males are generally more dangerous than females, it makes perfect sense that the subconscious would envision the person running at them as male. Along with the fact that bad things happen in bad parts of town and especially after midnight. It's not too hard to imagine then, that the Limbic brain could paint such a perilous mental picture. As a reminder, the subconscious mind learns these things from either personal experience, vicariously from the accounts of others, or simply by watching the news.

In my client's minds, however, the visions that the Limbic mind cast for them are quite vivid and believable, even though totally inaccurate.

They are also quite disturbed to think that they could be using this kind of thinking in their relationships. Jumping to conclusions about a spouse's behaviors or intentions can be disastrous.

By the way, this technically describes what it means to be delusional. And, the sad truth is that we all have false beliefs like this quite often. It is quite easy for us to accept Limbic brain assessments and jump to conclusions at the drop of a hat. Thankfully, most of the time these Limbic brain assumptions are innocuous and do not lead to someone's death as in our example above. Also, as it turns out, assumptive types of thinking are more prominent in one gender than the other. For us to understand why that is true we must turn our attention once more to the amygdala part of the brain.

Fear and Pleasure Centers

The amygdala, as your Limbic watchdog, like the rest of your brain, has two parts to it. You have both a left and a right side. The left amygdala mediates threats and is considered the fear control center part of your brain. It looks for dangers, discrepancies, and deficiencies. In addition to detecting dangerous people in the middle of the night; you know that picture on the wall of your home? The one that isn't quite straight — the one that bugs you? Well yes, that is your left amygdala hard at work. It sees everything that is wrong with the world, and lets you know about it through those uneasy feelings it gives you. As science has discovered, the left amygdala is comparatively larger and more active in women than it is in men which makes women more susceptible to misjudgment about that which isn't quite right about their world which unfortunately includes their husbands. And as you may recall from earlier, without aid from the prefrontal cortex to curtail these perceptions women are also less likely to respond rationally to the discrepancies, deficits, and dangers that their left amygdala perceives. The right amygdala detects something different about the world.

Instead of seeing what is wrong with the world, it sees what is right about it. It doesn't care about what is "bad" it likes what is "good." The right amygdala is the pleasure center part of your brain. Instead of sending you anxious feelings to avoid something bad, it offers you cravings to go after something that you have enjoyed. The right amygdala loves euphoric things like sex, a great conversation, bubble baths, freshly baked bread, and ice cream. At times it even overpowers the fear control center and may propel you toward something crazy that looks like you might enjoy it but that could be dangerous — like bungee jumping off of a tall bridge. Like the left amygdala, the right amygdala mediates life and also wants to comfort and soothe you. Instead of preventing pain as the left wants to, the right wants to gain something pleasurable as a soothing agent. When the two structures act in unison they create a formidable synergy that is psychologically hard to resist, not to mention that you have only 1/16th of a second to resist it.

Before Robert McLane came to know anything about the Limbic system, which he first described only as recently as the 1950s, Sigmund Freud was already aware of its dichotomy in the late 1800s. Even though Freud was unaware of the amygdala, he identified the synergy of the right and left working in concert with each other as the *Pleasure Principle*. He concluded that humans move away from pain while seeking pleasure. This of course is the recipe for all grand delusions and every kind of dysfunctional behavior. Here is a question to help you see why that is true.

Are substances like alcohol or street drugs good things or are they bad things? Humans use them as if they were wonderful because of the positive feelings that they generate. But, because of the negative impacts that these have on the body

and relationships, they are in fact very bad. Can you see the delusion that the Limbic brain can create? Can you see how the subconscious can fool the cognitive or rational mind into believing that something is good even though it is bad? The reason why has to do with the currency of the subconscious mind.

The subconscious is motivated by feelings and not logical thought. This is why I advise clients to be very careful what they let themselves "dread" versus what they allow themselves to "delight in". The subconscious can get things twisted, upside down, and terribly all wrong. As people allow themselves to be ruled by the impulses that the subconscious gives them, their lives end up all topsy-turvy like the woman we study later in this book. It can lead to a divided self where we choose bad things and then feel bad that we have chosen them simply because they felt good. The Apostle Paul gives us some wisdom as to how we should deal with this problem. He writes in Hebrews 5:14:

"But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil."

What Paul is saying here is that we must first recognize that our Limbic brain can fool us into thinking that something is good when it is really bad and that the converse is also true. The Limbic brain can also fool us into thinking that something is bad when in fact it is really good. He advises that we should train our conscious mind into being able to detect these subconscious delusions. Paul goes on to say that the mature self-aware person can see through the Limbic brain's impulsive and compulsive impulses. It is Isaiah, who some three thousand years earlier echoes this same sentiment with what he wrote:

"Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter."

— Isaiah 5:20

Isaiah is not condemning us when he says "Woe to" us. He is simply letting us know that trouble lies ahead for those who are not yet able to discern when the Limbic brain is offering a delusion. The truth of the matter is that when we delight in the yummy taste of something like ice cream, our right amygdala calls that good because of the positive feelings toward ice cream that we develop due to its taste and creaminess. It is because of that delight that our right amygdala goes running after ice cream in an attempt to bring more of it into our lives. The opposite is also true.

The pain we experience from exercise causes our left amygdala to dread it, which then causes it to try to systematically push it out of our lives, even though it is good for us. In both cases, these beliefs about ice cream and exercise are made through the exchange of emotional currency. Here is the real truth. Not only is exercise good for you, it actually helps to counteract the bad effect that consuming ice cream has on the body. Here is yet another truth about the emotional currency of these two brain structures.

The good news about the emotional currency of the subconscious is that you can reverse its efforts to misguide you by changing how you feel about things. Instead of dreading your husband exercise love toward him. Instead of delighting in ice cream or drugs start hating those things. When you do then your Limbic brain will stop working against you.

Caroline Leaf in her studies of neuroplasticity would say that you can make these parts of your brain bigger, stronger, and more adept by using that part more. You might train your left amygdala brain to get bigger and stronger at seeing what is wrong with the world, which might lead you to a generally more pessimistic outlook of the world. Or, you could train your right amygdala brain to get bigger and stronger at seeing what is right with the world which might help you to see it more optimistically. Indeed, this seems true as men do experience much less depression than women do. We see the principle of neuroplasticity played out in the brains of gymnasts.

Studies also reveal that the cerebellum part of a gymnast's brain is larger than it is in other people. What does the cerebellum control? No less than muscle movement and balance. The more you do something, the bigger and stronger your brain (like muscles) becomes. A good question might be, do we want to strengthen our amygdalae by making judgments of the world at all? Jesus most certainly advised against that.⁸ Feeding our fears can make us shrink back from life while feeding our pleasures could cause us to overindulge. Both extreme views could cause harm.

As far as gender goes, women are more influenced by their larger and more active left amygdala and by fear than men are. Men on the other hand are more influenced by the right amygdala and by pleasure. This is partly why men give so much attention to sex. Earlier, I asked a question as to which gender was more prone to making Limbic brain assumptions. To answer that question you need to know that the brain gives somewhere between two and one hundred times more emphasis to negative circumstances of life than

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⁸ See Matthew 7:1 & Luke 6:37

it does pleasurable experiences. Even though this makes the left amygdala generally more powerful than the right in both genders, women are more attentive to any ambiguities regarding security and more susceptible to fearful Limbic brain assumptions. Because of the differing gender emphases of these two brain structures, these two brain structures largely regulate the relationship between men and women.

The Quintessential Exchange

Since women place greater emphasis on security and value more highly the feelings that come from a quiet left amygdala, this forms the basis for what they subconsciously look for in men. They generally look for a man who is strong and able to care for them. Someone who can make them feel safe. They also look for men who can overpower their fears with pleasurable experiences and who make them laugh. And, because the right amygdala of men seeks pleasure which comes penultimately from sex, we have a recipe for an exchange of one for the other — between the two genders. Therefore, the quintessential exchange between men and women is at its most basic an exchange of sex for security. As you will see later, this concept will be foundational to understanding the woman of our story and to understanding her divided self and why she behaved the way she did. It is also essential for understanding her trauma. As sex and security are sought in exchange one for the other, this posits each of them to also hold the greatest potential for harm to each gender. Also in our story, we will see how that exchange plays out. Not only do these two brain structures regulate the exchange of sex for security, but they also determine male and female communication styles.

It is the discovery of these two styles that hold exciting possibilities for hermeneutics and exegesis. Why? Because these gender styles form distinct languages inside of a language. Males tend to speak male and women tend to speak female regardless of whether their tongue is Latin, Greek, Hebrew, or English, which then gives us more information to glean from the Scriptures.

Because of the right amygdala, men are more likely to make assumptions that revolve around pleasure, while women are more likely to make assumptions that pertain to fear. That means that relationships feel more tentative to women than to men. And because women are a bit more emotionally focused, a large part of their fears of security center on the emotional wellbeing of their relationships. Therefore, women are more concerned about hurting the feelings of others and of being hurt by what others say. Research reveals that women have a two thousand times stronger ability to tune into and be concerned about, the feelings of those around them than men are. This aspect of how their brain works have led them to develop a communication style that seeks to protect the feelings of others for the sake of preserving important relationships.

Interestingly, this communication style gives them a distinct advantage over men in being able to interpret interpersonal relationships. While you may have thought that the larger and more active female left amygdala was a disadvantage to Limbic brain assumptions, here is where women have a distinct advantage. They are more likely to intuit what has happened in the life of our self-divided woman before men will see it. This is why male-dominated theologies have fallen short and why women should be more involved in interpreting meaning. By the way, this is not meant to let men off the hook for trying to discern these hidden languages, however.

Even though most Limbic brain assumptions are not deadly, as you will discover later in this book, that will not be true for our self-divided woman. Someone will lose their life because another person made a Limbic assumption about her. To understand how this happened, we need to understand the subtleties of Limbic assumptions. There is no better example of this than is found in the conversational style of women.

The Female Style of Communication

The female mind is geared toward protecting its feelings, along with the feelings of others for the preservation of relationships, and uses a back-and-forth style of conversation that both *intimates*⁹ meaning through the use of *metamessages*¹⁰ while *intuiting*¹¹ meaning as a listener. OK.... Well, that was a mouthful. Let's break it down.

In the female world of language, women use metamessages, which are generally unspoken communications. They rely upon metamessages to communicate delicate information with implied meaning. Why? Because bluntly verbalizing what you want the listener to know can feel hurtful. As you well know, being blunt can feel threatening because of the strong feelings it elicits by implying that the speaker does not care about the feelings of the listener. Therefore, to avoid sending that message, what the speaker wants to communicate gets intimated, that is hinted at, thereby

⁹ Intimate [verb] (third person present) to imply or hint.

¹⁰ Metamessage [noun] (*plural noun*) an underlying meaning or implicit message, especially in advertising.

¹¹ Intuit [verb] (third person present) understand or work out by instinct.

expecting the listener to use their intuiting skills to ascertain what the underlying message truly is. While metaconversation does not rely on verbosity, the words used take on greater importance and are chosen carefully.

What metaconversation does rely heavily on — are nonverbal cues. Communication experts say that upwards of 80 percent of communication relies on nonverbal cues like facial expression, body language, and tone of voice. Even saying nothing can communicate a lot.

If you are a female or a person who likes puzzles. the fact that we are going to study an "anonymous" self-divided woman probably now gets your wheels spinning because of the many possibilities that are implied. Mostly, however, what the female language seeks to communicate are underlying feelings. And, once you connect those with the circumstances being intimated, then you know what led the woman to have strong feelings, which then allows you to know the full ramifications of what she is talking about. Metamessages are a way of telling the truths of something without offending others. You might be familiar with another type of metamessage called a parable that relies not on the intimation of feelings per se, but rather on the intimation of logic instead. Curious why Jesus spoke like this, as males, the disciples once came to him and asked,

"Why do you speak to the people in parables?" He replied, "Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. 12

Matthew 13:10-15

Jesus admitted to them that certain information was deliberately withheld. The unfortunate phenomenon attached to metacommunication is that it does veil the truth.

This then requires the listener to use their discernment to make judgments and assumptions about what is trying to be communicated. Jesus used this style of communication in parables where He told stories that couched the truth within the words he chose. For those who had a desire to know more, it was there for the taking. For those who had no desire to know, what knowledge they did have of the Kingdom of God would become of no value. In this style of communication, the truth is always present for those who want to search for it but evades those who do not care to know or are too lazy to search it out. Once frustrated by Peter's question, "Explain the parable to us." Jesus responded, "Are you still so dull?" \(^{12}\) As the inventor of this type of language, Jesus seems to expect us to catch on to it.

also create opportunities for private Metamessages conversations in the presence of others. Because Jesus came not to condemn the world but to save it. He had to be very careful not to convict people of damning information. By speaking in parables, he was showing that he was cognizant of the Old Testament Law that says no one can be convicted apart from the testimony of two or three witnesses. This was especially emphasized by what Luke said in 12:42 of his gospel, that it is better to have never heard the Gospel than to hear it and reject it. In other words, if Jesus had been blunt with people, it could have made the afterlife worse for them. He didn't want that for them so he chose to speak parabolically.

Matthew reports in 13:34-35 that Jesus did not say anything to the people without using a parable, and it is Mark (4:33-34) who lets us know that Jesus explained later what his parables meant to the disciples. While women do not necessarily speak using parables, their style of speech does

¹² Matthew 15:15-16

lend itself to the parabolic use of words that convey feelings. And, because they speak that way to others, they expect others to speak that way to them.

This means that they are always looking for some hidden meaning and is perhaps why they also have a more acute left amygdala that tunes into those. While creating difficulty in relationships with men. (who usually avoid metaconversation), this gives women a distinct advantage in figuring out relationship riddles and communication puzzles easier than men can. Despite the historically male-dominated science of theology, it is the skill of metaconversation that would make the inclusion of women into that process immensely valuable in unearthing deeper theologies. Just to be sure, male theologians have not exhausted the Scriptures. There is much more to find, learn and teach.

Jesus said so,

"Therefore every teacher of the law who has become a disciple in the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old."

Matthew 13:52.

While there is indeed more for us to learn, we must resist adherence to concrete, resolute, dogmatic, and biased thinking. We must learn to work with abstractions and puzzles. We must allow them to challenge our previously held assumptions. We must expand our view beyond the male form of conversation that finds meaning only in word definitions and disentangle ourselves from strict semantics. We must no longer allow ourselves to be communicatively lazy and no longer allow our Limbic brain to make predeterminations about what we see. As you recall once

again Peter and the other disciples learned this lesson the hard way:

Peter said, "Explain the parable to us."

16 "Are you still so dull?" Jesus asked them.

Matthew 15:15-16:

As men unbounded by strong emotion they wanted frank, direct, and to-the-point communication. They were unaccustomed to looking for the deeper meaning and the hidden messages that are so prevalent in the language spoken among females as well as in the pages of scripture.

Because the female brain is so adept at this type of communication, it finds pleasure in understanding the puzzles of meaning and feeling that it derives from a conversation which contributes to positive relationship experiences. This is why soap operas that portray this type of communication, are very appealing to the female brain.

Soaps allow women to use their conversational intuition to both enjoy their distinctive communication abilities, while also honing their skills at reading other people — all without having to rely on words.

Soap operas progress as a series of scenes with very little actual language. Therefore, we must look at this self-divided woman's story as though it were unfolding like *Days of Our Lives* or *As the World Turns*. Look for the hidden meanings of the drama of lives intermingled, and of feelings entwined, and then you will know what Jesus wants us to see. And, why the woman's story, is so important to his story as well as to us.

Let me share just one caveat before we proceed to her story. Because God is the inventor of this language, and a master at using it, we must not ignore this style of communication in finding what is hidden in this woman's story. On one hand, given the fact that there is deliberately hidden information, there is a great danger that the conclusions we come to may be incorrect.

You should know that this book constitutes educated guesses and conjectures based on the historical facts that we are given. Whether we find the exact truth or not, will be determined by the completed picture that we make. Therefore, our conclusions must create a plausible picture without contradicting any of the Biblical or historical data available. Nor should it violate the social or psychological sciences. The portrait that we make must also fit with God's objectives for the life of Jesus along with his mission. Regardless of whether we get every detail completely accurate or not, I can guarantee that we will see clearly what his objective is.

Since there is information that has been deliberately hidden, along with the fact that the Scriptures hold tremendous potential for discovery, we should expect to find something amazing. Luke writes in 8:17-18 of his gospel:

For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open.

¹⁸ Therefore consider carefully how you listen.

And hopefully, Jesus himself, who speaks to us through John 16:25 is intimating that now is the time for this discovery:

"Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father.

Because the words on the pages of Scripture will not transform themselves into some plainer language, they will only speak plainly as you and I incorporate the lens of metacommunication into our interpretations and begin using our abstract and analytical skills to see those hidden messages. Hopefully, then, the words of Jesus will come alive and be fulfilled in this book.

PART TWO: SETTING THE DISCOVERY STAGE:



Relying on The Mind of God

The Spirit searches all things, even the deep things of God...

But we have the mind of Christ.

— 1 Corinthians 2:10-16

o you have a junk drawer in your kitchen, a catchall place where you throw things that you either don't yet know what to do with or are saving for later? Though we call it a junk drawer, everything in it has value. Otherwise, we would throw the things out. If your drawer is like mine, then it is full of one-of-a-kind things that don't belong elsewhere. Generally, like kinds of things such as dishes, silverware, pots, and/or pans are all grouped

together but not so in a junk drawer. If have a junk drawer like that, then that drawer functions just like your subconscious mind. It is a storage place of things yet to be dealt with.

Similarly, the things that get thrown into your mind are memories of experiences both enjoyable and painful. Sometimes you get a glimpse of them when you open the drawer at night and find yourself dreaming. The memories rarely come back to you, however, as you originally experienced them. The images that you are presented with in dreams are distortions created by the feelings that planted The dream distortions are intended to them there. communicate back to you just how strongly you felt about those experiences. More realistic dreams, ones that are closer to reality represent less intense feelings, while bizarre dreams depict large feelings. Nevertheless, these stored memories saved in the drawer of your mind, are metaphoric depictions of what has happened in your life. To know what the dreams mean requires interpretation and must jibe with the context of your experiences. Dreams then are an example of yet another metaphoric modality.

Just like the parables of Jesus, the bible functions the same way and depicts metaphors too. It is full of memories that God wants us to keep but don't yet know what to do with. In some respects, his word could be viewed as the storehouse of memories in his subconscious mind. The difference is that nothing is subconscious for him. He has access to every bit of knowledge.

While the stories of the Bible might seem bizarre and disjointed to the novice, each one holds tremendous significance from a time in the past and/or future that holds a bearing on how we live our lives. Like some of our dreams, it conveys vivid apocalyptic images similar to our very own

subconscious, which allows us to see how strongly God feels about what has happened to us, what is happening to us, and what will happen to us. Just as the images discovered through inkblot testing and dreams must be interpreted to uncover the precipitating trauma and dysfunction, so then we must look deeply into the scriptures to find why the woman's story is so important. Jesus once said that what she did would be remembered and that it should be told with his Gospel. Looking deeply into her story will also explain why he turned back in his trek to the cross to address the daughters of Jerusalem who followed close behind him weeping and wailing for him. While this might seem a complex and insurmountable task, exploring the proverbial subconscious mind of God through the pages of scripture we have help:

The Spirit searches all things, even the deep things of God...

But we have the mind of Christ.

— 1 Corinthians 2:10-16

And we are assured that we have the deep thoughts of God even those that have not been written. Unlike us, who have limited access to our subconsciously stored thoughts, God in his omniscience has full cognition. The Bible therefore can be said to be our catch-all drawer for valuable things that we don't yet know what to do with — nor have been ready to do something with. The promised Spirit then comes to us like a dream who visits us in the innermost part of our being — the holiest of holy places, when our mind is still, quiet and receptive. He comes to counteract the misguidance of the Limbic brain and to keep us from going awry.

Consequently, Part One of this book is where we delve into deeper levels of understanding; uncovering those things that

have been there all along but have existed outside of our awareness. It is here where we engage the conscious cognitive part of our brain and use analytical logic guided by the Spirit, who already knows the truth about all things, so that we may discern what he wants us to discover. Since we have the mind of God, and since he promises to teach us all things and to guide us into all truth, ¹³ let's open the drawer to see what is in there. Let's allow him to say whether our assumptions are correct or not. Listen for the voice of truth as you read on who will confirm for you that the words you read are correct or not.

¹³ See John 16:13-15

PART THREE: THE PREMISE – TWO VERY CURIOUS STATEMENTS:



What Jesus Said

While this book should prove to offer some amazing psychological insights into your mind along with explaining the life of a self-divided woman who has been theologically misunderstood for millennia, that is not the main objective of this book even though that will be present. Those discoveries serve only to establish a foundation of knowledge for the real purpose of this book which is to help people recover from the injuries that have been perpetrated on them by the actions and inactions of others, especially for those who have grown up with a broken family. Therefore, this book intends to connect two very curious yet poignant statements made by Jesus to illustrate his answer to these problems. When you come to see what these two statements truly mean then you will see his heart for humanity and especially for children and will then be able to embrace him in a much more profound way.

His 1st Statement — At a Dinner Party

In his gospel account, Matthew tells us that Jesus had arrived at the home of a man named Simon the Leper. While reclining at the table there, an anonymous woman came with an alabaster jar of very expensive perfume, which she proceeded to pour over his head and entire body. Can you imagine such a thing? What an odd thing to do at a dinner party don't you think? Matthew then pointed out that some of the other guests became indignant at the waste of the perfume since it could have been sold for a high price so that the money could be used to help the poor.

According to both Matthew and Mark, this happened just two days before the Jewish Passover, which as it turned out, marked the day Jesus would die. Instead of drawing attention to the Passover, Mark chooses to identify it as the Festival of Unleavened Bread. 14 It appears that Matthew wanted to connect the death of Jesus with the remembrance of when the firstborn children of Israel were passed over by the angel of death and saved by the blood of the lamb over their doorposts, while Mark wants us to be reminded of the flight from Egypt when the children of Israel prepared meals that could be eaten at a moment's notice. For Christians today, using your intuitive and abstract thinking skills, both celebrations should also be metaphorical reminders that Jesus' death on the cross was and will be the fulfillment of each festival when his shed blood will save us from spiritual death at his Second Coming, and where we should be ready to take flight from this life at a moment's notice. As you will discover, both men have intimated an even deeper metamessage.

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¹⁴ Matthew 26:1 & Mark 14:1

As the party continues, it is Luke who reported that the anonymous woman stood behind Jesus weeping while allowing her tears to wet his feet. You may find it ironic that her tears did what the dinner party host Simon, had neglected to do.

In those days it was customary that a host should wash a guest's feet upon arrival from their long dusty journey. The woman not only did for Jesus what Simon should have done; she used perhaps the purest form of cleansing that anyone could use, which came from her very own tears. She turned what the creator had given to her in the form of tears to cleanse both her heartache at the thought of Jesus' imminent death into a cleanse for his feet.

While Matthew and Mark ignore this fact, Luke and John reported that she then wiped those tears intermingled with perfume using her hair. Afterward, she kissed his feet and poured more perfume on them. ¹⁵ Her actions echo the words of Isaiah from nearly a thousand years earlier who wrote "Beautiful are the feet of those who bring good news." ¹⁶ In response to her act, only Matthew and Mark record what Jesus said in defense of her as some of the guests had an issue with what she did. ¹⁷

Truly I tell you, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her."

All four gospel writers record an account of what this woman did thus confirming the importance of her story and the

¹⁶ Isaiah Biography, Retrieved 9/22/21 from:

https://www.biography.com/religious-figure/isaiah

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¹⁵ Luke 7:38; John 11:2 & 12:3

¹⁷ Matthew 26:13 & Mark 14:9

veracity of Jesus' statement that her story would be told in each Gospel account.¹⁸

So now that you know what she did at the party, even though extremely odd, what was so significant about it, that it could rival or even perhaps eclipse what Jesus did himself and his story? The answer to that question was answered by Jesus in another very curious statement that he made to the women who followed him to his death.

His 2nd Statement — To the Daughters of Jerusalem

We already know that this second statement occurred on the day of the Passover and was made just hours before he was crucified. Amazingly, bloodied, battered, and bruised from brutal torture, Jesus offered up a news flash. Interrupting what was happening, having garnered enough strength to turn back after having been relieved of the weight of the cross by Simon of Cyrene. To the women who were following him, which no doubt included our anonymous woman, he turned around and voiced his true heart. He stated,

"Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children."

Luke 23:28

In those moments as energy and words were precious commodities, what was so inappropriate about their weeping that Jesus had to correct it? Here again, is a great mystery buried in yet another metamessage with hidden meaning. Even more mysterious is how the two statements are

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¹⁸ Matthew 26:6; Mark 14:3; Luke 7:36-38 & John 12:2-3

connected. Answers to those questions and many more lie ahead.

No doubt if you have been a Christian for any length of time or have attended church services somewhere, you have likely heard a sermon about this woman and her sacrificial love. In reality, however, there exist a multitude of conclusions that the world has made about our anonymous woman. Despite her anonymity, however, she has become quite famous. Since many of those conclusions are contradictory, not all of them can be correct.

Nevertheless, as a reminder of how you should read this book, they provide us with a myriad of examples displaying various Limbic brain assumptions that we talked about earlier. The Limbic brain offers us answers that seem plausible but which may not be correct. As we go along we will sort through some of the major ones.

Thus far, however, you have been introduced to the place, time, and circumstances of two very curious statements that Jesus made in his last days on Earth. How do those two statements relate to the woman at the dinner party? And how do those questions reveal to us how this woman must be remembered? For now, Jesus' news flash has been broadcast. The gauntlet has been thrown down. Can we discover what his words meant? Yes, we can, along with the identity of our anonymous woman. And, the identity of her divided self holds the key to what he meant.



Chapter 1

Breaking News!

"Truly I tell you, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her."

Matthew 26:13

"Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children."

— Luke 23:28

ews Flash, Breaking News, and Special Report are all banner terms that radio and television broadcasters use to temporarily suspend a regularly scheduled program so that they may report on a current issue that warrants such an interruption. Its use is assigned to only the most significant story of that moment.¹⁹ This is exactly what Jesus did twice in the last few days and

¹⁹ Breaking news, retrieved 4/6/2021 from: https://en.wikipedia.org/wiki/Breaking_news

hours of his life. He made two very bold but curious statements that seem to have been grossly misunderstood, glossed over, and otherwise ignored. But because they were made while under great duress as he neared death, his last few words also take on a special sense of importance, even urgency if you will, as his mission came to a close. Those final moments seem to elevate his utterances to the greatest importance.

As you will discover, his comments come at a chiastic point in his life, where his life, death, and suffering converged to reverse the course of humanity. Redeeming it from its dysfunction and reconciling both creation and creator. His words were both a look back at what had happened in the Garden of Eden while also a look forward at how things were not going to end well for humans unless he intervened. He knew that his death would be what was needed to reverse the evil that had been perpetrated on all of mankind in the garden. It was his final earthly act of great love and one that would redeem the damage done there. Standing at the crossroads of the past and the future, his words; both prophetic and historical, point to what it was that truly broke his heart while illuminating the purpose of his mission. Just as his birth occurred at just the right point in time, so the time had come for his heart and mission to be made known — and now no more appropriate for such a time as this — when the fulness of his message could be appreciated by those who need to hear it most. Undoubtedly it has been reserved for this present generation. Surely what he told his disciples before leaving the Earth bears witness that there is more that he wants us to know but more than what we had been able to hear. His last two statements while succinct were also a bit mystical. Rest assured however that he wants us to know what he meant. His words bring hope and encouragement:

"I have much more to say to you, more than you can now bear. ¹³ But when he, the Spirit of truth, comes, he will guide you into all the truth."

John 16:12-13

Since he promised the Holy Spirit to help us know the truth, his words will only make meaning if we seek to know what his implied metamessages truly meant. Once you see his objectives, and once you make the connection between what these two statements mean, only then will his very last words, "It is finished" ring their loudest. Amazingly, as he neared perhaps the most important part of his mission, he allowed completion of his work to be contingent upon the heart and great love of another person.

More specifically an anonymous self-divided woman with a checkered reputation who has been often likened to another woman who rescued Israel from utter destruction namely Rahab the prostitute. Had our anonymous woman not done what she did out of her broken divided self, humanity might have been doomed except that Jesus' mission was not really at risk. Jesus knew exactly how she was going to behave. Her psychology was entirely predictable which made it a sure thing. We return to her story with more information. As mentioned a dinner party was held at the home of Simon the Leper, to honor Jesus following the resurrection of his brother-in-law and the woman's brother Lazarus. In attendance were all of the disciples of Jesus. This woman's sister Martha served a meal as was her custom to do.

For us to make sense of what Jesus said to his entourage of women, we have to first understand what he meant at the dinner party. Since Matthew's story is the first gospel of the cannon of four separate eye-witness accounts, it is also

where we first discover Jesus' statement about the anonymous woman, that is where we will dig in.



Chapter 2

Her Great Love — Some Prevalent Thoughts

Then Jesus defended this woman for pouring perfume on him, not only did he say that she would be remembered for what she did it would be told along with his gospel and that it was an expression of her "great love" towards him. Over the centuries, many Bible scholars, theologians, commentators, preachers, and even Catholic Popes have weighed in on what her behaviors meant. Some have interpreted that what she did to Jesus was a very touching expression of the sacrificial kind of love that only has any value. Without a doubt, a message like that is certainly sermon-worthy and is indeed an inspiration for how we all ought to love each other. Others say that it was love's extravagance, that makes her story worth retelling. Both of these are easy interpretations to make especially since it was Jesus himself who pointed out that it was her "great love"

²⁰ An Introduction to the New Testament, D. A. Carson & Douglas Moo, Zondervan, Grand Rapids, 2005, p.228.

²¹William Barclay's Daily Study Bible, retrieved 1/20/2021 from: https://www.studylight.org/commentaries/eng/dsb/john-12.html

as noted by Luke in 7:47 that she should be remembered for. They have simply expounded upon what great love might consist of. Rest assured that what he meant is deeper than that. Furthermore, as we consider that Jesus was an expert and teacher on love, his emphasis on love makes these interpretations seem even more shallow. Adding Jesus' magnification of her love by calling it "great" makes quick and easy conclusions all the more suspect. His death on the cross and her expensive perfumed tears both constituted expressions of Great Love. That fits like a glove. Sure...end of the story, right? Don't be convinced. There is still something naggingly inadequate about the use of perfume even if it was quite expensive that doesn't seem to be quite enough to make the Bible's "hall of fame" in the love department.

Perhaps you know about Hebrews chapter 11 where Paul wrote at great length about the "heroes of the faith" and of what they did for God. Maybe what she did had nothing to do with love, but was somehow an extraordinary example of demonstrated faith like that of Abraham or the prostitute Rahab? But then again, if we consider Abraham, how could pouring perfume on Jesus compare to what Abraham's faith caused him to do even though he could not see God? Uprooting his family and trekking to a foreign land. Or in the case of Rahab, how did this anonymous woman's love outweigh the sacrifice of watching her fellow countrymen being slaughtered by the Israelites while sitting idly by in faith that God would protect her and her family come close to being comparable? Even the poor widow Jesus pointed out in the temple, who offered only two very small copper coins,²² seems to deserve much more praise than this woman who some interpreters say gave out of presupposed exceptional wealth rather than from her poverty. How on

²² Luke 21:1-4

earth could pouring perfume on Jesus, rival any of those acts of faith let alone deserve such accolades that her story should be told every time his story is?

For other interpreters, what she did has nothing to do with sacrifice or extravagance but rather love in action through anointing. Is what she did a pattern for installing women as priests? How you answer that question holds huge implications for feminism regarding the church. What if it was an anointing? If that is where you camp then digging a little further into the matter, we find the example of David and Solomon that illuminate some discrepancies between her type of anointing and the regular pattern.

When David was anointed king of Israel, we are told that it was by the priest Samuel.²³ And it was the priest Zadok who anointed David's son Solomon as king.²⁴ Since nowhere in Scripture can it be found that a king was ever anointed by a woman, what this woman did to Jesus would have made the front pages of every newspaper if those existed. Especially during a day when women were seen more as possessions than as respected authority figures.

If what the woman did was truly a bonafide ceremonial anointing of Jesus as a king, it would have been quite understandable for the Roman officials to view that as a threat to their governance thus precipitating a plot to kill him. If the woman's act was seen as an anointing, the priests of her day might have cried foul as she subverted their spiritual authority. At the trial of Jesus by the Sanhedrin, Scripture does not cite her anointing as cause for condemning him. We find that it was his claims of deity rather than kingship that they chose to focus on.

²³ 1 Samuel 16:13

²⁴ 1 Kings 1:39

Irrespective of the possible conclusions we could draw about anointing is the fact that this woman's name and identity are withheld from us. Why does that disqualify these arguments? Because we learned that it was Zadok and Samuel who were the priests that anointed David and Soloman. If what she did was a bonafide anointing then she should have been named like they were. Her anonymity discounts what she did as potentially bonafide while also obliterating the normal pattern of how kings took office in Israel. The fact that Luke identifies her as a sinful and immoral woman adds credence to discredit the idea that she was priestly. What her sinfulness does qualify her for is anointing Jesus as her savior. While it does not appear that a kingly anointing interpretation is correct, her actions still may have consisted of a different kind of anointing.

What she did fits closer to preparing a body for burial. Of using spices to suppress the stench of decomposition as a body decays.²⁵ Her fatal mistake was that she used the spice nard instead of the normal frankincense and myrrh, presumably either due to unfamiliarity with the Jewish burial custom or perhaps out of expediency because nard was what she had on hand.

Frankincense and myrrh while plentiful had to be bought which appears to have posed some sort of problem for her thus extinguishing many interpretations that she may have

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²⁵ The Gospel of John, Craig S. Keener, Retrieved 2/04/2021 from: https://azbyka.ru/otechnik/world/the-gospel-of-john/23#sel=

been a wealthy woman. ^{26, 27} & ²⁸ If she was wealthy then why not purchase the spices that would have been customary and appropriate? We do find later that was true. Mark tells us that she went in with Mary the mother of James and Salome to purchase some spices to anoint the body of Jesus in his tomb. ²⁹ This would indicate that she did know what the proper etiquette was and that she was not wealthy as previously thought. Also highly unconventional to her story was the fact that she prepared Jesus' body days before his death.

The typical Jewish custom would have dictated that it happen immediately afterward and more preferably on the same day if at all possible. These conclusions seem to fit with what Jesus said about her, "She did what she could. She poured perfume on my body beforehand to prepare for my burial." While this helps to better explain her actions it still does not reveal what her "great love" consisted of.

Since none of the gospel accounts speak of anyone shedding tears but her, presumably she must have been the only one present who cared enough or took Jesus seriously enough to believe that he was going to die making her perhaps the only one who grieved his death. Is that what her "great love"

Mary of Magdala, Apostle and Leader, Mary R. Thompson, New York: Paulist Press, 1995., In, Ed., Mary Magdalene, Retrieved 3/02/2021 from: https://en.wikipedia.org/wiki/Mary_Magdalene
 Lord Jesus Christ: Devotion to Jesus in Earliest Christianity. Larry W. Hurtado, (2005)., Ed., Wm. B. Eerdmans., In Ed., Mary Magdalene, Retrieved 3/2/2021 from:

https://en.wikipedia.org/wiki/Mary_Magdalene

²⁸ Peter, Paul, and Mary Magdalene: The Followers of Jesus in History and Legend, Ehrman, Bart D. (2006), Oxford, England: Oxford University Press., In Ed., Mary Magdalene, Retrieved 3/2/2021 from: https://en.wikipedia.org/wiki/Mary_Magdalene

²⁹ Mark 16:1

³⁰ Mark 14:8 (see also Matthew 26:12 and John 12:7)

meant to him? If so, perhaps that is what our great love for Jesus should mean also? That we should care about his welfare and not only our own by showing him love through limiting how we sin against others knowing that ultimately it brings harm to him? Maybe that is why the person offering the sacrificial lamb had to lay their hand on the animal's head before slaughtering it to not only transfer the offerer's sin onto the animal but to also transfer the responsibility of its death onto the offerer as a form of deterrent. Who should want to kill an innocent animal or person?

While we may have eliminated some erroneous views about her "great love" yet this woman's love still seems pale to the sacrifice of Jesus himself. Why then, did Jesus think her act so important that the whole world should know about it? Yes, to affirm what others have seen, her message of love and extravagance are absolutely present in what she did, but that still does not justify her praise considering that it is Jesus himself who set the bar of love so high. Want to know the most outstanding expression of love? Then what she did must be comparable with what Jesus said in John 15:13:

Greater love has no one than this: to lay down one's life for one's friends.

In other words, according to Jesus's definition, this woman must have faced death somehow to do what she did. Did this woman have to sacrifice her life so that she could pour this perfume on Jesus? None of the gospels say so. Conversely, we find this woman later at both the foot of the cross, and eventually at the tomb of Jesus. She remained alive and well even though he died. What she did seems to have cost her very little other than a jar of perfume. In response to that, you might be muttering to yourself that the gospel writers tell us that this was a very expensive jar of perfume. If so,

you would not be the first. Some commentators have speculated, like other heroes of the faith, that she did sacrifice greatly, and that perhaps she had been saving up her whole life to use this perfume for a wedding someday. Once you discover what this perfume was made from, what it was commonly used for, and where she got it then that argument will deflate and seem extremely ludicrous. How could what she did then, be in any way close to, or somehow a superior form of love than what Jesus described as laying down one's life for friends? There has to be more to her story than just showering Jesus with tears and expensive perfume. Still even more strange is how this woman's story is connected with what Jesus said to the women following him on His way to the *Place of the Skull*, Golgotha, where it was that he would be crucified.



PART FOUR: OF ANONYMITY

Not Who We Thought They Were

In film, television, and theatrical productions, typecasting is the process by which a particular actor or actress becomes strongly identified with a specific character, one or more particular roles, or cultural ethnicity. Sometimes an actor or actress has been so strongly identified with a certain role, that it becomes difficult for an audience to accept them in any other way.³¹ Here we intentionally seek to break out of the preconceived roles that we have held for certain biblical characters. In this section of the book, we will begin breaking outdated molds and start casting these historical persons in a new light for you to see who they truly are and the role they played beginning with our anonymous woman.

³¹ Typecasting, Retrieved 03/25/2021 from: https://en.wikipedia.org/wiki/Typecasting



Chapter 3

An Anonymous "woman"

While Jesus was in Bethany in the home of Simon the Leper, ⁷ a "woman" [emphasis mine] ...

Matthew 26:6-7

anonymous

adjective 1: of unknown origin. 2: not named or identified. 3: lacking individuality, distinction, or recognizability.

Merriam-Webster ³²

s you read the scripture reference under the chapter title above, you will notice that I have emphasized a portion of that verse. I wish that I could have drawn even greater attention to it — perhaps with neon! Why? Because this reference that uses only the word "woman" is perhaps the most puzzling part of the woman's

³² Merriam-Webster.com Dictionary, s.v. "anonymous," accessed February 14, 2022, https://www.merriam-webster.com/dictionary/anonymous.

story thus far. Even though she is not identified by name, her anonymity has by default, become her identity. Why did she remain unnamed when every other character in the story is revealed?

Now that we know about the dinner party, and have a basic understanding of what happened there, how can we find out who she is? What do the gospel writers tell us about her? While Matthew and Mark say very little about her, Luke and John reveal the most. It is Luke who first tells us what Simon the Leper was thinking about her as he watched her pour perfume on Jesus. Luke tells us that he had thought to himself, "If this man were a prophet [referring to Jesus], he would know who is touching him and what kind of woman she is—that she is a sinner. "33 And that she lived "a sinful life."34 We also discover that Simon the Leper was a pharisee. Ok, perhaps your head is spinning like mine. While Pharisees could have included anyone who adhered to the strictest requirements of Judaism some were priests. Does this indicate that Simon was a priest? If he was, how would leprosy fit with being a priest? Aren't those mutually exclusive from each other? And, if that weren't mindboggling enough, why did Luke think we needed to know that about Simon? Even more puzzling is why those tidbits about Simon are somehow pertinent to this woman's story. The fact that Luke points out her immorality should cause you to question this woman's reputation and how she had any hope of ranking even close in purity to the sinless Jesus? Why is he allowing her to touch him? The realm of things to consider in this one verse seems exponential with very little apparent Biblical explanation. Yet we must believe that our answer is found somewhere in the pages of Scripture. Setting

³³ Luke 7:39

³⁴ Luke 7:37

Simon's issues aside momentarily, let's focus our attention first on the woman.

In recapping what we know about her thus far, we can now say with certainty that she was a sinful woman, had access to an expensive perfume, and expressed "great love" by pouring that perfume on Jesus which in some way caused her to face her death which she seemed willing to accept. We've already dispelled the possibility that she was performing some one-off priestly duty by anointing Jesus and have confirmed that the perfume was for preparing his body for burial. Yet many facts about her still elude us. You may also be wondering. What made her sinful? Was she a prostitute? How did she get the expensive perfume? What did she use it for? Was she royalty or wealthy? What was the significance of the perfume? Until we can answer those questions, the importance of her death-defying "great love" will continue to evade us.

Practicing the Not So Obvious

Having worked as a professional Christian counselor for many years now, we in the psychology field have a saying that I think communication experts would agree with. In considering the silence of a client we intuitively know that "What is not said is just as important as what is said."

As you contemplate the possible reasons for withholding the anonymous woman's identity, your Limbic brain might tempt you to succumb to the belief that it was either unimportant or that it is not meant for us to know. That would be the easy conclusion to make if your right amygdala found too much pleasure in doing nothing, while your left amygdala found it too painful to be challenged cognitively. Remember from the *Prologue* that it is the goal of your Limbic brain to keep you in a state of comfort. If you are a

person who resists being controlled by Limbic brain thinking and is engaging your cognitive brain, then your mental effort might make you consider that Matthew and Mark could have been demonstrating some type of Christian piety on her behalf.

Exploring that as a possibility poses an excellent opportunity for you to think abstractly and look at something your Limbic brain isn't likely to offer you. Consider this. What if her anonymity was meant to save her reward? Can you think of any scriptures in the New Testament regarding gift-giving that may apply here? It may have been possible that Matthew and Mark were following a principle about giving gifts that Jesus had taught them previously. They may have been simply applying this on her behalf.

"But when you give to the needy, do not let your left hand know what your right hand is doing, ⁴ so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you."

Matthew 6:3-4

Maybe they kept her identity quiet, to protect that reward? Of course, the idea that her anonymity was guided by this principle is quickly dispelled by the fact that Jesus did recognize her act of love, and in public to boot. He did so in front of the crowd of dinner guests and then took that verbal reward one step further by saying that what she did would be told with his gospel in memory of her. No, that could not be true. Keeping her identity a secret would have been superfluous. The proverbial "cat" is now "out of the bag." Everyone who was there knew what she had done.

Her reward was not only received right then but also for the ages to come. Jesus had said so. So then, if Jesus wanted her to be remembered every time he was, why withhold her name? Wouldn't it have followed his normal protocol by saying something like what he did to King David when he declared that David was "a man after his own heart."35? And that he would make David's "... name like the names of the greatest men on earth."36 For those of you who may be thinking that it would have given her a "big head", you can rest assured that her identity was not withheld to protect her from boastfulness or haughtiness. Jesus and the disciples weren't worried about her becoming arrogant or prideful by pointing out the merits of what she did. If they were then what she did would have remained a secret. So if secret giving and boastfulness aren't the answers to her anonymity what is? Since we have now eliminated any basis for believing that she poured perfume on Jesus to draw attention to herself. Her tears tell us exactly where her heart was. It was neither for the sake of her reward, nor protection from her arrogance that her identity was withheld. It was for some other important reason.

For Some Other Reason

What if I told you that the unnamed woman was in reality quite well-known to Jesus, to the guests at the party, and his disciples? And that some interpreters believe that she was a close friend to Jesus — perhaps even closer to him than his most beloved disciple John? Certainly Luke knew her well enough to know about her sinfulness. Why then didn't he record her name? Yes, they all knew her well but chose to keep that hidden. Doing so of course magnifies the significance of her anonymity. It was the novelist Dan

³⁵ 1 Samuel 13:14; Jeremiah 3:15; Acts 13:22

³⁶ 1 Chronicles 17:8; 2 Samuel 7:9

Brown, who capitalized on this magnification of secrecy, as he exploited it within the pages of his book, <u>The DaVinci Code</u>. Since published in 2003, tens of millions of readers have swallowed up the bestseller, which centered around a longstanding theory that Jesus and this woman not only kissed but had children together. These assumptions are also central to the 1955 Nikos Kazantzakis novel, <u>The Last Temptation of Christ</u>, which was later made into a film, and directed by Martin Scorsese. ³⁷ So how can Brown and Kazantzakis make such outlandish claims?

They are largely based on assumptions that others have explored long ago. For example, it is in the ancient apocryphal book, <u>Gospel of Mary</u> (Protoevangelium of James) where the writer explicitly states that Jesus kissed this woman on the mouth. More recently, in 2012, Karen King, a Harvard Divinity School professor discovered a papyrus fragment where the writer anonymously wrote that Jesus had called this woman his wife.³⁸

Modern-day speculators like Brown and Kazantzakis have upped the ante by speculating that a kiss on the mouth was only the beginning of their relationship. They take it much too far by suggesting that the secretiveness meant that they had a sexual relationship that Jesus wanted no one to know about. They take that assumption even further by suggesting that it resulted in children. Brown, Kazantzakis along with many others are not the first to do so. It was also in the mind of the great Protestant reformer Martin Luther, who also

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³⁷ How Early Church Leaders Downplayed Mary Magdalene's Influence by Calling Her a Whore: Other early documents portray her as Jesus's companion—and even mention kissing. What's really known about the Bible's most mysterious woman?, Sarah Pruitt, 03/15/2019, Retrieved 2/04/2021 from: https://www.history.com/news/mary-magdalene-jesus-wife-prostitute-saint ³⁸ Ibid.

promoted the idea of a sexual relationship between the two. In retrospect, however, Luther may have done so as a way of giving some historical credence to support his goal of abolishing the concept of Roman Catholic celibacy that he knew had made priests sexually vulnerable. In yet another speculation regarding the woman's anonymity, it was the medieval Catharists and Albigensians, who went a slightly different direction by assuming that she was merely a concubine to Jesus instead of his wife.³⁹

Know for sure that the notion of a sexual relationship between the two completely violates the deity of Christ by portraying him as carnally motivated and not God in the flesh. In addition to Brown, Kazantzakis, and others, we will discover that Luke, Simon the Leper, and eventually the high priest Joseph ben Caiaphas wrestled with these same beliefs about Jesus as well. No doubt all of the men who have assumed a sexual relationship because of the implied secretiveness were influenced by the sexual lens of their Limbic brains. Why?

Because inappropriate sexual relationships are the most probable thing that men try to keep secret. The many writers over the centuries may have simply applied to Jesus what they knew from their own experience. They have wrongly assumed that Jesus had to keep quiet about a romantic relationship with this woman because doing so, as indicative of male human nature was something that they probably would have done.

To explain the source of these many speculations of a secret relationship that have been based on discoveries of ancient

https://en.wikipedia.org/wiki/Jesus%27_interactions_with_women#Mary Magdalene

³⁹ Jeffrey Kripal 2007, p. 52., In. ed. Jesus' interactions with women, Retrieved 4/21/2021 from:

writings found in the caves at Qumran can easily be explained by the hard drive on my computer. Both have contained genuine scripture intermingled at times with conjectures that have at times verged on the heretical.

Every serious Bible student knows that there is no way to ply all of the possible scenarios that one reads in the Scriptures without having to write a few down. Even today it is commonplace to see people taking notes during something as simple to remember as a short sermon. Just like Bible students today, ancients have written down various schemes to explain what the Scriptures allude to but do not say. Archaeologists have simply found the artifacts of some of those schemes and we label them apocryphal.

Those most suspect and in the greatest question should include anything written by someone other than an eyewitness and from the hand of anyone from the second century onward where thoughts have been built upon and escalated. While no doubt the papyri discovered are genuinely ancient, that is not the only criteria that should determine their veracity. Even though this woman's actions and the secrecy afforded to her by Jesus and the disciples may have given a romantic allusion, rest assured that her relationship with Jesus was purely platonic.

Nevertheless, we can conclude that this woman was indeed quite well known to Jesus and to the gospel writers, who all took his lead in protecting her identity by referring to her simply as "woman." It must have been quite confusing for the disciples to see Jesus refer to this woman so generically to her face at the dinner party when he had called her by name on many other occasions. You might be wondering how this could be true based on what Simon had thought to himself? As a reminder.

Simon thought that, if Jesus knew who she was, he would not have allowed her to touch him because she was a "sinner." Simon's immediate implication was that Jesus did not know her at all, because if he did, he wouldn't have let her touch him. If that was true then his statement might have further implied that this was their very first meeting. As you will discover later, the dinner party and the woman's act of "great love" are a response to several previous encounters that she had with Jesus, where he rescued her from something bad including an event where she did face death.

Because of knowing all of this himself, Simon wasn't suggesting that Jesus did not know who she was, he was instead exercising a Limbic brain assumption that Jesus was not aware of the secret part of her life that Simon thought he was the only one privy to. Of course, Simon wasn't alone. Luke knew about it too and called what he knew about her "immoral". What Simon's internal thought does help us to see through his metamessage is that this woman led a double life. A presentable life in public and one not so much. Simon helps us to see her divided self. One presentable side and one side that is not.

What becomes quite obvious then, is that Jesus and the gospel writers were quietly protecting two things by addressing her simply as "woman". One of those may have been the reputation of this woman, which exposing her identity might have spoiled. If the woman was a prostitute there would be no need to protect her identity. Everyone would have already known about her tainted reputation. She could have been identified by name like Rahab was. Not revealing her identity suggests to the contrary that there was something honorable or admirable about her that needed to be protected. For her identity to have been exposed would have meant that her presentable life would have suffered

great harm. Because Jesus knew that she would have to continue to live among the people after his death this made her anonymity even more important. Having something honorable about her to protect further indicates that she must have held some position of high standing in the community. This facet of the woman's anonymity fits nicely with one of the functions of a covenant relationship, which her friend Jesus would have no doubt observed.

Their Covenant Relationship

In another volume of this series, we explain the Covenant between God and Abram, where we discover why the sacrificial animals of dove and pigeon were not cut open like the other animals during the covenantal ceremony of Genesis 15. This was where we came to realize that the death of those birds became the payment for continuing to keep hidden a secret sin whereby exposing the sin could so damage a person's ministry that it would be rendered useless. Therefore, applying this aspect of the covenant to the woman, by exposing his friend's identity, Jesus would also have connected her to sin, thus destroying her good works and the ability to perform more. Indeed,

Whoever would foster love covers over an offense, but whoever repeats the matter separates close friends.

Proverbs 17:9

Because of that, she had to be portrayed in two different ways that have made her look like two separate people in the pages of Scripture. Since both sides of her life could not have been revealed as belonging to the same person this portrays her as a divided self. As casual readers of the Bible, we could then easily miss seeing her divided self and that she is

incongruent. Why believe this? Because it is extremely rare (if not impossible) that anyone is either completely evil or perfect. The anonymity of this woman has historically led many interpreters to one of two camps where they either vilify this woman or declare her a saint.

For the Sake of the Gospel

Since Jesus connected her to his gospel by what he said to the dinner guests, had her sins been made known through the testimony of the disciples, then her sin would have damaged not only her ministry at the time, but also the Gospel of Jesus perhaps rendering both less effective. No doubt, Jesus was not only concerned for his story but also demonstrated modesty for her, by saving her from the embarrassment of her sin.

Lest we forget the rest of the Covenant, covering an offense is not where it should end. But a confidant, who does know about the dove's sin, should metaphorically wring their neck like the priest was commanded to do with the sacrificial bird. If this was the case then we should find evidence of a confrontation between Jesus and this woman regarding her sin —which we do find in the gospel of John. This occurred when Jesus told the woman to "Go now and leave your life of sin." I Unlike Simon and Luke, Jesus acknowledged her sin not only silently to himself like Simon had but also to her face in a private conversation with her. Evidently then, Simon was unaware of this exchange and not quite as exclusively privy to her life as he had thought he was. Just to be sure, holding the woman's identity in confidence to

⁴⁰ Wringing the neck of the dove was how the sacrifice for sin was made. Leviticus 5:7-9 Metaphorically wringing the neck of the sinner (making their head spin) by confronting their sin, should then theoretically prevent the sin from reoccurring.

⁴¹ John 8:11

save her from embarrassment was not Jesus' main concern. It was partly designed to separate her ministry self from her sinful self for the sake of both her ministry and for the sake of the Gospel.

Modern-day examples of this are found in the revelations of illicit sexual encounters by prominent spiritual leaders like Ravi Zacharias⁴² and Martin Luther King Jr.⁴³ Their indiscretions were not publicly disclosed until after their deaths much like the parable of the weeds which are left to grow until the time of harvest. To pull the weed deeds among the valuable good deeds would disrupt them both.

Likewise, if the woman's secret sinful life had become attached to the perfume story told about her, it would have eclipsed the expression of her "great love" for Jesus. In other words, the sensationalism about how she was sinning would have overshadowed his story. Scandals are always juicier and more newsworthy than stories of "good deeds" which is why the book, The DaVinci Code and the movie, The Last Temptation of Christ have been such a success. Without a doubt, what happened to Jesus is a story for the ages, but had the full depth of her story been revealed at that time, it would have been scandalous and might have yielded a completely different outcome. Reinforcing the weight of this conclusion is found in one other reason why we can dismiss the idea that Jesus and the disciples were only trying to save her from embarrassment.

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⁴² Famed Evangelist Ravi Zacharias engaged in sexual misconduct, his ministry says, Ray Sanchez, CNN, Feb. 12, 2021, Retrieved 04/19/2022 from: https://www.cnn.com/2021/02/12/us/ravi-zacharias-sexual-misconduct-report/index.html

⁴³ Opinion: MLK's philosophies aren't impeded by sexual assault allegations, Gabriela Asmar, Jan. 17, 2022, Retrieved 04/19/2022 from: https://scotscoop.com/opinion-mlks-philosophies-arent-impeded-by-sexual-assault-allegations/

If saving the "woman" from embarrassment was the sole reason for keeping her identity anonymous, then we would have never been told her name. The fact that her identity is eventually revealed in an obscure passage of the last gospel confirms that it wasn't for the sake of embarrassment. Her identity was made known. Even the fact that John did so rather cheekily, in a parenthetical comment in a separate section of his gospel is affirming. The fact that he offered that information well apart from the story of the dinner party, shows John's restraint in telling us her name and that he too was shielding her identity. So, what does that mean now? What is John telling us without actually saying it? It seems to suggest two things.

First, the fact that John does reveal her name to us in a roundabout way does imply that we are supposed to figure out who she was. And second, her anonymity is supposed to keep her sinfulness from hurting both her ministry and the Gospel of Christ. It never ceases to amaze me about God's economy. He always seems to accomplish so much with so little — all in one fell swoop. That seems so evident here, and with such minimal use of words. Now centuries after the fact, feeling secure that the Gospel is well established, we can examine these things without harm to the "woman", or the Gospel. There is yet one other important purpose for the woman's anonymity, and it has to do with a process called tagging.

You've Been Tagged!

As you recall from the *Prologue*, tagging is a term referring to the automatic and subconscious process whereby sight, sound, taste, touch, and smell experiences of an emotionally charged event, all get bundled together into a single memory. We learned also from Dan Siegel that this process can be

intentionally manipulated by adding something new to the memory by way of a (SNAG). Siegel is correct. This is possible, and we discovered how God used it intentionally in another volume of this series, where he attached gratitude to the memories of injuries to find cognitive and emotional healing. To reiterate, mental tagging associates together things that you would not normally connect together, and snagging purposefully adds other objects or feelings to those memories.

For example, in explaining the marriage relationship in another volume of this series, I use the universal symbols for men and women in a diagram that illustrates how that relationship works. By doing so, I am snagging the understanding that couples gain through the diagram of those symbols whimsically. Guess what happens. The next time they go to the restroom and see those universal man/woman symbols on the door, they smile as they are reminded of what they have been taught. Once that snag occurs, a reverse snag often occurs. Some of my clients then begin affectionately referring to the symbols in my diagram as the "bathroom people." Regarding the anonymity of our self-divided "woman", it seems that Jesus and his disciples just snagged us through the pages of Scripture.

Because Jesus was God in the flesh, we have already established that there is no way that he did not know this woman's name. Through the deliberate omission of her name the overt references to her by way of her gender, have now been indelibly tagged through our feelings of frustration (of wanting to know who she was), which has now been snagged for you to the word "woman." Because of that automatic psychological process, every time you read that word, from now on, you will think of her. And, that was no accident. God designed for it to happen to us.

In Matthew's gospel, she is referred to anonymously at the dinner party seven times. Mark does so eleven times, Luke uses eighteen references, and John three. They all appear to be following the lead of Jesus who withheld her identity and referred to her anonymously only as "woman" or "she." Adding together all four accounts, there were thirty-nine opportunities where they could have identified her by name but didn't. If you have been exposed to the *US-40 module* of this series then you will probably now connect "woman" to the significance of that number — that she represents an injury to Jesus and in the sequence, she is number thirty-nine.

From now on, whenever we read the word "woman" again, our subconscious Limbic brain will remind us of her. Not only that but every time that we see the word "woman" used in the four gospels, we should theoretically then, be reminded of her! Are you shocked by that? You should be because that holds some pretty astounding theological

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^{44 &}quot;a woman" - Matthew 26:7; she poured" - Matthew 26:7; "this woman" - Matthew 26:10; "she poured" - Matthew 26:12; "she did it" - Matthew 26:12; "what she has done" - Matthew 26:13; "in memory of her." - Matthew 26:13; "a woman" - Mark 14:3; "She broke" -Mark 14:3; "they rebuked her" - Mark 14:5; "Leave her alone," -Mark 14:6; "Why are you bothering her?" - Mark 14:6; "She has done" - Mark 14:6; "She did what she could" - Mark 14:8; "She poured" - Mark 14:8; "what she has done" - Mark 14:9; "in memory of her." - Mark 14:9; "A woman" - Luke 7:37; "she came" - Luke 7:37; "she stood" - Luke 7:38; "she began" - Luke 7:38; "with her tears." - Luke 7:38; "she wiped" - Luke 7:38; "kind of woman she is that she is a sinner." - Luke 7:39; "he turned toward the woman" -Luke 7:44; "Do you see this woman?" - Luke 7:44; "she wet my feet" -Luke 7:44; "but this woman," - Luke 7:45; "but she has" - Luke 7:46; "her many sins have been forgiven—as her great love has shown." -Luke 7:47; "Then Jesus said to her," - Luke 7:48; "Jesus said to the woman," - Luke 7:50; "she poured it." -John 12:3; "Leave her alone," - John 12:7 & "she should" - John 12:7.

ramifications for other parts of the synoptic Gospels. We should be shocked to see this new information, but then again in another way, we shouldn't be.

Why wouldn't the One who knows how he created us, use this psychological aspect about who we are, to guide us to something he wants us to know? Jesus' convention of speech and use of our psychology appears to be for directing us to yet other untold stories about this woman that we will examine later. But for now, the important thing to take note of is that her anonymity as "woman" is an intentional snag that Jesus made for creating a mental connection within us that identifies her for us without harming her elsewhere.

Now that we know that this woman held some position of esteem that could have been corrupted by exposing her sinfulness, Luke offers us something else to explore about the dinner party. In addition to being the only writer who addresses the woman's sinfulness, Luke also reveals something interesting about the host of the dinner party.

Referring to the host as Simon the Leper, remember that Luke dropped the bombshell that Simon was also a Pharisee. While we could camp here for quite a while examining the possibilities of what all that means, we will make just a few observations for now. Since it was doubtful that Luke himself could read Simon's thoughts, Jesus (who could read thoughts), must have disclosed Simon's thoughts to him after the party so that they could be recorded as a guide to something for us. Since Simon did know about the woman's sinfulness, it brings to question what kind of relationship he may have had with her.

If she was a prostitute, then his knowledge of her sin may suggest that he was a client of hers. The fact that they were

both involved with Jesus somehow in his ministry could suggest that she and Simon were colleagues of sorts in the temple service. The fact that Simon did not expose her sin out loud, tells us that he had some personal limitations that prevented him from making that public. In other words, there was something for him to lose if he spoke up.

What is important to know is that Simon's connection with the Temple and the Sanhedrin will likely play a role somehow in this woman's story. Without Luke speaking up about some secret part of her life, we may have been misled into thinking only positive things about the woman. Had we read only Matthew's and Mark's accounts of the dinner party, we would only know that she had done a lovely thing for Jesus. But it is what Luke said about her that now set us up with a mental paradox surrounding her sinfulness.

Prostitute or Something Else?

A paradox constitutes a choice between two seemingly mutually exclusive things. To choose one means that we sacrifice the other. Luke's paradox to us is this. Which woman should we see? Should we see her as a woman of "great love" or as a "sinner"? Any prior confidence we had that her "great love" could rival that of Jesus has already been dashed. Could this be why we hardly hear about her in sermons and altar calls? How can we honor a sinner?

Since your Limbic brain gives somewhere between two and one hundred times greater emphasis to negative aspects of your life than it does the positives, it is most probable that you have assumed the worst about this woman. What does your Limbic brain say is the worst sin that a woman could commit? If you were thinking that she was a prostitute, your assumption would not be out of the realm of possibilities, and would certainly be in line with what others have believed

about her over the centuries. Most people have gravitated toward some sexual sin even though there are many sinful things she could have done to catch Luke's attention.

She could have been a thief, a liar, a glutton, or any number of things. Because males tend to interpret life through a sexual lens, we will assume that Luke's left amygdala brought that to mind as the worst kind of sin and her source of immorality. In support of that view was Pope Gregory the Great, who in 591 AD first cast her as a "repentant whore" which became the most prominent and widely accepted understanding of her sin.⁴⁵

While Gregory saw her as a woman who gave her sexuality away freely, there are several other possibilities. The anonymous woman could have been:

- o a paid prostitute
- o an unpaid concubine or sex slave
- o a married woman having affairs
- o a single promiscuous woman
- o a paramour

While perhaps the most common interpretation would be that she is a prostitute, we must exercise caution here. Since everything about the dinner party was out of the ordinary, our first assumptions based on strong probabilities could easily be wrong. The fact that Jesus is dining at the home of Simon, who is a leper and also a Pharisee seems highly

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⁴⁵ How Early Church Leaders Downplayed Mary Magdalene's Influence by Calling Her a Whore: Other early documents portray her as Jesus's companion—and even mention kissing. What's really known about the Bible's most mysterious woman?, Sarah Pruitt, 03/15/2019, Retrieved 2/04/2021 from: https://www.history.com/news/mary-magdalene-jesus-wife-prostitute-saint

irregular for that culture. According to Old Testament laws, lepers were "unclean" and not allowed to be around others. Also, a very expensive jar of perfume shows up in a fancy bottle. How common would that be in that day and age of first-century Palestine? Luke shares that it is Jesus himself who points out other irregularities about that event:

"Then he turned toward the woman and said to Simon, "Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. 45 You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. 46 You did not put oil on my head, but she has poured perfume on my feet."

— Luke 7:44-46

Simon had failed to wash the feet of Jesus, which is what we would have expected, and the woman does the extraordinary of washing them with perfume along with her tears! How predictable is that? Because of these anomalies, we can no longer simply accept our obvious first Limbic impressions. One thing is for certain however, we still do not have enough information to determine yet what her sin was, or why that is important. Perhaps the perfume she brought will provide a clue. Even though perfume has been traditionally used to cover up things, especially bad smells, perhaps its revelations will unlock secrets about her. We will explore that in the next chapter. Oh, by the way — her name was not just "woman" but John tells us in that out-of-the-way place of his gospel in a parenthetical comment that she was named Mary. 46

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⁴⁶ John 11:2



Chapter 4

An Alabaster Jar of Perfume

Then the LORD said to Moses, ²³ "Take the following fine spices: 500 shekels of liquid myrrh, half as much (that is, 250 shekels) of fragrant cinnamon, 250 shekels of fragrant calamus, ²⁴ 500 shekels of cassia —all according to the sanctuary shekel—and a hin of olive oil. ²⁵ Make these into a sacred anointing oil, a fragrant blend, the work of a perfumer. It will be the sacred anointing oil.

Exodus 30:22-33

he anointing oil formula listed in the Scripture above was used to anoint the tent of meeting and virtually everything in it, including the ark of the covenant, the table, the lampstand, the altar of incense, the altar of burnt offering, the basin with its stand, along with all of the tools, accessories, and utensils used in the operation of the original makeshift temple. By anointing these things, they were consecrated to be most holy, and in turn, whatever touched them, was also made holy. In addition to the tent of meeting, Aaron and his sons were also consecrated as priests

with this oil. This formula was set aside as the sacred anointing oil for the generations to come and was forbidden to be used on anyone else's body other than a priest under penalty of being cut off from the people.⁴⁷

As you can see from the temple formulation, the anointing oil was essentially a perfume made from the work of a perfumer. In general, perfumes are mixtures of fragrant essential oils, aromatic compounds, fixatives, and solvents that are then derived into a liquid that is then used to give the human body, animals, food, objects, and living spaces a pleasing scent, ⁴⁸ and used to cover the smell of animals being slaughtered which was also associated with the priests who performed the sacrifice at the altar. Perhaps you may be wondering. Was this the perfume that Mary used on Jesus? If it was, then that would have told us precisely where she got it from, thus giving traction to the possibility that she was a priestess or associated with the temple in some manner. If you were hoping for that conclusion, then you will be disappointed by discovering that the perfume she used was made from something else unlisted among the things used in the sacred anointing oil formulation. Consider what Jesus said about the perfume:

When she poured this perfume on my body, she did it to prepare me for burial.

Matthew 26:12

You will remember from earlier that the perfume Mary used was not intended for anointing Jesus as King but was intended for his burial. That would have required a different

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⁴⁷ Exodus 30:26-33

⁴⁸ "Perfume – Definition and More from Dictionary". Merriam-Webster.Perfume, Retrieved 4/9/2021 from: https://en.wikipedia.org/wiki/Perfume

formulation. As mentioned earlier the most probable formula that should have been used on Jesus for his burial would have been made from frankincense and myrrh. As you recall, those were the spices brought by the Magi at the birth of Jesus and the ones that should have been used to prepare him for burial. Unfortunately, if you thought that the perfume Mary used was made from these two spices, then this would have constituted another common misconception of the Limbic brain, and you would have still been incorrect.

It is Mark who tells us that the perfume was made from another spice called "nard". We would also discover from Mark that the value of this perfume was so outrageous that "it could have been sold for a year's wages."⁴⁹ In Biblical times that would have amounted to about 300 Denarii, one for each day of labor. How much money do you earn in a year?

The Value of Nard Today

The most recent data available indicates that the median American earned an income of about \$52,377.50 per person in 2019.⁵⁰ Adjusting for inflation, that same pint of nard would cost \$53,884.76 in 2021.⁵¹ Comparatively, that tells us just how expensive the perfume really must have been. Given your yearly earnings, how likely would you purchase a \$54k jar of perfume, let alone pour it all over someone else's feet and not your own? Mark also mentions that the perfume was not just a regular kind of nard — it was "pure"

⁵⁰ Retrieved 1/20/2021 from:

⁴⁹ Mark 14:3-5

https://policyadvice.net/insurance/insights/average-american-income/#:~:text=average%20female%20annual%20income%2C%20the,no%20difference%20in%20men%20vs. 1/1/2021.

⁵¹ US Inflation Calculator, Retrieved 4/9/2021 from: https://www.usinflationcalculator.com/

nard. Were there less expensive grades than pure back then? Evidently so.

According to Pliny, who was a first century AD Roman historian, a pound of ordinary nard ointment, cost no more than ten denarii (about \$1,796.00), but the highest price for the best grade was three hundred and ten denarii. ⁵² If you are like me, you're probably thinking that even the cheap stuff was more than you'd ever pay for a single bottle of perfume?

Interestingly, even though Luke says very little about the perfume itself, he goes into great detail about how it was used. John, however, helps us to know that Mary used a whole pint of it, which he reported filled the entire house with fragrance.⁵³ Instead of focusing on how it was used as Luke did, John focused on the amount used, and how potent the perfume was. It is interesting to note that only four people were identified as knowing anything about the perfume. They demonstrated that they knew that the perfume was made from nard, and was savvy enough to know that it was the good stuff.

Perspectives About the Nard

From their reaction to Mary using the nard, some of those present had an issue with it. Perhaps employing the convention of speech called synecdoche, thus referring to a few representing the whole, Matthew reported that "the disciples" had an issue with what she did. In his account, it is unclear whether all present were indignant about the perfume or just some. Were they indignant because they knew what it was, or were they indignant about how the

⁵³ See John 12:3

⁵² John 12 Commentary, John Calvin, Retrieved 1/20/2021 from: https://ccel.org/ccel/calvin/calcom35/calcom35.ii.i.html

perfume was being used?⁵⁴ Instead of naming the whole group of disciples, it is Mark who clarifies that only some of those present realized its great value and were indignant.⁵⁵ Luke only alludes to Simon the Leper's indignation of the nard by pointing out:

"When the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner."

— Luke 7:39

Leave it to John to be most blunt, he points the finger directly at Judas Iscariot as the main objector. In reality, Judas is the only one who appeared to have spoken out against it. While others may have objected too, they kept their indignation to themselves. Regardless, apart from Jesus' recognition of the nard, it is safe to say that his disciples Mark, John, and Judas Iscariot also recognized the perfume. One must wonder (apart from Jesus as the creator of nard), how these men were able to recognize it. And, to what extent did Matthew and Luke know about nard, but chose not to write about it? To see the role of the nard in the burial of Jesus, it is important to understand the burial practices of that time.

Jewish Burial Practices

In the first century of Palestine, it was customary to prepare the body of someone who had died the same day as their death, but never before death as Mary did. That would be

⁵⁴ Matthew 26:8-9

⁵⁵ Mark 14:4-5

⁵⁶ John 12:4-5

cold, calloused, and highly insensitive to the person who lay dying. Examples of traditional burial practices are found in Mark 5:38, where funeral preparations for Jairus's daughter began right away. John writes that Lazarus was buried on his day of death in chapter 11, and according to *Mishnah Sanhedrin* 6.6, a corpse should not be left unburied overnight only except under dire circumstances. For Jesus, due to his death occurring on the Sabbath, the preparation and burial of his body were delayed until the next day.⁵⁷ As soon as death had happened, the practice would begin quickly.

First, the eyes of the deceased person were closed as if asleep. Subsequently, the corpse was then washed.⁵⁸ John writes in 19:39, that it was Nicodemus who brought about seventy-five pounds of a mixture of myrrh and aloes to prepare the body of Jesus. John goes on to say that Nicodemus and Joseph of Arimathea then wrapped Jesus' body, with the spices and in strips of linen, which he stated had followed Jewish burial customs. As mentioned previously having been a counselor for some time now, it has become quite evident that when something goes unsaid that should be, my attention gets piqued. Frequently a client's omissions become glaring. John's failure to include a reference to nard in the spices or perfume Nicodemus brought appears important. Nowhere does John state that nard was used as an ointment or a spice in traditional burial practices, but exclusively referred to it strictly as a perfume.

In addition to these practices, according to the third-century AD Jewish tractate *Semahot*, men were only able to prepare

⁵⁷ Mark 16:1; Luke 23:56

⁵⁸ Burial Practices in First Century Palestine, Byron R. McCane, Bible Odyssey, Retrieved 1/20/2021 from:

https://www.bibleodyssey.org/en/people/related-articles/burial-practices-in-first-century-palestine

the corpse of another man, while women could prepare both men and women.⁵⁹

One other important point should be made here since nard was not classified as a spice or as an aloe, it is quite unlikely that it was among the ingredients that Nicodemus brought. So, if nard was not used for burial what was it used for?

The Purpose of Nard

The word nard shows up only four times in all of Scripture. Two of those we have already discovered in Mark 14:3 and again in John 12:3. The only other place it shows up is in Song of Songs 4:13-14. A longer section of text beginning at verse 10 is shown here for context:

"How delightful is your love, my sister, my bride!
How much more pleasing is your love than wine,
and the fragrance of your perfume more than any spice! 11
Your lips drop sweetness as the honeycomb, my bride;
milk and honey are under your tongue. The fragrance of
your garments is like the fragrance of Lebanon.

¹² You are a garden locked up, my sister, my bride; you are a spring enclosed, a sealed fountain.

¹³ Your plants are an orchard of pomegranates with choice fruits, with henna and nard, ¹⁴ nard and saffron, calamus and cinnamon, with every kind of incense tree, with myrrh and aloes and all the finest spices.

— Song of Songs 4:10-14

https://www.bibleodyssey.org/en/people/related-articles/burial-practices-in-first-century-palestine

⁵⁹ Burial Practices in First Century Palestine, Byron R. McCane, Bible Odyssey, Retrieved 1/20/2021 from:

You shouldn't have to think too hard about the metaphor that Solomon is laying down here to realize that he is describing his lover in a highly sexual way. And, just to be sure, he is talking about all of the elements involved in making love to her. If you let your imagination run wild, his analogies are as erotic as they come. He associates two separate mixtures containing nard with her anatomy.

According to Solomon, nard was combined with henna and mixed with saffron. Since he described how her pubic hairs looked like an aerial view of an orchard of pomegranate trees, he is connecting the fragrance of nard with her genitals. Are you thinking about what I am? This now suggests a great deal about Mary. What was she doing by pouring a perfume used exclusively for sex on Jesus? Perhaps you are also gathering a glimpse of the indignation of Judas and now seeing the basis for Dan Brown's conclusion that Mary and Jesus were secret lovers?

The botanical nomenclature of nard is known as *Nardostachys jatamansi*. Native to the Himalayas, it is a flowering plant of the valerian family. As an intensely aromatic amber-colored oil, the refining process converts it into a choice perfume. In addition to being used as a perfume, nard has also been used as a sedative when ingested. The reason for it being associated with sex, especially of the cunnilingus variety, could be that its fragrance was used to cover the smell of genitals, while the sedative effects of ingesting it may have been used to heighten the placid feelings that the man would receive after orgasm when the rush of dopamine depletes the sexual tension caused by testosterone.

https://en.wikipedia.org/wiki/Nardostachys_jatamansi.

⁶⁰ Retrieved 1/1/2021 from:

Solomon, who was probably a sex expert having had 700 wives and 300 concubines, lists other spices including cinnamon, henna, and saffron. Like nard, cinnamon also has a distinctive fragrance and is commonly considered an aphrodisiac when ingested.

Henna is made from the tropical shrub *Lawsonia inermis*, and produces a reddish-brown dye from the crushed leaves. The dye was used to color the hair and the body. Women today forgo Henna for the beach in acquiring that deep rich skin tone.

Saffron is a yellow dye made from the dried stigmas of the crocus flower. Cleopatra of late Ptolemaic Egypt used a quarter-cup of it in her warm baths as a skin coloring before sexual encounters with men.⁶¹

Calamus is an aromatic spice used today as a flavoring in drinks, as well as in cosmetics and toothpaste. It is made from the rhizomatic plant *Acorus calamus*.

As you can see from these brief descriptions, every kind of tree, myrrh, aloe, or spice that Solomon listed, including nard, was used to heighten the sexual experience.

As Pliny has implicated, the common citizen might have been able to afford a lower grade or quantity, but due to the sheer expense of pure nard, it was probably reserved in the ancient world for only the extremely wealthy or royalty like King Solomon. While the choicest types of nard must have been exclusive to the rich and royals it remains quite puzzling how Mark, John (a fisherman), and Judas Iscariot

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⁶¹ Secrets of Saffron: The Vagabond Life of the World's Most Seductive Spice, P. Willard, Beacon Press, (2002), Retrieved 2/5/2021 from: https://en.wikipedia.org/wiki/History_of_saffron

were able to become familiar enough with it, that they were able to identify it immediately from its fragrance alone.

As a tax collector, it might have been plausible that Matthew had more opportunity, due to the possibility of having wealth or from taking a portion of it in tax. Even though it seems he might have had a greater opportunity to discover it, he fails to mention his familiarity with it. Even more astonishing is how Mary would have such a large quantity of it. As suggested earlier could she have been of royal birth or wealth? Some scholars have thought so.

In the tenth century, Odo of Cluny believed she was and settled on that assumption as fact. He once wrote a sermon in which he described Mary as an extraordinarily wealthy noblewoman of royal descent.⁶² Feeling unwaveringly certain about that he even went so far as to speculate who her parents were and listed in great detail her family's land holdings in Bethany, Jerusalem, and Magdala.⁶³

Now that you know the exclusivity of nard and that it held such a strong sexual connotation along with the fact that Mary had a full pint of the best grade, perhaps you are convinced more than ever, that Mary plied it as a tool in her trade as a prostitute? If so, while that could have been correct, there is however one sticking point, which has to do with the exorbitant cost of it along with the fact that she had no hesitation in spending that kind of money on something not directly helpful to her trade. In the next chapter, we will explore the possibility that Mary used nard as a prostitute.

Liberation Theology and Sexuality, Hymns Ancient and Modern, Marcella Althaus-Reid (2009). In Ed., Mary Magdalene, Retrieved 3/2/2021 from: https://en.wikipedia.org/wiki/Mary_Magdalene
 Mary Magdalen: Myth and Metaphor, Susan Haskins, (2005). Pimlico. In Ed., Mary Magdalene, Retrieved 3/2/2021 from: https://en.wikipedia.org/wiki/Mary_Magdalene



Chapter 5

Her Secret Self

s mentioned previously, a pint of pure nard on today's market may be well worth over fifty-thousand dollars. While you may not purchase it for yourself, how inclined do you think that the average prostitute of today would be willing to purchase such expensive perfume? Let's see what we can discover.

I find it amazing that this statistic is even available, but the calculated median income of prostitutes listed on the website Simply Hired stands at \$86,695.00 per year for 2020. Adjusting for inflation, that amounts to \$88,102.90 in 2021. The lowest earners came in at just under 12K, which is slightly below the poverty level.⁶⁴ Despite how lucrative prostitution can be, even the top earner, at \$161,695.00 annually, would have to think twice about spending \$53,884.76 or about a third of their income on a bottle of

⁶⁴ Retrieved 01/20/2021 from: https://www.simplyhired.com/salaries-k-prostitution-jobs.html

nard. Most prostitutes rely on their beauty more so than subtle nuances of smell to attract customers. Women today would be quite satisfied with the iconic Chanel N°5 Eau de Parfum selling presently for about \$108.00 an ounce. Multiply that price by sixteen and the cost of \$1,728.00 seems quite reasonable compared to a pint of nard. Not to mention that Chanel N°5 has been a staple of the glamorous woman since its creation back in 1921. Equally iconic movie actress of the 1950s, Marilyn Monroe famously once told interviewers that she wore Chanel No. 5 to bed — and nothing else. Equal of the satisfactory of the satisfact

Origins of the Nard

The fact that Mary had the high-quality nard, and such a large amount of it on a prostitute's salary, is a bit hard to swallow, not to mention that she spent it as though it cost her nothing. This becomes especially difficult to accept when you know that women do not become prostitutes because they think sex is so wonderful. Remember the quintessential exchange? Women long for security, not sex. Spending that kind of money on perfume would create a paradox pitting cost versus benefit against each other with her security in the balance. Most prostitutes don't enter that profession because they are nymphomanics. They do so because of trauma that

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⁶⁵ And Now, the 17 Most Popular Designer Perfumes of All Time, Erin Jahns, March 11, 2021, Retrieved 04/18/2021 from:

https://www.whowhatwear.com/most-popular-designer-perfumes ⁶⁶ 14 Famous Women and Their Favorite Perfumes: From Audrey Hepburn to Jackie Kennedy, here are 14 style icons and their signature scents. Nadine Jolie Courtney, November 23, 2016. Retrieved 04/18/2021 from: https://www.townandcountrymag.com/style/beauty-products/g3062/famous-women-favorite-

 $perfume/\#:\sim:text=Marilyn\%20Monroe\%20famously\%20told\%20interviewers, wasn't\%20her\%20only\%20favorite.\&text=Like\%20millions\%20of\%20other\%20women, penchant\%20for\%20Floris\%20Rose\%20Geranium.$

comes mostly from incest and uses prostitution as a means of escape from their abuser. Typically, young females, who have not yet developed their employment skills, find that prostitution provides a quick means of financial support. Incest does two things to fuel prostitution.

First, it breaks a psychological barrier that allows the young girl to become sexually indiscriminate with inappropriate people making prostitution acceptable. Second, it creates a mental trauma that most prostitutes soothe with drugs and alcohol. The lure of prostitution is that it provides both a quick and lucrative means of escape along with a source of income to support self and to buy soothing drugs or alcohol. As we saw from prostitute incomes, many barely eke out enough to survive. With that in mind, it makes very little sense for a prostitute to be so extravagant with perfume. So then, if Mary didn't purchase it for herself, she must have either stolen it or else it must have been a gift from someone else, that she, in turn, regifted to Jesus.

Could theft of the nard have been Mary's sin that caused Luke to think her immoral? Not likely. The kind of nard she used was so rare that everyone would have known where she stole it from. The owner would have been made abreast of what she did with it and that would have been the last we heard about Mary. So then, if she didn't steal it, who might have been her benefactor?

Because nard had such a strong sexual connotation, it seems highly unlikely that it would be a gift from anyone but a lover. To receive something so sexually provocative from a casual acquaintance, would be like giving a stranger sexy lingerie. Even in this day and age that would still be considered inappropriate. If we could find who could afford

to give it to her, then we might also find her lover. The first century AD historian, Josephus offers some possible clues.

In addition to the obvious royal family of Herod Antipas the tetrarch, and other government officials under Herod, there was the Roman governor Pontius Pilate. Other prominent individuals listed by Josephus included such men as Capellus, John of Gischala, and Crispus, who all owned estates east of the Jordan, along with, of course, Josephus himself. These men lived in the eastern provinces where there was a middle class.

Otherwise, for the rest of the people living in the realm of Herod Antipas, there were only the very rich or the extremely poor. Mary, who spoke to Jesus after his resurrection did so in Aramaic thus indicating that she was of Judean origin, which means that she would have been counted among the poor. The rich were generally either landowners or merchants. All of the men Josephus listed would have been numbered with the rich, and certainly capable of affording such an extravagant gift. Our problem then is finding a connection between one of them and Mary, as none of them is mentioned in the Biblical account we are concerned with. It seems that our story could end here except for something Luke mentions that might help us make a connection. He wrote:

"No, those who wear expensive clothes and indulge in luxury are in palaces."

— Luke 7:25

Eureka! We may be onto something here. Given the fact that nard was used in Solomon's palace and because a pint of pure nard was most definitely a luxury item, while also considering the poverty of Mary, Luke is pointing us in the

direction that the nard must have been a gift from someone who lived in a palace. This now excludes all of the wealthy merchants and landowners listed previously. Calling one of their homes a palace would be confrontational to the ruling authorities from Rome. Furthermore, no person could display that kind of extravagance, especially by wearing purple-colored clothing, unless they were royalty.⁶⁷ That would mean that only Herod Antipas and Pontius Pilate remain the obvious choices. Those two men do align with the notion that Mary's standing in the community had to be protected in her relationship with one of them. Or perhaps, was it one of their reputations that needed protecting? Matthew does, however, offer one other possibility:

"Then the chief priests and the elders of the people assembled in the **palace** [emphasis mine] of the high priest, whose name was Caiaphas, ⁴ and they schemed to arrest Jesus secretly and kill him."

— Matthew 26:3-4

Did you catch that? In addition to Herod and Pilate, the high priest also lived in a palace.

Three Unwise Men

So, on our long list, we now have three men, Herod Antipas, Pontius Pilate, and Caiaphas who was the high priest in Jesus' day. Even though the New Testament refers to him only by his family name, his common name, Joseph, is

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⁶⁷ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017, p. 129.

obtained from the historian Josephus.⁶⁸ Since we have narrowed down the possibilities to just three possible benefactors, we should now be able to conclude what Mary's sinful life consisted of. Since historical documents exist for all three of these men, we know that they were all married. For any one of them to have sexual relations with Mary, where the nard played a role, would have made her either a married adulteress or else an unmarried paramour to one of them.

By definition, a paramour is the illicit sexual partner of a married person. This coupled with the expense of nard makes it much less likely now that she was a paid prostitute. If the nard was a gift, that would also exclude her as a concubine or sex slave.

As a sex slave who would be held captive, the nard would have been reserved for times with her, thus making use of it on Jesus a matter of thievery. She would have had to have stolen an unopened pint of it. That is if she were allowed to leave the palace. If she were a sex slave or concubine that would have made the gift of nard to her superfluous and totally unnecessary. Instead, she would have been granted room and board in exchange for her sexuality. Since prostitution and sex slavery have virtually been eliminated, is it possible to determine which she was; a married adulteress or a paramour? The answer to that question is found in Mary's name.

Adulteress or Paramour?

Biblical naming conventions often include an epithet after a person's common name but not always. They are added to

⁶⁸ Ossuary of the High Priest Caiaphas, 18-36 CE: An Elaborate Bone Box for a High Official, Retrieved 2/04/2021 from: http://cojs.org/ossuary_of_the_high_priest_caiaphas-_18-36_ce/

help others know more precisely who the person being referred to is, especially when their identity might be confused with another person. If there is no ambiguity, then an epithet may be dropped. Sometimes epithets include a character trait of the person or a relationship they have with someone else, such as brothers John and James who were sometimes referred to as "the sons of thunder" (Mark 3:17), perhaps suggesting that they were impetuous, intemperate, and angry. Sometimes, people from distant regions carried an epithet referencing where they came from, or how they came to be where they were such as Joseph "of Arimathea."

As far as female names go, Luke lists several supporters of Jesus' ministry in 8:3 of his account. One of them was named Joanna the wife of Chuza, the manager of Herod's household, and Susanna. Note that Luke felt we needed to know through her epithet that Joanna was the wife of Chuza, who was himself the manager of Herod's household. Susanna's further identity was either unimportant or thought to be self-evident. The fact that Susanna is not connected to a husband's name likely suggests that she was single. In a later example, John refers to the women who were present at the cross as Jesus' mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 70 For the gospel writers, it appears that including the name of a husband appears to be appropriate when addressing a married woman. Since John did not include the name of a husband when he identified Mary,⁷¹ it can probably be assumed that she was single.

Since it is now unlikely that Mary was a married adulteress, the question remains — whose paramour, was she?

⁶⁹ An Introduction to the New Testament, D. A. Carson & Douglas Moo, Zondervan, Grand Rapids, 2005, p. 238.

⁷⁰ John 19:25

⁷¹ John 11:2



Chapter 6

Anatomy of an Affair

Tronically there were three wise men present at the birth of Jesus who came bearing gifts, and now we have three other men who figure prominently in his life as it nears the end. Who among these three palatial men is the most likely to have had an affair with Mary? While it is entirely plausible that Mary could have been summoned by any one of these men just as David did with Bathsheba, this would have been unlikely. It would have represented an atypical way of establishing a relationship with her. Scholarship concludes that the majority of romantic relationships do not begin instantly from being summoned by royalty or even at the moment of a chance encounter in the marketplace. Relationships take time to develop and proximity almost always plays a major role.

Proximity to an attractive person is an especially difficult obstacle for married persons who work hard to honor their commitment to their spouse while trying to avoid the allure of some entangling affair. Many, who eventually get

ensnared in a tryst, generally resist the temptation at first and maybe even for a long time.

The science is quite clear, most extramarital relationships form from attractions due to prolonged contact. As men and women continue to bump into one another, and as they spend more time together, doing a wider variety of activities, they begin to form bonds of attachment. The most likely way that Mary found herself involved with one of these married men would have been due to frequent contact working near him. Adding daily contact increases the odds. Since discovering earlier that Mary was likely among the poor, this would have informed the way they would have met.

Mary very well could have been a servant to one of them, cooking, cleaning, or was perhaps a maidservant to their wife. Certainly, it is unlikely that they met through a chance encounter in the marketplace like Hollywood might like for us to accept. All three men definitely had servants who would have performed daily personal care tasks for them, which also tells us something about their opportunities to meet new people. Remember daily interactions are a vital determinant in whether an affair will get started or not.

Because of the nature of palace living where servants provide daily care it is most likely that these men were isolated from the general populace to a large degree. Because they had servants, there would be no need to go to the marketplace to do shopping. Things like that would have been taken care of for them. Because of this, two of the men would have lived an even more isolated life within the walls of their palaces than the third. Herod Antipas and Pontius

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⁷² Adultery: A Marital Gethsemane, Dave Carder, *Christian Counseling Today*, Volume 21, No. 1, American Association of Christian Counselors, Forest Virginia, 2014. Page 46.

Pilate would have been much more isolated than the high priest Caiaphas who had daily duties at the Temple. Herod's duties as tetrarch and Pilate's as governor meant that they were primarily peacekeepers of the region. This would have required very little contact with the outside world except through military commanders, who most certainly in that day and age, would have been men. Consequently, opportunities to meet new women would have probably been less likely for them. While a chance meeting could have taken place, limiting factors of availability determine whether an affair could have even gotten started.

In another volume of this series, we discuss in depth the Marriage Cycle, which outlines many of the possible ways that people cope with the loneliness that ensues from either being single or living in a less than satisfying marriage. The cycle identifies many coping behaviors that people adopt while also identifying the underlying components that determine that. Coping mechanisms (if guided by the subconscious), are called coping strategies if chosen deliberately. Either is guided by two criteria. What a person adopts must be both available to them, and must also be acceptable to them. You may remember that Herod Antipas in his dissatisfaction with his wife Phasaelis, married his brother Philip's wife Herodias in place of her. 73 This fact points to social seclusion so profound that he chose to marry a member of his own family. Availability to women was determined by where he lived.

Antipas' primary residence was a remote palace located at Machaerus which his father had built. An analysis of the palace architecture has revealed that the palace was constructed in a way to shield Herod not only from his

⁷³ Matthew 14:3–4; Mark 6:17–18; Luke 3:19; Josephus, *Antiquities* 18.118., In Herod Antipas, Retrieved 02/23/2021 from: https://en.wikipedia.org/wiki/Herod_Antipas#cite_note-33

subjects and guests but also from the very members of his court. As the attending court became larger, more complex, and extremely hierarchical towards the end of his reign, this secluded Herod ever further.⁷⁴ This gives us insight into the son Antipas as he chose this palace to inherit, which may also reflect his desire for seclusion. Even though Herodias may have been one of only a few women available to him, it is hard to fathom how marrying his brother's wife could have been *acceptable*. Somehow it was for Antipas, and John the Baptist's objection to it cost him his life.

Herod Antipas and Availability

Matthew, Mark, and Luke all recorded that John the Baptist attacked the tetrarch's marriage to Herodias after having divorced his first wife Phasaelis, who was the daughter of King Aretas IV of Nabatea. John was vocal about it being incestuous according to Jewish law. Had Philip died instead, then marrying her could have been a totally different story. Due to the Levirate practice of marrying a deceased brother's wife, not only would marrying Herodias have become acceptable for Antipas, it would have been promoted, especially if Herodias had been childless. Nevertheless, because of his criticism, John was then imprisoned in the palace of Herod Antipas at Machaerus.

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⁷⁴ Inside Herod's Courts: Social Relations and Royal Ideology in the Herodian Palaces, Eyal Regev, Journal for the Study of Judaism 43 (2012) 180-214, p. 182. Retrieved 4/23/2021 from:

 $file: ///C: /Users/Indyc/Downloads/Inside_Herods_Courts_Social_Relations_an.pdf$

⁷⁵ Josephus, Antiquities 18.109–110 Mark 6:17., Retrieved 02/24/2021 from: https://en.wikipedia.org/wiki/Herod_Antipas#cite_note-28

⁷⁷ Josephus, *Antiquities* 18.119. In Herod Antipas, Retrieved 02/23/2021 from:

This palace is the same place that the Bible records where Salome the daughter of Herodias danced to the delight of Herod Antipas and his guests, which prompted Antipas to grant whatever she requested. After being prompted by her mother Herodias, Salome chose to request the head of John the Baptist on a silver platter. Not wanting to renege on his offer in front of guests, John was then summarily executed even though Antipas did not want to.

As mentioned earlier, as appointed tetrarch of the region under Roman rule, it was Herod's duty to keep peace and make sure that Rome received its tribute in taxes. It was then customary for him to travel at least twice a year from his palace in Machaerus, to oversee the potentially riotous Jewish festivals of Passover (Spring) and Tabernacles (Fall). He would have brought along with him a contingent of several thousand soldiers to prevent chaos while maintaining peace and order. While in Jerusalem, he stayed in the Praetorium complex of palace buildings.

Having been originally built as a stronghold for the Hasmonean king Alexander Jannaeus in around 90 BC during his occupation of Palestine,⁷⁸ the Praetorium was renovated by Herod's father Herod the Great during his reign over Jerusalem. As you might expect, getting out of the house only a few times a year would severely hamper one's ability to meet new people, especially while under the anxiety of maintaining law and order for a group of inhabitants that had swollen from an average of 50k, to well

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https://en.wikipedia.org/wiki/Herod_Antipas#cite_note-35https://en.wikipedia.org/wiki/Herod_Antipas#cite_note-33

78 King Herod's Throne Room Where 'Salome Danced' Found in Jordan, Philippe Bohstrom, 13.12.2020, Retrieved 1/20/2021 from: https://www.haaretz.com/archaeology/.premium.HIGHLIGHT. MAGAZINE-king-herod-s-throne-room-where-salome-danced-found-in-jordan-1.9368704

over a million people. That is just a completely different kind of mindset to be operating under rather than looking for women to score with. As a subordinate to Herod Antipas, the same would be true for Pontius Pilate.

Because of their duty to keep law and order, meant for both men that they relied heavily on their appointed high priest for the daily governance of the people. Even though Caiaphas was a Sadducee he was armed with pharisaical law-keepers, who helped restrain the people. There is yet one other factor common to both Antipas and Pilate that makes proximity to Mary an issue for them which has to do with where they spent the bulk of their time. Antipas lived strategically east of Jerusalem while Pilate lived to the west.

Situated on the east side of the Dead Sea, Machaerus lay opposite Jerusalem across the Jordan Valley. Now part of modern-day Jordan, Machaerus is where archaeologists discovered in 1968, the throne room where Herodias' daughter Salome is said to have danced before Antipas. Even though the palace is a considerable distance inland from the sea, it still commands a breathtaking view of the eastern shores of the Dead Sea. Traveling between Jerusalem and Machaerus would have made for a lengthy and arduous journey requiring either a crossing of the Dead Sea by boat or else traveling around the sea via the north. Journeys between the two would have had to be for some important reason. Having an affair with Mary whose family lived in Bethany, a suburb of Jerusalem makes no sense. Not to mention the clamor of the tetrarch's presence making it

⁷⁹ King Herod's Throne Room Where 'Salome Danced' Found in Jordan, Philippe Bohstrom, 13.12.2020, Retrieved 1/20/2021 from: https://www.haaretz.com/archaeology/.premium.HIGHLIGHT.MAGA ZINE-king-herod-s-throne-room-where-salome-danced-found-in-jordan-1.9368704

impossible to keep that relationship a secret. Had this relationship existed, it most certainly would have made its way into the history books of Josephus. Because Mary lived part-time in Bethany, trips to visit Herod in Machaerus also seem unlikely where she would have bumped into Herod's wife Phasaelis or later Herodias. Regarding Phasaelis, the location of the couple's home seems to suggest that she held a fairly strong influence on her husband Antipas.

While Machaerus is a bit more convenient to Jerusalem than it is to Petra, it lies somewhat between the two. The breathtaking views from the palace no doubt made up for the discrepancies in the distance for her. Having periodical duties in Jerusalem would have made it convenient for Antipas, while it would have also made Petra more convenient for Phasaelis. Famous for its red carved sandstone edifices, Petra was where the parents of Phasaelis, the daughter of King Aretas IV of Nabatea, lived. For those familiar with the *Marriage Cycle* in another volume of this series, you will immediately recognize the importance that the proximity of Machaerus played to Petra for Phasaelis.

Today, around the world, most cultures make provisions for the mother of a married woman to live with her daughter. Here in the United States and other Westernized cultures, married women are considered matrilocal, meaning that they live in proximity to their mothers. They do so to facilitate the mother/daughter relationship which is so crucial to virtually every marriage. The great distance to Petra would have hampered the mother/daughter relationship somewhat which would have made Phasaelis' disconnection from Antipas a bit more likely. She probably spent large amounts of time away from Antipas visiting with her mother thus isolating him even more. Consequently, the geographical distance between mother and daughter was either too great, or else the emotional support that her mother was able to supply her

daughter was not enough to counteract the insensitivity of Antipas, because Antipas eventually divorced Phasaelis in favor of Herodias. Even though this explanation of the mother/daughter relationship supports reasons why Antipas might have had an affair with Mary, it at the same time makes a romantic relationship with someone who lived in both Jerusalem and Bethany quite impractical. Besides, we know that Antipas had his eye on Herodias as a replacement for Phasaelis.

Of course, once she came to realize these things about her husband, Phasaelis did what most women do when they feel neglected or rejected, she fled back to her mother. 80 Naturally, seeing his little girl heartbroken, King Aretas did what many fathers want to. Sometime later he attacked Antipas thus defeating his army in Galilee. 81 Despite the predictability of all of these human behaviors that help explain why Antipas, Phasaelis, and Aretas did what they did, there is yet one other factor that might explain why Antipas may not have needed an extramarital relationship. The fact that Salome's mother was heavily involved in her life by asking for John's head, tells us something about that mother/daughter relationship.

Their agreement about John's fate seems to indicate that they were close. The fact that they lived in the palace together indicates that it was face to face, unlike that of Phasaelis and her mother. Furthermore, mother/daughter relationships seem reciprocal. While the mother usually carries the bulk of emotional support for her daughter, sometimes the daughter supports the mother. Therefore, the daughter

⁸⁰ Aretas IV Philopatris, Retrieved 2/26/2021 from: https://en.wikipedia.org/wiki/Aretas IV Philopatris

⁸¹ Galilee, Retrieved 3/2/2021 from: https://en.wikipedia.org/wiki/Galilee

Salome would have helped Herodias endure her relationship with Herod, which would have likely kept him satisfied maritally. He may not have desired a relationship with Mary or any other woman for that matter. If this was not convincing enough, there is yet one other aspect about Machaerus that makes an affair between Mary and Herod unlikely.

Even though a disciple of Jesus once commented about the beauty of Jerusalem saying, "Look, Teacher! What massive stones! What magnificent buildings!",82 the beauty of Jerusalem no doubt paled in comparison with the beauty of the palace-fortress at Machaerus. Add the smells of the dung heap and the congestion of the clamoring people, and the beauty of Jerusalem diminished in comparison to the salt sea breezes of Machaerus. Add to that, the fact that John the Baptist was imprisoned there, and that Antipas enjoyed talking to John, makes these reasons compelling for believing that Machaerus is probably the "den" 83 where Antipas lived most of the time.

Possibly the most compelling bit of biblical evidence, however, for believing that Antipas lived full time in Machaerus, is found in Luke's gospel. Luke reports that Herod Antipas was eager to meet Jesus at the Passover thereby indicating that he had not.

After Jesus was arrested, taken to both Annas and Caiaphas, and interrogated by the Sanhedrin, Jesus was then taken to Pilate, Because Pilate discovered that Jesus was Galilean and under the authority of Herod, he was then sent to Herod Antipas for judgment. Since Jesus traveled back and forth between the temple to teach early in the mornings and rested

⁸² Mark 13:1

⁸³ Luke 13:31-32

at Bethany in the evenings,⁸⁴ he would have been quite available to Herod had Antipas lived in Jerusalem. Luke confirms for us that Herod did not regularly live in Jerusalem. Why? Because as Luke records, their very first face-to-face meeting happened just hours before his death:

When he learned that Jesus was under Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.

⁸ When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform a sign of some sort.

— Luke 23:7-8

Had Herod Antipas lived in Jerusalem; he would have had ample opportunities to not only talk with Jesus but to see some of the miracles he had heard so much about. ⁸⁵ The fact that Luke points out that Antipas and Pilate happened to both be in Jerusalem during that time, indicates that they both came only for the Passover festival, thus making a romantic relationship with Mary quite improbable. Luke's mention that Antipas had waited a long time precludes the possibility of an affair with Mary, since the thrill of illicit encounters tends to draw people closer and to more frequent encounters rather than lengthy absences and greater physical distance.

Pontius Pilate and Availability

In addition to the palace-fortress that Antipas' father Herod the Great built at Machaerus, he also built a palace at Caesarea Marittima overlooking the eastern shores of the

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⁸⁴ Matthew 21:17-18; Mark 11:11; Mark 11:19-20; & Luke 21:37-38

⁸⁵ Matthew 14:1; Mark 6:14; & Luke 9:7

Mediterranean Sea. Antipas' father had at one time planned to replace Jerusalem with Caesarea Marittima as the new capital of Israel but died before he could get that accomplished.

Following Herod the Great's reign over Judea, Caesarea Marittima was used as the Roman Capital of Judea during their occupation of the region. As a lower echelon Roman aristocrat, this was where Pontius Pilate governed from.⁸⁶

Caesarea Marittima held even more breathtaking views over the Mediterranean Sea than the palace at Machaerus did over the Dead Sea. Antipas probably conceded it to Pilate in favor of the proximity of Machaerus to Petra. Furthermore, since Caesarea Marittima was built as a fortress, it would have made a formidable first line of defense for any armies invading from the sea. Antipas may have felt safer from a Roman invasion at Machaerus even though he wasn't any safer. As for proximity, Caesarea Marittima wasn't any closer to Jerusalem than Machaerus was. In all truth, it was further away. At 68 Roman miles, a trip to Jerusalem would have amounted to a four-day journey. ⁸⁷ Therefore, if Pontius Pilate was Mary's lover, he would have faced even greater hurdles than Herod Antipas would have in keeping that relationship going.

While Luke helped to make it quite evident that Herod Antipas did not live full-time in Jerusalem, we still do not know about Pilate's living arrangements. There are two looming questions regarding his ability to have an affair with

⁸⁷ Herod Antipas: A Contemporary of Jesus Christ, Harold Hoehner, Zondervan, Grand Rapids, 1980 p. 34. Retrieved 1/21/2021 from: https://www.academia.edu/34440106/HEROD_ANTIPAS_BY_HARO LD W HOEHNER

⁸⁶ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017, p. 249.

Mary. Did he spend more time in Caesarea Marittima or Jerusalem? And, how does the acceptability of an affair with Mary measure up for him?

While staying in Jerusalem, along with Herod Antipas, Pilate also lived in the palace compound called the Praetorium. His quarters were to the north end of it in an annex referred to as the Antonia Fort, named after Herod the Great's first Roman patron, Marc Antony. 88 It was the Antonia Fort where Jesus was brought to stand before Pilate. 89 The Praetorium itself was comprised of palatial buildings to the north used for residential purposes and military barracks on the south.⁹⁰ Situated on the west side of Jerusalem it would have been convenient to Bethany as a suburb of Jerusalem and would have consisted of only a short walk for either Herod or Pilate for Mary to visit them. We know that Pilate stayed in the Antonia Fort at least during Jewish festivities. His availability to Mary might also have been influenced by whether a wife traveled with him. Her presence could have made a formidable obstacle to an affair. Here is where historical documents lend a hand, Rome was very specific regarding the presence of the spouses of Roman governors.

It has been learned that up until some point during the reign of Tiberius, Roman governors like Pontius Pilate were

⁸⁸ Holy Sites: Let's Stroll Through Pilates' Palace at Caesarea, Gila Yudkin, Retrieved 1/20/2021 from:

https://www.itsgila.com/highlightscaesarea.htm

⁹⁰ The Trial of Jesus, Gibson, p. 104., In, Tour Showcases Remains of Herod's Jerusalem Palace—Possible Site of the Trial of Jesus, Retrieved 01/20/2021 from:

https://www.biblicalarchaeology.org/daily/news/herods-jerusalempalace-trial-of-jesus/

forbidden to bring their wives to their posts. ⁹¹ Had this been true for Pilate, it certainly would have created both opportunity and motivation for an affair. Since Pilate ruled Judea from 26–36 AD, a period of some ten years, this would have been an extremely long amount of time for a healthy male to remain celibate thus aligning with Martin Luther's later concerns for Catholic priests. Married, yet living alone, however, would have made for a great incentive to have an affair. In question would be whether this law was still in effect during the times when Pilate was governing.

According to historian Jean-Pierre Lémonon, he thinks that the Roman Senate repealed this decision in the year 20 AD. 92 If true, the law would have been abolished only a few years before Pilate took office, thus allowing a wife to be present during his entire rule. The question remains, however, did Pilate's wife live with him? Matthew helps us to answer that question.

While Pilate was sitting on the judge's seat, his wife sent him this message: "Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him."

Matthew 27:19

While we now know from this scripture that Pilate was married and that his wife was present with him during the arrest and trial of Jesus, 93 (thus indicating that the Roman

https://en.wikipedia.org/wiki/Pontius Pilate%27s wife

https://en.wikipedia.org/wiki/Pontius_Pilate%27s_wife

⁹³ Matthew 27:19

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⁹¹ Lémonon, Jean-Pierre (2007). *Ponce Pilate*. Paris: Atelier., In Pontius Pilate's wife, Retrieved 3/12/2021 from:

⁹² Demandt, Alexander (2012). *Pontius Pilatus*. Munich: C. H. Beck., In Pontius Pilate's wife, Retrieved 3/12/2021 from:

law excluding spouses had been repealed by this time), it also appears that she traveled to Jerusalem with him during the Jewish Festivals, which was probably also true for Herod's wives Phasaelis and then Herodias. Pilate's wife's note also sends some very important metamessages about the quality of their relationship, suggesting the impossibility that Pilate could have had an affair with Mary for a couple of reasons.

First, through the mention of her note to him, Pilate's wife saw that her husband's decisions about Jesus held serious ramifications for both of them, and she let him know that she was concerned about that. This language indicates a degree of intimacy and vulnerability in their communication that let her speak her mind in a rather assertive way. By what she said to Pilate about Jesus in Mathew 27, she was intending to protect them from catastrophe. What prompted her to send the note was probably her awareness of how Herod's brother Archelaus had ruffled Rome's feathers with the brutality exercised over his region, and how he had been recalled and his reign terminated.⁹⁴ Fearing that Pilate might suffer a similar fate, she would have sent him a warning, thereby indicating how enmeshed she was with her husband and his work. Having appeared to take an interest in what was happening in his life, especially concerning the trial of Jesus, Pilate's wife would probably have known all that was going on with her husband. Consequently, she would have seen the signs of an affair and would have squashed it long before anything could have gotten started. Having taken Pilate's wife into account, availability and acceptability seem to have been answered for Pilate. Given the quality of his

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⁹⁴ Herod Antipas: A Contemporary of Jesus Christ, Harold Hoehner, Zondervan, Grand Rapids, 1980 p. 104. Retrieved 1/21/2021 from: https://www.academia.edu/34440106/HEROD_ANTIPAS_BY_HARO LD_W_HOEHNER

marriage relationship, it would have made no difference whether he spent more time in Jerusalem or Caesarea Marittima. Because of his wife's assertiveness with him, some commentators of The New Testament have suggested that Pilate had a weak, vacillating personality. 95 If so, that is not the kind of personality needed for instituting an affair. Nevertheless, it remains quite evident that Pilate's wife would not have stood for an affair. While an affair with Herod Antipas or Pontius Pilate now seems quite unlikely, we have yet to evaluate Joseph ben Caiaphas.

Joseph ben Caiaphas and Availability

The idea that some tetrarch or Roman governor could be the most likely candidate to have an affair with Mary does not seem to be much of a stretch. After all, due to the collective reputation of other rulers, we might even expect that they would have many wives, extramarital relationships, and many concubines like Kings Solomon and David. Given Herod's incestuous marriage to his brother's wife, and the brazenness of David's royal family when his son Absalom had sex with ten of his father's concubines on the roof of the palace for all of Israel to see,96 we might expect Herod or Pilate to seek Mary out, even though that does not appear to be the case.

Possibly the last person we should expect to exhibit unscrupulous behavior would be the High Priest of Israel. Since according to John, Bethany was only fifteen stadia or about 1.72 miles from Jerusalem, 97 it would have been a brisk 35–40-minute walk for Mary to travel from Bethany to

⁹⁵ Pontius Pilate: governor of Judaea, Retrieved 3/12/2021 from: https://www.britannica.com/biography/Pontius-Pilate

^{96 2} Samuel 16:22

⁹⁷ John 11:18. Retrieved 3/2/2021 from: https://en.wikipedia.org/wiki/Bethany

the palace of Caiaphas. Located in the southwest part of Jerusalem, this was where he lived full-time. Of the three potential suitors for Mary, proximity, and *availability* only seem to be an option for Caiaphas. The idea, however, that the High Priest, considered to be the holiest man in Jerusalem might have an illicit affair, would truly have been scandalous! It most certainly would have been, except for one little-known technicality that could have helped him rationalize an affair with her.

Since the Levitical law required that the high priest must be married, the Pharisees took this to be an ever-present and literal commandment. They understood this to mean that the priest could under no circumstances ever not be married. They elevated this to such importance, that a second wife was sometimes held in readiness should some contingency make the priest single. This was especially important to the Day of Atonement when he had to enter the holy of holies to make atonement for himself and the people. 98 Could Mary have been Joseph's "lady in waiting?" We might think so except for what Luke shared about her sinful life. One small detail causes Mary to fall short of one major requirement. The implications of her immorality along with such a large quantity of the sexual ointment nard appear to negate the possibility that she was the virgin she was supposed to have been.⁹⁹ This seems to count Mary out as being able to be legitimately betrothed to Caiaphas. While availability appears to be a possibility for Caiaphas, the idea of having a wife in waiting would most certainly have predisposed him to be on the lookout for a replacement. While still inconclusive other factors can help us determine which one

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⁹⁸ Yoma i. 1, In, High Priest of Israel, Retrieved 3/14/2021 from:

https://en.wikipedia.org/wiki/High_Priest_of_Israel

⁹⁹ High Priest of Israel, Retrieved 3/14/2021 from: https://en.wikipedia.org/wiki/High_Priest_of_Israel

of these three men was the most likely. Other affair determining factors that we can look at include age and family status as it relates to marital satisfaction.

Age-Related Marital Dissatisfaction

Marital satisfaction is a term used to measure the degree of happiness or unhappiness that a spouse holds about their marriage. According to studies, the most difficult time of life for marriage, and the time of greatest dissatisfaction is generally during the mid-forties. It is the time when the parenting years of teenage children and the wife's perimenopause collide.

Regarding the presence of children, the teen years are by far the most difficult making it more likely that a marital affair could happen during that time of life. ¹⁰⁰ The mid-forties is also the age when men tend to retreat into their careers leaving wives to redouble their focus and energies on parenting pubescent teenaged children alone. Children who are experiencing both physical and personality changes themselves, all the while preparing themselves to live independently from their parents, makes family life ripe for conflict. And, conflict not just with children but between parents at a time when significant hormonal changes are occurring in both spouses increases dissatisfaction.

Perimenopause in women generally begins at age 42.5 on average and is completed by age 50. Perimenopause makes estrogen production and menstruation unpredictable as well as sexually dangerous. Many couples do not relish the idea of beginning a new family when older children are on the verge of being launched. Most everyone has heard of some

https://www.zurinstitute.com/infidelity/#facts

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¹⁰⁰ Infidelity & Affairs: Facts, Myths and What Works, Ofer Zur, Retrieved 1/23/2021 from:

poor couple who thought that menstruation was finished only to find themselves pregnant. That fear could easily cause a wife's Limbic brain to become reticent about being sexual until at least she is absolutely sure sex is safe. Not surprisingly then, there exists a general inverse correlation between marital satisfaction and infidelity.¹⁰¹

While a wife's sexual trepidation does put husbands at risk for an affair, it usually does not happen right away. Many sociologists who study these things say that if they had to boil it all down to one specific number, the age when men are most susceptible would have to be age 55. According to an oft-quoted study by the University of New Hampshire, this is when men reach "peak infidelity." ¹⁰² In one other large study of males, it was discovered that 75% of firsttime affairs occurred between the ages of 31 and 40. 103 The difference between these numbers indicates that there is a time of perseverance between when the dissatisfaction begins for men, and when it reaches a psychological breaking point. Other factors affecting the susceptibility of our three palatial men might also be influenced by the general marital satisfaction with the wives of these men, along with their age, and whether these couples had any children. It would help to know the ages of our palatial suitors and how they compare to the ages ripe for an affair between 31 and 55.

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¹⁰¹ Ibid.

¹⁰² This Is the Age When Men Are Most Likely to Cheat, Diana Bruk, 04/28/2018, Retrieved 1/23/2021 from: https://www.msn.com/en-nz/lifestyle/familyandrelationships/this-is-the-age-when-men-are-most-likely-to-cheat/ar-AAwsh6J

¹⁰³ Adultery: A Marital Gethsemane, Dave Carder, *Christian Counseling Today*, Volume 21, No. 1, American Association of Christian Counselors, Forest Virginia, 2014. pp 46-48.

Herod's Age

Even though the calendar year zero is supposed to coincide with the birth of Jesus, scholars believe that Jesus was most likely born in 4 BC, and died in 30 AD at the age of 33. In comparing the dates of Herod's life to that of Jesus, we find that Herod was born in 20 BC,¹⁰⁴ and would have been about age 50 near the end of Jesus' ministry when Mary poured perfume on Jesus. Herodias, the second wife of Herod, was born in 15 BC making her about 45 while Herod was 50. Other than the stepdaughter Salome who was the daughter of Herodias and his brother Philip, Antipas had no other known children.¹⁰⁵

Noteworthy for this couple is the fact that studies show an increase in marital dissatisfaction among blended families like Herod's as evidenced by the higher divorce rates that these types of families experience. In families like this, husbands often disconnect as a father and leave parenting solely to the child's mother due to the aggravation stepfathers receive from child pushback. While daughters of divorced families tend to grow closer to their mothers, sons disengage and assert themselves against her. Leaving parenting to the mother alone could be somewhat similar to not having children at all for the stepfather thus diminishing his dissatisfaction. At age 50, Herod Antipas was at the upper age for a man to begin an affair yet still possible. Herodias was likely in the throes of perimenopause making

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¹⁰⁴ Herod Antipas, Retrieved 3/14/2021 from:

https://en.wikipedia.org/wiki/Herod_Antipas

¹⁰⁵ Aristobulus of Chalcis, Retrieved 3/12/2021 from:

https://en.wikipedia.org/wiki/Aristobulus_of_Chalcis

¹⁰⁶ Monitoring the Impact of Divorce and Remarriage on Families: Important New Findings, Ron L. Deal, Christian Counseling Today, Volume 18, No. 2, American Association of Christian Counselors, Forest Virginia, 2009. p. 49.

their sex life intermittent at best making Salome's dance ever more enticing.

Pilate's Age and Marital Dissatisfaction

Pontius Pilate, on the other hand, was born in December of 12 BC, ¹⁰⁷ which would have made him about 42 years of age at that time. As for Pilate's wife, there is very little known about her. Even the name sometimes associated with her is highly speculative. We have no information about whether this couple had any children that would have helped us to determine the degree of any marital dissatisfaction that may have existed. ¹⁰⁸ Nevertheless, Pilate's age would have made him a prime candidate for an affair.

Herod Antipas and Marital Dissatisfaction

At first glance, it might seem that Herod Antipas in his marriage to Herodias was the most at risk for an age-related affair due to his stage of life. We have some clues however that might suggest otherwise. First, Antipas was a significant historical figure. If he had children, his fame should have warranted their inclusion in his genealogy. The truth, however, is that none are known. For him to have two wives but no biological children cast suspicion on his ability to impregnate either of his wives.

This certainly may have been a point of contention for Phasaelis, who, as a woman, probably wanted children,

https://en.wikipedia.org/wiki/Pontius_Pilate

¹⁰⁷ Pontius Pilate, Retrieved 3/14/2021 from:

¹⁰⁸ Profile of Pontius Pilate, Roman Governor of Judea, Jack Zavada, 02/06/2020, Retrieved 3/12/2021 from:

https://www.learnreligions.com/pontius-pilate-roman-governor-of-judea-701081

which may well have been a contributing factor in their divorce. That possibility coupled with how Jesus addressed Herod in Luke 13:31-32, when he said, "Go tell that fox," indicates something else about Herod.

Jesus used the feminine form of the Greek word fox to describe Antipas. 109 This sent a strong metamessage about what Jesus thought of Herod's masculinity. Because of this, Antipas has been portrayed effeminately in films by Joshua Mostel and Luca De Dominicis. 110 Because he married two women and delighted in the dance of Salome, we can probably rule out homosexuality (but not necessarily). After all, he did live in a Roman culture that practiced it. His lack of masculinity could have come from essentially three probable sources; congenital hypogonadism, father absence, or aging.

According to the Mayo Clinic, male hypogonadism is a condition in which the body does not produce enough testosterone for masculine development during puberty or sperm production in adulthood. A male can be born with male hypogonadism, or it can develop later in life, either from some injury or infection. ¹¹¹ In addition to determining a male's ability to reproduce, testosterone plays a role in personality.

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¹⁰⁹ Gundry 3, endorsed by Goodacre passim., In, Herod Antipas, Retrieved 3/15/2021 from:

 $https://en.wikipedia.org/wiki/Herod_Antipas\#cite_note-62$

¹¹⁰ Herod Antipas, Retrieved 3/15/2021 from:

 $https://en.wikipedia.org/wiki/Herod_Antipas$

¹¹¹ Male hypogonadism, Retrieved 3/15/2021 from:

https://www.mayoclinic.org/diseases-conditions/male-

hypogonadism/symptoms-causes/syc-

^{20354881#:~:}text=Overview,often%20from%20injury%20or%20infect ion.

Testosterone contributes to both aggressiveness and a man's libido or sex drive. 112 Estrogen, on the other hand, produces the opposite effects. It does not cause women to be more aggressive but makes them more accommodating. And, instead of elevating libido, estrogen significantly suppresses a woman's sex drive.

Sex drive in men reaches its peak at about age 17 when testosterone production reaches its maximum. These levels remain high for the next two to three decades until men reach age 40. Unlike the precipitous drop in estrogen that women experience through menopause at age 50, the decline of testosterone in men drops slowly by an average of only about 1% a year from age 40 onward. A man at age 70, therefore, produces about 33% of what he did at age seventeen but usually continues to maintain reproductive capability.

Signs and symptoms of low testosterone and hypogonadism include erectile dysfunction, infertility, reduced muscle bulk and strength, and increased body fat¹¹³ Without sufficient testosterone, Antipas could easily have appeared more effeminate than most other males, while also having a much lower appetite for sex, along with an inability to reproduce. If this was true for Antipas, then an age-related affair with Mary makes much less sense for him at age 50 which was ten years after testosterone began declining within him. A man with lower amounts of testosterone would place less sexual demands on a wife leading to greater marital satisfaction rather than less. He also might need more enticement in the forms of dancing or lingerie to support a

¹¹² Testosterone, aging, and the mind, January, 2008, Retrieved 3/15/2021 from:

https://www.health.harvard.edu/newsletter_article/testosterone_aging_a nd_the_mind

¹¹³ Ibid.

sagging libido. In addition to hormonal influences, father absence can also have an impact on a male's masculinity.

Studies reveal that the prevalence of gender confusion among fatherless men comes from being socialized by females. We know from historical documents that Antipas was schooled in France as a young boy, returning to his father's house at seventeen shortly before his father's death.

Therefore, given the information available, it appears that Herod's lower masculinity whether from hormonal or cultural sources lent itself to less marital dissatisfaction than might have been true for the other men.

Joseph's Age and Marital Dissatisfaction

As for Caiaphas, having been born in 14 BC, at age 44 he likely still retained much of his testosterone production just like Pilate thus making him prime for an affair. While we do not know the age of his wife she was likely a few years younger than him. As mentioned earlier age 42 is the average time of life when women begin perimenopause which can create a very turbulent fluctuation in hormones and mood. We know from John's gospel that Joseph was married to the daughter of his predecessor the priest Annas, 114 which is the extent of the information we have about her.

Archaeologists from Bar-Ilan University and Tel Aviv University have, however, in June of 2011, recovered a stolen ossuary that was taken from a tomb in the Valley of Elah. The ossuary supposedly contains the bones of Miriam, with the inscription "Miriam, daughter of Yeshua, son of Caiaphas, Priest of Ma'aziah from Beth 'Imri", which translates to Miriam the daughter of Joseph of the family

¹¹⁴ John 18:13

Caiaphas. Since the Israel Antiquities Authority declared the find authentic, 115 we now know with certainty that Joseph had at least one child belonging to him and his wife. There is yet one other clue from the book of Acts that may suggest that he had other children. Peter writes:

The next day the rulers, the elders and the teachers of the law met in Jerusalem. ⁶ Annas the high priest was there, and so were Caiaphas, John, Alexander and others of the high priest's family.

— Acts 4:5-6

Some scholars have gone to great lengths in attempts to discover who John and Alexander were. Some have speculated that John is none other than Johanan ben Zaccai, who was reportedly president of the Great Synagogue after its removal to Jamnia. The chief objection to seeing John as Jochanan ben Zaccai was that he lived and died a Pharisee, whereas the John mentioned in Acts 5:17 that Caiaphas is associated with would have been a Sadducee. 117

As for Alexander, many scholars have attempted to associate him with the brother of Philo Judaeus, the *Alabarch*, or magistrate of Alexandria. They do so with admittedly no

https://en.wikipedia.org/wiki/Caiaphas ¹¹⁶ *Bab-Beracoth*, fol. 28, in Lightfoot: *Cent.-Chorogr.*, *Acts 15*, In, ed., Ellicott's Commentary for English Readers, Retrieved 3/12/2021 from:

https://biblehub.com/commentaries/acts/4-6.htm

¹¹⁵ Caiaphas and Miriam ossuaries, Retrieved 3/12/2021 from:

¹¹⁷ John Gill's Exposition of the Bible, Retrieved 3/12/2021 from: https://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/acts-4-6.html

shred of any evidence of that association.¹¹⁸ If he was Alexander Lysimachus, then he would have been one of the richest Jews of his time, who was remembered for offering great gifts to the temple, and for being highly esteemed by King Agrippa.¹¹⁹

Perhaps the easiest interpretation is to conclude that John and Alexander were the sons of Caiaphas, making them grandsons of Annas, and all members of the same family. Their presence at the trial of John and Peter could easily be seen as apprentices viewing the workings of the Sanhedrin.

Since five of Annas' sons were appointed as high priests, along with his son-in-law, Joseph ben Caiaphas, Annas would probably then expect that any grandsons should follow suit. And, as was the custom and family tradition, they would someday also hold that office just like the sons of Aaron did. Since trials of this kind were rare, this would have afforded a perfect opportunity for them to learn the ropes of what it meant to be a high priest. If John and Alexander were indeed sons of Caiaphas, neither of them ever became a high priest. History does record that another of Annas' five sons named Jonathon succeeded Caiaphas as High Priest in 36 AD. ¹²⁰ This may have been the John that Peter referred to at the trial. Even though those names failed to be listed among the high priests of Israel, there is, however, frequent mention of a "Rabbi Alexander", in the

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¹¹⁸ Jos. *Ant.* xviii. 8, § 1; xix. 5, § 1, In, ed., Ellicott's Commentary for English Readers, Retrieved 3/12/2021 from:

https://biblehub.com/commentaries/acts/4-6.htm

¹¹⁹ John Gill's Exposition of the Bible, Retrieved 3/12/2021 from: https://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/acts-4-6.html

¹²⁰ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017, p. 255.

Jewish writings. 121 There is yet one other reason to support the idea that John and Alexander were sons and not Jewish aristocrats.

Recalling the text of Acts 4:6 from above,

Annas the high priest was there, and so were Caiaphas, John, Alexander and others of the high priest's family.

If John and Alexander were sons of Caiaphas, then there should be seen a descending order of hierarchy from grandfather to father and father to son, which if true, is exactly the way they ought to be listed and in fact — exactly the way they were listed.

According to the Cambridge Bible for Schools and Colleges,

So far only does the New Testament carry us, but when we come to examine the Old Testament, and the records of later Jewish literature, there seems every reason to conclude that the expressions which seem somewhat hard to reconcile are exactly those which would naturally be employed. We find that Moses, who is himself counted (Psalm 99:6) God's priest on the same level as Aaron, anointed not Aaron only, but his sons at the same time (Exodus 40:12-15) to be high-priests. 122

https://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/acts-4-6.html

¹²¹ T. Bab. Yoma, fol. 53. 2. Chagiga, fol. 5. 1. Megilla, fol. 17. 2. Nedarim, fol. 41. 1. Sanhedrin, fol. 98. 1. & passim. In, Ed. John Gill's Exposition of the Bible, Retrieved 3/12/2021 from:

¹²² Cambridge Bible for Schools and Colleges, Retrieved 3/12/2021 from: https://biblehub.com/commentaries/acts/4-6.htm

Perhaps the best interpretation for determining who these men were, is also the most natural one to make. Sometimes the Limbic brain does offer us the correct answers. Notwithstanding the possibility that Caiaphas had more children than Miriam, Peter may have suggested even more.

In his last statement of verse 6, "and others of the high priest's family" Peter may have implicated that Miriam was also there at the trial, or that Joseph and his wife may have had additional children beyond just those three. With the discovery of Miriam and the possibility of having two sons named John and Alexander, along with the fact that marital satisfaction declines with each additional child, Caiaphas would most definitely have been primed for an affair.

Now that we have examined several of the important criteria that could predict an affair for each of the palatial men, that information has been compiled into the following chart for comparison.

Anatomy of an Affair Matrix

Affair Criteria	Herod Antipas	Pontius Pilate	Joseph ben Caiaphas
Availability	×	×	✓
Acceptability	✓	×	✓
Age	×	✓	✓
Marital dissatisfaction	<u>×</u>	<u>×</u>	<u>✓</u>
Most Likely			✓

^{*} Caiaphas is the only man who meets all of the criteria for an affair.

Believing that we are intended to discover the truth of Mary's story, and why her story is supposed to be told in conjunction with the gospel of Jesus, I am not alarmed to see that some affair criteria information was missing for Herod and Pilate. In retrospect, we didn't need it. All we needed was the information to implicate Caiaphas, which has been relatively easy to obtain just with the Scriptures. Historical evidence has only strengthened our conclusions. Now that we have identified Joseph ben Caiaphas as Mary's lover, we must ask ourselves if he could also have had access to the nard perfume and have been the benefactor who gave her such a large quantity?



Chapter 7

Her Benefactor

"You are to receive the offering for me from everyone whose heart prompts them to give. ³ These are the offerings you are to receive from them: gold, silver and bronze; ⁴ blue, purple and scarlet yarn and fine linen; goat hair; ⁵ ram skins dyed red and another type of durable leather; acacia wood; ⁶ olive oil for the light; **spices** [emphasis mine] for the anointing oil and for the fragrant incense; ⁷ and onyx stones and other gems to be mounted on the ephod and breastpiece.

Exodus 25:1-7

he instructions of Exodus 25 created an enduring pattern of temple service that first began with the tent of meeting and continued through both the first and second temples until these practices ended with the destruction of the temple in 70 AD.¹²³

¹²³ Siege of Jerusalem (70 CE), Retrieved 04/11/2021 from: https://en.wikipedia.org/wiki/Siege_of_Jerusalem_(70_CE)

The tent of meeting where these instructions were first instituted existed until King David came to recognize something about it.

After the king was settled in his palace and the LORD had given him rest from all his enemies around him, ² he said to Nathan the prophet, "Here I am, living in a house of cedar, while the ark of God remains in a tent."

— 2 Samuel 7:1-2

David wanted to build a temple to replace the tent. But of course, due to having "shed much blood" God prevented him from doing so, which caused that task to be reserved for his son and successor King Solomon.

Joseph's Priestly Duties

Also originating with the tent of meeting were gatekeepers assigned to guard its gates on all four sides, to protect the rooms and treasuries in the house of God. There were 212 Levites assigned to this task. The four principal gatekeepers held keys to lock the gates at night, and unlock them in the morning. Furthermore,

Some of them were in charge of the articles used in the temple service; they counted them when they were brought in and when they were taken out. ²⁹ Others were assigned to take care of the furnishings and all the other articles of the sanctuary, as well as the special flour and wine, and the olive oil, incense and spices. ³⁰ But some of the priests took care of mixing the spices.

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^{124 1} Chronicles 22:8

— 1 Chronicles 9:28-30

This passage in 1Chronicles reveals to us that only priests and a few of the Levites had access to the spices and that they inventoried the treasury for quantity. We also discovered that only some priests were allowed to use these spices and mix them into specific formulas for anointing oil and incense. The book of Numbers contains a very detailed description of the process by which the Tent of Meeting was prepared to be moved to another campsite that has bearing on this discussion.

In preparing the Tent of Meeting, Aaron (the brother of Moses) and his sons were responsible for preparing the holy articles by covering them with various colored cloths and skins. A branch of Levites named the Kohathites was then given the duty of carrying the articles to the next camp location but was strictly not allowed to touch any of the uncovered articles under the penalty of death. It was Aaron's son Eleazar who was given personal responsibility for the safekeeping of the storehouse supplies and offerings. We find that,

"Eleazar son of Aaron, the priest, is to have charge of the oil for the light, the fragrant incense, the regular grain offering and the anointing oil. He is to be in charge of the entire tabernacle and everything in it, including its holy furnishings and articles."

Numbers 4:16

Here we find that it was not Aaron's responsibility as high priest to safeguard the articles himself, but the task was given to his son Eleazar, a subordinate of the high priest. Fast forward to the time when Annas held the office of high priest from 6 AD to 15 AD, he would have been acting in the role

of Aaron. Therefore, the duty for safeguarding the holy furnishings, and articles would presumably have become the duty of his subordinate, either one of his sons or his son-inlaw Caiaphas.

Since Caiaphas did not take the office of high priest until 18 AD, there existed a possibility that he could have absconded with one or more pints of nard from the temple treasury had they existed there — without notice — sometime between 15 AD and 18 AD, while working under either Annas in 15 AD, Ishmael ben Fabus (Phiabi), (15-16 AD), Eleazar ben Ananus (16-17 AD) or Simon ben Camithus (17-18 AD). Of course, if a subordinate has this kind of access, then the high priest would have been afforded the same, if not more.

It was in his twelfth year as high priest in 30 AD that his affair with Mary became a matter of concern. Therefore, he had fifteen years of potential temple service in which to have taken some nard if it was present. Our next question to answer is if it was present how did it get there?

Knowing that Nardostachys jatamansi grows only between the altitudes of 9,800–16,400 ft. above sea level on the eastern slopes of the Himalayas, ¹²⁶ you might wonder how a sealed alabaster jar of it could have found its way into the temple treasury? If so, that question might be answered by the Queen of Sheba.

She visited Solomon sometime during his reign between 965 and 931 BC which was about a thousand years before Caiaphas became a priest. The Scriptures state that she

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¹²⁵ List of High Priests of Israel, Retrieved 3/16/2021 from: https://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel ¹²⁶ Nardostachys jatamansi, Retrieved 3/16/2021 from: https://en.wikipedia.org/wiki/Nardostachys_jatamansi

brought choice gifts from distant lands "to listen to Solomon's wisdom," The fact that the Song of Songs records for us that Solomon used it meant that it had found its way to Jerusalem somehow during his reign.

Having Solomon's sexual reputation precede him, by becoming aware of his 700 wives and 300 concubines, Sheba would likely have sought his favor in that department by introducing nard to him. For us, not knowing the shelf-life of nard, it would be difficult to believe that a bottle or bottles of nard could have survived beyond the destruction of the first temple and Babylonian exile of the Jews for that near thousand years.

But according to the Givaudan perfumer Jacques Huclier, who reports that "I recently had the chance to evaluate a never-opened bottle of perfume from the 80s and it was like brand new," He goes on to say that "There's no cardinal rule, each fragrance has a different lifespan." It might be conceivable that the unopened jars of nard could have survived for centuries. We do know that one of them was instrumental in Mary's story and was used for Jesus.

Nevertheless, if they had not come from Sheba, Josephus identified several wealthy men who lived east of the Jordan, who may have offered it to the Temple. Here is where Alexander Lysimachus may have played a role in our story, since he was remembered for being one of the richest Jews of that time, and for offering great gifts to the temple, he may well have been the source of nard found in the temple treasury.

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¹²⁷ Matthew 12:42

¹²⁸ How to Know When Your Perfume Has Expired: Fragrance experts share everything you need to know, Omenaa Boakye, Dec 21, 2020, Retrieved 4/18/2021 from:

https://www.instyle.com/beauty/fragrance/does-perfume-expire

The gift from Alexander Lysimachus would have followed the Lord's instructions to Moses after the exodus of captivity from Egypt, where he instructed Moses to receive offerings from the people to construct the tent of meeting, fashion clothes for the priests, and accumulate spices for making incense along with the anointing oil. This most certainly established a pattern among the people, of bringing rich offerings to God's house. These facts could easily have created the opportunity for Joseph to have both access to nard and the opportunity for obtaining it.

Joseph's Justification

Being a healthy male, driven by testosterone and sexual zeal, Joseph's understanding of the Torah, the Talmud, and other Jewish writings would have presented him with a monumental temptation. He would have known what Solomon wrote about nard in the Song of Songs and may well have wanted to experience nard for himself. Fueled by sexual tension along with the knowledge of Solomon's admission in Ecclesiastes 2:10, "I denied myself nothing my eyes desired; I refused my heart no pleasure." Joseph may have felt an entitlement building inside of himself. Add to that all of the hard work it took for him to shine above his peers, to attain the favor of Annas over his sons for him to gain the rank as a priest. This may have given him all of the justification he needed for thinking that he deserved to have some nard. Before condemning Joseph for taking something from the temple treasury that didn't belong to him, keep in mind the sacrificial system that God established.

Whatever part of the grain offering, ¹²⁹ the sin offering, ¹³⁰ the guilt offering, ¹³¹ or the fellowship offering that was not burned upon the altar as an aroma pleasing to the Lord, was then distributed equally to Aaron and all of his sons. ¹³² This applied to the original priest Aaron, and to all those that followed him. A portion of the offering was also typically reserved for the priest who had prepared the offering to be burned. These offerings were meant to be perpetually shared by the Israelites as their memorial contribution to the priests. ¹³³ This meant that the priests got a cut of whatever was offered. Joseph probably felt no guilt in helping himself to nard, especially because of what he knew from perhaps his earliest jobs serving in the temple. Caiaphas may well have been one of the mixing priests.

Realizing that nard was not included in any of the temple formularies for making either incense or the anointing oil, he knew that it would never be used. For all we know, some may have already been lying around as thousand-year-old artifacts from Solomon and the Queen of Sheba. Knowing that opened jars of some of the other fragrances would be no good in just a few weeks or months, Joseph may have figured that it was already expired. Whether or not it was a leftover from the previous temple or was gifted by some wealthy donor, he likely reckoned it would never be missed. Joseph knew that sitting there, the nard was going to waste. Having been conditioned to receive his priestly cut, he may have felt entitled to the nard. And, since he did nothing to produce it, he would have assigned little monetary value to it.

¹²⁹ Leviticus 2:3

¹³⁰ Leviticus 5:11-13 & Leviticus 6:25-26

¹³¹ Leviticus 7:2-6

¹³² Leviticus 7:7-10

¹³³ Leviticus 7:31-34

Along with ample supply and easy access to the nard, it would have been easy to give a jar to Mary within the confidentiality of their relationship. Joseph's priestly cut of the nard brings to mind one other interesting question.

Regarding his priestly share of the burnt offerings, the only stipulation was that, due to the holiness of the offering of having been cooked on the altar, it must be consumed in a holy place, which meant somewhere in the sanctuary or else the Temple courtyard. It must also be consumed generally on the same day that it was prepared, but never longer than three days later due to the possibility of spoiling. You don't suppose that Joseph observed these regulations in how the nard was consumed in his affair with Mary do you?

Could it be possible that he had sex with her in the Temple? Even more outrageous in the holiest of holy places? Well, if you recall the Covenant module in another volume of this series then you will catch the metaphor. While Mary's womb would have been analogous to the holy of holies, the temple or its courtyard was not the place where they had sex. For reasons related to a certain robe, which we will discuss later, sex likely occurred somewhere else. Furthermore, Joseph may have reasoned that since the nard was not made holy by burning a portion of it on the altar, as it was still sealed in its bottle, this meant that it need not be consumed in a holy place. Since we can now likely exclude the temple as where the affair took place, this brings us to two more questions. How did Joseph and Mary meet, and where did their affair take place? Before we can answer those questions, we need to discover something else about Mary.

As you recall from the Prologue, subconscious motivations are such an influential part of every life, that a person's past

¹³⁴ Leviticus 7:2-6

experiences make future behaviors and outcomes quite predictable. Our accumulated understanding of the family structure, parenting, and child development quite literally means that taking a snapshot of a person's life at any given point can now tell us both what their beginnings were like and where they are headed. Just as that is true for today, it was true for Mary. The fact that she was not a prostitute but a paramour tells us something very important about her early life, which will help explain how she met Joseph.



Chapter 8

To Tell the Truth: "Please Stand Up?"

"Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee's sons."

— *Matthew* 27:56

hen I was a kid there was a game show hosted by Gary Moore called "To Tell the Truth," where two impostors tried to fool a panel of celebrity judges by claiming that they were the person of interest who had been described by the host for having accomplished some amazing feat. Played something like the game of "twenty questions", show panelists then had to distinguish the true person from the impostor by asking a series of identifying questions. While the imposters were encouraged to lie and deceive, the real person of interest had to tell the truth about themselves. So far, we have only gotten a glimpse of who Mary was. We know only that she was an incongruent person with a divided self that was

engaged in both some form of esteemed service and an affair with the High Priest Joseph ben Caiaphas. We know that Joseph was a married man, not to mention that as the High Priest of Israel he was possibly the most wealthy and powerful Jew of that time. We also know that her identity was not initially exposed to protect both her reputation and the Gospel of Jesus from undue harm. Furthermore, her name to this point is devoid of any identifying epithets, but that does not mean that she is not referred to by one elsewhere. Supposing that she might have one, we need to look at an unusual one assigned to Jesus.

We discussed earlier how epithets were used to identify someone more specifically than just using their common name, especially when that may have been too ambiguous. Sometimes epithets changed depending on what was trying to be communicated about the person. For example, the reference to Mary the mother of Jesus changed upon the death of Jesus as she became Mary "the mother of James and Joseph." 135 Why was Jesus referred to as Jesus of Nazareth and not Jesus ben Joseph? The answer is that Jesus was from the town of Nazareth but was not Joseph's true son because Joseph's DNA had not been passed onto him. Jesus was conceived of God which allowed him to be referred to at times as the "Son of God". At other times he was referred to as the Galilean being someone who was from Galilee. As his mission became more evident to those around him, he eventually took on the name Messiah. Well before he was born Isaiah dubbed him the "Suffering Servant". While all these names fit him, he was still the same person. If this was true for Jesus, why wouldn't those conventions apply to Mary? She was known as "woman" and as the one with a jar of nard. Some scholars refer to her nowadays as Mary of Bethany. Pope

¹³⁵ Matthew 27:56

Gregory the Great referred to her as the "repentant whore." And so, no longer having to protect Mary from injuring her service or the Gospel meant that her common name could be used in other stories about her along with identifying epithets. Considering epithets further there is yet another parallel connecting her to Jesus.

Snagged Once More!

In addition to the epithets already mentioned, Jesus was also identified as "Teacher", "Rabbi", and "The Son of Man", he has also been referred to by something else that has probably escaped your attention. On several occasions, he was referred to anonymously as "Sir." Jesus used this reference himself in many of the parables that he told.

In the parable about the weeds versus good plants, an owner's servant referred to the owner as "Sir" when asking him whether to pull the weeds or to leave them. ¹³⁶ In another parable about two sons who were asked to work in the vineyard by their father, the one said, 'I will, sir,' but he did not go. ¹³⁷ Of course, you realize that the "sirs" in all of the parables were symbolic of Jesus.

In a real-life instance, Matthew wrote about how the chief priests and the Pharisees went to Pilate with concern about the possibility that someone might steal the body of Jesus which could convince people of his claims of resurrection. It was in that meeting that they addressed Pilate as "Sir." 138 In the NIV translation, the word "sir" occurs only

¹³⁶ Matthew 13:27

¹³⁷ Matthew 21:30

¹³⁸ Matthew 27:63

once in the Old Testament. 139 Otherwise, the New Testament contains all other occurrences. Except for one found in the book of Revelation, the remainder of these are found only in the four Synoptic Gospels, twenty-one in all. Of those, Jesus uses the word "Sir" to reference himself nine times in parables like the two mentioned earlier. The chief priests along with a pharisee address him once each as "Sir." On four other occasions, a royal official addresses Jesus as "Sir," along with an invalid, a blind man who receives his sight, and a crowd of Jews who were fed by Jesus. In addition, to Pilate, only one other reference was offered to someone other than Jesus. That happened when some Greeks addressed Philip as "sir". While all of those mentioned so far seem ordinary and reasonable, what does not seem ordinary, are the occasions when an anonymous woman addressed Jesus anonymously as "Sir." which happened five times in four separate stories. That means that nineteen of the twentyone "Sir" references in the New Testament were directed at Jesus. What are we to make of that?

The First "Sir"

On the first occasion, an anonymous woman addressed Jesus as "Sir" while in Samaria. Jesus came to a town called Sychar, which was near Jacob's well. Sychar lies on the east side of the Sea of Galilee about halfway between Nazareth and Jerusalem. Tired from his journey, he stopped there to rest just as a Samaritan woman came at midday to draw water. That is where we pick up their conversation,

Jesus said to her, "Will you give me a drink?" ⁸ (His disciples had gone into the town to buy food.)

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¹³⁹ Genesis 23:6

⁹ The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.)

¹⁰ Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

"Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water?
 Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?"

¹³ Jesus answered, "Everyone who drinks this water will be thirsty again, ¹⁴ but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life."

¹⁵ The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

¹⁶ He told her, "Go, call your husband and come back."

¹⁷ "I have no husband," she replied.

Jesus said to her, "You are right when you say you have no husband. ¹⁸ The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."

¹⁹ "Sir," the woman said, "I can see that you are a prophet. ²⁰ Our ancestors worshiped on this mountain, but

you Jews claim that the place where we must worship is in Jerusalem."

²¹ "Woman," Jesus replied, "believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. ²³ Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. ²⁴ God is spirit, and his worshipers must worship in the Spirit and in truth."

²⁵ The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

²⁶ Then Jesus declared, "I, the one speaking to you—I am he."

— John 4:7-26

The "woman" in John's narrative here is referred to anonymously seven times and Jesus directly calls her "Woman" one time himself. This of course is quite similar to the phraseology that Matthew, Mark, and Luke use in referring to Mary, the one with a jar of nard. While the gospel writers did not record anything that Mary spoke to Jesus while pouring the nard over him, here perhaps she calls him "Sir" twice. Once again, while Jesus could have easily called her by her name since he knew everything about her background, he chose instead to refer to her anonymously and must have done so just to snag us for yet a second time. Even though the conversation is quite intimate, he maintains relational distance by referring to her broadly and generically, just as he had frequently referenced himself

anonymously as the "Son of Man." By keeping his references to her broad and generic, he is also suggesting that she as a female, is a typical type of woman (to include her in a group of other women like her), while also protecting her from embarrassment since she has just been found out to be a fornicator. He is also keeping her identity gender-specific to make an archetypical reference of her akin to the fallen Eve.

And he, while identifying himself as Messiah, is pointing to the first Adam, which the New Testament writer Paul would say that Jesus is the second and redeemer of the first. In addition to the obvious snag, the generic woman here then becomes the representative for the daughters of Eve, while her lovers are an archetype or representative for the sons of Adam. The not-so-obvious metamessage of his offer of living water to her irrevocably connects himself to the consequences that befell the male and female archetypes. By calling himself the living water he is saying that he is the antidote to their archetypical problems. For those who will come to him, he is saying that he wants to help them escape from the consequence of having to metaphorically go to the well frequently to refresh themselves and their relationships. In other words, he is claiming to be her reset button. Remember the quintessential exchange between men and women of sex for security? The reset is necessary due to the conflict between those two personal agendas of sex and security.

For the male archetype, his pleasure-seeking right amygdala causes him to sexually use and abuse the female while causing her left amygdala to begin fearing sex. Conversely, her fear-controlling left amygdala looks for the most powerful and wealthy man she can attract, which causes her to use and abuse the male for whatever security he can offer.

As she shrinks from sex due to aversions to it, his left amygdala perceives her loss of sexual interest, which produces a fear that he is losing her to someone else. The more he becomes jealous, the more her faith that he is pleased with her gets broken, which then threatens her security. Thus, they have a recipe for perpetual conflict leading them ever closer to divorce. And as the living water, Jesus is saying that he came to break this downward-spiraling, relationship-destroying cycle. Speaking of this archetypical woman at the well Pope John Paul II had this to say.:

This is an event without precedent: that a "woman", and what is more a "sinful woman," becomes a "disciple" of Christ.¹⁴⁰

It seems that Pope John Paul II had been snagged to see what we've been talking about. Echoing Luke who referenced Mary as a "sinful woman" certainly encapsulates her divided self and transition from the reputation of the sinner to disciple. This is the moment that Mary accepted Jesus' invitation and joined him in his ministry.

The Second "Sir"

As was the custom of Jesus in the last days of his ministry to teach at the temple in Jerusalem, and then stay overnight in Bethany. At dawn one day, as he sat down to teach the people gathered around him. It was then that:

The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group ⁴ and said to Jesus, "Teacher, this woman was

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¹⁴⁰ Jesus' interactions with women, Retrieved 4/21/2021 from: https://en.wikipedia.org/wiki/Jesus%27_interactions_with_women#The _woman_at_the_well_in_Samaria

caught in the act of adultery. ⁵ In the Law Moses commanded us to stone such women. Now what do you say?" ⁶ They were using this question as a trap, in order to have a basis for accusing him.

But Jesus bent down and started to write on the ground with his finger. ⁷ When they kept on questioning him, he straightened up and said to them, "Let any one of you who is without sin be the first to throw a stone at her." ⁸ Again he stooped down and wrote on the ground.

⁹ At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. ¹⁰ Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?"

11 "No one, sir," she said.

"Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

— John 8:2-11

Once again, the unnamed "woman" is referred to anonymously six times in the fragment inserted into John's gospel, and then Jesus addresses her as "Woman" one time while she calls him "Sir" once. Are these "woman" and "Sir" exchanges simply a coincidence, or are we being snagged again? Is God deliberately triggering us to associate this "woman" caught in adultery with Mary of Bethany? Was adultery not her sin?

My understanding of Jesus, who had the disciples collect basketfuls of leftovers after feeding thousands, tells me that

he wasted nothing — not even words and that his communication is succinct yet powerful. If these accounts are connected by design through the use of the same convention of language, then it could be reasonable to assume that the gospel writer is now giving us the information that we originally wanted to know about Mary, but that we thought was hidden from us.

If the gospel writer is associating Mary with this anonymous woman caught in adultery, then we now understand why Luke and Pope John Paul II considered her a "sinner," and why Simon thought that if Jesus knew this about her, he would not have let her touch him. If this "woman" caught in adultery was the same woman Jesus encountered at Jacob's well, then she has just left her sixth common-law husband. Could they be the six of seven metaphorical demons that Luke said that Jesus had released her from?¹⁴¹

If so, take note also that she has made her way from the town of Sychar in Samaria to Jerusalem. These six previous relationships would describe the life pattern indicative of Mary that got her caught up in an affair with Joseph. While still there at the Temple Jesus asked where her condemners were. If this woman and Mary are one-and-the-same, then we can now see why her identity had to be separated from the Gospel of Jesus.

On the one hand, we saw the "great love" she displayed by pouring perfume on Jesus but now we see the secret, private, or even illicit part of her life. We see her incongruence and the divided self along with the public part where she has become a follower of Jesus. We can now see how one part of her is a good and presentable devoted follower of Jesus, while the other part we may think is ugly and unpresentable.

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¹⁴¹ Luke 8:2

This perfectly describes how Jesus and the disciples treated Mary. They treated the unpresentable side of her with special modesty while the *presentable* side of her needed no special treatment, even though she did receive that special treatment from Jesus when he said that her story would be told in memory of her. We see now that the unpresentable aspects of her character had to be treated with special modesty, so as not to injure her reputation and service. But, the character traits, that we thought were less honorable, are actually indispensable to the Gospel of Jesus. In fact, Paul writes that we must treat them with special honor. Hence Jesus' statement to the guests of the dinner party, "Wherever my gospel is preached her story will be told also." You may now be wondering, How could the character flaws that led her to have multiple common-law husbands and an affair with the Hgh Priest be indispensable to the Gospel of Jesus? If so, I'm glad you asked. Hopefully, we will answer that satisfactorily for you, because even though we now know that she faced death by stoning from having been caught as an adultress, we still do not know how that was connected to her display of "great love" by pouring perfume on Jesus.



Chapter 9

Her Reunited Self

For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

1 Corinthians 13:12

hen Pope Gregory the Great, stated in a 591 AD sermon that "She whom Luke calls the sinful woman, whom John calls Mary [the anonymous woman], we believe to be the Mary from whom seven devils were ejected according to Mark.",¹⁴² thus identifying her as Mary Magdalene. Gregory had it right, but because the concepts of metaconversation and snagging had not been

¹⁴² How Early Church Leaders Downplayed Mary Magdalene's Influence by Calling Her a Whore: Other early documents portray her as Jesus's companion—and even mention kissing. What's really known about the Bible's most mysterious woman?, Sarah Pruitt, 03/15/2019, Retrieved 2/04/2021 from: https://www.history.com/news/mary-magdalene-jesus-wife-prostitute-saint

introduced until recently, there was little else for early scholars to base Gregory's conclusion on.

Following his declaration, various church sects continued to hold that view until 1969, when, unfortunately, the Roman Catholic Church recanted its view that the two were the same person. Perhaps following Jesus' lead which appeared to imply that he intended for her to remain anonymous forever, they based their claim on no other evidence than a statement that the Bible did not support that interpretation. With good intentions or not, by doing so, Mary's identity was dismembered.

This separation only served to foster more hiding of the *unpresentable* parts of self, which everyone wants to do. And church leaders did that for her widening the chasm in Magdalene's identity crisis even further with the elevation of her presentable parts to sainthood. Some have gone on to say that she lived a celibate life that was entirely dedicated to God. Others like the Roman Catholic, Eastern Orthodox, Anglican, and Lutheran churches now celebrate her presentable self every year with a feast on July 22, 145 all while her *unpresentable* parts, the ones that are truly *indispensable* to the Gospel of Jesus, continue to be unhonored, hidden and ignored. Thinking that someone really could live a sinless life like Jesus, and be a person with only *presentable* parts, is not a realistic view of humans.

Mary as the woman at the well was an archetype representing other women like her and now that her identity has been reunited, we can begin to assemble a picture of her

¹⁴³ Ibid

¹⁴⁴ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017, p. 138.

¹⁴⁵ Ibid.

personality. Since the Bible adds very little else about her than what we have shared through the few snapshots of her life we might have gotten stuck. Thankfully we have an example of another woman who lived a similar life experience. There is no one known better to stand in for Mary than a woman named Norma Jeane. From her well-documented life, we can gain much understanding of who Mary was and her role in the Gospel of Jesus.

PART FIVE: OF PROTEGAMY



Chapter 10

The Origins of Protegamy

The hungry consume his harvest, taking it even from among thorns, and the thirsty pant after his wealth.

— Job 5:5

protegamy

noun: from the Latin word prōtegō meaning "to protect" and the Greek "gamos" word-forming element meaning "marriage". Protegamy is the formation of a pseudo-intimate relationship used to shield oneself from fears of insecurity, rather than for reasons of love.

— Mikel Kelly

n theatrical productions whether in film or on stage it is not uncommon for a leading actor or actress to have a "stand-in". Stand-ins allow the director of photography to get lighting, camera angles, and sound levels just right before actors need to be present on the set. Stand-ins are a type of archetype representing another person who is somewhat like them. As Mary's stand-in, Norma Jeane is the stand-in archetype of many other women like her.

Just like Mary who was born in first-century Palestine, Norma Jeane also came from very humble circumstances. The fact that Norma Jeane's mother never knew the surname of Norma Jeane's father, caused her daughter to have only a first and middle name. 147 The fact that Mary declared herself a Samaritan¹⁴⁸ probably indicates that she had a gentile father and Jewish mother (or vice versa) and could indicate that she never knew her father either. Just like Mary, who we first knew only anonymously as "woman," Norma Jeane had no fatherly epithet connected to her name either. Only of late have we discovered Mary to be known as the Magdalene, one who came from Magdala. Likewise. Norma Jeane came to rest on an adopted identity later in life, when she chose a "world-renown" stage name for herself. Both women have become "famously anonymous."

While Mary should by now be more famous than Norma Jean ever was, we await the day when her story will be included at altar calls and sermons about Jesus. As you

¹⁴⁶ Stand-in, Retrieved 4/20/2021 from:

https://en.wikipedia.org/wiki/Stand-in

¹⁴⁷ Spoto, Donald (2001). Marilyn Monroe: The Biography. Cooper Square Press. In, ed. Marilyn Monroe, Retrieved 3/19/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

¹⁴⁸ John 4:9

recall, her anonymity has remained in stark contradiction to the promise Jesus made about her legacy. Just like Jesus, Norma Jeane has had hundreds of books written about her. She has been the subject of films, plays, operas, and songs, and continues to be a profound influence on many artists and entertainers. ^{149, 150} She has been written about by scholars and journalists concerning her impact on gender and feminism. ¹⁵¹ Sadly up until now, it appears that Norma Jeane's fame may have eclipsed Mary's.

Origins

Norma Jeane was born and raised in Los Angeles, California, where she spent most of her childhood, in and out of foster homes, as well as an orphanage. Even though Mary carried the epithet Magdalene that was not her surname, but identified the place where Mary came from. Magdala was a city in Galilee, located in the northernmost region of ancient Palestine (now northern Israel). 152 Scholars

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 $https:/\!/en.wikipedia.org/wiki/Marilyn_Monroe$

¹⁴⁹ Churchwell 2004, pp. 12–15; Hamscha 2013, pp. 119–129., In, ed. Marilyn Monroe, Retrieved 3/19/2021 from:

¹⁵⁰Schneider, Michel (November 16, 2011). "Michel Schneider's Top 10 Books About Marilyn Monroe". The Guardian. Guardian Media Group. Archived from the original on September 28, 2015. Retrieved August 30, 2015., In, ed. Marilyn Monroe, Retrieved 3/19/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

¹⁵¹ "Happy Birthday, Marilyn". The Guardian. Guardian Media Group. May 29, 2001. Archived from the original on June 11, 2015. Retrieved August 30, 2015., In, ed. Marilyn Monroe, Retrieved 3/19/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

¹⁵² How Early Church Leaders Downplayed Mary Magdalene's Influence by Calling Her a Whore: Other early documents portray her as Jesus's companion—and even mention kissing. What's really known about the Bible's most mysterious woman?, Sarah Pruitt, 03/15/2019, Retrieved 2/04/2021 from: https://www.history.com/news/mary-magdalene-jesus-wife-prostitute-saint

assume that meant she was from Magdala Nunayya, translated as "Magdala of the fishes". ¹⁵³ As the name suggests, Magdala was a small fishing village located near the renamed Roman city of Tiberius on the western shores of the Sea of Galilee. Of course, you will recall that Jesus was known as a Galilean, having grown up not far from Magdala in the town of Nazareth.

The Abuse

Because Mary and Norma Jeane share similar life snapshots, you may be shocked to learn that Mary likely experienced sexual abuse as a young girl, especially since the Scriptures have not explicitly told us that. But because it did happen to Norma Jeane and the two share similar life snapshots it is virtually certain for her.

Norma Jeane freely wrote and talked about how she was abused. As she explained, it first occurred at the tender age of eight. The abuse was perpetrated on her by a man (age 58)¹⁵⁴ who rented a room in her mother's house. ^{155, 156} In a candid interview, Norma Jeane revealed that it took

¹⁵³ Magdala, August Merk, *The Catholic Encyclopedia*. Vol. 9. New York: Robert Appleton Company, 1910, 31 Oct. 2009

http://www.newadvent.org/cathen/09523a.htm. Magdala, Retrieved 3/02/2021 from: Retrieved 3/02/2021 from:

¹⁵⁴ George Atkinson, Retrieved 3/20/2021

from:http://www.cursumperficio.net/FicheAA17.html#:~:text=ATKIN SON%20George,%2C%201876%2C%20Grimsby%2C%20England.

¹⁵⁵ Marilyn Monroe: The Biography, Donald Spoto, 2001, Cooper Square Press., In, ed. Marilyn Monroe, Retrieved 3/19/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

¹⁵⁶ Marilyn: The Passion and the Paradox, Lois Banner, 2012, Bloomsbury., In, ed. Marilyn Monroe, Retrieved 3/19/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

place again at the age of eleven by the husband (age 31)¹⁵⁷ of her legal guardian.¹⁵⁸ While a father is generally the least likely person to sexually abuse his daughter, stepfathers are the most likely candidates, followed by someone else the girl knows such as a grandfather, an uncle, a brother, a cousin, a neighbor, a babysitter, or as in Norma Jeane's case — a caretaker. Someone who was supposed to protect her.

Identity Reconstruction

In the previous century, before the invention of airbags, horrific automobile accidents left many people with injuries that required reconstructive surgeries. Having been accidentally disfigured by church officials who have misrepresented her true identity, Magdalene's identity requires a similar reconstruction which we began in Chapter 8. This disfigurement, however, would prove to not be her greatest tragedy. That began as a girl with at least one or two men. Like Norma Jeane, one of the men had to be an uninvolved or absent father, while the other could have been her father, but probably wasn't. Both women likely suffered from father-absence and sexual abuse. You may be asking, "How could you know that?" Remember the concept of the snapshot, and how we can predict both a person's origins and where they are headed in life based on what has happened to them thus far?

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¹⁵⁷ Ervin Silliman "Doc" Goddard, Retrieved 3/19/2021 from: https://www.findagrave.com/memorial/90330483/ervin-sillimangoddard

¹⁵⁸ Banner, Lois (2012). Marilyn: The Passion and the Paradox. Bloomsbury., In, ed. Marilyn Monroe, Retrieved 3/19/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

Mary's snapshot of being the common-law wife to six men, and as the woman caught in adultery along with being the paramour to Caiaphas tells us without a doubt that those childhood events happened to her.

Father absence, whether physical or emotional affects children by casting doubt in their minds about their lovability. That doubt gets planted because of a father's lack of involvement or presence. Children often interpret his absence as a lack of care for them which then affects their sense of self-worth. If a father remains involved in the life of his child, then the child's answer to self can be "yes", he does love me, while his absence makes that questionable. Also, not having heard "I love you" from their dads, whether explicitly or implicitly, both men and women can go through life trying to find proof that they are lovable and because that injury came from a male, only positive male attention soothes that wound. That can equate later to what psychologists refer to as hyper-attentiveness to male attention.

For girls hyper-attentiveness then magnifies a female's natural desire for a heterosexual relationship. Remember Eve's natural consequence for eating the fruit that resulted in a heightened desire for her husband?¹⁵⁹ This is the same thing. Beyond the reasonable application of makeup, earlobe piercing, and hairstyle, father-absent girls begin to brandish outlandish clothing, hair colors, tattoos, and piercings in various places other than what is socially accepted at around age fourteen to be noticed. Beyond normal peer pressure, these are Limbic brain attempts to recapture deficits in male attention and fatherly love.

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¹⁵⁹ Genesis 3:16

Many women also discover from a young age, especially the sexually abused, that the quickest way to get heightened male attention is by becoming sexually provocative, which causes many younger females to begin experimenting with their makeup, fashion, and sexual provocativeness of their own that we might label "swag". Norma Jeane often wore white to emphasize her blond hair, and wore revealing outfits that showed off her figure which drew great attention to herself.¹⁶⁰

As far as swag goes, Norma Jeane had a distinctive, hipswinging walk that earned her the nickname "the girl with the horizontal walk". ¹⁶¹ A *New York Times* writer noted that "she can be seductive — even when she walks". ^{162, 163} Father-injured women like her do these things to distinguish themselves from other females, which then becomes a double-edged sword because it creates competition for attention.

This tends to begin isolating wounded girls from other more modest females who feel more secure in their lovability. Consequently, women like Mary and Norma Jean often end up with mainly male friends and lose out on the mutually emotionally supportive relationships that females form with

Retrieved October 18,2015., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn Monroe

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¹⁶⁰ Churchwell 2004, p. 25; Banner 2012, pp. 246–250., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from:

https://en.wikipedia.org/wiki/Marilyn_Monroe ¹⁶¹ Ibid., p. 62.,

 ^{162 &}quot;Niagara Falls Vies With Marilyn Monroe". The New York Times.
 January 22, 1953. Archived from the original on November 5, 2015.
 Retrieved October 18,2015., In, ed. Marilyn Monroe, Retrieved
 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe
 163 "Review: 'Niagara'". Variety. Penske Media Corporation.
 December 31, 1952. Archived from the original on November 21, 2015.

other females. If sexual abuse is added to a female's fatherabsent wound, her swag gets magnified, which can lead to a life of promiscuity that bounces her from one superficial relationship to the next. Looking back once more at Genesis 3:16 where God pronounced Eve's new reality there come the natural consequences in the second part of his statement, "... and he will rule over you".

Once a woman communicates heightened desire it creates an opportunity for males to take advantage of that. As males detect the need for attention, they offer ways to gain their approval which fosters promiscuity. Promiscuity is just one way that females can respond to their injuries, there are many other possible avenues of response that a woman can choose. The most common however is the opposite through sexual aversion.

Coupled once again with information from the Marriage Cycle in another volume of this series, sexual aversion develops when a woman's safety valve doesn't get overridden as it does with promiscuity but actually gets strengthened by the trauma of having sexual relations with someone inappropriate. This valve becomes especially resistant when an appropriate prerequisite emotional connection is absent. Forcing or coercing a young girl to be sexual makes the cycle work backward which results in an emotional injury to her heart and an injury to her Limbic brain. Because sex for abused girls had been originally tagged with feelings of wanting to throw up, the Limbic brain then determines subconsciously that sex is a bad thing and something that needs to be excluded from one's life. The problem is that sex is also what attracts males into a relationship. What to do with this divided self? Can this never-ending paradox ever be escaped? Who can rescue her from this?

Sometimes the subconscious aversion to sex becomes gender-specific and the negativity gets associated only with males. While less severe versions may be found in feminism where a moderate disgust for men develops, stronger aversions may cause some women to avoid male relationships altogether causing them to pursue other types of intimate relationships such as lesbianism or an emotional type of bestiality with an animal. In other cases, women may develop a relationship with food by acquiring an eating disorder like Bulimia which is probably the most popular reaction due to the secondary gains it offers.

First, a full stomach makes the injured woman feel emotionally secure from her otherwise sexually insecure environment. The second benefit is that the ensuing weight gain makes her less attractive to unwanted sexual advances. Of course, the ensuing loss of positive male attention creates yet another paradox that creates more insecurity and a need for more food.

Yet another possibility for women who have been victims of sexual abuse is the disorder dyspareunia where her subconscious aversion to sex fails to allow her to develop a desire, that would lead to vaginal lubrication. Forcing herself to be sexual under those conditions causes intense vaginal pain.

Similarly, a subconscious aversion can lead to yet another disorder called vaginismus, where the pubococcygeus muscle surrounding the vagina prevents penetration. As mentioned earlier, father absence and sexual abuse do not always lead to an aversion, but can sometimes result in a proliferation of it. This type of aversion has to do with escaping.

When escaping an abuser becomes paramount, securing a spouse can be a quick way out. Marriages at extremely early ages are an indication that sexual abuse may have been happening in childhood. Girls who marry from age twelve to eighteen are highly suspect. When marriage is not an option, then prostitution may be the ticket out.

Girls may reason "If I have to be sexual to live here, then why not be sexual with someone more appropriate and for money?" Prostitution provides a means whereby a young female can provide support for herself (security) while affording her the ability to buy soothing agents like alcohol and drugs. We talked earlier about how incest is often the front door to prostitution.

While we now know with a high degree of certainty that Mary did not choose prostitution, we can see a trail of men who both helped her escape from her abuse while providing (at least for a while) the male attention she so badly craved. Because a spouse can never quite measure up to the security and love lost from a father, the thirst is never quite quenched whether in marriage or cohabitation. For each failed relationship (due to a broken cycle of exchange of sex for security), the lovability wound grows which causes women to go on a quest looking for the next most secure man that their female beauty and sexual swag can attract. The more beautiful a woman can make herself the more she can attract the wealthiest and most powerful men. They become targets of women like these (provided they are available) who need more and more security to compensate for the ever-growing losses in lovability. As men place more sexual demands on sexually injured women like Norma Jean and Mary the need to escape those men grows. Consequently, relationships last a relatively short time.

While injured women like these might sound like "gold-diggers" looking for a "sugar daddy", the stark reality is that they simply hold intense fears about their future security. Who can determine how much wealth will be required? Thoughts of being penniless and alone, with no one to show care for them, bring the most intense feelings of anxiety and even panic. Women who find themselves in this position become desperate and may do almost anything to alleviate the emotional pain, including making themselves sexual or at least giving some man the idea that they would be.

Of course, becoming sexual then makes them feel like they've betrayed themselves, which then leads to intense negative self-judgments, which in turn causes them to need yet another dose of security, and so on and on it goes, the merry-go-round keeps spinning from one relationship to the next. This is why Jesus befriended Mary. His goal was to rescue her, and the millions if not billions of men and women who have suffered like her, from father absence and sexual abuse that has been so rampant and pervasive from the very beginning.

Meeting Mary for the first time at Jacob's well, Jesus took her fears away and made her feel more secure and loved than any man in her life ever had. Which, is precisely why she chose to follow him. His fatherly love and acceptance were genuine and intoxicating. Not only that, he did not require any sexual favors from her as other men had. In appreciation, she later expressed her "great love" back to him with a jar of perfume, her tears, and her hair. For Mary, Jesus had become the next best man she could find. She had to do nothing to gain his attention but fetch water while he invited her to come with him with no strings attached. While this represented Mary's sixth escape from a failed relationship

we will have to turn to Norma Jeane to understand Mary's first especially since the Bible does not tell us about it.

The Escape

At age sixteen in response to the prospects of having to live once again with her second abuser, versus returning to an orphanage, ¹⁶⁴ Norma Jeane took her opportunity to escape both potentially negative circumstances by dropping out of high school and marrying her 21-year-old neighbor James. For Mary, with her siblings Martha and Lazarus in tow, she had to choose cohabitation over marriage because unlike Norma Jeane marriage became impossible for her.

In first-century Samaria life, those days involved a mixed Jewish culture that still observed Jewish marriage rites. Marrying age might have still been marked by a Bat Mitzvah for girls announcing puberty and that the girl had officially entered adulthood.

After that, her father would have arranged with the wealthiest father he could find, a husband for her. After negotiating a "bride price," or dowery that he was supposed to keep for her, she would have become betrothed. But because Mary's father was absent, he failed to do this for her, which meant that she had to settle for whatever relationship she could find just like Norma Jeane did with James. The fact that Mary had cohabited with six men before Jesus met her, tells us that none of those men had a marriage arranged for them either, indicating that they were also products of father absence. In addition to the loss of a supported entrance into marriage, father absence also promotes teenage out-of-

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¹⁶⁴ Banner, Lois (2012). Marilyn: The Passion and the Paradox. Bloomsbury., In, ed. Marilyn Monroe, Retrieved 3/19/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

wedlock pregnancies, school dropout, drug use, juvenile delinquency, teen idleness, bullying, gender confusion, high rates of sexually transmitted disease, and drug use. All of which constitutes a bleak way of entering adulthood. Most involved fathers help their children get started in life.

Mary's initial escape from an abuser is strongly indicated by her six cohabitations. Furthermore, her six cohabitations are also indicative of some measure of sexual aversion. They tell us that she struggled to stay in a permanent relationship where she exchanged sex for security. This was also true for Norma Jeane and as we will discover she struggled too. The relational struggles indicate some measure of sexual disgust in both women. Had the disgust reached its maximum before puberty that would have made it difficult to develop a sexual swag to attract men. Prepubescent with a growing aversion to sex would have made it impossible for her to marry which Norma Jeane was able to accomplish at sixteen. You may certainly question whether sixteen was too young to get married also.

This is precisely why girls should be protected from sexual abuse and why sex should be reserved only for adult females in the context of an appropriate loving relationship. While probable that Mary wasn't able to escape her abuser until after puberty, it is just as likely that her abuse came from a caretaker after being orphaned, as we know that she had two siblings that remained with her throughout much of her life. As orphans, they would have stuck together just to survive. Nevertheless, Mary entered life on her own penniless and without the "bride's price" that would have ensured some measure of security for her had a marriage not worked out.

The Search for Security

Without the security found in the provision and protection of a father, Mary's huge insecurities would have caused her to attach herself to the most mature and secure male she could find. This attitude forms the basis of a term I call *protegamy* or the notion of marrying for reasons of fear rather than love. Using Norma Jean's example of marriage to James, he was much older and had already established himself in a vocation. The fact that the marriage lasted only four years suggests that she may not have married him for love. The same was probably true for Mary. The males she chose to cohabit with were probably much older than she, and would probably have already established themselves in occupation with income like James had. As Maslow might suggest, once protegamy has worked and the lower hierarchy of needs of basic security is met, then the Limbic brain and right amygdala can take over by searching for more aesthetic interests. Which, in the case of these two women meant searching for the next most secure man available. Norma Jeane's life provides us with a prime example.

While James was deployed in the Merchant Marine, Norma Jeane worked in a factory during World War II, during which time she met a photographer from the First Motion Picture Unit who introduced her to modeling. She soon discovered that modeling was a way of gaining both positive male attention and security for herself. Mary on the other hand, probably first worked on the west side of the Sea of Galilee processing fish in her town of Magdala, where she packed fish with salt preserving them for shipment to cities further inland. It's fun to think that later in life, once Norma Jeane became an actress, she played a

¹⁶⁵ Marilyn Monroe, Retrieved 3/19/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

fish cannery worker in a movie called Clash by Night in 1952. Interestingly, to better understand the character that she would be playing, Norma Jeane spent time working as a fish canning worker herself. Most certainly, had the two been able to meet, they would have had plenty to talk about. Not only about their experiences with fish but also how their abuse had broken some psychological barriers.

Barriers Made and Broken

The sexual abuse, these women suffered not only broke the hymen barrier to their wombs but also breached a psychological barrier that stole not only their virginity but also their innocence.

With that barrier broken Norma Jeane then became quite comfortable with exposing her nudity. This change in her psyche was probably what allowed her to become successful as a pin-up model. 166 She later posed nude and topless for artists such as Earl Moran and even once stated that she "felt very comfortable" being naked. 167 This resulted in a small scandal for her at age twenty-six, when she revealed publicly that she had posed completely nude for a calendar in 1949. 168 She sought public compassion by claiming that she did so because she had been "broke

Marilyn Monroe, Retrieved 3/19/2021 from:

Monroe, Retrieved 3/19/2021 from:

¹⁶⁶ Marilyn Monroe, Retrieved 3/19/2021 from:

https://en.wikipedia.org/wiki/Marilyn_Monroe

¹⁶⁷ Spoto 2001, pp. 151–153; Banner 2012, pp. 140–149., In, ed.

https://en.wikipedia.org/wiki/Marilyn_Monroe

¹⁶⁸ Summers 1985, p. 58; Spoto 2001, pp. 210–213., In, ed. Marilyn

https://en.wikipedia.org/wiki/Marilyn Monroe

at the time."¹⁶⁹ From her statement, it is quite obvious that Norma Jean had learned early on how to exchange her sexuality for security. While the abuse broke through some barriers that should have remained intact, it also erected some barriers that shouldn't have been made. The ability to be physically intimate should not have become a barrier for either of these women. Fortunate for Norma Jeane was that her first husband James joined the Merchant Marine and was gone much of their marriage.

His absence likely allowed her to avoid the sex she may have come to detest, while still receiving a steady income through James. Because of his extended absences, being subjected to only periodic sex may have been tolerable for her as she was able to remain married to him for four years. Which as it turned out was the second-longest of her three marriages.

With the barrier of nudity having been removed, this helped her modeling success bring much more security than James could ever provide while also securing the positive male attention that she craved. The comfort with nudity quickly established a subconscious Limbic brain association between dressing provocatively and receiving male attention that was rewarded by increases in security. The pattern was set.

Who knows how often Mary exchanged her sexuality for security, but her cohabitation with six men says that it became a tool for her also. For both women, their abuse made for life-changing events that molded them into who they would become. While Norma Jeane's abuse made her comfortable with her nudity, Mary also seemed comfortable with letting her hair down. Uncovering her

from: https://en.wikipedia.org/wiki/Marilyn_Monroe

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¹⁶⁹ Spoto 2001, pp. 210–213; Churchwell 2004, pp. 224–226; Banner 2012, pp. 194–195., In, ed. Marilyn Monroe, Retrieved 3/19/2021

head was just as taboo in her culture as complete nudity was in Norma Jeane's generation. Sexually abused women have little difficulty crossing social mores, which Mary had to cross, for her to wipe the feet of Jesus with her hair. Being able to cross social mores is not the only psychological distinction among victims of sexual abuse.

In a later interview, while publicly revisiting memories of her abuse, Norma Jeane acknowledged that it was those childhood experiences that first made her want to become an actress. What had she learned? Norma Jeane discovered that (using her own words) she "could pretend that life was rosy even though she found it grim." She came to realize that she could convince others that, even though she was suffering inside, everything appeared to be fine with her. Once she discovered that she had been acting her whole life, becoming an actress seemed an obvious choice. ¹⁷⁰

Mary would discover the same about herself. She came to realize that she could employ her female charms, as if onstage, to get men to pay attention to her. Both learned to form their sex appeal into a swag that they play-acted to their advantage. From those growing skills, they both found that they need not settle for the mere average man but could attract and catch some "big fish".

Both women possessed enough of this sexual swag and physical beauty to attract the most powerful, wealthiest, and secure men of their day. Because of this, they were able to express their protegamy to the maximum outcome which is generally not available to less attractive or provocative women thus making their lives look larger than life.

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¹⁷⁰ Marilyn Monroe, Retrieved 3/19/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

Norma Jeane remained married to James until age twenty after she landed her first acting contract with 20th Century-Fox when she no longer needed his security. Having expressed his opposition to her career, she divorced James while he was still deployed thus usurping perhaps, some common decency. It's a bit cold and callous to divorce someone who isn't present to defend their marriage.

Because of learning how to remain psychologically detached from their abuser during episodes of sexual abuse, victims also find it difficult to form strong attachments. Why? Because they no longer let people get emotionally close out of fears of being harmed. During times of sex, victims often literally go somewhere else mentally, which then makes it difficult to be present with a bona fide lover. Due to the ability to mentally disassociate, this makes forming relationships harder, while walking away from them easier.

After landing her contract with 20th Century-Fox and with the help of Fox executive Ben Lyon (age 45) it was then that Norma Jeane selected her stage name, thus forming her new identity and distancing herself from the Norma Jeane who had been abused. This illuminates one distinction between these two women.

While Norma Jeane was able to choose her public identity Magdalene's identity had been dismembered by Bible scholars and church officials. One side of her became forgotten and cast aside, while the other was headed for accolades and fame — and virtual sainthood. The problem for Norma Jeane was that she could not shake her old identity of knowing that she had been abused and thinking that she was damaged goods. Even though Norma Jeane thought she could hide her unpresentable parts from others, they came through in periodic snapshots. Seeing

those, her acting teachers thought that she was too psychologically insecure to have a future in acting, which caused Fox to not renew her contract after only her first year.

Undaunted Pursuit

Undaunted by the rejection which felt so familiar to her, Norma Jeane refused to accept "No" for an answer. Doing odd jobs to survive, and in her desperation for male approval and security, Norma Jeane became more resolute in her pursuit of an acting career (which her subconscious mind had determined could provide both). It drove her to force the issue by befriending gossip columnist Sidney Skolsky (age 42) who helped maintain the attention she sought while also frequenting the offices of producers, along with entertaining influential male guests at studio functions. Using her growing sexual prowess, she became friends and part-time lovers with Fox executive Joseph M. Schenck (age 56, thirty-four years her senior), who persuaded his friend Harry Cohn (age 56), the head executive of Columbia Pictures, to sign her in March 1948 at the age of only twenty-two. 171 While working at Columbia Pictures, Norma Jeane began enhancing her growing sex appeal even more by dying her hair platinum blonde. 172 Shortly after leaving Columbia, again with her sense of security threatened, she met and became the mistress and

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¹⁷¹ Churchwell 2004, pp. 204–216, citing Summers, Spoto and Guiles for Schenck; Banner 2012, pp. 141–144; Spoto 2001, pp. 133–134., In, ed. Marilyn Monroe, Retrieved 3/19/2021 from:

https://en.wikipedia.org/wiki/Marilyn_Monroe

¹⁷² Banner 2012, p. 139; Spoto 2001, pp. 133–134., In, ed. Marilyn Monroe, Retrieved 3/19/2021 from:

https://en.wikipedia.org/wiki/Marilyn_Monroe

protégée of Johnny Hyde (age 54), who was the vice president of the prestigious William Morris Agency. 173

Following the heart attack death of Johnny Hyde, Norma Jeane had a short relationship with director Elia Kazan (age 41) who was described by The New York Times, as "one of the most honored and influential directors in Broadway and Hollywood history". ¹⁷⁴ She also briefly dated several other men, including director Nicholas Ray (age 41) along with actors Yul Brynner (age 32) and Peter Lawford (age 29). ¹⁷⁵ In early 1952, leaving a trail of men behind, at the age of only twenty-six, she began a highly publicized romance with retired New York Yankees baseball star Joe DiMaggio (age 38), who was one of the most famous sports personalities of that time. ¹⁷⁶

A Thirst Unquenchable

Having been typecast as a sexual vamp, Norma Jeane once stated that she was "tired of the same old sex roles." No doubt that statement echoed her Limbic brain's view of sex. She was resenting the fact that she seemed known only for her sexuality, rather than for her acting talent, intelligence, or more likely "lovability". This probably did tire her mentally, especially when she was constantly being confronted with how sex had been snagged to the abuses she experienced. Each time the topic of sex came up, it would

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¹⁷³ Spoto 2001, pp. 145–146; Banner 2012, pp. 149, 157., In, ed. Marilyn Monroe, Retrieved 3/19/2021 from:

¹⁷⁴ Rothstein, Mervyn (September 28, 2003). "Elia Kazan, Influential Director, Dies at 94". The New York Times. Retrieved January 28, 2009., In, ed. Elia Kazan, Retrieved 3/20/2021 from:

https://en.wikipedia.org/wiki/Elia Kazan

¹⁷⁵ Spoto 2001, pp. 180–181; Banner 2012, pp. 163–167, 181–182 for Kazan and others., In, ed. Marilyn Monroe, Retrieved 3/19/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe ¹⁷⁶ Ibid., p. 201.

have been a subconscious poke to her Limbic brain of how she hated being sexually abused and used by men. This sexual stereotype remained ever-present in her life and would have never let her escape from her memories of abuse. These triggers and reminders must have amounted to a living hell for her. Not only would she be reminded of her abuses each time sex came up, but her subconscious would trigger her sense of insecurity causing her to jump on the treadmill of searching for more. Which of course would never have allowed her thirst for security or male attention to be quenched. Despite the many short-term relationships Norma Jeane had with men, she tried marriage unsuccessfully three times. It must have seemed hopeless and felt depressing to think that she could never have a lifelong mate or be with someone who would love her for more than her body. Equally, Mary must have felt the same way Norma Jeane did, which made her jump at Jesus' offer of "Living Water".

Was Security Achieved or Not?

Attempting marriage for the second time in January of 1954, Norma Jeane married Joe DiMaggio on the steps of the San Francisco City Hall. The Cause of divorce was probably due to how Norma Jeane felt about sex, or rather the metamessage promise of sex she made to attract Joe to her through all of the sexual innuendos and provocativeness. But due to an underlying aversion to sex, which must have resulted in massive frustration for Joe. This scenario was

¹⁷⁷ Spoto, Donald (2001). *Marilyn Monroe: The Biography*. Cooper Square Press., In, ed. Marilyn Monroe, Retrieved 3/20/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

¹⁷⁸ Summers 1985, pp. 103–105; Spoto 2001, pp. 290–295; Banner 2012, pp. 224–225., In, ed. Marilyn Monroe, Retrieved 3/20/2021 from: https://en.wikipedia.org/wiki/Marilyn Monroe

probably true for all of her romantic relationships, which brings to light an important point for women who learn to manipulate the exchange of sex for security.

Once the subconscious is satisfied that security has been achieved, sexuality can be let go of. It is no longer necessary. Norma Jeane's inability to capitulate to the sexual pressure of her romantic interests probably made them think they had bought a "pig in a poke," which would then have truly threatened her security. Some women learn to use sex to gain a relationship but fail to maintain it throughout the relationship. This of course would be the cause for many a divorce. For Joe Dimaggio, his unwillingness to accept a sexless marriage may have been the impetus that brought out the well-documented physical abuse and domestic violence he exhibited toward her. 179 Domestic abuse provided the exact opposite of the physical safety that his security should have afforded her. Not to mention that his growing displeasure with her lack of sexuality, was also becoming a real threat to the longevity of their marriage. The domestic abuse answer for Norma Jean became clear. She had to escape again. The six documented cohabiting relationships of Mary 180 probably followed this same pattern with one caveat. Because women of her day were objectified as possessions rather than as human beings, the rage and brutality of her lovers were probably much greater, which made these men seem like "demons" to her. It would be amazing to think how women like Norma Jeana and Mary could gain such a large sexual reputation but want so little to do with it except that — it makes perfect sense.

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^{Spoto 2001, pp. 208, 222–223, 262–267, 292; Churchwell 2004, pp. 243–245; Banner 2012, pp. 204, 219–221., In, ed. Marilyn Monroe, Retrieved 3/20/2021 from:}

https://en.wikipedia.org/wiki/Marilyn_Monroe

¹⁸⁰ John 4:18

The "Living Water" of Acceptability & Security

When Jesus told Mary that he knew about her prior cohabitations and that the man she was living with now was not her husband, he sent her a very strong metamessage. As is true with many women like Mary and Norma Jeane they question their lovability, which determines then how secure they are. The more lovable the more secure. And conversely the less lovable the less secure. As a result of those fears, they often test relationships to see if they are truly stable or not.

Mary tested Jesus' message by further revealing that she was not only a "sinful woman" but that she was also a Samaritan. She reckoned that as a Jew, her Samaritan heritage would not have been acceptable to him. The fact that he even spoke to her, being both a woman and a Samaritan should have never happened. But, because it did, she came to realize that she was receiving high-quality male attention. That must have been exhilarating to her as it satisfied what she had craved from her father all of her life. Jesus gave her acceptance in a day and age when women, especially Samaritan women were not accepted. His genuine fatherly love was intoxicating.

Through his offer of living water to her he was saying in effect, that despite her past, he was willing to accept her for who she was and who she had become. She came to know that he understood her and that his invitation of "Living Water" was also an invitation to come along with him, which meant that he was offering security to her. Not only that, but he was promising that she would never thirst for those things again.

The "Living Water" of Relationship

As Bible scholar Jo-Ann Brant concludes, there was a betrothal that happened that day, ¹⁸¹ reminiscent of Genesis 29. ¹⁸² Dorothy A. Lee writes that the well is also considered an image of salvation in line with Isaiah 12:3. ¹⁸³ The fact that he showed himself to be a prophet and called himself the Messiah convinced her that he was the next most secure man she could find.

Indeed, protegamy had found its way back into Mary's life. After the two days that Jesus stayed in Sychar, and because of the superficial and sexually pressuring relationship that she was currently in, she had no problem running home and telling her boyfriend goodbye, all while grabbing her belongings and siblings.

I just wonder, however, what went through her mind when Jesus offered her "Living Water"? Did she think his statement held some sexual innuendo that had something to do with the wetness she associated with sex? After all, sexual innuendos had been a big part of men flirting with her, and of her playing an actress in return to the secure men she had been attracted to.

https://en.wikipedia.org/wiki/Samaritan_woman_at_the_well ¹⁸² Quast 1991, p. 29., In, Ed. Samaritan woman at the well, Retrieved 4/21/2021 from:

¹⁸¹ Brant 1996., In, Ed. Samaritan woman at the well, Retrieved 4/21/2021 from:

https://en.wikipedia.org/wiki/Samaritan_woman_at_the_well ¹⁸³ Samaritan woman at the well, Retrieved 4/21/2021 from: https://en.wikipedia.org/wiki/Samaritan_woman_at_the_well



Chapter 11

Inside Her Head

"The purposes of a person's heart are deep waters, but one who has insight draws them out.

Proverbs 20:5

The Development of Personality

person's personality is developed from beliefs they hold inside about who they are and how they feel about themselves. The behaviors that follow are an exhibition of those feelings. A person's temperament and personality then become the outward expressions that they allow others to see which tell us something about who they are. Rest assured there is always more than meets the eye. As the writer of Proverbs knows, "The purposes of a person's heart are deep waters..." The purposes deep in the hearts of Mary and Norma Jeane show women who longed for male attention and security and they learned to form their personalities into something that would gain that for themselves.

Since both women had a swag about them and had learned how to tantalize men with their suggestive their sexual swag personalities gave men what they wanted to hear, but that alone would never be enough to sustain a relationship. In other words, these women failed to put their money where their mouth was, and couldn't make good on those insinuations for very long.

Norma Jeane once told gossip columnist, Earl Wilson, that she usually wore no underwear, 184 thus striking a chord with every healthy male who heard that. Norma Jeane was well known for using such sexual insinuations to capture male attention for herself. Virtually everyone is familiar with the photo of her on the subway air grate in New York City, where the air is blowing her dress up. 185 Of course, it is lifted high enough to expose that she was actually wearing underwear revealing that her claim was full of hot air. On other occasions. Norma Jeane's sexual stunts revolved around clothes that were shockingly revealing or clothes that malfunctioned, such as when a shoulder strap of her dress snapped during a press conference. 186 She lived on both sides of a line where she found a great boost to her selfimage by performing sexual stunts of nudity to get the biggest reactions from men possible but later despised herself for doing so.

Unquestionably, Mary did things just as provocative thus finding herself on the edge of social appropriateness for her day. In an age that saw women as objects to be owned and

¹⁸⁴ Spoto 2001, pp. 224–225., In, ed. Marilyn Monroe, Retrieved 3/20/2021 from: https://en.wikipedia.org/wiki/Marilyn Monroe

 ¹⁸⁵ Ibid., pp. 283–284.
 ¹⁸⁶ Spoto 2001, pp. 224–225, 342–343; Churchwell 2004, p. 234., In, ed. Marilyn Monroe, Retrieved 3/20/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

as second-class citizens, rather than as human beings, she scandalously did something that only priests were sanctioned to do by supposedly "anointing" Jesus with perfume. Not to mention touching him, and wiping the perfume over his feet with her hair. In another example, Norma Jeane probably at a time when she was feeling especially insecure, once invited photographers from the press to take photos of her while she swam naked in a swimming pool. ¹⁸⁷ Only the least explicit photos found their way into *Life Magazine*. This was the first time that a major star had posed nude during the height of her career. ¹⁸⁸

What men fail to understand about women like Norma Jeane and women in general, is that God wired them to connect security to sex and that feeling secure in the relationship is a prerequisite to becoming sexual that comes from a deep sense of knowing that she will be understood and cared for. This is precisely what Paul meant when he referred to the husband as the wife's savior in his letter to the Ephesians. 189 Women who proceed with sex apart from their sense of security, feel like they have betrayed themselves. So why do women need to feel secure to be sexual? Think about it. Would it be wise for a woman to allow herself to get pregnant apart from having real security? Who in their right mind should want to raise children alone? While men might think flirty women are failing to keep sexual promises through their insinuations, they are simply testing and checking to see if security will be present, which is truly quite prudent.

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¹⁸⁷ Ibid., p. 523.

 ¹⁸⁸ Churchwell 2004, p. 74., In, ed. Marilyn Monroe, Retrieved
 3/20/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe
 189 His body saves her from all perils giving her security. See Ephesians
 5:23ff.

Female Estrangement

For women who have been sexually abused during childhood. There often develops an estrangement between mother and daughter. Daughters frequently blame their mothers for failing to protect them from the abuse. Even though Norma Jeane's mother lived well past her daughter's death, Natasha Ishak assessing the mother/daughter writes that Norma Jeane's "estranged relationship relationship with her mother was yet another heartbreaking facet of the actress's tumultuous life..."190 Apart from an emotionally supportive relationship with her mother, along with animosity from other females, the absence of surrogate female support would no doubt make a romantic relationship with a man of short duration. In a Hallmark commercial for mothers day cards, the question was asked "who knows a woman better than her mother?" And so, who can emotionally support a daughter better than her mother? Mother/daughter estrangements make abused women feel even more alienated from life.

Incongruence

In 1953 Norma Jean starred in the movie *Gentlemen Prefer Blondes* thus cementing her screen persona as a "dumb blonde". ¹⁹¹ This role added another layer to Norma Jeane's swag. Playacting that she was dumb portrayed herself as easily taken advantage of which men of her generation delighted in. It gave them the thought that she could be

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¹⁹⁰ The Heartbreaking True Story Of The Relationship Between Marilyn Monroe And Her Mother, Natasha Ishak, December 1, 2020., Retrieved 4/25/2021 from: https://allthatsinteresting.com/gladys-pearlbaker

¹⁹¹ Spoto 2001, p. 231; Churchwell 2004, p. 64; Banner 2012, p. 200; Leaming 1998, pp. 75–76., In, ed. Marilyn Monroe, Retrieved 3/20/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

tricked into sex. Make no mistake, Norma Jeane was not dumb. In a highly revealing admission regarding both her intelligence and hyper-attentiveness to male attention, she once stated, "I can be smart when it's important, but most men don't like it." In another volume of this series outlining a relationship phenomenon that I call *Cognitive Drift*, we discuss what it is that men do not like about smart women.

Attempts to break through this persona and appear in films that would not focus on her as a pin-up had been thwarted by the studio head executive, Darryll F. Zanuck, who recognized that he would lose an audience of men "who wanted to see her... the way they wanted to see her." Being smart, strong, and intelligent did not fit that mold. Furthermore, Zanuck had a strong personal dislike of Norma Jeane, which helped him to think that she would not earn the studio as much revenue in other types of roles. 193 This sounds like the same tone that Mary's brother-in-law Simon had towards her. He appeared disgusted by the fact that she was touching Jesus. Knowing about how both women used their seductive sexuality for gain, both Simon and Zanuck saw through their act. It seems both men had taken an attitude where they were each bound and determined to not be influenced by these women in the way lesser men had been. Being unliked and socially outcast was familiar to both women.

¹⁹² Banner 2012, p. 201., In, ed. Marilyn Monroe, Retrieved 3/20/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

¹⁹³ Churchwell 2004, pp. 68, 208–209., In, ed. Marilyn Monroe,

Retrieved 3/22/2021 from:

https://en.wikipedia.org/wiki/Marilyn_Monroe

An Unfair Isolation

Pushing social mores once again was Norma Jeane, who in 1953 starred in the most overtly sexual film of her career, ¹⁹⁴ a movie called *Niagara*. Soon after its release, women's clubs across America protested it as immoral. This brings out an important point about women like Norma Jeane and Mary — they are not readily accepted by other women. Why? Seeing how men react to them causes their Limbic brain to view women like them as threats, which then makes them outcasts. In addition, other women who have not experienced sexual abuse can find women like Mary and emotionally volatile Norma Jeane and needy exacerbating their emotional instability. According to film critic Molly Haskell, Norma Jeane's status as a sex symbol did cause her to be less popular with women than with men. Haskell stated that other women, "couldn't identify with her and didn't support her." 195 "Women of the fifties seemed to resent that she had become the embodiment of the American girl that was worshipful of men, naïve and offering sex without demands." Molly added further, "she was the Fifties fiction, the lie that ... she is there to cater to, or enhance, a man's needs." 196 Haskell was correct in calling it a lie because that is not who Norma Jeane would have presented herself as if she had not been injured. Of course, women misunderstood that those messages from Norma Jeane were simply artifacts of her sexual abuse and desire for male attention. Otherwise, they may have been more compassionate toward her.

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¹⁹⁴ Ibid., p. 62.

¹⁹⁵ Dyer 1986, p. 57, quoting Haskell., In, ed. Marilyn Monroe, Retrieved 3/20/2021 from:

https://en.wikipedia.org/wiki/Marilyn_Monroe

¹⁹⁶ Haskell 1991, p. 256; Spoto 2001, p. 249., In, ed. Marilyn Monroe, Retrieved 3/20/2021 from:

https://en.wikipedia.org/wiki/Marilyn_Monroe

This was triply true for Mary, as both her injury and culture as a Samaritan created a wound. She was neither accepted for her gender, her ethnicity, or by other women because of her swag. This is why Mary came to get water from Jacob's well at an unusual time in midday rather than in the morning when the other women of the village would be present. ¹⁹⁷ At the *Photoplay* awards in January 1953, where Norma Jeane won the "Fastest Rising Star" award, ¹⁹⁸ She wore a skin-tight gold lamé dress, which prompted competing star Joan Crawford to cry foul by publicly calling her behavior "unbecoming an actress and a lady". ¹⁹⁹ Consequently, female friendships tend to be limited for women like Norma Jean and Mary. Luke does however list Mary with two other women named Susanna and Joanna.

Hopefully, by listing them, Luke was identifying these women as confidants of Mary with whom she was emotionally supported. Interestingly, Joanna was also connected with an influential man. Her husband managed Herod's household. One must wonder if Luke is revealing that Joanna, Susanna, and Mary, being like-minded, also shared a mutually supportive relationship due to having been sexually abused also? Could Luke be telling us that these three women experienced similar childhoods?

What other women fail to understand, who do not have such scars, is that provocative women like Mary and Norma Jeane

¹⁹⁷ Why was the Samaritan woman drawing water at noon? Because of ME!,, Mireille Mishriky, Retrieved 3/20/2021 from:

https://mireillemishriky.com/why-was-the-samaritan-woman-drawing-water-at-noon-because-of-me/

¹⁹⁸ Spoto 2001, pp. 236–238; Churchwell 2004, p. 234; Banner 2012, pp. 205–206., In, ed. Marilyn Monroe, Retrieved 3/20/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe ¹⁹⁹ Ibid.

probably are not real threats, their Limbic assumptions just make them think they are. Unfortunately then, other women who have not been sexually abused, sometimes unfairly isolate those that have been. Knowing the importance of female confidants from the *Marriage Cycle* module of this series, you would understand how egregious not having female relationships would be — on top of childhood scars.

Physical Manifestations

Following her divorce from DiMaggio, feeling real abandonment, Norma Jeane began dating actor Marlon Brando (age 31) and playwright Arthur Miller (age 40). At age thirty, when the affair between Norma Jeane and Miller became increasingly serious, and as her divorce from DiMaggio became finalized, Miller separated from his wife. The two were then married in 1956 but later divorced in January of 1961.

No doubt, having been devastated by yet another divorce of her longest marriage, with her incongruence and paradox now strengthened, she spent the first six months of 1961 preoccupied with health problems. She underwent surgeries for the removal of her gallbladder and endometriosis. Endometriosis caused her to experience such severe menstrual pain throughout her life, that she carried a clause in her contract allowing for her to be absent from work during her period.²⁰² Likely linked to her

285, for Brando., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

https://en.wikipedia.org/wiki/Marilyn_Monroe

²⁰⁰ Spoto 2001; Churchwell 2004, p. 253, for Miller; Banner 2012, p.

²⁰¹ Spoto 2001, p. 337; Meyers 2010, p. 98., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from:

²⁰² Churchwell 2004, pp. 274–277., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

endometriosis,²⁰³ she experienced an ectopic pregnancy in mid-1957 and a miscarriage a year later.²⁰⁴ While the severe pain of stomach knots, migraine headaches, general fatigue, and muscle soreness are sometimes explained medically through conditions like endometriosis, sometimes they are not. Often the impact that subconsciously induced anxiety has on the body is underestimated.

I once worked with a woman who had been chronically abused throughout childhood, who had spent exorbitant amounts of money on medical procedures designed to eliminate the psychological pain that had manifested itself in her body. She came to me upon the recommendation of her doctor, who told her, there was nothing more he could do for her. In her desperation, she broke through the stigma of seeking mental health and came to speak with me. Here is yet another potential Biblical glimpse of Mary. Was her story being told all along in the background of Jesus' story all along throughout the Gospels?

What if the anonymous woman who suffered bleeding for twelve years was none other than Mary? You decide...

A large crowd followed and pressed around him. ²⁵ And a woman was there who had been subject to bleeding for twelve years. ²⁶ She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. ²⁷ When she heard about Jesus, she came up behind him in the crowd and touched his cloak, ²⁸ because she thought, "If I just touch his clothes, I will be healed." ²⁹

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²⁰³ Ibid.

²⁰⁴ Spoto 2001, pp. 392–393, 406–407., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from:

https://en.wikipedia.org/wiki/Marilyn_Monroe

Immediately her bleeding stopped and she felt in her body that she was freed from her suffering.

— Mark 5:24-29 ²⁰⁵

What do you think? Does the woman in this story sound like a sexually abused woman? Perhaps you recall how a sexually abused woman becomes enabled to transgress social boundaries and mores? Like Mary and Norma Jeane The woman in this story sure did. It occurred simply by touching Jesus to obtain healing from him. In so doing the "woman" as she was described could easily fit either Norma Jeane's or Mary's personality. Other women who have suffered as Mary and Norma Jeane have might cross social boundaries in different ways.

While those who knew Norma Jeane attributed her problems to a combination of perfectionism, low self-esteem, and stage fright, ²⁰⁶ her real problem was due to an internal mental paradox, that was the same as Mary's. As they saw other women having secure relationships with men, they must have wondered, "Why couldn't they?" What was it that made them different? Recognizing the disappointment of being unable to resolve that lifelong paradox, Norma Jeane once spent four weeks hospitalized for depression. ²⁰⁷ During that time she was helped by ex-husband Joe DiMaggio, with whom she rekindled a friendship. Also while frantically

²⁰⁵ Matthew 9:20–22, Mark 5:25–34, Luke 8:43–48

²⁰⁶ Spoto 2001, pp. 328–329; Churchwell 2004, pp. 51–56, 238; Banner 2012, pp. 188–189, 211–214., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from:

https://en.wikipedia.org/wiki/Marilyn_Monroe

²⁰⁷ Spoto 2001, pp. 453, for a new role, 466–467 for operations, 456–464 for psychiatric hospital stays., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

grasping for her missing security, she briefly dated DiMaggio's friend Frank Sinatra (age 46).²⁰⁸

Predictably, with the thirst for security and male approval still unquenched, and realizing her inability to keep her relationships with one of the most famous baseball players of all time, or with playwright Arthur Miller (who was once awarded the Pulitzer Prize for Drama) intact, she began to set her sights on an even bigger fish. It was no secret that Norma Jeane was not only friends with President John F. Kennedy, but that they also had casual sexual encounters with one another. ²⁰⁹

On May 19 of 1962, standing alone onstage at Madison Square Garden in New York, wearing a beige, skintight dress covered in rhinestones (which made her appear nude), a more than obviously impaired Norma Jeane, sang "Happy Birthday, Mr. President."²¹⁰ What do you think her metamessage to him was? What was she trying to say as she crossed that boundary by making their relationship public?

Rumination and Coping

Perhaps in addition to looking for greater security for herself by once singing to JFK, Norma Jeane appeared also to be seeking to be valued by high-status men throughout her life. Considering her divided self, what metamessage might she have received for herself, if the president responded positively to her? Not surprisingly, it probably would have

https://en.wikipedia.org/wiki/Marilyn Monroe

²¹⁰ Ibid.

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²⁰⁸ Spoto 2001, pp. 464–470, 483–485, 594–596; Churchwell 2004, p. 291., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from:

²⁰⁹ Churchwell 2004, pp. 291–294; Rollyson 2014, p. 17; Spoto 2001, pp. 488–493., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

boosted her positive or *presentable* view of self, while squelching the negative — albeit temporarily. JFK was a married man who had children. The thrill of being acknowledged would have been short-lived. Because people tend to love others in the way they want to be loved, Norma Jean wanted some male to stand on stage and declare his love for her. A love that she missed from her father. The motives behind what she did were no doubt subconsciously driven to satisfy the psychological injuries of both her father's absence and the sexual abuse as they impacted her image of self.

As you may recall from the *Wounded Spirit* module in another volume of this series, father absence is one of the ways that a child can be wounded; acquire a divided self, become incongruent, and experience distortions in their personality. Father absence sets a child up for a wounded spirit by posing the child with an unsolvable paradox.

On the one hand, because dad failed to be a part of the child's life, the child then reckons subconsciously, that the absence must mean that there is something wrong with the child that he did not like, which then caused him to reject the child. On the other hand, the child wants to see himself as attractive. competent, intelligent, likable, and lovable. The question then becomes, which of these contrasting views of self should the child believe about itself? If harm toward the child, through abuse, is added to the paradox, then a sense of grows. Once worthlessness out in the world. metamessages it receives from those around it serve only to further reinforce one or the other beliefs about self. Because this paradox seems irresolvable, many people lie awake at night thinking and ruminating about why people don't like them. For many sufferers of Wounded Spirit Syndrome, it only makes sense then to medicate the sleeplessness, and numb the thoughts through alcohol, medications, and drugs.

For others, they find that one way of quieting the voices in their head, as sufferers of Wounded Spirit Syndrome they spend a great deal of effort attempting to prove the negative beliefs about them wrong through perfectionism. As you may recall Norma Jeane had been accused by those who knew her that her problems stemmed from a combination of perfectionism and low self-esteem. They appear to have been partly correct but hadn't looked deeply enough to see how the abuse had formed that into her personality. In Part One of this book, we discussed how the job of the subconscious is to hold injuries in a junk drawer until we can find a resolution to them. Until that is found the subconscious produces anxieties, and flashback memories to remind us of our unfinished business. These memories lead to rumination that keeps us awake at night. Sexually abused women from Mary's day and age might have turned to wine to comfort those thoughts.

For Norma Jeane in the 1950s, beginning with alcohol (which exacerbated her problems), she did not become severely addicted to it until 1956.²¹¹ Because alcohol has obvious negative side effects and fails to resolve the causes of rumination, Norma Jeane later turned to barbiturates, and amphetamines to alleviate her chronic insomnia and emotional pain.

Biographer Lois Banner has written that Norma Jeane was bullied by many of her directors thus intensifying her wounded spirit.²¹² Also adding to that wounded view of

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²¹¹ Spoto 2001, pp. 328–329; Churchwell 2004, p. 238; Banner 2012, pp. 211–214, 311., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

²¹² Banner 2012, pp. 189–190, 210–211., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from:

https://en.wikipedia.org/wiki/Marilyn_Monroe

self, biographer Sarah Churchwell, writes that Norma Jeane received constant sexual badgering from male co-stars and directors. It was during this period, that Norma Jeane gained a reputation for having a difficult personality and for being hard to work with, which worsened as her career progressed. She would often show up late or not at all, failed to remember her lines, and demanded several re-takes before being satisfied with her performance. It kiely finding conflict with her *presentable* view of self, she may have begun to push back, by testing coworkers to see how much they valued her, through how much they put up with her. All while seeking value for herself, through personal perfectionism at times when she could not avoid their negativism toward her.

As is common among sexually abused women like Norma Jeane and Mary, they find their way into the offices of pastors, psychiatrists, psychologists, and counselors, because they often find that substances aren't the answer to the emotional pain, social isolation, and bullying that they receive from those around them. Most often, pastors stand at the frontline and are usually the first person many seek in times of mental and emotional crisis.

While Mary found the "The Wonderful Counselor" Jesus, at Jacob's well, Norma Jeane deferred to psychoanalysis, having been referred to it by her friend and acting coach Lee Strasberg. Strasberg believed that an actor must confront their emotional traumas and use them in their performances.²¹⁵ Norma Jeane continued with psychoanalysis regularly for seven years, from 1955 until

²¹³ Churchwell 2004, pp. 257–264., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe ²¹⁴ Ibid.. p. 238.

²¹⁵ Spoto 2001, pp. 310–313., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

her death. Despite being cared for by top mental health professionals like Anna Freud,²¹⁶ the daughter of the infamous Sigmund Freud, psychology fell short, thus proving that it alone is never enough.

Despite advances in the field of psychology, there is still an urgent need for "Living Water". Why? Because more and more girls are being victimized without finding a way of releasing their grief. In addition, sexual abuse often becomes a generational problem.

Norma Jeane's mother married a man who was 31 when she was only age 15,²¹⁷ whom she later divorced. It is now quite apparent that a series of unstable relationships are what put her daughter at risk for sexual abuse. This can easily become a family's legacy from mother to daughter and then to her daughter. If you are a woman who has experienced sexual abuse there is a good chance that your mother has as well. Seeing the trauma caused to her daughter, Norma Jeane's mother suffered great emotional distress spending time in and out of the hospital herself. As is often the case, a sense of hopelessness pervades, which can cause people to think about self-harm.

Suicide

Even after ascending to the most desirable relationships with the wealthiest and most powerful men of her time, none of that seemed to make Norma Jeanne feel any more secure. Nor did it erase the pain of her abuse and rejection. She

https://en.wikipedia.org/wiki/Gladys_Pearl_Baker

²¹⁶ Spoto 2001, pp. 312–313, 375, 384–385, 421, 459 on years and names., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn Monroe

²¹⁷ Gladys Pearl Baker, Retrieved 4/28/2021 from:

struggled with addiction, mood, and personality disorders throughout her life which culminated in an apparent suicidal death from an overdose of barbiturates on August 4, 1962.

Recognizing perhaps the futility that she could never escape the sexual triggers that would have allowed her to recover from the perpetual torture of her childhood abuse, along with an inability to remain in an enduring romantic relationship, Norma Jeane appeared to give up. Despite an apparent suicide watch by her housekeeper, Norma Jeane overdosed from barbiturates at the age of 36 (at just slightly beyond the prime of life). Not surprisingly, suicide attempts are common among women like Norma Jeane and Mary, especially as beauty and positive male attention begin to wane.

Many suicide attempts are frantic efforts to avoid real or imagined rejection and abandonment. They generally are not sincere efforts to end life, but more accurately are cries for help and sometimes tests to see if anyone cares enough to rescue them. When suicide attempts are successful for these women, they are usually purely accidental.

Following her death, Norma Jean's doctor and psychiatrist stated that she had been "prone to severe fears and frequent depressions" with "abrupt and unpredictable mood changes". They added that she had overdosed several times

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²¹⁸ Spoto 2001, pp. 574–577; Banner 2012, pp. 410–411., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

in the past and that those were possibly intentional.^{219, 220} Who knows whether Mary made such attempts or had despaired of her life, but the parallels with Norma Jeane's life say that "yes" she did.

Innocence Lost

Mary and Norma Jeane represent the archetypes of two kinds of women. They represent first, the innocent and naïve woman that Eve was before eating the fruit which was followed by the fears and trepidations that came with activation of the left amygdala which all women have inherited after her. Second, they represent the injured and adulterated women of the world. Those who have been sexually used and abused. Hence anonymity was used to protect the innocence that remained in them while exposing the loss of it. As adulterated and worldly-wise why should they be protected?

Because that aspect of their character and personality was imposed upon them. It was not who they were created to be, which makes their adulteration and the sordid reputation that they gained in place of innocence, honor, and respectability incredibly unfair. Even Norma Jeane attempted to protect the latent innocence inside of herself.

It is quite obvious that she detested being judged as an immoral sinful woman or a prostitute or "whore," which many over the centuries have judged Mary to be. Instead,

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²¹⁹ Kormam, Seymour (August 18, 1962). "Marilyn Monroe Ruled 'Probable Suicide' Victim". Chicago Tribune. Tribune Publishing.
Archived from the original on March 10, 2016. Retrieved October 21, 2015., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe
²²⁰ Banner 2012, pp. 411–413., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn Monroe

Norma Jeane was known for using a breathy, childish voice in her films. In interviews she gave the impression that everything she said was "utterly innocent and uncalculated", parodying herself with double entendres that came to be known as "Monroeisms". For example, when asked what she had on in the 1949 nude photo shoot, she replied, "I had the radio on". ²²²

Having recognized that she had lost her child-like innocence. It was gone and was hopeless to get a respected reputation back, using only the titles of her movies as a parody of her life: Norma Jeane had gone down the *River of No Return*. The sexual innocence had been lost. And because of that, *Something Had to Give* because she knew that she had become a *Misfit*. She had failed to gain the male acceptance she craved and could not even get other women to accept her. Her zeal in searching for *How to Marry a Millionaire* to gain acceptance and security through a step-stone list of men was not the answer she was looking for. Finally, the movie last in the works entitled *What a Way to Go!* (1964) suggests something about how sex had influenced her death.

The 72-Tear Rule

According to the "72-Year Rule," the National Archives does not release census records of individuals to the general public until 72 years have lapsed.²²³ Since her death in 1962

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²²¹ Dyer 1986, pp. 33–34; Churchwell 2004, pp. 25, 57–58; Banner 2012, p. 185; Hall 2006, p. 489., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

²²² Banner 2012, p. 194., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

²²³ When will census records be available?, Retrieved 4/23/2021 from: https://www.census.gov/history/www/faqs/genealogy_faqs/when_will_census_records_be_available.html

Norma Jeane's death will not make that seventy-two years benchmark until 2024. That means that she may still have family who might be disturbed to know these things about her. Therefore, to protect that we haven't revealed Norma Jeane's true public identity. We've kept her anonymous. Does that mean that her identity cannot be discovered, or that it shouldn't be, and that she should remain anonymous?

According to film scholar Richard Dyer, Norma Jeane's "image" became synonymous with sex in Fifties America, centering on the flux of ideas about morality and sexuality, 224 just like Mary's has for centuries. Both are women whose lives took place in the public sphere, 225 much of it by design through their outrageous actions.

It is unlikely that Susanne Hamscha had Mary in mind when she wrote that Norma Jeane could, "never be completely situated in one time or place." the same could be said of Mary. Both have ongoing relevance to discussions about sexuality, family, father absence, and society. Likewise, biographer Lois Banner espouses a similar sentiment toward Mary when she calls Norma Jeane the "eternal shapeshifter" who is re-created by "each generation, … to their own specifications". Nevertheless, they have both remained

²²⁴ Dyer 1986, p. 21; Dyer 1991, p. 58., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from:

https://en.wikipedia.org/wiki/Marilyn_Monroe

²²⁵ Handyside 2010, pp. 1–16., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn Monroe

²²⁶ Hamscha 2013, pp. 119–129., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn Monroe

²²⁷ Banner, Lois (August 5, 2012). "Marilyn Monroe, the Eternal Shape Shifter". Los Angeles Times. Tribune Publishing. Archived from the original on May 17, 2019. Retrieved August 30, 2015., In, ed. Marilyn Monroe. Retrieved 3/22/2021 from:

https://en.wikipedia.org/wiki/Marilyn_Monroe

misunderstood and of course now famously anonymous. Only recently has Norma Jeane's biological father been discovered through DNA analysis. Hopefully, Mary's story can also be finally told.

Just like Norma Jeane's ultimate reality, the memory of Mary was intended by Jesus to live on. Both have become iconic personalities. Ironic then isn't it that Norma Jeane was entombed in the "Corridor of Memories" at Westwood Village Memorial Park Cemetery, City of the Angels, California?²²⁸ Her life, played out for the world to see, is now a reminder and portrait of Mary which allows us to know who she was.

Through the life of Norma Jeane, we have established that a young sexually abused absentee fathered female will likely become a protegamist and develop a heightened desire for strong, influential, and powerful men — who are secure and wealthy. Joseph ben Caiaphas as High Priest was the wealthiest man in Jerusalem and would have represented the penultimate place of security for Mary. Do you see the parallels of her life with Norma Jeane's?

Now that we have a more complete picture of who Mary Magdalene was, what we must determine next is how a poor girl from Magdala (of the fishes) in the Galilean countryside could make her way to Jerusalem and find herself in an affair with arguably the biggest fish to be found. We want to know how they could have possibly met.

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Top 10 Celebrity Grave Sites: Marilyn Monroe". Time. Time Inc.
 September 3, 2009. Archived from the original on November 19, 2015.
 Retrieved October 15, 2015., In, ed. Marilyn Monroe, Retrieved
 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe



Chapter 12

How They Met

After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, ² and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; ³ Joanna the wife of Chuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.

— Luke 8:1-3

Jesus Heads for Galilee

ow that we have a good understanding of who Mary was as a paramour to Joseph ben Caiaphas and of her personality, what we don't yet know about her is how she met Joseph. She was in Sychar and Joseph was in Jerusalem. To find out how Mary met Joseph we will have to backtrack just a bit just as Luke did in chapter eight of his gospel. Following his account of the dinner party, Luke

looks back to the beginning of Jesus' ministry while connecting Mary and several women to their travels with him.

According to Matthew and Mark, Jesus began his ministry following his baptism, temptation in the wilderness, and the imprisonment of John the Baptist. After this, Jesus assembled his disciples for a journey back to his hometown of Nazareth in Galilee. On this way back to Galilee Jesus stopped for a few days in the town of Sychar. Sychar being nestled between Mt. Ebal and Mt. Gerizim was marked as the site of Jacob's well, where he met there an anonymous Samaritan "woman" whom we have discovered to be Mary Magdalene.

Bringing Mary Along

Despite Matthew's report that Jesus had prevented the disciples from going through Samaria previously, ²³¹ his reason for passing through Samaria this time, among other reasons must have been to befriend Mary. As was true for all of his other disciples, Mary was destined for a divine appointment with the great physician, as well as to fulfill her destiny and role in the last few days of his life. As her physician, Luke mentions that Jesus healed Mary "of evil spirits and diseases" ²³² perhaps even endometriosis and a twelve-year-long issue of blood. ²³³ By intentionally traveling through Samaria to Sychar not only did Jesus intend to call Mary to support his ministry, but he also

²²⁹ Matthew 4:12 & Mark 1:14

²³⁰ John 1:35-51

²³¹ Samkutty 2006, p. 85., In, Ed., Samaritan woman at the well, Retrieved 4/21/2021 from:

https://en.wikipedia.org/wiki/Samaritan woman at the well

²³² Luke 8:2

²³³ Mark 5:25-34

dovetailed that with his goal of rescuing her. And not just her but also the millions if not billions of men and women who have suffered like she and Norma Jeane due to father absence and sexual abuse. People who he wants to extend the offer of "Living Water" which he wants to heal through the gospel of Mary's "great love".

The fact that Mary joined the group at Jacob's well is instrumental to discovering how she met Caiaphas who lived in his palace in Jerusalem. How would Mary, coming originally from Magdala to Sychar, find her way to Jerusalem? This happened because of a difference between women and men.

Women tend to be more egalitarian in their relationships than men are. This causes women to form collaborative allegiances with other females, that aid each other's sense of security. The old adage is true for women. There is safety in numbers. From Luke's mention of only two other women besides Mary, we should take that to mean that he saw them as a group something like "The Three Musketeers". If Luke intended to reveal to us that these women had a mutually supportive relationship, then he has shown us exactly how Mary got to Jerusalem. Those relationships became the vehicle for how Mary got there. She came by way of "...Susanna and Joanna the wife of Chuza, the manager of Herod's household.

Even though Antipas' father Herod the Great reportedly constructed 15 palaces for himself including those at Jerico and Herodium, ²³⁴ it appears that only three held significance to Antipas after his father's kingdom was split up. Since the

https://www.timesofisrael.com/herods-mountain-hideaway/

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²³⁴ Herod's mountain hideaway, Aviva & Shmuel Bar-Am, Sept. 7, 2013, Retrieved 4/21/2022 from:

palace at Caesarea Marittima was occupied by the Roman governor Pontius Pilate and Herod Antipas lived primarily at his inherited palace in Machaerus, the only other palace that needed to be managed independent of Antipas himself was the one in Jerusalem.

As Luke mentioned that Chuza was the manager of Herod's household that fact narrows our choices down to one of two palaces. Since Caesarea Marittima was already occupied by Pilate, the only one needing management was the Jerusalem Palace. Since Herod the Great was unsuccessful at moving the capital to Caesarea Marittima that failure caused Jerusalem to remain the hub of socio-political activity. Due in part to Antipas' reclusive nature, Jesus' statement of how he resembled a fox, coupled with pressure from Phasaelis to live near her mother and a desire to experience the beauty of Machaerus meant that he needed a stand-in to represent him in state matters at the Jerusalem palace. This person appears to have been Chuza with no doubt the help of his wife Joanna.

We know also from Luke that Joanna traveled extensively with Jesus supporting his ministry. Do you see a conflict? To travel with Jesus, which is what Joanna's right amygdala found pleasurable, was not in agreement with her left amygdala where she came to dread hostessing at the Jerusalem palace. She found hosting state dinners and banquets for the boastful, self-entitled elite to be excruciating. She loved the sincere genuineness of Jesus. He was like a breath of fresh air to her. Because she couldn't be in two places at once she needed a stand-in of her own. Having once confided in Susanna about how palace hostessing had made her feel, Susanna, tucked that knowledge under her hat for later.

Mary's Limbic Brain Changes Its Mind

As the women continued traveling with Jesus Mary's feelings about him began to change. As they approached her hometown of Magdala an uneasy feeling came over her. It was a place where her subconscious had told her to escape from and never come back to. And now she was headed right for it. Mary saw herself headed for a crash. Having demonstrated that he knew all about her, and having accepted his offer of "Living Water" how could Jesus make her face those traumas all over again? She began feeling betrayed by him and also began noticing something else, which helped her to rationalize that she should leave him.

She discovered that what Jesus meant when he said. "Foxes have dens and birds have nests, but the Son of Man has no place to lay his head", 235 was true! This man had no more apparent security than a fox or a bird not even a house of his own. His gift of "Living Water" was now looking like just another empty promise, that she had heard so many times before. Her mind was fixed on material possessions as her true source of security, and the fact that he owned nothing was making her feel foolish for having uprooted herself and followed him. Having the security of a real home had become her love language, 236 especially since living impoverished her whole life. She felt silly for having trusted him. Why? Because she had given away her sexuality on many occasions just to obtain shelter. And, she was discovering that Jesus didn't even have that to give her. She also reasoned from watching Jesus that he gave the same fatherly love that he gave to her to others, which caused her to question how it could continue to belong exclusively to

²³⁵ Matthew 8:20 & Luke 9:58

²³⁶ The Five Love Languages, Gary Chapman, Retrieved 4/27/2021 from: https://en.wikipedia.org/wiki/The_Five_Love_Languages

her. Would Jesus find someone he loved better? Those doubts caused her to waver in her commitment, thus wanting to pull away from his ministry.

As a part of that growing group, Mary finally found some female acceptance and a few emotionally supportive relationships with two other women along the way. Relationships that she had also longed for. She couldn't remember the last time that she had seen her mother and having found two women whom she "clicked with" made her feel not so alone in the world. She then became close friends and confidants with both Susanna and Joanna.

Seeing Mary's charming *presentable* side which was warm, respectful, and ingratiating, especially to men, Susanna eventually became aware that Mary was a perfect match and that she could take Joanna's place in the service of Herod's household. One day after having left Sychar (which means "end" as in THE end) ²³⁷ with Jesus' entourage and still some distance from Magdala, she began talking with Joanna about an upcoming festival that required her presence. Susanna then let it slip that she could imagine Mary as a wonderful hostess of royal dinner parties and banquets held for "high officials and military commanders and the leading men of Galilee" ²³⁸ at Herod's Jerusalem palace.

While her physical attractiveness would have been a plus, it was her flirty personality that made men feel special, which would have made her particularly appealing for a position like that. Not to mention, that Passover had ended and preparations for the Feast of Tabernacles were now coming up. Joanna realized that meant Herod was arriving in Jerusalem soon enough and that Chuza was going to be

²³⁸ Mark 6:21

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²³⁷ Sychar, sheknows.com, Retrieved 6/17/2022 from:https://www.sheknows.com/baby-names/name/sychar/

shorthanded. She felt the pressure mounting to help her husband but hated the thought of leaving Jesus. Joanna worried, who would take care of Jesus the way she did? Consequently, Joanna accepted Susanna's suggestion. She and Mary then left the entourage so that Joanna could return to Jerusalem, where Mary was then employed by Chuza in the service of Herod's household. Mary's left amygdala had warned her of the dangers of returning to Magdala while her right amygdala saw the potential for finding greater security. There was no question that her choice to leave Jesus and go to Jerusalem had become psychologically irresistible.

In Herod's Court

While finding her way into the employment of Herod Antipas through the mediation of Susanna seems quite reasonable. Especially since Mary and her sister Martha would later utilize those same skills in arranging and hosting the banquet they would hold for Jesus. Now that Mary has made her way to Jerusalem and is in the same town as Joseph we still have yet to discover how they met. There is a multitude of possibilities. Since she had been involved in the ministry of Jesus, along with the fact that Jesus spent a great deal of time at the temple, Mary may have been introduced to Joseph, perhaps through his work at the temple, or through her work in Herod's employment. The Bible holds a few clues regarding some possible interactions.

Guided by changing culture, the Bible helps us to see that once Israel entered Canaan, and as the monarchy developed, the people became more agricultural. This became evident due to the many new occupations that appeared within the

pages of Scripture; mostly concerning the royal house.²³⁹ In the Old Testament, many of those occupations involved entertainment, which included: singers and players, 240 musicians, harpers, pipers, and trumpeters.²⁴¹ You don't suppose that Mary could play the flute, harp, or lyre, do you? Thinking back to Norma Jeane's modeling and acting career, could Mary have been part of an acting troupe employed to entertain Herod Antipas and his guests? We already know that he had a penchant for being entertained, especially by "dancing girls." While women like Norma Jeane and Mary enjoy making people feel happy when life is grim, that would be too easy a conclusion for the Limbic brain to make. We don't have any information from the dinner party event that Mary did anything like that. While it does not appear that Mary was a performer in Herod's Palace, there are more clues regarding temple service.

In both Testaments, music played a significant part in the religious life and worship of the nation,²⁴² in which women were able to participate. For example, Moses' sister Miriam led the women of Israel in celebration of the Israelites' successful crossing of the Red Sea. Women were also given charge of musical festivities such as Sukkot or Feast of Tabernacles.²⁴³ The Feast of Tabernacles has also been referred to as the *Festival of Shelters*, which may have particularly appealed to Mary's desire for physical security.

²³⁹ Occupations and Professions in the Bible, Retrieved 4/23/2021 from: https://www.studylight.org/dictionaries/eng/hbd/o/occupations-and-professions-in-the-bible.html

²⁴⁰ Psalm 68:25

²⁴¹ Revelation 18:22

²⁴² Occupations and Professions in the Bible, Retrieved 4/23/2021 from: https://www.studylight.org/dictionaries/eng/hbd/o/occupations-and-professions-in-the-bible.html

²⁴³ 11 things about women in Ancient Israel you probably didn't know, Cassandra Gill, 2016., Retrieved 2/28/2021 from: https://blog.oup.com/2016/10/women-ancient-israel/

Having a home was something she longed to celebrate for herself. While being an actress or musician is still a possibility, there is another reason why Mary probably wasn't involved in that.

Performances would have been conducted before an audience making close personal contact with Joseph more difficult to imagine. If you recall from our discussions earlier about who Mary could have had an affair with, we discovered that proximity plays a huge role. She would have been on stage and then off again with little chance for interaction. In addition to performing, women also participated in other temple services such as making preparations for many of the sacrificial offerings.

Women prepared grain and foodstuff offerings, libation offerings, and incense offerings in the temple.²⁴⁴ As a Samaritan woman, however, Mary would have probably been excluded from these activities, since she was not exclusively of Jewish origin. From the little information we can gather about her ministry opportunities that may have led to a meeting with Joseph, it doesn't look like she would have been a regular fixture of service at the temple at all. While there is also very little information about the court of Herod Antipas, we do have some information regarding his father's activities.

According to the historian, Eyal Regev, Herod the Great's court followed a common Hellenistic model, which included his ten wives, brothers, and sister, sons, and daughters, trusted friends (such as Ptolemy and Nicolaus of Damascus), ministers, advisors, bodyguards, military and administrative

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²⁴⁴ 11 things about women in Ancient Israel you probably didn't know, Cassandra Gill, 2016., Retrieved 2/28/2021 from: https://blog.oup.com/2016/10/women-ancient-israel/

officials, domestic staff (slaves, butlers, eunuchs, and barbers), orators, intellectuals, as well as many delegates, foreign ambassadors, and political envoys, which numbered about 500 people.²⁴⁵ As an employee among a group that size, Mary could have easily remained an anonymous "woman". We are looking for an occupation of those listed that would have allowed Mary to stand out among a crowd of that size, yet still, afford personal ongoing contact with Joseph?

Based on the archetype of Norma Jeane, do you see anything listed that Mary might be well suited for? Perhaps it would help to look at how Caiaphas, as the high priest, may have had business there? Maybe that will give us a clue?

Herod's court would have established the place and framework from which the tetrarch and the elites of the region sought to coordinate their mutual objectives. Through Chuza the court would have created the primary context and medium for transmitting the tetrarch's messages and ideology to the people.²⁴⁶ Since Caiaphas had been

[&]quot;The Royal Court of the Herods," N. Kokkinos, in The World of the Herods. Vol. 1 of the International Conference The World of the Herods and the Nabataeans held at the British Museum, 17-19 April 2001 (ed. N. Kokkinos; Stuttgart: Steiner, 2007), 279-303; S. Rocca, In, Ed. Inside Herod's Courts: Social Relations and Royal Ideology in the Herodian Palaces, Eyal Regev, Journal for the Study of Judaism 43 (2012) 180-214, p. 181. Retrieved 4/23/2021 from: file:///C:/Users/Indyc/Downloads/Inside_Herods_Courts_Social_Relations_an.pdf

²⁴⁶ L. Mooren "The Nature of the Hellenistic Monarchy," in Egypt and the Hellenistic World. Proceedings of the International Colloquium Leuven—24-26 May 1982 (ed. E. van't Dack, P. van Dessel, and W. van Gucht; Studia Hellenistica; Leuven: Orientaliste, 1985), 205-40, esp. 220, 222; T. Spawforth, "Introduction," in The Court and Court Society in Ancient Monarchies (ed. A. J. S. Spawforth; Cambridge: Cambridge University Press, 2007), 1-16,

appointed to the office of high priest by the Roman prefect Valerius Gratus,²⁴⁷ that meant that he was more a political figure than a religious one. Also, since Herod Antipas did not inherit the throne from his father per se, but was appointed tetrarch of the region as a concession to Herod the Great, thus making him a puppet ruler of Rome like Caiaphas, they collaborated a great deal through the Roman governor Pilate. This fits with Regev's conclusions that Herod's court was a network of power, where domestic attendants, officials, and state bureaucrats intermingled with ambassadors and civil servants who were temporary visitors to the palace.²⁴⁸ Josephus adds that Herod's palace was a place where court meetings and banquets took place.²⁴⁹ He goes on to say that banquets had been held for various

esp. 3-4; G. Weber, "The Court of Alexander the Great as Social System," in Alexander the Great: A New History (ed. W. Heckel and L. A. Tritle; Chichester: Blackwell, 2009), 83-98,

esp. 85. See also R. Strootman, The Hellenistic Royal Court. Court Culture, Ceremonial and Ideology in Greece, Egypt and the Near East, 336-30 BCE (Ph.D. diss., Utrecht, 2007)., In, Ed. Inside Herod's Courts: Social Relations and Royal

Ideology in the Herodian Palaces, Eyal Regev, Journal for the Study of Judaism 43 (2012) 180-214, p. 181. Retrieved 4/23/2021 from:

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https://en.wikipedia.org/wiki/Caiaphas

Ideology in the Herodian Palaces, Eyal Regev, Journal for the Study of Judaism 43 (2012) 180-214, p. 181. Retrieved 4/23/2021 from:

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²⁴⁹ M. Toher, "Nicolaus and Herod in the Antiquitates Judaicae," HSCP 101 (2001): 427-47., In, Ed. Inside Herod's Courts: Social Relations and Royal Ideology in the Herodian Palaces, Eyal Regev, Journal for the Study of Judaism 43 (2012) 180-214, p. 182. Retrieved 4/23/2021 from:

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²⁴⁷ Caiaphas, Retrieved 4/23/2021 from:

²⁴⁸ Inside Herod's Courts: Social Relations and Royal

purposes including to honor Hyrcanus II;²⁵⁰ for a group of women;²⁵¹ an assembly of friends seeking advice about how to deal with Alexandra, Herod's mother-in-law,²⁵² and to accuse Pheroras' wife.²⁵³ Josephus also mentions that Alexandra hosted a banquet for Aristobulus III.²⁵⁴ Furthermore, these banquets took place in the royal Symposium which was a special banquet hall that was used to display the wealth and power of Herod.²⁵⁵ Before we can draw any conclusions from this information, we must look at what occupations modern women like Mary and Norma Jeane might tend to gravitate toward.

Because of the deficit in care that women like Norma Jeane and Mary received in their childhood, and while caregiving is an inherent quality of most women, women who have suffered like them often grow up with an increased desire to offer care, emotional support, and understanding to others in need of it.

Relations and Royal

²⁵⁰ Antiquities. 15.21, 175., In, Ed. Inside Herod's Courts: Social

Ideology in the Herodian Palaces, Eyal Regev, Journal for the Study of Judaism 43 (2012) 180-214, p. 182. Retrieved 4/23/2021 from: file:///C:/Users/Indyc/Downloads/Inside_Herods_Courts_Social_Relations an.pdf

²⁵¹ Ibid., 15.53.

²⁵² Ibid., 15.31.

²⁵³ Ibid., 17.46.

²⁵⁴ Ibid., 16.223.

²⁵⁵ O. Murray, "Hellenistic Royal Symposia," in Aspects of Hellenistic Kingship (ed. P. Bilde et al.; Aarhus: Aarhus University Press, 1996), 15-27 and references. See the detailed description of the Ptolemaic Symposia in Aristeas 180-294., In, Ed. Inside Herod's Courts: Social Relations and Royal Ideology in the Herodian Palaces, Eyal Regev, Journal for the Study of Judaism 43 (2012) 180-214, p. 182. Retrieved 4/23/2021 from:

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There are three main categories.

- 1. They may choose some form of entertainment career to cheer people up by helping them feel that life is rosy and not grim, such as an actress, singer, musician, dancer, florist, bartender, hairstylist, clothier, sommelier, decorator, real estate agent, cruise director, travel agent, concierge, or artist.
- 2. Because of having been injured as a child, women like Mary and Norma Jeane often develop a heart for children and want to help and protect them. They often choose child advocacy occupations like teachers and childcare workers, psychologists, social workers, counselors, pastors, church workers, children's book authors, pediatricians, and pediatric nurses.
- 3. Because of being able to exercise their detachment skills, they are particularly adept at working with the obscene, whether physical or emotional, and choose occupations that would otherwise be too emotionally overwhelming for the average female. They may choose occupations such as prostitution, a stripper in a nightclub, EMT or paramedic, emergency room worker, lab technician, police officer, or surgeon. In fact, hospitals are a great place to find them.

While this brief list illustrates how deficits and injuries can shape career choices, having an opportunity is a factor as well. The bottom line, women who have suffered like Mary and Norma Jeane can occupationally be found anywhere especially when their top need for security is factored in.

Since entertaining guests through banquets seemed to be so important to Antipas, It seems clear that Mary could easily have been a part of that somehow.

As Chuza's wife Joanna would have been the hostess of her house by default. Managing the many banquets held would naturally have fallen onto her shoulders. It is obvious however that shouldering that responsibility was no longer what she wanted to do. When Luke listed her among the supportive travelers with Jesus, she would have looked for a way to get out from underneath those palace responsibilities to continue doing that. And with Susanna's suggestion, Mary became an obvious replacement for her so that she could rejoin Jesus' entourage. As Joanna's replacement, this may have been Mary's job description.

Job Description

We are seeking an energetic and well-organized person to provide palace dignitaries with a royal banquet experience, befitting, the tetrarch's wealth; as the material demonstration of his success as a ruler and for promoting his esteemed self-image. ²⁵⁶

You will liaise with the Head Chef to exceed guest expectations. Your duties will include lavishly decorating and preparing the Royal Symposium, along with coordinating the service of meals.

(Paris: Presses universitaires de France, 1978), 1:208-12., In, Ed. Inside Herod's Courts: Social Relations and Royal Ideology in the Herodian Palaces, Eyal Regev, Journal for the Study of Judaism 43 (2012) 180-214, p. 182. Retrieved 4/23/2021 from:

²⁵⁶ Cf. C. Préaux, Le monde hellénistique: La Grèce et l'Orient de la mort d'Alexandre à la conquête romaine de la Grèce, 323-146 av. J.-C.

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The successful candidate will exhibit extensive experience in serving large groups of people in a timely fashion. The outstanding candidate will ensure that guests and dignitaries receive a level of service that exceeds their expectations. More specifically you will be responsible for:

- Planning the symposium layout according to the number of guests and the type of event apprised of.
- Determining the number of table waiters and servers and bus personnel required.
- Personally supervising the placement of tables, chairs, cutlery, plates, glasses, table linens, centerpieces, serving utensils, and carving stations.
- Consulting with the Head Chef regarding what will be served, along with the timing of meal courses.
- Knowing the hierarchy of importance of guests, greeting them cordially, and overseeing the seating of guests, the serving of meals and beverages, and the clearing of tables.
- Managing the availability of libations, and making sure that no goblet ever goes empty.
- Preparing work schedules and ensuring server staff availability.
- Communicating with guests concerning their desires and accommodating any special requests of guests to their complete satisfaction.²⁵⁷

The successful candidate will receive as their compensation room and board in the palace, along with the title of Palace Hostess and Banquet Manager.

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²⁵⁷ Banquet Manager Job Description, Learn about the key requirements, duties, responsibilities, and skills that should be in a Banquet Manager Job Description., Retrieved 4/29/2021 from: https://www.betterteam.com/banquet-manager-job-description

While landing this position in the palace of Herod Antipas would have been a huge step toward the actual physical security Mary longed for, which the Son of Man failed to provide through his offer of "Living Water", her job would not have satisfied her craving for positive male attention. That would have to come from the positive and personal attention of a man.

While you might be thinking once again about protegamy and the possibility that Mary could set her sights on Chuza, thus putting him at risk for an affair with Mary, Joanna sidestepped that process. By recommending Mary to the position rather than Mary having to use her charms with Chuza (like Norma Jeane did with movie executives) to get it, she interrupted the potential for that quintessential exchange. Mary would not have needed to use her sexuality to gain the security of her position. Not to mention that we know that Caiaphas eventually came into the picture thus superseding Chuza in wealth and power. Norma Jeane's stairstep rise from involvement with a Merchant Marine to Major league baseball star and then President of the United States says that Mary would not have been satisfied with just working in the palace, especially if better opportunities presented themselves. Once Joanna trained Mary to take her place, she could have then returned to following Jesus with a sense of ease. And, once Mary became the Palace Hostess and Banquet Manager, she would have played her new stage for all it was worth.

As a highly visible overseer of what was happening in the Royal Symposium, Mary would have taken a dramatic posture to let people know that she was in charge which might have looked something like Norma Jeane might have done.

Known for her hourglass figure. Norma Jeane often posed for publicity photos like a pin-up model and was often positioned in film scenes so that her curvy silhouette was constantly on display. Furthermore, her movie roles were almost always as chorus girls, secretaries, or models — occupations that portrayed her as "the woman" on show, and ostentatiously present for the pleasure of men." This was how Mary caught the attention of Joseph and where she became aware of him.

As the high priest and the local civil servant keeping the peace over the people, he would have been obliged to attend virtually every meeting and function that pertained to the governance of the region and would have been a prized minister, advisor, orator, intellectual, delegate, ambassador, or political envoy to those coming from outside the territory in which to mingle with at royal parties and banquets. Indeed Jesus offers a clue about the High Priest's presence.

"Beware of the teachers of the law. They like to walk around in flowing robes and love to be greeted with respect in the marketplaces and have the most important seats in the synagogues and the places of honor at banquets."

Luke 20:46

As the most notable dignitary of Jerusalem, Joanna would naturally have introduced Mary to Joseph ben Caiaphas, along with other prominent members of the Sanhedrin. This sustained acquaintanceship of shared experiences formed

²⁵⁸ Churchwell 2004, pp. 291–294; Rollyson 2014, p. 17; Spoto 2001, pp. 488–493., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

²⁵⁹ Dyer 1986, pp. 19, 20., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

the basis for something more intense, as these banquets allowed Mary and Joseph to be together for protracted amounts of time. While proximity and availability are necessary ingredients for any affair to begin, their public acquaintanceship had to find an intimate setting for it to blossom. That happened in the course of Joseph's duties as a priest.

A Matter of the Law

Wanting to ensure that every one of her guests received a piping hot meal, Mary insisted that her waitstaff serve directly from the pot the food was cooked in. One day while working a banquet, a server accidentally bumped into Mary, spilling hot liquid all down her front side. To catch the spill, she reached out her hand to steady the pot.

Having been scalded, the next day a red rash appeared on the surface of her hand. Not wanting to reveal that she had been injured, she buried her hand into the folds of her tunic, where it was also soothed from the air. Sometime later when Mary came to see her sister Martha who worked in the palace kitchen,²⁶⁰ Martha noticed that Mary was favoring her hand. Mary showed her the burn. Martha then poured a few drops of olive oil on the burn to soothe it. Later that evening as Martha was asking Simon about his day, the subject of Mary came up.

Martha shared with him what had happened to her sister. As soon as Simon heard about the redness, he became indignant. He thought to himself "Is Mary up to her old tricks again? Had she returned to her former immorality? Who is she

²⁶⁰ See Luke 10:38-42 where Luke illustrates that Mary is elevated above her sister Martha's meal preparation. This was their normal arrangement.

shacking up with now? As a pharisee, his Limbic brain was in overdrive reminding him that skin lesions and blemishes were not due to accidents, but were indications of a blemished character and the direct result of sin. He believed they were punishments from God. He would have immediately assumed that Mary had done something sinful like Lot's wife, who became a pillar of salt for wanting something she shouldn't have.²⁶¹ Or, like Moses' wife Miriam, who became leprous for her sin of disrespect.²⁶²

You see, it had been his job as the temple Physician Priest to hold people accountable for their sin by examining such blemishes. He knew that evil must be purged from among the people²⁶³ so that the community could be protected from moral corruption,²⁶⁴ even if that meant Mary's isolation.

He was a little challenged by that idea, however, as he remembered that he had once contracted leprosy himself but was unable to connect it to some sin. Since the Talmud had not treated skin blemishes as contagious, ²⁶⁵ he was unaware that leprosy was a contagious bacterial infection that was transmitted through the air. Even though meticulous in his work and keeping the law, he was shocked to think he had done something wrong by having contracted it. Until Jesus came along and healed him of his leprosy, he had thought all along that God was punishing him for some sin that he was unaware of. A sin that cost him his job in the temple and his standing in the Sanhedrin. This of course led to an injured image of self that made him cynical about being a priest.

²⁶¹ Genesis 19:26

²⁶² Numbers 12:1-15

²⁶³ Deuteronomy 17:7; 17:12; 19:19; 21:21; 22:21 & 22:22

²⁶⁴ Jewish Encyclopedia, In, Ed., Tzaraath, Retrieved 5/2/21 from: https://en.wikipedia.org/wiki/Tzaraath

²⁶⁵ Jewish Encyclopedia, In. Ed., Tzaraath, Retrieved 5/2/21 from: https://en.wikipedia.org/wiki/Tzaraath

Regardless of those feelings, Simon knew what he had to do. There would be no ifs, ands, or buts about it! Mary had to present herself to the priest so that he could determine whether she was clean or unclean.

Without another word, Simon abandoned his conversation with Martha and went immediately to Mary. At first, she was quite reluctant, brushing off her wound as insignificant. Still hiding her hand in her tunic, she tried to reason with Simon (as she had done with Jesus at Jacob's well), that because she was a Samaritan, she was not entitled to be seen by a priest. But because Samaritans still adhered to the Pentateuch (the Greek version of the Torah), she knew Simon was right. She knew that whenever anyone had a (tzaraath 266) skin eruption,²⁶⁷ chronic skin disease,²⁶⁸ boil,²⁶⁹ burn,²⁷⁰ sore,²⁷¹ rash, ²⁷² or baldness, ²⁷³ they were supposed to present themselves to Aaron or one of his sons for examination.²⁷⁴ During the time of the Second Temple, that meant either the presiding high priest Joseph ben Caiaphas or the physician priest on duty.

Because it was late in the evening, Simon knew that the temple doors were locked by this hour. Having lost his official duties as physician priest, Simon took Mary instead, to the home of the high priest Caiaphas for him to examine her. On their way, Mary became terrified, as Simon

https://en.wikipedia.org/wiki/Tzaraath

²⁶⁶ Tzaraath, Retrieved 5/2/21 from:

²⁶⁷ Leviticus 13:1-8

²⁶⁸ Leviticus 13:9-17

²⁶⁹ Leviticus 13:18-23

²⁷⁰ Leviticus 13:24-28

²⁷¹ Leviticus 13:29-37

²⁷² Leviticus 13:38-39

²⁷³ Leviticus 13:40-44

²⁷⁴ Leviticus 13:1-2

explained to her the procedure that she would be subjected to.

Angry about her assumed sin, Simon proceeded to lecture her the whole way there about how her sin would result in two sets of requirements over a 14-day quarantine, which would be divided by two examinations seven days apart.

Tears began rolling down her face as he told her that the first group of requirements meant that she would have to wear torn clothes, keep her hair unkempt, cover the lower part of her face, cry out unclean, unclean, and live away from other people. Mary felt a sense of panic wash over her as she wondered where would she live, what would she eat, and who would care for her. Knowing the fate of other leppers, she feared this would not end well for her. Any sense of security that she felt from gaining her position at Herod's palace, had just vanished away from her. Mary briefly lost some consciousness as she had learned to dissociate from the traumas happening to her. She pushed away Simon's words as she heard him talk about how the presence of just one white hair growing from the wound would indict her of sin.

She nearly collapsed as Simon continued telling her, that even if the priest declared her clean, she would still have to undergo several additional rituals.²⁷⁶ Having completed the first group of requirements, Mary would then be required to avoid her home for a second week,²⁷⁷ after which she must shave off absolutely all of her hair, including her eyebrows, and then wash both herself and her clothes.²⁷⁸ Having done this, Mary would then have to kill a ritually pure bird over

²⁷⁵ Leviticus 13:45–46

²⁷⁶ Leviticus 14:1–3

²⁷⁷ Leviticus 14:8

²⁷⁸ Leviticus 14:9

fresh water in a clay pot and then dip another living bird, together with cedarwood, scarlet yarn, and some ezov plant, into the blood.²⁷⁹

Recovering somewhat from the initial shock of thinking that she would have to kill a bird with her bare hands, she heard Simon say that the priest would then take the mixture of water, ezov, and blood and would sprinkle it over her seven times. Once the surviving bird was released over open fields, ²⁸⁰ the priest would then take some of the blood from the sacrifice and dab it onto her right ear lobe, her right thumb, and right big toe,²⁸¹ then some of the oil for the sacrifice had to be poured into the priest's left palm, and applied with the priest's right forefinger onto Mary's right ear lobe, her right thumb, and right big toe.²⁸² After all of that, then the rest of the oil from the priest's palm would be poured onto Mary's head.²⁸³ Simon went on to say that then and only then, could she be considered ritually pure again. 284 Mary was feeling crushed under the thoughts of this burden. Her fears intensified as she neared the gate of the high priest's palace.

Greeting the noticeably shaken Mary and Simon, Joseph invited them in where Simon explained the issue. Looking at Mary, and pleased to see her once again he said, "I know who you are!" You're the girl who oversees banquets at Herod's palace!" "Chuza's wife Joanna introduced us." Mary's perception of Joseph's acceptance began to calm the fear of her consequences. Noting her tears and that she was trembling, Joseph put one hand on her shoulder, while

²⁷⁹ Leviticus 14:4–6

²⁸⁰ Leviticus 14:7

²⁸¹ Leviticus 14:14

²⁸² Leviticus 14:15–17

²⁸³ Leviticus 14:18

²⁸⁴ Leviticus 14:8

holding out the other, he asked to see her hand. Gently and gingerly cradling Mary's hand, his sensitive touch immediately soothed her. He reassured her, unlike Simon had done, that everything was going to be ok.

Explaining once again to the high priest that she was Samaritan and undeserving of his attention (thinking that it might help her escape from having to do what Simon had told her). The high priest then explained that because she claimed Abraham as her father, meant that Abraham's covenant with Yahweh was also extended to her. He stated that because of this, she was not exempt from the requirements of the law and that she would have to submit herself to all that Simon had described. Immediately, her acceptance by Joseph melted away as she felt condemned. Meanwhile, mentally taking into account what he had seen happen to Mary in the Royal Symposium with the pot, and having been an apprentice priest long enough to realize that the thousands of rashes seen around genitals that he had to diagnose, were obviously attributed to sexual immorality and that her burn was not due to any egregious sin brought clarity to the situation for him.

As a civilly appointed priest and a Sadducee, he probably took a less dogmatic and more lenient approach than the Pharisees were likely to. Secretly considering these matters along with his knowledge that her work in the palace was important to his colleague Chuza, and that she was related to the former physician priest Simon, but especially because he found her extremely attractive, he decided in his mind what the outcome would be for her. Having formulated a plan, he then asked Mary how long it had been since she was burned.

Responding that it happened over a week ago, Joseph asked to see her hand again. Knowing all along that she could never

be declared unclean because he would find no hairs, let alone white ones growing from the wound on her palm, he then asked if the red area was getting bigger?

Mary responded "No," adding that it was "actually shrinking." Knowing that he must satisfy Simon's pharisaical legalism, he stated that her purity could not have been questioned due to the location of her injury, as the palm could never produce hair, thus releasing her from having to be declared either clean or unclean. With this determination of the Levitical Law, in one fell swoop, Joseph eliminated all of her consequences.

Mary's tears and trembling turned at once to jubilation. Wrapping her arms around Joseph's neck, she hugged him with everything she had $(\tilde{\alpha}\pi\tau\sigma\nu)^{285}$ all the while crossing social mores, she kissed him profusely.

That night returning to bed, and for the next week as well, Joseph's mind raced with thoughts of Mary, and her passionate submission, gratitude, and loving embrace were all that Joseph could think about. Especially since his wife had become an insolent "cold fish" towards him. It had been years since he felt any passion from her. Their arranged marriage never did produce the feelings that Mary gave him that night. As it turned out, the psychological barriers that had been broken for Mary from her abuse, were what enabled her to broach several social mores that then opened the door for an affair to blossom between them.

²⁸⁵ John 20:17



Chapter 13

The Beginnings of an Affair

For a prostitute can be had for a loaf of bread, but another man's wife preys on your very life.

²⁷ Can a man scoop fire into his lap without his clothes being burned?

²⁸ Can a man walk on hot coals without his feet being scorched?

²⁹ So is he who sleeps with another man's wife; no one who touches her will go unpunished.

Proverbs 6:26-29

hile we like to think that politicians and religious leaders are above reproach, they are humans like the rest of us and are subject to moral failures. That is true today and would have also been true during Jesus' time. Research from Focus on the Family, and Fuller Seminary, tell us that what happened that evening between Joseph and Mary had an almost forty percent chance of turning into an affair. They say that is the percentage of pastors who reported in polls, have had an extra-marital

affair sometime during their ministry.²⁸⁶ In another survey conducted by Christianity Today, it found that 23 percent of the 300 pastors it polled had admitted to sexually inappropriate behavior with someone other than their wives during their ministry.²⁸⁷ Odds are that Mary's advances would go no further except that Joseph has another problem.

A Deadening of the Marriage

In virtually all circumstances where an affair begins there has first been a deadening of the marital relationship. 288 This speaks loudly concerning Joseph's relationship with his wife. As men begin feeling unloved, and as his wife's attentions are turned to needy teenage children, aging parents, perimenopause, tiredness, her fluctuating hormones, and family concerns those distractions cause her to give less attention to her husband, which of course he takes notice of. In addition, at the time of life when these are most likely to occur, her decreasing estrogen levels also reduce her accommodations toward her husband. As men detect their wife's preoccupations, lack of zeal, and ambivalence, they feel hurt and rejected. This is especially true for narcissistic men who crave excessive attention. When a wife's attention diminishes, an attention-craving husband will react.

²⁸⁶ Statistics on Pastors: What is Going on with the Pastors in America?, Richard J. Krejcir., Retrieved 4/27/2021 from: http://www.intothyword.org/apps/articles/?articleid=36562 ²⁸⁷Why Affairs Happen: What you need to know about prevention and recovery., Cindy Crosby., Retrieved 4/27/2021 from: http://www.mclanechurch.org/life-groups/resources-for-group-leaders/handling-conflict-affairs-and-divorce/why-affairs-happen/ ²⁸⁸ Men and monogamy: Understanding the urge to have an extramarital affair, Sean Elder Retrieved 1/23/2021 from: https://www.webmd.com/men/features/our-cheating-hearts#1

Attraction

As his wife's attentiveness subsides, husbands begin disconnecting emotionally from them, which causes the wife to also take notice which in turn intensifies her focus on the children even more. It often becomes an ever-spiraling disconnection from each other as one thing begets the other. As we discovered earlier, it is in the mid-forties when this usually begins.

Once the relationship loses its luster, according to Louanne Cole Weston, Ph.D., a marriage and family therapist, the husband becomes open to advances from other women, and in those first moments of attraction, there exists a very predictable sequence of events.²⁸⁹

According to Dr. Weston, the husband "catches a glimpse of a person who seems to have a certain energy in living and casts that energy his way." Mary certainly showed Joseph that through both her work at the palace and her reaction to escaping the consequences of her burn. The energy that Dr. Weston speaks about, is a communicated attraction that men perceive from women. While you might have thought that men are always the initiators of extramarital romantic relationships, if so, then you would be only slightly correct.

Most of the time as Dr. Weston has implicated, it is a woman who actually initiates. Other studies reveal that this happens a whopping 70% of the time. And this is what Mary did with her kisses and hugs. She communicated an attraction and

²⁸⁹ Why Men Never Remember and Women Never Forget, Marianne J. Legato MD, FACP, Rodale, Inc., United States, 2005. p. 31

²⁹⁰ Men and monogamy: Understanding the urge to have an extramarital affair, Sean Elder Retrieved 1/23/2021 from: https://www.webmd.com/men/features/our-cheating-hearts#1

desire to Joseph that caused his right amygdala pleasureseeking center of his brain to want again. Even though Joanna had initially introduced them, it was Mary who advanced their relationship with a more intimate physical touch. Sometimes that initiation is perfectly innocent, while at other times it is on purpose. Depending on whether men respond to these advances or not, is actually what determines if an affair will occur. There is a choice to respond to, and a choice to ignore advances.

Regarding attraction, don't forget that as first-century Jews, Joseph's marriage to his wife, the daughter of Annas, would have been arranged through a mutually agreed upon contract between their fathers. Their marriage would have initially been based primarily on family benefit rather than on mutual attraction. Even though arranged marriages have the highest success rate, they can often feel lifeless and obligatory. If these attitudes persist and real love does not evolve, then there often comes a time in life, where if marital bliss is going to be experienced, it must be found somewhere else. This attitude opens the door then to advances from others.

Shared Experience

Affairs usually begin from some shared experience, whether a job, college classroom, or perhaps some focused ministry where people spend time together for long periods.²⁹¹ As an honored guest of many state banquets, and as Banquet Manager, this was the recipe for being in each other's presence frequently. Affairs usually require this sustained acquaintanceship as the basis for something more intense. In other words, people usually need to get to know someone before hopping into bed with them. Through

Adultery: A Marital Gethsemane, Dave Carder, Christian Counseling Today, Volume 21, No. 1, American Association of Christian Counselors, Forest Virginia, 2014. P. 48.

these shared experiences, as two people become more highly involved with one another, through time spent together, the possibilities of an affair are greatly increased. In one large study, 50% of first-time infidelities by men occurred with a "friend." Affairs often do start as simple, platonic friendships, but can then blossom into a spousal betrayal as several criteria get met.

The first criterion gets met when a friendship becomes a mood-altering experience, where interactions with the other person have caused strong positive feelings of affiliation. For the affiliation to move forward, these feelings must somehow be communicated. This criterion was met for Mary when Joseph released her from the horrible consequences of her burn. She had expected something unbearable but received something much different thus creating magnified strong positive feelings of affiliation toward Joseph. Of course, not normally receiving hugs and kisses from parishioners, Mary's reaction created an affiliation that Joseph had not experienced but did make him long for.

Usually, when a woman who feels an attraction to a man and wants to become more affiliated with him, she will employ her Protoconversation skills and send him a metamessage by simply looking at him. When the man notices that look and sees the energy behind the gaze that Dr. Weston spoke about earlier, he is faced with a paradoxical choice. If he looks away from her, the relationship goes nowhere. But if he engages her gaze and then continues to look back, something emotional happens inside of her, and him as well. The more deeply that he explores her eyes, as the windows to her soul, she feels his desire for her and then attunes to the metamessage that he is interested in her as well. This understanding will often make her smile. She will at that

point likely flip her hair over her shoulder and adjust her blouse to draw greater attention to her face and breasts.

Generally, if a man is truly interested, he picks up on her subtle sexual cue and, feeling the confidence of mutual attraction, will strike up a conversation with her. This, of course, is completely harmless for two single people. Some people even make a sport of it, having become addicted to flirting because the right amygdala finds it so pleasurable. For the married person, however, it can become disastrous. Now armed with feelings of affiliation, Joseph and Mary began seeking each other out at banquets and flirting with each other.

Testing the Attraction

For a married person to continue to flirt with others is like playing with fire. According to respected pastor and seasoned marriage counselor, Dave Carder, these unconsummated attractions can be quickly disarmed if spouses have a mutual agreement to talk about them when these attractions happen, along with what might be missing in the marriage that would allow them to entertain the idea of another person. Eep in mind that no one ever intentionally leaves a relationship in which they are being over-benefited. When people do leave it is an indication of a deterioration that has happened over time.

For Joseph, the fact that he entertained a relationship with Mary provides a strong indication that his communication with his wife was poor. Consequently, his left amygdala armed with fears of not being loved, coupled with the right amygdala's desires for more affiliation created a synergy

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²⁹² Adultery: A Marital Gethsemane, Dave Carder, *Christian Counseling Today*, Volume 21, No. 1, American Association of Christian Counselors, Forest Virginia, 2014. P. 48.

of emotion in Joseph that caused him to distance himself further from his wife while drawing closer to Mary.

Once that process begins, the right amygdala looks for opportunities to recapture those pleasurable experiences. Receiving a text from the other person, hearing their voice or even the thought of seeing them again at church, work, or at the gym can become a triggered reminder of the exhilaration that was felt with them that produces a powerful motivation to make that happen again.

A Growing Anticipation

As a second criterion, triggers then build anticipation of the next encounter with the other person. Anticipations strengthen the right amygdala pleasure factory thus making the positive feelings toward the other person even stronger. Heightened perceptions of the other person who creates pleasure, can then lead to feelings of fondness and affection. Because the right amygdala wants what it wants, the cognitive mind then feels that Limbic pressure to see the other person again — and soon! People turn to strategies that give them pleasure says Mark Epstein, a psychiatrist who works in Manhattan.²⁹³ This is why residential proximity and availability became so important for connecting Mary with Joseph ben Caiaphas. Without being able to experience each other frequently, the feelings toward each other would have begun to shrink thus making an intense affair less likely. This is why both Herod Antipas and Pontius Pilate were excluded due to living mostly away from Jerusalem and far away from the

https://www.webmd.com/men/features/our-cheating-hearts#1

²⁹³ Men and monogamy: Understanding the urge to have an extramarital affair, Sean Elder Retrieved 1/23/2021 from:

neighboring village of Bethany where affiliation-building conversations would have been very difficult to sustain.

Dr. Linda Mintle, Licensed Marriage, and Family Therapist, and national expert on the psychology of relationships once wrote, ²⁹⁴ "Fast and easy emotional availability and regular communication with former friends and lovers can lead to affairs, both emotional and physical."²⁹⁵

When conversational topics with a friend or acquaintance move from professional to personal, from "outside" to "inside" then you know that the Limbic brain has taken over and is the one driving thoughts, feelings, and behaviors. Once this occurs, the depth of the relationship, or even the simple attraction, has just entered the domain of closeness, making the relationship both addictive and extremely difficult to break off. Once that happens, the depth and extent of the relationship must be hidden from the spouse because the left amygdala sees the danger of injury to the marriage if the spouse found out about those feelings. ²⁹⁶ As Joseph reached this point in his feelings for Mary, he would have begun searching for ways to spend time with her and would have had to navigate that around his priestly duties.

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http://drlindamintle.com/

²⁹⁴ Dr. Linda Mintle, Retrieved 3/17/2021 from:

²⁹⁵The Altered Self: Fantasy & Affairs, Linda Mintle, Christian Counseling Today, Volume 19, No. 3, American Association of Christian Counselors, Forest Virginia, 2012. p. 19.

²⁹⁶ Adultery: A Marital Gethsemane, Dave Carder, *Christian Counseling Today*, Volume 21, No. 1, American Association of Christian Counselors, Forest Virginia, 2014. p. 48.

Searching for Reasons to Be Together

While Jesus continued with his ministry in Galilee, the Sanhedrin, which Joseph presided over, carried on business as usual. It would have continued to meet every day in the Chamber of Hewn Stone Annex of the Temple. These meetings were conducted after the morning sacrifice and before the evening sacrifice, somewhere between the hours of 7:30 a.m. and 3:30 p.m. They never met at night, nor on any of the Sabbaths, festivals, or on the eve of any festivals.²⁹⁷ This meant that Joseph was free to confer with Chuza about matters concerning upcoming festivals from late afternoon until late evening. Meeting with Chuza would serve two purposes.

First, it would have given him a reasonable excuse for not being at home which would have helped him avoid his wife.

Second, meetings with Chuza created opportunities to be in proximity to Mary, which would have allowed him to create proximity and affiliation with her. As Joanna's replacement, Mary as palace hostess would have likely served the two men during those meetings with Chuza, perhaps bringing meals, snacks, and libations thus facilitating the growing relationship. Any alcohol involved would have further removed any inhibitions or reservations thus allowing Joseph to advance the intimacy of conversations with her. Now that we know how Joseph and Mary met along with how proximity began building their affiliation, we don't yet know how their growing relationship developed a closeness that evolved into a full-blown affair.

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²⁹⁷ Sanhedrin, May 23 2018, Retrieved 5/3/2021 from: https://www.encyclopedia.com/philosophy-and-religion/judaism/judaism/sanhedrin

PART SIX: OF PERFUME



The Hour Has Come

"Are you still sleeping and resting? Look, the hour has come, and the Son of Man is delivered into the hands of sinners. 46 Rise! Let us go! Here comes my betrayer!"

Matthew 26:45-46

o far, we have assembled the essential pieces that form the picture of Mary's life. We have identified the pieces showing how Mary came to have nard and why she was considered a sinful woman. We have found the pieces that show Mary as an injured divided person who practiced protegamy, as well as the piece that shows her as the archetype daughter of the broken Eve. We now have the adjoining piece that shows her to be the Magdalene. We even have the piece of the puzzle that revealed she was a paramour to Joseph ben Caiaphas along with how and where they met.

What we don't yet have is how all of those pieces fit together to reveal the meaning of her "great love" and why what she did at the dinner party should be remembered. Nor do we have the answer to the second curious statement Jesus made to the daughters of Jerusalem. The time has come to put together a chronology that brings meaning to the significant events that will bring light to why Jesus wants us to remember Mary and how her story brings us the "Living Waters" of health. That is what we will piece together next.

By the way, writing from historical perspectives is a huge challenge to an author's desire to tell a story as it happened, while also including all of the backstories, surrounding feelings, motivations, and other relevant historical events. This was probably a difficulty of the Gospel writers also and why they skipped around so much while using connecting phrases like, "A short time later" or "After this". It is good to keep this in mind as you read your Bible. It is not perfectly chronological. This of course was why Tatian attempted to harmonize the four Gospels chronologically with his Diatesseron in the second century. ²⁹⁸ His work, like ours, was probably an attempt to understand why Mary's story was so important. While chronology is important, you will notice as you continue reading that for the sake of completing a concept, chronology will be transgressed a bit as we attempt to put together the events as they unfolded.

²⁹⁸ An Introduction to the New Testament, D. A. Carson & Douglas Moo, Zondervan, Grand Rapids, 2005, pp. 231-232.



Chapter 14

All Eyes Now on Jerusalem

Three siblings are the only people mentioned by name in the Gospel as being loved by Jesus in John 11:5.

— Mary Ann Beavis ²⁹⁹

Jesus Admonishes the Pharisees and Caiaphas

Il while Mary and Joseph were building proximity and their affiliation, Jesus was continuing with his ministry healing many people including Mary's brother-in-law Simon. Also during this time, Jesus had been having multiple interactions with three opposing groups. They included the chief priests, teachers of the law (Pharisees), and elders of the people, who when officially together, comprised the whole Sanhedrin of religious leaders. Whenever you read "chief priests" be assured of yet

²⁹⁹ Mary and Martha, Mary Ann Beavis Retrieved 1/20/2021 from: Bible Odyssey, https://www.bibleodyssey.org/people/main-articles/mary-and-martha

another anonymity in the Scriptures, whereby the gospel writers used metamessages to refer to Joseph ben Caiaphas. He presided over the entire Sanhedrin and was the "chiefest" priest. Whenever they quote the chief priests or Sanhedrin, they are essentially quoting Caiaphas primarily and then his semiretired predecessor Annas. Even though Caiaphas died some six years after the events we are describing, it would still have been ill-advised for the gospel writers to record him by name. Not to mention the fact that the story of Mary and Joseph ben Caiaphas was not meant to be revealed until now.

On several occasions, the Gospel writers record times when the chief priests and Pharisees, went up against Jesus and challenged him. When the Pharisees (as a sect of Judaism) are mentioned they are likely the most academic and brilliant students of the Law among them. Yet, Jesus makes these men look silly and uninformed.

On one such occasion, while correcting a group of Sadducees who were trying to discredit him, Jesus quipped, "You are in error because you do not know the Scriptures or the power of God." Wow! That sounds pretty harsh. On several other occasions, he called them fools, snakes, a brood of vipers, blind guides, whitewashed tombs, and hypocrites to name only some of the truthful yet insulting statements he made to them. 301 To confirm that they indeed felt insulted, on another occasion a Pharisee responded by saying, "Teacher, when you say these things, you insult us also." 302 While Caiaphas was himself present for many of these altercations, for any that occurred away from his presence he certainly would have heard about them, especially since the

³⁰⁰ Matthew 22:29

³⁰¹ Matthew 23:13-38

³⁰² Luke 11:45

Sanhedrin met every day and needed something to confer about all the while feeding their left amygdala dread of Jesus.

Obsessing and ruminating over his insults is what helped to eventually push him out of their lives. They just needed to find a legal way of doing so. While Jesus directed these insults to the religious leaders as a group, he directed a few to Caiaphas himself.

On one of those occasions, amazingly after having just healed a demon-possessed man who was blind and mute, a group of Pharisees then asked him for a sign of his deity. What? Are you kidding me? How dull can a person be? These men had just seen him perform one! Ignoring the dumbness of their question Jesus responded by telling them, "A wicked and adulterous generation asks for a sign!" 303 He went on to say that he would not provide them any sign except that of the prophet Jonah, even though it had been obvious that he had already provided them all with a sign of his divinity. The topic Jesus brought up next, appears to have been designed to capture the High Priest's attention. See if you can detect the metamessage that Jesus sent to Caiaphas,

The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now something greater than Jonah is here. ⁴² The Queen of the South will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to listen to Solomon's wisdom, and now something greater than Solomon is here.

— Matthew 12:41-42

³⁰³ Matthew 12:38-39

By saying this, Jesus told him in so many words. "Ok, Joseph, you want to see a sign? Try this bit of omniscience on for size."

When Matthew and Luke quoted Jesus to say, "The Queen of the South will rise at the judgment with this generation and condemn it." ³⁰⁴ as one knowledgeable of the Scriptures, as soon as Caiaphas heard the name "Queen of the South," he should have been triggered to remember the Queen of Sheba, which should have then reminded him of Solomon and then of the nard that the queen brought to him, along with a reminder of how Solomon had used the nard.

While Joseph's use of the nard from the temple treasury, was not necessarily illegal for him to have taken for his personal use, it was however unscrupulous in how he used it with Mary. This should have brought tremendous conviction onto Caiaphas knowing that he had inappropriately used the nard from God for an improper relationship apart from his wife, 305 along with the fact that the man who was saying this to him, had to be that God! Especially since no one else could have known about their affair, let alone have known about his use of nard in their most intimate moments.

If Jesus' statement was indeed directed to Caiaphas, he may have been saying to him, that Sheba will rise to testify against Caiaphas because he did not avail himself of the wisdom of Jesus which had surpassed that of Solomon. Sheba demonstrated that she had gone to great lengths and huge expense to obtain wisdom from Solomon. How much more she will ask, Caiaphas should he as high priest have sought out Jesus as the true source of all wisdom?

³⁰⁴ Matthew 12:42 & Luke 11:31

³⁰⁵ A great irony exists here. Mary did use the nard appropriately for God's purposes.

Furthermore, she will also rise to condemn him for the misuse of her gift of nard that she gave to Solomon in appreciation for his wisdom. Here is the contrast. Sheba gave nard as a gift for wisdom. Caiaphas misused the nard in an affair showing a gross lack of wisdom. Why was this statement directed at Caiaphas using only metamessages?

Because no one else needed to know about it. Jesus was concerned about discrediting Caiaphas in the presence of those within earshot. Also, how do we know that Capaphas got the message? Since God's word does not return to him void, 306 we can be assured that Caiaphas most certainly "got the message." After he had time to process what Jesus had said, like the "woman" at the well, Caiaphas must have wondered how Jesus could have known that he had taken the nard, let alone the implication of misuse of it in an affair. That omniscience should have been all by itself a sufficient sign of his divinity. Caiaphas would have been confronted once more about the nard when he later heard Jesus say,

"Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin."

Matthew 23:23

Knowing that the nard fit into the category of the aromatics Jesus listed, Joseph should have been triggered to remember the nard once again, then remember Mary and his misuse of the offerings through his inappropriate relationship with her. All of which Jesus was saying would bring "woe" to him. If true, this reveals something about the character of Joseph ben Caiaphas that aligns with other men who have affairs. It

³⁰⁶ See Isaiah 55:10-11

seems to be all about what they want, and not necessarily about what is right, which is a hallmark trait of narcissism.

The Character and Personality of Caiaphas

Narcissistic individuals may be especially prone to marital infidelity because they have very little empathy for others yet a large amount for themselves. A husband who gets frustrated with a wife, who no longer orients her life around him responds to the lack of esteem by becoming hurt by it. Why? Because men like these are not accustomed to feeling devalued. When esteem and respect go absent, men often find it elsewhere in the arms of another lover. This is where Mary found her inroads with men as a hyper-attentive protegamist.

Due to father absence and hypersensitivity to male attention, she would have given focused attention to a man who craved that, thus appealing to Joseph's narcissism. He would have responded with sexual attention and gestures of security. Narcissistic people frequently develop from strong maternal Protoconversation where mothers go beyond just meeting a child's needs, to indulging them. Our prime example is Caiaphas who must have come from a family of wealth, power, and privilege where he would have been especially indulged. The fathers of families like this often abdicate parenting to wives for the sake of their careers and the pursuit of power and wealth. We know that Caiaphas came from a family like this because after all, he was married to the previous high priest Annas' daughter, which would have required considerable wealth to make that marriage deal.

https://www.zurinstitute.com/infidelity/#facts

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³⁰⁷ Infidelity & Affairs: Facts, Myths and What Works, Ofer Zur, Retrieved 1/23/2021 from:

As a Sadducee, Caiaphas would have been much more tolerant of Rome than the Essene or Pharisee sects. In return, Rome would have stroked Joseph's ego as their Israelite lapdog by feeding his huge ego with position, power, and wealth. Consequently, being both a Sadducee who was consumed by the accumulation of wealth, along with being a high priest, he and his extended family lived in one of Jerusalem's largest and most luxurious mansions. 308

Couple that with the duties of starting as a young apprentice priest who likely had to slaughter thousands of animals, smear and sling blood onto the horns of the altar, and you form a person with a calloused uncaring character towards others but a great sensitivity for self. His power as high priest served only to magnify this growing character flaw, which would have been initially caused by an uninvolved father and an indulgent mother that congealed into a calloused narcissism that would have allowed him to cheat on his wife and seek to murder Jesus. With a lack of empathy for others and a strong sense of self-importance, people who engage in affairs share something else in common, they become very adept at hiding the truth.

Of course, a lack of open and honest communication always makes one of the top three reasons why couples seek counseling or cite as reasons for divorce. Despite Joseph's flawed character, however, you may be wondering, why was it ok for Jesus to insult him and incite the Pharisees as he did?

³⁰⁸ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017, p. 20.

³⁰⁹ Ibid., p. 194.

³¹⁰ Men and monogamy: Understanding the urge to have an extramarital affair, Sean Elder Retrieved 1/23/2021 from: https://www.webmd.com/men/features/our-cheating-hearts#1

Why It Was Ok

By citing Jesus' own words in Matthew 5:22, where he once stated, "Anyone who says, 'You fool!' will be in danger of the fire of hell." Pastor Dave Barnhart of Saint Junia UMC in Birmingham, Alabama rightly points out that words or metamessages that damage another person's self-image are indeed the moral equivalent of murder.³¹¹ He makes an excellent point that Jesus appears to be contradicting himself and displaying a double standard. The reason why it was ok for him to do that was because of his omniscience. Jesus knew that even after having performed many signs, wonders, and miracles that unequivocally testified to his deity, Caiaphas and the Pharisees would never accept that he was God in the flesh, ³¹² or that he was the Messiah. ³¹³ Jesus knew all of that before they ever met, and that the group as a whole would be doomed to the eternal fires of Hell regardless of anything he might say to admonish, warn or convince them. And his bluntness with them proved that. He was not unloving toward them but tried desperately to get their attention. Since those souls could not be saved, even though Jesus went to great lengths, their Limbic brains were set, which meant that there was nothing to lose by speaking to them that way. By hastening their death he was actually preventing them from accumulating any more condemning sin than they needed to be punished for, which was an act of love.

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³¹¹ Jesus' Best Insults, Dave Barnhart, July 18, 2016, Retrieved 5/12/2021 from: https://www.ministrymatters.com/all/entry/7301/jesus-best-insults

³¹² John 12:37

³¹³ Mark 14:61-64

This allowed Jesus to use their free-will choices to help accomplish his mission. As for Caiaphas himself, in Jesus' prayer on the Mount of Olives the night he was arrested, Jesus prayed aloud, "None has been lost except the one doomed to destruction..." While you may have thought that Jesus was talking about Judas, it was really Caiaphas. Since we know that Judas repented after the death of Jesus, which is what Jesus wants from every person, this tells us that calloused self-centered Caiaphas never did and that perhaps his harsh language with the Pharisees might have been enough to eventually save them.

Unknowingly, when Caiaphas had prophesied earlier that year, "it would be better for one man to die for the people than for the whole nation to perish."315 Little did he know that he would "eat those words" and be the man destined for death, a spiritual death. His treachery toward Jesus made him the man he was prophesying about. Even though Caiaphas narcissistically thought that he as a high priest had been created for noble purposes, in all reality while juxtaposed to Mary's "great love" of Jesus, Caiaphas great love of self, caused his ignoble behaviors to be used later for the noble purposes Jesus came to die for. Jesus points out that Caiaphas will be judged for having rejected Jesus' message,³¹⁶ just as Joseph's own words along with Sheba's words will condemn him. With nothing to lose, Jesus speaks plainly to Caiaphas to ensure that he will, of his own volition, orchestrate and press for the death of Jesus on the cross.

³¹⁴ John 17:12

³¹⁵ John 11:49-53

³¹⁶ John 12:47-48

Jesus Calls the "woman" at the Well

As some of these interactions with Caiaphas and the religious elite had already taken place and continued to occur, Jesus pressed onward toward his goal. The next chronological event of importance was befriending Mary. She became instrumental in accomplishing his mission and was the archetypical reason for the mission.

To recap, Jesus' stopover in Sychar had taken away Mary's fears and made her feel more secure, loved, and accepted by any man than she had previously met, which is precisely why she chose to follow him. His fatherly love and acceptance were genuine and intoxicating. Not only that, he did not require any sexual favors from her. Regardless of not providing her with a home (according to her definition of security), he had helped her meet Susanna who suggested to Joanna that she would make a great stand-in for her. Upon Susanna's recommendation, Mary eventually landed in Jerusalem to become Joanna's replacement. As palace Hostess and Banquet Manager, she would use her skills later to express her appreciation to Jesus, by honoring him with something she was very good at. She would hold a banquet for him where she would express her "great love" and gratitude back to him with a jar of perfume, her tears, and her hair

Mary Lands in Jerusalem

With her sister Martha and brother Lazarus, Mary settles in Jerusalem to begin her new position as the palace Hostess and Banquet Manager for Herod Antipas where she would take residence in one of the over one hundred bedrooms that the palace housed. She immediately obtained a position for her sister as a cook in the royal kitchen. Martha did not live

in the palace but according to Luke had a home of her own when on one particular occasion did what was familiar to her. She prepared a meal and served a large number of guests including Jesus.³¹⁷ Before continuing with Mary's story there is one important thing to note.

Martha either had a common-law or legal marriage with Simon. What? Wait a minute. No, that can't be. Simon was a Pharisee, he could not have had a common-law marriage, could he? He had to do everything by the book — they were legally married according to cultural standards, right? Or, maybe not. Do you remember that Simon had thought he was more righteous than he truly was? Maybe he and Martha were common-law? (So sorry for the Limbic brain slip and confusion.) And how do we know that they lived together? Luke alludes to that fact when he wrote, "Martha opened her home to him [Jesus].", 318 which Matthew and Mark identified as also being synonymous with Simon's home. 319 This was also the home that John identifies, "...where Lazarus lived," 320

Don't be thrown off by the heading that appears in most Bibles that reads "At the Home of Martha and Mary" in chapter ten of Luke's account. That heading is a Limbic brain slip of interpreters who assumed that Mary lived with her sister since she was present on that occasion. Nowhere do the gospel writers say that Mary lived there with them. If she did it would have hampered her affair with Caiaphas making it nearly impossible to have occurred. Besides, as High Priest, he wouldn't have been caught dead in Bethany which was then considered by many historians to be a leper colony. Not to mention the uproar of his presence by visiting

³¹⁷ Luke 10:38

³¹⁸ Luke 10:38

³¹⁹ Matthew 26:6 & Mark 14:3

³²⁰ John 12:1

Mary. There will be other evidence presented that points to Mary living in the palace and not with her family. Nevertheless, Mary began her new position as Hostess and Banquet Manager in the palace of Herod Antipas so that Joanna could do what she truly enjoyed doing, which was following Jesus. This also allowed Martha to work in the palace kitchen under her older sister Mary making their work experience at the palace a perfect match for holding a banquet in honor of Jesus. Since Mary took up residence in Herod's Jerusalem palace she became poised for greater proximity to Caiaphas, which also provided a discreet place to have an affair.

A Ritual Tour of Herod's Palace

Returning to our chronology, as Joseph sought to intensify his relationship with Mary, his meetings with Chuza would have become more frequent yet of shorter duration. All while his marriage with his wife became increasingly more difficult, and his relationship with Mary became more pleasurable. Watching the clock as some factory worker might, Joseph could hardly wait to leave the stalemated Sanhedrin meetings that were failing to find a solution to the problem of Jesus so that he could run out the door and get to the palace.

Once there Joseph learned well the motions that he needed to go through to be able to spend evenings with Mary. As he discovered, meetings and plans for the festivals not only pacified Chuza's suspicions but provided convenient excuses for him to hide his affair while staying away from his wife.

Eventually, it got to the point that he began showing up nearly every day. Following a brief chat with Chuza, Mary

would serve a meal that Martha had prepared, and then Chuza would retire to his chambers for the evening. Eventually, Joseph looked for more things that he and Chuza could discuss just so that he had an excuse to see Mary. As he became a fixture in the palace he realized that he no longer needed to arrange meetings with Chuza. The staff stopped paying attention to him and just came to expect to see him there.

After Chuza retired to his chambers, Caiaphas would then pretend to assess with Mary how the vast amenities of the palace could best be utilized. During their initial tours of the palace, they would first focus on the two main halls.

Taking their time, they would stroll through the royal symposiums named after Agrippa and Caesar. Each had banquet halls, baths, and guest accommodations. Later, as they became less conspicuous together to those around them and more comfortable together, they found themselves in the center of the palace where they experienced romantic views of the gardens covered by lavish porticoes. In the latter encounters, if Joseph arrived early enough, they might walk the grounds together gazing at the groves of trees, canals, and ponds that were fitted with bronze fountains, 321 where Joseph would pick exotic flowers placing them in Mary's hair.

As they became even more emboldened, they began examining the bed-chambers with the excuse of establishing the suitability of accommodations for the next large banquet of a hundred guests or so,³²² that they were pretending to

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Herod's Palace (Jerusalem)., Retrieved 4/25/2021 from: https://en.wikipedia.org/wiki/Herod%27s_Palace_(Jerusalem)
 Flavius Josephus, The Wars of the Jews, or History of the Destruction of Jerusalem, trans. William Whiston, Book V, Chapt. 4,

host. All of those out-of-the-way places provided Joseph with opportunities to escalate his relationship with Mary where he began placing his hand on her arm or shoulder.

As Mary and Joseph walked the corridors of the palace together, they talked about each other's lives thus increasing intimacy. In the latter stages of building affiliation and proximity, Joseph began obsessing over his ritual tours of the Palace not letting any other matters interfere with his time with Mary.

On one such tour, they found their way to the royal bed chambers and encountered Herod's ex-wife's room. (Most royal palaces have separate bed chambers for the king and queen along with servants to help them change clothes frequently throughout the day according to the many functions that they participated in). Mary then explained that the scuttlebutt of the palace was that before Herod had taken Herodias as his wife, and while in town for a festival, he and Phasaelis had a terrible argument just before she left him. The pain of which caused him to demand that her bed chambers be left untouched and never opened again. Looking around to see if anyone was listening, she whispered that the staff was not permitted to enter it and that her chambers had remained just as they were the day that Phasaelis left Antipas.

She stated further that Herod issued an edict whereby her name could never be mentioned again. Knowing that Antipas was far away in Machaerus and that they were in no danger of being disturbed, Joseph undaunted by Herod's command, pressed Mary to show him the room — of course, pretending all for the sake of their banquet preparations.

Verse 4., In ed., Herod's Palace (Jerusalem), Retrieved 4/25/2021 from: https://en.wikipedia.org/wiki/Herod%27s_Palace_(Jerusalem)

Seeing that it was much plusher and more luxurious than any of the guest rooms they had seen, and the least likely place to be intruded upon, Joseph realized this was the place he had been searching for all along. Seizing the opportunity of finding a place where no one would discover them; upon closing the door behind them, Joseph kissed Mary for the first time. The feelings were intoxicating thus ensuring that their right amygdalae would press them for more. Before long Joseph began stealing kisses from Mary in out-of-the-way places of the palace.

An Affair In Full Bloom

Eventually, they skipped the ritual tours of the palace altogether and began going to Phaesalis' room straight away where Joseph began kissing and exploring Mary's body. Consumed with lust for each other, Joseph and Mary, consummated their affair.

As their sexual encounters became more frequent and erotic, the presence of a peignoir among the wardrobe left by Phasaelis could not escape the notice of Joseph's attention. Noticing the silky sheerness of it, and the royal purple color, Joseph allowed his Limbic imagination to run wild as he envisioned Mary wearing it. He reveled at the thought of how it might accentuate Mary's curves. Unabashedly, he convinced her as "his princess" that she should try it on. Like an elegant window dressing, it framed the beauty of her shapely body. Anticipating that he could arrange this moment, in his official capacity as high priest, he had already sent a bottle of nard perfume to the palace as a gift for Mary. Of course, she had no idea of Solomon's experience with it nor its erotic connotations. That sexy bit of lingerie, along with the nard intensely heightened Joseph's arousal and sexual pleasure.

The peignoir and nard in combination created such magnificent arousal of his senses, as he breathed them all in, caused them to become quickly snagged to Joseph's lovemaking ritual and were cemented into the repertoire that he always orchestrated. From then on Joseph's pleasure-seeking right amygdala would remind him of those experiences every time he saw Mary or entered Herod's palace. Afterward, Caiaphas was always careful to put the peignoir back just as he had found it. He did so to avoid any chance of being discovered that he and Mary had been using it.

Unknowingly, however, the couple left behind three bits of potentially incriminating evidence, two of those included the smell of nard on both the bed and on Phasaelis' peignoir. The third included Joseph's semen on both the bed and on Mary. Due to Mary's sordid reputation, the semen may have had something to do with Mary's epithet.

Not a Saint

As you may recall from earlier, most scholars believe that Mary's epithet Magdalene meant that she was from the small fishing village Magdala Nunayya, translated as "Magdala of the fishes". On the surface, Luke may have made her epithet sound respectable as he associated it with the fact that Mary supported Jesus in his ministry while also making her appear wealthy. This may have not been Luke's true intention.

Magdala, August Merk, *The Catholic Encyclopedia*. Vol. 9. New York: Robert Appleton Company, 1910, 31 Oct. 2009 Retrieved 3/02/2021 from: http://www.newadvent.org/cathen/09523a.htm

³²⁴ See Luke 8:1-3

Since he was the only Gospel writer to make mention of Mary's immorality at the dinner party he may have been attempting to reunify her identity afterward. He may have wanted to point out that she like most people have both positives and negatives about them. His inclusion of her Magdalene epithet with supporting Jesus' ministry may have been a clue. It may have had nothing to do with her town of origin but had everything to do with how she smelled. Instead of Magdalene inferring that she was someone from Magdala it may have been a reference to Mary as someone who smells like a person from Magdala. In other words, she may have smelled like fish.

She may have gained this epithet while in the throws of her affair with Caiaphas due to trimethylamine, which gives off the characteristic odor of spoiling fish when semen combines with bacteria.³²⁵ This smell is common when people do not bathe after sex, and also why anyone who had an emission of semen or who had semen on them was kept from entering the temple or synagogue.

"When a man has sexual relations with a woman and there is an emission of semen, both of them must bathe with water, and they will be unclean till evening."

- Leviticus 15:18

³²⁵ Trimethylamine: the substance mainly responsible for the fishy odor often associated with bacterial vaginosis, J.M. Brand & R.P. Galask. Obstet Gynecol. 1986 Nov;68(5):682-5. PMID: 3763085., Retrieved 3/02/2021 from:

https://pubmed.ncbi.nlm.nih.gov/3763085/#:~:text=The%20chemical%20identity%20of%20trimethylamine,odor%20associated%20with%20bacterial%20vaginosis.

The putrid smell of unbathed sex in the temple could have created either a distraction to those who were being taught or perhaps made others too nauseous to eat the sacred offerings.³²⁶ Counselors and elementary school teachers check for this smell as a tell-tale sign of sexual abuse in children. It was a smell that both Mary and Norma Jeane may have been quite familiar with and one that Luke wanted to clue us in about Mary's secret sin and true identity. He may have been telling us in so many words that she had both a presentable self and an unpresentable self and that she was a real person and not a saint. Having become desensitized to the smell from her sexual abuse as a young orphaned girl and not knowing the Torah like Joseph she may not have realized a need to bathe. Joseph on the other hand would have been quite familiar with the Levitical mandate to bathe, which would have allowed him to have gone undetected but not her. As we will discover later the smell of nard on both the bed and on Phasaelis' peignoir along with Joseph's semen on the bed will hold huge implications for both of them following Jesus' arrest and trial. For now, having gotten the sexual favors that Joseph wanted from Mary, those constituted only half of their transaction.

Mary Becomes Wealthy

Given the quintessential exchange between men and women which involves the currency of sex in exchange for security, Mary's sexual passion during lovemaking guided Caiaphas, as a male justice-based thinker, to be appreciative giving him a desire to reciprocate, which he did with monetary forms of security. With his familiarity with the Torah, Joseph would have been guided not only by his male nature but by Genesis chapter 38.

³²⁶ See Leviticus 15:31 & Leviticus 22:4

Genesis thirty-eight is the story of Judah who, unaware that he was having an inappropriate sexual relationship with his daughter-in-law Tamar, thinking that she was a shrine prostitute, one day asked her what she would want in exchange for sex with him. Judah offered her a young goat from his flock which Tamar accepted and then proceeded to become pregnant with him.³²⁷

While Judah thought his offer of a goat was fair and commensurate with the value of the sex act alone, his male justice-based thinking failed to realize the real cost for Tamar in raising the twin boys she conceived. A single goat was not near enough resources for a single mom to raise two boys with. In reality, it would cost much more. Despite being a Sauducee Joseph was the high priest which meant that he was required to know the law. Along with his justice-based thinking like Judah, Caiaphas likely did not contract with Mary before each sexual encounter with her but gifted her afterward.

Wanting to see himself more righteous than Judah, however, he likely gave extravagant gifts to her. Given the value of the gift of nard worth a year's wages, she could have become extremely wealthy and quite secure. Wealthy enough perhaps to pour an entire jar of nard over Jesus and then to support his ministry along with other wealthy women like, "Joanna the wife of Chuza, the manager of Herod's household and Susanna." 328

In a survey of gift-giving, men, in particular, view gift-giving as a means of *exchange* and use it to gain sexual favors. Women, however, generally prefer to receive gifts as *signs* of how well they are

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³²⁷ Genesis 38:13-20.

³²⁸ Luke 8:3

emotionally understood, and of their security. 329 This is evidenced by what another survey found where jewelry was discovered to be the second most requested gift by women, but only fifth in terms of what most men planned to give. 330 Why do women want jewelry? The bling shows that they are connected to a man who is taking care of them and that he is providing a high degree of protection and provision. The more expensive the jewelry, the stronger her security appears to be. The survey also discovered that 22 percent of men give lingerie, while only 2 percent of women want to receive it.³³¹ This was how Mary became wealthy and able to support the ministry of Jesus as Luke mentions in 8:1-3. Luke shows great restraint in verse 3 where he writes, "These women were helping to support them out of their own means." Luke must have been bursting inside as he realized what Mary had to do to get the nard, to offer that support. Furthermore, this represents quite a turnaround for Mary. Ironically the one who was looking for *support* from Jesus found a way of offering it to him! Did that mean that her protegamy was cured? No, the wealth was an illusion of security. Due to systematic desensitization, its ability to satisfy would fade. Nevertheless, her exchange with Joseph continued this way until one fateful night when systematic desensitization within Joseph had caused their lovemaking

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³²⁹ What Message Do Your Gifts Send? Giving gifts can bolster your connection, or lead to awkward moments, Jeremy Nicholson, November 30, 2014., Retrieved 5/8/2021 from: https://www.psychologytoday.com/us/blog/the-attraction-doctor/201411/what-message-do-your-gifts-send

³³⁰ Decoding Men's Oddball Love Signals

His gifts are terrible. He talks when you want him to listen. His idea of a date is take-out pizza on the couch. Is this your guy's notion of affection and romance? Well, actually, yes., Ty Wenger, Aug 18, 2009, Retrieved 5/8/2021 from: https://www.redbookmag.com/love-sex/relationships/advice/a5193/love-signs/

331 Ibid.

to become stale to him. To up the ante along with the emotional thrill, Joseph tried to orchestrate something sexual that Mary refused.



Chapter 15

In Advance of a Dinner Party

Three siblings are the only people mentioned by name in the Gospel as being loved by Jesus in John 11:5.

— Mary Ann Beavis ³³²

Caiaphas Becomes Displeased with Mary

ven though we have discovered that Mary was not a prostitute, she was treated like one in her affair with Caiaphas as he had expectations of sleeping with her all night which probably became their norm. As a student of the Torah Caiaphas would have been familiar with Samson's story of when in Gaza he saw a prostitute. The passage goes on to say, "He went in to spend the night with her." ³³³Adding to that expectation, Caiaphas' male justice-based

³³² Mary and Martha, Mary Ann Beavis Retrieved 1/20/2021 from: Bible Odyssey, https://www.bibleodyssey.org/people/main-articles/mary-and-martha

³³³ Judges 16:1

thinking steeped in the law and fairness, magnified by narcissism, likely made him believe that the lavish gifts he gave to Mary (including alabaster jars of nard) meant that he was entitled to do anything he wanted with her sexually. After all, he had paid her for them. In addition to those mental processes, something else was happening.

Due to the mental process called systematic desensitization, where every repeated life experience produces less of an emotional reaction than the very first. This is true whether an experience is positive or negative, which is also why those who use drugs as a soothing agent, require larger or more frequent doses. The same is true for sex. Unless a couple employs fasting, their love-making can become stale if they try to experience it every day. This is what happened to Caiaphas which partly explains a break in their relationship. He began to lose his euphoric feelings for Mary and had to push for more and more perverse activities to get the same emotional thrill. Even though Mary thought she had seen everything having lived with six voracious men already, Joseph's sexual requests inevitably reached a point that Mary was uncomfortable with thus tripping her Safety Valve which contributed to her refusal one night.

When men are uncommunicative (silent or stoic) or insensitive this closes a woman's safety valve. He has to open it by communicating to her that she is loved and cared for which comes through his emotional understanding of her. This valve is designed to prevent her from being psychologically open to sex indiscriminately like men can be. The goal of the valve is to prevent children from being born into an unstable relationship where the mother might have to raise them on her own. Caiaphas had unwittingly closed Mary's valve because of two things.

First, because he insensitively asked for something perverse from her.

And second, due to his rage toward Jesus, who was Mary's friend. This placed her in an anxious paradox. She found herself loving both men who were at odds with one another. Mary's paradox came after word had gotten out that Jesus had made no secret that he would die at the hands of the chief priests and Pharisees and as Passover was approaching this began to press Mary even more. Why? Because Joseph did not seem to care about how his threat to Jesus made Mary feel about her friend Jesus. In so doing he had closed her valve. Most men are unaware that this valve exists. They often hold the false belief that women are just as sexually-oriented as men are which is untrue. Women are not sexually oriented they are emotionally oriented. Despite his prods, pleads and best efforts of seduction, she reneged, which then outraged him toward her.

Rage is always accompanied by a perceived unfair loss. A good question is, what made Caiaphas believe that Mary's sexuality belonged to him? Most certainly, his male brain caused him to believe that he had bought it from her through his lavish gift-giving. Having tried unsuccessfully throughout the night to get the climax that he was looking for, he devised a plan to force Mary to do what he wanted, while at the same time discrediting his rival Jesus.

A Plan to Trap Jesus and Mary

Knowing that Jesus arrived at the temple early to teach and that he was a friend of Mary, Caiaphas decided to blame Jesus for the interrupted night of sex by putting him into a seemingly inescapable paradox. Before Mary was fully awake and clothed Caiaphas drug her by a rope tied around

her waist (according to Mishnah rules) to the temple wearing only Phasaelis' peignoir. Where he forced her to stand nearly naked before Jesus with her hair disheveled, jewelry removed while inviting those who had gathered at dawn to learn from Jesus to witness her humiliation. ³³⁴ Caiaphas had hoped to trap both Mary and Jesus with the Levitical Law that said anyone caught in adultery must be stoned to death. ³³⁵ It is disturbing to think that Caiaphas could have been that cold-hearted to potentially offer Mary as a sacrifice just to trap Jesus. Believing that he caught Jesus in a trap of having to choose either sanctioning the death of his friend Mary or obeying God's Law, Caiaphas must have thought that either choice would be a win for him. But which one would he choose?

Would Jesus uphold the Law to protect his righteousness and lose Mary as his friend? Or would Jesus sacrifice Mary and lose his followers as the Messiah? Caiaphas was banking on the latter that Jesus would save Mary while losing his credibility. Caiaphas had come to love Mary or at least become addicted sexually to her and probably didn't want her to be stoned to death. He just wanted to scare her into capitulating to his demands of her. Even better, if Jesus did choose Mary over the Law, it would have made Jesus look like an imposter, thus effectively discrediting him as that insulting "royal thorn in the flesh" that Caiaphas had come to know Jesus as.

Caiaphas also thought that if Jesus upheld the Law he would have made enemies with Chuza, Herod Antipas, and many others who were also very fond of Mary and the work she did at the palace. And it would have shown Jesus as

³³⁴ Mary in the Protevangelium of James: A Jewish Woman in the Temple? Megan Nutzman, 2013, pp.561-562., Retrieved 03/01/2021 from: https://grbs.library.duke.edu/article/viewFile/14673/3895 ³³⁵ John 8:2-11 and Leviticus 20:10

unforgiving and harsh. Not the man of love that he claimed to be. Caiaphas reckoned that with either choice Jesus made he would win. If Mary was stoned replacements like her were "a dime a dozen" and could be found elsewhere. Not to mention that Mary was probably not Joseph's first or last paramour. If by chance Jesus protected her from death Caiaphas got the sex act that he wanted from Mary. As Mary's partner in adultery, you might be wondering why Caiaphas was not worried about implicating himself along with Mary thus subjecting himself to being stoned as well?

Caiaphas must have believed that Mary would have kept silent about who her partner was just to protect him or else he knew he could apply a Biblical exception to himself. If she did divulge him as her partner, as any good narcissist might think, he would have seen himself above the law and would have used his position as a high priest to escape the consequences.

Caiaphas remembered how King David escaped with his life after having been discovered in his affair with Bathsheba. As a Roman-appointed official just like Herod Antipas, he likely figured himself immune to prosecution since he and Antipas were virtually at the same level of authority. Besides, the Jews were no longer allowed to stone people. They now had to have the sanction of the Roman governor to do that. The crucifixion of Jesus is the prime example. In either regard, Caiaphas knew he would be safe.

Jesus Applies the Bitter Water Ordeal

Undaunted by Caiaphas' paradox however Jesus bent down and began writing in the dust of the temple floor. I'm guessing that Caiaphas brought Mary to stand before Jesus on the sabbath, thus increasing the degree of his difficulty

since it was unlawful to write even two letters on that day, but writing with dust was permissible.³³⁶ According to the law of jealousy found in Numbers 5:11-31, if a husband believes that his wife has been unfaithful to him, but that either her partner or her actions are unknown, she must subject herself to the *Bitter Water Ordeal* to test her purity.

Since the time of Moses when the trial by ordeal was first instituted, variations of this tradition have arisen in the Mishnah that ultimately concluded that if guilty, the adulteress would die a very painful death from having been poisoned by the water. If she were innocent, then the bitter waters would not affect her thus confirming her chastity and innocence.³³⁷ In the case where Mary was brought before Jesus, the bitter water ordeal would have been trumped by the presence of witnesses making it an open and shut case requiring the death verdict. Except that, standing in the place of the jealous husband where none existed, Jesus turns the tables and begins implementing the bitter water ordeal in search of her partner. Who, by the way, would have deserved to be stoned to death as well.

As priests themselves, Mary's accusers recognized what was happening as Jesus bent over and began moving the dust around with his finger. His actions triggered their Limbic brains to realize that he was applying the test for an adulterer when eyewitnesses could not be found. In such cases, the presiding priest would scoop some of that dust into a cup of

³³⁶ Commentary of (m. shabbat 7:2; 12:5), Jeffrey Kripal 2007, p. 52., In. ed. Jesus' interactions with women, Retrieved 4/21/2021 from: https://en.wikipedia.org/wiki/Jesus%27_interactions_with_women#Mary_Magdalene

³³⁷ NASO: The Ordeal of the "Bitter Waters", May 27, 2009, Retrieved 6/2/2021 from:

https://www.chabad.org/blogs/blog_cdo/aid/910015/jewish/NASO-The-Ordeal-of-the-Bitter-Waters.htm

water just the way they had seen done a thousand times. His actions would have then triggered their Limbic brains to perceive their personal threat and be warned of what was probably coming next. At any moment Jesus might rise and ask each of them to drink some. As he wrote the names of all of their paramours, this display of omniscience should have made them very nervous and fearful for their lives. Lingering meant that they either had to incriminate themselves of adultery or retreat from their accusations of Mary. Speechless, their only recourse was to escape one by one from oldest to youngest. By applying the Bitter Water Ordeal on behalf of Mary, Jesus was rejecting any double standard that might have existed in that culture that would have excluded women from being protected from an adulterous husband.³³⁸ Amazingly, Jesus had turned the tables on Mary's accusers while once again escaping a paradoxical trap. Instead of Mary facing death, it was her accusers who had to. While this once again shows that Jesus had bested Caiaphas and the religious elite, it also held implications for Mary too.

Having been accused of an adulterous affair shows that Mary's lover Joseph ben Caiaphas was a dangerous, narcissistic, and insensitive kind of man capable of threatening Mary's life. Mary's experience with Caiaphas also shows just how dangerous intimate relationships can be. Modern crime statistics reveal that women are murdered at the hands of their husbands or intimate partners three times more often than by complete strangers. ³³⁹ Explosive events

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³³⁸ Jeffrey Kripal 2007, p. 52., In. ed. Jesus' interactions with women, Retrieved 4/21/2021 from:

https://en.wikipedia.org/wiki/Jesus%27_interactions_with_women#Mary_Magdalene

³³⁹ When Men Murder Women: An Analysis of 2010 Homicide Data: Females Murdered by Males in Single Victim/Single Offender Incidents, Violence Policy Center, Washington, D.C..

like this are scary not just for the women involved but also for those who care about these women

Lazarus Discovers His Sister's Affair

Even though juicy news tends to travel faster in smaller tightknit groups than it does in larger more fragmented ones, the rather large numbers of inhabitants of Jerusalem at that time, which has been estimated to range anywhere from 20,000 ³⁴⁰ to 70,000 ³⁴¹ persons, might suggest that Mary's appearance at the temple early that morning may have escaped her family's knowledge. The rarity, however, of news about someone being caught red-handed in adultery

2012, http://www.vpc.org/studies/wmmw2012.pdf; When Men Murder Women: An Analysis of 2011 Homicide data: Females Murdered by males in Single Victim/Single Offender Incidents, Violence Policy Center, 2013,

www.vpc.org/studies/wmmw2013.pdf, (and see prior annual When Men Murder Women analyses). Additionally, handguns are more likely than rifles or shotguns to be used in homicides in which men kill women. In 2010 and 2011, handguns were used, respectively, in 70 and 73 percent of the cases where men used firearms to kill women. Ibid., In, DOMESTIC VIOLENCE: FATAL AND NON-FATAL VIOLENT CRIME AGAINST WOMEN, National Network to End Domestic Violence (NNEDV)., Retrieved 6/2/2021 from: chrome-

extension://efaidnbmnnnibpcajpcglclefindmkaj/viewer.html?pdfurl=htt p%3A%2F%2Fwww.ncdsv.org%2Fimages%2FNNEDV_DV-Fatal-and-non-fatal-crime-against-

women_2014.pdf&clen=334154&chunk=true

³⁴⁰ Hillel Geva (2013). "Jerusalem's Population in Antiquity: A Minimalist View". Tel Aviv. 41 (2): 131–160., In Ed., Demographic history of Jerusalem, Retrieved 6/3/2021 from:

 $https://en.wikipedia.org/wiki/Demographic_history_of_Jerusalem\#cite_note-Geva-14$

³⁴¹ "Herod's Judaea: A Mediterranean State in the Classical World", p. 333 (2008). Mohr Siebeck., In Ed., Demographic history of Jerusalem, Retrieved 6/3/2021 from:

https://en.wikipedia.org/wiki/Demographic_history_of_Jerusalem#cite note-Geva-14

and of having been dragged to the temple would have spread like wildfire. As soon as Mary's brother Lazarus' left amygdala warned him that his sister was "about to be stoned to death for adultery", the psychological shock must have shaken him to the core.

He loved his sister and relied heavily on her. He always had. The overwhelming thoughts of losing her would have sent his blood pressure soaring sky-high as the vasoconstrictor adrenaline began coursing through his body. We know from scripture that Lazarus died sometime between the time Jesus arrived in Bethany and six days later when Jesus would die at Passover. Somewhere in between those two events, Jesus resurrected him. What the Bible doesn't tell us is how Lazarus died. With the news Lazarus heard about his sister it appears that there are good reasons for believing that he had a debilitating stroke. Why a stroke and not a heart attack or some other disease?

Without immediate CPR or a shock from a defibrillator, a person usually dies from a heart attack within minutes,³⁴² but in many instances, an injured brain can heal itself after a stroke.³⁴³ We know from John's account³⁴⁴ that Lazarus lay sick for some time and while so, his sisters sent for Jesus to come and heal him. There are some other compelling reasons to believe that Lazarus suffered from a stroke and not some other disease.

³⁴² Shocking Heart Deaths: Why They Happen, Sudden cardiac arrest isn't the same as a heart attack. Katherine Kam, Reviewed by Elizabeth Klodas, March 03, 2014, Retrieved 4/22/2021 from:

https://www.webmd.com/heart-disease/features/sudden-cardiac-arrest-why-it-happens

³⁴³ Stroke Recovery: Can the Brain Heal Itself?, Retrieved 4/22/2021 from: https://homecareassistance.com/blog/can-brain-heal-stroke ³⁴⁴ John 11:2

Compared to the rates in the United States, Canada, and most of the European countries, young people in Israel are about twice as likely to be hypertensive. 345 And, we know that hypertension is a leading cause of stroke.³⁴⁶ Of course, excessive sodium consumption has been shown to produce significant increases in blood pressure and has been linked with the onset of hypertension and its cardiovascular complications.347, 348 Even though Lazarus as a Samaritan was only half Jewish, he was from Magdala.

As mentioned previously, the major industry in Magdala was fish processing, which meant that large amounts of salt were used to preserve them for shipment further inland. As an inhabitant of Magdala, Lazarus probably ate a lot of salty fish that could have predisposed him to hypertension. Since Lazarus was a friend of Jesus, and dearly loved by him according to his sisters, it is unlikely that he died of some chronic infection, because if Jesus had truly loved him, he would likely have healed him from that by the time of this event. Not to mention that diseases generally have to become

³⁴⁵Leading Causes of Death in Israel 2000 – 2015, State of Israel Ministry of Health, 05/22/2018., Retrieved 5/1/2021 from: https://www.health.gov.il/English/News_and_Events/Spokespersons_ Messages/Pages/22052018 2.aspx

³⁴⁶ Conditions That Increase Risk for Stroke, CDC, Retrieved 5/1/2021

https://www.cdc.gov/stroke/conditions.htm#:~:text=High%20blood%2 Opressure% 20is% 20a, team% 20to% 20control% 20your% 20risk.

³⁴⁷ Weinberger M.H. Salt sensitivity of blood pressure in humans. Hypertension. 1996;27:481–490., In, Ed., Sodium Intake and

Hypertension, 8/21/2019., Retrieved 5/1/2021 from:

https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6770596/

³⁴⁸ Strazzullo P., D'Elia L., Kandala N.B., Cappuccio F.P. Salt intake, stroke, and cardiovascular disease: Meta-analysis of prospective studies. BMJ. 2009;339:b4567., In, Ed., Sodium Intake and Hypertension, 8/21/2019., Retrieved 5/1/2021 from: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6770596/

chronic with noticeable symptoms long before they cause death.

Whatever killed Lazarus came upon him quickly, and was most likely caused by the huge stressor of thinking he might lose his sister and major support. After having been stricken, John reports that the sisters sent word to Jesus saying, "Lord, the one you love is sick." 349

The Sisters Call for Jesus but He Delays

Instead of making the 1.72 miles walk from Jerusalem to Bethany 350 on the day of their request Jesus deliberately delayed for several days beyond the death of Lazarus and his burial. When the time was right, Jesus told his disciples, "Our friend Lazarus has fallen asleep; but I am going there to wake him up." Not at all getting his metamessage, the disciples replied, "Lord, if he sleeps, he will get better." Even after having heard Jesus speak in parables for several years during the extent of his ministry, they still had not learned to override their concrete Limbic brain assumptions to look for deeper alternate meanings. They had no idea that Jesus was referring to the death of Lazarus and not natural sleep. After telling them plainly that Lazarus had died, they finally understood and then departed for Bethany, which Jesus called Judea. 351

No doubt Jesus sent them yet another metamessage possibly referring to the dangerous conditions of the times when religious leaders were actively seeking to capture Jesus. It

³⁴⁹ John 11:3

John 11:3 350 Bethany, Retrieved 6/11/2021 from:

https://en.wikipedia.org/wiki/Bethany

³⁵¹ John 11:11-14

seems that Thomas voiced this by quipping in John 11:16, "Let us also go, that we may die with him."

John reports, "On his arrival, Jesus found that Lazarus had already been in the tomb for four days." Which of course, was well beyond the three days required for the body to begin decomposition. The obvious reason why Jesus waited so long was that the death of Lazarus created an opportunity for him to demonstrate his power over the grave and show that he was the source of bodily resurrection, even beyond the point of decay. Even though Jesus stated that it was for his great glory we see other reasons as well. 353

Especially directed at the Sadducees (remember also that Caiaphas was a Sadducee) who did not believe that resurrection was possible. ³⁵⁴ He showed them through both Lazarus, and later through himself, the miraculous sign that resurrection was indeed truly possible. As we will discover, there are at least three other important reasons for resurrecting Lazarus. The first has to do with Mary.

Jesus Arrives at the Tomb and Calls for Mary

John writes in chapter 11 verse 3 that Mary and her sister Martha sent word to Jesus saying, "Lord, the one you love is sick." John anticipates our Limbic brain assumption that Jesus only loved Lazarus and not his sisters by preempting that false belief by writing in 11:5, "Now Jesus loved Martha and her sister and Lazarus." So why did the sisters say, "the one you love" instead of calling Lazarus by name, especially if Jesus loved all three of them? Once again, it is Mary who is testing her acceptability with Jesus through a metamessage

³⁵² John 11:17

³⁵³ John 11:4

³⁵⁴ Acts 23:8

to him just like she did at Jacob's Well. The answer to that question was discovered later on when Martha heard that Jesus was coming, and was the only sister who went out to meet him at her brother's tomb while John reports in verse 11:20 that Mary stayed at home. That seems odd. Why did she stay home?

Her absence indicates some measure of depression that would account for social withdrawal, lethargy, and anhedonia. Her absence also indicates a disappointment in self that comes from the embarrassment and humiliation that made her believe that Jesus no longer wanted to have anything to do with her. Remember? Only days earlier she had been caught in adultery, which totally humiliated her in front of her friend Jesus. She wondered if he still loved her. Only after Martha left Jesus at the tomb momentarily, and went to tell Mary that Jesus had been asking about her, did she miraculously leap from her bed of depression. John confirms that by stating that many Jews had been there comforting her.

They thought she was grieving the loss of her brother, but when Jesus showed that he still loved and accepted her, her grief disappeared. John states in 11:28-29 that when Martha, "went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you." ²⁹ When Mary heard this, she got up quickly and went to him." John revealed the Limbic brain misconceptions of those who thought Mary was grieving the death of her brother by pointing out,

Now Jesus had not yet entered the village, but was still at the place where Martha had met him. ³¹ When the Jews who had been with Mary in the house, comforting her,

noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.

John 11:30-31

Mary's friends incorrectly thought she was running to her brother's tomb to mourn his death. Perhaps like Norma Jeane's housekeeper they were keeping watch thinking that she was suicidal. While of course grieving the recent death of her brother Lazarus, she was mostly grieving the apparent loss of Jesus' fatherly acceptance along with the fact that she was feeling responsible for her brother's death. His stroke had occurred so closely with the time that she had been caught in adultery that their connection could not have escaped her attention.

All she could do was lay in bed taking her lumps having accepted that her brother's death was a form of God's punishment for her adultery. Once she heard that Jesus was asking for her she knew that he was there to make all of that better which made her jump to her feet. She ran with all she had to receive the acceptance from Jesus that she thought she had lost.

Mary entertained a misconception of her own. She erroneously attributed Jesus' delay in coming to heal Lazarus as passive-aggressiveness towards her from having been caught in adultery. Why? Because she was accustomed to being treated according to "The Law", she could easily have thought that her sin demanded consequence and punishment and that Jesus was deliberately withholding the healing of her brother as a form of punishment for her. In all actuality, at this point, she was no longer grieving Lazarus as much as she was for herself. The grief of her sinfulness made her believe that she had become unacceptable to her friend Jesus. His delay had made her think that Jesus was

also holding her responsible for her brother's death. To circumvent his anger towards her, she thought that even though Jesus no longer loved her, she knew he still loved Lazarus. Which, in her mind would have been sufficient reason for him to come and heal her brother and why she pleaded to Jesus that he come and heal the "one he loved". With Martha's report, however, she discovered that Jesus had not held her immoral behavior against her nor was he blaming her for Lazarus' death. Instead, he had called her by name.

Jesus Weeps

As Martha, along with her sister returned to the place where she had left Jesus waiting, John records in verse 32 that Mary fell at his feet and said, "Lord, if you had been here, my brother would not have died." John goes on to write that when Jesus saw her weeping, along with all those who had followed her, he became deeply moved in his spirit and was visibly troubled. Verse 35, which is the shortest of the entire Bible, requires only two words to say simply that "Jesus wept." You might think that just seeing their grief and tears made him weep as well.

You may have also held a misconception that his tears were because he was overcome by his own personal grief. If so, that would have been only part of it. He became primarily troubled by what he knew some were saying about him. John reveals in verse 37 that some were murmuring among themselves, "Could not he who opened the eyes of the blind man have kept this man from dying?" The answer to their question was "No", he could not have. And, this truth troubled him more deeply than the death of Lazarus for two reasons.

First, Jesus as the creator had to witness firsthand how death impacted those he loved. He saw how it brought profound grief and sadness upon them, which troubled him greatly. Second, the reason he could not have prevented the death of Lazarus, or anyone else for that matter, was because he could not prevent Adam and Eve from eating the fruit.

It was the chemical in that fruit, which was so potent that just touching it was what brought death, and the process of dying, into the world. To prevent Lazarus from dying meant that Jesus would have had to override Adam's and Eve's free will, which is something that he would never do. In other words, he did not create people to be puppets. He did so because he wanted people to have a choice whether to love him or not. Free will is not conditional, meaning that under some circumstances it is offered, while at other times it is revoked. No, free will is absolute. It either is, or it isn't at all. The amazing thing about God is how he accomplishes his plan while utilizing human free will. Just like all humans, Jesus wanted to be loved out of choice. And because of offering choice, this is precisely why Jesus had to come and take responsibility for the free-will choices that humans make that cause injury and death. And, because death is the outcome of choice, only death would suffice, namely his own on a gruesome cross which was also something for him to grieve.

Because Jesus, as creator refused to take away human free will, he had to allow Adam and Eve to disobey his warning against eating the fruit. Which they did, thus activating their dormant left amygdala. Now at the tomb of Lazarus, the Jews are recognizing the impotence Jesus felt in protecting those he loved. While he does not prevent bad things from happening he is willing to remove the consequences of it with his own body.

Those who saw him weep at the tomb confused his grief with the death of Lazarus when in fact his grief was for all of creation. We know this has to be true since there was no other reason for tears. For heaven's sake, he was just about to raise Lazarus from the dead. That was not something to be sad about. It was something to celebrate!

Nevertheless, had it not been for the death of Lazarus, Jesus may not have been summoned by the sisters to come to Bethany. And if he had not raised Lazarus, then the party would not have occurred. Simon had a free-will choice whether to host a party for Jesus or not and needed to be convinced. The gratitude that Mary and Martha now had for Jesus made it impossible for Simon to say "No" even though he wanted to.

Lazarus Becomes a Thorn to Caiaphas

Afterward, like the beggar who Jesus healed at the temple, the likely outspokenness of Lazarus about his resurrection, appeared to have created such consternation among Sadducees like Caiaphas, who still did not want to revise their beliefs about the possibility of resurrection³⁵⁵ that it caused Lazarus to be targeted for death again.³⁵⁶ His praise of Jesus would be more than Caiaphas could bear. This became another nail in the coffin of Caiaphas' anger toward Jesus as Lazarus becomes a vocal proponent of his. News of Jesus was everywhere and Caiaphas could not escape from it.

³⁵⁶ The Hour Has Come, Study Guide for John 12, David Guzik, Retrieved 01/20/2021 from:

 $https://www.blueletterbible.org/Comm/archives/guzik_david/StudyGuide_Jhn/Jhn_12.cfm$

³⁵⁵ 15. Exegetical Commentary on John, Retrieved 01/20/2021 from: https://bible.org/seriespage/15-exegetical-commentary-john-12

Before the arrest of Jesus, Caiaphas had addressed the Sanhedrin citing Jesus' triumphal entry into Jerusalem and the fact that Lazarus had contributed to many more people following Jesus. The Limbic brain of Caiaphas saw this as a threat to his position as the High Priest. If too many people followed the teachings of Jesus they might stop listening to him. Both of these created mounting consternation inside the mind of Caiaphas toward Jesus. With Lazarus resurrected and Mary feeling reconnected to Jesus the stage has been set for a celebration.

John's Controversial Account

Before moving on to what precipitated the dinner party, there are a few longstanding scholarly discussions that should be cleared up. The section of the Scriptures commonly known as the *Woman Caught in Adultery*, ³⁵⁷ which appears to have precipitated the death and resurrection of Lazarus is believed by some scholars to not be a part of John's original text because of the Aramaic tone used in contrast with his typical Greek writing. ³⁵⁸ This appears to be correct. And if true means that someone must have recognized that this fragment of papyrus stuck in the gospel of John was of such great importance to Jesus' Gospel (and perhaps Mary's story) that it could not be left out. We should not be troubled about finding this anomaly.

³⁵⁷ The earliest manuscripts and many other ancient witnesses do not include John 7:53 - 8:11. A few manuscripts include these verses, wholly or in part, after John 7:36, John 21:25, Luke 21:38, or Luke 24:53.

³⁵⁸ An Introduction to the New Testament, D. A. Carson & Douglas Moo, Zondervan, Grand Rapids, 2005, p.227.

Recognizing that this papyrus fragment is indeed bonafide Scripture, its displacement from the text where it belongs only serves to draw greater attention to it.

In all of the trial locations that have been tried, those verses appeared to have been inserted to either relate them to other relevant content or, in apparent exasperation, were added at the end of other concluding remarks. Only in one place does its insertion fit the proper context.

That location lands between the verse Luke 21:38, where Luke reports that Jesus had been teaching in the Temple every day from early morning on, and just before verse 22:1 where Luke described that the Passover was approaching soon adding the fact that Caiaphas and the religious elite had been looking for a way to trap Jesus. Caiaphas' accusation of Mary's adultery which he used in an attempt to manipulate her and trap Jesus fits perfectly. Why is this important to determine?

First, it is important for establishing the sequence of events that show us when she was caught in adultery, and the desperation of Caiaphas thus establishing his ruthlessness with her.

Secondly, it is important to the preservation of John's version of Mary's story. Why? Because if John's account is discredited then we would lose important information about her and what happened which is what has been attempted.

Some people dissociate John's version of Mary's act of love from Matthew's, Mark's, and Luke's version of her story due to supposed reliability issues that this displaced fragment causes. Some have even gone so far as to invalidate John's gospel altogether because of this fragment, along

with another supposed discrepancy due to dates. We need to resolve these issues because John's gospel is critical to understanding everything we can about Mary.

Those who are confused about dates are tripped up by John's statement of when Jesus arrived in Bethany which was *six days before Passover*. They conflate that with Matthew's and Mark's statements that the proximity of the dinner party to Passover was *two days*. ³⁵⁹ & ³⁶⁰ It appears that the Limbic brain has struck again, and interpreters have jumped to an unnecessary misconception that both Jesus' arrival and Mary's dinner party must have occurred on the same day as cohorts of Lightfoot have traditionally thought. ³⁶¹

First of all, you have to question why Mary and her sister Martha would have hosted two large gatherings honoring Jesus only four days apart unless perhaps he had been staying with them the whole time? That seems extravagant for a group of people who were not aristocratic especially given Simon's attitude about having a party at all.

Secondly, it is important to note that while Jesus' *arrival* and *Mary's dinner party* could have been on the same day they did not necessarily have to be. Therefore, there is no reason to believe that John's version of the dinner party was a separate but virtually duplicate event only 4 days apart. And no reason to conclude that John's version is not a reliable but different version of the same event. It is a presumption to

³⁵⁹Matthew Henry's Bible Commentary, Retrieved 1/20/2021 from: https://www.christianity.com/bible/commentary.php?com=mhc&b=43 &c=12

³⁶⁰ Along with Commentator Adam Clarke, Rtrieved 1/20/2021 from: https://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/26584/eVerseID/26584/RTD/clarke

³⁶¹ Matthew Henry's Bible Commentary, Retrieved 1/20/2021 from: https://www.christianity.com/bible/commentary.php?com=mhc&b=43 &c=12

think that John was saying that a separate party happened on the day Jesus arrived in Bethany. How could they have prepared for a same-day party when communication was poor in those days and they may not have known when he would have arrived? It makes much more sense to believe that Jesus would have stayed with them a while beforehand so that preparations could be made.

Even more significant is the fact that upon arriving in Bethany, Jesus had four days to rescue Mary from the accusation of adultery, raise Lazarus from the dead and allow time for Mary to recover from her depression so that she could prepare and host a dinner party. Nevertheless, the conclusions of Lightfoot and others have stood for a long time with deleterious conclusions.

These same onerous conclusions have probably been why Augustine of Hippo (354 - 430 AD) and various other church fathers were unable to entertain the possibility that Mary of Bethany and Mary Magdalene could have been the same person, 362 & 363 without John's gospel, a connection would be very difficult. Not to mention how they vilified one part of her while making the other part of her into a saint.

Recognizing that the Scriptures are reliable but that humans have made an error in assembling some fragments is much more palatable than discrediting an entire gospel account. In colloquial terms, our Limbic brain dissonances should not cause us to "throw out the baby with the bathwater."

³⁶³ "SS Mary, Martha and Lazarus". Ibenedictines.org. Archived from the original on July 29, 2014. Retrieved August 6, 2014. In, Mary Magdalene, Retrieved 3/2/2021 from:

³⁶² *Missale Romanum*. New York: Benzinger Brothers. 1962. In, Mary Magdalene, Retrieved 3/2/2021 from:

https://en.wikipedia.org/wiki/Mary_Magdalene

https://en.wikipedia.org/wiki/Mary_Magdalene

Furthermore, what Jesus said carries infinitely more weight than anything church fathers could conceive.

The ultimate resolution lies in the words of Jesus himself who said in both Matthew 26:13 and Mark 14:9, "Truly I tell you, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her." ³⁶⁴ For that reason alone a version of what she did must have been included in all four of the canonical gospels — which it does. To say otherwise makes Jesus out to be a liar. Now with the Gospels once again in harmony, you may be wondering something else about how Mary, as Palace Banquet Manager and Hostess, could have found time to host this party for Jesus? Especially with Passover approaching quickly?

Not only was Passover only two days away but Herod was also back in Jerusalem. This meant extra social gatherings and meetings with regional dignitaries that Mary would presumably have to provide service for. Did she quit her job at the Palace? Would Herod's officials have even accepted her resignation at such a critical time of need? Not likely. If anything, she would probably have been forced to perform under great threat of bodily harm. The only logical answer comes from the fact that Jesus has also returned to Jerusalem.

Matthew reported that in the last few days of his life, Jesus rose early in the morning and went to the Temple where he taught all day. That was followed by a return to Bethany where he stayed overnight. ³⁶⁵ Presumably at the home of his friends Simon the Leper, Martha, and Lazarus. The fact that Jesus was in town meant that his entourage was there also.

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³⁶⁴ Matthew 26:13

³⁶⁵ Matthew 21:17-18; Mark 11:11; Mark 11:19-20; & Luke 21:37-38

Since Joanna was a major part of that entourage and had transferred her palace responsibilities to Mary so that she could be a part of it, meant that she was also back in Jerusalem as well. With Joanna back at the palace, Mary could take time away to honor Jesus. For all we know as a main supporter of Jesus, once Joanna caught wind of Mary's plans, she may have even supplied all of the trappings to feed that group? While accouterments or meal trimmings could have been used here to describe what Joanna donated for dinner, the word "trappings" was chosen to reflect how Mary's sister Martha felt about having to prepare those things. Martha wanted to spend time with Jesus too. Now with those important sidenotes made we can turn our attentions back to the chronology of what precipitated the dinner party.

³⁶⁶ See Luke 10:38-42



Chapter 16

A Matter of Gratitude

gratitude

noun: a feeling of appreciation or thanks.

Merriam-Webster ³⁶⁷

Simon's Healing

hile you might think that because of the Bible's emphasis on leprosy there are more accounts than this, in actuality, there are only two detailed examples in the whole New Testament where Jesus healed someone of leprosy. Following his Sermon on the Mount, a man came and prostrated himself before Jesus asking if he was willing to heal him. Facing what Mary did with her burn, Jesus told him, "Don't tell anyone, but go, show yourself to the priest and offer the sacrifices that Moses

³⁶⁷ Merriam-Webster.com Dictionary, s.v. "gratitude," accessed February 14, 2022, https://www.merriam-webster.com/dictionary/gratitude.

commanded for your cleansing, as a testimony to them." Of course, Jesus healed the man, but the man ended up doing the complete opposite of what Jesus had asked him to do. 368 He shirked the requirements listed in the law.

Clearly, Simon who was a pharisee would have been a stickler for the law, and would not have needed to be told what he should do. He would have gone through with those rigorous requirements regardless of the effort or what it cost him. Therefore, the example above where the man went away undaunted could not have been written about Simon. In a second incident, Jesus encounters ten lepers on his way to Jerusalem.

Traveling along the border between Samaria and Galilee, the ten called out to Jesus from afar, begging for him to heal them of leprosy. Like the previous incident, Jesus calls for them to show themselves to the priest after he healed them. As you may recall, only one of the men came back to thank Jesus. Luke goes on to say that this particular man was a Samaritan, which once again excludes Simon, ³⁶⁹ we know that he was a Jew. Because the man who returned to thank Jesus was Samaritan, and because Jesus was walking on the border between Samaria and Galilee, it is most likely that the other men were Samaritans as well.

That means that either Jesus healed Simon at some other time, or else one of the disciples did so after being sent out two by two.³⁷⁰ Yet, we can safely say that Simon was healed despite retaining his "leper" epithet. ³⁷¹ This further suggests

³⁶⁸ Matthew 8:1–4, Mark 1:40–45 & Luke 5:12–16

³⁶⁹ Luke 17:11-19

³⁷⁰ Matthew 10:1-8

³⁷¹ The Gospel of John, Craig S. Keener, Retrieved 2/04/2021 from: https://azbyka.ru/otechnik/world/the-gospel-of-john/23#sel=

that Simon was healed early on in Jesus' ministry. The reason why this is important has to do with Simon's less than warm reception of Jesus at the dinner party he reluctantly hosted for Jesus.

The Dismisiveness of Simon

Only Luke reveals in his account of the party, just how rude Simon was to Jesus upon his arrival at the party. Jesus rebukes him by saying to Simon,

"Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. ⁴⁵ You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. ⁴⁶ You did not put oil on my head, but she has poured perfume on my feet. ⁴⁷ Therefore, I tell you, her many sins have been forgiven—as her great love has shown. But whoever has been forgiven little loves little."

Luke 7:44-47

When Jesus said to Simon, "whoever has been forgiven little loves little.", he was letting Simon know in no uncertain terms, that he recognized how Simon saw himself as more righteous than he truly was. As you recall from our previous discussion of Simon, he thought that he was meticulous in keeping the law. But we know, of course, that was impossible. Simon did have sin in his life but failed to acknowledge it. Therefore, since he believed that he did not deserve to have leprosy, because of his superior righteousness, he downplayed his healing of it. In essence, Jesus was pointing out Simon's lack of appreciation and thankfulness for what Jesus had done to heal him, which was in stark contrast to what Mary was displaying. We can now

say with a high degree of certainty, that it was Jesus who had previously healed Simon, and not one of the disciples. Why? Because to get Simon to agree to throw the party for Jesus, he had to be reminded of the fact that he had not thanked Jesus, for not only his own healing but for the recent resurrection of his brother-in-law Lazarus, which was what helped Mary to convince him to throw the party, even though his actions at the party clearly show that he did not really want to. In addition, as a pharisee, Simon faced a huge paradox.

Having conformed himself to the strictest sect of Judaism³⁷² meant that, on the one hand, he should align with his colleagues in their plots to dispose of Jesus, while on the other hand, he should please his family including his common-law wife Martha, her sister Mary, and brother Lazarus by hosting a banquet for Jesus.

Before moving on there is one other important point that should be made. While it was Simon's over-estimation of his righteousness, that led him to discount forgiveness, thus causing him to love Jesus only a little, Mary demonstrated the complete opposite. It was her acknowledgment of the greatness of her own personal sin that gave her a profound thankfulness for his forgiveness, which led her to have a "great love" for Jesus due to having been forgiven of so much! It was her profound thankfulness that caused her to use her hostess skills to orchestrate this dinner party while pressing Simon to host it. While these last conclusions are a little out of sequence with the timeline of what happened, we needed to establish the purpose for the dinner party, which will itself be described a little later.

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³⁷² Acts 26:5

Simon Consents to Host a Dinner for Jesus

The resurrection of Lazarus caused Simon to face a monumental paradox as both a Pharisee and a member of Mary's family. His family loved and followed Jesus, while his colleagues despised and wanted to kill him. Simon was caught smack dab in between these two groups. Because Simon failed to welcome Jesus at the dinner party with the customary basin of water for washing his feet, this inaction tells us that he was reluctant to host the party for Jesus, yet Mary and Martha insisted.

From her job as Palace Hostess and Banquet Manager, Mary had ample opportunity to see how honor was bestowed on dignitaries at state parties, and because of her skill at hosting those banquets and parties, there was no doubt in her mind that it was the best way she could show her gratitude to Jesus. It is shortsighted to believe yet another Limbic assumption that the party was given only in gratitude for raising Lazarus from the dead.³⁷³ The fact that Mary used the nard given to her by Caiaphas and having realized that he would find out about her using it on Jesus, along with the fact that he had treated her so treacherously when he accused her of adultery meant that she was sending him a message that in no uncertain terms she was done with him. Not only was Mary grateful for the resurrection of her brother, but she was also grateful for having been rescued from Caiaphas like the six

³⁷³ Matthew Henry's Bible Commentary, Retrieved 1/20/2021 from: https://www.christianity.com/bible/commentary.php?com=mhc&b=43 &c=12

other demons before him. ³⁷⁴ & ³⁷⁵ She was thankful for having been offered living water when she met Jesus at Jacob's well, and for healing her brother-in-law Simon of leprosy, not to mention that it was Jesus himself who had saved her from being stoned when Caiaphas drug her to the temple with the accusation of adultery. Let's not forget the fact that Jesus had released her from thinking that she had caused the death of her brother as she felt reaccepted by him after he had called her from her bed of depression. Mary had plenty to be thankful to Jesus for. Mary's gratitude was not the only purpose for hosting Jesus.

She had heard Jesus say on many occasions that he would be dying soon at the hands of the chief priests and religious leaders of the law. Here was her opportunity to provide perhaps the last meal for a convicted man doomed for execution, as well as a going-away party from Mary who took seriously his imminent death.

Furthermore, from hearing Jesus talk about his imminent death and that his body would be prepared for burial with spices and perfumes, she knew exactly how she wanted to reciprocate her great love. She knew precisely what she wanted to do with the perfume that Joseph had gifted to her but was no longer going to need. She became resolute in her

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 $https://en.wikipedia.org/wiki/Mary_Magdalene$

³⁷⁴ Peter, Paul, and Mary Magdalene: The Followers of Jesus in History and Legend, Bart D. Ehrman, (2006), Oxford, England: Oxford University Press, ISBN 978-0-19-530013-0 In Ed. Mary Magdalene, Retrieved 3/2/2021 from:

³⁷⁵ Mary Magdalene: A Biography, Bruce Chilton, (2005), New York City, New York, London, England, Toronto, Ontario, Sydney, Australia, and Auckland, New Zealand: Image Doubleday, ISBN 978-0-385-51318-0, In Ed. Mary Magdalene, Retrieved 3/2/2021 from: https://en.wikipedia.org/wiki/Mary Magdalene

mind that Jesus must be honored, but Simon remained hesitant. That is until Lazarus was raised.

With only Mary driving the idea of a party, she needed help to convince Simon. Remember that Simon had discounted his healing because he did not think he deserved to become leprous. But with the resurrection of Lazarus, Mary's sister Martha and Lazarus himself were now both in agreement that Jesus must be honored. For Simon, only Mary's determination must not have been enough until Martha and Lazarus joined her in wanting to express their gratitude also. With three against one, how could Simon the dissenter resist?

We now see several reasons why Jesus had to delay raising Lazarus. First of all, it garnered the gratitude necessary to overcome Simon's resistance so that Mary could prepare him for his death by pouring nard all over him.

Secondly, it proved, without doubt, the deity of Jesus. That he had power over death. That was something only God could do.

And third, it importantly dispelled the Sadducaical belief that resurrection was impossible. This last point becomes super critical to what we will discover later about the trial of Jesus, as well as creating a Limbic brain paradox for one Joseph ben Caiaphas the High Priest.

Simon the Family Patriarch

You may have wondered why throughout this book so far that Simon has been referred to as Mary's brother-in-law. That is because of two statements that might have seemed contradictory which has also exacerbated scholarly confusion.

First, Matthew identifies the home where the dinner party takes place as belonging to Simon,³⁷⁶ while Luke identifies the home as Martha's.377 This indicates that either two parties took place in separate dwellings or else Simon and Martha lived together and as we pointed out earlier that they were either a married couple or cohabiting. If the home belonged to both, then as we are told in various places that Mary was the sister of Martha, that would likely have made her Simon's sister-in-law and he. her brother-in-law. Since Jesus identifies Simon as the one who neglected to offer a basin of water to wash his feet. We can assume that Simon was the head of the house. Our previous assertion that he drug Mary before the high priest for her burn, would indicate that he is also the patriarch of the family. The one who felt responsible for and oversaw the clan.

Now, square in Mary's wheelhouse, the party has been planned, preparations put in place, and guests have arrived. Following dinner, Luke makes mention of Simon's reaction to Mary pouring perfume on Jesus and wiping it with her hair. Simon thought to himself, "If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner." 378 As the patriarch and by his comment, Simon must have been at least aware of Mary's past cohabitations and perhaps her affair with Caiaphas but his assumption that Jesus did not know of the affair, caused him to look like he was out of the loop. Otherwise, Simon would have known that Jesus was the one at the temple the morning Caiaphas had drug Mary there accusing her of adultery. This could be

³⁷⁶ Matthew 26:6

³⁷⁷ Luke 10:38

³⁷⁸ Luke 7:39

problematic to our conclusion that Mary was "the woman caught in adultery" except that, it is not uncommon for a strong patriarch to not always be kept abreast of what is happening under his own roof.

I once counseled a woman who told me that her mother had told her to keep quiet about being sexually abused by an older stepbrother from her mother's previous marriage so that her father would not kill him. To protect her son the mother then advised her daughter sadly to "just endure the abuse." Frequently, moms tell kids not to mention certain things to dad out of left amygdala fears that he might overreact. Martha may have wanted to protect Simon from this information for a variety of reasons.

She may have feared that Simon might have had a life-threatening stroke just as Lazarus did. Or, knowing of Simon's relationship with Caiaphas, finding out about the high priest's affair with his sister-in-law Mary may have magnified his paradox. Knowing that he had a strong sense of right and wrong, that according to the law Caiaphas should be stoned to death for his role in the affair, may have put him in an even more precarious position with Caiaphas. Martha could have kept Mary's affair with Caiaphas completely from Simon to protect her reputation portraying Mary instead as changed.

Regardless of whether Simon knew anything about the affair or not, the real question in his mind had to do with whether Jesus was God or man based on what was happening. Unable to make that determination, Simon downgraded Jesus from Messiah to a prophet unaware that Jesus was omniscient and would have known everything (including Simon's thoughts). Therefore Simon remains silent ruminating only to himself about Mary's sinfulness.

Simon's Silence

As we mentioned earlier, following the lead of Jesus, the gospel writers kept everything they said about Mary on the "down-low". Yet, it is quite evident now that both Simon the Leper and Luke had become aware of Mary's penchant for sordid relationships. Had they known about her affair with Caiaphas their left amygdalae may have seen the dangers of revealing this affair too, which may have been what caused them to refer to her simply as a "sinful woman", but not make her affair with Caiaphas public.

Also mentioned previously, Simon's position in the Sanhedrin as a Pharisee must have put him in a very precarious position since Caiaphas was the one who presided over it. As a student of the Torah, Simon must have justified his silence with the words of Solomon found in Proverbs 11:29-30:

"Whoever brings ruin on their family will inherit only wind, and the fool will be servant to the wise.

30 The fruit of the righteous is a tree of life, and the one who is wise saves lives."

Knowing that the consequences of adultery according to the Levitical law would have cost not only Joseph's life but also Mary's. Realizing this would have trapped Simon in another mental paradox that left him speechless at the dinner party. How could he reveal Mary's sin without subjecting not only her to death but also subject someone he respected as well? Perhaps his silence meant that he chose to save both lives, keep quiet and contemplate those things only within himself? As Jesus detected his thoughts, we see that Simon would have been disgusted by Mary's affair with Caiaphas and because of that Jesus

should not let her touch him. To openly speak of Mary's sinful affair would have brought ruin to his family and unnecessarily grieve his wife Martha at the loss of her sister.

Martha Gets Upset Anyway

Once Mary landed a hostess and banquet Manager position with Chuza, she would have likely gotten her sister a job working there as a cook. Having attained this skill preparing fish in Magdala would have prepared both for hosting and serving large groups of people. Martha as a cook and server in Herod's household was probably very tiring work, which is why the last thing she would want to do is serve the entire meal at the dinner held in Jesus' honor and also why she became upset. She wanted to express her gratitude to Jesus also. Only Luke shares this aspect of Martha in Chapter ten of his gospel.

As Martha felt overwhelmed she asked Jesus to reprimand Mary and tell her to help. Jesus responded,

"Martha, Martha," the Lord answered, "you are worried and upset about many things, ⁴² but few things are needed—or indeed only one. Mary has chosen what is better, and it will not be taken away from her."

— Luke 10:41-42

As Jesus was attempting to help Martha see that her works were unnecessary, he also noted that what Mary was doing would not be interrupted. It became essential to his mission and what happened next.

Nard, Tears, and Hair

For easy comparison, these are the four versions of what Mary did with the nard, her tears, and her hair.

While Jesus was in Bethany in the home of Simon the Leper, ⁷ a woman came to him with an alabaster jar of very expensive perfume, which she poured on his head as he was reclining at the table.

Matthew 26:6-7

While he was in Bethany, reclining at the table in the home of Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head.

— Mark 14:3

When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee's house and reclined at the table. ³⁷ A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee's house, so she came there with an alabaster jar of perfume. ³⁸ As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.

— Luke 7:36-38

Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead. ² Here a dinner was given in

Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him. ³ Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

— John 12:1-3

Since Mary brought the nard with her, the implication is that the nard came from somewhere outside of Martha and Simon's home further indicating that Mary did not live there. Most people keep their most costly possessions in their homes. It also indicates that until the jar was opened that Simon probably had no inkling that it contained nard. Had he known what it was used for, as patriarch he may have objected and may not have allowed her to bring it into the house? He may have mistaken the alabaster jar as containing olive oil or wine perhaps.

To her credit, Mary seems to be the only one at this point of the story, who by faith, accepts the prediction that Jesus will be dying soon. And, she appears to be the only one who was grieving his death.³⁷⁹ Of course, the disciples were sad. Matthew pointed that out while still in Galilee when he recorded that "...the disciples were filled with grief." upon hearing about the imminent death of Jesus.³⁸⁰ Instead of showing sadness and shedding tears like Mary, one of the disciples became indignant, which John identified as none other than Judas Iscariot.

³⁷⁹ John 12, Bob Utley, Retrieved 1/20/2021 from: http://www.freebiblecommentary.org/new_testament_studies/VOL04/ VOL04 12.html

³⁸⁰ Cf. Matthew 17:22-23



Chapter 17

A Betrayal Understood

indignant

adjective: feeling or showing anger because of something unjust or unworthy : filled with or marked by indignation.

Merriam-Webster ³⁸¹

The Indignation of Judas

s Judas watched Mary pour nard over Jesus and wipe it with her hair Matthew, Mark, and John each recorded that some of the disciples and/or some of those present had become indignant about that. Once again John's gospel proves indispensable because he is the only one to inform us that it was Judas. From Merriam-Webster's definition of the word indignation, we now know that what

³⁸¹ Merriam-Webster.com Dictionary, s.v. "indignant," accessed February 14, 2022, https://www.merriam-webster.com/dictionary/indignant.

Mary did at the dinner party caused Judas to experience some measure of anger. The word indignation simply describes certain nuances about his anger and the intensity he felt. While Webster's definition informs us that there was something unfair to Judas, it fails to tell us what caused his anger. Anger is a compound emotion based on two conclusions about our circumstances.

First, anger stems primarily from a loss that should make us feel sad.

Secondly, when a sense of unfairness or undeservedness is added to the loss that combination of conclusions is what causes anger. The assumption made most often by commentators, is that Judas' indignation was due to the loss of money that could have been used to help the poor. So that you can form your own opinions about that, here are the three accounts describing his indignation.

When the disciples saw this, they were indignant. "Why this waste?" they asked. ⁹ "This perfume could have been sold at a high price and the money given to the poor."

— Matthew 26:8-9

Some of those present were saying indignantly to one another, "Why this waste of perfume? ⁵ It could have been sold for more than a year's wages and the money given to the poor."

— Mark 14:4-5

But one of his disciples, Judas Iscariot, who was later to betray him, objected, ⁵ "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages." ⁶ He did not say this because he cared about the poor but

because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

— John 12:4-6

Even though the three disciples echoed what Judas had said was his reason for indignation, it is John who cuts through the justification to point out what he thought was Judas' true motivation. As a thief and the treasurer of the group, Judas was prone to helping himself to the money that was kept in the bag that he carried. John makes it quite clear that Judas was out for himself and that he truly had no concern for the poor which makes the justification that he used for his outburst simply an excuse for his behavior.

Not only was Judas a thief but he was also a liar as he did not voice his true concern. He wasn't worried about the poor and wasn't even worried about the extravagant misuse of money. What was of greatest concern for Judas was more about how Mary's actions had made him feel. The French theologian John Calvin notes "...the loss which Judas thinks that he has sustained, ... excites him to such rage that he does not hesitate to betray Christ." 382

Unlike most other commentators who basically recite a passage and then draw out only what seems superficially obvious, Calvin is getting inside the head of Judas. He is considering the humanity of Judas and attempting to think and feel like him. How can we truly understand what is happening if we don't know why someone is doing what they are doing?

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³⁸² John 12 Commentary, John Calvin, Retrieved 1/20/2021 from: https://ccel.org/ccel/calvin/calcom35/calcom35.ii.i.html

Sometimes, I think to prod us, the Bible tries to get us to think empathetically and intuitively by giving us additional insights. Occasionally it offers sidenotes in brackets that say something like, "because he was inwardly plotting"... or "thinking in his heart." Here, Calvin is advocating for our understanding of Scripture by inserting those insights into the psyche of Judas so that we can better understand the text while also avoiding the glib Limbic assumption that he only wanted the money for himself. Calvin was absolutely correct. Judas felt betrayed by Jesus for letting Mary pour the perfume onto him. But why? The answer to that question must be guided by a few facts that we already have.

First, Judas knew what nard was, what it smelled like, and what it cost.

And second, he was able to distinguish the highest grades of it from lower-cost forms. Furthermore, he knew that what Mary had used was the expensive kind. This means that he had significant experience with nard in some way. Was he a sex expert like Solomon or perhaps had been a priest like Caiaphas? Probably not, but he may have been familiar with the sex trade that likely used it.

If he wasn't somehow familiar with the sex trade then perhaps Daniel Molyneux in his book, <u>Judas Son of Simon</u> was correct in speculating that Judas was a greenhorn Sadducee recruit sent by priests to infiltrate the ministry of Jesus.³⁸³ If so then he may have had access to nard in the temple treasuries. But if the allegations that Judas was a spy were true, his emotional outburst makes no sense and could have irreparably damaged his mission to find some incriminating dirt on Jesus. Most importantly Judas' feelings

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³⁸³ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017.

tell us something extremely important. Since feelings never lie, that means that they always expose the truth about how someone feels about something. And since emotions are a reflection of a person's experience then what Mary did and what Judas witnessed should have made him happy instead of angry. If he was a spy then what Mary did gave him the incriminating dirt that he would have been looking for.

If Judas was not a spy planted by the Sadducees, and not privy to Temple resources, then his knowledge of nard must have come from some other firsthand experience somehow. Because Judas' name did not show up in our previous list of the most wealthy men of that region (as recorded by Josephus), then we can probably rule out that he was able to purchase it for himself while also conceding the fact that he could have stolen some. We also explored earlier the notion that nard could have been useful to a prostitute which we then used to eliminate the idea that Mary was such one. While it is unlikely that Judas was a male prostitute himself, that doesn't mean that his mother wasn't a prostitute or something like one.

Especially as we consider that Judas' outburst may have had nothing to do with the nard itself but was predicated on Mary's actions solely. His claim of waste was an obvious lie to cover up what his Limbic brain was truly troubled by. What she did had offended him and may have forced him to relive some traumatic memory from his childhood.

Whenever you see someone have a large or immediate reaction to something, you can be assured that their Limbic brain has been triggered somehow to protect either something in danger of being lost or of not gaining something important. The more important that thing is to the person, the more immediate the Limbic response and the

larger the reaction will be. As we mentioned in the prologue the Limbic brain can jump into action and take over in as little as one-sixteenth of a second, consider for a moment how you may have reacted if you knew the things about nard that you now know, and were watching Mary pour a sex ointment all over Jesus? Would you be unaffected by seeing that or might you be disgusted? Could you stand idly by watching her do what was then considered to be culturally taboo ³⁸⁴ by uncovering her head and letting down her hair to apply perfume over Jesus?

To do this in public, was something a proper Jewish woman would have never done, but perhaps something Judas' mother had performed in his presence?³⁸⁵ I think that Judas saw something scandalous yet very familiar to him.³⁸⁶ Something that his hippocampus had stored away from childhood, which his Limbic brain warned was happening all over again. Not only does the Limbic brain trigger us to remember our past hurts or pleasures, it then activates an old script of how we responded, especially if that response worked and was effective.

As Mary poured the perfume over Jesus from head to toe, mingling it with her tears, and then used her hair to wipe his feet with it, Judas may have thought that she was sexually groveling to Jesus right in front of him and the other guests, just like his mother had done on countless occasions for the lecherous men who visited their home under the cover of

³⁸⁴ The Gospel of John, Craig S. Keener, Retrieved 2/04/2021 from: https://azbyka.ru/otechnik/world/the-gospel-of-john/23#sel=

³⁸⁵ The Hour Has Come, Study Guide for John 12, David Guzik, Retrieved 01/20/2021 from:

https://www.blueletterbible.org/Comm/archives/guzik_david/StudyGuide_Jhn/Jhn_12.cfm

³⁸⁶ The Gospel of John, Craig S. Keener, Retrieved 2/04/2021 from: https://azbyka.ru/otechnik/world/the-gospel-of-john/23#sel=

darkness. Perhaps knowing already Mary's sordid past as an immoral woman Judas might have been predisposed to a bias where he expected to be repulsed by seeing her do something flirtatious or sexually provocative. Diverting attention from how the perfume was being used to how it could have been used to help the poor was probably his excuse to get Mary to stop what she was doing to quell the pain Judas was feeling while keeping hidden the embarrassing things his mother used to do.

While it must have seemed shocking for Judas to watch, Jesus allowed it to happen and then even had the gall to rebuke Judas to "leave her alone" while saying that what she had done was a demonstration of "great love." Great love indeed thought Judas, more like a great display of blatant sexuality Jesus! How could Jesus have betrayed him this way by making him watch it? The presumed insensitivity of Jesus is probably what he was most incensed about. What Mary did probably troubled Judas on a different account. It likely posed Judas with a paradox regarding his beliefs about Jesus.

No doubt Judas had been present on many occasions to witness the many miracles that Jesus had performed thus crystallizing his view that Jesus was indeed the Son of God that he had claimed to be. What Mary did appears to have challenged that view by introducing another side of Jesus that he had not seen before. Was Jesus carnally motivated and subject to having a human affair? Had he been scammed or tricked by Jesus and were his miracles simply tricks or illusions designed to deceive?

This one thing is for sure, what happened at the dinner party that day did taint Judas' view of Jesus seeing him as a betrayer of Judas rather than the God-man he once looked up

to. It incensed Judas to the point that all he wanted to do was lash out at Jesus. Just as he had wanted to with all of the men who stole his mother's dignity. Instead of confronting this with Jesus, and instead of being open and honest with Jesus about how this made him think and feel, his Limbic brain was predisposed to his previous script which caused him to voice his indignation and then run out into the darkness and escape what was happening the way he had done many times before. As a male one other thing was happening inside of Judas.

Because of the quintessential exchange between men and women, men develop a bent toward interpreting life experiences through a sexual worldview or lens. Here's a test for you. Have you ever seen two females walking down a street holding hands, or worse, two men doing the same? Is that a demonstration of homosexuality or friendship? It could be either one. It is your worldview that makes you land on one conclusion or the other recognizing that either conclusion is technically an assumption apart from gaining the truth. This is a function of how every person's brain works more specifically a limbic reaction based on a probability derived from experience and gender bias.

Regardless of childhood trauma Judas as well as other male guests at the dinner party, because of their sexual lens may have also been troubled wondering if they were witnessing Mary and Jesus acting sensually. Because Judas did have an outburst that no one else did, this is a strong indicator that he was guided by a trauma that was over and above the average reaction of his male cohorts. Except for Simon, Mary's actions didn't seem to bother them enough to interrupt what was happening. Judas' exaggerated sexual interpretation of the events of the party can only be interpreted as triggering a previous trauma. This was the view that he shared with Caiaphas that made him so happy. He thought he had finally

found that proverbial chink in Jesus' armor and the evidence needed to prove that he was not a holy God but a licentious human male like he was. This understanding of Judas allows us to see a snapshot of his mother.

A Snapshot of Judas' Mother

As you recall from the prologue once again, we can know a person's history as well as predict their future from a snapshot of their life. The biblical snapshot of Mary that we were given, knowing that she had six common-law husbands helped us deduce that she was an archetype of the broken Eve like another woman named Norma Jeane. With that archetype assembled we can now know more about Judas' mother. Given the understanding that all three had practiced differing forms of protegamy, and that the desire for security came from fatherlessness and impoverished upbringing and was what made Mary vulnerable to an affair with the High Priest. The same can be said for Judas. The fact of his thievery and deception implies that he had a deficit in security that likewise provides us with a snapshot of his life.

Because fathers are typically the parent who teaches their children morality and the concept of right and wrong through their withheld acceptance, any child who shows gross lapses in moral character is most likely the product of fatherlessness.

Since fatherlessness was highly probable for Judas intuitively then, we should realize that he was raised essentially by a single mom. Furthermore, a single mother would be hard-pressed to provide for a family on her own. Living in the culture of first-century Palestine where there were only two classes of people either the very rich or the very poor would further inform us that the single mother of

Judas would have had much difficulty in providing for herself and her son.

John's account makes it obvious that their poverty had a large impact on Judas' views about money thus making it super imperative that he be able to carry some as a sort of security blanket. So, why would Judas be eager to join Jesus' group of disciples? Probably due to hyper-attentiveness to male attention from having been fatherless. In the eyes of Judas, Jesus was the perfect father figure he had longed for. Even though Judas held a positive view of Jesus the sentiment was not reciprocal.

In John 6:70-71 Jesus refers to Judas as "a devil!" which is completely in line with the description Malachi has about the fatherless children of divorce. In his assessment of them, he simply states that they fail to become "godly." ³⁸⁷

When the Bible mentions the father of Judas who was named Simon Iscariot, it is not necessarily indicating that Simon was a wonderful father or that he was even present in the life of his son. His mention probably serves as a warning to men of the time who knew this man not to be like him as his nonparticipation harmed both his son and his wife.

Whether Judas' mother was a prostitute or not does not matter. What is important to realize was that through her efforts to gain security through protegamy she used her female charms and sexual swag to attract men. Somewhere along the way, nard became present for Judas to experience in a horribly traumatic fashion. Since we have speculated that Caiaphas obtained nard from the Temple treasuries, could those who his mother consorted with have been priests too? It certainly could explain how Judas could have

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³⁸⁷ Malachi 2:15

developed the context by which he contracted to sell Jesus out. There is no doubt that Judas at the very least was either an acquaintance of Caiaphas or knew him well enough to ascertain that Caiaphas was paying for dirt on Jesus. Like Caiaphas, Judas was torn. Which person was Jesus a fraud or a respectable man? In the beginning, he was the fatherly man Judas longed for.

Having lived a fatherless life, Judas was probably eager to join Jesus as the authority figure he never had even though his mother probably had tried to find mentors or "male role models" for him along the way. Living under such circumstances, the boy Judas would have become familiar with nard in his home. Eventually connecting two plus two, he would have discovered that she used it to attract men. Sometimes single mothers prostitute themselves (without pay) to attract a replacement husband/father, even though they would not call sleeping with men a form of prostitution. Most women recognize that sex is an easy way to lure a man into a relationship.

It's not that women want to prostitute themselves but due to the knowledge that they have limited opportunities to support themselves the desire for financial security can make them feel desperate to provide a safe place for their children. Not knowing that his mother was doing this to gain security for their family, he would have condemned her instead of wanting to honor her. The fifth commandment was probably a tough one for Judas.

Recalling the parade of men his brain attached that to the smell of her perfume. As an adult smelling it all over again may have turned his stomach triggering him to remember the men. Judas was probably then exposed to the "letting down of hair" which triggered him to recall the disgust he felt, as

strange men came in and out of his home like shadows in the night. His adopted limbic reaction and script may have been to verbally object and then run out into the night to escape from the sounds and smells of the ensuing sex.

Watching Mary replicate some of those same actions that his mother did, would have been a subconscious trigger of his limbic system that was more than he could take. Living in such great poverty would have skewed his value system, which would explain a heightened interest in money and why he carried the money bag.

Deprivations always lead people to value more highly what they have been deprived of. Carrying the money bag probably also let Judas feel secure for the first time in his life. As a young boy, he may have learned to steal just to survive.

The lesson from growing up with his impoverished mother was that you do whatever you need to do to get money. This family core belief could also explain why he was susceptible to becoming first, a spy for the chief priest and then a rat who figuratively handed Jesus over to them. If Jesus' predictions that he was dying soon were true, that meant for Judas that his security would have died with him. Because that proverbial well was drying up it necessitated that Judas get from the priests whatever else he could. With Jesus leaving he needed another source of income.

With these core beliefs tucked away in the back reaches of the subconscious mind, Judas' Limbic brain used them to hijack his prefrontal cortex which caused him to decide to betray Jesus which otherwise could have been something he never wanted to do. Because of his negative experiences with the men who came in and out of his life he may have

developed a mistrust of men that made him both want to be with Jesus but also reject him.

God knew how Judas would react in this situation and used it to accomplish his overarching goal of paying for the father absence that Judas and others were forced to experience. God knew that it was good that one man should die for all of the people rather than everyone should die.

The Revenge of Judas

After leaving the dinner party still reeling from the horrific flashbacks of his mother acting licentiously with all of those men that she had sought security from, Judas walked the streets thinking about all of the times he had been betrayed by her and now by Jesus. He felt sick to his stomach as his Limbic brain was prodding him to strike back. He wanted revenge. He needed to balance the scales — an eye for an eye and a tooth for a tooth. And so, he went to visit someone he knew who had power and also had a desire to hurt Jesus.

Consequently, he went straight away to the palace of the High Priest Caiaphas. Having been there on several occasions with his friend John, who had known Caiaphas. Judas knew he had an ear with him because he had seen Jesus insult Caiaphas too. He knew that Caiaphas would be sympathetic. As Judas met with Caiaphas his actions fulfilled Mary's greatest fears about whether or not to pour perfume on Jesus and represents also how she faced death.

Mary's Trepidations

Mary knew all along that word would get back to Caiaphas about how she used the nard he had given her. And, she knew that Caiaphas was a jealous man that would misinterpret her

intentions. He would fail to see that it was a platonic gesture to prepare her friend who was going away. She knew how Caiaphas felt about Jesus and how he would think "good riddance" at his death. Her Limbic brain reminded her of how dangerous Caiaphas had been toward her from the treacherous way he had dragged her to the Temple that morning for condemnation.

Those limbic warnings caused her to be gripped with panic about what she had decided to do. It prompted visions of how both she and Jesus could be stoned for what looked like an illicit affair between the two. She trembled and sobbed violently under the weight of those thoughts the entire time she used the perfume.

We know from the accounts of Matthew, Mark, and Luke that she carried the jar to the party illustrating that her act was predetermined. The fact that she broke the jar open spoke of how resolute she was about using it and was planning to spare none of it. It was all meant for Jesus. While Simon had already condemned her in his mind, Mary should be applauded for the defeat of her sinful nature.

Applauding Mary for Her Great Love

Knowing full well that she could be killed for pouring Caiaphas' nard on Jesus, Mary forced herself to do so. She did not allow her left amygdala and Limbic brain to rule her by the fears it gave to protect her. Despite its warnings, Mary did for Jesus what Peter would later be rebuked for when he attempted to protect Jesus from being arrested. As you may recall Jesus harshly rebuked Pater for interfering with his mission of becoming the scapegoat for sin. Mary not only decided NOT to protect Jesus from death but inadvertently contributed to it by marking him with the fragrance of the nard. In so doing she tagged him as the one who should die

for the people. In those moments of preparing his body for burial, Mary not only defeated her sin-natured Limbic brain that had attempted to misguide her, but she also defeated the protegamy that had developed within her. Here's how.

Due to all of the gratefulness toward Jesus that had welled up inside of her like that elusive "living water" he promised she could live by, Mary became enabled to overcome her desires for security. She was letting Jesus die which like Judas meant that her security would die with him. She resolved that she had to let him go.

Pouring the perfume on him not only prepared him for death and burial but was also the sign and act of her release from protegamy. To give all of that up by letting Jesus die must have felt like she was betraying herself. And truth be known she did betray her distorted subconscious beliefs that thought she needed inordinate amounts of security. Despite her desire to be cared for, she let go of her sinful nature which had made her go after and use the most secure and wealthy men she could find rather than seeking a permanent relationship based on love.

Throughout Mary's and Norma Jeane's lives they demonstrated that marriages made for reasons of security can last only as long as the security remains unsurpassed. Marriages made out of acts of love that are directed toward another person should be able to persist forever.

Even though most people never break out of their life's snapshot due to the incredible strength of their subconscious Limbic brain, Mary was able to. She defeated the sinful misguiding nature of her Limbic brain. And, you can too! Counseling is predicated upon that fact — that people can change. Mary did it through newfound gratefulness found in

her savior, Jesus the Messiah. If you are a person who practices protegamy, we will help you find that victory for yourself without having to face death later in this book so that your marriage need not end in divorce to the detriment of your children. By the way, when women marry for reasons of love rather than out of insecurities and fear giving themselves to their husbands sexually becomes much easier. Why? Because fear and love do not belong with each other.

"There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love."

1 John 4:18

When Mary no longer allowed her right amygdala to continue to cling to Jesus and when she no longer allowed her left amygdala to protect Jesus from fear of losing his security, she did something that hadn't yet crossed Peter's mind. Instead of drawing a sword to prevent Jesus' arrest, she poured perfume on him symbolically releasing the protection of her protection.

It is a theodicy to believe that we must vindicate God or Jesus from false accusations in some way and it is equally a heresy to believe as Peter did, that we need to protect our protector. That is seen in the example of the suzerain king which many have attempted to compare a relationship with God.

Of course, a suzerain was a feudal lord who contracted with his subjects to protect them in exchange for their allegiance. The system was an illusory shell game based on the fallacy of the king's strength which was found not in the king himself but in his subjects. The truth is that he was only as strong as they were. It was ridiculous for them to see him as

their sole source of protection when it was they who he sent to battle. Therefore God and Jesus should never be thought of as our suzerain Lord. The truth is that even though God has infinite power to protect us. We normally do not see him exercising that power. Most of us continue to experience painful traumas and tragedies from our free will choices. Now that doesn't mean that he doesn't try to steer us clear of those through the guidance of the Holy Spirit which he does. Jesus came not to prevent bad things from happening to us but to help us move beyond them. The example is that Jesus came not to be protected but to suffer and die. He accomplished that mission not by relying on his subjects for anything but for them to do only what came naturally to them, which of course Mary and Judas are our prime examples. In so doing his death provides us with all of the strength we need to live life. Especially when we are the ones who continue harming ourselves and others through our Limbic brain nature. That is why Paul quoted God saying,

"My grace is sufficient for you, for my power is made perfect in weakness."

2 Corinthians 12:9

This help is psychologically real and not a mere illusion. Jesus was a real person and God in the flesh who atoned for what his creation does to harm itself. It is for this reason that we should reject seeing God as a suzerain king.

As for Mary, she satisfied Jesus' requirements of what it meant to have "great love". She faced death to do something for Jesus that required her to set aside her sinful nature to do so which is the basic definition of repentance. In a state of protegamy, she had been allowing her Limbic brain to guide her in one direction but stopped it to head in another

direction. We should celebrate what Mary did on "Inconvenience Yourself Day" ³⁸⁸ which is the fourth Wednesday of February, and do likewise. While we have now answered the first of the two curious statements of Jesus, this is not the end of the story. The Daughters of Jerusalem still need to understand why it wasn't ok to weep for Jesus and why they should weep for themselves instead. To find the answer to that question we must begin with what Judas did.

Judas Contracts with Caiaphas

As mentioned, one of Mary's fears about preparing the body of Jesus for burial had to do with her fear of Caiaphas finding out about his misappropriated gift of nard. Mary's fear was realized in the person of Judas. He ensured that Caiaphas would know about it. Not only did Judas increase Mary's anxieties he brought relief to Caiaphas' many sleepless nights.

Typically a person who has been offended by another person stays awake ruminating about what the other person did or said. Having been unable to trap Jesus, Caiaphas, the Pharisees, and elders must have experienced many of those. They all knew that they wanted to eliminate Jesus but due to the exemplary behavior of Jesus, they could find no good reason for doing so, even after many years of searching. After his first humiliation at the dinner party, Judas offered some help.

Then one of the Twelve—the one called Judas Iscariot—went to the chief priests ¹⁵ and asked, "What are you

³⁸⁸ Inconvenience Yourself Day – February 23, 2022, happydays365.org, Retrieved 6/21/2022 from: https://happydays365.org/inconvenience-yourself-day/inconvenience-yourself-day-february/

willing to give me if I deliver him over to you?" So they counted out for him thirty pieces of silver. ¹⁶ From then on Judas watched for an opportunity to hand him over.

— Matthew 26:14-16

To help them it appears that Judas was also given some help. Luke mentions in 22:3 of his gospel account that Satan entered the mind of Judas. Knowing Judas' childhood scripts Satan magnified the humiliation Judas felt at the dinner party which would happen to him once again at the Last Supper.

While the Limbic brain provides the basis for Satan to operate, he does so by using past traumatic experiences with the accompanying trigger reminders, and any pre-scripted dysfunctional reactions to accomplish four objectives.

According to Jesus, Satan's suggestions (temptations) will always result in one or more of the following: 1) someone being deceived,³⁸⁹ 2) something being stolen, 3) someone being killed or 4) something being destroyed.³⁹⁰ In Judas' betrayal of Jesus, we can see all four of those played out.

First, using Judas' male sexual lens and childhood traumas created by his mother's trysts, Satan deceived Judas into thinking that Jesus and Mary had acted sensually as his mother did thus disgusting him. In addition to feeling disgust toward his mother, Judas had been humiliated not only by the behaviors of his mother but by the comments of the men who came to see her. Trying to get rid of him they had said hurtful things to upset him to get him to leave so that they could be alone with his mother. Fast forward to the dinner party, following Judas' humiliation there, Satan then

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³⁸⁹ See John 8:44

³⁹⁰ See John 10:10

supplied the rationale for Judas to conclude that Jesus and Mary were having an affair just the way his mother had.

Second, through the justification of satisfying an eye for an eye and tooth for tooth, Satan used the Law to convince Judas that he must steal Jesus' reputation just as he thought his reputation had been taken away by Jesus. Satan then reminded Judas that Caiaphas was willing to pay for incriminating information. Judas continued to follow his script by running into the night followed by telling a trusted person (Caiaphas) about his humiliation and all that he had witnessed.

Third, Satan used the same process with Caiaphas as he did with Judas except that the humiliation had not come from his mother but from early childhood instructors and mentors who had been critical of his learning just as Jesus seemed to on many occasions. Both men carried the script of getting even which Satan used.

Once Caiaphas heard about what Judas had witnessed, Satan deceived him into believing that he saw a chink in Jesus' armor which proved unequivocally that Jesus was mortal and not divine. This gave Caiaphas the motivation, and method for following through with what Satan had suggested to him. With that viable yet inaccurate conclusion made, Caiaphas came to view Jesus as a fraud which allowed him to label Jesus a blasphemer. Satan knew that once that determination could be planted the Law would take over resulting in the death of Jesus. Had Jesus resisted Mary the night of the party, he would have kept his righteous reputation intact but lost his mission. Once Jesus lost his leg to stand on both Judas and Caiaphas became delighted because it satisfied their Limbic brain's desires to get even.

Fourth, and unbeknownst to Caiaphas the crucifixion would eventually lead to the destruction of his career as well as those of Herod Antipas and Pontius Pilate as well as contributing to the destruction of the Jewish priesthood, the Temple, and Jerusalem. With the stage set and the time of Jesus' death drawing near, Jesus made arrangements for his last meal with his disciples.

The Last Supper

Sometime later, on the first day of the Festival of Unleavened Bread and Passover, Jesus gathered his disciples together to share their last meal. Here is what John recorded about that event.

After he had said this, Jesus was troubled in spirit and testified, "Very truly I tell you, one of you is going to betray me."

²² His disciples stared at one another, at a loss to know which of them he meant. ²³ One of them, the disciple whom Jesus loved, was reclining next to him. ²⁴ Simon Peter motioned to this disciple and said, "Ask him which one he means."

²⁵ Leaning back against Jesus, he asked him, "Lord, who is it?"

²⁶ Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas, the son of Simon Iscariot. ²⁷ As soon as Judas took the bread, Satan entered into him.

— John 13:21-27

First of all the symbolism is magnificent. The piece of bread that Jesus gave Judas represents himself. The dish represents

an alabaster jar. And the food in the dish most likely contained some flavorful spice suggestive of nard. What metamessage was Jesus sending through these emblems?

Through them, he was reminding Judas of the dinner party, while also stirring up the feelings Judas had that night. Furthermore, he was telling Judas that his body had been prepared with nard and that it was time now for Judas to finish the betrayal he was once committed to. To help Judas follow through with that, Jesus was now symbolically handing himself over to Judas.

Done in the presence of his peers created yet another offense to Judas. Especially since Jesus made very little effort to protect his anonymity as he had done with Mary. Jesus let all of the disciples know that it was Judas who was the one who would betray him. This constituted his second humiliation. Just as the men who came to see his mother had tried to get rid of him so Jesus was now doing the same. The injury was triggered causing the script to be activated. The Limbic brain of Judas began pressing him to run away into the night. Curiously, when John recorded his recollections of this event, he included Judas' father's name.

By doing so John was pointing to the real cause for why Judas became a betrayer. By connecting Judas' betrayal with his father he was pointing to Simon Iscariot's disloyalty and betrayal of his wife and family which is what caused the delinquency of his son Judas. By mentioning his name, John incriminates Simon of his gross dereliction of fatherly duties in the childhood of Judas. John was saying in so many words that Simon was to blame for what Judas did to betray Jesus. John was saying that Simon's lack of fathering was the root

cause. And by calling Judas a devil he thereby connected the two as devils.391

One must wonder if John grew up with Judas and knew of his father to make such a statement or whether he had heard Judas talk about his father? While theologians have for centuries attempted to find the etymology of the epithet "Iscariot", ³⁹² no one has done that satisfactorily yet either. Some have suggested that Judas' epithet means that he came from the village of Kerioth even though this explanation, along with many other suggestions, has not been widely accepted.³⁹³ According to what we have determined here, perhaps the whole term "Son of Simon Iscariot" should be considered an epithet of Judas? No doubt you have heard the phrase "son of a bitch" which according to one contributor to the Urban dictionary is the worst thing you could call your father.³⁹⁴ Perhaps this was the first century equivalent of such a "derelict" father? Thus becoming synonymous with one who betrays his family and shirks his fatherly responsibilities. Equally derogatory is the term "bastard" which describes Judas the derelict son of Simon who was born out of wedlock and the seed that didn't fall far from the tree.

Knowing that the euphemism might taint Simon Peter's future reputation as the patriarch of God's church, could this be one of the reasons why Jesus changed his disciple

³⁹¹ Cf. John 13:26-27

³⁹² John 12, Bob Utley, Retrieved 1/20/2021 from: http://www.freebiblecommentary.org/new_testament_studies/VOL04/

VOL04 12.html ³⁹³ https://en.wikipedia.org/wiki/Judas Iscariot

³⁹⁴ Urban Dictionary, BNILTIAC, Jun. 16, 2011, Retrieved 4/25/2021

https://www.urbandictionary.com/define.php?term=son%20of%20a%2 0bitch

Simon's name to Peter? He no longer wanted Peter to be associated with the name Simon. As for Judas, however, just as Mary has become the archetype and poster child of father absence for the broken and dysfunctional Eve, so Judas represents the archetype of the broken Adam. This may also explain why the disciple Simon the Zealot was zealous. Perhaps he wanted to prove himself different than his given name might suggest? While this unspoken communication may have been going on in the background of the meal, Judas was burning inside again.

No doubt feeling mortified from having been singled out as the betrayer Judas once again shows his fatherless dysfunction by allowing his Limbic brain to misguide him as he ran out into the night. Armed with fresh feelings of anger toward Jesus, all that was left for him to continue to unwittingly fulfill his role in the death of Jesus, was to point out Jesus to his arrestors. And Judas did that with a kiss.

Kiss of a Different Meaning

Of course, a kiss would have been a natural and customary form of greeting in that culture. There exists however a great irony in knowing that a kiss meant something different to Judas. It was something that he utterly despised. For him, it was not the sign of love and affection that it meant to others but had come to be viewed as a form of extortion.

As he watched his mother begin the ritual abuse of her male suitors with a kiss having an eye on their wealth all the while they abused her with a kiss longing for her sexuality. Having been injured throughout childhood, the kiss for Judas became symbolic of the chiastic point of hurtful exchange between men and women where lust turned into consummation. This "kiss of death: simply became for him the point in his script where the person who had offended

finally got what was coming to them. He had kissed his mother countless times just before stealing from her. Having expressed his rage through that vengeful expression of kissing Jesus may have been quite healing for him. Why? Because it helped him break out of his normal Limbic reaction of running away from offenses rather than confronting them.

Breaking this pattern would have also yielded a better image of self allowing Judas to see himself as a strong victorious person rather than as a weak victim. Later we discover that Judas was seized with remorse for having betrayed Jesus and from seeing that Jesus was condemned. It becomes obvious that he did not expect Jesus to die from his betrayal. Consequently, he returned the thirty pieces of silver saying, "I have sinned," "for I have betrayed innocent blood." ³⁹⁵ His statement shows a change of heart and true repentance.

From Matthew's implication that Judas failed to see that his betrayal of Jesus would lead to condemnation, it is unlikely that Judas knew about the High Priest's plans to kill Jesus. He must have thought that Caiaphas was merely looking for information about Jesus to discredit him. Perhaps you are feeling the same way I am? That Judas, as perhaps the most hated figure in human history, ³⁹⁶ may not have deserved to be vilified to the degree that he has been. After all, as the product of a broken home, he had a reason for acting so despicably but did show remorse and repentance which is what Jesus asks of everyone.

Just as John pointed to his father Simon as the root cause of betrayal, so we could point to Adam and Eve and how they

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³⁹⁵ Matthew 27:3-4

³⁹⁶ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017, p. ix.

brought that brokenness to the world. Why aren't they the most hated? Truth be known, under the same conditions you and I would have made the same choices if they had not. Peter seemed to adopt a more compassionate view of Judas and his role, from having twice been a stumbling block to Jesus' mission himself, when he stated "...concerning Judas, who served as guide for those who arrested Jesus. He was one of our number and shared in our ministry." ³⁹⁷ With hindsight in clear view, Peter saw the real culprit as Caiaphas who was the truly "wicked" ³⁹⁸ man who helped accomplish God's plan of nailing Jesus to the cross. Peter has not yet connected Mary's unwitting betrayal of pouring perfume on Jesus as helping Caiaphas usher him to the cross.

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³⁹⁷ Acts 1:16-17

³⁹⁸ Acts 2:23



Chapter 18

Carnal or Divine — Human or God?

You bring new witnesses against me and increase your anger toward me; your forces come against me wave upon wave.

— Job 10:17

Jesus Arrested

Immediately following the Last Supper, with his mission of counteracting what happened in the Garden of Eden squarely in view, Jesus went with his remaining disciples to the Mount of Olives to another garden called Gethsemane. Finding solitude there, this was where he often prayed. Two noteworthy things happened there which constitute perhaps a last-ditch effort to convince Annas and Caiaphas of his true identity.

First, John reveals that sometime after they arrived in the garden, Judas came with a detachment of soldiers along with some officials from the chief priests and the Pharisees. They were carrying torches, lanterns, and weapons. See Confirming the omniscience of Jesus, John tells us that Jesus, knowing everything that was going to happen to him, came forward to meet them in an apparent attempt to avoid a melee between the two opposing forces.

Consequently, he asked them, "Who is it you want?" ⁵ "Jesus of Nazareth," they replied:.." As he responded "I am he," John then recorded something amazing.

He recorded that they, "drew back and fell to the ground." 400 What on Earth could have caused them to retreat, lose their balance or consciousness, and fall to the ground? Have you ever experienced anything so shocking that it caused you to stumble and fall?

Whether out of shock or from some sense of awe at the display of Jesus' authority, they all had an immediate and visible reaction that should have given Annas and Caiaphas a clue. As high priests, they above all others must have been familiar with that epic Mt. Sinai encounter between God and Moses. Maybe you remember it too? Found in the second book of the Torah, Exodus is where we discover that Moses meets God's presence in the burning bush.

God said,

"Do not come any closer," "Take off your sandals, for the place where you are standing is holy ground." ⁶ Then he said, "**I am** [emphasis mine] the God of your father, the

³⁹⁹ John 18:3

⁴⁰⁰ John 18:4-6

God of Abraham, the God of Isaac and the God of Jacob." At this, Moses hid his face, because he was afraid to look at God.

Exodus 3:5-6

As Jesus said "I am" it should have registered with these two men more than anyone else present, that Jesus' declaration of himself as "I am" was an identification with the "Great I am". 401 Perhaps anticipating this future exchange between Annas, Caiaphas, and himself, "I am" was what God told Moses that he should be called. This, along with their crippling Limbic reaction which had caused them to fall to the ground should have made Annas and Caiaphas realize that they were standing face to face with God. Somehow having gotten up and brushed themselves off — they then appeared to summarily dismiss their state of shock. They went through with the arrest. Here is an important point that people often miss. Sometimes we should pay attention to what our subconscious brain is trying to tell us and not always disregard it.

God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'"

— Exodus 3:14

And, just as the Lord's prayer declares that "hallowed be your name", 402 so the Limbic brain of all those present came to recognize what that meant. They all came to revere Jesus at that moment and acknowledged him as holy and sacred. According to the apostle Paul, we will all experience what

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⁴⁰¹ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017, pp. 255-256.

⁴⁰² See Matthew 6:9 & Luke 11:2

these men did someday when we meet God face to face. Paul writes, "...every knee will bow to him and everyone will acknowledge that he is God." 403

Second, As the mob approached the disciples, both Matthew and John reverberate the fact that Peter reached for his sword, and struck off the ear of the high priest's servant Malchus. Confirming the presence of the chief priests, it is Luke who reports that after replacing the ear Jesus then addressed the chief priests indicating that both Annas and Caiaphas were there since that was who they were. Seizing the opportunity to convict Caiaphas once more through his omniscient knowledge regarding his tryst with Mary, Jesus took another jab by saying, "...this is your hour — when darkness reigns." ⁴⁰⁴ The reference of course was to Caiaphas' nightly encounters with Mary that lasted through much of the night, which were followed by Caiaphas sneaking home under cover of darkness so that no one would recognize him.

By his comment, Jesus sent Caiaphas the metamessage that he knew of his many nightly escapades. This should have told Caiaphas that he was dealing with someone who had supernatural abilities to know something he shouldn't have been able to know. This display of omniscience should have been further confirmation to Caiaphas that Jesus was divine. Caiaphas failed to take the hint and ignored this evidence because he was being ruled at that moment by his sinful nature. He allowed himself to be guided by his Limbic brain's desire for revenge and Satan's suggestion that the best way to gain revenge was to kill Jesus.

⁴⁰³ Romans 14:11

⁴⁰⁴ Luke 22:53

Caiaphas' left amygdala, acting as his fear control center, had erroneously surmised that the miracles Jesus had been performing among the people posed a threat to his ability to rule over the people. This of course was incorrect. They were good and not the bad thing that Caiaphas had thought they were. While Jesus did speak truthfully, albeit bluntly to the priests as individuals, he supported their role.

For example, after having healed several men of leprosy he strongly urged them to present themselves to the priest as was required by the Levitical law. 405 By doing so Jesus was upholding the priestly position. Jesus was not the threat to Caiaphas or his political authority that his Limbic brain thought he was. Knowing however that Caiaphas was thinking this way, Jesus even pointed out that he was not a threat to him at his arrest when he sincerely asked the question, "Am I leading a rebellion?" 406 Caiaphas' Limbic brain had thought so. Having cut to the heart of the matter Jesus had been hoping that Caiaphas might question his intentions. In addition to seeing a left amygdala threat, Caiaphas' Limbic brain had also developed a right amygdala assumption.

It caused him to believe that he had been bested by Jesus in an affair with Mary. Of course, that was also totally incorrect. Even so, his pleasure-seeking right amygdala called for the satisfaction of justice. Those two brain structures, because of the strong feelings that they produced, created a synergy that made Satan's suggestion of killing Jesus psychologically irresistible. And since, "Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people." 407 Jesus was the

⁴⁰⁵ Matthew 8:4, Mark 1:4 & Luke 5:14. Also see Leviticus 14:1-32.

⁴⁰⁶ Matthew 26:55, Mark 14:48 & Luke 22:52

⁴⁰⁷ John 18:14

perfect fulfillment of his supposed prophecy, left amygdala relief, and right amygdala desire. Even though killing Jesus was what Joseph's Limbic brain was pressing him to do, his cognitive Prefrontal Cortex brain did intervene momentarily by restraining him due to a technicality.

The hesitation was induced by the fact that he could not act independently on his own without sacrificing his career, place of prominence, and privileged life. He needed the participation of others. Since Annas had been a high priest previously, and could never be called by any lower title, this along with his seniority, 408 meant that Caiaphas must include him even though Annas had been deposed years earlier in 26 A.D. by the Roman Prefect of Judea, Valerius Gratus. 409 Despite Annas' agreement to go along with the arrest of Jesus as a fact-finding gesture, Caiaphas knew that he needed the endorsement of Annas, as an influential member of the Sanhedrin, as a first step toward satisfying his plans to kill Jesus.

Jesus Questioned by Annas

So then, John continued to report,

"... the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him ¹³ and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year."

— John 18:12-13

⁴⁰⁸ Cambridge Bible for Schools and Colleges, Retrieved 3/12/2021 from: https://biblehub.com/commentaries/acts/4-6.htm ⁴⁰⁹ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017, p. 255.

The fact that Annas was the father-in-law to Caiaphas surely must have made obtaining endorsement from him on this matter a bit easier but not a slam dunk. Caiaphas knew that because of the Torah, Annas would insist that Jesus could not be convicted of any offense, let alone one of a capital nature, apart from the testimony of two or three witnesses. Besides Annas' adherence to the Torah, to make matters worse for Caiaphas, he knew that he needed the backing of Annas to ensure that the Sanhedrin went along with the idea.

Armed with Judas' inaccurate report about Mary's seduction of Jesus and the circumstantial evidence that they were having an affair, Caiaphas had already cast sufficient doubt in the mind of Annas regarding the divinity of Jesus along with the rumors that he was the Messiah. Recognizing these claims as hearsay, Annas needed to be certain. After all, to satisfy the Pharisees the Torah had to be "followed to the tee". Therefore, having been prepped by Caiaphas, Annas entered his questioning of Jesus already with an agenda.

Both Annas and Caiaphas had anticipated that any claims of divinity they heard from Jesus would be the proof they needed to expose his incongruency. Was he God or simply mortal man? In fact, up until this point, Jesus had only referred to himself as the "Son of Man". The title, or rather epithet, "Son of God.", was what others had called him.

The term "Son of Man" only suggests divinity in light of the prophecies found of him in the Book of Daniel. ⁴¹¹ Jesus' use of the term may have also been a reference to his humble beginnings as a stepson of the mortal man Joseph.

⁴¹¹ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017, pp. 255-256.

⁴¹⁰ Numbers 35:30, Deuteronomy 17:6 & 19:15

Nevertheless, it is easy to see how the confusion about his true identity had existed. Caiaphas had been hoping against hope that Annas would get Jesus to make claims of his divinity so that charges of blasphemy could be levied against Jesus. Since they already believed they had evidence of his carnality and mortality, any claims of divinity would reveal him as a fraud thus relegating him to the status of mortal man and not God in the flesh. They knew that if Annas heard anything like that, it would have settled the matter for Annas which would have enabled him to corroborate the claims of Caiaphas before the Sanhedrin. Even though that was what Caiaphas and Annas had sought, it was not what they got.

John reports however that in search of that contradiction Annas, "...questioned Jesus about his disciples and his teaching." ⁴¹² John went on to write that Jesus responded to Annas with, "Why question me? Ask those who heard me. Surely they know what I said." ⁴¹³ Instead of receiving confirmation of his deity, Annas got the tables turned on him. No longer standing as the accuser, he was now the one being accused.

Essentially, Annas had just been told by Jesus, through a metamessage, that had he been present in the synagogues or Temple he would have heard all that Jesus taught and would have known all about his disciples. By saying what he did Jesus showed Annas that he could be a witness to nothing! Which stripped him of his ability to bear witness against Jesus. In essence, Jesus had converted Annas from a witness for the prosecution into a witness for the defense. Though perhaps hard for Annas to hear what Jesus implied about him it was all true. He had fallen out of touch with what had been going on.

⁴¹² John 18:19

⁴¹³ John 18:21

By this time of his life, Annas was a figurehead and had gotten sedentary in his life. Having been deposed from the office of High Priest, the day-to-day operations of the temple became Caiaphas' responsibility. He was now "resting on his laurels". While Annas had just been taken down a notch or two by the truthfulness of Jesus' statement, his servant had a different kind of Limbic brain reaction of his own.

Having heard the metamessage that Jesus had just couched in the truth as an insult to Annas, John then reports that Annas' servant slapped Jesus and rebuked him for being disrespectful. We know the offense came through his words because of what the servant said, "Is this the way you answer the high priest?" ⁴¹⁴ Ironic isn't it? While Annas got precisely what he deserved for his laziness, slapping Jesus was the complete opposite of how he should have been treated. Without a doubt, Jesus was the only legitimate High Priest present there that day! ⁴¹⁵ Sadly, however, with his sights set on completing his mission, Jesus did have to be treated that way. He had to get himself killed. To accomplish that goal, Caiaphas had to become even more frustrated with Jesus than he already was.

Now adding Annas' incompetence to Caiaphas' nearly maxed-out frustration level made the two men even greater allies than ever. Having been stripped of his witness thus causing Annas to waver momentarily only served to escalate the conjoint frustration of these two men and solidify their resolve to work together.

Because it seems apparent that Annas' presence at the arrest of Jesus constituted his first experience with him, and

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⁴¹⁴ John 18:22

⁴¹⁵ See also Hebrews 8:1

because it was accompanied by two signs, (two witnesses if you will) where everyone fell to the ground at the mention of his name, and where Jesus replaced the severed ear of his servant Malchus, it caused Annas to momentarily accept the divinity of Jesus while questioning the veracity of Caiaphas. Not to mention how Jesus had turned the tables on him by appearing sharp-witted in his rebuff of Annas, this caused Annas to know that Jesus was of sound mind and not the raving lunatic that Caiaphas had portrayed him as. Since those two brief experiences with Jesus caused Annas to waver you might be wondering why didn't the many encounters Caiaphas had with Jesus, as chief priest, make him waver too?

Especially since Jesus had shown authority over the physical world regarding winds, water, storms, creatures, biology, sickness, death, and life as well as the spiritual world of demons. In all Jesus performed 33 miracles of which Caiaphas was present to see some of those. Why couldn't he see his divinity? It was because of a Limbic brain bias. As an example of what that looked like on one occasion, the bias of his opponents was so strong that they picked up stones to kill Jesus. He challenged their thinking by asking, "I have shown you many good works. For which of these do you stone me?" Their reply says it all. "We are not stoning you for any good work, but for blasphemy, because you, a mere man, claim to be God." 418

For Caiaphas, his Limbic brain had operated the same way which caused him to also ignore the evidence of Jesus'

⁴¹⁶ See Luke 4:36-37, Luke 6:5 & Luke 8:25 to name a few

⁴¹⁷ Herod Antipas: A Contemporary of Jesus Christ, Harold Hoehner, Zondervan, Grand Rapids, 1980 p. 60. Retrieved 1/21/2021 from: https://www.academia.edu/34440106/HEROD_ANTIPAS_BY_HARO LD_W_HOEHNER

⁴¹⁸ See John 10:31-33

divinity. According to relationship expert Dr. John Gottman, this constitutes the antithesis of what he refers to as *Positive Sentiment Override*.

According to the principles of Positive Sentiment Override, when the positive thoughts about someone become so pervasive it can cause the observer to supersede or overlook any negatives they might see. In Caiaphas' case, the reverse became true. As his negative thoughts of Jesus became so pervasive they superseded any positives he saw from Jesus which caused Caiaphas to not acknowledge any signs and miracles even though quite prevalent. It is amazing to see just how powerfully Caiaphas' Limbic brain had shaped his thinking into believing someone so good as Jesus deserved to be so hated. In explaining what the parable of the sower meant in Matthew 13 Jesus perfectly described how Caiaphas' Limbic brain overrode acceptance of his miracles.

Describing each one of his signs of divinity like seeds that fell among the thorns, Caiaphas heard the word, but the Limbic brain worries about his life (left amygdala fears of being deposed) and the deceitfulness of his wealth (right amygdala pleasure) choked the word, making it unfruitful.⁴²⁰ Of course, Caiaphas is not the only person this has ever happened to.

Nowadays, this type of thinking is prevalent among racism and anyone who begins to dread another person or group of people. It happens even among married couples who constantly get their thinking totally upside down and topsy turvy about their spouses. As for Annas in his interview with

⁴¹⁹The Seven Principles for Making Marriage Work: A Practical Guide from the Country's Foremost Relationship Expert, John M. Gottman & Nan Silver, Three Rivers Press, New York, NY 1999, page 20.

⁴²⁰ See Matthew 13:22

Jesus, he became unsure of what he should believe about him.

Now stupefied and without a leg to stand on, from not having heard any claims of deity from Jesus that would support Caiaphas' accusations, Annas then "...sent him bound to Caiaphas". ⁴²¹ This response was indicative of his Limbic brain response to Fight, Flight, or Freeze.

Without the ability to pursue Caiaphas' allegations of blasphemy he could not "fight" or take further action. Since Caiaphas was his son-in-law he could not succumb to the situation and take "flight" by shelving or forgetting about the issue. Now stuck in a paradox the only response left for him was to standpat, "freeze" and pass the buck back to his son-in-law. The vacillating incompetence of Annas and the inability to navigate such crises, that he displayed with Jesus, may well have been the character trait that got him deposed.

Jesus Interrogated by Caiaphas

Knowing that Annas had shrunk away from corroborating his allegations, while also feeling the time pressure that any chances of crucifixion at the Passover were drawing close at hand, along with the potential ridicule from an unfulfilled prophecy, Caiaphas realized that the full burden of finding convicting evidence was fully upon him. He brought many fabricated witnesses who came forward falsely with conflicting testimonies. As witnesses came and went a statement from the Old Testament character named Job comes to mind. Resonating with how Jesus and maybe even some spouses must have felt from being interrogated Job writes,

⁴²¹ John 18:24

You bring new witnesses against me and increase your anger toward me; your forces come against me wave upon wave.

— Job 10: 17

While Mark reported that "even their testimony did not agree." ⁴²²Matthew stated that their testimonies failed to prove anything, ⁴²³ which must have escalated the frustration of Caiaphas to a fever pitch. He was getting nowhere.

Now without agreement from any of the many witnesses, Caiaphas' Limbic brain refused to succumb to his circumstances like Annas had, but chose to continue fighting. Consequently, he took charge in the presence of the whole Sanhedrin and chose to press Jesus for the evidence he was looking for.

No doubt egged on by the voice of Satan, he took matters into his own hands and became quite blunt with Jesus by stating, "I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God." Mark reported that Jesus answered, "I am..." And then, according to Matthew, Caiaphas "tore his clothes" in a cathartic release of emotion that had been building inside of him.

While tearing his clothes should have been an outward demonstration of Old Testament remorse for personal sin for having acted treacherously toward Jesus, the act was instead an expression of Caiaphas' relief and jubilation. Finally, he thought, he had trapped the elusive Jesus and had won!

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⁴²² Mark 14:59

⁴²³ Matthew 26:60

⁴²⁴ Matthew 26:63

⁴²⁵ Mark 14:62

Feeling the thrill of victory he then exclaimed his predetermined verdict, "He has spoken blasphemy!"⁴²⁶ "Why do we need any more testimony? We have heard it from his own lips" ⁴²⁷ Caiaphas concluded that outside witnesses were no longer necessary as Jesus had just incriminated himself.

In true bias and negative sentiment override, they all ignored the true identity of Jesus that came in his next statement, "From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven." Jesus minces no words and identifies himself such that no one could doubt who he claimed to be. Sadly, Luke omits whether anyone in the assembly caught the truth of what Jesus said by objecting to the verdict.

Their collective silence informs us that Caiaphas' sentence was summarily adopted by the Sanhedrin.

By saying, "From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven," Jesus was accepting the death sentence that was about to befall him but added that his death would not be permanent.

Now with the admission from Jesus that he was the Messiah, along with the contradictory evidence of his apparent affair with Mary they were able to convict him of "blasphemy" because in their minds there is no way he could be both Mary's lover and God in the flesh. Here is yet another irony.

⁴²⁶ Matthew 26:65

⁴²⁷ Luke 22:71

⁴²⁸ Matthew 26:64

Their stated conclusion about Jesus was the only thing they believed about him that was truly correct. They just had it backward. He was truly the Messiah and not the adulterer they thought he was. Those two assumptions about Jesus were mutually exclusive from each other. They were correct, he couldn't be both which makes Dan Brown, Kazantzakis, and others who thought Jesus could be both an adulterer and God completely wrong.

Of course, Caiaphas' Limbic brain assumptions were false and because Jesus truly was God in the flesh, he could not have blasphemed himself nor could he be convicted of it. In all reality, it was Caiaphas who had blasphemed Jesus. He called Jesus someone he was not and did not call him someone he was. Have you ever made that mistake? Even toward your spouse? Have you ever assumed something about someone only to discover later that what you thought about them was incorrect but at the time seemed very convincing?

Do you, like Caiaphas, have preconceived beliefs about God that would prevent you from recognizing him if standing face to face? Or, has your mind made Limbic brain determinations about God that would cause you to be immune to witnessing a miracle even if you saw one? If so, these are the mental processes at work in all humans that underlie the cause for divorce of all kinds; whether from friends, spouses, people of another skin color, culture, nationality, political affiliation, or from God himself. Having prepared himself mentally to divorce himself of Jesus, Caiaphas requested the same from the assembly.

Matthew recorded him saying,

"What do you think?"

They answered,

"He is worthy of death,"

Now operating under the requirements of the Torah for the conviction of a blasphemer, where ironically God had ordained his own death, Leviticus 24:14-16 states,

"Take the blasphemer outside the camp. All those who heard him are to lay their hands on his head, and the entire assembly is to stone him... to death."

Following Deuteronomy 17:7,

"The hands of the witnesses must be the first in putting that person to death, and then the hands of all the people. You must purge the evil from among you.

No doubt beginning with Caiaphas, Matthew reports that they,

"spit in his face and struck him with their fists. Others slapped him ⁶⁸ and said, "Prophesy to us, Messiah. Who hit you?" ⁴²⁹

It is interesting to ponder why Caiaphas sought the charge of blasphemy rather than adultery. Both carried the death penalty and certainly adultery would have been far easier to accuse Jesus of especially since the dinner party was full of witnesses who watched Mary pour nard all over him. There seem to be three possible explanations.

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⁴²⁹ Matthew 26:59-68

First, the hands of Caiaphas must have been tied to action because no one else but Judas seemed bothered enough to bring allegations of adultery. Customarily a jealous spouse would have been the offended party who would have cried foul thus illustrating that none was present.

Second, because no offended spouse brought allegations of adultery, for Caiaphas to bring accusations on his own might have required that he implicate himself. We know that he was only concerned about saving his own skin in light of his desire to eliminate Jesus.

The third possibility revolves around the need to discredit what Jesus had accomplished. Even though the blasphemy charge was predicated on the circumstantial evidence of an affair it would have been too dangerous for Caiaphas to expose that information publicly. While he may have let a few insiders know about Mary's improper use of nard with Jesus, had others known about it they might have put two and two together having seen Caiaphas spending so much time carousing with Mary at Herod's palace. So why would he want to discredit the ministry of Jesus?

The Fear of Caiaphas

Caiaphas himself gives us insight into that answer by how he responded to what the assembly had asked him previously that year. "What are we accomplishing?" they asked. "Here is this man performing many signs. ⁴⁸ If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our temple and our nation." ⁴³⁰ Their concern has been commonly accepted to explain why the Roman Empire would have destroyed Jerusalem if the

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⁴³⁰ John 11:47-48

Jewish excitement about Jesus' miracles had led them to crown him as king. Therefore, members of the Sanhedrin saw the popularity of Jesus as a potential danger to their nation. While the majority of the Sanhedrin feared that the Romans would be offended by King Jesus, the left amygdala of Caiaphas feared something more urgent.

Noting that both sides were in agreement believing together that it was the popularity of Jesus that posed a danger to the destruction of the nation, Caiaphas wasn't worried about Jesus becoming king. His fears became evident in his response to them, "You know nothing at all! 50 You do not realize that it is better for you that one man die for the people than that the whole nation perish." At first glance, it appears from his statement that they are on the same page. What he said next reveals that they are not.

John reminds us that earlier that year Caiaphas had, "prophesied that Jesus would die for the Jewish nation, ⁵² and not only for that nation but also for the scattered children of God, to bring them together and make them one." ⁴³³Why in Caiaphas' mind would that be dangerous? Why would their unity be at cross purposes to Caiaphas and the Sanhedrin? Why wouldn't unity be a good thing?

Caiaphas was in essence telling his colleagues that they could not allow the people's unity to progress that far. They could not let the popularity of Jesus get to the place where they would consider crowning him their king. In his estimation by the time that would happen, it would be far too

⁴³¹ The Sanhedrin: Their History & Function, Steve Lemke, 2008., Retreived 3/15/2022 from: http://www.stjohnlutheranelyria.org/images/11-25-The%20Sanhedrin%20-%20History%20and%20Function.pdf

⁴³² John 11:49-50

⁴³³ John 11:51-52

late for the Sanhedrin. They would have lost their ability to rule the people through their strategy of suppression and oppression.

Caiaphas saw the danger of losing his ability to rule as the amygdalae of the people were able to compare the differences between living under the iron fist of the Sanhedrin and the loving King Jesus. One was awful while the other would be wonderful. Caiaphas knew that there was a tipping point where if too many people gravitated to Jesus the Sanhedrin would be completely usurped. And he knew this would have happened well before Rome would have taken action. This of course would have stripped him of the opulent lifestyle and political privilege that Rome afforded to him in exchange for keeping the peace⁴³⁴ & ⁴³⁵ and that opulence was considerable.

Caiaphas' father inlaw Annus and his family had controlled the Temple for more than half a century, collecting from its offerings, money-changing (currency exchange), and sale of sacrificial animals, making Annus and his family the wealthiest Jews in Judea. 436 Caiaphas realized that the popularity of Jesus put all of that at risk. To protect it he needed to command the respect of the people but did not want to earn it the way Jesus was.

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⁴³⁴ The Great Jewish Revolt of 66 CE., Harry Oates, World History Encyclopedia. Last modified August 28, 2015. Retrieved 3/16/2022 from: https://www.worldhistory.org/article/823/the-great-jewish-revolt-of-66-ce/.

⁴³⁵ Jewish Palestine at the time of Jesus, Retrieved 1/1/2021 from: https://www.britannica.com/biography/Jesus/Jewish-Palestine-at-the-time-of-Jesus

⁴³⁶ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017, p. 250.

In Caiaphas' mind, the popularity of Jesus could not only strain the present arrangement he had with Rome by showing him incompetent at restraining the people it could threaten the collapse of the present political system. Jesus' comment when they met at his arrest is quite telling, "Am I leading a rebellion..." 437 which had revealed Caiaphas' greatest fear. Caiaphas must have responded with a resounding "Yes!" And, due to the oppressive tactics they used to restrain the people, compared with Jesus' loving leadership, the answer should have been "Yes" he was instituting a rebellion. Caiaphas' fear was not unfounded. Even though it took some time to be realized. It did come to fruition some thirty years later when the Jewish people rose against the Roman governor Gessius Florus.

This revolt that reached a fever pitch in 67 AD was eventually suppressed by the Romans when Jerusalem was burned. This prompted the Romans to destroy the Temple in 70 AD thus ending the religious-political system Caiaphas had attempted to protect. Interestingly, the Romans considered three things among the most heinous acts a person could commit. They included the rape of a female virgin, the rape of an upstanding citizen that may have included males, and the violation of a temple, 438 which is what they did by destroying it.

As it turned out following the destruction of the Temple and Jerusalem proper, Judaism was then transformed into a Rabbinic style where the office of High Priest was replaced by Rabbis. The religious-political system he had tried to preserve did collapse. For Caiaphas however, to preserve his

⁴³⁷ Matthew 26:55, Mark 14:48, & Luke 22:52

⁴³⁸ Not before Homosexuality, Richlin, p. 565, citing the same passage by Quintilian., In Ed., Homosexuality in ancient Rome, Retrieved 3/29/2022 from:

https://en.wikipedia.org/wiki/Homosexuality_in_ancient_Rome

relationship with Rome and the lifestyle he desired he also knew that executing Jesus all by himself would ruffle the feathers of Rome just as Antipas' brother Archelaus had done.

If the death of Jesus was going to incite a riot, Caiaphas preferred that the Romans be responsible for that. Somehow he must get Pontius Pilate onboard. Consequently, "Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor." ⁴³⁹ Before we look at that exchange there are some things God wants us to see about Peter following the arrest of Jesus as he awaits the outcome.

Peter's 1st Denial

All four Gospels interrupt their story of the proceedings (just like we have done) to focus on something noteworthy about how Peter had denied his relationship with Jesus three times before the daybreak crow of a rooster. As we will discover, on all three occasions Peter displayed the opposite behavior that Mary had.

Following the arrest of Jesus, Simon Peter and John followed him from a distance. Even though John includes Peter's original name of Simon, which was not uncommon for the disciples to use, he was not always referred to this way. Did John add that to infer something derogatory about Peter? Nevertheless, because John was known by the high priest Annas and was able to enter his courtyard with Jesus, Peter had to wait outside.

It was cold there, and when some had kindled a fire in the middle of the courtyard below Peter sat down with them to

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⁴³⁹ John 18:28

warm himself. 440 As one of the servant girls of Annas passed by, she noticed Peter seated there in the firelight. She approached him. Examining him more closely she said, "This man was with him." and then proceeded to accuse Peter of being "...with that Nazarene, Jesus of Galilee."

Peter denied that he had been. And then in front of all who were present, which included other disciples and followers of Jesus, Peter replied, "Woman, I don't know or understand what you're talking about, I don't know him." ⁴⁴¹ After having just been triggered, Peter's Limbic brain began instituting an old script that involved physically escaping accusatory situations by getting up and leaving.

Peter subsequently walked away from Annas' servant back out to the entryway. His left amygdala warned him to stay close to the exit in case she pressed him again. Other disciples who witnessed him do that may have chided him later for having been afraid of a servant girl. Seeing Peter from this snapshot of his life shows that he must have gotten in trouble with an authority figure sometime earlier in life from having followed another person's lead. This could have easily happened to him by trusting childhood peers, older siblings, or both. The early life situation must have turned out badly causing Peter to both learn to distance himself from consequences while also "playing dumb." Unlike Norma Jeane who learned to play dumb to protect her innocent naivety, Peter played dumb to avoid harsh discipline. This indicates that, unlike Judas, Peter may have had an overly strong father presence.

⁴⁴⁰ See Matthew 26:69, Mark 14:66, Luke 22:55 & John 18:15-16

⁴⁴¹ See Matthew 26:70, Luke 22:56-57 & Mark 14:67-68

Peter's 2nd Denial

In the second occurrence, while standing at the entrance/exit of the courtyard still warming himself, he was encountered by yet another servant girl. When she saw him there, she said to him, "You aren't one of his disciples too, are you?" After answering her, "I am not." She then pressed the people standing around with him (who perhaps had the same fears as Peter), "This fellow was with Jesus of Nazareth. He is one of them." She repeated her accusation once again by exclaiming, "You are one of them." He denied it all again, this time by swearing: "Man, I am not! I don't know the man!" "442

Because Peter's Limbic script of playing dumb had worked earlier in childhood for him and during his previous encounter with the first servant girl, his subconscious pressed him to apply it even more emphatically to show himself more convincing. There is one other interesting thing to note.

When Peter responded to the girl by swearing: "Man, I am not! I don't know the man!" he was inadvertently revealing to us the gender of who had probably injured him in childhood. It had been a "man" and his Limbic brain which was speaking for him at that moment interpreted the girl as a man, a strong male authority, and then let it slip out of his mouth.

Peter's 3rd and 4th Denials

According to Luke, the third occurrence happened about an hour later when those who had been standing around with

⁴⁴² Matthew 26:71-72, Matthew 26:71-72, Mark 14:69-70, Luke 22:58-59 & John 18:25

Peter observed, "Surely you are one of them; your Galilean accent gives you away." Once again Peter denied the accusation by swearing, "I don't know this man you're talking about. I don't know the man!" Overhearing this conversation must have triggered one of those present at the arrest of Jesus to question Peter's denials. John mentions that a servant of the high priest who was also a relative of Malchus the man whose ear Peter had cut off, challenged Peter, "Didn't I see you with him in the garden?" thus prompting him to deny Jesus for perhaps a fourth time, Peter replied more emphatically, "Man, I don't know what you're talking about!" "443"

Instead of overcoming his Limbic brain as Mary had, Peter allowed it to rule him. As you recall from our earlier discussions of the dinner party Mary openly honored Jesus in front of many witnesses including her brother-in-law Simon who was a Pharisee. From Peter's first denial of Jesus on, he attempted to convince others that he was not associated with Jesus. That he didn't know what they were talking about and that he didn't even know who Jesus was.

While Peter had most definitely attempted to save his own skin from the fate that he saw happening to Jesus, Mary openly accepted that her life would be in jeopardy as Caiaphas came to know that she had used the nard on Jesus. She did not shrink from death by attempting to make herself anonymous or hidden. Mary distinguished herself from Peter in five ways.

 She poured the perfume on Jesus in full view of many.

⁴⁴³ See Matthew 26:73-74, Mark 14:70-71, Luke 22:60-61 & John 18:25-27

- She associated herself with Jesus by befriending him and holding a banquet in his honor while her lover Caiaphas sought to kill him.
- O She made herself both a spectacle and a target by pouring Caiaphas' perfume on him.
- She visited his tomb while it was under Roman guard and unsafe.
- While we may have assumed that Peter was protecting Jesus by severing the ear of Malchus, it is clear now that he was only saving himself. Mary knowingly exposed herself to the possibility of death.

Unlike Peter, Mary had associated herself with Jesus at the risk of her own skin. While Mary's anonymity in the Gospels helped us to connect her with other stories of her, and possibly to protect her job at the palace or to save her from some embarrassment of her sinful affair with Caiaphas, it now appears that the greatest reason for her identity to be withheld was designed to protect her from death at the hands of Caiaphas. Being unconcerned for her own life while showing love to Jesus truly was an act of her "great love" for him. One that Jesus wanted us to see and one that Peter's denials illuminate. Also, she did not try to protect Jesus as we might assume that Peter had when he severed the ear of Malchus even though she might have wanted to.

She literally prepared Jesus for his death and not just by pouring perfume on him. Through her seductive-looking behaviors, she unwittingly set him up for a false assumption to be made about him thus tagging him as the one to take the fall for Caiaphas' anger. And the smell of nard that reeked from him made him "IT!"

As for Peter, he had at least three opportunities that night and probably several more to show his "great love" to Jesus and to overcome the dysfunctional Limbic script of denial and disloyalty but couldn't do it. Had Peter denied Jesus only once we might have thought it an aberration. The fact that he did it three or four times shows that this was a part of his character. His mental resolve and declaration at the Last Supper, "Even if I have to die with you, I will never disown you."444 was not strong enough. Not to mention that Peter's self-protective attitude was counter to Jesus' mission and why Jesus had been prompted previously to tell Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns. "445 Peter knew that he held the fear of death inside of himself which is why he said what he did at supper. He tried to psych himself up to follow through. Remaining loyal and true to Jesus to the end was what he wanted to do but not what he could make himself do. Strong feelings from childhood had planted those fears in him and it would take strong feelings of remorse to reverse them (which is the praxis of repentance). After the rooster crowed "Peter wept bitterly" as his subconscious Limbic mind changed what it thought and felt about being disloyal.

Just like Peter, we want our resolve to be strong enough to change undesirable behaviors and be able to extinguish unwanted addictions which is rarely the case for most people. Some can rely on resolve, but for most others, behavioral changes have to come from the heart and from subconsciously changed beliefs and feelings about things that emanate from the Limbic brain. Peter is our example of how to do that. It happened through the gutwrenching gaze that Peter received from Jesus as the rooster crowed. The

⁴⁴⁴ Matthew 26:35

⁴⁴⁵ Matthew 16:23 & Mark 8:33

overwhelming pain of knowing that he had disappointed Jesus and had been disloyal to his friend was what helped him overcome the Limbic nature that made him sin against Jesus. Peter's story of denial in a large way tells Mary's story in the background. What she was no longer.... Peter was and what he was not able to doshe overcame. Both eventually rose victoriously over their Limbic brain limitations to become exceptionally loyal to Jesus.

You'll be glad to know that later as Peter stood before the same one who had caused both Mary and Jesus to face death, he was able to demonstrate his "great love" for Jesus. Peter not only publicly testified that he knew Jesus — he took over his ministry. In the book of Acts, we find that Peter was arrested for doing so and was warned by Caiaphas not to speak of Jesus again.446 He was rewarded for his outspokenness by not only escaping imprisonment miraculously and from certain death at the hands of Caiaphas 447 but was also honored by Jesus by becoming the "rock", 448 cornerstone, and patriarch of Jesus' church. Not only that but Peter got to celebrate another personal victory. He defeated his Limbic brain and fear of male authority figures. He stood up to Caiaphas! Now that we understand that the disciples needed to interrupt Jesus' story to reveal how Peter had contrasted with Mary, we return to the last hours of Jesus as he stood before Pilate.

Jesus Made No Reply

Now early in the morning after his arrest the night before, the interrogations of Annas and Caiaphas, and the crow of the rooster, Jesus was taken to Pilate where he was

447 Acts 5:17-42

⁴⁴⁶ Acts 4:1-22

⁴⁴⁸ Matthew 16:17-19

questioned further. In the course of that questioning, Pilate sought to find a reason to release Jesus. Even though Jesus saw and felt the threat of imminent death he overcame his Limbic brain and said nothing to defend himself. Recall that he had perspired droplets of blood earlier that night as he anguished over what was about to happen to him. Through his silence before Pilate, Jesus showed that it was possible to defeat the Limbic brain nature that gives us the propensity to sin. He overcame his right amygdala's desire to preserve his life and his left amygdala's fears of suffering and of being put to death. We have a name for that and call it self-preservation. Besides seeking comfort, self-preservation is the most basic goal of the Limbic brain.

So again Pilate asked him,

"Aren't you going to answer? See how many things they are accusing you of."

But Jesus still made no reply, and Pilate was amazed (and we as well).

— Mark 15:4-5

Pilate was amazed because he had never seen anyone do that before and knew that what Jesus did was against human nature. He knew that given the opportunity, everyone would try to save their own skin. And, as he gave Jesus that opportunity he supernaturally said nothing to save himself. For Pilate that meant if Jesus was to go free he would have to find a way.

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⁴⁴⁹ See Luke 22:44

Pilate Finds a Loophole

While Pilate could not get Jesus to say anything to defend himself, Pilate still searched for a way to release him. As he searched for that answer Caiaphas and the Sanhedrin, continued accusing Jesus, no longer of the charge of blasphemy that they had arrived at but of subverting the nation instead. They began fabricating charges that Pilate might be swayed to accept. Caiaphas declared, "He opposes payment of taxes to Caesar and claims to be Messiah, a king." ⁴⁵⁰ Of course, the first part of that claim was an outright lie against Jesus.

On a previous occasion, Jesus had already extinguished that accusation when he had been harassed about the payment of taxes by two groups of troublemakers. It seems that some cohorts of the Pharisees had been sent to oppose Jesus' ministry along with some Herodians. Interestingly, the Herodians were a political party of Jews who wanted to eliminate the Roman rule, while restoring a member of the Herod family to the throne in Judea. Even though they were politically opposed to the Pharisees, seeing Jesus as an obstacle to their agenda, they participated with them in the persecution of Jesus. 451 Together these two groups had joined forces in an attempt to trap Jesus with his words by asking the question of whether or not to pay taxes. Jesus responded with, "So give back to Caesar what is Caesar's, and to God what is God's.", 452 illustrating that he did not oppose the payment of taxes. Caiaphas' accusation of tax evasion seemed to fall on deaf ears however as Pilate

⁴⁵⁰ Luke 23:1

⁴⁵¹ Who Were the Herodians?, Don Stewart, Bluletter Bible, Retrieved 4/26/2022 from:

https://www.blueletterbible.org/faq/don_stewart/don_stewart_1318.cfm
⁴⁵² Matthew 22:21

appeared to have ignored that charge while focusing instead on whether Jesus was a king or not.

Pilate then asked Jesus directly, "Are you the king of the Jews?" To which Jesus replied, "You have said so", pointing out through a metamessage that the idea of his kingship was Pilate's observed conclusion. The fact that Pilate had to ask the question indicates that he was not sure whether Jesus was king of the Jews or not which meant that Pilate had entertained the idea that he might be. This convention of speech was used by Jesus throughout his interrogations by authorities as a device to get them out of their automatic Limbic brain assumptions and analyze other possibilities that would help them arrive at the truth using their critical thinking and prefrontal cortex. Pilate immediately recognized how Jesus had artfully incorporated both psychology and language to show that he was of sound mind. He then announced to Annas, Caiaphas, and the crowd, "I find no basis for a charge against this man." 453

As Caiaphas could not accept "No" as an answer he kept bullying Pilate by insisting that Jesus had stirred up the people thus implying that Jesus was leading a rebellion. Wanting to show the pervasiveness of Jesus' influence, he let it slip that Jesus started in Galilee and had made it all the way to Jerusalem, which did catch Pilate's attention. Not because he cared how big the popularity of Jesus had gotten but because his right amygdala saw an opportunity to escape from the left amygdala pressure he was feeling to crucify an innocent man. Luke reports that on hearing this Pilate asked if Jesus was a Galilean. When he found out that it was true he discovered a loophole in his responsibility that would

⁴⁵³ Luke 23:4

allow him to pass Jesus on to Herod who was also in town and the ruler of Judea.⁴⁵⁴

Jesus Taken to Herod

Since Caiaphas had no idea that Pilate would renege on executing Jesus and send him to Herod, he did seize the opportunity once there to fuel the fire. As soon as he approached the palace with Jesus and the Roman guard, Joseph's Limbic brain would have reminded him of the many times he had shared with Mary as he stepped ever closer to the place where they had made love. The closer he got to those familiar surroundings his Limbic brain flashed visions of Mary wearing Phasaelis' peignoir across his mind. Dismissing those thoughts momentarily it would be later that he would find them very useful. Especially in his discussions with Antipas regarding the slur Jesus had made about Herod's masculinity calling him a "vixen" or female fox. In modern vernacular that would have amounted to calling Herod a "pussy". Meanwhile, initially pleased to see Jesus, after having previously heard everything about him. Luke tells us that Herod Antipas plied Jesus with many questions and for a miraculous sign.

Since Caiaphas' requests for crucifixion had caused Herod to deal mainly with the stench of unbathed criminals, Antipas would not have been expecting the contrasting smell of Jesus. He must have been struck by his fragrance. It was strong. And, as John thought it was important to tell us in his account of the dinner party that its fragrance filled the whole house informs us just how powerful it was. Antipas knew that like Chanel no. 5 the "staple of the glamorous woman" of yesteryear, that nard was a fragrance associated with those

⁴⁵⁴ See Luke 23:1-7

⁴⁵⁵ John 12:3

who lived in luxury.⁴⁵⁶ He must have wondered how it was that Jesus wreaked of it. Undoubtedly some of his questions of Jesus must have centered on the topics of royalty and sexuality which would have both been associated with the nard he was smelling. Just as Chanel no. 5 is being eclipsed in its popularity by other fragrances today, by the time of his encounter with Herod, the nard Jesus had on him had also become an old-fashioned fragrance. Now at age 50, Antipas was taken aback as he had not smelled it since he was a very young boy.

The fragrance reminded his Limbic brain of his father, who displayed only a mere shadow of Solomon's sexual prowess, the truth is that he also became known as a womanizer but falling well short of Solomon's 700 wives and 300 concubines, 457 Herod did have several wives himself, which included ten in all. 458 The nard reminded Herod the younger to remember that he had been traumatized by his father's female carousing right in front of him which triggered his Limbic brain to arouse a wave of anger toward Jesus. With predisposed longheld anger and without answers forthcoming from Jesus, and certainly no miraculous signs, Antipas became increasingly frustrated and angry. This gave Herod the motivation he needed to bring up something else he had been ruminating about.

He had spent a lot of time thinking about what Jesus meant by calling him a "vixen". The anger allowed him to confront Jesus about that. Perceiving the sexual innuendo and the

⁴⁵⁶ The Gospel of John, Craig S. Keener, Retrieved 2/04/2021 from: https://azbyka.ru/otechnik/world/the-gospel-of-john/23#sel= ⁴⁵⁷ 1 Kings 11:3

⁴⁵⁸ Herodian Women, Tal Ilan, Shalvi/Hyman Encyclopedia of Jewish Women. 31 December 1999. Jewish Women's Archive. Retrieved 3/19 2022 from: https://jwa.org/encyclopedia/article/herodian-women.

anger that was building in Herod, Caiaphas' right amygdala took advantage.

Recognizing that Jesus smelled more like a feline fox than Antipas, what better way for Herod to get back at him than to dress him like one? Having been reminded of it on his way to the palace and knowing full well that the peignoir was available, he began orchestrating the situation by asking Antipas if his wife had anything frilly that she would be willing to part with?

At first, Antipas failed to bite. He wasn't seeing what Caiaphas wanted him to. Citing his apparent connection to royalty Caiaphas then asked if his wife had anything silky and purple that he might put on Jesus? Bingo! Antipas thinking initially of Herodias answered "no" but, liking the idea of humiliating Jesus, he then added (before Caiaphas could become totally deflated) that his ex-wife Phasaelis had something he was willing to part with it. Now relieved, Caiaphas knew they had arrived on the same page. What Caiaphas didn't know was how that peignoir had originally come to rest on the floor of Phasaelis' bed chambers. He didn't know that Phasaelis had become disgruntled with Antipas or that the peignoir would incite Antipas to such rage.

I once counseled a wife who told me that in response to discovering that her husband had an affair with a prostitute that she took all of her sexy lingerie and threw it into a garbage can signifying to him that she was done with sex. Likewise, perhaps having discovered Herod's eye for his brother Philip's wife Herodias, once Phasaelis decided that she was done with Antipas, she disposed of what was important to him by throwing the article of clothing that he prized most onto the floor. This was Antipas' favorite

peignoir denoting her as "his princess" especially since it was purple and fit for royalty. In those days no one but royalty was allowed to wear that color. In fact, no one but royalty could have afforded to.

The value of purple cloth was so high in those days that it was the same as gold. One pound of purple cloth cost one pound of gold due to the exorbitant number of shells that were required to make it. To produce enough dye to color just the fringe of a robe required 100,000 shells. In Rome, only Caesar was allowed to wear that color. 459 It was exceptional to have and Phasaleis had worn it on several occasions to help Antipas overcome his apparent hypogonadism, low testosterone, and erectile dysfunction.

Since she had worn it during their last and biggest blow-up, and just before leaving him for good, those two events caused it to have some very strong negative feelings of disdain attached to it.

Due to the pain of being left by the woman he loved, in true psychological denial, Antipas ordered that her room be shut, and left just the way it was. He did this so that he would no longer have to think about the hurtful things Phasealis had said to him nor how she had called him something less than a man which Jesus had deliberately triggered by calling him a "vixen". Antipas had failed to give Phasaelis the baby she wanted ever since they were married, and she questioned his masculinity just like many other people had over the years. He discovered that one of those people was now standing in his presence. Not knowing this about Herod, Caiaphas had struck a nerve making it easy for him to comply.

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⁴⁵⁹ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017, p. 129.

Immediately Herod dispatched a servant to fetch Phasaelis' silky purple peignoir. While waiting for the peignoir to arrive as Antipas thought more about it he felt all over again the anger that had burned against Phasaelis for leaving him sexually frustrated that night. That slinky little peignoir that she threw to the floor just before leaving no longer represented pleasure for Antipas which made it easy for him to get rid of. It had become associated with the insolence and refusal of Phasaelis to perform the sex act that Herod believed he needed to become aroused enough to gain an erection. Unfortunately for Herod, Sildenafil (Viagra) would not be discovered until 1989.

As the servant returned carrying the peignoir, and as Antipas saw it once again, his Limbic brain was reminded of his sexual frustration, not only with Phasaelis but of all those who questioned his masculinity. All of those feelings, that he had harbored and soothed for years were put on the back of Jesus as he watched on. Matthew writes that they stripped Jesus of his clothes and put a robe on him. Mark and John state that it was purple. Luke tells us that it was elegant. As Caiaphas looked on and saw the robe once again it reminded him also of the unfulfilled sex act that Mary had refused him.

With his Limbic anger incited as well, Luke tells us that Caiaphas began vehemently accusing Jesus and that Herod and his soldiers joined in by ridiculing and mocking him also. John tells us that they persistently went up to him time and again, saying, "Hail, king of the Jews!" And then

⁴⁶⁰ Sildenafil, Retrieved 5/17/2021 from:

https://en.wikipedia.org/wiki/Sildenafil ⁴⁶¹ Matthew 27:28

⁴⁶² Mark 15:17 & John 19:2

⁴⁶³ Luke 23:11

slapped him in the face. 464 No doubt with the rage inside of these two men, the catharsis that occurred for Herod and Caiaphas was the same. The rage that was meant for the infidelity of Phasaelis and Mary was exacted upon Jesus. At that moment the peignoir came to represent perfectly the mission of Jesus and why he scapegoated himself for humanity. He took their sorrows upon himself.

For Caiaphas who watched the peignoir that Mary had worn for him being placed on the back of Jesus, it allowed him to get back at both Mary and Jesus. As Caiaphas used Jesus' insult of Herod's masculinity to convince Antipas to dress Jesus in the peignoir that Mary wore for him, he found joy in embarrassing Jesus along with Mary ex post facto. This eye for an eye act satisfied one part of the justice he sought for the embarrassment that he had felt at supposedly losing Mary to Jesus. Unfortunate for both women who had worn that robe is that they were not able to recognize that Jesus had scapegoated himself on their behalf.

When that bit of lingerie was put on the back of Jesus he wore their public disgrace — for them. Furthermore, had they been able to recognize that he knew precisely how that shame had felt for them, it could have made a real difference in whether they continued to carry it by themselves or not. Regarding Jesus, the purple peignoir held the key to accomplishing his mission.

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⁴⁶⁴ See Matthew 27:28, Mark 15:17, Luke 23:10-11 & John 19:2-3



Chapter 19

The 37th Injury

When she poured this perfume on my body, she did it to prepare me for burial.

Matthew 26:12

peignoir

noun: a woman's loose negligee or dressing gown.

Merriam-Webster 465

The True Purpose of the Purple Peignoir

nwittingly, and probably uncaringly, in his sexual encounters with Mary, Caiaphas had allowed the nard to be spilled on both the bed and on

⁴⁶⁵ Merriam-Webster.com Dictionary, s.v. "peignoir," accessed February 14, 2022, https://www.merriam-webster.com/dictionary/peignoir.

Phasaelis'peignoir. After servants brought in the peignoir from Phasaelis' bed chambers, which had been meticulously replaced on the floor just as it was left by Phasealis, made for an easy find. Quickly the servant returned and handed it to Antipas. As Herod Antipas caught a whiff of the fragrance of nard that was on both Jesus and Phasaelis' peignoir, his subconscious mind jumped immediately to a Limbic brain assumption. Since he had always worried that his sexuality was not enough for Phasaelis, his Limbic brain worked up a probable conclusion from having added one belief to another. The clues made Antipas think Phasaelis had been having an affair with Jesus. This delusion must have seemed completely plausible since he had already heard the news of Judas' report to Caiaphas that Mary seduced Jesus with nard to have an affair with her and he had always worried that Phasaelis might have one too. As an informed tetrarch of the region, however, Herod's Limbic brain saw the danger of making an immediate response.

Because the Limbic brain learns not only from a person's first-hand experiences but also from the experiences of others, Antipas' hippocampus reminded his Limbic brain of what happened to Archelaus. It recalled the consequences of his brother who had been recalled by Rome for such harsh knee-jerk reactions. It warned him to not always trust his initial gut reaction. He had to check this out and decided to seek confirmation

For the first time since Phasaelis left, Antipas entered her private bed chambers while Caiaphas waited outside. Acting like the two fathers of a newly married couple who after marriage would recover a cloth they had left on the bed to gain proof of two things. After the honeymoon, the fathers would first look for blood to ascertain whether the bride was a virgin or not. If there was no blood signifying her broken hymen then the marriage could be nullified. The second

thing they would look for would be semen. If it was present they would know that the bride pleased her husband well enough to cause erection and ejaculation. These two discoveries would therefore eliminate any future arguments for divorce and the forfeiture of the bride price.

Likewise, Antipas knew enough about sex that if Phasaelis had been sexual with Jesus something would likely have been deposited onto her bed. Consequently, he found what he went searching for. The stain he discovered however was not from the semen of Jesus but was from Caiaphas. Recall once again that it was John who reported from Mary's dinner party that the fragrance of the nard permeated the entire house, 466 indicating that it must have been quite odorous. Upon entering what he thought was a sealed room the fragrance of nard must have especially smacked him in the face. He may have asked himself, "How could that smell find its way into a room that he had sealed unless it was there before Phasaelis left?"

Since the smell matched what was on the peignoir and on Jesus; finding the stains of semen left by Caiaphas would have only served to further fool Herod. Even though none of it was true, Herod would have then reasoned that Jesus was some sort of gigolo magician who himself fooled the people into thinking he was the Messiah. Recall also that Jesus had refused Antipas any signs that might attest to the divinity Antipas was hoping to witness other than having heard about Jesus and being thrilled by the notion that he might be John the Baptist reincarnated. 467 Since Antipas had no experience or evidence to contradict what his Limbic brain was telling him in his mind, the smell of nard was a compelling discovery that revealed what he thought was both Jesus'

⁴⁶⁶ John 12:3

⁴⁶⁷ Matthew 14:2

modus operandi and smoking gun. Now that Herod's Limbic assumption had offered a conclusion, Satan was free to deceive him into confirming those assumptions as true, while also offering him a solution.

According to Jesus himself, Satan's efforts always involve someone being deceived, 468 something being stolen, killed, or destroyed. 569 Since revenge was already programmed as a Limbic brain script in the mind of Herod the solution that Satan pressed him for was the death of Jesus. Because Pontius Pilate had looked for ways to release Jesus, his death and crucifixion had now come to rest in the hands of one Herod Antipas. Up until this point Antipas had sided with Pilate recognizing that Caiaphas was acting out of self-interest. Once the delusion was firmly seated in the mind of Antipas the scales had been tipped. Antipas began siding with Caiaphas which meant that Jesus must die.

While neither Herod nor Pilate could legally convict anyone to death for the reason of adultery, especially since sexual immorality was so pervasive in the Roman culture this was partly why Caiaphas had to dismiss adultery as a charge. Adultery was a Jewish concern, not Roman. John the Baptist had already proven that by having made such hoopla about Antipas being an adulterer. For Herod to have Jesus killed on grounds of adultery would have not only revealed him as a hypocrite but would have also convicted himself of death for having married his brother's wife. Because of this Antipas had to be persuaded in other ways to kill Jesus and unbeknownst to Caiaphas, his suggestion of the peignoir did the trick.

⁴⁶⁸ See John 8:43-44

⁴⁶⁹ John 10:10

Even though Caiaphas had come to rest in the justification of blasphemy on religious grounds, that was not sufficient for Herod Antipas who despite having a Samaritan mother was considered a Semite who would not be a person who likely practiced Judaism. ⁴⁷⁰ While Pilate found no cause to convict Jesus let alone execute him, the anger of Herod Antipas had to be aroused. Like Caiaphas, the only thing that elevated these men's anger to rage was the loss of a lover.

For jealousy arouses a husband's fury, and he will show no mercy when he takes revenge.

- Proverbs 6:34

A husband's rage comes from the left amygdala of the Limbic brain that detects what is wrong in the world. And, being dumped by the woman you love for another man does not seem deserved. When that offense is coupled with a right amygdala desire for something positive a strong synergy occurs. For Antipas, the thing to gain, which sealed the deal for a death conviction for Jesus was something connected to his childhood.

Remember that when Jesus was born Antipas' father Herod the Great who had been outwitted by the Magi then mandated that all male infants under the age of two be killed because of claims that one of them had been declared by the

https://www.academia.edu/34440106/HEROD_ANTIPAS_BY_HARO LD_W_HOEHNER

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⁴⁷⁰ L. H. Feldman, 'Asinius Pollio and his Jewish Interests', TAPA, LXXXIV (1953), 73-80. For a study of Pollio, although there is no mention of his relationships with the Herods, see J. Andre, *La vie et l'IEulJre djAsinius Pollion*, vol. VIII of Etudes et Commentaires (Paris, 1949)., In, Herod Antipas: A Contemporary of Jesus Christ, Harold Hoehner, Zondervan, Grand Rapids, 1980 p. 17. Retrieved 1/21/2021

Magi to be king of the Jews? Playing the fox Herod the elder said to them, "Go and search carefully for the child. As soon as you find him, report to me, so that I too may go and worship him." ⁴⁷¹ Herod had no intentions of worshipping Jesus, he saw his kingship as a threat and wanted to kill him.

For Herod, the younger, having been sent to Rome to study⁴⁷² under the tutelage of Gaius Asinius Pollio,⁴⁷³ while away Antipas may have missed this episode in his father's life but most certainly would have heard about it upon his return at about age sixteen.⁴⁷⁴ Two things are important about that.

Initially, Antipas would have suffered a significant amount of time away from his father during a critical age of development. Herod's children may have been deliberately socialized by the Romans just as modern parents steer their children toward private Christian schools and away from public schools to instill certain traits while eliminating unwanted others. If this was true it appears to have backfired on Antipas. He likely grew up developing a hyperattentiveness to male attention like Mary, Norma Jeane and Judas had. Add to that a distinction between father and son.

⁴⁷¹ See Matthew 2:1-16

⁴⁷² Herod Antipas: A Contemporary of Jesus Christ, Harold Hoehner, Zondervan, Grand Rapids, 1980 p. 14. Retrieved 1/21/2021 from: https://www.academia.edu/34440106/HEROD_ANTIPAS_BY_HARO LD_W_HOEHNER

⁴⁷³ L. H. Feldman, 'Asinius Pollio and his Jewish Interests', TAPA, LXXXIV (1953), 73-80. For a study of Pollio, although there is no mention of his relationships with the Herods, see J. Andre, *La vie et l'IEulJre djAsinius Pollion*, vol. VIII of Etudes et Commentaires (Paris, 1949)., In, Herod Antipas: A Contemporary of Jesus Christ, Harold Hoehner, Zondervan, Grand Rapids, 1980 p. 15. Retrieved 1/21/2021 from:

https://www.academia.edu/34440106/HEROD_ANTIPAS_BY_HARO LD_W_HOEHNER 474 Ibid.

Known for being a womanizer there was no question regarding the elder Herod's masculinity. The fact that Antipas' masculinity was questioned likely resulted in a compounding rejection of the father for the son which may have led him to become a mama's boy instead. He would then have experienced the pseudo-fatherlessness that causes a child to seek approval and acceptance from not only their biological father but also from other male authority figures. Keep in mind also that father-absent boys also struggle with gender confusion.

Fathers are typically the parent who femininize daughters and who masculinize boys. The fact that Antipas may have been exposed to more effeminate interests through Gaius Asinius Pollio who was a celebrated orator, poet, and historian, ⁴⁷⁵ may have been a contributing factor.

Second, is the fact that Jesus had recently ridden into Jerusalem on a donkey having been declared "King of the Jews". This could not have escaped Antipas' attention. Scholars have concluded that this would have been an obvious political statement thereby claiming David's throne. ⁴⁷⁶ This would have triggered Antipas to realize that killing Jesus was what his father had attempted to do but had been

⁴⁷⁵ L. H. Feldman, 'Asinius Pollio and his Jewish Interests', TAPA, LXXXIV (1953), 73-80. For a study of Pollio, although there is no mention of his relationships with the Herods, see J. Andre, *La vie et l'IEulJre djAsinius Pollion*, vol. VIII of Etudes et Commentaires (Paris, 1949)., In, Herod Antipas: A Contemporary of Jesus Christ, Harold Hoehner, Zondervan, Grand Rapids, 1980 p. 15. Retrieved 1/21/2021 from:

https://www.academia.edu/34440106/HEROD_ANTIPAS_BY_HARO LD W HOEHNER

⁴⁷⁶ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017, p. 158.

unsure whether the correct child had been eliminated or not. It was at that moment that Antipas found an opportunity to gain his father's approval — even if only posthumously.

In the mind of Herod Antipas, the two left amygdala reasons to kill Jesus for revenge for both insulting his masculinity and especially for having an affair with Phasaelis, along with pressure from the right amygdala pleasure center to gain fatherly acceptance and approval, made killing Jesus psychologically irresistible. When Jesus had been declared "King of the Jews" by the people this was the icing on the cake for Antipas.

The declaration of Jesus' Kingship became not only a challenge to his throne but also gave him the excuse he might need if Rome questioned his participation in the death of Jesus. He rationalized that he could claim that he was suppressing a Coup d'état attempt even though there was nothing violent or threatening about the way Jesus entered Jerusalem on that donkey. Only when the major players of the plan to kill Jesus came into agreement, was the crucifixion able to proceed. All were being guided by their unregulated Limbic brains. There remain two other things worth mentioning.

First, this was not a "mock" trial as many believe that it was, and who think there was no basis for a trial. Had the accusers' evidence been true, the proceedings would have been legitimate. Fortunately or unfortunately, whichever way you choose to look at it, all of the evidence was circumstantial having been fabricated subconsciously in the Limbic brains of the accusers making what the trial was based upon utterly false. Their crime of killing Jesus was done by following the Deuteronomic law albeit recklessly. They failed to engage their prefrontal cortex and curb that part of their nature that caused them to make misconceptions

about Jesus and be misguided. And, because Jesus never refuted their claims of evidence, their judgments stood, as they must have so that Jesus could accomplish his mission. This represents his 37th injury where he died to pay for the incorrect Limbic brain assumptions, biases, and negative sentiment override that we all perpetrate on each other from time to time. Which, Jesus as the creator of humans, had to allow due to the free will choices he afforded to Adam and Eve.

Second, the nard fragrance that Mary poured on Jesus and Caiaphas that had spilled onto the Peignoir in Phasaelis' bed chambers is what got him killed and what gave him his 40th stripe and final human injury. With the stage set for crucifixion and Herod Antipas onboard, now clothed in the purple peignoir, and the shame of his creation Jesus is sent back to Pilate with the endorsement of the crucifixion from Herod.

Jesus Sent Back to Pilate

Armed with the support of Herod Antipas, Caiaphas need only to bring Pilate onboard. The scriptures say that Pilate and Herod Antipas became friends that day and that before this they had been enemies.⁴⁷⁷ Why? Because Herod let Pilate off the hook. He accepted part of the responsibility for the conviction of Jesus and the sentence of death. Why send him back to Pilate? This had to occur for two reasons.

First, even though the Sanhedrin was the highest Jewish ruling body in Judea and held considerable power over local

⁴⁷⁷ Luke 23:12

affairs, the one power it could not exercise was capital punishment. 478

Second, because of the reputation for brutality that the Herodian Family had already developed with Rome. This meant that Herod could not incriminate himself as the one solely responsible for the brutal torture and death of Jesus by participating in that explicitly. Playing the fox and thinking themselves crafty, both Antipas and Caiaphas had to involve Rome's representative to protect Antipas' position as Rome's client king and Caiaphas' priesthood. If either was questioned by Rome they reckoned with Pilate's consent they could claim that he was in on it too meaning that all three had agreed with the conviction and sentence. With this arrangement, no one man could be accused of being the brutal one for carrying it out thus letting all off the hook.⁴⁷⁹ What was Rome supposed to do? Replace all Three? That seemed illogical to them. The metamessage of course was that each man had the back of the other thus eliminating any previous notions that they were enemies of each other. 480

It appears that the scheme worked for about three more years until 36 AD when Pilate and his wife had been abruptly swept away from their home in Caesarea along with Pilate's tenure as governor there. It seems that he was terminated after Rome summoned him to answer charges of brutality. It is unclear whether Herod or Caiaphas came to his aid but Pilate may have pointed the finger at them. Caiaphas remained in office as a high priest until his death that same

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⁴⁷⁸ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017, p. 250.

⁴⁷⁹ See Acts 4:27

⁴⁸⁰ Luke 23:12

⁴⁸¹ Holy Sites: Let's Stroll Through Pilates' Palace at Caesarea, Gila Yudkin, Retrieved 1/20/2021 from:

https://www.itsgila.com/highlightscaesarea.htm

year in 36 AD. ⁴⁸² Some three more years later Herod Antipas was exiled in the summer of 39 AD when according to Josephus his money and territory were turned over to Agrippa, 483 due to some unknown wrongdoing. In contrast, to Josephus' report, was the 3rd-century historian Cassius Dio who implied instead that the Roman emperor Caligula had him killed. 484 Nevertheless, Pilate and his wife appeared to have correctly assumed that crucifying Jesus would not end well for them. Despite what tragedy would later befall them, and having been trumped by both Caiaphas and Antipas, with Jesus at hand and crucifixion in the balance Pilate then appealed to the crowd.

Jesus Presented to the Crowd

Despite Herod's endorsement of crucifixion and Caiaphas' continued vehement accusations against Jesus, Pilate still acknowledging the danger to his position as governor appealed to the crowd once again.

When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"

— John 19:5

⁴⁸² Caiaphas Ossuary, Retrieved 2/04/2021 from:

https://www.raydowning.com/blog/2016/1/28/caiaphas-bones

⁴⁸³ Dio 59.8.2; Milwitzky 639. Schürer calls Dio's statement "confused" (353), while Bruce simply remarks that "in exile Antipas and Herodias together disappear from history" (21)., In Ed., Herod Antipas, Retrieved 4//2021 from:

https://en.wikipedia.org/wiki/Herod_Antipas#:~:text=In%20the%20su mmer%20of%2039,recorded%20by%20Josephus%20in%20Antiquities

⁴⁸⁴ In Ed., Herod Antipas, Retrieved 4//2021 from:

https://en.wikipedia.org/wiki/Herod Antipas#:~:text=In%20the%20su mmer%20of%2039.recorded%20bv%20Josephus%20in%20Antiquities

Meanwhile, having waited on the sidelines and not knowing the outcome between Jesus and her employer Antipas, Mary had been hoping against hope that Antipas would release Jesus. As she watched Jesus step out from the Antonia Tower she hardly recognized his face from having been battered by the blows of Caiaphas, Herod, and his soldiers. As she noticed how Jesus' eyes were nearly swollen shut, she gasped in horror as her eyes opened widely at first then closed. Just like the time when Simon drug her to the High Priest for her burn and when she felt the responsibility of causing her brother's death, her knees buckled as she collapsed to the pavement.

Hardly able to believe what she was witnessing, she barely gained the composure needed to hear Pilate speak even though it sounded as though he was in a dark and echoing chamber. The world was closing in on her. Pilate's words had receded to the background of her mind simply as a noise that became unrecognizable. She had been distracted from hearing what he said due to the panic that had immediately washed over her recognizing that Jesus was wearing the same purple peignoir that she had worn for Caiaphas during their trysts at the palace.

As soon as Mary saw Jesus dressed in the peignoir, she felt ashamed and concluded that Caiaphas was blaming her for not being more sexual with him. And what was worse he took it out on Jesus. Which of course was what Caiaphas wanted her to feel. Mary assumed that Joseph was getting back at her and was communicating through the peignoir that he was done with her just as she had done with the broken jar of nard. Having been drug before Jesus only days earlier as the woman caught in adultery she felt sure that Caiaphas was punishing Jesus for letting her off the hook the day he accused her of adultery and for not being harder on her from

not having been more submissive to Joseph's sexual requests of her. This was the same complaint she had heard from all of her previous lovers but never this graphic or violently.

Mary was correct in thinking that Caiaphas wanted her to feel bad, but it was by dumb luck that she was taking the brunt of this moment. Not having been privy to Caiaphas' conversation with Judas about the woman who was having an affair with Jesus by pouring nard on him, Mary would not have known that she had remained anonymous to Joseph. She didn't know that Caiaphas was unsure that she was the one who had poured nard on Jesus. Mary was not Joseph's first paramour nor his last. There were many. Mary didn't know that there were other bottles of nard out there. And she didn't know that Judas withheld her name from Caiaphas. Was that because Judas was trying to protect Mary from him?

No. Judas was angry with Mary and probably wanted to see her get hurt too. The reason why Judas withheld her name was that he didn't know it. Whenever Jesus spoke to Mary whether, at the well or the day she was drug to the Temple or anytime that Judas was in earshot of their conversation, Jesus withheld her name. He spoke to Mary in the second person so that Judas would never know her name. Because Caiaphas did have many paramours, he most definitely would have pressed Judas for that information. His vindictive nature and Limbic script would have wanted to exact revenge on her. But when reporting to Caiaphas, Judas couldn't offer what he didn't know. This time her anonymity was to her benefit.

Since Caiaphas had no other proof that Mary was the one who poured perfume on Jesus than the fact that she could have only gotten the nard from him, he could take no specific

action against her. Even though Mary's name was probably the first name that came to mind as his most recent paramour, Judas' report would have reminded him of all of the other women who had received a gift of nard from him as possibilities.

Regardless of whichever woman Caiaphas believed had poured the perfume on Jesus, he would have wanted to hurt that woman. Just like he did with Mary the day he dragged her before Jesus half-naked wearing only the peignoir that Jesus was now wearing. In so doing Caiaphas revealed that he was vindictive. It was a part of his character and Limbic brain script. After hearing that the bottle of nard had been broken, he got the message loud and clear that their relationship was over which meant that all contact with this woman was over too. How would he get her the message that he was done with her? Pilate made that possible by presenting Jesus to the crowd, which would likely include his prime suspect who was Mary. It was by dumb luck or perhaps divine foreknowledge that Mary would be present to hear that metamessage having seen Jesus dressed in the peignoir. She must have been mortified by the implications.

She saw what Caiaphas was doing to Jesus and may have believed that "she was next"? By speaking to her generically Jesus' may have saved her life. Sexual infidelity by a woman, either actual or suspected, significantly increases the likelihood that she may be battered or even murdered. 485 Mary's concerns for her life would have been valid.

Caiaphas' metamessage had come through to her loud and clear. While she thought her life would have been the one in danger for pouring that perfume on Jesus she never imagined

https://www.zurinstitute.com/infidelity/#facts

⁴⁸⁵ Infidelity & Affairs: Facts, Myths and What Works, Ofer Zur, Retrieved 1/23/2021 from:

that it would be her friend Jesus who would be the one to pay the price even though he had predicted it. While ready to receive the brunt of Joseph's fury, which could include her death, she never thought it would miss her and land on Jesus. Isn't that how we all look at our sin — that it only hurts us and no one else? Sobbing violently once again as she did on her bed of depression just before Jesus called her to the resurrection of Lazarus, momentarily lamenting what she had done, her wits returned as she reassured herself that she would do it all again to show her love to Jesus. She was coming to recognize that she truly had prepared his body for burial. Looking up from her place on the pavement she heard the plea of Pilate.

Recognizing both the innocence of Jesus and the danger to him and his wife, Pilate pleaded one last time with the crowd. When Pilate asked whom shall he release to them whether Jesus the Messiah or Jesus Barabbas, Mary felt her momentary hopes of Jesus' release dashed once again as her voice was drowned out by the macabre blasts of Caiaphas. He and the religious leaders shouted, "Crucify him!" all the while looking at her with a smirk on his face. From that gesture, she knew that he was taking pleasure in hurting her.

Gathering herself she screamed with everything she had, in her last-ditch effort to countermand their demands of crucifixion, she shouted "No!" "No!" ...Never!" She may have even rushed over to Caiaphas and grabbed him by the arm pleading with him to stop this travesty against Jesus. Upon which, prying away her fingers from his arm, he then pushed her away to the pavement with disgust — just as all of her lovers had done to her before.

The Sins of the Fathers

Because Pilate recognized that Jesus was innocent of the crimes that were brought against him and it was only for the self-interest of Caiaphas that Jesus stood before him, Pilate realized that claiming to be the son of God was not enough for Jesus to be killed. Especially important to the pressure Pilate felt was what he had later written on the sign attached to Jesus' cross. It read "King of the Jews" thereby indicating that Pilate had accepted the divinity and true status of Jesus. His beliefs about Jesus are what caused him to plead with the crowd to release Jesus through a paradox he gave them pitting their right and left amygdalae against each other while also releasing himself from a paradox he had with Caiaphas.

Even though Jerusalem and the surrounding countryside were nominally governed by Pilate, the actual daily rule belonged to Caiaphas and the Sanhedrin. Since Caiaphas became a high priest about 18 A.D. that means he had been in office for eight years before Pilate who began his governorship in 26 A.D. No doubt in the early days of his tenure, Pilate relied heavily on the decision-making of Caiaphas thus establishing him as the senior official.

Caiaphas ruled with Pilate for ten more years, which was longer than anyone else had done during the Roman period. His duration indicates that he and Pilate had collaborated successfully together. The strength of their relationship likely played a very large role in convincing Pilate to execute Jesus, even though he attempted several times to rescue him from Caiaphas. Pilate's paradox was how to preserve his

⁴⁸⁶ Retrieved 1/1/2021 from:

https://www.britannica.com/biography/Jesus/Jewish-Palestine-at-the-time-of-Jesus

⁴⁸⁷ Retrieved 1/1/2021 from:

https://www.britannica.com/biography/Jesus/Jewish-Palestine-at-the-time-of-Jesus

relationship with Caiaphas while releasing the innocent Jesus? That was resolved for him when he passed his paradox on to the people.

It was his custom as the governor to release one prisoner chosen by the crowd at the Passover festival. Pilate posed to them a choice of either Jesus the Messiah or Jesus Barabbas. Due to the notoriety of Barabbas for having been a murderous insurrectionist, 488 the obvious rational brain choice should have been to choose the good person over the evil one. Especially since the Deuteronomic mandate was to purge the evil from among the community and for heaven's sake not let it back in!⁴⁸⁹ Not so from Caiaphas' standpoint, he allowed his Limbic brain to override his prefrontal cortex cognitive rational mind once again and loudly pressed the crowd to call for the release of Barabbas. Pilate finally recognized the futility of his attempts to release Jesus and eventually relented to Caiaphas and the crowd as he saw him working them into a frenzy even to the brink of a riot. In one final act, he symbolically released himself of responsibility.

Matthew writes that he took water and washed his hands in front of the crowd saying, "I am innocent of this man's blood,"... "It is your responsibility!" ⁴⁹⁰ Speaking mainly for himself Caiaphas got the crowd to retort, "His blood is on us and on our children!" ⁴⁹¹

When Caiaphas said that, he was snubbing Jesus with the Torah.

⁴⁸⁸ Mark 15:7

⁴⁸⁹ Deuteronomy 17:7

⁴⁹⁰ Matthew 27:24

⁴⁹¹ Matthew 27:25

"...for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, ¹⁰ but showing love to a thousand generations of those who love me and keep my commandments."

Deuteronomy 5:9-10 ⁴⁹²

Caiaphas was saying in effect that he hated Jesus so much that he was willing for his children to bear the consequences of his treacherous acts toward Jesus for generations to come. Since most fathers love their children, for Caiaphas to throw his children under the bus must have constituted a hatred of Jesus that must have been enormous. Beyond the theological and psychological advancements made thus far in this book about Mary, Joseph ben Caiaphas, and the Limbic brain there is something of even greater importance for us to consider. Those advancements pale in comparison to the ultimate aim of this book which comes from a deep passion to protect children from the sins of their parents and even great-great-grandparents. Those sins happen when a father's right amygdala finds pleasure in another woman who is not the mother of his children. It occurs also in the left amygdala of mothers who push away the fathers of their children because of fears of insecurity. One thing is certain, the undesirable fruit of these desires and fears is family fragmentation which greatly harms children for generations. And, some families never recover from it even after the fourth generation! As for Caiaphas the sin that impacted his children came to fruition in 70 AD.

That was when the temple was destroyed and the priesthood of Judaism came to an end. Furthermore, there is no record of any of his children ever becoming priests. After Caiaphas

⁴⁹² See also Exodus 20:5-6, Exodus 34:7 & Numbers 14:18

and the crowd chose Barabbas and had accepted the responsibility of Jesus' wrongful death, Pilate handed Jesus over to the soldiers to be flogged and then crucified. In addition to the controversies, that we have mentioned regarding Mary's true identity and a misplaced section of papyri scripture there is yet another regarding the peignoir. There even seems to be some discrepancies among the Gospel writers.

The Scarlet Robe

Earlier as we discussed Phasaelis' and Mary's peignoir we discovered that Matthew wrote that they stripped Jesus of his clothes and put a robe on him. 493 Mark and John stated that it was purple. 494 And Luke told us that it was elegant suggesting that it was more than just an ordinary garment. 495 What hasn't been shared with you yet has been the fact that Matthew described the robe as "scarlet". Does that mean that he was confused about the color or that Mark and John were? Many have attempted to explain the disharmony of their accounts.

Some have suggested that the robe may have been a shade of either of these colors or something between the two. 496 Others have suggested that because dyes were not colorfast in those days that they often changed shades depending upon the dying process. Some conclude that due to variations in the meaning of the Greek word used to translate purple it

⁴⁹³ Matthew 27:28

⁴⁹⁴ Mark 15:17 & John 19:2

⁴⁹⁵ Luke 23:11

⁴⁹⁶ What color was Jesus' robe?, Joseph Nally, Thirdmill, Retrieved 4/28/2021 from: https://thirdmill.org/answers/answer.asp?file=40714

could include any color between blue and red.⁴⁹⁷ Still, others have suggested that like some quick-change artists the Romans put different colored robes on Jesus during various forms of mockery and ridicule. The scarlet robe they imagine is believed to have represented a cloak worn by the Roman governors, generals, and other distinguished officers of the Roman army which was red. The general's red cloak may have been used to symbolically mock Jesus' physical weakness after having been beaten and scourged.⁴⁹⁸ The correct answer to this ambiguity is found in the agriculture

⁴⁹⁷ Pastor explains significance of the purple robe, Staff Writer, Sept. 10,2014, The Progress-Index, Retrieved 4/28/2021 from:

https://www.progress-

index.com/story/lifestyle/faith/2009/10/17/pastor-explains-significance-purple-robe/985992007/

⁴⁹⁸ Was Either Matthew or John Color Blind?, Troy Lacey, Answers in Genesis, May 25, 2019, Retrieved 4/28/2021 from:

https://answersingenesis.org/contradictions-in-the-bible/was-either-matthew-or-john-color-blind/

of Galilee. It was renowned for the production of three things which included olive oil, 499 linen, 500 and silk. 501

Ignoring olive oil, we have two things to choose from. In your opinion, which of the fabrics listed would have made the finest peignoir? Was Mary's and Phasaelis' peignoir made from a heavy linen material or silk? And, which of these would allow moisture to soak through easier? A heavier cloth would have disguised the blood of Jesus. The discrepancy in color the disciples saw was not due to ambient light differences, colorfastness of dyes, or subtle distinctions in color values.

19

https://www.academia.edu/34440106/HEROD_ANTIPAS_BY_HARO LD W HOEHNER

https://www.academia.edu/34440106/HEROD_ANTIPAS_BY_HARO LD W HOEHNER

⁴⁹⁹ Gen. 49: 20; Deut. 33: 24; Midrash Tannaim: Deut. 33: 24 (Hoffmann, pp. 220—1); Sifre: Deut. 33: 24; Mishnah: Men. viii. 3; Tos.: Men. ix. 5 (p. 526); T B: Men. 85b; Pes. 53a; Shab. 47a (by implication); Sanh. 1 1 b; Hag. 25 a (it is interesting to notice that the custom of leaving a portion of the olive harvest for the poor was learned from the Galilaeans!); Jos. Bj ii. 592. Cf. also, I. Löw, Die Flora derjuden, 11 (Wien und Leipzig, 1924), 289—90; Dalman, Arbeit, IV (Gütersloh, 1935), 177—82; Krauss, 11, 215., In, Ed., Herod Antipas: A Contemporary of Jesus Christ, Harold Hoehner, Zondervan, Grand Rapids, 1980 p. 68. Retrieved 1/21/2021 from: https://www.academia.edu/34440106/HEROD_ANTIPAS_BY_HARO LD W HOEHNER

⁵⁰⁰ Babba Kamma x.9: The Babylonian Talmud: Babba Kamma 119a; Ecclesiastes Rabbah i. I8. Pausanias mentions the flax of the Hebrews, Pausanias *Descripto Graeciae* v. 5. 2; cf. also Kraus, I, 139. Ecclesiastes Rabbah ii. 8. 2. In, Ed., Herod Antipas: A Contemporary of Jesus Christ, Harold Hoehner, Zondervan, Grand Rapids, 1980 p. 68. Retrieved 1/21/2021 from:

⁵⁰¹ Ecclesiastes Rabbah ii. 8. 2., In, Herod Antipas: A Contemporary of Jesus Christ, Harold Hoehner, Zondervan, Grand Rapids, 1980 p. 68. Retrieved 1/21/2021 from:

The discrepancy came from seeing Jesus from either the front or back. After having been flogged with thirty-nine lashes if you looked at him from the front the peignoir remained purple. If you looked at him from the rear his blood would have soaked through the silkiness of the peignoir making it look scarlet. Matthew's account, therefore, confirms that Jesus was flogged if that might have been in question for you. But, what the peignoir might also suggest is how else the soldiers abused Jesus.

Jesus in the Company of Soldiers

The purple silkiness of Phasaelis' and Mary's peignoir would likely have been something the Roman soldiers had rarely if ever seen before. It was a sexually provocative garment designed specifically to appeal to the right amygdala of men and arouse their desires. Having just witnessed Herod hurl Limbic accusations of sexual misconduct at Jesus along with Herod's defense of his own masculinity, the soldiers would certainly have left the palace with sex predisposed on their minds.

The chief priests and the teachers of the law were standing there, vehemently accusing him. ¹¹ Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate.

Luke 23:10-11

Later when alone with him, the purple peignoir and smell of nard on Jesus became additional sexual cues that triggered the Limbic brains of the Roman soldiers to run wild.

In the Roman culture, men were free to enjoy sex with other males without a perceived loss of masculinity or social status, as long as they took the dominant or penetrative role.

Acceptable male partners would have been slaves and former slaves, prostitutes, and entertainers, whose lifestyle placed them in the nebulous social realm of *infamia*. ⁵⁰² Having heard Herod accuse Jesus of being a gigolo magician would have certainly cast him squarely into the realm of *infamia* overlapping two of its main categories of being both a male prostitute and an entertainer. This meant that his rights of protection would have been suspended from those normally afforded to any other free citizen. ⁵⁰³ Thus, in the minds of the soldiers, Herod's accusations and authoritative statements against Jesus made him fair game.

Even though Roman men normally preferred adolescent sexual partners between the ages of 12 and 20, only professional prostitutes and entertainers remained sexual adulthood. 504 targets into Because homosexuality took place only between the socially superior and socially inferior, 505 any Roman man who allowed himself to be penetrated by another male not only had his liberty threatened as a free citizen but also his sexual integrity as well. Indeed any man who penetrated another adult male in Roman culture was almost always done out of some expression of contempt or revenge. This most certainly fits with how Caiphas and Herod felt about Jesus. Making it all worse, the rape of an upstanding citizen was thought to

⁵⁰² Williams, Roman Homosexuality, passim; Elizabeth Manwell, "Gender and Masculinity," in A Companion to Catullus (Blackwell, 2007), p. 118., In Ed., Homosexuality in ancient Rome, retrived 3/29/2022 from:

https://en.wikipedia.org/wiki/Homosexuality_in_ancient_Rome 503 Ibid.

⁵⁰⁴ Ibid.

⁵⁰⁵ Looking at Lovemaking, Clarke, p. 78., ., In Ed., Homosexuality in ancient Rome, retrived 3/29/2022 from:

https://en.wikipedia.org/wiki/Homosexuality_in_ancient_Rome

be among the worst crimes that any man could commit. 506 With that in mind, rape became then one of the traditional punishments inflicted on a male adulterer by the wronged husband. 507 Being guided by this thinking, having been fully inculcated into the minds of the soldiers and even Herod Antipas having lived his early life in Rome, what better way to further mock and ridicule Jesus than to strip him not only of his clothes but of his physical and social integrity? Exacerbating the Roman social mores was a ban that the Roman emperor Augustus had placed on his soldiers which prohibited them from marrying.

This ban which remained in force for the Imperial army lasted for nearly two centuries. Sol As young and healthy males without appropriate sexual outlets, soldiers would have seized virtually any opportunity to have sex which was most often exacted upon the conquests of battle. By design, Roman emperors used this facet of maleness to ensure victory by incentivizing soldiers to avoid defeat on the battlefield and rape while also providing a proverbial sexual carrot on a stick propelling soldiers toward victory. Commanders knowing the inherent sexual vulnerabilities advised that the youngest officers who retained some of their

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⁵⁰⁶ "Not before Homosexuality," Richlin, p. 565, citing the same passage by Quintilian., In Ed., Homosexuality in ancient Rome, retrived 3/29/2022 from:

https://en.wikipedia.org/wiki/Homosexuality_in_ancient_Rome ⁵⁰⁷ Roman Homosexuality, Williams, pp. 27, 76 (with an example from Martial 2.60.2., In Ed., Homosexuality in ancient Rome, retrived 3/29/2022 from:

https://en.wikipedia.org/wiki/Homosexuality_in_ancient_Rome 508 Men of the governing classes, who would have been officers above the rank of centurion, were exempt. Pat Southern, The Roman Army: A Social and Institutional History (Oxford University Press, 2006), p. 144; Sara Elise Phang, The Marriage of Roman Soldiers (13 B.C.–A.D. 235): Law and Family in the Imperial Army (Brill, 2001), p. 2., In Ed., Homosexuality in ancient Rome, retrived 3/29/2022 from: https://en.wikipedia.org/wiki/Homosexuality_in_ancient_Rome

adolescent attractiveness beef up their masculine traits by not trimming nostril or underarm hair while also avoiding any use of perfume. 509

Upon entering the palace led by the governor's soldiers Jesus was then taken into the Praetorium where the whole company of some 3,000 soldiers ⁵¹⁰ was called to gather around him. Odd don't you think, that Jesus stood in front of these men having been drenched from head to toe in a whole pint of nard perfume by Mary only two days before? What does your Limbic brain tell you about what happened next? Matthew wrote that they then stripped him of Mary's and Phasaelis' peignoir, ⁵¹¹ and then flogged him. Mark who watched from across the Praetorium saw Jesus from the front where he saw the soldiers put the purple robe back on him. Witnessing all of this from behind was Matthew who saw the robe turn to scarlet as they put it back on Jesus. Three of the four gospel writers noted that the soldiers then placed a crown of thorns on Jesus.

Three of them recorded that the soldiers set the crown on his head while Mark noted instead that they placed it on him, perhaps inferring somewhere other than his head. They put a staff in his right hand. Then falling on their knees, they knelt in front of him and mocked him by paying homage to him and calling out to him, "Hail, king of the Jews!" They slapped him in the face, spit on him, and took the staff striking him on the head again and again. After they had

⁵⁰⁹ Roman Military Service, Phang, p. 97, citing among other examples Juvenal, Satire 14.194–195., In Ed., Homosexuality in ancient Rome, retrived 3/29/2022 from:

https://en.wikipedia.org/wiki/Homosexuality_in_ancient_Rome 510 Retrieved 1/1/2021 from:

https://www.britannica.com/biography/Jesus/Jewish-Palestine-at-the-time-of-Jesus

⁵¹¹ Matthew 27:28

mocked him, they took off the robe and put his own clothes back on him. Then they led him away to crucify him. ⁵¹² With all of these injuries that Jesus could have avoided had he spoken up in his defense, his silence tells us that he intended to suffer in all of those ways.

Not just to satisfy justice for the injured, abused, and afflicted of his creation, but to commiserate with their pain. With that said, he kept no sorrow from himself and suffered in every way a human can be injured even to the extreme of being in the company of ravenous soldiers. The peignoir had accomplished everything it was designed to do. The fact that it was finally laid to rest tells us something else.

Just before they led Jesus out of the Praetorium to be crucified the soldiers did something odd. They took the peignoir off of Jesus and put his clothes back on him. Why? Why wouldn't they want to continue to heap even more abuse on him by parading him through the streets of Jerusalem wearing nothing more than that frilly negligee made to be worn by a woman?

With the raging testosterone now dissipated by their dopamine rush, the soldiers returned once again to their senses. A person's sexual nature is a part of their autonomic nervous system just as the limbic system is. While in either of these modes either will prompt you to do things you might not otherwise do. Following sexual resolution, the autonomic nervous system returns control of thinking back to the central nervous system where the rational mind takes over. Perhaps that was when Caiaphas and the soldiers were able to reason that they had given Jesus enough. Especially as they saw the compassion his eyes had for them.

⁵¹² See, Matthew 27:27-31, Mark 15:16-20 & John 19:1-3

No doubt it was this group of soldiers, among others, that Jesus had in mind during creation when he stated "It is not good for the man to be alone," ⁵¹³ Why? Because sexually starved men do heinous things. It is not good for them to be without a wife. As tears flowed down his cheeks remembering his words, "He who finds a wife finds what is good", ⁵¹⁴ he knew that they were not allowed as soldiers to marry. Men and women who are unable to quintessentially exchange sex for security in the way God designed it to work have wrecked his plans for family, which was what had led him to this point in his life, and to experience these horrific experiences just as his creation has.

For those of you who only want to see Jesus as the Lion of Judah and immune from such abuses keep in mind that it is not yet time for that. He has not yet appeared again. Until then he must remain the world's sacrificial lamb who atones for all sin. This represents his 38th Isaiahic injury where Jesus died to pay for the harms of Protegamy. More specifically the quintessential exchange of abuses that security starved women perpetrate on others and the sexual abuses that men perpetrate. Having received the full penalty and responsibility for the exchange he created men and women to share, Jesus suffered one other punishment that we must clarify regarding the crown of thorns.

The Crown of Thorns

⁵¹³ Genesis 2:18

⁵¹⁴ Proverbs 18:22

⁵¹⁵ See 1John 2:2

Initially, Caiaphas and the other Jewish leaders worried that they would be unable to eat the Passover by entering the Antonia Tower where Pilate stayed and where Jesus stood condemned. John informs us that to avoid ceremonial uncleanness for them Pilate came out to them. This appears to have been only for appearances because after leaving the earlier charades with Herod Antipas there is little doubt that Caiaphas is present in the Praetorium orchestrating all that was happening to Jesus. Perhaps even participating with them.

Since he had defeated and rose victorious over Jesus making his death imminent, Caiaphas' right amygdala's desire of watching him be tortured and his left amygdala's fear of missing out on orchestrating all of that was just too strong for him to not be there regardless of any "cleanliness" rules.

He likely reasoned that after all, it was his responsibility to watch Jesus be flogged. And as High Priest and the preeminent judge of the Sanhedrin, it was something he was supposed to oversee. He had to be there to count and make sure the criminal got all that he deserved according to the severity of the crime, which was his job to determine. Perhaps the stomachs of the other Jewish leaders were not strong enough to witness such brutality.

While having no specific revenge to recoup from Jesus like Caiaphas had, the excuse of "uncleanness" allowed Caiaphas' colleagues to bow out of the tortuous proceedings thus affording Caiaphas unregulated expression of his anger.

While Jesus' truthful statements toward Caiaphas, the religious leaders of Israel, and Herod had come across as

⁵¹⁶ See John 18:28-29

⁵¹⁷ Deuteronomy 25:1-3

insults, they were not strong enough reasons to get him killed. They were however instrumental in getting him injured in certain other ways. As we have seen, one of those insults had to do with the purple peignoir and Herod. Yet other insults involved Caiaphas and a crown of thorns.

Because Caiaphas was appointed High Priest by the Romans and did not inherit that office the traditional way from his father as Eleazar had from Aaron, he carried a chip on his shoulder throughout his tenure. And having read Jesus' insulting metamessages that suggested he was incompetent and not a legitimate priest triggered Joseph's Limbic brain to subconsciously remember a childhood injury. Like many boys who were well to do he would have received instruction in the Torah. Even though the Torah contained only five books, it was a feat for many scholars of the day to memorize the whole thing.

Having been embarrassed by his teachers for being impudent and not able to remember certain passages or apply them correctly, Caiaphas would have likely developed a script in his youth. Whenever his intelligence was challenged he had to prove his knowledge to superiors. Eager to show Jesus that he had been wrong when he had challenged Joseph's knowledge of the scriptures on various occasions, 518 Caiaphas devised a plan to get back at him for all of the priestly insults. Consequently, Caiaphas instructed his servant (perhaps the servant who slapped Jesus for speaking disrespectfully to Annas) to gather a handful of thorns from the fields.

More than happy to comply, the servant delivered those to the Roman soldiers in charge of Jesus. The soldiers then fashioned the thorns into a crown just as Caiaphas had

⁵¹⁸ Matthew 22:29; Mark 12:24 and others

instructed. While the soldiers must have been amused with the idea of a crown made with thorns, any religious connotations would have escaped them. Especially since not all of the soldiers were from Italy (some were recruited from Judea). It is unlikely that any were serious students of the Torah making it unreasonable to think that the crown was their idea. With the insult of his biblical knowledge and rage toward Jesus for taking Mary from him being compounded, he was bound and determined to show Jesus what he did know. In his ultimate attempt to discredit Jesus, Caiaphas used both Genesis 3:17-19 and Deuteronomy 22:5 to make Jesus feel like a disgrace before the people.

Since the crown of thorns only meant something to Caiaphas and not the Romans per se, he reckoned that because Jesus had claimed to be God, he decided to give "God" a dose of his own medicine. While also lamenting the wife God had given him (who was nothing like Mary) Caiaphas used what Moses had written in the book of Genesis to send Jesus a little metamessage of his own. He wanted to see if Jesus would catch the inference. See if you can detect it.

To Adam he said, "Because you listened to your wife and ate fruit from the tree about which I commanded you, 'You must not eat from it,'

"Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life.

¹⁸ It will produce thorns and thistles for you, and you will eat the plants of the field.

https://www.britannica.com/biography/Jesus/Jewish-Palestine-at-the-time-of-Jesus

⁵¹⁹ Jewish Palestine at the time of Jesus, The political situation, Retrieved 1/1/2021 from:

¹⁹ By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

— Genesis 3:17-19

Caiaphas related quite well with Adam believing that he also had a wife who wanted what she wanted and whose heart was far from her husband. Just like Adam he saw himself as a victim of his wife's headstrong ways and resented the marriage arrangement his father had made with Annas. Caiaphas' wife had been assertive with him in obtaining her comforts but stingy with sexual intimacy. Furthermore, being a high priest was demanding work and Caiaphas wondered why God punished man by having to deal with thorns while working by the sweat of his brow. If Jesus was God he would get the inference through the crown of thorns.

Caiaphas had attempted to say that because you have punished me for the sins of my first parents with thorns and thistles, I am punishing you in the same way. As much as Caiaphas wanted to show himself as smart and intelligent, while also paying Jesus back for insulting his priestly intelligence, he misread Genesis and the true meaning behind the Genesis thorns and thistles passage. He failed to understand that God never intended the thorns and thistles to be the punishments that he had taken them to be.

By pointing out that mankind would experience thorns and thistles (difficulties) throughout life God was simply demonstrating both his omniscience as well as the natural consequences associated with eating the fruit of the knowledge of good and evil. Thorns and thistles were not

punishments but were instead a euphemism of what humans would experience when the left amygdala became active.

From the *Heathy Pathway module* section of this series, we discovered that it was the activation of the left amygdala that brought fear and anxiety into the world. The left amygdala, because it detects what is wrong with the world makes difficult things like farming and producing crops seem even more toilsome and arduous than how we should think they are. Because of an active left amygdala, farmers would come to curse any obstacles that made their work more painful. Thus God's thorns and thistles euphemism fits perfectly. In other words, because of the left amygdala life became "prickly".

Subsequently, the ensuing psychological distress of living a prickly life then causes the body to excessively produce the hormone cortisol. This then eventually leads most people to heart disease and death. Heart disease and other maladies caused by stress is a slow dying process that originally allowed Adam to live for a long time but now ends in a much shorter life today than what they lived. The equation of death works like this, the more stress, the less time it takes to die. Adam had little stress while modern man has a lot. Because Caiaphas was unaware that God's statement regarding thorns and thistles was prophetic rather than a pronouncement of judgment, he also failed to recognize that the hard work and sweat of the brow associated with producing grains for food was not a punishment either but was a redemption.

Vigorous exercise and eating whole grains are still two of the best ways of counteracting cholesterol, the accumulation of plaque, and the progression of heart disease. Caiaphas with his crown of thorns had gotten it all wrong. God was not punishing people, he was merely outlining their new

reality. Recognizing all of this well before the crown was ever pressed onto his brow, surely Jesus remained unimpressed by Joseph's innuendo. He still failed to show an understanding of the Scriptures.

As for the judgment of thistles and thorns being "bad". That is a function of the left amygdala which detects what is wrong with the world. The truth about thistles is that they are a pioneer species in the succession of revegetating bare ground and serve the purpose of securing soil from erosion while other more desirable plants gain a foothold. Even though they are prickly, they should not be hated. Their prickliness prevents animals from eating and eliminating them. They serve an important and "good" function. Regarding his interpretations of the goodness or badness of Jesus, Caiaphas couldn't even judge thistles correctly let alone the divinity and true identity of Jesus. As for his scriptural innuendo to Jesus regarding the peignoir, that metaphor relates to Deuteronomy 22:5. See if you can detect what Caiaphas was implying.

"A woman must not wear men's clothing, nor a man wear women's clothing, for the LORD your God detests anyone who does this."

Caiaphas wanted Jesus to become an abhorrence not only to the Jews who had come to love him but also detestable to God. Once again Caiaphas failed to recognize the importance of the peignoir. Even though he had seen it as something beautiful while on Mary, his attempt to use it for evil by putting it on Jesus was made an essential part of God's magnificent plan. Since Jesus intended to allow himself to become an abhorrence to cover sin, Joseph's suggestion to put the peignoir on Jesus simply played into God's hands. This made Caiaphas' attempt to discredit and embarrass Jesus through his Deuteronomical implication

moot. Surely Jesus was once again unimpressed. It appears then that all of those insults regarding Joseph's failure to understand were accurate and deserved. Despite Caiaphas' attempt to heap additional layers of psychological trauma onto Jesus, Herod remained worried about the opposite.

Herod's Concern about Harshness

After Herod became convinced of Jesus' affair with Phasaelis and had wholeheartedly endorsed the idea of crucifixion he became worried. Even though Herod wanted to kill Jesus on account of Phasaelis and the "vixen" insult, he hesitated because he was afraid of the people. He knew that they considered Jesus not only a beloved prophet but the Messiah which meant that he was risking a riot if he dealt too harshly with him. ⁵²⁰ Instead, Herod sent Jesus back to Pilate to carry out the deed thus spreading the blame between the three men instead of just one exposing himself to another careless harshness like that which brought down Archelaus. Herod's concern for that should be a lesson.

Careless harshness was not only the downfall of Archelaus but also brings today's husbands down. That will be made clear as we examine Jesus' second curious statement when he addressed the Daughters of Jerusalem.

⁵²⁰ Matthew 14:5



Chapter 20

The Ninth Hour

"Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children."

²⁹ For the time will come when you will say, 'Blessed are the childless women, the wombs that never bore and the breasts that never nursed!

— Luke 23:28-29

Jesus Addresses the Daughters

B loodied, battered, and bruised from brutal torture, and after having been relieved of the weight of the cross, Jesus then turned back to address the women who were following him.

In those moments as energy and words were precious commodities, Jesus mustered strength from within to say to these women that their weeping was out of place. They

should not weep for him but should weep for themselves. Why? Because of how the careless harshness of their husbands' insensitivity would make their left amygdalas want to push them out of their lives. And without a father in the home chances were better than not that their children would experience great difficulties like Herod Antipas, Joseph ben Caiaphas, Judas, Peter, Mary, and Norma Jeane had. As you recall from earlier discussions of John 6:70-71 where Jesus referred to Judas as "a devil!", his assessment completely aligns with how Malachi describes what the children of divorce and fatherlessness can turn out like. Echoing Jesus' sentiment only more positively was the Old Testament prophet Malachi who simply wrote that when parents split up their children fail to become "godly." 521

When Jesus told the daughters of Jerusalem that they should grieve for themselves and for their children it was because they might come to regret having children only to watch their children suffer from the consequences of fatherlessness. As you may recall, women are equipped with Protoconversation which is designed to anticipate and remove distress from their children — not watch idly by while children experience it. He was saying that to do so would be torturous!

When Jesus told the daughters of Jerusalem that they should not weep for him but that they should weep for themselves and their children, he was thinking of all of the women who had raised and will raise children without the help of a devoted husband and father. He was especially thinking of Malthace⁵²² the mother of Herod Antipas whose son became effeminate and gender-confused.

⁵²¹ Malachi 2:15 NIV

⁵²² Malthace, Retrieved 6/1/2022 from: https://en.wikipedia.org/wiki/Malthace

Had she considered the reputation of brutality that her sons had gained along with the immorality of Antipas who divorced his wife Phasaelis only to marry his brother's wife, coupled with his vindictiveness and how he had personally contributed to the crucifixion of Jesus, she may have agreed with Jesus and wished that her womb had never bore and that her breasts had never nursed! She may have also come to a time when she said, "Blessed is a woman like Phasaelis — a childless woman." ⁵²³ Similarly, what must Mrs. Iscariot have thought having watched her son Judas develop into a delinquent?

Do you suppose that she ever witnessed him take her belongings only to sell them in the marketplace as other women with sons like him have? Was she ever aghast to discover that he had helped himself to the credit card in her purse racking up huge charges she was unable to pay? Did she ever deceive the credit card company into thinking her card had been stolen when it was truly the fault of her son? You do realize that helping himself to Jesus' money bag was not Judas' first time doing something like that, don't you? It was something he had learned to do in his youth and his mother was probably his first victim. She must have felt some sense of relief however witnessing the young Judas attach himself to Jesus.

Mrs. Iscariot might have liked to think that Judas experienced an amazing transformation while with Jesus except that Judas dashed her hopes of that by selling Jesus later to the High Priest Caiaphas for thirty pieces of silver. She may have wondered how Judas was able to so easily betray Jesus? Of course, we know that it was because he had

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⁵²³ Cf. Luke 23:28-29

never seen loyalty demonstrated by the daily presence of his father. His parents had split apart. Instead, his mother began entertaining strangers in preference over him. No wonder Judas sought someone solid like Jesus to attach himself to.

Recognizing that unlike most of the other disciples there is no indication that Judas was ever called to be a disciple by Jesus. There is, however, one passage that might suggest the opposite. At the Last Supper Jesus insinuated the lack of invitation through his reference to Judas' betrayal, "I am not speaking of all of you; I know whom I have chosen." 524, which appeared to have counted Judas out.

If Judas wasn't invited by Jesus then he must have come along with someone else who had been, or else he attached himself to Jesus. If so, we can safely say then that Judas did so out of a profound hyperattention to male attention due to father absence which fits with his delinquency. Mrs. Iscariot would surely have been saddened to know of her son's great desire for and loss of his father. Not to mention that with the privilege of being mentored by Jesus himself, Judas has for all time burst the fallacy that an earthly stepfather, mentor, or some other positive male role model can be counted on to be an in-kind replacement for a good biological dad. Make no mistake, there is no substitute for a child's biological father. They just don't have the same heart for a mother's children that a biological father has for his own children, nor the clout that comes from children wanting to please their father. Also, don't be fooled into thinking that Jesus holds no power to change lives. As you will discover he most certainly does. That is, as long as the person agrees with it. Judas shows that God never overrides free will.

⁵²⁴ John 13:18

According to Robert Rector of the Heritage Foundation, father-absent children are more than twice as likely to be arrested for a juvenile crime and are three times more likely to go to jail by the time they reach age 30 than are children raised in intact families. ⁵²⁵ Rector concludes that father absence is the single most important cause of crime. ⁵²⁶ Boys who are fatherless from birth are three times more likely to go to jail as are their peers from intact families. Boys whose fathers do not leave until they are 10 to 14 years old are two times as likely to go to jail as those from intact families. ⁵²⁷

Conversely, adolescents who have had a positive relationship with their fathers are less likely to be arrested, belong to a gang, damage property, steal, or run away compared to their peers who have had less positive relationships with their fathers.⁵²⁸ A father's absence is also

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http://marripedia.org/effects_of_parents_on_crime_rates
See reference to Ann Goetting, "Patterns of Homicide Among
Children," Criminal Justice and Behavior 35, no. 1 (1989): 31-44.

527 Father Absence and Youth Incarceration, Cynthia C. Harper and
Sara S. McLanahan, Journal of Research on Adolescence 14, (2004):
pp. 369-397., In. Ed., Effects of Parents on Crime Rates, Retrieved
1/24/2021 from:

http://marripedia.org/effects_of_parents_on_crime_rates

528 The Father-Child Relationship, Parenting Styles, and Adolescent
Risk Behaviors in Intact Families, Jacinta Bronte-Tinkew and Kristin

Solution Sept., 16, 2010., The Heritage Foundation Available at http://www.heritage.org/research/reports/2010/09/marriage-america-s-greatest-weapon-against-child-poverty Accessed July 7, 2015., In. Ed., Effects of Parents on Crime Rates, Retrieved 1/24/2021 from: http://marripedia.org/effects_of_parents_on_crime_rates Family Life and Delinquency and Crime: A Policymaker's Guide to the Literature, Kevin N. Wright & Karen E. Wright, prepared under interagency agreement between the Office of Juvenile Justice and Delinquency Prevention and the Bureau of Justice Assistance of the U.S. Department of Justice, 1992., In. Ed., Effects of Parents on Crime Rates, Retrieved 1/24/2021 from:

associated with an increased probability of family poverty, higher levels of welfare dependency, delinquency, lower intellectual development, and the proliferation of higher levels of illegitimate parenting in the teenage years, ⁵²⁹ which only adds to more and more biological father absence.

According to a 1990 report from the Department of Justice, more often than not the "throwaway" children mentioned above largely come from single-mother-headed families, families with stepparents, and cohabiting-adult families. ⁵³⁰ It is with this snapshot that we have been able to determine so much about Judas and his parents.

Except for his outburst at the dinner party, Judas remained nondescript in the pages of Scripture which portrayed him as nothing like the "Sons of Thunder" ⁵³¹ the disciples James and John, or like Peter who all did have fathers mentioned.

In case you were wondering, perhaps the epithet "Thunder" had nothing to do with James and John being impetuous but may have been a description of their very strong father whose voice shook the earth at times? Strong fathers do have a positive impact on their biological children. God designed for them to counterbalance a nurturing mother. Had Judas' father Simon been present and involved in his upbringing things may have turned out completely different for him.

A. Moore, Journal of Family Issues 27, no. 6 (June 2006): 850-881., In. Ed., Effects of Parents on Crime Rates, Retrieved 1/24/2021 from: http://marripedia.org/effects_of_parents_on_crime_rates

⁵²⁹ Rising Illegitimacy, America's Social Catastrophe. Fagan, In. Ed., Effects of Parents on Crime Rates, Retrieved 1/24/2021 from:

http://marripedia.org/effects_of_parents_on_crime_rates

⁵³⁰ Effects of Parents on Crime Rates, Retrieved 1/24/2021 from:

http://marripedia.org/effects_of_parents_on_crime_rates

⁵³¹ Mark 3:17

Given what we know about him, would mother Iscariot have wished to become pregnant only to witness her son betray the most beloved person of all time which was followed by deep remorse and the abrupt end of his own life in suicide? Absolutely not, no mother wants to see that happen! Jesus' address to the women who followed most certainly would have applied to her. She very well could have regretted allowing herself to become pregnant by Simon. She may have concurred with Jesus when he said of Judas, "It would have been better for that man if he had not been born." ⁵³² Had Judas not been born Jesus may not have been able to carry out his mission to die for mothers and children who experience lives the way they did.

Shall we forget Mrs. Caiaphas whose son became a hyperaggressive, narcissistic, calloused, brutal, and torturous man who had acted treacherously toward Mary in an affair with her outside of his marriage? Could she have been any more pleased to see how her son turned out? I think not. And, what about Norma Jeane's mother who may have also despaired her pregnancy?

Through the practice of protegamy Norma Jeane's mother, in search of security of her own, allowed herself to become pregnant by a man who truly failed to provide her with the security she needed to raise Norma Jeane. He never stayed to help raise the child they conceived together. Can you imagine what embarrassment her mother suffered knowing that Norma Jeane was born without knowing her father's last name?

Norma Jeane's parents for one night of right amygdala pleasure recklessly threw away their daughter's life. Like

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⁵³² Mark 14:21

Judas, she also died prematurely due to suicide at the age of only thirty-six. Having watched her daughter struggle with remembrances of her abuse along with her very will to live, could she have been pleased? Having outlived her daughter must have resulted in unimaginable despair and anguish. That despair was made evident by the fact that Norma Jeane's mother Gladys was admitted to Rockhaven Sanitarium in 1953 while financially supported by her daughter who sent her mother \$250 a month. Until her death in 1962 Gladys was looked after by Norma Jeane's business manager. 533 Her mental state appeared to have suffered even greater distress in the year after her daughter's death due to the multiple attempts she made to escape from the sanitarium.⁵³⁴ Later, after having been transferred to Camarillo State Mental Hospital, she was released in 1967 and went on to live with her remaining daughter Berniece until she died in 1984.⁵³⁵

⁵³³ The Things She Left Behind, Sam Kashner, Vanity Fair, Retrieved November 20, 2020., In. Ed., Gladys Pearl Baker, Retrieved 6/10/2022 from:

https://en.wikipedia.org/wiki/Gladys_Pearl_Baker#:~:text=Baker%20w as%20admitted%20to%20Rockhaven,she%20received%20%245%2C0 00%20a%20year.

⁵³⁴ Verdugo Views: Marilyn Monroe's mom provided local photographer's big moment, Katherine Yamada, May 20, 2016, Los Angeles Times. Retrieved March 9, 2022., In. Ed., Gladys Pearl Baker, Retrieved 6/10/2022 from:

 $https://en.wikipedia.org/wiki/Gladys_Pearl_Baker\#: \sim: text=Baker\%20w as\%20admitted\%20to\%20Rockhaven, she\%20received\%20\%245\%2C0 00\%20a\%20year.$

⁵³⁵ The Secret Life of Marilyn Monroe, J. Randy Taraborrelli, August 25, 2009, Grand Central Publishing, In. Ed., Gladys Pearl Baker, Retreived 6/10/2022 from:

https://en.wikipedia.org/wiki/Gladys_Pearl_Baker#:~:text=Baker%20was%20admitted%20to%20Rockhaven,she%20received%20%245%2C000%20a%20year.

Recognizing the effects that the anonymity of Norma Jeane's father had on her daughter's hyper-attentiveness to male attention she had to witness the exploits of her daughter's search for security which although extreme must have felt strangely familiar to Gladys Pearl Baker Mortensen Eley. Why? Because of her fatherly deficit, she craved it too. Even the length of her name speaks to that.

In her search for security and for the meager amount she received from renters, she allowed unsafe people into her home which exposed her daughter to sexual abuse. With a dismantled modesty in place, daughter-like-mother, Norma Jeane followed suit by having many explicit relationships with men of her own but never was able to stay married to one of them for more than a few years. Can it be denied that the sins of Norma Jeane's parents had a devastating effect on her life? To show just how devastating this was to Norma Jeane she once confided in a family friend.

Norma Jeane's friend Henry Rosenfeld revealed in a documentary that Norma Jeane once told him she wanted to "...put on a black wig, pick up her unsuspecting father at a bar and then have sex with him so that she could say afterwards, 'How do you feel now that you've slept with your daughter?' "536 Supposedly she had hoped that her father would have been disgusted and humiliated by that. And that those feelings would have led to a long-awaited apology acknowledging that he had not been there for them like he should have. Her fantasy shows just how profoundly her father's neglect had harmed her. It was from this harm that

⁵³⁶ Marilyn Monroe wanted revenge on her father with sex, archyde, April 30, 2022. Retrieved June 3, 2022 from:

https://www.archyde.com/marilyn-monroe-wanted-revenge-on-her-father-with-sex/

Norma Jeane's sexual swag and practice of Protegamy developed.

Because of Norma Jeane's sexual provocativeness, it has been speculated that she became a mother several times herself, none of which resulted in a child being born. Do you think that she felt "blessed" that she was a childless woman, with a womb that never bore and breasts that never nursed? Or, do you suppose that she experienced despair?

Attempts to Prevent Despair

Some women do agree with Jesus that a child shouldn't be born. Jesus' view likely differs however from theirs somewhat. He would say that it's best that the child not be conceived at all rather than live a life that leads them to condemnation and destruction. His goal would not be for the sake of escaping challenge or struggle however, those are what he designed life to consist of which causes humans to grow to overcome their Limbic brain nature.

While having to raise a child in some measure of poverty would be difficult and could interrupt a woman's life goals it may not be impossible. Choosing abortion because of difficult circumstances is certainly not in the best interest of the child. And using Norma Jeane's example nor would abortion be in the best interest of the mother.

It has been alleged that Norma Jeane underwent several abortions in her life,⁵³⁷ but no concrete evidence has been found.⁵³⁸ Over and above the fact of her endometriosis

⁵³⁸ Churchwell 2004, pp. 271–274., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

⁵³⁷ Churchwell 2004, pp. 271–274; Banner 2012, pp. 222, 226, 329–30, 335, 362., In, ed. Marilyn Monroe, Retrieved 3/22/2021 from: https://en.wikipedia.org/wiki/Marilyn_Monroe

which did create ectopic pregnancies and miscarriages, ⁵³⁹ it does seem rather fantastic to believe that, as sexual, as Norma Jeane seemed to be, she had no children. Especially as we consider that the first contraceptive was not available publicly until the 1960s, near the end of her life. ⁵⁴⁰ It is hard to say whether abortion may have contributed to her suicide. Not all pregnancies out of wedlock result in such dire circumstances that a mother cannot overcome them, especially with a good support network and the government assistance available nowadays.

Likewise, many children do rise above the struggles of fatherlessness. It does not have to be a death sentence for them. Nevertheless, however, it is never optimal. What Jesus advocated for instead is that a woman should acquire a supportive husband before consenting to sex. When women feel the need to choose abortion it injures them even further which is not what he wants for them.

Since we have examined how Jesus was able to relate to the relational pain and injury of both Antipas and Caiaphas, you might be wondering how Jesus as a male and a person who

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Sign Marilyn Monroe and Arthur Miller Had an Instant Connection, But Quickly Grew Apart Once Married: The actress and playwright were once enamored with each other — even writing love letters — but their relationship wasn't strong enough to endure, Sara Kettler, Updated Sep. 8, 2019, Original Jun 7, 2019, Biography.com, Retrieved 6/10/2022 from: https://www.biography.com/news/marilyn-monroe-arthur-miller-relationship#:~:text=She%20experienced%20a%20miscarriage%20in,h erself%20for%20the%20last%20miscarriage.

⁵⁴⁰ Population and Society: An Introduction to Demography. Dudley Poston, (2010). Cambridge University Press. p. 98., In, ed. History of birth control, Retrieved 3/22/2021 from:

https://en.wikipedia.org/wiki/History_of_birth_control#:~:text=Gregor y%20Pincus%20and%20John%20Rock,publicly%20available%20in%20the%201960s.

never married, who was celibate his whole life could have possibly empathized with any of these women? How was he able to relate to what they felt and experienced? The answer is found in Isaiah chapter 53.

...he had no form or majesty that we should look at him, and no beauty that we should desire him.

³ He was despised and rejected by men, a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.

... he was cut off out of the land of the living, stricken for the transgression of my people?

— Isaiah 53:2-8

Both he and God the father did experience the same exact anguish as the women who have chosen abortion and this was confirmed on the Mount of Olives the night Jesus was arrested. In his prayers there, he and the Father determined that there was no other way than for the Father and for Jesus to be able to relate to women than to abort the life of the son — *prematurely*. That is what abortion is. It is ending a child's life before it can be fully lived. Was he not recognizing and expressing that night the tears, sorrows, and anguish that these women faced to do something so unnatural to them? Martyrdom is unnatural too. Who wants to lay their life down for someone else? It is Luke who recorded how great this anguish was as he stated that Jesus perspired droplets of blood. ⁵⁴¹

When Jesus was aborted as Isaiah wrote his true form and likeness had been so distorted that it made him

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⁵⁴¹ Luke 22:39-44

unrecognizable as though he had never been seen before. The grotesqueness of his face caused people to turn away from looking at him and hide their faces from him. He knew precisely what an unborn child might have felt as though it was despised and rejected by its father. Having experienced that, he paid the debt owed to the fifty million or so lives lost since abortion became legal in 1973. 542 And, he paid the debt for all of those women who felt pressured to do so. I bet that none of those abortions would have happened had the man who got those women pregnant stepped forward and committed himself to help and support. Abortion is just one of the deleterious outcomes connected directly fatherlessness.

Continuing Isaiah's line of thinking he illustrates God's heart for these women by adding in the very next chapter:

"Fear not, for you will not be ashamed; be not confounded, for you will not be disgraced; for you will forget the shame of your youth, and the reproach of your widowhood you will remember no more.

> ⁵ For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. ⁶ For the LORD has called you like a wife deserted and grieved in spirit, like a wife of youth when she is cast off, says your God.

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http://www.guttmacher.org/pubs/journals/371 1 005.pdf. In, Ed., Abortion and the Black Community, Dean Nelson & Alveda King, Christian Counseling Today, Volume 19, No. 1, American Association of Christian Counselors, Forest Virginia, 2011., p. 27

— Isaiah 54:4-6

First of all, I like what Isaiah wrote in verse five where he states that God steps forth to identify himself as the husband of these women thus giving her children his name. Quite poignant is the striking contrast between that and Norma Jeane's father whom she never knew. Secondly, don't miss Isaiah's overarching point reaching across chapters 53 and 54. The themes of the two chapters inextricably connect Jesus' suffering and death with God's all-out desire to preserve the family. God wants to protect kids from experiencing the pitfalls associated with fatherlessness and was willing to do so at his own peril. To show God's great love for children, which includes not only the unborn but the living as well, is found in something Jesus said on the cross in the ninth hour of the day.

The Ninth Hour

The ninth hour was the daily time of oblation when Temple priests offered prayers that consisted mainly of psalms along with preparations for the evening sacrifice. It is said to have occurred around 3 pm or about the ninth hour after dawn.⁵⁴³

According to Dr. Henry Morris, the ninth hour of the day was when Elijah prayed to God against the prophets of Baal on Mount Carmel, which God answered mightily with fire from heaven (1 Kings 18:36-39). It was also the hour of Ezra's great prayer of confession and intercession for the people of Israel (Ezra 9:5), which was followed by a wonderful

⁵⁴³ Histoire populaire des Catalans : des origines au XVe siècle, t. 1, Jean Villanove, 1978, pp. XII-339. In, Ed., Nones (liturgy), Retrieved 6/10/2022 from: https://en.wikipedia.org/wiki/Nones_(liturgy)

revival from God's Spirit. The ninth hour was when Daniel uttered his prayer of confession and intercession (Daniel 9:21), upon which God sent the angel Gabriel to miraculously answer his prayer. In the New Testament, "Peter and John went up together into the temple at the ... ninth hour" (Acts 3:1), which resulted in the first apostolic miracle. The ninth hour was also the time of the first Gentile convert to Christianity "Cornelius", who had been visited miraculously by an angel sent by God during prayer (Acts 10:3) who then directed him to Peter, where he heard the Gospel. In all recorded instances of prayer at the ninth hour, God answered the prayer.

It was also at the ninth hour of the day Jesus was being crucified when he offered his prayer:

Now from the sixth hour there was darkness over all the land until the ninth hour. ⁴⁶ And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?"

Matthew 27:45-46

Dr. Morris writes further, "But when the Lord Jesus Christ prayed, God did not answer..." ⁵⁴⁵ So why didn't he answer Jesus? Did that mean that because he had answered Elijah, Ezra, Peter, John, and Cornelius all miraculously that he preferred them over his son Jesus? No, it doesn't mean that

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⁵⁴⁴ The Ninth Hour, Henry Morris, Sept., 7, 2008, Institute for Creation Research, Retrieved 6/10/2022 from: https://www.icr.org/article/ninth-hour/

⁵⁴⁵ Ibid.

at all. What it does mean is that the father's silence was for some purpose. Some of you who read that should read it again. The father's silence was for some important purpose. Why did God the Father remain silent?

When Jesus cried, "My God, my God, why have you forsaken me?"546 it could just as easily have been translated, "Daddy, Daddy why have you abandoned me?" What was Jesus trying to communicate by saying that? What did he want us to realize about his mission by saying this while dying on the cross? It seems now apparent that he was speaking for all of the people whose fathers had abandoned, neglected, or somehow abused them, who had been unable to express how their fathers' absence had made them feel. He was speaking on behalf of those who became gender-confused like Antipas, hyperaggressive like Caiaphas, idle and delinquent like Judas, hyperattentive to male attention like Mary, including those like Norma Jeane who had been abused as a result of dad's missing protection, not to mention those who had been molested by their own biological fathers. He voiced the chasm children felt from missing their father's hug, touch, and love with all those who had longed to be connected with their fathers. By dying in the silence of his father he was paying specifically for all those injuries.

By dying in silence for fatherlessness, he was also dying for all of the fathers who have walked away from their children, as well as for those who not by their own doing or choice had to leave. In one act, for all time and all generations, he was transferring the father's debt and punishment onto himself while in the same breath assigning value to the abandoned, neglected, and abused children of the world by receiving the revenge their father deserved. Which of course was exacted upon his whole person just like it is for children

⁵⁴⁶ See also Mark 15:33-34

and dads. He experienced their pain for them. In other words, he absorbed the father's guilt and the child's anger thus removing what could separate them from each other. His separation from God the Father on the cross that day then holds the power to turn the hearts of the fathers back to his children and the hearts of the children back to their fathers by paying for the lingering guilt and anger that now needlessly stands between them. In his mind, according to the Father's plan he had accomplished his mission. It was finished. That is, except for one other thing.

Forgive Them, Father...

As Jesus endured the cross and was receiving the punishment that mothers and fathers deserved for the many ways they injure their children. He was also inclining his heart to the children of broken families as he revealed the purpose of his mission. Luke quotes,

"Father, forgive them, for they do not know what they are doing."

Luke 23:34

Yes, they had allowed their Limbic brain to take over their thinking and failed to realize the harm they had done. When he said this, Jesus was advocating for them by asking God to forgive them. By doing so he was making a way for them to not only receive forgiveness from God but forgive themselves and each other so that they could be a family again. While Jesus most definitely had you and I in mind he was also speaking to Mary who must have been in great

anguish as she stood with the other women at the foot of the cross. 547

As you recall Mary had blamed herself for what Caiaphas did to Jesus thinking it was because of the nard and letting her off the hook for adultery. Seeing Jesus in the peignoir that she had worn for Joseph at the Antonia Tower left no doubt in Mary's mind about the harm she had done. Since Jesus had been immediately escorted from that place Mary was unable to say that she was sorry or express to him the remorse she felt.

Looking back even further, to the day Mary's accusers left her one by one, Jesus told her, "Then neither do I condemn you," ⁵⁴⁸ At the dinner party he said to her, "Your sins are forgiven." ⁵⁴⁹ You might also recall that later she had been called by Jesus at the tomb of Lazarus as she thought he had blamed her for his death. From those examples, you might think that Jesus' forgiveness was a given for her? Not in her mind. She thought he harbored anger and resentment towards her.

Here she stands at the cross thinking of that. She found herself anguishing over one of those, "If I had done this or, not done that then this wouldn't be happening" kinds of thoughts. No doubt Mary regretted what she had done that got her friend Jesus in such a mess. Even though Mary contributed significantly to what happened to Jesus, he did not want her to view her part as a "bad" thing. Because it wasn't. She had prepared him for his death and burial would be a great thing for the world.

⁵⁴⁷ Matthew 27:55–56, Mark 15:40, Luke 23:49 & John 19:25

⁵⁴⁸ See John 8:10-11

⁵⁴⁹ Luke 7:48

Even with that global view in mind, Jesus had the wherewithal to consider the feelings of an orphaned, Protegamist, sinner who was feeling responsible for the death of her friend. In great physical pain but huge emotional joy, looking directly into the eyes of Mary, she heard Jesus say from the cross only moments before his death, "Father, forgive her, for she did not know what she was doing." Her Limbic brain nature guided by her injuries had led her the whole way and was notably outside of her awareness and control. This was the main thing that Jesus paid for. And he didn't want mary to feel blamed for that. He gave her some emotional relief to sustain her until the day of his resurrection when he would call her by name again.

It is Finished

When Jesus reached the end of his life and spoke his last words, scholars have noted that among other things Jesus was showing us that he was in control of his death. It was something he freely submitted himself to. To support that idea, Jesus once stated that he could lay down his life and take it back up whenever he chose to. Death held no eminent power over him. Even though true, Jesus did not need to verbalize that concept because three days after his death he would demonstrate and prove it. His words, therefore, were for some other reason.

In addition to conquering bodily death, Jesus wanted us to know that in his death he was conquering something else and that it had been accomplished also. One of those things must have been something that Mary had conquered previously that allowed her to do what she did with the perfume. What Mary and Jesus could only conquer through their resignation

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⁵⁵⁰ Cf. John 10:18

to death was the Limbic brain's fear of death and insatiable desire to live comfortably. Showing that his humanity was real and that the Limbic brain's fear of dying was also in him, Jesus perspired droplets of blood in anticipation of his sufferings and death. In addition to Jesus deciding on the Mount of Olives that crucifixion was the only way to rectify what had happened to his creation, Mary demonstrated the same when she decided to pour the perfume onto Jesus which could easily have cost her life. She chose to show her love to Jesus at the risk of life while giving up self-preservation.

As we have been talking about, self-preservation comes straight from the Limbic brain. Why is that important to know? Because the skewed Limbic brain goal of self-preservation attempts to protect people from things that are not as dangerous as they think they are and it causes people to overly strive for things they don't truly need. These two magnified poles are what cause people to sin against one another which is the root cause of relationship breakups, divorce, family fragmentation, fatherlessness, and abortion.

Peter had demonstrated the principle of over-protection by severing the ear of Malchus the night Jesus was arrested to save himself from arrest. He thought he was in more danger than he truly was. Caiaphas tortured and killed Jesus for the thrill of revenge thus demonstrating the principle of striving for a pleasure that he didn't need to have. Abortion largely emanates from fears that, among others, there will not be enough resources for self and another person.

Therefore, since the most basic aspect of our sin nature is self-preservation, that attitude remains in control until we are willing to lay down our life, which means that, until we find something or someone more important than we are, the Limbic nature remains in control of our life. Only when it is

defeated and a person no longer fears death or strives for excessive wealth and security are they fully in control of their life. Jesus said, "For whoever would save his life [by overly protecting and striving] will lose it, but whoever loses his life for my sake and the gospel's will save it."⁵⁵¹ This is such a huge concept that it was repeated in five places throughout the Gospels⁵⁵² and is precisely what Jesus and Mary showed is possible. By saying that it is finished, meaning that he had conquered his own Limbic brain's fear of death, and self-preservation, Jesus' statement then becomes an admonition for people to get control of their Limbic brain rather than being controlled by it. Until we can all do that, world peace will continue to elude us making the cross and "Living Water" all the more vital. Why?

Because when we allow our Limbic brain to protect or go after things we shouldn't, we injure those around us which means that we need help in preserving the relationships that our Limbic brain motivations damage. We need a way to keep those relationships intact until we can grow enough to stop injuring others. In other words, until we conquer our Limbic brain we will continue to sin against each other necessitating that the "Living Water" of the cross sustains us.

This is the crux of Matthew 28:16-20 and the Great Commission where Jesus instructed his disciples to tell people the good news of the cross for those who thirst for Jesus' "Living Water" (a way to avoid divorce thereby sustaining relationships) and the Great Commandment to make disciples (disciples are those who learn to overcome their Limbic brain nature). As far as discipleship is

⁵⁵¹ Matthew 10:39; Matthew 16:25; Mark 8:35; Luke 9:24 & Luke 17:33

⁵⁵² Mark 8:35

concerned, to help tame the Limbic brain, God has encouraged the use of tithing, fasting, and generosity. Each of those attitudes challenges the Limbic brain's desire for comfort and self-preservation thus suppressing it.

As direct challenges to the Limbic brain's goal of self-preservation., those disciplines are indicators of who is psychologically in charge. Who is it, the Limbic brain or the Executive cognitive part of thinking? Therefore, exercising these disciplines puts the Limbic brain in its proper place, self-indulgences do the opposite. The oft-cited 10% benchmark in tithing, for example, then appears to be the amount of self-control that the creator knows is large enough to keep the Limbic brain at bay for most people. And you thought that tithing was only about supporting the church? In reality, tithing, fasting, and generosity were all designed for your benefit. Relinquishing self-preservation then frees people to live life contented in any situation whether in want or plenty. Other than disciplining the Limbic brain faith is another way of keeping it in check.

Through practicing faith in Jesus' work on the cross a person can also extinguish their fears of death and the ensuing self-preservation by discovering that there is no sting or consequence to death. Those who have declared their faith in Christ (Christians) have the assurance of resurrection and Heaven. Living in that truth there is no need to fear. Since women are most susceptible to fear, they are also the most concerned about self-preservation making them the spouse most likely to initiate a divorce. ⁵⁵³ Jesus empathizes with them first.

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⁵⁵³ Sexual Interactions, Fifth Edition, Elizabeth Rice Allgeier & Albert Richard Allgeier, Houghton Mifflin Company, Boston, MA, 2000. P.

When Jesus said it is finished, he was saying that he had paid the debt that was owed to all women like Malthace, Mrs. Iscariot, Gladys, the mother of Joseph ben Caiaphas, and countless other women who have suffered the same fate of father absence in the lives of themselves and their children. And, when Jesus said it is finished he was saying to the children of these women that he paid the debt that their fathers owed them. Not only did he pay the debt but he offered himself as a real and bonafide husband and father. To the victims of father absence, God says I am,

A father to the fatherless, a defender of widows, is God in his holy dwelling.

— Psalms 68:5

As you can see Jesus satisfied the price of justice for all of the women and children who have been rejected and abandoned along with those who ever will be, by the husbands/fathers who should have been there for them. By being God in the flesh he did so by suffering the same injuries only infinitely more. His death, therefore, is not something to grieve but something that he wants people to find healing of deep wounds and scars in. And when Jesus cried out in a loud voice "It is finished" he was stating that he had accomplished for his creation what he needed to. His sufferings constitute the basis of the "Living Water" that he first offered to Mary at Jacob's Well.

When Jesus told Mary at the well that he was looking for true worshippers he was looking for those who would avail themselves of his sufferings.⁵⁵⁴ That they would make use of those to make a real difference in their daily lives. This true

⁵⁵⁴ Cf. John 4:23

worship consists of an exchange between God and man that we will discuss next. God wants everyone to have his "Living Water" to redeem, replenish, and refresh all who are thirsty so that whosoever will drink it may never need thirst again.

PART SEVEN: OF LIVING WATER



He Made it About Us in 40 Different Ways

hen Jesus offered Mary "Living Water" many have thought correctly that he was offering himself to her. While their exchange did resemble a marriage, Mary mistook his offer as exclusive to her alone. Indeed, Jesus was offering himself to Mary but also to us. And, the "Living Water" just as it suggests is a staple that we must ingest every day to sustain ourselves and our relationships, especially in marriage. The "Living Water" that sustains us in all circumstances comes by way of none other than the forty lashes, wounds, and stripes that Jesus received in his sufferings. It was Isaiah who predicted this nearly a thousand years before Jesus was born. Isaiah wrote:

Who has believed what he has heard from us?

And to whom has the arm of the LORD been revealed?

For he grew up before him like a young plant, and like a root out of dry ground;

he had no form or majesty that we should look at him, and no beauty that we should desire him.

³ He was despised and rejected by men, a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.

⁴ Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. ⁵ But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. [all 40 of them]

— Isaiah 53:1-5

First of all, Isaiah asks who has believed his message about Jesus. Why you might ask? The reason he does so is that apart from the belief that Jesus satisfied our wounds and injuries the cross becomes worthless. Faith is required for it to help us. Isaiah then reveals a twofold outline that first connects Jesus' sufferings with the wounds of victims in verses 1 to 4. Every one of us is harmed sometime in a relationship with another person. Of which, the closeness of marriage holds the greatest potential of being harmed.

Isaiah also touches on our psychological fragility when he acknowledges the sense of personal worthlessness that we often associate with being harmed. He lists several of Jesus' wounds that are common to every person. Like husbandless mothers and fatherless children, Jesus also felt despised and rejected by the most important man in their life. Quickly, however, Isaiah's language turns from speaking about

victims to focusing on how we at times are also perpetrators creating harm.

In verse 5 he describes the punishment that Jesus received for our wrongdoing that by faith lets us off the hook with those we have harmed. As Isaiah points out these two facets of humanity, he is pointing primarily to the failures of fathers.

Believe it or not, fathers are the parent who largely teaches their children how to overcome their Limbic brain that restrains them from harming others. When that training goes missing children fail socially. Nowhere is that more poignantly demonstrated than in the lives of Herod Antipas, Joseph ben Caiaphas, and Judas. Unbridled by a father's guidance these men have fallen victim to personal sin that has caused great harm. Whether you land on the side of a victim or a perpetrator, the "Living Water" that Jesus offers makes it possible for victims to forgive and for perpetrators to be freed of guilt so that no one has to walk away from an important relationship. In paying the debt for all of those sins, Isaiah writes that it is through Jesus' wounds that we are healed and made healthy. As mentioned earlier just as stress initiates the dying process, and the more stress the faster it happens, so the removal of stress restores both emotional health and the body back to physical health. This principle is found in Proverbs.

> "A heart at peace gives life to the body, but envy rots the bones."

> > Proverbs 14:30

Knowing that Jesus endured forty lashes less one while being flogged at the hands of the Jews 555 means that there were thirty-nine injuries to cover our injuries, and forty if you count death as the final wound a person can experience. We have encountered many of those injuries throughout these last pages. With all forty of those injuries and wounds, Jesus made it about "US". He set himself aside. This is why you have seen throughout this book the highway placards with various numbers which have revealed which wound Jesus had experienced in the sequence of forty. The reason for highway placards? Because his love for us has become a "superhighway" to gaining health and relationship. While you can probably guess what many of those injuries were by simply empathizing with the Savior Jesus, to know all of them, the remainders are found in the section of "A Look Through the Eves of a Christian Counselor" series of books that covers the US-40 module.

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⁵⁵⁵ See 2 Corinthians 11:24 & Deuteronomy 25:3



Chapter 21

A People Prepared

"... and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared."

— Luke 1:16-17

Mary Greets Jesus with Her Third "Sir"

Pollowing the gruesome death of Jesus, his body was prepared with spices by Nicodemus and Joseph of Arimathea. They laid his body in a tomb and then rolled a stone in front of the entrance. Several women who had been with him all along came to visit the tomb. Those mentioned were Mary Magdalene, 556 Mary the mother of James (formerly noted as the mother of Jesus), 557 Salome, 558

⁵⁵⁶ Mark 16:1; Luke 24:10 & John 20:1

⁵⁵⁷ Mark 16:1 & Luke 24:10

⁵⁵⁸ Mark 16:1

and Joanna.⁵⁵⁹ The women listed all loved Jesus deeply enough to stick with him through the end. Yet, there is someone who is conspicuously missing. Where is the anonymous "woman" who John told us was simply named Mary, the one who Jesus said would be remembered for her "great love" for him? Has she abandoned him? The historian Flavius Josephus who was alive during that time and who has recorded the events of his day would say emphatically "No, she had not". He gives evidence to that by writing,

He was the Messiah. And when Pilate, because of an accusation made by the leading men among us, condemned him to the cross [Caiaphas, Herod Antipas & Pilate], those who had loved him previously [the "anonymous" Mary & others] did not cease to do so. For he appeared to them on the third day, living again, just as the divine prophets had spoken of these and countless other wondrous things about him. ⁵⁶⁰

By what he recorded, Josephus connects the "anonymous" Mary, who never ceased to love Jesus with who the disciples say showed up at the resurrection. They identified her as none other than Mary Magdalene. It is John who reveals to us that early on the first day of the week, while it was still dark, Mary (the anonymous one) went to the tomb and saw that the stone had been removed from the entrance.

Now Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb ¹² and saw two angels in

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⁵⁵⁹ Luke 24:10

⁵⁶⁰ Josephus' Jewish Antiquities, Retrieved 4/2/2021 from: https://www.livius.org/sources/about/josephus-jewish-antiquities/

white, seated where Jesus' body had been, one at the head and the other at the foot.

Did you just get triggered as I did? When John stated that "as Mary wept, she bent over," he triggered my Limbic brain to picture her at the dinner party all over again! I immediately recalled her bending over the feet of Jesus pouring perfume on him and wiping it with her tears and hair. These are striking parallels to each other both indicating her intense love for him. John did not have to include that language about her presence at the tomb but when he did he gave us the idea that she was the same person who poured perfume on his feet. Did he say that to intentionally snag this woman to our remembrances of the one he described earlier? The one who loved him with perfume? Did he just deliberately reveal her identity as Mary the Magdalene, the only possible Mary who was there?⁵⁶¹ We must ask ourselves. With the kind of love that Mary had for Jesus, why wouldn't she be at the tomb? Jesus himself then addressed her anonymously by saying,

... "Woman, why are you crying?"

"They have taken my Lord away," she said, "and I don't know where they have put him." 14 At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus. [the Limbic brain obscures that which it does not expect to see]

¹⁵ He asked her, "Woman, why are you crying? Who is it you are looking for?"

Thinking he was the gardener, she said, "Sir, if you have carried him away, tell me where you have put him, and I will get him."

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⁵⁶¹ Mark 16:9

¹⁶ Jesus said to her, "Mary."

She turned toward him and cried out in Aramaic, "Rabboni!"

— John 20:11-16

Sound familiar? This conversation is exactly like the one they had at the dinner party. Josephus was correct. She never ceased to love him and because of that was the first to see him after three days in the grave.

Exuberant to see him alive she grabbed him around the neck as women frequently do to those they love, embraced him tightly, ⁵⁶² and squealed "*Rabboni!*", that special name that she called only him that scholars say was both personal and intimate. ⁵⁶³ Of course, it was personal and intimate, because no one has been able to decipher what it truly means. We call that a form of "private language" in which only those in the conversation know what is being said. Nevertheless, we must decide which Mary Jesus was referring to here? He used no epithet. He did not need to because there was no question in his mind about who she was because of the nature of their personal and intimate relationship. For us, we have two choices.

As you recall, John listed two Marys who were present that morning. He mentioned Mary the mother of James, and Mary Magdalene. When he did that, he irrevocably connected the anonymous Mary who had poured perfume on him with Mary Magdalene, the one who loved him more than all others. And, the comment that Josephus

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⁵⁶² The Gospel of John, Craig S. Keener, Retrieved 2/14/2021 from: https://azbyka.ru/otechnik/world/the-gospel-of-john/34
⁵⁶³ Ibid.

made confirms that. The one who had been forgiven the most, and the only one who believed him when he said that he was going to die. And, the only one who grieved his death at the dinner party who couldn't bear the thought of losing him. Why wouldn't she follow him to the cross, be present while he was dying, visit his grave and then hug him with everything she had at his resurrection? Only someone who loved him greater than his mother would do that.

It is noteworthy that all four canonical gospels of the New Testament acknowledged Mary Magdalene's presence at the Crucifixion of Jesus,⁵⁶⁴ and that her name always appears first in a list of other women indicating that she was the most important out of all of them.^{565, 566} & ⁵⁶⁷ Because she loved him more than all others, she got up before dawn and stood first in line to see him.⁵⁶⁸ In striking contrast, at the party, she had prepared him for his burial and now found herself participating in his resurrection. Watching her do that would have been disturbing enough, especially from Judas' perspective, but for his mother to do what Mary did would

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⁵⁶⁴ How Early Church Leaders Downplayed Mary Magdalene's Influence by Calling Her a Whore: Other early documents portray her as Jesus's companion—and even mention kissing. What's really known about the Bible's most mysterious woman?, Sarah Pruitt, 03/15/2019, Retrieved 2/04/2021 from: https://www.history.com/news/mary-magdalene-jesus-wife-prostitute-saint

⁵⁶⁵ Mary Magdalene and Many Others: Women Who Followed Jesus. Carla Ricci, (1994) [First published in Italian 1991, as Maria di Magdala e le molte altre]. Translated by Burns, Paul. Minneapolis: Fortress Press., In Ed., Mary Magdalene, Retrieved 3/2/2021 from: https://en.wikipedia.org/wiki/Mary_Magdalene

Feter, Paul, and Mary Magdalene: The Followers of Jesus in History and Legend, Bart D. Ehrman, (2006), Oxford, England: Oxford University Press, pp. 195-196., In Ed., Mary Magdalene, Retrieved 3/2/2021 from: https://en.wikipedia.org/wiki/Mary_Magdalene
 Ibid. pp. 196-200

⁵⁶⁸Mark 16:9

have been "creepy". Since it was not his mother Mary who expressed great love by pouring perfume on him at the dinner party we are only left with Mary Magdalene. This was the Mary from Magdala who had joined Jesus in Sychar not far from her hometown and traveled with him much of his ministry. She is the same one who Luke listed among several other women who supported Jesus in his ministry. ⁵⁶⁹

There is one more thing of importance to note before moving on. As mentioned the exact meaning and significance of the term Rabboni remains under dispute. The interpretation of this term has traditionally been based solely on the word Rabbi which in Mark 10:51 for example, is commonly translated as "beloved teacher". Even though the more complex word Rabboni of John 20:16 has been translated more simply as "teacher", other scholars have settled on the diminutive form of Rabbi, which comes across as "my dear Rabbi". Based on this interpretation, scholars have noted that the word indicates a close friendship between Mary and Jesus in which she has used this title to refer to Jesus for a long time.

Some say that when Mary expressed it at his resurrection, she was simply acknowledging a return to their relational "status quo" that had existed before his crucifixion. ⁵⁷⁰ By seeing only this, scholars have failed to take into account the gravity of Mary's circumstances and her feelings. Seeing once again her risen friend who her Limbic brain had not expected to see had to be anything but a ho-hum experience for her. On the contrary, other scholars consider Mary's encounter with Jesus at the tomb to be what they call a highly

⁵⁶⁹ Cf. Luke 7:50 - 8:2

⁵⁷⁰ John 20:16, Retrieved 2/04/2021 from: https://en.wikipedia.org/wiki/John_20:16

"dramatic recognition scene" full of emotion.⁵⁷¹ A better explanation for Mary's use of the term Rabboni takes into consideration her feelings about Jesus along with a common convention of speech called a portmanteau.

A portmanteau is a blend of two or more words⁵⁷² that forms a new word that carries a richer meaning than the original words could alone. The word "smog" for example is a portmanteau coined by blending the words *smoke* and *fog*. Mary appeared to have done the same by blending one other word with "Rabbi" as she referred to Jesus.

Since the Jews feared misusing the personal name of God they took steps to avoid doing that in both written and verbal forms. While the "Tetragrammaton" (YHVH) was used to refer to Yahweh in writing and since the name was considered too holy for Jews to say aloud except in prayer, they spoke of him as "the Lord" instead. ⁵⁷³ The Hebrew word for "Lord" or "Master," is Adon with Adonai being the plural form. Therefore it appears that Mary truncated phonetically the second half of "Adonai" with the first part of the word "Rabbi" to make the word "Rabbonai".

If so, then Mary was acknowledging Jesus as Yahweh thus adding both his role of personal God in her life to what he had taught her.⁵⁷⁴ The plurality of "ai" at the end of Adonai serves to magnify how greatly or how often she saw him that

⁵⁷¹ The Gospel of John, Craig S. Keener, Retrieved 2/14/2021 from: https://azbyka.ru/otechnik/world/the-gospel-of-john/34

⁵⁷² Garner's Modern American Usage Archived 27 February 2017 at the Wayback Machine, p. 644., In Ed. Portmanteau, Retrieved 2/14/2021 from: https://en.wikipedia.org/wiki/Portmanteau

 $^{^{573}}$ Judas Son of Simon, Daniel Molyneux, Moriah Books, Casper, WY, 2017, p. 138.

⁵⁷⁴ What Does Adonai Mean?, Hope Bolinger, Jan 20, 2020, Christianity.com Retrieved 5/11/2022 from: https://www.christianity.com/wiki/god/what-does-adonai-mean.html

way, perhaps indicating all of the many times he had intervened for her. Those interventions could have included the healing of endometriosis that caused an issue of blood, the exorcism of seven demons, and rescue from being caught in adultery. Adding to all of that sense of wonderment in her mind was his resurrection all the more! Certainly, one description of him would not have been adequate for her.

There is no doubt that Rabbonai was a special term of endearment, a pet name if you will, that she used only with Jesus for times when he was both her teacher and "Miracle Worker" — God in the flesh. It was Mary's distinctive way of saying teacher/God in her own vernacular, while at the same time recalling her pilgrimages with Jesus, ⁵⁷⁵ thereby reconnecting them through their mutual Galilean heritage just as some Americans today refer to potatoes as "taters." Whereas using the word "taters" in New York City might sound odd to natives there, it would convey an allegiance to southern roots amid other foreign-speaking individuals. Her exclamation at seeing him once again did one other thing. It reunited him with his true identity. That which Caiaphas had denied.

Right from the beginning Caiaphas and the religious elite maintained a Limbic bias against Jesus believing that he, as a mere man, could not be God. ⁵⁷⁶ By doing so they stripped Jesus of his true identity. Mary may have used this term as an encouragement to Jesus at times when he faced their opposition by attempting to bolster his identity and self-

⁵⁷⁵ How Early Church Leaders Downplayed Mary Magdalene's Influence by Calling Her a Whore: Other early documents portray her as Jesus's companion—and even mention kissing. What's really known about the Bible's most mysterious woman?, Sarah Pruitt, 03/15/2019, Retrieved 2/04/2021 from: https://www.history.com/news/mary-magdalene-jesus-wife-prostitute-saint

⁵⁷⁶ Cf. John 10:33

confidence. The sad truth is that the very same thing has happened to Mary. Hopefully, her identity has been completely reunited through this book just as she did for Jesus. With Jesus and Mary now fully united with their identity, there is something else important about their exchange at his resurrection. Jesus told Mary "Do not cling to me." ⁵⁷⁷

Believe it or not, we have just stumbled upon yet another theological mystery that has eluded scholars for generations, and one which has generated many differences of opinion. None of which have come to a satisfactory conclusion. ⁵⁷⁸

Did Jesus' remark mean that there was some sort of metaphysical problem with his resurrected body? The answer is "No". The fact that Jesus later invited Thomas to physically touch him disproves that.⁵⁷⁹ The reason why Jesus directed Thomas to touch him was that Thomas had doubted what he had seen.⁵⁸⁰ Thomas recognized that his Limbic brain could fool him into thinking that he was seeing something that was not real and that Jesus might be some aerial body, apparition, or "phantom" that could not be touched.⁵⁸¹ Jesus' invitation to touch him was for the sake of Thomas and Jesus' prohibitions to Mary were for her benefit as well. They had nothing to do with his body.

Since it was ok to touch the resurrected body of Jesus his prohibition was not about a concern he had for her singular

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⁵⁷⁷ John 20:17

⁵⁷⁸ Jamieson-Fausset-Brown Bible Commentary, biblehub.com. Retrieved 6/9/2022 from: https://biblehub.com/commentaries/john/20-17.htm

⁵⁷⁹ See John 20:27

⁵⁸⁰ Barnes' Notes on the Bible, biblehub.com. Retrieved 6/9/2022 from: https://biblehub.com/commentaries/john/20-17.htm

⁵⁸¹ Gill's Exposition of the Entire Bible, biblehub.com. Retrieved 6/9/2022 from: https://biblehub.com/commentaries/john/20-17.htm

act of touching him. But because of the metamessage she was conveying to him about the continuance of her embrace, she was saying that she didn't want to let him go. Having read the attitude behind her embrace, Jesus' response basically meant, "Do not continue clinging to me." Why? Because doing so created a problem for both he and Mary. He needed for her to embrace him in a different new way.

Having just witnessed the absolute strength of Jesus by his victory over death, made Mary want him to stay permanently with her even more. What Mary demonstrated is why women press their husbands for more doctor visits and better health care because seeing their husbands' mortality rocks their sense of security. On the contrary, as Mary saw that Jesus was immortal her Limbic brain realized that she would never have to thirst for security from a husband ever again. Due to the protegamy she had developed from father absence and abuse, she had become more desirous of a male physical presence than was normal for most women or was healthy for her. This of course is a confirmation of the consequences of an active left amygdala, that God had predicted for Eve, "Your desire will be for your husband, and he will rule over vou." 583 A heightened desire became normal but Mary's was not. It had become overly exaggerated by fatherlessness and the resurrection. Not only was it unhealthy for Mary to cling to Jesus as her source of security it became impossible for Jesus.

Remembering the fact of Isaiah 54 where God had promised himself to be the husband to all of the widows and deserted wives of the world? How could he remain present solely for Mary? He couldn't, it would be physically impossible. He

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⁵⁸² Ellicott's Commentary for English Readers, biblehub.com. Retrieved 6/9/2022 from: https://biblehub.com/commentaries/john/20-17.htm

⁵⁸³ Genesis 3:16

had to transfer the capability of being present for all of these women to the Holy Spirit who could be present to not just the abandoned and rejected women but all people. The Holy Spirit had to replace Jesus as Mary's "Rabbonai". He would become not only her teacher and miracle worker but God in Spirit who would continue to teach, guide, and comfort her.

Spirit is God's The Holy direct redemption compensation for what happened in the Garden when the left amygdala began operating and distorting the observations made by the Limbic brain. In order, to counteract those distortions, biases, and assumptions, the Holy Spirit was given to reveal the truth. The Holy Spirit by correcting perceptions calms unwarranted fears detected by the left amygdala. It comforts loss and grief while helping to regulate an unbridled right amygdala that seeks pleasure at any cost. The fruits of the spirit produce "... love [like Mary had for Jesus], joy [unlike Mary and Norma Jeane], peace, patience, kindness, goodness [unlike Caiaphas], faithfulness [unlike Judas], gentleness, and self-control." 584 These fruits were all things that Jesus helped to produce in Mary while with her. So then, if you are a wise and faithful husband and want to keep your marriage intact for the sake of your children you will want to produce these in yourself, your wife, and your children by introducing them to the Holy Spirit.

The fruits of the Spirit while in Jesus' presence counteracted how Mary's absent father and her abuser had made her think and feel about herself along with the careless harshness of Joseph ben Caiaphas. Jesus had formed beliefs and feelings of herself that she loved and wanted to continue. For the first time in her life, Jesus had made her feel valued, important, and loved. These were the things that Norma Jeane never

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⁵⁸⁴ Galatians 5:22-23

seemed to find. She seemed tormented to the end of her life. By the way, when I refer to fatherlessness or father absence, I am referring to any father who has failed to provide what his child needed from him. The Holy Spirit is how Jesus replaces what was lost.

Knowing that he was going away while recognizing the sense of security that all women desire, you may recall that while on the cross Jesus transferred the responsibility of his mother's security onto John thus confirming that the Mary who clung in protegamy to him after his resurrection was not his mother but rather Mary Magdalene.

He could no longer be her physical source of security. Why? He had to ascend back to the Father so that the Holy Spirit could be sent to refresh everyone and not just her but the billions of people who he wanted to do the same for. She had to let go of him for that greater good to happen. For Mary personally, she would not have been able to conquer protegamy had he stayed physically. She would have continued to rely on him for her sense of security. He had to challenge that so that she could let go of it. Had Jesus stayed with her he would have made superfluous the Holy Spirit. With the counteracting Limbic brain aspects of the "Living Water" found that help prevents sin and injuries from happening, there is one other aspect of it that washes from us those injuries that have happened to us that we never seem to be able to forget.

Two Things are Required for Healing

In all of the years that I have been a counselor, only a few people have come to me because they were overcome with remorse for what they had done. What I do hear constantly, however, is how someone else has hurt them. People see

themselves as victims more so than sinners. This is why nouthetic counselors have few successes. Since people see themselves mostly as victims there are two things required for healing to take place.

The first is the *Satisfaction of Justice*. Somehow we must be compensated for our loss. Until that happens, people often say that "closure" is missing for them. This means that, until justice is satisfied the issue remains irresolvable in their minds. Here is where Jesus and US-40 come in. Because Jesus took the punishment for the loss he satisfies justice whether the perpetrator does so or not. This is the main aspect of justice-based thinking that appears more important to men than it does to women. The second thing that must happen is the *Resolution of Feelings*.

Whenever a person who has been harmed can communicate that he or she understands how their bad behavior made the victim feel, then that emotional understanding does something for the victim. Through a metamessage of empathy, the emotional understanding conveys that because they know how badly that behavior felt they won't let it happen again. With the fear of being harmed again erased comes the resolution of feelings that allows the relationship to continue. Guess what? We now have such a high priest who can empathize with us like that ⁵⁸⁵ and knows exactly how it feels to be treated badly in every humanly way possible. That of course describes Jesus and the sufferings he endured that are outlined by US-40 and the prophet Isaiah. Women more so than men focus on this aspect of healing because it relates closely to the emotional security they crave. In reality, both the Satisfaction of Justice and the Resolution of Feelings are important to the process of

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⁵⁸⁵ Cf. Hebrews 4:15

healing old wounds. Combined they illustrate an exchange between God and humanity.

Another Quintessential Exchange

Just as there exists a quintessential exchange between men and women which involves sex for security, there exists an exchange between God and mankind that results in "Living Water". That exchange is freedom for responsibility. Here is how that works. God offers humans the free will choice to do anything they want to do or conversely, to not do anything they don't want to do in exchange for him taking full responsibility for all of that. While that does not eliminate the need for restraining one's Limbic brain nature it does remove the consequences of what it does to harm others. This is especially important for those who can never have the Satisfaction of Justice for crimes that never get prosecuted or go unpunished. The cross is where all of that has been and will be reconciled. This represents the irreconcilable argument Jesus wrestled with on the Mount of Olives. As the creator, he could not escape the responsibility for what he had created. Amazing that he would make himself accountable to humans in this regard. The practical application for the Resolution of Feelings gets played out in restaurants from time to time and is based on snagged gratitude.

Based on Snagged Gratitude

Perhaps you remember our discussions of how the Limbic brain works by tagging together all of the sensory data associated with strong feelings into one memory bundle? If so then you will understand what restauranteurs do to snag you when something goes wrong.

Restaurants take advantage of this process but probably are unaware of the mechanics behind it. Let's say that you go out for dinner to a very nice restaurant with your spouse. Suppose then that you discover a dead fly floating on the surface of your second-course soup and that you bring that to the attention of your server. What happens next? If that happened in a restaurant with integrity and concern for its reputation it would do two things.

First, it would satisfy the injustice by replacing what was lost with a fresh bowl of soup with no dead flies floating in it. Then it would go above and beyond what is required to snag you with gratitude.

Since the emotion of anger is caused by an unfair loss, when the opposite happens and someone gains something undeserved it resolves the anger and displaces it with feelings of gratitude. If the restaurant only replaced the inferior bowl of soup, while the customer would leave without harm, they may never return. To make sure that feelings are resolved restaurant managers may offer to pay for the entire meal, give a coupon for a free meal later, or offer a free dessert or some discount. Doing so ensures that strong negative feelings have been eliminated thus allowing the customer to return.

In court cases, this is why people often seek a thing called "pain and suffering" so that they can find *Resolution of Feelings* in addition to the justice received. And in some cases, judges do award even treble damages which is a replacement of three times what was lost. Here is the exciting thing to know.

Universally, when victims receive more than what they lost it not only removes the pain of the injury but creates positive feelings. While you never forget what happened, the

attachment of positive feelings to the memory makes it not bother you as much. This is true for any wound. When positive feelings get attached to make a wound less bothersome, this is one form of "Snagging" that we talked about in the Prologue. Let me ask you a question.

When earlier you were asked to imagine yourself receiving a bowl of soup with a fly in it, was the manager the person who had harmed you? Probably not. The fly would have been accidental. No person working the line should do that purposefully. Here is another question.

If the manager wasn't the one responsible for the injury and loss what would cause you to allow the manager to make the meal right for you? Let alone allow him or her to instill gratitude in you? Shouldn't the one who did harm be the one to pay and make restitution? The point to be made here is that it isn't necessary for your healing. A responsible other works just as well. Actually, it is probably better because managers carry more authority than servers do thus assigning greater value to you. How much more powerful would be a compensation from the owner of the restaurant? Think of it this way.

God owns the restaurant and Jesus as the manager has the authority to make right the wounds of your life by instilling gratitude in you through the injustices he endured on your behalf. To help you remember and avail yourself of that he has given you Communion.

Communion Challenge

On the night that Jesus was betrayed, he took two very common elements that were associated with everyday life, and inextricably connected them with himself. He declared

that the bread that he was holding was his body and that the drink that he was holding was his blood. Doing so, he then attached those elements to his suffering and death to create an everlasting trigger and remembrance of him anytime we eat or drink something. Here are some interesting facts about the bread.

Since bread is produced from ground-up grain, Jesus' comment should trigger us to remember the consequences of Adam and Eve, and that they were forced to leave the garden after touching the potent fruit of the tree of the knowledge of good and evil, which then activated their left amygdala. We should also remember that Adam had to begin working by the sweat of his brow, to produce grains for them to eat. Whole-grain foods help reduce cholesterol in the body and are a good source of L-Methylfolate.

As it turns out, L-Methyfolate (which is more commonly known as folic acid) is a crucial ingredient in the production of the good-feeling brain chemical serotonin. Furthermore, when carbohydrates like bread fill the stomach, it causes the body to secrete serotonin which produces a good feeling in our brains. There truly is something real about the term "comfort food."

Instead of finding our comfort in food, however, Jesus wants us to connect the sufferings of his body with our comfort, and the bread he held being symbolic of his body should tell us that. This part of communion is especially applicable to women because of their desire to be emotionally understood which he does, along with the fact that they are three times more likely to binge eat than men. They do so since bread is one substitutionary form of security. While hunger makes people feel vulnerable a full belly feels satisfying. As for the blood of Christ, there is also an analogy for men.

On the cross, after having bled profusely, Jesus became severely dehydrated. Subsequently, he cried out that he was thirsty. Someone raised to him a sponge dipped in gall which was a mixture of wine and a perfume made from myrrh. Having detected what was being offered to him, Jesus rejected it. In effect, He was saying two things. The first message that came across loud and clear was that he needed to experience the full brunt of his unfair punishment, which the wine may have diminished. Secondly, he was telling us that we should reject substances as a form of soothing difficult feelings because he paid for our loss. 1 John 2:2 says that Jesus is the sufficient sacrifice, not just for the sins of Christians, but for the sins of the whole world. This part of communion is especially applicable to men because of their strong sense of justice; desire for resolutions to problems, along with the fact that they are two times more likely to abuse substances than women. As pleasure seekers, they self-medicate themselves from the inability to gain things they desire, which are attributed to the right amygdala. Many of my husband clients have discovered why they get drunk on the weekends. They do so because they know sex will not be forthcoming. They drink to prevent their anticipated disappointment.

Since the main goal of this book is to protect children like Mary and Norma Jeane who had to grow up without a father due to the unregulated Limbic brains of their parents, the aim is to keep biological parents together by removing what separates them. As mentioned earlier family situations can be repaired when the Limbic brain can begin to be regulated thus eliminating future injuries and wounds. Since the Limbic brain is more motivated by the feelings we have about things than by a resolve to do this or that thing, we have to find ways to generate positive feelings toward our spouses while extinguishing negative feelings about them. In

that regard, the Limbic brain will either help keep our relationships intact or try to push the other person away, all based on our feelings about them. The easiest way to attach positive feelings to someone who harms you is to add gratitude to those experiences. And the easiest way to do that is through your self-talk. Here is a challenge for you.

For Women Especially:

Before Taking the Bread of Communion, Pray a Prayer Similar to This:

(Paralleling how Jesus taught us to pray)

Dear Father who is heaven, hallowed is your name, Your Kingdom come, your will be done on earth as it is in heaven. Give me today my daily bread which is a symbol of your suffering on my behalf. Because You have suffered in all of the ways that I do, you understand how I feel. You are my comfort and my security, 586 which means that I do NOT need to overindulge myself with food, nor push my husband away. I transfer the worship and gratitude I feel for you to how my husband may be insensitive to me. Which is what you want for me, my husband, and my children.

For Men Especially:

Before Taking the Drink of Communion, Pray a Prayer Similar to This:

(Paralleling how Jesus taught us to pray)

Dear Father who is heaven, hallowed is your name, Your Kingdom come, your will be done on earth as it is in heaven.

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⁵⁸⁶ An aspect of the Covenant found in Genesis 15.

Let me not be tempted to seek pleasure in anything but my wife. Because this drink is a symbol of your blood, the injustices that you suffered pay for all of the ways that I have been mistreated, and for all of the ways I have mistreated others. It cleanses me of anger and the desire for revenge. You are my payment and very great reward, 587 which means that I do NOT need to abuse substances, nor push my wife or children away. I transfer the worship and gratitude I feel for you to how my wife fails to love me. Which is what You want for me, my wife, and my children.

To proceed with the challenge, choose a specific injury that is not too difficult for you to think about. Next, apply these prayers to that injury with as much gratitude as you can muster, specifically for what God has done to take care of those for you. As you Commune with God and pray these prayers, every time you eat or drink, you will be changing your subconscious memories of these injuries. In effect, you will be attaching God's love for you to those injuries which should shrink the pain of them. You will be overpowering those negative remembrances with positive feelings.

Furthermore, you will be replacing your subconscious beliefs about food, substances, pornography, or whatever your soothing agent is, with Jesus and the Cross. For some of you, this truly could be the end of a debilitating addiction, a traumatizing memory, or the catalyst of significant weight loss.

As your subconscious mind gets the idea that your Heavenly Father replacement truly does love you, you will begin to let go of negative views of self that have held you back, while gaining self-confidence in its place. As you tackle lesser injuries, you will be training your brain on how to address

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⁵⁸⁷ An aspect of the Covenant found in Genesis 15.

future injuries, while also strengthening your ability to tackle more difficult ones. Now may be the time to open the "junk drawer" of your subconscious and clean out what is no longer needed there.

The truth is that you will likely never forget being served a bowl of soup with a dead fly floating in it, nor other past traumas, but this is God's way of cleansing you of their pain, and a way to reduce their power over your life.

This cleansing is available whenever you need it and can be implemented the moment injuries are happening to you. You may have thought (or even been taught), that the twelve basketfuls of bread collected after feeding the 5,000 in Mark 6:39-44; along with the seven basketfuls collected in Matthew 15:35-37 were about stewardship justification for Christian stinginess. Instead, they are a metamessage to remind us of how big and inexhaustible God's love is for us. His love toward us through what Jesus experienced on his way to the Cross, and the payment that he made on the Cross, truly makes him the "Bread of Life" 588 as well as the "Living Water" available always to cleanse refresh, and heal us, all seven days of the week and twelve months of the year. The seven and twelve basketfuls are an everlasting reminder that he has more grace than we can ever consume. In return, He asks that we be generous, just as he is generous ⁵⁸⁹ with the grace that he pours into our lives. He has paid for the forgiveness that enables us to pass it on to others.

This was why Mary became both indispensable to Jesus' mission and why her story must be told along with his. She is representative of victims everywhere showing us that

⁵⁸⁸ John 6:25-51

⁵⁸⁹ Cf. 1 Timothy 6:18

Jesus came not just to get us to Heaven but to save our relationships with each other, especially marriages so that families would not have to be torn asunder.

"So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."

Matthew 19:6

You can become indispensable to Jesus' Gospel just like Mary was by sharing how you learned to embrace the Messiah in a dramatic new way. They will want to know how your changed life has saved your marriage for the sake of the next generation.

So that husbands and wives can stay together, Jesus says,

"Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you...
For my flesh is real food and my blood is real drink.
Whoever eats my flesh and drinks my blood remains in me, and I in them."

— John 6:53-56

Accepting this gift is a demonstration of our faith in him that allows us to experience life in its fullness. ⁵⁹⁰ Finally, my dear brothers and sisters, I leave you with these words from the Apostle Paul:

"For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was

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⁵⁹⁰ Cf. John 10:10

betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."

— 1 Corinthians 11:23-25

A. Epilogue

In December 1990 construction workers widening a road in Jerusalem's Peace Forest stumbled upon an unusually large burial site.⁵⁹¹ According to Zvi Greenhut, Jerusalem's chief archeologist, who began excavating the tomb within hours of its accidental discovery, found the burial cave in excellent condition.⁵⁹²

Discovering there twelve ossuaries in all, one, in particular, stood out ostentatiously from among the others. It was decorated with a rare, intricate pattern of rosettes and bore the inscription "Joseph, son of Caiaphas." This ossuary reportedly contained the bones of a 60-year-old man, ⁵⁹³ even though he is reported to have died at age 50 in 36 AD. ⁵⁹⁴

https://www.nytimes.com/1992/08/14/world/tomb-may-hold-the-bones-of-priest-who-judged-jesus.html

https://www.raydowning.com/blog/2016/1/28/caiaphas-bones ⁵⁹³ Ibid.

⁵⁹¹ Tomb May Hold the Bones Of Priest Who Judged Jesus, Michael Specter, 8/14/1992, Retrieved 2/04/2021 from:

⁵⁹² Caiaphas Ossuary, Retrieved 2/04/2021 from:

⁵⁹⁴ Joseph Caiaphas, Jewish Virtual Library, Retrieved 6/15/2022 from: https://www.jewishvirtuallibrary.org/caiaphas-joseph

Bruce Chilton, a professor of religion at Bard College and an expert on early Christianity and Judaism, as well as someone who has written widely on Caiaphas stated that he could "hardly imagine a more significant discovery from that period." ⁵⁹⁵

According to the Talmud sometime during Caiaphas' reign not only was the Jewish high court known as the Sanhedrin diminished in its power by removing it from the Temple Mount but according to the New Testament, Caiaphas was also responsible for encouraging money changers and the sellers of animals to enter the main court of the Temple, thus strengthening his control of trade. ⁵⁹⁶

While some historians believe that Caiaphas played only an insignificant role in the death of Jesus, others have suggested that without the decision of Caiaphas, he would surely have lived. ⁵⁹⁷ Of course, we would say now that Mary played a huge part in that as well.

Surely God must have had Caiaphas in mind when he wrote:

Her house is a highway to the grave, leading down to the chambers of death.

— Proverbs 7:24-27

The name Caiaphas is a nickname, and while not used as a true patronymic it was used as the family name. In Aramaic

⁵⁹⁵ Caiaphas Ossuary, Retrieved 2/04/2021 from:

https://www.raydowning.com/blog/2016/1/28/caiaphas-bones

⁵⁹⁶ Caiaphas Ossuary, Retrieved 2/04/2021 from:

https://www.raydowning.com/blog/2016/1/28/caiaphas-bones ⁵⁹⁷ Ibid.

Caiaphas most literally means "the jelly or crust that forms on boiled meat", ⁵⁹⁸ which after learning what we have about Joseph, we might take that to mean "slimy" — a fitting description of him. Luke writes of an exchange between Jesus and Caiaphas and the religious elite.

"Woe to you, because you are like unmarked graves, which people walk over without knowing it."

— Luke 11:44

Of course, it is of the utmost disrespect to walk on someone's grave. How fitting that countless travelers over the centuries have done such a thing to Caiaphas. Astounding is the prophecy of Jesus' words spoken to Caiaphas that day who had no idea that his grave would be discovered under a road-widening project. Even more ironic his burial place is called none other than the Peace Forest Garden. The name of which is utterly opposed to what Caiaphas was about. There is one parallel, however. The death that Caiaphas facilitated can be said to have initiated the peace that Jesus brought. Compared to Judas what he did pales in comparison to Caiaphas. And while Judas committed suicide it looks like Caiaphas got what was coming to him.

Furthermore, we now know that it took three years for Rome to react to the sacking of Herod's palace in 67 AD when it retaliated by destroying Jerusalem in 70 AD. Josephus tells us that the proconsul Lucius Vitellius the Elder deposed Caiaphas some three years after Jesus' death. ⁵⁹⁹ It seems

⁵⁹⁸ The Caiaphas Family, Richard Bauckham, Journal for the Study of the Historical Jesus, Volume 10: Issue 1, 1 Jan 2012, Retrieved 2/04/2021 from: https://brill.com/view/journals/jshj/10/1/article-p3_2.xml

⁵⁹⁹ Caiaphas, Retrieved 4/29/2021 from: https://en.wikipedia.org/wiki/Caiaphas

reasonable then to conclude that taking three years to depose Caiaphas was connected to the death of the innocent man Jesus.

"But evil men are all to be cast aside like thorns, which are not gathered with the hand. ⁷ Whoever touches thorns uses a tool of iron or the shaft of a spear; they are burned up where they lie."

— 2 Samuel 23:6-7

B. A Message for Special Readers

Of greatest value to readers of this book might be:

To those in an abusive relationship — while Jesus' payment is available, it is not required to be used. God protects your free will just as the one who chooses to abuse. You must decide whether a relationship is worth saving or not. When Mary broke the bottle of nard instead of uncorking it she was saying in effect that in addition to being done with her sin she was done with Caiaphas. He truly was a dangerous man and Mary was right for protecting herself from him by ending that relationship.

While only you can decide what you can tolerate the only thing required is that you acknowledge that Jesus paid for the sin. No longer subjecting yourself to severe injury is a form of loving Jesus which is explained in the *US-40 section* of this series.

To those who have been the victims of rape, sexual abuse, or incest — who thought that there was "NO God", or if there was that he had abandoned you. Please know from Mary's story that Jesus had attempted to divert Caiaphas on several occasions from doing what he did to Mary by convicting him through what he said directly to him. God has done the same for you. Through his Spirit, he screamed in the mind of your perpetrator "Don't do it!" and then wept just as he had done at the tomb of Lazarus over what he was unable to prevent for you. While he tried desperately to be your shield, he wants himself to be your greatest reward and source of comfort. 600

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⁶⁰⁰ See his covenant promises of Genesis 15.

A Look Through the Eyes of a Christian Counselor

To cohabitors and married couples contemplating divorce—there is no longer a need to be afraid of committing yourself to a lifelong relationship that you think is doomed to fail. Allowing Jesus to continually pay for your spouse's shortcomings can keep you together for the sake of your children.

To the Pastor struggling to keep church doors open — most people see themselves first as victims rather than as sinners. Speaking to them as though they need to be saved from their sin alienates them from finding Jesus as their Messiah and makes you just another perpetrator. Just as Jesus told Peter to feed his sheep, so pastors may avoid offending people by first presenting the Savior as one who removes injury rather than one who finds fault. Make Jesus even more attractive by feeding your parishioners the "Bread of Life" and "Living Water". This is why Jesus wanted Mary's story told along with his. Keeping church doors from closing due to a lopsided message need no longer be found in concert-style worship, programs aimed at entertainment, or turning the church into a social club. It will be found in the twofold message of the Gospel.

To the Psychologist – the resolution of psychological dissonance is not found in the self-deceit of a punching bag, Bobo doll, or an empty chair. Justice must be satisfied for mental closure and gratitude instilled for the reconciliation of relationships. That is found in a person. Jesus is the mediator you've been searching for between psychological trauma and psychological health.

To the Buddhist and Hindu – and those who seek Nirvana. Know that it is futile to try to empty your mind of trauma. It is impossible. Your Limbic brain simply will never allow you to do that for very long as its job is to keep you reminded of unresolved issues. Peace of mind is found in a person. It

is found in Jesus who is the Christ. Meditate on what he did to release you from ruminating about injuries.

To those who are troubled by the depravity of the world and who hunger and thirst for righteousness — using Mary's perfume as a seasoning, Jesus has prepared himself as a banquet specifically for you in the presence of your enemies.

To the Muslim who thinks Gihad is the way to find peace – and those who believe that eliminating others who do not think the same is the way to peace. This only brings the sword. Peace is found in a person who allows free will thought and speech. He is the Prince of Peace.

For the Missionary — As manager of the world's table Jesus offers himself for you to give to others. Serve up a balanced view of the Savior as one who removes strife between friends while also making a way to Heaven. Jesus' pattern of evangelism was to meet someone's need before exposing them to their sin. Just as he told Mary, "Woman where are your accusers?" followed by, "Neither do I condemn you...Go and sin no more." When Mary broke the bottle of nard to pour on Jesus, she was telling him that after he had saved her from Caiaphas and the mob, she no longer needed the nard to please him in that relationship and was leaving her life of sin.

To the Counselor and Counselor Educator — with the twofold gospel of the Wonderful Counselor there is now a clear path to successful therapy that is both psychologically and theologically sound. Mary's story is the basis of true Biblical counseling. Through sharing these principles with clients the counselor can now feel confident in guiding client objectives while no longer having to hide behind Rogerian methods hoping that clients will find answers through their

A Look Through the Eyes of a Christian Counselor

self-disclosure. The Counselor can now be an involved participant and catalyst for profound change.

For the Theologian and student of the Bible – with the new views presented here the subject has not been exhausted. There is much more to explore and expound upon.

To all who may believe in Mary's story – Blessings!

About this Book



"Wherever my Gospel is told, what she did, will also be told."

Why was, what she did; important for everyone to know?

His second statement occurred while on His way to the "Place of the Skull," where it was that he was to be crucified. Amazingly, bloodied, battered and bruised from torture, He turned back and addressed the women following him by saying...

"Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children."

What was so urgent, risking another lash, that caused Him to pause and say that?

This book tells the story of how one woman's seemingly innocent act snowballed into a scandal of major proportions, full of intrigue, sex and murder, which Mikel artfully and powerfully unpacks to reveal earthshaking mysteries that have never been seen before. Centered on a small town named Bethany, Mikel uses the full extent of his counseling experience, theological and psychological training to uncover what really happened there, and why Jesus bid the Daughters of Jerusalem to not cry for Him. Join Mikel in this journey of discovering why this woman's story really must be shared with all people today.