



Doppelgangers

By Noel Joshua Hadley

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¹⁵ And they said unto her, You are mad. But she constantly affirmed that it was even so. Then said they: **It is his angel** [angelos ἄγγελος].

Ma'asiym (Acts of the Apostles) 12:15

LET me see if I have this right. Kepha is standing outside of the house of Yochanon-Marqus, banging on the door in the cold, dark, night, saying something to the effect of: "Let me in!" while Miryam and the others are preoccupied in a debate as to whether it is Kepha or his representative angel. I don't know how many times I scoured over that passage without ever *seeing* it. The quip about the angel. Who talks like that, by the way? I have been to numerous in-home Bible studies in my day, and I can't recall

anyone claiming Bob or Douglas' angel is waiting around on the front porch the moment the doorbell rings.



Not to make a mountain out of a molehill or anything, but is that a thing? Is my guardian angel supposed to rattle the knob to let someone know I'm held up in traffic and won't be long, or are we simply dealing with a Biblical-era phenomena? Oh, and the other elephant in the room. The supposed angel standing at Miryam's door was Kepha's doppelganger, is

that *also* a thing? If so, then I have just shown you several depictions of the angel breaking Kepha out of the joint, and not one of them put the two-and-two together. I'm thinking this deserves another one of my home-brewed investigations.

By the way, I do not intend the following report to be a history of angels, nor the day-to-day employment and duties of angels in heaven above and the corresponding earth below. Presently, I am only interested in the MOS of *some* angels. Doppelganger angels. I want to know if Ma'asiym is a one off. There is always the know-it-all smarty pants in the room who insists the Hebrew word for angel is **mal'akh** [מַלְאָךְ] and that it means 'messenger' in English, which is to say, not the spiritual creature we nearly always take them as. Well, my interest lies with the spiritual creatures whom we refer to as angels, the same angels whom the Hebrews described with the *mal'akh* [מַלְאָךְ] designation rather than the human messenger moniker.

There is a Greek counterpart, by the way. **Angelos** [ἄγγελος] means precisely what it sounds like. Angel. And if you were paying attention, I included the word in the Ma'asiym 12:15 passage. Supposing you are insistent that Kepha's doppelganger was a human messenger and not a heavenly ruach, because there is one in every crowd, then we are still pressed to figure out why Biblical messengers were body doubles and was this a requirement of the first century postal service? Regarding the angel, I will give you yet another example in Scripture in hopes of settling the debate.

¹⁴ Are not **all angels ministering ruachoth** (*spirits*) sent to serve those who will inherit *yeshu'ah* (salvation)?

Ivriym (Hebrews) 1:14

Seems rather rock solid of a case if you want my opinion on it. What you have just read is the worldview of the first century Hebrews. Angels are ministering ruachoth sent to serve those who will inherit *yeshu'ah*, and sometimes they even knock on the door during a Bible study.



By the way, I checked. It took some additional sleuth work, and I am happy to report Kepha's doppelganger wasn't simply a one off. In the game of peek-a-boo, you will have to look beyond Roman Canon, though when you do, appearances by the *said* lookalike ruach continues.

And Marcellus turned to sleep for a short space, and awoke and said unto Kepha: O Kepha, thou apostle of Mashiach, let us go boldly unto that which lieth before us. For just now when I turned myself to sleep for a little, I beheld thee sitting in a high place and before thee a great multitude, and a woman exceeding foul, in sight like an Ethiopian, not an Egyptian, but altogether black and filthy, clothed in rags, and with an iron collar about her neck and chains upon her hands and feet, dancing.

And when thou saw me, thou said to me with a loud voice: Marcellus the whole **power of Shim'on** [*Magus*] and of his Elohiym is this woman which dances; do thou behead her.

And I said to thee: **Brother Kepha**, I am a senator of a high race, and I have never defiled my hands, neither killed so much as a sparrow at any time. And thou hearing it did

begin to cry out yet more: Come thou, our true sword, Yahusha HaMashiach, and cut off not only the head of this devil but hew all her limbs in pieces in the sight of all these Whom I have approved in thy service. And immediately **one like unto thee, O Kepha**, having a sword, hewed her in pieces: so **that I looked earnestly upon you both**, both on thee and on him that cut in pieces that devil, and **marveled greatly to see how alike ye were**. And I awakened and have told unto thee these signs of Mashiach. And when Kepha heard it, he was the more filled with courage, for that Marcellus had seen these things, knowing that Adonai always cares for his own. And being joyful and refreshed by these words, he rose up to go unto the forum.

Acts of Kepha 22

The passage is somewhat lengthy, and it is the conclusion which I wanted you to see. The first two paragraphs were included because I felt some context was needed, though explanation is probably still in order. Kepha is on his way to Rome to confront Shim'on Magus. Magus will fall to his death during the exchange and afterwards Kepha will be crucified. Well, Marcellus, a man identifying himself as a senator, has a dream, though it is more like a vision, involving an Ethiopian woman who dances seductively even though she is filthy, clothed in rags, with an iron collar about her neck and chains upon her hands and feet. That woman represents the spiritual whore, Shim'on Magus.

In his vision, Marcellus sees Kepha but then he also sees Kepha's doppelganger, an angel who hacks off the whores' head with a sword. The message is that Kepha's spiritual twin will be there with him in Rome to defeat his spiritual oppressor. This brings the *as above so below* axiom, though I much prefer "on earth as it is in heaven..." to a whole new level.

Kind of makes you wonder if there's anyone else on the bookshelf with a heavenly twin. Will you be happy to learn that I've found one? Well, actually, I've found **several**. One case at a time though. Quick observation, I have established two texts which seeks to describe Kepha's angelic twin, and in both examples, he was observed by another individual

other than the Apostle. To be fair, Ma'asiym 12 only exhibits the belief in an identical mirror image. Though seeing as how the house of Miryam hadn't the faintest clue that an actual angel broke him out of prison, the breadcrumb trail left on the part of its writer Luqas appear to be purposefully placed.



[10/17/23 **UPDATE:** **Yoceph** is that 'other' person, the dude with the doppelganger. There are various Yoceph's within the New Testament but we're talking about Yoceph of the Twelve Patriarchs, second in command over Mitsriym. Once again, we are never given any indication that Yoceph was given a firsthand awareness of the specifics regarding his double. The discovery comes through **Asenath**, the penitent daughter of **Potiphar**, soon to become his woman. Though FYI, she's actually his adopted daughter. Her mother was **Diynah**, making Asenath the niece of Yoceph. I covered all of that extensively in [Mary Magdalene: Wife of Messiah](#), and suggest you give it a read. Anyhow, *here* is what she observed.

⁸ And she looked up and saw a man like Yoceph in every respect, with a robe and a crown and a royal staff.

Yoceph and Asenath 14:8

The notion of the celestial alter ego couldn't be any more transparent this time around. Asenath is given a vision of an angel, and he too is in the likeness of Yoceph in every way imaginable, though greatly glorified. There is more which needs to be said but then I just realized the injustice in giving you a snippet of a single verse rather than the greater passage. I did the same deed with Ma'asiym knowing you were a big boy capable of opening up you Bible to the chapter and verse for yourself. With 'Yoceph and Asenath', a thorough reading of the entire book will garnish even further insight, as peripheral vision goes. I recommend you go that route but for now, seeing as how I'm not looking to publish the entire book in this paper, the *following* text will probably do.

14 And as Aseneth finished her confession to Yahuah, lo, the morning star rose in the eastern sky.

² And Aseneth saw it and rejoiced and said, "Yahuah Elohiym has indeed heard me, for this star is a messenger and herald of the light of the great day."

³ And lo, the heaven was torn open near the morning star and an indescribable light appeared. ⁴ And Aseneth fell on her face upon the ashes; and there came to her a man from heaven and stood at her head; and he called to her, "Aseneth."

⁵ And she said, "Who called me? For the door of my room is shut and the tower is high: how then did anyone get into my room?"

⁶ And the man called her a second time and said, "Aseneth, Aseneth," and she said, "Here am I, my Adonai, tell me who you are."

⁷ And the man said, “**I am the commander of Yahuah’s house and chief captain of all the host of the Most High**: stand up, and I will speak to you.”

⁸ And she looked up and **saw a man like Yoceph in every respect**, with a robe and a crown and a royal staff.

⁹ But his face was like lightning, and his eyes were like the light of the sun, and the hairs of his head like flames of fire, and his hands and feet like iron from the fire. ¹⁰ And Aseneth looked *at him*, and she fell on her face at his feet in great fear and trembling.

Yoceph and Asenath 14

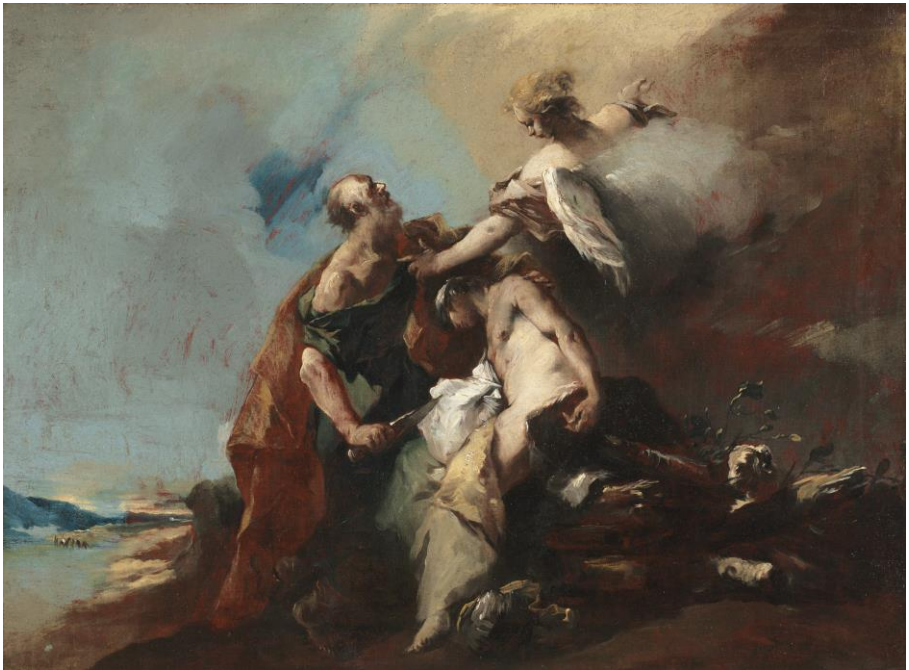
So, in review, Asenath observes that the heavenly messenger takes on the appearance of Yoceph in every respect, and not simply physically, either. The unnamed angel even holds the same office as Yoceph’s earthly duties. Read it again. He claims to be the commander of Yahuah’s house and chief captain of all the house of the Most High, which is precisely what Yoceph was in Mitsriym supposing Yahuah is substituted for Pharaoh. The similarities don’t end there either. Flipping a dozen or so pages back to chapter 5 and this is what we read.

³ And Pentephres and his wife and all his relations went out to meet Yoceph. ⁴ **And the gates of the court that looked east were opened**, and Yoceph came in, sitting in Pharaoh’s viceroy’s chariot. ⁵ And there were four horses yoked *together*, white as snow, with golden reins; and the chariot was covered over with gold.

⁶ And **Yoceph** was wearing a marvelous **white tunic**, and the robe wrapped around him was purple, made of linen woven with gold: there was a **golden crown** on his head, and all round the crown were twelve precious stones, and above the stones twelve golden rays; and a **royal scepter** was in his right hand.

Yoceph and Asenath 5:3-6

Yoceph was dressed in a white tunic and a purple linen robe woven with gold. A crown was upon his head, also gold, whereas a royal scepter was clutched within his right hand. Well, the unidentified angel arrived in the same robe, crown, and scepter. Don't let the fact that both arrived from the east escape you either. It sure didn't slide past Asenath's attention. There is much to be gleaned from this encounter, and now I'm thinking a commentary on the book may be in order. The conclusion at present is that the mysterious guest is not merely Yoceph's heavenly correlative. No, he is his celestial double.



The doppelganger narrative doesn't end there, not by a longshot. I am showing you a painting which involves the sacrifice of Yitschaq. I could hang two or three dozen more of them up on the wall and the result would be the same. Much like Kepha's prison escape episode in Ma'asiym 12, not one artist thought to invoke a certain *look* in **Avraham's** corresponding angel, not that I blame them or anything. Quick review, Marcellus saw Kepha's doppelganger, as did Asenath with Yoceph's doppelganger, and now it is **Yitschaq's** turn. The text I am pulling from is 'The Testament of Yitschaq,' wherein we encounter the following curiosity piece.

It came to pass, when the time drew near for our father Yitschaq, the father of fathers, to depart from this world and to go out from his body, that the Compassionate, the Merciful One sent to him the chief of the angels, Miyka'el, the one whom he had sent to his father Avraham, on the morning of the twenty-eighth day of the month Misri. The angel said to him, "Peace be upon you, O chosen son, our father Yitschaq!"

Now it was customary every day for the holy angels to speak to him. So, he prostrated himself and saw that **the angel resembled his father, Avraham**. Then he opened his mouth, cried with a loud voice, and said with joy and exultation, "Behold, I have seen your face as if I had seen the face of the merciful Creator."

Testament of Yitschaq 2

And so, there you have it. The *mal'akh* [מַלְאָךְ] aka *angelos* [ἄγγελος] which stopped Avraham from going through with it, according to 'Testament of Yitschaq,' was none other than Avraham's celestial counterpart, resembling him in every imaginable way and form. The heavenly messenger was so true to his father's form that Yitschaq cried out it was as if he had seen the face of the Creator. Well, this investigation keeps getting curiouser and curiouser, doesn't it? For Yitschaq, the most stunning realization of all wasn't simply that his father had a doppelganger in the heavenly realm. The angel who resembled his father was **Miyka'el.**]