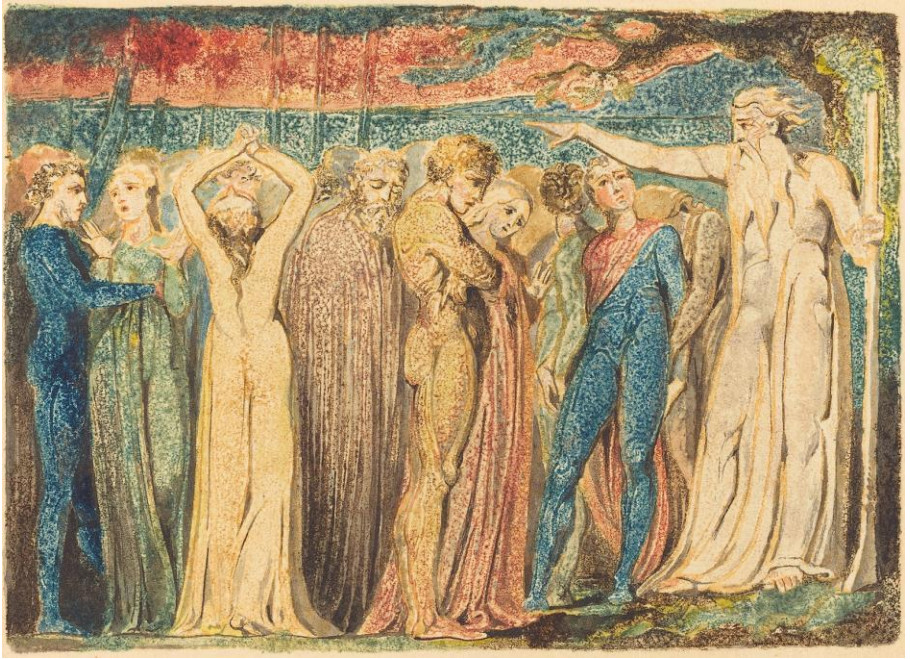




Where Yoceph of Arimathea Comes Into This

By Noel Joshua Hadley

1/13/23

BRITAIN was the place to go apparently but Miryam of Migdal didn't want to end up there. France was her cup of tea. Supposing you've read my report on the [Cities of the Millennial Kingdom](#), then you will know there was a concentrated effort to bring Messiah's Besorah to the lost kingdom of Yashar'el, which had been established by the prophet **Yirmeyahu** and was waiting to blossom along that shoreline. Many of the apostles as well the Seventy arrived there, one of which was **Aristobulus**, Kepha's father-in-law. **Marqus** was Kepha's traveling companion and he married a woman from the isles. There are others, including **Phillip** and **Shim'on**. Even **Pa'al** managed to land there towards the end of his journey.

As I was saying though, Miryam of Migdal's final destination has been the cause of much confusion on my part, especially since **Yoceph of Arimathea** is accredited with being one of the earliest to depart from Yahudah, maybe even the first, and it is she who accompanied him. You're probably wondering where I pulled that information from. Various sources. I will do what I can to show the Yoceph and Miryam of Migdal connection. There are however some biographical tidbits of information which I have gathered over the years, regarding Yoceph that is, and they're worth mentioning.

⁷ Now, **one of the elders of the Supreme Council was a man named Yosias, called Yoceph of Arimathea** - son of Yoachim, son of Nathan, son of Eleazar, son of Eliyahu, son of Yakim, son of Zadok - who lived on the Merchant's Road, a day's journey from Yerushalayim. **He also owned an estate northwest of the city. He had a brother-in-law named Nicodemus**, and both were secret followers of Yahusha. Yoceph of Arimathea, the wise Commander, **had been present at the Council when it sat in judgment on Yahusha, and he supported him**, but many more who could have done so were absent because of the hour.

Book of the Natsarim 21:7

His brother-in-law was Nicodemus, and they were both elders of the Supreme Council. It doesn't say it here, but Nicodemus was likewise present and accounted for when the Sanhedrin sat in judgment over Yahusha. So, there's that. Another thing about him is that he was rich and affluent. It doesn't outright say that here, but come on, how else do you land in the lap of the Sanhedrin? The other giveaway is his living in two separate locations, one on the Merchant's Road, a day's journey from Yerushalayim, and then in another estate northwest of the city. Kind of paints the picture, don't you think? The Garden Tomb, which Yoceph had originally intended to bury himself in, also happens to be located northwest of the city. I'm guessing they're not the same location though. The following passage helps to explain why.

⁵⁰ And behold, there was a man named **Yoceph**, a counselor; **and he was a good man, and a just**: ⁵¹ (The same had not consented to the counsel and deed of them;)

he was of **Ramah**, **a city of the Yahudiym; who also himself waited for the Kingdom of Elohiym.**

Luqas (Luke) 23:50-51 [Cepher]

Very few people seem to know where Arimathea is, and to the point that some claim it to be a mythical city. The Cepher goes ahead and gives the town its Hebrew correct title. Ramah is located some 8 kilometers or **5 miles** northwest of Yerushalayim. That would be the earlier mentioned estate northwest of the city. 5 miles is quite the commute though. Yoceph would have probably needed an additional apartment in Yerushalayim to avoid rush hour traffic.

Ramah is where Shemu'el the prophet was born as well as the location where Yirmeyahu gathered with the Yahudiym after Babylon destroyed Yerushalayim. Same city. That second mentioned fact may not be a coincidence. I have already taken you through the uprooting and planting process which Yirmeyahu was a part of. Not going through all of that again. Here is [the link](#) in case you missed it a couple of pages ago. Ramah was a strategic location where the rod of kingship was eventually passed over to Britain on two separate locations. Yirmeyahu was the first and Yoceph of Ramah would be the second. I have always wondered why Yoceph was given a city for a name title but now we are given a possible reason. I simply didn't latch onto the significance of that city then.

This same passage also informs us that Yoceph is one of the few people mentioned in the New Testament who was called **righteous**. *Yes*, righteous. I counted **8** names in total. That number includes **Yoceph** the father of Yahusha as well as Yahusha. But as you can see here, Luqas 23:50 calls him just, which is the exact same thing as righteous. Not bad considering he kept company with the Sanhedrin.

Another fun fact is that Yoceph of Arimathea was Yahusha's great-uncle through Miryam his mother, and so, it only makes sense that he would pull her away to safety. Miryam of Migdal. You don't have to take my word on his relations and can look that up for yourself among the ancient historians. There are actually quite a few claims which I am unable to substantiate at this time. *Here* are a few of them.

Yoceph was born in Arimathea-Ramah in **41 BC**, dying in **45 AD** at the age of 86 in Glastonbury, England. He made his fortune in the tin trade. At the time, England was the largest producer of tin mining, though the business went well beyond the Mediterranean, stretching all the way

across the Atlantic to South America. Yoceph very likely had a hand in all of that. I will get to the part where Yoceph ended up in Britain. We have records on that. What I haven't been able to get a good fix on is his earlier residences in Britain, as well as the claim that Yahusha traveled there with him in his youth.



'Chariots of Fire' is a movie I haven't watched in a really long time. The 1980's if we're keeping a proper accounting. I was young and can't remember the overall plot but do distinctly recall the beach running sequence in its openings as well as lots and lots of running in other places. None of that is probably important to this conversation. The **Vangelis** soundtrack however is. I do confess to owning a few copies on vinyl. They have been set down upon the turntable often and it has been that way in my household for any number of years. There is a track on that album containing a church organ and lyrics sung by a choir which has long held my interest. 'Jerusalem' is the name of it. The words recited within the song goes as *follows*.

And did those feet in ancient time
Walk upon England's mountains green?

**And was the holy Lamb of God
On England's pleasant pastures seen?**

And did the countenance divine
Shine forth upon our clouded hills?

**And was Jerusalem builded here
Among those dark satanic mills?**

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear: o clouds unfold!

Bring me my chariots of fire!
I will not cease from mental fight;
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land.

The song *begins* with a question. In the instance that the listener is slow to latch onto *whose* feet is being implicated as having walked England's mountain green, the singers quickly rephrase their question into something more descriptive. The holy Lamb of Elohiym who was on England's pleasant pastures seen is none other than Yahusha Ha'Mashiach. We are often told this is a reference to his having traveled there as a boy but I am not so certain about that.

The *next* proposal by the choir has us pondering if his divine countenance ever shined forth upon them clouded hills. That may be a childhood reference but if I had to choose one or the other, I'd go with a resurrected Yahusha. The reason being is that we are then asked if Yerushalayim was built there among its dark Satanic hills. Say what? How does the building of a city in any way relate to a teenager traveling around with Great-Uncle Yoceph the wealthy tin trader? It doesn't. The songwriter is toying with us. He seems to be implying that Yerushalayim was there until it wasn't and that they could resolve to bring back what was lost to them again. That's a once and future king reference if you hadn't noticed. I am thinking Britain *was* the reestablished kingdom of Yashar'el upon the earth and the epicenter of the Thousand Year Reign. It's all told to us in the song but nobody seems to be paying attention.

Again, this all goes back to Miryam of Migdal and why her arrival in Britain rather than France is so important to the narrative. France isn't a deal break by any means. I just think she went further than what we are told and I'm about to get into it. Retracing Yoceph of Ramah's steps again, *this* is what we read.

In that year, [A.D. 36] the party of **Joseph of Arimathea** and those who went with him into exile, was put out to sea in a vessel without sails or oars. This vessel drifted, and finally reached **Massilia** where they were saved. From **Massilia** Joseph and his company **passed into Britain** and after preaching the Gospel there, **died**.

Baronius: Ecclesiastical Annals

Baronius writes a passage having nothing to do with Miryam of Migdal, *seemingly*, but only to the untrained eye. It says Yoceph of Ramah went into exile with a party of *others*, presumedly the people of his household. Well, Miryam of Migdal was a member of his household. We simply haven't gotten there quite yet. Place a bookmark on the 36 AD date. But then look at where Yoceph of Ramah ended up. Massilia is a city on the southern coastline of France. And so, what is said regarding Miryam of Migdal is ultimately true. She did go to France. If only I could find a reference, any reference really, to a northbound journey across the English channel, to the White Cliffs of Dover and beyond, but so far, I got nothing. Let's keep trying though. Here is what we read regarding Miryam of Migdal's journey.

There was that time with the apostles S. **Maximin**, which was one of the **seventy-two** disciples of our Adonai, to whom the blessed **Mary Magdalene** was committed by S. **Peter**, and then, when the disciples were departed, S. Maximin, Mary Magdalene, and **Lazarus** her brother, **Martha** her sister, **Marcelle**, chamberer of Martha, and S. **Cedony** which was born blind, and after illumined of our Adonai; all these together, and many other Christian men **were taken of the miscreants and put in a ship in the sea, without any tackle or rudder, for to be drowned.** But by the purveyance of Almighty Deus, they came all to **Marseilles**...

The Golden Legend: Mary Magdalene

Well, that's strange. Miryam of Migdal was put out to sea in a ship without any rudder and oars or any other sailing devices. Didn't the exact same thing happen to Yoceph of Ramah as well? He's certainly not mentioned in this party. Therefore, I guess we'll have to chalk it up to another coincidence. But wait. It says she ended up in Marseilles as well. I checked. The distance from the Port of Haifa to the port of Marseille is **1942 nautical miles**. Am I supposed to expect that separate parties of people were punished for being naughty, sent out to sea, and all landed in the exact same location but on two separate occasions?



Nobody really knows who Maximin is, though he is traditionally named as the builder of the first church on the site of the present Aix Cathedral. His [Wiki article](#) is slim enough to be well beyond anorexic in suspicion. He lived and presumedly died but that is about all. The Golden Legend claims he was one of The Seventy, but then so was Yoceph of Arimathea. It *says* 72. We'll let that slide. Accompanying Maximin and Miryam were *also* Miryam's sister Martha, as well as their brother El'azer, and somebody named Cedony. Looks like the entire family.

Mary Magdalene later left him to continue his apostolate alone when she withdrew to the solitude of a cave, which later became a Christian pilgrimage site [Sainte-Baume](#). On the day she knew she was to die she descended into the plain so that Maximinus could give her communion and arrange her burial. Her sarcophagus is now at the Basilica of St Mary Magdalene at Saint-Maximin-la-Sainte-Baume, along with that of Sidonius, Marcelle, Suzanne and Maximinus, after whom the place was subsequently named.

All we are told by the Roman Catholic officials is that Maximin had Miryam of Migdal under his care until he didn't, which is highly suspect. I'm not saying Maximin wasn't a real individual. Then again, that's kind of what I'm saying. That he and Yoceph of Ramah *are* the same person. Wouldn't surprise me in the least. Plenty of people went by different names back then. The only other connection I can think of is a close family member, either on Miryam and Martha's side or Yahusha's.

Here is what we so far have. Maximin and his party were sent from Yahudah to France in an oarless vessel but then so was Yoceph of Ramah and his party. The only difference between the two is that Maximin is listed as having Miryam under his care whereas Yoceph of Ramah is not—so far. The other difference is that Yoceph doesn't stay in the south of France. No, Baronius has him traveling even further north to Britain. This will take further digging.

The sources we have make it out like Yoceph of Ramah and Miryam of Migdal arrived in France by complete accident. That may be so. I couldn't really say. It would certainly be ironic that the tide sent Yoceph of all people right back towards the home of his origin. Know that I am not putting the adrift at sea story into doubt when in fact Yahuah Elohiym had already told him in advance where he was to go.

Yoceph said "know this, great king. I am a servant of The Great Elohiym of Light. I am sent in order to build a church here, where it will serve your people well. I will establish a place o light unto them. I come to teach the perfect commandments. Ask among your own about me, for I am not unknown to them. I have no human teacher, from whom I learned the wisdom, from where I got these things. I lived in the light of Christ but learned tardily. Then I had a message from Elohim Himself, **'Go preach to those who dwell at the edge of the Earth.'**"

The Britain Book 4:22

Telling Yoceph to go and preach to those who dwell at the edge of the Earth was the same thing as saying return to his homeland. Notice how he didn't arrive in Deutschland or Norway or even China or India for that matter. No, he went to his homeland, which will be expounded upon hereafter. The *why* is a good question. And by that I mean why Miryam of Migdal was chosen to journey there with him.

Yoceph's fate is again expounded upon in Book of the Natsarim. It is thought that Yoceph may have actually written the book, though I am more inclined to conclude that Aristobulus and maybe even Philip had a heavy hand in it. For starters, the writer of Natsarim appears to have been a disciple of Yochanon the Baptist before his introduction to Mashiach, and secondly, had intimate knowledge of Kepha's household in Galilee. Aristobulus can be traced to both, as his two sons were recognized disciples of Yochanon and he was head of the mentioned household. But then, *thirdly*, 'The Gospel of Philip' comes across like written commentary upon the narrative in Natsarim. I'm not completely sure who the author is but that's unimportant. Here is what we learn regarding the fate of Yoceph.

³² Despite his authority, there was evidence against Yoceph, and he was imprisoned, being kept under

constant guard. One Shabbat, during the night hours, the Ruach of Yahusha was projected to Yoceph so he was comforted. But the guards, seeing it, fainted with fear. Then Yoceph was brought before Pontius Pilate, but the Governor found no fault in him, and he was released.

³³ Later, Annas and his son-in-law, who were then the High Priests of the Yahudiym, came to the house of Yoceph, bringing with them the Holy Books written on scrolls within their box. They requested that he swear upon it in the sacred name of Elohim, but he made oath only that he had done no wrong or broken no law. The wise Commander remained in his house for many days, after which he went about undisturbed.

Book of the Natsarim 21:32-33

He was thrown in prison. Not that it helps us much in this discussion, but it lines up quite nicely with ‘The Gospel of Nicodemus.’ Because the exact same incident happened to him there. In the same book, **Annas** and **Caiaphas** discovered that Yahusha had proclaimed himself Mashiach in the year **5,500**. We see an investigation played out here, though their conclusions are not shown. It is Annas and Caiaphas and their conspirators I believe who began the processing of corrupting the dates into what has become the Masoretic timeline. That’s a whole other story though, despite the fact that it all connects with the Thousand Year Reign discussion. Jumping ahead to the *next* verse.

³⁴ Then, when **Pontius Pilate** returned to Rome, **Yoceph departed from his home shores, coming to Setnadoin, from whence he moved to a well at the foot of a hill. He brought with him a clay cup which had been set in silver by a silversmith, and this was that cup used by Yahusha.**

Book of the Natsarim 21:34

Pontius Pilate returned to Rome. He is generally thought to have bowed out in **37 AD**, though as we have already seen, Baronius thought it was one year earlier, in **36**. The reason *why* Yoceph was deported immediately after Pilate’s parting relies upon the fact that they were friends. I also suspect that Pilate became a covert. At any rate, Yoceph was placed under Pilate’s protection and the Sanhedrin wanted their revenge. It’s why the

boat story and placing Miryam under his care or a member of his household makes the most sense.

Setnadoin was a location known to the author though is apparently no longer identifiable. Even Microsoft Word doesn't recognize the spelling and wants to auto-correct, but I won't let it. Believe it or not, his move to "a well at the foot of a hill" is all we need to identify Glastonbury. There is probably a well at the foot of a hill in hundreds if not thousands of locations across this realm. And so, you're probably wondering how I came to that conclusion. It's in the preface. A scribe who wrote Natsarim had this to say about Yoceph of Arimathea-Ramah.

When **Elyid**, **our father in the faith**, came in full flight from afar, seeking refuge beyond the confines of his persecutors' dominion, he set his kolistone in **Lanavalok**.

Here, when he spoke to them, the Druthin said, "We have never been without the light of Truth, yet you seek to bring another light, strange to us, which seems less bright than ours."

The Gospel of Kaledy 2:1

Don't make me lay out even more breadcrumbs for you. Elyid *is* Yoceph of Arimathea-Ramah. You can take my word for it or purchase your own copy and compile hours of research. In other places he is referred to as **Yoceph Idewin**, the father of their faith. The *Lan* in Lanavalok refers to a sacred enclosure and Avalok as you shall soon see is the name of the king and his kingdom whom Yoceph of Arimathea-Ramah was directly related to.

²¹ **Yoceph Idewin** was related to **Avalek**, whose kingdom bordered that of Arviagus, through Anna the Unfaithful. He converted **Claudia Rufina**, the daughter of Caradew previously called Gladys, who married **Pudens**, a Roman, and had a daughter **Pudentia**.

The Britain Book 5:21

There are some recognizable names from Pa'al's epistle to the Romans if I have ever seen them. I refuse to get distracted though. Yoceph was of a royal descent through this Avalek fellow. Very likely the kingdom of Yashar'el established in these parts by Yirmeyahu. Avalok. Say it again. *Avalok*. Once more. *Avalon*. Not a typo. I spelled it right the first time.

Avalon. Yoceph Idewin of Arimathea-Ramah was descended from the kingdom of Avalon. It's most certainly where he settled.

Maelgwyn of Llandaff, the uncle of **St. Davi**yd, the Welsh bishop of Mynyw says the *same* thing.

Joseph of Arimathea, the noble decurion, received his everlasting rest with his **eleven** associates in the **Isle of Avalon**. He lies in the southern angle of the bifurcated line of the Oratorium of the Adorable Virgin. **He has with him the two white vessels of silver** which were filled with the blood and the sweat of the great Prophet Yahusha.

And now for the mention which you thought I was snubbing. The holy grail. I wasn't snubbing anything. There are simply too many details in these small quotes to cover. I was attempting to establish Glastonbury with Avalon and any other number of small but important details. I've probably overlooked several already.

As a reminder, we are on a quest for Miryam of Migdal, and no, I am not suggesting for you that she and the holy grail nor some son or daughter of Yahusha Ha'Mashiach are it. There are others who have written books on the subject. Dan Brown comes to mind. This is not one of them. If the grail *is* a bloodline, and for clarity purposes I am not stating that it is, then that is an investigation for another time. It would be terribly difficult to convince me that a clay cup set in silver by a silversmith was somehow a metaphor for a bloodline, as if this were one of Daniy'el's dream interpretations. Speaking of which, here is *another* blood reference.

Idewin was buried in a shirt of fine linen, which he had worn when burying Yahusha, and which was stained with three spots of blood on the chest. He was buried by the two-forked cross. The saints had lived in twelve huts around a never diminishing well at the foot of the holy hill.

The Britain Book 5:21

Yoceph was buried in the very shirt of linen which he had worn while burying Yahusha. There were three spots of blood stained upon its chest. Seems as though the blood of Mashiach was important to Yoceph. Still not seeing how any of this is a coded message for a royal bloodline though.

Do understand, that doesn't mean there isn't a family line to be had. I'm simply not seeing it in these texts quite yet. Therefore, the grail legend will have to be saved for another occasion. I had started out reading from The Book of the Natsarim. *Here* is what I wanted you to see.

³⁵ Some say Yoceph of Arimathea married Miryam, mother of Yahusha, after the death of his wife, but this is a known heresy put about by those in ignorance of what is written, for **his wife was not that Miryam**.

Book of the Natsarim 21:35

What the...? Well, that just tosses everything I've researched into the garbage in a hurry. Yoceph married Miryam. Miryam of Migdal or some other Miryam? How could he...? that double-crossing, low down, double timer. That was my first reaction when reading it. We're finally getting somewhere but *come on*. How does somebody go about ending a book like that? It's literally the last verse. It gets all scandalous and up in your face and then takes a plunge right off the White Cliffs of Dover. Try not to have a heart attack.

How is marrying Miryam the Mother of Yahusha scandalous, exactly? She was a widow needing taken care of. She was *also* his niece and that's kosher. Miryam was on the older end of the spectrum but then so was Yoceph. Nothing heretical there, had the two consented. Seems to me that the scribe who ended the book with his added commentary had a score to settle. Yoceph of Arimathea-Ramah did not write that, and the writer of 'The Gospel of Philip' sure didn't write that.

To better understand what is happening, we will have to retrace the conversation between Miryam of Migdal and Yahusha on the night that she anointed him with the expensive fragrance. This will be a short review.

¹⁰ Miryam said, "Sire, I have been a sinner but have not sinned this last year, nor shall I again. **Should I love once more, I will not now claim the rights of marriage which I once repudiated.**"

¹¹ Yahusha said, "Love is a blending of ruachoth and not a union of flesh. Woe to those whose love compounds discord in the place where love is fulfilled. If these things confound you, read the Books of Wisdom."

Book of the Natsarim 19:10-11

Some of you were getting ready to write me a letter explaining how Miryam of Migdal couldn't possibly have married Yahusha because she said it would never again happen. Obviously, that's not quite yet. Because she did marry, again. Complications arise then, don't they? A dominant theme of Natsarim is the multitude of marriages and the union of ruachoth in only one of them. If you jumped ahead rather than reading the previous chapters then, it is your loss. You will have to retrace those steps on your own. The complication relies upon the passages shown whereas Yahusha and Miryam of Migdal became a unified ruachoth. How could she become unified with Mashiach but then get with another man? She already said her love was reserved for the *next* man and nobody else.

Even if Yoceph did marry Miryam, *that* Miryam as he put it, then there is something else going on. A marriage perhaps but one of protection rather than intimacy or even sexual fornication. Bere'shiyth has already given us the inverted precedence in that Avraham told Pharaoh as well as Avimelek that Sarah was his sister rather than a wife. The reason being is that she was old and beautiful, and everybody wanted a piece of her. Should Yoceph truly desire to be the protector of Yahusha's betrothed then a civil ceremony would be the most practical approach. He could support her without a turning of heads and the kings of the earth would have to come through him first before claiming her as their own.

There is more to this just so you know. The Book of the Natsarim may have ended there but the same source material has more to dig through.

After our Adonai died, having been hung on the cross outside the city walls of Yerushalayim, Yoceph of Abramatha took Miryam, the mother of Yahusha into his home until Yochanon could make suitable arrangements. **Then, he was called Guardian of the Lady which title became confused in Britain with that of Guardian of the Sacred Vessel.**

The Britain Book 4:1

Let's see if got this right. Yoceph started out as Miryam the mother of Yahusha's caretaker but only until Yochanon could make proper arrangements. Makes sense. I'm following, I think. He then became known as "Guardian of the Lady." Who is the Lady, Miryam or Miryam, and who became a Guardian of her, Yoceph or Yochanon? And now I'm confused. Where are you at on a 1 to 10 scale? The text can be read either

way. I'm thinking this is yet another attempt at erasing any identity confusion regarding who Yoceph carted off to Britain or France or wherever, but it isn't working. It seems even back then people thought the holy grail was a lady when they are two separate things. Also, I *thought* he married her. Miryam that is. The *other* Miryam. Which is it? Guardian doesn't sound like husband, unless Yochanon is the Guardian of Miryam the Mother, which still wouldn't be her husband anyways, but then how is that title getting confused with the Sacred Vessel Guardian?

Why be so vague? Assuming this is still Yoceph we're dealing with rather than Yochanon, then it seems to me that the Guardian title is precisely what he was doing. He was Guarding the Lady. Guarding the Lady meant taking care of her. Like what Yochanon was doing with the *other* Miryam. Keeping one hand upon the sword in the sheath so that the bad guys wouldn't lay a hand upon the woman. This is the betrothed of Mashiach we're talking about. It's why there's so many coded messages throughout the annals of Scripture. Much is insinuated but very few come right out and say it. Other scribes simply won't believe it or would rather not have a married Mashiach be true.

Once is a coincidence but two or three or four is a pattern, and what do we see happening on the pattern scale? Miryam of Migdal, the woman who poured nard upon the feet of the man whom she'd soon be speaking alone with in the garden ends up on the *same* boat with the keeper of the grail. Not only that, but on the opposite end of the world. Far from the clutches of the Yahudim and probably even Rome. What also just so happens to be the same geographical location as what I have proposed to be the epicenter of the Thousand Year Reign. That is five or six coincidences, though there are more, far more, and I have already lost count. You and I both know however that a pattern in the dozens or the hundreds will always be a coincidence for those who have flagged this topic as the unthinkable thought in the face of their favored Trinity doctrine. Is it in any way ironic that these same individuals often consider themselves to be the bride of Christ. Ask them what that means. It's all supposed to be a metaphor, apparently.