



# The Glorious Appearing and the Assumption

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By Noel Joshua Hadley

## Part I: The Assumption of Miryam

THE rapture question is another telegram which arrives from the mail room to my writer's desk often enough. People have been told they're getting yanked out of here their entire life and aren't always too pleased to learn that they've been burned by the **Jesuits** yet again. Ah, nothing breeds a good old-fashioned theological argument at the family reunion quite like the 'R' word, does it? Suffice to say, if Yahusha said he was coming back for his loved ones and the set-apart were living for the campaign promise of his arrival, then I think it is proper that he did what he said he would do in *that* generation rather than in our own. There would certainly be some cleanup work in **Aisles 66** through **72** on the part of our Controllers, scrubbing any notion of the snatching away of the sainthood from the collective consciousness, but I think it was

manageable in the end. How many were actually taken is anybody's best guess.

Look, the assumption of **Mariyam** is a **Catholic tradition** and I'm not declaring it to be legitimate with any degree of assurance. I'm simply saying it's worth our consideration, knowing what we do now about the parousia. Go ahead, come at me, bro. Oh, and I just checked, the **Orthodox** are totally into the assumption of Miryam as well. You have my attention, teach me. Well, here's what we read over at [Wikipedia](#). First sentence.

The **Assumption of Mary** is one of the four **Marian dogmas** of the Catholic Church.<sup>[3]</sup> It was proclaimed by Pope **Pius XII** in 1950, as follows:

We proclaim and define it to be a dogma revealed by God that the immaculate Mother of God, Mary ever virgin, when the course of her earthly life was finished, was taken up body and soul into the glory of heaven.<sup>[4]</sup>

*Hmmm*, Catholic doctrine, indeed. It says the Assumption of Mary was proclaimed dogma by **Pope Pius XII** in **1950**. Must be false then. It would be a total shame if this were a matter of... *wait for it...* **Controlled Opposition**. Really, in 1950 though? My parents were born in the whereabouts of 1952 and they're hardly ancient. Seems rather recent in history to be making such assertions as a point of dogma, especially since there is so much medieval artwork depicting the event.



According to the same Wiki article, the earliest known use of the Dormition is found on a sarcophagus in the crypt of a church in Zaragoza in Spain, dated to **330**. The belief is an old one then, and it's not simply Catholic either. By the way, the Dormition refers to Miryam's falling asleep and then being taken up to heaven, via Assumption. There is something called the **Dormition of the Mother of God**, a feast of Orthodoxy, telling us that this goes way beyond Catholicism. If anything, the Protestant churches are lagging behind as they so often do. Hop to it, Lutherans, Anglicans, and other Reformed circle denominations. Those endless dead-end Calvinist conversations are crippling. Also, I dropped you another Wiki link. I would take a snapshot of that one but I'm banking

on the Mandela Effect not altering our His-Story on the Dormition. And if it ever does, you will just have to take my word on it, that it was indeed a thing for a great many centuries.



By stating that Mariyam *alone* ascended, whereas not one of Yahusha's Twelve or followers managed the same task, the narrative ultimately sounds ridiculous. I'm thinking that's all by design. But I'm sure Rome would never weaponize Truth or trivialize anything, am I right? I initially recall learning about her immortal ascension into the heavens some 20 plus years ago when taking my very own pilgrimage through Israel and immediately writing it off as fiction. Because, you know, the RCC was

holding the cards. The potential for Truth in plain sight never even entered my thinking. Next sentence.

The equivalent belief (but not held as dogma) in the [Eastern Orthodox Church](#) is the [Dormition of the Mother of God](#) or "the Falling Asleep of the Mother of God".

Well, there you have it. I went ahead and added a line regarding the Eastern Orthodox Church holding a similar belief. That should tell us it's not simply a Catholic thing. The tradition goes back. Way back. Way, *waaaay* back. So, instead of calling me baby booby names like "Catholic", you might as well accuse me of pushing Eastern Orthodoxy while you're at it. I'm accused of a lot of things, and no, I'm not bitter. It is what it is. I'm only interested in seeking the Truth. We are dealing with Stolen His-Story and sometimes our Controllars hold the cards. They don't call it Controlled-Op for nothing.

A few lines down and Wiki manages to get slightly interesting.

There is no historical evidence for Mary's assumption.<sup>[6]</sup> The New Testament is silent regarding the end her life, the early Christians produced no accounts of her death, and in the late 4th century Epiphanius of Salamis wrote he could find no authorized tradition about how her life ended.<sup>[7]</sup> Nevertheless, although Epiphanius could not decide on the basis of biblical or church tradition whether Mary had died or remained immortal, his indecisive reflections suggest that some difference of opinion on the matter had already arisen in his time,<sup>[8]</sup> and he identified three beliefs concerning her end: that she died a normal and peaceful death; that she died a martyr; and that she did not die.<sup>[9]</sup>

It says there is no historical evidence for Miryam's assumption. Well, *dub*. Were you thinking there would be? Did somebody catch it on a shaky

KODAK Super 8 or something? Even if there were evidence, that's not the sort of exhibit they'd stockpile next to the dinosaur fossils and the Apollo 11 capsule or the Enola Gay in the Smithsonian. Evidence or not, do you really think our Controllers would give this little nugget of information away? All they can do is fictionalize it—if True.

We then read that the New Testament is silent regarding the end of her life. Oh gee, you think...? And *why* do you suppose that is? It's silent regarding the fate of the Twelve as well. Aside from the fate of the same two players, Kepha and Pa'al, never once are we given an epistle where someone like Ta'om or Mattithyahu or Bar-Naviy writes: "And then there were five." On the one hand, I can't blame them. Kepha and Pa'al were martyred at the beginning of the storm, when the hurricane was coming but the winds were soft. Once the boughs really got howling during Nero's shakedown, Mashiach's followers probably didn't have time to take a proper accounting of the morning roll calls between all those duck and cover drills. We know of Dr. Luqas' unfinished biography, The Acts of the Apostles, but then nobody else picked up the baton for decades if not hundreds of years thereafter. Certainly not until the second century. Does that make any sense to you? It makes none whatsoever to me. But I'm not the documentarian of *official* history. All I can do is report to you on what is lost. And I think there is something to be discovered in the void.

The fourth century writer **Epiphanius of Salamis** looked for hard evidence on Mariyam's assumption but couldn't decide. Well, thanks for trying.



## Part II: The Assumption of Miryam *and* Yochanon

[**UPDATE** 7/27/23: Turns out, Miryam the mother of Yahusha HaMashiach wasn't the only one. Yochanon the revelator was *also* taken on the assumption journey according to the earliest accounts that I can find, which is very appropriate all things considered. 'The Acts of Yochanon' dates to the second century. Getting any Scholar to agree upon a text that old is an impressive feat for sure. There is still an entire generation gap, if not two of them, between the fig tree generation and this one. The silence as I've stated before is telling. Anywho, I'll let you read his fate for yourself.

115 And having sealed himself in every part, he stood and said: You are with me, O Adonai Yahusha Mashiach: and laid himself down in the trench where he had strown his garments: and having said unto us: Peace be with you, brethren, he gave up his ruach rejoicing. We brought a linen cloth and spread it upon him and went into the city.

**And on the day following we went forth and found not his body, for it was translated** by the power of our Adonai Yahusha HaMashiach, unto whom be glory.

The Acts of Yochanon

He was translated, but only after dying of natural causes. The most troublesome part about the story I think has more to do with the people walking off and leaving the old man's corpse alone for the night, untreated

or unburied, rather than his ascension to heaven. Naughty no-no's such as that is a direct violation of the Torah, particularly Devarim 21:23, by which we read:

...**you will surely bury him on that day.**

You should know then that there are various different documents all asserting a similar fate though the details differ, depending upon the language. I read to you from a Greek manuscript. The Latin says that after the prayer a great light appeared over the apostle for the space of an hour, so bright that no one could look upon him. Apparently, it is for this reason that they made the controversial decision to leave him be. But then here is what we read in yet another Greek manuscript.

And gazing towards heaven, he [Yochanon] glorified Elohiym; and having sealed himself altogether, he stood and said to us, Shalom and grace be with you, brethren! and sent the brethren away. And when they went on the morrow, **they did not find him, but his sandals**, and a fountain welling up. And after that they remembered what had been said to Kepha by Adonai about him: **For what does it concern thee if I should wish him to remain until I come?** And they glorified Elohiym for the miracle that had happened. And having thus believed, they retired praising and blessing the benignant Elohiym; because to Him is due glory now and ever, and to ages of ages. *Amen.*

The Acts of the Holy Apostle and Evangelist Yochanon the Theologian

In this account, Yochanon doesn't die. He simply sends the Talmidiym away so that he can be alone with himself. It is upon their return on the morrow that they learn what has happened. Only his sandals remain, thereby inciting the cloak of Eliyahu during his chariot of fire episode. Even more telling is the acknowledgement of those who were left behind. The recent converts of Ephesus recognized that Yahusha HaMashiach had personally come for him as promised.

The problem which ultimately arises with this particular text is the administration by which Yochanon's ascension to heaven is said to have transpired in. The rather lengthy 'Acts of Yochanon' never indicates the decade. It could take place in the 50's or the 60's for all I know. 'The Acts of the Holy Apostle and Evangelist Yochanon the Theologian' on the



other hand insists Yochanon's rapture moment took place under the Emperor Domitian.

And the fame of the teaching of Yochanon was spread abroad in Rome; **and it came to the ears of Domitian that there was a certain Hebrew in Ephesus, Yochanon by name**, who spread a report about the seat of empire of the Romans, saying that it would quickly be rooted out, and that the kingdom of the Romans would be given over to another. And Domitian, troubled by what was said, sent a centurion with soldiers to seize Yochanon, and bring him. And having gone to Ephesus, they asked concerning the whereabouts of Yochanon. And having come up to his gate, they found him standing before the door; and, thinking that he was the porter, they inquired of him where Yochanon was.

The Acts of the Holy Apostle and Evangelist Yochanon the Theologian

Domitian was the son of Vespasian and the younger brother of Titus, his two predecessors on the throne. He wouldn't become emperor of Rome until **81**. Eventually, he was assassinated in **96**. There is your classic window of opportunity, by which we are told Revelation was written, having nothing to do with Nero or the first two Flavian's. But then there is another plot point in the text which I can't help but notice.

And when they had ridden a long time they came to the end of their journey, Yochanon thus fasting. And they brought him before the king, and said: Worshipful king, we bring to you, Yochanon, elohiym, not a man; for, from the hour in which we apprehended him, to the present, he has not tasted bread.

The Acts of the Holy Apostle and Evangelist Yochanon the Theologian

I could have just told you that Yochanon is documented as having appeared before Domitian without having shown that inconvenient detail, but you know how it goes. A gentleman scholar is meticulous in his work because his experiences otherwise insists that it be so. Apparently, he's not the only Emperor who Yochanon appeared in front of.

Some days later the troops which the Emperor Tiberius had sent to Yerushalayim arrived, accompanied by Palace officials and female attendants from the Queen. They carried also with them the crown of the kingdom, royal garments, glorious dresses, and precious and princely robes. They scoured all the land of Yahudah in search of the **Virgin, but they did not find her because she had left this world and ascended to heaven. They took, however, the blessed Yochanon and brought him to the Emperor Tiberius.**

### The Martyrdom of Pontius Pilate

Tiberius reigned as Emperor from **14** until **37** and Yochanon appeared before him, an entire half century before his supposed audience with Domitian. How many times did Yochanon get drug out to Rome, exactly? This is starting to read like the plotline to Forrest Gump. Also, in case you didn't notice, the writer of this book already has Miryam ascending to heaven, an incredibly early date by all estimates. Maybe she did, maybe she didn't. The reason I'm showing this to you is because I think there just may be something to the claims. Perhaps Yochanon really did appear before Caesar. He wasn't Domitian though. That name swap was easily accomplished by the scribes. Similarly, passing off Yochanon and Miryam as the only two to ascend is a clever way to push the Truth in plain sight while burying the greater implications. An entire generation was given the opportunity to show themselves blameless at the glorious appearing of Yahusha HaMashiach.

It's a **Medieval forgery**, but if so, then the writers screwed up, as is so often the case. They shouldn't have told us that the pillar of salt still exists unto this very day if you get my drift. Now, I'm of the opinion that Yashar is an ancient document, penned by a contemporary of whoever wrote Yahushua (Joshua) and Shofetiym (Judges), and that the timeline was later toyed with along with the Masoretic Old Testament, but that is a moot point. Lot's wife was memorialized as a pillar of salt, and all the Dead Sea locals knew where to find her. The oxen even made a sport of it, seeing how fast they could lick her up on any given morning.]





### Part III: The Assumption of Miryam *and* Yochanon *and* Miryam

[**UPDATE** 5/16/24: SOMETIMES all I can do is present for you the evidence that crops up, whenever and wherever it happens to make itself known, and then let you decide its merit or worth. I think I had started out stating that the information concerning the assumption of Miryam and Yochanon is at best sketchy. Just know then that nothing about that comment has changed. Actually, I wasn't certain at first where the following text shown be shown, mostly because it falls into three separate camps of my research, the Glorious Appearing *by* 70AD, **Miryam of Migdal**: *bride of Mashiach*, and **Pa'al**: *true of false apostle?* Perhaps in time today's show-and-tell will creep into all three categories. I have chosen to place it here at present because the conversation primarily deals with traditions which might highlight the ascension to heaven, and it is certainly interesting that Yochanon is once more mentioned.

The latest controversy is in regard to "The Epistle of Apollos the Prophet." Ever heard of it? Yeah, me neither. A reader suggested I give it a read on the basis that [Rejected Scriptures](#) had published the text. The only source offered was [The Nazarene Way](#), which happens to be an **Essenic** website, fascinating. FYI, those would be the Essenes. Even more fascinating is that, on closer inspection, their three primary categories of research happen to fall in with 70 AD, Miryam of Migdal, and Pa'al. Those just so happen to be my investigations as well. And so, it is only a little suspicious to find a text in their possession which collaborates with their worldview, fitting like a glove and summing it up in a nutshell. How very convenient.

We are furthermore given no historical evidence as to the origins of this document or in whose hands it was exchanged, though I have stated in other places that there are probably thousands of dusty stacks in various

monasteries just waiting to be pulled off the shelf and translated. Now that is a gold rush which I would gladly be a part of. If only the Essenes would be so kind as to offer us something as simple as a photograph of the papyrus. Otherwise, I am pressed to presume we are being hoaxed by questionable characters, and that would not be nice, would it? Well, here it is, 'The Epistle of Apollos the Prophet.' Give it a read and then prepare for a discussion afterwards.

*Apollos to Hierasthenes, greeting:*

<sup>1</sup> Touching the matter whereby thou didst inquire in thy last epistle, I will inform thee even as I have received. I Appollos was in my house in Nazareth after the Holy City had been taken by the Romans, and the Temple of God destroyed, even as the Lord had told us.

<sup>2</sup> And as the sun went down and I was resting from my work,

<sup>3</sup> And Agella spake to me saying, BROTHER, why grieveest thou for me, and for the fall of Jerusalem and for the Holy House. **Grieve rather that thou wast left behind when we with others of the brethren who were ready were taken up from the earth.**

<sup>4</sup> For when the city was sorely besieged and the battle was the most fierce and the confusion great and terrible, there was seen by all a great wonder in the heavens.

<sup>5</sup> **For the Lord himself appeared from the clouds with her to whom he first appeared after he rose from the dead,** who announced his resurrection to the twelve, and the holy angels, according to the word that he Spake unto us while he was in the flesh.

<sup>6</sup> And **we who sore longed for deliverance and were ready for his appearance were caught up to him in the clouds with John,** who alone of the twelve remained (whether in the body or out of the body I knew not).

<sup>7</sup> **It was in a moment and we were changed in the twinkling of an eye, and those who were his enemies saw it and fled in great confusion and fell on the swords of the Romans and perished,** and to me alone has it been given that I

should appear unto thee for thy comfort my brother, and for the consolation of those that are left behind and those that shall come after them, that they may believe in the words spoken by the Lord before he suffered.

<sup>8</sup> Farewell brother, and go and comfort those that are left, for there will arise those who will deny that he returned as he said, because none of those who saw his appearance are left behind to witness thereof.

<sup>9</sup> But believe thou that the Christ shall return again at the end of the Age in glory.

<sup>10</sup> And I arose and went to some of the brethren and told them these things, but they seemed to them as an idle tale, for they answered, If thy sister and the others were taken, why have we been left behind in the misery of this world? Surely, they have fallen by the sword also, and it was a vision, and we which are left behind shall perish likewise?

<sup>11</sup> And I returned to my home and held my peace, for I was in doubt, and said, If the thing is true, it will be brought to light in a future day, for the Lord certainly did say that “before this generation should pass away all these things should be,” even as my sister hath told me they have been.

<sup>12</sup> They who are with me salute thee. Peace be with thee, and to all in thine house.

### The Epistle of Apollos

Excuse my skepticism but the entire read is suspiciously...*oh*, I don't know... *'perfect'* is the word I was looking for. A little too perfect. It even has supernatural intrigue, given that a resurrected person arrives to relay the News that they'd been, and I quote, “left behind”. Laying the icing on rather thick, are we, hmmm? Let's unpack it anyways.

Yahusha came, he was seen over Yerushalayim, he nabbed the most faithful of followers, and left. Oh, and did I mention he arrived with **Miryam of Migdal**? *Whoops*. Assuming this text is legit, now you know why not even a fly would land on it. Yochanon alone was a survivor among the apostles, and though one might assume he was in Yerushalayim at the time, I see no reason to read it that way. He could have been anywhere

else on the motionless plane. Also, the entire scenario happened in a “twinkling of an eye moment”. Wait, hold on, isn’t that a Pa’al quote? *It is*.

Speaking of the Pa’al crowd, the most fascinating part concerns the Christians who were left behind. They were totally in the dark regarding Mashiach’s arrival, thinking the missing bodies were killed in the War of the Yahudiyim. No joke, Yahusha truly did arrive as a thief does in the night, rewarding the wise virgins with the oil in their lamps. To add to that, those who would deny his promises, that he returned precisely when he said he would, was already being set up. Even Christians of the second century, theologians like **Justin Martyr**, seemed to be out of the loop.

I’m assuming **Apollos** “the Prophet” is none other than the **Apollos** of Ma’asiym (Acts) though that much is never made certain. Who do you suppose him to be? If Apollos is our man, then he is first mentioned by Luqas in Ma’asiym 18. He was a Yahudiyim, a native of Alexandria, who took up the vocation of a preacher and arrived in Ephesus for unclear reasons, per chance around **52** or **53** AD. Or how about we just read of his appearance in Ma’asiym?

<sup>24</sup> Now a Yahud named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. <sup>25</sup> **He had been instructed in the Way of YAHUAHA. And being fervent in ruach, he spoke and taught accurately the things concerning Yahusha,** though he knew only the baptism of Yochanon. <sup>26</sup> He began to speak boldly in the synagogue, but **when Priscilla and Aquila heard him, they took him aside and explained to him the way of ALAHAYAM more accurately.** <sup>27</sup> And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed, <sup>28</sup> for he powerfully refuted the Yahudiyim in public, showing by the Scriptures that the Mashiach was Yahusha.

Ma’asiym (Acts) 18:24-28

Supposing Apollos didn’t make the cut in **70 AD** then that is beyond interesting. Not sure if you noticed but this very paper was grounded upon the premise that very few were counted worthy at Mashiach’s glorious

appearing. And just know, I'm not judging Pa'al, nor am I taking swipes at his teachings. There was a time when I threw Pa'al to the curb, thinking him to have failed the Devariym (Deuteronomy) Test, but no longer. He passed the Test. Supposing you are one of those who still number him among the false prophets (the anti-Paul movement is certainly on the move), I will at least ask that you inquire of yourself, would you have been worthy to make the cut? A lot of good it will do any of us to judge Pa'al but then fail those same standards, by which we ourselves will be judged.

What bothers me about Apollos' mention in Ma'asiym is that Luqas assures us he had already been instructed in The Way of YAHUAH, and furthermore, that he accurately taught Yahusha's message, but that **Priscilla** and **Aquila** then took him aside and explained the way "more accurately." How many Ways are there again, and how accurate is accurate, exactly? Well, for whatever reason, Apollos wasn't deemed worthy enough. Assuming this is the same Apollos, then he was a great preacher, a gentleman scholar, you might even say a Berean, but at the end of the day, his righteous works didn't match his words. To quote his sister, **Agella**, he wasn't ready. No judgement here as it concerns the salvation of his soul. Everyone will receive their rewards, and some will enter the afterlife more sanctified than others. We must take responsibility for ourselves.

There are only **three** NT saints whom I have so far stumbled upon accredited with making the cut and ascending to heaven. Miryam the Mother of Yahusha and Yochanon the Virgin would be the first two. You already know about them. Now we have Miryam of Migdal, and I am not one bit surprised. The reason being that I stated Yahusha would return for his betrothed in [Mary Magdalene: The Disciple Whom Messiah Loved](#), and that Kepha stood around on the seashore, frustrated by that fact. But then, I covered her daily raptures to heaven in [Mary Magdalene and the Mandala](#) while living a solitary life in a cave. Their mutual appearance over Yerushalayim further cements the [Second Eve](#) component of my research and so much more, like the **Age of Pisces** and the [Vesica Piscis](#). I really don't know if 'The Epistle of Apollos the Prophet' checks out but here's for certain, I can't find one darn thing wrong with it.