



Adam's *Return* to Paradise: The
Resurrection Already Happened

by Noel Joshua Hadley



Part 1

Only the Prophets Foresaw His Coming

SATAN didn't haven't the slightest idea Yahusha was the Son of the Most-High when he rallied the Yahudim together and crucified him on a tree. The Accuser probably understood him to be a Hebrew prophet and therefore another threat to the Establishment. Or perhaps even a bit barmy, as the intellectual wind goes, with one too many bats in the belfry. Certainly not the Only-Begotten. *Prove me wrong.* But that's not what you came here for, is it? You arrived to figure out how the resurrection of the dead could have possibly happened, and have yet to hear anything about Adam. Well, this is a process. You can't very well slide into home plate unless you've first rounded the other three bases.

Already, you should be asking how Messiah could possibly grow up from a babe on the breast without the prince of the power of the air

receiving a single confirmed Intel report on him. Well, I'll be making the case that the coming of Messiah was so *bush-bush* that hardly anyone in heaven even knew. And that includes many to most of Yahuah's host of angels. We're talking a top-secret mission with the sort of clearance that only those who guarded his throne in the seventh heaven would know about. At what point his own entourage figured it out is difficult to tell. HaSatan however was completely blindsided until the very end.

It says so right *here*.

¹⁴ And the elohim of that world will stretch forth his hand against the Son, and they will crucify Him on a tree, and will slay Him **not knowing who He is.** ¹⁵ And *thus*, His descent, as you will see, will be hidden even from the heavens, so that it will not be known who He is.

The Ascension of Isaiah 9:14-15

That the elohim of this world did not know who he was can only be explained by the fact that his arrival to earth was hidden even from the heavens. Not *every* heaven though. The seventh heaven, which is the highest heaven, contains the throne of Yahuah, as well as the Ruach HaQodesh. They knew. But so did the inhabitants of the *sixth* heaven. That's where knowledge of Yahusha's incarnation became zip-lipped though. Isaiah describes Messiah's journey to earth with the following vision.

¹⁷And so I saw my Adonai go forth from the seventh heaven into the sixth heaven. ¹⁸And the angel who conducted me [from this world was with me and] said unto me: "Understand, Isaiah, and see the transformation and descent of Adonai will appear."

¹⁹And I saw, and when the angels saw Him, thereupon those in the sixth heaven praised and lauded Him; **for He had not been transformed after the shape of the angels there,** and they praised Him and I also praised with them.

The Ascension of Isaiah 10:17-19

Pause. You see, Yahusha did not change his appearance in the sixth heaven. Therefore, everyone in the sixth heaven knew. They saw him arrive from the heaven above and then observed him descend even lower still, into the fifth heaven. *Reading on.*

²⁰And I saw when He descended into the *fifth* heaven, that in the fifth heaven He made Himself like unto the form of the angels there, and they did not praise Him (nor worship Him); for **His form was like unto theirs.**

²¹And then He descended into the *fourth* heaven, and made Himself like unto the form of the angels there. ²² And when they saw Him, they did not praise or laud Him; for **His form was like unto their form.**

²³And again I saw when He descended into the *third* heaven, and He made Himself like unto the form of the angels in the third heaven. ²⁴And those who kept the gate of the (third) heaven demanded the password, and Adonai gave (it) to them in order that He should not be recognized. And when they saw Him, they did not praise or laud Him; for **His form was like unto their form.**

²⁵And again I saw when He descended into the *second* heaven, and again, He gave the password there; those who kept the gate proceeded to demand and Adonai to give. ²⁶And I saw when He made Himself like unto the form of the angels in the second heaven, and they saw Him and they did not praise Him; for **His form was like unto their form.**

²⁷ And again I saw when He descended into the *first* heaven, and there also He gave the password to those who kept the gate, and He made Himself like unto the form of the angels who were on the left of that throne, and they neither praised nor lauded Him; for **His form was like unto their form.**

²⁸ But as for me no one asked me on account of the angel who conducted me.

²⁹ And again He descended into the firmament where dwelleth the ruler of this world, and He gave the password to those on the left, and **His form was like theirs**, and they did not praise Him there; but they were envying one another and fighting; for here there is a power of evil and envying about trifles. ³⁰ And I saw when He descended and made Himself like unto the angels of the air, and He was like one of them. ³¹ And He gave no password; for one was plundering and doing violence to another.

The Ascension of Isaiah 10:20-30

In every level of heaven, aside from six and seven, that is, Yahusha lowered himself so as not to be recognized by its residents. To remain undercover, he even gave the gate code. Probably something he never did before. Why would the Son of the Most-High need one? Whenever Yahusha showed up, the angels undoubtedly let him through—no questions asked. He probably couldn't go anywhere without a parade of trumpets. And besides, the divine beings who inhabit the aethereal realm just below the firmament were too busy plundering and doing violence one to another to notice.

A little further on we read:

¹⁷ And I saw: In Nazareth He sucked the breast as a babe and as is customary **in order that He might not be recognized**. ¹⁸ And when He had grown up, he worked great signs and wonders in the land of Yashar'el and of Yerushalayim. ¹⁹ **And after this the adversary envied Him and roused the children of Yashar'el against Him, not knowing who He was**, and they delivered Him to the king, and crucified Him, and He descended to the angel (of Sheol).

The Ascension of Isaiah 11:17-19

His incarnation as a babe actively exhibits how deep undercover Yahusha was actually willing to go. Apparently, nobody saw that coming. The fact that Yahusha was able to lower himself at each gate of heaven, so as not to be recognized by the guardsmen, just goes to show that the elohim were expecting a conquering king. If the Yahudim expected the same, it's only because the qualities of a work environment begin from the top floor. Management dictates the office policy. And Satan was dictating, you see.

Perhaps their ultimate handicap has something to do with the proud heart being incapable of seeing the value in humility. That's why the Prophets foresaw his coming and not the enemy. Had Yahusha fulfilled their expectations and arrived in glory, then one might argue that neither Satan nor the Yahudim would have formed a posse and hung him from a tree. Come to think of it, that would have defeated the very purpose of his coming. You'll see what I mean in a little while. His *next* coming is another story altogether, as it will prove Satans final destruction. Imagine if they would have recognized him the first time around though. An Intel report stating that he had descended below the firmament would have ruined everything.

Proof of his stealth can be found after his death and resurrection. Isaiah documents his ascension to heaven in glory as a matter of shock and awe.

²³And I saw Him, and He was in the firmament, but He had not changed Himself into their form, and all the angels of the firmament and the satans saw Him and they worshipped. ²⁴ And there was much sorrow there, while they said: "How did our Adonai descend in our midst, and we perceived not the glory [which has been upon Him], which we see has been upon Him from the sixth heaven?"

The Ascension of Isaiah 11: 23-24

From this we can deduce the following. *Some* people on earth figured it out. Mainly, the humble. That Yahusha was indeed the only begotten Son of the Most-High. Angelic beings in the aethereal realm however would have thought those people pretentious. Hopeful romantics. Delusional even. They would have especially thought Yahusha's claim to be the

Messiah completely unfounded and puzzling for any prophet of Yahudah to make. *Why?* Because according to their own Intel reports, the Son of the Most-High never made it past the goalie. Had Yahusha cruised through the gate, they would have seen him and known. Therefore, whomever this Yahusha person was in Galilee, he most certainly couldn't have possibly been the Yahusha from on high.

It's not as though the name itself was uncommon. Something like **71** tombs have *so far* been uncovered with the name Yeshua/Yahusha upon them—all dating from the same time period. You figure one out of seventy Yahusha's might have a messiah complex.

You will tell me that Satan is an avid reader, and that he knows the Law better than anyone, including the prophecies of Messiah. *This is true.* You'd think that the Most-High couldn't slip anything past Beelzebub. The prince of darkness would have just read 'The Ascension of Isaiah' for himself and figured out that he should be looking out for a Messiah who latches onto the breast—but *no*. It apparently doesn't work like that. I've already said it, but I'll say it again. The Prophets foresaw his coming because they were humble of heart. Pride is a blind spot. Despite his comprehension level, Isaiah prophesied that Satan would be befuddled by his visions. Satan didn't like that. *Obviously.* It's why Satan had Isaiah murdered.

ON account of these visions, therefore, Beliar was wroth with Isaiah, and he dwelt in the heart of Manasseh and he sawed him in sunder with a wooden saw.

The Ascension of Isaiah 5:1

At this very moment, somebody else is gunning up to write me a letter claiming that the angels *did* know of Messiah's travels through the firmaments of heaven, seeing as how the angel Gavriy'el announced his arrival, and that it totally debunks my theory regarding a secret operation, as prophesied by Isaiah. Well then, let's read the account of Gavriy'el's annunciation to see what it proves and disproves.

²⁶And in the sixth month the angel Gavriy'el was sent from Elohiym unto a city of Galiyl, named Natsareth, ²⁷to a

virgin espoused to a man whose name was Yoceph, of the house of David; and the virgin's name was Miryam.²⁸ And the angel came near unto her, and said, Hail, you that are highly favored, Yah is with you: blessed are you among women.²⁹ And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.³⁰ And the angel said unto her, Fear not, Miryam: for you have found favor with Elohiym.³¹ And behold, you shall conceive in your womb, and bring forth a son, and shall call his name Yahusha.³² He shall be great, and shall be called the Son of El Elyon: and Yahuah Elohiym shall give unto him the throne of his father David:³³ And he shall reign over the house of Ya'akov forever; and of his Kingdom there shall be no end.

Luqas (Luke) 1:26-33

All that really proves is that Gavriy'el was *in the know*. Why wouldn't Yahusha tell his closest and most trusted of angel friends? After all, the Messiah would need the secret service at his disposal. According to 'The Book of Chanok,' Gavriy'el was chosen to destroy Azazel and his confederacy of Watchers in the last days. He's also described as "one of the holy angels, who is over Paradise and the serpents and the Cherubim." *Really*, if you need someone expeditious with wings and capable of brandishing a fiery sword at your disposal, then I couldn't think of anyone better for the job than the protector of Yashar'el. He was undoubtedly already pulling guard duty while Yahusha grew in her womb.

But the shepherds—you say. Well, what of the shepherds? So what if the angels let them in on the news? *Oh*, I see. The mere fact that a host of angels knew about the birth of Mashiach once again disproves my theory—supposedly. Let's see what Scripture says on the matter.

⁸And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. ⁹ And, lo, the angel of Yah came upon them, and the glory of Yahuah shone round about them: and they were sore afraid. ¹⁰ And the angel said unto them, Fear not: for, behold, I bring you good news of great joy, which shall be

to all people. ¹¹ For unto you is born this day in the city of David the Savior, which is Yahuah the Mashiach. ¹² And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a cukkah. ¹³ And suddenly there was with the angel a multitude of the heavenly host praising Elohiym, and saying, ¹⁴ Glory to Elohiym in the highest, and on earth peace, good will toward men.

Luqas (Luke) 2:8-14 [Cepher]

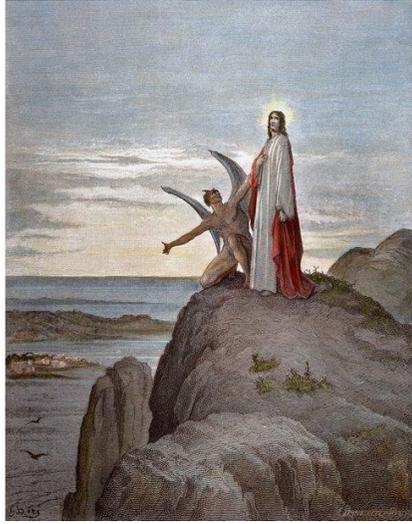
Elsewhere, we read:

And some shepherds also affirmed that they had seen angels singing a hymn at midnight, praising and blessing the Elohim of heaven, and saying: There has been born the Savior of all, who is HaMashiach Yahuah, in whom salvation shall be brought back to Yashar'el.

The *Infancy* Gospel of Mattithyahu 13

All this really tells us is that Gavriy'el assembled his own team of Untouchables. That's a movie reference. What I mean by it is that the most trusted of angels were perfectly capable of keeping *mum* among potential heavenly corruption. Can all angels be trusted? Obviously not. But *some* can. And anyways, his band probably resided in the *sixth* heaven, every last one of them. Everyone in the *sixth* heaven knew about Mashiach's departure.

Binding evil *ruach* in the area would have been a simple task. And again, if reports were made among the elohim that lowlife shepherds were claiming Mashiach's birth, Intel would have once again related the fact that there were no records of his leaving the first *five* layers of heaven. After all, they were *just* shepherds. Why would the Son of the Most-High be found in an animal trough? That's unheard of. Pride goeth before the fall.



Part 2

The Temptation of Yahusha: Satan *Still* Didn't Have a Clue

YOU heard me the *first* time. But I'll say it again anyways, simply to avoid confusion. *Clueless*. Beelzebub was totally baffled, befuddled, bollixed, bewildered, and all of the above as to *who* Yahusha was. That took a Thesaurus. Teachers will tell you that the Accuser was attempting to slap a blemish on Mashiach while questioning him in the wilderness. That's only partly true. Satan was digging for information.

Yahusha could very well have put on a firework display and it wouldn't have been sin. A little later on, he transfigured himself for his disciples, didn't he? Not sin. A cloud of glory simply isn't why he came. His was a secretive mission. A Trojan horse affair. Yahusha arrived to destroy the kingdom of darkness by ransacking Sheol and releasing its prisoners from within. *Loose lips sink ships*. Therefore, he chose sabotage without being dishonest.

Satans temptation in the wilderness can be found in the fourth chapter of Mattithyahu, and reads:

<p>4 Then Yeshua Mashiach was brought into the wilderness by Ruach Ha-Qodesh in order to be tempted by Ha-Satan. ² And when he had afflicted himself forty days and forty nights, he was hungry. ³ Ha-Satan came unto him and said to him, “If you are the Son of Eloah, say to these stones that they must turn into bread.” ⁴ Then he answered and said to him, “It is written,</p> <p style="padding-left: 40px;">‘Man will not live by the bread alone, but by the grace of Yahuah.’”</p> <p>The <i>Hebrew</i> Gospel of Mattithyahu 4:1-14</p>	<p>4 Then was Yahusha led up of the Ruach into the wilderness to be tempted by the devil. ² And when he had fasted forty days and forty nights, he was afterward hungry. ³ And when the tempter came to him, he said, If thou be the Son of Elohiym, command that these stones be made bread. ⁴ But he answered and said, It is written,</p> <p style="padding-left: 40px;">Man shall not live by bread alone, but by every word that proceeds out of the mouth of Yahuah.</p> <p>Mattithyahu 4:1-4 [Cepher]</p>
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In response to Satans first temptation, the answer which Yahusha gives differs between the *Hebrew* Gospel and the *Greek* Textus Receptus. The Hebrew says *grace* whereas the Greek says *mouth*. Which is it? It probably matters very little, as Yahusha is actually describing himself in both instances. He *is* the Word of Yahuah as well as the sacrifice which would be accepted by Yahuah’s grace. To give you an example of how this works, we read in the Aramaic Targum:

And he shall wash the inwards and his legs with water; and the priest shall offer the whole upon the altar of burnt offering an oblation **to be accepted with grace before Yahuah.**

Vayiqra (Leviticus) 1:9 [Targum]

My point being, Yahusha is describing himself to HaSatan knowing that the Accuser won't take the bait. Notice how HaSatan asks, "If thou be the Son of Elohim." The keyword is *if*. A big FAT *if*. Elsewhere, he has already heard the report. Most likely emanating from the voice in heaven, who said at the moment of his baptism, "This is *my* son." HaSatan's spies are always listening. As noted in my paper on 'Yahudah and Tamar', I believe that voice to be the same as the Bath Kol, which would signify that the Ruach HaQodesh is speaking. Yahusha's heavenly mother. But that's another topic altogether. HaSatan has either heard the claim in person or has gleaned the Intel report and is like, "Wait, what...?"

HaSatan doesn't want words. Quoting from Deuteronomy 8:3 was certainly adorable. The proof however is in the pudding and he desires to witness action with his own eyes. All Mashiach's response has done is convince the Angel of Death that Yahusha *believes* he is the Son of Elohim, but that he is also incapable of validating those claims.

This leads us into the *second* temptation.

⁵ Then Ha-Satan brought him up to the Holy City and set him on the height of the house of the Sanctuary, ⁶ and said to him, "If you are the Son of Eloah, cast yourself downwards, for it is written: 'El commands his messengers that they take you in their hands so that you will not receive evil against yourself.'" ⁷ Again he answered him, "It is written, 'You must not tempt your Elohim.'"

For his *next* attempt, HaSatan quotes from Psalm 91. Specifically, verse 12. Why would he do that? Why would he quote from a passage in hopes of enticing the son of man to take the plunge? A clue is given to us in the actual Psalm.

¹⁰ There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

¹¹ For he shall give his **angels** charge over thee, to keep thee in all thy ways.

¹² **They** shall bear thee up in their hands, lest thou dash thy foot against a stone.

¹³ Thou shalt tread upon the lion and **adder**: the young lion and the **dragon** shalt thou trample under feet.

The tempter was probably far more concerned with the Mashiach's role in verse 13. You see, the one whose feet would not be dashed against the stone, thanks in part to the angels at his command, would be the same individual who trample upon the adder and the dragon. That's a fulfillment to the prophecy given to Adam and Havah.

Yahusha didn't jump.

That's all the evidence that HaSatan needed. The defense rests. The Son of Elohim would not be permitted to die, and in his thinking, Yahusha was *clearly* unwilling to try out for the part. If you're paying attention though, Yahusha tells HaSatan of his winning hand without laying the cards down on the table. He says, "You must not tempt your Elohim," and as anybody with the Ruach knows, Yahusha *is* Elohim. Contrarily, HaSatan only took that to mean he *claimed* to be Elohim but wasn't willing to put his money where his mouth is. Again, in HaSatan's thinking, the Son of Elohim was to come in glory. So, this was his opportune moment. Take the plunge and arrive in glory. But Yahusha refused to give himself away. Had he done so, his entire mission would have lost the element of surprise.

And now for the *third* and final temptation.

⁸ Then Ha-Satan brought him onto an exceeding high mountain, and Ha-Satan showed him all the kingdoms of the world and their splendor, ⁹ and he said to him, "I will give you all of this if you bow down to the earth and worship me." ¹⁰ Then Yeshua said to him, "Go away Ha-Satan, for it is written "You must worship your Elohim, and him alone you must serve." ¹¹ Then Ha-Satan left him, and the **messengers** came and served him.

The Hebrew Gospel of Mattithyahu 4:1-11

Absolute proof that HaSatan no longer even considered Yahusha a contestant, let alone a threat to his kingdom of darkness, is the mere fact that he was willing to offer the man from Nazareth power, fame and riches—whatever his heart desired. *Sure*, it was a temptation. Most men will exchange their eternal inheritance for a slice of the pie. Esau sold his for a bowl of soup. And just look at what Yahusha was offered. So much more. *Nope*. HaSatan didn't have a clue. The hustler was hustled.

Also, it's a given by this point. The messengers who came and served were *probably* from the sixth or seventh heaven.

I am convinced that the Angel of Death may have actually thought Yahusha delusional. Zealous and powerful but delusional all the same. And was therefore even willing to work with him to advance his own kingdom of darkness. He's worked with far less. That is, until payment was due, and the Angel demanded the soul of Yahusha in Sheol.

Of course, that was Yahusha's plan all along.



Part 3

The Resurrection of the Dead *Already* Happened

AND NOW we get to it. We know that the resurrection of Mashiach already happened, but what if I told you the resurrection of the set-apart occurred at the *same* time? It's *why* Yahusha came in the first place. To release the children of Yashar'el from their bondage. But mostly, to uphold an age-old promise to his friend Adam. Up until this point, I have totally neglected to make any mention of Adam, *mostly*, even though this paper is technically about him. Well, I still need a little more time. Be patient. We've nearly arrived. His absence from the stage is about to change. Because really, the phrase *Savior* takes on several meanings, and this is one of them. Yahusha came first and foremost for *him*.

⁹ O Yashar'el, you have destroyed yourself; but in me is your help. ¹⁰ I will be your King: where is any other that may save you in all your cities? and your judges of whom you said, Give me a king and princes? ¹¹ I gave you a king in my anger, and took him away in my wrath. ¹² The

iniquity of Ephrayim is bound up; his sin is hid. ¹³ The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children. ¹⁴ I will ransom them from the power of She'ol; I will redeem them from death: O death, I will be your plagues: O She'ol, I will be your destruction: repentance shall be hid from my eyes.

Husha (Hosea) 13:9-14 [Cepher]

Already we're off to a bad start, you'll tell me, as the selected passage doesn't say anything about Adam. That is true. Adam, as well as the Shethite's, are conspicuously absent. It does give us some *neat* ambiance though. *Mm-hmm*, I've just used the word *neat*, and I'm not apologizing for it. The context is Yashar'el. Specifically, the tribe of Ephrayim. The promise is given that the children of Yashar'el will be delivered from Sheol. Nobody else though. Therefore, only the children of Yashar'el will be ransomed.

That's a ridiculous deductive argument to make, you'll say, as it never claims *nobody* else will be delivered. Also, you're here to tell me that you're not a child of Yashar'el, and that a *goyim* has just as good a chance as anyone. Oh, you aren't? Still a *goyim*, huh? You should become one. A child of Abraham, that is. The only way to do that is to cross over, thereby becoming a Hebrew. Best not to invest in the pagan nations. There's a reason why the tribe of Ephrayim is being spoken about, and that is because the *former* goyim receives his Hebrew membership in the House of Yashar'el through Ephrayim.

Another process you may have heard about is being grafted in. That's a study for another time though. For now, you'll just have to take my word for it. Or do your own study. Only a child of Yashar'el has so far been promised delivery. Just to be certain, let's keep looking for the salvation of the goyim.

²⁸ The heathen shall envy you, but they shall be able to do nothing against you, says Yahuah. ²⁹ My hands shall cover you, so that your children shall not see She'ol. ³⁰ Be joyful, O mother, with your children; for I will deliver you,

says Yahuah. ³¹ **Remember your children that sleep, for I shall bring them out of the sides of the earth, and show mercy unto them:** for I am merciful, says Yahuah Tseva'oth.

Ezra Reviy'iy (2 Esdras) 2:28-31

Still not there. Heathen is just another word for goyim. It *says* they will be powerless. Powerless against what, exactly? The context is once again death. Only the children of Yashar'el, who have *now* fallen asleep, will be brought out from the sides of the earth. When that happens, the goyim can do nothing about it. Before you tell me it never says children of Yashar'el, thereby debunking my claim, just know that I spared you from the entire chapter. The audience *is* Yashar'el. See for yourself.

2 THUS says Yahuah, **I brought these people out of bondage, and I gave them my commandments** by menservants the prophets; whom they would not hear, but despised my counsels. ² The **mother** that bore them says unto them, Go your way, ye children; for I am a widow and forsaken.

Ezra Reviy'iy (2 Esdras) 2:1-2

Sure, the people of the commandments (that would be Yashar'el) are presently being cast out into the goyim, but that is because they will not be rescued from Sheol, as they have now become pagan. It takes becoming a child of Yashar'el again to receive that promise. **Fun fact:** The mother being spoken of here is the Ruach HaQodesh. As we have already seen elsewhere, only Yashar'el are her children.

Notice what *else* 2 Esdras 2:29 claims. "Your children shall not see She'ol." That's provocative. The promise is that a future generation will not be cast into the sides of the earth. Which generation is it though: future or past? Well, I'm here to tell you that we are the people of that promise.

The *story* of the resurrected saints is told to us in only one canonical gospel, and in the most provocative way imaginable. Mattithyahu records the event in a single solitary sentence.

It reads:

⁵¹ And behold, the Sanctuary was broken from two sides, upwards and downwards, and the earth shook. And the stones were divided through the middle, ⁵² and the graves were opened, and many bodies of the holy ones stood up and lived – ⁵³ they went out of the graves; after the resurrection many appeared.

The *Hebrew* Gospel of Mattithyahu 27:51-53

What the *huh*...? Nobody walks into a dojo, drops a challenge, and then leaves. And yet, that is precisely what Mattithyahu has managed to do. Why would Mattithyahu even *write* something like that without any further explanation? He even says many of them appeared afterwards. Appeared to *whom*, exactly—other people? You figure an event like that and somebody else would find it monumental enough to take a pen to paper in hopes of informing the world. Which is *why* I'm suggesting Mattithyahu only speaks about the event in passing. Because somebody else had in fact already interviewed the resurrected to everyone's satisfaction, and Mattithyahu is simply directing our attention to that source material. What is that source material? you ask. Perhaps it's *this*.

¹³ Then Yoceph rising up, said to Annas and Caiaphas, “Ye may be justly under a great surprise, that you have been told, that Yahusha is alive, and gone up to heaven. ¹⁴ It is indeed a thing really surprising, that he should not only himself arise from the dead, but also raise others from their graves, who have been seen by many in Yerushalayim. ¹⁵ And now hear me a little: We all knew the blessed Simeon, the high priest, who took Yahusha when an infant into his arms in the temple. ¹⁶ This same Simeon had two sons of his own, and we were all present at their death and funeral. ¹⁷ Go therefore and see their tombs, for these are open, and they are risen: and behold,

they are in the city of Arimathea, spending their time together in offices of devotion. ¹⁸ **Some, indeed, have heard the sound of their voices in prayer, but they will not discourse with any one, but they continue as mute as dead men.** ¹⁹ But come, let us go to them, and behave ourselves towards them with all due respect and caution. And if we can bring them to swear, perhaps they will tell us some of the **mysteries of their resurrection.**

The Gospel of Nicodemus 12:13-19

So, the two sons of Simeon were among the resurrected, according to ‘The Gospel of Nicodemus.’ But that’s not nearly the whole of it. You see, if Simeon’s two sons had already died (their names were Charinus and Lenthius, by the way), it *also* means they had tenured in Sheol for a spiel. Charinus and Lenthius had *seen stuff*. What did they see, exactly? The mysteries of the resurrection, of course. *Duh*. They were there for the whole thing, including Yahusha’s hustling of the hustler.

We’ll get to that briefly, because one of Yahusha’s twelve disciples, Nethan’el, he saw *stuff* too. What he witnessed relates to the topic at hand. The testimony of the resurrected. It’s why I’ve thought to bring it up. Are you really surprised though? The disciple Yochanan *told us* he would.

⁴⁷ Yeshua Mashiach saw Netanel who came there, and said, “Whom do you think that truth is from—man of YYashar’el who is without any deception?” ⁴⁸ Netanel said to him, “How do you recognize me?” Yeshua answered and said to him, “Before [Philip] had called you, I saw you under the fig three!” ⁴⁹ Netanel answered and said, “Rabbi, you are the Son of Eloah—you are the King of YYashar’el!” ⁵⁰ Yeshua answered and said to him, “Are you able to believe because I told you that I saw you under the fig tree? You will see greater things than this.” ⁵¹ And he said to him, **In truth I say to you that you will see the heavens opened, and the messengers of Elohim ascending and descending because of the Son of man.”**

The *Hebrew* Gospel of John 1:47-51

Where in the gospels do we read of Nethan'el actually seeing the heavens opened and the messengers of Elohim ascending and descending because of the Son of man? Comb your Bibles. Read the Epistles if you please. Take as long as you need. It's not there. Kind of strange that Yochanon would tease us without ever filling in the details. That is, unless Nethan'el's vision could already be read elsewhere and Yochanan were directing us to that fact. Kind of like the resurrection quip in Mattithyahu. Well, I'm here to tell you that 'Questions of Bartholomew' fills in those *other* details. The only fulfillment of Yahusha's prophecy that I have so far found can be read right *here*.

⁶ And Bartholomew said: Adonai, when thou wentest to be hanged upon the cross, I followed thee afar off and saw thee hung upon the cross, and **the angels coming down from heaven and worshipping thee**. And when there came darkness, ⁷ I beheld, and I saw thee that thou were vanished away from the cross and I heard only a voice in the parts under the earth, and great wailing and gnashing of teeth on a sudden. Tell me, Adonai, whither thou went from the cross?

The Gospel of Barnabas 1:6-7

As we shall see in a moment, these are the angels from either the sixth or seventh heaven, as nobody else was yet in the know. Not even Satan had figured it out by this point. Remember, Yahusha told Nethan'el that he would see the angels ascending and descending *because* of the Son of man. What better occasion than when he was hung upon the tree?

At one time or another, 'Questions of Bartholomew' was extremely popular. I could care less if the 'church fathers' rejected it. Rome may indeed have the *first* word on a matter, and certainly the *loudest* opinion, but they are a far cry from having the *last*. Many *modern* scholars deny Nethan'el *and* Bartholomew as being the same person, but I'm not interested in playing that game here. In Hebrew, Bartholomew would have been pronounced *Bar Talmi*. If I'm not mistaken, that's a surname. Bar Talmi simply means son of Talmi. What that means is, Bartholomew had a first name. Nethan'el, son of Talmi. They're the *same* person.

You will tell me that you looked up your favorite gatekeeper on the Intel-net and he says ‘Questions of Bartholomew’ is a gnostic text. *Ob*, is it? He says its gnostic because Yahusha gave Bartholomew *hidden knowledge* without thinking to let the rest of humanity in on it. Never mind the fact that Bartholomew wrote it down into a book. Yahusha kept all sorts of secrets. Even the Gospels record that he withheld the mysteries of the kingdom from the Yahudim when speaking in parables. Mattithyahu 13:10-17. He gave the explanation to his disciples *in secret*. *Uhhob*. By the same definition, that makes Yahusha a gnostic in the gospels too. *Ridiculous*. As we know by now, Mashiach had good reason for confounding the proud of heart. Not wanting to cast pearl before swine is only the beginning of it. He intended to turn their own weapons against them.

And anyways, further details of Nethan’el’s vision can be read in the *following* verses.

²³ Again Bartholomew said: Adonai, I saw the angels ascending **before Adam** and singing praises. ²⁴ But one of the angels which was very great, above the rest, would not ascend up with them: and there was in his hand a sword of fire, and he was looking steadfastly upon thee only. ²⁵ **And all the angels besought him that he would go up with them, but he would not.** But when thou didst command him to go up, I beheld a flame of fire issuing out of his hands and going even unto the city of Yerushalayim.

²⁶ And Yahusha said unto him: Blessed art thou, Bartholomew my beloved because thou has seen these mysteries. **This was one of the angels of vengeance which stand before my Father’s throne:** and this angel sent he unto me. ²⁷ **And for this cause he would not ascend up, because he desired to destroy all the powers of the world. But when I commanded him to ascend up, there went a flame out of his hand and rent asunder the veil of the temple, and parted it in two pieces for a witness unto the children of Yashar’el for my passion because they crucified me.**

The Gospel of Barnabas 1:23-27

There he *is*. Adam. I'll have you know; I skipped a passage in Bartholomew on purpose, wherein we learn the location which Yahusha vanished to and why. And that is because we're still on the topic of the angels *in the know* verses those who weren't rather than Adam. We read right here that the destroying angel who rent asunder the veil of the Temple stands before Yahuah's throne. Yahusha doesn't tell us what level of heaven that is, but he needn't have to. The angels of vengeance reside in the seventh heaven, where the throne is, so as to keep the enemy on their toes. Can't let them know beforehand when vengeance is afoot.

From everything I've so far been able to ascertain, the *first* divine being to figure it out wasn't Satan, but the prince of Sheol. Nethan'el witnessed the angels descending and ascending, but his vision also involved Yahusha vanishing away from the cross under the cover of darkness and the resulting sound of a voice beneath the earth.

⁸ And Yahusha answered and said: Blessed art thou, Bartholomew, my beloved, because thou sawest this mystery, and now will I tell thee all things whatsoever thou askest me. ⁹ For when I vanished away from the cross, then went I down into Sheol that **I might bring up Adam** and all them that were with him, according to the supplication of Michael the archangel.

¹⁰ Then said Bartholomew: "Adonai, what was the voice which was heard?"

¹¹ Yahusha saith unto him: "Sheol said unto Beliar: 'As I perceive, a Elohim cometh hither.' And the angels cried unto the powers, saying: 'Remove your gates, ye princes, remove the everlasting doors, for behold the King of glory cometh down.'

Pause. Yahusha promised that Nethan'el would see angels descending because of him. Where do you suppose they might possibly descend to, if not *below* the earth? Exactly. *Continuing.*

¹² Sheol said: ‘Who is the King of glory, that cometh down from heaven unto us?’

¹³ And when I had descended five hundred steps, Sheol was troubled, saying: ‘I hear **the breathing of the Most-High**, and I cannot endure it. (*latin* He cometh with great fragrance and I cannot bear it.)’

¹⁴ But the devil answered and said: ‘Submit not thyself, O Sheol, but be strong: for **Elohim himself hath not descended upon the earth.**’ ¹⁵ But when I had descended yet five hundred steps, the angels and the powers cried out: ‘**Take hold, remove the doors, for behold the King of glory cometh down!**’ And Sheol said: ‘O, woe unto me, for **I hear the breath of Elohim.**’

And Beliar said unto Sheol: ‘Look carefully who it is, **for it is Elias, or Enoch, or one of the prophets** that this man seemeth to me to be. But Sheol answered Death and said: ‘Not yet are six thousand years accomplished. And whence are these, O Beliar; for the sum of the number is in mine hands.’

¹⁶ And the devil said unto Sheol: ‘Why affrightest thou me, Sheol? **it is a prophet, and he hath made himself like unto Elohim:** this prophet will we take and bring him hither unto those that think to ascend into heaven.’

The Gospel of Bartholomew 1:8-16

So much good material here. I had to starve off any temptation to interrupt the reading several times. You see, the angels accompanying Yahusha were commanding that the gates be opened for the King of Glory. But Satan *still* wasn’t calculating the equation properly. After studying Yahusha for who knows how long, even grabbing an interview in the wilderness, he had only surmised the son of man to be Enoch or Elijah, or perhaps one of the prophets who had “made himself like unto Elohim.”

Meanwhile, the prince of Sheol recognized the breath of the Most-High entering his gates. According to the *Latin*, he arrived with an unbearable fragrance. This is perhaps a reference to the myrrh which had originated from Eden but was later delivered to Yahusha as an infant. I'm referring of course to The First Book of Adam and Eve, wherein we read:

² For **I will come and save you**; and kings shall bring me when in the flesh, gold, incense and myrrh; gold as a token of My kingdom; incense as a token of My divinity; and **myrrh as a token of My suffering and of My death**.³ But, O Adam, put these by you in the cave; the gold that it may shed light over you by night; the incense, that you smell its sweet savor; and the **myrrh, to comfort you in your sorrow**.”

The First Book of Adam and Eve 31:2-3

The gold, frankincense, and myrrh were delivered to Adam from Paradise for safekeeping. Their purpose is even given. The Word of Yahuah relates each item in that he was coming to save Adam, but more on that in a moment. Presently, the myrrh was intended to comfort Adam in his sorrow. Do you think Adam got a whiff of it—soon as Yahusha approached the gates of Sheol? *Probably*. The prince of Sheol sure did, and it wasn't a comfort for him.

The interaction between Satan and the prince of Sheol is much longer in 'The Gospel of Nicodemus.' *Same* build-up and conclusion though. Satan was slow at putting it together, while the prince of Sheol repeatedly scolded him for delivering Yahusha and ruining everything. Here's the *short* of it.

15 WHILE all the saints were rejoicing, behold Satan, the prince and captain of death, said to the prince of Sheol,² 'Prepare to receive Yahusha of Nazareth himself, who **boasted that he was the Son of Elohim, and yet was a man afraid of death**,' and said, 'My soul is sorrowful even to death.'³ Besides he did many injuries to me and to many others; for those whom I made blind and lame and those also whom I tormented with several devils, he cured by

his word; yea, and those whom I brought dead to thee, he by force takes away from thee.’

The Gospel of Nicodemus 15:1-3

It should be noted that the mysteries of the resurrection in ‘Questions of Bartholomew’ is explained to us by Yahusha, whereas Charinus and Lenthius play witness in ‘The Gospel of Nicodemus.’ It probably has something to do with the fact that Yahusha and Simeon’s two sons were in Sheol at the same moment. All three witnesses agree. And isn’t that something?

Once again, their testimony just goes to show that nobody had yet put it together. Yahuah the Most-High Elohim wouldn’t possibly let his only-begotten son die—as any deductive argument among aethereal Management would assumedly go. While being tempted in the wilderness, Yahusha refused to jump. He must have been afraid of death then. For Satan, that was all the proof he needed. The prophet from Nazareth was only a man boasting that he was one of them. If Yahusha denied him any further information, it was only to hustle Satan and make it *seem* as though he didn’t have the upper hand.

His prayer in the Garden on the night he was betrayed was probably the final nail in the coffin. In that very hour Satan was assured that he could indeed be killed. Yahusha had unveiled his Achilles heel. He didn’t want to die. And so, Satan made his move, without a moment to lose. He had *his children* murder the Word of Elohim, but not before first torturing and mangling him into a disfigured being. Pride goeth before the fall.

It would take the prince of Sheol to explain the fact that he’d been played.

18 THEN the prince of Sheol took Satan, and with great indication said to him, ‘O thou prince of destruction, author of Beelzebub’s defeat and banishment, the scorn of Elohim’s angels and loathed by all righteous persons! What inclined thee to act thus? ² Thou wouldst crucify the King of Glory, and by his destruction, hast made us

promises of very large advantages, but as a fool wert ignorant of what thou wast about. ³ For behold now that Yahusha of Nazareth, with the brightness of his glorious divinity, puts to flight all the horrid powers of darkness and death; ⁴ He has broken down our prisons from top to bottom, dismissed all the captives, released all who were bound, and all who were wont formerly to groan under the weight of their torments have now insulted us, and we are like to be defeated by their prayers.'

The Gospel of Nicodemus 18:1-4

Charinus and Lenthius tell us what happened *next*.

THEN Adonai holding **Adam** by the hand, delivered him to Michael the archangel; **and he led them into Paradise**, filled with mercy and glory.

The Gospel of Nicodemus 20:1

And *there* you have it. The resurrection of the dead.



Part 4

Fulfilled Promises

JUST BECAUSE the dead have ascended from Sheol to Paradise does not necessarily denote their *resurrection* from the dead—you'll tell me. *Sure*, I can dig that. Maybe only some of the set-apart arose from the dead. *Some*. Like Charinus and Lenthius. That's not what the text says though.

²⁰ Then did I enter in and scourged him [HaSatan] and bound him with chains that cannot be loosed, and brought forth thence **all the patriarchs** and came again unto the cross.

The Gospel of Bartholomew 1:20

Still doesn't say anything about the resurrection of the dead—you say. Well then, keep reading.

²¹ Bartholomew saith unto him: “I saw thee again, hanging upon the cross, and **all the dead arising and worshipping thee, and going up again into their sepulchers**. Tell me, Adonai, who was he whom the angels bare up in their hands, even that man that was very great of stature? And what spakest thou unto him that he sighed so sore?”

The Gospel of Barnabas 1:21

Bartholomew says he saw *all* the dead arising and worshipping Yahusha. Not *some*. The *all* he spoke of went up again into their sepulchers. Also, the context of the *all* has already been established. It included *all* the patriarchs. I don't know about you, but returning to one's sepulcher before ascending to Paradise speaks of resurrection to me. No wonder why their tombs, right alongside Yahusha's, remains empty.

He furthermore identified one of the rising souls as a man of very great stature. He said the angels bore him up in their hands. Kind of reads like Psalm 91—don't it? And then notice Yahusha's response.

²² Yahusha answered and said unto him: “It was Adam the **first-formed, for whose sake I came down from heaven upon earth**. And I said unto him: ‘I was hung upon the cross for thee and for thy children's sake.’ And he, when he heard it, groaned and said: ‘So was thy good pleasure, O Adonai.’”

The Gospel of Barnabas 1:22

The identity of the person rising up to Paradise is none other than **Adam**. In case you missed that, Adam has *returned* to Paradise. And he was *huge*. Not a small deal. That's practically a synonym for resurrection. And anyways, it lines up perfectly with an earlier prophecy.

Then says Yahuah to His angels, “Why have you stopped driving Adam out of paradise? It is not that the sin is mine, or that I have judged ill?” Then the angels, failing to the ground, worshipped Yahuah, saying, “Just art Thou, Adonai, and judgest what is right.” And turning to Adam,

Yahuah said, “I will not permit thee henceforth to be in paradise.” And Adam answered and said, “Adonai, give me of the **tree of life**, that I may eat before I am cast out.”

Then Yahuah said to Adam, “Thou shalt not now take of it, for it has been assigned to the cherubim and the flaming sword, which turneth to guard it on account of thee, that thou mayst not taste of it and be free from death forever, but that thou mayst have the war which the enemy has set in thee. **But when thou art gone out of paradise, if thou shalt keep thyself from all evil, as being destined to die, I will again raise thee up when the resurrection comes,** and then there shall be given thee of the **tree of life**, and thou shalt be free from death forever.

The Revelation of Moshe

The receiving of the tree of life is identified with his return to Paradise. Come to think about it, how else could anyone enjoy the fruits of paradise unless they were first given a *spirit* body? Yahuah even says, “I will again raise thee up when the resurrection comes.” Well, Adam has been risen up, has he not? Must be the resurrection then. The exact same scene is told to us in ‘The Book of Adam.’

² Adam replied to Yahuah and told him, “I beseech you, Adonai, give me of the **tree of life** so that I may eat before I have gone forth.”

³ Then Yahuah addressed a speech to Adam and told him, “You will not take any of it anymore in your lifetime. I have posted burning Cherubs and a turning sword to keep it from you, lest you should taste it and become immortal and boast saying, ‘I shall not die ever’; and you will conduct the fight which the enemy has conducted against you.

⁴ **If you go out of paradise and guard yourself from every evil, you will die and after death you will arise in the**

future resurrection. Then, indeed, I will give you of the **tree of life** and you will be immortal forever.”

The Book of Adam 28:2-4

Same promise as before. Adam’s arising from death is attributed to the resurrection, by which he will return to Paradise, and for what purpose? To eat from the tree of life, of course.

Actually, ‘The Revelation of Moshe,’ *twice* gives the same prophecy. Yahuah’s first promise is delivered with tension, as Adam would only return *if* he kept himself from all evil—as being destined to die. Adam obviously made a habit of repentance, as Yahuah assured him *after* his death that he had secured the resurrection to come.

And Elohim called Adam, and said: “Adam, Adam.” And the body answered out of the ground, and said: “Here am I, Adonai.” And Yahuah says to him: “I said to thee, Dust thou art, and unto dust thou shalt return. Again, **I promise thee the resurrection. I will raise thee up in the last day in the resurrection, with every man who is of thy seed.**”

The Revelation of Moshe

How interesting. Only the seed of Adam would get resurrected in the last day. The seed of Qayin was not *necessarily* his. But you already know that by now. Also, the seed of Satan can repent and become the seed of Yahuah, and *vice versa*, but I’m being repetitive from past papers.

Once again, ‘The Book of Adam’ repeats the same burial scene as ‘The Revelation of Moshe,’ complete with a promise, and it reads:

² And Yahuah told him, “Behold, as I told you, you are soil and you have returned to the soil, ³ but **I will raise you up in the resurrection which I have promised you, at the time of resurrection.**

The Book of Adam 41:2-3

Resurrection—*resurrection*. Tomato—*tomato*. Pronounce them with a different accent but they both mean the same thing. The context here is that he has returned to the soil, and the resurrection happens at the moment of his rising.

But *wait*, there's more.

³ This is not to be right now but in the future times, when five thousand years will be completed. Then, at the five and a half thousandth year, the beloved son of Elohim, **Messiah, will come upon the earth to resurrect Adam's body from his fall**, because of the transgression of the commands.

⁴ He will come and he will be baptized in the river Jordan. And as soon as he will have come forth from of the water with the (anointing) of oil, he will anoint him, him ⁵ and all his descendants, so that they will rise at the time of the resurrection. Yahuah said, "I will admit them into paradise and I will anoint them with that unction."

The Book of Adam 13:2-5

According to this, the *purpose* of Messiah's coming to earth was to resurrect Adam's body. Notice how it doesn't say Adam's ruach, or Adam's soul. It says his *body*. Mission accomplished then.

And *now*, compare what you've just read, namely verses four and five with *Nicodemus*.

14 BUT when the first man our father Adam heard these things, that Yahusha was baptized in Jordan, he called out to his son, Sheth, and said,

² Declare to your sons, the patriarchs and prophets, all those things, which thou didst hear from Michael, the archangel, when I sent thee to the gates of Paradise, to entreat Elohim that he would anoint my head when I was sick.

³ Then Sheth, coming near to the patriarchs and prophets, said, I Sheth, when I was praying to Elohim at the gates of Paradise, beheld the angel of Yahuah, Michael appeared unto me saying, I am sent unto thee from Yahuah; I am appointed to preside over human bodies.

⁴ I tell thee Sheth, do not pray to Elohim in tears, and entreat him for the oil of the tree of mercy wherewith to anoint thy father Adam for his head-ache;

⁵ Because thou canst not by any means obtain it till the last day and times, namely, till five thousand and five hundred years be past.

⁶ Then will Mashiach, the most merciful Son of Elohim, **come on earth to raise again the human body of Adam, and at the same time to raise the bodies of the dead,** and when he cometh he will be baptized in Jordan:

⁷ Then with the oil of his mercy he will anoint all those who believe on him; and the oil of his mercy will continue to future generations, for those who shall be born of the water and the Ruach HaKodesh unto eternal life.

⁸ And when at that time the most merciful Son of Elohim, Mashiach Yahusha, shall come down on earth, he will introduce our father Adam into Paradise, to the tree of mercy.

⁹ When all the patriarchs and prophets heard all these things from Sheth, they rejoiced more.

The Gospel of Nicodemus 14:1-9

Mm-hmm. I hope you read that carefully. The prophecy regarding the timing of the resurrection in The Book of Adam 13:2-5 matches up precisely with The Gospel of Nicodemus 14, *specifically* verses 6-7. Upon hearing news of Yahusha's baptism in the Jordan from Sheol, Adam knew the Word of Yahuah had fulfilled his promises. It's not like HaSatan

wasn't given the same information. He had not only read the books; he was probably there for the dunking. The defining difference between Adam and HaSatan however is that only the meek would inherit the earth which the Devil had haughtily thought to offer Yahusha.

Put in slightly different terms, Adam recognized him immediately. It's like I keep saying. Only the Prophets foresaw his coming.

