

## Jesus and Mary Magdalene

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*Mary Magdalene And The Risen Jesus*

Almost from the beginning of the Old Testament, we read God created THEM in his image - Adam and Eve (Gen 1: 27). Image naturally has to become immanent; that is to say real and on the ground.

In Christian history though, Eve remained in the shadow of a patriarchal world which held sway, because of fallen history. However, the Bible challenges us where the restoration of both fallen Adam and Eve are presented to us in the narrative concerning Abraham and Sarah in Egypt. This is also in EDP and offers us a model course. The idea is to bring THEY back in focus.

We read early that, "Abraham walked this providential course to make a symbolic indemnity condition to restore Adam's family... he was deprived of Sarah, who was playing the role of his sister, by the Pharaoh, who represented Satan. He then had to take her back from Pharaoh as his wife... This course which Abraham walked was the model course for Jesus to walk in his day." (p. 209 EDP).

This model course takes Eve (Sarah) back from Satan (Pharaoh) returning her to Adams side and God's world. Amusingly in a workshop given by Black Heung Jin, he suggested Sarah filled her skirts with dung to prevent seduction by the Pharaoh. I'll leave you with that one but Sarah is returned to her proper husband Abraham who in turn is viewed as the father of the Jews. This is a providential move.

EDP presents the Jews as a prepared nation waiting for their Messiah but what does their story tell us?

What they might have been waiting for is not a single male but the marriage of the lamb (Rev 19:6-9). Put simply along with Lucifer/ Satan two were lost and two need to return.

The restoration of the Fall is embraced by the tradition whereby the Fall has to be reversed. That is to say, Lucifer/Satan had to surrender Eve to God and her proper would-be spouse Adam. In Abraham's case, this would mean the Pharaoh needed to surrender Sarah back to Abraham. This surrender of Eve removing her from an illicit relationship is what the model course amounts to.

So what of Jesus. There are a few accounts of Jesus having a bride and most zero in on Mary Magdalene. She is thought to have come from Magdala on the sea of Galilee where there was an ancient synagogue there and where Jesus spent some time in that area but there is much speculation about Mary Magdalene. There are accounts and suspicions that Jesus and Mary were married however and the "Gospel of Jesus' Wife," a Coptic papyrus fragment, records the two as being married. This parchment surfaced in '92.

In the Wolli Wonbon (written in the early 50s) says Jesus and Mary Magdalene are mentioned as being provisionally married and the model course, aforementioned, appears also. There is, therefore, a triangular relationship lying between Jesus, Mary and Judas Iscariot who represented Adam, Eve and the Archangel respectively. In the text, it is recorded that Mary had gone to Judas just as Sarah had gone to the pharaoh before her. Then it was the task of Judas to release Mary and for her to return to Jesus thus restoring the process and dynamics of the Fall. Mary would return to the side of Jesus and to God. Judas not only failed to understand this but then is recorded as attacking Jesus by betraying him for 30 pieces of silver (Matt 26:15), an act which ultimately led to the crucifixion of Jesus soon after.

In the Wolli Wonbon, we read: "Judas Iscariot's basic problem was that he did not understand God's intention behind Jesus' actions in taking Mary Magdalene, to make a beginning for the fulfillment of God's Will. Hence he acted destructively, conspiring with Jesus' enemies against Jesus. In so doing, he took a direction that was pleasing to Satan. This put Jesus in a situation where he could not avoid the way of the cross, even as he appealed to the disobedient people." (pp. 243-244 / Source: Andrew Wilson 2012).

From this failure of the restoration of the process of the Fall, it is also said Jesus could then no longer hold Mary Magdalene because the failure of that conditional providence meant she could no longer be in the position of Jesus' bride. Mary Magdalene is recorded present and in sorrow at the death of Jesus, at the tomb and it is at the tomb, after Sabbath at dawn, when Jesus had arisen. (Mark 16). Despite the sorrow felt at Jesus' Christ's passing and his ascendance, the image of God remains as the balancing of the creative masculine and feminine principle. It is that original image of the two which needs to be restored - even at a personal level.