

Eternal Marriage

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It is generally understood in today's Christianity that there will be no marriages after death¹. This is largely because of a statement made by Jesus in Luke 20:33-40.² This paper is a reexamination of Jesus's statement made in The Gospel of Luke, in relation to being married in the resurrection. Jesus is asked a question, if a woman had been married to seven brothers over the course of her life³, who then will she be married to in the resurrection? The question, being asked by the Sadducees, who did not believe in a resurrection (Acts 23:8), is interesting because it shows how they expected Jesus to have believed in not only a resurrection but the possibility of having a wife there as well. Luke 20:29: "There were therefore seven brethren (who each in succession married a woman, then died)... vs.33: "Therefore in the resurrection whose wife of them is she? For seven had her to wife."⁴ KING JAMES VERSION (KJV)

¹ Crispin H. T. Fletcher-Louis: *Luke-Acts; Angels, Christology and Soteriology*, pp.78-90; Margaret Barker: *The Risen Lord*; pp.10 ; in contrast two notable exceptions Ben Witherington, *The Gospel of Mark: A Socio-Rhetorical Commentary*: pp.328-329 also John J. Kilgallen ; *A Brief Commentary on the Gospel of Luke*; pp.195

² Matt.22: 23-33, Mark 12:18-27. Although John does not give an account, in the *Discourse on Abbaton*, fol.26a: The resurrected Savior while visiting John does reiterate, no marriage in the resurrection.

³ On levirate marriage(*yibbum*),Gen.38:8, Deut.25:5-6, b.Yeb 61a, *Mishnah Torah Yibbum* 1:3 in contrast, Lev.18:13,16, 20:21 (*halizah*) Deut.25 7-10

⁴ On the question being asked, by the Sadducees, having similarities with the story in the Book of Tobit 3:8. see John Tvedtnes, *FARMS Review of Books Vol.9 No.1 (1997)* pp.41; ; Robert Gundry, *Mark: A Commentary on His Apology for the Cross*, pp.705, on levirate marriage p702.

In Luke 20:34-36 the Savior, in answering the question of who will be married in the resurrection, Says,

34 “And Jesus answering said unto them, The *children of this world marry, and are given in marriage:*

35 *But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.*

36 *Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. (KJV)*⁵

This thesis addresses the accepted translation of the first part of the quotation of Luke, which reads “*Children of this world marry and are given in marriage*”, as contrasted with resurrected angels who are not married. The word that is translated “world” is αἰών (*aion*). Aion or aeon, which can be interpreted as time spent in the world (κόσμος). However, the word in the Greek for world (κόσμος) does not appear there. Aion is a word that can also mean “eternal” or eternity, taken from its original meaning in Hebrew “*Olam*”⁶. In the 102 times it is used in the New Testament, 66 according to Ramelli and Konstan ⁷ “unmistakably, have the meaning of

⁵ According to Ben Witherington, Jesus silence, regarding “existing marriages” that only levirate marriages will be dissolved at the resurrection. “*The Gospel of Mark: A Socio-Rhetorical Commentary*” pp.328-329, *Women in the Ministry of Jesus* pp.32-34; also, John J. Kilgallen, “The Sadducees and the Resurrection from the Dead: Luke 20:27-40” *Biblica* 67:4 (1986) 479-487. John J. Kilgallen, 32nd Sunday: Sadducees and the Resurrection from the Dead, *America: The National Catholic Review* Nov.13, 2007 (Institute of Pastoral Studies LOYOLA University Chicago) <http://americamagazine.org/node/123628>

⁶ James A. Montgomery: “The Highest, Heaven, Aeon, Times, Etc., in Semitic Religion”: *The Harvard Theological Review*, Vol.31, No.2 (Apr.1938), pp.146-147, (Hereafter *HTR*.)

⁷ Ilaria Ramelli and David Konstan, *Terms for Eternity*, Gorgias Press, (2007) pp.59

eternal as in *eternal* life with God”. This is the same word that John 17:3 used when he declared “this is life *eternal (aion)*” that we might know Thee”, and John 3:16 “That whosoever believeth in him should not perish, but have *eternal (aion)* life. There are instances where the word could be interpreted to mean “age” as in a limited time, age of the world or age to come. So the context in which it’s used is most often the deciding factor.⁸ If we give *aion* the translation of *eternal*, and use it in those verses of Luke 20, it would have a different message:

The *sons of eternity* marry, and are given in marriage, those worthy, those *eternal* and attain resurrection. Those from the dead neither marry nor are given in marriage, neither die anymore yet are equal to the angels and are sons of God resurrected being sons.

Now the contrast is with the *sons of eternity (aion)* who are married and worthy, compared to the angels who are resurrected and not married. The problem may not be with whether there is marriage in the resurrection, but who will or will not be worthy of marriage in the resurrection. The use of the word καταξιωθέντες [who are worthy] of “aion” or becoming Sons of Aion,⁹ is important because it helps to clarify the importance of worthiness, in becoming a “son of eternity”. The problem is if it is meant to be applied to the sons of eternity or to the resurrected angels. In our new translation, Aion is used twice, first to identify who will be married (Sons of Aion), the second time to qualify the sons of eternity by being worthy of *aion or eternal life*. In the current translations “Aion” is used first to mean, (time in mortality) and the second to mean

⁸ Kittle, *Theological Dictionary of the New Testament*, Vol. 1 pp. 198, (heir after TDNT.)

⁹ Howard Marshall, *The Gospel of Luke, International Greek Testament Commentary* (NIGTC)pp.741: Although Marshal does not concede there is marriage in heaven, largely to the implication of a sexual relationship. He does suggest there would be a transcendent relationship for those worthy.

a (time to come) where the resurrected are like the unmarried angels, so it is important to understand the intent of the worthiness, whether it is referring to the “sons of eternity” or the unmarried resurrected angels. It is also important to note, as a distinction is going to be made between the Sons of Eternity and angels, the use of the term angel has had a wide range of meaning from its generic use of the hosts of heaven to its original meaning as messenger that has even been applied to the God YHWH.¹⁰ As scribes and others have tried to maintain monotheism the title of god has been replaced with angel.¹¹ So we find instances where god or sons of god have been translated as angels.

According to Origen, some early Christians believed you were still married in the resurrection, he described them as having a more Jewish understanding of the scriptures as one reason for this belief in marriage,¹² words like *aion* then, would be far more likely to still have their Hebrew meaning of “Eternal” (*Olam*).¹³ Later translators, after the Hellenization of

¹⁰ Joseph Trigg, The Angel of Great Council, *The Journal of Theological Studies*, Vol.42:1 (April 1991) pp.41-42; Margaret Barker, *The Great Angel: A Study of Israel's Second God*, (W/JKP) pp.71-94

¹¹ Emanuel Tov, *Textual Criticism of the Hebrew Bible* pp.269; Ronald Hendel, “When the Sons of God Cavorted with the Daughters of Men”, in Hershel Shanks, *Understanding the Dead Sea Scrolls*, pp. 169-172; Peter Hayman, Monotheism a misused Word in Jewish Studies, *Journal of Jewish Studies* XLII, No,1 (Spring 1991) pp.6-8; Peter Schafer, *Rivalitat zwischen Engeln und Menschen*, (Berlin 1975) pp.47f, 51, 228 ;

¹² *Ante-Nicene Fathers* by Roberts and Donaldson Vol.4, pp. 297 (after ref. ANF)

¹³ James A. Montgomery: “The Highest, Heaven, Aeon, Times, Etc., in Semitic Religion”: *HTR.*, Vol.31, No.2 (apr.,1938), pp.146-147

Christianity¹⁴, would be far more likely to choose a translation of “age” having *aion* defined as “limited time”.¹⁵

Later Christians, who became known as Gnostics, used the word *aion* or *aeons*, to mean individuals and worlds that were part of a celestial realm. In “*The Gnostic Religion*” by Hans Jonas, shows how the use of the term *aion* changes to mean divine and semi-divine beings.¹⁶

Tertullian has the Valentinian Christians describing God as a “*Perfect Aion*” and *personaliter* Forefather, *Adversus Valentinianos VII.*¹⁷ In Gen.21:33, Abraham calls upon the name of *YHWH*,

¹⁴ Harnack, “*What is Christianity*”, pp.191-192; Jean Danielou, trans. John Baker, “*The Theology of Jewish Christianity*” pp.2; H.C. Snape, *The Composition of the Lukan Writings: A Re-Assessment: HTR, Vol.53, No.1 (Jan., 1960)* “...the New Testament text cannot be traced without taking into account the philological mind and method as a ‘Greek contribution to the Christian tradition’ coming from Alexandria...as copies were distributed among other churches, glosses, expansions and small alterations crept in to suit popular requirements resulting in the wild and popular text of the second century.” pp.32; John P. Meier, “The Debate on the Resurrection of the Dead: An Incident from the Ministry of the Historical Jesus?”, *Journal for the Study of the New Testament* 77(2000) pp.3: Believing these verse (Luke 20: 34-39) to have originated in Mark. Meier begins the subject by pointing out that some scholars believe that periscope to be Christian invention.

¹⁵ Kittle, *TDNT Vol.1 203-204* : “the equation *αἰών* and *κόσμος* also found in the Hellenistic mysteries is to be explained in the New Testament by Jewish linguistic usage.”; R.A. Bitter, Review of Heleen Keizer, *Life-Time-Entirety, Mnemosyne*, Fourth Series, Vol. 55, Fasc. 2 (2002) pp.237-240; Ilaria Ramelli and David Konstan, *Terms for Eternity*, pp. 28

¹⁶ Hans Jones: *The Gnostic Religion*, 2nd edition, Beacon Press, pp.53; April D. DeConick, “The Great Mystery of Marriage”. *Vigiliae Christianae, Vol.57 No.3 (Aug. 2003)* pp.316-320 (ref.VC); also DeConick, shows Jesus as a *aeon* from the *Tripartite Tractate*. In “Heavenly Temple Traditions and Valentinian Worship”, *The Jewish Roots of Christological Monotheism*, 332-334; George W. MacRae, “The Jewish Background of the Gnostic Sophia Myth”, *Novum Testamentum. Vol.12, fasc.2 (Apr.1970)* pp.88.

¹⁷ *Ante-Nicene Fathers* by Roberts and Donaldson Vol.3: 506 (after ref. ANF); For translation of “Forefather” See, Gilles Quispel: “Hermes Trismegistus and the Origins of Gnosticism”, *Vigiliae Christianae, Vol. 46 No.1 (1992)* pp.14 (ref. VC); E. Theodore Mullens, Jr. Shows how Olam

El-Olam (God Eternal). In the *Apocalypse of Abraham*, Abraham is praying to the “*Eternal One*” (God)

“Singing of the *Eternal One*, behold I have no sacrifice with me, nor do I know a place for an altar on the mountain, so how shall I make the sacrifice?” (12:4)... “I will show you standing beside you, for they are the alter on the mountain, to offer sacrifice to the *Eternal One*.”(12:8-10). Then Abraham starts his prayer, “*Eternal One*, Mighty One, Holy El, God autocrat self-originate, incorruptible, immaculate, unbegotten, spotless, immortal, self-devised, without mother, without father, ungenerated, exalted, fiery.” (17:8)¹⁸

Both Valentinian Christians and in Jewish Apocalyptic Literature, we have examples of God having a title of *Eternal One* giving our translation of Luke: *Sons of the “Eternal One”*.

The Manichaean Psalm Book casts the *aeons* as celestial beings, or those within a time, that were brought together before God “the *aeons* being gathered; thou camest forth, they being gathered unto thee” (p.197) “I left ...the *aeons* surrounding the father”¹⁹. It goes on: “the *aeons* being gathered... the father rejoicing, he being in the *bride-chamber* of the land of light.” This is taking place as Adam is being greeted by an angel, called a news bearer, who is to take Adam home now that he has died. One of the first questions asked by Adam is: How are my heavenly

has been used as a title for God, in *The Assembly of the Gods*, The Divine Council in Canaanite and Early Hebrew Literature , Scholar Press pp.28; Frank Cross, *Canaanite Myth and Hebrew Epic*, Harvard Press pp.17-20

¹⁸ R. Rubinkiewicz translation, in James H. Charlesworth, “*The Old Testament Pseudepigrapha Vol. 1*, pp.694-695 (*here after OTP.*); God the Father who is called the eternal light in *Pedagogue* 1.6.32.1 “we run toward the eternal light we sons. As quoted from, Ilaria Ramelli and David Konstan, *Terms for Eternity* pp.109

¹⁹ *A Manichaean Psalm-Book* by C.R.C. Allberry, pp.197

parents, the father of light and the mother of all living.²⁰ This theme of God being a father and having a wife has become more apparent.²¹ Showing that, at least the ancient Israelites and gnostic Christians believed in a form of marriage in heaven from having both a father and mother in heaven. In this psalm, the first man Adam describes heaven as a “land of light”²² in other places it’s described as a treasury of light²³. These places are also associated with a bridal-chamber and marriage.²⁴ Here “The land of light, the house of the Father, the *bride-chamber* of all the *aeons*.”²⁵

²⁰ *A Manichaean Psalm-Book* by C.R.C. Allberry, pp.198-199; In the *Acts of Thomas*, From the Pearl, A returning son is also greeted by heavenly parents on his return from mortality. Hennecke and Schneemelcher, *New Testament Apocrypha*, 2:498-504; Jarl E. Fossum: Shows Adoil (heavenly adam) in 2Enoch:11 derived from the Hebrew “eternity” and is similar to the Greek *Aion*: Fossum. *The Name of God and the Angel of the Lord*, pp.288

²¹ Mark S. Smith, *The Early History of God*, pp. 88-89; John Day, *Yahweh and the Gods and Goddesses of Canaan*; David Noel Freedman: “Yahweh of Samaria and His Asherah”: *The Biblical Archaeologist*, Vol. 50, No. 4 (Dec., 1987), pp. 241-249 Published by: The American Schools of Oriental Research Stable URL; William G. Dever, *Did God Have a Wife*; Elaine Pagels, *The Gnostic Gospels*, ch3; also What Became of God the Mother, *Signs* Vol. 2 no.2; Raphael Patai: *The Hebrew Goddess*, 3rd edition, pp.98 ; *Ante-Nicene Fathers* by Roberts and Donaldson Vol.5: 48: “From thee father and through thee mother, two names immortal, progenitors of *Aeons*.” *Hippolytus, Refutation of all Heresies* ,Book 5, ch.1

²² Allberry: *Manichaean Psalm-Book* pp.199

²³ Carl Schmidt: *The Books of Jeu and Untitled Text in the Bruce Codex*: 2 Jeu 44.104, “they have their part in the treasury of the light and they are immortal gods”. pp.137

²⁴ Allberry; pp. 197, 199, see also R. Patai, *Man and Temple*, pp. 88-95

²⁵ Allberry pp. 199

These Gnostic Christians performed ritual marriages in *mirrored bridal chambers* so as to mirror the marriages that are termed “*hieros gamos*” or sacred marriage²⁶, a term used repeatedly to symbolize marriage of Christ to the church²⁷ and also for the *Aeons (eternal ones)*. In Wilson’s book on the Gospel of Philip he states “the sacred marriages of the *aeons* provided the model for the earthly activity.”²⁸ Gilles Quispel, using the same source, shows how Clement understood gnostic belief in *aeons* and marital relationships.²⁹

“According to Clement of Alexandria, Valentinus and his followers consider couples of man and wife and their copulations to be a symbol of the sacred marriage of the *aeons* and for that reason they are all in favor of marriage. ‘*Valentinus and his followers derive couples from the divine*

²⁶ *Irenaeus, Against Heresies* 1.21.3 in *ANF* 1:346; John Turner, “Ritual in Gnosticism”, under Valentinian Mystery of the Bridal Chamber, *SBL 1994 Book of Seminar Papers* pp.162; Eugene Seach; *A Great Mystery the Secret of the Jerusalem Temple*, Gorgias Press, pp.128, 285; Wayne A Meeks: The Image of the Androgyne. *History of Religions*, vol. 13, No. 3 (Feb. 1974) pp.193-194; ; Gershom G. Scholem, in “*Major Trends in Jewish Mysticism*” Shows that Gnostic Jews view on marriage, “Every true marriage is a symbolical realization of the union of God and the Shekhinah.” pp.235; Jorunn Jacobsen Buckley, “A Cult-Mystery in The Gospel of Philip” *JBL* vol. 99 No.4, pp. 572

²⁷ Alfred C. Rush, *Death as a Spiritual Marriage: Individual and Ecclesial Eschatology*, *Vigiliae Christianae (heir after VC)*, Vol. 26, No. 2 (Jun., 1972); Kari Syreeni, “From Bridegroom’s Time to the Wedding of the Lamb Nuptial Imagery in the Canonical Gospels and the Book of Revelation.” in Nissinen and Uro, *Sacred Marriages*

²⁸ R.McL.Wilson: *The Gospel of Philip*, London A.R. Mowbray & Co. p.96; John D. Turner: “Ritual in Gnosticism”, under Valentinian Mystery of the Bridal Chamber *SBL 1994 Book of Seminar Papers* pp.162; Robert M. Grant “The Mystery of Marriage in the Gospel of Philip” *Vigiliae Christianae*, Vol. 15, No. 3 (Sep., 1961), pp.136; April DeConick: “The Great Mystery of Marriage. Sex and Conception in Ancient Valentinian Tradition”, *Vigiliae Christianae*, Vol.57 No.3 (Aug. 2003) pp.316-317, 333

²⁹ Gilles Quispel; “The Original Doctrine of Valentinus the Gnostic” : *Vigiliae Christianae* 50, No.4 (1996) pp.334

emanations above and for this reason take a delight in marriage.”
*Stromateis III,I,I*³⁰

In what respect these *aeons* were married is not clear, nor is the Gnostic Christian use of the term *aeons*. What is, clear, is that there was a connection between the use of the term *aeon* and marriage that is being referred to in terms of an afterlife or celestial realm. A connection these Christians understood well enough to justify continuing the practice of marriage in a temple setting.³¹

In an account of the first wedding, Rabbi Eliezer describes the wedding of Adam and Eve in the Garden of Eden under the direction of The Holy One (God). Ten wedding canopies are erected and decorated with precious stones such as sardius, topaz, diamonds and jasper. The

³⁰ Gilles Quispel; *The Original Doctrine of Valentinus the Gnostic : Vigiliae Christianae* 50, No.4 (1996) pp.334; Henry Chadwick, tras. Clement of Alexandria, *Stromata, 3.1.1* , *The Library of Christian Classics*, Westminster Press Vol. 2:40, 53; see also DeConick; *Great Mystery of Marriage : Vigiliae Christianae, Vol. 57, No. 3* (Aug., 2003), pp. 316-20 “Through the Ptolemaic exegesis of *John 1:1-18*, Irenaeus tells us that the Valentinians find support for the procreative nature of the *aeons*: the first-begotten is the aeon whom John has called both "the only-begotten Son and God, in whom the Father, after a seminal manner, brought forth all things" (*Iren., Adv. Haer. .8.5*).³⁹ Furthermore, "what was made in him,' says John, 'is life.' Here again he indicated conjunction ; for all things, he said, were made by him, but in him was life" (*Iren., Adv. Haer. I.8.5*).^{4?} 36 (pp.317)

³¹ *Irenaeus, Against Heresies*, 1. 21. 3 in *ANF* 1:346, “for some of them...perform a sort of mystic rite with those who are being initiated, and affirm that it is a spiritual marriage which is celebrated by them, after the likeness of the conjunctions above.”; Origen in *ANF* Vol.4, pp. 297: Describes these Christian’s understanding of references similar to 1 Enoch 10:17 where married couples continue to be married and have children in a futuristic Jerusalem, is to be understood as taking place in the resurrection, and used to justify their belief of marriage in the resurrection. Future prophecies of marriage like the one in Enoch 10:17, are unclear, in the ones we have available, as to the future marriages were in a resurrected state or not.; Robinson, *Nag Hammadi Library, Gospel of Philip*, pp.145 (76:4-10): *aeon* marriage in the next world is different but called by the same name.

angels were playing upon timbrels and dancing with pipes (like females)³². Rabbi Eliezer tells us that Adam was created “in a pure locality in the place of the temple ...into His palace,”³³ This idea of a wedding in heaven, like that of Adam and Eve, is mimicked as it is played out in other wedding settings.

From the *Acts of Thomas*, the apostle is attending a wedding and sings this song.

The maiden is the *daughter of light*,
And her bridesmaids are seven,
Having their gaze and looking toward the bridegroom,
And for *ever shall they be with him* in that eternal joy.
Of which the *eternal ones* are *accounted worthy*,
And they shall put on *royal robes*
And be arrayed in *splendid raiment*,
And both shall be in joy and exultation
And they shall glorify the father of all ³⁴

³² *Pirke De Rabbi Eliezer*, trans. by Gerald Friedlander, Hermon Press: pp.88; *Midrash Rabbah* vol.1 pp.140-141, trans. by Rabbi Dr. H. Freedman B.A. Ph. D and Maurice Simon MA, Soncino Press; Louis Ginzberg, *Legends of the Jews*, vol.1: 68; Canopies being held up by four pillars is the way Margaret Barker describes the Holy of Holies in the later Temple, Margaret Barker: *The Great High Priest*, pp.207; David Halperin, “Origen, Ezekiel’s Merkabah, and the Ascension of Moses”, *American Society of Church History*, vol.50 no.1 (Sept.,1981), Cambridge University Press. pp. 274: From the Palestinian Talmud, Hagigah 2:1 (77a) Where R. Eleazar b. Arakh, while expounding the *merkabah* sees angels “leaping before them, like a wedding-party rejoicing before a bridegroom.”

³³ *Pirke De Rabbi Eliezer*: pp. 84; *Zohar I, Haye Sarah, 130b* in *Zohar Vol. 2*, pp.20, Harry Sperling, Maurice Simon, trans, in 5. Vols, 2nd edition (1984), Soncino Press.

³⁴ *Acts of Thomas* pp. 109-111 “*New Testament Apocrypha*” vol.2 p445-446 by Hennecke-Schneemelcher

In one of the lines we see the phrase “which the *eternal ones* are *accounted worthy*” and then described by the apostle as given *royal robes* with *splendid raiment* and brought before the father of all. The *eternal ones* are individuals that if accounted worthy enjoy a state that will “*ever be with him*”. Much like Luke described: The *Sons of Eternity* are married and which are accounted worthy. Both Luke and The Acts of Thomas are in the context of a wedding, a wedding that cannot be separated from the symbol of the coming of the messiah and being in his presence. With Luke the time is the resurrection, when Christ the groom and the Church the bride will be wed.³⁵ In “The Acts of Thomas” a wedding that will result in being in his presence. Another line refers to the bride as “*the daughter of light*” also an expression that is used in the “*Book of Jeu*” that describes those who receive all the ordinances as “*sons of light*”.³⁶

In a new look at some of the older accounts of the prophets ascending into heaven. It is believed that what has been going on in heaven is what the earthly temple is doing in the form of ordinances and dramatizations.³⁷ In Ezekiel’s ascent to heaven in chapter one, Ezekiel finds

³⁵ Kari Syreeni, “From Bridegroom’s Time to the Wedding of the Lamb Nuptial Imagery in the Canonical Gospels and the Book of Revelation.” In Nissinen and Uro, *Sacred Marriages. Eisenbrauns* (2008) pp.343-369; *Rev.12:6-9, 19:7-8, Isa.62:5*

³⁶ Carl Schmidt: *The Books of Jeu and Untitled Text in the Bruce Codex, 2 Jeu* 51, 126 (pp.181) In the *Book of Jeu* “For it is necessary that you should receive the mystery (ordinances)...so that you may become sons of light and completed in all the mysteries” (ordinances). The same mysteries are being done in the *Pistis Sophia* the apostles and the female disciples. In Carl Schmidt, *Pistis Sophia IV* 136 p353, (pp.707) (pp. 300 in Mead’s); In the *Gospel of Philip*, Marriage is specifically described as an ordinance. see Robinson, *Nag Hammadi Library, Gospel of Philip*, pp.140 ; in R.McL.Wilson trans. *The Gospel of Philip* pp.43; *Pistis Sophia III, ch135* p350, (pp.701); see also John 12:36, Eph5:8, 1Thess 5:5

³⁷ Rachel Elijor: “From Earthly Temple to Heavenly Shrine”, *Jewish Studies Quarterly* 4 (1997), Elijor “*The Three Temples*”, Littman, (2004) ; Martha Himmelfarb: “*Ascent to Heaven*”, Oxford Univ. Press (1993); April DeConick, “Heavenly Temple, Tradition and Valentinian Worship”

himself, surrounded by some of the same scenes like the heavenly account of Adam and Eve's wedding. Mirroring a heavenly temple³⁸ Ezekiel, sees, topaz v.16, sapphire in the shape of a throne v.26, and a ceiling like glittered ice v.22. As we will see, these prophets in their ascent to heaven to visit the heavenly temple will be going to meet God, a place where the angels are not allowed to go. Acting as a high priest, these prophets will receive a glorified state like unto God. This endowment of becoming like God differs from the angels.

In the different accounts of Enoch's ascension,³⁹ in *2En.22:8-10* Enoch is taken up into heaven. There he is anointed and clothed in a glorious garment. "And I gazed at all myself, and I had become like one of the glorious ones".⁴⁰ Described in *3En.12:5* as being endowed then becoming a Metatron⁴¹ (little yhwh) or lesser god, during his transformation he meets with both

in *The Jewish Roots of Christological Monotheism* pp.308-341; C R A Morray-Jones; "Paradise Revisited" *part 1 HTR. 86/2 (1993) pp.203-205; Part 2, HTR 86/3 pp.268*; Avigdor Victor Aptowitz, *The Celestial Temple as Viewed in the Aggadah*, in Joseph Dan, *BINAH vol.2 Studies in Jewish Thought*: pp. 1-10.; George W.E. Nickelsburg, Enoch, Levi, and Peter: Recipients of Revelation in Upper Galilee, *JBL. Vol.100, NO.4(Dec.1981) pp. 581-582*; Raphael Patai, *Temple and Man*, KTAV Pub.(1967), pp.130-131

³⁸ Rachel Elior: From Earthly Temple to Heavenly Shrine, *Jewish Studies Quarterly 4 (1997) JSQ 221, 227*

³⁹ All accounts unless otherwise indicated are from, James H. Charlesworth, *The Old Testament Pseudepigrapha* Vol. 1 pp.3-317(here after *OTP.*); Enoch's works have influence the New Test. Along with the *Zohar* and *Books of Jeu.* see Charles, *Book of Enoch*, xii-xiii, lxx-lxxix xcv-cii *Pistis Sophia II ch.100, pp.247 (495)*

⁴⁰ Andersen, *2 Enoch. OTP vol. 1 pp.139*

⁴¹ Alexander, *3 Enoch. OTP vol. 1 pp.265*; Peter Schafer, trans. Aubrey Pomerance, *Hidden and the Manifest of God*, pp.29 (fn.70); *Synopse zur Hekalot-Literatur, Synopse §279* (Tubingen, 1981); Andrei A. Orlov, "The Enoch-Metatron Tradition", Mohr Siebeck, pp.136-147; Gedaliahu G. Stroumsa, Form(s) of God: Some Notes on Metatron and Christ: For Shlomo Pines: *The Harvard Theological Review, Vol. 76, No. 3 (Jul., 1983)*, pp. 278-279; Alan Segal, *Two Powers in Heaven*, Brill, 2002 pp.65; Rebecca Lesses, Speaking with angels: Jewish and Greco-Egyptian Revelatory Adjurations, *The Harvard Theological Review. Vol. 89, No. 1 (Jan.,*

the male and female counterparts of God, “Shekinah” the feminine form of God (*3 En.15:1*).⁴² Mirroring a temple⁴³ on earth he goes where even the angels are not allowed (*1 En.14:21*).⁴⁴ Enoch begins acting as a high priest in this heavenly temple,⁴⁵ going where the *Gospel of Philip* tells us, only high priest can go, the holy of holies, (bridal-chamber)⁴⁶ into the presence of God,⁴⁷ There is a separation in the heavenly temple where those who are worthy can go and be exalted and angels cannot⁴⁸. Much of this was allegorized later, by what Willem Smelik described as

1996), pp. 47; Hugo Odeberg, *3 Enoch or The Hebrew Book of Enoch* (Cambridge Univ Press) p.82

⁴² *3 Enoch 15:1 OTP 1:267*

⁴³ Martha Himmelfarb: “*Ascent to Heaven*” pp.14

⁴⁴ *OTP 1:21*; Moses also, in his ascent to heaven goes where angels are not allowed: *Pesikta Rabbati*, tras. William Braude, Yale Judaica Series XVIII vol.1 pp.406-407

⁴⁵ Andrei A. Orlov, “*The Enoch-Metatron Tradition*” Mohr Siebeck, pp.70-76; Martha Himmelfarb: “*Ascent to Heaven*” pp.20-25, 40; Rachel Elior, trans by David Louvish, *The Three Temples*, pp. 250; *OTP 1:303*; On the role of the High Priest as a mediator see: Crispin H. T. Fletcher-Louis. The High Priest as Divine Mediator in the Hebrew Bible: Dan 7:13 as a Test Case, *SBL 1997 Seminar Papers*. Pp. 161-193; David Halperin, *The Faces of the Chariot*, Mohr Siebeck pp.82; D. Boyarin, “Beyond Judaisms”, *Journal for the Study of Judaism 41:3* (2010) pp.329; Rachel Elior: “From Earthly Temple to Heavenly Shrine”, *JSQ, 4* (1997),pp. 226-229

⁴⁶ Wesley W. Isenberg trans of the Gospel of Philip, in *The Nag Hammadi Library*, ed. J. M. Robinson, San Francisco: Harper and Row, pp. 142 (Here after NHL.) “*the holy of the holies the place where only the high priest enters*”

⁴⁷ George W. MacRae, “The Temple as a House of Revelation in the Nag Hammadi Text” in Truman Madsen, *The Temple in Antiquity* (1984) pp.185; April DeConick: *The True Mysteries*, , *Vol.55 No.3 (Aug. 2001)* pp.231

⁴⁸ *OTP 1:21 (1En 14:21); Pesikta Rabbati,1:407 (Piska 20:4)*

“rabbinic reluctance to articulate the concept of mystical transformation...of the righteous as gods.”⁴⁹

This transformation occurs when ordinances were received and then kept, bringing about oneness with God. This was part of the everlasting covenant (*Olam* or *Aeon* covenant) given to Abraham by the LORD (Gen.17:4, 18:1-4). In the *Midrash Rabbah*, the Lord declares in a blessing to Abraham that together he and his wife will have children,⁵⁰ and according to one account Abraham has revealed to him the future of that covenant, in this world and the next.⁵¹ This everlasting covenant is what Jesus was referring to when he said to the Sadducees, “You do not understand the scriptures or the power of God, the God of Abraham is the God of the Living” (Matt.22:32 Mark 12:26-27). If Abraham is alive⁵² so likewise are his Eternal (*Aion*) Covenants.⁵³ The references to Eternal (*Aion*) as it is used in connection to God, is always

⁴⁹ Willem F. Smelik, “On Mystical Transformation”, *Journal for the Study of Judaism, JSJ*, 26:2 (1995) pp.123, 126; Morray-Jones, “Transformational Mysticism” *Journal of Jewish Studies*, Vol.43 No.1 (1992)

⁵⁰ *Midrash Rabbah* vol.1 pp. 367: (*Gen.R. Lech Lecha 44.10*), *Midrash Rabbah* . Rabbi Dr. H. Freedman B.A. Ph. D and Maurice Simon MA, in 10vols. Soncino Press

⁵¹ *Midrash Rabbah* vol.1:376: *Gen.R.*(*Lech Lecha 44.22*) *In that day the Lord made a Covenant with Abram. “R Judan said; R Johanan b. Zakkai and R. Akiba disagree. One maintained: This world he revealed to him, but not the next. The other maintains that he revealed to him both this world and the next.”*

⁵² Witherington; pp.329; Kilgallen, *Commentary Luke*, pp.195: Howard Schwartz, *Tree of Souls, the Mythology of Judaism*, pp.348

⁵³ Larry W. Hurtado, *New International Biblical Commentary, Mark*, vol.2, Hendrickson Pub. pp.195-196. Although Hurtado believes the covenant itself transcends death, the marital relationship would not; I. Howard Marshall, *New International Greek Testament Commentary*, pp.741.Marshall describes a possible new elevated state, “marriage relationship is transcended in a new level of personal relationships,”; Robinson, *Nag Hammadi Library, Gospel of Philip*, pp.145 (76:4-10): *aeon* marriage in the next world is different but called by the same name.

understood to be non-ending.⁵⁴ It was even believed that those who die would be received into Abraham's bosom (Luke 16:22-23). Abraham's position of a father transcends death, shown by Lazarus being received into his bosom, as Abraham cares for his posterity even after death. That understanding of being the children of Abraham was a vital part of what Israel wished to maintain in life or death (Matt.3:9; John 8.39-40; Gal. 3:7-9, 29). Women seem to take a role in the next life as well, shown by a mother seen in 4 Maccabees 17, where a Mother lights the way after death for her martyred children back to Abraham.⁵⁵ The *Gospel of Philip*, emphasizing the importance of the *eternal* nature of families, says only progeny is eternal. Everything else fades away. 75:10-12 (NHL 145). The *Zohar I:91b*, talking about part of the covenant of Abraham, said "R. Judah sent a question to R. Eleazar. 'I know', he said, 'about *marriages in heaven*, but I would like to ask, from where do those souls are a second time on earth obtain their mates?'"⁵⁶ In the *Zohar I:101* Abraham is greeted by three heavenly messengers along with The Lord⁵⁷ that give's Abraham his Eternal Covenants. Shekinah the feminine form of the presence of God descends and their tent becomes a holy of holies. R.Simeon said: "This is a reference to the Holy One...which is a feminine form of the same, to emphasize the bond of union between the male

⁵⁴ Ilaria Ramelli and David Konstan, *Terms for Eternity*, pp.58; "At fragments on the *Psalms* fr.200 a messianic psalm, Apollinaris comments a propos the words "you are priest forever in accord with the order of Melchisedek (Psalm 109:4): "An eternal priest is one who lives eternally" as quoted in, *Terms for Eternity* pp. 228; Ps.110:4; Heb.7:17

⁵⁵ *OTP*. Vol. 2: 562; R.H. Charles *Apocrypha and Pseudepigrapha of the Old Testament*, vol.2: 683. For the sons see 2 Macc.7:9

⁵⁶ *Zohar* Vol. 1:299-301 (*Zohar I, Lech Lecha 91b*)

⁵⁷ *Zohar* Vol. 1:326 (*Zohar I Vayera 101a*): "R.Simeon said: assuredly he saw them in their angelic forms, since it is written, AND HE SAID, ADONAI (my Lord) , which shows that Shekinah had come with them"; *Pirke De Rabbi Eliezer*: pp. 205; Louis Ginzberg, *Legends of the Bible*, Jewish Publication Society, pp. 110-111

and the female, which is the secret of true faith. Where is that bond of union complete? The answer is, BEHOLD IN THE TENT: there it is found, and there is the all-in-all union.”⁵⁸ Right after the visit Abraham begins performing washings for the men and Sarah for the women.⁵⁹ This tent is described in the Talmud as the “tent of meeting” or holy of holies where Moses could hear the voice of God.⁶⁰

These Temple covenants were to be realized by the children of Israel as they were expected to go before the Lord at Mt. Sinai three times a year, (Deut.16:16), with their wives.⁶¹ Marriage of God to Shekinah was emphasized at that event on Mount Sinai as well.⁶² In the, *Pesikta Rabbati*, “the Hebrew word for count is taken in its literal sense of lift up and is associated with Israel’s exaltation at Sinai, where angels gave crowns ...to each of the children of Israel.” (*Piska*

⁵⁸ Zohar Vol. 1:326-327 (*Zohar I Vayera 101b*); Zohar Vol.5:58-59 (*Zohar III 66a*); Midrash Rabbah vol. 9:175 (*Song of Songs R. 3.11.12*) Moshe Weinfeld , Feminine Features in the Imagery of God in Israel: The Sacred Marriage and the Sacred Tree, *Vetus Testamentum*, Vol. 46 Fasc. 4 (Oct. 1996), pp.518

⁵⁹ Zohar Vol. 1:328: (*Zohar I Vayera 102b*)

⁶⁰ *TB Yoma4b (fn.24)* The tent is the holy of holies (tent of meeting) where Moses could hear the voice of God.; Howard Schwartz, *Tree of Souls, the Mythology of Judaism*, pp.42; Louis Ginzberg, *Legends of the Jews*, vol.5:191: Tent and house can also be used as a metaphor for wife.; Exodus 29:42

⁶¹ Raphael Patai: *The Hebrew Goddess*, 3rd edition, pp. 85; *Temple and Man*, pp.27; Julian Morgenstern, “The Channukah Festival and the Calender” *Hebrew Union College Annual*.XX,(1947) pp.45.; Louis Ginzberg, *Legends of the Bible*, pp.382 (Ex.23:14-17, 34:23-24, Isa.1:11-13 Deut.31:12)

⁶² Rachel Elior, trans by David Louvish, *The Three Temples*, Littman, (2004) pp. 158-159; S.H. Hooke, believes it was later spiritualized by Judaism into the marriage of Israel to God. “*Myth and Ritual*”, Oxford University Press, London pp.85; “*The Origins of Early Semitic Ritual*” pp.54; Moshe Weinfeld , Feminine Features in the Imagery of God in Israel: The Sacred Marriage and the Sacred Tree, *Vetus Testamentum*, Vol. 46 Fasc. 4 (Oct. 1996), pp.517-521 Raphael Patai, *Temple and Man*, pp. 89, 88-95; Louis Ginzberg, *Legends of the Bible*, pp.382

10:6)⁶³ During the brief time, before their disobedience, the men in Israel had the opportunity to become a nation of Priests (Ex. 19:6) “that all might be priest” was the opportunity along with seeing the face of God.⁶⁴ Seeing the face of God was the original anticipation that later was replaced by images of a male and female deities, called Cherubim, who were described in Ex.37:7-9 as winged figurines made of gold, seated on the two ends of the “mercy seat, with their faces one to another”. The Dead Sea Scrolls describes them as “figures of godlike beings”.⁶⁵ The two Cherubim were shown to those making their pilgrimage to the temple. Later accounts describe them embracing like a husband and wife. According to Rabbi Kattina

“Whenever Israel came up to the Festival, the curtain would be removed for them and the Cherubim were shown to them, whose bodies intertwined with one another, and they would be thus addressed: Look! You are beloved before God as the love between man and woman” (*Yoma* 54a). Babylonian Talmud (TB)⁶⁶

⁶³ *Pesikta Rabbati*, Yale Judaica Series XVIII vol.1 pp. 166-167; Babylonian Talmud (TB) *Shabbath* 88a; Zohar Vol. 1:165-166,(*Zohar I Bereshith* 52b), Harry Sperling; *Midrash Tanchuma*: Shemos II trans. Avrohom Davis (Eastern Book Press) pp.182-183; *Pirke De Rabbi Eliezer*,367-368; Crispin Fletcher-Louis, 4Q374: A Discourse on the Sinai Tradition: The Deification of Moses and Early Christology, *Dead Sea Discoveries*, Vol. 3 No.3 (Dec.1996) pp.240 ; Louis Ginzberg, *Legends of the Jews*, vol.3: 92-93

⁶⁴ Helmer Ringgren, trans. David Green, *Israelite Religion*, pp. 163; David Halperin, “Origen, Ezekiel’s Merkabah, and the Ascension of Moses”, *American Society of Church History*, vol.50 no.1 (Sept.,1981), Cambridge University Press. pp.269-270 (fn.36): translation of *Pesikta Rabbati*.98b

⁶⁵ In 4Q405, frg. 19, 2-7 the cherubim are called “figures of godlike beings” as quoted in, Rachel Elijor, “*The Three Temples*” pp.67,fn.36 see also Moshe Idel: “*Kabbalah New Perspective*” pp. 134 describing them as one having a “great face” and “little face”.

⁶⁶TB *SEDER MO’ED*, in 4 vol. trans, Rabbi Leo Jung, vol.3:255, in I. Epstein, ed., *The Babylonian Talmud* in 18 vol. Soncino; Louis Ginzberg, *Legends of the Jews*, vol.3: 159;

In the *Zohar III*, referring to this experience of seeing a male and female Cherubim in the temple, “R. Isaac said: From this we learn that where there is no union of male and female, men are not worthy to behold the divine presence.” (*Ahare Moth 59a*)⁶⁷

According to Rabbi Judah it was so important for the High Priest to have a wife during the The Day of Atonement in the temple a second wife was prepared:

“Also another wife was prepared for him in case his wife should die. For it is written, and he shall make Atonement for himself and for his house. ‘His house’ that means ‘his wife’.” (*Mishnah Yoma 2a*) Babylonian Talmud, *Seder Mo`ed*⁶⁸

Crispin Fletcher-Louis in his article on high priests, believes Enoch’s heavenly ascent was in resemblance of the high priest’s annual visit to the holy of holies on the Day of Atonement. A parallel that would suggest there would have been a wife.⁶⁹ The *Zohar I:55b* says nothing can be

Raphael Patai: *The Hebrew Goddess*, 3rd edition, pp. 84, 308 fn.57 also, 67-68, 84-85, *Man and Temple*, pp. 93; April DeConick: *True Mysteries VC 55 No.3* pp.254; E. Wolfson, *Through a Speculum that Shines*, pp.101; *Zohar* vol. 5:41, (*Zohar III Ahare Moth 59a*) ; Rachel Elijor *The Three Temples*, pp.67 (66-69); 1Kgs.7:36

⁶⁷ *Zohar* vol. 5:41, (*Zohar III Ahare Moth 59a-b*) “R. Jose said: equity...indicates that the Cherubim were male and female.”; Moshe Idel, *Sexual Metaphors and Praxis in the Kabbalah*, in *The Jewish Family Metaphor and Memory*, Edited by David Kraemer, pp 204 fn.37; Andrei Orlov, *The Likeness of Heaven: The Kavod of Azazel in the Apocalypse of Abraham*, in *With Letters of Light: Studies in the Dead Sea Scrolls, Early Jewish Apocalypticism, Magic, and Mysticism in Honor of Rachel Elijor* edited by Daphna Arbe and Andrei Orlov, pp.249-250 fn.69

⁶⁸ Rabbi Leo Jung, trans. TB, *Mo`ed*, Vol. 3:1, Soncino Talmud.

⁶⁹ Fletcher-Louis, “The High Priest as Divine Mediator in the Hebrew Bible: Dan 7:13 as a Test Case”, *SBL Seminar Papers 1997* pp.180: “it is highly significant that Enoch’s heavenly ascent looks most like the high priest’s annual visit to the holy of holies on the Day of Atonement.”

done before God without the women,⁷⁰ and the *Midrash Rabbah* says, “It was taught: He who has no wife dwells... without atonement.” (*Gen. R.17.2*)⁷¹

Josephus in describing the Jewish Temple, tells of a large gate where those who are “pure came in, together with their wives...”⁷² According to R. Eliezer b. Hyrkanus, in this tradition, Solomon built two gates one for married couples and the other for mourners and those under the ban.⁷³ This special gate is seen in the heavenly temple in Falasha’s, *Fifth Baruch*, Baruch is taken up to the different gates of heaven by the angel Raphael, who tells him of the blessed who enter a special gate, of those he says “the husband remains with his wife and the wife remains with her husband”⁷⁴. The angle (Raphael) then said, “Blessed are those who enter though this gate.” He is also shown the throne room where those who enter that gate will go.

This observation is predicated on the similarities of the fallen angels (1En.9:6, 10:4) and the Day of Atonement ritual (Lev 16:8, 10, 26); See fn.81 in this paper. Fletcher makes no mention of a wife in his observations, but given the statement in the Talmud there would need to be a wife for it to be fulfilled “his house that means his wife.”; David Halperin, *The Faces of the Chariot*, Mohr Siebeck pp.82; Zohar vol. 5:58-59 (*Zohar III 66a*)

⁷⁰ Zohar Vol.1 pp.177,(*Zohar I, Bereshith 55b*)

⁷¹ *Midrash Rabbah* vol.1:132:

⁷² *Antiquities of the Jews 15.11.5*, “Now this inner inclosure had on its southern and northern quarters three gates equally distant from one another but on the east quarter towards the sun-rising there was one large gate through which such as were pure came in, together *with their wives...*” . *Josephus Complete Works*, tras. By Whiston, Kregel Publications pp.336

⁷³ Julian Morgenstern, “The Gates of the Righteousness” *Hebrew Union College Annual.VI (1929) pp. 28(fn.45)*; other Bible references to gates of the righteous Psalm 118: 19-20, Ez. 44:1-3

⁷⁴ Wolf Leslau, *Falasha Anthology*, Yale Judaica Series, Vol. VI, Yale University Press. pp.65; *Ante-Nicene Fathers* by Roberts and Donaldson Vol.5, pp.54: “For he says, he becomes a god when having risen from the dead, he will enter into heaven through a gate of his kind.” *Hippolytus, Refutation of all Heresies* ,Book 5, ch.3; J. Zandee, “The Book of Gates”, *Liber*

In the Gospel of Philip it tells us the Holy of Holies, the most sacred part of the temple, is called the *bridal chamber*, where God is.

“There are 3 buildings specifically for sacrifice...one facing west called the holy another facing south called holy of the holy the third facing east was called the holy of the holies the place where only the high priest enters... the holy of holies is the bridal chamber”(69:14-25).⁷⁵

Here it says, *“the women is united to her husband in the bridal chamber. Indeed those who have united in the bridal chamber will no longer be separated”* (70:19-20) This description of the Holy of Holies as the bridal chamber is important because it tells us that it is restricted to only High Priests⁷⁶ and that marriages performed there *“will no longer be separated”*. The endowment of becoming like God or a Metatron, received by Enoch when he entered the heavenly Holy of Holies made him different from the angels who are not able to enter the Holy of Holies or bridal chamber, this being a another distinction made. A distinction that parallels Jesus’ account of the *Sons of Eternity (Aions)* differing from resurrected angels.

Amicorum Studies in Honour of Professor Dr. C. J. Bleeker, pp. 298: “The gods and goddesses who are in this gate... come to us...great god who opens the mysteries.”

⁷⁵ Wesley W. Isenberg, trans of the *Gospel of Philip*, in *The Nag Hammadi Library*, ed. J. M. Robinson, San Francisco: Harper and Row, pp. 142 (Here after NHL.) The Gospel of Philip has references to marriage that would extend into the next life: pp.142, 149,151. A position that is not, agreed on by all scholars. See April DeConick, gives a good summation in “The Great Mystery of Marriage, *VC. vol.57 No.3* (2003) pp.307-312

⁷⁶ A Valentinian Exposition (XI 2.25), *NHL* 437: Describing the High Priest receiving the glory of the “*Aeons*”; Heb.9:2-15 with verse 12 showing, *aion* is the blessing that is received from the “holy place”; George W. MacRae, “The Temple as a House of Revelation in the Nag Hammadi Text” in Truman Madsen, *The Temple in Antiquity* (1984) pp.185

According to Paul there is no greater mystery than marriage (Eph5:32). The Gospel of Philip also describes marriage as an ordinance along with, baptism, chrism, eucharist⁷⁷. Of all these, it says marriage is the most important and must be done here or it can't be done at all. "If anyone does not receive It while he is in these places he will not be able to receive it in the other place" (86:5-10)⁷⁸. As Jesus said, there is no marriage later in the resurrection (Luke 20:35-36). Angels are not married and marriages are not performed after the resurrection. In Gen.6:1-6 and 1Enoch ch.6-16 the story is told of the Sons of God who try and circumvent that by forfeiting their heavenly state to come to earth and marry the daughters of men. In 1En.6 they are referred to as angels rather than sons of god. It is also made clear these angels actions are unacceptable, described as defilement and fornication rather than acceptable marriage the consequences of their actions resulting in a loss or fall from heaven.⁷⁹ Some scholars question if these were angels at all but rather fallen priests who married unworthily,⁸⁰ going to the very heart of the issue, by having unworthy priests, characterized as unmarried angels and the worthy high priest as a

⁷⁷ NHL.pp.140; in R. McL. Wilson, trans: *The Gospel of Philip* pp.43, "the lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bride-chamber. Pp.45 the holy of the holy one, the place where the high priest entered alone... is the bridal chamber. Baptism has the resurrection ...redemption to hasten into the bridal chamber. But the bridal chamber is superior..."; April DeConick: *The True Mysteries*, , *Vol.55 No.3 (Aug. 2001)* pp.258: "In this way, the human marriage ...It seems then that the sacramental experiences allowed the believer to mystically penetrate the heavenly Temple as far as the veil of the Holy of Holies."

⁷⁸ NHL.pp.142; Robert M. Grant "The Mystery of Marriage in the Gospel of Philip" *Vigiliae Christianae (VC)*, *Vol. 15, No. 3* (Sep., 1961), pp.134,136

⁷⁹ Luke 20:34 Angels are not married and marriages are not performed after the resurrection. 34 εἶπεν δὲ μαριὰμ πρὸς τὸν ἄγγελον, πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; The reference to "marry" refers to the marriage ceremony for Males and "given in marriage" for females. These references are referring more to the ceremonies than the state itself. see Ben Witherington, *The Gospel of Mark: A Socio-Rhetorical Commentary*: pp.328-329

⁸⁰ Leo Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature: A Study in Comparative Folk-Lore*, *The Jewish Quarterly Review, New Series*, vol. 16, no. 3 (Jan., 1926),

metatron or endowed god that would be married. “Sons of Eternity/Aion” would then take on the same implications as “Sons of Light”, those who have received all the mysteries (ordinances) with both Light and Eternal/Aion being synonyms for God⁸¹

In the Gospel of Philip it tells us Eve was in Adam, before the fall and “Christ came to repair the separation...and again unite the two” this it says happens in the bridal chamber.⁸² In the Homily Ascribed to Clement

“for the Lord himself being asked by one when His kingdom would come replied “when two shall be one and that which is without as that which is within and the male with the female neither male nor female.” Now two are

287-288; David Suter, Fallen Angel, Fallen Priest” *Hebrew Union College Annual*, vol.50 (1979) pp.116-123,131-135; David Halperin, *The Faces of the Chariot*, Mohr Siebeck pp.82; George W.E. Nickelsburg, Enoch, Levi, and Peter: Recipients of Revelation in Upper Galilee, *JBL*. Vol.100, NO.4(Dec.1981) pp. 585-587; Fletcher-Louis, “The High Priest as Divine Mediator in the Hebrew Bible: Dan 7:13 as a Test Case”, *SBL Seminar Papers 1997* pp.177-187; Fletcher-Louis *All the Glory of Adam*, (Brill 2002) pp.22; L. Grabbe, “The Scapegoat Ritual: A Study in Early Jewish Interpretation, *JSJ* 18 (1987) pp.152-167; Helge S. Kvanvig, *Roots of Apocalyptic: The Mesopotamian Background of the Enoch Figure* (1988) p.102-103, 333; TB *Yoma 67b*; Lev. 16:8, 10, 26 (1En.10:4-7, 12-16); CD 4:15-5:15

⁸¹OTP 1:694-695; ANF 3:506; *Tripartite Tractate I*, 5:92, 94,(NHL 76, 77); 2 *Jeu* 51, 126 (pp.181); *Manichaean Psalm-Book*, pp.198-199; *Pedagogue* 1.6.32.1: in Ilaria Ramelli and David Konstan, *Terms for Eternity* pp.109 . (see footnotes:17, 18)

⁸² *NHL* .pp. 142; Quispel points out “Philo's polemic against the androgyny of heavenly Man seems to show that there existed in Alexandria of a Jewish circle which proclaimed that the heavenly Adam was both male and female. Gilles Quispel: “Ezekiel 1:26 in Jewish Mysticism and Gnosis Author(s)”: *Vigiliae Christianae*, Vol. 34, No. 1 (Mar., 1980), pp. 5; In the *OTP Vol.1:994*, *Test of Adam*, he is told that his restored glory would not happen until after his atonement.; Wilson’s trans. Gospel of Philip, describes the incomplete state of Adam and Eve after the fall, that by the atonement and in the bridal-chamber Adam and Eve can be “united in the bridal chamber will no longer be separated.” pp.46

one ...one sole in two bodies.” (ANF vol.7 pp.520) In 1Cor.6:16 “two, saith he, shall be one flesh.”

In Eph.5:28-32 it describes the oneness of a husband and wife as a mystery, which in some instances means ordinance⁸³. Paul describes the incompleteness of man without a woman in 1Cor.11:11 “neither is the man without the woman, neither the woman without the man in the Lord.” In the *Zohar I*, the man is not complete without the woman before God. R. Simeon, “God, does not place his abode in any place where male and female are not found together, nor are blessings found save in such a place,..” *Bereshith*, 55b.⁸⁴ In the *Midrash Rabbah*, “It was taught: He who has no wife dwells without good, without help, without joy, without blessings, and without *atonement*.” (*Gen. R.17.2*)⁸⁵

Marriage, according to Paul, included a husband and wife becoming one (Eph.5:31), but it also needs to have a oneness or likeness of a Heavenly Father and Mother, a “*shekhinah*” to be complete.⁸⁶ Jesus spoke of the authority given to Peter: “whatsoever thou shalt bind on earth

⁸³ *TDNT*, Vol.4, pp.806, 825

⁸⁴ *Zohar* Vol. 1: 177, Harry Sperling, Maurice Simon, trans. *Zohar I* “every figure which does not comprise male and female elements is not a true and proper figure....The male is not even called man till he is united with female.”, *Bereshith 55b*,(pp.177), also, *Bereshith 35a*,(pp.131); *Midrash Rabbah*, Vol. 1 pp. 60, “neither man without woman nor woman without man, and neither of them without the divine spirit.” (*Gen. R. 8.9*), also *17.2* (pp.133), *Midrash Rabbah*. Rabbi Dr H. Freedmzn B.A. Ph,D and Maurice Simon MA, Soncino Press.; TB. *Yeb.62b*: “R.Tanhum stated...Any man who has no wife lives without joy...Without blessing.” (TB, *Nashim*, Vol. 1:418, Soncino Talmud.)

⁸⁵ *Midrash Rabbah* vol.1:132; *Zohar* vol.1:310 (*Zohar I Lech Lecha 94a*)

⁸⁶ Gershom G. Scholem, “*Major Trends in Jewish Mysticism*” Schocken Books NY. pp. 235 “Every true marriage is a symbolical realization of the union of god and the shekhinah.”; *Zohar* Vol.3:385-386 (*Zohar II*, 135a); *Zohar* vol.1:310(*Zohar I 94a*); Moshe Weinfeld, *Feminine Features in the Imagery of god in Israel: The Sacred Marriage and the Sacred Tree*, *Vetus Testamentum*, Vol. 46 Fasc. 4 (Oct. 1996), pp.517-519; Peter Schafer, *Daughter, Sister, Bride*

shall be bound in heaven” (Matt.16:19). That “*binding*” was part of the everlasting covenant of Abraham, made possible through the atonement. A husband and wife become one when that oneness is linked or reflective of the Father, *Shekhinah* and the Son. This oneness is describes by Jesus when he prayed to his Father that they become one just like He and his Father are one, so we may become one with them.⁸⁷ That is the symbolism of Christ’s marriage to the church as well. Those who have entered into the ordinances are the church that will receive him when he comes. They are the five wise virgins, symbolized in the parable, who are prepared for the bridegroom (Matt.25:1-6). Jesus in Luke refers to his followers as children of the bridal chamber. Luke 5:34: “And he said unto them, can ye make the children of the bride-chamber, fast while the bridegrooms is with them?”⁸⁸

After the resurrection of the Savior, the apostles continued to receive instruction from the risen Christ. In the *Book of Jeu* and the *Pistis Sophia* you have an account of some of what happened: The apostles together with the women disciples were being instructed by the risen Savior in all the mysteries (ordinances) “For it is necessary that you should receive the mystery...so that you may become *sons of light* and completed in all the mysteries (ordinances).

and Mother: Images of the Femininity of God in the Early Kabbala, *Journal of the American Academy of Religion* vol.68 no,2 (June 2000) pp.225

⁸⁷ John 17:11 “that they may be one as we are” KJV; *The Apocryphon of John*, NHL 99, I am the Father. I am Mother, I am the Son; *Gospel of Thomas*, log. 114, NHL pp. 130, “*The female becomes like a male to enter kingdom*”; All needing to come through the Atonement or At- One- Ment: meaning a return to the Oneness with God.; *Midrash Rabbah* vol.1:132: “It was taught: He who has no wife dwells without good , without help, without joy, without blessings, and without *atonement*.” (*Gen. R.17.2*)

⁸⁸ Gospel of Philip 82:23-27 NHL pp.149 “*Bridegroom and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless [one becomes] one.*”

So that we become *sons of light* and that the archons⁸⁹ of the *aeons* which are outside the treasury of light do not restrain us and that we may be numbered within the inheritance of the kingdom of the light”.⁹⁰ This is taking place with Jesus in the middle of the circle and the apostles with the women disciples surrounding him, going through all the mysteries (ordinances) together. It is important to note that this is done with women. The same mysteries are being done in the *Pistis Sophia* the apostles and the women disciples.⁹¹ At the completion of one of these ceremonies in the “*Untitled Text*” Jesus says

“And I will send you powers. And I will strengthen you with spirits of power, and I will give you authority as you will. And no one will prevent you in what you wish. And you will beget for yourselves *aeons* and worlds and heavens, (so that) the intelligible spirits come and dwell in them. And you will become *gods*”.⁹²

In Morton Smith’s translation to *4QM*, an unknown author in the Dead Sea Scrolls describes his seat in the congregation of the gods.

⁸⁹ These archons were the angels that were testing Enoch and Moses for worthiness before ascending to the Throne of God. see Joseph P. Schulz, Angelic Opposition to the Ascension of Moses and the Revelation of the Law, *The Jewish Quarterly Review*, New Series, Vol.61 No.4 (Apr.1971) 282-307; Heb.9:14: Christ who through the *aion* spirit offered himself.

⁹⁰ Carl Schmidt: *The Books of Jeu and Untitled Text in the Bruce Codex*, 2 *Jeu* 51, 126, pp.181.

⁹¹ Carl Schmidt: *The Books of Jeu and Untitled Text in the Bruce Codex*, 2 *Jeu* 42. 99, pp. 127. In the *Pistis Sophia IV*, 136. pp.707 (In Mead’s trans. pp. 300) You have the apostles together with the women disciples.

⁹² *Untitled Text* 19, pp261-62, in Carl Schmidt, *The Books of Jeu and the Untitled Text in the Bruce Codex*, pp. 285-286 also 2 *Jeu* 44. 104, “they have their part in the treasury of the light and they are immortal gods.” pp. 137; Gospel of Philip: 53: 20-25 “but those who are exalted above the world are indissoluble, *eternal*.” *NHL* pp.132, *ANF* I:175; Mark Nispel, Christian Deification and the Early Testimonia, *Vigiliae Christianae*. Vol.53, No.3 (Aug. 99)

[El Elyon gave me a seat among] those perfect forever

A mighty throne in the congregation of the gods.

For I have taken my seat in the [congregation] in the heavens,

I shall be reckoned with the gods

And established in the holy congregation.

I do not desire gold as would a man of flesh;

Everything precious to me is in the glory of [my God]

[The status of a holy temple,] not to be violated,

Has been attributed to me and who can compare with me in glory?⁹³

With everything precious to him was not gold but the status of the holy temple, the “holy temple not to be violated, has been attributed to me”. Here the glorified writer tells us the importance he put on keeping the sacred mysteries and living the commitments made in the temple.⁹⁴

Much of the resurrection and who may be married, would be based more on lives lived and ordinances (mysteries) received and kept than anything else. As Enoch stood before the angels it

⁹³ Morton Smith, “Ascent to the Heaven in 4QM”, in *Archaeology and History in the Dead Sea Scrolls*, edited by Lawrence H. Schiffman. pp.184; On the Cherubim-Part 2 XIV (48) in Yonge trans. *The Works of Philo*, pp.85

⁹⁴ “the one who keeps the covenant” is the expression used (Deut.7:9,12, 1 Kgs.8:23, 2 Chr. 6:14, Dan. 7:9, Neh. 1:5, 9:32) Rolf Rendtorff, “Covenant” as a Structuring Concept in Genesis and Exodus, *JBL*, Vol.108, No. 3 (Aut. 1989) pp. 390

says “He had no need of council, in his every word was a deed.” (*1 Enoch 14:22*) In *Pisk 47*, R. Phinehas said; Moses who ascended on high...took the Torah... by virtue of Israel’s merit.⁹⁵

Paul, in 1Cor 15:40-43, compares the diversity in the resurrection to the stars differing in glory “so also is the resurrection of the dead” This difference can be seen in the accounts of Enoch, Moses and others who were able to go even where angels were not permitted and received an endowment that made them more than mere angels, but like unto God. Yet as the *Zohar, Book of Jeu*, and 1Cor. 11:11 would suggest, all would needed to be done with the female counterpart. The *Zohar I:55b* says nothing can be done before God without the women. That is why both the *Pistis Sophia* and *2Jeu* included the women disciples in their accounts of receiving their mysteries⁹⁶. These women disciples would have been their wives. According to Clement it was not uncommon for the apostles who were married to bring their wives with them (1Cor. 9:5),⁹⁷ to

⁹⁵ . *Pesikta Rabbati*, Yale Judaica Series, XVIII vol.2 pp.809, and in XVIII vol.1 pp.167 When the children of Israel made the golden calf they were stripped of their crown and exaltations until they repented and it was restored.

⁹⁶ *Zohar* Vol.1 pp.177,(*Zohar I, Bereshith 55b*); *2 Jeu* 42. 99 pp.127; In the *Pistis Sophia IV, ch 136* pp.354 (707) (In Mead’s trans. pp. 300); 1Cor11:11; According to the *Pistis Sophia*: “the two *Books of Jeu* which Enoch has written as I spoke with him out of the tree ...in the paradise of Adam” Carl Schmidt, *Pistis Sophia II ch.100, pp.247 (495)*; The works of Enoch have greatly influenced the *Zohar* as well.

⁹⁷ *Clement of Alexandria, Stromata, 3.6.53* , *The Library of Christian Classics* Vol. 2, Alexandrian Christianity, trans. Oulton and Chadwick, pp.64-65: Clement quoting Paul in a letter “Have we not a right to take about with us a wife that is a sister like the other apostles?” 1Cor. 9:5; also Eusebius , *Ecclesiastical History*, Book 3, ch.30: pp.115 in one volume edition, Baker Book House.; *Ignatius Epistle to the Philadelphians, ANF, Vol.1* pp.81; Basil, On the Renunciation of the World, in *Ascetical Works Vol. 9 The Fathers of the Church*. Trans by Sister M. Monica Wagner, C.S.C. pp.17; In Acts 1:14, has the women disciples meeting with the apostles in a upper room after the resurrection. Women in these verses could also mean wife. See. William E. Phipps, *Was Jesus Married*, pp.100-101; *TDNT* Vol.1, pp.776, γυναῖξιν

have women disciples there without the apostle's wives would not have been done.⁹⁸ Mary, who figures prominently in these accounts⁹⁹, would suggest that even Jesus was accompanied by, what the Gospel of Philip describes as his “companion”¹⁰⁰. This was done to complete the image of God. It requires man with woman to become like God.¹⁰¹ The mirror in the bridal chamber was ever present to remind them of the true image of God, both male and female were created in his image (Gen.1:26-27)¹⁰² having the bride and groom standing side by side and seeing their

⁹⁸ William E. Phipps, “*Was Jesus Married?*” pp.101; Alfred Edersheim, *The Life and Times of Jesus the Messiah*, pp.110 fn.42, edition includes both vol. 1 and 2 (vol.1:156), Hendrickson Publishers.

⁹⁹ All throughout the *Pistis Sophia*, Mary has the main dialogue with the Savior.; The Gospel of Mary (NHL) pp.473

¹⁰⁰ *Gospel of Philip*: 63: 30-35, “And the companion of the [Savior is] Mary Magdalene” NHL pp.138; in Wilsons trans. She is called a “consort”: R.McL.Wilson: *The Gospel of Philip*: p.35; Karen L. King, on *The Gospel of Jesus's Wife*: A newly discovered fourth century papyrus fragment still being authenticated, has Jesus making reference to “My wife”. Although not proof Jesus had a wife, it is evidence that in the second century, when it is believed to have originally been written, shows how some thought that Jesus was married. *Tenth International Congress of Coptic Studies* in Rome (Sept. 18. 2012). Forthcoming article Karen King, *HTR*

¹⁰¹ Gen.1:26 “And God said let us make man in our own image, after our likeness: vs.27: So God created man in his own image, in the image of god created he him: male and female created he them.” Cited at the time of marriage, see: (TB) *Seder Nashim* vol.2:33-34. “In the beginning it was the intention [of God] to create two [human beings], and in the end [only] one [human being] was created.” (*Kethuboth. 8a*); (TB) *Seder Nashim* vol.1:427 (*Yebamoth 63b*). *Zohar* vol.1: pp.148: Male and Female make the perfect whole (*Bereshith 47a*). also from *Zohar* vol. 1: 79,92,147,148,162 ; *Midrash Rabbah* Vol.1 pp.54: (*Gen. R. 8.1*); See Dexter E Callender ,Jr. “*Adam in Myth and History*” pp.13, 26-28;

¹⁰² *Gospel of Philip* 65:12; “a male power or a female power-the bridegroom and the bride—one receives them from the mirrored bridal chamber.” (NHL. p139) ; so in that place you see everything and do not see yourselves but in that place you do see yourselves...and what you see you shall become” 61:22-35 (137) ; Jorunn Jacobsen Buckley, “*A Cult-Mystery in the Gospel of Philip*” *JBL* vol. 99 No.4:pp.571-571; *Zohar* vol.1:156-159, (*Bereshith 49a-50a*); Schmidt, *The Untitled Text 2*, pp.229 , in *The Books of Jeu and the Untitled Text in the Bruce Codex*, pp. 221.

reflection together. According to Patai you were constantly reminded while in the Holy of Holies of the Temple, of the eternal union of male and female by the cherubim that symbolized two heavenly beings in a marital embrace (TB.Yoma 54a).¹⁰³ According to Jewish legend the faces of the cherubim would turn their faces away from each other according to Israel's disobedience.¹⁰⁴ All this made both the Sadducees and the Pharisees very uncomfortable and had since the reformers in KINGS¹⁰⁵. They had lost all they once understood about Temple ordinances. Jesus, during His last week, said: I leave your Temple desolate unto you.¹⁰⁶

The feminine aspect of God can only be obtained in the oneness of marriage, if man is ever to become like God.¹⁰⁷ The allusion to the feminine aspect of God whether Wisdom, Shekinah, or

¹⁰³ Raphael Patai: *The Hebrew Goddess*, 3rd edition, pp. 67, 68, 84, 85, 308 fn.57; also TB. *Yoma 54a-b*: see, Rachel Elijor, trans by David Louvish, *The Three Temples*, pp.66-68, 158-159; *Zohar vol.5:41*, (*Ahure Moth 59a*)

¹⁰⁴ Louis Ginzberg, *Legends of the Jews*, vol.3: 159; *Zohar vol.5:41*, (*Zohar III Ahure Moth 59a*); TB (Nezikin) *Baba Bathra 99a*

¹⁰⁵ Margaret Barker, "*Temple Theology, An Introduction*", pp. 6-11; P. Kyle McCarter, Jr. "The Religious Reforms of Hezekiah and Josiah" in *Aspects of Monotheism*" Edit by Shanks and Meinhardt; Willem F. Smelik, "On Mystical Transformation", *Journal for the Study of Judaism, JSJ*, 26:2 (1995) pp.123, 126

¹⁰⁶ Matt.23:38: "behold, your house is left unto you desolate."; Luke 5:34-35 "Can ye make the children of the **bride-chamber** fast, while the bridegroom is with them? But the last days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.; *Zohar Vol.1:177*, (*Bereshith 55b*). "R. Judah said, since the destruction of the temple, blessings which have not reached the world"; TB *Baba Bathra 12b*: R. Johanan said: since the Temple was destroyed, prophecy has been taken from prophets..."; Hugh Nibley, Christian Envy of the Temple, *The Jewish Quarterly Review, New Series*, vol.50, no.3 (Jan., 1960) pp.232-240

¹⁰⁷ Buckley: "A *Cult-Mystery in the Gospel of Philip*" *JBL vol. 99 No.4* pp.572: "Only by acquiring male or female power, respectively, may the female or male human being delude the evil powers." "Spiritual" power asserts itself exclusively in earthly marriage. The passage, "It is

Asherah¹⁰⁸ were always meant to be understood as part of the oneness of God, like the Father and the Son.¹⁰⁹ So, likewise, were a husband and wife meant to become as one. The “*Sons of Eternity*” could easily mean “children of *age*” or time in the world. However, with the importance of marriage¹¹⁰ and its characterization as a mystery, it is not unreasonable to believe,

certainly necessary that they should be born again through the image," now emerges with added significance. To obtain the name of Father, Son and Holy Spirit *on one's own*, marks the transition from being a Christian to becoming Christ. Resurrection cannot come about by proxy. Correctly performed, the bridal-chamber sacrament assures full identity with the divine entity.” Buckley pp.572 (*NHL* p139, 142)

¹⁰⁸ Peter Schafer, “*Mirror of His Beauty*”; Jorunn Jacobsen Buckley, “*Female Fault and Fulfillment in Gnosticism*” Univ. of North Carolina Press; Raphael Patai: *The Hebrew Goddess*, 3rd edition; Seth Brody, “Open to Me the Gates of Righteousness”, *The Jewish Quarterly Review*, vol. 89, No. 1/2 (Jul.-Oct. 1998) pp.16,fn22: Elijah de Vidas in *Sefer Re shit Hokhmah ha-Qasar*: talks about the importance of remembering the symbolism of the union to shekinah with God, then implying that “triggers the intradivine union of male and female.” Quoted from *JQR* pp16 ;Zohar vol.3:386(*Zohar II 135a*); other Bible ref. Psalm 118: 19-20, Ez. 44:1-3

¹⁰⁹ The *Apocryphon of John*; “I am the father I am the mother I am the son” 2:1-15(*NHL* 99) ; Jorunn Jacobsen Buckley, “*A Cult-Mystery in the Gospel of Philip*” pp.572; George W. MacRae, Quoting H.M. Schenke, “there is a hierarchy of three supreme Aeons, the Father, Sophia (wisdom) and the Son (from *Nag-Hamadi Studien III*) : In, “The Jewish Background of the Gnostic Sophia Myth”, *Novum Testamentum*. Vol. 12, fasc. 2 (Apr.1970) pp. 89.

¹¹⁰Matt 19:3-12; *ANF* 4:66, Tertullian. *On Monogamy ch. X*, “From this point I see that we are challenged by an appeal to the apostle...that a woman is more bound when her husband is dead.” The emphasis being on the marriage would not end with divorce or death. In vs 12 of Matt 19 the reference to eunuchs was self-imposed, meaning to be celibate, as a result of divorce or death of spouse. The thinking being you were still married whether divorced or widowed. See Quentin Quesnell “Make Themselves Eunuchs for the Kingdom of Heaven” *Catholic Biblical Quarterly* 30.3 (1968) 335-358; William E. Phipps, “*Clerical Celibacy*” pp.26, 64, 73; William A. Heth, Unmarried “For the Sake of The Kingdom” (Matthew 19:12) in the Early Church, *Grace Theological Journal* 8.1 (1987) 55-88 (p.64); *b Yebamoth 60a*(fn18) on Lev.21:7,14.

In 1 Cor.7:7-8, 27, 39-40, Rom.7:2-3, 1 Tim.5:14, are some examples of Paul’s encouragement to remarry on the death of a spouse, so it was not forbidden, the emphasis was more on the divorce. In the *Midrash Rabbah*, vol.1 pp145, (*Gen. R, Bereshith 18:5*). Sites Gentiles who are

given Christ's audience on that occasion, and his fondness for parables, that the term he chose (*aeon*) was meant to be just that a mystery.

converts having been previously divorced not having this restriction apply. In Matt.19:9 "fornication" seems to be another exception.