

## 8<sup>th</sup> Review

As we have produced PDF files on the male and female disciples, we will not reproduce them in this Review. Instead the bullets will concentrate on our conclusions on the data. However, because of the multiple connections the same data will often appear more than once. In such cases, we would suggest giving that data more consideration:

- The universe is divided into Fear and Love.
- God is Love.
- Fear is the opposite or “opposition” to God.
- You cannot both fear and love God.
- Fear is the emotion behind every lower emotion. The doctrine of the seven deadly sins was invented to combat this.
- Fear is behind every one of the listed sins.
- The fear of not having enough can lead to someone greedily grabbing more than they need.
- The concept of the universe being divided into Fear and Love needs to be seen in terms of the duality needed for Life.
- Replace Fear with Water, and Love with Fire.
- According to Daphna Moore there are 2 streams of energy within a human being; “Fire and Water” representing the active/masculine and passive/feminine forces.
- The alchemists used the two streams of fire and water, which they defined as two interlaced triangles: water triangle - point down, and fire triangle - point up.
- Fire and Water are one force but two currents-the one flowing up, the other flowing down.
- The Will is the Fire, the Substance is the Water.
- The material of our bodies is but Cosmic Mind-Stuff.
- The most important Cosmic Mind-Stuff forms in our bodies are secreted in our nerves, our veins, and in the lymphatic ducts. All these secretions are fluid. They are directly influenced, shaped, and formed by our mental imagery, through the agency of the two nervous systems, the cerebrospinal and the sympathetic.
- First our mental imagery modifies the nerve fluid, and thus modified, it affects the vital secretions and so changes the chemistry of the blood and the lymph.
- The process of alchemy takes place in and through the human body by means of the blood.
- If we consider that Fire turns Water into steam, which is dissipated in the Air, we can learn even more from the allegory.
- Love/ Fire can disperse or dissipate Fear/Water.
- The Archetype of The Hanged Man represents Water and is connected to Venus.
- Card 12 The Hanged Man can be seen in respect to Jesus’ injunction to “resist not evil.”
- In the card The Hanged Man, the “hanged man” appears completely at ease.
- The Hanged Man represents Self Sacrifice and there is no greater example of that than Jesus’ Self Sacrifice on the cross.
- The Hanged Man’s has the Hebrew Mother letter Mem assigned to it and as such represents the element Water.

- The Planet Neptune is the higher octave of Venus.
- Beneath the Veil Sophia was identified with Venus.
- By assigning Neptune as the higher octave of Venus The Mystical Art of Astrology was associating trump/card 12 The Hanged Man to both Neptune and Venus.
- The Mystical Art, Numerology confirms the association of The Hanged Man to both Neptune and Venus because the number 12 reduces to 3 – 1+2=3.
- Trump/card 3 is The Empress, which represents the Sacred Planet Venus.
- The message behind an Archetype for The Christ and Sophia representing the element Water is relating that we can transform Fear through its opposite, courage.
- The Hanged Man represents this as having the courage to sacrifice the Self.
- To understand the relevance of the analogy that “Love/ Fire can disperse or dissipate Fear/Water we need accept the 2 streams of Fire and Water in a human being as part of the natural order, which brings the balance between active/masculine and passive/feminine.
- The balance between active/masculine and passive/feminine is key to Spiritual Evolution.
- The Ancients hid multiple meanings in their allegories.
- Fire represents, Will, Spirit, Ignorance and Desire.
- Water represents Substance, Emotion, Fear, and the Subconscious.
- To interpret another level of the allegory we need to remember that when the element Fire/ Spirit turns Water/Emotion into steam, the Emotion is dissipated in the Air.
- The deepest message in the allegory is found in bringing in the Planes on the Tree of Life.
- Fire represents the Archetypal Plane or Spiritual Plane.
- Water represents the Emotional Plane.
- Air represents the Mental Plane.
- The interpretation of the allegory is Fire (Spirit) transforms (heats up) the Water (Fear), which is dissipated in the Air (Mind).
- The allegory of Fire transforming Water into steam is interpreted thus: Air is relating that The Spirit causes the hidden Emotions that have been buried to rise to the surface to be transmuted by the Mind.
- The connection of the Emotions to The Christ and Sophia is relating that the activated individual Christ-consciousness and Holy Spirit can help you to transform the Mind into the Divine Will and transform the Heart.
- The process of transforming the human will into the Divine Will takes place at the microcosmic level; i.e., within the individual human being.
- After the self-conscious or human will has transformed into the Divine Will, it then transforms the heart.
- The sign of affinity over both the figures’ heads in card 1 – The Magician (Self-conscious) and card 8 – Strength (Transformed Heart) depict the Divine Will transforming the heart.
- The woman in Strength is the transformed Empress.
- It is through the interpretation of card 8 – Strength at the macrocosmic level that reveals the connection of Daath.
- What occurs on a microcosmic level when the human will transforms into the Divine Will is the complete integration of all parts of the consciousness in the human being.

- The complete inscription inscribed on the front of the Temple of Apollo was “Know Thyself and Thou Shall Know All The Mysteries of the Gods and the Universe”
- Ancient Wisdom said when the human being becomes aware of how he thinks, The Mysteries would be revealed.
- The Tarot Tableau depicts the union of the Self-conscious (Magician), the Universal Sub-conscious (The High Priestess), the Individual Sub-conscious (Empress), and the Reason (Emperor).
- The Tarot Tableau depicts incorporating all three levels of the Higher Self (1<sup>st</sup>-Hierophant), (2<sup>nd</sup>-Lovers & Sun) and (3<sup>rd</sup>-Chariot).
- When all eight elements of the human consciousness are integrated, the human will becomes the Divine Will, which is also represented by card 1 – The Magician.
- The process of transforming the human will into the Divine Will neutralizes the counterfeit spirit, which is key to Spiritual Evolution.
- It is the Magician as the Divine Will, its highest level that transforms the heart, which releases the neutral feminine/passive aspect of The Holy Spirit within the heart.
- Daphna Moore says that when the heart is transformed it becomes a volitional organ; i.e., masculine or active.
- When the human being fully integrates and transforms the heart, the axiom As above, so below becomes the reality.
- The Christ is the neutral masculine/active aspect of Spirit.
- The Holy Spirit is the neutral feminine/passive aspect of Spirit.
- Both The Christ and The Holy Spirit represent the Spirit that is referred to as, “God is Spirit”; the “above” or the macrocosm.
- The “below” or microcosm is reflected in the human being through the activation of The Holy Spirit through the transformed heart.
- The counterfeit spirit is completely transmuted through the transformed heart becoming masculine or active.
- When the heart becomes active, The Holy Spirit rejoins her partner, The Christ and the true ruler of Spiritual Evolution.
- Everything that isn’t of love cannot rise to the higher or inner planes.
- Kama Loka is where everything is frequency-filtered.
- Like a sieve allows only the finest particles to pass through it, Kama Loka only allows the purest thoughts and emotions of the higher frequencies through to Devachan.
- Because this is the Fullness of Time the Soul Plane is being restructured.
- Everything that isn’t of adequate frequency is being expelled to the lower frequency layer, the physical plane in order to be transmuted by the Sacred Union.
- Every entity or soul in this category has been duped or misled into choosing physical immortality and or power over altruistic love and therefore missed the parameters of Spiritual Evolution.
- When we speak of reaching “higher frequencies” we are not speaking metaphorically, but literally.
- Transformation will result in the actual raising of your frequency.
- A layer of atmosphere that not only protects us from harmful rays from the Sun, but also acts as an electromagnetic oscillator surrounds our planet; the name of this ‘envelop’ is the Ionosphere.

- A resonant cavity exists between the Earth's crust and the edge of the Ionosphere.
- Within this cavity, a kind of natural rhythm pulses in tune with our brainwaves.
- Recently the pulse has been quickening, which investigators link with a whole host of physical and mental conditions.
- Paleontologists and anthropologists referred to a 'giant leap' in our ancestors around 40,000 B.C.E.
- The experts refer to 40,000 B.C.E as the emergence of truly modern man.
- 40,000 B.C.E. coincides with the advent of cave drawings depicting mysterious animal figures. Humanity's mental evolution could be directly linked to the cavity between the Earth and the Ionosphere.
- The natural rhythm, designated as the Schumann Resonances, after their discoverer, was a constant 7.8 Hz, or pulses per second until 1987.
- As the Schumann Resonances has only been measurable since the early 1900's, it is impossible to state with any certainty what the pulse started at.
- Since 1987, the resonance pulse has been steadily rising and is now over 11 Hz.
- Schumann's resonance forms a natural feedback loop with the human mind/body.
- The 'pulse' performs as a driver of our brains and has the possibility of transmitting data too.
- The natural development of the Human Race could be changed and 'new patterns of behavior facilitated through the brain's web of inhibitory and excitatory feedback networks.
- Similar to sound waves the human brain has its own set of vibrations, which facilitate connection with the physical body.
- The brainwaves can be measured by the EEG, which gauges the 'speed with which neurons fire in cycles per second.'
- At their boundaries the waves can extend beyond themselves to become integrated with each other.
- BETA waves (14 cycles per second and above) dominate our normal waking state of consciousness when attention is directed towards cognitive tasks and the outside world...
- ALPHA waves (7-13 cycles per second) are present during dreaming and light meditation.
- As the majority of 'neurons' adapt to the Alpha wavelength, alpha waves rotate over the entire brain.
- It is during the Alpha wavelength that people tap into their 'creativity,' which resides immediately beneath the waking consciousness.
- The Alpha wavelength is the 'gateway' or 'entry point' to 'deeper states of consciousness.
- The Alpha wavelength is 'the home of the window frequency known as the Schumann Resonance.
- THETA waves (4-7 cycles per second) occur most often in sleep but are also dominant in the deepest state of mediation (body asleep/mind awake).
- The optimum level for deep thought is this realm of Theta.
- In Theta, the senses are withdrawn from the external world and focused on the mindscape, internally originating signals.

- Theta waves are associated with mystery, an elusive and extraordinary realm a person can explore.
- It is that twilight state which is normally only experienced fleetingly as an individual rises from the depths of delta upon waking, or drifting off to sleep.
- In theta a person is in a waking dream, vivid imagery flashes before the mind's eye and they are receptive to information beyond their normal conscious awareness.
- Theta has also been identified as the gateway to learning and memory...and awakens intuition and other extrasensory perception skills.
- DELTA waves range between 0-4 Hz.
- The Delta wavelength is related to deep sleep.
- Certain frequencies in the Delta wavelength activate the discharge of the growth hormone helpful for curative and restoration purposes.
- Deep restorative sleep is essential to the healing process.
- The association of Theta waves with a waking dream with vivid imagery flashes before the mind's eye can describe the experience of the 40,000 year-old cave painters.
- With the rise of the Schumann Resonances Humanity has arrived at the Fullness of Time.
- Accepting that changed electromagnetic field conditions will result in changed brain-wave patterns, there is still not enough known about their operation to state what effect this may produce in the mental or physical characteristics of the organism? The possibilities seem to include: A drop in the intelligence of the surviving species. That is, the development of a moronic species, which would almost certainly be disastrous.
- Greg Braden relates "...The target frequency of Earth resonance is the next member in the sequence of values that govern this parameter; 13 cycles per second.
- It is 13 cycles per second that will become the new base resonant frequency with all harmonics based upon integer multiples of this fundamental vibration.
- 13 cycles per second is the frequency that will trigger resonance with the new grid/matrix complex, signaling the close of the present cycle of evolution and the beginning of the 'New Age.
- Deductive Reasoning derives from the Theta Wave level deep within the subconscious.
- In theta a person is in a waking dream, vivid imagery flashes before the mind's eye and they are receptive to information beyond their normal conscious awareness.
- Theta has also been identified as the gateway to learning and memory...and awakens intuition and other extrasensory perception skills, which describes the operation of Deductive Reasoning.
- It is through the Sacred Union that the World Soul is dissipated or dissolved.
- Forgiveness dissipates even the 3<sup>rd</sup> level of hatred.
- Christiane Armanpour mentioned that the Tootsies and Hutus had reconciled and were once again living side by side.
- Individuals that refuse to forgive, instead demanding "justice", are victims of their pain bodies, which feasts on the 3<sup>rd</sup> level of hatred like it was a smorgasbord.
- If they were completely honest with themselves they would realize that they are not seeking justice so much as revenge, which and this is driven by the 3<sup>rd</sup> level of hatred.
- It was the Tootsies ability to forgive which nullified the hate.
- It is impossible to hate someone you have truly forgiven.

- From a consciousness and energy perspective forgiveness brings light to the black darkness of hate/Grief.
- Gautama Buddha stated he would not enter Nirvana until every other sentient being could join him there.
- Devachan is a temporary place to rest between incarnations.
- Nirvana is a state of utter bliss and complete, untrammelled consciousness.
- Nirvana is a state of absorption in pure cosmic being.
- Nirvana is the wondrous destiny of those who have reached superhuman knowledge and purity and spiritual illumination.
- Like the legendary seven levels of heaven, where a different reality exists on each level, the same applies to Devachan.
- Devachan has only three levels, the highest, the intermediate and the lowest; these are not locations, but subjective states of consciousness.
- The more completely the human soul can discard its lower principles, the higher in Devachan it will go, until, on achieving utter spirituality, it passes into Nirvana, or complete union with God.
- The psychics John Edward, Sylvia Brown, and James Van Praagh are not frauds.
- Before the soul passes into Devachan, it spends a limited amount of time in a place called Kama Loka or (desire world).
- It is in Kama Loka that the soul of the person tries to shed its lower principles.
- Kama Loka is the habitat or dwelling place of the astral forms of dead men and other dead beings—the realm of the kama-rupas or desire-bodies of defunct humans.
- It is the fourth principle of humanity, the animal soul, or Kama Rupa, which is connected with Kama Loka.
- When the body decomposes, our astral principles linger in the Kama-Loka or shadow-world.
- The astral principles still have everything that affected them in life.
- In Kama Loka, the processes of separation of the monad from the kama-rupic ghost or ‘phantom’ take place.
- After separation is accomplished, the monad receives the reincarnating ego; then follows a long period of bliss and rest. In other words, the soul takes a vacation from the school of life.
- If the individual soul is so laden with ‘evil,’ and powerfully drawn to the material planes, its higher principles have less affect. Consequently, the ‘monad’ or spirit is unable to extract the ‘reincarnating ego’ from the fourth principle or animal soul.
- Unable to withdraw from its lower principles, the degraded soul becomes heavier and heavier and is in grave danger of descending into Avitchi.
- Kama Loka is a semi-material plane or world or realm, subjective and invisible to human beings as a rule, which surrounds and also encloses our physical globe.
- Snett also warns us against wishing to contact our dead relatives.
- The soul’s goal is to disassociate itself from its previous life as much as possible.
- If it’s loved ones continually appeal to it, the soul is forced to remember its life on Earth. Consequently it will be at war with its higher principles, which can result in drawing the soul back to the earthly existence, which can be extremely detrimental to the spiritual advancement.

- In other words, if we don't let go of our loved ones, we prevent them from entering heaven or Devachan.
- People, who were desperate to know that their departed loved ones were okay, found great comfort through John Edward.
- Because this is the Fullness of Time Humanity is now at the close of a great cycle.
- Our dead are also a part of that great cycle.
- We incarnate in Soul groups.
- Until we enter the next cycle, everyone that has passed over will remain close to our plane of existence and we will be able to communicate with them through gifted psychics.

### Section 10c

- The statement "Peter proposed to the assembled disciples, who numbered about one hundred and twenty, that they choose one to fill the place of the traitor Judas in the apostolate" raises the question of the number of Disciples.
- The 12 Apostles were far from determined in the first few centuries of the Common Era.
- Jesus is always depicted as surrounded by a crowd of men and women.
- The Early Christians associated the Roman cult of *Magna Mater* (Great Mother) with the mother of Jesus.
- Associating Jesus with only 12 Disciples similarly associated with traditional pagan beliefs.
- Jesus was often referred to as the Sun-Christ, i.e., The Christ is hidden beneath the actual Sun. The Sun (Jesus Christ) moves through the 12 sun-signs (12 Disciples) of the Zodiac.
- There were: 12: brothers of Joseph, 12 Judges, 12 gates, 12 pearls, 12 angels, and 12 anointed.
- Jesus was 12 years-old when he first appears in public. (Luke 2:42).
- 12 legions of angels mark the perfection of angelic powers (Matthew 26:53).
- The number 12 appears in many ancient Sun-Myths.
- The year has 12 months and the Zodiac is divided into 12 houses representing the 12 divisions of the year.
- There are 12 cycles of the moon in a year.
- The Jewish calendar is actually a Lunar calendar, with 12 months following the 12 cycles of the moon.
- There were 12 Greek gods and 12 princes of the Aztec god king Quetzalcoatl.
- 12 sons of Jacob founded the 12 Tribes of Israel.
- There were 12 princes of Ishmael.
- Osiris, the Egyptian King had 12 apostles, as did Jesus with his 12 disciples.
- There were 12 black Knights of the Round Table and 12 apostles of the Patriarch.
- There were 12 divisions of Solomon's Table, 12 Altars of St. James and 12 Labours of Hercules.
- In Astrology the 12 signs of the zodiac are divided into 4 triplicities; Fire, Earth, Air and Water.

- The 12 Disciples were chosen, each to represent a different one of the 12 fundamental types and qualities with a ruling Trinity of the central Sun (the Father) whose spiritual and intellectual light (the Holy Spirit) reflected by the Moon (the Son) flowed out through these 12 Apostles into all the world-representing humanity divided into its 12 basic types.
- The disciples considered this order so important that after Judas's betrayal Mathias took his place as one of the 12.
- A group of 12 Gods called *Dii Consentes* is especially honored by the Romans: Jupiter, Juno, Minerva, Vesta, Ceres, Diana, Venus, Mars, Mercurius, Neptunus, Volcanus, and Apollo. These are the ones listed by the Poet Ennius about the 3rd Century, B.C.E.
- The 12 god's gilt statues stood in the Forum, later apparently in the Porticus Deorum Consentium.
- As there were 6 male and 6 female, they may well have been the 12 worshipped at the lectisternium of 217 BC.
- A lectisternium is a banquet of the gods, where the statues of the gods were put upon cushions, and where these statues were offered meals.
- The number 12 was taken from the Etruscans, which also worshipped a main pantheon of 12 Gods.
- The Dii Consentes were not identified with Etruscan deities but rather with the Greek Olympian Gods.
- The 12 Dii Consentes are lead by the first 3, which form the Capitoline Triad. These are the 3 cornerstones of Roman religion, whose rites were conducted in the Capitolium Vetus on the Capitoline Hill.
- There is a lack of detail for most of the female followers of Jesus.
- A 2nd-century Greek, Celsus, wrote a *True Discourse* attacking the Christian sects as a threat to the Roman state.
- At the time he was writing, c. AD 178, the variety of Christian sects was still extremely broad.
- Origen wrote in *Contra Celsum* ("Against Celsus"): "While some of the Christians proclaim [that] they have the same god as do the Jews, others insist that there is another god higher than the creator-god and opposed to him.
- Origen wrote in *Contra Celsum* "...some Christians teach that the Son came from this higher god. Still others admit of a third god - those, that is to say, who call themselves Gnostics.
- Origen wrote in *Contra Celsum* "...still others, though calling themselves Christians, want to live according to the laws of the Jews.
- Origen wrote in *Contra Celsum* "I could also mention those who call themselves Simonians after Simon, and those naming themselves Helenians after Helen, his consort.
- Origen wrote in *Contra Celsum* "There are Christian sects named after Marcellina, Harpocratian Christians who trace themselves to Salome.
- Origen wrote in *Contra Celsum* "... some (Christians) who follow Mariamne and others who follow Martha, and still others who call themselves Marcionites after their leader, Marcion."

- In medieval legend the three Marys (Mary Jacobe herself, Mary Magdalene and Mary Salome) were adrift in a boat that miraculously arrived off the coast of Provence, now called Saintes-Maries-de-la-Mer.

## Section 10d

- Saint Paul often greeted and acknowledged women in his letters.
- Saint Paul (also called Paul the Apostle, The Apostle Paul or Paul of Tarsus)... was, together with Saint Peter and James the Just, the most notable of early Christian missionaries.
- Unlike the 12 Apostles, there is no indication that Paul ever met Jesus before the latter's crucifixion.
- According to the Acts of the Apostles, Paul's conversion took place as he was traveling the road to Damascus.
- Saint Paul experienced a vision of the resurrected Jesus after which he was temporarily blinded.
- Paul asserts that he received the Gospel not from man, but by "the revelation of Jesus Christ".
- 14 epistles in the New Testament are traditionally attributed to Paul, though in some cases the authorship is disputed.
- As a sign of authenticity, the writers of Paul's epistles sometimes employ a passage presented as being in Paul's own handwriting.
- Paul's epistles were circulated within the Christian community... They are believed to be the earliest-written books of the New Testament.
- Paul's influence on Christian thinking arguably has been more significant than any other New Testament author.
- Paul's influence on the main strands of Christian thought has been demonstrable: from St. Augustine of Hippo to the controversies between Gottschalk and Hincmar of Reims; between Thomism and Molinism; Martin Luther, John Calvin and the Armenians; to Jansenism and the Jesuit theologians.
- The main sources to reconstruct the events of Paul's life are Paul's own letters and the Acts of the Apostles, traditionally attributed to St. Luke.
- Different views are held as to the reliability of the Acts of the Apostles.
- Some scholars... dispute the historical accuracy of Acts.
- Even allowing for omissions in Paul's own account, which is found particularly in Galatians, there are many differences between his account and that in Acts.
- The Acts of Paul and the Clementine literature also contain information about Saint Paul.
- Broadly speaking, Paul's mission can be divided based on geography.
- Paul's earliest work took place in the mid-30s centered at Damascus.
- The late 30s to late 40s saw Paul based around Antioch.
- Paul continued his mission to the Aegean during the late 40s to late 50s.
- The final portion of Paul's mission sees his arrest and journey to Rome.
- Following his stay in Damascus after his conversion, where he was cured and baptized by Ananias of Damascus, Paul says that he first went to Arabia, and then came back to Damascus (Galatians 1:17).

- According to Acts, Paul's preaching in the local synagogues got him into trouble there with the Jews, and he was forced to escape, being let down over the wall in a basket (Acts 9:23-25).
- Paul describes in Galatians, how three years after his conversion, he went to Jerusalem, where he met James, and stayed with Simon Peter for 15 days (Galatians 1:13-24).
- Paul apparently attempted to join the disciples and was accepted only after the intercession of Barnabas — they were all understandably afraid of him as one who had been a persecutor of the Church (Acts 9:26-27).
- Paul got into trouble, this time for disputing with "Hellenists" (Koine Greek speaking Jews and Gentile "God-fearers", see also Hellenistic Judaism) and so he was sent back to Tarsus.
- Paul's narrative in Galatians states that 14 years after his conversion he went again to Jerusalem (Galatians 2:1-10).
- It is not known exactly what happened during these so-called "unknown years..."
- When a famine happened in Judaea, around 45-46, Paul and Barnabas journeyed to Jerusalem to deliver financial support from the Antioch community.
- According to Acts, Antioch had become an alternative centre for Christians, following the dispersion after the death of Stephen.
- It was in Antioch, Acts reports, that the followers of Jesus were first called "Christians" (Acts 11:26).
- Paul's first missionary journey is claimed to have begun in Acts 13 in Antioch in approximately 47 CE. During this period the Christian church here grew in prominence partially owing to Jewish Christians fleeing from Jerusalem.
- The Holy Spirit, speaking through one of the prophets listed in Acts 13:1, identifies Barnabas and Saul to be appointed "for the work which I have called them to."
- The group then releases Paul and Barnabas from the church to spread the Gospel into the predominantly Gentile mission field.
- The significance of the Holy Spirit selecting Paul as an apostle, unlike a disciple, can be seen in Galatians 1:1 when Paul states that he is made an apostle "not through man, but through Jesus Christ and God the Father."
- Traveling via the port of Seleucia Pieria, Barnabas and Saul's initial destination is the island of Cyprus of which Barnabas had intimate knowledge, as he grew up there Acts 4:36.
- Preaching throughout Cyprus, it is not until reaching the city of Paphos that they meet the magician and false prophet Bar-Jesus, described by Luke as "full of deceit and all fraud".
- Paul and Barnabas rebuke Bar-Jesus, causing him to go blind and, upon seeing this Sergius Paulus, is astonished at the teaching of the Lord.
- After describing Paul's departure from Cyprus, Luke mentions that Saul was also known by the Greco-Roman name of Paul, a name Paul uses for ministering to the Gentiles.
- Paulus was a Roman surname, Paul was the first to use it as a first name; see Acts 13:9.
- It is also in Cyprus that Paul and Barnabas' helper John Mark departs from them - an act which later becomes a source of much tension between Paul and Barnabas and ultimately leading to their split in Acts 15:36-41.
- Paul and Barnabas then set about strategically preaching to major cities as they make their way across the provinces of Asia Minor.

- According to Acts 15, Paul attended a meeting of the apostles and elders held in Jerusalem where they discussed the question of circumcision of Gentile Christians and whether Christians should follow the Mosaic law.
- Traditionally, this meeting of the apostles and elders is called the Council of Jerusalem, though nowhere is it called so in the text of the New Testament.
- Paul and the apostles apparently met at Jerusalem several times.
- Unfortunately, there is some difficulty in determining the sequence of the meetings and exact course of events.
- Some Jerusalem meetings are mentioned in Acts, some meetings are mentioned in Paul's letters, and some appear to be mentioned in both.
- It has been suggested that the Jerusalem visit for famine relief implied in Acts 11:27–30 corresponds to the "first visit" (to Cephas and James only) narrated in Galatians 1:18–20.
- In Galatians 2:1, Paul describes a "second visit" to Jerusalem as a private occasion, whereas Acts 15 describes a public meeting in Jerusalem addressed by James at its conclusion.
- According to Acts, Paul and Barnabas were appointed to go to Jerusalem to speak with the apostles and elders and were welcomed by them.
- The key question raised (in both Acts and Galatians and which is not in dispute) was whether Gentile converts needed to be circumcised (Acts 15:2ff; Galatians 2:1ff).
- Paul states that he had attended "in response to a revelation and to lay before them the gospel that I preached among the Gentiles" (Galatians 2:2).
- Peter publicly reaffirmed a decision he had made previously (Acts 10-11), proclaiming: "[God] put no difference between us and them, purifying their hearts by faith" (Acts 15:9), echoing an earlier statement: "Of a truth I perceive that God is no respecter of persons" (Acts 10:34).
- James concurred: "We should not trouble those of the Gentiles who are turning to God" (Acts 15:19–21), and a letter (later known as the Apostolic Decree) was sent back with Paul to the Gentiles who Honoured God's name enjoining them from idolatry, from blood, and from sexual immorality (Acts 15:29), which some consider related to Noahide Law while others instead see a connection to Leviticus 17 and 18.
- Despite the agreement achieved at the Council of Jerusalem as understood by Paul, Paul recounts how he later publicly confronted Peter, also called the "Incident at Antioch" over his reluctance to share a meal with Gentile Christians in Antioch.
- The source for the Incident at Antioch is Paul's letter to the Galatians. Acts does not record this event, saying only that "some time later," Paul decided to leave Antioch (without Barnabas).
- Following a dispute between Paul and Barnabas over whether they should take John Mark with them, they go on separate journeys (Acts 15:36–41) — Barnabas with John Mark, and Paul with Silas.
- Following Acts 16:1–18:22, Paul and Silas go to Derbe and then Lystra. They are joined by Timothy, the son of a Jewish woman and a Greek man.
- According to Acts 16:3, Paul circumcises Timothy before leaving.
- Paul, Silas and Timothy continue to Phrygia and northern Galatia to Troas, when, inspired by a vision they set off for Macedonia.

- At Philippi Paul, Silas and Timothy meet and bring to faith a wealthy woman named Lydia of Thyatira, they then baptize her and her household; there Paul is also arrested and badly beaten.
- According to Acts, Paul then sets off for Thessalonica. This accords with Paul's own account (1 Thessalonians 2:2), though, given that he had been in Philippi only "some days," the church must have been founded by someone other than Paul.
- According to Acts, Paul then comes to Athens where he gives his speech in the Areopagus; in this speech, he tells Athenians that the "Unknown God" to whom they had a shrine is in fact known, as the God who had raised Jesus from the dead. (Acts 17:16–34).
- Paul travelled to Corinth, where he settled for three years and where he may have written 1 Thessalonians which is estimated to have been written in 50 or 51.
- At Corinth, (Acts 18:12–17) the "Jews united" and charged Paul with "persuading the people to worship God in ways contrary to the law"; the proconsul Gallio then judged that it was an internal religious dispute and dismissed the charges.
- From an inscription in Delphi that mentions Gallio held office from 51–52 or 52–53, the year of the hearing must have been in this time period, which is the only fixed date in the chronology of Paul's life.
- Following the hearing in front of Gallio, Paul continued his preaching, usually called his "third missionary journey" (Acts 18:23–21:26).
- Paul's 3<sup>rd</sup> journey was again through Asia Minor and Macedonia to Antioch.
- Paul caused a great uproar in the theatre in Ephesus, where local silversmiths feared loss of income as a result of Paul's activities. Their income relied on the sale of silver statues (idols) of the goddess Artemis, whom they worshipped; the resulting mob almost killed Paul (Acts 19:21–41) and his companions.
- Later, as Paul was passing near Ephesus on his way to Jerusalem, Paul chose not to stop, since he was in haste to reach Jerusalem by Pentecost.
- The church at Ephesus was so highly regarded by Paul that he called the elders to Miletus to meet with him (Acts 20:16–38).
- According to Acts 21:17–26, upon his arrival in Jerusalem, the Apostle Paul provided a detailed account to James regarding his ministry among the Gentiles, it states further that all the Elders were present.
- James and the Elders praised God for the report which they received.
- Afterward the elders informed Paul of rumors that had been circulating, which stated that he was teaching Jews to forsake observance of the Mosaic law, and the customs of the Jews; including circumcision.
- To rebut these rumors, the elders asked Paul to join with four other men in performing the vow of purification according to Mosaic law, in order to disprove the accusations of the Jews. Paul agreed, and proceeded to perform the vow...
- A Greek language inscription from Herod's Temple, late 1st century BC. warns gentiles to refrain from entering the Temple enclosure, on pain of death.
- Some of the Jews had seen Paul accompanied by a Gentile, and assumed that he had brought the Gentile into the temple, which if he had been found guilty of such, would have carried the death penalty.
- The Jews were on the verge of killing Paul when Roman soldiers intervened.

- The Roman commander took Paul into custody to be scourged and questioned, and imprisoned him, first in Jerusalem, and then in Caesarea.
- Paul claimed his right as a Roman citizen to be tried in Rome, but owing to the inaction of the governor Antonius Felix, Paul languished in confinement at Caesarea for two years.
- When a new governor (Porcius Festus) took office, Paul was sent by sea to Rome.
- During this journey to Rome, Paul was shipwrecked on Malta, where Acts states that he preached the Gospel, and the people converted to Christianity.
- The Roman Catholic church has named the Apostle Paul as the patron saint of Malta in observance of his work there.
- It is thought that Paul continued his journey by sea to Syracuse, on the Italian island of Sicily before eventually going to Rome.
- According to Acts 28:30–31, Paul spent another two years in Rome under house arrest, where he continued to preach the gospel and teach about Jesus being the Christ.
- Of his detention in Rome, Philippians provides some additional support.
- Philippians was clearly written from prison and references to the "praetorian guard" and "Caesar's household," which may suggest that it was written from Rome.
- Whether Paul died in Rome, or was able to go to Spain as he had hoped, as noted in his letter to the Romans (Romans 15:22–27), is uncertain.
- Raymond Brown writes that while it "does not explicitly say" that Paul was martyred in Rome, "such a martyrdom is the most reasonable interpretation."
- Eusebius of Caesarea, who wrote in the fourth century, states that Paul was beheaded in the reign of the Roman Emperor Nero.
- Paul's death has been dated either to the year 64, when Rome was devastated by a fire, or a few years later, to 67.
- A Roman Catholic liturgical solemnity of Peter and Paul, celebrated on June 29, may reflect the day of his martyrdom, other sources have articulated the tradition that Peter and Paul died on the same day (and possibly the same year).
- Some hold the view that Paul could have revisited Greece and Asia Minor after his trip to Spain, and might then have been arrested in Troas, and taken to Rome and executed (2 Timothy 4:13).
- A Roman Catholic tradition holds that Paul was interred with Saint Peter ad Catacumbas by the via Appia until moved to what is now the Basilica of Saint Paul Outside the Walls in Rome (now in the process of being excavated).
- Bede, in his Ecclesiastical History, writes that Pope Vitalian in 665 gave Paul's relics (including a cross made from his prison chains) from the crypts of Lucina to King Oswy of Northumbria, northern Britain. However, Bede's use of the word "relic" was not limited to corporal remains.
- Paul's precise date of death is unknown-- one commonly listed date is circa 60-62.
- Of the 13 letters traditionally attributed to Paul and included in the Western New Testament canon, there is little or no dispute that Paul actually wrote at least seven, those being Romans, First Corinthians, Second Corinthians, Galatians, Philippians, First Thessalonians, and Philemon.

- Hebrews, which was ascribed to Paul in antiquity, was questioned even then, never having an ancient attribution, and in modern times is considered by most experts as not by Paul.
- The authorship of the remaining six Pauline epistles is disputed to varying degrees.
- The authenticity of Colossians has been questioned on the grounds that it contains an otherwise unparalleled description (among his writings) of Jesus as 'the image of the invisible God,' a Christology found elsewhere only in St. John's gospel.
- On the other hand, the personal notes in the letter connect it to Philemon, unquestionably the work of Paul.
- More problematic is Ephesians, a very similar letter to Colossians, but which reads more like a manifesto than a letter.
- Ephesians is almost entirely lacking in personal reminiscences. Its style is unique; it lacks the emphasis on the cross to be found in other Pauline writings, reference to the Second Coming is missing, and Christian marriage is exalted in a way which contrasts with the grudging reference in 1 Corinthians 7:8-9.
- Finally Ephesians exalts the Church in a way suggestive of a second generation of Christians, 'built upon the foundation of the apostles and prophets' now past.
- The defenders of Ephesians' Pauline authorship argue that it was intended to be read by a number of different churches and that it marks the final stage of the development of Paul of Tarsus's thinking.
- Within the last three decades, a number of theologians have put forward a "new perspective" on Paul's doctrine of justification, and even more specifically on what he says about justification by faith.
- Justification by faith means God accepts Gentiles in addition to Jews, since both believe in God.
- The book of Acts reports that in Samaria, Peter and John dispute with Simon Magus.
- The Gospel of John says that John was entrusted with the mother of Jesus.
- According to the Golden Legend, John is reputed to have journeyed to Asia to teach there.
- James the brother of John was supposed to have taught in Samaria before traveling to Spain to teach.
- Acts holds James, the brother of John as being martyred by Herod Agrippa.
- Thomas was rumored to have journeyed to India.
- Like Thomas, Bartholomew was also thought to have gone to India.
- Because vestiges of Jesus' teachings have been found in India, many formed the supposition that Jesus was there before his baptism.
- Could the apostle Thomas and Bartholomew traveling to India be the reason why, Jesus' teachings were found there?
- According to The Golden Legend Philip, who had been in Samaria, went to Gaza, later settling in Caesarea.
- Mary Magdalene, as we've already stated, the Church obscured her identity and discouraged the thought of her as a separate individual.
- The Golden Legend also labels Mary Magdalene as Mary of Bethany and records her as traveling to Gaul/France.

- Irrespective of the Church's misdirection, there are other legends that have Mary Magdalene traveling to Ephesus with the mother of Jesus.
- It seems that there is very little clarity as to exactly who many of the disciples were, let alone where they all ended up.
- The mysterious figure of Simon Magus is only mentioned once in Acts in chapter 8 verses 9-24.
- Some scholars associate Simon Magus with Saint Paul.
- The apocryphal Acts of Peter gives a legendary tale of Simon Magus' death.
- Another apocryphal document, the Acts of Peter and Paul gives a slightly different version ...in this version, Paul the Apostle is present along with Peter.
- According to radical critic Hermann Detering, Simon Magus may be a cypher for Paul of Tarsus.
- Paul was originally...detested by the church, and the name changed when Paul was rehabilitated by virtue of forged Epistles correcting the genuine ones.
- Simon Magus is sometimes described in apocryphal legends in terms that would fit Paul.
- While the Christian Orthodoxy frequently portrayed the major Gnostic leader Marcion as having been a follower of Simon Magus, Marcion nowhere mentions even the existence of Simon, and instead identifies himself as a follower of Paul.
- The enmity between Peter and Simon is clearly shown.
- Simon's magical powers are juxtaposed with Peter's powers in order to express Peter's authority over Simon through the power of prayer.
- In the 17th Homily, the identification of Paul with Simon Magus is effected.
- In the 17th Homily Simon is there made to maintain that he has a better knowledge of the mind of Jesus than the disciples, who had seen and conversed with Him in person.
- In the 17th Homily Simon's reason for this strange assertion is that visions are superior to waking reality, as divine is superior to human.
- Peter has much to say in reply to Simon's claims.
- We came to the consideration of Saint Paul Being associated with Simon Magus from a very old and rare book we acquired called the Supernatural Religion.
- Supernatural Religion's anonymous author's argument for Simon Magus being a "cypher" for Saint Paul within its pages was very thought provoking.
- Most biblical scholars think that Simon Magus was the first heretic.
- Simon Magus was the 'heretic' who, according to the author of Acts, attempted to purchase the Holy Spirit from the Apostles.
- The anonymous book Supernatural Religion: An Inquiry into the reality of Divine Revelation, written in 1874, contains some amazing information concerning the Apostle Paul and Simon Magus.
- The main purpose of the author of Supernatural Religion is to refute the Church's claim to apostolic authorship of the canonical Gospels.
- Supernatural Religion's author uses ancient writings of the second century, to show that there was no knowledge of the Gospels of Mark, Matthew, Luke and John.
- The Pseudo Clementine Homilies, written purportedly by Clement of Alexandria, are often cited as evidence of the four Gospels, because scholars had said they found the contents of the Gospels within its pages.

- The author of Supernatural Religion demonstrates that there are sufficient differences, to warrant the possibility that the author of The Homilies, used another unknown Gospel.
- It is in The Homilies where the connection of Paul with Simon Magus, is first made.
- One of the most striking points in The Homilies is its determined animosity against the Apostle Paul.
- A strong anti-Pauline tendency was exhibited by many of the fathers, who, like the author of The Homilies, made use of Judeo-Christian Gospels different from ours.
- In The Homilies, however, the antagonism against the ‘Apostle of the Gentiles’ assumes a tone of peculiar virulence.
- There cannot be a doubt that the Apostle Paul is attacked in this religious romance, as the great enemy of the true faith, under the hated name of Simon the Magician, whom Peter follows everywhere for the purpose of unmasking and confuting him.
- Acts reports Simon hearing Philip, a disciple, preaching and being converted to Christianity.
- Then Simon witnesses Peter and John laying their hands on some newly baptized believers, in order to give them the ‘Holy Ghost.’
- Acts 8:19 reports that Simon on seeing this says to Peter and John: ‘Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost’.
- The scripture informs us that, because Simon had offered money, Peter soundly refuses him, with a severe reprimand.
- Scholars point to the fact, that Paul’s letters themselves attest to the antagonism between Peter and Paul.
- In the epistle of Peter to James which is prefixed to The Homilies, Peter says, in allusion to Paul: ‘For some among the Gentiles have rejected my lawful preaching and accepted certain lawless and foolish teaching of the hostile man.’
- A note at the bottom of the page has a curious remark by Canon Westcott, a highly respected member of the Orthodox Church, he says; ‘There can be no doubt that St. Paul is referred to as the enemy’.
- In Hom: XI. 35, Peter, warning the Church against false teachers, says: ‘He who hath sent us, our Lord and prophet, declared to us that the evil one ...announced that he would send among his followers Apostles to deceive. Therefore above all remember to avoid every apostle, or teacher, or prophet, who first does not accurately compare his teaching with that of James called the brother of the Lord, and to whom was confided the ordering of the Church of the Hebrews in Jerusalem, &c., Lest this evil one should send a false preacher to them, as he sent to us Simon preaching a counterfeit truth in the name of the Lord and disseminating error.’
- Further on The Homilies speaks more plainly still. Simon maintains that he has a truer appreciation of the doctrines and teaching of Jesus because he has received his inspiration by supernatural vision, and not merely by common experience of the senses, and Peter replies: ‘If, therefore, our Jesus indeed appeared to you in a vision, revealed himself, and spoke to you, it was only as an irritated adversary’.
- The Golden Legend is probably the main source for Mary Magdalene’s connection to Southern France or ancient Gaul, as it was called in Roman times.
- Mary Magdalene wasn’t called the Apostle to the Apostles for nothing.

- Regardless of the Church's making her the repentant sinner, early Christian sects held that she was a teacher in her own right.
- An interesting comment in Pistis Sophia has Jesus commissioning Thomas, Matthew, Philip and Mary Magdalene to spread his teachings.
- If the Pistis Sophia is anything to go by, Sophia went through extended "repentances" before being reaccepted into the Pleroma. Could this be why Mary Magdalene was portrayed in multiple art works as "repenting?"
- There is a legend of Sophia being in Mary Magdalene.
- The reference to Mary Magdalene going to France comes from the deliberate confusion over the identity of Mary of Bethany, Lazarus' sister.
- The Gospel of John is the only gospel that says the sister of Martha and Lazarus anointed Jesus. A possible answer to the controversy came when we learned that Lazarus with his sisters Martha and Mary traveled to Gaul with Joseph of Arimathea.
- Several books have recently speculated that Mary Magdalene was not only Jesus' wife but that she was also pregnant with his child.
- According to several authors, the "child's" descendents are the Merovian kings and queens of France.
- If we dismiss the connection of Mary of Bethany we are left with the mystery of what happened to the woman who was the first to see the risen Christ?
- If Mary Magdalene didn't go to France or even Cyprus then where did she go?
- There are several possibilities, with 1 the Church tradition claiming that Mary Magdalene died of natural causes in Ephesus.
- Saint Mary Magdalene is described, both in the canonical New Testament and in the New Testament apocrypha, as a devoted disciple of Jesus.
- Mary Magdalene is considered by the Roman Catholic, Eastern Orthodox, and Anglican churches to be a saint, with a feast day of July 22.
- Mary Magdalene is commemorated by the Lutheran Church with a festival on the same day. The Orthodox Church commemorates Mary Magdalene on the Sunday of the Myrrhbearers, which is the second Sunday after Pascha (Easter).
- Mary Magdalene's name may identify her as "of Magdala"—the town some believe she came from, on the western shore of the Sea of Galilee—and thus distinguishes her from the other Marys referred to throughout the New Testament.
- Mary Magdalene is probably included in the group of women who joined the Apostles in the Upper Room in Jerusalem after Jesus' ascension (Acts 1:14).
- The Catholic Church celebrates Mary Magdalene on her feast of 22 July as the woman of that name to whom Christ appeared after his resurrection, not as the sister of Saint Martha nor as the sinful woman whose sins the Lord forgave (Lk 7:36-50).
- The Catholic Encyclopedia of 1910 also stated that "there is no suggestion of an identification of the three persons (the 'sinner', Mary Magdalene, and Mary of Bethany)."
- Eastern Orthodox Christians distinguish (the 'sinner', Mary Magdalene, and Mary of Bethany) as three different persons: Mary Magdalene, Mary of Bethany (whom the Orthodox commemorate on 4 June, together with her sister Martha), and the unnamed "woman who was a sinner" of Luke 7:36-50.

- The Eastern Orthodox Church maintains that Mary Magdalene, distinguished from Mary of Bethany, and further distinguished from the "sinful woman", had been a virtuous woman all her life.
- This view finds expression both in Mary Magdalene's written life (...vita) and in the liturgical service in her honor that is included in the Menaion and performed on her annual feast-day.
- There is a tradition that Mary Magdalene led so chaste a life that the devil thought she might be the one who was to bear Christ into the world, and for that reason he sent the seven demons to trouble her.
- Mary Magdalene is honored as one of the first witnesses of the Resurrection of Jesus, and received a special commission from him to tell the Apostles of his resurrection (John 20:11–18).
- Mary's role as a witness is interesting due to the fact women at that time could not be witnesses in legal proceedings. Because of this, and because of her subsequent missionary activity in spreading the Gospel, she is known by the title, "Equal of the Apostles".
- Mary Magdalene is often depicted on icons bearing a vessel of ointment, not because of the anointing by the "sinful woman", but because she was among those women who brought ointments to the tomb of Jesus. For this reason, she is called a Myrrhbearer.
- According to Eastern traditions, she retired to Ephesus with the Theotokos (Mary, the Mother of God) and there she died.
- Mary Magdalene relics were transferred to Constantinople in 886 and are there preserved.
- Gregory of Tours, writing in Tours in the sixth century, supports the tradition that Mary Magdalene retired to Ephesus, with no mention of any connection to Gaul.
- Other religions, especially Christian Mysticism and many New Age faiths, venerate Mary Magdalene as the Bride of Christ, an avatar of Sophia, and even the Co-Messiah with Jesus Christ, or simply combine all three.
- For centuries, it has been the custom of many Christians to share dyed and painted eggs, particularly on Easter Sunday. The eggs represent new life, and Christ bursting forth from the tomb. Among Eastern Orthodox Christians this sharing is accompanied by the proclamation "Christos anesti" ("Christ is risen!") and the response "Alathos anesti" ("Truly He is risen!").
- One tradition concerning Mary Magdalene says that following the death and resurrection of Jesus, she used her position to gain an invitation to a banquet given by Emperor Tiberius. When she met him, she held a plain egg in her hand and exclaimed "Christ is risen!" Caesar laughed, and said that Christ rising from the dead was as likely as the egg in her hand turning red while she held it. Before he finished speaking, the egg in her hand turned a bright red, and she continued proclaiming the Gospel to the entire imperial house.
- Another version of this story can be found in popular belief, mostly in Greece. It is believed that after the Crucifixion, Mary Magdalene and the Virgin Mary put a basket full of eggs at the foot of the cross. There, the eggs were painted red by the blood of the Christ. Then, Mary Magdalene brought them to Tiberius Caesar.
- A group of scholars, the most familiar of whom is Elaine Pagels, have suggested that for one early group of Christians Mary Magdalene was a leader of the early Church and

maybe even the unidentified Beloved Disciple, to whom the Fourth Gospel commonly called Gospel of John is ascribed.

- These scholars also observe that the Mary Magdalene figure is consistently elevated in writings from which formal leadership roles are absent.
- In certain texts, while either the Peter or the Paul figure is more involved, Mary Magdalene's role is often diminished, while in other texts, the opposite occurs. A tug-of-war is evident between these two opposing systems of church government, revealing debates regarding the importance of the key roles of women in Biblical texts.
- Scholars of the Mary who appears in the Nag Hammadi Gnostic texts have identified her with the Magdalene, even though she is merely given the (Coptic) equivalent of "Mary." However, Stephen J. Shoemaker thinks that this Mary is actually the Blessed Virgin Mary (Shoemaker 2001), that this fits in better with the notions that Mary was intimate with Jesus, was his greatest disciple, and was to be the center of Jesus' religion; Shoemaker has made a study of Marian liturgies and devotion in Early Christianity...
- Karen King of Harvard Divinity School has observed, "The confrontation of Mary with Peter, a scenario also found in The Gospel of Thomas, Pistis Sophia, and The Greek Gospel of the Egyptians, reflects some of the tensions in second-century Christianity.
- Peter and Andrew represent orthodox positions that deny the validity of esoteric revelation and reject the authority of women to teach." (introduction, The Nag Hammadi Library)
- Sources like the Gospel of Philip depict Mary Magdalene as being closer to Jesus than any other disciple.
- There is no known ancient document that claims she was his wife; rather, the Gospel of Philip depicts Mary as Jesus' *koinonos*, a Greek term indicating a "close friend." "companion" or, potentially, a lover:
- There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary.
- And the companion of the [Savior is] Mary Magdalene. [But Christ] loved her more than all the disciples and used to kiss her often. The rest of the disciples [were offended by it and expressed disapproval.] They said to him, "Why do you love her more than all of us?" The Savior answered and said to them, "Why do I not love you like her?"
- The closeness described in these writings depicts Mary Magdalene, representing the Gnostics, as understanding Jesus and his teaching while the other disciples, representing the Church, did not. Kripal writes that "the historical sources are simply too contradictory and simultaneously too silent" to make absolute declarations regarding Jesus' sexuality. On the other hand, the historian John Dickson argues that it was common in early Christianity to kiss a fellow believer by way of greeting (see 1 Peter 5:14 in the New Testament), and as such kissing would have no romantic connotations. Dickson also argues that if Jesus were indeed in love with Mary, then the disciples' question "Why do you love her more than all of us?" would imply romantic jealousy on their part, a theory which he describes as "utterly implausible for historians."...
- Proponents of a married status of Jesus argue that bachelorhood was very rare for Jewish males of Jesus' time, being generally regarded as a transgression of the first divine commandment: "Be fruitful and multiply." According to this reasoning, it would have been unthinkable for an adult, unmarried Jew to travel about teaching as a rabbi.

- A counter-argument to this is that in Jesus' time the Jewish religion was very diverse and the role of the rabbi was not yet well defined.
- It was not until after the Roman destruction of the Second Temple in A.D. 70 that Rabbinic Judaism became dominant and the role of the rabbi made uniform in Jewish communities.
- Before Jesus, celibate teachers were known in the communities of the Essenes, although these communities were quite separate from mainstream Judaism.
- John the Baptist was celibate.
- Paul of Tarsus was an example of an unmarried itinerant teacher among Christians.
- Jesus himself approved of voluntary celibacy for religious reasons and explicitly rejected a duty to marry: "There are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it." (Matthew 19:12)...
- The medieval book "Golden Legend" says "Some say that S. Mary Magdalene was wedded to S. John the Evangelist."
- Writers employing metaphysical analogy and allegory have asserted that Christ was already married—to the Church, in the literary topos of The Bridegroom that was developed and enlarged upon in medieval theology.
- This image of The Bridegroom goes back to Old Testament depictions of the covenant between God and his people as a marriage, especially in the books Hosea, Ezekiel and the Song of Songs.
- Imagery of marriage also appears in the Gospels and is applied to Jesus in the letters of the Apostle Paul (e.g. Ephesians 5:22–33) and in the Apocalypse of John in the New Testament.
- Church fathers later expanded on the image of The Bridegroom.
- Some writers, following an early tradition that Jesus is in a mystical sense the second Adam that began with Paul and continued with Irenaeus and others, embody this sense with literal parallels: like the first Adam, his bride was taken from his side when he had fallen asleep (died on the cross).
- In medieval Christian anagogic exegesis, the blood and water which came from Jesus' side when he was pierced, was held to represent the bringing forth of the Church with its analogy in the water of baptism and the wine of the new covenant. Thus Christ can be said in an allegorical sense to already have a wife in the Church.
- The hypothesis in *The Good News* posits Mary Magdalene growing up in Alexandria, where both she and Jesus are initiated into The Mysteries.
- Accepting the validity of the historicity of "Religious Sex" rituals, we would like to propose that the association of "physical sexual intercourse" with *Hieros Gamos* or the Sacred Marriage was a misunderstanding of an allegorical teaching.
- The Ancient Spiritual Teachers taught in allegories and parables, only revealing the meaning to their adepts and initiates.
- The key to comprehending how such a misunderstanding of the interpretation of Hieros Gamos as a physical ritual could have taken place is in the expression that the god, goddess, or priestess took on the "transgressions of Humanity" through the "Sacred marriage" or *Hieros Gamos*.
- The teaching on the Sacred Marriage or *Hieros Gamos* essentially concerned Divine intercession on behalf of the Human Race.

- The Old Testament prophets new of the concept of the transfer of responsibility for “transgressions”.
- The Old Testament prophets were waiting for the Messiah who would act as a sacrificial lamb, (scapegoat) to renew the Israelites relationship with Yahweh.
- In Judaism, the sins of the individual are put on some animal which is ritualistically killed by the a priest, or sent as a scapegoat into the wilderness.
- Ancient Spiritual teachers used the allegory of “physical sex” to relate the Saviour acting as a “scapegoat”.
- Over time the allegory became associated with a priestess representing the Goddess and taking upon herself the sins and transgressions of the man in a sexual ritual, which manifested the act of salvation in the Physical Plane.
- Divine Beings do not have any form.
- There is no such thing as Linear Time in the Soul Plane.
- No “physical” relations, sexual or otherwise can take place between Divine Beings from the Soul Plane.
- Whether or not Mary Magdalene knew Jesus, when she learned of his ministry she hurried to his side believing that, as Isis initiates they needed to perform the ritual of Hieros Gamos.
- When Mary Magdalene reached Jesus, he taught her that the goal of the enlightened was to connect to God through the heart, not the physical passions.
- Although Mary Magdalene went to Jesus to anoint him, like Jesus she was unaware of the deeper spiritual implications and was merely following a blind directive.
- Like Jesus and John the Baptist, Mary Magdalene was as equally unaware of the spirit she carried or her divine destiny.
- Reflecting the axiom of As above, so below, as below so above, Jesus’ teaching Mary Magdalene was the beginning of the redemption of Sophia.
- The concept of “the priestess literally...” taking on the “transgressions of man” is key to understanding why Mary Magdalene came to anoint Jesus.
- Author Lynn Picknett has a theory that Mary Magdalene was a priestess of Isis.
- The sacred marriage was a familiar concept to pagans of Jesus’ day.
- Versions of the Sacred marriage were commonly performed by the devotees of various other dying-and-rising god cults.
- In all versions of the sacred marriage, the representative of the goddess, in the form of her priestess, united sexually with the chosen king.
- Although there was no ‘Magdala’ in Judaea in Mary Magdalene’s day, there was a Magdolum in Egypt-just across the border-which was probably the Migdol mentioned in Ezekiel.
- There was a large and flourishing Jewish community in Egypt at that time, which was particularly centred on the great seaport of Alexandria.
- In making Mary Magdalene pregnant with Jesus’ child we greatly diminish the purpose of his ministry.
- Jesus’ fundamental message was to teach that everyone is able to connect with the Supreme Being.
- Because of the supposition that Jesus and Mary Magdalene were married, many people have become caught up with the physical man and his bloodline.

- In some circles whether or not Jesus was married has become of more importance than his message.
- Flesh and blood cannot inherit the kingdom of God.
- Another consideration for where Mary Magdalene was before she became a follower of Jesus concerns her identity as the Beloved Disciple.

#### Section 10e

- The Clementine *Recognitions* and *Homilies* give an account of Simon Magus and some of his teachings in regards to the Simonians.
- They are of uncertain date and authorship of the Clementine *Recognitions* and *Homilies* and seem to have been worked over by several hands in the interest of diverse forms of belief.
- There was one John the Baptist, who was the forerunner of Jesus in accordance with the law of parity; and as Jesus had twelve Apostles, bearing the number of the twelve solar months, so had he thirty leading men, making up the monthly tale of the moon.
- One of these thirty leading men was a woman called Helen, and the first and most esteemed by John was Simon.
- On the death of John Simon was away in Egypt for the practice of magic, and one Dositheus, by spreading a false report of Simon's death, succeeded in installing himself as head of the sect.
- Simon, having fallen in love with Helen, took her about with him, saying that she had come down into the world from the highest heavens, and was his mistress, inasmuch as she was Sophia, the Mother of All.
- Connecting Helen to Sophia reminds us that Mary Magdalene was the an incarnation of Sophia, and that Jesus' redemption of Mary Magdalene was the 3<sup>rd</sup> and final Redemption of Sophia.
- The most controversial supposition on Mary Magdalene is that as the "Beloved Disciple" she travelled with Holy Mary the Mother of Jesus to Ephesus.
- Raymond Edward Brown (May 22, 1928 - August 8, 1998), was an American Roman Catholic priest and Biblical scholar.
- Father Brown was regarded as a specialist concerning the hypothetical 'Johannine community', which he speculated contributed to the authorship of the Gospel of John, and wrote influential studies on the birth and death of Jesus.
- Father Brown was professor emeritus at the Protestant Union Theological Seminary in New York, where he taught for 29 years.
- Father Brown remains controversial among traditionalist Catholics because of their claim that he denied the inerrancy of the whole of Scripture and their claim that he cast doubt on the historical accuracy of numerous articles of the Catholic faith.
- Father Brown was regarded as occupying the center ground in the field of biblical studies, opposing the literalism found among many fundamentalist Christians while not carrying his conclusions as far as many other scholars.
- Born in New York, the son of Robert H. Brown and Loretta Brown, Raymond studied at the Catholic University of America where he received a BA in 1948 and MA in 1949.

- In 1951 Brown joined the scholarly Society of Saint-Sulpice following his STB from St Mary's Seminary and University.
- In 1953 Brown was ordained a priest in the diocese of St. Augustine, Florida.
- Father Brown earned a Ph.D. at the Johns Hopkins University where one of his advisors was Professor William F. Albright.
- Father Brown was appointed in 1972 to the Pontifical Biblical Commission and again in 1996.
- Father Brown was the Auburn Distinguished Professor Emeritus of Biblical Studies at the Protestant Union Theological Seminary in New York where he taught for 23 years.
- Father Brown served as president of the Catholic Biblical Association, the Society of Biblical Literature (1976-7) and the Society of New Testament Studies (1986-7)
- Father Brown was awarded 24 honorary doctoral degrees by universities in the USA and Europe, many from Protestant institutions.
- Father Brown died at St. Patrick's Seminary, Menlo Park, California.
- Cardinal Mahony hailed Father Brown as "the most distinguished and renowned Catholic biblical scholar to emerge in this country ever" and his death, the cardinal said, was "a great loss to the Church."
- Father Brown was one of the first Catholic scholars in the United States to use the historical-critical method to study the Bible.
- Father Brown described the 1943 encyclical *Divino Afflante Spiritu*, which called for the use of historical-critical methods in establishing the literal sense of scriptural texts as a "Magna Carta for biblical progress".
- Dei Verbum, the Second Vatican Council's Dogmatic Constitution on Divine Revelation, promulgated in 1965, stated that "the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings for the sake of salvation."
- In a detailed 1965 article in the journal *Theological Studies* examining whether Jesus was ever called "God" in the New Testament, Brown concluded that "Even the fourth Gospel never portrays Jesus as saying specifically that he is God" and "there is no reason to think that Jesus was called God in the earliest layers of New Testament tradition."
- Father Brown argued that, "Gradually, in the development of Christian thought God was understood to be a broader term. It was seen that God had revealed so much of Himself in Jesus that God had to be able to include both Father and Son."
- Thirty years later, Brown revisited the issue in an introductory text for the general public, writing that in "three reasonably clear instances in the NT [Hebrews 1:8-9, John 1:1, 20:28] and in five instances that have probability, Jesus is called God", a usage Brown regarded as a natural development of early references to Jesus as "Lord".
- The Gospel of John is in two sections, which Brown labeled the "Book of Signs" and the "Book of Glory."
- The Book of Signs recounts Jesus' public miracles, which are called signs.
- The Book of Glory comprises Jesus' private teaching to his disciples, his crucifixion, and his resurrection.
- Brown identifies three layers of text in John: 1) an initial version Brown considers based on personal experience of Jesus; 2) a structured literary creation by the evangelist which

draws upon additional sources; and 3) the edited version that readers know today (Brown 1979).

- Father Brown has been described as “the premier Johannine scholar in the English-speaking world”
- Terrence T. Prendergast stated that “for nearly 40 years Father Brown caught the entire church up into the excitement and new possibilities of scriptural scholarship.”
- The biblical scholar Ben Witherington dedicated his book *The Jesus Quest* to Brown (along with John P. Meier).
- Joseph Ratzinger, now Pope Benedict XVI, who has written presenting the infancy narratives and John’s Gospel as historically reliable, was personally complimentary of Brown and his scholarship, and has been quoted as saying he “would be very happy if we had many exegetes like Father Brown”.
- Father Brown's work was controversial among traditionalists who objected to the elements of his work that they regarded as casting doubt on the historical accuracy of numerous articles of the Catholic faith.
- Father Brown’s critics included Lawrence Cardinal Shehan and Father Richard Gilsdorf, who described Brown's work as “a major contribution to the befogged wasteland of an 'American Church,' progressively alienated from its divinely constituted center?”
- Other writers, on the other hand, have criticized Brown for excessive caution, for what they saw as his unwillingness to acknowledge the radical implications of the critical methods he was using.
- Frank Kermode, in his review of *The Birth of the Messiah*, accused Brown of being too eager to secure the imprimatur of the Catholic Church; Geza Vermes has described Brown as “the primary example of the position of having your cake and eating it'.”
- It is important to state that despite supporting the Church’s position that Saint John son of Zebedee wrote the Fourth Gospel, Father Brown does not think that Saint John is the Beloved Disciple.
- We think that much of the contents of Father Brown’s book supports Mr. Jusino’s thesis on Mary Magdalene being the Beloved Disciple and the author of the Fourth Gospel.
- Father Brown connects the Qumran Essenes to the Fourth Gospel and the Johannine Community.
- Father Brown related that “Parallels have been recognized between the Fourth Gospel and the thought of the Essenes”.
- Father Brown did not think the “Johannine writer knew the Qumran literature”.
- Father Brown explains the similarity of thought with the Essenes as there being “...a conversion into the Johannine community of Jews who held the kind of ideas known to us from the Dead Sea Scrolls.”
- The Essenes were consummate dualists.
- Father Brown thinks that the converts would have viewed Jesus “...as the heavenly light descended from above, his followers as the sons of light, and his Spirit as the Spirit of Truth.”
- Interestingly, Father Brown surmised that there were “...Jews who may have been followers of JBap (John the Baptist), whose ministry brought him into close proximity to the Qumran settlement...”

- Father Brown believed John the Baptist’s “preaching had important common features with Qumran thought and practice.
- It was Father Brown’s connecting the Beloved Disciple to both John the Baptist and the Essenes that revealed the most.
- The premise in Father Brown’s book is that the Beloved Disciple founded the Christian Johannine Community.
- Father Brown suggests “...the Johannine picture becomes more understandable if the Beloved Disciple, like some of the named disciples of John, had been a disciple of JBap (John the Baptist)...Thus the Beloved Disciple would have had a background similar to that of the prominent members of the Twelve...” As related at least 3 of the Apostles were former followers of John the Baptist.
- An account of John the Baptist is found in all extant manuscripts of the *Jewish Antiquities* (book 18, chapter 5, 2) by Flavius Josephus (37–100)
- In an interview with Joseph Milik, one of the original excavators of the Qumran site, Robert Feather says, he was told, ‘I too excavated a corpse, without a head. It was clear from the presence of brown dust that it must have been in a wooden coffin. Yes, there were arms and the skeleton, but no skull...’”
- In respect to the Beloved Disciple’s connection to the Johannine Community, Father Brown relates, “...the followers of JBap (John the Baptist) and the later community (Johannine Community) may have been centered in the Beloved Disciple...”
- Although some scholars claim the Beloved Disciple was a “...purely fictional or only an ideal figure...” Father Brown considered the claim as “quite implausible...”
- Father Brown counters with “...the fact that the Beloved Disciple was a historical person and a companion of Jesus becomes all the more obvious in the new approaches to Johannine ecclesiology.”
- Ecclesiology is the study of the church as a thing in itself.
- Father Brown sums up his argument for support of the Beloved Disciple as a historical figure with “Later...when the Johannine Christians were clearly distinct from groups of (Orthodox) Christians who associated themselves with...Peter, the claim to possess the witness of the Beloved Disciple enabled the Johannine Christians to defend their peculiar insights in Christology and ecclesiology.”
- Father Brown points out “The ‘one-upmanship’ of the Beloved Disciple in relation to Simon Peter in the Fourth Gospel.
- The mention of the “one-upmanship” between Peter and the Beloved Disciple called to mind the *Gospel of Mary Magdalene*.
- There is a telling statement in the Gnostic Gospel of Philip, which is reproduced in The Nag Hammadi Library concerning Mary Magdalene and Jesus’ relationship.
- To suggest that the disciples ‘were offended’ when Jesus kissed his wife ‘on the mouth,’ did not seem logical.
- Father Brown’s book caused us to rethink the role of Saint John of Zebedee when he related “...I am inclined to change my mind...from the position that I took in the first volume of my AB commentary identifying the Beloved Disciple as one of the Twelve, viz., John son of Zebedee...”
- Father Brown relates that the rivalry between the Beloved Disciple and Saint Peter in the “...Fourth Gospel gives the impression that he (the Beloved Disciple) was an outsider to

- Father Brown informs us that “The external (late second century) evidence identifying the Beloved Disciple as John is a further step in a direction, already visible in the NT (New Testament) itself, toward simplifying Christian origins by reduction to the Twelve Apostles.”
- Evidently there is “...evidence of Palestinian origins” for the Gospel of John and there is “...the tradition of composition at Ephesus in Asia Minor.
- In mentioning “Palestinian origins” Father Brown brings up an obvious discrepancy between the Fourth Gospel and the Gospel of Matthew.
- In the 4<sup>th</sup> chapter of the Gospel of John Jesus visit Samaria converting an entire village; whereas in Matthew 10:5 Jesus explicitly tells the Disciples not to “even enter a Samaritan city”.
- Father Brown adds that moreover, “According to Acts 8:1-25, it was only some years after the resurrection that Christianity was brought to Samaria by the Hellenistic preacher, Philip...”
- Samaria lay between Judea (Jerusalem) and Galilee.
- If as Father Brown says the Beloved Disciple was a follower of John the Baptist then it is more likely that the Johannine Community was named in honor of John the Baptist and not John son of Zebedee.
- Because Father Brown thinks the Beloved Disciple was a man he does not consider Mary Magdalene as a possible candidate.
- The main crux of the book *Gnostic John the Baptizer: Selections from the Mandaean John-Book* is the relationship of John and Jesus.
- In *Gnostic John the Baptizer* there is a reference to a Miryai being expelled from Jewry.
- Miryai is a woman of great renown and has a following among the Jewish people.
- All the Jews gathered together and followed after Miryai.
- They went and found that a throne was set up for Miryai on the bank of Euphrates.
- A white standard was for Miryai unfurled and a book stood upright on her lap.
- Miryai reads in the Books of Truth and rouses all worlds from their sleep.
- Miryai holds in her hand the staff of Life’s water; the girdle is bound round her loins.
- Miryai in humbleness prays and proclaims with wondrous voice. The fishes gather out of the sea, the birds from the mouth of Euphrates.
- They come to hear Miryai’s voice, and no more long to lie down to sleep. They breathe in the sweet scent around her and forget the world.”
- Justin Martyr (in his *Apologies* and in a lost work against heresies, which Irenaeus used as his main source) and Irenaeus (*Adversus Haereses*) are the first to recount the myth of Simon and Helen.
- Many historians and scholars of Scripture have seen strong evidence for there being a conflict between Saint Peter and Saint Paul.
- The “Pauline” Letters Timothy I and II and Titus seemed to relate that Paul was in agreement with the Orthodox or Catholic Church.
- The 3 Letters of Timothy I and II and Titus are referred to as “pseudo-Pauline” as a large Number of Biblical scholars reject them as written by Saint Paul.

- Some scholars propose that Timothy I and II and Titus if not written by, they were heavily interpolated (added to) by Bishop Polycarp, the Bishop of Smyrna.
- Could the Reason the Church felt the need to produce evidence for Saint Paul supporting Orthodoxy be because the Gnostics claimed to take their teachings from Saint Paul's Letters?
- On the face of it taken literally Paul's letters appear to support the Church's position on many things, such as the position of women in the Church.
- Even today the Church often uses Paul's Letters to refute women's claims to discipleship in the Gospels.
- Professor Elaine Pagels in her *The Gnostic Paul* shows that Paul's Letters can be and often were interpreted from a Gnostic perspective.
- Clement said the Valentinians maintained 'Valentinus was a hearer of Theudas, and Theudas, in turn, an own disciple of Paul.'
- Citing Paul himself, the Valentinians said the apostle discovered 'secret teachings' and 'the deeper mysteries' or 'secret wisdom,' which he explains he shares only with those Christians he considers 'mature' but not with everyone.
- Paul seems to have female followers, in which some are clearly more than just listeners.
- Romans 16:1 says; 'I commend unto you Phoebe our sister, which is a servant of the Church.'
- So what does Paul mean when he wrote the strange statement; 'Let you women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law,' While just three chapters earlier, we find; 'But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head.'
- In *The Gnostic Paul*, Elaine Pagels explains that from verse 1-4 Paul is reminding them of what he has taught them.
- Professor Pagels writes: 'Paul urges the elect to imitate him: they are to 'remember' what he taught them (11:1-2; apparently the secret, oral teaching) and on that basis to observe 'the traditions' transmitted to them. Why, then, does he abruptly break off his discussion in 11:3 and turn to consider such trivial matters as the social relationship between men and women, and the question of proper dress? The initiated reader could perceive that Paul has not changed the subject, but now chooses to continue in symbolic language, so that the elect alone are able to follow his hidden meaning.'
- The Gnostics asserted that Paul used symbolic language to teach esoteric spiritual matters. Professor Pagels writes 'When the apostle speaks of the relationship between man and woman, the Valentinians explain, he is speaking symbolically first of the relationship between Christ and the ecclesia, and secondly of the relationship between the elect and the called.'
- Professor Pagels writes 'As God is the head of Christ, so Christ is the head of the man (that is, of the pneumatic elect) and man the head of the woman (the psychic ecclesia). Through this metaphor Paul reveals the hierarchy of the divine relationship: God, Christ, the elect, the called (cf. 11:3)...''
- If Mary Magdalene as the Beloved Disciple wrote the Fourth Gospel then as a Gnostic teacher the Scripture has more than 1 meaning.

- It was Professor Elaine Pagel's book *The Johannine Gospel in Gnostic Exegesis: Heracleon's Commentary on John* that provided the insight to the hidden teachings within the Gospel of John. It is important to remember that an eminent and accredited scholar affirms that the *Gospel of John* or the Fourth Gospel came out of the Johannine Community.
- In Elaine Pagel's, *The Johannine Gospel in Gnostic Exegesis: Heracleon's Commentary on John*. Professor Pagel explains that the Valentinians believed that the scriptures contained hidden information underneath the literal story. She also tells us that they saw humankind divided into three distinct groups, which they referred to as "spiritual", "psychic (not to be confused with today's "fortune tellers")," and "hylic."
- The Gnostics in *The Johannine Gospel* identified this division as the different characters in the stories.
- Pagel believes this is evinced by the writings of Heracleon, an adherent of the Valentinian teachings who lived around 160 C.E.
- Heracleon explained in his exegesis the different types of conversions of humankind are described in the nature of the characters found within the biblical narratives. For example, the centurion's son would represent the "psychic" conversion and the "spiritual" conversion would be indicated by the story of the Samaritan woman who Jesus converses with at the well...
- Heracleon also saw the relevance of the son being in Capernaum, because he saw the city as representative of "the lowest level of existence."
- To Heracleon this region was in the "extremities of materiality, bordering on primordial chaos." It is in this region that the son "immersed in matter," is dying.
- According to Pagel, the son represents the Demiurge's creation, i.e., "man, made in his image." The story symbolizes the condition of the human race as seen through the Gnostics eyes. To them we are not in our natural state, for we are really spiritual beings immersed in a material body.
- Heracleon believes the spiritual conversion is demonstrated in the story of the Samaritan woman at the well.
- Professor Pagel explains that we always need to remember that Heracleon uses the characters of Abraham, Moses and Jacob, 'metaphorically.' Apparently, all three characters were used in reference to the Demiurge, with each personage representative of a different expression exhibited by the Demiurge.
- Moses portrays the Demiurge in the role as the 'Lawgiver and judge.'
- Abraham portrays him as the Creator of psychic mankind, the 'father' and ruler of the universe. The personage of Jacob takes over when the Demiurge takes on the role of the shepherd of mankind.
- When the Samaritan woman asks 'Art thou greater than our father Jacob?', Heracleon believed that she was in fact asking whether the Savior was greater than the Demiurge.
- What makes the Samaritan woman's conversion indicative of a spiritual or pneumatic is her 'spontaneous' response to Jesus' statement concerning the 'living water.'
- Heracleon sees the Samaritan woman's response as showing that she recognizes instantly the truth of the Savior's words.
- Professor Pagel explains the Gnostic Heracleon's thought, thus; '— the Samaritan responds...as if hearing what she already has known intuitively. — She realizes at once

that the psychic worship in which she has been participating is unsatisfying for her. This 'water' is only a 'reflection,' and hard to swallow and 'unnourishing.' She recognizes that she actually 'hates the other place,' the well of the 'so-called living water' (C.J. 13:10), and she asks the Savior to give her the water of eternal life.'...

- If we accept that the Samaritan woman represents the pneumatic or spiritual elect, the question is meant to denote the difference between psychic and spiritual worship.
- Heracleon taught that this passages' deeper meaning was to show that there are three types of worship taking place on three definite levels. Mount Gerizim is a metaphor for the lowest level, referred to by Heracleon as 'the topos of materiality or (hylē).' ...in this domain the lowest passions and senses reign. It was the worship of material or worldly passions, such as greed and hate found in this region that the "nobleman's (or centurion's) son" needed rescuing from by the Savior.
- The middle level is represented by Jerusalem and refers to the psychic realm, which is governed by The God of the Jews or the Demiurge. Worship in this realm centers around the worship of the creator, or the Demiurge.
- Professor Pagels informs us that Heracleon cites Romans 1:25 to demonstrate that the Demiurge is a creation not the true creator, the Christ. Referring to John 1:3, which reads; 'All things were made by him (Christ); and without him was not any thing made that was made.'
- Heracleon, along with other Gnostics, believed that there was no question of the identity of the true creator.
- The top or third level is where the spirituals or pneumatics worship. It is in this region the Demiurge is seen for what he really is, 'the image of the true father.'
- No longer fooled by the lesser levels, the spirituals/pneumatics worships Christ and the true Father without fear or reservation.
- Considering the relationship between the Samaritans and the Jews it is surprising to see a Samaritan woman associated with the pneumatic elect.
- If the "Palestinian origins" for the Johannine Community was Samaria then it opens up a whole new level of inquiry.
- Simon Magus was from Samaria and there may be a connection between Simon's companion Helen and Mary Magdalene.
- If we associate Helen with Mary Magdalene and Simon is associated with Saint Paul then can we say that Paul and Mary Magdalene knew one another?
- There is another thing to consider when we associate Saint Paul with Simon and John the Baptist; did Simon/Saint Paul know Jesus?
- Chapter 9 of Acts relates how Saul/Paul was on his way to Damascus to arrest Christians who had escaped there when he received the revelation from Christ.
- Acts was not written by Paul so we cannot take this as Paul's testimony.
- Saint Paul himself asserts in I Corinthians 15:9 "For I am the least of the apostles, that I am not meet to be called an apostle, because I persecuted the church of God."
- If Saint Paul had been a disciple of John the Baptist or Jesus he would not have served the High Priest of the San Hedrin and persecuted the Christians.
- Using Deductive Reasoning we conclude that before his conversion Saint Paul did not know Jesus.

- As Simon is said to be 1 of the thirty that followed John the Baptist this is problematic, because according to the New Testament John the Baptist was beheaded before Jesus' crucifixion and Paul/Simon did not know Jesus.
- In Section 7a we mention how G. R. S. Mead writing in the *Gnostic John the Baptizer* reports that he found "a Slavonic or Old Russian translation of the War" by Flavius Josephus the Jewish historian. To recap: "In this version there are no less than eight pieces referring to John the Baptist and a few to Jesus and the first Christians..." As stated, Mr. Mead related "...John survived the death of Philip, which took place somewhere between 33 and 36 A.D."
- The Gospel according to Luke is unusually specific about the date of John the Baptist's teaching:
- "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins..." [Luke 3:1-3]
- Historical records are available for all of the rulers mentioned:
- Tiberius Caesar was joint ruler of Rome from 12 CE, and came into power in his own right in 14 CE. Therefore the fifteen year of his reign must have been between 26-29 CE.
- Pontius Pilate was governor of Judaea between 26-36 CE.
- Herod Antipas and his brother Philip ruled until their deaths in 39 CE and 34 CE respectively.
- Annas was high-priest between 6-15 CE, and was apparently still influential during the tenure of his son-in-law Caiaphas in 18-37 CE.
- According to *Luke*, therefore, John The Baptist's ministry must have begun around 26-29 CE. Further, Luke 3:23 states that Jesus Christ was about thirty years old at this time. It is commonly calculated that Jesus was crucified on 7 April 30 CE or (more likely) 3 April 33 CE. (Sir Isaac Newton preferred a date of 23 April 34 CE).
- Josephus mentions John The Baptist in his *Antiquities* at 18.5.2 116-119. "Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist: for Herod slew him, who was a good man... Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod and a mark of God's displeasure to him."
- In his web page *John the Baptist and Josephus* G. J. Goldberg writes: "A puzzle for readers is that Josephus' description of John the Baptist occurs several paragraphs after his description of Jesus (18.5.2 116 compared to 18.3.3 63), implying that John came later in time; but it is important in the gospels that John appeared before Jesus so as to announce him..."
- "...it does appear that Josephus is giving John's death as occurring in 36 CE, which is at least 6 years later than what is expected from the New Testament, and after the crucifixion of Jesus. This date is seen as follows. Herod's battle with Aretas appears to have broken out soon after Herod's first wife, Aretas's daughter, left him. If so, then John did not have much time between the moment people were aware Herod was remarrying and the start of the battle with Aretas, for John was already dead before the battle. Josephus gives several indications that the battle occurred in 36 CE..."

- "According to Josephus, John the Baptist is arrested around this time and killed shortly thereafter. Unfortunately, this is after the traditional dating of Jesus death, but traditional also says that Jesus began his ministry around the time John died."
- Goldberg considers explanations for this 36 CE dating by the scholar Christiane Saulnier, but concludes: "Considering the arguments as a whole, Saulnier does propose a possible way in which Josephus' chronology can be reconciled with the gospels'. For believers in the basic accuracy of the gospels, that is enough. But if one regards the gospels' dating as suspect and solely works from Josephus' text, then Saulnier's discussion pushes the date back some but does not produce any firm evidence identifying the date... before the early 30's CE. The reader can choose between these alternatives according to his or her own predisposition. " ...
- It seems that either Josephus is wrong, or the Bible (or both!). The very specific dating given in Luke 3:1-3 is not repeated in the other Gospels, and the authorship of Luke is uncertain.
- Readers may also be interested to note that the early Christian writer St. Irenaeus (c. 125-191 CE) wrote that apostolic tradition taught that Jesus was around *fifty* when he died - and that he preached for many more than the three years commonly attributed. If true, this would imply that Jesus was either born well before 1 BCE, or that he died well after the time of Pilate.
- Although we had accepted that because chaos ensued after Jesus' crucifixion within his followers leading to uncertainties over the Apostles, we had never considered that there were any discrepancies over the death of John the Baptist. Nonetheless, the above references to Josephus certainly warrant investigation.
- If John did die around 36 C.E., it would certainly explain how Simon/Paul could have been a follower of John the Baptist.
- Some investigators give John's age at his death as 41 or older. Of course this contradicts the accepted dates of Christianity for John the Baptist's death around 29/30 C.E., at the age of 30.
- Father Brown thought that both the Beloved Disciple and author of the Fourth Gospel were former followers of John the Baptist; could the Scriptures in the Gospel shed any light on the matter?
- We had always assumed that the Gospel of John agreed with the Synoptic Gospels over the death of John the Baptist.
- The Gospel does not mention John's death at all.
- The only time that they agree is in Chapter 3:22-36 when in the midst of a discourse about John the Baptist baptizing, and being questioned by his disciples about Jesus' baptism, the author of John interrupts the flow by adding in verse 24 "For John was not yet cast into prison."
- If we consider that John the Baptist was still baptizing and recognized as a Spiritual leader alongside Jesus for some time after Jesus began his ministry, then we can fit all the information.
- If Simon Magus was an alias for Saint Paul is there evidence for Paul following John the Baptist?
- The first time Paul appears in the New Testament is in Acts 7:58 as the "young man" named Saul who witnessed the stoning of Saint Stephen.
- Historians date the martyrdom of Stephen to between 34 and 35 C.E.

- Immediately after the martyrdom of Stephen Saul is said to persecute Christians.
- Chapter 9 of Acts reports Saul's conversion on the road to Damascus.
- Considering the close proximity in Acts of Saul's conversion to Stephen's martyrdom, we suspect that Saul's conversion occurred within a year of the stoning.
- The men that stoned Stephen removed "their clothes" before the stoning.
- Deductive Reasoning would conclude that they didn't stone Stephen naked so the "clothes" must have been over coats of some kind.
- The climate in the Desert rarely requires an overcoat.
- The average temperatures for Jerusalem range from 39° to 84°, with the coldest months being December, January and February.
- In general the coldest month in Jerusalem is January. So taking this into consideration and incorporating the dates for Stephen's martyrdom, we would like to propose that Saul's conversion most probably occurred in the Spring or Summer of 35 C.E.
- At Saul's conversion he is blinded and the Spirit/Christ instructs him travel to Damascus to have Ananias heal him.
- After his conversion Saul now Paul goes to Arabia.
- We don't know, say most of the commentators, why Paul went to Arabia or what he did there. We aren't even sure which bit of "Arabia" he visited.
- In what is, for Paul, an unusually long autobiographical section (Gal 1:11-2:21), he describes the events leading up to and following from his dramatic experience on the road to Damascus, including two visits to Jerusalem, his confrontation with Peter at Antioch—and his trip to Arabia.
- Whatever precise reasons one gives for this lengthy account, it clearly has something to do with reinforcing the basic point Paul enunciates in 1:11-12: he received his gospel message not from other human sources (to whom, by implication, his hearers might appeal, over his head, for a more accurate version) but rather by "a revelation of Jesus Christ" (1:12).
- What comes next is particularly significant. Paul first describes his "former life in Judaism," a life characterized by "extreme zeal for the traditions of my fathers" which zeal led him "to persecute and ravage the church of God" (1:13-14; see also Phil 3:5-6).
- Paul then continues: But when the God who set me apart from my mother's womb and called me through his grace was pleased to reveal his son in me, so that I might be his herald among the nations, at once I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus. (Gal. 1:15-17).
- Some think it was a time of solitary meditation, in preparation for the Gentile mission; others, that it was Paul's first attempt at Gentile evangelism.
- Most agree that the main point Paul is making in the passage is that he did not go to Jerusalem. But the question of Arabia is still a puzzle. I wish to propose a solution to it.
- The word 'Arabia' is very imprecise in Paul's day, covering the enormous area to the south and east of Palestine.
- Mr. Wright proposes that when Paul refers to going to Arabia he is saying that he went to Mount Sinai. This is of course possible, but we think that like Jesus went to the desert after his Baptism, Saul after his Baptism in Damascus by Ananias went to the desert in Arabia. It was here that he was directed to go to Jesus Christ's Disciples.

- From the entry for Simon Magus that Simon/Paul was with the Beloved Disciple as a follower of John the Baptist then to us it would seem Reasonable to assume that Paul went to where John was preaching.
- The Gospel of John records John baptizing in “Aeon near Salim” John 3:23.
- Ænon is a Greek word coming from a Hebrew term "ay-yin". It means "spring" or "natural fountain", and was a place near Salem where John the Baptist baptized (John 3:23).
- Ænon’s probable location was near the upper source of the Wadi Far’ah, an open valley extending from Mount Ebal to the Jordan River which is full of springs. There is now a place called Ainun four miles north of the springs.
- The mention of “Mount Ebal” gives us a geographical starting point.
- Mount Ebal is associated with Mount Gerizim, the “Holy mountain” for the Samaritans.
- Mount Ebal ...is one of the two mountains in the immediate vicinity of the Palestinian city of Nablus in the West Bank (Biblical *Shechem*), and forms the northern side of the valley in which Nablus is situated, the southern side being formed by Mount Gerizim.
- In the masoretic text of Deuteronomy and the Septuagint version of the same, an instruction is given to build an altar on Mount Ebal, constructed from natural (rather than cut) stones, to place stones there and whiten them with lime, to make peace offerings on the altar, eat there, and write the words of *this law* on the stone.
- According to the Samaritan Pentateuch version of Deuteronomy, the instruction actually concerns Mount Gerizim, which the Samaritans view as a holy site.
- Scholars believe that the Samaritan version is probably more accurate in this respect, the compilers of the masoretic text and authors of the Septuagint being likely to be biased against the Samaritans.
- The mention of the Samaritan city Shechem being in “the immediate vicinity” narrows the location of Aeon even more.
- Aeon was very close, if not in the province of Samaria:
- Considering that Simon/Paul was in Samaria and John the Baptist baptized and preached in Samaria it is highly likely that the “Arabia” Paul went to after his conversion was Samaria. The question is why would Paul go to the enemy of the Jews?
- Above we have covered the data about the Apostles and female Disciples of Jesus, and addressed that there are multiple legends, traditions and theories on the life, service and death of most of the 12 Apostles.
- We proposed that there may have been more than 12 Disciples/Apostles.
- Interestingly, not only is there very little information on most of the female Disciples of Jesus, but there is also very little disagreement on what data there is.
- The only female Disciple’s role that is hotly debated is Mary Magdalene.

## Section 10f

- Because Curiosity is 1 of the 7 Keys to Truth it is an essential attribute to Deductive Reasoning.
- John the Baptist is associated with the book *Gnostic John the Baptizer: Selections from the Mandæan John-Book*.

- In the *Gnostic John the Baptizer* John the Baptist is told to Baptize Jesus by the World Mother.
- Both Jesus and John were members of the Essene sect at Qumran.
- Akhenaten is connected to the Qumran Essenes through the Copper Scroll, because the pharaoh's name appears on the scroll.
- Dead Sea Scrolls record that if a member of the community broke the rules, that member would be exiled and banished to the desert.
- Mark 1:6 says John the Baptist survived in the desert by eating locusts and wild honey?
- Joseph Milik excavated a corpse, without a head at Qumran.
- After John the Baptist was beheaded, his head was given to Salome.
- Machaerus, Herod Antipas hilltop fortress is only fifteen miles from the Dead Sea.
- There was an Essene community in Egypt known as the Therapeutae.
- The Therapeutae were in 'Lake Mereotis (Mariout) near Alexandria.
- The New Testament does not report John's ministry in depth.
- According to the Fourth Gospel John baptized in Aenon, which is in Samaria.
- The Gospel of John says Jesus preached in Samaria.
- A Slavonic or Old Russian translation of the War in *Antiquity of the Jews* by Josephus contains 8 pieces referring to John the Baptist and a few to Jesus and the first Christians.
- The mention of John the Baptist's ministry with Archelaus meant that John was preaching as an adult in 6 C.E.
- Simon and the Beloved Disciple were followers of John the Baptist.
- Helen was 1 of the 30 leaders with Simon with John the Baptist.
- In the *Gnostic John the Baptizer* a woman called Miryai was expelled from Jewry.
- Miryai is a woman of great renown and has a following among the Jewish people.
- All the Jews gathered together and followed after Miryai.
- A throne was set up for Miryai on the bank of Euphrates.
- John survived the death of Philip, which took place somewhere between 33 and 36 C.E.
- Josephus scholars date John the Baptist's death to 36 C.E.
- The *Gnostic John the Baptizer* both supports and challenges the Gospels. It supports the Gospels because John Baptizes Jesus.
- The interesting aspect of the account as reported rather than John eagerly baptizing Jesus as is recounted in the Gospels, in the *Gnostic John the Baptizer* John reluctantly baptizes Jesus after being told to by the Rūhā – The Lower Spirit -World Mother.
- The words "Then Rūhā made herself like to a dove and threw a cross over the Jordan", led us to associate Rūhā to the Holy Spirit.
- The *Gnostic John the Baptizer* challenges the Gospels as it portrays John a lot older than Jesus.
- If we forget the conventional belief that John was 6 months older than Jesus and that John was beheaded in the middle of Jesus' ministry, what does the information above tell us? It suggests that John the Baptist was a great deal older than Jesus that John and Jesus were members of the Qumran Essenes, Qumran was associated with Akhenaten, and Qumran was connected to Alexandria as there was an Essene community called the Therapeutae near Alexandria.
- The information also implies that John's ministry continued alongside Jesus both before and for several years after the crucifixion.

- The mention of a woman (Miryai) of “great renown” indicates that John the Baptist’s sect considered women equal to men.
- Discovering a different “story” than the traditional Church’s interpretation in NO WAY diminishes the value or importance of Jesus’ mission on Earth.
- We have merely been following the instructions to ask, seek, and knock, which opens the heart and mind to finding the Truth. But as always it means having no agenda and being willing to go wherever the data takes you without fear. With that said, let us encapsulate Jesus and his teachings.
- The 2 birth accounts in Matthew and Luke are different.
- There are no “secular records” of “the death of the innocents”.
- Josephus makes no mention of, “the slaughter of the innocents.”
- Calling Israel out of Egypt is referring to Yahweh sending Moses to bring the Israelites out of Egypt.
- The death of the male infants in Matthew links Jesus to Moses...”
- The mystery of the kingdom of God” was another term for The Mysteries.
- Jesus said his followers would exceed him in miracles
- Jesus related faith as a power that could be used.
- When Jesus healed someone, he always said “Your faith has made you whole.”
- Jesus sent his disciples to heal others.
- Jesus explained the miracles; by saying every thing he did, he did because of the Father in him.
- Jesus sometimes referred to the individual Spirit or Spark of God in each individual as the “Father in him”.
- The Christ was in Jesus.
- Jesus’ listeners were familiar with The Mysteries, which he spoke of often.
- Jesus didn’t openly teach The Mysteries to the populace, but taught them in parables.
- Both Jesus and John were members of the Essene sect at Qumran.
- Akhenaten is connected to the Qumran Essenes through the Copper Scroll.
- The Essenes were known as scribes.
- In multiple scriptures Jesus addresses the “scribes”.
- The books *The Essene Gospel of Peace* and *The Essene Jesus* report that Jesus became an Essene master
- There was an Essene community in Egypt known as the Therapeutae.
- The Therapeutae were in ‘Lake Mereotis (Mariot) near Alexandria.
- As a child Jesus was adopted by a Rabbi named Joseph and taken to Egypt.
- Jesus was initiated into the Osiris Mysteries.
- The ‘priests of Osiris’ thought Jesus was the reincarnation of Horus.
- the Essenes at Qumran had split into the Ebionites and the followers of Jesus.
- Josephus identified James the brother of Jesus as the head of the Ebionites.
- The Ebionites mentioned at Qumran were the followers of Jesus.
- The followers of Jesus were “led by Jesus’ family.
- The followers of Jesus are associated with the Gnostics.
- The followers of Jesus adhered to the doctrine of equality between the sexes.

- The “miracle” of changing water into wine involves the knowledge of molecular structure and the use of electromagnetic energy.
- The Beloved Disciple knew Jesus personally and was in the originating group of the Johannine Community (Brown 1979: 31).
- The Fourth Gospel was based on this disciple's own eyewitness account (John 21:24).
- Sophia had to be redeemed 3 times, the 3<sup>rd</sup> time by Jesus.
- Jesus exorcising 7 demons is a reference to the 3<sup>rd</sup> and final redemption of Sophia.
- Before Jesus’ sacrifice the Human Race were caught in a vicious cycle of retaliation.
- The relationship between Mary Magdalene and Jesus was as teacher and pupil.
- Mary Magdalene addressed Jesus in the Fourth Gospel as – *Rabboni*.
- Mary Magdalene recognized who and what Jesus was and what he was here to do.
- Jesus was teaching the path to Enlightenment and many of his teachings could be applied to the 14 Secrets of Enlightenment.
- Secret Number 4 “Intention has organizing power” equates to “Ask and you shall receive”.
- There are multiple instances where Jesus’ words could be interpreted as representing the same meaning as the Wisdom teachings of Buddhism, Taoism, and Hinduism.
- Jesus hung on the cross for 6 hours, from 9am to-3pm.
- All 4 Gospels name Mary Magdalene as being present at the foot of the cross.
- Deductive Reasoning suggests that out of compassion, Longinus wanted to release Jesus from a slow and painful death.
- The account of the piercing demonstrates the power of Jesus’ message by reporting a Roman centurion being moved to mercifully kill him?
- Many paintings of the crucifixion show Jesus being pierced by a spear, and blood and water spurting from his side.
- Because corpses do not bleed, when the centurion (Longinus) pierced Jesus’ side he was still alive.
- Jesus’ last words “My God my God why hast thou forsaken me” only appear in the Gospels of Matthew and Mark.
- The Gospel of John and the Gospel of Luke refer to the soldiers “casting lots” for his garment.
- The question of Jesus’ birth is answered in the discrepancy between the Gospels and that there is no mention of the “death of the innocents” outside of Matthew.
- When we realize that the early Church wished to associate Jesus with Moses then the discrepancies are understandable.
- Many scholars have seen the tendency of embellishing Jesus’ life in order to appeal to a wider audience.
- The Immaculate Conception and infancy narratives associated Jesus with many of the god/kings known at the time, such as Mithra, Adonis and Osiris.
- It is likely that our hypothesis that Jesus was at Qumran with his cousin John is incorrect.
- From the other sources we would surmise that although Jesus was sent to Qumran from Alexandria to join his older cousin, John had already left the Essenes and formed a sect of his own.
- The data makes Jesus the teacher of The Mysteries and the power of accessing the “father/Spirit” within to perform miracles.

- Jesus' teachings were in line with other Christ-like teachers throughout history and he taught his followers of Humanity's Divine origins.
- To us the most important information this Stage reveals about Jesus is that he demonstrated how our salvation was in our hands, by constantly repeating that "The Kingdom of God is Within Us". Jesus primarily demonstrated this by teaching a practical process to heal both the world and ourselves.
- The information on Jesus' crucifixion reveals a lot.
- The Stage showed that Jesus' sacrifice was to free the Human Race from the Wheel of Necessity.
- The mention of the tradition that Longinus was a follower of Jesus shows the reach that his message had. The information also shows that Mary Magdalene remained faithful by keeping vigil at the foot of the cross and also connects her to the "Beloved Disciple" and Jesus' mother, which tradition says went with the "Beloved Disciple to Ephesus.
- There was an Essene community in Egypt known as the Therapeutae.
- The Therapeutae were in 'Lake Mereotis (Mariot) near Alexandria.
- Mary Magdalene was a priestess of Isis.
- Mary's anointing of Jesus is connected to the Sacred Marriage.
- The sacred marriage was a familiar concept to pagans of Jesus' day: versions of it were commonly performed by the devotees of various other dying-and-rising god cults.
- The Egyptian god Osiris' consort Isis breathed life into his dead body long enough for her to conceive...Horus
- There was no 'Magdala' in Judaea in Mary Magdalene's day.
- There was a Magdolum in Egypt-just across the border-which was probably the Migdol mentioned in Ezekiel.
- There was a large and flourishing Jewish community in Egypt at that time, which was particularly centred on the great seaport of Alexandria
- Jesus was initiated into the Osiris Mysteries.
- The 'priests of Osiris' thought Jesus was the reincarnation of Horus.
- Mark 15:41 Mary Magdalene was among the women with Christ in Galilee, and "followed him and ministered unto him."
- Jesus exorcized 7 demons from Mary Magdalene.
- Jesus redeemed Sophia for the 3<sup>rd</sup> time as Mary Magdalene.
- To minister is translated from the Greek verb *diakoneen*, to serve or to minister.
- *diakoneen* is the root word for Deacon.
- There is a growing argument for Mary Magdalene not only as the "beloved disciple", but also as the author of the Gospel of John.
- From the very beginning there was a struggle between the Gnostics, represented by Mary Magdalene and the Orthodox, represented by Peter.
- Mary Magdalene could well be the author of the Gospel of John and the Beloved Disciple.
- The tradition of "John" taking Mary the mother of Jesus to Ephesus could explain the apparent absence of Mary Magdalene from the early Church.
- The most famous of the ancient rituals is the *Hieros Gamos*, or Sacred marriage ritual.
- In Judaism, the sins of the individual are put on some animal which is ritualistically killed by the a priest, or sent as a scapegoat into the wilderness.

- In the religion of the Goddess, the priestess takes upon herself the sins and transgressions of the man in the ritual of negation.
- The priestess literally takes upon herself the transgressions of the man; she intercedes on man's behalf with the Goddess, so that he can be purified. She is his guide in this life to bring him to the hereafter.
- The association of “physical sexual intercourse” with *Hieros Gamos*, or the Sacred Marriage was a misunderstanding of an allegorical teaching.
- The key to comprehending how such a misunderstanding could have taken place is in the expression that the god, goddess, or priestess took on the “transgressions of Humanity” through the “Sacred marriage” or *Hieros Gamos*.
- An Ancient Spiritual teacher would you explain the union between a male and a female deity in terms of the sexual union between a man and woman.
- Divine Beings do not have any form.
- There is no such thing as Linear Time in the Soul Plane.
- No “physical” relations, sexual or otherwise can take place between Divine Beings from the Soul Plane.
- The teaching behind the terms *Hieros Gamos* or Sacred Marriage concerns the 3 Greek terms for Love.
- Our ancestors mistakenly connected physical sex to the union of divinities.
- The concept of “the priestess literally...” taking on the “transgressions of man” is also key to understanding why Mary Magdalene came to anoint Jesus.
- Mary Magdalene was drawn to Jesus because at the subconscious level she knew as Sophia she needed to be redeemed.
- Sophia was redeemed when Mary Magdalene became “the inheritress of the light” or the successor to Jesus’ ministry.
- Pistis Sophia contains a discourse between Jesus and his disciples after the resurrection, including Mary Magdalene and other women.
- The discourse centers on Jesus asking the disciples questions on the repentance and redemption of Sophia.
- After Mary Magdalene answered Jesus he addressed her in a strange way. ‘Mary, thou blessed one, whom I will perfect in all mysteries of those of the height, discourse in openness, thou, whose heart is raised to the kingdom of heaven more than thy brethren.’
- Before her redemption, Sophia was Achamoth.
- Achamoth as Venus or The Empress would represent the black or hylic tree, and eros.
- The Archetypes of the Tarot are multileveled.
- The Empress also represents the development of the entire conscious human being, or the union of the Self-Conscious (Magician) and the Universal Subconscious (High Priestess).
- The deeper message is as history has shown us, at first the Human Race were driven purely by the physical world i.e., desire and physical gratification. That is why The Empress (Individual Subconscious or Creative Imagination) represents Venus and the element earth.
- Mary Magdalene is associated with Venus and therefore The Empress.
- Mary Magdalene is the founder and leader of what has come to be known as the Johannine Community.

- There is more evidence pointing to *her* authorship of the Fourth Gospel than there ever was pointing to authorship by John.
- Raymond E. Brown (1979) is readily acknowledged by most theologians today as America's foremost Catholic Scripture scholar.
- The Fourth Gospel was authored by an anonymous follower of Jesus referred to in the Gospel text as the Beloved Disciple.
- This Beloved Disciple knew Jesus personally and was in the originating group of the Johannine Community (Brown 1979: 31).
- The Fourth Gospel was based on this disciple's own eyewitness account (John 21:24).
- The Gospel of John went through several phases of modification. The end result of these modifications was the eventual suppression of her role as author of this Gospel and leader of their community.
- The Valentinian Gnostics appropriated the Fourth Gospel.
- Irenaeus of Lyons refuted the Valentinian's exegesis of the Gospel of John.
- There is abundant evidence of familiarity with Johannine ideas in the...gnostic library from Nag Hammadi.
- Sophia had to be redeemed 3 times, the 3<sup>rd</sup> time by Jesus.
- Jesus exorcising 7 demons from Mary Magdalene is a reference to the 3<sup>rd</sup> and final redemption of Sophia.
- The relationship between Mary Magdalene and Jesus was as teacher and pupil.
- Archetypally Isis was represented by trump/card 3 The Empress.
- As Mary Magdalene is associated with Isis she too was represented by The Empress.
- The Gnostics believed the spirit moved women equally as strongly as men.
- Mary Magdalene had her own gospel, and was referred to as the apostle of the apostles, by many early writings.
- Mary Magdalene more than any other disciple understood Jesus' teachings.
- Jesus and Mary Magdalene's relationship was strictly spiritual.
- Mary Magdalene addressed Jesus in the Fourth Gospel as – *Rabboni*.
- Mary Magdalene recognized who and what Jesus was and what he was here to do.
- The author of the gospel of John, and the “beloved disciple” could be Mary Magdalene.
- The Scriptures report that the closest “beloved” disciple to Jesus was present in the Garden of Gethsemane.
- The Gospel of John differs from the other 3, in reporting that Jesus was pierced by a spear on the cross.
- Some hypothesize that Mary Magdalene was the author of the Gospel of John.
- All 4 Gospels name Mary Magdalene as being present at the foot of the cross.
- Father Brown relates the followers of John the Baptist and the later Johannine Community may have been centered in the Beloved Disciple.
- Father Brown reports the “Beloved Disciple” contended with Peter.
- The claim to possess the witness of the Beloved Disciple enabled the Johannine Christians to defend their position on Christianity.
- In the *Gospel of Mary Magdalene* Peter and Andrew contend with Mary Magdalene.
- The Johannite Community was founded by the Beloved Disciple.
- The Beloved Disciple was a follower of John the Baptist.

- The Johannine Community was named in honor of John the Baptist.
- Father Brown thinks the Beloved Disciple was a man.
- Father Brown does not consider Mary Magdalene as a possible candidate as the “Beloved Disciple”.
- Simon travelled with a female companion called Helen.
- Simon and the Beloved Disciple were followers of John the Baptist.
- Helen and Simon were 2 of the 30 leaders with John the Baptist.
- In the *Gnostic John the Baptizer* a woman called Miryai was expelled from Jewry.
- Miryai is a woman of great renown and has a following among the Jewish people.
- All the Jews gathered together and followed after Miryai.
- A throne was set up for Miryai on the bank of Euphrates.
- John survived the death of Philip, which took place somewhere between 33 and 36 C.E.
- Josephus scholars date John the Baptist’s death to 36 C.E.
- Because Mary Magdalene As Mary Magdalene is connected to Sophia we can reinterpret the passage of Jesus exorcizing 7 demons from her as a reference to Sophia being redeemed for the 3<sup>rd</sup> time as Mary Magdalene.
- The association with Mary Magdalene to Isis links her to Alexandria where there were the Essene Therapeutae nearby and a town called Magdolum.
- The information of Mary’s association with Venus, Isis and Sophia connects her as the Archetype for Humanity that needs redeeming.
- The statement in Pistis Sophia that Mary is the “inheritress of the Light” reveals the eventual Spiritual success. This remarkable information also affirms the title of Apostle to the Apostles; however, the title appears to make Mary Magdalene the successor to Jesus and not Peter or James.
- Considering the struggle for power between the Apostles we can see why Mary Magdalene was minimized by making her the “penitent sinner” and the sister of Lazarus.
- It was also important to refute claims that Mary Magdalene was, as we believe the “Beloved Disciple” and not only a follower of John the Baptist, but under the name of Miryai a leader along with Simon/Paul. This means that there is a strong possibility that she was the Helen Simon/Paul travelled with.
- As the “Beloved Disciple” Mary would also be the founder of the Johannine Community and connected to the Gnostics.
- Having associated Mary Magdalene to Helen and Simon Magus raises the question did Mary know Saint Paul? Before
- Unlike the Twelve Apostles, there is no indication that Paul ever met Jesus before the latter's crucifixion.
- According to the Acts of the Apostles, his conversion took place as he was traveling the road to Damascus.
- He experienced a vision of the resurrected Jesus after which he was temporarily blinded.
- Paul asserts that he received the Gospel not from man, but by "the revelation of Jesus Christ".
- Paul's influence on Christian thinking arguably has been more significant than any other New Testament author.
- Following his conversion, where he was cured and baptized by Ananias in Damascus, Paul says that he first went to Arabia.

- Paul's narrative in Galatians states that 14 years after his conversion he went again to Jerusalem (Galatians 2:1–10).
- It is not known exactly what happened during these so-called "unknown years,"...
- Paul's first missionary journey is claimed to have begun in Acts 13 in Antioch in approximately 47 CE.
- Unfortunately, there is some difficulty in determining the sequence of the meetings and exact course of events.
- Some Jerusalem meetings are mentioned in Acts, some meetings are mentioned in Paul's letters, and some appear to be mentioned in both.
- It has been suggested that the Jerusalem visit for famine relief implied in Acts 11:27–30 corresponds to the "first visit" (to Cephas and James only) narrated in Galatians 1:18–20.
- Despite the agreement achieved at the Council of Jerusalem as understood by Paul, Paul recounts how he later publicly confronted Peter, also called the "Incident at Antioch" over his reluctance to share a meal with Gentile Christians in Antioch.
- Writing later of the incident, Paul reports that he told Peter: "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?"
- Paul and Silas go to Derbe and then Lystra and are joined by Timothy, the son of a Jewish woman and a Greek man.
- According to Acts 16:3, Paul circumcises Timothy before leaving.
- Thereafter Paul travelled to Corinth, where he settled for three years and where he may have written 1 Thessalonians which is estimated to have been written in 50 or 51.
- At Corinth, (Acts 18:12–17) the "Jews united" and charged Paul with "persuading the people to worship God in ways contrary to the law"...the proconsul Gallio then judged that it was an internal religious dispute and dismissed the charges.
- From an inscription in Delphi that mentions Gallio held office from 51–52 or 52–53, the year of the hearing must have been in this time period, which is the only fixed date in the chronology of Paul's life.
- Whether Paul died in Rome, or was able to go to Spain as he had hoped, as noted in his letter to the Romans (Romans 15:22–27), is uncertain.
- Commenting on this passage, Raymond Brown writes that while it "does not explicitly say" that Paul was martyred in Rome, "such a martyrdom is the most reasonable interpretation."
- Eusebius of Caesarea, who wrote in the fourth century, states that Paul was beheaded in the reign of the Roman Emperor Nero. This event has been dated either to the year 64, when Rome was devastated by a fire, or a few years later, to 67.
- A Roman Catholic liturgical solemnity of Peter and Paul, celebrated on June 29, may reflect the day of Paul's martyrdom.
- Other sources have articulated the tradition that Peter and Paul died on the same day (and possibly the same year).
- Some hold the view that he could have revisited Greece and Asia Minor after his trip to Spain, and might then have been arrested in Troas, and taken to Rome and executed.
- Paul's precise date of death is unknown-- one commonly listed date is circa 60-62.
- Of the thirteen letters traditionally attributed to Paul and included in the Western New Testament canon, there is little or no dispute that Paul actually wrote at least seven, those

being Romans, First Corinthians, Second Corinthians, Galatians, Philippians, First Thessalonians, and Philemon. The authenticity of Colossians has been questioned on the grounds that it contains an otherwise unparalleled description (among his writings) of Jesus as 'the image of the invisible God,' a Christology found elsewhere only in St. John's gospel. On the other hand, the personal notes in the letter connect it to Philemon, unquestionably the work of Paul.

- More problematic is Ephesians, a very similar letter to Colossians, but which reads more like a manifesto than a letter.
- Its style is unique; it lacks the emphasis on the cross to be found in other Pauline writings, reference to the Second Coming is missing, and Christian marriage is exalted in a way which contrasts with the grudging reference in 1 Corinthians 7:8-9.
- Finally it exalts the Church in a way suggestive of a second generation of Christians, 'built upon the foundation of the apostles and prophets' now past.
- The defenders of its Pauline authorship argue that it was intended to be read by a number of different churches and that it marks the final stage of the development of Paul of Tarsus's thinking...
- Paul writes in his letter to the Romans, "...Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith" (Romans 3:28-30).
- The mysterious figure of Simon Magus is only mentioned once in Acts in chapter 8 verses 9-24. Some scholars associate Simon Magus with Saint Paul.
- The apocryphal *Acts of Peter* gives a legendary tale of Simon Magus' death.
- Another apocryphal document, the *Acts of Peter and Paul* gives a slightly different version of the incident, which was shown in the context of a debate in front of the Emperor Nero. In this version, Paul the Apostle is present along with Peter.
- According to radical critic Hermann Detering, Simon Magus may be a cypher for Paul of Tarsus.
- Paul was originally detested by the church, and the name changed when Paul was rehabilitated by virtue of forged Epistles *correcting* the genuine ones.
- Simon Magus is sometimes described in apocryphal legends in terms that would fit Paul. Christian Orthodoxy frequently portrayed the major Gnostic leader Marcion as having been a follower of Simon Magus.
- Marcion nowhere mentions even the existence of Simon, and instead identifies himself as a follower of Paul.
- The enmity between Peter and Simon is clearly shown.
- Simon's magical powers are juxtaposed with Peter's powers in order to express Peter's authority over Simon through the power of prayer.
- In the 17th *Homily*, the identification of Paul with Simon Magus is effected.
- Simon is there made to maintain that he has a better knowledge of the mind of Jesus than the disciples, who had seen and conversed with Him in person.
- Simon's reason for this strange assertion is that visions are superior to waking reality, as divine is superior to human.
- Peter says to Simon "...can any one be educated for teaching by vision? And if you shall say, "It is possible," why did the Teacher remain and converse with waking men for a

whole year? And how can we believe you even as to the fact that he appeared to you? And how can he have appeared to you seeing that your sentiments are opposed to his teaching? But if you were seen and taught by him for a single hour, and so became an apostle, then preach his words...

- Saint Paul Being is associated with Simon Magus in the *Supernatural Religion*.
- Most biblical scholars will say Simon Magus was the 1<sup>st</sup> heretic.
- According to the author of Acts, Simon attempted to purchase the Holy Spirit from the Apostles.
- “The anonymous book *Supernatural Religion: An Inquiry into the reality of Divine Revelation*, written in 1874, uses ancient writings of the second century, to show that there was no knowledge of the Gospels of Mark, Matthew, Luke and John.
- The Pseudo Clementine Homilies, written purportedly by Clement of Alexandria, are often cited as evidence of the four Gospels.
- The author of *Supernatural Religion* demonstrates that there are sufficient differences, to warrant the possibility that the author of The Homilies, used another unknown Gospel.
- It is in The Homilies where the connection of Paul with Simon Magus, is first made.
- One of the most striking points in The Homilies is its determined animosity against the Apostle Paul.
- A strong anti-Pauline tendency was exhibited by many of the fathers, who, like the author of The Homilies, made use of Judeo-Christian Gospels different from ours.
- In The Homilies, however, the antagonism against the ‘Apostle of the Gentiles’ assumes a tone of peculiar virulence.
- There cannot be a doubt that the Apostle Paul is attacked in this religious romance, as the great enemy of the true faith, under the hated name of Simon the Magician, whom Peter follows everywhere for the purpose of unmasking and confuting him.’
- The first and only time we hear of Simon Magus is in Acts: ‘But there was a certain man, called Simon, which before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.’
- The story continues with Simon hearing Philip, a disciple, preaching and being converted to Christianity. Then Simon witnesses Peter and John laying their hands on some newly baptized believers, in order to give them the ‘Holy Ghost.’
- Acts 8:19 reports that Simon on seeing this says to Peter and John: ‘Give me also this power that on whomsoever I lay hands, he may receive the Holy Ghost’.
- The scripture informs us that, because Simon had offered money, Peter soundly refuses him, with a severe reprimand.
- Scholars point to the fact that Paul’s letters themselves attest to the antagonism between Peter and Paul.
- In the epistle of Peter to James which is prefixed to The Homilies, Peter says, in allusion to Paul: ‘For some among the Gentiles have rejected my lawful preaching and accepted certain lawless and foolish teaching of the hostile man.’
- Canon Westcott, a highly respected member of the Orthodox Church says; ‘There can be no doubt that St. Paul is referred to as the enemy’.
- The indications that it is Paul who is really attacked under the name of Simon are much too clear to admit of doubt.
- In Hom: X1. 35, Peter warns the Church against false teachers.

- Peter says "...our Lord and prophet, declared to us that the evil one ...announced that he would send among his followers Apostles to deceive.
- Peter says "...above all remember to avoid every apostle, or teacher, or prophet, who first does not accurately compare his teaching with that of James called the brother of the Lord, and to whom was confided the ordering of the Church of the Hebrews in Jerusalem.
- Peter says "...Lest this evil one should send a false preacher to them, as he sent to us Simon preaching a counterfeit truth in the name of the Lord and disseminating error.'
- Simon maintains that he has a truer appreciation of the doctrines and teaching of Jesus because he has received his inspiration by supernatural vision, and not merely by common experience of the senses, and Peter replies: 'If, therefore, our Jesus indeed appeared to you in a vision, revealed himself, and spoke to you, it was only as an irritated adversary.'
- The differences between the 3 Synoptic Gospels concerning Jesus' prayer, reflects the Tripartition of the Human Race.
- Saint Paul used the concept of 3 different types of listeners in his letters.
- Saint Paul's letters were directed at the Pneumatics or Spirituals, and the Psychics.
- Paul says in Romans 8:6 'For to be carnally minded is death; but to be spiritually minded is life and peace.
- Valentinians maintained 'Valentinus was a hearer of Theudas.
- Theudas was a disciple of Paul.
- Valentinians said the Apostle Paul discovered 'secret teachings' and 'the deeper mysteries' or 'secret wisdom,' which he shares only with those Christians he considers 'mature' but not with everyone.
- The Valentinians claimed that Paul's letters contain more than one meaning.
- Apollonius of Tyana, a contemporary of St Paul was known as a healer.
- Apollonius was born in the Hellenistic City of Tyana in Asia Minor, and came from a wealthy family.
- At 14 his father took Apollonius to Tarsus where he met his teacher, a Phoenician called Euthydemus.
- Apollonius left Tarsus with his teacher and went to Aegae where he learned the doctrines of Pythagoras from a man called Euxenus.
- The Hellenistic world sought out Apollonius for healing and all manner of advice.
- Apollonius traveled extensively throughout Greece, Macedonia and Asia Minor.
- In Corinth he met the philosopher Demetrius.
- At Alexandria the Emperor Vespasian, 69 to 79 C.E., sought an audience with Apollonius.
- Apollonius is said to have had supernatural powers, and he is alleged to have had the gift of foresight, predicting the Emperor Domitian's death on September 18, 96 C.E.
- Apollonius is said to have delivered Ephesus from a plague.
- After disappearing in front of the emperor, Apollonius is said to have simultaneously reappeared to his friend Demetrius, who was a considerable distance away.
- Tarsus is the birthplace of Saint Paul.
- Ephesus is where Paul spends 3 years.
- Saint Paul establishes his Church at Corinth.

- The mention in Apollonius' Gospel of the emperors Nero, Vitellius, Domitian and Nerva, dates Apollonius' adult life to approximately between 54 and 98 C.E.
- Polycarp, the Bishop of Smyrna, mentions Apollonius.
- Justin Martyr, who was executed between 163 and 167 C.E., warned of the growing influence of Apollonius.
- Justin feared that because of the miracles, potential Christian converts were being lost to Apollonius.
- I Corinthians 1:12 says: 'Now this I say, that everyone of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.'
- The inference in the scripture is the people of Corinth considered Apollos on par with Paul and Cephas (Peter).
- Clearly, Paul respects Apollos as a teacher.
- Acts describes Apollos as an Alexandrian Jew.
- Acts says that in only receiving the baptism of John, he sought out Paul in order to receive the Holy Ghost.
- Although the Bible in Acts describes Apollos as 'mighty in scriptures,' it does not explain the people of Corinth venerating him in equality with Paul.
- Apollos is a shortened version of Apollonius.
- Simon travelled with a female companion called Helen.
- Simon and the Beloved Disciple were followers of John the Baptist.
- Helen and Simon were 2 of the 30 leaders with John the Baptist.
- We think there is strong evidence for supposing Paul and Simon are one and the same.
- There were several Spiritual teachers and healers in the 1<sup>st</sup> century of the Common Era.
- The most relevant information is relating that Saint Paul was not accepted at first by the early Church.
- Like the early Church diminished Mary Magdalene's Discipleship by associating her with Mary of Bethany and the "penitent sinner", they did a similar thing to Paul attacking under the name of Simon Magus.
- Long after Paul was dead the Church Fathers "rehabilitated" Paul by attributing the 3 pseudo-Pauline Epistles of Timothy I & II and Titus, which supported the Church structure of Bishop Priest and Deacon; all male of course.
- We think that we can show evidence that Paul became associated with both John the Baptist and Mary Magdalene.
- Despite the allusion to Paul being the Comforter, as The Holy Spirit/Ghost she was feminine; consequently before we consider Paul as the Comforter we need to examine the feminine aspect in the difference between the Holy Spirit and the Holy Ghost.
- A good way to see the difference is from the Archetypal images of the Tarot.
- It will help to think of both Sophia and the Holy Spirit in a manner of speaking as the daughters of God the First Father. This Archetypally explains how Sophia could both be in Mary Magdalene and descend as the Holy Spirit to reunite with her partner The Christ in Jesus.
- The Holy Spirit becomes The Holy Ghost when we begin to activate the Spark of God within through the agency of the three levels of the Higher Self. We do this through Divine Wisdom or the purified High Priestess. The Tarot reflects this in its union of The High Priestess with The Empress.

- It is the union of the highest aspect of Sophia, The High Priestess with The Holy Spirit, Daath or the highest aspect of The Empress that becomes The Holy Ghost.
- Daphna Moore also equated The High Priestess to the Holy Ghost.
- The High Priestess represented an aspect of three beings, Binah, Daath and The Holy Ghost.
- Whether The High Priestess or The Empress represented Daath depends on which level or plane of reality we are talking about, because Daath represents both aspects of the subconscious, Universal and Individual.
- On the higher plane Daath represents The Empress as the Holy Spirit, which is within each heart waiting to be activated.
- On the physical and ethereal plane, Daath represents The High Priestess as the Holy Ghost, which can be experienced in the physical world.
- Whether on the higher, physical or ethereal plane, Daath is connected to the Christ, Holy Spirit and Sophia, all of which lay dormant within every human being, with the potential to be activated.
- Daphna Moore relates “THE MAGICIAN perfected, united with the Higher Self, and THE EMPRESS perfected, united with THE HIGH PRIESTESS, are the two aspects of the superconscious in us.” The insight is the appreciation of what happened at Jesus’ baptism.
- It was remembering that Achamoth, an aspect of Sophia was taught The Mysteries by Melchizedek as Isis that led to a much deeper understanding.
- Melchizedek, as the Logos of God can be seen as being represented by card 1 - The Magician.
- We wondered if the redeemed but unperfected Achamoth could represent card 3 - The Empress. This would say that it was the redeemed Achamoth or Isis aspect of Sophia, which incarnated in Mary Magdalene.
- The High Priestess perfected would be Sophia, the Omega of the Holy Spirit that descended into Jesus at his baptism.”
- There is historical evidence for associating 2 female figures to the Holy Ghost or Holy Spirit.
- The Holy Spirit/Holy Ghost was referred to as the Paraclete or *Paraklētōs*.
- In the 2nd century of the Common Era a sect arose within Christianity that proclaimed a Montanus and the prophetesses Maximilla and Prisca or Pricilla, his 2 female companions as speaking for the Paraclete.
- The main associates of Montanus, who was a recent convert and held no church office, were the prophetesses Prisca (Priscilla) and Maximilla.
- What Montanus and the prophetesses Maximilla and Prisca or Pricilla called "the New Prophecy" was basically a summons to prepare for the return of Christ by heeding the voice of the Paraclete speaking, often in the first person, through his prophetic mouthpieces.
- Montanus and the prophetesses Maximilla and Prisca or Pricilla claimed to stand in the line of Christian prophecy well attested in Asia, e.g., by John of Revelation, but their ecstatic manner of utterance was (falsely) alleged to run counter to the tradition of Israelite and Christian prophecy.
- Tertullian believed that persecution was the result of heresy.

- Tertullian said the Gnostics avoided martyrdom, because they opposed it.
- Tertullian is named as a heresiologist (an opponent of heresy) of the second century, along with Ignatius, Polycarp, Justin Martyr, Irenaeus and Hippolytus.
- Tertullian and his fellow heresiologists considered martyrdom the duty of every Christian, as Christ had suffered martyrdom; it was a privilege for a Christian to die for their faith.
- Throughout the Church's history, the writings of Tertullian have been quoted extensively, to support the Orthodox position on the 'heretics.'
- However, this great theologian later became a 'heretic' himself, as Tertullian left the Catholic Church to become a Montanist.
- Montanism began in Phrygia (central Asia Minor) in 156 C.E.
- Montanus, the founder, was a pagan priest who became a Christian.
- Although converted by the Church, Montanus still kept his old religious beliefs. As a result Montanus held great store in the work of the Holy Spirit.
- Mr. Boer in *A Short History of the Early Church* tells us, Montanus asserted he had brought 'the age of the Paraclete' (Holy Spirit or Comforter).
- Maximilla and Priscilla had left their husbands to join him and became linked with him as fellow prophets.
- The New Testament doesn't say what Mary Magdalene did in the years after Jesus departed.
- Church tradition did preserve some stories and legends about Mary Magdalene.
- According to one story, Mary Magdalene went to live in a city called Ephesus (in modern Turkey) and eventually died there.
- We can probably say with some certainty Mary Magdalene was not buried in Jerusalem.
- Mary's surname "Magdalene" means she was a Phoenician.
- Mary Magdalene's missionary activities probably took her to former Phoenician colonies in the Mediterranean and Atlantic (Spain, Britain, Portugal and France).
- After Mary Magdalene retired, it is quite likely she remained in one of these missionary lands. Jerusalem would have been too unsafe for Mary Magdalene to go back there in circa 60-70 AD.
- Jerusalem's Christian Jews, i.e., those who followed Jesus ("The Way") were losing jobs and livelihood in the face of terrible persecution from the rulers of the Jewish synagogues and from the Romans.
- So Jerusalem is the least likely burial site for Mary Magdalene. Perhaps England and France are better possibilities. Or, she may have retired to Babylon where Mary the Mother of Jesus probably died because of the large Jewish communities there
- Father Brown relates that although the Johannine began in Palestine (Samaria?) they moved to Ephesus in Asia Minor.
- As Simon/Paul was in Samaria and John the Baptist baptized and preached in Samaria it is highly likely that the "Arabia" Paul went to after his conversion was Samaria.
- The answer to the question of why Paul would go to the enemy of the Jews is in the Beloved Disciple being Mary Magdalene.
- The Pistis Sophia related that Mary Magdalene was the "inheritress of the Light", doesn't it make sense that the Spirit/Christ would send Paul to Mary Magdalene? This theory is

strengthened if she was the head of the Johannine Community, and involved in the material in the Fourth Gospel.

- There was a Gnostic Exegesis of Johannine literature.
- We still think the supposition that Jesus grew up in Alexandria and was initiated into The Mysteries is valid. However, we want to refine a few points.
- We now feel that John the Baptist was already well established as a preacher and was therefore not just 6 months older than Jesus.
- Mary Magdalene's role also needs a little adjustment in that although she too grew up in Alexandria, when she travelled to the Holy Lands she first joined the sect of John the Baptist.
- Following the Gospel account after John baptizes Jesus Mary Magdalene as the "Beloved Disciple" leaves John to follow Jesus.
- Jesus recognizes Mary Magdalene as Sophia and begins redeeming her by teaching her of her origins.
- Gradually more and more people join Jesus and he teaches most of them in parables and allegories.
- There were some among the Disciples which didn't understand Jesus' deeper message in the parables and allegories; instead they always tried to revert to the traditional Judaic teachings.
- As Mary was Sophia, her understanding was a lot deeper and Jesus reflected her progress by treating her with the deepest respect, by openly kissing her in front of the Disciples.
- As an initiate of the Mysteries in Isis Mary was wrongly under the impression that to facilitate Jesus' ministry they would have to perform the Hieros Gamos.
- Jesus helped Mary Magdalene to understand that rather than a physical act the ritual concerned the Spiritual union of the masculine and feminine within the human being.
- After the Crucifixion the Disciples turned to Mary Magdalene to relate Jesus' teachings. They were still interpreting his words literally instead of Spiritually.
- Following the Resurrection when Jesus appeared and began teaching the deeper Spiritual truths, he singled out Mary Magdalene as his successor. This created jealousy among some of the Disciples and so there developed a rift between those Disciples that clung to the literal interpretation and Judaic Law and those Disciple, such as Thomas and Mary, which understood the teachings from an esoteric perspective.
- Gradually the esoteric teachings developed in Samaria around Mary Magdalene into the Gnostic teachings, whereas the traditional interpretation which clung to Judaic Law developed in Jerusalem around Peter, James and John.
- The Jewish population knew that Mary was the Apostle to the Apostles, so initially the Apostles in Jerusalem could not dispute Mary and the Gnostic teachings.
- As the Apostles spread further and further out they run into the challenge from potential converts of their gods that were Divine Beings.
- In the 1<sup>st</sup> century of the Common Era no Divine Being was born by natural means, hence the beginnings of the doctrine of Immaculate Conception.
- The doctrine of Immaculate Conception made Jesus' mother Divine and connected her with Magna Mater.
- James the brother of Jesus was opposed to the doctrine of Immaculate Conception as is recorded in beliefs of the Ebionites, which Josephus said James was their leader.

- Meanwhile in Samaria, Mary Magdalene had connected with John the Baptist's sect after John was imprisoned.
- Mary Magdalene became known as Miryai and the reference to Miryai being "expelled by Jewry" is relating her ostracizing by the Apostles at Jerusalem.
- John the Baptist's sect divided with one half developing into the Johannine Community led by Mary Magdalene as the "Beloved Disciple" and the rest leaving for Iraq as the Mandaean Community.
- After the martyrdom of Stephen around 34-35 C.E., Saul who was in his early 20s embarked on a relentless pursuit to root out the Christians.
- Sometime in the Spring or Summer of 35 C.E. Saul experiences the vision of Christ on the road to Damascus and he is instructed to continue onto the city where Ananias would baptize him.
- After Saul is baptized he becomes infused with The Christ and The Holy Spirit and is driven into the desert to be prepared.
- While Saul is in the desert, he is told to travel to Samaria to learn the Spiritual teachings from Mary Magdalene.
- Saul meets up with Mary Magdalene and begins to learn the Gnostic interpretation of Scripture.
- In Jerusalem the Apostles learn of Paul and Mary Magdalene travelling together and determine to undermine their teachings.
- As people knew Mary Magdalene as the Apostle to the Apostles, the Apostles at Jerusalem could not directly attack her. So they referred to her and Paul as Simon and Helen.
- The Johannine Community moves from Palestine (Samaria) to Ephesus.
- After Mary Magdalene dies there Paul decides to carry on her work by teaching Gnosticism openly to his disciples.
- The consummate diplomat, Paul reaches out to the Apostles in Jerusalem and suggests that as a Roman citizen he can be the Apostle to the Gentiles.
- Paul perfects the art of hiding Gnostic interpretations under the everyday terms of male and female.
- In the 2<sup>nd</sup> Century there are several Gnostic sects which were using the letters of Paul and claimed their Gnostic teachings came straight from the disciples of Paul, the first Gnostic.
- As Paul's letters were considered valid by the populace, the Church could not just destroy them and so it was determined to take 3 of Paul's letters and adapt them to support the Church hierarchy of the Bishop, priest and Deacon.
- By gradually connecting the "Beloved Disciple" to Saint John son of Zebedee, the Church Fathers were able to disconnect Mary Magdalene from the Fourth Gospel and include it in the canon.
- The final nail in the coffin of recognizing Mary Magdalene as the successor to Jesus was in associating Mary Magdalene with Mary of Bethany.
- The association of Mary of Bethany succeeded in completely separating Mary Magdalene from the Johannine Community, so much so that descendants of the Gnostics were often unaware of her role in the formation of Gnostic Christianity.
- 2008 in Numerology reduces to 1 through  $10 - 2+0+0+8 = 10 - 1+0=1$ .

- With all the changes in 2008 it is hard to see the year as a beginning, but that is exactly what it was.
- We began the *Know Thyself Initiative*, which is designed to bring about change. Moreover, America elected a new president who epitomizes the change of status quo, because his election was historical.
- Although Barack Obama didn't become president until 2009, his election created a shift in the consciousness, which led to the change; hence 2008 being the beginning of a new era.
- As for the Number 1 being reached through 10, we see this as representing a new cycle/era started in 2008, but will develop in 2009, which in Numerology is a Master Number year.
- Although generally speaking Numerologists interpret Number at the individual level, what they have to say about the Master Number 11 can be applied to Society *en masse*.
- Matthew Oliver Goodwin in *Numerology: The Complete Guide* says, "The master numbers exist on a higher spiritual plane than the single digits. The first master number, the 11, must work to develop intuition, to tune into psychic forces not available to those with lower numbers. He must stand ready to be a channel with a message from above. In his life, he must inspire by his own example, living in the way revealed to him, spreading his ILLUMINATION for others to absorb and benefit. This number is as difficult as it is rewarding."
- Ultimately it is up to us all, it isn't going to be easy, but then again nothing that is worthwhile ever is; just ask a new mother.
- If you allow yourself to consider that we are being helped, then we just might make it.
- We believe that the ultimate goodness of people will overcome all obstacles and we will all benefit.