

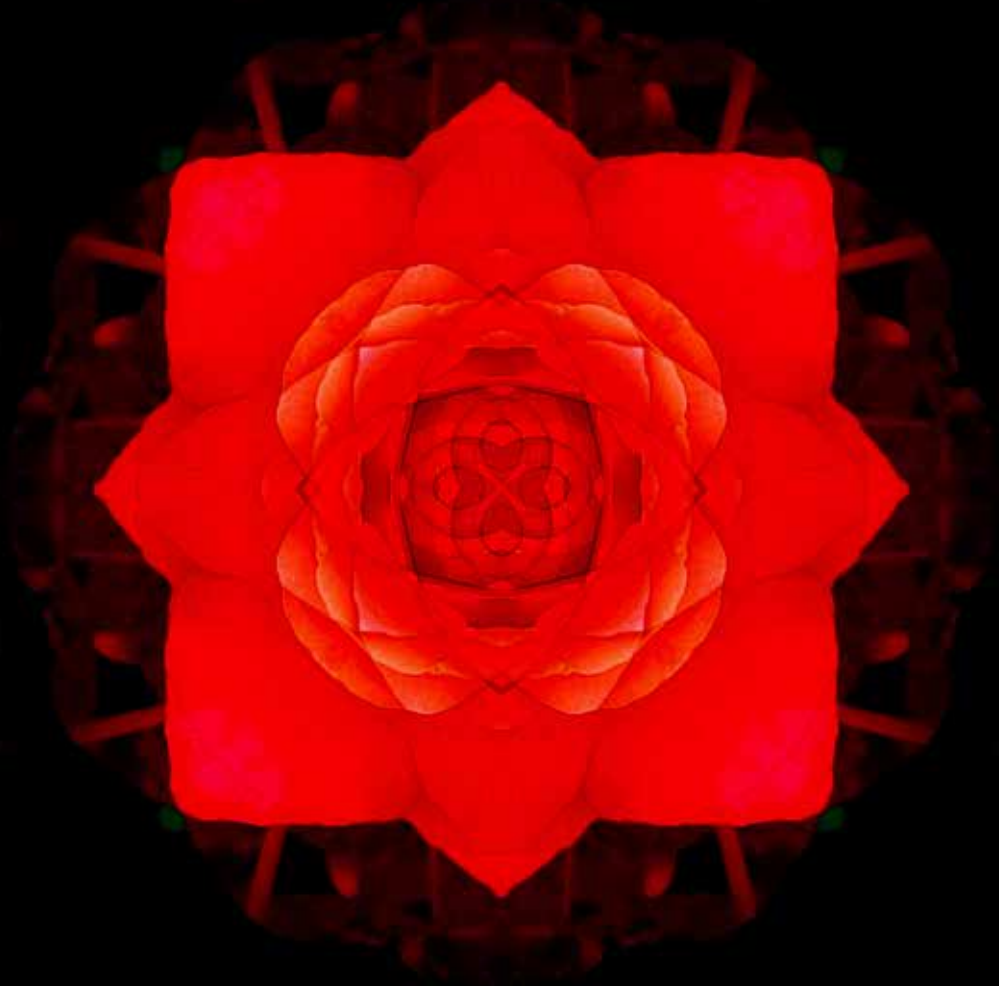


Annine van der Meer



**MARY MAGDALENE
UNVEILED**

*Hidden sources restore
her broken image*



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Introduction

In 1996 the theologian Joanne Klink wrote in her book *The Unknown Jesus: 'A New Quest, a new search, is needed for the unknown Jesus... and what role he plays in world history.'*¹ In 2020 I add that the same applies to Mary Magdalene.

To know what both can be for us now, you have to know what the core of their message was and still is. You have to remove the deposits of many centuries to get to the heart of the message. Only then can you explore the message and the meaning for people of today, for us.

A new quest. First, it is important to list the few historical facts, because some people deny that both Jesus and Mary ever existed as people of flesh and blood. Can fact and fiction be separated and distinguished from each other? According to Gilles Quispel – emeritus professor of early Christianity till 800 AD of the University of Utrecht and my tutor, who passed away in 2006 – you should include the fourth Gospel of John in this The quest for the historical Jesus.² And that's exactly what I'm going to do in Part II.

The Gospel of John. It is said that John is the author of the fourth gospel. It is not certain that this fourth gospel was written by John. What is certain is that it was written by the disciple whom Jesus loved.³ Why are we one hundred percent sure of that? At the end of the Fourth Gospel, you read the following about 'the Beloved Disciple':

*This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true.*⁴

Only one conclusion is possible. The Fourth Gospel was written by 'the Beloved Disciple'. The author's name John is not mentioned anywhere in the fourth gospel.

The disciple Jesus loved does not become John until later. Later, the name of the male pupil John was stuck on the beloved pupil. But there are several candidates. In this book I want to find out who is the beloved disciple who wrote the fourth gospel. Could that also be a lady, could that also be Mary Magdalene? That is the big question waiting for an answer at the end of Part II. Until then, I will continue to use the traditional name 'John'. However, the actual author is probably not John, but "the beloved disciple," and that disciple is and remains nameless for the time being.

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1. Joanne Klink, *De Onbekende Jezus*, Ten Have, Baarn, 1996, 'A New Quest'? (epilogue), 237.
 2. Gilles Quispel, *Het evangelie van Thomas uit het Koptisch vertaald en toegelicht (The Gospel of Thomas, translation and commentary)*, Amsterdam, 2005, 43.
 3. *The Standard Version of the Common Bible*, expanded edition, 1973: Jhn. 21:24.
 4. Jhn. 21:24; See for the later added chapter John 21 in this book Part II ch 9.17.

The Gospel of the Beloved Companion. Why has the question of the author of the fourth gospel of the disciple Jesus loved become relevant again? Recently, a new apocryphal gospel has surfaced that few people have heard of. It is about the Gospel of the Beloved Companion, which was returned to the world in 2010.¹ This Gospel of Miryam de Migdalah or Mary Magdalene shows remarkable parallels with the fourth gospel by the hand of the beloved disciple. There are many similarities in the structure and historical framework and often the word usage is literally the same. Why is this so? To find out, I'm going to compare these two texts in Part II. But before moving on to the text comparison, I will discuss the background in Part I.

PART I. The first part 'Backgrounds' is structured as follows.

- In Chapter 1, I present the latest research on female leadership in the early Jesus movement.
- Chapter 2 contains information about the early Christian sources, canonical and extra-canonical. Why is this necessary? This is necessary for Part II. In part II hidden or apocryphal sources are discussed and it is good, prior to the quotations that pass in part II, to provide background information on these texts. This chapter 2 is therefore a kind of preparation for Part II. I will discuss the background of the fourth gospel of 'John', but also provide information about numerous apocryphal texts, including Mary Magdalene in particular.
- In Chapter 3, I discuss the 2010 gospel of Miryam de Migdalah or Miryam the Toweress, the 'Exalted One'. The document was written by Mary Magdalene herself.

PART II. In this section 'The Public Years', I walk – using the fourth Gospel of the Beloved Disciple of Jesus, traditionally called 'John' – through the public years in which Jesus and Mary Magdalene acted together. Those public years span years 29 through 33. I order events chronologically. I will examine how they succeed each other over the years 29, 30, 31, 32, and 33. I will start from the fourth Gospel of the Beloved Disciple. Despite the many similarities, this appears to deviate from the Gospel of Miryam de Migdalah in some fundamental places. The fourth gospel omits just those places that in Miryam's account prove her important position next to Jesus and her leadership after his resurrection.

An inseparable cohesion? The titles of the two Gospels alone make it clear that there is a connection.

- The canonical fourth gospel was written by "the disciple whom Jesus loved," or the "*Beloved Disciple*".
- The apocryphal gospel of Miryam, which only came out of the mystery in 2010, is called, in the words of the translator, the Gospel of the Beloved Companion, or the '*Beloved Companion*'.

According to the translator Jehanne de Quillan, who literally follows the Ancient Greek in Miryam's account, it says: the Gospel of Miryam de Migdalah, the Companion and

1. *The Gospel of the Beloved Companion. The Complete Gospel of Mary Magdalene.* Translation and Commentary by Jehanne de Quillan, Éditions Athara, Foix, 2010. Abbreviation: **GBC**.

Beloved by Yeshua.¹ She then abbreviates that to ‘the Beloved Companion’. In one text it is about a beloved *disciple*, in the other it is about a beloved *companion*. In both cases it is about someone whom Jesus loved. In the *canonical* fourth gospel it is about a *male* beloved disciple, in the *apocryphal* gospel it is about a *female* beloved companion. The big question is this: Is the Beloved Companion the original author of the Beloved Disciple’s Fourth Gospel? Can the text comparison clarify this?

PART III. In the third part I give a summary of what was found in Part II about Mary Magdalene. On this basis we can restore her broken image. Then I will discuss its significance for people today. In the closing paragraph I explain why I chose the title Mary Magdalene Unveiled.

Worked with passion. I have worked on this book with incredible pleasure and dedication. It is as if all kinds of threads that I have spun on all my life come together in a weaving, of which I am only now starting to distinguish the underlying pattern. I have been taken by the hand of Providence all my life, it seems in retrospect. Nothing has been for nothing. All that I have gained from years of intense study, I was able to put to use in writing this book.

Grateful. That fills me with great gratitude. Mary Magdalene and Jesus have come a lot closer. They have come into my heart more. I feel deeply connected to them, connected to who they are now. This is partly because my respect has grown enormously about what they have put together in Palestine at the beginning of the Christian era. It turned out to be quite exciting to follow them through their public years using hidden sources.

Time travel. I hope that you, reader, can feel and experience the passion, the gratitude, the dedication and finally the full and unconditional commitment with which I spent months researching and writing continuously. Immerse yourself in the Palestine of Jesus’ and Mary Magdalene’s time. Join me on a time journey in Part II, first to the past and then in Part III to the present and future. May Jesus’ and Mary Magdalene’s blessing continue to rest on this work ...

Annine van der Meer, Autumn 2020.

1. GBC, verse [44.1], 82.

PART II

THE PUBLIC YEARS ACCORDING TO THE GOSPEL OF THE BELOVED DISCIPLE



'The Magdalene at Night by Candlelight', 1640 painting by the French Baroque painter Georges de La Tour, Louvre Paris. The French title is: '*La Madeleine à la veilleuse*'. Mary Magdalene sits with a skull on her lap by a brightly shining candle at a kind of writing table. She holds her hand under her chin as she stares into the flame. She seems deeply lost in thought. On the table are two books, one of which is the Bible. There is a cross and a cord on the table. The cord resembles the cord she wears around her waist. Her shoulders are free, as are her knees and lower legs.

Introduction

The time has come to start from the fourth Gospel of the Beloved Disciple, alias John. And to compare this with the Gospel of the Beloved Companion of Jesus, the Gospel of Miryam the Migdalah.

The painting. As I write this introduction, I am looking at the painting ‘The Magdalene by Night in Candlelight’. I imagine Mary Magdalene sitting at her writing table. As she gazes into the flame, many memories emerge, far more than can be written down. They are impressive and beautiful but also painful memories. She decides to write down the most important things. She picks up a pen or quill with a sharp point, dips it in the ink and begins to write on a piece of papyrus or parchment made of very thin leather. She weighs every word. She feels and thinks through every word. Little by little she writes down the events as she experienced them as an eyewitness. She may do this in Alexandria, the metropolis to which she has possibly fled from Judea. She waits further for events and uses the time she spends waiting to write. Several copies of her document are made and distributed among the followers. Many of those copies serve as models for other early Christian texts that take over some of her words ...

Her report. She speaks and thinks in Aramaic. But, educated as she is, she also masters Greek. The ship that brings her and her family to safety in distant Gaul may have left from Alexandria. There, in AD 37, tensions arise between the Jewish population and the Greeks, which lead to a pogrom. And then it is no longer safe here either.¹ She embarks and takes her original document to France. There it circulates and causes an unprecedented revival of... the Black Madonna worship. In France and possibly also in England and Scotland, as the successor of Jesus, she has preached a teaching that must remain hidden... until the time when all that is hidden comes up... our time, the 21st century.

France. Because of her long presence in France, here it has been known from the earliest times that she was married to Jesus and gave birth to their children. In the Middle Ages, this knowledge penetrated through numerous apocryphal texts to the Cathars, who knew

1. Prof. Dr. G. Luttikhuisen, *De veelvormigheid van het vroegste christendom (The Multiformity of the Earliest Christianity)*, 108-110 with ref. to Philo of Alexandria, *Flaccus*, 56. Tensions arise during a visit by the Jewish king Agrippa I, grandson of Herod the Great, to Alexandria. On the return journey from Rome, where he attended the accession to the throne of his childhood friend Caligula (37-41), he was received so enthusiastically by the Jewish Alexandrians that this aroused irritation among the Greek Alexandrians, citizens of the city. In a letter from 41, Emperor Claudius again denies the Jews the coveted civil rights and maintains their alien status, thereby widening the gap between the two population groups. At the end of the letter, he bans Jews from the Egyptian hinterland and from Syria-Palestine to come to Alexandria and threatens to take action against those who ignore this ban.

their version of the Gospel of the Beloved Disciple or 'John'. One of the original copies of the Gospel of Miryam, called the Gospel of the Beloved Disciple John for safety, may have reached families in southern France who preserved the document.

The hidden community. The manuscript may have come into the possession of the community of which Jehanne de Quillan is part of. This community translated it into Occitan during the early part of the 12th century.¹ After that it was covertly handed down in this circle in the deepest secrecy and for many centuries. In 2010 this community returned/revealed it to the world.

The visual culture. The dissemination of similar apocryphal texts has strongly permeated the visual culture in France. Mary Magdalene appears everywhere, mysteriously dark, pregnant and with one or more children. You only now understand that the church has long made people believe that this was about Mary the mother of Jesus, but it was about Mary the bride. The evidential texts disappeared and became mythical legends, but the images kept popping up and working through the collective unconscious. I consider the Gospel of Miryam to be a text that may have been circulating in France for a long time. It is certain that artists in Southern Europe had a feeling for archetypes in the collective unconscious. Historical facts become legends; but the memory continues to echo. That has happened to Mary Magdalene in France and England. And possibly the Gospel of Miryam is the basis of all these later primal memories and whisperings of the collective intuitions.

Difficulties. I have encountered many difficulties while researching the Gospel of Miryam. In the English translation of the Gospel of the Beloved Companion I had read that the community in which the text has been handed down from the Middle Ages wants to remain anonymous. They do not reveal the whereabouts of the Alexandrian-Greek text from before 50 AD and the Occitan translation from the 12th century. During my research I contacted the translator of *The Gospel of the Beloved Companion* and the French publisher. I wrote an long and enthusiastic email in which I said that the text had moved me enormously and how happy I was with it. That I have been working for a lifetime to put the divine-feminine back on the map of our consciousness. I informed them about the project I was working on and told them that I had carefully translated the text into Dutch and commented on it in a first draft. To my dismay, there was an immediate answer. They did not give permission to work in full with the translated Dutch text for my Dutch book, the predecessor of this English edition. That has been a huge setback for me.

Authentic or not? I emphasize here that I have not seen the Ancient Greek and Occitan of Miryam's gospel. I cannot, therefore, be one hundred percent sure that the Ancient Greek and Occitan texts are authentic. It cannot be verified. I did not take it overnight when researching the authenticity. I started my research from the Gospel of John and compared it word for word with Miryam's document.. I also studied numerous apocryphal texts, which were known to me from previous research. I have meticulously placed this canonical and apocryphal source material next to Miryam's text. Very many and striking similarities

1. Jehanne de Quillan, *The Gospel of the Beloved Companion*, 4,5.

emerged. That cannot be a coincidence. After intense study of the English translation of Miryam's text, I have come to the conclusion that the text may well be authentic.

The French response. When the door from France remained locked – even after email communications with the translator in July, August and September 2020 – I was forced to revise the Dutch manuscript completely and adapt it up to four times, in order to satisfy the French restrictions. This closed French attitude has made the research and writing of the Dutch book very difficult. They prohibit working with the text and quoting from the translated Dutch text, even though they have released the English text in the public domain with an international ISBN number. In addition, international copyright law includes the right to quote.

The method. In the following I will start from the Gospel of the Beloved Disciple or John. I only go back to the Gospel of Miryam where 'John' deviates from her. In the Dutch edition I could not quote but had to paraphrase the verses from the Gospel of Miryam, which are missing from 'John', despite the fact that I translated the complete English translation into Dutch letter by letter. In this English edition I am able to quote Miryam's words from the English translation of her document literally and directly. Nevertheless, I heartily recommend the full English translation by Jehanne de Quillan to the readers. For the French and English translation she based mainly on the Ancient Greek manuscript and secondly on the Occitan translation. I follow her English translation in Part II.¹

Finally: I have become convinced of the great importance of the text for the image of Mary Magdalene. Her broken image can be restored by comparing text with canonical and apocryphal sources.

The chronology and map²

The opening (chapter 4)

1. The Prologue (*GBD 1*)
2. About Light and Darkness (*GBD 1*)

The year 29 (chapter 5)

- MARCH** – 1. John the Baptist is questioned (*GBD 1*)
MARCH – 2. The Baptism in the Jordan (*GBD 1*)
MARCH – 3. Calling the first Disciples (*GBD 1*)

The year 30 (chapter 6)

- BEGINNING OF JUNE** – 1. The Marriage at Cana (*GBD 2*)
LATER IN JUNE – 2. Jesus' Immediate Family (*GBD 2*)

1. Jehanne de Quillan, *The Gospel of the Beloved Companion. The Complete Gospel of Mary Magdalene*. Translation and Commentary by Jehanne de Quillan, 2 ed., Éditions Athara, Foix, Ariège, France, 2010.
 2. *The Gospel of the Beloved Disciple* is abbreviated by GBD.

The year 31 (*chapter 7*)

MARCH – 1. Cleansing the Temple (*GBD 2*)

MARCH – 2. Meeting Nicodemus and the second birth (*GBD 3*)

SPRING – 3. John supports Jesus (*GBD 3*)

SUMMER – 4. Meeting the Samaritan woman at the well (*GBD 4*)

SUMMER – 5. Healing a Roman's Child in Cana in Galilee (*GBD 4*)

AUTUMN – 6. Healing the Paralyzed Man in Jerusalem (*GBD 5*)

SOMEWHERE BETWEEN AUTUMN 31 AND SPRING 32 – 7. the parable about the invitation to a meal (*Luke ch 14 and sayings from the Gospel of Thomas*)

The year 32 (*chapter 8*)

SPRING – 1. Feeding the Crowd (*GBD 6*)

SPRING – 2. Crossing the sea of Galilee (*GBD 6*)

SPRING – 3. The crowd seeks Jesus (*GBD 6*)

SPRING – 4. In the synagogue at Capernaum (*GBD 6*)

SPRING – 5. Some disciples leave Jesus (*GBD 6*)

AUTUMN – 6. The Feast of Tabernacles in Jerusalem (*GBD 7*)

AUTUMN – 7. Temple teaching continues (*GBD 7*)

AUTUMN – 8. The Teaching on the Last Day of the Feast of Tabernacles (*GBD 7*)

AUTUMN – 9. Jesus and the woman accused of adultery (*GBD 8*)

AUTUMN – 10. Jesus Brings the Light to the World (*GBD 8*)

AUTUMN – 11. Jesus almost stoned at the sacrificial chest? (*GBD 8*)

AUTUMN – 12. Healing the man born blind (*GBD 9*)

WINTER – 13. Jesus is almost stoned again (*GBD 9*)

The year 33 (*chapter 9*)

EARLY SPRING – 1. Raising Lazarus (*GBD 11*)

EARLY SPRING – 2. Jesus outlawed (*GBD 11*)

LATER IN SPRING – 3. Jesus' Inner Teaching about the Kingdom in Ephraim (*GBD 11*)

LATER IN SPRING – 4. People in Jerusalem are looking for him (*GBD 11*)

SIX DAYS BEFORE PASSOVER – 5. Mary Magdalene anoints the head of Jesus (*GBD 12*)

THE LATE AFTERNOON OF THE DAY AFTER THE ANOINTING – 6. Riding into Jerusalem on a donkey (*GBD 12*)

MARCH – 7. Many believe but are afraid to admit it (*GBD 12*)

THE EVENING BEFORE THE PREPARATION DAY PRECEDING SABBATH AND PASSOVER – 8. The last meal (*GBD 13-14*)

THE NIGHT BEFORE PREPARATION DAY – 9. Jesus arrested in the Garden of Olives (*GBD 18*)

THE NIGHT BEFORE PREPARATION DAY – 10. Jesus questioned by Annas and Caiaphas (*GBD 18*)

THE MORNING OF PREPARATION DAY – 11. Jesus questioned by Pilate (*GBD 18-19*)

THE AFTERNOON OF PREPARATION DAY – 12. The Crucifixion (*GBD 19*)

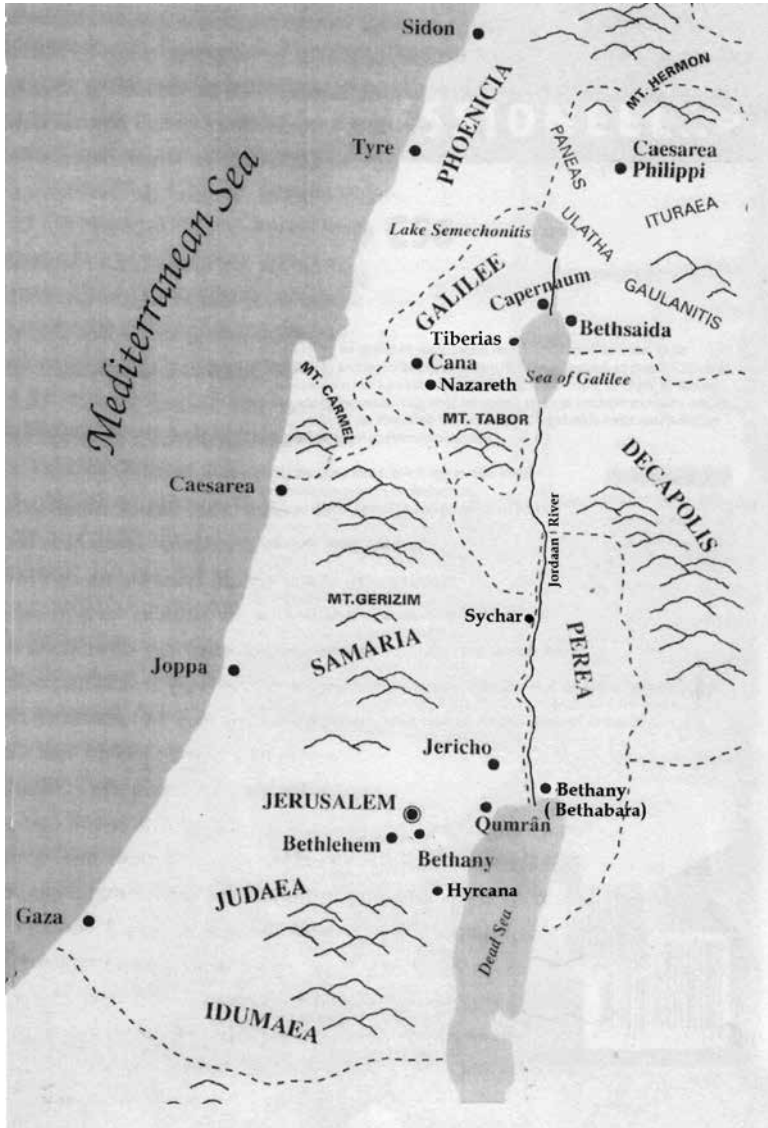
THE FIRST DAY OF THE WEEK AFTER PASSOVER – 13. Mary Magdalene as the first witness of the Resurrection (*GBD 19-20*)

THE FIRST DAY OF THE WEEK AFTER PASSOVER – 14. What Happens in Bethany after the Resurrection? (*Gospel of Mary*)

THE FIRST DAY OF THE WEEK AFTER PASSOVER – 15. The Heavenly Journey of Mary Magdalene (*Gospel of Mary*)

THE LAST DAY OF THE WEEK AFTER PASSOVER – 16. How the disciples' respond to the Vision of Mary Magdalene (*Gospel of Mary*)

SOMETIME AFTER PASSOVER IN MARCH – 17. Who Is the Disciple Jesus Loved? (*GBD 21*)



Map of Palestine at the time of Mary Magdalene and Jesus. From: Laurence Gardner, *Maria Magdalena*, Baarn, 2006, 2nd edition, 29 with some additions. Original English title: *The Magdalene Legacy. The Jesus and Mary Bloodline Conspiracy*, London, 2005.

PART III

RESTORING THE BROKEN IMAGE OF MARY MAGDALENE



'The Magdalene at Night by Candlelight', 1640 painting by the French Baroque painter Georges de La Tour, Louvre Paris. The French title is: '*La Madeleine à la veilleuse*'. Mary Magdalene sits with a skull on her lap by a brightly shining candle at a kind of writing table. She holds her hand under her chin as she stares into the flame. She seems deeply lost in thought. On the table are two books, one of which is the Bible. There is a cross and a cord on the table. The cord resembles the cord she wears around her waist. Her shoulders are free, as are her knees and lower legs.

Restoring the broken image of Mary Magdalene

What image is created of Mary Magdalene when you glue together the shards of a broken image? When you find the missing pieces of the puzzle and place them again? After months of researching, one night I have a dream. In that dream I feel strongly connected with Yeshua and Mary Magdalene. I ask Mary Magdalene how to end this book. And then, in that dream, I receive an insight on how to proceed. She expresses the desire to speak directly to people of today. I decide to comply with her request. Now she becomes the main character of a novel, but in a novel that is largely based on those facts that were discussed above. Highlights are presented from the Gospel of the “Beloved Disciple” with additions from that of the “Beloved Companion.” Presented are those highlights that are about Mary Magdalene herself. They are organized by chapter and paragraph.

1. The highlights from this book, a summary

In Alexandria, Mary Magdalene sits at her writing table. She puts down her pen and stares into the candle. She begins to tell. It’s like time is running out. She tells us what she thinks her 21st century progeny should know about her. She is restoring her own broken image. The search for who she once was is coming to an end.¹

THE OPENING: Restoring the broken Image of Mary Magdalene

4.1-2 Mary Magdalene looks at you and softly speaks those words that she considers most important to people in the 21st century. She says she has testified truthfully about Yeshua and their mission. That as the daughter of Wisdom she was with Yeshua at the beginning and will be with him at the end. She says: I am Miryam, called the Migdalah, the Beloved Companion of Yeshua. Then she goes back in time to the year 29 and says the following.

THE YEAR 29: Restoring the broken image of Mary Magdalene

5.2 Baptism in the Jordan. My thoughts go back to the beginning of our public years together. Yeshua and I already form a couple that shows themselves together in the open. We have a socially recognized relationship. We are together at the baptism in the Jordan. We experience it together. It is a wonderful experience in which we both see the heavens open. The Spirit of God comes upon us like a motherly dove. It makes Yeshua the male anointed and me the female anointed, the male Power and female Wisdom come together in the male-female Lord or Christ. We are two people being overshadowed. The human

1. She ends the Quest that of Joanne Klink and Gilles Quispel, started in the Introduction of this book.

and divine come together. Then I am still called Mary of Bethany. I point out that Mary of Bethany and Mary Magdalene are one and the same. I am from Bethany in Judea, just like Yeshua comes from Bethlehem in Judea. I am not from Magdala in Galilee, and Yeshua is not from Nazareth in Galilee. We are part of the Essene Order of the Nazarenes, the keepers of the covenant. Like the Essene Therapists from Egypt, we traditionally have two leaders, a woman and a man. It's shared leadership. But as times become patriarchal, this is becoming increasingly rare and less and less understood.

5.3 The calling of the first disciples. I point out, continues Mary Magdalene, that only after baptism in the Jordan the first disciples are called, Levi and Andrew. They know me as the companion of Yeshua, as Miryam of Bethany. Then we move together into Galilee, and there Yeshua calls Philip, Simon Peter, and Nathanael. Later, when the time comes to officially confirm our relationship, we make our way back to Judea.

THE YEAR 30: Restoring the broken image of Mary Magdalene

6.1 The marriage at (Hyr)Cana in Judea. Our wedding is celebrated in Cana, Judea. Here Yeshua does his first sign, supported by me. Present are the immediate family of Yeshua: his mother, his brothers Jacobus and Joseph and his sister Maria Salome. My brother Lazarus and my sister Martha are present from my family. The disciples Levi or Matthew and Thomas are there. Thomas has been invited as my friend. In addition, the other disciples have also been invited.

6.2 The immediate family of Yeshua. After the wedding, we, Yeshua and I, with our immediate family and disciples, travel from Judea to Galilee. I travel with the group, because the Nazarenes know freedom of movement for their female leaders and female followers. In Galilee we reach Capernaum and there Yeshua teaches in the synagogue. When Yeshua's mother and brothers are waiting outside, as an intermediary, I send a messenger to inform Yeshua.

THE YEAR 31: Restore the damaged image of Mary Magdalene

7.1-2 Cleansing the Temple. I am an eyewitness present at the cleansing of the temple in Jerusalem. I support this big clean-up because the holy place or the temple is being misused for commercial gain. I am also present at the conversation between Yeshua and Nicodemus. Yeshua and I had a second birth during baptism in the Jordan. And now the same thing is explained to Nicodemus.

7.4 Meeting the Samaritan woman at the well. Then we travel with family and the disciples from Judea via Samaria to Galilee. Here we meet the Samaritan Salome at the well. Yeshua's teachings made a deep impression on Salome's countrymen, the Samaritans. After this, Salome joins the group and becomes one of my female disciples.

7.5 Healing the Roman's child. Yeshua and I travel with our family and followers to Galilee via Samaria. There we perform the second sign: the remote healing of a Roman's child. With the calling of the Samaritan and the healing of the child of the Roman, we make it clear that our good news is ultimately not limited to the inhabitants of Palestine and

the Jews of the Diaspora. It will become a universal message for all people. Because every person carries the spark of light within him or her that must grow into a fire. We see it as our task to guide people in this awareness-raising process. We tell the people that they have a god-spark or spark of light, the spirit. Around it the soul forms various clothes. That there is an afterlife when those garments are thrown off one by one. That it is about becoming aware of one's own divine core and rising up within it. That God does not punish and avenge and that as proof we may heal the suffering of many and eliminate their needs. That when they respond to the call of darkness, they darken the light in their souls. We give people new courage and many follow us.

7.6 Healing the paralyzed man in Jerusalem. In time we will return to Jerusalem in Judea. There I witnessed the healing of the man, who has been paralyzed for 38 years.

7.7 The parable about the invitation to a meal. When we are with our disciples, Yeshua tells the story of the invitation to the meal. The invited guests cancel at the last minute. By this Yeshua means the Pharisees. After that many others are invited who do come. Later this story was incorporated in all kinds of versions in the accounts of the good news from Thomas and that of Luke.

THE YEAR 32: Restoring the broken image of Mary Magdalene

I have witnessed the events of the year 32 and reported them in the gospel, later called the Gospel of the Beloved Disciple or John. I'm not going to repeat that. It is important for you to realize that Yeshua and I, as male and female Christ, shared the mission together. That I – given the time in which we walked together in public – remained in the background and that he came to the fore as a man. I would now like to turn to the events of the year 33.

THE YEAR 33: Restoring the broken image of Mary Magdalene

9.1 Raising Lazarus. At my first wedding on September 30, I anointed Yeshua's head. The woman who anoints is neither nameless nor sinful. That woman is me. Moreover, as the bride of the Lord and daughter of Wisdom, I anoint his head, and not in humility and submission, his feet. Because of the illness of my brother Lazarus, I stay in Bethany in Judea in the early spring of the year 33. I did not join Yeshua and disciples at the baptismal site in Bethany, across the Jordan, near Qumran, the place where we shared our baptism in water and the Spirit in March 29. My brother is seriously ill and Yeshua is being called home from the baptismal site. My unmarried sister Martha goes to meet Yeshua. I stay in the house, as befits a wife. Only when Martha tells me that Yeshua is calling for me I immediately do go out to meet him. I find that Yeshua is deeply affected by my grief and that of the people who follow me. I take him to the room where my brother has been dead for four days. He's not dead, looks like he's dead. Call it comatose trance, call it suspended animation. Yeshua awakens my brother from his dream sleep or death sleep, he has traveled through the cosmos for three full days and seen the All. When Yeshua calls him, I see our brother sitting up straight away. The sign arouses much consternation, and all this comes to the attention of the Jewish religious leaders. After this, both Lazarus and Yeshua are in grave danger.

9.2 Yeshua Outlawed. After raising Lazarus, Yeshua is outlawed by the Pharisees. Anyone who knows where he is staying is obliged to report it. Both Lazarus and Yeshua are in mortal danger. Yeshua and the disciples retreated to a mountain on the other side of the Jordan in the wilderness near the city of Ephraim. I join the company that consists of both male and female disciples. The Samaritan Salome is also among the female disciples.

9.3 Yeshua' inner teaching about the kingdom in Ephraim. I have recorded in numerous passages what was discussed there in private circle. Later this private but not secret teaching has been incorporated into many apocryphal or hidden texts. They appear as 'single sayings' in the Gospels of Thomas and Philip. I was the one who arranged the content of the conversation during a meal by time and place. I recorded the questioners' questions and the answers Yeshua gave about the treasure in the field and the mustard seed. The group of disciples present was very interested in the kingdom. And Yeshua explained that it is in them and outside of them.

9.5 Mary Magdalene anoints the head of Yeshua six days before Easter. Six days before Passover, we return from Ephraim to Bethany, despite the fact that Yeshua is in mortal danger. The same goes for my brother Lazarus. The Pharisees, after his awakening, are also after him.

The anointing. After returning home to our home in Bethany, I pour a vase of expensive spikenard oil over the head of Yeshua during the evening meal. I am now three months pregnant and our second marriage is celebrated on this occasion. This anointing of the bridegroom's head by the bride is ancient Hebrew tradition. As a wedding ritual, this also occurs in the wedding song called the 'Song of Songs'. The bride anoints the king, who then dies and rises. Don't believe the texts and pictures where I anoint Yeshua's feet. Here, as a bride, I anoint the head of my bridegroom, just as I did at our first wedding in September of the year 30. There is no official anointing at the ceremony that you commonly call 'the wedding of Cana'. Yet this event in Cana is also part of a series of ceremonies that are important dynastically to confirm the union between Yeshua and me.

The ointment jar. When the disciples grumble because they think I am wasting money with the expensive spikenard oil, Yeshua defends me and tells them to let me do what I was appointed to do. He predicts that people will talk about him and about this anointing with spikenard oil for a long time to come. Yeshua is right. I will be remembered for this sacred ritual for many generations to this day. In many pictures you often see me with an ointment jar.

The tower. During this supper in Bethany, Yeshua compares me to a tower. He says that when all have left him, I will stand alone next to him, like a tower. That from the day I anointed him I will be known as Migdalah, for that I will be like a tower to his flock. Yeshua here appoints me as the Migdalah or tower of his flock. I am now called 'Miryam de Migdalah, the beloved companion of Yeshua'. My name Miryam de Migdalah has been converted to Mary the Magdala and translated into Greek as Mary the Magdalene. I am known to you as Mary Magdalene. I was given the honorific title of the Towering One or the Toweress or the Exalted One. The symbol that comes with my honorable nickname is the tower. And that's why you see in many pictures that I hold a tower in my hand.

9.6 Riding into Jerusalem on a donkey in the afternoon of the sixth day before Pass-

over. On the night of the sixth day before Passover, remarkable phenomena take place in the temple. This is the sign for Yeshua and me that the time is finally ripe for Yeshua to present himself as Messiah to the people.

The glorious entry into Jerusalem was prepared by Yeshua and me and our followers. After the entry as King of Israel, as Messiah or Anointed One, Yeshua has to hide again. He does this near Bethany because he wants to stay close to Jerusalem.

9.8 The last meal. We are present with a large group of family members and disciples at the last meal, at which we are together with Yeshua as a group for the last time. Yeshua and I are given a place of honour. I am present as 'Beloved Companion of Yeshua' and as 'the Migdalah'. I lean my head against the chest and heart of Yeshua. Later editors, disaffected by female leadership, in later versions of my text change 'the beloved companion' to 'the beloved disciple'. This disciple has no name and is now male. Thus, my account is renamed by later editors as the Gospel of 'the Beloved Disciple'. It was not until much later that John was considered the author of the Gospel of the Beloved Disciple; that fourth gospel will now also bear his name. In the Gospel of John, at the last meal, John introduces 'the disciple whom Yeshua loved'. But that so-called 'apprentice' was me. I was not a beloved 'disciple', I was nothing more or less than Yeshua's beloved companion, the Migdalah, who was not allowed to be there later, as there was less and less room in human consciousness for higher knowledge.

Judas. There are many misunderstandings about Judas Iscariot. It is true that he handed over Yeshua. But it is not true that he betrayed him. Like the entry into Jerusalem, this was prepared with him. Judas has been our most loyal and courageous disciple. He complied with our request with great difficulty, even though he knew he would pay for it with death. Recently the Gospel of Judas has been brought out into the open, In this you see my words confirmed. After Yeshua dipped a piece of bread in a liquid, he asked Judas to do what he had to do. And after that Judas left.

Who will be the leader? During the last meal, Yeshua prepares our group for his impending arrest. The troubled disciples ask him who will be their leader. Yeshua is very clear in his comprehensive answer. He tells them he will not leave them as orphans. That when a father leaves, it is the mother who takes care of the children. By that mother he means me, Mary Magdalene, daughter of Wisdom. Wisdom is the force that makes the divine visible in creation and brings it back home. I am in her strength. After this Yeshua goes on to say that there is one among us who has received and keeps his commandments. That this is the one who loves him and that the one who loves him is also loved by him, and by the Spirit... That is only one person and that is me, Mary Magdalene. When the disciples ask who will be the leader, he appoints me as the leader of the group of disciples. These words refer to me.

The revelation. Yeshua also predicts that he will reveal himself to the one who loves him, that is, to me. I'll be the one he'll reveal himself to first. I testify here that his prediction has come true.

The Spirit. Not only does Yeshua love me, he also states during this last meal that the Spirit will fill that same person he loves in every way. By that person he means me again. And this is also correct, because the Spirit will perfect and enlighten me on my heavenly journey.

About the beginning and the end. At the end of his closing address, Yeshua asks the group whether they believe in him now. He foretells that the time is coming, yes, already has come that they will be thrown apart, each one by himself, and that they will leave him all alone, all alone, except one. And by that one he means again me, Mary Magdalene. Because I'm the only one not going to leave him alone. I am with him at the beginning and will be with him at the end.

9.9 Yeshua arrested in the Garden of Olives. After the meal In the evening I accompany Yeshua from Jerusalem to the garden on the Mount of Olives. I'm at his arrest. Yeshua does not hide, he allows himself to be arrested. He turns himself in and gives himself up. This too is part of the plan that has been mapped out in advance. How else would Judas have known where to find Yeshua on that dark mountain?

9.10 Yeshua questioned by Annas and Caiaphas. After his arrest, I escort Yeshua to the palace of the high priests. I include in my account that I do so as 'Yeshua's beloved companion' and not – as editors later make it – as 'that other disciple', an acquaintance of the high priest. Since I am an acquaintance of the high priest, I enter the court of the palace with Yeshua. But Peter, who is not known – he is from Galilee after all – is not and must stay outside. When I see Peter outside, I go out again and speak to the gatekeeper. After that, through my intercession, Peter may also enter. In 'John' it is 'that other disciple, an acquaintance of the high priest', who takes care of this. But that 'other disciple' is me. Again, I am not a 'student'. I Am the 'companion'; in Gnostic terms, I Am the Daughter of Wisdom, the Consort and Bride of the second God. I am Christ the Sophia. Once again my presence in the palace and my concern for Peter are degraded. After this, that same Peter will deny Yeshua three times. Then he flees and returns home to Galilee.

9.11 Yeshua questioned by Pilate. After this, early in the morning, Yeshua is brought before Pilate in the Praetorium. Outside the Praetorium stand Mother Mary and I, Miryam de Migdalah and the disciple Levi or Matthew. So we are there with the three of us. All three of us witness the interrogation. We too get to see the whipped and battered Yeshua when he is shown to the people before the Praetorium. The broken sight he then presents will be etched forever in my bleeding heart and in that of my beloved mother-in-law. Now he wears a crown of thorns and a purple-red royal robe, soaked with blood. He must also sit on a platform with a seat as a kind of throne. There are many ways to make fun of the so-called king of Israel.

9.12 The Crucifixion. The cross of Yeshua has the inscription: 'Yeshua the Nazorean, king of Israel'. Below the cross are four women mentioned by name in my report. There are the mother of Yeshua and her sister. In addition, there are Miryam the wife of Kleopas and I am fourth there. In my report I call myself here: 'Miryam, the beloved companion of Yeshua, also called the Migdalah'. It is important to mention that there are no men under the cross. This is because the Gospel of John here again presents 'the disciple whom Yeshua loved', a male disciple. But that so called 'beloved disciple' under the cross is me.

Woman, behold you mother. Now Yeshua sees his mother and me, the 'companion whom he loved very much', standing under the cross. He says to his mother, 'Woman, behold

your son (child)!’ To me, ‘the companion’, he says, ‘Woman, behold your mother!’ For a long time it has been emphasized in translations that Yeshua is addressing the ‘disciple whom Yeshua loved’. But this has misled the translators. They translate as ‘son’, when it is actually a ‘child’, a female child. For by the disciple whom Yeshua loved is meant me, his beloved companion. Only later no one was allowed to know about my existence and I was written retroactively out of the texts. My image was violated, as his body was violated. The incorrectly translated passage ‘Son, behold your mother’ can finally be properly understood in the 21st century and translated as ‘Woman, behold your mother’.

It has come to an end. Immediately after being given a vinegar liquid to drink that puts him in a deep comatose state of suspended animation, Yeshua says it has come to an end. The Christ has now penetrated to the earth through his blood. That is accomplished. After this, the cosmic Christ withdraws from Yeshua’s body. Nature reacts very strongly at this moment. Then he bows his head. Immediately after this, one of the soldiers, hearing him say this, pierces his side with a spear. Water and blood come out of the wound. John allows this piercing to take place later. But also in his version, water and blood flow from Yeshua’s side. An astute reader of the Gospel of John can infer that Yeshua is not dead when he is taken down from the cross. We wrap his body in a large cloth. The still bleeding wounds print themselves in the linen. This large cloth is later incorrectly referred to as the ‘Shroud’ of Turin. Why wrongly? Because then Yeshua is still alive.

9.13 Mary Magdalene as the first witness to the resurrection. On the evening of the Preparation Day preceding the Sabbath and Passover, Joseph of Arimathea joins Pilate as a member of the Sanhedrin. Pilate is amazed that Yeshua died so quickly and asks whether this is really the case. After confirming this, Joseph of Arimathea is given permission to take the body of Yeshua down from the cross. Nicodemus brings a large amount of herbs. Mother Mary and I followed them and then take over the care for the damaged body of Yeshua.

After the descent from the cross. Together with Mary the mother of Yeshua I prepare his body for tomb. We remove the damaged body of Yeshua from the large linen cloth, later called the ‘shroud’. We wash his wounds and bind the body with the healing herbs of Nicodemus – he took large quantities of aloe vera and myrrh – in various linen cloths. We are the two immediate female relatives of Yeshua. Therefore it is our task to wash and care for his beloved and damaged body and to wrap the body in cloths with healing herbs. After taking care of the body, together we bring Yeshua in the tomb in the garden. In the Gospel of John you read that a cloth is also placed on his forehead. It is near the place where Yeshua was crucified. In my report I deliberately speak not of a grave but of a tomb.

9.13 The first day of the week. The following day is the Sabbath and nothing happens. But the next day, on the first day of the week, I go to the tomb early in the morning. In the Gospel of John, Peter goes there in the company of the ‘other disciple’. It is the same disciple whom Yeshua loved. Know that later editors wanted to emphasize the role of Peter. I confirm here that even before the crucifixion, Peter desperately fled to Galilee, where he lived. Peter cannot be present at the tomb because he is not in Judea at this time. The only correct version is that I go to the tomb alone. It is still dark. Then I see that the stone has been removed from the entrance.

The body is gone. I stoop and look inside. I see that the tomb is empty while the various

linen cloths lie on the place where the body has been. I will not go in, but will stay outside the tomb. I start to cry. The body is gone and I don't know where it was taken. Then I hear a noise behind me. I turn away from the tomb and through my tears I see a figure standing in the dark, very close. I think it is the gardener who is out so early in the dark. I don't recognize Yeshua yet.

The gardener. The unknown figure appeals to me. He asks me why I'm crying and who I'm looking for. I ask him if he knows who took the body and where it was placed. Because then I will look for the body over there. In my opinion I as a wife have the right to ask. Then I hear the figure pronounce my name 'Miryam'. Now I recognize in the 'gardener' Yeshua. I am overwhelmed with intense joy. I am the only one present at the dialogue with Yeshua, which follows below. I know what was said then. I was the only one who heard the words 'Don't hold me'. This is further proof that the other disciple, the one Yeshua loved and I, are one and the same. How else could the author of the fourth gospel have known what was said there? No one else was there. Yes, I am the first and only witness to the resurrection of Yeshua.

Do not hold of me. I want to embrace him, but Yeshua says, "Miryam, do not hold of me, for I am not of the flesh, yet neither am I one with the Spirit." This is the moment of my heavenly journey. He has been waiting for me. We ascend together, Yeshua and I.

I have seen him. After this Yeshua asks me to go to the disciples and tell them that I have seen him. Thus I provide proof that his prophetic words, spoken at the last meal, are retroactively true. In my view he has transformed his physical body into a light body or resurrection body. And I did the same. This light body is a radiant body, with which you can bridge great distances in another dimension and you can show yourself in the physical dimension in different places at the same time. Various yogis and masters can do that too. Yeshua's physical body survived. After this, Yeshua withdraws into anonymity as much as possible. He can do that because he has appointed me as successor.

In Bethany. After this, I will return from Jerusalem to Bethany, which is very close by. Once there, I meet the group of people who have remained faithful to Yeshua and me. They did not run away. Among them are our relatives Mary the Mother, Martha and Lazarus, and the disciples Joseph of Arimathea and Nicodemus. Finally, there are disciples Levi, Thomas and the female disciples Salome and Joanna. Yeshua predicted that I would be the first witness of the resurrection. That's why I went out without male accompaniment. The others have awaited developments. When I bring the news of the resurrection of Yeshua, all are filled with great joy.

Warning the other disciples. We send out messengers to inform the other disciples of the good news. They fled from fear and went to their own place of residence. It takes days for everyone to gather in Bethany. With this they have fulfilled Yeshua's previous prophecy, spoken at the last meal. He then foretold that they would be scattered, each to his own place, that they would leave him alone, all but one. And by that one he meant me, 'Miryam de Migdalah'.

9.14 What happens in Bethany after Resurrection. At the end of that week all the disciples have gathered in Bethany, it has been a large group, some travel three days from Galilee back to Judea. Now I come to them as 'the Migdalah' and tell what I saw and what Yeshua said. It is striking how much my account of the events in the following passages parallels

the Gospel according to Mary (Magdalene) almost exactly. Here too I, Mary Magdalene, have a leadership role.

The reaction of the large group. The large group reacts differently from the group that waited for me on the first day of the week. That group was overwhelmed with great joy. But the people in the large group are sad. They cry violently and do not understand how to spread the good message. They desperately wonder, “If they didn’t spare him, how will they spare us?”

Mary as the leader. Now I arise as ‘the Migdalah’ and greet them all. I raise my right hand and, as the successor of Yeshua, stand in the prophetic position. Then I address the company as follows. I call on them not to cry and to be sad and irresolute. “For his grace, and that of the one who sent him will be entirely with you and will protect you”. Having said this as, ‘the Migdalah’, I am able to turn their hearts to the good and the group begins to plan how to proceed.

Simon Peter. Then, again in full harmony with the Gospel according to Mary, Simon Peter’s invites me, ‘the Migdalah’, to speak. He says, “Sister, we know that he loved you more than any other among women. Tell us the words of the Rabbi which you remember, which you know and understand, but we do not, nor have we heard them.”

Here Peter admits that I know and understand the words that Peter and his followers do not understand and have never heard. Peter wants to know more about higher knowledge and my heavenly journey experience at the tomb here.

9.15 The vision and heavenly journey of Mary Magdalene. I, as leader, accept Peter’s invitation and say, “What is hidden from you I will proclaim to you.” And I begin to tell what Yeshua gave me. I tell those present that Yeshua said to me: “Miryam, blessed are you ... whose eyes are set upon the kingdom, you who from the beginning has understood and followed my teachings ... there is a great tree within in you that does not change, summer or winter, and its leaves do not fall ... ”

And after this I receive a vision of the tree of life, that is present inside and outside of me. After this Yeshua shows me in a vision a great tree, that seems to reach up to the heavens ... Then my soul ascends, through boughs with various fruits and seven gates guarded by guards. At the top of the tree I am absorbed in a great light. A lady is waiting for me. It is the Mother, Lady Wisdom. At the height of ecstasy I experience the peace of eternity. After this I hear Yeshua say: “Miryam, whom I have called the Migdalah, now you have seen the All and have known the truth of your Self; the truth that is I Am. Now you have become the completion of completions.” And here my vision ends.

9.16 The reaction of the disciples to the vision of Mary Magdalene. The disciples do not understand what I have said. They grumble against me among themselves. It is especially Andrew and Peter who question my words and consider them inconsistent with the teachings of Yeshua. Peter does not understand how Yeshua can give precedence to a woman. This comment indicates that Peter recognizes that I have been appointed as a leader. But he doesn’t understand why. The reason is that I can take our disciples to a deeper understanding of who they really are. I can bring them to unity. But this is beyond their comprehension level. After this I, ‘the Migdalah’, have to weep. I maintain that I did not make up all of this but spoke in truth.

Levi's response. Levi criticizes Peter's attitude. He says to him, "But if the Rabbi made her worthy, who are you indeed to reject her? Surely as his companion Yeshua knew her better than all else. That's why he loved her more than us." Levi supports me and Levi calls for unity.

Our attempts to bring unity and harmony to the group fail. Now the large group is quarreling and is divided. Everyone goes his or her own way and teaches the message as far as everyone has understood the message of Yeshua, so as far as everyone's comprehension reaches.

9.17 Who is the disciple that Yeshua loved? In the last line of my report I reveal my identity. I write: "I am Miryam, called the Migdalah, the Beloved Companion of Yeshua."

This is what I want to convey to the people of the 21st century. May my report, now finally released, fill in the gaps that have arisen in Christian historiography about me. May it reveal what had to be hidden for so long. May it restore my broken image.

After this, Mary Magdalene is silent. So much for Miryam's retrospective of the past. She looks into the candle flame again and is silent. She has achieved her goal. Her image has been renewed. With this restored image, her children's children can enter the 21st century.

Finally. It remains for me at the end of the quest for a renewed image of Mary Magdalene based on hidden sources, to put the finishing touches on the text. Mary Magdalene is the author of the Gospel of the Beloved Companion. But possibly she also is the author of the source document of the Gospel of the Beloved Disciple. It is certain that this text has been revised by others in a second phase.

Possibly this source document is reworked into the Gospel of the Beloved Disciple in this second phase. A possible redactor of this second redaction could be John the Elder, prophet in Jerusalem who later went to Ephesus. The highlights, of which this summary provides an overview, may in this second redaction already have been written out of the text. The identity of 'the beloved companion' may have changed into that of the male 'beloved disciple'. It seems likely, but it is not certain.

It may be that the Gospel of Miryam, the Beloved Companion, was not only the source document or model for the Gospel of the Beloved Disciple, alias 'John'. This source document may date from 40 and was later reworked around 90, possibly by John the Elder in Ephesus. Also, parts of Miryam's text may have been copied into other hidden texts. Remarkable is the similarity with various sayings in the apocryphal Gospels of Thomas and Philip, both of later date, although Thomas used an old Judean source from the Nazorean community in Jerusalem from ca. 40. Even more striking is the strong resemblance to the Gospel according to Mary (Magdalene), which is part of a first century tradition, but whose text originated in the second century. You can only determine the similarities. Unfortunately, you cannot go further.

The fact that Mary Magdalene becomes the successor of Yeshua and the leader of the early movement of the Nazoreans fits wonderfully into the picture of the first two centuries AD. In these centuries, in imitation of her, numerous female leaders take office in numerous functions. I started this book by providing an overview of recent research on female leadership. Based on the Gospel of Miryam you can say that Mary Magdalene fits in this picture. In fact, she has been a role model for later female leaders. In particular, she

has given direction to those groups of Christians who seek higher knowledge. That is her message for us in the 21st century. To search again for that knowledge that lies within us. Yeshua sowed the seed. And now she comes to harvest it. She does this together with us, women and men who rise in Wisdom in the 21st century.

2. Her significance

What does the restored statue of Mary Magdalene mean to modern people of the 21st century?

1. The threefold image of God

For many centuries, Western Christians had known a purely masculine trinity of Father, Son, and masculine Holy Spirit. This will change in the 20th century. In 1950, the Roman Catholic Church adopted the dogma of the Ascension of Mary, the mother of Jesus. The Feast of the Assumption of the Virgin Mary is celebrated on 15 August. Now Mary is taken into the bridal chamber as a Bride of God, in fact she is the Bride of the Son of God, the Son, who is together with the Father.¹ Spirit is still perceived as masculine. A consequence of the new dogma is the following development: from the masculine trinity, into which Mother Mary is now taken up, a fourfold-Godhead develops: Father-Son-Spirit-Mary. The new dogma is enthusiastically received by someone like Carl Gustav Jung who argues that the divine feminine is finally returning into the Christian Godhead. In fact, it is too early to cheer. It's a start. The image of God is not yet in balance, the masculine has the predominance, still ...

2. The fourfold image of God, a personal quest

My tutor Prof. Dr. Gilles Quispel taught me in the seventies of the last century that the Hebrew, Aramean and Syrian Christians experience Spirit as feminine, as God the Mother, the partner of the almighty, invisible and transcendent Father. This introduction to the more balanced divine feminine is a huge eye-opener, for which I am grateful to this day. A fourfold image of God is now unfolding.

The 20th century celebrity. In the 20th century, the image of God developed from the traditional trinity into a fourfold Godhead or divine quaternity, the fourfold symbol of wholeness and unity according to Jung.² The feminine and masculine principle are united at the highest and the second highest level. That 20th century quartet is composed as follows:

- At the highest level reside the almighty, unknowable and transcendent God and his Spirit or Wisdom, who makes him visible and known. They are called the Father and the Mother.
- On the second level resides their Son or the Lord: In the Old Testament he is called Yahweh and in the New Testament the Christ or the Messiah. Now mother Mary is

1. *Van Sophia tot Maria*, 268-69 n 134 about the Bride of God or deipara, exalted in the Bridechamber or thalamos.

2. *Van Sophia tot Maria*, 269 n 137 with ref. to Timmer, *Van Anima tot Zeus*, 'quaterniteit' ('quaternity'), 623.

being promoted to Bride of the Lord. So the earthly mother of the Lord is taken up in the divine quaternity as the Bride of the Lord. There are many representations of this. And here lies an inconsistency in my opinion.

New developments. I continue the search. How does this image of God develop further into the 21st century? And what is the relationship with Mary Magdalene? The research into the Black Madonna, which crystallizes in my 2015 book, brings me closer to Mary Magdalene.¹ I learn that much Christian attention has shifted over the centuries to Mother Mary. This despite the fact the worship of the ancient dark mother gets an enormous impulse when Mary Magdalene sets foot in France, possibly in 44 AD.² Why do people find disproportionately more images of the Black Madonna in France than in other countries? I counted in France some 450 Black Madonna centers. Other countries also have ancient cultures that venerate dark goddesses and places of power in the landscape, where Mother Earth is worshiped in a dark lady. But in no country does Black Madonna worship develop to the extent of France. That must have to do with the presence of Mary Magdalene; after all, she lived and taught here for almost twenty years. I am left with questions. It must be possible to develop a fourfold divine quaternity where there is room for Mary Magdalene as Bride of the Lord.

3. The development towards a fourfold Godhead with Mary Magdalene as Bride

Margaret Barker. After the death of Gilles Quispel in 2006, I came into contact with the work of biblical scholar Margaret Barker. She not only masters the Hebrew from the second temple period but also is one of the few experts in the archaic Hebrew from the First Temple. After years of intense Bible research, she has discovered that a Great Lady, the Mother of the Lord, lives in the temple tower of the First Temple in Jerusalem. She also discovered that the texts in the second temple period have been systematically corrected and adapted to the new fashion of developing the Son or the Lord into the Almighty Father-God and writing off his family. Before the Old Testament known to us, Barker recognizes an Older Testament and an Older Religion that had a multi-layered image of the Godhead. Barker believes that Jesus is coming to restore this Older Testament and this Older Religion. He is the keeper of the covenant, he is the Nazarene. The first Nazarenes were called *nosrims* or preservers and guardians (of the older Hebrew tradition).

A new limitation. I am grateful for what I learned from Margaret Barker through her books and sometimes days of long conversations. I am grateful for the email contact that we have almost every week. Yet, since 2018, I have also experienced a limitation here.

The image of God in the Hebrew and Hebrew-Christian tradition is threefold in Barker's view. It consists first of all of the almighty Father, El Elyon, God the Father. Second comes God the Mother, Wisdom or Spirit. Thirdly there is their Son, Yahweh or the Lord. According

1. *De Zwarte Madonna van Oer- tot Eindtijd, De Moeder van donker en Licht en haar dochter Maria Magdalena. Met lijst van 320 korte beschrijvingen van Zwarte Madonna's in Frankrijk*, Den Haag, 2015 ch 7; the French update and edition *La Vierge Noire des Origines à la Fin des Temps*, appeared in 2018, ch 7; the English edition *The Black Madonna from Primal to Final Times*, in 2020, ch 7, 261-296.

2. Thesis of Laurence Gardner, *Maria Magdalena (The Magdalene Legacy)*, 42, 89.

to her, the Father and Mother Wisdom beget ex nihilo, out of nothing.¹ A Gnostic would say: they both beget out of Depth and Silence. After that, according to Margaret Barker, their Son shapes the creation. In doing so, he is inspired and assisted by his Mother, Spirit. It is – in Barker’s view – his Mother who lives in the temple tower of the first temple period. There is no partner, consort or bride. The Lord only has a Mother. On earth they manifest themselves in Ancient Israel in the King and the Queen Mother.²

Mother Mary, according to Margaret Barker, took over a large part of the functions and titles of the Mother or Wisdom, especially in Eastern Orthodox Christianity. Invocations in Mary hymns are taken directly from honorary titles of Wisdom in the Old Testament.³ So Mary has largely taken the place of God the Mother or Wisdom. Mary here evolved into *Panagia* or the All-Holy One and *Theotokos* or Mother of God. It was only after the dogma of the Assumption of Mary in 1952 that Mary was integrated in the godhead and that the a (unbalanced) divine quaternity was definitively accepted in the West.

Barker recognizes Mary as Mother and Spirit in the threefold image of God. Again, in this threefoldness where is the Bride? There is no room for that in the trinity of Margaret Barker. Mother Mary is the Migdalah and Mary Magdalena is not. She sees the threefold image of God from the Hebrew first temple tradition of Father-Mother-Son continued in the Hebrew-Christian tradition and in Aramaic and Syrian Christianity. It spreads very early by trade and oral transmission to the east and west, as far as Ireland.⁴ Again I experience a one-sidedness in this threefold image of God, Father-Mother-Son. Why does the Mother only get a Son and not a Daughter?

Women’s studies. From 2000 I come into contact with women’s studies, the modern matriarchal studies and goddess studies. I immerse myself in those women’s studies that investigate the ancient sacrality and spirituality of women. What strikes me is that many ancient cultures have a Great Mother and her Daughter (s) and no Great Father and Son (s). Initially the image of God consists of Mother and Daughter (s), then the Son pushes the Daughter into the background. Until the Bronze Age, the image of God consists of Mother and Son. The Father is a shadowy background figure who impregnates the Mother, dies and is born again in the Son. The Son becomes Father and the process repeats itself again. The Mother is the Great Goddess of the invisible and visible worlds. From the farthest star in the cosmos to the deepest earthly underworld. Neolithic peoples envisage the matriarchal underworld as a good place to stay, at least if someone respects the cosmic laws of life. In this worldview, a person is reborn as a soul in a new body. It is the religion of *regeneration and reincarnation*.⁵ Ancestral parents incarnate in new babies within the tribe. Knowledge is never lost. **The Great Mother** herself also undergoes a cyclical transformation. She follows the course of the seasons throughout the year. In the process, she changes shape

1. Personal mail exchange with dr. Margaret Barker on 29th of August 2020.

2. Mail exchange on 29.08.20; see for the queen mother or *gebira* my books *Van Venus tot Madonna*, 419, 422-24, 427 and *Van Sophia tot Maria*, 125, 140, 191.

3. *Van Sophia tot Maria*, 225-226 with examples from the Akathist Hymn and the Litany of Loreto.

4. See my doctoral thesis *Op zoek naar Loutering*, Hilversum, 1989.

5. See my book *Venus Ontraadseld, Wereldwijde Wegwijzer voor Oermoederkunst (Venus Demystified, Worldwide Pathway to Primal Mother Art)*, The Hague/Den Haag, 2020 ch 1 en h 3 par. 4 with ref. to a recent book of dr. Heide Göttner-Abendroth, *Geschichte matriarchaler Gesellschaften und Entstehung des Patriarchats (History of matriarchal cultures and the origin of patriarchy)*. Band III: *Westasien und Europa*, Kohlhammer, Stuttgart, 2019.

in spring, summer, autumn and winter through a white, red and black appearance. From her blackness she then gives birth in the new spring, when nature renews herself, to the rejuvenated, white spring goddess. She develops from the young girl or virgin and the pregnant woman and mother into the dark grandmother. And she undergoes the same metamorphoses again in the next spiraling cycle. I researched that cyclic and spiraling evolutionary principle in the spiritual women's studies. Now I am beginning to understand that this transformation – as everywhere else in late antique and patriarchal societies – could also play a role in Ancient Israel. Just as the Father becomes visible in their Son through the Mother – the Son begotten by the Father and born by the Mother –, so the Mother also reveals herself in her Daughter.

Wisdom in Ancient Israel. Wisdom or Spirit also changes shape in ancient Israel. She manifests herself as virgin, bride, mother and grandmother, also in the First Temple. A temple priestess is trained in various stages. The one who is destined to enter into a dynastic marriage goes through the first stage of training as a virgin. Then she is married off. She gets engaged, becomes pregnant and gets married. Then she becomes a mother. Only then does she receive the title 'the Migdalah' and prophesizes...until she is succeeded in the next generation by a younger priestess. This younger priestess marries her son and now becomes 'the Migdalah'. That is why both Mary the mother of Jesus and Mary Magdalene the bride of Jesus have, in my opinion, carried the honorary title 'the Migdalah'.

Wisdom as a bride. I was traveling in Cyprus in 2007 when I first encountered Christ in the person of the bridegroom. On that trip I visit the nunnery of Ayios Minas, built in 1740. It is Maundy Thursday and the icon of Christ as bridegroom or *nymphos* is prominent in the front of the church. The icon is decorated with a wreath of fresh flowers, including lilies. In the Eastern Church, bridegroom 'Christos' marries the five Wisdoms from the parable about the five wise and foolish virgins from the Gospel of Matthew.¹ This passage is read this day in the Eastern Orthodox Church. So Christ is still here connected with Wisdom. But with which one?

The parallel is clear. On Maundy Thursday, Christ marries Wisdom, on Friday he is crucified and on Sunday he rises. Then I begin to understand that Wisdom manifests itself on different levels. Christ marries Wisdom of the 'second level'. He marries the daughter of Wisdom and on an earthly level that is Mary Magdalene, the bride of Jesus. What are the consequences of this new insight?

4. A new divine quaternity

In the 21st century I have grown towards a new quaternal Christian image of God, that is more balanced. Mary the mother is not her Son's bride. Mother and Bride are two different archetypes. The Mother becomes visible in her Daughter, the Bride. The fourfold image of God has four persons: two are female and two are male. On the first and highest level there is God and his feminine and maternal Wisdom, and on the second level there is the Son

1. Matt. 25:10-13; see my book *The Language of MA the Primal Mother*, 300, [II.2.25] and the German edition *Die Sprache unsrer Ursprungs-Mutter MA*, 356, [II.2.25].

and his Bride. Wisdom manifests itself on the first level in Wisdom as Mother, in Mary the Mother. On the second level in Wisdom as Bride, in Mary Magdalene the Bride. Only one can be the Bride of the Christ. And that person is the one who is the earthly bride of Jesus. From virgin and bride she develops into mother and grandmother. Next generations will follow.

5. *The female Messiah, the female Christ*

Gnosis and Gnosticism acknowledge many divine emanations from God that radiate light into the primeval cosmic darkness. One speaks of pairs of eons, the couples are female-male. From the source of light and dark they radiate light into the cosmos in various vibrations like a kind of transformers. That applies to the Father and the Mother at the highest level. That is true of their Son and Daughter on the second level. This applies to their seventy sons and daughters, also called wisdoms in numerous emanations. They carry the light further into the cosmos.¹ Later the Christians speak of 'angels'. These eons manifest themselves on earth in people, light bearers, who stand in the light force of the eons and angels and radiate it. The Son and his second level Wisdom thus manifest themselves in Jesus and Mary Magdalene. Baptism in the Jordan is the moment when Jesus and Mary Magdalene both stand up in the light power of the Son and the Daughter.

The Baptism. The fact that Mary Magdalene stands next to Jesus at their baptism implicitly implies that she undergoes the same as Jesus did. That, according to some, makes her the female Spirit-Anointed One, the female Christ or Messiah. In various texts from the Nag Hammadi library Christ is male-female.² They are heavy words, made heavy by two thousand years of male theology. But these words place Mary Magdalene next to Jesus and not under him. It is confirmed by early Christian texts, such as the Gospel of Philip, in which Mary Magdalene is called Wisdom. She is regarded as a leader on the way to higher knowledge and unity and is seen as Jesus' successor. This becomes more understandable against the background of the layered image of God of the ancient Hebrew religion of the First Temple, that is continued in Hebrew and Nazarene Christianity. God the Father and His Wisdom beget from Depth and Stillness. But on the second level there are their Son and Daughter who shape the creation. They form a female-male unity. They are the Lord and his Wisdom, his Bride. They manifest themselves on earth in Jesus and Mary de Migdalah. She is completely equal to him.

6. *The daughter of humanity*

Mary Magdalene presents Jesus several times as 'Son of Mankind' or as 'Son of Man'. A female-male creator god / goddess creates a female-male Human. Where there is a Son, there is also a Daughter. The 'Son of Mankind' has been described in many ways: as the 'Archetypal Man', the 'Primordial Adam', the 'Child of Mankind', being the seed of the true man.³ Jesus manifests the Son side and Miryam the Daughter side on earth. That Daughter's

1. *Van Sophia tot Maria*, 123, 136.

2. Van den Broek, *Gnosis in de Oudheid. Nag Hammadi in Context*, Amsterdam, 2010, 381 the 'male-female' Firstborn Son of God in the text Eugnostos the Blessed (NHC III.3). In relation to this Eugnostos text The Sophia of Jesus Christ is also mentioned (NHC III.4).

3. Karen King, 'The Gospel of Mary Magdalen', *Searching the Scriptures*, vol 2 A feminist Commentary, Elisabeth Schüssler Fiorenza ed., 601-634, 606.

side gets a lot of attention today. And the Daughter gives life on earth an inner vitality and radiance, a new shining coherence. This is because the soul comes back into the picture. This is about evolution and involution, about the descent and the ascent of the soul in a heavenly journey. Deep inside you then reach that heavenly Bridal Chamber within yourself.

7. The Bridal Chamber

Only when you know the Groom and the Bride and you integrate those male and female energies within yourself, you reach the Bridal Chamber within yourself. Only then can the androgynous child of the new age be born in you.

3. Finally. Why this book bears the title Mary Magdalene Unveiled

In 1877 a famous book entitled *Isis Unveiled* was published.¹ There is a connection with the title of this book *Mary Magdalene Unveiled*. Why? This is because there is a connection between Isis and Mary Magdalene. That connection lies in the star Sirius and the date July 22, New Year's Day in various ancient cultures: Egypt, Mesopotamia, Crete and Malta.

Sirius and the Black Madonna. A shining star, Sirius, the star of Isis, shines in the nightly dark dome of the sky. Isis is dark. Goddesses of wisdom are usually dark, like Shulamite in the Song of Songs and the queen of Sheba.² The dark Isis developed into a universal goddess in the Hellenistic and Roman periods. The name day of Mary Magdalene falls on July 22, in ancient cultures the New Year's date, which is connected with Sirius and Isis.³ When Mary Magdalene sets foot in France, it gives an enormous stimulus to the worship of a Christian dark lady: the Black Madonna. Isis and Sirius place Mary Magdalene and the Black Madonna in a cosmic light, the light of the cosmic dark Wisdom. Often the Black Madonna is also referred to as 'the Lady of Light' in France.⁴ As a representative of Isis and Sirius, Mary Magdalene brings a cosmic Christianity that connects the earth with the cosmos via the tree of life. Her time is not yet ripe for this. Cosmic, stellar Christianity must then be hidden. But that hidden Christianity that was shrouded in dark veils for nearly two thousand years may now come into the light.

Mary Magdalene Unveiled. On June 3, 2016, an important new step in the rehabilitation of Mary Magdalene is taken. On that day a communiqué is issued from the Vatican, which makes it to the world press.⁵ It's important for two reasons:

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1. Helena Petrovna Blavatsky, *Isis unveiled*, 1877 2 vol.; repr. by the Theosophical University Press Agency, 2010.
 2. *De Zwarte Madonna van Oer- tot Eindtijd*, 211 n 53 [8.13ab]; 'Sheba' could mean 'a sun burnt face'; *The Black Madonna*, 317 [8.13ab]. Margaret Starbird and Lynn Pickett connect the sister and bride from the Song of Songs with Mary Magdalene.
 3. Anne baring, Jules Cashford, *The Myth of the Goddess. Evolution of an Image*, London, 1993, Crete 119, 317; Soemeria 200, 221; Egypt 223, 239, 253; *Venus Ontraadseld*, Crete 175 n 102; Malta 200-217.
 4. *De Zwarte Madonna van Oer- tot Eindtijd*, 190-92 [7.15abcd]; *The Black Madonna*, 289-90 [7.15abcd]; Gardner, *Maria Magdalena (The Magdalene Legacy)*, 41: Mary Magdalene is called in France and Belgium 'Notre Dame de Lumière' (Our Lady of the Light).
 5. <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2016/06/10/160610c.html>

- Mary Magdalene has been declared 'Apostle of the Apostles' by Pope Francis. Rehabilitation is a fact.
- July 22 is also declared the official feast of Mary Magdalene. The connection between the dark Isis, the luminous Sirius, the Black Madonna and Mary Magdalene is thus reconfirmed.¹ Mary Magdalene unveils herself. In Egypt – and surrounding cultures – they celebrate the dawn of the new year on July 22, as mentioned. I hope that with the restoration of the old connection between Isis, Sirius, the Black Madonna and Mary Magdalene and with Mary Magdalene as the archetypal Bride, a new time will dawn, the time of a new humanity, who consciously maintains the connection with the cosmic Source through the tree of life. May the hidden sources of this book contribute to this.

1. Earlier, in 1969, pope Paul VI put an end to the identification of Mary Magdalene with the 'sinful woman'.

About the author

Dr. Annine E.G. van der Meer (1953) is a Dutch historian of religion and holds a PhD in theology from the University of Utrecht. She was the last and only female student who wrote her doctoral thesis under the guidance of Prof. Dr. Gilles Quispel, famous for his translation of the so called 'fifth' Gospel, the Gospel of Thomas and other Nag Hammadi texts, rediscovered in Upper-Egypt in 1945. She has written several authoritative books on the hidden history of the sacred feminine and of women and their forgotten contribution to evolution and civilisation, digging Her-Story out from under His-Story in order to write Our-Story. In 2008 she founded Pansophia Foundation, which she led until 2018; a school of Wisdom in the 21st century, where the raising of consciousness, spirituality and empowerment of women were combined. In 2015 she founded her own publishing house Pansophia Press, in which she continues this Wisdom-work.

Recognition. In July 2010 33 world-women were honoured in the 'Manifest Female Energy', among which Isabel Allende, Karin Armstrong and Marianne Williamson. Among the six Dutch world-women that were decorated was besides Princess Irene van Lippe Biesterfeld and Nelie Kroes also Annine van der Meer. According to the manifest the 33 world-women have been inspired by the female energy. They have contributed to transformation processes in the world; a new world, in which feminine and masculine energies mutually inspire each other and are growing towards a new, powerful and creative world order. See for English report 'Manifest Female Energy' on her website www.anninevandermeer.nl articles 2010.

Websites. www.anninevandermeer.nl and www.pansophia-press.nl

Books of Dr. Annine van der Meer were published in Dutch, English, French and German.

In English:

The Language of MA the primal Mother. The evolution of the female image in 40,000 years of global Venus Art, Den Haag/The Hague, Pansophia-Press, 2013, 592 pages, 1300 illustrations, full color.

The Black Madonna from Primal to Final Times. The Mother of Dark and Light and her daughter Mary Magdalene. Included is a list of 450 short descriptions of Black Madonnas in France, BoD, Norderstedt, 2020, black and white edition. 438 pages, 289 illustrations.

In French:

La Vierge Noire des Origines à la Fin des Temps. Avec un répertoire complet de localisation des vierges noires en France, Den Haag/The Hague, Pansophia-Press, 2018, full color edition, 438 pages with 289 illustrations.

In German:

Die Sprache unsrer Ursprungs-Mutter MA. Die Entwicklung des Frauenbildes in 40 000 Jahren globaler 'Venus'- Kunst, Christel Götttert Verlag, Rüsselsheim, 2020, hardcover, full color, 24 x 28 cm, 664 pages, ca. 1300 illustrations.

For a survey of Dr. van der Meer's Dutch books, see: www.pansophia-press.nl

Our time is awash with visions of Mary Magdalene. But these visions raise many questions. For example: was Mary Magdalene the beloved of Jesus? Are Mary Magdalene and Mary of Bethany one and the same? And if so, was this Mary the leader of the early Jesus movement?

This book answers all these questions with a resounding and deafening YES, despite the fact that all this has recently been called into question in feminist theology. The existence of the historical Mary Magdalene is even denied. How is this answered from spiritual women's studies?

In this book Annine van der Meer examines the Gospel of John and discovers many similarities with a gospel released in 2010, which is said to have been written by Mary Magdalene herself. Comparison shows that John leaves out precisely those crucial passages that prove the spiritual and physical connection between Mary Magdalene and Jesus. In combination with other hidden sources, a lost Mary Magdalene textual tradition can now be reconstructed and her broken image restored.

Hidden sources provide the decisive evidence that Mary Magdalene is aware of higher knowledge and on that basis is the first to have a leading position in the early church. Her example has been followed by many women leaders after her in the first two centuries of the Church. This book brings these revolutionary facts to the surface and helps us to recall the higher knowledge of Mary Magdalene as the daughter of Wisdom.



Dr. Annine E.G. van der Meer (1953) is a Dutch historian of religion and holds a PhD in theology from the University of Utrecht. She was the last and only female student who wrote her doctoral thesis under the guidance of Prof. Dr. Gilles Quispel, famous for his translation of the so called 'fifth' Gospel, the Gospel of Thomas and other Nag Hammadi texts, rediscovered in Upper-Egypt in 1945. She has written several authoritative books on the hidden history of the sacred feminine and of women and their forgotten contribution to evolution and civilisation, digging Her-Story out from under His-Story in order to write Our-Story. In 2008 she founded Pansophia Foundation, which she led until 2018; a school of Wisdom in the 21st century, where the raising of consciousness, spirituality and empowerment of women were combined. In 2015 she founded her own publishing house Pansophia Press, in which she continues this Wisdom-work.

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