

To Achieve Heaven: Gendered Depictions of Mary Magdalene in the Gospels of Thomas and Mary

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I. A Resurrected Figure

Recently, in the wide complex story that is Christianity, a new figure has come to light. This person is perceived as both a saint and a sinner; a wench of ill repute and a companion to a savior. Some uphold this woman as the wife of Christ, while others throughout history degrade her as a prostitute, demon-possessed, who finally saw the error of her ways and could only be saved through the power of a male. This woman who is capable of embodying so many different variations is Mary Magdalene. Early Christian doctrine holds Mary Magdalene was a follower of Jesus, who witnessed both his death and resurrection. The various legends presented in the Gospels of the New Testament canon have come to be considered absolute truth by many and that they reveal the historical Mary Magdalene.

But what one must first understand is that in the early Christian era there were no attempts at unification for several centuries after the death of the historical Jesus. This is evidenced by the documents found in Nag Hammadi, Egypt in 1945. These texts gave almost radically different versions on a multitude of subjects including, but not limited to, Christ, salvation, God, and Mary Magdalene. These depictions of Mary Magdalene differ from those in the New Testament canon, which may have led some to wonder if a correct and historical likeness can ever be drawn out of any of the texts, canonical or otherwise.

What I want to argue in this paper is that different sects of Christians in the burgeoning Christian world held varying views on Mary Magdalene and her relationship with Jesus and, furthermore, it is possible that we may never know if any singular version is the correct one and, thus, may never know who the historical Mary Magdalene actually was. We can examine these different portrayals by taking a closer look at two texts found at Nag Hammadi. One is the *Gospel of Thomas* in which one might be inclined to read the text and assume that Mary is not considered worthy of life because she is a woman. The other is the *Gospel of Mary* which presents Mary Magdalene as the chosen of the resurrected Christ who singles her out alone to receive his message and lead his church. These polemical texts bring to the surface questions about gender and what it meant to be saved. In order to understand the different Christianities it is important that one first examine the canon and traditions surrounding this one enigmatic figure.

II. Who is Mary Magdalene? A Look at Tradition

The Mary Magdalene of tradition is an amalgamation of pieces of canon text and early Papal exegetical writings. Lucy Winkett claims that "by mysterious conflation of named and anonymous women in the gospel narratives, a completely fictitious character has emerged into Western Christian tradition."¹ What Winkett means to demonstrate is that the name 'Mary' is one of the most common names in the New Testament world, which is evidenced by a whole host of Marys that appear throughout the canon. These Marys are often lacking a surname which has lead tradition to stick the name Magdalene on every Mary it encounters. Mary Magdalene's story then is a mix of the sporadic tales found only in the Gospels and no other texts for "all of these references are confined to the Gospels."² We must turn now to what the Gospels of the New Testament have to say about this enigma of an ancient woman. It is of the utmost importance to begin here with these texts and how they depict Mary Magdalene for they have come to be considered accurate historical characterizations and stories by the Christian community at large. In reality, however, the four Gospels tell us very few details about the life and personage of Mary Magdalene.³

Mary Magdalene's story and role in the Gospels can essentially be broken down into three key scenes: meeting Jesus, the death of Jesus, and the resurrection of Jesus. The first key moment between the savior and his disciple can be summarized via the *Gospel of Luke*: "Accompanying him were the Twelve and some women who had been cured of evil spirits and infirmities, Mary, called Magdalene, from whom seven demons⁴ had gone out."⁵ At first possessed and then saved, Mary follows Christ through Judea and ministers to him. But note here that Mary had been held hostage by seven demons. Surely this is a large amount of evil spirits for anyone, male or female, but neither *Luke* nor any of the other Gospels give an explanation for the possession. We can infer that for a woman, or anybody, to have their soul held hostage by seven demons would have to mean that they have committed a very grave crime. Tradition holds that the reason for her possession was because of adultery and prostitution and this earns Mary Magdalene the classification as a woman of sin. In order to understand how this reasoning came into fruition we must examine another Gospel text, this one coming from the *Gospel of John* which states: "And the scribes and Pharisees brought unto him a woman taken in adultery."⁶ Notice that this woman who is brought before Jesus for castigations is not named and in fact is never given a name through the rest of the chapter. But by carefully putting pieces together of different texts, this woman has come to be recognized as Mary Magdalene.

This tradition of Mary Magdalene being the woman in *John* owes much to the declarations made by Pope Gregory the Great in 591 AD in which he gave his opinion that Mary had given "her flesh to forbidden acts."⁷ In order to understand this decision we must first be cognizant that the greatest sin a woman of this era could commit was being unchaste, so it is natural that the Early Church Fathers would assume the reason for the possession of seven demons had to be adultery and prostitution. Women in this age were honorbound to be chaste and virtuous for fear of not keeping the bloodlines and paternity pure. If the pope read that Mary Magdalene was possessed by demons, his first instinct would be that her crime or crimes had to be sexual in nature. The

tradition of Mary Magdalene being an adulteress and a prostitute was pronounced null and void by the papacy in 1969, however it has "dominated Western interpretation and tradition."⁸

Jesus' death is the next key scene in which we see Mary Magdalene. All four Gospels attest to her being at the cross, as we can see in the *Gospel of Mark*: "Some women were watching from a distance. Among them were Mary Magdalene..."⁹ Mary Magdalene has become a loyal follower of Jesus, trailing after him as far as the cross. Despite the dangers of being seen as a sympathizer of a rabble rouser, she stayed by his side, even when the male followers of Jesus had fled, including Peter, whom, as we shall see shortly, serves as her main antagonist in the non-canonical works.

The last scene in which Mary Magdalene plays a role is the resurrection of Jesus. The writer of the *Gospel of Luke* wrote: "but at daybreak, on the first day of the week (the women) took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb; but when they entered, they did not find the body of the Lord Jesus."¹⁰ We should note here that Mary Magdalene and her companions, who are also women, are performing the traditional women's work after the death of a loved one by bringing perfumes to rub and prepare the body in; it is actually not surprising that it is she who receives the good news and revelation that Jesus has risen. But one can argue she is the most deserving as she has proven herself loyal, unlike some of her male counterparts (like Peter) who fled during Jesus' trial and death. She is no longer just a woman who trails after Jesus, a background character in a predominantly male cast, she is responsible for spreading the word of the resurrection, for the *Gospel of Matthew* goes on to give Mary her command to go forth and announce "all these things to the eleven and to all the others."¹¹ This final command to spread the news of the resurrection earns Mary the nickname "apostle to the apostle" which is something that one will see is translated over into the *Gospel of Mary*.

Another idea that is important to set up before exploring the texts that did not make it into the New Testament are the parallels between both Adam and Eve of the Old Testament and Jesus and Mary Magdalene of the New Testament. Winkett argues that Mary Magdalene is "the new Eve,"¹² but instead of being a temptress and disobedient to God, Mary Magdalene obeys the commands of God, particularly the last one of going to spread the word of Jesus rising from the dead. Winkett observes that, "the parallel's of Eve's disobedience in the garden of Eden" have been "redeemed by Mary Magdalene's obedience in the garden by the tomb."¹³ Jesus is considered by Christians today as the second Adam; where Adam sinned, Jesus saved and voided Adam's original indiscretion. Together Jesus and Mary Magdalene make up the new humans that are supposed to inhabit the earth, just as Adam and Eve were the original prototypes for the world. They are the models to follow in order to obtain and achieve heaven. This interesting notion leads us into the discussion of the *Gospel of Thomas* in which Mary is to serve as a model for women everywhere who wish to enter the kingdom of God.

III. To Become a Spirit: The *Gospel of Thomas*

In 1945 a poor farmer named Muhammad Ali who lived in Egypt, near the town of Nag Hammadi, unearthed several clay pots. These clay pots held what is arguably

the greatest Biblical find of all time: twelve books of texts written by those groups that were labeled as heretics by the Early Christian Fathers and were “ultimately eradicated from Christendom.”¹⁴ These texts were written in Coptic (an Egyptian language written with the Greek alphabet) and contained Gospels and tractates never read or even heard of before.

What I want to argue in this section on the *Gospel of Thomas* is that in spite of the way certain portions of the text may read, the writer of *Thomas* is not claiming that Mary Magdalene, or women as a whole, will not achieve heaven, but that she and her sex must take steps in order to do so. The *Gospel of Thomas* has become quite popular among Christians today because it does not give the typical narrative of Jesus’ life and deeds, but is a collection of 114 sayings (or *logion*) supposedly spoken by the historical Jesus. Many of these axioms are familiar and appear in the canon, but most were brand new. One of the major themes in *Thomas* is recognizing oneself to obtain salvation which can only be “obtained in stripping off everything that is of this world.”¹⁵ For men this means they simply need to give up their worldly goods and follow Jesus and learn from him. For women, however, this means following a few extra steps. *Logion* 114 states:

Simon Peter said to them, “Let Mary leave us, for women are not worthy or life.” Jesus said “I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven.”¹⁶

In this *logion* Peter wishes Mary to leave the company of Jesus for he does not believe she can ever hope to obtain salvation because she is of the female sex, but Jesus will not send Mary away. This ill will between Peter and Mary is nothing new. Buckley writes that “Peter’s misogyny—specifically directed at Mary Magdalene—is well attested from other early Christian Gnostic sources.”¹⁷ If one examines such texts as the *Pistis Sophia* and, as we will, the *Gospel of Mary*, one comes to the conclusion that Peter and Mary are at loggerheads through most of the texts. But what we can see here is that while Peter exhibits misogynist tendencies,¹⁸ Jesus does not. Jesus wishes Mary Magdalene to achieve heaven and will help her take the necessary steps in order to do so.

In order to understand the steps Mary must undergo, it is necessary to set up how gender is viewed in the *Gospel of Thomas*. In this text, gender, which I define not as biological sex, but as certain attributes, characteristics, and placement in society, is not fixed, but rather exists along a spectrum and, most importantly, one has the ability to move up and down this hierarchy. In this hierarchy there exists three ‘classes:’ female, male, and living spirit.¹⁹ This means that every female must first become a man, which as we will see shortly, does not entail changing their sex, and then every ‘man’ must become ‘a living spirit.’²⁰ While this might seem anti-feminine it is actually not, but rather simply a construct of this time period. In this society, we must understand, males dominated females; men were the rulers and priests and heads of households and were the authority in charge of keeping their womenfolk chaste, virtuous, and out of trouble. One can understand the world as essentially being bipolar in “which female is understood as earthly, sensual, imperfect, and passive,

and the male is understood as transcendent, chaste, perfect and active.²¹ Males then are automatically higher on the spectrum of gender because they are closer to perfection and God, but women need not fear for they can slide up that spectrum, meaning "that every woman taking the step into maleness will 'enter the Kingdom of Heaven' [which] implies an automatic salvation if the correct procedures are followed."²² This procedure follows *Genesis 2* with the story of Adam and Eve, but with the steps in reverse. In the *Gospel of Thomas'* case we see "from the female's rib into the male Adam, back into the 'living spirit' created by dust and God's breath" is creation going backwards in which the woman come first, and to perfect themselves the woman must become 'male' and from there she will take the next step where she will be rendered genderless as a living spirit. We can also understand, then, that this means that the males following Jesus have already reached the point in their life where they are ready to take the next step, becoming a living spirit. This means that if they understand his theology, teachings, and knowledge they are already 'male' in that they have integrated into one gender. This male that Mary and her sex are to become, however, does not mean to become sexually male, but more to become what Adam (or, the first human creature) was before he was split into two halves; male and female.²³ We can find this illustrated in *Logion 75* in which Jesus says: "many are standing at the door, but it is the solitary one who will enter the bridal chamber."²⁴

Two automatic questions arise when one reads this *Logion*: who is the solitary one and what is the bridal chamber? Buckley argues that the 'solitary one' of *Logion 75* is a "prototype of Adam...and may already be incorporating the two genders in himself and now requires the last step."²⁵ A prototype of Adam, in this instance, is sexually male, but is not gendered one way or the other. He is like Adam in the Garden of Eden at the start of creation, he is a human creature and does not belong to any gender. This creature has both male and female within him, much like his *Genesis* namesake. This is the solitary one in *Thomas*, and thus only when a human becomes the solitary one, that is to have both male and female gender within, can the creature enter the bridal chamber.

The bridal chamber is not of this world, but rather a process or ritual one undergoes to get back to God.²⁶ This chamber itself is genderless because it is part of the divine realm, and by entering it the solitary one has already combined the female and the male parts together into a singular person. This genderless person, which is what Jesus wants not only for his male followers but for Mary, is now ready to transcend up the spectrum of gender once more to the living spirit and achieve heaven. This is how God intended his human creation to be, and this is what Jesus ultimately wants for Mary. Jesus in the *Gospel of Thomas* does not display misogynistic rhetoric but simply believes that Mary is further down the spectrum of gender than the rest of his followers. But he is not about to abandon her; with his teachings he will help her to take the next few steps, like becoming the solitary one so that she may obtain salvation. She will transform from female into male which "is a movement from the earthly and physical to the heavenly and spiritual."²⁷ Mary Magdalene must undergo the bridal chamber ritual in order to achieve salvation and heaven, and Jesus is willing to help in this endeavor for he believes that she is, despite what Peter thinks, worthy of life. We can now turn to the *Gospel of Mary* which presents Mary as a figure who is actually further along in this process than several of Jesus' other followers.

IV. He Loved Her More Than Us: *The Gospel of Mary*

Unlike the *Gospel of Thomas* where Mary needs to move up the spectrum of gender before achieving heaven, the *Gospel of Mary* presents Mary Magdalene as the disciple loved most by Christ and to whom he gives his secret knowledge. It is unfortunate that we are missing the first six pages of the document but we must set the scene very briefly. The resurrected Jesus has appeared before his disciples and Mary Magdalene, and performs a question and answer session. His answers are designed to help them go out into the world and spread the knowledge Jesus has shared with them. Jesus departs shortly and it is upon his exit that Peter voices some concern over having missed the true meaning of the message. Confused, Peter turns to Mary Magdalene and says "Sister, we know that the Savior loved you more than the rest of women" and then beseeches her to explain the secret salvation passed on to her alone.²⁹ The secret salvation is not important for our purposes here, only that it is Mary who receives it and, perhaps more importantly, is Peter's reaction to the idea that Mary obtained this knowledge. Peter says "did he (Jesus) really speak with a woman without our knowledge and not openly? Are we to turn about and all listen to her? Did he prefer her to us?"³⁰ Peter's argument, much like in *Thomas*, is laced with misogynistic overtones as he believes that because Mary is sexually a woman, Jesus would never have passed along secret information to her alone.

If we use the same gender construction I set up in *Thomas*, that gender exists along a spectrum, than one can infer two things from the above lines of text: first that Mary has already reached the "middle man" placement of the spectrum, and second that she is further along than Peter and some of the other disciples who oppose her knowledge. She is then, one step closer to the bridal chamber than are the males in the room.

One can see that Mary has already reached the middle of the spectrum because she knows the secret knowledge; Jesus himself revealed it to her. These private revelations came to Mary in a dream and not whilst with the other followers, indicating that Mary alone received this knowledge. Jesus does not share his knowledge with the others because they have not reached the middle stage yet. Yes, they are men, but only sexually. Mary has integrated herself and is, what is termed in the discussion on *Thomas*, the prototype Adam. It is clear that because Jesus has given Mary, specifically *only her*, the knowledge of heaven. She has become integrated and is ready to move forward into the bridal chamber as the solitary one, as mentioned in *Thomas*.

Second, it is also clear that "Peter's hostility" comes about because Mary's "gnosis is superior to his."³⁰ Peter is somewhat aghast that Mary can reveal what the Savior knew. It is interesting to note that Peter asked Mary to share her knowledge, but then becomes enraged and stymied when it becomes clear that Mary knows more than he. Both *Thomas* and *Mary* "show evidence of Peter's difficulty in acknowledging the rightful place of women."³¹ For Peter, women must be submissive to men; so despite the fact that Peter acknowledges that Jesus loved Mary Magdalene more than all the others in the beginning of the text, he finds it difficult to accept that she would know something he does not. This illustrates that Peter has not reached the same stage as Mary Magdalene. We can comprehend this for several reasons. First, Jesus did not

give his knowledge, the revelations of the cosmos and heaven, to Peter. Recall that the world is bipolar and that when one becomes a 'man', as declared in *Thomas*, they move from the earthly to the heavenly. It makes sense that the knowledge Jesus shares and gives is, not only one of heavenly concern, but only for those that have reached this stage; in other words, only those who have 'become a man.' Peter, having not received the knowledge, has not reached this stage. He is not a prototype Adam, but still stuck in a 'female' like place in which he is unable to comprehend the heavenly. Mary, then, is further along on the spectrum of gender. This is the key difference in the two Nag Hammadi texts discussed.

The *Gospel of Mary* ends with the following advice from Levi, a disciple who did not oppose Mary and her wisdom: "rather let us be ashamed and put on the perfect man and acquire him for ourselves as he commanded us, and preach the gospel...and they began to go forth to proclaim and to preach."³² We can notice several key points here that highlight the gender construction laid out previously. Levi beseeches Peter to stop being so "hot tempered"³³ and to listen to Mary Magdalene because she has "put on the perfect man." She is integrated in her gender, one step above all of them on the gender scale and they should feel shame that they have not taken steps to insure that they too will become like her. In order to become like Mary, to become a 'man', they must follow the teaching of Jesus, revealed by Mary Magdalene, and then spread the good news.

An oddity here in the end is the mention that 'they' began to go out and preach. The problem is that we do not know who they are: is it just Mary and Levi? Is Peter included? It is my opinion that Peter is not a part of this group who go forth and tell the revelations of Jesus. To understand this one must reflect on traditions and the history of Christianity. As I stated in my thesis, Christianity was not unified for several centuries after the crucifixion of Jesus of Nazareth. After the death of Jesus we know that the historical Peter continued to live in Jerusalem and preach to the masses there. He became, for the orthodox Church, the rock upon which Christ built his church.³⁴ The Early Church Fathers claimed inheritance for the message and leadership of Christ's church through Peter. Also recall that these Early Church Fathers were the ones who so vehemently opposed those they deemed 'heretics,'³⁵ including the authors of the Gospels of *Thomas* and *Mary*. The 'heretics' and the Orthodox Church engaged in a battle of papyrus in which they tried to lay out their doctrine and degrade the other side. With these facts in mind, it should become clear that Peter would not have been included in the ministry to the peoples in the *Gospel of Mary*, for he represents the Orthodox with his confusion about the true nature of salvation and Jesus. Mary Magdalene here stands for the unorthodox writers and sects of Christianity who are trying to bring converts to their side but running into the problem of the Orthodox Church and its leaders.

The *Gospel of Mary* also brings to light another key question: what was the relationship between Jesus and Mary Magdalene? Several non-canonical texts, including the *Gospel of Mary*, indicate that "Mary Magdalene was known to have a special relationship with Jesus."³⁶ If one recalls back to the start of this paper, I proposed to see similarities between Jesus/Adam and Mary/Eve. The parallels between the two groups hold here in the *Gospel of Mary* as well. Jesus as the perfect teacher who spreads the good news is symbolic of what the first human creature

was supposed to be: made by God, non-gendered and heavenly. Mary Magdalene represents not only what all women, but indeed humanity, are supposed to become: integrated in gender and taking steps to become a spirit. As Adam and Eve were models of perfection before the fall, so Jesus and Mary have taken up the cup as the archetype after. As another parallel to the Old Testament figures, we have in the *Gospel of Mary*, and more prominently in the *Gospel of Philip*, the notion of Mary being a companion to Jesus.³⁷ While some scholars, like Buckley, acknowledge that 'the Coptic term can mean 'spouse' or 'wife,'"³⁸ others argue that Mary is a spiritual consort, which would imply that Jesus and Mary are on the same 'level' spiritually. It also reflects back to my thesis of different Christianities viewing Mary Magdalene in polemical ways. One could hypothesize that Mary is actually a symbol of the 'heretic' writers 'church,' much like Peter who serves as a symbol for those Christians who would go on to form the Orthodox church. By placing Mary as a close companion of Jesus, the author is attempting to illustrate that their 'church' and set of beliefs are not only superior, but closer to Jesus' true message than the message and texts of Peter's church.

V. Conclusion

In sum, *The Gospel of Mary* presents a different depiction of Mary Magdalene than the *Gospel of Thomas*, though I believe they employ the same gender construction. In *Thomas*, Mary has not yet left her earthly female spot on the gender spectrum. She needs Jesus' teachings and help in order to move forward to the next place, the more heavenly 'male' prototype, Adam, before she can hope to achieve heaven as a solitary one. In the *Gospel of Mary*, Mary has reached the second stage as the more perfect male as it is clear that she not only received the knowledge of Jesus but can retell it to her male counterparts, even if not all of them are open to understanding it.

As Thimmes states: "If the biblical texts provide a constant portrait of Mary Magdalene as disciple, apostle and witness to the resurrected Jesus, the Gnostic texts portray her in such diverse ways that is impossible to easily categorize the presentations."³⁹ Both the *Gospels of Thomas* and *Mary* differ from the canon traditions of *Mark*, *Matthew*, *Luke* and *John*. In both *Thomas* and *Mary* we find no mention of the seven demons, the exorcism, nor any mention of any crimes that would lead one to believe Mary was an adulteress and prostitute. The only thing the canon and non-canonical texts seem to agree on is that she was a follower of Jesus. This begs the question, is there a historical Mary Magdalene? While the answer to this question may forever remain unknown to us, it is important to remember that these different depictions are there not because the canon and non-canonical writers were lying for their own sport, but because the authors existed in different Christianities that held radically polemical traditions. These varying Christianities fought with each other over almost everything, including the role and history of Mary Magdalene. We may never fully know who Mary was. Modern view of this woman has come to us "from conflated and erroneous biblical interpretations, popular legends, and Christian art"⁴⁰ but it is unfair to dismiss the canon altogether. After all, they do share many similarities; but so do the Nag Hammadi texts, so it is equally unfair to dismiss them. Historical memory is a dangerous thing to take as absolute historical truth and it is perhaps time that scholars had fresh eyes to Mary Magdalene's story, wide and unwieldy as it is. Scholars and students alike need to consider all the sources that tell

the tale of Mary Magdalene, whether that story is one that presents her as a former demon possessed prostitute, or as a perfected human who is on her way to achieving heaven.

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Endnotes

- ¹ Lucy Winkett, "Go Tell! Thinking about Mary Magdalene," *Feminist Theology* 29 (2002), 19.
- ² Pamela Thimmes, "Memory and Re-Vision: Mary Magdalene Research Since 1975," *Biblical Studies* 6 (1996), 196.
- ³ I am not trying to claim that the four Gospels of *Mark, Matthew, Luke, and John* are not in some way rooted in some historical fact, but the fact is that these Gospels were written at minimum 50 years and at maximum 70 years after the life and death of the historical Jesus. They reflect the authors own views on Jesus and their 'good news' is a projection of the time in which they lived and the message they themselves are personally trying to convey. This goes to Mary Magdalene as well, she is part of the grand story each author is trying to tell. If there was a historical Mary Magdalene, and some scholars doubt there was she may or may not have lived the life that the canon (and non canonical texts) claims. See Stephen J Shoemaker, "Rethinking the 'Gnostic Mary': Mary of Nazareth and Mary of Magdala in Early Christian Tradition," *Journal of Early Christian Studies* 9 (2001), 555-595.
- ⁴ Seven is also, of course, a powerful number in the ancient world, meant to symbolize great power and magic. Jesus being able to cast out seven demons is indicative of his own prowess.
- ⁵ *Luke* 8:2.
- ⁶ *John* 8:3.
- ⁷ Winkett, "Go Tell!" 19.
- ⁸ *Ibid.*
- ⁹ *Mark* 15:40. See also: *Matthew* 27:56, *Luke* 23:49, and *John* 19:25.
- ¹⁰ *Luke* 24:1
- ¹¹ *Matthew* 28:5
- ¹² Winkett, "Go Tell!" 19.
- ¹³ *Ibid.*
- ¹⁴ James Robinson, ed, *The Nag Hammadi Library in English*, (San Francisco: HarperSanFrancisco, 1978), 5.
- ¹⁵ Helmut Koester, "The Gospel of Thomas" in *Nag Hammadi Library in English*, James Robinson, ed., (San Francisco: HarperSanFrancisco, 1978), 126.
- ¹⁶ *Ibid.*, 138.
- ¹⁷ Jorunn Jacobson Buckley, "An Interpretation of Logion 114 in 'The Gospel of Thomas'" *Novum Testamentum* 27 (July, 1985), 246.
- ¹⁸ I want to make it clear here that I say he exhibits misogynistic tendencies, not that Peter is a misogynist, but rather what Peter says sounds very akin to what modernity would deem as misogyny.
- ¹⁹ *Ibid.*
- ²⁰ *Ibid.*
- ²¹ Pamela Thimmes, "Memory and Re-Vision," 207.
- ²² Jorunn Jacobson Buckley, "An Interpretation of Logion 114," 246.
- ²³ It is interesting to note that the Gospel of Thomas is not alone on this. The Gospel of Philip states: "When Eve was still in Adam, death did not exist. When she was separated from him death came into being. If he enters again and attains his former self, death will be no more." From Wesley W. Isenberg, "The Gospel of Philip," in *The Nag Hammadi Library in English*, James Robinson, ed, (San Francisco: HarperSanFrancisco, 1978), 150.
- ²⁴ Helmut Koester, "Gospel of Thomas", 143.
- ²⁵ Jorunn Jacobson Buckley, "An Interpretation of Logion 114," 265.
- ²⁶ The actual process is very veiled in cryptic language and never fully explained in the Gospel of Thomas.
- ²⁷ Pamela Thimmes, "Memory and Re-Vision", 207.
- ²⁸ George W. MacRae and R. McL. Wilson, translators, "The Gospel of Mary," in *The Nag Hammadi Library in English*, James Robinson, ed, (San Francisco: HarperSanFrancisco, 1978), 525.
- ²⁹ *Ibid.*, 526.
- ³⁰ Pamela Thimmes, "Memory and Re-Vision," 209.
- ³¹ Jean-Yves Leloup, *The Gospel of Thomas*, translated by Joseph Rowe (Rochester: Inner Traditions, 1986), 224.
- ³² George W. MacRae and R. McL. Wilson, "The Gospel of Mary," 527.
- ³³ *Ibid.*, 526.
- ³⁴ See *Matthew* 16:18 which states, "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it."
- ³⁵ I am using the word heretic here not as a theological term but rather to draw the differences between the two groups. These groups are heretics only in the eyes of those that oppose them.
- ³⁶ Pamela Thimmes, "Memory and Re-Vision," 209.
- ³⁷ The Gospel of Philip says: "There were three who always with the Lord: Mary his mother and her sister and Magdalene, the one who was called his companion....and the companion of the Savior was Mary Magdalene and he loved her more than all the disciples and use to kiss her often on her mouth." From Pamela Thimmes, "Memory and Revision," 213.
- ³⁸ *Ibid.*
- ³⁹ *Ibid.*, 205.
- ⁴⁰ *Ibid.*, 194.