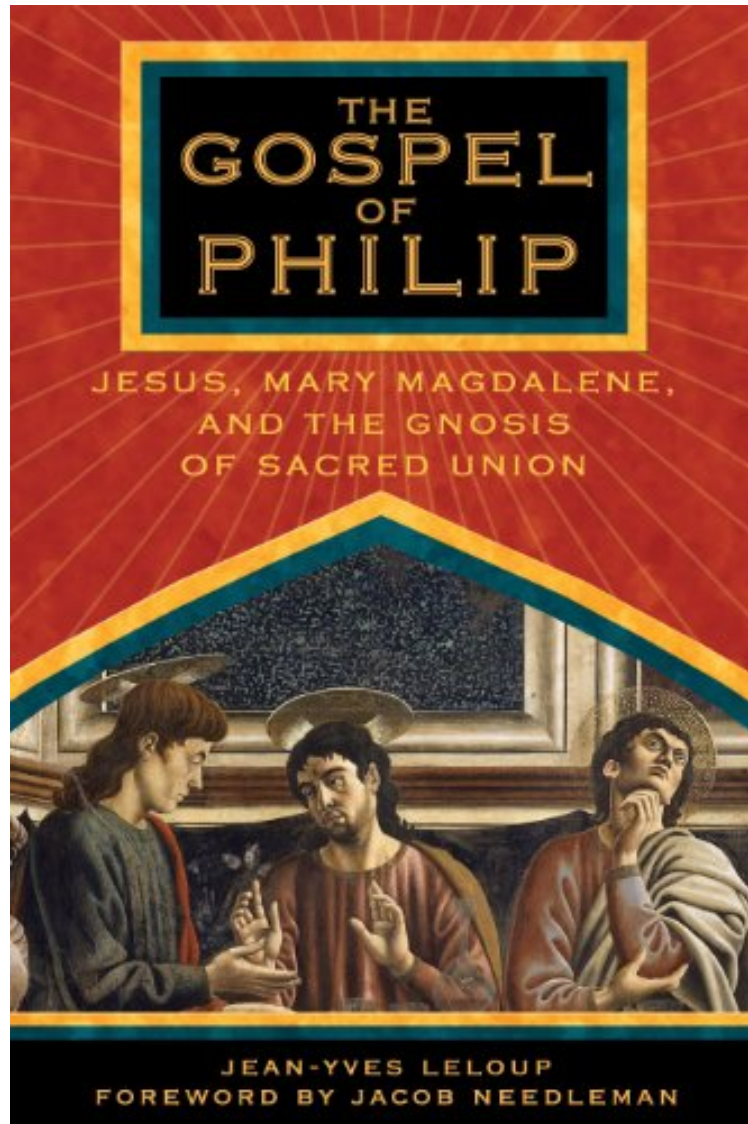


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# The Gospel of Philip: Jesus, Mary Magdalene, and the Gnosis of Sacred Union

Jean-Yves Leloup

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**Jean-Yves Leloup : The Gospel of Philip: Jesus, Mary Magdalene, and the Gnosis of Sacred Union** before purchasing it in order to gage whether or not it would be worth my time, and all praised The Gospel of Philip: Jesus, Mary Magdalene, and the Gnosis of Sacred Union:

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A new translation and analysis of one of the most controversial of the apocryphal gospels Emphasizes an initiatic marriage between the male and female principles as the heart of the Christian mystery Bears witness to the physical relationship shared by Jesus and Mary Magdalene Translated from the Coptic and analyzed by the author of the bestselling *The Gospel of Mary Magdalene* (over 90,000 sold) The mainstream position of the Christian church on sexuality was perhaps best summed up by Pope Innocent III (1160-1216) when he stated that the sexual act is so shameful that it is intrinsically evil. Another Christian theologian maintained that the Holy Ghost is absent from the room shared by a wedded couple. What Philip records in his gospel is that Christ said precisely the opposite: The nuptial chamber is in fact the holy of holies. For Philip the holy trinity includes the feminine presence. God is the Father, the Holy Ghost is the Mother, and Jesus is the Son. Neither man nor woman alone is created in the image of God. It is only in their relationship with one another--the sacred embrace in which they share the divine breath--that they resemble God. The Gospel of Philip is best known for its portrayal of the physical relationship shared by Jesus and his most beloved disciple, Mary of Magdala. Because it ran counter to the direction of the Church, which condemned the works of the flesh, Philip's gospel was suppressed and lost until rediscovered at Nag Hammadi in 1947. Orthodox theologian Jean-Yves Leloups translation from the Coptic and his analysis of this gospel are presented here for the first time in English. What emerges from this important source text is a restoration of the sacred initiatic union between the male and female principles that was once at the heart of Christianity's sacred mystery.

From BooklistThe Gnostic Gospel of Philip, discovered in 1947 at Nag Hammadi, Egypt, is best known for a verse that portrays Jesus kissing Mary Magdalene on the lips. Although this is the most visual image in that gospel, the underlying message, about the sacredness of the marital union, was also controversial in early Christianity, as it established closer links to Judaism and the belief in a space of holiness that can occur in the physical act of love. Leloup, who has also written on the Gospel of Mary Magdalene, here translates Philip's gospel from the Coptic (Joseph Rowe translates Leloup's French into English) and offers a rather brief analysis of the text (he promises more in a future book). Still, what he does cover--ways to look at conception, birth, and the relationship between man, woman, and God--is well thought out and understandable to the lay reader. Most of the book is taken up with actual translation and visuals of the Coptic original from which Leloup worked. Ilene CooperCopyright American Library Association. All rights reserved "This book displays new and profound facets and dimensions in the teachings of Jesus." (East and West Series, Vol. 48, No. 2, Feb 2006)In this rich and lucid translation, Jean-Yves Leloup unlocks mysteries of the enigmatic bridal chamber found in the Gospel of Philip and sheds new light on their associations with Jewish esoteric tradition. (Margaret Starbird, author of *The Woman with the Alabaster Jar: Mary Magdalene and the Holy Grail*)For scholars and seekers alike, every page of this book opens profound new dimensions in the teachings of Jesus. (Jacob Needleman, author of *Lost Christianity and The American Soul*)From the Back CoverCHRISTIAN STUDIES / MYSTICISM In this rich and lucid translation, Jean-Yves Leloup unlocks mysteries of the enigmatic bridal chamber found in the Gospel of Philip and sheds new light on their associations with Jewish esoteric tradition. --Margaret Starbird, author of *The Woman with the Alabaster Jar: Mary Magdalene and the Holy Grail* For scholars and seekers alike, every page of this book opens profound new dimensions in the teachings of Jesus. --Jacob Needleman, author of *Lost Christianity and The American Soul* The mainstream position of the Christian church on sexuality was perhaps best summed up by Pope Innocent III (1160-1216) when he stated that the sexual act is so shameful that it is intrinsically evil. Another Christian theologian maintained that the Holy Ghost is absent from the room shared by a wedded couple. The apostle Philip, however, records in his gospel that Christ said precisely the opposite: The nuptial chamber is in fact the holy of holies. For Philip the Holy Trinity includes the feminine presence--God is the Father, the Holy Ghost is the Mother, and Jesus is the Son--and neither man nor woman alone is created in the image of God. It is only in their relationship with one another--the sacred embrace in which they share the divine breath--that they resemble God. The Gospel of Philip is best known for its portrayal of the physical relationship shared by Jesus and his most beloved disciple, Mary Magdalene. Because it ran counter to Church dogma, however, which condemned the works of the flesh, Philip's gospel was suppressed and eventually lost until rediscovered at Nag Hammadi in 1947. Orthodox theologian Jean-Yves Leloups translation of the gospel from the Coptic and his analysis of this scripture are presented here for the first time in English. What emerges from this important source text is a restoration of the sacred initiatic union between the male and the female principles that was once at the heart of Christianity's sacred mystery. JEAN-YVES LELOUP, an Orthodox theologian and professor of theology, philosophy, and psychology, is the founder of the International College of Therapists. His other books include *The Gospel of Mary Magdalene* and a

forthcoming translation and commentary on the Gospel of Thomas. He lives in France.