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NAG HAMMADI CODEX I (THE JUNG CODEX)

INTRODUCTIONS, TEXTS, TRANSLATIONS, INDICES

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LEIDEN

E. J. BRILL

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XXII

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JAMES M. ROBINSON



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SIGLA

A dot placed under a letter in the transcription indicates that the letter is visually uncertain, even though the context may make the reading certain. A dot on the line outside of brackets in the transcription indicates an uncertain letter from which some vestiges of ink remain.

- [] Square brackets in the transcription indicate a lacuna in the MS where writing most probably at one time existed. When the text cannot be reconstructed but the number of missing letters can reasonably be estimated, that number is indicated by a corresponding number of dots; where the number of missing letters cannot be reasonably estimated, the space between the brackets is filled with three dashes. In the translation the square brackets are used only around words which have been substantially restored.
- ⌈ ⌋ Double square brackets indicate letters cancelled by the scribe.
- { } Braces indicate letters unnecessarily added by the scribe.
- ˘ ˙ High strokes indicate that the letter so designated was secondarily written above the line by the scribe.
- < > Pointed brackets in the transcription indicate an editorial correction of a scribal omission. In the translation they indicate words which have been editorially emended.
- () Parentheses in the transcription indicate scribal abbreviations which have been editorially explicated. In the translation they indicate material supplied by the translator for the sake of clarity.

INTRODUCTION

This volume contains Codex I from the collection of thirteen codices found near Nag Hammadi in Upper Egypt in December, 1945.¹ For a time during the 1950's and 60's this codex was in the possession of the Jung Institute in Zürich and hence is also known as the Jung Codex.² The codex, which is generally well preserved, contains five texts: the brief *Prayer of the Apostle Paul* (I,1) in the front flyleaf; *The Apocryphon of James* (I,2); *The Gospel of Truth* (I,3); *The Treatise on the Resurrection* (I,4) and *The Tripartite Tractate* (I,5). All of these important texts, which have already been published in one form or another³ make significant contributions to our understanding of various forms of Christian Gnosticism in the second and third centuries A.D.

This edition provides for each tractate a new transcription of the Coptic text; a translation; a critical apparatus indicating alternative restorations for damaged portions of text and emendations proposed by previous editors and other scholars; an introduction which discusses briefly the language, background and content of the tractate; and a set of notes which treat major philological and interpretative issues. Since a codicological analysis has been published elsewhere,⁴ it has not been repeated here.

A few notes about the principles of this edition are in order.

1. The Coptic text is printed as it appears in the MS with a few major changes. Most significant is the fact that we have abandoned the format of diplomatic transcription wherein the text is arranged as it is in the MS. Instead, the text has been organized in sense units, as they have been determined by each editor. If one wishes to observe the

¹For an account of the discovery of the collection and of its subsequent history, see James M. Robinson, *The Facsimile Edition of the Nag Hammadi Codices: Codex I* (Leiden: Brill, 1977), Preface, VII-IX. For a brief survey of the same history, see James M. Robinson, *The Nag Hammadi Library in English* (San Francisco: Harper and Row, 1977) 1-25.

²For a history of the publication of Codex I, see also James M. Robinson, "The Jung Codex: The Rise and Fall of a Monopoly," *RSR* 3,1 (January, 1977) 17-30.

³For bibliography, see the introduction to each tractate.

⁴See James M. Robinson, *The Facsimile Edition of the Nag Hammadi Codices: Codex I* (Leiden: Brill, 1977) Preface, XV-XXXI.

layout of the original, he may consult the facsimile edition or the various *editiones principes*.

The readings of the MS have been preserved in the transcription, except where emendation involves the insertion or deletion of certain letters. These alterations are indicated in the transcription by the use of angular brackets < > for additions and curved brackets { } for deletions. Other emendations adopted in the translations are indicated in the apparatus.

In one particular the transcription differs for the MS. Abbreviations have been written in full with supplementary letters included in round brackets ().

2. The transcription of punctuation and diacritical signs in the MS follows the following principles:

A *raised dot* appears frequently throughout the codex both as a syllable marker and as a clause marker. Occasionally a double dot (:) appear (52.29) with a similar function. The single raised dot often takes the form of a raised comma ('). No attempt has been made in the transcription to distinguish between the two types of raised dots.

A *diaeresis* appears frequently over ι , after a vowel other than ϵ ; after ζ ; or when ι is syllable-initial, as in $\iota\omega\tau$ (but never in $\pi\iota\omega\tau$). Occasionally the two points of the diaeresis run together to give the appearance of a supralinear stroke, as in $\zeta\iota\tau\bar{\eta}$ (116.28, 137.21), $\zeta\iota\bar{\epsilon}$ (65.21), and $\iota\omega\tau$ (114.22). Unusual uses of the mark appear in such cases as $\pi\omicron\upsilon\epsilon\iota$ (63.4) and $\epsilon\iota$ (62.19), where one might expect a circumflex, and in $\pi\iota\bar{\iota}'\mu\epsilon\upsilon\epsilon$ (108.16), where no diacritical mark is necessary. In all these cases the transcription appears with a diaeresis.

A *circumflex accent* appears in several forms, the normal circumflex (^), an inverse circumflex (˘) and a horizontal stroke with a curvature at the left end. The last form of this sign may simply be a hastily formed inverse circumflex, or possibly, as Kasser suggests,⁵ a rough breathing ("esprit rude epigraphique"). The same sign also appears frequently in the position of a supralinear stroke, especially over ρ , and it is often simply a variant form of that mark. No attempt has been made in this transcription to indicate a distinction between the supralinear stroke and the variant forms of the circumflex.

The circumflex appears irregularly over words consisting of a single vowel, such as η , \omicron , or ω ; over long vowels at the end of a word, such as $\tau\zeta\lambda\epsilon\iota\bar{\omega}$ (102.31); once each over word-initial λ , in $\lambda\pi\epsilon$

⁵R. Kasser, *Tractatus Tripartitus, Pars I* (Zürich: Francke, 1972) 20.

(118.32), and н, in ѠΔн (95.6); and frequently over diphthongs such as εΥ (61.35) and particularly over ει (passim).

The *supralinear stroke* appears throughout the codex with several familiar functions. Most frequently, it marks, as in Coptic MSS generally, the resonant peak of a syllable or a syllable-final consonant. In form the stroke varies between a simple dot over the appropriate letter to a line over several letters. Occasionally this line will have a curvature at the left end, as noted in connection with the reverse circumflex. No attempt has been made in the transcription to reproduce scribal vagaries in this matter and the use of the stroke has been standardized. Thus, when a stroke appears over two consonants in the MS it is usually shown only over the second. In cases where an initial м or н has a stroke which continues over the next letter, the stroke appears only over the first letter. When a stroke appears over three letters in the MS, it is shown only over the middle letter. Strokes over restored letters are not shown, unless part of the stroke itself is visible.

A supralinear stroke also appears in the MS in certain other contexts: over abbreviations, such as πνα, σωρ, χрс and ιс; and as a substitute for a line-final н, as in εϷοϷ̄ (53.26). In these cases, no stroke appears in the transcription. Instead, the missing letters in the full form of the abbreviated word or the line-final н have been supplied within round brackets.

Line fillers appear at numerous points in the text, often at the end of a page (e.g., 59.38; 66.40 and frequently). These marks and other marginal sigla are not indicated in the transcription, but are mentioned in the apparatus.

Page numbers of the MS, where extant, have been indicated in the transcription beside the arabic numeral in the left margin of the Coptic page. In the MS they regularly appear at the center of the top of the appropriate page.

3. The critical apparatus provides the following information: (a) the sources of restorations of the Coptic text, except when the restorations of the *editiones principes* have been adopted; (b) an explication of ambiguous forms; (c) conjectural emendations involving more than the deletion or addition of individual letters or words; (d) conjectural emendations not adopted in this edition; (e) various paleographical notes.

PRAYER OF THE APOSTLE PAUL

I, J: A. I—B. 10

Dieter Mueller

I. BIBLIOGRAPHY

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II. LANGUAGE

Originally composed in Greek, the *Pr. Paul* is preserved only in Coptic translation, the sole extant copy of which is written in a practically pure Subachmimic that displays few remarkable features.

The suffix pronoun of the 1st pers. sing., whether used as object of a preposition or infinitive, or as subject in a conjugational prefix, is consistently spelled either **εΙ** (A.4,9,18,20,33) or **ī** (A.3,6,7,15); for the *i*-sound after long vowels cf. also **[π]εκνει** in B.2, and **αϛρηι** (scribal error for **αϛρηī**?) in A.29. Of the independent pronouns, only the 2nd pers. sing. occurs in the extant portions of the text where it has consistently the A² form **ḡτακ** (A.6,7). The prepositions **ε-**, **ερο-**, **ḡ-**, **ḡμο-**, and **ḡ**, **ḡα-** always have the A² forms **α**, **αḡα-** (A.8,13,25,27,35), **ḡḡα-** (A.4.11,19,32), and **ḡḡ-** (A.3,7,9,15,18).

The verb form most frequently employed in this text is the imperative, in two instances continued by a subjunctive (A.[22],35). It is often distinguished by the prefix **ḡα** (**ḡα†** A.1,9,[15],19; **ḡαḡπαī** A.6), but also occurs without it (**сωте** A.4; **ωαпḡ** A.8; **[бал]пḡ** A.25); in line 7, the form **оуһн** (for **αуһн**) is rather abnormal, but the reading is not entirely certain. The perf. II and the perf. rel. are both formed with **-αϛ** (A.5 and 30); the neg. praes. cons. has both regular (**ḡакḡϛтнк** A.13) and archaic (**ḡароуω εḡαϛте** A.10) forms. The neg. perf. apparently occurs three times (A.26,27,28); but the text is at this point marred by lacunae and at least one scribal error so that no conclusions can be drawn from the very peculiar form **ḡпε-** (for **ḡпε-** ?)

in line 26. The qual. of $\chi\iota\epsilon$ has the form ending in $-i$ ([$\epsilon\tau\chi$] $\lambda\sigma\iota$ A.13) that characterizes the qual. of *verba IIIae inf.* in certain A² MSS.¹

Greek words are relatively numerous (28), but mainly confined to nouns and adjectives. Of the three verbs, $\alpha\iota\tau\epsilon\acute{\iota}\nu$ (A.19,20) and $\chi\alpha\rho\acute{\iota}\zeta\epsilon\iota\omega$ (A.25) are conjugated with the help of $\bar{\rho}$ (imper. $\epsilon\rho\iota$), $\pi\lambda\acute{\alpha}\sigma\sigma\epsilon\iota\omega$ (A.32) without. Particles do not occur at all. Conjunctions are limited to two occurrences of $\acute{\omega}\varsigma$. Gr. ξ is twice represented by $\kappa\zeta$ ($\tau\epsilon\kappa\zeta\omicron\gamma\iota\alpha$ A.18; $\tau\epsilon\kappa\zeta\omicron[\mu\omicron]\lambda\omicron\gamma\eta\sigma\iota\varsigma$ B.4); otherwise, the orthography is that of classical Greek.

In its grammatical regularity, morphological purity and orthographical consistency, the language of the *Pr. Paul* is clearly distinguished from the other tractates of the Jung Codex, especially from the *Tri. Trac.* which makes up the bulk of this volume and is obviously the work of a different translator.

III. FORM AND CONTENT

The *Pr. Paul*, which occupies the front flyleaf of the Jung Codex, is a short text of unknown date and provenance, very similar to other compositions of the same genre but with decidedly Gnostic overtones. It may be a work of the Valentinian school.

Since the *Ap. Jas.* begins on p. 1 of the codex, the *Pr. Paul* was first thought to be the last of the five tractates in this collection. However, subsequent investigations carried out by Stephen Emmel in 1976 revealed that the page containing the prayer came from the same papyrus sheet as pp. 4 and 81 and must, therefore, constitute a front flyleaf. Since the handwriting closely resembles the somewhat cramped ductus found at the end of the *Tri. Trac.* and is thus quite distinct from the sprawling letters of the first pages of the *Ap. Jas.*, the scribe must have added the *Pr. Paul* to the collection after he had completed the *Tri. Trac.*

The title, followed by a brief benediction, retains the Greek language of the original and is placed at the end of the prayer. Partly destroyed, it was first thought to be "Prayer of Pe[ter] (the) Apostle."² The correct reading was established by H.-Ch. Puech and G. Quispel

¹E. Edel, "Neues Material zur Herkunft der auslautende Vokale $-\epsilon$ und $-i$ im Koptischen," *ZÄS* 86 (1961) 103-106.

²J. Doresse, *Secret Books of the Egyptian Gnostics* (New York: Viking, 1960) 236, 239.

in 1954.³ In form and content, the *Pr. Paul* displays a striking resemblance not only to prayers in the *Corpus Hermeticum* (1.31–32; 5.10–11; 13.16–20), but also to the invocations found in magical texts, especially those of Christian provenance.⁴ Its beginning is almost identical with that of the hymn on the First Stele of Seth (*Steles Seth* 118.30–119.1), and this may well be due to the use of a common source. Otherwise, the phraseology of the *Pr. Paul* is heavily indebted to the Psalms and the Pauline Epistles. In several instances, the thoughts expressed have parallels in the *Gos. Phil.* (cf. esp. the notes on A.8 and A.10), and the possible description of Christ as an image of the Psychic God (A.26–31) have prompted the authors of the *editio princeps* to attribute the *Pr. Paul* to the western or Italian branch of the Valentinian school.

The text of the *Pr. Paul* does not furnish any criteria to determine its place of origin. The *terminus ante* for the date of composition is the date of the MS. However, its apparent affiliation to the Valentinian school points to an origin sometime between the second half of the second century and the end of the third century of our era.

³“Les écrits gnostiques du Codex Jung,” *VC* 8 (1954) 2, 5.

⁴*PGM*, Vol. II no.s 1. 8a. 9. 13. 21. 24; cf. E. Norden, *Agnostos Theos* (Leipzig: Teubner, 1913) 177–308; R. Reitzenstein, *Poimandres* (Leipzig: Teubner, 1904) 15–30.

^{A.1} (*Approximately two lines are missing.*) | [your] light, give me your [mercy! My] | Redeemer, redeem me, for ⁵ [I am] yours; the one who has come | forth from you. You are [my] mind; bring me forth! | You are my treasure house; open for me! You | [are] my fullness; take me to you! | You are (my) repose; give me ¹⁰ [the] perfect thing that cannot be grasped! |

I invoke you, the one who is | and who pre-existed in the name | [which is] exalted above every name, through Jesus Christ, | [the Lord] of Lords, the King of the ages; ¹⁵ give me your gifts, of which you do not repent, | through the Son of Man, | the Spirit, the Paraclete of | [truth]. Give me authority | [when I] ask you; give ²⁰ healing for my body when I ask | you through the Evangelist, | [and] redeem my eternal light soul | and my spirit. And the First-born of the Pleroma of grace – ²⁵ reveal him to my mind!

Grant | what no angel eye has | [seen] and no archon ear | (has) heard and what | has not entered into the human heart ³⁰ which came to be angelic and (modelled) | after the image of the psychic God | when it was formed | in the beginning, since I have | faith and hope. ³⁵ And place upon me your | beloved, elect, | and blessed greatness, the | First-born, the First-begotten, ^{B.1} and the [wonderful] mystery | of your house; [for] | yours is the power [and] | the glory and the praise

ΕΝΗΖΕ ΠΕΝΗΖΕ [ΖΑΜΗΝ] †
ΠΡΟΣΕΥΧΗ ΠΑ[ΥΛΟΥ] † ΑΠΟΣΤΟΛΟΥ
ΕΝ ΕΙΡΗΝΗ

10 † Ο Χ(ΙΣΤΟΣ) ΑΓΙΟΣ

B.7. πα[υλου του] Mueller †

⁵ and the greatness | for ever and ever. [Amen.] |

Prayer of Paul | (the) Apostle. |

In Peace.

¹⁰ Christ is holy.

THE APOCRYPHON OF JAMES

1,2:1.1–16.30

Francis E. Williams

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II. LANGUAGE

The language of the *Apocryphon of James* is the type of Subachminic Coptic which is found in Codices I, X and XI of the Nag Hammadi Library, but is to be distinguished, for example, from that of the Manichaean texts. The orthography, phonology and syntax are all normal for this type of Subachminic. However, the text reveals certain inconsistencies, and it is clear that the stage of standardization had not been reached.

1. Orthography

τ and ζ normally assimilate into θ, but τζε occurs at 4.8, 10, and there are five instances of the partially assimilated form θζε. τ and ι are regularly written †. π and ρ appear not to assimilate; we find πρραγ at 15.11, and a mutilated word at 8.1 begins πρ. ἄποου at 14.30 is the normal A² form.

In diphthongs ι is most often spelled ει: ἄμαει, ζεντζεει, ουχεει. The scribe's, or translator's, preference for ει sometimes extends to his spelling of long vowels: ζουειτε, ἄμ[ρρε]ιτ etc. When ῖ does occur in diphthongs, it is most commonly after η: ρηῖ, παχηῖ, νηῖ. We find one instance each of ραῖ, ραῖς, ναῖ, and three of χαῖς. The spelling ου for γ in diphthongs (ζαουτ, σεου-ου) is comparatively rare, and is used with only seven words. Of these, τῆναου, ἄνηου and πηουε can be spelled either with ου or with γ. On the other hand, ου is regularly contracted to γ in the verb form †ουγ, and the same contraction occurs in the pronominal suffix of νετουναχπαγ (16.5). When ουῖ is used with the circumstantial it is spelled ευῖ. The contracted forms μευε and λαυε are preferred to μεευε and λααυε, though each of the latter occurs three times.

ν regularly becomes μ before μ or π, both at the beginning of a word and within it. We find the complete assimilations ββῖρε (7.35) and ββῖβιλε (8.20). However, ν remains unassimilated in forms on the order of ἄμπαρθενος. Our document follows the A² practice of writing the definite article as π or τ before a double consonant, but there are six instances of πε or τε.

In Greek words $\epsilon\iota$ is most often represented by I , but πείθειν , χρεία and νοεῖν may be spelled with EI or with I . ὑπομένειν is spelled ΖΥΠΟΜΙΝΕ at 9.29–30. δέ and γάρ occur with about equal frequency in the nasalized and nonnasalized forms. ἐπεῖ appears to be spelled ΕΠΕΕ at 8.35, but perhaps this is an error. μέν is spelled ΜΜΕΝ at 7.33, unless this is a confusion with ΜΜΑΝ . The Greek rough breathing is represented either by Ζ or by Ω . Hebrew “Amen” is spelled ΖΑΜΗΝ .

ΜΕΩΧΕ , rather than ΜΕΩΤΕ , is the usual spelling of the word for “ear.” The spellings ΟΥΑΑΒ and ΟΥΑΑϞ both occur; likewise ΩΧΒ and ΩΧϞ . Indeed, spelling in our document is so generally inconsistent as to make emendation a perilous venture. The Coptic translator may in fact have deliberately varied spellings, syntactical forms or vocabulary in certain passages to avoid repetition. Note the alternations of ΩΧϞ and ΩΧΒ at 4.5–20; ΜΜΩΤἢ , ΤΗΥΤἢ , ΤΗΝΕ , 5.9–20; ΧΡΕΙΑ and ΧΡΙΑ , 9.11–16; the perf. I. prefixes ΑΝ and ΑΖἢ , 15.7–23; ΖἢΜΑΚΑΡΙΟΣ and ΝΕΙΕΤΟΥ , 3.19; 30–31. It is possible that this practice of varying forms for stylistic purposes accounts for the puzzling juxtaposition of ΩΗΡΕ ἢΠΡΩΜΕ , Son of Man, and ΡΩΜΕ , Man, at 3.12–30. Commentators have tended to seek a theological explanation of this where perhaps none is needed.

2. Vocalization

Vowel values are as usual in Subachminic. The S forms ΠΕΧΑϞ at 6.29 and ΕΘΗΛΜ at 16.9 may be errors, as may the unusual spelling ΑΠΟ ΤΟΟΤḲ at 16.20. Words which ended in jw in New Egyptian tend to end in the I sound (Cf. Edel, “Neues Material zur Herkunft der auslautenden Vokale $\bar{\epsilon}$ and $\bar{\imath}$ im Koptischen,” *ZÄS* 86 [1961] 103–106.) However, our document’s preference for the spelling EI results in such forms as ΚΕΚΕΙ (also attested in *Gos. Truth*), ΝΑΒΕΙ (ΝΑΒΕ at 11.39). At 13.19 we find ΧΙΕ , not ΧΑΣΙ .

The A² final E is used rather sparingly. We find ΚΩΕ , ΣΑΥΝΕ , ΟΥΩΥΕ , ἢΚΑΤΚΕ , ΜΕΩΕΚΕ , but not ἢΤΩΤΝΕ , ΩΧΒΕ , ΩΚΜΕ , etc. There is a previously unattested plural, ΚΕΙΑϚ , at 8.9.

3. Morphology

The fut. I is normally formed with ΝΑ , but the specifically A and A² formation, ΝΕΚΑΒἢΤḲ , seems to occur at 7.35. Affirmative purpose clauses are regularly formed with fut. II, twice with fut. III. The conditional is regularly Ε(Ϟ)ΩΑΝ , not Ε(Ϟ)ΩΑ . Beatitudes are often

couched in the fut. II, though in three instances the present is used.

The conjugation base of the perf. I and II, and that of the perf. rel. varies between α and $\alpha\zeta$ (or $\alpha\zeta\alpha$ or $\zeta\alpha$). In the perf. I, α seems to be preferred for the second and third person singular, $\alpha\zeta$ for the first person singular and plural, and $\zeta\alpha$ for the second person plural; others vary. In the perf. II and the perf. rel. $(\epsilon)\text{NT}\alpha$ is preferred for the third person singular, and $(\epsilon)\text{NT}\alpha\zeta$ for the third person plural.

The document's 127 Greek words include nouns, verbs, adjectives, adverbs, conjunctions, particles and interjections. Twenty-three Greek words or expressions are also represented by Coptic equivalents. The occurrence of such expressions as $\text{M}\bar{\text{N}}\text{T}\zeta\text{E}\text{B}\text{P}\alpha\text{I}\text{O}\text{I}\text{C}$ and $\zeta\bar{\text{N}}\text{O}\text{Y}\text{M}\text{E}\text{P}\text{O}\text{C}$ $\bar{\text{N}}\Delta\text{O}\text{P}\text{E}\alpha$ strengthens our impression that we are dealing with a document which has been translated from Greek to Coptic. $\bar{\text{P}}$ regularly precedes Greek verbs. The Greek ϵ -contract infinitive ending is represented by I or ϵI , the uncontracted ending by ϵ , and the α -contract by α .

III. TITLE

"Apocryphon of James" is our title for the untitled work which occupies the first sixteen pages of Codex I. The tractate purports to be a letter from James of Jerusalem to a recipient whose name is now mutilated. Included in the body of this "letter" is an "apocryphon"—in the sense of "secret writing"—allegedly revealed by the Savior to James and Peter. The revelation is said to have been made 550 days after the resurrection (2.19–20), and the wording of 2.18–19 suggests that the author also placed it after the event commonly referred to as the ascension. The avowed purpose of the "letter" is to transmit this "apocryphon," which—presumably to enhance its authority—is said to be written "in the Hebrew alphabet" (1.15–16).

Various names have been suggested for our document: "The Apocalypse of James"; "The Apocryphal Letter of James"; "The Apocryphon of James." We prefer the last for several reasons. The term "apocryphon," is taken from the document itself (1.10), and the alleged "apocryphon," which extends approximately from 2.6 to 16.11 (or, alternatively, to 15.28), is of far greater importance than the "let-ter." "*Epistula Apocrypha*," the *editio princeps*' choice for a title, seems inappropriate, since, while the recipient is directed to keep the "apocryphon" secret from all but a chosen few, the prohibition is not extended to the "letter." Finally our document is scarcely an apoca-

lypse, though it does indeed end with a vision of the Savior's ascent to heaven.

The name of the "letter's" alleged recipient is doubtful. It ended in ΘOC , and Schenke has ingeniously restored, "to the brother, Cerinthus." But as this restoration appears somewhat speculative, it has seemed best to place it in our apparatus rather than in the text. It can be argued that the document's character is not quite what we would expect of a tractate intended to teach "Cerinthian" doctrine. Schenke does point out certain parallels between Epiphanius' polemic against "Cerinthians" and material in the *Apocryphon of James*, but such topics as the resurrection (cf. *Epistula Apostolorum*, Epiphanius), or the millennium (cf. Eusebius) are entirely ignored by our author.

IV. GENRE AND SOURCES

Our document contains a mixture of literary genres. The "letter" opens in an expanded and somewhat flowery version of Hellenistic letter form—though it lacks a closing greeting or benediction. The "apocryphon" begins with Jesus' post-resurrection return, delivers its message in a series of speeches by Jesus interspersed with occasional questions and comments from James and Peter, and closes with the vision of the Savior's final ascent. It does not mention a mountain, but its opening scene, in which the Savior returns to teach the disciples the real truth, is reminiscent of the form often called a "mountain revelation." Finally, the long section 4.24–6.20 might be termed an "exhortation to martyrdom," and has many traits in common with such exhortations in the early Christian centuries.

The body of the document is parenetic rather than doctrinal, and is composed of speeches which exhort, encourage and threaten. Moreover, despite their lack of a tight logical structure, these speeches do show a certain progression of thought; they are more than a collection of sayings in the manner of the *Gospel of Thomas* or *Philip*. It may also be remarked that our tractate is not precisely a didactic dialogue. James and Peter do interject remarks, but not as often as we might expect in the true dialogue form. If one wished to cite a formal parallel to the largest block of material in the "apocryphon," the Farewell Discourses of the Fourth Gospel would serve as well as any.

This mixture of genres has encouraged the formulation of theories of partition. Rudolph was the first to propose that the "apocryphon" may have been a section of a longer apocalypse, detached from its

original setting by a redactor who added the “letter” as an opening and conclusion. This suggestion has been taken up and developed by S. K. Brown, who argues from the mixture of genres, the reference to the “other apocryphon”—which he sees as editorial reflection on 8.30–32—and certain inconsistencies which, he feels, betray a process of editing. Notable among these last are the discrepancy between the Savior’s prediction of his ascent and the vision of it which James and Peter actually see (contrast 14.26–28 with 15.9–28), and the manner in which James’ and Peter’s report to the other disciples differs from what has previously been said to them (15.34–16.2). There are comparable inconsistencies on page two.

Brown posits a redactor who was concerned to enhance the position of James, correct certain features of the account of the ascent, and alter the reader’s attitude toward the “apocryphon” as a whole. On this view the same redactor might have been responsible for insertions here and there in the “apocryphon” which lay particular stress upon the importance of James.

Since we are dealing with a rather small body of material whose author may not have been deeply concerned with consistency, it is difficult to know how far to press arguments of this sort. A hypothesis of glossing might explain the inconsistencies as well as one of wholesale redaction. And it is not quite clear whether the stylistic evidence bears Brown’s theory out. True, the “letter” employs some technical terminology not found in the “apocryphon”, such as “holy life” (1.7–8), “minister” (1.19), “faith of this discourse” (1.28), and “teacher” for Jesus at 15.32. Also, the use of the verb $\sigma\omega\lambda\bar{\iota}\ \alpha\beta\alpha\lambda$ (=ἀποκαλύπτειν, cf. 16.24–25) seems limited to the “letter”; in the “apocryphon” we find $\sigma\upsilon\omega\nu\bar{\zeta}\ \alpha\beta\alpha\lambda$ (=φανεροῦν, cf. 7.9–10) exclusively. But on the other hand, “letter” and “apocryphon” share the unusual trait of using the future tense in the beatitude formula. This might suggest that both “letter” and “apocryphon” come from the same author—unless it is deliberate imitation, or attributable to a translator or copyist.

At bottom, this hypothesis rests on the assumption that our tractate’s author is unlikely to have thought of the device of “enclosing” a fictitious apocryphon in a fictitious letter. But this seems overly critical. Certainly, someone did think of it; and if a redactor, why not the author himself? The *Letter of Peter to Philip* (CG VIII,2) begins as a letter and becomes a mountain revelation, thus affording some sort of analogy to our document.

Another hypothesis possibly worthy of consideration is that the ex-

hortation to martyrdom, 4.24–6.20, and the section about prophecy which follows at 6.21–7.10, were inserted into an earlier work. Together these constitute the longest discussion of a single issue in the *Apocryphon of James*; if removed, they would leave our document more homogeneous in tone than it now is. They contain an unusually high concentration of Greek words and of Biblical allusions, and they employ the technical terms, “providence,” “free choice,” “election,” and “believe in my cross,” not found elsewhere. Further, they employ the expression “Kingdom of God”—twice, if our emendation at 6.17 is correct—while, except at 3.34, the *Apocryphon of James* uses “Kingdom of heaven,” or simply “Kingdom.” If this hypothesis were accepted, it would provide an important clue to the history of our document. However, it too must be called speculative. At this stage it seems best to treat the *Apocryphon of James* tentatively as a literary unity.

Assuming that the text is a unity, it may still be asked whether the *Apocryphon of James* was composed *de novo* by its author, or whether it was assembled from traditional materials. Some evidence seems to point to the latter. The paragraphs concerned with “hypocrisy and the evil thought” (7.17–22), and with faith-love-works (8.10–27) might well have originated in a thought-world foreign to that of the rest of the document. The difficulty at 8.1–4, where James and Peter are reproached for delaying the Savior a mysterious “eighteen days more, because of the parables,” might be solved by assuming that this passage originated in a separate source. Once again, the exhortation to martyrdom and the discussion of prophecy (4.24–7.10) may reflect a different source.

On the other hand, certain themes and terms are seen to repeat themselves fairly often. Furthermore the speeches, despite their apparent lack of logical connection, do build, through 11.6–12.17 and 12.17–13.25, to a kind of climax at 13.25–14.19. The author seems to show an awareness that the reader may find his manner puzzling. At 13.25–14.10 the Savior is made to comment on and defend the style of presentation. It therefore seems best to treat our document, or the bulk of it, as the work of one author. If he did employ traditional materials, he probably shaped and adapted them to his own purpose.

Of interest is the reference to “another apocryphon,” sent “ten months ago” to the recipient of the “letter,” and to be regarded as “revealed to me, James” (1.28–35). One would like to know, first, whether this document ever existed, and then, whether it was doctrinal in character (as *Ap. Jas.* is not), and whether it can be identified

with the *First* or *Second Apocalypse of James* (CG V,3 and V,4).

Our document does contain parallels to these, but there are many differences. 1 *Apoc. Jas.* 25.15 shows James commanded to leave Jerusalem, whereas our document implies that he stayed there and sent the apostles forth (16.8–9). 1 *Apoc. Jas.* also is unlike our document in making frequent specific references to scripture, and in taking a doctetic view of the crucifixion (1 *Apoc. Jas.* 30.14–22, contrast *Ap. Jas.* 5.6–20). 2 *Apoc. Jas.*, in turn, refers to an arrogant deity intermediate between God and the world (2 *Apoc. Jas.* 54.1–15, *et al.*), thus going a good deal farther than anything in our document. And in general the two Apocalypses are far more overtly Gnostic than is the Apocryphon.

In fact the “other apocryphon” may well fall into the same category as the “Hebrew alphabet”—a detail added for the sake of atmosphere. Kirchner (126–7) has pointed out that the author of Pseudo-Aristeas refers to an obviously fictitious letter for this purpose (*Ep. Arist.* 6), and the citation of imaginary sources is by no means rare in esoteric religious literature.

V. HISTORY OF RELIGIONS OBSERVATIONS

As the “James” of our document is placed at Jerusalem (16.8–9), and dispatches the other disciples on their mission (16.6–8), we may presume that he is meant for James the Just, that is, James the Lord’s brother. (His identification as one of the twelve disciples need not contradict this; it would merely show that the author did not distinguish clearly between this James and James the son of Zebedee.) Our document thus stands in the tradition of those Gnostic and Jewish Christian sources which represent James as leader of the apostles and the font of true teaching (cf. *Gos. Thom.* 12; *Ps.-Clem. Rec.* 1.44.1; 1.66.1; 1.72.1 *et al.*). Peter’s appearance with James is not surprising; other literature associates the two as the recipients of Jesus’ post-resurrection revelation (cf. Eusebius, *HE* 2.1.4).

But our document takes noticeable pains to elevate James above Peter. James is regularly named before Peter, and—unless 13.39–14.2 is an interpolation—is once shown by the author as receiving the answer to a question which Peter has asked. The Savior says that he has taught James individually, and that James knows “what to say before the archons” (8.31–36). When the document calls for the voicing of a gauche or inappropriate idea, the tendency is to assign this to Peter. One suspects that Peter, the typical representative of orthodox Chris-

tianity, has been introduced to lend authenticity to the variant tradition taught by our tractate. The observation that all twelve disciples "believed the revelation" (16.2-5) may be there for the same purpose.

For whether it was Gnostic or not, the *Apocryphon of James* was surely meant for a community which considered itself distinct from the main body of Christians. It was conscious of its own identity (cf. 1.18-28; 16.20-30, *et al.*), and its hero was James, rather than the orthodox Peter. The contents of its apocryphon were reserved for a chosen few (1.18-25). The twelve disciples—they are not termed apostles—are said to have known and accepted its revelation, but whether they actually preached this revelation is left in doubt (16.2-8). The fact that James and Peter had seen and been healed by the Son of Man prior to the resurrection was held to be insufficient; they needed, over and beyond this, to be properly "filled" (3.11-4.22). Thus our author and his co-religionists would have thought of the canonical Gospels, and the type of religion that relies on them, as inadequate for salvation. They would have considered them an incomplete revelation, for during his earthly ministry Jesus had spoken only "in parables"; it is not till after the ascension that he speaks "openly" to James and Peter (7.1-5).

And though our document is less obviously Gnostic than many Nag Hammadi tractates, one would scarcely term its theology "orthodox." It condemns the flesh as such (12.12-13), concentrates on the ascent of the spirit (soul?) to heaven, and says nothing of a bodily resurrection or the second coming. Despite some remarks with a traditional ring to them, it is doubtful whether the tractate contains a doctrine of atonement, for Christ was crucified "senselessly" (5.16-18), and one person cannot be granted remission on another's behalf (11.32-33). Some passages seem to suggest that the elect existed before their earthly lives (10.34-37; 14.38-41), or even that their earthly existence is a sort of punishment (5.29-30) or fall (10.1-5). (However, at 5.25, where the text seems to read "before your fall," we prefer Schenke's emendation, "before you.")

Despite its general theological conservatism and its points of contact with Christian orthodoxy, most interpreters have seen our tractate as Gnostic. It presupposes the existence of a small, elect community, who possess a secret, superior revelation communicated by Jesus at a special post-ascension appearance, and who, though by no means indefectible, are firmly assured of salvation (14.14-19, *et al.*). "James" addresses this community in the enigmatic, paradoxical style which

some Gnostic writers employed, using many terms and ideas which are at home in Gnostic documents elsewhere: "full" (2.33, *et al.*); "drunk and sober" (3.9-10; 8.29); "awake and asleep" (3.11-12; 9.33-34); "healing and illness" (3.25-34); "becoming kings" (3.27; 10.5-6); the deprecation of the soul as against the spirit (4.18-22); the polemic against flesh (12.12-13); renunciation, with allusion to Matt 19:27-30 (4.23-30); knowledge (8.26, *et al.*); hostile archons, before whom the ascending elect must defend themselves (8.35-36); the world as "defilement" and "darkness" (10.1-5); "man of light" (10.4); "light that illumines" (13.20); "stripping oneself" (of the flesh) in connection with one's heavenward ascent (14.35-36); the beloved to be "made manifest" (16.10-11). Many of these traits are also found in orthodox Christian writings, but the occurrence of so many, in a work of this particular type, suggests that the *Apocryphon of James* is indeed Gnostic.

But beyond this, it is doubtful whether it can be fitted into any Gnostic category named and described by the Fathers. The only clear resemblance between its teaching and the Valentinian is its tripartite division of the human being, with the place of honor accorded to the spirit; but this is found in the teachings of various Gnostic schools. Otherwise, the mythology typically associated with Valentinianism is missing; where, for example, is the fall of the suffering Sophia? Besides, as Orbe was the first to point out, it would be surprising if Valentinians would write or use a document which advocates martyrdom as strongly as ours does.

We would likewise query the more recent suggestion that the *Apocryphon of James* is "Carpocratian." The most impressive argument for this identification would be the references to being equal with Christ (5.2) or surpassing him (6.19). But again, thoughts of this sort occur in other Gnostic works—and even sometimes in orthodox ones, when martyrdom is being discussed. Otherwise, the "Carpocratian" mythos, as Irenaeus reports it, seems to be a vulgarized version of the myth of the soul's ascent in Plato's *Phaedrus*, and there is nothing of this in our document.

VI. THEOLOGY

The theology of the Apocryphon is simple, and has a certain experiential flavor. The author's fellow-believers—a small group of elect, beloved sons of God, who may have been in existence before their

births—are called to follow the Savior to the place from which he came, stripping off the body in the process. They expect to be received by the Kingdom of Heaven or Kingdom of God—unlike the *Gospel of Thomas*, our Apocryphon appears to employ both terms. To arrive at this destination, be received by the Kingdom and reign there, is to “be saved” (cf. 7.11–16).

But being saved can also refer to one’s state here and now (cf., e.g., 12.1–5). The author’s language suggests that the Kingdom is within the believer, and must be cared for by him (13.17–19). He is filled with the Kingdom (12.30–31), or with the Spirit (4.18–19); the Savior dwells in him (9.1–8). He has received the word, believes, knows, and is enlightened. He is awake and sober. He will never depart from the Kingdom “even if the Father wishes to banish” him (14.15–19).

Though he is emphatically promised salvation, he is by no means indefectible. Indeed, by the very token that the Savior has been sent to his aid, he must regard himself as in danger (13.9–11). Effort, earnestness, fervent prayer and zeal are required of him. He must “hasten to be saved” (7.10–11), obtain “grace” (11.15–16), and “save himself” (11.4)—the emphasis on salvation by one’s own efforts is notable. The Kingdom within must be tended, like a palm tree or wheat field. The promise of salvation, though sometimes couched in all but unconditional terms (cf. 14.15–19), can also be accompanied by strict conditions: “You are the beloved; you are they who will be the cause of life in many . . . Keep (his) will that you may be saved . . .” (10.29–11.2).

Our document lays considerably more stress on faith than is usual in Gnostic writings. At the same time, it also stresses knowledge, and, seemingly, inner experience. A mere call from the Savior is not sufficient for salvation; one must be “full” (1.24–36). Fullness, in turn, is equated with knowledge, as at 12.18–30 where the filling of the field, knowledge of oneself, and being filled with the Kingdom appear to be different ways of saying the same thing. There is a comparable linkage between receiving the word “with knowledge,” and being earnest about it, at 8.1–27. And at 14.8–9 knowledge is paired with faith.

The author has criteria for the evaluation of knowledge and fullness. It is important to know, but it is also possible to be a “falsifier of knowledge” and a “hypocrite” (9.26–27); by the same token, there are such things as satisfactory and unsatisfactory “fullness” (3.34–4.22). In sum, the quality of the believer’s inner life is considered important. A condition of mind which can be identified and, in parables at least, discussed, is required for salvation.

A clarion call to martyrdom sounds at 4.22–6.21. Not content with directing his readers to suffer if necessary, the author seems to urge them to volunteer for martyrdom (6.17–18). Attested in other early sources, this represents the extreme form of the Christian response to persecution. It was not necessarily heretical, but was never approved by the leading orthodox teachers.

At the same time the author appears to reject any linking of martyrdom with prophecy—as might have been done, for example, by enthusiasts like Perpetua or the Montanists. The exhortation to martyrdom is immediately followed (at 6.22–7.10) by a passage which says that prophecy came to an end precisely with the martyrdom of John the Baptist. 7.10–11 then continues, “Hasten to be saved without being urged!” “James” hearers were not to wait for direction from a prophet before turning themselves over to the authorities.

The length of these sections and their prominent placement in the work suggest that they represent the author’s main purpose in writing—or the redactor’s main purpose, if our tractate is composite. Related to this purpose was the further one of rekindling in the community a zeal which the author may have felt to be flagging. Thus the warnings against hypocrisy, and the implication, at 5.6–23, that the community has not been willing to undergo many hardships for its faith. Most of the body of the work, however loose its structure and unclear its transitions, appears to be centered around the topics of zeal and earnestness. With the caution that the Apocryphon is not an easy document to understand, and that other schematizations are possible, we offer the following interpretive outline:

- A. The Letter
 - I. Credentials of James and the Apocryphon (1.1–28)
 - II. The “other apocryphon” (1.28–2.7)
- B. The Apocryphon
 - I. The appearance of the Savior
 - 1. Stage setting: the disciples at work on their books (2.7–16)
 - 2. Jesus’ appearance and invitation to salvation, and the singling out of James and Peter (2.17–39)
 - II. Discourse on the importance of the definitive revelation

1. Opening admonition to James and Peter (2.39–3.16)
 2. Condemnation of those who have “seen the Son of Man” (3.17–25)
 3. True and false recovery from illness (3.25–34)
 4. True and false fullness (3.34–4.22)
- III. Martyrdom and related topics
1. Call to voluntary martyrdom (4.22–6.21)
 2. Rejection of prophecy as an incentive to martyrdom (6.21–7.16)
- IV. Discourse on earnestness and understanding
1. Exhortation to right thinking (7.17–22)
 2. The tending of the Kingdom within: Parable of the palm shoot (7.22–35)
 3. Exhortation to understanding
 - a. Reproach for not understanding the parables (7.35–8.10)
 - b. Earnestness concerning the word: Parable of the grain of wheat (8.10–27)
 4. Call to sobriety (=earnestness), based on the Savior’s work (8.27–9.9)
 5. Call to enlightenment (=understanding), coupled with the warning that the Father does not need the believer, whose salvation, therefore, is not assured without effort on his part (9.10–18)
 6. Assurance of salvation to those who listen, understand, and love (eternal) life (9.18–23)
 7. Warning to the sluggish, whose understanding is false
 - a. Invective (9.24–10.6)
 - b. Call to penitence (10.6–21)
 8. Promise of salvation to those who heed these admonitions (10.22–11.5)
- V. Invective against the sinful and flesh-oriented (11.6–12.17)
- VI. Assurance that the invective’s purpose is benevolent; appropriate exhortations (12.17–13.25)
- VII. Concluding assurance of salvation (13.25–14.19)
- VIII. The Savior’s ascent (14.19–15.28)

- IX. Dispatch of the disciples (15.28–16.11)
 C. Conclusion of the Letter (16.12–30)

VII. DATE AND PROVENANCE

Indications of our document's date and provenance are few. Since martyrdom is shown as an all too live option, the date must be earlier than the peace of the church in 314 A.D. It is difficult to say how much earlier. Van Unnik proposed a dating in the early second century, chiefly because he came to the conclusion that the author of the Apocryphon knew Christ's sayings, and other New Testament material, only from oral tradition.

But this can be questioned. 2.7–15 portrays the Twelve as writing books; 8.6–10 mentions by title a number of parables which are found here and there in the four canonical Gospels. Admittedly, our author's version of the Passion (5.9–20) is odd; but an apocryphal Passion narrative, or even exegesis of the canonical one, might account for this.

Though our author does not quote the New Testament—except perhaps at 12.40–13.1—he frequently appears to echo its phraseology. His employment of the beatitude formula, of “Verily I say unto you,” and especially of the un-Coptic and un-Greek phrase, “answered and said,” all suggest that his style was imitative of the New Testament's. It may be that he preferred to avoid direct quotation. He was, after all, claiming to transmit a subsequent and superior revelation, and may have felt that to quote the earlier one would be out of character.

As arguments for a specifically early date, others have mentioned the discussion of prophecy (6.21–7.1), the “low Christology” (cf. 9.11–17), and the parallels to the *Ascension of Isaiah*. The first of these might be more persuasive if our author had not taken the position that prophecy is a thing of the past. As it is, any of the ancient attempts to revive prophecy might have occasioned his remarks. Third-century sources sometimes link prophecy with persecution and martyrdom, and even such fourth-century authors as Cyril of Jerusalem and Epiphanius mention prophecy in various connections. Our document's Christology (cf. 9.11–15) is so unusual that it is difficult to associate it with any other; and parallels to the *Ascension of Isaiah* are not numerous or impressive enough to be an indication of date.

The *editio princeps* argued tentatively for a late second or early

third century date, because such topics as voluntary martyrdom are also discussed by Clement of Alexandria. Alternatively, one might wish to place our document a little later in the third century because of the parallels to Cyprian's and Pseudo-Cyprian's exhortations to martyrdom. But none of this is conclusive.

The question of provenance is even more difficult. Since the document's original was Greek, not Latin, one would tend to place it at the eastern end of the Mediterranean rather than in Roman North Africa. 7.21–35 might suggest that the author lived in an area where date palms grow; this, coupled with the points of contact with Clement of Alexandria, Origen and the Second Epistle of Clement, seems to suggest Egypt as the place of writing. More than this it is not possible to say.

- [α]/1 [ΙΑΚΚΩΒΟΣ Π]ΕΤ[ΣΖ]ΕΕΙ Μ[- - -]ΘΟΣ †ΡΗΝΕ
 1 [ΝΕΚ ΑΒΑΛ ΖΝΝ] ΟΥΕΙΡΗΝΗ †ΟΥ[ΑΓΑΠΗ ΑΒΑΛ Ζ]Ν
 5 ΟΥΑΓΑΠΗ †ΟΥΧ[ΑΡΙΣ ΑΒΑΛ Ζ]ΝΝ ΟΥΧΑΡΙΣ †ΟΥ-
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 10 ΕΠΙΔΗ ΑΚΡ †ΑΞΙΟΥ ΜΜΑΕΙ †ΑΤΡΑΤῆΝ †ΝΑΥ ΝΕΚ ΝΟΥ-
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 20 ΤΗΣ ΜΠΟΥΧΕ †ΕΙ †ΝΝΕΤΟΥΑΑΦ ΕΡΙ ΑΠΑΤΟΤΚ ΑΥΩ
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 25 ΜῆΤ †ΣΝΑΥΣ ΜΜΑΘΗΤΗΣ ΣΕΝΑΨΩΠΕ †ΔΕ †ΜΜΑ-
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1.1 [ΙΑΚΚΩΒΟΣ] Kasser: [ΙΑΚΩΒΟΣ] *ed. pr.* †[Π]ΕΤ[ΣΖ]ΕΕΙ Kasser: ΕΦ-
 [ΣΖ]ΕΕΙ Schenke¹ 1-2 Μ[ΠΙΧΩΜΕ...]ΘΟΣ *ed. pr.*: Μ[ΠΕΦΣΥΜΠΑ]ΘΟΣ ΟΥ
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 Kirchner¹ 3 [ΝΕΚ ΑΒΑΛ ΖΝ (ΖΝΝ Mueller)] Kasser: [ΟΥΕΙΡΗΝΗ ΑΒΑΛ ΖΝ] *ed.*
pr. †¹ 11 ΒΑΛΠ<φ> *ed. pr.* † 15 [ΑΖΙΣΑ]Ζῆ Kirchner: [ΔΕΙΣΑ]Ζῆ *ed. pr.* †
 2.1-4 ΔΕ ΖΩ[ωφ - - -] ΤΑΖΟ [ΑΒ]ΑΛ Π[- - -] ΝΕΤΖΝ ΟΥ[- - -]
 ΒΕ: ΝΓΚΩΤ [- - -] *ed. pr.*: ΔΕ ΖΩ[Σ ΝΤΑΖΟΥΒΑΛΠῆ ΑΣΝΕΥ] ΤΑΖΟ
 [ΑΒ]ΑΛ Μ[ΠΕΦΠΕΘΗΠ] ΝΕΤΖΝ ΟΥ[ΑΝΖ ΑΒΑΛ ΝΤΕΦ] Schenke: ΔΕ ΖΩ[ωφ ΟΥΝ
 ΨΒΑΜ ΑΤΡΟΥ]ΤΑΖΟ [ΑΒ]ΑΛ Μ[ΠΜΟΥΖ ΜΜΑΥ ΝΒΙ] ΝΕΤΖΝ ΟΥ[ΑΧ (sic) ΕΡΙ
 ΑΠΑΤΟΟΤΚ] ΒΕ: ΝΓΚΩΤ[Ε ΖΑ ΠΡΑ ΜΠΕΕΙ] Kirgen: ΔΕ ΖΩ [ΕΜΠΑΤΣΟΥΩΝΦ
 ΑΥΩ ΕΝ]ΤΑΖΟ[Υ]ΒΑΛΠ[Φ ΑΝ ΖΑΡΑΚ ΜΝ] ΝΕΤΕΝΟΥΚ [ΝΕ ΕΡΙ ΑΠΑΤΟΟΤΚ] ΒΕ
 ΝΓΚΩΤ[Ε ΝΣΑ ΠΕΦΣΑΥΝΕ] Kirchner¹ 4 ΝΓΚΩΤ[Ε ΖΑ ΠΡΑ ΝΝΕΕΙ] Kasser¹ 5-7
 ΤΕΕΙ ΤΕ Θ[Ε - - - ΟΥ]ΧΕΕΙ Μῆ [- - -]ΙΦ[.] ΕΚΑΟΥ[- - -] *ed. pr.*:
 ΤΕΕΙ ΤΕ Θ[Ε ΓΑΡ ΕΤΕΚΝΑΟΥ]ΧΕΕΙ Μῆ [ΝΕΚΩΒΗΡ Η]ΤΘ[Ε ΕΤ]ΕΚΑΟΥ[ΑΝΖΣ]
 Schenke: ΤΕΕΙ ΤΕ Θ[Ε ΕΡΕΤΝΑΨΧΙ ΜΠΟΥ]ΧΕΕΙ Μῆ [ΝΕΚΣΗΝΥ] ΝΘ[ΖΕ ΑΥΩ]
 ΕΚΑΟΥ [ΑΒΑΛ] Kirgen: ΤΕΕΙ ΤΕ Θ[Ε ΕΤΚΝΑΧΙ ΜΠΟΥ]ΧΕΕΙ Μῆ[ΣΩΣ ΝΕΕΙ
 ΤΗ]ΡΟΥ [ΑΝ] ΕΚΑΟΥ[ΑΝΕΖΦ] Kirchner¹

¹⁻¹ [James] writes to | [. . .] those: Peace | [be with you from] Peace, | [love from] Love, ⁵ [grace from] Grace, | [faith] from Faith, | life from Holy Life! |

Since you asked | that I send ¹⁰ you a secret book | which was revealed to me | and Peter by the Lord, | I could not turn you away | or gainsay (?) you; ¹⁵ but [I have written] it in | the Hebrew alphabet and | sent it to you, and you | alone. But since you are | a minister of the salvation ²⁰ of the saints, endeavor earnestly | and take care not to rehearse | this text to many – this | that the Savior did not wish | to tell to all of us, his ²⁵ twelve disciples. | But blessed will they be | who will be saved through | the faith of this discourse.

I | also sent you, ³⁰ ten months ago, another secret | book which the Savior | had revealed to me. Under the circumstances, however, | regard that one | as revealed ³⁵ to me, James; but this one ^{2.1-7} [*untrans-*

ΝΕΥΖ]ΜΑΣΤ̄ ἵΝ'ΔΕ ἵΑΖΡΗΙ ΤΗΡΟΥ ΖΙ ΟΥ[СА]Π Μ̄Ν
 10 ΝΕΥ'ΕΡΗΥ· Ν̄ΒΙ ΠΜ̄ΝΤСΝΑΟΥС Μ̄"ΜΑΘΗΤΗΣ· ΑΥΩ
 ΕΥΕΙΡΕ Μ̄ΠΜΕ'ΕΥΕ· Ν̄ΝΕΝΤΑΖΑΠСΩΤΗΡ ΧΟΟΥ
 ἵΑΠΟΥΕΕΙ ΠΟΥΕΕΙ· Μ̄ΜΑΥ ΕΙΤΕ ἵΜ̄ΠΕΤӨНП· ΕΙΤΕ
 15 Μ̄ΠΕΤΟΥ'ΑΝΖ̄ ΑΒΑΛ· ΑΥΩ ΕΥΡ̄ ΤΑССΕ Μ̄"ΜΑΥ ΑΖ̄Ν-
 ΧΩΩΜΕ· Α[ΝΑΚ ΔΕ] ἵΝΕΕΙСΖΕΕΙ Ν̄ΝΕΤΖ̄М Π[ΑΧΩ-
 ΜΕ] ἵΕΙС ΠСΩ(ТН)Р ΑΦΟΥΩΝΖ̄ ΑΒ[ΑΛ Ε]ἵΑφει ΑΒΑΛ
 Ζ̄ΙΤΟΟ[ТН] Ε[ΝΒ]ΩΨ[Т] ἵΝ̄СΩφ· ΑΥΩ Μ̄Ν̄ΝСА †ΟΥ
 20 Ν̄ΨΕ ἵΤΑΕΙΟΥ Ν̄ΖΟΟΥ Ν̄ΤΑРЕφТУΟΥ(Ν) ἵΑΒΑΛ Ζ̄Ν
 ΝΕΤΜΑΟΥТ· ΠΑΧΕΝ ἵΝΕφ ΧΕ ΑΚΒΩК ΑΚΟΥΑΕΙΕ
 ΑΡΑΝ ἵ
 ΙΗ(СΟΥ)С ΔΕ ΠΑΧΕφ ΧΕ ΜΠΕ· ΑΛΛΑ ἵ†ΝΑΒΩК
 25 ΑΠΤΟΠΟС Ν̄ΤΑΖ̄ΙΕΙ Μ̄"ΜΕΥ ΨΠΕ ΤΕТ̄ΝΟΥΨΕ· ΕΕΙ
 ἵΝ̄Μ̄ΜΗΕΙ ΑΜΗТ̄Н
 ΑΖΟΥΨΩΒ ἵΤΗΡΟΥ ΠΑΧΕΥ ΧΕ ΨΠΕ ΚΡ̄ ΚΕ'ΛΕΥΕ
 ΝΕΝ Τ̄Ν̄ННОУ
 ΠΑΧΕφ Χ[Ε] ἵΖΑМНН †ХОУ Μ̄ΜΑС НΗТ̄Н Χ[Ε]
 30 ἵМН ΛΑΑΥΕ ΑННЗЕ ΝΑВΩК ΑΖΟΥ[Н] ἵΑТМНТ̄РРО
 Ν̄М̄ΠНУЕ· ΕΕΙΨΑΝ[Р] ἵΚΕΛΕΥΕΙ ΝΕφ· ΑΛΛΑ ΑΒΑΛ
 ΧΕ ἵΤΕТ̄МННЗ Ν̄ТΩТ̄Н· ΑΡΙ СΥΓΧΩΡΙ ἵННІ Н̄ІАКΩ-
 35 ВОС Μ̄Н ΠЕТРОС ἵХЕКАСЕ ΕΕΙΝΑΜΑΖΟΥ ΑΥΩ ἵН-
 ТАРЕφМОУТЕ ΑΠΙСΝΕΥ ἵΑφΧΙΤΟΥ Ν̄СА ΟΥСĀ·
 ΑΦΟΥΕΖСА'Ζ̄ΝΕ Μ̄ΠΚΕ·ΨΩΧ̄Π· ΑТРОУСР̄φЕ ἵΑΝЕ-
 ТΟΥСРАВТ· ΑΡΑΥ
 40 ΠΑΧΕφ Ν̄"ΒΙ ΠСΩ(ТН)Р· ΧΕ ΑΖΟΥΝΑΕ НΗТ̄Н
 [r]/3 ἵ[- - -]·ΨΩΠΠΕ ἵ[- - -]ΗС Α[Ζ]ΟΥСΖЕ
 ἵ[- - -]ΧΑΜΕ· ΖΩС· ἵ[- - - Α]Р̄ΩТ̄Н ΑН

7 [ΝΕΥΖ]ΜΑΣΤ̄ Mueller: [ΕΥΖ]ΜΑΣΤ̄ Schenke¹ 8 ΖΙ ΟΥ[СА]Π Schenke¹ 14 ΕΥΡ̄
 ΤΑССЕ Μ̄ Emmel; ΕΥΡ̄ ΤΑΨΕ Μ̄ Schenke¹ 15 Α[ΝΑΚ ΔΕ] *ed. pr.*: Α[ΥΩ Ε]
 Kirchner¹ 16-17 Π[ΝΧΑ]ΕΙС *ed. pr.*: Π[ΑΧΩΜΕ] Kasser: Π[ΙΧΩΜΕ] Schenke:
 Π[Η ΠΕ] Kirchner¹ 17 ΟΥΩΝΖ̄ ΑΒ[ΑΛ Ε] Mueller: ΟΥΩΝ[Ζ̄ ΑΒΑΛ] *ed. pr.*:
 ΟΥΩΝ[Ζ̄] ΑΒΑΛ [Ε] Kirchner¹ 18 Ζ̄ΙΤΟΟ[ТН] Ε[ΝΒ]ΩΨ[Т] Emmel: Ζ̄ΙΤΟΟ[ТН
 ΑΖ̄ΝΒ]ΩΨ[Т] *ed. pr.*: Ζ̄ΙΤΟΟ[ТН] Α[ΝΒ]ΩΨ[Т] Mueller¹ 32 ΚΕΛΕΥΕΙ, 1 inserted
 secondarily. ἵ ΝΕφ, ε corrected over an erased letter. ἵ

3.1-3 [- - -] ΨΩΠΠΕ [- - - ΜΑΘΗТ]ΗС [ΑΖ]ΟΥСΖЕ[ΕΙ - - -]ΧΑΜΕ·
ed. pr.: [ΑММЕ ΧΕ ΕРЕ ΠΚΕΨΩΧ]Π ΨΩΠΠΕ [ΖΩС ΝΕПРОФΗТ]ΗС [ΑΖ]ΟΥС-
 ΖЕ[ΕΙ ΜΜΑС Ζ̄Ν ΝΕΥ]ΧΑΜΕ· Schenke: [ΖМ ΠΙΩТ ΝΧІ ΝΑΨΕΧЕ] ΕΨΩΠΠΕ
 [ΠΚΕΨΩΧΠ ΜΜΑΘΗТ]ΗС [ΑΖ]ΟΥСΖЕ[ΕΙ ΝΝΑΨΕΧЕ Ζ̄Ν ΝΕΥ]ΧΑΜΕ· Kirchner
¹ 3-5 ΖΩС· [- - -]Р̄ΩТ̄Н ΑН [- - - ΜΕ]ΛΕТН *ed. pr.*: ΖΩС[ТЕ ΝТЕТ-
 ΝΑΡНЗ Α]Р̄ΩТ̄Н ΑН[ΟΗТΩС ГАР ΕΥЕР ΜΕ]ΛΕТН Schenke: ΖΩС [ΕΑΥР ΝΟΙ
 ΑРНЗ Α]Р̄ΩТН ΑН[ΟΗТΩС ГАР ΑΥР ΜΕ]ΛΕТН Kirchner¹

latable fragments] | the twelve disciples | [were] all sitting together ¹⁰ and recalling | what the Savior had said | to each one of them, whether | in secret or openly, | and [putting it in books] ¹⁵ in books – [But I] | was writing that which was in [my book] – | lo, the Savior appeared, [after] | departing from [us while we] gazed | after him. And after five hundred ²⁰ and fifty days since he had risen | from the dead, we said | to him, “Have you departed and removed yourself from us?” |

But Jesus said, “No, but | I shall go to the place from whence I came. ²⁵ If you wish to come | with me, come!”

They all answered | and said, “If you bid | us, we come.”

He said, | “Verily I say unto you, ³⁰ no one will ever enter | the kingdom of heaven at my | bidding, but (only) because | you yourselves are full. Leave | James and Peter to me ³⁵ that I may fill them.” And | having called these two, | he drew them aside and bade | the rest occupy themselves | with that which they were about. ⁴⁰

The Savior said, “You have received mercy ^{3:1-}

5 "[- - -]λετη· αγω [.]θε[- - -]ογσωτῆ
 'αγω η[.....]. ογρ̄ νοί 'ζειε τε[τ]νογωψε
 10 αμογρ̄ 'εν· αγω πετῆζητ ταζ̄ζει· 'τετῆογ-
 ωψε· εν αρ̄ νηφε· 'ωπιε δε λοιπον ερετῆ-
 ραιε 'αγω ερετῆκατκε· ερι πμε'εγε· χε
 ἠτωτῆ· ζατετῆνεγ 'απωρη· ἠπρωμε· αγω
 15 πει 'ατετῆψεχε ἠμμεγ αγω 'πει ατετῆ-
 σωτῆ αραγ 'ογαει ἠνεταζνεγ απωη'ρε ἠπ-
 20 ρ]ωμε· σεναωωπε 'ἠμακαριος ἠβι νετεῆ'πογ-
 νεγ απρωμε· αγω νε'τεῆπογτωζ ἠμμεγ αγ'ω
 νετεῆπογψεχε ἠμμεγ 'αγω νετεῆπογσωτῆ
 25 α'λλαγε ἠτοοτῆ πωτῆ πε 'πωνζ ἠμε δε χε
 αqῆ πα'ζρε αρωτῆ ερετῆωωνε '[x]εκας ερε-
 ναρ̄ ρρο· ογα'ει· ἠνεταζῆταν αβαλ· 'ζῆ πεγ-
 30 ωωνε· χε σενατ'σταγ αν απωωνε· νεειε'του
 νετεῆπογωωνε αγω 'αζογσογωη πῆταν εμ-
 πα'τογωωνε· τωτῆ τε τῆῆτ'τ]ρρο ἠπνουτε·
 35 ετβε πει †'χογ ἠμας ἠητῆ χε ωωπε ερε-
 'τῆμηζ αγω ἠπρ̄κε τοπος ζῆ 'τηνε εγωογειτ·
 εγαω σωβε 'ἠσωτῆ ἠβι πετῆῆηγ
 40 τοτε 'απετρος ογωωβ χε εις ωα'ῆῆτ ἠσαπ·
 [Δ]/4 ακχοος νεη "χε ω[ω]πε ερ[ετμηζ αλλα]
 'τῆμηζ·
 ζαη[σω(τη)ρ ογωωβ πα]χεγ χε ετβ[ε πει
 5 αζιχοος] 'ἠητῆ· χε [ωωπε ερετμηζ χε]'κας
 ἠνε[τῆβωχq νετβωχq] 'ἠδε· σεη[αογχεει] εν·
 ναη[γ] 'πμογρ̄ γαρ α[γ]ω [πβω]χq̄ ζαγ· κατα
 'τζε δε εηαηογ τρεβωχq̄ αγω 'τρεκμογρ̄

5-7 αγω [.]θε[- - -]ογσωτῆ αγω η[- - -]ογ ρ̄ νοί *ed. pr.*: αγω [η]θε [ἠηαθητ η]ογσωτῆ αγω η[θε ἠηαλ] νογρ̄ νοί Schenke: αγω [η]θε [ἠζενκογο ἠη]ογσωτῆ αγω η[θε ἠηαθητ η]πογρ̄ νοί Kirgen: αγω [η]θε [ἠηαθητ αζ]ογσωτῆ αγω η[θε ἠηαλ] ἠπογρ̄ νοί Kirchner¹ 9 ταζ̄ MS: ταζε *ed. pr.*¹ 16 The line ends with a decorative filler.¹ 29 σενατ, c written over a partially formed η.¹ 31 <η>νετε Kirchner¹ 34 [τ]ρρο *ed. pr.*¹ 40 The line ends with a decorative filler.¹

4.1 αλλα] Mueller¹ 2-3 ζαη[εωβ ογωωβ πα]χεγ Mueller: ζα[πλωσ - - - πα]χεγ *ed. pr.*: ζα π[πνευμα πα]χεγ Zandee¹ 3 ετβ[ε πει αζιχοος] Mueller: ετβ[ε πει †χογ ἠμας] Kirchner¹ 4 [ωωπε ερετῆμηζ χε] Mueller¹ 5 ἠνε[τῆβωχq νετβωχq] Mueller: ἠνε[τῆ - - - ηταγ] *ed. pr.*¹

⁷ [*untranslatable fragments*] | Do you not, then, desire to be filled? | And your heart is drunken; ¹⁰ do you not, then, desire to be sober? | Therefore, be ashamed! Henceforth, waking | or sleeping, remember | that you have seen | the Son of Man, and ¹⁵ spoken with him in person, | and listened to him in person. | Woe to those who have seen the | Son [of] Man; | blessed will they be who ²⁰ have not seen the man, and they | who have not consorted with him, and | they who have not spoken with him, | and they who have not listened to | anything from him; yours is ²⁵ life! Know, then, that he healed | you when you were ill | that you might reign. Woe | to those who have found relief from | their illness, for they will ³⁰ relapse into illness. Blessed are | they who have not been ill, and | have known relief before | falling ill; yours is the | kingdom of God. Therefore, I ³⁵ say to you, ‘Become | full and leave no space within | you empty, for he who is coming | can mock you.’”

Then | Peter replied, “Lo, ⁴⁰ three times you have told us, ⁴¹ ‘Become [full]; but | we are full.”

The [Savior answered] | and said, [“For this cause I have said] | to you, [‘Become full,'] that ⁵ [you] may not [be in want. They who are in want], | however, will not [be saved]. For it is good to be full, | and bad to be in want. Hence, just as | it is good that you (sing.) be in want and, | conversely, bad that you be

full, so ¹⁰ he who is full is in want, | and he who is in want does not become full as | he who is in want becomes full, and | he who has been filled, in turn, attains | due perfection. Therefore, you must be in want ¹⁵ while it is possible to fill you (pl.), and | be full while it is possible for you to be in want, | so that you may be able [to fill] | yourselves the more. Hence become | full of the Spirit, ²⁰ but be in want of | reason, for reason <belongs to> the soul; | in turn it is (of the nature of) soul." |

But I answered and said to him, "Lord, | we can obey you ²⁵ if you wish, for we have forsaken | our fathers | and our mothers and our villages | and followed you. Grant us, therefore, | not to be tempted ³⁰ by the devil, the evil one." |

The Lord answered | and said, "What is your (pl.) merit | if you do the will of the Father | and it is not given to you from him ³⁵ as a gift while | you are tempted by | Satan? But if | you (pl.) are oppressed by | Satan and ⁴⁰ persecuted and you do his (i.e. the Father's) ^{5.1} will, I [say] that he will | love you, and make you equal | with me, and reckon | [you] to have become ⁵ beloved through his providence | by your own choice. So | will you not cease | loving the flesh and being | afraid of sufferings? Or do ¹⁰ you not know that you have yet | to be abused and to be | accused unjustly; | and have yet to be shut | up in prison, and ¹⁵ condemned | unlawfully, and | crucified <without> | reason, and buried | <shamefully>, as

- 20 οὐσωοῦ ἡταζε ζωωτ " αβαλ ζίτοοτῆ
 ἡππονηρος· ἰτετῆτολμα· ἀτ σο αὔσαρζ ἰω
 νετε ππν(εῦμ)α οει ἡσавт εφκωτε αραῦ
 ερετῆωανμακἰμῆ· ἀπκοσμος χε οὔηρ· πε
 25 " ατετῆζαειε· αῦω χε μῆῆσωἰτῆ ἀν· οὔηρ πε·
 τετῆαδῆτῆ· ἰερεπετῆβιος οὔζοοῦ ἡοῦωτ ἰπε
 αῦω νετῆπαθος εὔ(ἡ)οῦἰνοῦ ἡοῦωτ· τε·
 30 ἡαγαθος γαρ· " ἡσенаει εν αζοῦη ἀπκοσμος·
 ἰερι καταφροηι βε ἡπμοῦ ἰαῦω ἡτετῆφι ραοῦω
 ἀπωνεζ ἰαρι πμεεγε ἡπασταγρος ἰαῦω
 35 παμοῦ αῦω τετῆῆαῶωνῆ
 αζῆοῦωωῶ ἡδε παῶχηἰ νεφ χε πχαεις ἡἰπωρ·
 ατεγο αραν ἡπστ(αῦ)ρος ἰμῆ πμοῦ νεει γαρ
 [5]/6 σεοῦηοῦ ἡῆμακ
 αφο[ῦω]ωῶ ἡβι πχαεις ἰπαχεφ χε ζαμην
 †χοῦ ἡμας ἰνητῆ χε μῆ λααγε ἡαοῦχεἰει
 5 ειμητι ἡσεπιςτ[εῦε] ἀπαστ(αῦ)ρος ἡνετα[ζ]-
 πιστευε [γα]ρ ἀπαστ(αῦ)ρος· τωοῦ τε
 τῆῆτερο ἡπἰπνοῦτε ωωπε βε ερετῆωἰνε ἡσα
 πμοῦ ἡθζε ἡνετῆαἰοῦτ· ετῶηνε ἡσα πωῆῆ
 10 ωαδἰοῦωῆῆ γαρ ἀνετῆμεῦ ἡβι πεἰτοῦωηνε
 ἡσωφ· εὔ ἡδε πετοἰει νεῦ ἡραοῦω ζῆ π<τ>ρε-
 тетῆκωἰτε ἡτωτῆ ζα πρα ἡπμοῦ φῆαἰταμωτῆ
 15 ατῆῆτσωτῆ· εμμα(ἡ) ἡ†χοῦ ἡμας ἡητῆ χε
 {νε}ἡῆ λαγε ἰναοῦχεει ἡνετῆ ζαφε ζητῆ
 ἰἡπμοῦ· τῆῆτῆ<ρ>ο ἡῆαρ ἡπμοῦ ἰτα
 νετοῦμοῦοῦτ· ἡμαῦ τε ἰωωπε ερετῆσατῆ
 20 αραει· τῆῆτῆ τῆνε ἀπωηρε ἡπεπν(εῦμ)α
 εἰἰοῦααβ·
 τοτε αζῆωῆῆτῆ ἀνακ ἰχε πχαἰς ἡεω ἡσματ·
 εναωῆ ἰπροφητεγε· ἡνεει ετῆ αζῆοῦ· ἡμαν
 25 ατρῆρ προφητεγε ἡνεῦ· ναωωοῦ γαρ ἡβι νετῆ

19 οὐσωοῦ MS: Read οὐσωωσ Schenke: οὐσωοοῦ Kasser¹ 25 ατετῆζαειε MS: Read ζατετῆζη Schenke¹ 28 εὔ(ἡ)οῦ ed. pr.¹ 29 ἡαγαθος MS: ζῆαπαθῆτος Schenke¹ 37 ατεγο, ατε written over erased αραν¹

6.5 νετα[ζ] Mueller: νετα[ρ] Emmel¹ [γα]r Emmel¹ 7 {π}νοῦτε (?) ed. pr.¹ 12 π<τ>ρεтетῆ ed. pr.¹ 14 <с>εμμα Schenke¹ 15 {νε} ed. pr.¹ 17 μῆτῆ<ρ>ο ed. pr.¹ ἡπμοῦ MS: Read ἡπποῦτε ed. pr.: <ἡ>μπ<ἡ>οῦ<ε> Schenke¹

(was) I myself, ²⁰ by the evil one? | Do you dare to spare the flesh, | you for whom the Spirit is an | encircling wall? If you consider | how long the world existed ²⁵ <before> you, and how long | it will exist after you, you will find | that your life is one single day | and your sufferings one | single hour. For the good ³⁰ will not enter into the world. | Scorn death, therefore, | and take thought for life! | Remember my cross | and my death, and you will ³⁵ live!”

But I answered and | said to him, “Lord, | do not mention to us the cross | and death, for they are far ^{6.1} from you.”

The Lord answered | and said, “Verily I say | unto you, none will be saved | unless they believe in my cross. ⁵ But those who have believed in my | cross, theirs is the kingdom of | God. Therefore, become seekers | for death, like the dead | who seek for life; ¹⁰

for that which they seek is revealed to them. | And what is there | to trouble them? As for you, when you examine | death, it will | teach you election. Verily ¹⁵ I say unto you, none | of those who fear death will be saved; | for the kingdom <of God> | belongs to those who put themselves to death. | Become better than I; make ²⁰ yourselves like the son of the Holy Spirit!” | Then I asked him, | “Lord, how shall we be able | to prophesy to those who request | us to prophesy ²⁵ to

- αι'τι ἡμαν· αγω ετῶψτ̄ авал 'ζητῆ τρογ-
 σωτῆ αἰλογος 'αβал зїтоотῆ
- 30 αζαπαχειc 'ογωψῶ πέχαα· χε ἡτετῆ¹σαγνε
 εν· χε αἰνουζε ἡταπε 'ἡτε προφητια ἡ ἰω-
 ρανηc '
 ανακ ἡδε παχηῖ χε παχαῖc ' {χε} ἡητι οὔἡ
 ψδαμ· αχει ἡ'ταπε ἡτεπροφητια
- 35 παχε " παχειc ἡη χε ζοταν еретῆ'ψανῆμε
 χε εὔπε ἂπε αγω 'χε ψαρετπροφητια ῖ πβἂ
 2/7 ἡτα'πε· ери νοει χε εὔπε αζοуqi " тесаπε·
 аз[иp] ψарῖ εειψε'χε ἡἡηητῆ ζρηῖ зῆ зῆпара-
 'βολη· αγω νερετῆρ νοει 'ен· †[н]оу аη †ψεχε
- 5 ἡἡ'ἡηη†[н з]ῆ οὔωνῆ авал αγω 'ἡτετῆρ аис-
 εане ен аλλα 'ἡτωτῆ νερετῆψοоп ἡη 'ἡ-
 ноупараволη зρηῖ зῆ зῆ'параволη· αγω ἡφα-
 10 нероc " зρηῖ зῆ ноуωνῆ авал·
 беπη 'атретῆоухееῖ еусапсπ 'ен ἡἡωτῆ
 аλλα ἡτωτῆ 'оураτ· оуает· тһне αγω 'ῶπε
 15 οὔἡ δαμ ари ψарῖ ара¹ει· ζωωτ· тееῖ гар те
 озе· 'ετερεπιωτ· наῡῖре тһне '
 ψωπε еретῆмасте ἡῶγ'ποκρyсic αγω
 20 πμεγε ἡζηт· 'εθαγ πμεγε гар ἡζηт· ἡтаq " πε
 еψаαχπε· ῶγποкрyсic· 'ῶγποкрyсic ζωωc
 оуноу а'вал ἡтмне·
 ἡῡωρ азωκῆ 'ἡтῆἡтῖро ἡἡпнyе· 'естῆ-
 25 таηт· нагар αγωλῆ нвῆ¹не· ентазанеqкаpос
 зе†ε 'ἡπεqκωте· аqтеyо авал ἡ'зенδωве·
 αγω ἡтароу† оyω 'азоyтретате ψаyеiе· те-
 30 'ει аη те θε ἡпкаpос ἡтаz'ψωπε· авал зῆ
 †ноyне ἡ'оyωт· ἡтароyтаκῆq αγ'χпо ἡzῆкар-
 пос зῖтῆ zаz· 'непапоyс ἡмен пе· ене 'оyῆ
 35 ψδαμ †ноу ар ἡтω¹βε вῡῖре· нек

33 {χε} ed. pr.¹ 36 εὔπε <ψεχε χε> απе Kirchner¹ 38 εὔπε <χε> азоуqi Kirchner

7.24 αγωλῆ MS: Read αγωλῆ ed. pr.¹ 24-26 н<т>вῆне ентазанес... ἡпескωте Schenke: н<ноу>вῆне Kirchner¹ 26 аqтеyо MS: Read аyтеyо Kirchner¹ 31 таκῆq MS: Read таκῆq Zandee: таκ(ῆ)q Till¹ 35 нек <нек>аbнтс Williams: нек <некн>аbнтс Kirchner¹ еπεе MS: Read еπει ed. pr.: еπεεαγ Schenke¹

them? For there are many who ask us, and look to us to hear an oracle from us.”

The Lord answered and said, “Do you not know that the head of prophecy was cut off with John?”

But I said, “Lord, can it be possible to remove the head of prophecy?”

The Lord ³⁵ said to me, “When you (pl.) come to know what ‘head’ means, and that prophecy issues from the head, (then) understand the meaning of ‘Its head was ⁷⁻¹ removed.’ At first I spoke to you (pl.) in parables and you did not understand; now I speak to ⁵ you openly, and you (still) do not perceive. Yet it was you who served me as a parable in parables, and as that which is open ¹⁰ in the (words) that are open.

“Hasten to be saved without being urged! Instead, be eager of your own accord and, if possible, arrive even before me; ¹⁵ for thus the Father will love you.

“Come to hate hypocrisy and the evil thought; for it is the thought ²⁰ that gives birth to hypocrisy; but hypocrisy is far from truth.

“Do not allow the kingdom of heaven to wither; for it is like a palm shoot ²⁵ whose fruit has dropped down around it. They (i.e., the fallen fruit) put forth leaves, and after they had sprouted, they caused their womb to dry up. So it is also with the fruit which ³⁰ had grown from this single root; when it had been picked (?), fruit was borne by many (?). It (the root) was certainly good, (and) if it were possible for you to produce the ³⁵ new plants now,

<NEK>ΑΒΝΤ̄·

επεε 'αζῑχι εαγ ρῑ νεει ραθ̄η μ̄πι'ογαειψ̄
 ετβε εγ τετ̄η̄ρ κα'τεχε μ̄μαει εειβεπη αβωκ
 Η/8 "μ̄ν̄η̄ςα π̄ρ[ι]ε γαρ ρατετ̄η̄† 'αναγκη αραῑ
 ατραδ̄ω ρατ̄η̄ τη̄νε· κ̄κεμ̄η̄τ̄ωμη̄<N> η̄ρσοογ ε'τ-
 5 βε μ̄παρβολη η̄ςρωψε πε "η̄ρηνρωμε·
 α<τρο>γ̄σω[τμ] η̄σα τσε'βο· αγω η̄σε̄ρ νοῑ η̄ν-
 ψ[ο]ος αγω 'π̄χο αγω η̄κωτ· αγω η̄ρ̄β̄ς η̄μ-
 'παρθενος· αγω η̄βεκε η̄νηρ'γατης αγω η̄κει-
 10 α† αγω τ̄ρ̄η̄μ̄ε·

ωπε η̄ρεφβεπη ρα πρα 'μ̄πλογοσ πλογοσ
 η̄γαρ ψα'ρ̄η̄ μεη̄· πεφρα πε τ̄πιςτις 'π̄μαρσνευ
 πε ταγαπη π̄μαρ'ψαμ̄η̄τ̄ πε η̄ερβηγε· εψαφ-
 15 ψω'πε γαρ αβαλ ρ̄η̄ νεει η̄βῑ π̄ων̄η̄ 'πλογοσ
 η̄γαρ εφτ̄η̄των αγ'β̄λβιλε η̄σογο· πεει η̄ταρεογ-
 'εει χαφ' αφτανρ̄ογτ̄η̄· αγω η̄'ταρεφρωτ αφμ̄ρ-
 20 ριτ̄η̄· εαφνευ "αρ̄αρ β̄β̄λβιλε· απμα η̄ογειε·
 αγω 'η̄ταρεφ̄ ρωβ· αφογχεει· εαφ'τ̄σenaφ
 η̄νογρ̄ε· παλιν αφ'ψωχ̄η̄· αχο· τεει αν τε· θε
 25 'ετε ογ̄η̄ β̄αμ η̄μωτ̄η̄ η̄χι α'ρωτ̄η̄ η̄τμ̄η̄τ̄ρο
 η̄μ̄πηγε· 'τεει ερετ̄η̄τ̄μη̄χιτ̄· ριτ̄η̄ ογ̄η̄νω'σις·
 η̄τετ̄η̄αω β̄η̄η̄τ̄ εν·

ετβε 'πεει †χογ η̄μας η̄νητ̄η̄ χε 'ε̄ρι η̄ηφε·
 30 η̄πωρ· αρ̄ πλαηα "αγω ραρ η̄σαπ αρ̄ιχοοσ
 η̄ητ̄η̄ η̄η̄ 'η̄ετ̄η̄ερηγ· αγω αν η̄τακ ογα'εετ̄κ̄ ω
 'ακκωβος αρ̄ιχο'ος χε ογχεει· αγω αρ̄ιρ̄ων
 35 'ατοοτ̄κ̄· ατρεκογαρ̄κ̄ η̄σωει "αγω αρ̄ιτ̄σεβε
 ειετ̄κ̄ αβαλ 'αθ̄υποθεσις η̄ηαρ̄η̄ η̄ηαρ̄ων
 'ε̄νευ χε ανακ αρ̄ιε̄η̄ απιτ̄η̄ 'αγω αρ̄ιψ̄εχε
 αγω αρ̄<ι>̄ρ̄ σκ̄υλλε 'η̄μαει· αγω αρ̄ιφι η̄πα-
 [θ]/9 κλαμ· "η̄ταρινογρ̄η̄ η̄μωτ̄η̄ αρ̄ι'ει γαρ απιτ̄η̄
 ατραογωρ̄ η̄η̄'μητ̄η̄ χεκασε· ετρεηαογ'ωρ̄ η̄μ-
 5 μη̄ι ρωτ· τη̄νε αγω "η̄ταριβ̄η̄νε· η̄η̄ετ̄η̄η̄ει· ε'η̄η̄

8.1 ρ[ι]ε Kirchner: ρ[οογ]ε *ed. pr.*: ρ[αι]ε Kasser: ρ[μ]ε Schenke¹ 3
 ωμη̄<N> (or ωμ<η̄>η̄) η̄ρσοογ *ed. pr.* η̄ρσοογ MS: η̄εβοτε Robinson¹ 5
 α<τρο>γ̄σω[τμ] Mueller¹ 11 πλογοσ η̄γαρ, λ written over erased ψε.¹ 11-
 12 ψαρ̄η̄ - τ̄πιςτις MS: πεφρα η̄ψαρ̄η̄ πε τ̄πιςτις Kirchner¹ 31
 η̄ετ̄η̄ερηγ· <χε ογχεει> Schenke¹ 38 αρ̄<ι>̄ρ̄ *ed. pr.*¹

9.3 ετρεηα MS: Read ερετ̄η̄α *ed. pr.*¹

<you> (sing.) would find it.

“Since I have already been glorified in this fashion, I why do you (pl.) hold me back I in my eagerness to go? ^{8.1} For after the [labor], you have I compelled me to stay with I you another eighteen days for I the sake of the parables. It was enough ⁵ for some <to listen> to the I teaching and understand ‘The Shepherds’ and I ‘The Seed’ and ‘The Building’ and ‘The Lamps of I the Virgins’ and ‘The Wage of the I Workmen’ and ‘The Didrachmae’ and ‘The ¹⁰ Woman.’

“Become earnest about I the word! For as to the word, I its first part is faith; I the second, love; the I third, works; ¹⁵ for from these comes life. I For the word is like a I grain of wheat; when someone I had sown it, he had faith in it; and I when it had sprouted, he loved it because he had seen ²⁰ many grains in place of one. And I when he had worked, he was saved because he had I prepared it for food, (and) again he I left (some) to sow. So also I can you yourselves receive ²⁵ the kingdom of heaven; I unless you receive this through knowledge, I you will not be able to find it.

“Therefore, I I say to you, I be sober; do not be deceived! ³⁰ And many times have I said to you all together, I and also to you alone, I James, have I said, I ‘Be saved!’ And I have commanded I you (sing.) to follow me, ³⁵ and I have taught you I what to say before the archons. I Observe that I have descended I and have spoken and undergone tribulation I and carried off my crown ^{9.1} after saving you (pl.). For I I came down to dwell with I you (pl.) so that you (pl.) in turn I might dwell with me. And, ⁵ finding your

μελωτ̄ ρ̄ιωοῡ ν̄ταρ̄ιοῡιη̄ρ̄ ρ̄ν̄ν̄ ν̄νεῑ ε̄τ̄ναω̄ ψ̄α-
π̄τ̄ | αραϋ̄ ἡ̄π̄σαπ̄ ε̄ειψ̄αν̄εῑ ἀ̄πιτ̄ν̄

10 ε̄τ̄βε̄ πε̄εῑ π̄ειθε̄ | ν̄νεῑ ω̄ ν̄ασ̄νη̄ ε̄ρῑ νο̄εῑ χ̄ε
| ε̄ῡ πε̄ π̄ναδ̄ ν̄οϋ̄γειν̄ π̄ιωτ̄ | ρ̄ χ̄ριᾱ εν̄ ἡ̄μᾱεῑ
μᾱρε̄ιωτ̄ γαρ̄ ρ̄ χ̄ριᾱ ν̄ω̄η̄ρε̄ ἀ̄λλᾱ π̄ω̄η̄ρε̄ πε̄
15 ε̄ψ̄αϋ̄ρ̄ χ̄ριᾱ | ἡ̄π̄ιωτ̄ ε̄ειπ̄ητ̄ | ᾱρετ̄ῆ̄ ἡ̄πετ̄ῆ̄-
μεϋ̄ ν̄ϋ̄ψ̄αατ̄ | ν̄γαρ̄ | ἡ̄μ̄ωτ̄ῆ̄ εν̄ ν̄β̄ῑ π̄ιωτ̄ | ἡ̄π̄ω̄η̄-
|ρε̄

σ̄ωτ̄ῆ̄ ν̄σᾱ π̄λογο̄ς | ε̄ρῑ νο̄εῑ ν̄τ̄γ̄νω̄σῑς | μ̄ρ̄ρε̄
20 π̄ω̄ων̄ζ̄ ἀ̄γ̄ω̄ μ̄ν̄ λᾱγε̄ νᾱπ̄ωτ̄ | ν̄σᾱ τ̄η̄νε̄ ο̄ῡτε̄
μ̄ν̄ λᾱγε̄ | νᾱλω̄χ̄ζ̄ ἡ̄μ̄ωτ̄ῆ̄ ρ̄ίβαλ̄ | ν̄σᾱβ̄η̄λ̄ ἀ̄ρ̄ω-
τ̄ῆ̄ ο̄ῡᾱετ̄ | τ̄η̄νε̄ |

25 ω̄ ν̄ταλᾱιπ̄ωρο̄ς ω̄ ν̄κᾱκοδᾱιμ̄ων̄ ω̄ ν̄ρ̄ῆ̄-
ποκ̄ρίτ̄η̄ς ν̄τ̄μη̄ς | ω̄ ν̄ρ̄ῆ̄μ̄νοϋ̄χ̄ ν̄τ̄γ̄νω̄σῑς | ω̄
<ἡ̄>πᾱρᾱβατ̄η̄ς ἡ̄π̄νεϋ̄μᾱ | ρ̄ῑε̄ ψ̄ᾱ †̄νοϋ̄ ἀ̄ν̄

30 τετ̄ῆ̄ρ̄ ρ̄ῆ̄πο̄μ̄ῑνε̄ ἀ̄σ̄ωτ̄ῆ̄ ε̄ψ̄ω̄ε̄ ἀ̄ρ̄ωτ̄ῆ̄ ἀ̄ψ̄ε̄χε̄
χ̄ιν̄ ν̄ψ̄αρ̄ῆ̄ ρ̄ῑε̄ | †̄νοϋ̄ ἀ̄ν̄ τετ̄ῆ̄ρ̄ ρ̄ῆ̄πο̄μ̄ῑνε̄
ἀ̄ν̄κατ̄κε̄ | ε̄ψ̄ω̄ε̄ ἀ̄ρ̄ωτ̄ῆ̄ ἀ̄ρᾱῑς | χ̄ιν̄ ν̄ψ̄αρ̄ῆ̄ χ̄ε-

35 κᾱσε̄ ε̄σ̄νᾱ | ψ̄ε̄π̄ τ̄η̄νε̄ | ἀ̄ρᾱς ν̄β̄ῑ τ̄μ̄ῆ̄τ̄ρ̄ο̄
i/10 | ν̄μ̄π̄η̄γε̄ | σε̄ | ἡ̄μ̄αν̄ †̄χοϋ̄ ἡ̄μᾱς ν̄η̄τ̄ῆ̄ | χ̄ε
σ̄ματ̄ῆ̄ ἀ̄τ̄ρεοϋ̄πετοϋ̄ᾱ | ἀ̄β̄ | ε̄ῑ ἀ̄πιτ̄ῆ̄ ἀ̄γ̄χω̄ρ̄ῆ̄
5 ἀ̄γ̄ω̄ ν̄τεοϋ̄ρ̄ῆ̄μ̄νοϋ̄γειν̄ ε̄ῑ ἀ̄πιτ̄ῆ̄ | ἀ̄π̄κε̄κεῑ ν̄-
ρ̄οϋ̄ο̄ ἀ̄ρ̄ωτ̄ῆ̄ ἀ̄ρ̄ ρ̄̄ρο̄ ἡ̄ ἀ̄τ̄ῆ̄εῑρε̄ |

ἀ̄ρ̄ῆ̄ρ̄ π̄μεϋ̄ε̄ | ν̄νετ̄ῆ̄ρ̄μ̄εῑε̄ | μ̄ν̄ πετ̄ῆ̄ρ̄η̄βε̄ | ἀ̄γ̄ω̄
τετ̄ῆ̄λ̄γ̄π̄η̄ | σεοϋ̄νοϋ̄ ἡ̄μ̄αν̄ †̄νοϋ̄ β̄ε̄ ω̄ νετ̄-
10 ψ̄οο̄π̄ | ἡ̄π̄β̄λ̄ ν̄τεκ̄λη̄ρο̄νο̄μ̄ιᾱ ἡ̄π̄ιωτ̄ | ρ̄ῑμε̄ ρ̄ῆ̄
π̄μᾱ ε̄τεψ̄ω̄ε̄ | ἀ̄γ̄ω̄ ν̄τετ̄ῆ̄ρ̄ ρ̄η̄βε̄ ἀ̄γ̄ω̄ ν̄τε-
|τ̄ῆ̄τᾱψ̄ε̄ ἀ̄ειψ̄ ἡ̄π̄πετ̄ῆ̄ρ̄νοϋ̄γ̄ | ρ̄ω̄ς ε̄ρε̄π̄ω̄η̄ρε̄

15 ν̄νᾱ | ἀ̄ρ̄η̄ῆ̄ κᾱ | λ̄ω̄ς | σε̄ | μ̄μᾱν̄ | †̄χοϋ̄ ἡ̄μᾱς
| ν̄η̄τ̄ῆ̄ χ̄ε̄ ε̄νε̄ν̄τᾱρ̄οϋ̄τ̄ῆ̄ρ̄νοϋ̄τ̄ | ψ̄ᾱ νετ̄σ̄ωτ̄ῆ̄
ἀ̄ρᾱεῑ | ἀ̄γ̄ω̄ ε̄νε̄ν̄τᾱεῑψ̄ε̄χε̄ μ̄ν̄ νετ̄ῆ̄ | μεϋ̄ | νε̄ει-
20 νᾱβ̄ωκ̄ εν̄ ἀ̄ρ̄η̄εῑ | ἀ̄νη̄ρ̄ε̄ ρ̄ῆ̄χ̄ῆ̄ π̄κᾱρ̄ τ̄ε̄νοϋ̄ β̄ε̄
| λ̄οῑπο̄ν̄ ψ̄ῑπε̄ ἀ̄χ̄ῆ̄ νετ̄ῆ̄μεϋ̄ |

ε̄ῑς ρ̄η̄η̄τε̄ †̄νᾱοϋ̄ᾱεῑε̄ | ἀ̄ρ̄ωτ̄ῆ̄ | ν̄†̄β̄ωκ̄ ἀ̄γ̄ω̄

16 πετ̄ῆ̄μεϋ̄ <οϋ̄ᾱρ̄ ν̄σᾱ ἡ̄π̄ω̄η̄ρε̄> Schenke¹ 17 ἡ̄π̄ω̄η̄ρε̄ <ἀ̄λλᾱ ν̄τ̄ωτ̄ῆ̄ ἡ̄μᾱς> Schenke¹ 28 <ἡ̄>πᾱρᾱβατ̄η̄ς *ed. pr.* | ἡ̄<πε̄>π̄νεϋ̄μᾱ *ed. pr.* | 36 ν̄μ̄π̄η̄γε̄, The word is surrounded by a decorative line.¹

10.16 χ̄ε̄ <ε̄ῑμη̄τῑ> Schenke¹ 21 <ρ̄>ἀ̄χ̄ῆ̄ Mueller¹ 23 ν̄†̄β̄ωκ̄ MS: Read τ̄ᾱβ̄ωκ̄ ο̄γ̄ ν̄τ̄ᾱβ̄ωκ̄ *ed. pr.*¹

houses | unceiled, I have made my abode | in the
houses that could receive me | at the time of my
descent. |

“Therefore, trust ¹⁰ in me, my brethren; under-
stand | what the great light is. The Father | has no
need of me, | – for a father does not need a son, | but it
is the son who needs ¹⁵ the father – though I go to
him. | For the Father | of the Son has no need of you. |

“Hearken to the word; | understand knowledge;
love ²⁰ life, and no one will persecute | you, nor will
anyone | oppress you, other | than you yourselves. |

“O you wretches; O ²⁵ you unfortunates; O | you
pretenders to the truth; | O you falsifiers of know-
ledge; | O you sinners against the Spirit: | can you still
bear to ³⁰ listen, when it behooved you | to speak from
the first? | Can you still bear to | sleep, when it be-
hooved you to be awake | from the first, so that ³⁵ the
kingdom of heaven might receive you? ^{10.1} Verily I
say unto you, | it is easier for a pure one | to fall into
defilement, and for | a man of light to fall ⁵ into dark-
ness, than for you to reign | or not reign.

“I have remembered | your tears and your mourn-
ing | and your anguish, (while you say) ‘They are far |
behind us.’ But now, you who are ¹⁰ outside of the
Father’s inheritance, | weep where it is necessary |
and mourn and | preach what is good, | as the Son is
ascending as he should. ¹⁵ Verily I say | unto you, had
I been sent | to those who listen to me, and | had I
spoken with them, | I would never have come ²⁰ down
to earth. So, | then, be ashamed for these things. |

“Behold, I shall depart from you | and go away, and

ν†ογωϖε εν· ¹αβω απερογο ρατῆ τῆνε· ἡθε
 25 " ρωτ τηγτῆ ετεῖπετῆογ'ωϖε· †νογ δε ογωρ
 τῆνε ¹ἡσωῖ ρῆ ογβεπη· ετβε πεει ¹†χογ ἡμας
 νητῆ ετβε τῆνε ¹ἡταρῖει απιτῆ ἡτωτῆ πε
 30 " ἡμερε†· ἡτωτῆ πε νεῖτναϖωπε ἡαιτιος
 ἡπωνῶ ¹ρῆ ραρ· ερι παρακαλει ἡπιωτ ¹τωβῶ
 ἡπνουτε· ἡραρ ἡσαπ ¹αγω ρνα† νητῆ ογμα-
 35 καριος " πε πενταρῆ·εγ αρωτῆ ἡἡμερ ¹εγτα-
 ϖε δεῖω ἡμαρ ρῆ ἡαγ'γελοσ αγω εγ† εαγ νεγ
 ρῆ ¹νετογααβ· πωτῆ πε πωνῶ ¹ρεϖε αγω
 12/11 τεληλ ἡμωτῆ ρωσ " ωηρε ἡπνουτε· τογχο
 ἡ[πρ]ογ'ωϖε· χεκασε ερετναογχε'ει· χι χπιο
 αβαλ ρῖτοο†· αγω ¹ἡτετῆτογχε τῆνε· †σαπ-
 5 σῆ " ραρωτῆ ρατῆ πιωτ· αγω ρνα'κε ραρ νητῆ
 αβαλ·

αγω ἡταρῆ'σωτῆ ανεει ανωωπε ἡψιλα'ρος
 νεαρῆωκῆ ἡ'γαρ πε· α'ρῆι αχῆ νεντανχοογ
 10 ἡωα'ρῆ ἡταρερνεγ δε αραν εἡ'ρεϖε παχερ
 χε ογαι νητῆ ¹ω νετσαα†· ἡνογπαρακλη-
 'τοσ· ογαι νητῆ ω νετῆ χρια ¹ἡνογρματ·
 15 σεναϖωπε ἡ'μακαριος ἡβι νεντα'ρ'ογῆ παρ-
 ρησιαζε ἡμαγ αγω αρογχοπ ¹νεγ ἡπρματ·
 ογαετογ· τῆτῆ ¹τῆνε αρῆωἡμαει χε εγωο'οπ
 20 ἡνεϖ ἡρε· ἡναρῆ τετῆ¹πολις· ετβε εγ τετῆ-
 ωτῆρατῆ ¹ερετῆνογχε ἡμωτῆ αβαλ· ¹ογαε†
 τῆνε· αγω τετῆογ'αιει· ατετῆπολις· αρρωτῆ
 25 ¹πετῆμα ἡωωπε τετῆκωε· " ἡμαρ αβαλ ογα-
 ε† τῆνε ερε'τῆσавτε ἡμαρ ἡνετογωϖε ¹αογ-
 ηρ· ἡρητῆ ω νετογα'α†· αγω νετπῆ†· αβαλ·
 30 ογαι ¹νητῆ χε σενατερε τῆνε· ἡ " μεϖεκε·
 ερετῆμεγε απιω†· ¹χε ογμαειρωμε πε ἡ
 εωαρ<ρ> ¹πιθε αχῆ ρῆσαπσῆ η εωαρῆ
¹χαριζε ἡογееи ρα ογееи η ε'ωαρῆ ανεχε
 35 ἡογееи ερψι¹νε· ρσαγνε γαρ ἡπογωϖε· αγω

28 νητῆ <χε> Kirchner¹34-36 ογμακαριος - εγταϖε MS: ἡτωτῆ
 ρενμακαριος νενταγνεγ αρωτῆ ἡἡμερ ογμακαριος πε πενταρνεγ
 αραρ εγταϖε Schenke¹

11.1 ἡ[πρ] Williams: ἡ[περ] *ed. pr.*¹8 νεαρῆ MS: Read νεαρῆ *ed. pr.*¹9
 νενταν MS: νενταρ Mueller¹30 μεγε <εν> Mueller¹31 ρωμε, η written
 over π.¹34 εωαρῆ, ρ written over ρ.¹

do not wish | to remain with you any longer, just as
²⁵ you yourselves have not wished it. | Now, therefore,
 follow | me quickly. This is why | I say unto you, 'for
 your sakes | I came down.' You are ³⁰ the beloved; you
 are they | who will be the cause of life | in many. In-
 voke the Father, | implore God often, | and he will give
 to you. Blessed ³⁵ is he who has seen you with Him |
 when He was proclaimed among the | angels, and
 glorified among | the saints; yours (pl.) is life. | Rejoice
 and be glad as ^{11.1} sons of God. Keep his will | that
 you may be saved; | accept reproof from me and | save
 yourselves. I intercede ⁵ on your behalf with the
 Father, and he will | forgive you much."

And when we | had heard these words, we became
 glad, | for we had been grieved | at the words we have
 mentioned ¹⁰ before. But when he saw us | rejoicing,
 he said, "Woe to you (pl.) | who lack an advocate! |
 Woe to you, who stand in need | of grace! Blessed will
 they be ¹⁵ who have | spoken out and obtained | grace
 for themselves. Liken | yourselves to foreigners; | of
 what sort are they in the eyes of your ²⁰ city? Why
 are you disturbed | when you cast yourselves away | of
 your own accord and | separate yourselves from your
 city? Why | do you abandon your dwelling place ²⁵
 of your own accord, | making it ready for those who
 want | to dwell in it? O you | outcasts and fugitives,
 woe | to you, for you will be caught! Or ³⁰ do you
 perhaps think that the Father | is a lover of mankind,
 or that he is | won over without prayers, or that he |
 grants remission to one on another's behalf, or | that
 he bears with one who asks? – ³⁵ For he knows the

1B/12 ἰ μῆ πετερετσαρξ̅ ρ̅ χρια μ̅'μαϑ̅· ξε̅ ν̅ταϑ̅ εν̅ πε̅
 ετεπιϑ̅'μι̅ ατ̅ψ̅χ̅η̅ α̅χ̅ῆ̅ τ̅ψ̅χ̅η̅ γαρ̅·
 ο̅υ̅χε̅ει̅ α̅χ̅ῆ̅ ἰ̅π̅ν(ε̅υ̅μ̅)α̅ ερεω̅α̅ν̅τ̅ψ̅χ̅η̅ δε̅
 ο̅υ̅'χε̅ει̅τ̅ α̅χ̅ῆ̅ πε̅θα̅γ̅ α̅γ̅ω̅ ν̅ϑο̅γ̅'χε̅ει̅ ν̅β̅ι
 5 π̅κε̅π̅ν(ε̅υ̅μ̅)α̅ ψ̅α̅ρε̅π̅σ̅ω̅μα̅ ἰ̅ψ̅ω̅πε̅ ν̅α̅τ̅να̅β̅ει̅
 πε̅π̅ν(ε̅υ̅μ̅)α̅ ν̅γα̅ρ̅ πε̅ ἰ̅ε̅ψ̅α̅ϑ̅τα̅ζο̅ ν̅τ̅ψ̅χ̅η̅
 π̅σ̅ω̅μα̅ ρ̅ω̅'ω̅ϑ̅ πε̅· ε̅ψ̅α̅ϑ̅μ̅ο̅γ̅ο̅υ̅τ̅· ἰ̅μ̅μα̅ϑ̅ ἰ̅ε̅τε̅
 ν̅τ̅α̅ϑ̅ ἰ̅μ̅μ̅ν̅ ἰ̅μ̅μα̅ϑ̅ πε̅τ̅μ̅ο̅γ̅ο̅υ̅τ̅ ἰ̅μ̅μα̅ϑ̅ ρ̅α̅μ̅η̅ν̅
 10 †χ̅ο̅υ̅ ἰ̅μ̅μα̅ϑ̅ ν̅η̅τ̅ῆ̅ ξε̅ ἰ̅ν̅ϑ̅να̅κα̅ π̅να̅β̅ει̅ εν̅ α̅βα̅λ̅·
 ν̅τ̅ψ̅χ̅ῆ̅· ν̅λα̅γ̅ε̅· ο̅υ̅τε̅ τ̅αι̅τι̅α̅ ν̅'τ̅σα̅ρ̅ξ̅ μ̅ῆ̅ λα̅γ̅ε̅
 γαρ̅· ρ̅ῆ̅ ν̅εν̅τα̅ζ̅'ρ̅ φο̅ρι̅ ν̅τ̅σα̅ρ̅ξ̅ να̅ο̅υ̅χε̅ει̅ ε̅ρε̅'τ̅μ̅-
 15 μ̅ε̅υ̅ε̅ ν̅γα̅ρ̅ ξε̅ ν̅τα̅ζ̅α̅ζ̅α̅ζ̅ β̅ι̅'νε̅ ν̅τ̅μ̅ῆ̅τε̅ρο̅ ν̅μ̅-
 π̅η̅γ̅ε̅· νε̅ει̅'ε̅τ̅ῆ̅ ἰ̅π̅εν̅τα̅ϑ̅νε̅υ̅ α̅ρα̅ϑ̅ ε̅ϑ̅ο̅ει̅ ἰ̅μ̅-
 μα̅ζ̅ϑ̅α̅γ̅ ν̅ρ̅η̅ἰ̅ ρ̅ῆ̅ ἰ̅μ̅π̅η̅γ̅ε̅
 νε̅'ει̅ ν̅τα̅ρ̅ῆ̅σα̅τ̅μ̅ο̅υ̅ α̅ζ̅ῆ̅ρ̅ λ̅γ̅π̅ι̅ ν̅τα̅'ρε̅ϑ̅νε̅υ̅ δε̅
 20 α̅ρα̅ν̅ ξε̅ α̅ζ̅ῆ̅ρ̅ λ̅γ̅π̅ει̅ ἰ̅πα̅χε̅ϑ̅· ξε̅ ε̅τ̅βε̅ πε̅ει̅
 †χ̅ο̅υ̅ ἰ̅μ̅'μα̅ϑ̅ ν̅η̅η̅τ̅ῆ̅ ξε̅κα̅ϑ̅ ε̅ρε̅τ̅να̅'σο̅υ̅ω̅ν̅ τ̅η̅νε̅·
 τ̅μ̅ῆ̅τε̅ρο̅ γαρ̅ ἰ̅ν̅μ̅π̅η̅γ̅ε̅ ε̅σε̅ι̅νε̅ ἰ̅ν̅ο̅υ̅ζ̅ῆ̅μ̅ς̅ ε̅'α̅-
 25 ϑ̅ρω̅τ̅ ρ̅ῆ̅ν̅ ο̅υ̅ς̅ω̅ψ̅ε̅· α̅γ̅ω̅ πε̅'ει̅ ν̅τα̅ρε̅ϑ̅χε̅τε̅·
 α̅ϑ̅σι̅τε̅ ἰ̅π̅ε̅ϑ̅'κα̅ρ̅πο̅ϑ̅ α̅γ̅ω̅ α̅ν̅ α̅ϑ̅μ̅ο̅υ̅ζ̅ ν̅τ̅σ̅ω̅'ψ̅ε̅
 ν̅ζ̅ῆ̅ρ̅ῆ̅μ̅ς̅· α̅κε̅ρα̅μ̅πε̅· ν̅τ̅ω̅'τ̅ῆ̅ ρ̅ω̅τ̅· τ̅η̅νε̅ β̅ε̅π̅η̅·
 30 α̅τ̅ρε̅τ̅ῆ̅ω̅ζ̅ε̅ ἰ̅η̅η̅τ̅ῆ̅ ἰ̅ν̅ο̅υ̅ζ̅ῆ̅μ̅ς̅· ν̅ω̅ν̅ζ̅· ξε̅κα̅'σε̅
 ε̅ρε̅τ̅να̅μ̅ο̅υ̅ζ̅ α̅βα̅λ̅· ρ̅ῆ̅ τ̅μ̅ῆ̅τ̅'ρ̅ρο̅·
 α̅γ̅ω̅ ε̅φο̅σο̅ν̅ μ̅εν̅ ε̅ει̅ψ̅ο̅ο̅π̅ ἰ̅ρ̅α̅τε̅ τ̅η̅νε̅·
 π̅ρο̅σε̅χε̅ α̅ρα̅ει̅ ἰ̅α̅γ̅ω̅ ν̅τ̅ε̅τ̅ῆ̅π̅ει̅θε̅ ν̅η̅ει̅· π̅σα̅'π̅
 35 ἰ̅δ̅ε̅· ε̅τ̅'να̅ο̅υ̅α̅ει̅ε̅ α̅ρω̅τ̅ῆ̅ ἰ̅ε̅ρι̅ π̅α̅μ̅ε̅ε̅υ̅ε̅· ε̅ρι̅
 π̅α̅μ̅ε̅ε̅υ̅ε̅ δε̅ ἰ̅α̅βα̅λ̅ ξε̅ νε̅ει̅ψ̅ο̅ο̅π̅ ρ̅α̅τ̅ῆ̅ τ̅η̅νε̅
 ἰ̅μ̅πε̅τ̅ῆ̅σο̅υ̅ω̅ν̅τ̅· σε̅να̅ψ̅ω̅'πε̅ ἰ̅μ̅μα̅κα̅ρι̅ο̅ϑ̅ ἰ̅β̅ι̅
 40 ν̅εν̅τα̅ζ̅'σο̅υ̅ω̅ν̅τ̅· ο̅υ̅α̅ει̅ ἰ̅ν̅ε̅ει̅ ν̅τα̅ζ̅'σ̅ω̅τ̅ῆ̅ α̅γ̅ω̅
 ἰ̅π̅ο̅υ̅γ̅ρ̅ π̅ι̅σ̅τε̅υ̅ε̅· σε̅'να̅ψ̅ω̅πε̅· ἰ̅μ̅μα̅κα̅ρι̅ο̅ϑ̅ ἰ̅β̅ι̅
 1Γ/13 νε̅'τε̅ ἰ̅π̅ο̅υ̅νε̅υ̅ α̅[λλ̅]α̅ α̅γ̅[να̅ρ̅τε̅] ἰ̅
 α̅γ̅ω̅ ε̅τι̅ α̅ν̅ †ρ̅ [π̅ι̅]θε̅ μ̅μ̅[ω̅]τ̅ῆ̅ †ο̅υ̅ω̅ν̅ζ̅ γα̅[ρ̅]

12.1 α̅χ̅ῆ̅ [πε̅] *ed. pr.*¹⁶ τα̅ζο̅, α̅ written over erased ῆ̅: τ̅η̅ζο̅ Kirchner¹⁸ μ̅ο̅γ̅ο̅υ̅τ̅, The first γ̅ may be written over a partially formed ϑ̅ or ο̅.¹⁶ 16 π̅εν̅τα̅ϑ̅ MS: π̅εν̅τα̅γ̅ Schenke¹³⁶ <ε>νε̅ει̅ψ̅ο̅ο̅π̅ Schenke¹³⁷ <α̅γ̅ω̅> ἰ̅π̅ε̅τ̅η̅-σο̅υ̅ω̅ν̅τ̅ Quispel¹

13.1 α̅[λλ̅]α̅ α̅γ̅[να̅ρ̅τε̅] Attridge: α̅[λ̅]α̅ [α̅γ̅να̅ρ̅τε̅] *ed. pr.*: α̅[γ̅]τα̅ν̅[ρ̅ο̅υ̅τ̅] Kirchner¹

desire and | also what it is that the flesh needs! – | (Or do you think) that it is not this (flesh) that desires | the soul? For without the soul | the body does not sin, just as ^{12.1} the soul is not saved without | [the] spirit. But if the soul | is saved (when it is) without evil, and | the spirit is also saved, then the body ⁵ becomes free from sin. For it is the spirit | that raises the soul, but the body that | kills it; | that is, it is it (the soul) which kills | itself. Verily I say unto you, ¹⁰ He will not forgive the soul the sin | by any means, nor the flesh | the guilt; for none of those who have | worn the flesh will be saved. | For do you think that many have ¹⁵ found the kingdom of heaven? | Blessed is he who has seen himself as a fourth one in heaven!” |

When we heard these words, we were distressed. | But when he saw that we were distressed, ²⁰ he said, “For this cause I tell | you this, that you may | know yourselves. For the kingdom | of heaven is like an ear of grain after it | had sprouted in a field. And ²⁵ when it had ripened, it scattered its | fruit and again filled the field | with ears for another year. You | also, hasten to reap | an ear of life for yourselves that ³⁰ you may be filled with the kingdom! |

“And as long as I am | with you, give heed to me | and obey me; but | when I depart from you, ³⁵ remember me. And remember me | because when I was with you, you did not know me. | Blessed will they be who have | known me; woe to those who have ⁴⁰ heard and have not believed! | Blessed will they be who ^{13.1} have not seen, [yet have believed]! |

“And once more I [prevail upon] you, | for I am re-

- 5 αβαλ ν̄νητῆ̄ ἰ εεικωτ̄ ν̄νουηεῑ εϋϣ̄ ἡ ν̄ητῆ̄
 ἡ̄πωᾱ [.] ερετῆ̄χῑ ραεῑβες ραραϋ̄ ἡ̄ϑ[ρ]ε̄ ετϋ-
 ναϣ̄ ω̄ρζε̄ αρετῆ̄ ἡ̄π̄ηε[ῑ] ν̄νηετῆ̄ιτοϋωτῆ̄ ἰ εϋϣ̄
 κινδϋνεϋε̄ [α]ρ̄αειε̄· σε̄ ἡ̄μαν̄ †χοϋ̄ ἡ̄μ[α]ς̄
 10 ν̄νητῆ̄ χε̄ οϋ̄¹αεῑ ἡ̄νεεῑ· ἡ̄[τα]ρ̄οϋτῆ̄ν̄ναοϋτ̄
 ἰ̄ ᾱπιτῆ̄ ἀπεειμ[α] ετβητοϋ̄· σενα¹ϣωπε̄ ἡ̄μα-
 καρ[ιο]ς̄ ἡ̄βῑ νετῆ̄ν̄η¹οϋ̄ ᾱρῆῑ αρετῆ̄ ἡ̄πιωτ̄· ετῑ
 15 †¹ᾱπιο̄ ἡ̄μωτῆ̄ ὦ̄ νετϣοοπ̄· τῆ̄¹τῆ̄ τῆ̄νε̄ ἀνετε̄
 ἡ̄σεϣοοπ̄· εν̄ ἰ̄ χεκας̄ ερετναϣωπε̄· ἡ̄ν̄ νετε̄
 ἰ̄ ἡ̄σεϣοοπ̄ εν̄·
 ἡ̄πωρ̄· ᾱτρε¹τῆ̄μῆ̄τῆ̄ρ̄ο̄ ἡ̄μ̄π̄ηϋε̄ ρ̄ χ̄αειε̄ ἡ̄ρ̄ητ̄·
 20 τῆ̄νε̄· ἡ̄πωρ̄ ᾱχῑσε̄ ἡ̄ρ̄ητ̄· ἡ̄ ᾱχῆ̄ π̄ιοϋαειν̄ ἡ̄-
 ρεϋ¹ρ̄¹ οϋαειν̄ ἀλλᾱ ἰ̄ ϣωπε̄ ἡ̄τ̄εειμ̄ινε̄· ᾱρ̄οϋν̄
 ᾱρω¹τῆ̄ οϋαετ̄· τῆ̄νε̄ ἡ̄ταζε̄ ρωωτ̄· ἰ̄ ᾱρ̄οϋν̄
 ᾱρωτῆ̄ ᾱρ̄ῑτεειτ̄· ἡ̄η¹τῆ̄· ρᾱ π̄σαρ̄οϋε̄ χεκασε̄
 25 ἡ̄τω¹τῆ̄ ερετναοϋχεεῑ· ἰ̄
 πετρος̄ ἡ̄δε̄ ᾱφοϋωϣῆ̄ ἡ̄¹ναρῆ̄ν̄ νεεῑ πα[χ]εϋ
 χε̄ ρῆ̄¹σαπ̄ μεν̄ κῆ̄ προτρεπε̄ ἡ̄¹μαν̄ ᾱρ̄οϋν̄
 30 ᾱτῆ̄μῆ̄τῆ̄ρ̄ο̄ ἡ̄μ̄¹π̄ηϋε̄ ρενκεσαπ̄ ἀν̄ κστο̄ ἰ̄ ἡ̄μαν̄
 αβαλ̄· π̄χ̄αεις̄ ρῆ̄¹σαπ̄· ἰ̄ μεν̄ κῆ̄ π̄ιθε̄ ᾱϣω̄ κ̄σωκ̄·
 ἡ̄μαν̄ ἰ̄ ᾱρ̄οϋν̄ ᾱτ̄π̄ῑστις̄ ᾱϣω̄ κ̄ϣωπ̄ ἰ̄ νεν̄ ἡ̄πω-
 35 ἡ̄ρ̄ ρῆ̄¹κεσαπ̄ ἀν̄ κ̄ρ̄βαρ¹βῆ̄ ἡ̄¹μαν̄ αβαλ̄ ἡ̄τῆ̄μῆ̄τερο̄
 ἰ̄ ἡ̄μ̄π̄ηϋε̄
 ᾱ¹π̄χ̄αεις̄ δε̄ οϋω¹ϣῆ̄ πᾱχεϋ̄ νεν̄ χε̄ ᾱρ̄ῑ†
 ἡ̄ητῆ̄ ἰ̄ ἡ̄τ̄π̄ῑστις̄ ἡ̄ρ̄αρ̄ ἡ̄¹σαπ̄· ἡ̄ρ̄οϋο̄ ἰ̄ δε̄ ᾱρ̄ῑοϋ-
 1Δ/14 ἀνερ̄τῆ̄ νεκ̄ αβαλ̄ ἡ̄ [ω̄ ια]κκ[ω]βο̄ς̄ ᾱϣω̄ ἡ̄πετῆ̄-
 ἰ̄ϣοϋωτῆ̄ παλιν̄ ἀν̄ †¹νοϋ̄ †¹νεϋ̄ ᾱρω[τ]ῆ̄· ερετῆ̄-
 ρεϣε̄ ἡ̄ρ̄αρ̄ ἰ̄ ἡ̄¹σαπ̄ ᾱϣω̄ ερετῆ̄ϣωανῆ̄ ϣιλαρο̄ς̄
 5 ἡ̄ ᾱρῆῑ ᾱχῆ̄ [π]ϣωπ̄ωπ̄ ἡ̄π̄ωνερ̄ ἰ̄ ϣαρετῆ̄ω[κ]ἡ̄
 δε̄· ᾱϣω̄ ἡ̄τετῆ̄ρ̄ ἰ̄ λϣ̄π̄ῑ εϋϣ[α]ἡ̄τ̄σεβε̄ τῆ̄νε̄
 αβαλ̄ ἰ̄ ᾱτῆ̄μῆ̄τῆ̄ρ̄[ο] ἡ̄τωτῆ̄ ἡ̄δε̄ ἡ̄ρ̄ηῑ ἰ̄ ρῆ̄¹
 10 τ̄π̄ῑ-
 τ̄ις̄ [μν] π̄σαϋνε̄ ρατετῆ̄χῑ ἡ̄ ᾱρωτῆ̄· ἡ̄π̄ω¹ν̄· ερῑ
 καταφρον̄ῑ ἰ̄ βε̄· ἡ̄π̄τ̄ς̄[τ]ϑ̄ αβαλ̄· ερετῆ̄ϣωαν̄¹σω-
 τῆ̄ αρα[ϋ] ἡ̄τετῆ̄ς̄ωτῆ̄ ἡ̄δε̄ ἰ̄ ἀπεϣωπ̄ωπ̄ τ̄ελη̄
 ἡ̄μωτῆ̄ ἡ̄ρ̄οϋο̄ ἰ̄ σε̄· ἡ̄μα[ν] †¹χοϋ̄ ἡ̄μας̄ ἡ̄ητῆ̄
 15 ἡ̄ χε̄ πετναχῑ αραϋ̄ ἡ̄π̄ω¹ν̄ ᾱϣω̄ ἰ̄ ἡ̄ϣ̄π̄ῑστεϋε̄·

4 ϣεϋ Emmel: ϣε[ϣ η] *ed. pr.*¹ 5 [χ]ερετῆ̄ *ed. pr.*¹ 6 ραραϋ, ϋ written over c.¹ 25 A diagonal line precedes ερετναοϋχεει and a decorative line filler follows.¹

vealed to you (pl.) | building a house which is of great value to ⁵ you when you find shelter | beneath it, just as it will be able | to stand by your neighbors' house | when it threatens to fall. Verily | I say unto you, woe ¹⁰ to those for whose sakes I was sent | down to this place; blessed | will they be who ascend | to the Father! Once more I | reprove you, you who are; ¹⁵ become like those who are not, | that you may be with those who | are not.

“Do not make | the kingdom of heaven a desert | within you. Do not be proud ²⁰ because of the light that illumines, but | be to yourselves | as I myself am | to you. For your sakes I have | placed myself under the curse, that you ²⁵ may be saved.” |

But Peter replied | to these words and said, | “Sometimes you urge | us on to the kingdom of ³⁰ heaven, and then again you turn | us back, Lord; sometimes | you persuade and draw | us to faith and promise | us life, and then again you cast ³⁵ us forth from the kingdom | of heaven.”

But the Lord answered | and said to us, “I have given you (pl.) | faith many times; moreover, | I have revealed myself to you (sing.), ^{14.1} James, and you (pl.) have not | known me. Now again I | see you (pl.) rejoicing many times; | and when you are elated ⁵ at the promise of life, | are you yet sad, and do you | grieve, when you are instructed | in the kingdom? But you, through | faith [and] knowledge, have received ¹⁰ life. Therefore, disdain | the rejection when you | hear it, but when you hear | the promise, rejoice the more. | Verily I say unto you, ¹⁵ he who will receive life | and | believe in the kingdom will | never leave it,

- ατμη̄ντ̄ρο̄ ν̄φνα¹ει εν αβαλ ν̄ζητ̄ς· ανηζε· ουτε
¹καν ερεψανπιωτ ουωψε ¹απωτ ν̄σωφ
 20 νεει †ναχοογ ν̄¹νητ̄ν ψα πιμα· †νογ δε
 εεινα¹βωκ αζηη̄ῑ απτοποс ν̄ταζη̄εῑ μ̄¹μαφ· ντω-
 τ̄ν ¹ν̄¹δε ν̄ταριβεπη ¹αβωκ ζατετ̄νναχ̄τ̄ αβαλ·
 25 αγω ¹απμα ν̄τετ̄ντ̄ζπαει αβαλ ζα¹τετ̄νρ̄ δικ-
 κε ν̄σωε̄τ̄ ερι ¹προσεχε δε απεαυ ετ̄δωψ̄τ̄
¹αβαλ ζητ̄ αγω εζατετ̄ν̄ουην ¹απετ̄ν̄ζητ̄· σω-
 τ̄μ̄ ανζ̄υμνος ¹ετ̄δωψ̄τ̄ αζηη̄ῑ ν̄ζηη̄ῑ ζ̄ν̄ μ̄πηη̄γε
 30 "αναγκη γαρ· αραῑ μ̄ποογ α¹τραμογζ· ν̄σα
 ουνεμ̄ μ̄πᾱιωτ· ¹πζαε δε ν̄ψεχε αζη̄χοοφ
 νη¹τ̄ν̄ †ναπωρ̄χ̄ αρωτ̄ν̄ αζαογ¹ζαρμα γαρ μ̄-
 35 πν(εγμ)α qi μ̄μαει αζηη̄ῑ "αγω χῑν̄ †νογ †να-
 καακ̄τ̄ α¹ζηγ· χεκασε εεινα† ζ̄ῑωωτ· ¹ερι
 προσεχε δε· ζ̄ν̄μακαριос ¹νε νεει ν̄ταζ̄ρ̄ εγαγ-
 40 γελιζε ¹μ̄πωηρε εμπατ̄φεῑ απιτ̄ν̄ "χεκασε·
 ειψανε̄τ̄ εειναβωκ ¹αζηη̄ῑ ζ̄ν̄μακαριос ν̄ψαμ̄ν̄τ̄
 ιε/15 "ν̄σαπ νε[[ει]] νεει ντ[αζογ]†ταψε δεκω μ̄μαγ
 ζ̄ῑτ̄ν̄ πωη[ρε] ¹εμπατογψωπε· χεκασε ερ[ε]-
 5 'ουμεροс ψωπε νητ̄ν̄ ν̄μ̄¹μεγ·
 νεει ν̄ταρεφχοογ ¹αφβωκ αναν ν̄δε ανδωλ̄χ̄
 πετ̄ ¹ανακ μ̄ν̄ πετροс ανωωπ ζματ̄ ¹αγω αζ̄ν̄-
 χαγ μ̄π̄ν̄ζητ̄· αζηη̄εῑ ¹αμ̄πηνογε ανσωτ̄μ̄ ζρηει
 10 ζ̄ν̄ "νενημεψχε αγω ανηεγ̄ ζρη̄ῑ ¹ζ̄ν̄ νενηβελ·
 απζραγ ν̄ζ̄μ̄πολε¹μοс αγω ουсμη̄ ν̄σαλπиг̄з̄
 ¹μ̄ν̄ ουγναδ ν̄ψταρ̄τ̄ρ̄·
 15 αγω ν̄¹ταρ̄ν̄(ογ)ογωτ̄β̄ αζηη̄ῑ μ̄πβλ̄ μ̄¹πμα ετ̄μ̄-
 μεγ αζ̄ν̄χαγ μ̄π̄ν̄¹νογс αζηη̄ῑ ν̄ζογο αγω αζ̄ν̄-
 ¹ηεγ̄ ζ̄ν̄ νενηβελ· αγω ανσωτ̄μ̄ ¹ζηη̄ῑ ζ̄ν̄ νενη-
 μεψχε· αζ̄ν̄ζ̄υμνος ¹μ̄ν̄ ζ̄ν̄смоγ̄ ν̄ναг̄·гелос
 20 αγω "εγ̄τεληλ ν̄ζεν¹αγγελос αγω ¹ζενμ̄ν̄τ̄-
 ναδ· ν̄μ̄πηη̄γε νεγ̄¹ρ̄ ζ̄υμνεῑ πε αγω αν¹αν̄ ζωων
 ¹αντεληλ μ̄μαν
 μ̄ν̄ν̄са νεει ¹αν̄ αζ̄ν̄ογωψε· αχαγ μ̄πεν-
 25 "πν(εγμ)α· апса нтпе· аρετ̄φ̄ ν̄тμ̄ν̄т̄¹ναδ· αγω

14.29 ζ̄ν̄, ζ̄ inserted secondarily.¹ 31 μογζ MS: ζμαст ed. pr.¹ ν̄са MS: μ̄πса νογνεμ̄ Till¹

15.1 νεει [ε]ντ[αζογ] Wisse¹ 14 {ογ}ογωτ̄β̄ ed. pr.¹ 21 <ν̄>ζενμ̄ν̄τ̄ναδ Kirchner¹ 25 аρετ̄φ̄ MS: аρεт̄с Kirchner¹

not even if | the Father wishes | to banish him.

“These are the things that I shall tell ²⁰ you so far; however, I shall | ascend to the place from whence I came. | But you, when I was eager | to go, have cast me out, and | instead of accompanying me, ²⁵ you have pursued me. | But pay heed to the glory that awaits | me, and, having opened | your heart, listen to the hymns | that await me up in the heavens; ³⁰ for today I must | take (my place at) the right hand of the Father. | But I have said (my) last word to | you, and I shall depart from you, | for a chariot of spirit has borne me aloft, ³⁵ and from this moment on I shall strip myself | that I may clothe myself. | But give heed; blessed | are they who have proclaimed | the Son before his descent ⁴⁰ that, when I have come, I might ascend (again). | Thrice blessed ^{15.1} are they who [were] | proclaimed by the Son | before they came to be, that | you might have a portion ⁵ among them.”

Having said these words, | he departed. But we bent (our) knee(s), | I and Peter, and gave thanks | and sent our heart(s) upwards | to heaven. We heard with ¹⁰ our ears, and saw with | our eyes, the noise of wars | and a trumpet blare | and a great turmoil.

And | when we had passed beyond ¹⁵ that place, we sent our | mind(s) farther upwards and | saw with our eyes and heard | with our ears hymns | and angelic benedictions and ²⁰ angelic rejoicing. And | heavenly majesties were | singing praises, and we too | rejoiced.

After this | again, we wished to send our ²⁵ spirit

30 $\bar{\eta}$ ΤΑΡΝΩΕ· ΑΖΡΗΙ ΜΠΟΥ'ΚΑΑΝ· ΑΝΕΥ· ΟΥΤΕ ΑΣΩΤΜ
 Α'ΛΑΥΕ· ΖΑΠΚΕΨΩΧΨ ΓΑΡ Μ'ΜΑΘΗΤΗΣ ΜΟΥΤΕ
 ΑΡΑΦ ΑΒΑΛ Ζ'ΙΤΟΟΤΦ Μ'ΠCΑΖ· ΑΥΩ ΧΕ ΕΥ ΠΕ
 ΝΤΑΦΧΟΟΦ ΝΗΤΨ ΑΥΩ ΧΕ ΝΤΑΦΒΩΚ 'ΑΤΟΝ
 35 ΑΝΑΝ ΝΔΕ ΑΖΝΟΥΩΨΒ "ΝΕΥ ΧΕ ΑΦΒΩΚ ΑΖΡΗΙ
 ΑΥΩ ΧΕ 'ΑΦ† ΝΕΝ ΝΝΟΥΔΕΞΙΑ ΑΥΩ 'ΑΦΨΠΩΠ
 ΝΕΝ ΤΗΡΨ ΜΠΩΝΨ ΑΥΩ 'ΑΦΒΩΛΠ ΝΕΝ ΑΒΑΛ ΝΖΨ-
 15/16 ΨΗΗΡΕ 'ΕΥΨΝΗΥ ΜΨΝCΩΝ ΕΑΦΨ ΚΕΛΕΥΕ " [ΝΕΝ]
 Α[ΤΡ]ΕΝΜΕΡΙΤΟΥ ΖΩC ΕΝΑΦ[Υ][Χ]Ε[ΕΙ] ΕΤΒΕ
 ΝΕΤΨΜΕΥ
 ΑΥΩ ΝΤΑ'ΡΟΥCΩΤΜ ΑΖΟΥΨ ΠΙCΤΕΥΕ ΜΕΝ Α'ΠΟΥ-
 5 ΩΝΨ ΑΖΟΥΝΟΥC· ΝΔΕ ΕΤΒΕ " ΝΕΤΟΥΝΑΧΠΑΥ
 ΕΕΙΟΥΨΩΕ ΒΕ 'ΕΝ· ΑΝΑΧΟΥ ΑΥΜΨΤCΚΑΝΔΑΛΟC
 'ΑΖΨΧΑΥ ΜΠΟΥΕΕΙ ΠΟΥΕΕΙ ΑΚΕΨΜΑ· ΑΝΑΚ ΝΔΕ
 ΖΩΩΤ· ΑΖΨΒΩΚ 'ΑΖΡΗΙ ΕΘΗ(ΡΟΥCΑ)Λ(Ε)Μ ΕΕΙΨ-
 10 ΛΗ· ΑΤΡΨΧΠΕ ΟΥΜΕΡΟC ΜΨ ΝΜΨΡΕ† 'ΝΕΕΙ ΕΤΝΑ-
 ΟΥΩΝΨ ΑΒΑΛ· '

†Ψ ΠΡΟC·ΕΥΧΕCΘΑΙ ΔΕ ΑΤΡΕΤΕ'ΖΟΥΕΙΤΕ ΨΩΠΕ
 15 ΑΒΑΛ ΜΜΑΚ 'ΤΕΕΙ ΓΑΡ ΤΕ ΘΕ ΕΨΝΑΨ ΟΥΧΕ"ΕΨ
 ΖΩC ΕΡΕΝΕΤΨΜΕΥ ΝΑΧΨ ΟΥ'ΑΕΙΝ ΝΖΡΗΨ ΝΖΗΤ· ΖΨ
 ΤΑΠΙCΤΙC 'ΑΥΩ ΝΖΡΗΨ ΖΨ ΚΕΟΥΕΙ· ΕC'CΑΤΨ ΑΤΩ-
 20 ΕΙ †ΟΥΨΩΕ ΓΑΡ 'ΑΤΡΕΤΩΕΨ ΨΩΠΕ ΕCΒΑΧΒ· " ΕΡΨ
 ΑΠΟΤΟΟΤΚ· ΒΕ· ΑΤΡΕΚΤΨ'ΤΩΝΨ ΑΝΕΤΨΜΕΥ ΑΥΩ
 ΝΨ'ΨΛΗΛ ΑΤΡΕΚΧΠΟ ΝΝΟΥΜΕΡΟC 'ΝΜΨΕΥ ΑΒΑΛ
 25 ΝΓΑΡ ΝΝΕΝ'ΤΑΨΧΟΟΥ †ΑΠΟΚΑΛΥΨΙC ΜΠΕ"ΠCΩ-
 (ΤΗ)Ρ ΒΑΛΠC ΝΕΝ ΑΒΑΛ· ΕΤΒΕ 'ΝΕΤΨΜΕΥ ΕΝΤΑΨΕ
 ΔΕΨ 'ΜΕΝ ΝΝΟΥΜΕΡΟC ΜΨ ΝΕΕΙ Ν'ΤΑΖΟΥΤΑΨΕ
 ΔΕΨ ΝΕΥ ΝΕΕΨ Ν'ΤΑΖΑΠΧΑΕΙC ΕΕΨΤΟΥ ΝΕΦ Ν-
 30 "ΨΗΡΕ

16.1-2 [ΝΕΝ] Α[ΤΡ]ΕΝ...ΕΝΑΦ[ΥΧ]Ε[ΕΙ] Schenke¹ 20 απο MS: απα *ed. pr.* 28 ταΨΕ, Ψ possibly written over c.¹ 30 Decorative fillers complete this line. Two decorative lines follow.¹

upward to the | Majesty, and after ascending we | were not permitted to see or hear | anything, for the other | disciples called us and ³⁰ asked us, “What did you (pl.) | hear from the | Master? And what has | he said to you? And where | did he go?”

But we answered ³⁵ them, “He has ascended and | has given us a pledge and | promised life to us all and | revealed to us children (?) | who are to come after us, after bidding ^{16.1} [us] love them, as we would be | [saved] for their sakes.”

And | when they heard (this), they indeed believed | the revelation, but were displeased ⁵ about those to be born. And so, not wishing | to give them offense, | I sent each one to another | place. But I myself went | up to Jerusalem, praying that I ¹⁰ might obtain a portion among the beloved, | who will be made manifest. |

And I pray that | the beginning may come from you, | for thus I shall be capable of ¹⁵ salvation, since they will be | enlightened through me, by my faith – | and through another (faith) that is | better than mine, for I would that | mine be the lesser. ²⁰ Endeavor earnestly, then, to make | yourself like them and | pray that you may obtain a portion | with them. For because of what | I have said, the Savior did ²⁵ not make the revelation to us | for their sakes. We do, indeed, proclaim | a portion with those | for whom the proclamation was made, | those whom the Lord has made his ³⁰ sons.

THE GOSPEL OF TRUTH

1,3:16.31-43.24

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II. LANGUAGE

The *Gospel of Truth* is written in the subachmimic dialect, characteristic of all the texts of Codex I with the exception of *Pr. Paul* and the dialect displays few of the irregularities encountered elsewhere, as in the *Tri. Trac.*

1. *Orthography and Phonology*

Some of the peculiarities found frequently in Codex I and elsewhere in Coptic manuscripts are also in evidence here. These include the interchange of certain consonants, such as φ for β ($\zeta\omega\varphi$, 28.10; 29.6; 35.18,19), χ for ψ ($\chi\bar{\beta}\beta\iota\omega$, 17.20), Δ for τ ($\omicron\Upsilon\chi\epsilon\epsilon\iota\Delta\epsilon$, 31.10), Γ for κ ($\mu\omicron\Upsilon\eta\bar{\Gamma}$, 19.31; 24.2,5), ψ for ζ ($\psi\alpha\rho\bar{\psi}$, 20.11) and ζ for ψ ($\zeta\alpha\eta\tau\epsilon\varphi$, 20.12). The appearance of χ for Δ ($\bar{\eta}\chi\epsilon$, 18.29–30) and χ for κ ($\iota\chi\eta\omicron\varsigma$, 37.25) are probably scribal errors.

Gemination of η before an initial vowel is frequent (e.g., $\zeta\bar{\eta}\eta$ 17.18; 25.14; 34.18; $\bar{\eta}\eta$ 18.25; 20.15; 25.17; 28.4). Somewhat unusual is the gemination of τ in $\dagger\tau\bar{\tau}\bar{\eta}\tau\bar{\tau}\eta$ (26.33,34; 27.1).

Normal assimilation occurs in ϕ for $\pi\zeta$ ($\phi\omega\beta$, 16.38; $\phi\omicron$ 26.3), and θ for $\tau\zeta$ ($\theta\bar{\Gamma}\tau\epsilon$, 28.29; $\theta\epsilon$, 30.11; $\tau\theta\alpha\eta$ 21.36; 23.21, but note $\tau\zeta\alpha\eta$, 37.37). η assimilates to μ before labials and once to β before β ($\zeta\bar{\beta}\beta\bar{\Gamma}\rho\epsilon$, 31.10).

Nasalized forms of certain Greek conjunctions appear ($\bar{\eta}\Gamma\alpha\rho$, 19.1; 33.8; $\bar{\eta}\Delta\epsilon$ 21.20), along with non-nasalized forms ($\Gamma\alpha\rho$, 17.23; 19.15; $\Delta\epsilon$, 17.11; 18.27).

Among vowels $\epsilon\iota$ alternates with $\bar{\iota}$ (e.g., $\omicron\epsilon\iota$, 19.12; $\omicron\bar{\iota}$ 31.30; $\psi\alpha\rho\alpha\epsilon\iota$, 19.21; $\psi\alpha\rho\alpha\bar{\iota}$, 19.28; $\zeta\rho\eta\epsilon\iota$ 19.36; $\zeta\rho\eta\bar{\iota}$ 20.2; $\Psi\epsilon\iota\varsigma$ 32.4; $\Psi\iota\varsigma$ 32.1). The full spelling of $\omicron\Upsilon$ for Υ , an extremely common orthographic phenomenon in the *Tri. Trac.*, appears here at 30.2, 36.17 and 42.14 and in $\mu\epsilon\epsilon\Upsilon\epsilon$ (28.25; 42.4, but note also $\mu\epsilon\Upsilon\epsilon$, 23.7; 25.22).

Crisis of the third-person plural pronominal suffix, $-\omicron\Upsilon$, and word initial $\omicron\Upsilon$, occurs in $\alpha\zeta\omicron\Upsilon\alpha\bar{\mu}\bar{\zeta}$ (18.7), $\epsilon\bar{\eta}\bar{\mu}\rho\alpha\tau\omicron\Upsilon\eta\eta$ (20.16), $\epsilon\bar{\eta}\bar{\mu}\rho\alpha\tau\omicron\Upsilon\omega\eta\zeta$ (28.5), and $\epsilon\tau\omicron\Upsilon\alpha\psi\bar{\zeta}$ (40.24–25).

The supralinear stroke is used here as throughout Codex I. It alternates with ϵ in the forms $\bar{\eta}\tau\alpha\varphi$ and $\epsilon\eta\tau\alpha\varphi$ (31.35), $\omega\eta\bar{\zeta}$ (20.14,19; 25.19) and $\omega\eta\epsilon\zeta$ (31.16). It is also used for a syllable or line-final η in $\alpha\zeta\omicron\Upsilon\eta$ (25.14), $\epsilon\varphi\psi\alpha\eta$ (28.21), $\rho\epsilon\eta$ (32.35), $\rho\epsilon\eta$ (38.14,24), and $\zeta\omega\eta$ (26.23). Finally, it is used with abbreviations or compendia of *nomina sacra*, $\iota\bar{\eta}\bar{\zeta}$ (18.16; 20.24; 24.8), $\pi\bar{\eta}\bar{\alpha}$ (26.36; 30.18; 31.18; 34.11; 43.17), $\chi\bar{\tau}$ (18.16), $\chi\bar{\zeta}$ (36.14), and $\zeta\bar{\Gamma}\bar{\delta}\bar{\zeta}$ (20.27).

Vowel values are normal for A^2 , although there are a few anomalous forms, such as $\alpha\mu\alpha\zeta\tau\epsilon$, the usual S form (18.36; 19.3; 23.32; 32.6; 37.29), $\mu\mu\alpha\Upsilon$ for $\mu\mu\epsilon\Upsilon$ (29.19), $\psi\alpha\rho\alpha\epsilon\iota$ (19.21,28) for $\psi\alpha\zeta\rho\eta\bar{\iota}$. There are also alternative vocalizations for forms such as $\epsilon\psi\chi\epsilon$ (29.20) and $\epsilon\iota\psi\chi\epsilon$ (35.6); \dagger (19.5 and regularly) and $\tau\epsilon\epsilon\iota$ (?).

21.24); $\mathfrak{Z}\omega\omega$ (28.12) and $\mathfrak{Z}\omega$ (38.31); $\mathfrak{X}\omega\omega\mu\epsilon$ (19.35; 20.9) and $\mathfrak{X}\omega\mu\epsilon$ (20.24). Other alternative forms are: $\mathfrak{K}\alpha\gamma\epsilon$ (26.11) and $\mathfrak{K}\epsilon\text{-}\mathfrak{K}\alpha\gamma\epsilon$ (26.14); $\mathfrak{X}\epsilon\mathfrak{K}\alpha\mathfrak{C}\epsilon$ (33.32) and $\mathfrak{K}\alpha\lambda\mathfrak{C}\epsilon\ \mathfrak{X}\epsilon$ (17.13); $\mathfrak{N}\tau\omega\tau\mathfrak{N}\mathfrak{N}\epsilon$ (32.32) and $\mathfrak{N}\tau\omega\tau\mathfrak{N}$ (33.8); $\mathfrak{W}\mathfrak{I}\mathfrak{N}\mathfrak{A}$ (18.5) and $\mathfrak{W}\mathfrak{I}\mathfrak{N}\mathfrak{E}$ (36.15). Word-final \mathfrak{I} , characteristic of other A² texts¹, is found here in $\mathfrak{K}\epsilon\mathfrak{K}\epsilon\mathfrak{I}$ (18.17; 24.37; 25.12), $\mathfrak{C}\mathfrak{A}\mathfrak{W}\mathfrak{I}$ (42.5), and $\mathfrak{Z}\mathfrak{A}\mathfrak{C}\mathfrak{I}$ (24.16; 33.4; 42.23), $\mathfrak{X}\mathfrak{A}\mathfrak{C}\mathfrak{I}$ (29.17).

One anomalous vocalization of an infinitive occurs in the form $\mathfrak{O}\gamma\mathfrak{A}\mathfrak{N}\bar{\mathfrak{Z}}$ (20.6,23; 23.22). The form could be the qualitative, but that possibility is ruled out by the syntactical context in these passages, where the qualitative is excluded. It is possible that the form is the pre-pronominal infinitive and the suffixed object should be supplied. That, in fact, seems to be required by the parallelism of 28.22; however, at 20.6 and 23 it is possible that the form is a hitherto unattested form of the simple infinitive. A similar formation may also explain the unusual $\mathfrak{T}\mathfrak{A}\mathfrak{K}\bar{\mathfrak{M}}$ at 33.9, if that is not a qualitative. Further possible cases of the simple infinitive in \mathfrak{A} may be found in $\mathfrak{C}\mathfrak{A}\mathfrak{P}\bar{\mathfrak{M}}$ (31.23,29; 32.3) and $\mathfrak{C}\mathfrak{A}\mathfrak{M}\bar{\mathfrak{T}}$ (34.37; 35.2,3; 42.14).

There are several otherwise unattested forms in the text, such as $\mathfrak{O}\gamma\tau\omega\mathfrak{Z}$ (33.38), clearly a plural of $\mathfrak{O}\gamma\tau\mathfrak{A}\mathfrak{Z}$. Other forms are less easily explained. These include special technical terms such as $\mathfrak{M}\mathfrak{O}\gamma\mathfrak{N}\bar{\mathfrak{F}}\ \bar{\mathfrak{N}}\mathfrak{Z}\mathfrak{O}$ (19.31; 24.2,5); $\mathfrak{T}\mathfrak{H}$ (22.37); $\mathfrak{M}\mathfrak{A}\mathfrak{E}\mathfrak{I}\mathfrak{T}$ (18.19,20; 20.21,35; 22.22,26, etc.); $\mathfrak{E}\mathfrak{I}\ \mathfrak{A}\mathfrak{T}\mathfrak{M}\mathfrak{H}\mathfrak{T}\mathfrak{E}$ (19.19; 20.8–9; 26.4,27). The verb $\mathfrak{W}\mathfrak{T}\mathfrak{E}$ (34.21) is probably not a special technical term, but its meaning is obscure. Other unusual forms are probably due to corruption or irregular orthography, such as $\mathfrak{X}\mathfrak{E}\mathfrak{C}$ (26.12), $\mathfrak{C}\mathfrak{A}\mathfrak{T}\mathfrak{N}\mathfrak{E}$ (30.11), $\mathfrak{W}\mathfrak{T}\bar{\mathfrak{U}}$ (35.9) and $\mathfrak{W}\mathfrak{C}\bar{\mathfrak{Z}}$ (26.22).

Another peculiarity is the use of $\mathfrak{O}\gamma\mathfrak{A}\mathfrak{Z}\mathfrak{A}$, or $\mathfrak{O}\gamma\mathfrak{A}\mathfrak{Z}\bar{\mathfrak{N}}$ in various spellings ($\mathfrak{O}\gamma\mathfrak{A}\mathfrak{Z}\bar{\mathfrak{N}}$, $\mathfrak{O}\gamma\mathfrak{A}\mathfrak{Z}\bar{\mathfrak{N}}\mathfrak{N}$, $\mathfrak{O}\gamma\mathfrak{E}\mathfrak{Z}\bar{\mathfrak{N}}$, $\mathfrak{A}\gamma\mathfrak{W}\mathfrak{Z}\bar{\mathfrak{N}}$ and $\mathfrak{O}\gamma\mathfrak{W}\mathfrak{Z}\bar{\mathfrak{Z}}\bar{\mathfrak{N}}$) as a conjunction used like $\mathfrak{A}\gamma\omega$. These forms are, etymologically, like $\mathfrak{A}\gamma\omega$, the imperative of $\mathfrak{O}\gamma\omega\mathfrak{Z}$ (Crum 505b) plus object marker, and they probably represent an archaism. Cf. the analogous forms in other dialects, $\mathfrak{A}\mathfrak{Z}\mathfrak{A}$, F; $\mathfrak{A}\mathfrak{Z}\mathfrak{A}\mathfrak{N}$, A²; $\mathfrak{O}\gamma\mathfrak{O}\mathfrak{Z}$, B.

2. Morphology

The conjugation bases used in the *Gos. Truth* are standard for A². Certain forms are worthy of note: the future regularly is $\mathfrak{N}\mathfrak{A}$ -, but the form in \mathfrak{A} - alone appears in $\mathfrak{E}\mathfrak{Q}\mathfrak{A}$ (27.3), $\mathfrak{E}\mathfrak{T}\mathfrak{A}$ (21.2, 30.13 and 38.25),

¹Cf. E. Edell, "Neues Material zur Herkunft der auslautenden Vokale -e und -i im Koptischen," *ZÄS* 86 (1961) 103–06.

and possibly in $\epsilon\gamma\alpha$ (23.18) and $\epsilon\gamma\alpha$ (40.31), although the latter two forms are more likely examples of the fut. III, which also appears in the form $\epsilon\varphi\epsilon$ (35.26). The neg. fut. III appears in the form $\nu\epsilon$ (17.13) and $\nu\epsilon\varphi$ (34.22). The perf. appears in both α - and $\alpha\zeta$ - (including the rare $\alpha\zeta\omicron\upsilon\gamma$ at 26.24) bases and for both there are circumstantial, relative and second-tense conversions. Thus, e.g., circ.: $\epsilon\alpha\zeta\iota$ (43.1), $\epsilon\alpha\varphi$ (18.36; 20.30), $\epsilon\alpha\varsigma$ (26.1), $\epsilon\alpha\gamma$ (19.30), $\epsilon\alpha\zeta\alpha$ (23.15); rel.: $\bar{\nu}\tau\alpha\varphi$ (18.5; 19.7), $\epsilon\bar{\nu}\tau\alpha\varphi$ (18.20–21; 22.39), $\bar{\nu}\tau\alpha\varsigma$ (31.16), $\bar{\nu}\tau\alpha\tau\epsilon\tau\bar{\nu}$ (33.13,14), $\bar{\nu}\tau\alpha\gamma$ (20.7; 22.23), $\epsilon\bar{\nu}\tau\alpha\gamma$ (17.5), $\bar{\nu}\tau\alpha\zeta$ (16.34; 18.33), $\epsilon\bar{\nu}\tau\alpha\zeta$ (18.26; 20.17), $\bar{\nu}\tau\alpha$ - (40.18); second: $\bar{\nu}\tau\alpha\varphi$ (18.26,30), $\bar{\nu}\tau\alpha\varsigma$ (18.2,3), $\epsilon\bar{\nu}\tau\alpha\varphi$ (35.8), $\bar{\nu}\tau\alpha\gamma$ (27.11,12), $\bar{\nu}\tau\alpha$ - (19.1). There is also one case of a “satellite conversion,” the perf. II. circ. $\epsilon\bar{\nu}\tau\alpha\gamma$ (22.24).

The causative infinitive appears regularly in the form $\tau\rho\omicron\upsilon\gamma$ (16.33), but also in the form $\tau\omicron\upsilon\gamma$ (30.30,31). The conjunctive appears regularly in the form $\bar{\nu}\varphi$, but once in the form $\bar{\nu}\tau\bar{\varphi}$ (34.14), normal in B and found also in the *Tri. Trac.* The conditional appears regularly as $\epsilon\gamma\psi\alpha\bar{\nu}$ (18.9,30) or $\epsilon\bar{\rho}\epsilon\psi\alpha\bar{\nu}$ (33.9–10), but forms without a final $\bar{\nu}$, characteristic of A and found also in the *Tri. Trac.*, also appear here at 22.3,4, 24.34, and 34.5.

3. Syntax and Style

The syntax of the *Gos. Truth* is generally unremarkable. Worthy of note is the variety of construction in final clauses, introduced by $\chi\epsilon\kappa\alpha\varsigma\epsilon$, $\kappa\alpha\lambda\alpha\varsigma\epsilon$ $\chi\epsilon$ (17.13); $\psi\omega\iota\alpha$ and $\psi\omega\iota\alpha$ $\chi\epsilon$ (17.33; 24.14). Following these conjunctions, various conjugation bases are used, including pres. II (32.26), fut. II (32.22), fut. III (23.17; 35.26; 36.3; 40.31), neg. fut. III (17.13; 34.32), and conj. (17.33; 18.5–6; 23.6; 24.14; 36.15; 37.28–29).

Comparative clauses, which elsewhere in Codex I, such as the *Tri. Trac.*, exhibit a wide variety of patterns, appear here with an unusual prepositional phrase in the protasis, $\bar{\mu}\pi\rho\eta\tau\epsilon$ $\lambda\beta\alpha\lambda$ $\zeta\iota\tau\omicron\omicron\tau$ (19.10–11; 24.32); cf. the discussion in the note to the first passage.

The text displays a predilection for certain prepositional phrases, especially $\bar{\nu}\tau\omicron\omicron\tau$, used as the equivalent of $\bar{\nu}\tau\epsilon$ indicating possession (e.g., 20.3,14; 22.37; 23.1,19,20,21, etc.)

The syntax of some passages is particularly elaborate, and probably reflects a complex original (e.g., 18.11–17; 34.10–12; 41.3–12). Other passages exhibit a careful, balanced parallelism (e.g., 23.18–24.9), probably reflecting a carefully constructed, highly rhetorical original.

Another device which frequently complicates the syntax of the text is the use of parenthetical comments, which some commentators have construed as secondary explanatory glosses, but which are more likely simply a feature of the author's style. Cf. 17.6-9; 19.14-17; 19.36-20.3; 22.35-37; 24.10-14,22-24; 26.6-8,24-25,34-36; 31.22-25; 32.10-11,38-39; 35.4-6; 37.31-33; 41.9-10.

4. *The Original Language*

Most scholars who have dealt with the *Gos. Truth* have maintained that work is a translation from a Greek original, although there have been some dissenting voices. P. Nagel² argued that the work was originally composed in Syriac on the basis of (a) Semitic expressions such as "book of the living" (19.35), "good for" as the introduction to a beatitude (30.12), "from the greatness" (42.12-13), the plural "mercies" (25.15), "sons of the name" (38.28); (b) words used in unusual ways which possibly reflect the semantic range of a corresponding Semitic term, such as $\omega\zeta\bar{\zeta}$ (26.22) and $\mu\lambda\epsilon\iota\tau$ (20.21-22); (c) plays on words which work in Syriac, but not Coptic, such as $\tau\alpha\zeta\sigma\upsilon\bar{\mu}\pi\iota\omega\zeta\bar{\epsilon}$ (36.16-17), $\sigma\omega\tau\eta\rho\text{-}\sigma\omega\tau\epsilon$ (16.38-39), and $\pi\iota\rho\epsilon\bar{\nu}\bar{\mu}\text{-}\pi\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\omicron\bar{\nu}\text{-}\dagger\zeta\epsilon\lambda\pi\iota\varsigma$ (17.1-3); (d) possible mistranslations from Syriac, such as $\mu\epsilon\psi\chi\epsilon$ (34.9) and $\sigma\omega\tau\bar{\mu}\ \alpha\pi\epsilon\upsilon\theta\upsilon\omicron\upsilon\bar{\nu}\eta$ (42.33-34). These and other cases adduced by Nagel as examples of a Syriac source will be discussed individually in the notes. In general it should be noted that those passages which appear somewhat unusual in Coptic — and not all of Nagel's examples are equally problematic — can be just as easily, and in some cases better, explained on the basis of a Greek source. While some phrases may well have a Semitic cast, it is probable that this is due to the incorporation in the language of the author of certain expressions derived from or modelled on the Greek New Testament.

Another challenge to the general consensus that the work was written in Greek was advanced by G. Fecht,³ who argued that the work was composed originally in Coptic on the grounds that it conforms to ancient patterns of Egyptian prosody. While some of Fecht's observations about the structure of the work and of its individual sections are valuable, the inferences he draws from them are not persuasive. The patterns which he detects could quite easily reflect an elaborate hypotactic Greek rhetorical style or possibly a style which has been in-

²OLZ 61 (1966) 5-14.

³Or. 30 (1961) 371-90.

fluenced to some extent by such models as the *Wisdom of Solomon*. Hence, there is little reason to maintain that the *Gos. Truth* differs from all the other Nag Hammadi tractates in being a translation from a Greek source.⁴

5. *The State of the Text*

The copy of the *Gos. Truth* in Codex I was not written with extreme care, and there are numerous examples of scribal errors, many of which were corrected in antiquity and many of which require emendation by modern editors. In the first category, there are many individual letters written over or erased (17.1,31; 18.26; 20.11; 21.38; 22.20,26; 24.2; 25.29; 28.6,17,18; 29.14-15; 30.23; 32.4,10; 34.3; 37.38; 38.24; 39.4,19; 40.13,18,25; 41.9,27; 42.7; 43.9). There are numerous cases where accidentally omitted letters have been added above the line (17.10; 20.9,11; 21.38; 22.10; 24.3,6; 27.27; 28.24; 32.37; 33.16,39; 35.16; 36.38; 39.24; 40.19) or in the margins (21.38; 36.30; 41.9; 43.10); and one case where a whole phrase was omitted and then written at the bottom of the page with indications for its proper placement (32.23,38-39). Finally, there are cases where letters were written erroneously by the scribe and then deleted (28.18; 32.8; 35.16; 40.23; 43.9,10).

Passages requiring emendation include, most commonly, cases where letters were accidentally omitted (17.26,27; 20.1-2; 23.11,16,22; 24.8; 29.6; 31.8,19; 35.35; 36.3; 37.6). In at least one case, a larger body of text has probably been accidentally omitted (41.23). There are also several cases where dittographies or other accidental inclusions of extra material appear (17.10; 18.11; 21.22; 22.25; 27.29; 29.16; 30.12; 33.12; 35.1; 36.13,26; 40.13). There are also several cases where erroneous letters were written and not corrected (18.13; 22.33; 25.32; 30.11; 35.9; 35.35; 40.17; 42.25) and there is one case of a probable metathesis (26.22). Other cases where a scribal error has been suspected may be due to certain orthographic conventions, such as crasis (18.27; 20.16; 28.5; 40.24-25) or to unusual, but, for this text, regular syntax, such as the use of a singular pronominal suffix resumed by a plural nominal object (29.7; 31.23; 40.1; 41.34).

⁴For a similar judgment, cf. Böhlig, *Muséon* 79 (1966) 317-33, Ménard, *Rev. Sci. Rel.* 44 (1970) 128-37 and *L'Évangile*, 9-17. For criticism of Fecht's metrical analysis, cf. Lüddekens, *ZAS* 90 (1963) 85.

III. TITLE AND GENRE OF THE GOSPEL OF TRUTH

The third tractate of Codex I of the Nag Hammadi collection is, like the second and fifth tractates, untitled. It has come to be known in modern scholarship by its incipit, the "Gospel of Truth." It is not clear whether this incipit was designed to serve as a title in antiquity, but it is not improbable that it did originally function as the designation of the work, as did the incipits of the Gospel of Mark and the Revelation of John in the New Testament.

A key question in identifying this work with other known Gnostic sources is the issue of its relationship to the "Gospel of Truth" attributed to Valentinians by Irenaeus, in *Haer.* 3.11.9. That important testimony reads:

Those who are from Valentinus, setting themselves outside of any fear and producing their own compositions, take pride in the fact that they have more gospels than there really are. For, they even have advanced to such a degree of audacity that they entitle the gospel written not long ago by themselves as the "Gospel of Truth," although it does not at all conform to the gospels of the apostles, so that not even the gospel exists among them without blasphemy. For, if what is produced by them is the "Gospel of Truth," and if it is dissimilar to those which have been transmitted to us by the apostles, those who wish to do so can learn – as is shown by the scriptures themselves – that what has been transmitted by the apostles is not the Gospel of truth.⁵

As analysis of the context of these remarks indicates, Irenaeus deploys here many of his standard polemical techniques against the Valentinians.⁶ One can hardly use this testimony to affirm that the heresiologist knew of a Valentinian document of the same narrative genre as that of the canonical Gospels, and that, therefore, the *Gospel of Truth* from Nag Hammadi cannot possibly be identical with the

⁵*Hi vero qui sunt a Valentino iterum existentes extra omnem timorem suas conscriptiones proferentes plura habere gloriantur quam sunt ipsa Evangelia. Siquidem in tantum processerunt audaciae uti quod ab his non olim conscriptum est "Veritatis Evangelium" titulent, in nihilo conveniens apostolorum evangeliiis, ut nec Evangelium quidem sit apud eos sine blasphemia. Si enim quod ab eis proferetur "Veritatis" est "Evangelium," dissimile est autem hoc illis quae ab apostolis nobis tradita sunt, qui volunt possunt discere (quemadmodum ex ipsis scripturis ostenditur) iam non esse id quod ab apostolis traditum est Veritatis Evangelium.*

⁶For an analysis of these, cf. Standaert, *VC* 30 (1970) 143-45.

text of which Irenaeus knew.⁷ It is quite likely that the term Gospel in Irenaeus' Valentinian text was used precisely as the term in the incipits of the Gospel of Mark and of the Nag Hammadi text, not as a generic label, but as a description of the content of the work.⁸ All that can with certainty be inferred from the testimonium of Irenaeus is that the Valentinian "Gospel of Truth" is radically different from the canonical gospels, something which can also be said of the Nag Hammadi *Gospel of Truth*. That the two "Gospels of Truth" are identical remains a distinct possibility.

Defining the genre of our text is difficult and various suggestions have been proposed. The work has been associated with ancient hymnody and with oriental wisdom literature.⁹ Some of these identifications of the genre of the work involve hypotheses about its original language. If, as we have argued above, the original work was probably composed in Greek, some of the proposed associations with oriental genres are made less likely, although it must be recognized that works such as the *Wisdom of Solomon* or the *Revelation of John* were composed in Greek, although they incorporate features of syntax and style characteristic of oriental literatures of the first Christian centuries.

Although the literary affiliations of this text are, no doubt, complex, the position maintained by many students of the text, that the work is a sort of "homily," has a good deal of merit.¹⁰ Like other early Christian homilies, such as the Epistle to the Romans or the Epistle to the Hebrews, the *Gospel of Truth* alternates doctrinal exposition with paraenesis (e.g., 32.31-33.32). More importantly, the work evidences a high degree of rhetorical sophistication and subtlety in its use of language, characteristics which appear in the fragments of Valentinus himself, as well as in other products of the literary culture of the sec-

⁷For earlier attempts to associate our text with the work mentioned by Irenaeus, cf. *ed. pr.*, xiv-xv; Puech and Quispel, *VC* 8 (1954) 22-39 and van Unnik, *Jung Codex*, 90-97. For criticism of these arguments, cf. Leipoldt, *TLZ* 82 (1957) 828 and Schenke, *Herkunft*, 13.

⁸Munck (*Studia Theologica* 17 [1963] 133-38) argues that the use of an incipit for a book title is not a Greek practice, but whatever the origin of the practice, it is certainly attested among early Christians. In fact, as Colpe (*JAC* 21 [1978] 144, n. 77) notes, the practice was widespread in antiquity.

⁹For the association of the *Gos. Truth* with wisdom literature, cf. especially Fecht, *Or.* 30 (1961) 374-75. For the argument that the work is most closely associated with the circles that produced the *Odes of Solomon*, cf. Schenke, *Herkunft*, 26-29.

¹⁰Cf. *ed. pr.* xv; Schenke, *Herkunft*, 10; Haardt, *WZKM* 58 (1962) 24; Grobel, *Gospel*, 19-21; Ménard, *L'Évangile*, 35; and Standaert, *NTS* 22 (1975/76) 243-75.

ond century.¹¹ The *Gospel of Truth*, then, may best be characterized as a homiletic reflection on the "Gospel" or the message of salvation provided by Jesus Christ. That reflection is, however, conducted within a specific theoretical framework which remains to be explored.

IV. STRUCTURE OF THE GOSPEL OF TRUTH

Discerning the structure and organizational principles of the *Gospel of Truth* is extremely difficult and virtually every commentator on the text has proposed his own analysis of the work. Difficulties arise from the fact that the themes and motifs of the text flow into one another without many apparent breaks or seams. After initiating reflection on a topic, the author often explores its implications and ramifications along a series of overlapping paths, but he may then return to his starting point and begin the exploratory process again.¹² This technique, involving frequent recapitulations, anticipatory comments, allusions to earlier developments and catch-word connections between sub-sections, precludes any simple architectonic arrangement of the material under consideration, and any schematic presentation of the contents of the work is, of necessity, an abstraction which cannot reproduce the allusive richness of the text itself.¹³

¹¹The most perceptive analysis of the rhetorical style of the text is to be found in Standaert, *NTS* 22 (1975/76) 143-75.

¹²Standaert's description (*NTS* 22 [1975/76] 245) is apt: "La pensée évolue telle une abeille qui butine de fleur en fleur, a-t-on même écrit très joliment . . ."

¹³For various approaches to the structure of the work, cf. Grobel, *Gospel*; Story, *The Nature of Truth*; Schenke, *Herkunft*; followed largely by Ménard, *L'Évangile*. All of these scholars indicate their structural analysis in their various articulations of the text. None offers a detailed analytical defense of their reading of the work's composition. An elaborate, although partial, analysis of this sort has been provided by Fecht (*Or.* 30 [1961] 371-90, 31 [1962] 85-119, 32 [1963] 298-335), who sees the work falling into five Sections (*Teile*). For the first of these he has provided a detailed analysis of its component parts (Chapters and Strophes). Colpe (*JAC* 27 [1978] 125-46) builds on Fecht's work and reports Fecht's analysis of the second Section. Fecht's outline, as it has been developed thus far, may be presented as follows:

Section I (16.31-22.20)

Chapter 1 (16.31-18.11)

Strophe 1 (16.31-17.4)

Strophe 2 (17.4-21)

Strophe 3 (17.21-36)

Strophe 4 (17.36-18.11)

Chapter 2 (18.11-19.27)

Strophe 1 (18.11-21)

Strophe 2 (18.21-35)

Strophe 3 (18.36-19.10)

Nonetheless, it is both possible and useful to consider such an abstraction in order to see the major lines of development in the work. There are some sections of the text which stand out as units clearly delineated by their format or style from their surroundings. Such, for example, are the hymnic reflection on Wisdom and Word (23.18–24.9) and the lengthy paraenetic section (32.31–33.32). Some sections are also demarcated by their attention to a single image or motif, which may be explored in a variety of ways. Thus, for example, the image of “the Book” occupies the author from 19.27 to 23.18, and this image is not featured elsewhere in the text. Similarly the theme of the restoration to Unity is treated intensively from 24.9 to 27.4 and verbal parallels between 24.9–20 and 26.28–27.4 form an *inclusio* defining the section. Likewise, the topic of the Father’s name is explored from

- Strophe 4 (19.10–27)
- Chapter 3 (19.27–21.8)
 - Strophe 1 (19.27–20.6)
 - Strophe 2 (20.6–22)
 - Strophe 3 (20.22–36)
 - Strophe 4 (20.37–21.8)
- Chapter 4 (21.8–22.20)
 - Strophe 1 (21.8–18)
 - Strophe 2 (21.18–22.2)
 - Strophe 3 (22.2–20)
- Section II (22.20–27.4)
 - Chapter 1 (22.20–24.9)
 - Strophe 1 (22.20–39)
 - Strophe 2 (22.39–23.10)
 - Strophe 3 (23.10–33)
 - Strophe 4 (23.33–24.9)
 - Chapter 2 (24.9–25.19)
 - Strophe 1 (24.9–20)
 - Strophe 2 (24.20–25.3)
 - Strophe 3 (25.3–19)
 - Chapter 3 (25.19–27.4)
 - Strophe 1 (25.19–35)
 - Strophe 2 (25.35–26.15)
 - Strophe 3 (26.15–27)
 - Strophe 4 (26.27–27.4)
- Section III (27.5–33.39)
- Section IV (33.9–38.4)
- Section V (38.4–43.24)

While some of the articulations of the work which Fecht proposes appear to be sound and are reflected in our arrangement of the text, others are quite problematic. In some cases, for example, Fecht finds divisions in passages which clearly cohere either formally (23.18–24.9) or materially (19.27–20.14). Hence, although with Ménard (*L’Évangile*, 10) we can recognize that Fecht’s hypothesis is “ingenious,” we cannot follow it in many of its details.

36.39 to 40.23 and this discussion is characterized by a dialectical subtlety remarkable even for this text. Finally, it is possible to detect in at least some of the smaller units of the text an elaborate application of a principle of concentric organization which further helps to define sub-units. Any proposed analysis of the principles or organization of this sophisticated work must take into account both such formal and contentual unities in the work.

The following outline attempts to do this. After the elaborate introduction, the work seems to fall into three major segments, demarcated by the two paragraphs, mentioned above, which are clearly distinct in both form and content from the material which surrounds them (23.18–24.9; 32.31–33.32). Each of the three major segments may be further subdivided into three sections, each of which focuses on a particular theme or topic. Within these sections different numbers of paragraph units of various lengths may be discerned. Delineating these units with precision is the most difficult aspect of a structural analysis. The following outline indicates what appears to us to be the most satisfactory analysis of the structure of the work, with some indication of the mutual relations of the various parts.

Introduction (16.31–17.4)

A. *Ignorance and Revelation* (17.4–24.9)

I. *The Rule of Error* (17.4–18.11)

Error arises from Ignorance (17.4–17.20)

Qualification: Error is not humiliation for the Father (17.21–29)

Error produces a Fog (17.29–36)

Qualification: Oblivion is not due to the Father (17.36–18.11)

II. *The Coming of the Revealer* (18.11–19.27)

Revelation comes through Jesus (18.11–21)

Revelation produced persecution (18.21–31)

Qualification: Though the Father retains perfection, he is not jealous (18.31–19.10)

Jesus as teacher (19.10–27)

III. *Revelation as a Book* (19.27–24.9)

Jesus revealed the living Book in the hearts of the little children (19.27–20.14)

The Book as Edict and Testament (20.15–21.2)

The Book as Book of Life (21.2–25)

Excursus: Reception of the Book predetermined by calling the name (21.25–22.20)

Excursus: Revelation brings return from error (22.20-37)

The Book as Book of Living Letters (22.38-23.18)

Transition: Hymn on the Word (23.18-24.9)

B. The Effects of Revelation (24.9-33.32)

IV. Revelation unifies (24.9-27.7)

Revelation eliminates deficiencies and restores Unity (24.9-25.18)

Revelation destroys the defect (Jars broken) (25.19-26.27)

Revelation unites with the Father (26.28-27.7)

V. Revelation brings authentic existence (27.7-30.16)

Revelation informs, names and matures (27.7-27.34)

Excursus: Ignorance is potential existence (27.34-28.31)

Revelation awakens from a dream-like existence (28.32-30.16)

VI. Revelation brings a return to the Father (30.16-33.32)

The Spirit awakens and reveals the Son (30.16-32)

The Son's speaking brings return (30.32-31.13)

The Son's speaking destroys error and shows a way (31.13-35)

The Son as shepherd (31.35-32.30)

Transition: Paraenesis (32.31-33.32)

C. The Process of Return (33.33-43.24)

VII. Redemption is a gentle attraction (33.33-36.39)

The Father's children are his fragrance which returns to him (33.33-34.34)

Qualification: Delay in the return is not due to the Father (34.34-35.23)

The breath of incorruptibility produces forgiveness (The Physician) (35.24-36.13)

The Message about Christ is the Father's merciful ointment (36.13-36.39)

VIII. Return is by the will and through the Name of the Father (36.39-40.23)

The will and word of the Father (36.39-38.6)

The name of the Father is the Son (38.6-24)

The greatness of the Name (38.24-39.28)

Excursus: Objection to the "Name" doctrine (39.28-40.23)

IX. Goal of return: Rest in the Father (40.23-43.24)

The Son speaks about the place of rest (40.23-41.14)

The relation of the emanations to the Father (41.14-42.10)

The relation of the blessed to the Father (42.11-38)

The place of the Father's worthy children (42.39-43.24)

V. THE THEOLOGICAL SYSTEM OF THE GOSPEL OF TRUTH

To discern the formal organization of the *Gospel of Truth* is only to begin to unravel its complexity. It is also possible and useful to consider the theological system which underlies and finds expression in the work.¹⁴ At the outset, however, it must be recognized that to discuss such a system is also an abstraction. One thing that makes this type of analysis particularly difficult is that the text operates at the same time on a number of different levels, using symbolic language which has a multiplicity of referents. This style of conceptuality is by no means unusual, especially in Gnostic works, but the conceptual program is carried on here in an even more complex way than is customary in Gnostic works. For contrast one might compare the last tractate in this codex, the *Tripartite Tractate*, which shares many common conceptual features with the *Gospel of Truth*. In the *Tripartite Tractate* we find an exposition of theology, cosmology and soteriology which attempts to demonstrate, among other things, the way in which various levels of being are analogously structured. In the process of the exposition various actors on one level of being may receive the names most properly predicated of an actor at a higher level of being, a principle which may be described as one of "analogous predication." Despite the complexities and possible confusions which such a principle introduces, the *Tripartite Tractate* sets forth its account of the various levels of reality in an orderly and systematic way. The same is not true of the *Gospel of Truth*, where constant reference is simultaneously made to cosmic, psychological and even historical spheres.¹⁵

¹⁴For general attempts to analyze the theological system underlying the *Gos. Truth*, cf. especially Jonas, *Studia Patristica* 6, 96-111; Ménard, *SMR* 6 (1963) 57-66; Ringgren, *Studia Theologica* 18 (1964) 51-65; Robison, *JR* 43 (1964) 51-65; Story, *The Nature of Truth*, 1-42; Colpe, *JAC* 21 (1978) 125-46, and Aland, "Gnosis und Christentum."

¹⁵Although the key terms and motifs are quite fluid in their application, there may be a certain pattern in the way they are developed, as has been suggested by Fecht (*Or.* 30 [1961] 387), Ménard (*L'Évangile*, 10, 15), and Colpe (*JAC* 21 [1978] 138, 143). The Christological discussion, for instance, begins with a more concrete, quasi-orthodox description of the incarnate Redeemer (18.11-21, 20.11-14) and moves into a more spiritualized, gnostic presentation (24.9-25.19). Similarly, the presentation of Error begins on a mythical, cosmogonic note (17.4-20, 17.29-36) and moves to a more

At the pinnacle of the hierarchy of being implicit in this text stands the unbegotten (38.33) Father, about whom the most important thing to say is that he is "incomprehensible and inconceivable" (17.8-9; 19.32; 30.24).¹⁶ His profoundly transcendent being entails that he is unknowable. Hence, he is a cause of ignorance (22.25; 35.15-17), which, however, he does not intend (17.36-18.11). The Father, furthermore, is the "perfect one" (19.33; 27.24), in whom the perfection of the "all" resides (19.36; 21.9; 21.18). He is also a being characterized by gentle sweetness (31.21; 33.33; 41.3; 42.8).

The Father is the primordial source or "root" (28.17; 41.17; 42.34-35) of a transcendent world, which may be described in a variety of terms. Most simply it is "the all" (19.7-8; 27.9), the components of which are termed "emanations" (27.11; 41.17), "spaces" (20.22; 27.24-25), or "pleromas" (41.15-16). The relationship between the Father and the entities which depend on him may be termed one of mutual coinherence. He is in them (18.32; 27.9) and they in him (17.6-7; 18.34-35; 42.28). Despite that intimate association of the Father and the beings which emanate from him (17.6), he is unknown to them, because of his ultimate transcendence (22.29-33; 27.32-33; 28.5-10). Therefore, the members of the all have need of the Father (18.35; 19.9), who, because of his transcendence, keeps their perfection (18.4) within himself (19.36-37). The members of the all thus must search for the Father (17.5). The retention of the Father's essence in secrecy is not an act of jealousy on his part (19.37); it is simply the natural result of his transcendent being.

The text devotes particular attention to the principal emanation of the Father, who is termed both Word and Son. Note, however, that at least the first of these terms is polyvalent and may be used of more than one actor in the underlying cosmic drama on which the text comments. As Word, this first emanation is in the thought and mind of the Father (16.35), he is in fact the thought of the Father (37.14). At the

personal, psychological perspective (28.32-31.35). There is, however, no simple progression in the text, and the perspectives from which the various terms and motifs are viewed overlap in the various sections of the work. Thus the nature and function of the revealer is presented in a metaphorical, gnosticizing fashion in direct connection with the more "orthodox" description of his incarnate life (18.21-31) and his incarnation can be highlighted within the context of a more metaphorical discussion of his activity (30.32-31.12). Similarly, the psychological dimensions of the figure of Error are made clear early on (17.36-18.11) and the cosmic dimensions of the figure appear in a context which stresses her psychological ramifications (26.19-27).

¹⁶On the affirmations in the text about the Father, cf. especially Ménéard, *SMR* 8 (1965) 193-212.

same time he is the first to come forth from the Father (37.9). He goes forth to and supports the all (23.23–24). This emanation is also described as the Son who is hidden in the Father (24.13–14). The Son is also the head of the emanations (41.29), who reveals the Father to his aeons (24.14–16). The intimate relationship between Father and Son is described principally in the reflections of the text on the theme of the Son as the “Name” of the Father (38.6–40.23).¹⁷ The sense in which the Son is the name of the Father is obscure, but at least two important factors seem to be involved. On the one hand, the Son *bears* the name of the Father, although that name is not specified. On the other hand, the Son *functions* as the name Father itself, in virtue of the fact that he reveals who the Father is. In any case, the affirmation that the Son is the name of the Father, which is rooted in esoteric Jewish, Greek philosophical traditions, and Christological reflection, provides a symbolic statement about the intimate relationship of the two highest principles in the theological system underlying the text.

Although, compared to most other expositions of Gnostic doctrine, the *Gospel of Truth* is relatively reticent about the process by which the world outside of the complex Godhead comes into being, it does provide some information on the topic. The incomprehensibility of the transcendent Father, unknown even to the beings that emanate directly from him, produces anguish and error (17.10–11), which solidifies like a fog (17.12). This solid fog of error acts of its own accord and creates a material world (17.15–20). Only this single fleeting reference is made to the cosmogonic process.¹⁸ More attention is devoted to the psychological condition which obtains under the rule of Error. The archetype of this psychological condition is the state of the aeons, which has already been described. They have their being from and in the Father but are unaware of him until he is revealed by the Son.

Various images are used to portray the correlates of that condition on all levels of being and various aspects of the problematic condition of existence under the sway of error are explored. Ignorance of the Father is “deficiency” (24.28); error is empty, with nothing within it (26.26–27). Existence under error is graphically represented as a

¹⁷The treatment of the theme of the divine name in the *Gos. Truth* has generated a good deal of discussion. Cf. Orbe, *Estudios Valentinianos* 1.1, 68–97; Ménard, *SMR* 5 (1962) 185–214; Dubois, *RThPh* 24 (1974) 198–216; and Fineman, “Gnosis and the Piety,” 289–318.

¹⁸For discussion of the myth of Plane or Error, cf. Jonas, *Gnostic Religion*, 309–319; Haardt, *WZKM* 58 (1962) 24–38; Ménard, *SMR* 7 (1964) 3–36; and Finnestad, *Temenos* 7 (1971) 38–49.

nightmare (28.32–30.16). Those affected by error are not “nothing at all” (27.35), but they do not exist in the true and full sense of the term (27.26–33). This implicit distinction between potential and actual existence is an important one in this text. Keeping it in mind helps us to understand the way in which protology and soteriology are telescoped in the work. As our summary of the description of the Son indicates, His production seems to combine both theogonic and soteriological aspects. A more systematic exposition of the underlying theology of the work might distinguish between these two dimensions of the Son’s activity, and in comparable systems we usually find the two functions at least superficially distributed among two or more spiritual principles. Here, however, the two functions are as intimately combined as are the persons of Father and Son themselves. The Son is the agent for the production of the aeonic emanations of the Father, precisely insofar as he reveals the Father to them. In other words, the Son provides the children (27.13) of the Father with their full, authentic or actual existence, which consists in their knowledge of the Father, which is, at the same time, knowledge of themselves. The general soteriology of the text follows this same pattern.

The fundamental soteriological principle of the text is clearly stated: “If the Father comes to be known, oblivion will not exist from that moment on” (18.10–11; 24.30–32).¹⁹ The text devotes considerable attention to the process by which the Father comes to be known. The soteriological function of the Son has already been mentioned. He speaks an illuminating word (31.9–12), destroys error (31.25), provides a way (31.28–29) and gives life (32.20).

Revelatory functions analogous to those attributed to the Son are also predicated of Jesus, the Christ, although the relationship between the Son and Jesus remains obscure. No explicit distinction is made between the two figures, as in many other Gnostic texts. Indeed, Christ can be spoken of as “the hidden mystery” (18.15) and the Son is what is “hidden in the bosom of the Father” (24.12–14). Furthermore, the Word which supports the all seems to be identified with Jesus (24.4–9). Nonetheless, the sphere of the activity of Jesus Christ seems to be restricted to the human, phenomenal realm and what is said about Jesus Christ reflects more what transpires in history than what occurs at the deepest or most transcendent levels of being. Jesus appeared as a guide and teacher (19.17–20); he confounded the wise

¹⁹On the importance of this passage, cf. Jonas, *Gnomon* 32 (1960) 330.

(19.21) and provided revelation to the “children” (19.28–29); he was persecuted by Error (18.22–23), was nailed to the tree of the cross (18.25; 20.25) and suffered death (20.11). Such events are not reported about the Son who seems to be operative primarily, if not exclusively, in the transcendent sphere.

Thus, although the text is not strictly docetic in its treatment of Jesus, it does seem to reflect a Christology which makes a fundamental distinction in the nature and functions of the revealer figures, with Jesus Christ providing in the phenomenal world the same revelation provided to the Father’s emanations by the Son.²⁰

The revelatory experience is a complex process, which is described with a number of images. Most basically, it is a removal of ignorance (18.10; 22.12–13), which provides certain types of knowledge. Knowledge focuses on the nature of the hidden Father (37.37–38); yet, at the same time, it is knowledge of one’s own source and destiny (21.11–14). Both of these components of the knowledge which the revealer provides are intimately related and mutually implicative. If one knows one’s identity and nature of one’s “root” (28.16–18), one knows oneself. In the process, the recipient of revelation achieves his real identity; he is called (21.27; 22.2) and named (21.29; 22.12–13).

The effects of the reception of revelation are also developed with complex imagery. For those who accept the revelation, the experience is one of awakening from the dream-like state of ignorance (30.10–14). At the same time, this awakening provides a unification with the ultimate source of being. Recipients of the revelation participate in that source like kisses (41.34). Those who “love the Truth” are “joined to the Father’s mouth” by his tongue, which is his Holy Spirit (26.33–27.3). The children of the Father are like a fragrant breath which has come forth from him. When they come to faith they are inhaled back again into the Father, where their deficiency, their state of separation from him, is removed (33.37–34.34).

The acceptance of the revelation, then, has a significant impact on the present existence of the children of the Father. But this does not exhaust the process of redemption. Unification with the Father in the present is but the first stage of ascent to him (21.11; 22.7). Ultimately those who accept the revelation will return to the Father (38.2–4), to the place or state of their essential being (41.6–7), where they will find rest (33.37; 35.27; 42.22).

²⁰For discussion of the Christology of the text, cf. Arai, *Die Christologie* and Shibata, *Annual of the Japanese Biblical Institute* 1 (1975) 127–34.

Not all beings, however, accept the revelation provided by Jesus Christ. Hence, that revelation has a judgmental (24.35-36) as well as a unifying function. The revelatory Word that comes from the Father is a sharp two-edged sword (26.1-5), which disturbs the emanations of error (26.23-25). Those who do not accept the revelation are simply material beings (31.1). Although their destiny is not discussed, it is presumably the opposite of the destiny of those who accept revelation. It remains for them to "go down to Hades" and "to have envy and groaning and death within them" (42.18-21).

VI. THE POSITION OF THE GOSPEL OF TRUTH IN THE HISTORY OF RELIGION

The general Gnostic affinities of the *Gospel of Truth* are quite clear on even a superficial reading. Determining its associations more precisely on doctrinal grounds is not a simple matter. Nonetheless, the underlying theological system of the text is certainly compatible with the tentative identification of the work as a Valentinian document made on the basis of the work's probable title and its stylistic similarities with the remains of Valentinus' own writings.²¹

Like other Valentinian literature, the *Gospel of Truth* sees the fundamental problem of the human condition as one of ignorance of the Godhead, an ignorance produced by the transcendent nature of that Godhead. Like other Valentinian literature, our text holds that the deficiency of ignorance may be eliminated by the acceptance of revelation provided by Christ, a revelation which unites its recipients to their primordial source and which leads to an eschatological return to primordial unity. In addition to this agreement in the broad outline of the system, there are numerous specific motifs used in the text which are most at home in Valentinian literature, and the most important of these will be mentioned in the notes to the text.

Despite the affinities of the Gospel of Truth with Valentinian works, there are numerous and significant differences between this text and other literature produced by the members of the important Christian Gnostic theological school. These discrepancies have made

²¹The basically Valentinian cast of the text has been defended by numerous commentators, including *ed. pr.* xiv; Grobel, *Gospel*, 26-27; van Unnik, *Jung Codex*, 81, 98-101; Quispel, *Jung Codex*, 50; Nock, *JTS* 9 (1958) 323; Jonas, *Gnomon* 32 (1960) 327-29; Ménard, *L'Évangile*, 34-38; and Standaert, *NTS* 22 (1975/76) 259.

some scholars hesitant about identifying the text as Valentinian, and, hence, it will be useful to review them briefly here.²²

To begin with, the description in this text of the primordial principle as a monad, the Father, is strikingly different from most other Valentinian texts which speak of a dyadic principle, such as the Abyss and Silence, as the originating source of all beings. This duality, with a specifically emphasized gender differentiation of the two first principles, is particularly prominent in the system attributed to the followers of Ptolemy, upon whom Irenaeus reports at great length (*Haer.* 1.1-8). It is even a characteristic of the system which Irenaeus attributes to Valentinus himself (*Haer.* 1.11). This discrepancy may, however, be more apparent than real. It should be noted that there are several Valentinian systems, prominent among them the *Tripartite Tractate* in this codex, which insist on the unity of the primordial principle. Furthermore, the primordial principle in the *Gospel of Truth* is, to some extent, dyadic, inasmuch as it consists not simply of the Father, but of the Father and the Son, where the Son is the external, manifest aspect of the Father, by whom and in whom the Father's emanations achieve their authentic existence. It is, in fact, likely that the divergences within the Valentinian tradition on this subject are more matters of emphasis in articulating a complex fundamental theology than they are radically distinct theological positions. The complexity probably arises from the application to the theological problem of the relationship of Father and Son of Platonic-Pythagorean speculation about unity and multiplicity.

A second major discrepancy between the *Gospel of Truth* and most other Valentinian systems has already been mentioned in the review of the contents of the work. In this text very little is said about the process of the flaw or fall in the Godhead which initiates the process of emanation outside of the Godhead. In both eastern and western branches of the Valentinian tradition, as well as in many non-Valentinian Gnostic texts, the key figure in the process is Sophia, whose foolish attempt to comprehend the Father or to produce offspring without a consort leads to an abortive emanation of defective archons headed by a Demiurge. In the *Gospel of Truth* we only have a fleeting

²²Among those who dispute or qualify the Valentinian character of the text are Haenchen, *ZKG* 67 (1955/56) 154 and *TR* 30 (1964) 47-49; Schenke, *Herkunft*, 20-25; Leipoldt, *TLZ* 82 (1957) 831; and Colpe, *JAC* 21 (1978) 144-45. The whole issue of the Valentinian character of the work is briefly reviewed in Wilson, *Rediscovery*, 1.133-45.

allusion to the working of Error (*Plane*), whose status as an hypothesis or even as a component of the Godhead is quite unclear. It is possible that in the remarks about Error we have a fragment of a myth unattested elsewhere. It is also possible, however, that an account of Sophia's fall has been suppressed or cloaked in a veil of allusion. It is, at any rate, probable that behind the brief account of Error lies some more elaborate, mythologically tinged narrative, for Error is not simply an abstract personification of human ignorance, and some of the remarks made about her suggest that she was originally conceived of as an actor in a cosmic drama (17.14-20).

A third major discrepancy between the *Gospel of Truth* and Valentinian texts revolves around the anthropological categories used in the work. In other Valentinian sources there is regularly a good deal of reflection on the status and mutual relationships among pneumatic, psychic and hylic beings, especially among the humans who fall into these three classes. Although the understanding of the significance of these three categories varied among different Valentinian teachers, and between the Valentinians and their orthodox critics, speculation on the subject was extremely common in Valentinian circles. Such speculation is almost entirely absent from this text. Once again, as in the case of the Sophia myth, it is possible to explain this absence as a reflection of a very different, non-Valentinian system underlying the text, or as an attempt to conceal to some extent the speculations of the school. There are, in fact, some allusions to the characteristic categories of Valentinian anthropology which support the latter alternative. There is at least a clear distinction between those who receive the revelation provided by Christ and those who do not. Contrast, e.g., 41.34 and 31.1. This distinction corresponds to the basic pneumatic-hylic distinction of most Valentinian systems. Little, if anything, however, is said explicitly about a class of psychics. It is, nonetheless, possible to find an allusion to a more complex anthropological scheme in the obscure remarks which occur toward the end of the text, where the author refrains from speaking about the "rest," i.e., presumably those who fall into neither of the categories which have been described (42.39-43.2).

On the basis of the discrepancies between the *Gospel of Truth* and clearly Valentinian literature, some scholars have proposed that the work is not a product of the Valentinian tradition. Suggestions of alternative affiliations, such as with the *Odes of Solomon*, are not, however, satisfactory, since they ignore the fundamental structural

similarity of the theological system presupposed by this text to that of Valentinian thought generally.²³ The discrepancies may then be explained as a reflection of a stage in the development of Valentinian speculation, perhaps in the teaching of Valentinus himself, when many of the features characteristic of the teaching of Ptolemy, for example, had not yet been developed²⁴ or perhaps, of a later stage of the Valentinian tradition, when attempts were made to reform the tradition into greater conformity with orthodoxy.²⁵ While such explanations are not impossible, it seems more likely that the discrepancies are to be explained by consideration of the genre and probable function of the *Gospel of Truth* itself.

We have already argued that the work is best understood as a homiletic reflection from a specifically Gnostic point of view on the "gospel" or the revelation provided by Christian tradition. We would not expect in such a work the elaborate exposition of the whole speculative system that we find in such works as the *Tripartite Tractate* or in the sources of the heresiologists' accounts of Valentinian speculation. This would be especially true if the work is an exoteric one,²⁶ directed

²³For Schenke's theory on the connection of the *Gos. Truth* with the *Odes of Solomon*, cf. *Herkunft*, 26-29. For critical discussion of this theory, cf. Haenchen, *TR* 30 (1964) 56, 68; Segelberg, *Or. Suec.* 8 (1959) 42; and Ménard, *L'Évangile*, 16.

²⁴This theory was proposed by van Unnik (*Jung Codex*, 98-101), and Quispel (*Jung Codex*, 50), and then cited approvingly by *ed. pr.* (xiv). A problem for the hypothesis is that the description of the doctrine of Valentinus given in Irenaeus, *Haer.* 1.11 is, in its basic structure, quite similar to that of Ptolemy, as Grobel (*Gospel*, 14-16) notes. If the teaching in that passage of Irenaeus is correctly attributed, then the development of the characteristic Valentinian theological scheme occurred within the life of the master himself. The *Gos. Truth* could still be a work of Valentinus, written before his theological system had reached its full development, but we have little evidence for such a stage in Valentinus' intellectual development, except perhaps in Tertullian, *Adv. Val.* 4.2. Cf. Schoedel, "Monism," 389, n.36.

²⁵For different versions of this approach to the problem of the Valentinian affiliations of our text, cf. Ménard (*L'Évangile*, 35), who suggests that the *Gos. Truth* is not the work mentioned by Irenaeus, but a subsequent Valentinian homiletic commentary on that work, and Colpe (*JAC* 21 [1978] 144-45), who sees the author of our text as someone whose conceptuality is similar to that of the Valentinians and who may have been influenced by them, but who goes his own way. He offers a doctrine which can be harmonized with that of the Valentinians, but which is yet independent of them. For a clear example of an attempt to bring Valentinian doctrine into some conformity with more orthodox doctrine, see the *Tri. Trac.* See also Schoedel ("Monism," 389), who suggests that the *Gos. Truth* represents a monistic Valentinian response to orthodox critics, paralleled in some of the positions attributed to Irenaeus' opponents in *Haer.* 2. Schoedel, however, recognizes that the theology of the text may well represent an early form of Valentinus' teaching.

²⁶The suggestion is precisely the opposite of the frequently articulated assumption that the *Gos. Truth* is an esoteric work. Cf., e.g., *ed. pr.* xiv. That suggestion has the

at the general membership of the Church in such communities as Rome or Alexandria. We might compare other exoteric works of the Valentinian school such as Ptolemy's *Letter to Flora*, which is clearly written to a non-Valentinian and which suggests ways of approaching a specific problem, the proper mode of appropriating the Old Testament. This text presupposes the sort of speculative system found in the pages of Irenaeus and the *Excerpta ex Theodoto*, without, however, making that speculative system explicit.

The suggestion that the *Gospel of Truth* is best viewed as an exoteric work may find support in a consideration of the way in which it handles the Gnostic themes with which it quite obviously deals. We have already noted that there is in the text a telescoping of protological and soteriological perspectives, and an intentional ambiguity in the use of certain terms to refer simultaneously to cosmic and psychological realities. The text systematically defies a single simple construal of its metaphysical and Christological schemes and this seems to be quite intentional. Such deliberate ambiguity may well have been designed to avoid giving offense to the "weaker brethren" who could not, at least initially, accept the full speculative position of the school, especially on cosmogonic matters, while it invites an entry into the fundamental soteriological perspective of the school.

The suggestion that our document is an exoteric work may find further confirmation in the way in which it utilizes, in its typically allusive way, numerous themes and motifs closely paralleled in the texts of the New Testament.²⁷ As our notes to the text indicate, the author of the work was probably familiar with much of what we know as the Church's scripture, including many of the Pauline epistles, the Synoptic Gospels, the Gospel of John, Hebrews and Revela-

merit of calling attention to the fact that the document seems to presuppose, and frequently allude to, some underlying theological system. For one initiated into that system, the text, no doubt, would have a whole dimension of significance which could be ignored or overlooked by the uninitiated. The allusiveness of the work could be understood as a stimulus to deeper reflection on that underlying system and for some readers or hearers, it probably functioned in precisely that way. Our suggestion is simply that this is not the only, or even the primary, way in which the text works. Cf. also Ménard, *L'Évangile*, 1.

²⁷For discussion of the use of the New Testament in our text, cf. van Unnik, *Jung Codex*, 106-121; Schelkle, *BZ NF* 5 (1961) 90-91; and Ménard, *L'Évangile*, 3-9, where the most complete collection of possible parallels may be found. All cases of possible parallels do not, of course, guarantee that the author was using a NT text; in some cases the similarities may be due to the influence of oral traditions, as Ménard (*L'Évangile*, 8) properly notes.

tion. Much of the language and imagery of the text is clearly that of the general ecclesiastical tradition, although the interpretation of that language and imagery is pushed in a specifically Gnostic direction.

While the *Gospel of Truth* is thus best understood as a celebration for the Christian community at large of the truth of the Gospel as that was perceived within the framework of Valentinian reflection, no more specific context in the life of the Church can be determined with certitude. It may be possible to construe the work as designed for a specific sacramental occasion, such as baptism or confirmation, but the evidence for such a particular *Sitz-im-Leben* is weak, and it is entirely possible that the work was composed as a *literary* homily for Christian spiritual reading and not for delivery in a specific situation.

- 16.31 ΠΕΥΑΓΓΕΛΙΟΝ ΝΤΜΗΕ· ΟΥΤΕΛΗΛ ΠΕ ΙΝΝΕΕΙ
 ΝΤΑΖΧΙ ΠΙΖΜΑΤ· ΑΒΑΛ ΖΙΤΟΟΤῆ ΙΜΠΙΩΤ ΝΤΕ
 ΤΜΗΕ· ΑΤΡΟΥΣΟΥΩΝῆ ΙΖΝ ΤΒΑΜ ΜΠΙΨΕΧΕ ΝΤΑΖΙ
 35 ΕΒΑΛ ΖΝ ΠΙΠΛΗΡΩΜΑ ΠΕΕΙ ΕΤΖΝ ΠΙΜΕΕΥΕ
 ΙΟΥΑΖΑ ΠΙΝΟΥΣ ΝΤΕ ΠΙΩΤ· ΕΤΕ ΙΠΕΕΙ ΠΕ
 ΕΤΟΥΨΕΧΕ ΑΡΑΦ ΧΕ· ΙΠΣΩΤΗΡ· ΕΠΡΕΝ ΜΦΩΒ
 ΕΤῆΝΑ'ΕΕΙῆ· ΠΕ ΑΠΣΩΤΕ ΝΝΕΕΙ ΝΤΑΖΡ
 12/17 Ι ΑΤΣΟΥΩΝ ΠΙΩΤ ΕΠΙΡΕΝ· ΔΞ [Μ]ΠΕΥΑΓΓΕΛΙΟΝ
 ΠΕ ΠΟΥΩΝῆ Α'ΒΑΛ ΝΤΕ ΤΖΕΛΠΙΣ ΕΠΒΙΝΕ ΠΕ
 ΙΝΝΕΕΙ ΕΤΚΩΤΕ ΝΣΩΦ
 5 ΕΠΙΔΗ· ΠΤΗΡῆ ΑΥΚΑΤΟΥ ΝСА ΠΕΝΤΑΥ'ΕΙ ΑΒΑΛ
 ΝΖΗΤῆ ΑΥΩ ΝΕΡΕΠΤΗ'Ρῆ ΖΙ СΑΝΖΟΥΝ ΜΜΑΦ ΠΙΑΤ-
 ΨΑ'Πῆ ΝΑΤΜΕΕΥΕ ΑΡΑΦ ΠΕΕΙ ΙΕΤСАТΠ ΑΜΕΥ ΝΙМ
 10 Ε†МῆТ'ΑΤС('Ν')ΟΥΩΝ ΠΙΩΤ· ΑСῆ ΟΥΝΟΥΨῆ ΙМῆ
 ΟΥΖῆΡТЕ ΠΝΟΥΨῆ ΔΕ· ΑΦ'ΩΡῆ ΜΠΡΗΤΕ ΝΟΥ-
 ΖΛΑΣΤῆ ΙΚΑΑΣΕ· ΧΕ ΝΕΨΛΑΥΕ ΝΕΥ ΙΑΒΑΛ ΕΤΒΕ
 15 ΠΕΕΙ АСВМВΑМ ΠῆΒΙ ТПΛΑΝΗ· АСῆ ΖΩВ Α†ΖΥΛΗ
 ΙΝТЕС ΖῆΝ ΟΥΠΕΤΨΟΥΕΙТ· ΙΕМΠЕССΟΥΩΝ Ν†Т-
 МῆТ'ΙМНЕ· АСΨΩΠΕ ΖΝΝ ΟΥΠΛАСМА ΙЕССАВТЕ Ζῆ
 20 ΤΒΑМ· Ζῆ ΟΥМῆТ'САЕΙЕ ΝТХῆВῆΙΩ Ν†ТМῆТ'ΙМНЕ
 ΠΕΕΙ ΒΕ ΝΕΥӨВῆΙО ΝΕΦ ΙΕΝ ΠΕ· ΠΙΑТΨΑΠῆ
 ΝΑТМЕΥΕ ΙΑΡΑΦ ΝΕΟΥΛΑΥΕ ГАР ΠΕ ΠΙΝΟΥ'Ψῆ Мῆ
 25 †ῆΨЕ Мῆ ΠΙПЛАСМА ΠῆΝТЕ ПῆΒАЛ· Ε†МῆТМНЕ
 ΕТ'СМАНῆ· ΟΥΑТΨВ<Т>ῆ ТЕ· ΟΥΑТ'ΨУТАРТῆ ТЕ·
 ΟΥΑТ<Т>САЕΙΑС ТЕ· ΙΕΤΒЕ ΠΕΕΙ ΚΑΤΑΦΡΟΝΙ Ν†-
 ΠΛΑΝΗ
 30 ΤΕΕΙ ТЕ ӨЕ МῆТЕС ΠῆΝΟΥΝЕ ММЕΥ АСΨΩΠЕ Ζῆ
 ΙΟΥΖΛΑΣΤῆ ΕΠΙΩΤ· ЕСΨООП ΙЕССАВТЕ· ΝΖῆЕР-
 ГОН Мῆ ΖῆῆΨЕ Мῆ ΖῆῆῆРТЕ ΨИНА ΧΕ ΙΑΒΑЛ· Ζῆ
 35 ΝΕΕΙ ΝССΩК ΝῆΝΑ'ТМНТЕ ΝСῆ ΑΙΧΜΑΛΩΤΙΖЕ Μ'МАΥ
 †ῆΨЕ ΝТЕ †ПΛΑΝΗ ΝЕС'ΟΥΑΝῆ· ΑΒΑЛ ΕΝ· СΟЕΙ
 18/18 ΝῆΝΟΥ[...].]ΕΝ· ΖΑТῆ ΠΙΩΤ· †ῆΨЕ Ν'ТАСΨΩΠЕ· ΕΝ
 ΖΑТῆ ΠΙΩΤ· ΕΙΨ'ΠЕ· ΝТАСΨΩΠЕ ΒЕ· ΕΤВННТῆ
 5 ΙΠΕΤΨΩΠЕ ΝΤΑΦ ΝΖΗΤῆ ΠΕ ΠΙСАΥ'ῆ· ΠΕΕΙ

17.1 The line begins with an angular filler(>). Ι ΠΙΩΤ, π written over q. Ι 10 с('н')ΟΥΩΝ MacRae Ι 17 н†(т)МῆТМНЕ Till (ZNW) Ι 26 ουατψв<т>с Till (Or.) Ι 27 ουατ<т>саеиас ed. pr. Ι 31 ζλασтн, н written over π. Ι ψооп, ψ probably written over another letter. Ι

18.1 ου[χι ρ]εν Grobel: ου[αειн] εν Dubois Ι

^{16.31} The gospel of truth is joy | for those who have received from | the Father of truth the grace of knowing him, | through the power of the Word that came forth from ³⁵ the pleroma, the one who is in the thought | and the mind of the Father, that is, | the one who is addressed as | the Savior, (that) being the name of the work he is | to perform for the redemption of those who were ^{17.1} ignorant of the Father, while the name [of] | the gospel is the proclamation | of hope, being discovery | for those who search for him.

When ⁵ the totality went about searching for the one | from whom they had come forth — and the totality was | inside of him, the | incomprehensible, inconceivable one | who is superior to every thought — ¹⁰ ignorance of the Father brought about anguish | and terror; and the anguish | grew solid like a fog, | so that no one was able to see. | For this reason error ¹⁵ became powerful; it worked on its own matter | foolishly, | not having known the truth. It set about with a creation, | preparing with power and ²⁰ beauty the substitute for the truth. |

This was not, then, a humiliation for him, | the incomprehensible, inconceivable one, | for they were nothing, the anguish and the oblivion and the creature ²⁵ of deceit, while the established | truth is immutable, | imperturbable, perfect in beauty. | For this reason, despise | error.

Thus ³⁰ it had no root; it fell into | a fog regarding the Father, while it was involved in | preparing works and | oblivions and terrors, in order that | by means of these it might entice those ³⁵ of the middle and capture | them.

The oblivion of error was | not revealed. It is not a ^{18.1} [...] from the Father. Oblivion | did not come into existence from the Father, | although it did indeed come into existence because of him. | But what comes into existence

ἡταφουωνῶ ἀβαλ· ψι'να ἡσβωλ ἀβαλ ἡβι ἡβωε
 'αἰω πιωτ· ἡσεσοῦωνῶ ἐπιαν ἡτασωωπε ἡβι
 ἡβωε κε νεϋ'σαῦνε ἡπιωτ εν· τοτε εῡωαν-
 10 "σοῦων πιωτ· σνασωωπε εν χι'ἡ(χι) πινεϋ ἡβι
 ἡβωε·

πεει πεϋ'αγγελιον ἡπετοῦκωτε ἡ'σωϋ ἡ-
 ταφουανῶ ἡννετ'χнк ἀβαλ· ρι'τῆ ἡιμῆτ'ωανῶτηϋ
 15 "ἡτε πιωτ· πιμῦστηριον εῶηπ 'ιη(σοϋ)с πε-
 χρ(ιστο)с πεει ἀβαλ ρι'τοοτῶ 'αϋῤ οὔαειν
 ανετῶ ἡκεκει 'ἀβαλ ρι'τοοτῶ ἡἡβωε· αϋῤ
 20 οὔα'ειν ἀραϋ αϋἡ ἡοὔμαειτ· πι'μαειτ· ἡδε πε
 ἡἡἡτῆνε εν'ταϋταμαϋ ἀрас·

εтве πεει· 'асвωλῆ ἀραϋ ἡβι ἡπλανη· ас-
 'πωτ· ἡсωϋ асρωω· ἡρηтῶ· 'асоῦωсῶ· αἰαϋтῶ·
 25 αἰωε· αϋ'ωωωπε ἡνωὔταῶ ἡπисаῦνε ἡ'τε πιωτ·
 ηтаϋτεко бе εν κε 'αῶοὔαμῶ ηεηтаῶοὔαμῶ
 δε 'αϋἡ νεϋ атроῦωωωπε αἰρε'ωε ηρηῆ ηῶἡ·
 30 πιβине· ἡтаϋ ἡ'χε ηееи ἡтаϋβῆтoῦ ἡρηтῶ· 'αἰω
 ἡтаϋ αἰβῆтῶ ἡρηтoῦ·

πι'ατ'ωαπῶ ἡатмеεϋε ἀραϋ· πι'ωт· πεει εт-
 35 χнк πεει ἡтаῶ'тено ἡпτηρῶ ерепτηρῶ ἡ'ρηтῶ
 αἰω пτηρῶ еϋωаат· ἡмаϋ 'εαϋамаῶте ἡπι-
 χωк ἡтеϋ 'ἡρηтῶ πεει етеῆπεϋтеειϋ 'ἡпτηρῶ
 ηеϋῤ φθoни ен· ἡβι 'πιωт· еϋ бе ἡφθoнос
 10/19 петoῦ'тωϋ ἡἡ ηеϋмелoс енеῶе "ἡгар ἡта-
 παιων χ[ι пχωк] 'ἡтеϋ· ηеϋнаω еи ен...[...]
 'πιωт· пе еϋамаῶте ἡη[ι]χωк 'ἡтеϋ ἡρηῆ
 5 ἡρηтῶ е[ϋ]ἡἡ маϋ ηеϋ ἡοὔστο ωараϋ 'ἡἡ
 οὔсаῦνε· οὔееи ρῆ οὔ'χωк ἡтаϋ пе ἡтаϋтсено
 'ἡпτηρῶ αἰω пτηρῶ еϋἡρηтῶ· αἰω ηερεпτηρῶ
 10 ωаат· "ἡмаϋ пе·

ἡпρηте ἀβαλ ρι'τοοτῶ ἡοὔеεἡ еῡἡῶаеине
 'еῡоеи ἡатсаῦνε· ἀραϋ· ωаϋ'οὔωωε атроῦ-
 15 соῦωνῶ αἰω 'атроῦмῤритῶ ἡпρηте еϋ "гар·
 пенерепτηрῶ ωаат· ἡ'маϋ· еимнτι аписаῦνε·

10-11 χιη(χι) *ed. pr.* '11 πεει <πε> Till (*Or.*) '13 ἡταφουανῶ MS: Read
 ἡтаϋοὔανῶ Till (*Or.*) '26 бе, б possibly written over е. '27
 ηεηтаῶοὔ<οὔ>αμῶ Till (*Or.*) '29-30 ἡ'χε, i.e., ἡδε '

19.1 χ[ι пχωк] Säve-Söderbergh '3 [αρηῆ α] Säve-Söderbergh '

in him is knowledge, ⁵ which appeared in | order that oblivion might vanish | and the Father might be known. Since | oblivion came into existence because | the Father was not known, then if ¹⁰ the Father comes to be known, oblivion | will not exist from that moment on.

Through this, | the gospel of the one who is searched | for, which <was> revealed to those who | are perfect through the mercies ¹⁵ of the Father, the hidden mystery, | Jesus, the Christ, | enlightened those who were in darkness | through oblivion. | He enlightened | them; he showed (them) a way; ²⁰ and the way is the truth | which he taught them.

For this reason | error grew angry at him, | persecuted him, | was distressed at him | (and) was brought to naught. He was nailed to a tree (and) he ²⁵ became a fruit of the knowledge of | the Father. It did not, however, cause destruction because | it was eaten, but to those who ate it | it gave (cause) to become glad | in the discovery, and he ³⁰ discovered them in himself, | and they discovered him in themselves.

As for the | incomprehensible, inconceivable one, the | Father, the perfect one, the one who | made the totality, within him is ³⁵ the totality and of him the totality has need. | Although he retained their perfection | within himself which he did not give to the totality, the Father was not jealous. | What jealousy indeed (could there be) ⁴⁰ between himself and his members? ^{19.1} For, if this aeon had thus [received] | their [perfection], they could not have come [...] | the Father. He retains within himself their perfection, ⁵ granting it to them as a return to him | and a perfectly unitary | knowledge. It is he who fashioned | the totality, and within him is the totality | and the totality was in need ¹⁰ of him.

As in the case of | a person of whom some | are ignorant, he | wishes to have them know him and | love him, so — ¹⁵ for what did the all have need of | if not knowledge re-

α'πιωτ· αϥωπε ἡχαυμαίτ· 'εϥσβραζτ̄ αγω
 20 εϥσραϥτ̄ ἡμα ἡχι σβω αϥι ατμητε αϥχε ἡπι-
 ωεχε· εϥοει ἡουσαζ· 'αϥει ψαραει ἡβι ἡσο-
 φος ἡζρηἡ ζἡ ποϥζητ· οϥαεε'τοϥ εϥπιραζε
 ἡμαἡ ἡταϥ 'δε νεϥχιπιο ἡμαϥ χε νε-
 25 ἡἡπετϥοϥειτ νε· αϥμεσ'τωϥ χε νεζἡἡἡζητ
 εν ἡνε μαμηε
 ἡἡἡσα νεει τη'ροϥ αϥει ψαραἡ ἡβι ἡκεκοϥἡ
 30 ἡωἡἡ· νεει ετε πωοϥ πε· ἡπσαϥνε ἡπιωτ·
 εαϥτωκ ἡνεαϥχι σβω ανιμοϥἡἡ ἡζο ἡτε
 πιωτ· αϥσαϥνε ἡαϥσοϥωνοϥ αϥχι εαϥ αϥ†
 35 ἡεαϥ αϥοϥωνἡ αβαλ ζἡ ποϥἡζητ ἡβι πιχωωμε
 ετανἡ ἡἡτε νετανἡ πεει ετσηζ ζρη'ει' ζἡ
 κ/20 πιμεεϥε· οϥαζἡ πι'νοϥσ ἡἡἡτε πἡἡωτ· αγω χἡἡ
 ζαθἡ ἡτκα[τα]βολ<η> {ζ}ἡππτηρἡ εϥἡζρηἡ ζἡ
 ἡνιαττεζαϥ ἡτοοτἡ πεει· ἡετε ἡἡ βαμ ἡλαϥε·
 5 αϥιτἡ επι'αἡ εσκη ἡπετναϥιτἡ ἡσεζἡἡζωλἡ
 εμπελαϥε ψοϥανἡ ἡαβαλ· ζἡ νεει ἡταϥἡ-
 ζοϥτοϥ ἡαπιοϥχεει ενεἡπεϥει ε'τμητε ἡβι
 10 π'ἡ'χωωμε ετἡμεϥ ἡετβε πεει πιϥανζητ· πι-
 πιστος ἡη(σοϥ)σ αϥἡ ψαρ'ω'ζητ· εϥωωπ ἡ-
 νιζἡσε ἡζαἡτεϥϥι ἡπιχωωμε ετἡἡμεϥ επι'αἡ
 ϥσαϥνε χε πιμοϥ ἡἡτοοτἡ οϥωνἡ ἡζαζ πε
 15 ἡἡἡρητε ἡνοϥδιαθἡκη εἡπα'τοϥἡἡν αρас εс-
 ζηп ἡβι τ̄οϥσἡ ἡἡἡеп ἡἡἡει· ενταζμοϥ
 ἡἡρητε δε ἡπτηρἡ ετε ἡνεϥζηп· ερεπιωτ
 20 ἡπτηρἡ ἡἡ ἡαζορατος εοϥεει αβαλ ἡἡζητἡ πε
 πεει· ετεψαρεμα'ειт nim· εἡ αβαλ· ζἡτοοτἡ
 ε'тβε πεει· αϥοϥανἡ αβαλ ἡβι ἡη(σοϥ)σ· αϥ-
 25 βαλεϥ ἡπιχωωμε· εἡἡἡμεϥ αϥαϥτἡ αϥϥε· αϥ-
 τωβε ἡπ'διαταγμα αβαλ ἡἡἡτε πιωτ· ζἡ πε-
 ст(αϥ)ρос· ωἡ ἡἡἡἡαβ ἡσβω ἡἡεειβαт· εϥσωκ
 30 ἡἡμαϥ απιτἡ απμοϥ ερεπιωνἡ ἡἡαἡἡε το

19 ατ<οϥ>μητε Till (Or.)¹ 21 ψαραει (i.e., ψαζρηἡ) MS: ψαραϥ Till (Or.)
¹28 ψαραἡ i.e., ψαζρηἡ¹

20.1-2 κα[τα]βολ ζἡ MS: κα[τα]βολἡ ἡ ed. pr.: Read κα[τα]βολ<η>
 {ζ}ἡ Attridge¹ 3 νιαττεζαϥ MS: πιαττεζαϥ ed. pr.¹ 6 οϥανζ<ϥ> Till (Or.)
¹11 ψαρ'ω'ζητ MS: ϥ possibly written over η.¹ 16 εμπατοϥ<οϥ>ἡἡ Till
 (Or.)¹ 23 οϥανζ<ϥ> Till (Or.)¹ 24 αϥβαλεϥ MS: αϥβαλλἡἡ Grobel¹

garding | the Father? — he became a guide, | restful and
leisurely. | In schools he appeared (and) he spoke ²⁰ the
word as a teacher. | There came the men wise | in their own
estimation, | putting him to the test. | But he confounded
them because they ²⁵ were foolish. They hated | him be-
cause they were not really | wise.

After all these, | there came the little | children also, those
to whom ³⁰ the knowledge of the Father belongs. Having
been strengthened, | they learned about the impressions | of
the Father. They knew, | they were known; they were glo-
rified, they | glorified. There was manifested in their
³⁵ heart the living book | of the living — the one written | in
the thought and the mind ^{20.1} [of the] Father, which from
before the | foundation of the totality was within | his in-
comprehensibility — that (book) | which no one was able
to take, ⁵ since it remains for the one who will take it | to be
slain. No one could have become manifest | from among
those who have believed | in salvation unless | that book
had appeared. ¹⁰ For this reason the merciful one, the
faithful one, | Jesus, was patient in accepting sufferings |
until he took that book, | since he knows that his death | is
life for many. ¹⁵

Just as there lies hidden in a will, before | it is opened,
the fortune | of the deceased master of the house, | so (it is)
with the totality, which | lay hidden while the Father of
the totality was ²⁰ invisible, being something which is |
from him, from whom | every space comes forth. | For this
reason Jesus appeared; | he put on that book; ²⁵ he was
nailed to a tree; | he published the edict | of the Father on
the cross. O | such great teaching! He draws | himself
down

21Ωωϣ εαϣβωϣ ἴμμαϣ ἵνιπλβε εττεκαίτ·
 ἴαϣ† 21Ωωϣ ἵτμἵτατ·τεκο ἴπεει· ετε μἵ
 ωβαμ ἵλαγε· ἴαϣ ϣιτῆ ἵτοοτῆ· εαϣωε α20ϣν
 35 ἵανιμαειτ· ετψογειτ· ἵτε ἵνι2ῤτε· αϣcine
 αβαλ 21τοοτοϣ ἵἵνεει ετβηω αβαλ· ἵτοοτῆ
 ἵἵτῆωε· εφοει ἵἵνοϣαγνε ἵμἵ οϣκωκ εϣωϣ
 [κ]ι/21 ἵἵνετἵ2ητ· ἵ[.].[...]† ἵἵταρ[- - -] ἵτcebo nne-
 ει εταχι ϣβ[ω] ἵ

5 21ετναχι cβω δε νε νεἴταν2 ετch2· απι-
 χωωμε ἵἵτε νεταν2 εϣχι cβω· αἴραϣ ογαε-
 ετοϣ εϣχι ἵμαγ ἵἵτοοτῆ ἵπιωτ· εϣστο ἵμαγ
 ἴραϣ ἵκесаπ· επιαν ερεπἴχωκ ἵτε πτηρῆ 2ἵ
 10 πιωτ· ἵαναγκη ατρεπτηρῆ ωε αἴρἵη ψαραϣ
 τοτε ερεποϿεει cαγνε ψαϣχι ἵνετε ἵνοϣ
 νε· αϣω ψαϣcωκ ἵἵμαγ ψαραϣ πετοει γαρ
 15 ἵἵατcαγνε· ϣψαατ· αϣω οϣἵναβ πε ετϣψαατ·
 ἵμμαϣ επιἴαν εϣψαατ· ἵπετναἴχακῆ επιαν
 20 ερεπἴχωκ ἵτε ἵπτηρῆ ωοοπ 2ἵ πιωτ· αναἵκἵη
 ἵδε ατρεπτηρῆ ωε· ἴα2ρἵη ψαραϣ· ἵτεποϣεει
 ποϿεει {ποϣεει} χι ἵνετε νοϣϣ ἵνε· ἵταϣῤ
 25 ωῤἵ ἵcα2ροϣ εαϣἴcβἵτωτοϣ ατεει ἵἵνεει· ἵἵτα2ἵ
 αβαλ ἵ2ητῆ

30 21εει ἵἵταϣῤ ψαρἵ ἵcαγνε· ἵποϿἵρεν αθαν·
 αγμοϣτε αραϣ ἴ2ωc οϣεει εϣcαγνε ἵἵταϣ ἴπε
 ἵἵταϣτεϣο ἵπεϣρεν ἵἵβι πιωτ· πετεἵποϣχοϣ
 γαρ ἵἵπεϣρεν· ϣοει ἵατcαγνε· ἵἵμαν εω ἵρητε·
 35 ερεοϿεει· ναcωτἵ εμποϣωϣ ἵἵπεϣρεν πετοει
 γαρ ἵατἴcαγνε ψα τθαν· οϣπλαcμα ἴπε· ἵτε
 τῆωε· αϣω ϣναἴβωλ αβαλ ἵἵμεc ειωπε ἵἵμαἴη
 κβ/22 ἵἵcωω α2ραϣ ἵἵτεϣ ἵἵ[μ]ε[ϣ] ἵἵνοϣρεν ἵἵἵτεϣ
 ἴἵμεϣ ἵἵτcμη· 2ωcτε οϿεει εϣψαcαγνε· οϣα-
 5 βαλ πε ἴ2ἵ πcαν2ρε· εϣωαμοϣτε αἴραϣ ψαϣ-
 cωτἵ ψαϣῤ οϣω· ἴαϣω ψαϣναγ2ῆ απετμοϣτε
 ἴραϣ· ἵϣωε· α2ρἵη ψαραϣ αϣω ἴψαϣἵμε χε

36 21τοοτοϣ <ἵἵνεει - - - > Till (Or.) ἵ

21.1 [ϣ ἵπιωτ]† ἵἵταρ *ed. pr.* ἵ2 εταχι ϣβ[ω] MacRae: ετα2[χι] ϣβ[ω] or εταχ[η] ϣβ[ω] *ed. pr.* ἵ6 ἵμαγ MS: ἵμαc (?) Till (Or.) ἵ22 {ποϣεει} Till (Or.) ἵ24 τεει<τοϣ> Till (Or.) ἵ38 μα written in the left margin. ἵἵcωω, ω written over c. ἵ

to death though life ³⁰ eternal clothes him. Having stripped himself of the perishable rags, he put on imperishability, which no one can possibly take away from him. Having entered ³⁵ the empty spaces of terrors, he passed through those who were stripped naked by oblivion, being knowledge and perfection, proclaiming the things that are in the heart, ^{21.1} [...]...[.....] teach those who will receive teaching.

But those who are to receive teaching [are] the living who are inscribed in the book ⁵ of the living. It is about themselves that they receive instruction, receiving it from the Father, turning again to him. Since the perfection of the totality is in the Father, ¹⁰ it is necessary for the totality to ascend to him. Then, if one has knowledge, he receives what are his own and draws them to himself. For he who is ¹⁵ ignorant is in need, and what he lacks is great, since he lacks that which will make him perfect. Since the perfection of the totality is in the Father ²⁰ and it is necessary for the totality to ascend to him and for each one to receive what are his own, he enrolled them in advance, having prepared them to give to those ²⁵ who came forth from him.

Those whose name he knew in advance were called at the end, so that one who has knowledge is the one whose name the Father ³⁰ has uttered. For he whose name has not been spoken is ignorant. Indeed, how is one to hear if his name has not been called? For he who is ³⁵ ignorant until the end is a creature of oblivion, and he will vanish along with it. If not, how is it that these miserable ones have ^{22.1} no name, (how is it that) they do not have the call? Therefore, if one has knowledge, he is from above. If he is called, ⁵ he hears, he answers, and he turns to him who is calling him, and ascends to him. And he knows in

10 ΕΥΜΟΥΤΕ ΑΡΑϞ Ν̅'ΕΨ Ν̅ΡΗΤΕ· ΕϞΣΑΥΝΕ ΨΑϞΕΙΡΕ
 " Μ̅ΠΟΥΨ'Ε' Μ̅ΠΕΝΤΑΖΜΟΥΤΕ ' ΑΡΑϞ ΨΑϞΟΥ-
 ΨΩΕ Α̅Ρ̅ ΕΝΕϞ ΨΑϞ'ΧΙ Μ̅ΤΑΝ· ΨΑΡΕΠΡΕΝ Μ̅ΠΟΥΕΕΙ
 ' ΨΩΠΕ ΝΕϞ ΠΕΤΝΑΣΑΥΝΕ Μ̅'ΠΙΡΗΤΕ ΨΑϞΜ̅ΜΕ· ΧΕ
 15 Ν̅ΤΑϞΙ Ν̅'ΤΟΝ· ΑΥΩ ΧΕ ΕϞΝ̅ΝΑ ΑΤΟΝ ' ΨΑϞΜ̅ΜΕ
 Μ̅ΠΡΗΤΕ Ν̅ΟΥΕΕΙ· ' ΕΑϞ†ΖΕ ΑϞΝΑΥΖῶ ΑΒΑΛ Ζ̅Μ̅
 ' ΠΕϞ†ΖΕ ΕΑϞΝΑΥΖῶ ΑΡΑϞ ΟΥ'ΑΕΕΤῶ· ΑϞΤΕΖΟ
 20 Ν̅ΝΕΤΕ ΝΟΥϞ " ΑΡΕΤΟΥ ΝΕ·

ΑϞΣΤΟ Ν̅ΖΑΖ ' ΑΒΑΛ Ζ̅Ν̅ ΤΕΠΛΑΝΗ ΑϞΣΩΚ ' Ζ̅Τ̅ΘΗ
 Μ̅ΜΑΥ ΨΑ ΝΙΜΑΕΙΤ· ' Ν̅ΤΟΟΤΟΥ Ν̅ΤΑΥΚΙΜ ΑΒΑΛ
 25 Ν̅'ΖΗΤΟΥ ΕΝΤΑΥΧΙ Ν̅ΤΕΠΛΑΝΗ " ΕΤΒΕ ΠΙΒΑΘΟΣ·
 Μ̅ΠΕΤ(Α)ΚΤΑ'ΕΙΤ· ΑΜΑΕΙΤ ΝΙΜ· ΕΜ̅Ν ΠΕ'ΤΚΤΑΕΙΤ·
 ΑΡΑϞ ΝΕΥΝΑΒ Μ̅'ΜΑΕΙΖΕ ΤΕ· ΧΕ ΝΕΥΖ̅Ν̅ ΠΙΩΤ·
 30 ' ΕΥΣΑΥΝΕ Μ̅ΜΑϞ ΕΝ ΑΥΩ ΝΕΥ"ΒΜΒΑΜ Ν̅ΕΙ ΑΒΑΛ·
 ΟΥΑΕΕΤΟΥ ' ΠΕ· ΕΠΙΔΗ ΝΕΥΨ ΒΜΒΑΜ ΕΝ ΑΨ'ΩΠ
 ΑΡΑΥ ΑΥΩ ΑΣΑΥΝΕ· Μ̅ΠΕ'ΤΝΕΥΝ̅ΖΗΤῶ· ΕΝΕΘΕ ΓΑΡ·
 35 Ε'ΝΕΜ̅ΠΕϞΙ ΑΒΑΛ· Ν̅ΖΗΤῶ Ν̅Β̅Γ̅ " ΠΕϞΟΥΨΩΕ ΑϞ-
 ΟΥΑΝῶϞ ΓΑΡ ' ΑΒΑΛ· ΑΥΣΑΥΝΕ ΕΥΤΗΤ Ν̅Μ̅'ΜΕΣ
 ΤΗΡΟΥ Ν̅Β̅Ι ΝΙ†Η Ν̅ΤΟΟΤῶ '

ΕΤΕ ΠΕΕΙ ΠΕ ΠΙΣΑΥΝΕ Ν̅ΤΕ ' ΠΙΧΩΜΕ ΕΤΑΝῶ
 ΚΓ/23 ΕΝΤΑϞ"ΟΥΑΝῶϞ· Ν̅ΝΙ"ΑΙΩΝ ΑΤΘΑΗ Ν̅ΝΙϞΖΕ[ΕΙ ΝΤΟ]-
 'ΟΤῶ ΕϞΟΥΑΝῶ ΑΒΑΛ· ΕΙΨ[Ε]ΧΕ ΕΖ̅Ν̅ΤΟΠΟΣ ΕΝ ΝΕ·
 5 Ν̅Τῶ ' Ζ̅Ν̅ΣΜΗ ΟΥΔΕ Ζ̅Ν̅ΣΖΕΕΙ ΕΝ " ΝΕ· ΕΥΨΑΑΤ·
 Ν̅ΝΟΥΖΡΑΥ ' ΨΙΝΑ ΝΤΕΟΥΕΕΙ ΑΨΟΥ Ν̅Ϟ'ΜΕΥΕ ΑΥ-
 ΠΕΤΨΟΥΕΙΤ· ' ΑΛΛΑ Ζ̅Ν̅ΣΖΕΕΙ ΝΕ Ν̅ΤΕ †'Μ̅Ν̅ΤΜΗΕ
 10 Ν̅ΤΑΥ ΕΥΨΕΧΕ " ΕΥΣΑΥΝΕ Μ̅ΜΑΥ ΟΥΑΕΕΤΟΥ
 ' ΕΟΥΜΕ<ΕΥΕ> ΕϞΧΗΚ ΠΕ ΠΣΖΕΕΙ ' ΠΣΖΕΕΙ Μ̅-
 ΠΡΗΤΕ Ν̅ΝΟΥΧΩ'ΩΜΕ· ΕϞΧΗΚ ΑΒΑΛ· ΕΖ̅Ν̅ΣΖΕ'ΕΙ ΝΕ
 15 ΑΥΣΑΖΟΥ ΑΒΑΛ Ζ̅'ΤΟΟΤῶ· " Ν̅†Μ̅Ν̅ΤΟΥΕΕΙ· ΕΑΖΑ-
 ΠΙΩΤ· ' ΣΑΖΟΥ <Ν̅>ΝΙΑΙΩΝ ΨΙΝΑ ΑΒΑΛ· ' Ζ̅'ΤΟ-
 ΟΤΟΥ Ν̅ΝΙϞΖΕΕΙ Ν̅ΤΟΟΤῶ· ' ΕΥΑΣΟΥΩΝ ΠΙΩΤ·
 20 Ε†ΣΟΦΙΑ ' Ν̅ΤΟΟΤῶ ΕΣ̅Ρ̅ ΜΕΛΕΤΑ Μ̅"ΠΙΨΕΧΕ

22.12 μ̅πouεει <πouεει> Till (Or.) ' 19-20 αϞτεζο ν̅νετε νουϞ
 αρετου νε MS: αϞτεζο αρετου, etc. Till (Or.) ' 20 αϞστο, c written over
 τ. ' 25 πετ(α) ed. pr. ' 26 αμαειτ, ειτ written over erased nim. ' 33 αραυ MS:
 αραϞ (?) Attridge ' 36 ν̅μ̅μεσ MS: ν̅μ̅μεϞ Schenke ' 37 ν̅τοοτῶ MS: ν̅τοοτῶ
 Schenke '

23.1-2 ν̅νιϞζε[ει ν̅το]οτῶ Arai: ν̅νιϞω[ed. pr. ' 2-3 ειψ[ε]χε MacRae:
 ευ[ed. pr. ' 11 εουμε<ευε> Till (Or.) ' 16 <ν̅>νιαιων ψινα MacRae:
 ψινα νιαιων Till (Or.) '

what manner he | is called. Having knowledge, he does
¹⁰ the will of the one who called | him, he wishes to be
 pleasing to him, he | receives rest. Each one's name | comes
 to him. He who is to have knowledge | in this manner
 knows where he comes ¹⁵ from and where he is going. | He
 knows as one | who having become drunk has turned away
 from | his drunkenness, (and) having returned to himself, |
 has set right what ²⁰ are his own.

He has brought many | back from error. He has gone |
 before them to their places, | from which they had moved
 away, | since it was on account ²⁵ of the depth that they
 received error, the depth of the one who encircles | all spa-
 ces while there is none | that encircles him. It was a great |
 wonder that they were in the Father, | not knowing him,
 and (that) they were ³⁰ able to come forth by themselves, |
 since they were unable to | comprehend or to know the one
 | in whom they were. For if | his will had not thus emerged
 from him — ³⁵ for he revealed it | in view of a knowledge
 in which | all its emanations concur. |

This is the knowledge of | the living book which he re-
 vealed to the ^{23.1} aeons, at the end, as [his letters], | re-
 vealing how | they are not vowels | nor are they ⁵ conso-
 nants, | so that one might read them and | think of some-
 thing foolish, | but they are letters of the | truth which they
 alone speak ¹⁰ who know them. | Each letter is a complete
 <thought> | like a complete | book, since they are | letters
 written by ¹⁵ the Unity, the Father having | written them
 for the aeons in order that by | means of his letters | they
 should know the Father.

While his wisdom | contemplates ²⁰ the Word, and his

ερεϑσβω ν̄τοοτῆ̄ ἰεσψεχε ἡμαϑ π̄ισαϑνε ἡ-
 ἴτοοτῆ̄ αῤοϑανῆ̄<ϑ> αβαλ· ἰπ̄ιασο ν̄τοοτῆ̄ εῤ-
 25 οει ἡ̄νοϑκλαμ αῤωϑ· ερεπῑρεψε ν̄τοοτῆ̄ εῤ-
 τητ· ἰἡ̄μεϑ· π̄ιεαϑ ν̄τοοτῆ̄ ἰαῤχισε· ἡμαϑ
 π̄ισματ· ἰν̄τοοτῆ̄ αῤοϑανῆ̄ αἴβαλ· π̄ιἡ̄ταν ν̄το-
 30 οτῆ̄ αῤῥωαπῆ̄ αραϑ ϑαγαπἡ ν̄τοἴοτῆ̄ αςῤ οϑ-
 σωμα ϑῖωωϑ π̄ιἡ̄ναϑτε ν̄τοοτῆ̄ αῤαμαϑτε ἡ-
 μαϑ π̄ιρητε ερεπῑψεἴχε ἡ̄τε π̄ιωτ· εῤμααϑε
 κδ/24 ἡ̄ αβαλ ϑῖ π̄τηρῆ̄ εῤοϑταϑ ἡ̄[ἡ̄τε] π̄ιϑητ·
 ἡ̄τοοτῆ̄ πε· αῤω ἰοϑμοϑνῤ ἡ̄ϑο ἡ̄τε πεϑοϑ-
 ἴωψε· εῤϑι ἡ̄τἰαῤῖ ϑα· π̄τηρῆ̄· εῤῖσωτῖ ἡ̄μαϑ
 5 αῤω αν εῤχι ἡ̄π̄μοϑνῤ ἡ̄ϑο ἡ̄τε π̄τηρῆ̄ ἰεῤ-
 σωτῆ̄ ἡ̄μαϑ εῤῖσῖτο ἡ̄μαϑ ἰαϑοϑν̄ απ̄ιωτ·
 αϑοϑν̄ αῤμεεϑ ἰη(σοϑ)ς ἡ̄τε ϑἡ̄ἡ̄τ<ατ>αρηῤῥ
 ἡ̄τε· ἰπ̄ιϑλαβ
 10 εῤῖωαλῖ ἡ̄πεϑταπ ἡ̄ αβαλ· ἡ̄β̄ι π̄ιωτ πεϑταπ
 δε ἰπε π̄ιπἡ(εϑμ)α ετοϑααβ εῤοϑἴωνῆ̄ αβαλ·
 ἡ̄πιπεῖθηπ ἡ̄τοἴοτῆ̄· π̄ιπεῖθηπ ἡ̄τοοτῆ̄ πε ἰπεϑ-
 15 ψηρε· ψ̄ινα ῤε αβαλ ἡ̄ ϑῖ ἡ̄μεϑτ ν̄τοοτῆ̄ ἡ̄π̄ιωτ
 ἰνεσοϑωνῆ̄· ἡ̄σελο εϑϑαῖσι ἡ̄β̄ι ἡ̄ιαων· εϑ-
 ψ̄ινε ἡ̄σα ἰπ̄ιωτ εϑματῖ ἡ̄μαϑ ἡ̄μαϑ ἡ̄ϑρηῖ
 20 ἡ̄ϑητῆ̄· εϑσαϑῖνε ῤε πεει πε π̄ιμταν εαῤῖμοϑϑ·
 ἡ̄π̄ιωτα αῤβωλ αβαλ ἰἡ̄π̄ισῤημα· π̄ισῤημα ἡ̄-
 τοοἴτῆ̄ πε π̄κοσμος· πεει εἡ̄ταϑψ̄ἡ̄ψε ἡ̄ϑητῆ̄·
 25 ἡ̄π̄μα γαρ ετε οϑῖ κωϑ ἡ̄μεϑ ἰϑῖτ̄ των οϑωτα
 πε· π̄μα ἰδε ετε ϑἡ̄ἡ̄τοϑεει· οϑἰῤωκ πε·
 εῤιαν ἡ̄ταϑωπε ἰἡ̄β̄ι π̄ιωτα ῤε νεϑσαϑνε
 30 ἡ̄εν ἡ̄π̄ιωτ· πε· τοτε· εϑψ̄ανῖσοϑων̄ π̄ιωτ·
 ϑἡ̄ωωπε εν ἰῤιν π̄ινεϑ ἡ̄β̄ι π̄ιωτα ἡ̄π̄ρητε
 ἰαβαλ ϑῖτοοτῆ̄ ἡ̄τἡ̄ἡ̄τατσαϑῖνε ἡ̄τε οϑεει τοτε
 35 εῤψ̄αῖσαϑνε· ψ̄ασβωλ αβαλ ϑῖτοοἴτῆ̄ ἡ̄β̄ι τἡ̄ἡ̄τ-
 ατσαϑνε· ἡ̄τοἴοτῆ̄· ἡ̄π̄ρητε ἡ̄π̄κεκει εψ̄αϑ-
 κε/25 ἰβωλ αβαλ· εῤψ̄αἡ̄νοϑωνῆ̄· ἡ̄ἡ̄β̄ι π̄οϑαειν ἡ̄π̄ι-
 ϑητε αν ἰπ̄ιωτα ψ̄αῤβωλ αβαλ· ϑρη[ῖ] ἰϑῖ
 π̄ιῤωκ εῤοϑανῆ̄ βε εν ἰῤιῖ π̄ινεϑ ἡ̄β̄ι π̄ισῤημα

22 αῤοϑανῆ̄<ϑ> Till (Or.) ἰ

24.2-3 πεϑοϑωψε, π̄ written over ϑ. ἰ7 μεεϑ MS: μεεϑε> Grobel ἰ8
 ϑἡ̄ἡ̄τ<ατ>αρηῤῥ *ed. pr.* ἰ18-19 ἡ̄μαϑ (i.e., ἡ̄μεϑ) [ἡ̄μαϑ] *ed. pr.* ἰ33
 ἡ̄τἡ̄ἡ̄τ(ατ)σαϑνε Schenke ἰ

teaching | utters it, his knowledge | has revealed <it>. | While forbearance is | a crown upon it, ²⁵ and his gladness is in harmony | with it, his glory | has exalted it, his image | has revealed it, | his repose has ³⁰ received it into itself, his love | has made a body over it, | his fidelity has embraced | it. In this way the Word | of the Father goes ³⁵ forth in the totality, as the fruit ^{24.1} [of] his heart and | an impression of his will. | But it supports the totality; it | chooses them and also receives ⁵ the impression of the totality, | purifying them, bringing them back | into the Father, into the Mother, | Jesus of the infinite | sweetness.

The Father reveals ¹⁰ his bosom. — Now his bosom | is the Holy Spirit. — He | reveals what is hidden of him — | what is hidden of him is | his Son — so that through ¹⁵ the mercies of the Father | the aeons may know him | and cease laboring in search of | the Father, resting there | in him, knowing ²⁰ that this is the rest. Having | filled the deficiency, he abolished | the form — the form of | it is the world, that | in which he served. — ²⁵ For the place where there is envy | and strife is deficient, | but the place where (there is) unity | is perfect. Since the deficiency | came into being because the ³⁰ Father was not known, therefore, when | the Father is known, | from that moment on the deficiency will no longer exist. As | in the case of the ignorance | of a person, when he comes ³⁵ to have knowledge, his ignorance | vanishes of itself, | as the darkness vanishes | when light appears, ^{25.1} so also | the deficiency vanishes | in the perfection. So | from that moment on the form is not apparent,

5 αλ^λα εφναβωλ αβαλ· ἄρρηι ἰρῆ πτωτ ἄτε
 †μῆτοϋ^εεἰ †νοϋ γαρ· νοϋρβηγε ἰσεκῆ νεϋ
 εϋσηω ρῆ πογ^εειω ερε†μῆτοϋεἰ ναχωκ
 10 ἰμμαεἰτ· αβαλ ἄρρηι ρῆ †μῆτοϋεἰ ερεποϋεἰ
 ποϋ^εεἰ ναχι ἰμμαϋ· ἄρρηι ρῆ ἰοϋσαϋνε εφ-
 νασωτῆ ἰμμαϋ ἰαβαλ ρῆν οϋτο· ἄρητε· ἀροϋ(ἠ)
 15 ἰαϋμῆτοϋεἰ εφοϋωμ ἰἄ†ρῆλη ἄρρηι ἄρητῆ
 ἰἄρητε ἄνοϋσετε αϋω πκε^εκει ρῆ οϋαειν
 πμοϋ ρῆ οϋ^εωνῆ
 20 εἰωπε ἀνεἰ βε ωωπε ἰμποϋεἰ ποϋεἰ
 ἰμμαν ἰοϋν πετεωωε ἀραν βε ἰἄἄμεγε ἀπτη-
 ρῆ ωἰνα· ἰερεπῆνεἰ ναωωπε εφοϋα^εαϋ· αϋω
 25 εφσβραρῆ †μῆτ^εοϋεἰ ἰπρητε ἄραεἰνε ἰεαϋ-
 πωνε αβαλ ρῆ ρῆμα ἰεϋἄτεϋ ἰμεϋ ἄρε-
 ἰσεκεϋοϋ· ἄρρηι ρῆ ρῆτοποϋοϋ ενανοϋοϋ· εἰ
 30 ἰνεωαϋοϋαβποϋ· αϋω μαϋ† ασι ἄβῆ πνεπ
 ἰπῆνεἰ ἀλ^λα ωασρεωε· κε ἄρρηι γαρ ἰρῆ πμα
 35 ἄνῆσεκεϋοϋ εἰθαϋ· νετμηρῆ νετεωαϋ^εχακοϋ
 αβαλ κε τεἰ τε ἰτεκρῆσις ἄταρεἰ αβαλ·
 κς/26 ἰμπσα ἄπτε· εασ† ρεπ· ἀοϋ^εαν ἰνῆ· εϋσηγε τε
 εσωαλῆ ἰμφο σνεϋ εσωωωτ· ἄσα πῆσα ἰμῆ
 5 πεἰ· εαϋἰ ἀτμη^ετε ἄβῆ πῆωεχε· ετῆρηἰ ἰρῆ
 πρητ· ἄνετωεχε ἰμμαϋ ἰοϋρραϋ οϋαεετῆ εἰ
 πε ἀλ^λα αϋῆ οϋσωμα· οϋναβ ἄωτартῆ αϋ-
 10 ωωπε ἄρρηι ρῆ ἰσεκεϋοϋ κε ραεἰνε ἀροϋ-
 ἰωοϋωοϋ ρῆκαγε ἀροϋμα^εροϋ κε ρῆκαγε
 ἀροϋσρῆἄτοϋ· ρῆκαγε ἀροϋπανοϋ ἰραεἰνε
 15 ἀροϋτοϋβαϋ ρῆκε^εκαγε ἀροϋπωωε μαεἰτ·
 ἰνῆ αϋκῆμ αϋω αϋωτартῆ ἰκε ἰμῆτοϋ σῆνε·
 ἰμμεϋ ἰοϋτε ἰμῆτεϋ στασις εσελα^ελῆ· ἄβῆ
 20 †πλανῆ· εἰσῆμμε ἰεἰ κε εϋ πε· ετῆραεἰϋ
 εσῆμακῆ ρρητ· εσνερπε· εσῆωσῆ· ἰμας αβαλ·
 κε σῆμμε ἰεἰ· ἀλαγε· επῆαν αϋρω(ἠ) ἰαρὰς ἄβῆ
 25 πῆσαϋνε ετε πεἰ ἰπε· πῆτεκο ἄτεσ· ἰνεσ†ῆ
 ἰθηροϋ †πλανῆ σωοϋεἰτ· εἰμῆ λαγε ἄρητῆ·
 ασεἰ ἀτμη^ετε· ἄβῆ †τῆμῆτῆμε ἀροϋ^εσοϋωἠ·

25.29 νανοϋοϋ, The second o written over q. ἰ32 ωασρεωε MS: Read
 ωαϋρεωε *ed. pr.* ἰ

26.12 κε(c) *ed. pr.*: i.e., κε ες, κε εἰς Till (*Or.*) ἰ22 ωσρ, i.e., ωρσ ἰ

⁵ but it will vanish | in the fusion of Unity, | for now their works | lie scattered. In | time Unity will perfect ¹⁰ the spaces. It is within | Unity that each one | will attain himself; within | knowledge he will purify himself | from multiplicity into ¹⁵ Unity, consuming | matter within himself | like fire, and | darkness by light, death by | life.

If indeed these things have happened ²⁰ to each one of us, | then we must | see to it above all that | the house will be holy | and silent for the Unity. ²⁵ (It is) as in the case of some people | who moved out of dwellings | having | jars that in | spots were not good. ³⁰ They would break them, and | the master of the house would not suffer loss. | Rather <he> is glad because | in place of the bad jars | (there are) full ones which are made ³⁵ perfect. For such is | the judgment which has come from ^{26.1} above. It has passed judgment on | everyone; it is a drawn sword, | with two edges, cutting | on either side. When the ⁵ Word appeared, the one that is | within the heart of those who utter it — | it is not a sound alone | but it became a body — a great | disturbance took place among ¹⁰ the jars because some had | been emptied, others filled; that is, some had been supplied, | others poured out, | some had been purified, still ¹ ⁵ others broken up. All the spaces | were shaken and disturbed | because they had no order | nor stability. | Error was upset, not knowing ²⁰ what to do; | it was grieved, in mourning, | afflicting itself because it knew | nothing. When | knowledge drew near it — this ²⁵ is the downfall of (error) and all its emanations — | error is empty, | having nothing inside. |

- 30 $\bar{\nu}\bar{\beta}\bar{\iota}$ $\bar{\nu}\bar{\iota}\bar{\eta}$ $\bar{\tau}\bar{\eta}\bar{\rho}\bar{\upsilon}$ $\bar{\nu}\bar{\tau}\bar{\epsilon}\bar{\varsigma}$ " $\alpha\gamma\bar{\rho}$ $\alpha\varsigma\bar{\rho}\alpha\zeta\bar{\epsilon}$: $\bar{\mu}\bar{\rho}\bar{\iota}\omega\bar{\tau}$: $\zeta\bar{\nu}$
 $\omicron\bar{\upsilon}\bar{\mu}\bar{\eta}\bar{\iota}\bar{\epsilon}$: $\bar{\mu}\bar{\nu}$ $\omicron\bar{\upsilon}\bar{\beta}\bar{\alpha}\bar{\mu}$ $\epsilon\varsigma\chi\bar{\eta}\bar{\kappa}$ $\alpha\bar{\nu}\bar{\alpha}\bar{\lambda}$: $\epsilon\varsigma\bar{\iota}\bar{\tau}\omega\bar{\tau}$ $\bar{\mu}\bar{\mu}\bar{\alpha}\gamma$
 $\bar{\mu}\bar{\nu}$ $\bar{\rho}\bar{\iota}\omega\bar{\tau}$: $\chi\bar{\epsilon}$ $\omicron\bar{\upsilon}\bar{\lambda}\bar{\alpha}\bar{\nu}$ $\gamma\bar{\alpha}\bar{\rho}$ $\bar{\nu}\bar{\iota}\bar{\mu}$ $\epsilon\bar{\tau}\bar{\mu}\bar{\alpha}\bar{\iota}\bar{\epsilon}$ $\bar{\nu}\bar{\tau}\bar{\iota}\bar{\mu}\bar{\nu}\bar{\tau}\bar{\iota}\bar{\mu}\bar{\eta}\bar{\epsilon}$
- 35 $\chi\bar{\epsilon}$ $\bar{\tau}\bar{\iota}\bar{\mu}\bar{\nu}\bar{\tau}\bar{\iota}\bar{\mu}\bar{\eta}\bar{\epsilon}$ $\bar{\rho}\bar{\epsilon}$ $\bar{\rho}\omega\bar{\varsigma}$ " $\bar{\mu}\bar{\rho}\bar{\iota}\omega\bar{\tau}$: $\bar{\rho}\bar{\iota}\bar{\lambda}\bar{\epsilon}\varsigma$ $\bar{\nu}\bar{\tau}\bar{\omicron}\bar{\omicron}\bar{\tau}\bar{\eta}$
 κΖ/27 $\bar{\rho}\bar{\epsilon}$ $\bar{\rho}\bar{\iota}\bar{\rho}\bar{\nu}$ ($\epsilon\bar{\upsilon}\bar{\mu}$) α $\epsilon\bar{\tau}\bar{\omicron}\bar{\gamma}\bar{\alpha}\bar{\alpha}\bar{\nu}$: $\bar{\rho}\bar{\epsilon}\bar{\tau}\bar{\tau}\omega\bar{\beta}\bar{\epsilon}$ $\bar{\mu}\bar{\mu}\bar{\alpha}\bar{\varsigma}$ $\alpha\bar{\tau}\bar{\iota}\bar{\mu}\bar{\nu}\bar{\tau}\bar{\iota}\bar{\mu}\bar{\eta}\bar{\epsilon}$ $\epsilon\bar{\rho}\bar{\tau}\omega\bar{\beta}\bar{\epsilon}$ $\bar{\iota}\bar{\mu}\bar{\mu}\bar{\alpha}\bar{\varsigma}$ $\alpha\bar{\rho}\omega\bar{\varsigma}$ $\bar{\mu}\bar{\rho}\bar{\iota}\omega\bar{\tau}$: $\alpha\bar{\nu}\bar{\alpha}\bar{\lambda}$ $\bar{\zeta}\bar{\nu}$
 $\bar{\rho}\bar{\iota}\bar{\lambda}\bar{\epsilon}\varsigma$ $\bar{\nu}\bar{\tau}\bar{\omicron}\bar{\omicron}\bar{\tau}\bar{\eta}$ $\epsilon\bar{\rho}\alpha\bar{\iota}\chi\bar{\iota}$ $\bar{\mu}\bar{\rho}\bar{\iota}\bar{\rho}\bar{\nu}$ ($\epsilon\bar{\upsilon}\bar{\mu}$) α $\epsilon\bar{\tau}\bar{\omicron}\bar{\gamma}\bar{\alpha}\bar{\alpha}\bar{\nu}$
- 5 " $\epsilon\bar{\rho}\bar{\epsilon}\bar{\epsilon}\bar{\iota}$ $\bar{\rho}\bar{\epsilon}$ $\bar{\rho}\bar{\omicron}\bar{\gamma}\omega\bar{\nu}\bar{\eta}$ $\alpha\bar{\nu}\bar{\alpha}\bar{\lambda}$ $\bar{\mu}\bar{\rho}\bar{\iota}\bar{\omega}\bar{\tau}$: $\alpha\gamma\omega$ $\bar{\rho}\bar{\beta}\omega\bar{\lambda}\bar{\rho}\bar{\iota}$
 $\alpha\bar{\nu}\bar{\alpha}\bar{\lambda}$ $\bar{\nu}\bar{\tau}\bar{\epsilon}\bar{\rho}$ $\bar{\iota}\omega\bar{\alpha}$ $\bar{\nu}\bar{\epsilon}\bar{\rho}\alpha\bar{\iota}\omega\bar{\nu}$
 $\alpha\bar{\rho}\bar{\omicron}\bar{\gamma}\omega\bar{\nu}\bar{\eta}$ $\alpha\bar{\nu}\bar{\alpha}\bar{\lambda}$ $\bar{\iota}\bar{\mu}\bar{\rho}\bar{\iota}\bar{\rho}\bar{\epsilon}\theta\bar{\eta}\bar{\nu}$: $\bar{\nu}\bar{\tau}\bar{\omicron}\bar{\omicron}\bar{\tau}\bar{\eta}$ $\alpha\bar{\rho}\bar{\nu}\bar{\alpha}\bar{\lambda}\bar{\eta}$
- 10 $\bar{\iota}$ $\alpha\bar{\nu}\bar{\alpha}\bar{\lambda}$ $\bar{\nu}\bar{\iota}\bar{\mu}$: $\gamma\bar{\alpha}\bar{\rho}$: $\bar{\rho}\bar{\epsilon}\bar{\tau}\bar{\omega}\bar{\omega}\bar{\rho}$ $\epsilon\bar{\iota}\bar{\mu}\bar{\eta}\bar{\tau}\bar{\iota}$ $\alpha\bar{\rho}\bar{\iota}\omega\bar{\tau}$: $\omicron\bar{\gamma}\bar{\alpha}\bar{\epsilon}\bar{\epsilon}\bar{\tau}\bar{\eta}$ $\bar{\mu}\bar{\alpha}\bar{\iota}\bar{\epsilon}\bar{\iota}\bar{\tau}$ $\bar{\nu}\bar{\iota}\bar{\mu}$ $\zeta\bar{\nu}\bar{\tau}$ $\bar{\nu}\bar{\tau}\bar{\epsilon}\bar{\rho}$ $\bar{\nu}\bar{\epsilon}$: $\bar{\nu}\bar{\tau}\bar{\alpha}\bar{\gamma}\bar{\iota}\bar{\varsigma}\bar{\omicron}\bar{\gamma}\omega\bar{\nu}\bar{\eta}$ $\chi\bar{\epsilon}$
 $\bar{\nu}\bar{\tau}\bar{\alpha}\bar{\gamma}\bar{\epsilon}\bar{\iota}$ $\alpha\bar{\nu}\bar{\alpha}\bar{\lambda}$ $\bar{\nu}\bar{\eta}\bar{\zeta}\bar{\eta}\bar{\tau}\bar{\eta}$ $\bar{\mu}\bar{\rho}\bar{\rho}\bar{\eta}\bar{\tau}\bar{\epsilon}$ $\bar{\nu}\bar{\eta}\bar{\zeta}\bar{\nu}\bar{\omega}\bar{\eta}\bar{\rho}\bar{\epsilon}$: $\epsilon\bar{\upsilon}\bar{\zeta}\bar{\nu}$
- 15 $\omicron\bar{\gamma}\bar{\rho}\omega\bar{\mu}\bar{\epsilon}$ $\epsilon\bar{\rho}\chi\bar{\eta}\bar{\kappa}$ $\alpha\bar{\nu}\bar{\alpha}\bar{\lambda}$: $\bar{\nu}\bar{\epsilon}\bar{\upsilon}\varsigma\bar{\alpha}\bar{\gamma}\bar{\nu}\bar{\epsilon}$ $\bar{\mu}\bar{\iota}\bar{\mu}\bar{\alpha}\bar{\varsigma}$ $\bar{\rho}\bar{\epsilon}$: $\chi\bar{\epsilon}$
 $\bar{\nu}\bar{\epsilon}\bar{\mu}\bar{\rho}\bar{\alpha}\bar{\tau}\bar{\omicron}\bar{\gamma}\bar{\iota}\chi\bar{\iota}$ $\bar{\mu}\bar{\omicron}\bar{\rho}\bar{\phi}\bar{\eta}$: $\omicron\bar{\upsilon}\bar{\tau}\bar{\epsilon}$ $\bar{\mu}\bar{\rho}\bar{\alpha}\bar{\iota}\bar{\tau}\bar{\omicron}\bar{\gamma}\bar{\iota}\chi\bar{\iota}$ $\bar{\rho}\bar{\epsilon}\bar{\nu}$ $\epsilon\bar{\tau}\bar{\omega}\bar{\alpha}\bar{\rho}\bar{\mu}\bar{\iota}\varsigma\bar{\epsilon}$ $\bar{\iota}\bar{\mu}\bar{\rho}\bar{\omicron}\bar{\gamma}\bar{\epsilon}\bar{\iota}$ $\bar{\rho}\bar{\omicron}\bar{\gamma}\bar{\epsilon}\bar{\epsilon}\bar{\iota}$ $\bar{\nu}\bar{\beta}\bar{\iota}$ $\bar{\rho}\bar{\iota}\omega\bar{\tau}$ " $\bar{\tau}\bar{\omicron}\bar{\tau}\bar{\epsilon}$ $\epsilon\bar{\upsilon}\bar{\gamma}\bar{\omega}\bar{\alpha}\bar{\nu}\bar{\chi}\bar{\iota}$ $\bar{\phi}\bar{\omicron}\bar{\rho}\bar{\mu}\bar{\eta}$ $\bar{\iota}\bar{\mu}\bar{\rho}\bar{\iota}\varsigma\bar{\alpha}\bar{\gamma}\bar{\nu}\bar{\epsilon}$ $\bar{\nu}\bar{\tau}\bar{\omicron}\bar{\omicron}\bar{\tau}\bar{\eta}$ $\bar{\iota}$ $\bar{\epsilon}\bar{\mu}\bar{\mu}\bar{\alpha}\bar{\nu}$ $\epsilon\bar{\upsilon}\bar{\nu}\bar{\eta}\bar{\zeta}\bar{\eta}\bar{\tau}\bar{\eta}$ $\varsigma\bar{\epsilon}\bar{\iota}\bar{\varsigma}\bar{\alpha}\bar{\gamma}\bar{\nu}\bar{\epsilon}$: $\bar{\mu}\bar{\mu}\bar{\alpha}\bar{\varsigma}$: $\bar{\epsilon}\bar{\nu}$: $\bar{\rho}\bar{\iota}\omega\bar{\tau}$: $\bar{\nu}\bar{\iota}\bar{\tau}\bar{\alpha}\bar{\rho}$: $\bar{\rho}\bar{\chi}\bar{\eta}\bar{\kappa}$
- 25 $\alpha\bar{\nu}\bar{\alpha}\bar{\lambda}$ $\epsilon\bar{\rho}\varsigma\bar{\alpha}\bar{\gamma}\bar{\nu}\bar{\epsilon}$ $\alpha\bar{\mu}\bar{\alpha}\bar{\epsilon}\bar{\iota}\bar{\tau}$ $\bar{\nu}\bar{\iota}\bar{\mu}$: $\epsilon\bar{\tau}\bar{\nu}\bar{\eta}\bar{\zeta}\bar{\eta}\bar{\tau}\bar{\eta}$ $\bar{\iota}$ $\epsilon\bar{\omega}\bar{\omega}\bar{\rho}\bar{\epsilon}$
 $\epsilon\bar{\rho}\bar{\omega}\bar{\alpha}\bar{\nu}\bar{\omicron}\bar{\gamma}\omega\bar{\omega}\bar{\epsilon}$ $\bar{\iota}$ $\bar{\rho}\bar{\epsilon}\bar{\tau}\bar{\eta}\bar{\omicron}\bar{\gamma}\bar{\iota}\bar{\omega}\bar{\eta}$ $\bar{\rho}\bar{\omicron}\bar{\gamma}\omega\bar{\nu}\bar{\eta}$ $\bar{\mu}\bar{\mu}\bar{\alpha}\bar{\varsigma}$
 $\bar{\iota}$ $\epsilon\bar{\rho}\bar{\tau}$ $\bar{\mu}\bar{\omicron}\bar{\rho}\bar{\phi}\bar{\eta}$ $\bar{\nu}\bar{\epsilon}\bar{\rho}$: $\alpha\gamma\omega$ $\epsilon\bar{\rho}\bar{\tau}$ $\bar{\iota}$ $\bar{\rho}\bar{\epsilon}\bar{\nu}$ $\bar{\nu}\bar{\epsilon}\bar{\rho}$ $\alpha\gamma\omega$ { $\alpha\gamma\omega$ }
- 30 $\omega\bar{\alpha}\bar{\rho}\bar{\tau}$ $\bar{\rho}\bar{\epsilon}\bar{\nu}$ " $\bar{\nu}\bar{\epsilon}\bar{\rho}$ $\alpha\gamma\omega$ $\epsilon\bar{\rho}\bar{\tau}\bar{\rho}$ $\bar{\mu}\bar{\mu}\bar{\alpha}\bar{\varsigma}$ $\bar{\iota}$ $\alpha\bar{\tau}\bar{\rho}\bar{\omicron}\bar{\gamma}\omega\bar{\omega}\bar{\rho}\bar{\epsilon}$:
 $\bar{\nu}\bar{\nu}\bar{\epsilon}\bar{\epsilon}\bar{\iota}$ $\epsilon\bar{\tau}\bar{\epsilon}\bar{\mu}\bar{\rho}\bar{\alpha}\bar{\tau}\bar{\omicron}\bar{\gamma}\omega\bar{\omega}\bar{\rho}\bar{\epsilon}$: $\varsigma\bar{\epsilon}\bar{\omicron}\bar{\epsilon}\bar{\iota}$ $\bar{\nu}\bar{\alpha}\bar{\tau}\bar{\iota}\bar{\varsigma}\bar{\alpha}\bar{\gamma}\bar{\nu}\bar{\epsilon}$:
 $\bar{\mu}\bar{\rho}\bar{\epsilon}\bar{\nu}\bar{\tau}\bar{\alpha}\bar{\zeta}\bar{\tau}\bar{\varsigma}\bar{\epsilon}\bar{\nu}\bar{\alpha}\bar{\gamma}$ $\bar{\iota}$
- 35 $\bar{\nu}\bar{\epsilon}\bar{\epsilon}\bar{\iota}\chi\bar{\omicron}\bar{\gamma}$ $\bar{\beta}\bar{\epsilon}$ $\bar{\mu}\bar{\mu}\bar{\alpha}\varsigma$ $\bar{\epsilon}\bar{\nu}$ $\chi\bar{\epsilon}$ " $\zeta\bar{\nu}\bar{\lambda}\bar{\lambda}\bar{\alpha}\bar{\gamma}\bar{\epsilon}$ $\bar{\nu}\bar{\epsilon}$ $\bar{\nu}\bar{\epsilon}\bar{\epsilon}\bar{\iota}$
 κΗ/28 $\epsilon\bar{\tau}\bar{\epsilon}\bar{\mu}\bar{\rho}\bar{\alpha}\bar{\iota}\bar{\tau}\bar{\omicron}\bar{\gamma}\omega\bar{\omega}\bar{\rho}\bar{\epsilon}$: $\alpha\bar{\lambda}\bar{\lambda}\bar{\alpha}$ $\varsigma\bar{\epsilon}\bar{\omega}\bar{\rho}\bar{\omicron}\bar{\rho}$: " $\zeta\bar{\nu}$ $\bar{\rho}\bar{\epsilon}\bar{\tau}\bar{\nu}\bar{\alpha}\bar{\omicron}\bar{\gamma}\omega\bar{\omega}\bar{\epsilon}$ $\bar{\iota}$ $\alpha\bar{\tau}\bar{\rho}\bar{\omicron}\bar{\gamma}\omega\bar{\omega}\bar{\rho}\bar{\epsilon}$ $\epsilon\bar{\rho}\bar{\omega}\bar{\alpha}$ ($\bar{\nu}$) $\bar{\omicron}\bar{\gamma}\omega\bar{\omega}\bar{\epsilon}$ $\bar{\mu}\bar{\rho}\bar{\rho}\bar{\eta}\bar{\tau}\bar{\epsilon}$ $\bar{\iota}$ $\bar{\mu}\bar{\rho}\bar{\kappa}\bar{\alpha}\bar{\iota}\bar{\rho}\bar{\varsigma}$ $\epsilon\bar{\tau}\bar{\nu}\bar{\eta}\bar{\nu}\bar{\eta}$ $\zeta\bar{\nu}\bar{\epsilon}\bar{\epsilon}\bar{\upsilon}$ " $\bar{\nu}\bar{\iota}\bar{\mu}$: $\bar{\epsilon}\bar{\mu}\bar{\rho}\bar{\alpha}\bar{\tau}\bar{\omicron}\bar{\gamma}\omega\bar{\omega}\bar{\nu}\bar{\eta}$ $\alpha\bar{\nu}\bar{\alpha}\bar{\lambda}$ $\bar{\iota}$ $\bar{\rho}\bar{\chi}\bar{\alpha}\bar{\gamma}\bar{\nu}\bar{\epsilon}$: $\bar{\nu}\bar{\tau}\bar{\alpha}\bar{\rho}$ $\bar{\mu}\bar{\rho}\bar{\epsilon}\bar{\tau}\bar{\eta}\bar{\nu}\bar{\alpha}\bar{\iota}\bar{\nu}\bar{\tau}\bar{\eta}$: $\alpha\bar{\nu}\bar{\alpha}\bar{\lambda}$:
 $\bar{\rho}\bar{\kappa}\bar{\alpha}\bar{\rho}\bar{\rho}\bar{\varsigma}$ $\bar{\nu}\bar{\tau}\bar{\alpha}\bar{\rho}$ $\bar{\iota}$ $\epsilon\bar{\tau}\bar{\epsilon}\bar{\mu}\bar{\rho}\bar{\alpha}\bar{\tau}\bar{\eta}\bar{\omicron}\bar{\gamma}\omega\bar{\omega}\bar{\nu}\bar{\eta}$ $\alpha\bar{\nu}\bar{\alpha}\bar{\lambda}$ $\bar{\iota}$ $\bar{\rho}\bar{\chi}\bar{\alpha}\bar{\gamma}\bar{\nu}\bar{\epsilon}$ $\bar{\nu}\bar{\lambda}\bar{\lambda}\bar{\alpha}\bar{\gamma}\bar{\epsilon}$ $\bar{\epsilon}\bar{\nu}$: $\omicron\bar{\gamma}\bar{\alpha}\bar{\epsilon}$ " $\bar{\rho}\bar{\beta}$ $\bar{\lambda}\bar{\alpha}\bar{\gamma}\bar{\epsilon}$: $\bar{\nu}\bar{\eta}\bar{\zeta}\omega\bar{\rho}$ $\bar{\epsilon}\bar{\nu}$ $\alpha\bar{\nu}$
 $\bar{\rho}\bar{\iota}\bar{\rho}\bar{\eta}\bar{\tau}\bar{\epsilon}$: $\bar{\mu}\bar{\alpha}\bar{\epsilon}\bar{\iota}\bar{\tau}$ $\bar{\nu}\bar{\iota}\bar{\mu}$ $\epsilon\bar{\tau}\bar{\omega}\bar{\rho}\bar{\omicron}\bar{\rho}$: $\bar{\iota}$ $\zeta\bar{\omega}\omega\bar{\rho}$ $\zeta\bar{\nu}$ $\bar{\rho}\bar{\iota}\omega\bar{\tau}$:
 $\zeta\bar{\nu}\bar{\alpha}\bar{\nu}\bar{\alpha}\bar{\lambda}$ $\bar{\iota}$ $\zeta\bar{\nu}$ $\bar{\rho}\bar{\epsilon}\bar{\tau}\bar{\omega}\bar{\rho}\bar{\omicron}\bar{\rho}$: $\bar{\nu}\bar{\epsilon}$ $\bar{\rho}\bar{\epsilon}\bar{\nu}\bar{\iota}\bar{\tau}\bar{\alpha}\bar{\rho}\bar{\tau}\bar{\epsilon}\bar{\zeta}\bar{\alpha}\bar{\rho}$ $\bar{\nu}\bar{\tau}\bar{\alpha}\bar{\rho}$
- 15 $\alpha\bar{\rho}\bar{\epsilon}\bar{\tau}\bar{\eta}$: $\alpha\bar{\nu}\bar{\alpha}\bar{\lambda}$ $\zeta\bar{\nu}$ $\bar{\rho}\bar{\epsilon}\bar{\tau}\bar{\omega}\bar{\rho}\bar{\omicron}\bar{\rho}$ $\bar{\iota}$ $\bar{\epsilon}\bar{\nu}$: $\chi\bar{\epsilon}$ $\bar{\rho}\bar{\epsilon}\bar{\tau}\bar{\epsilon}\bar{\mu}\bar{\nu}\bar{\tau}\bar{\epsilon}\bar{\rho}$

27.9-10 $\bar{\rho}\bar{\epsilon}\bar{\tau}\bar{\omega}\bar{\omega}\bar{\rho}$ $\epsilon\bar{\iota}\bar{\mu}\bar{\eta}\bar{\tau}\bar{\iota}$ Till (Or.): $\bar{\rho}\bar{\epsilon}\bar{\tau}\bar{\omega}\bar{\omega}\bar{\rho}\bar{\epsilon}$ $\bar{\iota}\bar{\mu}\bar{\eta}\bar{\tau}\bar{\iota}$ ed. pr. $\bar{\iota}$ 20 $\epsilon\bar{\gamma}\bar{\omega}\bar{\alpha}\bar{\nu}\bar{\chi}\bar{\iota}$ MS: $\epsilon\bar{\gamma}\bar{\omega}\bar{\alpha}\bar{\gamma}\bar{\chi}\bar{\iota}$ ed. pr. $\bar{\iota}$ 21 $\bar{\mu}\bar{\rho}\bar{\iota}\varsigma\bar{\alpha}\bar{\gamma}\bar{\nu}\bar{\epsilon}$ MS: $\bar{\mu}\bar{\rho}\bar{\iota}\bar{\nu}$ $\bar{\rho}\bar{\iota}\varsigma\bar{\alpha}\bar{\gamma}\bar{\nu}\bar{\epsilon}$ Till (Or.) $\bar{\iota}$ 29 { $\alpha\gamma\omega$ } ed. pr. $\bar{\iota}$ 30 $\bar{\nu}\bar{\epsilon}\bar{\rho}$ MS: $\bar{\nu}\bar{\epsilon}\bar{\upsilon}$ Ménard $\bar{\iota}$ $\bar{\mu}\bar{\mu}\bar{\alpha}\bar{\varsigma}$ MS: $\bar{\mu}\bar{\mu}\bar{\alpha}\bar{\gamma}$ (?) ed. pr. $\bar{\iota}$ 28.5 $\bar{\epsilon}\bar{\mu}\bar{\rho}\bar{\alpha}\bar{\tau}\bar{\omicron}\bar{\gamma}\bar{\omega}\bar{\omega}\bar{\nu}\bar{\eta}$ Till (Or.) $\bar{\iota}$ 6 $\bar{\mu}\bar{\rho}\bar{\epsilon}\bar{\tau}\bar{\eta}\bar{\nu}\bar{\alpha}$, $\bar{\rho}$ written over $\bar{\nu}$. $\bar{\iota}$

Truth appeared; | all its emanations knew it. ³⁰ They greeted the Father in truth | with a perfect power | that joins them with the Father. | For, as for everyone who loves the truth — | because the truth is the mouth ³⁵ of the Father; his tongue is the | Holy Spirit — he who is joined ^{27.1} to the truth is joined | to the Father's mouth | by his tongue, whenever he is to | receive the Holy Spirit, ⁵ since this is the manifestation of the | Father and his revelation | to his aeons.

He manifested | what was hidden of him; he explained it. | For who contains, ¹⁰ if not the Father alone? | All the spaces are his emanations. | They have known that they came forth | from him like children | who are from a grown ¹⁵ man. They knew | that they had not yet | received form nor yet | received a name, each one of which | the Father begets. ²⁰ Then, when they receive form | by his knowledge, | though truly within him, they | do not know him. But the Father | is perfect, knowing ²⁵ every space within him. | If he wishes, | he manifests whomever he wishes | by giving him form and giving | him a name, and he gives a name ³⁰ to him and brings it about | that those come into existence who, | before they come into existence, are | ignorant of him who fashioned them. |

I do not say, then, that ³⁵ they are nothing (at all) who have not | yet come into existence, but they are ^{28.1} in him who will wish | that they come into existence when he | wishes, like | the time that is to come. ⁵ Before all things appear, | he knows what he will | produce. But the fruit | which is not yet manifest | does not know anything, nor ¹⁰ does it do anything. Thus, | also, every space which is itself in the Father is from | the one who exists, who | established it ¹⁵ from what does not exist. | For he who has no |

20 νογ'νε μμεγ μντεφ' ογ'[[α..]]ταζ μμεγ αν'
 αλ'λα εφμεγε ν'εφ "χε αζιωωπε' ειτε αν
 'φναβωλ αβαλ' ζιτοοτq̄ 'ετβε πεει πετενεφ-
 25 ω'οπ πτηρq̄ εν εφνα'ωωπε' εν αν εγ βε
 πετ'α'q̄'ογαωq̄ ατρεφμεεγε αραφ 'χε δει-
 ωωπε μπρητε ν̄νι'ζαειβε μ̄ν νιφανταςια' 'ν̄-
 30 τογωη πβῑντρεφρ' 'ογαειν ν̄βι πογαειν εθ̄ρτε
 "ενταφχιτς' ν̄βι πεει ετ̄μ'μεγ εφωαφ̄μμε χε
 ογλαγ'ε πε
 κθ/29 πιρητε νεγοει ν̄ατ'σαγνε απιωτ' ενταφ πε
 "ενεγνεγ αραφ εν επιδη νε'φοει νογζρ̄τε' μ̄ν
 ογωτ̄ρ'τ̄ρ μ̄ν ογμ̄ντατ'τωκ' αρετ̄ς' 'μ̄ν ογμ̄ντ-
 5 ζητ' σνεγ' μ̄ν ογ'πωωε' νεγ̄ν ζαζ μ̄μ̄ντα'π̄βλα'
 εγ̄ρ ζωφ αβαλ ζιτο'οτq̄' ν̄νεει ογαζ̄ν
 <ζ̄ν>μ̄ν<τ>ατ'σβω εγωογειτ' μ̄πρητε' 'εωα-
 10 ρογς̄μ̄μ̄νογ απ̄νκατ' "κε ν̄σεβινε μ̄μαγ' ζ̄ν
 ν̄ρε'σογε' εγωτ̄ρταρ̄τ η ογμα 'πετογπωτ'
 αραφ η εγο ν̄'ατναμτε εγει εαγπωτ 'ν̄σα
 15 ζ̄νζαεινε η εγζ̄ν ζ̄ν'μ̄ντταεισχηε' η εγωωπ'
 ' {ζ̄}ν̄ζ̄νσχηε' ν̄τεγ η εαγζα'ειε αβαλ ζ̄ν ζ̄νμα
 εγχασι ' η εγςωκ αζρη' αβαλ ζιτοοτq̄ 'μ̄παηρ
 20 εμ̄ν τ̄νζ ρω μ̄μαγ "ζ̄νσαπ αν ειωχε ζαεινε'
 'νετ'ζαλζ̄λ μ̄μαγ εμ̄ν πετ'πωτ' ρω ν̄σωογ η
 ν̄ταγ εγ'μογογτ' ν̄νετζιτογωογ' 'χε αγχωζ̄μ̄
 25 αβαλ ζιτοο'τq̄ μ̄πςναφ ν̄νεει ωα' 'πςαπ' ετε-
 ωαγνεζσε ν̄βι 'νεει' ετεωαγωε ζ̄ν νεει 'τη-
 ρογ' μαγνεγ αλαγε' 'ν̄βι νεει ετε νεογν ζρη'ι
 30 "ζ̄ν νεει τηρογ ν̄ωτарт̄ρ' 'αβαλ χε νεζ̄νλαγε
 νε 'νεει μ̄πιρητε πρητε πε 'πεει ν̄νεταγ-
 35 νογχε' 'ν̄τ̄μ̄ντατσαγνε αβαλ "μ̄μαγ μ̄πρητε
 μ̄π̄νκα'τκε' εμαγαπq̄ χε ογλαγε 'πε ογδε
 λ/30 μαγωπ ν̄νεφ'κεζβηγε' χε ζ̄νζβηγε εγ'ς̄μ̄μαντ̄
 5 πεσογε ζ̄ν τογωη' πιαγ'νε ν̄τε πιωτ' ν̄σε-

17 ογ, γ written over an uncertain letter. 18 Three letters were erased at the beginning of the line. 31 (εφ)ωαφ ed. pr. 1

29.6 ζωφ i.e., ζωβ 16-7 ζιτοοτq̄ MS: ζιτοοτογ Till (Or.) 17 ογαζ̄ν <ζ̄ν> Till (Or.) μ̄ν<τ>ατ ed. pr. 14-15 ζ̄νμ̄ντταεισχηε, The second τ written over c. 16 {ζ̄}ν̄ζ̄νσχηε ed. pr. 16-17 ε(α)γζαειε ed. pr. 1

root has no | fruit either, but | though he thinks to himself,
²⁰ "I have come into being," yet | he will perish by himself. |
 For this reason, he who did not exist | at all will | never
 come into existence. What, then, did he ²⁵ wish him to
 think of himself? | This: "I have come into being like the |
 shadows and phantoms | of the night." When | the light
 shines on the terror ³⁰ which that person had experienced,
 | he knows that it is nothing. |

Thus they were ignorant | of the Father, he being the
 one ^{29.1} whom they did not see. Since | it was terror and
 disturbance | and instability | and doubt and ⁵ division,
 there were many | illusions at work | by means of these, and
 (there were) empty fictions, as if | they were sunk in sleep
¹⁰ and found themselves in | disturbing dreams. Either
 (there is) a place | to which they are fleeing, or | without
 strength they come (from) having chased | after others, or
 they are involved in ¹⁵ striking blows, or they are receiving
 | blows themselves, or they have fallen from high places, |
 or they take off into | the air though they do not even have
 wings. ²⁰ Again, sometimes (it is as) if people | were mur-
 dering them, though there is | no one even pursuing them,
 or they themselves | are killing their neighbors, | for they
 have been stained with ²⁵ their blood. | When those who |
 are going through | all these things wake up, they see noth-
 ing, | they who were in the midst ³⁰ of all these distur-
 bances, | for they are nothing. | Such is the way | of those
 who have cast | ignorance aside ³⁵ from them like sleep, |
 not esteeming it as anything, | nor do they esteem its
^{30.1} works as solid | things either, but they | leave them be-
 hind like a dream in the night. The ⁵ knowledge of the

ωιτῆ· ε'πουαειν· πε πρητε πε πεει 'νταφειιῳ·
 εφῆκατκε ἄβι πουεει πουεει ἄπσαπ 'ενεφοει
 10 ἄατσαυνε· "ουαζα πρητε πε πεει ἄτρεφσατνε
 κατα θε ἄταφνερζε· {αγω} ουπετνα'νουῳ
 ἄπρωμε ετασταῳ 'ἄφνερζε· ουαζῆ ουμακα-
 15 "ριος πε πεει ἄταφουην 'ανβελ ννιβῆλεεγ
 ουαζ 'αφωτ· νσωῳ ἄβι πππ(εγμ)α 'ε'ης
 20 αβαλ ζῆ πτρεφ'τογναςῆ· εαφ' τοοτῆ "ἄπετ-
 ψηψ αζρη' ζῆ πε'σ'ητ· αφτρεφτωκ αρετῆ 'αχῆ
 νεφουεριτε· κε νε'ἄπατῆτωογν δε πε πσαγ-
 25 'νε ἄτῆ πιωτ· ουαζα πογ'ωνῆ αβαλ· ἄπεφωηρε
 αφ'τ νεγ ριτε ἄἄμε· ἄ'ταρογνεγ γαρ αραῳ· αγω
 αγ'σωτῆ αραῳ· αφ'τ νεγ ατρογ'χι 'πε· αβαλ
 30 ἄμαῳ ουαζῆ "ατογψαλμεῳ· ουαζῆν τογεμαζ-
 τε αχῆ πωρῆἄριτ·
 εαφουωνῆ αβαλ· 'εφταμο ἄμαγ· απιωτ πι-
 'ατψαπῆ· εαφνιφε ἄζητογ 'ἄπετῆν πимееγe
 35 εφει'ρε ἄπεφουωψε εαγχι ἄ'πουαειν ἄβι ζαζ·
 λα/31 αγκατογ "αραῳ κε νεγοει ἄψῆμο πε 'αγω
 νεγνεγ απεφεινε εν 'πε αγω νε'ἄπογσογω'ἄνῆ
 5 ἄβι ἄγλη κε ἄταφει α'βαλ ζῆτοοτῆ ἄουσαρῆ
 ἄ'σματ· емπεлаγε ζωс ἄ'ἄν'μααζε ἄτοοτῆ κε
 'ἄἄτ'ατ'τεко <ογ>ἄἄτ'ατεμαζτε 'ἄμαс те εφ-
 10 ψεχε αν "ζῆ ζῆβῆρε· χιν εφψεχε α'πετῆν
 φηт· ἄπιωτ· εαφ'εινε αβαλ· ἄψεχε ἄατ'ψτα·
 15 εαφψεχε αβαλ ζῆ 'ρωῳ ἄβι πουαειν "ουαζῆ
 'сμη ἄτοοτῆ 'ἄταсμисе ἄπιωῆεζ αφ'τ νεγ·
 μεγε ζῆ ἄἄτ'ἄἄρηт· 'ζῆ наε ζι ουχεειδε ζῆ
 πππ(εγμ)α ἄ'ἄам· αβαλ ζῆ 'ἄἄт<ат>αρηχῆ
 20 ἄ'те πιωτ· ουαζῆ 'ἄἄт'ζαδ 'εαφτρογωαῆ ἄβι
 николасис· 'ἄн нимастисῆ· κε ἄтаγ πετε-
 'νεγсарῆ· ἄζρεφ ἄнизаеине· 'ἄтаγρ' ζαε ἄпинае
 25 ἄζρη' ζῆ "ἄπλανη ουαζῆ ζῆсνεγζ 'αγω ἄἄ
 ογἄам· αφβαλογ α'βαλ αγω αφχπιαγ ζῆ πσαγ-

30.11 сатне MS: Read сayne Till (ZNW): саятне (?) ed. pr. ¹12 {αγω} ed. pr. ¹13 ετα<ζ>стаῳ ed. pr. ¹23 δε written over π. ¹

31.4 <на>ἄγλη ed. pr. ¹8 <ογ>ἄἄт'ατεμαζτε Grobel: <т>ἄἄт'ατεμαζ-
 те ed. pr.: <ἄн т>ἄἄт'ατεμαζте Till (Or.) ¹19 'ἄἄт'ατ'αρηχῆ ed. pr.
¹23 νεγсарῆ MS: νεγсарме ed. pr.: νεγсарῆ Till (Or.) ¹ἄζρεφ MS: ζῆ
 ζρεφ ed. pr.: ἄζреγ Till (Or.) ¹ἄнизаеине MS: ἄβι заеине Grobel ¹

Father they value | as the dawn. This is the way | each one has acted, | as though asleep at the time | when he was ignorant. ¹⁰ And this is the way | he has <come to knowledge>, as if | he had awakened. {and} Good | for the man who will return | and awaken. And ¹⁵ blessed is he who has opened | the eyes of the blind.

And | the Spirit ran after him, | hastening from | waking him up. Having extended his hand ²⁰ to him who lay upon the | ground, he set him up | on his feet, for | he had not yet risen. | He gave them the means of knowing ²⁵ the knowledge of the Father and the | revelation of his Son. | For, when they had seen him and had | heard him, he granted them to | taste him and ³⁰ to smell him and | to touch the | beloved Son.

When he had appeared | instructing them about the Father, | the incomprehensible one, when he had breathed into them ³⁵ what is in the thought, doing | his will, when many had | received the light, they turned ^{31.1} to him. For the material ones were strangers | and did not see his likeness | and had not known | him. For he came ⁵ by means of fleshly | form, while nothing blocked | his course because | incorruptibility is irresistible, | since he, again, spoke ¹⁰ new things, still speaking about | what is in the heart of the Father, having | brought forth the flawless word. |

When light had spoken | through his mouth, ¹⁵ as well as his voice | which gave birth to life, he | gave them thought and understanding | and mercy and salvation and the powerful spirit | from the infiniteness ²⁰ and the sweetness of the Father. | Having made punishments | and tortures cease — for it was they which | were leading astray from his face some | who were in need of mercy, in ²⁵ error and in bonds — | he both destroyed them with power | and

30 νε ἰ πε· αϥωπε εϥοει ἡογἰμαειτ· ἡνεει ενεϥ-
 σαϣῃ ἡ αϥω οϥσαϥνε· ἡνεει ετοἰ ἰ ἡτασαϥνε·
 οϥβινε ἡνεει εἰνεϥωινε· οϥαζῃ· οϥταϥρο ἰ ἡ-
 35 νεει ετενεϥναειν αραϥ ἰ οϥμῃτατϥωζῃ ἡνεει
 ετεἰνεϥχαζῃ
 λβ/32 εἰταϥ πε πϥωσ ἰ εἰταζκωε ἡσωϥ· ἡπιπστε-
 ἡψις ἡεσαϥ ετεἰποϥσωϣῃ ἰ αϥεἰ αϥωινε ἡσα
 5 πεει ἡταϥἰσωϣῃ αϥρεϥε ἡταρεϥἰβινε ἡμαϥ ϥε
 πιπστεϥεις ἡ οϥωπ πε· εϥζῃ τβιϥ ἡβωοϥρ·
 ἰ εσεμαζτε ἡμαϥ· πσαπ· ἰ ἡταϥ ετοϥναβινε
 ἡποϥἰεει ϥαρεπωπ τηρῃ [[ατοϥ]] ἰ πωωνε
 10 ατοϥνεμ· πιρητε ἡ πετωαατ ἡπιοϥεει· ετε
 ἰ τεει τε· ἰοϥνεμ τηρῃ ετεἰϥασσωκ ἡπενταζῃ
 ϥτα ἡσ·ἰχι ἡμαϥ αβαλ ζἰτοοτῃ ἡἰἰταειε
 15 ἡβωοϥρ· ἡϥωωνε ἡἰοϥἰνεμ αϥω πιρητε· ἡτε-
 πωπ ἰ ϣε· πιμαεινε· ἡπετῃ ἰ ποϥζραϥ πε·
 πιωτ πε πεει· ἰ καν ζῃ ψαβαττον επεσαϥ
 20 ἰ ἡταϥβιἰντῃ εαϥζαειε· απἰζἰειτ· αϥῃ ϥωβ αραϥ
 αϥτῃζο ἰ ἡπιεσαϥ εαϥντῃ αζρηἰ ἰ ζῃ πιζἰειτ
 38-39 ϥεκασε ερετῃαἰἡμε ἡζητ ἡ ἡτωτῃ νε νιϥηρε
 ἡτε πἡμε ἰ ἡζητ ἡ ϥε εϥ πε πσαβἰβατον πεει
 25 ετεμεϥωε ἡἰτεποϥϥεει οϥωσῃ ἡζητϥ ἰ ϥε-
 κασε ερετῃϥεϥε αβαλ ἰ ζῃ πιζωοϥ ετῃζρηει
 πεει ἰ ετε μῃτεϥ οϥωη ἡμεϥ ἰ οϥαζῃ αβαλ ζῃ
 30 ποϥαειν· ἡ ετεμαϥζωτῃ· ϥε ϥϥηκ αβαλ ἰ
 ϥεϥε βε αβαλ ζῃ φητ ϥε ἰ ἡτωτῃνε πε
 πιζωοϥ ετϥηκ ἰ αβαλ αϥω εϥοϥηζ· ζῃ τηνε
 35 ἰ ἡβι ποϥαειν· ετεμαϥωϥῃ ἡ ϥεϥε ατμηε μῃ
 40 νεει ετωἰνε ἡσωσ αϥω πσαϥνε ἡνεει· ἡ ἡταϥῃ
 λγ/33 ἡαβι ἡζρηἰ ζῃ τοϥπλανἰἡ· ἡ ταϥρο ἡτοϥριτε
 ἡνεει ἡἰταζσαατε· οϥαζα σωτ ἡνεἰἰτῃβιϥ ανει
 ετωωνε· σανῃ ἰ ἡνεει ετζκειτ· αϥω νετζα·
 5 ἡσι ἡτετῃἰ ἡταν ἡνεϥ· ἡτεἰἰτῃοϥνεσ νεει
 ετοϥωε αἰτωων· ἡτετῃνεζσε ἡνετῃκατκε·

32.4 πιπστεϥεις. π apparently written over σ. ἰ 10 ἡπιοϥεει, the first ἰ writ-
 ten over an erased ο. ἰ 23 A siglum at the beginning of the line calls attention to a
 siglum over ϥε, indicating that lines 38-39 are to be inserted here. A short stroke
 appears at the end of the line. ἰ 38-39 These lines are set off by a decoration over
 ἡτωτῃ, and by a siglum. The latter appears in the margin before ἡζητ. ἰ

confounded them with knowledge. | He became a | way for those who were gone astray ³⁰ and knowledge for those who were | ignorant, a discovery for those | who were searching, and a support | for those who were wavering, | immaculateness for those who ³⁵ were defiled.

He is the shepherd | who left behind the ninety- ^{32.1} nine sheep which were not lost. | He went searching for the one which | had gone astray. He rejoiced when he | found it, for ninety-nine ⁵ is a number that is in the left hand | which holds it. But | when the one is found, | the entire number | passes to the right (hand). As ¹⁰ that which lacks the one — that is, | the entire right (hand) — | draws what was deficient and | takes it from the | left-hand side and brings (it) to the ¹⁵ right, so too the number | becomes one hundred. It is the sign of the one who is in | their sound; it is the Father. | Even on the Sabbath, he labored for the sheep | which he found fallen into the ²⁰ pit. He gave life to | the sheep, having brought it up | from the pit in order that you | might know interiorly — ³⁸ you, the sons of interior ³⁹ knowledge — | what is the Sabbath, on which it is not fitting ²⁵ for salvation to be idle, | in order that you may speak | from the day from above, | which has no night, | and from the light ³⁰ which does not sink because it is perfect. |

Say, then, from the heart that | you are the perfect day | and in you dwells | the light that does not fail. ³⁵ Speak of the truth with those who | search for it and (of) knowledge to those | who have committed sin in their error. ^{33.1} Make firm the foot of those | who have stumbled and stretch out | your hands to those who are ill. Feed | those who are hungry and ⁵ give repose to those who are weary, and | raise up those who wish to | rise, and awaken those who | sleep. For

ΝΤΩΤΝ ΝΓΑΡ· ΤΕ· ΤΜΝΤ'ΡΜΝΖΗΤ· ΕΤ·ΤΑΚΜ̄ ΕΨΩΠΕ
 10 ΕΡΕΨΩΑΝΠΤΩΚ· Ρ̄ †ΖΕ· ΨΑΦΤΩΚ 'ΝΖΟΥΟ ΧΙ
 ΖΡΗΤΝ̄ ΑΡΩΤΝ̄ ΜΜΙΝ ' {MIN} ΜΜΩΤΝ̄ ΜΠΡ̄ΧΙ ΖΡΗΤΝ̄
 ΑΖΝ̄'ΚΑΥΕ· ΕΤΕ ΝΕΙ ΝΕ· ΝΤΑΤΕΤΝ̄'ΝΑΧΟΥ ΑΒΑΛ
 15 ΜΜΩΤΝ̄· ΝΕΝΤΑΤΕ·¹⁵ΤΝ̄ΚΑΒΑΛ ΜΜΑΥ ΜΠΡ̄ΣΩΤΕ
 'ΑΡΑΥ 'Α'ΟΥΑΜΟΥ· ΜΠΡ̄Ρ̄ ΧΑΛΕC 'ΜΠΡ̄Ρ̄ ΦΗΤ ΧΕ
 ΑΤΕΤΝ̄ΟΥΩ 'ΕΡΕΤΝ̄ΝΟΥΖΕ· ΜΜΑΦ ΑΒΑΛ 'ΜΠΡ̄-
 20 ΨΩΠΕ ΕΡΕΤΝ̄ΘΕΙ ΝΤΟ¹⁶ΠΟC ΜΠ.ΔΙΑΒΟΛΟC ΧΕ ΑΤΕ-
 'ΤΝ̄ΟΥΩ ΕΡΕΤΝ̄ΟΥΩCḡ ΜΜΑΦ 'ΜΠΡ̄ΤΑ.ΧΡΟ ΝΝΕΤΝ̄-
 ΧΡΟΠ ΝΕ'ΕΙ ΕΤΖΑΕΙΦ ΖΩC ΟΥCΟΖΕ ΠΕ 'ΟΥΛΑΥΕ
 25 ΓΑΡ ΠΕ ΠΙΑΤΖΕΠ ΑΧΙ¹⁷Τḡ ΝΒΑΝC̄ ΝΖΟΥΟ ΑΠΙΖΕΠ·
 'ΧΕ ΝΤΑΦ ΓΑΡ· ΠΕΤΜ̄ΜΕΥ 'ΦΙΡΕ ΝΝΕΦΖΒΗΥΕ· ΖΩC
 ΟΥ'ΑΤ'ΖΕΠ ΠΕ ΠΕΕΙ ΝΤΑΦ ΖΩC 'ΟΥΔΙΚΑΙΟC ΠΕ
 30 ΦΙΡΕ ΝΝΕΦ¹⁸ΖΒΗΥΕ ΖΝ̄ ΖΝ̄ΚΕΚΑΥΕ· ΕΙΡΕ 'ΒΕ ΝΤΩΤΝ̄
 ΜΠΟΥΩΨ ΜΠΙΩΤ· 'ΧΕ ΝΤΩΤΝ̄ ΖΝ̄ΑΒΑΛ ΜΜΑΦ '
 ΧΕ ΠΙΩΤ· ΓΑΡ ΦΖΑΛΒ ΑΥΩ ΖΝ̄ 'ΠΙΟΥΨΥΕ
 35 ΝΤΟΟΤḡ· ΟΥΠΕΤΝΑ¹⁹ΝΟΥΦ ΝΕ·ΑΦΧΙ CΑΥΝΕ· ΑΝΕΤΕ
 'ΝΟΥΤΝ̄ ΝΕ ΝΤΕΤΝ̄ΜΤΑΝ Μ'ΜΩΤΝ̄ ΑΧΩΟΥ ΑΒΑΛ ΓΑΡ
 ΖΝ̄ Ν'ΟΥΤΩΩΖ· ΨΑΥΧΙ CΑΥΝΕ ΑΝΕ'ΤΕ ΝΟΥΤΝ̄ ΝΕ
 ΛΕ/34 ΧΕ ΝΨΗΡΕ ΜΠΙΩΤ' ' ΝΤΑΥ ΝΕ ΠΕΦCΤΑΕΙ ΧΕ ΖΝ̄Α-
 'ΒΑΛ ΝΕ· ΖΝ̄ ΤΧΑΡΙC̄ ΝΤΕ ΠΕΦ²⁰ΖΟ ΕΤΒΕ ΠΕΕΙ ΠΙΩΤ
 5 ΜΑΙΕ· 'ΜΠΕΦCΤΑΕΙ ΑΥΩ ΦΟΥΩΝḡ ΜΜΑΦ "ΑΒΑΛ·
 ΖΜ̄ ΜΑ ΝΙΜ· ΑΥΩ ΕΦΨΑΤΩΖ 'ΜΝ̄ †ΖΥΛΗ ΨΑΦ†
 ΜΠΕΦCΤΑΕΙ 'ΑΠΟΥΑΕΙΝ ΑΥΩ ΖΝ̄ ΠΕΦCΒΡΑΖḡ
 'ΨΑΦΤΡΕΦ̄ CΑ ΤΠΕ· ΝCΜΑΤ ΝΙΜ 'ΝΖΡΑΥ ΝΙΜ
 10 ΜΜΕΨΧΕ ΓΑΡ ΕΝ ΝΕΤ·²¹ΨΩΛΜ̄ ΑΠCΤΑΕΙ· ΑΛΛΑ
 ΠCΤΑΕΙ· 'ΠΕΠΝ(ΕΥΜ)Α ΠΕΤΕ ΟΥΝΤΕΦ ΜΜΕΥ Μ-
 'ΠΨΩΛΜ̄ ΑΥΩ ΨΑΦCΩΚ ΜΜΑΦ 'ΝΕΦ ΨΑΡΑΦ ΑΥΩ
 15 ΝḡΩΜC̄ ΑΖΡΗ' 'ΖΝ̄ ΠCΤΑΕΙ ΜΠΙΩΤ· ΝḡḡΜΑ²²ΝΕΦ ΒΕ
 ΝḡΧΙΤḡ ΑΖΡΗ' ΑΠΜΑ 'ΝΤΑΦΕΙ ΑΒΑΛ ΜΜΕΥ ΑΒΑΛ
 'ΖΜ̄ ΠΙCΤΑΕΙ ΝΨΑΡΠ̄ ΕΤΑ'Ρḡ ΟΥΕΕΙ ΖΝΝ ΟΥΠΛΑC-
 20 ΜΑ 'ΜΨΥΧΙΚΟΝ ΠΕ ΕΦΟΕΙ "ΜΠΡΗΤΕ ΝΟΥΜΑΥ
 ΕΦΑΡḡ 'ΕΝΤΑΖΩΤΕ· ΕΦΖΝ̄ ΟΥΚΑΖ· ΕΦ'ΤΗΚ ΕΝ

33.12 {MIN} *ed. pr.* ¹⁵ κ<ω> ΑΒΑΛ Schenke ¹⁸ ΜΜΑΦ MS: ΜΜΑΥ (?) *ed. pr.* ¹³³⁻³⁴ ΖΝ̄<ΕΒΟΛ ΖΝ̄> ΠΙΟΥΨΥΕ Till (*Or.*) ³⁹ A decorative mark follows the last line of the page.

34.3 ΠΙΩΤ, ΠΚΩ possibly written over erased letters. ⁹⁻¹⁰ ΝΕΤ<Φ>ΨΩΛΜ̄ ΑΠCΤΑΕΙ <ΝΖΗΤΟΥ> Till (*Or.*) ¹⁰ ΑΛΛΑ {ΠCΤΑΕΙ} Schenke ¹¹ ΠΕ <Π>ΠΝΑ Till (*ed. pr.*) ¹⁴ Ν{Τ}ḡ Till (*Or.*) ¹⁸ ΟΥ{Ε}ΕΙ Schenke ²¹ ΩΤΕ MS: ΨΤΕ (i.e., ΨΤΑ) Grobel: ΖΕΤΕ Dubois ¹

you are the | understanding that is drawn forth. If
¹⁰ strength acts thus, it becomes | even stronger. Be con-
 cerned with yourselves; | do not be concerned with | other
 things which you have | rejected from yourselves. ¹⁵ Do not
 return to what you have vomited | to eat it. Do not be
 moths. | Do not be worms, for you have already | cast it off. |
 Do not become a ²⁰ (dwelling) place for the devil, for | you
 have already destroyed him. | Do not strengthen (those
 who are) obstacles to you | who are collapsing, as though
 (you were) a support (for them). | For the lawless one is
 someone to treat ²⁵ ill rather than the just one. | For the
 former | does his works as a lawless person; the latter as | a
 righteous person does his ³⁰ works among others. So | you,
 do the will of the Father, | for you are from him. |

For the Father is sweet and in | his will is what is good.
³⁵ He has taken cognizance of | the things that are yours
 that you might find rest | in them. For by the | fruits does
 one take cognizance of | the things that are yours because
 the children of the Father ^{34.1} are his fragrance, for | they
 are from the grace of his | countenance. For this reason the
 Father loves | his fragrance and manifests it ⁵ in every
 place, and if it mixes | with matter he gives his fragrance |
 to the light and in his repose | he causes it to surpass every
 form | (and) every sound. For it is not the ears that ¹⁰ smell
 the fragrance, but | (it is) the breath that has | the sense of
 smell and attracts the fragrance | to itself and is submerged
 | in the fragrance of the Father, so that he ¹⁵ thus shelters it
 and takes it to the place | where it came from, | from the
 first fragrance which | is grown cold. It is something in a
 psychic form, being ²⁰ like cold water | which has frozen

25 ετε·ψαροϋμεγε 'αραϋ \bar{n} βι νετνεϋ αραϋ κε
 οϋ'καζ πε· $\bar{m}\bar{n}\bar{n}\bar{c}\omega\bar{c}$ εψαϋβωλ " $\bar{n}\bar{k}\bar{e}\bar{c}\bar{a}\bar{p}$ · ερε-
 ψανοϋνιϋε 'σακ \bar{q} ψαϋζμαμ· νισταει 'βε ετ-
 30 παζ'τε· αϋβωλ \bar{m} πιπωψε αβαλ " αϋω αϋεινε
 \bar{m} πιπληρωμα 'ετζημ· \bar{n} τε †αγαπη κεκασε
 'παραψ· νεϋσωτε αψωπε 'αλλα † $\bar{m}\bar{n}$ τοϋεει
 τε· \bar{n} τε 'πιμεεγε ετχηκ αβαλ·
 35 πε^{ει}<πε> πλογοc \bar{m} πιψμνοϋϋε \bar{n} 'τβινε· \bar{n} τε
 πιπληρωμα \bar{n} νε^{ει} ειτсамт· αβαλ ζαχωϋ·
 λε/35 " \bar{m} πιοϋϋεει·τε{ει} ειτνηη· 'αβαλ· \bar{m} πса ηζρε·
 εссамт ' \bar{n} βι τοϋζεल्पис ειτοϋсамт 'αβαλ
 5 ζητ \bar{c} ετε πεϋεινε· " πε ποϋαειν ετε $\bar{m}\bar{n}$
 ζαειβес ' \bar{n} ζητ \bar{q} ειψχε \bar{m} πсап· ειτ \bar{m} μεϋ
 ψαϋμααζε· αει \bar{n} βι 'πιπληρωμα ενταϋψωπε
 10 εν ' \bar{n} βι πιωτ \bar{w} \bar{n} †ζγλη αβαλ ζιτο^οτ \bar{c}
 \bar{n} † $\bar{m}\bar{n}$ ταταρηχ \bar{c} \bar{n} τε 'πιωτ· ειτ \bar{n} νηη ατ \bar{n} οϋαειψ
 \bar{m} 'πιωτα καιτοиге \bar{m} πελαγε 'бмам \bar{n} χοοc κε
 ϋναει \bar{m} π'ρητε· \bar{n} βι πιατ'τεκο αλλα
 15 αϋα^ψε{ει}ει \bar{n} βι πιβαθοc \bar{n} τε πι'ωτ· [ζα'ζ'τηϋ
 εν·] αϋω νεϋσοоп 'ζαζτηϋ εν \bar{n} βι πιμεγε \bar{n} τε
 '†πλανη· οϋζωϋ \bar{n} сζ \bar{m} πε· 'οϋζωϋ εϋματ \bar{n}
 20 \bar{n} сеζωϋ " αρετ \bar{q} · πε· ζ \bar{n} πιβινε \bar{m} πει ' \bar{n} ταζι
 ψα πει ειτεϋνατα·'στο \bar{m} μαϋ· πιταστο γαρ·
 σε^ιμοϋτε αραϋ κε μετανοια·
 25 ετβε πει α† $\bar{m}\bar{n}$ τατ'τεκο " νιϋε αβαλ· ασοϋ-
 αζ \bar{c} \bar{n} са πε(η)'ταϋ \bar{p} ναβι· κεκασε εϋε \bar{m} 'ταν
 \bar{m} μαϋ πκωε γαρ αβαλ πε 'πωαχп· αποϋαειν
 30 ζ \bar{n} πιωτα 'πιψεχε \bar{n} τε πιπληρωμα· " πсаειν
 γαρ ψαϋπωτ· απμα ειτε οϋ \bar{n} ψωνε \bar{n} ζητ \bar{q} κε
 πιοϋ'ωψε· \bar{n} ταϋ πε· ειψσοоп ' \bar{n} ζητ \bar{q} πετ \bar{p} ψτα
 35 βε· μαϋζα'п \bar{q} · κε οϋ \bar{n} τεϋ \bar{m} μεϋ \bar{m} πε'τ \bar{q} ψαατ·
 \bar{m} μαϋ πιρητε πιπλη'ρωμα ετε $\bar{n}\bar{q}\bar{p}$ ψτα εν
 λς/36 ψτα ' \bar{n} ταϋ· ϋμοϋζ \bar{m} μαϋ πενταϋ^ιτεειϋ αβ·αλ
 ζιτοοτ \bar{q} αμαζ 'πετ \bar{q} ψαατ· \bar{m} μαϋ κεκασε 'βε

35 <πε> πλογοc *ed. pr.* ' 36 τβινε<ι> Till (*Or.*) ' 1

35.1 οϋϋεει·τε{ει} Till (*Or.*) ' 9 ψτ \bar{w} MS: Read ψτα Schenke, Till (*Or.*)
 ' 11 <π>οϋαειψ *ed. pr.* ' 15 αψε{ει}ει Schenke, Till (*Or.*): {α}ψε ει Grobel
 ' 18 с<ω>ζ \bar{m} (?) *ed. pr.* ' 35 \bar{m} μαϋ MS: Read \bar{m} μαϋ Till (*Or.*) ' 1

(?), which is on earth | that is not solid, of which those | who see it think it | is earth; afterwards it dissolves²⁵ again. If a breath | draws it, it gets hot. The fragrances, | therefore, that are cold are from the division. | For this reason faith came; | it dissolved the division,³⁰ and it brought the warm pleroma | of love in order that | the cold should not come again | but there should be the unity of | perfect thought.³⁵

This <is> the word of the gospel | of the discovery of the pleroma, for | those who await^{35.1} the salvation which is coming | from on high. While their | hope, for which they | are waiting, is in waiting — they whose image⁵ is light with no shadow | in it — then, at that time, | the pleroma | is proceeding to come. The <deficiency> | of matter came to be not through¹⁰ the limitlessness of | the Father, who is coming to give time for | the deficiency, although no one | could say that the incorruptible one would | come in this way. But¹⁵ the depth of the Father was multiplied | and the thought of | error did not exist | with him. It is a thing that falls, | it is a thing that easily stands upright (again)²⁰ in the discovery of him | who has come to him whom he shall bring back. | For the bringing back | is called repentance. |

For this reason incorruptibility²⁵ breathed forth; it pursued the one | who had sinned in order that he might | rest. For forgiveness is | what remains for the light in the deficiency, | the word of the pleroma.³⁰ For the physician runs to the place | where sickness is, because | that is the will that is | in him. He who has a deficiency, then, does not | hide it, because one has what³⁵ the other lacks. So the pleroma, | which has no deficiency, | but fills up the deficiency, is what he^{36.1} provided from himself for filling up | what he lacks, in order that | therefore he might receive the

ΠΙΖΜΑΤ Ε΄ΓΑΧΙΤῆ· Χ<Ε> ΜΠCΑΠ Ι ΕΤΕΝΕΦΨΑΑΤ·
 5 ΝΕΜΝΤΕΦ Μ̅ΜΕΥ ΜΠΕΖΜΑΤ· ΕΤΒΕ ΠΕΕΙ Ι ΝΕΟΥ-
 ΤCΒΚΟ ΠΕ ΕΤΨΟΟΠ Ζ̅Ν Ι ΠΜΑ· ΕΤΕΡΕΠΕΖΜΑΤ
 Μ̅ΜΕΥ Ι ΕΝ ΠCΑΠ ΕΝΤΑΥΧΙ ΜΠΕΕΙ Ε΄ΤCΑΒΚ̅
 10 ΠΕΤῆΨΑΑΤ· Μ̅ΜΑΦ ΑΦ̅ΟΥΑΝΖῆ· ΕΦΟΕΙ
 Ν̅ΝΟΥΠΛΗΡΩΜΑ Ι ΕΤΕ ΠΕΕΙ ΠΕ ΠΒΙΝΕ Μ̅ΠΟΥΔΕΙΝ
 Ι Ν̅ΤΜΗΕ· ΕΝΤΑΖΨΑΕΙΕ ΑΡΑΦ ΧΕ Ι ΟΥΑΤ·ΨῶΤῆ ΠΕ·
 ΕΤΒΕ ΠΕΕΙ {Μ̅}ΠΧ(ΡΙCΤΟ)C· ΑΨΨΕΧΕ ΑΡΑΦ Ζ̅Ν
 15 ΤΟΥ̅ΜΗΤΕ· ΨΙΝΕ· Ν̅CΕΧΙ Ν̅ΝΟΥCΤΟ· Ι Ν̅ΒΙ ΝΕΕΙ
 Ν̅ΤΑΖΨΤΑΡΤῆ· Ν̅ΦΤΑΖ̅ΙCΟΥ Μ̅ΠΙΤΩΖῆ· ΠΙΤΩΖῆ ΠΕ
 Ι ΠΝΑΕ· Μ̅ΠΙΩΤ· ΕΤΕΦΝΑΝΑΕ Ι ΝΕΥ· ΝΕΝΤΑΦΤΑΖ-
 20 CΟΥ ΔΕ Ι ΝΕ ΝΕΕΙ Ν̅ΤΑΖΧΩΚ ΑΒΑΛ· Ι Ν̅CΚΕΥΟC ΓΑΡ
 ΕΤΜΗΖ ΝΕΤΕΨΑΟΥΤΑΖCΟΥ· ΠCΑΠ ΔΕ· ΕΤΕ
 Ι ΠΤΩΖῆ ΝΟΥΕΕΙ· ΝΑΒΩΛ Α΄ΒΑΛ· ΨΑΦΨΟΥΟ· ΟΥΕ-
 25 Ζ̅Ν ΤΛΑ̅ΕΙΒΕ ΑΤΡΕΦῆ ΨΤΑ ΠΕ ΠΖΩΒ Ι ΕΤΕ {Μ̅}-
 ΠΕΦΤΩΖῆ· ΝΑΒΩΚ Ι Ν̅ΤΟΟΤῆ ΠCΑΠ ΓΑΡ ΕΤ̅ΜΜΕΥ
 Ι ΨΑΡΕΟΥΝΙΦΕ CΑΚῆ ΟΥΕΕΙ Ι Ζ̅Ν ΤΒΑΜ Μ̅ΠΕΤΝ̅ΜΜΕΦ
 30 ΑΛ̅ΛΑ· ΖΑΤ̅Ν ΠΕΕΙ Ν̅ΤΑΦ ΕΤΕ ΟΥΑΤ·ΨΤΑ ΠΕ·
 ΜΑΥΝΑΖ ΤΒΒΕ Ν̅ΛΑΑΥ Ι ΖΑΖΤΗΦ· ΟΥΔΕ ΜΑΨΟΥΕ
 ΛΑΥΕ Ι ΑΛΛΑ ΠΕΤῆΨΑΑΤ Μ̅ΜΑΦ ΨΑΦ̅ΜΑΖῆ ΑΝ
 35 Μ̅ΜΑΦ Ν̅ΒΙ ΠΙΩΤ· ΕΦ̅ΧΗΚ ΑΒΑΛ· ΟΥΑΓΑΘΟC ΠΕ·
 ΦCΑΥ̅ΝΕ Ν̅ΝΙΧΟ Ν̅ΤΟΟΤῆ ΧΕ Ν̅ΤΑΦ ΠΕ Ι Ν̅ΤΑΦΧΟ
 Μ̅ΜΑΥ Ζ̅Ν ΠΙΠΑΡΑΔΙC̅CΟC Ν̅ΤΟΟΤῆ ΠΕ΄Φ̅ΠΑΡΑ-
 ΔΙC̅CΟC ΔΕ Ι ΠΕ ΠΕΦΜΑ Ν̅ΜΤΑΝ
 λζ/37 ΠΕΕΙ Ι ΠΕ ΠΙΧΩΚ ΑΒΑΛ· Ζ̅Ν ΠΙΜΕΥΕ Ι Ν̅ΤΕ ΠΙΩΤ·
 ΟΥΕΖ̅Ν ΝΕΕΙ ΝΕ Ι Ν̅ΨΕΧΕ· Ν̅ΤΕ· ΠΕΦΜΑΚΜΕΚ Ι ΠΟΥ-
 5 ΕΕΙ ΠΟΥΕΕΙ Ν̅ΤΕ ΝΕΦΨΕ̅ΧΕ· ΠΕ ΠΖΩΦ Ν̅ΤΕ
 ΠΕΦΟΥΩΨΕ· ΟΥΕΕΙ Ζ̅Μ̅ ΠΟΥΩΝῆ ΑΒΑΛ Ι Ν̅ΤΕ ΠΕΦ-
 ΨΕΧΕ· ΧΙΝ ΕΥΟ Ν̅ΒΑ·ΙΘΟC Ν̅ΤΕ ΠΕΦΜΕΥΕ· ΠΛΟΓΟC
 10 Ν̅ΙΤΑΖῆ ΨΑΡῆ Ν̅ΕΙ ΑΒΑΛ· ΑΦΟΥΩΝΖ Ι Μ̅ΜΑΥ ΑΒΑΛ·
 ΟΥ̅Α·Ζ̅Ν ΟΥ̅ΝΟΥC· ΕΦ̅ΨΕΧΕ ΠΛΟΓΟC ΟΥΕΕΙ Ζ̅ΝΝ
 ΟΥ̅ΧΑΡΙC ΕCΚΑΡΑΕΙΤ· ΑΨΜΟΥΤΕ Ι ΑΡΑΦ ΧΕ ΠΙ-
 ΜΕΕΥΕ ΕΠΙΔΗ ΝΕΥ̅ΨΟΟΠ Ν̅ΖΗΤῆ ΕΜΠΟΥΩΝΕΖ
 15 Ι ΑΒΑΛ· ΑCΨΩΠΕ ΒΕ ΑΤΡΕΦῆ ΨΑΡῆ Ν̅ΕΙ ΑΒΑΛ·
 Μ̅Π̅CΑΠ Ν̅ΤΑΦῆ· Ζ̅ΝΕΦ Ν̅ΒΙ ΠΟΥ̅ΨΕ· Μ̅ΠΕΝΤΑΖ-

36.3 χ<ε> Till (Or.) ¹ 13-14 {m}π̅χ̅ Till (Or.) ¹ 15 ψινε MS: ψινα ed. pr.
¹ 26 {m}πεφτωζε Till (Or.) ¹ 28 cακῆ ουεει MS: ουεει cακῆ Till (Or.) ¹ 30
 λζ, λ written in the left margin. ¹

grace. For when | he was deficient, he did not have ⁵ the grace. That is why | there was diminution existing in | the place where there is no grace. | When that which was diminished | was received, he revealed what he ¹⁰ lacked, being (now) a pleroma; | that is the discovery of the light | of truth which rose upon him because | it is immutable.

That is why | Christ was spoken of in their ¹⁵ midst, so that those who were disturbed | might receive a bringing back, and he | might anoint them with the ointment. The ointment is | the mercy of the Father who will have mercy | on them. But those whom he has anointed ²⁰ are the ones who have become perfect. | For full jars are the | ones that are usually anointed. But when | the anointing of one (jar) is dissolved, | it is emptied, and the ²⁵ reason for there being a deficiency is the thing | by which its ointment goes. | For at that time | a breath draws it, a thing | in the power of that which is with it. ³⁰ But from him who | has no deficiency, no seal is removed | nor is anything emptied, | but what he lacks | the perfect Father fills again. ³⁵ He is good. He knows | his plantings, because it is he | who planted them in his paradise. | Now his paradise | is his place of rest.

This ^{37.1} is the perfection in the thought | of the Father, and these are | the words of his meditation. | Each one of his words ⁵ is the work of his | lone will in the revelation | of his Word. While they were still | depths of his thought, the Word | which was first to come forth revealed ¹⁰ them along with a mind that | speaks, the one Word in | silent grace. He was called | thought, since they | were in it before being revealed. ¹⁵ It came about then, that he | was first to come forth at the time when the will of him | who willed

- 20 οὔωψε ἰ ποὔωψε δε πετε πιωτ μαἰτῆ ἡμαῖ·
 ἡρητῆ οὔαῖρη ἰ πετῖρ ενεῖ· μαρελαγε ψωἰπε
 αῖρητῆ οὔδε μαρελαγἰε ψωπε αῖρη ποὔωψε·
- 25 ἡτε ἰ πιωτ· ἀλλα οὔαττεζερετῆ· ἡ πε· πεῖ-
 οὔωψε· πεῖῖχνος ἰ πε ποὔωψε· αὔω μῆ λαγε
 ἰ ναῖμε ἀραῖ· οὔτε ἡῖψοοῖ· ἰ εν· ἀτροὔτ ρτηγ
- 30 ἀραῖ ψινα ἰ ἡσεεμαρτε ἡμαῖ ἀλλα· ἡ πσαπ
 ετεῖοὔωψε· πετῆοὔαῖψῆ πεεἰ πε· καν εῖω-
 πε· ἰ επνεῖ ἀβαλ· ενῖρ ενεῖ εν· ἰ ρῆ λαγε
 ἡναρῖρη πνοὔτε ποὔωψε· πιωτ· ῖσαῖνε γαρ
- 35 ἡτοὔῖροὔεἰτε τηροὔ· μῆ τοὔρην· ἰ ρῆ τοὔρην
 γαρ ῖναῖῖτοὔ ἰ ἀρρεῖ· τρην δε πε πῖ σαῖνε·
- λη/38 ἰ ἀπεεἰ εῖρηπ· πεεἰ δε πε πιωτ· ἡ πεεἰ ἡτα-
 τεροὔεἰτε· εἰ ἀβαλ ἡμαῖ πεεἰ ετοὔναςῖτε
 ἀραῖ τηροὔ ἡβἰ νεεἰ ἡταρἰεἰ ἀβαλ ἡμαῖ αὔοὔ-
 ῖωνῆ· ἡ δε ἀβαλ αὔεαὔ μῆ οὔἰτεληλ· ἡτε πεῖ-
 ρεν·
- πρεν ἰ δε ἡπιωτ· πε πῖρη· ἡταῖ· ἡἰωαρῖ
 πενταῖτ ρεν ἀπενἰταρἰεἰ ἀβαλ ἡμαῖ ενταῖ ρω
- 10 ἡ πε· αὔω αῖμεστῆ ἡνοὔωρη· αῖτ πεῖρεν
 ἀραῖ ετε νεῖοὔῖτεῖ ἡταῖ πε ετε οὔἡἰτεῖ
 ἡκειεἰ ἡμ εὔψοοῖ ραρἰτηῖ· ἡβἰ πιωτ· οὔἡἰτεῖ
- 15 ἡπρε(ν) ἡ οὔῖτεῖ ἡπῖρη οὔἡ βἰμ ἰ ἡσενεῖ
 ἀραῖ πρεν δε ἡἰταῖ οὔατνεῖ ἀραῖ πε ῖε
 ἰ ἡταῖ οὔαεετῆ πε πμὔἰστηριον μῖατνεῖ ἀραῖ
- 20 ἡ ετῖρηῖ ἀρῖμεῖωῖ εὔμηρ ἡμαῖ τηροὔ ἡ-
 τοοτῖ και γαρ· ἰ πιωτ· σεῖοὔ ἡπεῖρεν· ἰ εν
 ῖοὔανῆ δε ἀβαλ· ρῆ οὔἰωρη·
- 25 πῖρητε βε οὔναβ πε πρε(ν) ἡ ἡμ βε· πεταῖ
 τεῖε ρεν νεῖ ἰ πἰναβ ἡρεν ἡσαβηλ ἀραῖ ἰ οὔαε-
 ετῆ· πεεἰ ετε πῖω πε ἰ πρεν οὔαῖρη ἡωρη
- 30 ἡπρεν ἰ νεεἰ ετενεῖματῖ ἡμαῖ ἡρητοὔ· ἡβἰ
 πρεν ἡπιωτ ἰ παλἰν νεῖματῖ ἡμαῖ ρωοὔ ἰ ρῆ

37.25 ἰχνος, i.e., ἰχνος ἰ33 ρῆλαγε <νε> Till (Or.) ἰ36-37 ῖναῖῖτοὔ
 <ῖε ἡτ>αρ εὔ Till (Or.): ῖναῖῖ ἡταρῖοὔῖ εὔ ed. pr. ἰ37 ἀρρεῖ MS:
 ἀρρηἰ Schenke ἰ38 πεεἰ, the second ε possibly written over π. ἰ

38.2-3 σωτ{ε} ed. pr.: κωτε Till (Or.) ἰ24 πρε(ν), ε written over α. ἰ25
 πετα<ρ>ω ed. pr. ἰ

desired it. | And the will is what the Father ²⁰ rests in and | is pleased with. Nothing | happens without him nor does anything | happen without the will of | the Father, but his will ²⁵ is unsearchable. His trace | is the will and no one | will know him nor is it possible | for one to scrutinize him in order to | grasp him. But ³⁰ when he wills, | what he wills is this — even if | the sight does not please them | in any way before God — | desiring the Father. For he knows the ³⁵ beginning of all of them and their end. | For at their end he will question them | directly. Now, the end is receiving knowledge | about the one who is hidden, and this is the Father, ^{38.1} from whom the beginning came | forth, to whom all will | return who have | come forth from him. ⁵ And they have appeared for the glory and the | joy of his name. |

Now the name of the Father is the Son. It is he | who first gave a name to the one | who came forth from him, who was himself, ¹⁰ and he begot him as a son. | He gave him his name which | belonged to him; he is the one to whom | belongs all that exists around | him, the Father. His is the name; ¹⁵ his is the Son. It is possible | for him to be seen. The name, however, | is invisible because | it alone is the | mystery of the invisible ²⁰ which comes to ears that are completely filled | with it by him. For indeed, | the Father's name is not spoken, | but it is apparent through a | Son.

In this way, then, the name is a great thing. ²⁵ Who, therefore, will be able to utter a name for him, | the great name, except him | alone to whom | the name belongs and the sons of the name | in whom rested ³⁰ the name of the Father, | (who) in turn themselves rested | in his name?

πεφρεν επιδη ογατωωπε ¹πε πιωτ· $\bar{\eta}$ ταq
 35 ογαεετq πεν¹ταqμισε $\bar{\eta}$ μαq νεq $\bar{\eta}$ οyρεν ²zαθн·
 емπατεqтсено $\bar{\eta}$ на¹ωн ωиnα $\bar{\eta}$ qωωπε αχ $\bar{\eta}$
 τοy $\bar{\alpha}$ ¹πε $\bar{\eta}$ бi πρεн $\bar{\eta}$ πιωт· εqоe $\bar{\tau}$ ¹ $\bar{\eta}$ χαιс· ετε
 λθ/39 πeei πε πρεн ³мамне етар $\bar{\chi}$ z $\bar{\eta}$ πεq¹ογαz
 саzне· z $\bar{\eta}$ тбам· етχнк ¹αβαλ· χε πирен ογα-
 5 вал ен ¹πε· z $\bar{\eta}$ z $\bar{\eta}$ λεzic ογαz $\bar{\eta}$ z $\bar{\eta}$ ⁴μ $\bar{\eta}$ тταειρεн
 пе πεφρεн ¹αλλα· ογαтney араq пе ¹αq† рен
 араq ογαεετ \bar{q} · ¹εqney араq ογαεετ \bar{q} ен¹ταq
 10 ογαεετ \bar{q} πετε οy $\bar{\eta}$ бам $\bar{\eta}$ † рен араq ¹χε
 петен \bar{q} ωооp· ¹ен мнt \bar{q} рен $\bar{\eta}$ μεy ¹εyна† εy
 15 gar $\bar{\eta}$ ρεн· араq ¹πeei ετε $\bar{\eta}$ qωооp ен ²πeei
 $\bar{\eta}$ таq етωооp· qωo¹оп $\bar{\eta}$ π πεqкерен аyω
¹qсаyне $\bar{\eta}$ μαq ογαεετ \bar{q} ¹аyω атреq† рен араq
 20 οy¹αεετ \bar{q} πιωт пе πωнре· ³πε πεφρεн $\bar{\eta}$ таq-
¹zαп \bar{q} · бе ен· z $\bar{\eta}$ пизωq ¹αλλα νεqωооp ¹πωн-
 25 ре νεq† рен ογαε¹ετ \bar{q} πρεн бе па πιω¹т· ³πε·
 $\bar{\eta}$ θe ετε πρεн $\bar{\eta}$ ¹πιωт· пе πωнре пимезт ¹επει
 εqнаб $\bar{\eta}$ рен тон $\bar{\eta}$ ¹саβнл апиωт·
 30 αλλα παν¹τωс qнаχοос $\bar{\eta}$ бi οyεει ³zαzт $\bar{\eta}$
 πεqωβнr χε ним пе ¹етна† рен απeei εтeneq \bar{p}
¹ωp $\bar{\eta}$ $\bar{\eta}$ ωооp zαθн мμαq ¹zωс бе πρεн εωα-
 m/40 роyχит \bar{q} · ³ен $\bar{\eta}$ бi $\bar{\eta}$ μисе $\bar{\eta}$ тoот \bar{q} $\bar{\eta}$ ¹неei $\bar{\eta}$ таz-
 местоy ωар $\bar{\eta}$ ¹бе οyπεтеωωe арап пе ¹α \bar{p}
 5 ноei $\bar{\eta}$ πιzωβ· χε οyεy ³πε πρεн χε $\bar{\eta}$ таq пе
 πρεн ¹мамне $\bar{\eta}$ таq ен бе пе ¹πρεн· αβαλ
 $\bar{\eta}$ πιωт· χε $\bar{\eta}$ ¹таq пе петωооp· $\bar{\eta}$ χαιс ¹ $\bar{\eta}$ ρεн
 10 $\bar{\eta}$ таqχи бе $\bar{\eta}$ πρεн ³ен αποyωеп· $\bar{\eta}$ πpнте ¹ $\bar{\eta}$ z $\bar{\eta}$ -
 каye· ката песмат· ¹ $\bar{\eta}$ поyεei ποyεei ετοy-
¹на(c)тенаq $\bar{\eta}$ zнт \bar{q} · πeei ¹де пе пχαιс $\bar{\eta}$ ρεн
 15 $\bar{\eta}$ кe¹лаye ен пе· $\bar{\eta}$ таqтeeиq ¹араq αλλα ογαт†
 рен ¹араq пе· ογαт·теоγαq не ¹ωα псап·
 $\bar{\eta}$ таq $\bar{\eta}$ тапeei ¹етχнк ¹αβαλ·¹ ωεχε араq οy-
 20 ¹αεετ \bar{q} · аyω $\bar{\eta}$ таq πεте ¹οy $\bar{\eta}$ бам $\bar{\eta}$ μαq· аχοy

39.4 ογαz $\bar{\eta}$, ο possibly written over z. ¹19 пе, π possibly written over н. ¹21
 zωq, i.e., zωb: zωп ed. pr. ¹23 рен <неq> Till (Or.): рен <араq> Ménard
 40.1-2 Both lines begin with angular fillers (>). ¹1 $\bar{\eta}$ тoот \bar{q} : $\bar{\eta}$ тoотoу ed. pr.
¹13 на(c)тенаq or натсенаq ed. pr.: The initial на written over тс. ¹17 не
 MS: Read пе MacRae ¹18 $\bar{\eta}$ таq, $\bar{\eta}$ written over т. ¹

Since the | Father is unengendered, he alone is the one | who begot him for him(self) as a name, ³⁵ before he brought forth the | aeons, in order that the name | of the Father should be over their head as | lord, that is the ^{39.1} name in truth, which is firm in his | command through perfect power. | For the name is not from | (mere) words, nor ⁵ does his name consist of appellations, | but it is invisible. | He gave a name to him alone, | since he alone sees him, he | alone having ¹⁰ the power to give him a name. | For he who does not exist | has no name. | For what name is given to him | who does not exist? ¹⁵ But the one who exists | exists also with his name, and | he alone knows it, | and alone (knows how) to give him a name. | It is the Father. The Son ²⁰ is his name. He did | not, therefore, hide it in the thing, | but it | existed; as for the Son, he alone gave a name. | The name, therefore, is that of the Father, ²⁵ as the name of | the Father is the Son. Where | indeed would compassion find a name | except with the Father?

But | no doubt one will say ³⁰ to his neighbor: "Who is it | who will give a name to him who | existed before himself, | as if offspring did not receive a name ^{40.1} from those | who begot <them>?" First, | then, it is fitting for us | to reflect on this matter: What ⁵ is the name? It is the name | in truth; it is not therefore | the name from the Father, for | it is the one which is the proper | name. Therefore, he did not receive the name ¹⁰ on loan as (do) | others, according to the form | in which each one | is to be produced. | But this is the proper name. ¹⁵ There is no one else who gave it to him. | But he <is> unnamable, | indescribable, | until the time when he | who is perfect spoke of him alone. ²⁰ And it

ἰ ἡπεφρεν αγω ανεγ ἰ αραφ
 ἡταρε[[αφ]]αωκ δε ἰ εφἡζητῆ χε πεφρεν· ετ-
 25 ἰ ογαωφῆ πεφωηρε πε αγω ἰ αφῆ ἡπιρεν αραφ ἡβι
 πεει ἰ ἡταζῆ αβαλ ζἡ πιβαθос αφωεἰ·χε· ανεφ-
 πεθηп· εφсаγνε ἰ χε πιωωт· ογαт·πεθαγ πε
 30 ἰ εтве πεει ρω αφἡ πεει αἰβαλ· χεкасе εφα-
 ωεχε ἰ ζα πтопос αγω πεφμα ἰ ἡἡтан ἡтаφι
 ма/41 αβαλ ἡἡζηтῆ ἰ αγω ηφῆ εαγ ἡπιπληρωμα ἰ †-
 ἡἡтнаб ἡте πεφρεн αγω ἰ πιζлаб· ἡте πιωт·
 πουεει πουἰεει· пма ἡтаφει αβαλ· ἡζηтῆ·
 5 ἰ φнаωεχε ζαραφ αγω ζἡ †таἰеie ἡтаφχι ἡπεφ-
 теzo ареἰтφ ἡтоотс φнапωт· ат·сто ἰ аретс
 ἡкесап· αγω аφι αβαλ· ἰ ζἡ ἰἡма етἡмеγ пма
 10 ἡтаφωἰ ζе аретφ ἡζηтῆ εφχι †πε αἰβαλ ζἡ пма
 етἡмеγ· αγω ἰ εφχι саηω· εφχι аеieγ· αγω
 ἰ πεφма ἡἡтан ἡἡиη ἡмаφ ἰ пе· πεφпληρωма
 15 ἡἡη δε ἰ τηρογ ἡтἡ πιωт· ζἡπληἰρωма не·
 αγωζἡ неφ†η ἰ τηρογ тоγноyne пе ζἡ ἰ пен-
 таφтроугρωт· αβαλ ἡἡζηтῆ τηρογ αφῆ неγ ἡ-
 20 ἡноугтω· сеоганз δε αἰβαλ ἡβι πουεει πουе-
 ει· χεкасе αβαλ ζἡ πουмеἰеγе ἡἡиη ἡмаγ
 < - - - > пма ἰ гар етоугаγ ἡпоυмееγе
 25 ἰ ωαραφ пма етἡмеγ ἰ тоγноyne тетφι ἡмаγ
 ἰ атпе ζἡ ηιχιсе· τηρογ ἰ ωα πιωт· ουἡтеγ
 30 ἡтеφἰапе· есоеи ἡἡтан неγ ἰ αγω сеемазте
 ἡἡмеγ ἰ азоyn еγzηη азоyn ἰ араφ· ζωс
 атроугоос χе ἰ аγχι αβαλ· ζἡ πεφzo ἰ αβαλ
 мв/42 ζἡтоотφ ἡἡиаспасἡмос сеоганз де ен ἰ αβαλ
 ἡβι нееи ἡпирηте· ἰ χе мпоугр тпе ἡἡиη ἡмаγ
 ἰ оуге ἡпоугωωт· ἡпеаγ ἰ ἡпиωт· оуге ἡсе-
 5 меγе араφ ἰ ен ζωс ωηη· оуге χе φсаωи

23-24 ἡταρε[[αφ]]αωк δε εφἡζηтῆ MS: ἡтареφр пωк δε ἡζηт *ed. pr.*
 ἰ 24-25 ετογαωφῆ i.e., ετογ<ου>αωφῆ: εт<φ>ογαωφῆ Till (*Or.*) ἰ 25 αγω, γ
 possibly written over ι. ἰ

41.9 ζἡ, ζ added in the left margin. ἰ етἡмеγ, the first ε written over φ. ἰ 17
 (пе) Till (*Or.*) ἰ 23 ἡмаγ < - - - > *ed. pr.* ἰ 27 атпе, а written over ἡ. ἰ 30
 (η)ἡмеγ Grobel: ἡἡмег Schenke ἰ 34 ζἡтоотῆ MS: ζἡтоотоуг Till (*Or.*) ἰ

42.1 The line begins with an angular filler (>). ἰ 2 тпе <ἡмаγ> Till (*Or.*) ἰ

is he who | has the power to speak | his name and to see | it.

When, therefore, it pleased | him that his name ²⁵ which is loved should be his Son, and | he gave the name to him, that is, him | who came forth from the depth, he | spoke about his secret things, knowing | that the Father is a being without evil. ³⁰ For that very reason he brought him | forth in order to speak | about the place and his | resting-place from which he had come forth, ^{41.1} and to glorify the pleroma, | the greatness of his name and | the sweetness of the Father. About | the place each one came from ⁵ he will speak, and to the | region where he received his establishment | he will hasten to return | again and to take from | that place — the place where he ¹⁰ stood — receiving a taste | from that place and | receiving nourishment, receiving growth. And | his own resting-place | is his pleroma.

Therefore, ¹⁵ all the emanations of the Father | are pleromas, and | the root of all his emanations is in | the one who made them all | grow up in himself. He assigned them ²⁰ their destinies. Each one then | is manifest, | in order that through their | own thought <...>. | For the place to which they send ²⁵ their thought, that place, | their root, is what takes them | up in all the heights | to the Father. They possess his | head, which is rest for them, ³⁰ and they are supported, | approaching him, | as though to say that | they have participated in his face | by means of kisses. ³⁵ But they do not become manifest ^{42.1} in this way, | for they were not themselves exalted; | (yet) neither did they lack the glory | of the Father nor did they think of him as

1 ουτε δε ουβαλλκ̄ πε· αλλα ου'ατπεθαυ πε·
 ουατψαρτ̄ρ πε 1 ουζλαб πε· εφσαγνε αμα'ειτ
 10 nim· εμπατογψωπε· αγω "neqr xria εν
 ατρουτσεβε ει'ετ̄ αβαλ·
 πεει πε прηте n̄'νετεογ̄ντεγ̄ m̄μεγ 1 αβαλ z̄n̄
 15 пса зρε· n̄тоот̄с n̄'f̄m̄nt̄naб n̄at̄ψит̄с εογса m̄m̄t̄
 n̄са πιογει ουαεετ̄ 1 αγω πετχнк αβαλ· πετ-
 οει m̄'μεγ neγ· αγω μαγψε азρη'ει δεm̄n̄τε
 20 ουτε m̄n̄τεγ 1 φθονοс m̄'μεγ ουτε· "αψεζам·
 ουτε m̄n̄ μογ n̄'z̄ρηī n̄z̄ητογ̄ αλλα εγма'т̄n̄·
 m̄маγ z̄n̄ πεтмат̄n̄ 1 m̄маγ εγзаси εν ουτε·
 25 1 εγбл̄m̄лаm̄n̄т̄· εν· m̄пкω"те m̄тm̄ne· αλλα n̄таγ
 1 ρω πε тm̄ne· αγω εφψο'оп n̄z̄ητογ̄ n̄би πιωт·
 αγω n̄'таγ εγz̄n̄ πιωт· εγχнк· α'βαλ· εγοει
 30 n̄at̄'пωψε z̄n̄ "πιαгаθос nam̄ne· εγ† 1 ψта
 лаγε εν z̄n̄ лаγε· αλλα 1 εγ† m̄тан εγлнк· z̄n̄
 пе'пn̄(εγм)а αγω εγнасωт̄m̄ атεγ'ноγνε· εγ-
 35 нас̄p̄qe араγ "neei εтqнабn̄ теqноγνε· 1 n̄-
 z̄ητογ̄ n̄q̄т̄m̄p̄ паси n̄теq'ψγχн πεει πε πтопос
 n̄ni'макариос πεει πε πογто'пос
 40 пкеψωx̄n̄ δε μαρογ m̄'me· z̄n̄ νογтопос δε
 mg/43 ου'πετεψωψε араει εν πε "εαзиψωπε z̄m̄ пма
 n̄m̄тан 1 αψεχε· акезωв· αλλα n̄таγ 1 пе†на-
 ψωπε n̄z̄ηт̄q̄ αγω а'с̄p̄qe n̄neγ nim· απιωт· n̄te
 5 "птнp̄q̄ ουωz̄z̄n̄ нисннγ na'm̄ne· neei ερε†-
 αγαпн m̄'πιωт· ψογο аχωογ αγω m̄n̄ 1 ψта
 n̄теq̄ ψοоп z̄n̄ тоγm̄n̄te 1 neei n̄таγ ετογ-
 10 ω[[z̄]n̄[[m̄]]z̄ "mam̄ne[[i]] εγψοоп z̄m̄ πιωνz̄ 1 na-
 m̄ne· αγω n̄nan̄hze· αγω 1 εγψεχε απογαιεν
 εт'χнк αβαλ· αγω εтm̄hze· z̄n̄ 1 писперма· n̄te
 15 πιωт· αγω "εт'z̄n̄ пеqz̄ηт· αγω z̄n̄ пип'лн-
 ρωма· εqτεлнл n̄z̄ηт̄q̄ 1 n̄би пеqпn̄(εγм)а· αγω
 εq† εаγ 1 m̄πετενεqψοоп n̄z̄ηт̄q̄ 1 xe nanογq̄
 20 αγω сеχнк "αβαλ n̄би neqψhpe αγω 1 cēn̄пψа
 m̄πεqpen δε 1 n̄таγ γар· πιωт· z̄n̄ψh'pe n̄tee-
 mine neт̄q̄oγa'ψογ

7 πε ουατ, α written over erased ψ. 125 m̄тm̄ne i.e., n̄тm̄ne 127 m̄тан
 <neγ> (?) Attridge 1

43.9 n̄таγ, γ written over q. 110 mam̄ne[[i]], ma added in the left margin. 1

⁵ small nor that he is harsh | nor that he is wrathful, but | (that) he is a being without evil, imperturbable, | sweet, knowing | all spaces before they have come into existence, and ¹⁰ he had no need to be instructed. |

This is the manner of | those who possess (something) | from above of the | immeasurable greatness, as they ¹⁵ wait for the one alone | and the perfect one, the one who is | there for them. And they do not go down | to Hades nor have they | envy nor ²⁰ groaning nor death | within them, but they | rest in him who is at rest, | not striving nor | being twisted around ²⁵ the truth. But they | themselves are the truth; and | the Father is within them and | they are in the Father, being perfect, | being undivided in ³⁰ the truly good one, being | in no way deficient in anything, but | they are set at rest, refreshed in the | Spirit. And they will heed their | root. They will be concerned with those (things) ³⁵ in which he will find his root | and not suffer loss to his soul. This is the place of the | blessed; this is their place. |

For the rest, then, may they ⁴⁰ know, in their places, that | it is not fitting for me, ^{43.1} having come to be in the resting-place, | to speak of anything else. But | it is in it that I shall come to be, and (it is fitting) to | be concerned at all times with the Father of ⁵ the all and the true brothers, | those upon whom the love of | the Father is poured out and | in whose midst there is no lack of him. | They are the ones who appear ¹⁰ in truth, since they exist in | true and eternal life and | speak of the light which | is perfect and filled with | the seed of the Father, and ¹⁵ which is in his heart and in the | pleroma, while his | Spirit rejoices in it and glorifies | the one in whom it existed | because he is good. And ²⁰ his children are perfect and | worthy of his name, | for he is the Father: it is children | of this kind that he | loves.

APPENDIX

FRAGMENTS OF THE GOSPEL OF TRUTH
FROM CODEX XII

Frederik Wisse

A. XII,2:53.19-29. Cf. I,3:30.27-31.1

[- - -]...[- - -]

- 20 [αγω] νετσωτῆ ερο[α]
[νεα]† ναγ ἡ††πε [μν πιστοι ν]
[ους]μοτ ἡταα πψ[ηρε μμεριτ]
[ααο]γωνῆ ναγ εβολ [ααταμοου]
[επει]ωτ πιατωααε [μμοα ε]
25 [ααηα]ε ἡπεαμεεγε ε[ααα ερο]
[ογ ααειρ]ε μπεαογω[α· ααα βε]
[αη ἡπογ]οειν νεααῆ πς[μοτ ναα]
[αα νε]γαο ἡωἡμο πε [εροογ]
[blank?] ενεααεετ ἡ.[.....]

B. XII,2:54.19-28 Cf. I,3:31.26-32.2

- [μρε ετβλ]ἡλομτ ααπορ[κογ]
20 [.....] ἡβῆρε αααο[αε ε]
[ααα δε νααε]ἡ ἡταγλαατε ο[γμο]
[εετ ααωαπ]ε ἡναεε ετσορ[ἡ· ογ]
[αοογν ααω]ωπε ἡναεε ετ[ο νατ]
[αοογν· ο]γἡἡτατμογ ααω[ωπε]
25 [ἡναεε ετμ]οογτ παεε π[ε πωαα]
[εααω εαα]ἡ ἡπιψαεεο[γ μν ψεε]
[νεαοογ] ἡαεε ετε ἡπογω[αἡ αα]
[ωνε ναα]α παἡ ἡταααωἡ [- - -]

C. XII,2:57.1-29 Cf. I,3:34.5-35

[αογονα εβολ] αἡ μα ν[ιμ εαωαν]
[τωα ε†αγλ]ἡ τηρε π[εα†νογαε]
[ἡταα α†] ἡμοα εαο[γοειν αγ]

- [ω ρη τεφμη]τρηρωρηт [φχοσε]
 5 [εχн смот н]им· пмаαα[ε гар ан]
 [πε εψαφω]λῃ̄ αλλα π[πνα пет]
 [ψωλм еρο]φ̄ ῃ̄ρηте ет[εппна]
 [сωк евол м]пис†ноуφε [εροφ ау]
 [ω πпна пе]т† ῃ̄тон на[φ - - -]
 10 [..... м]μοφ εχωφ.[- - -]
 [.... εвол] ρῃ̄ нис†но[уφε ῃ̄ω]
 [рп етарω о]γεвол ρῃ̄ нис†ноуφε]
 [гар пе· оу]ψυχικон ῃ̄[πласма]
 [.....]. ерепиме[рисмос]
 15 [.....]ῃ̄ пма .[- - -]
 [..... ε]тве [παί αφει н]
 [би пнаρηте αφωλ] εвол ῃ̄[пиме]
 [рисмос ауω αφе]и епχω[к εвол]
 [εтρηм χε]к[λαс н]неφωω[πε]
 20 [εφсωт] εει ῃ̄[аφ н]би пiarоω [ау]
 [ω φη]αβωλ ρ[м п]тωт ῃ̄[ρηт ет]
 [χнк] παί п[ε п]ωαα[ε мπωм]
 [ноу]φε ент[ау]таω[ε оеиω м]
 [моφ по]γχαε[и п]ε ῃ̄наε[и етоу]
 25 [моуτε] ероо[у еу]сомῃ̄ ε[вол ρη]
 [тφ мпо]γχα[еи ε]теоу .[- - -]
 [... оуо]ῃ̄ ρ [па]еи етχ[- - -]
 [.....] еусомῃ̄ εво[λ - - -]
 χω[- - -]

D. XII,2:58.1-29 Cf. I,3:35.5-35

- [πε ποу]οειн παі [ετε мн ραивес]
 [ηρηт]φ̄ χῃ̄ ῃ̄м[он εψχε ψαφ]
 [еи н]ῃ̄ би ппληρω[ма· ауω мπε]
 [пи]ωта ψωπε [εвол ρитоотс]
 5 [н†]πλανη· ауω α[сψωπε етвн]
 [нтс ῃ̄]†ῃ̄ῃ̄тнo[уτε мπειωт н]
 [ат]ωитс аφ† ῃ̄о[уоеиω мпиωта]
 [ка]ιτοι неφωооῃ̄ [нби мн лаау]
 [εт]ῃ̄αωтаγo ῃ̄п[ρηте неи мпи]
 10 [атχω]ρῃ̄ αλλα оу[- - -]
 [пва]θос ῃ̄πειω[т - - -]

- [ΜΕΕΥ]Ε ΖΟΛΩC ΖΑΤ[ΟΟΤ - - -]
 [...]ψωπε· ε[- - -]
 [...]μετ ετε η[- - -]
 15 [...]ἄντε πτ.[- - -]
 [...] πβί[νε - - -]
 [.]ϕγν πε[τστο εβολ γαρ σε]
 [μο]γτε ερο[q κε ουμετανοια]
 ετβε παί α[αφθ]αρ[cia πωτ νσα]
 20 πνοβε ζι[να] κεκ[αας εφεψω]
 [πε] ἄβι ου[ταλ]βο· π.[- - -]
 [...] . ἄ.[.]ψωπε [...] παί]
 [πκω] εβολ [πε] ζιτοο[τq μπλο]
 [r]ϕc ντε [πι]πλη[ρωμα· παί]
 25 [γα]ρ εψαq[π]ωτ επ[είμα ετε]
 [π]ψωνε ἄ[m]αγ ε[βολ κε q† n]
 [τ]οοτq m[.]λι.[- - -]
 [πι]ψτα· εβολ κε η[ετρ ψτα]
 [q]† ἄτοοτq ταί τε θεε μπιπλη]
 [ρωμα]

E. XII,2:59.18-30 Cf. I,3:36.14-26

- [παί ζν τογμητε] αγψα[κε ε]
 [πκc κεκαας] ϕε[η]αχι ἄο[γστο]
 20 [ἄβι να]ι ετψτῤτῤωρ αγω ἄ[το]
 [οτq νc]εχι ἄπιτωζc· π[ιτω]
 [ζc γαρ] πε πναε ἄτε πειψ[τ]
 [εαq]ναε δε ναγ αγχι ἄπ[ιτω]
 [ζc .]ει πε αγχ[ωκ εβολ· νic]
 25 [κεγο]c γαρ ετm[ηz χι μπιτω]
 [ζc· ζο]ταν γαρ εq[ψανβωλ ε]
 [βολ ἄβι] πιτωζc [ἄτε ογα q]
 [ψογ]ειτ· τλοειβε [ετρεqρ]
 [νογχ]ρια πβωλ ε[βολ mpi]
 30 [τωζc] τε ψαqκα[τεχε ...]

F. XII,2:60.17-30 Cf. I,3:37.7-21

- [.]ψ[- - -]
 [.]ἄ επει.α[η ευζm πβαθος m]

- [π]εφμεεγε πλογο[ς δε νταφ]
 20 [ε]ι λογονζου εβολ [πνους ν̄]
 τε πλογος ετψα[χε αν χιν]
 [μπ]εζουε ετενεφβε[ετ εγμογ]
 [τε εροφ] χε μ[ε]εγε επε[ιδη εφ]
 [δω νζητη] εμπατῳ[ογωνη]
 25 [εβολ· σν]αψωπε Δ[ε ετρεφογ]
 [ωνη ε]βολ ζοταῖ [εφψανεγ]
 [δοκει] ν̄βι πογωψ [μπετη]
 [ογωψ]ε πιογωψ [πετημο]
 [την μ]πεφζητ τη[ρη νζητη]
 30 [νβι πε]ιωτ αγω π[ετφεγδοκει]

THE TREATISE ON THE RESURRECTION

1,4:43.25-50.18

Malcolm L. Peel

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II. LANGUAGE

The Treatise on the Resurrection is written in Subachmimic, as are the remaining treatises of Codex I, as well as the treatises of Codex X and the first half of Codex XI.

1. Orthography

This text is carefully written, with few orthographical peculiarities. As frequently occurs in Codex I and other Coptic texts generally, ϣ and β are interchanged, in the forms ϣϣϣ (45.17) and ϣαρεβ- (48.26). Similarly, ϣ is found for ϣ in the form πετεϣϣε (48.14, cf. πετεϣϣε 48.14). The supralinear stroke alternates with ε in the possessive pronouns πεν (45.35; 48.18) and π̄ (43.36; 45.36,37). Gemination of initial n̄ before a syllabic ϣ appears in n̄n̄ραει (48.24), unless the n̄ is an error for ϣ. Normal assimilation occurs, including φ for πϣ in φοϣν (43.33) and ϣ for n̄ (44.28; 45.38; 46.3). Greek particles occur in nasalized forms, as frequently in Codex I. Thus we find ḿμεν (44.8,27; 45.9), n̄ραρ (45.16; 46.14; 47.4,21; 48.7,38; 49.17), and n̄Δε (43.32; 44.10,21,22; 45.29; 46.3,38; 48.13,20; 50.5,8), but the simple ϣαρ (46.5) and Δε (44.30; 45.10) also appear.

2. Vocalization

Subachmimic forms with a final ε appear in the words μεε and κωε. Also characteristic of Subachmimic are forms ending in ι such as κεκει (49.3), ϣ̄ḿμαΔει (48.24) and ϣαει (48.25), plurals of ϣ̄ḿ-

μαο and ᾤρο, respectively. These plurals have hitherto been attested only for Achmimic texts. Preference for endings in ι is, however, common in the other A² texts of Codex I.

Alternative vocalizations of certain forms appear. Thus we find ααν̄ (48.2,21) and αν̄ (48.23); λαγε (45.1,2,39; 47.37; 50.3,9) and λααγε (47.24); ντεγνοϋ (48.21) and ντογνοϋ (47.36); κογν- (hitherto unattested, 46.14) and κογων- (44.1; 46.31); τωων (45.26; 46.8,10) and τωογν (46.16; 48.3,6; 49.23,36); ογαν̄ (45.20,29) and ογααν̄ (hitherto unattested, 47.38-39). The gemination of accented medial vowels in ααν̄ and ογααν̄ also seems to be paralleled in the form κογωων̄ (46.24).

3. Morphology

Certain hitherto unattested forms appear in this text: κε- (45.6, cf. κω); ωμ̄κ (45.14,19; 46.1; 49.4, cf. ωμ̄κ); ωβειε (48.27,35, cf. ωιβε); ειωπε (45.28; 46.3; 47.4,33; 48.6; 49.16,25; 50.5, cf. εωχε); ζμαζε or μαζε (44.7, cf. μοωε); ζεεε (47.29,30; 49.32, cf. ζε).

The conjugation bases which appear in the *Treatise on the Resurrection* have been thoroughly analyzed by Layton (*Treatise*, 193-94). The following are particularly worthy of note: The future regularly appears in να, but the fut. II εναει (46.30) may be an A² form in α- alone, although the form may also be understood as a simple orthographic variant of ενναει. The perf. I appears with both bases, α- and αζ-. For each there are circumstantial, relative, and second tense conversions. Thus circ.: εακ (49.23); εαϋ (45.19); εαζοϋ (46.27); rel.: νταει (50.12); ντακ (46.15); ενταε (48.17); νταζι (49.37); νταζν̄ (43.36); νταζα- (45.24); εντα (46.36); ετα (46.24; 48.6); second: νταϋ (45.5); νταζν (44.1); νταζα (44.12). The future III negative appears twice, νι (48.29) and νϋ (49.34). The negative imperative appears in the forms μπωρ α- (46.11; 47.2; 48.10; 49.9) and μπρ- (47.36; 49.11; 50.8).

4. Textual, Grammatical, and Stylistic Features

At several places the *Treatise on the Resurrection* exhibits unusual forms or constructions which may involve textual corruption. See the discussion in the notes of the following: αϋμαζε (44.17); νατ (46.21); μκοσμοε (46.38); χινρ αρηχϋ (47.28); ννεε νζε (47.38).

The Coptic syntax in this tractate is generally unremarkable. The

qualitative form $\omega\omicron\omicron\pi$ (49.36–37), used where one might expect an infinitive complement, is not anomalous, as Layton (*Treatise*, 191–92) has shown. The construction used here, $\omega\rho\bar{\pi} \bar{\nu}\omega\omicron\omicron\pi$, in fact occurs frequently in Codex I, especially in the *Tri. Trac.* See the indices s.v. $\omega\omega\pi\epsilon$.

A stylistic feature worthy of note is the use of the article in Christological titles ($\epsilon\gamma\omega\eta\rho\epsilon \bar{\nu}\eta\omicron\upsilon\tau\epsilon$, 55.16–17; $\eta\epsilon\gamma\omega\eta\rho\epsilon \bar{\nu}\rho\omega\mu\epsilon$, 44.23; $\bar{\nu}\omega\eta\rho\epsilon \bar{\nu}\eta\omicron\upsilon\tau\epsilon$, 44.29; $\pi\omega\eta\rho\epsilon \bar{\mu}\pi\eta\omicron\upsilon\tau\epsilon$, 44.21–22; $\mu\pi\omega\eta\rho\epsilon \bar{\mu}\pi\rho\omega\mu\epsilon$, 44.30–31; $\pi\omega\eta\rho\epsilon \bar{\mu}\pi\rho\omega\mu\epsilon$, 46.14–15). As Layton (*Treatise*, 183) has shown, the second noun is indefinite, i.e., the attributive construction is used, when the whole phrase is predicate. The second noun is definite, i.e., the genitive construction is used, when the whole phrase is not predicate. The variation probably reflects the syntax of the underlying Greek.

The Greek original of the document is otherwise amply reflected in the Coptic text. In a vocabulary of approximately 235 words, excluding particles and connectives, 78 or 33.2% are Greek loanwords. Notable usages of such loanwords include:

Proper names: There is variation in the use of abbreviations or compendia for *nomina sacrā* ($\overline{\text{IHC}}$ in 48.10, $\overline{\text{IC}}$ in 50.1). Spiritus asper is retained for ZHLEIAC (48.8), but omitted for PHGINOC (43.25, etc.). Both the nominative (43.25) and vocative case forms (44.22; 47.3; 49.10) of the addressee's name appear, though all occurrences are in direct address.

Adjectives: By and large, usage is in conformity with the usual rules of masculine or feminine forms for adjectives used with persons; neuter for all others (cf. Till, *Koptische Grammatik*, # 76), e.g., ANAKAION , 44.7; APICTOC , 44.9; AYCKOLON , 45.2,3. Exceptions occur with PNEUMATIKH , PSYKHK , and CARKIKH in 45.39–46.2, all of which modify ANASTASIC in 45.40.

Conjunctions: There is a noticeably high incidence of Greek conjunctions in the text: ALLA (15 times), GAR (8 times), DE (13 times). Also, there is correlative usage of such conjunctions as MEN... DE (44.8–10, 27–30; 45.9–10). To be noted are also the use of KAN (49.19) to introduce a conditional clause; and KAITOI (49.27) to introduce a concessive clause.

Verbs: As is usual in Coptic dialects other than Sahidic, Greek verbs are preceded by the construct ρ - from $\epsilon\rho\epsilon$, e.g., $\bar{\rho} \text{ACKEI}$ (49.31) and $\bar{\rho} \text{DICTAZE}$ (47.2,37). An exception occurs with PICTEYE , used without the preceding $\bar{\rho}$ at 46.4,12,15.

III. GENERAL INTRODUCTION

Of unique interest for the study of Christian Gnostic views of individual eschatology in the second century is the small, eight-page writing (only 262 lines of text) which occupies fourth place in the Codex Jung. Written in the form of a didactic and apologetic letter by an unnamed master to one of his pupils, a certain Rheginos (43.25–26; 44.22; 47.3; 49.10–11), it provides teaching about the resurrection similar to the heretical view of Hymenaeus and Philetus, combatted in 2 Tim 2:18, “that the resurrection is past already.” Couched in a Valentinian conceptual framework, echoing NT language (especially Paul), and reflecting the impact of Middle Platonic ideas, the letter’s teaching provides important evidence of heterodox development of a pivotal Christian doctrine outside the Great Church.

IV. TITLE AND GENRE

As is the case with 21 other tractates in the Nag Hammadi library, the title of this work appears only at the end of the text. Virtually all scholars agree that this title, ΠΛΟΓΟΣ ΕΤΒΕ ΤΑΝΑΣΤΑΣΙΣ, is a secondary addition, appended either by the Coptic translator or a subsequent copyist-collector to facilitate identification or indexing of the writing. Constructed from two statements within the text (the theme announced in 44.6, ΕΤΒΕ ΤΑΝΑΣΤΑΣΙΣ; and the programmatic declaration introducing the body of the discussion in 44.11–12, ΕΤΒΕ ΠΕΕΙ ΜΑΡΕΠΛΟΓΟΣ ΨΩΠΕ ΝΕΝ ΕΤΒΗΤΣ), the title describes the content rather than the literary form of the document: “The Word / Discussion / Treatise concerning the Resurrection.”

A variety of identifications of the literary genre of this text have been offered, including “treatise,” “doctrinal letter,” “general epistle,” “discourse,” “tract,” “pamphlet,” and “book.”¹ More recently, Layton² has argued that *Treat. Res.* is actually quite similar to the εἰσαγωγή or “introductory treatise” identified initially by E. Norden. Designed to introduce a discipline, such literature was “often clothed in the garb of the literary epistle and was typically dedicated to a son or other young man.”³ More precisely, however, because *Treat. Res.*

¹See Peel, *Epistle*, 5ff. for a summary of scholarly opinion.

²“Vision,” 199ff. and *Treatise*, 119–120.

³Layton, “Vision,” 200.

lacks some of the usual characteristics of such literature, Layton adopts a suggestion made originally by Orbe⁴ and concludes that it is “closer to the sermon, or . . . the animated classroom lecture.” Layton finds the closest parallels in Epictetus’s discourses as preserved by Arrian.⁵ As such, it displays a “formal, theoretical opening; a middle development; an ethical closing, with *exempla*, quotations, and exhortation; a coda.”⁶ Only to be expected, then, is the pervasive presence of the Cynic-Stoic diatribe style, e.g., puns, unprepared strong metaphors, everyday images, *exempla*, quotations from stock authors (Paul and perhaps Heraclitus), patronizing insults, compressed exposition and logic, expository questions, emotionally neutral objections, *reductio ad absurdum*.⁷ Other scholars⁸ have likewise underscored the influence of the diatribe.

A majority of commentators, however, continue to identify the text’s genre as that of the didactic letter, in which questions raised by the pupil Rheginos are answered by the master/author.⁹ The closing lines (50.11–16), with their greetings of “peace” and “grace” to the reader and his circle, are clearly in epistolary style. Also, the piece falls into the customary divisions of the Greco-Roman letter: general introduction, statement of theme, argument, resumé, refutation, par-aenetic conclusion, epilogue.¹⁰

However, the document’s lack of a *praescriptio* naming sender and receiver, together with use of the diatribe style noted earlier, have caused scholars to differ over the genuineness of the letter. Some, like Peel and Frid, maintain that it is indeed a personal letter, written by a teacher to one of his pupils. The “missing *praescriptio*” may never have existed, as is the case with the Epistle to the Hebrews, the *Epistula Apostolorum*, or the Gnostic *Letter of Ptolemy to Flora* (Epiphanius, *Pan.* 33.3–7). Other scholars¹¹ doubt that it is a real letter, the epistolary form merely being used as a teaching vehicle and “Rheginos” perhaps being only a symbolic addressee.

⁴*Gregorianum* 46 (1965) 173.

⁵Layton, “Vision,” 201.

⁶Layton, “Vision,” 202.

⁷Layton, “Vision,” 202–204.

⁸Van Unnik, *JEH* 15 (1964) 146, and especially Martin, *VC* 27 (1973) 277–80.

⁹See, e.g., *ed. pr.*, ix; van Unnik, *JEH* 15 (1964) 146; Schenke, *OLZ* 60 (1965) 471; Haenchen, *TR* 30 (1964) 44, 57; Leipoldt, *TLZ* 90 (1965) 518; Martin, *The Epistle*, 298–99; Haardt, *Kairos* 11 (1969) 1; Peretto, *Aug.* 18 (1978) 63; Krause, *Die Gnosis*, 85; Peel, *Gnosis und Auferstehung*, 17ff.; and Frid, *De Resurrectione*, 4ff.

¹⁰So *ed. pr.*, 40.

¹¹Cf. *ed. pr.*, Dehandschutter, Martin, Gaffron.

Controversy over the precise genre will undoubtedly continue. For our part, however, we find certain passages remain unintelligible apart from the presupposition of a personal relationship between teacher and pupil.¹² Further, the letter is clearly addressed to a single individual, Rheginos, with the encouragement only in the epilogue (50.7–16) to share it with others in his circle.¹³ Finally, while acknowledging the presence of features of the diatribe style in the text, we would maintain that this by no means precludes the possibility of the use of such a style in a rather personal, didactic letter, as is found, for instance, in Paul's correspondence.

As to the integrity or unity of the letter, we would maintain that, apart from the incorporation of older material,¹⁴ there is no compelling evidence either of the joining together of two, originally independent letters,¹⁵ or of a "gnosticizing redaction" of an originally Christian text.¹⁶

V. OUTLINE OF THE CONTENTS

Since a full analysis is given elsewhere,¹⁷ we here give only a brief outline of the contents:

- I. (43.25–44.12) Introduction and occasion of the letter
 - A. (43.25–35) The false seekers of eschatological "rest"
 - B. (43.35–44.3) The true seekers of eschatological "rest"
 - C. (44.3–12) The author's consent to discuss the basis of true "rest": the nature of the resurrection
- II. (44.13–46.2) The basic argument: the Christological foundation of the resurrection
 - A. (44.13–21) The Lord's activity in the sphere of "flesh"
 - B. (44.21–38) The Lord's nature and saving work
 - C. (44.39–45.13) A digression: the author's excuse and his assurance

¹²Cf. 44.3–6; 44.39–45.2; 45.11–13,15; 46.8–12; 46.35–47.1; 47.30–36; 48.4–11; 48.38–49.7; 49.25–27,30–33; 50.5–8.

¹³See Peel, *Epistle*, 7–10, 47,100–103.

¹⁴E.g., a hymnic fragment in 46.35–47.1; a few loose citations and echoes of the NT; and some sayings seemingly drawn from prior discussion between master and pupil, e.g., 44.30–38; 45.11–13,17–23; 46.18–19; 47.17–19; 48.22–27; 48.38–49.5; 49.35–36.

¹⁵So Martin, *The Epistle*, 293–97.

¹⁶So Dehandschutter, *OLP* 4 (1973) 110.

¹⁷See Peel, *Epistle*, 37–47 and *Gnosis und Auferstehung*, 47–56. The analysis given there must be modified now in light of the following commentary.

- D. (45.14–46.2) The “spiritual resurrection”: rooted in the Savior’s own resurrection and the believers’ proleptic participation therein
- III. (46.3–49.9) The problems and questions of Rheginos answered
 - A. (46.3–47.10) First problem: isn’t the resurrection philosophically undemonstrable and uncertain?
 - B. (47.11–30) Answer: while resurrection involves departure from the corruptible body, its certitude is based on election
 - C. (47.30–36) Second problem: how can resurrection entail bodilessness immediately at death?
 - D. (47.36–48.3) Answer: through the “raising” (= ascent) of the inner man
 - E. (48.3–30) Third problem: surely, the resurrection is an illusion, not a reality?
 - F. (48.31–49.9) Answer: the symbols and images of the resurrection demonstrate that the world, not the resurrection, is illusory
- IV. (49.9–36) A paraenetic conclusion
 - A. (49.9–16) A warning against erroneous thought and action that would prevent realization of the truth: one already possesses the resurrection
 - B. (49.16–24) An existential proof of proleptically-experienced resurrection
 - C. (49.24–36) An exhortation to “practice,” that release from this world may be secured and restoration to one’s pre-existent state may occur
- V. (49.37–50.16) The epilogue
 - A. (49.37–50.4) The Christological source and the scope of the author’s instruction
 - B. (50.5–11) Encouragement to seek further help from Rheginos’ brethren
 - C. (50.11–16) Final greetings to Rheginos and others with whom he may share the letter
- VI. (50.17–18) A title descriptive of the letter’s content

VI. THE POSITION OF TREAT. RES. IN THE HISTORY OF RELIGIONS

Ongoing study is clarifying that our author is a Christian Gnostic teacher influenced by Middle Platonic thought as mediated through

Valentinian Gnosticism. Several authors¹⁸ have maintained that the writer fails to effect a successful synthesis of these disparate currents of thought, especially of the Greek concept of immortality of the soul with the Christian doctrine of the resurrection. Even so, from the author's own perspective, he is clearly and doctrinally satisfied with his synthesis. An examination of his indebtedness to these three spheres of influence will clarify this.

1. *The Christian*

That the author understands himself to be a Christian is made clear by his Christocentrism, by the primacy of place he gives to "faith" (*πίστις*), and by the authority he ascribes to the scriptures.

The "Lord, the Savior, Jesus Christ"¹⁹ is the basis of resurrection hope and the teacher of truth. Having pre-existed as a "seed of Truth" (44.21-36), he came into this world, took on "flesh" (44.13-17), and experienced "suffering" and, apparently, death (cf. 46.16-17; 45.25-26). Yet, through his divine nature as "Son of God" (44.27-29, cf. 45.4-11), he "swallowed up" and thus conquered death (45.14-15; 46.14-20). Disassociating himself from this "perishing world," he transformed himself into an immortal being (destroying his visible nature through his invisible inner nature), and ascended to heaven (45.16-21). It is through Christ alone, then, that the resurrection came into being (48.16-19), that the "way of immortality" was opened for the elect (45.14-39), that the faithful received "rest" (43.35-38), and that the Elect were revealed (45.10-11).

Notable is the fact that outside of the title "Son of God" (44.16-17,22,29) and what may be inferred about the "Truth" from which Christ came as a "seed" (44.21-36), there are no references whatsoever to God the Father. Thus, the author is resolutely Christocentric — Christ raises himself!

Another evidence of the author's Christian orientation is his stress on the importance of "faith," which is acceptance of the reality of the resurrection of Christ from the dead (45.14-46.4,14-17,20). Regardless of how skillful or cogent, philosophical argumentation cannot "persuade" men that resurrection is true (46.3-10). Also, "faith" is trust that believers participate in the "spiritual resurrection" experienced by Christ (46.8-13). Thus, "belief" is inextricably linked with

¹⁸Ménard, Schenke, and especially Tröger.

¹⁹The text always uses *χρηστός* for *χριστός*. Cf. 43.37; 48.8-10; 49.38-50.1.

“immortality” (46.20–21), recalling the tie between “faith” and “eternal life” in Johannine literature.²⁰ Only an elect few possess it, for many are *ἄπιστοι*.

Finally, our author’s use of the NT as his ultimate court of appeal is indisputable proof of his adherence to the Christian faith. Guarantee of believers’ resurrection with Christ, proof that those resurrected have identifiable form, and the demonstration that the believer should consider himself already risen are all rooted in the author’s “exposition” of the “Word of Truth” (43.34, 45.4). While this “Word” probably includes some Valentinian School tradition and exegesis, it most certainly encompasses the NT Scriptures as well. He knows and specifically cites in loose fashion the “Gospel” (48.6–11 = Mark 9:2–8, par.) and the “Apostle” (45.24–28 = a combination of Rom 8:17 and Eph 2:5–6). He also echoes a number of NT writings in a style reminiscent of cultured men of the late Roman Empire,²¹ as do many Fathers of the Great Church.²² Our commentary shows that he distinctly echoes John and Matt from the “Gospel,” as well as Rom, 1–2 Cor, Eph, Phil, Col from the “Apostle.” Indeed, there may also be fainter allusions to Luke, Acts, 1–2 Thess, 2 Tim, Titus, Heb, 1–2 Pet, 1 John, 3 John.²³ Thus, while the author is influenced profoundly by his Gnostic and Gnostically-mediated Platonic ideas, he nonetheless makes frequent use of NT language and finds decisive its teaching about the resurrection (*pace* Layton).

2. *The Gnostic Milieu*

Virtually all commentators concur that the author of *Treat. Res.* is a *Gnostic* Christian. Some, claiming to find no clearly distinguishable characteristics within his teaching, are content to say that it could have come from any one of several early Gnostic sects.²⁴ Most scholars, however, hold that the Gnosticism reflected is clearly Valentinian.²⁵

²⁰Cf., e.g., John 3:36, 5:24, 6:47, 11:25–26, and 1 John 5:13.

²¹See W. Kroll, *Studien zum Verständnis der römischen Literatur* (Stuttgart, 1924) 139ff.

²²See H. E. W. Turner, *The Pattern of Christian Truth: A Study in the Relations between Orthodoxy and Heresy in the Early Church* (London, 1954) 273.

²³See further Peel, *Epistle*, 17ff.

²⁴So H.-M. Schenke, *OLZ* 60 (1965) 473 and *ZNW* 59 (1968) 125, followed by his pupil, K.-W. Tröger, *TLZ* 101 (1976) 928.

²⁵So Puech, Quispel, Malinine, Zandee, Daniélou, Haenchen, Leipoldt, van Unnik, Stead, Haardt, Gaffron, Rudolph, Bazán, Peretto, Frid, Barns, Martin and Layton. For details, see Peel, *Gnosis und Auferstehung*, 164, n. 3.

Several types of evidence are adduced to demonstrate the Valentinian provenance. First, although other Gnostics taught that the spiritual resurrection has already occurred, (e.g., Menander, Simon and Carpocrates, the Mandaeans, the Manichaeans, the writers of the *Corpus Hermeticum*), the most striking parallels to the form of this teaching presented in *Treat. Res.* (49.15–16) have been found among the Valentinians.²⁶ By them, as by our author (cf. 44.1–3; 46.23–24.30–32; 49.25–28), resurrection is equated with possessing true knowledge, as well as faith. Also, like Valentinus himself, *Treat. Res.* teaches only the resurrection of spirit, both “psychic” and “fleshly” elements being excluded (45.40–46.2).²⁷

Second, there are several conceptual complexes in *Treat. Res.* which seem clearly Valentinian. In terms of cosmology, a Pleroma or Divine Fullness (πλήρωμα), including the Elect “All” (46.38–47.1, cf. 47.26–29), the Savior (44.34–36), and certain “emanations” (προβολαί, 45.11–13), pre-existed prior to some disruption which led to creation of the “world” (46.35–38).²⁸ Such a disruption (which may have entailed the fall of Sophia, though neither she nor the Demiurge are ever explicitly mentioned in the text) resulted in a “deficiency” (ὑστέρημα) in the “system” (σύστημα) of the Pleroma (49.4–5), a “deficiency” that apparently only the divine Savior could rectify through His “restoration” (ἀποκατάστασις, 44.30–33) of the “All.” (All terms in quotation marks can be paralleled from Valentinian sources.)

As a result of this disruption, the “world” comes into being as anti-thetical to the Pleroma (46.35–38). Moreover, the “world” is negatively evaluated (45.16–17; 47.5–6); is a place of “change,” “becoming,” and “illusion” (45.16–17; 48.13–28); and seems under the control of inimical “dominions,” “deities,” and an “Element” (the Demiurge?).

Moreover, some pivotal images and terms appear in the text which can be readily paralleled from Valentinian sources: Christ as a “seed” (σπέρμα) of Truth (44.21–36); “light flowing down upon the darkness” (49.2–4) as symbolic of the resurrection; a trichotomous anthropology implied by the allusion to “the pneumatic resurrection” which destroys (“swallows up”) “the psychic resurrection” and “the fleshly

²⁶Cf., e.g., the views of the Valentinians combatted by Tertullian in *De praes. haer.* 33.7, *De res. mort.* 19.2–7 and by Irenaeus, *Haer.* 2.31.2.

²⁷See further *ed. pr.* xi, xxiii.

²⁸See Peel, *Epistle*, 106ff.

resurrection” (45.39–46.2); the use of contrasts, such as *κόσμος* vs. *αἰών* (47.5–8), and *μερισμός* vs. *ἔνωσις* (49.9–16).

While it is true that several distinguishing theologoumena of Valentinian teaching are missing – notably, mention of gnosis of the Highest, Unknown Father; clear allusion to Sophia or the Demiurge; presentation of an explicitly docetic Christ; comment on the “syzygoi” formed between pneumatics and their personal, angelic counterparts at the death / ascent of the Elect – their omission does not preclude the possibility of a Valentinian provenance. This is because, as stated previously, *Treat. Res.* clearly presupposes prior instruction of the recipient, Rheginos, and his brethren in basic mythology to which the author alludes only vaguely. Also, it is quite possible, as argued elsewhere²⁹ that *Treat. Res.* reflects a form of Valentinian thought that at some points is at variance with the forms reported upon by Clement of Alexandria, Irenaeus, Hippolytus, and Epiphanius. Certainly, the burden of proof rests upon those who wish to deny a Valentinian background. They must demonstrate that the complexes of concepts outlined above all appear together in at least one other known, non-Valentinian school of Gnostic thought reported upon by the heresiologists!

3. *The Platonic Milieu*

Recently, Layton has argued that the author of *Treat. Res.*, “who is probably a Valentinian,”³⁰ is most accurately characterized as a “second-century Middle Platonist.”³¹ As such, he teaches a tripartite anthropology (*νοῦς*, *ψυχῆ*, *σάρξ*), from which only the *νοῦς*, devoid of any type of resurrection flesh or body, shall survive in the “resurrection.”³² Such is set against a background of distinction between the world of Being (undying objects, including the “Good” itself), of which the individual *νοῦς* is part, and the sphere of corruptible becoming (48.20–27). The *νοῦς* (= the essential and immortal self), by attaining true “self knowledge” (49.16–18) and through intellectual “practice” (49.30–33) of contemplating the truth,³³ can actually attain salvation in the present. Disengagement of the superior *νοῦς* from the inferior body of flesh “is metaphorically an uprising or ἀνά-

²⁹Peel, *Treatise*, 179–80.

³⁰Layton, “Vision,” 209, n. 86.

³¹Layton, “Vision,” 208.

³²Layton, “Vision,” 208.

³³Layton, *Treatise*, 111.

στασις in the sense that the intellect here and now ascends the staircase of abstractions ... (cf. Plato, *Symp.* 211E) ... until it comes to view (Plato's word is γινώσκειν, 'have gnosis of') the wide ocean of the beautiful and good itself."³⁴ Only in the present does resurrection have any relevance for the Christian, for at death the νοῦς sheds the body and ascends to the Pleromatic Good. In the present, the fleshly body hinders and threatens the inner νοῦς.

Other Platonic traits have been identified by different scholars. *Ed. pr.* (xxv–xxvi), for example, argue that the contrast between κόσμος and αἶών in 45.16–18 parallels the Platonic contrast between “image” and “living model / archetype.” The “intelligible world” is said to be the opposite of the “sensible” world in 46.35–47.1, a cosmology reminiscent of Plato. And, reference to the salvation of the “All” in 47.26 is said to echo faithfully the Platonic view that identifies man completely, the integral man, with his νοῦς.³⁵ We ourselves have underscored the notions of pre-existence of souls (46.38–47.1, cf. 47.4–6; 49.30–36) and of “practicing” for dying (49.28–33) as possibly echoing Platonic conceptions.³⁶

To call *Treat. Res.* the product of a “second-century Christian Platonist,” however, is to emphasize one of the spheres of influence that has impacted upon our author to the exclusion of others, notably, the Christian. For example, it is clear that even though the author seems to adhere to belief in the pre-existence of the self (which he calls the νοῦς, not the ψυχή, as Plato and Plotinus) and its extrication from the body at death, this νοῦς is not intrinsically immortal. The resurrection of Christ and faith in this event are critical for achievement of the spiritual resurrection of the self, according to the author of *Treat. Res.* Further, the author's use of the term “resurrection” connotes more than the *post mortem* ascent of the bare “soul” or νοῦς. He speaks of a “garment of light” (= “rays,” 45.30–31) worn by the Elect (45.30–31) in ascension, of the survival of “living members” that exist invisibly within the external, fleshly members (47.38–48.3), and probably of the reception of a new resurrection “flesh” in the *post mortem* ascent (47.6–8). Moreover, the author is remarkably negative about philosophers and philosophical persuasion (46.3–13) for one who supposedly and unabashedly embraces second-century Middle Platonism. Finally, to affirm that the “spiritual resurrection” “swallows up” (a

³⁴Layton, “Vision,” 208.

³⁵Cf. *ed. pr.*, 17.

³⁶Peel, *Epistle*, 159–60.

Pauline expression meaning “destroys” or renders irrelevant; cf. 1 Cor 15:54; 2 Cor 5:4d) the “psychic” resurrection (as well as the “fleshly”) is more distinctly a Gnostic than a Platonic view. Could a Platonist say the “psychical element” (the $\psi\upsilon\chi\eta$) does not survive death?

At two other critical points our author demonstrates radical difference from Middle Platonism: the absence of any mention whatsoever of the goal of beatific vision of the Good or Ultimate Ideas, and his suggestion that the resurrection state entails the retention of personally identifiable characteristics, i.e., a “new body.” This latter certainly seems the thrust of the author’s allusion to Elijah and Moses from the Synoptic Transfiguration pericope as a revelation of those who have arisen (48.6–13). To argue, as Layton does,³⁷ that just the opposite is meant, namely, that the appearance of these two OT greats at the Transfiguration might wrongly suggest that the resurrection is a kind of phantom survival, turns the meaning of the text of *Treat. Res.* on its head! To make his argument convincing, Layton would have to demonstrate that our author understands the appearance of Moses and Elijah to refer to something other than the *post mortem* state or that their appearance at the Transfiguration is only illusory. However, Layton does not and cannot sustain such an argument.

Thus, we must conclude with *ed. pr.* that, like Valentinus himself and those of his school, our author’s thinking has been influenced by Platonic thought. Even so, this Platonism is radically altered by a Gnostically-inspired acosmic dualism and by a spiritually-conceived, Christian-inspired idea of resurrection that clearly owes something to the Apostle Paul.

4. Conclusion

In our view, the author is a Christian Gnostic whose thought displays the distinctive impact of Platonic ideas as mediated through and altered by a Valentinian Gnostic frame of reference.

VII. TEACHING OF THE LETTER

1. Cosmology and Anthropology

The author’s eschatological teaching presupposes a cosmic dualism: a pre-existent “system” ($\sigma\upsilon\sigma\tau\eta\mu\alpha$) of heavenly emanations called the “Pleroma” ($\pi\lambda\eta\rho\omega\mu\alpha$) (46.35–38, cf. 45.10–13) vs. “this place”

³⁷Layton, *Treatise*, 94–96, 130; “Vision,” 207–208.

(*τοπος*) or “world” (44.18,36; 45.16,30; 46.9,11,38; 47.6–26; 48.15, 28; 49.33). The world itself has come into being through a disruption in this Pleroma (46.35–38), the resulting condition being called a “deficiency” (*ὕστέρημα*, 49.4–5, cf. 44.30–33). Passing comments make clear the evil, corruptible nature of this world (e.g., 46.36–38, its “smallness;” 47.5–6 and 47.17–26, its susceptibility to corruption; 48.13–16,27–28, its illusory nature). Moreover, it apparently is under the control of powers described as “dominions,” “deities,” and a coercive “Element” (44.18,37–38; 45.16; 46.38; 47.6).

The “All,” i.e., the totality of the Elect (47.26–29), pre-existed in the Pleroma (46.38–47.1) prior to incarnation in this earthly sphere (47.4–6). This understanding has led the author to a tripartite anthropology: an immortal, inner man (= spirit) incarnated in a dispensible soul and a transient body. More precisely, the external body of flesh encompasses the “visible members,” which are subject to “old age,” “corruption” (47.11–13,17–20), and abandonment (*ἀπουσία*) at death (47.33–36). To live “according to the flesh” (cf. Rom 8:4–5,12–13; 2 Cor 10:2) is to follow the path of error and death (49.9–16). “Better than the flesh,” however, and its “cause of life” (47.9–10) is the invisible inner man, the “spiritual” self, which is constituted of “mind” (*νοῦς*), its thought, and the inward and invisible “members” (*μέλη*, 46.15–17,24; 47.38–48.2). That this immortal, inner man is distinct from and superior to the dispensible “soul” (*ψυχή*) is made clear by the implications to be drawn from 45.39–46.2: “the spiritual (*πνευματικῆ*) resurrection . . . swallows up the psychic (*ψυχικῆ*) in the same way as the fleshly (*σαρκικῆ*).”

This cosmological and anthropological understanding has interesting implications for the author’s view of life and death. As demonstrated elsewhere,³⁸ two different words are used for life: *πρεβιος* (*οὗτος ὁ βίος*) in 45.35 and 49.20; and *πωων* (probably *ἡ ζωή*) in 47.10; 48.2,21,23. The former is used exclusively of earthly existence as qualified by the death that terminates it. As such, *βίος* would seem uniquely characteristic of the fleshly body. The latter term for life, *ζωή*, is used of the undying nature of the Elect as qualified by the resurrection they experience. As such, *ζωή* is distinctive of the inner, spiritual members and mind. “Death,” in turn, is the cessation of earthly “life” (*βίος*), that which is diametrically opposed to “life” (*ζωή*). All humans are subject to a “Law of Nature,” i.e., corruption

³⁸Peel, *Epistle 114–116*.

and decay, which the author calls a “Law of Death” (44.17–21). For believers, such death entails extinction of life in the body and separation from it (47.30–48.1, cf. 47.17–22). To be noted is the fact that, unlike biblical writers, our author makes no connection whatsoever between death and sin. The latter is never mentioned.

2. *The Savior and the Believer*

a. The Savior’s Work

Of decisive importance in attainment of the resurrection is the work of the Savior, Jesus Christ (48.18–19; 49.38–50.1), and the response of the believer to that work. In short, resurrection is not an automatic process, in spite of what might seem to be implied by the author’s anthropology.

Two aspects of the Savior’s work are emphasized in *Treat. Res.*: first, the eschatological one of destroying death and conferring immortality; second, the didactic one of teaching the “Truth” and communicating “knowledge.” The first of these unfolds through several stages. Initially, the “Son of Man” pre-existed as a pre-cosmic “seed of Truth” (44.21–36). As such, he seems to have been the “emanation” (*προβολή*) of the Pleromatic deities “Truth” and “Spirit” (45.12–13). He seems to have had nothing to do with the disruption of the “Pleroma” or creation of the world (as implied by 48.10–13). Next, the Savior appears *in mediis rebus*, living in this worldly “place,” having taken on a body of “flesh” (44.13–15). Certain expressions imply his “descent” from the Pleroma into this world (cf. 44.34–35; 45.19, 26–28). By assuming “flesh,” the “Son of Man” participated representatively in the humanity of mankind (44.21–29), including the apparent experience of death (46.16–17, cf. 45.25–26). Finally, we learn that the Savior destroyed death by “swallowing it up” (45.14–15), “conquering” it through his divine nature as “Son of God” (44.27–29, cf. 45.4–11). He accomplished this by extricating himself from this “perishing world,” transforming himself into an immortal deity, destroying his visible nature with his invisible, and ascending into the Pleroma (45.16–21). Indeed, in a passage which superficially echoes the language of Pauline mysticism (45.24–28, cf. Rom 8:17 and Eph 2:5–6), the author insists that the Elect participated proleptically in the Savior’s dying, rising, and ascension.

Through the “Lord and Savior, Jesus Christ,” then, the resurrection was brought into being (48.16–19), the “way of immortality” was

opened (45.14–39), “rest” was conferred on the faithful (43.35–38), and the Elect were revealed (45.10–11). This was all integral to the “Son of Man’s” cosmic role of “restoring” (ἀποκατάστασις) the Pleroma. Thus, he “makes the Good” (49.8–9).

The second major aspect of the Savior’s work lies in communicating knowledge. He confers the “Truth” that grants eschatological “Rest” (43.35–44.3). This “Truth” conveys knowledge of man’s corruptible condition and of the Savior’s work (43.34; 45.3–11); this is the “Solution” to the problems of human existence (45.5–11). Much of what the author teaches Rheginos is “knowledge” given him by the “Lord Jesus Christ” (49.37–50.1). To be noted is the fact that knowledge of the Agnostos Theos is *not* mentioned as part of the Savior’s teaching.

b. The Believer’s Response

Though the Savior’s work is the *sine qua non* of resurrection hope, the author of *Treat. Res.* clearly indicates that reception of this eschatological prize is contingent upon human responses of “faith” (πίστις), “knowledge” (γνώσις), and “practice” (ἀσκήσις). However, the capacity for such responses seems limited to the Elect few.

(i.) *Election*: In a key passage, 46.20–34, the author states: “we are elected (τῆς ἀπὸ τοῦ ἀρχαίου ἀκρίτου) to salvation and redemption, since we are predestined (ἀρξάντων ἀπὸ τοῦ ἀρχαίου) from the beginning.” Since he does not mention the Deity who might have predestined the Elect, the author’s main interest lies in the working out and confirmation of election in Christ. (Cf. 45.4–13, where we read of Christ’s revealing who the “bound-for-resurrection” Elect are; and 45.28–35 where mention is made of Christ’s “enclosing” of the Elect until their death.) Also, allusion to their election “from the beginning” (46.27: ἀπὸ τοῦ ἀρχαίου = ἀπὸ ἀρχῆς) suggests a pre-cosmic choice coinciding with their Pleromatic existence as “the All” (46.35–47.1). These Elect are destined to share in the “Wisdom of the Truth” (46.28–34), a clear linking of resurrection with gnosis. Most human beings, however, (including most “philosophers of this world,” 46.8–10) are not among the Elect (44.8–10) and will “fall into the folly of those without knowledge” (46.25–29).

(ii.) *Faith and Knowledge*: A defining characteristic of the Elect is that they have the capacity for “faith” (πίστις). In 46.3–24 we learn that “faith” is both acceptance of the reality of Christ’s resurrection from the dead (cf. 45.14–46.4, 14–20) and trust in the surety of that same “spiritual resurrection” for those who believe in him (cf. 46.8–

13). Indeed, so inextricably are “belief” and “resurrection” woven together, it may be said that to have “faith” is to be immortal (46.20–21). The very opposites of faith are philosophical “persuasion” or demonstration (πείθειν) and “doubt” (διστάζειν, 46.3–7; 47.1–3; 47.36–48.3). The spiritual resurrection should remain a matter of confident hope.

Complementary with “believing” is the Elect’s “knowing.” The object of such “knowing” is not an Agnostos Theos, however, but the Son of Man and his resurrection (46.13–17). To “know” him is to “know” the “Truth,” the gnostically-interpreted scriptural tradition (44.1–3; 45.3–11; 46.30–32). Moreover, such “knowledge” is, in part, a rationalistic process, bound up with “thought” originating in the “mind” (cf. 46.22; 47.29; 48.10). Thus, it is said that one may “know” his own shortcomings as a teacher (44.39) and “know” of the inevitability of one’s own death (49.16–19). There is no mention of “knowledge” attained through ecstatic experience. Finally, there is a sense in which “knowing” invests one with immortality in that through it one should consider death as already passed (49.25–28). Grasping the “Truth” gives one eschatological “Rest” in the present (44.1–3) and in the future (46.30–32). The “mind” of those who have “known” the Savior is immortal (46.23–24).

(iii.) *Practice*: Full appropriation of the benefits of Christ’s resurrection also requires “practice” on the part of the Elect (49.25–26). “Practice” (ἀσκεῖν) and “exercise” (γυμνάζεσθαι) are needed to free oneself from the inimical power of the cosmos (i.e., “this Element” = στοιχεῖον). Such “practice” seems to refer to mental attitude: getting rid of doubts about the resurrection (47.2–3, cf. 47.36–48.3), avoidance of divisive opinion (46.10–17; 49.9–16?), entertaining correct thought about salvation (47.26–30; 48.10–11). Thus, the “exercise” expected of the Elect seems to be a type of internal or mental training designed to give confidence about the resurrection (cf. 1 Tim 4.7–8). It is unclear whether ἀσκεῖν also implies an ascetic ethic.

3. *The Goals of Eschatology*

a. *Realized Eschatology*

Our author places major stress on the already realized or presently-experienced aspects of eschatology. On the one hand, the Elect should consider himself already dead (49.16–30). While death is certainly the biological end of every mortal (49.16–24, cf. 45.32–35), the believer

has already died with Christ (44.27-29; 45.14-15; 45.25-26). Further, since Christ has “swallowed up” (45.14-15) and thus “conquered” death as the divine Son of God (44.27-29, cf. 45.4-11), it must be understood as merely a stage of transition. Thus, there is no room for dread, anxiety, or doubt about death.

On the other hand, since the Elect knows himself to be already dead, he should recognize that “in Christ” (45.22-28) he is already resurrected and in rest (49.9-30). The election of the “All” gives assurance of present possession of the resurrection (47.26-29). Moreover, the Elect are granted “rest” (*ἀνάπαυσις*, 44.6), the state of being without anxiety about death or afterlife and of anticipating now the fully-resurrected state.

b. Unrealized Eschatology

At the same time, while not equally emphasized, the inevitability of biological death and the fulfillment of resurrection in *post mortem* ascent are also acknowledged. Every man is subject to the “Law of Nature,” i.e., a law of physical death (44.17-21). Even the Elect who possess resurrection “life” (*ζωή*) must consequently die, and some have done so already (46.7-8). This is because they possess bodies subject to aging and corruption (47.17-19; 47.33-48.3). The “setting in life” (= death) is thus unescapable (49.16-21) and needs frank acknowledgment (49.16-21).

Further, the author affirms that the Elect, while “already raised,” will not be fully raised until their death (cf. 49.9-30; 47.26-29; 44.6f. with 45.32-46.2). At death, the Elect are “drawn” to heaven by the Savior (45.34-39). The inner, spiritual self “departs” and experiences a blessed “absence” from the fleshly body (47.19-24, 35-38). Thus, in contrast to Pauline views of the resurrection (1 Cor 15; 1 Thess 4), our author severs the event from the history of salvation, eliminates it from end-time expectation, and individualizes that experience.

c. The Resurrection Body

The resurrection, according to our text, is neither the escape of the bare “spirit” (*πνεῦμα*) or “mind” (*νοῦς*) from the physical body, nor is it the survival of the earthly flesh (i.e., the flesh possessed during earthly life). After death there is an ascension of the inward, invisible “members,” covered by a new spiritual “flesh” (*σάρξ*, 47.4-8). Thus, in the author’s view, discontinuity between the earthly and the resurrection body is occasioned by death and departure from the external,

visible members and flesh; whereas continuity of identity is furnished by the inner spiritual man and his new, *post mortem* flesh (47.4–8). The “proof” of this is offered by the appearance of Elijah and Moses in the Transfiguration pericope in the Gospel (48.3–11). Both are revealed as recognizable in their *post mortem* state.

Acquisition of this “spiritual flesh” may be referred to in the author’s assertions that resurrection involves a “transformation (ὑβ̄ειε = μεταμορφοῦσθαι or ἀλλάσσειν: cf. Matt 17:2; 1 Cor 15:51–52) of things, and a transition into newness” (48.35–38). It may also be implied in 48.38–49.1: “For imperishability de[scends] upon the perishable.” The idea of laying aside one type of flesh to take on another, heavenly or spiritual form may owe something to 2 Cor 5:1–4.

Treat. Res. 45.39–46.2 implies that this “spiritual” form of the resurrection renders irrelevant the “psychic” form of resurrection (i.e., escape of the bare ψυχή from the body, à la Plato) and the “fleshly” form of resurrection (i.e., restoration of the literal flesh, as maintained by many Church Fathers).

d. The Final Destiny

In 44.30–33 we read of the Son of Man’s ultimate goal in his saving work, namely, the “restoration” to the Pleroma. Presumably, this “restoration” (ἀποκατάστασις) will rectify the “deficiency” (ὕστέρημα) left in the Pleroma by creation of this lower world and the coming into cosmic existence of the “All,” i.e., the Elect. Clearly, neither the world nor the totality of humanity will be included in the “restoration,” the former because of its corruptible and inimical nature, the latter because of double predestination. In 46.28–31, express mention is made of the election of some to the “wisdom (σύνεσις or σωφροσύνη) of the Truth,” as well as of the condemnation of others to “the folly (ἀφροσύνη or ἄνοια) of those without knowledge.” This “restoration” is the final goal toward which the whole salvation process moves.

4. The “Time” of Salvation

Our author’s consciousness of time moves between two poles: the “beginning” (ὑᾱρπ̄ = ἀρχή in 44.33–34; 46.27), or pre-existent state of the perfect Pleroma; and the “restoration” (ἀποκατάστασις, 44.31–33) or return of the Pleroma to its initial perfection. Between these two is a period of cosmic time, a time of aging, corruption, and biological death (45.16–17; 47.17–19). Since resurrection is contrasted

with such cosmic time of illusion, flux, and change (48.22-27), we may conclude that the latter is but another sphere of imprisonment from which the Elect seek escape. To make this possible, there has entered cosmic time the Savior, Christ. His descent, suffering, and resurrection have opened the way out of cosmic imprisonment (44.21-36; 45.14-21,25-39; 46.14-20; 48.16-19).

Major emphasis is placed, as in the Gospel of John, on the present, i.e., on what of saving significance has already occurred for the believer (43.34-37; 45.22-28; 46.20-24; 47.26-29; 49.15-16; 49.25-26). The Elect believer has *already* died and risen with Christ; he *already* possesses the resurrection. At the same time, as indicated earlier, each individual still living has *not yet* experienced biological death, and the "restoration" of the Pleroma has *not yet* occurred. Unlike the eschatological tension characteristic of the NT, however, with its emphasis on the not yet of Christ's Parousia, *Treat. Res.* presents a mostly realized eschatology. The Pauline "eschatological reservation" (1 Cor 15:22-26,51-56; 1 Thess 4:13-15) has dissolved, with resurrection of all the faithful at the end-time being replaced with individually-experienced resurrection in the now. Not future hope, but present knowledge is emphasized!

VIII. AUTHORSHIP, DATE AND PROVENANCE

1. *Authorship*

The first editors³⁹ have argued that *Treat. Res.* has emanated from the Oriental School of Valentinianism and that it was probably penned by none other than Valentinus himself shortly before or just after his break with the Church at Rome ca. 144 C.E. This would imply that the letter was probably written from Italy.

In support of these conclusions *ed. pr.* have sought to show affinities of the author's teaching with Oriental Valentinianism, that school founded by Valentinus himself. For example, the Oriental School, like *Treat. Res.* 45.39-46.2, taught that resurrection involved only the "pneumatic element" or "spirit" of a believer, not as the Occidental School taught, the "psychic element" or "soul." Also, the Oriental School, like *Treat. Res.* 44.30-36, held that Christ had only a pneumatic body; whereas, the Occidental School maintained the Savior had a pneumatic "seed," plus a psychic body. Further, *ed. pr.*⁴⁰ have

³⁹*Ed. pr.*, xx-xxiii, xxxi-xxxiii.

⁴⁰*Ed. pr.*, xxiv-xxv, and "Notes Critiques," *passim*.

sought to adduce numerous parallels to *Treat. Res.* from the *Gos. Truth* in Codex I to support their claim that if the latter was written by Valentinus himself, then it is probable the former was, too. Finally, *ed. pr.*⁴¹ have offered six arguments — involving *Treat. Res.*'s literary genre, the author's ambivalent attitude toward philosophy, his elegant style, his claim to a "secret" tradition from Christ (49.37–50.1), his address to pupils like that of a schoolmaster, his affinities with Asiatic Theology, his ambiguous views on the resurrection "body" — to demonstrate that nothing precludes the possibility that Valentinus was the author.

As noted earlier (VI,2,*supra*), a majority of scholars agree that the author belongs to a Valentinian Gnostic School. A few would further concur with *ed. pr.* that the School is the Oriental.⁴² Most, however, hold that the evidence is too ambiguous to identify the author with any particular Valentinian School.⁴³ For example, though nothing explicit is said about the Savior possessing a "psychic body," *Treat. Res.* does affirm, apparently unlike Oriental Valentinians, that Christ possessed "humanity" (44.21–26), "existed in the flesh" (44.10), and "suffered" (46.16–17). Further, our own detailed examination⁴⁴ has led to the conclusions that: (a) the six arguments offered by *ed. pr.* are, individually-considered, inconclusive at best; (b) the *Gos. Truth* and *Treat. Res.* were certainly not written by the same author, even if the former be held to be from Valentinus himself; and (c) *Treat. Res.* omits several theologoumena considered crucial to Valentinus' own original teaching, e.g., the marriage after death of the "pneumatics" to their angelic counterparts and consequent entrance as "syzygoi" into the Bridal Chamber of the Pleroma.⁴⁵ A majority of scholars, therefore, remain sceptical about Valentinus himself as the author.⁴⁶

It may be concluded only that the author is an anonymous Christian Gnostic teacher who is familiar with a form of Valentinian Gnosticism. Further, that form seems to be a later stage of Valentinianism: one in which there is greater stress on "faith" than on "gnosis," in which Christological docetism has become less explicit, in which a

⁴¹*Ed. pr.*, xxv–xxix.

⁴²Barns, Peretto, Haardt.

⁴³So, e.g., Leipoldt, van Unnik, Gaffron, Krause, Layton, Peel.

⁴⁴Peel, *Epistle*, chap. 5, *passim*.

⁴⁵*Exc. Theod.* 63.1; Irenaeus, *Haer.* 1.6.1; Clement of Alexandria, *Strom.* 2.20.

114.3–6.

⁴⁶So Daniélou, Haenchen, Leipoldt, van Unnik, Haardt, Stead, Gaffron, Rudolph, Martin, Layton, Peel.

tripartite anthropology has come under the influence of Paul's conception of a spiritual resurrection body, in which mastery of the precise names and relations of pleromatic aeons has waned in importance.⁴⁷

2. *Date*

Several lines of investigation converge in pointing toward the late second century as the probable time of composition of the Greek original of our text. One of these has been the effort to show that the author's developed sense of NT canon (with its division of "Gospel" and "Apostle") is reflective of the mid- to late-second century.⁴⁸ Another has been van Unnik's attempt⁴⁹ to place the document's teaching within the framework of controversies over the resurrection which occupied the Great Church in the second century. Exemplars of this controversy include Justin, Irenaeus, Tertullian, Minucius Felix, the *Acts of Paul and Thecla*, Pseudo-Justin, and Athenagoras. Still another line has been pursued by Layton⁵⁰ in his efforts to demonstrate affinities between *Treat. Res.* and the Middle Platonism of the late second century, as reflected, for example, in Clement of Alexandria and the Late Stoa. The balance of probability thus indicates the late second century.⁵¹

3. *Provenance*

Nothing in the text permits us to draw any firm conclusions about the place of composition in *Treat. Res.* or the place of the addressee, Rheginos and his circle.⁵² In that Valentinians were found in Egypt, Italy, and elsewhere in Europe, and given our difficulties in identifying the text with the Oriental or Occidental School of this Gnostic sect, it is impossible to be more precise.

⁴⁷See Peel, *Epistle*, 179-80.

⁴⁸So Peel, *Epistle*, 23-24.

⁴⁹*JEH* 15 (1964) 141-52, 153-67.

⁵⁰*Treatise*, 2-4, *passim*.

⁵¹So also Peretto, Martin, Dehandschutter, Gaffron, Layton, Peel.

⁵²Schenke's attempt (*OLZ* 60 [1965] 471) to identify the "place" (τόπος) where Rheginos "remains" in 44.17-19 with "Palestine" overlooks the commonplace use of τόπος for "this world" in philosophical literature of the second century.

43.25 ΟΥΝ ΖΑΕΙΝΕ ΠΑΩΗΡΕ ΡΗΓΙΝΟΣ ΕΥΩΨΕ ΑΣΒΟ
 ΑΖΑΖ 'ΟΥΝΤΕΥ ΜΜΕΥ ΜΠΙΣΚΟΠΟΣ 'ΕΥΕΜΑΖΤΕ Ν-
 30 ΖΝΖΗΤΗΜΑ 'ΕΥΨΑΑΤ ΜΠΕΥΒΩΛ ΑΥΩ "ΕΥΨΑΝΜΕ-
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 10 "ΕΙ ΝΔΕ ΝΕΤΒΙΝΕ ΜΜΑC 'ΕΤΒΕ ΠΕΕΙ ΜΑΡΕΠΛΟΓΟC
 'ΨΩΠΕ ΝΕΝ ΕΤΒΗΤC
 Ν'ΤΑΖΑΠΧΑΕΙC Ρ ΧΡΩ ΝΕΨ 'ΝΖΕ ΝΝΖΒΗΥΕ ΕΦ-
 15 ΨΟ"ΟΠ Ζῆ CΑΡΧ ΑΥΩ ΝΤΑ'ΡΕΦΟΥΑΝΖῆ ΑΒΑΛ ΕΥ-
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 ΕΕΙΧΟΥ 'ΝΔΕ ΜΜΑΦ ΧΕ ΠΜΟΥ' ΠΨΗ'ΡΕ ΝΔΕ ΜΠ-
 25 ΝΟΥΤΕ ΡΗΓΙΝΕ 'ΝΕΥΨΗΡΕ ΝΡΩΜΕ ΠΕ ΑΥ'Ω ΝΕΦΕ-
 ΜΑΖΤΕ ΑΡΑΥ ΜΠΕ"CΝΕΥ ΕΥῆΝΤΕῆ ΜΜΕΥ ΝΤ'ΜῆΝΤΡΩ-
 ΜΕ Μῆ ΤΜῆΝΤΝΟΥ'ΤΕ ΧΕΚΑCΕ ΕΦΝΑΧΡΟ ΜΜΕΝ 'ΑΠ-
 30 ΜΟΥ ΑΒΑΛ ΖΙΤῆ ΠΤΡῆΨΩΠΕ ΝΨΗΡΕ ΝΝΟΥΤΕ "ΖΙ-
 ΤΟΟΤῆ ΔΕ ΜΠΨΗΡΕ Μ'ΠΡΩΜΕ ΕΡΕΤΑΠΟΚΑΤΑCΤΑ-
 'CΙC ΝΑΨΩΠΕ ΑΖΟΥΝ ΑΠ'ΠΛΗΡΩΜΑ ΕΠΕΙΔΗ ΝΨΑ-
 35 'Ρῆ ΕΦΨΟΟΠ ΑΒΑΛ Ζῆ ΠCΑ Ν"ΤΠΕ ΝCΠΕΡΜΑ ΝΤ-
 ΜΗΕ ΕΜ'ΠΑΤΕ†CΥCΤΑCΙC ΨΩΠΕ 'Ζῆ ΤΕΕΙ ΑΖῆ-
 ΜῆΝΤΧΑΕΙC Μῆ 'ΖῆΜῆΝΤΝΟΥΤΕ ΨΩΠΕ ΕΝΑ'ΨΩΨΟΥ
 <ΜΕ>/45 †CΑΥΝΕ ΧΕ ΕΕΙΤΕΥΟ "ΜΠΒΩΛ Ζῆ ΖῆΖΒΗΥΕ Ν-
 'ΔΥCΚΟΛΟΝ ΑΛΛΑ Μῆ ΛΑΥΕ Ν'ΔΥCΚΟΛΟΝ ΨΟΟΠ
 5 Ζῆ ΠΛΟ'ΓΟC ΝΤΜΗΕ ΑΛΛΑ ΕΠΕΙΔΗ {Ε"ΤΡΕ}ΠΒΩΛ
 ΝΤΑΦΕΙ ΑΒΑΛ Α'ΤΜΗΤΕ ΑΤῆΚΕ ΛΑΥΕ ΕΦΖΗΠ 'ΑΛ-
 ΛΑ ΑΤΡΕΦΟΥΩΝῆ ΑΒΑΛ 'ΜΠΤΗΡῆ ΖΑΠΛΩC ΕΤΒΕ
 10 Π'ΨΩΠΕ ΠΒΩΛ ΑΒΑΛ ΜΜΕΝ "ΜΠΠΕΘΑΥ ΠΟΥΩΝῆ

43.27 σκοπος, The first c written over an uncertain letter.¹ 30 ΑΝΕΕΙ MS: ΑΠΕΕΙ Haardt¹

44.12-13 ΝΤΑΖΑ, ῆ possibly written over τ.¹ 17 ΑΖΖΜΑΖΕ (The second α written over ε.) MS: Read ΑΖΖΜΑΖΕ Schenke: ΑΖΖΜΑCῆ Till¹

45.4-5 {ΕΤΡΕ} Till: ΕΤΒΕ Polotsky, Layton¹ 5 ΠΒΩΛ, π written over q.¹

43.25 Some there are, my son Rheginos,| who want to learn many things.| They have this goal| when they are occupied with questions| whose answer is lacking. 30 If they succeed with these, they usually| think very highly of| themselves. But I do not think| that they have stood within| the Word of Truth. They seek 35 rather their own rest, which| we have received through our| Savior, our Lord Christ. 44.1 We received it (i.e., Rest) when we came to know| the truth and rested| ourselves upon it. But| since you ask us 5 pleasantly what is proper| concerning the resurrection, I am writing| you (to say) that it is necessary.| To be sure, many are| lacking faith in it, but there are a few 10 who find it.| So then, let us discuss| the matter.|

How did the Lord proclaim| things while he exist- ed 15 in flesh and after| he had revealed himself as Son| of God? He lived| in this place where you| remain, speaking 20 about the Law of Nature — but I call| it “Death!” Now the Son| of God, Rheginos,| was Son of Man.| He embraced them 25 both, posses- sing the| humanity and the divinity,| so that on the one hand he might vanquish| death through his| being Son of God, 30 and that on the other through the Son of| Man the restoration| to the Pleroma| might occur; because| he was originally from above, 35 a seed of the Truth, before| this structure (of the cos- mos) had come into being| In this (structure) many dominions and| divinities came into existence.|

I know that I am presenting 45.1 the solution in difficult terms,| but there is nothing| difficult in the Word| of Truth. But since 5 the Solution appeared| so as not to leave anything hidden,| but to reveal all things openly concerning| existence — the destruc- tion 10 of evil on the one hand, the revelation| of the

- δε ἀ'βαλ ᾠπετσατᾠ· τειε τε ἰ τπροβολη ᾠτμηε
 ᾠᾠ πε'πνευμα τεχαρις τα τμη'ε τε
 15 πσωτηρ αρωμᾠκ ᾠ'πμογ ᾠκηπ εν αῖ ατσαγ-
 νε ἰ ακωε ᾠγαρ αζηῖ ᾠπκο'σμοc εωατεκο
 αρωῖτ[α] ἰ αζογν αγαιων ᾠαττεκο ἰ αγω α-
 20 τογναcῖ εαρω'ᾠκ ᾠπετογανῖ αβαλ ἰ αβαλ
 ζιτοοτῖ ᾠπατνεγ ἰ αραγ αγω αῖτ nen ᾠ'τεζη
 ᾠτᾠᾠατμογ το'τε δε ᾠθε ᾠταζαπαποστο-
 25 ἰ λoс xooq xe ανωᾠ ζιcε ἰ ᾠᾠμεγ αγω αντωων
 ἰ ᾠᾠμεγ αγω ανωκ ατπε ἰ ᾠᾠμεγ ειωπε τᾠω-
 30 ἰ οπ ᾠδε ενογανῖ αβαλ ζᾠ ἰ πικoсmoс ενῖ
 φορει ᾠ'μαγ ενωοоп ᾠакτιn ἰ ᾠπετᾠμεγ αγω
 εγε'μαzte ᾠман αβαλ ζιτο'οτῖ ωα πᾠζωτπ
 35 ετε πε'ει πε пенмоγ ζᾠ पेειβι'οc εγcωк ᾠман
 ατπε ἀ'βαλ ζιτοοτῖ ᾠθε ᾠνιακτιn ἰ ζιτᾠ прн
 енсеεμαzte ᾠ'ман ен ζитᾠ λαγε τειε τε
 <MS>/46 ἰ τанаcтacиc ᾠπνευμα'тикн εcωμᾠк ᾠτψυχικн
 ἰ ζομοιωc ᾠᾠ ткеcаркикн ἰ
 ειωπε ογн ογееи ᾠδε емῖπистеγe ен ᾠᾠтег
 5 ᾠмеγ ᾠ'πῖ पेиθε' πтопoc γар ᾠтπi'ctиc пе па-
 ωнpe αγω па πῖ' पेиθε ен пе петмааγт на-
 ἰ τωων αγω ογн петῖ πистеγ'ε ζᾠ ᾠφιλοcофoc
 10 етᾠнима ἰ αλλα ῖᾠατωων αγω пφιλο'cофoc
 етᾠнима ᾠπωр атpeῖπистеγe ογpeῖкто ᾠμαγ
 ογ[α]ῖετῖ αγω етве тᾠπистиc ἰ [α]ζᾠcоγᾠ
 15 пωнpe ᾠγαρ ᾠ'πρωме αγω αζᾠπистеγe ἰ xe α-
 τωογн αβαλ ζᾠ नेт'маоγт αγω पेει петᾠχογ
 ἰ ᾠμαγ xe αρωωπε ᾠβωλ ἰ αβαλ ᾠπμογ ζωc
 20 ογнаб ἰ пе 'π'ετογῖ πистеγe αραῖ ζᾠ'нат ne
 नेтῖ πистеγe
 ᾠqна'τεκο ен ᾠби пмеγe ᾠне'тоγαx ᾠqнаτε-
 25 ко ен ᾠби ἰ πноγc ᾠнетаζcоγωωνῖ ἰ етве पेει
 тᾠcатп αζογн ἰ απογxeει ᾠᾠ πcωте ε'αζογ-
 таωᾠ xиn ᾠωарᾠ ἰ атᾠтᾠ'заеие ζᾠ тᾠᾠ'αθнт

46.3 εᾠq MS: Read εᾠq *ed. pr.* ἰ 7 мааγт, The second α written over ο. ἰ 10
 αλλα... αγω MS: αγω... αλλα Barns ἰ 12 ογpeῖτεκο MS: αγpeῖτεκο
 Polotsky, Layton ἰ 13 тᾠπистиc < - - - > Layton ἰ 21 нат MS: Read наб
 Barns: нат<μογ> Zandee ἰ

elect on the other. This (Solution) is| the emanation of Truth and| Spirit, Grace is of the Truth.|

The Savior swallowed up ¹⁵ death — (of this) you are not reckoned as being ignorant —| for he put aside the world| which is perishing. He transformed [himself]| into an imperishable Aeon| and raised himself up, having ²⁰ swallowed the visible| by the invisible,| and he gave us| the way of our immortality. Then,| indeed, as the Apostle ²⁵ said, “We suffered| with him, and we arose| with him, and we went to heaven| with him.” Now if we are| manifest in ³⁰ this world wearing| him, we are that one’s beams,| and we are| embraced by| him until our setting, that is ³⁵ to say, our death in this life.| We are drawn to heaven| by him, like beams| by the sun, not being restrained| by anything. This is ⁴⁰ the spiritual resurrection| ^{46.1} which swallows up the psychical in the same way as the fleshly.|

But if there is one who| does not believe, he does not have ⁵ the (capacity to be) persuaded. For it is the domain of faith,| my son, and not that which belongs| to persuasion: the dead shall| arise! There is one who believes| among the philosophers who are in this world. ¹⁰ At least he will arise. And let not the philosopher| who is in this world have cause to| believe that he is one who returns himself| by himself — and (that) because of our faith! For we have known the Son of ¹⁵ Man, and we have believed| that he rose from among the| dead. This is he of whom we say,| “He became the destruction| of death, as he is a great one ²⁰ in whom they believe.”| <Great> are those who believe.|

The thought of those| who are saved shall not perish.| The mind of those who have known him shall not perish. ²⁵ Therefore, we are elected to| salvation and redemption since| we are predestined from the

30 $\bar{\rho}\bar{\mu}$ <N>ΖΗΤ $\bar{\eta}$ ΝΕΤΑΖΣΟΥΩΝ Τ'ΜΗΕ ΤΜΗΕ ΒΕ ΕΤΟΥ-
 ΡΑΕΙΣ Δ'ΡΑΣ Μ $\bar{\eta}$ ΨΒΑΜ $\bar{\eta}$ ΚΑΑΣ Δ'ΒΑΛ ΟΥΤΕ ΝΕΣ-
 35 ΨΩΠΕ ΟΥ $\bar{\chi}$ ΩΡΕ ΠΕ <Π>ΣΥΣΤΗΜΑ $\bar{\eta}$ Π'ΠΛΗΡΩΜΑ
 ΟΥΚΟΥΕΙ ΠΕ ΠΕΝ'ΤΑΖΒΩΛ ΑΒΑΛ ΑΦΨΩΠΕ $\bar{\eta}$ ΚΟС-
 ΜΟС ΠΤΗΡ \bar{q} $\bar{\eta}$ ΔΕ ΠΕ $\bar{\eta}$ ΠΕΤΟΥΕΜΑΖΤΕ $\bar{\eta}$ ΜΑΦ $\bar{\eta}$ ΠΕΦ-
 <ΜΖ>/47 ΨΩΠΕ ΝΕΨΩΟΟΠ ΠΕ ΖΩС'ΤΕ $\bar{\eta}$ ΠΩΡ Δ \bar{p} ΔΙΣΤΑΖΕ
 ΕΤΒΕ $\bar{\eta}$ ΤΑΝΑΣΤΑСΙС ΠΑΨΗΡΕ ΡΗΓΙΝΕ $\bar{\eta}$ ΕΙΨΠΕ ΝΕΚ-
 5 ΨΟΟΠ $\bar{\eta}$ ΓΑΡ ΕΝ $\bar{\eta}$ Ζ $\bar{\eta}$ СΑΡΧ ΑΚΧΙ СΑΡΧ $\bar{\eta}$ ΤΑРЕК'ΕΙ
 ΑΖΟΥΝ ΑΠΙΚΟСМОС ΕΤΒΕ $\bar{\eta}$ ΕΥ $\bar{\eta}$ ΚΝΑΧΙ ΕΝ $\bar{\eta}$ ΤСΑΡΧ
 ΕΚΨΑΝ'ΒΩК ΑΖΡΗ $\bar{\eta}$ ΑΖΟΥΝ ΑΠΑΙΩΝ $\bar{\eta}$ ΠΕΤСАТ $\bar{\eta}$
 10 ΑΤСΑΡΧ ΠΕΨΩ $\bar{\eta}$ ΟΠ ΝΕС $\bar{\eta}$ ΑΙΤΙΟС $\bar{\eta}$ ΠΩΩΝ \bar{z} $\bar{\eta}$ ΠΕΤ-
 ΨΩΠΕ ΕΤΒΗТ \bar{k} ΜΗ $\bar{\eta}$ ΠΩК ΕΝ ΠΕ ΠΕΤΕ ΠΩК ΠΕ
 $\bar{\eta}$ ΜΗ $\bar{\eta}$ ΨΩΟΟΠ ΕΝ $\bar{\eta}$ ΜΜΕ \bar{x} $\bar{\eta}$ ΑΛΛΑ ΕΚ $\bar{\eta}$ ΝΙΜΑ ΕΥ ΠΕ
 15 ΕТ \bar{k} 'ΨΑΔΑТ $\bar{\eta}$ ΜΜΑΦ ΠΕΕΙ ΠΕ $\bar{\eta}$ ΤΑ'К \bar{p} СΠΟΥΔΑΖΕ
 АСВО АРАΦ $\bar{\eta}$
 ΠΧΟΡΙΟΝ $\bar{\eta}$ ΠСΩΜΑ ΕΤΕ ΠΕ'ΕΙ ΠΕ ΤΜ $\bar{\eta}$ ΤΖ $\bar{\lambda}$ ΛΟ
 20 ΑΨΩ· Κ'ΨΟΟΠ $\bar{\eta}$ ΤΕΚΟ ΟΥΝТЕК $\bar{\eta}$ ΜΜΕΥ $\bar{\eta}$ ΤΑΠΟΥСΙΑ
 $\bar{\eta}$ ΟΥΖΗΥ $\bar{\eta}$ ΚΝΑТ $\bar{\eta}$ ΓΑΡ ΕΝ $\bar{\eta}$ ΠΕТ'САТΠ ΕΚΨΑΝΒΩК·
 ΠΕΘΑΥ $\bar{\eta}$ ΟΥΝТЕ \bar{q} $\bar{\eta}$ ΜΜΕΥ $\bar{\eta}$ ΠΩΧ \bar{b} $\bar{\eta}$ ΑΛΛΑ ΟΥ $\bar{\eta}$
 ΖΜΑТ АРАΦ
 25 Μ $\bar{\eta}$ ΛΑ'ΑΥΕ ΒΕ СΩТ $\bar{\eta}$ ΜΜΑΝ ΑΒΑΛ $\bar{\eta}$ ΝΝΙΜΑ ΑΛΛΑ
 ΠΤΗΡ \bar{q} ΕΤΕ Δ'ΝΑΝ ΠΕ Τ $\bar{\eta}$ ΟΥΑΧ ΑΖ $\bar{\eta}$ ΧΙ $\bar{\eta}$ ΜΠΟΥΧΕΕΙ
 30 ΧΙΝΡ ΑΡΗΧ \bar{q} $\bar{\eta}$ ΖΑ ΘΑΗ ΜΑΡ $\bar{\eta}$ ΜΕΥΕ Ν'ΤΖΕ'ЕС ΜΑΡ $\bar{\eta}$ ΧΙ
 $\bar{\eta}$ Т'ΖΕΕС
 ΑΛΛΑ $\bar{\eta}$ ΟΥ $\bar{\eta}$ ΖΑΕΙΝΕ ΟΥΨΩΨΕ Α $\bar{\eta}$ ΜΕ $\bar{\eta}$ ΑΖΡΕ ΠΨΙ-
 ΝΕ ΕΤΒΕ $\bar{\eta}$ ΝΕΤΟΥΨΙΝΕ ΕΤΒΗТΟΥ ΕΙΨ'ΠΕ ΠΕΤΟΥΑΧ
 35 ΕΨΩΑΝΚΩ $\bar{\eta}$ Ε $\bar{\eta}$ СΩΦ $\bar{\eta}$ ΠΠΕΨΩΜΑ $\bar{\eta}$ Ε' \bar{q} ΝΑ'ΟΥΧΕΕΙ
 $\bar{\eta}$ ΤΟΥΝΟΥ $\bar{\eta}$ Π \bar{p} ТРЕ'ΛΑΥΕ \bar{p} ΔΙΣΤΑΖΕ ΕΤΒΕ ΠΕΕΙ
 $\bar{\eta}$ ΝΝЕС $\bar{\eta}$ ΖΕ ΒΕ $\bar{\eta}$ ΜΕЛОС ΕΤΟΥ'ΑΑΝ \bar{z} ΑΒΑΛ ΕΤΜΑ-
 <ΜΗ>/48 ΟΥТ $\bar{\eta}$ СΕ'ΝΑΟΥΧΕΕΙ ΕΝ ΧΕ $\bar{\eta}$ ΜΕΛ[Ο]С Ε'ΤΑΑΝ \bar{z} ΕΤ-
 ΨΟΟΠ $\bar{\eta}$ ΖΡΗ $\bar{\eta}$ $\bar{\eta}$ ΖΗТΟΥ ΝΕΥΝΑТΨΟΥΝ ΠΕ·

31 $\bar{\rho}\bar{\mu}$ <N>ΖΗΤ *ed. pr.*¹ 32 βε, б written over τ.¹ 35 <Π>ΣΥΣΤΗΜΑ *ed. pr.*¹ 38 $\bar{\eta}$ ΚΟСМОС MS: $\bar{\eta}$ ΚΟСМОС *ed. pr.*¹

47.18 αΨω· κ, κ written over м or н.¹ 24 араφ, ρ written over q.¹ 25 сωт<ε> *ed. pr.*¹ 28 χινρ αρηχ \bar{q} MS: χинρ αρηχ \bar{q} *ed. pr.* χин ρα αρηχ \bar{q} (?) Layton¹ 29 ΖΑ MS: ψα Till¹ 33 <χε> ειΨΠΕ *ed. pr.*¹ 38 $\bar{\eta}$ ΝΝЕС $\bar{\eta}$ ΖΕ MS: $\bar{\eta}$ ΝΝΕΨ $\bar{\eta}$ ΖΕ Barns: $\bar{\eta}$ ΝΝЕС $\bar{\eta}$ ΖΕβЕ Haardt¹

beginning| not to fall into the| foolishness of those who are without knowledge, ³⁰ but we shall enter into the| wisdom of those who have known the| Truth. Indeed, the Truth which is kept| cannot be abandoned,| nor has it been. ³⁵ "Strong is the system of the| Pleroma; small is that which | broke loose (and) became| (the) world. But the All is| what is encompassed. It has not ^{47.1} come into being; it was existing." So,| never doubt concerning| the resurrection, my son Rheginos!| For if you were not existing ⁵ in flesh, you received flesh when you| entered this world. Why| will you not receive flesh when you| ascend into the Aeon?| That which is better than the flesh is that which is ¹⁰ for it (the) cause of life.| That which came into being on your account, is it not| yours? Does not that which is yours| exist with you?| Yet, while you are in this world, what is it that you ¹⁵ lack? This is what| you have been making every effort to learn.|

The afterbirth of the body is| old age, and you| exist in corruption. You have ²⁰ absence as a gain.| For you will not give up what| is better if you depart. That which is worse| has diminution,| but there is grace for it.

Nothing, ²⁵ then, redeems us from| this world. But the All which| we are, we are saved. We have received| salvation from end| to end. Let us think in this way! ³⁰ Let us comprehend in this way!

But| there are some (who) wish to understand,| in the enquiry about| those things they are looking into, whether | he who is saved, if he leaves ³⁵ his body behind, will| be saved immediately. Let| no one doubt concerning this.| ... indeed, the visible members| which are dead ^{48.1} shall not be saved, for (only) the living [members]| which exist within| them would arise.

5 εϋ 'βε τε ταναστας πβωλπ̄ " αβαλ πε ν̄-
 οϋαειϷ νιμ ν̄'νεταστωοϋν ειϷπε ακρ̄ ' πμεϷε
 ν̄γαρ εκωϷ Ϸ̄μ πεϷ'αγγελιον Ϸε αζηλειας οϷ-
 10 'ωνη̄ αβαλ αϷω μωϷςης " ν̄ν̄μεϷ μ̄πωρ αμεϷε
 ατα'ναστας Ϸε οϷφανταςια ' τε οϷφανταςια
 εν τε αλλα '[ο]Ϸμνε τε ν̄ζοϷο ν̄δε οϷ-
 15 'πτεσϷε πε αϷοος Ϸε οϷ'φανταςια πε πκοσ-
 μοσ ' ν̄ζοϷο αταναστας τεει ' εντασϷωπε
 αβαλ Ϸιτο'οτ̄ μ̄πενϷαεις πσω'τηρ ιη(σοϷ)ς
 πεϷρηστος
 20 ετ'βε εϷ ν̄δε ειταμο μ̄'μακ ν̄τεϷνοϷ νετα-
 'ανη̄ σεναμοϷ πως ' εϷανη̄ Ϸ̄ν οϷφанта'cia ν̄-
 25 Ϸ̄μαει αϷρ̄ Ϸη'κε αϷω ν̄ν̄ραει αϷϷρ̄'ϷωροϷ
 πτηρ̄ Ϸαρεβ'Ϸβειε οϷφανταςια ' πε πκοσμοσ
 30 Ϸεκασε 'βε νιρ̄ καταλαλει σα ν̄'ζβηϷε
 απεζοϷο
 αλλα ' ταναστας μ̄ντες μ̄μεϷ ' μ̄πισματ
 ν̄τμινε Ϸε ' τμνε τε πε πεταζε αρετ̄ ' αϷω
 35 ποϷωνη̄ αβαλ μ̄πε'τϷοοπ πε αϷω πϷβει'ε πε
 ν̄ν̄ζβηϷε αϷω οϷ'μεταβολη αζοϷν αϷμ̄ντ'βρ̄ρε
 <μθ>/49 τμ̄νταττεκο ν̄γαρ " [ςζετ̄ε] [[αζηηι]] απιτ̄ν̄ αϷ̄μ̄
 ' πτ̄εκο αϷω ποϷαειν Ϸζε'τε απιτ̄ν̄ αϷ̄μ̄ πκε-
 5 κει εϷ'ωμ̄νκ̄ μ̄μαϷ αϷω ππλη'ρωμα Ϸ̄Ϸωκ̄ αβαλ
 μ̄πεϷ'τα νεει νε ν̄ςυμβολον μ̄ν ' ν̄ν̄ταντ̄ν̄ ν̄τ-
 ανασταςια ' ν̄ν̄ταϷ πε ετταμιο μ̄ππε'τνανοϷ̄
 10 Ϸωστε μ̄πωρ α'ρ̄ νοει μερικωσ ω Ϸηγι'νε οϷ-
 τε μ̄πρ̄ρ̄ πολитеϷε'σθαι κατα τεειсарз̄ εтβε
 ' τμ̄ντοϷεει αλλα αμοϷ α'βαλ Ϸ̄ν ν̄μερισμοσ μ̄ν
 15 ν̄'μρ̄ρε αϷω η̄δη οϷνтек̄ μ̄'μεϷ ν̄τанаσταςια
 ειϷ'πε πετναμοϷ ν̄γαρ Ϸ̄σαϷ'νε араϷ οϷαεετ̄
 20 Ϸε εϷ'наμοϷ кан̄ εϷϷανρ̄ Ϸαζ " ν̄рамπε Ϸ̄μ̄
 πееивιοс̄ се'εινε μ̄μαϷ αζοϷν απееи ' εтβε εϷ
 ν̄так̄ ν̄κνεϷ̄ араκ̄ ' εν οϷαεεт̄к̄ εακτωοϷν
 25 αϷ'ω сееине μ̄мак̄ αζοϷν απε'ει ειϷπε οϷнтек̄
 μ̄μεϷ μ̄'птϷοϷν̄ αλλα κβеет̄ Ϸωс̄ ' εκнамоϷ
 каитоиге̄ пη̄ Ϸ̄σαϷ'νε Ϸε аϷμοϷ̄ εтβε εϷ βε

48.21 ν̄τεϷνοϷ, ε written over ο. 25 ν̄ν̄ραει MS: ν̄ρ̄ραει *ed. pr.* 26
 Ϸαρεβ i.e. ϷαρεϷ 33 τμνε τε {πε} *ed. pr.* 1 αρετ̄ Ϸ̄πε> *ed. pr.* 1

49.1 αϷ̄μ̄ MS: Read αϷ̄μ̄ *ed. pr.* 23 εακτφοϷν, α written over κ or η. 1

What, then, is the resurrection? ⁵ It is always the disclosure of those who have risen. For if you remember reading in the Gospel that Elijah appeared and Moses ¹⁰ with him, do not think the resurrection is an illusion. It is no illusion, but it is truth! Indeed, it is more fitting to say that ¹⁵ the world is an illusion, rather than the resurrection which has come into being through our Lord the Savior, Jesus Christ.

²⁰ But what am I telling you now? Those who are living shall die. How do they live in an illusion? The rich have become poor, ²⁵ and the kings have been overthrown. Everything is prone to change. The world is an illusion! — lest, indeed, I rail at ³⁰ things to excess!

But the resurrection does not have this aforesaid character, for it is the truth which stands firm. It is the revelation of ³⁵ what is, and the transformation of things, and a transition into newness. For imperishability ^{49.1} [descends] upon the perishable; the light flows down upon the darkness, swallowing it up; and the Pleroma ⁵ fills up the deficiency. These are the symbols and the images of the resurrection. He (Christ) it is who makes the good.

Therefore, do not ¹⁰ think in part, O Rheginos, nor live in conformity with this flesh for the sake of unanimity, but flee from the divisions and the ¹⁵ fetters, and already you have the resurrection. For if he who will die knows about himself that he will die — even if he spends many ²⁰ years in this life, he is brought to this — why not consider yourself as risen and (already) brought to this? ²⁵ If you have the resurrection but continue as if you are to die — and yet that one knows that he has died —

- 30 ἰϑκωε αβαλ ἡσα τεκμηῖτ'ατρ̄ γυμναζε ε̄ωε
 αποῡεει πουεει ατρεϑ̄ρ ασκει ἰνογαπ̄ς ἡζεεσ
 αγω ἡσε'βαλῃ αβαλ ἡπιστοιχειον ἰχεκασε ἡϑ̄ρ̄
- 35 πλανα αλλα εϑ'ναχι ἡμαϑ ουαεετῃ ἡκει'σαπ
 πεει ετωρῃ ἡωο'οπ
 νεει ἡταριχοιτου αβαλ ἰζῆ τμη̄τατρ̄ φθονει
 <N>/50 ἡπα'χαεις ι(ησογ)ς περηστ[ος αιτς]ε'βακ
 αραυ ἡἡ νεκσν[ηγ] ναων'ρε εμπικε λαγε ἡσω-
 5 ει ζῆ ἰνετεςωε απταχρε τηγτῆ ἡειωπε ουν
 ουεει ἡδε σηζ ἰεϑωηκ ζῆ ταπαγγελια ἡ'πλο-
 γος ἡναβαλῃ αρωτῆ ε'ρετῆωινε ἡ'νου ἡδε ἡ-
 10 ἰπ̄ρ̄ρ̄ φθονει αλαγε ετηπ α'ρακ εγῆ βαμ ἡμαϑ
 ἡρ̄ ω'φελει
 ουν ζαζ βωωτ̄ αζουν ἰαπει πεει ἡται-
 σζεει ἡ'μαϑ νεκ νεει ἡ'ταμο ἡμαγ ἰαἡρηνη
 15 ἡζητου ἡἡ τεχαρις ἡ ἡωινε αρακ ἡἡ νετμαειε
 ἰἡμωτῆ εγοει ἡμαεισαν'
 πλογος ετβε τα'ναστασις

50.1 [αι-] *ed. pr.* [αζι-] or [αει-] Layton¹ 5 ειωπε, The first ε written over
 2.¹ 17 πλογος, π written over ε.¹

why, then,| do I ignore your ³⁰ lack of exercise? It is fitting for each| one to practice| in a number of ways, and| he shall be released from this Element| that he may not fall into error but shall himself ³⁵ receive again| what at first was.|

These things I have received from| the generosity of my ^{50.1} Lord, Jesus Christ. [I have] taught| you and your [brethren], my sons, concerning them,| while I have not omitted any of| the things suitable for strengthening you (pl.). ⁵ But if there is one thing written| which is obscure in my exposition of| the Word, I shall interpret it for you (pl.)| when you (pl.) ask. But now,| do not be jealous of anyone who is in your number ¹⁰ when he is able to help.|

Many are looking into| this which I have written| to you. To these I say:| peace (be) among them and grace. ¹⁵ I greet you and those who love| you (pl.) in brotherly love.|

The Treatise on the Resurrection

THE TRIPARTITE TRACTATE

1,5:51.1-138.27

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II. LINGUISTIC INTRODUCTION

The Tripartite Tractate is written in the Subachmimic (or "Lycopolitan")¹ dialect, although there are some characteristics of other dialects, especially Sahidic, as well as numerous anomalies in orthography and morphology.

1. Orthography

The text exhibits a number of characteristic peculiarities. A common phenomenon is the full orthography $\epsilon\gamma$, $\omicron\gamma$, or $\gamma\omicron\gamma$ for γ . Thus, for example, $\mu\epsilon\gamma\epsilon$ may appear as $\mu\epsilon\epsilon\gamma\epsilon$, $\mu\epsilon\omicron\gamma\epsilon$, $\mu\epsilon\gamma\omicron\gamma\epsilon$, and $\mu\epsilon\epsilon\gamma\omicron\gamma\epsilon$. Similarly, $\epsilon\lambda\gamma$ appears as $\epsilon\lambda\gamma\omicron\gamma$ (131.34); $\bar{\eta}\tau\epsilon\gamma$ as $\bar{\eta}\tau\epsilon\gamma\omicron\gamma$ (112.17; 121.9; 135.24). The circumstantial with an indefinite article appears as $\epsilon\gamma\omicron\gamma$ (51.21, 54.7, and frequently). Related to the phenomenon may be the forms $\epsilon\gamma\mu\lambda\gamma$ (53.15) and $\epsilon\gamma\psi\lambda\gamma$ (86.33) and $\lambda\gamma\tau\epsilon\gamma\zeta\omicron\gamma\varsigma\iota\omicron\varsigma$ (75.35-36), $\epsilon\tau\lambda\gamma\chi\pi\lambda\gamma\zeta$ (75.36) and $\epsilon\gamma\epsilon\omicron\gamma\eta\tau\omicron\gamma$ (75.31). The latter cases may represent a diphthongization of a simple vowel due to the influence of a neighboring syllable.²

¹For the alternative designation of this dialect, cf. R. Kasser, "Dialectes, sous-dialectes et 'dialectiques' dans l'Égypte copte," *ZÄS* 92 (1965) 106-115 and the introduction to R. Kasser, W. Vychichl, *Dictionnaire auxiliaire, étymologique et complet de la langue copte*, fasc. 1 (Geneva: EIEPO, 1967). For a special study of subachmimic, cf. P. Nagel, *Untersuchungen zur Grammatik des subachmimischen Dialekts* (Diss. Halle, 1964).

²Cf. Thomassen, (*Tripartite Tractate*, 37), who cites similar phenomena from

There is a considerable instability in the writing of certain consonants. Thus, double τ is frequently contracted after the relative $\epsilon\tau$ - and the prefixes $m\bar{n}\tau$ - and $\alpha\tau$ - (e.g., 56.21; 93.16; 117.7). Similarly, $\tau\chi$ is occasionally contracted to a simple χ , as in $m\bar{n}\chi\alpha\epsilon\iota\rho\alpha\omicron\upsilon\psi$ (78.29–30; 82.21; 110.8) and $m\bar{n}\chi\alpha\epsilon\iota\rho\alpha\omicron\upsilon\psi$ (85.36).³ Likewise, $\tau\theta$ is occasionally written for a simple θ (54.38; 96.8; 97.37). On the other hand, there is a reduplication of what is normally a single τ after $\epsilon\tau$ -, $m\bar{n}\tau$ -, and $\alpha\tau$ - (e.g., $n\epsilon\tau\theta\alpha\upsilon$ 99.17, $m\bar{n}\tau\tau\rho\bar{m}\bar{z}\epsilon$ 117.28, $\alpha\tau\tau\alpha\rho\chi\eta$ 52.6)⁴ and after the article \dagger (e.g., $\dagger\tau m\bar{n}\tau\alpha\tau\alpha\rho\chi\bar{c}$ 56.10, $\dagger\tau m\bar{n}\tau\psi b\eta\rho$ 65.20, and $\dagger\tau m\bar{h}\epsilon$ 128.25).⁵

The aspirate, ζ , shows a certain instability, as is common in many early Coptic manuscripts.⁶ Thus, a superfluous ζ appears in such forms as $\zeta\epsilon\tau\zeta\epsilon$ (89.27), $\omicron\upsilon\alpha\bar{n}\zeta\omicron\upsilon$ (90.26–27), $\omicron\upsilon\zeta\omega\zeta$ (127.14). ζ is metathesized in such forms as $n\bar{c}\alpha\zeta\tau\rho\epsilon$ (54.26), $\zeta\alpha\epsilon$ (57.2), and $\omicron\upsilon\zeta\omicron$ (72.10). A similar instability appears in the conjugation bases of the perfect I.

The greatest instability appears in the writing of n .⁷ A single n is frequently reduplicated before $\omicron\upsilon$, especially in such prepositions as \bar{n} , $\zeta\bar{n}$, $m\bar{n}$ and $\zeta\iota\tau\bar{n}$. Other cases of such reduplication are less frequent. Note, e.g., $\bar{n}n\epsilon$ (116.20), $\bar{n}n\zeta\rho\eta$ (129.22), $\bar{n}n\epsilon\zeta$ (51.27), $\bar{n}n\epsilon\upsilon$ (66.24), $\bar{n}n\eta\upsilon$ (113.29), $\rho\epsilon\tau\bar{n}n\epsilon\epsilon\zeta$ (111.23), and $\alpha\tau\bar{n}n\epsilon\upsilon$ (102.33). On the other hand, a single n is occasionally written where a double n would be expected, as e.g., at 66.25; 79.6; 101.26.

The conjunctions $\Delta\epsilon$ and $\rho\alpha\rho$ frequently appear in both nazalized and non-nazalized forms. Thus, $\Delta\epsilon$ (e.g., 61.20) alternates with $\bar{n}\Delta\epsilon$ (e.g., 51.3) and $\rho\alpha\rho$ (51.28) with $\bar{n}\rho\alpha\rho$ (51.37). The copula $\tau\epsilon$ also occasionally appears as $\bar{n}\tau\epsilon$ (105.28) and the form $\tau\epsilon$ occasionally appears for the preposition $\bar{n}\tau\epsilon$ (e.g., 57.31). There is also an alteration in various forms between ϵ and n . Thus, $\bar{n}\tau\epsilon$ appears for the relative $\epsilon\tau\epsilon$ (67.38; 113.37), and the conjunction $\bar{n}\tau\epsilon$ occasionally appears as $\epsilon\tau\epsilon$ (110.21; 126.31). Some of the variations in the mor-

Kahle, *Bala'izah*, chap. 8, par 26A.

³The phenomenon is noted independently by S. Emmel (*BASP* 17 [1980] 143) and Thomassen (*Tripartite Tractate*, 39).

⁴Cf. Thomassen, *Tripartite Tractate*, 39.

⁵The same phenomenon appears in *Gos. Truth* 26.33,34; 27.1.

⁶Cf. *ed. pr.* I.29, and Thomassen (*Tripartite Tractate*, 39), who cites e.g., Worrell, *Coptic Sounds*, 110, and Kahle, *Bala'izah*, chap. 8.

⁷The most complete discussion of the phenomenon is in Thomassen, *Tripartite Tractate*, 37–39. Cf. also *ed. pr.* I.29.

phology of the perfect I relative may also be related to this phenomenon.⁸

Phonetic similarity leads to the frequent interchange of certain consonants. The use of Δ for Τ is quite common, appearing, e.g., in the forms ΑΠΟCΤΑΔΗC (109.30), ΕΔΕ (108.2), †ΜΙΟΥΡΓΟC (104.35), ΝΔΔΥ(113.5), ΔΑΓΜΑ (84.88), and ΨΕΕΙΔΕ (67.34). This interchange, coupled with the instability of Ν, creates the greatest difficulties with the form ΝΔΕ, which can be the simple conjunctive particle ΔΕ, the preposition ΝΤΕ (54.27 and frequently), or even the resumptive particle ΝΒΙ (63.16; 68.16). Other consonants commonly confused are Β for Ϙ, as in ΖΩϘ (54.34);⁹ C for Ψ in CΗΨ (94.36); Χ for Ϛ in ΝΧΙ (60.7 and frequently); Λ for Ρ in ΠΩΛΨ (98.1); Ν for Μ (77.21 and frequently); Ϛ for Κ in ϚΕ (57.15,16). In words of Greek origin there are some special cases; Δ is apparently confused with C in ΠΑΡΑΔΙΔΟC (*passim*);¹⁰ C with Ζ in ΦΑΝΤΑCΕ (79.31); Ψ with Ζ in ΨΙΚΑΝΟC (55.33, 88.1); and Ϛ with Κ in ΒΙΝΔΥΝΟC (106.37).

Normal assimilation of Ν to Μ before labials occurs throughout. In addition there are unusual cases of assimilation in ΖΜΝΤΟΝ (102.21); ΖΛΛΔΥΕ (112.16); and CΛΛΑΖΛ (120.30).

The supralinear stroke is used in this text, as throughout Codex I, in the ways common in Coptic manuscripts generally. It should be noted, however, that in some forms the stroke alternates with the vowel ε. Thus, we find both ΕΜΠΑΤΕϘ (61.23) and ΜΠΑΤῘ (76.16); ΕΜΠῘ (77.36) and ΜΠῘ (79.33); ΕΝΤΑϘ (52.5) and ΝΤΑϘ (65.24); ΖΕΝ and Ζῒ (*passim*); and ΠΕϘ (53.34) and ΠῘ (85.13). In the conjugation bases, this alteration can lead to ambiguities between first tenses, second tenses and circumstantials.

2. Vocalization

The *Tri. Trac.* exhibits a mixture of forms, alternating primarily between those of Sahidic and Subachmimic. Note, e.g., the prepositions ε-, εΡΟ- and Δ-, ΔΡΑ-; εΡῒ- and ΔΡῒ-; ῘΜΟ- and ῘΜΔ-; ΨΑΡΟ- and ΨΑΡΑ-; ΖΑΡΟ- and ΖΑΡΑ-; the adverbs ΕΒΟΛ and ΑΒΑΛ; ΕΖΟΥΝ and ΑΖΟΥΝ; ΕΖΡΑΙ and ΑΖΡΗΙ; ΟΝ and ΔΝ; the nouns ΟΕΙΨ and ΔΕΙΨ; ΕΟΟΥ and ΕΑΥ; ΝΟΒΕ and ΝΑΒΕΙ; CΜΟΤ and CΜΑΤ; CΟΠ and CΑΠ; CΟΟΥΝ and CΑΥΝΕ; ΟΥΟΕΙΝ and

⁸Cf. Thomassen, *Tripartite Tractate*, 38.

⁹Note the similar phenomenon is *Gos. Truth* 39.20.

¹⁰Note that at 101.30 ΠΑΡΑΔΙCΟC has been corrected to ΠΑΡΑΔΙΔΟC! Kasser (*ed. pr.* I.22, n.10) suggests that this spelling may reflect a popular etymology deriving *παράδεισος* from *παράδομαι*.

ΟΥΔΕΙΝ; ΟΥΧΑΕΙΤΕ and ΟΥΧΕΕΤΕ; ΖΜΟΤ and ΖΜΑΤ; ΖΑΠ and ΖΕΠ; ΒΟΜ and ΒΑΜ; ΒΟΝĀ and ΒΑΝĀ; ΧΟΕΙC and ΧΑΕΙC; the verbs ΑΜΑΖΤΕ and ΕΜΑΖΤΕ; ΜΤΟΝ and ΜΤΑΝ; CΟΤΜ- and CΑΤΜΕ-; ΤΑΖΟ and ΤΕΖΟ; ΨΟΡΨΦ and ΨΑΡΨΦ; ΧΠΟ- and ΧΠΑ-; the pronouns ΝΤΟϞ and ΝΤΑϞ; the adjectives ΝΟΒ and ΝΑΒ; ΨΟΜΝΤ and ΨΑΜΝΤ; and the demonstrative ΠΕΕΙ and ΠΑΕΙ. In most cases the A² form predominates (Α, ΑΒΑΛ, ΑΝ, ΔΕΙΨ, ΑΖΟΥΝ, ΑΖΡΗΙ, ΕΑΥ, ΜΜΑ-, ΜΤΑΝ, ΝΤΑϞ, CΜΑΤ, CΑΥΝΕ, ΤΕΖΟ, ΟΥΔΕΙΝ, ΨΑΡΑ-, ΨΑΡΨΦ, ΧΑΕΙC). In some cases the S form is more frequent (ΑΜΑΖΤΕ, ΝΟΒ, ΟΥΧΑΕΙΤΕ, ΒΟΜ, ΒΟΝĀ). There are also cases of hybrid forms (ΑΡΟ-, ΑΒΟΛ, ΔΕΝ, ΕΖΡΗΙ, ΤΕΖΟ-). These phenomena may be due to the transmission of the text in Coptic. It may have originally been translated into one dialect (Sahidic?), then adapted, inconsistently, into Subachmimic. Alternatively, the translator may have attempted to render the text into Subachmimic, although he was more familiar with Sahidic.

Several other unusual features of vocalization should be noted. A² forms normally ending in ε occasionally end in η, and forms normally ending in ο occasionally end in ω. Thus, e.g., ΡΗΤΕ alternates with ΡΗΤΗ, ΨΙΒΕ with ΨΙΒΗ, ΤΛΒΟ with ΤΛΒΩ, ΤCΔΕΙΟ with ΤCΔΕΙΩ, ΤCΕΝΟ with ΤCΕΝΩ, ΤΟΥΧΟ with ΤΟΥΧΩ, ΤΕΖΟ with ΤΕΖΩ, ΘΒΒΙΟ with ΘΒΒΙΩ, ΤΑΧΟ with ΤΑΧΩ, and ΖΟ with ΖΩ. Furthermore, as in other A texts, certain words which normally end in ω occasionally end here in ου, such as ΚΟΥ, CΒΟΥ, ΤΑΧΟΥ, ΖΒCΟΥ, ΧΟΥ, ΒΟΥ. A similar phenomenon appears occasionally in words of Greek origin where ω or ο is replaced by ου, as in ΠΛΗΡΟΥΜΑ and ΧΑΟΥC. Finally, certain words normally ending in ε in both S and A² here end in (ε)ι, such as ΚΕΚΕΙ, ΝΑΒΕΙ, ΠΑΥΡΕΙ, ΧΑΕΙ. This phenomenon appears elsewhere in Codex I and in other A² texts.

The forms of the qualitative verbs whose infinitive ends in ο regularly end in τ in the *Tri. Trac.*, a characteristic of Subachmimic.¹¹

3. Conjugation Bases

The following forms are attested in the *Tri. Trac.* Passages where relatively rare or unusual forms occur are listed in brackets. Problematic items are marked with an asterisk and discussed at the end of the section.

¹¹Cf. Kahle, *Bala'izah*, 214 and Thomassen, *Tripartite Tractate*, 41-42. Exceptions to this general rule here are ΤΔΕΙΟΥ and ΤΖΒΒΙΟΥ, which display the common S ending.

A. Bipartite Conjugations

Present

Pres. I: 3 sg. **ϣ,ϥ**; 3 pl. **ϥϥ**

Neg.: 3 sg. **ϣ...ϵΝ, ϩϣ...ϵΝ**; 3 pl. **ϥϥ...ϵΝ, ϩϥϥ...ϵΝ**

Pret.: 3 sg. **Νϵϣ, Νϵϣ** (94.28), **Νϵϥ, Νϵϥ** (105.13); 3 pl. **Νϵϣ, Νϵϣ**; Nom. **Νϵϣϥ** (82.1); Pret. circ. 3 sg. **ϵΝϵϥ** (136.20); Pret. rel. 3 sg. **ϵΤϵΝϵϣ, ϵΤϵΝϵϣ** (88.11), **ϵΤϵΝϵϥ** (105.27); 3 pl. **ϵΤϵΝϵϣ, ϵΤϵΝϵϣ** (90.16), **ϵΤϵΝϵϣ** (88.12)

Pres. II: 1 sg. **ϵϵ** (137.20); 3 sg. **ϵϣ, ϵϣ** (60.35[?]); 3 pl. **ϵϣ**; Nom. **ϵϣ** (102.2)

Circ.*: 1 sg. **ϵϵ**; 3 sg. **ϵϣ, ϵϣ** (60.35[?]), **ϵϥ**; 3 sg. neg. **ϵΝϥ...ϵΝ** (54.25); 3 pl. **ϵϣ**; 3 pl. neg. **ϵΝϥϥ...ϵΝ**; Nom. **ϵ** (73.32; 92.14; 93.10; 105.8; 113.7), **ϵϣ** (135.11)

Rel.*: 1 sg. **ϵϣ** (66.12); 3 sg. **ϵΤ, ϵΤ, ϵΤ** **ϵΤϵϣ** (58.38), **ϵΤϵϣ** (101.11[?]), **ϵΤϵϣ** (113.36); 1 pl. **ϵΤϩ** (125.3), **ϵΤϵΝ** (94.35); 3 pl. **ϵΤ, ϵΤϵϣ, ϵΤϵϣ** (112.20; 117.19); **ϵΤϵϣ** (97.31[?]); Nom. **ϵΤϵ** (59.4; 121.8; 134.26), **ϵΤϵϣ, ϵΤϵϣ** (55.29; 127.24)

Future

Fut. I: 3 sg. **ϣΝϵ, ϥΝϵ**; 1 pl. **ϩΤϩΝϵ** (121.15); 3 pl. **ϥΝϵ**; Nom. **Νϵ**

Pret. (Imperf.)

Fut.): 3 sg. **ΝϵϥΝϵ** (77.4); 3 pl. **ΝϵϣΝϵ** (64.36; 68.17); Pret. circ. **ϵΝϵϣΝϵ** (86.19)

Neg.: 3 sg. **ϣΝϵ...ϵΝ**; 3 pl. **ϥΝϵ...ϵΝ**

Fut. II: 3 sg. **ϵϣΝϵ, ϵϣΝϵ** (87.28); 3 pl. **ϵϣΝϵ**; Nom. **ϵϣ...Νϵ** (104.23-24)

Circ.: 3 sg. **ϵϣΝϵ, ϵϥΝϵ**; 3 pl. **ϵϣΝϵ**; 3 pl. neg. **ϵΝϥϥΝϵ...ϵΝ** (95.11), **ϵΝϥϥΝϵ** (137.10), Nom. **ϵϣ...Νϵ** (137.9)

Rel.*: 3 sg. **ϵΤϵ** (89.36; 120.3; 126.23), **ϵΤϩΝϵ, ϵΤϵϣΝϵ** (120.10); 1 pl. **ϵΤϩΝϵ** (79.3), **ϵΤϵΝΝϵ** (51.1); 3 pl. **ϵΤϵϣΝϵ, ϵΤϵΝϵ** (121.28); Nom. **ϵΤϵ...Νϵ** (104.12), **ϵΤϵϣ...Νϵ** (107.24), **ϵΤϵϣ...Νϵ** (122.37)

B. Tripartite Conjugations

Perfect, base **ϵ**

- Perf. I: 1 sg. **αει** (130.13); 3 sg. **αϑ, ας**; 1 pl. **αν**; 3 pl. **αυ**;
Nom. **α**
- Pret.: 3 sg. **νεαϑ**; 3 pl. **νεαυ** (130.35; 137.15)
- Perf. II*: 3 sg. **ῆταϑ** (104.26), **ερεαϑ** (80.37; 122.18), neg. **ερεαϑ...εν** (52.19), **ερεῆνταϑ** (114.34), neg. **ερεντας...εν** (73.20); 3 pl. **ῆταυ, ενταυ** (77.29; 81.11), **ερεαυ** (129.19), **ερενταυ** (104.20; 120.33)
- Circ.: 3 sg. **εαϑ, εας**; 3 pl. **εαυ**; Nom. **εα**
- Rel.*: 1 sg. **ῆται** (59.5); **ενται** (55.29); 3 sg. **ῆταϑ, ῆτας, ενταϑ, εντας, εταϑ, ετεαϑ**; 1 pl. **ῆταν** (51.4), **ενταν, εταν, εταν** (124.7); 3 pl. **ῆταυ, ενταυ, εταυ, ετεαυ**; Nom. **εντα, ενταα** (76.34), **ετα, εταα** (105.22), **ετεα**
- Perfect, base **α2, 72α-**
- Perf. I: Nom. **2α** (87.17)
- Circ: Nom. **ε2α** (134.4)
- Rel.*: 3 sg. **ῆτα2, εντα2, ετα2, ετε2αϑ** (104.29); 3 pl. **ῆτα2, εντα2, ετα2**; Nom. **ετα2α** (103.19)
- Negative Perfect
- Neg. Perf. I*:
1sg. **ῆπι** (137.24); 3 sg. **ῆπεϑ, εμπῆ** (77.36); 3 pl. **ῆποϑ, ῆῆποϑ** (120.35; 121.2); Nom. **ῆπε, ενπε** (113.28)
- Pret.: 3 pl. **νεῆποϑ** (118.24); Nom. **νεῆπε** (84.2)
- Circ.: 3 sg. **εῆπεϑ**; 3 pl. **εῆποϑ**
- Rel.: 3 sg. **ετεῆπεϑ** (61.30), **ετεῆπῆ** (116.26); 3 pl. **ετεῆποϑ**; Nom. **ετεῆπε** (52.4)
- Praesens Consuetudinis (Aorist)
- Praes. cons. I:
3 sg. **ψαϑ** (79.10); **ψαρεϑ** (69.11; 108.26); **ψαρες** (108.18); 3 pl. **ψαυ** (92.28; 93.1,8); **ψαροϑ** (93.4; 125.19); Nom. **ψαρε** (108.32)
- Pret.: **νεψαροϑ** (92.25)
- Praes. cons. II*:
3 pl. **εψαυ** (114.39), **εψαυ** (86.33), **εψαροϑ** (98.14)
- Circ.: 3 sg. **εψας** (77.4); 3 pl. **εψαυ** (92.34), **εψαροϑ** (72.5)
- Rel.: 3 pl. **ετεψαυ** (81.20), **ετεψαροϑ** (54.30), **ετψαροϑ** (107.33); Nom. **ετεψαρε** (82.29)

Negative Praesens Consuetudinis (Aorist)

Neg. praes. cons.:

3 sg. **μαϩ, μαϑ**Circ.: 3 sg. **εμαϑ (60.13); ευμαϩ (53.15)**Rel.: 3 pl. **ετεμαϩ (57.25; 128.21; 134.9); Nom. ετε-
μαρε (124.10)**

Third Future

Fut. III*: 3 pl. **εγε (75.31), αγ<α> (99.16)**Neg.: 3 pl. **νοϩ (92.19), ννοϩ (98.34)**

Conjunctive

Conj.*: 3 sg. **νϩ, ϩ (63.19,26[?]; 67.4; 74.35; 75.2; 75.20;
86.20[?]; 88.24; 96.15); ντρντϩ (107.32?); 3 pl. νϑε;
Nom. ντε (59.37)**Neg.: 1 pl. **ντντν̄ (124.31); 3 pl. νϑετν̄ (62.21,23)**

C. Clause Conjugations

Temporal: 3 sg. **νταρεϩ, ντρρντϩ (107.32?); 3 pl. νταροϩ;
Nom. νταρε**“Until”: 3 sg. **ϩαντεϩ (99.18); ϩατεϩ (96.13; 134.33); 3 pl.
ϩατοϩ (135.10); Nom. ϩαντε (123.16,26; 126.11),
ϩατε (85.29)**

“Not Yet”:

3 sg. **νπατϩ (76.16); 3 pl. νπατοϩ (133.26); Nom.
νπατε (117.26)**Pret.: Nom. **νε νπατε**Circ.: 3 sg. **εμπατϩ, εμπατεϩ, 3 pl. εμπατοϩ, εμ-
παταϩ, Nom. εμπατε**Rel.: 3 sg. **ετεμπατϩ (95.6); Nom. ετεμπατε (122.26)**

Conditional*

3 sg. **αϑϩα (108.23); 1 pl. ενϑα (132.16); 3 pl.
εϑϑα (57.6; 62.4; 131.31), αγϑα (108.14); εϑϑαν
(129.17)**

Causative (Inflected)

Infinitive 3 sg. **τρεϩ, τϩ (51.35; 75.28), τϑ (75.10); 1 pl. τρν̄,
τν̄ (51.2); 3 pl. τροϩ, τρεϩ (89.4), τοϩ (75.16;
118.10; 131.6); Nom. τρε**Neg.: 1 pl. **ατν̄τν̄ (130.9); 3 pl. ατν̄τροϩ (52.26)**

4. Remarks on the Conjugation Bases

Present circumstantial: The original editors considered the form **αϩ** at 53.25 and 60.35 to be circumstantial. The first instance is simply a

perf. I. The second is probably a present tense, since a qualitative, which usually appears only in the present, follows. The form is probably a circumstantial, although it could also be a second tense. This case is but one of several apparently irregular uses of the qualitative. Either this text violates a fundamental rule of Coptic syntax by using qualitative forms with tripartite conjugation bases, or, more likely, dialectical phonology has produced anomalous forms of certain conjugation bases.

Present relative: Here again appears the problem of the qualitative used with apparently tripartite conjugation bases. The phenomenon appears in seven passages: **ΕΝΤΑΦΑΒΕΩ** (61.19), **ΕΝΤΑΦΩΟΠ** (66.39), **ΕΝΤΑΥΤΣΑΕΙΑΙΤ** (97.31), **ΕΤΕΑΦΚΑΑΤ** (101.11), **ΕΤΑΥΩΟΠ** (112.20; 117.19), and **ΕΤΑΦΘΕΙ** (113.36). The form **ΑΒΕΩ** in 61.19 may not, in fact, be a qualitative. The qualitative **ΩΟΠ** at 66.39 is probably corrupt for **ΩΩΠ**, and the conjugation base is a normal perf. rel. In the forms with **ΕΤΑ-** (112.20; 113.36; 117.19), the qualitatives, and a present tense, are appropriate and the relative converters should be seen as involving a hyper-subachmimic vocalization. A similar phenomenon appears in the forms **ΕΤΑΡΕ** (55.29; 122.37; 127.24), which normally appears as **ΕΤΕΡΕ** in S and A², in the future relatives **ΕΤΑΝΝΑ** (51.1) and **ΕΤΑ . . . ΝΑ** (104.12), and in the preterite forms **ΝΑΦ**, **ΝΑΣ** and **ΝΑΥ**. The other relative converters in the list above, **ΕΝΤΑΥ**, and **ΕΤΕΑΦ**, may also be anomalous forms of the present relative, if the text is not corrupt.

Future relative: One clear example of the A² form **ΕΤΑ**, without **Ν**, appears at 89.30. Other possible examples listed by *ed. pr.* are better understood as different forms, the perfect relative (67.37; 126.23; 128.4) or the present relative, **ΕΤ**, with **ΑΕΙ**, the qualitative of **ΕΙΡΕ** (120.3).

Perfect II: In Coptic generally there is a possibility of confusing the perf. II and perf. rel. Here, too, the form **ΝΤΑ-** (**ΕΝΤΑ-**) can serve for both conjugations. In addition, the *Tri. Trac.* uses four other forms which might be taken as perf. II: (1) **ΕΡΕΝΤΑ-**, (2) **ΕΡΕΑ-**, (3) **ΕΑ-**, and (4) **ΕΤΕΑ-**. Four examples of the first form appear (73.20, 104.20, 114.34, and 120.33), all in contexts where a second tense is appropriate, i.e., where the sentence has an emphasized adverbial element. In addition, at 73.20, the form is negated with **ΕΝ**, the appropriate negation for a second tense. *Ed. pr.* suggest that this form is a "derived perf. II," apparently expressing a notion of causality. Such a nuance may be found in 104.20 and 114.34, but it is certainly not

apparent in the two other examples. It seems best to understand the form as an allomorph of the perf. II. without any specific semantic connotation. Four examples of the second form (ερεα-) appear (52.19; 80.37; 122.18; 129.19). *Ed. pr.* (I.29) suggest that this form is a "derived perf. I.," but this seems unlikely. In the last two examples there are clearly adverbial elements which could be emphasized by a second tense. In the second example, at 80.37, there is no clear adverbial element, although the text in the following line is quite possibly corrupt. Similarly, there is no obvious adverbial element emphasized in the first example. It might be possible to understand all these forms as instances of the perf. circ. The fact, however, that the form at 52.19 is negated with εν indicates that it is a second tense. Both this form and that at 80.37 would then be examples of an "emploi abusif" of the second tense.¹² The third possible form of the perf. II. (εα-) is morphologically equivalent to the perf. circ. The form, though unusual, is attested elsewhere in Coptic.¹³ It is unlikely, however, that any of the instances in this text which are held by *ed. pr.* to be perf. II (69.4; 73.1; 77.31; 109.5; 114.16; 130.25) are such. At 109.5 the converter ε is restored by *ed. pr.*, but this restoration is unnecessary and the form is best understood simply as a perf. I. In all the other cases the form can be easily understood as a perf. circ. One example of the form ετεαϩ, (77.37) is suggested by *ed. pr.* to be a perf. II. This form, however, is simply a perf. rel.

Perfect relative: This conjugation base displays a variety of forms which can be reduced to three basic types: (1) ντα-; (2) εντα-, which is simply an orthographic variant of the first type; and (3) ετ(ε)α-. The use of these forms with the conjugation base αϩ is usually confined to cases where the subject of the relative clause is the same as the antecedent, except in the form ετεϩαϩ at 104.29. Somewhat anomalous are the forms ενταα (76.34) and εταα (105.22). These may be defective writings of ενταϩα and εταϩα respectively.

Negative perfect I: Note the orthographic variant εμπ̄ (77.36) for the more normal μπεϩ and ενπε (113.28) for μπε. The first instance of the form cannot properly be a circumstantial. The second

¹²Cf. H. J. Polotsky, *Études de syntaxe copte* (Cairo, 1944) 51-53 (= *Collected Papers*, 155-57). See also his remarks in "The Coptic Conjugation System," *Or.* 29 (1960) 408 (= *Collected Papers*, 254). The "emplois abusifs" in the *Tri. Trac.* would probably fall under Polotsky's type C, "phrases contradictoires."

¹³Cf. G. Steindorff, *Lehrbuch*, #341, p. 150, where several examples from Shenute are listed; W. Till, *Koptische Grammatik*, #334, p. 172; and H. J. Polotsky, *Études de syntaxe copte*, 48-49 (= *Collected Papers*, 152-53).

instance could be a circumstantial, but a neg. perf. I. is more appropriate. *Ed. pr.* (II.302) consider the forms $\mu\mu\pi\omicron\upsilon\gamma$ (120.35; 121.2) as circumstantials, but they are probably simply orthographic variants of the neg. perf. I. The phenomenon of a reduplicated initial consonant appears elsewhere in the text and that is probably involved here.¹⁴

Praesens consuetudinis II: See the remarks on the Conditional.

Future III: Clear cases of this conjugation base appear at 75.31 (where the text $\epsilon\upsilon\epsilon\{\omicron\gamma\}\bar{\eta}\tau\omicron\upsilon\gamma$ must be emended; otherwise the Stern-Jernstedt rule would be violated), and in $\alpha\gamma\alpha\rho\eta\zeta$ at 99.16, after $\chi\epsilon\kappa\lambda\alpha\epsilon$, where it is syntactically appropriate. The final α of the conjugation base has here been elided with the initial α of the infinitive. *Ed. pr.* (I.29) also list $\pi\epsilon\tau\alpha\gamma\alpha\mu\epsilon\upsilon\epsilon$ at 79.35, but the text here is probably corrupt for $\pi\epsilon\tau\alpha\gamma\mu\epsilon\upsilon\epsilon$, either a normal perf. rel. or possibly the anomalous pres. rel. encountered in this text. In their notes, *ed. pr.* also suggest that $\epsilon\upsilon\beta\alpha\bar{\nu}\tau\bar{\epsilon}$ at 67.32 and 70.9 is an error for $\epsilon\gamma\alpha\beta\bar{\nu}\tau\bar{\epsilon}$, fut. III. This is a possible explanation, especially at 67.32, although at 70.9 the form is simply a pres. circ. with the A² prepronominal infinitive of $\beta\iota\bar{\nu}\epsilon$. The same may be true of 67.32.¹⁵

Conjunctive: This conjugation base has forms both with and without initial μ . The latter type, characteristic of A, is found in eight passages, listed above. *Ed. pr.* consider υ at 96.12 to be a conjunctive, but this appears to be a simple pres. I. The prenominal form $\mu\tau\epsilon$ appears at 59.37. *Ed. pr.* also find the form at 113.37, but that is probably a preposition.

The forms $\bar{\eta}\tau\bar{\nu}$ (51.2) and $\bar{\eta}\tau\bar{\eta}$ (51.35) are probably to be understood as causative infinitives. Cf. the causative infinitive $\epsilon\tau\bar{\eta}$ (75.28). Nonetheless, it might be possible to construe both forms as instances of the conjunctive. The form $\bar{\eta}\tau\bar{\eta}$, characteristic of the conjunctive in B, is also found at *Gos. Truth* 34.14. *Ed. pr.* also consider $\bar{\eta}\tau\omicron\upsilon\gamma$ at 82.37 to be a conjunctive, but the lacuna in the line following (83.1) makes this uncertain.

Conditional: The conditional appears once in the ordinary form $\epsilon\upsilon\psi\alpha\bar{\nu}$ (129.17). The forms $\alpha\zeta\psi\alpha$ (108.14), $\epsilon\bar{\nu}\psi\alpha$ (132.16), $\epsilon\upsilon\psi\alpha$ (57.6; 62.4; 131.31), $\alpha\gamma\psi\alpha$ (108.14), and $\epsilon\upsilon\psi\alpha\gamma$ (86.33) are problematic. *Ed. pr.* (I.30) generally take these forms as instances of the praes. cons. II., which appears once elsewhere in the form $\epsilon\psi\alpha-$

¹⁴Cf. the discussion of orthography above.

¹⁵Note the fut. II. $\epsilon\gamma\alpha\beta\bar{\nu}\tau\bar{\epsilon}$ after $\chi\epsilon\kappa\lambda\alpha\epsilon$ at 53.13.

POY (98.14).¹⁶ Such an interpretation is quite likely for ΕΥΨΑΥ at 86.33, which, however, *ed. pr.* take to be a circumstantial. Cf. ΕΨΑΨ in *Gos. Truth* 28.31. The other forms listed here can be satisfactorily explained as conditionals. They are not as anomalous as *ed. pr.* suggest. Note that the conditional in A is generally ΑΨΑ. Note too the conditionals in the *Gos. Truth* ΕΨΑ (22.3; 24.34; 34.5) and ΕΨΑ (22.4), as well as the forms ΕΨΑΝ (24.38) and ΕΨΑΝ (24.30). Cf. also *Gos. Thom.* ΕΨΑ (32.19), as well as ΕΨΑΝ (32.17) and ΕΨΑΝ (32.23).

5. Syntactical Features

A complete analysis of the syntax of the Coptic of the *Tripartite Tractate* is not possible in the context of this introduction. Certain features, however, are worthy of note.

Nominal sentences: One prominent feature of the nominal sentence in this text is the frequent reduplication of the copula. This phenomenon occurs when the predicate of the sentence is complex, composed of a substantive plus genitive or circumstantial modifier. In one case (113.33-34) the predicate is composed of a substantivized relative continued by a conjunctive. For occurrences of these constructions, see the index of Coptic words, *s.v.* ΠΕ.

It should be noted in this connection that various other conjugation bases may be reduplicated, including the circumstantial (67.29-30; 69.28; 79.23; 85.12; 87.24; 105.8-9); the preterit (82.1-2; 83.7-8); and the negative perfect (94.40).

Conditional sentences: The appearances of the conditional conjugation base have already been treated in the discussion of the conjugation bases. In addition to those cases, conditional conjunctions appear with various constructions; ΕΨ(Ω)ΠΕ with nominal sentences (116.24, 130.10) and the imp. fut. (137.11); ΕΨΧΕ with a nominal sentence (54.33; 101.1), pres. I (55.30), impf. (83.7; 94.28), and fut. I (121.16); ΕΙΜΗΤΙ with a nominal sentence (74.33) and conj. (124.11); and ΕΙ ΜΗ with pres. I (74.35). Four examples of a contrary-to-fact condition appear, with slightly different constructions; ΕΝΕ... ΝΕΨΝΑ (64.33-36), ΝΕΨΝΑ... ΕΝΕ (69.17-20), ΕΨΑC... ΝΑCΝΑ (77.4), and ΕΝΕΨΝΑ... ΕΙΜΗΤΙ (86.19).

Comparative sentences: A relatively common phenomenon throughout the text is the comparative sentence, which utilizes a wide

¹⁶This form also appears as the praes. cons. circ. at 72.5.

variety of conjunctions and constructions (57.8-12; 57.40-58.4; 61.29-33; 62.27-29; 63.29-34; 64.12-13,31-36; 69.20-22; 73.28-36; 89.8-10; 108.36-37; 119.34-36; 126.1-6; 129.20-25; 136.11). Most frequently, some form of **PHTE** is used as one of the correlatives. See the Coptic index, *s.v.*, but forms of **CMAT**, **ZE**, and **ZWC** also appear. The protasis in such a sentence may contain either a relative clause (57.8; 62.27; 69.20), a circumstantial (129.20), a second tense (73.28), or a nominal sentence (63.29). Similarly the apodosis may contain a relative (57.12; 61.33), a circumstantial (89.10), a second tense (73.36), or a perf. I (58.4, 69.22). The appearance of a causative infinitive in the apodosis is probably due to an ellipse (62.29).

Final clauses: For final expressions two constructions are frequently used. First, **XEKAC(E)** may be used with various conjugation bases, fut. II (53.13; 63.17; 73.26-27; 77.1; 87.27-28; 96.3; 98.32,37; 99.1,26-27; 103.8-9,39; 104.23-24; 105.5; 107.16,22; 111.2; 117.4-5; 126.32; 127.23; 128.12), fut. III (92.18-19; 99.12-16; 107.7,9), neg. conj. (68.21; 124.31). Anomalous are the present circumstantial at 67.31-32 and the nominal sentence at 136.10. In these cases the text may be corrupt.

Secondly, the causative or inflected infinitive, preceded by the preposition **λ**, may be used, either with a notion of purpose (61.3,4,5,7,9, 12,31; 69.22; 75.33; 76.33; 86.1; 91.14,17,23; 92.3; 95.33; 99.6,29; 100.32,34; 102.33; 103.22; 105.19; 106.27; 110.30; 126.16,24) or of result (52.17,26; 55.31; 60.32; 72.7; 75.14,16,33; 75.38[*note the use of ΠPHTE = ὥστε*]; 84.11; 96.11; 99.33; 116.14; 117.21; 121.10[*note the use of ΖWC TE*]; 123.6,8,14; 127.5; 133.4).

Causative (inflected) infinitive: In addition to the uses of the causative infinitive introduced with the preposition **λ** in final expressions noted above, this construction is also frequently used as a complement to nouns and verbs: **KW** (107.3; 116.15; 118.12); **MEEYE** (65.13; 72.4, 14-15; 83.23; 91.15; 95.10; 115.5,34; 126.29; 134.14); **Ⲣ λΞΙΟΥ** (89.31; 125.17); **Ⲣ ΕΝΕΡΓΙ** (97.22; 113.24; 114.3); **Ⲣ ΨΕΥ** (86.17; 95.23; 130.9); **†** (61.33; 62.28,29; 71.15; 73.7; 90.13; 114.29); **ΤΩΨ** (77.10; 107.29); **ΟΥΨ(Ε)** (57.27; 71.14; 87.16; 94.2; 98.29; 126.26 [**ΧΕ ΠΤΡΟΥ-**]); **ΧΡΕΙΑ** (124.20,21,22); **ΨΩΠΕ** (80.4; 82.35); **ΨΥΕ** (76.30; 77.8); **ΖΜΑΤ** (51.5; 61.35); **ΒΑΜ** (52.28; 54.15; 59.17; 60.24,26; 63.10; 73.13; 79.20; 88.24; 127.10); and various others (55.31; 61.26; 75.18; 79.31; 82.5; 86.14; 100.14,16,17,18; 108.7; 110.28; 115.22; 117.13; 130.23).

6. *Stylistic Features*

The *Tri. Trac.* is an elaborately constructed work written in a complex, florid and sometimes allusive style which occasions numerous difficulties of interpretation. The opening sections of the work, dealing with the highest transcendent principles, are composed in a solemn rhetorical mode, with several series of lengthy paratactic affirmations (e.g., 52.7-34; 53.21-28; 55.16-27), and asyndetic coordinations (e.g., 55.3-5; 56.26-30). One of these series is virtually a litany of titles of the Son (66.13-29). In later sections of the work, complex periods frequently appear (e.g., 110.22-31; 119.16-122.14). Many of these periods are syntactically ambiguous, due to the presence of forms which can be construed as either circumstantials or second tenses (e.g., 61.20-24; 67.28-31; 79.4-6; 81.8-14). Ambiguities frequently arise from the presence of pronominal elements, the antecedents of which are uncertain (e.g., 56.34; 69.10-14; 72.32-75.9; 88.8-12; 121.7-8; 123.22). A particular aim of the notes in this edition has been to clarify such stylistic ambiguities through a careful analysis of the syntax and to identify the sometimes opaque allusions to various actors in the cosmic drama.

It may well be that some of the ambiguities in the text arise from the fact that the work is a translation and that the translator either had an imperfect understanding of his *Vorlage* or an inadequate command of Coptic.¹⁷ That the work is, in fact, a translation from Greek would be generally presupposed. That presupposition is strikingly confirmed in at least one case where an obscure Coptic phrase becomes intelligible when viewed as a literal rendering of a technical term of Greek philosophy (65.10).¹⁸

One particularly striking feature of the text, which may reflect its Greek *Vorlage*, is the use of the particle $\alpha\epsilon$. In Coptic generally this particle may serve as a conjunction or as an introduction to quoted

¹⁷Note the judgement of Kasser, (*ed. pr.* I.35), that the translator of the text, who, according to Kasser, reworked a Sahidic translation into Subachmimic, was a "homme vraisemblablement plus grec que copte." Cf. also the parenthetical remark at 137.21-23, "For, though I continually use these words, I have not understood his meaning." This remark may, however, refer to the contents of the text, not to its language. In any case, the judgment of Kasser exaggerates the anomalous character of the Coptic of the *Tri. Trac.*, cf. Thomassen (*Tripartite Tractate*, 60-61).

¹⁸Thomassen (*Tripartite Tractate*, 21) sees a reflection of a Greek *Vorlage* in such constructions as $\text{ϣ}\omega\alpha\rho\bar{\eta}\ \bar{\eta}$ -, which presumably translates Greek verbs compounded with $\pi\rho\omicron$ -. Cf. 61.1-2; 62.19; 82.24; 107.28; $\text{παει}\ \text{εταγ}\bar{\eta}\ \text{ζο}\ \text{α}\rho\alpha\gamma$ (87.9) translating $\delta\ \text{παράλητος}$; and $\text{νιτγ}\rho\omicron\varsigma\ \bar{\eta}\omega\alpha\rho\bar{\eta}$ (123.15), translating $\delta\ \text{ἀρχέτυποι}$.

discourse (Cf. Gk. *ῥῆτι recitativum*). The particle functions in these ways in the *Tri. Trac.*, but in addition it appears as a paragraph-initial particle, frequently in conjunction with other particles ($\alpha\epsilon \dots \mu\epsilon\eta$, $\alpha\epsilon \dots \beta\epsilon$: see the indices). This phenomenon, not noted by the original editors except in the case of the initial $\alpha\epsilon$ at 51.1, has been highlighted by Schenke,¹⁹ and independently by the present editors in the previously published translation of the text.²⁰ The significance of the phenomenon is unclear. Schenke argues that it indicates that our text is not a tractate but a series of excerpts from a longer work.²¹ The excerptor's *ῥῆτι* is, as Kasser notes,²² a feature of Byzantine excerpta. More contemporary examples of a similar phenomenon can be found in the *ῥῆτι* which introduces the *Introduction to the Dialogues of Plato* by Albinus,²³ and the *ῥῆτι* which introduces many episodes in Aelian's *Varia Historia*.²⁴ If Schenke is correct and the text is an excerpt, some of its allusive qualities and its referential ambiguities might be explained. However, it is doubtful that we have here simply a series of excerpts. Despite its ambiguities, the text does present a continuous and relatively coherent account of Valentinian theology. If the text is an excerpt, the epitomator has been quite skillful in selecting his material. Thus, the strange $\alpha\epsilon$'s in the text, instead of being citation particles, are more likely simply paragraph markers. For a comparable phenomenon note the paragraph markers in the *Pistis Sophia*,²⁵ which often appear in connection with particles such as $\Delta\epsilon$ and $\beta\epsilon$, as in the *Tri. Trac.* (Cf. e.g., in the Schmidt-MacDermot edition p. 4, line 12; 5.20; 7.5; 8.3; 13.15; 15.3 and *passim*). If this interpretation of $\alpha\epsilon$ as a paragraph marker is correct, it probably does not reflect a feature of a Greek *Vorlage*.

One other explanation of the unusual $\alpha\epsilon$ is possible. It should be

¹⁹H.-M. Schenke, *ZÄS* 105 (1978) 133-141.

²⁰In James M. Robinson, ed., *The Nag Hammadi Library in English* (San Francisco: Harper and Row, 1977).

²¹Schenke, *op. cit.* 135 also notes the few first-person references in the text and suggests that these are due to the hand of the epitomator. Cf. e.g., 137.21-23 cited in note 18.

²²*Ed. pr.* I. 287.

²³For a discussion of the significance of this, cf. John Dillon, *The Middle Platonists* (Ithaca: Cornell, 1977) 304.

²⁴Cf. Aelian, *Varia Historia* (ed. R. Hercher; Leipzig: Teubner, 1866; reprinted Graz: Akademische Druck und Verlagsanstalt, 1971), e.g., 7.3,4; 8.3; 9.2,3,6,12. We owe this reference to George MacRae.

²⁵*Pistis Sophia* (Carl Schmidt, ed.; Violet MacDermot, trans.; NHS 9; Leiden: Brill, 1978).

noted that in later Greek $\gamma\acute{\alpha}\rho$ is used to express simple continuation or connection, without any causal force.²⁶ It may be that in the Greek *Vorlage* of the *Tri. Trac.* $\gamma\acute{\alpha}\rho$ was used in such a way, roughly equivalent to $\delta\acute{\epsilon}$. The Coptic translator then woodenly rendered such occurrences with $\alpha\epsilon$.

7. *The State of the Text*

In addition to the various orthographic and phonological peculiarities of this text, which are probably due to scribal conventions or are dialectal characteristics, the text contains a rather large number of scribal errors. Some of these have been corrected in antiquity. These corrected errors involve: (a) the omission of letters or words subsequently added (57.20,36; 59.18,20; 60.35; 61.23; 66.6,20; 69.12; 70.4; 71.21; 78.33; 82.4; 93.18; 95.22; 97.14; 98.34; 99.7; 101.13,14,23; 106.4,7,23; 107.28,29; 108.7,16; 110.15; 111.16,32; 112.4; 113.13; 116.29; 117.15,25,31; 118.2,19; 120.1,22,31; 121.21,26; 126.23; 127.13; 128.17; 129.16; 130.34; 134.9,26; 138.14,26); (b) letters erroneously written then deleted with lines or dots (51.24; 65.16; 69.12; 71.21; 82.21; 84.2; 89.1; 91.28; 92.13-14; 95.17; 113.24; 117.13; 121.28); (c) letters erroneously written then erased or written over (51.10,15,24; 52.32,38; 54.7,16,22; 55.40; 62.19; 65.1,4,17,24; 68.8,24,34; 69.12; 70.26; 73.35; 74.24,30; 75.38; 76.11; 78.13,36; 79.16,17; 80.34; 81.17,34,35; 83.6,11; 85.10,35; 87.10,33; 89.17,22; 90.1,33,37; 91.9,24,35; 92.7; 93.15,25,37; 94.6,11,13,20; 95.3,5,29; 96.13,32; 98.33,35; 99.32; 100.25; 101.9,14,16,24,25,30; 103.26,28; 104.2,27,32,34; 105.17,26; 106.2,7; 108.6,13,14; 109.7,16; 110.15,25; 111.8,11,16,19,25; 112.24; 113.13,14,17,25,29,31; 115.2; 116.18; 117.2,12,13,33,38; 119.10; 120.33; 121.4,28; 122.11,18,35; 125.34; 126.33,34; 127.3,23; 128.1,22,23,32,35; 129.16,31; 131.2; 134.20; 135.8,11; 137.23).

In addition, there are numerous uncorrected scribal errors. These fall into several major categories. Firstly, there are cases where a letter or letters have been omitted (51.40; 52.4,17,21; 53.4; 54.28; 56.5; 57.31; 58.16,29; 60.5,14; 61.18; 62.22; 65.12; 66.20,32; 67.12,23; 68.4; 69.21,25; 70.6,27,32,37; 71.33; 72.31; 73.9,22; 74.4,5; 77.25; 78.15; 79.11,27,34; 82.11,12,26,37; 87.18,20,21; 88.7,32; 90.37; 93.36; 94.4,13; 95.6; 96.26; 98.34; 99.13,16,24; 100.25,26; 101.10,16,22; 102.2; 103.10; 104.5,17; 105.4; 106.5,11; 108.24,32; 109.13; 112.3,21; 115.9,

²⁶Cf. Bauer-Arndt-Gingrich, *A Greek-English Lexicon of the New Testament* (2nd ed.; Chicago: Univ. of Chicago, 1979) 152b; Blass-Debrunner-Funk, *Greek Grammar*, #451-52, pp. 234-36, and Thomassen, *Tripartite Tractate*, 19-20.

23,35; 116.9,26; 117.13; 118.11,16; 119.14,19; 120.21; 121.10; 124.30; 125.18,24; 126.21; 128.27; 131.26; 132.14; 134.5; 136.24; 138.9).

It should be noted that certain phenomena treated by *ed. pr.* as errors of the foregoing type are simply orthographic or syntactical peculiarities. (a) The text regularly exhibits the crasis of the indefinite article $\text{o}\gamma$ before words beginning with $\text{o}\gamma$ (53.34; 65.15; 69.22; 71.33; 75.17; 79.16; 117.33; 118.30; 122.33; 136.27). (b) Initial double n is frequently written as a single n (60.6; 84.7; 94.13; 100.7; 101.19). (c) Nouns of Greek origin beginning with a π regularly do not have the definite article (64.9; 66.27; 72.2,18; 75.14; 77.5; 78.26; 80.27,35; 81.30; 94.12; 95.5; 96.34; 97.21; 101.18; 102.32; 107.28; 122.27,31; 127.32; 128.8,32; 138.24). Note that there are exceptions (58.35; 59.36; 68.30; 73.4; 74.27; 78.31; 85.32; 86.20; 97.1; 101.4; 123.22; 124.14,19). (d) Similarly the Greek word $\text{c}\alpha\rho\alpha$ is regularly used anarthrously (113.38; 114.36; 115.37; 125.4,12,15; 133.16). (e) The preposition $\bar{\text{n}}$ is used in this text frequently where St. Sah. would normally use $\bar{\text{n}}\bar{\text{}}$ (59.7; 61.18; 72.18; 79.30; 85.29). Related to this is also the use of $\bar{\text{n}}\text{т}\epsilon$ where $\bar{\text{n}}\text{ц}\text{н}\text{т}$ might be expected (112.17; 121.9). (f) The A² conjunctive appears in the form q and emendation to $\bar{\text{n}}\text{q}$ is unnecessary (88.24; 96.15). (g) The A² future appears without the n found in S (89.36). (h) Recognition of the function of the "introductory particle," $\text{x}\epsilon$, makes emendation to the resumptive particle unnecessary (77.25; 117.36). (i) The verb $\text{т}\text{с}\text{т}\text{o}$ can be spelled in several ways $\text{т}\text{с}\text{т}\text{o}$, $\text{т}\text{с}\text{o}$, $\text{с}\text{т}\text{o}$. These forms should probably be viewed as orthographic alternatives and not treated as errors (82.3,9; 123.6; 128.14). (j) The contraction of double т and $\text{т}\text{x}$ is regular.

A second class of uncorrected scribal error involves the addition of unnecessary letters, either by simple dittography (53.9; 58.16; 62.26; 63.29,32; 66.1; 67.24; 68.14,25; 71.19; 75.31,33,36; 83.29,35; 87.27; 88.25; 91.2; 94.37; 95.15; 97.29; 103.5; 104.28; 105.34; 111.10; 113.38; 115.3; 116.20; 117.3,21; 118.19; 119.2; 120.35; 121.13,23; 126.15; 128.9; 129.18,26) or for some other reason (52.4,21; 57.17; 58.13; 65.1,26; 67.28; 73.31; 75.5; 76.33; 79.35; 80.25; 81.1,17; 89.27; 90.3,26; 91.15; 94.40; 95.2; 96.30; 97.38; 98.4; 106.4,7,25; 107.28,29; 112.11; 115.20; 121.26; 123.23; 124.14,15; 125.21; 127.14; 130.7; 131.13; 132.32; 134.5).

A third common type of uncorrected scribal error involves the use of the wrong suffix pronoun. The most frequent confusion is between the orthographically similar third person masculine singular q and the third person plural γ . Thus q is frequently written for γ (63.8,10;

76.13; 81.2,34; 88.1,12,32; 92.20; 97.4; 103.3; 113.10; 118.11; 119.32; 123.14; 130.23), and conversely, γ is written for q (55.4,10; 59.35; 68.2; 71.35; 89.18; 90.23; 115.4). The third person singular masculine and feminine pronouns are less frequently confused. Thus q appears for c (58.28; 110.20; 114.11; 124.6) and c for q (53.32; 107.15). Also there is one apparent confusion of γ for c (120.8), and of n for q (88.20). Note that some scribal corrections involve alteration of such pronouns (51.15; 54.16; 94.11; 98.35; 101.24; 120.33; 127.3).

A related series of errors involves the confusion of the singular and plural articles in relative expressions. Thus π appears for n (84.26; 90.33) and n for π (133.16; 135.18).

There are several cases of metathesis (54.26; 57.2; 72.10; 128.6).

Finally, there are more serious cases of definite or possible corruption which are not easily classified. For discussion of these, see the notes (55.8; 57.29; 61.12; 62.11; 63.29; 66.39; 72.33; 77.32-33; 80.14, 27; 90.1; 91.8,37; 97.31; 100.25; 107.32; 109.36; 110.19,23,26,29; 117.34; 123.13; 124.5; 128.30).

Fillers are used throughout the text, at the beginning and ends of lines, and especially at the bottom of a page (59.38; 66.40; 75.32-34; 82.2-3; 85.37; 89.36; 90.13; 93.37; 96.32; 97.39; 101.36; 118.36; 119.23-27). Marginal marks of uncertain significance appear at 127.19 and 129.1, and the three major segments of the tractate are divided by decorative markings, described in detail in the notes, *ad loc.* (104.3; 108.12).

The extent of corruption in the text suggests that there was some history of transmission of the *Tripartite Tractate* in Coptic. This seems to be confirmed by the appearance within a line (66.31) of the scribal convention of representing word-final n with a stroke above the preceding vowel, a convention usually reserved for the end of a line. Cf., e.g., 59.26.

III. TITLE AND GENRE

CG I,5 is an elaborate, but untitled, theological treatise which gives an account of the whole process of devolution from and reintegration into the primordial Godhead. Because the text is divided by scribal decoration into three segments, the original editors have called it the *Tractatus Tripartitus*. The three divisions correspond to the three major acts in the drama. Part I gives an account of the Father and the entities which emanate from him. Part II tells of the creation of hu-

manity and Adam's fall. Part III describes the Savior's incarnation and the human responses to his coming.

The text is one of the longest (88 pages) and best preserved documents in the Nag Hammadi library. Prior to its discovery it was totally unknown. No other copies of the *Tri. Trac.* exist, nor are there references to it in patristic literature. In its detailed, comprehensive and systematic theological speculation it is virtually unparalleled among Nag Hammadi texts. Only *A Valentinian Exposition* (CG XI,2) follows a similar program. Among other theological literature of the second and third centuries Origen's *De principiis* may offer the closest parallel in terms of genre.

IV. THE PLACE OF THE TRI. TRAC. IN THE HISTORY OF RELIGION.

Heresiological accounts agree that Valentinus stands among the early and prominent Christian Gnostic teachers, having been active in Rome c. 140 A.D. His followers in the following generation (160–180 A.D.) divided into two major schools: the eastern, represented prominently by Theodotus, and the western, represented by Ptolemy and Heracleon. The heresiologists attest that Valentinian teachers disagreed on the interpretation of several fundamental issues, including the nature of the Father, the origin and structure of the Pleroma, the motives and results of the fall of Sophia, and the nature of the redemption offered by Christ. The *Tri. Trac.* engages each of these issues, taking positions which resemble the "Monadic" version of Valentinian ontology recounted by Hippolytus,²⁷ the theology of *Val. Exp.*, and the soteriology of the western school, which held that Christ offered redemption to psychic as well as spiritual Christians. Yet the *Tri. Trac.* revises the major themes of Valentinian theology more radically than any other extant source and approximates more closely than any other Valentinian thinker to the positions taken by more orthodox theologians of the third and fourth centuries.²⁸

²⁷*Ref.* 6.29.2.

²⁸The analysis of the *Tri. Trac.* by the original editors obscures the text's revisionism, because in their effort to find parallels to the text in other Valentinian literature, they assimilated its viewpoint to that of other sources. For example, they continually read the text's account of the Logos as the story of Sophia, although the author deliberately and consistently reinterprets that story.

V. DATE AND PROVENANCE

The *Tri. Trac.* is clearly the work of a single author, probably within the western Valentinian tradition.²⁹ The text has certain affinities in particular with the theology of Heracleon, but the suggestion of the original editors³⁰ that Heracleon himself was the author of the text is at least unprovable and at most unlikely. The fact that the *Tri. Trac.* carries its revision of Valentinianism farther than other extant Valentinian sources, including the fragments of Heracleon, suggests that its author was a later representative of western Valentinianism. The affinities of the *Tri. Trac.* in form and content with literature of the third century and the possibility that the revision of Valentinianism developed here may be a response to orthodox criticism such as that of Irenaeus, suggest a date for the text in the first half of the third century A.D., although a date in the late third or early fourth century cannot be excluded.³¹

VI. CONTENT AND THEOLOGY

The following is an outline of the topics treated in the text:

²⁹Thomassen (*Tripartite Tractate*, 25–31) argues for affiliation of the text with oriental Valentinianism. There are, to be sure, some interesting parallels between the *Tri. Trac.* and that branch of the school. See, e.g., the note to 86.25. Such parallels are best explained as survivals of original Valentinian positions, which were modified by some of the major western Valentinians.

Thomassen's position is based primarily on an analysis of the soteriology of the text which does not do justice to the author's view of the psychics, which, on our analysis, stands within the western tradition.

On the fundamental issues separating western and oriental Valentinianism see also, E. Pagels, "Conflicting Views of Valentinian Eschatology: Irenaeus and the *Excerpta ex Theodoto*," *HTR* 67 (1974) 35–53; "Gnostic and Orthodox Views of Christ's Passion: Paradigms for the Christian's Response to Persecution?" *Rediscovery*, 1.262–88, and J.-D. Kaestli, "Valentinianisme italien et valentinisme oriental: Leurs divergences à propos de la nature du corps de Jesus," *Rediscovery*, 1.391–403. For a different view, cf. J. F. McCue, "Conflicting Versions of Valentinianism? Irenaeus and the *Excerpta ex Theodoto*," *Rediscovery*, 1.404–416. McCue minimizes the importance of *Exc. Theod.* 63, which suggests that ultimately the inferior status of the psychics will be eliminated and they will be joined with the pneumatics in the Ogdoad, the key position shared by Western Valentinianism and the *Tri. Trac.*

³⁰Cf. *ed. pr.* I.37. The thesis was originally advanced by H.-Ch. Puech and G. Quispel, *VC* 9 (1955) 65–102. Cf. also Colpe, *JAC* 22 (1979) 105–106.

³¹A third-century date is defended by Thomassen (*Tripartite Tractate*, 31–36), particularly on the grounds of the text's doctrinal affinities with Origenism; its rejection of a Catholic notion of a substance of the Father; and its possible use of a non-LXX text of Gen 3:1 at 107.11–13, which may reflect Origen's Hexapla.

Part I 51.1–104.3

1. Introduction 51.1–8
2. The Father 51.8–57.8
3. The Son and the Church 57.8–59.38
4. Aeonic Emanations 60.1–67.37
5. Aeonic Life 67.38–74.18
6. The Imperfect Begetting by the Logos 74.18–80.11
7. The Conversion of the Logos 80.11–85.15
8. The Emanation of the Savior 85.15–90.13
9. The Pleroma of the Logos 90.14–95.38
10. The Organization 95.38–104.3

Part II 104.14–108.12

11. The Creation of Humanity 104.4–108.12

Part III 108.13–138.27

12. The Variety of Theologies 108.13–114.30
13. The Incarnate Savior and His Companions 114.31–118.14
14. The Tripartition of Humanity 118.14–122.12
15. The Process of Restoration 122.12–129.34
16. The Restoration of the Calling and Conclusion 129.34–138.27

1–2. *The Introduction: The Father* (51.1–57.8)

In the opening section, the *Tri. Trac.* uses terms familiar from Valentinian³² and philosophical, especially Platonic,³³ sources to describe the Father. Some elements in this description offer more specific clues to its position among the schools of Valentinian theology. While Valentinus and Ptolemy's disciples³⁴ posit a primal dyad consisting of the Father and Sige (Silence), our author insists that the Father is wholly unique, a "single one," (51.15–16) with no co-worker (53.36–37). The author may be referring to other Valentinian theo-

³²E.g., "He who is." 52.11, cf. *Gos. Truth* 28.12–13; *Val Exp.* 22.18; "ineffable" 54.39, cf. *Val. Exp.* 24.39; 29.31; Irenaeus, *Haer.* 1.11.1; "incomprehensible" 53.2, cf. *Gos. Truth* 17.22; 18.32.

³³See Puech and Quispel, *art. cit.* and J. Zandee, *The Terminology of Plotinus and of Some Gnostic Writings, Mainly the Fourth Treatise of the Jung Codex* (Istanbul: Nederlands historisch-archaeologisch Institut in het Nabije Oosten, 1961). Further significant parallels are discussed in the notes to the text. Thomassen (*Tripartite Tractate, passim*) also calls attention to many connections of the text to the Platonic tradition.

³⁴Cf. Irenaeus, *Haer.* 1.11.1 for what may be the teaching of Valentinus himself and 1.1.1 for Ptolemy.

logians when he declares that to say the opposite is "ignorant" (53.38–39). In its insistence on the Father's uniqueness, the *Tri. Trac.* parallels the monadic Valentinian ontology described by Hippolytus and represented at Nag Hammadi by *Val. Exp.*³⁵

In the monadic Valentinian systems the figure Sige is interpreted as a quality or state of the Father's being, and not an independent hypostasis taking the role of his consort or syzygy.³⁶ Thus, in these systems Sige plays no part in the primal generative act, as she does in dyadic systems. The *Tri. Trac.* goes even further in this demythologizing direction. For, while the other representatives of this type of Valentinianism³⁷ hold that the Father produces the aeons Nous (Mind) and Aletheia (Truth) as a means of projecting other aeons, the *Tri. Trac.* suggests that these entities, like Sige, are only attributes of the Father (55.7–17).

3. *The Son and the Church* (57.8–59.38)

Our author's second major revision of Valentinianism follows the first. The unitary Father, acting alone, produces "a first-born and only Son" (57.18–19), who "exists from the beginning" (57.34). The love between Father and Son in turn produces the Church, which "exists before the aeons" (58.30–31). Here again no feminine principle is involved in the eternal process of generation.

The principle of triplicity evinced on the highest level of being pervades the whole system. There appear in turn three levels of aeonic emanation, three classes of the Logos' offspring, and finally three classes of human being, while the structure of the world as a whole falls into three parts: the aeonic Pleroma with the primal Trinity at its head, the intermediary world of the Logos and the material world under the governance of the Demiurge.³⁸

4. *Aeonic Emanation* (50.1–67.37)

The discussion of the aeons opens with an account of their gener-

³⁵For Hippolytus, cf. *Ref.* 6.29.2–8. In *Val. Exp.*, note in particular 23.20–23. W. R. Schoedel ("Gnostic Monism and the Gospel of Truth," *Rediscovery*, 1.379–90) calls attention to the possible affiliation of this type of Valentinianism with the *Gos. Truth*.

³⁶Cf. *Val. Exp.* 22.21–24 and Hippolytus, *Ref.* 6.29.3–4. See also Irenaeus, *Haer.* 1.11.3.

³⁷Cf. *Val. Exp.* 24.34–29.27 and Hippolytus, *Ref.* 6.29.6–10.

³⁸The *Tri. Trac.* thus illustrates the principle observed by F. F. Sagnard (*La Gnose Valentinienne* [Paris: Vrin, 1947]) that the relationship between the three levels of being in Valentinian cosmology is one of model and copy.

ation which involves a significant application of fundamental philosophical principles. The aeons, like Platonic ideas in the mind of God, “were forever in the thought of the Father” (60.2–3). As such, these aeons existed only potentially. They did not “exist for themselves” (60.28–29), but only “had existence in the manner of a seed” (60.30–31). They come into their own actual existence by a recognition granted to them by the Father that He exists (61.1–18). This movement from potential to actual or authentic existence through a revelation of the primordial principle is the archetype of the soteriological movement on every level of being.

5. *Aeonic Life* (67.38–74.18)

Our author next describes how the aeons, in turn, become productive of further emanations, once again illustrating a generally important principle. For the aeons produce offspring by giving glory to the Father (68.3–5). The aeons who thus constitute the Pleroma or fullness of divine being are not, as in comparable Valentinian systems,³⁹ a specific number of pairs of masculine and feminine entities, but are all “properties and powers of the Father” (73.10–11).

6. *The Imperfect Begetting by the Logos* (74.18–80.11)

Following from the production of the third level of aeons comes the Logos, whose activity provides the transition from the transcendent Pleroma to the world of the *oikonomia*. In this account the *Tri. Trac.* boldly revises earlier Valentinian accounts of the disturbances in the Pleroma. In those accounts the generation of the non-Pleromatic world was attributed to the activity of a feminine figure, Sophia. Here she has been transformed into the masculine Logos, a possibility suggested in Heracleon’s interpretation of the Johannine prologue.⁴⁰

Different explanations of the disturbance caused by Sophia are provided in Valentinian sources. According to one version, Sophia’s problem was a matter of *hybris*. She tried to generate and bear fruit apart from her masculine syzygy in order to match the Father’s act of solitary generation.⁴¹ According to the other explanation, Sophia tried to

³⁹Cf. *Val. Exp.* and Hippolytus, *Ref.* 6.29.2–3. The *Tri. Trac.* clearly bypasses the debate on the progression and sequence of the aeons mentioned by Irenaeus, *Haer.* 1.12.1–3.

⁴⁰Cf. Fr. 1 on John 1:3 in Origen, *In Joh.* 2.14.

⁴¹Cf. Irenaeus, *Haer.* 1.2.3 and Hippolytus, *Ref.* 6.30.7–8. See also G. Quispel, *VC* 28 (1974) 38–39.

comprehend the greatness of the Father by her own efforts.⁴² In recounting the activity of the Logos our author includes both forms of motivation ascribed to Sophia: The Logos both “attempted an act beyond his power” (76.7–8) and “acted magnanimously, from an abundant love” (76.19–20). The *Tri. Trac.*, unlike other Valentinian sources, resists the temptation to assess the activity of the Logos, however caused, in a pejorative way. Instead, our text declares explicitly that “it is not fitting to criticize the movement of the Logos,” since that movement became the cause of a “system which has been destined to come about” (77.6–11). The Logos, having received wisdom (75.28), acts freely (75.35–76.1), intending what is good (76.3–4). The positive evaluation of the process of devolution from the primordial Godhead is reinforced by affirmations that this process took place by the Father’s will (76.24–77.1).

Thus, while the account of the *Tri. Trac.* has important parallels with other Valentinian texts, it ought not be simply reduced to those accounts, as is done by the original editors, who regularly equate Logos with Sophia and describe him as the “fallen aeon.”⁴³ Although the actions of the Logos occasion the production of deficient beings, even this, according to the theodicy of this text, is part of the divine plan.

7. *The Conversion of the Logos* (80.11–85.15)

Among other Valentinians different accounts are given of the process whereby the sufferings of Sophia were resolved. Some say that a Limit⁴⁴ was imposed on her which led her to abandon her futile project; others add that she underwent conversion.⁴⁵ The author of the *Tri. Trac.*, like the author of *Val. Exp.* (34.23f) apparently knows both versions, but chooses to stress the latter.⁴⁶ Our text goes further than other sources in emphasizing that the Logos is the initiator, not the recipient, of the resolution of his defective begetting. He is the one who “converted himself to the good” (81.28–29). From the activity of his conversion issues the psychic order of beings (82.10–24), which engages in conflict with the hylic order which was the result of his defective begetting (83.34–85.15).

⁴²Cf. Irenaeus, *Haer.* 1.2.2. *Val. Exp.* knows both explanations, but emphasizes the former, emotional, explanation (36.28–38).

⁴³E.g., *ed. pr.* 1.44–47, 337–347.

⁴⁴For a discussion of the various Valentinian opinions on the nature and function of the Limit, see the note to 76.33.

⁴⁵Note *μετανοία* in Irenaeus, *Haer.* 1.2.3.

⁴⁶Cf. G. Quispel, *VC* 28 (1974) 38–39.

8. *The Emanation of the Savior* (85.15–90.13)

Following his conversion the Logos divides in two. His better self ascends into the Pleroma where he intercedes for the “one who is defective” (85.25–26). The aeons of the Pleroma joyously agree to help and they pray to the Father. They then bring forth the “Son of his will” (86.36), the Savior (87.7). This division of the Logos resembles in some respects the account by Ptolemy of two Sophias.⁴⁷ It is even closer to the account attributed to Valentinus himself, but the details of the division of the Logos and the production of the Savior show various unique features.⁴⁸

The fact that the Savior is given the name Son in this account illustrates an important principle operative throughout the text. Beings on the intermediate level of reality may be given the name which properly belongs⁴⁹ only to a being in the highest level of reality, by what may be called a principle of analogous predication. The underlying assumption is that lower levels of reality are copies of models at a higher level. Failure to distinguish which level of reality is under discussion can lead to enormous confusion in the identification of particular characters in the cosmic drama.⁵⁰

9. *The Pleroma of the Logos* (90.14–95.38)

Through the revelation mediated by the Savior, the extra-Pleromatic Logos is illumined and “his Pleroma” comes into being. This Pleroma or “aeon” (95.26) stands above the hylic and psychic orders of the offspring of the Logos (93.14–19). It is given a variety of names, but above all it is called the Church (94.21). It thus serves as a copy of the whole Pleromatic world (93.25–26), and ultimately of the third member of the primordial Triad. In turn, it serves as the model of the Church in the phenomenal world. Its major attribute is its harmony which resembles the pleromatic harmony (94.21–23), a characteristic also highlighted in another Valentinian text from Nag Hammadi, *Interp. Know.* 18.22–20.22.

⁴⁷Cf. Irenaeus, *Haer.* 1.2.4 for the account of the upper Pleromatic Sophia and the lower Achamoth.

⁴⁸Cf. Irenaeus, *Haer.* 1.11.1. For further discussion of the generation of the Savior, see the note to 86.25.

⁴⁹Note the frequent affirmations early in the text that names are being applied in a “proper” way (51.39; 52.3; 53.5; etc.).

⁵⁰See e.g., the discussion of the identity of the figures named at 85.15, 86.36, and 87.11–13.

10. *The Organization* (95.38–104.3)

Once the Logos has established himself (96.17), he turns to establish the *oikonomia* or “organization” of the non-Pleromatic world. As part of this system he appoints archons “to keep order” (99.16), each with a specific hierarchial rank and responsibility. Over all of them he appoints a chief Archon or Demiurge (100.7–8), who is given the names of the Father (100.28–30). Unlike some other Valentinian accounts of this figure,⁵¹ this Archon, who serves the Logos as his hand and mouth (101.34–35), is not characterized by negative attributes, except that he is unaware that “the movement within him is from the spirit” (101.3–4).

11. *The Creation of Humanity* (104.4–108.12)

In the second part of the tractate our author gives his interpretation of Genesis 1–3, from Adam’s creation to the human experience of Paradise and the fall. The author first explains the purpose of creation as educative, particularly for those characterized by “smallness,” i.e., the psychics.⁵² The author then describes the process of creation, which involves participation by the spiritual Logos, the Demiurge and his angelic servants, including both psychic and hylic powers (104.3–105.10). The “soul of the first human being,” then, is constituted of three elements, a spiritual part from the Logos, a psychic part from the Demiurge and the powers of the right, and a hylic part from the powers of the left (105.29–106.5). The latter element is, it should be noted, not material in any literal sense. As one component of the *soul*, it corresponds with the “hylic soul” mentioned in *Exc. Theod.* 52.1–53.1.

The formulation of this section is extremely significant. The text offers no basis for assuming that the souls of subsequent human beings differ from that of the first. Thus, for the *Tri. Trac.* at least, the tripartition of human beings (118.14–28) is not determined by the constitution of different types of human souls. This tripartition occurs only as a result of the Savior’s coming, and is effected on the basis of the response of different human beings to the revelation, as different people actualize the different potentialities of the human soul. Such a

⁵¹Heracleon, Fr. 40, in Origen, *In Joh.* 13.60; Irenaeus, *Haer.* 1.5.4. Hippolytus, *Ref.* 6.33; and the *Ap. John* CG II,1:13.5–13.

⁵²See in particular 104.21; 89.10; 90.4–10. Cf. *Interp. Know.* 10.27–33; 14.28–29. *Contra ed. pr.* II. 193, the world is not created for the formation of those who are spiritual.

position may be a response to orthodox accusations that Valentinian soteriology is deterministic.⁵³

The final section of part two offers an account of Eden, which apparently presupposes an allegorical interpretation of the trees in paradise, the serpent, and the penalty of death. Unlike some other Gnostic interpretations of Paradise which value the tree of knowledge above the tree of life, or which indict the creator for misleading human beings and punishing them out of jealousy, the *Tri. Trac.* defends a more orthodox interpretation. Basically the author is concerned to offer a theodicy: although an evil power misled Adam, it was “the spirit” who planned that he should experience the death of ignorance so that he should finally receive “the greatest good, which is life eternal, that is, firm knowledge of the Totalities, and the reception of all good things” (107.36–108.3). For none of Adam’s sufferings occur apart from “the Father’s will” (108.17).

12. *The Variety of Theologies* (108.13–114.30)

In this section, which begins part three, the author advances a common argument of Christian apologetics, describing the relation of Christ’s coming to Hebrew prophecy and pagan philosophy as three different stages in the revelation of truth. Thus the majority of the pagans, “who have gone as far as the visible elements” (109.21–24) have a material apprehension of the deity.⁵⁴ Some pagans, however, have apprehended a higher order of being, the hylic “powers of the left” in the intermediary world. Inspired by these powers, such persons attributed the nature of reality to various causes, principles loosely associated with various schools of philosophy (109.5–24). The disagreement among the philosophers, a standard apologetic *topos*, is then explained by the contentious nature of the powers they apprehended (109.27–28).

A second type of apprehension of the truth occurs with the Hebrew prophets. Where the Greeks manifested contradictions and discord, the prophets manifested unanimous testimony to one God (111.17), another apologetic *topos*. This uniformity is again attributed to the character of the object of the prophet’s apprehension, the psychic order of the intermediary world which is ruled by the Demiurge.⁵⁵

⁵³Cf. e.g., Clement of Alexandria, *Strom.* 2.3.10,2; *Exc. Theod.* 56.3.

⁵⁴For a similar opinion in Heracleon, cf. Fr. 21 in Origen, *In Joh.* 13.17.

⁵⁵Once again, Heracleon offers important parallels in Fr. 21 in Origen, *In Joh.* 13.17 and Fr. 22 in Origen, *In Joh.* 13.19.

Thus, as the psychic powers “preserve . . . mutual agreement primarily by the one more exalted than they” (111.20–23), so the prophets agree in proclaiming the “coming of the Savior,” the true source of knowledge of the Father (113.2–114.30). The prophetic apprehension is, however, defective, both because it ultimately led to a diversity of theological views (110.22–113.1) and because the prophets themselves did not realize who “the Savior truly is,” “an unbegotten, impassible Logos who came into being in the flesh” (113.35–38).

13. *The Incarnate Savior and His Companions* (114.31–118.14)

The third type of revelation unfolds as the eternal Logos “came into being in the flesh” (113.38). The author’s account of the reality of the incarnation is quite emphatic. The Savior, moved by compassion for mortals, willingly “became what they are” (114.33–34), “accepted their smallness” (115.6), and “let himself be conceived and born as an infant, in body and soul” (115.9–11). For their sake he even “became manifest in an involuntary suffering, taking upon himself the death of those he intended to save” (114.4–115.7). This treatment of the incarnation cannot be interpreted, as is done by the original editors, as equivalent to the docetic view attributed to Ptolemy by Irenaeus.⁵⁶ Like other western Valentinian texts,⁵⁷ the *Tri. Trac.* does not deny that the Savior actually was born, suffered and died. Like those texts, it is concerned to show how, in his incarnation, Christ transcends human nature and so prevails over suffering and death. The evidence from Nag Hammadi, and especially from the *Tri. Trac.*, confirms what Harnack observed long ago: “The characteristic of Gnostic Christology is not docetism, but the doctrine of the two natures.”⁵⁸ Here again, our author approximates later orthodox Christology more closely than the followers of Ptolemy as described by Irenaeus. Like other western Valentinian theologians, he apparently is grappling with the problems which were to become the center of Christological debate in the fourth century.

Following the account of the Savior’s incarnation the author ex-

⁵⁶For the original editors’ assessment of the docetism of the text, cf. *ed. pr.* II.14, 209–10. See Irenaeus, *Haer.* 1.7.2, where Christ is said to have “passed through Mary like water through a tube.”

⁵⁷Cf. *Gos. Truth* 18.24; 20.6; 20.10–14; *Interp. Know.* 4.30–32; and *Treat. Res.* 44.21–28. Cf. the literature cited in n.29.

⁵⁸A. von Harnack, *Lehrbuch der Dogmengeschichte* (4th ed.; Tübingen: Mohr, 1910) 286. Cf. also the recent discussion by K. Koschorke, *Die Polemik der Gnostiker gegen das kirchliche Christentum* (NHS 2; Leiden: Brill, 1978) 26.

plains that “others” came with him (115.30). These entities cannot be, as the original editors suggest, guardian angels of the elect, since they clearly become incarnate (115.30; 116.2–5) and are simply the elect or spiritual human beings who share in the Savior’s soteriological work. Despite their spiritual status, these beings once in the world need teaching and redemption.⁵⁹ Not surprisingly, the author counts himself among the elect. He states that “we have served Jesus Christ in revelation and union” (117.16), helping to release “from the servile nature in which they have suffered” those who were “slaves of ignorance” (117.26) as Adam was after the fall.

14. *The Tripartition of Humanity* (118.14–122.12)

The account of the incarnation of the elect to serve the Savior introduces the discussion of his mission. At his coming, “mankind came to be in three essential types, the spiritual, the psychic and the hylic” (118.14–17). The account of creation has shown that the archetypical human soul contains all three potentialities (106.18–31). Only when the Savior comes does each person’s response to him actualize one of the three potentialities, revealing which is to predominate in that person (118.21–27).

It is difficult to reconcile the teaching of the *Tri. Trac.* with the patristic reports of Valentinian soteriology which speak of being “saved by nature.”⁶⁰ These accounts may reflect a misunderstanding of Valentinian anthropology or may give evidence for a different or earlier branch of Valentinianism.

The author of the *Tri. Trac.* agrees with Heracleon⁶¹ that the elect characteristically respond to the Savior immediately, while those who hesitate in their response reveal themselves as psychics who need further instruction “through a voice” (119.3). The latter image also recalls language of Heracleon.⁶² Those who respond to Christ’s coming with hatred “shun the shining of the light” (119.8–17) and thus are revealed to be hylic.

In the discussion of psychic human beings, this text offers a more elaborate and more carefully nuanced discussion than any in extant Valentinian literature. One group of psychics, who correspond to the

⁵⁹Cf. 124.25–125.24. For discussion of the role of the elect in the salvific mission of the Savior, cf. Heracleon, Fr. 31 in Origen, *In Joh.* 13.38 and *Dial. Sav.* 140.14–18.

⁶⁰Cf. Clement of Alexandria, *Strom.* 2.3.10,2; *Exc. Theod.* 56.3.

⁶¹Fr. 17 in Origen, *In Joh.* 13.10.

⁶²Fr. 5 in Origen, *In Joh.* 6.20.

Logos' remembrance and his prayer (119.30–31), receive complete salvation when they end their hesitation. Another group, affected by the "lust for power" are "mixed" (120.21). This group divides in two. Some eventually abandon their ambition and receive a reward (120.27–29); others persist in their ambition and incur judgment. Only those who persist to the end in their improper attitude will be condemned with hylics.

15. *The Process of Restoration* (122.12–129.34)

The section opens with a general discussion of the present and future relationships between the "election" and the "calling," technical terms for spiritual and psychic human beings. Using imagery of the bridal chamber, the present status of each is contrasted. The election is within the chamber (122.15–16) due to its intimate union with the Savior. The calling remains outside, like "those who rejoice at the bridechamber" (122.21). A preliminary stage of restoration of the psychic element, the calling, is indicated, for this group "will have... the aeon of the images" (122.25–26), i.e., the Pleroma of the Logos in the intermediate world. There, before they join the elect, now referred to with the image of the perfect man (123.4),⁶³ the calling have a "place of instruction" (123.12), where they receive "resemblance to the images and archetypes" (123.14–15). Finally, both election and calling are restored together into the Pleroma (123.21–29). In the ecclesiology developed in this section of the tractate, the author maintains the position of western Valentinianism⁶⁴ that the Church consists of *both* spiritual and psychic members. The final restoration of "the whole body" will occur only when "all the members of the body of the Church" (123.17–18) are united in the Pleroma.

After the general discussion of the process of restoration, the author digresses to cover several topics related to his soteriology. He first notes that all beings outside the Pleroma need redemption, including the Son "who had become a man" (125.1). Discussion of the Son's need for redemption leads the author to reconsider the intent of the Father in initiating the salvific process (125.24–127.24). This section includes important remarks on the author's theodicy.

⁶³Here and elsewhere in this section the author develops NT imagery about the Church as the body of the Savior in a complex and somewhat confusing way. See the discussion in the notes to 122.13,28 and 123.4.

⁶⁴Cf. *Interp. Know.* 16.19–19.26 and K. Koschorke, "Eine neugefundene gnostische Gemeindeordnung," *ZTK* 76 (1979) 30–60.

Then our author launches into another digression, on the "baptism which exists in the fullest sense" (127.25–129.34), which involves an orthodox Trinitarian confession of the names of Father, Son, and Holy Spirit. The author seems to repudiate the Valentinian practice of a *second* baptism.⁶⁵ He suggests that Gnostic Christians can see in the ordinary Christian ritual the deeper spiritual meanings which he alludes to in a series of names for the sacrament (128.19–129.34).

16. *The Restoration of the Calling and Conclusion* (129.34–138.27)

While identifying himself as one of the elect, the author turns back to consider the "calling" (130.1–131.13), discussing the "causes and effects of grace" upon the psychics. He then describes in greater detail the character of the eschatological "rest," which is seen to consist in the elimination of multiplicity and the attainment of unity. Here (132.20–28) the author recalls a common formula concerning the reconciliation of opposites used in early Christian baptism (cf. Gal 3:28). This formula was interpreted by Western Valentinian sources in a specific symbolic way,⁶⁶ wherein the elements of the opposed pairs refer to spiritual and psychic Christians respectively. If our author follows such a tradition, he intends to show that all distinctions between psychics and pneumatics will cease when Christ becomes "all in all" (132.28).

The final pages of the text are badly damaged. They may have involved the further delineation of an eschatological tableau. They conclude with a bit of hymnic praise to "the Savior, the Redeemer of all those who belong to the one filled with love, through his Holy Spirit, from now through all generations forever" (138.20–25).

Summary

This brief review indicates that the *Tri. Trac.* offers important evidence for the development of at least one branch of Western Valentinian theology as it increasingly accommodated to orthodox Christianity. A central focus of the text is its theodicy. Throughout, the author attempts to show how the Father, who is perfectly good and loving, nevertheless wills that the creatures which come into existence should experience the evil of ignorance. His purpose is twofold: first to demonstrate that no one can know Him "by his own wisdom or

⁶⁵Cf. Irenaeus, 1.21.2–3 where Valentinian debate about baptism is discussed.

⁶⁶Cf. Heracleon, Fr. 5 in Origen, *In Joh.* 6.20; *Gos. Phil.* 52.2–18; 72.18; and *Exc. Theod.* 21.1–3, 57–58.

power" (126.13-15), but only through His grace and will. Second, He intends to bring all, through the experience of deprivation, to the full and joyous consciousness which consists in knowing Him (126.15-28).

In the process of developing this theodicy our author revises traditional Valentinian speculation apparently in order to reconcile it with the doctrine of the "great Church." This revision is most apparent in six areas. First, the uniqueness of the Father is stressed, as in some other Valentinian sources, and it is affirmed that He is the one who begot and created the universe (52.4-6). Second, the initial offspring of the Father is not a syzygistic dyad, as is the case even in other "monistic" Valentinian systems, but a unique entity. Furthermore, as in later orthodoxy, the Father and the Son together generate the Church as the third member of the primordial Trinity. Third, the origin of the universe is not attributed to the "fall" of a feminine aeon Sophia, but to the inadvertent act of the masculine Logos, whose deficient production is nonetheless in accord with the Father's will. Fourth, the Demiurge or Archon directly responsible for the phenomenal world is viewed in a relatively positive light, as the instrument of the Logos, and is never described as "foolish" or "arrogant." Fifth, the tripartition of humanity is seen even more clearly than in other Valentinian texts to be a result of the response of human beings to the coming of the Savior. Finally, it is affirmed, in line with Western Valentinian tradition, that psychics are as much a part of the Church as are spirituals, and although they are now distinct groups, both can hope for the same eschatological fate. In the development of this position particular care is taken to delineate the different types of psychic response to the Savior.

The author's positive assessment of the psychics and his anticipation of their future redemption accords with his acceptance of common Christian baptism as an efficacious sacrament, once its true spiritual significance is understood. Although our author is clearly a Valentinian Christian, his theology implies that he sees no basic contradiction between his own theological reflection and the beliefs and practices of Christians he would consider psychic. In a bold attempt to propound a Christian theology on a Valentinian basis, he offers an interpretation of Valentinian speculation designed to reconcile Gnostic teaching with more orthodox doctrine.

(PART I)

̄nā/51 ξε π[ε]τανναψ χοοq ρα netχα'ci' πετεψωπε
 πε ̄nτ̄n̄r̄ ψα'p̄h̄ m̄πιωτ' ετε τνουνε ̄nδε ¹πε
 5 m̄πτηρ̄q̄ पेει ̄nτανχι || ̄nτοοτ̄q̄ ̄nνουzματ ат̄n̄-
 'ψεχε араq'
 ξε νεqψοοp ¹εμπατελαγε' ψωπε савал'
 ¹араq ογαεετ̄q̄ πιωτ ουεει ̄n'ογωτ पे' εqο
 10 m̄πρητε ̄nνου'ηπε' ξε πψαρ̄h̄ पे' αγω πετε
 ¹n̄ταq ογαεετ̄q̄ पे' εqō m̄πρη'τε ̄nουεει
 ογαεετ̄q̄ εν' h̄ ¹m̄man ̄nεψ ̄nζε ογίωτ पे
 15 ¹ειωτ' γαρ nim' ογn ογρεn cωk || ̄ncωq ξε
 ψηρε' αλλα πογε ̄n'ογωτ' ετε ̄nταq ογαεετ̄q̄
 πε ¹πιωτ' εqο m̄πρητε ̄nνουνου'νε' m̄n οψηh̄
 20 m̄n ρενκλα'δoс' m̄n ρενουταz' εγχοу m̄mac
 араq ξε ογχαεις ̄n'ιωτ पे' εγογатρελαγε ¹p̄
 mine m̄maq पे' m̄meq ¹πε αγω ογат'панεq पे'
 25 εтве ¹पेει ξε ογx[[π]αεις ̄noγωτ || पे αγω
 ογnoυτε पे' ξε m̄n ¹λαγε ō ̄nnoυτε' νεq' αγω
 m̄n ¹λαγε εqō ̄n'ιωτ' ̄neq' ογ'ат'xπαq γαρ पे'
 30 ογδε ̄nκε'ογееи ен पे' ̄nταz'xπαq' αγω || ̄nκε-
 ογееи ен पे ̄nταz'тcεnaq ¹πετε' πιωτ γαρ
 ̄noγееи पे ¹h̄ p̄p̄ρωμεqтcεno पे ογn'теq' iωτ
 zωωq an αγω पेn'таz'тcεnaq' ογn̄ бам мен
 35 || ̄nτ̄q̄ψωπε ̄n'ιωτ' αγω pωme'ιqтcεno m̄πентаz-
 ψωπε a'βαλ m̄maq αγω πεnταz'тcε'naq' ογει-
 ωτ' ̄nγαρ εν' पे' ¹z̄n̄n ογm̄n'т'χαεις पे' αγω
 ̄nb/52 ογ'noυτε авал ξε ογn̄τεq <m̄>'meγ m̄πентаz-
 xπ[α]q αγω п[ε]таz'тcεnaq z̄n̄ ογm̄n[т'x]αεις δε
 ¹πιωτ' ογαεετ̄q̄ αγω пnoυτε ¹{m̄}πετεm̄πε-
 5 λαγε xπαq' <ni>пτη'p̄q̄ ενταq εταz'xπαοу'
 εαq'тcεnaγoу ογат'тархн पे' ¹ογат'zан पे'
 ξε ογ monon ογ'ат'zан पे' εтве पेει' ογат'-

51.3 ̄nδε i.e. δε¹ 10 πετε, The first ε written over ̄n.¹ 14 ογρεn, The
 stroke over n has been cancelled.¹ 15 ̄ncωq, q written over κ.¹ 21 ат<т>pe
 Schenke¹ 24 ογχαεις (x written over a, a written over πα) ̄noγωτ MS:
 ογχαεις ̄nειωτ (?) ed. pr.¹ 40 <m̄>meγ ed. pr.¹

52.4 {m̄}πετε Attridge¹ 4-5 <ni>пτηp̄q̄ ed. pr. (Ger.)¹ 6 ογат-{т}архн ed.
 pr.¹

Part I

1. *Introduction*

51.3 As for what we can say about the things which are exalted, | what is fitting is that we | begin with the Father, who is the root of | the Totality, the one from whom we have received ⁵ grace to | speak about him.

2. *The Father*

He existed | before anything other than himself | came into being. The Father is a | single one, like a ¹⁰ number, for he is the first one and the one who | is only himself. Yet he is | not like a solitary individual. | Otherwise, how could he be a father? | For whenever there is a “father,” ¹⁵ the name “son” follows. But the single | one, who alone is | the Father, is like a root | with tree, branches | and fruit. It is said ²⁰ of him that he is | a father in the proper sense, since he is | inimitable | and immutable. Because of | this he is single in the proper sense ²⁵ and is a god, because no | one is a god for him nor | is anyone a father to him. | For he is unbegotten and there is no other | who begot him, nor ³⁰ another who created him. | For whoever is someone’s father | or his creator, | he, too, has a father and | creator. It is certainly possible ³⁵ for him to be father and creator | of the one who came into being | from him and the one whom he created, | for he is not a father in the proper sense, nor ⁴⁰ a god, because he has ^{52.1} someone who begot [him and] who | created him. It is, then, | only the Father and God in the proper sense | that no one else begot. As for [the] Totalities, ⁵ he is the one who begot them and | created them. He is without beginning | and without end.

Not only | is he without end — He is immortal for

10 ΜΟΥ ἰπε· αβαλ χε ογατ·χπαq πε ἰαλλα
 ογατ·ρικε αν πε· ἰπεἰτῳοοп ἰμμαq ανηζε·
 τμετ· ἰαγω πετε ἰνταq πε· αγω πετῳἰсмант·
 ἰμμαq πε αγω πετῳἰοει ἰноб ἰμμαq πε· ογδε
 15 ἰἰταq qнаqитῳ εν· ἰπετῳἰοει ἰμμαq· ογδε ἰἰ
 κεογεἰει ναχιτῳ ἰнонс атре<q>χπε ἰογзан·
 20 εἰπεqῑ εzneq· ἰaras ἰноγαειω· ереαqхи ἰен
 ἰпреqῑ знтс ἰωωπε· ἰтеει τε θε· ε(ἰ)те<N>q-
 ωῑῑβιαἰт· ἰἰταq εν· ογδε ἰἰ κεογεἰει ναω qитῳ
 25 αβαλ· ἰπετῳἰωοοп ἰμμαq· αγω πετε ἰἰταq πε·
 αγω πετῳοει ἰμμαq ἰπε· ἰн τεqἰἰтноб· атἰ-
 ἰτροωω vitῳ ογδε ἰἰ баm· ἰатрекеογееи ωвтῳ
 30 αкеἰρηте· н абаχῳ н аωвтῳ· ἰн атсῑкаq епиаη
 теει τε ἰἰ ογἰἰтхаеис ἰἰне еἰте πιαт·ωвтῳ
 πε ἰнат·панеq ἰεπιαтпωне тwei·e ze·ειωq ἰ
 35 χε πεει ογαεетῳ εν πετογἰμογте араq
 ἰμμαq χε ἰογатарχη πε· χε ογатзан ἰπε· αβαλ
 χε ογатχπαq ἰπε· αγω ογатмоγ πε αἰἰα
 40 ката прηте етеἰἰтеq арχη ἰἰмеγ· αγω ἰἰтеq
 зан ан ἰпрηте етqωἰοп ἰμμαq ογатхаβεq πε·
 ἰἰ [т]еq(ἰ)ἰтноб ογатἰ ретῳ ἰπε ἰἰ теq-
 софия ογатемаzἰте ἰμμαq πε ἰἰ теqεzογἰcia·
 5 ογатzet·zωт·<q> πε ἰἰ теqἰἰἰтzἰδe
 χε ἰἰ ογἰἰтхаἰс ἰἰтаq ογαεетq· пиагаθос·
 ἰπιαтχπαq ἰἰωт· αγω πιαт·ἰωта етχнк· πεει
 10 πε петμηz ἰ{петμηz·} αβαλ нχпо ним· ἰἰтеq ἰἰ
 аретн ним· αγω ἰἰпетῑ ωеγ ним· αγω ογнтеq
 ἰzογo ете таеи те ἰἰἰтатἰвоone· χεкасе еγ-
 15 набнтс ἰεγἰтеq еπεтеγἰтеq тнἰрῳ еqт ἰμμαq
 еγмаγω хаβἰеq αγω еqzасе ен αβαλ· ἰἰ
 петῳт ἰἰмоq еqἰ ἰрἰἰмаo ἰἰ netῳт ἰἰмооγ
 20 ἰαγω еqматн ἰμμαq αβαλ ἰἰ netῳῑ zмот ἰ-
 маγ· ἰ
 χε πεει бе ἰтееиze αγω πἰсмат· αγω пиаб

17 атре<q>χπε (or аχπε) *ed. pr.* 21-22 εντεqωῑῑβιαἰт MS: ε(ἰ)те<N>qωῑῑβιαἰт or ен(те)ῳῑῑβιαἰт *ed. pr.* 32 πε, π written over н. 38 MOY, н written over an uncertain letter. 1

53-4 zeтzωт·<q> *ed. pr.* 9 (петμηz·) *ed. pr.* 15 ε(γ)μαγω *ed. pr.* 1

this reason, | that he is unbegotten — ¹⁰ but he is also invariable in | his eternal existence, | in his identity, in that | by which he is established and in that | by which he is great. Neither ¹⁵ will he remove himself from that by which he | is, nor will anyone else | force him to produce | an end which he has not ever desired. | He has not had ²⁰ anyone who initiated his own existence. | Thus, he is himself unchanged | and no one else | can remove him from his | existence and ²⁵ his identity, that in which he is, | and his greatness, so that | he cannot be grasped; nor is it possible | for anyone else to change him into a different | form or to reduce him, or alter him ³⁰ or diminish him, — since this is so | in the fullest sense of the truth — | who is the unalterable, immutable one, | with immutability clothing him. |

Not only is he the one ³⁵ called | “without a beginning” and “without an end,” | because he is unbegotten | and immortal; | but just as he has ⁴⁰ no beginning and no | end as he is, he is | unattainable ^{53.1} in his greatness, inscrutable | in his wisdom, incomprehensible | in his power, | and unfathomable in his ⁵ sweetness.

In the proper sense | he alone, the good, | the unbegotten Father and the | complete perfect one, is the one filled | with all his offspring ¹⁰ and with every virtue and with | everything of value. And he has | more, that is, lack of any | malice, in order that it may be discovered | that whoever has [anything] is indebted to him, ¹⁵ because he gives it, being | himself unreachable and unwearied | by that which he gives, since he is wealthy | in the gifts which he bestows | and at rest ²⁰ in the favors which he grants. |

25 $\bar{\eta}\tau\alpha\epsilon\iota\eta$ · $\bar{\iota}\chi\epsilon$ $\bar{m}\bar{\eta}$ $\kappa\epsilon\omicron\upsilon\epsilon\epsilon\iota$ $\psi\omicron\omicron\pi$ $\bar{n}\bar{m}\bar{\iota}\mu\epsilon\upsilon$ $\chi\iota\eta$
 $\bar{\eta}\psi\alpha\rho\bar{\eta}$ η $\omicron\upsilon\tau\omicron\pi\omicron\varsigma$ $\bar{\eta}\epsilon\upsilon\psi\omicron\omicron\pi$ $\bar{\eta}\zeta\eta\tau\bar{\eta}$ · $\bar{\eta}$ $\alpha\upsilon\epsilon\iota$
 30 $\alpha\upsilon\alpha\lambda$ $\bar{\iota}\bar{m}\bar{m}\alpha\upsilon$ · η $\epsilon\upsilon\eta\alpha\eta\alpha\eta\alpha\zeta\omicron\upsilon\upsilon$ · $\epsilon\zeta\omicron\upsilon\gamma(\eta)$ $\bar{\iota}\alpha\rho\alpha\upsilon$ · $\bar{\eta}$
 $\omicron\upsilon\varsigma\mu\alpha\tau$ · $\eta\alpha\rho\chi\alpha\iota\omicron\eta$ $\bar{\iota}\epsilon\upsilon\bar{\rho}$ $\chi\rho\alpha\varsigma\theta\alpha\iota$ $\zeta\bar{\eta}\bar{\eta}\eta$ $\omicron\upsilon\tau\alpha\eta\tau\bar{\eta}$
 35 $\bar{\iota}\epsilon\upsilon\bar{\rho}$ $\zeta\omega\beta$ $\bar{\eta}$ $\omicron\upsilon\bar{\eta}\kappa\alpha\zeta$ $\epsilon\upsilon\psi\omicron\omicron\pi$ $\bar{\eta}\eta\epsilon\upsilon$ $\epsilon\upsilon\omicron\upsilon\eta\zeta$
 $\bar{\eta}\varsigma\omega\upsilon$ · $\bar{\eta}\pi\epsilon\tau\bar{\eta}\epsilon\iota\bar{\rho}\epsilon$ $\bar{m}\bar{m}\alpha\upsilon$ · $\bar{\eta}$ $\omicron\upsilon\zeta\gamma\lambda\eta$ $\epsilon\varsigma\kappa\eta$ $\bar{\iota}\eta\epsilon\upsilon$
 $\alpha\zeta\rho\eta\bar{\iota}$ $\epsilon\varsigma\tau\varsigma\epsilon\eta\omicron$ $\alpha\upsilon\alpha\lambda$ $\bar{\eta}\bar{\iota}\zeta\eta\tau\bar{\varsigma}$ $\bar{\eta}\eta\epsilon\tau\bar{\eta}\tau\varsigma\epsilon\eta\omicron$ $\bar{m}\bar{m}\alpha\upsilon$
 40 $\bar{\iota}\bar{\eta}$ $\omicron\upsilon\varsigma\iota\alpha$ $\epsilon\varsigma\bar{m}\pi\epsilon\upsilon\zeta\omicron\upsilon\eta$ $\alpha\upsilon\alpha\lambda$ $\bar{\eta}\bar{m}\bar{m}\alpha\varsigma$ · $\epsilon\upsilon\chi\pi\omicron$
 $\bar{\eta}\eta\epsilon\tau\bar{\eta}\chi\pi\omicron$ $\bar{m}\bar{\iota}\bar{m}\alpha\upsilon$ η $\kappa\epsilon\psi\omega\eta\eta$ · $\bar{\eta}\bar{m}\bar{m}\epsilon\upsilon$ $\bar{\rho}$ $\zeta\omega\beta$ $\bar{\iota}\epsilon\upsilon\bar{\rho}$
 $\zeta\omega\beta$ $\bar{\eta}\bar{m}\bar{m}\epsilon\upsilon$ $\alpha\eta\epsilon\tau\bar{\eta}\bar{\rho}$ $\zeta\omega\beta$ $\bar{\iota}\alpha\rho\alpha\upsilon$ · $\alpha\tau\rho\epsilon\upsilon\chi\omicron\omicron\varsigma$
 45 $\bar{\eta}\tau\epsilon\epsilon\iota\zeta\epsilon$ $\bar{\iota}\omicron\upsilon\bar{\eta}\bar{\eta}\tau\alpha\tau\varsigma\omega$ $\tau\epsilon$ · $\alpha\lambda\lambda\alpha$ $\zeta\omega\varsigma$ $\bar{\eta}$ $\alpha\gamma\alpha\theta\omicron\varsigma$
 50 $\bar{\eta}\bar{\eta}\alpha\tau\psi\tau\alpha$ $\epsilon\upsilon\chi\eta\kappa$ $\bar{\eta}\epsilon\upsilon\eta\zeta$ $\epsilon\eta\tau\alpha\upsilon$ $\pi\epsilon$ $\pi\bar{\eta}\eta\bar{\rho}\bar{\eta}$ $\bar{m}\bar{\iota}\bar{m}\eta\eta$
 $\bar{m}\bar{m}\alpha\upsilon$
 $\chi\epsilon$ $\bar{m}\bar{\eta}$ $\omicron\upsilon\gamma\alpha\eta$ $\bar{m}\bar{m}\alpha\upsilon$ $\bar{\eta}\bar{\eta}\tau\epsilon$ $\eta\eta\bar{\rho}\epsilon\eta$ $\epsilon\tau\omicron\upsilon\bar{\rho}$ $\eta\omicron\epsilon\iota$
 5 $\bar{m}\bar{m}\alpha\upsilon$ $\bar{\eta}$ $\eta\epsilon\tau\omicron\upsilon\chi\omicron\upsilon$ $\bar{m}\bar{m}\alpha\upsilon$ η $\eta\epsilon\tau\omicron\upsilon\eta\eta\epsilon\upsilon$ $\bar{\eta}$ $\alpha\rho\alpha\upsilon$ η
 $\eta\epsilon\tau\omicron\upsilon\gamma\alpha\eta\alpha\zeta\tau\epsilon$ $\bar{m}\bar{m}\alpha\upsilon$ $\bar{\iota}\bar{m}\bar{\eta}$ $\omicron\upsilon\gamma\alpha\eta$ $\bar{m}\bar{m}\alpha\upsilon$ $\tau\omicron\epsilon\iota\epsilon$ ·
 $\alpha\rho\alpha\upsilon$ $\bar{\iota}$ $\kappa\alpha\eta$ $\epsilon\upsilon\bar{\rho}\bar{\rho}\epsilon\iota\omega\omicron\upsilon$ $\bar{\eta}\pi\psi\alpha$ $\epsilon\gamma\omicron\gamma\alpha\bar{\iota}\epsilon\iota\epsilon\epsilon\iota$ $\epsilon\upsilon$
 $\tau\alpha\epsilon\iota\alpha\epsilon\iota\tau$ · $\alpha\lambda\lambda\alpha$ $\eta\epsilon\bar{\iota}\epsilon\iota$ $\mu\epsilon\eta$ $\omicron\upsilon\bar{\eta}$ $\beta\omicron\eta$ $\bar{\eta}\chi\omicron\omicron\upsilon$ ·
 10 $\alpha\gamma\epsilon\alpha\upsilon$ $\bar{\eta}$ $\eta\epsilon\upsilon$ · $\bar{m}\bar{\eta}$ $\omicron\upsilon\tau\alpha\epsilon\iota\omicron$ $\kappa\alpha\tau\alpha$ $\tau\beta\alpha\eta$ $\bar{\iota}$ $\bar{m}\pi\omicron\upsilon\epsilon\epsilon\iota$
 $\pi\omicron\upsilon\epsilon\epsilon\iota$ $\bar{\eta}\eta\epsilon\tau\bar{\eta}$ $\epsilon\alpha\upsilon$ $\bar{\iota}\eta\epsilon\upsilon$ · $\eta\tau\alpha\upsilon$ $\bar{\eta}\delta\epsilon$ $\bar{\eta}\theta\epsilon$ $\epsilon\tau\bar{\eta}\psi\omicron$ ·
 $\bar{\iota}\omicron\pi$ $\bar{m}\bar{m}\alpha\varsigma$ · $\alpha\gamma\omega$ $\bar{\eta}\theta\epsilon$ $\epsilon\tau\bar{\eta}\omicron\bar{\iota}\epsilon\bar{\iota}$ $\bar{m}\bar{m}\alpha\varsigma$ $\alpha\gamma\omega$ $\pi\varsigma\mu\alpha\tau$
 15 $\epsilon\tau\bar{\eta}$ $\bar{m}\bar{m}\alpha\upsilon$ · $\bar{m}\bar{\eta}$ $\beta\alpha\eta$ $\alpha\tau\rho\epsilon\eta\omicron\upsilon\varsigma$ $\bar{\rho}$ $\eta\omicron\bar{\iota}$ $\bar{\iota}\bar{m}\bar{m}\alpha\upsilon$ ·
 $\omicron\upsilon\delta\epsilon$ $\bar{m}\bar{\eta}$ $\psi\epsilon\chi\epsilon$ $\bar{\iota}\eta\alpha\psi$ $\omicron\upsilon\alpha\zeta\mu\epsilon\upsilon$ $\omicron\upsilon\delta\epsilon$ $\bar{m}\bar{\eta}$ $\nu\epsilon\lambda$
 $\bar{\iota}\eta\alpha\psi$ $\eta\epsilon\upsilon$ $\alpha\rho\alpha\upsilon$ $\omicron\upsilon\delta\epsilon$ $\bar{m}\bar{\eta}$ $\varsigma\omega\mu\alpha$ $\bar{\iota}\eta\alpha\psi$ $\alpha\eta\alpha\zeta\tau\epsilon$ ·
 20 $\bar{m}\bar{m}\alpha\upsilon$ $\epsilon\tau\beta\epsilon$ $\bar{\eta}\bar{m}\bar{\eta}\tau\eta\eta\omicron\beta$ $\bar{\eta}\tau\epsilon\upsilon$ · $\bar{\eta}\bar{\eta}\alpha\tau\bar{\eta}$ $\rho\epsilon\tau\bar{\varsigma}$ $\bar{\iota}$ $\alpha\gamma\omega$
 $\pi\iota\beta\alpha\theta\omicron\varsigma$ $\bar{\eta}\tau\epsilon\upsilon$ $\bar{\eta}\alpha\tau\tau\epsilon\zeta\alpha\upsilon$ $\bar{\iota}$ $\alpha\gamma\omega$ $\pi\iota\chi\iota\varsigma\epsilon$ $\bar{\eta}\tau\epsilon\upsilon$
 $\bar{\eta}\alpha\tau\psi\bar{\iota}\tau\bar{\eta}$ · $\bar{\iota}$ $\alpha\gamma\omega$ $\pi\iota\omicron\gamma\omega\psi\epsilon$ $\bar{\eta}\tau\epsilon\upsilon$ · $\bar{\eta}\alpha\tau\psi\alpha\bar{\iota}\pi\bar{\eta}$ $\tau\epsilon\epsilon\iota$
 25 $\tau\epsilon$ $\tau\bar{\phi}\gamma\iota\varsigma$ $\bar{\eta}\pi\iota\alpha\tau$ · $\chi\pi\alpha\upsilon$ · $\epsilon\eta\varsigma\zeta\bar{\iota}\omicron\upsilon\epsilon$ $\epsilon\eta$ $\bar{\eta}\tau\omicron\omicron\tau\varsigma$ ·
 $\bar{\iota}\zeta\bar{\eta}$ $\kappa\epsilon\omicron\upsilon\epsilon\epsilon\iota$ · $\omicron\upsilon\delta\epsilon$ $\bar{\eta}\varsigma\alpha\zeta\tau\rho\epsilon$ $\bar{\iota}\epsilon\eta$ · $\bar{\eta}\pi\iota\rho\eta\tau\epsilon$ $\bar{\eta}\delta\epsilon$ ·
 $\pi\epsilon\tau\tau\eta\psi$ $\bar{\iota}$ $\alpha\lambda\lambda\alpha$ $\pi\iota\tau\epsilon\zeta\omicron$ $\alpha\rho\epsilon\tau\bar{\eta}$ $\omicron\upsilon\bar{\eta}\tau\epsilon\upsilon\langle\upsilon\rangle$
 30 $\bar{\iota}\bar{m}\bar{m}\epsilon\upsilon$ $\epsilon\bar{\eta}\bar{\eta}\tau\epsilon\upsilon$ $\bar{m}\bar{m}\epsilon\upsilon$ $\bar{\eta}\eta\omicron\upsilon\bar{\eta}\zeta\omicron$ · $\omicron\upsilon\delta\epsilon$ $\omicron\upsilon\varsigma\chi\eta\eta\alpha$ ·
 $\eta\epsilon\epsilon\iota$ · $\epsilon\tau\epsilon\psi\alpha\rho\omicron\upsilon\mu\epsilon\epsilon\upsilon\epsilon$ $\alpha\rho\alpha\upsilon$ $\zeta\bar{\eta}\eta$ $\omicron\upsilon\bar{\iota}\epsilon\varsigma\theta\eta\varsigma\iota\varsigma$ ·

25 $\alpha\upsilon\epsilon\iota$ MS: $\epsilon\upsilon\epsilon\iota$ *ed. pr.*¹ 32 $\epsilon\varsigma\tau\varsigma\epsilon\eta\omicron$ MS: Read $\epsilon\upsilon\tau\varsigma\epsilon\eta\omicron$ *ed. pr.*¹ 34 $\langle\omicron\upsilon\gamma\rangle\omicron\upsilon\varsigma\iota\alpha$ *ed. pr.*¹

54.7 $\epsilon\upsilon\bar{\rho}\bar{\rho}\epsilon\iota\omega\omicron\upsilon$, ϵ and $\bar{\iota}$ written over erased letters, possibly ϵ and \omicron .¹ 12 $\bar{\eta}\delta\epsilon$ i.e. $\delta\epsilon$ ¹ 16 $\bar{m}\bar{m}\alpha\upsilon$, υ written over γ .¹ 22 $\bar{\eta}\alpha\tau\psi\bar{\iota}\tau\bar{\eta}$, ψ written over deleted χ .¹ 26 $\bar{\eta}\varsigma\alpha\zeta\tau\rho\epsilon$ MS: Read $\bar{\eta}\varsigma\zeta\alpha\tau\rho\epsilon$ *ed. pr.* (Eng., Fr.): $\bar{\eta}\varsigma\alpha\zeta\langle\alpha\rangle\tau\rho\epsilon$ *ed. pr.* (Ger.)¹ 27 $\bar{\eta}\delta\epsilon$ i.e. $\bar{\eta}\tau\epsilon$ ¹ 28 $\omicron\upsilon\bar{\eta}\tau\epsilon\upsilon\langle\upsilon\rangle$ Attridge¹ 29 $\epsilon\bar{\eta}\bar{\eta}\tau\epsilon\upsilon$, υ written over γ .¹

He is of such a kind and | form and great magnitude | that no one else has been with | him from the beginning; nor is there a place ²⁵ in which he is, or from which he has come forth, | or into which he will go; | nor is there a primordial form, | which he uses as a model | as he works; nor is there any difficulty ³⁰ which accompanies him in what | he does; nor is there any material which | is at his disposal, from which <he> creates | what he creates; | nor any substance within him from ³⁵ which he begets what he begets; | nor a co-worker | with him, working with him on the things at which he works. | To say anything of this sort | is ignorant. Rather, (one should speak of him) as ⁴⁰ good, faultless, perfect, ^{54.1} complete, being himself the Totality. |

Not one of | the names which are conceived, | or spoken, seen or ⁵ grasped, | not one of them applies to him, | even though they are exceedingly glorious, magnifying | and honored. However, | it is possible to utter these names for his glory ¹⁰ and honor, in accordance with the capacity | of each of those who give him glory. | Yet as for him, in his own | existence, being | and form, ¹⁵ it is impossible for mind to conceive | him, nor can any speech | convey him, nor can any eye | see him, nor can any body | grasp him, because of ²⁰ his inscrutable greatness | and his incomprehensible depth, | and his immeasurable height, | and his illimitable will. | This is the nature of the ²⁵ unbegotten one, which does not touch | anything else; nor is it joined (to anything) | in the manner of something which is limited. | Rather, he possesses this constitution, | without having a ³⁰ face or a form, things which | are understood through | perception,

εαβαλ· Ἰμαϋ πε πατ·¹τεζαϋ αν· εψχε ογατ·τε-
 35 ζαϋ ¹πε· ζῆε πιζωϋ ογηζ ἵσωϋ χε ογ¹ατ-
 σοϋωνῆ πε· χε πιατῖρ νοει ¹Ἰμαϋ ζῆ μεγε nim
 ἵνατ·¹νεϋ αραϋ· ζῆ ζωβ nim ἵνατ·¹ψεχε αραϋ
 40 ζῆ ψεχε nim· ἵ¹νατ·χωζ αραϋ ζῆ τβix· nim ἵ¹ταϋ
 ογαεετῆ Ἰμim Ἰμαϋ ¹πετσαϋνε Ἰμαϋ ἵθε ετῆ-
 νε/55 ¹ψοοπ Ἰμας mῆ πεϋσματ· ¹mῆ τεϋμντνοῖ mῆ
 τεϋαῖ¹η· αϋω εϋν βοm ἵμοϋ nῖ νο¹ει Ἰμαϋ ανεϋ
 5 αρεϋ· αχε ρεν ¹αραϋ αεμαζτε Ἰμαϋ ενταϋ
¹πετο ἵ¹νοϋς νεϋ ογαεετῆ εϋο ¹ἵβελ· ἵ¹νεϋ
 ογαεετῆ εϋο ἵ¹ρωϋ ἵ¹νεϋ ογαεετῆ· εϋο Ἰφορ-
 10 Ἰμη νεϋ ογαεετῆ αϋω πετῆ¹ρ νοῖ mμαϋ ετϋ-
 [η]ϋϋ αραϋ ¹ετῆ¹ψεχε Ἰμαϋ· ετῆ¹αμαζτε mμαϋ·
 Ἰmim Ἰμοϋ ἵ¹βι πιατῖρ νοει Ἰμαϋ ἵ¹ατ·ψε·¹χε αραϋ
 15 ἵ¹ατ·ψαπῆ ἵ¹ατ·πανῆ ¹εϋτροφη πε· εϋοϋναϋ πε·
¹οϋαλληθια πε· οϋρεϋε πε· οϋ¹Ἰταν πε· πετϋῖρ
 νοει Ἰμαϋ ¹πετῆ¹νεϋ αραϋ πετῆ¹ψεχε ¹αραϋ
 20 πετεϋῆτεϋ Ἰμεϋ ¹mμεεϋε ϋνεζσε αζρηῖ ¹ἵ-
 σοφια nim αϋω ϋῆ¹τπε ἵ¹νοϋς· nim αϋω ϋῆ¹τπε
 25 ἵ¹εαϋ nim αϋω ϋῆ¹τπε ἵ¹σαειε nim αϋω mῆ¹τ¹ζλβε
 nim· αϋω mῆ¹τ¹ναῖ nim ¹αϋω βαθος nim αϋω χιςε
¹nim
 χε παει βε ετε ογατ·¹σοϋωνῆ πε· ἵ¹ζρηῖ ζῆ
 30 τεϋφϋ¹ςic εταρε·nimῆτ¹νοῖ· εῆ¹ταῖ¹ρ ϋρῖπ χοοϋ
 τηροϋ εροϋ εψ¹χε ϋοϋωϋε· α¹ Ἰπσαϋνε α·
¹τροϋσοϋωνῆ· αβολ Ἰπζοϋο ¹ντεϋμῆτ¹ζλβε
 35 οϋϋικανος πε· ¹οϋῆ¹τεϋ Ἰμεϋ ἵ¹τεϋβам ε¹τε
 πεϋοϋωϋε πε τενοϋ δε ¹εϋαμαζτε Ἰmim
 mμοϋ ζῆ ¹οϋmῆτ¹καρως ετε ἵ¹ταϋ ¹πε· π¹νοῖ
 εϋψοοπ ηλαειβε ¹ἵ¹π¹·χπο ἵ¹τε niπτηρῆ εποϋ·
 40 ¹ψωπε ψα αηηζε
 ης/56 ¹χε ἵ¹ταϋ Ἰmim mμοϋ ζῆ ¹οϋmῆτ¹χαεic εϋχπο

34 ζωϋ i.e. ζωβ¹ 37 ζω{β} for ζο (?) *ed. pr.*¹ 39 τβix i.e. βix, cf. τβοm (96.8 97.37)¹

55.4 αρεϋ MS: Read αραϋ *ed. pr.*¹ 8-9 φορμη MS: μορφη (?) Attridge¹ 10 αραϋ MS: Read αραϋ *ed. pr.*¹ 15 τροφη MS: τρυφη (?) *ed. pr.* (Ger.)¹ 21 εταρε MS: ετερε *ed. pr.*¹ 40 ψωπε ψ apparently written over a decorative mark.¹

whence also comes (the epithet) “the incomprehensible.” If he is incomprehensible, then it follows that ³⁵ he is unknowable, that he is the one who is inconceivable | by any thought, | invisible by any thing, | ineffable by any word, | untouchable by any hand. ⁴⁰ He alone | is the one who knows himself as he ^{55.1} is, along with his form | and his greatness and his magnitude, | and since he has the ability to | conceive of himself, to see himself, to name ⁵ himself, to comprehend himself, he | alone is the one who is his own mind, | his own eye, | his own mouth, his own | form, and he is what he thinks, ¹⁰ what he sees, | what he speaks, | what he grasps, himself, | the one who is inconceivable, | ineffable, incomprehensible, immutable, ¹⁵ while sustaining, joyous, | true, delightful, | and restful is that which he conceives, | that which he sees, that about which he speaks, | that which he has as thought. ²⁰ He transcends | all wisdom, and is | above all intellect, and is | above all glory, and is | above all beauty, and ²⁵ all sweetness, and all greatness, | and any depth and any height. |

If this one, who is | unknowable in his | nature, to whom pertain all the greatnesses which ³⁰ I already mentioned, | if out of the abundance of his sweetness he wishes to grant knowledge | so that he might be known, | he has the ability to do so. | He has his power, ³⁵ which is his will. Now, however, | in silence he himself holds back, | he who is | the great one, who is the cause | of bringing the Totalities into their ⁴⁰ eternal being.

^{56.1} It is in | the proper sense that he begets | himself

5 ḿ'μαϑ· ḿατψεχε ḿμαϑ· εγ'ουχποϑ ḿμιν ḿμοϑ
 ογαε^εετḿ <πε> εϑḿ νοῖ ḿμαϑ αγω εϑ'σαγνε
 ḿμαϑ ḿθε ετḿψο'οπ ḿμαϑ πετḿπψα ḿ'τεϑ-
 10 ḿ'μαϑ αβ[α]λ· ετβε †τḿḿτατ'αρηχḿ ḿτεϑḿḿτ-
 ναβ αγω †ḿḿτατ'ετ'ετ'ωτḿ ḿτε τεϑ'σοφια· ḿḿ
 15 †ḿḿτατ'ωιτḿ ḿ'ḿτε τεϑεζοϑϑια ḿḿ †ḿḿτ'ελβε·
 ḿ'τεϑ· ḿατταπϑ· ḿ'πεει πε ετκω ḿμοϑ ερḿḿ
 ḿ'ḿτεειζε· ḿχπο εγḿḿτεϑ ḿ'ḿμεϑ ḿ'ḿνεαγ· ϑῖ ταειο
 20 ḿ'ḿμαρειε· ḿ'ḿναγαπḿ ετε ḿ'ḿταϑ· πετ† εαγ νεϑ
 ḿ'ḿμιν ḿμοϑ· ετḿ μαρειε· εḿ'ταειο· ετḿ αγαπḿ αν
 ḿ'παει ετε ογḿḿτεϑ ḿ'ḿμεϑ ḿ'ḿνοϑψḿρε εϑκαατ
 25 ḿ'ḿτοοτḿ εϑκαραιτ' αραϑ ετε ḿ'πεει πε· πιατ-
 ψεχε ḿ'ḿμαϑ ḿ'ḿρḿ πιατψεχε ḿ'ḿμαϑ πιατ'ḿ'νεϑ
 αραϑ· πιαταμαρτε ḿ'ḿμαϑ· πιατḿ νοει ḿ'ḿμαϑ ϑḿ
 30 ḿ'ḿπιατḿ νοῖ ḿ'ḿμαϑ τεει τε θε ḿ'ετḿψοοπ ḿ'ḿμαϑ
 ανηζε τḿετ· ḿ'πιωτ ḿ'ḿθε εντανωρḿ ḿ'ḿχοοϑ ḿ'ḿρḿ
 οϑḿḿτατ'απασ πετḿ'σαγνε ḿ'ḿμαϑ ḿ'ḿμαϑ ḿ'ḿμιν
 35 ḿ'ḿμαϑ εταϑχπο ḿ'ḿμαϑ εϑ'ψοοπ εγḿḿτεϑ ḿ'ḿμεϑ·
 ḿ'ḿνοϑḿ'ḿεεϑ· ετε πεειμεϑε ḿ'ḿτεϑ πε ετε τεει
 [ΝΖ]/57 τε †αιϑ'ḿḿσιϑ· ḿ'ḿτεϑ ετε.[.].[.].π[.] ḿ'ḿτε πιρζε
 ϑετḿ ḿ'ḿτεϑ πε ḿ'ḿψα ανηζε· ετε πεει πε· ḿ'ḿρḿ
 5 οϑḿḿτ'αειϑ ḿ'ḿδε· <†>ḿḿτ'καρως· αγω †σο-
 φια· ḿ'ḿḿ †χαριϑ εγψαμοϑ†[ε] ḿ'ḿαρασ ον ϑḿ
 οϑḿḿτ'χοειϑ ḿ'ḿπιρḿτε·
 10 ϑε πιρḿ†[ε] ετερε[πι]ḿ'ωτ· ψοοπ· ϑḿḿ ο[γ]ḿḿτ-
 ϑο[ειϑ] ḿ'ḿπεει ετε ḿḿ κ[εοϑεει ψοοπ] ḿ'ḿρḿ
 τεϑερḿ· αγ[ω πεει ετε] ḿ'ḿḿ κεατ'αποϑ ḿ'ḿϑ[ωϑ
 τεει] ḿ'ḿτε θε ϑωωϑ αν ḿ[πωḿρε εϑ]ḿ'ψοοπ· ϑḿḿ
 15 οϑḿ[ḿτ]ḿ'αειϑ· πεει ετε ḿḿ βε ϑα τεϑ'ερḿ· αγω

56.5 <πε> Mueller¹ 7-8 ḿ'τεϑḿαγḿα MS: ḿ'τεϑ<α> ḿαγḿα (?) *ed. pr.*
 (Ger.)¹ 15 ḿατταπϑ MS: ḿατ[τ]απϑ *ed. pr.* (Fr., Ger.)¹ 21-22 ε<τ>ταειο *ed.*
pr. (Eng.)¹ 31 ḿ'μαϑ MS: ḿ'μαϑ Mueller, Thomassen¹ 32 πιωτ MS: <ḿ>πιωτ
ed. pr. (Fr., Wilson)¹ 34 ḿ'μαϑ ḿ'ḿμιν ḿ'ḿμαϑ Thomassen¹ 37 πεειμεϑε MS:
 πιμεϑε (?) *ed. pr.* (Ger.)¹

57.1 π[ι]κ[ω α]ρḿḿ[ι] *ed. pr.*: π[ε]ε[ι] ϑιτ[ε] or π[ι]α[τ]ḿ'αϑ Emmel¹ 2
 πιρζε i.e. πιρζε¹ 4 ḿ'ḿδε i.e. δε¹ 4-5 <†>ḿḿτ'καρως *ed. pr.*¹ 13 ḿ[πωḿρε
 εϑ] Zandee: ḿ[πωḿρε ετ] *ed. pr.*¹

as ineffable, | since he alone is self-begotten, ⁵ since he conceives of himself, and since he | knows himself as he is. | What is worthy of | his admiration and glory and honor | and praise, he produces ¹⁰ because of the boundlessness | of his greatness, and the | unsearchability of his | wisdom, and the immeasurability | of his power and his ¹⁵ untasteable sweetness. | He is the one who projects himself | thus, as generation, having | glory and honor | marvelous and lovely; the one who ²⁰ glorifies himself, | who marvels, <who> | honors, who also loves; | the one who has | a Son, who subsists ²⁵ in him, who is silent concerning him, who is | the ineffable one | in the ineffable one, the | invisible one, the incomprehensible one, | the inconceivable one in ³⁰ the inconceivable one. Thus, | he exists in him forever. | The Father, in the way we mentioned earlier, | in an unbegotten way, is the one in whom | he knows himself, ³⁵ who begot him having | a thought, | which is the thought | of him, that is, the ^{57.1} perception of him, which is the [...] | of his constitution | forever. That is, | however, in the proper sense, ⁵ [the] silence and the wisdom | and the grace, if it is designated | properly | in this way.

3. *The Son and the Church*

Just as [the] | Father exists in the proper sense, ¹⁰ the one before whom [there was no one] | else and [the one] | apart from [whom] there is no other unbegotten one, so | too the [Son] | exists in the proper sense, ¹⁵ the one before whom there was no other, |

·μῆ βε μῆνῆσωϋ· ἰῆψῆρε· ψοοπ {2α τεφε2η·}
 ἰετβε πεει οϋψρῆ ῆμῆσε πε ἰαϋ οϋψῆρε·
 20 νοϋωτ πε· ἰψρῆ ῆμῆσε μεν ἰε· μῆ λαγε
 ἰψοοπ 2α τεφε2η· ψῆρε ῆἰοϋωτ νδε· εε μῆ
 λαγε μῆἰῆσωϋ αϋ οϋῆτεϋ ῆἰμεϋ ῆπικαρποσ
 25 ῆτεϋ· πεἰεἰ ετεμαϋσοϋωνῆ ετβε ἰπ2οϋο ῆ-
 τεϋμῆτνοβ· αϋ ἰνεϋοϋωε ατροϋσοϋωνῆ πε
 ἰετβε τῆῆτῆῆμαο ῆτεϋἰῆῆτ2λβε· αϋ τβам
 30 ῆατ·τοϋῆ2аммес αϋοϋαν2с авал· αϋ ἰπ2οϋο·
 ετναϋωϋ <ῆ>τε τεϋμῆτἰαφθονοσ αϋμαχτῆ
 ῆῆμεϋ ἰ
 εε οϋ μονον ψῆρε ψοοπ· ἰχῆν ῆψορῆ
 35 αλλα τκεεκκλησῆα ἰ2ωωс ан сψοοп χῆν
 ῆψαρῆ· ἰπετμεεϋε βε νεϋ εε ἰπῆτροϋβῆ
 ἰψῆρε· εϋο ῆψῆρ· ῆοϋωτ· ἰεϋῆ 2οϋν ῆна2-
 ρῆ ψεεε· ἰετβε πῆϋστηριον ῆδε ῆπ2ωϋ
 нη/58 ἰῆπῆρηте ен пе· ῆпρηте гар ἰῆπῆωτ ετε
 οϋεεἰ ῆἰοϋωτ πε· αϋ αϋοϋαν2ϋ ἰавал εϋοεἰ
 5 ῆἰωτ· ῆνεϋ ἰοϋαεετῆ τεεἰ τε θε 2ωἰωϋ ан
 ῆψῆρε· αϋβῆνε ῆἰμαϋ εϋο ῆσαν νεϋ ῆμῆν
 ἰῆμοϋ 2ῆ οϋῆῆτатχпас ἰῆῆ οϋ{μῆ}τатархн
 10 ῆтаϋ ῆἰδε {ε}ϋῆ {ма}2εἰε ῆἰμαϋ ῆμῆн ἰῆ{μοϋ μῆ
 п}εἰωτ· αϋ εϋῆ ε{αϋ νεϋ} αϋ εϋтаἰо εϋῆ
 ἰ{2агапн} αϋ ῆтаϋ 2ωωϋ ἰ2{н} пῆεϋῆρ νοεἰ
 15 {μμῆн} ἰῆμοϋ ῆψῆρε каτa нἰдἰἰαθεсῆс εε 2ῆ
 οϋῆῆтат{ат}архн ῆῆ οϋῆῆт<ат>2ан εἰπῆ2ωϋ
 ψοοп ῆπῆρηте εϋἰπεтсманῆ· πε· ε2енἰатапоϋ
 20 не· ε2енатаἰρηϋοϋ не 2натἰарϋοϋ ἰавал не
 неϋχпо нееἰ етἰψοοп· ῆтаϋωωπε авал ἰῆ-
 маϋ· ψῆρε μῆ πῆωτ· ἰῆпρηте ῆ2ῆпἰ етβε
 25 π2οϋο ἰῆ2ен2оεἰне· εϋῆ πἰ ерῆ ἰнеϋернϋ·

17 ῆψῆρε MS: <ῆ>н ψῆρε *ed. pr.* (Fr.): ῆψῆρε <εϋ>ψοοп *ed. pr.*
 (Ger.)¹{2α τεφε2η} *ed. pr.*¹ 22 нде i.e. δε¹29-30 ῆαττοϋ2аммес MS:
 Read ῆατοϋ2амес *ed. pr.*¹31 <ῆ>те *ed. pr.*¹ 39 ῆде i.e. δε¹2ωϋ i.e.
 2ωβ¹

58.7-8 ῆде i.e. δε¹ 10 ῆ{μοϋ μῆ п}εἰωτ Attridge: ῆ{μοϋ нδἰ п}εἰωτ *ed.*
pr.: ῆ{μοϋ н}εἰωτ Thomassen¹ 13 {μμῆн} Emmel¹ 16 {ат}архн... <ат>2ан
*ed. pr.*¹ 17 πῆ2ωϋ i.e. πῆ2ωβ¹ 20 <ε>2натἰарϋοϋ Thomassen¹ 23 <μ>п-
 ψῆρε Thomassen¹

and after whom | no other son exists. | Therefore, he is a firstborn | and an only Son, ²⁰ “firstborn” because no one | exists before him and “only Son” | because no one is after | him. Furthermore, he has | his fruit, ²⁵ that which is unknowable because | of its surpassing greatness. Yet | he wanted it to be known, | because of the riches of his | sweetness. ³⁰ And he revealed the unexplainable power and | he combined with it | the great abundance of his generosity. |

Not only did the Son exist | from the beginning, but the Church, ³⁵ too, existed from the beginning. | Now, he who thinks that the discovery | that the Son is an only son | opposes the statement (about the Church) — | because of the mysterious quality of the matter ⁴⁰ it is not so. For just as ^{58.1} the Father is a unity | and has revealed himself | as Father for him | alone, so too ⁵ the Son was found | to be a brother to himself alone, | in virtue of the fact that he is unbegotten | and without beginning. He | wonders at himself ¹⁰ [along with the] Father, and he gives | [him(self)] glory and honor and | [love.] Furthermore, he too | is the one whom he conceives of | as Son, in accordance with the ¹⁵ dispositions: “without | beginning” and “without end.” | Thus is the matter | something which is fixed. | Being innumerable and ²⁰ illimitable, his offspring | are indivisible. Those | which exist have come | forth from the Son and the Father | like kisses, because of the multitude ²⁵ of some who kiss one | another with a

2̄N̄N OYMEEYē. 1 ENANOYQ. N̄NATCI. EYOYēIE
 1 N̄OYWT. TE †PI. EQYOOO N̄ZRHĪ 1 2̄N̄ 2A2.
 30 <M̄>PEIEI ETE TE EI TE. †^hEKKLHCIA N̄ZAZ N̄RWME
 TETΨOOO 2AΘH N̄NAIΩN TE EI. 1 ETOYMOYTE
 APAC 2̄N̄ OYMN̄T'XAEIC XE NIAIΩN N̄TE NIAIΩN
 35 1 ETE TAEI TE TΦYCIC N̄TE NI^hPN(EYMA). ETOYA-
 AB. N̄AT'TEKO TE EI ETEPEΨHPE MAT̄N̄ M̄MAQ
 1 AXWC 2WC TEFOYCIA TE N̄ΘE 1 M̄PIWT. ETEQ-
 [NΘ]/59 MAT̄N̄ M̄MAQ ^h AX̄N̄ PWHPE
 X[E - - -] †EKKLHCIA CΨ[O]OΠ [N]ZRHĪ 2N
 NI'DIAΘECIC M̄N̄ NIARETH. NE EI 1 ETE. PIWT. M̄N̄
 5 PWHPE. YOOO. ^h N̄ZHTOY N̄ΘE N̄TAIXOOC XIN̄
 1 ΨAP̄I ETBE PE EI SKH M̄ME[γ] 1 N̄NIXPO N̄NAIΩN
 N̄NATA[ΠO]Y 1 AYW 2̄N̄N OYMN̄T[A]TAPC. N̄[TAγ]
 10 1 2WOY CE XPO 2N N̄[IA]PETH M̄[N] ^h NI'DIAΘECIC
 E[TCYOOO] ZP[HI] 1 NZHTOY NE E[ΓI ΓAP NE ΠECΠO]-
 1 ΛITEYMA PETO[γEIP E M̄MAQ] 1 ΨA NOYEPHY.
 15 AY[W NE EI] 1 ENTAYEĪ EB'OL M̄M[Aγ A]N̄ ^h ΨA
 PWHPE PE EI ETOYΨOOO 1 N̄EAY ETBHHTQ̄ ETBE
 PE EI 1 M̄N̄ BOM. ATPEHOYC P̄ NOEI M̄'MAQ. NE ΠXWK
 20 ABAL. M̄PMA. 1 ET̄MMEY PE OYDE NEΨYē^hXE
 XOY. 2̄N̄ATYEXE 'ΓAP' APAY NE 1 AYW 2̄N̄NAT†
 REN APAY NE 2̄N̄'ATP̄ NOĪ M̄MAγ NE. N̄TAγ N̄ΔE
 1 OYAEETOY NETE OȲN̄ BAM M̄'MAγ. N̄XI REN
 25 APAY AP̄ NOEI ^h M̄MAγ N̄CE XAEIT. ΓAP EN 1 NNIMA.
 XE NA ΠMA E'TMMEY 2̄N̄NATXOYē NE. 1 2̄N̄AT-
 30 APOY NE 2AT̄N̄ 1 †CYCTACIC ETE TE EI TE. ^h XE
 AYW ΠIPHTE PE AYW TE EI BAT PE ΠPEYē PE
 ΠIALHΛ. 1 PE N̄TE ΠIATXPAQ N̄NAT'XI REN APAY

26 ME EYē MS: MAEIE Mueller¹ 28 EQYOOO MS: Read ECYOOO *ed. pr.*¹ 29
 PEIEI ETE MS: <M̄>PEIEI ETE *ed. pr.* (Fr.): <N̄6i> PEI|EI [ETE] *ed. pr.*
 (Eng.): <PEEI PE ΠPHTE M̄>PEI<OYē>EI ETE (?) *ed. pr.* (Ger.)¹

59.1 X[E PEQWHPE PE XE] *ed. pr.*¹ 6 M̄ME[γ] Emmel¹ 7 N̄NIXPO MS: <2>N̄
 NIXPO *ed. pr.*¹ 11 NE E[ΓI ΓAP NE ΠECΠO] *ed. pr.*: NE E[ΓI THPOY OYPO] (?)
 Emmel¹ 14 M̄M[Aγ A]N̄ Emmel¹ 17-18 M̄MAQ MS: M̄MAγ (?) *ed. pr.*¹ 18 NE a
 scribal addition.¹ 19-20 NEΨYEXE XOY MS: NEΨYē DE EXOY or
 N̄NEΨYEXE Ψ XOY or NEΨYē <ATPEYē>XE XOY *ed. pr.*¹ 22 N̄ΔE i.e.
 ΔE¹ 28 vacat 2̄N̄ATAPOY¹ 29-30 TE followed by a line filler (<).¹ 30 <M̄>ΠPHTE
ed. pr. (Eng.)¹ TE EI MS: † *ed. pr.*¹

l good, insatiable thought, l the kiss being a unity, although it involves l many kisses. This is to say, it is the ³⁰ Church consisting of many men that l existed before the aeons, l which is called, in the proper l sense, “the aeons of the aeons.” l This is the nature of the ³⁵ holy imperishable spirits, l upon which the Son rests, l since it is his essence, just as l the Father rests ^{59.1} upon the Son.

4. *Aeonic Emanations*

[...] l the Church exists in the l dispositions and properties l in which the Father and the Son exist, ⁵ as I have said from the start. l Therefore, it subsists l in the procreations of innumerable aeons. l Also in an uncountable way [they] l too beget, by [the] properties [and] ¹⁰ the dispositions in which it (the Church) [exists.] l [For] these [comprise its] l association which [they form] l toward one another and [toward those] l who have come forth from [them] ¹⁵ toward the Son, for whose glory they exist. l Therefore, l it is not possible for mind to conceive of l him — He was the perfection of that place — l nor can speech ²⁰ express them, for they are ineffable l and unnamable l and inconceivable. They l alone have the ability l to name themselves and to conceive ²⁵ of themselves. For they have not been rooted l in these places.

Those of that place l are ineffable, l (and) innumerable in l the system which is ³⁰ both the manner and the l size, the joy, the gladness l of the unbegotten, l

35 $\bar{\nu}\bar{\nu}\alpha\tau\uparrow$ $\rho\epsilon\bar{\nu}$ $\alpha\rho\alpha\zeta$ 1 $\bar{\nu}\bar{\nu}\alpha\tau\bar{\rho}$ $\bar{\nu}\bar{o}\epsilon\iota$ $\bar{\mu}\bar{\mu}\alpha\zeta$ $\bar{\nu}\bar{\alpha}\tau\bar{\nu}\epsilon\upsilon$
 " $\alpha\rho\alpha\zeta$ $\bar{\nu}\bar{\nu}\alpha\tau\alpha\bar{\mu}\alpha\zeta\tau\epsilon$ $\bar{\mu}\bar{\mu}\alpha\zeta$ 1 $\pi\epsilon$ $\pi\iota\pi\lambda\eta\rho\omega\mu\alpha$ $\pi\epsilon$
 $\bar{\nu}\bar{\tau}\epsilon$ $\uparrow\bar{\mu}\bar{\nu}\bar{\tau}\uparrow\bar{\tau}\epsilon\iota\omega\tau$ $\zeta\omega\varsigma\delta\epsilon$ $\bar{\nu}\bar{\tau}\epsilon\pi\epsilon\zeta\upsilon\zeta\upsilon\gamma\omicron$ 1 $\psi\omega\pi\epsilon$
 $\bar{\nu}\bar{\nu}\omicron\upsilon\beta\bar{\nu}\chi\pi\omicron$ " $[\dots]\bar{\nu}[\dots]\bar{\tau}\alpha\varsigma$ $\bar{\nu}\bar{\nu}\alpha\iota\omega\bar{\nu}$
 $\chi\epsilon$ 1 $\bar{\nu}\alpha\zeta\psi\omicron\omicron\pi$ $\bar{\alpha}\bar{\nu}\iota\zeta\epsilon$ $\bar{\tau}\bar{\mu}\epsilon\bar{\tau}$ $\bar{\zeta}\bar{\nu}$ 1 $\pi\bar{\mu}\epsilon\epsilon\gamma\omicron\upsilon\epsilon$
 5 $\chi\epsilon$ $\pi\iota\omega\tau$ $\epsilon\zeta\omicron$ 1 $\bar{\mu}\bar{\rho}\eta\tau\epsilon$ $\bar{\nu}\bar{\nu}\omicron\upsilon\bar{\mu}\epsilon\epsilon\upsilon\epsilon$ " $\bar{\nu}\epsilon\upsilon$ $\bar{\mu}\bar{\nu}$
 $\langle\omicron\upsilon\rangle\bar{\tau}\omicron\pi\omicron\varsigma$ $\epsilon\lambda\upsilon\tau\epsilon\zeta\omicron$ $\delta\epsilon$ 1 $[\bar{\nu}]$ $\bar{\nu}\bar{\chi}\iota$ $\bar{\nu}\bar{\chi}\pi\omicron\omicron\upsilon\epsilon$
 $\alpha\zeta\omicron\psi\omega\psi\epsilon$ 1 $\bar{\nu}\bar{\chi}\iota$ $\pi\epsilon\tau\epsilon\upsilon\bar{\nu}$ $\bar{\delta}\omicron\mu$ $\bar{\mu}\bar{\mu}\alpha\zeta$ $\alpha[\pi]\bar{\tau}\eta\rho\bar{\eta}$
 $[\delta\epsilon]\bar{\mu}\alpha\zeta\tau\epsilon$ $\delta\epsilon\iota\bar{\nu}\epsilon$ 1 $[\alpha]\bar{\nu}\alpha[\lambda]$ $\bar{\mu}[\pi\epsilon\bar{\tau}]\alpha\zeta\psi\omega\omega\tau$ $\bar{\zeta}\bar{\nu}$
 10 $\pi[\dots\alpha\zeta\epsilon\iota\bar{\nu}]$ ϵ $\bar{\alpha}\bar{\nu}\alpha\lambda$ $\bar{\nu}\bar{\nu}\epsilon\bar{\tau}$ 1 $[\dots\bar{\zeta}]\bar{\eta}\bar{\tau}\bar{\eta}$ $\alpha\lambda\lambda\alpha$ $\epsilon\zeta$
 $\psi\omicron[\omicron\pi\bar{\nu}\omicron\epsilon]$ $\epsilon\bar{\tau}\bar{\eta}\psi\omicron\omicron\pi$ $\bar{\mu}\bar{\mu}\alpha\varsigma$ 1 $[\epsilon\zeta\psi\omicron\omicron]\pi$ $\bar{\nu}\bar{\nu}\omicron\upsilon$
 15 $\pi\eta\gamma\eta$ $\epsilon\bar{\mu}\alpha\varsigma$ $\bar{\delta}\omega\chi\bar{\beta}$ $\langle\bar{\nu}\rangle\bar{\zeta}\bar{\eta}\bar{\tau}\bar{\eta}$ $\bar{\mu}\bar{\rho}\bar{\mu}\alpha\omicron\upsilon$ $\epsilon\bar{\tau}\bar{\rho}\bar{\zeta}\omicron\upsilon\epsilon$
 $\zeta\epsilon\tau\epsilon$ $\bar{\alpha}\bar{\nu}\alpha\lambda$ $\bar{\mu}\bar{\mu}\alpha\varsigma$ 1 $\psi\alpha$ $\pi\bar{\nu}\epsilon\upsilon$ $\bar{\mu}\epsilon\bar{\nu}$ $\epsilon\tau\omicron\upsilon\psi\omicron\omicron\pi$
 1 $\bar{\zeta}\bar{\mu}$ $\pi\bar{\mu}\epsilon\upsilon\epsilon$ $\bar{\mu}\pi\iota\omega\tau$ $\epsilon\tau\epsilon$ $\pi\alpha\bar{\iota}\epsilon\iota$ $\pi\epsilon$ $\epsilon\upsilon\psi\omicron\omicron\pi$ $\bar{\zeta}\bar{\nu}$
 20 $\pi\bar{\nu}\alpha\theta\omicron\varsigma$ 1 $\epsilon\bar{\tau}\bar{\zeta}\bar{\eta}\pi$ $\bar{\nu}\epsilon\zeta\varsigma\alpha\upsilon\bar{\nu}\epsilon$ $\bar{\mu}\epsilon\bar{\nu}$ $\bar{\mu}\bar{\mu}\alpha\zeta$ $\bar{\nu}\bar{\chi}\iota$
 $\pi\bar{\nu}\alpha\theta\omicron\varsigma$ $\bar{\nu}\bar{\tau}\alpha\zeta$ $\bar{\nu}\bar{\delta}\epsilon$ 1 $\bar{\mu}\bar{\nu}$ $\bar{\delta}\alpha\bar{\mu}$ $\bar{\mu}\bar{\mu}\alpha\zeta$ $\bar{\nu}\bar{\varsigma}\omicron\psi\omega(\bar{\nu})$
 1 $\pi\bar{\nu}\alpha\theta\omicron\varsigma$ $\epsilon\tau\epsilon\bar{\nu}\epsilon\psi\omicron[\omicron\pi]$ $\bar{\nu}\bar{\zeta}\bar{\eta}\bar{\tau}\bar{\eta}$ $\omicron\upsilon\delta\epsilon$ $\bar{\mu}\bar{\nu}$ 1 $\bar{\delta}\omicron\mu$
 25 $\bar{\mu}\bar{\mu}\alpha\zeta$ $\alpha\bar{\tau}\rho\omicron\upsilon\varsigma\omicron\psi\omega\bar{\nu}\omicron\upsilon$ " $\bar{\mu}\bar{\mu}\iota\bar{\nu}$ $\bar{\mu}\bar{\mu}\omicron\omicron\upsilon$ $\omicron\upsilon\delta\epsilon$
 1 $\alpha\bar{\tau}\rho\omicron\upsilon\varsigma\omicron\psi\omega\bar{\nu}$ $\bar{\delta}\epsilon$ $\epsilon\tau\epsilon$ 1 $\pi\epsilon\epsilon\iota$ $\pi\epsilon$ $\bar{\nu}\epsilon\psi\omicron\omicron\pi$ $\bar{\mu}\epsilon\bar{\nu}$
 1 $\bar{\mu}\bar{\nu}$ $\pi\iota\omega\tau$ $\bar{\nu}\epsilon\psi\omicron\omicron\pi$ 1 $\bar{\nu}\bar{\tau}\alpha\zeta$ $\bar{\nu}\epsilon\upsilon$ $\epsilon\bar{\nu}$ $\pi\epsilon$ $\alpha\lambda\lambda\alpha$
 30 " $\bar{\mu}\omicron\bar{\nu}\omicron\bar{\nu}$ $\bar{\nu}\epsilon\upsilon\bar{\nu}\bar{\tau}\epsilon\upsilon$ $\bar{\mu}\bar{\mu}\epsilon\upsilon$ 1 $\bar{\mu}\bar{\rho}\pi\bar{\tau}\rho\omicron\upsilon\psi\omega\pi\epsilon$ $\bar{\mu}\bar{\rho}\eta$
 $\bar{\tau}\epsilon$ 1 $\bar{\nu}\bar{\nu}\omicron\upsilon\varsigma\pi\epsilon\bar{\rho}\bar{\mu}\alpha$ $\alpha\bar{\tau}\rho\omicron\upsilon\beta\bar{\nu}\bar{\tau}\bar{\varsigma}$ 1 $\epsilon\upsilon\psi\omicron\omicron\pi$ $\bar{\mu}\bar{\rho}\eta$
 35 $\bar{\tau}\epsilon$ $\bar{\nu}\bar{\nu}\omicron\upsilon\bar{\nu}\epsilon\kappa\epsilon$ $\bar{\nu}\bar{\theta}\epsilon$ $\bar{\mu}\bar{\rho}\bar{\nu}\omicron\gamma\omicron\varsigma$ $\bar{\mu}\epsilon(\bar{\nu})$ " $\alpha\zeta\chi\pi\alpha\omicron\upsilon$
 $\alpha\zeta\kappa\eta$ $\alpha\bar{\zeta}\bar{\rho}\eta\bar{\iota}$ $\bar{\zeta}\bar{\nu}$ $\omicron\upsilon\bar{\iota}\bar{\mu}\bar{\nu}\bar{\tau}\bar{\varsigma}\pi\epsilon\bar{\rho}\bar{\mu}\alpha$ $\epsilon\bar{\mu}\pi\alpha\tau\omicron\upsilon\bar{\iota}\psi\omega\pi\epsilon$
 $\bar{\delta}\epsilon$ $\bar{\nu}\bar{\delta}\iota$ $\bar{\nu}\epsilon\epsilon\iota$ $\epsilon\bar{\tau}\zeta\bar{\nu}\alpha\bar{\chi}\pi\omicron\omicron\upsilon$ " $\bar{\alpha}\bar{\nu}\alpha\lambda$ $\bar{\mu}\bar{\rho}\alpha\epsilon\iota$ $[\dots]$
 $\pi\epsilon\bar{\nu}\tau\alpha\zeta\bar{\rho}$ 1 $\psi\alpha\rho\bar{\pi}$ $\bar{\mu}\bar{\mu}\epsilon\upsilon[\epsilon]$ $\alpha\rho\alpha\omicron\upsilon$ $\pi\iota\omega\tau$ 1 $\omicron\upsilon$ $\bar{\mu}\omicron$
 $\bar{\nu}\bar{\nu}\omicron\bar{\nu}$ $\alpha\bar{\tau}\rho\omicron\upsilon\psi\omega\pi\epsilon$ $\bar{\nu}\epsilon\zeta$ 1 $\alpha\lambda\lambda\alpha$ $\alpha\bar{\tau}\rho\omicron\upsilon\psi\omega\pi\epsilon$ $\bar{\nu}\epsilon\upsilon$
 5 $\zeta\omega\omicron\upsilon$ " $\bar{\alpha}\bar{\nu}$ $\alpha\bar{\tau}\rho\omicron\upsilon\psi\omega\pi\epsilon$ $\bar{\delta}\epsilon$ $\bar{\zeta}\bar{\mu}$ $\pi[\epsilon\zeta]\bar{\mu}\epsilon\upsilon\epsilon$ $\zeta\omega\varsigma$

35 $\alpha\rho\alpha\zeta$ MS: Read $\alpha\rho\alpha\zeta$ *ed. pr.*¹ 37 $\zeta\omega\varsigma\delta\epsilon$ i.e. $\zeta\omega\varsigma\tau\epsilon$ ¹ 38 $\bar{\delta}\bar{\nu}\bar{\chi}\pi\omicron$ followed by line fillers (\gg).¹

60.1 $[\bar{\nu}]\epsilon[\gamma]\bar{\nu}[\alpha\bar{\tau}\pi\epsilon\bar{\nu}]\bar{\tau}\alpha\varsigma$ *ed. pr.* (Eng.): $\uparrow[\omicron\upsilon]\bar{\nu}[\bar{\nu}\bar{\tau}\bar{\rho}]\bar{\iota}\alpha\varsigma$ *ed. pr.* (Ger.)¹
 5 $\langle\omicron\upsilon\rangle\bar{\tau}\omicron\pi\omicron\varsigma$ *ed. pr.*¹ 6 $[\bar{\nu}]\langle\bar{\nu}\rangle\bar{\delta}\bar{\iota}\bar{\nu}\bar{\chi}\pi\omicron\omicron\upsilon\epsilon$ *ed. pr.*¹ 7 $\bar{\nu}\bar{\chi}\iota$ i.e. $\bar{\nu}\bar{\delta}\iota$ ¹ 9 $[\alpha]\bar{\nu}\alpha[\lambda]$ $\bar{\mu}[\pi\epsilon\bar{\tau}]\alpha\zeta\psi\omega\omega\tau$ Emmel¹ 10 $\pi[\dots\alpha\zeta\epsilon\iota\bar{\nu}]$ ϵ Attridge: $\pi[\bar{\tau}\eta\rho\zeta\alpha\epsilon\iota\bar{\nu}]$ ϵ *ed. pr.*: $\pi[\psi\tau\alpha$ (or $\pi[\bar{\nu}\psi\epsilon]$) $\delta\epsilon\iota\bar{\nu}]$ ϵ Thomassen¹ 11 $[\psi\omicron\omicron\pi\bar{\nu}\bar{\zeta}\bar{\eta}\bar{\tau}\bar{\eta}]$ *ed. pr.*¹ 11-12 $\epsilon\zeta\psi\omicron[\omicron\pi\bar{\nu}\bar{\delta}\epsilon]$ $\epsilon\bar{\tau}\bar{\eta}\psi\omicron\omicron\pi$ Schenke: $\epsilon\zeta\psi\omicron[\omicron\pi\bar{\nu}\bar{\zeta}\bar{\eta}\bar{\tau}\bar{\eta}]$ *ed. pr.*¹ 13 $[\epsilon\zeta\psi\omicron\omicron]\pi$ or $[\alpha\zeta\omega\epsilon\zeta]$ Emmel: $[\alpha\zeta\tau\epsilon\gamma]\bar{\delta}$ *ed. pr.*¹ 14 $\langle\bar{\nu}\rangle\bar{\zeta}\bar{\eta}\bar{\tau}\bar{\eta}$ Attridge¹ 20 $\bar{\nu}\bar{\chi}\iota$ i.e. $\bar{\nu}\bar{\delta}\iota$ or $\chi\epsilon$ ¹ $\bar{\nu}\bar{\delta}\epsilon$ i.e. $\delta\epsilon$ ¹ 26 $\bar{\delta}\epsilon$ i.e. $\kappa\epsilon$ ¹ 35 $\alpha\zeta\chi\pi\alpha\omicron\upsilon$, \omicron added secondarily.¹ $\alpha\zeta\kappa\eta$ MS: Read $\epsilon\gamma\kappa\eta$ *ed. pr.*¹

61.1 $[\dots]\bar{\nu}\bar{\nu}\bar{\tau}\alpha\zeta$ Attridge: $[\alpha]\bar{\nu}$ $\bar{\nu}\bar{\nu}\bar{\tau}\alpha\zeta$ *ed. pr.*: $[\bar{\nu}\bar{\delta}\iota]$ $\bar{\nu}\bar{\nu}\bar{\tau}\alpha\zeta$ Emmel¹ 2 $\langle\bar{\nu}\bar{\delta}\iota\rangle$ $\pi\iota\omega\tau$ *ed. pr.*¹

nameless, unnamable, inconceivable, invisible, ³⁵ incomprehensible one. | It is the fullness of paternity, | so that his abundance | is a begetting ^{60.1} [...] of the aeons.

They | were forever in | thought, for the Father | was like a thought ⁵ and a place for them. When their | generations had been established, the one who is completely in control | wished to lay hold of and to bring forth that which was deficient in the ¹⁰ [..., and he brought] forth those | [...] him. But since he is | [as] he is, | [he is] a spring, which is not | diminished by the water which ¹⁵ abundantly flows from it. | While they were | in the Father's thought, that | is, in the hidden depth, | the depth knew them, ²⁰ but they | were unable to know | the depth in which they were; | nor was it | possible for them to know ²⁵ themselves, nor | for them to know any thing else. That | is, they were | with the Father; they did not exist for | themselves. Rather, ³⁰ they only had | existence in the manner | of a seed, so that it has been discovered | that they existed like a | fetus. Like the word ³⁵ he begot them, subsisting | spermatically, and | the ones whom he was to beget had not yet come into being ^{61.1} from him. The one who | first thought of them, the Father, | — not only so that they might exist for him, | but also that they might exist for themselves as well, ⁵ that they might then exist in [his] thought | as mental sub-

ΟΥΣΙΑ ΜΜΕΥ[Ε] ' ΑΤΡΟΥΨΩΠΕ ΔΕ ΝΕΥ ΖΩΟΥ'
 Α[Ϛ]'ΣΙΤΕ ΝΝΟΥΜΕΕΥ[Ε] ΖΩΨ ΟΥΣΠΕ[Ρ]'ΜΑ' ΠΕ'
 10 ΝΜΝΤΨ[ΕΡΜΑ] ΑΤ[ΡΟΥ]'Ρ ΝΟΕΙ ΜΜΕΝ ΧΕ Ο[Υ
 ΠΕΤ]Ψ[Ο]'ΟΠ' ΝΕΥ' ΑϚΡ ΖΜΑΤ [ΑΤ' ΝΤΨΑ]'ΡΠ' ΜΦΟΡ-
 ΜΗ ΑΤΡΟΥΜ[ΜΕ ΔΕ ΧΕ] ' ΝΙΜ ΠΕ ΠΩΤ ΕΤΨΟ[ΟΠ
 15 ΝΕΥ] ' ΠΡΕΝ ΜΕΝ ΜΠΩΤ' ΑϚΤΕΕΙϚ " ΝΕΥ ΖΑΤΝ
 ΟΥΣΜΗ ΕΣΤ' ΖΡΑΟΥ ' ΝΕΥ ΧΕ ΠΕΤΨΟΟΠ' ϚΨΟΟΠ
 ΑΒΑΛ' ' ΖΜ ΠΡΕΝ ΕΤΜΜΕΥ' ΠΕΤΕΥΝ' ΤΕΥ<Ϛ> ΜΠ-
 ΤΡΟΥΨΩΠΕ' ΧΕ ΠΧΙΣΕ ' ΔΕ ΖΜ ΠΡΕΝ ΕΝΤΑϚΑΒΕΨ
 20 " ΑΡΑϚΟΥ
 ΕϚΨΟΟΠ ΔΕ ΜΠΕΣ'ΜΑΤ' ΝΝΟΥΒΕΚΕ' ΕΥΝΤΕϚ Μ-
 'ΜΕΥ ΜΠΕϚΡΩΨΕ ΝΒΙ ΠΛΙΛΟΥ ' ΕΜΠΑΤ'Ϛ' ΝΕΥ ΔΕ
 ΑΝΗΖΕ' ΑΠΕΝ'ΤΑΖΣΙΤΕ ΜΜΟϚ' Ε[Τ]ΒΕ ΠΕΕΙ' ΝΕΥ-
 25 " ΝΤΕΥ ΜΠΙΖΩΒ ΟΥΑΕΕΤϚ ' ΑΤΡΟΥΨΙΝΕ' ΝΣΩϚ ΕΥΡ
 ΝΟΙ ΜΕ(Ν) ' ΧΕ ϚΨΟΟΠ ΕϚΟΥΨΨΕ ΔΕ ΑΒΝΤϚ' ' ΧΕ
 Ω ΠΕΤΨΟΟΠ ΑΛΛΑ ΕΠΙΔΗ ΟΥ'ΑΓΑΘΟΣ ΠΕ ΠΩΤ'
 30 ΕϚΧΗΚ Ν"ΘΕ ΕΤΕΜΠΕϚΨΩΤΜ ' ΑΡΑΟΥ ΨΑΒΟΛ
 ΑΤΡΟΥΨΩΠΕ' ' ΖΝ ΠΕϚΜΕΥΕ' ΑΛΛΑ ΑϚΤ' ΝΕΥ
 ' ΑΤΡΟΥΨΩΠΕ ΖΩΟΥ ΤΕΕΙ ΤΕ ΘΕ ' ΑΝ' ΕΤϚΝΑΡ
 35 ΖΜΑΤ ΜΜΑϚ " ΝΕΥ ΑΤΡΟΥΜΜΕ ΧΕ ΕΥ ΠΕΤΨΟ'ΟΠ
 ΕΤΕ ΠΑΕΙ ΠΕΤΣΑΥΝΕ' ΜΜΑϚ ' ΑΝΗΖΕ' ΤΜΕΤ' ΜΜΙΝ
 [ΧΒ]/62 ΜΜΟϚ " [.....]..[.].[...].[.] ' ΜΟΡΦΗ ΝϚ[ΑΥ]ΝΕ
 ΧΕ ΟΥ ΠΕΤΨ[Ο]'ΟΠ ΝΘΕ ΕΤΟΥΧΠΟ ΜΜΑΥ ΜΠΙ'ΜΑ'
 5 ΕΥΨΑΜΕΣΤΟΥ ΕΥΨΟΟΠ ΖΜ " ΠΟΥΟΕΙΝ ΕΝΕΥ
 ΑΝΕΝΤΑΖΧΠΟΥ '

[Χ]Ε ΠΤΗΡϚ ΑΠΩΤ' ΕΙΝΕ ΜΜΑΥ ' [Α]ΒΑΛ ΜΠΡΗΤΕ
 ΝΝΟΥΛΙΛΟΥ ΨΗΜ' ' ΜΠΡΗΤΕ ΝΝΟΥΤΛ'ΤΛΕ ΝΤΕ ΟΥ-
 10 ' ΖΑΛΜΕ ΜΠΡΗΤΕ ΝΝΟΥΚΟΥΠΡ " ΝΤΕ Ο[ΥΕΛΑ]ΛΕ'
 ΜΠΡΗΤΕ' ΝΝΟΥ'[ΖΡ]Ε[ΡΕ ΜΠΡ]ΗΤΕ ΝΝΟΥΤΨΚϚ Μ-
 '[.....]ΩΠ' ΕΥΡ ΧΡΙΑ ΝΝΟΥΧΙ ΣΑ'[ΝΕΨ] ΜΝ ΟΥ-

9 ΜΝΤΨ[ΕΡΜΑ] Emmel: ΜΝΤΨ[Ι]ΤΕ ΠΕ] or ΜΝΤΨΑ[ΤΠ ΠΕ] Zandee¹ 10-11 Ο[Υ
 ΠΕΤ]Ψ[Ο]ΟΠ Emmel¹ 12 ΦΟΡΜΗ MS: ΜΟΡΦΗ or ΑΦΟΡΜΗ (?) Attridge¹
 ΑΤΡΟΥΜ[ΜΕ ΔΕ ΧΕ] Emmel: ΑΤΡΟΥΜ[ΕΥΕ ΧΕ] *ed. pr.*¹ 17-18
 ΠΕΤΕΥΝ' ΤΕΥ<Ϛ> Emmel¹ 18 ΜΠΤΡΟΥΨΩΠΕ MS: <Ϛ>Μ ΠΤΡΟΥΨΩΠΕ *ed. pr.*
 (Fr., Wilson)¹ 19 ΕΝΤΑϚΑΒΕΨ<Ϛ> Emmel: ΕΝΤΑϚΑΒΕΨ *ed. pr.* (Eng.)¹ 20
 ΑΡΑϚΟΥ MS: ΑΡΑϚ *ed. pr.* (Eng.)¹ 28 ω i.e. ΕΥ¹

62.1 [ΑΥΨ ΠΕΕΙ Α]Ν Π[Ε]Ν[ΤΑϚΤ] *ed. pr.*: [ΑϚΤ ΖΜΑΤ ΑϚΤ ΜΠΜΕΖΣΝΕΥ Μ]
 Thomassen¹ 5 ΠΕΝΤΑΖ MS: ΠΕΝΤΑΖ *ed. pr.* (Eng.)¹ 11 ΤΨΚϚ MS: ΡΕΑΔ ΤΩΒΕ
 Kasser¹ 11-12 Μ[ΜΕΥ ΣΕΨΟ]ΟΠ *ed. pr.*¹ 12-13 ΣΑ[ΝΕΨ] Emmel: ΣΑ[ΟΥΝΕ] *ed.*
pr.: ΣΑ[ΕΙΕ] Thomassen¹

stance | and that they might exist for themselves too,
 — | sowed a thought like a [spermatic] seed. | Now, in
 order that [they] ¹⁰ might know [what exists] | for
 them, he graciously [granted the] | initial form, while
 in order that they might [recognize] | who is the Fa-
 ther who exists [for them]. | he gave them the name
 “Father” ¹⁵ by means of a voice proclaiming to them |
 that what exists exists through | that name, which
 they have | by virtue of the fact that they came into
 being, because the exaltation, | which has escaped
 their notice, is in the name.

²⁰ The infant, while in the | form of a fetus | has
 enough for itself, | before ever seeing the one who |
 sowed it. Therefore, they had ²⁵ the sole task | of
 searching for him, realizing | that he exists, ever
 wishing to find out | what exists. Since, however, | the
 perfect Father is good, ³⁰ just as he did not hear | them
 at all so that they would exist (only) | in his thought,
 but rather granted that | they, too, might come into
 being, so | also will he give them grace ³⁵ to know
 what exists, | that is, the one who knows | himself eter-
 nally, ^{62.1} [...] | form to [know] what | exists, just as
 people are begotten in this | place: when they are
 born, they are in ⁵ the light, so that they see those
 who have begotten them. |

The Father brought forth everything, | like a little
 child, | like a drop from a | spring, like a blossom
¹⁰ from a [vine], like a | [flower], like a <planting> |
 [...] in need of gaining | [nourishment] and growth

παυρε· μῆ οὐμῆτ'α[τψ]τα αφεμαρτε ἴμος
 15 ἡ ἀγογαιψ· πετεαφμεγε ἰ αραc χη ἡψαρῆ·
 ἡταφ ἡμεν ἰ οὐντεφc μμεγ χη ἡψαρῆ ἰ αφνεγ
 20 αραc· αφρωτῆ δε ἴμος ἰ αναει ενταρῆ ψορῆ
 ἡει αβαλ ἡμαφ ρῆν οὐφθονοc εν αλλ'αα κε-
 κασε· ἡcετῆχι· χῆ ἡψαρῆ ἡτοῦμῆτατψτα
 <ἡ>χι ἡ'αἰων ἡcετῆφιτογ αρῆη ἀπ'εαγ ψα
 25 πιωτ· ἡcεμεγε νεγ ἡ οὐγεετογ κε αβαλ ἡ-
 μοογ ἰ οὐῆτεγ ῆπαει ἡμεγ {α} αλλα ἰ ἡπρητε
 ἡδε· ενταφῆ ρνεφ ἰ ατ' νεγ· ατρογψωπε· πεει
 30 ἰ πε πρητε αν ατρογψωπε νατ'ψτα· ἡταρεφῆ
 ρνεφ αφτ' νεγ ἰ ἡπιμεεγε ετχηκ αβαλ· ἡ'τε
 τῆμῆτπετῆ πετῆανογφ ἰ αραγογ
 κε παει δε ενταφχαει'αφ· ἡνογαιεινε ανεν-
 35 ταγει ε'βολ ἡμοφ ἡμιν ἡμοφ πε'τοῦμογτε
 αραογ ἡμοφ ἡ'ταφ πε πωρηε ετμηρ ετχηκ
 ἰ ἡνατψτα αφῆτῆ· αβαλ· εφ'τητ μεν μῆ πενταει
 [εγ]/63 αβαλ ἡ [μ]μαφ ε[φρ] ψ[- -] ἰ εφῆ ψβ[η]ρ ἡχι
 [. . . .]μ[. . .] ἰ πτηρῆ· κατα [...].[.] ερεπογε[ι]
 5 ἰ πογει ναψα[πφ] αραφ ἡμαφ ἡ ετφμῆτῆαδ εν
 τε τει· ἰ εμπαταγψαπῆ ἡμοφ αλλ[α] ἰ φσοοπ·
 ἡταφ ἡταειε· ετε[φ]ψοοπ ἡμαφ ἡπῆρητε μῆ
 10 [πε]φcματ· μῆ τεφμῆτῆνοφ ἡ εγῆ δαμ ἡμαφ
 [ατ]ρογνεγ [α]ραφ· ἡcεχοοc α[π]ετ[ο]γcα[γ-
 νε] ἡμαφ· ἡτεφ εγῆ φορι [μ]μαφ εφῆ φορι
 15 ἡμαγ [χε] ἰ οὐῆ βομ ἡμαγ ἡτερ[αφ φ]ψοοπ
 ἡταφ ἡθε ετῆψ[ο]φῆ ἡμαc ἡδε πιατψ ερ μινε
 ἡμαφ κεκασε εφῆαχι ἰ εαγ αβαλ ρῆ πογει
 20 πογει ἰ φογανῆφ εβολ· ἡμιν ἡμαφ ἡ ἡβι πιωτ·

18 αφρωτῆ MS: αφρωπῆ (i.e. αφρωπ) *ed. pr.* (Fr.): ἡπεφρωτῆ *ed. pr.*
 (Eng.)¹ 19 ενταρῆ, ρ rewritten.¹ 22 <ἡ>χι (i.e. ἡβι) Attridge¹ 26 {α} *ed. pr.*¹ 27
 ἡδε i.e. δε¹ 39 εντα<ρ>ει *ed. pr.*¹

63.1 [μ]μαφ [εφρ] ψβ[η]ρ ἡτ' εαγ νεφ *ed. pr.*¹ 2 ψβ[η]ρ ἡχι ε[αγ] αβαλ
 ρ[η]τ[μ] *ed. pr.*¹ 3 κατα [ογε]α[γ] (?) Emmel: κατα [πη]η[τε] <ετ> *ed. pr.*:
 κατα [ογδ]ο[μ] (?) Attridge: κατα [θε]ε[τ] Thomassen¹ 5 τει· or τει τ[ε]
 or τει· [ετ] Attridge¹ 6 εμπαταγ MS: εμπατογ *ed. pr.*¹ 7 ἡταει MS:
 ἡθε *ed. pr.* (Eng.)¹ 8 ἡμαφ MS: Read ἡμαγ Emmel: ἡμαc Thomassen¹ 10
 ἡμαφ MS: Read ἡμαγ *ed. pr.* (Eng.)¹ 13 [αε] *ed. pr.* [αγω] Thomassen¹ 16
 ἡδε i.e. ἡβι or χε¹

and | faultlessness. He withheld it ¹⁵ for a time. He who had thought | of it from the very beginning, | possessed it from the very beginning, | and saw it, but he closed it off | to those who first came from ²⁰ him. (He did this,) not out of envy, but | in order that the aeons might not receive their faultlessness | from the very beginning | and might not exalt themselves to the | glory, to the Father, and might think ²⁵ that from themselves alone | they have this. But | just as he wished | to grant that they might come into being, so | too, in order that they might come into being as ³⁰ faultless ones, when he wished, he gave them | the perfect idea of | beneficence | toward them.

The one whom he raised up | as a light for those who came ³⁵ from himself, the one | from whom they take their name, | he is the Son, who is full, complete | and faultless. He brought him forth | mingled with what came forth from ^{63.1} him [...] | partaking of the [...] | the Totality, in accordance with [...] by which each | one can receive [him] for himself, ⁵ though such was not his greatness | before he was received by it. Rather, | he exists by himself. As | for the parts in which he exists in his own manner and | form and greatness, ¹⁰ it is possible for <them> to see him | and speak about that which they know | of him, since they wear | him while he wears them, [because] | it is possible for them to comprehend him. ¹⁵ He, however, is as he is, | incomparable. | In order that the Father might receive | honor from each one | and reveal him-

αγω ρ̄ν τεϑμ̄ν̄τατ·¹ϣεχε αραϑ εϑρηπ̄ ν̄ατνεϣ
 'αραϑ· εϣ̄ϣ̄ θαγμᾱ μ̄μαϑ ' ρ̄ν̄ν̄ οϣ·νοϣς ετβε
 25 π̄εει τμ̄ν̄τ'ναβ̄ μ̄πεϑϣιϑε ρ̄μ̄ π̄τροϣ¹ϣεχε αραϑ
 ν̄σενεϣ αραϑ 'ϣωπε εϑοϣαν̄ ρ̄βαλ 'εϣνα-
 ρ̄ωσ αραϑ ετβε π̄ροϣο 'ν̄τεϑμ̄ν̄τ̄ρ̄λβε ρ̄ν̄ †χα-
 30 ριϑ 'ν̄δε < - - - > αγω μ̄πρητε {αγω μ̄¹πρη-
 τε·} ν̄νιμ̄ν̄τρ̄μ̄μα¹ειρε· ν̄τε νιμ̄ν̄τκαρωϑ ' ρ̄ν̄μι-
 ϑε{ϑε} νε ϣα ενηρε 'ν̄ταϣ̄ ν̄δε ρ̄ν̄χπο ν̄νοϣς
 35 νε· 'τεει τε θε ρ̄ωϣ αν̄ ν̄νιδια¹θεϑιϑιϑ ν̄τε
 π̄λογοϑ ρ̄ν̄προβο¹λη νε μ̄πν(εϣμ)ατικη ν̄ταϣ̄ βε
 [ξΔ]/64 μ̄¹πεϑσνεϣ ρ̄ωσ εναϣλογοϑ πε " [ρε]ν̄ϑ[περμα]
 νε[·] αγω ρ̄εν¹μεγε ν[τε· ν]εϑμ̄ιϑε νε· 'αγω
 ρ̄εν̄νοϣνε εϣαν̄ ρ̄ αν̄ηρε τμετ· εϣοϣαν̄ ρ̄ε
 5 " ρ̄εν̄χπο νε ν̄ταρ̄ῑ βαλ μ̄¹μαϣ· ερ̄ν̄νοϣς νε·
 αγω ρ̄ν̄¹π̄ν(εϣμ)ατικον νε· ν̄χπο εροϣν̄ εϣ¹εαϣ·
 μ̄[π]ιωτ·
 ρ̄ε μ̄ν̄ χρια 'ν̄σμη ρ̄[ι π]ν(εϣμ)α ν̄νοϣς αγω
 10 ν̄¹λοϑ[ο]ϑ· ρ̄[ε] οϣδε μ̄ν̄ χρεια ν̄ρ̄ ' [ρ̄ω]β
 [α]ροϣν̄ απετοϣρ̄ ρ̄νεϣ ν̄¹[εεϣ]· αλλα ρ̄μ̄ π̄σματ·
 ετε¹[νεϣ]ϣοοπ̄ μ̄μαϑ· τεει τε θε ' [ν̄νε]ταρε¹
 15 βαλ· μ̄μαϑ εϣ¹χ̄πο μ̄πετοϣαϣ̄ τ̄ηρ̄ϣ̄ αγω
 'πετοϣρ̄ νοει μ̄μαϑ· μ̄ν̄ πε¹τοϣϣοϣ μ̄μαϑ μ̄ν̄
 πετοϣ¹κιμ̄ αραϣοϣ εροϣν̄ εροϣ μ̄ν̄ 'πετοϣ-
 20 καατ· αρ̄ρη¹ μ̄μαϑ αγω " πετοϣρ̄ωσ μ̄μοϣ εϣ†
 εο¹οϣ μ̄μοϣ οϣν̄τεϣ μ̄μεϣ 'ν̄ωηρε τεει γαρ τε
 τοϣβομ̄ 'ν̄ρωμεϣχπο ν̄θε ρ̄ωωϣ αν̄ 'ν̄νεει
 25 εν̄ταϣ̄ει εβολ μ̄μοοϣ " κατα τοϣμ̄ν̄τ̄† τοοτ̄ μ̄ν̄
 νεϣ¹ερ̄ηϣ εϣ† ν̄τοοτ̄ μ̄νεϣ¹ερ̄ηϣ μ̄π̄σματ· ν̄νι-
 ατ̄χποοϣ '

ρ̄ε π̄ιωτ̄ μεν̄ κατα πετ̄¹χ̄αϑι μ̄μαϑ· αν̄ιπ̄τηρ̄ϣ
 30 εϣο ν̄¹ατ̄σοϣων̄ αγω ν̄ατ̄ϣαπ̄· 'εϣν̄τεϣ μ̄μεϣ

23 {π̄εει} (?) *ed. pr.*¹ 27 ρ̄ν̄<ν̄ οϣ>† χαριϑ Thomassen¹ 29 ν̄δε < - - - > :
 δε < - - - > or ν̄τε < - - - > or ν̄δε<ϣ> (i.e. ν̄τεϣ) *ed. pr.*¹ 29-30 {αγω
 μ̄πρητε} *ed. pr.*¹ 32 μ̄ιϑε{ϑε} *ed. pr.*¹ 33 ν̄δε i.e. δε¹ 37 πε MS: Read νε
*ed. pr.*¹

64.1 [ρε]ν̄ϑ[περμα] *ed. pr.*: [ρε]ν̄[ραλμε] (?) *ed. pr.* (Ger.)¹ 2 [ν]εϑμ̄ιϑε
 Emmel: [π]εϑμ̄ιϑε *ed. pr.*¹ 5-6 μ̄μαϣ MS: μ̄μαϣ *ed. pr.* (Fr., Wilson)¹ 15
 πετοϣ<οϣ>αϣ̄ *ed. pr.*¹ 21 οϣν̄τεϣ MS: οϣν̄τεϣ or μ̄πετεϣν̄τεϣ *ed. pr.*
 (Ger.)¹

self, ²⁰ even in his ineffability, | hidden, and invisible, | they marvel at him mentally. | Therefore, the | greatness of his loftiness consists in the fact that they ²⁵ speak about him and see him. | He becomes manifest, | so that he may be hymned because of the abundance | of his sweetness, with the grace | of <...>. And just as ³⁰ the admirations | of the silences | are eternal generations | and they are mental offspring, | so too the dispositions ³⁵ of the word are spiritual emanations. Both of them [admirations and dispositions], | since they belong to a word, ^{64.1} are [seeds] and | thoughts [of] his offspring, | and roots which live | forever, appearing ⁵ to be offspring which have come forth from | themselves, being minds and | spiritual offspring to | the glory of the Father.

There is no need | for voice and spirit, mind and ¹⁰ word, because there is no need to | [work at] that which they desire | [to do], but on the pattern | by which [he was] existing, so | are those who have come forth from him, ¹⁵ begetting everything which they desire. And | the one whom they conceive of, and | whom they speak about, and the one | toward whom they move, and | the one in whom they are, and ²⁰ the one whom they hymn, thereby glorifying him, | he has | sons. For this is their procreative | power, like | those from whom they have come, ²⁵ according to their mutual assistance, | since they assist one another | like the unbegotten ones. |

The Father, in accordance with his | exalted position over the Totalities, being ³⁰ an unknown and

ἡ ἑνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 35 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 [ἕ]/65 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 5 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 ἀβὰλ ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 10 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 ἀβὰλ ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 15 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 20 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 25 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 30 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 35 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 35/66 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·
 ἡ ἐνταυρωσὶν ἀβὰλ· ἡ ἐνταυρωσὶν ἀβὰλ·

65.1 ὡσοῦ[q] *ed. pr.* ἡ ἑνταυρωσὶν, ἡ written over an erased letter.¹ 4 ἀβὰλ, ἀ written over c, ὡ written over ε.¹ 12 <N>εἰσοῦσοῦ *ed. pr.*¹ 14 <ε>πρὸσοῦ *ed. pr.* (Fr.)¹ το[γῶνχι] *ed. pr.*: το[γῶν] Mueller¹ 17 νεῦσοῦσοῦ, νεῦ written over erased letters, possibly ὡπε.¹ 24 ἡ ἑνταυρωσὶν, ἀ written over a partial q.¹ 26 {x} *ed. pr.*¹

66.1 {ῥ} νοῦ[ι] ἡ ἑνταυρωσὶν *ed. pr.*¹

incomprehensible one, | has such greatness | and magnitude, that, | if he had revealed himself | suddenly, quickly, ³⁵ to all the exalted ones among the aeons | who had come forth from him, they | would have perished. Therefore, he | withheld his power and his inexhaustibility | within that in which he ^{65.1} is. [He is] | ineffable [and] unnamable | and exalted above every mind | and every word. This one, however, stretched ⁵ himself out | and it was that which he stretched out | which gave a foundation and | a space and a dwelling place for | the universe, a name of his being “the ¹⁰ one through whom,” since he is | Father of the All, out of his | laboring for those who exist, | having sown into their thought that [they] | might seek after him. The abundance of their [...] ¹⁵ consists in the fact that they understand that he | exists and in the fact that they ask what it is | [that] was existing. This one was | given to them for enjoyment and | nourishment and joy and an abundance ²⁰ of illumination, which | consists in his fellow laboring, | his knowledge and his mingling | with them, that is, the one | who is called and is, in fact, ²⁵ the Son, since he is the Totalities | and the one of whom they know both who he is | and that it is he who clothes. | This is the one who is called | “Son” and the one of whom they understand ³⁰ that he exists and they were seeking | after him. This is the one who exists | as Father and (as) the one about whom they cannot speak, | and the one of whom they do not conceive. | This is the one who first came into being.

³⁵ It is impossible for anyone to conceive | of him or think of him. Or can anyone | approach there, toward the exalted one, | toward the pre-existent in the proper | sense? But all the names conceived ^{66.1} or spoken

- 1 αβαλ αγεαυ \bar{n} νουίχνος 1 \bar{n} τεq κατa τβoм·
 5 \bar{m} πουεει || [π]ουεει \bar{n} νετ† εαυ νεq πεн[τ]α2-
 ψαει'ε' βε αβαλ \bar{m} μαq εqсаγ[τ] \bar{n} \bar{m} μαq αβαλ
 αγβηxπo· $\bar{m}\bar{n}$ ' \bar{n} ουcaγνε \bar{n} τε нιπτηr \bar{q} \bar{n} ταq
 10 '[..]ε нιρεн τηροу 2 \bar{n} н ου $\bar{m}\bar{n}$ т'ατχε βαλ αγω
 нταq пе πιψα'p \bar{n} · ογαεετ \bar{q} · 2 \bar{n} н ου $\bar{m}\bar{n}$ тχαίc
 '[π]pωμε· \bar{n} τε πιωт· ετε παει пе· ε†[x]ψ
 \bar{m} μοq
 τμοpφη \bar{n} τε πιατ'μοp'φη·
 пcωма \bar{n} τε πιαтcωма·
 15 п2o· \bar{m} 'πιαтнеу араq
 πлогoс \bar{m} [πιαтoу]'α2μεq·
 πноуc \bar{m} πιαтp̄ н[oει м]'μαq
 тпнгн· εнтa2ετε αβαλ [м]'μαq·
 тноуне \bar{n} τε нетχαεит 1
 πноуτε δε \bar{n} νεткн α2pηί
 20 ποуoiн || \bar{n} νεт'q'p̄ οуoε'<иn> арау·
 ποуωψε· \bar{n} нен'таqоуαωоу
 тпpноиa \bar{n} νεтq̄'p̄ пpноиa \bar{m} μαу·
 т $\bar{m}\bar{n}$ тp $\bar{m}\bar{n}$ 2нт 1 \bar{n} нентаqεεу \bar{n} p $\bar{m}\bar{n}$ 2нт·
 τβoм 1 \bar{n} νεтq̄† βoм \bar{n} νεу
 25 пcωoγ2· α'2oγн нетq̄ca2oγ арау
 пβωλп̄ 1 αβαλ \bar{n} νεтoγψиne \bar{n} cωoγ
 пβελ 1 \bar{n} νεтнеу αβαλ
 пн(εум)α· \bar{n} νεтнi'qe·
 пωн2̄ \bar{n} νεтaн2̄
 т $\bar{m}\bar{n}$ тoуеει 1 \bar{n} oγωт· \bar{n} νεтμαxβ ннιπτηr \bar{q}
 30 || \bar{n} тау τηροу εγωoоп 2 \bar{m} ποуеει 1 \bar{n} oγωт· εq-
 тоеи 2'ωωq τηr \bar{q} \bar{m} 'ми(н) \bar{m} μοq αγω \bar{n} 2pηί 2 \bar{m} πi-
 pe<н> \bar{n} 'oγωт· \bar{n} τεq ceмoуte араq \bar{m} 'μαq εн·
 35 aнн2ε тмет· αγω ка'та пирнте \bar{n} oγωт· \bar{n} тау αγ-
 caу 1 πioуеει \bar{n} oγωт не αγω нιπτηr \bar{q} 1 не· ουδε
 \bar{n} qпнψ εн \bar{n} cωма'тiкoc ουδε qпapx εн aнιpeн
 40 1 εнтaqωoоп \bar{m} μαу· oуeт· || пееи мен \bar{m} πιpнте

9 [xe π]ε *ed. pr.*¹ 17 εнтa<2> Emmel: < \bar{n} n>εнтa Thomassen¹ 20
 οуoε<иn> *ed. pr.*¹ 24 (\bar{n})νεу *ed. pr.*¹ 25 < \bar{n} >νεтca2oγ *ed. pr.*¹ арау MS:
 Read араq *ed. pr.* (Eng.)¹ 26 \bar{n} cωoγ MS: \bar{n} cωq *ed. pr.* (Eng.)¹ 27 <πε>πнa
*ed. pr.*¹ 31 εqтoеи MS: εγтoеи *ed. pr.* (Eng.)¹ 32 pe<н> *ed. pr.*¹ 33 \bar{n} τεq
 Ms: \bar{n} τε(q)<н> Thomassen¹ 39 ψωoоп MS: Read ψωп Emmel¹

about him are presented | in honor, as a trace | of him,
 according to the ability of each ⁵ one of those who
 glorify him. Now he | who arose from him when he
 stretched | himself out for begetting and | for know-
 ledge on the part of the Totalities, he | [...] all of the
 names, without falsification, ¹⁰ and he is, | in the pro-
 per sense, the sole first one, | [the] man of the Father,
 that is, the one whom I | call

the form of the formless, |
 the body of the bodiless,
 the face ¹⁵ of the invisible,
 the word of [the] | unutterable,
 the mind of the inconceivable, |
 the fountain which flowed from | him,
 the root of those who are planted, |
 and the god of those who exist,
 the light ²⁰ of those whom he illumines,
 the love of those | whom he loved,
 the providence of those for whom he | providen-
 tially cares,
 the wisdom | of those whom he made wise,
 the power | of those to whom he gives power,
 the assembly ²⁵ [of] those whom he assembles to
 him,
 the revelation | of the things which are sought
 after,
 the eye | of those who see,
 the breath of those who breathe, |
 the life of those who live,
 the unity | of those who are mixed with the To-
 talities.

³⁰ All of them exist in the single one, | as he clothes
 himself completely | and by his single name | he is nev-
 er called. | And in ³⁵ this unique way they are equally |
 the single one and the Totalities. | He is neither di-
 vided as a body, | nor is he separated into the names |

which he has [received], ⁴⁰ (so that) he is one thing in this way and another ^{67.1} in [another way.] Also, neither | does he change in [...], nor | does he turn into [the names] which he | [thinks of,] and become now this, now ⁵ something else, this thing now being one thing | and, at another time, something else, | but rather he is wholly himself to the uttermost. [He] | is each and every one of the Totalities | forever at the same time. He is what ¹⁰ all of them are. He brought | the Father to the Totalities. He also is the Totalities, | for he is the one who is knowledge | for himself and he is | each one of the properties. He ¹⁵ has the powers and [he is] beyond | all that which he knows, | while seeing himself in himself | completely and having a | Son and form. Therefore, ²⁰ his powers and properties are innumerable | and inaudible, | because of the begetting [by] which he | begets them. Innumerable | and indivisible are ²⁵ the begettings of his words, and | his commands and his Totalities. | He knows them, which things he himself is, | since they are in | the single name, and ³⁰ are all speaking in it. And | he brings (them) forth, in order that | it might be discovered that they | exist according to their individual properties in a unified way. | And he did not reveal the multitude ³⁵ to the Totalities at once | nor did he reveal his equality | to those who had come forth from him. |

5. *Aeonic Life*

All those who came forth from him, | <who> are the aeons of the aeons, ^{68.1} being emanations and offspring of | <his> procreative nature, | they too, in their procreative | nature, have <given> glory to ⁵ the

ἄθε· εντασψωπε ἰ ἄλαϊβε νεγ· ἄτε πογτεἰζο
 ἀρετῶ· ετε πεει πε ἄτανῖ ὡρῖπ ἄχοοc χε
 10 φειρε ἰ ἄλαιων ἄζεννογνε· ἀγω ζἄἰζαλμη· ἀγω
 ζἄειατε· χε πεει ἰ ετῶγῡ εαγ νεq ἀγχο· χε
 ἰ ὄγῡτεq ἄμεγ ἄνογεπιστηἰμη· ἄἰ ογἄἡτρἄἡ-
 15 ζἡτ· ἀγω ἰ ἀγἄἡμε χε {ἀγἄἡμε χε} ἄἡταγει ἀβαλ·
 ζἡ ἡεπιστημη ἰ ἄἡ ἡἡἡτρἄἡζἡτ ἄδε ἡι{πτη}ῖρῶ·
 νεγἡαεινε ἀβαλ ἄνογἰεαγ εqῡἡἡτανῡ· πιωτ· πε
 20 πεἰει· ετε ἄταq πε· ἡιπτηρῶ ἡ ενεθε ἄταγῡιτογ
 ἀρἡἰ ἀῡ ἰ εαγ κατα τογείε τογείε· ἄἡεων·
 ετβε πεει ἄρἡἰ ζἡ πἰζωc· ἀζογἡ ἀῡ εαγ ἀγω
 25 ἰ ζἡἰ ζἡ ἡἡομ· ἄτε ἡἡἡτογείἡ{ει} ἄογῡτ ἄ-
 πεταγει ἀβαλ ἰ ἄἡαq ἀγcωκ ἀζογἡ ἀγμογῡḅ
 ἰ ἄἡἡ ογῡτῡτ· ἄἡ ογἄἡτογἰεει· νογῡτ· ὡα
 30 νογερἡγ ἰ ἀγειρε ἄνογεαγ εqἡἡψα ἄἡἡπιωτ·
 ἀβαλ ζἡ πἡπληρωμα ἰ ἄτε ἡcαογῡc· εqοει
 ἄογἰεἡε ἄογῡτ· εζαζ πε· ἀβαλ ἰ χε ἄταγἡἡῡ
 35 ἀβαλ ἀγεαγ· ἰ ἄπογείε ἄογῡτ· ἀγω ἀβαλ ἡ χε
 ἀγεί ἀβαλ ὡα πεει· ετε ἄἡταq πε ἡιπτηρῶ νε
 3ḅ/69 παει ḅε· ἡ νεγῡαειο πε ἄἡ{...}.πεψ[- - -]
 ἰ παει ενταζειἡ{ε ἀβ}αλ ἄἡἡἡἡ{ἡ}ῖρῶ εογαπαρῡἡ
 ἄἡἡατμογ π{ε} ἰ ἀγω ογῡα εἡἡζε πε ἀβαλ χε
 5 εἰαφει ἀβαλ ζἡ ἡἡαιων ετανῡ ε{q}ἡχἡκ ἀβαλ
 εqἡἡζ· ετβε πετῡ{ἡκ} ἰ ετἡἡζ· ἀqκαογ ερἡἰ
 εγἡἡζ ἰ εγῡἡκ νεει ενταζῡ εαγ ζἡἡ ογῡωκ
 10 ἀβαλ· ἀβαλ ζἡ ἡκο{ἡ}ἡἡωἡἡἡ ἡἡἡἡε γαρ ἡἡἡἡ
 ἡ{α}ἡἡῡτα· εγῡ εαγ νεq ὡαρεq{[.c]}cωἰῡἡ
 πεαγ· ἀἡ ετῡ εαγ νε{q} ἰ {α}ογἡἡζογ ἀβαλ
 ἡἡπει ετε ἄἡ{τ}αq πε·
 15 χε τλαειβε ἡἡἡἡζ ἡ εαγ· cνεγ ενταcωωπε·

8 ἄχοοc, ἄ written over partial χ.¹ 14 {ἀγἄἡμε χε} *ed. pr.* 16 ἄδε MS: Read ἄḅἰ Attridge: ἄτε *ed. pr.* 18 <ἡ>πιωτ Thomassen¹ 19 The line begins with a filler (>).¹ 21 <ἄἡἀρετἡ ἄἡ πογείε πογείε> (sic) *ed. pr.* (Ger.): <ḅομ ἄ> Thomassen¹ 24 ζἡἡἡ, ἡ written over α.¹ 24-25 ογεί{ει} Attridge¹ 34 ἄογῡτ, ἄ written over a partial ἡ.¹

69.1 ἄἡ{εει} πε ψ{α} *ed. pr.* 12 {[.c]}cωἰῡἡ, The second c written over τ: τcτ<ο> ἡ- Thomassen¹ cωτἡἡ <α>πεαγ or cατἡἡ πεαγ *ed. pr.* (Ger.): cωτἡἡ <ἄḅἰ> πεαγ *ed. pr.* (Eng.)¹ ἀἡ MS: ἄἡ or ἀἡ <ἄἡ> *ed. pr.* (Ger.)¹

Father, as he was | the cause of their establishment. This is what | we said previously, namely that he creates | the aeons as roots and ¹⁰ springs and fathers, and that he | is the one to whom they give glory. They have begotten, for | he has knowledge | and wisdom | and the Totalities knew ¹⁵ that it is from knowledge | and wisdom that they have come forth. | They would have brought forth | a seeming honor: "The Father is the one | who is the Totalities," ²⁰ if the aeons had risen up to give | honor individually. | Therefore, in the | song of glorification and | in the power of the unity ²⁵ of him from | whom they have come, they were drawn into a mingling | and a combination and a unity | with one another. | They offered glory worthy of ³⁰ the Father from the pleromatic | congregation, which is a | single representation although many, | because it was brought forth as a glory | for the single one and because ³⁵ they came forth toward the one who | is himself the Totalities. Now, this ^{69.1} was a praise [. . .] | the one who brought forth the Totalities, | being a first-fruit of the immortals | and an eternal one, because, ⁵ having come forth from the living aeons, being | perfect and full because of the one who is perfect | and full, it left full | and perfect those who have given glory in | a perfect way because of the ¹⁰ fellowship. For, like the faultless Father, | when he is glorified he | also hears the glory which glorifies him, | so as to make them manifest as that which | he is.

The cause of the second ¹⁵ honor which accrued to

'ΝΕΥΟΥ ΠΕΤΕ· ΠΑΕΙ ΕΝΤΑΥΤΕΣΤΑϞ 'ΑΧΩΟΥ
 ΑΒΑΛ· Ζῆ ΠΙΩΤ· ΕΔΥῆΜΕ ' [Α]ΤΧΑΡΙC· ΤΑΕΙ ΕΝ-
 Τ[Α]ΥΤ ΚΑΡΠΟC ' ῆΜΑC ΑΒΑΛ· Ζῆ ΠΙΩ[Τ]· ΨΑ
 20 ΝΟΥΕ· ῆΡΗΥ· ΧΕΚΑCΕ ῆΠΡΗΤΕ ΕΝΤΑΥ· ΕΙΝΕ· ΑΒΑΛ·
 <ῆΜΑΥ> ΖῆΝ ΟΥΕΑΥ ῆΠΙΩΤ· ' ΠΕΕΙ ΠΕ ΠΡΗΤΕ ΑΝ
 ΑΠΤΡΟΥΩΝῆ ' ΑΒΑΛ ΕΥΧΗΚ ΑΥΩΝῆ ΑΒΑΛ· ΕΥ-
 ' ΕΙΡΕ· Ζῆ ῆ Μῆ<Τ> ῆ ΕΑΥ
 25 ΧΕ ΝΕΖΕΝ· ΕΙΑΤΕ· ῆΠΙΜΑΖ ΨΑΜΤ· ῆΕΑΥ <ΝΕ>
 ' ΚΑΤΑ ΤΜῆΤΑΥΤΕΖΟΥCΙΟC ῆΝ ' ΤΒΟΜ· ΕΝΤΑΥ-
 ΧΠΑC ῆΜΜΕΟΥ ' ΕΠΟΥΕΕΙ ΠΟΥΕΕΙ ῆΜΑΥ ΕΝCΕ-
 30 ' ΨΟΟΠ ΕΝ ῆΜΑϞ· ΑΤ ΕΑΥ Ζῆ ΟΥ· ῆΜῆΤΟΥΕΕΙ ῆΟΥΩΤ·
 ῆΠΕΤῆΟΥ· ΑΨῆ
 ΧΕ ΠΙΨΑΡῆ ΒΕ ῆΝ ΠΙΜΑΖ ' CΝΕΥ ΝΕ· ΑΥΩ
 ΠΙΡΗΤΗ· CΕΧΗΚ ῆΠ· CΝΕΥ ΑΥΩ CΕΜΗΖ· ΧΕ ΖῆΟΥΩ-
 35 Νῆ ' ΑΒΑΛ ΝΕ ῆΤΟΟΤῆ ῆΠΙΩΤ· ΕΤΧΗΚ ῆ ΑΒΑΛ
 ΕΤΜΗΖ ῆΝ ΝΕΝΤΑΖΕῆ ΑΒΑΛ ' ΕΤΧΗΚ ΑΒΑΛ Ζῆ
 ΠΤΡΟΥΤ ΕΑΥ ῆ ΠΕΤΧΗΚ ΠΙΚΑΡΠΟC ΔΕ ῆΤΑϞ ῆ-
 ' ΠΜΑΖ ΨΑΜῆΤ ΖῆΝΕΑΥ ΝΕ ῆΤΕ ' ΠΟΥΩΨΕ· ῆΠΟΥΕ
 40 ΠΟΥΕ ῆΝΑΙΩΝ ῆ ΑΥΩ ΤΟΥΕΙΕ ΤΟΥΕΙΕ ῆΝΑΡΕΤΗ
 ῆ/70 ' ΟΥῆΤΕ ΠΙΩΤ ΜΕΝ ΒΟΜ ϞΨΟΟΠ· ῆ [ΖΝ] ΟΥ[ΠΛΗ-
 Ρ]ΩΜΑ ΕϞΧΗΚ ' ΑΒΑΛ ῆ[ΠΜΕ]ΥΕ· ΕΤΕ ΑΒΟΛ ' ΖῆΝ
 ΟΥΤΩΤ ΖΩC ΕΑΒΟΛ ' ΖῆΝ ΟΥΚΑΤΑ ' Π' ΟΥΕΕΙ
 5 ΠΟΥΕΕΙ ῆ ῆΝΑΙΩΝ ΠΕ ΠΕΤῆΟΥΨΩΨῆ ' [Α]ΥΩ ΠΕΤΕ-
 ΟΥΝ ΒΑΜ ῆ<Μ>ΑϞ ΑΡΑϞ ' ΕϞΤ ΕΑΥ ῆΜΑϞ ῆΠΙΩΤ· '
 ΧΕ ΕΤΒΕ ΠΕΕΙ· ΖΕΝΝΟΥC ΝΕ ῆ ΔΕ ΖΕΝΝΟΥC
 10 ΕΥΒΑΝΤῆ ΕΖῆ ῆ ΛΟΓΟC ΝΕ ῆ ΤΕ Ζῆ ΛΟΓΟC ΕΖῆ ῆ ΠΡΕC-
 ΒΥΤΕΡΟC ΝΕ ῆ ΤΕ ΖΕΝΠΡΕ· CΒΥΤΕΡΟC ΕΖῆ ΒΑΘΟC
 ΝΕ ' [Ν] ΔΕ Ζῆ ΒΑΘΟC ΝΕ· ΕΥΧΑ[CΕ] ' ΑΝΟΥΕΡΗΥ
 15 ΠΟΥΕΕΙ ΠΟΥΕ· ΕΙ ῆ ΝΕΤῆ ΕΑΥ ΕΥῆΤΕϞ ῆ ΜΕΥ ῆ-
 ΠΕϞΤΟΠΟC ῆΝ ΠΕ[Ϟ]· ΧΙCΕ ῆΝ ΤΕϞΜΟΝΗ· ῆΝ ΤΕϞ-
 ' ΑΝΑΠΑΥCΙC· ΕΤΕ ΠΕΑΥ ΠΕ ' ΕΤῆΕΙΝΕ ῆΜΑϞ ΑΒΑΛ·
 20 ΧΕ ῆ ΝΕΤῆ ΕΑΥ ῆΠΙΩΤ· ΤΗΡΟΥ ΟΥ· ῆΝΤΕΥ ῆΜΕΥ
 ῆΠΟΥΧΠΟ ' ΑΝΗΖΕ ΤΜΕΤ· CΕΧΠΟ ΚΑΤΑ ' ῆΒῆΤ

16 ΝΕΥ ΟΥΠΕΤΕ *ed. pr.* (Fr., Ger.)¹ 21 <ῆΜΑΥ> Mueller¹ 22 ΠΤΡΟΥ<ΟΥ>ΩΝῆ *ed. pr.*¹ 24 ΧΕ ΝΕ<ΕΙ> *ed. pr.*¹ 25 <ΝΕ> Attridge¹

70.2 ῆ[ΠΜΕ]ΥΕ Emmel: ῆ[ΜΗ]Ε *ed. pr.*¹ 6 ῆ<Μ>ΑϞ *ed. pr.*¹ 8 ῆ ΔΕ i.e. ῆΤΕ¹ 9 ΕΥΒΑΝΤῆ MS: ΕΥΑΒΝΤῆ *ed. pr.* (Ger.)¹ 12-13 ΒΑΘΟC MS: ΒΑΘΟC (?) Attridge¹ 13 [Ν] ΔΕ i.e. ῆΤΕ¹

them | is that which was returned | to them from the Father when they had known | the grace by which they bore fruit with one another | because of the Father. ²⁰ As a result, just as they | <were> brought forth in glory for the Father, | so too in order to appear | perfect, they appeared | acting by giving glory.

They ²⁵ were fathers of the third glory | according to the independence and | the power which was begotten with them, | since each one of them individually does not | exist so as to give glory ³⁰ in a unitary way to him whom he loves. |

They are the first and the | second and thus both of them are perfect and | full, for they are manifestations | of the Father who is perfect ³⁵ and full, as well as of those who came forth, | who are perfect by the fact that they glorify | the perfect one. The fruit of the third, however, | consists of honors of | the will of each one of the aeons ⁴⁰ and each one of the properties. — | The Father has power. — It exists ^{70.1} fully, | perfect in [the thought] which is a product of | agreement, since it is a product | of the individuality ⁵ of the aeons. It is this which he loves | and over which he has power, | as it gives glory to the Father by means of it. |

For this reason, they are minds of | minds, which are found to be ¹⁰ words of words, | elders of | elders, degrees | of degrees, which are exalted above | one another. Each one ¹⁵ of those who give glory has | his place and his | exaltation and his dwelling and his | rest, which consists of the glory | which he brings forth.

²⁰ All those who glorify the Father | have their begetting | eternally, — they beget in | the act of assisting

25 ΤΟΟΤΟΥ· Ν̄ΝΟΥΕΡΗΥ ' ΕΖ̄ΝΑΤΑΡΗΧΝΟΥ ΝΕ ΑΥΩ Ζ̄Ν-
 "ΑΤΨΙΤΟΥ ΝΕ ΝΙΠΡΟΒΟΛΗ ΕΜ̄Ν ΛΑ'ΑΥΕ Μ̄ΦΘΟΝΟΣ
 ΨΟΟΠ ΑΒΑΛ ' Μ̄ΠΕΙΩΤ· ΨΑ ΝΕΤ<Α>ΖΕΙ ΕΒΟΛ
 ' Μ̄ΜΑϚ· ΑΤΡΟΥΧΠΟ Μ̄ΠΕϚ'ΖΙ'ΣΟΝ Μ̄Ν ΠΕΦΕΙΝΕ· ΕΝ-
 30 ΤΑϚ ΠΕΤ'ΨΟΟΠ ΖΡΗΙ Ζ̄Ν ΝΙΠΤΗΡ̄ ΕϚΧΠΟ ' ΕϚΦΩ-
 Ν̄ Μ̄ΜΑϚ ΑΒΑΛ· ΑΥΩ ΠΕ'Τ̄ΦΟΥΑΨ̄ <Ϛ>ΕΙΡΕ Μ̄ΜΟϚ
 Ν̄ΕΙΩΤ ' Ν̄ΕΕΙ· ΕΤΕ Ν̄ΤΑϚ ΠΕ ΠΟΥΕΙΩΤ· ' ΑΥΩ
 35 Ν̄ΝΟΥΤΕ· ΝΑΕΙ ΕΤΕ Ν̄ΤΑϚ " ΠΕ ΠΟΥΝΟΥΤΕ· ΕϚΕΙΡΕ
 Μ̄ΜΑϚ ' Ν̄ΝΙΠΤΗΡ̄ Ν̄ΕΕΙ ΕΤΕ Ν̄ΤΑϚ ΠΕ ' Π<ΟΥ>-
 0[α]/71 ΤΗΡ̄· ΕΝΙΡΕΝ ΤΗΡΟΥ ΕΤΝΑ"ΑΟΥ ΚΑΑΤ· Μ̄ΠΜΑ ΕΤ̄Μ-
 ' ΜΕΥ Ζ̄Ν ΟΥΜ̄ΝΤΧΑΕΙΣ· ' Ν̄ΕΕΙ Ν̄ΤΑῩ ΚΟΙΝΩΝΙ
 5 ΑΡΑΟΥ· ' Ν̄ΒΙ ΝΙΑΓΓΕΛΟΣ ΕΝΤΑΖΨΩΠΕ Ζ̄Μ " ΠΚΟС-
 ΜΟС Μ̄Ν ΝΑΡΧΩΝ ΕΜ̄ΝΤ[ΕΥ] ' Μ̄ΜΕΥ Ν̄ΤΟΥΜ̄ΝΤ̄Ρ
 ΜΙΝΕ Μ̄Μ[ΑΥ] ' Μ̄Ν ΝΙΑΝΗΖΕ·
 ΧΕ ΤСΥСТАϚ[ΙС] ' ΒΕ ΤΗΡ̄ Ν̄ΝΙΑΙΩΝ· ΟΥΝΤΕС
 10 Μ̄Μ[ΕΥ] ' Ν̄ΝΟΥΜΑΕΙΕ· Μ̄Ν ΟΥΒ̄ΝΨΙΝΕ " Ν̄СΕ ΠΙΒΙΝΕ
 ΕΤΧΗΚ ΑΒΑΛ ΤΗΡ[Ϛ] ' Μ̄ΠΙΩΤ· ΑΥΩ ΠΕΕΙ ΠΕ ΠΟΥ-
 ΤΩΤ ' Ν̄ΑΤΧΡΑΠ· ΕϚΦΩΝ̄ Μ̄ΜΑϚ Α'[Β]ΑΛ Μ̄ΜΙΝ
 Μ̄ΜΑϚ Ν̄ΒΙ ΠΙΩΤ ΑΝ[Η]'ΖΕ ΤΜΕΤ· Μ̄ΠΕϚΦΟΥΑΨ̄
 15 ΑΤΡΟΥ"СОУΩΝ̄ ΕϚ† Μ̄ΜΟϚ ΑΤΡΟῩΡ ' Ν̄ΟΕΙ Μ̄ΜΑϚ·
 ΑΨΙΝΕ Ν̄СΩϚ ΕϚΡΑ'[ΕΙ]С ΑΡΑϚ Μ̄ΠΕΤ̄Ρ̄ ΨΡ̄Π̄ Ν̄ΨΟ-
 ΟΠ Μ̄[М]ΑϚ Ν̄ΑΤΨΙΝΕ Ν̄СΩϚ
 20 ΧΕ Ν̄ΤΑϚ '[ΠΙ]ΩΤ· ΠΕΤΑΖ† ΝΝΑ{α}ΦΟΡΜΗ " [Ν-
 Ν]ΟΥΝΕ Ν̄ΝΑΙΩΝ· ΕΖ̄ΝΤΟΠΟС ΝΕ ' Μ̄ΠΜΑΙΤ[Ν̄]· ΕΤ-
 ΜΑΤ̄Ν ΨΑΡΑϚ· ' Μ̄ΠΡΗΤΕ ΨΑ ΟΥΑΝСНВ· Μ̄ΠΟ'[Λ]Ι-
 ΤΙΑ· ΕΑϚΠΩΡ̄Ψ̄ Ν[ΕΥ] Ν̄ΟΥΝΑ'[Ζ]ΤΕ Μ̄ΝΝ ΟΥСΑΠ-
 25 С̄Π[С] ΑΠΕΤΕ"[Ν]СЕΒΑΨ̄Τ ΑΡΑϚ ΕΝ ΑΥΩ ΟΥΖΕΛ-
 '[Π]ΙС ΕСΧΟΟΡ· ΑΠΕΤΕΝ̄СΕ̄Ρ̄ ΝΟ'[ΕΙ] Μ̄ΜΑϚ· ΕΝ· ΑΥΩ
 ΟΥΑΓΑΠΗ· ' [Ε]СΧΠΟ· ΕСΒΑΨ̄Τ ΑΖΟΥΝ ΑΠΕΤ̄-
 30 '[Ν]ΕΥ ΑΡΑϚ· ΕΝ· ΑΥΩ ΟΥΜ̄ΝΤΡ̄Μ̄Ν'[ΖΗ]Τ· ΕСΨΗΠ
 Ν̄ΤΕ ΠΙΝΟΥС ΨΑ ΑΝΗ'[ΖΕ]· ΑΥΩ ΟΥΜΑΚΑΡΙСМОС
 '[Ε]ΤΕ ΠΕΕΙ ΠΕ †М̄ΝΤΡ̄М̄ΜΑΟ Μ̄Ν ' †<М̄ΝТ>Р̄М̄-
 ΖΕ·

26 ΦΘΟΝΟС, The first o written over n.¹ 27 ΝΕΤ<Α>ΖΕΙ *ed. pr.*¹ 32 <Ϛ>ΕΙΡΕ
ed. pr.: <Α>ΕΙΡΕ Thomassen¹ 33 Ν̄ΕΕΙ MS: <Ν>Ν̄ΕΕΙ (?) *ed. pr.*¹ 34 ΝΑΕΙ MS:
 <Ν̄>ΝΑΕΙ *ed. pr.*¹ 36 Ν̄ΕΕΙ MS: <Ν̄>Ν̄ΕΕΙ *ed. pr.*¹ 39 Π<ΟΥ>ΤΗΡ̄ Quattrone¹

71.19 ΝΝΑ{α}ΦΟΡΜΗ *ed. pr.*¹ 20 [ΝΝ]ΟΥΝΕ *ed. pr.*: [ΑΖ]ΟΥΝ Ε- (?) *ed. pr.*
 (Ger.)¹ 21 ΜΑΙΤ, † inserted secondarily.¹ 24 СΑΠС̄Π[С]Α Emmel¹ 33 †<М̄ΝТ>Р̄М̄-
 ΖΕ *ed. pr.*¹ Ν̄ΔΕ i.e. Ν̄ΤΕ¹

one another — | since the emanations are limitless and ²⁵ immeasurable and since there is | no envy on the part | of the Father toward those who came forth from | him in regard to their begetting something | equal or similar to him, since he is the one who ³⁰ exists in the Totalities, begetting | and revealing himself. | Whomever he wishes, he makes into a father, | of whom he in fact is Father, | and a god, of whom he in fact ³⁵ is God, and he makes them | the Totalities, whose | entirety he is. In the proper sense all the names which ^{71.1} are great are kept there, | these (names) which | the angels share, | who have come into being in ⁵ the cosmos along with the archons, although [they] do not have | any resemblance | to the eternal beings.

The entire system | of the aeons has | a love and a longing ¹⁰ for the perfect, complete discovery | of the Father and this is their unimpeded agreement. | Though the Father reveals | himself eternally, | he did not wish ¹⁵ that they should know him, since he grants that he be | conceived of in such a way as to be sought for, while | keeping to himself his unsearchable | primordial being.

It is he, | [the] Father, who gave root impulses ²⁰ to the aeons, since they are places | on the path which leads toward him, | as toward a school of | behavior. He has extended to them | faith in and prayer to him whom ²⁵ they do not see; and a firm hope | in him of whom they do not conceive; | and a fruitful love, | which looks toward that which it does not | see; and an acceptable understanding ³⁰ of the eternal mind; | and a blessing, | which is riches and freedom; | and a

αγω ουσοφια νδε πε'τογωωε μπεαυ μπιωτ'
 35 α'πουμееε·
 χε πιωτ μεν ' παει ετχасι εγσοογν μμοα
 0B/72 " μπερο[γ]ωωε· ετε πεει [πε] ' πн(εγм)α εт-
 нιφε· 2η нпτηr̄ ' αγω εφ† नेγ न्नोयमे'εγε·
 5 ατρουωине nca πιατ^{||}[c]ογωνq̄· n̄θε εωαρογ-
 cωκ ' [n]ογееι· αβαλ 2ηтn̄ ογс† ' νογφε·
 ατρεφωине nca π2ω[b] ' ετερεπιс† νογφε ωο-
 10 οπ εтв[н]η†тq̄· επιαν πис† νογφε n̄τε πιωτ· q̄p̄
 ογ2ο· ανεει n̄α[т]μ̄πωα· †м̄н̄т2λβε gar n̄τε[c]
 ' cκω 2ρηη̄ n̄ναιων 2η̄н̄ ογ'2ηδoнη n̄ατωεχε
 15 αραç ' αγω с† नेγ न्नोयमेεγε α'τρουμογχб·
 μн̄ πεει εтo[γ]ωωε ατρογcoγωνq̄· ка[та]
 ' ογμ̄нтоγееι· n̄ce† т[oo]†тq̄ n̄νεγереγ μπн(εγ-
 20 м)α· ε[т]cαte n̄2ητογ εγκαат n̄'2ρηη̄ 2ηн̄ ογ-
 наб n̄2ρηωε εν[α]ωωс· εγp̄ вp̄pe· 2η̄н̄ ογμ̄н̄т-
 ат'χοo[c] ем̄н̄теγ μμεγ μ'πτρογнаγ2ογ
 25 αβαλ· μ̄π[ε]ταγκααγ μμαq̄· 2η̄н̄ ογм[нт]α†p̄
 νοει αβαλ χε cεnαωα[χε] ' εν εγκαραιт·
 απεαγ μ[π]ιωт· απετεγn̄ βομ μμα[q] ' αχοοc
 n̄ceχι μορφη [m]μοα αqογων2̄ αβαλ μ̄м[αq
 30 ε]μ̄н̄ βομ· n̄δε αχοοq̄ ογ[н]теγ<q> μμεγ·
 εq2ηп̄ 2ρη[ι 2η]n̄ ογμεεγε· 2ωс εαβαλ μ'πεει
 < - - - > ceκαραeit· мен απιωт ' μ̄пρηте εтq̄-
 35 ωοоп μμαq̄ " 2η̄ πεqсmat· μ̄н̄ теqμине ' μ̄н̄
 0r̄/73 теqμ̄н̄тноб " εαγp̄ μ̄πωα δε· n̄χι η̄ναιων n̄coγ-
 'ων πεει αβαλ 2η̄тоотq̄ μ̄πq̄πн(εγм)α ' χε
 ογатχε ren· αραq̄ пе· αγω ' ογат'те2αq̄ пе·
 5 αβαλ 2η̄тn̄ πι'πн(εγм)α n̄τεq̄· ετε πεει пе
 πιχнос ' n̄τε πιб̄н̄ωине n̄cωq̄ εφ† μ̄μαq̄ ' neγ

33-34 πετ<ογ>ογωωε (?) *ed. pr.* (Ger.)¹³⁵ πουμееε MS: Read πεqμееε Attridge¹

72.10 ογ2ο MS Quispel: Read 2ογo *ed. pr.*¹¹⁸ <2>η̄ <πε>π̄н̄α *ed. pr.*¹¹⁸⁻¹⁹ ε[т]cαte *ed. pr.*: ε[тp]cαte *ed. pr.* (Eng.)¹²² χοo[c] Mueller: χοο[q] *ed. pr.*¹²⁷ μ̄μα[q] *ed. pr.* (Eng., Ger.): μ̄μα[γ] *ed. pr.* (Fr.)¹²⁹ μ̄м[αq ε-] *ed. pr.* (Eng.): μ̄м[ен ε-] *ed. pr.* (Fr., Ger.)¹³⁰ n̄δε i.e. δε¹³⁰⁻³¹ ογ[н]теγ<q> *ed. pr.*: ογ[н]теγ <μ̄μαq> Thomassen¹³¹⁻³² 2ρη[ι 2η]n̄ ογμεεγε *ed. pr.* (Eng., Fr.)¹³³ πεει < - - - > Attridge¹

73.1 n̄χι i.e. n̄би¹

wisdom of the one | who desires the glory of the Father ³⁵ for <his> thought.

It is by virtue of his will that the Father, | the one who is exalted, is known, ^{72.1} that is, | (by virtue of) the spirit which breathes in the Totalities | and it gives them an | idea of seeking after the ⁵ unknown one, just as one is drawn | by a pleasant | aroma to search for the thing | from which the aroma arises, | since the aroma ¹⁰ of the Father surpasses these ordinary ones. | For his sweetness | leaves the aeons in | ineffable pleasure | and it gives them their idea ¹⁵ of mingling with him who | wants them to know him in | a united way and to assist | one another in the spirit which | is sown within them. Though existing ²⁰ under a great weight, | they are renewed in an inexpressible way, | since it is impossible | for them to be separated from that | in which they are set in an uncomprehending way, ²⁵ because they will not speak, | being silent about the Father's glory, | about the one who has power | to speak, and yet they will take form from | him. He revealed [himself, though] ³⁰ it is impossible to speak of him. | They have him, hidden in | a thought, since from | this one [. . .]. They are silent about | the way the Father is ³⁵ in his form and his nature | and his greatness, ^{73.1} while the aeons have become worthy of knowing | through his spirit | that he is unnamable and | incomprehensible. It is through ⁵ his spirit, which is the trace | of the search for him, that he provides | them the ability to conceive of him

ατρου̅ρ νοει̅ ἡμα̅ϩ ἡσε̅·¹ψεχε̅ αρα̅ϩ
 χε̅ πο̅υεει̅ πο̅υεει̅ ἡ̅¹τε̅ νια̅ιων̅ ο̅υρεν̅ πε̅
 10 <ε̅τε̅ τε̅ει̅> τε̅ το̅υει̅ε̅ το̅υ̅¹ει̅ε̅· ἡ̅νε̅ϩα̅ρε̅τη̅ ἡ̅
 νιο̅μ ἡ̅τε̅ ¹πι̅ωτ̅· ε̅ϩωο̅π̅ ρ̅ἡ̅ ρ̅α̅ρ̅ ἡ̅ρε̅ἡ̅ ρ̅ἡ̅
¹ο̅υ̅μο̅υ̅χ̅β̅· ἡ̅ ο̅υ̅τ̅ με̅τε̅ ἡ̅ νο̅υ̅¹ερ̅η̅ϩ̅ ο̅υ̅ἡ̅ β̅α̅μ
 α̅τρο̅υ̅χο̅ο̅ϩ̅· ε̅τ̅βε̅ ¹τ̅μ̅ἡ̅τ̅ρ̅ἡ̅μ̅α̅ο̅ ἡ̅π̅λο̅γ̅ο̅ς ἡ̅θε̅
 15 ἡ̅πι̅¹ω̅τ̅· ε̅ο̅υ̅ρε̅ν̅ ἡ̅ο̅υ̅ω̅τ̅· πε̅ α̅βα̅λ̅ χε̅ ¹ο̅υ̅ε̅ει̅
 ἡ̅ο̅υ̅ω̅τ̅· πε̅· ο̅υ̅α̅τ̅·α̅π̅ῆ̅ ἡ̅·¹δε̅ πε̅ ρ̅ἡ̅ νε̅ϩα̅ρε̅τη̅ πε̅·
 ἡ̅ ἡ̅¹ρ̅]ε̅ν̅
 χε̅ τ̅π̅ρο̅βο̅λη̅ βε̅ ἡ̅τε̅ ¹[ἡ̅]ἡ̅π̅τη̅ρ̅ῆ̅· ε̅τ̅ωο̅π̅·
 20 α̅βα̅λ̅ ρ̅ἡ̅ πε̅τ̅¹[ω̅]ο̅ο̅π̅· ε̅ρε̅ν̅τα̅ς̅ω̅ω̅πε̅ ε̅ν̅ κα̅¹[τ̅]α̅
 ο̅υ̅ω̅ω̅ω̅τ̅ α̅βα̅λ̅ ἡ̅νο̅υ̅ερ̅η̅ϩ̅ ¹[ρ̅]ω̅ς̅ ε̅<γ̅>νο̅υ̅ρ̅ε̅
 α̅βα̅λ̅ ἡ̅πε̅τ̅χ̅πο̅· ¹ἡ̅μα̅γο̅υ̅ πε̅ α̅λλα̅ ε̅ϩο̅ ἡ̅π̅-
 25 σ̅μα̅τ̅· ¹ἡ̅νο̅υ̅π̅ω̅ρ̅ῶ̅ α̅βα̅λ̅· ἡ̅β̅ι̅ πο̅υ̅χ̅πο̅· ¹ε̅ϩ-
 π̅ω̅ρ̅ῶ̅ ἡ̅μα̅ϩ̅ α̅βα̅λ̅ ἡ̅β̅ι̅ ¹[π̅]ἡ̅ω̅τ̅· α̅νε̅τ̅ῆ̅ο̅υ̅α̅ω̅ο̅υ̅
 χε̅κα̅σε̅· ¹[ἡ̅]ε̅ν̅τα̅ρ̅ε̅τ̅ α̅βα̅λ̅ ἡ̅μο̅ϩ̅ ε̅γ̅να̅¹ω̅ω̅πε̅
 ἡ̅τα̅ϩ̅ α̅ν̅ πε̅·
 30 χε̅ πι̅ρ̅η̅τε̅ ¹ἡ̅πι̅α̅ι̅ων̅ τε̅ἡ̅ο̅υ̅ ε̅ο̅υ̅ε̅ει̅ ¹πε̅· ἡ̅ο̅υ̅-
 ω̅τ̅· ε̅ϩ̅π̅η̅ω̅ ρ̅ἡ̅ ἡ̅ο̅υ̅ο̅¹ει̅ω̅ α̅γ̅ω̅ {α̅ρ̅}ε̅νο̅υ̅α̅ει̅ω̅
 π̅η̅ω̅· α̅ρε̅ν̅¹ρα̅μ̅πε̅· ε̅ν̅ρα̅μ̅πε̅· π̅η̅ω̅· α̅ρ̅ἡ̅¹σ̅η̅ο̅υ̅
 ἡ̅σ̅η̅ο̅υ̅ δε̅ α̅ρε̅νε̅βε̅τε̅· νε̅¹βε̅τε̅· δε̅ α̅ρε̅ν̅ρ̅ο̅ο̅υ̅·
 35 ἡ̅ρ̅ο̅ο̅υ̅ ¹α̅ρε̅νο̅υ̅να̅γε̅· α̅γ̅ω̅ νο̅υ̅να̅γε̅ ¹α̅ρ̅ἡ̅σ̅ο̅υ̅-
 ο̅υ̅ πε̅ει̅ πε̅ π̅ρ̅η̅τε̅ ¹ρ̅ω̅ω̅ϩ̅ α̅ν̅ ἡ̅πι̅α̅ι̅ων̅ ἡ̅τε̅·
 ο.δ./74 ¹τ̅μ̅η̅ε̅· ε̅ο̅υ̅ε̅ει̅ πε̅ ἡ̅ο̅υ̅ω̅τ̅ ¹ε̅να̅ω̅ω̅ϩ̅ ε̅ϩ̅χι̅ ε̅α̅γ̅
 5 ρ̅ἡ̅ ἡ̅ω̅η̅μ̅ ¹ἡ̅ ἡ̅ ρ̅ο̅β̅ ἡ̅ρε̅ν̅ κα̅τα̅ πε̅<τε̅> ο̅υ̅¹ἡ̅
 β̅α̅μ ἡ̅μα̅ϩ̅ α̅ψ̅α̅π̅ῆ̅ κα̅τα̅ <τα̅>ἡ̅¹τ̅ἡ̅ δε̅ α̅ν̅ ἡ̅π̅ρ̅η̅-
 τε̅· ἡ̅νο̅υ̅ρ̅α̅λ̅¹ἡ̅ ε̅ς̅ω̅ο̅π̅· ἡ̅πε̅τ̅ῆ̅ω̅ο̅π̅ ¹ἡ̅μα̅ϩ̅·
 ε̅ς̅ρ̅ε̅τ̅ε̅ α̅ρ̅ἡ̅¹ἡ̅ρ̅ω̅ο̅υ̅ ¹ἡ̅ ἡ̅ ρ̅ἡ̅λ̅ι̅μ̅η̅ν̅· ἡ̅ ρ̅ἡ̅ε̅ι̅ο̅ο̅ρ̅
 10 ¹ἡ̅ ἡ̅ ρ̅ε̅ν̅βα̅ει̅ε̅· ἡ̅π̅ρ̅η̅τε̅ ἡ̅ο̅υ̅¹ἡ̅ο̅υ̅νε̅· ε̅σ̅πα̅ρ̅ῶ̅
 α̅βα̅λ̅· ρ̅α̅ ρ̅ἡ̅¹ω̅η̅ν̅· α̅γ̅ω̅ ρ̅ἡ̅¹κ̅λα̅α̅δ̅ο̅ς ἡ̅ ἡ̅ νε̅ϩ̅-
 κα̅ρ̅πο̅ς· ἡ̅π̅ρ̅η̅τε̅ ἡ̅ο̅υ̅¹σ̅μα̅· ἡ̅ρ̅ω̅μ̅ε̅· ε̅ϩ̅π̅η̅ω̅· ρ̅ἡ̅
 15 ¹ο̅υ̅ἡ̅¹ἡ̅τα̅τ̅π̅ω̅ω̅ε̅· α̅ρ̅ἡ̅¹με̅λο̅ς̅ ¹ἡ̅τε̅ ρ̅ἡ̅¹με̅λο̅ς̅ ρ̅ἡ̅-
 με̅λο̅ς̅ ἡ̅ω̅α̅¹ρ̅ἡ̅ ἡ̅ ἡ̅ ρ̅ἡ̅ ρ̅α̅ε̅ο̅υ̅ α̅ρ̅ἡ̅¹α̅β̅ ρ̅[ἡ̅] ¹ω̅η̅μ̅·

9 <ε̅τε̅ τε̅ει̅> τε̅ Attridge¹ 15 <χ̅>ε̅ ο̅υ̅ρε̅ν̅ (?) *ed. pr.* (Ger.)¹ 16 ἡ̅ δε̅ i.e. δε̅¹ 22 ε̅<γ̅>νο̅υ̅ρ̅ε̅ *ed. pr.*¹ 30 ρ̅ἡ̅ ἡ̅ο̅υ̅ε̅ι̅ω̅ MS: <α̅>ρ̅ἡ̅¹ἡ̅ο̅υ̅ε̅ι̅ω̅ Mueller¹ 31 {α̅ρ̅}ε̅νο̅υ̅α̅ει̅ω̅ Mueller¹ 35 νο̅υ̅να̅γε̅, α̅ written over ο̅.¹

74.4 πε̅<τε̅> *ed. pr.*¹ 5 κα̅τα̅ <τα̅>ἡ̅¹τ̅ἡ̅ *ed. pr.*¹ 8 {α̅}ρ̅ἡ̅¹ἡ̅ρ̅ω̅ο̅υ̅ *ed. pr.*¹ 11 <α̅>ρ̅α̅ρ̅ Mueller¹ 13 νε̅ϩ̅κα̅ρ̅πο̅ς MS: νε̅ϩ̅κα̅ρ̅πο̅ς Mueller¹

and | to speak about him.

Each one | of the aeons is a name, <that is>, each of ¹⁰ the properties and powers of | the Father, since he exists in many names, which are | intermingled and harmonious with one another. | It is possible to speak of him because | of the wealth of speech, just as the Father ¹⁵ is a single name, because | he is a unity, yet is innumerable | in his properties and | names.

The emanation of | the Totalities, which exist from the one ²⁰ who exists, did not occur according | to a separation from one another, | as something cast off from the one who begets | them. Rather, their begetting is like | a process of extension, ²⁵ as the Father extends himself | to those whom he loves, so that | those who have come forth from him might | become him as well.

Just as | the present aeon, though a ³⁰ unity, is divided by units of time | and units of time are divided into | years and years are divided into | seasons and seasons into months, | and months into days, and days ³⁵ into hours, and hours | into moments, so ^{74.1} too the aeon of the Truth, | since it is a unity | and multiplicity, receives honor in the small | and the great names according to the ⁵ power of each to grasp it — by way | of analogy — like a spring | which is what it is, | yet flows into streams | and lakes and canals ¹⁰ and branches, or like a | root spread out beneath | trees and branches with | its fruit, or like a | human body, which is partitioned ¹⁵ in an indivisible way into members | of members, primary members | and secondary, great [and] | small.

20 **ϞΕ ΝΙΔΙΩΝ ΔΕ ΑΥΝ̄Τ[ΟΥ]** ¹ **ΑΒΑΛ· ΚΑΤΑ ΠΙΜΑΖ**
ϞΑΜΝ̄Τ Ν̄ΚΑΡΠΟΣ ΑΒΑΛ Ζ̄ΙΤ̄Ν̄ ΤΜ̄Ν̄Τ[ΑΥ]¹ **ΤΕΖΟΥ-**
ΣΙΟΣ Ν̄ΤΕ ΠΟΥΩΨΕ ¹ **ΑΥΩ ΑΒΑΛ· Ζ̄ΙΤ̄Ν̄ †ΣΟΦΙΑ**
 25 **ΕΝ'ΤΑϞ̄Ρ Ζ̄ΜΑΤ· Μ̄ΜΑΣ ΝΕΥ ΑΠΟΥΜΕΥΕ** ¹ **Ν̄ΣΕΟΥΩ-**
ΨΕ ΕΝ Α† ΕΑΥ Μ[Ν] ¹ **ΠΕΕΙ· ΕΤΕ ΑΒΑΛ· Ζ̄Ν̄ ΟΥΤΩΤ**
ΠΕ [Ε]'ΑΥΝΤ̄Ϟ̄ ΑΒΑΛ ΑΖ̄Ν̄ΛΟΓΟΣ ΝΕ[ΑΥ] ¹ **Μ̄ΠΟΥΕΕΙ**
 30 **ΠΟΥΕΕΙ Ν̄ΤΕ ΝΙΠΛ[Η]ΡΩΜΑ ΟΥΔΕ ΑΝ Ν̄ΣΕΟΥΩΨΕ**
ΕΝ Α† ΕΑΥ Μ̄Ν ΠΤΗΡ̄Ϟ̄ ΟΥΔΕ ΑΝ ¹ **Ν̄ΣΕΟΥΩΨΕ ΕΝ**
Μ̄Ν ΚΕΟΥΕΕΙ ¹ **ΕΑϞ̄Ρ ΨΑΡ̄Π̄ ΑΠΣΑ ΝΖΡΕ· Μ̄ΠΒΑΘΟΣ**
Μ̄ΠΕΤ̄Μ̄ΜΕΥ· Η Π̄Ϟ̄ΤΟΠΟΣ ΕΙΜΗΤΙ Ν̄ΤΟϞ̄ ΠΕΤΚΗ ¹ **ΕΖ-**
 35 **ΡΗΙ Ζ̄Μ̄ ΠΡΕΝ· ΕΤΧΑΣΙ ΑΥΩ** ¹ **Ζ̄Ν̄ ΠΤΟΠΟΣ ΕΤΧΑΣΙ·**
ΟΕ/75 **ΕΙ ΜΗ ΧΧΙ** ¹ **Ν̄ΤΟΟΤ̄Ϟ̄ Μ̄ΠΕΤΑΖΟΥΩΨΕ** ¹ **ΕϞΧΙΤ̄Ϟ̄ ΝΕϞ**
ΑΖΡΗΙ ΑΠΕΤ̄Ν̄ΤΠΕ· ¹ **Μ̄ΜΑϞ· ΑΥΩ ϞΧΠΑϞ· Μ̄ΠΡΗΤΕ·**
Ε[Α]ΧΟΟΣ ϞΕ Μ̄ΜΙΝ Μ̄ΜΟϞ ΑΥΩ ¹ **ΑΒΑΛ Ζ̄ΙΤ̄Ν̄ ΠΕΤ̄Μ-**
 5 **ΜΕΥ ϞΧΠΑϞ** ¹ **Μ̄Ν ΠΕΤΕ· Ν̄ΤΑϞ ΠΕ· Ϟ[.]Ϟ̄ Β̄ΡΡΕ· Μ̄ΜΙΝ**
Μ̄ΜΟϞ· Μ̄Ν ΠΕΤΑΖΙ ΑΧΩϞ· ¹ **ΑΒΑΛ Ζ̄ΙΤ̄Ν̄ ΠΕϞΣΑΝ·**
ϞΝΕΥ ΑΡΑϞ· ¹ **Ν̄ϞΣΑΠΣ̄Π̄Σ· Μ̄ΜΑϞ· ΑΠΙΖΩΒ ϞΕ**
ΕΠΕΤΑΖΟΥΩΨΕ· ΑΨΕ ΑΖΡΗΙ ΑΧΩϞ
 10 **ΕΑΤΣΩΨΠΕ ΒΕ· Μ̄ΠΙΡΗΤΕ ΜΑϞΧΕ·** ¹ **ΑΛΑΥΕ ΝΕϞ·**
ΑΠΑΕΙ· Ν̄ΒΙ ΠΕΝΤΑΖ'ΟΥΩΨΕ· Α† ΕΑΥ· ΣΑΒΛΛΕϞ·
ΟΥ'ΑΕΕΤ̄Ϟ̄ ϞΕ ΟΥΝ ΟΥΖΟΡΟΣ ¹ **Ν̄ΨΕΧΕ· ΕϞΚΗ Ζ̄Μ̄**
 15 **ΠΛ̄ΗΡΟΥΜΑ· ΑΤ̄[Ρ]ΟΥΚΑΡΩΟΥ· ΜΕΝ ΑΤΜ̄Ν̄ΤΑΤΕ·**
ΕΖΑϞ Μ̄ΠΙΩΤ· ΑΤΟΥΨΕΧΕ ΔΕ ΑΠΕ'Τ[Ο]ΥΩΨΕ
ΑΤΕΖ·ΑϞ ΑΣΕΙ ΑΖΡΗΙ Α'[Χ]Ν̄ ΟΥΕΕΙ Ν̄ΝΑΙΩΝ ΑΤΡΕϞ-
 20 **Ζ̄Ι ΤΟ[Ο]Τ̄Ϟ̄· ΑΤΕΖΟ Ν̄†Μ̄Ν̄Τ· ΑΤ̄Ρ ΝΟΙ Μ̄ΜΑΣ· Ϟ† ΕΑΥ**
ΝΕΣ Μ̄Ν †Μ̄Ν̄ΤΑΤ·[Ψ]ΕΧΕ ΑΡΑΣ Ν̄ΤΕ ΠΙΩΤ· Ν̄ΖΟΥΟ·
Ε[Υ]ΛΟΓΟΣ Ν̄ΤΕ †Μ̄Ν̄ΤΟΥΕΕΙΕ ΠΕ· ¹ **Ε[Ο]ΥΕΕΙ ΠΕ**
ΕΝΟΥΑΒΑΛ ΕΝ ΠΕ· Ζ̄Ν̄ ¹ **ΠΤΩΤ· Ν̄ΔΕ ΝΙΠΤΗΡ̄Ϟ̄ ΠΕ**
 25 **ΟΥΔΕ·** ¹ **ΑΒΑΛ ΕΝ Ζ̄Ν̄ ΠΕΝΤΑϞ̄Ν̄ΤΟΥ ΑΒΑΛ·** ¹ **ϞΕ**
ΠΕΤΑΖ̄Ν̄ ΠΤΗΡ̄Ϟ̄ ΑΒΑΛ ΠΙΩΤ· ¹
ϞΕ ΠΙΔΙΩΝ ΝΕΥΟΥΑΒΑΛ ΠΕ Ζ̄Ν̄ ΝΕΕΙ ¹ **ΕΤΕΑΥ†**

24 **ΕΝ, Ε** written over **Α·Μ[Ν]** Attridge¹ 30 **ΚΕ, Κ** written over **Ε·**¹ 36 **ΠΕΤΑΖΟΥΩΨΕ** <μμαϞ> Thomassen¹

75.1 **ΕϞΧΙΤ̄Ϟ̄** MS: Read **Ν̄ϞΧΙΤ̄Ϟ̄** Thomassen: **Ε(Ϟ)ΧΙΤ̄Ϟ̄** (i.e. **ΑΧΙΤ̄Ϟ̄**) *ed. pr.*¹ 3 **Ε[Α]ΧΟΟΣ** *ed. pr.*¹ 14 <ΠΕ> **ΠΛ̄ΗΡΟΥΜΑ** *ed. pr.*¹ 16-17 **ΠΕΤ[Ο]ΥΩΨΕ** Emmel: **ΠΕ[ΤΟ]Υ<ΟΥ>ΩΨΕ** *ed. pr.* (Ger., Wilson)¹ 17-18 **Α[Χ]Ν̄** Emmel: **Α[ΧΝ]** π or **Α[ΖΝ]Ν̄** *ed. pr.*¹ 23 **ΟΥΕΕΙ** <ΕΝ> **ΠΕ** **ΕΝΟΥΑΒΑΛ** or **ΟΥΕΕΙ** <ΕΝ> **ΠΕ** {ΕΝ} **ΟΥΑΒΑΛ** (?) *ed. pr.*¹ 24 **Ν̄ΔΕ** i.e. **Ν̄ΤΕ**¹ 26 **ΠΕΤΑΖ̄Ν̄ ΠΤΗΡ̄Ϟ̄ ΑΒΑΛ** <ΠΕ> or <ΠΕΕΙ> **ΠΕΤΑΖ̄Ν̄ ΠΤΗΡ̄Ϟ̄ ΑΒΑΛ** <Ζ̄Μ> *ed. pr.* (Ger.)¹

6. *The Imperfect Begetting by the Logos*

The aeons have brought [themselves] forth | in accord with the third ²⁰ fruit by the | freedom of the will | and by the wisdom | with which he favored them for their thought. | They do not wish to give honor ²⁵ [with] that which is from an agreement, [though] | it was produced for words of [praise] | for each of the Pleromas. | Nor do they wish | to give honor with the Totality. Nor do ³⁰ they wish (to do so) with anyone else | who was originally above | the depth of that one, or (above) his | place, except, however, for the one who exists | in the exalted name and ³⁵ in the exalted place, and only if he receives | from the one who wished (to give honor), ^{75.1} and takes it to him(self) for the one above | him, and (only if) he begets | him-(self), so to speak, himself, and, | through that one, begets him(self) ⁵ along with that which he is, and himself | becomes renewed along with the one who came upon him, | by his brother, and sees him | and entreats him about the matter, | namely, he who wished to ascend to him.

¹⁰ So that it might be in this way, | the one who | wished to give honor does not say anything to him about this, | except only that there is a limit | to speech set in the Pleroma, so ¹⁵ that they are silent about the incomprehensibility | of the Father, but they speak about the one | who wishes to comprehend him. It came to | one of the aeons that he should attempt | to grasp the incomprehensibility ²⁰ and give glory to it and | especially to the ineffability of the Father. | [Since] he is a Logos of the unity, | he is one, though he is not from | the agreement of the Totalities, nor ²⁵ from him who brought them forth, | namely, the one who brought forth the Totality, the Father. |

This aeon was among those | to whom was given

νεϋ $\bar{\eta}$ τσοφια ετ \bar{q} ρ 'ωρ $\bar{\eta}$ $\bar{\eta}$ ωσοοп ποϋεει
 30 ποϋεει # $\bar{\eta}$ περμεγε· $\bar{\eta}$ πετ \bar{q} ογαω \bar{q} 'εγ(ογ)η-
 του αβαλ ετβε πεει· 'αϋχι $\bar{\eta}$ νοϋφϋςις $\bar{\eta}$ σοφια
 'ατρεϋζατ \bar{z} τ \bar{t} $\bar{\eta}$ σα πςμινε· 'ετ $\bar{\eta}$ п ϋως εϋ-
 35 καρποс $\bar{\eta}$ σο^φια πε· χε πιοϋωϋε $\bar{\eta}$ ναϋτε(γ)-
 'ζοϋιοс εταϋχπα(γ)ϋ $\bar{\eta}$ $\bar{\eta}$ νιπτηρ \bar{q} νεϋωσοοп
 05/76 $\bar{\eta}$ νοϋλαϊβε ' $\bar{\eta}$ πιοϋεει πирητε ατρεϋ \bar{q} ρ # πεταϋ-
 ογαω \bar{q} ем $\bar{\eta}$ λαγε· ' \bar{p} κατεχε $\bar{\eta}$ μαϋ
 χε τπρ \bar{o} 'αιρεсις бе $\bar{\eta}$ πλογοс ετε π \bar{e} 'ει πε
 5 νεοϋπετ $\bar{\eta}$ ναοϋϋ πε # εαϋ† $\bar{\eta}$ πεϋοϋαει αϋ† ε-
 'αϋ $\bar{\eta}$ πιωτ· кан αϋοϋωϋ 'ετοοτ \bar{q} αϋζωβ ενεεϋ
 ατ \bar{b} ομ 'εαϋοϋωϋε· αεινε· $\bar{\eta}$ οϋεε[ι] 'αβαλ εϋ-
 10 χηк· αβαλ ϋ $\bar{\eta}$ н οϋ^тωτ· πεει εтенеϋωσοοп·
 $\bar{\eta}$ 'μαϋ εν· αϋω ем $\bar{\eta}$ теϋ $\bar{\eta}$ π \bar{o} (γ)'αϋ саϋне· $\bar{\eta}$ μεϋ
 араϋ
 χε 'πιαιωп не οϋϋαε πε· εαϋ $\bar{\eta}$ 'του αβαλ·
 15 ката οϋ† тоοτ \bar{q} # $\bar{\eta}$ νεϋερ $\bar{\eta}$ ϋ αϋω οϋωп $\bar{\eta}$ 'πε·
 ϋ $\bar{\eta}$ теϋαειн· αϋω ϋα $\bar{\theta}$ н $\bar{\eta}$ 'πατ \bar{q} χπε беλαγε·
 αϋεαϋ $\bar{\eta}$ 'πιοϋωϋε ϋ $\bar{\eta}$ πτωτ δε $\bar{\eta}$ νι $\bar{\eta}$ (т $\bar{\eta}$)ρ \bar{q}
 20 αϋειρε ϋ $\bar{\eta}$ οϋ $\bar{\eta}$ н $\bar{\eta}$ тно \bar{b} # $\bar{\eta}$ μεεϋε αβαλ ϋ $\bar{\eta}$ οϋ-
 αγαп $\bar{\eta}$ 'εс \bar{p} ϋοϋο· αϋ† πεϋοϋαει[ε] 'απειι·
 εтκαат азр $\bar{\eta}$ и $\bar{\eta}$ пкω'те $\bar{\eta}$ πιεαϋ εтχηк χε α'χ $\bar{\eta}$
 25 ποϋωϋε ε'н $\bar{\eta}$ те πιωτ· # πεταϋχпо $\bar{\eta}$ πιλογοс
 ετε πε'ει πε οϋδε ан αχ $\bar{\eta}$ т \bar{q} · εϋ'на† πεϋ-
 οϋαειε αλλα $\bar{\eta}$ 'ταϋ πιωτ· неαϋ $\bar{\eta}$ т \bar{q} αβαλ· α'нееи·
 30 εт \bar{q} саϋне· χε πετεϋ^ωϋε πε ατροϋωωπε
 χε πιωτ бе 'αϋω $\bar{\eta}$ νιπτηρ \bar{q} αϋсакоϋ νεϋ
 са'вол $\bar{\eta}$ μοϋ ατρεϋωωπε 'εϋταχраеиτ· $\bar{\eta}$ χε
 35 {α}πϋροс 'ε $\bar{\eta}$ та<ϋ>απιωτ· таϋ \bar{q} χε οϋα^ωβαλ
 ен пе· $\bar{\eta}$ теϋω $\bar{\eta}$ т $\bar{\eta}$ н $\bar{\eta}$ таτ'теϋас αλλα ϋ $\bar{\eta}$ ποϋω-

28 εт(̄q)ρ (?) *ed. pr.* (Ger.)¹ 29 < $\bar{\eta}$ >ποϋεει ποϋεει (?) *ed. pr.* Ger.¹ 30
 $\bar{\eta}$ περμεγε MS: <ϋ> $\bar{\eta}$ περμεγε *ed. pr.*: $\bar{\eta}$ πε<т>μεγε Mueller¹ 31
 εγ(ογ)ητου Emmel: <χε> εγ(ογ)ητου or αϋεαϋ *ed. pr.*
 (Ger.)¹ 32-34 These lines end with angular fillers (>).¹ 35 $\bar{\eta}$ ναϋτε(γ)
 χπα(γ)ϋ Emmel¹ 38 $\bar{\eta}$ πιοϋεει, πι written over two erased letters.¹

76.5 α(ϋ)† Thomassen¹ 6 αϋοϋωϋ MS: αϋοϋωϋ *ed. pr.* (Eng.)¹ 11 αϋω, α
 written over ε.¹ 13 εαϋ.του MS: Read εαϋ $\bar{\eta}$ тϋ Attridge: εαϋ $\bar{\eta}$ тου *ed. pr.*
 (Eng.): εαϋχ[ι]του *ed. pr.* (Fr., Ger.)¹ 33 $\bar{\eta}$ χε (i.e. $\bar{\eta}$ би) {α}πϋροс *ed. pr.*
 (Eng.)¹ 34 ε $\bar{\eta}$ та<ϋ>α Emmel: ε $\bar{\eta}$ та{α} *ed. pr.* (Eng.)¹ 35 <п>теϋω (?) *ed.*
*pr.*¹

wisdom, so that he could become | pre-existent in each one's ³⁰ thought. By that which he wills | will they be produced. Therefore, | he received a wise nature | in order to examine the hidden basis, | since he is a wise fruit; ³⁵ for, the free will | which was begotten with | the Totalities was a cause | for this one, such as to make him do ^{76.1} what he desired, with no one | to restrain him.

The | intent, then, of the Logos, who | is this one, was good. ⁵ When he had come forth, he gave | glory to the Father, even if it led | to something beyond possibility, | since he had wanted to bring forth one | who is perfect, from an ¹⁰ agreement in which he had not been, | and without having the | command. |

This aeon was last to have | <been> brought forth by ¹⁵ mutual assistance, and he was small | in magnitude. And before | he begot anything else for the glory | of the will and in agreement with the Totalities, | he acted, magnanimously, ²⁰ from an abundant love, | and set out | toward that which surrounds | the perfect glory, for | it was not without the will of the Father ²⁵ that the Logos was produced, which | is to say, not without it | will he go forth. But | he, the Father, had brought him forth | for those about whom he knew that it was ³⁰ fitting that they should come into being.

The Father | and the Totalities drew away from him, | so that the limit | which the Father had set | might be established — for ³⁵ it is not from grasping

οζ/77 ϣε " μπιωτ' αγω χεκασε αν' ευνα' ψωπε' ν̄βι
 νιζβηγε' ενταψω' πε αγοικονομια εснаψω-
 5 πε' ' εψασψεε наснаψωπε εν πε' " [ζ]μ πογ-
 ων̄ζ авал μπληρωμα ' [α]βαλ бе μπαει' масψε
 ᾱρ κα'[τ]ηγορι μпκim' ετε πλογος πε' ' [α]λλα
 πετεψωε πε' ατρ̄ψεχε α'[п]κim' ν̄τε πλογος'
 10 χε ουλαειβε πε " [N]ογοικονομια εστηψ
 атрес' ψωπε'

χε πλογος мен αqχπαq ' μμim μμαq' εqχηκ
 ν̄ουεει ν̄[ο]γωτ' αγεαγ μπιωτ' πενταq[οy]α-
 15 ψq̄ αγω εqωκ' ζηηq μμοq " νεει' δε ν̄ταqοyω-
 ψε αχitοy ' ζ̄ν̄ οyτεζο' αqχπαy ζ̄ν̄ ζενζαιβес
 ' μ[N] ζενειδωλον μ̄ν̄ ζ̄ν̄ταντ̄ν̄ ' χε μπεqψ vi
 20 ζα π̄ον̄δωψ̄τ̄ μ̄[п]οyαειν αλλα αqδωψ̄τ̄ α' " [п]-
 βαθος αq̄ρ ζηт' сney авал μ̄[п]εει οyπωψε
 πε' ν̄ταq̄κκαζ μ̄[п]ᾱ μ̄n̄n οyрикe' авал ζ̄н̄
 тmнт' ζ̄ηт сney μ̄н̄ пωψε' οyβ̄ψε' ' μ̄н̄ οyμ̄н̄т-
 25 ат' саyне н̄теq αγω " <μ̄п>εтψοοп

χε πqβin' qitq азρη̄ι μ̄н̄ ' πεqδ̄ν̄δωψ̄τ̄ авал'
 α[т]εζο μ̄[п]ιαттеζ' αq αqтωк арет̄q неq ' неq-
 30 ψοοп н̄зηтq̄ н̄ψωне' н̄де' ' ενταyοyαζοy н̄-
 сωq' εζοyн̄ " н̄таρεqψωπε н̄са н̄βαλ μ̄[ма]q
 οyαεет̄q εαψωπε α'βαλ ζ̄н̄ †μ̄н̄тζηт' сney χε
 πitρ̄μ̄τεqζο μ̄πiζοyтoбт̄q н̄[не]αy н̄те πiωт'
 35 πετε п̄χιce " н̄теq н̄натарн̄χq̄ пееи н̄де ' ем-
 п̄q̄теζαq χε μ̄п̄q̄αп̄q̄ '

οη/78 χε πετε' αqηт̄q бе авал μ̄min " μ̄μοq' н̄ноyαι-
 ωн̄ μ̄mн̄тoу'ie н̄οyωт' αqпωт азρη̄ι απε' τε πωq
 πε' αγω απicynγεnнc ' н̄теq μ̄πληροyμα' αqκω
 5 " μ̄πεтаζψωπε ζ̄μ̄ пyта μ̄[N] ' н̄ενтаyεi авал

77.4 εψασψεε нас Emmel: εψασψε εнас ed. pr.: εсψασψε (?) ed. pr.
 (Eng.): εψασψε εν <ен>ас Thomassen¹ 5 <πε>πληρωμα ed. pr.¹ 18 vi
 i.e. q1¹ 21 н̄таq̄κκαζ MS: Read н̄таq̄μ̄καζ ed. pr.¹ 23 <п>пωψε <πε> (?)
 ed. pr. (Ger.)¹ οyβ̄ψε <асψωπε> Thomassen¹ 25 <μ̄п>εтψοοп (?) ed. pr.
 (Fr., Ger.)¹ χε MS: <н̄>χε (i.e. н̄βι) (?) ed. pr. (Ger.)¹ 28 (неq')ψοοп (?) ed.
 pr. (Ger.)¹ н̄де i.e. δε¹ 32-33 πitρ̄μ̄τεqζο μ̄πiζοyтoбт̄q MS: Read
 πit̄μ̄тρεqζο μ̄πiζοy тоот̄q Zandee: πiteq̄ρ 20 μ̄πiζοy тоот̄q (?)
 Kasser¹ 35 н̄де i.e. δε¹

78.5-6 μ̄[N] н̄ενтаy Emmel: н̄ентаy ed. pr.¹

the incomprehensibility | but by the will ^{77.1} of the Father, — and furthermore, (they withdrew) so that | the things which have come to be might become | an organization which would come into being. | If it were to come, it would not come into being ⁵ by the manifestation of the Pleroma. | Therefore, it is not fitting to | criticize the movement which is the Logos, | but it is fitting that we should say about | the movement of the Logos that it is a cause ¹⁰ of an organization which has been destined to | come about.

The Logos himself caused it to happen, | being complete and unitary, | for the glory of the Father, whom | he desired, and (he did so) being content with it, ¹⁵ but those whom he wished to take hold of | firmly he begot in shadows | [and] copies and likenesses. | For, he was not able to bear the sight | of the light, but he looked into ²⁰ the depth and he doubted. | Out of this there was a division — he became | deeply troubled — and a turning away because of his | self-doubt and division, forgetfulness | and ignorance of himself and ²⁵ <of that> which is.

His self-exaltation and | his expectation of comprehending | the incomprehensible became firm for him | and was in him. But the sicknesses | followed him ³⁰ when he went beyond | himself, having come into being | from self-doubt, namely from the fact | that he did not <reach the attainment of> | the glories of the Father, the one whose exalted status ³⁵ is among things unlimited. This one | did not attain him, for he did not receive him. |

The one whom he himself brought forth ^{78.1} as a unitary aeon | rushed up to | that which is his and this kin of his in the Pleroma abandoned ⁵ him who came to be in the defect along with | those who had come

ἡμαρ [ϷΝ]Ν ΟΥΦΑΝΤΑΣΙΑ· ϷΩС ENNO[ΥC] ' EN NE·
 χε ἡταρεφἡτῆ̄ авал ' ἡμαρ· ἡχε πετ·αῖἡτῆ̄
 10 авал [M]ἡMIN ἡMOY εφχHK ἡZOYO ' αῖῖ βωB
 ἡΠCMAТ ἡNOYΦYCIϷ ' ἡCZIME εαCῖ χαιε ἡTEC-
 M[NT]'ϷAYOYT·
 χε авал мен ἡπε[ει] ' етаῖῖта· ἡMIN ἡμαρ·
 15 ἡ[εγ]ἡωOΠ MEN ἡ<βι> NEтаῖῖω[πε] ἡ'вал Ϸἡ
 πεφMEOYE· ἡἡ Π[εφ]'χιCε ἡZHТ· авал ἡἡε Ϸἡ
 ' PET·CHK ἡTEφ αῖκαααῖ ἡφχ[ITφ] ' αῖPHI ANETE
 20 NOYϷ NE· NEφ[ω]ῖἡOΠ ἡΠΛHPOMA εφωOΠ M[EN]
 ' ἡNOYῖ PMEYE NEφ χε ε[φNA]'NOYZME· авал· Ϸἡ
 πεφχῖαC[ϷH]T·
 χε ΠENтаῖῖῖῖ· απ·χιCε· ἡἡ ' ΠENтаῖῖCакῆ̄·
 25 NEφ· ἡΠOYωῖἡPE εῖYOYαCῆ̄ αλλα εῖYEINE ' авал
 [N]NOYKAPPOC Ϸἡ ΠΛHPO'MA· αῖωαῖῖῖ ἡἡEEI
 ἡтаῖῖῖωῖῖ· Ϸἡ Πῖῖῖῖ·
 30 χε ΠENтаῖ[γ]ἡωῖῖPE авал Ϸἡ ΠIMEEYE ἡἡἡἡ-
 χαCIZHT· εῖῖῖ MINE ἡἡMAῖ MEN ἡἡ NIΠΛHPOMA
 NAI ' ETE ϷἡTANTἡ NE· ἡTEY NE ' εῖἡEIDWΛON
 ' NE' ἡἡ ϷἡῖEIBEC ' ἡἡ ϷἡΦANтASIA εῖYO ἡχαιε
 35 ἡἡΠЛОГОC ἡἡ ΠOYOEIN NEEI· εἡTE NA ΠIMEEYE
 ETῖOYEIT· εῖἡἡἡXΠO NAYE EN NE· ETBE ΠEEI AN
 0Ḳ/79 ἡ APETOYZAN· NAῖῖῖῖPE ἡḲE ' ἡἡTOYAPHH авал Ϸἡ
 PETENEφ[ω]OΠ· EN ATPOYT·CTAY AN AΠE·[T]ἡἡ-
 5 NAῖῖῖῖPE EN ἡтаῖῖ ἡἡε KATAἡ[PA]Y OYAEETOY
 ETῖOΠ ἡMAῖ ' [εγ]ῖEIT NAḲ εῖYOET ἡἡἡἡἡἡAM·
 ' [εγTAε]IAEIT· ἡἡε ἡZOYO ANIPEN ' [ETTO]EI
 APAY NEEI ETE ϷἡῖAIBEC ' [NTEY] ἡE· εῖT-
 10 CAEIAEIT ϷἡN OYTAἡἡ[TH FO] ῖAP ἡΠIDWΛON
 ωαῖῖ CAEI[E N]ἡOOTῆ̄ ἡἡEEI ETE OY<ει>AW-
 ΛON ' [N]TEφ PE
 χε NEῖMEEYE APAY ' [M]MIN ἡMAῖ· χε Ϸἡ-

9 ἡχε i.e. ἡβι¹ 13 ϷAYOYT, o written over α.¹ 14 ἡ[εγ] Emmel: ἡ[εαγ] ed.
 pr.¹ 15 ἡ<βι> ed. pr.¹ 21 ε[φNA] ed. pr. (Eng.): ἡ[ταφ] ed. pr. (Fr., Ger.)¹ 26
 <πε>ΠΛHPOMA ed. pr.¹ 30 ἡἡ<т>χαCIZHT ed. pr.¹ 36 εῖἡ, ε written over
 τ.¹

79:3-4 απε[τ]ἡἡαῖῖῖPE MS: απε[τ]ῖἡαῖῖῖPE ed. pr. (Eng., Ger.)¹ 4
 ἡἡε i.e. ΔE¹ 5 εῖῖῖῖPE MS: εῖῖῖῖ Thomassen¹ 6 <ἡ>NAḲ ed. pr.¹ 11
 OY<ει>AWΛON ed. pr.¹

forth from him in | an imaginary way, since they are not his. |

When he who produced | himself as perfect actually did bring ¹⁰ himself forth, | he became weak like a female nature | which has abandoned its | virile counterpart.

From that | which was deficient in itself there ¹⁵ came those things which came into being | from his thought and [his] | arrogance, but from that | which is perfect in him he left it and raised [himself] | up to those who are his. He was ²⁰ in the Pleroma as | a remembrance for him so that he [would be] | saved from his arrogance. |

The one who ran on high and | the one who drew him to himself were not ²⁵ barren, but in bringing | forth a fruit in the Pleroma, | they upset those who | were in the defect. |

Like the Pleromas are the things which came into being from the ³⁰ arrogant thought, | which are their (the Pleromas') | likenesses, | copies, shadows, | and phantasms, lacking ³⁵ reason and the light, these | which belong to the vain thought, | since they are not products of anything. Therefore, ^{79.1} their end will be like | their beginning: from that which did | not exist (they are) to return once again to | that which will not be. It is they, however, ⁵ by themselves | who are greater, more powerful, | and more honored than the names | which are given to them, which are [their] shadows. | In the manner of a reflection are they beautiful. ¹⁰ For the [face] of the copy normally takes its beauty | from that of which it is a copy. |

They thought of themselves | that they are beings

- ωωπε ογα[ε]ετοϋ νε· αγω ρηναταρχη νε·
 15 "[ρ]ωσ ενсeneϋ αβελαγε εν εφ[ω]ροп ρα
 τοϋεϋη· εтве пееи neϋ[ω]ηϋ αβαλ· ρη τμη̄τατ̄
 πθε ' [μ]η̄ η̄μη̄ταпocтaтнc емпоϋ[εβ]β̄ιαϋ
 20 μη̄пентаϋωωπε εтвнн[тϋ]
 χε neϋoϋωωπε· αoϋεϋ ca[ρ]η· η̄neϋepнϋ
 εϋβρω· apaoϋ ' [ρ]η̄ τοϋμη̄тmaεиeaoϋ εтωoϋ-
 'ε[ι]т· eпeay εтeϋнтeϋϋ· eϋη̄тeϋ η̄meϋ η̄noϋ-
 25 λaεиe ' [η̄тe] тcϋcтacиc εтnaωωπε· '
 [x]ε ρη̄тaнт̄η̄ ne бe· η̄тe neтxα·'ci· a<γ>ϋи-
 тоϋ aρη̄η̄ aϋμη̄тma'ioϋeϋ caρη̄ne· μη̄пoϋe пoϋe
 30 η̄'маϋ kaтa пaεиeoϋ η̄пpeн " εт̄ωoп η̄ρaεи-
 вeс neϋ· eϋф̄ ' φaнтacε· aтpeϋωωπε· eϋa'ei·
 aνεϋepнϋ·
 χε пmeεϋe бe η̄η̄'кeкooϋe· мпeϋωωπε eϋ-
 35 oϋa'c̄q̄· aλλa kaтa птaнт̄η̄ <η̄η̄>eтoϋ'ωoп
 neϋ η̄ρaεивeс пeтaϋ[α]meϋe apay тнē oϋη̄-
 п/80 тeϋ̄q̄ η̄meϋ ' η̄ωη̄pe " η̄aϋω· η̄тaϋ neтaϋmeϋe
 a'pay η̄маϋ neoϋη̄тeϋcоϋ ' η̄meϋ η̄xпo· αβαλ
 5 η̄пe[ei] ' aϋωωπε· aтpeρaρ eί αβαλ η̄'маϋ·
 η̄xпo eρ̄η̄peϋη̄λ[ρ] ' ne· eρ̄η̄peϋиωe ne eρ̄η̄-
 'peϋт̄ ωтaрт̄ ne· eρ̄η̄aпocт̄a'тнc ne· ρη̄aт̄
 πθε η̄ε eρ̄η̄'maεиoϋeϋ caρη̄ne· ne· aϋ[η̄ η̄]-
 10 "кeρaεиe тнpoϋ η̄пиpη[тe a]βαλ ρη̄ neei·
 χε плoγoc бe a[ϋ]ωωπε η̄λaεиe· η̄neei
 η̄[тaϋ]ωωπε· aϋoϋωρ· aтooтϋ η̄[ρoϋo] ' η̄ρoϋo
 15 aф̄ aпoпиc· aϋeиωpη̄ " aнтι oϋxωк· aϋneϋ aϋ-
 ωт[α] ' aнтι oϋmoϋxб aϋneϋ a[ϋoϋ]ωωπε· aнтι
 oϋcμиe aϋ[neϋ] ' aρ̄η̄ωтopт̄ aнтι ρeη̄η̄[тaη̄]
 20 ' aρ̄η̄тaρaxη̄· oϋaε aη̄ η̄η̄ [бaη̄] " η̄маϋ aλαβε·

16 πeeи, π written over η.¹ 16-17 neϋ<oϋ>[ω]η̄ϋ ed. pr.¹ 17 τμη̄т, The first τ corrected from т.¹ 21 βρω i.e. xpo¹ 27 a<γ>ϋиtoϋ Attridge¹ 29 παeиoϋ i.e. παeиeи¹ 30 εт(ϋ)ωoп (?) ed. pr.¹ 34 <η̄η̄>eтoϋωoп ed. pr. (Fr.): <η̄>eт(oϋ)ωoп ed. pr. (Eng.): eт(oϋ)ωoп or η̄тaнт̄η̄ eтoϋωoп or птaнт̄η̄ eтoϋωoп neϋ ed. pr. (Ger.)¹ 35 пeтaϋ[α] Emmel¹

80.2 η̄маϋ <χε> (?) ed. pr.¹ 3 η̄пe[ei] Attridge: η̄пe[ay] ed. pr.¹ 9 aϋ[η̄η̄] Emmel: aϋ[ω] ed. pr.¹ 13 η̄[ρoϋo] Emmel: η̄[aε] ed. pr.¹ 14 aпoпиc MS: Read aпoпиa Attridge¹ 16-17 a[ϋoϋ]ωωπε ed. pr. (Ger.): a[ϋп]ωωπε ed. pr. (Eng., Fr.)¹

existing by themselves | and are without a source,
¹⁵ since they do not see anything else | existing before
 them. Therefore, they | [lived] in disobedience | [and]
 acts of rebellion, without | having humbled them-
 selves before the one because of whom they came into
 being.

²⁰ They wanted to command | one another, over-
 coming one another | [in] their vain ambition, | while
 the glory which they possess | contains a cause ²⁵ [of]
 the system which was to be. |

They are likenesses of the things which are ex-
 alted. | They were brought to a lust for power | in each
 one of them, | according to the greatness of the name
³⁰ of which each is a shadow, | each one imagining
 that it is superior | to his fellows.

The thought of these | others was not barren, | but
 just like <those> ³⁵ of which they are shadows, all
 that | they thought about they have as | potential sons;
^{80.1} those of whom they thought | they had | as off-
 spring. Therefore, | it happened that many offspring
 came forth from them, ⁵ as fighters | as warriors, as |
 trouble makers, as apostates. | They are disobedient
 beings, | lovers of power. ¹⁰ All [the] other beings of
 this sort were [brought] | forth from these.

7. *The Conversion of the Logos*

The Logos was | a cause of those [who] | came into
 being and he continued all the more | to be at a loss
 and he was astonished. ¹⁵ Instead of perfection, he
 saw a defect; | instead of unification, he saw division; |
 instead of stability, he [saw] | disturbances; instead of
 [rests,] | tumults. Neither was it [possible] ²⁰ for him

to make them cease from [loving] | disturbance, nor was it possible for him | to destroy it. He was completely powerless, | once his totality and his exaltation | abandoned him.

Those who had come into being ²⁵ not knowing themselves | both did not know | the Pleromas from which they came forth | and did not know | the one who was the cause of ³⁰ their existence.

The Logos, | being in | such unstable conditions, | did not continue to bring | forth anything like emanations, ³⁵ the things which are in the Pleroma, | the glories which exist for the honor | of the Father. Rather, he brought ^{81.1} forth little weaklings, | [hindered] by the illnesses | by which he too was hindered. | It was the likeness of the disposition which was ⁵ a unity, that which | was the cause of the things | which do not themselves exist from the first. |

Until the one who brought | forth into the defect these things which were thus ¹⁰ in need, until he | judged those who came into being because | of him contrary to reason — which is the judgment | which became a condemnation — | he struggled against them unto destruction, ¹⁵ that is, the ones who struggled against the condemnation | and whom the wrath pursues, while | it (the wrath) accepts and | redeems (them) from their (false) opinion and | apostasy, since from it ²⁰ [is] the conversion which is | also called “metanoia.” | The Logos turned to [another] opinion | and another thought. | Having turned away from evil, ²⁵ he turned toward the good things. | Following the conversion came | the thought of the things which ex-

- ψοοπ ¹ mñ πισαπ̄ 2α πρα ἡπρεφ̄ναογ̄ζ̄ ¹ αρ̄αϗ
 ἡμιν ἡμαϗ ἡπετ̄ναογ̄ϗ
 30 " χε νταϗ ἡψαρ̄π̄ πετ̄ζ̄ ἡ πληρογ̄μα: πεταζ-
 τωβ̄ζ̄ ἡμαϗ αγω εϗ|ῤ̄ πμεεγε· εἰδα νεϗσ̄νηϗ
¹ κατα ογ̄εει ογ̄εει αγω σεπ τηρ̄ϗ ¹ mñ νεϗερ̄ηϗ
 35 εἰτα ἡταϗ τηροϗ " ζαθ̄ν δε ἡνεει τηροϗ πιωτ̄·
 πβ/82 " νερεπ̄ισαπ̄̄ βε ἡτε πιτωτ̄ [πε] ¹ νεογ̄βονθ̄ια
 πε· ατρεγ̄|τσαϗ εζογ̄ν ἡμιν ἡμ[αϗ] ¹ αγω πτηρ̄ϗ
 5 χε 'νε'ογ̄λαειβε " νεϗ πε· ατρεϗῤ̄ πμεεγ̄[ε]
¹ ἡνετ̄ψοοπ ἡψαρ̄π̄ π̄ε|τρογ̄ῤ̄ π̄εϗμεεγε· ετε
 πα|ει πε πμεγε ετωψ̄ αβαλ ¹ ἡπογ̄αιει· εϗτσο
 ἡμαϗ:
 10 " χε π̄ισαπ̄σπ̄̄ τηρ̄ϗ ἡτεϗ mñ ¹ πιῤ̄ <π>μεεγε·
 νεγ̄ψοοπ ἡζ̄ἡ'β̄ομ̄ εναψ̄ωοϗ κα<τα> πιζοροσ
¹ ον̄ ετ̄ἡμεγ̄ χε mñ λαγε· ¹ ψοοπ̄ εϗογ̄ασ̄ϗ ἡτεϗ
 ἡπ̄μεγ̄[ε]
 15 " χε ἡιδ̄αμ̄ βε̄ νεναογ̄οϗ π[ε] ¹ αγω ναγ̄ογ̄-
 λει ἡζογ̄ο ανα π[ι]|ταντ̄ἡ̄ νετ̄μμεγ̄ γαρ̄ ἡᾱ ἡ[ι]-
 |ταντ̄ἡ̄ ἡταϗ ἡα ογ̄σ̄ια ἡκρ[οϗ] ¹ νε· αβαλ ζ̄ἡν
 20 ογ̄φ̄αντ[α]σ̄ια] " ἡτε ογ̄ταντ̄ἡ̄ mñ ογ̄μεγ̄[γε] ¹ ἡ-
 mñ[[n]]χασιζ̄ητ̄· εϗψ[οοπ̄ ἡ]|πετεαγ̄ωωπε· νεει
 ἡδε [n]|ταϗ ζ̄ἡναβαλ̄ νε ζ̄ἡ π̄ι[m]εγε ¹ εἰταϗῤ̄
 ψαρ̄π̄ ἡσογ̄ψ[n]ογ̄
 25 " χε νεει βε̄ ετ̄ἡμεγ̄ ἡᾱ ογ̄'ω ἡπρητε· ἡνογ̄-
 ω<β>ψε̄ νε ¹ αγω ογ̄ζ̄ἡἡβ̄ εϗζαρ̄ψ̄· εγ̄οἶ ¹ ἡ-
 πρητε· ἡνετ̄π̄· ρεσογε ¹ εγ̄ωτ̄ῤ̄ταρ̄τ̄· νεει
 30 ετεψαρ̄ε¹ ογ̄ζ̄ἡἡβ̄ ογ̄αζ̄ἡ̄ ἡσ̄ωοϗ εγ̄'αλ̄ααλτ̄·
 ἡβ̄ῑ νετ̄·περ̄ ρεσογ̄'ε· ἡκεκοογε̄ δε̄ εγ̄ο ἡ-

28 ἡπ<τ>ρεφ̄ναογ̄ζ̄ *ed. pr.* (Eng.)¹ 30 <πε>πληρογ̄μα *ed. pr.*¹ 32 εἰδα
 i.e. εἰτα¹ 33 σεπ τηρ̄ϗ Schenke: <ν>σε πτηρ̄ϗ (?) *ed. pr.* (Ger.): σε
 <ε>πτηρ̄ϗ *ed. pr.* (Fr.)¹ 34 νεϗερ̄ηϗ MS: Read νεγ̄ερ̄ηϗ Attridge¹ εἰτα, ε
 written over γ.¹ 35 ἡνεει, ἡ written over τ.¹

82.1 πιτωτ̄ [πε] Emmel: πιτωβ̄[ζ] Thomassen¹ 2-3 These lines begin with
 fillers (>).¹ 3 τσ<τ>αϗ *ed. pr.*¹ εζοτ̄ν <α>ραϗ Thomassen¹ 6 πε [α] or <α>
 (?) Attridge¹ 7 τρογ̄ῤ̄ MS: τρεϗῤ̄ *ed. pr.* (Fr.)¹ 9 εϗτς<τ>ο *ed. pr.*¹ 10 The
 line begins with a filler (>).¹ 11 <π>μεεγε *ed. pr.*¹ 12 κα<τα> *ed. pr.*¹ 18
 ογ̄σ̄ια ἡκρ[οϗ] Emmel: ογ̄σ̄ια ἡκε[κε] Thomassen¹ 21 mñ[[n]]<τ>χασιζ̄ητ̄
*ed. pr.*¹ εϗψ[οοπ̄ ἡ] or εϗψ[οοπ̄ ζ̄ἡ] *ed. pr.*: εϗψ[ογ̄ειτ̄] Thomassen¹ 22
 ἡδε i.e. δε¹ 23 π̄ι[m]εγε Emmel¹ 24 ἡσογ̄ψ[n]ογ̄ Emmel¹ 26 ογ̄ω<β>ψε̄
ed. pr. (Eng.)¹ 29 ογ̄ζ̄ἡἡβ̄ MS: ογ̄εει Thomassen¹

ist | and the prayer for the one who converted | himself
to the good.

³⁰ The one who is in the Pleroma | was what he first
prayed to and | remembered; then (he remembered)
his brothers | individually and (yet) always | with one
another; then all of them together; ³⁵ but before all of
them, the Father. ^{82.1} The prayer of the agreement |
was a help for him | in his own return | and (in that of)
the Totality, for a cause ⁵ of his remembering | those
who have existed from the first was | his being re-
membered. This | is the thought which calls out | from
afar, bringing him back.

¹⁰ All his prayer and | remembering were | numer-
ous powers according to that limit. | For there is noth-
ing | barren in his thought.

¹⁵ The powers were good | and were greater than
those of the | likeness. For those belonging to the | like-
ness also belong to a nature of [falsehood]. | From an
illusion ²⁰ of similarity and a thought | of arrogance
has [come about] | that which they became. And they |
originate from the thought | which first knew [them.]

²⁵ To what do the former beings pertain? | They are
like forgetfulness | and heavy sleep; being | like those
who dream | troubled dreams, to whom ³⁰ sleep comes
while they — | those who dream — are oppressed. |

- 1 ΠΡΗΤΕ ΝΖΝΖΑΕΙΝΕ· ΝΟΥΑΕΙΝ 1 ΝΕϞ· ΕΥΒΑΨΤ̄ ΑΒΑΛ
 35 ΑΧΩϞ " ΜΠΡ̄ΡΕ ΜΠΡΗ· ΕΑΣΨΩΠΕ Α' ΤΡΟΥΝΕΥ ΑΖΝ-
 ΡΕΣΟΥΕ ΝΖΗΤῶ 1 ΕΥΟΥ<Ζ>ΑΛΒ· ΜΑΜΗΕ ΝΤΟΥ
 ΠΓ/83 " ΜΕΝ ΗΔΗ ΑΣΩΧΝ̄·Ε· 1 [Α]ΝΙΠΡΟΒΟΛΗ·ΟΥ ΝΤΕ ΠΙ-
 ΜΕΥΕ· 1 [ΝΕ]ΜΝ̄ΤΟΥ ΖΟΥΟ ΜΜΕΥ ΠΕ· 1 [Ν]ΤΟΥΟΥ-
 5 ΣΙΑ· ΑΥΩ ΑΝ ΝΕ·" [Μ]Ν̄ΤΕΥ ΤΑΕΙΟ· ΜΜΕΥ ΠΕ ΝΖΟΥΟ
 1 [Χ]Ε· ΕΨΩΗΩ ΕΝ ΜΝ̄ ΝΕΤΡ̄ ΨΡ̄Π̄· 1 ΝΨΩΠΕ·
 ΕΨΧΠΕ ΝΕΥΣΑΤ̄Π̄· ΑΝ 1 [Α]ΝΤΑΝΤ̄Ν̄· ΝΕ ΠΑΕΙ
 ΟΥΑΕΕΤῶ 1 [Π]ΕΤΟΥΧΑΣΕ ΑΡΑΥ ΜΜΟϞ ΧΕ
 10 " [Ζ]Ν̄ΝΑΒΑΛ Ζ̄Ν̄Ν ΟΥΓ̄ΝΨΜ̄Η ΕΝ· 1 ΝΑΝΟΥΣ ΝΕ·
 ΧΕ ΝΤ[Α]ΥΕΙ Ε'ΒΟΛ ΕΝ Ζ̄Ν̄ ΠΨΩΝΕ ΝΤΑΖ'ΨΩΠΕ·
 15 ΕΤΕ ΤΓΝΩΜ̄Η· ΕΤ'ΝΑΝΟΥΣ ΝΤΟΟΤῶ Ν̄ΣΕ ΠΕ·" ΤΑΖ-
 ΨΙΝΕ· Ν̄ΣΕ ΠΕΤΡ̄ ΨΑΡ̄Π̄ 1 ΝΨΩΠΕ· ΕΑΨΤΩΒ̄Ζ̄· ΑΥΩ
 ΑϞΧΙΤῶ 1 Μ̄ΜΙΝ ΜΜΟϞ ΜΠ[Ε]ΤΝΑ[Ν]ΟΥϞ· ΑΥΩ ΑϞ-
 20 ΣΙΤΕ ΝΖΗΤΟΥ 1 [Ν]ΝΟΥΠΡΟΕΡΕΣΙΣ ΝΨΙΝΕ " [Α]ΥΩ
 ΝΤΩΒ̄Ζ̄ ΝΤΟΟ[Τ]ῶ ΜΠΕΤ·[Τ]ΑΕΙΔΕΙΤ· ΕΤΡ̄ ΨΑΡ̄Π̄
 ΝΨΟΟΠ· 1 [Α]ΥΩ ΑϞΣΙΤΕ ΝΖΗΤΟΥ ΝΝΟΥΜΕΥΕ
 1 [ΑΡ]ΑϞ ΑΥΩ ΟΥΜΑΚΜ̄ΕϞ ΑΤΡΟΥ[Μ]ΕΥΕ· ΧΕ ΟῩΝ
 25 ΝΟΒ ΑΡΑΥ ΨΩΟ[ΟΠ] Ζ̄Α ΤΟΥΕΖΗ· ΕΜΠΟῩΜΜΕ 1 [ΧΕ]
 ΕΥ ΠΕΤΕΝΕΨΩΟΠ ΕΥΧΠΟ 1 [Μ]ΠΙ† ΜΕΤΕ· ΜΝ̄
 †Μ̄Ν̄Τ·ΜΑ'Ε[Ι] ΝΟΥΕΡΗΥ· ΑΒΑΛ Ζ̄Μ̄ ΠΜΕΥΕ· 1 ΕΤ̄Μ̄-
 30 ΜΕΥ (ΕΤ̄Μ̄ΜΕΥ) ΑΥΕΙΡΕ ΖΡΗ 1 Ζ̄Ν̄ †Μ̄Ν̄Τ·ΟΥΕΕΙΕ Μ̄Ν̄
 †ΓΝΩ'Μ̄Η ΝΟΥΩΤ· ΖΩΣ ΑΒΑΛ Ζ̄Ν̄ †'Μ̄Ν̄ΤΟΥΕΕΙ Μ̄Ν̄
 †ΓΝΩΜ̄Η Ν'ΟΥΩΤ· ΕΑΥΧΙ Μ[Π]ΤΡΟΥΨΩΠΕ 1
 35 ΧΕ ΝΤΑΥ ΒΕ ΑΥΒΡ̄Ψ· ΑΡΑΟΥ " ΝΤΜ̄Ν̄Τ(ΜΝ)ΜΑΕΙ-
 [Π.Δ]/84 [Ο]ΥΕΖ ΣΑΖΝΕ 1 ΧΕ ΝΑΥΤΑΕΙΔΕΙ[Τ]· ΝΖΟΥΟ " ΑΝΙ-
 ΨΑ[Ρ]Π̄ ΕΝΤΑΥϞ[ΙΤ]ΟΥ [Α]'ΖΡΗ ΑΧΩΟΥ· ΝΕΜΠΕ
 'ΝΕ'Τ̄Μ̄[ΕΥ] 1 ΘΒΒΙΑΥ ΝΕΥΜΕΥΕ ΑΡΑϞ[Υ] 1 ΧΕ
 5 ΖΕΝΨΩΠΕ ΑΒΑΛ Μ̄ΜΑ[Υ] " ΟΥΑΕΕΤΟΥ ΝΕ· ΑΥΩ·
 Ζ[Ε]'ΝΑΤΑΡΧΗ ΝΕ· ΕΥΕΙΝΕ Α[ΒΑΛ] 1 ΝΨΑΡ̄Π̄· ΚΑΤΑ

37 ΕΥΟΥΑΛΒ MS: ΕΥ<Ζ>ΑΛΒ *ed. pr.*¹

83.1 [ΝΤΑΣ] ΜΕΝ *ed. pr.* (Fr., Ger.)¹ ΑΣΩΧΝΕ MS: ΑϞΩΧΝΕ (?) Attridge: <ΑΥΡ̄ΠΕΙΡΕ> Α[Σ]ΩΧΝΕ (?) Thomassen¹ 6 ΕΨΩΗΩ MS: ΕΥΨΩΗΩ *ed. pr.* (Eng.)¹ ΕΝ, ε written over an unidentifiable letter.¹⁸ [Α]Ν̄ΤΑΝΤ̄Ν̄ *ed. pr.* (Fr., Ger.): [ΑΠ]ΙΤΑΝΤ̄Ν̄ *ed. pr.* (Eng.)¹ 11 ΝΕ, Ν written over Ϟ.¹ 21 The line ends with an angular filler (>).¹ 29 (ΕΤ̄Μ̄ΜΕΥ) *ed. pr.*¹ 35 (ΜΝ) *ed. pr.* (Fr., Ger.)¹

84.7 <Ν>ΝΨΑΡ̄Π̄ (?) *ed. pr.*¹

The others are | like some creatures of light | for him,
 looking for ³⁵ the rising of the sun, since it happened
 that | they saw in him dreams | which are truly sweet.
^{83.1} It immediately put a stop | [to] the emanations of
 the thought. | They [did] not any longer have | their
 substance and also they did ⁵ not have honor any
 longer. |

Though he is not equal to those who | pre-existed, if
 they were superior to | the likenesses, it was he alone |
 through whom they were more exalted than those,
¹⁰ for they are not from a good intent. |

It was not | from the sickness which came into being
 that they were produced, | from which is the good in-
 tent, | but (from) the one who ¹⁵ sought after the pre-
 existent. | Once he had prayed, he both raised | him-
 self to the good | and sowed in them | a pre-disposition
 to seek ²⁰ and pray to the | glorious pre-existent one, |
 and he sowed in them a thought | about him and an
 idea, so that they should | think that something
 greater than themselves ²⁵ exists prior to them, al-
 though they did not understand | what it was. Beget-
 ting | harmony and mutual love | through that
 thought, | they acted in ³⁰ unity and unanimity, | since
 from | unity and from unanimity | they have received
 their very being. |

They were stronger than them ³⁵ in the lust for
 power, | for they were more honored ^{84.1} than the first
 ones, who had been raised | above them. Those had
 not | humbled themselves. They thought about them-
 selves | that they were beings originating from them-
 selves ⁵ alone and were | without a source. As they

10 ΠΟΥΜΙΣΕ Ν[ΕΑΥ]† ΠΕ ΑΖΝ̄ ΝΟΥΕΡΗΟΥ ΝΒΙ Π[ΙΔΔ]-
 ΓΜΑ· ΣΝΕΥ ΕΥΜΙΩΕ· ΑΧΝ̄ [ΠΟΥ]ᵂ ΑΖ ΣΑΖΝΕ· ΑΒΑΛ
 ΜΠΙΣΜΑΤ ΝΨΩ[Π]Ε· ΑΤΡΟΥΩΜ̄Σ ΖΑ ΖΝ̄'ΒΟΜ ΑΥΩ
 ΖΑ ΖΝΝΟΥΟΥΣΙ[Α] ἰ ΚΑΤΑ ΠΤΩΩΕ· ΜΠ† Α[ΖΝ]
 15 ἰ ΝΟΥΕΡΗΥ· ΕΥΝΤΕΥ· ΝΤΜ̄Ν[Τ]ᵂ ΜΑΕΙΟΥΕΖ ΣΑΖΝΕ·
 ΖΩΟΥ [ΑΝ] ἰ ΑΥΩ ΖΝ̄ΚΕΚΟΟΥΕ ΑΝ ΤΗΡΟΥ Μ̄ΠΙΡΗ-
 Τ[Ε] ΑΒΑΛ ΖΝ̄ ΝΕΕΙ ΕΣΣΩΚ ἰ Μ̄ΜΑΥ ΤΗΡΟΥ ΝΒΙ
 20 †Μ̄ΝΤΜ̄ΑἰΕΙΕΑ[Υ]· ΕΤΨΟΥΕΙΤ· ΑΖΟ[ΥΝ] ἰ ΑΤΕΠΙΘΥ-
 ΜΙΑ· ΝΤΜ̄ΝΤ[ΜΑ]ἰΕΙΟΥΕΖ ΣΑΖΝΕ· ΕΜ̄Ν ΟΥ[ΕΕΙ] ἰ Μ̄-
 ΜΑΥ ΕΙΡΕ ΜΠΜΕΕΥ[Ε] ἰ ΕΤΧ[Α]ΣΙ ΑΥΩ ΣΕΡ̄ ΖΟΜ[Ο]-
 ΛΟΓΙ ΜΜΑΥ ΕΝ·
 25 ΧΕ ΝΙΘ[ΑΜ] ἰ ΝΤΕ ΠΙΜΕΥΕ· ΝΕΥΣ[ΒΤ]ἰΛΕΙΤ· ΖΝ̄
 ΝΙΡΕ· ΝΠΕΤΡ̄ Ψ[ΡΠ̄] ἰ ΝΨΩΠΕ· ΝΕΕΙ· ΕΤΟΥΨΟ[ΟΠ]
 ἰ Ν̄ΝΕΙΝΕ ΝΤΕΥ ΧΕ †ΤΑΞ[Ι]Σ ἰ Ν̄ΔΕ ΝΕΕΙ ΜΠΙΡΗΤΗ·
 30 Ν[Ε]ΟΥἰΝΤΕΣ Μ̄ΜΕΥ· ΜΠ† ΜΕΤΕ ἰ ΨΑΡΑΣ Μ̄Ν ΝΕΣΕ-
 ΡΗΟΥ ΝΕΣ† ΔΕ ΝΤΑϞ ΟΥΒΕ †ΤΑΞΙΣ Ν̄ΤΕ ΝΑ
 ΠΙΤΑΝΤ̄Ν Ε†ΤΑΞΙΣ ἰ Ν̄ΔΕ [Ν]Α ΠΙΤΑΝΤ̄Ν Ρ̄ ΠΟΛΕΜΟΣ
 35 ἰ ΟΥΒΕ Ν[Ι]ΕΙΝΕ· ΑΥΩ ΕΣΕΙΡΕ· ἰ ΟΥΒΗ[Σ] ΟΥΑΕΕΤΣ·
 Π[Ε]/85 ΕΤΒΕ ΤΕΣἰΜ̄ΝΤΒΑΛΕΚ̄ ἰ Α[Β]ΑΛ· ΜΠΕΕΙ ΑΣ.
 [- - -] ἰ ΤΕ Μ̄ΜΕΝ Μ̄ΜΑΥ [- - -]ἰ ΒΕ ΝΟΥΕΡΗΥ·
 5 ΖΑΖ[- - -] ἰ ΤΑΝΑΓΚΗ· ΚΑΥΟΥ Α[- - -] ἰ ΑΝ·
 ΑΤΡΟΥΑΜΑΖΤΕ [- - -] ἰ ΝΑϞ ΟΥΑΩΠΕ ΕΝ ΠΕ·
 Ε[- - -] ἰ Μ̄Ν ΠΟΥΚΩΖ· Μ̄Ν Τ[ΟΥ]Μ̄ΝΤΒΑ...[. . .]
 ἰ Μ̄Ν ΤΒΛ̄ΚΕ· Μ̄Ν ΤΜ̄ΝΤΧΙ Ν̄ΒΑΝ̄· Μ̄Ν Τ[Ε]ἰΠΙΘΥΜΙΑ·
 10 Μ̄Ν ΤΜ̄ΝΤΑΤΣΑΥΝΕ ΕΣΑΜΑἰΖΤΕ ΕΥΧΠΟ Ν̄ΖΝ̄ΖΥΛΗ
 ΕΥΨΒ̄ΒΙΑΕΙΤ· Μ[Ν] ἰ ΖΝ̄ΒΟΜ Μ̄ΜΙΝΕ· ΜΙΝΕ· ΕΥΤΕΖ-
 ΤΑΖΤ̄ Ε[Υ]ἰΑΥ· Μ̄Ν ΝΟΥΕΡΗΥ ΕΠΛΟΓΟΣ ΕΝΤΑΖ-
 ΨΩΠΕ ἰ ΝΕΥ Ν̄ΛΛΕΙΒΕ· ΝΧΠΟ· ΕΠ̄ΝΟΥΟΣ ΒΑΨΤ

8-9 Π[ΙΔΔ]ΓΜΑ Schenke: Ν[ΙΔΔ]ΓΜΑ *ed. pr.*¹ 9 [ΠΟΥ] Attridge: [ΝΟΥ] *ed. pr.*¹ 11-13 These lines have angular fillers (>) at the left of the column of writing.¹ 12 ΟΥΣΙ[Α] Emmel: ΟΥ[Ι]ΖΕ] *ed. pr.*¹ 14 ΕΥΝΤΕΥ <Μ̄ΜΕΥ> *ed. pr.*¹ 22-23 ΜΕΕΥ[Ε] ΕΤ[ΧΑ]ΣΙ Emmel: ΜΕΕΥ[Ε] Μ̄[ΠΕ]ΕΙ Kasser: ΜΕΕΥ[Ε] Μ̄ΠΕΤ[ΧΑ]ΣΙ *ed. pr.*¹ 26 Ν̄ΠΕΤ MS: Read Ν̄ΝΕΤ Attridge¹ 29 Ν̄ΔΕ i.e. Ν̄ΤΕ¹ 34 Ν̄ΔΕ i.e. Ν̄ΤΕ¹ 35 ΟΥΒΕ <ΝΑ Π>ΙΕΙΝΕ (or ΟΥΒΕ Π[Ι]ΕΙΝΕ Zandee) *ed. pr.* (Eng.)¹

85.1-2 ΑΣΝ̄ [ΠΕΣΕΙΝΕ ΕΤΟΥΜΗ]ΤΕ *ed. pr.*: ΑΣΨ[ΩΠΕ Ν̄ΤΟΥΜΗ]ΤΕ Zandee¹ 2 Μ̄ΜΑΥ [ΑΤΡΟΥΡ ΠΟΛΕΜΟΣ ΟΥ] (?) *ed. pr.*¹ 3 ΖΑ Π[ΡΑ] Ν̄ΝΕΕΙ ΕΤΕΡΕ] *ed. pr.*¹ 4 Α[ΤΡΟΥΡ ΧΑΕΙΣ ΑΥΩ] *ed. pr.*¹ 5 [ΑΧΩΟΥ ΧΕ ΠΟΥ] *ed. pr.*¹ 6 Ε[ΡΕΠΟΥΦΘΟΝΟΣ] *ed. pr.*¹ 7 Τ[ΟΥ]Μ̄ΝΤΒΑΣΚΑ[ΝΟ]Σ *ed. pr.* (Fr., Ger.): Τ[ΟΥ]Μ̄ΝΤΧΑΣΙ[ΖΗΤ] *ed. pr.* (Eng.): Τ[ΟΥ]Μ̄ΝΤΒΑΣΙ[ΛΕΙΑ] *ed. pr.* (Fr.)¹ 10 ΕΥΨΒ̄ΒΙΑΕΙΤ, τ written over α.¹

brought [forth] | at first according to their own birth, | the two orders assaulted one another, | fighting for
¹⁰ command because of their manner of | being. As a result, they were submerged in | forces and natures | in accord with the condition of mutual assault, | having
¹⁵ lust for power | and all other things | of this sort. It is from these that the | vain love of glory draws | all of them to
²⁰ the desire of the lust | for power, while none | of them has the exalted | thought nor acknowledges | it.

The powers ²⁵ of this thought are prepared | in the works of the pre-existent | <ones>, those of which they are | the representations. For the order | of those of this sort ³⁰ had mutual | harmony, but it | fought against the order | of those of the likeness, while the order | of those of the likeness wages war ³⁵ against the representations and acts | against it alone, because of its | wrath. ^{85.1} From this it [...] | them [...] | one another, many [...] | necessity appointed them [...] ⁵ and might prevail [...] | was not a multitude, [...] | and their envy and their [...] | and their wrath and violence and | desire and prevailing ignorance ¹⁰ produce empty matters and | powers of various sorts, mixed in | great number with one another; while the mind of the Logos, who was | a cause of their beget-

- 15 ἰεζοϋν εποϋωνζ̄· αβαλ ἡτε θ[ελ]π[ιc] ἡετνα-
 ωπωπε νεϋ ἡπса н2pe·
 χε πλoт[с] ἡετa2kim νεοϋντεϋ ἡμεϋ ἡ-
 ἰεελπiс· ἡἡ πбωψ̄ αβαλ αχωϋ ἡἡпет.χасi на
 †2αειβес мен αϋνα2'οϋϋ ἡсаβαλ ἡмаϋ ката
 20 сματ нiм ἡ2ωс εϋ† οϋβηϋ αϋω 2ἡατῶββiαϋ
 ἡνεϋ νε· ἡπωα αϋἡταν δε ἡμαϋ ἡαχἡ на
 πιμεεϋε αϋω πεει εтκн ἡ2ρηἡ ἡπιρηте· αϋω
 εϋωοοп 2ἡ πi'τωψе· εтχасе· εϋειре ἡπμεϋ-
 25 ἡοϋε· ἡπετα2ωта· απлогос мiсe· ἡἡмаϋ 2ἡἡ
 οϋἡἡтатнеϋ арас ἡ2ἡ नेता2ωπωπε ката πι-
 μεϋе· ката ἡπεει εтeneϋωοοп нἡмеϋ пе·
 30 ἡωатепоϋαειн πἡpe νεϋ αβαλ ἡἡпса н2ρηἡ
 ἡρεϋтἡ2о πεει ἡтаϋχпаϋ ἡαβαλ 2ἡ πιμεϋе·
 нтἡἡтмаiсан· ἡде ἡἡпληρωма етἡ ωрἡ ἡωο-
 οп ἡ
 χε пiслате етa2ωπωπε аналω[н] ἡἡте пи-
 35 ωт· ἡἡптнрἡ етеἡпоϋωп ἡἡκα2· аϋχитἡ араϋ
 2ωс епооϋ пе ἡ2ἡἡ οϋἡἡχαιραοϋϋ· ἡἡ οϋ-
 ἡἡтатp вω[н] ἡαϋω 2ἡἡ οϋἡἡт2ἡβε енаϋωс
 π5/86 ἡ[аϋχитἡ нἡп]тнрἡ атроϋтсево аἡ[ωта αβαλ
 2i]тоотἡ ἡπιοϋеει паἡ[еи етоϋтаχ]ро тнροϋ
 αβαλ 2i'тоотἡ ἡ[οϋαеетἡ]· алаб ἡωта·
 5 χε †таἡ[χiс ета2ω]ωπωπε νεϋ ἡтасωπωπε 2ἡ
 ἡнета2η[т] а[п]χiсe· ἡἡ πεта2ηтἡ νεϋ
 ἡαβαλ ἡμοϋ αϋω αβαλ 2ἡ пχωк тнрἡ ἡπεта2-
 пωт· мен апχiсe· аϋωπωπε ἡρεϋ'сапсп· 2а
 10 петa2ἡ ωта· οϋβε тπροἡβολη ἡте наiωн ет-
 a2ωπωπε· кат[а] ἡнетωοοп· нтаϋ ἡде ἡта-
 реϋсеп'сωпоϋ аϋ† мете мн οϋреϋе мἡἡ οϋ-
 ωψе· е2неϋ· ἡἡ 2ἡсϋмфωнiа ἡἡп† мете·
 15 атроϋἡ вонἡiа аπε[та2]ἡἡ ωта· аϋеи аϋма ἡἡ

29 αβαλ <2>ἡ *ed. pr.*¹ 32 δε i.e. ἡτε¹ 35 ἡκα2, κα written over πi.¹ 36 οϋἡἡ<т>χαιραοϋϋ *ed. pr.*¹ 37 The line ends with three angular fillers (>).¹

86.1 [аϋχитἡ нἡп]тнрἡ *Attridge*: [мпиωт нἡп]тнрἡ or [аϋ† сва мп]тнрἡ or [аϋχпо нἡп]тнрἡ *ed. pr.*¹ 1-2 аἡ[ωта αβαλ 2i]тоотἡ *Attridge*: ате[сва αβαλ 2i]тоотἡ or аἡ[иc аϋне αβαλ 2i]тоотἡ *ed. pr.*¹ 2-3 па[еи етоϋтаχ]ро *Attridge*: па[еи аη етоϋтаχ]ро *ed. pr.*¹ 11 ἡде i.e. δε¹

ting, was open to | a revelation of the hope ¹⁵ which would come to him from above.

8. *The Emanation of the Savior*

The Logos | which moved had | the hope and the expectation of him | who is exalted. As for those of the shadow, he separated | himself from them in every way, ²⁰ since they fight against him and are not at all humble | before him. He was content | with the beings of the thought. And as for the one who is set up | in this way and who is within the | exalted boundary, remembering ²⁵ the one who is defective, the Logos brought him forth | in an invisible way, | among those who came into being according to the thought, according | to the one who was with them, | until the light shone upon him from ³⁰ above as a lifegiver, the one who was begotten | by the thought of brotherly love | of the pre-existent Pleromas. |

The stumbling, which happened to the aeons | of the Father of the Totalities who did ³⁵ not suffer, was brought to them, as if it were their own, | in a careful and non-malicious | and immensely sweet way. ^{86.1} [It was brought to the] Totalities so that they might be instructed about the | [defect] by the single one, | from whom [alone] they all [received strength] | to eliminate the defects.

The order ⁵ [which] was his came into being from | him who ran [on] high and that which brought itself forth | from him and from the entire perfection. | The one who ran on high became | for the one who was defective an intercessor with the ¹⁰ emanation of the aeons which had come into being in accord with | the things which exist. When he prayed | to them, they consented joyously and | willingly, since they were in agreement, and with harmonious | consent, to aid the

νοϋερνοϋ· ¹εϋρ̄ αιτῑ μ̄πιωτ̄· ζ̄ν̄ν̄ οϋμ̄εεϋε εϋρ̄
 ψεϋ ¹ατρ̄εσψωπε̄ ν̄βῑ †βον̄θια· αβαλ̄ μ̄π̄σα
 ν̄ζρη̄ ν̄τοοτ̄ μ̄πιωτ̄· αϋεαϋ̄ νεϋ ¹ζωσ̄ ενεϋ-
 20 ναψ̄ χωκ̄ ν̄κερητε̄ εν̄ ν̄βῑ ¹πενταζ̄ρ̄ ψτα· ειμη-
 τῑ ϋρ̄ ζνεϋ̄ ν̄βῑ πῑπληρωμα· ν̄πιωτ̄· ενταϋσακ̄
 νεϋ ¹ν̄φοϋανζ̄ ϋϋω̄ ν̄ϋ†̄ μ̄πεταζ̄ρ̄ ¹ψτα· αβαλ̄
 βε̄ ζ̄ν̄ πι†̄ μετε· ζ̄ν̄ν̄ οϋ̄ω̄ψε̄ μ̄πρεϋε· ενταζ-
 25 ψωπε· αϋ̄ε̄ινε̄ αβαλ̄· μ̄πικαρποσ· εϋχπο̄ ¹ν̄τε
 †μ̄ν̄†̄ μετε̄ πε· εοϋε̄εῑ ¹νοϋωτ̄ πε· επᾱ ν̄ιπ-
 τηρ̄ πε̄ εϋοϋ̄ων̄ζ̄ αβαλ̄ μ̄πιμοϋν̄κ̄ ν̄ζο̄ ν̄δε·
 30 ¹πιωτ̄· ετεαϋμεϋε̄ αραϋ̄ ν̄βῑ ναιων̄ ¹εϋ†̄ εαϋ
 εϋτωβ̄ζ̄ ν̄τβον̄θιᾱ μ̄ποϋ̄σαν̄ ζ̄ν̄ †γ̄νωμη· εντα-
 πωτ̄· απ̄ ¹ν̄μμεϋ̄ αρασ̄ ζωσ̄ ζ̄ν̄ οϋω̄ψε̄ μ̄ν̄
¹οϋρεϋε· εϋψαϋε̄ινε̄ μ̄πικαρ̄ποσ̄ εβολ̄ αϋω
 35 πι†̄ μετε̄ ν̄τε ¹ποϋων̄ζ̄· ν̄τε̄ πμοϋχ̄β̄ ν̄τεϋ
¹ν̄μμεϋ̄ ετε̄ πωηρε̄ πε̄ ¹ν̄δε̄ ποϋω̄ψε̄ ν̄τεϋ·
 πζ/87 αϋοϋανζ̄ ¹ᾱπωηρε̄· ν̄δε̄ πωκ̄· ν̄ζητ̄ ν̄δε· ¹ν̄ιπ-
 τηρ̄ αϋτε̄ειϋ̄ ν̄νοϋζ̄β̄σοϋ ¹ζ̄ιωοϋ̄ πε̄εῑ ετε̄
 αβαλ̄ ζ̄ιτοοτ̄ ¹αϋ†̄ μ̄π̄χωκ̄ μ̄πε̄νταζ̄ρ̄ ψτα·
 5 ¹αϋω̄ αϋ†̄ μ̄πταχρο̄ ν̄νετ̄χηκ̄ ¹πε̄εῑ ετοϋμοϋ-
 τε̄ αραϋ̄ ζ̄ν̄ν̄ οϋμ̄ν̄†̄χᾱεισ̄ χε̄ σωτηρ̄· αϋω̄
 πιρεϋσ̄ωτε̄ ¹αϋω̄ πιεϋδοκ̄ητοσ̄ αϋω̄ πιμ̄ν̄ρι†̄
¹πᾱεῑ εταϋ†̄ ζο̄ αραϋ̄ αϋω̄ πχ(ρῑστο)σ̄ αϋω̄
 10 ¹ποϋᾱειν̄· ν̄νετ̄τηψ̄· κατᾱ νεταϋ̄ν̄τ̄ αβαλ̄ μ̄-
 μαϋοϋ· εαϋψωπε̄ ν̄ν̄ιρεν̄ ν̄ν̄ιμ̄ν̄τεζο̄ αρετ̄
 <ετ>το̄εῑ ¹αραϋ̄ η̄ οϋ̄ γαρ̄ πε̄ †κε̄ρεν̄ αχοοϋ
 15 ¹αραϋ̄ ν̄σᾱ πωηρε̄· ν̄θε̄ εταν̄ωρ̄π̄ ¹ν̄χοοσ̄·
 επ̄εῑ πε̄ πσᾱγνε̄ ν̄τε̄ πιωτ̄· ενταϋοϋω̄ψε̄·
 ατροϋσοϋ̄ων̄·
 χε̄ οϋ̄ μονον̄ χε̄ ζαν̄ναιων̄ ¹χπο̄· μ̄-
 πμοϋ<ν>κ̄ ν̄ζο̄ ν̄δε̄ πιωτ̄· ενταϋ̄†̄ εαϋ̄ νεϋ
 20 πετ̄χηζ̄ χ̄ν̄ ν̄ψαρ̄π̄ αλλᾱ ¹αϋχπο̄ μ̄ποοϋ̄ ζωοϋ̄
 αν̄ χε̄ νε<ι>αιων̄ ¹νε̄εῑ ε†̄ εαϋ̄ αϋχπο̄ μ̄ποϋ-

28 ν̄δε̄ i.e. ν̄τε̄¹ 33 εϋψαϋ̄ MS: ε(ϋ)ψαϋ̄ (=εψαροϋ) *ed. pr.* ¹37 ν̄δε̄ i.e. ν̄τε̄¹

87.1 ν̄δε̄ (bis) i.e. ν̄τε̄¹ 10 νεταϋ̄, n written over τ.¹ 10-11 νεταϋ̄ν̄τ̄ αβαλ̄ μ̄μαϋοϋ· MS: νεταϋ̄ν̄τοϋ̄ αβαλ̄ μ̄μαϋ̄ *ed. pr.* ¹ν̄ν̄ιρεν̄ MS: εν̄ιρεν̄ Thomassen¹ 12 μ̄ν̄†̄<τ>εζο̄ *ed. pr.* ¹<ετ>το̄εῑ *ed. pr.* ¹17 μονον̄ χε̄ i.e. μονον̄ βε̄¹ 18 μοϋ<ν>κ̄ *ed. pr.* ¹ν̄δε̄ i.e. ν̄τε̄¹ 20 νε<ι>αιων̄ Mueller¹

¹⁵ defective one. They gathered together, | asking the Father with beneficent intent | that there be aid from | above, from the Father, for his glory, | since the defective one could not become perfect in any other way,
²⁰

unless it was the will of | the Pleroma of the Father, which he had drawn to himself, | revealed, and given to the defective | one. Then from the harmony, in a | joyous willingness which had come into being, they

²⁵ brought forth the fruit, which was a begetting | from the harmony, a | unity, a possession of the Totalities, | revealing the countenance of | the Father, of whom the aeons thought ³⁰ as they gave glory and prayed for help for their | brother with a wish in which the Father counted himself | with them. Thus, it was willingly and | gladly that they bring forth | the fruit. And he made manifest the agreement of the ³⁵ revelation of his union | with them — which is his beloved | Son. ^{87.1} But the Son in whom the Totalities are pleased | put himself on them as a garment, | through which | he gave perfection to the defective one, ⁵ and gave confirmation to those who are perfect, | the one who is properly called | “Savior” and “the Redeemer” | and “the Well-Pleasing one” and “the Beloved,” | “the one to whom prayers have been offered” and “the Christ” and ¹⁰ “the Light of those appointed,” in accordance with the ones from whom | he was brought forth, since he has become | the names of the positions [which] were given | to him. Yet, what other name may be applied | to him except “the Son,” as we previously ¹⁵ said, since he is the knowledge | of the Father, whom he wanted them | to know?

Not only did the aeons | generate the countenance of the Father to whom | they gave praise, which was written previously, but also ²⁰ they generated their own; for the aeons | who give glory generated their

Μ<ΟΥΝ>Κ Ν̄ΖΟ· Μ̄Ν ΠΟΥΖΟ ΑΥΧΠΑΥ· Ν̄ΝΟΥΜ̄ΝΤ-
 1 ΜΑΤΑΕΙ· ΝΕϞ Μ̄ΠΡΗΤΕ Ν̄ΝΟΥΡ̄ΡΟ 1 ΕΝΑ ΠΙΜΕΥΕ·
 25 ΕῩΝΤΕΥ Ν̄ΝΟΥΜ̄ΝΤ 1 ΨΒΗΡ Ν̄ΝΑΜΑΖΤΕ ΑΥΩ ΟΥΜ̄ΝΤ†
 ΜΕΙΤΕ Ζ̄Ν̄Ν ΟΥΜΟΥΧ̄Β· ΑΥΕΙ ΑΒΑΛ· 1 Ν̄ΝΟΥΖΟ ΕϞΟ
 Ν̄ΖΑΖ {Ν̄ΖΑΖ} Ν̄ΖΟ· ΧΕ·ΚΑΣΕ ΠΕΤΟΥΝΑΡ̄ ΒΟΗΘΙ ΝΕϞ·
 30 ΑϞ1ΝΑΝΕΥ ΑΝΕΤΑϞΤΩΒ̄Ζ Μ̄ΜΑΥ 1 1 Ν̄ΤΒΟΗΘΙΑ ϞΝΕΥ
 ΑΝ ΑΠΕΤΑΖ1ΤΕΕΣ ΝΕϞ
 ΧΕ ΠΙΚΑΡΠΟΣ ΕΤΑΝ1Ρ̄ ΨΡ̄Π̄ Ν̄ΧΟΟΣ Ν̄ΤΕ †Μ̄ΝΤ†
 ΜΕΙΤΕ ΝΕϞ ΖΑ ΤΕΖΟΥΣΙΑ Ν̄ΤΕ ΝΙΠΤΗ1Ρ̄Ϟ ΠΙΩΤ· Ν̄ΓΑΡ
 35 ΑϞΚΩ Ν̄ΖΗΤ̄Ϟ Ν̄ΝΙΠΤΗΡ̄Ϟ· ΕΙΤΕ ΝΕΤ̄Ρ̄ ΨΑΡ̄Π̄ Ν̄ΨΩΠΕ
 ΠΗ/88 1 ΕΙΔΕ ΝΕΤΨΟΟΠ ΕΙΤΕ ΝΕΤΝΑΨΩΠΕ 1 ΝΕΥΨΙ-
 ΚΑΝΟΣ ΠΕ ΑϞΟΥΩΝ̄Ζ 1 ΑΒΑΛ· Ν̄ΝΕΝΤΑϞΚΑΑΥ Ν̄ΖΗ-
 Τ̄Ϟ 1 Μ̄ΠΕϞΤΕΤΟΥ Ε·ΑϞ̄Ρ̄ ΕΠΙΤΡΕΠΕΙ ΝΕϞ 1 ΑϞ̄Ρ̄ Ζ̄Μ-
 5 ΜΕ Α†ΟΙΚΟΝΟΜΙΑ Μ̄ΠΤΗΡ̄Ϟ 1 ΚΑΤΑ †ΕΖΟΥΣΙΑ· ΕΤ-
 ΤΟΕΙ ΝΕϞ 1 Χ̄Ν̄ Ν̄ΨΑΡ̄Π̄ Μ̄Ν ΤΒΟΜ̄ Ν̄ΔΕ ΠΙΖΩΒ ΠΕ·ΕΙ
 <ΠΕ> ΠΡΗΤΕ ΕΝΤΑϞ̄Ρ̄ ΖΗΤ̄Ϟ ΕΝΤΑϞΕΙΡΕ 1 Μ̄ΠΙΟΥ-
 ΩΝ̄Ζ Ν̄ΤΕϞ
 ΧΕ ΠΕΕΙ ΕΤΕ1ΡΕΠΙΩΤ· ΨΟΟΠ Ν̄ΖΗΤ̄Ϟ ΑΥΩ ΠΕΕΙ
 10 1 ΕΤΕΡΕΝΙΠΤΗΡ̄Ϟ ΨΟΟΠ Ν̄ΖΗΤ̄Ϟ ΑϞΕ1ΕΙϞ Ν̄ΨΑΡ̄Π̄
 ΑΠΑΕΙ ΕΤΕΝΑϞΨΑΑΤ· 1 Ν̄†Β̄Ν̄ΝΕΥ· ΑϞΤΣΕΒΑϞ ΑΝΕ-
 ΕΙ· ΕΤΑΝΑϞ1ΨΙΝΕ Ν̄ΣΑ ΠΟΥΒ̄Ν̄ΝΕΥ Ν̄ΖΩ ΑΒΑΛ Ζ1†ΤΝ
 15 Π̄Ρ̄ΡΕ Μ̄ΠΟΥΔΕΙΝ ΕΤ̄Μ̄ΜΕΥ ΕΤ1ΧΗΚ ΑΒΑΛ ΑϞΧΑΚ̄Ϟ·
 ΑΒΑΛ Ν̄ΨΑΡ̄Π̄ 1 Μ̄ΠΙΡΕΨΕ· Ν̄ΑΤΨΕΧΕ ΑΡΑϞ· ΑϞ1ΧΑ-
 ΚϞ ΝΕϞ ΑΒΑΛ· Ν̄ΝΟΥΠΕΤΧΗΚ· 1 ΑΥΩ ΑϞ† ΝΕϞ ΑΝ
 Μ̄ΠΙΚΑΤΑ ΟΥΕΕΙ 1 ΟΥΕΕΙ· ΠΑΕΙ ΓΑΡ ΠΕ ΠΤΩΨΕ·
 20 Μ1ΨΑΡ̄Π̄ Ν̄ΡΕΨΕ· ΑΥΩ ΑΝΣΙΤΕ 1 ΑΝ Ν̄ΖΡΗ1 Ν̄ΖΗΤ̄Ϟ
 Ζ̄Ν̄ ΟΥΜ̄ΝΤΑΤΝΕΥΣ 1 ΑΡΑΣ· Ν̄ΝΟΥΛΟΓΟΣ ΕϞΤΗΨ
 Ν̄ΝΟΥ1ΕΠΙΣΤΗΜΑ· ΑΥΩ ΑϞ† ΝΕϞ Ν̄ΟΥΒΑΜ· 1 ΑΤΡΕϞ-
 25 ΠΩΡ̄Χ̄ ϞΝΟΥΖΕ· ΑΒΑΛ Μ̄ΜΑϞ 1 1 Ν̄ΝΕΤ·(Τ)ΟΕΙ· Ν̄ΝΑΤ̄Ρ̄
 ΠΙΘΕ ΝΕϞ 1 ΠΕΕΙ ΜΕΝ ΠΕ ΠΡΗΤΕ· ΕΝΤΑϞΧΑΕΙΑϞ
 1 ΑΒΑΛ Μ̄ΜΙΝ Μ̄ΜΟϞ ΝΕϞ· ΝΑΕΙ Ν̄ΔΕ 1 Ν̄ΤΑΥ Ν̄ΤΑΖ-
 ΨΩΠΕ· ΕΤΒΗΗΤ̄Ϟ ΑϞΟΥ1ΩΝ̄Ζ ΝΕΥ Ν̄ΝΟΥΣΜΑΤ Ν̄ΧΩ-

21 Μ<ΟΥΝ>Κ *ed. pr.* 27 {Ν̄ΖΑΖ} *ed. pr.* 33 ΤΕΖΟΥΣΙΑ, 3 written over τ; c written over 3. 36 ΕΙΔΕ i.e. ΕΙΤΕ!

88.1 {Ν}ΕΥΨΙΚΑΝΟΣ *ed. pr.* 6 Ν̄ΔΕ i.e. Ν̄ΤΕ 7 <ΠΕ> *ed. pr.* 10-11 ΑϞΕΕΙϞ MS: Read ΑΥΕΕΙϞ Attridge 12 ΕΤΑΝΑϞ- MS: Read ΕΤΑΝΑΥ- *ed. pr.* 20 ΑΝΣΙΤΕ MS: Read ΑϞΣΙΤΕ Attridge 23 ΕΠΙΣΤΗΜΑ MS: ΕΠΙΣΤΗΜΗ *ed. pr.* 24 <Ν>ϞΝΟΥΖΕ *ed. pr.* 25 ΝΕΤ(Τ)ΟΕΙ *ed. pr.* 27 Ν̄ΔΕ i.e. ΔΕ!

countenance | and their face. They were produced as an army | for him, as for a king, | since the beings of the thought have a ²⁵ powerful fellowship and an intermingled | harmony. They came forth | in a multifaceted form, in | order that the one to whom help was to be given might | see those to whom he had prayed ³⁰ for help. He also sees the one who gave | it to him.

The fruit | of the agreement with him, of which we previously spoke, | is subject to the power of the Totalities. | For the Father has set the Totalities within him, ³⁵ both the ones which pre-exist | and the ones which are, and the ones which will be. ^{88.1} He was capable (of doing it). He revealed | those which he had placed within him. | He did not give them, when he entrusted (them) to him. | He directed the organization of the universe ⁵ according to the authority which was given him | from the first and (according to) the power of the task. | Thus, he began and effected | his revelation.

The one | in whom the Father is and the one ¹⁰ in whom the Totalities are <was> created | before the one who lacked | sight. He instructed him about those who searched | for their sight, by | means of the shining of that perfect light. ¹⁵ He first perfected him | in ineffable joy. He | perfected him for himself as a perfect one | and he also gave him what is appropriate to each | individual. For this is the determination of ²⁰

the first joy. And <he> sowed | in him in an invisible way | a word which is destined to be | knowledge. And he gave him power | to separate and cast out from himself ²⁵ those who are disobedient to him. | Thus, he made himself manifest | to him. But to those | who came into being because of him he | re-

30 βε "ἡμαγ ἀγειρε ζῆν οὐμνῆτ† 'ωβα νεγ
 εφοῶνζ ἡμαγ νεγ 'ἡψνε· εφσωκ ἡμαγ νεγ
 'κατα πσματ ἡζῆββρηβε· ἀγω 'ἡπζηλημ ἀβαλ·
 35 ετεγῆτεγφ ψα "νογερηγ εαφλω αφλαβῆ ἡ-
 πῆ/89 "ζηῆ ζῆ πιοῶνζ [[α]β[[αλ]]· ἀπσνε 'πεει
 ετεῆσεταιμαεῖτ ἀραφ· ἐν· 'ενσεβαψῆ ἀβαλ·
 5 ἀχωφ ἐν· ἐμ'πογσοῶνζ ετβε πεει ἀγτρεγῆρ
 ζοτε· ἀγζαεῖε ἀζηῆ εῆπογψ φι 'ζα πῆ βλ·
 ἡπογαεῖν ἐτ† εζοῦν ἀ'ζρεγ πιταγμα δε σνεγ
 νεγμῆ† ωβα νεγ πε πεταοῶνζ ἡπιρῆτε 'δε·
 10 ἡδε να πιμεεγε νε·ἀγ† ρεν "ἡνοῶνμ· ζωσ
 εγῆτεγ ἡμεγ 'ἡνοῶμεγε ψημ· χε οῦῆτεγ
 πετ'χασι· φσοοπ ζα τεγεζη· ἀγω εγῆ'τεγ
 ἡμεγ εγσιτε· ἡζητοῦ ἡπῶῆ'ειωρῆ ἀβαλ· ἀχωφ
 15 ἡπετχασε ἐτ'ἡαοῶνζ ἀβαλ· ετβε πεει ἀγῆ
 ἀσ'παζε· ἡτεφβινοῶνζ ἀβαλ· ἀγω 'ἀγοῶψῆ
 ἡμαγ ἀγψωπε ἡμῆ'τρε νεγ ἡγνωμη ἀγῆ ζομο-
 20 λογι 'ἡπογαεῖν ἐνταζψωπε· εγχω'ρε ἀνετ†
 οῦβνοῦ πε· να πι'ταντῆ δε ἡταγ ἀγτῆρε ἡπψα·
 'ζωσ ἐμπογψ σωτῆ ἀβαλ ἀχωφ 'ἡταρχη χε
 οῦῆ οῦζω ἡπιρῆ'τη πε ετβε πεει· ἀγζαεῖε
 25 ἀζηῆ "ἀπψικε πε ἡτμῆ'ατσαῦνε· 'ετε
 πετοῶμοῦτε ἀραφ χε πκεκει ' {ζ}ετζε σα
 νβολ· ἀγω πχαογς· ἀγω 'ἐμῆτε ἀγω πνοῦν·
 30 ἀφκω ἡπσα (ἡ)'ζηῆ ἡπδαγμα· ἡδε να πι'μεγε
 ζωσ εαφψωπε εφ'χωρε ἀραοῦ ἀγῆ ἀζιοῦ
 ἀτροῦ'ψωπε εγῆ ἀρχεσθαι ἀχῆ πκεκει 'ἡνατ-
 χοοφ ζωσ ἐπετε ποοῦ πε 'ἀγω πκληροσ
 35 ἐνταζτεζαγ πε ἀφκα"αφ νεγ χε σенаῆ ψεγ
 ῆ/90 ζωοῦ ἀτοι'κονομια ἐταψωπε 'ταεῖ ἐνταφав-
 ψοῦ ἀρασ·

30 ἀγειρε MS: ἀγειρε *ed. pr.* (Eng.)¹ 31 ωβα νεγ<ερηγ> (?) Attridge¹ 32 ἡ<σ>ψνε *ed. pr.*¹ νεγ MS: Read νεγ *ed. pr.* (Eng., Fr.)¹

89.7 νεγμῆ<τ>† *ed. pr.*¹ 8 πετα<ζ> *ed. pr.* (Fr., Ger.): πετ<ν>α *ed. pr.* (Eng.)¹ 9 ἡδε i.e. ἡτε'ρεν <ααγ> Thomassen¹ 12 <ε>φσοοπ (?) *ed. pr.*¹ 12-13 εγῆτεγ<φ> ἡμεγ εφσιτε (?) *ed. pr.*¹ 17 ἀγοῶψῆ, οῦ written over ω.¹ 18 νεγ MS: Read νεγ Attridge¹ 22 ἀχωφ, α written over χ.¹ 25 ἀπψικε <πψικε> (?) *ed. pr.* (Ger.)¹ 27 {ζ}ετε *ed. pr.*¹ 29 ἡδε i.e. ἡτε¹ 36 ἐτ<ν>αψωπε *ed. pr.*¹ The line ends with a series of seven fillers (ς).¹

90.1 ἐνταφавψοῦ (φ written over partly erased β.) MS: Read ἐνταφ-
 τавψοῦ Schenke: ἐνταφавψοῦ Thomassen¹

vealed a form surpassing ³⁰ them. They acted in a hostile way | toward one another. Suddenly he revealed himself to them, | approaching them | in the form of lightning. And | in putting an end to the entanglement which they have with ³⁵ one another he stopped it ^{89.1} by the sudden revelation, | which they were not informed about, | did not expect, | and did not know of. Because of this, they ⁵ were afraid and fell down, since they were not able to bear | the appearance of the light which struck | them. The one who appeared was an | assault for the two orders. Just as | the beings of thought had been given the name ¹⁰ "little one," so they have | a faint notion that they have the | exalted one, — he exists before them, — and they | have sown within them an attitude of amazement at the exalted one who ¹⁵ will become manifest. Therefore, they welcomed | his revelation and | they worshipped him. They became | convinced witnesses to <him>. They acknowledged | the light which had come into being as ²⁰ one stronger than those who fought against them. The | beings of the likeness, however, were exceedingly afraid, | since they were not able to hear about him | in the beginning, that there is a vision of this sort. | Therefore they fell down ²⁵ to the pit of ignorance | which is called "the Outer Darkness," | and "Chaos" and | "Hades" and "the Abyss." He set up what | was beneath the order of the beings ³⁰ of thought, as it was stronger than they. They were worthy of | ruling over the unspeakable darkness, | since it is theirs | and is the lot which was assigned to them. He ³⁵ granted them that they, too, should be of use | for the organization which was to come, ^{90.1} to which he had [assigned] them.

3 $\chi\epsilon$ οὐν̄ οὐνα[6] ἰ̄ ν̄ωιβη̄ μ̄πογων̄ζ̄ αβαλ̄ μ̄-
 πετρωωπε ἰ̄ μ̄(ν̄)πενταρωτα μ̄ν̄ νετρωωωπε
 5 ετβη'ητῷ̄ ν̄ταϋ̄ ν̄γαρ̄ αφογανζῷ̄ νεϋ̄ ρ̄ῑ σᾱ ν̄'ζοϋν̄
 μ̄μοϋ̄ εϋωοοπ̄· ν̄μ̄μεϋ̄ εϋο̄ ν̄'ωβηρ̄ ν̄ωωπ̄ μ̄καζ̄
 ν̄μ̄μεϋ̄ εϋμοϋ'τνε̄ μ̄μαϋ̄ κατᾱ ωημ̄· ωημ̄· εϋ-
 10 τρεϋ'παϋρη̄ εϋϋῑ μ̄μαϋ̄ αζρηἰ̄ εϋ† μ̄μαϋ̄ ἰ̄ νεϋ̄
 ωαβολ̄ αγαπολαϋςις̄ αβαλ̄ ζ̄ν̄ ϕ[γ]ῷ̄¹⁰ β̄ν̄νεϋ̄ ναεῑ
 ν̄δε̄ ν̄ταϋ̄ ετζε̄ ν̄σᾱ ν̄'βολ̄· αφογανζῷ̄ νεϋ̄ ρ̄ν̄
 οϋπωτ̄ μ̄ν̄'ν̄ οϋ† ωβᾱ αϋω̄ αϋσακῷ̄ νεϋ̄ σεζητῷ̄·
 ἰ̄ ε̄μ̄πεϋτεεϋ̄ νεϋ̄ ατροϋειαρζῷ̄ ἰ̄
 15 $\chi\epsilon$ ν̄ταρεϋϋ̄ οϋοειν̄ ν̄βῑ πλογοϋ̄ ἰ̄ εταωτα·
 αϋϋ̄ ρ̄ητῷ̄· ν̄βῑ πεϋπληροϋ'μα· αϋϋ̄ βαλ̄ ανεεῑ
 ετεναϋωταρ'ιτ̄ μ̄μοϋ̄ ν̄ωαρπ̄· αϋωωπε̄ ν̄ατ-
 ἰ'τωζ̄· ν̄μ̄μεϋ̄ αϋκακῷ̄ αζηοϋ̄ μ̄'πιμεεϋε̄ ετ̄μ̄μεϋ̄
 20 μ̄μ̄ν̄τ̄χασιζητ̄· ἰ̄ αϋϋ̄ μ̄πμοϋϋβ̄ μ̄πιμ̄ταν̄ ρ̄μ̄
 ἰ̄ πτροϋκβ̄ζωοϋ̄ αϋω̄ ν̄σεϋββιαϋ̄ ἰ̄ νεϋ̄ ν̄βῑ νεεῑ
 ετοεῑ ν̄ατπιϋε̄ ἰ̄ ν̄μ̄μεϋ̄ ν̄ωαρπ̄· αϋω̄ αϋρεωε·
 25 ἰ̄ αζρηἰ̄ αϋν̄ τεπισκοπη̄ ν̄νεϋςνηϋ̄ ἰ̄ εταϋβ̄ν̄
 πεϋωινε· αϋ† δε̄ ν̄νοϋ'εαϋ̄ μ̄ν̄ν̄ οϋςμοϋ̄ ανετ-
 αζοϋ(ζ)αν'ζοϋ̄ νεϋ̄ αϋβονηθιᾱ εϋωπ̄ ρ̄ματ̄ ἰ̄ $\chi\epsilon$
 αϋϋ̄ βαλ̄ ανετ̄ σταδιαζε̄ μ̄μοϋ̄ ἰ̄ εϋϋ̄ μαζειε̄
 30 μ̄ν̄ν̄ οϋταειο̄ ν̄τμ̄ν̄τ¹¹ νοβ̄ μ̄ν̄ νεταογανζοϋ̄ νεϋ̄
 αβαλ̄ ρ̄ν̄'ν̄ οϋτωωε· αϋϋ̄πο̄ ν̄ζ̄ν̄ζ̄ικων̄ εϋοϋ-
 'αν̄ζ̄· ν̄δε̄ νιζο· εταν̄ζ̄· εζ̄ν̄πετα'νιτ̄· νε̄ ν̄δε̄
 πετρωανοϋοϋ̄ εϋωο'οπ̄ ν̄τε̄ νετρωοοπ̄ εϋεινε·
 35 μεν̄ ἰ̄ αραϋοϋ̄ ν̄σαειε̄ εϋωηω̄ ν̄δε̄ αραοϋ̄ ἰ̄ εν̄
 μαμιε· αβαλ̄ $\chi\epsilon$ ρ̄ναβαλ̄ ρ̄ν̄ οϋ'ιτωτ̄· ν̄μ̄μεϋ̄ εν̄·
 42/91 <νε> μ̄πεταϋν̄τοϋ̄ ἰ̄ [α]βαλ̄ μ̄πενταφογανζῷ̄
 νεϋ̄· αλλᾱ ἰ̄ ρ̄ν̄ν̄ οϋσοφιᾱ ρ̄ν̄ν̄ οϋ(νεϋ)επιστη-
 ἰ'μη̄· εϋϋ̄ ρ̄ωβ̄· εϋμοϋϋβ̄ μ̄πλογοϋ̄ ν̄μ̄'μεϋ̄ τηρῷ̄
 5 ετβε̄ παεῑ δε̄ νετταζεἰ̄ ἰ̄ αβαλ̄ μ̄μαϋ̄ ρ̄ν̄ναβ̄ νε·

3 μ(ν̄) Attridge¹ 10 ν̄δε̄ i.e. δε¹² σεζητῷ̄ MS: σεζητοϋ̄ *ed. pr.*¹³ The
 line ends with two angular fillers (>).¹ 23 αϋρεωε MS: Read αϋρεωε *ed. pr.*
 (Eng., Fr.)¹ 26 νεταζοϋ(ζ)αν̄ *ed. pr.*¹ 32,33 ν̄δε̄ i.e. ν̄τε¹ 33 πετρωανοϋοϋ̄
 (The first ν̄ written over ε.) MS: Read νετρωανοϋοϋ̄ *ed. pr.*¹ 35 ν̄δε̄ i.e.
 δε¹ 37 εν̄ <νε> Attridge¹ μ̄πεταϋ, α written over ο.¹

91.2 οϋ(νεϋ) *ed. pr.* (Eng.): οϋνεϋ̄ <αϋ> *ed. pr.* (Ger.)¹

There is a great | difference between the revelation of the one who came into being | to the one who was defective and to those things which are to come into being because of | him. For he revealed himself to him within ⁵ him, since he is with him, is | a fellow sufferer with him, gives | him rest little by little, makes | him grow, lifts him up, gives himself | to him completely for enjoyment from ¹⁰ a vision. But to those who fall outside, | he revealed himself quickly and | in a striking way and he withdrew to himself suddenly | without having let them see him. |

9. *The Pleroma of the Logos*

When the Logos which was defective was illumined, ¹⁵ his Pleroma began. | He escaped those who had disturbed | him at first. He became | unmixed with them. He stripped off | that arrogant thought.
²⁰

He received mingling with the Rest, | when those who had been disobedient to him at first | bent down and humbled themselves before him. | And [he] rejoiced | over the visitation of his brothers ²⁵ who had visited him. He gave | glory and praise to those who had become manifest | as a help to him, while he gave thanks, | because he had escaped those who revolted against him, | and admired and honored the greatness ³⁰ and those who had appeared to him in a | determined way. He generated manifest images | of the living visages, pleasing | among [things] which are good, existing | among the things which exist, resembling ³⁵ them in beauty, but unequal to them | in truth, since they [are] not from | an agreement with him, between the one who brought them ^{91.1} forth and the one who revealed himself to him. But | in wisdom and knowledge | he acts, mingling the Logos with | him- (self) entirely. Therefore, those which came ⁵ forth

ἄθε ετε ἰ οὐναδ ἄμμη πε· πετωοοῦ· ἰ

χε ἄμῆσα πτρεϋῖ μαζειε ἄπσαἰε ἄνεει εν-
 ταφουωνῶ ἄραϋ· ἰ ἄϋῖ ρομολογῖ ἄπζματ· ἄχῆ
 10 πεἰ† ἰ επισκοπη ἄφειρε ἄπιρζωβ ἄβι πλοἰρος
 ἄτοοτοῦ ἄνεει ενταϋτερο ἰ ἄ†βονθῖ ἄτοοτοῦ
 ρα πσμινε· ἰ ἄνεει· ενταρζωπε ετβηητῖ· ἄγω
 15 ἰ ατροϋχι ἄνοϋπετνανοϋϋ· εϋἰμεϋε· ατρεϋτω-
 βῶ ἄτοικονοἰμια· ἄνεταρζεἰ ἄβαλ ἄμαϋ τηἰροϋ
 ετсмант· ατρεστερζαϋ· εтве ἰ πεει νετε ἄϋῆ-
 τοῦ ἄβαλ· κατα ἰ †προαιρεσιс ρῆ ρῆζαρμα· νε
 20 ἄθε ἄνεει ενταϋωπε νεει ενἰταϋουωνῶ χε
 εϋναχωβε ἄρзенἰμα τηροϋ· ἄρῆρζβηϋε· εтἄпса
 нпἰтῆ· ατροϋ† ἄтхωρα· ἄποϋεει ἰ ποϋεει νεϋ·
 25 εтсмант· ἄθε εтῖἰωοοῦ· πεει μεν· οϋϋαρϋῖ
 δε ἄἰνα πιτανтῆ πε· οϋἄἄтῖ πετνανοϋϋ ἰ ἄде·
 ἄταϋ ἄἰνα πιμεεϋε· οϋωνῶ ἰ [[ἄде· ἄταϋ ἄἰνα
 πιμεεϋε]] ἰ ἄде ἄβαλ· ἄνεει ετε ἄβαλ νε ρῆ
 30 ἰ πιτωϋε ενταρῖ οϋεει οϋωт· ἰ εϋωωп ἄκαρ
 ερῆсперма νε ἰ емπατοϋωωπε οϋαεετοϋ

χε ἰ πεταρζουωνῶ δε νεϋμοϋἄβ ἄρο πε ἰ ἄде
 35 πιωт· ἄγω πι† μετε· νεϋοϋἰρῆсοϋ те· ἄде
 χαριс nim· ἄγω οϋρре пе ἰ εϋωοοῦ ἄνεει·
 ενταπλογос ἄτοῦ ἰ ἄβαλ· εϋτωβρ εϋχι ἄπιεϋϋ
 ἄβ/92 ἄἰ· ἰ πιταειο ἰ παει ενταϋ† εϋϋ ἄμοϋ εϋταιο
 ἰ εϋειαρἄ ἄде· ἄνεταϋτωβῶ ἄμαϋ ἰ ατρεϋχα-
 κοϋ ἄβολ ρῆτοοτοῦ ἄἄιρῖκων· ενταϋἄτοῦ
 ἄβαλ·

5 χε ἄφοϋωρ ἰ ατοοτῖ ἄρζοϋ ἄβι πλογос ἄχῆ
 ἰ πιβῆ† тоотῖ· ἄνοϋερηϋ ἄγω ἄχῆ †ρελπис
 ἄде πιωп ωп· εϋἄ[т]εϋ ἄμεϋ ἄπιοϋραт· ἄἄ
 10 πιἄταν ἰ εтнаωωϋ ἄγω ρῆρῆδονη ἄатἰχωρμε·
 ἄϋϋпо ἄνεενταϋειρε ἰ ἄποϋμεεϋε· ἄϋαρἄ εν-

8 ἄνεει ενταϋ- MS: Read ἄνεει ενταρ (or ενταϋ) or ἄπεει ενταϋ *ed. pr.*
pr. ἰ ρ ἄϋῖ, ϋ written over ἰ. ἰ 19†προαιρεσιс MS: ἄπροαιρεσιс *ed. pr.*
 (Ger.) ἰ {ρῆ} ρῆζαρμα νε or ρῆ ρῆζαρμα {νε} Thomassen ἰ 24 смант· ἄθε,
 т·n written over θε. ἰ 25 δε i.e. ἄте ἰ 27,29 ἄде i.e. δε ἰ 34,35 ἄде i.e.
 ἄте ἰ 35 пе, п written over т. ἰ 37 χἰ MS: Read† Attridge ἰ
 92.2 ἄде i.e. δε ἰ 7 ρελпис, ρ written over ε. ἰ ἄде i.e. ἄте: δε *ed. pr.*
 (Ger.) ἰ

from him are great, just as | that which is truly great. |

After he was amazed at the beauty | of the ones who had appeared to him, | he professed gratitude for this ¹⁰ visitation. The Logos performed this activity, | through those from whom he had received | aid, for the stability | of those who had come into being because of him and | so that they might receive something good, ¹⁵ since he thought to pray for the organization | of all those who came forth from him, | which is stabilized, so that it might make them established. | Therefore, those whom he intentionally produced | are in chariots, ²⁰ just as those who came into being, those who | have appeared, so that they might pass through | every place of things which are below, | so that each one might be given the place | which is constituted as he ²⁵ is. This is destruction | for the beings of the likeness, yet is an act of beneficence | for the beings of the thought, a revelation | [*Dittography*] | of those who are from ³⁰ the ordinance, which was a unity | while suffering, while they are seeds, | which have not come to be by themselves. |

The one who appeared was a countenance | of the Father and of the harmony. He was ³⁵ a garment (composed) of every grace, and food | which is for those whom the Logos | brought forth while praying and [giving] glory and | honor. ^{92.1} This is the one whom he glorified and honored | while looking to those to whom he prayed, | so that he might perfect them through the | images which he had brought forth.

The Logos added ⁵ even more to | their mutual assistance and | to the hope of the promise, since | they have joy and abundant rest | and undefiled pleasures. ¹⁰ He generated those whom he | remembered at first,

σεζα'τηγ· εν εῡν̄τεγ̄ μ̄μεγ̄ μ̄πχωκ ' [[αχπο
 ν̄νε]]ταφειρε· [[μ̄πογ]]μεε[[γε]] ' [[ν̄ψαρ]]π̄ †νου
 15 επα π̄βινεγ̄ ζατηγ̄ " εφωοοπ̄ ζ̄ν̄ ογ̄ζελπις μ̄ν̄
 ογ̄'ναρ̄τε· ν̄δε πιωτ· ετχηκ̄ ψα νιπτη'ρ̄γ̄ εφ-
 ογ̄αν̄ζ̄ μεν νεγ̄ εμπατ̄γ̄'μογ̄χ̄β̄· δε ν̄μμεγ̄· χε-
 20 κασε νεταζ'ψωπε· νουτεκο ζρη' ζ̄μ̄ πιβωψ̄τ̄
 " αχωγ̄ ν̄τε πογ̄αινε· χε σενα'ψωπ̄ αραγ̄ εν
 ν̄†ναβ̄ μ̄μαεῑν̄ ' ετχασε·
 χε πιμεγε δε ν̄δε πλο'γος· ενταφσταγ̄
 25 αζογ̄ν̄ απεφσμ̄ν̄'νε αγω αφ̄ρ̄ χαιεις αχ̄ν̄ νεταζ-
 "ψωπε ετβητ̄γ̄ νεψαρογ̄μογ̄'τε αραγ̄ χε αιων
 αγω τοπος ν̄'νεει τηρογ̄ ενταφ̄ν̄τογ̄ αβαλ ' κα-
 30 τα πιτωψε· αγω ψαγ̄μογ̄τε ' αραγ̄ αν χε ογ̄-
 σγ̄ναγ̄ωγη ν̄νογ̄"χαιεε αβαλ· χε αφταλβογ̄ ζ̄ν̄
 ' πιχωρε· ετε πιμεεγε πε· ετο'ει ν̄ζαζ̄ ν̄ρητε
 35 αφτσταγ̄ αζογ̄ν̄ ' απιμεεγε ν̄ογ̄ωτ· μ̄πρητη
 ' αν εψαγ̄μογ̄τε· αραγ̄ χε απο'θηκ̄νη ετβε πιμ̄-
 93/93 ταν̄ ενταφ'χιτ̄γ̄· εφ† νεγ̄ ογαεετγ̄· " αγω ψαγ̄-
 μογ̄τε αραγ̄ αν χε ψε'λεετ· ετβε πογ̄ρατ·
 5 μ̄ππει εν'ταζ̄τεειγ̄ αχ̄ν̄ θελπις ν̄καρπος ' μ̄π-
 τωτ· ενταφ̄ογ̄ων̄ζ̄ νεγ̄· ψα'ρογ̄μογ̄τε αραγ̄ αν
 χε μ̄ν̄τ̄ρ̄ο ' ετβε πσμινε· ενταφ̄χιτ̄γ̄ εφτε'ληλ·
 αχ̄ν̄ πεμαρ̄τε ν̄νετ† αζητ̄γ̄ ' αγω ψαγ̄μογ̄τε
 10 αραγ̄ χε πρεψε ' ν̄τε πχαιεις ετβε παλλη
 ε[νταφ]μ̄τεειγ̄ ζ̄'ωωγ̄· επιογ̄οειν̄ ψοοπ̄ ' ζατηγ̄
 εφ† νεγ̄ ν̄τψββιω ν̄νιπε[τ]ν̄'νανογ̄ογ̄ ετψοοπ̄
 ν̄ζητ̄γ̄ ' αγω πιμεγε· ν̄τε †μ̄ν̄τελεεγ̄θε'ρος
 15 χε παιων̄ βε· ενταν̄ρ̄ ψρ̄π̄ " ν̄χοογ̄ γ̄ν̄πσα
 ν̄ζρε μ̄π{δια}ταγμᾱ ' σνεγ̄ ν̄νεει ετ† ογ̄βε
 νεγ̄ερνογ̄ ' φο' ν̄ατψβηρ̄ ν̄νεταμαρ̄τε αγω ' φο'ι
 ' ν̄'νατ·ωζ̄· μ̄ν̄ νιψωνε· μ̄ν̄ νιβω'χβε· να πιμεγε·
 20 μ̄ν̄ να πιταν̄τ̄ν̄
 χε πετε'απλογος βε κααγ̄ μ̄'μογ̄ αζρη' εφ-
 χηκ̄ αβαλ· μ̄πιρεψε ' νεγ̄ογ̄αιων̄ πε εῡν̄τεγ̄

16 ν̄δε i.e. ν̄τε¹ 20 αχωγ̄ MS: αχωγ̄ (?) Attridge¹ 22 ν̄δε i.e. ν̄τε¹ 23 <π>ενταφσταγ̄ ed. pr.¹ 33 μ̄π<ι>ρητη ed. pr.¹

93.15 ν̄ζρε, ρ written over a badly formed ρ. {δια}ταγμᾱ Attridge: αγοταγμα<τα> ed. pr.¹

when they | were not with him, (he generated them) having the perfection. | [*Dittography*] | Now, while he who belongs to the vision is with him, ¹⁵ he exists in hope and | faith in the perfect Father, as much as the Totalities. | He appears to him before he | mingles with him in order that the things which have | come into being might not perish by looking ²⁰ upon the light, for they can | not accept the great, exalted stature. |

The thought of the Logos, | who had returned to his stability | and ruled over those who had ²⁵ come into being because of him, was called | "Aeon" and "Place" of | all those whom he had brought forth | in accord with the ordinance, and it is also called | "Synagogue of ³⁰ Salvation," because he healed him(self) from | the dispersal, which is the multifarious thought | and returned to | the single thought. Similarly, | it is called "Storehouse," ³⁵ because of the rest which he | obtained, giving (it) to himself alone. ^{93.1} And it is also called "Bride," | because of the joy of the one | who gave himself to him in the hope of fruit | from the union, and who appeared to him. ⁵ It is also called "Kingdom," | because of the stability which he received, while he | rejoices at the domination over those who fought him. | And it is called "the Joy | of the Lord," because of the gladness in [which he] ¹⁰ clothed himself. With him is the light, | giving him recompense for the | good things which are in him | and (with him is) the thought of freedom. |

The aeon, of whom we previously spoke, ¹⁵ is above the two orders | of those who fight against one another. | It is not a companion of those who hold dominion and | is not implicated in the illnesses and weaknesses, | things belonging to the thought and to the likeness.

²⁰ That in which the Logos set | himself, perfect in

joy, | was an aeon, having | the form of matter, but also
having | the constitution of the cause, which ²⁵ is the
one who revealed himself. (The aeon was) an image |
of those things which are in the Pleroma, | those
things which came into being from the abundance | of
the enjoyment of the one who exists | joyously. It,
moreover, the ³⁰ countenance of the one who revealed
himself, was | in the sincerity and the attentiveness |
and the promise concerning | the things for which he
asked. It had | the designation of the Son ³⁵ and his
essence and his power and his | form, who is the one
whom he loved | and in whom he was pleased,
^{94.1} who was entreated in a loving way. | It was light
and was a desire | to be established and an openness |
for instruction and an eye for vision, ⁵ qualities
which it had | from the exalted ones. It was also
wisdom | for his thinking in opposition to the things
beneath the | organization. It was also a word for |
speaking and the perfection of the things ¹⁰ of this
sort. And it is these who | took form with him, but
according to the image | of the Pleroma, having | their
fathers who are the ones who gave them life, | each
one being a copy ¹⁵ of each one of the faces, | which
are forms of maleness, | since they are not from the
illness which | is femaleness, but are from | this one
who already has left behind ²⁰ the sickness. It has the
name | "the Church," for in harmony | they resemble
the harmony in the assembly | of those who have
revealed themselves.

25 ξε πει μεν ἑταρωπε κατα τζικων
 25 ἄπου¹δαινε ἄταυ ζωωφ¹ φχηκ¹ αβαλ¹ ἑως εγ-
 ζικων πε ἄτε πογοειν ἄπογ¹ωτ¹ ετωοοπ¹ ετε
 30 ἄταυ πε νι¹πτηρῷ εωχε ἄαφβαχβ¹ ἀπαι ετε
 30 ἄνεγζικων ἄτεφ¹ πε¹ ἀλλα ογἄτεφ¹ ἄμμεγ
 ἄτεφ¹ἄἄταπωψε¹ αβαλ¹ ἄδε¹ ξε μογ¹ἄ ἄζο
 πε¹ ἄτε πογ¹δαιν πε¹ ἄατ¹πωψε¹ ἄνεει ἄδε
 ἄταυ εἄταγωπε κατα τζικων ἄπογ¹ει
 35 πογ¹ει ἄἄαιων ζἄ ἄτογ¹ια μεν ἄταυ νε¹ ζἄ
 πετεἄἄ ἄφ¹ἄ ἄχοοφ¹ ζἄ τβ¹ομ ἄδε¹ σεσηω¹ ἄεν¹
 αβαλ¹ ξε ζἄ πογ¹ει πογ¹ει {ἄδε πογ¹ει
 πογ¹ει} ἄδεγ¹ τε¹ ζ¹ρη¹ ἄνε¹ ζἄ πμογ¹αβ¹ φα
 4ε/95 νογ¹ερ¹ηγ¹ ἄογ¹τεγ¹ ἄμμεγ ἄπωωω {ἄ}πογ¹εε[ι]
 δε¹ πογ¹ει ἄπογ¹ἄζ¹ πωφ¹ {ἄδε} αβαλ¹ ετβε
 πει¹ ζἄπαθ¹ο¹ ἄνε¹ παθ¹ο¹ ἄγα¹ρ¹ πε πωωνε
 5 ζω¹ς ἄεζἄχ¹πο εἄνε αβαλ¹ ζἄ πτω¹τ¹ ἄδε¹
 πληρωμα ἀλλα αβαλ¹ ζἄ πα¹ι ἄἄἄ¹ ετε¹ἄπατῷ-
 χι ἄπ¹ωτ¹ ε¹ε¹ ἄπ¹ωτ¹ ἄἄ πεφ¹τηρῷ ἄγω
 πογ¹ωψε¹ ἄνε¹ ογ¹πετῷ¹ ωεγ¹ πε¹ ατοικονομ¹ια
 10 ἄετ¹ἄωπε¹ ε¹αγ¹νεγε¹ ἀραγ¹ογ¹ ἄατρογ¹αωβε
 ἄἄτοπο¹ς ετἄπ¹ς[α] ἄ[π]ιτἄ ἄεσεἄω β¹ομ
 ἄδε εἄ ἄἄχι ἄτοπο¹ς ἄωωπ ἄπογ¹β¹ει σε-
 ἄζητογ¹ ἄβ¹λομ¹ ε¹ιμη¹τι κατα ογ¹ε[ει] ἄογ¹ει¹ ἄδε
 15 πογ¹ει πογ¹ει εγ¹[ἄαγ]¹κ¹αιον πε¹ {πε} πογ¹-
 β¹ει¹ ε¹πιδ¹η ζωβ¹ ἄἄιμ¹ εγ¹ἄαχ¹ωκ αβαλ¹ ζἄτοοτογ¹
 ἄξε ἄταυ βε¹ τηρογ¹ ζ¹απα¹ζ¹απ¹λω¹ς ἄνετῷ¹
 φ¹ρἄ ἄωοοπ ἄἄ νετ¹ωοοπ¹ τ[ε]ἄ¹νογ¹ ἄἄ νετ¹ἄ-
 20 ωωπε¹ αφ¹χι ἄἄπ¹νεγ¹ ἀραογ¹ ἄβ¹ι πλογο¹ς ε¹αγἄ-
 ἄζογ¹τῷ ατοικονομ¹ια ἄνετ¹κη ἄαζ¹ρη¹ τηρογ¹ ζἄ-
 ζ¹αι¹νε¹ μεν ἄἄἄ ἄζἄ νεζ¹β¹ηογε¹ εγ¹ρ¹ ωεγ¹
 25 ατρογ¹ωωπε¹ ἄσπερ¹μα δε ετ¹ἄωω¹πε¹ εγἄ-
 τεφ¹σε ἄζητῷ αβαλ¹ ζἄτ¹η ἄπ¹ωπ¹ ωπ¹ εἄταρωωπε

26 πογοειν MS: πογ¹ει ed. *pr.*¹31,32,36 ἄδε i.e. δε¹36 σεσηω i.e. σεσηω¹ 37-38 {ἄδε... πογ¹ει} ed. *pr.*¹38 ἄδεγ¹ i.e. ἄτεγ¹ 39 μεν i.e. μεν¹ 40 {ἄ}πογ¹ Attridge¹

95.2 {ἄδε} Attridge¹ 3 ἄγα¹ρ, ρ written over a partially formed α.¹ 4-5 ἄδε i.e. δε¹ 5 <πε>πληρωμα ed. *pr.*; η written over ιρ.¹ 6 ε¹ε¹ (or ε¹= ε¹) ed. *pr.*¹ 11 ἄδε i.e. δε¹ 12 ἄχι i.e. ἄβ¹ι¹ 14 ἄδε i.e. ἄτε¹ 15 {πε} Attridge¹ 25 εγἄτεφ¹σε MS: ογἄτεφ¹σε ed. *pr.*¹

That | which came into being in the image of the
²⁵ light, it too is perfect, | inasmuch as it is an image of
 the | one existing light, which is the | Totalities. Even
 if it was inferior to the one of whom | it is an image,
 nevertheless it has ³⁰ its indivisibility, because | it is a
 countenance of the | indivisible light. Those, however,
 | who came into being in the image | of each one of the
 aeons, ³⁵ they in essence are in the one whom we |
 previously mentioned, but in power they are not
 equal, | because it (the power) is in each | of them. In |
 this mingling with one another ⁴⁰ they have equality,
^{95.1} but each one has not cast off what is peculiar to
 itself. | Therefore, they are passions, | for passion is
 sickness, since | they are productions not of the agree-
 ment ⁵ of the Pleroma, but of this one, | prematurely,
 before he received the Father. Hence, | the agreement
 with his Totality and will | was something beneficial
 for the organization | which was to come. It was
 granted them ¹⁰ to pass through the places which are
 below, | since the places are unable | to accomodate
 their | sudden, hasty coming, unless (they come) indi-
 vidualy, | one by one. ¹⁵ Their coming is necessary,
 since | by them will everything be perfected. |

In short, the Logos received the vision of all things, |
 those which pre-exist and those which are now | and
 those which will be, ²⁰ since he has been entrusted |
 with the organization of all that which | exists. Some
 things are already | in things which are fit for | coming
 into being, but the seeds which are to ²⁵ be he has
 within himself, | because of the promise which be-

- ἄπαει ¹ ἔνταϣῤ βακῆ· ἄμαϣ ρωσ εἴα· ¹ ρῆσπερ-
 μα πε· εὔναψωπε ἀγω ¹ ἀϣπο ἄπεϣμισε· εἴε
 30 πεει ἄ ποῦωνῤ ἀβαλ· ἄπεει ἔνταϣῤ βακῆ ἄμοϣ
 πσπερμα δε ἄψωπ ωπ· εὔραεις ἀραϣ ἀζενοῦα-
¹ εἰω ἀτροῦψωπε εἰαῦταψοῦ ἄβι νένταῦταψοῦ
 35 εὔχαῦ ἀβαλ ἄ ρῆτῆ τῶνεῖ ἄπσωπτηρ· ἀγω νέν-
¹ ἄἄμεϣ νεει ἔνταῦ νε ἄψαῤρεπ ἀϣσαῦνε ἄἄ
 οὔεαῦ ἄδε ¹ πῖωτ·
 45/96 ἄε πέτεψωπε πε ἄρῆει· ἄ [ρ]ἄ πτωβῤ ἔνταϣ-
 εἶρε ἄμαϣ ἄἄ πἄ[οῦ]ῤ ροῦ ἀροῦν· ἔνταρψωπε
 εἵβητ[ϣ] ¹ ἄκεκασ ρῆρῆει· νέν εὔνατεκο
 5 ¹ ρῆκεκαῦε εὔναῤ πέτῆνοῦϣ ἄνεῦ· ρῆκεκαῦε
 δε· ἀν εὔναῤ ἄναρροῦ ἀβαλ· ἀϣῤ ψοῤπῆ ἄσβωτῤ
¹ ἄτκολασῖς ἄνεει· εἴοει· ἄατῤπῆ πῖοε· εῤῤ ἄρα-
 ῖοε· ρῆν οὔτῶομ ¹ ἄπέταροῦωνῤ πεει ἔνταϣῖ·
 10 ἄ ἄτοοτῤ ἄτεροῦσῖα ἄδε ἄπῆτηρ[ϣ] ¹ ἀτρεϣω-
 ϣῤ ἀβαλ ἄμαϣ· ἄ[τ]ῤῤ ¹ εἵρε· σα ἄπῆτῆ ἀγω
 ϣκαῤῤ ἀν ¹ εῤῆῆρῆ ἀβαλ ἄπέτῤασε· ψατε[ϣ]-
 15 ῖαβωτῤ· ἄτοῖκονομῖα· ἄνετῤρε σα ἄβολ· ἄτροῦ
 ϣῤ ἄτῤωρα ¹ ἄποῦεει ποῦεει· εἵττερο ἄμαϣ ¹
 ἄε πλογοσ ἀϣτερῤῤ ἄρετῤ ἄψοῤπῆ· εῤ-
 τσαεἰο· ἄπῆτηρῤ ρωσ ¹ εὔαρχῆ πε· ἀγω οὔλα-
 20 εἶβε πε· ἄγω οὔρῆῆεμων πε· ἄνεταρῤψωπε·
 ἄπσματῤ ἄπῖωτῤ· παει ἔνταρψωπε ἄλαεἶβε
 ἄπέτερο· ¹ ἀρετῤ εἵῤ ψῤῆ ἄψοοπ ἄἄσωϣ
 25 ¹ ἀϣτσενο ἄνῖρῖκων εἵῤ ψῤῆ ἄψοοπ νεει
 ἄταῤῆτοῦ ἀβαλ ρῆἄ οὔεῤῤῤ ἄριστῖα ἄἄ οὔεαῦ
 εἵτα· ¹ ἀϣτσαεἰω· ἄπμα· ἄνεει ἔνταϣῤτοῦ κατῤ
 οὔεαῦ πέτοῦμοῦτε· ¹ ἀραϣ ἄε παρῤαἰδοσ ἄἄ
 30 ταῤπολαῦσῖς ἄἄ ποῦναϣ εἵ[ϣ]τῆῆρῆ ¹ ἄτροῤῆ ἄἄ
 ποῦναϣ νεει εἵῤ ¹ ψῤῆ ἄψοοπ· ἀγω ἀβαλ·

28 εὔναψωπε MS: εἵναψωπε (?) *ed. pr.*¹ 29 μισε, ε written over an uncertain letter.¹

96.3 νέν i.e. μέν¹ 8 τῶομ i.e. ῶομ¹ 10 ἄδε i.e. ἄτε¹ 12 <ἄ>ϣκαῤῤ *ed. pr.*¹ 13 ἄπέτῤασε, ἄ written over ϣ.¹ 15 <ἄ>ϣῤ *ed. pr.*¹ 26 οὔεῤῤῤ ἄριστῖα *ed. pr.*¹ 30 εἵ[ϣ]τῆῆρῆ or εἵ[τ]τῆῆρῆ *ed. pr.*¹ 31 τροῤῆ MS: τῤῤῤ (?) *ed. pr.*¹ <ἄ>νεει Thomassen¹ 32 The line begins with an angular filler (<).¹ ψοοπ, ψ written over ῤ.¹

longed to that | which he conceived, as something belonging | to seeds which are to be. And | he produced his offspring, that ³⁰ is, the revelation of that which | he conceived. For a while, however, the seed of | promise is guarded, | so that those who have been appointed for a | mission might be appointed ³⁵ by the coming of the Savior and of those who | are with him, the ones who are first | in knowledge and glory of | the Father.

10. *The Organization*

It is fitting, from ^{96.1} the prayer which he made and the | conversion which occurred because of it, | that some should perish | while others benefit ⁵ and still others be | set apart. He first prepared | the punishment of those who are | disobedient, making use of a power | of the one who appeared, the one from whom he received ¹⁰ authority over all things, | so as to be separate from him. He is | the one who is below and he also keeps himself | apart from that which is exalted, until he | prepares the organization of all those things ¹⁵ which are external, and gives to each the place | which is assigned to it. |

The Logos established him(self) at | first, when he beautified the Totalities, as | a basic principle and cause ²⁰ and ruler of the things which | came to be, like the Father, the one who | was the cause of the establishment, | which was the first to exist after him. | He created the pre-existent images, ²⁵ which he brought forth | in thanks and glorification. Then | he beautified the place of those whom he had | brought forth in glory, which is called | "Paradise" and ³⁰ "the Enjoyment" and "the Joy full | of sustenance" and

“the Joy,” which | pre-exist. And of | every goodness which exists in | the Pleroma, it preserves the image. 35 Then he beautified the kingdom, | like a city | filled with everything pleasing, | which is brotherly love and | the great generosity, which is filled 97-1 with the holy spirits and [the] | mighty powers which govern | them, which the Logos | produced and established 5 in power. Then (he beautified) the place of | the Church which assembles in this place, | having the form of the | Church which exists in the aeons, which glorifies | the Father. After these (he beautified) the place 10 of the faith and obedience (which arises) from | hope, which things the Logos received | when the light appeared; | then (he beautified the place of) the disposition, which is prayer [and] | supplication, which were followed by forgiveness 15 and the word concerning | the one who would appear.

All the spiritual places | are in spiritual power. | They are separate from the beings | of the thought, since the power is established in 20 an image, which is that which separates | the Pleroma from the Logos, while the power | which is active in prophesying about | the things which will be, directs the beings of the thought | which have come into being toward that which is pre-existent, 25 and it does not permit them to mix with the things which | have come into being through a vision of the things which are | with him.

The beings of the thought which | is outside are humble; they | preserve the representation of the pleromatic, 30 especially because of the sharing | in the names by which they are beautiful. |

The conversion is | humble toward the beings of the thought, and the law, | too, is humble toward them, 35 (the law) of the judgment, which is the condemnation and | the wrath. Also humble toward them | is the

4H/98 $\bar{\nu}\bar{\nu}\epsilon\tau^1\zeta\epsilon$ ca $\bar{\nu}\pi\iota\tau\bar{\nu}$ $\bar{\mu}\mu\alpha\gamma$ $\epsilon\sigma\bar{\nu}\omicron\gamma\chi\epsilon$ $\bar{\mu}\mu\alpha\gamma$
 'απογαειε· εσκω $\bar{\mu}\mu\alpha\gamma$ $\epsilon\bar{\nu}$ " [α]π̄ωλ̄ω̄ ᾱρ̄η̄
 ᾱχ̄ν̄ νᾱ πῑμε̄ε̄γ̄ε̄ μ̄[ν] ' π̄νο̄γ̄ζ̄ ε̄ζ̄ο̄γ̄ν̄ ε̄τε̄ τε̄ε̄ῑ
 τε̄ θ̄ρ̄τε̄· μ̄ñ ' τ̄ᾱπο̄ριᾱ· ᾱγ̄ω̄ τ̄β̄ω̄ε̄· ᾱγ̄ω̄ †αρ̄με̄ς
 5 ᾱγ̄ω̄ ' τ̄(ñ)μ̄ñ̄τ̄ᾱτ̄σᾱγ̄νε̄· ᾱγ̄ω̄ νε̄τᾱζ̄ω̄ω̄πε̄ " κᾱτα
 ο̄ῡτᾱν̄τ̄ñ̄ ᾱβᾱλ̄ ζ̄ñ̄ ο̄ῡφ̄ᾱν̄τᾱσῑᾱ ' ᾱγ̄ω̄ ñ̄τᾱγ̄ ζ̄ω̄-
 νο̄γ̄· σε̄μο̄ῡτε̄ ᾱρᾱγ̄ ñ̄'ζ̄ρ̄η̄ῑ ζ̄ñ̄ ñ̄ῑρε̄ν̄ ε̄τ̄χᾱσῑ·
 10 'ε̄βο̄λ̄· ñ̄μο̄ο̄γ̄ ζ̄ñ̄ ο̄ῡμε̄γε̄ ñ̄μ̄ñ̄τ̄χᾱσῑ|[ζ̄η]τ̄· μ̄ñ̄
 ο̄ῡμ̄ñ̄τ̄μᾱεῑο̄ῡε̄ζ̄ σᾱζ̄νε̄· ' [μ]ñ̄ ο̄ῡμ̄ñ̄τ̄ᾱτ̄ρ̄ πῑθε̄·
 μ̄ñ̄ ο̄ῡμ̄ñ̄[τ̄χι] ' [β]ο̄λ̄·
 χ̄ε̄ πο̄γε̄εῑ β̄ε̄ πο̄γε̄εῑ β̄ε̄ ᾱγ̄† ' [ρ]ε̄ν̄ ᾱρᾱο̄ῡ
 χ̄ε̄ πῑδᾱγμᾱ σ̄νε̄γ̄ ñ̄'[ζ̄]ρ̄η̄ῑ ζ̄ñ̄ν̄ ο̄ῡρε̄ν̄ ε̄ω̄ᾱρο̄ῡ-
 15 μο̄ῡτε̄ με̄ν̄ " [α]ñ̄ᾱ πῑμε̄γε̄· μ̄ñ̄ νᾱ πῑε̄ῑνε̄· χ̄ε̄
 ' ñ̄ιο̄γ̄νε̄μ̄· ᾱγ̄ω̄ ψ̄χ̄ῑκο̄ν̄ ᾱγ̄ω̄ ' ñ̄ῑσε̄τε̄ ᾱγ̄ω̄ ñ̄ῑ-
 μη̄τε̄· νᾱ πῑμε̄ε̄γε̄· ' δε̄ ζ̄ω̄ο̄γ̄ ñ̄μ̄ñ̄τ̄χᾱσῑζ̄η̄τ̄· μ̄ñ̄
 20 νᾱ πῑ'τᾱν̄τ̄ñ̄ σε̄μο̄ῡτε̄ ᾱρᾱγ̄· χ̄ε̄ ñ̄ῑβ̄ο̄ῡρ̄ " ζ̄γ̄-
 λ̄ῑκο̄ν̄ ñ̄κε̄κε̄· ᾱγ̄ω̄ ñ̄ζ̄ᾱε̄ο̄ῡε̄
 χ̄ε̄· ' μ̄ñ̄ñ̄σᾱ τ̄ρε̄q̄τε̄ζ̄ο̄ ᾱρε̄τ̄q̄ ñ̄β̄ῑ π̄λο̄γο̄ς ' ñ̄-
 πο̄γε̄εῑ πο̄γε̄εῑ· ζ̄ñ̄ τε̄q̄τᾱζ̄ῑς̄ ε̄ῑ'τᾱ ñ̄ῑζ̄ῑκ̄ω̄ν̄ μ̄ñ̄
 ñ̄ῑε̄ῑνε̄· ᾱγ̄ω̄ ñ̄ῑτᾱν̄τ̄ñ̄ ' ñ̄π̄αῑω̄ν̄ με̄ν̄ ñ̄δε̄ ñ̄ῑζ̄ῑκ̄ω̄ν̄
 25 ᾱq̄ε̄ρ̄η̄ζ̄ " ε̄ρο̄q̄ ε̄q̄το̄γ̄βᾱεῑτ̄· ᾱβᾱλ̄ ζ̄ñ̄ νε̄τ̄† ᾱ'ζ̄-
 τη̄q̄ τη̄ρο̄γ̄ ζ̄ω̄ς̄ ε̄γ̄το̄πο̄ς̄ πε̄ ñ̄ο̄γ̄ρᾱτ̄ ' πε̄· νᾱ
 πῑμε̄γε̄ δε̄ ñ̄τᾱq̄ ᾱq̄ο̄γ̄ω̄ν̄ζ̄ ' ᾱρᾱο̄ῡ ñ̄πῑμε̄γε̄·
 ε̄ν̄τᾱq̄κᾱκ̄q̄· ᾱ'ζ̄η̄ο̄γ̄ ñ̄μο̄q̄ ε̄q̄ο̄γ̄ω̄ε̄ ᾱτ̄ρε̄q̄σᾱ-
 30 κο̄γ̄ " ᾱγ̄κο̄ῑνω̄νιᾱ ñ̄ζ̄γ̄λ̄ῑκο̄ν̄ ε̄τ̄βε̄ ο̄ῡ'c̄ȳστᾱσῑς̄
 νε̄γ̄· μ̄ñ̄ν̄ ο̄ῡμᾱ ñ̄ω̄ω̄πε̄ ' ᾱγ̄ω̄ χ̄ε̄κᾱσε̄ ο̄ν̄
 ε̄γ̄νᾱχ̄πο̄ ñ̄νο̄γ̄'ᾱφο̄ρ̄μη̄ ñ̄β̄ω̄χ̄β̄ ᾱβᾱλ̄ ζ̄ῑτ̄ñ̄ π̄σᾱ-
 35 'κο̄γ̄ ω̄ᾱ νε̄τ̄θ̄ᾱγ̄ χ̄<ε> ñ̄νο̄'γ̄'ρ̄ ζ̄ο̄ῡε̄· " ο̄ῡñāq̄
 ñ̄μ̄ᾱγ̄ ñ̄ζ̄ρ̄η̄ῑ ζ̄ñ̄ πε̄ᾱγ̄ ' ñ̄πο̄γ̄κ̄ω̄τε̄· ñ̄σε̄π̄ω̄νε̄
 ᾱβᾱλ̄ ' ᾱλλᾱ χ̄ε̄κᾱσε̄ ñ̄το̄q̄ ε̄γ̄νᾱβ̄ω̄ψ̄† ' ᾱπο̄γ̄-
 4̄θ̄/99 ω̄ω̄νε̄ ε̄ν̄τ̄ᾱγ̄μ̄κᾱζ̄ ñ̄μ̄ᾱq̄ " χ̄ε̄κᾱσε̄ ε̄γ̄νᾱχ̄πο̄·

39 The line ends with two fillers (>).¹

98.1 π̄ωλ̄ω̄ i.e. π̄ωρ̄ω̄¹ 2 π̄νο̄γ̄ζ̄ε̄ <ε>ζ̄ο̄γ̄ν̄ (?) ed. pr. (cf. 81.26)¹ 3 †<σ>αρ̄με̄ς ed. pr. (Fr., Ger.)¹ 4 τ̄(ñ)μ̄ñ̄τ̄- ed. pr.¹ 8 θ̄β̄β̄ιω̄ <ñ̄μ̄ᾱγ> ed. pr.¹ ñ̄ñ̄ νο̄γ̄ MS: ñ̄ñ̄<τ>ο̄γ̄ Thomassen¹ 12 β̄ε̄ πο̄γε̄εῑ β̄ε̄ MS: ñ̄τε̄ πο̄γε̄εῑ β̄ε̄ ed. pr.¹ 13 χ̄ε̄ MS: Read ñ̄τε̄ Attridge¹ 22-23 ε̄ῑτᾱ MS: ε̄ῑτε̄ (?) ed. pr.¹ 24 ñ̄π̄αῑω̄ν̄ <π̄αῑω̄ν̄> (?) ed. pr.¹ ñ̄δε̄ i.e. ñ̄τε̄¹ 33 β̄ω̄χ̄β̄, An erased β̄ appears after ω̄.¹ 34 χ̄<ε> ed. pr.¹ 35 ñ̄μ̄ᾱγ̄, γ̄ written over q̄.¹

power which separates those who | fall below them, sends them | far off and does not allow them ^{98.1} [to] spread out over the beings of the thought and | the conversion, which (power) consists in fear and | perplexity and forgetfulness and astonishment and | ignorance and the things which have come into being ⁵ in the manner of a likeness, through phantasy. | And these things, too, which were in fact lowly, | are given the exalted names. | There is no knowledge for those who have come | forth from them with arrogance ¹⁰ and lust for power | and disobedience and falsehood. |

To each one he gave | a name, since the two orders are | in a name. Those belonging to the thought and those of the representation ¹⁵ are called | “the Right Ones” and “Psychic” and | “the Fiery Ones” and “the Middle Ones.” | Those who belong to the arrogant thought and those of the likeness | are called “the Left,” ²⁰ “Hylic,” “the Dark Ones,” and “the Last.” |

After the Logos established | each one in his order, | both the images and the representations and the likenesses, | he kept the aeon of the images ²⁵ pure from all those who | fight against it, since it is a place of joy. | However, to those of the thought he revealed | the thought which he had stripped | from himself, desiring to draw them ³⁰ into a material union, for the sake | of their system and dwelling place | and in order that they might also bring forth | an impulse for diminution from | their attraction to evil, so that they might not any more ³⁵ rejoice in the glory | of their environment and be dissolved, | but might rather see | their sickness in which they suffer, ^{99.1} so that they

- ννογμα'ειε μῆν οὔσινε εὔμην' ἄσε πε'τεοῦν
 βομ μμοφ ἄλαβε ερο'οῦ γῆ πιδωχῶ' νεει δε
 5 ζωνοῦ "ετε να πιταντῆ νε αφκω εζραϊ
 'εχωοῦ ἄπιλογοσ ἄτσαειο' ατρεφ'ἄτοῦ αὔ-
 μορφη' αφκω'ε' αζρηῆ ἀ'χωοῦ αν ἄπινομοσ
 ἄτεκρισις 'ετι αν αφκωε αζρηῆ αχωοῦ ἄ[νι]-
 10 "βομ' εταννοῦνε' ἄτοῦ ἀβ[αλ] '[ζῆ] ἄμῆτμα-
 ειοῦεζ σαζνε' αφ[κα][α]ῦ εῦαρχει αχωοῦ χε-
 κασε ἀβα[λ] '[ζῆ]τῆ πσμινε ἄπλογοσ' ετ-
 <τ>σαε[ιη]οῦ ἄ ἀβαλ ζῆτῆ ταπιλη ἄπν[ομοσ]
 15 "η ἀβολ' ζῆτῆ ἄβομ' μῆτμαε[ι]οῦεζ σαζνε
 ἀγα<α>ρηζ' ατ'ταζις 'ἄνετ'αζοῦωμ' ἄμοσ
 ἄνετθαῦ 'ψαντεφῆ ζνεφ ἀραοῦ ἄβι πλογοσ
 'εῦῆ ψεῦ ατοικοινομια
 20 χε πτωτ "ἄτμῆτμαειοῦεζ σαζνε ἄπταρ'μα
 σνεῦ φσαῦνε ἄμοσ ἄβι πλογοσ 'νεει μῆ
 νεεικεκαεε τηροῦ αφῆ 'ζμοτ νεῦ ἄτοῦεπι-
 ὅμια' αφ' ἄ<τ>ταζις ἄποῦεει ποῦεει νεφ
 25 ετ'ἄτερο ἄμαφ' αῦω ἀῦοῦεζ σα'ζνε ἄμοσ χε-
 κασε ποῦεει ποῦε'ει' εφναψωπε ἄναρχων
 ἄνοῦ'τοποσ μῆν οὔζωβ' φκωε ἄπμα 'ἄπετ-
 30 χασε' ἀραφ ἀτρεφοῦαζ "σαζνε' νικετοποσ
 ζῆν οὔζωβ 'εφωοοπ ζῆ πκληροσ ἄφωβ 'ετα-
 τεζαφ ἀεμαζτε ἄμαφ 'ἀβαλ ἄπσματ' ἄψωπε'
 35 ἀτρε'ζῆρεφοῦεζ σαζνε ψωπε μῆ "νετῶββια-
 ειτ' ζῆ ζῆμῆτχαῖς 'μῆ ζῆμῆτβαῦαν ἄδε νιαγ-
 ῆ/100 'γελοσ " [μ]ῆ νιαρχηαγ'γελοσ νεζβῆγε ' [ε]ῦφει
 ἄμινε μινε' αῦω εῦψῶββια[ειτ] 'ποῦεει ποῦεει
 ἄναρχων μῆ πεφ'γενοσ μῆ τεφασια ετεαπεφ-
 5 κλη'ροσ τεζαφ ἀραῦ κατα ὅε εἠταῦ'οῦωνζ
 νεφρηζ' εαῦῆζοῦτῆ 'μεν ατοικονομια' αῦω
 μῆ λαῦε εφοει ἄτοῦεζ σαζνε' αῦω 'μῆ λαῦε
 10 εφοει ἄατ'τῆρο χιν " [αρη]χῆ ἄμῆπῆε' ψα ἀρη-
 χῆ ἄπ[καζ] ψαζρηῆ ἀκῆρ'κνοῦ ἄπ[καζ] '[μ]ῆ

99.13-14 ετ<τ>σαε[ιη]οῦ Attridge: ετ<τ>σαε[ο]οῦ ed. pr.: ετ<τ>σα-
 ε[η]οῦ Schenke¹ 16 ἀγα<α>ρηζ ed. pr.¹ 19 πτωτ MS: πκωτ<ε ἄσα> ed.
 pr. (Ger.)¹ 32 νεεικε i.e. νικε¹ 23-24 ἄ<τ>ταζις Attridge¹ 32 τεζαφ, τ
 written over 2.¹ 36 ἄδε i.e. ἄτε¹

100.10-11 ἄπ[καζ] or ἄπ[νοῦν] ed. pr. (Fr., Ger.)¹

might beget love | and continuous searching after | the
 one who is able to heal them | of the inferiority. Also
 over those ⁵ who belong to the likeness, he set | the
 word of beauty, so that he might | bring them into a
 form. He also set | over them the law of judgment. |
 Again, he set over them [the] ¹⁰ powers which the
 roots had produced | [in] their lust for power. He [ap-
 pointed] | them as rulers over them, so that | either by
 the support of the word which is beautiful | or by the
 threat of the [law] ¹⁵ or by the power of lust for
 power the order might be preserved | from those who
 have reduced it to evil, | while the Logos is pleased
 with them, | since they are useful for the organization.

The Logos knows the agreement ²⁰ in the lust for
 power of the | two orders. | To these and to all the
 others, he | graciously granted their desire. He gave |
 to each one the appropriate rank, ²⁵ and it was or-
 dered | that each one | be a ruler over a | place and an
 activity. He yields to the place | of the one more ex-
 alted than himself, in order to command ³⁰ the other
 places in an activity | which is in the allotted activity |
 which falls to him to have control over | because of his
 mode of being. | As a result, there are commanders
 and ³⁵ subordinates in positions of domination | and
 subjection among the angels ^{100.1} and archangels,
 while the activities | are of various types and are dif-
 ferent. | Each one of the archons with his | race and his
 perquisites to which his lot ⁵ has claim, just as they |
 appeared, each was on guard, since they have been
 entrusted | with the organization and none | lacks a
 command and | none is without kingship from ¹⁰ the
 end of the heavens to the end of the | [earth], even to
 the foundations of the [earth] | and to the places be-

- ΝΕΤ̄Ν̄Π̄ΣΑ ΝΠΙΤ̄Ν̄ Μ̄Π̄ΚΑ[Ζ] Ο[ῩΝ̄] † [Ρ̄]ΡΟ ΟῩΝ̄ ΧΑΕΙC
 ΑῩΩ ΝΕΤ[Ο]Υ[ΕΖ] † Ç̄ΑΖΝΕ· Μ̄ΜΑΥ ΖΑΕΙΝΕ ΜΕΝ
 15 Α† ΤΡΟΥ† ΚΟΛΑCΙC Ζ̄Ν̄ΚΕΚΑΥΕ † ΑΤΡΟΥ† ΖΑΠ Ζ̄Ν̄-
 ΚΕΖΑΕΙΝΕ ΑΤΡΟΥ† Μ̄ΤΑΝ ΝCΕΤΑΛΒΟ· Ζ̄Ν̄ΚΕΚΑΥΕ
 ΑΤΡΟΥ† CΒΩ· Ζ̄Ν̄ΚΕΚΑΥΕ ΑΤΡΟΥΑΡΗΖ
 ΧΕ ΝΙ[ΑΡ]ΪΧΩΝ ΤΗΡΟΥ ΑΚΩΕ Ν̄ΝΟΥΑΡΧΩΝ [Α]-
 20 † Ζ̄ΡΗΪ ΑΧΩΟΥ ΕΜ̄Ν̄ ΛΑΥΕ ΟΥΕΖ CΑΖΝΕ † Μ̄ΜΟC
 ΕΝΤΑC ΠΕ ΠΟΥΧΑΕΙC ΤΗΡΟΥ † ΕΤΕ ΠΑΕΙ ΠΕ ΠΙ-
 ΜΟΥΝ̄Κ̄ Ν̄ΖΟ ΕΝΤΑΠΛΟΓΟC ΝΤ̄C̄ ΑΒΑΛ Ζ̄Ν̄ ΠΙΜΕΕΥΕ
 Ν̄ΤΕC † ΚΑΤΑ ΠΙΝΕ Μ̄ΠΙΩΤ· Ν̄ΔΕ ΝΙΠΤΗΡ̄C̄ ΕΤΒΕ
 25 † ΠΕΕΙ CΤCΑΕΙΑΕΙΤ· Ν̄ΖΡΗΪ Ζ̄Ν̄ {Ζ}ΡΕ<Ν> ΝΙΜ· † ΕΥ-
 ΟΥΕΙΝΕ Ν̄ΤΕC <ΠΕ> ΕΠΑ ΝΙΑΡΕΤΗ ΤΗΡΟΥ ΠΕ † Μ̄Ν
 ΠΑ ΝΙΕΑΥ ΤΗΡΟΥ CΕΜΟΥΤΕ ΓΑΡ ΑΡΑC † Ζ̄ΩΩC ΧΕ
 ΪΩΤ· ΑῩΩ ΝΟΥΤΕ ΑῩΩ ΡΕCΪΡ̄ Ζ̄ΩΒ· ΑῩΩ Ρ̄ΡΟ· ΑῩΩ
 30 ΚΡΙΤΗC ΑῩΩ ΤΟΠΟC † ΑῩΩ ΜΟΝΗ ΑῩΩ ΝΟΜΟC
 ΧΕ· ΠΑΕΙ ΒΕ † ΑCΪΡ̄ ΧΡΑCΘΑΙ Μ̄ΜΟC Ν̄ΒΙ ΠΛΟΓΟC
 Μ̄ΠΡΗΪΤΕ Ν̄ΝΟΥΒΙΧ· ΑΤΡΕCΤCΑΕΙΩ ΑῩΩ ΝCΪΡ̄ Ζ̄ΩΒ
 ΑΝΕΤ̄Μ̄Π̄CΑ ΝΠΙΤ̄Ν̄ ΑῩΩ ΝCΪΡ̄ † ΧΡΑCΘΑΙ Μ̄ΜΟC
 35 Μ̄ΠΡΗΤΕ Ν̄ΝΟΥΡΟ· Α† ΤΡΕCΨΕΧΕ ΑΝΕΤΟΥΝΑΪΡ̄ ΠΡΟ-
 ΦΗΤΕΥΕ † Μ̄ΜΟΟΥ·
 ΧΕ ΝΕΤΕΑCΧΟΟΥ ΕCΪΡ̄ Ζ̄ΩΒ † ΑΡΑΥ· ΕΑCΗΝΕΥ
 ΑΡΑΥ ΧΕ Ζ̄Ν̄ΝΟΒ ΝΕ ΑῩΩ † ΝΑΝΟΥΟΥ· ΑῩΩ Ζ̄Ν̄-
 ΜΑΖΕΙΕ ΝΕ ΑCΟΥΪΝΑC Μ̄ΜΟC ΑῩΩ ΑC[ΤΕ]ΛΗΛ Ζ̄ΩC
 ΡΑ·/101 † ΕΨΧΕ· Ν̄ΤΑC Ν̄ΖΡΗΪ Ζ̄Ν̄ ΝΕCΜΕΥΕ † ΠΕΤΧΟΥ Μ̄ΜΑΥ
 ΑῩΩ ΕCΕΙΡΕ Μ̄ΜΑΥ ΕCΘΕΙ Ν̄ΑΤ·CΑΥΝΕ ΧΕ ΠΚΙΜ
 5 † ΕΤΟΟΤ̄C̄ ΑΒΑΛ Ζ̄Ν̄ ΠΕΠΝ(ΕΥΜ)Α ΠΕΤΚΙΜ Α† ΡΟC·
 Ζ̄Ν̄Ν ΟΥΤΩΨΕ ΑΝΕΤ̄C̄ΟΥΑΨΟΥ· †
 ΧΕ ΝΕΤΑΖΩΠΕ ΑΒΑΛ Μ̄ΜΑC ΑCΧΟΟΥ † ΑῩΩ
 ΑῩΩΠΕ ΚΑΤΑ ΠΙΝΕ Μ̄ΠΝ(ΕΥΜ)ΑΤΙΚΟ[C] † Ν̄ΤΟΠΟC
 ΝΕΕΙ ΕΤΑΝ̄Ρ̄ ΨΡ̄Π̄ Ν̄ΧΟΟΥ † Ζ̄Μ̄ ΠΛΟΓΟC· ΖΑ ΠΡΑ
 Ν̄ΝΙΖΙΚΩΝ
 10 Χ[Ε Ο]Υ ΜΟΝΟ(Ν) † <Ν>ΕCΪΡ̄ Ζ̄ΩΒ· ΑΛΛΑ ΝΕCΧΠΟ·

24 Ν̄ΔΕ i.e. Ν̄ΤΕ¹ 25 CΤCΑΕΙΑΕΙΤ, The second α written over τ.¹ {Ζ}ΡΕ<Ν> ed. pr. (Eng.)¹ 26 ΕΥΟΥΕΙΝΕ Ν̄ΤΕC <ΠΕ> Attridge: ΕΥΟ <ΝΟ>ΥΕΙΝΕ Ν̄ΤΕC Zandee¹ 34 Ν̄ΝΟΥ<Ρ>ΡΟ (?) ed. pr.¹

101.7 <Ν>Μ̄Π̄Ν̄ΑΤΙΚΟ[C] ed. pr.¹ 8 <Ν>Ν̄ΤΟΠΟC ed. pr. (Fr.)¹ 9 Ν̄ΝΙΖΙΚΩΝ, The first Ν may be written over a partially formed Ζ.¹ 10 <Ν>ΕCΪΡ̄ Ζ̄ΩΒ ed. pr.¹ ΑΝ Ζ̄Ω[C] ed. pr.: ΑΝ Ζ̄Ω[ΩC] Thomassen¹

neath the earth. There are | kings, there are lords and those who give | commands, some ¹⁵ for administering punishment, others | for administering justice, still others for | giving rest and healing, others | for teaching, others for guarding. |

Over all the archons he appointed an Archon ²⁰ with no one commanding | him. He is the lord of all of them, | that is, the countenance which the Logos | brought forth in his thought | as a representation of the Father of the Totalities. Therefore, ²⁵ he is adorned with every <name> | which <is> a representation of him, since he is characterized by every property | and glorious quality. For he too is called | “father” and “god” and “demiurge” and | “king” and “judge” and “place” ³⁰ and “dwelling” and “law.” |

The Logos uses him | as a hand, to beautify and | work on the things below and he | uses him as a mouth, ³⁵ to say the things which will be prophesied. |

The things which he has spoken he does. | When he saw that they were great and | good and wonderful, he was | pleased and rejoiced, as ^{101.1} if he himself in his own thought | had been the one to say them and do | them, not knowing that the movement | within him is from the spirit who moves ⁵ him in a determined way toward those things which he wants. |

In regard to the things which came into being from him, he spoke of them | and they came into being as a representation of the spiritual | places which we mentioned previously | in the discussion about the images.

αν ζω[с πε]τ'εακκαατ' νειωτ' ν̄τοικονομι[α]
 '[ντε]q καταραq м̄н̄ н̄сперма' ρ[н] '[πιπ]η(εу-
 м)α δε' ετ'саτ̄п̄ ε'т'на'εί αζρη̄ [ν̄][τοο]τq
 15 ανιτοποс εт̄п̄с'а н̄п̄[т]̄н̄ " ο[γ μο]νον εqχοу
 αν ν̄ρ̄ν̄ωε'χε̄ м̄п̄п̄(εуμ)ατικον ενωq νε' <αλ-
 λα> ρ̄н̄ '[ο]γμ̄н̄т̄ат̄неу арас 'αβαλ ρ̄ιτ̄н̄
 π̄п̄(εуμ)α εт̄ ρ̄рауоу 'αγω εт̄xпо н̄ноб атеq-
 20 оуcиa " καταραq
 χε̄ ν̄таq αβαλ ρ̄н̄ 'τεφοуcиa ρ̄ωс εγ̄ноуτε
 пе' 'αγω νειωτ' м̄<н̄> п̄ке'ψωx̄п̄ н̄'нирен т̄н̄-
 роу εт'т'аειнγ' неq'меγε араq χε̄ ρ̄н̄наβαλ
 25 " ρ̄н̄ τεφοуcиa не аqтезо аре'т̄q̄ н̄ноӯм̄тон
 н̄ετοӯр̄ п̄ӣе 'н̄м̄меq' неei δε' εт̄р̄ п̄ӣе 'н̄м̄-
 меq ен' аз̄н̄коласиc 'ρ̄ωωq εqωооp ρ̄αт̄н̄q
 30 ρ̄ωωq " αν̄ н̄χι оӯпарадиаос агω оу'м̄н̄т̄р̄о-
 агω п̄кеψωx̄п̄ 'т̄н̄р̄q̄: εт̄ωооp' ρ̄м̄ παιων 'εт̄-
 ωооp ρ̄а т̄н̄q'ερ̄н̄' εуcат̄пе 'н̄н̄тоӯβε εт̄ве
 п̄м̄ееуе' εт̄на"ρ̄б̄ ар[ао]ӯ εтоei м̄п̄р̄н̄те " [н]-
 ноӯρ̄аειвес м̄н̄н̄ оӯρ̄б̄с м̄п̄р̄н̄т̄н̄ аχοос χε̄
 qнеӯ ен x<ε> ар̄нет'ωооp' ω̄ неӯ н̄р̄н̄т̄н̄
 χε̄ аqтезо 'неq̄ н̄ρ̄ен̄реq̄р̄ ρ̄ωв̄ ар̄етоӯ' м̄н̄
 5 " ρ̄ен̄реq̄ω̄м̄ωе̄ еӯр̄ ρ̄ӯпоӯр̄г̄иa 'н̄н̄εт̄q̄наεтоӯ'
 м̄н̄ нет̄q̄наχο'оӯ' χε̄ ма̄ н̄иm̄ εт̄аq̄р̄ ρ̄ωв̄ а'раӯ
 аqкωе̄ м̄п̄εq̄моӯн̄r̄ н̄ρ̄о 'н̄ρ̄[н]тоӯ н̄ρ̄н̄ӣ ρ̄м̄
 10 п̄εq̄рен̄ εqт̄са"[ε]̄а̄ειт' εq̄р̄ ρ̄ωв̄' агω εq̄ωεχε̄
 '[н]нет̄q̄намеге араоӯ
 χε̄ а[q]т̄εзо ар̄етоӯ н̄ρ̄н̄ρ̄iκων̄ н̄[ρ̄н̄ӣ] 'ρ̄н̄
 неq̄топос̄ н̄δε̄ πογ̄а[ειн] 'εт̄αρ̄оӯων̄ρ̄ агω
 15 н̄те [нето] " м̄п̄п̄εӯματικос̄ ερ̄н̄[αβ]αλ' 'ρ̄н̄

10-11 [ε]τ'εακ MS: Read ετεq (?) Attridge¹ 12 м̄н̄ MS: мен̄ ed. pr. (Eng.)¹ 12-
 13 ρ[н] [πιπ]ηα or ρ[н] [πисπε]рма or ρ[ωоу] π̄п̄ηα ed. pr. ¹ 14 н̄п̄[т]̄н̄, π
 written over c. ¹ 15 оӯ MONON <п̄еӣ αλλα> or 16 не̄ <αλλα> ed. pr.: оӯ
 MONON εqχοӯ <αλλα неq̄меεγε> Thomassen¹ 16 енωq MS: енωоӯ ed.
 pr. ¹ ρ̄н̄, ρ̄ written over a partially formed ρ̄. ¹ 19 <н̄>ноб ed. pr. ¹ 22 м̄<н̄>
 п̄кеψωx̄п̄ ed. pr. ¹ 24 араӯ, γ written over q. ¹ 25 не̄, н̄ written over т̄. ¹ 26
 <н̄>ετοӯр̄ ed. pr. ¹ 27 н̄м̄меq, н̄ added in the left margin; ε written over α. ¹ 28
 аз̄н̄ MS: н̄ρ̄н̄ Thomassen¹ 30 н̄χι i.e. н̄б̄ӣ¹ парадиаос, The second α written
 over c. ¹ 33 ρ̄αт̄н̄ερ̄н̄ MS: ρ̄αтеq̄ερ̄н̄ ed. pr. ¹ 36 The line ends with an
 angular filler (>).¹

102.2 x<ε> ed. pr. ¹ 3 ω̄ неӯ MS: оeī н̄еӯ ed. pr. ¹ 13 н̄δε̄ i.e. н̄те¹ 14
 [нето] or [н̄иm̄а] ed. pr.¹

Not only ¹⁰ <did> he work, but also, as | the one who is appointed as father of [his] organization, | he engendered by himself and by the seeds, yet also [by | the spirit] which is elect and which will descend | through him to the places which are below. ¹⁵ Not only does he speak spiritual words | of his own, <but> in | an invisible way, | (he speaks) through the spirit which calls out | and begets things greater than his own essence.

²⁰ Since in his | essence he is a “god” | and “father” [and] all the rest of | the honorific titles, he was | thinking that they were elements ²⁵ of his own essence. He established | a rest for those who obey | him, but for those who | disobey him, he also established punishments. | With him, too, ³⁰ there is a paradise and a kingdom and everything else | which exists in the aeon | which exists before him. They are more valuable | than the imprints, because of the thought which ³⁵ is connected with them, which is like ^{102.1} a shadow and a garment, so to | speak, because he does not see | in what way the things which exist actually do exist.

He established | workers and ⁵ servants, assisting in | what he will do and what he will say, | for in every place where he worked | he left his countenance | in his beautiful name, ¹⁰ effecting and speaking of | the things which he thinks about.

He | established in his place | images of the light | which appeared and of [those things which are] ¹⁵ spiritual, though they were of | his own essence.

τεφοϋσια νε ἴπρητε χε ναγ'ταειλαειτ' δε ρ̄ν μα
 20 νιμ ἴτοοτ̄ 'εγτ̄ββο' αβαλ ἴπμογν̄ ἴρο 'ἴ-
 πεταρκαγε' αγω αγτερο'νογ αρετογ ρ̄ν παρα-
 διδος' 'ἴν ρ̄ν ἴπρ̄ρο' αγω ρ̄ν ἴπτον 'ἴν ρ̄ν επ
 25 ωπ' ἴν ρ̄ν επωγε 'ἴρεφωμωγε' ἴτεφ ἴπογω'ωγε'
 αγω ναει ερ̄ναειс νε ἴнар'χη νε εγκαат
 αρ̄ηἴ επετοἴ 'ἴναειс' πενταρκοογε
 30 χε 'ἴν'са τρεφсатаἴ араφ 'ἴπρητη' καλωс
 ανιογαι'νε ναει' ετε †καταρχη ἴ ἴν †сγста-
 сис аφκαаγ аχ̄н 'ἴπсгаειῶ ἴνετ̄ἴпса нп̄т̄н
 'аφким араφ ἴπρητε' ἴβ̄ο πνεγ'μα' ἴнаτ̄ἴнеγ
 100 ρг/103 а[раφ] атреφ'φγωγε ан а̄р οικονομ̄ι αβαλ ρ̄[ι]-
 'ἴἴπ πиреφωμωγε' ἴτεφ ρ̄ωωφ πα'ει ενταφ̄ χрас-
 θαι' ἴμοφ ρ̄ω'ωφ ан ἴπρητη ἴноγδ̄ιχ' αγω
 5 ἴ ἴπρηте ἴноγ(ἴ)ро' αγω ἴπρητη 'εγ̄н ρ̄ω ρ̄α-
 тηφ νεει' ет̄̄еинε м'маγ оγтазис ἴнн оγαπ̄ιη
 а[γω] 'оγρ̄те' χεкасе ναει ε̄нтаφ[ει]'ре ἴ-
 10 νογἴтатсвω' н[ммеγ еγ]'наωωс' тазис ен-
 та[γτεεις атоγ]'ар̄ηρ̄ арас' еγсан̄' ἴнс[наρ
 ἴ]'[на]р̄х̄ων' ет̄з̄ιχωγ' ρ̄нн оγм̄н[т̄]'[т̄ω]с
 πτωк аρεт̄̄ т̄ηρ̄ ἴнае †ρ̄γ[λη] ' [φп]αω' αωο-
 15 ἴн̄т' н̄б̄ом мен [ет̄χο]'[ор] наει ενтаπлогос
 ἴп̄н(εγм)а[тикос] 'н[то]γ αβαλ' ката оγφ̄ан-
 тас[ia] 'ἴн[н] оγἴт̄χас̄ιρηт' аφка[аγ] ' ρ̄н
 т̄ωар̄ἴ ἴтазис' ἴп̄н(εγм)ат̄ик̄[н] 'νεταρ̄анеει
 20 δε ἴтоγ αβαλ ρ̄н †ἴἴἴт̄мае̄ιογеρ̄ с̄а̄ρ̄не' аφ-
 кааγ ' ρ̄н т̄х̄ωра' ἴт̄μηте' еρ̄н̄б̄ом н[е] 'ἴἴἴт̄-
 мае̄ιογеρ̄ с̄а̄ρ̄не' ат̄роγ[р] ' χ̄аеис αγω нсе-
 оγеρ̄ с̄а̄ρ̄не ἴ[п]'те̄ρο аρεт̄̄ ет̄з̄ι са нп̄т̄н ἴн
 25 [оγ]'анагк̄η' ἴн оγ̄х̄н̄χ̄наа̄ρ̄' неει δε' 'ἴтаρ̄-

20 <ἴ>ρ̄ν παραδιδος *ed. pr.* 21 ρ̄ν ἴπτον MS: ρ̄н ἴπтон or ρ̄н ἴπтон *ed. pr.* 27 араφ MS: араφ *ed. pr.* (Eng.)¹

103.2 πиреφωμωγε MS: ниреφωμωγε (?) Attridge¹3 ἴμοφ MS: ἴμαγ (?) Attridge¹5 ἴноγ(ἴ)ро *ed. pr.* 8 ε̄нтаφ[ει] Emmel: εντα[γ̄ει] *ed. pr.* 9 н[ммеγ] Emmel: н[ммеφ] *ed. pr.* 10 ωωс i.e. сωω¹ <т>тазис *ed. пр.* 11 ε̄нта[γ̄τεεις атоγ] *ed. пр.*: εντα[γ̄καаγ а] Thomassen¹ 12-13 оγм̄н[т̄т̄ω]с Emmel: оγма [мн] or оγма [нωрх] *ed. пр.* 13 ἴнае i.e. ἴте¹ 14 [φп]αω Attridge: [ап]αω *ed. пр.* 14-15 [ет̄χοор] *ed. пр.*: [н̄б̄оγр] Zandee: [ἴн̄иγар̄ἴ] Thomassen¹

For, thus they were | honored in every place by him, | being pure, from the countenance | of the one who appointed them, and they were ²⁰ established: paradises | and kingdoms and rests | and promises and multitudes | of servants of his will, | and though they are lords of dominions, ²⁵ they are set beneath the one who is | lord, the one who appointed them. |

After he listened to him | in this way, properly, about the lights, | which are the source ³⁰ and the system, he set them over | the beauty of the things below. | The invisible spirit moved him in this way, | so that he would ^{103.1} wish to administer through | his own servant, | whom he too used, | as a hand and ⁵ as a mouth and as if | he were his face, (and his servant is) the things which he brings, | order and threat and | fear, in order that those [with] whom he has done | what is ignorant ¹⁰ might despise the order which [was given for them to] | keep, since they are fettered in the [bonds of | the] archons which are on them [securely]. |

The whole establishment of matter | [is divided] into three. The [strong] powers ¹⁵ which the spiritual Logos | brought forth from phantasy | and arrogance, he established | in the first spiritual rank. | Then those (powers) which these produced by ²⁰ their lust for power, he set | in the middle area, since they are powers | of ambition, so that they | might exercise dominion and give commands with compulsion and force | to the establishment which is beneath them.

ψωπε· αβαλ ρ̄ν πιφθονοc 'mñ πικωz· mñ
 νικεχπο τηρογ 'αβαλ ρ̄ν νιτωψε mπιρητε
 30 αqκαγ'ε n̄νουταzic νρεqψm̄ψε εγα^hμαzτε·
 n̄νzaεογ· εγογαz σαzνε 'n̄νετωοοπ· τηρογ
 αγω πιμice τηρ[q] 'νεει ετε αβαλ ρ̄ιτοοτογ νε
 νιψω'νε· εz̄νρεqτεκο· ceτοοτογ νε· εγ'ελωλ·
 35 αx̄n̄n ογxπο εγψοοπ αγ^hλαγε m̄πμα ετε ρ̄n̄a-
 βαλ m̄μαq 'νε· αγω εγναναγzογ· αν αραq
 'αγω ετβε παῖ αqκωε azρηῖ αxω'ογ n̄z̄n̄βοm
 n̄ρεqογαz σαzνε εγρ̄ 'zωb εγ[m]h̄n ατzγλη·
 ρ̄a·/104 xεκαce "n̄xπο n̄νετωωπε· εγναψω'πε· αν
 εγm̄h̄n πεει γαρ πε πογ'εαγ '

(PART II)

5 xε †zγλη ετzeτε ογτε †μορ'φh· n̄τεc ογ-
 λαειβε· <τε> ετε †m̄n̄t'atνεγ· ετψοοπ αβαλ
 ρ̄ιτ̄n̄ νιβοm '[...].ε· νεγ n̄zητ̄c· τηρογ ενογ-
 '[.....] εγxπο ρ̄ατηογ αγω εγ'[τεκ]ο·
 10 xε πιμεγε· ετκαατ [n]̄zρηῖ n̄τμητε· n̄νιογ-
 [νεm̄ m̄n] 'νιβογρ· ογβοm· m̄m̄[τmic]ε 'πε· ναει
 τηρογ ετανιψ[αρε]π· 'ναογαψογ αεογ m̄πρη-
 15 [τε a]x̄o'oc xε ογεине m̄μαγoγ αβαλ "m̄πρητη
 n̄νογzaειβεc ρ̄ιτ̄n̄ ογ'cωμα· εcoγh̄z n̄cωq·
 νεει ετε 'n̄νογνε· <νε> n̄νιτceνω ετογαν[ρ̄]
 'αβαλ· xε πιcαbτε τηρ̄q̄ m̄πι'τcaειω n̄τε νιzῖ-
 20 κων m̄n νιεi'νε m̄n νιταντ̄n̄· ερεn̄ταγ'ψωπε·
 ετβε νετρ̄ χρια· n̄νογ'caneψ· m̄n̄ ογcβω m̄n̄
 †μορ'φh xεκαce ερε†m̄n̄τψh̄m· 'ναxι
 25 n̄νογπαγρει κατα ψh̄m "ψh̄m· ρ̄ωc ρ̄ιτ̄n̄ πεине·

26 ρ̄n̄, ρ̄ written over an uncertain letter.¹ 28 αβαλ, b written over γ.¹ 39 εγ[m]h̄n *ed. pr.* (Eng., Ger.): εγ[oe]l̄n *ed. pr.* (Fr.)¹

104.2 πεει γαρ, ειγ a correction from πε.¹ 5 n̄τεc <ογn̄τεc> Thomassen¹ <τε> ετε Attridge: ετε i.e. n̄τε *ed. pr.*¹ †m̄n̄t'atνεγ <τε> Thomassen¹ 7-8 ενογ[zme xε] εγxπο *ed. pr.*: ενογ[ταxpo] or ενογ[xπο] (?) Attridge¹ 9 καατ [n] Emmel: καατ [a] *ed. pr.*¹ 11 m̄n̄[τmic]ε or m̄n̄[τεip]ε (?) Attridge: m̄n̄[τρ πιe]ε *ed. pr.*¹ 12 <n>ναει Thomassen¹ 14 ογεине MS: εγεине Thomassen¹ 17 <νε> Attridge¹ 18 <n>xε *ed. pr.*¹

²⁵ Those | which came into being through envy | and jealousy and all the other offspring | from dispositions of this sort, he set | in a servile order ³⁰ controlling the extremities, commanding | all those which exist and all (the realm of) generation, | from whom come | rapidly destroying illnesses, | who eagerly desire begetting, who are something ³⁵ in the place where they are from | and to which they will return. | And therefore, he appointed over | them authoritative powers, | acting [continuously] on matter, in order that ^{104.1} the offspring of those which exist might also exist | continuously. For this is their | glory. |

Part II

11. *The Creation of Material Humanity*

The matter which flows through its form ⁵ (is) a cause by which the | invisibility which exists through the powers | [...] for them all, for | [...], as they beget before them and | [destroy.]

The thought which is set ¹⁰ between those of the right [and] | those of the left is a power of [begetting]. | All those which the [first ones] | will wish to make, so to | speak, a projection of theirs, ¹⁵ like a shadow cast from | and following a body, those things which | [are] the roots of the visible creations, | namely, the entire preparation of the | adornment of the images and representations ²⁰ and likenesses, have come | into being because of those who need | education and teaching and formation, | so that the smallness | might grow,

ἄνωγειελα· ἰετβε πεει ἄγαρ ἄταϑτσeno ἄ-
 ἰπρωμε· ἄζαν· εαϑῖ ψαρῖ ἄ'σавте· ἀγω ἀϑ(ϑ)ῖῖ
 30 ψαρῖ ἄ'σαζνε· νεϑ· ἄνετεζαϑτσenaγ^οογ
 ετβηητῖ

31 xe πτσeno ἄ'πρωμε εϑοει ἄπρητε ἄπκε-
 ἰψωχῖ ζωωϑ ἀν νεϑκim ἀραϑ ἄ'ἄβι πλογοc·
 ἄπνευματικοc· ζἄ ἄ'ογμἄταтney ἀραc· εϑϑωκ
 ρε·/105 ἄ'ἄδε ἄμοϑ εβολ· [ζ]ἄ πἰτἰ^οοργοc· ἄἄ νεϑαг-
 γελοc ἄρεϑωμ^ιψε· εγῖ ψβηρ· ἄπλαcce ἄἄ-
 ἄἄψ[ε εϑ]ἄχι πἰμεγε· ἄἄ νεϑαρχων εϑοει
 5 ἄ'ἄπρητε ἄνωγζαειβεc ἄ<βι π>ρἄἄἄκαζ ἄ'χε-
 καce εϑναῖ πρητε· ἄἄ [νετ]ἰψωωτ ἀβαλ ἄἄπ-
 τηρῖ ἀγω [ογ]ἰ'савте ἄтеγ τηρογ πε· ἄἄογнем
 ἄἄ ἄἄβoγρ· εἰπογεει π[ιο]γῖεἰ ἄ[ἄἄἄ]ἄἄἄἄ
 10 εϑτ μορφη ἄ[- - -] ἄ'ετῖψοοπ· ἄἄμοc·

11 xe τ[.....εἄ]ἰτ[α]ϑητῖ ἀβαλ· ἄβι πλογοc [εἄ-
 таϑ]ῖῖ ψτα· ἄπcματ· εἄταϑψ[ωπε] ἄ'ζἄ πψωνε·
 ἄαcεινε· ἀραϑ εἄ ἄ'ἀβαλ xe ἀϑητῖ ἀβαλ· ζἄἄἄ
 15 ογψ[βψ] ἄ'ἄ[ἄ]ογμἄταтсаγνε· ἄἄἄ ογ[ψта] ἄ'ἄἄ
 π[κ]εψωχῖ τηρῖ· ἄψωἄ[ε] ἄ'εαϑτ ἄтψαρῖ
 ἄμορφη xe ἄта[ϑ] ἄ'πλογοc ἀβαλ ζἰτἄἄ πἄἄἄἄ-
 20 ογρгоc ἄ'ἀβαλ ζἄἄἄ ογμἄтатсаγνε· ἀтρεϑ^ιἄχι
 саγνε· xe ογἄ πεтχасε· ψο'οπ· ἀγω ἄἄἄἄἄ· xe
 ϑῖ χρια ἄἄ[αϑ] ἄ'ετε πεει πε· εта<ζ>απροφη-
 τηc ἄ[ογ]ἰ'те ἀραϑ xe ἄἄε ἄωνζ ἀγω πἄ[ο]ἰ'εἰ
 25 ἄδε παἰων εтχасε· ἀγψ [πἰ]ἄтney ἀραϑ ἀγω
 теει те τψγ[χἄ] ἄ'εтаἄζ εтаζ·тἄζο ἄтеζογ-
 ϑ[ἄ] ἄ'εтеἄcмоογт· ἄψορῖ πἰπετ^ιμοογт γαρ·
 ἄте τἄἄἄтат·саγἄ[ε] ἄ'

27 εαϑ, α written over a partially formed α.¹ 28 ἀϑ(ϑ)ῖῖ Attridge¹ 32 ζωωϑ, ζ written over α.¹ 34 εϑϑωκ, ω written over η.¹ 35 ἄδε i.e. δε¹

105.2 ἄἄἄψ[ε] or ἄἄἄψ[α] or ἄἄ(ἄ)ἄε or ἄἄἄἄ ed. pr.¹ [εϑ] Attridge:
 [ϑ] ed. pr.¹ 4 ἄ<βι π> Attridge¹ 9 ἄ[πcωμα ἄρωμε] ed. pr.: ἄ[...ἄθε]
 Emmel: ἄ[πρωμε ἄθε] Thomassen¹ 10 [μορφη εἄ] or [ογcἄ εἄ] ed. pr.¹ 15
 ογ[ψта] or ογ[πωψε] ed. pr.¹ 17 ψαρῖ ρ written over a badly formed ρ.¹ xe
 i.e. ἄβἰἄтаπλογοc <ἄтῖ> Thomassen¹ 20 <ογ>πεтχасε ed. pr.
 (Eng.)¹ 22 εта<ζ>α Attridge¹ 23-24 πἄ[ο]ἰ'εἰ MS: πἄ[ο]ἄ ed. pr.¹ 24 ἄδε i.e.
 ἄте¹ 26 εтаζ· The point is probably the remains of an η.¹ ἄт(εз)ογϑ[ἄ]
 Thomassen¹ 28 ἄте i.e. те Attridge: ἄδε <те> or <πκαρποc πε> ἄте ed.
 pr. (Eng.); (ἄте) τἄἄἄтат·саγἄ[νε πε] ed. pr. (Fr., Ger.)¹

little ²⁵ by little, as through a mirror image. | For it was for this reason that he created | mankind at the end, having first | prepared and | provided for him the things which he had created ³⁰ for his sake. |

Like that of all else is the creation of mankind as well. | The spiritual Logos | moved him | invisibly, as he perfected ³⁵ him through the ^{105.1} Demiurge and his angelic servants, | who shared in the act of fashioning in [multitudes, when he] | took counsel with his archons. | Like a shadow is earthly man, ⁵ so that he might be like [those] | who are cut off from the Totalities. Also | he is something prepared by all of them, those of the right | and those of the left, since each one in [the] | orders gives a form to the [...], ¹⁰ in which it exists.

The [...] which | the Logos [who was] | defective brought forth, who [was] | in the sickness, did not resemble him | because he brought it forth [forgetfully,] ¹⁵ ignorantly, and [defectively,] | and in all the other weak ways, | although the Logos gave the first form | through the Demiurge | out of ignorance, so that he ²⁰ would learn that the exalted one exists | and would know that he needs [him]. | This is what the prophet called | “Living Spirit” and “Breath | of the exalted aeons” and “[the] ²⁵ Invisible” and this is the living soul | which has given life to the power | which was dead at first. For that which | is dead is ignorance. |

30 χ ε πετε ψ ω ψ ε δε μεν πε ατρ $\bar{\eta}$ κω "α ζ ρη $\bar{\eta}$
 $\bar{\eta}$ τψ χ η· $\bar{\eta}$ π ψ αρ $\bar{\eta}$ $\bar{\eta}$ ρωμε· 'χε ο ψ αβαλ $\zeta\bar{\eta}$ πι-
 λογος πε $\bar{\eta}$ πνε ψ 'ματικος ε ψ μεε ψ ε $\bar{\eta}$ βι πιρε ψ -
 'σωντ· χ ε πω ψ πε επι δ η αβαλ $\zeta\bar{\eta}$ το'ο $\tau\bar{\eta}$ πε
 35 $\bar{\eta}$ πρητη $\bar{\eta}$ νο ψ ($\bar{\rho}$)ρο πετα ψ 'νι ψ ε $\bar{\eta}$ μα ψ α ψ τη $\bar{\eta}$ νο ψ
 ζ ω ψ αν 'απι $\bar{\eta}$ $\bar{\eta}$ βι πιρε ψ σωντ $\bar{\eta}$ $\zeta\bar{\eta}$ ψ χ [η]ο ψ
 αβαλ $\zeta\bar{\eta}$ τε ψ ο ψ σια ε ψ $\bar{\eta}$ τ[ε ψ] ' ζ ω ψ αν $\bar{\eta}$ με ψ
 ρ ψ /106 $\bar{\eta}$ πι δ ν χ π $\bar{\rho}$ "χε ο ψ ω ψ πε· αβαλ $\zeta\bar{\eta}$ πι $\bar{\eta}$
 πει ω τ· α ψ ει $\bar{\eta}$ ε αβαλ· ζ ω ψ ' $\bar{\eta}$ βι $\bar{\eta}$ ι δ βο ψ ρ $\bar{\eta}$ πρη-
 5 τε $\bar{\eta}$ $\zeta\bar{\eta}$ ρ ω ' $\bar{\eta}$ ε· (' ψ ') ε $\bar{\eta}$ ο ψ ο ψ νε· ε ψ $\bar{\eta}$ τε ψ $\bar{\eta}$ ' $\bar{\eta}$ με ψ ·
 $\bar{\eta}$ π τ αντ $\bar{\eta}$ ε $\bar{\eta}$ π ψ ω ψ π·<ε> '

χ ε τ ψ ο ψ σια $\bar{\eta}$ π $\bar{\eta}$ (ε ψ μ)α τ ικ $\bar{\eta}$ ο ψ 'ει $\bar{\eta}$ ε τε('' $\bar{\eta}$ ·)
 α ψ ω ο ψ ει $\bar{\eta}$ ε $\bar{\eta}$ ο ψ ω τ τε '[α ψ αν πι]ω ψ νε $\bar{\eta}$ τε ψ
 10 πε π τ ω ψ ε '[$\zeta\bar{\eta}$ $\zeta\alpha$] ζ $\bar{\eta}$ σ $\bar{\eta}$ μο τ το ψ σια δε "[ζ ω]-
 ψ ψ $\bar{\eta}$ νε $\bar{\eta}$ ι ψ χικον πε ψ ω ψ ε '[ζ]ατ $\bar{\eta}$ ε ψ $\bar{\eta}$ τε ψ
 $\bar{\eta}$ με ψ $\bar{\eta}$ μ<π> δ ιν $\bar{\eta}$ μ $\bar{\eta}$ ε ' $\bar{\eta}$ μ $\bar{\eta}$ $\bar{\eta}$ ο $\bar{\eta}$ μο $\bar{\eta}$ λο $\bar{\eta}$ · $\bar{\eta}$ π $\bar{\eta}$ ε τ α ψ ε·
 ' [α]γ ψ ψ ρα ψ ε εν απε τ ο ψ ε τ β $\bar{\eta}$ · ' $\bar{\eta}$ ρι $\bar{\eta}$ ε· $\bar{\eta}$ πι-
 15 με ψ ε· το ψ σια δ [ε] ζ ω ψ " $\bar{\eta}$ $\zeta\bar{\eta}$ γ $\bar{\eta}$ λικον πε ψ ο ψ α $\bar{\eta}$ ι
 ψ $\bar{\eta}$ β $\bar{\eta}$ ι $\bar{\eta}$ ε $\bar{\eta}$ τ· 'α ψ ω $\zeta\bar{\eta}$ $\zeta\alpha$ $\bar{\eta}$ σ $\bar{\eta}$ μα τ · νε ψ ω ψ νε δε
 'πε εν τ α ζ ω ψ πε $\zeta\bar{\eta}$ $\zeta\alpha$ $\bar{\eta}$ σ $\bar{\eta}$ μο τ ' $\bar{\eta}$ ρι $\bar{\eta}$ ε·

χ ε πι ψ αρ $\bar{\eta}$ δε $\bar{\eta}$ ρωμε· ο ψ 'π $\bar{\eta}$ λα ψ μα πε ε ψ τη ζ
 20 πε· α ψ ω ο ψ τ ψ ε· $\bar{\eta}$ νο πε ε ψ τη ζ πε· α ψ ω ο ψ κο ψ
 α ζ ρη $\bar{\eta}$ 'πε· $\bar{\eta}$ δε $\bar{\eta}$ ι δ βο ψ ρ πε $\bar{\eta}$ μ $\bar{\eta}$ $\bar{\eta}$ ιο ψ νη $\bar{\eta}$ μ 'πε·
 α ψ ω ο ψ π $\bar{\eta}$ (ε ψ μ)α τ ικ $\bar{\eta}$ $\bar{\eta}$ λο $\bar{\eta}$ ος 'ε τ ε ψ η $\bar{\eta}$ ω $\bar{\eta}$ μ $\bar{\eta}$
 π'η'ω απε ψ νε ψ το ψ ει $\bar{\eta}$ ε 'το ψ ει $\bar{\eta}$ ε· $\bar{\eta}$ ν $\bar{\eta}$ ιο ψ σια $\bar{\eta}$ ε $\bar{\eta}$ ι
 25 εν τ α ζ χι "π[$\bar{\rho}$]ε ψ ω ψ πε· αβαλ $\bar{\eta}$ μα ψ αβαλ ' $\bar{\eta}$ -
 π $\bar{\eta}$ ει· ψ ε χ ο ψ $\bar{\eta}$ μα ψ αν χ ε α ψ ' χ ω νε ψ · $\bar{\eta}$ νο ψ -
 παρα· δ ια δ ος απ $\bar{\eta}$ ρε ψ ο ψ ω $\bar{\eta}$ μ αβαλ· $\zeta\bar{\eta}$ τ ζ ρε· $\bar{\eta}$ ω $\bar{\eta}$ -
 30 τε ' $\bar{\eta}$ μ $\bar{\eta}$ νε $\bar{\eta}$ ω $\bar{\eta}$ ν ε ψ ο ψ β $\bar{\eta}$ ο $\bar{\eta}$ μ πε $\bar{\eta}$ δε τ'τα ζ ι $\bar{\eta}$ ·
 ε ψ α τ τ $\bar{\eta}$ $\bar{\eta}$ ω $\bar{\eta}$ μ $\bar{\eta}$ τ $\bar{\eta}$ ρη τ ε· 'εν τ α ψ πε τ ·τ' $\bar{\eta}$ να ψ -
 λα ψ σι $\bar{\eta}$

34 ο ψ ($\bar{\rho}$)ρο (?) *ed. pr.*!

106.1 ο ψ ω ψ πε· <πε> Thomassen¹ 2 πει ω τ, ωτ written over .ε.¹ 4 (' ψ ')
 Attridge¹ 5 ω ψ π·<ε> *ed. pr.*: ζ ω ψ or ψ ρ $\bar{\eta}$ Thomassen¹ 7 ει $\bar{\eta}$ ε τε('' $\bar{\eta}$ ·)
 Attridge: [$\bar{\rho}$]ε $\bar{\eta}$ τε *ed. pr.*! ει $\bar{\eta}$ ε, Α stroke over i was deleted. ¹ τε, τ written over
 n.¹ 11 μ<π> (?) *ed. pr.*! 13-14 ε τ ε [$\bar{\eta}$ ρι $\bar{\eta}$ ε $\bar{\eta}$ πι $\bar{\eta}$ με ψ ε· <πε> *ed. pr.* (Ger.):
 ε τ [$\bar{\rho}$] [$\bar{\eta}$ ρι $\bar{\eta}$ ε $\bar{\eta}$ πι $\bar{\eta}$ με ψ ε *ed. pr.* (Eng., Fr.)¹ 21 $\bar{\eta}$ δε i.e. $\bar{\eta}$ τε¹ 25 π[$\bar{\rho}$]ε ψ
 Attridge: π<τ>ρε ψ Thomassen¹ 27 παρα δ ια δ ος i.e. παρα δ ι $\bar{\eta}$ ος¹ 29 $\bar{\eta}$ δε i.e.
 $\bar{\eta}$ τε¹

It is fitting that we explain ³⁰ about the soul of the first human being, | that it is from the spiritual Logos, | while the creator thinks | that it is his, since it is from him, as from a mouth through which ³⁵ one breathes. The creator also sent | down souls | from his substance, since he, | too, has a power of procreation, ^{106.1} because he is something which has come into being from the representation | of the Father. Also those of the left brought forth, | as it were, men | of their own, since they have ⁵ the likeness of <being>. |

The spiritual substance is a | [single thing] and a single representation, | [and] its weakness is the determination | [in many] forms. As for the substance ¹⁰ of the psychics, its determination | is double, since it has the knowledge | and the confession of the exalted one, | and it is not inclined to evil, because of | the inclination of the thought. As for the material substance ¹⁵ its way is different | and in many forms, and it was a weakness | which existed in many types | of inclination.

The first human being is a | mixed formation, and a ²⁰ mixed creation, and a deposit | of those of the left and those of the right, | and a spiritual word | whose attention is divided between each of the two | substances from which he takes ²⁵ his being. Therefore, | it is said that | a paradise was planted for him, so that he might | eat of the food of three | kinds of tree, since it is a garden of the ³⁰ threefold order, | and since it is that which gives enjoyment.

χε †'Μῆτεγῆνης ἡτοῦσια εἰσατῆ ἑεωοοπ
 ἡρητῆ νεσχασι πε ἡρογ'ο πε· αστсeno· аγω
 35 мас† ѿба "ney πε· авал ἡπαει аηнтῆ а'вал
 ἡноуез саzne· еγῤ απειλη ἑаγω еуеине ахωq
 PZ/107 ἡ[οу]ноб ἡбиῤ¹ агнос ете пмоу те· а†апо-
 'лаγсис· ἡде не†'оау оуае†с ἡде· аqкааq
 атреqоуом ἑавал ἡмас аγω пкешн етеу·
 5 "ἡтеq· ἡпкезωтре ἡпоука[аq] ἑаоуом авал
 ἡмаq· ἡроуо ἑἡроуо па пωνῆ χεqа[с]ε н[οу]-
 'апо· ἡноутаеio· е[.....]'мноу· аγω χекасе
 10 н[οу...]ῤраоу авал зἑ†бom· е†оау е[†оу]-
 'моу†е арас χе пзаq· оупапоуῤ[гoc] ἑἡде де
 ἡроуо· анибам тһроу е[†]ῤагоу· аqῤ апа†а
 ἡпрωме· [авал] ἑзἑ†н п†ωше· ἡде на пимеу[е]
 15 "ἡἡ непиоумia астрeqῤ парава ἑнтентолн·
 χекас еqнамоу ἑаγω таполаγсис тһῤ е†ἡ-
 пма· е†ἡмеу агноаq авал ἡρη†с·
 20 χε ἑпееи пе пноуχе авал· е†таγе[еq] "неq·
 еаγнахῆ авал ἡниапола[γ]'сис ἡде на питан-
 тἡ ἡἡ на пиеи[е] ἑеγzωв· ἡде †пpоноia пе
 χеq[асе] ἑεγнабнтῤ еγоуаеиу шн пе
 25 ἑетерепрωме нахи ἡ†аполаγ'сис нае ниет-
 наноуоу ш а'ἡнзе етерепима ἡἡтон ωооп·
 ἑἡρη†оу пееи е†еаq†ауῆ еаqῤ ἑуарῤ п('ἡ)-
 м('о')оуqкмоуqῆ ἡби пн(еуm)а ἑатреqхи ἡп'ἑ-
 30 ре(н) ἡби прωме· "пиноб ἡпееау ете пееи пе
 пмоу ἑете †ἡἡ†атсауне те ἡде п†һῤ ἑте-
 леу†һс аγω н†ῤἡ†ῆхи ἡпира аη ἑпе· ἡниет-
 загоу тһроу е†ш'роушωпе· авал зἡ пееи

37 бἡагнос i.e. κἡагнос¹

107.1 те MS: Read пе ed. pr.¹ <оу>аполаγсис ed. pr.¹ 2 ἡде i.e. ἡ†е¹ 3
 ἡде i.e. де Attridge: е†е ed. pr.¹ аqкааq MS: аqкааq Thomassen¹ 8-9
 е[†ве ниафор]мноу ed. pr. (Ger.): е[маqῆи нм]мноу ed. pr. (Eng.):
 е[qωоуеит нм]мноу ed. pr. (Fr.): е[qшш нм]мноу Thomassen¹ 9-10
 н[оу†ах]раоу ed. pr.¹ 12 ἡде де i.e. де те (for пе) Attridge¹ 14 ἡде i.e.
 ἡ†е¹ 15 астрeq MS: Read аqтреq Attridge: а[с]†реq Thomassen¹ 19
 е†таγе[еq] Attridge: е†таγе[ἑре] ed. pr.¹ 21, 22, 25 ἡде i.e. ἡ†е¹ 25 ш а
 <н>а'ἡнзе Thomassen¹ 28 п('ἡ)м('о') Attridge¹ 29 п'ἑре(н) ed. pr. (Fr.,
 Eng.)¹ 31 ἡде i.e. ἡ†е¹ 32 н†ῤἡ†ῆхи MS: а†реqхи or {н†ῤἡ†ῆхи (?)
 Attridge¹

The | noble elect substance | which is in him was more exalted. | It created and it did not wound ³⁵ them. Therefore they issued | a command, making a threat | and bringing upon him a great ^{107.1} danger, which is death. Only the | enjoyment of the things which are evil | did he allow him to taste, | and from the other tree with ⁵ the double (fruit) he did not allow him | to eat, much | less from the tree of life, so that [they would not] | acquire honor [...] | them and so that [they would not be ...] ¹⁰ by the evil power [which] | is called “the serpent.” And he is more cunning | than all the evil powers. | He led man astray [through] | the determination of those things which belong to the thought ¹⁵ and the desires. <He> made him transgress | the command, so that he would die. | And he was expelled from | every enjoyment of that place. |

This is the expulsion which was made ²⁰ for him, when he was expelled from the enjoyments | of the things which belong to the likeness and those of the representation. | It was a work of providence, so that it might be found that it is a short time | until man will receive the enjoyment ²⁵ of the things which are eternally good, | in which is the place of rest. | This the spirit ordained when | he first planned | that man should experience the ³⁰ great evil, which is death, | that is complete ignorance of the Totality, | and that he should experience | all the evils which | come from

35 αγω " μ̄ν̄ν̄σα νιϕωβε ετωροπ̄ ρ̄ν̄ νεει ' μ̄ν̄
 ρ̄η/108 νιλ[ε]ρ̄ ν̄ϕχι εβολ ρ̄μ̄ πινοβ̄ " μ̄π̄ε̄τ̄νανοϕ̄ ετε
 [π]̄ε̄ει πε πι'ϕ̄ν̄ρ̄ ψα νιενηζε' εδε παει πε
 ' π̄σαγνε' ν̄δε νιπ̄τηρ̄ϕ̄ ετογαχ' ' αγω π̄χι
 5 αβολ' ρ̄ν̄ναγαθον τηροϕ̄ " ετβε τ̄παρ̄αβασις
 μ̄πιϕαρ̄π̄ ν̄ρω[μ]ε' απμοϕ̄ ρ̄ χαεις αϕ̄ρ̄ σ̄ν̄νηθια
 ' [ν]̄ρωμε νιμ̄ ατρεϕ̄μ̄'ο'οϕ̄τ̄ μ̄μοοϕ̄ ' κᾱτᾱ ποϕ̄
 ων̄ρ̄ αβαλ' ν̄τεϕ̄μ̄ν̄τ̄[χαεις ε]τ̄ωοοπ̄ νεϕ̄
 10 εστοει νεϕ̄ " [ρ̄ωσ] μ̄ν̄τ̄ρ̄ρο' ετβε οικονομ̄ι[α]
 εταν̄ ϕ̄ρ̄π̄ χοος ν̄δε πει'οϕ̄ωϕ̄ε ν̄τε̄ πιωτ̄' '

(PART III)

[χ]̄ε̄ ποϕ̄ει ποϕ̄εῑ δε̄ ν̄ν̄ιαδαγμα ' [ν]̄ιοϕ̄νεμ̄
 15 μ̄ν̄ νιβ̄βοϕ̄ρ̄ αγωα' σ̄ωρ̄οϕ̄ ανοϕ̄ερ̄νοϕ̄ αβαλ' ρ̄ι-
 τ̄ν̄ ' π̄ι'μ̄εεϕ̄ε' ετκ̄η' ᾱρ̄η̄ι οϕ̄τοοϕ̄ ' πᾱῑ ετ̄ϕ̄
 νεϕ̄' ν̄νοϕ̄ρ̄οικονομ̄ια ' μ̄ν̄ νοϕ̄ερ̄ηϕ̄ ϕ̄αρ̄εσ̄ω-
 20 πε̄ ν̄'σεειρε̄ μ̄π̄σ̄νεϕ̄ κᾱτᾱ οϕ̄κωρ̄ " ν̄ν̄ιρ̄β̄ηϕ̄ε' ν̄-
 οϕ̄ωτ̄' εϕ̄ρ̄ μ̄ινε̄ μ̄'μαϕ̄ ν̄χῑ νιοϕ̄νεμ̄ μ̄ν̄ νιβ̄βοϕ̄ρ̄
 ' αγω νιβ̄βοϕ̄ρ̄ ρ̄ωοϕ̄' εϕ̄ρ̄ μ̄ινε̄' μ̄'μαϕ̄ μ̄ν̄ νιοϕ̄-
 νεμ̄' αγω σαπ̄' ασ̄'ωα<α>ρ̄χεσ̄θαι' αειρε' ν̄-
 25 νοϕ̄πε' θ̄αϕ̄ ν̄β̄ῑ †τᾱζ̄ις' εθαϕ̄ ρ̄ν̄ν̄ οϕ̄'σ̄ματ̄
 μ̄μ̄ν̄τ̄'ατ̄θ̄ητ̄' ϕ̄αρ̄εϕ̄'κωρ̄ ν̄β̄ῑ †τᾱζ̄ις μ̄μ̄ν̄τ̄ρ̄η̄π̄
 ρ̄ν̄'ν̄ οϕ̄ρ̄ο' ν̄ρ̄μ̄εϕ̄ν̄χ̄ν̄β̄ον̄σ̄ ᾱρ̄η̄ῑ ' εσ̄ρ̄ ρ̄ωβ̄
 30 ρ̄ωωσ̄ αν̄ απ̄πετ̄θαϕ̄ " μ̄π̄ιρ̄η̄τε̄ εϕ̄βομ̄ τε̄
 ν̄ρ̄μ̄εϕ̄'ν̄χ̄ν̄β̄ον̄σ̄' ᾱρ̄η̄ῑ τε̄' σαπ̄ δε̄ ρ̄ω'ωϕ̄ αν̄
 ϕ̄αρ̄ε†τᾱζ̄ις μ̄μ̄ν̄τ̄<ατ̄>ρ̄η̄τ̄ ' ρ̄οϕ̄ τοοτ̄ς' ᾱρ̄
 ρ̄ωβ̄ ενανοϕ̄' εσ̄'τ̄ν̄τ̄ων̄σ̄ αρ̄ᾱς χ̄ε̄ †τᾱζ̄ις ετ̄-
 35 'ρ̄η̄π̄' εσ̄κωρ̄ αειρε̄ μ̄μαϕ̄ ρ̄ωωσ̄ ' αν̄ πεεῑ πε
 π̄η̄η̄τε̄ ετωοοπ̄ ν̄'νετ̄τηκ̄ αρ̄ετοϕ̄ μ̄π̄[ιρ̄η̄]τε̄ ρ̄ν̄
 ρ̄θ̄/109 νι'ρ̄β̄ηϕ̄ε̄ εν̄ταϕ̄ωπε̄' εϕ̄ειν[ε] ' ν̄ν̄ιρ̄β̄ηϕ̄ε' ν̄-

108.2 εδε i.e. ετε¹³ ν̄δε i.e. ν̄τε¹⁶ ρ̄ χαεις, ρ written over ρ.¹ 10 [ρ̄ωσ]
 ed. pr.: [αοϕ̄μ̄]ν̄τ̄ρ̄ρο Thomassen¹ <οϕ̄>οικονομ̄ια Thomassen¹ 11 ν̄δε i.e.
 ν̄τε¹³ 13 δαγμα i.e. ταγμα; the first α written over a badly formed α.¹⁴ 14
 αγωα (ϕ possibly written over α): εϕ̄αϕ̄ ed. pr.¹²¹ ν̄χι i.e. ν̄β̄ι²³⁻²⁴
 ασ̄ωα<α>ρ̄χεσ̄θαι Mueller: εϕ̄ασ̄αρ̄χεσ̄θαι ed. pr.¹²⁶ ϕ̄αρ̄εϕ̄ MS:
 ϕ̄αρ̄εσ̄ Thomassen¹²⁷ ρ̄η̄π̄ MS: ρ̄η̄τ̄ ed. pr. (Eng.)¹³² μ̄ν̄τ̄<ατ̄>ρ̄η̄τ̄
 Mueller¹³⁴ χ̄ε̄ i.e. ν̄β̄ι Thomassen¹³⁴⁻³⁵ ετ̄ρ̄η̄π̄ MS: μ̄μ̄ν̄τ̄ρ̄η̄τ̄ (?) Attridge:
 ετ̄<ατ̄>ρ̄η̄τ̄ Thomassen¹³⁷ μ̄π̄[ιρ̄η̄]τε̄ or μ̄π̄[ναρ̄]τε̄ or μ̄π̄[σαβ̄]τε̄ or
 μ̄π̄[κα]τε̄ ed. pr. (Ger.)¹

this and, ³⁵ after the deprivations and cares which are in these, | that he should receive of the greatest ^{108.1} good, which is | life eternal, that is, | firm knowledge of the Totalities | and the reception of all good things. ⁵ Because of the transgression of the first man | death ruled. It was accustomed | to slay every man | in the manifestation of its | [domination] which had been given it ¹⁰ [as] a kingdom, because of the organization | of the Father's will, | of which we spoke previously. |

Part III

12. *The Variety of Theologies*

If both of the orders, | those on the right and those on the left, ¹⁵ are brought together with one another by | the thought which is set between them, | which gives them their organization | with each other, it happens | that they both act with the same ²⁰ emulation of their deeds, with | those of the right resembling those of the left | and those of the left resembling | those of the right. And if at times the evil order | begins to do ²⁵ evil in a | foolish way, | the <wise> order emulates, | in the form of a man of violence, | also doing what is evil, ³⁰ as if it were a power of a man | of violence. At other times | the foolish order | attempts to do good, | making itself like it, since the hidden order, ³⁵ too, is zealous to do it. | Just as it is in | the things which are established, [so] (it is) in the ^{109.1} things which have come to be. Since they bring | things un-

νατ·εινε· ανουερ[ηγ] 'εμπουβνδoм· ἡμε ατ-
 λαειθ[ε] 'ἡνρβηγε· ετωοοп· ἡχι νεει ετ[ε]-
 5 ἡпоутαμαγ αβαλ· ἡπαει 'αγεινε αν· αζοуη
 ἡκερητε 'ρενραεινε· ευχω ἡμας χ[ε] 'νετ-
 ωοοп· ευωοοп ἡρηι ρἡ [ογ]'προνοια· ετε νετ-
 10 [βα]ψΎт νε ἡ апсmine· ἡпким· μη[с]φнт 'ἡἡ
 τἡἡтΎр πiθe· ρἡκεκαγε ευ'χω ἡμοc· χe ογα-
 λoтpиoн πε 'ετε νεει νε· ετβαψΎт ат<м>ἡ-
 15 та<т>ψΎр 'μiνε· ἡἡ τἡἡтатρεп ἡἡиoм ἡἡ
 πεтθαγ ρἡκεκαγε· ε[γ]'χοу ἡμαc· χe πεтнп
 аψωпe 'νε νετωοοп· ετε νεει νε ἡта[γ]'сΎce
 аπiρωв· ρἡκεκαγε ευ'χω ἡμαc χe ογκατα
 20 φγсic п[ε] ἡ ρἡκεκαγε· ευχω ἡμαc χe noγ-
 'πεт·ωοοп· ογαεεтΎ· пρoγo δε 'тнрΎ ἡтаγ-
 пωρ ψа нiстoиxи[oн] 'ετογανΎ αβαλ· ἡпоу-
 coγωη ρoγo 'αραοу
 25 χe νεταρωωπε ἡcoφoc ἡ ката ἡρελληη ἡἡ
 ниварварoc· 'αγΎ апаηта аηиoм· εηтаγ'ωωπε
 ката ογφантаcиa· ἡἡ'η ογμεγε εγωογeит·
 ηηηηтаγ'ei αβαλ ρἡ ηaeи ката пiкoлΎ ρoγ(η)
 30 ἡ ανουερηγ· ἡἡ псмат· ἡΎἡἡта·пocтаднc
 eaγΎ eнepги ἡρηтoγ 'αγω αγωεχε ρρηι ρἡἡ
 ογтaηтἡ 'ἡἡ ογἡἡт·χacиηт· ἡἡη ογμεεγε
 35 ἡφaηтаcиa ρa пpa ἡηeeи eη'таγμεγε· араγ
 ηἡἡтΎрἡἡηηт 'εαφΎ апата ημαγ ἡби пitaгтἡ
 Ύi/110 'εγμεγ[ε] χe ηтаγтаρε τἡηe ἡ[ε]ηтаγтеρε
 Ύплаηη ρἡ ηиpеη 'ωηη eη· ογαεeтoγ eη· αλλα
 'ἡтаγ ηиoм таηтη eсωωΎт ἡ'μαγ ρωc eηтаγ
 5 πε птнрΎ ἡ αβολ· ἡπαει acωωпe· eпи'ααγμα·
 eγρηηη αβαλ· eγΎ 'oγβηγ· ογαεeтΎ eтвe
 τἡἡтpеq'μiωe ἡἡἡ·χacиηт· ἡae 'oγe [ηηиx]пo
 10 ἡпapxωη eтΎ ρΎ'пe[р]e[с]ce· ετωοοп ρa тeq-

109.4 ἡχι i.e. ἡби¹ 5-6 [ε]αγεινε *ed. pr.*¹ 7 ρaεινε, α written over another letter, possibly ο.¹ 13 ат<м>ἡта<т>ψΎр or ат<м>ἡтаψΎр *ed. pr.*¹ 16 χe, χ written over a partially formed π.¹ 26 апа(η)та (?) *ed. pr.*¹ 28 <м>ηηηηтаγeи Thomassen¹ 30-31 а·пocтаднc i.e. а·пocтaтнc¹ 36 тагтἡ MS: Read таηтἡ *ed. pr.*¹

110.6 ααγμα i.e. таγμα¹ 8 ηae i.e. ηте¹ 9-10 ρΎпe[р]e[с]ce *ed. pr.* (Fr., Ger.)¹

like one another, | those who were not instructed were
 | unable to know the cause of the things which exist.
 5 Therefore, | they have introduced other types (of ex-
 planation), | some saying that | it is according to prov-
 idence that the things which exist have their being. |
 These are the people who observe ¹⁰ the stability and
 the conformity of the movement of creation. | Others
 say | that it is something alien. | These are people who
 observe the | diversity and the lawlessness and the evil
 of the powers. ¹⁵ Others say | that the things which
 exist are what | is destined to happen. These are the
 people who were | occupied with this matter. Others
 say | that it is something in accordance with nature.

²⁰

Others say that | it is a self-existent. The majority,
 however, | all who have reached as far as the visible
 elements, | do not know anything more | than them.

Those who were wise ²⁵ among the Greeks and the
 barbarians | have advanced to the powers which have |
 come into being by way of imagination and | vain
 thought. Those who have | come from these, in accord
 with the mutual conflict ³⁰ and rebellious manner |
 active in them, | also spoke in a likely, | arrogant and |
 imaginary way concerning the things ³⁵ which they
 thought of as wisdom, | although the likeness deceived
 them, | since they thought that they had attained the
 truth, ^{110.1} when they had (only) attained error. |
 (They did so) not simply in minor appellations, but |
 the powers themselves seem to hinder them, | as if
 they were the Totality. ⁵ Therefore, the | order was
 caught up in fighting | itself alone, because of the |
 arrogant hostility of | one [of the offspring] of the ar-
 chon who is ¹⁰ superior, who exists before him. |

Therefore, nothing | was in agreement with its fellows, | nothing, neither | philosophy nor types of medicine ¹⁵ nor types of rhetoric nor types | of music nor types of | logic, but they are opinions and | theories. | Ineffability held sway ²⁰ in confusion, because of the indescribable quality | of those who hold sway, who give them | thoughts.

Now, as for the things which came | forth from the <race> of the | Hebrews, things which are written by ²⁵ the hylics who speak in the fashion of the Greeks, | the powers of those who think about all | of them, so to speak, the “right ones,” the powers | which move them all to think of | words and a representation, they <brought> them, and ³⁰ they grasped so as to attain | the truth and used the confused powers | which act in them. | Afterwards they attained to the order | of the unmixed ones, the one which is established, the ³⁵ unity which exists as a | representation of the representation of the Father. It is not invisible ^{111.1} in its nature, but | a wisdom envelops it, so that | it might preserve the form of the | truly invisible one. Therefore, ⁵ many angels have not been able to see it. | Also, other men of | the Hebrew race, of whom we | already spoke, namely the righteous ones | and the prophets, did not think of anything ¹⁰ and did not say anything | from imagination or through a | likeness or from esoteric thinking, | but each one | by the power which was

15 ΕΤΕΝΕΡΓΙ ΝΖΗΤῸ "ΑΥΩ ΕΦCΩΤῸΝ· ΑΝΕΝΤΑΦΝΕΥ
 'ΑΡΑΥ ΑΥΩ ΑΦCΟΤΜΟΥ 'ΑΦΧΡΟΥ' ΖῆΝ ΟΥΝΑΤ.
 []'ΤΕ· ΕΥῆΤΕΥ ΜΜΕΥ ΜΠΙ† ΜΕΤΕ 'ΜῆΝΤΖΛΗΜ· ΨΑ
 ΝΟΥΕΡΗΥ ΚΑΤΑ [ΠΙ]CΜΑΤ· ΝΝΕΤῼ ΕΝΕΡΓΙ ΝΖΗΤΟΥ
 20 "ΕΟΥΤΟΥΧΩ ΜΠΙΝΟΥΧΘ Μῆ ΠΙ† ΜΕ†ΤΕ· ΨΑ ΝΟΥ-
 ΕΡΗΥ ΜΑΛΙCΤΑ ΝΖΡΗ† 'Ζῆ †ΖΟΜΟΛΟΓΙΑ ΝΔΕ ΠΕΤ-
 ΧΑΣΕ· 'ΑΡΑΥ· ΑΥΩ ΟΥῆ ΠΕΤΗΝΝΕΕΦ ΑΡΑΥ· 'ΠΕΕΙ
 25 ΕΤΕΑΥΚΑΑΦ ΖΩC ΕΥῼ ΧΡΙΑ "ΜῆΜΟΦ ΕΑΠΛΟΓΟC
 ΜΠΝΕΥΜΑΤΙΚΟΝ 'ΧΠΑΦ ΝῆΜΜΕΥ ΝΟΥΕΕΙ ΕΦῼ ΧΡΙΑ
 Μ'ΠΕΤΧΑΣΕ· ΝΝΟΥΖΕΛΠΙC ΜῆΝ ΟΥΘΩ'Ψῼ ΑΒΑΛ·
 ΚΑΤΑ ΠΙΜΕΕΥΕ· ΕΤΕ ΠΕ'ΕΕΙ ΠΕ· ΠCΠΕΡΜΑ ΝΝΟΥ-
 30 ΧΑΕΙΤΕ· "ΑΥΩ ΟΥΛΟΓΟC ΝΡΕΦῼ ΟΥΔΑΕΙΝ ΠΕ· ΕΤΕ
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 ΝΤΕΦ ΝΕ ΝΙΔΙ'Κ'ΔΙΟC Μῆ 'ΝΕΙΠΡΟΦΗΤΗC ΕΤΑῆΨ-
 Ρῆ ΝΧΟΥ· 'ΕΥΤΟΥΧΟ Ν†ΖΟΜΟΛΟΓΙΑ Μῆ †-
 35 "ΜῆΝΤΜῆΝΤΡΕ· ΝΤΕ ΝΟΥΕΙΑΤΕ ΖΑ ΠΡΑ 'ΜΠΕΤῆΕΕΦ
 ΡῆΒ/112 ΝΕΕΙ ΝΤΑΥΨΩ'ΠΕ "ΕΥΘΑΨῼ ΑΒΟΛ· ΝCΑ †[ΖΕ]Λ-
 ΠΙC Μῆ 'ΠΙCΩΤῸ ΑΒΟΛ· ΕΦCΑΤΕ· ΝΖΗΤΟ[Υ] 'ΝῆΒΙ
 <ΠΙ>CΠΕΡΜΑ ΝCΑΠC· ΑΥΩ ΝΨΥΝΕ 'ΠΕΕΙ ΕΤCΑΤΕ
 5 ΝΖΡΗ† 'Ζ'ῆ ΖΑΖ ΝΕΕΙ "ΕΝΤΑΖΨΥΝΕ· ΝCΑ ΠΙΤΩΚ
 ΑΡΕΤῸ 'ΦΟΥΑΝῶ ΑΒΑΛ ΦCΩΚ ΜΜΑΥ Α'ΜῼΡΡΕ ΠΕΤ-
 ΧΑΣΕ· ΑΤΑΨΕ ΔΕΙΨ 'ΜΕΝ ΝῆΝΕΕΙ ΖΩC ΖΑ ΠΡΑ
 10 ΝΟΥΕΕΙ Ν'ΟΥΩΤ· ΑΥΩ ΝΕΟΥΕΕΙ Ν'ΟΥΩΤ· ΠΕ†Τῼ
 ΕΝΕΡΓΙ ΜΜΑΥ· ΕΥΨΕΧΕ· CΕ'ΨῆΒΒΙΑΕΙΤ· {Α}ΕΝ· ΝΧΕ
 ΝΟΥΝΕΥ Μῆ 'ΝΟΥΨΕΧΕ· ΕΤΒΕ ΠΑΨΕΕΙΤΕ 'ΝῆΝΕ-
 ΤΑΖ† ΝΕΥ Ν†ΘΕΩΡΙΑ Μῆ 'ΠΨΕΧΕ· ΕΤΒΕ ΠΕΕΙ
 15 ΝΕΤΑΖCΩ'ΤῸ ΑΒΑΛ· ΝCΑ ΝΕΝΤΑΥΧΟΥ· 'ΕΤΒΕ
 ΠΕΕΙ CΕΖῶ ΛΑΥΕ ΕΝ ΑΒΑΛ· 'ΝΤΕΥΟΥ ΑΛΛΑ ΖῆΝ
 ΟΥΨΙΒΗ· 'ΑΥΧΙ ΝΝΕΤCΗΖ· ΕΥῼ ΖΕΡΜΗΝΕΥ'Ε ΜΜΑΥ
 20 ΑΥΤΕΖΟ ΑΡΕΤΟΥ "ΝΖῆΖΕΡΕCΙC ΕΝΑΨΩΟΥ
 ΝΕΤΑΥ'ΨΟΟΠ· ΨΑ ΖΟΥΝ ΕΤΕΝΟΥ ΖΑΤΕ ΝΙ<Ι>ΟΥ-
 ΔΑΕΙ ΖῆΖΑΕΙΝΕ ΜΕΝ CΕ·'ΧΟΥ ΜΜΑC ΧΕ ΟΥΕΕΙ ΠΕ
 25 'ΠΝΟΥΤΕ· ΕΝΤΑΖΤΑΨΕ ΟΕΙΨ "ΝῆΝΕΙΓΡΑΦΗΟΥ·

16 ΑΡΑΥ, The second α written over a partially formed α. ¹ΝΑΤ, η written over τ. ¹19 CΜΑΤ, η written over π or a partially formed η. ²⁰ΝΟΥΧΘ i.e. ΜΟΥΧΘ ²²ΝΔΕ i.e. ΝΤΕ ²⁵ΜῆΜΟΦ, ο written over η or a partially formed ο. ¹

112.3 <ΠΙ>CΠΕΡΜΑ ed. pr. ¹11 {Α}ΕΝ or Α{Ε}Ν ed. pr. (Fr., Ger.); ΜΕΝ ed. pr. (Eng.) ¹ΝΧΕ i.e. ΝῆΒΙ ¹⁶Ζῶ MS: Ζῆ ed. pr. (Ger.) ¹⁷ΝΤΕΥΟΥ MS: ΜΜΑΥ or ΝΖΗΤΟΥ ed. pr. ²¹⁻²²ΝΙ<Ι>ΟΥΔΑΕΙ ed. pr. ²⁴ΟΕΙΨ, ε written over a partially formed ε. ¹

at work in him, ¹⁵ and while listening to the things
 which he saw | and heard, spoke of them in [...]. |
 They have a unified harmony | with one another after
 the manner | of those who worked in them, ²⁰ since
 they preserve the connection and the | mutual har-
 mony primarily | by the confession of the one more
 exalted | than they. And there is one who is greater
 than they, | who was appointed since they have need
²⁵ of him, and whom the spiritual Logos | begot along
 with them as one who needs | the exalted one, in hope
 and | expectation in accord with the thought which | is
 the seed of salvation. ³⁰ And he is an illuminating
 word, which | consists of the thought and his offspring
 and | his emanations. Since the righteous ones and |
 the prophets, whom we have previously mentioned, |
 preserve the confession and the ³⁵ testimony concern-
 ing | the one who is great, made by their fathers who
 were ^{112.1} looking for the hope and | the hearing, in
 them is sown | the seed of prayer and the searching, |
 which is sown in many ⁵ who have searched for
 strengthening. | It appears and draws them to | love
 the exalted one, to proclaim | these things as pertain-
 ing to a unity. | And it was a unity which ¹⁰ worked in
 them when they spoke. | Their vision and their words
 do not differ | because of the multitude | of those who
 have given them the vision and | the word. Therefore,
 those who have ¹⁵ listened to what they have said |
 concerning this do not reject any | of it, but have ac-
 cepted the scriptures | in an altered way. By inter-
 preting | them they established ²⁰ many heresies
 which | exist to the present among the | Jews. Some |
 say that God is one, | who made a proclamation ²⁵ in

̄νεϛ· ρ̄νεκ'καγε εγχοϥ ̄μμαϛ χε ραρ 'νε· ρ̄νερα-
 εινε μεν εγχω ̄μ'μαϛ χε ουραπλοϥν πε πνοϥ-
 30 'τε αγω νεϥρητ' ̄νοϥωτ' πε· " ρ̄νε τφϥϥιϥ ρ̄νεκ-
 καγε εγχοϥ '̄μμαϛ χε πεϥειρε· ρατρε· μ̄ν
 'πκωε αρη̄νι ̄μπετνανοϥϥ 'μ̄ν πετθαϥ ρ̄νεκ-
 35 καγε αν 'εγχω ̄μμαϛ χε ̄νταϥ πε πρεϥ^π ρ̄νω
 απενταρϥωπε ρ̄νεκκαϥ'ε δε αν εγχω ̄μμο[ϥ]
 ρ̄ιγ/ιι3 χε αβαλ " [ρ̄]ιτ̄ν νεϥ[ια]· γ̄ελοϥ πεταϥ^ρ ρ̄νω
 χε ' [π]ραρ βε μμ̄ντρεϥμεεϥε· μ̄'π̄ιρητε·
 πραρ ̄νρητε πε· αγω πραρ '̄νϥματ' ννιγραφνοϥ·
 5 πενταρ† " νεϥϥαρ ̄μπνομοϥ· νδαϥ ̄νδε μ̄'προ-
 φητηϥ ̄μποϥχε λαγε αβαλ· '̄μμοοϥ ̄μ· μ̄ιν ̄μμο-
 οϥ· ουαεετ[ο]ϥ 'αλλα ποϥεει ποϥεει ̄νερητοϥ·
 10 αβαλ '̄μπενταϥνεϥ αροοϥ αγω αϥϥα· " τμεϥ ̄ν-
 τοοτ̄ϥ ̄μπταϥε δειϥ μ̄'πϥωτηρ' πεει πενταϥ-
 ταϥε δειϥ '̄μμοϥ επκεφαλαιον πε· ̄μποϥτα-
 'ϥε οειϥ πετεαϥχοοϥ ρα πρα μ̄'π̄οῑν· ε̄ι ̄μπϥω-
 15 τηρ' ετε πιβῑνε̄ι " πε· ϥαπ δε εϥϥεχε ραραϥ
 ̄νβι ̄ν'προφητηϥ ρωϥ εϥναϥωπε 'ϥαπ δε αν
 ρωϥ επϥωτηρ' ϥεχε 'αβαλ ρ̄νε ϥωοϥ αγω χε
 ϥναε̄ι ̄νβι 'πϥωτηρ' ̄νϥ^ρ ρμοτ' ̄ννετε̄μποϥ-
 20 " ϥοϥων̄ϥ· εμποϥ^ρ ϥβηρ ̄ν^ρ ρμο'λογι· ̄ννοϥερηϥ
 τηροϥ ̄νλαγε· 'ποϥεει δε ποϥεει αβολ ρ̄νε
 πεϥ'ρ̄νω· ενταϥχι ενεργι αβαλ ̄μ'μοϥ ατρεϥ-
 25 ϥεχε ραραϥ [[εϥμε]] " αγω πτοποϥ εταϥϥωπε
 εϥνεϥ· 'αραϥ εϥμεεϥε χε αβολ ̄μμοϥ 'πε
 πετοϥναϥπαϥ αγω χε εϥνα'ε̄ι αβαλ ρ̄νε πμα
 ετ̄μμεϥ ενπε'οϥαν ̄μμαϥ ̄μμε· χε εϥ̄ννηϥ
 30 " αβαλ των η αβολ ρ̄νε νιμ πετοϥ'ναϥπαϥ αλλα
 πεει ουαεετ̄ϥ 'πενταϥ^ρ πεϥ̄μπϥα ̄νχοοϥ ετε
 'πετοϥναϥπαϥ ̄μμαϥ πε· αγω '̄νϥωωπ ̄μκαρ
 35 ̄μμαϥ πε ρα πρα " δε ̄μπενταϥ^ρ ϥρ̄π̄ ̄νϥοοπ
 ̄μμαϥ 'αγω πεταϥοει ̄μμαϥ ανηρε τμετ '̄νατ-

113.5 νεϥ <̄νβι νεϥ>ϥαρ *ed. pr.*: νεϥ< - - - > Thomassen¹ νδαϥ ̄νδε
 i.e. ̄νταϥ δε¹ 9-10 ϥα·τμεϥ MS: Read ϥα·τμοϥ Attridge¹ 13 οειϥ, ϥ
 followed by a partially formed and cancelled μ.¹ 14 πιβῑνε̄ι, The second ι and η
 written over ν.¹ 17 ϥεχε, ϥ written over α.¹ 25 αγω, α written over ε; ω
 written over ε.¹ 28 ενπε i.e. εμπε¹ 29 ̄μμε, ε written over α.¹ 31 πεει, The
 first ε written over ο.¹ 36 πεταϥ MS: πετεϥ *ed. pr.*¹

the ancient scriptures. Others | say that he is many. | Some say | that God is simple | and was a single mind
30 in nature. Others say | that his activity is linked
with | the establishment of good | and evil. Still others |
say that he is the 35 creator of that which has come
into being. Still others | say that 113.1 it was by the
angels that he created. |

The multitude of ideas of | this sort is the multitude
of forms and the abundance | of types of scripture,
that which produced 5 their teachers of the Law. The
| prophets, however, did not say anything of | their
own accord, | but each one of them | (spoke) of the
things which he had seen and 10 heard through the
proclamation of | the Savior. This is what he pro-
claimed, | with the main subject of their | proclama-
tion being that which each said concerning | the com-
ing of the Savior, which is this coming. 15 Sometimes
the prophets speak about it | as if it will be. | Some-
times (it is) as if the Savior speaks | from their
mouths, saying that the Savior will come | and show
favor to those who have not 20 known him. They have
not all joined | with one another in confessing any-
thing, | but each one, on the basis of the | thing from
which he received power | to speak about him 25 and
on the basis of the place which he saw, | thinks that it
is from it | that he will be begotten and that he will |
come from that place. Not | one of them knew
30 whence he would come nor by whom he | would be
begotten, but he alone | is the one of whom it is wor-
thy to speak, the one who | will be begotten and | will
suffer. Concerning 35 that which he previously was |
and that which he is eternally, | an unbegotten,

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37 $\bar{\nu}\tau\epsilon$ MS: $\epsilon\tau\epsilon$ or $\alpha\gamma\omega$ *ed. pr.* (Fr., Ger.)¹ 38 $\epsilon\bar{\nu}(\epsilon\bar{\nu})$ *ed. pr.*¹ < τ > $\varsigma\alpha\rho\alpha$ *ed. pr.*¹

114.11 $\mu\epsilon\bar{\nu}$ MS: $\bar{\mu}\mu\epsilon\bar{\nu}$ or $\bar{\mu}\mu\bar{\iota}\bar{\nu}$ *ed. pr.*¹ $\bar{\mu}\mu\alpha\varsigma$ MS: Read $\bar{\mu}\mu\alpha\varsigma$ Attridge¹ 14 $\omicron\gamma(\delta\epsilon)\varsigma\mu\epsilon\rho\mu\alpha$ Thomassen¹ 15 $\mu\delta\epsilon$ $\mu\epsilon\tau\psi\omicron\omicron\mu$ MS: $\mu\tau\epsilon$ $\mu\epsilon\tau\psi\omicron\omicron\mu$ Attridge: $\omicron\gamma\delta\epsilon$ $\mu\epsilon\tau\psi\omicron\omicron\mu$ *ed. pr.*¹ $\mu\epsilon(\tau\psi\omicron\omicron\mu)$ Thomassen¹ 16 $\bar{\nu}\delta\epsilon$ i.e. $\delta\epsilon$ ¹ 18, 19 $\bar{\nu}\delta\epsilon$ i.e. $\bar{\nu}\tau\epsilon$ ¹ 33 $\bar{\nu}\kappa\alpha\tau$ i.e. $\bar{\mu}\kappa\alpha\tau$ ¹ 36 $\alpha\gamma\psi\omega\mu\epsilon$ MS: $\alpha\varrho\psi\omega\mu\epsilon$ Schenke¹ 37 < μ > $\alpha\eta\eta\tau\epsilon$ Thomassen¹ 38 < ψ > $\tau\epsilon\kappa\omicron$ Schenke¹

115.1 $[\mu]\rho\omega\mu\epsilon$: $[\mu\bar{\nu}]$ Emmel: $[\mu]\rho\omega\mu\epsilon\tau[\rho]$ *ed. pr.* (Eng., Ger.): $[\mu\bar{\nu}]\rho\omega\mu\epsilon\tau[\rho]$ *ed. pr.* (Fr.): $[\bar{\nu}]\rho\omega\mu\epsilon$ $[\bar{\nu}]\alpha\tau\mu\epsilon\gamma$ Thomassen¹

impassible one from | the Logos, who came into being
 in flesh, ¹⁴ he did not come into their thought. And
 this | is the account which they received an impulse | to
 give concerning his flesh | which was to appear. They
 say that ⁵ it is a production from all of them, | but that
 before all things it is from | the spiritual Logos | who is
 the cause of the things which | have come into being,
 from whom the Savior received ¹⁰ his flesh. He had |
 conceived <it> at the revelation | of the light, accord-
 ing to the | word of the promise, at his revelation |
 from the seminal state. ¹⁵ For the one who exists is
 not a seed of the things which exist, | since he was
 begotten at the end. But to the one | by whom the
 Father ordained the manifestation | of salvation, who
 is | the fulfillment of the promise, ²⁰ to him belonged
 all these instruments for | entry into life, through
 which he | descended. His Father is one | and alone is |
 truly a father to him, the ²⁵ invisible, unknowable, |
 the incomprehensible in his nature, who | alone is
 God in his will | and his form, who | has granted that
 he might be seen, ³⁰ known and comprehended. |

13. *The Incarnate Savior and his Companions*

He it is who was our Savior | in willing compassion,
 | who is that which | they were. For it was for their
 sake that he became ³⁵ manifest in an involuntary
 suffering. | They became flesh and soul, — | that is,
 eternally — which (things) hold | them and with cor-
 ruptible things | they die. And as for those who [came

[NN]ΑΤ'ΝΕΥ ΑΡΑϞ ΖΝΝ ΟΥ'[Μ]ΝΤ'ΑΤ'ΝΕΥ ΑΡΑΣ· ΑϞ-
ΤΣΕΒΑΥ ΑΡΑϞ '[[Ζ]Ν ΟΥΜΝΤΑΤ'ΝΕΥ ΑΡΑΣ ΑΝ]

5 ΧΕ ΟΥ 'ΜΟΝΟΝ ΑϞΧΙ ΑΡΑΟΥ ΜΠΙΜΟΥ ΝΤΕ[Υ]"ΟΥ
ΝΕΤΕΑϞΜΕΥΕ ΑΡΑΟΥ· ΑΤΡΕϞΤΟΥ'ΧΑϞΟΥ ΑΛΛΑ
ΤΟΥΚΕΜΝΤ'ΩΗΜ· Α[Ν] 'ΠΕΝΤΑΥΕΙ ΖΡΗΙ ΑΡΑΣ
ΕΑΥΝΕΣΤΟ[Υ] 'ΚΑΤΑ ΠΣΩΜΑ ΜΝ ΤΨΥΧΗ ΑϞϞ[ΙΤΣ]
10 'ΑΝ <Ε>ΒΟΛ ΜΠΕΕΙ ΧΕ ΑϞΤΡΟΥΩ Μ[Α]Ϟ "ΑΥΩ
ΑϞΤΡΟΥΜΕΣΤϞ ΝΝΟΥΛΙΛΟΥ Ν'ΙΣΩΜΑ· ΨΥΧΗ

ΧΕ ΖΡΗΙ ΖΝ ΝΚΕΚΑΥΕ 'ΤΗΡΟΥ· ΕΝΤΑΥΡ ΚΟΙΝΩΝΙ
ΑΡΑϞΟΥ· ΜΝ 'ΝΕΝΤΑΖΑΕΙΕ· ΑΥΩ ΕΥΧΙ ΜΠΟΥΟΙΝ
15 'ΝΕΑϞΕΙ ΕϞΧΑΣΙ ΝΖΗΤΟΥ ΠΕ· ΑΒΑΛ "ΧΕ ΖΝ
ΟΥΜΝΤΑΤ'Ρ ΝΟΒΕ· ΑΥΩ ΖΝΝ ΟΥ'ΜΝΤΑΤ'ΤΩΛΜ ΑΥΩ
ΖΝ ΟΥΜΝΤ'ΑΤ'ΧΩΖΜ ΠΕΝΤΑϞΤΡΟΥΩ ΜΜΑϞ
'ΑΥΧΠΟΥ ΖΜ ΠΒΙΟΣ ΕϞΨΟΟΠ ΖΜ ΠΒΙΟΣ 'ΑΒΑΛ ΧΕ
20 ΝΤΑΥ ΜΝ ΝΕΤΜΜΕΥ ΖΝ"Ν ΟΥΠΑΘΟΣ ΜΝΝ ΟΥΓΝΩΜΗ
Ε(Ν)ΣΠ'Α'ΝΕ· ΑΒΑΛ ΝΤΕ ΠΛΟΓΟΣ ΕΝΤΑΖΚΙΜ 'ΕΝ-
ΤΑΣΤΕΖΑΥ ΑΤΡΟΥΨΩΠΕ ΝΣΩ'ΜΑ Ζ'Ι ΨΥΧΗ· ΠΕΕΙ
ΔΕ ΝΤΑϞ <ΠΕΤ>ΕΑϞΧΙ 'ΑΡΑϞ· ΜΠΡΕϞΕΙ ΖΑ ΝΕ-
25 ΤΑΝΡ ΨΡΠ "ΝΧΟΟΥ

ΧΕ ΑϞΨΩΠΕ ΑΒΑΛ· ΝΠΙΘΝ'ΝΕΥ ΕΤΠ'ΡΙΩΟΥ ΑΥΩ
ΠΙΜΕΥΕ· ΝΝΑΤ'ΠΩΝΕ ΑΒΑΛ ΝΤΕ ΠΛΟΓΟΣ ΕΝΤΑϞ-
ΣΤΑϞ· 'ΕΖΟΥΝ ΜΜΙΝ ΜΜΟΥ· ΜΝΝΣΑ ΠΕϞΚΙΜ· 'ΑΒΑΛ
30 ΖΝ †ΖΟΙΚΟΝΟΜΙΑ ΜΠΙΡΗΤΕ ΠΕΝ"ΤΑΥΧΙ ΣΩΜΑ· Ζ'Ι
ΨΥΧΗ ΝΒΙ ΝΕΝΤΑ'ΕΙ ΜΜΜΕϞ· ΜΝΝ ΟΥΤΕΖΟ ΑΡΕΤϞ
'ΜΝΝ ΟΥΣΜΙΝΕ ΜΝΝ ΟΥΖΕΠ· ΝΝ'ΖΒΗΥΕ· ΑΥΜΕΥΕ
ΜΕΝ ΖΩΟΥ ΑΡΑΥ'ΟΥ ΑΤΡΟΥΕΙ

35 ΧΕ ΝΤΑΡΟΥΜΕΥΕ Α"ΠΣΩΤΗΡ· ΑΥΕΙ <ΑΥΕΙ> ΔΕ
ΝΤΑΡΕϞΜΕ· 'ΑΥΕΙ ΜΕΝ ΖΩΟΥ ΑΝ ΕΥΧΑΣΙ ΖΝ
†'ΠΡΟΒΟΛΗ· ΚΑΤΑ ΣΑΡΞ ΝΖΟΥΟ ΑΝΕΝ'ΤΑΥΝΤΟΥ·
ΑΒΑΛ ΖΝΝ ΟΥΨΤΑ ΑΒΑΛ· "ΧΕ ΝΤΑΥ ΖΩΟΥ ΑΝ
Μ[ΠΙ]ΡΗ[Τ]Ε 'ΝΕΥΧΙ ΠΡΟΒΟΛΗ ΝΣΩΜΑ ΜΝ 'ΝΣΩ-
ΜΑ· ΜΠΣΩΤΗΡ· ΑΒΑΛ Ζ'ΙΤ'Ν '†ΘΒΝΟΥΩΝΖ ΑΒΑΛ· ΜΝ

PI5/116

2 ΤΣΕΒΑΥ, ε written over n.¹3 [[Ζ]Ν ΟΥΜΝΤΑΤ'ΝΕΥ ΑΡΑΣ ΑΝ] *ed. pr.*¹ 4
ΑΡΑΟΥ MS: Read ΑΡΑϞ Attridge¹ 7 [Π]ΕΝΤΑΥΕΤ Thomassen¹ ΝΕΣΤΟ[Υ] (i.e.
ΝΕΣΤΟ[Υ]) Attridge: ΝΕΣΤΗ[ΥΕ] *ed. pr.*¹ 9 <Ε>ΒΟΛ Attridge: <Ν>ΒΟΛ *ed. pr.*¹
20-21 Ε(Ν)ΣΠ'Α'ΝΕ· ΑΒΑΛ Emmel: Ε(Ν)ΣΠ[Ω]ΝΕ ΑΒΑΛ *ed. pr.* (Eng., Fr.):
ΕΝΣΠ[Ω]ΝΕ ΑΒΑΛ <ΕΝ> (?) *ed. pr.* (Ger.)¹ 23 <ΠΕΤ>ΕΑϞΧΙ Attridge¹ 24
ΜΠΡΕϞ<Ϟ>ΕΙ *ed. pr.* (Ger.)¹ 30-31 ΝΕΝΤΑ<Ζ>ΕΙ *ed. pr.*¹ 35 <ΑΥΕΙ> ΔΕ
Attridge¹ ΜΜΕ MS: ΜΕ or ΜΑΕΙΕ (?) Attridge¹

into being] ^{115.1} [the] invisible one | taught them invisibly about himself. |

Not | only did he take upon <himself> the death of
 5 those whom he thought | to save, but he also accepted their smallness | to which they had descended when they were <born> | in body and soul. | (He did so), because he had let himself be conceived ¹⁰ and born as an infant, in | body and soul.

Among all the others | who shared in them | and those who fell and received the light, | he came being exalted, because ¹⁵ he had let himself be conceived without sin, | stain and | defilement. | He was begotten in life, being in life | because the former and the latter are in ²⁰ passion and changing opinion | from the Logos who moved, | who established them to be body | and soul. He it is <who> has taken | to himself the one who came from those whom we previously ²⁵ mentioned.

He came into being from the | glorious vision and the unchanging thought | of the Logos who | returned to himself, after his movement, | from the organization, just as ³⁰ those who came with him took body and soul | and a confirmation | and stability and judgment of | things. They too intended | to come.

When they thought of ³⁵ the Savior they came, and [they came] when he knew; | they also came more exalted in the | emanation according to the flesh than those | who had been brought forth from a defect, because ^{116.1} in this way | they, too, received their bodily emanation along with | the body of the Savior,

5 †δὸν^{116.7}μοῦχβ· ἡμμεϛ νεεικε¹¹⁷κεγε νε να †ουγια·
 ἡοῦωτ· ¹νε αγω ἡτας· ρω τε ('τε') †πνευ-
 10 ματικη δε τοικονομια ἡδε ¹ἡτας<>ψββι-
 αειτ· οῦωτ· ταιε¹¹⁸ οῦωτ· ταιε¹¹⁸ ἡἡαεινε μεν
¹ενταγε¹¹⁹ει εβολ· ἡἡν οὔπαθος ¹ἡἡν οὔπωψε·
 εὔψαατ· ἡνοῦ¹²⁰τλβδ ἡἡκεκεογε εἡἡναβαλ
 15 ¹ἡἡν οὔτωβἡ νε ατροῦτλβω ἡἡνετψωνε· εαγ-
 κααγ ατροῦ¹²¹τ θεραπεγε ἡἡνεταζει· ετε ¹ἡ-
 αποστολος νε· ἡἡ ἡἡρἡ† ψἡ ¹νοῦγε· ἡἡμα-
 θητης ἡδε ἡταγ ¹ἡἡπσωτηρ· νε ἡἡσαἡ δε ἡταγ
 20 ¹(ἡ)νε νεει· ετἡ χρεια ἡσβοῦ ει· αρα ¹ετβε εὔ-
 βε αὔἡ κοινωἡι ἀἡπα¹²²θος ἡωοῦ ἀἡ· νεει εταὔἡ
 κοινω¹²³ἡι ἀραῦοῦ ἡἡἡι ἡἡταῦἡἡτοῦ ἀβολ ¹ἡἡἡ
 25 οὔπαθος εὔπε ἡἡεινε· ¹αβαλ νε· κατα †οικο-
 νομια ἡἡ ¹<π>σωτηρ· κατα πσωμα· πεει·
 ετεἡἡπ¹²⁴ϛἡ κοινωἡι ἀἡπαθος

χε ἡἡταῦ μεν πσωτηρ· νεοῦἡἡκων ¹πε ἡδε
 30 οὔεει ἡἡοῦωτ· ετε ἡἡταῦ πε πτηρἡ· κατα πσω-
 μα· ¹ετβε παει αῦτοῦχο πσματ· ἡἡτἡἡτατπω-
 ψε· τεει ετερε¹²⁵τἡἡτατπαθος ψοοπ αβαλ ἡ-
 35 ἡἡητἡ· ἡδει ἡδε ἡταῦ εἡἡἡἡκω(ἡ) ¹νε ἡδε
 ποὔεει ποὔεει εταἡ¹²⁶οῦωἡἡ· αβαλ· ετβε πεει
 σε¹²⁷χι ἀραῦ ἡἡπωψε· αβαλ ἡἡτοοτἡ ἡἡπσματ
 εαῦχι μορφη ἀἡιχω ετ¹²⁸ψοοπ· ἡἡ πσα ἡἡπἡ
 117.2/117 [ἡτἡ]ε πεει ἀἡ ¹[π]ετἡ κοιν[ωἡι] ατκακια· ετ-
 ψοοπ ἡἡ[ἡ]ρη¹²⁹ ἡἡ ἡἡ[ο]ἡος εἡταῦπωἡ ψαρο-
¹³⁰[ο]ῦ εαποῦωψε· {εαποῦωψε} γαρ· ¹ἡρω ἀἡἡ
 5 πτηρἡ ἡα ἡἡαβει χεκασε· ¹ἡἡ ποῦωψε· ετἡ-
 μεῦ εῦἡἡαδε· ¹ἡἡπτηρἡ ἡσenoῦἡἡε· εοὔεει·
 οὔ¹³¹αεετἡ πετἡῦ ἀ† ωἡἡ ἡκεῦωἡἡπ· ¹τηρἡ εῦἡ
 χρια ἡἡἡnoῦἡἡε· ετβε· ¹πεει αβα¹³²λ ἡἡ νεει·
 10 ἡἡπρητε· πεἡἡταῦἡ ἀρἡεσἡαι ἡἡε ἡμοτ· ἀ†

116.7 ρω τε ('τε') *ed. pr.*: ρω(τ) ε'τε' or ρω τα *ed. pr.* (Ger.)¹ 8 δε i.e. τε¹ἡδε i.e. δε¹9 <>ψββιαειτ *ed. pr.*¹ 18 μαθητης, η written over τ.
¹ἡδε i.e. δε¹20 (ἡ)νε νεει *ed. pr.* (Fr., Ger.): νε ἡνεει *ed. pr.* (Eng.)¹ 26
 <π>σωτηρ *Attridge*¹ 29 ἡδε i.e. ἡτε¹34 ἡδε i.e. δε¹35 ἡδε i.e. ἡτε¹39
 [ἡτἡ]ε *ed. pr.* (Fr., Ger.): (ετ)ε *ed. pr.* (Eng.)¹

117.2 ἡἡ, 2 written over η.¹ 3 {εαποῦωψε} *ed. pr.*¹ 7 πετ<τ>ἡῦ *ed. pr.*¹

through | the revelation and ⁵ the mingling with him. These | others were those of one substance | and it indeed is the spiritual (substance). | The organization | is different. This is one thing, ¹⁰ that is another. Some | come forth from passion | and division, needing | healing. Others are from | prayer, so that they heal ¹⁵ the sick, when they have been appointed | to treat those who have fallen. These | are the apostles and the evangelists. | They are the disciples | of the Savior, and teachers ²⁰ who need instruction. Why, then, | did they, too, share in the passions | in which | those who have been brought forth | from passion share, if indeed they are bodily productions ²⁵ in accordance with the organization and | <the> Savior, who did not | share in the passions? |

The Savior was an image | of the unitary one, he who ³⁰ is the Totality in bodily form. | Therefore, he preserved the form of | indivisibility, from which | comes impassibility. | They, however, are images ³⁵ of each thing which | became manifest. Therefore, they | assume division from | the pattern, having taken form for the planting which | exists beneath [the heaven.] This also ^{117.1} is what shares in the evil which exists | in the places which they have reached. | For the will | held the Totality under sin, so that ⁵ by that will he might have mercy | on the Totality and they might be saved, while a single one | alone is appointed to give life and all the rest | need salvation. Therefore, | it was from (reasons) of this sort that ¹⁰ it began to receive

ΝΙΤΑ'ΕΙΘ̄ ΕΝΤΑΥΤΑΨΕ' ΟΕΙΩ Μ̄ΜΟQ ΑΒΑΛ ' ΖΙΤΟΟ-
 Τῆ̄ Ν̄ΙΗ(СОУ)С' ΝΕΕΙ ΕΤС(М̄П)М̄ΠΨΑ' ΑΒΑΛ ' ΖΙΤΟ-
 Ο<ΤΟ>Υ[[Ϛ]] ΑΤΡΟΥΤΑΨΕ ΔΕΙΩ Μ̄ΠΚΕΨΩ'Χ̄Π̄ ΕQ-
 15 ΚΗ ΑΖΡΗ' Ν̄ΘΙ СΠΕΡΜΑ' Ν̄ΔΕ' * ΠС'Ψ'Π ΩΠ' Ν̄ΔΕ
 ΙΗ(СОУ)С ΠΕΧР(ΙСΤΟ)С' ΠΕΕΙ Ν̄ΤΑΝ̄Ρ' ΔΙΑΚΟΝΙ'
 Μ̄ΠΙΟΥΩΝῶ ΑΒΟΛ' Μ̄Ν ΠΙΜQ[Υ]'Χ̄Β' ΠΙΩΠ ΩΠ' ΒΕ
 ΝΕῩΝΤΕQ Μ̄ΜΕΥ' ΠΕ Μ̄ΠΒ̄ΝΤСЕΒΑΥ' ΑΥΩ Π̄Β̄ΝСТАΥ
 20 ' ΕΖΟΥΝ' ΑΠΕΤΑΥΨΟΟΠ' Μ̄ΜΑQ Χ̄Ν̄ Ν̄'ΨΟΡ̄Π̄ ΠΑΕΙ
 ΕΤΕῩΝΤΕΥ ΑΒΟΛ Ν̄'ΖΗΤῆ̄ Ν̄'Τ̄Λ̄Τ̄ΛΕ' ΑΤΡΟΥСТО
 ΑΖΟΥΝ' ΑΡΑQ' ΕΤΕ ΠΕΤΟΥΜΟΥΤΕ ΕΡΟQ ΧΕ'
 ' ΠСΩΤΕ ΠΕ' ΑΥΩ Ν̄ΤΑQ ΠΕ Π̄Ρ ΒΟΛ ΕΒΟΛ' Ν̄ΤΟ-
 25 ΟΤῆ̄ Ν̄'Τ̄ΑΙΧΜΑΛΩСΙΑ' ΑΥΩ ΠΧΙΝ * Ν̄'Τ̄Μ̄ΝΤР̄Μ̄ΖΕ'
 ΤΕΚΧΜΑΛΩСΙΑ' 'Ν̄'ΔΕ' ' ΝΕΕΙ ΕΝΤΑῩΡ' ΒΑΥΟΥΑΝ
 Ν̄ΤΜ̄ΝΤΑТ'СΑΥΝΕ' ΕСОЕΙ Ν̄Ν̄Ρ̄ΡΟ Ζ̄Ν̄ ΝЕСТОРОС
 ' Τ̄Μ̄ΝΤР̄Μ̄ΖΕ ΔΕ' ΠΕ ΠΙСАΥΝΕ' Ν̄ΤΕ' Т̄Μ̄НЕ' ΕΤΨΟ-
 30 ΟΠ' ΖΑΘΗ ΔΕ Μ̄ΠΑΤΕ * Τ̄Μ̄ΝΤΑТСАΥΝΕ ΨΩΠΕ' ΕQΟΕΙ
 Ν̄Ρ̄ΡΟ ' ΨΑ ' Α'ΝΗΖΕ Ζ̄Ν̄Ν ΟΥΜ̄ΝΤΑΤΑΡΧΗ' Μ̄Ν'Ν
 ΟΥΜ̄ΝΤΑТ'ΖΑΗ' ΕΟΥΠΕТНАНОУQ ' ΠΕ' ΑΥΩ ΟΥΧΑ-
 ΕΙΤΕ' Ν̄ΝΖΒΗΥΕ' ΤΕ' ΑΥΩ ΟῩΡ' ΒΟΛ' ΕΒΟΛ ΤΕ
 35 Ν̄ΤΟΟТῆ̄ * Ν̄'Τ̄ΦΥСΙС Μ̄Μ̄ΝТΒΑΥ'ΑΝ' ΤΑ'ΕΙ Ν̄ΤΑΥΨΩΠ
 Μ̄ΚΑΖ' Μ̄ΜΑС
 ΧΕ Ν̄Ε'Ν̄ΤΑῩΝΤΟΥ ΑΒΑΛ Ζ̄Ν̄Ν ΟΥΜ̄ΕΕΥΕ' ΕQΘΒΒΙ-
 ΔΕΙТ' Ν̄ΤΕ' Τ̄Μ̄ΝΤΑΠ̄Β̄Λ[Α] ' ΕΤΕ Π̄Ε̄Ι ΠΕ' ΕСНА' ΨΑ
 Π̄ΙΗ/118 ΝΕТΘΑΥ * ΑΒΑΛ Ζ̄ΙТ̄Ν̄ ΠΙΜΕΥΕ' ΕТС[Ω]К̄ Μ̄ΜΑΥ
 ' ΑΠΙТ̄Ν̄ ΑТ̄Μ̄ΝТ'ΜΑΙ'ΟΥΓΑΖ СΑΖΝΕ' ΑΥΧΙ ΔΕ' Μ̄-
 ΠΙΚΤΗΜΑ' ΕΤΕ Τ̄Μ̄ΝΤР̄Μ̄ΖΕ ΔΕ' ' Ζ̄Μ̄ ΠΖΟΥQ Μ̄Π-
 5 ΖΜΑТ' ΕΝΤΑΖΒΩΨТ * ΑΧ̄Ν̄ Ν̄ΨΗΡΕ' ΕΥΟΥΨΟΡΨ̄Ρ̄
 Ν̄ΔΕ ΠΕ Μ̄'ΠΑΘОС ΠΕ' ΑΥΩ ΟΥТЕКО ΝΕΥΟΥ ΠΕ
 Ν̄'ΝΑΕΙ' ΕΤΕ'ΑQΝΑΖΟΥ ΕΒΟΛ Μ̄ΜΟQ ' ΟΥΑΕΕТῆ̄'

11 Μ̄ΜΟQ MS: Μ̄ΜΟΟΥ Thomassen¹ 12 ΖΙΤΟΟТQ-ΝΕΕΙ MS: ΖΙΤΟΟТΟΥ ΝΝΕΕΙ
 Thomassen¹ ΕΤС MS: ΕΤΕ Mueller¹ (М̄П)М̄ΠΨΑ Attridge; The second м written
 over ψα.¹ 13 ΖΙΤΟΟ<ΤΟ>Υ[[Ϛ]] Emmel; Υ written over τ.: ΖΙΤΟΟТῆ̄ <ΝΙΗС>
 Thomassen¹ 14 <Π>СΠΕΡΜΑ *ed. pr.*: <ΠΙ>СΠΕΡΜΑ Thomassen¹ 14, 15 Ν̄ΔΕ
 i.e. Ν̄ΤΕ' 19 ΠΕΤΑΥΨΟΟΠ MS: ΠΕΤΟΥΨΟΟΠ *ed. pr.*²⁴ ΠΧΙ(Ν)
 Thomassen¹ 25 ΤΕΚ<ΕΑΙ>ΧΜΑΛΩСΙΑ Mueller¹ 'Ν̄'ΔΕ i.e. Ν̄ΤΕ' 26 <ΝΕ> ΝΕΕΙ
ed. pr. (Eng.)¹ 33 <ΟΥ>ΟΥΧΑΕΙΤΕ *ed. pr.*¹ ΖΒΗΥΕ, Ζ written over ε.¹ 34
 ΤΕ...ΤΕ MS: ΠΕ...ΠΕ (?) Attridge¹ 36 <Ν̄>ΧΕ Ν̄Ε[ΕΙ] *ed. pr.* (Fr., Eng.)¹ 38
 ΑΠ̄Β̄Λ[Α], Ḅ written over α or λ.¹

118.5 Ν̄ΔΕ i.e. ΔΕ¹

grace to give the | honors which were proclaimed | by
Jesus, which were suitable for | him to proclaim to
the rest, | since a seed of the ¹⁵ promise of Jesus Christ
was set up, whom we have | served in (his) revelation
and union. | Now the promise possessed | the instruc-
tion and the return | to what they are from ²⁰ the first,
from which they possess | the drop, so as to return | to
him, which is that which is called | “the redemption.”
And it is the release | from the captivity and the accep-
tance ²⁵ of freedom. In its places the captivity of |
those who were slaves of ignorance | holds sway. | The
freedom is the knowledge of | the truth which existed
before ³⁰ the ignorance was ruling, | forever without
beginning and | without end, being something good |
and a salvation of things | and a release from ³⁵ the
servile nature | in which they have suffered.

Those | who have been brought forth in a lowly
thought | of vanity, | that is, (a thought) which goes to
things which are evil ^{118.1} through the thought which
[draws] them | down to the lust for power, these have |
received the possession which is freedom, | from the
abundance of the grace which looked ⁵ upon the chil-
dren. It was, however, a disturbance of the | passion
and a destruction of | those things which he cast off

ἡψορεπ̄ εαϥπαρχοϥ ἁβολ ἡμοϥ ἡβι πλογοϥ
 10 εἰταζωωπε ἡνεϥ ἡλαειβε ἡπτοϥωωπε·
 εποϥἑτεκο εαϥαρῆζ αραϥ α<π>ζαε ἡτοικο-
 ἡνομια εαϥκαϥε· ατροϥωωπε· ἑνεϥϣ̄ ωεϥ
 ζωοϥ ανπε· ανεταϥταἰωοϥ
 15 ἑνε τῡἡτρωμε· αϥωωπε ἡεσοει ἡωμοἡτ
 ἡρητε κατα οϥϥια ἑδε ἑπνεϥματικῡ ἡἡ ἑψϥ-
 χ<ικ>ῡ ἡἡ ἑζϥλικῡ εστοϥχο ἡπτϥποϥ· ἡἡ-
 διαθεϥϥ ἡπιωοἡτ ἡρητη ἡἑδε πλογοϥ· {τε·}
 20 τεει ἑτε· ἑβαλ ἡζητϥ ἡαϥεινε ἑβαλ ἡνιζϥ-
 λικον ἡἡ νιψϥἑικον· ἡἡ νιπῡ(εϥμ)ατικον τοϥ-
 ειε τοϥειε ἡἡνοϥια ἡπιωοἡτ ἡγενοϥ ἑβαλ
 ἑζιτῡ πεϥκαρποϥ εϥϥοϥων ἡμοϥ· ἑαϥω νεἡ-
 25 ποϥϥοϥωνοϥ δε ἡψορῡ ἡαλλα ζῡ πβῡει
 ἡπϥωτηρ· παἰ ἑεταϥῡ οϥαειν ανετοϥααβ ωα-
 ἑροοϥ αϥω ποϥειε ποϥειε· αϥοϥανζῡ ἑβαλ·
 ἡπετε ἡταϥ πε·
 30 ἑνε πιγεἡνοϥ μεἡ ἡπνεϥματικοϥ εϥοἡει ἡπρη-
 τη· ἡνοϥοειν ἑβαλ ζῡἡ οϥἑοειν αϥω ἡπρητε
 ἡνοϥπῡ(εϥμ)α ἑβαλ ἑζῡἡ οϥπῡ(εϥμ)α· ἡταρε-
 τεϥἑπε· ἑοϥωνῡ ἑβαλ αϥπωτ αζοϥν αραϥ
 35 ἑεζητϥ· αϥωωπε ἡνοϥϥωμα· ἑεζητῡ ἡτεϥ-
 απε· αϥχι ἡπϥαϥἡνε· ζῡ οϥβεπῡ· ἡπβωλῡ ἑβαλ
 ἑ[π]ἑψϥχικον δε ἡγενοϥ ζωϥ οϥοειν πε ἑβαλ
 ριθ̄/119 ζῡἡ οϥκωζῡ εαϥωϥκ̄ αχι ϥαϥνε ἡἡπενταζοϥ-
 ωνῡ νεϥ ἑβαλ ἡζοϥο ἑ{ἡζοϥο} απωτ· ωαραϥ
 ζῡἡ οϥἡαζτε ἑζιτῡ οϥϥμῡ εϥἑϥβω νεϥ ἡζοϥο
 5 ἑαϥω νεϥζω ἡπρητε· εϥοϥνοϥ· ἡβαλ εν·
 ἡἑζελπιϥ κατα πιωπ ωπ ἑαϥχι ἡπρητε αχο-
 οϥ ἑνε ζῡἡ οϥϥμοτ· ἡἡαρηβ· ἡπταχρο ἡνε-
 ἑτῡαωωπε· πιζϥλικον ἡδε ἡἑταϥ ἡγενοϥ οϥωἡ-
 10 μο πε· ἡρηἡτε νιμ ζωϥ εϥκεκει πε· εϥἡἡαζῡ
 ἑβαλ· ἡπρηε ἡποϥαειν ἑνε πεϥοϥωνῡ ἑβαλ ῡ
 καταλϥε ἡἡμοϥ· ζωϥ εἡπεϥχι ἡπεϥῡἡοϥεει·

11 αραϥ MS: Read αραϥ Attridge¹ α<π>ζαε ed. pr.¹ 15 ἡρητε <μεἡ> ed. pr. (Ger.)¹ 16 δε MS: ἑνε or <ἡ>ἑνε (i.e. ἡβι) ed. pr. (Eng., Fr.)¹ ψϥχ<ικ>ῡ ἡ ed. pr. (Eng.)¹ 18-19 ἡδε i.e. ἡτε¹ 19 {τε·} Attridge¹ 30-31 οϥ<οϥ>οειν ed. pr.¹ 36 The line ends with an angular filler (>).¹

119.2 {ἡζοϥο} (?) ed. pr.¹ 8 ἡδε i.e. δε¹ 9-10 ἡρητε, η written over ε.¹ 13-14 βῡοϥει <οϥοϥαειε> (?) ed. pr.: βῡοϥ<ωνῡ> Thomassen¹

from himself at first, when the Logos separated them
 | from himself, (the Logos) who ¹⁰ was the cause of
 their being destined for | destruction, though he kept
 <them> at <the> end of the organization | and al-
 lowed them to exist | because even they were useful
 for the things which were | ordained.

14. *The Tripartition of Mankind*

Mankind came ¹⁵ to be in three essential types, | the
 spiritual, the psychic | and the material, conforming |
 to the triple disposition | of the Logos, from which
²⁰ were brought forth the material ones and the | psy-
 chic ones and the spiritual ones. Each | of the three
 essential types | is known by its fruit. | And they were
 not known at first ²⁵ but only at the coming of the
 Savior, | who shone upon the saints | and revealed
 what each | was.

The | spiritual race, being ³⁰ like light from | light
 and like spirit from | spirit, when its head | appeared,
 it ran toward him | immediately. It immediately be-
 came a body ³⁵ of its head. It suddenly received
 knowledg | in the revelation. | The psychic race is like
 light | from a fire, since it hesitated to accept know-
 ledge ^{119.1} of him who appeared to it. (It hesitated)
 even | more to run toward him in faith. | Rather,
 through a voice it was instructed | and this was suf-
 ficient, since it is not far ⁵ from the hope according to
 the promise, | since it received, so to speak as a |
 pledge, the assurance of the things | which were to be.
 The material | race, however, is alien in ¹⁰ every way;
 since it is dark, it | shuns the shining of the light |
 because its appearance destroys | it. And since it has

15 <ΟΥ>ΑΒΑΛ ἡ̅ΖΟΥΟ ΠΕ· ΑΥΩ ΟΥ^{||}ΜΑΣΤΕ ΠΕ· ΨΑ
 ΠΧΑΕΙC ΑΤΡΕϞ'ΟΥΑΝΖ̅Ϟ ΠΕ
 ΧΕ ΠΙΓΕΝΟC ἡ̅ΠΠ(ΕΥΜ)ΑΤΙΚΟΝ ¹ϞΝΑΧΙ ἡ̅ΠΠΟΥΖ-
 ΜΕ· ΤΗΡḄ ΚΑΤΑ ¹ΡΗΤΕ ΝΙΜ· ΠΙΖΥΛΙΚΟΝ ἡ̅ΔΕ ϞΝΑΧΙ
 20 ¹ΠΤΕΚΟ ΚΑΤΑ ΡΗΤΕ ΝΙΜ· ΚΑ<ΤΑ> ΠΡΗΤΕ ἡ̅ΝΟΥΕΙ
 ΕϞ† ΑΖΤΗϞ ΠΙΨΥΧΙΚΟΝ Δ[Ε] ¹ἡ̅ΓΕΝΟC· ΖΩC ΕΥἡ̅
 Ζἡ̅ ΤΜΗΤΕ ΠΕ· Ζἡ̅ ¹ΠΕϞΘἡ̅ΝΤḄ ΑΒΑΛ· ΑΥΩ ΠΕϞΚΩ
 Δ·¹ΖΡΗΙ ΖΩΩϞ ΑΝ ϞΖΑΤΡΕ· ΚΑΤΑ ΠΕϞΤΩΨ
 25 ¹ΑΠΑΓΑΘΟΝ ἡ̅Π ΠΚΑΚΟΝ ϞΧΙ ΑΡΑϞ ἡ̅ΜΠΙΖΕΤΕ·
 ΑΒΑΛ· ΕϞΚΗ· ΑΖΡΗΙ Ζἡ̅'Ν ΟΥΨΝΕ ἡ̅Π ΠΙΠΩΤ· ΑΖΟΥΝ
¹ΠΑΝΤΩC ΑΝ ΔΝΙΠΕΤΝΑΝΟΥΟΥ· ¹ΝΕΕΙ ΜΕΝ ΕΤΕ-
 ΑΠΛΟΓΟC ἡ̅ΤΟΥ ΑΒΑΛ ¹ΚΑΤΑ ΠΕΤḄ ΨΡἡ̅ ἡ̅ΨΟΟΠ·
 30 ἡ̅ΔΕ ΠḄ^{||}ΜΕΕΥΕ· ΕϞΕΙΡΕ ἡ̅ΠΠΜΕΥΕ ἡ̅ΠΕΤ·¹ΧΑCΙ·
 ΑΥΩ ΕϞΤΩΒḄ ἡ̅ΠΠΙΟΥΧΑΕΙΤΕ ¹ΟΥἡ̅ΝΤΕϞ ἡ̅ΜΕΥ ἡ̅ΠΠΙ-
 ΟΥΧΕΕΙΤΕ ἡ̅Α[ΠC]ΨΝΕ· ΠΑΝΤΩC CΕΝΑΝΟΥΖΜΕ
 35 Ε[ΤΒΕ] ¹ΠΙΜΕΥΕ ἡ̅ΝΟΥΧΑΕΙΤΕ ΚΑΤΑ ΠḄ[Ν]ΤΑΥΝ-
 ΤḄ· ΑΒΑΛ ἡ̅ΜΑϞ ΠΙΡΗΤΕ ΖΩ[ΩϞ] ¹ΑΝ ΠΕ [ΠΕ]Ḅ[Ι]
 Ḅ̅Κ/120 ΕΤΕΑΝΔΕΙ ἡ̅ΤΟΥ ΑΒ[ΑΛ] ¹ἡ̅Μ[ΑϞ] ἡ̅ΕΙΔΕ ἡ̅Μἡ̅ΤΑΓΓΕ-
 ΛΟC ΕΙΔΕ ἡ̅Μἡ̅ΤΡΩ'ΜΕ· ΚΑΤΑ ΤΖΟΜΟΛΟΓΙΑ· ΧΕ ΟΥἡ̅
¹ΠΕΤΑΕΙ· ΕϞΧΑCΕ ἡ̅ΖΟΥΟ ΑΡΑϞ· ¹ΑΥΩ ΚΑΤΑ ΠCΑ-
 5 ΠC ἡ̅Π ΠḄἡ̅ΨΙΝΕ ἡ̅CΩϞ· CΕΝΑΤΕΖΟ ΖΩΟΥ ΑΝ
 ἡ̅ΠΠΟΥ'ΧΑΕΙΤΕ· ἡ̅ΝΕΤΑΖἡ̅ΤΟΥ ΑΒΑΛ ΖΩC ¹ΕΖἡ̅ΝΝΑ-
 ΒΟΛ ΝΕ· Ζἡ̅ †ΔΙΑΘΕCΙC ΝΕ· ¹ΕΤΝΑΝΟΥΟΥ ΝΕ ΝΕΕΙ·
 10 ΑΥΚΑΥΕ· ΑΥ'Ψἡ̅ΨΕ ΑΠΤΑΨΕ ΔΕΙΨ· ἡ̅ΠḄἡ̅ΕΙ ἡ̅Μ-
 ΠCΩΤΗΡ· ΕΤΑϞΝΑΨΩΠΕ ΑΥΩ ¹ΠΕϞΘἡ̅ΝΟΥΩΝḄ
 ΑΒΑΛ· ΕΤΕΑϞΕΙ ΕΙ'ΔΕ ΑΓΓΕΛΟC ΕΙΔΕ ΡΩΜΕ· ΕΑΥ-
¹Τἡ̅ΝΝΟΟΥϞ ΑΨἡ̅ΨΕ ἡ̅ΝΔΕΙ ΑΥΧΙ ἡ̅ΤΟΥCΙΑ· ἡ̅ΠΠΟΥ-
 15 ΨΩΠΕ Ζἡ̅ ΠΖΩΒ· ΝΕ^{||}ΕΙ ἡ̅ΔΕ ἡ̅ΤΑΥ ΕΤΕ Ζἡ̅ΒΟΛ
 ΝΕ· Ζἡ̅ ¹ΠΙΜΕΕΥΕ· ἡ̅Μἡ̅ΤΜΑΕΙΟΥΕΖ ¹CΑΖΝΕ· ΝΕΕΙ
 ΕΝΤΑΖΨΩΠΕ ΑΒΑΛ ¹Ζἡ̅ ΠΚΩΛḄ ΑΖΟΥΝ ἡ̅ΝΕΤ†

14 <ΟΥ>ΑΒΑΛ Attridge¹ 18 ἡ̅ΔΕ i.e. ΔΕ¹ 19 ΚΑ<ΤΑ> ed. pr.¹ 23-27 These lines
 begin with angular fillers (>).¹ 29 ἡ̅ΔΕ i.e. ἡ̅ΤΕ¹ 32 ΟΥἡ̅ΝΤΕϞ MS: Read
 ΟΥἡ̅ΝΤΕϞ Attridge¹ 32-33 ἡ̅Α[ΠC]ΨΝΕ ed. pr. (Fr., Ger.): ἡ̅Α[ΤC]ΨΝΕ ed. pr.
 (Eng.)¹ 36 ΠΕ [ΠΕ]Ḅ[Ι] ΕΤΕ ed. pr.: ΠΕ [ΠΤ]Ḅ [Ν]ΕΤΕ Thomassen¹

120.1 ΕΙΔΕ (bis) i.e. ΕΙΤΕ¹ ἡ̅Μἡ̅ΤΑΝΓΓΕΛΟC, Τ added secondarily.¹ 3 ΔΕΙ i.e.
 ΟΕΙ Attridge: <Ν>ΔΕΙ ed. pr. (Ger.)¹ 7-8 †ΔΙΑΘΕCΙC...ΕΤΝΑΝΟΥΟΥ MS:
 Read †ΔΙΑΘΕCΙC...ΕΤΝΑΝΟΥC or ΝΙΔΙΑΘΕCΙC...ΕΤΝΑΝΟΥΟΥ ed. pr.¹ 10
 ΕΤΑϞΝΑ MS: ΕΤΕϞΝΑ ed. pr.: ΕΤΝΑ Thomassen¹ 15 ἡ̅ΔΕ i.e. ΔΕ¹

not received its unity, | it is something excessive and
 15 hateful toward the Lord at his | revelation.

The spiritual race | will receive complete salvation
 in | every way. The material will receive | destruction
 in every way, just as ²⁰ one who resists him. The psy-
 chic | race, since it is in the middle | when it is brought
 forth and also when it is created, | is double according
 to its determination | for both good and evil. It takes
 its ²⁵ appointed departure | suddenly and its complete
 escape | to those who are good. | Those whom the
 Logos brought forth | in accordance with the first ele-
 ment of his ³⁰ thought, when he remembered the |
 exalted one and prayed for salvation, | have salvation
 [suddenly.] | They will be saved completely [because
 of] | the salvific thought. As he ³⁵ was brought forth,
 so, [too], | were these brought forth from | him,
 120.1 whether angels or men. | In accordance with the
 confession that there is | one who is more exalted than
 themselves, | and in accordance with the prayer and
 the search for ⁵ him, they also will attain the | salva-
 tion of those who have been brought forth, since | they
 are from the disposition | which is good. They were
 appointed for | service in proclaiming the coming ¹⁰ of
 the Savior who was to be and | his revelation which
 had come. | Whether angels or men, when | he was
 sent as a service to them, they received, | in fact, the
 essence of their being. ¹⁵ Those, however, who are
 from | the thought of lust for | power, who have come
 into being from | the blow of those who fight | against

- 20 ΟΥ'ΒΗϞ· ΕΤΕ ΝΕΕΙ ΝΕ· ΕΤΕΑΠΙΜΕΥΕ " ΝΤΟΥ ΑΒΑΛ
 ΑΒΑΛ ΝΝΕΕΙ ΒΕ ' ΖΩC ΕΖΝΤΖ†Ζ ΝΕ Ε<Υ>ΝΑΧΙ
 ΝΤΟΥΖΑΗ ' ΖΩC ΖΝ'Ν' ΟΥΩΝΕ ΝΕΤΝΑΝΤΟΥ ' ΜΕΝ
 ΑΒΑΛ· ΖΝ ΤΜΝΤΜΑΕΙΟΥΕΖ ' CΑΖΝΕ· ΕΤ'ΤΩΕΙ· ΝΕΥ
 25 ΜΠΡΟC ΟΥΑ¹ΕΙΩ ΜΝ ΖΕΝCΗΥ ΝCΕ† ΕΑΥ Μ'ΠΧΟΪC
 ΜΠΕΑΥ ΝCΕΚΩ ΝCΩΟΥ ' ΝΤΟΥΒΛΚΕ· CΕΝΑΧΙ ΝΤ-
 ΨΒΒΙΩ Μ'ΠΟΥΘΒΒΙΟ ΝΔΕ ΠΙΜΟΥΝ ΑΖΟΥΝ ' ΨΑΒΟΛ
 30 ΠΕ· ΝΕΕΙ ΔΕ ΝΤΑΥ ΕΤΝΑ¹CΛΛΑΖΛ· ΕΤΒΕ ΤΕΠΙ-
 ΘΥΜΙΑ ' ΝΤΜΝΤΜΑΕΙ'Ε'ΑΥ ΝCΕΜΡΡΕ ΠΕΑΥ ' ΠΡΟC
 ΟΥΑΕΙΩ ΝCΕΡ ΠΩΒΨ· ΧΕ †Ε'ΖΟΥCΙΑ· ΕΡΕ'Ν'ΤΑΥ-
 ΤΝΖΟΥΤΟΥ ΑΡΑC· ' ΠΡΟC ΝCΗΟΥ ΜΝ ΖΝΟΥΟΕΙΩ
 35 ΕΤΕΥ¹ΝΤΕΥCΟΥ ΑΥΩ ΕΤΒΕ †ΛΑΕΙΒΕ· {Μ} ' ΜΠΟΥΡ
 ΠΚΛ·/121 ΖΟΜΟΛΟΓΙ ΜΠΨΗΡΕ ΜΠΝΟΥ'ΤΕ " ΧΕ ΠΧΑΕΙC
 ΜΠΤΗΡϞ ΠΕ· ΑΥΩ ' ΠCΩΤΗΡ ΠΕ· ΑΥΩ Μ{Μ}ΠΟΥΝ-
 ΤΟΥ ' ΑΒΟΛ Ν†ΜΝΤ'ΡΕϞΟΡΓΗ· ΜΝ †'ΜΝΤΤΝΤΩΝΟΥ
 5 ΑΝΕΤΘΑΥΟΥ ΝΕ¹ΕΙ CΕ'ΝΑΧΙ ΝΝΟΥΖΑΠ· ΝΤΟΥΜΝΤ-
 'ΑΤCΑΥΝΕ· ΜΝ ΤΟΥΜΝΤΑΓΝΩΜΩ(Ν) ' ΕΤΕ †ΜΝΤ-
 ΨΩΠ ΜΚΑΖ ΤΕ· ΜΝ ΝΕΕΙ· ' ΕΤΑΖCΩΡΜΕ· ΝΕΕΙ· ΕΤΕ·
 ΖΑΕΙΝΕ ' ΤΗΡΟΥ ΡΙΚΕ ΑΒΑΛ· ΝΤΕΥΟΥ ΑΥΩ
 10 " <†>ΜΝΤΠΕΘΑΥ ΝΖΟΥΟ ΖΩCΤΕ ΑΤΡΟΥ'Ρ ΖΩΒ
 ΖΩΟΥ ΑΝ ΑΝΕΕΪ ΑΖΟΥΝ ΑΠΧΟ'ΕΙC ΕΤΕ ΝΕΤΕΨΨΕ
 ΕΝ ΝΕ ΕΝ'ΤΑΥΡ ΖΩΒ {ΑΡΑΥ} ΑΡΑϞ ΝΒΙ ΝΒΟΜ Ν-
 15 'ΒΟΥΡ· ΨΑΖΡΗΪ ΑΠΕϞΜΟΥ ΑΥΒΩ Μ¹ΜΕΥ ΧΕ ΤΝΝΑ-
 ΨΩΠΕ ΕΝΟΕΙ ΝΑΡ'ΧΩΝ ΝΤΕ ΠΤΗΡϞ ΕΨΧΕ CΕΝΑΥ
 ' ΖΩΤΒ ΑΠΕΝΤΑΥΤΑΨΕ ΔΕΙΩ ΜΜΑϞ ' ΝΝΡΡΟ ΜΠΤΗ-
 ΡϞ ΕΑΥΖΪCΕ ΕΥΕΙΡΕ Ν'ΝΕΕΙ· ΝΒΙ ΝΡΩΜΕ ΜΝ ΝΑΓ-
 20 ΓΕΛΟC ΝΕΕΙ " ΕΤΕ ΖΝΑΒΑΛ ΕΝ ΝΕ ΖΝ †ΔΙΑΘΕCΙC
 ΕΤ'ΝΑΝΟΥC ΝΔΕ ΝΙΟΥΝΕΜ· ΑΛΛΑ ΟΥ'ΑΒΑΛ ΤΕ· ΖΝ
 †ΜΝΤΕΖ†Ζ ΤΕ ΑΥΩ ' {ΑΥΩ} ΑΥΡ ΨΑΡΠ ΝCΩΤΠ
 25 ΝΕΥ Μ'ΠΤΑΕΙΟ ΕΥΟΥΨΨΕ ΠΕ ΠΡΟC ΟΥΑΕΙΩ " ΑΥΩ

20 ΑΒΑΛ {ΑΒΑΛ} *ed. pr.*¹ 21 Ε<Υ>ΝΑΧΙ *ed. pr.*¹ 22 ΝΕΤ<ΟΥ>ΝΑΝΤΟΥ Thomassen¹ 28 ΝΔΕ i.e. ΕΤΕ¹ 33 ΕΡΕ'Ν'ΤΑΥ, Υ written over an uncertain letter.: ΕΡΕΝΤΑΥ(Τ)ΝΖΟΥΤΟΥ Thomassen¹ 34-35 ΕΤΕΥ¹ΝΤΕΥC(ΟΥ) Thomassen¹ 35 {Μ} *ed. pr.*¹

121.2 Μ{Μ} *ed. pr.*¹ 3 ΡΕϞ<Ρ> ΟΡΓΗ *ed. pr.*¹ 4 ΤΝΤΩΝΟΥ, The first τ written over †.¹ 9 ΝΤΕΥΟΥ MS: ΝΖΗΤΟΥ or ΜΜΑΥ *ed. pr.*¹ 10 <†>ΜΝΤ Attridge¹ 13 {ΑΡΑΥ} *ed. pr.*¹ 14-15 ΑΥΒΩ ΜΜΕΥ MS: ΕΥΧΟΥ ΜΜΑC (?) *ed. pr.* (Ger.)¹ 21 ΝΔΕ i.e. ΝΤΕ¹ ΑΛΛΑ, The first λ added secondarily.¹ 22 †ΜΝΤ<Τ>ΕΖ†Ζ *ed. pr.*¹ 23 {ΑΥΩ} *ed. pr.*¹ 24 {ΠΕ} Thomassen¹

him, those whom the thought ²⁰ brought forth, from these, | since they are mixed, they will receive their end | suddenly. Those who will be brought forth | from the lust for | power which is given to them for a ²⁵ time and for certain periods, and who will give glory to | the Lord of glory, and who will relinquish | their wrath, they will receive the reward for | their humility, which is to remain | forever. Those, however, who ³⁰ are proud because of the desire | of ambition, and who love temporary | glory and who forget that | it was only for certain periods and times which they have | that they were entrusted with power, ³⁵ and for this reason | did not acknowledge that the Son of God ^{121.1} is the Lord of all and | Savior, and were not brought | out of the wrath and the | resemblance to the evil ones, they ⁵ will receive judgment for their ignorance | and their senselessness, | which is suffering, along with those | who went astray, anyone | of them who turned away; and ¹⁰ even more (for) wickedness in | doing to the Lord things | which were not fitting, | which the powers of the left did to him, | even including his death. They persevered ¹⁵ saying, "We shall become rulers | of the universe, if | the one who has been proclaimed king of the universe | is slain," (they said this) when they labored to do | this, namely the men and angels ²⁰ who are not from the good disposition | of the right ones but | from the mixture. And | they first chose for themselves | honor, though it was only a temporary wish ²⁵ and desire,

ΤΕΠΙΘΥΜΙΑ· ΕΦΨΟΟΠ ΝΒΙ Π'ΜΑΕΙΤ· ΝΜΤΑΝ· ΝΨΑ
 Ε(Ι')Ν'Η'ΕΖΕ· ΑΒΑΛ ' ΖΙΤΝ ΠΙΘΒΒΙΟ· ΑΥΟΥΧΕΕΙΤΕ·
 Ν'ΝΕΕΙ ΕΤΕΝΑ[Ζ]ΝΟΥΖΜΕ· ΝΔΕ ' ΝΙΟΥΝΕΜ ΜΝ̄ΝΣΑ
 30 ΤΡΟΥΖΟΜΟΛΟΓΙ " Μ̄ΠΧΑΕΙΣ ΑΥΩ ΠΙΜΕΕΥΕ· Μ̄ΠΕ'Τ-
 ΑΝΙΤ· ΑΤΕΚΚΛΗΣΙΑ ΑΥΩ ΠΙΖΩΣ Ν'ΝΕΤΖΒΒΗΥ Ν̄Μ-
 ΜΕΣ ΑΠΕΤΕ ΟῩΝ ΒΟΜ· ' Μ̄ΜΟΟΥ ΤΗΡϞ Μ̄ΠΕΤΑΝΙΤ·
 35 ΔΕΕϞ ' ΝΕΣ ΑΤΡΟΥΚΟΙΝΩΝΙ ΔΝΕΣΨΩΝΕ " Μ̄Ν ΝΕΣ-
 Μ̄ΚΟΟΖ ΑΒΑΛ ΖΙΤ̄Ν ΠΣΜΑΤ Ν'ΝΕΥΓΝΩΜΩΝ ΑΠΙΠΕΤ-
 ΝΑΝΟΥϞ· ' ΑΤΕΚΚΛΗ[С]ΙΑ ΕΥΝΑΧΙ Ν̄ΤΚΟΙΝΩ'ΝΙΑ ΖΝ
 Ϟ̄ΚΒ/122 [ΤΕС2]ϞΕΛΠΙС ΠΕΕΙ ΝΔΕ ΑΧΦΟС " ΖΑ ΠΡΑ Ν̄ΝΡΩΜΕ·
 Μ̄Ν ΝΑΓΓΕΛΟС ' Μ̄ΠΡΗΤΕ· ΕΤΕΡΕΠΙΜΑΕΙΤ ΨΟΟΠ
 ' Ν̄ΝΔΕΙ· ΕΤΕ Ζ̄ΝΝΑΒΑΛ ΝΕ· Ζ̄Ν Π'ΔΑΓΜΑ· ΝΔΕ
 5 ΝΙΒΒΟΥΡ· ΑΠCΩΡΜΕ " ΟΥ ΜΟΝΟΝ ΧΕ ΑΥΒΩΛΕ·
 Μ̄ΠΧΟΙС ' ΑΒΟΛ ΑΥΩ ΑῩΡ ΨΑΧΝΕ ΕϞΖΑΥ ΑΡΑϞ
 ' ΑΛΛΑ ΤΚΕΕΚΚΛΗΣΙΑ· ΖΩΩС ΔΝ ' ΕΦΨΟΟΠ ΝΒΙ
 ΠΟΥΜΑΣΤΕ ΨΑΡΑС ' Μ̄Ν ΠΟΥΚΩΖ· Μ̄Ν ΠΟΥΦΘΟ-
 10 ΝΟС " ΑΥΩ ΤΕΕΙ ΤΕ ΤΛΑΕΙΒΕ· Ν̄ΠΤΑΧΩ ' Ν̄ΝΕΕΙ
 ΕΤΑΖΚΙМ· ΕΑΥϞΙΤΟΥ ΑΖΡΗΙ ' ΑΝΕΠΙΡ(Ι)Α ΝΤΕΚΚΛΗ-
 СΙΑ
 ΧΕ †М̄Ν̄Т'СΩТ̄Π̄ ΝΔΕ ΟΥΨΒΗΡ· ΝCΩΜΑ ΔΕ ' ΑΥΩ
 15 ΟΥΨΒΗΡ Ν̄ΝΟΥСΙΑ ΤΕ Μ̄Ν " ΠCΩΤΗΡ· ΕCΟΕΙ Μ̄ΠΡΗ-
 ΤΕ Ν̄ΝΟΥΜΑ ' Ν̄ΨΕΛΕΕΤ· ΕΤΒΕ ΤΕCМ̄Ν̄ΤΟΥΕΕΙ Ν̄-
 'ΟУΩТ· Μ̄Ν ΠЕСТΩТ· ΨΑΡΑϞ ΖΑΘΗ ΓΑΡ ' Μ̄ΜΑΕΙΤ·
 ΝΙМ· ΕΡΕΑϞΕΙ ΕΤΒΗНТ̄С· ' ΝΒΙ ΠΕΧРНCТΟС †М̄Н̄-
 20 ТΩΖМΕ· ΝΔΕ " Ν̄ΤΑϞ ΕΥΝΤЕС Μ̄ΜΕΥ Ν̄ТΧΩΡΑ
 ' Ν̄ΝΕΤΟΥΝΑϞ· Μ̄ΠΜΑ Ν̄ΨΕΛΕ'ΕΤ· ΑΥΩ ΕΤΡΑΟΥТ·
 ΕΤΡΑΨΕ· Α'ΖΡΗΙ ΑΧ̄Ν ΠМОУХ̄Ծ· Μ̄ΠΑ ΤΨΕΛΕΕТ
 25 ' Μ̄Ν ΤΨΕΛΕΕТ· †М̄Н̄ТΩΖМΕ ВЕ· " ΠЕСТОΠОC
 ΕΤΝΑΨΩΠΕ ΝЕС· ΠΕ ΠΑΙΩΝ ' ΝΔΕ ΝΙΖΙΚΩΝ Μ̄ΠΜΑ·
 ΕΤΕ̄М̄ПАТЕ ' ΠΛΟГОС· ТΩТ· Μ̄ΠΠΛΗΡΩΜΑ ΑΥΩ
 ' ΠΑΕΙ ΕϞΡΕΨΕ· ΑΥΩ ΕϞΡΑ'ΟΥТ· Μ̄МОϞ ΕϞ̄Ρ ΖΕΛ-
 30 ΠΙΖЕ Μ̄МАϞ " ΑΡΑϞ ΝΒΙ ΠΡΩΜΕ Ν̄ΤΕΚΚΛΗΣΙΑ ' ΑϞ-
 ΠΩΨΕ Μ̄ΠН(ΕΥМ)Α ΨΥΧΗ CΩΜΑ Ζ̄Ν ' ΤΟΙΚΟΝΟΜΙΑ

26 ε(ι')ν'η'εζε Attridge¹ 28 εт(ε) *ed. pr.* 1¹ νουζμε, n written over m. 1¹ νδε
 i.e. ντε¹ 33 τηρϞ, Ϟ written over erased ου.¹ 38 [τεс2]Ϟελπιс Attridge:
 [ноу2]Ϟελπιс *ed. pr.* 1¹ νδε i.e. δε¹

122.4 νδε i.e. ντε¹ 11 kim, m written over i. 1¹ 12 πιρ(ι)α *ed. pr.* 1¹ 13 νδε i.e.
 δε¹ δε i.e. τε¹ 18 ним, ni written over ri. 1¹ 19 <т>ωζμε *ed. pr.* 1¹ νδε i.e.
 δε¹ 24 <т>ωζμε *ed. pr.* 1¹ 26 νδε i.e. ντε¹ 27 π<ε>πληρωμα *ed. pr.* 1¹

while the | path to eternal rest is by way | of humility
 for salvation of | those who will be saved, those of | the
 right ones. After they confess ³⁰ the Lord and the
 thought of that which | is pleasing to the church and
 the song of | those who are humble along with her to
 the full extent | possible, in that which is pleasing to
 do | for her, in sharing in her sufferings ³⁵ and her
 pains in the manner of | those who understand what
 is good | for the church, they will have a share | in [her]
 hope. This is to be said ^{122.1} on the subject of how
 men and angels | who are from the | order of the left |
 have a path to error: ⁵ not only did they deny the
 Lord | and plot evil against him, | but also toward the
 Church did they direct | their hatred | and envy and
 jealousy; ¹⁰ and this is the reason for the condemna-
 tion | of those who have moved and have aroused
 themselves | for the trials of the Church.

15. *The Process of Restoration*

The election | shares body | and essence with ¹⁵ the
 Savior, since it is like a bridal | chamber because of its
 unity | and its agreement with him. For, before | every
 place, the Christ came for her sake. | The calling,
²⁰ however, has the place | of those who rejoice at the
 bridal chamber | and who are glad and happy | at the
 union of the bridegroom | and the bride. ²⁵ The place
 which the calling will have is the aeon | of the images,
 where | the Logos has not yet joined with the Ple-
 roma. And | since the man of the Church was happy
 and | glad at this, as he was hoping for ³⁰ it, | he sepa-
 rated spirit, soul, and body in | the organization of the

ἡπαει ετμεγε χε 'νεουεει ἡοϋωτ' πε' εφ-
 ψοοπ' ἡζητῆ 'πε' ἡβι πρῶμε πεει ετε ἡταϋ
 35 πε' ἡπτηρῆ ἡγῶ ἡταϋ ἡταϋ τηροϋ πε' ἡγῶ
 παει εϋἡτεϋ ἡμεϋ ἡἡπιζετε αβαλ ζἡτῆ πι-
 ρκῆ/123 ...[.]ε εταρενἡτοπος ναψαπῆ ἡγῶ οϋντεϋ
 ἡἡμεϋ ἡἡιμελος ετανῆ ψρῆ ἡἡχοοϋ ἡταροϋ-
 ταϋε δειϋ ἡἡπιϋωτε ἡϋχι ϋαϋνε μεν ϋε-
 5 ἡζητῆ ἡβι πρῶμε' ετῆηκ αβαλ ἡατρεϋτϋο
 εροϋν ζἡ οϋβεπη ατεϋἡἡἡτοϋεει ἡοϋωτ' ἡπμα
 ετε' ἡοϋαβαλ ἡζητῆ πε' ατρεϋστο ἡαμεϋ ἡη
 10 ζἡηη οϋρεϋε' ἡπμα εἡτε οϋαβαλ' ἡζητῆ πε
 ἡπμα ετεἡαϋζετε αβαλ ἡἡμοϋ' νεϋμεἡλος δε'
 ἡϋῤ' χρια ἡἡοϋμα ἡἡχι ϋβῶ ἡπεει ετϋοοπ ζἡηἡ
 ζἡ ἡἡτοπος' ετ'τῆ[ε]ἡἡαιετ' ατρεϋχι εἡνε' αβαλ
 15 ζἡἡτοϋἡτοϋ ἡἡηηζἡκων ἡἡηϋπος ἡψαρῆ ἡἡ-
 πϋματ' ἡἡοϋεειελ' ψαντε ἡἡμελος ἡἡϋωμα
 τηροϋ ἡἡτεκκλἡηϋα ἡἡοϋμα ἡοϋωτ' ἡἡϋχι
 20 ἡἡἡαποκαταϋταϋϋ ζἡ οϋἡϋοπ' εϋοϋανζοϋ
 αβαλ ἡἡπιϋωἡμα' ετοϋαχ' ἡβι ἡἡαποκαταἡταϋϋ
 αροϋν ἡἡιπληρωμα' ἡοϋἡτεϋ ἡἡμε[ϋο]ϋ νοϋἡ
 25 μετε ἡἡψαρῆ ἡἡοϋτωτ' ψα νοϋερηϋ ἡετε
 πιμετε πε ετϋοοπ ἡἡιωτ' ἡψαντεἡἡπτηρῆ χἡ
 μοϋἡἡ ἡζο ἡαροϋν αραϋ' ἡἡαποκαταϋταϋϋ δε'
 ἡἡζαε' ἡἡἡηϋα τρεπτηρῆ οϋἡανζῆ αβαλ' ἡἡπετε
 30 ἡἡταϋ πε πωἡἡρε' ετε ἡἡταϋ' πε πϋωτε' ετε
 ἡπεει πε' πιμαεἡτ' αροϋν ἡἡιατἡψαπῆ' ἡεἡιωτ'
 ετε πεει πε πιϋτο ἡαροϋν ἡἡετῆ ψρῆ ἡψοοπ
 35 ἡϋεἡοϋανζοϋ αβαλ ἡβι ἡἡπτηρῆ' ἡἡἡπαει ζἡ
 οϋἡἡἡταεἡϋ ετε ἡπεει ἡ[ε πιατ]ῆ νοεἡ ἡἡμαϋ
 ρκδ'/124 ἡγῶ πιἡατχοοϋ ἡἡγῶ πιατνεϋ αραϋ' ἡγῶ
 πιἡατἡμαζτε ἡἡμαϋ ζῶϋδε ἡἡἡἡχι ἡἡπιϋωτε' εϋῤ

33 νε<οϋ>οϋεει *ed. pr.* 35 ἡἡταϋ, η written over τ. 36 παει
 <ετ>εϋἡἡτεϋ *ed. pr.* 37 πι...[.]ε MS: πιτψ[ζ]με, πιτη[...]πε, πιηη
 [μμ]ηε, πινοϋ[]ηε, πιρῶ[]με, πιηοβ [<η>ρῶ]με, οἡ πιοϋ[ω]ψε *ed. pr.*

123.13-14 τῆ[ε]ἡἡαιετ MS: τῆαιεἡεἡτ (?) Attridge¹ 14 ατρεϋ MS: Read
 ατρεϋ Attridge¹ 15 ἡἡ(ἡ)ἡζἡκων *ed. pr.* (Fr., Ger.): {ἡ}ἡἡηηζἡκων *ed. pr.*
 (Eng.)¹ 18 εκκλἡηϋα <ψωπε> Thomassen² 21 <εαϋψωπε> ἡβι *ed. pr.*
 (Ger.): χε (?) Attridge¹ 23 ἡἡμε[ϋο]ϋ *ed. pr.* 27 δε MS: τε *ed. pr.*

124.2 ζῶϋδε i.e. ζῶϋτε¹ 4 ἡβι MS: ητε Mueller¹

one who thinks that | he is a unity, though within him | is the man who is ³⁵ the Totality — and he is all of them. | And, though he has | the escape from the [. . .] which ^{123.1} the places will receive, he also has | the members about which we spoke | earlier. When the redemption was proclaimed, | the perfect man received knowledge ⁵ immediately, | so as to return in haste to his | unitary state, to the place from | which he came, to return | there joyfully, to the place ¹⁰ from which he came, to the place from which | he flowed forth. His | members, however, needed a place of instruction, | which is in the places which | are adorned, so that [they] might receive from them resemblance ¹⁵ to the images and archetypes, | like a mirror, until | all the members of the body of | the Church are in a single place | and receive the restoration at one ²⁰ time, when they have been manifested as the | whole body, — namely the restoration | into the Pleroma. — | It has a preliminary concord | with a mutual agreement, ²⁵ which is the concord which belongs to the Father, | until the Totalities receive a countenance | in accordance with him. The restoration is | at the end, after the Totality | reveals what it is, the Son, ³⁰ who is the redemption, that | is, the path toward the | incomprehensible Father, that is, the return to | the preexistent, and (after) | the Totalities reveal themselves ³⁵ in that one, in the proper way, who | is the inconceivable one and the | ineffable one, ^{124.1} and the invisible one and the | incomprehensible one, so that it | receives redemption. It was not only

- 5 ΒΟΛ· ΟΥΑΕΕΙΤῆ ΕΝ ΠΕ ΑΤΜῆΤΧΑΕΙΣ ΝΒΙ ΝΙ^{||}ΒΒΟΥΡ·
 ΟΥΔΕ ΑΝ ΟΥ† ΖΩ· ΟΥΑ'ΕΕΤῆ ΕΝ ΠΕ· ΝΤΟΟΤῆ
 Ν†ΕΞΟΥΣΙΑ ' ΝΔΕ ΝΙΟΥΝΕΜ· ΝΕΕΙ' ΕΤΕΑΝ'ΜΕΥΕ
 ΑΠΟΥΕΕΙ ΠΟΥΕΕΙ ΜΜΑΥ ' ΧΕ ΑΝΑΝ ΖῆΒΑΟΥΑΝ
 10 ΝΤΕΥ· ΑΥΩ " ΖῆΨΗΡΕ· ΝΕΕΙ ΕΤΕΜΑΡΕΖΛΕΙ† ' ΟΥ-
 Ζῶ· ΝΤΟΟΤΟΥ ΝΒΛΟΜ· ΕΙΜΗ'ΤΙ ΝῆΨΩΠΕ ΝΕΥ ΝΚΕ-
 ΣΟΠ· ΑΛΛΑ ' ΟΥΜῆΤῚ ΣΑ ΝΖΡΗΙ ΑΝ ΠΕ ΠΙΣΩΤΕ
 15 ' Α(ΥΩ)ΝΙΒΑΘΜΟΣ ΕΤΨΟΟΠ Ζῆ Π^{||}ΠΛΗΡΩΜΑ· ΑΥΩ
 {Μ}ΝΝΕΝΤΑΥ† ΡΕΝ ' ΑΡΑΥ ΤΗΡΟΥ ΑΥΩ ΕΥῚ ΝΟΙ
 ΜΜΑΥ ' ΚΑΤΑ ΤΒΟΜ ΜΠΟΥΕΕΙ ΠΟΥΕΕΙ Ν'ΝΑΙΩΝ·
 ΑΥΩ ΟΥΜῆΤΨΕ ΑΖΟΥΝ ' ΨΑ ΠΕΤΚΑΡΑΕΙΤ· ΠΜΑ
 20 ΕΤΕ Μῆ " ΧΡΕΙΑ ΝΣΜΗ ΜΜΕΥ ΟΥΔΕ Α'ΤΡΟΥῆΜΜΕ·
 ΟΥΔΕ ΑΤΡΟΥῚ ΝΟΙ ' ΟΥΔΕ ΑΤΡΟΥῚ ΟΥΟΕΙΝ ΑΡΑΟΥ
 ' ΑΛΛΑ ΖῆΖΒΗΥΕ· ΤΗΡΟΥ ΝΕ ΟΥΟ Ν'ΟΥΟΕΙΝ· ΕΝΣΕῚ
 25 ΧΡΙΑ· ΕΝ ΝΤΡΟΥῚ " ΟΥΟΕΙΝ ΑΡΑΥ
 ΧΕ ΟΥ ΜΟΝΟΝ Ν'ΡΜῆΝΚΑΖ ΟΥΑΕΤΟΥ ΣΕῚ ΧΡΕΙΑ
 Μ'ΠΙΣΩΤΕ· ΑΛΛΑ ΝΚΕΑΓΓΕΛΟΣ ' ΖΩΟΥ ΑΝ· ΣΕῚ
 ΧΡΙΑ· ΜΠΙΣΩΤΕ Μῆ ' †ΖῆΚΩΝ ΑΥΩ ΝΙΚΕΠΛΗΡΩΜΑ
 30 Ν'ΔΕ ΝΑΙΩΝ ΑΥΩ ΝΙΒΟΜ ΜΜΑΖΕΙΕ Ν<Π>† <ΟΥ>· Α-
 ΕΙΝ· ΧΕΚΑΣ· ΝΤῆΤῆῚ ΑΠΟΡΙ ΖΑ ΠΡΑ ' ΝΚΕΟΥΕΕΙ·
 ΑΛΛΑ ΝΤΑῆ ΖΩΩῆ ΑΝ ' ΠΨΗΡΕ ΠΑΕΙ ΕΤΚῆ Ν-
 Τ[Ο]ΠΟΣ Ν'ΣΩΤΕ ΜΠΤΗῚ· Α[ϸΡ ΧΡΙ]Α ΜΠΣΩΤΕ
 p̄kē/125 " ΖΩΩῆ ΑΝ ΕΤΕ ΠΡΕΨΩΠΕ Ν'ΡΩΜΕ ΠΕ· ΕΑῆ-
 ΤΑΑῆ ΜῆΙΝ ' ΜῆΜΟῆ ΝΟΥΑΝ ΝΙΜ· ΝΕΕΙ ΕΤῆῚ ΧΡΙΑ
 5 ΜῆΜΟΟΥ ΑΝΑΝ Ζῆ ΣΑΡΞ ΕΤΟΕΙ " ΝΝΕΚΚΛΗΣΙΑ ΝΤΕῆ
 ΠΑΕΙ ΒΕ Ν'ΤΑΡΕῆΧΙ ΜΠΙΣΩΤΕ· ΝΨΑῚῆ ΑΒΑ[Λ] ' Ζῆ-
 Τῆ ΠΛΟΓΟΣ ΕΤΑΖῆ ΑΠΙΤῆ ΑΧΩῆ ' ΠΚΕΨΩΧῆ ΤΗῚ
 ΑΥΧΙ ΣΩΤΕ ΑΒΑ[Λ] ' ΖῆΤΟΟΤῆ ΝΕΕΙ ΕΝΤΑΖΧΙΤῆ
 10 ΑΡΑΥ " ΝΕΝΤΑΖΧΙ ΝΓΑΡ ΜΠΕΤΑΖΧΙ· ΑΥ'ΧΙ ΑΝ
 ΜΠΕΤΨΟΟΠ ΝΖΗΤῆ
 ΧΕ ΑΒΑΛ ' ΝῆΡΩΜΕ· ΕΤΨΟΟΠ Ζῆ ΣΑΡΞ ΝΕΥ'Ὶ
 ΖΗΤῆ Ν† ΜΠΙΣΩΤΕ· ΠΙΨῚῆ ΜῆΙ[ΣΕ] ' ΝΤΕῆ ΑΥΩ
 15 †ΑΓΑΠῆ ΝΤΕῆ ΠΙΨῆῚ ΕΝΤΑΖΨΩΠΕ Ζῆ ΣΑΡΞ
 ΕΑΥῚ Α'ΞΙΟΥ ΝΒΙ ΝΑΓ'ΓΕΛΟΣ ΕΤΨΟΟΠ Ζῆ ΤΠ[Ε]

5 †ζω MS: Read † ούω Attridge¹ 6 ντοοτῆ MS: Read ντοοτς Mueller¹ 7
 νδε i.e. ντε¹ 14 α(γω) Attridge¹ 15 {m}ῆ Attridge¹ 29-30 νδε i.e. ντε¹ 30-31
 ν<π>† <ου>· αειν or νψαειν ed. pr.¹ 33 τ[ο]πος ed. pr. τ[γ]πος Schenke¹
 125.4,12,15 <τ>σαρξ ed. pr.¹

release | from the domination of the ⁵ left ones, nor was it only [escape] | from the power | of those of the right, to each of which | we thought | that were slaves and ¹⁰ sons, from whom none | escapes without quickly | becoming theirs again, but | the redemption also is an ascent | [to] the degrees which are in the ¹⁵ Pleroma and [to] those who have named | themselves and who conceive of themselves | according to the power of each of | the aeons, and (it is) an entrance | into what is silent, where there is no ²⁰ need for voice nor for | knowing nor for forming a concept | nor for illumination, | but (where) all things are | light, while they do not need to be ²⁵ illumined.

Not only | do humans need | redemption, but also the angels, | too, need redemption along with | the image and the rest of the Pleromas of ³⁰ the aeons and the wondrous powers of | illumination. So that we might not be in doubt in regard to | the others, even the Son | himself, who has the position of | redeemer of the Totality, [needed] redemption ^{125.1} as well, — he who had become | man, — since he gave | himself for each thing which we need, | we in the flesh, who are ⁵ his Church. Now, when he | first received redemption from | the word which had descended upon him, | all the rest received redemption from | him, namely those who had taken him to themselves. ¹⁰ For those who received the one who had received (redemption) | also received what was in him.

Among | the men who are in the flesh redemption | began to be given, his first-born, | and his love, the ¹⁵ Son who was incarnate, while the | angels who are

1 ἀπιπολιτεγε· ατρουρ̄ πολιτευμα 1 <N>ḿμαϥ·
 ḿζρηῖ ρῖχḿ πκαζ ετβε πε'ει ψαροϋμοϋτε αραϥ
 20 χε πικωτε ḿ̄ναγγελοϥ ḿτε πκωτ' πενταρ-
 'σαλσα ḿνεει ενταρψωπ(ε)· ρῖσε· 1 ρα πτηρῖ
 ετβε πικαϋνε· ḿτεϥ 1 αβαλ χε αϥτ̄ νεϥ ḿπι-
 ρμοτ' 1 ραθ̄ <N>οϥαν νιμ·
 25 χε πικωτ̄ αϥρ̄ ψαῖρπ̄ ἀπικαϋνε ντεϥ· εϥωοοπ
 1 ρḿ πιμοκμεκ ḿτεϥ ραθ̄ εν· 1 πατελαϥε ψωπε·
 αϥω εϥḿτεϥ 1 ḿμεϥ αν ḿνεει ετεαϥοϥαḿρῖϥ·
 30 1 νεϥ· αϥκω ḿψωτα· αχḿ̄ πρεϥḿδω· ḿρενσχοϥ
 ḿḿ ρενοϥαειϥ 1 αϥεαϥ ḿπεϥπληρωμα· επιαν
 1 πτροϥρ̄ ατσαϋνε ḿμαϥ οϥḿ̄τεϥ ḿμεϥ ννοϥ-
 35 λαειβε· ḿβι 1 πεϥβḿεινε αβαλ· ḿπεϥ[τ̄] ḿ̄ μετε
 ρ̄κῥ/126 [- - -] ḿ̄ τεϥ· ḿπρητε ḿτ̄ḿḿτ̄χι σαϋνε αραϥ·
 οϥωνῖ αβαλ ḿτ̄ḿḿτα· 1 φθονοϥ· ḿτεϥ τε· αϥω
 5 ποϥωνῖ 1 αβαλ ḿπρσοϥο ḿτ̄ḿḿτ̄ρḿβε· ḿτεϥ ḿ̄ πε·
 ετε πεει πε· πμερ̄ σνεϥ ḿεαϥ 1 ετε πεει πε
 πρητε ετεαϥβινε 1 ḿμαϥ ḿμεν· εϥοει ḿλαειβε·
 1 ḿτ̄ḿḿτατσαϋνε· εϥοει δε αν 1 ḿρεϥαπο ḿπι-
 σαϋνε
 10 χε ρḿν οϥḿ̄σοφια εσρην· αϥω ḿατ' τερ̄αϥ
 1 αϥαρην ραπικαϋνε ψα ραε· ψα(ν)ḿ̄τενιπτηρῖ
 ρῖσε· εϥκωτε ḿσα· 1 πνοϥτε· πικωτ'· ετεḿπε-
 15 λαϥε 1 βντῖ αβαλ ρῖτḿ̄ τεϥσοφια ḿḿιν ḿ̄ (ḿḿιν)
 ḿμοϥ ḿḿ̄ τεϥβομ· εϥτ̄ 1 ḿμοϥ ατροϥχι σαϋνε·
 ḿπιρσοϥε 1 μεϥε· απινοβ ḿταειο ḿτεϥ ετεḿαϥτ̄
 ḿμοϥ αϥω τ̄λαειβε· ετεαϥḿ̄τεεϥ· ετε τ̄εϥχα-
 20 ρικτεια ḿτεϥ τε ḿ̄ ḿατωαχνε· παει ετε αβαλ
 ρῖτοοḿ̄τ̄<ῖ> ḿτ̄ḿḿτατκιμ· ḿδε πεϥψααχνε 1 εϥ-
 οϥωνῖ ḿμοϥ εβολ ψα ενηρ̄ε 1 ανειḿ̄εταρ̄ 1 πḿ-
 ψα ḿπικωτ̄ ḿ̄ατσοϥωνῖ· ρḿ̄ τεϥφϥσιϥ ατροϥ-
 25 ḿ̄χι ḿπικαϋνε· ḿτεϥ ρḿ̄ πεϥοϥωϥε 1 χε πτροϥει

17 πολιτεγε - πολιτευμα MS: πολιτευμα - πολιτεγε Mueller¹ 18
 <N>ḿμαϥ ed. pr. (Fr., Eng.)¹ 20 <N>ḿαγγελοϥ ed. pr.¹ 21 ψωπ(ε) ρῖσε ορ
 ψωπ ερῖσε ed. pr.¹ 24 <N>οϥαν ed. pr.¹ 33 ḿβι i.e. ḿτε Thomassen¹ 34
 πεϥβḿεινε, ϥ written over n.: πεϥβḿεινε Thomassen¹ 35 μετε [ψα
 νεϥερην ḿν πμοϥαβ] ed. pr.: μετε [ατροϥχι ḿπικαϋνε] Thomassen¹

126.2 <οϥ>οϥωνῖ ed. pr.¹ 15 (ḿḿιν) ed. pr.¹ 20-21 ρῖτοοḿ̄τ̄<ῖ> ορ ρῖτḿ̄ ed.
 pr.¹ 21 ḿδε i.e. ḿτε¹

in heaven | asked to associate, so that they might form
 an association | with him upon the earth. Therefore, |
 he is called “the Redemption ²⁰ of the angels of the
 Father,” he who | comforted those who were laboring |
 under the Totality for his knowledge, | because he
 was given the grace | before anyone else.

The Father had foreknowledge ²⁵ of him, since he
 was | in his thought before | anything came into being
 and since he had | those to whom he has revealed him.
 | He set the deficiency on the one who ³⁰ remains for
 certain periods and times, | as a glory for his Pleroma,
 since | the fact that he is unknown | is a cause | of his
 production from his ³⁵ agreement [...] ^{126.1} of him.
 Just as reception of | knowledge of him is a mani-
 festation of his lack | of envy and the revelation | of the
 abundance of his sweetness, ⁵ which is the second
 glory, | so, too, he has been found | to be a cause | of
 ignorance, although he is also | a begetter of know-
 ledge.

In a ¹⁰ hidden and incomprehensible wisdom | he
 kept the knowledge to the end, | until the Totalities
 became weary while searching for | God the Father,
 whom no one | found through his own wisdom ¹⁵ or
 power. | He gives himself, so that they might receive
 knowledge of the abundant thought about | his great
 glory, which | he has given, and (about) the cause,
 which he has | given, which is his unceasing thanks-
 giving, ²⁰ he who, from | the immobility of his coun-
 sel, | reveals himself eternally | to those who have been
 worthy of the Father | who is unknown in his nature,
 so that they ²⁵ might receive knowledge of him,
 through his desire | that they should come to expe-

ἀπειρα· ἀν ἡτ'· μῆτατσαυνε μῆ νεσῆκοορ·¹
 χε ναει ενταϋϙ ψαρῆ ἡμεγε¹ 'αραγ атроу-
 30 τερο ἡπисαυνε μῆ "νιπετνανογoy ετψοοп
 ἡζηтῆ 'νευμακμεк ете †σοφια ἡτε πιωτ
 χεκασε εγναχι †'πε· ἡνιπετθαγoy αγω ἡσεϙ
 35 γυμναζε· ἡμαγ ἡζηηῆ ἡζηтоу "ἡπρητη ἡноу-
 προς ουαῖω¹ '[ωημ χεκασε εγνα]χι
 ἡ†απο[λαυσιс ннипетнано]γoy ψα ἀηη'ζε
 pκz/127 тмет] "εγῆтеγ ἡμεγ ἡπιψиве μῆ¹ 'πιβндоу
 ἡκω ἡсwoу μῆ тла'ειδε ἡнет† ουβηγ· αγтсаῖο
 5 'μῆн ουθαυμαστοн ἡнетχα"се· атреψωπε·
 εφογανῆ¹ 'αβαλ· χε †μῆт· атсаυνε· ἡ'нетнаϙ
 атсоуωн πιωт· неγ'ψωπε ἡтеγ πε· παει
 10 εταρ† неγ¹ ἡπисаυне· ἡтеψ неγoyбom· "ἡтеψ
 пе· атроутерас χε писаγ'не мен зῆн
 ουμῆтχαιс· се'μοуτε араγ χε писаυне·
 ἡне'тоуnameеге 'араγ' тнроу αγω пια'зо·
 15 αγω πioγ{z}ωz ἡте атоотoy "αῖ ρoyε саυне·
 пе πογωнῆ α'βαλ· ἡнентаγсоуωноу ἡψo'pῆ
 αγω пимаеит· азoун апит¹ 'μετε αγω азoун
 20 απетῖ ψo'pῆ ἡψoοп ете пееи пе пxin "ἡ†ма-
 ейн· ἡде ναει ενταρ·κω¹ 'ἡсwoу ἡтоуμαейн
 ете тwoу 'те· ἡζηηῆ ἡтоикonomia ἡте¹ 'πογω-
 ψε· χεκασε еретзан· на'ψωπε· ἡпρηте· ета-
 25 ретархн oῖ "ἡμαγ
 χε пиваπтисма етψoοп¹ 'zῆн ουμῆтχαιс
 пееи етоγ'наψе азρηῆ араγ ἡби ниптнрῆ¹ 'ἡсе-
 ψωπε ἡζηтῆ μн бeвa·'πтисма са петῆмеγ
 30 ουαεетῆ¹ "ετε пееи пе· псωте· азoун¹ 'εп-
 ноуте· πιωт· μῆ пωнре μῆ¹ 'пн(εγм)а етоγα-
 ав· еасψωπε¹ 'ἡби †zοmologia авал zῆтῆн

28 χε i.e. ἡби Thomassen¹ 31 ете MS: ἡте ed. pr.¹ 33 ἡсе, n written over r.¹ 33-34 γυμναζε, r written over c.¹ 35 ἡноуχι [c]βω or ἡноуα[т]ωи ed. pr.¹

127.3 ουβηγ, The second γ written over φ.¹ 14 {z}ωz ed. pr.¹ ἡте i.e. δε¹ 19 In the left margin a horizontal stroke precedes this line.¹ 20 ἡδε i.e. ἡте¹ 23 χεκασε, The second ε written over ε.¹ 24 εταρε MS: етере ed. pr.¹ 28 бе i.e. κε¹ 32 <πε>пῆα ed. pr.¹

rience the | ignorance and its pains. |

Those of whom he first thought | that they should attain knowledge and ³⁰ the good things which are in it, | they were planning — which is the wisdom | of the Father, — that they might experience | the evil things and might | train themselves in them, ³⁵ as a [...] for a time, | [so that they might] receive the enjoyment | [of good things] for | eternity. ^{127.1} They hold change and persistent renunciation and the | cause of those who fight against them as an adornment | and marvelous quality of those who ⁵ are exalted, so that it is manifest | that the ignorance of | those who will be ignorant of the Father was | something of their own. He who gave them | knowledge of him was one of his powers ¹⁰ for enabling them to grasp that | knowledge in the fullest sense is | called “the knowledge of | all that which is thought of” and “the | treasure” and “the addition for the ¹⁵ increase of knowledge,” “the revelation | of those things which were known at first,” | and “the path toward harmony | and toward the | pre-existent one,” which is the ²⁰ increase of those who have abandoned the greatness which was theirs | in the organization of | the will, so that the end | might be like the beginning.

²⁵ As for the baptism which exists | in the fullest sense, into | which the Totalities will descend | and in which they will be, there is no other | baptism apart from this one alone, ³⁰ which is the redemption into | God, Father, Son and | Holy Spirit, when | confession

35 ΟΥ'ΝΑΖΤΕ ΑΖΟΥΝ ΑΝΙΡΕΝ ΕΤ̄ΜΜΕΥ "ΝΕΕΙ [ΕΤΕ
 ρκη/128 Ο]ΥΡΕΝ Ν̄ΟΥΤ· ΠΕ Ν̄ΔΕ ΠΩΜ̄ ΝΟΥΦΕ "ΕΑῩΝ-
 ΖΟΥΤ Ν̄ΝΕΤΕΑΥΧΟΟΥΕ 'ΝΕΥΟΥ· ΧΕ ΣΕΨΟΟΠ· ΕΑ-
 ΒΑΛ Μ̄ΠΑΕΙ ΕῩΝΤΕΥ Μ̄ΜΕΥ Μ̄ΠΟΥ'ΧΑΕΙ'ΤΕ Ν̄ΧΙ ΝΑΙ
 5 ΕΤΑΝΑ'2ΤΕ· ΧΕ ΣΕΨΟΟΠ· ΕΤΕ ΠΕΕΙ ' ΠΕ ΤΠΕΖΟ
 ΜΕΝ Ζ̄Ν ΟΥΜΝΤΑΤ·'ΝΕΥ ΑΡΑΣ Μ̄ΠΩΤ· Μ̄Ν ΠΩΗΡΕ·
 ' Μ̄Ν ΠΝ(ΕΥΜ)Α ΕΤΟΥΑΑΒ Ζ̄ΝΝ ΟΥΝΑΖ'ΤΕ {ΔΕ} Ν̄ΑΤ̄Ρ
 10 ΖΗΤ· ΣΝΕΥ ΑΥΩ ΕΑΥ'Ρ̄ Μ̄ΝΤΡΕ Μ̄ΜΟΟΥ ΑΥΩ Ζ̄ΝΝ
 ΟΥ'ΖΕΛΠΙΣ· ΕΣΤΑΧΡΑΕΙΤ· ΕΥΑΜΑ'2ΤΕ Μ̄ΜΑΥ· ΧΕ-
 ΚΑΣΕ ΕΦΝΑΨΩ'ΠΕ· ΕΠΧΩΚ Ν̄ΝΕΝΤΑΥΝΑΖΤΕ
 15 ' ΑΡΑΥ· ΠΕ ΠΙΤΣΟ ΑΖΟΥΝ ΑΡΑΥ ΑΥΩ " ΠΙΩΤ Μ̄Μ-
 ΜΕΥ ΟΥΑΕΙ ΠΕ ΠΙΩΤ ' ΠΝΟΥΤΕ ΠΕΕΙ Ν̄ΤΑῩΡ ΖΟΜΟ-
 ΛΟΓΙ Μ̄ΜΑϚ ' Ζ̄ΝΝ ΟΥΝΑΖΤΕ· ΑΥΩ Π̄ΦΕΙ Ε̄ΝΤΑΖ'†
 Ν̄ΝΟΥΜΟΥΧ̄Β Ν̄ΜΜΕϚ Ζ̄ΝΝ ΟΥ'ΣΑΥΝΕ·
 20 ΧΕ ΠΙΒΑΠΤΙΣΜΑ Ν̄ΤΑΝ"ΨΡ̄Π̄ Ν̄ΧΟΟΥ ΣΕΜΟΥΤΕ
 ΑΡΑϚ ' ΧΕ Ζ̄Β̄ΣΟΥ Ν̄ΝΕΕΙ ΕΤΕΜΑΥΚΑ'ΚΟΥ ΑΖΗΥ
 Μ̄ΜΟΥ ΧΕ ΝΕΕΙ ΕΤ'ΝΑΤΕΕΙϚ Ζ̄ΨΟΥ ΑΥΩ ΝΕΕΙ
 25 ΕΝΤΑΖ'ΧΙ ΣΩΤΕ ΕῩΡ̄ ΦΟΡΙ Μ̄ΜΟΥ ΑΥΩ ΣΕ"ΜΟΥΤΕ
 ΑΡΑϚ· ΧΕ ΠΤΑΧΡΟ· Ν̄†'ΤΜΝΕ· ΠΕΕΙ ΕΤΕΜ̄ΝΤΕϚ
 Ζ̄ΕΕΙΕ ' Μ̄ΜΕΥ Ζ̄Ν ΟΥΜ̄ΝΤΑ<Τ>ΡΙΚΕ· Μ̄Ν ΟΥ'Μ̄ΝΤΑΤ-
 ΚΙΜ· ΕΦΕΜΑΖΤΕ Μ̄ΜΑΥ ' ΕΥΑΜΑΖΤΕ Μ̄ΜΑϚ Ν̄ΒΙ ΝΕΕΙ
 30 Ν̄"ΤΑΖΧΙ Ν̄†ΑΠΟΣΤΑΣΙΟΣ ΣΕΜΟΥ'ΤΕ· ΑΡΑϚ· ΧΕ
 Μ̄ΝΤΚΑΡΩΣ ΕΤΒΕ ' ΠΣΒΡΑΖ̄Τ· Μ̄Ν ΤΜ̄ΝΤΑΨΤΟΡΤ̄Ρ·
 ' ΣΕΜΟΥΤΕ ΑΡΑϚ ΑΝ ΧΕ ΜΑ ΝΨΕΛΕ'ΕΤ· ΕΤΒΕ
 35 ΠΙΜΕΤΕ· Μ̄Ν †Μ̄Ν"ΑΤΠΩΨΕ· ΕΤΕ ΝΑΕ[Ι Ν]Ε†[Ο]Υ-
 ΣΑΥΝΕ ' ΧΕ ΑΥΣΟΥΩΝ̄ ΑΥΩ Σ[ΕΜΟΥ]ΤΕ ΑΡΑϚ
 ρκθ/129 " ΑΝ ΧΕ ΠΟΥΑΕΙΝ Ν̄ΑΤΖΩΤ̄Π̄ ' ΑΥΩ Ν̄ΑΤΚΩΖΤ· ΕϚ†
 ΟΥΑΕΙΝ ΕΝ ' ΑΛΛΑ ΝΕΤΑΖ̄Ρ̄ ΦΟΡΙ Μ̄ΜΑϚ· ΕΥ'ΕΙΡΕ
 5 Μ̄ΜΑΥ Ν̄ΟΥΑΕΙΝ· ΕΤΕ " ΝΑΕΙ· ΑΝ ΝΕ ΕΝΤΑϚ̄Ρ̄ ΦΟΡΙ

35-36 ΝΔΕ i.e. ΝΤΕ¹

128.1 ΧΟΟΥΕ, γ written over c.¹ 4 ΝΧΙ i.e. ΝΒΙ¹ ΕΤΑ<Ζ> or· ΕΤ<Ν>Α ed. pr.¹ 6 ΤΠΕΖΟ MS: Read ΠΤΕΖΟ ed. pr.¹ 9 {ΔΕ} Attridge¹ 14 ΠΙΤΣΟ MS: ΠΙΣΤΟ ed. pr.¹ 15 ΟΥΑΕΙ MS: ΟΥΕΕΙ ed. pr.¹ 17 Ζ̄ΝΝ, Ζ added in left margin.¹ 21-22 ΚΑΚΟΥ, ο written over a partially formed α.¹ 23 ΤΕΕΙϚ, ειϚ written over erased letters.¹ 25-26 Ν{†}ΤΜΝΕ ed. pr.¹ 27 Α<Τ>ΡΙΚΕ ed. pr.¹ 30 ΑΠΟΣΤΑΣΙΟΣ MS: Read ΑΠΟΚΑΤΑΣΤΑΣΙΟΣ ed. pr. (Eng.)¹ 32 ΠΣΒΡΑΖ̄Τ, σ written over a partially formed β.¹ 35 ΕΤΕ, ε written over ΔΕ.¹ [Ν]Ε†[Ο]Υ i.e. ΝΕΤΟΥ¹ 36 ΑΥΩ <ΑΥΣΟΥΩΝΟΥ ΑΥΩ> Thomassen¹

129.1 An angular mark (>) appears in the left margin.¹

is made through | faith in those names, ³⁵ which are a single name of | the gospel, ^{128.1} when they have come to believe what has been said to them, | namely that they exist. From | this they have their | salvation, those who have ⁵ believed that they exist. This | is attaining in an invisible way | to the Father, Son, | and Holy Spirit in an | undoubting faith. And when they ¹⁰ have borne witness to them, it is also with a | firm hope that they | attained them, so that the return to them might | become the perfection of those who have believed | in them and (so that) ¹⁵ the Father might be one with them, the Father, | the God, whom they have confessed | in faith and who | gave (them) their union with him in | knowledge.

The baptism which we ²⁰ previously mentioned is called | “garment of those who do not | strip themselves of it,” for those who | will put it on and those who have | received redemption wear it. It is also ²⁵ called “the confirmation of the | truth which has no fall.” | In an unwavering and | immovable way it grasps those | who have received the [restoration] ³⁰ while they grasp it. (Baptism) is | called “silence” because of | the quiet and the tranquility. | It is also called “bridal chamber” | because of the agreement and the ³⁵ indivisible state of those who know | they have known him. It is also called ^{129.1} “the light which does not set | and is without flame,” since it does not give light, | but those who have worn it | are

ἄμ[α]γ ἰ αὖω σεμοῦτε ἀραϋ ἀν χε πι'ωνῆ ψα
 ἐνηζε· ετε πεει πε πι'ατμογ αὖω σεμοῦτε
 10 ἀραϋ ἄπιετωοοπ ἄμαϋ τηρῆ ραπλωσ· ἡ ρῆν
 οὕμῆτχαεῖς ἄπιετανῖτ ἰ ρῆν οὕμῆτατπωψε· μῆ
 οὕμῆ[τ]ἄτφι· μῆ οὕμῆτατψτα· μῆ οὕμῆτατρικε
 ψα παει ετσοοπ ἰ ἆνεταρῆ ρῆ εγ ἆγαρ πε
 15 πκεῖῶγεεῖ ἀμοῦτε ἀραϋ ἄμαϋ ἰ ἆσα ἰ π'νοῦτε·
 εφοει ἆνιπτηρῆ ἰ ετε πεει πε· καν εγψαν-
 μοῦτε· ἰ ἀραϋ ἆνιρεν· {ἆνιρεν} ἆαταπογ ἰ ερε-
 20 αὖχοογ αὖβῆψεχε ἄμαϋ ἡ ἄπιρητε· εῖῆῆσα
 ἆρηῆ ἆψεχε· ἰ ἆιμ· αὖω ῥῆπσα ἆρηῆ ἆρηῆ
 ἰ αὖω ῥῆτ'α ἆρηῆ ἆνογς ἆιμ ἰ αὖω ῥῆπσα
 ἆτπε ἆογαν ἆιμ· ἰ αὖω ῥῆπσα ἆρηῆ ἆμῆτκα-
 25 ρωσ ἡ ἆιμ· παει πε πρητε· ετσοοπ· ἰ {αὖω πεει
 πε πε πρητε· ετσοοπ·} ἡ ἄμας· ρατε νετσοοπ·
 ἆπεῖτε· ἆταϋ πε· παει πε πετοῦβῆ· ἡ ἄμαϋ
 30 ἄπετε ἆταϋ πε· ρῆ οὕμῆτατχοοϋ μῆ οὕμῆτ-
 ἄτῆ νοῖ ἆρῶ ἀπψωπε ρῆ νετ'σαγνε ἀβαλ ρῖτῆ
 πεταγτε[ο] ἡ ἄμαϋ ετε πεει πε ετταγῖτ εἶ[γ
 η]εϋ

ῤλ/130 ρα πρα ἆτῆμῆτςωτῆ ἡ καν εγῆ ρογε ραρ ἆκωβ
 ἀτῆῆχοος ἆθε ετεψψε ἀ'χοος ἆει ἆδε
 5 ρωογ ρα· ἰ πρα· ἆνα πιτωρμε· πεει γαρ ἡ πε
 πρητε· ετοῦμοῦτε· ἀνῖοῦνεμ ἄμαϋ ογαναγ-
 καιο(ἆ) ἰ βε πε· ἀτῆῆογ[ρ]ωρ· ἀτοοτνε· ἰ αψε
 ἀραγογ αὖω ῥῆ ψεγ εν ἰ ἀτῆτῆρ ποῦμεγε·
 10 ἀνψεχε· ἡ ραραγ εψπε οῦῆ ρω ἆρηῆ ἰ ρῆ
 νετῆ ἆη ρῆν οῦψι· πωσ ἀν'χοος ἀβαλ ρῆν
 οῦμερος ἰ ἐπιδη ἀειχοος χε νεταρεῖ ἰ τηρογ
 15 ἀβαλ ρῖτῆ πλογος εἶῆε ἀβαλ· ρῆ πιταχω ἆδε
 ἰ νετῆογ· εἶδε ἀβαλ ρῆ ἰ τῆβῆκε· ετῖ οῦβῆογ
 μῆ πι'νογρῶγ ἀβαλ ἄμαγ ετε πι'νογρῶγ ἆδε·

14 ρῆ MS: ρῆ<γ>, ρ<α>ῆ, ρῆ<τ>, or ρεπ *ed. pr.* 16 πνοῦτε, π written over μ. 18 {ἆνιρεν} *ed. pr.* 22 ἆτ'α i.e. ἆψα (=ἆπσα) 23 ἆογαν MS: ἆεαγ (?) *ed. pr.* 26 {αὖω-ετσοοπ} *ed. pr.* (Eng., Fr.): πε πκερητε *ed. pr.* (Ger.) 31 ἆρῶ, ω written over ο.

130.1 ἆκωβ i.e. ἆρῶβ 3 ἆδε i.e. ἀεῖ 7 [ρ]ωρ *ed. pr.* 8 αψε<χε ρ>αραγογ *ed. pr.* (Fr., Ger.) 14 τηρογ <εἶτε> *ed. pr.* 14-15, 16 εἶδε i.e. εἶτε 15 ἆδε i.e. ἆτε

made into light. They ⁵ are the ones whom he wore. | (Baptism) is also called, “the | eternal life,” which is | immortality; and it is called | “that which is, entirely, | simply, ¹⁰ in the proper sense, what is pleasing, | inseparably and irremovably | and faultlessly and | impeturbably, for the one who exists | for those who have received a beginning.” For, what else is there ¹⁵ to name it | apart from “God,” since it is the Totalities, | that is, even if it is given | numberless names, | they are spoken simply as a reference to it. ²⁰ Just as he transcends every word | and he transcends every voice | and he transcends every mind | and he transcends everything | and he transcends every silence, ²⁵ so it is | [*Dittography*] | with those who are that | which he is. This is that which they find | it to be, ³⁰ ineffably and | inconceivably in (its) visage, for the coming into being in those who | know, through him whom they have comprehended, | who is the one to whom | they gave glory.

16. *Redemption of the Calling.*

Even if on the matter of the election ^{130.1} there are many more things for | us to say, as it is fitting to | say, nonetheless, on the | matter of those of the calling — for ⁵ those of the right are so named | — it is necessary | for us to return once again to them | and it is not profitable | for us to forget them. We have spoken ¹⁰ about them, — If there is enough in | what preceded at some length, how have we | spoken? In a partial way, — | since I said about all those who came | forth from the Logos, ¹⁵ either from the judgment of | the evil ones or from | the wrath which fights against them and the |

20 $\bar{\nu}\tau\alpha\zeta$ πε $\alpha\zeta\omicron\gamma(\eta)$ " $\bar{\nu}\eta\epsilon\tau\chi\alpha\varsigma\epsilon$: $\alpha\gamma\omega$ $\pi\iota\varsigma\alpha\pi\bar{\epsilon}$: $\mu\bar{\eta}$
 ' $\pi\iota\bar{\rho}$ $\pi\mu\epsilon\gamma\epsilon$: $\bar{\nu}\eta\epsilon\tau\bar{\rho}$ $\psi\rho\bar{\eta}$ $\bar{\nu}\psi\omicron\omicron\pi$ $\mu\bar{\eta}\bar{\nu}$ $\omicron\gamma\zeta\epsilon\lambda\pi\iota\varsigma$
 $\mu\bar{\eta}\bar{\nu}$ $\omicron\gamma\bar{\iota}\eta\alpha\zeta\tau\epsilon$: $\alpha\tau\rho\epsilon\zeta[\chi]$ $\bar{\mu}\rho\omicron\gamma\chi\alpha\epsilon\iota\tau\epsilon$: $\bar{\nu}\delta\epsilon$ $\pi\iota$
 25 $\zeta\omega\beta$ $\epsilon\tau\eta\alpha\omicron\gamma\zeta$ " $\epsilon\alpha\gamma\bar{\rho}$ $\alpha\zeta\iota\omicron\gamma$ $\bar{\mu}\mu\omicron\omicron\gamma$ $\alpha\beta\alpha\lambda$ $\chi\epsilon$
 ' $\zeta\bar{\nu}\psi\omega\pi\epsilon$ $\bar{\nu}\epsilon$: $\alpha\beta\alpha\lambda$ $\zeta\bar{\nu}$ $\eta\iota\delta\iota\alpha$: $\theta\epsilon\varsigma\iota\varsigma$ $\epsilon\tau\eta\alpha\omicron\gamma\zeta$
 $\epsilon\gamma\bar{\eta}\tau\epsilon\gamma$ ' $\bar{\mu}\mu\epsilon\gamma$ $\bar{\nu}\tau\lambda\alpha\epsilon\iota\delta\epsilon$: $\bar{\mu}\rho\omicron\gamma\chi\pi\omicron$ ' $\epsilon\gamma\omicron\gamma$
 30 $\rho\omega\mu\eta$ $\delta\epsilon$: $\alpha\beta\alpha\lambda$ $\zeta\bar{\mu}$ $\pi\epsilon\tau\psi\omicron\omicron\pi$: $\epsilon\tau\iota$ $\alpha\eta$ $\chi\epsilon$
 $\bar{\nu}\epsilon\bar{\mu}\pi\alpha\tau\epsilon\pi\lambda\omicron\gamma\omicron\varsigma$ $\chi\iota$ $\bar{\mu}\mu\alpha\zeta$ $\bar{\mu}\mu\iota\eta$ $\bar{\mu}\mu\alpha\zeta$ $\bar{\mu}\bar{\eta}\bar{\mu}\epsilon\gamma$
 $\zeta\eta\eta$ $\omicron\gamma\mu\bar{\eta}\tau\alpha\tau\eta\epsilon\gamma$ $\alpha\rho\alpha\varsigma$ ' $\epsilon\phi\omicron\gamma\omega\psi$ $\pi\epsilon\tau\chi\alpha\varsigma\epsilon$:
 $\alpha\phi\omicron\gamma\omega\zeta$ ' $\alpha\tau\omicron\omicron\tau\zeta$ $\alpha\eta$ $\bar{\mu}\pi\epsilon\bar{\iota}\mu\epsilon\gamma\epsilon$: $\alpha\beta\alpha\lambda$ $\chi\epsilon$
 ρλα/131 " $\bar{\nu}\epsilon\alpha\gamma\omega\psi\omega\pi\epsilon$ $\epsilon\gamma\bar{\rho}$ [ζα] ϵ $\bar{\nu}\epsilon\zeta$: " $\pi\epsilon\epsilon\iota$ $\bar{\nu}\tau\alpha\zeta\omega\psi\omega\pi\epsilon$
 $\bar{\nu}\lambda\alpha\epsilon\iota\delta\epsilon$ $\bar{\mu}\bar{\iota}\pi\tau\rho\omicron\gamma\omega\psi\omega\pi\epsilon$ $\epsilon\mu\rho\omicron\gamma\mu\iota\tau\omicron\gamma$: ' $\alpha\zeta\rho\eta\bar{\iota}$
 $\epsilon\phi\omicron\gamma\alpha\chi$: $\zeta\omega\varsigma$ $\epsilon\mu\bar{\eta}$ $\lambda\alpha\gamma\epsilon$ ' $\psi\omicron\omicron\pi$ $\zeta\alpha$ $\tau\omicron\gamma\epsilon\zeta\eta$
 5 $\alpha\lambda\lambda\alpha$ $\varsigma\epsilon\zeta\omicron\mu\omicron\lambda\omicron\gamma\iota$: $\chi\epsilon$ $\omicron\gamma\bar{\nu}\tau\epsilon\gamma$ $\alpha\rho\chi\eta$ ' $\bar{\mu}\mu\epsilon\gamma$:
 $\bar{\mu}\pi\tau\omicron\gamma\omega\psi\omega\pi\epsilon$: $\alpha\gamma\omega$ $\varsigma\epsilon\omicron\gamma\omega\psi\epsilon$: $\pi\epsilon\epsilon\iota$ $\alpha\tau\rho\omicron\gamma\varsigma\omicron\gamma$
 $\omega\eta\bar{\eta}$ ' $\epsilon\tau\epsilon$ $\pi\epsilon\tau\psi\omicron\omicron\pi$: $\zeta\alpha$ $\tau\omicron\gamma\epsilon\zeta\eta$ $\pi\epsilon$: ' $\bar{\nu}\zeta\omicron\gamma\omicron$ $\beta\epsilon$
 10 $\bar{\nu}\zeta\omicron\gamma\omicron$ $\chi\epsilon$ $\alpha\gamma\omicron\gamma\omega\psi\bar{\tau}$ " $\bar{\mu}\rho\omicron\gamma\omega\eta\bar{\zeta}$ $\alpha\beta\alpha\lambda$: $\bar{\mu}\rho\omicron\gamma\alpha$
 $\epsilon\iota\eta$ ' $\bar{\mu}\pi\rho\eta\tau\epsilon$ $\bar{\nu}\eta\omicron\gamma\bar{\beta}\bar{\nu}\rho\eta\delta\epsilon$: $\alpha\gamma\omega$ ' $\alpha\gamma\bar{\rho}$ $\bar{\mu}\bar{\eta}\tau\rho\epsilon$ $\chi\epsilon$
 $\bar{\nu}\tau\alpha\phi\omicron\gamma\omega\eta\bar{\zeta}$ ' [αβ] $\alpha\lambda$: $\alpha\gamma\omicron\gamma\chi\alpha\epsilon\iota$ $\bar{\nu}\tau\epsilon\{\bar{\nu}\epsilon\omicron\}$ γ '
 15 [χ] ϵ $\omicron\gamma$ $\mu\omicron\eta\omicron\eta\eta$ $\bar{\nu}\epsilon\tau\alpha\zeta\epsilon\iota$ $\alpha\beta\alpha\lambda$ " $\bar{\mu}\pi\lambda\omicron\gamma\omicron\varsigma$
 $\bar{\nu}\epsilon\tau$: $\alpha\eta\chi\omicron\gamma$ $\bar{\mu}\bar{\iota}\mu\omicron\varsigma$ $\alpha[\rho\alpha]\gamma\omicron\gamma$ $\omicron\gamma\alpha\epsilon\tau\omicron\gamma$ $\bar{\nu}\epsilon$ $\chi\epsilon$:
 ' $\varsigma\epsilon\eta\alpha\tau\epsilon\zeta\epsilon$ $\pi\iota\zeta\omega\beta$ $\epsilon\tau\eta\alpha\omicron\gamma\zeta$ ' $\alpha\lambda\lambda\alpha$ $\bar{\nu}\epsilon\tau\alpha\eta\alpha\epsilon\iota$
 $\zeta\omega\omicron\gamma$ $\alpha\eta$ $\chi\pi\alpha\gamma$ ' $\kappa\alpha\tau\alpha$ $\eta\iota\delta\iota\alpha\theta\epsilon\varsigma\iota\varsigma$ $\alpha\eta$ $\epsilon\tau\eta\alpha$
 20 " $\bar{\nu}\eta\omicron\gamma\omicron\gamma$ $\varsigma\epsilon\eta\alpha\bar{\rho}$ $\kappa\omicron\iota\eta\omega\eta\eta$ $\zeta\omega\omicron\gamma$ ' $\alpha\eta$ $\alpha\pi\bar{\iota}\bar{\mu}\tau\omicron\eta$ $\kappa\alpha\tau\alpha$
 $\tau\eta\eta\tau\zeta\omicron\gamma\omicron$ ' $\bar{\mu}\pi\zeta\mu\omicron\tau$: $\alpha\gamma\omega$ $\bar{\nu}\epsilon\epsilon\iota$ $\epsilon\eta\tau\alpha\gamma\bar{\eta}\tau\omicron\gamma$
 $\alpha\beta\alpha\lambda$ $\zeta\bar{\nu}$ $\tau\epsilon\epsilon\iota\epsilon\pi\iota\theta\gamma\bar{\mu}\iota\alpha$ $\bar{\nu}\tau\epsilon$ $\tau\eta\eta\tau\mu\alpha\epsilon\iota\omicron\gamma\epsilon\zeta$
 25 " $\varsigma\alpha\zeta\eta\bar{\nu}\epsilon$: $\epsilon\gamma\bar{\eta}\tau\epsilon\gamma$ $\bar{\mu}\mu\epsilon\gamma$ $\bar{\mu}\pi\iota\varsigma\iota\tau\epsilon$: $\bar{\nu}\zeta\eta\tau\omicron\gamma$ $\epsilon\tau\epsilon$
 $\tau\epsilon\epsilon\iota$ $\tau\epsilon$ $\tau\eta\langle\bar{\nu}\rangle\tau\bar{\mu}\alpha\epsilon\iota\omicron\gamma\epsilon\zeta$ $\varsigma\alpha\zeta\eta\bar{\nu}\epsilon$ $\varsigma\epsilon\eta\alpha\chi\iota$ ' $\bar{\nu}\tau$
 $\psi\bar{\beta}\bar{\nu}\bar{\iota}\bar{\omega}$: $\bar{\nu}\eta\eta\pi\epsilon\tau\eta\alpha\omicron\gamma\zeta$ ' $\bar{\nu}\theta\bar{\iota}$ $\bar{\nu}\alpha\epsilon\iota$ $\epsilon\eta\tau\alpha\zeta\bar{\rho}$ $\zeta\omega\beta$
 30 $\bar{\mu}\bar{\eta}$ $\bar{\nu}\alpha\epsilon\iota$ " $\epsilon\tau\epsilon\gamma\bar{\eta}\tau\epsilon\gamma$ $\bar{\mu}\mu\epsilon\gamma$ $\bar{\nu}\bar{\iota}\pi\rho\omicron\alpha\iota\rho\epsilon\iota\varsigma\iota\varsigma$: $\bar{\nu}\eta\eta$
 $\pi\epsilon\tau\eta\alpha\omicron\gamma\zeta$ $\epsilon\gamma\psi\alpha\bar{\rho}$ $\zeta\bar{\nu}\eta\epsilon\gamma$ $\zeta\eta\eta$ $\omicron\gamma\eta\omega\mu\eta$ $\bar{\nu}\varsigma\epsilon$
 $\omicron\gamma\omega\psi\epsilon$: $\alpha\kappa\omega\epsilon$ $\bar{\nu}\varsigma\omega\omicron\gamma$ $\bar{\nu}\tau\eta\eta\tau\eta\mu\alpha\epsilon\iota\epsilon\alpha\gamma\omicron\gamma$ $\epsilon\tau$
 35 $\psi\omicron\gamma\epsilon\iota\tau$: $\pi\rho\omicron\varsigma$ $\omicron\gamma\bar{\iota}\chi\omicron\eta\gamma$ $\bar{\nu}[\varsigma\epsilon\rho]$ $\rho\omicron\gamma\alpha\zeta$ $\varsigma\alpha\zeta\eta\bar{\nu}\epsilon$

19 $\bar{\nu}\delta\epsilon$ i.e. $\delta\epsilon$ 20 $\bar{\nu}\eta\epsilon\tau\chi\alpha\varsigma\iota$ MS: $\alpha\eta\epsilon\tau\chi\alpha\varsigma\iota$ Thomassen 23 $\alpha\tau\rho\epsilon\zeta$ MS: Read $\alpha\tau\rho\epsilon\gamma$ ed. pr. 24 $\bar{\nu}\delta\epsilon$ i.e. $\bar{\nu}\tau\epsilon$ 29 $\delta\epsilon$ i.e. $\tau\epsilon$ 35 $\epsilon\gamma\bar{\rho}$ [ζα] ϵ or $\epsilon\gamma\bar{\rho}$ [πθ] ϵ ed. pr. 1

131.2 $\psi\omega\pi\epsilon$, ϵ may be written over an uncertain letter. 1 9 ($\bar{\nu}\zeta\omicron\gamma\omicron$ $\beta\epsilon$) ed. pr. 13 $\bar{\nu}\tau\epsilon\{\bar{\nu}\epsilon\omicron\}$ γ Attridge: $\bar{\nu}\tau\epsilon\gamma\omicron\gamma$ ed. pr. (Eng., Fr.): { η } $\tau\epsilon$ $\bar{\nu}\epsilon\{\bar{\nu}\}$ γ ed. pr. (Ger.) 26 $\mu\langle\bar{\nu}\rangle\tau$ ed. pr. 1

turning away from them, which | is the return to
²⁰ the exalted ones, or from the prayer and | the re-
 membrance of those who pre-existed | or from hope
 and | faith that [they] would receive their salvation |
 from good work ²⁵ since they have been deemed wor-
 thy because | they are beings from the good | disposi-
 tions, (that) they have | cause of their begetting |
 which is an opinion from the one who ³⁰ exists. Still
 further (I said) that before the | Logos concerned
 himself with | them in an invisible way, | willingly, the
 exalted one added | to this thought, because ³⁵ they
 were [in need] of him, ^{131.1} who was the cause of |
 their being. They did not exalt themselves, | when
 they were saved, as if there were nothing | existing
 before them, but they ⁵ confess that they have a be-
 ginning | to their existence and they | desire this: to
 know him | who exists before them. | Most of all (I
 said) that they worshipped ¹⁰ the revelation of the
 light | in the form of lightning and | they bore witness
 that it appeared | as <their> salvation. |

Not only those who have come forth ¹⁵ from the
 Logos, about whom | alone we said that | they would
 accomplish the good work, | but also those whom
 these brought forth | according to the good disposi-
 tions ²⁰ will share | in the repose according to the
 abundance | of the grace. Also those who have been |
 brought forth from the desire | of lust for ²⁵ power,
 having the | seed in them which is the | lust for power,
 will receive | the reward for (their) good deeds, |
 namely those who acted and those ³⁰ who have the
 predisposition | toward the good, if they | intentionally
 desire and wish | to abandon the | vain, temporal am-
 bition ³⁵ and [they] keep the commandment of the

ρλβ/132 ἡπχοῖς ἡπεαυ αντι πιταειο προς ου'αειω
 ψημ ἡσεῖ κληρονομι ἡτμητῆρο· ψα ενεζ
 5 ἡπλαειβε· ἡν νενεργια ἡδε ἡπιζμοτ· ψαραυ
 ἡν νιαφορμη ἡεπετεψωε πε· ατῆρο· ἡπεν-
 10 τανῆ ψῆπ ἡχοο· ἡδε πιογχα'ειτε· ἡδε νιογ-
 νεν· τηρο· ἡδε νιαταζτῆ ἡν νηταζταζτ ἡτη-
 15 ρο· αζωτρε· ἡμαγ [μν] ἡνογερη· αγω πῆτον
 [ετε] ἡπει πε· πογωνῆ αβαλ μ[πι]σματ· εν-
 ταυν[α]ζτε· <ἡζητῆ> πει ἡατῆτεζαυ αρετῆ
 20 ζην ογ'ωεχε επετεψωε πε ενψαῖρ ζομολογι
 γαρ ἡτμητῆρο· ἡετῆ πεχ(ιστο)ς αῖρ βολ·
 εβολ ἡτο'οτῆ ἡπιζαζ ἡρητε τηρῆ αγω τῆμῆτα-
 ψωω ἡπ ψωβε· τζαν ἡγαρ ἡαχι ψωωπε αν
 ἡογει ἡ'ογωτ· ἡθε αν ετε ογει ἡ'ογωτ· τε
 25 ταρην· πμα ετε ἡν ἡζοογτ ἡν ζῆμε ογδε
 ζῆζελ· ἡζῆ ελεγεθερος· ογδε ἡν σβε ἡζῆ
 ἡητατςβε ογ[ε] ἡν αγγε'λος ογδε ἡν ρωμε
 30 αλλα πτηρῆ ἡη πτηρῆ πεχ(ιστο)ς εω πε
 πρητη ἡπετενεψωοπ· εν· ἡψορῆ ἡεγναδν-
 τῆ εφναψωωπε· ζῆ ἡεω πε· τφγςις ἡπετε
 ογζῆζελ [εν] πε· εφναχι μα ἡν ογ'ελεγεθερος
 5 σναχι πνευ ἡ'γαρ· ἡζογο ἡζογο ζῆν ογφγςις
 ἡζην ογ'ωεχε ψημ· ογαεετῆ ἡεν ατρογναζτε·
 ογαεετῆ ζῆτῆ ογςμη· χε πει πε πρητε· ἡετ-
 10 ψοοπ χε ογει ἡογωτ· δε· ἡαποκαταστασις
 αζογν απε'τενεψωοπ· καν· εῖν ζαεινε ἡχα-
 σε ετβε τοικονομια· εαγκαγ^ε· ἡλαειβε· ἡ-
 15 νηταζψωωπε ἡεῖρ ζογε· ενεργια εζῆφγςικη νε
 ἡ[α]γω εῖρ ζνευ ετβε νετῆμεγ ἡ[σεν]αχι ἡτ-
 μητῆρο ἡν πιταχρο ἡ[μν] πιογχαειτε· ἡβι αγγε-
 15 λος ἡ[ζι κ]ερωμε ναει βε· νε νλαειβε ἡ

132.5 ἡν(ν) *ed. pr.* ἡδε i.e. ἡτε¹ 8,9,10 ἡδε i.e. ἡτε¹ 10 νετ<τ>αζταζτ
ed. pr. ἡ 14 ενταυν[α]ζτε <ἡζητῆ> or <ἡμαγ> or <ἡν>ενταυν[α]ζτε
 Attridge¹ 16 ενψα MS: εψαν *ed. pr.* 28 εωπε <πετε νεγζῆζελ πε
 ναχι> Thomassen¹ 30 ζῆ <τζαε> *ed. pr.* (Eng.)¹ 32 [εν] Attridge¹

133.6 δε i.e. τε¹ 13 [σεν]αχι Attridge: [εγν]αχι *ed. pr.*

Lord ^{132.1} of glory, instead of the momentary | honor,
and inherit | the eternal kingdom.

Now, | it is necessary that we unite ⁵ the causes and
the effects on them | of the grace and the impulses, |
since it is fitting that we say what | we mentioned pre-
viously about the salvation | of all those of the right,
¹⁰ of all those unmixed and those mixed, | to join them
|[with] one another. And as for the repose, [which] | is
the revelation of [the] form <in> which they be-
lieved, ¹⁵ (it is necessary) that we should treat it with
a | suitable discussion. For when we | confessed the
kingdom | which is in Christ, <we> escaped from | the
whole multiplicity of forms and from ²⁰ inequality
and change. For the end | will receive a unitary exist-
ence | just as the beginning is unitary, | where there is
no | male nor female, nor slave ²⁵ and free, nor cir-
cumcision | and uncircumcision, neither angel | nor
man, but | Christ is all in all. What is the form | of the
one who did not exist at first? ³⁰ It will be found that
he will exist. And | what is the nature of the one who
was a slave? | He will take a place with a ^{133.1} free
man. For, they will receive the vision | more and more
by nature | and not only by a little word, | so as to
believe, only through ⁵ a voice, that this is the way | it
is, that | the restoration to that which used to be is a
unity. | Even if some are | exalted because of the or-
ganization, since they have been appointed ¹⁰ as
causes of the things which have come into being, |
since they are more active as natural forces | and since
they are desired because of these things, | angels and
men will receive the kingdom and the confirmation |
[and] the salvation. ¹⁵ These, then, are the causes. |

χε νεταζουωνζ̄ 2̄n̄ capz̄· αγναζ̄τε αραϑ̄ 2̄n̄
 ουμ̄n̄τατ̄p̄ 2̄n̄t̄· 1 cney χε πωηρε πε̄ m̄πιατσοϑ̄-
 20 1ων[q̄ π]ε̄ n̄noyτε πε̄ πεῑ ετε̄ 1m̄ποϑ̄ωχε
 αραϑ̄ n̄ωop̄ 1αγω̄ m̄ποϑ̄ω̄ neȳ αραϑ̄· αγω̄
 1αγκω̄ n̄cωoϑ̄ n̄noyνοyτε· 1ενταϑ̄ω̄m̄ωε̄ m̄mo-
 25 oϑ̄ n̄ωop̄· 1αγω̄ n̄xοeic̄ neeī ετωoop̄· 12̄n̄
 tπε̄ αγω̄ νετωoop̄ 2̄ix̄m̄ 1πκα2̄· neeī men̄ 2̄aθ̄n̄
 m̄πα1τοϑ̄q̄ιτοϑ̄ 2̄2̄ρη̄ 2̄[λ]λ2̄ ετῑ εϑο̄'εῑ n̄λιλ[ο]ϑ̄
 αϑ̄p̄ m̄ντρε̄ χε̄ η̄δ̄η̄ 1αϑ̄p̄ αρ̄χεcθ̄αῑ n̄ταϑ̄ε̄ δειϑ̄
 30 1αγω̄ π̄c̄ap̄· εϑκ̄η̄ 2̄2̄ρη̄ 2̄n̄ πταϑ̄oc̄ 1ε[ϑοι
 n]p̄ωμε̄· εϑμοoyτ̄ n̄aḡ· 1[γελοc̄ Δ]ε̄ neȳμεyē χε̄
 ρλΔ/134 1ϑαν̄ζ̄ 1[εϑχῑ n]τοoyτ̄q̄ m̄πωn̄ζ̄· 1n̄τοoyτ̄q̄ m̄-
 πετα2̄μοϑ̄· noϑ̄ω̄m̄'ωε̄ δε̄· ναϑοϑ̄αϑoϑ̄ n̄ωop̄ 1
 1ετναϑ̄ωoϑ̄ m̄n̄ noϑ̄μα2̄ειε̄· να'εῑ ετενεϑ̄ωo-
 5 op̄· 2̄n̄ περ̄πεε̄ 2̄a 1n̄αῑ (τ)εετοϑ̄· n̄βοϑ̄αῑ
 <α>†2̄om̄[ο]λο̄'γιᾱ ετε̄ τεεῑ τε̄ oϑ̄n̄ δαm̄ m̄μαc̄
 12̄ā neeī εειρε̄ m̄μαc̄· αβαλ̄ 2̄i't̄n̄ πτροϑ̄πωτ̄
 2̄2̄oϑ̄n̄ αραϑ̄
 10 χε̄ 1πic̄avtē· ετ̄m̄μεϑ̄ ετ̄'ε̄μαϑ̄χῑ 1m̄μοϑ̄
 ε2̄oϑ̄n̄ αϑ̄βαλεϑ̄ αβολ̄ 1ετβε̄ πετενεϑoϑ̄ωτ̄
 m̄μοϑ̄ 1εν̄ m̄πμᾱ ετ̄m̄μεϑ̄ αλλᾱ ε[ϑ̄† m]1πε-
 x(ρicτο)c̄ πεῑ ετενεϑ̄μεϑ̄ε̄ [αραϑ̄] 1ατρεϑ̄ω-
 15 πε̄ m̄πμᾱ ετ[m̄μεϑ̄] 1πμᾱ ενταϑ̄εῑ αβαλ̄ m̄m̄[αϑ̄]
 1n̄m̄μεϑ̄ αβαλ̄ n̄oϑ̄μᾱ n̄noy[τ]ε̄ 12̄ī χαῑc̄ neeī
 ετενεϑ̄ω̄m̄ωε̄ 1m̄μαϑ̄ εϑ̄p̄ θεραπεϑ̄ε̄ m̄'μαϑ̄ εϑ̄p̄
 20 2̄ϑ̄π̄ηρε̄† [m]μαϑ̄ 1n̄n̄pen̄ ενταϑ̄χιτοϑ̄ [α]ποϑ̄-
 ωεπ̄ 1αϑ̄τεειτοϑ̄ m̄πετοϑ̄μοϑ̄τε̄ 1αραϑ̄ m̄μαϑ̄
 [2̄]n̄n̄ oϑ̄m̄n̄τ̄χα'εῑc̄ neeī n̄δε̄ m̄n̄c̄ā τεϑ̄'ανα-
 25 λιμ̄ψεωc̄ αϑ̄χῑ πιρᾱ 1αm̄με̄ χε̄ n̄ταϑ̄ πε̄· ποϑ̄-
 χαic̄ 1πεῑ ετε̄ m̄n̄ λαϑ̄ε̄· ο̄ n̄'χαεῑc̄ 1αραϑ̄ αϑ̄†
 ναϑ̄ n̄noyμ̄n̄τ̄p̄ραῑ 1αϑ̄τω[ω]n̄ αβαλ̄· [2̄]n̄[n̄]

16 νεταζ MS: Read πετα2̄ Attridge¹<τ>capz̄ ed. pr.¹ 27 q̄ιτοϑ̄ MS: q̄ιτ̄q̄
 Thomassen¹ 31 εϑμοoyτ̄ <πε> ed. pr.¹ 33 [εϑχῑ n]τοoyτ̄q̄ ed. pr. (Fr., Ger.):
 [αβαλ̄ 2̄i]τοoyτ̄q̄ ed. pr. (Eng.)¹

134.2 {ναϑοϑ̄αϑoϑ̄} Thomassen¹ 5 n̄αῑ ed. pr. (Fr., Ger.): τ̄αῑ ed. pr.
 (Eng.)¹ (τ)εετοϑ̄ ed. pr. (Fr.): τε̄ ετ{oϑ̄n̄}βοϑ̄ ed. pr.
 (Eng.)¹ <α>†2̄om̄[ο]λο̄'γιᾱ Attridge¹ 6 ετε̄ τεεῑ τε̄ oϑ̄n̄ δαm̄ m̄μαc̄ MS:
 τεεῑ ετε̄ oϑ̄n̄ δαm̄ m̄μαϑ̄ ed. pr. (Ger.)¹ 9 μαϑ̄χῑ, m̄ written over α.¹ 11
 oϑ̄ω<ω>τ̄ Thomassen¹ 12 ε[ϑ̄† m] Schenke: [αϑ̄χῑ] ed. pr.¹ 14 ετ[m̄μεϑ̄] ed.
 pr.: ετ̄x[αci] Thomassen¹ 20 ενταϑ̄, α written over α.¹ 23 n̄δε̄ i.e. δε¹

About the <one> who appeared in flesh they believed | without any doubt | that he is the Son of the unknown | God, who ²⁰ was not previously spoken of | and who could not be seen. | They abandoned their gods | whom they had previously worshipped | and the lords who are ²⁵ in heaven and on | earth. Before | he had taken them up, and while he was still | a child, they testified that he had already | begun to preach, ³⁰ and when he was in the tomb | as a dead man the | [angels] thought that he was alive, | [receiving] life ^{134.1} from the one who had died. | They first desired their numerous services | and wonders, | which were in the temple on their behalf, ⁵ to be performed continuously <as> the confession. | That is, it can | be done on their behalf through | their approach to him. |

That preparation which they did not accept ¹⁰ they rejected | because of the one who had not been sent | from that place, but [they granted to] | Christ, of whom they thought | that he exists in [that] place ¹⁵ from which they had come | along with him, a place of gods | and lords whom they served, | worshipped | and ministered to ²⁰ in the names which they had received on loan. | — They were given to the one who is designated | by them properly. — | However, after his | assumption, they had the experience ²⁵ to know that he is their Lord, | over whom no one else is lord. | They gave him their kingdoms; | they rose from their

30 ογθρο'νοc αγψεψτογ αβ[αλ]· ἡνογ¹βρηπε πεει
 ἡδε αφογανζῆ νεγ ¹ανιλαειβε· ετανῤ ψ[ρ]ῆ
 νχοογ ¹ἡνογχαεите мῆ πιη[ογζε αγ]·μεγε ετ-
 ρλε/135 νανογψ ψα[τε....] ¹[.....].ψβηρ· αγω νιαγγε-
 λοc ¹[...]... αγω πιζαζ ἡπετνανογ[ογ εν]-
 ταγεγε ἡμμεc ταει τε ¹[θε ε]τ[ε]αγῆζογτογ
 5 ανιψῆψε· ¹ετειρε ἡπετνανογψ ἡνιcω'τῆ· εγ-
 εине ἡπογχι ἡβονc α'ζρηῆ ε[τ]πε· αγχῆταγ
 ανηζε· ¹ἡτῆῆτ[α]τ'εββιαγ ἡτῆῆτατ'πλα'ηα· ἡπ-
 10 [cω]ῆτ· εγμην αζογν ετβη'τογ ψ[α]τογει
 τηρογ απβιοc αγω ¹ἡcσει[ι αβ]αλ· ζῆ πβιοc
 ερενογ[с]ωμ[α μην] ζῆχῆ πκαζ· εγῤ ζγπηρετι
¹[...]·[τ]ῆρογ ἡτεγ· εγειρε ἡ[μαγ]ογ ἡκοινω-
 15 νοc· ανογῆκο¹[οζ]· ἡῆ [η]ογδιωγμοc ἡῆ νογ-
 [λα]χζ· ἡ[ε]ει ενταγεινε ἡμαγ ¹[αζ]ρηῆ αχῆ
 νετογααβ· ζαθη ἡμαῖτ ¹[η]μ·
 χε ἡρῆῆψῆψε ἡδε νετ¹[ζα]γογ ζωc
 20 εcῆπψα ἡψαρωῤ ¹[ηβι τῆ]ῆτπεθαγογ ἡζρηῆ
¹[ζη] ογ[...]ῆνε· αβαλ· ζιτῆ ἡπο[.]·α[.]ρῆ·
 ετηпca ηζρηῆ ἡ'κοcμοc η[η] ετε πιμεγε ¹ἡ-
 25 τεγογ π[ε] ετνανογψ πε· ¹ἡῆ ἡῆῆτψβηρ· εc-
 ναῤ πιμεγε ¹ἡμαγογ· ἡβι ἡεκκληcια ¹ἡπρητε
 ἡζῆψβηρ· ενανογογ ¹αγω ἡῆζῆζεα εγῆζατ'
 30 εαcχι ¹cωτε· α[βαλ ζ]ῆ [πετχι]· ψββιω ¹ειε
 π[ιζη]ατ πε ετψοοп ζῆ ¹[πμα ηψ]ελεετ· αγω

30 ἡδε i.e. δε¹32 πιη[ογζε αγ] or πιη[ογζε απ] ed. pr.¹33-135.1 ψα[τεψαγ νιαγγελο]c [η]ψβηρ or ψα[τεψαψπε μη η]ε[ψ]βηρ ed. pr.¹

135.1 [ἡῆ ἡῆῆτ]ψβηρ Thomassen¹2 [ηψμψ]ε· αγω ed. pr.¹ 2-3 νανογ[ογ] or νανογ[ψ] ed. pr.¹8 εββιαγ, α may be written over η.¹9 ἡπ[cω]ῆτ ed. pr.: ἡπ[χω]ῆτ Thomassen¹11 ερε, ρ written over η.¹13 [ηηρεη τ]ῆρογ ed. pr. (Fr., Ger.): [ηηcωτп τ]ῆρογ ed. pr. (Eng.)¹16 [λα]χζ· ἡ[ε]ει or [ζα]χζ[α χε]ει ed. pr.¹ 18 χε MS: ἡχε (=ἡβι) ed. pr.¹ ἡδε i.e. ἡτε¹ ηετ MS: Read ηετ Attridge¹21 [ζη] ed. pr. (Fr., Ger.): [η] ed. pr. (Eng.)¹ογ[ογε]ῆνε or ογ[αγ]ῆνε ed. pr.¹21-22 πο[.]·α Emmel: πο[αητ]ῆα or πο[ηηη]ῆα ed. pr.¹22 [.]· Emmel: ἡτε ed. pr. or ἡηε[ι] ed. pr. (Eng., Fr.)¹23 η[η] ed. pr. or η[ημ η] ed. pr. (Eng., Fr.)¹24 π[ε] or π[] ed. pr.: π[η] ed. pr. (Fr., Ger.)¹29 α[βαλ ζ]ῆ [πετχι] or α[βαλ ζητ]ῆ [πεττ] ed. pr. (Fr., Ger.): [cεηαχι ζωογ ητ] ed. pr. (Eng.): ε[сηατ] η[εγ η] Thomassen¹30 ειε or ετε ed. pr.¹ π[ιζη]ατ Attridge: π[ηcη]ατ Emmel: π[ογρ]ατ Thomassen¹31 [πμα ηψ]ελεετ ed. pr. (Eng.)¹

thrones; | they were kept from their ³⁰ crowns. He, however, revealed himself to them, | for the reasons which we have already spoken of, | their salvation and the [return to a] | good thought until [...] ^{135.1} [...] companion and the angels | [...] and the abundance of good | [which they did] with it. Thus, | they were entrusted with the services ⁵ which benefit the elect, | bringing their iniquity | up to heaven. They tested them eternally | for the lack of humility from the inerrancy | of the creation, continuing on their ¹⁰ behalf until all come to life and | leave life, while their | bodies [remain] on earth, serving | all their [...], sharing | [with them] in their sufferings ¹⁵ [and] persecutions and | tribulations, which were brought | upon the saints in [every] place. |

As for the servants of the | evil <one>, though ²⁰ evil is worthy of destruction, they are in | [...]. But because of the | [...] which is above | all the worlds, which is | their good thought ²⁵ and the fellowship, | the Church will remember them | as good friends | and faithful servants, once she has received | redemption [from the one who gives] requital. ³⁰ Then the [grace]

which is in | the bridal [chamber] and [... | ...] in her house [... | ...] in this thought | of the giving and the one who [...] ^{136.1} Christ is the one with her [and the] | expectation of the Father [of] | the Totality, since she will produce for them | angels as guides and ⁵ servants.

They will | think pleasant thoughts. | They are services for her. She will | give them their requital for all that which | the aeons will think about. ¹⁰ He is an emanation from them, so that, | just as Christ [did] his | will which he brought [forth and] | exalted the greatnesses of the Church [and] | gave them to her, so ¹⁵ will she be a thought for | [these.] And to men he gives [their] | eternal dwelling places, in | which they will dwell, [leaving] | behind the attraction toward ²⁰ the defect, while | the power of the Pleroma pulls them up | in the greatness of the | generosity and [the] sweetness of | the aeon which pre-exists. This ²⁵ is the nature of the entire begetting of those | whom he had when he shone | on them [in] a [light] which he | revealed [...]. | Just as his [...] ³⁰ which will be [...] | so too his [lord] | [while] the change alone is | in those who have changed. ^{137.6} which [...] by | him [...] | [...] said, | while the hylics will remain until ¹⁰ the end for destruction, since they will not give | forth for

ἀγ[ρ]εν· ἡ τευ εωπε· ¹[νεγν]ατστο· παλιν απε-
 την[φνα]ψω[πε εν· εἰθε ετε νεγ[.....]ε
 15 ἡ σεωοπ εν ²[.....] ἀλλα νεαγ† ρηου ¹[ρῆ
 πεο]γαειω ετεαγωω[πε ηζητ]q· ογτωου εν-
 σε· ¹[... εν] ἡ ψαρῖ εωπε ρ[ιε] ¹[.....]· ε· αρ
 20 βερωβ ρα· ²[πρα] ἡ πια[μ]αρτε· ετεγῆ τεγ
 ἡ με[γ] ἡ πιαβτε· ¹[...]ων αρ[ε]γου εειῖ χρα-
 [σθα]! γαρ ρ[α]ν[οκ]· εειμην ¹[ηρη]ι ρῆ ηψεχε
 25 ἡ πινογ ²[α]νεφμεγε· ρενπρε[σβυτερος....]
 [ρλη]/138 ενφ[- - - μη]τνοβ ²[..]ιν[- - -] ¹[...]πτ
 5 [- - -] ²[..]ογ[- - -]αβ τη[ρ]ογ [- - -]ε
 αγγε[λ]ος ε[- - -]πνω.ρ ¹χε ρ[.....]. [ρ]αγ
 [η]φαλλπιγξ ¹εφναταψε [α]ειω ἡ τῆοβ
 10 ἡ αμ<N>η[σ]τεια ετχηκ αβαλ ρῆ πιμα ¹ἡ ψαειε·
 ετσαεια[ε]ιτ· ἡ [πμα] ¹ἡ ψελεετ· ετε πιμαειε
 [πε] ¹ἡ δε ἡ νουτε πι[ωτ...].[.] ¹κατα τῆομ
 15 ετσαγ[.....] ²ἡ δε τῆμῆτνοβ [.....]
¹τῆμῆτῶβε· ἡ δ[ε.....] ¹ἡ τεφ εφογω[ηη ἡμιν]
¹ἡ μοφ ἀνιμῆτνοβ[.....] ¹αγαθον ἡ τεφ·
 20 π[.....] ²ἡ πμογ πεμαρτε [αγ]ω π[εαγ]
¹αβαλ ρῆτῆ τῆ[...].λε· πχαίς π[σω]τηρ· πρεφ-
 σ[ωτ]ε· ἡ να πιμερ[.] ¹ἡ δε τῆαγ[η] τηρου
 25 α[βαλ] ¹ρῆτῆ π[εγμ]α [ε]τογααβ ἡ [τεφ] ²χιη
 [τ]ενογ ψαβολ· ψα ἡ [ιγενα] ¹ἡ δε ηιγενα· ψα
¹α'ηηζε ἡ [δε] ¹ἡ δε ηενηζε [ρ]αμηη

137.11 ἀγ[ρ]εν Emmel¹² [νεγν]ατστο Kasser: [ενταγ]στο *ed. pr.*
 (Eng.): [πεγνα]στο *ed. pr.* (Fr., Ger.)¹³ [φνα]ψω[πε εν· Emmel¹⁴
 [ωοοπ μμας] *ed. pr.* ¹⁵ [ρῆ πεων] ἀλλα *ed. pr.* ¹⁶⁻¹⁷ ψω[πε ηζητ]q
 Emmel: ψω[πε εγοε]ι *ed. pr.* ¹⁷⁻¹⁸ ενσε[σατπ εν] or [σατπου <εν>] *ed.*
pr. ¹⁹ [νεγναω]ε or [ηταγτωω]ε *ed. pr.* ²² [ατ]φωη *ed. pr.*: [ατω]φωη
 Emmel²³ εειμην, εε written over ἡπ or ἡν.²⁵ [α]νεφ or [α]ηεφ *ed. pr.*:
 [α]ηεγ *ed. pr.* (Ger.)²⁵⁻²⁷ πρε[σβυτερος] αγ† ρ[εν]φ [αραφ] χε
 τῆμῆτνοβ *ed. pr.* (Ger.)¹

138.9-10 αμ<N>η[σ]τεια *ed. pr.* ¹³ ἡ δε i.e. ἡ τε¹ ἡ νουτε πι[ωτ...].[.]
 Emmel¹⁴ κατα, κ written in the left margin.¹⁵ ετσαγ[τῆ] αβαλ αραγ
 Thomassen¹⁵ ἡ δε i.e. δε or ἡ τε¹ [μπιωτ μν] *ed. pr.* ¹⁶ ἡ δ[ε (=ἡτε)]
 τῆαγ[η] *ed. pr.* ¹⁸ νο[β ἡπιρογε] *ed. pr.*: νο[β ρη τῆμῆτ] *ed. pr.* (Eng.)¹⁹
 π[ωφ ηδε πε] *ed. pr.*: π[ει ηδε πε] *ed. pr.* (Ger.)²² πιμερ[.] or
 πιμεογ[ε] Emmel: πιμερτ Thomassen²³ ἡ δε i.e. ἡ τε¹ α[βαλ] *ed. pr.*: α[η
 ητεφ] (?) Kasser²⁵ ἡ [ιγενα] or [ενεα] *ed. pr.* ²⁶ ἡ δε i.e. ἡ τε¹ ἡ [δε] i.e.
 δε²⁷ ἡ δε i.e. ἡ τε¹

their [names], if | [they would] return once again to
 that which | [will not be]. As they were | [...] they
 were not ¹⁵ [...] but they were of use | [in the] time
 that they were | [in it] among them, although they
 were not | [...] at first. If | [...] to do something else
 concerning ²⁰ the control which | they have of the
 preparation, | [...] before them. | — For though I con-
 tinually use | these words, I have not understood ²⁵ his
 meaning. — Some | [elders...] him | [greatness.]
^{138.6} all [...] angels | [...] word | and [the sound of] a
 trumpet | he will proclaim the great ¹⁰ complete am-
 nesty | from the beauteous east, in the | bridal chamber
 which is the love | of God the Father [...] | according
 to the power which [...] ¹⁵ of the greatness [...] |
 the sweetness of [...] | of him, since he reveals | himself to
 the greatnesses [...] | his goodness [...] ²⁰ the praise,
 the dominion, [and] the [glory] | through [...] the
 Lord the | Savior, the Redeemer of all those belonging
 to the one filled | with Love, | through his Holy Spirit
²⁵ from now through all | generations forever | and
 ever. Amen.

