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THE DIALOGUE OF THE SAVIOR

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INTRODUCTION

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I. TITLE, AUTHOR, AND LITERARY CHARACTER

The title *The Dialogue of the Savior* occurs in the *incipit* (120:1) and in the *explicit* (147:23). But the work begins with an address of the Savior to his disciples that does not show any trace of the dialogue scheme (*Dial. Sav.* 1–3 [120:3–124:22]). However, the main source used by the author (first appearing in 4 [124:23]; see sec. II.A below) is characterized by dialogues between Jesus and his disciples, of whom Judas, Matthew, and Mary are frequently named explicitly. Thus, the title *Dialogue* may derive from this main source. On the other hand, the designation “Savior” is almost completely restricted to passages composed by the final author, whereas the dialogue sections use the designation “Lord.”

Nowhere does the author appear in the work, nor does the title identify any author except “the Savior,” who (as the “Savior” or “Lord” – the names Jesus or Jesus Christ never occur) is also the main speaker, teacher, and revealer in most sections of the work. Also missing is an indication of the setting in which the dialogue took place. Only the apocalyptic vision (36–40 [134:24–137:3]; see sec. II.D below) must have contained a designation of a place, probably a high mountain, though the text is defective at this point (135:1). It is, therefore, not possible to determine whether or not this work was meant to be a “dialogue of Jesus with his disciples after the resurrection.”

The several sections of the work exhibit great differences in style and content. The work is, therefore, best seen as a compilation of various sources and traditions, or as the elaboration and expansion of an older dialogue. The latter appears to us as the most plausible view, because dialogue sections with a distinct style, genre, and language

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1 References to *Dial. Sav.* are first to the paragraph numbers of the translation below, followed by more precise references in brackets to page and line numbers of the Coptic text; all references are to *Dial. Sav.* unless otherwise noted. Quotations from the text occasionally include material found only in the critical apparatus and footnotes to the edition and translation below.
can be identified quite easily. They are markedly different from other sections in which longer monologues prevail, although the exact delineation of the different sections is sometimes made difficult by the poor state of preservation of the text. The following is a tentative analysis, listing the original dialogue sections and their secondary additions:

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II. SOURCES AND TRADITIONS

A. A Dialogue between the Lord and his Disciples

These sections constitute the major source for the present work and account for about 65% of its text. In its composition the dialogue features brief questions or statements of one of the individually named disciples (sometimes also of all the disciples) and usually brief answers of the Lord. Several units comprise only one question and one answer, thus resembling many of the “sayings” of The Gospel of Thomas. In other instances, several questions and answers form a coherent unit discussing a particular topic. The final answer may appear at the end in the form of a traditional saying, but sayings are also used in an initial statement of the Lord, which is then elaborated in the subsequent discussion, or in a question of a disciple. Parallels to such sayings are found in the gospels of Matthew and Luke, occasionally in John, and most frequently in The Gospel of Thomas.

The first of these units appears in 4–8 (124:23–126:5). Its theme is no longer evident because of the poor state of preservation of the text. The introductory question of Matthew is completely lost (4 [124:23–125:1]), though the final answer of Jesus (here, and only here in the
dialogue sections, designated both as “Lord” and as “Savior”) is clearly preserved in the form of a traditional saying: “The lamp [of the body] is the mind” (8 [125:18–19]; cf. Matt 6:22–23, Luke 11:34–36, Gos. Thom. 24). Typical for the hermeneutical process is the replacement of a metaphor in the saying by its interpretive equivalent. Thus “the lamp of the body is the eye” becomes “the lamp of the body is the mind,” and the following elaboration utilizes the contrasting pairs body/heart and luminous/dark, most likely once more on the basis of traditional sayings (cf. John 11:9–10, 12:35).

A question of the disciples (9 [126:6–8]), alluding to the saying about seeking and finding (cf. Matt 7:7, Gos. Thom. 92, 94), opens a new unit of the dialogue (9–12 [126:5–17]) which probably uses additional sayings (cf. Gos. Thom. 33a). In a series of brief questions and answers the argument isolates key terms from the traditional sayings and arranges them in pairs: seek and reveal, listen and speak (cf. John 16:13), see and reveal.

The last unit of this first part of the dialogue (13–14 [126:17–127:19]) is introduced by a question of Mary which utilizes a saying about weeping and laughing (cf. Luke 6:21b, John 16:20, also Thom. Cont. 145:5–8). The interpretation, in this instance taking the form of a longer discourse of the Lord (14 [126:21–127:19]), resumes terms from an earlier portion of the dialogue: body and mind, light and darkness (for the latter, cf. Gos. Thom. 33b, John 12:35, Thom. Cont. 143:30–32); it concludes with a repetition of the initial topic “weeping” by quoting a phrase which appears frequently in the synoptic gospels (Matt 8:12 etc.).

A fragment of the dialogue is inserted into the discussion of the creation myth (see sec. B below). The initial question of Matthew (19 [128:23–129:3]) defies restoration, but the conclusion of the Lord’s answer (20 [129:12–16]) utilizes sayings for which there are parallels in Mark 8:34, Gos. Thom. 2, 92, 94 (cf. also John 16:24). It is possible that even 16 (127:22–128:11) reflects a traditional saying: the text of 128:2–5 can be restored to read, “And I say [to you, ... ] what you seek [and] inquire after, [behold it is] within you” (cf. Luke 17:21, Gos. Thom. 92).

Mary’s question about a “place” (25 [131:19–21]) introduces the third extant part of the older dialogue. Its core is a saying about “the

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2References to Gos. Thom. are to the “saying” numbers which have become standard (see the translation by Thomas O. Lambdin in NHLibEng, pp. 118–30, from which quotations are taken).

The last and most extensive part that is preserved from the dialogue source (41–104a [137:3–146:20]) is a topically arranged sequence of sayings, discussions, and interpretations. It is, for the most part, composed of short units, consisting of one question and one answer only. If the same topic seems to be reappearing in a subsequent unit, it is probably due to catchword association of originally independent and self-contained pieces of tradition. We will simply list them in the following survey, noting parallels and adding brief comments, but without claiming to have achieved a complete analysis of the structure and content.

41–46 (137:3–138:6): About the vision of God. No traditional sayings are known which parallel the materials used here, but compare John 14:8–9.

47–48 (138:6–10): The question asked in 47 is probably, Who will rule over us? (cf. 49 [138:11–14]). Not more than a fragment of the answer is preserved.

49–50 (138:11–20): About the rule of the governors. The answer adds a saying about the bridal chamber; cf. Gos. Thom. 75.


53 (139:8–13): A remark by Mary points explicitly to three traditional sayings known from Matt 6:34b, 10:10b, and John 13:16, Matt 10:24. An editorial comment praises Mary “as a woman who had understood completely.” Here and elsewhere (see below, on 64 and 83) such statements by Mary seem to serve as summaries and as transitions to new topics.

54–55 (139:13–20): About the fullness (plerōma) and the deficiency.

56–57 (139:20–140:9): About the dead and the living. The question uses a traditional saying (cf. Gos. Thom. 11); the answer is introduced by the saying known from Gos. Thom. 17 (cf. 1 Cor 2:9).

60–63 (140:14–23): Two brief questions and answers about the "place," perhaps added to 59 (140:12) *ad vocem* "truth" (cf. also 62 [140:20–21]). For parallels see *Gos. Thom.* 24, and see above, on 25 (131:19–21).

64 (140:23–141:2): A praise of the Lord by Mary, marking the transition to a new topic; see above, on 53.

65–66 (141:2–6): About the "rest." For the saying used in the answer, compare *Gos. Thom.* 90, Matt 11:28; but *Gos. Thom.* 37 may be the closest parallel.

67–68 (141:6–12): Added through catchword association; "abandon" in 68 (141:9–10) and "lay down" in 66 (141:5–6) entail the same Coptic verb.


71–72 (141:19–142:4): Added *ad vocem* "work" (see 68 [141:10]). The saying introduced by "[Blessed] is the man . . . " is probably traditional, but the text is fragmentary.


75–76 (142:9–15): The structure of this question and its answer is analogous to *Gos. Thom.* 51.

77–78 (142:16–19): Another saying about the "place." See above, on 25 (131:19–21) and on 60–63.

79–80 (142:19–24): Restates the conclusion of an earlier part of the dialogue; see above, on 9–12 (126:5–17).

81–82 (142:24–143:6): A request for instruction. Jesus is addressed as "Teacher." The text is very fragmentary.

83 (143:6–10): A statement by Mary, marking the transition to a new section; see above, on 53 and 64.

84–85 (143:11–144:1): Another discussion of "garments" (cf. above, on 51–52). The answer includes a longer commentary about the transitory garments of the "governors," but ends with a traditional saying (143:21–144:1); cf. *Gos. Thom.* 37.

86–87 (144:2–5): Only a few words are preserved.


³Fragments b and c in Hennecke-Schneemelcher, pp. 166–67.
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introduces several questions and answers about the “works of womanhood,” certainly based on traditional sayings; cf. Gos. Thom. 114, Gospel of the Egyptians (see above, on 58–59).

96 (145:7–24): A secondary intrusion into the dialogue, presenting an instruction about the “path of the revealer.”

97–98 (145:24–146:7): About the “works”; very fragmentary.

99–102 (146:7–13): Two brief parallel questions and answers about the “spirit” and the “light”; the final answer is fragmentary.


104b (146:20–147:22): This section is the author’s addition to the dialogue source, but it seems to utilize a saying about seeking, rest, and living forever which may have been the original conclusion of the source; cf. John 6:63, 8:32, Gos. Thom. 1 and 2.

The dialogue source as a whole is based upon a tradition of sayings of the Lord. The predominance of sayings with parallels in Gos. Thom. suggests that this tradition is closely related to the older sayings tradition which appears in that gospel. Individual sayings, originally isolated, form the nucleus of the dialogical structure. Analogies to this type of dialogue occur in the synoptic gospels as well as in Gos. Thom. In contrast to the genre of the revelation discourse found in the literary tradition of dialogical composition developed in such gnostic works as The Sophia of Jesus Christ and Pistis Sophia, this source of Dial. Sau. contains no elaborate theological discourses, nor is its composition based upon the development of a philosophical or theological concept. But there are analogies to the composition of the dialogues and discourses in John, which also use sayings of Jesus as well as other traditional materials. Indeed, some sections of this source of Dial. Sau. belong to a stage in the development of dialogues from sayings collections that is less advanced than the more elaborate analogies in the fourth gospel. Usually the interpretation is focused on not more than one or two sayings or terms derived from such sayings. Thus the dialogue seems to satisfy the demand of Gos. Thom. 1: “Whoever finds the interpretation of these sayings will not experience death.”

Examination of the sequence of topics discussed in this source reveals other analogies with traditions preserved in Gos. Thom. Although at the beginning the dialogue source is too fragmentary to allow us to identify the initial theme, in 8–14 and 19–20 (125:17–127:19 and 128:23–129:16) are interpreted the sayings, “The lamp [of the body] is the mind” (8 [125:18–19]) and “Seek and you will find”
(both paralleled in Gos. Thom. 24 and 2, 92, 94), concluding with the saying, "And [let] him who [knows] seek and find and [rejoice]" (20 [129:14-16]). When the dialogue resumes, at 25 (131:19), the disciples' request for "the place" (cf. Gos. Thom. 24) is interpreted. After the interruption by the apocalyptic fragment (see sec. D below), Judas introduces a new topic: Who will rule over us? (47ff. [138:6ff.]). The interpretation includes several traditional sayings (cf. Gos. Thom. 75, 37, 36, Matt 10:10.24, Gos. Thom. 51, 17). A further topic is introduced in 65 (141:2-4): "[Why] do we not rest [at once]?” Again the answer and subsequent units contain sayings, many of which have parallels in Gos. Thom. (cf. Gos. Thom. 51, 24, 62, 37, 20, 6, 114). This indicates a thematic arrangement of at least some sequences of dialogical units. If the apocalyptic fragment was an original element of the dialogue source, one finds the following sequence of topics: seeking/finding, marvelling (represented by the apocalyptic fragment), ruling/resting. This sequence coincides with the ordo salutis of Gos. Thom. 2 (according to the Greek fragment, P.Oxy. 654): “Let him who [seeks] not pause [until] he finds. When he finds, [he shall marvel]. When he [marvels], he shall rule. [When he has ruled, he shall find rest].”4

As a commentary on Gos. Thom. 2, the dialogue explains the disciples' place in the eschatological timetable: although they have sought and found and marvelled, their rule and their rest will only come in the future. At present they still bear the burden of the body and of earthly labor; Mary, who recognizes this, receives the highest praise (53 [i39:II-I3]).

The interpretation of another topic, dissolution of the "works of womanhood," introduced after the discussion of the ordo salutis, elaborates a theme which is only briefly mentioned in Gos. Thom. (91ff. [144:15ff.]; cf. Gos. Thom. 114). In the dialogue source, this topic has a prominent place. It is closely related to the theme of carrying the burden of earthly existence (65-66 [141:2-6]). The “works of womanhood” are obviously the continuation of physical existence through childbirth. Such emphasis in its final section places the dialogue

4The Coptic version: “Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the All.” Cf. Clement of Alexandria, Stromateis 5.14.6: “He that seeks will not rest until he finds; and he that has found shall marvel, and he that has marvelled shall reign; and he that has reigned shall rest” (fragment 4b [cf. fragment 4a, Stromateis 2.9.45: “He that marvels shall reign, and he that has reigned shall rest.”] of Gospel of the Hebrews in Hennecke-Schneemelcher, p. 164).
source in the immediate neighborhood of The Gospel of the Egyptians (Clement of Alexandria, Stromateis 3.9.63–64). It must be noted that such polemic against the “works of womanhood” goes hand in hand with a very high estimate for Mary as “a woman who had understood completely” (53 [139:11–13]).

B. A Fragment of a Creation Myth

Fragments of a creation myth, based upon Genesis 1–2, and its interpretation are incorporated into the present work in 15–18 and 21–24 (127:19–128:23 and 129:16–131:18). Allusions to Gen 1:1, “[the heaven and the] earth” (15 [127:21]), Gen 1:2, “darkness and water and spirit upon [water]” (16 [127:23–128:1]), Gen 1:4, “signs over [the earth]” (21 [129:18–19]), and Gen 2:5, the lack of water on earth (22 [130:3–7]), are clearly present. The myth relates how the water which was originally separated from the earth by a wall of fire made the world fruitful: the Word cast forth from itself the four streams of paradise – milk, honey, oil, and wine – which assure fruitfulness for all generations. The author interrupts the account to interpret the term “spirit” (16–20 [128:1–129:12]), explaining that the true mind prevails over the powers above and below.

C. A Cosmological Wisdom List

*Dial. Sav.* 34–35 (133:23–134:24) is an expanded list (fire, water, wind, body, etc.) formulated according to the pattern, “If [one] does not [understand how] fire came into existence, he will burn in it.” In its present form, it is a Christian revision of the expected list, commonplace among Greek philosophers, of the four cosmic elements (earth, air, fire, and water). The element “earth” has been replaced by “body”: “If one does not understand how body, which he bears, came into existence, he will [perish] with it” (35 [134:11–14]). Other Christian expansions already included in the source used by the author are, “And how will someone who does [not] know [the Son] know the [Father]?” (35 [134:14–15]; cf. Matt 11:27, John 14:7–9) and “the root of wickedness” (35 [134:17–19]). The author’s further comments on the “root of wickedness,” which, even when hidden, persists internally, offer a striking parallel to a similar teaching in *The Gospel of Philip*: “So long as the root of wickedness is hidden, it is strong. But when it is recognized it is dissolved. When it is revealed it perishes. . . . As for ourselves, let each one of us dig down after the root of evil which is

5See n. 3 above.
within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognize it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do [not] want; and what we do want we do [not] do.\textsuperscript{6} The influence of the final author is also visible in the comment about baptism (35 [134:6–8]) and in the conclusion (35 [134:19–24]; see further sec. III below). As a whole, this portion of Dial. Sav. is a telling example of a Christian soteriological interpretation of older wisdom material.

D. A Fragment of an Apocalyptic Vision

In spite of several layers of redactional work, some features of an apocalyptic vision are still evident in 36–40 (134:24–137:3): only one person receives the vision (note the third person singular in 36 [135:14–15] and 40 [136:17]) in a place – probably on a mountain – where the whole of heaven and earth, the "high place" and "the place of the abyss," can be seen (36 [135:1–2.5–7]); what is witnessed in the vision (36 [135:12–15] and 40 [136:17–19]) is explained by an angelus interpres called "the Son of Man" (37 [135:16–17] and 40 [136:21]). Originally the term would not have referred to Jesus, since it is never used as a title of Jesus in Dial. Sav. The original vision seems to have spoken about the installation of someone before God; in this case the "garment" (40 [136:22]) may signify investiture (cf. Zech 3:1–6 etc.).

That three persons, Judas, Matthew, and Mary, are made the recipients of the vision by a redactor (36 [134:24–25]) connects the vision to the dialogue source in which these three disciples figure prominently. Apparently the vision was introduced into the dialogue to illustrate the theme of "marvelling" from the saying of Jesus (Gos. Thom. 2) which gave the dialogue its basic outline (cf. 36 [135:7–11]; see sec. A above).

The final author introduced "all the disciples" into the vision report: all give glory to the Lord (37–39 [136:1–17]; cf. 1–2 [121:2–4]); and he interpreted the term "garment" (40 [136:22–137:1]; see sec. III below).

III. THE AUTHOR'S LANGUAGE AND METHOD OF COMPOSITION

The introductory section 1–3 (120:2–124:22) consists of a discourse on the passage of the soul through the heavenly powers (3 [122:1–

\textsuperscript{6}Gos. Phil. 83:8–28, translated by Wesley W. Isenberg in NHLibEng, p. 149.
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124:22), introduced by an exhortation (1 [120:2-121:3]) and a prayer of thanksgiving (2 [121:3-122:1]). Although these three parts of the introductory section, exhortation, prayer, and instruction, are distinct in style, they reveal the language and thought of the final author. If the prayer adapts a liturgical tradition, it may represent the tradition of the author's church. Parallels to New Testament language are frequent, especially to the deuteropauline and catholic epistles and to Hebrews, perhaps also to the Johannine writings. Among such New Testament expressions are not only terms and phrases which could be considered generally gnostic, such as "stand at rest" (1 [120:5-7]; cf. Heb 4:11) or "power of darkness" (3 [122:4.16]; cf. Col 1:13), but other phrases characteristic of this group of New Testament writings also occur: to believe the truth (1 [121:2]; cf. 2 Thess 2:12); to save one's soul (2 [121:22-23]; cf. 1 Pet 1:9, James 1:21); through Christ's sacrifice (2 [121:20-21]; cf. Eph 5:2, Heb 10:10.14); the armor of God (2 [121:10]; cf. especially Eph 6:11-17). The title "Savior," typical of the final author, could be gnostic, but it is more generally used, particularly in Christian literature of the second century (cf. 1 Tim 4:10 and elsewhere in the pastoral epistles, 2 Pet 1:1.11 etc., 1 Clem. 59.3, 2 Clem. 20.5). "Only-begotten son" (2 [121:6-7]) represents the only relationship to John (John 1:18) in this introductory section. Familiarity with the synoptic gospels is not evident, but the phrase, "which the elect and solitary (monachos) will traverse" (1 [120:25-26]; cf. 2 [121:18]), suggests that the author knew Gos. Thom. 49.

The author connects his introduction with the beginning of the dialogue source by following the topic "soul" (or "mind," "heart"), which is central to the instruction about the disciples' passing beyond the power of darkness (2 [121:22-23], 3 [123:7-8.13.16, 124:6.14]). The following dialogue refers to "soul," "spirit," and "mind" (or "heart") repeatedly (6 [125:6.9], 8 [125:19.22], 14 [126:23, 127:1]). The creation myth, barely begun, is interrupted after "spirit upon [water]" (16 [128:1]) and this phrase from Gen 1:2 is taken as a point of departure for a discussion of "spirit," "mind" (or "heart"), and "soul" (16-20 [128:1-129:16]): the "mystery" of "the spirit" is the disposition which overcomes the powers. In this composition the author apparently adopts the style of the dialogue source. The creation account does not occasion mythical elaboration in typical gnostic fashion; instead, the author interprets only one specific word ("spirit") from the creation account. His exegetical method resembles that of Philo of Alexandria in that he uses biblical terms as metaphors for the human religious disposition.
In reproducing the cosmological list (34–35 [133:23–134:24]), the author has added an epexegetical comment to the mention of water: “For what use is there for him to be baptized in it?” (35 [134:6–8]). He also added a comment at the end of the list (35 [134:19–24]) which resembles the familiar gnostic statement about baptism from Clement of Alexandria, Excerpta ex Theodoto 78 (see sec. IV below).

The phrases “the Greatness remembered” and “so that the First Word might not fail” (37 [135:20–21, 135:23–136:1]) which occur in the apocalyptic vision (36–40 [134:24–137:3]) – both are paralleled in the explanation of the parable of the stone (34 [133:9–10]) – indicate discourses composed by the final author; cf. also the section which ends with the disciples giving glory to the Lord (39 [136:10–17]). The explanation of the command, “Give them their garment!” (40 [136:22]), appears to be a gnostic interpretation of a vestment scene: “The small one did as (or: became like) the big one. They were [like] those who received them” (40 [136:23–137:1]). Instead of receiving a clean garment in order to appear before the throne, the souls meet their heavenly counterparts (cf. Acts of Thomas 112 [ed. Lipsius-Bon­net 2.2.223]).

The conclusion of the work (104 [146:20–147:22]) also betrays the author’s hand, but is preserved only in such a fragmentary state that a coherent interpretation is not possible. It is, of course, likely that the author has added comments and expansions elsewhere in the dialogue (see especially 96 [145:7–24]).

IV. THE AUTHOR’S INTERPRETATION

The author’s interpretation of Jesus’ teaching, given in the introductory section and in his interpretive comments, expresses a certain degree of continuity with his major source, the dialogue between Jesus and his disciples. The introduction places the themes of that earlier dialogue into a new context: baptismal initiation. Thus, the opening instruction invites the believer to baptism, relating the ritual act to the metaphysical symbolism he finds in his dialogue source. Parallels to such a theological endeavor occur in Ephesians, Hebrews, 1 Peter, The Letter of Peter to Philip, and The Gospel of Philip.

The introduction presents a paradox which is sustained throughout the work: first, an emphasis upon realized eschatology; second, and juxtaposed to this, an elaboration of a futuristic eschatology. At the opening of the work, the Savior announces, “Already the time has come, brothers, for us to abandon our labor and stand at rest” (1
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[120:3–6]). This invitation is paralleled in the realized eschatology of the exhortations of Rom 13:11–12 and Heb 10:19–22. The prayer acknowledges the Savior as one who has received "rest from many labors" (2 [121:8-9]) and who enables the solitary to enter into rest. But the following instruction refers to the future, "when the time of dissolution arrives" (3 [122:2–3]). The Savior not only explains that "the first power of darkness will come upon you" (3 [122:4–5]), but also reveals the identity of that power, "fear" (3 [122:16]). He warns that, although the process may be terrifying, whoever undertakes it in fear will be swallowed up; whoever faces the transition without fear will pass safely through dissolution, i.e. death. In the conclusion (104 [146:20–22]), the author adds an admonition that the disciples should rid themselves of anger and jealousy, also characteristic of baptismal instruction. Similar juxtapositions of baptismal realized eschatology and instruction about the fearful passage at the hour of death characterize Ephesians (cf. Eph 2:1–8, 6:10–17; note Eph 6:12: "... the powers ... the world rulers of this present darkness ... ").

The interpretation added to the first part of the creation myth partly resolves the paradox: the true mind and the soul are established in the height (18 [128:21–22]) and thus can prevail over the powers (20 [129:10]). The third part of the dialogue source adds a discussion about seeing the "place of life" (27–30 [132:5–19]): one cannot see it as long as one wears the flesh, but one can see it if one has known oneself. Baptism mediates this knowledge. The redaction of the cosmological list adds not only a comment about the baptismal water (35 [134:6–8]), but also the statement, "Whoever will not understand how he came will not understand how he will go" (35 [134:19–22]), which parallels the famous gnostic statement from Clement of Alexandria, Excerpta ex Theodoto 78: "It is not the bath alone that makes us free, but also the knowledge of who we were and what we have become; where we were, whither we have been cast; whither we are hastening, whence we are redeemed; what birth is, what rebirth." The apocalyptic vision, finally, shows how "will the good be taken up to the light" (38 [136:9–10]). Those who believe and who have received the teachings of the Savior no longer fear the future: they know "that it is useless to regard wickedness" (37 [136:4–5]).

So far the structure of the author's theological position is clear: invitation to enter into rest, instruction on prayer and warning about the powers which threaten the initiate during the passage into rest, exhortation to receive the teachings and to know oneself. References
to baptism and to the gnostic baptismal formula indicate that this is already experienced in baptism, a process that involves going through dissolution, i.e. through death, and entering into the place of life.

The author superimposes this interpretation upon the original dialogue. While the latter contains no allusions or references to the established Christian soteriological language as it appears in the later writings of the New Testament, the author of Dial. Sav. uses such language and thought, especially insofar as it is related to baptism and to its liturgy. To be sure, Paul had already understood baptism as a process of going through death, being buried with Christ through baptism into death (Rom 6:3–11). Unlike Paul, however, the author of Dial. Sav. understands baptism in the same way as it is interpreted in Eph 2:1–6 and Col 3:1–4: those baptized, having died, already have attained true life (2–3 [121:18–122:24]); they already dwell above (1 [120:9–10]). So Clement of Alexandria, Excerpta ex Theodoto 77.1–2, declares that “therefore baptism is called death, and an end to the old life, when we take leave of the evil principalities; but it is called life according to Christ, of which he is the sole Lord.” On Baptism A (NHC XI,2b) 41:23–38 and On Baptism B (NHC XI,2c) 42:16–19 similarly say that those who receive the second baptism “die” (see On the Eucharist B [NHC XI,2e] 44:32) and are brought out of the world into “the Aeon.”

The author of Dial. Sav., perhaps following his source, describes how the Lord takes the three elect disciples, Judas, Matthew, and Mary, to “the edge of heaven [and] earth” (36 [134:24–135:2]). The author may have added here, “[And] when he placed his [hand] upon them, they hoped that they might [see] it” (36 [135:2–4]), i.e. see a vision. If this statement alludes to an element of the baptismal ritual, the laying on of hands which followed baptism is understood as a prelude to receiving visions. The practice of the laying on of hands during initiation which the Marcosians understood as a prelude to prophecy may offer a parallel (see Irenaeus, Adversus haereses 1.13).

Yet in Dial. Sav. there is no attempt to dissolve the tension between the present and the future. Receiving visions in the context of baptismal initiation is not the culmination of the experience of redemption. Instead, through the interpretation of the visions and through the dialogue which follows, the disciples receive a new and more complex

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7The references to NHC XI accord with the line numbers and restorations in the translation by John D. Turner in NHALibEng, pp. 441–42.
understanding of their own situation. They must learn to distinguish between what is merely a transient vision and an eternal vision, i.e. “the great vision” of “the Eternal Existent” (42-44 [137:9-15]). The former they have received already; the latter is reserved for the eschatological future. Contrary to what we have been led to expect of gnostic theology, we find Dial. Sav. dealing with the tension between what the disciples have received “already” through baptism, initiation, and visions, and what they anticipate as “not yet.”

In order to explain this tension, the author, in the final section of the work, follows the thematic scheme of his dialogue source (seeking, finding, marvelling, ruling, resting; see sec. II.A above) and utilizes its materials. The disciples, having received baptism, are those who have sought, found, marvelled, and attained rest. Now they are taught that the rest is, in a sense, only provisional, that they will rest themselves only when they “lay down these burdens” (65-66 [141:2-6]), for they are still burdened by existence in the flesh (84 [143:11-15]). But the disciples have a special task to fulfill in their present existence. Mary asks the crucial question: “Tell me, Lord, why I have come to this place. For profit or for loss?” The Lord replies: “You make clear the abundance of the revealer!” (60-61 [140:14-19]). This is an extraordinary answer. The elect are not here to gain anything for themselves: what more could they gain than what they have already received, the knowledge that the living God dwells within them, and they in him (44 [137:22-138:2])? Nor are they here to suffer purgation. They are not here for their own sakes, but to accomplish the tasks defined through the sayings which Mary quotes (53 [139:8-11]): that the present is tainted with evil; that the elect is a laborer who, like the Lord, anticipates future reward for his work; and that the disciples, like their Lord, share in the same task of revelation, revealing “the abundance of the revealer” in the world: “[Strive] to save him [who] can follow” (44 [137:16-17]).

In the interpretation of the tension between present and future, the older dialogue with sayings of Jesus serves as a corrective to the typically gnostic language and theology which the author of Dial. Sav. uses in the introduction. In the latter, the experience of baptism mediates the awareness of the in-dwelling of the living God in the disciples and of the passage through the powers into rest. But the tradition of the sayings of Jesus, preserved in the older dialogue, prevents a completely spiritualized understanding of the disciples’ religious existence. It is here that the disciples’ present task is defined as work on
behalf of the revelation while they are still wearing the flesh, carrying a burden just as the Lord himself (cf. 52 [139:6-7], 96 [145:23-24]). This also suggests that the Lord who is thus conversing with the disciples is not the exalted one "after his resurrection" (though this terminology does not appear in this work), but rather the "earthly" Jesus who still carries the burden of the body. Indeed, "the place of truth" is not defined in terms of otherworldly existence, but as the place where the Lord is (62-63 [140:19-23]). And the author's interpretation of the "dissolution of the works of womanhood" does not suggest a metaphysically motivated sexual asceticism, but speaks of the secret birth through the one who "is coming forth from the Father" (96 [145:10-13]). Dial. Sav. cannot be understood as a simple product of gnostic theology. Rather, like the gospel of John, it is a testimony of the theological reflection which took place as the tradition of the sayings of Jesus was further developed within the horizon of gnostic thought.

V. DATE

_Dial. Sav._ is not mentioned explicitly in any extant work from the ancient church. Whether it was used by any church father or in any other works from the Nag Hammadi collection can only be determined after further investigation. The _terminus ad quem_ for the composition of _Dial. Sav._ must remain the date of the Coptic manuscript, sometime during the fourth century C.E.

Determining the _terminus a quo_ for the composition of the original Greek text requires consideration of the following: (1) there are no certain quotations from any work of the New Testament, nor from any other work known to us with the possible exception of _Gos. Thom._; (2) the gospel tradition used in the dialogue source resembles that of _Gos. Thom._ but does not show any signs of direct literary dependence upon that document; (3) the development of the dialogical elaboration of traditional sayings of Jesus in the dialogue source parallels that of the discourses and dialogues in the gospel of John, but may represent a somewhat earlier stage in that process; (4) terms and phrases used in the author's language presuppose the development of Christian language which is documented in the deutero-Pauline and catholic epistles; (5) other sources used by the author either show no traces of Christian influence (creation myth, apocalyptic vision) or display only some expansion using a saying of Jesus (wisdom list).

The absence of any evidence for the use of the canonical gospels and
the Pauline epistles, the affinity with deutero-Pauline language, and the possible use of Gos. Thom. suggest a date for the composition of Dial. Sav. in the early decades of the second century C.E. The work certainly belongs to an earlier period than the Epistula apostolorum (which presupposes the Pauline corpus and whose author possibly knew several gospels of the New Testament canon) and Justin Martyr (who used the gospels of Matthew and Luke). But the dialogue source used by the author of Dial. Sav. should be dated in the last decades of the first century C.E., and certainly not later than the gospel of John.

VI. BIBLIOGRAPHY


I. CODICOLGY

*The Dialogue of the Savior* is preserved in a single copy, the last of five tractates in Nag Hammadi Codex III. The manuscript was discovered, together with the rest of the Nag Hammadi Codices, by Upper Egyptian farmers late in 1945. It soon became the property of Rāghib Andarāwus, a resident of Dishnā. The codex first came to scholarly attention in the summer of 1946, when Rāghib showed it to Georgy Sobhy in Cairo. Sobhy informed the Egyptian Department of Antiquities of the existence of the codex, and in October 1946 it was purchased from Rāghib for the Coptic Museum. Given the inventory number 4851, the acquisition was registered as a “papyrus manuscript ... with its cover. Seventy folios, most of them damaged and incomplete, some of them very small fragments.”

Togo Mina, the Director of the Coptic Museum, immediately began to consolidate fragmentary leaves of the codex with small pieces of transparent adhesive tape. In the autumn of 1947, when Mina began to collaborate with Jean Doresse on an edition of the texts, the codex was taken apart. The sheets of the single quire, if not already broken, were cut in two at the spine, and the resulting leaves and fragments were conserved between panes of glass. These glass frames, as well as a number of small fragments which had not been glassed, were then photographed.

These photographs, a complete set of which is kept by the Institute for Antiquity and Christianity in Claremont, California, under the siglum D III, provide the oldest detailed record of the physical remains of NHC III, excluding the leather cover. The extant remains of the manuscript in Cairo are now somewhat less complete than the

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1See James M. Robinson, “From the Cliff to Cairo: The Story of the Discoverers and the Middlemen of the Nag Hammadi Codices” in Bernard Barc (ed.), *Colloque international sur les textes de Nag Hammadi* (Québec, 22–25 août 1978) (Bibliothèque copte de Nag Hammadi, Section “Études” 1; Quebec and Louvain: Université Laval and Peeters, 1981), pp. 21–58.

photographs show, due to the loss of a few fragments. One small fragment not shown in the D photographs has been associated with the codex since 1970, but remains unplaced. Further slight, and for the most part questionable, evidence for the text is provided by early transcriptions made by Doresse and Mina.

It is clear that some of what was already missing from the manuscript, when the D photographs were made, became separated from the codex only after its discovery, but probably before its acquisition by the Coptic Museum. This is certainly true of a large fragment from the middle of pp. 145/146. This fragment became part of a miscellaneous collection of papyri which was purchased early in the 1960s, from an anonymous scholar-collector, by H. P. Kraus, the famous rare book and manuscript dealer of New York. In 1964, Kraus sold the collection to the Beinecke Rare Book and Manuscript Library (New Haven, Connecticut), where the fragment (Yale inv. 1784) was identified as part of NHC III in 1980.

Six leaves (pp. 19/20, 45/46, 47/48, 79/80, 109/110, 115/116) which must have been nearly complete when the codex was discovered, but which at present are not represented by even a single fragment, were probably also removed before the acquisition of the manuscript by the Coptic Museum. But the whereabouts of these leaves remain unknown. One may conjecture a similar, or even more unhappy fate for any small fragments which may have broken loose from the extant leaves during the course of their journey from Upper Egypt to the Coptic Museum, as well as for whatever may have survived of the last three leaves (pp. D/E, F/G, H/I), which were probably not inscribed, and two missing stubs (pp. a/b, c/d).

In 1966, the Coptic Museum reconserved the remains of NHC III in conformity with the rest of the Nag Hammadi collection. All but four leaves (pp. 93–100, which were on public display at the time) were removed from their glass frames and placed between panes of plexiglass. In the process, top and bottom margins were trimmed to

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4Facs.: Codex III (1976), pls. 143/144 fragment 8.

5See Fasc. Introduction (in preparation), Addenda et Corrigenda to Codex III, Böhlig-Wisse, Gos. Eg., pp. 64 and 68, and below, p. 38, under the abbreviation Doresse.

suit the smaller size of the plexiglass. Beginning in 1970, an international group of scholars led by James M. Robinson undertook the physical reconstruction of the entire collection. Numerous fragments were restored to and secured in their proper positions (of Codex III, only eight small fragments remain unplaced; these are conserved with pp. 147/C); the correct sequence of pages in each codex was determined (in the case of Codex III, with complete certainty); the papyrus was cleaned (in Codex III this entailed the removal of a number of small pieces of transparent adhesive tape, and small fragments of glass from pp. 93-100); and conjugate leaves were reunited to form the original sheets of the quires. These reconstructed sheets were then placed between plexiglass panes of a uniform size for storage in two specially designed cabinets. The leather covers were similarly conserved in shallow plexiglass boxes. The reconstruction of Codex III thus achieved was published in the ARE-UNESCO Facsimile Edition and is the basis of the following codicological description.

The book-block of NHC III was made up in a single quire of forty sheets. These sheets were cut from six rolls of papyrus approximately 25.8 cm. tall. In the diagrammatic presentation below, the rolls are

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7For details, see Wisse, "Cod. Intro.," p. 231 n. 2.
8This work was begun by a Technical Sub-Committee of the UNESCO International Committee for the Nag Hammadi Codices, aided by members of the Coptic Gnostic Library Project of the Institute for Antiquity and Christianity. It was completed as part of the Nag Hammadi Codices Editing Project of the American Research Center in Egypt.
10Cf. Facs.: Codex III (1976); see also the Addenda et Corrigenda to Codex III in Facs.: Introduction (in preparation).
12This is the height of the tallest extant leaf (pp. 99/100), which occurs in Roll 5.
shown with horizontal fibers (represented by undulating lines) facing up and kolleseis stepping down from left to right; protocols, had there been any, would have joined the rolls at the left-hand ends.  

No account is taken of papyrus trimmed away between sheets; the rolls may have been somewhat longer than shown here. The page numbers of the finished codex are given, in square brackets if the leaf is wholly missing, along the top edge of a roll. The orientation of these numbers indicates the top of the leaf in the finished codex. A plus sign (+) between page numbers indicates where a sheet was folded to make two leaves. Such pairs of conjugate leaves are separated by vertical lines indicating where the roll was cut into sheets. The measurements of the sheets were taken at their widest extant breadths, except where leaves have obviously suffered deterioration at the fore-edges.

In these cases, the measurements reflect what can be assumed to have been the original breadths of the sheets. A gap in a roll (along the horizontal axis) is indicated only when the missing papyrus must have, or might have, preserved a kolleis. A kolleis is represented by a vertical pair of broken and solid lines across the roll; the solid line indicates the overlapping right-hand edge of one kollema and the broken line indicates the left-hand edge of the kollema overlapped.

The remains of Roll 1 are so fragmentary that its reconstruction is somewhat hypothetical. Probably a single kolleis is lost between pp. 4 and 2, though fiber continuity from p. 2 to p. B cannot be established with certainty. It is possible that the roll extended beyond p. H, for the relative shortness of the roll as reconstructed could suggest that further sheets cut from the right-hand end were used as cartonnage and a pastedown. But the evidence provided by the leather cover is not sufficient to warrant such a conclusion. The roll was cut from right to left into four full sheets, with a partial sheet remaining at the end. The sheets were stacked in the order in which they were cut, the final partial sheet flush with the rest at the right-hand edge.

In Roll 2, a single kolleis crosses p. 137. The roll was cut from right to left into six full sheets, with a partial sheet remaining at the end. The dimensions of the leather cover indicate that none of the rolls could have been much taller than this.

Rolls 1, 3, and 4, in which no kolleseis are extant, are laid out in the diagram on the assumption that the manufacturer of the codex handled them in the same way as he handled Rolls 2, 5, and 6.

Viz. pp. A/B, 1/2, 3/4, 19/20, 45/46, 47/48, 79/80, 109/110, 115/116, D/E, F/G, H/I. The missing stubs at the beginnings of Rolls 1 and 2 are shown with a standardized breadth of 3.0 cm.

A missing kolleis is shown with a standardized breadth of 3.0 cm.
end. The first sheet cut (pp. 8 + 145) was interchanged with the last sheet cut from Roll 1 (pp. b + 143). The rest of the sheets from Roll 2 were then added to the stack in the order in which they were cut, the final partial sheet flush with the rest at the right-hand edge.

In Roll 3, a single kollesis is lost between pp. 26 and 123. The roll was cut from right to left into seven full sheets. The first sheet cut (pp. 20 + 131) was interchanged with the last sheet cut from Roll 2 (pp. d + 129). The rest of the sheets from Roll 3 were then added to the stack in the order in which they were cut.

In Roll 4, probably a single kollesis is lost on p. 109. The roll was cut from right to left into seven full sheets, which were added to the stack in the order in which they were cut.

In Roll 5, a single kollesis crosses p. 95. The roll was cut from right to left into seven full sheets, which were added to the stack in the order in which they were cut.

In Roll 6, a single kollesis crosses p. 66. The roll was cut from right to left into seven full sheets, which were added to the stack in the order in which they were cut.

The resulting stack of forty sheets was then folded in half, the center of the quire thus formed falling between pp. 74 and 75. Pp. a/b and c/d occurred as stubs between pp. 8 and 9 and between pp. 20 and 21 respectively.

The leather cover of NHC III was made from a single piece of sheep leather without decoration. A pointed flap extending from the front cover could be wrapped around the fore-edge to overlap the back cover. A wrapping thong attached to the point of the flap served, along with ties at the head and tail, to prevent the closed book from falling open. The cover when open, excluding the flap, measures 26.2 x 35.0 cm.

The book-block was sewn with two leather thongs to an irregularly shaped piece of leather, approximately 24.6 x 9.0 cm. The thongs were knotted at the outside of the leather piece. (It may be assumed that the thongs also held protective stays at the center of the quire, but these are not extant.) This piece of leather was then used to line the spine of the cover, thus concealing the knots of the thongs between the lining and the cover. The front and back covers were then lined with layers of papyrus into which the edges of the leather spine lining were glued, thus binding the book-block to the cover.\footnote{It is conceivable that it was the dampness of the glue used in the cartonnage that caused the ink on the pages near the front (pp. 1–7) and the back (pp. 128–147) to}
The six rolls of the papyrus
used in the manufacture of NHC III
cluding one added along the fore-edge of the front cover) were then glued on top of this cartonnage and the cartonnage and turn-ins were covered by a pastedown. Unfortunately, all but meager traces of the pastedown and cartonnage, some of which might have consisted of datable texts, were removed by persons unknown; apart from the blank scraps still adhering to the cover, nothing of the pastedown and cartonnage is known to survive.\textsuperscript{17}

In the book-block, a front flyleaf (pp. A/B) was neither paged nor inscribed, except that the title of the first text (\textit{The Apocryphon of John}) was written a little above center on p. B. Inscription and pagination then run continuously from p. 1 through p. 147, excluding the two stubs. P. C (the verso of p. 147) was left blank, as were, presumably, three missing back flyleaves, pp. D-I. Undecorated page numbers were placed above, and often a little left of, the center of the single column of inscription. Page numbers are fully or at least partially preserved on pp. 17, 18, 23–36, 38, 40, 42–44, 54–56, 60–76, 91–96, 99–108, 111–114, 117–120, 123–125, 127–134, 136, 139, 141, and 143.

The codex was copied by one scribe in a single, simple column.\textsuperscript{18} There are no running titles and no capitals. Titles at the ends of the texts (on pp. 40, 69, 90, 119, and 147) are written in slightly larger characters and are set off by simple decorations.\textsuperscript{19} Otherwise, adornments are limited to the occasional use of a paragraphos (on pp. 69, 76, and 96) and of diples to fill out short lines (\textit{passim}). The scribe kept his margins and lines of text more or less even, without the aid of any sort of ruling. The text-block varies in width from 10.2 to 12.0 cm., averaging 11.1 cm., and in height from 20.1 to 22.6 cm., averaging 21.4 cm. The number of lines per page varies from 22 to 28, averaging between 24 and 25, the average height of a line (including interlineal space) being about 0.9 cm.\textsuperscript{20}

As has already been noted, six inscribed leaves are entirely missing run and blot.

\textsuperscript{17}For a more detailed description of the cover, see \textit{Facs.: Codex III} (1976), pp. xi–xiii and pls. 1–4.

\textsuperscript{18}For a brief description of the handwriting, see Wisse, “Cod. Intro.,” pp. 232–33.

\textsuperscript{19}Apart from \textit{Ap. John}, the title of which is written both at the end of the text and on the verso of the front flyleaf, only \textit{Dial. Sav.} has a title written both at the end and at the beginning (120:1, without decoration) of the text.

\textsuperscript{20}For \textit{Dial. Sav.} in particular, the text-block varies in width from 10.4 to 11.9 cm., averaging 11.2 cm., and in height from 20.6 to 22.4 cm., averaging 21.25 cm., while the number of lines per page varies from 23 to 25, averaging between 23 and 24. Cf. Wisse, “Cod. Intro.,” pp. 233–34.
THE MANUSCRIPT

(pp. 19/20, 45/46, 47/48, 79/80, 109/110, 115/116). Of the remaining sixty-eight inscribed leaves, twenty-nine have suffered serious deterioration, mostly along the inner margins (pp. 1–8, 21–44, 57/58, 117–132, 137/138, 143–146, 147/C). The remaining thirty-nine inscribed leaves are relatively well-preserved. Eight small inscribed fragments remain unplaced; fragments 1–5 are preserved only in old photographs.

The codex contains five texts: The Apocryphon of John (1:1–40:11), The Gospel of the Egyptians (40:12–69:20), Eugnostos the Blessed (70:1–90:13), The Wisdom of Jesus (90:14–119:18), and The Dialogue of the Savior (120:1–147:23). The tabs affixed to the center of the fore-edge of pp. 39/40, 69/70, 89/90, and 119/120, apparently to mark the beginnings of the last four texts, are made of paper and so may be assumed to have been attached sometime after the manuscript was unearthed.

There is no basis on which to date and locate the manufacture of NHC III with any degree of certainty. Archeological excavations near Ḥamrah Dūm at the site of the discovery of the Nag Hammadi Codices have failed to bring any precision to determining the exact context of the burial of the manuscripts. Any evidence that might have been provided by inscribed papyrus used to line the cover is lost. In the absence of a reliable chronological typology for Coptic paleography, it is fruitless to speculate on the date of the scribe’s handwriting. We are left only the association of NHC III with the rest of the Nag Hammadi Codices, one of which (Codex VII) was certainly manufactured no earlier than 348 C.E. and several of which (Codices I, V, VII, XI) seem to have been manufactured in the Nag Hammadi region. By this means, it is generally assumed that NHC III too was manufactured in the latter half of the fourth century C.E., possibly somewhere in the Nag Hammadi region.

II. THE TEXT OF The Dialogue of the Savior

A. Quality of the Copy

The copy of Dial. Sav. in NHC III contains twenty-seven correc-

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tions. Judging by the handwriting, all of these corrections were made by the scribe himself. They can be divided into two groups according to the manner in which they were made. It is reasonable to suppose that the corrections in the first group were made by the scribe in the course of copying the text, and that those in the second group were made after the codex was completely copied.

In the first group of corrections, the scribe either (a) erased the erroneous letters (one instance, at the end of a line: 121:9); or (b) wrote the correct letters over the erroneous letters, most often first erasing the erroneous letters more or less thoroughly (fifteen instances: 123:17, 123:22, 125:1, 127:14, 133:10, 133:24, 134:19, 135:19, 140:8, 141:9, 141:21, 142:5, 144:8, 145:19 [bis]). The number of erroneous letters deleted in each instance ranges from one to eight, averaging about two.

In the second group of corrections, the scribe either (a) cancelled an erroneous letter with diagonal strokes through it (one instance: 131:19, though here a superlinear stroke may also have been added at the same time, and in either case the text is still corrupt; see further below); or (b) cancelled the erroneous letters with diagonal strokes through them and wrote the correct letters above the cancellations (two instances: 132:8, 137:5); or (c) added missing letters by writing above the line, beginning an addition directly above the letter before which the addition should be inserted (eight instances: 122:7, 126:15, 127:7, 132:16, 133:14, 134:21, 139:14, 140:11 [though in the last instance the text is probably still corrupt; see further below]). The number of erroneous letters deleted in each instance is one; the number of letters added in each instance ranges from one to eight (possibly more at 127:7), averaging about three.

The error in 144:8 is the result of dittography, perhaps also in 140:8 and in 133:24, though here it seems more likely that the scribe, having completed the last line of p. 133 by severely crowding the letters of ουοειν άν, decided to erase this and write only ου over it, beginning the next page with οειν άν. The error in 142:5 is the result of haplography, probably also in 125:1, 127:14, and 141:9, and presumably also in all of the instances under (c) in the second group of corrections listed above. The nature of the remaining errors is difficult to determine, and the corrections of some of these errors alter the meaning of

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23This is an average of one correction per page. It should be remembered, however, that about 30% of the scribe's work on this text has been lost through deterioration of the papyrus.
the text significantly: 132:8, 134:19, 137:5, 140:8 (if this is not the result of dittography), 141:21, 145:19; further instances of such significant alteration by the scribe can be added from throughout NHC III.\textsuperscript{24}

Alexander Böhlig and Frederik Wisse have suggested with regard to such alterations of meaning in NHC III,\textsuperscript{2} (\textit{Gos. Eg.}) that the scribe, or someone with indistinguishable handwriting, made changes in the text on some basis other than the scribe's initial exemplar.\textsuperscript{25} If this hypothesis is entertained for \textit{Dial. Sav.}, the corrections by means of superlinear addition in 122:7, 127:7, 132:16, 133:14, and 140:11 would need to be added to the list at the end of the preceding paragraph. Indeed, as interesting as it is, this hypothesis would be more attractive if the corrections at issue were limited to those made by means of cancellation and/or superlinear addition. For as things stand, it would remain very unclear why this ancient editor chose to alter the manuscript by means of erasure and/or overwriting in some cases, and by means of cancellation and/or superlinear addition in others. The hypothesis suffers from further complication if it is agreed that corrections by means of 	extit{erasure} could only have been made immediately after the mistakes were made, before the ink had dried completely. But even if consideration were to be limited to corrections made by means of cancellation and/or superlinear addition, it would still be very difficult to avoid subjectivity in deciding which of these should be regarded as secondary alterations of the text, and which as corrections of genuine copying errors.

An alternative solution to this problem is to conclude that at times the scribe was capable of extreme carelessness. The large number of corrections throughout NHC III already suggests this conclusion,\textsuperscript{26} but it also indicates that the scribe took some pains to correct his errors (witness at least the corrections by means of erasure and/or overwriting), possibly going so far as to proofread the entire manuscript after he copied it (whence the corrections by means of cancellation and/or superlinear addition).\textsuperscript{27} So even if the scribe deserves criticism for

\textsuperscript{24}Cf. Wisse, "Cod. Intro.," p. 236.

\textsuperscript{25}Böhlig-Wisse, \textit{Gos. Eg.}, p. 4; twelve of the relevant corrections listed by them were made by means of cancellation and/or superlinear addition, three by means of erasure and overwriting.

\textsuperscript{26}Cf. Wisse, "Cod. Intro.," p. 236: "There are far more corrections in Codex III than in any other Nag Hammadi codex."

\textsuperscript{27}For the present edition, I have accepted this alternative as the less extreme means of judging the corrections in the text. Hence I have adopted all of the scribe's
being careless, the quality of the final copy must be judged not by the number of his corrections, but by the number of errors which he failed to notice and correct.

There are only two errors clearly left uncorrected by the scribe: (1) In 131:19 the scribe either first wrote [amap]zammmh wine nec-cnhy and later cancelled c¹ with diagonal strokes and added a superlinear stroke to n², or first wrote [amap]zammmh wine nec-cnhy and later cancelled c¹. In either case the text as it stands, [amap]zammmh wine nec-cnhy, is nonsense. The simplest solution is to suppose that the initial error was the haplographic omission of n, and that nec-cnhy or nec-cnhy should have been corrected to nnc-cnhy (restoring xe- at the beginning of the following lacuna). But because the scribe's cancellation of c suggests that he was trying to alter the possessive article into the definite article, one might rather emend the text to nnc-cnhy. (2) In 139:21 the scribe wrote xooccepoei, from which e² needs to be deleted (dittoography).

In addition, there are eight passages where corruption may be suspected. Probably in need of emendation is 140:11, where the scribe altered cemouyt to cemouyot, but probably meant to correct this to cemouy, a conclusion recommended by the following cewnq and by the parallelism with meqmo ... ouqmo in 140:13-14. Possible emendations are suggested in the critical apparatus to the present edition for 121:2-3, 130:6, 137:20, 139:8, 139:11, 140:9, and 143:11, though each of these passages is adequately comprehensible as transmitted. Furthermore, a number of orthographic and grammatical irregularities, detailed in the following section, could be regarded as the result of scribal error.

Of course it is hazardous to judge the quality of a unique copy of a text, but on the whole I am favorably impressed by the clarity of the copy of Dial. Sav. in NHC III, leaving aside the orthographic instability evidenced by the text, as well as the arcane nature of much of corrections in my edition, relegating notice of what he wrote first in each case to the critical apparatus. I am of the opinion, however, that the corrections throughout NHC III, especially those made by means of cancellation and/or superlinear addition, deserve further synoptic scrutiny.

28 In the critical apparatus to my edition, I have drawn attention to NHC III 96.2 where n stands for nni. If this passage is not also corrupt, one could argue that in 131:19 n stands legitimately for nni. But it is more likely that both passages are corrupt. (Perhaps also cf. NHC III 54:5 where nni stands for mnin; cf. Böhlig-Wisse, Gos. Eg., p. 5.)

29 A few errors in the superlineation and punctuation are not included here; see sec. B below.
its subject matter. The scribe seems to have noticed and corrected most of his copying errors himself. If a harsher judgement is warranted by the scribe’s work on the other four texts in the codex, one must at least consider the possibility that corruptions throughout the manuscript may not be due to the copyist of NHC III himself, but rather may have existed already in his exemplars.

B. Orthography and Grammar

The surviving copy of Dial. Sau. is written in the Sahidic dialect. As the following description will show, however, the text contains a number of orthographic and grammatical inconsistencies and irregularities. By and large, these non-Sahidic features are deviations in the direction of Subachmimic (and, to a lesser extent, Achmimic). In this respect, the text is reminiscent of the crypto-Subachmimic texts in NHC II, though hardly so striking in its deviation from Sahidic. The present edition is concluded by complete word indexes to the Coptic text, together with an index of the grammatical forms in the text. These should be consulted in conjunction with the following description.

The text is punctuated in three ways. (1) A raised point (once a colon, in 143:18) is used to mark the ends of some, though not all, clauses. Apparently erroneous instances of this usage are 121:18 (10), 132:11, 135:6, 138:5, 142:10, and 142:11.

30With specific regard to NHC III.2, Böhlig and Wisse (Gos. Eg., p. 5) found that there are "many scribal errors requiring emendation" (they list thirty-one instances, noting ten others which could be added), and concluded that "both the corrections and emendations indicate that the accuracy of the scribe of III, 2 left much to be desired." Wisse ("Cod. Intro.," p. 236) has passed the same judgement on the scribe's work throughout the codex.

31I have found no reason to doubt the general assumption that the text was translated into Coptic from Greek.


33It should be noted that at the front and back of the codex the ink has run and blotted, and throughout the codex the scribe's pen seems to have splattered some. Both of these circumstances make it difficult at times to distinguish punctuation marks clearly.

34There are 120 (possibly 122; see 132:5α and 146:3α) instances of this usage preserved in the text (120:1.5.6.8, 121:7.15.18[25], 122:1.5.7 etc.) and raised points are restored in a few places where the available space in a lacuna recommends it.

35Wisse ("Cod. Intro.," p. 234) has suggested that this point, after ωυκ, might be classed under the third usage below. In my opinion there are too few examples of ς being so marked (Wisse gives only one other example) to warrant this conclusion.
(2) A raised point or hooked apostrophe is used occasionally to separate two identical consonants within a word or bound group: 122:16 ἐμ' Ῥον, 125:9 πτ' ἅλα, 128:23 μαθ'ωνος (but cf. 132:10 etc.), 129:2 ετ' ὶα[ - - - ] and 132:9 ετ' ὶαβνογ (but cf. perhaps 136:13), 133:22 μν'τ' ελιος, 137:4 π' πονηρο[ ], 138:18 ζιωτ' θνοτην (but cf. 143:20), 142:19 ερετ' θνοτην, 145:16 [ηη]-[τη] αος. Some of these instances, however, might be classed under the following usage.

(3) A point (rarely, a hooked apostrophe) is placed above the right-hand edge of the horizontal stroke of a word-final π or τ. This mark has been erroneously omitted in 126:23 ωωκνη, 133:17 ωων, 133:19 ωτ, and perhaps also in 136:14 ωωπ and 146:20 ειωτ. In 120:26 both the τ and the π in κωτ' π' are marked; exactly the same error occurs in NHC III 65:7. It is noteworthy that in 144:10 the π in κεχπ' -ας, and in 143:1 τ' in μν'τ' -ατ' are marked. All the other occasional instances of the final π or τ of a bound form being marked can be classed under the second usage above: π'-π' . . . (125:9, 137:4; cf. 120:1 etc.), ετ'-τ' . . . (129:2, 132:9; cf. 122:24 etc.), μν'τ'-τ' . . . (133:22; cf. 132:19 etc.), ζιωτ'-τ' . . . (138:18), ερετ'-τ' . . . (142:19).

The scribe placed superlinear strokes over single letters, groups of two letters, and, rarely, groups of three letters. In the present edition, the two latter cases are represented with a superlinear stroke over only the second of the two (e.g. ζη) or three (e.g. μμτ) letters involved. Occasionally, the extended arm of σ can serve as a superlinear stroke over the following letter: 121:13, 131:4, 140:16, 145:13 (these have been transcribed as though the superlinear stroke was written separately). The Conjunctive conjugation bases ηρ- and ηη- are marked with a superlinear stroke over both letters, but I have chosen to transcribe them as ηρ and ηη. Similarly, I have always tran-

36Here, as in the third usage, there appears to be no systematic distinction between these two shapes.

37It is interesting to note that this usage never occurs in conjunction with the first usage described.

38Böhlig and Wisse (Gos. Eg., p. 2 n. 4) list eight instances in NHC III.2 where the final τ of a bound form (ατ', μμτ', and ετ') has been marked even though it is not followed by another τ or by †. A precise rule governing the marking of such forms remains elusive.

39In 141:16 and 142:6 μμτ has a superlinear stroke over all three letters while elsewhere the stroke covers only μμ in this word.

40The indexes to the present edition include the superlineation. For the precise placement of superlinear strokes, however, consult Fasc. Codex III (1976).

scribed the negative particle N- though it is sometimes marked with a superlinear stroke over both it and a following q- or c-.

The scribe’s use of the superlinear stroke is restricted to b, λ, m, n, p, c, and in some circumstances q: cβtωτ, τῆβνοφ, θῆβνοφ-, ωγω-ωβ, τάβςω, ωντε;\footnote{2} bάβλε, ωξταμ;\footnote{3} N--, eξN-, etc.; N-, eξN-, mντ-, etc. (also see further below);\footnote{4} P-; ωντε (also see further below); on q, see below.

The plural definite article N- is not marked with a superlinear stroke before €Coy (121:2, 136:14) or άων (131:6),\footnote{45} nor after a one-vowel morpheme, the only preserved instance of which is with the preposition €- (129:10). The preposition N- is not marked with a superlinear stroke after πCα- (ten, possibly eleven, instances) except in 135:9-10 and 135:19.\footnote{46}

q is marked with a superlinear stroke only when it occurs as a suffix pronoun (not in oγωc), and then regularly only when it follows t (twenty-two instances). After other consonants the evidence varies: 666ωμq (121:13), cογωνq (132:16), wοπq (121:7), ηψq (130:3, 136:16, 141:23, 142:10, 144:11)/θψq (138:5, 139:13), oγαq (137:17)/oγαq (129:6).\footnote{47} The evidence for c as a suffix pronoun after a consonant is much less extensive: -c after t (three instances), τηψε (121:18);\footnote{48} the only exception is 145:22 xooboC, but here xooboC is expected (cf. 139:7 and 145:24).\footnote{49} Of further relevance to this evidence are: the peculiar superlineation in 142:25 mντCnooyc and 145:5 mντC[ - - - ]; where mντC[ξι]ε is a likely restoration (but cf. 144:20); the tendency of t to join to a following syllable in such line breaks as 126:16-17 [pε]tόωαν, 127:15-16 ne= [tεν]Cαννει, 130:8-9 [pε]tονταυπον, 140:15-16 εlτβε-,
and 146:16-17 ε]τκω; and the Present Relative forms ετή- (132:17), and ετή- (139:9)/ετή- (134:12).\(^{50}\)

\(\text{n} (\frown)\) is regularly marked with a circumflex, except perhaps in 140:21. Otherwise, the scribe seems to have used the circumflex rather erratically: 143:14 \(\frown\) (but cf. 133:18 etc.), 143:12 \(\frown\) (but cf. 141:13 etc.), 142:19 \(\frown\) (but cf. 130:10 etc.).\(^{51}\)

The assimilation of \(\text{n}-\) is irregular.\(^{52}\) \(\text{n}-\) can become \(\tilde{\text{n}}-\) before \(\text{v}\) (121:24), \(\text{m}\) (143:22 etc.), \(\pi\) (120:1 etc.), and \(\Psi\) (147:22), but it is noteworthy how often assimilation is not orthographically expressed: before \(\text{v}\) (144:1), \(\text{m}\) (120:26, 143:12), \(\pi\) (127:16, 129:11 \(\text{[bis]}\), 131:3, 131:11, 131:14, 135:7, 135:10, 135:19, 140:8 \(\text{[but cf. ap]}\), 141:23, 144:1, 144:8 \(\text{[but cf. ap]}\), 146:20), \(\Psi\) (123:16).\(^{53}\)

The diphthong \(\text{Hy}\) is regularly spelled \(\text{ho}y\) (\(\epsilon\rho\text{ho}y\), \(\kappa\alpha\text{ho}y\), \(\text{nho}y\), \(\text{c} \text{h} \text{o}y\), \(\text{tē} \text{h} \text{o}y\), \(\text{th} \text{o}y\), \(\text{th} \text{o}y\text{tē}n\), \(\text{tē} \text{h} \text{o}y\), \(\text{tē} \text{h} \text{o}y\). With but a single exception in 131:19 \(\text{c} \text{n} \text{h} \text{y}\) (at the end of the line). The spelling \(\text{e}i\) is preferred to \(\text{i}\). The latter occurs regularly only in \(\text{zptai}, \text{toya} \text{ac}\), and as a personal suffix after the preposition \(\text{nai}\) (139:7, restored thus in 145:24; cf. \(\epsilon \text{roei}, \text{exwe}i, \text{ inodei}: 132:21, 139:20, 139:21, 140:1-2, 140:15, 142:4). The demonstrative pronoun is spelled \(\text{na}i\), \(\text{ta}i\), \(\text{nai}\) with but two exceptions in 141:16 (see \(\text{ap}\) [\(\text{α}\)]\(\text{e}i\) and 145:15 \(\text{taei}\). The corresponding demonstrative article, however, is spelled \(\text{nei}-\), \(\text{tei}-\), \(\text{nee}-\) (except for the anomalous \(\text{nai}-\) in 141:6).\(^{54}\) Word-initial \(\text{e}i\) becomes \(\text{i}\) in \(\pi\)-\(\text{itn}\) (\(\text{passim}\)) and \(\pi\)-\(\text{iwt}\) (121:1*, 133:19), though in the latter case \(\text{e}i\)-\(\text{iwt}\) seems to be the preferred spelling (121:5, 129:20-21*, 134:15\(\text{ap}\), 144:9*, 145:11, 146:20).\(^{55}\) The spelling of Greek verbs in -\(\text{eo}\) varies between -\(\text{e}i\) (two, possibly three, instances: \(\epsilon \text{p} \text{ka} \text{le} \text{e}i\) [\(?]\), \(\text{metanoei}\), \(\phi \text{po} \text{ei}\) and -\(\text{i}\) (three instances: \(\text{cym} \text{phi} \text{wni}\), \(\phi \text{po} \text{e}i\)).\(^{56}\)

Two nouns are abbreviated as \(\text{nomina sacra}, \text{pta}\) (\(\text{passim}\)) and

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\(^{50}\) Cf. Wisse, "Cod. Intro.," pp. 235-36, and Böhlig-Wisse, \(\text{Cos. Eg.}\), p. 3.

\(^{51}\) Cf. Wisse, "Cod. Intro.," pp. 234-35, and Böhlig-Wisse, \(\text{Cos. Eg.}\), p. 3.

\(^{52}\) \(\text{n}-\) does not assimilate to either \(\lambda\) (e.g. 134:6) or \(\rho\) (e.g. 133:19). It is noteworthy that the words subject to assimilation include the possessive article \(\text{n} \text{etn}-\) (147:22).

\(^{53}\) Cf. Böhlig-Wisse, \(\text{Cos. Eg.}\), p. 3.

\(^{54}\) Although this evidence suggests a preference for \(\text{i}\) after \(\alpha\), cf. \(\text{maeim}, \epsilon \text{raeit}, \alpha \text{ei}-\), and \(\epsilon \text{taei}-\).

\(^{55}\) Cf. 131:5, where \(\epsilon \text{t} \text{e} \text{e} \text{i}-\) is spelled \(\epsilon \text{t} \text{e} \text{ne}\).

\(^{56}\) Cf. \(\text{te} \text{l} \text{i} \text{oc}, \chi \text{p} \text{ia}.\)
CHP (bis; CWTHP is spelled out in full in the super- and subscript title of the text, and once within the text).

The long spelling of the definite article (n€-, T€-, N€-) is used where expected in Sahidic, with but three exceptions: 125:9 nTnA, 129:7 2bhnog, 130:2 2bH.

Further orthographic fluctuation is evidenced by variations in the spelling of individual words and grammatical forms: AMâT€ (1x)/EMâT€ (2x), AR- (1x)/EP- (1x), EN€2 (10x)/ANH€2 (3x), EPH- (13x)/EPH- (142:19 EPH-THOTN), KE- (1x)/BE- (if my analysis of 144:20 is correct), HMO- (passim)/HNHA- (138:12-13), MM€E (1x)/ME€OE (1x), COYH- (2x)/COYH- (3x), THOTN (7x)/TNON (3x), OYH (1x)/OYH (2x), W€2 (6x)/2€2 (1x), ZH (1x)/ZH (1x), MAZAM (4x)/MAZAMM (7x), Rel Pres ETIF (4x)/ETIF (1x), Fut 2 pl. TETNHA- (4x)/TETNA- (7x), III Fut neg HN€q- (2x)/H€q- (2x), EM€2 (1x)/EN€2 (1x), EPH- (13x)/EPH- (1x), EM€H- (1x)/EM€H- (1x), HPH- (1x)/EPH- (1x), HPH- (1x)/EPH- (1x), possessive art 3 pl. NE- , TNE-, N€J- (5x)/POY-, TOY- (3x), demonstrative art NE2-, TNE2-, N€J- (passim)/NAY- (141:6).

In addition, there are a number of words and forms which occur in more or less unexpected spellings, without variants: MHE (12x), NAE (1x), absolute possessive pron pl. NW- (2x), NHA2P€- (1x), CAEIE (1x), CENP- (1x), CIE (2x), ZO€6 (1x), W€BE (2x), MONOXOC (2x), III Fut neg 3 pl. N€H (1x), Cond 2 sing. F EPWAN- (1x), Vocalic reduction is not orthographically expressed in NTWTN- (2x), OYH- (1x), and W€K- (1x).

The Relative Perfect forms are spelled with initial N (as also the II Future forms), never with EN. But ETATEN is the only attested spelling of the 2 pl. form (145:20), and the paradigm also contains the forms PENTAZ- (146:18*), ETAC2- (132:16), and EP- (133:10). Special mention deserves to be made of the peculiar form of the prenominal Conditional negative EPHTN- (127:1, 134:1, 134:5, 134:8, 134:11), for which I have no explanation.

Clauses of purpose introduced by T€- or Z€K€AC are formed with the III Future in the negative, but in the affirmative they are formed

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57Including with OYH, OYH, 2H, ZO€Y, and ZO€Y.
58Cf. Rel Fut 1 pl. ETNHA- and II Fut 1 pl. ENA-.
59Note also EMNOM (if this means "truly" in 122:16), TAXPHOT (if this is the correct restoration in 129:4), and MNTAPE- (if this is the Temporal 2 sing. f in 137:7).
60But cf. 136:24 MENTAZ-, 141:24 PPHHE NTAZ-, and probably 121:1 [NAI] NTAZ-.
61The more standard form EPWATH- occurs once, in 133:23.
with the II Future. There is but a single instance of the III Future affirmative in the text (135:3 εγε-), though it is questionable because it is followed immediately by a lacuna.

Negation by Ν... ΑΝ, where expected, predominates only slightly (ten instances) over negation by ΑΝ alone (nine instances: 133:13, 134:6, 134:22-23, 141:2, 141:3-4, 143:18, 143:24, 144:20-21, 144:22-23).

Greek verbs are used with and without Π- (ἈΠ-, ἙΠ-) as an auxiliary in equal measure (seven instances of each).

There are five instances of ΕΜΟ- standing for ΝGREEK in the expression ἝΒΟΛ ΕΜΟ- (see also 140:23), and a few possible instances of Ν- standing for ΖΝ- (see esp. 136:13). Conversely, in the expression ΖΝ-ΤΠΕ ΕΜΑ- (138:12-13), Ν-ΤΠΕ is rather to be expected.
TEXT AND TRANSLATION

Stephen Emmel

The basis of the present edition is my own study of NHC III in Cairo (including a complete collation of Dial. Sav. with the aid of ultra-violet light) during 1975 and 1976, and of the Yale fragment in New Haven in 1980.\(^1\) I have benefitted, however, from the work of other members of the Coptic Gnostic Library Project in the form of various transcriptions and notes made by Harold W. Attridge, James A. Brashler, C. J. de Catanzaro, Bentley Layton, Dieter Mueller, Douglas M. Parrott, H. J. Polotsky, James M. Robinson, John D. Turner, Francis E. Williams, and Frederik Wisse.\(^2\)

The present edition is an attempt to recover the Coptic version of Dial. Sav., and is intentionally conservative, both in leaving the orthographic and grammatical irregularities of the text unaltered, and in avoiding overly speculative restorations of the many lacunas. In the accompanying translation, I have enclosed in square brackets much which is only slightly paleographically uncertain, preferring to risk giving to non-Coptophones the impression that some portions of the text are less securely established than may actually be the case. Within the translation, three dots (\ldots{}\) or \[\ldots\]) indicate an unspecified number of untranslatable letters. The division of the translated text into paragraphs, as well as the numeration of these paragraphs for more convenient reference, is an entirely modern convention.

The sigla and abbreviations used in the text and critical apparatus are as follows:

\(^1\)See Stephen Emmel, “A Fragment of Nag Hammadi Codex III in the Beinecke Library: Yale inv. 1784,” BASP 17 (1980), 53–60. In the present edition I have improved the transcriptions of 145.7.9.22.24 and 146.8.

\(^2\)A preliminary translation of Dial. Sav. was published by Attridge in NHLib-Eng, pp. 229–38. The paperback edition of this book issued in 1981 incorporates a revised translation of the end of the text based on my edition and translation of the Yale fragment. The new translation in the present volume has benefited from comments by Hans-Martin Schenke, to whom I am grateful for his willingness to study my work carefully prior to publication.
represents a letter which cannot be identified with complete certainty. A dot placed beneath a letter indicates that the letter is but one of at least two possible identifications of the ambiguous trace of the letter. A dot placed beneath a letter with a superlinear stroke, circumflex, diaeresis, or articulation mark (e.g. ŋ) indicates that the letter is paleographically uncertain but the superlinear stroke, circumflex, diaeresis, or articulation mark is clearly legible, unless a note in the critical apparatus explains otherwise (e.g. 120:19).

[ ] enclose letters completely lost through deterioration of the papyrus. Dots within square brackets (e.g. [ ....... ]) indicate the approximate number of letters lost, measured by an average letter space (including interliteral space) of 0.5 cm. Dashes are used within square brackets (e.g. [ - - - - ]) to indicate that the entire lacuna could have contained ten letters or more.

[ ] enclose letters deleted from the text by the scribe.
{ } enclose letters deleted from the text by the modern editor.
< > enclose letters added to the text by the modern editor.
( ) enclose optional restorations.
cod. = the reading of the codex is
corr. = corrected

Doresse = uncorrected printer's proofs (January 1952) of an edition of NHC III 120–133 by Togo Mina and Jean Doresse; a photocopy of the proofs is kept at the Institute for Antiquity and Christianity, Claremont, California. Although it is quite possible that portions of the text were more legible at the time this transcription was made than they are now, the proofs contain too many typographical errors to warrant giving the few unique readings preserved in them more than passing notice in the critical apparatus.


poss. = possibly
prob. = probably
Schenke = Hans-Martin Schenke (by personal correspondence)
_Пαίλορος Ἡπεωθρ'_
2 πεχρ' πεχαφ Ἄηερμαθης ἠεχαν ἰπεογοεψ ψυψε νε
4 εςνογ Ἰεκάσ ενακ φνον Ἰτεντης. Ἰτηναζε ἐρατη 7η
6 ταναπαγιςις. πετναψε γαρ ε ῥατη 7ηταναπαγιςις ηναμον
8 Ἡμοη Ἰνυληες. ανοκ λε + ἰω Ἡμοη ηνην Ἰεψψη ν
10 την Ἡνογοεψ νιν [ . . . . ] ὑνοεψ χ. [ — — — ]
12 Ἡμοη ηνην [ — — — ] ἐρατη 7η[τ — — — ]
14 ἐρατη 7η[ — — — ] ἰε τοργν ὑνοτη 7ε[ε . . . . . ]
16 κιμ ετοργν ὑψρ.[. . . . . ] ἀλλα 7ως ἀτετην[. . . . . ]
18 ἤρνασις Ἡεεψαξε ῥογς 7ηνψ[φ]
20 τε μνογςφτωτ' αγω ακταιο Ἡ
μνογ ἐρατογ μηςαρψων
22 ἴεεβολ Ἡμοη Ἰπελααγ ει ε
βολ'. ἀλλα ανοκ ἤπερει ει ει
24 ὤψων ετεξιν αειταβοου ε ῥαβαςις ετεγναξύβε ᾃμ[ος]
26 Ἡβηςψψφτ' π' μηνμονονψς

120: pagination lacuna over PK; PK Doresse
120:11 trace prob. from r, k, η, τ, or τ
120:16 trace prob. from o or ω; prob. restore πε or τε in the lacuna
120:19 Ἡ: η certain, superlinear stroke restored
120:20 Ἡ: η certain, superlinear stroke restored
120:23–24 A fingerprint is visible under ultra-violet light between άν (line 23) and
᾿ετε (line 24); cf. NHC III 68:11–12.
120:25 ἕτεγυ: i.e. ἕτογυ
120:26 ωτ' π': sic (cf. NHC III 65:7)
The Dialogue of the Savior

(1) The Savior said to his disciples, "Already the time has come, brothers, for us to abandon our labor and stand at rest. For whoever stands at rest will rest forever. And I say to you, be always above time... You... be afraid of... you... anger... anger is fearful... arouse anger... but since you have... they accepted these words concerning it with fear and trembling, and it set them up with governors, for from it nothing was forthcoming. But when I came, I opened the path and I taught them about the
[pkα]

[ναί] ὥταγεογν ἵππωτ' εαυ
2 [π]ίττεγε ετμὴν ἀγε νεοογ
[τ]ὴπον ετετην' ἱνοεοογ ετε
4 τὶσαντεοογ βε τ' ἱτεειρε
[τ]εκ巽τε αριρν πειωτ' καταβε
6 ὥτακσωττ' ἐπεκμονογενής
[νωρνε ἀγε ακλονυ ερῳ'κ
8 [.τ]ὁτον ναον εβολ τὴνατ ᾿ν
[..... ὥτ]οκ πε [να]ι ετερεθδομ
10 [ - - - ]ἐκζοπλον γεν
[ - - - ]ογοειν
12 [ - - - ]ογεφονς
[ - - - ]ἐμαγφινδωμη
14 [ - - - ]ηπαλογος ο >
[.........]μετανοια ἵπωνς'
16 [.........]βολ ἰμοκ ὥτοκ πε
[ν]μεογε ἀγε τὴνατρογουψ
18 [τ]ῃρε' ἵνμονονοςε' παλιν εω
[τ]ῇ ερον καταβε ὥτακσωττ' ε
20 ἐνκσωττ' ναον τὴνεκτρυσφο
[ρ]α ε.νοιον εςογν τὴνεγεβνογε
22 [ἐτ]να]νοιογ ναον ὥτακσωτε
[ν]ἐγφίγχοογν εβολ τὴνεκ
24 [λ]ον ἰβαλε κακας εγναυπη

121:1 η: not certain, superlinear stroke restored; γαογιο read from very ambiguous traces obscured by ink run along a papyrus fiber; η: η virtually certain, superlinear stroke restored; πωτ' : for the spelling cf. 133:19; τ: τ not certain, articulation mark restored
121:2-3 ἀγε... ἱνοεοογ: passage poss. corrupt; poss. emend ἱνοεοογ to ἱνοογ
121:8 [ακ] or [εκ]
121:9 poss. [πισε' ὥτ]οκ (cf. 120:4-6); πε erased at the end of the line
121:10 poss. [πε - - - ] or the like (cf. erasure at end of 121:9); prob. π]εκ
121:11 prob. [ - - - πε - - - ]
121:13 οή: cod. οή (see above, p. 32)
121:17 [τ]: cod. [. . . ], but cf., e.g., ιτ' in 124:23; οεογ: i.e. οεεγε
121:21 undeciphered trace from κ, γ, or ι; prob. εγνογε; εκνογ Doresse
121:24 βαλε: sic; prob. emend to βαλε
passage which they will traverse, I the elect and solitary, * [who have known the Father, having believed] the truth and [all] the praises I while you offered praise. I

(2) “So when you offer praise, do so like this: 5 Hear us, Father, just as I you heard your only-begotten I son and received him I [...]... him rest from many ... I [...]... You are the one] whose power 10 [...] your] armor ... I [...]... light I [...]... living I [...]... touch ... I [...]... the word ... 15 [...] repentance ... life I [...]... you. You are I [the] thinking and the [entire] serenity I of the solitary. Again, [hear] I us just as you heard 20 your elect. Through your [sacrifice, I...] will enter by means of their I [good] works. These have saved I their souls from these I blind [limbs] so

120:25–121:3 poss. the passage which the elect and solitary will traverse. [By having believed] the truth and [all] the praises while you offered praise (or [all] the praises <which> you offered), [these have known the Father].
121:3 poss. <which> you offered.
(2) 121:7–8 received him [and] gave him rest or received him, giv[ing] him rest
121:8–9 poss. many [labors. You
121:10 poss. [...] is [...] your] armor ...
121:11 prob. [...] is [...]... light
121:20–22 if the repetition of ματ is tolerable, poss. These, entering through your [sacrifice] by means of their [good] works, have saved
121:21 prob. these] will enter but poss. you] will enter
[pKB]

ωινιενες γαμηνιν Τνα
2 τεκαμωτη ρωταν ειγωνων
пе ηδιεογοιειω ηπωλ εβολ
4 τωρη ηδομ ηπκακε να >
ημων ερωτη ηηρργοτε
6 ηετετνοοε χεεικεπεογο >
ειω αεωποε ιλλα ειωαεηηη
8 εγερεωβ ηοηων ο ε .......[.]
πε: παι ε...[....]...[....]
10 νεανηννογ[ − − − ]
ηετην[ − − − ]
12 ειμε χε[ − − − ]
εβολ ηηνρωβ π[.......]
14 αγω ηαρξων [.][.......]
ηημων ερωτη μ[.......]
16 εμ’μον θοτε τμο[.......]
τε ειωπε ιε ηετηηναργοτη[ε]
18 γιτθη ηπετηαηηωμηη ερωτ[η]
ηετημαγ ρασωκεηηνυηη
20 επει μνογα εβολ ηθηηγο εγνα
τηςο ερωτη η εηναεμ ηη[η]ηη
22 ιλλα ηηηρε δωυτη ηκα[.. η]
24 ηγαι ηθηηγ έεηετηηηρπ ευα
24 ιε ιηημ ετηηηιηπκαζη ηηηηογ

122:7 ειωαεηηη: ωα added above τετ; γ: for the shape, cf. the ends of 131:16.19
122:9 trace before first lacuna from π or τ
122:12 trace before lacuna from the bottom of a vertical stroke
122:15 lacuna over η² (poss. read Η)
122:16 prob. δο[η; poss. δο[η ηπκακε] (cf. 122:4)
122:19 η: n restored, superlinear stroke certain
122:22 trace before lacuna from π or τ
that they might exist * eternally. Amen.

(3) “I will teach you. When the time of dissolution arrives, the first power of darkness will come upon you. Do not be afraid and say, ‘Behold! The time has come!’ But seeing a single staff... this... the work... and the governors... come upon you... Truly, fear... So if you are going to be afraid of what is about to come upon you, it will engulf you. For there is not one among them who will spare you or show mercy. But in this way, look at in it, since you have mastered every word on earth. It

(3) 122:16-17 prob. Truly, fear is the [power of darkness] and poss. Truly, fear is the [power of darkness]

122:22 them: i.e. “what is about to come upon [you]” (the first power of darkness?) and others like it

122:23 it: i.e. “what is about to come upon [you]” (the first power of darkness?)

122:23-24 poss. in it. Since you have mastered every word on earth, it (or he)

122:24 It: or He
NAG HAMMADI CODEX III,5

ΡΚΡ

[ ..... ]χιθηουτη εϕαϊ επτο
2 [ ..... ]μα ετεναιρχη ἄχητη
3 [ ..... ]τη]πανοκ ετενιγύαν >
4 [ ..... ]ε[τ]ετηναναγ ενετε
5 [ ..... ]οογ αγω ον τε
6 [ ─ ─ ─ ]τ]αμο ἡμωτη ηε
7 [ ─ ─ ─ ]ενεποιογιωσε
8 [ ─ ─ ─ ]εοιοιοιοι ειψο
9 [ ─ ─ ─ ]οε υτμηε
10 [ ─ ─ ─ ]ογαν αλλα σε
11 [ ─ ─ ─ ]ετωτη ηε
12 [ ─ ─ ─ ]οτμηε παι
13 [ ─ ─ ─ ]ε ετονζε ετβε
14 [ ─ ─ ─ ]ενεπηναςε
15 [ ─ ─ ─ ]ν βε ξεκαςε
16 [ ─ ─ ─ ]ενεπηνωυοιε
17 [ ─ ─ ─ ]εμποτε νη
18 [ ─ ─ ─ ]ενεπηωαε
19 [ ─ ─ ─ ]οαγαλο η >
20 [ ..... ][ ..... ]ωμηπογεω
21 [ ..... ]μ[ ..... ]επετηκαν
22 [ ..... ]ενε[ ..... ]οα ααη ν
[ ─ ─ ─ ]βε πμαη

123: pagination lacuna over ΡΚΡ; ΡΚΡ Doresse
123:1-23 The location of the left margin on this page is very uncertain.
123:1 prob. restore q in the lacuna
123:8-9 prob. ωο]οιο' εε εε τοιονοι
123:11 Ν: Ν restored, superlinear stroke certain
123:12 trace from α, η, η, ε, η, or γ; lacuna over η (poss. read Ν)
123:13 poss. νο]οη
123:14 prob. ΝΝ
123:15 trace from ηο or τ
123:17 q corr. over false start of some letter (κ;?), giving false impression that Νηο is to be read
123:18 Ν: Ν not certain, superlinear stroke restored
123:19 prob. Νηαι, poss. εηαι
123:20 trace from ρ, φ, Ψ, ω, or γ
123:21-22
* [... take] you up to the ... [... place] where there is no rule
[... tyrant]. When you [... you] will see those who 5 [...].
and also [... tell] you [... [... the reasoning power [... reasoning power [... [... truth 10 [... but [... [...]. But you [... [... truth, this [... living [... your joy 15 [...]. So [... in order that [... your souls [... [... lest it [... [... the word [... [... raise [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [... [...]
πκά

ξιοορ γαρ ογγοτε πε ἴπ[...]',

2 ΤΟ εβολ’ ἀλλα ἡτωτὴ ἴ["νογ']

3 τῇ ἱογωτ’ παρε ᾿Ημ["ος:]

4 πεγγωκ γαρ ογνοβ πε[πε]ν[ε]

5 άξιε ογνοβ εματ[ε πε ...]

6 ογγωτ’ ἱογωτ’ Χ[...........]

7 άγω πκωγτ’ ε[...........]

8 πεμμογεκα[...]

9 ἵδομ θρ[...]

10 πωτὴ[...]

11 ἵτοοι[...]

12 ἵνωο[...]

13 ἵη[...]

14 ἵψψ[...]

16 ἵνωον [...]

18 ἵνω[...]

20 ἵνωρ[...]

22 ἵτωτ[...]

24 ἵ[...]

124:1-2 prob. π[ἐτ]τη[...] "το, though other possessives are also possible"

124:7 trace prob. from π, τ, or γ

124:9 trace prob. from ο (prob. θρφ[γ], c, or q

124:11 prob. ᾿ό[θ]

124:16-17 prob. ἰ|ἀτ[...] "τη"

124:17 trace from ο, c, ω, ο, or β

124:21 ἰ: ἰ restored, superlinear stroke certain; lacuna over ι (poss. read ἰ)

124:23 prob. [κε], [κεογ], or [κεζεθ]
For the crossing place * is fearful [before...]. But you, [with a] single mind, pass [it] by! For its depth is great; [its] height [is] enormous [...]. I and the fire [...][...][...]. I ...[...][...][...]. I ... power [...][...]. I and ...[...][...][...][...]. I ... soul [...][...]. I ... in everyone [...]. I ... are [...]. I and ...[...]. I ... forget [...]. I ... son [...]. I and you [...]. You ...[...]."
\[\text{[PK]}\varepsilon\]

\[
[ - - - ] \text{πεξαφ ἥλιπτήρ}
\]

\[
2 [\text{xε} - - - ] \text{ωννετνήθτκ}
\]

\[
[ - - - ] \text{ναγωωπί ὡτοκ}
\]

\[
4 [ - - - ] \text{ἰογδακ χεπκοείει}
\]

\[
[ - - - ] \varepsilon \text{ενερβνογε}
\]

\[
6 [ - - - ] \text{ἰψυχοούγε ναί}
\]

\[
[ - - - ] \text{νικογεί γοταν}
\]

\[
8 [ - - - ] \varepsilon - - - ωα(ν) - - - ] \text{γναωπε τών}
\]

\[
[ - - - ] \[.\.\] \text{αν χεπ'πνα}
\]

\[
10 [ - - - ] \text{πεξαρ]ψ ἥλιπτοείει}
\]

\[
[\text{xε} - - - ] \text{π' εγν} >
\]

\[
12 [ - - - ] \text{παραλαμ}
\]

\[
[\text{βανέ Ἁμ}]	ext{οού γού ναί μεγνού'} >
\]

\[
14 [\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots]. \text{μεγακο} \text{χεαγογούν}
\]

\[
[\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots]. \text{γνύγος} \text{αγ} \text{πετναψω}
\]

\[
16 \text{[πο]γ ερον} \text{τμη} \text{γαρ ωαςψων}
\]

\[
[\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots]. \text{γνύγος} \text{αγ} \text{πετναψω}
\]

\[\text{[πης]}\text{ωσσα} \text{πε πνούς έφ οον}
\]

\[
18 \text{[χας ἆδ]}\text{ππα} \text{χεπςβαδ}
\]

\[
[\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots]. \text{καταβε} \text{μπαδικαδ} \text{ος' πε}
\]

\[
20 \text{[πετναθ]}\text{θκ κούτων ετεταί} \text{τε}
\]

\[
[\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots]. \text{κ} \text{πετνασσα} \text{ζενογ}
\]

\[
22 \text{[οείν] η} \text{πε} \text{πετνογοειν} \text{ετετή}
\]

125:1 \text{αγ} \text{corr. over erased} \text{ψ}

125:3 \text{trace from r, e, η, n, or τ}

125:4 \text{prob.} [ - - - πεξαψ (ναγ) ἥδι] \text{or} [ - - - πε.εξε]

125:6 \text{prob.} \text{ηι}

125:8 \text{prob.} \text{εγνα}

125:10 \text{poss.} [ - - - πεξαψ να]ψ

125:14 \text{trace from r, η, ι, n, or τ (lacuna over this letter); poss.} \text{[ογαε να]ψ} (i not certain, diaeresis restored)

125:15 \text{prob.} \text{[νεψ] or [νοψ]}, though other possessives are possible

125:20 \text{[πετναθ]θκ: cf.} 125:2

125:21 \text{trace prob. from η, i, n, ω, ψ, or ψ}
(4) [Matthew] said, "[...] | [...] | [...] * [...]?
(5) The Savior said, | "[...] | the things inside you | [...]... will remain, you | [...] | ."
(6) Judas [said], "Lord, 5 | [...]... the works | [...]... souls, these | [...] these little ones, when | [...] where will they be? | [...]...[...]... the spirit 10 [...] | ."
(7) The Lord [said], | "[...]... | [...] receive | them. These do not die, | [...]... they are not destroyed, for they have known 15 [...] consort and him who would [receive | them]. For the truth seeks | [out the] wise and the righteous." | 
(8) The Savior [said], "The lamp | of the body] is the mind. As long as 20 [the things inside] you are set in order, that is, | [...]... your bodies are [luminous]. | As long as your hearts | are [dark], the
[pk5]

\[b\omega\varphi\tau\] \[\epsilon\beta\omicron\omicron\alpha\lambda\omicron\] \[\tau\nu\tau\] \[- - -]

\[\alpha\nu\omega\omicron\kappa\] \[\alpha\epsilon\iota\omicron\omicron\omicron\tau\omicron\] \[- - -]

\[\chi\epsilon\] \[\tau\nu\alpha\beta\omicron\kappa\kappa\] \[- - -]

\[\nu\tau\alpha\omega\psi\alpha\xi\epsilon\alpha\] \[\tau\alpha\tau\] \[\gamma\nu\omega\omicron\nu\omicron\] \[- - -] \[\nu\epsilon\alpha\varphi\gamma\] \[\gamma\nu\omega\omicron\nu\omicron\] \[\alpha\epsilon\iota\omicron\omicron\omicron\tau\omicron\] \[- - -]

\[\nu\iota\omicron\nu\omicron\nu\omicron\] \[\nu\epsilon\alpha\varphi\gamma\] \[\gamma\nu\omega\omicron\nu\omicron\] \[\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

\[\epsilon\nu\tau\alpha\omega\psi\alpha\xi\epsilon\alpha\] \[\tau\alpha\tau\] \[\gamma\nu\omega\omicron\nu\omicron\] \[\alpha\epsilon\iota\omicron\omicron\omicron\tau\omicron\] \[- - -]

\[\epsilon\nu\tau\alpha\omega\psi\alpha\xi\epsilon\alpha\] \[\tau\alpha\tau\] \[\gamma\nu\omega\omicron\nu\omicron\] \[\alpha\epsilon\iota\omicron\omicron\omicron\tau\omicron\] \[- - -]

126:7 \[\dot{n}: \n \text{certain, circumflex restored; poss. \[\nu\iota\omicron\nu\omicron\nu\omicron\ on \[\nu\epsilon\alpha\varphi\gamma\]} (cf. 126:13-14)

126:8 \[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

126:9 \[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

126:10 \[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

126:11 \[\epsilon\nu\tau\alpha\omega\psi\alpha\xi\epsilon\alpha\] \[\tau\alpha\tau\] \[\gamma\nu\omega\omicron\nu\omicron\] \[\alpha\epsilon\iota\omicron\omicron\omicron\tau\omicron\]

126:12 \[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

126:13 \[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

126:14 \[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

126:15 \[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

126:16-17 \[\epsilon\nu\tau\alpha\omega\psi\alpha\xi\epsilon\alpha\] \[\tau\alpha\tau\] \[\gamma\nu\omega\omicron\nu\omicron\] \[\alpha\epsilon\iota\omicron\omicron\omicron\tau\omicron\] \[- - -]

126:18 \[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

126:19 \[\epsilon\nu\tau\alpha\omega\psi\alpha\xi\epsilon\alpha\] \[\tau\alpha\tau\] \[\gamma\nu\omega\omicron\nu\omicron\] \[\alpha\epsilon\iota\omicron\omicron\omicron\tau\omicron\] \[- - -]

126:20 \[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

126:21 \[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

126:22 \[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

126:23 \[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

\[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

\[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]

\[\nu\epsilon\alpha\nu\omicron\epsilon\] \[\nu\epsilon\alpha\varphi\gamma\]
luminosity you anticipate I have I will go my word 5 I send ."

(9) His disciples said, "Lord, who is it who seeks, and reveals?"

(10) [The Lord said .], "He who seeks reveals ."

(11) [Matthew said, "Lord, when I and when I speak, who is it who ... who listens?"

(12) [The Lord] said, "It is the one who speaks who also listens, and it is the one who can see who also reveals."

(13) [Mary] said, "Lord, behold! Whence ... the body while I weep, and whence while I ?"

(14) The Lord said, " ... I weep on account of its works ."

(9) 126:6-8 poss. His disciples said to him, "Lord, who is it who seeks, and who is it (poss. add also) who reveals?"

(10) 126:8 prob. [The Lord said to them] or just [The Lord said]

126:9-10 poss. "[It is] the one who seeks [who also] reveals or "[It is] that which seeks [that also] reveals"

(11) 126:11-14 poss. [Matthew said to him, "Lord, when I listen ... and when I speak, who is it who [speaks, and who] is it who listens?"

(12) 126:15-17 or "It is that which speaks that also listens], and it is that which can see that also reveals."

(13) 126:17 Mary: In the manuscript this name is variously spelled Mariham (Greek Mariam) and Marihammē (Greek Mariammē).

126:19 Whence [do I] bear the body or Whence [have I] borne the body 126:20 poss. and whence while I [laugh]?

(14) 126:22 its works: i.e. the works of the body
[pk]z

[.........]ἐπὶΑ ἐρτῆτεογα
2 [ - - - ]κακε ὑναωναγ
[.........]†ταμο δε ᾱμωτη
4 [ - - - ]γογοειν πε πκακε
[ - - - ]ἀως ἐρατη 2η >
6 [.........]ναγ ἀν επογοειν
[ - - - ]πδοα [ - - - ]ἀψιτογ εβολ 2η
8 [ - - - ]6[...]ως· τετνατ
[ - - - ]ειν ἄγω >
10 [ - - - ]ω]οοπ' ῥανες'
[ - - - ]"]πτη
12 [ - - - ]ἐνεινα
[ - - - ]"]ενες' τοτε σενα
14 [.........]τε ᾱμωτη ζβιηθομ
[.........]γ ετνπκαντπε' ἄγω νε
16 [ττη]πκανττη' ζβιημα ετνμαγ
[ἐγνα]λυπμε ζβιηπριμε μη
18 [π.....]ζνοβζε εξνοθαν ζϊνατ τθ
[ῥογ' π]εξαξ ζβιιογαξς ζεξαξις
20 [ἐρον πα]οιεικ ζεξαξο εμπατε
[ττε μη]πκαξ υυπε' νεον πε
22 [.........]πεξαξ ζβιιπξοεικ ζε
[ογ]κακε πε μνογμοογ αγω

127: pagination ζ read in photographs (BASP 14 [1977] 120)
127:1 trace (ligatured) from r, ε, θ, π, c, t, or γ; ἐρτητε: i.e. ἐρ(υνα)τη
127:2-3 poss. [ως ἐρατη ζπκακε ...] [(ἀ)ἐπογοειν] or [(ἐ)πογοειν άν]
   (cf. 127:5-6, 133:23-134:1)
127:5 ς read in photographs (BASP 14 [1977] 120)
127:5-6 poss. [ἄγω ἐρτητεογα] (or [ἄγω ἐρωταθνογα]) ... [(πκακε (π)μαω)]
   (cf. 127:1-3, 133:23-134:1)
127:6 Ναγ read in photographs (BASP 14 [1977] 120)
127:7 πδοα and [ - - - ]λα read in photographs (BASP 14 [1977] 120); Πδοα
   added above Ιαγο; undeciphered trace prob. from r, π, c, τ, γ, κ, or χ
127:8 δ read in photographs (BASP 14 [1977] 120)
127:14 κ: m certain, superlinear stroke restored; τ corr. over η
127:15 prob. [τθρογ]υ
127:17-18 [ἐγνα] ... [(π.....): Some spelling of ζαζαζ is to be restored at the
127:18 κ: n certain, superlinear stroke restored
127:20 [ἐρον: cf. 128:12-13, though [ἐροει] is also possible
127:21-22 poss. πε \ [ἐτυοο]ν] or πε\[ἐτυοο]ν]
remain and the mind laughs [...]... spirit. If one does not [...] darkness, he will be able to see [...] So I tell you [...] light is the darkness 5 [...]... stand in [...] not see the light [...] the lie [...]... they brought them from [...]... You will give [...]... and [...] exist] forever. [...]... [...]... [...]... ever. Then [...] the powers 15 [...]... which are above as well as those [...] [below] will [...] you. In that place [...] [there will] be weeping and [...] [gnashing] of teeth over the end of [all] these things.”

(15) Judas [said], “Tell 20 [us, Lord], what was [...] before [...] the heaven and the] earth existed.”

127:2–3 poss. [stand in the] darkness, he will [not] be able to see [the light].
127:4 poss. [...] is [...] light. The darkness
127:4–6 poss. [...] light is the darkness. [And if one does not] stand in [the darkness, he will] not [be able] to see the light.
127:7 the lie: These words, and possibly others before them lost in the lacuna, are a superlinear addition by the scribe.
127:14–15 prob. [all] the powers which are above
(15) 127:19–20 poss. Tell [me, Lord]
127:20 poss. what [there] was before

127:23 ἀρχή (at the beginning of the line) Doresse
[KH]

ουπνα ευξιανογμ[οογ' αντ]κ
2 δε ἄξω ἰμογ ν[ήτιν ξ]ε . . . .
πετετνώνε νεω[. . . . .]
4 γογττ' νεων εις[. . . . .]
γνήθνογ αγ[. . . . .]
6 ντβομ μμπμυχ[θριον . . .]
πανα ξενβολ νη[. . . . .]
8 ηκακια ει[ . . . . ]
πνογ η[ . . . . ]
10 ειςήηηε ε[ . . . . ]
νεηπ[ . . . . ]
12 πεξα γ ν[ . . . . χεπχο]
eις ακι ερων χ[ετ . . . . εεω]
14 ζε ερατζ των ληω ημ[ογς η]
μνε ευξοοπ' των' πε[λαγ]
16 ννυπνοεις χεπκυητ' η[νε]
πανα νηανπνε ντογ[. . . . ]
18 ηνεναγ ετεπαλ απ[. . . . ]
ωφε' αυξνε νηρα[1 νηρ]
20 τογ ννιπνογς νμη[ε . . . . ]
πε ερωξογωμε τα[ζε(ε)ψγ]
22 ξη ερατζ ρμπνιες τοτ[ε . . . . ]
τινος-μεθεβιος δε ληξνο[γγ]

128:1 μοογ: cf. Gen 1:2
128:3 prob. νεω[η; poss. νεω[η ληω ετετη]
128:4 poss. εις[ηηηε σκοοπ']
128:5 σεηνογ: i.e. ηθογηη; trace from ω or ω
128:6 γς[ read in photographs (BASP 14 [1977] 120)
128:7 νη[ read in photographs (BASP 14 [1977] 120)
128:9 poss. ημή(ε (cf. 128:14-15,20)
128:11 trace from ε or η
128:12 lacuna over η; prob. ννυμαθεβιος λης or ημ[η μηννυγαιαν ξη
128:13 κε: cf. 128:14 (κ) and 128:15 (κε); poss. κε(ε)ψγνη εκ (cf. 128:21-22)
128:17 τοι: i.e. τεγ (?); poss. [ηηηε] or [ηομ]
128:18 poss. [η(ε)πη] or [πνοας] (but against the latter, cf. 128:19-20, which
would be made a bit redundant thus)
128:20-21 poss. μ[ε εεω]ημε
128:21 ερωμ: i.e. ερωμ
128:22 prob. τοτ[ε ημα]
(16) The Lord said, "There was darkness and water and * spirit upon [water]. And I say [to you, ...] I ... you seek ...[...] I inquire after ...[...]. 5 within you ...[...] I ... the power and the [mystery ...] I spirit, for from ...[...] I wickedness ...[...] come ...[...] I mind ...[...] 10 behold ...[...] I ...[...]."

(17) [. . .] said, "[Lord], I tell us I where [the ... is established] and 15 where [the true mind] exists."

(18) The Lord [said], "The fire [of the] I spirit came into existence ...[...]. I both. On this account, the ... I came into existence, and 20 the [true] mind came into existence [within] them [...]. I If someone [sets his soul] I up high, [then ...] I be exalted."

(16) 128:3-4 poss. what you seek [and] inquire after, [behold it is]
128:9 poss. the [true] mind [...]
(17) 128:12 prob. [Matthew] said, "[Lord] or [Judas] said [to him, "Lord"
128:14 poss. where [the soul is established]
(18) 128:17-18 poss. came into existence [amidst] them both or came into existence as the [power] of them both
128:18 poss. the [spirit] or the [mind]
128:20-21 poss. came into existence [within] them. If someone [sets his soul]
128:22 prob. [then he will]
\[ \text{pKe} \]

\[ \begin{array}{l}
[ \text{[ - - - ]} \text{e ñtaq} \text{ntq ñbi} \\
2 \text{[ - - - ]} \text{e ñtoq pø e} \text{t} \text{ta} \\
[ \text{[ - - - ]} \text{pexalq ñòπνξειc xε} \\
4 \text{[ ........ ]} \text{axrho} \text{yt'epetn} > \\
[ \text{[ ........ ]} \text{boł Ṣmwt} \text{n} \text{m} \\
6 \text{[ ........ ]} \text{[.] Ṣmoc e} \text{o} \text{ya} \text{q} \\
[ \text{Νκω} \text{t} \text{n} \text{q} \text{w} \text{b} \text{h} \text{e} \text{ ye} \text{ y} \\
8 \text{[ ........ ]} \text{petn} \text{zh} \text{t' ñ} \text{e} \text{e} \text{ g} \text{a} \text{p} \text{ e} \text{tu} \\
[ \text{[ ........ ]} \text{ũ} \text{moc ñòπν} \text{t} \text{zh} \text{t' e} \text{te} \\
10 \text{[ ........ ]} \text{e} \text{e} \text{ ete} \text{tn} \text{ax} \text{p} \text{o e} \text{b} \text{o} \text{m e} \text{t} \text{h} \\
[ \text{Πc} \text{an} \text{t} \text{]} \text{pe m} \text{ñt} \text{t} \text{ñt} \text{ñt} \text{n} \text{t} \text{ñt} \text{n} \\
12 \text{[ ........ ]} \text{]q} \text{w} \text{ũ} \text{moc n} \text{nt} \text{ñ} \text{ñt} \text{ñ} \text{xε} \\
[ \text{[ p} \text{et} \text{e} \text{... ]} \text{q} \text{b} \text{m} \text{a} \text{pe} \text{q} \text{pa} \text{n} \text{a} \text{m} \\
14 \text{[ .... ] θm} \text{me} \text{t} \text{a} \text{n} \text{o} \text{e} \text{i a} \text{w} \text{p} \text{e} \text{t} \text{co} \\
[ \text{[ ... θa] } \text{pe} \text{q} \text{w} \text{ine} \text{θ} \text{q} \text{b} \text{ine} \text{θ} \text{q} \text{a} \\
16 \text{[we' pε]xalq ñòπνξειc xεειc 2h} \\
[ \text{[ η} \text{t} \text{e } ] \text{θa} \text{y} \text{e} \text{z} \text{w} \text{b n} \text{m c} \text{e} \text{w} \text{w} \text{p} \\
18 \text{[ .... ] θe} \text{e} \text{θ} \text{m} \text{a} \text{e} \text{e} \text{i} \text{t} \text{v} \text{i} \text{m} \\
[ \text{[ ... } \text{e} \text{t} \text{v} \text{e} \text{t} \text{a} \text{i a} \text{q} \text{y} \text{w} \text{ine} \text{θ} \text{t} \text{e} \text{θ} \text{e} \text{θ} \\
20 \text{[pexalq] ñòπνξειc xεειc ςεειc θe} \\
[ \text{[ w} \text{t' t} \text{a} \text{q} \text{θ} \text{p} \text{a} \text{t} \text{q} \text{θ} \text{m} \text{k} \text{a} \text{c} \text{m} \text{os} \text{ 2} \text{q} \\
22 \text{[ .... ] θ} \text{o} \text{m} \text{o} \text{o} \text{y} \text{e} \text{bo} \text{l} \text{ñ} \text{ñ} \text{t} \text{q} \\
[ \text{[ ... ]} \text{lo} \text{r} \text{o} \text{c} \text{e} \text{ 2} \text{e} \text{bo} \text{2} \text{e} \text{r} \text{m} \text{q} \text{e} \text{t} > > \\
\end{array} \]

129:2-3 poss. τa[axrhoyt' pexalq (cf. 129:4)
129:3 poss. [ - - - pexalq na]q
129:5 trace prob. from n (not e); lacuna over this letter
129:6 trace before Ṣ prob. from a or m; lacuna over this letter; poss. [na]l etem[nt'](do)n or [peteo]nt'](do)m (n: n not certain, superlinear stroke restored; cf. 137:16-18, 141:10-11)
129:9-10 poss. ete[l[tanbni]
129:12 prob. [tθpy'0] or [θo]ne xe]
129:13 prob. [pete(o)yt' q] or [petemqyt']
129:13-14 prob. [pete(o)yt' ... θl[mos θqme]tanoei (cf. Gos. Thom. 81b [NHC II 47:16-17] petegυταq ñογαιναmιc Ṣαρεqαpα); for the syntax, cf. 129:14-15
129:14-15 poss. col[oyin ma]peq or col[ty' ma]peq
129:15 ma]peq; cf. 129:13
129:17 prob. Ṣ]
129:19 poss. [πκα2]
(19) And Matthew [asked him] * [. . .] . . . took . . . [. . .] . . . it is he who . . . [. . .]."

(20) The Lord [said], I "[. . . stronger] than . . . 5 [. . .] . . . you . . . [. . .] . . . [. . .] . . . to follow [. . .] and all the works [. . .] your hearts. For just as [. . .] your hearts [. . .], so 10 [. . .] the means to overcome the powers [. . .] as well as those below [. . .]. I say to you, [. . .] let him [. . .] power renounce [. . .] and repent. And 15 [let] him who . . . seek and find and [rejoice]."

(21) Judas [said], "Behold! [. . .] see that all things exist [. . .] like signs upon [. . .]. On this account did they happen thus." 20

(22) The Lord [said], "When the [Father [. . .] established] the cosmos,

(19) 129:2-3 poss. it is he who . . . [. . .]." The Lord [said to him] or it is he who [is strong]." The Lord [said]
(20) 129:3 poss. The Lord [said to him] (see the previous note)
129:6 poss. [that which is (poss. add not) able] to follow
129:10-12 poss. [you will find] the means to overcome [all] the powers [above] as well as those below. I say to you or [you will find] the means to overcome the powers [above] as well as those below. [And] I say to you
129:13 poss. let him [who does not possess] power renounce or let him [who is able] renounce or let him [who is unable] renounce; see the next note
129:13-14 prob. let him [who possesses] power renounce [it and repent].
129:15 poss. [let] him who [knows] seek or [let] him who [is chosen] seek
(21) 129:17 prob. [I see
129:18 or like a sign upon
129:16-19 or like signs over [the earth].
129:19 happen: or come into existence (22) 129:21 just poss. established] himself in the cosmos, he

129:20 Ὁ = N restored, superlinear stroke certain
129:20-21 just poss. ἐποίησεν ὁ ἄνθρωπος ἐπάτη if ἁνκοσχος be understood as
2[ἀ]νκοσχος (cf. 136:13 ἀνθρώπων = 2ἀνθρώπων [?], 140:23 ἀνθρωπός = ἀνθρώπος [?], and passim ἐμοὶ ἀνθρώπων = ἐμοὶ ἀνθρώπων; but cf. 144:9-10, 133:10-11)
129:22 poss. [εὐως] Ὁ = εὐως ἁμαρτά; but cf. 130:4
129:23 prob. [ἀνεξ], but poss. [ετέρνο]
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πά

ἀψωπηε ἡςας ἡ[...........]

2 ἀψωιε ἡςογ ἦν[ν ...........]

τε επκας τηρην αυ[...........]

4 χεπμοογ ετκοου[ς ...........]

ὡοοπ νηπεγβολ[...........]

6 ἰπμοογ ωυοοδ ἱκώντε επ[κου]

tε εροο γηνε νηνιοβτε αυ[...]

8 ννοπ νντερεςας πωρα ρ[πε]

ττνςαντογυ νντερπε[...]

10 ὦε ερατη νηψωωτε ε[...]

πεξαρ ναξ τεβωκ νηγ[.....]

12 εβολ νητηκε νεκααε νη[.....]

6ρωξ αινηκωμ παξ[ομ αγ]

14 ω χψιες ταενες το[τε αγ]

νογζε εβολ νημοκ νηε[νηη]

16 γη νερωτε- μπζευη[γη νη]

εβεω γμνογνες- μπζογη[ππ']

18 μπζεκαρπος- ενανο[γογ]

αςω νυτε εκςολεν δμξ[ζεν]

20 νογνε ενανογνε- ι[εκααε]

ννεψετα αινηκωμ [οα]

22 αςμ- αςω χζανηζε υ[αα]

νηζε- νηνο νε ηντπε ν[.]

130:2-3 prob. κωι[τε; poss. εϊλ ηςοιογ ετκωι[τε, providing a plural antecedent for τενγ- (line 5) and -ογ (line 7), and poss. αυ- (lines 3 and 7)
130:5 poss. [αςω ηςπαοι] or [αςω ηςπογη]
130:6 poss. emend to ἵπμοογ ωυοοοδ (haplography; for ωυν without superlinear stroke, cf. 135:10, 137:17, 140:20); τ': τ certain, articulation mark restored
130:7 trace from ω or ν; poss. αςω[ν νη]; αςω[ ] Doresse
130:9 prob. π[εντ'] or π[λορος] (cf. 129:20-23)
130:11 poss. ν[ογνε] or ν[οογν] (cf. 130:15)
130:12 poss. νν[ενκας]
130:23 lacuna over ν (poss. read η)
he | [...] water from it | [...] word came forth from it * and it in-
habited many | [...] | It was higher than the | [path | [...] | | | | | the entire earth | [...] | | | | | the [collected] water | [...] | existing out-
side them. | [...] | | | | | the water, a great fire | [encircling] | | | them like a wall. | [...] | | | | | time once many things had become separated | [from what] | | was inside. When the | [...] | | was established, he
looked | [...] | | and said to it, ‘Go, and | [...] | | from yourself in order that | [...] | | be in want from generation to [generation, and]
| | | from age to age.’ [Then it] | | | cast forth from itself | [fountains] | | of milk and | [fountains of] | | honey and oil and | [wine] | | and [good] fruits | | and sweet flavor and | | good roots, [in order that] | | it might not be deficient from generation [to] | | generation, and from age [to age]. |
The location of the left margin on this page is rather uncertain.

131:2 trace from a rounded letter, prob. ω or ω
131:4 prob. [neyno]6; 6R: cod. 6m (see above, p. 32)
131:5 poss. [e]oyoe e] (cf. 130:2; [e]oyoe would seem to suit the length of the lacuna better but is not attested elsewhere in the text)
131:6 trace is a non-descript blur; poss. [...]emaste or [ne e]temaste
131:8 trace prob. from τ or γ; prob. [thoy a]yγι
131:9 poss. [noye]n
131:10 poss. [stere]uma or [pam]uma
131:12 prob. et]aγυ (cf. 131:15-16), poss. ey] or ce]
131:13 what may be an articulation mark is preserved over the last letter in the lacuna; poss. [et]yoo]n
131:14 H: M not certain, superlinear stroke restored
131:15 I: I not certain, diaeresis restored
131:16 [ne2b]hoye: cf. 131:11-12
131:18 poss. [gwy]γι
(23) "And it is above ... [ ... ] standing ... its beauty ... and outside ... is luminous, powerful resemble it, for it rules over the aeons above and below ... take from the fire ... it was scattered in the above and below. All the works depend on them. It is they over the heaven above and over the earth.

(24) [And] when [Judas] heard these things, he bowed down and he and he offered praise to the Lord.

(25) [Mary] hailed her brethren ... you ask the son ... them, where are you going to put them?"

(26) [The Lord said] to her, "Sister, will be able to inquire
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PAB

εκαγ γησεμς[τ' - - - ]
2 μμος εει εβο[λ - - - ]

νηβωκ εγος [.] [.] [........]
4 χεκας μνογκατεξε μ. [.] [....]
πικοκμος νημε νεξαν [νημαθ]
6 θαιος ξεντζοεις τους[ναι]
επεα με μωντε εθμαν [....]
8 ετεμκκακ[ε]ια μυαν αλλα[α πονο]
eιν πε ετ' τεμβουν, πεξ[αξ νηδ]
10 πζοεις ξενεκον μαθαθ[ο]
καςμαναν αν, ερον εφ [ο] [ς]
12 φορι ντεκαρ- πεξαν νημαθ
θαιος ξεντζοεις [κ] [....]
14 μαν ερον αν καρκο[.... πε]
αξαν νημπξοεις [ζεαγον] [οι]
16 εταρεγομνη μμιν μμος αγναν ερο[ν]...

2ωμ νιμ εττότο ναν εαγ[....]
18 μμος αγω αγωπο εφ[....]

μμος ζεντεμμηνταθα[ο] [ο]
20 ογλας ογγοβ [εντ] [μιν]
[ξενοθ οροι] πξοεις [ζε][....]
22 το ετκιμ επκαρ [ναν] [ιε έ]
κιμ' απξοεις [ζα [νο] [νε έν]
24 εμαζτε μμος [ζεντεμπθ] [....]

132:1 poss. 2η[τ' αγω εγβο] or the like
132:2 poss. επι[ει αι [κοκμος]] (cf. 132:4-5)
132:3 traces virtually indecipherable; poss. εγος [ετημα] [μησημ] (cf. 132:6-7)
132:4 μηση; i.e. δη[ν]εγ; poss. δη[οι] [νη]
132:5 νημαθ- πεξαν Dorese
132:6 ογγο[ναν] (poss. ογγο[ηναν]; cf. 137:13); cf. 132:11
132:7 poss. [πειμα] or the like
132:8 [ε] cancelled by the scribe with diagonal strokes, ια added above [ε]
132:8-9 πονιο[ν] ειν, πε ετ' τεμβουν; i.e. πονοι ετ' τεμβουν πε
132:10 The restoration leaves the line a little short; perhaps μαθαθ[ο] or μαθαθ[ο] [οι]
132:13 prob. κα[ν εειναν] or κα[ν ηφαν]
132:14-15 prob. κα[μ νταν] [ε] [ν] [ακ] (cf. 132:16)
132:16 ετας; i.e. δηπας; ημιν [μμος] added above αγνανε; prob. ερο[ν] [νη]
132:17 poss. [μην]
132:18 poss. [εινε]
132:20 μι restored, superlinear stroke certain
about these things ... I [...] he has somewhere * to put them in his [heart ...] I ... to come [forth ...] I and enter ...[...] I [...] I so that they might not hold back ...[...] 5 this impoverished cosmos.”

(27) [Matthew] said, I “Lord, I want [to see] I that place of life [...] I where there is no wickedness, [but rather] I there is pure [light].”

(28) The Lord [said], 10 “Brother [Matthew], I you will not be able to see it [as long as you are] I carrying flesh around.”

(29) [Matthew] said, I “Lord, [...] I not see it, let me [...] I!” 15

(30) The Lord [said], “[Everyone] I who has known himself has seen [it ...] I everything given to him to do [...] I ... and has come to [...] I it in his [goodness].”

(31) [Judas] 20 responded, saying, I “Tell me, Lord, [how it is that [...] I ... which shakes the earth I moves.”

(32) The Lord picked up a [stone and] I held it in his hand [...]

(27) 132:7 poss. that place of life, [this place]
132:8 wickedness: altered by the scribe from darkness
(29) 132:13–14 prob. “Lord, [even if I will] not [be able] to see it, let me [know it]!”
(30) 132:16 himself: translation guaranteed by a superlinear addition by the scribe, the text prior to which could also be translated it; prob. has seen [it in]
132:17–19 poss. everything given to him [alone] to do, and has come to [resemble] it in his [or its] [goodness].
132:19 his: or its
(31) 132:21–22 poss. that this quaking] which shakes the earth
(32) 132:24–133:1 prob. held it in his hand, [saying, “What] am I holding or held it in his hand [and said (poss. add to him or to them), “What] am I holding
[... ζεωγ] πε παι εφαμαζτε η
2 [μοι] ζηταζ[ι]ξ πεξαξ ζεωγουμε
[πε: π]εξαξ μαγ χεπεττι εςπαι ζα
4 [πκα]ς ητος πεττι εςπαί γαττε
ςοταν επωπαιε εβολ ηδιογλορος
eβολ ζηντμητνομ ηπασε εχιπαί
etπι εςπαί γαττε μηπκαζ' πκαζ
8 γαπ ηκιμ αν ηνεπκιμ' ηεπα
ζε πε αλα ζεκαας ηητεπαξε η
10 γουεπ' ονωκη χεπτος ερταιε
πκοκομος ερατη αγω ακωπε
12 ηντηρ ηγω αρχιτοει εβολ ηλη
[τ]η' η[.].ηημ γαπ ετκιμ αν ανοκ ʧ
14 [...]ου ιντη νιοηρε θηρου νηρου
[με χ]εντωτηενεβολ ηιημα
16 [ετη]μαγ ηετεξαε εβολ ηιηπα
[η]ε μημηε ετετηςοον ηςπαι
18 [Ζ]επογςη' καν επωπαιε εβολ ηι
[πε]ωμα ηηπιτ γιηνηπρμε >
20 [αγ]ω ηνετηατι εροου παλιν >
[...]κκοτι εςπαί επερκα πετκοουν
22 [...]ου[...]ωμ ηντμητπελος ηνκο
[ουν αν] ηιιαα ερωτηκουα ωζε
24 [ερα]τι' ηιηκαζε ηηκαιναυ επογ

133:2 η: m certain, superlinear stroke restored
133:4 [πκα]ς ... τε: cf. 133:7 (τε: ... πκαζ)
133:10 γουεπ': articulation mark obscured by following corrected letter ρ; ογυ
corr. over erased αρξ; επ: i.e. πενταγ
133:13 trace prob. from α, ε, ζ, κ, λ, μ, ν, ξ, or ζα, poss. from ι, α, or ξ: If it were
not for the position of γαπ, ηκιμ αν would be a very attractive restoration.
133:14 θηρου added above νηρου
133:17 νοου: sic; emend to γοοου'
133:18 η: m not certain, superlinear stroke restored; που: i.e. πεγ
133:19 ιοτ: sic; emend to κοτ
133:21 prob. [με]κυ or [κα]κυ
133:22 trace is from a superlinear stroke; prob. [αν] ηκιμ
133:23 ερωτηκ: i.e. ερ(υαν)τη'
133:24 η: q certain, superlinear stroke restored; η: m certain, superlinear stroke
restored; ογυ corr. over erased ογοειν αν
* [ . . . , "What) am I holding in my hand?"
  (33) He said, "It is a stone." 
(34) He [said] to them, "That which supports the earth is that which supports the heaven. 5 When a Word comes forth from the Greatness, it will come on what supports the heaven and the earth. For the earth does not move. Were it to move, it would fall, though in order that the First Word might not fail. For it was that which established the cosmos and inhabited it and inhaled fragrance from it. For, . . . . . which do not move you, all the sons of men. 15 For you are from that place. In the hearts of those who speak out of joy and truth you exist. Even if it comes forth in the body of the Father among men and is not received, still it . . . return to its place. Whoever knows . . . . . . . . . perfection knows nothing. If one does not stand in the darkness, he will not be able to see the light.
οειν αν ερτητεογ[α ειμε χειν]  
2 ταοκωτ' ωσπε Ν[α]υ Ν[ε]  
ηταρους Ν[ρα] Ν[ε]της επο[ο]  
4 χεινογοογν αν ητεπογογνε ερτητεογα ειμε ηνωρπ' επι  
6 μοου ησοογν αν Νλααγ ου ραρ τε τεξρια ετρεψιβαπτισμα  
8 Ν[ρα] Ν[ε]της ερτητεογα ει με επτηογ ετνιε χειναυ  
10 ωσπε Ναυ Νζε ηναπωτ'  
ημαψ' ερτητεογα ειμε ε  
12 πεωμα ετερφφορει ημος  
χενως ησωσπε ησατ[α]κο νη  
14 αμ' Αυσ πετσοογν α[ν ...]  
ηαυ Νζε ησασογυφν[...]  
16 Αυσ πετενεφρογοντογν[ε]  
ηζωμ ημο' ζεπης εροφ πετε  
18 ηνεφρογοντογνε ηντκαμ'  
ηοψυμο εροφ αν πε' πε  
20 ηεηναειμε αν χειαυ Νζε  
αηει ηηηαειμε αν χειαυ νη  
22 ζε ερημασκ Αυσ ογςυμο  
αν πε επικοσμος ετην[...]  
24 ηεγναεοσιο' τοτε ησ[.]ιο[γ]  
δας ημααθαιος ημααρις[αμ]

134:1 ερτητε: i.e. επ(ωμ)ντα  
134:2 ην': η not certain, superlinear stroke restored; ην: η certain, superlinear stroke restored  
134:5.8.11 ερτητε: i.e. επ(ωμ)ντα  
134:14-15 prob. [αν ηνουμ]!πε  
134:15 trace from a rounded letter (ε, ο, ο, η, ο, ω, ω, ω, ο, or 6): prob. πε[νωτ'] (cf. above, on 134:14-15 πυμ)!πε)  
134:16 ηνερ: i.e. ηνερ  
134:19 ωμυμο εροφ αν πε: οι corr. over erased ω, ε corr. over erased ε, η poss. corr. over erased τ  
134:21 αηει: 1 added above the line; ηε': η restored, superlinear stroke certain  
134:22 ωμυμο read from very ambiguous traces  
134:23 prob. ετην[α ...] (cf. 134:24 -ηα-)

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ΠΑΔ
*(35) * "If [one] does not [understand] how fire came into existence, he will burn in it, because he does not know the root of it. If one does not first understand water, he knows nothing. For what use is there for him to be baptized in it? If one does not understand how blowing wind came into existence, he will blow away with it. If one does not understand how body, which he bears, came into existence, he will [perish] with it. And how will someone who does [not] know [the Son] know the ...? And to someone who will not know the root of all things, they remain hidden. Someone who will not know the root of wickedness is no stranger to it. Whoever will not understand how he came will not understand how he will go, and he is no stranger to this cosmos which ...[...], which will be humiliated."

(35) 134:14-15 prob. And how will someone who does [not] know [the Son] know the [Father]?
134:17-19 Someone ... it: altered by the scribe from To someone who will not know the root of wickedness, it (i.e. the root, or wickedness) is no stranger.
134:23 prob. which [will ...]
134:24 poss. αὐξ[α] or αὐξ[α], though the trace is very ambiguous; J: ή not certain, diaeresis restored
134:25-135:1 poss. μαρ[ιμ]Η[Η]
NAG HAMMADI CODEX III, 5

[πλε]

[...][...] η Ἕπωκ Ἕπε
2 [μη]ηκαζ [αγ]ω ὠτερεψκατεψ >
3 [...] εξωογ αγελπιζε χεεγε
4 [. . .] εροφ αινυας χινεβας εςμαν ευτοπος ευχοε εματε
6 αυμ αναν ευτοπος Ἕπωκ·
7 ετήπεανπίν πεξεινας μ
8 μαθηαις ξενκον αιν πε ετνα
9 ὑβωκ εςμαν επειιαενη η επα
10 Ἕπιπεν Ἕπωκ ξεουνογνοβ
11 Ἕκαζτ ημαν μνογνοβ Ἕποτε
12 Ἕτενυνος ετήπεαν αειε εβολ μ >
13 μοι νινιονογονος ηως εμαθεν ε
14 [πατ]ή αναν εροφ ηνε εταφειε
15 [πιτή]ντ τοτε πεξαμ ναθ χεετεη
16 [ηογ] ακει επετή αωμ ανεπρε
17 Ἕπρωμε ηφιτον πεξαμ ναμ
18 ξεουβαβιε εβολ χνουβομ δε
19 ὑνα αυμ αςβωκ επεανπίνε
20 [πι]ψικ Ἕπκαζ αυμ ατμεντοβ
21 [πνευ]μεεεγ αητυνονου ημπο
22 [ρος ωα]ρος ακειε ημον εςμα η
23 [πε]κ[η]ντο εβολ ξενεφουμος ηνδι

135:1 first trace from δ or η; second trace from α or η
135:3 prob. [δια]
135:4 poss. [ηα]
135:12-13 ημονq: virtually certain
135:14 τ: q certain, superlinear stroke restored
135:15 (μπη)ν: cf. 135:16
135:19 υνα: α corr. over erased o
135:22 ωαρος: poss. ερος
135:23 η: η not certain, superlinear stroke restored; ηνεq: i.e. ηνεq
(36) Then he [... Judas] and Matthew and [Mary] [...]. Then he placed his upon them, they hoped that they might it. Judas raised his eyes and saw an exceedingly high place, and he saw the place of the abyss below. Judas said to Matthew, “Brother, who will be able to climb up to such a height or down to the bottom of the abyss? For there is a tremendous fire there and something very fearful!” At that moment, a Word came forth from it. As it stood there, he saw how it had come down. Then he said to it, “[Why] have you come down?”

(37) And the Son of Man greeted them and said to them, “A seed from a power was deficient and it went down to [the] abyss of the earth. And the Greatness remembered [it] and he sent the
πωρος ἐναχε το[τε δ]νε[ημα]
2 ἐντις ἐρωπηρε ἑ[2ω]ή ν[η]
3 τε[σ]ξοοογ ναγ ἀγχιτους ζηνογ[να]
4 οτε ἀγω ἀγείμεν ἄειντερπε[σ] [δε]
5 ον ἡναι ἐτεκακα το[τε πεκα]ν
6 νερμαοντις ἵπθεν ἤπινοος
7 η[ρ]νμε η[ο]γε[θ]μιε νη[ο][γε]
8 θηρέ η[ω]λγη η[ρ]ποο γ[α]ν τα[π] τε
10 πογοειν τοτε ανερμμαντις
11 θηρογ τεοοο ναν πεκαγ ιεπνο
13 ηπιμα νενιμ πε ετεοοο νακ
14 ζεερεπεοο γθηρογ θοοπ[ε][βολ]
15 γιοοτκ τ νιμ πε ετναμον [εροκ]
16 ζεερεπεςμον γθηρο ηνογ βολ[α η]
17 μοκ γιε γαζε ερατογ ηναγ
18 επηα σηαγ εγ[τ]η ηογ β[υ]η ηνογ
19 ὁτ' ηνημαζ χζογνοβ ηνερρμε
20 αγω οημαα ριει βολ ζιοοτκη
21 ηπιμηρπ ηπρυμε εραζω η
22 μος χεματ ναγ θετεγχω [αγω]
23 απκοιει βεε ηπνοβ ηε[ι][]. [.]
24 ἰνενταιγπαραλαμβανε ημ[ο]

136:1–2 for the restoration cf. 136:10
136:3–4 for the restoration cf. 142:11–13
136:13 ηπιμα: i.e. 2ηπιμα (though one could also understand ηπιμα as the dir obj of
οηων, or οηων βολ η- to be for οηων βολ βολ η-, i.e. βολ 2η-;
see above, on 129:20–21)
136:14 just poss. read οηων (n certain, articulation mark restored)
136:20 ι: ι restored, superlinear stroke certain
136:23 poss. ηε[ι][ε][ε]
[Word I to] it. It brought it up into [his presence] so that * the First Word might not fail." [Then his disciples] were amazed at [all the things] he had said to them, and they accepted them on [faith].

And they concluded that it is useless to regard wickedness.

(38) Then he said to his disciples, "Have I not told you that like a visible voice and flash of lightning will the good be taken up to the light?"

(39) Then all his disciples offered him praise and said, "Lord, before you appeared here, who was it who offered you praise? For all praises exist on your account. Or who is it who will bless you? For all blessing derives from you."

(40) As they stood there, he saw two spirits bringing a single soul with them in a great flash of lightning. And a Word came forth from the Son of Man, saying, "Give them their garment!" [And] the small one did as the big one. They were [...][...][...][...]

135:22 It brought it: i.e. *the Word brought the seed*  
(39) 136:12-13 *poss.* before you revealed that (or this) place, who was it who offered you praise? or before you appeared out of that place, who was it who offered you praise?  
(40) 136:17 he: *sic* (see above, 135:14)  
136:23 did as: or became like  
136:23–137:1 *poss.* They were [like] those who received them.
οὐ' νε. [ — — — ] ἱερήνου

τότε ἀνω [ — — — ] ἱερήντης

ναὶ ἄνθρωπ[ — — — ] πέχας — — — ἱδίμα

πίσαιμη [κε — — — ] καὶ επὶ

ποιημ[ — — — ] ἐρόδινος καὶ ἱερήνος

ὑπὲρ [ — — — ] ἱερόν ὑπὲρ ἱεροῖς

ἐπ' [κε — — — ] ἱεροὶ ἱεροῖς ἱερατεύ

καὶ εἰπ' [κοι — — — ] ἱεροῖς ἱεροῖς ἱερατεύ

οὐδὲ [ — — — ] ἱεροὶ ἱεροῖς ἱερατεύ

ἰδίμα

τότε πέχας καὶ ἱδίμα

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тολερίσσων τολερίσσων τολερίσσων τολερίσσων
those who received them... each other. Then...[...]
disciples, whom he had...[...].

(41) Mary said, “... see evil... them from the first...[...]
each other.”

(42) The Lord said, “... when you see them... become huge, they will... But when you see the Eternal Existent, that is the great vision.”

(43) Then they all said to him, “Tell us about it!”

(44) He said to them, “How do you wish to see it? By means of a transient vision or an eternal vision?” He went on and said, “Strive to save that which can follow me... and to seek him out, and to speak from within it, so that, as you seek it out, everything might be in harmony with you! For I say to you, truly,
[ΡΑΗ]

ετόνζ [. . . . . . ] ἰὴν
2 τῷ ὁγα[α] α. . . . . . χελάθως †
4 διπά[οει] κε [. . . . . . ] ετόνζ ε[ξ]
ῳο[η] [. . . . . . ] τηρ[ή]
6 ἰπε[κεφ] [. . . . . . ] ἰο[γ]λακ κε
νιμ πε ετη[ [. . . . . . ] πε[ξ]α[ŋ]
8 διπά[οει] κε [. . . . . . ] tiği[νο]
τηρο[γ] ετηο[ [. . . . . . ] πκε[ς]
18 τετ[ν]ατ [. . . . τ]ιοτ[τ]οφυτ[η]
κων[ο]
ἐ[μ]
22[ά]ω[ν]
22[ά]ω[ν]
23[ά]ω[ν]
24[ά]ω[ν]

138:2 prob. ἵογ[α]κ πε[ξ]α[ŋ] χελάθως, though the word order would be
usual (only 120:2 can be compared); poss. ἵογ[α]κ α[ς]οοο[ν] κε[ε]ι[ς],
though χω is not to be expected in such a phrase in this text
138:7 lacuna over η (poss. read η)
138:8 prob. [κε . . . τ]η or [κε . . . . τ]
138:10 lacuna over η (poss. read η)
138:12 γι[ττ]η[ν]: i.e. γι[ττ]η[ν] (cf. 120:9-10, 130:23)
138:12-13 πα[μ]α: i.e. πα[μ]ο[ν]
138:16-17 poss. γι[ττ][φ]ο[ν]ο[ν]
138:24 prob. ἰ[μ]ωτ[η]ν or ἰ[μ][οο]υ
the living God[ ...]... in you * ...[ ...]... in \( \uparrow \) him."

(45) [Judas said, "Truly], I \( \uparrow \) want [ ...]."] \( \uparrow \)

(46) The [Lord said] to him, "[ ...] living [ ...] 5 dwells [ ...]... entire \( \uparrow \) ... the [deficiency ...]."

(47) [Judas said], "Who ...[ ...]?"

(48) The Lord said, "[ ...] all [the] works \( \uparrow \) which ...[ ...] the remainder, 10 it is they [which you ...]...[ ...]..."

(49) Judas said, "Behold! \( \uparrow \) The governors dwell above \( \uparrow \) us, so it is they who will rule \( \uparrow \) over us!"

(50) The Lord said, 15 "It is you who will rule over them! \( \uparrow \) But when you rid yourselves of \( \uparrow \) jealousy, then \( \uparrow \) you will clothe yourselves in light \( \uparrow \) and enter the bridal chamber." 20

(51) Judas said, "How will [our] garments be brought to us?"

(52) The Lord said, "There are \( \uparrow \) some who will provide for you,
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[λθ]

\[\text{n}t\text{oo}y\ \text{ga}\ n[\text{n}t\text{na}]\ n[N\text{tn}]\ n\text{netn}\]
2 \[\text{g}\text{cw}, \text{ni} n[\text{p}\text{tna}]\text{w}x\text{w}n\ \text{m}\ \text{em}\ \text{mi} \ldots [\text{e}]\text{η\text{w}a} \ \text{pe}\]
4 \[\text{a}l\text{l}a \ \text{a}y\text{t}f\text{ibble} \ \text{h}n\text{w}n\ \text{m}>\ \text{pr}\text{wm}e \ \text{ξe}\text{to}j\ \text{qcooyn} \ ητε\]
6 \[\text{zi}h \ \text{et}\text{tn}\text{abw}k \ η\text{htc}: \ \kappa\ \text{ga} \ \text{o}y\ \ \text{b}a\text{roc} \ \text{nai} \ \text{ζωw}\text{t} \ \text{on} \ \text{te} \ \text{exoo}w\text{c}\]
8 \[\text{p}\text{ex}a\text{x} \ \text{h}\text{d}\text{im}\text{ar}w\text{b} \ \text{ξe}\text{ina} \ \text{et} \ \ \text{ka}k\text{i}a \ \text{ni} \ \text{pe}\text{zoo}y \ \text{pe}\text{zoo}y \ \text{ayw} \ \text{pe}\]
10 \[\text{ γa}\text{t}\text{h}c \ \text{η}n\text{w}a \ \text{n}\text{te}\text{t}\text{r}o\text{f}j\ \ \text{ayw} \ \text{m}\text{a}\text{eh}\text{nt}c \ \text{η}n\text{q}e\text{i}n\ \text{η}n\text{p}\text{e}c\text{c}a\text{z} \ \text{pe}\]
12 \[\text{e}i\text{w}\text{a}x\text{e} \ \text{a} \text{c}x\text{oo}o\text{q} \ \text{zw}c \ \text{cr}i\text{me} \ \text{e}\text{ac}e\text{i} \ \text{me} \ \text{e}\text{p}t\text{hr}pj\ \ \text{p}\text{exa}g \ \text{nai} \ \text{η}n\text{b}i\text{m}a\]
14 \[\text{e}\text{nt}\text{h}c \ \text{xe}o\text{y} \ \text{pe} \ \text{pe}\text{p}\text{h}w\text{m}a \ \text{ayw} \ \text{o}y \ \text{pe} \ \text{πw}w\text{t} \ \text{p}\text{exa}g \ \text{nai} \ \text{xe}\]
16 \[\text{n}\text{e}\text{tv}t\text{n}g\text{e}n\text{w}b\text{ol} \ \text{z}\text{h}\text{p}\text{e}\text{p}\text{h}w\text{w} \ \text{ma} \ \text{ayw} \ \text{t}e\text{tv}\text{w}o\text{on} \ \text{z}\text{i}n\text{hma} \ \text{e}\]
18 \[\text{t}\text{e}\text{p}w\text{w}w\text{t}\text{'}\text{mi}m\text{ay} \ \text{ayw} \ \text{e}i\text{cz}h \ [\text{ht}]e \ \text{e}\text{i}c\text{pe}\text{y}o\text{y}o\text{ein} \ \text{a}\text{p}w\text{zt}j \ e\]
20 \[\text{[zp]}\text{t} \text{ex}w\text{e}i \ \text{p}\text{exa}q \ \text{h}\text{d}\text{i}\text{m}a\text{e}\text{h}a\text{i} \ \text{[oc]} \ \text{xe}\text{oo}c \ \text{e(}e\text{)poe}i \ \text{π}\text{xo}e\text{i}c \ \text{xe}\text{ŋ}\]
22 \[\text{[a]}\\text{yw} \ η\text{z}e \ \text{ne}\text{m}\text{mooy}tj \ \text{cem}o\text{y} > \ [\text{ay}w \ η\text{z}e \ \text{ne}\text{to}n2 \ \text{cem}n2 >\]

139:1 η: m certain, superlinear stroke restored
139:3 [.] read in photographs (BASP 14 [1977] 120); e virtually certain; prob. ετε(ή)εη\text{w}a ne, unless η\text{w}a be for \text{e}m\text{ae} (in which case εγ. [.] η\text{w}a ne could be read)
139:4 αw' read in photographs (BASP 14 [1977] 120)
139:8 ζιναι ε: poss. ζιναι is an error for ζω or emend to ζιναι<ζω> ε (cf. Matt 6:34)
139:11 ητε: poss. corrupt; poss. understand η\text{w}a (139:10) before η\text{q}e\text{i}nε (Schenke), or poss. emend to η\text{q}e\text{i}nε<αn＞
139:14 pe\text{e}^2 added above πα
and I there are others who will receive [...]. * For [it is] they [who will give you] your I garments. [For] who [will] be able to reach I that place ...[...]? I But the garments of life were given to 5 man because he knows the I path by which he will leave. And I it is difficult even for me to reach it!” I

(53) Mary said, “Thus with respect to ‘the I wickedness of each day,’ and ‘the laborer 10 is worthy of his food,’ and I ‘the disciple resembles his teacher.’” I She uttered this as a woman who had understood I completely.

(54) The disciples said to him, I “What is the fullness and I 15 what is the deficiency?”

(55) He said to them, I “You are from the fullness I and you dwell in the place I where the deficiency is. And lo! I His light has poured [down] 20 upon me!”

(56) [Matthew] said, I “Tell me, Lord, I how the dead die I [and] how the living live.”

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(52) 138:24 prob. [you] or [them]
139:3 prob. that place [which] is [the] reward? or poss. that place [which] is very [...]. [...]
139:7 it (2°): i.e. the path
(53) 139:8–9 poss. emend to Mary said, “The (or “Thus, ‘the) wickedness of each day <is sufficient>,” and ‘the laborer
139:11 tense of the verb uncertain, poss. due to corruption; or poss. understand the disciple deserves to resemble his teacher; or poss. emend to the disciple is <not> like his teacher
139:13 completely: or everything
[PM]

περεπτικε[ις χε... |σιμε ημο]
2 ει εγγαχε [. . . πα]|ι ετεινε
3 και λαυ εροη[ο]γα|ε ηπινωθηηε
4 ει μνητη ητοοτκ τ|χω δε ημος
5 ηθην ηζηοταν εγγανισκ η
6 πα|ι ετκιε ενρωμε ηεναμου
7 τε εροη χεπτικοουτ' αυη ζοταν
8 εργανετονη ιν ηπιπκοουτ' σεαμουτε ηετονη πεξειου
9 δας χετυμενε γαρ ετηημενε σε
10 μοηουτ' αυη σεωνη' πεξειου
11 εικ χεπτικοουβολ ηηημενε πε >
12 με πε ωαμου πεξειπηζαν
13 μη χεεοο σεοει πιορειει ιεε
14 τιμεο χεειε ενεειμα εβηιηου
15 η απεσε πεξειπκοειε ιεερεου
16 ωηη εβολ ηπεεογο ηπιμηη
17 ηης πεξειπηζαμηη ηαη' ι[ε]
18 πιοειε ουντοπος γαρ επαρι,
19 ν εηβρω οβολ ηηημενε χεε
20 πιοειε χεπηοκ αηοε ετεηητ
21 ημος Αν' πεξειπηζαμηη
22 χεπηοειε ηηκογσοτε 2η|μ[η]

140:1 prob. χεεκ]
140:2 πα[λ]: cf. 140:3 (-q . . . -q)
140:3 [ο]γ read in photographs (BASP 14 [1977] 120)
140:5 ηθην: σιε; ημεν to ηθηη
140:8 ηιι: ηιι over erased ι or
140:9 poss. corrupt: poss. ημοητε ε<ροη χε>νετον2 (haplography) or ημοητε
140:11 ημοητ': ι' added above oo; prob. ημεν to ημεν[ουτ'] (cf. 140:13-14
140:16 μηηου: . . waημου)
140:16 ηιι: cod. ιιι (see above, p. 32)
140:20 poss. επαρι[.]
140:21 η: If this is the Greek word η, and not the last letter of the final word in
140:20, one may expect η.
140:22 poss. ετετητ[. . . ]
140:23 ημοη: i.e. ηηενηη (unless something be restored at the end of 140:22)
(57) * The [Lord] said, "[... ] ask | me about a saying [... ] which | eye has not see, [nor] have I heard it | except from you. But I say 5 to | you that when | what invigorates a man is removed, | he will be | called 'dead.' And when | what is alive leaves what is dead, | what is alive will be called upon."

(58) Judas said, 10 "Why else, for the sake of truth, do they | kill and live?"

(59) The Lord said, | "Whatever is born of truth | does not die. Whatever is born of woman | dies."

(60) Mary said, 15 "Tell me, Lord, why | I have come to this place | to profit | or to forfeit."

(61) The Lord said, "You make clear | the abundance of the re­ | vealer!"

(62) Mary said to him, 20 "Lord, is there then a place which is | ... , | or lacking truth?"

(63) The Lord said, "The place where | I am not!"
pe ayw oy.[......]wte e >

1. prob. k][wte or q][wte
2. Í: m certain, superlinear stroke restored; prob. Ím[0k]
3. nau: i.e. nee1
4. e1: corr. over erased n (incomplete) or poss. λ
5. prob. [taj]e1, poss. [naj]e1 (for the spelling, cf. 145:15); τοy: i.e. τεγ
6. poss. a][naj]aycic or a][naj]aycic
7. ... space for 2½ letters; poss. [bol τ]e
8. wb corr. over erased nτ (articulation mark not erased)
9. Í: b certain, superlinear stroke restored (cf. 145:7)
Mary said, "Lord, you are fearful and [wonderful], * and ...[ ...]... I ... those who do not know [ ...]."

Matthew said, "[Why] do we not rest [at once]?

The Lord said, "When you lay down these burdens!"

Matthew said, "How does the small join itself to the big?"

The Lord said, "When you abandon the works which will not be able to follow you, then you will rest."

Mary said, "I want to understand all things, [just as] they are."

The [Lord] said, "He who will seek out life! For [this] is their wealth. For the ...[ ...]... of this cosmos is [...], and its gold and its silver are misleading."

His [disciples] said to him, "What should we do to ensure that our work will be perfect?"

The Lord [said] to them, "Be [prepared] in face of every-
142:1 first trace very obscure, second trace from ε or θ, third trace prob. from α, ε, θ, or λ: poss. πολεμ[μός (Schenke)]
142:2 [ ...]: space for 2½ letters in the lacuna, trace very ambiguous; prob. [ουμ]: e
    ñ: m certain, superlinear stroke restored
142:5 òξ cor. over erased ει
142:6 ñ: n restored, superlinear stroke certain
142:7 ñ: n certain, superlinear stroke restored
142:14 [υρτ: i.e. νουρτ; ñ: n restored, superlinear stroke certain
142:15 [υρτ: i.e. νουρτ
142:18 prob. ω[τροφ], poss. ω[ξέτει]
142:20 prob. [ετ], poss. [εξ]
142:25 ΜΝΤΧΘΟΥΥ: sic
thing. I [Blessed] is the man who has found * ...[ ...]... the contest ... I his eyes. [ ...]... he did not kill, nor I was [he] killed, but he came forth victorious.”

(73) [Judas] said, “Tell me, Lord, 5 what the beginning of the path is.”

(74) He said, I “Love and goodness. For if I one of these existed among the I governors, wickedness would never have come into existence.”

(75) Matthew said, “Lord, 10 you have spoken about the end of everything without concern.”

(76) The Lord said, “You have understood all the things I I have said to you I and you have accepted them on faith. I If you have known them, then they are [yours]. 15 If not, then they are not yours.”

(77) They said to him, “What is the place I to which we are going?”

(78) The [Lord] said, I “The place you can reach ...[ ...], I stand there!”

(79) Mary said, “Everything [ ...] I established thus is seen.”

(80) The Lord [said], “I have told you [that] I it is the one who can see who [reveals].”

(81) His [disciples], numbering twelve, asked him, 25 “Teacher,
2. The text in photographs (BASP 14 [1977] 120, 15 [1978] 205); first trace prob. from η, second trace prob. from α, η, η, η, or ζ; poss. ετη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ενη'ε
3. First undeciphered trace from η or τ, second undeciphered trace poss. from α;
4. η read in photographs (BASP 14 [1977] 120); third undeciphered trace prob. from α,
5. η read in photographs (BASP 14 [1977] 120); fourth undeciphered trace poss. from η.
[...] * [... serenity ...] teach us [...].”

(82) The Lord said, “...[...]... everything which I have [...][...] you will ... 5 [...][...]... you [...]... everything.”

(83) [Mary] said, “There is but one saying I will [speak] to the Lord I concerning the mystery of truth: I In this have we taken our stand, and 10 to the cosmic are we transparent.”

(84) Judas said to Matthew, “We I want] to understand the sort of garments we are to be [clothed] with I [when] we depart the decay of the 15 [flesh].”

(85) The Lord said, “The governors I [and] the administrators possess I garments granted [only for a time], I which do not last. [But] you, I as children of truth, 20 not with these transitory garments are you to clothe yourselves. I Rather, I say I [to] you that you will become [blessed] I when you strip [yourselves]! I For it is

(82) 143:3–5 poss. “[If you have (poss. add not) understood] everything which I have [told you], you will [be unworthy (or become immortal), for] you [...]... every­thing.”

(84) 143:11 poss. emend to Judas <and> Matthew said, “We

(85) 143:17 granted: or which they grant
NAG HAMMADI CODEX III, 5

[pma]

e[ — — — ] ὧπκανβολ
2 πεξ[ — — — χε — — — ] ὧ λαξε ἵ

ωση[………]. πεξεπξο
4 εἰς χε[………] ἀφίνετηει

ωτ ἡμ[………] ὀφ' πεξ[ἐμα]
6 πιζάμ' χ[εουα]ψ ἧ' τε ἦβἀ[ι]λὲ

ἵνωλται[ὁ] οὐβεολ ζῆτπε τε ὢ οὐ
8 εβολ ζῆνκαζ τε' πεξεπξοεἰς

χεντερεπεῖωτ' ταζ ερατὴ ἦμ
10 κοσμος λαβ' αὔθεξν'παζ ζῖτη

τμάλα ἢπτιρη' ετβεπαὶ ζῶῳ αいますが
12 ω δεπε πεξειογάςας χεντακ

ζῶ ἦπαὶ ναν εβολ ζῆνπονς ἦ
14 τμης ρότ[α]ν εωπαολα ενα

ζωλα ἦνω ἦ' πεξεπξοεἰς [χε]
16 ωζῆλα ζῆμμα ετεμνήςθιμε ἦ[μαγ]

πεξημαζαζαζς χεεξζωμ ἦ[ος]
18 ναν χεωλα ζῆμμα ετεμ[νζι]

με ἦμαγ χεερικαταξε ἦ[ε]
20 ςβνοιε ἦτμηντςζιμε χεβζξ[πο]

αιν νε άλλα χεσεναογϊς ἦςζ[ζε]
22 πεξεμπιζαμ χεσεναςτοτο γ[βολ]

αιν ωανεζ' πεξεπξοεῖς χε[ζιμ]
24 πε ετεςοογν χεσεναβωλ εβολ [αν]

144:2 Some form of πεξε- is to be restored at the beginning of the line.
144:3 lacuna over π’ (poss. read π’); [………]. πεξε read in photographs (BASP 14 [1977] 121); trace from 0 or 6
144:4 undeciphered trace from ν or τ; [………] ἀφίνε read in photographs (BASP 14 [1977] 121)
144:6 θ: λ not certain, superlinear stroke restored (cf. 135:18); θ[θ] read in photographs (BASP 14 [1977] 121)
144:7 ειν read in photographs (BASP 14 [1977] 121)
144:8 ζῆνκαζ τε: ἤτοτ cor. over erased ετε' (raised point not erased; prob. ζῆνκαζ cor. over erased τινε τε')
144:10 εεξπ: i.e. ωεξπ'
144:12 ητακ: poss. read ητοκ
144:14 εωζα: i.e. εωζαν
144:16 ἦ[μαγ]: cf. 144:18–19
144:18–19 ετεμ[νζι]με: cf. 144:16
144:19–20 lacuna over π’ (poss. read π’ ζβνοιε)
144:20 θε: i.e. θε
no great thing * ...[... ] outside.”

(86) [...]... speak, I [...]...]....”

(87) The Lord said, “...[... ]... your Father 5 ...[...].”

(88) [Mary said, I “Of what sort is that [mustard seed]? I Is it something from heaven or I is it something from earth?”

(89) The Lord said, “When the Father established the 10 cosmos for himself, he left much over from the Mother of the All. Therefore, he speaks and he acts.”

(90) Judas said, “You have told us this out of the mind of truth. When we pray, 15 how should we pray?”

(91) The Lord said, “Pray in the place where there is no woman.”

(92) Matthew said, “Pray in the place where there is [no woman],” he tells us, meaning, ‘Destroy the 20 works of womanhood,’ not because there is any other [manner of birth], but because they will cease [giving birth].”

(93) Mary said, “They will never be obliterated.”

(94) The Lord said, “[Who] knows that they will [not] dissolve

(93) 144:22 poss. “Will they never be obliterated?”
[a]γων τεκ[ — — — ].
2 [.].ε ἄσμητ[ . . . . . . . ] πος πεξειογαλαζ [ίμαθή]|ιος χε
4 [c]εναβώλα εβε[ολ . . . . 28]νούνες ἃ
[t]μεντ[ — — — ] ἀρχών
6 [...]κατεπι[. . . . . . . ] Ια ενασω
[τ]ν μη κεν]αγ ζενηπαραλμαβανε
[πατ]νε νηου εβολ γιτήπιειωτ
[βε] εικ]ζημο κενας εροῦ ἃ σεβι
[. . . . . . . . . . . . . . . . η]ιλαλ ταπ[ει]ιωτ μη]πυρι

145:3 η read from ink blotted onto 144:3; for the restoration cf. 135:7-8, 143:11
145:6 prob. [σ]ε[η]α; first undeciphered trace prob. from K, poss. from ζ; second
undecriphered trace prob. from ζ, poss. from ρ, η, η, η, or τ; third undeciphered
trace from η, ε, η, η, η, or 6; fourth undeciphered trace prob. from η; poss.
πετικη[t]αλα[η] μ[. . . . . . . . . . . . . . . . . . . . . . Ϊ (lacuna over η; poss. read η), though η would be a bit
crowded
145:7 τ': τ not certain, articulation mark restored
145:10 Τ: η certain, superlinear stroke restored
145:12 traces of Κ rather ambiguous, but cf. 135:8-136:1
145:13 δη: cod. 6η (see above, p. 32)
145:15 τετι]ν η: cf. 120:23-26, 139:2-6, 142:5-9
145:15-17 See BASP 17 (1980) 57-58 ad loc.
145:17 poss. [. . . . . . c]αλαλα; αλαλα: virtually certain
and ... [ ... ]... [ ... ]...[ ... ]...?"

(95) Judas said [to Matthew], "[They] will dissolve [ ... works] of 5 [ ... ]...[ ... ] the governors 1 [ ... ] will ...[ ... ]... Thus will we [become] 1 prepared [for] them."

(96) [The] Lord [said], "Right. For do they see 1 [you? Do they see] those who receive 10 [you]? Now behold, a Word! 1 [The one belonging to] heaven is coming forth from the Father 1 [to the abyss], in silence with a [flash of lightning], 1 giving birth. Do they see it or [overpower] 1 it? But you are even more 15 aware of [the path], this one, [before] 1 either [angel or authority has 1 ... Thus will we become prepared for them]. Rather it belongs to the Father] and the [Son 1 because they] are both a single 1 [ .... And] you [will] go via 20 [the path] which you have [known]. Even [if] 1 the governors become huge 1 [they will] not be able to reach it. [But listen!] I 1 [tell] you [that] it is difficult 1 even [for] me [to reach]
it!"

(94) 145:1–2 poss. and [the works] of [womanhood here] be [destroyed as well]?
(95) 145:4–6 poss. "[The works] of [womanhood] will dissolve [ ... ] the governors will [call upon ... ].....
(96) 145:13–14 it (bis): i.e. the Word
145:17 poss. it (i.e. the path). Rather, it: i.e. the path
145:19 via: altered by the scribe from to
145:22:24 it (bis): i.e. the path
[PM5]

χε[μαριςαμ Νπαξο]εις χεζο
2 ταν ε[γυς[α(ν).....]. Νοίνε2
βνογε ο[..... ε]τβωλ εβολ
4 Νογυς[εις πεξενξοεις] χετε
8 σοογν γα[ρ.....]. εεκυμ
6 βωλ εβο[λ.....]. Ναβκ ε
νεπτοπ[οι] πεξειογαξαι χεζῆ
8 ογ ενογντε εβολ ΝοÎνπεν[α]
πεξενξοεις χεζῆου [εεογντε]
10 εβολ Νοίτεμε ρεξειογαξαι[ε]
χεζηου ενογντε εβολ Νοίπογ[γ]
12 οειν' πεξενξοεις χες .... [...] 18 ειρε Νοίογω[ε]με Νοίειωτ, Ν[τω]
14 χε[νιτ ρεκω Νηνε2βνο[γε] 16 πκςμος[ε] ................. [ε]
18 πνοεις χε[νιτ π[ε.....]νε[ν]
20 ειρε Νοίογω[ε]με Νοίειωτ, Ν[τω]
22 Ννπε[φεο]νος εβολ ζηθηο[γε]
24 Ννετ[ε]τν[.....] ε[ντετετ]ν[.....]

146:1 [μαριςαμ: cf. 146:4 (τε-); not enough room for μαριςαμ]
146:2 poss. ε[γυς[ανβωλ εβολ]
146:3 poss. read εβολ
146:4 prob. Νογυς[εις; poss. Νογυς[εις, i.e. Νονςυς[εις (see BASP 17 [1980] 58 ad
loc., and above, on 129:20–21)
146:5 trace of ι could also be from γ ι τ
146:6 prob. a nominal subject for Ναβκ (γνα cannot be read)
146:9 [εεογντε]: cf. 146:8,11, but poss. [εεοεπντε]
146:13 ι: ι not certain, diaeresis restored
146:16 A connective superlinear stroke is preserved over the fifth and sixth
undeciphered traces.
146:17 poss. εβο[λ αν πεξε]
146:18 π virtually certain
146:18–19 Νπε[ν]ταις: i.e. πενταε
146:19 ειρε[ε] read in photographs (BASP 14 [1977] 121); ε restored at the end of the
line, though not strictly necessary, is recommended for a usual line length
146:20 ι: ι certain, superlinear stroke restored; ιεωτ': ιεωτ' is expected
(97) * [Mary] said [to the Lord], "When I the works [...] [...] which] dissolves I a [...] ."

(98) [The Lord said, "Right. For] you 5 know [...] ... if I dis- 

(99) Judas said, "How I is the [spirit] apparent?" I

(100) The Lord said, "How is the [light] apparent?"

(101) [Judas] said, I "Who forges the [works] 15 of whom? [The 

(102) The Lord said, "... [...] ! in it forever."

(103) [Judas] said, I "Who forges the [works] which [...] I the cosmos [...] [...] I who] forges 

(104) The Lord [said], "[Who ...]...? I It behooves whomever 

(has understood [the works]) 20 to do the [will] of the Father. I And as 

for [you, strive) to rid [yourselves] of [anger] I and [jealousy], I and 

[to strip] yourselves I of your [...]... s, and not to ...[...]

(97) 146:1–3 poss. When the works [dissolve] [...] which] dissolves
146:3 which: or who; dissolves: or dissolve
146:3–4 poss. [...] which] dissolves a [work]. "The Lord said or [...] which] 
dissolves." [Privately, the Lord said
(98) 146:4 poss. [Privately, the Lord said (see the previous note); you: fem. sing.
146:7 his: or its
(99) 146:7 How: or In what
(100) 146:9 How: or In what
146:10 sword: or reed
(101) 146:11 How: or In what
(102) 146:13 in it: or by means of it
(103) 146:15 poss. [The works] which you (masc. sing.) [...] 
146:17 poss. who] does [not] forgive the [works] or who] do [not] forgive the [works] or 
who] forgive the [works]
(104) 146:18–19 or "[Who ...]... the one who has understood [the works]? It 

behooves him

146:21–22 for the restoration cf. 138:16–17
146:22 THNO[γ]: cf. 128:5; i.e. THON'TH
146:24 first trace from η or τ, or poss. from γ; second trace from ω or ω
[Approximately 7 lines are missing.]

8 [ - - - ]
[ - - - ]Ne
10 [ - - - ]ωάε
[ - - - ]ε..†Ne
12 [ - - - ]ΜΝΤΡΕΨ> 
[ - - - ]ΑΝΩΘΕΝ
14 [ - - - ]†WN ΓΙΡ Μ
[ - - - ]ΕΤΝΗΙΝΗΝ
16 [ - - - ]ΘΗΝΖΑΤΟΥ
[ - - - ]ΤΑΧΩΙΝΕ ΕΑΥ
18 [ - - - ]ΕΠΑΙ ΝΑΙ>
[ - - - ]ΚΥΝΑΨΝΗ ΝΑ
20 [ - - - ]Ε†ΝΩ ΜΗΟΣ ΝΗ
[ - - - ]ΕΧΕΝΙΝΕΤΗΚΩΡΜΗ>
22 [ΝΗΝΕΤΗΠΗΝΑ ΜΗΝΕΤΗΨΥΧΟΟΥΕ] 
[ΠΑΙΑΛΟ]ΓΟΣ ΜΗΝΕΩΘΗΡ.

147:8–23 The location of the left margin on this page is very uncertain.
147:14–15 prob. Μ[ΗΟΣ - - - ΆΕ - - - ] , poss. Μ[ΗΟΣ ΝΗΤΗΤ
ΑΕ - - - ] (similarly Krause [p. 26 n. 102])
147:17 prob. ΜΤΑΨ, poss. ΕΤΑΨ
147:18–19 poss. Μ[ΤΟΝ ΧΗΟ - - - ]
147:20 prob. [ΕΝΕΓ (or ΑΝΗΓΕ) ΆΝΟΚ] ΔΕ †
147:21 prob. ΆΕ is to be restored in the lacuna; trace prob. from r, υ, i, n, π, or τ, 
poss. from λ, ι, or γ
147:23 For the decoration above and below this line, see Facs.: Codex III (1976), pl. 
141; for the restoration cf. 120:1.
reproach [ ... ]. For I say [ ... ] you take [ ... ] ... you who has sought, having [ ... ] this, will [ ... ] he will live [ ... ] I say to [ ... ] so that you will not lead [ ... ] spirits and your souls into error.”

[The Dialogue] of the Savior

147:14–15 poss. For I say [to you, ... ] ... you take ...
147:18 poss. ... ] ... this one will ...
147:18–19 poss. ... ] ... this, will [rest ... ] he will live ... or ... ] ... this one will [rest ... ] he will live ...
147:19–20 prob. [ ... ] he will live [forever. And I say}