

# NAG HAMMADI STUDIES

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IX

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EDITED WITH ENGLISH TRANSLATION, INTRODUCTION AND NOTES

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# PISTIS SOPHIA

TEXT EDITED BY  
CARL SCHMIDT

TRANSLATION AND NOTES BY  
VIOLET MACDERMOT



LEIDEN  
E. J. BRILL  
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## FOREWORD

The Pistis Sophia text which forms the contents of the Askew Codex was made available to scholars over a century ago. However a modern English translation of this Coptic gnostic document has been lacking for some years, and it is advantageous that previously known gnostic writings should now be included in the Nag Ham-madi Studies Series. The admirable edition and German translation by C. Schmidt, re-edited by W. Till (Bibl. 46 and 44) would be hard to supersede; for this reason a new edition of the Coptic text is considered unnecessary. The present English translation is therefore based on the Coptic text as edited and emended by Schmidt (Bibl. 46), and the Coptic text is reproduced from this edition unaltered except for minor corrections. For purposes of study and comparison with the German, the general format of Bibl. 44 has been retained in the English translation.

For easy reference to previous translations, all the indexes are based on the page numbers of Schmidt's edition of the Coptic text (Bibl. 46) which are retained in the present volume, both for the text and the translation. In the German translation of the Pistis Sophia (Bibl. 44), these page numbers appear in the right-hand margin. Division of the text into paragraphs and numbered chapters corresponds to that in Bibl. 44. The verses of psalms are likewise numbered.

Any new translation has to be made in the light of those already in existence, and this one owes much to the work of Schmidt and Till. An important earlier edition and translation was that of Schwartze and Petermann (Bibl. 51), to which there are frequent references in Schmidt's textual notes. In the past there have been a number of occasions where opinions among scholars have differed on the correct rendering of various passages in this text. Although in the main the present translation closely follows that of Schmidt and Till, there are some minor differences. In such cases, the alternative readings or versions are given as footnotes. Till's notes on Schmidt's translation, which appear in the Appendix to Bibl. 44, are also incorporated into the present footnotes.

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Schmidt's footnotes to the Coptic text have been checked with the manuscript, and are given here in English translation. His references to Schwartz's readings have been omitted.

The use of modern English poses certain problems in translating the *Pistis Sophia*. The text contains numerous quotations from and allusions to the Old and New Testaments which, to English-speaking readers, are probably familiar in the language of the Revised Version. It seemed best to adopt a somewhat formal English prose style, and this, it is hoped, will be both suitable and not unduly archaic. It will be seen that words of Greek origin are italicised. The alternative of giving the Greek words in brackets after the English words would have been very repetitive and would have added considerably to the cost of publication. A key to these words of Greek derivation is given on page 776. Certain Greek words, some of which are gnostic technical terms, have been left untranslated. Following Schmidt and Till, it was thought preferable to give words of uncertain meaning in transliteration, rather than to attempt a translation which might be misleading. It has been possible in some cases to indicate in the footnotes a comparable use of such words in the Nag Hammadi texts and elsewhere.

The Bibliography represents a selection from what is now a considerable accumulation of literature. Early writings of historic interest or likely to be of relevance today are included. For others not mentioned here, the bibliographies in G. R. S. Mead (Bibl. 34), J. Moffatt (Bibl. 35) and W. Till (Bibl. 44) should be consulted. Review articles on modern writers are listed in D. M. Scholer: *Nag Hammadi Bibliography*.

My acknowledgements are due to Gyldendal Publishers for permission to reproduce the Coptic text of *Pistis Sophia*; also to the Trustees of the British Museum and their successors in the British Library for facilities to study the manuscript in the Department of Oriental Manuscripts and Printed Books. I am grateful to Mr. T. A. Edridge, Assistant Manager of E. J. Brill, for his care and attention in the preparation of this volume. My thanks are also due to the Editorial Board of the Nag Hammadi Studies for the opportunity to contribute to their series; in particular to my volume editor, Professor R. McL. Wilson, who has read through the translation and made many helpful suggestions. Any



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remaining errors are my responsibility. To Professor Martin Krause, for his kind encouragement over many years, I would also like to express my gratitude.

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VIOLET MACDERMOT



## INTRODUCTION

### *History of the Askew Codex*

The Askew Codex, a volume of unknown provenance containing the texts of the Pistis Sophia treatises, was named after its first owner, A. Askew, a London doctor. Askew was a collector of old manuscripts, and he bought the codex from a bookseller (probably in London) in 1772.<sup>1</sup> After the death of Askew the manuscript was bought by the British Museum. A copy in the British Museum of the sale catalogue (1785) of Askew's manuscripts contains the entry: "Coptic MS., £10. 0. 0." This reference was presumed by Crum to apply to the present document which appears in his catalogue as AD 5114.<sup>2</sup>

C. G. Woide, to whom Askew gave the task of studying the manuscript, first brought it to the attention of theological readers,<sup>3</sup> introducing it under the title "Pistis Sophia" which it has since retained. Woide also quoted the New Testament citations in his *Appendix ad editionem Novi Testamenti graeci e codice Ms. Alexandrino ...* (Oxford 1799). A copy of the whole text was made by Woide, but never published. The first parts to appear were the five "Odes of Solomon" which were published by the Danish bishop, F. Münter<sup>4</sup> in 1812. A further copy of the whole codex was made by E. Dularier between 1838 and 1840, again with the intention that it should be published. However the manuscript of Dularier never appeared in print and is now in the Bibliothèque Nationale in Paris (Bibl. 16).

The next attempt to prepare an edition of the text was made in 1848 by M. G. Schwartze who was sent to England for this

<sup>1</sup> J. G. Buhle: *Literarische Briefwechsel von Johann David Michaelis*. Leipzig 1794-1796. Vol. III, p. 69.

<sup>2</sup> W. E. Crum: *Catalogue of the Coptic Manuscripts in the British Museum*. London 1905. p. 173.

<sup>3</sup> J. A. Cramer: *Beyträge zur Beförderung theologischer und anderer wichtiger Kenntnisse*. Kiel und Hamburg 1778. Vol. III, pp. 55f. and 154f.

<sup>4</sup> F. Münter: *Odae gnosticae Salomoni tributae thebaice et latine, ...* Copenhagen 1812.

## INTRODUCTION

purpose by the Königlische Preussische Akademie der Wissenschaften. Schwartze died before its publication, and the manuscript which he left was published posthumously by J. H. Petermann (Bibl. 51). This edition, containing a transcription of the text and a Latin translation, is an outstanding achievement, even by modern standards.

A French translation by E. Amélineau in 1895 was the first to appear in a modern language (Bibl. 2). A year later G. R. S. Mead brought out an English translation, based on the Latin version by Schwartze (Bibl. 34); a second edition appeared in 1921 and reprints in 1947, 1955 and 1963. The only other English translation of the whole text was that of G. Horner which appeared in 1924 (Bibl. 22). This set out to be a literal translation, even keeping to the Coptic word order.

The translation of the text which has stood the test of time was published in Germany by C. Schmidt in 1905 (Bibl. 43). He was given the task of editing and translating the then known Coptic gnostic texts by the Kirchenväter-Kommission (now the Kommission für spätantike Religionsgeschichte) of the Berlin Akademie der Wissenschaften. The volume contained a translation of the Pistis Sophia, followed by translations of the Coptic gnostic texts contained in the Bruce Codex. These translations were fully annotated and preceded by an introductory discussion. A second edition of Schmidt's translation of the Pistis Sophia (Bibl. 47) and his annotated edition of the Coptic text (Bibl. 46) appeared in 1925. Since this date there have been no further editions of the text. In 1954 W. Till published a new edition of Schmidt's (1905 and 1925) translations (Bibl. 44). He followed Schmidt's versions closely, giving his own alternative renderings of certain passages in an appendix. A third edition, revised by Till, appeared in 1959, and a reprint of the third edition in 1962.

### *Description of the Manuscript*

The Askew Codex is described in W. E. Crum's *Catalogue of Coptic Manuscripts in the British Museum* under the heading of Sahidic Manuscripts.

The manuscript, which now consists of 174 leaves in a modern

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binding, originally comprised 178 leaves of parchment. The leaves measure  $21 \times 16.5$  cms. The text is written in two columns on both sides of the leaves (354 sides), and is the work of two scribes. The first scribe numbered the pages on the rectos only, the second on rectos and versos. The book consists of 23 quires, the first of which consists of 6 leaves, the last of 4 leaves, and the remainder each of 8 leaves. Four leaves from the inside of one quire are missing, so that there is a lacuna between pages 336 and 345. The first two blank and unnumbered pages and the last four are also missing. The state of preservation of most of the text is very good. On parts of some pages the ink has faded, and in these places the script is only just legible.

The text consists of four "books". Book One ends with the first column on p. 114 (Schmidt 125) and has no title, either at the beginning or end. The second column of p. 114, which was left blank, was later filled with text by another hand.

Book Two begins on p. 115. A title at the head of this page: *The Second Book of the Pistis Sophia* is a later addition. The whole text is now known as the *Pistis Sophia* on the basis of this insertion. A title of the second book occurs on p. 233 (Schmidt 253.17) at the foot of the first column: *A Part of the Books of the Saviour*. The text continues in the second column, and ends in the second column of p. 234 (Schmidt 255.16). The last sentence of p. 234 suggests that this is the end of the book, rather than p. 233. It is suggested by Schmidt and Till that because the contents of the first and second columns of p. 233 appear to follow one another, the title properly belongs at the end of the text on p. 234.

Book Three thus begins on p. 235 (Schmidt 256), and ends on p. 318 (Schmidt 352). A title similar to that of Book Two stands below the last line of the first column on p. 318.

Book Four begins in the second column of p. 318 (Schmidt 353) and ends in the second column of p. 354 (Schmidt 384). A paragraph in a later hand stands at the head of the first column of p. 354 (Schmidt 385).

The end of the *Pistis Sophia* account proper occurs in Book Two (Schmidt p. 184.6; Chapter 82). Thereafter the text consists of teachings given to the disciples in the form of answers to their

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questions. It may be noted here that there is a considerable lack of homogeneity in composition. Even within the individual books the narrative appears to rely upon a number of documents placed in approximate sequence. As the various "documents" contain different portions of the account, this gives rise, on the one hand, to repetitions — some episodes are described more than once — and on the other, to anomalies in the names of the speakers. Thus the central figure in Book One is named as Jesus; in Book Two, as the First Mystery, then as Jesus and at the end, as the Saviour; in Book III, as Jesus and the Saviour alternately; and in Book IV, as Jesus. Mary Magdalene appears as Maria and Mariam (Mariham) in different parts of the text. These inconsistencies support the view that the text is a compilation. Its authorship, date, provenance and purpose cannot be discussed here. A guide to the layout of the four books is given below, followed by a brief summary of the contents.

Book I, pp. 1-125, (Chapters 1-62). Untitled, but the title presumed to be *The First Book of the Pistis Sophia*.

Book II, pp. 127-255, (Chapters 63-101). Initial title (in a late hand) *The Second Book of the Pistis Sophia*; final title (original) *A part of the Books of the Saviour*.

Book III, pp. 256-352, (Chapters 102-135). Final title (original) as in Book II.

Book IV, pp. 353-384, (Chapters 136-148). Untitled.

### *Summary of Contents*

#### *Book I*

##### *Chapter*

- 1-6 Survey of the post-resurrection teaching of Jesus; description of the coming down of a light-power upon him on the Mount of Olives in the presence of his disciples; his ascension and descent.
- 7-10 Discourse by Jesus on his garments of light, his incarnation; the incarnation of John the Baptist and the disciples.
- 11-16 Account by Jesus of his ascension wearing the garment

## INTRODUCTION

- of light; the rebellion of the aeons against the light, and the removal of power from those that rebelled.
- 17-18 Interpretation by Mariam, citing Isaiah 19.3,12.
- 19-27 Answers by Jesus to questions by Mariam and Philip.
- 28-31 Another account by Jesus of his passing through the aeons wearing the garment of light; account of his finding of the Pistis Sophia below the 13th aeon; her recognition of the garment of light; the leaving of the 13th aeon by the Pistis Sophia.
- 32-57 13 repentances of the Pistis Sophia, spoken by Jesus, interpreted by various disciples, citing passages from the Psalms.
- 47-48 After the 7th repentance, a description by Jesus of his taking of the Pistis Sophia to another place in the Chaos.
- 52 After the 9th repentance, a description by Jesus of his removal of the Pistis Sophia from the Chaos.
- 58 Another account by Jesus of his help to the Pistis Sophia in the Chaos, bringing her to a higher place. A song of praise by the Pistis Sophia interpreted by Salome, citing Psalm of Solomon 5.
- 59 Discourse by Jesus on his light-power which became a crown of light for the Pistis Sophia. Interpretation by Mary, mother of Jesus, citing Psalm of Solomon 19.
- 60-62 Another account by Jesus of the saving of the Pistis Sophia. The meeting of two light-powers which became a great outpouring of light. Interpretations by Mariam, citing Psalm 84; by Mary, mother of Jesus, citing Psalm 84; account by Mary of the childhood coming together of Jesus with his own Spirit. Interpretations by Mariam and Mary, citing Psalm 84, Matthew 3.13 and Luke 1.39.

### *Book II*

- 63 Interpretation by John, citing Psalm 84.
- 64-65 Discourse by the First Mystery: another account of the saving of the Pistis Sophia through the meeting of two light-powers to become an outpouring of light. The

## INTRODUCTION

- taking of the light to the Chaos by Michael and Gabriel. Interpretation by Peter, citing Ode of Solomon 6.
- 66-67 Account by the First Mystery of the afflictions of the Pistis Sophia by the Authades and Adamas, the Tyrant, in the Chaos; her cry for help; the sending of Michael and Gabriel to carry her on their hands and to guide her out of the Chaos; the outpouring of light which became her crown. The trampling upon the powers of the Chaos by the Pistis Sophia and the First Mystery. Interpretation by James, citing Psalm 90.
- 68-76 Songs of praise of the Pistis Sophia, spoken by the First Mystery. Interpretations by various disciples, citing the Odes of Solomon and Psalms. Account by the First Mystery of the bringing of the Pistis Sophia to a place below the 13th aeon; discourse on the three times; account of the abandoning of the Pistis Sophia below the 13th aeon.
- 77-80 Discourse by the First Mystery, sitting on the Mount of Olives, before the sending of his garment from the 24th Mystery; the persecution of the Pistis Sophia by Adamas; her cry for help. Interpretation by James, citing Psalm 7. Account by the First Mystery of the words spoken by the Pistis Sophia to Adamas and the archons; her cry for help to the light. Interpretation by Martha, citing Psalm 7.
- 81-82 Account by Jesus of his taking of the Pistis Sophia to the 13th aeon; the recognition of the Pistis Sophia by the 24 invisible ones; her song of praise to Jesus and thanks for her deliverance. Interpretation by Philip, citing Psalm 106.
- 83-90 Answers by Jesus to questions by the disciples: on the 24 invisible ones; on the precedence of souls which have received mysteries in this world over all those within the Treasury of the Light; on the magnitude of the helpers; on the ranks to which souls may go, according to the mysteries they have received.
- 91-96 Another discourse on the ranks to which souls may go; on those who have received the mystery of the Ineffable;



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on this mystery as the source of all knowledge; despair of the disciples and answer by Jesus that this mystery is easy to those who renounce the world; another discourse on the knowledge of this mystery; the unimpeded ascent to the height of the souls of those who have received this mystery, and their fellow-rulership with Jesus.

- 97-99 Answers by Jesus to questions on the mysteries of the Ineffable, the twelve mysteries of the First Mystery and the mysteries of the light; the need of mankind for purification by the mysteries.
- 100-101 Answer by the Saviour to a question by Andrew on the status of mankind; the inheritance by the disciples of the Kingdom of the Light.

### *Book III*

- 102 Discourse by Jesus on renouncing the world in order to be saved from the punishments of Amente; on preaching to the world, and the means of going to the Kingdom of the Light.
- 103-110 Answers by the Saviour to questions of the disciples on forgiveness in relation to the mysteries.
- 111 Discourse by the Saviour on the power, soul and spirit counterpart which compel men to sin.
- 112-113 Discourse by Jesus on the bondage of the soul to the spirit counterpart and destiny; the effectiveness of mysteries. Interpretation by Maria, citing the Gospels and Romans.
- 114-125 Answers by the Saviour to questions by the disciples on the efficacy of the mysteries in the forgiveness of sins. Interpretations by the disciples, citing the Gospels and Psalm 31.
- 126 Answer by Jesus to a question by Maria on the outer darkness and places of punishment; the dragon of twelve chambers, having its tail in its mouth; the names of the archons of each chamber.
- 127-135 Answers by the Saviour to questions of Maria and Salome. Discourse on the dragon of the outer darkness; on the bondage of the soul to the archons of the

## INTRODUCTION

Heimarmene; on the spirit counterpart and destiny; on release by means of the mysteries; on the souls of the patriarchs and prophets.

### *Book IV*

- 136 Ritual prayer of Jesus after his resurrection, in the presence of his disciples; description of the flight of the heavens, the world and the sea to the west, with Jesus and the disciples standing in the air in the way of the Midst.
- 137-140 Discourse by Jesus on the separation of the archons according to their practice of the mysteries of sexual intercourse; on five archons which are identified as planets; on another five archons which incite men to wickedness, and lead them to destruction. Discourse on the purification of souls; identification of the aeons of the sphere with the signs of the zodiac; the torments of souls.
- 141-143 Vision by the disciples of fire, water, wine and blood; mysteries of the light brought by Jesus into the world, which forgive sins. Ritual of fire, vine branches, wine, water and loaves. Prayer by Jesus to his Father for forgiveness of the disciples. Discourse on the mysteries of baptism of fire, water and spirit.  
(Interruption by lacuna of 8 pages)
- 144-148 Answers by Jesus to questions on the punishment of various sins; prayer to Jesus for compassion, spoken by the disciples in Amente.

## ABBREVIATIONS

AGSJU	Arbeiten zur Geschichte des späteren Judentums und des Urchristentums.
CH	Corpus Hermeticum (A. D. Nock and A. J. Festugiére. Paris, 1960).
Crum	A Coptic Dictionary (W. E. Crum. Oxford, 1962).
DDAU	Doctoral Dissertations accepted by American Universities.
DTT	Dansk Teologisk Tidsskrift.
HRE	Hastings Encyclopaedia of Religion and Ethics.
IMG-E	Les Intailles Magiques Gréco-Égyptiennes (A. Delatte et Ph. Derchain. Paris : Bibliothèque Nationale, 1964).
JThS	The Journal of Theological Studies.
NTA	New Testament Abstracts.
NTT	Norsk Teologisk Tidsskrift.
RGG(3)	Die Religion in Geschichte und Gegenwart, 3 Auflage.
RQ	Revue de Qumran.
RV	Revised Version of the New Testament.
SPCK	Society for Promoting Christian Knowledge.
TU	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur.
ZÄS	Zeitschrift für Ägyptische Sprache und Altertumskunde.
ZNW	Zeitschrift für die neutestamentliche Wissenschaft.

### *Berlin Codex*

GMary	BG 8502 1	The Gospel of Mary.
ApJn	2	The Apocryphon of John.
SJC	3	The Sophia of Jesus Christ.

### *Bruce Codex*

J		The Books of Jeu.
U		The Untitled Text.

### *Nag Hammadi Codices*

ApJn II	II, 1	The Apocryphon of John.
GTh	II, 2	The Gospel of Thomas.
GPh	II, 3	The Gospel of Philip.
HypArch	II, 4	The Hypostasis of the Archons.
OnOrgWld	II, 5	On the Origin of the World.
GEgypt	III, 2; IV, 2	The Gospel of the Egyptians.
Eug	V, 1	Eugnostos the blessed.
ApAd	V, 5	The Apocalypse of Adam.
ParaShem	VII, 1	The Paraphrase of Shem.
Zost	VIII, 1	Zostrianus.

### *Manichaean Literature*

Keph	Manichäische Handschriften der Staatlichen Museen, Berlin, Band I: Kephalaia. Hrsg. J. Polotsky und A. Böhlig, Stuttgart, 1940.
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## SIGLA

- ( ) Round brackets in the translation indicate material which is useful to the English version, but not explicitly present in the Coptic.
- < > Pointed brackets in the text and translation indicate conjectural emendments. The actual readings of the manuscript and literal translations of the text are given as notes to the text and translation respectively.
- [ ] Square brackets in the text and translation indicate ditto-graphy or other material erroneously interpolated by the scribe which should be omitted in the translation.

## NOTE

The page numbers of the text and translation correspond, but the line numbers apply to the text only. At the beginning of each note on the translation, line references to the corresponding page of the text are given. Other references to the texts and translation are usually given in brackets at the end of a note. Where the notes refer to alternative renderings of the translation, Schmidt = Schmidt's translation, edited by Till (Bibl. 44, pp. 1-254); Till = Appendix by Till (ibid., pp. 369-82).

The pages of the text and translation carry the page numbers of Schmidt's edition of the Coptic text (Bibl. 46) in the upper left and right hand margins respectively. It is to these numbers that references are made throughout, and all indexes are based on these numbers.

PISTIS SOPHIA  
THE TEXT AND TRANSLATION

VIOLET MACDERMOT, *Pistis Sophia*

*Errata*

Since the publication of *The Nag Hammadi Library in English* based on the Facsimile Editions of the Nag Hammadi texts, previous systems of page numbering have been superseded. Corrections are therefore required as follows:

In II, 2 Gospel of Thomas, *for 84 read 36*  
*for 86 read 38*  
*for 90 read 42*

In II, 4 Hypostasis of the Archons, *for 143 read 95*  
In II, 5 On the Origin of the World, *for 148 read 100*  
*for 151 read 103*

ΑΣΨΩΠΕ ΔΕ Μ̄Ν̄Ν̄ΣΑ ΤΡΕ ῙC ΤΩΟΥΝ ΕΒΟΛ Ζ̄Ν̄ ᾠ  
 ΝΕΤΜΟΟΥΤ ΛΥΩ ΛϞ̄Ρ̄-Μ̄Ν̄ΤΟΥΕ Ν̄ΡΟΜΠΕ ΕΨΑΧΕ  
 Μ̄Ν̄ ΝΕϞΜΛΘΗΤΗΣ ΛΥΩ ΕϞ†CΒΩ ΝΑΥ ΨΑ Ν̄ΤΟΠΟC  
 Μ̄ΜΑΤΕ Μ̄ΠΨΟΡ̄Π̄-ΤΩΨ· ΛΥΩ ΨΑ Ν̄ΤΟΠΟC Μ̄ΠΨΟΡ̄Π̄  
 5 Μ̄ΜΥCΤΗΡΙΟΝ ΠΑῙ ΕΤΠΖΟΥΝ Μ̄ΠΚΑΤΑΠΕΤΑCΜΑ ΕΤ-  
 Μ̄ΠΖΟΥΝ Μ̄ΠΨΟΡ̄Π̄ Ν̄ΤΩΨ ΕΤΕ Ν̄ΤΟϞ ΠΕ ΠΜΕΖΧΟΥΤ-  
 ΛΥΤΕ Μ̄ΜΥCΤΗΡΙΟΝ ΕΒΟΛ· ΛΥΩ ΕΠΕCΗΤ ΝΑῙ ΕΤ-  
 ΨΟΟΠ Ζ̄Μ̄ ΠΜΕΖCΝΑΥ Ν̄ΧΩΡΗΜΑ Ν̄ΤΕ ΠΨΟΡ̄Π̄ Μ̄ΜΥ-  
 CΤΗΡΙΟΝ ΕΤΖΑΤΕΖΗ Μ̄ΜΥCΤΗΡΙΟΝ ΝΙΜ· ΠΙΩΤ Μ̄ΠΙΝΕ  
 10 Ν̄ΒΡΟΟΜΠΕ· ΕΡΕ ῙC ΧΩ Μ̄ΜΟC Ν̄ΝΕϞΜΛΘΗΤΗΣ ΧΕ  
 Ν̄ΤΑῙΕΙ' ΕΒΟΛ Ζ̄Μ̄ ΠΨΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ ΕΤΕ  
 Ν̄ΤΟϞ ΠΕ\* ΠΖΔΕ Μ̄ΜΥCΤΗΡΙΟΝ ΕΤΕ ΠΜΕΖΧΟΥΤΑΥΤΕ ᾠ<sup>b</sup>  
 ΠΕ ΛΥΩ ΕΤΕ Μ̄ΠΕ Μ̄ΜΛΘΗΤΗΣ ΕΙΜΕ ΛΥΩ Μ̄ΠΟΥΝΟΙ  
 ΧΕ ΟῩΝ̄-ΛΑΛΑΥ Μ̄ΦΟΥΝ Μ̄ΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ· ΛΑΛΑ  
 15 ΝΕΥΜΕΕΥΕ ΠΕ ΕΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ ΧΕ Ν̄ΤΟϞ ΠΕ  
 ΤΚΕΦΑΛΗ Μ̄ΠΤΗΡ̄Ϟ̄ ΛΥΩ ΤΑΠΕ Ν̄ΝΕΤΨΟΟΠ ΤΗΡΟΥ·

1 the first hand runs to 23.15; the second hand continues until 212.18; the first hand begins again there and completes the main text to 384.23; 385.1-8 is in a later hand.

5 MS ΕΓΠΖΟΥΝ; perhaps better ΕΓ̄Μ̄ΠΖΟΥΝ.

7 cryptogram Ϟ̄Ρ̄ used very frequently for ΜΥCΤΗΡΙΟΝ.

## (BOOK I)

1. *But* it happened that after Jesus had risen from the dead he spent eleven years speaking with his *disciples*<sup>1</sup>. And he taught them only as far as the *places* of the first ordinance<sup>2</sup> and as far as the *places* of the First *Mystery* which is within the *veil*<sup>3</sup> which is within the first ordinance, which is the 24th *mystery* outside and below<sup>4</sup>, these which are in the second *space* of the First *Mystery* which is before all *mysteries* — the Father in the form of a dove\*. And Jesus said to his *disciples*: “I have come forth from that First *Mystery* which is the last *mystery*, namely the 24th”. And the *disciples* did not know and *understand* that there was anything within that *mystery*. But they thought that that *mystery* was the *head* of the All<sup>5</sup>, and the head of all the things that exist<sup>□</sup>. | And they thought that it was the com-

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\* cf. Mt. 3.16

□ cf. Jn. 1.3, 4

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<sup>1</sup> (1-3) see Resch (Bibl. 41), Apocryphon 51, p. 426.

<sup>2</sup> (4) first ordinance; see Bousset (Bibl. 10), p. 166, n. 1; J 122.

<sup>3</sup> (5) veil; see U 237.

<sup>4</sup> (7) outside and below; Till: towards the outer and lower.

<sup>5</sup> (16) the All; the Greek, τὸ πᾶν; see also U 226.

ΛΥΩ ΝΕΥΜΕΕΥΕ ΠΕ ΧΕ ΝΤΟϢ ΠΕ ΠΧΩΚ ΝΝΧΩΚ  
 ΤΗΡΟΥ· ΕΒΟΛ ΧΕ ΝΕΡΕ ΙϢ ΧΩ ΜΜΟC ΝΛΥ ΠΕ ΕΤΒΕ  
 ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΧΕ ΝΤΟϢ ΠΕΤΚΩΤΕ ΕΠΩΟΡΠ  
 ΝΤΩΩ ΜΝ ΠΤΟΥ ΝΧΑΡΑΓΜΗ ΛΥΩ ΜΝ ΠΝΟC ΝΟΥ-  
 5 ΟΕΙΝ ΛΥΩ ΜΝ ΠΤΟΥ ΜΠΑΡΑCΤΑΤΗC ΛΥΩ ΜΝ ΠΕΘΗ-  
 CΑΥΡΟC ΤΗΡϢ ΜΠΟΥΟΕΙΝ· ΛΥΩ ΟΝ ΕΝΕΜΠΕ ΙϢ ΧΩ  
 ΕΝΕCΜΑΘΗΤΗC ΜΠCΩΡ ΕΒΟΛ ΤΗΡϢ ΝΝΤΟΠΟC ΤΗΡΟΥ [B]  
 ΜΠΝΟC ΝΑCΟΡΑΤΟC ΜΝ ΠΩΟΜΝΤ ΝΤΡΙΑΔΥΝΑΜΙC  
 ΜΝ ΠΧΟΥΤΑϢΤΕ ΝΑCΟΡΑΤΟC ΜΝ ΝΕΥΤΟΠΟC ΤΗΡΟΥ  
 10 ΜΝ ΝΕΥΔΙΩΝ ΜΝ ΝΕΥΤΑΞΙC ΤΗΡΟΥ ΝΘΕ ΕΤΟΥCΗΡ  
 ΕΒΟΛ ΜΜΟC ΝΑΙ ΕΤΕ ΝΤΟΟΥ ΝΕ ΝΕΠΡΟΒΟΛΟΟΥΕ  
 ΜΠΝΟC ΝΑCΟΡΑΤΟC ΛΥΩ ΜΝ ΝΕΥΑΓΕΝΝΗΤΟC ΛΥΩ  
 ΜΝ ΝΕΥΑΥΤΟΓΕΝΗC ΛΥΩ ΜΝ ΝΕΥΓΕΝΝΗΤΟC ΛΥΩ ΜΝ  
 ΝΕΥΦΩCΤΗΡ ΛΥΩ ΜΝ ΝΕΥΧΩΡΙCϢΥΝΖΥΓΟC· ΛΥΩ  
 15 ΜΝ ΝΕΥΑΡΧΩΝ ΜΝ ΝΕΥΕΞΟΥCΙΑ· ΜΝ ΝΕΥΧΟΕΙC ΜΝ  
 ΝΕΥΑΡΧΑΓΓΕΛΟC· ΜΝ ΝΕΥΑΓΓΕΛΟC· ΜΝ ΝΕΥΔΕΚΑ-  
 ΝΟC· ΜΝ ΝΕΥΛΙΤΟΥΡΓΟC· ΜΝ ΝΟΙΚΟC ΤΗΡΟΥ ΝΤΕ  
 ΝΕΥCΦΑΙΡΑ· ΛΥΩ ΜΝ ΝΤΑΞΙC ΤΗΡΟΥ ΜΠΟΥΑ ΠΟΥΑ [B<sup>b</sup>]  
 ΜΜΟΟΥ· ΛΥΩ ΕΝΕΜΠΕ ΙϢ ΧΩ ΕΝΕCΜΑΘΗΤΗC ΜΠCΩΡ  
 20 ΕΒΟΛ ΤΗΡϢ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΕΘΗCΑΥΡΟC ΟΥΔΕ  
 ΝΕΥΤΑΞΙC ΝΘΕ ΕΤΟΥCΗΡ ΕΒΟΛ ΜΜΟC ΟΥΔΕ ΝΕ-  
 ΜΠϢΧΩ ΕΡΟΟΥ ΠΕ ΝΝΕΥCΩΤΗΡ ΚΑΤΑ ΤΑΞΙC Μ-  
 ΠΟΥΑ ΠΟΥΑ ΝΘΕ ΕΤΟΥΟ ΜΜΟC· ΟΥΔΕ ΝΕΜΠϢ-

8 ΠΝΟC written over erasure, 2 letters following σ expunged (here and else-  
 where letters are expunged by supralinear points); ΜΝΤ written over erasure;  
 Ν in margin before ΤΡΙΑΔΥΝΑΜΙC.

12 MS ΝΕΥΑΓΓΕΝΝΗΤΟC; the first ϣ expunged.

23 MS ΜΠΟΥΑ; ΑΠΟΥΑ on next line.



pletion of all completions, because Jesus had said to them concerning that *mystery*, that it surrounded the first ordinance and the five *incisions*<sup>1</sup> and the great light and the five *helpers* (*parastatai*) and the whole *Treasury of Light*<sup>2</sup>. And moreover Jesus had not spoken to his *disciples* of the whole extent of all the *places* of the great *invisible one* and the three *triple powers* and the 24 *invisible ones* and all their *places* and their *aeons* and all their *ranks*, how they extend<sup>3</sup> — these which are the *emanations*<sup>4</sup> of the great *invisible one* — and their *unbegotten ones* and their *self-begotten ones* and their *begotten ones* and their *luminaries*<sup>5</sup> and their *unpaired ones* and their *archons* and their *powers* (*exousiai*) and their lords and their *archangels* and their *angels* and their *decans* and their *ministers*<sup>6</sup> and all the *houses* of their *spheres* and all the *ranks* of each one of them. And Jesus had not told his *disciples* of the whole extent of the *emanations* of the *treasury*, nor their *ranks* how they extend, nor had he told them of their *saviours*, according to the *rank* of each one, how they are. Nor had he | told them which *watcher* is

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<sup>1</sup> (4) five incisions; see Bousset (Bibl. 10), p. 348-49; J 121.

<sup>2</sup> (5, 6) Treasury of Light; see J 99 etc.

<sup>3</sup> (10) extend; Till: are distributed (also 3.10; see 16.21).

<sup>4</sup> (11) emanations; see J 47 etc.

<sup>5</sup> (14) luminaries; see U 255.

<sup>6</sup> (16, 17) decans and ministers; see CH *Exc. Stob.* VI, Introduction, pp. xxxviii-lxi; J 79.

ΧΟΟΣ ΕΡΟΟΥ ΠΕ ΧΕ ΝΙΜ ΜΦΥΛΛΞ ΠΕΤΖΙΡΝ ΤΟΥΕΙ  
 ΤΟΥΕΙ (ΜΠΥΛΗ) ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΘΕΙΝ· ΟΥΔΕ  
 ΝΕΜΠ̄ΧΩ ΕΡΟΟΥ ΠΕ ΜΠΤΟΠΟΣ Ν̄ΣΩΤΗΡ Ν̄ΣΑΤΡΕ-  
 ΕΥ· ΕΤΕ Ν̄ΤΟϚ<sup>1</sup> ΠΕ ΠΑΛΟΥ ΜΠΑΛΟΥ· ΑΥΩ ΝΕΜΠ̄Χ-  
 5 ΧΩ ΕΡΟΟΥ ΠΕ ΜΠΤΟΠΟΣ ΜΠΩΟΜΝΤ̄ Ν̄ΣΑΜΗΝ ΧΕ  
 ΕΥΣΗΡ ΕΒΟΛ' Ζ̄Ν ΑΥ Ν̄ΤΟΠΟΣ· ΑΥΩ ΝΕΜΠ̄ΧΩ Ὶ  
 ΕΡΟΟΥ ΠΕ ΧΕ ΕΡΕ Π̄ΤΟΥ Ν̄ΨΗΝ ΣΗΡ ΕΒΟΛ Ζ̄Ν ΑΥ  
 Ν̄ΤΟΠΟΣ· ΟΥΔΕ ΠΚΕΣΑΨ̄ Ν̄ΣΑΜΗΝ ΕΤΕ Ν̄ΤΟΟΥ ΝΕ  
 ΤΣΑΨ̄ΧΕ Ν̄ΨΗΝ ΧΕ ΑΥ ΠΕ ΠΕΥΤΟΠΟΣ ΚΑΤΑ ΘΕ  
 10 ΕΤΟΥΣΗΡ ΕΒΟΛ ΜΜΟΣ ΑΥΩ ΕΝΕΜΠ̄Ε ῙΣ ΧΩ ΕΝΕΨ-  
 ΜΛΗΤΗΣ ΧΕ ΕΡΕ Π̄ΤΟΥ ΜΠΑΡΑΣΤΑΤΗΣ Ο' Ν̄ΑΥ Ν̄ΤΥ-  
 ΠΟΣ Η Ν̄ΤΑΥΝ̄ΤΟΥ Ζ̄Ν ΑΥ Ν̄ΤΟΠΟΣ· ΟΥΔΕ ΝΕΜΠ̄ΧΩ  
 ΕΡΟΟΥ ΠΕ ΧΕ Ν̄ΤΑ ΠΝΟΘ Ν̄ΟΥΘΕΙΝ ΣΩΡ ΕΒΟΛ Ν̄ΑΥ  
 Ν̄ΣΕ· Η ΧΕ Ν̄ΤΑΥΝ̄Τ̄ Ζ̄Ν ΑΥ Ν̄ΤΟΠΟΣ· ΟΥΔΕ ΝΕ-  
 15 ΜΠ̄ΧΩ ΕΡΟΟΥ ΠΕ ΜΠ̄ΤΟΥ Ν̄ΧΑΡΑΓΜΗ· ΟΥΔΕ ΕΤΒΕ  
 ΠΩΟΡ̄Π̄ Ν̄ΤΩΨ ΧΕ Ν̄ΤΑΥΝ̄ΤΟΥ Ζ̄Ν ΑΥ Ν̄ΤΟΠΟΣ· ΑΛ-  
 ΛΑ ΖΑΠΛΩΣ ΝΕΨΑΨ̄ΧΕ Ν̄ΜΜΑΥ ΜΜΑΤΕ ΠΕ ΕΨ̄ΣΩ Ὶ<sup>b</sup>  
 ΝΑΥ ΧΕ ΣΕΨΟΟΠ· ΑΛΛΑ ΠΕΥΣΩΡ ΕΒΟΛ Μ̄Ν ΤΤΑΞΙΣ  
 Ν̄ΤΕ ΝΕΥΤΟΠΟΣ ΝΕΜΠ̄ΧΟΟΣ ΕΡΟΟΥ ΠΕ ΚΑΤΑ ΘΕ  
 20 ΕΤΟΥΨΟΟΠ ΜΜΟΣ· ΕΤΒΕ ΠΑΙ ΡΩ ΜΠΟΥΕΙΜΕ ΧΕ  
 ΟῩΝ-ΚΕΤΟΠΟΣ ΨΟΟΠ ΦΟΥΝ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ·  
 ΑΥΩ ΕΝΕΜΠ̄ΧΟΟΣ ΕΝΕΨΜΛΗΤΗΣ ΧΕ Ν̄ΤΑΪΕΙ' ΕΒΟΛ  
 Ζ̄Ν ΑΥ Ν̄ΤΟΠΟΣ ΨΑΝ̄ΤΕΙ' ΕΖΟΥΝ ΕΠΜΥΣΤΗΡΙΟΝ ΕΤ̄-  
 ΜΜΑΥ· ΨΑΝ̄Τ̄ΠΡΟΕΛΘΕ ΕΒΟΛ Ν̄ΣΗΤ̄· ΑΛΛΑ ΕΨΑΨ-

1 MS ΤΟΥΕΙ, thrice; the third expunged.

2 supply ΜΠΥΛΗ.

7 MS originally Ὶαυ; 2 inserted above.

over each of the <doors> of the *Treasury* of Light. *Nor* had he told them of the *place* of the twin *saviour*<sup>1</sup> who is the child of the child<sup>2</sup>. *Nor* had he told them of the *place* of the three *amens*<sup>3</sup>, in which *places* they extend, and he had not told them in which *places* the five trees<sup>4</sup> are spread, *nor* of the seven other *amens*, namely the seven *voices*<sup>5</sup>, which their *place* is and *how* they extend. And Jesus had not told his *disciples* of what *type* are the five *helpers*<sup>6</sup> (*parastatai*). *Or* into which *places* they are brought. *Nor* had he told them in what manner the great light extends, *or* into which *places* it is brought. *Nor* had he told them of the five *incisions*, *nor* concerning the first ordinance, into which *places* they are brought. *But* he had only spoken to them *in general*, teaching them that they existed. *But* he had not told them their extent and the *rank* of their *places according to* how they exist. Because of this they also did not know that other *places* existed within that *mystery*. And he had not said to his *disciples*: “I came forth from such and such *places*<sup>7</sup> until I entered that *mystery*, until I came forth from it”. *But* he had | said to them as he taught them: “I came

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<sup>1</sup> (3) twin saviour : see Diod. Sic. IV, 43; J 119; ATh 11, 31, 39.

<sup>2</sup> (4) child of the child; see J 103, 119; GEgypt III.50; IV.62; Keph XIX p. 61.

<sup>3</sup> (5, 8) three amens, seven amens; see Hippol. VI, 43; J 99, 119.

<sup>4</sup> (7) five trees : see J 100; GTh 84; Keph VI p. 30 etc.

<sup>5</sup> (9) seven voices; see J 100; GEgypt III, 43; IV, 52; on seven vowels, see Hippol. VI, 47; Kropp (Bibl. 26) III, p. 28; Dieterich (Bibl. 15) p. 22 ff.; (see 273.5).

<sup>6</sup> (11) five helpers; see J 107, 121; U 230; GEgypt III.64.

<sup>7</sup> (24) such and such places; Till : such and such a place.

ΧΟΟΣ ΝΑΥ ΕΨΩ ΝΑΥ ΧΕ ΝΤΑΪΓΙ' ΕΒΟΛ ΖΜ ΠΜΥΣ-  
 ΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΕΤΒΕ ΠΑΪ ΣΕ ΝΕΥΜΕΕΥΕ ΕΠΜΥΣ-  
 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΧΕ ΝΤΟΨ ΠΕ ΠΧΩΚ <sup>1</sup>ΝΝΧΩΚ ΤΗ-  
 ΡΟΥ· ΑΥΩ ΧΕ ΝΤΟΨ ΠΕ ΤΚΕΦΑΛΗ ΜΠΤΗΡΨ· ΑΥΩ  
 5 ΧΕ <sup>2</sup>ΝΤΟΨ ΠΕ (ΠΕ)ΠΛΗΡΩΜΑ ΤΗΡΨ· ΕΠΙΔΗ ΕΨΑΡΕ [λ.]  
 ΙΣ ΧΟΟΣ ΕΝΕΨΜΑΘΗΤΗΣ ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ  
 ΝΤΟΨ ΠΕΤΚΩΤΕ ΕΝΠΤΗΡΨ· ΝΕΝΤΑΪΧΟΟΥ ΕΡΩΤΝ  
 ΤΗΡΟΥ ΧΙΝ ΜΠΕΖΟΥΟΥ ΕΝΤΑΪΑΠΑΝΤΑ ΕΡΩΤΝ ΖΕΩΣ  
 ΨΑΖΟΥΝ ΕΠΟΥΟΥ ΝΖΟΥΟΥ· ΕΤΒΕ ΠΑΪ ΣΕ ΝΕΡΕ ΜΜΑ-  
 10 ΘΗΤΗΣ ΜΕΕΥΕ ΠΕ ΧΕ ΜΝ-ΛΑΛΥ ΨΟΟΠ ΜΦΟΥΝ Μ-  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ:

3 ΑΨΩΠΕ ΣΕ ΕΡΕ ΜΜΑΘΗΤΗΣ ΖΜΟΟΣ ΜΝ-ΝΕΥΕΡΗΥ  
 ΖΙΧΜ ΠΤΟΥΟΥ ΝΝΧΟΕΙΤ ΕΥΧΩ ΝΝΕΪΨΑΧΕ ΑΥΩ ΕΥ-  
 ΡΑΨΕ ΖΝ ΟΥΝΟΣ ΝΡΑΨΕ ΑΥΩ ΕΥΤΕΛΗΛ ΕΜΑΨΟ·  
 15 ΑΥΩ ΕΥΧΩ ΜΜΟΣ ΝΝΕΥΕΡΗΥ ΧΕ ΑΝΟΝ ΖΕΝΜΑΚΑ-  
 ΡΙΟΣ ΑΝΟΝ ΠΑΡΑ ΝΡΩΜΕ ΤΗΡΟΥ ΕΤΖΙΧΜ ΠΚΑΖ ΧΕ Α  
 ΠΣΩΤΗΡ ΣΛΠ-ΝΑΪ ΝΑΝ ΕΒΟΛ· ΑΥΩ ΑΝΧΙ ΜΠΕΠΛΗ- [λ. b]  
 ΡΩΜΑ ΜΝ ΠΧΩΚ ΤΗΡΨ· ΝΑΪ ΕΥΧΩ ΜΜΟΟΥ ΕΝΕΥΕΡΗΥ  
 ΠΕ ΕΡΕ ΙΣ ΖΜΟΟΣ ΕΨΟΥΗΥ ΕΒΟΛ ΜΜΟΟΥ ΝΟΥΨΗΜ·  
 20 ΑΨΩΠΕ ΔΕ ΖΜ ΠΜΝΤΗ ΜΠΟΥΟΣ ΜΠΕΒΟΤ ΝΤΩΒΕ ΕΤΕ  
 ΝΤΟΨ ΠΕ ΠΕΖΟΥΟΥ ΕΨΑΡΕ ΠΟΥΟΣ ΧΩΚ ΝΖΗΤΨ· ΜΠΕ-  
 ΖΟΥΟΥ ΣΕ ΕΤΜΜΑΥ ΝΤΕΡΕ ΠΡΗ ΕΙ' ΕΒΟΛ ΖΝ ΤΕΨΒΑΣΙΣ·  
 ΑΣΕΙ' ΕΒΟΛ ΜΝΝΨΩΨ ΝΒΙ ΟΥΝΟΣ ΝΔΥΝΑΜΙΣ ΝΟΥΟΥΕΙΝ  
 ΕΨΨ-ΟΥΟΥΕΙΝ ΕΜΑΨΟ ΕΜΑΨΟ· ΕΜΝ-ΨΙ ΕΠΟΥΟΥΕΙΝ  
 25 ΕΨΨΟ' ΜΜΟΨ· ΝΤΑΣΕΙ' ΓΑΡ ΕΒΟΛ ΖΜ ΠΟΥΟΥΕΙΝ ΝΤΕ

1 MS originally ΜΠΜΥΣΤΗΡΙΟΥ; 2 inserted above.

5 ΠΕ following the copula ΠΕ omitted; ε at the end of line precedes ΨΑΡΕ.

forth from that *mystery*". Because of this they thought now of that *mystery* that it was the completion of all completions, and that it was the *head* of the All, and that it was <the> whole *pleroma*, since Jesus had said to his *disciples*: "That *mystery* surrounds the totalities of which I have told you all from the day on which I *met* you until today". Because of this the *disciples* thought now that there was nothing existing within that *mystery*.

2. It happened as the *disciples* were sitting with one another upon the Mount of Olives, as they spoke these words they rejoiced with great joy, and they were very jubilant, and they said to one another: "We are *blessed beyond*<sup>1</sup> all men who are on earth because the *Saviour* has revealed these things to us, and we have received the *pleroma* and the whole completion". As they were saying these things to one another, Jesus was sitting at a short distance from them.

It happened, *however*, on the 15th of the moon in the month of Tôbe<sup>2</sup>, which is the day on which the moon becomes full, now on that day when the sun had risen on its *path*<sup>3</sup>, there came forth after it a great *power* of light, giving a very great light, and there was no measure to its accompanying light<sup>4</sup>, *for* it came forth from the Light | of Lights,

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<sup>1</sup> (16) blessed beyond; Till: more blessed than; Schmidt: blessed before.

<sup>2</sup> (20) Tôbe; fifth month of the Coptic year.

<sup>3</sup> (22) path; lit. basis; perhaps βᾶρις, bark (of the sun); (see 354.21).

<sup>4</sup> (25) to its accompanying light; lit. to the light in which it (the power) is.

ΝΟΥΘΕΙΝ · ΑΥΩ ΝΤΑΣΕΙ' ΕΒΟΛ Ζ̄Μ ΦΛΕ Μ̄ΜΥΣΤΗΡΙΟΝ ·  
 ΕΤΕ Ν̄ΤΟϢ ΠΕ ΠΜΕΞΧΟΥΤΑϢΤΕ Μ̄ΜΥΣΤΗΡΙΟΝ ΧΙΝ  
 Ν̄ΖΟΥΝ ΨΑΒΟΛ · ΝΑΙ ΕΤΨΟΟΠ Ζ̄Ν Ν̄ΤΑΣΙϢ Ν̄ΤΕ ε̄  
 ΠΜΕΞCΝΑΥ Ν̄ΧΩΡΗΜΑ Ν̄ΤΕ ΠΨΟΡ̄Π Μ̄ΜΥΣΤΗΡΙΟΝ ·  
 5 Ν̄ΤΟϢ ΔΕ Τ̄ΟΟΜ ΕΤ̄ΜΜΑΥ ΝΟΥΘΕΙΝ ΑΣΕΙ' ΕΞΡΑΙ ΕΧ̄Ν  
 ῙϢ ΑΥΩ ΑCΚΩΤΕ ΕΡΟϢ ΤΗΡ̄Ϣ · ΕϢΖΜΟΟϢ ΕϢΟΥΗΥ ΕΒΟΛ  
 Ν̄ΝΕϢΜΑΘΗΤΗϢ ΑΥΩ ΝΕΛϢ̄Ρ-ΟΥΘΕΙΝ ΠΕ ΕΜΑΨΟ ΕΜΑ-  
 ΨΟ · ΕΜ̄Ν-ΨΙ ΕΠΟΥΘΕΙΝ ΕΝΕϢΨΟΟΠ Μ̄ΜΟϢ · ΑΥΩ  
 ΕΝΕΜ̄ΠΕ Μ̄ΜΑΘΗΤΗϢ ΝΑΥ ΕῙϢ ΕΒΟΛ Μ̄ΠΝΟϢ ΝΟΥΘΕΙΝ  
 10 ΕΝΕϢΨΟΟΠ Ν̄ΖΗΤ̄Ϣ Η ΕΝΕϢΨΟΟΠ Μ̄ΜΟϢ · ΝΕΛ ΝΕΥΒΑΛ  
 ΓΑΡ Ζ̄ΤΟΜ̄Τ̄Μ ΠΕ ΕΒΟΛ Μ̄ΠΝΟϢ ΝΟΥΘΕΙΝ ΕΝΕϢΨΟΟΠ  
 Ν̄ΖΗΤ̄Ϣ · ΑΛΛΑ ΝΕΥΝΑΥ Μ̄ΜΑΤΕ ΠΕ ΕΠΟΥΘΕΙΝ · ΕϢ-  
 ΝΟΥΧΕ ΕΒΟΛ Ν̄ΖΕΝΑΚΤΙΝ ΝΟΥΘΕΙΝ ΕΝΑΨΩΟΥ · ΑΥΩ  
 ΝΕΥΨΗΨ ΑΝ ΠΕ Μ̄Ν-ΝΕῩΕΡΗΥ Ν̄ϢΙ Ν̄ΑΚΤΙΝ ΝΟΥΘΕΙΝ · ε̄<sup>b</sup>  
 15 ΑΥΩ ΝΕΡΕ ΠΟΥΘΕΙΝ ΝΕϢΟ Μ̄ΜΙΝΕ ΜΙΝΕ ΠΕ · ΑΥΩ  
 ΝΕϢΟ' Ν̄ΤΥΠΟϢ ΤΥΠΟϢ ΠΕ ΧΙΝ Μ̄ΠΕCΗΤ ΕΤΠΕ · ΕΡΕ  
 ΟΥΛΑ CΟΤ̄Π ΕΟΥΛ Τ̄ΜΠCΟΠ Ζ̄Ν ΟΥΝΟϢ Ν̄ΕΟΟΥ  
 ΝΟΥ(Ο)ΕΙΝ Ν̄ΑΤ̄ΨΙ ΕΡΟϢ · ΝΕϢΧΙ ΧΙΝ ΠΕCΗΤ Μ̄ΠΚΑΖ  
 ΨΑΖΡΑΙ ΕΜ̄ΠΗΥΕ ·  
 20 Ζ ΑΥΩ Ν̄ΤΕΡΕ Μ̄ΜΑΘΗΤΗϢ ΝΑΥ ΕΠΟΥΘΕΙΝ ΕΤ-  
 Μ̄ΜΑΥ · ΑΥΨΩΠΕ Ζ̄Ν ΟΥΝΟϢ Ν̄ΖΟΤΕ ΑΥΩ Ζ̄Ν ΟΥ-  
 ΝΟϢ Ν̄ΨΤΟΡ̄Τ̄Ρ ·<sup>1</sup>

Ζ ΑCΨΩΠΕ ϢΕ Ν̄ΤΕΡΕ Τ̄ΟΟΜ ΝΟΥΘΕΙΝ ΕΤ̄ΜΜΑΥ ΕΙ'  
 ΕΞΡΑΙ ΕΧ̄Ν ῙϢ ΑCΚΩΤΕ ΕΡΟϢ ΤΗΡ̄Ϣ ΨΗΜ ΨΗΜ · ΤΟΤΕ

17 MS originally COT̄Π̄Ϣ; Ϣ expunged. MS originally Ν̄ΟΟΥ; ε̄ inserted above.

18 MS Π̄ΟΥΕΙΝ.

and it came forth from the last *mystery*, which is the 24th *mystery* from within outwards, these which are in the *ranks* of the second *space* of the First *Mystery*. That light-power, *however*, came down upon Jesus and it surrounded him completely as he was sitting at a distance from his *disciples*, and he gave light exceedingly, there being no measure to the light which was his. And the *disciples* did not see Jesus because of the great light in which he was, *or* which was his, *for* their eyes were darkened because of the great light in which he was. *But* they only saw the light which cast forth many *rays* of light. And the *rays* of light were not equal to one another. And the light was of many kinds, and it was of different *types* from below upwards, so that one (ray) was many times more excellent than another in a great glory of light to which there was no measure. It reached from the earth below<sup>1</sup> upwards to the heavens.

And when the *disciples* saw that light they were in great fear, and in great agitation.

3. Now it happened when the light-power had come down upon Jesus, it gradually surrounded him completely. *Then* | Jesus rose *or* ascended to the height, giving light

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<sup>1</sup> (18) from the earth below; lit from the bottom of the earth.

λ·ἰ̄ς τοῖλε ἡ λυγῶλ' εἰλιξε εαφ̄-ογοειν εμαψο  
 εμαψο 2̄ν (ογ)ογοειν εμ̄ν-ω) εροϋ· λυῶ νερε  
 ἡμαθητης δωψ̄τ̄ ἡνωϋ πε\*\* εμ̄ν-ογον ἡμοοϋ [ε̄]  
 ψαχε· ψαντ̄ψωκ ερ̄αῑ ετ̄ηε· ἀλλὰ νεψωοοπ τη-  
 5 ροϋ 2̄ν ογνοε ἡσιγη· ναῖ δε ἡταψωπε ἡπ̄μ̄ν̄τη  
 ἡποοε· περοοϋ εψαχχωκ ἡητ̄ψ̄ ἡπεβοτ̄ ἡτωβε:  
 3 λψωπε δε ἡτερε ἰς βωκ ερ̄αῑ ετ̄ηε ἡἡν̄σα  
 ψομτε ἡοϋνοϋ· λψωτορ̄τ̄ρ̄ ἡβι ἡβομ̄ τηροϋ  
 ἡἡπ̄ηγε λυῶ λυνοειν τηροϋ ρι νεϋερ̄ηϋ· ἡτοοϋ  
 10 ἡἡ νεϋαιων τηροϋ ἡἡ νεϋτοποε τηροϋ· λυῶ  
 ἡἡ νεϋτασιε τηροϋ λυῶ λ πκαε τηρ̄ψ̄ κἡμ̄ ἡἡ  
 νετοϋηε ριχωϋ τηροϋ· λυῶ λψωτορ̄τ̄ρ̄ ἡβι ἡ-  
 ρωμε τηροϋ ετ̄2̄μ̄ πκοεμοε ἡἡ ἡκεμαθητης·  
 λυῶ νεϋμεεϋε τηροϋ πε χε μεψακ εϋναδ̄λ· [ε̄<sup>1</sup>]  
 15 πκοεμοε· λυῶ νεἡποϋκα-τοοτοϋ εβολ πε ἡβι  
 ἡβομ̄ τηροϋ ετ̄2̄ν ἡἡηγε εψωτ̄ρ̄τ̄ωρ' ἡτοοϋ ἡἡ  
 πκοεμοε τηρ̄ψ̄ λυῶ νεϋκἡμ̄ τηροϋ πε εχ̄ἡν̄ νεϋ-  
 ερηϋ χἡν̄ χ̄π̄ψομτε ἡπ̄μ̄ν̄τη ἡποοε (ἡπεβοτ̄)  
 ἡτωβε ψαρ̄αῑ εχ̄π̄ψἡτε ἡπεφραετε· λυῶ νερε  
 20 ἡαγγελοε τηροϋ ἡἡ νεϋαρχαγγελοε λυῶ ἡἡ  
 ἡβομ̄ τηροϋ ἡἡλιξε νεϋζϋμνεϋε τηροϋ πε επσα-  
 νροϋν ἡτε ἡσανροϋν· ρωετε νερε πκοεμοε  
 τηρ̄ψ̄ εωτ̄μ̄ επεϋροοϋ εμ̄ποϋκα-τοοτοϋ εβολ  
 ψα χ̄π̄ψἡτε ἡπεφραετε· ἡμαθητης δε νεϋεμοε  
 25 πε ρι νεϋερ̄ηϋ εϋο' ἡροτε· λυῶ νεαψωτορ̄τ̄ρ̄ πε

2 MS 2̄η ογοειν.

18 supply ἡπεβοτ̄.



exceedingly, with ⟨a⟩ light to which there was no measure. And the *disciples* gazed after him, and not one of them spoke until he had reached heaven, *but* they all kept a great *silence*. Now these things happened on the 15th of the moon, on the day on which it is full in the month of Tôbe.

Now it happened when Jesus went up to heaven, after three hours all the powers of the heavens were disturbed, and they all shook against one another<sup>1</sup>, they and all their *aeons*, and all their *places* and all their *ranks* and the whole earth moved with all who dwelt upon it. And all the men in the *world* were agitated, and also the *disciples*. And they all thought: “Perhaps the *world* will be rolled up”. And all the powers which are in the heavens did not cease from their agitation, they and the whole *world*, and they all moved against one another<sup>2</sup> from the third hour of the 15th of the moon in ⟨the month of⟩ Tôbe until the ninth hour of the following day. And all the *angels* and their *archangels* and all the powers of the height all *sang praises* to the innermost of the inner<sup>3</sup>, *so that* the whole *world* heard their voices, and they did not cease until the ninth hour of the following day.

4. The *disciples*, *however*, sat with one another in fear, and were greatly agitated. | They were afraid, *however*, on

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<sup>1</sup> (9) shook against one another; Till: trembled together.

<sup>2</sup> (17) moved against one another; Till: moved upon one another.

<sup>3</sup> (21, 22) innermost of the inner; see J 99.

ΕΜΑΨΟ ἴ ΕΜΑΨΟ · ΝΕΥΡ̄ΣΟΤΕ ΔΕ ΠΕ ΕΤΒΕ ΠΝΟΣ Ν̄- ζ̄  
 ΚΜΤΟ ΕΤΨΟΟΠ ΛΥΩ ΝΕΥΡΙΜΕ ΠΕ Μ̄Ν-ΝΕΥΕΡΗΥ  
 ΕΥΧΩ Μ̄ΜΟΣ ΧΕ ΟΥ ΑΡΑ ΠΕΤΝΑΨΩΠΕ · ΜΕΨΑΚ ΕΡΕ  
 ΠΣΩΤΗΡ ΝΑΒΩΑ ΕΒΟΛ Ν̄ΝΤΟΠΟΣ ΤΗΡΟΥ :

- 5 ζ̄ ΝΑΪ ΣΕ ΕΥΧΩ Μ̄ΜΟΟΥ ΕΥΡΙΜΕ ΕΣΟΥΝ ΕΝΕΥΕΡΗΥ ·  
 Μ̄ΠΝΑΥ Ν̄Χ̄ΠΨΙΤΕ Μ̄ΠΕΧΡΑΣΤΕ Δ Μ̄ΠΗΥΕ ΟΥΩΝ ΛΥΩ  
 ΛΥΝΑΥ ΕΪΣ ΕΦΝΗΥ ΕΠΕΣΗΤ' · ΕΦ̄Ρ-ΟΥΟΕΙΝ ΕΜΑΨΟ  
 ΕΜΑΨΟ · ΕΜ̄Ν-ΨΙ ΕΠΕΧΟΥΟΪΝ ΕΤΨΨΟΟΠ Ν̄ΖΗΤΨ · ΝΕΦ̄Ρ-  
 ΟΥΟΕΙΝ ΓΑΡ Ν̄ΣΟΥΟ ΕΠΝΑΥ ΕΝΤΑΧΒΩΚ ΕΣΡΑΪ ΕΜ̄-  
 10 ΠΗΥΕ · ΣΩΣΤΕ ΝΕΜ̄ΝΨΩΣΟΜ Ν̄Ρ̄Μ̄ΝΚΟΣΜΟΣ ΕΨΑΧΕ  
 ΕΠΟΥΟΕΙΝ ΕΝΕΨΨΟΟΠ Μ̄ΜΟΥ · ΛΥΩ ΝΕΦΝΕΧ-ΑΚΤΙΝ  
 Ν̄ΟΥΟΕΙΝ ΕΒΟΛ ΠΕ ΕΜΑΤΕ ΕΜΑΤΕ ΕΜ̄Ν-ΨΙ ΕΝΕΨ- ζ̄<sup>b</sup>  
 ΑΚΤΙΝ · ΛΥΩ ΝΕΡΕ ΠΕΧΟΥΟΕΙΝ ΝΕΨΩΗΨ ΔΝ ΠΕ Μ̄Ν-  
 ΝΕΨΕΡΗΥ · ΑΛΛΑ ΝΕΨΟ' Μ̄ΜΙΝΕ ΜΙΝΕ ΠΕ ΛΥΩ ΝΕΨΟ'  
 15 Ν̄ΤΥΠΟΣ ΤΥΠΟΣ ΠΕ ΕΡΕ ΣΟΪΝΕ ΟΥΟΤΒ̄ ΕΝΕΥΕΡΗΥ  
 Τ̄ΜΠΣΟΠ · ΛΥΩ ΝΕΡΕ ΠΟΥΟΕΙΝ ΤΗΡΨ ΖΙ ΝΕΨΕΡΗΥ ΠΕ ·  
 ΝΕΨΟ' Ν̄ΨΟΜΤΕ Ν̄ΣΕ ΠΕ ΛΥΩ ΝΕΡΕ ΟΥΕΙ ΟΥΟΤΒ̄  
 ΕΟΥΕΙ ΠΕ Τ̄ΜΠΣΟΠ · ΤΜΕΣ̄ΝΤΕ ΕΤ̄Σ̄Ν ΤΜΗΤΕ ΝΕΣΟΥ-  
 ΟΤΒ̄ ΠΕ ΕΤΕΣΟΥΕΙΤΕ ΕΤ̄ΜΠΕΣΗΤ · ΛΥΩ ΤΜΕΣΨΟΜΤΕ  
 20 ΕΤΣΙΤΗΣ Μ̄ΜΟΟΥ ΤΗΡΟΥ ΝΕΣΟΥΟΤΒ̄ ΠΕ ΕΤ̄Σ̄ΝΤΕ ΕΤ-  
 [2]ΜΠΕΣΗΤ · ΛΥΩ ΤΨΟΡ̄Π Ν̄ΣΙΤΕ ΚΗ ΕΤ̄ΜΠΕΣΗΤ  
 Μ̄ΜΟΟΥ ΤΗΡΟΥ · ΕΣΟ Μ̄ΠΙΝΕ Μ̄ΠΟΥΟΕΙΝ ΠΕΝΤΑΨ̄ΕΙ' [Π]  
 ΕΧ̄Ν ΙΣ ΕΜΗΑΤΨΒΩΚ ΕΣΡΑΪ<sup>1</sup> ΕΜ̄ΠΗΥΕ ΛΥΩ ΕΨΩΗΨ  
 ΟΥΒΗΥ Μ̄ΜΑΤΕ Σ̄Μ ΠΕΧΟΥΟΕΙΝ · ΛΥΩ ΤΨΟΜΤΕ Ν̄ΣΕ  
 25 Ν̄ΟΥΟΕΙΝ ΝΕΨΟ Μ̄ΜΙΝΕ ΜΙΝΕ Ν̄ΟΥΟΕΙΝ ΠΕ ΛΥΩ ΝΕΨΟ'

21 MS ΕΤ̄Σ̄ΝΠΕΣΗΤ; read ΤΗ ΕΤ̄Σ̄ΠΕΣΗΤ, or ΕΓΚΗ Μ̄ΠΕΣΗΤ.

account of the great earthquake which happened, and they wept together, saying: "What will happen *now*? Perhaps the *Saviour* will destroy all the *places*".

As they were saying these things and were weeping to one another, on the ninth hour of the following day the heavens opened, and they saw Jesus coming down, giving light exceedingly, and there was no measure to the light in which he was. *For* he gave more light than in the hour that he went up to heaven, *so that* the men in the *world* were not able to speak of the light which was his, and it cast forth very many *rays* of light, and there was no measure to its *rays*. And his light was not equal throughout, *but* it was of different kinds, and it was of different *types*, so that some were many times superior to others, and the whole light together was in three forms, and the one was many times superior to the other; the second which was in the middle was superior to the first which was below; and the third which was above them all was superior to the second which was below. And the first ray which was below them all was similar to the light which had come down upon Jesus before he went up to heaven, and it was quite equal to it in its light. And the three light-forms were of different kinds of light and they were | of different *types*. And some were many times superior to others.

ἄντιπος τυπος πε· ερε σοῖνε ογοτῶ εσοῖνε τῶ-  
πσοπ·

3 ασωπε δε ἄντερε ἄμαθητης ναυ εναῖ ἀγῶ-  
σοτε εματε ἀγω ἀψτορτῶ· ἰς σε πναητ' ἀγω  
5 πᾶλδῶητ' ἄντερεναυ ενεναθητης κε ἀψτορτῶ  
2ἢ ογνος ἄψτορτῶ· ἀψαχε ἄμμαυ εχχω ἄμος  
κε τωκ ἄητ' ἀνοκ πε ἄπῶσοτε·

3 ασωπε σε ἄντερε ἄμαθητης σωτῶ ἐπεῖψαχε  
πεχλυ κε πχοεις εψχε ἄτοκ πε σωκ εροκ ἄ-  
10 πεκογοειν ἄεοογ τᾶρῶεψ-ἀερατῶ· εμμον λ [π<sup>β</sup>]  
νεναλ ἄτομτῶ ἀγω ἀψτορτῶ ἀγω οη ἀψ-  
τορτῶ ἄβι πκοσμος τηρῶ εβολ ἄπνος ἄογοειν  
ετσοοπ ἄμοκ:

3 τοτε ἰς ἀσωκ εροχ ἄπεοογ ἄπεχογοειν·  
15 ἀγω ἄντερε παῖ ψωπε ἀτῶκ ἄητ' ἄβι ἄμαθη-  
της τηρογ ἀγει' ερατῶ ἄἰς ἀπαστογ τηρογ ἄι  
ογσοη ἀγοψωτ' ναχ εγραψε 2ἢ ογνος ἄραψε·  
πεχλυ ναχ κε ἄραββει ἄτακβωκ ετων· ἄ ογ τε  
τεκδιακονια ἄτακβωκ ἄμος ἄ 2ἢ ογ ἄτοχ νε  
20 νεῖψτορτῶ τηρογ ἄἢ νεῖκῶτο τηρογ εταψ-  
ωπε· τοτε πεχλυ ναυ ἄβι ἰς πναητ' κε ραψε  
ἄτετῶηλα χιν ἄπεῖναυ κε ἄἰβωκ ψα ἄτο-  
ποσ εταῖει' εβολ ἄητογ· χιν ποογ σε εβολ  
†ναψαχε ἄμμητῶ 2ἢ ογπαρῶησια χιν ταρχι

5. It happened, *however*, when the *disciples* saw these they were greatly afraid and agitated. Now Jesus, the compassionate and tender-hearted, when he saw that his *disciples* were in great agitation, he spoke to them saying: “Be courageous. It is I, do not fear”\*.

6. Now it happened when the *disciples* heard these words, they said: “Lord, if it be thou, draw thy light-glory to thyself so that we can stand, otherwise our eyes are darkened and we are agitated, and also the whole *world* is agitated<sup>1</sup>, because of the great light which is thine”.

*Then* Jesus drew to himself the glory of his light. And when this had happened all the *disciples* took courage, they came before Jesus, they all prostrated themselves at the same time, they worshipped him, rejoicing with great joy. They said to him: “Rabbi, where didst thou go, *or* what was thy *service* in which thou didst go, *or* for what reason were all these disturbances and all these earthquakes which happened?”<sup>2</sup>

*Then* Jesus, the compassionate, said to them: “Rejoice and be glad<sup>□</sup> from this hour because I have been to the *places* from whence I came forth. From today onwards now I will speak with you *openly* from the *beginning* | of the

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\* cf. Mt. 14.27; Mk. 6.50

□ cf. Mt. 5.12

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<sup>1</sup> (11, 12) are darkened ... are agitated ... is agitated; lit. have been darkened ... have been agitated ... has been agitated.

<sup>2</sup> (19) was thy service ... for what reason were; lit. is thy service ... for what reason are; on service, see U 239.

ΝΤΑΛΗΘΟΓΙΑ ΩΑ ΠΕΣΧΩΚ · ΑΥΩ ΨΗΑΦΑΧΕ ΝΜΜΗΤΝ  
 ΝΖΟ ΖΙ ΖΟ ΑΧΝ ΠΑΡΑΒΟΛΗ · ΝΨΝΑΖΕΠ-ΑΑΑΥ ΕΡΩΤΝ  
 ΑΝ ΧΙΝ ΠΕΪΝΑΥ ΝΤΕ ΝΑΠΧΙΣΕ ΑΥΩ ΝΑΪΤΟΠΟΣ ΝΤΑ-  
 ΛΗΘΟΓΙΑ · ΑΥΨ-ΕΞΟΥΣΙΑ ΓΑΡ ΝΑΪ ΖΙΤΜ ΠΙΑΤΩΑΧΕ  
 5 ΕΡΟΥ ΑΥΩ ΖΙΤΜ ΠΩΟΡΠ ΝΜΥΣΤΗΡΙΟΝ ΝΤΕ ΜΜΥΣΤΗ-  
 ΡΙΟΝ ΤΗΡΟΥ · ΕΤΡΑΦΑΧΕ ΗΜΜΗΤΝ ΧΙΝ ΤΑΡΧΗ ΩΑ  
 ΠΕΠΛΗΡΩΜΑ · ΑΥΩ ΧΙΝΖΟΥΝ ΦΑΒΟΛ ΑΥΩ ΧΙΝΒΟΛ  
 ΩΑΖΟΥΝ · ΣΩΤΜ ΘΕ ΤΑΧΩ ΕΡΩΤΝ ΝΖΩΒ ΝΙΜ · ΔΣ-  
 ΩΩΠΕ ΕΙΖΜΟΟΣ ΕΪΟΥΗΥ ΕΒΟΛ ΜΜΩΤΝ ' ΝΟΥΚΟΥΪ ̅<sup>b</sup>  
 10 ΖΙΧΜ ΠΤΟΥΟΥ ΝΝΧΟΕΙΤ' ΕΪΜΕΕΥΕ ΕΝΤΑΞΙΣ ΝΤΔΙΑ-  
 ΚΟΝΙΑ ΕΝΤΑΥΤΑΥΟΕΙ ΕΤΒΗΗΤΣ ΧΕ ΔΣΧΩΚ ΕΒΟΛ ·  
 ΑΥΩ ΜΠΙΑΤΨΤΝΝΟΟΥ ΝΑΪ ΜΠΑΣΕΝΔΥΜΑ ΝΒΙ ΦΛΕ  
 ΜΜΥΣΤΗΡΙΟΝ · ΕΤΕ ΝΤΟΥ ΠΕ ΠΜΕΖΧΟΥΤΑΥΤΕ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΧΙΝ ΗΖΟΥΝ ΩΑΒΟΛ · ΝΑΪ ΕΤΩΟΟΠ ΖΝ ΠΜΕΖ-  
 15 ΣΝΑΥ ΝΧΩΡΗΜΑ ΝΤΕ ΠΩΟΡΠ ΝΜΥΣΤΗΡΙΟΝ ΖΝ ΤΤΑ-  
 ΞΙΣ ΝΤΕ ΠΕΧΩΡΗΜΑ ΕΤΜΜΑΥ · ΔΣΩΩΠΕ ΘΕ ΝΤΕΡΕΙ-  
 ΕΙΜΕ ΧΕ ΔΣΧΩΚ ΕΒΟΛ ΝΒΙ ΤΤΑΞΙΣ ΝΤΔΙΑΚΟΝΙΑ ΕΝΤ-  
 ΑΪΕΙ' ΕΤΒΗΗΤΣ · ΑΥΩ ΕΜΠΛΑΤΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ  
 ΤΝΟΟΥ ΝΑΪ ΜΠΑΣΕΝΔΥΜΑ ΠΑΪ ΕΝΤΑΪΚΑΑΥ ΝΖΗΤΨ ·  
 20 ΩΑΝΤΨΧΩΚ ΕΒΟΛ ΝΒΙ ΠΕΧΟΥΟΕΨ · ΝΑΪ ΘΕ ΕΪΜΕΕΥΕ  
 ΕΡΟΥ ΕΙΖΜΟΟΣ ΖΙΧΜ ΠΤΟΥΟΥ ΝΝΧΟΕΙΤ' ΕΪΟΥΗΥ [Γ]  
 ΜΜΩΤΝ ΝΟΥΩΗΜ · ΔΣΩΩΠΕ ΕΡΕ ΠΗ ΝΗΥ ΕΡΑΪ ΖΝ  
 ΜΜΑΝΩΑ · ΜΝΝΣΩΣ ΘΕ ΕΒΟΛ ΖΙΤΟΥΤΨ ΜΠΩΟΡΠ Μ-  
 ΜΥΣΤΗΡΙΟΝ · ΠΑΪ ΕΝΕΨΩΟΟΠ ΧΙΝ ΝΨΟΡΠ ΠΑΪ ΕΝΤΑ

10 MS ΕΠΤΑΞΙΣ; read ΕΤΤΑΞΙΣ, compare 17.

19 the forms ΠΤΟΥΟΥ and ΨΠΠΟΥΟΥ both occur; see 17.18, 21.

*truth* until its completion. And I will speak with you face to face, without *parable* \*. I will not conceal from you, from this hour onwards, anything of the things of the height and of the *place* of the *truth* <sup>1</sup>. For I have been given *authority* <sup>□</sup>, through the Ineffable <sup>2</sup> and through the First *Mystery* of all the *mysteries*, that I should speak with you from the *beginning* until the *pleroma*, and from within outwards, and from without inwards. Hear now, so that I tell you all things.

It happened as I was sitting at a short distance from you upon the Mount of Olives, I was thinking of the *rank* <sup>3</sup> of the *service* for which I was sent, that it should be completed, and that my *garment* <sup>4</sup> was not yet sent to me by the First *Mystery*, which is the 24th *mystery* from within outwards. These (24 mysteries) are in the second *space* of the First *Mystery* in the *rank* of that *space*. It happened now when I knew that the *rank* of the *service* for which I had been sent was completed, and that that *mystery* had not yet sent me the *garment*, which I had left behind within it until the time was completed — as I thought of these things, I was sitting upon the Mount of Olives at a short distance from you.

7. It happened when the sun rose in the East now afterwards, through the First *Mystery* which had existed from the beginning, because of which | the All existed, from

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\* cf. Joh. 16.25

□ cf. Mt. 28.18

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<sup>1</sup> (3) place of the truth; see note on 122.10.

<sup>2</sup> (4) the Ineffable; see U 226.

<sup>3</sup> (10) the rank; lit. the ranks.

<sup>4</sup> (12) garment; see ATh 108-113; ParaShem 8 etc.; J 43; U 256.

ΠΤΗΡ<sup>Ϟ</sup> ΩΩΠΕ ΕΤ<sup>Ϟ</sup>ΒΗΗΤ<sup>Ϟ</sup>· ΠΑῙ ΕΝΤΑῙΓΙ' ΖΩ ΕΒΟΛ  
 ΝΖΗΤ<sup>Ϟ</sup> ΤΕΝΟΥ· ΜΠΙΟΥΘΕΙΩ ΔΝ ΕΜΠΑΤΟΥΣΤΑΥΡΟΥ  
 ΜΜΟῙ ΑΛΛΑ ΤΕΝΟΥ· ΑΣΩΩΠΕ ΖΙΤ<sup>Ϟ</sup> ΤΚΕΛΕΥΣΙΣ ΜΠ-  
 ΜΥΣΤΗΡΙΟΝ ΕΤ<sup>Ϟ</sup>ΜΜΑΥ ΛΥΤ<sup>Ϟ</sup>ΝΝΟΟΥ ΝΑῙ ΝΠΑΕΝΔΥΜΑ  
 5 ΝΟΥΘΕΙΝ ΠΑῙ ΕΝΤΑΥΤΑΑΥ ΝΑῙ ΧΙΝ ΩΟΡ<sup>Ϟ</sup> ΠΑῙ ΕΝΤ-  
 ΑΙΚΑΑΥ Ζ<sup>Ϟ</sup>Μ ΦΑΕ ΜΜΥΣΤΗΡΙΟΝ ΕΤΕ ΝΤΟΥ ΠΕ ΠΜΕΖ-  
 ΧΟΥΤΑΥΤΕ ΜΜΥΣΤΗΡΙΟΝ ΧΙΝ ΝΖΟΥΝ ΕΒΟΛ ΝΑῙ ΕΤ-  
 ΩΟΟΠ Ζ<sup>Ϟ</sup>Ν ΝΤΑΖΙΣ ΝΤΕ ΠΜΕΖΣΝΑΥ ΝΧΩΡΗΜΑ ΝΤΕ  
 ΠΩΟΡ<sup>Ϟ</sup> ΜΜΥΣΤΗΡΙΟΝ· ΠΕΝΔΥΜΑ (ΝΟΥ)ΟῙΝ ΣΕ [Γ<sup>Ϟ</sup>]  
 10 ΕΤ<sup>Ϟ</sup>ΜΜΑΥ ΑΝΟΚ ΠΕΝΤΑΙΚΑΑΥ Ζ<sup>Ϟ</sup>Μ ΦΑΕ ΜΜΥΣΤΗΡΙΟΝ  
 ΩΑΝΤ<sup>Ϟ</sup>ΧΩΚ ΕΒΟΛ ΝΣΙ ΠΕΟΥΘΕΙΩ ΕΤΡΑΤΑΑΥ ΖΙΩΩΤ·  
 ΑΥΩ ΝΤΑΑΡΧΕΣΘΑΙ ΕΤΡΑΩΑΧΕ Μ<sup>Ϟ</sup>Ν ΠΓΕΝΟC ΝΤ<sup>Ϟ</sup>Μ<sup>Ϟ</sup>ΝΤ-  
 ΡΩΜΕ ΑΥΩ ΝΤΑΒΟΛΠΟΥ ΝΑΥ ΕΒΟΛ ΤΗΡΟΥ ΧΙΝ ΤΑΡ-  
 ΧΗ ΝΤΑΛΗΘΙΑ ΖΕΩC ΩΑ ΠΕCΧΩΚ ΑΥΩ ΝΤΑΩΑΧΕ  
 15 Ν<sup>Ϟ</sup>ΜΜΑΥ ΧΙΝ ΠCΑΝΖΟΥΝ ΝΤΕ ΝΙCΑΝΖΟΥΝ ΖΕΩC ΩΑ  
 ΠCΑΝΒΟΛ ΝΤΕ ΝΙCΑΝΒΟΛ· ΑΥΩ ΧΙΝ ΠCΑΝΒΟΛ ΝΤΕ  
 ΝΙCΑΝΒΟΛ· ΖΕΩC ΩΑ ΠCΑΝΖΟΥΝ ΝΤΕ ΝΙCΑΝΖΟΥΝ·  
 ΡΑΩΕ ΣΕ Ν(ΤΕΤ<sup>Ϟ</sup>Ν)ΤΕΛΗΛ· ΑΥΩ ΝΤΕΤ<sup>Ϟ</sup>Ν<sup>Ϟ</sup>ΖΟΥΕ-ΡΑΩΕ·  
 ΧΕ ΝΤΩΤ<sup>Ϟ</sup>Ν ΝΕΝΤΑΥΤΑΔC ΝΗΤ<sup>Ϟ</sup>Ν ΕΤΡΑΩΑΧΕ Ν<sup>Ϟ</sup>ΜΜΗΤ<sup>Ϟ</sup>Ν  
 20 ΝΩΟΡ<sup>Ϟ</sup> ΧΙΝ ΤΑΡΧΗ ΝΤΑΛΗΘΙΑ· ΖΕΩC ΩΑ ΠΕCΧΩΚ· ΙΑ  
 ΕΤΒΕ ΠΑῙ ΡΩ ΑΙCΕΤ<sup>Ϟ</sup>ΠΤΗΥΤ<sup>Ϟ</sup>Ν ΧΙΝ ΝΩΟΡ<sup>Ϟ</sup> ΕΒΟΛ ΖΙ-

1 MS ΕΝΤΑῙ; ΕΙ' inserted above.

2 CΤΑΥΡΟΥ written in the form CΤ<sup>Ϟ</sup>ΟΥ.

4 MS originally ΝΣΙ ΠΑΕΝΔΥΜΑ; ΣΙ expunged; read ΜΠΑΕΝΔΥΜΑ.

5 MS ΧΙΝ ΩΟΡ<sup>Ϟ</sup>; better ΧΙΝ ΝΩΟΡ<sup>Ϟ</sup>.

9 MS ΟῙΝ in margin before ΣΕ; read ΝΟΥΟῙΝ.

18 MS ΝΤΕΛΗΛ.



which I myself have come just now — not *prior to* my *crucifixion*<sup>1</sup>, *but* now — it happened through the *command* of that *mystery*, it sent me my *garment* of light, which it had given to me from the beginning, which I had left behind in the last *mystery* which is the 24th *mystery* from within outwards, these (24 mysteries) which are in the ranks of the second *space* of the First *Mystery*. That *garment* <of light> now I had left behind in the last *mystery* until the time was completed that I should put it on me, and that I should *begin* to speak with the *race* of mankind, and reveal to them all things from the beginning of the *truth* until its completion, and speak to them from the innermost of the inner *to* the outermost of the outer, and from the outermost of the outer *to* the innermost of the inner. Rejoice and be glad\*, and rejoice still more, that it is given to you that I should speak with you first from the *beginning* of the *truth* until its completion. Because of this indeed I have chosen you from the beginning | through the First *Mystery*. Rejoice now and

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\* cf. Mt. 5.12

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<sup>1</sup> (2) not prior to my crucifixion; lit. when they had not yet crucified me.

ΤΟΟΤῆ ΜΗΨΟΡῆ ΜΜΥΣΤΗΡΙΟΝ · ΡΑΨΕ ΘΕ ΠΤΕΤῆΠΤΕ-  
 ΛΙΑ ΧΕ ΝΤΕΡΙΓΙ' ΕΙΝΗΥ ΕΒΟΛ ΕΠΚΟΣΜΟΣ ΧΙΝ Ν-  
 ΨΟΡῆ ΛΙΓΙΝΕ ΜΜΝΤ'ΣΝΟΟΥΣ ΝΒΟΜ ΝΜΜΑΙ ΚΑΤΑ ΘΕ  
 ΕΝΤΑΙΧΟΟΣ ΕΡΩΤῆΝ ΧΙΝ ΝΨΟΡῆ · ΕΝΤΑΙΧΙΤΟΥ ΝΤΟ-  
 5 ΟΤΟΥ ΜΜΝΤ'ΣΝΟΟΥΣ ΝΨΩΤΗΡ ΝΤΕ ΠΕΘΗΣΑΥΡΟΣ  
 ΝΟΥΟΕΙΝ ΚΑΤΑ ΤΚΕΛΕΥΣΙΣ ΜΗΨΟΡῆ ΜΜΥΣΤΗΡΙΟΝ ·  
 ΗΑΙ ΘΕ ΑΙΝΟΧΟΥ ΕΤΚΑΛΛΑΞΗ ΝΤΕΤῆΝΜΑΔΥ ΧΙΝ ΕΙΝΗΥ  
 ΕΠΚΟΣΜΟΣ ΕΤΕ ΝΑΙ ΝΕΤῆΝ ΠΕΤῆΝΨΩΜΑ ΜΠΟΟΥ · Ν-  
 ΤΑΥ· ΓΑΡ ΝΝΕΙΒΟΜ ΕΡΩΤῆΝ ΠΑΡΑ ΠΚΟΣΜΟΣ ΤΗΡῆ · ΧΕ  
 10 ΝΤΩΤῆΝ ΝΕΤῆΝΑΝΟΥῆΜ ΜΠΚΟΣΜΟΣ ΤΗΡῆ ΑΥΩ ΧΕΚΑΣ  
 ΕΤΕΤῆΝΨΩῆΜΒΟΜ ΝΤΩΟΥΝ ΖΑ ΤΑΠΙΛΗ ΝΝΑΡΧΩΝ Μ-<sup>ΙΑ</sup>  
 ΠΚΟΣΜΟΣ · ΑΥΩ ΜΝ ΝΖΙΣΕ ΜΠΚΟΣΜΟΣ ΑΥΩ ΜΝ ΝΕΥ-  
 ΚΙΝΔΥΝΟΣ ΑΥΩ ΜΝ ΝΕΥΔΙΩΓΜΟΣ ΤΗΡΟΥ ΕΤΟΥΝΑ-  
 ΝΤΟΥ ΕΧΩΤῆΝ ΝΒΙ ΝΑΡΧΩΝ ΜΠΧΙΣΕ · ΑΙΧΟΟΣ ΓΑΡ  
 15 ΝΗΤῆΝ ΝΟΥΜΗΗΨΕ ΝΣΟΠ ΧΕ ΤΒΟΜ ΕΤΨΟΟΠ ΝΖΗΤ-  
 ΤΗΥΤῆΝ · ΝΤΑΙῆΝΤ' ΕΒΟΛ ῆΜ ΠΜΝΤ'ΣΝΟΟΥΣ ΝΨΩΤΗΡ ·  
 ΝΑΙ ΕΤΨΟΟΠ ῆΜ ΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ · ΕΤΒΕ ΠΑΙ  
 ΡΩ ΑΙΧΟΟΣ ΝΗΤῆΝ ΧΙΝ ΝΨΟΡῆ ΧΕ ΝΤΩΤῆΝ ΝΤΕΤῆΝ  
 ΖΕΝΕΒΟΛ ΑΝ ῆΜ ΠΚΟΣΜΟΣ · ΠΑΙ ΖΩ ΑΝΟΚ ΑΝΓ ΟΥ-  
 20 ΕΒΟΛ ΑΝ ΝΖΗΤῆ · ΡΩΜΕ ΓΑΡ ΝΙΜ ΕΤῆΜ ΠΚΟΣΜΟΣ · Ν-  
 ΤΑΥΧΙ·ΨΥΧΗ ΕΒΟΛ ῆΝ ΤΒΟΜ ΝΝΑΡΧΩΝ ΝΝΑΙΩΝ ·  
 ΤΒΟΜ ΔΕ ΕΤΨΟΟΠ<sup>11</sup> ῆΝΤΗΥΤῆΝ ΟΥΕΒΟΛ ΜΜΟΙ ΤΕ · [18]  
 ΝΤΩΤῆΝ ΔΕ ΕΡΕ ΤΕΤῆΝΨΥΧΗ ΗΠ ΕΙΧΙΣΕ · ΝΤΑΙῆ-  
 ΜΝΤ'ΣΝΟΟΥΣ ΝΒΟΜ ΝΤΕ 18 Ν ΝΨΩΤΗΡ ΜΠΕΘΗΣΑΥΡΟΣ

11 MS ΕΤΕΤῆΝΨΩῆΜΒΟΜ; ε before ψῆΜΒΟΜ expunged.

19 MS ΑΝΓ·

21 ΤΒΟΜ written over erasure.

24 ΒΟΜ ΝΤΕ 18 Ν added in the same hand in margins.

be glad\*, because when I entered the *world* I brought the twelve powers with me, as I told you from the beginning, which I took from the twelve *saviours* of the *Treasury* of Light, according to the *command* of the *First Mystery*. These now I cast into the wombs of your mothers when I came<sup>1</sup> into the *world*, and it is these which are in your *bodies* today. For these powers have been given to you *above* the whole *world*, for you are those who are able to save the whole *world*, so that you should be able to withstand the *threat* of the *archons* of the *world*, and the sufferings of the *world* and their *dangers*, and all their *persecutions* which the *archons* of the height will bring upon you. For I have said to you many times that the power which is within you I have brought from the twelve *saviours*, which are in the *Treasury* of Light. For this reason I have indeed said to you from the beginning that you are not from the *world*; I also am not from it<sup>□</sup>. For all men who are in the *world* have received *souls* from <the power> of the *archons* of the *aeons*. The power, *however*, which is in you, is from me but your *souls* belong to the height. I have brought twelve powers of the twelve *saviours* of the *Treasury* | of

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\* cf. Mt. 5.12

□ cf. Joh. 15.19; 17.14, 16

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<sup>1</sup> (7) when I came; lit. since I came.

ΜΠΟΥΟΓΙΗ ΕΛΙΧΙΤΟΥ ΕΒΟΛ Ζ̄Μ ΗΜΕΡΟΣ Π̄ΓΛΩΜ  
 ΤΕΝΤΑΥΧΙΤ̄Σ Ν̄ΨΟΡῙΠ̄ · ΑΥΩ Ν̄ΤΕΡΙΕΙ' ΕΙΜΗΥ ΕΠ-  
 ΚΟΣΜΟΣ ᾹΙΕΙ' ΕΤΜΗΤΕ Ν̄ΝΑΡΧΩΝ Ν̄ΤΕΣΦΑΙΡΑ · ᾹΙΡ̄-ΠΙΝΕ  
 Ν̄ΓΑΒΡΙΗΛ ΗΑΓΓΕΛΟΣ Ν̄ΤΕ Ν̄ΑΙΩΝ ΑΥΩ ΜΠΟΥΟΣΟΥΩΝΤ̄  
 5 Ν̄ΟΙ Ν̄ΑΡΧΩΝ Ν̄ΝΑΙΩΝ · ΑΛΛΑ ΝΕΥΜΕΕΥΕ ΠΕ ΧΕ ΔΝΟΚ  
 ΠΕ ΓΑΒΡΙΗΛ ΗΑΓΓΕΛΟΣ · ΑΣΨΩΠΕ ΘΕ Ν̄ΤΕΡΙΕΙ' ΕΤΜΗΤΕ  
 Ν̄ΝΑΡΧΩΝ Ν̄ΝΑΙΩΝ · ᾹΙΩΩΨ̄Τ̄ ΕΠΕΣΗΓ' ΕΠΚΟΣΜΟΣ  
 Ν̄ΤΕ ΤΜΝΤΡΩΜΕ · ΖΙΤ̄Ν ΤΚΕΛΕΥΣΙΣ Μ̄ΠΨΟΡῙΠ̄ Μ̄ΜΥΣΤΗ-  
 ΡΙΟΝ · ᾹΙΘΙΝΕ Ν̄ΕΛΙΣΑΒΕΤ̄ ΤΜΑΛΥ Ν̄ΙΩΣΑΝΝΗΣ̄ ΠΒΑΠ- [IR<sup>b</sup>]  
 10 ΤΙΣΤΗΣ ΖΑΘΗ ΕΜΠΑΤ̄ΣΩ̄Ω̄ Μ̄ΜΟϸ ᾹΙΣΙΤΕ Ν̄ΟΥΩΜ  
 ΕΖΟΥΝ ΕΡΟΣ ΤᾹΙ ΕΝΤᾹΙΧΙΤ̄Σ Ν̄ΤΟΟΤ̄ϸ Μ̄ΠΚΟῩΙ Ν̄ΙΑΩ̄ ~  
 ΠΑΓΛΘΟΣ ΠΕΤ̄Ζ̄Ν ΤΜΕΣΟΣ ΧΕ ΕΨΕΨΩ̄ΜΩΜ Ν̄ΤΑΨΕ-  
 ΟΕΙΩ ΖΑΤ̄ΝΕΖΗ · ΑΥΩ Ν̄ΨΟΒΤ̄ΓΕ Ν̄ΤΑΖΗ · ΑΥΩ Ν̄ΨΒΑΠ-  
 ΤΙΖΕ Ζ̄Ν ΟΥΜΟΟῩ Ν̄ΚΑΝΟΒΕ ΕΒΟΛ · ΤΩΜ ΘΕ ΕΤ̄ΜΜΑΥ  
 15 Ν̄ΤΟΣ ΠΕΤΨΟΟΠ̄ Ζ̄Ν ΗΣΩΜΑ Ν̄ΙΩΣΑΝΝΗΣ̄ · ΑΥΩ ΟΗ  
 ΕΠΜΑ Ν̄ΤΕΨΥΧΗ Ν̄ΝΑΡΧΩΝ ΕΨΗΠ̄ ΕΧΙΤ̄Σ · ᾹΙΘΙΝΕ  
 Ν̄ΤΕΨΥΧΗ Ν̄ΖΗΛΙΑΣ ΠΕΠΡΟΦΗΤΗΣ̄ Ζ̄Ν Ν̄ΑΙΩΝ Ν̄ΤΕ-  
 ΣΦΑΙΡΑ ΑΥΩ ᾹΙΧΙΤ̄ϸ ΕΖΟΥΝ ΑΥΩ ᾹΙΧΙ-ΤΕΨΥΧΗ ΟΗ  
 ᾹΙΝΤ̄Σ Ν̄ΤΗΑΡΘΕΝΟΣ Μ̄ΠΟΥΟΓΙΗ ΑΥΩ ΑΣΤΑΑΣ Ν̄ΝΕΣ-  
 20 ΠΑΡΑΛΗΜΠΤΩΡ̄ ΑῩΝΤ̄Σ ΕΤΕΣΦΑΙΡΑ Ν̄ΝΑΡΧΩΝ ΑΥΩ Π̄  
 ΑΥΝΟΧ̄Σ ΕΖΟΥΝ ΕΓΚΑΛΑΖΗ Ν̄ΕΛΙΣΑΒΕΤ̄ · ΤΩΜ ΔΕ  
 Μ̄ΠΚΟῩΙ Ν̄ΙΑΩ̄ ΠΑΤΜΕΣΟΣ ΑΥΩ ΤΕΨΥΧΗ Ν̄ΖΗΛΙΑΣ ΠΕ-

2 MS ΤΕΝΤΑΥΧΙΤ̄Σ; read ΤΕΝΤᾹΙΧΙΤ̄Σ.

15 MS ΠΕΤΨΟΟΠ̄; read ΤΕΤΨΟΟΠ̄. MS Ζ̄Π̄; read Ζ̄Π̄.

20 IR̄ in upper left-hand margin at beginning of quire.

the Light, taking them from the *part* of my power which I received at first. And when I entered the *world* I came to the midst of the *archons* of the *sphere*, and I took the likeness of Gabriel, the *Angel* of the *aeons*, and the *archons* of the *aeons* did not recognise me\*<sup>1</sup>. *But* they thought that I was the *Angel* Gabriel. Now it happened that when I came into the midst of the *archons* of the *aeons*, I looked down at the *world* of mankind, at the *command* of the *First Mystery*. I found Elisabeth, the mother of John the *Baptist*<sup>□</sup>, before she had conceived him and I cast into her a power which I had received from the Little Jao<sup>2</sup>, the *Good*, who is in the *Midst*, so that he should be able to preach before me, and prepare my way and *baptise* with water of forgiveness<sup>◦</sup>. Now that power was in the *body* of John. And again, in place of the *soul* of the *archons* which he was due to receive, I found the *soul* of the *prophet* Elias<sup>3</sup> in the *aeons* of the *sphere*; and I took it in and I took his *soul* again; I brought it to the *Virgin* of the Light<sup>4</sup>, and she gave it to her *paraleptors*<sup>5</sup>. They brought it to the *sphere* of the *archons*, and they cast it into the womb of Elisabeth. *But* the power of the Little Jao, he of the *Midst*, and the *soul* of the |

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\* cf. 1 Cor. 2.8

□ cf. Lk. 1

◦ cf. Mt. 3.11; 11.10; Mk. 1.2-4; Lk. 7.27

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<sup>1</sup> (4) did not recognise me; cf. *Ascension of Isaiah* XI.24-28; (see also 21.5 ff.).

<sup>2</sup> (11) Jao, the Little; see Odeberg (Bibl. 37); on the *Midst*, see *Iren.* 1.5.3; 6.4; 7.1; *Hippol.* VI.32.8.

<sup>3</sup> (17) Elias (Elijah); see *Hippol.* VIII.10.2.

<sup>4</sup> (19) *Virgin* of the Light; see J 110.

<sup>5</sup> (20) *paraleptor*, -es; lit. receiver; see *ApJn* 66; *GEgypt* III 64, 66; J 101; U 241.

ΠΡΟΦΗΤΗΣ ΝΤΟΟΥ ΝΕΤΜΗΡ ΖΜ ΠΣΩΜΑ ΝΙΩΣΑΝΝΗΣ  
 ΠΒΑΠΤΙΣΤΗΣ· ΕΤΒΕ ΠΑΙ ΘΕ ΑΤΕΤΝΡ-ΖΗΤΣΝΑΥ ΜΠΙΟΥ-  
 ΟΕΙΩ<sup>1</sup> ΝΤΕΡΙΧΟΟΣ ΝΗΤΝ ΧΕ ΛΧΧΟΟΣ ΝΒΙ ΙΩΣΑΝΝΗΣ  
 ΧΕ ΑΝΟΚ ΑΝ ΠΕ ΠΕΧΣ· ΑΥΩ ΑΤΕΤΝΧΟΟΣ ΝΑΙ ΧΕ  
 5 4CH2 ΖΝ ΤΕΓΡΑΦΗ ΧΕ ΕΡΩΑΝ ΠΕΧΣ ΕΙ' ΕΦΝΗΥ· ΦΝΗΥ  
 ΝΒΙ ΖΗΛΙΑΣ ΖΑΤΕΦΖΗ· ΑΥΩ ΝΨΟΒΤΕ ΝΤΕΦΖΗ· ΑΝΟΚ  
 ΔΕ ΝΤΕΡΕΤΕΤΝΧΕ-ΝΑΙ ΝΑΙ ΛΙΧΟΟΣ ΝΗΤΝ ΧΕ ΛΦΕΙ  
 ΜΕΝ ΝΒΙ ΖΗΛΙΑΣ· ΑΥΩ ΛΨΟΒΤΕ ΝΖΩΒ ΝΙΜ ΚΑΤΑ  
 ΟΕ ΕΤΣΗ2· ΑΥΩ ΛΥΕΙΡΕ ΝΑΨ ΝΘΕ ΕΤΕΖΝΑΥ· ΑΥΩ  
 10 ΝΤΕΡΕΙΕΙΜΕ ΧΕ ΜΠΕΤΝΝΟΙ ΧΕ ΝΤΑΙΧΟΟΣ ΝΗΤΝ  
 ΕΤΒΕ ΤΕΨΥΧΗ ΝΖΗΛΙΑΣ ΕΤΜΗΡ ΖΝ ΙΩΣΑΝΝΗΣ ΠΒΑΠ- π<sup>b</sup>  
 ΤΙΣΤΗΣ· ΛΙΟΥΩΨΒ ΝΗΤΝ ΖΝ ΠΩΛΧΕ ΖΝ ΟΥΠΑΡ-  
 ΡΗΣΙΑ ΝΖΟ ΜΝ ΖΟ ΧΕ ΕΩΧΕ ΕΖΝΗΤΝ ΕΧΙ-ΙΩΣΑΝΝΗΣ  
 ΠΒΑΠΤΙΣΤΗΣ· ΝΤΟΥ ΠΕ ΖΗΛΙΑΣ ΠΕΝΤΑΙΧΟΟΥ ΧΕ ΦΝΗΥ·  
 15 ζ ΛΦΟΥΩ2 ΟΝ ΕΤΟΟΥΤ<sup>4</sup> ΝΒΙ ΙΣ ΖΜ ΠΩΛΧΕ ΠΕ-  
 ΧΑΨ ΧΕ ΛΨΩΠΗΕ ΘΕ ΜΝΝΣΑ ΝΑΙ ΖΙΤΝ ΤΚΕΛΕΥΣΙΣ  
 ΜΠΩΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΛΙΩΨΤ<sup>7</sup> ΟΝ ΕΠΕΣΗΤ ΕΧΜ  
 ΠΚΟΣΜΟΣ ΝΤΜΝΤΡΩΜΕ· ΛΙΒΙΝΕ ΜΜΑΡΙΑ ΤΑΙ ΕΩΛΥ-  
 ΜΟΥΤΕ ΕΡΟΣ ΧΕ ΤΑΜΑΛΥ ΚΑΤΑ ΠΣΩΜΑ ΝΘΥΛΗ· ΛΙ-  
 20 ΨΑΧΕ ΟΝ ΝΜΜΑΣ ΚΑΤΑ ΠΤΥΠΟΣ ΝΓΑΒΡΙΗΛ· ΑΥΩ  
 ΝΤΕΡΕΣΚΟΤΣ ΕΠΧΙΣΕ ΕΡΟΙ ΛΙΝΟΥΧΕ ΕΖΟΥΝ ΕΡΟΣ  
 ΝΤΩΡΠ ΝΒΟΜ ΤΕΝΤΑΙΧΙΤΣ ΝΤΟΟΥΤΣ ΝΤΒΑΡΒΗΛΩ  
 ΕΤΕ<sup>11</sup> ΝΤΟΥ ΠΕ ΠΣΩΜΑ ΕΝΤΑΙΦΟΡΙ ΜΜΟΥ ΖΜ ΠΧΙΣΕ· [ΙΛ]  
 ΑΥΩ ΕΠΜΑ ΝΤΕΨΥΧΗ· ΛΙΝΟΥΧΕ ΕΖΟΥΝ ΕΡΟΣ ΝΤΒΟΜ

8 11 of ΜΕΝ inserted above.

12 MS ΖΠ ΠΩΛΧΕ; read ΖΠ ΠΩΛΧΕ.

*prophet* Elias were bound in the *body* of John the *Baptist*. You doubted now at the time when I spoke to you *because* John said: 'I am not the Christ'\* and you said to me: 'It is written in the *scripture*: when the Christ shall come, there will come Elias before him and he will prepare his way'<sup>□</sup>. *But* when you said this to me, I said to you: 'Elias has *indeed* come and he has prepared all things, *as* it is written: And they did to him as they pleased'<sup>°</sup>. And when I knew that you did not *understand* what I said to you concerning the *soul* of Elias, which was bound in John the *Baptist*, I answered you *openly* in speech, face to face, saying: 'If it pleases you to accept John the *Baptist*, he is Elias of whom I have said that he will come'<sup>△</sup>".

8. Jesus continued again speaking and said: "Now it happened after this, through the *command* of the First *Mystery*, I looked down again upon the *world* of mankind, I found Mary, who is called my mother *according to* the *material body*. I spoke to her in the *type* of Gabriel<sup>°</sup>, and when she turned to the height towards me, I cast into her the first power which I had received from the Barbelo<sup>1</sup>, which is the *body* which I *wore* in the height. And in place of the *soul*, I cast into her the power | which I received

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\* cf. Joh. 1.20

□ cf. Mt. 17.10

° cf. Mt. 17.11, 12

△ cf. Mt. 11.14

♦ cf. Lk. 2

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<sup>1</sup> (22) Barbelo; see Iren. I.29.1; Epiph. 25.2 ff.; 26.1.9; ApJn 27-32; GEgypt III 42; IV 52 etc.; J 133.

ΤΕΝΤΑΪΧΙΤ̄C̄ ΝΤΟΟΤ̄C̄ ΜΠΝΟC̄ ΝCΑΒΑΩΘ ΠΑΓΛΘΟC̄ ·  
 ΠΑΪ ΕΤΦΟΟΠ̄ Z̄M̄ ΠΤΟΠΟC̄ ΗΤΟΥΝΑΜ · ΑΥΩ ΤΜΝΤ̄-  
 CΝΟΟΥC̄ ΝCΟΜ ΝΤΕ ΠΜΝΤCΝΟΟΥC̄ ΝCΩΤΗΡ ΜΠΕΘΗ-  
 CΑΥΡΟC̄ ΜΠΟΥΟΕΙΝ · ΝΕΝΤΑΪΧΙΤΟΥ ΝΤΟΟΤΟΥ ΜΠ-  
 5 ΜΝΤCΝΟΟΥC̄ ΝΑΙΛΑΚΟΝΟC̄ ΕΤZ̄N̄ ΤΜΕCΟC̄ · ΑΪΝΟΧΟΥ  
 ΕΤΕCΦΕΡΑ ΝΝΑΡΧΩΝ · ΑΥΩ ΝΔΕΚΑΝΟC̄ ΝΝΑΡΧΩΝ ΜΝ  
 ΝΕΥΛΙΤΟΥΡΓΟC̄ · ΝΕΥΜΕΕΥΕ ΠΕ ΧΕ ΖΕΝΨΥΧΟΟΥ(Ε)  
 ΝΕ ΝΤΕ ΝΑΡΧΩΝ ΑΥΩ ΑΥΝΤΟΥ ΝCΙ ΝΑΙΤΟΥΡΓΟC̄ ·  
 ΑΪΜΟΡΟΥ Z̄M̄ ΠCΩΜΑ ΝΤΕΤ̄N̄ΜΑΛΥ · ΑΥΩ ΝΤΕΡΕ ΠΕ-  
 10 ΤΝΟΥΟΕΙΩ ΧΩΚ ΕΒΟΛ ΑΥΧΠΕ-ΤΗΥΤ̄N̄ Z̄M̄ ΠΚΟC̄ [ΙΑ. ʹ]  
 ΜΟC̄ ΕΜΝ-ΨΥΧΗ ΝΤΕ ΝΑΡΧΩΝ Z̄N̄ΤΗΥΤ̄N̄ · ΑΥΩ ΑΤΕ-  
 Τ̄N̄ΧΙ ΜΠΕΤ̄N̄ΜΕΡΟC̄ ΕΒΟΛ Z̄N̄ ΤCΟΜ ΤΑΪ ΕΝΤΑΥΝΙCΕ  
 ΜΜΟC̄ ΕΖΟΥΝ ΕΠΚΕΡΑCΜΟC̄ ΝCΙ ΦΛΕ ΜΠΑΡΑCΤΑΤΗC̄  
 ΤΑΪ ΕΤΜΟΧ̄C̄ ΜΝ ΝΑΖΟΡΑΤΟC̄ ΤΗΡΟΥ ΜΝ ΝΑΡΧΩΝ  
 15 ΤΗΡΟΥ · ΜΝ ΝΑΙΩΝ ΤΗΡΟΥ ΖΑΠΑΞ ΖΑΠΛΩC̄ ΕCΜΟΧ̄C̄  
 Z̄M̄ ΠΚΟCΜΟC̄ ΝΤΕ ΠΤΑΚΟ ΕΤΕ ΠΚΕΡΑCΜΟC̄ ΠΕ ΤΑΪ  
 ΕΝΤΑΪΝΤC̄ ΕΒΟΛ ΜΜΟΪ ΧΙΝ ΝΨΟΡΠ̄ ΑΪΝΟΧ̄C̄ ΕΖΟΥΝ  
 ΕΠΨΟΡΠ̄ ΝΤΩΩ ΑΥΩ Α ΠΨΟΡΠ̄ ΝΤΩΩ ΑΥΝΟΥΧΕ  
 ΝΟΥΜΕΡΟC̄ ΝΖΗΤC̄ ΕΖΟΥΝ ΕΠΝΟC̄ ΝΟΥΟΕΙΝ · ΑΥΩ  
 20 ΠΝΟC̄ ΝΟΥΟΕΙΝ ΑΥΝΟΥΧΕ ΝΟΥΜΕΡΟC̄ Z̄M̄ ΠΕΝΤΑΧ-  
 ΧΙΤ̄C̄ ΕΖΟΥΝ ΕΠΤΟΥ ΜΠΑΡΑCΤΑΤΗC̄ · ΑΥΩ ΦΛΕ ΜΠΑ-  
 ΡΑCΤΑΤΗC̄ ΑΥΧΙ ΝΟΥΜΕΡΟC̄ Z̄M̄ ΠΕΝΤΑΥΧΙΤ̄C̄ · ΑΥ-  
 ΝΟΧ̄C̄ ΕΖΟΥΝ ΕΠΚΕΡΑC̄ΜΟC̄ · ΑΥΩ ΑΥΩΩΠΕ Z̄N̄ ΝΕΤ- 16

5 MS ΑΪΝΟΥΧΟΥ; Υ expunged and crossed out.

7 MS ΖΕΝΨΥΧΟΟΥ.

9 MS ΑΪΜΟΡΟΥ; read ΑΥΜΟΡΟΥ.

15 M̄Π̄ ΠΑΙΩΝ ΤΗΡΟΥ written in lower margin; omission in MS indicated by signs ∕. and ρ.



from the great Sabaoth, the *Good*<sup>1</sup>, who is in the *place* of the right. And the twelve powers of the twelve *saviours* of the *Treasury* of the Light, which I received from the twelve *servers* which are in the *Midst*, I cast into the *sphere* of the *archons*. And the *decans* of the *archons* and their *ministers* thought that they were *souls* of the *archons*, and the *ministers* brought them, they bound them in the *bodies* of your mothers. And when your times were completed, they bore you into the *world* without there being *souls* of the *archons* in you. And you have received your *parts* from the power which the last *helper* (*parastates*) had breathed into the *mixture*, this (power) which is mixed with all the *invisible ones* and all the *archons* and all the *aeons*. In a word, it is mixed with the *world* of destruction, namely the *mixture*. This (power) which, from the beginning, I brought out of myself, I cast into the first ordinance. And the first ordinance cast a *part* of it into the great light. And the great light cast a *part* of what it received into the five *helpers* (*parastatai*), and the last *helper* (*parastates*) took a *part* from what it received and cast it into the *mixture*. And (the part) has come to be | in all who are in the *mixture*, as I have just said to you.”

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<sup>1</sup> (1) Sabaoth, the Good; see Iren. I.30.5; Origen c. *Cels.* VI.31; ApJn 40-43; GEgypt III 58; HypArch 143; OnOrgWld 151; J 119.

ΩΟΟΗ ΤΗΡΟΥ Ζ̄Μ ΠΚΕΡΑΣΜΟΣ <sup>1</sup> ΚΑΤΑ ΘΕ ΕΝΤΑΪΟΥΩ  
ΕΪΧΩ Μ̄ΜΟΣ ΝΗΤ̄Ν:

3 ΠΑΪ ΔΕ ΝΕΡΕ ῙC ΧΩ Μ̄ΜΟΟΥ ΠΕ Ν̄ΝΕΦΜΑΘΗΤΗΣ  
21Χ̄Μ ΠΤΟΟΥ Ν̄ΝΧΟΕΙΤ· ΛΧΟΥΩ2 ΔΕ ΟΝ ΕΤΟΟΤ̄C Ν̄ΒΙ  
5 ῙC Ζ̄Μ ΠΩΑΧΕ Μ̄Ν ΝΕΦΜΑΘΗΤΗΣ ΧΕ ΡΑΩΕ ΛΥΩ Ν̄ΤΕ-  
Τ̄ΝΤΕΛΗΛ ΛΥΩ Ν̄ΤΕΤ̄ΝΟΥΕ2-ΡΑΩΕ ΕΧ̄Μ ΠΕΤ̄ΝΡΑΩΕ  
ΧΕ ΛΥΧΩΚ ΕΒΟΛ Ν̄ΒΙ ΝΕΥΟΕΙΩ ΕΤΡΑ† ΖΙΩΩΤ Μ̄ΠΛ-  
ΕΝΔΥΜΑ ΠΑΪ ΕΝΕΦCΒ̄ΤΩΤ ΝΑΪ ΧΙΝ Ν̄ΩΟΡ̄Π· ΠΑΪ ΕΝ-  
ΤΑΪΚΑΛ4 Ζ̄Μ ΦΔΕ Μ̄ΜΥCΤΗΡΙΟΝ ΩΑ ΠΕΟΥΟΕΙΩ Μ̄ΠΕΦ-  
10 ΧΩΚ ΕΒΟΛ· ΠΕΥΟΕΙΩ ΔΕ Μ̄ΠΕΦΧΩΚ ΕΒΟΛ ΠΕ ΠΕ-  
ΟΥΟΕΙΩ ΕΤΟΥΝΑΚΕΛΕΥΕ ΖΙΤ̄Μ ΠΩΟΡ̄Π Μ̄ΜΥCΤΗ-  
ΡΙΟΝ ΕΤΡΑΩΑΧΕ Ν̄ΜΜΗΤ̄Ν ΧΙΝ ΤΑΡΧΗ Ν̄ΤΑΛΛΗΘΙΑ ΩΑ  
ΠΕCΧΩΚ· ΛΥΩ ΧΙΝ ΠCΑΝ2ΟΥΝ <sup>1</sup> Ν̄ΤΕ ΝΙCΑΝ2ΟΥΝ· <sup>ic</sup><sup>b</sup>  
(2ΕΩC ΩΑ ΠCΑΝΒΟΛ Ν̄ΤΕ ΝΙCΑΝΒΟΛ) ΕΒΟΛ ΧΕ ΕΡΕ  
15 ΠΚΟCΜΟC ΝΑΝΟΥ2Μ ΖΙΤ̄Ν-ΤΗΥΤ̄Ν· ΡΑΩΕ ΔΕ Ν̄ΤΕΤ̄Ν-  
ΤΕΛΗΛ ΧΕ Ν̄ΤΕΤ̄Ν ΖΕΝΜΑΚΑΡΙΟC ΠΑΡΑ Ν̄ΡΩΜΕ ΤΗΡΟΥ  
ΕΤ21Χ̄Μ ΠΚΑ2· ΧΕ Ν̄ΤΩΤ̄Ν ΝΕΤ̄ΝΑΝΟΥ2Μ Μ̄ΠΚΟCΜΟC  
ΤΗΡ̄C:

3 ΛCΩΩΠΕ ΔΕ Ν̄ΤΕΡΕ ῙC ΟΥΩ ΕΦΧΩ Ν̄ΝΕΪΩΛΧΕ  
20 ΕΝΕΦΜΑΘΗΤΗΣ· ΛΧΟΥΩ2 ΟΝ ΕΤΟΟΤ̄C Ζ̄Μ ΠΩΑΧΕ ΠΕ-  
ΧΑ4 ΝΑΥ· ΧΕ ΕΙC2ΗΗΤΕ ΔΕ ΛΙΦΟΡΙ Μ̄ΠΛΕΝΔΥΜΑ·  
ΛΥΩ ΛΥ† ΝΑΪ Ν̄ΕΖΟΥCΙΑ ΝΙΜ ΖΙΤ̄Μ ΠΩΟΡ̄Π Μ̄ΜΥC-  
ΤΗΡΙΟΝ· ΕΤΙ ΚΕΚΟΥΪ Ν̄ΟΥΟΕΙΩ ΠΕ ΛΥΩ †ΝΑΧΩ

11 MS κεϋλεϋε; Υ expunged and crossed out.

14 2εωc . . . . νισανβολ omitted in MS.

Now Jesus was saying these things to his *disciples* upon the Mount of Olives. Jesus now continued again in the discourse with his *disciples*: “Rejoice and be glad\*, and add joy to your joy, because the times are completed that I should put on my *garment* which was prepared for me from the beginning, which I left behind in the last *mystery* until the time of its completion. *But* the time of its completion is the time when I am *commanded* by the First *Mystery* to speak to you from the *beginning* of the *truth* to its fulfilment, and from the innermost of the inner (to the outermost of the outer), because the *world* will be saved by you. Rejoice and be glad<sup>□</sup> because you are *blessed beyond* all men upon earth, because it is you who will save the whole *world*.”

9. It happened now when Jesus finished saying these words to his *disciples*, he continued again with the discourse, and he said to them: “Behold, I have *put on* my *garment* and all *authority* is given to me<sup>°</sup> through the First *Mystery*. *Yet* a little time, and I will tell you | the *mystery* of the

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\* cf. Mt. 5.12

□ cf. Mt. 5.12

° cf. Mt. 28.18

ΕΡΩΤῆΝ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΤΗΡῆ· Μῆ ΠΕΠΛΗΡΩΜΑ Μ-  
 ΠΤΗΡῆ· ΑΥΩ †ΝΑΖΕΠ-ΛΑΛΥ ΕΡΩΤῆΝ ΑΝ ΧΙΝ ΜΠΕΪ-  
 ΝΑΥ· ΑΛΛΑ Ζῆ ΟΥΧΩΚ †ΝΑΧΕΚ-ΤΗΥΤῆΝ ΕΒΟΛ Ζῆ  
 ΠΛΗΡΩΜΑ ΝΙΜ· ΑΥΩ Ζῆ ΧΩΚ ΝΙΜ ΑΥΩ Ζῆ ΜΥΣΤΗ-  
 5 ΡΙΟΝ ΝΙΜ ΕΤΕ ΝΤΟΟΥ ΝΕ ΠΧΩΚ ΝῆΧΩΚ ΤΗΡΟΥ·  
 ΑΥΩ ΠΕΠΛΗΡΩΜΑ ΝΝΕΠΛΗΡΩΜΑ ΤΗΡΟΥ· ΑΥΩ ΤΕ [1ε]  
 ΓΝΩCΙC ΝΝΕΓΝΩCΙC ΤΗΡΟΥ· ΝΑΪ ΕΤΩΟΟΠ Ζῆ ΠΑΕΝ-  
 ΔΥΜΑ· †ΝΑΧΩ ΕΡΩΤῆΝ ΝΜΜΥCΤΗΡΙΟΝ ΤΗΡΟΥ ΧΙΝ  
 ΠCΑΝΒΟΛ ΝΤΕ ΝΙCΑΝΒΟΛ ΩΑ ΠCΑΝΖΟΥΝ ΝΤΕ ΝΙCΑΝ-  
 10 ΖΟΥΝ :

3 ΠΛΗΝ CΩΤῆ ΤΑΧΩ ΕΡΩΤῆΝ ΝΖΩΒ ΝΙΜ ΕΝΤΑΥ-  
 ΩΩΠΕ ΜΜΟΪ : ΑCΩΩΠΕ ΘΕ ΝΤΕΡΕ ΠΡΗ ΕΙ' ΕΖΡΑΪ Ζῆ  
 ΜΜΑῆΩΑ ΑCΕΙ' ΕΠΕCΗΤ' ΝΘΙ ΟΥΝΟC ΝΔΥΝΑΜΙC ΝΟΥ-  
 ΟΕΙΝ ΕΡΕ ΠΑΕΝΔΥΜΑ ΖΡΑΪ ΝΖΗΤC· ΠΑΪ ΕΝΤΑΪΚΑΛΥ Ζῆ  
 15 ΠΜΓΖΧΟΥΤΑΥΤΕ ΜΜΥCΤΗΡΙΟΝ ΚΑΤΑ ΟC ΕΝΤΑΪΟΥΩ  
 ΕΪΧΩ ΜΜΟC ΝΗΤῆ ΤΕΝΟΥ· ΑΥΩ ΑΪΘΗC ΝΟΥΜΥC-  
 ΤΗΡΙΟΝ Ζῆ ΠΑΕΝΔΥΜΑ· Ε4CΗ2 Ζῆ †ΠΠ CΖΑΪ ΝΤΕ  
 ΝΑΠΧΙCΕ· ΖΑΜΑΖΑ ΜΑΩΖ ΖΑΡΑΧΑ ΜΑΩ ΖΑΪ· ΕΤΕ ΠΑΪ  
 ΠΕ ΠΕ4ΒΩΛ· ΧΕ ΠΜΥCΤΗΡΙΟΝ ΕΤῆΒΟΛ Ζῆ ΠΚΟCΜΟC·  
 20 ΠΑΪ ΕΝΤΑ ΠΤΗΡῆ ΩΩΠΕ ΕΤΒΗΗΤῆ· ΠΑΪ ΠΕ ΠCΙ [1ε<sup>β</sup>]  
 ΕΒΟΛ ΤΗΡῆ Μῆ ΠΩΛ' ΕΖΡΑΪ ΤΗΡῆ ΠΑΪ ΕΝΤΑΥCΩΡ ΕΒΟΛ  
 ΝῆCΩΡ ΕΒΟΛ ΤΗΡΟΥ Μῆ ΝΕΤῆΖΗΤΟΥ ΤΗΡΟΥ· ΑΥΩ  
 ΠΑΪ ΕΝΤΑ ΜΥCΤΗΡΙΟΝ ΝΙΜ ΩΩΠΕ ΕΤΒΗΗΤῆ ΑΥΩ Μῆ  
 ΝΕΥΤΟΠΟC ΤΗΡΟΥ· ΑΜΟΥ ΕΖΡΑΪ ΩΑΡΟΝ ΧΕ ΑΝΟΝ  
 25 ΝΕΚΩΒΗΡ-ΜΕΛΟC· ΑΝΟΝ ΔΕ ΤΗΡῆ ΝΜΜΑΚ ΖΩΩΚ ΟΜ·

3 MS originally ΟΥΧΩΜ; Μ crossed out, and Κ written above.

20 ΠCΙ inserted above in the same hand.

All and the *pleroma* of the All, and I will not hide anything from you from this hour, *but* in completion I will complete you in every *pleroma* and in every completion and in every *mystery*; these are the completion of all completions and the *pleroma* of all *pleromas* and the *gnosis* of all *gnoses*, these which are in my *garment*. I will tell you all the *mysteries* from the outermost of the outer to the innermost of the inner. Hear, *nevertheless*, and I will tell you everything which has happened to me.

10. It happened now when the sun rose in the East, a great *power* of light came down, in which was my *garment* which I had left in the 24th *mystery*, as I have just been telling you. And I found a *mystery* in my *garment*, written in the manner of writing of those of the height<sup>1</sup>: ζαμα ζαμα ωζζα ραχαμα ωζαι,<sup>2</sup> whose interpretation is: 'O *Mystery* which art outside the *world*<sup>3</sup>, because of which the All exists — this is the whole coming forth and the whole ascent which has emanated all emanations<sup>4</sup> and all that is within them, and because of which all *mysteries* and all their *places* exist — come forth to us because we are thy fellow-*members*. *But* we all with thee alone, | we and thou are one and the

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<sup>1</sup> (17) in the manner of writing of those of the height; Schmidt: in five words of those of the height.

<sup>2</sup> (18) division of Greek into five words is uncertain.

<sup>3</sup> (19) outside the world; Schmidt: outside in the world.

<sup>4</sup> (21) emanated all emanations; lit. distributed all distributions (see 2.10).

ΑΝΟΝ ΟΥΑ ΝΟΥΩΤ ΛΥΩ ΝΤΟΚ ΠΕ ΟΥΑ ΝΟΥΩΤ·  
 ΝΤΟΚ ΠΕ ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΝΤΑΨΩΠΕ ΧΙΝ  
 ΝΨΟΡΠ ΖΡΑΪ ΖΜ ΠΙΑΤΨΑΧΕ ΕΡΟΨ ΖΛΘΗ ΕΜΠΑΤΨΠΡΟ-  
 ΕΛΘΕ ΕΒΟΛ· ΛΥΩ ΠΡΑΝ ΜΠΕΤΜΜΑΥ ΑΝΟΝ ΤΗΡΝ ΠΕ·  
 5 ΤΕΝΟΥ ΣΕ ΑΝΟΝ ΤΗΡΝ ΖΙ ΟΥΣΟΠ ΤΝΑΖΕ ΕΡΟΚ ΖΑΤΜ  
 ΦΛΕ ΝΖΟΡΙΟΝ· ΕΤΕ ΝΤΟΨ ΠΕ ΦΛΕ ΜΜΥΣΤΗΡΙΟΝ ΧΙΝ  
 ΝΖΟΥΝ· ΝΤΟΨ ΖΩΨΨ ΟΥΜΕΡΟΨ ΠΕ ΕΒΟΛ ΜΜΟΝ· ΤΕ-  
 ΝΟΥ ΣΕ ΑΝΤΝΝΟΟΥ ΝΑΚ ΜΠΕΚΕΝΔΥΜΑ ΕΤΕ ΠΩΚ 12  
 ΡΩΨ ΠΕ ΧΙΝ ΝΨΟΡΠ ΠΑΪ ΕΝΤΑΚΚΑΛΨ ΖΜ ΦΛΕ ΝΖΟ-  
 10 ΡΟΨ ΕΤΕ ΝΤΟΨ ΠΕ ΠΖΛΕ ΜΜΥΣΤΗΡΙΟΝ ΧΙΝΖΟΥΝ·  
 ΨΑΝΤΕ ΠΕΨΟΥΟΕΨΨ ΧΩΚ ΕΒΟΛ ΚΑΤΑ ΤΚΕΛΕΥΨΨ  
 ΜΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΕΨΣΗΗΤΕ ΛΨΧΩΚ ΕΒΟΛ ΝΨΙ  
 ΠΕΨΟΥΟΨΨ ΤΑΛΨ ΖΨΩΚ· ΑΜΟΥ ΨΑΡΟΝ ΧΕ ΤΝΑΖ-  
 ΕΡΑΤΝ ΕΡΟΚ ΤΗΡΝ ΕΤΡΕΝ† ΖΨΩΚ ΜΠΨΟΡΠ ΜΜΥΣ-  
 15 ΤΗΡΙΟΝ ΜΝ ΠΕΨΕΟΟΥ ΤΗΡΨ ΕΒΟΛ ΖΨΤΝ ΤΕΨΚΕΛΕΥ-  
 ΨΨ ΜΜΙΝ ΜΜΟΨ ΕΛΨΤΑΛΨ ΝΑΝ ΝΨΙ ΠΨΟΡΠ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΕΨΟ ΝΕΝΔΥΜΑ ΣΝΑΥ ΕΤΡΕΝΤΑΛΨ ΖΨΩΚ·  
 ΧΨΡΙΨ ΠΑΪ ΕΝΤΑΝΤΝΟΟΥΨ ΝΑΚ ΧΕ ΚΜΠΨΑ Μ-  
 ΜΟΟΥ· ΕΠΙΔΗ ΝΤΟΚ ΠΕΤΟ ΝΨΟΡΠ ΕΡΟΝ ΛΥΩ  
 20 ΚΨΟΟΠ ΖΑΤΕΝΕΖΗ· ΕΤΒΕ ΠΑΪ ΣΕ Λ ΠΨΟΡΠ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΛΨΤΝΟΟΥ ΝΑΚ ΕΒΟΛ ΖΨΤΟΟΤΝ ΜΠΜΥΣΤΗΡΙΟΝ  
 ΜΠΕΨΕΟΟΥ ΤΗΡΨ ΕΨΟ ΝΕΝΔΥΜΑ ΣΝΑΥ· ΨΟΡΠ ΜΕΝ

1 read ΛΥΩ ΠΙΟΥΑ ΝΟΥΩΤ ΝΤΟΨ ΠΕ.

9 MS ΡΩΨ; read ΡΩ.

15 MS ΤΕΚΕΛΕΥΨΨ; ΕΨ inserted above in the same hand.

18, 21 see note on 9.19.

22 MS ΨΟΡΠ; better ΠΨΟΡΠ.

same. Thou art the First *Mystery* which has existed from the beginning in the Ineffable One, before he *went forth*, and the name of that one is all of us. Now all together we will approach<sup>1</sup> thee at the last *boundary*, which is the last *mystery* from within, itself a *part* of us. Now we have sent thee thy *garment* which has belonged to thee from the beginning, which thou didst leave in the last *boundary*, which is the last *mystery* from within, until its time was completed *according to* the *command* of the First *Mystery*. Behold, the time is completed. Put it on, come to us, that we all approach<sup>1</sup> thee to put on thee the First *Mystery* with all his glory, through his own *command*; as the First *Mystery*, having two *garments*<sup>2</sup>, has given it to us that we should put it on thee, *apart from* this which we have sent thee because thou art worthy, *since* thou art first among us and thou didst exist before us\*. Because of this the First *Mystery* has sent to thee through us the *mystery* of his whole glory, having two *garments*. *That is*, | in the first is

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\* Col. 1.17

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<sup>1</sup> (5, 14) approach; Till: await (also 19.20).

<sup>2</sup> (17, 22) having two garments; Schmidt: consisting of two garments.





all the glory of all the names of all the *mysteries* and all the *emanations* and the *ranks* of the *spaces* of the Ineffable One. And in the second *garment* is the whole glory of the name of all the *mysteries* and all the *emanations* which are in the *ranks* of the two *spaces* of the First *Mystery*. And in this *garment* which we have now sent thee is the glory of the name of the *mystery* of the *informer*, which is the first ordinance, and the *mystery* of the five *incisions*, and the *mystery* of the great *messenger* of the Ineffable, who is the great light, and the *mystery* of the five *leaders* who are the five *helpers* (*parastatai*). And furthermore, there is in that *garment* the glory of the name of the *mystery* of all the *ranks* of the *emanations* of the *Treasury* of the Light, and their *saviours*, and (the *mystery* of) the *ranks* of the *ranks*, which are the seven *amens* and the seven *voices* and the five trees and the three *amens* and the twin *saviour*, namely the child of the child, and the *mystery* of the nine *watchers* of the three *gates* of the *Treasury* of the Light <sup>1</sup>. And furthermore there is in it the whole glory of the name <of all those> who are on the right, and all those who are | in the

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<sup>1</sup> (22) gates of the Treasury of the Light; see J 123.

2̄N̄ ἸΜΕCOC · ΛΥΩ ON ΕΓΝ̄2ΗΤ̄4̄ N̄C̄I ΠΕOΟΥ ΤΗΡ̄4̄  
 M̄ΠΡAN M̄ΠNOC N̄A2OΡATOC · ΕΤΕ N̄TO4̄ ΠΕ ΠNOC M̄-  
 ΠPOATΩP ΛΥΩ M̄N̄ (H)M̄YCTHPION M̄ΠΩOMNT̄ N̄TP̄I-  
 ΔYNAΜIC · ΛΥΩ M̄N̄ ΠM̄YCTHPION M̄ΠEYTOΠOC  
 5 ΤΗΡ̄4̄ · ΛΥΩ M̄N̄ ΠM̄YCTHPION N̄NEYAZOΡATOC ΤH- [H<sup>b</sup>]  
 ΡΟΥ · M̄N̄ ΝΕΤΩOΠI ΤΗΡΟΥ 2̄M̄ ΠME2M̄N̄(T)ΩOMTE  
 N̄N̄AIΩN · ΛΥΩ M̄N̄ ΠPAN M̄ΠM̄NTCNOOYC N̄AIΩN · ΛΥΩ  
 M̄N̄ ΝEYAPXΩN ΤΗΡΟΥ ΛΥΩ M̄N̄ ΝEYAPXAGΓEΛOC ΤH-  
 ΡΟΥ ΛΥΩ M̄N̄ ΝEYAGΓEΛOC ΤΗΡΟΥ ΛΥΩ M̄N̄ ΝΕΤ-  
 10 ΩOΠI ΤΗΡΟΥ 2̄M̄ ΠM̄NTCNOOYC N̄N̄AIΩN · ΛΥΩ  
 ΠM̄YCTHPION ΤΗΡ̄4̄ M̄ΠPAN N̄NETΩOΠI ΤΗΡΟΥ 2̄N̄ ΘI-  
 ΜAPMENH M̄N̄ M̄ΠHYE ΤΗΡΟΥ · ΛΥΩ ΠM̄YCTHPION  
 ΤΗΡ̄4̄ M̄ΠPAN N̄NETΩOΠI ΤΗΡΟΥ 2̄N̄ ΤECFEPA ΛΥΩ  
 M̄N̄ ΝEYCT'EPEΩMA M̄N̄ ΝET̄N̄2HTOY ΤΗΡΟΥ ΛΥΩ M̄N̄  
 15 ΝEYTOΠOC ΤΗΡΟΥ · ΓIC2HHTE 6E ANTN̄NOOY NAK  
 M̄ΠEIEHΔYMA ET̄M̄MAΥ EMΠE AΔAY EIME XIN M̄Π-  
 ΩOP̄I N̄TΩΩ EΠECHT̄ · EBOA XE NEPE ΠEOΟΥ M̄ΠEЧ-  
 OYOEIN 2̄IHI N̄2HT̄4̄ · ΛΥΩ ΝECΦAIPA M̄N̄ N̄TOΠOC 16̄  
 ΤΗΡΟΥ XIN M̄ΠΩP̄I N̄TΩΩ EΠECHT̄ · 6EΠH 6E †  
 20 ΠEIEHΔYMA 2̄IΩOK AMOY ΩAPON XE T̄N̄A2E EPOK  
 ETREN† 2̄IΩOK M̄ΠEKENΔYMA CNAΥ 2̄IT̄N̄ TKEAYCIC  
 M̄ΠΩOP̄I M̄M̄YCTHPION N̄AI EYΩ(O)Π NAK XIN N̄ΩOP̄I  
 2̄A2TE ΠΩOP̄I M̄M̄YCTHPION ΩANTE ΠEOYOEIΩ

3 MS π omitted.

4 MS M̄ΠEYTOΠOC; πO inserted above.

6 MS M̄N̄ΩOMTE.

19 read M̄ΠΩP̄I-τωω or M̄ΠωOP̄I N̄Tωω.

22 MS EYωOΠ: read EYωOΠ.

23 N̄AI . . . M̄M̄YCTHPION added in upper margin.

*Midst*. And furthermore there is in it the whole glory of the name of the great *invisible one*, who is the great *forefather*<sup>1</sup>, and the *mystery* of the *triple power*, and the *mystery* of their whole *place*, and the *mystery* of all their *invisible ones* and of all those who are in the thirteenth *aeon*<sup>2</sup>, and the name of the twelve *aeons* and of all their *archons* and all their *archangels* and all their *angels*, and of all those which are in the twelve *aeons*, and the whole *mystery* of the names of all those which are in the *Heimarmene*<sup>3</sup> and all the heavens. And the whole *mystery* of the name of all those in the *sphere*, and their *firmaments* and all those which are in them, and all their *places*. Behold now, we have sent thee that *garment* which no one knew, from the first ordinance downwards, because the glory of its light was hidden within it. And the *spheres* and all the *places* from the first ordinance downwards <did not know it>. Behold now, put on this *garment* quickly. Come to us that we approach thee to put on thee thy two *garments*, through the *command* of the First *Mystery*, they having been for thee with the First *Mystery* since the beginning until the time | appointed by the Ineffable One

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<sup>1</sup> (3) forefather; see U 228.

<sup>2</sup> (6, 7) thirteenth aeon; see J 134.

<sup>3</sup> (11) Heimarmene; see Jonas (Bibl. 23) p. 156-210; J 117; ApJn 72; OnOrgWld 155 etc.; CH 1.9.

ΧΩΚ ΕΒΟΛ ΠΑΪ ΕΤΤΗΩ ΖΙΤ̄Ν ΠΙΑΤΨΑΧΕ ΕΡΟϸ· ΕΙΣ-  
 ΖΗΗΤΕ ΔΕ ΛΧΧΩΚ ΕΒΟΛ Ν̄ΣΙ ΠΕΟΥΘΕΙΩ· ΑΜΟΥ ΔΕ  
 ΨΑΡΟΝ Ζ̄Ν ΟΥΘΕΠΗ ΤΑΡ̄ΝΤΑΛΥ ΖΙΩΩΚ ΨΑΝΤ̄ΚΧΩΚ  
 ΕΒΟΛ Ν̄ΤΑΙΑΚΟΝΙΑ ΤΗΡ̄Σ Μ̄ΠΧΩΚ ΕΒΟΛ Μ̄ΠΩΟΡ̄Π  
 5 Μ̄ΜΥΣΤΗΡΙΟΝ ΤΑΪ ΕΙΤΤΗΩ ΖΙΤ̄Ν ΠΙΑΤΨΑΧΕ ΕΡΟϸ·  
 ΑΜΟΥ ΔΕ ΨΑΡΟΝ Ζ̄Ν ΟΥΘΕΠΗ ΤΑΡ̄ΝΤΑΛΥ ΖΙΩΩΚ  
 ΚΑΤΑ ΤΚΕΛΕΥΣΙΣ Μ̄ΠΩΟΡ̄Π Μ̄ΜΥΣΤΗΡΙΟΝ ΕΤΙ ΓΑΡ ΚΕ-  
 ΚΟΥΪ Ν̄ΟΥ(Ο)ΕΙΩ ΠΕ Ν̄ΕΛΛΑΧΙΣΤΟΝ· ΚΝΗΥ ΕΡΑΤ̄Ν·  
 ΑΥΩ ΚΝΑΛΟ Ζ̄Μ ΠΚΟΣΜΟΣ· \* ΑΜΟΥ ΔΕ· Ζ̄Ν ΟΥΘΕΠΗ 16<sup>b</sup>  
 10 ΤΑΡΕΚΧΙ Μ̄ΠΕΚΕΟΟΥ ΤΗΡ̄ϸ ΕΤΕ ΠΕΟΟΥ ΠΕ Μ̄ΠΩΟΡ̄Π  
 Μ̄ΜΥΣΤΗΡΙΟΝ :

3 ΛΣΨΩΠΕ ΔΕ ΑΝΟΚ Ν̄ΤΕΡΙΝΑΥ ΕΠΜΥΣΤΗΡΙΟΝ Ν̄ΝΕΪ-  
 ΨΑΧΕ ΤΗΡΟΥ Ζ̄ΡΑΪ Ζ̄Μ ΠΕΝΔΥΜΑ ΕΝΤΑΥΤ̄ΝΝΟΟΥϸ  
 ΝΑΪ· ΛΪΤΑΛϸ ΖΙΩΩΤ Ζ̄Ν ΤΕΥΝΟΥ ΕΤ̄ΜΜΑΥ· ΑΥΩ ΛΪΡ̄-  
 15 ΟΥΘΕΙΝ ΕΜΑΨΟ ΕΜΑΨΟ ΑΥΩ ΛΪΖΩΛ ΕΠΧΙΣΕ· ΑΥΩ  
 ΛΪΕΙ' ΕΡ̄Ν-ΤΠΥΛΗ Μ̄ΠΕΣΤΕΡΕΩΜΑ ΕΪΟ Ν̄ΟΥΘΕΙΝ ΕΜΑΨΟ  
 ΕΜΑΨΟ ΕΜ̄Ν-ΨΙ ΕΠΟΥΘΕΙΝ ΕΝΕΪΨΟΟΠ Μ̄ΜΟϸ· ΑΥΩ  
 ΑΥΨΤΟΡ̄Τ̄Ρ ΕΧ̄Ν ΝΕΥΕΡΗΥ Ν̄ΣΙ Μ̄ΠΥΛΗ Μ̄ΠΕΣΤΕΡΕ-  
 ΩΜΑ ΑΥΟΥΩΝ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ· ΑΥΩ Λ Ν̄ΑΡΧΩΝ  
 20 ΤΗΡΟΥ Μ̄Ν Ν̄ΕΞΟΥΣΙΑ ΤΗΡΟΥ· Μ̄Ν Ν̄ΑΓΓΕΛΟΣ ΤΗΡΟΥ  
 ΕΤ̄ΝΖΗΤ̄ϸ ΑΥΨΤΟΡ̄Τ̄Ρ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ ΕΤΒΕ ΠΝΟΣ  
 Ν̄ΟΥΘΕΙΝ ΕΤΨΟΟΠ Μ̄ΜΟΪ· ΑΥΩ ΑΥΨΩΨ̄Τ ΕΠΕΝ-  
 ΔΥΜΑ Ν̄ΟΥΘΕΙΝ ΕΤΖΙΩΩΤ' ΕΤΟ \* Ν̄ΟΥΘΕΙΝ ΑΥΝΑΥ [κ]

6 MS after ΑΜΟΥ, dittography ΔΕ ΨΑΡΟΝ Ζ̄ΠΟΥ is expunged.

8 MS Ν̄ΟΥΕΙΩ.

17 MS ΕΝΕΨΟΟΠ; ϸ crossed out, and ι inserted above in the same hand;  
 read ΕΝΕΨΩΟΠ Ν̄ΜΟΪ; compare 23.23.

is completed. Behold the time is completed. Come now quickly to us that we put them on thee, until thou hast completed the whole *service* of the completion of the First *Mystery*, which is appointed by the Ineffable One. Come now quickly to us that we put them on thee, *according to the command* of the First *Mystery*. For yet a little time, an *insignificant* one, and thou wilt come to us and leave the world\*. Come now quickly, and thou shalt receive the whole glory which is the glory of the First *Mystery* □

11. It happened now, when I saw the *mystery* of all these words in the *garment* which was sent to me, I put it on in that hour, and I gave light exceedingly, and I flew to the height, and I came before the *gate* of the *firmament*, shining exceedingly, there being no measure to the light which I had. And the gates of the firmament were agitated against one another, and they all opened at the same time. And all the *archons* and all the *powers* (*exousiai*) and all the *angels* therein were all agitated at the same time because of the great light which I had. And they looked upon the shining *garment* of light which I wore, they saw | the *mystery*

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\* cf. Joh. 16.16, 28

□ cf. Joh. 17.5

ΕΠΜΥΣΤΗΡΙΟΝ ΕΤΕΡΕ ΠΕΥΡΑΝ ΖΙΩΩΥ ΑΥΡ̄ΖΟΤΕ ΕΜΑΤΕ  
 ΕΜΑΤΕ ΑΥΩ ΑΥΒΩΛ ΕΒΟΛ Ν̄ΒΙ ΝΕΥΜΡ̄ΡΕ ΤΗΡΟΥ  
 ΝΑΪ ΕΤΟΥΜΗΡ Ν̄ΖΗΤΟΥ ΑΥΩ Α ΠΟΥΑ ΠΟΥΑ ΛΟ Ζ̄Ν  
 ΤΕΥΤΑΖΙΣ· ΑΥΩ ΑΥΠΑΖΤΟΥ ΤΗΡΟΥ Μ̄ΠΑΜ̄ΤΟ ΕΒΟΛ  
 5 ΑΥΟΥΩΨ̄Τ ΕΥΧΩ Μ̄ΜΟΣ ΧΕ Ν̄ΑΥ Ν̄ΖΕ ΑΥΟΥΟΤΒ̄Ν  
 ΕΒΟΛ Ν̄ΒΙ ΠΧΟΕΙΣ Μ̄ΠΤΗΡ̄Ψ̄ ΕΜΠ̄ΝΕΙΜΕ· ΑΥΩ ΑΥΖΥΜ-  
 ΝΕΥΕ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ ΕΠΣΑΝΖΟΥΝ Ν̄ΤΕ ΝΙΣΑΝΖΟΥΝ·  
 ΑΝΟΚ ΔΕ ΝΕΥΝΑΥ ΕΡΟΪ ΔΝ ΠΕ· ΑΛΛΑ ΝΕΥΝΑΥ  
 ΕΠΟΥΟΕΙΝ Μ̄ΜΑΤΕ ΑΥΩ ΝΕΥΨΟΟΠ ΠΕ Ζ̄Ν ΟΥΝΟΣ  
 10 Ν̄ΖΟΤΕ· ΑΥΩ ΝΕΥΨ̄ΤΡ̄ΤΩΡ ΠΕ ΕΜΑΤΕ· ΑΥΩ ΑΥ-  
 ΖΥΜΝΕΥΕ ΕΠΣΑΝΖΟΥΝ Ν̄ΤΕ ΝΙΣΑΝΖΟΥΝ· ΑΪΚΑ-ΠΜΑ  
 ΔΕ ΕΤ̄ΜΜΑΥ Ν̄ΣΩΪ ΑΪΕΙ' ΕΖΡΑΪ ΕΤΨΟΡ̄Π̄ Ν̄ΣΦΑΙΡΑ ΕΪΟ  
 Ν̄ΟΥΟΕΙΝ ΕΜΑΨΟ ΕΜΑΨΟ Ν̄ΖΟΥΟ ΕΘΕ ΕΝΤΑΪΡ̄-ΟΥ-  
 ΟΕΙΝ Ν̄ΖΗΤ̄Σ Ζ̄Μ ΠΕΣΤΕΡΕΩΜΑ Ν̄ΖΜΕΨ̄ΙΤ' Ν̄ΚΩΒ Ν̄ΣΟΠ· [κ<sup>b</sup>]  
 15 ΑΣΩΩΠΕ ΘΕ Ν̄ΤΕΡΙΠΩΖ ΕΤΠΥΛΗ Ν̄ΤΨΟΡ̄Π̄ Ν̄ΣΦΑΙΡΑ  
 ΑΥΨΤΟΡ̄ΤΡ̄ Ν̄ΒΙ ΝΕΣΠΥΛΗ ΑΥΩ ΑΥΟΥΩΝ ΜΑΥΑΑΥ  
 ΖΙ ΟΥΣΟΠ· ΑΪΕΙ' ΕΖΟΥΝ ΕΝΟΙΚΟΣ Ν̄ΤΕΣΦΑΙΡΑ ΕΪΟ  
 Ν̄ΟΥΟΕΙΝ ΕΜΑΨΟ ΕΜΑΨΟ ΕΜ̄Ν-ΨΙ ΕΠΟΥΟΕΙΝ ΕΤ-  
 ΨΟΟΠ Μ̄ΜΟΪ ΑΥΩ ΑΥΨΤΟΡ̄ΤΡ̄ ΕΧ̄Ν ΝΕΥΕΡΗΥ Ν̄ΒΙ  
 20 Ν̄ΑΡΧΩΝ ΤΗΡΟΥ Μ̄Ν ΝΕΤΨΟΟΠ ΤΗΡΟΥ Ζ̄Ν ΤΕΣΦΑΙΡΑ  
 ΕΤ̄ΜΜΑΥ ΑΥΩ ΑΥΝΑΥ ΕΠΝΟΣ Ν̄ΟΥΟΕΙΝ ΕΤΨΟΟΠ  
 Μ̄ΜΟΪ· ΑΥΩ ΑΥΣΩΨ̄Τ ΕΠΛΕΝΔΥΜΑ ΑΥΝΑΥ ΕΠΜΥΣ-  
 ΤΗΡΙΟΝ Μ̄ΠΕΥΡΑΝ Ν̄ΖΗΤ̄Ψ̄ ΑΥΩ ΑΥΡ̄ΖΟΥΕ-ΨΤΟΡ̄ΤΡ̄·  
 ΑΥΩ ΑΥΨΩΠΕ Ζ̄Ν ΟΥΝΟΣ Ν̄ΖΟΤΕ ΕΥΧΩ Μ̄ΜΟΣ  
 25 ΧΕ ΠΩΣ Α ΠΧΟΕΙΣ Μ̄ΠΤΗΡ̄Ψ̄ ΟΥΟΤΒ̄Ν ΕΒΟΛ ΕΜΠ̄-  
 ΝΕΙΜΕ· ΑΥΩ ΑΥΒΩΛ ΕΒΟΛ Ν̄ΒΙ ΝΕΥΜΡ̄ΡΕ ΤΗΡΟΥ ΑΥΩ

1 MS ΕΠΜΥΣΤΗΡΙΟΝ.

which contained their name. They were exceedingly afraid and all their bonds in which they were bound were loosened, and each one abandoned his *rank*. And they all prostrated themselves in my presence, they worshipped, saying: 'How has the Lord of the All passed through us without our knowing?' And they all *sang praises* at once to the innermost of the inner. *However* they did not see me, *but* they saw the light alone and they were in great fear\*. And they were greatly agitated, and they *sang praises* to the innermost of the inner.

12. *Nevertheless* I left that place behind me, I came up to the first *sphere* shining exceedingly, 49 times more than when I gave light within the *firmament*. Now it happened when I reached the *gate* of the first *sphere*, its *gates* were agitated and they opened of themselves at the same time. I came into the *houses* of the *spheres* shining exceedingly, there being no measure to the light which I had. And all the *archons* and all those who were in that *sphere* were agitated together. And they saw the great light which I had. And they looked upon my *garment*, they saw the *mystery* of their name within it. And they were increasingly agitated, and they were in great fear, saying: 'How has the Lord of the All passed through us without our knowing?' And all their bonds were loosened, | and their *places* and their

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\* cf. Acts 22.9

ΜΝ ΝΕΥΤΟΠΟΣ \* ΜΝ ΝΕΥΤΑΣΙΣ · ΑΥΩ Δ ΠΟΥΑ ΠΟΥΑ ΚΑ  
 ΛΟ ΖΝ ΤΕΥΤΑΣΙΣ ΑΥΠΑΣΤΟΥ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ ΑΥ-  
 ΟΥΩΨΤ ΜΠΑΜΤΟ ΕΒΟΛ Η ΜΠΕΜΤΟ ΕΒΟΛ ΜΠΑΕΝ-  
 ΔΥΜΑ · ΑΥΩ ΑΥΖΥΜΝΕΥΕ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ ΕΠΣΑΝ-  
 5 ΖΟΥΝ ΝΤΕ ΝΙΣΑΝΖΟΥΝ · ΕΥΩΟΟΠ ΖΝ ΟΥΝΟΘ ΝΖΟΤΕ  
 ΜΝ ΟΥΝΟΘ ΝΨΤΟΡΤΡ · ΑΥΩ ΛΙΚΩ ΝΣΩΙ ΜΠΜΑ ΕΤ-  
 ΜΜΑΥ ΛΙΕΙ' ΨΑ ΤΠΥΛΗ ΝΤΜΕΖΣΝΤΕ ΝΣΦΑΙΡΑ ΤΑΙ ΕΤΕ  
 ΝΤΟΣ ΤΕ ΘΙΜΑΡΜΕΝΗ · ΑΥΨΤΟΡΤΡ ΔΕ ΝΒΙ ΝΕΣΠΥΛΗ  
 ΤΗΡΟΥ ΑΥΩ ΑΥΟΥΩΝ ΖΙ ΝΕΥΕΡΗΥ · ΑΥΩ ΛΙΒΩΚ  
 10 ΕΖΟΥΝ ΕΝΟΙΚΟΣ ΝΘΙΜΑΡΜΕΝΗ ΕΙΟ ΝΟΥΟΕΙΝ ΕΜΑΨΟ  
 ΕΜΑΨΟ ΕΜΝ-ΨΙ ΕΠΟΥΟΙΝ ΕΤΨΟΟΠ ΜΜΟΙ' ΝΕΙΟ' ΓΑΡ  
 ΝΟΥΟΕΙΝ ΠΕ ΖΝ ΘΙΜΑΡΜΕΝΗ ΝΖΟΥΟ ΕΤΕΣΦΑΙΡΑ ΝΖΜΕ-  
 ΨΙΤ' ΝΚΩΒ ΝΣΟΠ · ΑΥΩ ΑΥΨΤΟΡΤΡ ΝΒΙ ΝΑΡΧΩΝ  
 ΤΗΡΟΥ ΜΝ \* ΝΕΤΨΟΟΠ ΤΗΡΟΥ ΖΝ ΘΙΜΑΡΜΕΝΗ ΑΥΩ ΚΑ<sup>b</sup>  
 15 ΑΥΖΕ ΕΧΝ ΝΕΥΕΡΗΥ ΑΥΨΩΠΕ ΖΝ ΟΥΝΟΘ ΝΖΟΤΕ  
 ΕΜΑΤΕ ΕΥΝΑΥ ΕΠΝΟΘ ΝΟΥΟΕΙΝ ΕΨΨΟΟΠ ΜΜΟΙ' ·  
 ΑΥΩ ΑΥΣΩΨΤ ΕΠΑΕΝΔΥΜΑ ΝΟΥΟΕΙΝ ΑΥΝΑΥ ΕΠ-  
 ΜΥΣΤΗΡΙΟΝ ΜΠΕΥΡΑΝ ΖΡΑΙ ΖΜ ΠΑΕΝΔΥΜΑ ΑΥΩ ΑΥΡ-  
 ΖΟΥΕΨΤΟΡΤΡ ΑΥΨΩΠΕ ΖΝ ΟΥΝΟΘ ΝΖΟΤΕ ΕΥΧΩ  
 20 ΜΜΟΣ ΧΕ ΝΑΨ ΝΖΕ Α ΠΧΟΙΣ ΜΠΤΗΡΨ ΟΥΟΤΒΝ ΕΒΟΛ  
 ΕΜΠΝΕΙΜΕ · ΑΥΩ ΑΥΒΩΛ ΕΒΟΛ ΝΒΙ ΜΜΡΡΕ ΤΗΡΟΥ  
 ΝΝΕΥΤΟΠΟΣ ΜΝ ΝΕΥΤΑΣΙΣ ΜΝ ΝΕΥΟΙΚΟΣ · ΑΥΕΙ' ΤΗ-  
 ΡΟΥ ΖΙ ΟΥΣΟΠ ΑΥΠΑΣΤΟΥ ΑΥΟΥΩΨΤ ΜΠΑΜΤΟ  
 ΕΒΟΛ · ΑΥΩ ΑΥΖΥΜΝΕΥ(Ε) ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ ΕΠΣΑ-  
 25 ΝΖΟΥΝ ΝΤΕ ΝΙΣΑΝΖΟΥΝ · ΕΥΨΟΟΠ ΖΝ ΟΥΝΟΘ ΝΖΟΤΕ

23 MS ΑΥΠΑΣΤΟΥ; Τ inserted above.

24 MS ΑΥΖΥΜΝΕΥ.



*ranks*. And each one abandoned his *rank*. And they all prostrated themselves at the same time, they all worshipped in my presence *or* in the presence of my *garment*. And they all *sang praises* at the same time to the innermost of the inner, being in great fear and great agitation.

13. And I left that place behind me, I came to the *gate* of the second *sphere*, which is the *Heimarmene*. *But* all its *gates* were agitated and they opened of themselves<sup>1</sup>. And I entered into the *houses* of the *Heimarmene*, shining exceedingly, there being no measure to the light which I had, *for* I was shining in the *Heimarmene* 49 times more than in the *sphere*. And all the *archons* and all those who are in the *Heimarmene* were agitated and they fell upon one another, and were in very great fear as they saw the great light which I had. And they looked at my *garment* of light, they saw the *mystery* of their name in my *garment*, and they were increasingly agitated. They were in great fear, saying : 'How has the Lord of the All passed through us without our knowing?' And all the bonds of their *places* and their *ranks* and their *houses* were loosened. They all came at the same time, they prostrated themselves, they worshipped in my presence. And they all *sang praises* at the same time to the innermost of the inner, being in great fear | and great agitation.

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<sup>1</sup> (9) of themselves; Till : one by one.

ΜΝ ΟΥΝΟΣ ΝΩΤΟΡΤΡ· ΑΥΩ ΛΙΚΑ-ΠΜΑ ΕΤΜΜΑΥ ΝCΩΙ  
 ΛΙΕΙ' ΕΞΡΑΙ ΕΝΝΟΣ ΝΝΑΙΩΝ ΝΤΕ ΝΑΡΧΩΝ ΛΙΕΙ' ΕΡΝ- [κβ]  
 ΝΕΥΚΑΤΑΠΕΤΑΣΜΑ· ΑΥΩ ΜΝ ΝΕΥΠΥΛΗ ΕΙΟ ΝΟΥΟΕΙΝ  
 ΕΜΑΩΟ ΕΜΑΩΟ ΑΥΩ ΕΜΝ-ΩΙ ΕΠΟΥΟΕΙΝ ΕΤΩΟΟΠ  
 5 ΜΜΟΙ·

ΑCΩΩΠΕ CΕ ΝΤΕΡΙΠΩC ΕΠΜΝΤCΝΟΟΥC ΝΝΑΙΩΝ  
 ΑΥΩΤΟΡΤΡ ΕΧΝ ΝΕΥΕΡΗΥ ΝΒΙ ΝΕΥΚΑΤΑΠΕΤΑΣΜΑ  
 ΑΥΩ ΜΝ ΝΕΥΠΥΛΗ ΑΥCΩΚ ΜΑΥΑΛΥ ΝΒΙ ΝΚΑΤΑΠΕ-  
 ΤΑΣΜΑ· ΑΥΩ Α ΝΕΥΠΥΛΗ ΟΥΩΝ ΕΧΝ ΝΕΥΕΡΗΥ·  
 10 ΑΥΩ ΛΙΒΩΚ ΕΞΟΥΝ ΕΝΕΥΑΙΩΝ ΕΙΟ' ΝΟΥΟΕΙΝ ΕΜΑ-  
 ΩΟ ΕΜΑΩΟ ΕΜΝ-ΩΙ ΕΠΟΥΟΕΙΝ ΕΤΩΟΟΠ ΜΜΟΙ ΝΞΟΥΟ  
 ΕΠΟΥΟΕΙΝ ΕΝΤΑΙΡ-ΟΥΟΕΙΝ ΝΖΗΤΨ ΖΝ ΝΟΙΚΟC ΝΘΙ-  
 ΜΑΡΜΕΝΗ ΝΖΜΕΨΙΤ ΝΚΩΒ ΠCΟΠ· ΑΥΩ Α ΝΑΓΓΕΛΟC  
 ΤΗΡΟΥ ΝΝΑΙΩΝ ΜΝ ΝΕΥΑΡΧΑΓΓΕΛΟC ΜΝ ΝΕΥΑΡ-  
 15 ΧΩΝ· [ΜΝ] ΜΝ ΝΕΥΝΟΥΤΕ· ΜΝ ΝΕΥΧΟΕΙC· ΜΝ  
 ΝΕΥΕΞΟΥCΙΑ· ΑΥΩ ΜΝ ΝΕΥΤΥΡΑΝΝΟC· ΜΝ ΝΕΥ- [κβ<sup>b</sup>]  
 CΟΜ· ΜΝ ΝΕΥCΙΗΝΟΗΡ ΜΝ ΝΕΥΦΩCΤΗΡ· ΜΝ ΝΕΥΧΩ-  
 ΡΙCΣΥΝΖΥΓΟC· ΜΝ ΝΕΥΑΞΟΡΑΤΟC· ΑΥΩ ΜΝ ΝΕΥΠΡΟ-  
 ΠΑΤΩΡ· ΜΝ ΝΕΥΤΡΙΑΔΥΝΑΜΟC ΑΥΝΑΥ ΕΡΟΙ ΕΙΟ ΝΟΥ-  
 20 ΟΕΙΝ ΕΜΑΩΟ ΕΜΑΩΟ· ΕΜΝ-ΩΙ ΕΠΟΥΟΕΙΝ ΕΤΩΟΟΠ  
 ΜΜΟΙ· ΑΥΩ ΑΥΩΤΟΡΤΡ ΕΧΝ ΝΕΥΕΡΗΥ· ΑΥΩ ΑΥ-  
 ΝΟC ΝΞΟΤΕ ΖΕ ΕΞΡΑΙ ΕΧΩΟΥ· ΕΥΝΑΥ ΕΠΝΟC ΝΟΥ-  
 ΟΕΙΝ ΕΝΕCΩΟΟΠ ΜΜΟΙ· ΑΥΩ ΠΕΥΝΟC ΝΩΤΟΡΤΡ ΜΝ  
 ΤΕΥΝΟC ΝΞΟΤΕ· ΑΥΠΩC ΨΑ ΠΤΟΠΟC ΜΠΝΟC ΜΠΡΟ-

15 the hand of the second scribe begins with ΜΝ which appears for the second time on the new line.

14. And I left that place behind me, I came upwards to the great *aeons* of the *archons*, I came before their *veils*<sup>1</sup> and their *gates* shining exceedingly, and there was no measure to the light which I had. Now it happened when I reached the twelve *aeons*<sup>2</sup>, their veils and their *gates* were agitated against one another. The *veils* drew themselves aside and the *gates* opened of themselves<sup>3</sup>, and I entered into their *aeons* shining exceedingly, there being no measure to the light which I had, 49 times greater than the light with which I was shining in the *houses* of the *Heimarmene*. And all the *angels* of the *aeons* and their *archangels* and their *archons* and their gods and their lords and their *powers* (*exousiai*) and their *tyrants* and their powers and their *light-sparks*<sup>4</sup> and their *luminaries* and their *unpaired ones* and their *invisible ones* and their *forefathers* and their *triple-powered ones*, they saw me shining exceedingly, there being no measure to the light which I had. And they were agitated against one another, and great fear came upon them as they saw the great light which I had. And their great agitation and their great fear reached to the *place* of the great | *invisible fore-*

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<sup>1</sup> (3) veils; see J 83.

<sup>2</sup> (6) twelve aeons; see J 101.

<sup>3</sup> (9) of themselves; lit. against one another.

<sup>4</sup> (17) light-sparks; see U 242.

- ΠΑΤΩΡ ΝΑΖΟΡΑΤΟΣ · ΑΥΩ ΜΝ ΠΩΟΜΝΤ' ΝΝΟΣ ΝΤΡΙ-  
 ΔΥΝΑΜΟΣ · ΕΒΟΛ ΔΕ ΖΙΤΝ ΤΝΟΣ ΝΖΟΤΕ ΝΤΕ ΠΕΥ-  
 ΩΤΟΡΤΡ · ΑΧΩ ΕΦΗΤ ΕΠΙΣΑ ΜΝ ΠΑΙ ΖΜ ΠΕΥΤΟΠΟΣ  
 ΝΒΙ ΠΝΟΣ ΜΠΡΟΠΑΤΩΡ ΝΤΟϞ ΜΝ ΠΩΟΜΝΤ' ΝΤΡΙ- κΓ  
 5 ΔΥΝΑΜΟΣ · ΑΥΩ ΜΠΟΥΕΩΩΤΑΜ ΝΝΕΥΤΟΠΟΣ ΤΗ-  
 ΡΟΥ ΕΤΒΕ ΤΝΟΣ ΝΖΟΤΕ ΕΝΕΥΩΟΟΠ ΖΡΑΙ ΝΖΗΤΣ ΑΥΩ  
 ΑΥΚΙΜ ΕΝΕΥΑΙΩΝ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ · ΜΝ ΝΕΥΣΦΕΡΑ  
 ΤΗΡΟΥ ΜΝ ΝΕΥΚΟΣΜΗCΙC ΤΗΡΟΥ · ΕΥΡΖΟΤΕ ΑΥΩ  
 ΕΥΩΤΡΤΩΡ ΕΜΑΤΕ ΕΤΒΕ ΠΝΟΣ ΝΟΥΟΙΝ ΕΝΕΥΩΟΟΠ  
 10 ΜΜΟΙ ΝΘΕ ΑΝ ΜΠΕΟΥΟΙΩ ΕΝΕΥΩΟΟΠ ΜΜΟΙ · ΕΙΩΟΟΠ  
 ΖΙΧΜ ΠΚΑΖ ΝΤΕ ΤΜΝΤΡΩΜΕ ΝΤΕΡΕϞΕΙ' ΕΖΡΑΙ ΕΧΩΙ  
 ΝΒΙ ΠΕΝΔΥΜΑ ΝΟΥΟΕΙΝ · ΝΕΜΝΩΒΟΜ ΓΑΡ ΜΠΚΟC-  
 ΜΟC ΕΤΩΟΥΝ ΖΑ ΠΟΥΟΕΙΝ ΝΘΕ ΕΤϞΟ ΜΜΟC ΖΝ ΤΕϞ-  
 ΑΛΗΘΕΙΑ · ΕΜΜΟΝ ΠΚΟCΜΟC ΝΑΒΩΛ ΕΒΟΛ ΜΝ ΝΕΤ-  
 15 ΖΙΧΩϞ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ · ΑΛΛΑ ΠΟΥΟΕΙΝ ΕΝΕΥΩΟΟΠ  
 ΜΜΟΙ ΖΜ ΠΜΝΤCΝΟΟΥC ΝΝΑΙΩΝ \* ΝΑΛϞ ΕΠΕΝΤΑϞ- κΓ<sup>b</sup>  
 ΩΩΠΕ ΜΜΟΙ ΖΜ ΠΚΟCΜΟC ΖΑΤΝΤΗΥΤΝ ΝΩΜΟΥΝ  
 ΝΩΟ · ΜΝ CΑΩϞ ΝΩΕ ΝΤΒΑ ΝΚΩΒ ΝCΟΠ ·  
 3 ΑCΩΩΠΕ ΘΕ ΝΤΕΡΕ ΝΕΤΩΟΟΠ ΤΗΡΟΥ ΖΜ ΠΜΝΤ-  
 20 CΝΟΟΥC ΝΑΙΩΝ · ΝΤΕΡΟΥΝΑΥ ΕΙΝΟC ΝΟΥΟΕΙΝ ΕΝΕΥ-  
 ΩΟΟΠ ΜΜΟΙ · ΑΥΩΤΟΡΤΡ ΤΗΡΟΥ ΕΧΝ ΝΕΥΕΡΗΥ ΑΥΩ  
 ΑΥΠΩΤ ΕΠΙCΑ ΜΝ ΠΑΙ ΖΡΑΙ ΖΝ ΝΑΙΩΝ · ΑΥΩ ΑΥΚΙΜ  
 ΕΧΝ ΝΕΥΕΡΗΥ ΝΒΙ ΝΑΙΩΝ ΤΗΡΟΥ ΜΝ ΜΠΗΥΕ ΤΗΡΟΥ  
 ΜΝ ΤΕΥΚΟCΜΗCΙC ΤΗΡC<sup>1</sup> ΕΤΒΕ ΤΝΟΣ ΝΖΟΤΕ ΕΝΤΑC-  
 25 ΩΩΠΕ ΜΜΟΟΥ ΕΒΟΛ ΧΕ ΜΠΟΥΕΙΜΕ ΕΠΜΥCΤΗΡΙΟΝ

18 after ηωε are further erased letters, perhaps originally ΑΥΩ ΠΠ.

*father* and the three great *triple-powered ones*. However, because of the great fear from their agitation, the great *forefather* continued to run from side to side in his *place*, he and the three *triple-powered ones*, and they could not close all their *places* because of the great fear in which they were. And they moved all their *aeons* at the same time, and all their *spheres*, and all their *orders*, fearing and greatly agitated because of the great light which I had. Not as at the time when I had it, in which I was upon the earth of mankind, when the *garment* of light came down upon me, for the *world* would not be able to bear the light as it is in its *reality*, else the *world* and all that is upon it<sup>1</sup> would be dissolved at the same time. But the light which I had in the twelve *aeons* was 8700 myriad<sup>2</sup> times greater than that which I had with you in the *world*.

15. Now it happened when all those that were in the twelve *aeons* saw the great light which I had, they were all agitated against one another, and they ran from side to side in the *aeons*. And all the *aeons* and all the heavens and their whole *order* moved against one another, because of the great fear which they had because they did not know the *mystery* | which had happened. And Adamas,

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<sup>1</sup> (14) all that is upon it; Till : all those that are upon it.

<sup>2</sup> (18) 8700 myriad; Till : 87 million.

ΕΝΤΑΧΩΠΕ ΑΥΩ ΠΑΔΑΜΑΣ ΠΝΟΣ Ν̄ΤΥΡΑΝΝΟΣ Μ̄Ν  
 Ν̄ΤΥΡΑΝΝΟΣ ΤΗΡΟΥ ΕΤΩΟΟΠ Ζ̄Ν Ν̄ΛΙΩΝ ΤΗΡΟΥ ΑΥΖΙ-  
 ΤΟΟΤΟΥ ΕΠΟΛΕΜΙ ΕΠΧΙΝΧΗ ΖΡΑΪ Ζ̄Μ ΠΟΥΟΕΙΝ · ΑΥΩ  
 Μ̄ΠΟΥΕΙΜΕ ΧΕ'' ΕΥΠΟΛΕΜΕΙ Μ̄Ν ΝΙΜ · ΕΒΟΛ ΧΕ ΝΕΥ- κλ  
 5 ΝΑΥ ΑΝ ΕΛΛΑΥ Ν̄ΣΑ ΠΟΥΟΪΝ ΕΤΟΥΟΤΒ̄ ΕΜΑΨΟ · ΑΣ-  
 ΨΩΠΕ ΟΕ Ν̄ΤΕΡΟΥΠΟΛΕΜΙ Ζ̄Μ ΠΟΥΟΪΝ ΑΥΣΩΨ̄Μ  
 ΤΗΡΟΥ ΖΙ ΝΕΥΕΡΗΥ ΑΥΩ ΑΥΖΕ ΕΠΕCΗΤ ΖΡΑΪ Ζ̄Ν  
 Ν̄ΛΙΩΝ · ΑΥΨΩΠΕ Ν̄ΘΕ Ν̄ΝΙΡ̄Μ̄Ν̄ΚΑΣ ΕΤΜΟΟΥΤ · ΕΜ̄Ν-  
 ΝΙΧΕ Ν̄ΖΗΤΟΥ · ΑΥΩ ΛΙΧΙ Ν̄ΟΥΟΥΩΝ Ν̄ΨΟΜ̄ΝΤ Ζ̄Ν  
 10 ΤΕΥΔΟΜ ΤΗΡΟΥ ΧΕΚΑΣ Ν̄ΝΕΥΕΝΕΡΓΙ Ζ̄Ν ΝΕΥΠΡΑΖΙC  
 ΘΟΟΥ · ΑΥΩ ΧΕΚΑΣ ΕΡΨΑΝ Ν̄ΡΩΜΕ ΕΤΖ̄Μ ΠΚΟC-  
 ΜΟC ΕΥΨΑΝΕΠΙΚΛΛΕΙ Μ̄ΜΟΟΥ Ζ̄Ν ΝΕΥΜΥCΤΗΡΙΟΝ · ΝΑΪ  
 ΕΝΤΑῩΝ̄ΤΟΥ ΕΠΕCΗΤ Ν̄ΟΙ Ν̄ΑΓΓΕΛΟC ΕΝΤΑῩΠΑΡΑΒΑ  
 ΝΑΪ ΕΤΕ ΝΕΥΜΑΓΙΑ ΝΕ · ΧΕΚΑΣ ΟΕ ΕΥΨΑΝΕΠΙΚΛΛΕΙ  
 15 Μ̄ΜΟΟΥ Ζ̄Ν ΝΕΥΠΡΑΖΙC ΘΟΟΥ · Ν̄ΝΕΥΕΨΧΟΚΟΥ  
 ΕΒΟΛ · ΑΥΩ ΘΙΜΑΡΜΕΝΗ Μ̄Ν ΤΕCΦΑΙΡΑ ΕΤΟΥΟ' Ν̄-  
 ΧΟCΙC ΕΡΟΥ · ΛΙΠΟΟΝΟΥ' ΑΥΩ ΛΙΤΡΕῩΡ-κλ<sup>b</sup> CΟΥ  
 Ν̄ΕΒΟΤ ΕΥΚΗΤ ΕΖΒΟΥΡ · ΑΥΩ ΑΥΧΩΚ ΕΒΟΛ Ν̄ΝΕΥ-  
 ΑΠΟΤΕΛΕCΜΑ · ΑΥΩ CΟΥ Ν̄ΕΒΟΤ · ΕΥCΩΨ̄Τ ΕΟΥ-  
 20 ΝΑΜ ΕΥΧΩΚ ΕΒΟΛ Ν̄ΝΕΥΑΠΟΤΕΛΕCΜΑ · ΕΒΟΛ ΔΕ  
 ΖΙΤ̄Ν ΤΚΕΛΕΥCΙC Μ̄ΠΨΟΡ̄Π̄ Ν̄ΤΨΩ · ΑΥΩ ΕΒΟΛ ΖΙΤ̄Ν  
 ΤΚΕΛΕΥCΙC Μ̄ΠΨΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ · ΝΕΝΤΑΧΚΛΑΥ  
 ΠΕ ΕΥCΩΨ̄Τ ΕΖΒΟΥΡ Ν̄ΝΑΥ ΝΙΜ Ν̄ΟΙ ῙΕΟΥ ΠΕΠΙC-  
 ΚΟΠΟC Μ̄ΠΟΥΟΕΙΝ ΕΥΧΩΚ ΕΒΟΛ Ν̄ΝΕΥΑΪΠΟΤΕΛΕCΜΑ ·

7 originally ΖΝ ΝΕΥΕΡΗΥ; Ν erased to give Ι.

15 MS ΝΕΥΝΕΥΠΡΑΖΙC; the second ΝΕΥ is expunged.

17 MS originally ΑΥΠΟΟΝΟΥ; Υ is crossed out and Ι inserted.

18 MS ΑΥΧΩΚ; read ΕΥΧΩΚ.

23 η altered to πC after erasure.

the great *tyrant*<sup>1</sup>, and all the *tyrants* which are in all the *aeons* began to *wage war* in vain against the light. And they did not know against whom they *waged war*, because they saw nothing except the greatly surpassing light.

Now it happened when they *waged war* against the light, they were all exhausted together, and they were cast down into the *aeons*, and they became like the earth-dwellers who are dead and have no breath in them. And I took a third part of all their power so that they should not *work* their wicked *actions*, and in order that when men who are in the *world call upon* them in their *mysteries* — those which the *transgressing angels*\* brought down, namely their *magic* — that when now they *call upon* them in their wicked *actions*, they are not able to complete them. And (as for) the *Heimarmene* and the *sphere* over which they rule, I turned them and caused them to spend six months turned to the left, as they complete their (periods of) *influence*, and to look to the right for six months, as they complete their (periods of) *influence*. However, through the *command* of the first ordinance and through the *command* of the First *Mystery*, Jeu<sup>2</sup> the *Overseer* of the Light had placed them so that they were looking to the left at all times, as they completed their (periods of) *influence* | and their *actions*.

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\* cf. Jud. 6

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<sup>1</sup> (1) Adamas, the great tyrant; cf. Augustine *c. Faust.* VI 8; as Sabaoth, see Origen *c. Cels* VI 31; J 100; (also 355.17 ff.).

<sup>2</sup> (23) Jeu; see J 47 ff.; Bousset (Bibl. 10), pp. 165-66.

ΛΥΩ Μ̄Ν ΝΕΥΠΡΑΞΙΣ · ΛΣΩΠΙΣ ΔΕ Ν̄ΤΕΡΙΕΙ' ΕΠΕΥΤΟ-  
 ΠΟΣ ΛΥΑΤΑΚΤΙ ΛΥΩ ΛΥΠΟΛΕΜΕΙ ΕΖΗΤ̄Υ Μ̄ΠΟΥΟῙΝ  
 ΛῙΤΙ Ν̄ΟΥΟΥΩΝ Ν̄ΩΟΜ̄ΝΤ' Ν̄ΤΕ ΤΕΥΔΟΜ · ΧΕ Ν̄ΝΕΥ-  
 ΕΩΔ̄ΜΒΟΜ ΕΧΩΚ ΕΒΟΛ Ν̄ΝΕΥΠΡΑΞΙΣ ΕΘΟΟΥ · ΛΥΩ  
 5 ΘΙΜΑΡΜΕΝΗ Μ̄Ν ΤΕΣΦΑΙΡΑ · ΕΤΟῩΟ' Ν̄ΧΟΕΙΣ ΕΡΟΟΥ · ΚΕ  
 ΛῙΠΟΘΝΟΥ · ΛΥΩ ΛῙΚΑΛΥ ΕΥΣΩΨ̄Τ ΕΣΒΟΥΡ Ν̄ΣΟΟΥ  
 Ν̄ΕΒΟΤ · ΕΥΧΩΚ ΕΒΟΛ Ν̄ΝΕΥΑΠΟΤΕΛΕΣΜΑ ΛΥΩ ΛῙ-  
 ΚΑΛΥ Ν̄ΚΕΣΟΟΥ Ν̄ΕΒΟΤ · ΕΥΚΗΤ ΕΟΥΝΑΜ · ΕΥΧΩΚ  
 ΕΒΟΛ Ν̄ΝΕΥΑΠΟΤΕΛΕΣΜΑ :

10 ΝΑΙ ΔΕ Ν̄ΤΕΡΕΧΧΟΟΥ ΕΝΕΧΜΑΘΗΤΗΣ · ΠΕΧΛΥ ΝΑΥ ·  
 ΧΕ ΠΕΤΕ ΟῩΝ-ΜΑΛΛΧΕ Μ̄ΜΟΥ ΕΣΩΤ̄Μ ΜΑΡΕΧΩΤ̄Μ ·  
 ΛΣΩΠΕ ΔΕ Ν̄ΤΕΡΕ ΜΑΡΙΣΑΜ ΣΩΤ̄Μ ΕΝΕΪΩΛΧΕ ΕΧΩ  
 Μ̄ΜΟΥ Ν̄ΣΙ ΠΣΩΤΗΡ · ΛΣΕΙΩΡ̄Μ ΕΒΟΛ Σ̄Μ ΠΑΗΡ · Μ-  
 ΠΝΑΥ Ν̄ΟΥΟΥΝΟΥ · ΠΕΧΛΣ ΧΕ ΠΑΧΟΕΙΣ ΚΕΛΕΥΕ ΝΑΙ  
 15 Ν̄ΤΑΨΑΧΕ Σ̄Ν ΟΥΠΑΡΣΗΣΙΑ ·

3 ΛΟΥΩΨ̄Β Ν̄ΣΙ ῙΣ ΠΝΑΗΤ · ΠΕΧΛΥ Μ̄ΜΑΡΙΣΑΜ · ΧΕ  
 ΜΑΡΙΣΑΜ ΤΜΑΚΑΡΙΑ · ΤΑῙ ΕΙΝΑΧΟΚ̄Σ ΕΒΟΛ Σ̄Ν Μ̄ΜΥΣ-  
 ΤΗΡΙΟΝ ΤΗΡΟΥ Ν̄ΤΕ \* ΝΑΠΧΙΣΕ · ΨΑΧΕ Σ̄Ν ΟΥΠΑΡ- ΚΕ<sup>b</sup>  
 ΣΗΣΙΑ ΧΕ Ν̄ΤΟ ΤΕΤΕΡΕ ΠΕΣΖΗΤ ΣΟΥΤΩΝ ΕΣΟΥΝ  
 20 ΕΤΜΝΤΕΡΟ Ν̄ΜΠΗΥΣ · Ν̄ΣΟΥΟ ΕΝΟΥΣΝΗΥ ΤΗΡΟΥ ·

3 ΤΟΤΕ ΠΕΧΛΣ Ν̄ΣΙ ΜΑΡΙΣΑΜ Μ̄ΠΣΩΤΗΡ ΧΕ ΠΑ-  
 ΧΟΕΙΣ · ΠΨΑΧΕ ΕΝΤΑΚΧΟΟΥ ΝΑΝ ΧΕ ΠΕΤΕ ΟῩΝ-  
 ΜΑΛΛΧΕ Μ̄ΜΟΥ ΕΣΩΤ̄Μ ΜΑΡΕΧΩΤ̄Μ · ΕΚΧΩ Μ̄ΜΟΣ ΧΕ  
 ΕΝΕΝΟῙ Μ̄ΠΨΑΧΕ ΕΝΤΑΚΧΟΟΥ · ΣΩΤ̄Μ<sup>1</sup> ΔΕ ΠΑΧΟΕΙΣ ·



16. Now it happened when I came to their *place*, they *rebelled* and *waged war* against the light. And I took a third part of their power, so that they should not be able to complete their wicked *actions*. And (as for) the *Heimarmene* and the *sphere* over which they rule, I turned them, I placed them looking to the left for six months, as they complete their (periods of) *influence*, and I placed them for another six months turning to the right, as they complete their (periods of) *influence*.”

17. Now when he had said these things to his *disciples*, he said to them : “He who has ears to hear, let him hear” \*.

Now it happened when Mariam<sup>1</sup> heard these words as the *Saviour* was saying them, she stared for one hour into the *air* and said : “My Lord, *command* me that I speak *openly*”.

Jesus, the compassionate, answered and said to Mariam : “Mariam, thou *blessed one*, whom I will complete in all the *mysteries* of the height, speak *openly*, thou art she whose heart is more directed to the Kingdom of Heaven than all thy brothers”.

18. Then Mariam said to the *Saviour* : “My Lord, the word which thou hast spoken to us : ‘Who has ears to hear, let him hear’<sup>□</sup>, thou sayest so that we may *understand* the word which thou hast spoken. Hear now, my Lord, | for

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\* cf. Mk. 4.9

□ cf. Mk. 4.9

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<sup>1</sup> (12) Mariam; see Origen *c. Cels.* V. 62; Hippol. V.7.1; SophJC 90; GTh 84; GPh 59, 63; GMar 9 etc.

ἸΑΧΟΟC ἕΝ ΟΥΠΑΡΖΗCΙΑ· ΠΩΛΧΕ ΕΝΤΑΚΧΟΟC ΧΕ  
 ΛΙΨΙ ΝΟΥΟΥΩΝ ΝΨΟΜΝΤ' ἕΝ ΤCΟΜ ΝΝΑΡΧΩΝ ΝΝ-  
 ΛΙΩΝ ΤΗΡΟΥ· ΛΥΩ ΧΕ ΛΙΠΩΩΝΕ ΝΤΕΥΖΙΜΑΡΜΕΝΗ·  
 ΜΝ ΤΕΥCΦΑΙΡΑ ΝΑΪ ΕΤΟΥΟ ΝΧΟΕΙC ΕΧΩΟΥ· ΧΕΚΑC  
 5 ΕΥΨΑΝΕΠΙΚΑΛΕΙ ΜΜΟΟΥ ΝΒΙ ΠΓΕΝΟC ΝΝΡΩΜΕ ἕΝ  
 ΝΕΥΜΥCΤΗΡΙΟΝ ΝΑΪ ΝΤΑΥΤCΑΒΟΟΥ ΕΡΟΟΥ ΝΒΙ ΝΑΓ-  
 ΓΕΛΟC ΕΝΤΑΥΠΑΡΑΒΑ ΕΠΕΥΧΩΚ ΕΒΟΛ ΝΝΕΥΖΒΗΥΕ  
 ἕΘΟΟΥ· ΛΥΩ ΝΑΝΟΜΟΝ ἕΜ ΠΜΥCΤΗΡΙΟΝ ΝΤΕΥ- κ<sup>ε</sup>  
 ΜΑΓΙΑ· ΧΕΚΑC ΕΝΝΕΥΕΨΩΜCΟΜ CΕ ΧΙΝ ΜΠΕΪΝΑΥ  
 10 ΕΧΩΚ ΕΒΟΛ ΝΝΕΥΖΒΗΥΕ ΝΑΝΟΜΟΝ ΕΒΟΛ ΧΕ ΑΚΨΙ  
 ΝΤΕΥCΟΜ ΝΖΗΤΟΥ ΜΝ ΝΕΥΡΕCΚΑ-ΟΥΝΟΥ ΜΝ ΝΕΥΡΕC-  
 ΨΙΝΕ ΜΝ ΝΕΤΕΨΑΥΤΑΜC-ΝΡΩΜΕ ΕΤῒΜ ΠΚΟCΜΟC  
 ΕΖΩΒ ΝΙΜ ΕΤΝΑΨΩΠΕ ΧΕ ΝΝΕΥΝΟΕΙ ΧΙΝ ΜΠΕΪΝΑΥ  
 ΕΤΑΜΟΟΥ ΕΛΛΑΥ ΝΖΩΒ· ΕCΝΑΨΩΠΕ ΧΕ ΑΚΠΩΩΝΕ  
 15 ΝΝΕΥCΦΑΙΡΑ· ΛΥΩ ΑΚΤΡΕΥΡ-CΟΟΥ ΝΕΒΟΤ· ΕΥΚΗΤ  
 ΕΖΒΟΥΡ ΕΥΧΩΚ ΕΒΟΛ ΝΝΕΥΑΠΟΤΕΛΕCΜΑ· ΛΥΩ ΚΕ-  
 CΟΟΥ ΝΕΒΟΤ ΕΥCΩΨΤ CΟΥΝΑΜ· ΕΥΧΩΚ ΕΒΟΛ  
 ΝΝΕΥΑΠΟΤΕΛΕCΜΑ· ΕΤΒΕ ΠΕΪΨΑΧΕ CΕ ΠΑΧΟΪC ΕΝΤ-  
 ΑCΧΟΟC ΝΤΕΪΖΕ ΝΒΙ ΤCΟΜ ΕΤῒΝ ΗCΑΪΑC ΠΕΠΡΟΦΗ-  
 20 ΤΗC ΛΥΩ ΝΤΑCΤΑΥΟΥC ἕΝ ΟΥΠΑΡΑΒΟΛΗ ΜΠΝΙΤΙΚΗ κ<sup>ε</sup><sup>b</sup>  
 ΜΠΠΟΥΟΕΨ ΕΨΑΧΕ ΕΤΒΕ ΘΟΡΑCΙC ΝΚΗΜΕ· ΧΕ ΕΥ-  
 ΤΩΝ CΕ ΚΗΜΕ ΕΥΤΩΝ ΝΕΚΡΕΨΙΝΕ ΜΝ ΝΕΚΡΕCΚΑ-  
 ΟΥΝΟΥ ΜΝ ΝΕΤΕΨΑΥΜΟΥΤΕ ΕΒΟΛ ἕΜ ΠΚΑC ΜΝ ΝΕΤ-  
 ΕΨΑΥΜΟΥΤΕ ΕΒΟΛ ΝΖΗΤΟΥ· ΜΑΡΟΥΤΑΜΟΚ CΕ ΧΙΝ

13 MS Ννευνοει.

20 MS ΜΠΠΙΤΙΚΗ; read ΜΠΠΑΤΙΚΗ.

I will speak *openly*. The word which thou hast spoken : 'I have taken a third part of the power of the *archons* of all the *aeons*, and I have turned their *Heimarmene* and their *sphere* over which they rule, so that when the *race* of mankind *call upon* them in their *mysteries* — these which the *transgressing angels* have taught them for the completion of their evil and *iniquitous* deeds in the *mystery* of their *magic* — from this hour now they should not be able to complete their *iniquitous* deeds, because thou hast taken their power from them and from their astrologers and from their soothsayers and from those who tell men who are in the *world* all things which will happen, so that from this hour they will not *understand* anything which will happen so as to tell it. For thou hast turned their *sphere*, and thou hast made them spend six months turned to the left, completing their (periods of) *influence*, and six months looking to the right, completing their (periods of) *influence*.' Now concerning this word, my Lord, the power within the *prophet* Isaiah has spoken thus and has related once in a *spiritual parable*, speaking about the *vision* of Egypt : 'Where now Egypt, where are thy soothsayers and thy astrologers, and those who call from the earth, and those who call from their bellies? Let them now tell thee, from | this hour, the

ἄπεινα γ ἐν βῆνυ ἐτῆνα λαλῶ ἄσι πχοεῖς σαβαθῶ ·  
 ἄτασπροφήτεγε σε γαθῆ ἄπατῆκεῖ' ἄσι τσομ ἐτῆν  
 ἡσαῖας πεπροφήτης ἄτασπροφήτεγε γαροκ χε  
 κναχι ἄτσομ ἄναρχων ἄναίων · λγῶ ἄγπωδνε  
 5 ἄτεγσφαιρα · ἄν τεγζιμαρμενη χε ἄνεγεῖμε  
 ελαλῶ χιν ἄπεινα γ · ἐτβε παῖ ρω ἀχοοο χε  
 ἄτετναεῖμε ἀν σε χε ογ πετερε πχοεῖς σα-  
 βαθῶ νλαλῶ · ἐτε παῖ πε<sup>\*\*</sup> χε ἄν-λαλῶ ἄν ἄαρ-<sup>κ3</sup>  
 χων ναεῖμε ἐνετῆνα λαλῶ χιν ἄπεινα γ ἐτε ἄτοογ  
 10 πε κημε · εβολ χε ἄτοογ νε τγλη ἄτα τσομ  
 σε ἐτῆν ἡσαῖας · ἄτασπροφήτεγε γαροκ ἄπιου-  
 οειψ ἐσχω ἄμοο χε · ἄτετναεῖμε ἀν σε χιν  
 ἄπεινα γ ἐνετῆνα λαλῶ ἄσι πχοεῖς σαβαθῶ · ἐτβε  
 τσομ ἄογοεῖν ἐντακχιτῶ ἄτοοτῆ ἄσαβαθῶ πα-  
 15 γαθοο παῖ ἐτσοοπ ἄν πτοποο ἄτογναμ ταῖ ἐ-  
 τσοοπ ἄν πεκσωμα ἄγλικον ἄποογ · ἐτβε παῖ  
 σε ἀχοοο ναν παχοεῖς ἰο χε πετε ογἄ-μαλχε  
 ἄμοο ἐσωτῆ μαρεχσωτῆ χε ἐκεεῖμε χε νιμ πετ-  
 ερε πεχ2ητ χοκρ ἐσογν ἐτῆν<sup>†</sup>τερο ἄμνηγε · <sup>κ3</sup><sup>b</sup>  
 20 ζ ἀσωπε σε ἄτερε μαρια ογῶ ἐσχω ἄνεῖ-  
 ψαχε · πεχαχ χε εγγε μαρια · χε ἄτε ογμακα-  
 ριοο ντο παρα σοῖμε νιμ ἐτ2ι<sup>†</sup>χμ πκα2 · χε ἄτο  
 τετναψωπῆ ἄπληρωμα ἄτε νιπληρωμα τηρογ ·  
 λγῶ ἄχωκ ἄτε νιχωκ τηρογ ·

10 MS πε; read νε.

14 2 letters erased before τσομ.

things which the Lord Sabaoth will do.’\* Now before thou didst come, the power within Isaiah, the *prophet*, *prophesied* concerning thee, that thou wouldst take away the power of the *archons* of the *aeons*, and that thou wouldst turn their *sphere* and their *Heimarmene*, so that from this hour they would know nothing. Concerning this also it has said : ‘You will not know what the Lord Sabaoth will do’<sup>□</sup>. That is, none of the *archons* will know what things thou wilt do from this hour. They (the *archons*) are Egypt, because they are *matter*. The power within Isaiah has once *prophesied* about thee saying : ‘You will not know from this hour what the Lord Sabaoth will do’<sup>□</sup>. Concerning the power of light which thou hast taken from Sabaoth the *Good*, who is in the *place* of the right, and which today is in thy *material body*, concerning this now, thou hast said to us, my Lord Jesus : ‘He who has ears to hear, let him hear’<sup>△</sup>, so that thou shouldst know whose heart is directed towards the Kingdom of Heaven.”

19. Now it happened when Maria finished saying these words, he said : “*Excellent*, Maria. Thou art *blessed beyond* all women upon earth, because thou shalt be the *pleroma* of all *pleromas* and the completion of all completions.” |

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\* cf. Is. 19.3, 12

□ cf. Is. 19.12

△ Mk. 4.9

3 Ἰ̅ Ἰ̅ΓΕΡΕ ΜΑΡΙΑ ΔΕ ΣΩΤ̅Μ̅ ΕΠΙΣΩΤΗΡ ΕΧΩ Ἰ̅ΝΕΙ-  
 ΨΑΧΕ· ΔΙΣΤΕΛΗ Μ̅ΜΟΣ ΕΜΑΨΟ ΑΥΩ ΔΣΕΙ' ΕΘΗ Ἰ̅Ι̅  
 ΔΙΣΠΑΣΤ̅Ι̅ Μ̅ΠΕΨΜ̅ΤΟ ΕΒΟΛ· ΔΙΣΟΥΩΨ̅Τ̅ Ἰ̅ΝΕΨΟΥΕΡΗΤΕ·  
 ΠΕΧΑΣ ΠΑΥ ΧΕ ΠΑΧΟΕΙΣ· ΣΩΤ̅Μ̅ ΕΡΟΪ ΤΑΧΝΟΥΚ  
 5 ΕΠΕΨΑΧΕ· ΕΜΠΑΣΨΑΧΕ Ἰ̅ΜΜΑΝ ΕΝΤΟΠΟΣ ΕΝΤ-  
 ΔΚΒΩΚ ΕΡΟΟΥ·

3 ΔΙΣΟΥΩΨ̅Β̅ Ἰ̅ΝΕΙ Ἰ̅Ι̅ ΠΕΧΑΣ Μ̅ΜΑΡΙΣΛΑΜ ΧΕ ΨΑΧΕ  
 2̅Ν̅ ΟΥΠΑΡΣΗΙΑ· ΔΥΩ Μ̅Π̅Ρ̅Ρ̅Ζ̅ΟΤΕ· ΖΩΒ ΝΙΜ ΕΡΕΨΙΝΕ ̅Κ̅Η  
 Ἰ̅ΝΕΨΟΥ· †ΝΑΒΟΛΠΟΥ ΝΕ ΕΒΟΛ·

10 3 ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ· ΡΩΜΕ ΝΙΜ ΕΤΣΟΟΥΝ Μ̅-  
 ΠΜΥΣΤΗΡΙΟΝ Ἰ̅ΤΜΑΓΙΑ Ἰ̅Ν̅ΑΡΧΩΝ ΤΗΡΟΥ Ἰ̅Ν̅ΑΙΩΝ ΤΗ-  
 ΡΟΥ· Μ̅Ν̅ ΤΜΑΓΙΑ Ἰ̅Ν̅ΑΡΧΩΝ Ἰ̅ΘΙΜΑΡΜΕΝΗ Μ̅Ν̅ ΝΑΤΕ-  
 ΣΦΑΙΡΑ ΚΑΤΑ ΘΕ ΕΝΤΑΥΤΣΑΒΟΥ ΕΡΟΟΥ Ἰ̅Ν̅ΕΙ Ἰ̅Ν̅ΑΓ-  
 ΓΕΛΟΣ ΕΝΤΑΥΠΑΡΑΒΑ· ΔΥΩ ΕΥΨΑΝΕΠΙΚΑΛΕΙ Μ̅ΜΟΟΥ  
 15 2̅Ν̅ ΝΕΥΜΥΣΤΗΡΙΟΝ· ΕΤΕ ΝΕΥΜΑΓΙΑ ΝΕ ΕΘΟΟΥ·  
 ΕΣΩΨ̅Τ̅ ΕΝΕΣΒΗΥΕ ΕΤΝΑΝΟΥΟΥ· ΣΕΝΑΧΟΚΟΥ ΕΒΟΛ  
 Μ̅Π̅ΕΪΝΔΥ· 2̅Ν̅ Μ̅ΜΟΝ·

3 ΔΙΣΟΥΩΨ̅Β̅ ΔΕ Ἰ̅Ν̅ΕΙ Ἰ̅Ι̅ ΠΕΧΑΣ Μ̅ΜΑΡΙΑ· ΧΕ Ἰ̅Ν̅Ε-  
 ΝΑΧΟΚΟΥ ΔΝ ΕΒΟΛ· Ἰ̅ΘΕ ΕΝΕΥΧΩΚ Μ̅ΜΟΟΥ ΕΒΟΛ  
 20 ΧΙΝ Ἰ̅ΨΟΡ̅Π̅· ΧΕ Ἰ̅ΨΙΧΙ Ἰ̅Ν̅ΟΥΟΥΩΝ Ἰ̅ΨΟΜ̅Ν̅Τ̅ 2̅Ν̅ ΤΕΥ-  
 ΣΟΜ· ΑΛΛΑ ΣΕΝΔΕΪΡΕ Ἰ̅Ν̅ΟΥΛΟΕΙΣΕ 2̅Ν̅ ΝΕΤΣΟΟΥΝ ̅Κ̅Η<sup>b</sup>  
 Ἰ̅Μ̅ΜΥΣΤΗΡΙΟΝ Ἰ̅ΤΜΑΓΙΑ Μ̅Π̅ΜΕΣ̅Μ̅Ν̅Τ̅ΨΟΜ̅ΤΕ Ἰ̅Ν̅ΑΙΩΝ·  
 ΔΥΩ ΕΥΨΑΝΕΠΙΚΑΛΙ Ἰ̅Μ̅ΜΥΣΤΗΡΙΟΝ Ἰ̅ΤΜΑΓΙΑ Ἰ̅Ν̅ΕΤ-  
 ΨΟΟΠ 2̅Μ̅ Π̅Μ̅ΕΣ̅Μ̅Ν̅Τ̅ΨΟΜ̅ΤΕ Ἰ̅Ν̅ΑΙΩΝ· ΣΕΝΑΧΟΚΟΥ  
 25 ΕΒΟΛ ΚΑΛΩΣ 2̅Ν̅ ΟΥΩΡ̅Χ̅ ΕΒΟΛ ΧΕ Μ̅Π̅ΨΙΧΙ-ΣΟΜ 2̅Μ̅

8 ̅Β̅ in upper right-hand margin at end of quire.

*But* when Maria heard the *Saviour* saying these words, she rejoiced greatly and she came before Jesus, she prostrated herself in his presence, she worshipped at his feet, she said to him: “My Lord, hear me that I question thee on this word before thou speakest with us of the *places* to which thou hast gone”.

Jesus answered and said to Mariam: “Speak *openly* and do not fear. I will reveal all things which thou seekest”.

20. She said: “My Lord, all men who know the *mystery* of the *magic* of all the *archons* of all the *aeons*, and the *magic* of the *archons* of the *Heimarmene* and those of the *sphere*, as the *transgressing angels* have taught them, when they *call upon* them in their *mysteries*, that is their evil *magic* to prevent good things: will they, from this hour, fulfil them or not?”

*Then* Jesus answered and said to Maria: “They will not fulfil them in the manner in which they fulfilled them from the beginning, because I have taken a third part of their power. *But* they will borrow from those who know the *mysteries* of the *magic* of the third *aeon*. And when they *call upon* the *mysteries* of the *magic* of those who are in the third *aeon*, they will fulfil them *well* and certainly because I have not taken power from | that *place*, according to the *command* of the First *Mystery*”.

ΠΤΟΠΟΣ ΕΤ̄ΜΜΑΥ ΚΑΤΑ ΤΚΕΛΕΥCΙC Μ̄ΠΨΟΡ̄Π̄ Μ̄ΜΥC-  
ΤΗΡΙΟΝ ·

- 3 ΑCΨΩΠΕ ΔΕ Ν̄ΤΕΡΕ ΙC ΟΥΩ ΕCΧΩ Ν̄ΝΕΪΨΑΧΕ ·  
ΑCΟΥΩ2 ΟΝ ΕΤΟΟΤC Ν̄CΙ·ΜΑΡΙΑ ΠΕΧΛΑC ΧΕ ΠΑΧΟΕΙC  
5 ΕΙΕ Ν̄ΡΕCΚΑ·ΟΥΝΟΥ Μ̄Ν Ν̄ΡΕCΨΙΝΕ · ΕΙΕ Ν̄CΕΝΑΤΑΜΕ-  
Ν̄ΡΩΜΕ ΑΝ ΕΠΕΤΝΑΨΩΠΕ Μ̄ΜΟΟΥ ΧΙΝ Μ̄ΠΕΪΝΔΑΥ ·  
ΑCΟΥΩΨ̄Β ΔΕ Ν̄CΙ ΙC ΠΕΧΛΑC Μ̄ΜΑΡΙΑ ΧΕ ΕΡΕΨΑΝ  
Ν̄ΡΕCΚΑ·ΟΥΝΟΥ ΕΨΩΑΝ2Ε ΘΘΙΜΑΡΜΕΝΗ Μ̄Ν ΤΕCΦΑΙΡΑ  
ΕΥΚΗΤ \*\*Ε2ΒΟΥΡ ΚΑΤΑ ΠΕΨΩΟΡ̄Π̄ Ν̄CΩΡ ΕΒΟΛ · ΨΑΡΕ κ̄θ  
10 ΝΕΨΩΑΧΕ ΑΠΑΝΤΑ · ΑΥΩ CΕΝΑΧΩ Μ̄ΠΕΤΕΨΩΨΕ Ε-  
ΨΩΠΕ · ΕΨΩΑΝΑΠΑΝΤΑ ΔΕ ΘΘΙΜΑΡΜΕΝΗ Η ΕΤΕ-  
CΦΑΙΡΑ ΕΥΚΗΤ ΕΟΥΝΑΜ · ΜΕΥΧΙ·ΧΑΔΥ Ν̄2ΩΒ Μ̄ΜΕ  
ΕΒΟΛ ΧΕ ΔΙΚΤΟ Ν̄ΝΕΥΑΠΟΤΕΛΕCΜΑ · Μ̄Ν ΝΕΥCΤΟΟΥ  
Ν̄ΚΟΟ2 · Μ̄Ν ΝΕΨΩΟΜ̄ΝΤ Ν̄ΚΟΟ2 · Μ̄Ν ΠΕΨΩΜΟΥΝ  
15 Ν̄CΜΟΤ · ΕΠΕΙΔΗ ΝΕΥΜΗΝ ΕΒΟΛ ΠΕ Ν̄CΙ ΝΕΥΑΠΟΤΕ-  
ΛΕCΜΑ ΧΙΝ Ν̄ΨΟΡ̄Π̄ ΕΥΚΗΤ Ε2ΒΟΥΡ · Μ̄Ν ΝΕΥCΤΟΟΥ  
Ν̄ΚΟΟ2 · Μ̄Ν ΝΕΨΩΟΜ̄ΝΤ Ν̄ΚΟΟ2 · Μ̄Ν ΠΕΨΩΜΟΥΝ  
Ν̄CΜΟΤ · ΤΕΝΟΥ ΔΕ ΛΙΤΡΕῩΡ·CΟΟΥ Ν̄ΕΒΟΤ ΕΥΚΗΤ  
Ε2ΒΟΥΡ · ΑΥΩ CΟΟΥ Ν̄ΕΒΟΤ ΕΥΚΗΤ ΕΟΥΝΑΜ · ΠΕΤ-  
20 ΝΑCΙΝΕ CΕ Μ̄ΠΕΨΩΠ ΧΙΝ Μ̄ΠΕΟΥΟΕΨ ΕΝΤΑΪΠΟ-  
ΟΝΟΥ · ΕΛΙΚΑΔΥ ΕΤΡΕῩΡ·CΟΟΥ Ν̄ΕΒΟΤ ΕΥCΩΨ̄Τ κ̄θ<sup>b</sup>  
ΕΝΕΥΜΕΡΟC Ν̄2ΒΟΥΡ · ΑΥΩ CΟΟΥ Ν̄ΕΒΟΤ ΕΥCΩΨ̄Τ  
ΕΝΕΥCΙΝΜΟΟΨΕ Ν̄ΟΥΝΑΜ · ΠΕΤΝΑ†2ΤΗC CΕ ΝΑΥ  
Ν̄ΤΕΪ2Ε CΝΑΕΙΜΕ ΕΝΕΥΑΠΟΤΕΛΕCΜΑ 2̄Ν ΟΥΩΡ̄Χ ·  
25 ΑΥΩ CΝΑΤΑΥΕ·2ΩΒ ΝΙΜ ΕΤΟΥΝΑΔΑΔΥ · 2ΟΜΟΙΩC ΟΝ  
Ν̄ΡΕCΨΙΝΕ ΕΨΩΑΝΕΠΙΚΑΛΙ Μ̄ΠΡΑΝ Ν̄ΝΑΡΧΩΝ · ΝCΕ-

9 ƒ in upper left-hand margin at beginning of quire.



21. It happened, *however*, when Jesus finished speaking these words, Maria answered again and said: “My Lord, will the astrologers and the soothsayers not tell men, from this hour, what will happen?”

Jesus answered, *however*, and said to Maria: “When the astrologers find the *Heimarmene* and the *sphere* turned to the left, *according to* their first distribution, then their words *concur* and they will say what is due to happen. *But* when they *meet* the *Heimarmene* or the *sphere* turned to the right, they do not speak anything of the truth, because I have turned their (periods of) *influence* and their quadrangles and their triangles and their figures of eight <sup>1</sup>, *since* their (periods of) *influence* remained turned to the left from the beginning, together with their quadrangles and their triangles and their figures of eight. *However*, I have now caused them to spend six months turned to the left, and six months turned to the right. He who now will find their reckoning from the time when I turned them, placing them to spend six months looking to their left hand *parts*, and six months looking to their right hand paths, and who will now consult them in this way, will know their (periods of) *influence* with certainty, and he will predict all things that they will do. *Likewise* also the soothsayers, when they *call upon* the name of the *archons*, and they | *meet* them looking to the left,

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<sup>1</sup> (13, 16) figures of eight; lit. eight(fold) figures (also 31.19).

ΑΠΑΝΤΑ ΕΡΟΟΥ ΕΥΣΩΨΤ ΕΣΒΟΥΡ· ΖΩΒ ΝΙΜ ΕΤΟΥ·  
 ΝΑΨΙΝΕ Ν̄ΝΕΥΔΕΚΑΝΟΣ ΕΤΒΗΗΤΟΥ· ΣΕΝΑΧΟΟΥ Ε-  
 ΡΟΟΥ Ζ̄Ν ΟΥΨΡ̄Χ· ΕΨΩΠΕ Ν̄ΤΟΥ ΕΡΨΑΝ ΝΕΥΡΕΨ-  
 ΨΙΝΕ ΕΨΩΑΝΕΠΙΚΑΛΙ Ν̄ΝΕΥΡΑΝ ΕΥΣΩΨΤ ΕΟΥΝΑΜ·  
 5 Ν̄ΣΕΝΑΨΩΤ̄Μ ΕΡΟΟΥ ΑΝ ΕΒΟΛ ΧΕ ΕΥΣΩΨΤ Ν̄ΚΕ-  
 ΣΜΟΤ· ΠΑΡΑ ΝΕΨΨΟΡ̄Π̄ Ν̄ΤΩΨ· ΕΝΤΑΨΣΜ̄Ν̄ΤΟΥ Ν̄-  
 ΖΗΤ̄Ψ Ν̄ΒΙ ΙΒΟΥ· ΕΠΕΙΔΗ ΟΥΕΤ ΝΕΥΡΑΝ ΕΥΚΗΤ ᾱ  
 ΕΣΒΟΥΡ· ΑΨΩ ΟΥΕΤ ΝΕΥΡΑΝ ΕΥΚΗΤ ΕΟΥΝΑΜ· ΑΨΩ  
 ΕΨΩΑΝΕΠΙΚΑΛΕΙ Μ̄ΜΟΟΥ ΕΥΚΗΤ ΕΟΥΝΑΜ· Ν̄ΣΕΝΑΧΙ-  
 10 ΤΜΕ ΕΡΟΟΥ ΑΝ· ΑΛΛΑ Ζ̄Ν ΟΥΣΒΑ ΣΕΝΑΨ̄ΣΒΑ Μ̄ΜΟΟΥ·  
 ΑΨΩ Ζ̄Ν ΟΥΑΠΕΙΛΗ ΣΕΝΑΑΠΕΙΛΙ ΕΡΟΟΥ· ΝΕΤΣΟΟΥΝ  
 ΣΕ ΑΝ Ν̄ΤΕΨΒΙΝΜΟΨΨΕ ΕΥΚΗΤ ΕΟΥΝΑΜ· ΑΨΩ Μ̄Ν  
 ΝΕΨΨΟΜ̄Ν̄Τ Ν̄ΚΟΟΣ· ΑΨΩ Μ̄Ν ΝΕΨΨΤΟΟΥ Ν̄ΚΟΟΣ·  
 Μ̄Ν ΝΕΨΣΜΟΤ ΤΗΡΟΥ· ΣΕΝΑΨ̄Ν-ΑΛΛΑΨ ΑΝ Μ̄ΜΕ· ΑΛΛΑ  
 15 ΣΕΝΑΨ̄ΣΒΑ Ζ̄Ν ΟΥΝΟΣ Ν̄ΣΒΑ· ΑΨΩ ΣΕΝΑΨΩΠΕ Ζ̄Ν ΟΥ-  
 ΝΟΣ Μ̄ΠΛΑΝΗ· ΑΨΩ ΣΕΝΑΨΩΡ̄Μ̄ Ζ̄Ν ΟΥΝΟΣ Ν̄ΣΩΡ̄Μ̄·  
 ΕΒΟΛ ΧΕ ΝΕΣΒΗΨΕ ΕΨΑΨΑΛΛΑΨ Μ̄ΠΙΟΥΟΕΙΨ Ζ̄Ν ΝΕΨ-  
 ΨΤΟΟΥ Ν̄ΚΟΟΣ ΕΥΚΗΤ ΕΣΒΟΥΡ· ΑΨΩ Ζ̄Ν ΝΕΨΨΟΜ̄Ν̄Τ  
 Ν̄ΚΟΟΣ· ΑΨΩ Ζ̄Μ̄ ΝΕΨΨΜΟΥΝ Ν̄ΣΜΟΤ· ΝΑΪ ΕΝΕΨΜΗΝ  
 20 ΕΒΟΛ Ν̄ΖΗΤΟΥ· ΕΨΕΙΡΕ Μ̄ΜΟΟΥ ΕΥΚΗΤ Ν̄ΣΒΟΥΡ· ᾱ<sup>b</sup>  
 ΑΪΠΟΟΝΟΥ ΤΕΝΟΥ· ΑΨΩ ΑΪΤΡΕΨ̄Ρ̄-ΣΟΟΥ Ν̄ΕΒΟΤ· ΕΨ-  
 ΕΙΡΕ Ν̄ΝΕΨΧΧΗΜΑ ΤΗΡΟΥ ΕΥΚΗΤ ΕΟΥΝΑΜ· ΧΕΚΑΣ  
 ΕΨΝΑΨ̄ΣΒΑ Ζ̄Ν ΟΥΣΒΑ Ζ̄Ν ΤΕΨΒΙΝΜΟΥΣ ΕΒΟΛ ΤΗΡ̄Σ·  
 ΑΨΩ ΟΝ ΑΪΤΡΕΨ̄Ρ̄-ΣΟΟΥ Ν̄ΕΒΟΤ ΕΥΚΗΤ ΕΣΒΟΥΡ ΕΨ-  
 25 ΕΙΡΕ Ν̄ΝΕΣΒΗΨΕ Ν̄ΝΕΨΑΠΟΤΕΛΕΣΜΑ Μ̄Ν ΝΕΨΧΧΗΜΑ  
 ΤΗΡΟΥ· ΧΕΚΑΣ Ζ̄Ν ΟΥΣΒΑ ΕΨΕΡ̄ΣΒΑ· ΑΨΩ Ζ̄Ν ΟΥ-

20 Ν̄ΣΒΟΥΡ; read ΕΣΒΟΥΡ.

everything concerning which they will seek of their *decans*, they will tell them with certainty. However, when their soothsayers *call upon* their names as they are looking to the right, they will not hear them, because they look in another form *than* their first ordinance in which Jeu established them, *since* their names are other when they are turned to the left than when they are turned to the right. And when they *call upon* them as they are turned to the right, they will not speak the truth to them, *but* in confusion they will confuse them, and with *threats* they will *threaten* them. Those now who do not know their paths as they are turned to the right, with their triangles and their quadrangles and all their figures, they will find nothing of truth, *but* they will be confused in great confusion, and they will be in great *error*, and they will be deluded in great delusion, because the works which they did in in the time when they were turned to the left in their quadrangles, in their triangles and in their figures of eight, these in which they continued as they were turned to the left, I have now turned. And I have caused them to spend six months making all their *patterns*<sup>1</sup> turned to the right, so that they should be confused in confusion in their whole circuit. And furthermore I have caused them to spend six months turned to the left, doing the works of their (periods of) *influence* and all their *patterns*, so that | the *archons* which are in the *aeons* and in their

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<sup>1</sup> (22, 25) on σχήμα, see CH *Exc. Stob.* VIII.2-4; U 237.

ΠΛΑΝΗ ΕΥΕΠΛΑΝΑ Ν̄ΣΙ Ν̄ΑΡΧΩΝ ΕΤΨΟΟΠ Ξ̄Ν Ν̄ΑΙΩΝ  
 ΑΥΩ Ξ̄Ν ΝΕΥΣΦΑΙΡΑ ΑΥΩ Ξ̄Ν ΝΕΥΜ̄ΠΗΥΕ · ΑΥΩ Ξ̄Ν  
 ΝΕΥΤΟΠΟΣ ΤΗΡΟΥ · ΧΕΚΑΣ Ν̄ΝΕΥΝΟΪ Ν̄ΤΕΥΣΙΝΜΟ-  
 ΟΨΕ Μ̄ΜΙΝ Μ̄ΜΟΟΥ :

- 5 ζ ΑΨΩΠΕ ΣΕ Ν̄ΤΕΡΕ ῙC ΟΥΩ ΕΧΧΩ Ν̄ΝΕΪΨΑΧΕ  
 ΕΡΕ ΦΙΛΙΠΠΟΣ ΖΜΟΟΣ ΕΧΣΖΑΪ Ν̄ΨΑΧΕ ΝΙΜ ΕΤΕΡΕ ῙC  
 ΧΩ Μ̄ΜΟΟΥ : ΑΨΩΠΕ ΣΕ Μ̄Ν̄Ν̄CΑ ΝΑΪ · Α ΦΙΛΙΠΠΟΣ Λ̄Α  
 ΓΙ' ΕΘΗ ΑΥΠΑΣΤ̄Υ ΑΥΟΥΨ̄ΥΤ ΕΝΟΥΕΡΗΤΕ Ν̄ΙC ΕΧΧΩ  
 Μ̄ΜΟΣ ΧΕ ΠΑΧΟΕΙC ΠCΩΤΗΡ · †ΤΕΖΟΥCΙΑ ΝΑΪ ΕΤΡΑ-  
 10 ΨΑΧΕ Μ̄ΠΕΚΜ̄ΤΟ ΕΒΟΛ ΑΥΩ Ν̄ΤΑΧΝΟΥΚ ΕΠΕΪ-  
 ΨΑΧΕ · ΕΜΠΑΤ̄ΚΨΑΧΕ Ν̄ΜΜΑΝ ΕΝΤΟΠΟΣ ΕΝΤΑΚΒΩΚ  
 ΕΡΟΟΥ ΕΤΒΕ ΤΕΚΔΙΑΚΟΝΙΑ · ΑΥΟΥΨ̄ΥΒ Ν̄ΣΙ ΠCΩΤΗΡ  
 Ν̄ΝΛΗΤ · ΠΕΧΛΑΥ Μ̄ΦΙΛΙΠΠΟΣ ΧΕ ΤΕΖΟΥCΙΑ ΤΟ ΝΑΚ  
 ΕΤΑΥΕ-ΠΨΑΧΕ ΕΤΕΖΝΑΚ · ΑΥΟΥΨ̄ΥΒ ΔΕ Ν̄ΣΙ ΦΙΛΙΠ-  
 15 ΠΟΣ ΠΕΧΛΑΥ Ν̄ΙC ΧΕ ΠΑΧΟΕΙC · ΕΤΒΕ ΑΨ Μ̄ΜΥCΤΗ-  
 ΡΙΟΝ ΑΚΠΩΩΝΕ Ν̄ΤCΙΝΜΟΥΡ Ν̄ΝΑΡΧΩΝ Μ̄Ν ΝΕΥΑΙΩΝ  
 Μ̄Ν ΤΕΥΣΙΜΑΡΜΕΝΗ · Μ̄Ν ΤΕΥCΦΑΙΡΑ · Μ̄Ν ΝΕΥΤΟΠΟΣ  
 ΤΗΡΟΥ · ΑΥΩ Ξ̄Ν ΟΥΖΒΑ ΑΚΤΡΕῩΡ̄ΒΑ \* Ξ̄Ν ΤΕΥCΙΝ- Λ̄Α<sup>b</sup>  
 ΜΟΟΨΕ ΑΥΩ ΑΥΠΛΑΝΑ Ξ̄Μ ΠΕΥΔΡΟΜΟΣ · Ν̄ΤΑΚ̄Ρ-ΠΑΪ  
 20 ΣΕ ΝΑΥ ΕΤΒΕ ΠΟΥΧΛΑΪ Μ̄ΠΚΟCΜΟΣ · Χ̄Ν Μ̄ΜΟΝ ·

ζ ΑΥΟΥΨ̄ΥΒ ΔΕ Ν̄ΣΙ ῙC ΠΕΧΛΑΥ Μ̄ΦΙΛΙΠΠΟΣ Μ̄Ν Μ̄-  
 ΜΑΘΗΤΗΣ ΤΗΡΟΥ ΖΙ ΝΕΥΕΡΗΥ · ΧΕ Ν̄ΤΑΪΠΩΩΝΕ  
 Ν̄ΤΕΥCΙΝΜΟΟΨΕ ΕΥΟΥΧΛΑΪ Ν̄ΝΕΨ̄ΥΧΟΟΥΕ ΤΗΡΟΥ ·  
 ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ Μ̄ΜΟΣ ΝΗΤ̄Ν ΧΕ Ν̄CΑΒΗΛ ΧΕ  
 25 ΑΪΠΩΩΜΕ Ν̄ΤΕΥCΙΝΜΟΟΨΕ Ν̄ΝΕΥΝΑΤΑΚΟ ΠΕ Ν̄ΟΥ-

25 second o in ΜΟΟΥΕ inserted above; MS Ν̄ΝΕΥΝΑΤΑΚΟ; read ΝΕΥ-  
 ΝΑΤΑΚΟ.

*spheres* and in their heavens and in all their *places* should be confused in confusion, and should *wander in error*, so that they should not *understand* their own paths”.

22. It happened when Jesus finished saying these words, Philip sat writing every word as Jesus said them. Now after this it happened that Philip came forward, he prostrated himself and worshipped at the feet of Jesus, saying: “My Lord, *Saviour*, give me *authority* that I speak in thy presence and that I question thee on this discourse before thou speakest with us of the *places* to which thou hast gone for the sake of thy *service*”.

The compassionate *Saviour* answered, he said to Philip: “The *authority* is given to thee to deliver the discourse which thou dost wish”.

Then Philip answered and spoke to Jesus: “My Lord, for the sake of what *mystery* hast thou turned the bondage of the *archons* and their *aeons* and their *Heimarmene* and their *sphere* and all their *places*, and in confusion hast thou caused them to be confused in their paths, and to *wander* in their *course*? Hast thou now done this for the sake of the salvation of the *world* or not?”

23. Jesus answered, *however*, and said to Philip and all the *disciples* together: “I have turned their paths for the salvation of all *souls*. *Truly, truly*, I say to you: unless I had turned their paths a multitude of *souls* would have been destroyed. | And they would have spent a long *period* if the

ΜΗΗΨΕ ΜΨΥΧΗ· ΛΥΩ ΝΕΥΝΑΡ̄-ΟΥΝΟΣ Ν̄ΧΡΟΝΟΣ ΠΕ  
 ΕΜΠΟΥΒΩΛ ΕΒΟΛ Ν̄ΣΙ Ν̄ΑΡΧΩΝ Ν̄ΝΑΙΩΝ· ΛΥΩ Ν̄ΑΡ-  
 ΧΩΝ Ν̄ΘΙΜΑΡΜΕΝΗ· Μ̄Ν ΤΕΣΦΑΙΡΑ· ΛΥΩ Μ̄Ν ΝΕΥΤΟ-  
 ΠΟΣ ΤΗΡΟΥ Μ̄Ν ΝΕΥΜ̄ΠΗΥΕ ΤΗΡΟΥ· Μ̄Ν ΝΕΥΔΙΩΝ  
 5 ΤΗΡΟΥ· ΛΥΩ ΝΕΡΕ ΝΕΨΥΧΟΟΥΕ ΝΑΡ̄-ΟΥΝΟΣ Μ̄ΜΗ-  
 Ψ̄Ε ΝΟΥΘΕΨΩ Ν̄ΒΟΛ ΤΑΪ· ΛΥΩ ΝΕΥΝΑΩΣΚ̄ ΠΕ ΕΧΩΚ ΛΒ̄  
 Ν̄ΣΙ ΠΑΡΙΘΜΟΣ Ν̄ΝΕΨΥΧΟΟΥΕ Ν̄ΤΕΛΕΙΟΝ· ΝΑΪ ΕΤ-  
 ΝΑΩΠ ΕΞΟΥΝ ΕΤΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΧΙΣΕ ΖΙΤ̄Ν Μ̄ΜΥΣ-  
 ΤΗΡΙΟΝ ΛΥΩ Ν̄ΣΕΨΩΠΕ Ξ̄Ν ΠΕΘΗΣΑΥΡΟΣ Μ̄ΠΟΥΘΕΙΝ·  
 10 ΕΤΒΕ ΠΑΪ ΘΕ ΛΙΠΩΩΝΕ Ν̄ΤΕΥΘΙΝΜΟΟΨΕ ΧΕ ΕΥΕΡ̄ΒΑ·  
 ΛΥΩ Ν̄ΣΕΨΤΟΡ̄Τ̄Ρ̄ Ν̄ΣΕΚΩ ΕΒΟΛ Ν̄ΤΣΟΜ· ΤΑΪ ΕΤ-  
 ΨΟΟΠ Ξ̄Ν ΘΥΛΗ Μ̄ΠΕΥΚΟΣΜΟΣ ΤΑΪ ΕΨΑΥΛΑΣ Μ̄ΨΥ-  
 ΧΗ· ΧΕ ΕΥΕΣΟΤΒΟΥ Ξ̄Ν ΟΥΘΕΠΗ ΛΥΩ Ν̄ΣΕΩΛ ΕΞΡΑΪ  
 Ν̄ΝΕΤΝΑΟΥΧΑΪ· Ν̄ΤΟΟΥ Μ̄Ν ΤΣΟΜ ΤΗΡ̄Σ· ΛΥΩ Ν̄ΣΕ-  
 15 ΒΩΛ ΕΒΟΛ Ξ̄Ν ΟΥΘΕΠΗ Ν̄ΣΙ ΝΕΤΝΑΟΥΧΑΪ ΑΝ·

3 ΑΣΨΩΠΕ ΘΕ Ν̄ΤΕΡΕ ῙΣ ΟΥΩ ΕΧΩ Ν̄ΝΕΪΨΑΧΕ  
 ΕΝΕΥΜΑΘΗΤΗΣ ΑΣΕΙ' ΕΘΗ Ν̄ΣΙ ΜΑΡΙΑ ΤΕΤΝΕΣΩΣ Ξ̄Ν  
 ΤΕΣΘΙΝΨΑΧΕ· ΛΥΩ ΤΜΑΚΑΡΙΑ ΑΣΠΑΣ̄Τ̄Σ ΕΧ̄Ν Ν̄ΟΥΕ-  
 ΡΗΤΕ Ν̄ῙΣ· ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ ΑΝΕΧΕ Μ̄ΜΟΪ Ν̄ΤΑ ΛΒ̄<sup>b</sup>  
 20 ΨΑΧΕ Μ̄ΠΕΚ̄Μ̄ΤΟ ΕΒΟΛ· ΛΥΩ Μ̄ΠΡ̄ΩΩΝ̄Τ̄ ΕΡΟΪ ΧΕ  
 †ΟΥΕΞ-ΖΙΣΕ ΕΡΟΚ Ν̄ΟΥΜΗΗΨΕ Ν̄ΣΟΠ ΕΪΨΩΠΕ Μ̄ΜΟΚ·  
 ΛΧΟΥΨΩΨ̄ Ν̄ΣΙ ΠΣΩΤΗΡ Ξ̄Ν ΟΥΜ̄Ν̄Τ̄ΨΑΝΣΤΗΥ ΠΕΧΑΥ  
 Μ̄ΜΑΡΙΑ ΧΕ ΑΧΙ-ΠΨΑΧΕ ΕΤΕΞΝΕ· ΛΥΩ ΑΝΟΚ †ΝΑ-  
 ΒΟΛΠ̄Υ ΝΕ ΕΒΟΛ Ξ̄Ν ΟΥΠΑΡΡΗΣΙΑ·

25 ΑΣΟΥΨΩΨ̄ ΔΕ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΑΣ Ν̄ῙΣ ΧΕ ΠΑ-  
 ΧΟΕΙΣ· Ν̄ΑΨ Ν̄ΞΕ ΝΕΡΕ ΝΕΨΥΧΟΟΥΕ ΝΑΩΣΚ̄ Β̄ΒΟΛ  
 ΤΑΪ· Η̄ ΕΥΝΑΣΟΤΥΟΥ Ν̄ΤΟΥ Ξ̄Ν ΟΥΘΕΠΗ Ν̄ΑΨ Ν̄-

14 MS Π̄ΝΕΤΝΑΟΥΧΑΪ; read Ν̄ΣΙ ΝΕΤΝΑΟΥΧΑΪ.

*archons* of the *aeons* and the *archons* of the *Heimarmene* and the *sphere* and all their *places* and all their heavens and all their *aeons* were not dissolved. And the *souls* would have spent a great (period of) time outside. And there would have been delay in the completion of the *number* of *perfect souls*, which will be accounted among the *inheritance* of the height, through the *mysteries*, and will be in the Treasury of Light. Because of this, I have turned their paths so that they are confused and agitated, and give up the power which is in the *matter* of their *world*, which they make into *souls*, so that those that will be saved with all the power are purified quickly and ascend, and those who will not be saved are quickly dissolved”.

24. It happened now when Jesus finished speaking these words to his *disciples*, Maria, the beautiful in her speech, came forward. The *blessed* one prostrated herself at the feet of Jesus and said: “My Lord, *suffer* me that I speak in thy presence, and be not angry with me because I trouble thee many times, questioning thee”. The *Saviour* answered compassionately, he said to Maria: “Speak the discourse which thou dost wish, and I will reveal it to thee *openly*”.

Maria answered and said to Jesus: “My Lord, in what manner would the *souls* be delayed outside *or* in what form will they be quickly purified?” |

ΣΜΟΤ· ΛΧΟΥΩΨΒ ΔΕ Ν̄ΟΙ ῙC ΠΕΧΛΑΧ Μ̄ΜΑΡΙΑ ΧΕ ΕΥΓΕ  
 ΜΑΡΙΑ· ΤΕΨΙΝΕ ΚΑΛΩC Ξ̄Ν ΤCΙΝΨΙΝΕ ΕΤΝΑΝΟΥC·  
 ΑΥΩ ΤΕ†-ΟΥΟΕΙ Ν̄CΑ ΞΩΒ ΝΙΜ Ξ̄Ν ΟΥΩΡΧ· ΑΥΩ Ξ̄Ν  
 ΟΥΜ̄ΝΤΑΚΡΙΒΗC· ΤΕΝΟΥC ΔΕ Ν̄†ΝΑΞΕΠ-ΑΛΛΥ ΕΡΩΤ̄Ν  
 5 ΑΝ ΧΙΝ Μ̄ΠΕΪΝΑΥ· ΑΛΛΑ †ΝΑCΑΠ-Ξ̄ΩΒ ΝΙΜ ΝΗΤ̄Ν ΕΒΟΛ ΑΓ̄  
 Ξ̄Ν ΟΥΩΡΧ· ΑΥΩ Ξ̄Ν ΟΥΠΑΡΞΗCΙΑ· CΩΤ̄Μ ΔΕ ΜΑΡΙΑ·  
 ΑΥΩ ΧΙCΜΗ Ν̄ΤΩΤ̄Ν Μ̄ΜΑΘΗΤΗC ΤΗΡΟΥ· ΧΕ ΞΑΘΗ  
 ΕΜΠΑ†ΤΑΨΕΘΕΙΩ Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΝΑΙΩΝ· ΑΥΩ  
 Μ̄Ν ΝΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΘΙΜΑΡΜΕΝΗ Μ̄Ν ΤΕCΦΑΙΡΑ·  
 10 ΝΕΥΜΗΡ ΤΗΡΟΥ ΠΕ Ξ̄Ν ΝΕΥΜ̄ΡΡΕ· ΑΥΩ Ξ̄Ν ΝΕΥ-  
 CΦΑΙΡΑ· ΑΥΩ Ξ̄Ν ΝΕΥCΦΡΑΓΙC· ΚΑΤΑ ΘΕ ΕΝΤΑΧ-  
 ΜΟΡΟΥ Μ̄ΜΟC ΧΙΝ Ν̄ΨΟΡ̄Π Ν̄ΟΙ ῙΕΟΥ ΠΕΠΙCΚΟΠΟC  
 Μ̄ΠΟΥΟΕΙΝ· ΑΥΩ ΝΕΡΕ ΠΟΥΑ ΠΟΥΑ Μ̄ΜΟΟΥ ΝΕΥ-  
 CΕΕΤ ΠΕ ΞΡΑΪ Ξ̄Ν ΤΕΥΤΑΞΙC ΑΥΩ ΝΕΡΕ ΠΟΥΑ ΠΟΥΑ  
 15 ΜΟΟΥΕ ΠΕ ΚΑΤΑ ΠΕCΔΡΟΜΟC· ΚΑΤΑ ΘΕ Ν̄ΤΑΧΚΑΔΥ  
 Μ̄ΜΟC Ν̄ΟΙ ῙΕΟΥ ΠΕΠΙCΚΟΠΟC Μ̄ΠΟΥΟΕΙΝ· ΑΥΩ ΕC-  
 ΨΑΝΕΙ' Ν̄ΟΙ ΠΕΟΥΟΕΙΩ Μ̄ΠΑΡΙΘΜΟC Μ̄ΜΕΛΧΙCΕΔΕΚ·  
 ΛΝΟC Μ̄ΠΑΡΑΛΗΜΠΤΩΡ Ν̄ΟΥΟΕΙΝ ΝΕΨΑΧΕΙ' ΠΕ Ε†- ΑΓ̄.<sup>b</sup>  
 ΜΗΤΕ Ν̄ΝΑΙΩΝ Μ̄Ν ΝΑΡΧΩΝ | ΤΗΡΟΥ ΕΤΜΗΡ Ξ̄Ν ΤΕ-  
 20 CΦΑΙΡΑ· ΑΥΩ Ξ̄Ν ΘΙΜΑΡΜΕΝΗ· ΑΥΩ ΨΑΧΧΙ-ΠCΩΤ̄C  
 Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΟΟΤΟΥ Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΝΑΙΩΝ·  
 ΑΥΩ Ν̄ΤΟΟΤΟΥ Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΘΙΜΑΡΜΕΝΗ· Μ̄Ν  
 ΝΑΤΕCΦΑΙΡΑ· ΝΕΨΑΧΧΙ ΓΑΡ Μ̄ΜΑΥ ΠΕ Μ̄ΠΕΤΨΤΟΡ̄Τ̄Ρ  
 Μ̄ΜΟΟΥ· ΑΥΩ ΨΑΧΚΙΜ ΕΠΙCΠΟΥΔΑCΤΗC ΕΤΞΙΧΩΟΥ  
 25 Ν̄†ΤΡΕΥΚΩΤΕ Ν̄ΝΕΥΚΥΚΛΟC Ξ̄Ν ΟΥCΕΠΗ ΑΥΩ ΨΑΧΧΙ-  
 ΤΕΥCΟΜ ΕΤ̄ΝΞΗΤΟΥ· Μ̄Ν ΠΝΙCΕ Ν̄ΤΕΥΤΑΠΡΟ· ΑΥΩ  
 Μ̄Ν Μ̄ΜΟΥΕΙΟΟΥC Ν̄ΝΕΥΒΑΛ· ΑΥΩ Μ̄Ν Ν̄CΩΤΕ Ν̄ΝΕΥ-

27 MS ΜΟΥΕΙΟΥC; ο inserted above.



25. *However* Jesus answered and said to Maria: “*Excellent*, Maria. Thou dost ask *well* with an excellent question and thou dost seek everything with certainty and with *accuracy*. Now indeed I will not conceal anything from you from this hour, *but* I will reveal everything to you with certainty and *openly*. Hear now, Maria, and give ear, all you *disciples*. Before I preached to all the *archons* of the *aeons*, and all the *archons* of the *Heimarmene* and the *sphere*, they were all bound with their bonds, in their *spheres* and their *seals*, *according to* the manner in which Jeu, the *Overseer* of the Light, had bound them from the beginning. And each one of them was continuing in his *rank* and each one was proceeding *according to* his *course*, *according to* the manner in which Jeu, the *Overseer* of the Light, had settled it. And when the time came<sup>1</sup> of the *number* of Melchizedek<sup>2</sup>, the great *Paralemtor* of Light, he came to the midst of the *aeons*, and to all the *archons* which were bound in the *sphere* and in the *Heimarmene*, and he took away what is purified of the light from all the *archons* of the *aeons*, and from all the *archons* of the *Heimarmene*, and from those of the *sphere*, *for* he took away that which agitated them. And he moved the *hastener* that is over them and made their *cycles* turn quickly, and he (Melchizedek) took away their power which was in them, and the breath of their mouths, and the tears of their eyes, and the sweat of their |

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<sup>1</sup> (16-35.24) verbs in present tense of habitude; (also 36.8-37.5).

<sup>2</sup> (17) Melchisedek; see Epiph. 55.1 ff.; Hippol. VII.36.1; J 110; (also 360 ff.).

CΩMA· AYΩ MEΛXICEΔEK ΠΠΑΡΑΛΗΜΠΤΩΡ ΜΠΟΥ-  
 ΟΕΙΝ· ΨΑΥCΩΤΨ ΝΝΩΟΜ ΕΤΜΜΑΥ· ΝΨΨΙ-ΠΕΥΟΥΟΕΙΝ  
 ΕΠΕΘΗCΑΥΡΟC ΜΠΟΥΟΕΙΝ AYΩ ΤΕΥΖΥΛΗ ΤΗΡΟΥ ΖΙ  
 ΝΕΥΕΡΗΥ ΨΑΥCΟΟΥΖΟΥ ΕΖΟΥΝ ΝΩΙ ΝΛΕΙΤΟΥΡΓΟC  
 5 ΝΝΑΡΧΩΝ ΨΤΗΡΟΥ· AYΩ ΨΑΥΧΙΤΟΥ ΝΩΙ ΝΛΕΙΤΟΥΡ- ΛΑ  
 ΓΟC ΝΝΑΡΧΩΝ ΤΗΡΟΥ ΝΘΙΜΑΡΜΕΝΗ· ΜΝ ΝΛΕΙΤΟΥΡ-  
 ΓΟC ΝΤΕCΦΑΙΡΑ· ΝΑΪ ΕΤΜΠΕCΗΤ ΝΑΙΩΝ· ΝCΕΑΛΥ  
 ΜΨΥΧΗ ΝΡΩΜΕ AYΩ ΝΤΒΝΗ AYΩ ΝΧΑΤΒΕ· ΖΙ ΘΗ-  
 ΡΙΟΝ· ΖΙ ΖΑΛΗΤ· AYΩ ΝCΕΧΟΟΥCΟΥ ΕΠΕΘΙΚΟCΜΟC  
 10 ΝΤΕ ΤΜΝΤΡΩΜΕ· AYΩ ΟΝ ΜΠΑΡΑΛΗΜΠΤΩΡ ΜΠΡΗ  
 ΜΝ ΜΠΑΡΑΛΗΜΠΤΩΡ ΜΠΟΟΖ ΕΥΨΑΝΩΨΤ ΕΤΠΕ  
 ΝCΕΝΑΥ ΕΝΕCΧΗΜΑ ΝΝΩΙΝΜΟΟΨΕ ΝΝΑΪΩΝ· ΜΝ ΝΕ-  
 CΧΗΜΑ ΝΘΙΜΑΡΜΕΝΗ· ΜΝ ΝΑΤΕCΦΑΙΡΑ· AYΩ ΨΑΥΨΙ-  
 ΤΩΟΜ ΜΠΟΥΟΕΙΝ ΝΤΟΟΤΟΥ AYΩ ΨΑΥCΟΒΤΕ· ΝΩΙ  
 15 ΜΠΑΡΑΛΗΜΠΤΩΡ ΜΠΡΗ ΝCΕΚΑΛΨ ΨΑΝΤΟΥΤΑΛΨ ΝΜ-  
 ΠΑΡΑΛΗΜΠΤΩΡ ΜΜΕΛXICEΔEK· ΠΡΕΨΩΤΒ ΝΟΥΟΕΙΝ·  
 AYΩ ΠΕΥΖΥΛΙΚΟΝ ΝCΟΡΜ· ΨΑΥΧΙΤΨ ΕΤΕCΦΑΙΡΑ·  
 ΕΤΜΠΕCΗΤ ΝΝΑΪΩΝ ΝCΕΑΛΨ ΜΨΥΧΗ ΝΡΩΜΕ· AYΩ ΛΑ<sup>b</sup>  
 ΟΝ ΨΑΥΑΛΨ ΝΧΑΤΨΕ· ΖΙ ΤΒΝΗ· ΖΙ ΘΗΡΙΟΝ· ΖΙ ΖΑΛΗΤ·  
 20 ΚΑΤΑ ΠΚΥΚΛΟC ΝΝΑΡΧΩΝ ΝΤΕCΦΑΙΡΑ ΕΤΜΜΑΥ·  
 AYΩ ΚΑΤΑ ΝΕCΧΗΜΑ ΤΗΡΟΥ ΝΤΕCΩΙΝΚΩΤΕ· AYΩ  
 ΝCΕΝΟΧΟΥ ΕΠΕΘΙΚΟCΜΟC ΝΤΕ ΤΜΝΤΡΩΜΕ· AYΩ  
 ΝCΕΨΩΠΕ ΜΨΥΧΗ ΖΜ ΠΤΟΠΟC ΕΤΜΜΑΥ ΚΑΤΑ ΘΕ  
 ΕΝΤΑΪΟΥΨ ΕΪΧΩ ΜΜΟC ΝΗΤΨ· ΝΑΪ ΩΕ ΝΕΥΧΩΚ  
 25 ΕΒΟΛ ΜΜΟΟΥ ΠΕ ΕΥΜΗΝ· ΖΑΘΗ ΕΜΠΑΤΕ ΤΕΥΩΟΜ

3 MS ΤΕΥΖΥΛΗ; read ΠΕΥΖΥΛΗ.

7 MS ΠΑΙΩΠ; read ΠΠΑΙΩΠ.

13 MS ΨΑΥΨΙ; read ΨΑΥΨ.

25 MS ΕΥΜΗΠΠ; elsewhere ΕΥΜΗΠΠ ΕΒΟΛ.

*bodies*. And Melchizedek, the *Paralemtor* of the Light, purified those powers, he carried their light to the *Treasury* of the Light. And all their *matter* was gathered together by the *ministers* of all the *archons*<sup>1</sup>. And the *ministers* of all the *archons* of the *Heimarmene* and the *ministers* of the *sphere* which are below the *aeons* took them (the matter) and made them into *souls* of men and cattle and reptiles and *beasts* and birds. And they sent them to this *world* of mankind. And furthermore the *paralemtors* of the sun and the *paralemtors* of the moon when they looked up and they saw the *patterns* of the paths of the *aeons*, and the *patterns* of the *Heimarmene* and those of the *sphere*, they took the lightpower from them. And the *paralemtors* of the sun prepared to lay it down until they gave it to the *paralemtor* of Melchizedek, the purifier of the light. And their *material* dregs they brought to the *sphere* which is below the *aeons*, and they made it into the *souls* of men and they also made it into *souls* of reptiles and cattle and *beasts* and birds, *according to* the *cycle* of the *archons* of that *sphere*, and *according to* all the *patterns* of its revolution. And they cast them into this *world* of mankind, and they became *souls* in that *place*, *according to* what I have just told you.

26. These things were now fully completed before their power | diminished within them, and they declined and they

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<sup>1</sup> (5) archons; Till: archons of the aeons.

СВОК ΖΡΑΪ ΝΖΗΤΟΥ· ΑΥΩ ΝΣΕΩΧΒ· ΑΥΩ ΝΣΕ-  
 ΑΤΟΝΙ· Η ΝΣΕΡ-ΑΤΩΜ· ΑΣΩΩΠΕ Σε ΝΤΕΡΟΥΡ-  
 ΑΤΩΜ ΑΥΩ Α ΤΕΥΩΜ ΑΡΧΙ ΝΩΧΝ ΖΡΑΪ ΝΖΗΤΟΥ  
 ΑΥΩ ΝΣΕΡΩΩΒ ΖΝ ΤΕΥΩΜ· ΑΥΩ ΝΨΩΧΝ ΝΒΙ ΠΕΥ-  
 5 ΟΥΟΕΙΝ ΕΤΩΟΠ ΖΜ ΠΕΥΤΟΠΟС· ΑΥΩ ΝΤΕ ΤΕΥ-  
 ΜΝΤΕΡΟ ΒΩΛ ΕΒΟΛ· ΑΥΩ ΝΤΕ ΠΤΗΡΨ ΩΛ ΄ΓΖΡΑΪ ΖΝ ΧΕ  
 ΟΥΩΕΠΗ· ΑΣΩΩΠΕ Σε ΝΤΕΡΟΥΕΙΜΕ ΕΝΑΪ ΖΡΑΪ ΖΜ  
 ΠΕΟΥΟΕΨ· ΑΥΩ ΕΨΩΩΠΩΠΕ ΝΒΙ ΠΑΡΙΘΜΟС ΝΤΕ-  
 ΨΗΦΟС ΜΜΕΛΧΙΣΕΔΕΚ· ΠΠΑΡΑΛΗΜΠΤΩΡ (ΜΠΟΥΟΕΙΝ)·  
 10 ΝΕΨΑΧΕΙ΄ΟΝ ΕΒΟΛ ΠΕ· ΝΨΒΩΚ ΕΖΟΥΝ ΕΤΜΗΤΕ ΝΝΑΡ-  
 ΧΩΝ ΝΝΑΙΩΝ ΤΗΡΟΥ· ΑΥΩ ΕΤΜΗΤΕ ΝΝΑΡΧΩΝ ΤΗΡΟΥ  
 ΝΘΙΜΑΡΜΕΝΗ· ΜΝ ΝΑΤΕСΦΑΙΡΑ· ΑΥΩ ΨΑΨΨΤΡΤΩ-  
 ΡΟΥ· ΝΨΤΡΕΥΚΩ ΕΒΟΛ ΝΒΙ ΝΕΥΚΥΚЛОС ΖΝ ΟΥ-  
 ΩΕΠΗ· ΑΥΩ ΝΤΕΥΝΟΥ ΨΑΥΘΑΙΒΕ ΝΣΕCITE ΝΤΩΜ  
 15 ΝСАВОΛ ΜΜΟΥ· ΕΒΟΛ ΖΜ ΠΝΙΨΕ ΝΤΕΥΤΑΠΡΟ· ΑΥΩ  
 ΕΒΟΛ ΄ΖΝ ΜΜΟΥΕΙΟΟΥΕ ΝΝΕΥΒΑΛ· ΑΥΩ ΄ΕΒΟΛ ΖΝ  
 ΝΨΩΤΕ ΝΝΕΥCΩΜΑ· ΑΥΩ ΨΑΨCOTΨΟΥ ΝΒΙ ΜΕΛ-  
 ΧΙCΕΔΕΚ ΠΠΑΡΑΛΗΜΠΤΩΡ ΜΠΟΥΟΕΙΝ ΚΑΤΑ ΘΕ ΕΨΑΨ-  
 ΛΑС ΕΨΜΗΝ ΕΒΟΛ· ΑΥΩ ΄ΝΨΧΙ-ΠΕΥΟΥΟΕΙΝ ΕΠΕΘΗ- ΧΕ<sup>b</sup>  
 20 САΥРОС ΜΠΟΥΟΕΙΝ· ΑΥΩ ΘΥΛΗ ΜΠΕΥCOPM· ΨΑΡΕ  
 ΝΑΡΧΩΝ ΤΗΡΟΥ ΝΑΙΩΝ· ΑΥΩ ΝΑΡΧΩΝ ΝΘΙΜΑΡΜΕΝΗ  
 ΜΝ ΝΑΤΕСΦΑΙΡΑ ΨΑΥΚΩΤΕ ΕΡΟС ΝCΕΩΜΚ ΜΜΟС·  
 ΑΥΩ ΜΕΥΚΑΛΥ ΕΕ΄ ΕΡ-ΨΥΧΗ ΖΜ ΠΚΟСМОС· ΨΑΥ-  
 ΩΜΚ Σε ΝΤΕΥΖΥΛΗ· ΧΕ ΝΝΕΥΡ-ΑΤΩΜ· ΄ΝCΕΑΤΟΝΙ·

9 ΜΠΟΥΟΕΙΝ omitted in MS.

21 MS ΝΑΙΩΝ; read ΝΝΑΙΩΝ.

*weakened* or they became powerless. It happened when they became weak, their power *began* to cease within them, and they became weak in their power. And their light, which was in their *place*, ceased. And their kingdom dissolved. And the All was quickly carried up.

It happened now when these things in their time were known, and when the *number* of the *cipher* of Melchizedek, the *Paralemtor* <of the Light>, occurred, he came forth, and he went into the midst of the *archons* of all the *aeons*, and to the midst of all the *archons* of the *Heimarmene* and those of the *sphere*. And he agitated them, and he caused them quickly to abandon their *cycles*, and immediately they were *afflicted*, and they cast the power out of themselves, out of the breath of their mouths, and out of the tears of their eyes, and out of the sweat of their *bodies*. And Melchizedek, the *Paralemtor* of the Light purified them, *according to* the manner in which he did so continually. And he took their light to the *Treasury* of the Light. And the *matter* of their dregs was surrounded and swallowed by all the *archons* of the *aeons* and the *archons* of the *Heimarmene* and those of the *sphere*, and they did not allow them to go and become *souls* in the *world*. They now swallowed their *matter*, that they might not become powerless and *weak*, | that their

ΑΥΩ ΝΤΕ ΤΕΥΘΟΜ ΩΧ̄Ν ΖΡΑΪ ΝΖΗΤΟΥ· ΑΥΩ ΝΤΕ  
 ΤΕΥΜΝΤΕΡΟ ΒΩΛ ΕΒΟΛ· ΑΛΛΑ ΩΛΥΟΜΚ̄Σ ΧΕ ΝΝΕΥ-  
 ΒΩΛ ΕΒΟΛ ΑΛΛΑ ΧΕ ΕΥΕΩΣΚ̄ ΝΣΕΡ̄-ΟΥΝΟΣ ΝΟΥΟ-  
 ΕΙΩ ΕΜΠΕΙΧΩΚ ΜΠΑΡΙΘΜΟΣ ΝΝΕΨΥΧΟΟΥΕ ΝΤΕΛΙΟΝ·  
 5 ΝΑΪ ΕΤΝΑΩΠΕ ΖΜ ΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ· ΑΣ-  
 ΩΠΕ ΣΕ ΕΡΕ ΝΑΡΧΩΝ ΝΝΑΙΩΝ ΜΝ ΝΛΘΙΜΑΡΜΕΝΗ  
 ΜΝ ΝΑΤΕΣΦΑΙΡΑ· ΕΥΜΗΝ ΕΒΟΛ· ΕΥΕΙΡΕ ΜΠΕΪΤΥΠΟΣ  
 ΕΪΚΤΟ ΜΜΟΥ ΕΥΟΥΩΜ ΜΠΣΟΡ̄Μ ΝΤΕΥΖΥΛΗ ΕΜ· ΛΕ̄  
 ΠΟΥΚΑΛΥ ΕΡ̄-ΨΥΧΗ ΖΜ ΠΚΟΣΜΟΣ ΝΤΜΝΤΡΩΜΕ ΧΕ  
 10 ΕΥΕΩΣΚ̄ ΕΥΟ ΝΡ̄ΡΟ· ΑΥΩ ΝΣΕΡ̄-ΟΥΝΟΣ ΝΟΥΟΕΙΩ  
 ΝΒΟΛ ΤΑΪ ΝΒΙ ΝΒΟΜ· ΝΑΪ ΕΤΟ ΝΒΟΜ ΝΖΗΤΟΥ ΕΤΕ  
 ΝΤΟΥΟΥ ΝΕ ΝΕΨΥΧΟΟΥΣ· ΝΑΪ ΣΕ ΑΥΩ ΕΥΕΙΡΕ  
 ΜΜΟΥ ΝΚΥΚΛΟΣ ΣΝΔΥ ΕΥΜΗΝ ΕΒΟΛ·

ΑΣΩΠΕ ΣΕ ΝΤΕΡΙΕΙ' ΕΪΝΑΒΩΚ ΕΖΡΑΪ ΕΤΔΙΑΚΟΝΙΑ  
 15 ΕΝΤΑΥΤΑΣΜΕΤ ΕΤΒΗΗΤ̄Σ· ΖΙΤ̄Ν ΤΚΕΛΕΥΣΙΣ ΜΠΩΟΡ̄Π  
 ΜΜΥΣΤΗΡΙΟΝ· ΑΪΕΙ' ΕΖΡΑΪ ΕΤΜΗΤΕ ΝΝΤΥΡΑΝΝΟΣ ΝΝ-  
 ΑΡΧΩΝ ΜΠΜΝΤΣΝΟΥΟΣ ΝΑΙΩΝ· ΕΡΕ ΠΛΕΝΔΥΜΑ  
 ΝΟΥΟΕΙΝ ΖΙΩΩΤ· ΕΪΟ' ΝΟΥΟΕΙΝ ΕΜΑΩΟ ΕΜΑΩΟ·  
 ΕΜΝ-ΩΙ ΕΠΟΥΟΕΙΝ ΕΝΕΨΩΟΟΠ ΜΜΟΪ· ΑΣΩΠΕ ΣΕ  
 20 ΝΤΕΡΟΥΝΔΥ ΕΠΝΟΣ ΝΟΥΟΕΙΝ ΕΤΨΟΟΠ ΜΜΟΪ ΝΒΙ  
 ΝΙΤΥΡΑΝΝΟΣ ΕΤΜΜΑΥ· Α ΠΝΟΣ ΝΑΔΑΜΑΣ ΠΤΥΡΑΝ· ΛΕ̄<sup>b</sup>  
 ΝΟΣ ΜΝ ΝΤΥΡΑΝΝΟΣ ΤΗΡΟΥ ΜΠΜΝΤΣΝΟΥΟΣ ΝΑΙΩΝ  
 ΑΥΑΡΧΕΣΘΑΙ ΤΗΡΟΥ ΜΠΟΛΕΜΕΙ ΜΝ ΠΟΥΟΕΙΝ ΜΠΛΕΝ-  
 ΔΥΜΑ ΕΥΟΥΕΩΚΑΤΕΧΕ ΜΜΟΥ ΖΑΤΗΥ· ΧΕ ΕΥΕΩΣΚ̄  
 25 ΟΝ ΖΝ ΤΕΥΜΝΤΕΡΟ· ΝΑΪ ΣΕ ΝΕΥΕΙΡΕ ΜΜΟΥ ΠΕ

4 MS ΕΜΠΕΙΧΩΚ; read ΩΛΠΧΩΚ.

11 MS ΝΤΣΟΜ; τ expunged.

20 MS ΕΠΠΕ; ο inserted above.

power might not cease within them and their rulership (kingdom) dissolve. *And* they swallowed them so that they should not dissolve, *but* that they should be retarded, and should spend a great time until the completion of the *number* of *perfect souls* which would be in the *Treasury* of the Light.

27. It happened now as the *archons* of the *aeons* and those of the *Heimarmene* and those of the *sphere* continued acting after this *type*; as they turned themselves they ate the dregs of their *matter*, they did not allow them to become *souls* in the *world* of mankind, so that they might be retarded as rulers. And the powers, namely the powers within them which were *souls*, spent a great time outside this. Now these remained making two *cycles* continually.

It happened now when I came to go forth for the *service* for the sake of which I was appointed, through the *command* of the First *Mystery*, I came forth to the midst of the *tyrants* of the *archons* of the twelve *aeons*. And my *garment* of light was upon me, and I was shining exceedingly, there being no measure to the light which I had.

Now it happened, when those *tyrants* saw the great light which I had, the great Adamas, the *Tyrant*, and all the *tyrants* of the twelve *aeons* all *began* to *wage war* with the light of my *garment*, wishing to *restrain* it for themselves, so that they might still be retarded in their rulership (kingdom). These now acted thus, | not knowing with whom

ΓΝΩΣΤΕΣ ΟΥΝ ΑΝ ΧΕ ΕΥΠΟΛΕΜΙ ΜΗ ΝΙΜ · ΠΤΕΡΟΥ-  
 ΑΤΑΚΤΙ ΘΕ ΕΑΥΠΟΛΕΜΙ ΜΗ ΠΟΥΘΕΙΝ · ΤΟΤΕ ΑΝΟΚ  
 ΚΑΤΑ ΤΚΕΛΕΥΣΙΣ ΜΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ · ΑΠΩΩΝΕ  
 ΝΝΩΙΝΜΟΟΩΕ ΜΗ ΝΔΡΟΜΟΣ ΝΝΕΥΑΙΩΝ · ΜΗ ΝΩΙΝ-  
 5 ΜΟΟΩΕ ΝΤΕΥΖΙΜΑΡΜΕΝΗ · ΜΗ ΤΕΥΣΦΑΙΡΑ · ΑΥΩ  
 ΑΙΤΡΕΥΡ-ΣΟΟΥ ΝΕΒΟΤ ΕΥΩΩΤΙ ΕΩΟΜΤΙ ΝΚΟΟΖ  
 ΝΖΒΟΥΡ · ΑΥΩ ΕΝΕΧΤΟΟΥ ΝΚΟΟΖ · ΑΥΩ ΕΝΕΤΜΠΕΥ-  
 ΖΟΤ ΕΒΟΛ · ΑΥΩ ΕΠΕΥΩΜΟΥΝ ΝΣΧΙΜΑ ΚΑΤΑ ΘΕ ΡΩ  
 ΕΝΕΥΟ ΜΜΟΣ ΝΩΟΡΠ · ΤΕΥΩΙΝΚΩΤΕ ΔΕ Η ΤΕΥΩΙΝ- λζ  
 10 ΩΩΤΙ ΑΠΠΟΝΕΣ ΕΚΕΤΑΞΙΣ · ΑΥΩ ΑΙΤΡΕΥΡ-ΚΕΣΟΟΥ  
 ΝΕΒΟΤ ΕΥΩΩΤΙ ΕΝΕΖΒΗΥΕ ΝΝΕΥΑΠΟΤΕΛΕΣΜΑ ΖΗ  
 ΝΕΧΤΟΟΥ ΝΚΟΟΖ ΝΟΥΝΑΜ · ΑΥΩ ΖΗ ΝΕΥΩΟΜΤ  
 ΝΚΟΟΖ · ΑΥΩ ΖΗ ΝΕΤΜΠΕΥΖΟΤ ΕΒΟΛ · ΑΥΩ ΖΗ ΝΕΥ-  
 ΩΜΟΥΝ ΝΣΧΙΜΑ · ΑΥΩ ΑΙΤΡΕΥΡ-ΖΒΑ ΖΗ ΟΥΝΟΣ  
 15 ΝΖΒΑ · ΑΥΩ ΑΙΤΡΕΥΡΠΛΑΝΑ ΖΗ ΟΥΠΛΑΝΗ ΝΩΙ ΝΑΡΧΩΝ  
 ΝΑΙΩΝ · ΑΥΩ ΝΑΡΧΩΝ ΤΗΡΟΥ ΝΟΙΜΑΡΜΕΝΗ ΜΗ ΝΑ-  
 ΤΕΣΦΑΙΡΑ · ΑΥΩ ΑΙΩΤΡΤΩΡΟΥ ΕΜΑΤΕ · ΑΥΩ ΜΠΟΥ-  
 ΕΩΩΜΩΜ ΘΕ ΧΙΝ ΜΠΕΙΝΑΥ ΕΚΟΤΟΥ ΕΠΣΟΡΜ ΝΤΕΥ-  
 ΖΥΛΗ · ΕΤΡΕΥΟΜΕΚΥ · ΧΕ ΕΡΕ ΝΕΥΤΟΠΟΣ ΩΣΚ ΕΥ-  
 20 ΜΗΝ ΕΒΟΛ · ΑΥΩ ΧΕ ΕΥΕΡ-ΟΥΝΟΣ ΠΟΥΘΕΙΩ ΕΥΟ  
 ΝΡΡΟ · ΑΛΛΑ ΝΤΕΡΙΧΙ ΝΟΥΟΥΩΝ ΝΩΟΜΤΙ ΝΤΕ ΝΕΥ-  
 ΣΟΜ · ΑΠΩΩΝΕ ΝΝΕΥΣΦΑΙΡΑ ΕΤΡΕΥΡ-ΟΥΟΥΟΙΩ ΕΥ- λζ<sup>β</sup>  
 ΩΩΤΙ ΕΖΒΟΥΡ · ΑΥΩ ΝΣΕΡ-ΚΕΟΥΟΙΩ ΕΥΩΩΤΙ ΕΟΥ-  
 ΝΑΜ · ΑΠΩΩΝΕ ΝΤΕΥΩΙΝΜΟΟΩΕ ΤΗΡΣ ΜΗ ΝΕΥ-  
 25 ΔΡΟΜΟΣ ΤΗΡΥ · ΑΥΩ ΑΙΤΡΕΣΣΕΠΗ ΝΩΙ ΤΩΙΝΜΟΟΩΕ  
 ΜΠΕΥΔΡΟΜΟΣ ΧΕ ΕΥΕΩΩΤΥ ΖΗ ΟΥΩΕΠΗ · ΑΥΩ

16 MS ΝΑΙΩΝ ; read ΝΝΑΙΩΝΙ.



they *waged war*. When they now *rebelled* and *waged war* with the light, I *then* turned the paths and the *courses* of their *aeons*, and the paths of their *Heimarmene* and their *sphere*, according to the *command* of the *First Mystery*, and I caused them to spend six months looking to the triangles of the left, and to the quadrangles, and to those in their aspect<sup>1</sup>, and to their *pattern* of eight, *according to* the manner in which they were at first. *But* I turned their rotation *or* their aspect to another *rank*. And I caused them to spend another six months looking to the works of their (periods of) *influence* in the quadrangles of the right, and in their triangles, and in those which are in their aspect, and in their *pattern* of eight. And I caused the *archons* of the *aeons* to be confused with much confusion, and I caused them to *wander in error*, together with all the *archons* of the *Heimarmene* and those of the *sphere*. And I agitated them greatly. And they were now, from this time, not able to turn themselves to the dregs of their *matter* in order to swallow it, so that their *places* might be continually retarded, and so that they might spend a great time as rulers. *But* when I had taken a third part of their power, I turned their *sphere* to cause them to spend (a period of) time looking to the left and to spend another (period of) time looking to the right. I turned their whole path and their whole *course*, and I caused the path of their *course* to be accelerated, so that they might be purified quickly, | and they might go

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<sup>1</sup> (8, 13) in their aspect; Till : opposite them (also 41.20).

ΠΙΣΘΑ ΕΞΡΑΙ ΖΗ ΟΥΣΕΙΗ · ΑΥΩ ΑΙΤΣΒΚΟ ΠΗΕΥΚΥ-  
 ΚΛΟΣ · ΑΥΩ ΑΙΤΡΕΣΑΧΑΙ ΝΓΙ ΤΕΥΒΙΝΜΟΟΩΕ · ΑΥΩ  
 ΑΣΕΙΗ ΕΜΑΩΟ · ΑΥΩ ΑΥΡΣΒΑ ΖΗ ΤΕΥΒΙΝΜΟΟΩΕ  
 ΑΥΩ ΜΠΟΥΩΩΜΩΟΜ ΧΙΗ ΜΠΕΙΝΑΥ ΕΩΜΚ ΝΘΥΛΗ  
 5 ΜΠΙΣΟΡΜ ΜΠΙΣΩΤΓ ΜΠΕΥΟΥΟΙΝ ΑΥΩ ΟΗ ΑΙΤΣΒΚΟ  
 ΠΠΕΥΟΥΟΕΙΩ ΜΠ ΠΕΥΧΡΟΝΟΣ · ΧΕ ΕΧΕΧΩΚ ΕΒΟΛ  
 ΖΗ ΟΥΣΕΙΗ ΠΓΙ ΠΑΡΙΟΜΟΣ ΠΤΕΛΙΟΗ ΠΤΕ ΝΕΨΥ-  
 ΧΟΟΥΕ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΗ · ΝΑΙ ΕΤΝΑΩΩΠΕ ΖΜ ΠΕ-  
 ΟΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΗ · ΝΣΑΒΗΛ ΘΕ ΧΕ ΑΠΩΩΝΕ  
 10 ΠΠΕΥΔΡΟΜΟΣ · ΑΥΩ ΝΣΑΒΗΛ ΧΕ ΑΙΤΣΒΚΟ ΠΠΕΥ- ΑΠ  
 ΧΡΟΝΟΣ ΠΕΥΝΑΚΑ-ΑΛΑΥ ΑΗ ΠΕ ΜΨΥΧΗ ΕΕΙ' ΕΠΚΟ-  
 ΜΟΣ ΕΤΒΕ ΟΥΛΗ ΜΠΕΥΣΟΡΜ ΕΤΟΥΩΜΚ ΜΜΟΥ ΑΥΩ  
 ΠΕΥΝΑΤΑΚΕ-ΟΥΜΗΗΩΕ ΜΨΥΧΗ ΠΕ · ΕΤΒΕ ΠΑΙ ΘΕ  
 ΑΙΧΟΟΣ ΠΗΤΠ ΜΠΟΥΟΕΙΩ ΧΕ ΑΙΤΣΒΚΕ-ΝΕΟΥΟΕΙΩ  
 15 ΕΤΒΕ ΠΑΣΩΤΠ ΕΜΜΟΗ ΠΕ ΜΠ-ΑΛΑΥ ΜΨΥΧΗ ΕΩΟΥ-  
 ΧΑΙ ΠΕ ΠΤΑΙΤΣΒΚΕ-ΝΕΟΥΟΕΙΩ ΔΕ ΜΠ ΝΕΧΡΟΝΟΣ ΕΤΒΕ  
 ΠΑΡΙΟΜΟΣ ΠΤΕΛΕΙΟΗ ΠΠΕΨΥΧΟΟΥΕ ΕΤΝΑΧΙ-ΜΥΣΤΗ-  
 ΡΙΟΗ ΕΤΕ ΠΤΟΥΟΥ ΠΕ ΠΣΩΤΠ ΑΥΩ ΕΝΕ ΜΠΙΤΣΒΚΕ-  
 ΠΕΥΧΡΟΝΟΣ · ΠΕ ΜΠ-ΑΛΑΥ ΜΨΥΧΗ ΠΣΥΛΙΚΗ ΠΑΟΥ-  
 20 ΧΑΙ · ΑΛΛΑ ΠΕΥΝΑΑΗΖΑΛΙΚΕ ΠΕ ΖΜ ΠΚΩΣΤ · ΠΑΙ ΕΤ-  
 ΩΟΟΗ ΖΗ ΤΣΑΡΞ ΠΠΑΡΧΩΜ · ΠΑΙ ΘΕ ΠΕ ΠΩΑΧΕ  
 ΕΤΕΡΕΩΗΕ ΜΜΟΙ ΕΡΟΥ ΖΗ ΟΥΜΝΤΑΚΡΙΒΗΣ ·

3 ἄσωνε δε πτερε ις οὖω εχχω ννεΐωαχε απ<sup>b</sup>  
 ενεΐμαθηθε · λυηαστοϋ τηροϋ ζι οϋσον · λυ-

3 MS λυσειη; γ̄ crossed out, and C inserted above.

12 MS γ̄ in ετωωμκ̄ inserted above.

15 MS ω) in εουχαί inserted above.

upwards quickly. And I lessened their *cycles*, and I made their path easier, and it was greatly accelerated, and they were confused in their path, and from this time they were not able to swallow the *matter* of the dregs of what is purified of their light. And further I lessened their times and their *periods*, so that the *perfect number* of *souls* which will receive *mysteries* and which will be in the *Treasury* of the Light should be completed quickly. And unless I had turned their *courses* and unless I had lessened their *periods*, they would not have allowed any *souls* to come to the *world*, on account of the *matter* of their dregs which they swallowed, and they would have destroyed a multitude of *souls*. On account of this now, I have said to you at this time: 'I have lessened the times for the sake of my chosen ones, otherwise none of the *souls* could have been saved'. *But* I have lessened the times and the *periods* for the sake of the *perfect number* of the *souls* which will receive *mysteries*, which are the chosen ones. And had I not lessened their *periods*, none of the *material souls* would have been saved, *but* they would have been *consumed* in the fire which is in the *flesh* of the *archons*. This now is the discourse on which you have questioned me with *accuracy*".

It happened, *however*, when Jesus finished saying these words to his *disciples*, they all prostrated themselves at once, |

ΟΥΩΩΤ̄ ΝΑΨ · ΑΥΩ ΠΕΧΛΥΨ ΝΑΨ ΧΕ ΑΠΟΗ ΖΕΗΜΑ-  
 ΚΑΡΙΟΣ ΠΑΡΑ ΡΩΜΕ ΗΙΜ · ΕΑΚΩΑΠ̄ ΝΑΗ ΕΒΟΛ Ν̄ΝΓΙ-  
 ΝΟΣ Μ̄ΜΝΤ̄ΝΟΣ ·

3 ΑΥΟΥΩΣ ΟΝ ΕΤΟΟΤ̄Ψ Ν̄ΣΙ ῙΣΙ Ξ̄Μ ΠΩΑΧΕ ΠΕΧΛΥ  
 5 Ν̄ΝΕΨΜΑΟΗΤΗΣ ΧΕ ΣΩΤ̄Μ [ΣΩΤ̄Μ] ΕΤΒΕ ΠΩΑΧΕ ΕΝΤ-  
 ΑΥΩΩΠΕ Μ̄ΜΟΪ Ξ̄Ν Ν̄ΑΡΧΩΝ Μ̄ΗΜΝΤ̄ΓΧΟΟΥΣ Ν̄ΑΙΩΗ ·  
 Μ̄Ν ΝΕΥΑΡΧΩΝ ΤΗΡΟΥ Μ̄Ν ΝΕΥΧΟΪΣ Μ̄Ν ΝΕΥΕΞΟΥ-  
 CIA · Μ̄Ν ΝΕΥΑΓΓΕΛΟΣ · Μ̄Ν ΝΕΥΑΡΧΑΙΤΕΛΟΣ · Ν̄ΤΕ-  
 ΡΟΥΝΑΥ ΣΕ ΕΠΕΝΔΥΜΑ Ν̄ΟΥΟΕΙΗ ΕΤ̄ΖΙΩΩΤ̄ · Π̄ΤΟΟΥ  
 10 Μ̄Ν ΝΕΥΧΩΡΙΣΣΥΝΖΥΓΟΣ Α ΠΟΥΑ ΠΟΥΑ Μ̄ΜΟΟΥ ΑΥ-  
 ΗΑΥ ΕΠΜΥΣΤΗΡΙΟΝ Μ̄ΗΕΥΡΑΝ · ΕΨΩΟΟΗ Ξ̄Μ ΠΑΕΗ-  
 ΔΥΜΑ Ν̄ΟΥΟΕΙΗ ΠΑΪ ΕΤ̄ΖΙΩΩΤ̄ · ΑΥΠΑΣΤΟΥ ΤΗΡΟΥ λ̄ϑ  
 21 ΝΕΥΕΡΗΥ · ΑΥΟΥΩΩΤ̄ Μ̄ΠΕΝΔΥΜΑ Ν̄ΟΥΟΕΙΗ ΕΤ̄-  
 ΖΙΩΩΤ̄ · ΑΥΩ ΑΥΩΨ ΕΒΟΛ ΤΗΡΟΥ ΖΙ ΟΥΣΟΗ · ΕΥΧΩ  
 15 Μ̄ΜΟΣ · ΧΕ ΠΩΣ Α ΠΧΟΕΙΣ Μ̄ΠΤΗΡ̄Ψ ΟΥΟΤ̄Β̄Ν ΕΒΟΛ  
 ΕΜ̄Π̄ΝΓΙΜΕ · ΑΥΩ ΑΥΣΥΜΝΕΥΕ ΤΗΡΟΥ ΖΙ ΟΥΣΟΗ ΕΠΣΑΝ-  
 ΖΟΥΗ Ν̄ΤΕ ΝΙΣΑΝΖΟΥΗ · ΑΥΩ ΝΕΥΤΡΙΑΔΥΝΑΜΟΣ ΤΗ-  
 ΡΟΥ Μ̄Ν ΝΕΥΝΟΣ Μ̄ΠΡΟΗΑΤ̄Ψ · ΑΥΩ ΝΕΥΑΓΕΝΗΤΟΣ  
 Μ̄Ν ΝΕΥΑΥΤΟΓΕΝΗΣ · Μ̄Ν ΝΕΥΓΕΝΗΗΤΟΣ Μ̄Ν ΝΕΥ-  
 20 ΝΟΥΤΕ · Μ̄Ν ΝΕΥΣΗΝΘΗΡ · Μ̄Ν ΝΕΥΦΩΣΤΗΡ · ΖΑΠΑΣ  
 ΖΑΠΑΣ Μ̄Ν ΝΕΥΝΟΣ ΤΗΡΟΥ · ΑΥΝΑΥ ΕΝ̄ΤΥΡΑΝΝΟΣ  
 Μ̄ΠΕΥΤΟΠΟΣ ΕΑ[Υ] ΤΕΥΣΟΜ ΕΒΟΚ ΖΡΑΪ Π̄ΖΗΤΟΥ ·  
 ΑΥΩ ΑΥΩΩΠΕ Ξ̄Ν ΟΥΜ̄ΝΤ̄ΨΩΒ · ΑΥΩ ΑΥΩΩΠΕ ΞΩΟΥ  
 Ξ̄Ν ΟΥΝΟΣ Ν̄ΣΟΤΕ ΕΜ̄Ν-ΩΙ ΕΡΟΣ · ΑΥΩ ΝΕΥΘΕΩΡΙ λ̄ϑ<sup>b</sup>

5 ΣΩΤ̄Μ: dittography.

20 MS ΝΕΥΣΦΩΣΤΗΡ.

22 MS ΕΑΥ; read ΕΑ.

they worshipped him and they said to him: “We are *blessed beyond* all men, for thou hast revealed to us these great events”.

28. Jesus continued again with the discourse, he said to his *disciples*: “Hear [hear] concerning the things which happened to me among the *archons* of the twelve *aeons*, and all their *archons* and their lords and their *powers* (*exousiai*) and their *angels* and their *archangels*. Now when they saw the *garment* of light which was upon me, they and their *unpaired ones*, each one of them saw the *mystery* of his name which was in the *garment* of light which was upon me. They all prostrated themselves together, they worshipped the *garment* of light which was upon me. And they all cried out at once, saying: ‘*How* has the Lord of All passed through us without our knowing?’ And they all *sang praises* at once to the innermost of the inner. And all their *triple-powered ones* and their great *forefathers* and their *unbegotten ones* and their *self-begotten ones* and their *begotten ones* and their gods and their *light-sparks* and their *luminaries*, in a word, all their great ones saw the *tyrants* of their *place*, that their power was diminished within them, and that they were in a state of weakness. And they were in great fear, to which there was no measure. And they *contemplated* | the *mystery*

ΗΕ ΜΗΜΥΣΤΗΡΙΟΝ ΜΗΕΥΡΑΗ ΖΜ ΠΑΓΝΔΥΜΑ ΑΥΩ  
 ΝΕΛΥΖΙ-ΤΟΟΤΟΥ ΗΕ ΒΕΙ' Ν'ΣΕΟΥΩΨΤ' ΜΗΜΥΣΤΗΡΙΟΝ  
 ΜΗΕΥΡΑΝ ΕΤΖΜ ΠΑΓΗΔΥΜΑ · ΑΥΩ ΜΠΟΥΕΨΩΒΜ·  
 ΕΤΒΕ ΗΝΟΘ ΝΟΥΟΪΝ ΕΤΨΟΟΗ ΝΜΜΑΪ · ΑΛΛΑ ΝΤ-  
 5 ΑΥΟΥΩΨΤ' ΕΥΟΥΪΗΥ ΜΜΟΪ ΝΟΥΨΗΜ · ΝΤΑΥΟΥ-  
 ΩΨΤ' ΔΕ ΜΠΟΥΟΘΗΝ ΜΠΑΓΝΔΥΜΑ · ΑΥΩ ΑΥΩΨ  
 ΕΒΟΛ ΤΗΡΟΥ ΖΙ ΟΥΣΟΗ ΕΥΖΥΜΝΕΥΕ ΕΠΣΑΝΖΟΥΝ  
 ΝΤΕ ΝΙΣΑΝΖΟΥΝ ·

ΑΣΨΩΠΕ ΘΕ ΝΤΕΡΕ ΝΑΪ ΨΩΠΕ ΝΝΤΥΡΑΝΗΟC ΕΤ-  
 10 ΨΟΟΗ ΖΝ ΝΑΡΧΩΝ ΑΥCΩΨΜ ΤΗΡΟΥ ΑΥΖΕ ΕΠΕCΗΤ  
 ΖΝ ΝΕΥΔΙΩΝ ΑΥΩ ΑΥΨΩΠΕ ΝΘΕ ΝΝΙΡΜ-ΝΚΟCΜΟC  
 ΕΓΜΟΟΥΤ' · ΕΜΝ-ΝΙΨΕ ΝΖΗΤΟΥ ΝΘΕ ΟΝ ΕΝΤΑΥΔΑC  
 ΜΠΝΔΥ ΝΤΑΪΨΙ ΝΤΕΥΒΟΜ ΝΖΗΤΟΥ · ΑCΨΩΠΕ ΘΕ  
 ΜΠΝCΑ ΝΑΪ · ΝΤΕΡΙΕΙ' ΕΒΟΛ ΖΝ ΝΔΙΩΝ ΕΤΜΜΑΥ ·  
 15 Α ΠΟΥΑ ΠΟΥΑ ΝΝΕΤΨΟΟΗ ΤΗΡΟΥ ΖΜ ΠΜΝΤCΝΟΟΥC Ν  
 ΝΔΙΩΝ · ΑΥΜΟΥΡ ΤΗΡΟΥ ΕΖΟΥΝ ΕΝΕΥΤΑΞΙC · ΑΥΩ  
 ΑΥΧΩΚ ΕΒΟΛ ΝΝΕΥΖΒΗΥΕ ΚΑΤΑ ΘΕ ΕΝΤΑΪΚΑΔΥ  
 ΜΜΟC · ΕΤΡΕΥΡ-CΟΥΥ ΝΕΒΟΤ ΕΥΚΗΤ ΕΖΒΟΥΡ ΕΥΕΙΡΕ  
 ΝΝΕΥΖΒΗΥΕ ΖΝ ΝΕΥΨΤΟΟΥ ΝΚΟΟZ · ΜΝ ΝΕΥΨΟΜΝΤ  
 20 ΝΚΟΟZ · ΜΝ ΝΕΤΜΠΕΥΖΟΤ ΕΒΟΛ · ΑΥΩ ΟΝ ΝCΕΡ-  
 ΚΕCΟΥΥ ΝΕΒΟΤ ΕΥCΩΨΤ' ΕΟΥΝΑΜ · ΑΥΩ ΕΝΕΥ-  
 ΨΟΜΝΤ' ΝΚΟΟZ · ΜΝ ΝΕΥΨΤΟΟΥ ΝΚΟΟZ · ΜΝ ΝΕΤ-  
 ΜΠΕΥΖΟΤ ΕΒΟΛ · ΤΑΪ ΟΝ ΤΕ ΘΕ ΕΤΟΥΝΑΜΟΟΨΕ  
 ΜΜΟC ΝΒΙ ΝΕΤΨΟΟΗ ΖΝ ΟΙΜΑΡΜΕΝΗ ΜΝ ΤΕCΦΑΙΡΑ ·  
 25 ζ ΑCΨΩΠΕ ΘΕ ΜΝΝCΑ ΝΑΪ ΔΙΕΙ' ΕΠΧΙCΕ ΨΑ ΝΚΑ-  
 ΤΑΠΕΤΑCΜΑ ΜΠΜΕΖΜΝΤΨΟΜΤΕ ΝΝΔΙΩΝ · ΑCΨΩΠΕ  
 ΘΕ ΝΤΕΡΙΕΙ' ΕΧΝ ΝΕΥΚΑΤΑΠΕΤΑCΜΑ · ΑΥCΩΚ ΜΑΥ-

of their name in my *garment* and they tried to come to worship the *mystery* of their name in my *garment*, and they were not able, on account of the great light which I had. *But* they worshipped at a little distance from me. *However*, they worshipped the light of my *garment*, and they all cried out at once as they *sang praises* to the innermost of the inner.

It happened moreover, when these things happened to the *tyrants* which are among the *archons*, they were all enfeebled, they fell down in their *aeons*, and they became like men of this *world* who are dead, having no breath within them, as they did moreover at the time when I took away their power from them.

It happened now after this, when I came forth from those *aeons*, each one of all those who are in the twelve *aeons* were all bound within their *ranks*, and they completed their works *according to* the manner in which I had disposed it, that they should spend six months turned to the left, doing their works in their quadrangles, and their triangles and those in their aspects; and furthermore that they should spend another six months looking to the right, and to their triangles and their quadrangles and those in their aspects. Furthermore, this is the manner in which those who are in the *Heimarmene* and the *sphere* will proceed.

29. Now it happened after these things I came to the height to the *veils* of the thirteenth *aeon*. Now it happened that when I reached their *veils*, they drew themselves | and

ΑΛΥ ΛΥΟΥΩΝ ΗΑΪ· ΑΪΓΙ' ΕΣΟΥΗ ΕΗΜΕΣΜΗΤΩΟΜΤΕ  $\bar{\eta}^b$   
 $\bar{\eta}\bar{\eta}$ ΑΙΩΝ· ΑΪΣ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣ $\bar{\eta}$ ΜΠΕΣΗΤ  $\bar{\mu}$ ΠΜΕΣ-  
 $\bar{\eta}$ ΜΗΤΩΟΜΤΕ  $\bar{\eta}$ ΑΙΩΝ  $\bar{\eta}$ ΤΟΣ ΜΑΥΛΑΣ Ε $\bar{\mu}\bar{\eta}$ -ΟΥΟΗ  
 $\bar{\eta}$ ΜΜΟΥ ΣΑΤΗΣ· ΗΕΣ $\bar{\eta}$ ΜΟΟΣ ΔΕ ΗΕ  $\bar{\mu}$ ΗΜΑ ΕΤ $\bar{\mu}$ ΜΑΥ  
 5 ΕΣΛΥΠΕΙ ΛΥΩ ΕΣ $\bar{\rho}$ ΣΗΒΕ· ΧΕ  $\bar{\mu}$ ΠΟΥΧΙΤΣ ΕΗΜΕΣΜΗΤ-  
 ΩΟΜΤΕ  $\bar{\eta}$ ΑΙΩΝ ΗΕΣΤΟΗΟΣ ΕΤ $\bar{\mu}$ ΠΧΙΣΣ· ΛΥΩ ΟΗ ΗΕΣ-  
 ΛΥΠΗ ΗΕ ΕΤΒΕ  $\bar{\eta}$ ΣΙΣΣ ΕΗΤΑΥΑΛΥ ΗΑΣ  $\bar{\eta}$ ΣΙ ΗΑΥΟΛ-  
 ΔΗΣ· ΗΑΪ ΕΤΕ ΟΥΑ ΗΕ  $\bar{\eta}$ Μ ΗΩΟΜ $\bar{\eta}$ Τ  $\bar{\eta}$ ΤΡΙΔΥΝΑΜΟΣ·  
 ΗΑΪ ΔΕ ΕΪΩΑΝΩΑΧΕ  $\bar{\eta}$ ΜΜΗΤ $\bar{\eta}$  ΕΤΒΕ ΗΕΥΣΩΡ ΕΒΟΛ·  
 10 †-ΗΑΧΩ ΕΡΩΤ $\bar{\eta}$   $\bar{\mu}$ ΗΜΥΣΤΗΡΙΟΝ ΧΕ ΗΩΣ Α ΗΑΪ ΩΩ-  
 ΠΕ  $\bar{\eta}$ ΜΜΟΣ· ΑΣΩΩΠΕ ΣΕ  $\bar{\eta}$ ΤΕΡΕΣΝΑΥ ΕΡΟΪ  $\bar{\eta}$ ΣΙ ΤΠΙΣ-  
 ΤΙΣ ΣΟΦΙΑ ΕΪΟ  $\bar{\eta}$ ΟΥΟΕΙΗ ΕΜΑΩΟ ΕΜΑΩΟ· Ε $\bar{\mu}$ Π-ΩΙ  
 ΕΠΟΥΟΕΙΗ ΕΝΕΩΟΟΗ  $\bar{\eta}$ ΜΜΟΪ· ΑΣΩΩΠΕ  $\bar{\eta}$ Μ ΟΥΝΟΣ  
 $\bar{\eta}$ ΩΤΟΡΤ $\bar{\rho}$ \*\* ΛΥΩ Α(Σ)ΩΩΪΤ ΕΒΟΛ  $\bar{\eta}$ Μ ΗΟΥΟΕΙΗ  $\bar{\mu}$ ΗΑ-  $\bar{\eta}$ Α  
 15 ΕΝΔΥΜΑ· ΑΣΝΑΥ ΕΗΜΥΣΤΗΡΙΟΝ  $\bar{\mu}$ ΠΕΣΡΑΗ  $\bar{\eta}$ Μ ΗΑ-  
 ΕΝΔΥΜΑ· ΛΥΩ  $\bar{\eta}$ Μ ΗΕΟΟΥ ΤΠ $\bar{\rho}$   $\bar{\mu}$ ΠΕΩΜΥΣΤΗΡΙΟΝ  
 ΧΕ ΗΕΣΩΟΟΗ  $\bar{\eta}$ ΩΟ $\bar{\rho}$ Π ΗΕ  $\bar{\eta}$ Μ ΗΤΟΗΟΣ  $\bar{\mu}$ ΗΧΙΣΣ·  
 $\bar{\eta}$ Μ ΗΜΕΣΜΗΤΩΟΜΤΕ  $\bar{\eta}$ ΑΙΩΝ· ΑΛΛΑ ΗΕΩΑΣΥΜΝΕΥΣ  
 ΗΕ ΕΠΟΥΟΕΙΗ ΕΤ $\bar{\mu}$ ΠΧΙΣΣ· ΗΑΪ ΕΗΤΑΣΝΑΥ ΕΡΟΥ  
 20  $\bar{\eta}$ Μ ΗΚΑΤΑΠΕΤΑΣΜΑ  $\bar{\mu}$ ΠΕΘΗΣΑΥΡΟΣ  $\bar{\mu}$ ΠΟΥΟΕΙΗ· ΑΣ-  
 ΩΩΠΕ ΣΕ  $\bar{\eta}$ ΤΕΡΕΣΩΩ ΕΣΥΜΝΕΥΣ ΕΠΟΥΟΪΗ ΕΤ $\bar{\mu}$ -  
 ΠΧΙΣΣ· Α  $\bar{\eta}$ ΑΡΧΩΝ ΤΠΡΟΥ ΩΩΪΤ ΕΤΣΑΤ $\bar{\mu}$  ΗΗΟΣ  
 ΣΝΑΥ  $\bar{\eta}$ ΤΡΙΔΥΝΑΜΟΣ ΛΥΩ  $\bar{\eta}$ Μ ΗΕΣΑΣΟΡΑΤΟΣ ΕΤΣΟΤ $\bar{\rho}$

2 MS ΕΣ $\bar{\eta}$ ΜΠΕΣΗΤ;  $\bar{\eta}$  crossed out, and  $\bar{\eta}$  expunged; read ΕΣ $\bar{\eta}$ ΠΕΣΗΤ.

14 MS originally ΛΥΩΩΪΤ; Υ erased and not replaced.

15 MS  $\bar{\eta}$ ΜΠΕΣΡΑΗ.

18 MS ΗΕΩΑΣΥΜΝΕΥΣ;  $\bar{\eta}$  inserted above.



they opened to me. I entered into the thirteenth *aeon*, I found the Pistis Sophia <sup>1</sup> below the thirteenth *aeon* alone, none of them being with her. *But* she dwelt in that place, *sorrowful* and grieving because she had not been taken to the thirteenth *aeon*, her *place* in the height. And furthermore she was sorrowful on account of the torments which the Authades <sup>2</sup> inflicted on her, he being one of the three *triple-powered ones*. *But* when I tell you about their extent, I will tell you the *mystery* of *how* these things happened.

Now it happened, when the Pistis Sophia saw me shining exceedingly, there being no measure to the light which I had, she was in great agitation and she looked at the light of my *garment*. She saw the *mystery* of her name in my *garment* and the whole glory of its *mystery* because she was previously in the *place* of the height in the thirteenth *aeon*. *But* she was wont to *sing praises* to the light in the height which she saw in the *veil* of the *Treasury* of the Light. It happened now when she continued to *sing praises* to the light in the height, all the *archons*, which are with the two great *triple-powered ones*, looked on, and also her *invisible one* which is paired with her, | and the other 22 *invisible*

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<sup>1</sup> (2) Pistis Sophia; see U 264.

<sup>2</sup> (7) Authades; as epithet of Jaldabaoth, see ApJn 46.

ΕΡΟΣ · ΑΥΩ ΠΚΕΧΟΥΤCΝΘΟΥC Μ̄ΠΡΟΒΟΛΗ Ν̄ΑΖΟΡΑ-  
 ΤΟΣ ΕΠΕΙΔΗ ΤΠΙCΤΙC CΟΦΙΑ Μ̄Ν ΠΕCСΥΝΖΥΓΟC ·  
 Ν̄ΤΟΟΥ Μ̄Ν ΠΚΕΧΟΥΤCΝΘΟΥC Μ̄ΠΡΟΒΟΛΗ ΨΑΥΡ̄-  
 ΧΟΥΤΑЧТЕ Μ̄ΠΡΟΒΟΛΗ ΝΑΪ ΕΝΤΑЧΠΡΟΒΑΛΕ Μ̄ΜΟΟΥ Μ̄Λ<sup>β</sup>  
 5 ΕΒΟΛ Ν̄CΙ ΠΝΟC Μ̄ΠΡΟΠΑΤΩΡ Ν̄ΑΖΟΡΑΤΟC · Ν̄ΤΟУ Μ̄Ν  
 ΠΝΟC CΝΑΥ Ν̄ΤΡΙΔΥΝΑΜΟC ·

5 ΑCΩΩΠΕ CΕ ΕΡΕ ΙC ΧΩ Ν̄ΝΑΪ ΕΝΕCΜΑΘΗΤΗC ·  
 ΑCΕΙ' ΕΘΗ Ν̄CΙ ΜΑΡΙΣΑΜ ΠΕΧΑC ΧΕ ΠΑΧΟCΙC · ΑΪCΩΤ̄Μ  
 ΕΡΟΚ Μ̄ΠΙΟΥΟΕΪΨ ΕΚ·ΧΩ Μ̄ΜΟC · ΧΕ ΤΠΙCΤΙC CΟΦΙΑ  
 10 ΟΥΕΒΟΛ ΖΩΩC ΤΕ Ξ̄Μ ΠΧΟΥΤΑЧТЕ Μ̄ΠΡΟΒΟΛΗ · ΑΥΩ  
 ΠΩC Ν̄CΨΟΟΠ ΑΝ Ξ̄Μ ΠΕΥΤΟΠΟC · ΑΛΛΑ ΑΚΧΟΟC  
 ΧΕ ΑΪΘ̄ΝΤC ΕCΜ̄ΠΕCΗΤ Μ̄ΠΜΕΞ̄Μ̄ΝΤΨΟΜΤΕ Ν̄ΛΙΩΝ ·

5 ΑCΩΩΠΕ ΕΡΕ ΤΠΙCΤΙC CΟΦΙΑ Ξ̄Μ ΠΜΕΞ̄Μ̄ΝΤΨΟΜΤΕ  
 15 Ν̄ΝΑΙΩΝ Ξ̄Μ ΠΤΟΠΟC Ν̄ΝΕCСΝΗΥ ΤΗΡΟΥ ΝΙΑΖΟΡΑΤΟC  
 ΕΤΕ Ν̄ΤΟΟΥ ΝΕ ΤΧΟΥΤΑЧТЕ Μ̄ΠΡΟΒΟΛΗ Ν̄ΤΕ ΠΝΟC  
 Ν̄ΑΖΟΡΑΤΟC · ΑCΩΩΠΕ<sup>β</sup> CΕ ΖΙΤ̄Μ ΠΤΩΨ Μ̄ΠΨΟΡ̄Π Ν̄Β  
 Μ̄ΜΥCΤΗΡΙΟΝ · ΑCΩΩΨ̄Τ ΕΠΧΙCΕ Ν̄CΙ ΤΠΙCΤΙC CΟΦΙΑ  
 ΑCΝΑΥ ΕΠΟΥΟΕΙΝ Μ̄ΠΚΑΤΑΠΕΤΑCΜΑ Μ̄ΠΕΘΗCΑΥΡΟC  
 20 Μ̄ΠΟΥΟΕΙΝ · ΑΥΩ ΑCΕΠΙΘ̄ΥΜΙ ΕΒΩΚ ΕΠΤΟΠΟC ΕΤ-  
 Μ̄ΜΑΥ · ΑΥΩ Μ̄ΠC̄C̄Μ̄CΟΜ ΕΒΩΚ ΕΠΤΟΠΟC ΕΤ̄Μ̄ΜΑΥ ·  
 ΑCΛΟ ΔΕ ΕCΕΙΡΕ Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΜΕΞ̄Μ̄ΝΤΨΟΜΤΕ  
 Ν̄ΛΙΩΝ · ΑΛΛΑ ΝΕCΖΥΜΝΕΥΕ ΠΕ ΕΠΟΥΟΕΙΝ Μ̄ΠΧΙCΕ  
 ΠΕΝΤΑCΝΑΥ ΕΡΟУ Ξ̄Μ ΠΟΥΟΕΙΝ Μ̄ΠΚΑΤΑΠΕΤΑCΜΑ  
 25 Μ̄ΠΕΘΗCΑΥΡΟC Μ̄ΠΟΥΟΕΙΝ · ΑCΩΩΠΕ CΕ ΕCΖΥΜΝΕΥΕ  
 ΕΠΤΟΠΟC Μ̄ΠΧΙCΕ · Α Ν̄ΑΡΧΩΝ ΤΗΡΟΥ ΕΨΩΟΠ Ξ̄Μ

10 MS ΠΧΟΥΤΑЧТЕ; read ΤΧΟΥΤΑЧТЕ.

*emanations* — since the Pistis Sophia with her *partner*, with the other 22 *emanations* make up the 24 *emanations*<sup>1</sup>, which the great *invisible forefather* with the two great *triple-powered ones* has *emanated*.”

30. It happened now when Jesus said these things to his *disciples*, Mariam came forward and said: “My Lord, I heard thee at the time when thou didst say that the Pistis Sophia herself is one of the 24 *emanations*. How is she not in their *place*? Moreover thou hast said: ‘I found her below the thirteenth *aeon*’.”

Jesus answered and said to his *disciples*: “It happened as the Pistis Sophia was in the thirteenth *aeon* in the *place* of all her brethren, the *invisible ones* who are the 24 *emanations* of the great *invisible one* — it happened now, through the ordinance of the First *Mystery*, the Pistis Sophia looked to the height, she saw the light of the *veil* of the *Treasury* of the *Light*, and she *desired* to go to that *place*. And she was not able to go to that *place*. Moreover she ceased performing the *mystery* of the thirteenth *aeon*, but she *sang praises* to the light of the height which she saw in the light of the *veil* of the *Treasury* of the *Light*.

Now it happened, as she *sang praises* to the *place* of the height, all the *archons* which are in | the twelve *aeons*

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<sup>1</sup> (4) 24 emanations; see J 134.

ΠΜΝΤ'ΣΝΟΟΥ'Σ ΠΑΙΩΗ ΛΥΜΕΣΤΩ'Σ ΠΑΪ ΕΤΜΠΕΣΗΤ'·  
 ΕΒΟΛ ΧΕ ΑΣΛΟ ΖΗ ΠΕΥΜΥΣΤΗΡΙΟΗ· ΛΥΩ ΕΒΟΛ ΧΕ  
 ΑΣΟΥΕΨΒΩΚ ΕΠΧΙΣΕ ΝΕΡ-ΖΙΧΩΟΥ ΤΗΡΟΥ· ΕΤΒΕ ΠΑΪ  
 ΣΕ ΛΥΩΝΤ' ΕΡΟΣ ΛΥΩ ΛΥΜΕΣΤΩ'Σ· ΛΥΩ ΠΗΟΣ <sup>ΜΚ</sup> <sup>β</sup>  
 5 ΠΤΡΙΑΔΥΝΑΜΟΣ ΠΑΥΘΑΔΗΣ ΕΤΕ ΠΜΕΖΩΟΜΗΤ' ΠΕ Π-  
 ΤΡΙΑΔΥΝΑΜΟΣ ΠΑΪ ΕΤΩΟΗ ΖΗ ΠΜΕΖΜΝΤ'ΩΟΜΤΕ  
 ΠΑΙΩΗ ΠΑΪ ΕΝΤΑΡ-ΑΤΣΩΤΜ ΕΜΠΗΠΡΟΒΑΛΕ ΕΒΟΛ  
 ΜΠΣΩΤ' ΤΗΡ' ΠΤΕΥΒΟΜ ΕΤ'ΝΖΗΤ'· ΟΥΔΕ ΜΠ'Ψ-  
 ΠΣΩΤ' ΜΠΕΥΟΥΟΕΙΝ ΜΠΕΟΥΟΕΨ ΕΝΤΑ ΠΑΡΧΩΗ Ψ-  
 10 ΠΕΥΣΩΤ' ΠΖΗΤ' ΕΥΟΥΕΨ-Ρ'ΧΟΕΙΣ ΕΣΡΑΪ ΕΧΜ ΠΜΕΖ-  
 ΜΤ'ΩΟΜΤΕ ΠΑΙΩΗ ΤΗΡ' ΜΗ ΠΕΤ'ΩΟΗ ΠΠΕΣΗΤ'·  
 ΑΣΩΠΠΕ ΣΕ ΠΤΕΡΕ ΠΑΡΧΩΗ ΜΠΜΝΤ'ΣΝΟΟΥ'Σ ΠΑΙΩΗ  
 ΠΤΕΡΟΥΩΝΤ' ΕΤΗΣΤΙΣ ΣΟΦΙΑ· ΤΑΪ ΕΤΜΠΕΥΕΤΠΕ·  
 ΛΥΜΕΣΤΩ'Σ ΕΜΑΤΕ· ΛΥΩ ΠΗΟΣ ΠΤΡΙΑΔΥΝΑΜΟΣ ΠΑΥ-  
 15 ΘΑΔΗΣ ΠΑΪ ΕΝΤΑΪΟΥΩ ΕΪΧΩ ΜΜΟΣ ΝΗΤΠ ΤΕΝΟΥ  
 ΕΤΒΗΗΤ'· ΛΥΟΥΩ<sup>2</sup> ΖΩΩ ΠΣΑ ΠΑΡΧΩΗ ΜΠΜΝΤ- <sup>ΜΠ</sup>  
 ΣΝΟΟΥ'Σ ΠΑΙΩΗ· ΛΥΩ ΛΥΩΝΤ' ΖΩΩ ΕΤΗΣΤΙΣ ΣΟ-  
 ΦΙΑ· ΛΥΩ ΛΥΜΕΣΤΩ'Σ ΕΜΑΤΕ· ΧΕ ΑΣΜΕΕΥΕ ΕΒΩΚ  
 ΕΠΟΥΟΕΙΝ ΠΑΪ ΕΤ'ΧΟΣΕ ΕΡΟΧ· ΛΥΩ ΛΥΠΡΟΒΑΛΕ ΕΒΟΛ  
 20 ΠΖΗΤ' ΠΟΥΝΟΣ ΠΣΟΜ ΠΖΟ ΜΜΟΥΪ· ΛΥΩ ΕΒΟΛ ΖΗ  
 ΤΕΥΖΥΛΗ ΕΤ'ΝΖΗΤ'· ΛΥΠΡΟΒΑΛΕ ΕΒΟΛ ΠΚΕΜΗΨΕ  
 ΜΠΡΟΒΟΛΗ ΠΖΥΛΙΚΗ ΕΥΝΑΨΤ' ΕΜΑΤΕ· ΛΥΩ ΛΥΧΟ-  
 ΟΥΣΟΥ ΕΝΤΟΠΟΣ ΜΠΕΣΗΤ'· ΕΜΜΕΡΟΣ ΜΠΕΧΑΟΣ· ΧΕ  
 ΕΥΕΣΩΡ' ΕΤΗΣΤΙΣ ΣΟΦΙΑ ΜΜΑΥ· ΛΥΩ ΝΣΕΠ-ΤΣΣ-  
 25 ΣΟΜ ΠΖΗΤ'· ΕΒΟΛ ΧΕ ΑΣΜΕΕΥΕ ΕΒΩΚ ΕΠΧΙΣΕ· ΠΑΪ

beneath hated her because she ceased from their *mystery*, and because she wished to go to the height and to make herself above them all. Now on account of these things they were angry with her, and they hated her. And the great *triple-powered Authades* — the third *triple-powered one* who is in the thirteenth *aeon*, who had been disobedient — had not *emanated* all that was purified of his inner power, *nor* had he given what was purified of his light at the time when the *archons* had given their purification, and he had wished to be lord over the whole thirteenth *aeon* and those beneath it. Now it happened when the *archons* of the thirteenth *aeon* were angry at the Pistis Sophia, who was above them, they hated her greatly. And the great *triple-powered Authades*, about whom I have just been speaking to you now, was also included among the *archons* of the twelve *aeons*, and he also was angry at the Pistis Sophia, and he hated her greatly, because she thought to go to the light which was above him. And he *emanated* from within himself a great lion-faced power. And from out of the *matter* within him, he *emanated* forth a further multitude of *material emanations* which were very powerful. And he sent them to the *places* below, to the *parts* of the *Chaos*, so that they should pursue the Pistis Sophia there and take her power from her, because she thought to go to the height which |

ΕΤΙΧΩΟΥ ΤΗΡΟΥ· ΑΥΩ ΧΕ ΑΣΛΟ ΟΝ ΕΣΕΙΡΕ ΜΠΕΥ-  
 ΜΥΣΤΗΡΙΟΝ· ΑΛΛΑ ΑΣΩ ΕΣΡ̄ΗΒΕ ΕΣΩΙΝΕ Ν̄ΣΑ ΠΟΥ-  
 ΟΕΙΝ ΕΝΤΑΣΝΑΥ ΕΡΟΧ· ΑΥΩ ΑΥΜΕΣΤΩΣ Ν̄ΒΙ Ν̄ΑΡ-  
 ΧΩΝ· ΕΤΑΞΕ Η̄ ΕΤΣΕΕΤ ΕΠΜΥΣΤΗΡΙΟΝ ΕΥΕΙΡΕ Μ̄ΜΟΧ· <sup>ΜΓ</sup><sup>b</sup>  
 5 ΑΥΩ ΟΝ Α(Υ)ΜΕΣΤΩΣ Ν̄ΒΙ ΝΕΦΥΛΛΑΞ ΤΗΡΟΥ· ΕΤΖΙΡ̄Ν  
 ΜΠΥΛΗ Ν̄ΝΑΙΩΝ· ΑΣΩΠΕ ΔΕ Μ̄Ν̄ΝΣΑ ΝΑΪ ΕΒΟΛ ΖΙΤ̄Μ  
 ΠΤΩΩ Μ̄ΗΩΟΡ̄Π̄ Ν̄ΤΩΩ· Α ΠΙΝΟΣ Ν̄ΑΥΘΑΔΗΣ Ν̄ΤΡΙ-  
 ΔΥΝΑΜΟΣ ΕΟΥΑ ΠΕ Ζ̄Μ ΠΩΟΜ̄ΝΤ̄ Ν̄ΤΡΙΔΥΝΑΜΟΣ·  
 ΑΧΔΙΩΚΕ Ν̄ΤΣΟΦΙΑ ΖΡΑΪ Ζ̄Μ ΠΜΕΖ̄Μ̄ΝΤ̄ΩΟΜΤΕ Ν̄ΑΙΩΝ  
 10 ΕΤΡΕΣΩΩΨ̄Τ̄ Ε̄Μ̄ΜΕΡΟΣ Μ̄ΠΕΣΗΤ· ΧΕ ΕΣΕΝΑΥ ΕΤΕΧ-  
 ΔΥΝΑΜΙΣ Ν̄ΟΥΟΕΙΝ Μ̄ΠΜΑ ΕΤ̄Μ̄ΜΑΥ· ΤΑΪ ΕΤΟ Ν̄ΖΟ  
 Μ̄ΜΟΥΪ· ΑΥΩ Ν̄ΣΕΠΙΘΥΜΙ ΕΡΟΣ· Ν̄ΣΕΙ' ΕΠΤΟΠΟΣ ΕΤ-  
 Μ̄ΜΑΥ Ν̄ΣΕΧΙ Μ̄ΠΕΣΟΥΟΕΙΝ Ν̄ΖΗΤ̄Σ·

ΑΣΩΠΕ ΔΕ Μ̄Ν̄ΝΣΑ ΝΑΪ· ΑΣΩΩΨ̄Τ̄ ΕΠΕΣΗΤ· ΑΣ-  
 15 ΝΑΥ ΕΤΕΧΘΟΜ Ν̄ΟΥΟΕΙΝ Ζ̄Ν Μ̄ΜΕΡΟΣ Μ̄ΠΕΣΗΤ· ΑΥΩ  
 ΝΕ(Μ)Π̄ΣΕΙΜΕ ΠΕ ΧΕ ΤΑΠΙΤΡΙΑΔΥΝΑΜΟΣ Ν̄ΑΥΘΑΔΗΣ  
 ΤΕ· ΑΛΛΑ ΝΕΣ̄ΜΕΕΥΕ ΕΡΟΣ ΧΕ ΟΥΕΒΟΛ Ζ̄Μ ΠΟΥΟΕΙΝ <sup>ΜΔ</sup>  
 ΤΕ· ΠΕΝΤΑΣΝΑΥ ΕΡΟΧ ΧΙΝ Ν̄ΩΟΡ̄Π̄ Ζ̄Μ ΠΧΙΣΕ· ΠΑΪ  
 ΕΥΕΒΟΛ ΠΕ Ζ̄Μ ΠΚΑΤΑΠΕΤΑΣΜΑ Μ̄ΠΕΘΗΣΑΥΡΟΣ Μ-  
 20 ΠΟΥΟΕΙΝ· ΑΥΩ ΑΣΜΕΕΥΕ Ν̄ΖΗΤ̄Σ ΧΕ ΕΙΝΑΒΩΚ ΕΠΤΟ-  
 ΠΟΣ ΕΤ̄Μ̄ΜΑΥ ΧΩΡΙΣ ΠΑΣΥΝΖΥΓΟΣ Ν̄ΤΑΧΙ Μ̄ΠΟΥΟΕΙΝ  
 Ν̄ΤΑΤΑΜΙΟΥ ΝΑΪ Ν̄ΖΕΝΑΙΩΝ Ν̄ΟΥΟΕΙΝ ΧΕ ΕΙΕΩΔ̄Μ̄ΘΟΜ

4 MS ΕΤΣΕΕΤ ΕΠΡ̄Ι.

5 MS ΑΝΕΣΤΩΣ; read ΑΥΝΕΣΤΩΣ.

16 MS ΠΕΠ̄ΣΕΙΜΕ; read ΝΕΜ̄Π̄ΣΕΙΜΕ.

17 Ὶ in upper right-hand margin at end of quire.

is above them all, and because she ceased to perform their *mystery*, but she remained sorrowing, seeking the light which she saw. And the *archons* which continued or persisted in performing the *mystery* hated her. And all the *watchers* which were at the *gates* of the *aeons* also hated her.

It happened now after this, through the ordinance of the first ordinance, the great *triple-powered* Authades, who is one of the three *triple-powered ones*, persecuted the Sophia in the thirteenth *aeon*, so that she should look at the *parts* below, so that she should see in that place his light *power*, which has a lion-face, and she should *desire* it, and come to that *place*, and her light would be taken from her.

31. It happened now after this she looked down. She saw his power of light in the *parts* below, and she did not know that it was that of the *triple-powered* Authades. But she thought that it was from the light which she had seen from the beginning in the height, which was from the *veil* of the *Treasury* of the Light. And she thought to herself: “I will go to that *place without my partner*, and take the light, and create of it for myself *aeons* of light, so that I shall be able | to go to the Light of Lights which is in the highest

ἄνωκ εἰπογοεῖν ἄντε νιογοεῖν παῖ εἰτῆμ πῆσι  
 ἄνωσι· ναῖ σε εἰσεεγε εἰροῦ αἰεῖ' εἰολ ῆμ  
 πεστοπος ἄμεῖμντῶμτε ἄλιων· ἀγῶ αἰεῖ'  
 εἰραῖ ἐπμεῖμντῆσνοογῆ ἄλιων· ἀγῶλιωκε ἄμος  
 5 ἄσι ἄρχων ἄλιων· ἀγῶ ἀγῶντῆ εἰροῶ ἕε αἰ-  
 σεεγε εἰεγῆμντῆνοῶ· αἰεῖ' δε οἷν εἰολ ῆμ πμεῖ-  
 μντῆσνοογῆ ἄλιων· αἰεῖ' ἐντοπος ἄπεχλος·  
 ἀγῶ αἰεῖ-πεσογοεῖ εἰεῖσομ ἄπογοεῖν ἄσο ἄμογι· <sup>μα</sup>  
 ἕε εἰσεμεκῆ· ἀγκῶτε δε εἰροῶ ἄσι νεπροβο-  
 10 λοογε τῆροῦ ἄγῶλικον ἄπαγῶαθῆσ· ἀγῶ ἄνοῶ  
 ἄσομ ἄπογοεῖν ἄσο ἄμογι· αἰωμκ ἄναγῶναισ  
 ἄπογοεῖν ῆν τῆσφια· ἀγῶ αἰεῖτῆ ἄπεσογοεῖν  
 αἰσεμεκῆ· ἀγῶ τεσῶγῆ· ἀγῶνοῶ εἰολ ἐπεχλος·  
 αἰεῖσομ ἄπογῶρχων ἄσο ἄμογι ῆμ πεχλος· εἰε  
 15 τεεπαῶε ο' ἄνωτῆ· ἀγῶ εἰε τεεκεπαῶε ο' ἄκα-  
 κε· εἰε ἄτοῶ πε ἄλλαβῶε· παῖ ἐντῆιχοῶ  
 εἰωτῆ ἄπογῶμῆε ἄσοπ· ναῖ σε ἄτερογῶμπε  
 αἰεῖσομ ἄσι τῆσφια εἰαῶε εἰαῶε ἀγῶ οἷν αἰε-  
 τοῶτῆ ἄσι ἄσομ ἄπογοεῖν ἄσο ἄμογι εἰεῖμαγ  
 20 εἰερεσῆ ἄνοσομ τῆροῦ ἄπογοεῖν ῆν τῆσφια· ἀγῶ  
 ἄσομ ἄτῆροῦ ἄγῶλικον ἄντε παγῶαθῆσ ἀγκῶτε <sup>με</sup>  
 εἰεσοφια ῆ οῦσοπ ἀγῶαῖ ἄμος· αἰεῖσομ εἰολ  
 εἰαῶε εἰαῶε ἄσι τῆσφια· αἰεῖσομ εἰραῖ  
 εἰπογοεῖν ἄντε νιογοεῖν· παῖ ἐντῆσναγ εἰροῶ ἕιν

3 MS ἄμεῖμντῶμτε; read ἄπμεῖμντῶμτε.

6 MS εἰεγῆμντῆνοῶ; εἰε apparently erased; Schmidt: read εἰεγῆμντῆνοῶ  
 instead of εἰε εἰεγῆμντῆνοῶ.

21 α in upper left-hand margin at beginning of quire.



height.” Now as she was thinking these things, she came forth from her place in the thirteenth *aeon*, and she came out to the twelve *aeons*<sup>1</sup>. The *archons* of the *aeons persecuted* her, and they were angry with her, because she had thought to have greatness<sup>2</sup>. *However*, she came forth from the twelve *aeons*, she came to the *places* of the *Chaos*. And she made her way to the light-power with a lion-face in order to swallow it. *But* all the *material emanations* of the Authades surrounded her. And the great light-power with a lion-face swallowed the *light-powers* in the *Sophia*. And it purified her light and swallowed it, and her *matter* was cast forth to the *Chaos*. There existed an *archon* with a lion-face in the *Chaos*, whose one half was fire and whose other half was darkness, namely Jaldabaoth<sup>3</sup>, of whom I have spoken to you many times. Now when these things had happened, the *Sophia* became very greatly weakened. And again that light-power with a lion-face began to take away all the *light-powers* from the *Sophia*. And all the *material powers* of the Authades surrounded the *Sophia* at the same time, they oppressed her.

32. The Pistis Sophia cried out very much. She cried out to the Light of Lights which she had seen from the

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<sup>1</sup> (4-7) to the twelve aeons ... from the twelve aeons; MS: to the twelfth aeon ... from the twelfth aeon.

<sup>2</sup> (6) thought to have greatness; Schmidt: thought of glory.

<sup>3</sup> (16) Jaldabaoth; see Iren.1.30.5-14; Epiph. 25.2.2; Hippol. V.7.30; Origen c. *Cels.* VI.30-32; J 128; ApJn 38 etc.; HypArch 143; OnOrgWld 148.

ἄψορῆ ἐλκῆστεγε εἶροϋ· ἀψω ἀκχω ἄτεῖμετα-  
νοῖα ἐκχω ἄμοσ ἄτεῖζε· κε

1. ποῦοειν ἄτε ποῦοειν παῖ ἐνταῖηκτεγε εἶροϋ  
κῆν ἄψορῆ· σῶτῆ σε τενοῦ ποῦοειν ἐταμετα-  
5 νοῖα· νὰςμετ ποῦοειν κε ἀ ζειμεεγε εὔροοῦ  
εἰ' εἶροῦν εἶροῖ·

2. ἀῖσῶψτ ῶ' ποῦοειν ἐνμερος ἐτῆπεκτ· ἀῖ-  
ναῦ εὔοῦοειν ἄπῆμα ἐτῆμαῦ εῖμεεγε κε εἶνα-  
βωκ ἐπτοπος ἐτῆμαῦ ἄταχι-ποῦοειν ἐτῆμαῦ·  
10 ἀψω ἀῖβωκ ἀῖψωπῆ ζῆ πκακε· ἐτῆ πεκλος ἄπε-  
κτῆ· ἀψω ἄπῆσῶδῆσῶμ εἶσῶλ εἶβωλ· εἶβωκ ἐπα-  
τοπος εἶβωλ κε ἀῖσῶκ ζῆ νεπροβολοογε τηροῦ <sup>νε<sup>b</sup></sup>  
ἄπῆαῦθᾶλῆς· ἀψω ἄσῶμ ἄρο ἄμοῦῖ ἀκχι-πῆλοῦ-  
οειν ἐτῆζητ·

3. ἀψω ἀῖσῶ εἶβωλ εὔβωθῆα· ἀψω ἄπῆς παρροῦ  
εἰ' εἶραῖ ζῆ πκακε· ἀψω ἀῖσῶψτ ἐπκῆς· κε  
εὔβωθῆοι εἶροῖ ἄσι ποῦοειν ἐνταῖηκτε εἶροϋ·

4. ἀψω ἄτερισῶψτ ἐπκῆς ἀῖναῦ ἐναρῶν τη-  
ροῦ ἄῖαῖων ἐναψῶοῦ· ἀψω εὔσῶψτ εἶραῖ εὔωῖ  
20 εὔραῦε ἄμοῖ ἄπῆρ-λαῦ ναῦ ἐπεσοοῦ· ἀλλᾶ  
ἄεῦμοσ τε ἄμοῖ ἄε ἐπκῆκῆ· ἀψω ἄτεροῦναῦ  
ἐναρῶν ἄῖαῖων εὔραῦε ἄμοῖ ἄσι νεπροβο-  
λοογε ἄπῆαῦθᾶλῆς· ἀεῖμε κε ἄσῶβωθῆοι εἶροῖ  
ἀη ἄσι ἄαρῶν ἄαῖων ἀψω ἀῦτῶκ ἄζητ ἄσι ἄε-  
35 προβολοογε ἐτῆμαῦ· παῖ ἐνεεῦσῶκ ἄμοῖ ζῆ οὔ-  
κῆσῶνς· ἀψω ποῦοειν ἐτε ἄπῆκῆτῆ ἀνοκ ἄτοο-  
τοῦ· ἀῦκῆτῆ ἄτοοτ·

7 MS ἐνμερος; read ἐνμερος.

20 MS ἐπεσοοῦ; read ἄπεσοοῦ.

beginning, | in which she had *believed*, and she said this *repentance*, speaking thus :

1. 'O Light of Lights, in whom I have believed from the beginning, hear my *repentance* now at this time, O Light; save me, O Light, for wicked thoughts have entered into me.

2. I looked, O Light, to the *parts* below. I saw a light in that *place*, and I thought : I will go to that *place* to receive that light. And I went, and I came to be in the darkness which is in the *Chaos* below. And I was not able to proceed out to go to my *place*, because I was oppressed among all the *emanations* of the Authades. And the lion-faced power took away my inner light.

3. And I cried out for *help*, and my voice did not penetrate the darkness. And I looked to the height, so that the Light in which I had believed might *help* me.

4. And when I looked to the height, I saw all the *archons* of the *aeons*<sup>1</sup>, that they were numerous and they looked down upon me, rejoicing over me, although I had done nothing evil to them, *but* they had hated me without cause. And when the *emanations* of the Authades saw the *archons* of the *aeons* rejoicing over me, they knew that the *archons* of the *aeons* would not *help* me. And those *emanations* which oppressed me without cause were encouraged. And they took from me the light which I did not take from them. |

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<sup>1</sup> (19) archons of the aeons, that they were numerous and they; Till : archons of the numerous aeons, that they.

5. Ἰ̄ ΤΕΝΟῩ ΓΕ ΠΟΥΟΓΙΝ̄ Ν̄ΤΑΛΛΗΟΙᾹ Κ̄ΣΟΟΥΝ̄ ΧΕ̄ Ν̄Τ· Ν̄Ε̄  
 ᾹΙΡ̄-ΝᾹῙ Ξ̄Ν̄ Τ̄ΑΜ̄Ν̄Τ̄ΒΑΛΛ̄ΣΗΤ̄· Ε̄ΙΜ̄ΕΕῩΕ̄ ΧΕ̄ Ε̄ΦΗΠ̄ Ε̄ΡΟΚ̄  
 Ν̄ΟῙ ΠΟΥΟΓΙΝ̄ Ν̄ΣΟ̄ Μ̄ΜΟῩῙ· ΑῩΩ̄ Η̄ΝΟΒΕ̄ Ε̄ΝΤᾹῙΑΛΛ̄Α  
 ΦΟΥΟΝ̄Σ̄ Μ̄Π̄ΕΚ̄Μ̄ΤΟ̄ Ε̄ΒΟΛ̄·

6. Μ̄Π̄Ρ̄Τ̄ΡΑΨ̄ΩΨ̄ΩΤ̄ ΓΕ̄ Η̄ΧΟΕῙC· ΧΕ̄ Ν̄ΤᾹῙΝᾹΣ̄Τ̄Ε̄ Ε̄Π̄ΕΚ̄-  
 ΟΥΟΕΙΝ̄ ΧΙΝ̄ Ν̄Ψ̄ΟΡ̄Π̄· Η̄ΧΟΕῙC ΠΟΥΟΓΙΝ̄ Ν̄ΤΕ̄ Ν̄ΣΟΜ̄·  
 Μ̄Π̄Ρ̄Τ̄ΡΑΨ̄ΩΨ̄ΩΤ̄ ΓΕ̄ Μ̄Π̄ΛΟΥΟΕΙΝ̄·

7. ΧΕ̄ Ε̄ΤΒΕ̄ Τ̄ΕΚΛ̄Φ̄ΟΡΜ̄Η̄ Μ̄Ν̄ Π̄ΕΚΟΥΟΕΙΝ̄ Ν̄ΤᾹῙΨ̄ΩΠ̄Ε̄  
 Ξ̄Μ̄ Π̄ΕῙΣ̄ΩΧ̄· ΑῩΩ̄ ΑῩΨ̄Η̄Π̄Ε̄ Σ̄ΩΒ̄C̄ Ε̄ΒΟΛ̄ Ε̄Χ̄Ω̄Ῑ·

8. ΑῩΩ̄ Ε̄ΤΒΕ̄ Τ̄ΛΟΕῙCΕ̄ Μ̄Π̄ΕΚΟΥΟΕΙΝ̄· ᾹῙΡ̄Ω̄Μ̄ΜΟ  
 Ε̄ΝΑΣ̄ΝΗῩ ΝΙΑΣ̄ΟΡᾹΤ̄ΟC̄· ΑῩΩ̄ Μ̄Ν̄ Ν̄ΕΠ̄ΡΟΒΟΛΟῩΕ̄  
 (Ν̄)ΝΟC̄ Ν̄ΤΕ̄ Τ̄ΒΑΡ̄Β̄ΗΛ̄Ω̄·

9. Ν̄ΤᾹ ΝᾹῙ Ψ̄ΩΠ̄Ε̄ Μ̄ΜΟ̄Ῑ Ω̄' ΠΟΥΟΕΙΝ̄ ΧΕ̄ ᾹῙΚ̄Ω̄Σ̄  
 Ε̄Π̄ΕΚΜᾹΝ̄Ψ̄ΩΠ̄Ε̄· ΑῩΩ̄ ᾹΧΕῙ' Ε̄Σ̄ΡᾹῙ Ε̄Χ̄Ω̄Ῑ Ν̄ΟῙ Π̄C̄ΩΝ̄Τ̄  
 15 Μ̄Π̄ΑῩΘΑΔ̄ΗC̄ ΠᾹῙ Ε̄ΤΕ̄ Μ̄Π̄Ψ̄ΩΤ̄Μ̄ Ν̄C̄Ᾱ Τ̄ΕΚΚΕΛΕῩCΙC̄  
 Ε̄ΤΡΕΨ̄Π̄ΡΟΒΑΛ̄Ε̄ Ε̄ΒΟΛ̄ Ξ̄Ν̄ Τ̄ΕΠ̄ΡΟΒΟΛ̄Η̄ Ν̄ΤΕΨ̄C̄ΟΜ̄ Ε̄ΒΟΛ̄ Ν̄Ε̄<sup>b</sup>  
 ΧΕ̄ ᾹΨ̄ΩΠ̄Ε̄ Ξ̄Μ̄ Π̄ΕΨ̄ΑΙΩΝ̄ Ε̄ΝΨ̄ΕΙΡ̄Ε̄ Λ̄Ν̄ Μ̄Π̄ΕΨ̄Μ̄ΥC̄ΤΗ-  
 ΡΙΟΝ̄·

10. ΑῩΩ̄ Ν̄ΕῩΚ̄Ω̄Μ̄Ω̄ Μ̄ΜΟ̄Ῑ Π̄Ε̄ Ν̄ΟῙ Ν̄ΑΡΧΩΝ̄ ΤΗΡΟῩ  
 20 Ν̄ΑΙΩΝ̄·

11. ΑῩΩ̄ ᾹΨ̄ΩΠ̄Ε̄ Ξ̄Μ̄ Π̄ΤΟΠΟC̄ Ε̄Τ̄Μ̄ΜΑῩ Ε̄ῙΡ̄Σ̄ΗΒΕ̄ Ε̄Ῑ-  
 Ψ̄Η̄Π̄Ε̄ Ν̄C̄Ᾱ ΠΟΥΟΕΙΝ̄ Ε̄ΝΤᾹῙΝΑῩ Ε̄ΡΟΨ̄ Ξ̄Μ̄ Π̄ΧΙC̄Ε̄·

12. ΑῩΩ̄ Ν̄ΕῩΨ̄Η̄Π̄Ε̄ Ν̄C̄Ω̄Ῑ Π̄Ε̄ Ν̄ΟῙ Ν̄ΕΨ̄ῩΛΛΑΣ̄ Ν̄Μ̄Π̄ΥΛΗ̄  
 Ν̄Ν̄ΑΙΩΝ̄ ΑῩΩ̄ Ν̄ΕῩC̄Κ̄ΩΠ̄ΤΕ̄ Μ̄ΜΟ̄Ῑ ΤΗΡΟῩ Π̄Ε̄ Ν̄ΟῙ  
 25 ΝΕΤ̄[Τ]ΑΣ̄Ε̄ Ξ̄Μ̄ Π̄ΕῩΜ̄ΥC̄ΤΗΡΙΟΝ̄·

12 MS ΝΟC̄; read Π̄ΙΝΟC̄.

25 MS Η̄C̄Τ̄ΓΑΣ̄Ε̄; read ΝΕΤΑΣ̄Ε̄.

5. Now at this time, O *true* Light, thou knowest that I have done these things in my simplicity, thinking that the lion-faced light belonged to thee, and the sin which I have committed is manifest in thy presence.

6. Do not now let me be lacking, O Lord, for I have believed in thy light from the beginning, O Lord, Light of the powers, do not let me now lack my light.

7. For *on account* of thee and thy light I have come to be in this oppression, and shame has covered me.

8. And because of the delusion of thy light, I have become a stranger to my brothers, the *invisible ones*, and also to the great *emanations* of the Barbelo.

9. These things happened to me, O Light, because I was eager for thy dwelling-place. And the anger of the Authades came down upon me — this one who did not obey thy *command* to *emanate* from the *emanation* of his power — because I was in his *aeon* and not performing his *mystery*.

10. And all the *archons* of the *aeons* mocked me.

11. And I was in that *place*, sorrowing and seeking the light which I had seen in the height.

12. And the *watchers* of the *gates* of the *aeons* were seeking me, and all those who continued in their *mystery* *mocked* me. |

13. ΑΝΟΚ ΛΕ ΝΕΪΣΩΨΤ̄ ΕΞΡΑΪ ΕΠΧΙΣΕ · ΕΞΡΑΪ ΕΡΟΚ  
 ΠΟΥΟΪΝ · ΑΥΩ ΛΙΝΑΣΤΕ ΕΡΟΚ · ΤΕΝΟΥ ΒΕ ΠΟΥΟΪΝ  
 ΝΤΕ ΝΙΟΥΟΓΙΝ †ΖΗΧ ΖΡΑΪ ΖΜ ΠΚΑΚΕ ΝΤΕ ΝΕΧΑΟΣ ·  
 ΣΩΧΕ ΚΟΥΩΨ ΒΕ ΕΓΙ' ΕΝΑΣΜΕΤ · ΟΥΝΟΣ ΠΕ ΠΕΚΝΑ'  
 5 ΣΩΤΜ̄ ΕΡΟΪ ΖΝ ΟΥΜΕ · ΑΥΩ ΝΓΝΟΥΖΜ̄ ΜΜΟΪ ·

14. ΝΑΣΜΕΤ ΕΒΟΛ ΖΝ ΘΥΛΗ ΜΠΕΪΚΑΚΕ ΧΕ ΝΝΑΩΜΣ  
 ΝΖΗΤΨ ΧΕΚΑΣ ΕΪΓΝΟΥΖΜ̄ ΕΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑ-  
 ΛΗΣ ΝΝΟΥΤΕ · ΝΑΪ ΕΤΖΩΧ ΜΜΟΪ · ΑΥΩ ΕΒΟΛ ΖΝ Μ<sub>3</sub>  
 ΝΕΥΠΕΘΟΥ ·

10 15. ΜΠΡΤΡΕ ΠΕΪΚΑΚΕ ΟΜΕΣΤ̄ · ΑΥΩ ΤΕΪΣΟΜ ΝΖΑ  
 ΜΜΟΥΪ · ΜΠΡΤΡΕΣΩΜΚ̄ ΝΤΑΣΟΜ ΤΗΡΣ ΨΑΒΟΛ · ΑΥΩ  
 ΜΠΡΤΡΕ ΠΕΪΧΑΟΣ ΖΩΒΣ ΕΒΟΛ ΕΧΝ̄ ΤΑΣΟΜ ·

16. ΣΩΤΜ̄ ΕΡΟΪ ΠΟΥΟΕΙΝ ΧΕ ΝΑΝΟΥ ΠΕΚΝΑ' ΑΥΩ  
 ΣΩΨΤ̄ ΕΞΡΑΪ ΕΧΩΪ ΚΑΤΑ ΠΑΨΑΪ ΝΜΝΤΝΑΗΤ ΜΠΕΚΟΥ-  
 15 ΟΪΝ ·

17. ΜΠΡΚΩΤΕ ΜΠΕΚΖΟ ΝΣΑΒΟΛ ΜΜΟΪ ΧΕ †ΖΗΨ  
 ΕΜΑΤΕ ·

18. ΒΕΠΗ ΣΩΤΜ̄ ΕΡΟΪ · ΑΥΩ ΝΓΝΟΥΖΜ̄ ΝΤΑΣΟΜ ·

19. ΝΑΣΜΕΤ ΕΤΒΕ ΝΑΡΧΩΝ ΕΤΜΟΣΤΕ ΜΜΟΪ · ΧΕ  
 20 ΝΤΟΚ ΠΕΤΣΟΟΥΝ ΜΠΑΖΩΧ · ΜΝ ΠΑΖΩΨ ΜΝ ΦΩΨ  
 ΝΤΑΣΟΜ · ΕΝΤΑΥΨΙΤΣ̄ ΝΤΟΟΤ̄ · ΣΕΨΟΟΠ ΜΠΕΚΜΤΟ  
 ΕΒΟΛ · ΝΒΙ ΝΕΝΤΑΥΧΟΪ ΖΝ ΝΕΪΠΕΘΟΥ ΤΗΡΟΥ · ΧΡΩ  
 ΝΑΥ ΚΑΤΑ ΠΕΤΕΖΝΑΚ ·

20. Λ ΤΑΣΟΜ ΣΩΨΤ̄ ΕΒΟΛ ΖΝ ΤΜΗΤΕ ΝΝΕΧΑΟΣ ·  
 25 ΑΥΩ ΖΝ ΤΜΗΤΕ ΝΝΚΑΚΕ · ΛΙΣΩΨΤ̄' ΕΒΟΛ ΖΗΤΨ̄ ΜΠΑ- Μ<sub>3</sub><sup>b</sup>  
 ΣΥΝΖΥΓΟΣ · ΧΕ ΕΦΝΗΥ ΝΨΜΨΕ ΕΧΩΪ · ΑΥΩ ΜΠΨΕΪ ·

14 MS ΠΜΠΓΠΛΙΓΓ; read ΠΓΜΠΓΠΛΙΓΓ.

13. *But* I looked up to the height to thee, O Light. And I believed in thee. Now at this time, O Light of Lights, I am oppressed in the darkness of the *Chaos*. If now thou dost wish to come to save me — great is thy compassion — hear me truly and save me.

14. Save me out of the *matter* of this darkness, so that I shall not be immersed in it, and that I shall be saved from the *emanations* of the deity, Authades, which oppress me, and from their evils.

15. Do not allow this darkness to immerse me, and do not allow this lion-faced power to swallow up all my power completely. And do not allow this *Chaos* to cover over my power.

16. Hear me, O Light, for thy mercy is precious, and look down upon me, *according to* the great compassion of thy light.

17. Do not turn away thy face from me, for I am greatly afflicted.

18. Hear me quickly and save my power.

19. Save me, on account of the *archons* which hate me, for thou knowest my affliction and my torment, and the torment of my power which they have taken from me. Those who have put me into all these evils are in thy presence. *Deal with them according to* thy will.

20. My power looked forth from the midst of the *Chaos*, and from the midst of the darkness. I looked for my *partner*, that he should come and fight for me, and he did not come. |

ΛΥΩ ΝΕΛΙΣΩΩΤ ΠΕ ΧΕ ΕΧΝΗΥ ΝΨ†-ΣΟΜ ΝΑΪ· ΛΥΩ  
 ΜΠΙΣΕ ΕΡΟΨ· ΛΥΩ ΝΤΕΡΙΩΙΝΕ ΝΣΑ ΠΟΥΟΕΙΝ· ΛΥ†  
 ΝΑΪ ΝΟΥΚΑΚΕ·

21. ΛΥΩ ΝΤΕΡΙΩΙΝΕ ΝΣΑ ΤΑΣΟΜ· ΛΥ† ΝΑΪ ΝΟΥ-  
 5 ΣΥΛΗ·

22. ΤΕΝΟΥ ΘΕ ΠΟΥΟΕΙΝ ΝΤΕ ΝΙΟΥΟΙΝ· ΠΚΑΚΕ· ΜΝ  
 ΘΥΛΗ· ΕΝΤΑΥΝΤΟΥ ΕΧΩΪ ΝΘΙ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ-  
 ΠΛΥΘΑΔΗΣ· ΜΑΡΟΥΩΠΕ ΝΑΥ ΕΥΘΟΡΘΣ ΛΥΩ ΜΑ-  
 ΡΟΥΣΛΟΜΛΜ ΕΣΟΥΝ ΕΡΟΟΥ ΛΥΩ ΝΓΤΟΥΕΙΟ ΝΑΥ  
 10 ΛΥΩ ΝΣΕΣΚΑΝΔΑΛΛΙΖΕ ΝΣΕΤΜΒΩΚ ΕΠΤΟΠΟΣ ΜΠΕΥ-  
 ΛΥΘΑΔΗΣ·

23. ΜΑΡΟΥΣΩ ΣΜ ΠΚΑΚΕ ΝΣΕΤΜΝΑΥ ΕΒΟΛ ΕΠΟΥ-  
 ΟΕΙΝ· ΜΑΡΟΥΣΩΩΤ ΕΠΕΧΛΟΣ ΝΝΑΥ ΝΙΜ· ΛΥΩ ΜΠΡ-  
 ΤΡΕΥΣΩΩΤ ΕΠΧΙΣΕ·

15 24. ΑΝΙΝΕ ΕΣΡΑΪ ΕΧΩΟΥ ΜΠΕΥΧΙΚΒΑ· ΛΥΩ ΜΑΡΕΨ-  
 ΤΑΣΟΥΪ ΝΘΙ ΠΕΚΣΑΠ·

25. ΜΠΡΤΡΕΥΒΩΚ ΕΠΕΥΤΟΠΟΣ ΧΙΝ ΜΠΕΪΝΑΥ· ΣΑΤΜ  
 ΠΕΥΛΥΘΑΔΗΣ ΝΝΟΥΤΕ· ΛΥΩ ΜΠΡΤΡΕ ΝΕΠΡΟΒΟ-  
 ΛΟΟΥΕ ΒΩΚ ΕΝΕΥΤΟΠΟΣ ΧΙΝ ΜΠΕΪΝΑΥ· ΧΕ ΟΥ-  
 20 ΛΣΕΒΗΣ ΠΕ· ΛΥΩ ΟΥΛΥΘΑΔΗΣ ΠΕ ΠΕΥΝΟΥΤΕ ΛΥΩ  
 ΝΕΨΜΕΕΥΕ ΠΕ ΧΕ ΝΤΑΨ-ΝΕΪΠΕΘΟΟΥ ΕΒΟΛ ΣΙΤΟΟΤΨ  
 ΕΝΨΣΟΟΥΝ ΡΩ ΑΝ ΧΕ ΝΣΑΒΗΛ ΧΕ ΛΥΘΒΒΙΟΪ ΚΑΤΑ  
 ΠΕΚΤΩΨ ΝΝΕΨΝΑΨΩΜΣΟΜ ΕΡΟΪ ΑΝ ΠΕ·

26. ΑΛΛΑ ΝΤΕΡΕΚΘΒΒΙΟΪ ΣΙΤΜ ΠΕΚΤΩΨ· ΛΥΔΙΩΚΕ  
 25 ΜΜΟΪ ΝΣΟΥΟ· ΛΥΩ Λ ΝΕΥΠΡΟΒΟΛΟΟΥΕ ΟΥΕΣ-ΣΙΣΕ  
 ΕΧΜ ΠΛΘΒΒΙΟ·



And I looked that he should come and give power to me, and I did not find him.

21. And when I sought for light, I was given darkness. And when I sought for my power, I was given *matter*<sup>1</sup>.

22. Now at this time, O Light of Lights, let the darkness and the *matter* which the *emanations* of the Authades have brought upon me become a snare for them, and let them be ensnared therein. And do thou repay them and *bring disgrace* upon them, so that they do not come to the *place* of their Authades.

23. Let them remain in darkness and not see the light. Let them look at the *Chaos* at all times, and do not let them look at the height.

24. Bring down upon them their vengeance, and let thy judgment seize them.

25. Do not let them go to their *place* from this time, to their deity, Authades. And do not let his *emanations* go to their *places* from this time. Because their god is *impious* and *insolent*, because he thought that he had done these wicked things of himself, not knowing that, unless I was humbled *according to* thy ordinance, he would have had no power over me.

26. *But* when thou didst humble me, *according to* thy ordinance, I was *persecuted* the more. And their *emanations* inflicted torments upon my humiliation. |

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<sup>1</sup> (2-5) Till emends Schmidt's division of verses 20, 21.

27. ΛΥΩ ΛΥΧΙ ΝΟΥΘΟΜ ΝΟΥΘΕΙΝ ΝΖΗΤ· ΛΥΩ ΟΝ  
 ΛΥΣΙ-ΤΟΟΤΟΥ ΝΟΥΩΣΜ· ΛΥΣΩΧ ΜΜΟΪ ΕΜΑΩΘ ΕΤΡΕΥ-  
 ΧΙ ΜΠΟΥΘΕΙΝ ΤΗΡΨ ΕΤΝΖΗΤ· ΕΤΒΕ ΝΕΝΤΑΥΧΟΪ ΝΖΗ-  
 ΤΟΥ· ΜΠΡΓΡΕΥΒΩΚ ΕΣΡΑΪ ΕΠΜΕΣΜΝΤΨΟΜΤΕ ΝΑΙΩΝ ΜΠΙ<sup>b</sup>  
 5 ΠΤΟΠΟΣ ΝΤΔΙΚΑΙΟΣΥΝΗ·

28. ΛΥΩ ΜΠΡΤΡΕΥΩΠ ΕΣΟΥΝ ΕΠΕΚΛΗΡΟΣ ΝΝΕΤΟΥ-  
 ΣΩΤΨ ΜΜΟΟΥ· ΜΝ ΠΕΥΟΥΟΪΝ· ΛΥΩ ΜΠΡΤΡΕΥΩΠ  
 ΕΣΟΥΝ ΕΝΕΤΝΑΜΕΤΑΝΟΪ ΞΝ ΟΥΘΕΠΗ· ΕΤΡΕΥΧΙ-ΜΥΣ-  
 ΤΗΡΙΟΝ ΞΝ ΟΥΘΕΠΗ ΞΜ ΠΟΥΘΕΙΝ·

10 29. ΕΒΟΛ ΧΕ ΛΥΧΙ-ΠΛΟΥΘΕΙΝ ΑΝΟΚ ΝΖΗΤ· ΛΥΩ Α  
 ΤΑΘΟΜ ΑΡΧΕΙ ΝΩΧΝ ΣΡΑΪ ΝΖΗΤ· ΛΥΩ ΑΪΨΩΩΤ Μ-  
 ΠΛΟΥΘΕΙΝ·

30. ΤΕΝΟΥ ΘΕ ΠΟΥΘΕΙΝ ΕΤΝΖΗΤΚ ΠΕΨΩΟΠ ΝΜΜΑΪ  
 †ΣΥΜΝΕΥΕ ΕΠΕΚΡΑΝ ΠΟΥΟΪΝ ΞΝ ΟΥΘΟΟΥ·

15 31. ΛΥΩ ΠΑΣΥΜΝΟΣ ΠΟΥΘΕΙΝ ΜΑΡΕΨΑΝΑΚ ΝΘΕ  
 ΝΟΥΜΥΣΤΗΡΙΟΝ ΕΘΟΥΟΤΒ· ΠΑΪ ΕΤΧΙ ΕΣΟΥΝ ΕΜΠΥΛΗ  
 ΜΠΠΟΥΘΕΙΝ ΠΑΪ ΕΤΟΥΝΑΧΟΟΨ ΝΘΙ ΝΕΤΝΑΜΕΤΑΝΟΕΙ·  
 ΛΥΩ ΝΣΕΣΩΨ ΜΠΕΘΟΥΘΕΙΝ· ΜΘ

20 32. ΤΕΝΟΥ ΘΕ ΜΑΡΕ ΝΣΥΛΗ ΤΗΡΟΥ ΡΑΨΕ· ΨΙΝΕ  
 ΤΗΡΤΝ ΝΣΑ ΠΟΥΟΪΝ ΤΑΡΕΣΩΝΣ ΝΘΙ ΤΘΟΜ ΝΤΕΤΜ-  
 ΨΥΧΗ ΕΤΣΝΤΗΥΤΝ·

33. ΧΕ Α ΠΟΥΘΕΙΝ ΣΩΤΜ ΕΝΣΥΛΗ· ΛΥΩ ΝΨΝΑΚΑ-  
 ΛΛΑΥ ΑΝ ΝΣΥΛΗ ΕΜΠΨΣΟΤΨΟΥ·

25 34. ΜΑΡΕ ΝΕΨΥΧΟΟΥΕ ΜΝ ΝΣΥΛΗ· ΣΜΟΥ ΕΠΧΟΕΙΣ  
 ΝΑΙΩΝ ΤΗΡΟΥ· ΜΝ ΝΣΥΛΗ· ΜΝ ΝΕΤΝΖΗΤΟΥ ΤΗ-  
 ΡΟΥ·

21 MS ΕΤΨΙΣΝ; first τ crossed out.

27. And they took a light-power from me. And furthermore they began to torment me greatly<sup>1</sup>, in order to take away all the light that was in me. On account of these things into which I was put, do not let them go up to the thirteenth *aeon*, the *place of righteousness*.

28. And do not let them be numbered within the *portion* of those who purify themselves and their light. And do not let them be numbered among those who will *repent* quickly, so that they will quickly receive *mysteries* in the light.

29. For they have taken my light from me. And my power has *begun* to decrease within me. And I lack my light.

30. Now at this time, O Light which art in thee and with me, I *sing praises* to thy name, O Light, in glory.

31. And may my *song of praise*, O Light, please thee, like an excellent *mystery* which is received into the *gates* of light, which those who will *repent*, will recite, and whose light they will purify.

32. Now at this time, let all *material things* rejoice; seek the light, all of you, so that the power of your *souls*, which is within you, may live.

33. Because the Light has heard the *material things*, and it will not leave any *material things* which it has not purified.

34. Let the *souls* and the *material things* bless the Lord of all the *aeons*<sup>2</sup>; the *material things* and all things in them. |

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<sup>1</sup> (2) furthermore they began to torment me greatly; Till: they repeated it again and tormented me greatly.

<sup>2</sup> (24, 25) all the aeons; the material things etc.; Till: (or) all the aeons and the material things etc.

35. ΧΕ ΠΝΟΥΤΕ ΝΑΝΟΥΖΜ̄ ΝΤΕΥΨΥΧΗ ΕΒΟΛ ΖΝ̄  
 ΖΥΛΗ ΝΙΜ̄· ΛΥΩ ΣΕΝΑΣΟΒΤΕ ΝΟΥΠΟΛΙΣ ΖΡΑΪ ΖΜ̄ ΠΟΥ-  
 ΟΕΙΝ· ΛΥΩ ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΕΤΝΑΝΟΥΖΜ̄· ΣΕ-  
 ΝΑΛΟΥΩΖ ΖΝ̄ ΤΠΟΛΙΣ ΕΤΜΜΑΥ· ΝΣΕΚΛΗΡΟΝΟΜΙ Μ̄ΜΟΣ·  
 5 36. ΛΥΩ ΤΕΨΥΧΗ ΝΝΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΣΝΑΩΩΠΕ  
 ΖΜ̄ ΠΤΟΠΟΣ ΕΤΜΜΑΥ· ΛΥΩ ΝΕΝΤΑΥΧΙ-ΜΥΣΤΗΡΙΟΝ <sup>ΜΘ</sup> <sup>b</sup>  
 ΖΜ̄ ΠΕΦΡΑΝ ΣΕΝΑΩΩΠΕ ΝΖΗΤ̄Σ :

Ζ ΑΣΩΩΠΕ ΣΕ ΕΡΕ ῙΣ ΧΩ ΝΝΕΪΩΔΑΧΕ ΕΝΕΦΜΑ-  
 ΘΗΤΗΣ· ΠΕΧΛΑΧ ΝΑΥ ΧΕ ΠΑΪ ΠΕ ΦΥΜΝΟΣ ΕΝΤΑΣ-  
 10 ΧΟΟΧ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΖΝ̄ ΤΕΣΩΟΡΠ̄ Μ̄ΜΕΤΑΝΟΙΑ·  
 ΕΣΜΕΤΑΝΟΪ ΕΤΒΕ ΠΕΣΝΟΒΕ· ΛΥΩ ΕΣΧΩ ΝΖΩΒ ΝΙΜ  
 ΕΝΤΑΥΩΩΠΕ Μ̄ΜΟΣ· ΤΕΝΟΥ ΣΕ ΠΕΤΕ ΟῩΝ-ΜΑΔΑΧΕ  
 Μ̄ΜΟΧ ΕΣΩΤ̄Μ ΜΑΡΕΧΩΤ̄Μ :

Ζ ΑΣΕΙ' ΟΝ ΕΘΗ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΛΑΣ ΧΕ ΠΑΧΟΕΙΣ  
 15 ΟῩΝ-ΜΑΔΑΧΕ Μ̄ΠΑΡΜ̄ΝΟΥΟΪΝ· ΛΥΩ †ΣΩΤ̄Μ ΖΝ̄ ΤΑΒΟΜ  
 ΝΟΥΟΪΝ· ΛΥΩ ΑΧΝΗΦΕ Μ̄ΜΟΪ Ν̄ΣΙ ΠΕΚΠ̄ΝΑ ΕΤΝ̄ΜΜΑΪ  
 ΣΩΤ̄Μ ΣΕ ΤΑΩΔΑΧΕ ΕΤΒΕ ΤΜΕΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ  
 Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣΧΩ Μ̄ΠΕΣΝΟΒΕ Μ̄Ν ΝΕΝΤΑΥ-  
 ΩΩΠΕ Μ̄ΜΟΣ ΤΗΡΟΥ ΝΤΑ ΤΕΚΒΟΜ' ΝΟΥΟΕΙΝ ΠΡΟ- Π̄  
 20 ΦΗΤΕΥΕ ΖΑΡΟΣ Μ̄ΠΙΟΥΟΕΪΩ ΖΙΤ̄Ν ΔΔΥΕΙΑ ΠΕΠΡΟ-  
 ΦΗΤΗΣ ΖΜ̄ ΠΜΕΖΣΕΩΜΗΝ Μ̄ΨΑΛΜΟΣ· ΧΕ

1. ΠΝΟΥΤΕ ΜΑΤΟΥΧΟΪ ΧΕ Α ΖΕΝΜΟΟΥ ΕΙ' ΕΖΟΥΝ  
 ΨΑ ΤΑΨΥΧΗ·

17 MS ΑΣΧΟΟΧ; ι crossed out and c inserted above.

35. For God will save their *souls* out of all *matter*, and a *city* will be prepared in the light; and all *souls* which will be saved will dwell in that *city*, and they will *inherit* it.

36. And the *soul* of those who will receive *mysteries* will be in that *place*, and they who have received *mysteries* in his name will be within it’.”

33. Now it happened, as Jesus said these words to his *disciples*, he said to them : “This is the *song of praise* which the Pistis Sophia spoke in the first *repentance*, as she *repented* for her sin. And she spoke of all the things which had happened to her. Now at this time, he who has ears to hear, let him hear \*.”

Maria came forward again and said : “My Lord, there are ears to my man of light <sup>1</sup>, and I hear in my light-power, and thy *Spirit*, which is with me, has made me *sober*. Hear now, that I may speak concerning the *repentance* which the Pistis Sophia said, as she spoke of her sin, and all the things which had happened to her. Thy light-power once *prophesied* about it through David, the *prophet*, in the 68th *Psalms* :

1. ‘Save me, O God, for the waters have come in to my *soul*. |

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\* cf. Mk. 4.9

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<sup>1</sup> (15) man of light; Schmidt : light-dweller.

2. Αἴτῳ ἄλ̄ς ἢ αἴτῳ ἄλ̄ς ἐταοῖρε μῆνουν ἄτῳ ἡεμῆ-  
 ὄσομ πε· αἴει' ἐνεχῆκ ἡθαλασσα· οὐσατῆγ τε  
 ἡτασομ ἐστ̄·

3. αἴσιε εἶχιωκακ ἐβολ· ταψοὺβε τε ἐντ-  
 5 ἄσῳ· ἄ ἡβαλ ὡχῆν εἶκῳ ἡσθῆ ἐπνοῦτε·

4. ἄτῳ αἴ εσογῆ-ἡτῳ ἡταπῆ ἡσι ἡετμοστε ἡ-  
 μοῖ ἐπχῆχῆ· ἄτῳ ἡεμῆσομ ἡσι ἡαχαχε· ἡεταῖωκε  
 ἡμοῖ ἡν οὐχῆσῶνς· ἡετε ἡπιτορποῦ· ἄτῳ αἴτ̄  
 ἡμοοῦ·

10 5. πνοῦτε ἡτῳ ἐντακῆε ἐταμῆταθῆτ· ἄτῳ  
 ἡανοβε ἡποῦσῳ ἐροκ·

ἡ<sup>b</sup>

6. ἡπῆτῆρεχῆωπε ἐτβῆτ ἡσι ἡετῆπῳμῆε ἐροκ  
 πχοῖς· πχοῖς ἡἡσομ ἡπῆτῆρεγῳῳῳῳ ἄς ἐτβῆτ  
 ἡσι ἡετῳ ἡσῳκ πχοῖς πνοῦτε ἡπῆτῆ· πνοῦτε  
 15 ἡἡσομ·

7. χε ἐτβῆτκ ἄτῳ ἐροῖ ἡοῦνοσῆε· ἄ πῳπε  
 ἡσῳς ἐχῆτ ἡασο·

8. αἴτῳ ἡμο ἐνασῆτῆ ὡμο ἐνῳῆε ἡταμῆτ·

9. χε πκῳ ἡπῆκῆ πε ἡταχοῦομτ· ἡνοσῆε  
 20 ἡἡετνοσῆε ἡμοῖ· ἄτῳ ἐραῖ ἐχῳῖ·

10. αἴκῳ ἄχ ἡταψῆχῆ ἡν οὐῆσῆτῆ· ἄτῳ πε ἡαῖ  
 ἐῆνοσῆε·

11. αἴτ̄ ἡοῦσοῦνε ἡσῳτ αἴτῳ πε ἡαῦ ἡπα-  
 ραβολῆ·

2 MS ἐνεχῆκ; read ἐνετῆκ.

5 MS ἡα·λ·; second λ crossed out.

20 MS originally ἡμοκ.

2. I have sunk *or* been immersed by the mire of the abyss, and there was no power. I came to the depths of the *sea*; a storm wind overwhelmed me.

3. I have suffered as I cried out. My throat has gone. My eyes have failed as I waited upon God.

4. Those who hate me without cause have become more numerous than the hairs of my head. My enemies that *persecute* me with violence have become strong. They deprived me of those things which I did not steal.

5. O God, thou knowest my foolishness; and my sins are not hidden from thee.

6. Let not them that *wait on* thee be ashamed on my account, O Lord, Lord of the powers. Let not those that seek thee be put to shame on my account, O Lord, God of Israel, God of the powers.

7. For I have borne disgrace on thy account; shame has covered my face.

8. I have become a stranger to my brothers, a stranger to the sons of my mother.

9. For the zeal of thy house has eaten me up. The reproaches of those who reproach thee have fallen upon me.

10. I bowed down my *soul* with *fasting*; it became a reproach to me.

11. I put sackcloth upon myself; I became a *proverb* to them. |

12. ΝΕΥΧΙ Ν2ΡΑΥ ΖΙΩΩΤ ΠΕ Ν̄ΟΙ ΝΕΤ2ΜΟΟΣ 2̄Ν Μ̄- ΝΑ  
ΠΥΛΗ · ΑΥΩ ΝΕΥΨΑΛΛΕ ΕΡΟΪ ΠΕ Ν̄ΟΙ ΝΕΤCΩ Μ̄ΠΗΡ̄Π̄ ·

13. ΑΝΟΚ ΔΕ ΝΕΒΙΩΛΗΛ ΠΕ 2̄Ν ΤΑΨΥΧΗ Ε2ΡΑΪ ΕΡΟΚ  
ΠΧΟΕΙC · ΠΕΟΥΟΕΙΩ Μ̄ΠΕΤΕ2ΝΑΚ ΠΕ ΠΝΟΥΤΕ · 2̄Μ  
5 ΠΑΩΛΙ Μ̄ΠΕΚΝΑ' CΩΤ̄Μ ΕΠΑΟΥΧΑΪ 2̄Ν ΟΥΜΕ ·

14. ΜΑΤΟΥΧΟΪ ΕΤΕΪΟΜΕ · ΧΕ Ν̄ΝΑΤΩΛC Ν̄2ΗΤC ·  
ΕΪΕΟΥΧΑΪ ΕΒΟΛ 2̄Ν ΝΕΤΜΟCΤΕ Μ̄ΜΟΪ · ΑΥΩ ΕΒΟΛ 2̄Μ  
ΠΩΙΚ Ν̄ΜΜΟΟΥ ·

15. Μ̄Π̄Ρ̄Τ̄Ρ̄Ε ΟΥΒΕΡΩ Μ̄ΜΟΟΥ ΟΜΕCΤ̄ · Μ̄Π̄Ρ̄Τ̄Ρ̄Ε ΠΝΟΥΝ  
10 ΟΜΕΚ̄Τ̄ · Μ̄Π̄Ρ̄Τ̄Ρ̄Ε ΟΥΨΩΤΕ ΑΜΑ2ΤΕ Ν̄ΡΩC ΕΧΩΪ ·

16. CΩΤ̄Μ ΕΡΟΪ ΠΧΟΕΙC ΧΕ ΟΥΧΡΗCΤΟC ΠΕ ΠΕΚΝΑ' ·  
ΚΑΤΑ ΠΑΩΛΙ Ν̄ΤΕΚΜ̄ΝΤΩΑΝ2ΤΗC CΩΨ̄Τ Ε2ΡΑΪ ΕΧΩΪ ·

17. Μ̄Π̄Ρ̄Κ̄Τ̄Ε-ΠΕΚ2Ο Ν̄CΑΒΟΛ Μ̄ΠΕΚ2̄Μ2ΑΛ ΧΕ †ΘΛΙΒΕ ·

18. CΩΤ̄Μ ΕΡΟΪ 2̄Ν ΟΥCΕΠΗ · †2ΤΗΚ ΕΤΑΨΥΧΗ Ν̄Γ- ΝΑ<sup>b</sup>  
15 CΟΤC ·

19. ΝΑ2ΜΕΤ ΕΤΒΕ ΝΑΧΑΧΕ · Ν̄ΤΟΚ ΓΑΡ ΕΤΕΙΜΕ ΕΠΑ-  
ΝΟCΝΕC Μ̄Ν ΠΑΩΠΕ · ΑΥΩ ΠΑΟΥΩΛC · ΝΕΤΘΛΙΒΕ  
Μ̄ΜΟΪ ΤΗΡΟΥ Μ̄ΠΕΚΜ̄ΤΟ ΕΒΟΛ ·

20. Α ΠΑ2ΗΤ CΩΨ̄Τ ΕΒΟΛ 2̄ΗΤC Ν̄ΟΥΝΟCΝΕC Μ̄Ν  
20 ΟΥΤΑΛΛΑΠΩΡΙΑ · ΛΪCΩΨ̄Τ ΕΒΟΛ 2̄ΗΤC Μ̄ΠΕΤΝΑΛΥΠΙ  
Ν̄ΜΜΑΪ Μ̄ΠΙC̄ΝΤC ΑΥΩ ΠΕΤΝΑCΛCΩΛΤ Μ̄ΠΙ2Ε ΕΡΟC ·

21. ΑΥ† Ν̄ΟΥCΙΩΕ ΕΤΑ2ΡΕ · ΑΥΤCΕΪ-ΟΥ2ΜΧ 2̄Μ ΠΑ-  
ΕΙΒΕ ·

22. ΜΑΡΕ ΤΕΥΤΡΑΠΕΖΑ ΨΩΠΕ Μ̄ΠΕΥΜ̄ΤΟ ΕΒΟΛ ΕΥ-  
25 CΟΡC · Μ̄Ν ΟΥΠΑΩ · ΑΥΩ ΟΥΤΩΩΒΕ · Μ̄Ν ΟΥCΚΑΝ-  
ΔΑΛΛΟΝ ·



12. They that sat in the *gates* talked against me; and they that drink wine *sang* against me.

13. *But* I was praying in my *soul* to thee, O Lord; it is the time of thy pleasure, O God; in the magnitude of thy mercy, hear truly for my salvation.

14. Save me from this mire, that I do not sink in it. Let me be saved from those that hate me and from the depths of the waters.

15. Let not the water flood immerse me. Let not the abyss swallow me up; let not a pit close its mouth over me.

16. Hear me, O Lord, for *beneficent* is thy mercy; *according to* the magnitude of thy compassion look down upon me.

17. Turn not away thy face from thy servant, for I am *afflicted*.

18. Hear me quickly; give heed to my *soul* and save it.

19. Save me on account of my enemies; *for* thou knowest my reproach and my shame and my infamy. All that *afflict* me are before thee.

20. My heart has looked for reproach and *wretchedness*; I have looked for one to be *sorrowful* with me, I did not find him; and for one to comfort me, I did not meet him.

21. They gave me gall for my food; they made me drink vinegar for my thirst.

22. Let their *table* become a snare in their presence; and a stumbling block and a retribution and a *disgrace*. |

23.  $\bar{N}\bar{G}\bar{K}\bar{\Lambda}\bar{\chi}$ - $\bar{T}\bar{G}\bar{Y}\bar{\chi}\bar{I}\bar{C}\bar{E}$   $\bar{N}\bar{C}\bar{H}\bar{Y}$   $\bar{N}\bar{I}\bar{M}$  ·

24.  $\bar{N}\bar{O}\bar{Z}\bar{T}$   $\bar{E}\bar{Z}\bar{P}\bar{A}\bar{I}$   $\bar{E}\bar{X}\bar{O}\bar{O}\bar{Y}$   $\bar{N}\bar{T}\bar{E}\bar{K}\bar{O}\bar{R}\bar{G}\bar{H}$  ·  $\bar{\Lambda}\bar{Y}\bar{W}$   $\bar{N}\bar{C}\bar{O}\bar{N}\bar{T}$   
 $\bar{N}\bar{T}\bar{E}\bar{K}\bar{O}\bar{R}\bar{G}\bar{H}$   $\bar{M}\bar{A}\bar{P}\bar{E}\bar{C}\bar{T}\bar{\Lambda}\bar{Z}\bar{O}\bar{O}\bar{Y}$  ·  $\bar{N}\bar{B}$

25.  $\bar{M}\bar{A}\bar{P}\bar{E}$   $\bar{N}\bar{E}\bar{Y}\bar{M}\bar{A}\bar{N}\bar{\omega}\bar{W}\bar{P}\bar{E}$   $\bar{P}\bar{\chi}\bar{\Lambda}\bar{I}\bar{E}$  ·  $\bar{N}\bar{C}\bar{T}\bar{M}\bar{\omega}\bar{W}\bar{P}\bar{E}$   $\bar{N}\bar{C}\bar{I}$   
 5  $\bar{P}\bar{E}\bar{T}\bar{O}\bar{Y}\bar{H}\bar{Z}$   $\bar{Z}\bar{N}$   $\bar{N}\bar{E}\bar{Y}\bar{M}\bar{A}\bar{N}\bar{\omega}\bar{W}\bar{P}\bar{E}$  ·

26.  $\bar{\chi}\bar{E}$   $\bar{P}\bar{E}\bar{N}\bar{T}\bar{\Lambda}\bar{K}\bar{P}\bar{\Lambda}\bar{T}\bar{\Lambda}\bar{C}\bar{C}\bar{E}$   $\bar{M}\bar{M}\bar{O}\bar{C}$  ·  $\bar{\Lambda}\bar{Y}\bar{\Delta}\bar{I}\bar{O}\bar{K}\bar{E}$   $\bar{N}\bar{C}\bar{O}\bar{W}\bar{C}$  ·  
 $\bar{\Lambda}\bar{Y}\bar{O}\bar{Y}\bar{O}\bar{Z}$   $\bar{E}\bar{Z}\bar{P}\bar{A}\bar{I}$   $\bar{E}\bar{X}\bar{M}$   $\bar{P}\bar{E}\bar{M}\bar{K}\bar{\Lambda}\bar{Z}$   $\bar{M}\bar{P}\bar{E}\bar{Y}\bar{C}\bar{\Lambda}\bar{\omega}$  ·

27.  $\bar{\Lambda}\bar{Y}\bar{O}\bar{Y}\bar{E}\bar{Z}$ - $\bar{\Lambda}\bar{N}\bar{O}\bar{M}\bar{I}\bar{\Lambda}$  ·  $\bar{E}\bar{X}\bar{N}$   $\bar{N}\bar{E}\bar{Y}\bar{\Lambda}\bar{N}\bar{O}\bar{M}\bar{I}\bar{\Lambda}$  ·  $\bar{\Lambda}\bar{Y}\bar{W}$   $\bar{M}\bar{P}\bar{P}$ -  
 $\bar{T}\bar{R}\bar{E}\bar{Y}\bar{E}\bar{I}$   $\bar{E}\bar{Z}\bar{O}\bar{Y}\bar{N}$   $\bar{Z}\bar{N}$   $\bar{T}\bar{E}\bar{K}\bar{\Delta}\bar{I}\bar{K}\bar{\Lambda}\bar{I}\bar{O}\bar{C}\bar{Y}\bar{N}\bar{H}$  ·

10 28.  $\bar{M}\bar{A}\bar{R}\bar{O}\bar{Y}\bar{C}\bar{H}\bar{O}\bar{T}\bar{O}\bar{Y}$  ·  $\bar{E}\bar{B}\bar{O}\bar{\Lambda}$   $\bar{Z}\bar{M}$   $\bar{P}\bar{\chi}\bar{O}\bar{W}\bar{M}\bar{E}$   $\bar{N}\bar{N}\bar{E}\bar{T}\bar{O}\bar{N}\bar{Z}$  ·  
 $\bar{\Lambda}\bar{Y}\bar{W}$   $\bar{M}\bar{P}\bar{P}\bar{T}\bar{R}\bar{E}\bar{Y}\bar{C}\bar{Z}\bar{\Lambda}\bar{I}\bar{C}\bar{O}\bar{Y}$   $\bar{M}\bar{N}$   $\bar{N}\bar{\Delta}\bar{I}\bar{K}\bar{\Lambda}\bar{I}\bar{O}\bar{C}$  ·

29.  $\bar{\Lambda}\bar{N}\bar{G}$   $\bar{O}\bar{Y}(Z)\bar{H}\bar{K}\bar{E}$   $\bar{E}\bar{C}\bar{P}$ - $\bar{H}\bar{I}\bar{K}\bar{E}\bar{M}\bar{O}\bar{K}\bar{Z}$   $\bar{P}\bar{O}\bar{Y}\bar{\chi}\bar{\Lambda}\bar{I}$   $\bar{M}\bar{P}\bar{E}\bar{K}\bar{E}\bar{Z}\bar{O}$   
 $\bar{P}\bar{N}\bar{O}\bar{Y}\bar{T}\bar{E}$   $\bar{P}\bar{E}$   $\bar{N}\bar{T}\bar{\Lambda}\bar{C}\bar{\omega}\bar{O}\bar{H}\bar{T}$   $\bar{E}\bar{P}\bar{O}\bar{C}$  ·

30.  $\bar{T}\bar{N}\bar{\Lambda}\bar{C}\bar{M}\bar{O}\bar{Y}$   $\bar{E}\bar{P}\bar{R}\bar{A}\bar{N}$   $\bar{E}\bar{P}\bar{N}\bar{O}\bar{Y}\bar{T}\bar{E}$   $\bar{Z}\bar{N}$   $\bar{O}\bar{Y}\bar{Z}\bar{O}\bar{\Delta}\bar{H}$  ·  $\bar{\Lambda}\bar{Y}\bar{W}$   
 15  $\bar{T}\bar{N}\bar{\Lambda}\bar{\chi}\bar{I}\bar{C}\bar{E}$   $\bar{M}\bar{M}\bar{O}\bar{C}$   $\bar{Z}\bar{N}$   $\bar{O}\bar{Y}\bar{C}\bar{M}\bar{O}\bar{Y}$  ·

31.  $\bar{C}\bar{H}\bar{\Lambda}\bar{P}\bar{\Lambda}\bar{N}\bar{\Lambda}\bar{C}$   $\bar{M}\bar{P}\bar{N}\bar{O}\bar{Y}\bar{T}\bar{E}$   $\bar{E}\bar{Z}\bar{O}\bar{Y}\bar{E}$ - $\bar{O}\bar{Y}\bar{M}\bar{\Lambda}\bar{C}\bar{E}$   $\bar{N}\bar{B}\bar{P}\bar{P}\bar{E}$  ·  $\bar{E}\bar{C}$ -  
 $\bar{N}\bar{G}\bar{\chi}$ - $\bar{T}\bar{\Lambda}\bar{P}$   $\bar{E}\bar{B}\bar{O}\bar{\Lambda}$   $\bar{Z}\bar{I}$   $\bar{I}\bar{E}\bar{I}\bar{B}$  ·

32.  $\bar{M}\bar{A}\bar{P}\bar{E}$   $\bar{N}\bar{Z}\bar{H}\bar{K}\bar{E}$  \*  $\bar{N}\bar{\Lambda}\bar{Y}$   $\bar{N}\bar{C}\bar{E}\bar{E}\bar{Y}\bar{\Phi}\bar{P}\bar{R}\bar{A}\bar{N}\bar{E}$  ·  $\bar{\omega}\bar{I}\bar{N}\bar{E}$   $\bar{N}\bar{C}\bar{\Lambda}$   $\bar{N}\bar{B}$ <sup>b</sup>  
 $\bar{P}\bar{N}\bar{O}\bar{Y}\bar{T}\bar{E}$   $\bar{T}\bar{\Lambda}\bar{P}\bar{E}$   $\bar{N}\bar{E}\bar{T}\bar{M}\bar{\psi}\bar{\chi}\bar{O}\bar{O}\bar{Y}\bar{E}$   $\bar{O}\bar{N}\bar{Z}$  ·

20 33.  $\bar{\chi}\bar{E}$   $\bar{\Lambda}$   $\bar{P}\bar{\chi}\bar{O}\bar{E}\bar{I}\bar{C}$   $\bar{C}\bar{O}\bar{T}\bar{M}$   $\bar{E}\bar{N}\bar{Z}\bar{H}\bar{K}\bar{E}$  ·  $\bar{\Lambda}\bar{Y}\bar{W}$   $\bar{M}\bar{P}\bar{C}\bar{C}\bar{E}\bar{\omega}\bar{Y}\bar{C}$ -  
 $\bar{N}\bar{E}\bar{T}\bar{T}\bar{O}$   $\bar{M}\bar{P}\bar{I}\bar{N}\bar{E}$   $\bar{N}\bar{Z}\bar{O}\bar{M}\bar{T}$  ·

34.  $\bar{M}\bar{A}\bar{P}\bar{E}$   $\bar{M}\bar{P}\bar{H}\bar{Y}\bar{E}$   $\bar{M}\bar{N}$   $\bar{P}\bar{K}\bar{\Lambda}\bar{Z}$   $\bar{C}\bar{M}\bar{O}\bar{Y}$   $\bar{E}\bar{P}\bar{\chi}\bar{O}\bar{I}\bar{C}$   $\bar{\Theta}\bar{\Lambda}\bar{\Lambda}\bar{\Lambda}\bar{C}\bar{C}\bar{\Lambda}$   
 $\bar{M}\bar{N}$   $\bar{N}\bar{E}\bar{T}\bar{N}\bar{Z}\bar{H}\bar{T}\bar{C}$   $\bar{T}\bar{H}\bar{P}\bar{O}\bar{Y}$  ·

8 MS  $\bar{\Lambda}\bar{Y}\bar{O}\bar{Y}\bar{E}\bar{Z}$ ; perhaps read  $\bar{O}\bar{Y}\bar{C}\bar{Z}$  (Greek πρόσθετος).

12 MS  $\bar{O}\bar{Y}\bar{I}\bar{K}\bar{E}$ .

14 MS  $\bar{E}\bar{P}\bar{N}\bar{O}\bar{Y}\bar{T}\bar{E}$ ; read  $\bar{M}\bar{P}\bar{N}\bar{O}\bar{Y}\bar{T}\bar{E}$ .

23. Do thou bend their backs at all times.

24. Pour out upon them thy *wrath*, and let the fury of thy *wrath* take hold of them.

25. Let their dwelling-place be made desolate and let there be no inhabitant in their dwelling-places.

26. For they have *persecuted* him whom thou hast *smitten*; they have added to the pain of their blow<sup>1</sup>.

27. They have added *iniquity* to their *iniquities*; let them not come into thy *righteousness*.

28. Let them be effaced from the book of the living, and let them not be written with the *righteous*.

29. I am a poor man and also a sorrowful one; the salvation of thy face, O God, is that which has accepted me.

30. I will bless the name of God in *song*, and raise him up in blessing.

31. It will please God more than a young bull which carries horns and hoofs.

32. Let the poor see and *rejoice*; seek God that your *souls* may live.

33. For the Lord has heard the poor and he has not despised those in fetters<sup>2</sup>.

34. Let the heavens and the earth bless the Lord, the *sea* and all that are within it. |

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<sup>1</sup> (7) their blow; Schmidt: their wound.

<sup>2</sup> (21) in fetters; lit. in copper chains.

35. ΧΕ ΠΝΟΥΓΕ ΝΑΝΟΥΖΜ̄ Ν̄CΙΩΝ · ΛΥΩ CΕΝΑΚΩΤ  
 Ν̄ΜΠΟΛΕΙC Ν̄ΤΟΥΔΑΙΑ Ν̄CΕΟΥΩC Μ̄ΜΑΥ Ν̄CΕΚΛΗΡΟ-  
 ΝΟΜΙ Μ̄ΜΟC ·

36. ΠΕCΠΕΡΜΑ Ν̄ΝΕCΖΜ̄ΖΑΛ ΝΑΛΜΑΖΤΕ Μ̄ΜΟC · ΛΥΩ  
 5 ΝΕΤΜΕ Μ̄ΠΕCΡΑΝ ΝΑΟΥΩC Ν̄ΖΗΤ̄C ·

Ζ ΑCΩΩΠΕ ΔΕ Ν̄ΤΕΡΕ ΜΑΡΙΖΑΜ ΟΥΩ ΕCΧΩ Ν̄ΝΕΪ-  
 ΩΛΑΧΕ ΕΙC Ζ̄Ν ΤΜΗΤΕ Ν̄ΜΜΑΘΗΤΗC · ΠΕΧΑC ΝΑC ΧΕ  
 ΠΑΧΟΕΙC · ΠΑΪ ΠΕ ΠΒΩΛ (Μ̄Π)ΜΥCΤΗΡΙΟΝ Ν̄ΤΜΕΤΑΝΟΙΑ  
 Ν̄ΤΠΙCΤΙC CΟΦΙΑ ·

10 Ζ ΑCΩΩΠΕ ΔΕ Ν̄ΤΕΡΕ ΙC CΩΤ̄Μ̄ ΕΜΑΡΙΖΑΜ ΕCΧΩ Ν̄Γ  
 Ν̄ΝΕΪΩΛΑΧΕ · ΠΕΧΑC ΝΑC ΧΕ ΕΥΓΕ ΜΑΡΙΖΑΜ ΤΜΑΚΑ-  
 ΡΙΑ · ΤΕΠΛΗΡΩΜΑ Η̄ ΤΠΑΝΜΑΚΑΡΙΟC Μ̄ΠΛΗΡΩΜΑ · ΤΑΪ  
 ΕΤΟΥΝΑΜΑΚΑΡΙΖΕ Μ̄ΜΟC Ζ̄Ν ΓΕΝΕΛ ΝΙΜ ·

Ζ ΑCΟΥΩC ΟΝ ΕΤΟΟΤ̄C Ν̄CΙ ΙC Ζ̄Μ ΠΩΛΑΧΕ · ΠΕΧΑC ·  
 15 ΧΕ ΑCΟΥΩC ΟΝ ΕΤΟΟΤ̄C Ν̄CΙ ΤΠΙCΤΙC CΟΦΙΑ · ΑC-  
 ΖΥΜΝΕΥΕ Ν̄ΚΕΜΕΖC̄ΝΤΕ Μ̄ΜΕΤΑΝΟΙΑ ΕCΧΩ Μ̄ΜΟC  
 Ν̄ΤΕΪZE ΧΕ

1. ΠΟΥΟΕΙΝ Ν̄ΝΟΥΟΪΝ Ν̄ΤΑΪΠΙCΤΕΥΕ ΕΡΟΚ · Μ̄ΠΡ-  
 ΚΑΑΤ Ζ̄Μ ΠΚΑΚΕ ΩΛ ΠΧΩΚ Μ̄ΠΑΟΥΟΕΙΩ ·

20 2. ΒΟΗΘΙ ΕΡΟΪ ΛΥΩ Ν̄ΓΝΑΖΜΕΤ Ζ̄Ν ΝΕΚΜΥCΤΗΡΙΟΝ ·  
 ΡΙΚΕ Μ̄ΠΕΚΜΑΛΑΧΕ ΕΡΟΪ ΛΥΩ Ν̄ΓΝΟΥΖΜ̄ Μ̄ΜΟΪ :

3. ΜΑΡΕ ΤCΟΜ Μ̄ΠΕΚΟΥΟΕΙΝ ΝΑΖΜΕΤ · ΛΥΩ Ν̄ΓCΗΤ ·  
 ΕΝΑΙΩΝ ΕΤΧΟCΕ · ΧΕ Ν̄ΤΟΚ ΠΕΤΝΑΝΑΖΜΕΤ ΛΥΩ  
 Ν̄ΓΧΙΤ ΕΠΧΙCΕ\* Ν̄ΤΕ ΝΕΚΑΙΩΝ ·

Ν̄Γ<sup>b</sup>

1 MS originally Ζ̄ΝCΙΩΝ; 2 crossed out.

8 MS Μ̄Π written small in right-hand margin; ρ̄Π in left-hand margin.

35. For God will save Zion; and the *cities* of Judaea will be built, and (men) will dwell there and *inherit* it.

36. The *seed* of his servants will take possession of it, and they that love his name will dwell in it'."\*

34. Now it happened when Mariam finished saying these words to Jesus in the midst of the *disciples*, she said to him; "My Lord, this is the interpretation of the *mystery* of the *repentance* of the Pistis Sophia".

It happened now when Jesus heard Mariam saying these words, he said to her: "*Excellent*, Mariam, thou *blessed one*, thou *pleroma* or thou *all-blessed pleroma*, who will be *blessed* among all *generations*"<sup>□</sup>.

35. Jesus continued again with the discourse. He said: "The Pistis Sophia continued again, she also *sang* a second *repentance*, in which she spoke thus:

1. 'O Light of Lights, I have *believed* in thee. Do not leave me in the darkness until the completion of my time.

2. *Help* me and save me in thy *mysteries*. Incline thy ear to me and save me.

3. Let the power of thy light save me and carry me to the *aeons* on high, for it is thou who savest me and takest me to the height of thy *aeons*. |

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\* cf. Ps. 68.1-36

□ cf. Lk. 1.48

4. ΝΑΣΜΕΤ ΠΟΥΘΕΙΝ ΝΤΟΟΤΣ ΝΤΕΪΣΟΜ ΝΣΟ ΜΜΟΥΪ  
 ΛΥΩ ΝΤΟΟΤΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ [Ν]Ν-  
 ΝΟΥΤΕ·

5. ΧΕ ΝΤΟΚ ΠΟΥΘΕΙΝ ΠΕ ΝΤΑΪΠΙΣΤΕΥΕ ΕΠΕΚΟΥΟΪΝ

5 6. ΛΥΩ ΝΤΑΪΝΑΣΤΕ ΡΩ ΕΠΕΚΟΥΟΪΝ ΧΙΝ ΝΨΟΡΠ·  
 ΛΥΩ ΛΪΠΙΣΤΕΥΕ ΕΡΟΧ ΧΙΝ ΤΕΥΝΟΥ ΕΝΤΑΧΠΡΟΒΑΛΕ  
 ΜΜΟΪ ΕΒΟΛ· ΛΥΩ ΝΤΟΚ ΡΩ ΠΕ ΝΤΑΚΤΡΕΥΠΡΟΒΑΛΕ  
 ΜΜΟΪ ΕΒΟΛ· ΛΥΩ ΛΝΟΚ ΣΩ ΛΪΠΙΣΤΕΥΕ ΕΠΕΚΟΥΟΪΝ  
 ΧΙΝ ΝΨΟΡΠ·

10 7. ΛΥΩ ΝΤΕΡΙΠΙΣΤΕΥΕ ΕΡΟΚ· ΝΝΕΥΣΩΒΕ ΜΜΟΪ ΠΕ  
 ΝΒΙ ΝΑΡΧΩΝ ΝΝΑΙΩΝ· ΕΥΧΩ ΜΜΟΣ ΧΕ ΑΣΛΟ ΣΜ  
 ΠΕΣΜΥΣΤΗΡΙΟΝ· ΝΤΟΚ ΠΕΤΝΑΝΑΣΜΕΤ· ΛΥΩ ΝΤΟΚ  
 ΠΕ ΠΑΣΩΤΗΡ· ΛΥΩ ΝΤΟΚ ΠΕ ΠΑΜΥΣΤΗΡΙΟΝ ΠΟΥ-  
 ΘΕΙΝ·

15 8. Α ΡΩΪ ΜΟΥΣ ΝΕΘΟΥ· ΧΕΚΑΣ ΕΪΕΧΩ ΜΠΜΥΣΤΗ-  
 ΡΙΟΝ ΝΤΕΚΜΝΤΝΟΣ ΝΟΥΟΪΩ ΝΙΜ·

ΝΔ

9. ΤΕΝΟΥ ΘΕ ΠΟΥΘΕΙΝ ΜΠΡΚΑΛΤ ΣΜ ΠΕΧΑΟΣ Μ-  
 ΠΧΩΚ ΕΒΟΛ ΜΠΛΟΥΘΕΪΩ ΤΗΡΨ· ΜΠΡΚΑΛΤ ΝΣΩΚ  
 ΠΟΥΘΕΙΝ·

20 10. ΧΕ ΛΥΧΙ-ΤΑΔΟΜ ΤΗΡΣ ΝΟΥΘΕΙΝ ΝΣΗΤ· ΛΥΩ  
 ΛΥΚΩΤΕ ΕΡΟΪ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΑΥ-  
 ΘΑΔΗΣ· ΛΥΟΥΕΨΧΙ-ΠΛΟΥΟΪΝ ΤΗΡΨ ΣΡΑΪ ΝΣΗΤ ΨΑΒΟΛ·  
 ΛΥΩ ΛΥΡΟΪΣ ΕΤΑΔΟΜ·

11. ΕΥΧΩ ΜΜΟΣ ΝΝΕΥΕΡΗΥ ΣΙ ΟΥΣΟΠ ΧΕ Α ΠΟΥ-  
 25 ΘΕΙΝ ΚΑΛΤ ΝΣΩΨ· ΑΜΑΣΤΕ ΜΜΟΣ ΝΤΝΨΙ-ΠΟΥΘΕΙΝ  
 ΤΗΡΨ ΕΤΝΣΗΤΣ·

2 MS ΝΝΝΟΥΤΕ ; read ΝΝΟΥΤΕ.

10 MS ΝΝΕΥΣΩΒΕ ; read ΝΕΥΣΩΒΕ.

25 MS ΚΑΛΤ ; read ΚΑΛΣ.

4. Save me, O Light, from the hand of this lion-faced power, and from the hands of the *emanations* of the deity, Authades.

5. For thou, O Light, art the one in whose light I have *believed* and in whose light I have trusted from the beginning.

6. And I have believed in it from the hour that it *emanated* me forth. And thou indeed art he who caused me to be *emanated* forth. And I have indeed *believed* in thy light from the beginning.

7. And when I *believed* in thee, the *archons* of the *aeons* mocked me, saying : she has ceased in her *mystery*. It is thou who wilt save me. And thou art my *Saviour*. And thou art my *mystery*, O Light.

8. My mouth has been filled with glory, so that I might tell the *mystery* of thy greatness at all times.

9. Now, O Light, do not leave me in the *Chaos* during the completion of my whole time. Do not abandon me, O Light.

10. For my whole light-power has been taken away from me. And all the *emanations* of the Authades have surrounded me. They wanted to take all my light from me completely, and they watched for my power.

11. They were saying at the same time to one another : the light has left her <sup>1</sup>; let us seize her and take away all the light within her. |

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<sup>1</sup> (25) the light has left her; MS the light has left me.

12. ΕΤΒΕ ΠΑΪ ΟΕ ΠΟΥΘΕΙΝ ΜΠΡΛΟ ΖΑΡΟΪ· ΚΟΥΤΚ ΠΟΥ-  
ΘΕΙΝ ΝΓΝΑΣΜΕΤ ΝΤΟΟΤΟΥ ΝΝΙΑΤΝΑ΄·

13. ΜΑΡΟΥΖΕ· ΑΥΩ ΝΣΕΡΑΤΣΟΜ ΝΣΙ ΝΑΪ ΕΤΟΥΕΩ-  
ΧΙ-ΤΑΣΟΜ· ΜΑΡΟΥΘΟΟΛΟΥ ΖΜ ΠΚΑΚΕ ΑΥΩ ΝΣΕΩΩΠΕ  
5 ΖΝ΄ ΟΥΜΝΤΑΤΣΟΜ ΝΣΙ ΝΑΪ ΕΤΟΥΕΩΧΙ-ΤΑΣΟΜ ΝΟΥΟΙΝ ΠΛ<sup>β</sup>  
ΝΖΗΤ·

ΤΑΪ ΟΕ ΤΕ ΤΜΕΖΣΝΤΕ ΜΜΕΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ  
ΝΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣΖΥΜΝΕΥΕ ΕΖΡΑΪ ΕΠΟΥΘΕΙΝ·

3 ΑΣΩΩΠΕ ΟΕ ΝΤΕΡΕ ΙΣ ΟΥΩ ΕΧΧΩ ΝΝΕΪΩΑΧΕ  
10 ΕΝΕΦΜΑΘΗΤΗΣ· ΠΕΧΛΑΧ· ΧΕ ΤΕΤΝΝΟΕΙ ΧΕ ΕΪΩΑΧΕ  
ΝΜΜΗΤΝ ΝΑΩ ΝΖΕ· ΑΥΟΒ΄ ΕΒΟΛ ΝΣΙ ΠΕΤΡΟΣ ΠΕΧΛΑΧ  
ΝΙΣ ΧΕ ΠΑΧΟΕΙΣ· ΤΝΝΑΩ·ΑΝΕΧΕ ΑΝ ΝΤΕΪΣΙΜΕ·  
ΕΣΧΙ ΜΠΜΑ ΝΤΟΟΤΝ· ΑΥΩ ΜΠΣΚΑ·ΟΥΟΝ ΜΜΟΝ  
ΕΩΑΧΕ· ΑΛΛΑ ΕΣΩΑΧΕ ΝΖΑΖ ΝΣΟΠ·

15 ΑΧΟΥΩΩΒ ΝΣΙ ΙΣ ΠΕΧΛΑΧ ΝΝΕΦΜΑΘΗΤΗΣ ΧΕ ΠΕΤ-  
ΕΡΕ ΤΣΟΜ ΜΠΕΥΠΝΑ ΝΑΒΡΒΡ ΖΡΑΪ ΝΖΗΤ΄· ΕΤΡΕΥΝΟΕΙ  
ΜΠΕΨΧΩ ΜΜΟΨ· ΜΑΡΕΧΕΙ΄ ΕΘΗ· ΝΨΩΑΧΕ· ΄΄ ΠΛΗΝ ΟΕ ΠΣ  
ΝΤΟΚ ΠΕΤΡΟΣ ΨΝΑΥ ΕΤΕΚΣΟΜ ΖΡΑΪ ΝΖΗΤΚ ΕΣΝΟΪ  
ΜΠΒΩΛ ΜΠΜΥΣΤΗΡΙΟΝ ΝΤΜΕΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ ΝΣΙ  
20 ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΤΕΝΟΥ ΟΕ ΝΤΟΚ ΠΕΤΡΟΣ ΧΩ Μ-  
ΠΝΟΗΜΑ ΝΤΕΣΜΕΤΑΝΟΙΑ ΝΤΜΗΤΕ ΝΝΕΚΣΝΗΥ· ΑΧΟΥ-  
ΩΩΒ ΔΕ ΝΣΙ ΠΕΤΡΟΣ ΠΕΧΛΑΧ ΝΙΣ ΧΕ ΠΧΟΕΙΣ· ΣΩΤΜ  
ΤΑΧΩ ΜΠΠΝΟΗΜΑ ΝΤΕΣΜΕΤΑΝΟΙΑ ΝΤΑΣΠΡΟΦΗΤΕΥΕ  
ΖΑΡΟΣ ΝΣΙ ΤΕΚΣΟΜ ΜΠΠΟΥΘΕΪΩ ΖΙΤΝ ΔΑΪΕΙΔ ΠΕΠΡΟ-  
25 ΦΗΤΗΣ ΕΣΧΩ ΝΤΕΣΜΕΤΑΝΟΙΑ· ΖΜ ΠΜΕΩΨΕ ΜΨΑΛ-  
ΜΟΣ· ΧΕ



12. On account of this, O Light, do not cease towards me. Turn thyself, O Light, and save me from the hands of the merciless.

13. May those who want to take away my power fall and become powerless. May those who want to take away my light-power from me be wrapped in darkness and exist in powerlessness.'

This is the second *repentance* which the Pistis Sophia said, *singing praises* to the light."

36. It happened now, when Jesus finished saying these words to his *disciples*, he said: "Do you understand in what manner I am speaking with you?"

Peter leapt forward, he said to Jesus: "My Lord, we are not able to *suffer* this woman who takes the opportunity from us, and does not allow anyone of us to speak, *but* she speaks many times."

Jesus answered, he said to his *disciples*: "Let him in whom the power of his *Spirit* has welled up so that he *understands* what I say, come forward and speak. *Nevertheless*, thou Peter, I see thy power within thee *understands* the interpretation of the *mystery* of the *repentance* which the Pistis Sophia spoke. Now at this time do thou, Peter, speak the *thought* of her *repentance* in the midst of thy brethren."

Peter answered, *however*, he said to Jesus: "Lord, hear, so that I say the *thought* of her *repentance*, about which thy power once *prophesied* through David the *prophet*, saying her *repentance* in the 70th *Psalms*: |

1. ΠΝΟΥΤΕ ΠΑΝΟΥΤΕ ΛΙΝΑΣΤΕ ΕΡΟΚ · ΜΠΡΤΡΑΧΙ-  
ΩΠΕ ΝΨΑΕΝΕΣ ·

2. ΜΑΤΟΥΧΟΪ ΖΝ ΤΕΚΔΙΚΑΙΟΣΥΝΗ · ΑΥΩ ΝΓΝΑΣΜΕΤ ·  
ΡΙΚΕ ΜΠΕΚΜΑΛΧΕ ΕΡΟΪ ΝΓΤΟΥΧΟΪ ·

π<sup>ε</sup> b

5 3. ΩΠΕ ΝΑΪ ΕΥΝΟΥΤΕ ΝΝΑΩΤΕ · ΑΥΩ ΕΥΜΑ ΕΦ-  
ΤΑΧΡΗΥ ΕΤΟΥΧΟΪ · ΧΕ ΝΤΟΚ ΠΕ ΠΑΤΑΧΡΟ · ΑΥΩ  
ΠΑΜΑΝΠΩΤ ·

4. ΠΑΝΟΥΤΕ ΜΑΤΟΥΧΟΪ ΕΤΣΙΧ ΜΠΡΕΦΡΝΟΒΕ · ΑΥΩ  
ΕΒΟΛ ΖΝ ΤΣΙΧ ΜΠΠΑΡΑΝΟΜΟΣ ΜΝ ΠΑΣΕΒΗΣ ·

10 5. ΧΕ ΝΤΟΚ ΠΧΟΕΙΣ ΠΕ ΤΑΣΥΠΟΜΟΝΗ · ΠΧΟΕΙΣ  
ΝΤΚ ΤΑΣΕΛΠΙΣ ΧΙΝ ΤΑΜΝΤΚΟΥΪ ·

6. ΑΪΤΑΧΡΟΪ ΕΧΩΚ ΧΙΝ ΝΘΗ ΝΤΟΚ ΔΚΝΤ ΕΒΟΛ Ν-  
ΖΗΤΣ ΝΤΑΜΑΛΥ · ΕΡΕ ΠΑΡΠΜΕΕΥΕ ΝΖΗΤΚ ΝΟΥΟΕΨ ΝΙΜ ·

7. ΑΪΩΠΕ ΝΘΕ ΝΝΙΣΟΣ ΝΟΥΜΝΗΩΕ · ΝΤΚ ΠΑΒΟ-  
15 ΗΘΟΣ · ΑΥΩ ΠΑΤΑΧΡΟ · ΝΤΚ ΠΑΣΩΤΗΡ ΠΧΟΕΙΣ ·

8. Α ΤΑΤΑΠΡΟ ΜΟΥΣ ΝΣΜΟΥ ΧΕΚΑΣ ΕΪΕΣΜΟΥ Ε-  
ΠΘΟΥ ΝΤΕΚΜΝΤΝΟΣ ΜΠΕΣΟΥ ΤΗΡΨ ·

9. ΜΠΡΝΟΧΤ ΕΒΟΛ ΕΥΟΥΟΪΩ ΜΜΝΤΣΛΛΟ · ΖΜ ΠΤΡΕ  
ΤΑΨΥΧΗ ΩΧΝ ΜΠΡΚΑΛΤ ΝΣΩΚ ·

π<sup>ε</sup>

20 10. ΧΕ Α ΝΑΧΙΧΕΕΥ ΧΕ ΠΕΘΟΥ ΕΡΟΪ · ΑΥΩ ΝΕΤ-  
ΣΑΡΕΣ ΕΤΑΨΥΧΗ · ΑΥΧΙΩΟΧΝΕ ΕΤΑΨΥΧΗ ·

11. ΕΥΧΩ ΜΜΟΣ ΖΙ ΟΥΣΟΠ · ΧΕ Α ΠΝΟΥΤΕ ΚΑΛΥ  
ΝΣΩΨ · ΠΩΤ ΝΤΕΤΝΤΑΣΟΨ ΧΕ ΜΝ ΠΕΤΝΑΝΑΣΜΕΨ ·

12. ΠΝΟΥΤΕ †ΣΤΗΚ ΕΤΑΒΟΗΙΑ ·

25 13. ΜΑΡΟΥΧΙΩΠΕ ΝΣΕΩΧΝ ΝΣΙ ΝΕΤΔΙΑΒΑΛΕ ΝΤΑ-

7 MS ΠΑΜΑΝΠΩΤ; better ΠΑΜΑΠΩΤ.

1. 'O God, my God, I have trusted in thee; let me never be put to shame.

2. Save me in thy *righteousness* and deliver me. Incline thy ear to me and save me.

3. Be to me a strong God and a fortified place to save me; for thou art my strength and my place of refuge.

4. My God, save me from the hand of the sinner, and from the hand of the *lawless* and the *impious*.

5. For thou, O Lord, art my *endurance*; O Lord, thou art my *hope* from my youth.

6. I have relied upon thee from the womb; thou hast brought me forth from my mother's womb; my memory is of thee at all times.

7. I have become for many like the crazy; thou art my *help* and my strength, thou art my *Saviour*, O Lord.

8. My mouth has been filled with blessings, so that I might bless the glory of thy greatness all the day.

9. Cast me not out in the time of my old age; when my *soul* diminishes, do not forsake me.

10. For my enemies have spoken evil against me; and they who lie in wait for my *soul* have taken counsel against my *soul*.

11. Saying at the same time : God has forsaken him; run and seize him, for there is none to save him.

12. O God, give heed to my *help*.

13. Let those that *slander* my *soul* be brought to shame

ΨΥΧΗ · ΜΑΡΟΥΒΟΟΛΟΥ ΝΟΥΨΗΠΕ ΜΝ ΟΥΟΥΩΛΣ ΝΒΙ  
 ΝΕΤΨΗΠΕ ΝΣΑ ΖΕΝΠΕΟΟΟΥ ΕΡΟΪ ·

ΠΑΪ ΘΕ ΠΕ ΠΒΩΛ ΝΤΜΕΖΣΝΤΕ ΜΜΕΤΑΝΟΙΑ ΕΝΤ-  
 ΑΣΧΟΟΣ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ :

- 5 ΛΧΟΥΩΨΒ ΝΒΙ ΠΣΩΤΗΡ ΠΕΧΛΗ ΜΠΕΤΡΟΣ · ΧΕ ΚΑ-  
 ΛΩΣ ΠΕΤΡΟΣ ΠΑΪ ΠΕ ΠΒΩΛ ΝΤΕΣΜΕΤΑΝΟΙΑ · ΝΤΕΤΝ  
 ΖΕΝΜΑΚΑΡΙΟΣ ΝΤΩΤΝ ΠΑΡΑ ΡΩΜΕ ΝΙΜ · ΕΤΖΙΧΜ ΠΚΑΣ ·  
 ΧΕ ΑΪΣΩΛΠ ΕΡΩΤΝ ΝΝΕΪΜΥΣΤΗΡΙΟΝ · ΖΑΜΗΝ ΖΑΜΗΝ ΠΕ<sup>β</sup>  
 †ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ †ΝΑΧΕΚ-ΤΗΥΤΝ ΕΒΟΛ ΜΠΛΗ-  
 10 ΡΩΜΑ ΝΙΜ ΧΙΝ ΜΜΥΣΤΗΡΙΟΝ ΜΠΣΑΝΖΟΥΝ ΖΕΩΣ ΨΑ  
 ΜΜΥΣΤΗΡΙΟΝ ΜΠΣΑΒΒΟΛ · ΑΥΩ †ΝΑΜΕΖ-ΤΗΥΤΝ ΕΒΟΛ  
 ΖΜ ΠΕΠΝΑ · ΧΕ ΕΥΕΜΟΥΤΕ ΕΡΩΤΝ ΧΕ ΝΕΠΝΑΤΙΚΟΣ  
 ΕΤΧΗΚ ΕΒΟΛ ΜΠΛΗΡΩΜΑ ΝΙΜ · ΑΥΩ ΖΑΜΗΝ ΖΑΜΗΝ  
 †ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ †ΝΑ† ΝΗΤΝ ΝΜΜΥΣΤΗΡΙΟΝ  
 15 ΤΗΡΟΥ ΝΤΕ ΝΤΟΠΟΣ ΤΗΡΟΥ ΜΠΑΓΙΩΤ · ΑΥΩ ΝΤΕ  
 ΝΤΟΠΟΣ ΤΗΡΟΥ ΜΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ · ΧΕΚΑΣ ΠΕ-  
 ΤΕΤΝΑΧΙΤ<sup>4</sup> ΕΖΟΥΝ ΖΙΧΜ ΠΚΑΣ ΕΥΕΧΙΤ<sup>4</sup> ΕΖΟΥΝ  
 ΕΠΟΥΘΕΙΝ ΜΠΧΙΣΕ · ΑΥΩ ΠΕΤΕΤΝΑΝΟΧ<sup>4</sup> ΕΒΟΛ ΖΙΧΜ  
 ΠΚΑΣ · ΣΕΝΑΝΟΧ<sup>4</sup> ΕΒΟΛ ΖΝ ΤΜΝΤΕΡΟ ΜΠΛΙΩΤ ΕΤΖΝ  
 20 ΜΠΗΥΕ · ΠΛΗΝ ΘΕ ΣΩΤΜ ΑΥΩ ΝΤΕΤΝΧΙΣΜΗ ΕΝΜΕ- ΠΖ  
 ΤΑΝΟΙΑ ΤΗΡΟΥ · ΝΑΪ ΕΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ·

3 ΛΣΟΥΩ2 ΟΝ ΕΤΟΟΤΣ ΑΣΧΩ ΝΤΜΕΖΨΟΜΤΕ ΜΜΕ-  
 ΤΑΝΟΙΑ ΕΣΧΩ ΜΜΟΣ ΧΕ

1. ΠΟΥΘΕΙΝ ΝΝΒΟΜ †ΖΤΗΚ ΑΥΩ ΝΓΝΟΥΖΜ ΜΜΟΪ ·

- 25 2. ΜΑΡΟΥΨΩΩΤ ΑΥΩ ΝΣΕΨΩΠΕ ΖΜ ΠΚΑΚΕ ΝΒΙ  
 ΝΑΪ ΕΤΟΥΕΨΧΙ ΜΠΛΟΥΘΕΙΝ ΝΖΗΤ · ΜΑΡΟΥΚΟΤΟΥ

7 MS ΠΑΡΑΡΑ.

and diminished; | let those who seek evil against me be clothed with shame and disgrace.’\*

This now is the interpretation of the second *repentance* which the Pistis Sophia said.”

37. The *Saviour* answered and said to Peter : “*Well done, Peter, this is the interpretation of her repentance. You are blessed byond all men upon earth, for I have revealed to you these mysteries. Truly, truly, I say to you : I will fulfill you in every pleroma, from the mysteries of the inner to the mysteries of the outer. And I will fill you with Spirit so that you are called Pneumatics, fulfilled in every pleroma. And truly, truly, I say to you that I will give you all the mysteries of all the places of my Father, and all the places of the First Mystery, so that he whom you receive on earth will be received into the light of the height. And he whom you cast out upon earth will be cast out of the Kingdom of my Father which is in heaven* <sup>□</sup>. *Nevertheless now hear and give ear to all the repentances which the Pistis Sophia said. She continued again and spoke the third repentance, saying :*

1. ‘O Light of the powers, give heed and save me.

2. May those that want to take away my light from me fail and be in darkness. Let them return | to the *Chaos*,

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\* cf. Ps. 70.1-13

□ cf. Mt. 16.19; 18.18

ΕΠΕΧΛΑΟΣ · ΑΥΩ Ν̄ΣΕΧΙΩΠΕ Ν̄ΣΙ ΝΕΤΟΥΕΩΨΙ Ν̄ΤΑ-  
ΣΟΜ ·

3. ΜΑΡΟΥΚΟΤΟΥ ΕΠΚΑΚΕ Ξ̄Ν ΟΥΣΕΠΗ Ν̄ΣΙ ΝΑΪ ΕΤ-  
ΣΩΧ Μ̄ΜΟΪ ΕΤΧΩ Μ̄ΜΟΣ ΧΕ ΑΝΡ̄ΧΟΕΙΣ ΕΣΡΑΪ ΕΧΩΣ ·

5 4. ΜΑΡΟΥΡΑΨΕ Ν̄ΤΟΨ · ΑΥΩ Ν̄ΣΕΟΥΡΟΤ Ν̄ΣΙ ΟΥΟΝ  
ΝΙΜ ΕΤΨΙΝΕ Ν̄ΣΑ ΠΟΥΘΕΙΝ · ΑΥΩ ΜΑΡΟΥΧΟΟΣ Ν̄ΟΥ-  
ΘΕΙΨ ΝΙΜ · ΧΕ ΜΑΡΕΧΧΙΣΕ Ν̄ΣΙ ΠΜΥΣΤΗΡΙΟΝ Ν̄ΣΙ ΝΕΤ-  
ΟΥΕΨ-ΠΕΚΜΥΣΤΗΡΙΟΝ ·

5. ΑΝΟΚ ΣΕ ΤΕΝΟΥ ΠΟΥΟΪΝ ΝΟΥΞ̄Μ Μ̄ΜΟΪ · ΧΕ  
10 ΑΪΨΩΨΤ Μ̄ΠΑΟΥΘΕΙΝ Ν̄ΤΑΥΧΙΤ̄Ψ · ΑΥΩ †Ρ̄ΧΡΙΑ Ν̄ΤΑ-  
ΣΟΜ ΕΝΤΑΥΧΙΤ̄Σ Ν̄ΤΟΟΤ · Ν̄ΤΟΚ ΣΕ ΠΟΥΘΕΙΝ Ν̄ΤΟΚ  
ΠΕ ΠΑΣΩΤΗΡ ΑΥΩ Ν̄ΤΟΚ ΠΕ ΠΑΡΕΧΝΟΥΞ̄Μ ΠΟΥΟΪΝ ·  
ΣΕΠΗ Ν̄Γ̄ΝΑΣΜΕΤ ΕΒΟΛ Ξ̄Μ ΠΕΪΧΛΑΟΣ ·

3 ΑΣΨΩΠΕ ΔΕ Ν̄ΤΕΡΕ ῙΣ ΟΥΩ ΕΧΧΩ Ν̄ΝΕΪΨΑΧΕ  
15 ΕΝΕΧΜΑΘΗΤΗΣ ΕΧΧΩ Μ̄ΜΟΣ ΧΕ ΤΑΪ ΤΕ ΤΜΕΣΨΟΜΤΕ  
Μ̄ΜΕΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΠΕΧΛΑ  
ΝΑΥ ΧΕ ΠΕΝΤΑΧΧΙΣΕ Ν̄Ξ̄ΗΤ̄Ψ Ν̄ΣΙ ΠΕΠ̄ΝΑ Ν̄ΑΙΣΘΗ-  
ΤΙΚΟΝ · ΜΑΡΕΧΕΙ' ΕΘΗ Ν̄ΨΧΩ Μ̄ΠΝΟΗΜΑ Ν̄ΤΜΕΤΑΝΟΙΑ  
ΕΝΤΑΣΧΟΟΨ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ·

20 3 ΑΣΨΩΠΕ ΣΕ ΕΜΠΑΤ̄ΨΟΥΨ ΕΨΨΑΧΕ Ν̄ΣΙ ῙΣ · ΑΣΕΙ'  
ΕΘΗ Ν̄ΣΙ ΜΑΡΘΑ ΑΣΠΑΞ̄Τ̄Σ ΕΧ̄Ν ΝΕΨΟΥΕΡΗΤΕ ΑΣ†ΠΙ  
ΕΡΟΟΥ · ΑΣΨΩ ΕΒΟΛ ΑΣΡΙΜΕ Ξ̄Ν ΟΥΑΨΚΑΚ · ΑΥΩ Ξ̄Ν  
ΟΥΘ̄ΒΒΙΟ · ΕΣΧΩ Μ̄ΜΟΣ ΧΕ ΠΑΧΟΪΣ ΝΑΪ' ΝΑΪ' · ΑΥΩ  
Ν̄Γ̄Ψ̄ΝΞ̄ΤΗΚ Ξ̄ΑΡΟΪ · ΑΥΩ Ν̄Γ̄ΚΑΛΤ ΤΑΧΩ Μ̄ΠΒΩΛ Ν̄ΤΜΕ-  
25 ΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ :

and may those who want to take away my power be put to shame.

3. May those that persecute me and say : we have become lords over her, return quickly to the darkness.

4. May all those who seek after the light rejoice and flourish; and may they who want thy *mystery* say at all times : let the *mystery* be raised up.

5. Do thou now at this time save me, O Light, for I am lacking in my light, which has been taken away. And I *need* my power which has been taken from me. Thou, O Light, thou art my *Saviour*, and thou art my rescuer, O Light. Save me quickly out of this *Chaos*’.”

38. It happened, *however*, when Jesus finished saying these words to his *disciples*, saying : “This is the third *repentance* which the Pistis Sophia said”, he said to them : “Let him in whom the *Spirit of perception* has arisen, come forward and speak with *understanding* of the *repentance* which the Pistis Sophia said”.

It happened now, before Jesus had finished speaking, Martha<sup>1</sup> came forward, she prostrated herself at his feet, she kissed them. She cried out, she wept aloud in humility, saying : “My Lord, have mercy on me, and be compassionate towards me, and allow me to say the interpretation of the *repentance* which the Pistis Sophia said”. |

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<sup>1</sup> (21) Martha; see Origen *c.Cels.* V.62.

5 ΛΥΩ Λ ΙC †ΤΟΟΤC ΜΜΑΡΘΑ ΠΕΧΛΑΥ ΝΑΣ· ΧΕ  
 ΟΥΜΑΚΑΡΙΟΣ ΠΕ ΡΩΜΕ ΝΙΜ ΕΨΛΑϰΘΒΒΙΟϰ· ΧΕ ΝΤΟϰ  
 ΠΕ ΕΤΟΥΝΑΝΑ' ΝΛϰ· ΤΕΝΟΥC Ε ΜΑΡΘΑ ΝΤΕ ΟΥΜΑ-  
 ΚΑΡΙΟΣ· ΠΛΗΝ CΕ ΤΛΥΕ-ΠΒΩΛ ΜΠΝΟΗΜΑ ΝΤΜΕΤΑ-  
 10 ΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ· ΔCΟΥΩΨΒ ΔΕ ΝCΙ ΜΑΡΘΑ  
 ΠΕΧΛΑC ΝΙC ΞΝ ΤΜΗΤΕ ΝΜΜΑΘΗΤΗC ΧΕ ΕΤΒΕ ΤΜΕ-  
 ΤΑΝΟΙΑ ΕΝΤΑCΧΟΟC Ω' ΠΛΧΟΕΙC ΙC ΝCΙ ΤΠΙCΤΙC  
 CΟΦΙΑ· ΝΤΑCΠΡΟΦΗΤΕΥΕ ΖΑΡΟC ΜΠΠΙΟΥΟΕΙΩ ΝCΙ  
 ΤΕΚCΟΜ ΝΟΥΟΕΙΝ ΕΤΞΝ ΔΑΥΙΔ ΞΜ ΠΜΕΞCΕΨΙC Ν-  
 10 ΨΑΛΜΟC· ΕΧΧΩ ΜΜΟC ΧΕ

1. ΠΧΟΕΙC ΠΝΟΥΤΕ †ΞΤΗΚ ΕΤΑΒΟΗΘΙΑ·

2. ΜΑΡΟΥΧΙΩΠΕ ΝCΕΟΥΩΛC ΝCΙ ΝΕΤΨΙΝC ΝCΑ ΠΠ' b  
 ΤΑΨΥΧΗ·

3. ΜΑΡΟΥΚΟΤΟΥ ΝΤΕΥΝΟΥ ΝCΕΧΙΩΠΕ ΝCΙ ΝΕΤ-  
 15 ΧΩ ΜΜΟC ΝΑΙ ΧΕ ΕΥΓΕ ΕΥΓΕ·

4. ΜΑΡΟΥΤΕΛΗΛ ΝCΕΟΥΝΟϰ ΕΧΩΚ ΝCΙ ΟΥΟΝ ΝΙΜ  
 ΕΤΨΙΝC ΝCΩΚ· ΝCΕΧΟΟC ΝΟΥΟΕΙΩ ΝΙΜ ΧΕ ΜΑΡΕ  
 ΠΝΟΥΤΕ ΧΙCΕ ΝCΙ ΝΕΤΜΕ ΜΠΕΚΟΥΧΛΑΙ·

5. ΔΝΟΚ ΔΕ ΔΝΓ ΟΥΞΗΚΕ ΔΝΓ ΟΥΕΒΙΗΝ ΠΧΟΕΙC  
 20 ΒΟΗΘΙ ΕΡΟΙ· ΝΤΚ ΠΑΒΟΗΘΟC· ΛΥΩ ΤΑΝΑΨΤΕ ΠΧΟΙC  
 ΜΠΡΩCΚ·

ΠΛΙ CΕ ΠΕ ΠΒΩΛ ΝΤΜΕΞΨΟΜΤΕ ΜΜΕΤΑΝΟΙΑ ΕΝΤ-  
 ΔCΧΟΟC ΝCΙ ΤΠΙCΤΙC CΟΦΙΑ ΕCΞΥΜΝΕΥΕ ΕΠΧΙCΕ·

3 ΛCΨΩΠΕ CΕ ΝΤΕΡΕ ΙC CΩΤΜ ΕΜΑΡΘΑ ΕCΧΩ  
 23 ΝΝΕΙΨΑΧΕ· ΠΕΧΛΑΥ ΧΕ ΕΥΓΕ ΜΑΡΘΑ· ΛΥΩ ΚΛΛΩC·  
 ΛΧΟΥΩΞ ΟΝ' ΕΤΟΟΤ'ϰ ΝCΙ ΙC ΞΜ ΠΨΑΧΕ ΠΕΧΛΑΥ ΝΝΕϰ· ΠO



And Jesus gave Martha his hand <sup>1</sup>, he said to her : “*Blessed* is every man who humbles himself, for to him will mercy be given\*. Now at this time, Martha, thou art *blessed*. Nevertheless give now the interpretation of the *thought* of the *repentance* of the Pistis Sophia”.

Martha, *however*, answered and said to Jesus in the midst of the *disciples* : “Concerning the *repentance* which the Pistis Sophia said, O my Lord Jesus, thy light-power which was in David once *prophesied* in the 69th *Psalms*, saying :

1. ‘O Lord God, give heed to my *help*.
2. Let those that seek after my *soul* be put to shame and disgraced.
3. May those that say to me : *excellent, excellent*, be turned back immediately and put to shame.
4. May all those that seek after thee be glad and rejoice over thee; and may those that love thy salvation say at all times : let God be exalted.
5. *But* I am poor and I am needy. O Lord, *help* me; thou art my *help* and my defence. O Lord, do not delay.’<sup>□</sup>

This now is the interpretation of the third *repentance* which the Pistis Sophia said, *singing praises* to the height.”

39. It happened now when Jesus heard Martha saying these words, he said : “*Excellent, Martha, and well done.*”

Jesus continued again with the discourse. He said to his |

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\* cf. Mt. 5.3-7

□ cf. Ps. 69.1-5

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<sup>1</sup> (1) gave Martha his hand; Till : helped Martha.

ΜΛΘΗΤΗΣ · ΧΕ ΛΣΟΥΩΣ ΟΝ ΕΤΟΟΤΣ Ν̄ΣΙ ΤΠΙΣΤΙΣ  
 ΣΟΦΙΑ Σ̄Ν ΤΜΕΣΥΓΟ Μ̄ΜΕΤΑΝΟΙΑ ΕΣΧΩ Μ̄ΜΟΣ ΕΜ-  
 ΠΑΤΟΥΘΑΙΒΕ Μ̄ΜΟΣ Μ̄ΠΜΕΣΣΟΠ ΣΝΑΥ ΕΤΡΕΥΧΙ Μ̄ΠΕΣ-  
 ΚΕΟΥΘΕΙΝ ΤΗΡΨ ΕΤ̄ΝΣΗΤΣ Ν̄ΣΙ ΨΣΟΜ Ν̄ΣΟ Μ̄ΜΟΥΪ Μ̄Ν  
 5 ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ Ν̄ΣΥΛΙΚΟΝ ΕΤ̄Ν̄ΜΜΑΣ · ΝΑΪ  
 ΕΝΤΑ ΠΑΥΘΑΔΗΣ ΧΟΟΥΣΟΥ ΕΠΕΧΑΟΣ · ΛΣΧΩ ΘΕ  
 Ν̄ΤΕΪΜΕΤΑΝΟΙΑ Ν̄ΤΕΪΣΕ · ΧΕ

1. ΠΟΥΘΕΙΝ ΕΝΤΑΪΝΑΣΤΕ ΕΡΟΥ ΣΩΤ̄Μ̄ ΕΤΑΜΕΤΑ-  
 ΝΟΙΑ · ΛΥΩ ΜΑΡΕ ΠΑΣΡΟΥ ΕΙ' ΕΣΟΥΝ ΕΠΕΚΜΑΝ̄-  
 10 ΩΩΠΕ ·

2. Μ̄Π̄ΡΚΩΤΕ Ν̄ΤΕΚΣΙΚΩΝ ΝΟΥΟΪΝ Ν̄ΣΑΒΟΛ Μ̄ΜΟΪ ·  
 ΑΛΛΑ ΨΣΤΗΚ ΕΡΟΪ · ΕΥΩΑΝΣΩΧ Μ̄ΜΟΪ · ΘΕΠΗ ΝΑΣΜΕΤ ·  
 Μ̄ΠΕΟΥΘΕΪΩ ΕΨΝΑΩΨ ΕΣΡΑΪ ΟΥΗΚ ·

3. ΧΕ Λ ΠΛΟΥΘΕΪΩ ΩΧ̄Ν Ν̄ΘΕ ΝΟΥΝΙΨ · ΛΥΩ ΛΙ- Π̄Θ<sup>b</sup>  
 15 ΩΩΠΕ Ν̄ΣΥΛΗ ·

4. ΛΥΧΙ-ΠΛΟΥΘΕΙΝ Ν̄ΣΗΤ · ΛΥΩ Λ ΤΑΣΟΜ ΨΟΥΘΕ  
 ΛΪΨ-ΠΩΨ̄ Μ̄ΠΑΜΥΣΤΗΡΙΟΝ ΠΑΪ ΕΝΕΨΑΪΑΛΛΨ Ν̄ΨΟΡ̄Π̄ ·

5. ΕΒΟΛ Μ̄ΠΕΣΡΟΥ Ν̄ΘΟΤΕ Μ̄Ν ΤΣΟΜ Μ̄ΠΑΥΘΑΔΗΣ  
 Λ ΤΑΣΟΜ ΩΧ̄Ν ΣΡΑΪ Ν̄ΣΗΤ ·

20 6. ΛΪΩΩΠΕ Ν̄ΘΕ ΝΟΥΣΙΔΙΟΣ Ν̄ΔΛΙΜΩΝ ΕΨΟΥΗΣ Σ̄Ν  
 ΟΥΣΥΛΗ ΕΜ̄Ν-ΟΥΟΪΝ Ν̄ΣΗΤΨ · ΛΥΩ ΛΪΩΩΠΕ Ν̄ΘΕ ΝΟΥ-  
 ΑΝΤΙΜΙΜΟΝ Μ̄Π̄ΝΑ ΕΨ̄Ν ΟΥΣΩΜΑ Ν̄ΣΥΛΙΚΟΝ ΕΜ̄Ν-ΣΟΜ  
 ΝΟΥΘΕΙΝ Ν̄ΣΗΤΨ ·

7. ΛΥΩ ΛΪΩΩΠΕ Ν̄ΘΕ ΝΟΥΔΕΚΑΝΟΣ ΕΨΣΙΧ̄Μ ΠΛΗΡ  
 25 ΜΑΥΑΛΛΨ ·

13 MS ΟΥΪΗΚ; archaic form of ΟΥΒΗΚ.

*disciples* : “The Pistis Sophia continued again with the fourth *repentance*, saying it when the lion-faced power and all the *material emanations* with it, which the Authades had sent to the *Chaos*, had not yet *afflicted* her for the second time, to take away all the remaining light which was in her. She now said this *repentance* thus :

1. ‘O Light whom I have trusted, hear my *repentance*; and let my voice come into thy dwelling-place.

2. Do not turn thy *image* of light away from me, *but* give heed to me. If they oppress me, save me quickly at the time when I cry to thee.

3. For my time<sup>1</sup> has vanished like a breath, and I have become *matter*.

4. My light has been taken from me, and my power has dried up. I have forgotten my *mystery* which I performed at first.

5. Through the voice of fear and the power of the Authades, my power has diminished within me.

6. I have become like a *peculiar demon*, which dwells in *matter*, in whom is no light. And I have become like a *spirit counterpart*<sup>2</sup> which is in a *material body*, in which there is no light-power.

7. And I have become like a *decan*, which is upon the *air* alone. |

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<sup>1</sup> (14) my time; Till : (probably) my light.

<sup>2</sup> (22) spirit counterpart; perhaps counterfeit spirit; see ApJn 71.2-75.10; Böhlig (Bibl. 8), pp. 162-74; Bousset (Bibl. 10), p. 366 ff.; on Coptic translation of ἀντίμυρον, see ApJn(II) 21.9; 26.27 etc. (cf. 281.24).

8. ΑΥΟΛΙΒΕ ΜΜΟΪ ΕΜΑΤΕ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΓΕ Μ-  
ΠΑΥΘΑΔΗΣ · ΑΥΩ ΝΕΛΥΧΟΟΣ ΠΕ ΖΡΑΪ ΝΖΗΤΨ ΝΒΙ  
ΠΑΣΥΝΖΥΓΟΣ ·

9. ΧΕ ΕΠΜΑ ΜΠΟΥΟΕΙΝ ΕΤΝΖΗΤΨ · ΑΥΜΑΖΨ ΝΧΛΟΣ  
5 ΑΪΩΜΚ ΝΤΨΩΤΕ ΝΤΑΖΥΛΗ ΜΜΙΝ ΜΜΟΪ ΑΥΩ ΜΝ ΦΩΨ  
ΝΜΜΟΥΕΙΟΟΥΕ ΝΘΥΛΗ ΝΝΑΒΑΛ · ΧΕ ΝΝΕΥΨΙ-ΝΕΪΚΟ-  
ΟΥΕ ΝΒΙ ΝΕΤΨΩΧ ΜΜΟΪ ·

10. ΝΑΪ ΤΗΡΟΥ ΠΟΥΟΪΝ ΝΤΑΨΩΨΠΕ ΜΜΟΪ ΕΒΟΛ  
ΖΙΤΜ ΠΕΚΤΩΨ · ΑΥΩ ΜΝ ΠΕΚΟΥΕΖΣΑΖΝΕ · ΑΥΩ ΠΕΚ-  
10 ΤΩΨ ΠΕ ΕΤΡΑΨΩΠΕ ΖΝ ΝΑΙ ·

11. Α ΠΕΚΤΩΨ ΝΤ ΕΠΕΧΗΤ · ΑΥΩ ΑΪΕΪ ΕΠΕΧΗΤ ·  
ΝΘΕ ΝΟΥΣΟΜ ΝΤΕ ΠΕΧΛΟΣ · ΑΥΩ Α ΤΛΣΟΜ ΩΒΡ ΖΡΑΪ  
ΝΖΗΤ ·

12. ΝΤΟΚ ΔΕ ΠΧΟΕΙΣ ΝΤΚ ΟΥΟΕΙΝ ΝΨΛΕΝΕΖ · ΑΥΩ  
15 ΨΑΚΩΜ-ΠΨΙΝΕ ΝΝΕΤΖΗΧ ΝΟΥΟΪΨ ΝΙΜ ·

13. ΤΕΝΟΥ ΣΕ ΠΟΥΟΪΝ ΤΩΟΥΝ ΝΓΨΙΝΕ ΝΣΑ ΤΛ-  
ΣΟΜ ΜΝ ΤΕΨΥΧΗ ΕΤΝΖΗΤ · ΑΥΧΩΚ ΕΒΟΛ ΝΒΙ ΠΕΚ-  
ΤΩΨ ΕΝΤΑΚΤΩΨ ΕΡΟΪ ΖΝ ΝΛΘΛΨΪΣ · Α ΠΛΟΥΟΕΨ  
ΨΩΠΕ ΕΤΡΕΚΨΙΝΕ ΝΣΑ ΤΛΣΟΜ ΜΝ ΤΑΨΥΧΗ ΑΥΩ  
20 ΠΑΪ ΠΕ ΠΕΟΥΟΕΪΨ ΕΝΤΑΚΤΩΨ ΕΨΙΝΕ ΝΣΩΪ · ξ<sup>b</sup>

14. ΧΕ Α ΝΕΚΡΕΨΩΤΕ ΨΙΝΕ ΝΣΑ ΤΣΟΜ ΕΤΖΝ ΤΛ-  
ΨΥΧΗ ΧΕ ΑΥΧΩΚ ΕΒΟΛ ΝΒΙ ΠΑΡΙΘΜΟΣ ΑΥΩ ΕΤΡΕΨ-  
ΝΟΥΖΜ ΝΤΕΣΚΕΖΥΛΗ ·

15. ΑΥΩ ΤΟΤΕ ΜΠΕΟΥΟΕΨ ΕΤΜΜΑΨ<sup>i</sup> ΝΑΡΧΩΝ ΤΗ-  
25 ΡΟΥ ΝΝΑΪΩΝ ΝΖΥΛΙΚΟΝ · ΣΕΝΑΡΨΟΤΕ ΖΗΤΨ ΜΠΕΚΟΥ-

5 ξ almost erased in upper right-hand margin at end of quire.

8. The *emanations* of the Authades have *afflicted* me greatly; and my *partner* has spoken of it thus:<sup>1</sup> in place of the light within her, they have filled her with *Chaos*<sup>2</sup>.

9. I have swallowed the sweat of my *matter* myself and the anguish of the tears of the *matter* of my eyes, lest those that oppress me take away these things also.

10. All these things have happened to me, O Light, through thy ordinance and with thy command. And it is thy ordinance that I should be among these things.

11. Thy ordinance has brought me down, and I have come down like a power of the *Chaos*; and my power has congealed within me.

12. *But* thou, O Lord, art eternal light; and at all times thou dost seek those who are oppressed.

13. Now at this time, O Light, arise and seek after my power and my *soul* within me. Thy ordinance is completed, which thou hast ordained for me in my *affliction*. My time has come, that thou shouldst seek after my power and my *soul*, and this is the time which thou hast ordained to seek me;

14. For thy saviours have sought after the power which is in my *soul*, because the *number* is completed, and that they should save its *matter* also.

15. And *then* in that time all the *archons* of the *material aeons* will fear before thy light; | and all the *emanations*

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<sup>1</sup> (2) thus; lit. within himself.

<sup>2</sup> (3, 4) Till emends Schmidt's division of verses 8, 9.

ΟΓΙΝ · ΛΥΩ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ Μ̄ΠΜΕΣΜ̄ΝΤ-  
 ΩΟΜΤΕ Ν̄ΝΑΙΩΝ Ν̄ΣΥΛΙΚΟΝ ΣΕΝΑΡ̄ΣΟΤΕ ΣΗΤ̄Ψ Μ̄Π-  
 ΜΥΣΤΗΡΙΟΝ Ν̄ΤΕ ΠΕΚΟΥΟΓΙΝ ΕΤΡΕ Ν̄ΚΟΟΥΕ † ΣΙΩΟΥ  
 Μ̄ΠΣΩΤ̄Ψ Μ̄ΠΕΥΟΥΟΓΙΝ ·

5 16. ΧΕ ΠΧΟΕΙΣ ΝΑΨΙΝΕ Ν̄ΣΑ ΤΣΟΜ Ν̄ΤΕΤ̄ΜΨΥΧΗ ·  
 ΛΧΟΥΩΝ̄Σ ΕΒΟΛ Μ̄ΠΕΜΥΣΤΗΡΙΟΝ ·

17. ΧΕ ΕΧΝΑΣΩΨ̄Τ̄ ΕΤΜΕΤΑΝΟΙΑ Ν̄ΤΕ ΝΕΨΩΟΟΠ  
 Σ̄Ν Ν̄ΤΟΠΟΣ Μ̄ΠΕΣΗΤ̄ · ΛΥΩ Μ̄Π̄ΚΩ Ν̄ΣΩΨ Ν̄ΤΕΥΜΕ-  
 ΤΑΝΟΙΑ ·

10 18. ΠΑΪ ΣΕ ΠΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ \*\* ΠΑΪ ΣΗΤΑΨ- Σ̄Λ  
 ΩΩΠΕ Ν̄ΤΥΠΟΣ ΕΤΒΕ ΠΓΕΝΟΣ ΕΤΟΥΝΑΧΠΟΨ · ΛΥΩ  
 ΠΓΕΝΟΣ ΕΤΟΥΝΑΧΠΟΨ ΝΑΣΥΜΝΕΥΕ ΕΠΧΙΣΕ ·

19. ΧΕ Λ ΠΟΥΟΓΙΝ ΣΩΨ̄Τ̄ ΕΒΟΛ Σ̄Μ ΠΧΙΣΕ Μ̄ΠΕΨ-  
 ΟΥΟΓΙΝ · ΨΝΑΣΩΨ̄Τ̄ ΕΣΡΑΪ ΕΧ̄Ν<sup>1</sup> ΘΥΛΗ ΤΗΡ̄Σ ·

15 20. ΕΣΩΤ̄Μ̄ ΣΠΑΨΑΣΟΜ Ν̄ΝΕΤΜΗΡ · ΕΒΩΛ ΕΒΟΛ Ν̄-  
 ΤΣΟΜ Ν̄ΝΕΨΥΧΟΟΥΕ ΝΕΝΤΑΥΜΟΥΡ Ν̄ΤΕΥΣΟΜ ·

21. ΕΤΡΕΚΩ Μ̄ΠΕΨΡΑΝ Σ̄Ν ΤΕΨΥΧΗ · ΛΥΩ ΠΕΨΜΥΣ-  
 ΤΗΡΙΟΝ ΣΡΑΪ Σ̄Ν ΤΣΟΜ ·

3 ΛΣΩΩΠΕ ΔΕ ΕΡΕ ῙΣ ΧΩ Ν̄ΝΕΕΨΩΑΧΕ ΕΝΕΨΜΑ-  
 20 ΟΗΤΗΣ ΕΨΧΩ Μ̄ΜΟΣ ΝΑΥ ΧΕ ΤΑΪ ΤΕ ΤΜΕΣΨΤΟ Μ̄ΜΕ-  
 ΤΑΝΟΙΑ · ΕΝΤΑΣΧΟΟΣ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΤΕΝΟΥ  
 ΣΕ ΠΕΤΝΟΪ · ΜΑΡΕΨΝΟΪ · ΛΣΩΩΠΕ ΣΕ Ν̄ΤΕΡΕ ῙΣ ΧΩ  
 Ν̄ΝΕΨΩΑΧΕ · ΛΨΕΙ' ΕΘΗ Ν̄ΣΙ ῙΩΣΑΝΝΗΣ ΛΧΟΥΩΨ̄Τ̄  
 ΕΤΜΕΣΤ̄Ν̄ΣΗΤ̄ Ν̄ῙΣ ΠΕΧΛΨ ΧΕ ΠΑΧΟΕΙΣ · ΚΕΛΕΥΕ ΝΑΪ  
 25 ΣΩ ΛΥΩ ΣΥΓΧΩΡΕΙ ΝΑΪ ΕΤΡΑΧΩ Μ̄ΠΒΩΛ Ν̄ΤΜΕΣΨΤΟ

10  $\bar{\epsilon}$  in upper left-hand margin at beginning of quire.

16 MS ΝΕΝΤΑΥΜΟΥΡ; better Ν̄ΝΕΝΤΑΥΜΟΥΡ.

23 first η in ῙΩΣΑΝΝΗΣ inserted above.

of the thirteenth *material aeon* will fear before the *mystery* of thy light, that the others may put on themselves what is purified of their light.

16. For the Lord will seek after the power of your *souls*; he has revealed his *mystery*.

17. For he will look at the *repentance* of those who are in the places below; and he has not overlooked their *repentance*.

18. This is that *mystery* which has become a *type* for the *race* which will be born; and the *race* which will be born will sing praises to the *height*.

19. For the light has looked forth from the height of his light. He will look down upon all *matter*;

20. To hear the groaning of those that are bound; to release the power of the *souls* whose power is bound.

21. To place his name in the *soul*, and his *mystery* in the power'."

40. It happened, *however*, while Jesus was speaking these words to his *disciples*, saying to them: "This is the fourth *repentance* which the Pistis Sophia said; now at this time let him who *understands understand*"\* — now it happened when Jesus said these words, John came forward. He kissed (lit. worshipped) the breast of Jesus, he said: "My Lord, *command* me also and *allow* me that I speak the interpretation of the fourth | *repentance* which the Pistis Sophia

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\* cf. Mt. 19.12; 24.15

ΜΜΕΤΑΝΟΙΑ · ΤΑΪ ΕΝΤΑΣΧΟΟΣ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ͅͅλ<sup>b</sup>  
 ΠΕΧΕ ῙΣ Ν̄ΙΩΣΑΝΝΗΣ ΧΕ †ΚΕΛΕΥΕ ΝΑΚ · ΑΥΩ †ΣΥΓ-  
 ΧΩΡΙ ΝΑΚ ΕΤΡΕΚΧΩ Μ̄ΠΒΩΛ Ν̄ΤΜΕΤΑΝΟΙΑ ΕΝΤΑΣ-  
 ΧΟΟΣ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ·

5 ζ ΑΥΟΥΩΨΒ̄ Ν̄ΒΙ ΙΩΣΑΝΝΗΣ ΠΕΧΛΗ ΧΕ ΠΑΧΟΪΣ  
 ΠΩΤΗΡ ΕΤΒΕ ΤΕΪΜΕΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ Ν̄ΒΙ ΤΠΙ-  
 ΣΤΙΣ ΣΟΦΙΑ · ΑΣΠΡΟΦΗΤΕΥΕ Μ̄ΠΠΟΥΘΕΪΩ ΕΤΒΗΗΤ̄Σ  
 Ν̄ΒΙ ΤΕΚΔΟΜ Ν̄ΟΥΘΕΙΝ ΕΤ̄ΣΝ̄ ΛΑΥΕΙΑ · ͅͅμ̄ ΠΜΕΣΨΕ-  
 ΟΥΛ' Μ̄ΨΑΛΜΟΣ ΧΕ

10 1. ΠΧΟΕΙΣ ΣΩΤ̄Μ̄ ΕΠΑΨΛΗΛ · ΑΥΩ ΜΑΡΕ ΠΑΣΡΟΥ  
 ΕΙ' ΨΑΡΟΚ ·

2. Μ̄ΠΡΚΤΕ-ΠΕΚΣΟ Ν̄ΣΑΒΟΛ Μ̄ΜΟΪ · ΡΕΚΤ̄-ΠΕΚΜΑΛΧΕ  
 ΕΡΟΪ Μ̄ΠΕΣΟΥ Ε†ΝΑΘΛΙΒΕ · ΒΕΠΗ ΣΩΤ̄Μ̄ ΕΡΟΪ ͅͅμ̄ ΠΕ-  
 ΣΟΥ Ε†ΝΑΨ ΕΣΡΑΪ ΕΡΟΚ ·

15 3. ΧΕ Α ΝΑΣΟΥ ΩΧ̄Ν̄ Ν̄ΘΕ Ν̄ΟΥΚΑΠΝΟΣ · ΑΥΩ Α  
 ΝΑΚΕΕΣ ΘΩΘ Ν̄ΘΕ Ν̄ΟΥΩΝΕ ·

4. ΛΕΨΩΩΘΕ Ν̄ΘΕ Ν̄ΟΥΧΟΡΤΟΣ · ΑΥΩ Α ΠΑΣΗΤ  
 ΨΟΟΥΕ · ΧΕ ΛῙΡ̄-ΠΩΒ̄Ψ̄ ΕΟΥΩΜ Μ̄ΠΛΟΕΙΚ · ͅͅβ̄

5. ΕΒΟΛ ͅͅμ̄ ΠΕΣΡΟΥ Μ̄ΠΛΑΨΑΣΟΜ · Α ΠΑΚΑΣ ΤΩΘΕ  
 20 ΕΤΑΣΑΡ̄ͅͅ ·

6. ΛῙΡ̄-ΘΕ Ν̄ΟΥΣ̄ΡΙΜ̄ ΖΙ ΠΧΛΙΕ · ΛΙΨΩΠΕ Ν̄ΘΕ Ν̄ΟΥΒΛΙ  
 ͅͅν̄ ΟΥΗΪ ·

7. ΛῙΡ̄-ΟΥΨΗ Ν̄ΡΟΕΙΣ · ΛῙΡ̄-ΘΕ Ν̄ΟΥΧΑΧ · ΖΙ ΟΥΧΕ-  
 ΝΕΠΩΡ ΜΑΥΑΛΛΗ ·

25 8. Α ΝΑΧΙΧΕΕΥ ΝΕΘΝΟΥΣ̄Τ̄ · Μ̄ΠΕΣΟΥ ΤΗΡ̄Ψ̄ · ΑΥΩ  
 ΝΕΤΤΑΙΟ Μ̄ΜΟΪ ΝΕΥΩΡ̄Κ̄ Μ̄ΜΟΪ ΠΕ ·



spoke". Jesus said to John : "I *command* thee and I *allow* thee to give (lit. say) the interpretation of the *repentance* which the Pistis Sophia spoke."

John answered, he said : "My Lord *Saviour*, concerning this *repentance* which the Pistis Sophia spoke, thy light-power, which was in David, once *prophesied* about it in the 101st *Psalms* :

1. 'Lord, hear my prayer and let my voice come to thee.
2. Turn not thy face away from me; incline thy ear to me in the day of my *affliction*; hear me quickly in the day when I shall cry to thee.
3. For my days have vanished like *smoke*, and my bones are parched like a stone.
4. I am scorched like *grass* and my heart is dried up; for I have forgotten to eat my bread.
5. From the voice of my groaning my bone has cleaved to my *flesh*.
6. I have become like a pelican in the wilderness. I have become like an owl in a house.
7. I have spent nights of vigil; I have become like a sparrow alone upon a roof.
8. My enemies have reproached me all day long; and those that honour me have sworn against me. |

9. ΧΕ ΛΙΟΥΩΜ ΝΟΥΚΡΜΕC ΕΠΜΑ ΜΠΛΟΕΙΚ · ΔΙΚΕΡΑ  
ΜΠΕΤΝΑΣΟΟC ΖΙ ΡΜΕΙΗ ·

10. ΜΠΕΜΤΟ ΕΒΟΛ ΝΤΕΚΟΡΓΗ · ΜΝ ΠΕΚΩΝΤ ΧΕ  
ΔΚΗΤ · ΑΚΤΑΥΟΪ ΕΞΡΑΪ ·

5 11. Λ ΝΑΖΟΟΥ ΡΙΚΕ ΝΘΕ ΝΟΥΖΑΪΒΕC · ΛΥΩ ΛΪΨΟΟΥΕ  
ΝΘΕ ΝΟΥΧΟΡΤΟC ·

12. ΝΤΟΚ ΔΕ ΠΧΟΕΙC ΚΨΟΟΠ ΨΑΕΝΕZ · ΛΥΩ ΠΕΚ-  
ΡΠΜΕΕΥΕ ΨΑ ΟΥΧΩΜ ΝΤΕ ΟΥΧΩΜ ·

13. ΤΩΟΥΝ ΝΤΟΚ ΝΓΩΝΖΤΗΚ ΖΑ CΙΩΝ · ΧΕ Λ ΠΕ-  
10 ΟΥΟΪΨ ΨΩΠΕ ΝΩΝΖΤΗΚ ΖΑΡΟC ΧΕ Λ ΠΚΑΙΡΟC ΕΙ΄ ·

14. Λ ΝΕΚΖΜΖΑΛ ΟΥΕΨ-ΝΕCΩΝΕ · ΛΥΩ \*CΕΝΔΩΝ-<sup>XB</sup> b  
ΖΤΗΥ ΖΑ ΠΕCΚΑΖ ·

15. ΝΤΕ ΝΖΕΘΝΟC ΡΖΟΤΕ ΖΗΤΨ ΜΠΡΑΝ ΜΠΧΟΕΙC ·  
ΛΥΩ ΝΡΡΩΟΥ ΜΠΚΑΖ CΕΝΔΡΖΟΤΕ ΖΗΤΨ ΜΠΕΚΕΟΟΥ ·

16. ΧΕ ΠΧΟΕΙC ΝΑΚΕΤ-CΙΩΝ ΝΨΟΥΩΝΖ ΕΒΟΛ ΖΜ  
ΠΕΨΕΟΟΥ ·

17. ΛΨΩΨΤ ΕΧΜ ΠΕΨΛΗΛ ΝΝΕΤΘΒΒΙΗΥ · ΛΥΩ  
ΜΠΨCΕΨΨ-ΠΕΥCΟΠC

18. ΜΑΡΟΥCΕΖ-ΠΑΪ ΕΚΕΧΩΜ · ΛΥΩ ΠΛΑΟC ΕΤΟΥΝΑ-  
20 CΟΝΤΨ ΨΝΑCΜΟΥ ΕΠΧΟΕΙC ·

19. ΧΕ ΛΨΩΨΤ ΕΒΟΛ ΕΧΜ ΠΕΨΧΙCΕ ΕΤΟΥΛΑΒ · Λ  
ΠΧΟΕΙC ΨΩΨΤ ΕΒΟΛ ΖΝ ΤΠΕ ΕΧΜ ΠΚΑΖ ·

20. ΕCΩΤΜ ΕΠΑΨΑΖΟΜ<sup>1</sup> ΝΝΕΤΜΗΡ · ΕΒΩΛ ΕΒΟΛ ΝΝ-  
ΨΗΡΕ ΝΝΕΝΤΑΥΜΟΟΥΤΟΥ ·

25 21. ΕΧΩ ΜΠΡΑΝ ΜΠΙΧΟΕΙC ΖΝ CΙΩΝ ΛΥΩ ΠΕΨCΜΟΥ  
ΖΝ ΘΙΛΗΜ ·

20 N in CΟΝΤΨ inserted above.

9. For I have eaten ashes in place of my bread; I have *mixed* my drink<sup>1</sup> with tears;

10. In the presence of thy *wrath* and thy anger; for thou hast lifted me up, thou hast cast me down.

11. My days have declined like a shadow, and I am dried up like *grass*.

12. *But* thou, O Lord, dost exist for ever; and thy memory from generation to generation<sup>2</sup>.

13. Do thou arise and be compassionate to Zion; for it is (lit. has happened) time for compassion to her; for the *appointed time* has come.

14. Thy servants have desired her stones; and they will show pity on her land.

15. The *peoples* will fear the name of the Lord and the kings of the earth will fear thy glory.

16. For the Lord will build Zion and be manifest in his glory.

17. He has looked upon the prayer of the humble, and he has not despised their petition.

18. Let this be written for another generation; and the *people* which will be created will bless the Lord.

19. Because he has looked forth upon his holy height; the Lord has looked forth from heaven upon the earth;

20. To hear the groaning of those that are bound, to release the sons of those who have been killed;

21. To speak the name of the Lord in Zion, and his blessing in Jerusalem.'\* |

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\* Ps. 101.1-21

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<sup>1</sup> (2) my drink; lit. what I will drink.

<sup>2</sup> (8) from generation to generation; lit. to a generation of a generation.

ΠΑΙ ΠΕ ΠΑΧΘΕΙΣ ΠΕ ΠΒΩΛ ΜΠΜΥΣΤΗΡΙΟΝ ΝΤΜΕ-  
ΤΑΝΟΙΑ ΕΝΤΑΣΧΘΟΣ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ·

3 ΑΣΩΩΠΕ ΘΕ ΝΤΕΡΕ ΙΩΣΑΝΝΗΣ ΟΥΩ ΕΧΩ ΝΝΕΙ-  
ΩΛΧΕ ΕΙΣ · 2Ν ΤΜΗΤΕ\*\*ΝΝΕΥΜΑΘΗΤΗΣ · ΠΕΧΛΑ ΝΑΥ 21  
5 ΧΕ ΕΥΓΕ ΙΩΣΑΝΝΗΣ ΠΠΑΡΘΕΝΟΣ ΠΑΙ ΕΤΝΑΑΡΧΕΙ 2ΡΑΙ  
2Ν ΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ ·

3 ΑΦΟΥΩ ΔΕ ΟΝ ΕΤΟΟΤΨ ΝΒΙ ΙΣ 2Μ ΠΩΛΧΕ ΠΕ-  
ΧΛΑ ΝΝΕΥΜΑΘΗΤΗΣ ΧΕ ΑΣΩΩΠΕ ΟΝ ΝΤΓΕΙΣΕ Α ΝΕ-  
ΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΛΗΣ ΑΥΩΩΧ ΟΝ ΝΤΠΙΣΤΙΣ ΣΟ-  
10 ΦΙΑ 2Ν ΝΕΧΛΟΣ · ΑΥΟΥΕΨΧΙ-ΠΕΣΟΥΟΙΝ ΤΗΡΨ ΑΥΩ  
ΝΕΜΠΑΤΨΧΩΚ ΕΒΟΛ ΠΕ ΝΒΙ ΠΣΤΩΨ ΕΝΤΣ Ε2ΡΑΙ 2Μ  
ΠΕΧΛΟΣ · ΑΥΩ ΝΕΜΠΑΤΕ ΤΚΕΛΕΥΣΙΣ ΕΙ' ΝΑΙ ΠΕ 21ΤΜ  
ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΤΡΑΝΑ2ΜΕΣ 2Μ ΠΕΧΛΟΣ · ΑΣ-  
15 ΩΩΠΕ ΘΕ ΝΤΕΡΟΥΩΧ ΜΜΟΣ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ  
ΤΗΡΟΥ Ν2ΥΛΙΚΟΝ ΝΤΕ ΠΑΥΘΑΛΗΣ · ΑΣΩΨ ΕΒΟΛ  
ΕΣΧΩ ΝΤΜΕ2Ψ ΜΜΕΤΑΝΟΙΑ ΕΣΧΩ ΜΜΟΣ ΧΕ

1. ΠΟΥΟΙΝ ΜΠΛΟΥΧΑΙ · †2ΥΜΝΕΥΕ ΕΡΟΚ 2ΡΑΙ 2Μ  
ΠΤΟΠΟΣ ΜΠΧΙΣΕ · ΑΥΩ ΟΝ 2Μ ΠΕΧΛΟΣ · 21<sup>b</sup>

2. †ΝΑ2ΥΜΝΕΥΕ ΕΡΟΚ 2Μ ΠΑ2ΥΜΝΟΣ · ΝΤΑΙ2ΥΜΝΕΥΕ  
20 ΕΡΟΚ 2Μ ΠΧΙΣΕ · ΑΥΩ ΠΕΝΤΑΙ2ΥΜΝΕΥΕ ΜΜΟΥ ΕΡΟΚ  
ΕΙ2Μ ΠΕΧΛΟΣ · ΜΑΡΕΧΕΙ' ΝΝΑ2ΡΑΚ · ΑΥΩ †2ΤΗΚ ΠΟΥ-  
ΟΕΙΝ ΕΤΑΜΕΤΑΝΟΙΑ ·

3. ΧΕ Α ΤΑΘΟΜ ΜΟΥ2 ΝΚΑΚΕ · ΑΥΩ Α ΠΛΟΥΟΙΝ ΕΙ'  
Ε2ΡΑΙ ΕΠΕΧΛΟΣ ·

1 first *ne* superfluous.

2 MS originally ΠΒΩΛ ΝΤΓΜΤΑΝΟΙΑ; ΜΠΠΨ inserted in right-hand margin;  
u in left-hand margin.

24 MS originally 21 ΠΕΧΛΟΣ; 2Μ crossed out and G inserted above.

This, my Lord, is the interpretation of the *mystery* of the *repentance* which the Pistis Sophia spoke.”

41. Now it happened when John finished saying these words to Jesus in the midst of his disciples, he said to him : “*Excellent, John, thou virgin who wilt rule in the Kingdom of the Light.*”

Jesus, *however*, continued again with the discourse, he said to his *disciples* : “It happened again thus : the *emanations* of the Authades oppressed the Pistis Sophia in the *Chaos(es)*. They wanted to take away all her light, and the ordinance was not yet completed to bring her forth from the *Chaos*, and the *command* had not yet come to me through the First *Mystery* to save her from the *Chaos*. Now it happened, when all the *material emanations* of the Authades oppressed her, she cried out and spoke the fifth *repentance*, saying :

1. ‘O Light of my salvation, I *sing praise* to thee in the *place* of the height, and again in the *Chaos*.

2. I will *sing praise* to thee in my *song*, with which I have *praised* thee in the height, and with which I have *praised* thee when I was in the *Chaos*; may it reach thee. And give heed, O Light, to my *repentance*.

3. My power has been filled with darkness; and my light has come down to the *Chaos*. |

4. Αἰψωπιε ζω νοε ν̄ναρχων̄ μ̄πιεχαοε ναἰ ετβικ  
 ενκακε μ̄πιεσιτ· αἰψωπιε ν̄θε νουεωμα ν̄εγλικον  
 ε̄μ̄νταε μ̄μαγ μ̄πιετναναεμεε ε̄μ̄ π̄χιεε·

5. Αἰψωπιε ον ν̄θε ν̄εεεεγλη ελυχι-τεγεομ ν̄εη-  
 5 τοϋ εγνηε ε̄μ̄ πεχαοε ναἰ ετε μ̄π̄κναεμοϋ· αυω  
 αυτακο ε̄μ̄ πεκτωϋ·

6. τενοϋ σε αυκαατ ε̄μ̄ πκακε μ̄πιεσιτ· ε̄ν̄ εεε-  
 κακε αυω ε̄ν̄ εεεεγλη εγμοοϋτ· αυω ε̄μ̄νεομ  
 ν̄εητοϋ·

10 7. ακεινε μ̄πεκτωϋ εεραἰ εεωἰ· αυω μ̄ν̄ εωε  
 ν̄ιμ̄ εντακτοϋϋ·

8. αυω ε πεεπ̄νᾱ πωτ̄ εεκαατ· αυω ον εἰτ̄μ̄  
 πεκτωϋ μ̄ποϋεον̄ει εροἰ ν̄εἰ νεπροβολοοϋε μ̄-  
 παλιων· αυω αυμεετωἰ αυω αυλο εεροἰ· αυω  
 15 ον μ̄πιετακο εαεολ·

9. αυω ε παοϋοεἰν εεοκ εεραἰ ν̄εητ· αυω αἰψω  
 εεραἰ εἰοϋοεἰν ε̄μ̄ ποϋοἰν̄ τηρε̄ ετ̄ν̄εητ· αυω  
 αἰπωρε̄ω̄ ν̄ναεἰε εεραἰ εεοκ·

10. τενοϋ σε ποϋοεἰν μη εεναεωε εεολ μ̄πεκ-  
 20 τωϋ ε̄μ̄ πεχαοε· αυω ν̄ρεενοϋε̄μ̄ ναἰ ετηηϋ  
 κατα πεκτωϋ· μη εγνατωοϋν̄ ε̄μ̄ πκακε ν̄εεεἰ  
 ν̄εεεαεητεϋε ναε·

11. μη εγναεω μ̄π̄μϋετηριον μ̄πεεραν̄ ε̄μ̄ πε-  
 χαοε·

7 MS originally ε̄μ̄πιεσιτ; κακε inserted in margin after ε̄μ̄ν, and ν̄πεε in left-hand margin.

17 ε̄μ̄ ποϋοἰν; dittography, the first expunged.

4. I have become like the *archons* of the *Chaos* which have gone to the darkness below; I have become like a *material body*, which has no one in the height who will save it.

5. I have become like *material things* whose power has been taken from them as they were cast into the *Chaos*, which thou hast not saved; and they have been destroyed by thy ordinance.

6. Now at this time I have been placed in the darkness below, in dark things and in *material things* which are dead; and there is no power within them.

7. Thou hast brought thy ordinance upon me; with all things which thou hast ordained.

8. And the *Spirit* has departed and left me; and again, through thy ordinance, the *emanations* of my *aeon* have not *helped* me; and they have hated me and they have ceased towards me, and yet I am not completely destroyed.

9. And my light has diminished within me, and I have cried out to the light with all the light that is in me; and I have stretched out my hands to thee.

10. Now at this time, O Light, wilt thou *perhaps* fulfil thy ordinance in the *Chaos*? And will the saviours, *perhaps*, who came *according to* thy ordinance, arise in the darkness and come and *be disciples* to thee?

11. Will they, *perhaps*, say the *mystery* of thy name in the *Chaos*? |

12. Ἡ ἄμμον ἄτοϋ εὔναϋω ἄπεκραν ἄν οὔϋϋλι  
ἄναοϋ · παἰ ετε ἄγναϋωτῆ ἄν ἄνητῆ ·

13. ἄνοκ δε ἄϋγμνευε εὔραἰ εροκ ποϋοειν ἄϋω ἄλ<sup>h</sup>  
ταμετανοια ἄταϋοκ εὔραἰ εὔϋιϋε ·

5 14. μαρε πεκοϋοἰν εἰ' εὔραἰ εὔωἰ ·

15. ϋε ἄϋι-παοϋοἰν ϋραἰ ἄνητ · ἄϋω τῆσοοπ ἄν  
ϋενϋιϋε εὔβε ποϋοἰν · ϋιν ἄπεοϋοειϋ ενταϋπρο-  
βαλε ἄμοἰ εβολ · ἄϋω ἄτερἰϋωτῆ εὔϋιϋε εὔοϋ-  
οἰν ἄϋω ἄϋωτῆ εὔεϋτ εὔσομ ἄοϋοἰν εὔἄμ

10 πεϋλοϋ · ἄτῶοὔἄ ἄἰεἰ' εὔεϋτ ·

16. ἄ πεκτωϋ εἰ' εὔραἰ εὔωἰ ἄϋω ἄἄοτε εντ-  
ἄκτοϋοϋ εροἰ ἄϋωτῆρῆτῆ ·

17. ἄϋω ἄϋκωτε εροἰ εὔοϋ ἄθε ἄοϋμοοϋ ἄϋ-  
ἄμαϋτε ἄμοἰ ϋι οὔσοπ ἄπαοϋοἰϋ τηῆ ·

15 18. ἄϋω ϋιτῆ πεκτωϋ ἄπῆκα-ἄἄῆρῆροβολη ε-  
βοηοἰ εροἰ · ἄϋω ἄπῆκα-ἄἄϋνϋϋοϋ εὔἄμετ  
εβολ ἄν ἄἄἄἄἄ ·

ταἰ<sup>h</sup> δε τε τμεϋτ ἄμετανοια ενταϋϋοοϋ ἄἄἄ ἄε  
τῆϋἄἄ σοφια ϋραἰ ἄμ πεϋλοϋ ἄτεροϋοϋωϋ ετοο-  
20 τοϋ ἄἄἄἄἄ ἄμοϋ ἄἄἄ ἄεὔροἄοοϋε τηροϋ  
ἄϋϋἄἄἄ ἄτε παἄἄἄἄἄ :

ϋ ἄἄἄ δε ερε ἄἄ ϋω ἄμοοϋ εὔεϋμαἄἄἄἄἄ · πε-  
ϋἄϋ ἄἄ ϋε πετε οὔἄ-ἄἄἄἄἄ ἄμοϋ εὔωτῆ · ἄἄ-

12 MS εροἰ; the second ε expunged. ἄϋ in ἄϋωτῆρῆτῆ written over erasure.



12. Or will they not rather say thy name in *matter* of the *Chaos*, this: in which thou wilt not purify?

13. But I have *sung praises* to thee, O Light, and my *repentance* will reach thee in the height.

14. May thy light come down upon me.

15. My light has been taken from me and I am in distress on account of the light, from the time when I was *emanated* forth. And when I looked to the height to the light, I looked down to the light-power which is in the *Chaos*; I rose, I came down.

16. Thy ordinance came down upon me, and the fears which thou didst ordain for me, agitated me.

17. And they surrounded me roaring<sup>1</sup> like water, they seized me at once for all my time.

18. And through thy ordinance, thou didst not allow my fellow-*emanations* to *help* me; and thou didst not allow my *partner* to save me from my *afflictions*.’

This now is the fifth *repentance* which the Pistis Sophia said in the *Chaos*, when all the *material emanations* of the Authades continued to *afflict* her.”

42. Now when Jesus said these things to his *disciples*, he said to them: “He who has ears to hear, let him |

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<sup>1</sup> (13) roaring; Schmidt: numerous.

ΡΕCΩΤ̄Μ · ΛΥΩ ΠΕΤΕΡΕ ΠΕCΠ̄ΝΑ ΒΡ̄ΒΡ̄ ΝΖΗΤ̄ · ΜΑ-  
 ΡΕCΕΙ' ΕΘΗ Ν̄CΧΩ Μ̄ΠΒΩΛ Μ̄ΠΝΟΗΜΑ Ν̄ΤΜΕΖ† Μ̄ΜΕ-  
 ΤΑΝΟΙΑ Ν̄ΤΠΙCΤΙC CΟΦΙΑ · ΛΥΩ Ν̄ΤΕΡΕ ΙC ΟΥΩ ΕCΧΩ  
 Ν̄ΝΕΪΩΛΧΕ · ΛΥCΘC̄ ΕΖΡΑΪ Ν̄CΙ ΦΙΛΙΠΠΟC ΛΥΑΖΕΡΑΤ̄ ·  
 5 ΛΥΚΑ-ΠΧΩΩΜΕ ΕΤ̄ΝΤΟΟΤ̄ ΕΠΕCΗΤ · Ν̄ΤΟΥ ΓΑΡ ΠΕ  
 ΕΤCΖΑΪ Ν̄ΩΛΧΕ ΝΙΜ ΕΝΕΡΕ ΙC ΧΩ Μ̄ΜΟΟΥ · ΛΥΩ Μ̄Ν  
 ΝΕΤ̄CΕΙΡΕ Μ̄ΜΟΟΥ ΤΗΡΟΥ · ΛΥΕΙ' CΕ ΕΘΗ Ν̄CΙ ΦΙΛΙΠ- <sup>ζε</sup> <sub>ε</sub><sup>b</sup>  
 ΠΟC ΠΕΧΛΑΥ ΝΑΥ ΧΕ ΠΑΧΟΕΙC · ΜΗΤΙ ΑΝΟΚ ΜΑΥΑΛΤ  
 ΠΕ ΕΝΤΑΚΤΑC ΝΑΪ ΕΤΡΑΥΙ-ΠΡΟΟΥΩ Μ̄ΠΙΚΟCΜΟC  
 10 Ν̄ΤΑCΖΑΪ Ν̄ΩΛΧΕ ΝΙΜ ΕΤ̄ΝΑΧΟΥΟΥ · ΛΥΩ Μ̄Ν ΝΕΤ̄Ν-  
 ΝΑΛΛΥ · ΛΥΩ Μ̄ΠΚΚΑΛΤ ΕΕΙ' ΕΘΗ Ν̄ΤΑΧΙ-ΠΒΩΛ Μ̄Μ-  
 ΜΥCΤΗΡΙΟΝ Ν̄ΤΜΕΤΑΝΟΙΑ Ν̄ΤΠΙCΤΙC CΟΦΙΑ · Α ΠΑΠ̄ΝΑ  
 ΓΑΡ ΒΡ̄ΒΡ̄ ΝΖΗΤ · ΝΟΥΜΗΗΩΕ ΝCΟΠ · ΛΥΩ ΛΥΒΩΛ  
 ΕΒΟΛ · ΛΥΩ ΛΥΑΝΑΓΚΑΖΕ Μ̄ΜΟΪ ΕΜΑΤΕ ΕΤΡΑΕΙ' ΕΘΗ ·  
 15 Ν̄ΤΑΧΕ-ΠΒΩΛ Ν̄ΤΜΕΤΑΝΟΙΑ Ν̄ΤΠΙCΤΙC CΟΦΙΑ · ΛΥΩ  
 Μ̄ΠΩΕΙ' ΕΘΗ · ΕΒΟΛ ΧΕ ΑΝΟΚ ΠΕ ΕΤCΖΑΪ Ν̄ΩΛΧΕ  
 ΝΙΜ ·

ζ ΑCΩΩΠΕ CΕ Ν̄ΤΕΡΕ ΙC CΩΤ̄Μ ΕΦΙΛΙΠΠΟC ΠΕΧΛΑΥ  
 ΝΑΥ ΧΕ CΩΤ̄Μ ΦΙΛΙΠΠΕ ΠΜΑΚΑΡΙΟC Ν̄ΤΑΩΛΧΕ Μ̄Μ-  
 20 ΜΑΚ ΧΕ Ν̄ΤΟΚ Μ̄Ν ΘΩΜΑC Μ̄Ν ΜΑΘΘΑΙΟC ΝΕΝΤΑΥ-  
 ΤΑC ΝΗΤ̄Ν Ζ̄Μ ΠΩΟΡ̄Π Μ̄ΜΥCΤΗΡΙΟΝ ΕCΕCΩΛΧΕ ΝΙΜ  
 Ε†ΝΑΧΟΥΟΥ · \*\* Μ̄Ν ΝΕ†ΝΑΛΛΥ · ΛΥΩ Μ̄Ν ΖΩΒ ΝΙΜ <sup>ζε</sup>  
 ΕΤΕΤΝΑΝΑΥ ΕΡΟΥΟΥ · Ν̄ΤΟΚ ΔΕ Μ̄ΠΑΤ̄CΧΩΚ ΕΒΟΛ  
 ΩΛ ΤΕΝΟΥ Ν̄CΙ ΠΑΡΙΘΟC Ν̄ΝΩΛΧΕ ΕΤ̄ΚΝΑCΖΑΪCΟΥ ·  
 25 ΕCΩΛΑΝΧΩΚ CΕ ΕΒΟΛ · ΚΝΔΕΙ' ΕΘΗ Ν̄ΓΤΑΥΕ-ΠΕΤΕ-  
 ΖΝΑΚ · ΤΕΝΟΥ CΕ Ν̄ΤΩΤ̄Ν Μ̄ΠΩΟΜ̄Τ ΝΕΤ̄ΝΑCΖΑΪ Ν̄-

10 MS ΕΤ̄ΝΑΧΟΥΟΥ; read ΕΤ̄ΝΝΑΧΟΥΟΥ.

hear\*. And he whose *Spirit* wells up within him, let him come forward and say the interpretation of the *thought* of the fifth *repentance* of the Pistis Sophia.”

And when Jesus finished saying these words, Philip sprang up, he took his stand, he laid down the book which was in his hand — *for* he is the scribe of all the words which Jesus said, and of all the things which he did — Philip now came forward, he said to him : “My Lord, *indeed* am I alone he to whom thou hast given to take care for the *world*, and to write down all the words which thou wilt say, and all things which thou wilt do? And thou hast not allowed me to come forward to say the interpretation of the *mystery* of the *repentance* of the Pistis Sophia. *For* my *Spirit* has welled up in me many times, and it was released and it *compelled* me strongly to come forward and say the interpretation of the *repentance* of the Pistis Sophia. And I could not come forward because it is I who write all the words.”

It happened now, when Jesus heard Philip, he said to him : “Hear, Philip, thou *blessed* one, with whom I spoke; for thou and Thomas and Matthew are those to whom was given, through the First *Mystery*, to write all the words which I will say, and those things which I will do, and everything which you will see. But as for thee, up till now the *number* of the words which thou shalt write is not yet completed. Now when it is completed thou shalt come forward and say what thou dost please. Now at this time it is you three who will write | every word which I will say, and

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\* Mk. 4.9

ψαχε nim ε†ναχοογ· m̄n ne†nanaay· m̄n ne†-  
 nanaay epooγ· ayw n̄taṛm̄n̄tre n̄zwb nim n̄te  
 tm̄ntepo n̄m̄pnye· naī de n̄terep̄chooy n̄ci ic̄·  
 पेखल ननेचमाथेत्स खे पेते ουν̄-μαλλχε m̄moç  
 5 εσωτ̄m̄· μαρεचσωτ̄m̄· ac̄hoḅc̄ on eon n̄ci marizam·  
 ac̄ei' etm̄hte ac̄azepat̄c̄ z̄at̄m̄ φιλιππος पेखल  
 n̄ic̄ खे पाखοεic̄· ουν̄-μαλλχε m̄paṛm̄noyoīn ayw  
 †c̄b̄t̄wt̄ εσωτ̄m̄ εβολ z̄n̄ tabom· ayw l̄inoī m̄-  
 p̄sax̄e \*entak̄chooy· tenoy de pakhoic̄ c̄wt̄m̄ <sup>z̄ε</sup> b  
 10 tak̄hooc̄ z̄n̄ ouparz̄hia· n̄tak̄hooc̄ eron खे पे-  
 τε ουν̄-μαλλχε m̄moç εσωτ̄m̄ μαρεचσωτ̄m̄· etbe  
 p̄sax̄e n̄tak̄chooy ephilippos खे n̄tok̄ m̄n̄ θw-  
 mac̄ m̄n̄ maḅḅaios ne n̄taγ̄taac̄ n̄ht̄n̄ m̄p̄som̄t̄  
 z̄it̄m̄ p̄wor̄p̄ m̄m̄yct̄h̄rion εc̄z̄aī n̄sax̄e nim n̄te  
 15 tm̄ntepo m̄p̄oyoīn· ayw n̄tet̄n̄ṛm̄n̄tre z̄apooγ·  
 c̄wt̄m̄ de tataγ̄e-p̄w̄l̄ m̄peīsax̄e paī pe n̄ta  
 tek̄som̄ noyoēin p̄rofh̄teγ̄e m̄moç m̄pioγoc̄iγ̄  
 z̄it̄m̄ m̄w̄ȳc̄hc̄· खे z̄it̄n̄ m̄n̄tre c̄n̄aȳ ayw s̄om̄t̄·  
 ep̄e z̄wb nim naaz̄epat̄c̄· p̄som̄t̄ m̄m̄n̄tre pe fi-  
 20 lippos m̄n̄ θwmac̄ m̄n̄ maḅḅaios:

ac̄w̄p̄e de n̄tere ic̄ c̄wt̄m̄ ep̄eīsax̄e· पेखल  
 खे eȳge maria· paī pe p̄w̄l̄\*\*m̄p̄sax̄e· tenoy <sup>z̄z</sup>

1 MS ne†nanaay; read netet̄n̄nanaay.

2 n̄taṛm̄n̄tre; read n̄tet̄n̄ṛm̄n̄tre; te in n̄te inserted above.

the things which I will do, and the things which you will see. And you will bear witness to all things of the Kingdom of Heaven.”

43. Now when Jesus said these things he said to his *disciples*: “He who has ears to hear, let him hear.”\*

Mariam sprang up again, she came to the midst, she stood beside Philip, she said to Jesus: “My Lord, my man of light has ears, and I am prepared to hear by means of my power. And I have *understood* the word which thou hast spoken. Now at this time, my Lord, hear, so that I speak *openly*, for thou hast said to us: ‘He who has ears to hear, let him hear.’\* ”

Concerning the word which thou didst say to Philip: ‘Thou and Thomas and Matthew are the three to whom it has been given, through the First *Mystery*, to write every word of the Kingdom of the Light, and to bear witness to them’; hear now that I give the interpretation of these words. It is this which thy light-power once *prophesied* through Moses: ‘Through two and three witnesses everything will be established’<sup>□</sup>. The three witnesses are Philip and Thomas and Matthew”.

Now it happened when Jesus heard these words, he said: “*Excellent*, Maria, this is the interpretation of the word. Now at this time, | do thou, Philip, come forward and give

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\* Mk. 4.9

□ cf. Deut. 19.15; Mt. 18.16

5 66 ΝΤΟΚ ΦΙΛΙΠΠΟΣ ΔΜΟΥ ΕΘΗ ΝΓ̄ΤΑΥΕ-ΠΒΩΛ Μ̄ΠΜΥC-  
 ΤΗΡΙΟΝ Ν̄ΤΜΕ2† Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΤΠΙCΤΙC CΟΦΙΑ · ΑΥΩ  
 Μ̄Ν̄ΝCΩC 2ΜΟΟC Ε2ΡΑΙ Ν̄ΓC2ΑΙ Ν̄ΨΑΧΕ ΝΙΜ Ε†ΝΑ-  
 ΧΟΟΥ ΨΑΝΤ̄CΧΩΚ ΕΒΟΛ Ν̄ΒΙ ΠΑΡΙΘΜΟC Μ̄ΠΕΚΜΕΡΟC  
 10 ΕΤ̄ΚΝΑC2ΑΙ4 2̄Ν Ν̄ΨΑΧΕ Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΟΕΙΝ Μ̄Ν-  
 ΝCΑ ΝΑΙ ΕΚΕΕΙ' ΕΘΗ Ν̄ΓΧΩ Μ̄ΠΕΤΕΡΕ ΠΕΚ̄Π̄ΝΑ ΝΑΝΟΪ  
 Μ̄ΜΟ4 · ΠΛΗΝ 6Ε ΤΕΝΟΥ<sup>1</sup> ΤΑΥΕ-ΠΒΩΛ Μ̄ΠΜΥCΤΗΡΙΟΝ  
 Ν̄ΤΜΕ2† Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΤΠΙCΤΙC CΟΦΙΑ · Α4ΟΥΩΨ̄Β  
 ΔΕ Ν̄ΒΙ ΦΙΛΙΠΠΟC ΠΕΧΑ4 Ν̄ΙC · ΧΕ ΠΑΧΟΕΙC · CΩΤ̄Μ

10 ΤΑΧΩ Μ̄ΠΒΩΛ Ν̄ΤΕCΜΕΤΑΝΟΙΑ · Α ΤΕΚΘΟΜ ΓΑΡ ΠΡΟ-  
 ΦΗΤΕΥΕ ΕΤΒΗΗΤC 2ΙΤ̄Ν ΔΑΥΕΙΑ Μ̄ΠΙΟΥΟΕΙΩ ΕCΧΩ  
 Μ̄ΜΟC 2̄Μ ΠΜΕ22ΜΕΝCΑΨ4Ε Μ̄ΨΑΛΜΟC · ΧΕ 22<sup>b</sup>

1. ΠΧΟΪC ΠΝΟΥΤΕ Μ̄ΠΛΟΥΧΑΙ ΔΙΩΨ Ε2ΡΑΙ ΕΡΟΚ  
 Μ̄ΠΕ20ΟΥ Μ̄Ν ΤΕΥΨΗ ·

15 2. ΜΑΡΕ ΠΑΨΛΗΑ ΕΙ' Ε2ΟΥΝ Μ̄ΠΕΚΜ̄ΤΟ ΕΒΟΛ · ΡΙΚΕ  
 Μ̄ΠΕΚΜΑΛΧΕ ΠΧΟΕΙC ΕΠΑCΟΠ̄C ·

3. ΧΕ Α ΤΑΨΥΧΗ ΜΟΥ2 Μ̄ΠΕΘΟΥ · Α ΠΑΩΝ2 2ΩΝ  
 Ε2ΟΥΝ ΕΑΜ̄ΝΤΕ ·

20 4. ΑΥΟΠ̄Τ Μ̄Ν ΝΕΤΒΗΚ ΕΠΕCΗΤ ΕΨΩΗΪ · ΔῙΘΕ ΝΟΥ-  
 ΡΩΜΕ ΕΜ̄ΝΤ̄CΒΟΗΘΟC ·

5. ΝΕΛΕΥΘΕΡΟC 2̄Ν ΝΕΤΜΟΟΥΤ · ΝΘΕ Ν2ΕΝ2ΑΤΒΕC  
 ΕΥΝΗΧ · ΕῩΝΚΟΤ̄Κ 2̄Ν 2ΕΝΤΑΦΟC · ΝΑΙ ΕΤΕ Μ̄ΠΚ̄ΡΠΕΥ-  
 ΜΕΕΥΕ 6Ε · ΑΥΩ Ν̄ΤΟΥΟΥ ΑΥΤΑΚΟ ΕΒΟΛ 2̄Ν ΝΕΚCΙΧ ·

25 6. ΑΥΚΑΔΤ 2̄Ν ΟΥΨΗΪ Μ̄ΠΕCΗΤ · 2̄Ν 2ΕΝΚΑΚΕ · Μ̄Ν  
 25 ΘΑΙΒΕC Μ̄ΠΜΟΥ ·

22 2G in 2ΕΗΤΑΦΟC inserted above.

the interpretation of the *mystery* of the fifth *repentance* of the Pistis Sophia. And afterwards sit and write every word which I shall speak until the completion of the *number* of thy *part* in the words of the Kingdom of the Light, which thou wilt write. After this thou shalt come forward and speak whatever thy *Spirit* shall *understand*. *Nevertheless* now, at this time give the explanation of the *mystery* of the fifth *repentance* of the Pistis Sophia.

*But* Philip answered and said to Jesus: "My Lord, hear that I say the interpretation of her *repentance*. *For* thy power once *prophesied* about it through David in the 87th *Psalms*, saying :

1. 'O Lord God of my salvation, I have cried to thee by day and night.

2. Let my prayer come before thy presence. Incline thy ear, O Lord, to my petition.

3. For my soul is filled with evil; my life has approached Amente<sup>1</sup>.

4. I am numbered with those who have gone down to the pit, I have become like a man without a *helper*.

5. The *free* among the dead are like the slain who are cast out and sleep in *graves*, whom now thou dost not remember; and they are destroyed through thy hands.

6. I have been laid in a pit below in darkneses and the shadow of death. |

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<sup>1</sup> (18) Amente; lit. the western place; Hades; see ApJn 41.

7. Α ΠΕΚΩΩΝΤ̄ ΤΑΧΡΟ ΕΣΡΑΪ ΕΧΩΪ· ΑΥΩ Α ΝΕΚ-  
ΡΟΟΥΩ ΤΗΡΟΥ ΑΥΕΙ' ΕΣΡΑΪ ΕΧΩΪ· ΔΙΑΨΑΛΜΑ·

8. ΑΚΤΡΕ ΝΕΤΣΟΟΥΝ ΜΜΟΪ· ΟΥΕ ΜΜΟΪ· ΑΥΚΑΑΤ  
ΝΑΥ ΝΒΟΤΕ·<sup>4</sup> ΑΥΚΑΑΤ· ΑΥΩ ΜΠΙΒΩΚ· 211

5 9. Α ΠΑΒΑΛ ΟΒΒΕ ΕΒΟΛ ΖΝ ΤΑΜΝΤΖΗΚΕ· ΑΪΧΙΩΚΑΚ  
ΕΣΡΑΕΙ ΕΡΟΚ ΠΧΟΕΙΣ ΜΠΕΖΟΥΥ ΤΗΡΨ ΑΪΠΩΡΩ ΝΝΑ-  
ΟΙΧ ΕΣΡΑΪ ΕΡΟΚ·

10. ΜΗ ΕΚΝΑΡ̄-ΝΕΚΩΠΗΡΕ ΖΝ ΝΕΤΜΟΟΥΤ· ΜΗ ΝΣΑΪΝ  
ΝΕΤΝΑΤΩΟΥΝ̄ ΝΣΕΖΟΜΟΛΟΓΙ ΝΑΚ·

10 11. ΜΗ ΕΥΝΑΧΩ ΜΠΕΚΡΑΝ ΖΝ ΝΤΑΦΟΣ·

12. ΑΥΩ ΤΕΚΔΙΚΑΙΟΣΥΝΗ ΖΝ ΟΥΚΑΣ ΕΑΚΡ̄ΠΕΧΩΒΩ·

13. ΑΝΟΚ ΔΕ ΑΪΧΙΩΚΑΚ ΕΣΡΑΪ ΕΡΟΚ ΠΧΟΕΙΣ ΑΥΩ  
ΠΑΩΛΗΛ ΝΑΤΑΖΟΚ ΜΠΝΟΥ ΝΩΩΡ̄Π·

14. ΜΠΡΚΩΤΕ ΜΠΕΚΖΟ ΝΣΑΒΟΛ ΜΜΟΪ·

15 15. ΧΕ ΑΝΓ̄ ΟΥΖΗΚΕ ΑΝΟΚ· ΕΙΖΝ ΖΕΝΖΙΣΕ ΧΙΝ ΤΑ-  
ΜΝΤΚΟΥΪ· ΝΤΕΡΙΧΙΣΕ ΔΕ ΑΪΘΒΒΙΟΪ· ΑΥΩ ΑΪΤΩΟΥΝ̄·

16. Α ΝΕΚΟΡΓΗ ΕΙ' ΕΣΡΑΪ ΕΧΩΪ· ΑΥΩ Α ΝΕΚΖΟΤΕ  
ΩΤΡ̄ΤΩΡ̄Τ·

17. ΑΥΚΩΤΕ ΕΡΟΪ ΝΘΕ ΝΟΥΜΟΥΥ ΑΥΑΜΑΣΤΕ ΜΜΟΪ  
20 ΜΠΕΖΟΥΥ ΤΗΡΨ·

18. ΑΚΤΡΕ ΝΑΩΒΕΕΡ ΟΥΕ ΜΜΟΪ· ΑΥΩ ΝΕΤΣΟΟΥΝ̄ ΖΗ<sup>b</sup>  
ΜΜΟΪ ΕΒΟΛ ΖΝ ΤΑΤΑΛΛΙΠΩΡΙΑ·

ΠΑΪ ΟΕ ΠΕ ΠΒΩΛ ΜΠΜΥΣΤΗΡΙΟΝ ΝΤΜΕΖ† ΜΜΕΤΑ-  
ΝΟΙΑ ΝΤΑΣΧΟΟΣ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΝΤΕΡΟΥΘΛΙΒΕ

25 ΜΜΟΣ ΖΜ ΠΕΧΛΟΣ·

4 MS ΑΥΚΑΑΤ; perhaps better ΑΥΤΑΑΤ.

13 MS ΜΠΝΟΥ; read ΜΠΠΑΥ.



7. Thy anger has pressed down upon me; and all thy cares have come down upon me. *Pause.*

8. Thou hast caused those that know me to be distant from me; they have set me as an abomination to themselves; they have set me and I did not go.

9. My eye(s) became weak through my poverty; I cried to thee, O Lord, all the day; I spread out my hands to thee.

10. Wilt thou *perhaps* do thy wonders among the dead? Will shades<sup>1</sup> rise that they *confess* thee?

11. Will thy name *perhaps* be spoken in the *graves*?

12. And thy *righteousness* in a land which thou hast forgotten?

13. *But* I have cried to thee, O Lord, and my prayer will reach thee at the hour of daybreak.

14. Turn not thy face away from me.

15. For I am poor; I have been in distress since my youth; *but* when I was exalted I humbled myself, and I arose.

16. Thy *rages* have come down upon me, and thy fears have agitated me.

17. They have surrounded me like water; they have seized me all day.

18. Thou hast caused my companions to be distant from me; and those that know me on account of my *wretchedness*\*.

This now is the interpretation of the fifth *repentance* which the Pistis Sophia said when she was *afflicted* in the *Chaos*. |

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\* Ps. 87.1-18

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<sup>1</sup> (8) shades; Schmidt: physicians (Coptic mistranslation of Hebrew *rephaim*).

3 ΛCΩΩΠΕ ΘΕ ΝΤΕΡΕ ΙC CΩΤΜ ΕΝΕΪΩΛΧΕ Ε4ΧΩ  
 ΜΜΟΥ ΝΒΙ ΦΙΛΙΠΠΟC· ΠΕΧΛ4 ΧΕ ΕΥΓΕ ΦΙΛΙΠΠΟC  
 ΠΜΕΡΙΤ· ΤΕΝΟΥ ΘΕ ΛΜΟΥ ΖΜΟΟC ΝΓCΖΑΪ ΜΠΕΚΜΕΡΟC  
 ΝΨΑΧΕ ΝΙΜ Ε†ΝΑΧΟΟΥ· ΛΥΩ ΜΝ ΝΕ†ΝΑΛΛΥ· ΜΝ  
 5 ΖΩΒ ΝΙΜ ΕΤΚΝΑΝΑΥ ΕΡΟΟΥ· ΛΥΩ ΝΤΕΥΝΟΥ ΕΤΜ-  
 ΜΑΥ Λ4ΖΜΟΟC ΕΖΡΑΪ ΝΒΙ ΦΙΛΙΠΠΟC Λ4CΖΑΪ·

3 ΛCΩΩΠΕ ΟΝ ΜΝΝCΑ ΝΑΪ Λ ΙC ΟΥΩ2 ΟΝ ΕΤΟΟΤ4  
 ΖΜ ΠΩΛΧΕ ΠΕΧΛ4 ΝΝΕ4ΜΑΘΗΤΗC· ΧΕ ΤΟΤΕ ΛCΩΩ  
 ΕΖΡΑΪ ΕΠΟΥΘΕΙΝ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ· Λ4ΚΩ ΕΒΟΛ  
 10 ΜΠΕCΝΟΒΕ ΧΕ ΛCΚΛ-ΠΕCΤΟΠΟC ΝCΩC ΛCΕΙ' ΕΖΡΑΪ  
 ΕΠΚΑΚΕ ΛCΧΩ ΝΤΜΕ2CΟ ΜΜΕΤΑΝΟΙΑ ΕCΧΩ ΜΜΟC 20  
 ΝΤΕΪ2Ε ΧΕ

1. ΛΪΖΥΜΝΕΥΕ ΕΖΡΑΪ ΕΡΟΚ ΠΟΥΟΪΝ ΖΜ ΠΚΑΚΕ Μ-  
 ΠΕCΗΤ·

15 2. CΩΤΜ ΕΤΑΜΕΤΑΝΟΙΑ ΛΥΩ ΜΑΡΕ ΠΕΚΟΥΘΕΙΝ †-  
 ΖΤΗ4 ΕΠΕΖΡΟΟΥ ΜΠΑΤΩΒΛ2·

3. ΠΟΥΘΕΙΝ ΕΚΩΛΑΝΡΠΜΕΕΥΕ ΜΠΑΝΟΒΕ· Ν†ΝΑΨΕΙ'  
 ΛΝ ΝΝΑ2ΡΑΚ ΛΥΩ ΚΝΑΚΑΛΤ ΝCΩΚ·

4. ΧΕ ΝΤΟΚ ΠΟΥΘΕΙΝ ΠΕ ΠΑΝΟΥ2Μ ΕΤΒΕ ΠΟΥΘΕΙΝ  
 20 ΜΠΕΚΡΑΝ· ΝΤΑΪΠΙCΤΕΥΕ ΕΡΟΚ ΠΟΥΘΕΙΝ·

5. ΛΥΩ Λ ΤΑ6ΟΜ ΠΙCΤΕΥΕ ΕΠΕΚΜΥCΤΗΡΙΟΝ ΛΥΩ  
 ΟΝ Λ ΤΑ6ΟΜ ΝΑ2ΤΕ ΕΠΟΥΘΕΙΝ Ε4ΨΟΟΠ 2Ν ΝΑΠΧΙCΕ  
 ΛΥΩ ΛCΝΑ2ΤΕ ΕΡΟ4 ΕC2Μ ΠΕΧΛΟC ΜΠΕCΗΤ·

6. ΜΑΡΕ ΘΟΜ ΝΙΜ ΕΤΝ2ΗΤ ΝΑ2ΤΕ ΕΠΟΥΘΕΙΝ ΕΪ2Μ  
 25 ΠΚΑΚΕ ΜΠΕCΗΤ· ΛΥΩ ΟΝ ΜΑΡΟΥΝΑ2ΤΕ ΕΡΟ4 ΕΥΨΑΝ-  
 ΕΙ' ΕΠΤΟΠΟC ΜΠΧΙCΕ·

22 MS Ε4ΨΟΟΠ ; read ΕCΨΟΟΠ.

44. It happened now when Jesus heard these words which Philip said <sup>1</sup>, he said to him : “*Excellent*, Philip, thou beloved one. Come now at this time, sit and write thy *part* of every word which I shall say, and what I shall do, and everything which thou shalt see”. And immediately Philip sat down and wrote.

It happened furthermore after this Jesus continued again with the discourse. He said to his *disciples* : “*Then* the Pistis Sophia cried out to the Light. He forgave her sin, that she had forsaken her *place*, she had come down to the darkness. She spoke the sixth *repentance* in this way, saying :

1. I have *sung praises* to thee, O Light, in the darkness below.

2. Hear my *repentance*, and may thy light give heed to the voice of my entreaty.

3. O Light, if thou dost remember my sins I shall not be able to come before thee, and thou wilt forsake me.

4. For thou, O Light, art my Saviour on account of the light of thy name. I have *believed* in thee, O Light.

5. And my power *believed* in thy *mystery*. And furthermore, my power trusted in the light, when it was in those of the height, and it (my power) trusted it (the light) when it (my power) was in the *Chaos* below.

6. May all the powers within me trust the light, when I am in the darkness below, and may they trust it when they come to the *place* of the height. |

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<sup>1</sup> (1, 2) when Jesus heard these words which Philip said; see 117, n. 2.

7. ΧΕ ΝΤΟΥ ΠΕΤΝΑ ΝΑΥ ΑΥΩ ΝΨΟΤ̄Ν · ΑΥΩ ΟΥΝ-  
ΟΥΝΟΣ ΜΜΥΣΤΗΡΙΟΝ ΝΝΟΥΖ̄Μ ΝΖΗΤ̄Υ · ξο<sup>b</sup>

8. ΑΥΩ ΝΤΟΥ ΠΕ ΕΤΝΑΝΟΥΖ̄Μ ΝΝΒΟΜ ΤΗΡΟΥ ΕΒΟΛ  
Ζ̄Μ ΠΕΧΛΟΣ ΕΤΒΕ ΤΑΠΑΡΑΒΑΣΙΣ ΧΕ ΛΙΚΩ ΝΣΩΪ ΜΠΑ-  
5 ΤΟΠΟΣ ΛΙΕΙ' ΕΖΡΑΪ ΕΠΕΧΛΟΣ ·

ΤΕΝΟΥ ΔΕ ΠΕΤΕΡΕ ΠΕΥΝΟΥΣ ΧΟΣΕ ΜΑΡΕΥΝΟΪ ·

3 ΑΣΩΩΠΕ ΔΕ ΝΤΕΡΕ ΙΣ ΟΥΩ ΕΥΧΩ ΝΝΕΪΩΛΧΕ  
ΕΝΕΥΜΑΘΗΤΗΣ · ΠΕΧΛΥ ΝΑΥ ΧΕ ΤΕΤ̄ΝΝΟΪ ΧΕ ΕΪ-  
ΩΛΧΕ ΝΜΜΗΤ̄Ν ΝΑΥ ΝΖΕ · ΑΥΕΙ' ΕΘΗ ΝΒΙ ΑΝΔΡΕΑΣ  
10 ΠΕΧΛΥ ΧΕ ΠΑΧΟΕΙΣ · ΕΤΒΕ ΠΒΩΛ ΝΤΜΕΖΣΟ ΜΜΕΤΑ-  
ΝΟΙΑ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ · Α ΤΕΚΣΟΜ ΝΟΥΟΕΙΝ ΠΡΟ-  
ΦΗΤΕΥΕ ΜΠΙΟΥΟΪΩ ΖΙΤ̄Ν ΔΑΥΕΙΑ · Ζ̄Μ ΠΜΕΖΩΕΧΟΥΤ-  
ΨΙΣ ΝΨΑΛΜΟΣ ΕΣΧΩ ΜΜΟΣ · ΧΕ

1. ΛΪΩΩ ΕΖΡΑΪ ΕΡΟΚ ΠΧΟΕΙΣ Ζ̄Ν ΝΕΤΩΗΚ ·

15 2. ΣΩΤ̄Μ ΕΠΑΣΡΟΥ · ΜΑΡΕ ΝΕΚΜΑΛΧΕ ΨΖΤΗΥ  
ΕΠΕΣΡΟΥ ΜΠΑΣΟΠ̄Σ ·

3. ΠΧΟΕΙΣ ΕΚΩΑΝΨΖΤΗΚ ΕΝΑΛ̄ΝΟΜΙΑ ΝΙΜ ΠΕΤΝΑ- Ο  
ΩΛΖΕΡΑΤ̄Υ ·

4. ΧΕ ΕΡΕ ΠΚΩ ΕΒΟΛ ΝΤΟΥΤ̄Κ · ΕΤΒΕ ΠΕΚΡΑΝ ΛΙΖΥ-  
20 ΠΟΜΙΝΕ ΕΡΟΚ ΠΧΟΕΙΣ ·

5. Α ΤΑΨΥΧΗ ΖΥΠΟΜΙΝΕ ΕΠΕΚΩΛΧΕ ·

6. Α ΤΑΨΥΧΗ ΖΕΛΠΙΖΕ ΕΠΧΟΕΙΣ · ΧΙΝ ΖΤΟΥΕ ΩΛ  
ΡΟΥΖΕ · ΜΑΡΕ ΠΗΛ ΖΕΛΠΙΖΕ ΕΠΧΟΕΙΣ ΧΙΝ ΖΤΟΥ ΩΛ  
ΡΟΥΖΕ ·

1 MS ΠΕΤΙΑΝΑΥ; read ΠΕΤΝΑ ΝΑΠ; ΑΥΩ inserted above.

13 MS ΝΨΑΛΜΟΣ; read ΜΨΑΛΜΟΣ.

23 MS ΖΤΟΥΥ; better ΖΤΟΥΕ.

7. For it (the light) is merciful to us<sup>1</sup> and saves us, and there is a great *mystery* of salvation within it.

8. And it will save all the powers from the *Chaos* on account of my *transgression*, because I have forsaken my *place*, I have come down to the *Chaos*.<sup>2</sup>

At this time now, he whose *understanding* (*mind*) is uplifted<sup>2</sup>, let him *understand*.”

45. Now it happened when Jesus finished saying these words to his *disciples*, he said to them: “Do you *understand* in what manner I am speaking with you?” Andrew came forward, he said: “My Lord, concerning the interpretation of the sixth *repentance* of the Pistis Sophia, thy light-power *prophesied* once, through David, in the 129th *Psalms*, saying :

1. ‘Out of the depths I have cried to thee, O Lord.

2. Hear my voice; let thine ears be inclined to the voice of my supplication.

3. O Lord, if thou givest heed to my *iniquities* who will be able to stand?

4. For forgiveness is with thee; I have *waited for* thee, O Lord, for thy name’s sake.

5. My *soul* has *waited on* thy word.

6. My *soul* has *hoped* in the Lord from morning until evening; may Israel *hope* in the Lord from morning until evening. |

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<sup>1</sup> (1) is merciful to us; Till: will be merciful to us (MS: them), or: will see.

<sup>2</sup> (6) uplifted; Till: up to the mark i.e. efficient (also 114.5).

7. ΧΕ ΕΡΕ ΠΝΑ' ΝΤΟΟΤΨ ΜΠΧΟCIC · ΛΥΩ ΟΥΝ-  
ΟΥΝΟC ΝCΩΤΕ ΖΑΖΤΗΨ ·

8. ΛΥΩ ΝΤΟΨ ΠΕΤΝΑCΩΤΕ ΜΠΙCΑ ΕΒΟΛ ΖΝ ΝΕCΑ-  
ΝΟΜΙΑ ΤΗΡΟΥ ·

5 ΠΕΧΛΑΨ ΝΑΨ ΝCΙ IC ΧΕ ΕΥΓΕ ΑΝΔΡΕΑC ΠΜΑΚΑΡΙΟC  
ΠΑΙ ΠΕ ΠΒΩΛ ΝΤΕCΜΕΤΑΝΟΙΑ · ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ  
ΜΜΟC ΝΗΤΝ ΧΕ †ΝΑΧΕΚ-ΤΗΥΤΝ ΕΒΟΛ ΜΜΥCΤΗΡΙΟΝ  
ΝΙΜ ΝΤΕ ΠΟΥΟΕΙΝ · ΛΥΩ ΜΝ ΓΝΩCIC ΝΙΜ ΧΙΝ ΜΠCΑ-  
ΝΖΟΥΝ ΝΝCΑΝΖΟΥΝ · ΨΑ ΠCΑΝΒΟΛ ΝΝCΑΝΒΟΛ · ΧΙΝ

10 ΠΑΤΨΑΧΕ ΕΡΟΨ ΨΑ ΠΚΑΚΕ ΝΝΚΑΚΕ · ΛΥΩ ΧΙΝ ΠΟΥ- ο<sup>h</sup>  
ΟΙΝ ΝΝΟΥΟΙΝ: ΨΑ ΦΛΑΒ ΝΘΥΛΗ · ΧΙΝ ΝΝΟΥΤΕ ΤΗ-  
ΡΟΥ · ΨΑ ΝΔΑΙΜΟΝΙΟΝ · ΧΙΝ ΝΧΟΕΙC ΤΗΡΟΥ · ΨΑ  
ΝΔΓΚΑΝΟC · ΧΙΝ ΝΕΞΟΥCΙΑ ΤΗΡΟΥ · ΨΑ ΝΛΙΤΟΥΡ-  
ΓΟC · ΧΙΝ ΠΤΑΜΙΟ ΝΡΡΩΜΕ · ΨΑ ΝΘΗΡΙΟΝ · ΜΝ ΝΤΒ-  
15 ΝΟΥΟΕ · ΜΝ ΝΧΑΤΨΕ · ΧΕ ΕΥΕΜΟΥΤΕ ΕΡΩΤΝ ΧΕ  
ΝΤΕΛΙΟC · ΕΤΧΗΚ ΕΒΟΛ ΖΜ<sup>1</sup> ΠΛΗΡΩΜΑ ΝΙΜ · ΖΑΜΗΝ  
ΖΑΜΗΝ †ΧΩ ΜΜΟC ΝΗΤΝ ΧΕ ΠΤΟΠΟC Ε†ΝΑΨΩΠΕ  
ΝΖΗΤΨ ΖΝ ΤΜΝΤΕΡΟ ΜΠΑΕΙΩΤ · ΤΕΤΝΑΨΩΠΕ ΖΩΤ-  
ΤΗΥΤΝ ΜΜΑΥ ΝΜΜΑΙ · ΛΥΩ ΕΨΑΝΧΩΚ ΝCΙ ΠΑΡΙΟ-

20 ΜΟC ΝΤΕΛΕΙΟC ΕΤΡΕΨΒΩΛ ΕΒΟΛ ΝCΙ ΠΚΕΡΑCΜΟC ·  
†ΝΑΚΕΛΕΥΕ ΝCΕΕΙΝΕ ΝΝΝΟΥΤΕ ΤΗΡΟΥ ΝΤΥΡΑΝΝΟC  
ΝΑΙ ΕΤΕ ΜΠΟΥ†-ΠCΩΤΨ ΜΠΕΥΟΥΟΙΝ · ΛΥΩ †ΝΑ-  
ΚΕΛΕΥΕ ΜΠΙΚΩΖΤ ΝCΑΒΕ · ΠΑΙ ΕΨΑΡΕ ΝΤΕΛΙΟC ΧΙ- ολ  
ΟΟΡ ΜΜΟΨ · ΕΤΡΕΨΟΥΨΜ ΕΖΟΥΝ ΝCΑ ΝΤΥΡΑΝΝΟC  
25 ΕΤΜΜΑΥ ΨΑΝΤΟΥ†-ΠΖΑΕ ΝCΩΤΨ ΝΤΕ ΠΕΥΟΥΟΕΙΝ ·

22 MS †ΠΑΚΕΛΕΥΕ; † expunged.

7. For mercy is in the hand of the Lord, and with him is a great salvation.

8. And he will save Israel out of all his *iniquities*\* ”.

Jesus said to him : “*Excellent, Andrew, thou blessed one. This is the interpretation of her repentance. Truly, truly, I say to you, I will fulfil you in all the mysteries of the light, and every gnosis, from the innermost of the inner to the outermost of the outer; from the Ineffable to the darkness of darknesses; and from the Light of Lights to the (? matter)<sup>1</sup> of matter; from all the gods to the demons; from all the lords to the decans; from all the powers (exousiai) to the ministers; from the creation of men to (that of) beasts and cattle and reptiles, in order that you be called perfect, fulfilled in every pleroma. Truly, truly, I say to you that, in the place in which I shall be in the Kingdom of my Father, you will also be there with me. And when the perfect number is completed so that the mixture is dissolved, I will command that all the tyrant gods who did not give (up) what is purified of their light be brought. I will command the fire of wisdom, which the perfect ones transmit, to consume those tyrants until they give (up) the last of what is purified of their light.” |*

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\* Ps. 129.1-8

□ cf. Mt. 26.29; Lk. 22.30

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<sup>1</sup> (11) (? matter); Till : bottom (? dregs).

3 ΑΣΩΩΠΕ ΔΕ ΝΤΕΡΕ ΙC ΟΥΩ ΕΧΧΩ ΝΝΕΙΩΑΧΕ  
 ΕΝΕCΜΛΑΘΗΤΗC · ΠΕΧΛΑΥ ΝΛΥ ΧΕ ΤΕΤ̄ΝΝΟΙ ΧΕ ΕΙ-  
 ΩΑΧΕ ΝΜΜΗΤ̄Ν ΝΛΩ ΝΖΕ · ΠΕΧΕ ΜΑΡΙΑ ΧΕ CΕ ΠΧΟ-  
 ΓΙC ΛΙΝΟΙ ΜΠΩΑΧΕ ΕΤΚ̄ΧΩ ΜΜΟC · ΕΤΒΕ ΠΩΑΧΕ ΔΕ  
 5 ΕΝΤΑΚΧΟΟC ΧΕ ΖΡΑΪ Ζ̄Μ ΠΒΩΛ ΕΒΟΛ ΜΠΚΕΡΑCΜΟC  
 ΤΗΡ̄C · ΚΝΔΖΜΟΟC ΖΙΧ̄Ν ΟΥΒΟΜ ΝΟΥΟΕΙΝ · ΑΥΩ ΝΤΕ  
 ΝΕΚΜΛΑΘΗΤΗC ΕΤΕ ΛΝΟΝ ΠΕ ΝΤ̄ΝΖΜΟΟC ΖΙ ΟΥΝΑΜ  
 ΜΜΟΚ · ΝΓ†ΖΑΠ ΕΝΝΟΥΤΕ ΝΤΥΡΑΝΝΟC · ΝΛΙ ΕΤΕ  
 ΜΠΟΥ†ΠCΩΤ̄C ΜΠΕΥΟΟΥΕΙΝ · ΑΥΩ ΠΚΩΖΤ̄ ΝCΑΒΕ  
 10 ΝΛΟΥΩΜ ΝCΩΟΥ ΩΑΝΤΟΥ†ΠΖΛΕ ΝΟΥΟΕΙΝ ΕΤ̄Ν-  
 ΖΗΤΟΥ · ΕΤΒΕ ΠΕΪΩΑΧΕ ΔΕ Λ ΤΕΚΒΟΜ ΝΟΥΟΙΝ ΠΡΟ- ΟΛ<sup>b</sup>  
 ΦΗΤΕΥΕ ΜΠΠΙΟΥΟΕΙΩ ΖΙΤ̄Ν ΔΛΥΪΔ ΕCΧΩ ΜΜΟC Ζ̄Μ  
 ΠΜΕΖΤΟΥΧΟΥΩΤ Μ̄Ν ΟΥΛ' ΜΨΑΛΜΟC · ΧΕ

1. ΠΝΟΥΤΕ ΝΔΖΜΟΟC Ζ̄Ν ΤCΥΝΔΑΓΩΓΗ Ν̄Ν̄ΝΟΥΤΕ  
 15 Ν̄C†ΖΑΠ ΕΝΝΟΥΤΕ ·

ΠΕΧΛΑΥ ΝΑC Ν̄CΙ ΙC ΧΕ ΕΥΓΕ ΜΑΡΙΑ ·

3 ΑΧΟΥΩΖ ΟΝ ΕΤΟΟΤ̄C Ν̄CΙ ΙC Ζ̄Μ ΠΩΑΧΕ ΠΕΧΛΑΥ  
 ΝΝΕCΜΛΑΘΗΤΗC ΧΕ ΑCΩΩΠΕ ΝΤΕΡΕ ΤΠΙCΤΙC CΟΦΙΑ  
 ΟΥΩ ΕCΧΩ ΝΤΜΕΖCΟ ΜΜΕΤΑΝΟΙΑ · ΕΤΒΕ ΠΚΩ ΕΒΟΛ  
 20 ΝΤΕCΠΑΡΑΒΑCΙC · ΑCΚΟΤ̄C ΟΝ ΕΠΧΙCΕ ΕΝΔΥ ΧΕ ΔΥΚΩ  
 ΝΑC ΕΒΟΛ ΝΝΕCΝΟΒΕ ΑΥΩ, ΕΝΔΥ ΧΕ ΕΝΓΕCΕΝΔ̄ΝΤ̄C  
 ΕΖΡΑΪ Ζ̄Μ ΠΕΧΛΟC · ΑΥΩ ΝΕΜΠΛΑΤΟΥCΩΤ̄Μ ΕΡΟC ΠΕ  
 ΖΙΤ̄Ν ΤΚΕΛΕΥCΙC ΜΠΩΟΡ̄Π ΜΜΥCΤΗΡΙΟΝ ΕΤΡΕΥΚΩ  
 ΕΒΟΛ ΜΠΕCΝΟΒΕ · ΑΥΩ ΝCΕ̄ΝΤ̄C ΕΖΡΑΪ Ζ̄Μ ΠΕΧΛΟC ·



It happened, when Jesus finished saying these words to his *disciples*, he said to them : “Do you *understand* in what manner I have spoken to you?”

Maria said : “Yes, O Lord, I have *understood* the discourse which thou hast spoken. Concerning the word now which thou didst say : ‘At the dissolving of the whole *mixture* thou wilt sit upon a light-power, and thy *disciples*, that is we, we will sit to the right of thee \*. And thou wilt judge the *tyrant* gods which did not give (up) what is purified of their light. And the fire of wisdom will consume them until they give (up) the last of the light which is in them.’ Now concerning this word, thy light-power once *prophesied*, through David, in the 81st *Psalms*, saying : ‘God will sit in the *assembly* of gods and will judge the gods’ ”.

Jesus said to her : “*Excellent*, Maria.”

46. Jesus continued again with the discourse, he said to his *disciples* : “It happened when the Pistis Sophia finished saying the sixth *repentance* concerning the forgiveness of her *transgression*, she turned again to the height to see whether her sins were forgiven her, and to see whether she would be brought up from the *Chaos*. And she was not yet heard, through the *command* of the First *Mystery*, that her sin would be forgiven, and that she would be brought out of the *Chaos*. | When she turned to the height to see whether

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\* cf. Lk. 22.30

□ Ps. 81.1

ΝΤΕΡΕΣΚΟΤ̄Σ̄ ὅΕ ΕΠΧΙΣ̄ ΕΝΑΥ ΧΕ ΛΥΧΙ-ΤΕΣΜΕΤΑ- ὈΒ  
 ΝΟΙΑ ΝΤΟΟΤ̄Σ̄ · ΑΣΝΑΥ ΕΝΑΡΧΩΝ ΤΗΡΟΥ ΜΠΜΤ̄ΣΝΟ-  
 ΟΥΣ ΝΑΙΩΝ ΕΥΣΩΒΕ Ν̄ΣΩΣ · ΛΥΩ ΕΥΡΑΨΕ Μ̄ΜΟΣ ·  
 ΕΒΟΛ ΧΕ ΜΠΟΥΧΙ-ΤΕΣΜΕΤΑΝΟΙΑ ΝΤΟΟΤ̄Σ̄ · ΝΤΕΡΕΣ-  
 5 ΝΑΥ ὅΕ ΕΡΟΟΥ ΕΥΣΩΒΕ Ν̄ΣΩΣ · ΑΣΛΥΠΙ ΕΜΑΤΕ ΑΣΧΙ-  
 ΖΡΑΣ ΕΖΡΑΪ ΕΠΧΙΣ̄ ΕΣΧΩ Μ̄ΜΟΣ Ξ̄Ν ΤΜΕΖΣΑΨΥΕ  
 Μ̄ΜΕΤΑΝΟΙΑ ΧΕ

1. ΠΟΥΘΕΙΝ ΑΪΧΙ ΝΤΑΒΟΜ ΕΖΡΑΪ ΕΡΟΚ ΠΑΟΥΘΕΙΝ ·

2. ΑΪΠΙΣΤΕΥΕ ΕΡΟΚ ΜΠΡΤΡΑΧΙΣΨ · ΛΥΩ ΜΠΡΤΡΕΥ-  
 10 ΡΑΨΕ Μ̄ΜΟΪ Ν̄ΒΙ ΝΑΡΧΩΝ ΜΠΜΝΤ̄ΣΝΟΟΥΣ ΝΑΙΩΝ ΝΑΪ  
 ΕΤΜΟΣΤΕ Μ̄ΜΟΪ ·

3. ΟΥΟΝ ΓΑΡ ΝΙΜ ΕΠΠΙΣΤΕΥΕ ΕΡΟΚ Ν̄ΣΕΝΑΧΙΨΠΕ  
 ΑΝ · ΕΥΕΩ Ξ̄Ν ΟΥΚΑΚΕ Ν̄ΒΙ ΝΕΝΤΑΥΧΙ ΝΤΑΒΟΜ Ν̄ΣΕ-  
 ΝΑ†ΖΗΥ Μ̄ΜΟΣ ΑΝ ΑΛΛΑ ΣΕΝΑΧΙΤ̄Σ̄ ΝΤΟΟΤΟΥ ·

4. ΠΟΥΘΕΙΝ ΜΑΤΑΜΟΪ ΕΝΕΚΖΙΟΥΕ ΛΥΩ †ΝΑΝΟΥΞ̄Μ  
 15 Ν̄ΖΗΤΟΥ · ΛΥΩ \*ΜΑΤΑΜΟΪ ΕΝΕΚΜΑΜ̄ΜΟΟΥΕ ΧΕ ΕΪΕ- ὈΒ<sup>b</sup>  
 ΝΟΥΞ̄Μ Ξ̄Μ ΠΕΧΑΟΣ ·

5. ΛΥΩ ΧΙΜΟΕΙΤ ΖΗΤ Ξ̄Μ ΠΕΚΟΥΟΪΝ · ΛΥΩ ΜΑΡΙ-  
 ΕΙΜΕ Ω' ΠΟΥΘΕΙΝ ΧΕ Ν̄ΤΟΚ ΠΕ ΠΑΡΕΧΝΟΥΞ̄Μ · †ΝΑ-  
 20 ΝΑΣΤΕ ΕΡΟΚ ΜΠΛΟΥΘΕΨ ΤΗΡΨ ·

6. †ΖΤΗΚ ΕΤΡΕΚΝΟΥΞ̄Μ Μ̄ΜΟΪ ΠΟΥΟΪΝ ΧΕ ΤΕΚΜΝΤ̄-  
 ΝΑΗΤ ΨΟΟΠ ΝΨΛΕΝΕΖ ·

7. ΕΤΒΕ ΤΑΠΑΡΑΒΑΣΙΣ ΕΝΤΑΪΛΑΣ ΧΙΝ ΝΨΟΡΠ Ξ̄Ν ΤΑ-  
 ΜΝΤΑΤΣΟΟΥΝ · ΜΠΡΟΠ̄Σ̄ ΕΡΟΪ ΠΟΥΟΪΝ · ΑΛΛΑ ΝΑΣΜΕΤ  
 25 Ν̄ΤΟΧ Ξ̄Μ ΠΕΚΝΟΣ Μ̄ΜΥΣΤΗΡΙΟΝ Ν̄ΡΕΧΚΑΝΟΒΕ ΕΒΟΛ ·  
 ΕΤΒΕ ΤΕΚΜΝΤΑΓΑΘΟΣ ΠΟΥΟΪΝ ·

her *repentance* was accepted, she saw all the *archons* of the twelve *aeons* mocking her and rejoicing over her, because her *repentance* was not yet accepted. When she now saw them mocking her, she was very *sorrowful*, she lifted up her voice to the height, saying in the seventh *repentance* :

1. 'O Light, I have raised up my power to thee, my Light.

2. I have *believed* in thee; do not make me to be despised. Do not make the *archons* of the twelve *aeons*, which hate me, rejoice over me.

3. *For* all those that *believe* in thee will not be brought to shame. May those who have taken away my power remain in darkness, and have no profit from it, *but* have it taken away from them.

4. O Light, show me thy ways, and I will be saved by them; and show me thy paths, so that I be saved in the *Chaos*.

5. And lead me in thy light, and may I know, O Light, that thou art my Saviour; I will trust thee in my whole time.

6. Give heed, so that thou savest me, O Light, because thy compassion exists for ever.

7. Concerning my *transgression* which I have committed from the beginning in my ignorance, do not count it against me, O Light, *but* rather save me through thy great *mystery* of forgiveness of sins, for the sake of thy *goodness*, O Light. |

8. ΧΕ ΟΥΑΓΛΘΟΣ ΑΥΩ ΕΨΟΥΤΩΝ ΠΕ ΠΟΥΟΙΝ ·  
ΕΤΒΕ ΠΑΪ ΨΝΑΨ-ΤΑΞΙΗ ΝΑΪ ΕΤΡΑΝΟΥΖΜ ΞΝ ΤΑΠΑΡΑ-  
ΒΑΣΙΣ ·

9. ΑΥΩ ΝΑΒΟΜ ΕΝΤΑΥΣΒΟΚ ΖΙΤΝ ΘΟΤΕ ΝΝΕΠΡΟΒΟ-  
5 ΛΟΟΥΕ ΝΖΥΛΙΚΟΝ ΜΠΑΥΘΑΔΗΣ ΨΝΑΣΩΚ ΖΗΤΟΥ ΖΜ ΟΓ  
ΠΕΨΤΩΨ · ΑΥΩ ΝΑΒΟΜ ΕΝΤΑΥΣΒΟΚ ΖΙΤΝ ΝΙΑΤΝΑΨ  
ΨΝΑΤΨΑΒΟΟΥ ΕΠΕΨΟΟΥΝ ·

10. ΧΕ ΝΨΟΟΥΝ ΤΗΡΟΥ ΜΠΟΥΟΪΝ ΖΕΝΝΟΥΖΜ ΝΕ ·  
ΑΥΩ ΖΕΝΜΥΨΤΗΡΙΟΝ ΝΕ ΝΟΥΟΝ ΝΙΜ ΕΨΩΙΝΕ ΝΨΑ  
10 ΝΤΟΠΟΣ ΝΤΕΨΚΛΗΡΟΝΟΜΙΑ ΜΝ ΝΕΨΜΥΨΤΗΡΙΟΝ ·

11. ΕΤΒΕ ΠΜΥΨΤΗΡΙΟΝ ΜΠΕΚΡΑΝ ΠΟΥΟΙΝ ΚΩ ΕΒΟΛ  
ΝΤΑΠΑΡΑΒΑΣΙΣ ΧΕ ΟΥΝΟΒ ΤΕ ·

12. ΟΥΟΝ ΝΙΜ ΕΤΝΑΞΤΕ ΕΠΟΥΟΙΝ · ΨΝΑΨ ΝΑΨ  
ΜΠΜΥΨΤΗΡΙΟΝ ΕΤΕΞΝΑΨ ·

15 13. ΑΥΩ ΤΕΨΨΥΧΗ ΝΑΨΩΠΕ ΞΝ ΝΤΟΠΟΣ ΜΠΟΥΟΙΝ ·  
ΑΥΩ ΤΕΨΟΜ ΝΑΚΛΗΡΟΝΟΜΙ ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥ-  
ΟΙΝ ·

14. ΠΟΥΟΙΝ ΠΕ ΕΤΨ-ΟΜ ΝΝΕΨΠΙΨΤΕΨΕ ΕΡΟΨ ·  
ΑΥΩ ΠΡΑΝ ΜΠΕΨΜΥΨΤΗΡΙΟΝ ΠΑΝΕΤΝΑΞΤΕ ΕΡΟΨ ΠΕ ·  
20 ΑΥΩ ΨΝΑΤΑΜΟΟΥ ΕΠΤΟΠΟΣ ΝΤΕΚΛΗΡΟΝΟΜΙΑ ΕΤΞΜ  
ΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΙΝ ·

15. ΑΝΟΚ ΔΕ ΛΪΠΙΨΤΕΨΕ ΕΠΟΥΟΙΝ ΝΟΥΟΙΨ ΝΙΜ  
ΧΕ ΝΤΟΨ ΠΕ ΕΤΝΑΝΟΥΖΜ ΝΝΑΟΥΕΡΗΤΕ ΕΒΟΛ ΞΝ  
ΜΜΡΡΕ ΜΠΚΑΚΕ ·

25 16. ΨΞΤΗΚ ΕΡΟΪ ΠΟΥΟΪΝ ΑΥΩ ΝΓΝΟΥΖΜ ΜΜΟΪ · ΧΕ  
ΑΝΟΚ ΓΑΡ ΑΥΨΙ-ΠΑΡΑΝ ΝΞΗΤ ΞΜ ΠΕΧΑΟΣ ·

8. For the Light is *good* and upright. Because of this he (the Light) will allow me (lit. give me my way) to be saved from my *transgression*.

9. And my powers, which are diminished through fear of the *material emanations* of the Authades, he will draw out<sup>1</sup> thence by his ordinance. And to my powers, which are diminished through lack of mercy, he will teach his knowledge.

10. For all knowledges of the light are salvations and are *mysteries* to everyone who seeks the *places* of his *inheritance* and his *mysteries*.

11. For the sake of the *mystery* of thy name, O Light, forgive my *transgression*, for it is great.

12. To everyone who trusts the light, he will give the *mystery* which pleases him.

13. And his *soul* will exist in the *places* of the light; and his power will *inherit* the *Treasury* of the Light.

14. It is the light which gives power to those that *believe* in it. And the name of its *mystery* is for those that trust it. And it will show them the *place* of the *inheritance* which is in the *Treasury* of the Light.

15. *Moreover* I have *believed* in the light at all times, that it is this which will save my feet from the bonds of the darkness.

16. Give heed to me, O Light, and save me, *for* my name has been taken from me in the *Chaos*. |

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<sup>1</sup> (5) draw out; Till: lead, guide.

17. ΠΑΡΑ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ· ΑΥΛΩΑΙ ΕΜΑΤΕ  
 ΝΣΙ ΝΑΘΛΙΨΙC ΜΝ ΠΑ2ΩΧ· ΝΑ2ΜΕΤ ΕΒΟΛ 2Ν ΤΑΠΑ-  
 ΡΑΒΑCΙC· ΑΥΩ ΜΝ ΠΕΪΚΑΚΕ·

18. ΑΥΩ ΑΝΑΥ ΕΨΙCΕ ΜΠΑ2ΩΧ· ΝΓΚΩ ΕΒΟΛ ΝΤΑ-  
 5 ΠΑΡΑΒΑCΙC·

19. †2ΤΗΚ ΕΝΑΡΧΩΝ ΜΠΜΝΤCΝΟΟΥC ΝΑΙΩΝ· ΝΑΪ  
 ΕΝΤΑΥΜΕCΤΩΪ 2Ν ΟΥΚΩ2·

20. ΡΟΪC ΕΤΑ6ΟΜ ΑΥΩ ΝΓΝΟΥ2Μ ΜΜΟΪ· ΑΥΩ ΜΠΡ-  
 ΤΡΑ6Ω 2Μ ΠΕΪΚΑΚΕ· ΧΕ ΛΪΠΙCΤΕΥΕ ΕΡΟΚ·

10 21. ΑΥΩ ΑΥΑΛΤ ΝCΟ6 ΕΜΑΤΕ ΧΕ ΛΪΠΙCΤΕΥΕ\* ΕΡΟΚ 6Δ  
 ΠΟΥΟΕΙΝ·

22. ΤΕΝΟΥ 6Ε ΠΟΥΟΪΝ ΝΟΥ2Μ ΝΝΑ6ΟΜ 2ΡΑΪ 2Ν ΝΕ-  
 ΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ΝΑΪ Ε†2ΗΧ Ν2ΗΤΟΥ·

15 ΤΕΝΟΥ 6Ε ΠΕΤΝΗΦΕ ΜΑΡΕCΗΗΦΕ· ΝΑΪ 6Ε ΝΤΕΡΕ  
 ΙC ΧΟΟΥ ΕΝΕCΜΑΘΗΤΗC· ΑCΕΙ' ΕΘΗ Ν6Ι ΘΩΜΑC ΠΕ-  
 ΧΑC ΧΕ ΠΑΧΟΕΙC· †ΝΗΦΕ †Ρ2ΟΥΕ-ΝΗΦΕ ΑΥΩ ΠΑ-  
 ΠΝΑ ΡΟΟΥΤ 2ΡΑΪ Ν2ΗΤ· ΑΥΩ †ΤΕΛΗΛ ΕΜΑΩΟ ΧΕ  
 ΑΚ6ΩΛΠ ΝΑΝ ΕΒΟΛ ΝΝΕΪΩΑΧΕ· ΠΛΗΝ 6Ε ΕΪΑΝΕΧΕ  
 ΝΝΑCΝΗΥ ΩΑ ΤΕΝΟΥ ΧΕ ΝΝΑ†6ΩΝΤ ΝΑΥ· ΑΛΛΑ  
 20 †ΑΝΕΧΕ ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΕCΗΝΗΥ ΕΘΗ ΜΜΟΚ·  
 ΕΥΧΩ ΜΠΩΛ ΝΤΜΕΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ· ΤΕ-  
 ΝΟΥ 6Ε ΠΑΧΟΕΙC ΕΤΒΕ ΠΩΛ ΝΤΜΕ2CΑΩCΕ ΜΜΕ-  
 ΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ\* Α ΤΕΚ6ΟΜ ΝΟΥΟΪΝ ΠΡΟ- 6Δ<sup>b</sup>  
 ΦΗΤΕΥΕ 2ΑΡΟC 2ΙΤΝ ΔΑΥΕΙΔ· ΝΕΠΡΟΦΗΤΗC ΕCΧΩ  
 25 ΜΜΟC ΝΤΕΕΙ2Ε 2Μ ΠΜΕ2ΧΟΥΤΛCΤΕ ΜΨΑΛΜΟC ΧΕ

17. *Beyond* all the *emanations*, my *afflictions* and my *oppressions* are very numerous; save me from my *transgression* and this darkness.

18. And look upon the distress of my *oppression* and forgive my *transgression*.

19. Give heed to the *archons* of the twelve *aeons* which hate me with envy.

20. Watch over my power and save me; and let me not remain in this darkness, for I have *believed* in thee.

21. And they have committed a great folly for I have *believed* in thee, O Light.

22. Now at this time, O Light, save my powers from the *emanations* of the Authades, by which I am oppressed.'

Now at this time, he who is *sober*, let him be *sober*."

Now when Jesus had said these things to his *disciples*, Thomas came forward, he said: "My Lord, I am *sober*, I have become more *sober*, and my *Spirit* is ready within me. And I rejoice greatly because thou hast revealed to us these words. *Nevertheless* I have *suffered* my brothers up till now lest I cause anger in them. *But* I *suffer* each one of them to come before thee to say the interpretation of the *repentance* of the Pistis Sophia. Now at this time, O Lord, concerning the interpretation of the seventh *repentance* of the Pistis Sophia, thy light-power *prophesied* about it, through David the *prophet*, saying it thus in the 24th *Psalms*: |

1. ΠΧΟΕΙC ΔΙΨΙ ΝΤΑΨΥΧΗ ΕΞΡΑΪ ΕΡΟΚ ΠΑΝΟΥΤΕ ·

2. ΔΙΚΑΣΤΗΪ ΕΡΟΚ · ΜΠΡΤΡΑΧΙΩΠΕ · ΟΥΔΕ ΜΠΡΤΡΕ  
ΝΑΧΑΧΕ CΩΒΕ ΝCΩΪ ·

3. ΚΑΙΓΑΡ ΟΥΟΝ ΝΙΜ ΕΤΣΥΠΟΜΙΝΕ ΕΡΟΚ ΝCΕΝΑΧΙ-  
5 ΩΠΕ ΔΝ · ΕΥΕΧΙΩΠΕ ΝCΙ ΝΕΤΑΝΟΜΙ ΕΠΧΙΝΧΗ ·

4. ΠΧΟΕΙC ΜΑΤΑΜΟΪ ΕΝΕΚΣΙΟΟΥΕ ΛΥΩ ΤCΑΒΟΪ  
ΕΝΕΚΜΑΜΜΟΩΕ ·

5. ΧΙΜΟΕΙΤ ΖΗΤ · ΖΙ ΤΕΖΙΗ ΝΤΕΚΜΕ · ΛΥΩ ΝΓΤCΑΒΟΪ  
ΧΕ ΝΤΟΚ ΠΑΝΟΥΤΕ ΠΑCΩΤΗΡ · †ΝΑΣΥΠΟΜΙΝΕ ΕΡΟΚ  
10 ΜΠΕΣΟΟΥ ΤΗΡΨ :

6. ΑΡΙΠΜΕΕΥΕ ΝΝΕΚΜΝΤΨΑΝΣΤΗΨ ΠΧΟΕΙC · ΛΥΩ  
ΝΕΚΝΑ' ΧΕ CΕΨΟΟΠ ΧΙΝ ΕΝΕΣ · OG

7. ΝΝΟΒΕ ΝΤΑΜΝΤΚΟΥΪ ΜΝ ΝΑΤΑΜΝΤΑΤCΟΟΥΝ  
ΜΠΡΡΠΕΥΜΕΕΥΕ · ΑΡΙΠΑΜΕΕΥΕ ΝΤΟΨ ΚΑΤΑ ΠΑΨΑΪ  
15 ΜΠΕΚΝΑ' · ΕΤΒΕ ΤΕΚΜΝΤΨΡC ΠΧΟΕΙC ·

8. ΟΥΨΡC ΛΥΩ ΕΨΟΟΥΤΩΝ ΠΕ ΠΧΟΕΙC · ΕΤΒΕ ΠΑΪ  
ΨΝΑΨCΒΩ ΝΝΕΤΡΝΟΒΕ ΖΙ ΤΕΖΙΗ ·

9. ΨΝΑΧΙΜΟΕΙΤ ΖΗΤΟΥ ΝΝΡΜΡΑΨ | ΖΝ ΟΥΖΑΠ · ΨΝΑΤ-  
CΑΒΕ-ΝΡΜΡΑΨ ΕΝΕΨΣΙΟΟΥΕ ·

20 10. ΝΕΣΙΟΟΥΕ ΤΗΡΟΥ ΜΠΧΟΕΙC ΖΕΝΝΑ' ΝΕ ΖΙ ΜΕ ·  
ΝΕΨΩΠΕ ΝCΑ ΤΕΨΔΙΚΑΙΟCΥΝΗ ΛΥΩ ΝΕΨΜΝΤΜΝΤΡΕ ·

11. ΕΤΒΕ ΠΕΚΡΑΝ ΠΧΟΕΙC ΚΑ-ΠΑΝΟΒΕ ΝΑΪ ΕΒΟΛ  
(ΧΕ) ΕΨΟΨ ΕΜΑΤΕ ·

12. ΝΙΜ ΠΕ ΠΡΩΜΕ ΕΤΡΣΟΤΕ ΖΗΤΨ ΜΠΧΟΕΙC · ΨΝΑ-  
25 CΜΝ-ΝΟΜΟC ΝΑΨ ΖΙ ΤΕΖΙΗ ΕΝΤΑΨΟΥΑΨC ·

13. ΤΕΨΥΧΗ ΨΝΑΨΩΠΕ ΖΝ ΖΕΝΑΓΛΘΟΝ · ΛΥΩ ΠΕΨ- OG<sup>b</sup>  
CΠΕΡΜΑ ΝΑΚΛΗΡΟΝΟΜΙ ΜΠΚΑΣ ·

23 erasure in MS.



1. O Lord, I have lifted up my *soul* to thee, my God.
2. I have relied on thee; let me not be put to shame, *nor* let my enemies mock at me.
3. *Because* everyone that *waits upon* thee will not be put to shame. Let those that *commit iniquity* without cause be ashamed.
4. O Lord, show me thy ways, and teach me thy paths.
5. Lead me in the way of thy truth, and teach me for thou art my God, my *Saviour*. I will *wait on* thee the whole day.
6. Remember thy compassion, O Lord, and thy mercies, for they are from eternity.
7. Remember not the sins of my youth and those of my ignorance. Remember me rather *according to* the greatness of thy mercy, for the sake of thy *benificence*, O Lord.
8. *Beneficent* and upright is the Lord; because of this, he will teach the sinners on the way.
9. He will guide the compassionate in judgment; he will teach the compassionate his ways.
10. All the ways of the Lord are mercy and truth for those that seek his *righteousness* and his witness.
11. For thy name's sake, O Lord, forgive me my sin, (for) it is very great.
12. Who is the man who fears the Lord? He will appoint (the) *law*<sup>1</sup> for him in the way which he has chosen.
13. His *soul* will be in *good things*; and his *seed* will *inherit* the earth. |

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<sup>1</sup> (25) appoint (the) law for, i.e. instruct; Schmidt: appoint laws for.

14. ΠΧΟΓΙΣ ΠΕ ΠΤΑΧΡΟ ΝΝΕΤΡ̄2ΟΤΕ ΖΗΤ̄4 ΛΥΩ  
ΠΡΑΝ Μ̄ΠΧΟῙΣ ΠΑΝΕΤΡ̄2ΟΤΕ ΖΗΤ̄4 ΠΕ· ΕΤΑΜΟΟΥ  
ΕΤΕ4ΔΙΑΘΗΚΗ·

15. ΕΡΕ ΝΑΒΑΛ ΕΙΟΡ̄Μ ΕΠΧΟΓΙΣ Ν̄ΟΥΟΓΙΩ ΝΙΜ ΧΕ  
5 Ν̄ΤΟ4 ΠΕΤΝΑΤΕΚ̄Μ-ΝΛΟΥΕΡΗΤΕ ΕΒΟΛ Ζ̄Μ Π̄ΠΑΩ·

16. ΣΩΨ̄Τ ΕΡΑῙ ΕΧΩῙ Ν̄ΓΝΑ' ΝΑῙ· ΧΕ ΑΝ̄Γ ΟΥΩΗΡΕ  
Ν̄ΟΥΩΤ· ΑΝ̄Γ ΟΥΖΗΚΕ ΑΝΟΚ·

17. Λ ΝΕΘΛΙΨΙΣ Μ̄ΠΑΣΗΤ ΟΥΩΨ̄Σ ΕΒΟΛ· ΑΝΙΤ ΕΒΟΛ  
Ζ̄Ν ΝΑΛΝΑΓΚΗ·

10 18. ΑΝΑΥ ΕΠΑΘ̄ΒΒΙΟ Μ̄Ν ΠΑΣΙΣΕ· Ν̄ΓΚΩ ΕΒΟΛ Ν̄ΝΑ-  
ΝΟΒΕ ΤΗΡΟΥ·

19. ΑΝΑΥ ΕΝΑΧΑΧΕ ΧΕ ΛΥΟΥΩΨ̄Σ ΕΒΟΛ· ΛΥΩ  
ΛΥΜΕΣΤΩῙ Ζ̄Ν ΟΥΜΟΣΤΕ Ν̄ΧΙΝΣΟΝ̄Σ·

20. ΖΑΡΕ2 ΕΤΑΨ̄ΥΧΗ' Ν̄ΓΤΟΥΧΟῙ· Μ̄ΠΡ̄ΤΡΑΧΙΩΠΕ ΧΕ <sup>ΟΕ</sup>  
15 ΛῙΞΕΛΠΙΖΕ ΕΡΟΚ·

21. Β̄ΒΑΛΛΗΤ Μ̄Ν ΝΕΤΣΟΥΤΩΝ ΛΥΤΟΒΟΥ ΕΡΟῙ· ΧΕ  
ΛῙΞΥΠΙΟΜΙΝΕ ΕΡΟΚ ΠΧΟΕΙΣ·

22. ΠΝΟΥΤΕ ΣΩΤ Μ̄ΠΙΣΛ ΕΒΟΛ Ζ̄Ν ΝΕ4ΘΛΙΨΙΣ ΤΗ-  
ΡΟΥ·

20 3 Ν̄ΤΕΡΕ ῙΣ ΔΕ ΣΩΤ̄Μ ΕΝΩΛΧΕ Ν̄ΘΩΜΑΣ· ΠΕΧΛ4  
ΝΛ4 ΧΕ ΕΥΓΕ ΘΩΜΑΣ· ΛΥΩ ΚΑΛΩΣ· ΠΑῙ ΠΕ ΠΒΩΛ  
Ν̄ΤΜΕ2ΣΑΨ4Ε Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΖΑΜΗΝ  
ΖΑΜΗΝ †ΧΩ Μ̄ΜΟΣ ΝΗΤ̄Ν ΧΕ ΣΕΝΑΜΑΚΑΡΙΖΕ Μ̄ΜΩΤ̄Ν  
ΖῙΧ̄Μ ΠΚΑΣ Ν̄ΣΙ Ν̄ΓΕΝΕΛ ΤΗΡΟΥ Μ̄ΠΚΟΣΜΟΣ ΧΕ ΛῙΘΛΠ-

14 <sup>ε</sup> in upper right-hand margin at end of quire.

18 MS ΣΩΤ; better ΣΩΤΕ.

22 MS Π̄ΤΠΙΣΤΙΣ.

14. The Lord is the strength of those that fear him; and the name of the Lord, to those that fear him, is that which tells them of his *covenant*.

15. My eyes are directed to the Lord at all times; for it is he who will draw my feet out of the snare.

16. Look down upon me and have mercy on me; for I am an only son<sup>1</sup>, I am poor.

17. The *afflictions* of my heart have multiplied; lead me forth from my *necessities*.

18. Look upon my humbleness and my distress, and forgive all my sins.

19. Look upon my enemies, for they have multiplied and they have hated me with an unjust hatred.

20. Guard my *soul* and save me; let me not be put to shame for I have *hoped* in thee.

21. The harmless and the upright have joined themselves to me; for I have *waited upon* thee, O Lord.

22. O God, save Israel from all his *afflictions*' \*''.

When *however* Jesus heard the words of Thomas, he said to him: "*Excellent, Thomas, and well done. This is the interpretation of the seventh repentance of the Pistis Sophia. Truly, truly, I say to you that all the generations of the world will bless you upon the earth, because I have revealed |*

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\* Ps. 24.1-22

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<sup>1</sup> (7) an only son; Schmidt: solitary.

ΝΑΪ ΝΗΤἼΝ ΕΒΟΛ · ΑΥΩ ΑΤΕΤἼΝΧΙ ΕΒΟΛ ἘΜ ΠΑΙΠΝΑ ·  
 ΑΥΩ ΑΤΕΤἼΝΩΠΕ ΝΝΟΕΡΟC ΑΥΩ ΜΠἼΝΑΤΙΚΟC ΕΤΕ-  
 ΤἼΝΝΟΪ ΕΝΕΨΧΩ ΜΜΟΟΥ · ΑΥΩ ΜἼΝἼCΑ ΝΑΪ ΨΝΑΜΕΖ- <sup>οε</sup><sup>b</sup>  
 ΤΗΥΤἼΝ ΕΒΟΛ ἘΜ ΠΟΥΟΕΙΝ ΤΗΡΨ ΑΥΩ ΜἼΝ ΤCΟΜ ΤΗΡC  
 5 ἸΝΤΕ ΠΕΠἼΝΑ · ΧΕΚΑC ΕΤΕΤἼΝΝΟΪ ΧΙΝ ΜΠΕΪΝΑΥ ΝΝΕΤ-  
 ΟΥΝΑΧΟΟΥ ΕΡΩΤἼΝ ΤΗΡΟΥ ΑΥΩ ΜἼΝ ΝΕΤΝΑΝΑΥ  
 ΕΡΟΟΥ · ΕΤΙ ΚΕΚΟΥΪ ΝΟΥΟΕΪΩ ΠΕ · ΨΝΑΨΑΧΕ ΜἼ-  
 ΜΗΤἼΝ ΕΝΑΠΧΙCΕ ΤΗΡΟΥ ΧΙΝ ἸΒΟΛ ΨΑΖΟΥΝ · ΑΥΩ  
 ΧΙΝ ἸΖΟΥΝ ΨΑΒΟΛ ·  
 10 Ἐ ΛΧΟΥΩZ ΟΝ ΕΤΟΟΤΨ ἸCΙ ἸC ἘΜ ΠΨΑΧΕ ΠΕΧΛΑΧ  
 ἸΜΜΑΘΗΤΗC · ΧΕ ΛCΩΠΕ CΕ ἸΤΕΡΕCΧΩ ἸΤΕCΜΕZ-  
 CΑΨCΕ ΜΜΕΤΑΝΟΙΑ ἘΜ ΠΕΧΛΟC ἸCΙ ΤΠΙCΤΙC CΟΦΙΑ ·  
 ΑΥΩ ΝΕΜΠΑΤΕ ΤΚΕΛΕΥCΙC ΕΪ ΝΑΪ ΕΒΟΛ ΠΕ ΖΙΤἼΜ  
 ΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΕΤΡΑΝΟΥἘΜ ΜΜΟC · ἸΤΑἸΝΤC  
 15 ΕZΡΑΪ ἘΜ ΠΕΧΛΟC · ΑΛΛΑ ΑΝΟΚ ΕΒΟΛ ΖΙΤΟΟΤ ἸΜΙΝ  
 ἸΜΟΪ ἘΝ ΟΥΜἼΝΤἼΝΑΗΤ ΑΧἼΝ ἸΚΕΛΕΥCΙC ΑἸΝΤC ΕΥΤΟ- <sup>οz</sup>  
 ΠΟC ΕCΟΥΟΨC ΕΒΟΛ ΝΟΥΨΗΜ ἘΜ ΠΕΧΛΟC · ΑΥΩ  
 ἸΤΕΡΟΥΕΙΜΕ ἸCΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ἸΖΥΛΙΚΟΝ ἸΤΕ  
 ΠΑΥΘΑΔΗC · ΧΕ ΑΥἸΝΤC ΕΥΤΟΠΟC ΕCΟΥΟΨC ΕΒΟΛ  
 20 ΝΟΥΨΗΜ ἘΜ ΠΕΧΛΟC · ΑΥΛΟ ΕΥΖΩΧ ΜΜΟC ΝΟΥ-  
 ΨΗΜ · ΕΥΜΕΕΥΕ ΧΕ ΕΥΝΑἸΝΤC ΕZΡΑΪ ἘΜ ΠΕΧΛΟC  
 ΕΠΤΗΡΨ · ΝΑΪ CΕ ἸΤΕΡΟΥΨΩΠΕ ΝΕCCOΟΥἸΝ ΑΝ ΠΕ  
 ἸCΙ ΤΠΙCΤΙC CΟΦΙΑ · ΧΕ ΑΝΟΚ ΠΕ ΕΤΒΟΗΘΙ ΕΡΟC ·  
 ΟΥΔΕ ΝΕCCOΟΥἸΝ ἸΜΟΪ ΑΝ ΕΠΤΗΡΨ · ΑΛΛΑ ΝΕΨΑCCΩ  
 25 ΕCΖΥΜΝΕΥΕ ΕΠΟΥΟΕΙΝ ΜΠΕΘΗCΑΥΡΟC ΠΑΪ ΕΝΤΑC-

6 MS ΝΕΤΝΑΝΑΥ; read ΝΕΤCΤἼΝΑΝΑΥ.

8 MS ΑΥΨΧΙΝ.

16 Ἐ in upper left-hand margin at beginning of quire.

this to you, and you have received of my *Spirit*, and you have become *understanding* and *Pneumatic*, since you have *understood* what I have said. And after this I will fill you with all the light and all the power of the *Spirit*, so that from this time you will *understand* all those things which will be said to you, and those things which you will see. *Yet* a little time and I will speak with you of all the things of the height, from the outer to the inner, and from the inner to the outer.”

47. Jesus continued again with the discourse, he said to the *disciples*: “Now it happened when the Pistis Sophia said her seventh *repentance* in the *Chaos*, the *command*, through the First *Mystery*, that I should save her and bring her up from the *Chaos*, had not yet come forth to me. *But* I of myself, out of compassion, without *command*, I brought her to a *place* in the *Chaos* which was a little wider. And when the *material emanations* of the Authades knew she had been brought to a *place* in the *Chaos* which was a little wider, they ceased a little from oppressing her, thinking she would be brought up from the *Chaos* completely. Now when these things happened, the Pistis Sophia did not know that it was I who *helped* her, *nor* did she know me at all. *But* she continued *singing praises* to the light of the *Treasury* |

ΝΑΥ ΕΡΟϢ ΜΠΟΥΟΕΙΩ · ΑΥΩ ΠΑΪ ΕΝΤΑΣΠΙΣΤΕΥΕ  
 ΕΡΟϢ ΑΥΩ ΝΕΣΜΕΕΥΕ ΧΕ ΝΤΟϢ ΟΝ ΠΕ ΕΤΒΟΗΟΙ  
 ΕΡΟϢ · ΑΥΩ ΝΤΟϢ ΠΕ ΕΝΕΣΖΥΜΝΕΥΕ ΕΡΟϢ · ΕΣΜΕΕΥΕ  
 ΧΕ ΝΤΟϢ ΠΕ ΠΟΥΟΕΙΝ ΝΤΑΛΛΗΟΙΑ · ΑΛΛΑ ΕΠΕΙΔΗ ΑΣ- <sup>oz</sup> <sup>b</sup>  
 5 ΠΙΣΤΕΥΕ ΕΠΟΥΟΕΙΝ ΠΑΪ ΕΤΗΠ ΕΤΑΛΛΗΟΙΑ ΜΠΕΘΗ-  
 ΣΑΥΡΟϢ · ΕΤΒΕ ΠΑΪ ΣΕΝΑΝΤ̄Σ ΕΞΡΑΪ Ζ̄Μ ΠΕΧΛΟϢ ΑΥΩ  
 Ν̄ΣΕΧΙ-ΤΕΣΜΕΤΑΝΟΙΑ ΝΤΟΟΤ̄Σ · ΑΛΛΑ ΕΤΕ ΜΠΑΤ̄Ϣ-  
 ΧΩΚ ΕΒΟΛ Ν̄ΣΙ ΠΤΩϢ ΜΠΩΟΡ̄Π ΜΜΥΣΤΗΡΙΟΝ ΕΤΡΕΥ-  
 10 ΕΡΩΤ̄Ν Ν̄ΝΩΛΧΕ ΤΗΡΟΥ ΕΝΤΑΥΩΠΕ ΝΤΠΙΣΤΙϢ ΣΟ-  
 ΦΙΑ · ΑΣΩΠΕ ΝΤΕΡΙΝΤ̄Σ ΕΥΤΟΠΟϢ ΕϢΟΩ̄Ϣ ΕΒΟΛ  
 Ν̄ΟΥϢΗΜ Ζ̄Μ ΠΕΧΛΟϢ · ΑΥΛΟ ΕΥΖΩΧ Μ̄ΜΟϢ ΤΟΝΩ  
 Ν̄ΣΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗϢ ΕΥΜΕΕΥΕ ΧΕ ΕΥ-  
 ΝΑΝΤ̄Σ ΕΞΡΑΪ Ζ̄Μ ΠΕΧΛΟϢ ΕΠΤΗΡ̄Ϣ · ΑΣΩΠΕ ΣΕ ΝΤΕ-  
 15 ΡΟΥΕΙΜΕ Ν̄ΣΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗϢ · ΧΕ Μ-  
 ΠΟῩΝ-ΤΠΙΣΤΙϢ ΣΟΦΙΑ Ζ̄ΡΑΪ Ζ̄Μ ΠΕΧΛΟϢ · ΑΥΚΟΤΟΥ ΟΝ  
 ΖΙ ΟΥΣΟΠ ΕΥΖΩΧ Μ̄ΜΟϢ ΕΜΑΩΟ · ΕΤΒΕ ΠΑΪ ΣΕ ΑΣ- <sup>oi</sup>  
 ΧΩ ΝΤΜΕΖΩΜΟΥΝΕ Μ̄ΜΕΤΑΝΟΙΑ · ΧΕ ΝΕΑΥΛΟ ΕΥ-  
 ΖΩΧ Μ̄ΜΟϢ ΠΕ ΑΥΩ ΟΝ ΑΥΚΟΤΟΥ ΑΥΖΩΧ Μ̄ΜΟϢ  
 20 ΕΦΛΕ · ΑΣΧΩ ΝΤΕΪΜΕΤΑΝΟΙΑ ΕΣΧΩ Μ̄ΜΟϢ ΝΤΕΪΖΕ ΧΕ  
 1. ΑΪΚΑ-ΖΤΗΪ ΕΡΟΚ ΠΟΥΟΕΙΝ Μ̄ΠΡΚΑΑΤ Ζ̄Μ ΠΕΧΛΟϢ  
 ΣΩΤΕ Μ̄ΜΟΪ ΑΥΩ Ν̄ΓΝΑΖΜΕΤ Ζ̄Μ ΠΕΚΣΟΟῩΝ ·  
 2. †ΖΤΗΚ ΕΡΟΪ ΑΥΩ Ν̄ΓΝΑΖΜΕΤ ΩΠΕ ΝΑΪ ΝΡΕϢ-  
 ΝΟΥΖ̄Μ Ω' ΠΟΥΟΪΝ ΑΥΩ Ν̄ΓΝΑΖΜΕΤ Ν̄ΓΝΤ̄ ΕΡΑΤ̄Ϣ  
 25 Μ̄ΠΕΚΟΥΟΕΙΝ ·  
 3. ΧΕ ΝΤΟΚ ΠΕ ΠΑΣΩΤΗΡ ΑΥΩ ΚΝΑΝΤ̄ ΕΡΑΤ̄Κ ·  
 ΑΥΩ ΕΤΒΕ ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΕΚΡΑΝ ΧΙΜΟΕΙΤ ΖΗΤ ·  
 ΑΥΩ Ν̄Γ† ΝΑΪ Μ̄ΠΕΚΜΥΣΤΗΡΙΟΝ ·

11 MS ΕϢΟΩ̄Ϣ; read ΕϢΟΥΟΩ̄Ϣ.

which she had once seen, and in which she *believed*. And she thought, furthermore, that it was he who *helped* her. And it was he to whom she *sang praises*, thinking that he was the *true light*. *But since she believed* in the light which belongs to the *true Treasury*, for, this reason she will be brought up from the *Chaos* and her *repentance* will be received. *But* the ordinance of the *First Mystery* that her *repentance* should be received was not yet completed. *Therefore* hear now, and I will tell you all the things (lit. words) which happened to the Pistis Sophia.

It happened when I brought her to a *place* in the *Chaos*, which was a little wider, the *emanations* of the Authades ceased from oppressing her greatly <sup>1</sup>, thinking she would be brought up from the *Chaos* completely. Now it happened when the *emanations* of the Authades knew that the Pistis Sophia was not brought up from the *Chaos*, they turned again at the same time to oppress her greatly. Because of this she now said the eighth *repentance*, because they had ceased <sup>2</sup> from oppressing her, and they had turned again to oppress her to the last. She spoke this *repentance*, saying it thus :

1. 'I have hoped in thee, O Light. Leave me not in the *Chaos*; save me and deliver me with thy knowledge.

2. Give heed to me and save me. Be to me a Saviour, O Light, and save me and bring me into the presence of thy light.

3. For thou art my *Saviour* and thou wilt bring me to thy presence. And for the sake of the *mystery* of thy name, lead me and give me thy *mystery*. |

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<sup>1</sup> (12) ceased from oppressing her greatly; Schmidt: ceased completely from oppressing her.

<sup>2</sup> (18, 19) they had ceased; Schmidt: they had not ceased.

ΠΛΟΥΘΙΝ ΣΒΟΚ ΧΕ ΛΥΧΙ-ΓΛΩΜ ΝΖΗΤ · ΛΥΩ ΛΥΣΑ-  
ΛΕΥΕ ΝΒΙ ΝΩΜ ΤΗΡΟΥ ΕΤΝΖΗΤ ·

11. ΛΙΡ-ΑΤΩΜ ΠΑΡΑ ΝΑΡΧΩΝ ΤΗΡΟΥ ΝΝΑΙΩΝ · ΝΑΙ  
ΕΤΜΟΤΕ ΜΜΟΙ · ΛΥΩ ΠΑΡΑ ΤΧΟΥΤΑΧΤΕ ΜΠΡΟΒΟΛΗ ·  
5 ΝΑΙ ΕΝΕΪΩΟΠ ΖΜ ΠΕΥΤΟΠΟΣ · ΛΥΩ ΛΥΡΖΟΤΕ ΕΒΟ-  
ΗΘΙ ΕΡΟΪ ΝΒΙ ΠΑΣΟΝ · ΠΑΣΥΝΖΥΓΟΣ ΕΤΒΕ \* ΝΕΝΤΑΥ-  $\overline{\text{oo}}$ <sup>b</sup>  
ΧΟΪ ΝΖΗΤΟΥ ·

12. ΛΥΩ ΝΑΡΧΩΝ ΤΗΡΟΥ ΜΠΧΙΣΕ · ΛΥΟΠΤ ΕΤΟΟ-  
ΤΟΥ ΝΘΕ ΝΟΥΖΥΛΗ ΕΜΝ-ΟΥΘΙΝ ΝΖΗΤΣ · ΛΙΩΩΠΕ  
10 ΝΘΕ ΝΟΥΩΟΜ ΝΖΥΛΙΚΟΝ · ΕΛΣΣΕ ΕΒΟΛ ΖΝ ΝΑΡΧΩΝ ·

13. ΛΥΩ ΛΥΧΟΟΣ ΝΒΙ ΝΕΤΩΟΠ ΤΗΡΟΥ ΖΝ ΝΑΙΩΝ  
ΧΕ ΛΣΡ-ΧΛΟΣ · ΛΥΩ ΜΝΝΣΑ ΝΑΙ ΛΥΚΩΤΕ ΕΡΟΪ ΖΙ  
ΟΥΣΟΠ ΝΒΙ ΝΩΜ ΝΑΤΝΑ' · ΛΥΩ ΛΥΧΟΟΣ ΕΧΙ-ΠΛΟΥ-  
ΘΕΙΝ ΤΗΡΕ ΕΤΝΖΗΤ ·

15 14. ΑΝΟΚ ΔΕ ΑΪΝΑΣΤΕ ΕΡΟΚ ΠΟΥΟΪΝ · ΛΥΩ ΛΙΧΟΟΣ  
ΧΕ ΝΤΟΚ ΠΕ ΠΑΣΩΤΗΡ ·

15. ΛΥΩ ΕΡΕ ΠΑΤΩΩ ΕΝΤΑΚΤΩΩΕ ΕΡΟΪ ΕΨΩΟΠ  
ΖΝ ΝΕΚΣΙΧ · ΝΑΣΜΕΤ ΕΤΟΟΤΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ  
ΜΠΑΥΘΑΔΗΣ ΝΑΙ ΕΤΩΩΧ ΜΜΟΙ ΛΥΩ ΕΤΠΗΤ ΝΣΩΪ ·

20 16. ΤΑΥΕ-ΠΕΚΟΥΘΕΙΝ ΕΖΡΑΪ ΕΧΩΪ ΧΕ ΑΝΓ ΟΥΛΛΑΥ  
ΝΝΑΣΡΑΚ · ΛΥΩ ΝΑΣΜΕΤ ΖΝ ΓΕΚΜΝΤΩΑΝΣΤΗΗ ·

17. ΜΠΡΤΡΑΧΙΣΩΩ ΧΕ ΝΤΟΚ ΠΕ ΝΤΑΪΣΥΜΝΕΥΕ  
ΕΡΟΚ ΠΟΥΘΕΙΝ ΕΡΕ ΠΕΧΛΟΣ ΖΩΒΣ ΕΒΟΛ ΕΧΝ ΝΕΠΡΟ-  
ΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ΛΥΩ ΝΣΕΧΙΤΟΥ ΕΠΕΧΤ

25 ΕΠΚΑΚΕ ·



taken away my power from me, and all the powers within me have been *shaken*.

11. I have become powerless *before*<sup>1</sup> all the archons of the *aeons* which hate me, and *before* the 24 *emanations* in whose *places* I was. And my brother, my *partner*, feared to *help* me, on account of those among whom I was held.

12. And all the *archons* of the height have reckoned me to be *matter* without light in it. I have become like a *material* power which has fallen out of the *archons*.

13. And all those who were in the *aeons* said: she has become *Chaos*. And after this the merciless powers surrounded me at the same time, and spoke to take away all my light that was in me.

14. *But* I trusted thee, O Light, and I said: thou art my *Saviour*.

15. And my ordinance which thou hast ordained for me is in thy hands; save me from the hands of the *emanations* of the Authades which oppress me and pursue after me.

16. Send down thy light upon me, for I am nothing before thee; and save me in thy compassion.

17. Let me not be despised, for thou art he to whom I have *sung praises*, O Light. May the *Chaos* cover over the *emanations* of the Authades, and may they be cast down to the darkness. |

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<sup>1</sup> (3, 4) powerless before; or: more powerless than.

4. ΛΥΩ ΚΝΑΝΑΣΜΕΤ ΕΤΕΪΒΟΜ Ν̄ΣΟ Μ̄ΜΟΥΓῙ ΕΝΤΑΥ-  
 ΒΟΡΘ̄Σ ΕΡΟΪ ΧΕ Ν̄ΤΟΚ ΠΕ ΠΑΣΩΤΗΡ ·

5. ΛΥΩ †ΝΑ†-ΠΣΩΤ̄Ç Μ̄ΠΛΟΥΟΕΙΝ ΕΝΕΚΕΙΧ · ΑΚ-  
 ΝΑΣΜΕΤ ΠΟΥΟΪΝ Σ̄Μ ΠΕΚΣΟΟΥΝ ·

οιι<sup>b</sup>

6. ΑΚΩΩΝΤ̄ ΕΝΕΤΡΟΪΣ ΕΡΟΪ ΝΑΪ ΕΤΕ Ν̄ΣΕΝΑΨΑΜΑΣΤΕ  
 Μ̄ΜΟΪ ΑΝ ΨΑΒΟΛ · ΑΝΟΚ ΔΕ ΑΪΝΑΣΤΕ ΕΠΟΥΟΪΝ ·

7. †ΝΑΡΑΨΕ ΤΑΣΥΜΝΕΥΕ ΧΕ ΑΚΩ̄ΝΣΤΗΚ ΖΑΡΟΪ ·  
 ΛΥΩ ΑΚ†ΣΤΗΚ ΕΦΩΨ Ε†ΨΟΟΠ Ν̄ΣΗΤ̄Ç · ΛΥΩ ΑΚ-  
 ΝΑΣΜΕΤ · ΛΥΩ ΟΝ ΚΝΑΤΟΥΧΕ-ΤΑΒΟΜ ΕΒΟΛ Σ̄Μ ΠΕ-

10 ΧΑΟΣ ·

8. ΛΥΩ Μ̄Π̄ΚΚΑΛΤ̄ Ν̄ΤΟΟΤ̄Σ Ν̄ΤΒΟΜ Ν̄ΣΑ Μ̄ΜΟΥΓῙ ·  
 ΑΛΛΑ ΑΚ̄ΝΤ̄ ΕΥΤΟΠΟΣ ΕΝΨ̄ΣΗΧ ΑΝ ·

3 ΝΑΪ ΒΕ Ν̄ΤΕΡΕ ῙΣ ΧΟΟΥ ΕΝΕΨΜΑΟΗΤΗΣ ΑΨΟΥ-  
 ΨΩ̄Β ΟΝ ΠΕΧΛΑΧ ΝΑΥ ΧΕ ΑΨΩΠΕ ΒΕ Ν̄ΤΕΡΕΣΣΕΙΜΕ  
 15 Ν̄ΣΙ †ΣΟΜ Ν̄ΣΟ Μ̄ΜΟΥΓῙ ΧΕ Μ̄ΠΟΥΝ̄-ΤΠΙΣΤΙΣ ΣΟΦΙΑ  
 ΕΣΡΑΪ Σ̄Μ ΠΕΧΛΑΟΣ ΕΠΤΗΡ̄Ç · ΑΣΕΙ' ΟΝ Μ̄Ν Ν̄ΚΕΠΡΟΒΟ-  
 ΛΟΟΥΕ ΤΗΡΟΥ Ν̄ΣΥΛΙΚΟΝ Μ̄ΠΑΥΘΑΔΗΣ<sup>11</sup> ΛΥΣΩΧ ΟΝ Ο̄  
 Ν̄ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΑΨΩΠΕ ΒΕ Ν̄ΤΕΡΟΥΣΩΧ Μ̄ΜΟΣ ·  
 ΑΨΩΨ ΕΒΟΛ Σ̄Ν ΤΕΪΜΕΤΑΝΟΙΑ Ν̄ΟΥΩΤ̄ · ΕΣΧΩ Μ̄-  
 20 ΜΟΣ ΧΕ ·

9. Ψ̄ΝΣΤΗΚ ΖΑΡΟΪ ΠΟΥΟΪΝ ΧΕ ΛΥΣΩΧ ΟΝ Μ̄ΜΟΪ ·  
 ΑΨΩΤΟΡ̄Τ̄Ρ ΕΤΒΕ ΠΕΚΤΩΨ Ν̄ΣΙ ΠΟΥΟΪΝ ΕΤ̄Ν̄ΣΗΤ̄ · ΛΥΩ  
 Μ̄Ν ΤΑΒΟΜ · Μ̄Ν ΠΑΝΟΥΣ ·

10. Α ΤΑΒΟΜ ΑΡΧΙ Ν̄ΩΧ̄Ν ΕΪΨΟΟΠ Σ̄Ν ΝΕΪΣΩΧ ·  
 25 ΛΥΩ ΤΗΠΕ Μ̄ΠΛΟΥΟΕΪΨ ΕΨΩΟΟΠ Σ̄Μ ΠΕΧΛΑΟΣ · Α

25 MS ΕΨΩΟΟΠ; read ΕΪΨΟΟΠ.

4. And thou wilt save me as I am ensnared by<sup>1</sup> this lion-faced power; for thou art my *Saviour*.

5. And I will give what is purified of my light into thy hands; thou hast saved me, O Light, with thy knowledge.

6. Thou hast been angry with those who watch for me, who will not be able to seize me at all. *But* I have *believed* in the light.

7. I will rejoice and *sing praises*, for thou hast had compassion on me; and thou hast given heed to the oppression in which I am. And thou hast saved me. And also thou wilt deliver my power from the *Chaos*.

8. And thou didst not leave me to be in the hands of the lion-faced power, *but* thou hast brought me to a *place* which is not oppressed'."

48. When Jesus had said these things to his *disciples*, he answered again and said to them: "It happened now when the lion-faced power knew that the Pistis Sophia was not brought up from the *Chaos* at all, it came again with all the rest of the *material emanations* of the Authades. They oppressed the Pistis Sophia again. Now it happened when they oppressed her, she cried out in this same *repentance*, in which she spoke thus:

9. Have compassion on me, O Light, for they have oppressed me again. The light within me has been agitated on account of thy ordinance; and my power and my *understanding (mind)*.

10. My power has *begun* to decrease while I am in these oppressions; and the reckoning of my time while I am in the *Chaos*. | My light has diminished, for they have

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<sup>1</sup> (1, 2) as I am ensnared by; Schmidt: which they have set as a snare for me.

18. ΜΑΡΕCΩΤΑΜ Ν̄CΙ ΤΤΑΠΡΟ Ν̄ΝΕΤΟΥΕΩΟΜΚΤ̄ Ζ̄Ν  
 ΟΥΚΡΟC· ΝΑΪ ΕΤΧΩ Μ̄ΜΟC ΧΕ ΜΑΡΕΝCΗ-ΠΟΥΟΪΝ  
 ΤΗΡ̄C ΕΤ̄ΝΖΗΤ̄C ΕΜ̄ΠΗΡ̄-ΛΑΛΥ Μ̄ΠΕΘΟΟΥ·

ΝΑΪ ΔΕ Ν̄ΤΕΡΕCΧΟΟΥ Ν̄CΙ ΙC̄· ΛCΕΙ' ΕΘΗ Ν̄CΙ ΜΑ-  
 5 ΘΑΙΟC ΠΕΧΑC ΧΕ ΠΑΧΟΕΙC· Λ ΠΕΚΠ̄ΝΑ ΚΙΜ ΕΡΟΪ·  
 ΑΥΩ CΗΗΦΕ Μ̄ΜΟΪ Ν̄CΙ ΠΕΚΟΥΟΕΙΝ· ΕΤΡΑΤΑΥΕ-ΤΜΕC-  
 ΩΜΟΥΝΕ Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΤΠΙCΤΙC CΟΦΙΑ· Λ ΤΕΚCΟΜ  
 ΓΑΡ ΠΡΟΦΗΤΕΥΕ ΖΑΡΟC Μ̄ΠΙΟΥΟΕΙΩ ΖΙΤ̄Ν ΔΑΥΕΙΑ  
 Ζ̄Μ ΠΜΕΖΜΑΛΒ Μ̄ΨΑΛΜΟC ΕCΧΩ Μ̄ΜΟC· ΧΕ

10 1. ΑΪΚΑ-ΖΤΗΪ ΕΡΟΚ ΠΧΟΕΙC· Μ̄Π̄ΡΤΡΑΧΙΩΠΕ Ν̄ΩΑ· Π̄<sup>b</sup>  
 ΕΝΕC· ΜΑΤΟΥΧΟΪ Ζ̄Ν ΤΕΚΔΙΚΑΙΟCΥΝΗ·

2. ΡΙΚΕ Μ̄ΠΕΚΜΑΛΧΕ ΕΡΟΪ· CΕΠΗ Ν̄ΓΤΟΥΧΟΪ· Ω-  
 ΠΕ ΝΑΪ ΕΥΝΟΥΤΕ Ν̄ΝΑΩΤΕ· ΑΥΩ ΟΥΗΪ Μ̄ΜΑΜ̄ΠΩΤ  
 ΕΤΟΥΧΟΪ·

15 3. ΧΕ Ν̄ΤΟΚ ΠΕ ΠΑΤΑΧΡΟ· ΑΥΩ ΠΑΜΑΜ̄ΠΩΤ· ΕΤΒC  
 ΠΕΚΡΑΝ ΚΝΑΧΙΜΟΕΙΤ ΖΗΤ·

4. ΑΥΩ Ν̄ΓCΑΝΟΥΩΤ̄ ΑΥΩ ΚΝΑΝΤ̄ ΕΒΟΛ Ζ̄Μ ΠΕΪ-  
 ΠΑΩ· ΠΑΪ ΕΝΤΑΥΖΟΠ̄C ΕΡΟΪ· ΧΕ Ν̄ΤΟΚ ΠΕ ΤΑΝΑΩΤΕ·

5. †ΝΑCΟΪΛΕ ΕΠΑΠ̄ΝΑ ΕΝΕΚCΙΧ· †ΑΚCΟΤ̄Τ ΠΧΟΕΙC  
 20 ΠΝΟΥΤΕ Ν̄ΤΜΕ·

6. ΑΚΜΕCΤΕ-ΝΕΤΖΑΡ̄ΕC ΕΜΠΕΤΩΟΥΪΤ̄ ΕΠΧΙΝΧΗ·  
 ΑΝΟΚ ΔΕ ΑΪΝΑΖΤΕ· ΑΥΩ †ΝΑΤΕΛΗΛ ΕΧ̄Μ ΠΧΟΕΙC·

7. ΑΥΩ †ΝΑΕΥΦΡΑΝC ΕΧ̄Μ ΠΕΚΝΑ'· ΧΕ ΑΚCΩΩΤ̄  
 ΕΧ̄Μ ΠΑΘ̄ΒΒΙΟ ΑΥΩ ΑΚΤΟΥΧΕ-ΤΑΨΥΧΗ †ΕΒΟΛ Ζ̄Ν ΝΑ-

25 ΔΝΑΓΚΗ·

19 MS ΕΠΑΠ̄ΠΑ; read ΠΠΑΠ̄ΠΑ.

21 ΟΥ in ωΟΥΪΤ̄ inserted above.

18. May the mouth be shut of those who, with cunning, want to swallow me; who say: let us take away all the light within her, although I have done nothing wicked to them'."

49. When, *however*, Jesus had said these things, Matthew came forward and said: "My Lord, thy *Spirit* has moved me, and thy light has made me *sober*, so that I should tell the eighth *repentance* of the Pistis Sophia. For thy power once *prophesied* about it through David, in the 30th *Psalms*, saying:

1. 'I have hoped in thee, O Lord. Let me not be put to shame for ever; save me in thy *righteousness*.

2. Incline thine ear to me; save me quickly, be to me a protecting God and a house of refuge to save me.

3. For thou art my support and my refuge; for the sake of thy name thou wilt guide me and nourish me.

4. And thou wilt bring me forth from this snare which they have hidden for me, for thou art my protector.

5. I will give up my *spirit* into thy hands. Thou hast saved me, O Lord, God of truth.

6. Thou hast hated those who idly keep to what is vain. *But* I have trusted;

7. And I will rejoice over the Lord<sup>1</sup>, and I will be *glad* over thy mercy; for thou hast looked upon my humbleness, and thou hast saved my *soul* out of my *necessities*. }

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<sup>1</sup> (22, 23) Till emends Schmidt's division of verses 6, 7.

8. ΛΥΩ ΜΠΚΩΤΑΜ ΕΡΩΪ ΖΝ ΝΒΙΧ ΜΠΧΛΧΕ · ΑΚ-  
ΤΑΖΕ-ΝΛΟΥΕΡΙΤΕ ΕΡΑΤΟΥ ΖΝ ΟΥΟΥΌΤΝ · ΠΑ

9. ΝΑ' ΝΑΪ ΠΧΟΓΙΣ ΧΕ †ΘΛΙΒΕ · Α ΠΑΒΑΛ ΩΤΟΡΤΡ  
ΖΜ ΠΩΝΤ · ΛΥΩ ΤΑΨΥΧΗ ΜΝ ΖΗΤ ·

10. ΧΕ Α ΝΑΡΜΠΡΟΥΕ ΩΧΝ ΖΝ ΟΥΜΚΑΣ ΝΖΗΤ · ΛΥΩ  
Α ΠΑΩΝΖ ΩΧΝ ΖΝ ΖΕΝΑΨΑΖΟΜ · Α ΤΑΒΟΜ ΘΒΒΕ ΖΝ  
ΟΥΜΝΤΖΗΚΕ · ΛΥΩ ΛΥΩΤΟΡΤΡ ΝΒΙ ΝΑΚΕΕC ·

11. ΑΪΩΠΕ ΝΝΟΒΝΕC ΝΝΑΧΛΧΕ ΤΗΡΟΥ · ΛΥΩ  
ΝΝΕΤΖΗΝ ΕΡΟΪ · ΑΪΩΠΕ ΝΖΟΤΕ ΝΝΕΤCΟΟΥΝ ΜΜΟΪ ·  
10 ΛΥΩ ΝΕΤΝΛΥ ΕΡΟΪ ΛΥΠΩΤ ΝCΑΒΟΛ ΜΜΟΪ ·

12. ΛΥΡ-ΠΑΩΒΩ ΝΘΕ ΝΟΥΚΩΩC ΖΜ ΠΕΥΖΗΤ · ΛΥΩ  
ΑΪΡ-ΘΕ ΝΟΥCΚΕΥΟC ΕΛΧΩΡΜ ·

13. ΧΕ ΑΪΩΤΜ ΕΠCΩΨ ΝΖΕΝΜΗΗΨΕ ΕΥΚΩΤΕ ΕΡΟΪ  
ΜΠΑΚΩΤΕ · ΖΜ ΠΤΡΕΥCΩΟΥΖ ΕΖΡΑΪ ΕΧΩΪ ΖΙ ΟΥCΟΠ ·  
15 ΛΥΨΟΧΝΕ ΕΧΙ-ΤΑΨΥΧΗ ΝΤΟΟΤ ·

14. ΑΝΟΚ ΔΕ ΑΪΝΑΖΤΕ ΕΡΟΚ ΠΧΟΓΙC · ΑΪΧΟΟC ΧΕ  
ΝΤΟΚ ΠΕ ΠΑΝΟΥΤΕ ·

15. ΕΡΕ ΝΑΚΛΗΡΟC ΖΝ ΝΚΒΙΧ · ΝΑΖΜΕΤ ΕΤΒΙΧ ΝΝΑ- ΠΑ<sup>b</sup>  
ΧΛΧΕ · ΛΥΩ ΤΟΥΧΟΪ ΕΝΕΤΠΗΤ ΝCΩΪ ·

16. ΟΥΩΝΖ ΠΕΚΖΟ ΕΖΡΑΪ ΕΧΜ ΠΕΚΖΜΖΑΛ · ΛΥΩ ΤΟΥ-  
20 ΧΟΪ ΖΜ ΠΕΚΝΑ' ΠΧΟΪC ·

17. ΜΠΡΤΡΑΧΪΨΠΕ ΧΕ ΑΪΩΨ ΕΖΡΑΪ ΕΡΟΚ · ΜΑΡΟΥ-  
ΧΪΨΠΕ ΝΒΙ ΝΑΣΕΒΗC · ΛΥΩ ΝCΕΚΟΤΟΥ ΕΑΜΝΤΕ ·

18. ΜΑΡΟΥΡΜΠΟ ΝΒΙ ΝΕCΠΟΤΟΥ ΝΚΡΟC · ΝΕΤΤΑΥΟ  
25 ΝΟΥΑΝΟΜΙΑ ΝCΑ ΠΔΙΚΑΙΟC ΖΝ ΟΥΜΝΤΧΛCΙΖΗΤ · ΜΝ  
ΟΥCΩΨ ·

3 ΝΤΕΡΕ ΙC ΔΕ CΩΤΜ ΕΝΕΪΨΑΧΕ · ΠΕΧΛΑΪ ΧΕ ΚΛ-

20 MS ΟΥΩ112 ΠΕΚΖΟ; better ΟΥΕΝ2 ΠΕΚΖΟ.

8. Thou hast not shut me in the hands of the enemy; thou hast set my feet in a wide place.

9. Have mercy on me, O Lord, for I am *afflicted*; my eye is<sup>1</sup> troubled with anger; and my *soul* and my belly.

10. For my years have been spent in distress and my life has been spent in groanings; my power has become weak in poverty, and my bones are troubled.

11. I have become a reproach to all my enemies and my neighbours. I have become a fear to those that know me, and those that saw me ran away from me.

12. I have been forgotten like a corpse in their hearts; and I have become like a broken *vessel*.

13. I have heard contempt from many at my side who surrounded me; when they gathered together against me, they took counsel to take away my *soul* from me.

14. *But* I have trusted thee, O Lord, I have said: thou art my God.

15. My *lots* are in thy hands; save me from the hand of my enemies, and deliver me from those that persecute me.

16. Reveal thy face over thy servant, and save me in thy mercy, O Lord.

17. Let me not be put to shame, for I have cried to thee; let the *impious* be put to shame and turned to Amente.

18. Let the cunning lips be dumb, who speak *iniquity* against the *righteous* with pride and contempt'.\*"

50. When *however* Jesus heard these words, he said: "*Well done,* | Matthew. Now at this time *truly* I say to

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\* Ps. 30.1-18

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<sup>1</sup> (3) my eye is; lit. my eye has been.

ΛΩC ΜΑΘΑΙΟC· ΤΕΝΟΥ CΕ ΔΑΜΗΝ †ΧΩ (Μ)ΜΟC ΝΗΤΝ  
 ΧΕ ΕΦΩΔΑΝΧΩΚ ΕΒΟΛ ΝΒΙ ΠΑΡΙΘΜΟC ΝΤΕΛΕΙΟC· ΑΥΩ  
 ΝΤΕ ΠΤΗΡΨ ΩΛ ΕΞΡΑΪ †ΝΑΖΜΟΟC ΞΜ ΠΕΘΗCΑΥΡΟC  
 ΜΠΟΥΟΪΝ ΑΥΩ ΝΤΩΤΝ ΖΩΓΤΗΥΤΝ ΤΕΤΝΑΖΜΟΟC  
 5 ΖΙΧΝ ΜΝΤCΝΟΟΥC ΝCΟΜ ΝΟΥΟΕΙΝ ΩΑΝΤΝΑΠΟΚΑ- ΠΒ  
 ΟΙCΤΑ ΝΝΤΑΖΙC ΤΗΡΟΥ ΜΠΜΝΤCΝΟΟΥC ΝCΩΤΗΡ ΕΠΤΟ-  
 ΠΟC ΝΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ·

Ξ ΝΑΪ ΔΕ ΝΤΕΡΕΧΧΟΟΥ· ΠΕΧΛΑΧ ΧΕ ΤΕΤΝΝΟΪ ΧΕ  
 ΕΪΧΩ ΜΜΟC ΧΕ ΟΥ· ΑCΕΙ' ΕΘΗ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑC  
 10 ΧΕ ΠΧΟΕΙC· ΕΤΒΕ ΠΑΪ ΡΩ ΑΚΧΟΟC ΕΡΟΝ ΜΠΙΟΥ-  
 ΟΕΪΩ ΞΝ ΟΥΠΑΡΑΒΟΛΗ· ΧΕ ΝΤΩΤΝ ΑΤΕΤΝΖΥΠΟΜΙΝΕ  
 ΝΜΜΑΪ ΞΝ ΜΠΙΡΑCΜΟC· †ΝΑCΜΙΝΕ ΝΜΜΗΤΝ ΝΟΥΜΝΤ-  
 ΕΡΟ ΚΑΤΑ ΘΕ ΕΝΤΑ ΠΛΪΩΤ CΜΝΤC ΝΜΜΑΪ· ΧΕ ΕΤΕ-  
 ΤΝCΟΥΩΜ· ΝΤΕΤΝCΩ ΖΙΧΝ ΤΑΤΡΑΠΕΖΑ ΞΝ ΤΑΜΝΤ-  
 15 ΕΡΟ· ΑΥΩ ΝΤΩΤΝ ΤΕΤΝΑΖΜΟΟC ΖΙΧΝ ΜΝΤCΝΟΟΥC  
 ΝΘΡΟΝΟC ΝΤΕΤΝΚΡΙΝΕ ΝΤΜΝΤCΝΟΟΥC ΜΦΥΛΗ ΜΠΙΛ·

Ξ ΠΕΧΛΑΧ ΝΑC ΧΕ ΕΥΓΕ ΜΑΡΙΑ· ΑΧΟΥΩZ ΟΝ ΕΤΟ-  
 ΟΤΨ ΝΒΙ ΙC ΠΕΧΛΑΧ ΝΝΕCΜΑΘΗΤΗC ΧΕ ΑCΩΩΠΕ CΕ ΠΒ<sup>1</sup>  
 ΟΝ ΜΝΝCΑ ΝΑΪ ΝΤΕΡΟΥΖΩΧ ΝΤΠΙCΤΙC CΟΦΙΑ ΞΜ ΠΕ-  
 20 ΧΑΟC ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΛΥΘΑΔΗC· ΑCΧΩ Ν-  
 ΤΜΕΖΨΙΤΕ ΜΜΕΤΑΝΟΙΑ ΕCΧΩ ΜΜΟC· ΧΕ

1. Ω' ΠΟΥΟΕΙΝ ΠΑΤΑCCE ΝΝΕΝΤΑΥΧΙ-ΤΑCΟΜ Ν-  
 ΤΟΟΤ· ΑΥΩ ΝΓΧΙ-ΤCΟΜ ΝΝΕΝΤΑΥΧΙ-ΤΩΪ ΝΖΗΤ·

2. ΧΕ ΔΝΟΚ ΠΕ ΤΕΚCΟΜ· ΜΝ ΠΕΚΟΥΟΕΙΝ ΔΜΟΥ  
 25 ΝΓΝΑΖΜΕΤ·

1 MS ΜΟC.

16 MS ΝΠΙΛ for ΜΠΙCΑ or ΝΠΙΠΛ.



you, when the *perfect number* is completed and the All is raised up, I will sit in the *Treasury* of the Light, and you yourselves will sit on twelve light-powers, until we have *set up* again all the *ranks* of the twelve *saviours* at the *place* of the *inheritance* of each one of them.”

*But* when he had said these things, he said: “Do you *understand* what I say?”

Maria came forward and said: “O Lord, concerning this, thou didst once say to us in a *parable*: ‘You have *endured* with me in *temptations*. I will establish a kingdom for you *in the way in which* my Father established it for me<sup>1</sup>, so that you may eat and drink at my *table* in my kingdom. And you will sit upon twelve *thrones* and *judge* the twelve *tribes* of Israel’.\*”

He said to her: “*Excellent*, Maria.”

Jesus continued again and said to his *disciples*: “Now it happened after these things, when the *emanations* of the Authades oppressed the Pistis Sophia in the *Chaos*, she spoke the *ninth repentance*, saying:

1. ‘O Light, *smite down* those who have taken my power away from me; and take the power from those who have taken mine from me.

2. For I am thy power and thy light; come and save me. |

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\* cf. Lk. 22.28-30

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<sup>1</sup> (12) I will establish a kingdom for you ... for me; Till: I will establish a kingdom with you ... with me.

3. ΜΑΡΕ ΟΥΝΟΣ ΝΚΑΚΕ ΖΩΒΣ ΕΒΟΛ ΕΧΝ ΝΕΓΖΩΧ  
 ΜΜΟΪ· ΛΧΙΣ ΝΤΑΔΟΜ ΧΕ ΑΝΟΚ ΠΕΤΝΑΝΑΖΜΕ·

4. ΜΑΡΟΥΨΩΨΤ ΝΤΕΥΒΟΜ ΝΒΙ ΝΑΪ ΤΗΡΟΥ ΕΤΟΥ-  
 ΕΨΧΙ-ΠΛΟΥΟΪΝ ΝΖΗΤ ΕΠΤΗΡΨ· ΜΑΡΟΥΚΟΤΟΥ ΕΠΕ-  
 5 ΧΛΟΣ· ΛΥΩ ΝΣΕΡ-ΑΤΔΟΜ ΝΒΙ ΝΕΤΟΥΕΨΧΙ ΜΠΛΟΥΟΪΝ  
 ΝΖΗΤ ΕΠΤΗΡΨ·

5. ΜΑΡΕ ΤΕΥΒΟΜ ΨΩΠΕ ΝΘΕ ΝΟΥΨΟΪΨ· ΛΥΩ ΜΑ-  
 ΡΕΦΠΑΤΑΣΣΕ ΜΜΟΟΥ ΝΒΙ ΙΕΟΥ ΠΕΚΑΓΓΕΛΟΣ· πΓ

6. ΛΥΩ ΕΥΨΑΝΕΪ ΕΥΗΗΥ ΕΠΧΙΣΕ· ΜΑΡΕ ΟΥΚΑΚΕ  
 10 ΤΑΖΟΥ· ΛΥΩ ΝΣΕΣΛΑΑΤΕ ΝΣΕΚΟΤΟΥ ΕΠΕΧΛΟΣ·  
 ΛΥΩ ΜΑΡΕΠΩΤ ΝΣΩΟΥ ΝΒΙ ΙΕΟΥ ΠΕΚΑΓΓΕΛΟΣ ΝΨ-  
 ΧΝΑΥ ΕΠΚΑΚΕ ΜΠΕΣΗΤ·

7. ΧΕ ΛΥΩΡΨ ΕΡΟΪ ΝΟΥΒΟΜ ΝΖΟ ΜΜΟΥΪ ΕΜΠΙΡ-ΠΕ-  
 ΟΟΟΥ ΝΑΥ ΤΑΪ ΕΤΟΥΝΑΧΙ ΜΠΕΥΟΥΟΓΙΝ ΖΡΑΪ ΝΖΗΤΣ  
 15 ΛΥΖΩΧ ΝΤΔΟΜ ΕΤΝΖΗΤ· ΤΑΪ ΕΤΕ ΝΣΕΝΑΨΧΙΤΣ ΑΝ·

8. ΤΕΝΟΥ ΔΕ ΠΟΥΟΓΙΝ ΧΙ-ΠΣΩΤΨ ΝΤΔΟΜ ΝΖΟ Μ-  
 ΜΟΥΪ ΕΜΠΣΣΙΜΕ· ΛΥΩ ΠΜΕΕΥΓ ΕΝΤΑΨΜΕΕΥΕ ΕΡΟΧ  
 ΝΒΙ ΠΑΥΘΑΔΗΣ ΕΧΙ-ΠΛΟΥΟΓΙΝ· ΧΙ-ΠΩΨ ΖΩΨ· ΛΥΩ  
 ΜΑΡΟΥΧΙ-ΠΟΥΟΪΝ ΝΤΔΟΜ ΝΖΟ ΜΜΟΥΪ ΤΑΪ ΕΤΔΩΡΨ  
 20 ΕΡΟΪ·

9. ΤΑΔΟΜ ΝΤΟΣ ΝΑΟΥΡΟΤ ΖΜ ΠΟΥΟΓΙΝ· ΛΥΩ ΣΝΑ-  
 ΡΑΨΕ· ΧΕ ΨΝΑΝΑΖΜΕΣ·

10. ΛΥΩ ΣΕΝΑΧΟΟΣ ΝΒΙ ΜΜΕΡΟΣ ΤΗΡΟΥ ΝΤΑΔΟΜ  
 ΧΕ ΜΝ ΔΕ ΡΕΨΝΟΥΖΜ ΝΣΑΒΛΛΑΚ· ΧΕ ΝΤΟΚ ΠΕΤΝΑ- πΓ<sup>b</sup>  
 25 ΝΑΖΜΕΤ ΝΤΟΟΤΣ ΝΨΔΟΜ ΝΖΟ ΜΜΟΥΪ ΤΑΪ ΕΝΤΑΣΧΙ-

3. May a great darkness cover over those that oppress me; say to my power : it is I who will save thee.

4. All those who want to take my light from me completely : may their power fail; those who want to take my light from me completely : may they turn to the *Chaos* and become powerless.

5. May their power become like dust; and may Jeu, thine *angel*, smite them down.

6. And if they come to go to the height, may a darkness seize them, so that they stumble and turn to the *Chaos*; and may thine *angel*, Jeu, pursue them and send them to the darkness below.

7. For without my having done evil to them, they have ensnared me with a lion-faced power from which their light will be taken; they have oppressed the power within me, which they will not able to take away.

8. Now at this time, O Light, take away what is purified from the lion-faced power, without his knowing; and the thought which the Authades had (lit. thought), to take away my light : take his own away; and let the light of the lion-faced power, which ensnared me, be taken away.

9. My power will flourish in the light and will rejoice because it will save it.

10. And all the *parts* of my power will say : there is now no saviour except thee; for it is thou who wilt save me from the hands of the lion-faced power which has taken |

ΤΑΒΟΜ Ν̄ΖΗΤ· ΑΥΩ Ν̄ΤΟΚ ΠΕΓ'ΝΟΥΖ̄Μ Μ̄ΜΟΪ ΕΒΟΛ ΖΙ-  
ΤΟΤΟΥ Ν̄ΝΕΝΤΑΥΧΙ-ΤΑΒΟΜ Ν̄ΖΗΤ Μ̄Ν ΠΛΟΥΟΪΝ·

11. ΧΕ ΑΥΛΣΕΡΑΤΟΥ ΕΡΟΪ ΕΥΧΙΒΟΛ ΕΡΟΪ· ΑΥΩ  
ΕΥΧΩ Μ̄ΜΟΣ ΧΕ †<sup>1</sup>COOȲN̄ ΕΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΟΪΝ  
5 ΕΤ̄Ζ̄Μ ΠΧΙΣΕ ΠΛΙ ΕΝΤΑΪΠΙΣΤΕΥΕ ΕΡΟΧ· ΑΥΩ ΑΥΑΝΑΓ-  
ΚΑΖΕ Μ̄ΜΟΪ ΧΕ ΧΩ ΕΡΟΝ Μ̄ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ  
ΕΤ̄Ζ̄Μ ΠΧΙΣΕ· ΠΛΙ ΑΝΟΚ ΕΤΕ Ν̄†<sup>1</sup>COOȲN̄ Μ̄ΜΟΧ ΑΝ·

12. ΑΥΩ ΑΥΤΩΩΒΕ ΝΑΪ Ν̄ΝΕΪΠΕΘΟΟΥ ΤΗΡΟΥ ΕΒΟΛ  
ΧΕ ΑΪΠΙΣΤΕΥΕ ΕΠΟΥΟΕΙΝ Μ̄ΠΧΙΣΕ· ΑΥΩ ΑΥΡ̄-ΤΑΒΟΜ  
10 Ν̄ΑΤΟΥΟΕΙΝ·

13. ΑΝΟΚ ΔΕ Ν̄ΤΕΡΟΥΑΝΑΓΚΑΖΕ Μ̄ΜΟΪ· ΑΪΣΜΟΟΣ  
ΕΣΡΑΪ Ζ̄Μ ΠΚΑΚΕ· ΕΡΕ ΤΑΨΥΧΗ Θ̄ΒΒΗΥ Ζ̄Μ ΟΥΖΗΒΕ·

14. ΑΥΩ ΠΟΥΟΪΝ Ε†<sup>2</sup>ΖΥΜΝΕΥΕ ΕΡΟΚ ΕΤΒΗΗΤ̄Υ [ΧΕ]  
ΝΟΥΖ̄Μ Μ̄ΜΟΪ· †<sup>2</sup>COOȲN̄ ΧΕ ΚΝΑΝΑΣΜΕΤ ΕΒΟΛ ΧΕ  
15 ΝΕΪΣΙΡΕ ΠΕ Μ̄ΠΕΚΟΥΩΨ ΧΙΝ ΕΪΨΟΟΠ ΠΕ Ζ̄Μ ΠΛΑΙΩΝ· ΠΛ  
ΝΕΪΣΙΡΕ ΠΕ Μ̄ΠΕΚΟΥΩΨ Ν̄ΘΕ Ν̄ΝΙΑΣΟΡΑΤΟΣ ΕΤΨΟΟΠ  
Ζ̄Μ ΠΑΤΟΠΟΣ· ΑΥΩ Ν̄ΘΕ Μ̄ΠΑΣΥΝΖΥΓΟΣ· ΑΥΩ ΝΕΪΡ̄-  
ΖΗΒΕ ΠΕ ΕΪΪΟΡ̄Μ̄ ΕΪΨΙΝΕ Ν̄ΣΑ ΠΕΚΟΥΟΪΝ·

15. ΤΕΝΟΥ ΒΕ ΑΥΚΩΤΕ ΕΡΟΪ Ν̄ΣΙ ΝΕΠΡΟΒΟΛΟΟΥΕ  
20 ΤΗΡΟΥ Μ̄ΠΛΥΘΑΔΗΣ· ΑΥΩ ΑΥΡΑΨΕ ΕΣΡΑΪ ΕΧΩΪ·  
ΑΥΩ ΑΥΖΩΧ Μ̄ΜΟΪ ΕΜΑΨΟ ΕΝ†<sup>3</sup>COOȲN̄ (Μ̄ΜΟΟΥ) ΑΝ·  
ΑΥΩ ΑΥΠΩΤ· ΑΥΛΟ ΣΑΡΟΪ· ΑΥΩ Μ̄ΠΟΥΝΑ' ΝΑΪ·

16. ΑΥΚΟΤΟΥ ΟΝ ΑΥΠΙΡΑΖΕ Μ̄ΜΟΪ· ΑΥΩ ΑΥΖΩΧ

6 MS Μ̄ΜΥΣΤΗΡΙΟΝ.

13 omit ΧΕ.

18 first ī in ΕΪΪΟΡ̄Μ̄ inserted above.

21 supply Μ̄ΜΟΟΥ.

my power from me. And it is thou who savest me from the hands of those who have taken my power and my light from me.

11. For they stood up against me and told lies about me. And they say : I know the *mystery* of the light which is in the height, in which I have *believed*. And they have *compelled* me, saying : Tell us the *mystery* of the light which is in the height, this one which I do not know.

12. And they have repaid me with all these wicked things, because I have *believed* in the light of the height; and they have made my power to be without light.

13. *But* when I was *compelled*, I sat in the darkness, while my *soul* was humble in sorrow.

14. And, O Light, concerning whom I *sing praises* to thee, save me; I know that thou wilt save me, because I have done thy will since I was in my *aeon*. I have done thy will like the *invisible ones* who are in my *place*, and like my *partner*; and I became sorrowful as I looked, seeking for thy light.

15. Now at this time all the *emanations* of the Authades have surrounded me; and have rejoiced over me, and they have oppressed me greatly, without my knowing; and they have run away, they have left me, and they have not been merciful to me.

16. They turned again and *tempted* me, and they oppressed | me with great oppression; they gnashed their

ΜΜΟΪ ΖΜ ΠΝΟΘ ΝΖΩΧ· ΑΥΖΡΟΧΡΕΧ ΝΝΕΥΟΒΖΕ ΕΖΟΥΝ  
ΕΡΟΪ ΕΥΟΥΕΨΧΙ-ΠΛΟΥΟΪΝ ΝΖΗΤ ΕΠΤΗΡΨ·

17. ΨΑ ΤΝΑΥ ΘΕ ΠΟΥΘΕΙΝ ΕΚΑΝΕΧΕ ΜΜΟΥ ΕΥ-  
ΖΩΧ ΜΜΟΪ· ΝΟΥΖΜ ΝΤΑΘΟΜ ΕΒΟΛ ΖΝ ΝΕΥΜΕΕΥΕ  
5 ΕΘΟΥ ΑΥΩ ΝΓΝΑΣΜΕΤ ΝΤΟΟΤΣ ΝΨΘΟΜ ΝΖΟ Μ-  
ΜΟΥΪ· ΧΕ ΑΝΟΚ ΜΑΥΛΑΤ ΖΝ ΝΑΖΟΡΑΤΟΣ ΠΕΨΩΟΠ  
ΖΜ ΠΕΪΤΟΠΟΣ·

πλ<sup>b</sup>

18. ΨΝΑΣΥΜΝΕΥΕ ΕΡΟΚ ΠΟΥΟΪΝ ΕΙΖΝ<sup>1</sup> ΤΜΗΤΕ ΝΝΕΤ-  
ΣΟΥΖ ΤΗΡΟΥ ΕΡΟΪ· ΑΥΩ ΨΝΑΨ ΕΖΡΑΪ ΟΥΗΚ ΖΝ  
10 ΤΜΗΤΕ ΝΝΕΤΖΩΧ ΜΜΟΪ ΤΗΡΟΥ·

19. ΤΕΝΟΥ ΘΕ ΠΟΥΟΪΝ ΜΠΡΤΡΕΥΡΑΨΕ ΜΜΟΪ ΝΘΙ  
ΝΕΤΜΟΤΕ ΜΜΟΪ· ΑΥΩ ΕΥΟΥΕΨΧΙ-ΤΑΘΟΜ ΝΖΗΤ· ΝΑΪ  
ΕΤΜΟΤΕ ΜΜΟΪ ΕΤΚΙΜ ΝΝΕΥΒΑΛ ΕΖΟΥΝ ΕΡΟΪ· ΕΜΠΙΡ-  
ΑΛΑΥ ΝΑΥ·

15 20. ΧΕ ΝΕΥΚΩΡΨ ΜΕΝ ΕΡΟΪ ΠΕ ΖΝ ΖΕΝΨΑΧΕ ΕΥ-  
ΝΟΤΜ ΕΥΩΙΝΕ ΜΜΟΪ ΕΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΪΝ ΝΑΪ  
ΕΤΕ ΝΨΣΟΥΝ ΜΜΟΥ ΑΝ· ΕΥΧΩ ΜΜΟΣ ΕΡΟΪ ΕΥΟ  
ΝΚΡΟΧ ΕΡΟΪ· ΑΥΩ ΕΥΘΟΝΤ ΕΡΟΪ ΧΕ ΑΪΠΙΣΤΕΥΕ  
ΕΠΟΥΘΕΙΝ ΕΤΖΜ ΠΧΙΣΕ·

20 21. ΑΥΟΥΩΝ ΝΡΩΟΥ ΕΖΟΥΝ ΕΡΟΪ· ΠΕΧΑΥ ΧΕ ΣΕ  
ΤΝΝΑΧΙ-ΠΕΣΟΥΟΪΝ·

22. ΤΕΝΟΥ ΘΕ ΠΟΥΘΕΙΝ ΑΚΕΙΜΕ ΕΠΕΥΚΡΟΧ ΜΠΡ-  
ΑΝΕΧΕ ΜΜΟΥ· ΑΥΩ ΜΠΡΤΡΕ ΤΕΚΒΟΗΙΑ ΟΥΕ ΝΣΑ-  
ΒΟΛ ΜΜΟΪ·

πε

25 23. ΘΕΠΗ ΠΟΥΘΕΙΝ· ΑΡΙ-ΠΑΖΑΠ· ΜΝ ΠΑΚΒΑ·

9 ΟΥΪΙΚ; archaic form of ΟΥΒΙΚ.

teeth at me, wanting to take away my light from me completely.

17. How long now, O Light, dost thou *suffer* them, that they oppress me? Save my power from their wicked thoughts, and save me from the lion-faced power, for I alone among the *invisible ones* am in this *place*.

18. I will *sing praise* to thee, O Light, while I am in the midst of all those gathered against me. And I will cry out to thee in the midst of all those that oppress me.

19. Now at this time, O Light, let not those that hate me and want to take away my power from me, rejoice over me; these who hate me, as they move their eyes against me, without my having done anything to them.

20. For *indeed* they flatter me with sweet words while they seek from me the *mysteries* of the light which I do not know; speaking to me with cunning against me, and raging against me, because I have *believed* in the light which is in the height.

21. They have opened their mouths against me; they have said: Yes. We will take away her light.

22. Now at this time, O Light, thou hast known their cunning; *suffer* them not, and let not thy *help* be far from me.

23. Make haste, O Light, judge me and avenge me. |

24. ΛΥΩ †ΖΑΠ ΕΡΟΪ Ζ̄Ν ΤΕΚΜΝ̄ΤΑΓΛΑΘΟΣ· ΤΕΝΟΥ ΘΕ  
ΠΟΥΟΪΝ Ν̄ΝΟΥΟΪΝ Μ̄ΠΡ̄ΤΡΕῩΧΙ-ΠΛΟΥΟΕΙΝ Ν̄ΤΟΟΤ·

25. ΛΥΩ Μ̄ΠΡ̄ΤΡΕῩΧΟΟΣ ΖΡΑΪ Ν̄ΖΗΤΟΥ· ΧΕ Λ ΤΕΝ-  
ΘΟΜ ΣΕΙ' Μ̄ΠΕΣΟΥΟΪΝ ΛΥΩ Μ̄ΠΡ̄ΤΡΕῩΧΟΟΣ ΧΕ ΛΝΩ-  
5 Μ̄Κ Ν̄ΤΕΣΘΟΜ·

26. ΑΛΛΑ ΜΑΡΕ ΟΥΚΑΚΕ Ν̄ΤΟΘ ΕΙ' ΕΖΡΑΪ ΕΧΩΟΥ·  
ΛΥΩ ΜΑΡΟῩΡ-ΑΤΘΟΜ Ν̄ΘΙ ΝΕΤΟΥΕΨΧΙ-ΠΛΟΥΟΪΝ Ν̄-  
ΤΟΟΤ· ΛΥΩ ΜΑΡΟῩ† ΖΙΩΟΥ Ν̄ΟΥΧΛΟΣ Μ̄Ν ΟΥΚΑΚΕ·  
Ν̄ΘΙ ΝΕΤΧΩ Μ̄ΜΟΣ ΧΕ Τ̄ΝΝΑΧΙ Μ̄ΠΕΣΟΥΟΕΙΝ Μ̄Ν  
10 ΤΕΣΘΟΜ·

27. ΤΕΝΟΥ ΘΕ ΝΑΖΜΕΤ ΤΑΡΙΡΑΨΕ ΧΕ †ΟΥΕΨ-ΠΜΕΖ-  
Μ̄ΝΤΨΟΜΤΕ Ν̄ΛΙΩΝ ΠΤΟΠΟΣ Ν̄ΤΑΙΚΑΙΟΣΥΝΗ· ΛΥΩ  
†ΝΑΧΟΟΣ Ν̄ΟΥΟΕΙΨ ΝΙΜ ΧΕ Ε4ΕΡ̄ΖΟΥΕ-ΟΥΟΪΝ Ν̄ΘΙ  
ΠΟΥΟΪΝ Ν̄ΙΘΟῩ ΠΕΚΑΓΓΕΛΟΣ·

15 28. ΛΥΩ ΠΑΛΑΣ ΝΑΖΥΜΝΕΥΕ ΕΡΟΚ Ζ̄Μ ΠΕΚΣΟΟΥΝ Π̄Θ<sup>b</sup>  
Μ̄ΠΛΟΥΟΕΙΨ ΤΗΡ̄Ψ Ζ̄Μ ΠΜΕΖΜ̄ΝΤΨΟΜΤΕ Ν̄ΛΙΩΝ :

Ζ ΛΣΩΩΠΕ Ν̄ΤΕΡΕ ῙΣ ΟΥΩ Ε4ΧΩ Ν̄ΝΕΪΨΑΧΕ ΕΝΕ4-  
ΜΑΘΗΤΗΣ· ΠΕΧΛ4 ΝΑΥ ΧΕ ΠΕΤΝΗΦΕ Ζ̄ΝΤΗΥΤ̄Ν· ΜΑ-  
ΡΕ4ΤΑΥΕ-ΠΕΥΒΩΛ· Λ4ΕΙ' ΕΘΗ Ν̄ΘΙ ῙΑΚΩΒΟΣ· Λ4†ΠΙ  
20 ΕΡ̄Ν ΤΜΕΣΤ̄Ν̄ΖΗΤ Ν̄ΙΣ ΠΕΧΛ4 ΧΕ ΠΑΧΟΕΙΣ· Λ4ΝΗΦΕ  
Μ̄ΜΟΪ Ν̄ΘΙ ΠΕΚΠ̄ΝΛ· ΛΥΩ †ΡΟΥΤ ΕΤΑΥΕ-ΠΕΥΒΩΛ·  
ΕΤΒΕ ΠΑΪ ΡΩ Λ ΤΕΚΘΟΜ ΠΡΟΦΗΤΕΥΕ Μ̄ΠΙΟΥΟΪΨ ΖΙΤ̄Ν  
ΔΑΥΕΙΔ Ζ̄Μ ΠΜΕΖΜΑΒΤΑ4ΤΕ Μ̄ΨΑΛΜΟΣ Ε4ΧΩ Μ̄ΜΟΣ  
Ν̄ΤΕΪΖΕ ΕΤΒΕ ΤΜΕΖΨΙΤΕ Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΤΠΙΣΤΙΣ ΣΟ-  
25 ΦΙΑ· ΧΕ

1. †ΖΑΠ ΠΧΟΕΙΣ ΕΝΕΤΧΙ Μ̄ΜΟΪ Ν̄ΘΟΝ̄Σ· ΜΙΩΕ Μ̄Ν  
ΝΕΤΜΙΩΕ Ν̄ΜΜΑΪ·



24. And give judgment to me in thy *goodness*; now at this time, O Light of Lights, let them not take my light from me.

25. And do not let them say in their hearts <sup>1</sup>: Our power has satisfied itself with her light; and let them not say: We have swallowed her power.

26. *But* rather let darkness come down upon them; and let those that want to take away my light from me become powerless; and those that say: We will take away her light and her power, let them be covered with *Chaos* and darkness.

27. Now at this time, save me, that I may rejoice, because I want <sup>2</sup> the thirteenth *aeon*, the *place of righteousness*. And I will say at all times: May the light of Jev, thy *angel*, give more light.

28. And my tongue will *sing praises* to thee in thy knowledge, all my time in the thirteenth *aeon*.<sup>3</sup>”

51. It happened when Jesus finished saying these words to his *disciples*, he said to them: “He who is *sober* among you, let him give their interpretation.”

James came forward, he kissed the breast of Jesus and said: “My Lord, thy *Spirit* has made me *sober*<sup>3</sup>, and I am willing to give their interpretation. Concerning this, indeed, thy power *prophesied* once, through David, in the 34th *Psalms*, speaking thus about the ninth *repentance* of the Pistis Sophia:

1. ‘Judge, O Lord, those who do injustice to me; fight with those who fight with me. |

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<sup>1</sup> (3) in their hearts; Till: within themselves, i.e. to themselves.

<sup>2</sup> (11) I want; Till: I love.

<sup>3</sup> (20, 21) thy Spirit has made me sober; Till: thy Spirit has become sober (awake) in me.

2. ΑΜΑΖΤΕ ΝΟΥΖΟΠΛΟΝ ΜΝ ΟΥΘΥΡΩΝ ΝΓΤΩΟΥΝ  
ΕΒΟΗΘΙ ΕΡΟΪ·

3. ΠΩΣΤ̄ ΕΒΟΛ ΝΟΥΣΙΗΕ· ΑΥΩ<sup>1</sup> ΝΓΖΟΧΠ̄Σ ΜΠΕΜΤΟ Π̄Ε  
ΕΒΟΛ ΝΝΕΤΟΛΙΒΕ ΜΜΟΪ· ΛΧΙΣ ΝΤΑΨΥΧΗ ΧΕ ΛΝΟΚ  
5 ΠΕ ΠΟΥΟΥΧΑΪ·

4. ΜΑΡΟΥΧΙΩΠΕ ΝΣΕΟΥΩΛ̄Σ ΝΓΙ ΝΕΤΩΠΕ ΝΣΑ  
ΤΑΨΥΧΗ· ΜΑΡΟΥΚΟΤΟΥ ΕΠΑΖΟΥ ΝΣΕΧΙΩΠΕ ΝΓΙ  
ΝΕΤΜΕΣΥΕ ΕΡΟΪ ΕΞΕΝΠΕΘΟΟΥ·

5. ΜΑΡΟΥΡ̄ΘΕ ΝΟΥΨΟΕΪΩ<sup>1</sup> ΜΠΕΜΤΟ ΕΒΟΛ ΝΟΥΤΗΥ·  
10 ΑΥΩ ΕΡΕ ΠΑΓΓΕΛΟΣ ΜΠΧΟΕΙΣ ΠΗΤ ΝΣΩΟΥ·

6. ΜΑΡΕ ΤΕΥΖΙΗ Ψ(Ω)ΠΕ ΝΚΑΚΕ· ΑΥΩ ΝΣΣΑΛΑΤΕ·  
ΑΥΩ ΕΡΕ ΠΑΓΓΕΛΟΣ ΜΠΧΟΕΙΣ ΘΛΙΒΕ ΜΜΟΟΥ·

7. ΧΕ ΑΥΖΩΠ ΕΡΟΪ ΝΟΥΠΑΩ ΜΠΧΙΝΧΗ· ΕΠΕΥΤΑΚΟ  
ΜΑΥΑΛΥ· ΑΥΩ ΑΥΝΕΘΝΕΘ-ΤΑΨΥΧΗ ΕΠΠΕΤΩΟΥΕΙΤ·

15 8. ΜΑΡΕΧΕΪ<sup>1</sup> ΝΑΥ ΝΓΙ ΠΠΑΩ ΕΤΕ ΝΣΕΣΟΟΥΝ ΜΜΟΧ  
ΑΝ· ΑΥΩ ΜΑΡΕΣΣΟΠΟΥ ΝΓΙ Τ̄ΘΟΡ̄Σ ΕΝΤΑΥΖΟΠ̄Σ ΕΡΟΪ·  
ΑΥΩ ΣΕΝΑΖΕ ΕΖΡΑΪ ΕΠΕΪΠΑΩ·

9. ΤΑΨΥΧΗ ΔΕ ΝΑΤΕΛΗΛ ΕΧ̄Μ ΠΧΟΕΙΣ·<sup>\*</sup> ΑΥΩ ΣΝΑ- Π̄Ε<sup>b</sup>  
ΟΥΡΟΤ ΕΧ̄Μ ΠΕΣΟΥΧΑΪ·

20 10. ΝΑΚΕΕΣ ΤΗΡΟΥ ΝΑΧΟΟΣ ΧΕ ΠΧΟΕΙΣ ΝΙΜ ΠΕ  
ΕΤΝΑΨΕΙΝΕ ΜΜΟΚ· ΕΚΤΟΥΧΟ ΜΦΗΚΕ ΕΤΕΙΧ<sup>1</sup> ΜΠΕΤ-  
ΧΟΟΡ ΕΡΟΧ· ΑΥΩ ΕΚΝΟΥΖ̄Μ ΝΟΥΖΗΚΕ ΜΝ ΟΥΕΒΙΗΝ  
ΝΤΟΟΤΟΥ ΝΝΕΤΤΩΡ̄Π ΜΜΟΧ·

11. ΑΥΤΩΟΥΝ̄ ΝΓΙ ΖΕΝΜΝΤΡΕ ΝΧΙΝΘΟΝ̄Σ· ΑΥΩΝ̄Τ̄  
25 ΕΝΕΤΕ Ν†ΣΟΟΥΝ ΜΜΟΟΥ ΑΝ·

9 MS ΜΠΕΜΤΟ.

11 MS ψωπ̄Σ.

16 MS Τ̄ΘΟΡ̄Σ; read Τ̄ΘΟΡ̄Θ̄Σ.

2. Take hold of a *weapon* and *shield*, and rise to *help* me.
3. Draw forth a sword and unsheath it in the presence of those that *afflict* me; say to my *soul*: I am thy <sup>1</sup> salvation.
4. May they be put to shame and disgrace that seek my *soul*; may those that think wicked things about me be turned back and be put to shame.
5. May they become like dust <sup>2</sup> before the wind; and may the *angel* of the Lord pursue them.
6. May their paths become dark and slippery; and may the *angel* of the Lord *afflict* them.
7. For, without cause, they have hidden for me a snare to their own destruction; and in vain they have slandered my *soul*.
8. May the snare which they do not know come to them; and may the net, which they have hidden for me, catch them, and may they fall into this snare.
9. *But* my *soul* will rejoice over the Lord, and be glad over its salvation.
10. All my bones will say: O Lord, who can resemble thee? Thou dost save the poor out of the hand of those that are stronger than he; and thou dost save a poor man and a needy from the hands of those that rob him.
11. Unjust witnesses have arisen; they have questioned me about things which I do not know. |

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<sup>1</sup> (5) thy; lit. their.

<sup>2</sup> (9) dust; Schmidt: chaff.

12. ΛΥΤΩΒΕ ΝΑΪ Ν̄ΣΕΝΠΕΘΟΥ· ΕΠΜΑ Ν̄ΣΕΝΠΕΤ-  
ΝΑΝΟΥΟΥ· ΑΥΩ ΟΥΜΝΤΑΤΩΗΡΕ Ν̄ΤΑΨΥΧΗ·

13. ΑΝΟΚ ΔΕ Ν̄ΤΕΡΟΥΕΝΩΧΛΙ ΝΑΪ· ΛΙ† ΖΙΩΩΤ Ν̄-  
ΟΥΣΟΟΥΝΕ· ΑΥΩ ΛΙΘ̄ΒΒΙΕ-ΤΑΨΥΧΗ Ζ̄Ν ΟΥΝΗΧΤΙΑ·  
5 ΕΡΕ ΠΑΩΛΗΛ ΝΑΚΟΤ̄ϸ ΕΖΡΑΪ ΕΚΟΥΟΥΝΤ̄·

14. ΛΙΡ̄ΑΝΑΚ Ν̄ΘΕ Μ̄ΠΕΤΖΙΤΟΥΩΪ· ΑΥΩ Ν̄ΘΕ Μ̄ΠΑ-  
CON· ΑΥΩ ΛΙΘ̄ΒΒΙΟΪ Ν̄ΘΕ Μ̄ΠΕΤΡ̄ΖΗΒΕ· ΑΥΩ Ν̄ΘΕ Μ̄-  
ΠΕΤΟΚ̄Μ·

15. ΑΥΕΥΦΡΑΝΕ ΕΖΡΑΪ ΕΧΩΪ· ΑΥΩ ΑΥΧΙΩΠΕ· Α Π̄Ζ  
10 ΖΕΝΜΑΣΤΙΓ̄Σ CΩΟΥΣ ΕΖΡΑΪ ΕΧΩΪ· ΑΥΩ Μ̄ΠΙΕΙΜΕ ΑΥ-  
ΠΩΡ̄Χ ΑΥΩ Μ̄ΠΟΥΜ̄ΚΑΣ Ν̄ΣΗΤ·

16. ΑΥΠΙΡΑΖΕ Μ̄ΜΟΪ· ΑΥΩ ΑΥΚΩΜ̄Ω Ν̄CΩΪ Ζ̄Ν ΟΥ-  
ΚΩΜ̄Ω· ΑΥΖ̄ΡΟΧΡΕΧ Ν̄ΝΕΥΟΒΣΕ ΕΖΡΑΪ ΕΧΩΪ·

17. ΠΧΟΕΙC ΕΚΝΑCΩΨ̄Τ ΕΖΡΑΪ ΕΧΩΪ ΤΝΑΥ· ΤΑΣΕ-  
15 ΤΑΨΥΧΗ ΕΡΑΤ̄C ΕΒΟΛ Ζ̄Ν ΝΕΥΣΒΗΥΕ ΕΘΟΥ· ΑΥΩ  
ΝΑΣ̄Μ-ΤΑΜΝ̄ΤΩΗΡΕ (Ν̄)ΟΥΩΤ· ΕΤΟΟΤΟΥ Ν̄ΜΜΟΥΪ·

18. †ΝΛΟΥΩΝ̄Σ ΝΑΚ ΕΒΟΛ ΠΧΟΕΙC Ζ̄Ν ΟΥΕΚΚΛΗCΙΑ  
ΕΝΑΨΩC· ΑΥΩ †ΝΑΣΜΟΥ ΕΡΟΚ Ζ̄Ν ΟΥΛΑΟC ΕΜΝ̄Τ̄ϸ-  
ΗΠΕ Μ̄ΜΑΥ·

20 19. Μ̄ΠΡ̄ΤΡΕΥΡΑΨΕ Μ̄ΜΟΪ Ν̄CΙ ΝΕΤΟ Ν̄ΧΑΧΕ ΕΡΟΪ Ζ̄Ν  
ΟΥΧΙΝCΩΝ̄C· ΝΕΤΜΟCΤΕ Μ̄ΜΟΪ ΕΧΙΝΧΗ· ΑΥΩ ΕΥ-  
ΧΩΡ̄Μ Ν̄ΝΕΥΒΑΛ·

20. ΧΕ ΑΝΟΚ ΜΕΝ ΨΑΥΨΑΧΕ Ν̄ΜΜΑΪ Ζ̄Ν ΖΕΝΨΑΧΕ  
Ν̄ΕΙΡΗΝΙΚΟΝ· ΑΥΩ ΨΑῩΜΟΚΜΕΚ ΕΥΟΡΓΗ Ζ̄Ν ΖΕΝ- Π̄Ζ<sup>b</sup>  
25 ΚΡΟΥ·

10 MS ΜΑΣCΤΙΓ̄Σ.

16 MS ΟΥΩΤ.

12. They repaid me evil things for good, and childlessness to my *soul*.

13. *But I*, when they *troubled me*, I put on sackcloth, and I humbled my *soul* with *fasting*; and my prayer will return again to my bosom.

14. I was agreeable as if to my neighbour, and as if to my brother; and I humbled myself like a mourner and a sorrowful one.

15. They have *rejoiced* over me and have been put to shame. *Scourges* were gathered against me and I did not know; they were separated and they were not distressed.

16. They *tempted* me, and they sneered at me contemptuously; they gnashed their teeth against me.

17. O Lord, when wilt thou look down upon me? Establish my *soul* away from their wicked deeds; and save my only-begotten one<sup>1</sup> from the lions.

18. I will confess thee, O Lord, in a great *congregation*, and I will bless thee among countless *people*.

19. Let not those who are enemies to me unjustly, who hate me without cause and wink with their eyes, rejoice over me.

20. For *indeed* they speak to me with *peaceful* words; and they imagine *wrath* with cunning. |

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<sup>1</sup> (16) only-begotten one; lit. only-son-ship.

21. ΛΥΟΥΩΨ(Σ) ΕΒΟΛ ΝΤΕΥΤΑΠΡΟ ΕΞΡΑΪ ΕΧΩΪ·  
 ΛΥΩ ΛΥΧΟΟΣ ΧΕ ΕΥΓΕ Δ ΝΕΝΒΑΛ ΜΕΞΕΙΑΤΝ ΜΜΟΧ·

22. ΑΚΝΑΥ ΠΧΟΕΙΣ ΜΠΡΚΑΡΩΚ ΠΧΟΕΙΣ ΜΠΡΣΑΞΩΚ  
 ΣΑΒΟΛ ΜΜΟΪ·

5 23. ΤΩΟΥΝ ΠΧΟΓΙΣ<sup>1</sup> ΝΓ-†ΞΤΗΚ ΕΠΑΞΑΠ· †ΞΤΗΚ ΕΠΑ-  
 ΧΙΚΒΑ ΠΑΝΟΥΤΕ ΛΥΩ ΠΑΧΟΕΙΣ·

24. ΚΡΙΝΕ ΜΜΟΪ ΠΧΟΕΙΣ ΚΑΤΑ ΤΑΔΙΚΑΙΟΣΥΝΗ· ΜΠΡ-  
 ΤΡΕΥΡΑΩΕ ΜΜΟΪ ΠΑΝΟΥΤΕ·

25. ΟΥΔΕ ΜΠΡΤΡΕΥΧΟΟΣ ΧΕ ΕΥΓΕ ΤΕΝΨΥΧΗ·  
 10 ΜΠΡΤΡΕΥΧΟΟΣ ΧΕ ΑΝΟΜΚΨ·

26. ΜΑΡΟΥΧΙΩΠΕ ΝΣΘΟΥΩΛΣ ΖΙ ΟΥΣΟΠ· ΝΣΙ ΝΕΤ-  
 ΡΑΩΕ ΕΧΝ ΝΑΠΕΘΟΟΥ· ΜΑΡΟΥ† ΖΙΩΟΥ ΝΟΥΩΠΕ  
 ΜΝ ΟΥΟΥΩΛΣ ΝΣΙ ΝΕΤΧΕ-ΝΟΣ ΝΨΑΧΕ ΕΞΡΑΪ ΕΧΩΪ·

27. ΜΑΡΟΥΤΕΛΗΛ· ΝΣΘΟΥΝΟΧ ΝΣΙ ΝΕΤΟΥΕΨ-ΤΑΔΙ-  
 15 ΚΑΙΟΣΥΝΗ·<sup>11</sup> ΛΥΩ ΜΑΡΟΥΧΟΟΣ ΧΕ ΜΑΡΕ ΠΧΟΓΙΣ Ρ- ΠΙ  
 ΝΟΣ ΝΨΙΧΙΣ ΝΣΙ ΝΕΤΟΥΕΨ-†ΡΗΝΗ ΜΠΕΖΜΞΑΛ·

28. ΠΑΛΑΣ ΝΑΤΕΛΗΛ ΝΤΕΚΔΙΚΑΙΟΣΥΝΗ ΜΝ ΠΕΚΤΑΪΟ  
 ΜΠΕΞΟΟΥ ΤΗΡΨ·

3 ΝΑΪ ΣΕ ΝΤΕΡΕΧΧΟΟΥ ΝΣΙ ΪΑΚΚΩΒΟΣ ΠΕΧΛΑΧ ΝΣΙ  
 20 ΪΣ ΧΕ ΕΥΓΕ ΚΑΛΩΣ ΪΑΚΚΩΒΟΣ ΠΑΪ ΠΕ ΠΒΩΛ ΝΤΜΕΞ-  
 ΨΙΤΕ ΜΜΕΤΑΝΟΙΑ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΖΑΜΗΝ ΖΑΜΗΝ  
 †ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ ΤΕΤΝΑΡΨΟΡΠ ΕΞΟΥΝ ΕΤΜΝΤ-  
 ΕΡΟ ΝΜΠΗΥΕ ΖΑΘΗ ΝΝΑΞΟΡΑΤΟΣ ΤΗΡΟΥ ΜΝ ΝΝΟΥΤΕ  
 ΤΗΡΟΥ· ΜΝ ΝΑΡΧΩΝ ΤΗΡΟΥ· ΝΑΪ ΕΤΨΟΟΠ ΞΜ ΠΜΕΞ-  
 25 ΜΝΤΨΟΜΤΕ ΝΔΙΩΝ· ΛΥΩ ΞΜ ΠΜΕΞΜΝΤΣΝΟΟΥΣ Ν-  
 ΛΙΩΝ· ΝΤΩΤΝ ΔΕ ΔΝ ΜΑΥΑΤΤΗΨΤΝ· ΑΛΛΑ ΟΥΟΝ ΠΠ<sup>b</sup>

1 MS ΛΥΟΥΩΨ.

7 MS ΤΑΔΙΚΑΙΟΣΥΝΗ; read ΤΕΚΛΙΚ.

23 MS ΜΝ ΝΝΟΥΤΕ ΤΗΡΟΥ; dittography, the second expunged.

21. They opened wide their mouths against me and they said : *Excellent*, our eyes have had a full view of him.

22. Thou hast seen, O Lord, be not silent, O Lord; draw not back from me.

23. Arise, O Lord, give heed to my judgment; give heed to my revenge, my God and my Lord.

24. *Judge* me, O Lord, *according to my righteousness*; let them not rejoice over me, my God.

25. *Neither* let them say : *Excellent*, our *soul*; let them not say : We have swallowed him.

26. Let those that rejoice over my misfortunes be put to shame, and disgraced at the same time; let those that speak great words against me be covered with shame and disgrace.

27. Let those that wish my *righteousness* be glad and rejoice; and may those that wish the *peace* of his servant say : let the Lord be magnified and lifted up.

28. My tongue will rejoice at thy *righteousness* and thy glory all the day\*.”

52. When James had said these things, Jesus said : *Excellent, well done*, James. This is the interpretation of the ninth *repentance* of the Pistis Sophia. *Truly, truly*, I say to you that you will become first in the Kingdom of Heaven, before all the *invisible ones*, and all the gods, and all the *archons*, which are in the thirteenth *aeon*, and in the twelfth *aeon*. *But* not only you, | *but* also everyone who will perform my *mysteries*.”

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\* Ps. 34.1-28

NIM ON ETNAP̄-NAMYSTHRION: NAÏ ΔΕ ΝΤΕΡΕϞΧΟΟΥ  
 ΠΕΧΛΑϞ ΝΑΥ ΧΕ ΤΕΤ̄ΝΝΟΕΙ ΧΕ ΕΪΨΑΧΕ Ν̄ΜΜΗΤ̄Ν  
 ΝΑΨ Ν̄ΣΕ: ΑΣϞΟΒ̄Σ ΟΝ ΕΒΟΛ Ν̄ΣΙ ΜΑΡΙΣΑΜ· ΠΕΧΛΑΣ  
 ΧΕ ΣΕ ΠΧΟΕΙΣ· ΠΑÏ ΠΕ ΕΝΤΑΚΧΟΟΥ ΝΑΝ Μ̄ΠΙΟΥΟΪΨ  
 5 ΧΕ Ν̄ΣΑΕΕΥ ΝΑΡ̄ΨΟΡ̄Π· ΑΥΩ ΝΤΕ ΝΨΟΡ̄Π Ρ̄ΣΑΕ· Ν-  
 ΨΟΡ̄Π ΔΕ ΕΝΤΑΥΤΑΜΙΟΥΨ ΣΑΤ̄ΝΕΣΗ ΝΕ Ν̄ΑΣΟΡΑΤΟΣ·  
 ΕΠΕΙΔΗ Ν̄ΤΟΥΨ ΠΕ ΕΝΤΑΥΨΩΠΕ ΣΑΘΗ Ν̄ΤΜ̄ΝΤΡΩΜΕ  
 Ν̄ΤΟΥΨ Μ̄Ν Ν̄ΝΟΥΤΕ Μ̄Ν Ν̄ΑΡΧΩΝ ΑΥΩ Ν̄ΡΩΜΕ ΕΤ-  
 ΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΣΕΝΑΡ̄ΨΟΡ̄Π ΕΡΟΥΨ ΕΣΟΥΝ ΕΤΜ̄ΝΤ-  
 10 ΕΡΟ Ν̄Μ̄ΠΗΥΕ· ΠΕΧΛΑϞ ΝΑΣ Ν̄ΣΙ ῙΣ ΧΕ ΕΥΓΕ ΜΑΡΙΣΑΜ·  
 ΑϞΟΥΨΣ ΟΝ ΕΤΟΥΤ̄Ϟ Ν̄ΣΙ ῙΣ ΠΕΧΛΑϞ Ν̄ΝΕϞΜΑΘΗΤΗΣ·  
 ΧΕ ΑΣΨΩΠΕ ΔΕ ΝΤΕΡΕΣΤΑΥΕ̄-ΤΜΕΣΨΙΤΕ Μ̄ΜΕΤΑΝΟΙΑ Π̄Ω  
 Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΑΣΨΩΧ ΟΝ Μ̄ΜΟΣ Ν̄ΣΙ †ΣΟΜ  
 Ν̄ΣΟ Μ̄ΜΟΥÏ· ΕΣΟΥΕΨϞΙ-ΣΟΜ ΝΙΜ Ν̄ΣΗΤ̄Σ· ΑΣΨΩ ΟΝ  
 15 ΕΣΡΑÏ ΕΠΟΥΟΕΙΝ ΕΣΧΩ Μ̄ΜΟΣ ΧΕ ΠΟΥΟÏΝ ΕΝΤΑÏ-  
 ΠΙΣΤΕΥΕ ΕΡΟΥ ΧΙΝ ΝΨΟΡ̄Π ΕΝΤΑÏΨΕΠ-ΝΕÏΝΟΣ Ν̄ΣΙΣΕ  
 ΕΤΒΗΗΤ̄Κ ΒΟΗΘΙ ΕΡΟÏ· ΑΥΩ ΑΥΧΙ Ν̄ΤΟΥΤ̄Σ Ν̄ΤΕΣ-  
 ΜΕΤΑΝΟΙΑ Ν̄ΤΕΥΝΟΥ ΕΤΜ̄ΜΑΥ· ΑϞΩΤ̄Μ ΕΡΟΣ Ν̄ΣΙ  
 ΠΨΟΡ̄Π Μ̄ΜΥΣΤΗΡΙΟΝ· ΑΥΩ ΑΥΤ̄ΝΝΟΥΟΥΤ ΣΙΤ̄Ν ΤΕϞ-  
 20 ΚΕΛΕΥΣΙΣ ΑÏΕÏ' ΕΒΟΗΘΙ ΕΡΟΣ· ΑÏΝΤ̄Σ ΕΣΡΑÏ Σ̄Μ ΠΕ-  
 ΧΛΟΣ· ΧΕ ΑΣΜΕΤΑΝΟÏ· ΑΥΩ ΟΝ ΕΒΟΛ ΧΕ ΑΣΠΙΣ-  
 ΤΕΥΕ ΕΠΟΥΟΕΙΝ· ΑΣΨΕΠ-ΝΕÏΝΟΣ Ν̄ΣΙΣΕ· Μ̄Ν ΝΕÏΝΟΣ  
 Ν̄ΣΙΝΔΥΝΟΣ· ΑΥΡ̄ΣΑΛ Μ̄ΜΟΣ ΣΙΤ̄Μ ΠΙΑΥΘΑΔΗΣ Ν̄-  
 ΝΟΥΤΕ· ΑΥΩ Μ̄ΠΟΥΡ̄ΣΑΛ Μ̄ΜΟΣ ΣΙΤ̄Ν ΑΛΛΑΥ Ν̄ΣΩΒ' ΓΙ- Π̄Ω<sup>b</sup>  
 25 ΜΗΤΙ ΣΙΤ̄Ν ΟΥΔΑΥΝΑΜΙΣ Ν̄ΟΥΟÏΝ ΕΤΒΕ ΠΕΓΙΝΕ Μ̄ΠΟΥ-

7 MS Π̄Ω; read Π̄Ω.

25 MS ΕΤΒΕ; in margin ΣΙΤ̄; read ΣΙΤ̄ for ΕΤΒΕ.



When he had said these things, he said to them : “Do you *understand* in what manner I am speaking with you?”

Mariam sprang up again, she said : “Yes, O Lord. This is what thou didst say to us once : ‘The last will become first and the first will become last.’\* Now the first, which were created before us, are the *invisible ones*, since they existed before mankind, they and the gods and the *archons*; and the men who will receive *mysteries* will precede them in the Kingdom of Heaven.”

Jesus said to her : “*Excellent*, Mariam.”

Jesus continued again, he said to his *disciples* : “Now it happened when the Pistis Sophia had said the ninth *repentance*, the lion-faced power oppressed her again, wanting to take away all the power within her. She cried again to the Light, saying :

‘O Light, in whom I have *believed* from the beginning, for whose sake I have suffered great afflictions, *help* me.’

And in that hour her *repentance* was accepted. The First *Mystery* heard her. And I was sent at his *command*, I came to *help* her. I brought her up from the *Chaos* because she had *repented*, and also because she had *believed* in the light, and she had suffered these great afflictions and these great *dangers*. She was deceived by the deity Authades. And she was deceived by nothing *except* a light-power, because of the likeness of the light | in which she *believed*. Now because

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\* cf. Mt. 19.30; 20.16; Mk. 10.31; Lk. 13.30

ΟΕΙΝ Ν̄ΤΑΣΠΙΣΤΕΥΕ ΕΡΟϸ· ΕΤΒΕ ΠΑΪ ΣΕ ΑΥΤ̄ΝΝΟ-  
 ΟΥΤ̄ ΖΙΤ̄Ν ΤΚΕΛΕΥCΙC Μ̄ΠΙΩΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ· Ε-  
 ΤΡΑΒΟΗΘΙ ΕΡΟC Ζ̄Ν ΟΥΠΕΘΗΠ· Ν̄ΝΕΜ̄ΠΑ†ΕΙ' ΔΕ ΠΕ  
 ΕΠΤΟΠΟC Ν̄ΝΑΙΩΝ ΕΠΤΗΡ̄ϸ· ΑΛΛΑ ΛΙΕΙ' ΕΒΟΛ Ζ̄Ν ΤΕΥ-  
 5 ΜΗΤΕ ΤΗΡΟΥ ΕΜΠΕ ΑΛΛΥ Ν̄CΟΜ ΕΙΜΕ· ΟΥΤΕ ΝΑΠCΑ-  
 ΝΖΟΥΝ Ν̄ΤΕ ΠCΑΝΖΟΥΝ· ΟΥΤΕ ΝΑΠCΑΒ̄ΒΟΛ Ν̄ΤΕ ΠCΑ-  
 Ν̄ΒΟΛ· ΕΙΜΗΤΙ ΕΠΙΩΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΜΑΤΕ·

3 ΑCΩΩΠΕ ΣΕ Ν̄ΤΕΡΙΕΙ' ΕΠΕΧΑΟC ΕΒΟΗΘΙ ΕΡΟC·  
 ΑCΝΑΥ ΕΡΟΪ ΕΪΟ Ν̄ΝΟΕΡΟC· ΑΥΩ ΕΪΟ Ν̄ΟΥΟΕΙΝ ΕΜΑ-  
 10 ΩΟ· ΕΪΩΟΟΠ Ζ̄Ν ΟΥΜ̄ΝΤ̄ΝΑΗΤ ΕΖΟΥΝ ΕΡΟC· ΝΕΪΟ  
 ΓΑΡ ΑΝ ΠΕ Ν̄ΑΥΘΑΔΗC Ν̄ΘΕ Ν̄†CΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ ΤΑΪ  
 ΕΝΤΑCϸΙ-ΤCΟΜ Ν̄ΟΥΟΪΝ Ζ̄Ν ΤCΟΦΙΑ· ΑΥΩ ΟΝ ΤΑΪ  
 ΕΤΖΩΧ Μ̄ΜΟC ΕϸΙ-ΠΟΥΟΕΙΝ ΤΗΡ̄ϸ ΕΤ̄Ν̄ΖΗΤ̄C· ΑC̄ΝΑΥ ϸ  
 ΣΕ ΕΡΟΪ ΕΪΟ Ν̄ΟΥΟΪΝ Ν̄ΒΙ ΤCΟΦΙΑ Ν̄ΖΟΥΟ Ε†ΔΥΝΑ-  
 15 ΜΙC Ν̄ΖΟ Μ̄ΜΟΥΪ Ν̄ΟΥΗΠΕ Ν̄ΤΒΑ Ν̄ΚΩΒ Ν̄CΟΠ·<sup>1</sup> ΑΥΩ  
 ΕΪΩΟΟΠ Ζ̄Ν ΟΥΝΟC (Μ̄)Μ̄ΝΤ̄ΝΑΗΤ ΕΖΟΥΝ ΕΡΟC· ΑΥΩ  
 ΑCΕΙΜΕ ΧΕ ΑΝΓ̄ ΟΥΕΒΟΛ Ζ̄Μ ΠΧΙCΕ Ν̄ΝΧΙCΕ· ΠΑΪ  
 ΕΝΤΑCΠΙCΤΕΥΕ ΕΠΕϸΟΥΟΪΝ ΧΙΝ Ν̄ΩΡ̄Π̄· ΑCΤΩΚ ΣΕ  
 20 Μ̄ΜΕΤΑΝΟΙΑ ΕCΧΩ Μ̄ΜΟC ΧΕ

1. ΑΪΩΩ ΕΖΡΑΪ ΕΡΟΚ ΠΟΥΟΕΙΝ Ν̄ΤΕ ΝΙΟΥΟΕΙΝ Ζ̄Μ  
 ΠΤΡΕΪΖΩΩ ΑΚCΩΤ̄Μ ΕΡΟΪ·

2. ΠΟΥΟΕΙΝ ΝΟΥΖ̄Μ Ν̄ΤΑCΟΜ ΕΒΟΛ Ζ̄Ν ΖΕΝCΠΟΤΟΥ  
 Ν̄ΧΙΝCΟΝC· ΑΥΩ Ν̄ΑΝΑΜΟC· ΑΥΩ ΕΒΟΛ Ζ̄Ν ΖΕΝ-  
 25 CΟΡ̄C Ν̄ΚΡΟϸ·

7 MS επιωορπ̄; read πιωορπ̄.

16 MS ζ̄π̄ ουμ̄ντ̄ναητ; ποc in left-hand margin.

22 MS ζ̄π̄ πτρεϊζωω; archaic form of ζ̄π̄ πτρλζωω.

24 MS π̄αηαμοc; read π̄αηομοc.

of this I was sent, through the *command* of the First *Mystery*, to *help* her secretly. *But* I had not yet come to the *place* of the *aeons* at all. *But* I came forth from the midst of them all without any power knowing; *neither* the innermost ones of the inner, *nor* the outermost ones of the outer, *except for* the First *Mystery* alone.

Now it happened when I came to the *Chaos*, to *help* her, she saw that I was *understanding*, and that I was shining exceedingly and with compassion towards her. *For* I was not *insolent* like the lion-faced power, which had taken away the power of light from the Sophia, and which had also afflicted her, to take away all the light within her. Now the Sophia saw me, that I was shining ten thousand times more than the lion-faced *power*, and that I had great compassion towards her. And she knew that I was from out of the height of heights, in the light of which she had *believed* from the beginning. The Pistis Sophia took courage and she spoke the tenth *repentance*, saying :

1. 'I have cried out to thee, O Light of Lights, in my affliction, and thou hast heard me.

2. O Light, save my power from unjust and *iniquitous* lips, and from cunning snares. |

3. ΠΟΥΘΕΙΝ ΕΤΟΥΝΑΧΙΤῆ ΝΖΗΤ· ΖΝ ΟΥΘΟΡΘ̄C Ν-  
ΚΡΟϷ· ΝΕΥΝΑΝ̄Τῆ ΝΑΚ ΛΝ·

4. ΝΘΟΡΘ̄C ΓΑΡ ΜΠΑΥΟΛΛΗC CΗΡ ΕΒΟΛ· ΛΥΩ ΜΝ  
ΝΖΛΘΕ ΝΤΕ ΠΙΑΤΝΑ'·

5 5. ΟΥΟΪ' ΝΑΪ ΛΝΟΚ ΧΕ Λ ΠΑΜΑΝ̄ΨΩΠΕ ΟΥΕ· ΛΥΩ ῥ<sup>b</sup>  
ΛΪΨΩΠΕ ΖΝ ΜΜΑΝ̄ΨΩΠΕ ΝΤΕ ΠΕΧΛΟC·

6. Λ ΤΛΘΟΜ ΨΩΠΕ ΖΝ ΖΕΝΤΟΠΟC ΕΝΝΟΥΪ ΛΝ ΝΕ·

7. ΛΥΩ ΛΙΚΩΡ̄Ψ̄ ΕΝΙΑΤΝΑ' ΕΤΜ̄ΜΑΥ· ΛΥΩ ΕΪΨΑΝ-  
ΚΩΡ̄Ψ̄ ΕΡΟΟΥ· ΨΑΥ†ΟΥΒΗΪ ΕΠΧΙΝΧΗ·

10 ΝΑΪ ΘΕ ΝΤΕΡΕ ΙC ΧΟΟΥ ΕΝΕΓΜΑΘΗΤΗC ΠΕΧΛῆ ΝΑΥ  
ΧΕ ΤΕΝΟΥ ΘΕ ΠΕΤΕΡΕ ΠΕCΠΝΑ ΚΙΜ ΕΡΟϷ· ΜΑΡCΕΙ'  
ΕΘΗ· ΝῆΧΩ ΜΠΩΛ ΝΤΜΕΖΜΗΤΕ ΜΜΕΤΑΝΟΙΑ ΝΤΠΙC-  
ΤΙC CΟΦΙΑ· ΛΧΟΥΩΨ̄Β̄ ΝΘΙ ΠΕΤΡΟC ΠΕΧΛῆ ΧΕ  
ΠΧΟΕΙC· ΕΤΒΕ ΠΛΪ ΟΝ Λ ΤΕΚΘΟΜ ΝΟΥΘΕΙΝ ΠΡΟΦΗ-  
15 ΤΕΥΕ ΖΙΤ̄Ν ΔΛΥΕΙΑ· ΜΠΙΟΥΟΪΨ̄ ΕCΧΩ ΜΜΟC ΖΜ  
ΠΜΕΖΨΕ ΜΝ ΜΝΤΨΙC ΜΨΑΛΜΟC· ΧΕ

1. ΛΪΨΩ ΕΖΡΑΪ ΕΡΟΚ ΠΧΟΕΙC ΖΜ ΠΤΡΑΖΩΨ· ΛΚ-  
CΩΤ̄Μ̄ ΕΡΟΪ·

2. ΠΧΟΪC ΝΟΥΖ̄Μ̄ ΝΤΑΨΥΧΗ\*\* ΕΒΟΛ ΖΝ ΖΕΝCΠΟΤΟΥ ῥ<sup>α</sup>  
20 ΝΧΙΝΘΟΝC· ΛΥΩ ΕΒΟΛ ΖΙΤ̄Ν ΟΥΛΑC ΝΚΡΟϷ·

3. ΕΥΝΑ† ΟΥ ΝΑΚ ΛΥΩ ΕΥΝΑΟΥΕΖ ΟΥ ΕΡΟΚ· Ν-  
ΝΑΖΡ̄Ν ΟΥΛΑC ΝΚΡΟϷ·

4. ΝCΟΤΕ ΜΠΧΩΩΡ ΨΟΛΘ̄ ΜΝ ΝΑΝΟΡΑΞ̄ ΝΤΕ ΠΧΑΪΕ·

5. ΟΥΟΪ' ΝΑΪ ΧΕ Λ ΠΑΜΑΝ̄ΨΩΠΕ ΟΥΕ ΕΒΟΛ· ΛΪ-  
25 ΟΥΩΖ ΖΝ ΜΜΑΝ̄ΨΩΠΕ ΝΚΗΔΑΡ·

3. The light which was taken away from me with a cunning snare will not be brought to thee.

4. *For* the snares of the Authades are widespread, with the traps of the merciless.

5. Woe to me, for my dwelling was far off and I was in the dwellings of the *Chaos*.

6. My power was in *places* which were not mine.

7. And I flattered those merciless ones, and when I flattered them, they attacked me without cause'."

53. Now when Jesus had said these things to his *disciples*, he said to them: "Now at this time let him whose *spirit* moves him, come forth and say the interpretation of the tenth *repentance* of the Pistis Sophia."

Peter answered and said: "O Lord, concerning this also, thy power *prophesied* once, through David, in the 119th *Psalm*, saying:

1. 'I cried to thee, O Lord, in my affliction and thou didst hear me.

2. O Lord, save my *soul* from unjust lips and from a cunning tongue.

3. What will be given to thee and what will be taken from thee with a cunning tongue?

4. The arrows of the strong are sharpened, together with the *coals* of the desert.

5. Woe on me, for my dwelling was far off. I dwelt in the dwellings of Kedar. |

6. Α ΤΑΨΥΧΗ Π-ΡΜΝ̄ΘΟΓΙΛΕ ̄ΖΝ ΟΥΜΗΗΩΕ Μ̄ΜΑ ·

7. ΝΕΪΟ Ν̄ΕΙΡΗΝΙΚΟΣ ΠΕ Μ̄Ν ΝΕΤΜΟCΤΕ Ν̄-Π̄ΡΙΗΝΗ ·  
ΕΪΩΑΝΩΑΧΕ Ν̄ΜΜΑΥ · ΩΑΥΜΙΩΕ Ν̄ΜΜΑΪ Ν̄ΧΙΝΧΗ ·

ΠΑΪ ΘΕ ΤΕΝΟΥ ΠΧΟΕΙC ΠΕ ΠΒΩΛ Ν̄ΤΜΕΖΜΗΤΕ Μ̄-  
5 ΜΕΤΑΝΟΙΑ Ν̄ΤΠΙCΤΙC CΟΦΙΑ · ΤΕΝΤΑCΧΟΟC ΕΥΖΩΧ  
Μ̄ΜΟC Ν̄ΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ Ν̄ΖΥΛΙΚΟΝ Ν̄ΤΕ ΠΑΥΟΛ-  
ΔΗC · Ν̄ΤΟΟΥ Μ̄Ν ΤΕCΘΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ · ΑΥΩ Ν̄ΤΕ-  
ΡΟΥΟΛΙΒΕ Μ̄ΜΟC ΕΜΑΨΟ · ΠΕΧΛΑΥ ΝΑΥ Ν̄ΒΙ ΙC ΧΕ ̄α<sup>h</sup>  
ΕΥΓΕ ΠΕΤΡΟC ΑΥΩ ΚΑΛΩC · ΠΑΪ ΠΕ ΠΒΩΛ Ν̄ΤΜΕΖ-  
10 ΜΗΤΕ Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΤΠΙCΤΙC CΟΦΙΑ ·

Ζ ΑΧΟΥΩΖ ΟΝ ΕΤΟΟΤ̄Υ Ν̄ΒΙ ΙC ̄ΖΜ ΠΩΑΧΕ ΠΕΧΛΑΥ  
Ν̄ΝΕCΜΑΟΗΤΗC ΧΕ ΑCΩΩΠΕ ΘΕ Ν̄ΤΕΡΕCΝΑΥ ΕΡΟΪ Ν̄ΒΙ  
†ΘΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ ΕΛΙΖΩΝ ΕΖΟΥΝ ΕΤΠΙCΤΙC CΟΦΙΑ  
ΕΪΟ Ν̄ΟΥΟΪΝ ΕΜΑΨΟ ΕΜΑΨΟ · ΑCΩΩΝΤ̄ ΕΠΕΖΟΥΟ ·  
15 ΑΥΩ ΑCΠΡΟΒΑΛΕ ΕΒΟΛ Ν̄ΖΗΤC Ν̄ΚΕΜΗΗΩΕ Μ̄ΠΡΟΒΟΛΗ  
ΕΥΝΑΨΥΤ̄ ΕΜΑΨΟ · ΝΑΪ ΘΕ Ν̄ΤΕΡΟΥΩΩΠΕ · ΑCΧΩ Ν̄-  
ΤΜΕΖΜΝΤΟΥCΕ Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΒΙ ΤΠΙCΤΙC CΟΦΙΑ ΕCΧΩ  
Μ̄ΜΟC · ΧΕ ΑΖΡΟC ΑCΧΙCΕ Μ̄ΜΟC Ν̄ΒΙ †ΘΟΜ Ν̄ΧΩΩΡ  
ΖΡΑΪ ̄ΖΝ ΖΕΝΠΘΟΟΥ · ΕΡΕ ΠΕCΜΕΕΥΕ CΙ Μ̄ΠΟΥΟΪΝ  
20 Ν̄ΖΗΤ Ν̄ΟΥΟΪΩ ΝΙΜ · ΑΥΩ Ν̄ΘΕ Ν̄ΟΥΠΕΝΙΠΕ ΕΥΨΩΩΤ  
ΑΥCΙ Ν̄ΟΥCΘΟΜ Ν̄ΖΗΤ ΛΙΜΕΡΕ-ΕΪ ΕΠΕCΗΤ ΕΠΕΧΛΑΟC ·<sup>4B</sup>  
Ν̄ΖΟΥΟ ΕCΩ ̄ΖΜ ΠΜΟΥ Μ̄ΠΜΕΖΜΝΤΩΟΜΤΕ Ν̄ΛΙΩΝ ·  
ΠΤΟΠΟC Ν̄ΤΔΙΚΑΙΟCΥΝΗ · ΑΥΩ ΑΥΟΥΩΩ ΕΧΙΤ Ν̄-  
ΚΡΟΥ ΕΤΡΕΥΩΜΚ Μ̄ΠΛΟΥΟΕΙΝ ΤΗΡ̄Υ · ΕΤΒΕ ΠΑΪ ΘΕ  
25 ΠΟΥΟΕΙΝ ΝΑCΙ-ΠΕΥΟΥΟΕΙΝ ΤΗΡ̄Υ · ΑΥΩ Ν̄CΩΟΡΩ̄Ρ

20 MS ΕΥΨΩΩΤ; read ΕCΩΩΩΤ.

21 ̄ξ in upper right-hand margin at end of quire.

22 MS ΠΜΟΥ; read ΠΜΑ.

6. My *soul* has been a sojourner in many places.

7. I was *peaceful* with those who hate *peace*. When I spoke with them they fought me without cause.’\*

Now at this time, O Lord, this is the interpretation of the tenth *repentance* of the Pistis Sophia, which she said when the *material emanations* of the Authades oppressed her, they and his lion-faced power, [and when they *afflicted* her greatly].”<sup>1</sup>

Jesus said to him: “*Excellent, Peter, and well done*. This is the interpretation of the tenth *repentance* of the Pistis Sophia.”

54. Jesus continued again with the discourse, he said to his *disciples*: “Now it happened when the lion-faced power saw me approaching the Pistis Sophia, that I was shining exceedingly, it was more angry, and it *emanated* from itself another multitude of very powerful *emanations*. Now when these things happened, the Pistis Sophia spoke the eleventh *repentance*, saying:

1. ‘Why has the strong power risen among the wicked?’<sup>2</sup>

2. Its thought took the light away from me at all times. And like sharp iron they took<sup>3</sup> power from me.

3. I preferred to come down to the *Chaos* more than to remain in the place of the thirteenth *aeon*, the *place* of *righteousness*.

4. And they wanted to take me by cunning, that they might swallow all my light.

5. Because of this now, the light will take all their light, |

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\* Ps. 119.1-7

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<sup>1</sup> (7, 8) [and when ... greatly]; Schmidt: delete as tautology.

<sup>2</sup> (19) among the wicked; lit. in what is wicked; Till: with wicked deeds.

<sup>3</sup> (20) like sharp iron they took; MS: like iron as they cut they took.





and also their whole *matter* will be destroyed. And he will take their light, and he will not let them exist in the thirteenth *aeon*, their dwelling place, and he will not let their names be in the *place* of those that will live.

6. And the 24 *emanations* will see what has happened to thee, O lion-faced power, and they will fear and they will not be disobedient, *but* they will give what is purified of their light.

7. And they will see thee, and they will rejoice over thee and they will say: Behold an *emanation* which has not given what is purified of its light, that it might be saved, *but* it boasts of the magnitude of the light of its power, because it did not *emanate* the power within it; and it said: I will take away the light of the Pistis Sophia, this which will be taken from her.'

Now at this time, let him in whom his power has arisen come forward and give the interpretation of the eleventh *repentance* of the Pistis Sophia."

Then Salome<sup>1</sup> came forward and said: "My Lord, concerning this, thy light-power once *prophesied*, through David, in the 51st *Psalms*, saying:

1. 'Why does the *mighty* boast of his *evil*?
2. Thy tongue has *devised* injustice all the day; like a sharp cutting knife thou hast practised deceit.
3. Thou hast loved *evil* more than *goodness*; thou hast loved injustice more than to speak *righteousness*. |

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<sup>1</sup> (16) Salome; see Origen *c.Cels.* V.62; GTh 90.

4. ΑΚΜΕΡΕ ΝΨΑΧΕ ΤΗΡΟΥ ΜΠΩΜΣ · ΜΝ ΟΥΛΑΣ Ν-  
ΚΡΟϢ ·

5. ΕΤΒΕ ΠΑΪ ΠΝΟΥΤΕ ΝΑΨΡΨΩΡΚ ΨΑΒΟΛ ϢΝΑΠΟΡ-  
ΚΚ · ΛΥΩ ΝΨΤΟΚΜΕΚ ΕΒΟΛ ΖΜ ΠΕΚΜΑΝΨΩΠΕ ΛΥΩ  
5 ϢΝΑΤΨΛΚ ΝΤΕΚΝΟΥΝΕ ΝΨΝΟΧΣ ΣΑΒΟΛ ΝΝΕΤΟΝΣ ·  
ΔΙΑΨΑΛΜΑ ·

6. ΝΔΙΚΑΙΟΣ ΝΑΝΑΥ ΝΣΕΡΖΟΤΕ ΛΥΩ ΣΕΝΑΣΩΒΕ  
ΕΖΡΑΪ ΕΧΩϢ ΝΣΕΧΟΟΣ ·

7. ΧΕ ΕΙΣ ΟΥΡΩΜΕ ΕΜΠΨΚΑ-ΠΝΟΥΤΕ ΝΑϢ ΝΒΟΗ-  
10 ΟΟΣ · ΑΛΛΑ ΛϢΝΑΣΤΕ ΕΧΝ ΤΕϢΜΝΤΡΜΜΑΟ ΕΝΑΨΩΣ ·  
ΛΥΩ ΛϢϢΜΣΟΜ ΕΧΜ ΠΕϢΠΕΤΨΟΥΕΙΤ ·

8. ΑΝΟΚ ΔΕ ΕΪΟ ΝΘΕ ΝΟΥΒΩ<sup>1</sup> ΝΧΟΕΙΤ ΝΡΕϢ†-ΚΑΡ-  
ΠΟΣ ΖΜ ΠΗΗ ΜΠΝΟΥΤΕ · ΑΪΝΑΣΤΕ ΕΠΝΑ' ΜΠΝΟΥΤΕ ΨΑ  
ΕΝΕΣ ΝΤΕ ΠΙΕΝΕΣ ·

ϢΓ<sup>b</sup>

15 9. ΛΥΩ †ΝΑΟΥΩΝΣ<sup>2</sup> ΝΑΚ ΕΒΟΛ ΧΕ ΑΚΕΙΡΕ ΝΜΜΑΪ ·  
ΛΥΩ †ΖΥΠΟΜΙΝΕ ΕΠΕΚΡΑΝ ΧΕ ΟΥΧΡΗΣΤΟΝ ΠΕ Μ-  
ΠΣΜΤΟ ΕΒΟΛ ΝΝΕΚΠΕΤΟΥΛΑΒ ·

ΠΑΪ ΣΕ ΤΕΝΟΥ ΠΑΧΟΕΙΣ ΠΕ ΠΒΩΛ ΝΤΜΕΣΜΝΤΟΥΕ  
ΜΜΕΤΑΝΟΙΑ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΕΑ ΤΕΚΣΟΜ ΝΟΥΟΕΙΝ  
20 ΚΙΜ ΕΡΟΪ ΑΪΧΟΟϢ ΚΑΤΑ ΠΕΚΟΥΨΩ :

3 ΑΣΨΩΠΕ ΣΕ ΝΤΕΡΕ ΙΣ ΣΩΤΜ ΕΝΕΪΨΑΧΕ ΕΝΤΑΣ-  
ΧΟΟΥ ΝΣΙ ΣΑΛΩΜΗ ΠΕΧΑϢ ΧΕ ΕΥΓΕ ΣΑΛΩΜΗ · ΖΑ-  
ΜΗΗ ΖΑΜΗΗ †ΧΩ ΜΜΟΣ ΝΗΤΝ · ΧΕ †ΝΑΧΕΚ-ΤΗΥΤΝ

6 MS ΛΙΑΔΨΑΛΜΑ.

15 MS originally ΛΥΝΑΟΥΩΝΣ<sup>2</sup>; ω† inserted above.

16 MS †ΖΥΠΟΜΙΝΕ; read †ΝΑΖΥΠΟΜΙΝΕ.

4. Thou hast loved all words of subterfuge and a cunning tongue.

5. For this reason God will destroy thee completely. He will uproot thee; and he will draw thee from thy dwelling, and he will pluck out thy root and cast it outside of those that are living. *Pause.*

6. The *righteous* will see and will fear; and they will mock at him and say :

7. Behold a man who did not make God his *helper*, but he trusted in his great wealth and he had power upon his vanity.

8. *But* I am like a *fruit-bearing* olive tree in the House of God; I have trusted in the mercy of God for ever and ever.

9. And I will give thanks to thee, for thou hast dealt with me; and I will *wait upon* thy name, for it is *beneficent* in the presence of thy holy ones.\*

Now at this time, my Lord, this is the interpretation of the eleventh *repentance* of the Pistis Sophia. As thy light-power moved me, I said it *according to* thy will.”

Now it happened when Jesus heard these words which Salome said, he said : “Excellent, Salome. *Truly, truly*, I say to you that I will complete you | in all *mysteries* of the Kingdom of the Light.”

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\* Ps. 51.1-9

ΕΒΟΛ Ζ̄Μ ΜΥΣΤΗΡΙΟΝ ΝΙΜ Ν̄ΤΕ ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΟΕΙΝ·  
 ΛΥΟΥΩΣ ΔΕ ΟΝ ΕΤΟΟΤ̄Υ Ν̄ΒΙ ῙΣ Ζ̄Μ ΠΩΛΑΧΕ ΠΕΧΛΑΥ  
 Ν̄ΝΕΦΜΑΘΗΤΗΣ ΧΕ ΛΣΩΩΠΕ ΣΕ Μ̄Ν̄ΝΣΑ ΝΑΪ· ΛΙΩΝ  
 ΕΖΟΥΝ ΕΠΕΧΛΟΣ· ΕΙΟ Ν̄ΟΥΟΕΙΝ ΕΜΑΩΟ ΕΜΑΩΟ ΧΕ  
 5 ΕΙΕΧΙ Μ̄ΠΟΥΟΙΝ Ν̄ΤΕ †ΣΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ ΕΤ̄ΜΜΑΥ· ΕΙΟ  
 Ν̄ΟΥΟΙΝ\* ΕΜΑΩΟ ΑΣΡ̄ΖΟΤΕ ΛΥΩ ΛΣΩΩ ΕΣΡΑΪ ΕΠΕΣ- 4Δ  
 ΝΟΥΤΕ Ν̄ΑΥΘΑΔΗΣ ΕΤΡΕΦΒΟΗΙ ΕΡΟΣ ΛΥΩ Ν̄ΤΕΥ-  
 ΝΟΥ ΕΤ̄ΜΜΑΥ ΛΥΩΩΩΤ̄ ΕΒΟΛ Ζ̄Μ ΠΜΕΖΜ̄ΝΤΩΟΜΤΕ  
 Ν̄ΛΙΩΝ Ν̄ΒΙ ΠΝΟΥΤΕ Ν̄ΑΥΘΑΔΗΣ· ΛΥΩΩΩΤ̄ ΕΠΕΣΗΤ  
 10 ΕΠΕΧΛΟΣ· ΕΥΘΟΝΤ̄ ΕΜΑΩΟ ΕΥΟΥΕΩΩΒΟΗΙ ΕΤΕΥΘΟΜ  
 Ν̄ΖΟ Μ̄ΜΟΥΪ ΛΥΩ Ν̄ΤΕΥΝΟΥ ΕΤ̄ΜΜΑΥ ΑΣΚΩΤΕ ΕΤΠΙΣ-  
 ΤΙΣ ΣΟΦΙΑ Ν̄ΒΙ †ΣΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ Ν̄ΤΟΣ Μ̄Ν̄ ΝΕΣ-  
 ΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΕΥΟΥΕΩΩΧΙ-ΠΟΥΟΙΝ ΤΗΡ̄Υ ΕΤ̄Ζ̄Ν  
 ΤΣΟΦΙΑ· ΛΣΩΩΠΕ ΣΕ Ν̄ΤΕΡΟΥΖΩΧ Ν̄ΤΣΟΦΙΑ· ΛΣΩΩ  
 15 ΕΣΡΑΪ ΕΠΧΙΣΕ ΕΣΩΩ ΕΣΡΑΪ ΕΡΟΪ ΕΤΡΑΒΟΗΙ ΕΡΟΣ·  
 ΛΣΩΩΠΕ ΣΕ Ν̄ΤΕΡΕΣΩΩΤ̄ ΕΠΧΙΣΕ ΑΣΝΑΥ ΕΠΑΥ-  
 ΘΑΔΗΣ ΕΥΘΟΝΤ̄ ΕΜΑΩΟ· ΛΥΩ ΑΣΡ̄ΖΟΤΕ· ΛΣΧΩ Ν̄-  
 ΤΜΕΖΜ̄ΝΤ̄ΣΝΟΟΥΣ Μ̄ΜΕΤΑΝΟΙΑ ΕΤΒΕ ΠΑΥΘΑΔΗΣ Μ̄Ν̄ 4Δ<sup>6</sup>  
 ΝΕΧΠΡΟΒΟΛΟΟΥΕ ΛΣΩΩ ΔΕ ΕΣΡΑΪ ΟΥΒΗΪ ΕΣΧΩ Μ̄-  
 20 ΜΟΣ Ν̄ΤΕΪΞΕ ΧΕ

1. Μ̄ΠΡΟΒΩΚ ΠΟΥΟΕΙΝ ΕΠΑΖΥΜΝΟΣ·

2. ΧΕ ΛΥΟΥΩΝ Ν̄ΡΩΟΥ ΕΣΡΑΪ ΕΧΩΪ Ν̄ΒΙ ΠΑΥΘΑ-  
 ΔΗΣ Μ̄Ν̄ ΤΕΥΘΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ ΑΥΡ̄ΚΡΟΥ ΕΡΟΪ·

1 MS originally Ν̄ΤΕΡΟ; ΤΜ̄ΝΤΕ inserted in margins.

6 ΛΥΩ added in margins.

55. Jesus, *however*, continued again with the discourse. He said to his disciples : “It happened now after these things I entered into the *Chaos*, shining exceedingly, in order that I might take away the light of that lion-faced power. As I was of exceeding light, it was afraid, it cried out to its deity, Authades, to *help* it. And at that hour the deity Authades looked forth from the thirteenth *aeon*, he looked down upon the *Chaos*. He was exceedingly angry, wishing to *help* his lion-faced power. And at that hour the lion-faced power and all its *emanations* turned to the Pistis Sophia, wishing to take away all the light which was in the Sophia. It happened now when they oppressed the Sophia, she cried out to the height, she cried out to me, that I should *help* her. Now it happened when she looked to the height, she saw the Authades who was very angry, and she was afraid. She said the twelfth *repentance* because of the Authades and his *emanations*. *But* she cried out to me, saying thus :

1. ‘O Light, forget not my *song of praise*.
2. For the Authades and his lion-faced power opened their mouths against me, they dealt cunningly with me. |

3. ΑΥΩ ΑΥΚΩΤΕ ΕΡΟΪ ΕΥΟΥΕΩΧΙ ΝΤΑΒΟΜ ΑΥΩ  
ΑΥΜΕΣΤΩΪ ΧΕ ΛΙΣΥΜΝΕΥΕ ΕΡΟΚ ·

4. ΕΠΜΑ ΝΣΕΜΕΡΙΤ · ΑΥΔΙΑΒΑΛΕ ΜΜΟΪ · ΑΝΟΚ ΔΕ  
ΝΕΪΣΥΜΝΕΥΕ ΠΕ ·

5 5. ΑΥΩΟΧΝΕ ΕΤΡΕΥΧΙ ΝΤΑΒΟΜ ΧΕ ΛΙΣΥΜΝΕΥΕ  
ΕΡΟΚ ΠΟΥΟΪΝ · ΑΥΩ ΑΥΜΕΣΤΩΪ ΧΕ ΛΙΜΕΡΙΤΚ ·

6. ΜΑΡΕ ΠΚΑΚΕ ΕΙ' ΕΣΡΑΪ ΕΧΜ ΠΑΥΘΑΔΗΣ · ΑΥΩ  
ΜΑΡΕΩΩ ΖΙ ΟΥΝΑΜ ΜΜΟΧ ΝΒΙ ΠΑΡΧΩΝ ΜΠΚΑΚΕ ΕΤ-  
ΖΙΒΟΛ ·

10 7. ΑΥΩ ΖΜ ΠΤΡΕΚΤΖΑΠ ΕΡΟΧ ·<sup>44</sup> ΧΙ ΝΤΕΨΟΜ ΝΖΗΤΨ ·<sup>45</sup>  
ΑΥΩ ΦΩΒ ΕΝΤΑΨΜΕΣΥΕ ΕΡΟΧ ΕΧΙ ΠΛΟΥΟΪΝ ΝΖΗΤ ·  
ΕΚΕΧΙ-ΠΩΧ ΝΖΗΤΨ ·

8. ΑΥΩ ΜΑΡΟΥΩΧΝ ΝΒΙ ΝΕΨΟΜ ΤΗΡΟΥ ΝΤΕ ΝΕΨ-  
ΟΥΟΪΝ ΕΤΝΖΗΤΨ · ΑΥΩ ΜΑΡΕ ΚΕΟΥΑ ΧΙ ΝΤΕΨΜΝΤ-  
15 ΝΟΣ ΖΜ ΠΨΟΜΤ ΝΤΡΙΑΥΝΑΜΟΣ ·

9. ΜΑΡΟΥΡ-ΑΤΟΥΟΪΝ ΝΒΙ ΝΒΟΜ ΤΗΡΟΥ ΝΤΕ ΝΕΨ-  
ΠΡΟΒΟΛΟΥΕ · ΑΥΩ ΝΤΕ ΤΕΨΥΛΗ ΨΩΨΕ ΕΜΝ-ΟΥΟΪΝ  
ΝΖΗΤΨ ·

10. ΜΑΡΕ ΝΕΨΠΡΟΒΟΛΟΥΕ ΩΩ ΖΜ ΠΕΧΛΟΣ · ΝΣΕ-  
20 ΤΜΚΑΛΥ ΕΒΩΚ ΕΠΕΥΤΟΠΟΣ · ΜΑΡΕ ΠΕΨΟΥΟΕΙΝ ΩΧΝ  
ΕΤΝΖΗΤΟΥ ΑΥΩ ΜΠΡΤΡΕΥΚΑΛΥ ΕΒΩΚ ΕΣΡΑΪ ΕΠΜΕΣ-  
ΜΝΤΨΟΜΤΕ ΝΑΙΩΝ ΠΕΥΤΟΠΟΣ ·

11. ΜΑΡΕΨΩΤΨ ΝΝΟΥΟΪΝ ΤΗΡΟΥ ΕΤΨΟΟΠ ΖΜ ΠΑΥ-  
ΟΑΔΗΣ ΝΒΙ ΠΠΑΡΑΛΗΜΤΗΣ ΠΡΕΨΩΤΨ ΝΝΟΥΟΪΝ · ΑΥΩ<sup>46</sup>  
25 ΜΑΡΕΨΙΤΟΥ ΝΤΟΟΤΟΥ ·

12. ΜΑΡΟΥΑΜΑΣΤΕ ΕΧΝ ΝΕΨΠΡΟΒΟΛΟΥΕ ΝΒΙ ΝΑΡ-  
ΧΩΝ ΜΠΚΑΚΕ ΜΠΕΣΗΤ · ΑΥΩ ΜΠΡΤΡΕ ΛΑΛΥ ΨΟΠΨ

24 MS ΠΠΟΥΟΪΝ; read ΝΟΥΟΪΝ.

3. And they surrounded me, wishing to take away my power; and they hated me because I *sang praises* to thee.

4. Instead of loving me, they *slandered* me, *but I sang praises*.

5. They planned to take away my power because I *sang praises* to thee, O Light. And they hated me because I loved thee.

6. Let the darkness come over the Authades, and may the *archon* of the outer darkness remain at his right hand.

7. And when thou dost judge him, take his power away from him; and that which he thought — to take away my light from me — do thou take his from him.

8. And may all his powers of his light<sup>1</sup> within him diminish; and may another one take his greatness in the three *triple-powered ones*.

9. May all the powers of his *emanations* become without light; and may his *matter* be without light in it.

10. May his *emanations* remain in the *Chaos*, and may they not be allowed to go to their *place*; may their light which is in them diminish, and let them not be allowed to go up to the thirteenth *aeon*, their *place*.

11. May the *paralempetes*, the purifier of the lights, purify all the lights which are in the Authades; and may he take them from them.

12. May the *archons* of the darkness below rule over his *emanations*, and let not anyone receive him | to himself in

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<sup>1</sup> (13, 14) all his powers of his light; lit. all his powers of his lights.

ΕΡΟϢ Ζ̄Μ ΠΕϢΤΟΠΟϢ · ΛΥΩ Μ̄Π̄Ρ̄Τ̄Ρ̄Ε ΛΑΛΥ ϢΩΤ̄Μ  
ΕΤϢΟΜ Ν̄ΝΕϢΠΡΟΒΟΛΟΟΥΕ Ζ̄Μ ΠΕΧΛΟϢ ·

13. ΜΑΡΟΥϢΙ-ΠΟΥΟ̄ΙΝ ΕΤ̄Ζ̄Ν ΝΕϢΠΡΟΒΟΛΟΟΥΕ ΛΥΩ  
Ν̄ϢΕΛΛΑϢΕ ΕΠΕΥΡΑΝ Ζ̄ΡΑΪ Ζ̄Μ ΠΜΕΖ̄ΜΝ̄Τ̄ΨΟΜΤΕ Ν̄ΑΙΩΝ ·  
5 Ν̄ΤΟϢ Ζ̄ΩΩϢ Ν̄ϢΕϢΙ-ΠΕϢΡΑΝ ΕΒΟΛ Ζ̄Μ ΠΤΟΠΟϢ ΕΤ̄Μ-  
ΜΑΥ ΨΑ ΕΝΕΖ ·

14. ΛΥΩ ΤϢΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ ΜΑΡΟΥΕΙΝΕ ΕΖΡΑΪ ΕΧΩϢ  
Μ̄ΠΝΟΒΕ Μ̄ΠΕΝΤΑϢΠΡΟΒΑΛΕ Μ̄ΜΟϢ ΕΒΟΛ · Μ̄ΠΕΜΤΟ  
ΕΒΟΛ Μ̄ΠΟΥΟΕΙΝ · Ν̄ϢΕΤ̄Μ̄ϢΩΤΕ ΕΒΟΛ Ν̄ΤΑΝΟΜΙΑ Ν̄-  
10 ΘΥΛΗ ΕΝΤΑϢΤΑΥΟϢ ΕΒΟΛ ·

15. ΛΥΩ ΠΕΥΝΟΒΕ ΖΙ ΟΥϢΟΠ ΕϢΕΨΩΠΕ Μ̄ΠΕΜΤΟ 9Ε  
ΕΒΟΛ Μ̄ΠΟΥΟ̄ΙΝ Ν̄ΨΑΕΝΕΖ · ΛΥΩ Ν̄ϢΕΤ̄Μ̄ΚΑΛΥ ΕΝΔΥ  
ΕΒΟΛ · Ν̄ϢΕϢΙ-ΠΕΥΡΑΝ Ζ̄Ν ΤΟΠΟϢ ΝΙΜ ·

16. ΕΒΟΛ ΧΕ Μ̄ΠΟΥ†ϢΟ ΕΡΟΪ · ΛΥΩ ΛΥΖΩΧ Μ̄ΠΕΝΤ-  
15 ΛΥϢΙ-ΠΕϢΟΥΟ̄ΙΝ · Μ̄Ν̄ ΤΕϢϢΟΜ · ΛΥΩ ΟΝ Μ̄Ν̄Ν̄ϢΑ ΝΕΝ-  
ΤΑΥΧΟΪ Ν̄ΖΗΤΟΥ · ΛΥΟΥΕΨϢΙ-ΠΛΟΥΟ̄ΙΝ ΤΗΡ̄Ϣ Ν̄ΖΗΤ ·

17. ΛΥΜΕΡΕ-ΕΙ' ΕΠΕϢΗΤ ΕΠΕΧΛΟϢ · ΕΥΕΨΩΠΕ Ν̄ΖΗ-  
Τ̄Ϣ · ΛΥΩ Ν̄ΝΕϢΝ̄ΤΟΥ ΕΖΡΑΪ ΧΙΝ Μ̄ΠΕΪΝΔΥ Μ̄ΠΟΥΕΨ-  
ΠΜΑΝ̄ΨΩΠΕ Μ̄ΠΤΟΠΟϢ Ν̄ΤΑΙΚΑΙΟϢΥΝΗ ΛΥΩ Ν̄ΝΕΥ-  
20 ΧΙΤΟΥ ΕΡΟϢ ΧΙΝ Μ̄ΠΕΪΝΔΥ ·

18. ΛϢ†-ΠΚΑΚΕ ΖΙΩΩϢ Ν̄ΘΕ Ν̄ΟΥΕΝΔΥΜΑ ΛΥΩ ΛϢ-  
ΒΩΚ ΕΖΟΥΝ ΕΖΗΤ̄Ϣ Ν̄ΘΕ Ν̄ΟΥΜΟΟΥ · ΛΥΩ ΛϢΒΩΚ  
ΕΖΟΥΝ ΕΝΕϢϢΟΜ ΤΗΡΟΥ Ν̄ΘΕ Ν̄ΟΥΝΕΖ ·

19. ΜΑΡΕϢϢΟΟΛΕϢ Μ̄ΠΕΧΛΟϢ Ν̄ΘΕ Ν̄ΟΥΖΟΪΤΕ · ΛΥΩ 9Ε<sup>†</sup>  
25 Ν̄ϢΜΟΡΕϢ Μ̄ΠΚΑΚΕ Ν̄ΘΕ Ν̄ΟΥΝ̄ΖΩΝΗ Ν̄ΨΑΡ Ν̄ΟΥΟΕΙΨ  
ΝΙΜ ·

18 MS Ν̄ΝΕϢϢ̄ΤΟΥ; read Ν̄ΝΕϢϢ̄ΤΟΥ. MS Μ̄ΠΟΥΕΨ; read Μ̄ΠΟΥΟΥΕΨ.



his *place*; and let not anyone hear the power of his *emanations* in the *Chaos*.

13. May the light which is in his *emanations* be taken away, and may their name be removed from the thirteenth *aeon*; indeed rather may his name be taken away from that *place* for ever.

14. And upon the lion-faced power, may there be brought the sin of him who *emanated* it in the presence of the light; and may the *iniquity* of the *matter* which brought him (the Authades) forth not be erased.

15. And may their sin immediately be in the presence of the eternal light<sup>1</sup>; and may they not be allowed to see, and may their name be removed from every *place*;

16. Because they did not spare me, and they oppressed the one whose light and power they took away. And afterwards they put me among them, wishing to take<sup>2</sup> away all my light from me.

17. They loved to come down to the *Chaos*; may they be within it, and not be brought forth from this time hence. They did not want the *place* of *righteousness* as dwelling place, and they will not be taken to it from this time forth.

18. He put on the darkness like a garment; and it (the darkness) went into him like water, and it went into all his powers like oil.

19. May he wrap himself in the *Chaos* like a *garment*, and gird himself with the darkness like a leather *girdle* at all times. |

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<sup>1</sup> (12) in the presence of the eternal light; Schmidt: in the presence of the light eternally.

<sup>2</sup> (15, 16) they put me among them, wishing to take; or: those who put me among them wished to take.

20. ΕΡΕ ΝΑΪ ΩΩΠΙΕ Ν̄ΝΓΝΤ'ΑΥΝ̄-ΝΑΪ ΕΧΩΪ ΕΤΒΕ ΠΟΥ-  
ΟΪΝ · ΑΥΩ ΝΕΝΤΑΥΧΟΟΣ ΧΕ ΜΑΡ̄Ν̄ΧΙ-ΤΕΣΣΟΜ ΤΗΡ̄C ·

21. Ν̄ΤΟΚ ΔΕ ΠΟΥΟΪΝ Ω̄Ν̄ΣΤΗΚ ΖΑΡΟΪ ΕΤΒΕ ΠΜΥC-  
ΤΗΡΙΟΝ Μ̄ΠΕΚΡΑΝ · ΑΥΩ ΝΑΖΜΕΤ Ξ̄Ν ΤΜ̄ΝΤ'Χ̄ΡC Ν̄ΤΕ  
5 ΠΕΚΝΑ ·

22. ΕΒΟΛ ΧΕ ΑΥΧΙ-ΠΛΟΥΟΪΝ Μ̄Ν ΤΑΒΟΜ · ΑΥΩ Α  
ΤΑΒΟΜ ΣΑΛΕΥΕ ΖΙΖΟΥΝ Μ̄ΜΟΪ · ΑΥΩ Μ̄ΠΙΩΔΑΞΕΡΑΤ Ξ̄Ν  
ΤΕΥΜΗΤΕ ·

23. ΛῙΡ̄ΘΕ Ν̄ΟΥΖΥΛΗ ΕΛCΞΕ · ΑΥΝΟΥΧΕ Μ̄ΜΟΪ ΕΠΙCΑ  
10 Μ̄Ν ΠΑΪ Ν̄ΘΕ Ν̄ΟΥΡΕCΩΟΡ ΕCΞ̄Ν ΠΛΗΡ ·

24. Α ΤΑΒΟΜ ΤΑΚΟ ΧΕ Μ̄ΝΤΑΪ-ΜΥCΤΗΡΙΟΝ Μ̄ΜΑΥ ·  
ΑΥΩ Α ΤΑΖΥΛΗ ΖΩΚ̄Μ ΕΤΒΕ ΠΛΟΥΟΪΝ ΧΕ ΑΥΧΙΤ̄C ·

25. ΑΥΩ ΑΝΟΚ ΝΕΥCΚΩΪ̄ΤΕ Μ̄ΜΟΪ ΠΕ · Ω̄ΛΥCΩΩΤ̄<sup>92</sup>  
ΕΡΟΪ ΕΥΧΩΡ̄Μ ΕΡΟΪ ·

15 26. ΒΟΗΟΙ ΕΡΟΪ ΚΑΤΑ ΤΕΚΜ̄ΝΤ'ΩΔΑΝΣΤΗC ·

ΤΕΝΟΥ CΕ ΠΕΤΕΡΕ ΠΕCΠ̄ΝΑ ΡΟΟΥΤ · ΜΑΡ̄ΕCΕΙ' ΕΘΗ  
Ν̄CΧΕ-ΠΒΩΛ Ν̄ΤΜΕΞ̄Μ̄ΝΤ'CΝΟΟΥC Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΤΠΙC-  
ΤΙC CΟΦΙΑ · ΑCΕΙ' ΔΕ ΕΘΗ Ν̄CΙ ΑΝΔΡΕΑC ΠΕΧΑC ΧΕ  
ΠΑΧΟΪC ΠCΩΤΗΡ Α ΤΕΚCΟΜ Ν̄ΟΥΟΪΝ ΠΡΟΦΗΤΕΥΕ Μ̄-  
20 ΠΙΟΥΟΪΩ ΖΙΤ̄Ν ΔΑΥΓΙΑ · ΕΤΒΕ ΤΕΪΜΕΤΑΝΟΙΑ ΕΝΤΑC-  
ΧΟΟC Ν̄CΙ ΤΠΙCΤΙC CΟΦΙΑ · ΑΥΩ ΑCΧΟΟC Ξ̄Μ ΠΜΕΞ-  
ΩΕ Μ̄Ν ΩΜΟΥΝ Μ̄ΨΑΛΜΟC ΧΕ

1. ΠΝΟΥΤΕ Μ̄ΠΡΚΑΡΩΚ ΕΠΑΣΜΟΥ ·

2. ΧΕ Τ̄ΤΑΠΡΟ Μ̄ΠΡΕCΡ̄ΝΟΒΕ Μ̄Ν ΠΕΚΡΟC · ΑΥΟΥΩΝ

5 MS originally ΠΕΚΠ̄ΝΑ; π crossed out.

20. While these things happen to those who brought these things upon me on account of the light; and they said: let us take away all her power.

21. *But* thou, O Light, have compassion on me, on account of the *mystery* of thy name; and save me in the *beneficence* of thy mercy.

22. Because they have taken away my light and my power, and my power is *shaken* within me, and I have not been able to stand upright in their midst,

23. I have become like *matter* which has fallen; I have been cast on this side and that, like a demon which is in the *air*.

24. My power has been destroyed, for I possess no *mystery*; and my *matter* has faded because of my light, for they took it away.

25. And as for me, they *mocked* me; they looked at me as they winked about me.

26. *Help* me according to thy compassion.'

Now at this time, he whose *spirit* is eager, let him come forward and say the interpretation of the twelfth *repentance* of the Pistis Sophia."

56. Andrew *however* came forward, he said: "My Lord and *Saviour*, thy light-power *prophesied* once, through David, concerning this *repentance* which the Pistis Sophia said, and spoke in the 108th *Psalms*, saying:

1. 'O God, do not be silent to my praise.

2. For the mouths of the sinner and the cunning, they have opened | against me; they have spoken about me with a cunning tongue.

ἄνωγοῦ ἐστραῖ ἐχῶϊ· ἀψαλαχε ἄνωϊ ἄνω οὐλλας ἄνω  
κροῦ·

3. ἀψα ψαγκῶτε ἐροῖ ἄνω ἄνωψαλαχε ἄνωμοστε· <sup>12</sup>  
ἀψα ἀψμιῶε ἄνωμοῖ ἐπιχινχῆ·

5 4. ἐπμα ἄνωσεμεριτ· ἀψαδιαβαλαε ἄνωμοῖ· ἀνωκ δε  
νεῖψαλα πε·

5. ἀψσμινε ἄνωγιῆ ἄνωπεθεοοῦ ἐπμα ἄνωπεπετ-  
ἀνωοοῦ· ἀψα ὄνωμοστε ἐπμα ἄνωλαλαπῆ·

6. κλωῖστα ἄνωπεπερῆνοβε ἐστραῖ ἐχῶφ· ἀψα μαρε  
10 πδιαβολος ἀστρατῆ ἄνω οὐναμ ἄνωμο·

7. ἐψαψαντῆσπ ἐροῦ· μαρεφ(εῖ) ἐβολ ἐψαψαῖπῆ·  
ἀψα μαρε πεψαλα ψαπε ἐψοβε·

8. μαρε νεψοοῦ ἐβολ ἀψα μαρε κροῦα χῆ ἄνω-  
τῆσπῆπεπικκοπος·

15 9. μαρε νεψαψηρε ῥορφᾶνος· ἀψα μαρε τῆσπῆμε  
ῥχηρα·

10. μαροῦκιμ ἐνεψαψηρε· ἀψα μαροῦπιοονοῦ  
ἐβολ ἄνωσετῶβ· μαροῦνοχοῦ ἐβολ ἄνω νεψῆ·

11. μαρε πδανῆσπῆ μεψῆτ-νετῆσοοπ ἄνω τῆροῦ· <sup>13</sup>  
20 ἀψα μαρε ἄνωψῆμο τῶρῆ ἄνωπεψῆ τῆροῦ·

12. ἄνωπεψῆ ἄνω πετῆτῆσοοτῆ· οὐδε ἄνω-  
τῆρε ψαντῆσπ ἄνωπε ἄνωχορφᾶνος·

13. μαροῦφῆτ-νεψαψηρε ἐβολ ἀψα μαροῦφῆτ-πεψ-  
ραν ἐβολ ἄνω οὐγενεα ἄνωψῆτ·

7 MS ἄνωγιῆ; read οὐγιῆ.

11 MS μαρεφ; read μαρεφ(εῖ).

19 MS νετνετῆσοοπ.

3. And they surround me with words of hatred; and they have fought against me without a cause.

4. Instead of loving me, they *slandered* me, *but* I prayed.

5. They established for me evil in the place of good, and hatred in the place of my *love*.

6. *Set* a sinner over him, and let the *devil* stand at his right hand.

7. When he is judged, may he come forth condemned, and may his prayer become sin.

8. May his days be diminished, and may another take his *office*.

9. May his sons become *orphans*, and may his wife become a *widow*.

10. May his sons be moved, and may they be turned out and beg; may they be cast forth from their house.

11. May the *creditor* search all his belongings; and may strangers rob all his efforts.

12. May there not exist for him anyone who gives him a hand, *or* who is compassionate to his *orphans*.

13. May his sons be blotted out; and may his name be blotted out in one *generation*. |

14. ΜΑΡΟΥΡ̄ΠΜΕΕΥΕ Μ̄ΠΝΟΒΕ Ν̄ΝΕΥΕΙΟΤΕ Μ̄ΠΕΜΤΟ  
ΕΒΟΛ Μ̄ΠΧΟΕΙΣ · ΑΥΩ Μ̄ΠΡΤΡΕΥΧΩΤΕ ΕΒΟΛ Ν̄ΤΑΝΟ-  
ΜΙΑ Ν̄ΤΕΥΜΑΛΥ ·

15. ΜΑΡΟΥΨΩΠΕ Μ̄ΠΕΜΤΟ ΕΒΟΛ Μ̄ΠΧΟΕΙΣ Ν̄ΟΥΟΪΨ  
5 ΝΙΜ · ΜΑΡΟΥΧΕΡΕ-ΠΕΥΡ̄ΠΜΕΕΥΕ ΕΒΟΛ Ξ̄Μ ΠΚΑΣ ·

16. ΕΠΜΑ ΧΕ Μ̄Π̄Ρ̄ΠΜΕΕΥΕ ΕΕΙΡΕ Ν̄ΟΥΝΑ' · ΑΥΩ  
ΑΥΠΩΤ Ν̄ΣΑ ΟΥΡΩΜΕ Ν̄ΖΗΚΕ · ΑΥΩ Ν̄ΕΒΙΗΝ · ΑΥΩ ΑΥ-  
ΔΙΩΚΕ Ν̄ΣΑ ΟΥΑ' ΕΥΜΟΚ̄Σ̄ Ν̄ΖΗΤ · ΕΜΟΟΥΤ̄Υ · 411<sup>b</sup>

17. ΑΥΜΕΡΕ-ΠΑΣΟΥ ΑΥΩ ΕΥΕΕΙ' ΝΑΥ · Μ̄Π̄ΟΥΕΨ-  
10 ΠΕΣΜΟΥ ΕΥΕΟΥΕ ΕΒΟΛ Μ̄ΜΟΥ ·

18. ΑΥ†-ΠΑΣΟΥ ΖΙΩΩΥ Ν̄ΘΕ Ν̄ΟΥΨΤΙΗΝ · ΑΥΩ ΑΥ-  
ΒΩΚ ΕΝΕΥΚΑΝΣΟΥΝ Ν̄ΘΕ Ν̄ΟΥΜΟΥ · ΑΥΡ̄ΘΕ Ν̄ΟΥΝΕΣ  
Ξ̄Ν ΝΕΥΚΕΕΣ ·

19. ΜΑΡΕΨΩΠΕ ΝΑΥ Ν̄ΘΕ Ν̄ΟΒΩ ΕΤ̄ΥΝΑΒΟΟΛΕΥ  
15 Μ̄ΜΟΥ · ΑΥΩ Ν̄ΘΕ Ν̄ΟΥΝ̄ΖΩΝΗ ΕΥΝΑΜΟΥΡ̄Υ Μ̄ΜΟΣ Ν̄ΟΥ-  
ΟΪΨ ΝΙΜ ·

20. ΠΑΪ ΠΕ ΦΩΒ Ν̄ΝΕΤΔΙΑΒΑΛΕ (Μ̄ΜΟΪ) ΖΑΤ̄Μ ΠΧΟΪΣ  
ΑΥΩ ΝΕΤΧΩ Ν̄ΖΕΝΠΑΡΑΝΟΜΟΝ ΕΣΟΥΝ ΕΤΑΨΥΧΗ ·

21. Ν̄ΤΟΚ ΔΕ ΠΧΟΕΙΣ ΠΧΟΕΙΣ ΑΡΙ-ΟΥΝΑ' Ν̄ΜΜΑΪ  
20 ΕΤΒΕ ΠΕΚΡΑΝ · ΜΑΤΟΥΧΟΪ ·

22. ΧΕ ΑΝ̄Γ ΟΥΖΗΚΕ ΑΥΩ ΑΝ̄Γ ΟΥΕΒΙΗΝ · Α ΠΑΣΗΤ  
ΨΤΟΡ̄ΤΡ̄ Μ̄ΠΑΣΑΝΣΟΥΝ ·

23. ΑΥΥΙΤ Ν̄ΤΜΗΤΕ Ν̄ΘΕ Ν̄[Ν]ΟΥΖΑΪΒΕΣ ΕΑΣΡΙΚΕ · ΑΥ-  
ΝΟΥΩΝΤ̄ ΕΒΟΛ Ν̄ΘΕ Ν̄ΖΕΝΨΧΕ ·

15 MS Μ̄ΜΟΥ; read Μ̄ΜΟΣ.

17 supply Μ̄ΜΟΪ.

23 MS Ν̄ΝΟΥΖΑΪΒΕΣ; ΟΥ inserted; read Ν̄ΟΥΖΑΪΒΕΣ.

24 MS ΝΟΥΩΝΤ̄; read ΝΟΥΠ̄Τ̄; see Crum 236b.

14. May the sin of his fathers be remembered in the presence of the Lord; and let not the *iniquity* of his mother be blotted out.

15. May they be in the presence of the Lord at all times; and may his memory be wiped out from the earth.

16. Because he did not remember to show mercy; and he pursued a poor man and a wretched one, and he *persecuted* one who was afflicted, to kill him.

17. He loved cursing and may it come to him; he did not wish to bless and may it be removed from him.

18. He put on cursing like a garment, and it went to his interior like water; it became like oil in his bones.

19. May it be to him like the garment with which he will wrap himself; and like a *girdle* with which he will gird himself at all times.

20. This is the dealing for those that *slander* me before the Lord, and those that speak *lawless things* into my *soul*.

21. *But* thou, O Lord, Lord show mercy on me, on account of thy name; save me.

22. For I am a poor man and I am a wretched one; my heart is agitated within me.

23. I have been taken into the midst like a shadow which goes down; I am blown forth like locusts. |

24. Λ ΝΑΠΑΤ ὨΒΒΕ ἘΝ ΤΗΗCTIA · ΛΥΩ Λ ΤΑCΑΡΞ 40  
ΩΙΒΕ ΕΤΒΕ ΠΝΕ2 ·

25. ΑΝΟΚ ΔΕ ΑΪΩΩΠΕ ΝΑΥ ἸΝΝΟ6ΝΕ6 · ΛΥΝΑΥ ΕΡΟΪ  
ΛΥΩ ΛΥΚΙΜ ἸΝΝΕΥΑΠΗΥΕ ·

5 26. ΒΟΗΘΙ ΕΡΟΪ ΠΧΟΕΙC ΠΝΟΥΤΕ ΛΥΩ ΤΟΥΧΟΪ  
ΚΑΤΑ ΠΕΚΝΑ' ·

27. ΜΑΡΟΥΕΙΜΕ ΧΕ ΤΑΪ ΤΕ ΤΕΚΕΙΧ · ΛΥΩ ἸΤΟΚ  
ΑΚΤΑΜΙΟC ΠΧΟΕΙC ·

ΠΑΪ 6Ε ΠΕ ΠΒΩΛ ἸΤΜΕ2ἸΜΝΤCΝΟΟΥC ἸΜΜΕΤΑΝΟΪΑ ·  
10 ΤΑΪ ΕΝΤΑCΧΟ(Ο)C Ἰ6Ι ΤΠΙCΤΙC CΟΦΙΑ ΕC2Ἰ ΠΕΧΛΟC ·  
ΛΟΥΩ2 ΔΕ ΟΝ ΕΤΟΟΤ4 Ἰ6Ι ΙC 2Ἰ ΠΩΑΧΕ ΠΕΧΛ4  
ἸΝΝΕ4ΜΑΘΗΤΗC · ΧΕ ΛCΩΩΠΕ ΟΝ ἸἸΝCΑ ΝΑΪ ΛCΩΩ  
Ε2ΡΑΪ ΟΥΗΪ Ἰ6Ι ΤΠΙCΤΙC CΟΦΙΑ ΕCΧΩ ἸΜΜΟC ΧΕ  
ΠΟΥΟΪΝ ἸἸΝΟΥΟΪΝ ἸΝΤΑΪΠΑΡΑΒΑ 2Ἰ ΠἸΜΝΤCΝΟΟΥC Ἰ- 40<sup>b</sup>  
15 ΛΙΩΝ · ΛΪΕΪ' ΕΠΕCΗΤ Ἰ2ΗΤΟΥ · ΕΤΒΕ ΠΑΪ ΛΪΧΩ Ἰ-  
ἸΜΝΤCΝΟΟΥC ἸΜΜΕΤΑΝΟΪΑ ΚΑΤΑ ΠΟΥΑ ΠΟΥΑ ἸΛΙΩΝ ·  
ΤΕΝΟΥ 6Ε ΠΟΥΟΪΝ ἸἸΝΟΥΟΪΝ ΚΩ ΝΑΪ ΕΒΟΛ ἸΤΑΠΛ-  
ΡΑΒΑCΙC ΧΕ ΟΥΝΟ6 ΕΜΑΤΕ ΤΕ ΧΕ ΛΪΚΩ ἸCΩΪ ἸἸ-  
ΤΟΠΟC ἸΠΧΙCΕ ΛΪΕΪ' ΛΪΟΥΩ2 ἸἸ ἸΤΟΠΟC ἸΠΕΧΛΟC ·  
20 ΝΑΪ 6Ε ἸΤΕΡΕCΧΟΟΥ Ἰ6Ι ΤΠΙCΤΙC CΟΦΙΑ · ΛCΟΥΩ2  
ΟΝ ΕΤΟΟΤC 2Ἰ ΤΜΕ2ἸΜΝΤΨΟΜΤΕ ἸΜΜΕΤΑΝΟΪΑ ΕCΧΩ  
ἸΜΜΟC · ΧΕ CΩΤἸ ΕΡΟΪ ΕΪ2ΥΜΝΕΥΕ ΕΡΟΚ ΠΟΥΟΪΝ  
ἸἸΝΟΥΟΪΝ · CΩΤἸ ΕΡΟΪ ΕΪΧΩ ἸΤΜΕΤΑΝΟΪΑ ἸΠΜΕ2-  
ἸΜΝΤΨΟΜΤΕ ἸΛΙΩΝ · ΠΤΟΠΟC ΕΝΤΑΪΕΪ' ΕΠΕCΗΤ ΕΒΟΛ  
25 Ἰ2ΗΤ4 · ΧΕΚΑC ΕCΕΧΩΚ ΕΒΟΛ Ἰ6Ι ΤΜΕ2ἸΜΝΤΨΟΜΤΕ  
ἸΜΜΕΤΑΝΟΪΑ ἸΤΕ ἸΠΜΕ2ἸΜΝΤΨΟΜΤΕ ἸΛΙΩΝ · ΝΑΪ ἸΤΑΪ-<sup>p</sup>

10 MS ΕΠΤΑCΧΟC.



24. My knees are weak with *fasting*; and my *flesh* is changed on account of the (lack of) oil.

25. *But* I have become a mockery to them; they saw me and they shook their heads.

26. *Help* me, O Lord God, and save me, *according to* thy mercy.

27. May they know that this is thy hand, and thou hast created it, O Lord.’\*

This is the interpretation of the twelfth *repentance* which the Pistis Sophia said, as she was in the *Chaos*.”

57. Jesus continued again, *however*, with the discourse. He said to his *disciples*: “It happened again after these things, the Pistis Sophia cried out to me, saying: ‘O Light of Lights, I have *transgressed* against the twelve *aeons*. I came down from them. For this reason I have said the twelve *repentances*, one *according to* each *aeon*. Now at this time, O Light of Lights, forgive me my *transgression*, for it is very great. Because I left the *places* of the height. I came to dwell in the *places* of the *Chaos*.’

Now when the Pistis Sophia finished saying these things, she continued again with the thirteenth *repentance*, saying:

1. ‘Hear me as I *sing praises* to thee, O Light of Lights. Hear me as I say the *repentance* of the thirteenth *aeon*, the *place* from which I came down, so that the thirteenth *repentance* of the thirteenth *aeon* be completed. These (aeons) | against which I have *transgressed*, from them I came down.

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\* Ps. 108.1-27

ΠΑΡΑΒΑ ΛΙΕΙ' ΕΠΕΣΗΤ ΕΒΟΛ Ν̄ΖΗΤΟΥ· ΤΕΝΟΥ ΘΕ ΠΟΥ-  
 ΟCΙΝ Ν̄ΝΟΥΟΙΝ CΩΤ̄Μ ΕΡΟΙ ΕΙΣΥΜΝΕΥΕ ΕΡΟΚ Ζ̄Μ  
 ΠΜΕΖΜ̄ΝΤΩΟΜΤΕ Ν̄ΛΙΩΝ ΠΑΤΟΠΟC ΕΝΤΑΙΕΙ' ΕΒΟΛ Ν̄-  
 ΖΗΤ̄Ψ ΝΑΣΜΕΤ ΠΟΥΟΙΝ Ζ̄Μ ΠΕΚΝΟC Μ̄ΜΥCΤΗΡΙΟΝ·  
 5 ΛΥΩ ΚΩ ΕΒΟΛ Ν̄ΤΑΠΑΡΑΒΑCΙC ΞΡΑΪ Ζ̄Ν ΤΕΚΜ̄ΝΤΡΕCΚΩ  
 ΕΒΟΛ· ΛΥΩ ΜΑ ΝΑΪ Μ̄ΠΒΑΠΤΙCΜΑ Ν̄ΓΚΩ ΕΒΟΛ Ν̄ΝΑ-  
 ΝΟΒΕ· ΛΥΩ Ν̄ΓΤ̄ΒΒΟΪ ΕΒΟΛ Ζ̄Ν ΤΑΠΑΡΑΒΑCΙC· ΛΥΩ  
 ΤΑΠΑΡΑΒΑCΙC ΑΝΟΚ ΤΕ †CΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ ΤΑΪ ΕΤΕ  
 Ν̄ΝΕCΣΩΠ ΕΡΟΚ Ν̄ΟΥΟΪΩ ΝΙΜ· ΧΕ Ν̄ΤΑΙΕΙ' ΕΠΕCΗΤ  
 10 ΕΤΒΗΗΤ̄C· ΛΥΩ ΑΝΟΚ ΑΪΠΑΡΑΒΑ ΜΑΥΑΑΤ· Ζ̄Ν Ν̄ΑΖΟ-  
 ΡΑΤΟC Ε†ΩΟΟΠ Ζ̄Μ ΠΕΥΤΟΠΟC· ΛΙΕΙ' ΕΠΕCΗΤ ΕΠΕ-  
 ΧΑΟC· ΑΪΠΑΡΑΒΑ Ν̄ΝΑΣΡΑΚ· ΧΕΚΑC ΕΡΕ ΠΕΚΤΩΨ P<sup>b</sup>  
 ΧΩΚ ΕΒΟΛ· ΝΑΪ ΘΕ ΑCΧΟΟΥ Ν̄ΒΙ ΤΠΙCΤΙC CΟΦΙΑ·  
 ΤΕΝΟΥ ΘΕ ΠΕΤΕΡΕ ΠΕCΠ̄ΝΑ ΚΙΜ ΕΡΟC ΕΤΡΕCΗΟΕΙ Ν̄-  
 15 ΝΕCΨΑΧΕ· ΜΑΡΕCΕΙ' ΕΘΗ Ν̄ΨΤΑΥΕ-ΠΕΥΝΟΗΜΑ· ΑCΕΙ'  
 ΕΘΗ Ν̄ΒΙ ΜΑΡΘΑ ΠΕΧΑC ΧΕ ΠΑΧΘΕΙC· ΠΑΠ̄ΝΑ ΚΙΜ  
 ΕΡΟΪ ΕΤΡΑΤΑΥΕ-ΠΩΛ Ν̄ΝΕΝΤΑCΧΟΟΥ Ν̄ΒΙ ΤΠΙCΤΙC CΟ-  
 ΦΙΑ· Α ΤΕΚCΟΜ ΠΡΟΦΗΤΕΥΕ Μ̄ΠΠΟΥ(Ο)ΪΩ ΕΤΒΗΗΤΟΥ  
 ΖΙΤ̄Ν ΔΑΥΕΙΔ· Ζ̄Μ ΠΜΕΖΤΑΪΟΥ Μ̄ΨΑΛΜΟC ΕCΧΩ Μ̄ΜΟC  
 20 Ν̄ΤΓ̄ΙΖΕ· ΧΕ

1. ΝΑ' ΝΑΪ ΠΝΟΥΤΕ ΚΑΤΑ ΠΕΚΝΟC<sup>1</sup> Ν̄ΝΑ' ΚΑΤΑ ΠΑ-  
 ΨΑΪ Ν̄ΝΕΚΜ̄ΝΤΩΑΝΖΤΗΨ·

2. ΨΩΤΕ ΕΒΟΛ Μ̄ΠΑΝΟΒΕ· ΓΙΑΑΤ' ΕΜΑΤ' ΕΒΟΛ Ζ̄Ν ΤΑ-  
 ΑΝΟΜΙΑ·

18 MS Π̄πιογ̄ιω.

2. Now at this time, O Light of Lights, hear me as I *sing praises* to thee in the thirteenth *aeon*, my *place* from which I came forth.

3. Save me, O Light, in thy great *mystery* and forgive my *transgression* in thy forgiveness.

4. And give me the *baptism* and forgive my sins and purify me from my *transgression*.

5. And this my *transgression* is the lion-faced power, which was not hidden from thee at any time, for on account of it I came down.

6. And I alone among the *invisible ones*, in whose *place* I existed, *transgressed*, and I came down to the *Chaos*. I *transgressed* before thee so that thy ordinance should be fulfilled.'

The Pistis Sophia now said these things. Now at this time let him whose *spirit* moves him to *understand* her words, come forth and give their *thought*."

Martha came forward and said: "My Lord, my *spirit* moves me to give the interpretation of those things which the Pistis Sophia said. Concerning them, thy power once *prophesied* through David in the 50th *Psalms*, speaking thus:

1. 'Have mercy upon me, O God, *according to* thy great pity; *according to* the multitude of thy mercies blot out my sin<sup>1</sup>.

2. Wash me thoroughly from my *iniquity*. |

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<sup>1</sup> (22, 23) Till emends Schmidt's division of verses 1, 2.

3. ΑΥΩ ΠΑΝΟΒΕ ΜΠΑΜΤΟ<sup>\*\*</sup> ΕΒΟΛ ΝΟΥΟΙΩ ΝΙΜ · ρΑ

4. ΧΕΚΑΣ ΕΚΕΤΜΑΙΟ ΞΝ ΝΕΚΩΑΧΕ · ΑΥΩ ΝΓΧΡΟ  
ΞΜ ΠΤΡΕΚ†ΖΑΠ ΕΡΟΪ ·

ΠΑΪ ΠΕ ΠΒΩΛ ΝΝΩΑΧΕ ΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙC  
5 ΣΟΦΙΑ · ΠΕΧΛΑΧ ΝΑΣ ΝΒΙ ΙC · ΧΕ ΕΥΓΕ ΚΑΛΩC ΜΑΡΘΑ  
ΤΜΑΚΑΡΙΑ · ΑΧΟΥΩΞ ΔΕ ΟΝ ΕΤΟΟΤΨ ΝΒΙ ΙC ΞΜ ΠΩΛ-  
ΧΕ ΠΕΧΛΑΧ ΝΝΕΨΜΑΘΗΤΗC ΧΕ ΑCΩΩΠΕ ΔΕ ΝΤΕΡΕ  
ΤΠΙΣΤΙC ΣΟΦΙΑ ΧΩ ΝΝΕΪΩΑΧΕ ΑΧΧΩΚ ΕΒΟΛ ΝΒΙ  
10 ΠΕΟΥΟΪΩ ΕΤΡΕΥΝΤC ΕΞΡΑΪ ΞΜ ΠΕΧΛΑΟC ΑΥΩ ΕΒΟΛ  
ΞΙΤΟΟΤ ΜΜΙΝ ΜΜΟΪ ΧΩΡΙC ΠΩΡΟΠ ΜΜΥCΤΗΡΙΟΝ · ΛΙ-  
ΓΙΝΕ ΝΟΥCΟΜ ΝΟΥΟΪΝ ΕΒΟΛ ΝΞΗΤ · ΛΪΧΝΑC ΕΞΡΑΪ  
ΕΠΕΧΛΑΟC · ΕΤΡΕCΝ-ΤΠΙCΤΙC ΣΟΦΙΑ ΕΞΡΑΪ ΞΝ ΝΤΟΠΟC  
ΕΤΩΗΚ ΝΤΕ ΠΕΧΛΑΟC · ΝCΕΝΤC ΕΠΙΤΟΠΟC ΕΤΜΠΕΤΠΕ ρΑ<sup>b</sup>  
ΜΠΕΧΛΑΟC · ΨΑΝΤΕ ΤΚΕΛΕΥCΙC ΕΙ' ΕΒΟΛ ΞΙΤΜ ΠΩΡΟΠ  
15 ΜΜΥCΤΗΡΙΟΝ · ΕΤΡΕΥΝΤC ΕΞΡΑΪ ΞΜ ΠΕΧΛΑΟC ΕΠΗΡΨ ·  
ΑΥΩ Λ ΤΑCΟΜ ΝΟΥΟΪΝ ΑCΝ-ΤΠΙCΤΙC ΣΟΦΙΑ ΕΞΡΑΪ  
ΕΝΤΟΠΟC ΕΤΜΠCΑΝΤΠΕ ΜΠΕΧΛΑΟC · ΑCΩΩΠΕ ΔΕ  
ΝΤΕΡΟΥΕΙΜΕ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ΧΕ  
ΑΥΝ-ΤΠΙCΤΙC ΣΟΦΙΑ ΕΞΡΑΪ ΕΝΤΟΠΟC ΕΤΜΠCΑΝΤΠΕ  
20 ΜΠΕΧΛΑΟC · ΑΥΠΩΤ ΟΝ ΝCΩC ΕΠΧΙCΕ ΕΥΟΥΕΨΧΙΤC  
ΟΝ ΕΝΤΟΠΟC ΕΤΜΠΕΧΛΑΟC ΜΠΕCΗΤ · ΑΥΩ ΝΕCΡΟΥ-  
ΟΪΝ ΠΕ ΕΜΑΤΕ ΝΒΙ ΤΑCΟΜ ΝΟΥΟΪΝ ΤΑΪ ΕΝΤΑΪΧΟΟΥC  
ΕΝ-ΤCΟΦΙΑ ΕΞΡΑΪ ΞΜ ΠΕΧΛΑΟC · ΑCΩΩΠΕ ΔΕ ΝΤΕΡΟΥ-  
ΠΩΤ ΝCΑ ΤCΟΦΙΑ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ·

1 MS ΕΒΟΛ ·

21 MS ΕΤΜΠCΑΝΤΠΕ ΜΠΕCΗΤ; read ΕΤΞΜ ΠCΑΧΑΟC ΜΠΕCΗΤ or ΕΤ-  
ΜΠΕCΗΤ ΜΠΕΧΛΑΟC ·

3. And my sin is present to me at all times.

4. That thou shouldst be justified in thy words and victorious when thou judgest me.’\*

This is the explanation of the words which the Pistis Sophia said.”

Jesus said to her: “*Excellent, well done Martha, thou blessed one.*”

**58.** Jesus *however* continued again with the discourse. He said to his *disciples*: “Now it happened when the Pistis Sophia said these words, the time was fulfilled that she should be brought forth from the *Chaos*. And by myself alone, *without* the First *Mystery*, I brought forth from myself a light-power. I sent it down to the *Chaos* that it should bring the Pistis Sophia up from the *deep places* of the *Chaos* and bring her to the upper *place* of the *Chaos*, until the *command* came forth from the First *Mystery* that she should be brought up from the *Chaos* completely. And my light-power brought the Pistis Sophia up to the upper *places* of the *Chaos*. Now it happened when the *emanations* of the Authades knew that the Pistis Sophia was brought up to the upper *places* of the *Chaos*, they followed her upwards, wanting to take her again to the lower *places* of the *Chaos*. And my light-power, which I had sent to bring the Sophia up from the *Chaos*, gave light exceedingly. Now it happened when the *emanations* of the Authades followed the Sophia | when she was brought to the upper *places* of

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\* Ps. 50.1-4

Ν̄ΤΕΡΟΥΝ̄Τ̄Σ̄ ΕΝΤΟΠΟΣ ΕΤ̄Μ̄Π̄Σ̄Ᾱ Ν̄ΤΠΕ Μ̄ΠΕΧΛΟΣ · ΛΣ-  
 5 ΖΥΜΝΕΥΕ ΟΝ ΛΥΩ ΛΣΩΨ ΕΞΡΑΪ ΟΥΗΪ ΕΣΧΩ Μ̄ΜΟΣ  
 ΧΕ

1. †ΝΑΣΥΜΝΕΥΕ ΕΞΡΑΪ ΕΡΟΚ ΠΟΥΟΪΝ ΧΕ ΛΙΟΥΕΨΕΙ'  
 5 ΕΡΑΤ̄Κ̄ †ΝΑΣΥΠΝΕΥΕ ΕΞΡΑΪ ΕΡΟΚ ΠΟΥΟΪΝ ΧΕ Ν̄ΤΟΚ  
 ΠΕ ΠΑΡΕΧΝΟΥΣ̄Μ̄ ·

2. Μ̄Π̄Ρ̄Κ̄ᾹᾹΤ̄ Σ̄Μ̄ ΠΕΧΛΟΣ · ΝΑΣΜΕΤ ΠΟΥΟΪΝ Ν̄ΤΕ  
 ΠΙΧΙΣΕ ΧΕ Ν̄ΤΟΚ ΠΕ Ν̄ΤΑΪΣΥΜΝΕΥΕ ΕΡΟΚ ·

3. ΑΚ̄Τ̄Ν̄Ν̄ΟΟΥ ΝΑΪ Μ̄Π̄ΕΚΟΥΟΕΙΝ ΕΒΟΛ ΖΙΤΟΥΤ̄Κ̄  
 10 ΛΥΩ ΑΚΝΑΣΜΕΤ · ΑΚ̄Ν̄Τ̄ ΕΝΤΟΠΟΣ ΕΤ̄Μ̄Π̄Σ̄Ᾱ Ν̄ΤΠΕ Μ̄-  
 ΠΕΧΛΟΣ ·

4. ΜΑΡΟΥΣΕ ΘΕ ΕΠΕΣΗΤ ΕΝΤΟΠΟΣ ΕΤΣΙΠΕΣΗΤ Μ̄Π̄Ε-  
 ΧΛΟΣ Ν̄ΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄Π̄ΛΥΘΑΔΗΣ ΝΑΪ ΕΤΠΗΤ  
 Ν̄ΣΩΪ · ΛΥΩ Μ̄Π̄Ρ̄Τ̄Ρ̄ΕΥΕΙ' ΕΝΤΟΠΟΣ ΕΤ̄Μ̄Π̄Σ̄Ᾱ Ν̄ΤΠΕ  
 15 ΕΤΡΕῩΝ̄ΑῩ ΕΡΟΪ ·

5. ΛΥΩ ΜΑΡΕ ΟΥΝΟΣ Ν̄ΚΑΚΕ ΣΩΒ̄Σ̄ ΕΒΟΛ ΕΧΩΟΥ ·  
 ΛΥΩ ΜΑΡΕΧΕΙ' ΝΑΥ Ν̄ΒΙ ΟΥΣΛΟΣΤ̄Ν̄ Ν̄ΚΑΚΕ · ΛΥΩ Μ̄-  
 Π̄Ρ̄Τ̄Ρ̄ΕῩΝ̄ΑῩ ΕΡΟΪ Σ̄Μ̄ ΠΟΥΟΪΝ Ν̄ΤΕΚΒΟΜ ΤΑΪ ΕΝΤΑΚ-  
 Τ̄Ν̄Ν̄ΟΟΥΣ̄ ΝΑΪ ΕΝΑΣΜΕΤ · ΧΕ Ν̄ΝΕΥΑΜΑΣΤΕ ΟΝ ΕΞΡΑΪ  
 20 ΕΧΩΪ ·

6. ΛΥΩ ΠΕΥΨΟΧΝΕ ΕΝΤΑΥΜΕΕΥΕ ΕΡΟΧ ΕΤΡΕΥΧΙ-  
 ΤΑΒΟΜ · Μ̄Π̄Ρ̄Τ̄Ρ̄ΕΨΩΠΕ ΝΑΥ · ΛΥΩ ΚΑΤΑ ΘΕ ΕΝΤ-  
 ΛΥΨΑΧΕ ΕΡΟΪ ΕΧΙ-ΠΛΟΥΟΪΝ Ν̄ΣΗΤ · ΧΙ-Π̄ΨΟΥ ΣΩΟΥ  
 ΕΠΜΑ Μ̄Π̄ΩΪ ·

7. ΛΥΩ ΛΥΧΟΟΣ ΕΧΙ-ΠΛΟΥΟΕΙΝ ΤΗΡ̄Ψ̄ · ΛΥΩ ΝΕ-  
 25 Μ̄Π̄ΟΥΕΨΧΙΤ̄Ψ̄ · ΧΕ ΤΕΚΒΟΜ ΝΟΥΟΪΝ ΨΟΟΠ Ν̄ΤΟΚ  
 Ν̄Μ̄ΜΑΪ ·

5 MS †ΝΑΣΥΠΝΕΥΕ ; read †ΝΑΣΥΜΝΕΥΕ .

the *Chaos*, she *sang praises* again and she cried out to me, saying :

1. 'I will *sing praises* to thee, O Light, for I wanted to come to thee. I will *sing praises* to thee, O Light, for thou art my Saviour.

2. Leave me not in the *Chaos*. Save me, O Light of the height, for thou art he to whom I have *sung praises*.

3. By thyself thou hast sent to me thy light and thou hast saved me. Thou hast brought me to the upper *places* of the *Chaos*.

4. May the *emanations* of the Authades which follow me fall down to the lower *places* of the *Chaos*. And let them not come to the upper *places* so that they see me.

5. And may a great darkness cover them over and may a cloud of darkness come to them. And let them not see me in the light of thy power which thou hast sent to me to save me, lest they gain power over me again.

6. And their plan which they thought of, to take away my power, let it not happen for them. And *according to* how they spoke against me to take away my light from me, take theirs rather instead of mine.

7. And they have spoken to take away all my light. And they were not able to take it, for thy light-power was with me; |

8. ΕΒΟΛ ΧΕ ΛΥΨΟΧΝΕ ΔΧΜ ΠΕΚΤΩΨ ΠΟΥΟΪΝ ·  
ΕΤΒΕ ΠΑΪ ΜΠΟΥΕΨΧΙ-ΠΛΟΥΟΪΝ ΕΒΟΛ ·

p<sup>r</sup>

9. ΧΕ ΝΤΑΪΠΙΣΤΕΥΕ ΕΠΟΥΟΪΝ · Ν†ΝΑΡΖΟΤΕ ΑΝ ΛΥΨ  
ΠΟΥΟΪΝ ΠΕ ΠΑΡΕΧΝΟΥΖΜ · ΛΥΨ Ν†ΝΑΡΖΟΤΕ ΑΝ ·

5 ΤΕΝΟΥ ΘΕ ΠΕΤΕΡΕ ΤΕΧΘΟΜ ΧΟСЕ · ΜΑΡΕΧΧΩ Μ-  
ΠΒΩΛ ΝΝΨΑΧΕ ΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙC CΟΦΙΑ · ΛC-  
ΨΩΠΕ ΔΕ ΝΤΕΡΕ ΙC ΟΥΨ ΕΨΧΩ ΝΝΕΕΨΑΧΕ ΕΝΕC-  
ΜΑΘΗΤΗC · ΔCΕΙ' ΕΘΗ ΝΒΙ CΑΛΩΜΗ ΠΕΧΛC ΧΕ ΠΑ-  
ΧΟΕΙC ΤΑΘΟΜ ΑΝΑΓΚΑΖΕ ΜΜΟΪ ΕΤΡΑΧΩ ΜΠΒΩΛ  
10 ΝΝΨΑΧΕ ΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙC CΟΦΙΑ · Δ ΤΕΚΘΟΜ  
ΠΡΟΦΗΤΕΥΕ ΜΠΠΟΥΟΪΨ ΖΙΤΝ CΟΛΟΜΩΝ ΕCΧΩ Μ-  
ΜΟC ΧΕ .

1. †ΝΛΟΥΟΝΖΤ ΝΑΚ ΕΒΟΛ ΠΧΟΕΙC ΧΕ ΝΤΟΚ ΠΕ  
ΠΑΝΟΥΤΕ ·

15 2. ΜΠΡΚΑΔΤ ΠΧΟΕΙC ΧΕ ΝΤΟΚ ΠΕ ΤΑΖΕΛΠΙC ·

p<sup>r</sup><sup>b</sup>

3. ΑΚ† ΝΑΪ ΜΠΕΚΖΑΠ ΝΧΙΝΧΗ · ΛΥΨ ΑΪΝΟΥΖΜ ΕΒΟΛ  
ΖΙΤΟΟΤΚ ·

4. ΜΑΡΟΥΖΕ ΝΒΙ ΝΕΤΠΗΤ ΝCΩΪ ΛΥΨ ΜΠΡΤΡΕΥΝΑΥ  
ΕΡΟΪ ·

20 5. ΜΑΡΕ ΟΥΚΛΟΟΛΕ ΝΚΡΜΤC ΖΩΒC ΕΒΟΛ ΕΧΝ ΝΕΥ-  
ΒΑΛ · ΛΥΨ ΟΥΝΙC ΝΔΗΡ · ΜΑΡΕCΡΚΑΚΕ ΕΡΟΟΥ · ΛΥΨ  
ΜΠΡΤΡΕΥΝΑΥ ΕΠΕΖΟΟΥ ΧΕ ΝΝΕΥΑΜΑΖΤΕ ΜΜΟΪ ·

6. ΜΑΡΕCΡ-ΑΤΘΟΜ ΝΒΙ ΠΕΥΨΟΧΝΕ · ΛΥΨ ΝΕΝΤΑΥ-  
ΨΟΧΝΕ ΕΡΟΟΥ ΜΑΡΟΥΕΙ' ΕΣΡΑΪ ΕΧΨΟΥ ·



8. Because they deliberated without thy ordinance, O Light. On account of this they were not able to take away my light.

9. Because I have *believed* in the light, I will not fear; and the light is my saviour, and I will not fear.'

Now at this time let him whose power is elevated say the interpretation of the words which the Pistis Sophia said."

*But* it happened when Jesus finished saying these words to his *disciples*, Salome came forward. She said : "My Lord, my power *compels* me to say the interpretation of the words which the Pistis Sophia said. Thy power *prophesied* once through Solomon, saying thus :

1. I will give thanks to thee, O Lord, for thou art my God.

2. Leave me not, O Lord, for thou art my *hope*.

3. Thou hast given me thy judgment freely, and I have been saved through thee.

4. May those that persecute me fall and let them not see me.

5. May a cloud of smoke cover their eyes, and may a misty *air* darken them; and let them not see the day, lest they seize me.

6. May their counsels become powerless; and may those things which they have devised come upon them. |

7. ΛΥΜΕΚΜΟΥΚΟΥ ΕΥΨΟΧΝΕ· ΛΥΩ ΜΠ̄ΨΩΠΕ  
ΝΑΥ·

8. ΛΥΩ ΛΥΧΡΟ ΕΡΟΟΥ ΕῩΘ̄Μ̄ΘΟΜ· ΛΥΩ ΝΕΝΤΑΥ-  
̄Β̄ΤΩΤΟΥ ΚΑΚΩΣ· ΛΥΖΕ ΕΠΕCΗΤ ΕΡΟΟΥ·

5 9. ΕΡΕ ΤΑΞΕΛΠΙC Ξ̄Μ ΠΧΘΕΙC· ΛΥΩ Ν̄†ΝΑΡ̄ΖΟΤΕ ΑΝ  
ΧΕ Ν̄ΤΟΚ ΠΕ ΠΑΝΟΥΤΕ Π̄ΑCΩΤΗΡ· Ρ̄Λ

3 ΛCΨΩΠΕ ΘΕ Ν̄ΤΕΡΕ CΑΛΩΜΗ ΟΥΩ ΕCΧΩ Ν̄ΝΕΙ-  
ΨΑΧΕ· ΠΕΧΛΑ4 ΝΑC Ν̄ΒΙ ῙC ΧΕ ΕΥΓΕ CΑΛΩΜΗ ΛΥΩ  
ΚΑΛΩC· ΠΑΪ ΠΕ ΠΒΩΛ Ν̄ΝΨΑΧΕ ΕΝΤΑCΧΟΟΥ Ν̄ΒΙ  
10 ΤΠΙCΤΙC CΟΦΙΑ·

3 ΛCΟΥΩ2 ΔΕ ΟΝ ΕΤΟΟΤ̄Ψ̄ Ν̄ΒΙ ῙC Ξ̄Μ ΠΨΑΧΕ ΠΕ-  
ΧΛΑ4 Ν̄ΝΕC4ΜΑΟΗΤΗC· ΧΕ ΛCΨΩΠΕ ΘΕ Ν̄ΤΕΡΕ ΤΠΙCΤΙC  
CΟΦΙΑ ΟΥΩ ΕCΧΩ Ν̄ΝΕΪΨΑΧΕ Ξ̄Μ ΠΕΧΛΑC· ΑΪΤΡΕ  
†ΘΟΜ Ν̄ΟΥΘΕΙΝ ΕΝΤΑΪΧΟΟΥC ΝΑC ΕΤΡΕCΝΑΖΜΕC  
15 ΑΪΤΡΕC̄Ρ-ΟΥΚΛΟΜ Ν̄ΟΥΘΙΝ ΕΤΕCΑΠΕ· ΧΕ Ν̄ΝΕΥΕΨ-  
̄Θ̄Μ̄ΘΟΜ ΕΡΟC ΧΙΝ ΜΠΕΕΙΝΑΥ Ν̄ΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ  
ΜΠΑΥΘΑΔΗC ΛΥΩ Ν̄ΤΕΡΕC̄Ρ-ΟΥΚΛΟΜ Ν̄ΟΥΘΙΝ ΕΤΕC-  
ΑΠΕ· ΛΥΚΙΜ ΕΝΖΥΛΗ ΤΗΡΟΥ ΘΘΟΥ ΕΤ̄Ν̄ΖΗΤ̄C· ΛΥΩ  
ΛΥCΩΤ̄Ψ̄ ΕΒΟΛ ΤΗΡΟΥ Ν̄ΖΗΤ̄C· \* ΛΥΤΑΚΟ ΛΥΩ ΛΥ- Ρ̄Λ<sup>b</sup>  
20 ΨΩΠΕ Ξ̄Μ ΠΕΧΛΑC ΕΥCΩΨ̄Τ̄ ΕΡΟΟΥ Ν̄ΒΙ ΝΕΠΡΟΒΟ-  
ΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ΛΥΩ ΕΥΡΑΨΕ ΜΜΟΟΥ· ΛΥΩ  
Ν̄CΩΤ̄Ψ̄ Ν̄ΟΥΘΕΙΝ Ν̄ΖΙΛΙΚΡΙΝΕC ΕΤ̄Ξ̄Ν̄ ΤCΟΦΙΑ· ΛΥ†-  
ΘΟΜ ΜΠΟΥΘΕΙΝ Ν̄ΤΑΘΟΜ Ν̄ΟΥΘΙΝ· ΤΑΪ ΕΝΤΑC̄Ρ-ΟΥ-

18 MS originally ΕΤ̄Ν̄ΖΗΤ̄C with ΘΟΥ ΕΤ̄̄ in the same hand in the margins,  
giving ΕΤ̄̄ΘΟΥ ΕΤ̄̄Ν̄ΖΗΤ̄C with ΤΝ expunged before ΘΟΥ.

7. They have devised a counsel, and it has not happened for them.

8. And they, the powerful, are vanquished; and those things which they prepared with *evil intent* are cast down <sup>1</sup>.

9. My *hope* is in the Lord and I will not fear; for thou art my God, my *Saviour*'.\*\*

Now it happened when Salome finished saying these words, Jesus said to her: "*Excellent, Salome, and well done.* This is the interpretation of the words which the Pistis Sophia said."

59. Jesus continued again, *however*, with the discourse. He said to his *disciples*: "Now it happened when the Pistis Sophia finished saying these words in the *Chaos*, I caused the light-power which I had sent to save her, I caused it to become a crown of light on her head, so that from this hour the *emanations* of the Authades would have no power over her. And when it became a crown of light on her head, all the *evil materials* which were in her were moved, and they were all purified within her; they were destroyed and came to be in the *Chaos*, while the *emanations* of the Authades saw them and they rejoiced. And what was purified of the *pure* light within the Sophia gave power to the light of my light-power which had become a | crown

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\* Ps. Sol. 5.1-9

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<sup>1</sup> (4) are cast down; Schmidt: have fallen down upon them.

κλωμ ἡ̅τ̅ε̅σα̅πε̅· ἀσ̅ψ̅ω̅πε̅ σ̅ε̅ ο̅ν̅ ε̅σ̅κ̅ω̅τ̅ε̅ ε̅π̅ο̅υ̅ο̅ε̅ι̅ν  
 ἡ̅ν̅ι̅λ̅ι̅κ̅ρ̅ι̅ν̅ε̅ς̅ ε̅τ̅ῶ̅ν̅ τ̅σ̅ο̅φ̅ι̅α̅· λ̅υ̅ω̅ π̅ε̅σ̅ν̅ι̅λ̅ι̅κ̅ρ̅ι̅ν̅ε̅ς̅ ἡ̅ο̅υ̅-  
 ο̅ἴ̅ν̅ ἡ̅π̅ῆ̅ρ̅ῆ̅β̅ο̅λ̅ ἡ̅π̅ε̅κ̅κ̅λωμ̅ ἡ̅τ̅ῶ̅μ̅ ἡ̅π̅ι̅ψ̅α̅ς̅ ἡ̅ο̅υ̅ο̅ἴ̅ν̅ χ̅ε̅  
 ἡ̅ν̅ε̅υ̅χ̅ω̅σ̅ε̅ ε̅ρ̅ο̅ϕ̅ ἡ̅δ̅ι̅ ἡ̅ε̅π̅ρ̅ο̅β̅ο̅λ̅ο̅ο̅υ̅ε̅ ἡ̅π̅λ̅υ̅θ̅α̅λ̅λ̅η̅ς̅·  
 5 ἡ̅λ̅ι̅ σ̅ε̅ ἡ̅τ̅ε̅ρ̅ο̅υ̅ψ̅ω̅π̅ε̅ ἡ̅μ̅ο̅ς̅· ἀσ̅ν̅ι̅τ̅ο̅ο̅τ̅ῶ̅ς̅ ἀσ̅ν̅υ̅μ̅ν̅ε̅υ̅ε̅  
 ἡ̅δ̅ι̅ τ̅ῶ̅μ̅ ἡ̅ν̅ι̅λ̅ι̅κ̅ρ̅ι̅ν̅ε̅ς̅ ἡ̅ο̅υ̅ο̅ἴ̅ν̅ ε̅τ̅ῶ̅ν̅ τ̅σ̅ο̅φ̅ι̅α̅· ἡ̅τ̅-  
 ἀσ̅ν̅υ̅μ̅ν̅ε̅υ̅ε̅ δ̅ε̅ ε̅τ̅α̅δ̅ο̅μ̅ ἡ̅ο̅υ̅ο̅ἴ̅ν̅ ε̅τ̅ο̅ ἡ̅ο̅υ̅κ̅κ̅λωμ̅  
 ε̅τ̅ε̅σα̅πε̅· ἀσ̅ν̅υ̅μ̅ν̅ε̅υ̅ε̅ δ̅ε̅ ε̅σ̅χ̅ω̅ ἡ̅μ̅ο̅ς̅ χ̅ε̅ ἡ̅ε̅

1. ΠΟΥΟΕΙΝ Ο' ἡ̅ο̅υ̅κ̅κ̅λωμ̅ ε̅τ̅α̅λ̅λ̅η̅ς̅ λ̅υ̅ω̅ ἡ̅τ̅ῆ̅ν̅α̅ρ̅ῆ̅π̅ε̅ϕ̅-  
 10 βολ̅ ἂν̅ χ̅ε̅ ἡ̅ν̅ε̅υ̅χ̅ω̅σ̅ε̅ ε̅ρ̅οἴ̅ ἡ̅δ̅ι̅ ἡ̅ε̅π̅ρ̅ο̅β̅ο̅λ̅ο̅ο̅υ̅ε̅ ἡ̅π̅-  
 π̅λ̅υ̅θ̅α̅λ̅λ̅η̅ς̅·

2. λ̅υ̅ω̅ ε̅ϕ̅ψ̅α̅ν̅κ̅ι̅μ̅ ἡ̅δ̅ι̅ ἡ̅ν̅υ̅λ̅ῆ̅ τ̅ῆ̅ρ̅ο̅υ̅· ἂν̅ο̅κ̅ δ̅ε̅  
 ἡ̅τ̅ῆ̅ν̅α̅κ̅ι̅μ̅ ἂν̅·

3. λ̅υ̅ω̅ ε̅ϕ̅ψ̅α̅ν̅τ̅α̅κ̅ο̅ ἡ̅δ̅ι̅ ἡ̅α̅ν̅υ̅λ̅ῆ̅ τ̅ῆ̅ρ̅ο̅υ̅ ἡ̅σ̅ε̅σ̅ω̅  
 15 ἡ̅ν̅ π̅ε̅χ̅α̅ς̅· ἡ̅λ̅ι̅ ε̅τ̅ο̅υ̅ν̅α̅ϕ̅ ε̅ρ̅ο̅ο̅υ̅ ἡ̅δ̅ι̅ ἡ̅ε̅π̅ρ̅ο̅β̅ο̅-  
 λ̅ο̅ο̅υ̅ε̅ ἡ̅π̅λ̅υ̅θ̅α̅λ̅λ̅η̅ς̅· ἂν̅ο̅κ̅ δ̅ε̅ ἡ̅τ̅ῆ̅ν̅α̅τ̅α̅κ̅ο̅ ἂν̅·

4. χ̅ε̅ π̅ο̅υ̅ο̅ἴ̅ν̅ ψ̅ο̅ο̅π̅ ἡ̅μ̅μ̅αἴ̅· λ̅υ̅ω̅ ἂν̅ο̅κ̅ ρ̅ω̅  
 †ψ̅ο̅ο̅π̅ ἡ̅ν̅ π̅ο̅υ̅ο̅ἴ̅ν̅·

ἡ̅εἴ̅ψ̅α̅χ̅ε̅ δ̅ε̅ ἀσ̅χ̅ο̅ο̅υ̅ ἡ̅δ̅ι̅ τ̅ῆ̅σ̅τ̅ι̅ς̅ σ̅ο̅φ̅ι̅α̅· τ̅ε̅-  
 20 νο̅υ̅ σ̅ε̅ π̅ε̅τ̅ν̅οἴ̅ ἡ̅π̅π̅ν̅ο̅ῆ̅μ̅α̅ ἡ̅ν̅εἴ̅ψ̅α̅χ̅ε̅· μ̅α̅ρ̅ε̅ϕ̅εἴ̅' ε̅θ̅η̅  
 ἡ̅ῆ̅τ̅α̅ϕ̅ε̅-π̅ε̅ϕ̅β̅ω̅λ̅· ἀσ̅εἴ̅' δ̅ε̅ ε̅θ̅η̅ ἡ̅δ̅ι̅ μ̅α̅ρ̅ι̅α̅ τ̅μ̅α̅λ̅υ̅  
 ἡ̅ἴ̅ς̅ π̅ε̅χ̅α̅ς̅ χ̅ε̅ π̅α̅ψ̅ῆ̅ρ̅ε̅ κ̅α̅τ̅α̅ π̅κ̅ο̅σ̅μ̅ο̅ς̅\* π̅λ̅η̅ο̅υ̅τ̅ε̅ ἡ̅ε̅<sup>b</sup>  
 λ̅υ̅ω̅ π̅α̅σ̅ω̅τ̅ῆ̅ρ̅ κ̅α̅τ̅α̅ π̅χ̅ι̅ς̅ε̅ κ̅ε̅λ̅ε̅ϕ̅ε̅ ἡ̅λ̅ι̅ τ̅α̅τ̅α̅ϕ̅ε̅-  
 π̅β̅ω̅λ̅ ἡ̅ν̅ψ̅α̅χ̅ε̅ ε̅ν̅τ̅α̅σ̅χ̅ο̅ο̅υ̅ ἡ̅δ̅ι̅ τ̅ῆ̅σ̅τ̅ι̅ς̅ σ̅ο̅φ̅ι̅α̅·  
 25 ἀϕ̅ο̅υ̅ψ̅ῶ̅β̅ δ̅ε̅ ἡ̅δ̅ι̅ ἡ̅ἴ̅ς̅ π̅ε̅χ̅α̅ϕ̅ χ̅ε̅ ἡ̅τ̅ο̅ ρ̅ω̅ω̅τ̅ε̅ μ̅α̅-  
 ρ̅ι̅α̅· τ̅αἴ̅ ε̅ν̅τ̅α̅σ̅χ̅ι̅-μ̅ο̅ρ̅φ̅ῆ̅ ε̅τ̅ῶ̅ν̅ τ̅β̅α̅ρ̅β̅ῆ̅λ̅ω̅ κ̅α̅τ̅α̅ ο̅υ̅-

on her head. Now it happened further, as it surrounded the *pure* light within the Sophia, her *pure* light was not (left) without <sup>1</sup> the crown of the flame of the light-power, so that the *emanations* of the Authades did not steal it.

Now when these things had happened, the *pure* light-power within the Sophia began to *sing praises*; but she *sang praises* to my light-power which had become a crown on her head. She *sang praises*, saying thus :

1. 'The light has become a crown on my head and I will not be (left) without it, so that the *emanations* of the Authades do not steal it from me.

2. And even if all the *materials* move, I *however* will not move.

3. And even if all my *materials* are destroyed and remain in the *Chaos* — these which the *emanations* of the Authades see — I *however* will not be destroyed.

4. For the light is with me, and I myself am <sup>2</sup> with the light.'

*But* the Pistis Sophia said these words. Now at this time let him who *understands* the *thought* of these words come forward and give their interpretation."

Mary, the mother of Jesus, came forward. She said : "My son *according to* the *world*, my God and my *Saviour according to* the height, *command* me that I give the explanation of the words which the Pistis Sophia said."

*But* Jesus answered and said : "Thou also, Mary, thou hast received *form* <sup>3</sup> which is in the Barbelo *according to* the *matter*, | and thou hast received likeness which is in the

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<sup>1</sup> (3) was not (left) without; Till : was not separate from (see 116.10; 117.12).

<sup>2</sup> (17) I myself am; Till : I also am.

<sup>3</sup> (26) received form; see Iren. I.4.1, 5; U 226.

- ΛΗ· ΛΥΩ ΑΡΕΧΙ-ΓΙΝΕ ΕΞΝ ΤΠΑΡΘΕΝΟC ΜΠΟΥΟΙΝ ΚΑΤΑ  
 ΠΟΥΟΙΝ ΝΤΟ ΜΝ ΤΚΕΜΑΡΙΖΑΜ ΤΜΑΚΑΡΙΟC· ΛΥΩ ΝΤΑ  
 ΠΚΑΚΕ ΩΩΠΕ ΕΤΒΗΗΤΕ ΛΥΩ ΟΝ ΝΤΑΧΕΙ' ΕΒΟΛ ΝΖΗΤΕ  
 ΝΒΙ ΠCΩΜΑ ΝΘΥΛΗ ΕΨΟΟΠ ΝΖΗΤΨ ΠΑΙ ΕΝΤΑΙΤΒΒΟC·  
 5 ΛΥΩ ΛΙCΟΤΨΨ· ΤΕΝΟΥ CΕ ΨΚΕΛΕΥΕ ΝΕ ΕΤΡΕΤΑΥΕ-  
 ΠΒΩΛ ΝΝΨΑΧΕ ΝΑΙ ΕΝΤΑCΧΟΟC ΝΒΙ ΤCΟΦΙΑ· ΑCΟΥ-  
 ΩΨΒ ΔΕ ΝΒΙ ΜΑΡΙΑ ΤΜΑΛΥ ΝΙC ΠΕΧΑC ΧΕ ΠΑΧΟΕΙC·  
 Α ΤΕΚCΟΜ ΝΟΥΟΙΝ ΠΡΟΦΗΤΕΥΕ ΖΑ ΝΕΪΨΑΧΕ ΜΠΙ- ΡΕ  
 ΟΥΟΕΙΨ ΖΙΤΝ CΟΛΟΜΩΝ ΞΝ ΤΕΨΜΕΖΜΝΤΨΨΙΤΕ ΝΩΔΗ  
 10 ΛΥΩ ΠΕΧΑC ΧΕ  
 1. ΠΧΟΕΙC ΖΙΧΝ ΤΑΛΠΕ ΝΘC ΝΟΥΚΛΟΜ· ΛΥΩ Ν-  
 ΨΝΑΡΠΕΨΒΟΛ ΔΝ·  
 2. ΛΥΨΩΝΤ ΝΑΙ ΜΠΕΚΛΟΜ ΝΤΑΛΗΟΙΑ· ΛΥΩ ΑΨΤΡΕ  
 ΝΕΚΚΛΑΔΟC ΨΟΥΨ ΖΡΑΙ ΝΖΗΤ·  
 15 3. ΧΕ ΕΨΓΙΝΕ ΔΝ ΝΟΥΚΛΟΜ ΕΨΨΟΥΨΟΥ ΕΜΕΨΨ-  
 ΟΨΨ· ΑΛΛΑ ΚΟΝΞ ΖΙΧΝ ΤΑΛΠΕ· ΛΥΩ ΑΚΨΟΥΨ ΖΡΑΙ  
 ΖΙΧΨΨ·  
 4. ΝΕΚΚΑΡΠΟC CΕΜΕΞ· ΛΥΩ CΕΧΗΚ· ΕΥΜΕΞ ΕΒΟΛ  
 ΞΜ ΠΕΚΟΥΧΑΨ·  
 20 ΑCΨΩΠΕ CΕ ΝΤΕΡΕ ΙC CΩΤΜ ΕΝΕΪΨΑΧΕ ΕCΧΩ  
 ΜΜΟΟΥ ΝΒΙ ΜΑΡΙΑ ΤΕΨΜΑΛΥ· ΠΕΧΑΨ ΝΑC ΧΕ ΕΥΓΕ  
 ΚΑΛΩC· ΖΑΜΗΝ ΖΑΜΗΝ ΨΧΩ ΜΜΟC ΝΕ ΧΕ CΕΝΑ-  
 ΜΑΚΑΡΙΖΕ ΜΜΟ ΧΙΝ ΑΡΗΧΨ ΜΠΚΑΞ ΨΑ ΑΡΗΧΨ· ΧΕ  
 ΑCΨΟΕΙΛΕ ΕΡΟ ΝΒΙ ΤΠΑΡΑΘΗΚΗ ΜΠΨΟΡΠ ΜΜΥCΤΗ- ΡΕ<sup>b</sup>

18 MS CEMC2 and CYMC2; better CEM112 and CYM112.

*Virgin of the Light according to the light, thou and the other Mary, the blessed one. And for thy sake the darkness exists and furthermore, from thee has come forth the material body in which I exist, which I have cleaned and purified. Now at this time I command thee to give the interpretation of the words which the Sophia said.*

*However Mary, the mother of Jesus, answered, she said : “My Lord, thy light-power once prophesied about these words through Solomon in the 19th Ode and said :*

1. ‘The Lord is upon my head like a crown and I shall not be without him.

2. They plaited for me the *true* crown <sup>1</sup>, and it caused thy *branches* to sprout in me.

3. For it is not like a withered crown which does not sprout; *but* thou livest upon my head and thou dost sprout upon me.

4. Thy *fruits* are full and ripe, filled with thy salvation’. \*”

Now it happened when Jesus heard these words which Mary his mother spoke <sup>2</sup>, he said to her : “*Excellent, well done. Truly, truly, I say that they will bless thee from end to end of the earth* <sup>□</sup>, for the *pledge* of the First *Mystery* was entrusted to thee. | And by means of that *pledge* all those

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\* Ps. Sol. 19.1-4

□ cf. Lk. 1.48

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<sup>1</sup> (13) true crown; lit. crown of truth.

<sup>2</sup> (20, 21) when Jesus heard these words which ... spoke; Till : when Jesus had heard ... speaking these words; (cf. 124.11, 12; 125.14, 15 etc.).

ΡΙΟΝ· ΑΥΩ ΕΒΟΛ ΖΙΓΤΟΟΤ̄C̄ Ν̄ΤΠΑΡΑΘΗΚΗ ΕΤ̄ΜΜΑΥ  
 ΕΥΝΑΝΟΥΖ̄Μ̄ Ν̄ΒΙ ΝΑΠΚΑΖ ΤΗΡΟΥ Μ̄Ν̄ ΝΑΠΧΙCΕ ΤΗΡΟΥ·  
 ΑΥΩ ΤΠΑΡΑΘΗΚΗ ΕΤ̄ΜΜΑΥ· Ν̄ΤΟC ΤΕ ΤΑΡΧΗ ΑΥΩ  
 ΠΧΩΚ·

- 5 ΑΧΟΥΩΖ ΔΕ ΟΝ ΕΤΟΟΤ̄C̄ Ν̄ΒΙ ΙC̄ Ζ̄Μ̄ ΠΩΛΧΕ ΠΕ-  
 ΧΛΑΧ Ν̄ΝΕCΗΜΑΘΗΤΗC· ΧΕ ΑCΩΩΠΕ Ν̄ΤΕΡΕCΧΩ Ν̄-  
 ΤΜΕΖΜ̄ΝΤΩΟΜΤΕ Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΒΙ ΤΠΙCΤΙC CΟΦΙΑ· Ν̄-  
 ΤΕΥΝΟΥ ΔΕ ΕΤ̄ΜΜΑΥ ΑΧΧΩΚ ΕΒΟΛ Ν̄ΒΙ ΠΤΩΩ Ν̄ΝΕ-  
 ΘΛΙΨΙC ΤΗΡΟΥ· ΝΑΪ ΕΝΤΑΥΤΩΟΥ ΕΤΠΙCΤΙC CΟ-  
 10 ΦΙΑ· ΕΤΒΕ ΠΧΩΚ ΕΒΟΛ Μ̄ΠΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ ΠΑΪ  
 ΕΤΩΟΟΠ ΧΙΝ Ν̄ΩΟΡ̄Π̄· ΑΥΩ ΑΧΕΙ' Ν̄ΒΙ ΠΕΟΥΟΕΙΩ  
 ΕΤΡΕΥΝΑΖΜΕC Ζ̄Μ̄ ΠΕΧΛΟC<sup>13</sup> ΑΥΩ Ν̄CΕΝΤ̄C̄ ΕΖΡΑΪ Ζ̄Ν̄ Ρ̄Z  
 Ν̄ΚΑΚΕ ΤΗΡΟΥ· ΑΥΧΙ ΓΑΡ ΕΤΟΟΤ̄C̄ Ν̄ΤΕCΜΕΤΑΝΟΙΑ  
 ΖΙΤ̄Μ̄ ΠΙΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ· ΑΥΩ Ν̄ΤΟC ΠΜΥCΤΗΡΙΟΝ  
 15 ΕΤ̄ΜΜΑΥ ΑΥΤ̄Ν̄ΝΟΟΥ ΝΑΪ Ν̄ΟΥΝΟC Ν̄CΟΜ Ν̄ΟΥΟΙΝ  
 ΕΒΟΛ Ζ̄Μ̄ ΠΧΙCΕ· ΕΤΡΑΒΟΗΟΙ ΕΤΠΙCΤΙC CΟΦΙΑ· ΑΥΩ  
 Ν̄ΤΑΝΤ̄C̄ ΕΖΡΑΪ ΕΠΕΧΛΟC· ΛΙCΩΩΤ̄ ΔΕ ΕΠΧΙCΕ Ν̄-  
 ΛΙΩΝ· ΛΙΝΔΥ ΕΤCΟΜ Ν̄ΟΥΟΕΙΝ ΕΝΤΑΥΤ̄Ν̄ΝΟΟΥC ΝΑΪ  
 Ν̄ΒΙ ΠΙΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ ΧΕ ΕΙΕΝΟΥΖ̄Μ̄ Ν̄ΤCΟΦΙΑ Ζ̄Μ̄  
 20 ΠΕΧΛΟC· ΑCΩΩΠΕ CΕ Ν̄ΤΕΡΙΝΔΥ ΕΡΟC ΕCΝΗΥ ΕΒΟΛ  
 Ζ̄Ν̄ Ν̄ΛΙΩΝ· ΑΥΩ ΕCΠΗΤ ΕΖΟΥΝ ΕΡΟΪ· ΑΝΟΚ ΔΕ ΝΕΪ-  
 ΖΙΧ̄Μ̄ ΠΕΧΛΟC ΠΕ· Α ΚΕCΟΜ Ν̄CΟΜ Ν̄ΟΥΟΙΝ ΕΙ' ΕΒΟΛ  
 Ν̄ΖΗΤ ΖΩ ΧΕ ΕCΕΒΟΗΟΙ ΖΩΩC ΕΤΠΙCΤΙC CΟΦΙΑ· ΑΥΩ  
 ΤCΟΜ Ν̄ΟΥΟΙΝ ΕΝΤΑCΕΙ' ΕΒΟΛ Ζ̄Μ̄ ΠΧΙCΕ ΖΙΤ̄Μ̄ ΠΙ- Ρ̄Z<sup>b</sup>  
 25 ΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ ΑCΕΙ' ΕΠΕCΗΤ ΕΧ̄Ν̄ ΤCΟΜ Ν̄ΟΥ-

13 MS ΕΤΟΟΤ̄C̄; read Π̄ΓΟΟΤ̄C̄.

17 MS ΕΖΡΑΪ ΕΠΕCΧΛΟC; C erased; read ΕΖΡΑΪ Ζ̄Μ̄ ΠΕΧΛΟC. MS. Π̄ΛΙΩΝ;  
 read Π̄Π̄ΛΙΩΝ.

22 MS ΚΕCΟΜ Π̄CΟΜ; omit Π̄CΟΜ.



of the earth and all those of the height will be saved. And that *pledge* is the *beginning* and the end.”\*

60. Jesus *however* continued with the discourse. He said to his *disciples*: “It happened when the Pistis Sophia said the thirteenth *repentance*, *moreover* at that hour the ordinance was completed of all the *afflictions* which had been ordained for the Pistis Sophia, because of the completion of the First *Mystery*, which had been since the beginning. And the time came that she should be saved from the *Chaos* and brought forth from all the darkneses. *For* her *repentance* was received by the First *Mystery*. And that *Mystery* sent me a great light-power from the height, so that I should *help* the Pistis Sophia and bring her up from the *Chaos*. *But* I looked to the *aeons* of the height<sup>1</sup>, I saw the light-power which the First *Mystery* had sent to me so that I should save the Sophia from the *Chaos*. Now it happened, when I saw it coming forth from the *aeons* and it hastened towards me — *but* I was above the *Chaos* — another light-power also came forth from me, in order to *help* the Pistis Sophia. And the light-power which came forth from the height through the First *Mystery* came down upon the light-power | which came forth from me. And they

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\* cf. Rev. 21.6; 22.13

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<sup>1</sup> (17, 18) the aeons of the height; lit. the height of the aeons.

ΟΓΙΝ ΕΝΤΑΣΕΙ' ΕΒΟΛ Μ̄ΜΟΙ'· ΑΥΩ ΑΥΑΙΑΝΤΑ ΕΝΕΥ-  
ΕΡΗΥ ΑΥΡ̄-ΟΥΝΟΣ Ν̄ΑΠΟΡΡΟΙΑ Ν̄ΟΥΟΙΝ·

3 ΝΑῙ ΟΕ Ν̄ΤΕΡΕΧΟΟΥ Ν̄ΒΙ ῙC Ν̄ΝΕΦΜΑΟΗΤΗΣ· ΠΕ-  
ΧΛΥ ΧΕ ΤΕΤ̄ΝΝΟΙ' ΧΕ ΕΪΨΑΧΕ Ν̄ΜΜΗΤ̄Ν Ν̄ΛΩ Ν̄ΖΕ·  
5 ΑCΘΟC̄C ΟΝ ΕΒΟΛ Ν̄ΒΙ ΜΑΡΙΣΑΜ ΠΕΧΛΑC ΧΕ ΠΑΧΟΕΙC  
†ΝΟΙ' ΧΕ ΕΚΧΕ-ΟΥ· ΕΤΒΕ ΠΒΩΛ Μ̄ΠΕΪΨΑΧΕ Δ ΤΕΚ-  
CΟΜ Ν̄ΟΥΟΙΝ ΠΡΟΦΗΤΕΥΕ Μ̄ΠΙΟΥΟΪΩ ΖΙΤ̄Ν ΔΑΥΪΔ  
Ζ̄Μ ΠΜΕΖΜΕΝΕΤΑΥΤΕ Μ̄ΨΑΛΛΜΟC ΕCΧ̄Ω Μ̄ΜΟC· ΧΕ

10 Δ ΠΝΑ' Μ̄Ν ΤΜΕ ΤΩΜ̄Τ ΕΝΕΥΕΡΗΥ· ΑΥΩ ΤΔΙ-  
ΚΑΙΟCΥΝΗ Μ̄Ν †ΡΗΝΗ ΑΥ†ΠΙ ΕΝΕΥΕΡΗΥ·

11 Δ ΤΜΕ †ΟΥΩ ΕΒΟΛ' Ζ̄Μ ΠΚΑ2· ΑΥΩ Δ ΤΔΙΚΑΙ- Π̄Π  
ΟCΥΝΗ CΩΨ̄Τ ΕΒΟΛ Ζ̄Ν ΤΠΕ·

ΠΝΑ' ΟΕ ΠΕ †CΟΜ Ν̄ΟΥΟΙΝ ΕΝΤΑΣΕΙ' ΕΒΟΛ ΖΙΤ̄Μ ΠΙ-  
ΨΟΡ̄Π Μ̄ΜΥCΤΗΡΙΟΝ· ΧΕ ΑΥCΩΤ̄Μ ΕΤΠΙCΤΙC CΟΦΙΑ  
15 Ν̄ΒΙ ΠΨΟΡ̄Π Μ̄ΜΥCΤΗΡΙΟΝ ΑΥΝΑ' ΝΑC Ζ̄Ν' ΝΕCΘΑΙΨΙC  
ΤΗΡΟΥ· ΤΜΕ ΖΩΩΥ ΤΕ †CΟΜ ΕΝΤΑΣΕΙ' ΕΒΟΛ Ν̄ΖΗΤ̄Κ  
ΕΒΟΛ ΧΕ ΑΚΧΩΚ ΕΒΟΛ Ν̄ΤΜΕ ΕΤΡΕΚΝΑΖΜΕC Ζ̄Μ ΠΕ-  
ΧΛΑC· ΑΥΩ ΟΝ ΤΔΙΚΑΙΟCΥΝΗ ΤΕ †CΟΜ ΕΝΤΑΣΕΙ'  
ΕΒΟΛ ΖΙΤ̄Μ ΠΨΟΡ̄Π Μ̄ΜΥCΤΗΡΙΟΝ ΤΑΪ ΕΤΝΑΡ̄Ζ̄ΜΜΕ  
20 Ν̄ΤΠΙCΤΙC CΟΦΙΑ· ΑΥΩ ΟΝ †ΡΗΝΗ ΠΕ †CΟΜ Ν̄ΤΑΣΕΙ'  
ΕΒΟΛ Μ̄ΜΟΚ ΕΒΟΛ ΧΕ ΕCΝΑΒΩΚ ΕΖΟΥΝ ΕΝΕΠΡΟΒΟ-  
ΛΟΥΕ Μ̄ΠΑΥΘΑΔΗC Ν̄CΪ Ν̄ΖΗΤΟΥ Ν̄ΝΟΥΟΙΝ ΕΝΤ-

11  $\bar{\zeta}$  in upper right-hand margin at end of quire.

20 MS ΠΕ; read ΤΕ.

*met* one another and became a great *outpouring* of light.”

Now when Jesus had said these things to his *disciples* he said : “Do you *understand* the manner in which I am speaking with you?”

Mariam sprang up, she said : “My Lord, I *understand* what thou dost say. Concerning the interpretation of these words, thy light-power once *prophesied* through David in the 84th *Psalm*, saying :

10. ‘Mercy and truth have met one another, and *righteousness* and *peace* have kissed one another.

11. Truth has sprouted from the earth and *righteousness* has looked forth from heaven.’ \*

Now mercy is the light-power which came forth through the First *Mystery*, for the First *Mystery* heard the Pistis Sophia, and had mercy on her in all her *afflictions*. Truth, on the other hand, is the power which came forth from thee, because thou didst fulfil the truth that thou shouldst save her (the Pistis Sophia) from the *Chaos*. And furthermore, *righteousness* is the power which came forth through the First *Mystery*, which will guide the Pistis Sophia. And again *peace* is the power which came forth from thee, because it will go into the *emanations* of the Authades and take away from them the lights | which they took from

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\* Ps. 84.10, 11

ΑΥΧΗΤΟΥ Ξ̄Ν ΤΗΣΤΗΣ ΣΟΦΙΑ · ΕΤΕ ΠΑΪ ΗΕ ΝΙ'ΣΟΥ-  
 ΖΟΥ ΕΖΟΥΝ ΕΤΣΟΦΙΑ Ν̄ΓΑΛΥ Ν̄ΕΙΡΗΝΗ Μ̄Ν ΤΕΣΣΟΜ · Π̄Π<sup>15</sup>  
 ΤΜΕ ΖΩΩΣ ΤΕ ΤΣΟΜ ΕΝΤΑΣΕΙ' ΕΒΟΛ Ν̄ΖΗΤΚ̄ ΕΚΞ̄Ν  
 Ν̄ΤΟΠΟΣ Μ̄ΠΕΣΗΤ Μ̄ΠΕΧΛΟΣ · ΕΤΒΕ ΠΑΪ Α ΤΕΚΣΟΜ  
 5 ΧΟΟΣ ΖΙΤ̄Ν ΔΑΥΕΙΑ · ΧΕ

Α ΤΜΕ †ΟΥΩ ΕΒΟΛ Ξ̄Μ ΠΚΑΣ · ΕΒΟΛ ΧΕ ΕΚΞ̄Ν  
 Ν̄ΤΟΠΟΣ Μ̄ΠΕΣΗΤ Μ̄ΠΕΧΛΟΣ · ΤΔΙΚΑΙΟΣΥΝΗ ΖΩΩΣ  
 Ν̄ΤΑΣΩΩΨ̄Τ ΕΒΟΛ Ξ̄Ν ΤΠΕ · Ν̄ΤΟΣ ΔΕ ΤΣΟΜ ΕΝΤΑΣΕΙ'  
 ΕΒΟΛ Ξ̄Μ ΠΧΙΣΕ ΖΙΤ̄Μ ΠΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ · ΤΑΪ ΕΝΤ-  
 10 ΑΣΒΩΚ ΕΖΟΥΝ ΕΤΣΟΦΙΑ ·

Ξ̄ ΑΣΩΩΠΕ ΣΕ Ν̄ΤΕΡΕ ῙΣ ΣΩΤ̄Μ ΕΝΕΪΩΑΧΕ · ΠΕΧΛΑ  
 ΧΕ ΕΥΓΕ ΜΑΡΙΣΑΜ ΤΜΑΚΑΡΙΑ ΤΑΪ ΕΤΝΑΚΛΗΡΟΝΟΜΙ  
 Ν̄ΤΜ̄ΝΤΕΡΟ ΤΗΡ̄Σ Μ̄ΠΟΥΟΪΝ · Μ̄Ν̄ΝΣΑ ΝΑΪ ΑΣΕΙ' ΖΩΩΣ  
 ΣΟΗ Ν̄ΣΙ ΜΑΡΙΑ ΤΜΑΛΥ Ν̄ΙΣ ΠΕΧΛΟΣ ΧΕ ΠΑΧΟΕΙΣ  
 15 ΑΥΩ<sup>4</sup> ΠΑΣΩΤΗΡ ΚΕΛΕΥΕ ΝΑΪ ΖΩ ΕΤΡΑΧΩ Μ̄ΠΕΪΩΑΧΕ Π̄Ο  
 Ν̄ΟΥΩΞ̄Μ · ΠΕΧΛΑ Ν̄ΣΙ ῙΣ ΧΕ ΠΕΤΕΡΕ ΠΕΨ̄Π̄ΝΑ ΝΑΡ-  
 ΝΟΕΡΟΣ · Ν̄†ΝΑΚΩΛΥ Μ̄ΜΟΧ ΑΝ ΑΛΛΑ †ΠΡΟΤΡΕΠΕ  
 Μ̄ΜΟΧ Ν̄ΖΟΥΟ ΕΤΡΕΨΩ Μ̄ΠΝΟΗΜΑ ΕΝΤΑΨΚΙΜ ΕΡΟΧ ·  
 ΤΕΝΟΥ ΣΕ ΜΑΡΙΑ ΤΑΜΑΛΥ ΚΑΤΑ ΘΥΛΗ ΤΕΝΤΑΪΣΟΪΛΕ  
 20 ΕΡΟΣ †ΚΕΛΕΥΕ ΝΕ ΕΤΡΕΨΩ ΖΩΩΤΕ Μ̄ΠΝΟΗΜΑ Μ̄-  
 ΠΨΑΧΕ: ΑΣΟΥΩΨ̄Β ΔΕ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΛΟΣ ΧΕ ΠΑ-  
 ΧΟΕΙΣ ΕΤΒΕ ΠΨΑΧΕ ΕΝΤΑ ΤΕΚΣΟΜ ΠΡΟΦΗΤΕΥΕ  
 Μ̄ΜΟΧ ΖΙΤ̄Ν ΔΑΥΕΙΑ · ΧΕ

8 MS Ν̄ΤΟΣ ΤΕ ΤΣΟΜ.

15 Π̄ in upper left-hand margin at beginning of quire.

the Pistis Sophia; that is, thou dost gather them within the Sophia and dost make them to be at *peace* with her power. Truth, on the other hand, is the power which came forth from thee when thou wast in the lower *places* of the *Chaos*. Concerning this, thy power spoke through David thus: ‘Truth has sprouted from the earth’\*, because thou wast in the lower *places* of the *Chaos*. *Righteousness*, on the other hand, which looked forth from heaven, is the power which came forth from the height, through the First *Mystery*, and which entered into the Sophia.”

61. Now it happened when Jesus heard these words, he said: “*Excellent*, Mariam, thou *blessed one* who wilt *inherit* the whole Kingdom of the Light.”

After these things Mary, the mother of Jesus, also came forward and said: “My Lord and my *Saviour*, *command* me also that I answer<sup>1</sup> this discourse.”

Jesus said: “I will not *prevent* him whose *spirit* has become *understanding*, but I *urge* him the more to speak the *thought* which has moved him. Now at this time, Mary, my mother *according to the matter*, to whom I was entrusted, I *command* thee that thou also sayest the *thought* of the discourse.”

Mary answered, however, and said: “My Lord, concerning the word which thy power *prophesied* through David: |

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\* Ps. 84.11

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<sup>1</sup> (15) answer; Till: explain.

10. Α ΠΝΑ' ΜΝ ΤΜΕ ΤΩΜΤ' ΕΝΕΥΕΡΗΥ· ΤΑΙΚΑΙ-  
 ΟΣΥΝΗ ΜΝ †ΡΗΜΗ ΑΥ†ΠΙ ΕΡΝ ΝΕΥΕΡΗΥ·

11. Α ΤΜΕ †ΟΥΩ ΕΒΟΛ ΖΜ ΠΚΑΣ· ΑΥΩ Α ΤΑΙΚΑΙ-  
 ΟΣΥΝΗ ΩΩΨΤ' ΕΒΟΛ ΖΝ ΤΠΕ· ΝΤΑ ΤΕΚΩΟΜ ΠΡΟΦΗ-  
 5 ΤΕΥΕ ΜΠΕΪΩΑΧΕ ΜΠΕΪΟΥΟΪΩ ΕΤΒΗΗΤΚ· ΕΚΟ ΝΚΟΥΪ·  
 ΕΜΠΑΤΕ ΠΕΠΝΑ ΕΙ' ΕΧΩΚ ΕΚΩΟΟΠ ΖΝ ΟΥΜΑ ΝΕΛΟ- 10  
 ΟΛΕ ΜΝ ΪΩΣΗΦ· ΑΧΕΙ' ΝΒΙ ΠΕΠΝΑ ΕΒΟΛ ΖΜ ΠΧΙΣΕ·  
 ΑΧΕΙ' ΝΑΪ ΕΖΟΥΝ ΕΠΑΗΪ· ΕΧΕΙΝΕ ΜΜΟΚ· ΑΥΩ ΕΝΕ-  
 ΜΠΙΣΟΥΩΝΨ ΠΕ ΑΥΩ ΝΕΪΜΕΕΥΕ ΧΕ ΝΤΟΚ ΠΕ· ΑΥΩ  
 10 ΠΕΧΛΑΨ ΝΑΪ ΝΒΙ ΠΕΠΝΑ ΧΕ ΕΤΩΩΝ ΙΪ ΠΑΣΟΝ ΤΑΛ-  
 ΠΑΝΤΑ ΕΡΟΨ· ΑΥΩ ΝΤΕΡΕΨΧΕ-ΠΑΪ ΝΑΪ· ΑΪΑΠΟΡΙ· ΑΥΩ  
 ΝΕΪΜΕΕΥΕ ΠΕ ΧΕ ΟΥΦΑΝΤΑΣΜΑ ΠΕ ΕΠΙΡΑΖΕ ΜΜΟΪ·  
 ΑΪΧΪΤΨ ΔΕ ΑΪΜΟΡΨ ΕΖΟΥΝ ΕΤΟΥΕΡΗΤΕ ΜΠΜΑ ΝΝΚΟΤΚ  
 ΕΤΖΜ ΠΑΗΪ· ΨΑΝ†ΕΙ' ΝΗΤΝ ΕΒΟΛ ΕΤΣΩΨΕ· ΝΤΟΚ  
 15 ΜΝ ΪΩΣΗΦ ΑΥΩ ΝΤΑΖΕ ΕΡΩΤΝ ΖΜ ΠΜΑ ΝΕΛΟΟΛΕ·  
 ΕΡΕ ΪΩΣΗΦ † ΜΠΜΑ ΝΕΛΟΟΛΕ ΕΠΚΑΨ· ΑΨΩΠΕ ΩΕ  
 ΝΤΕΡΕΚΩΤΜ ΕΡΟΪ ΕΪΧΩ ΜΠΨΑΧΕ ΕΪΩΣΗΦ ΑΚΝΟΪ  
 ΜΠΨΑΧΕ ΑΚΡΑΨΕ· ΑΥΩ ΠΕΧΛΑΚ ΧΕ ΕΤΩΩΝ ΤΑΝΑΨ  
 ΕΡΟΨ· ΕΜΜΟΝ· ΕΪΩΕΤ<sup>\*\*</sup> ΟΥΒΗΨ ΖΜ ΠΕΪΤΟΠΟΣ· ΑΨ- 18  
 20 ΨΩΠΕ ΔΕ ΝΤΕΡΕ ΪΩΣΗΦ ΩΩΤΜ ΕΡΟΚ ΕΚΧΩ ΝΝΕΪ-  
 ΨΑΧΕ· ΑΨΩΤΟΡΨΡ ΑΥΩ ΑΝΕΙ' ΕΖΡΑΪ ΖΙ ΟΥΣΟΠ ΑΝ-  
 ΒΩΚ ΕΖΟΥΝ ΕΠΗΪ ΑΝΖΕ ΕΠΕΠΝΑ ΕΨΜΗΡ ΕΖΟΥΝ ΕΠΜΑ  
 ΝΝΚΟΤΚ ΑΥΩ ΑΝΩΨΤ' ΕΡΟΚ ΝΜΜΑΨ ΑΝΖΕ ΕΡΟΚ  
 ΕΚΕΙΝΕ ΜΜΟΨ· ΑΥΩ ΑΨΩΛ ΕΒΟΛ ΝΒΙ ΠΕΤΜΗΡ ΕΠΕ-

12 MS επιπράζε; read επιράζε.

19 Π in upper right-hand margin repeated.

10. 'Mercy and truth have met one another; *righteousness* and *peace* have kissed one another.

11. Truth has sprouted from the earth and *righteousness* has looked forth from heaven.'\*

Thy power once *prophesied* in these words about thee. When thou wast small, before the *Spirit* came upon thee, while thou wast in a vineyard with Joseph, the Spirit came forth from the height<sup>□</sup>, he came to me into my house, he resembled thee. And I did not recognise him and I thought that he was thou. And the *Spirit* said to me: 'Where is Jesus, my brother, that I *meet* him?' And when he said these things to me, I was *confused* and I thought that he was a *phantom* to *tempt* me. *But* I took him, I bound him to the leg of the bed in my house, until I came out to you in the field, thou and Joseph, and I found you in the vineyard, as Joseph was hedging the vineyard with reeds. Now it happened, when thou didst hear me speaking the word to Joseph, thou didst *understand* the word and thou didst rejoice. And thou didst say: 'Where is he that I may see him? Or else I await him in this *place*'. *But* it happened when Joseph heard thee saying these words, he was agitated and we came up at the same time, we went into the house. We found the *Spirit* bound to the bed. And we looked at thee with him, we found thee like him. And he that was bound to | the bed

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\* Ps. 84.10, 11

□ cf. Mt. 3.16

6ΛΟΛ· ΛΥΩΛΩ̄ ΕΡΟΚ ΛΥ†ΠΙ ΕΡΩΚ· ΛΥΩ ΝΤΟΚ ΖΩΩΚ  
 ΛΚ†ΠΙ ΕΡΩΥ ΑΤΕΤ̄Ν̄Ρ-ΟΥΑ ΝΟΥΩΤ· ΠΑΪ ΘΕ ΠΕ ΠΩΛ-  
 ΧΕ Μ̄Ν ΠΕΥΒΩΛ· ΠΝΑ' (ΠΕ) ΠΕΠ̄ΝΑ ΕΝΤΑΧΕΙ' ΕΒΟΛ Ζ̄Μ  
 ΠΧΙΣΕ ΖΙΤ̄Μ ΠΙΩΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΕΒΟΛ ΧΕ ΛΥΝΑ'  
 5 ΖΑ ΠΓΕΝΟC Ν̄Ρ̄ΡΩΜΕ ΛΥΤ̄Ν̄ΝΟΟΥ Μ̄ΠΕΥΠ̄ΝΑ ΕΤΡΕΥΚΩ  
 ΕΒΟΛ Ν̄ΝΝΟΒΕ Μ̄ΠΚΟCΜΟC ΤΗΡ̄Υ· ΛΥΩ Ν̄CΕΧΙ-ΜΥCΤΗ-  
 ΡΙΟΝ· ΛΥΩ Ν̄CΕΚΛΗΡΟΝΟΜΙ Ν̄Τ̄Μ̄Ν̄ΤΕΡΟ Μ̄ΠΟΥΟΪΝ· ΤΜΕ  
 ΖΩΩC ΤΕ Τ̄ΟΜ ΕΝΤΑCΘΟΪΛΕ ΕΡΟΪ ΕΛCΕΙ' ΕΒΟΛ Ζ̄Ν Π̄<sup>b</sup>  
 ΤΒΑΡΒΗΛΩ ΛCΩΠΕ ΝΑΚ Ν̄CΩΜΑ Ν̄ΖΥΛΙΚΟΝ· ΛΥΩ  
 10 ΛCΚΗΡΥCCE ΖΑ ΠΤΟΠΟC Ν̄ΤΑΛΗΘΙΑ· ΤΔΙΚΑΙΟCΥΝΗ ΠΕ  
 ΠΕΚ̄Π̄ΝΑ ΠΑΪ ΕΝΤΑΧΕΙΝΕ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ ΕΒΟΛ Ζ̄Μ  
 ΠΧΙCΕ ΕΤΡΕΥΤΑΛΥ Μ̄ΠΓΕΝΟC Ν̄ΤΕ Τ̄Μ̄Ν̄Τ̄ΡΩΜΕ· †ΡΗΝΗ  
 ΖΩΩC ΤΕ Τ̄ΟΜ ΕΝΤΑCΘΟΪΛΕ ΕΠΕΚCΩΜΑ Ν̄ΖΥΛΙΚΟΝ  
 ΚΑΤΑ ΠΚΟCΜΟC ΠΑΪ ΕΝΤΑΧΒΑΠΤΙΖΕ Μ̄ΠΓΕΝΟC Ν̄Τ-  
 15 Μ̄Ν̄Τ̄ΡΩΜΕ ΨΑΝΤ̄ΥΛΑΥ Ν̄Ψ̄Μ̄ΜΟ ΕΠΝΟΒΕ· ΛΥΩ Ν̄ΥΛΑΥ  
 Ν̄ΕΙΡΗΝΗ Μ̄Ν ΠΕΚ̄Π̄ΝΑ· ΛΥΩ Ν̄CΕΩΠΕ ΕΥΟ Ν̄ΕΙΡΗΝΗ  
 Μ̄Ν ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΟΥΟΪΝ ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΤΔΙ-  
 ΚΑΙΟCΥΝΗ Μ̄Ν †ΡΗΝΗ ΛΥ†ΠΙ ΕΝΕΥΕΡΗΥ· ΛΥΩ ΚΑΤΑ  
 ΘΕ ΕΝΤΑΧΧΟΟC ΧΕ Α ΤΜΕ †ΟΥΩ ΕΒΟΛ Ζ̄Μ ΠΚΑΖ·  
 20 ΤΜΕ ΔΕ ΠΕ ΠΕΚCΩΜΑ Ν̄ΖΥΛΙΚΟΝ ΠΑΪ ΕΝΤΑΥ†ΟΥΩ Π̄<sup>α</sup>  
 ΕΒΟΛ Ν̄ΖΗΤ· ΚΑΤΑ ΠΚΑΖ Ν̄Τ̄Μ̄Τ̄ΡΩΜΕ ΠΑΪ ΕΝΤΑΥΚΗ-  
 ΡΥCCE ΖΑ ΠΤΟΠΟC Ν̄ΤΜΕ Ν̄ΤΑΛΗΘΙΑ· ΛΥΩ ΟΝ ΚΑΤΑ  
 ΘΕ ΕΝΤΑΧΧΟΟC ΧΕ Α ΤΔΙΚΑΙΟCΥΝΗ †ΟΥΩ ΕΒΟΛ Ζ̄Ν  
 ΤΠΕ· ΤΔΙΚΑΙΟCΥΝΗ ΤΕ Τ̄ΟΜ ΕΝΤΑCΘΩΨ̄Τ ΕΒΟΛ Ζ̄Μ

1 MS 6ΛΟΛ; read 6ΛΟC.

3 MS ΠΝΑ' ΠΕΠ̄ΝΑ; read ΠΝΑ' ΠΕ ΠΕΠ̄ΝΑ.

8 MS originally ΖΙ.

22 omit either Ν̄ΤΜΕ or Ν̄ΤΑΛΗΘΙΑ; but see 128.5 Ν̄ΤΜΕ Ν̄ΤΕ ΤΑΛΗΘΙΑ.

23 MS †ΟΥΩ ΕΒΟΛ; read CΩΨ̄Τ ΕΒΟΛ.



was released, he embraced thee, he kissed thee. And thou also, thou didst kiss him and you became one.

This now is the discourse and its interpretation. Mercy is the *Spirit* which came forth from the height, through the First *Mystery*, because he (the First Mystery) had mercy on the *race* of men. He sent his *Spirit* that it should forgive the sins of the whole *world* so that they (men) should receive *mysteries* and *inherit* the Kingdom of the Light. Truth, on the other hand, is the power which was entrusted to me; when it came forth from the Barbelo, it became for thee a *material body*. And it *preached* about the *place* of the *truth*<sup>1</sup>. *Righteousness* is thy *Spirit* which has brought the *mysteries* forth from the height, to give them to the *race* of mankind. *Peace*, on the other hand, is the power which was entrusted to thy *material body*, *according to* the *world*, which *baptised* the *race* of mankind until they became strangers to sin. And it made them to be at *peace* with thy *Spirit*, and they came to be at *peace* with the *emanations* of the light. That is, *righteousness* and *peace* have kissed one another. \* And as it was said: 'Truth has sprouted from the earth':<sup>□</sup> truth *however* is thy *material body*, which sprouted from me, *according to* the earth of mankind, and which has *preached* about the *place* of the *truth*. And also as it was said: '*Righteousness* <looked forth><sup>2</sup> from heaven':<sup>°</sup> *righteousness* is the power which looked forth from | the height, which will give the *mysteries* of the light

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\* Ps. 84.10

□ Ps. 84.11

° Ps. 84.11

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<sup>1</sup> (10, 22) place of the truth; Schmidt: true place; (see 9.3; 123.18; 128.5, 24; 372.14).

<sup>2</sup> (23) <looked forth>; MS: sprouted from.

ΠΧΙΣΕ ΤΑΪ ΕΤΝΑ† Ν̄ΜΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΟΪΝ Μ̄ΠΓΕΝΟΣ  
 Ν̄ΤΜ̄ΝΤΡΩΜΕ · ΑΥΩ Ν̄ΣΕΨΩΠΕ Ν̄ΔΙΚΑΙΟΣ ΑΥΩ Ν̄ΣΕΡ̄-  
 ΑΓΛΘΟΣ Ν̄ΣΕΚΛΗΡΟΝΟΜΙ Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΟΪΝ ·

5 ΑΣΨΩΠΕ ΣΕ Ν̄ΤΕΡΕ ῙΣ ΣΩΤ̄Μ̄ ΕΝΕΪΨΑΧΕ ΕΝΤ-  
 10 ΑΣΧΟΟΥ Ν̄ΣΙ ΜΑΡΙΑ ΤΕΧΜΑΛΥ · ΠΕΧΛΑΥ ΧΕ ΕΥΓΕ ΚΑ-  
 ΛΩΣ ΜΑΡΙΑ · ΑΣΕΙ' ΕΘΗ Ν̄ΣΙ ΤΚΕΜΑΡΙΑ ΠΕΧΛΑΣ ΧΕ ΠΑ-  
 ΧΟΪΣ ΑΝΕΧΕ Μ̄ΜΟΪ ΑΥΩ Μ̄ΠΡ̄ΩΝ̄Τ̄ ΕΡΟΪ ΕΜΜΟΝ ΧΙΝ  
 Μ̄ΠΝΑΥ ΕΡΕ ΤΕΚΜΑΛΥ ΨΑΧΕ Ν̄ΜΜΑΚ ΕΤΒΕ ΠΒΩΛ Ν̄ΝΕΪ- PIA<sup>b</sup>  
 ΨΑΧΕ · Α ΤΑΣΟΜ ΨΤΡ̄ΤΩΡ̄Τ̄ · ΕΤΡΑΕΙ' ΕΘΗ Ν̄ΤΑΧΩ  
 15 ΖΩ Μ̄ΠΒΩΛ Ν̄ΝΕΪΨΑΧΕ · ΠΕΧΛΑΥ ΝΑΣ Ν̄ΣΙ ῙΣ ΧΕ †ΚΕ-  
 ΛΕΥΕ ΝΕ ΕΤΡΕΧΩ Μ̄ΠΕΥΒΩΛ · ΠΕΧΛΑΣ Ν̄ΣΙ ΜΑΡΙΑ ΧΕ  
 ΠΑΧΟΕΙΣ ΠΝΑ' Μ̄Ν ΤΜΕ ΑΥΤΩΜ̄Ν̄Τ̄ ΕΝΕΥΕΡΗΥ · ΠΝΑ'  
 ΣΕ ΠΕ ΠΕΠ̄ΝΑ ΕΝΤΑΧΕΙ' ΕΣΡΑΪ ΕΧΩΚ Ν̄ΤΕΡΕΚΧΙ-ΒΑΠ-  
 ΤΙΣΜΑ ΖΙΤ̄Ν̄ ῙΩΣΑΝΝΗΣ · ΠΝΑ' ΣΕ ΠΕ ΠΕΠ̄ΝΑ Ν̄ΤΜ̄ΝΤ-  
 20 ΝΟΥΤΕ ΠΑΪ ΕΝΤΑΧΕΙ' ΕΣΡΑΪ ΕΧΩΚ ΑΥΝΑ' Μ̄ΠΓΕΝΟΣ  
 Ν̄ΤΜ̄ΝΤΡΩΜΕ ΑΧΕΙ' ΕΠΕΣΗΤ ΑΥΑΠΑΝΤΑ ΕΤΣΟΜ Ν̄ΣΑ-  
 ΒΑΩΘ ΠΑΓΛΘΟΣ ΤΑΪ ΕΤ̄Ν̄ΖΗΤ̄Κ̄ · ΤΑΪ ΕΝΤΑΣΚΗΡΥΣΣΕ  
 ΖΑ Ν̄ΤΟΠΟΣ Ν̄ΤΑΛΛΗΘΙΑ · ΑΥΧΟΟΣ ΔΕ ΟΝ ΧΕ ΤΑΙΚΑΙΟ-  
 ΣΥΝΗ Μ̄Ν †ΡΗΝΗ ΑΥ†ΠΙ ΕΡ̄Ν̄<sup>\*\*</sup> ΝΕΥΕΡΗΥ · ΤΔΙΚΑΙΟΣΥΝΗ PIB  
 20 ΣΕ (ΠΕ) ΠΕΠ̄ΝΑ Μ̄ΠΟΥΟΕΙΝ · ΠΑΪ Ν̄ΤΑΧΕΙ' ΕΣΡΑΪ ΕΧΩΚ ·  
 ΕΝΤΑῩΝ̄-Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΧΙΣΕ ΕΤΡΕΥΤΑΛΥ Μ̄ΠΓΕΝΟΣ  
 Ν̄ΤΜ̄ΤΡΩΜΕ · †ΡΗΝΗ ΖΩΩΣ ΤΕ ΤΣΟΜ ΕΤ̄Ν̄ΖΗΤ̄Κ̄ Ν̄ΤΕ  
 ΣΑΒΑΩΘ ΠΑΓΛΘΟΣ · ΠΑΪ ΕΝΤΑΥΒΑΠΤΙΖΕ ΑΥΚΩ ΕΒΟΛ

19 MS ΝΕΥΝΣΕΥΕΡΗΥ.

20 MS ΣΕΠ̄Π̄ΝΑ.

21 MS originally ΕΤΡΕΥ; † inserted above.

to the *race* of mankind. And they will become *righteous* and *good* and *inherit* the Kingdom of the Light.”

Now it happened when Jesus heard these words which Mary his mother said, he said : “*Excellent, well done, Mary.*”

62. The other Mary came forward and said : “My Lord, *suffer* me and be not angry with me, for since the time that thy mother spoke with thee concerning the interpretation of these words, my power has agitated me that I should come forward and also say the interpretation of these words.”

Jesus said to her : “I *command* thee to say their interpretation.”

Maria said : “My Lord : ‘Mercy and truth have met one another’. \* Now mercy is the *Spirit* which came down upon thee when thou didst receive *baptism* from John <sup>□</sup>. Now mercy is the *Spirit* of Godhood which came forth upon thee, which had mercy upon the *race* of mankind. It came down, it *met* the power of Sabaoth the *Good* which is within thee and which has *preached* on the *places* of the *truth*. But it is said furthermore : ‘*Righteousness* and *peace* have kissed one another’ <sup>◦</sup>. Now *righteousness* is the *Spirit* of the light, which came down upon thee, bringing the *mysteries* of the height in order to give them to the *race* of mankind. *Peace*, on the other hand, is the power of Sabaoth the *Good* which is within thee. It is this which *baptised* and forgave | the

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\* Ps. 84.10

□ cf. Mt. 3.13

◦ Ps. 84.10

ΜΠΓΕΝΟΣ ΝΤΜΝΤΡΩΜΕ ΑΥΩ ΑΣΑΑΥ ΝΕΙΡΗΝΗ ΜΝ Ν-  
 ΩΗΡΕ ΜΠΟΥΘΕΙΝ· ΑΥΩ ΟΝ ΚΑΤΑ ΘΕ ΕΝΤΑ ΤΕΚΘΟΜ  
 ΧΟΟΣ ΖΙΤΝ ΔΑΥΕΙΑ· ΧΕ Α ΤΜΕ †ΟΥΩ ΕΒΟΛ ΖΜ  
 ΠΚΑΣ ΕΤΕ ΝΤΟΣ ΤΕ ΤΘΟΜ ΝΤΕ ΣΑΒΑΘΘ ΠΑΓΛΘΟΣ·  
 5 [ΝΤΑΧΧΟΟΣ ΧΕ· ΑΣ†ΟΥΩ ΕΒΟΛ ΖΜ ΠΚΑΣ·] ΤΑΪ ΕΝΤ-  
 ΑΣ†ΟΥΩ ΕΒΟΛ ΖΜ ΜΑΡΙΑ ΤΕΚΜΑΑΥ· †ΡΜΝΚΑΣ· ΤΔΙ-  
 ΚΑΙΚΛΙΝΗ ΖΩΩΣ ΕΝΤΑΣΘΩΨΤ ΕΒΟΛ ΖΝ ΤΠΕ· ΝΤΟΧ  
 ΠΕ\* ΠΕΠΝΑ ΕΤΖΜ ΠΧΙΣΕ· ΠΑΪ ΕΝΤΑΧΝ-ΜΜΥΣΤΗΡΙΟΝ <sup>PIB</sup>  
 ΤΗΡΟΥ ΕΒΟΛ ΖΜ ΠΧΙΣΕ· ΑΥΤΑΑΥ ΜΠΓΕΝΟΣ ΝΤΜΝΤ-  
 10 ΡΩΜΕ ΑΥΡΔΑΙΚΑΙΟΣ ΑΥΩ ΑΥΡΑΓΛΘΟΣ· ΑΥΚΛΗΡΟΝΟΜΙ  
 ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ· ΑΣΩΠΕ ΔΕ ΝΤΕΡΕ ΙΣ ΟΥΩ  
 ΕΧΩΤΜ ΕΝΕΪΩΛΧΕ ΕΣΧΩ ΜΜΟΟΥ ΝΒΙ ΜΑΡΙΣΑΜ· ΠΕ-  
 ΧΑΧ ΧΕ ΕΥΓΕ ΜΑΡΙΣΑΜ ΤΕΚΛΗΡΟΝΟΜΟΣ ΜΠΟΥΘΕΙΝ·  
 ΑΣΕΙ' ΟΝ ΕΘΗ ΝΒΙ ΜΑΡΙΑ ΤΜΑΑΥ ΝΙΣ ΑΣΠΑΣΤΣ ΕΧΝ  
 15 ΝΕΧΟΥΕΡΗΤΕ· ΑΣ†ΠΙ ΕΡΩΟΥ· ΑΥΩ ΠΕΧΑΣ· ΧΕ ΠΑ-  
 ΧΟΕΙΣ· ΑΥΩ ΠΑΩΗΡΕ· ΑΥΩ ΠΑΣΩΤΗΡ· ΜΠΡΩΩΝΤ  
 ΕΡΟΪ· ΑΛΛΑ †ΣΟ ΕΡΟΪ· ΤΑΧΩ ΜΠΒΩΛ ΝΝΕΪΩΛΧΕ  
 ΝΚΕΣΟΠ· Α ΠΝΑ' ΜΝ ΤΜΕ ΤΩΜΝΤ ΕΝΕΥΕΡΗΥ· ΑΝΟΚ <sup>PIΓ</sup>  
 ΤΕ ΜΑΡΙΑ ΤΕΚΜΑΑΥ· ΜΝ ΕΛΙΣΑΒΕΤ· ΤΜΑΑΥ ΝΙΩΣΑΝ-  
 20 ΝΗΣ ΝΤΑΪΤΩΜΝΤ ΕΡΟΣ· ΠΝΑ' ΘΕ ΠΕ ΤΘΟΜ ΕΤΝΖΗΤ ΝΤΕ  
 ΣΑΒΑΘΘ· ΤΛΕΙ ΕΝΤΑΣΕΙ' ΕΒΟΛ ΖΝ ΡΩΪ ΕΤΕ ΝΤΟΚ ΠΕ·  
 ΑΚΝΑ' ΜΠΓΕΝΟΣ ΤΗΡΨ ΝΤΜΝΤΡΩΜΕ· ΤΜΕ ΖΩΩΣ ΤΕ  
 ΤΘΟΜ ΕΤΖΝ ΕΛΙΣΑΒΕΤ ΕΤΕ ΙΩΣΑΝΝΗΣ ΠΕ· ΠΑΪ ΕΝΤ-  
 ΑΧΕΙ' ΑΥΚΗΡΥΣΣΕ ΖΑ ΤΕΖΗ ΝΤΜΕ· ΕΤΕ ΝΤΟΚ ΠΕ ΕΝΤ-

1 MS ΑΣΑΑΑΥ; second ΑΣ expunged.

5 words in brackets better omitted.

6, 7 read ΤΔΙΚΑΙΟΣΥΝΗ.

*race* of mankind and made them to be at *peace* with the Sons of the Light <sup>1</sup>. And furthermore, *as* thy power has said through David : ‘Truth has sprouted from the earth’\* : that is, the power of Sabaoth the *Good*, [as it said : ‘It sprouted from the earth’] it is this which sprouted from Mary thy mother, the earth-dweller <sup>2</sup>. On the other hand, *righteousness* which looked forth from heaven <sup>□</sup> is the Spirit which is in the height, which has brought forth all the *mysteries* from the height. It gave them to the *race* of mankind, and they became *righteous* and *good* and they *inherited* the Kingdom of the Light.”

It happened *however* when Jesus finished hearing these words which Mariam spoke, he said; “*Excellent*, Mariam, thou *inheritor* of the light.”

Mary, the mother of Jesus, came forward again. She prostrated herself at his feet, she kissed them, and she said : “My Lord and my Son and my *Saviour*, be not angry with me, *but* forgive me that I say the interpretation of these words a second time : ‘Mercy and truth have met one another’.<sup>◦</sup> I am Mary thy mother <sup>3</sup>, and Elisabeth, the mother of John whom I met <sup>△</sup>. Now mercy is the power in me of the Sabaoth which came forth from me <sup>4</sup>, which is thou. Thou hast had mercy on the whole *race* of mankind. On the other hand, truth is the power which was in Elisabeth, which is John who came and *preached* on the true way, which is thou, | before whom he *preached*. And further-

\* Ps. 84.11

□ Ps. 84.11

◦ Ps. 84.10

△ cf. Lk. 1.39 ff.

<sup>1</sup> (2) Sons of the Light; see J 101; (also 359.7).

<sup>2</sup> (6) thy mother, the earth dweller; Till : i.e. thy earthly mother.

<sup>3</sup> (18, 19) I am Mary, thy mother; Till : that am I, Mary thy mother.

<sup>4</sup> (21) came forth from me; lit. came forth from my mouth.

ΛΥΚΗΡΥΣΣΕ ΣΑΤΕΚΣΗ· ΛΥΩ ΟΝ ΠΝΑ' ΜΝ ΤΜΕ ΝΤΑΥ-  
 ΤΩΜΝΤ' ΕΝΕΥΕΡΗΥ· ΝΤΟΚ ΠΕ ΠΑΧΟΕΙΣ ΕΝΤΑΚΤΩΜΝΤ'  
 ΕΪΩΣΑΝΝΗΣ· ΜΠΕΣΟΟΥ ΕΚΝΑΧΙ-ΒΑΠΤΙΣΜΑ· ΝΤΟΚ ΔΕ  
 ΟΝ ΜΝ ΪΩΣΑΝΝΗΣ' ΝΕ ΤΑΙΚΑΙΟΣΥΝΗ ΜΝ †ΡΗΝΗ· ΝΤ-<sup>ριγ. b</sup>  
 5 ΛΥ†ΠΙ ΕΡΝ ΝΕΥΕΡΗΥ· ΝΤΑ ΤΜΕ †ΟΥΩ ΕΒΟΛ ΞΜ  
 ΠΚΑΣ· ΛΥΩ ΝΤΑ ΤΑΙΚΑΙΟΣΥΝΗ ΘΩΨΤ' ΕΒΟΛ ΞΝ ΤΠΕ  
 ΕΤΕ ΠΑΪ ΠΕ ΠΕΟΥΟΕΙΩ ΕΝΤΑΚΔΙΑΚΟΝΙ ΝΑΚ ΜΜΙΝ  
 ΜΜΟΚ· ΑΚΡ-ΠΤΥΠΟΣ ΝΓΑΒΡΙΗΛ· ΑΚΘΩΨΤ' ΞΡΑΪ (Ε)ΧΩΪ  
 ΕΒΟΛ ΞΝ ΤΠΕ ΑΚΨΑΧΕ ΜΜΜΑΪ ΛΥΩ ΝΤΕΡΕΚΨΑΧΕ  
 10 ΜΜΜΑΪ· ΑΚ†ΟΥΩ ΕΒΟΛ ΞΡΑΪ ΝΞΗΤ· ΕΤΕ ΤΜΕ ΤΕ·  
 ΕΤΕ ΝΤΟΣ ΤΕ ΤΘΟΜ ΝΣΑΒΑΘΘ ΠΑΓΛΘΘ· ΤΑΪ ΕΤΨΟΟΠ  
 ΞΜ ΠΚΚΩΜΑ ΝΞΥΛΙΚΟΝ· ΕΤΕ ΤΑΪ ΤΕ ΤΜΕ ΕΝΤΑΣ†-  
 ΟΥΩ ΕΒΟΛ ΞΜ ΠΚΑΣ·

ΛΣΨΩΠΕ ΘΕ ΝΤΕΡΕ ΙΣ ΣΩΤΜ ΕΝΕΪΨΑΧΕ ΕΣΧΩ<sup>ριλ</sup>  
 15 ΜΜΟΟΥ ΝΒΙ ΜΑΡΙΑ ΤΕΥΜΑΔΥ ΠΕΧΑΥ ΧΕ ΕΥΓΕ ΛΥΩ  
 ΚΑΛΩΣ· ΠΑΪ ΠΕ ΠΒΩΛ ΝΝΨΑΧΕ ΤΗΡΟΥ ΝΑΪ ΕΝΤΑ  
 ΤΑΘΟΜ ΝΟΥΟΪΝ ΠΡΟΦΗΤΕΥΕ ΞΡΟΟΥ ΜΠΙΟΥΟΕΙΩ  
 ΞΙΤΝ ΔΑΥΓΙΑ ΠΕΠΡΟΦΗΤΗΣ· † † † † †  
 † † † † † † † † † †

8 MS originally ΕΒΟΛ ΧΩΪ ΕΒΟΛ; ΒΟΛ inserted above ΞΡΑΪ.

10 MS ΤΜΕ ΕΤΕ.

more: 'Mercy and truth have met one another'\*: that is thou, my Lord, who didst meet John on the day when thou didst receive *baptism*<sup>□</sup>. But furthermore, thou and John are *righteousness* and *peace*, which kissed one another. 'Truth has sprouted from the earth and *righteousness* has looked forth from heaven'<sup>◦</sup>: that is the time when thou didst do *service* to thyself. Thou didst take the *type* of Gabriel, thou didst look down upon me from heaven<sup>△</sup>, thou didst speak with me; and when thou didst speak with me thou didst sprout from me<sup>1</sup>. That is, the truth which is the power of Sabaoth the *Good* which is in thy *material body* — that is the truth which sprouted from the earth."

Now it happened when Jesus heard these words which Mary, his mother, spoke, he said: "*Excellent and well done*. This is the interpretation of all the words about which my light-power once *prophesied* through David the *prophet*."

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\* Ps. 84.10

□ Mt. 3.13 ff.

◦ Ps. 84.11

△ cf. Lk. 1.26 ff.

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<sup>1</sup> (10) sprout from me; lit. sprout within me.

ΝΑΙ ΔΕ ΝΕ Ν̄ΡΑΝ Ε†ΝΑΤΑΛΛΥ ΧΙΝ ΠΙΑΠΕ-  
 ΡΑΝΤΟΣ ΣΖΑΪΣΟΥ Ζ̄Ν ΟΥΜΑΪΝ ΧΕΚΑΣ ΕΡΕ  
 ΝΩΗΡΕ Μ̄ΠΝΟΥΤΕ ΝΛΟΥΩΝ̄Σ ΕΒΟΛ ΧΙΝ Μ̄ΠΕΪ-  
 ΜΑ • ΠΑΪ ΠΕ ΠΡΑΝ Μ̄ΠΑΘΑΝΑΤΟΣ ΑΛΛΑ ΩΩΩ  
 5 ΛΥΩ ΠΑΪ ΠΕ ΠΡΑΝ Ν̄ΤΕΣΜΗ ΤΑΪ ΕΝΤΑ ΠΡΩΜΕ  
 Ν̄ΤΕΛΙΟΣ ΚΙΜ ΕΤΒΗΤ̄Σ Π̄Π ΝΑΪ ΔΕ ΝΕ Ν̄ΖΕΡ-  
 ΜΗΝΙΑ [Ν̄Ν̄ΡΑΝ] Ν̄Ν̄ΡΑΝ Ν̄ΝΕΪΜΥΣΤΗΡΙΟΝ  
 ΠΩΟΡ̄Π ΕΤΕ ΑΛΛ ΤΕΨΕΡΜΗΝΙΑ ΤΕ ΦΦΦ •  
 ΠΜΕΣΝΑΥ ΕΤΕ ΜΜΜ ΠΕ Η̄ ΕΤΕ ΩΩΩ ΠΕ  
 10 ΤΕΨΕΡΜΗΝΙΑ ΤΕ ΑΛΛ ΠΜΕΣΩΟΜ̄ΝΤ ΕΤΕ ΨΨΨ •  
 ΤΕΨΕΡΜΗΝΙΑ ΠΕ ΟΟΟ ΠΜΕΣΨΤΟΟΥ ΕΤΕ ΦΦΦ  
 ΠΕ ΤΕΨΕΡΜΗΝΙΑ ΠΕ ΝΝΝ ΠΜΕΣ†ΟΥ ΕΤΕ ΔΔΔ  
 ΤΕΨΕΡΜΗΝΙΑ ΠΕ ΑΛΛ ΠΕΤΖΙΧ̄Ν ΠΕΘΡΟΝΟΣ  
 ΠΕ ΑΛΛ ΤΑΪ ΤΕ ΘΕΡΜΗΝΙΑ Μ̄ΠΜΕΣΝΑΥ ΑΛΛΑ  
 15 ΑΛΛΑ ΑΛΛΑ ΤΑΪ ΤΕ ΘΕΡΜΗΝΙΑ Μ̄ΠΡΑΝ ΤΗΡ̄Ψ ††

ζ      †      †      †      †      †      †      †      †

6 MS ΕΤΒΗΤ̄Σ; read ΕΤΒΗΗΤ̄Σ.

7 omit Ν̄Ν̄ΡΑΝ.

15 MS ΕΤΕ; the first Ε crossed out.



These, *however*, are the names which I will give from the *endless one*. Write them with a sign so that the sons of God will be manifest from here. This is the name of the *immortal one* : ααα ωωω; and this is the name of the voice by which the *perfect man* is moved : ιι. But these are the *interpretations* of the names of these *mysteries* : the first name which is ααα, its *interpretation* is φφφ; the second which is μμμ, its *interpretation* is ωωω; the third which is ψψψ, its *interpretation* is οοο, the fourth which is φφφ, its *interpretation* is ννν, the fifth which is δδδ, its *interpretation* is ααα. That which is on the *throne* is ααα; this is the *interpretation* of the second : αααα, αααα, αααα; this is the *interpretation* of the whole name <sup>1</sup>.

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<sup>1</sup> (4-15) on *ephesia grammata*, see Kropp (Bibl. 26) III, pp. 135-138.

ϛ ϛ ϛ ϛ ϛ ϛ ϛ  
 ΠΜΕΣCΝΛΥ ΝΤΟΜΟC ΝΤΠΙCΤΙC CΟΦΙΑ ριϛ  
 ϛ ϛ ϛ ϛ ϛ ϛ ϛ

5 λϛει' ϛωωϛ εϛη ν̄βι ῑωϛαννηϛ πεϛλϛ ϛε πϛοειϛ·  
 κελεϛε νᾱι ϛω ετραϛω μ̄πβωλ ν̄νψαϛε εντα τεκ-  
 ϛομ ν̄οϛο̄ῑν προφ̄ητεϛε μ̄μοοϛ μ̄πιοϛο̄ειϛ ϛῑτ̄ν  
 5 ΔΑΥΓΙΑ· λϛοϛωϛ̄β Δε ν̄βι ῑϛ πεϛλϛ ν̄ῑωϛαννηϛ  
 ϛε ν̄τοκ ϛωωκ ῑωϛαννηϛ †κελεϛε νακ ετρακϛω  
 μ̄πβωλ εβολ ν̄νψαϛε νᾱι εντα ταϛομ ν̄οϛο̄ῑν προ-  
 φ̄ητεϛε μ̄μοοϛ ϛῑτ̄ν ΔΑΥΓΙΑ· ϛε

10 Α ΠΝΑ' Μ̄Ν ΤΜΕ ΤΩΜ̄ΝΤ̄ ΕΝΕΥΕΡΗΥ· ΛΥΩ Α ΤΔΙ-  
 ΚΛΙΟCΥΝΗ Μ̄Ν †ΡΗΝΗ †ΠΙ ΕΡ̄Ν ΝΕΥΕΡΗΥ·

11. Α ΤΜΕ †ΟΥΩ ΕΒΟΛ ϛ̄μ πκλϛ· ΛΥΩ Α ΤΔΙΚΛΙΟ-  
 CΥΝΗ ϛωϛ̄τ̄ εβολ ϛ̄ν τπε·

λϛοϛωϛ̄β Δε ν̄βι ῑωϛαννηϛ· πέϛλϛ ϛε νᾱι πε ριϛ<sup>b</sup>  
 πψαϛε εντακϛοοϛ ερον μ̄πιοϛο̄ῑϛ ϛε λ̄ῑει' εβολ  
 15 ϛ̄μ πϛιϛε λ̄ιβωκ εϛοϛν εϛλβαωθ παγλθοϛ· λ̄ῑϛωλϛ  
 ε†ομ ν̄οϛο̄ειν ετ̄ν̄ητ̄ϛ· τενοϛ ϛε πνα' μ̄ν τμε  
 ενταϛτωμ̄ντ̄ ενευερηϛ· ν̄τοκ πε πνα' ν̄ταϛτ̄ν-  
 νοοϛκ εβολ ϛ̄ν ν̄τοποϛ μ̄πϛιϛε ϛῑτ̄μ πεκειωτ· πι-  
 ϛορ̄π̄ μ̄μϛστηριον ετ̄ωϛ̄τ̄ εϛοϛν· ελϛτ̄ν̄νοοϛκ  
 20 ετρακλα μ̄πκοϛμοϛ τηρ̄ϛ· τμε ϛωωϛ τε †ομ

(BOOK II)

THE SECOND *BOOK* OF THE PISTIS SOPHIA

63. John also came forward, he said : “O Lord, *command* me also that I say the interpretation of the words which thy light-power once *prophesied* through David.”

*But* Jesus answered and said to John : “Thou also, John, I *command* thee to say the interpretation of the words which my light-power *prophesied* through David :

10. ‘Mercy and truth have met one another, and *righteousness* and *peace* have kissed one another.

11. Truth has sprouted from the earth and *righteousness* has looked forth from heaven’.\*”

John answered, *however*, and said : “This is the word which thou hast said to us once : ‘I came forth from the height, I entered into Sabaoth the *Good*, I embraced the light-power within him.’ Now at this time : ‘Mercy and truth have met one another’<sup>□</sup>. Thou art the mercy which was sent forth from the *places* of the height through thy Father, the First *Mystery*, who looks within. He sent thee that thou shouldst have mercy on the whole *world*. Truth, on the other hand, is the power | of Sabaoth the *Good*

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\* Ps. 84.10, 11

□ Ps. 84.10

ἄντε σάβαθῶ παγαθός· ταῖ ἐνταστοῦς εἶροκ· ταῖ  
 ἐντακνοῦς εἶβοϋρ· ἄντοκ πιωοῦπ ἄμμϋστηριον ἐτ-  
 σωῶτ εἶβολ· ἀγῶ ἀχιτῶς ἄβει πκοϋί ἄσβαθῶ πα-  
 γαθός· ἀκνοῦς εἶβοϋν ἐθῶλη ἄτβαρβηλῶ \*\* ἀγῶ πῖε  
 5 ἀκκηρϋσσε ἄλ πτοπος ἄτμε ἄντε τλληθία ἄραῖ ἄν  
 ἄντοπος τηροϋ ἄντε ἄλβοϋρ· ἐθῶλη ἄε ἐτῖμαγ  
 ἄντε τβαρβηλῶ ἄντος τετῶοοπ ἄκ ἄσῶμα ἄπροϋ·  
 ἀγῶ τακκαῖοςϋνη ἄν ἄρηνη ἐνταγῖπῖ ἐρῖν νεγ-  
 ἐρηγ· τακκαῖοςϋνη πε ἄντοκ ἄτακῖ-ἄμμϋστηριον  
 10 εἶβολ τηροϋ ἄτῖτ πεκειῶτ πιωοῦπ ἄμμϋστηριον ἐτ-  
 σωῶτ εἶβοϋν ἀγῶ ἀκβαπτῖζε ἄῖσομ ἄντε σβαθῶ  
 παγαθός· ἀγῶ ἀκει' ἐπτοπος ἄἄρχων ἀκῖ ἄλγ  
 ἄμμϋστηριον ἄπχιε ἀγῶ ἀγῖρακκαῖος· ἀγῶ  
 ἀγῖραγαθός· ἄρηνη ἄῶῶ τε ἄσομ ἄντε σβαθῶ·  
 15 ταῖ ἐτε ἄντος τε τεκψῦχη· ταῖ ἐντασῶκ εἶβοϋν  
 ἐθῶλη ἄτβαρβηλῶ· ἀγῶ ἄρχων τηροϋ ἄπσοϋ πῖε<sup>b</sup>  
 ἄλκων ἄντε ἄβραῶθ· ἀγῶ ἄρηνη ἄν πμϋστη-  
 ριον ἄποϋοῖν· ἀγῶ τμε ἐντασῖοϋῶ εἶβολ ἄῖ  
 πκαḷ· ἄντος τε ἄσομ ἄντε σβαθῶ παγαθός· ταῖ  
 20 ἐντασεῖ' εἶβολ ἄῖ πτοπος ἄτοϋναμ· παῖ ἐτῖπσα-  
 νβολ ἄπῖῖθῖσαγῖρος ἄποϋοῖν· ἀγῶ ἀσῶκ ἐπτο-  
 ποσ ἄἄλβοϋρ· ἀσῶκ εἶβοϋν ἐθῶλη ἄτβαρβηλῶ·  
 ἀγῶ ἀκκηρϋσσε ἄλγ ἄμμϋστηριον ἄπτοπος ἄτα-  
 ληθία· τακκαῖοςϋνη ἄῶῶ ἐντασῶῶτ εἶβολ ἄῖ

16 MS ἄπσοϋ ἄἄλκων; the first π expunged.

which bound itself to thee, which thou didst left, thou, the First *Mystery* which looks forth Sabaoth<sup>1</sup> the *Good* received it, he cast it into of the Barbelo, and he *preached* on the true *truth* in all the *places* of those of the left. No *matter* of the Barbelo which is a *body* to thee *righteousness* and *peace* have kissed one another. *Righteousness* is thou who didst bring all the *mysteries* thy Father, the First *Mystery* who looks within didst *baptise* the power of Sabaoth the *Good*. And come to the *place* of the *archons*, thou didst give the *mysteries* of the height and they became *righteous*. *Peace*, on the other hand, is the power namely thy *soul* which entered into the *matter* of . And all the *archons* of the six *aeons* of Jabraoth made *peace*<sup>3</sup> with the *mystery* of the light. And : ‘ has sprouted from the earth’<sup>2</sup>. This is the power the *Good* which came forth from the *place* of the . is outside the *Treasury* of the light, and which is the *place* of those of the left. It entered into the *matter* of the Barbelo, and it *preached* to them the *mysteries* of the *truth*. *Righteousness*, on the other hand, which looked forth from | heaven \* is thou, the First *Mystery* which looked

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\* Ps. 84.10

□ Ps. 84.11

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<sup>1</sup> (3) Sabaoth, the Little; as Zeus, see 357.4, 5; 361.18.

<sup>2</sup> (17) Jabraoth; brother of Adamas Sabaoth; see J 82 (also 355.17, 18).

<sup>3</sup> (17) made peace; lit. made themselves peaceful.

ΤΗΣ ΝΤΟΚ ΠΕ ΠΙΩΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΕΤΣΩΩΤ̄ ΕΒΟΛ  
 ΕΑΚΕΙ' ΕΒΟΛ Ζ̄Ν ΝΕΧΩΡΙΜΑ ΜΠΧΙΣΕ · Μ̄Ν ΜΜΥΣΤΗΡΙΟΝ  
 ΝΤΜ̄ΝΤΕΡΟ ΜΠΟΥΟῙΝ · ΑΥΩΨ̄ ΑΚΕΙ' ΕΞΡΑΪ ΕΧ̄Ν ΠΕΝΔΥΜΑ Π̄ΙΖ  
 ΜΠΟΥΟῙΝ ΠΛῙ ΕΝΤΑΚΧΙΤ̄ ΝΤΟΟΤ̄ ΝΤΒΑΡΒΗΛΩ ΕΤΕ  
 5 ῙΣ ΠΕ ΠΕΝΣΩΤΗΡ · ΕΑΚΕΙ' ΕΞΡΑΪ ΕΧΩΨ̄ ΝΘΕ ΝΟΥΣΡΟ-  
 ΟΜΠΕ :

5 ΑΣΩΩΠΕ ΘΕ ΝΤΕΡΕ ΪΩΖΑΝΝΗΣ ΤΑΥΕ-ΝΕΪΨΑΧΕ ·  
 ΠΕΧΛΑΨ ΝΑΨ ΝΒΙ ΠΙΩΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΕΤΣΩΩΤ̄ ΕΒΟΛ  
 ΧΕ ΕΥΓΕ ΪΩΖΑΝΝΗΣ ΠΣΟΝ ΜΠΜΕΡΙΤ · ΑΨΟΥΩΣ ΟΝ  
 10 ΕΤΟΟΤ̄ ΝΒΙ ΠΙΩΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΕΨΧΩ ΜΜΟΣ · ΧΕ  
 ΑΣΩΩΠΕ ΘΕ Α ΨΣΟΜ ΕΝΤΑΣΕΙ' ΕΒΟΛ Ζ̄Μ ΠΧΙΣΕ ΕΤΕ  
 ΑΝΟΚ ΠΕ ΕΑ ΠΛΕΪΩΤ̄ Τ̄ΝΝΟΟΥΤ̄ ΕΤΡΑΝΟΥΖ̄Μ ΝΤΠΙΣ-  
 ΤΙΣ ΣΟΦΙΑ Ζ̄Μ ΠΕΧΛΟΣ · ΑΝΟΚ ΘΕ Μ̄Ν ΤΚΕΣΟΜ ΕΝΤ-  
 ΑΣΕΙ' ΕΒΟΛ ΜΜΟΪ ΑΥΩ ΤΕΨΥΧΗ ΝΤΑΪΧΙΤ̄ ΝΤΟΟΤ̄  
 15 ΝΣΑΒΑΩΘ ΠΑΓΛΘΟΣ · ΑΥΓΙ' ΕΤΟῩΝ-ΝΕῩΕΡΗΨ · ΑΥΡ̄ Π̄ΙΖ<sup>b</sup>  
 ΟΥΛΠΟΡΡΟΙΑ ΝΟΥΨΤ̄ ΝΟΥΟΕΙΝ · ΕΣΟ ΝΟΥΟῙΝ ΕΜΑΨΟ  
 ΕΜΑΨΟ · ΑΪΜΟΥΤΕ ΕΓΑΒΡΙΗΛ ΕΠΕΣΗΤ ΕΒΟΛ Ζ̄Ν ΝΑΙΩΝ  
 ΑΥΩ Μ̄Ν ΜΙΧΑΗΛ ΕΒΟΛ ΖΙΤ̄Ν ΤΚΕΛΕΥΣΙΣ ΜΠΛΪΩΤ̄ ΠΙ-  
 ΨΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΕΤΣΩΩΤ̄ ΕΞΟΥΝ ΑΪΨ̄ ΝΑΨ Ν-  
 20 ΤΑΠΟΞΡΟΙΑ ΝΟΥΟῙΝ ΑΪΤΡΕΨΩΚ ΕΠΕΣΗΤ ΕΠΕΧΛΟΣ  
 ΕΤΡΕΨΒΟΗΙ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΑΥΩ ΝΣΕΨΙ Ν̄ΝΣΟΜ  
 ΝΟΥΟῙΝ ΝΑΪ ΝΤΑΥΧΙΤΟΥ ΝΤΟΟΤ̄ ΝΒΙ ΝΕΠΡΟΒΟΛΟ-  
 ΟΥΓΕ ΜΠΑΥΘΑΔΗΣ ΝΣΕΨΙΤΟΥ ΝΤΟΟΤΟΥ · ΑΥΩ ΝΣΕ-  
 ΤΑΑΨ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΑΥΩ ΝΤΕΨΝΟΥ ΝΤΑΥΧΙ-

9 MS ΠΠΜΕΡΙΤ; read ΜΜΕΡΙΤ.

forth, having come forth from *spaces* of the height with the *mysteries* of the kingdom<sup>1</sup> of the light. And thou didst come down upon the *garment* of light which thou didst receive from the hand of the Barbelo; thou didst come down upon him who is Jesus our *Saviour*, like a dove<sup>2</sup>.”

Now it happened when John had spoken these words, the First *Mystery* who looks forth said to him: “*Excellent*, John, thou beloved brother.”

64. The First *Mystery* continued again, saying: “Now it happened, the power which came forth from the height, namely I myself, whom my Father sent to save the Pistis Sophia from the *Chaos* — now I with the other power which came forth from me and the *soul* which I received from Sabaoth the *Good*, they came towards one another, they made one *outpouring* of light which was exceedingly bright. I called Gabriel and Michael down from the *aeons*, by the command of my Father, the First *Mystery* who looks within, and I gave them the *outpouring* of light. I caused them to go down to the *Chaos* to *help* the Pistis Sophia, and to take the light-powers which the *emanations* of the Authades had taken from her, to take them from them and to give them to the Pistis Sophia. And in the hour that they brought | the *outpouring* of light down to the *Chaos*, it gave

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\* Ps. 84.11

□ cf. Mt. 3.16

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<sup>1</sup> (2) with the mysteries; Till: and the mysteries.

<sup>2</sup> (3-5) thou didst come down ... like a dove; lit. thou didst come down upon the garment of light which thou didst receive from the hand of the Barbelo, who is Jesus our Saviour, thou didst come down upon him like a dove.

ΤΑΠΟΣΡΟΙΑ ΝΟΥΟΕΙΝ ΕΠΕΣΗΤ ΕΠΕΧΛΟΣ · ΑΣΡ̄ΟΥΟΙΝ  
 ΕΜΑΨΟ ΕΜΑΨΟ Ζ̄Μ ΠΕΧΛΟΣ ΤΗΡ̄ϸ · ΑΥΩ ΑΣΟΥΩΨ̄ϸ  
 ΕΒΟΛ Ζ̄Ν ΝΕΥΤΟΠΟΣ ΤΗΡΟΥ · ΑΥΩ ΝΤΕΡΟΥΝΑΥ  
 ΕΠΝΟϸ \*\*ΝΟΥΟΕΙΝ ΝΤΑΠΟΣΡΟΙΑ ΕΤ̄ΜΜΑΥ Ν̄ΣΙ ΝΕΠΡΟ- <sup>PIII</sup>  
 5 ΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ΑΥΡ̄ΖΟΤΕ ΕΧ̄Ν ΝΕΥΕΡΗΥ · ΑΥΩ  
 ΤΑΠΟΣΡΟΙΑ ΕΤ̄ΜΜΑΥ ΑΣΤΩΚ̄Μ ΕΒΟΛ Ν̄ΖΗΤΟΥ Ν̄ΣΟΜ  
 ΝΙΜ ΝΟΥΟΕΙΝ ΝΑΪ ΝΤΑΥΧΙΤΟΥ ΝΤΟΟΤ̄ϸ ΝΤΠΙΣΤΙΣ  
 ΣΟΦΙΑ · ΑΥΩ ΜΠΟΥΨΤΟΛΜΑ Ν̄ΣΙ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ-  
 ΠΑΥΘΑΔΗΣ ΕΑΜΑΣΤΕ ΝΤΑΠΟΣΡΟΙΑ ΝΟΥΟΕΙΝ ΕΤ̄ΜΜΑΥ  
 10 Ζ̄Μ ΠΕΧΛΟΣ Ν̄ΚΑΚΕ · ΟΥΔΕ ΜΠΟΥΨΑΜΑΣΤΕ Μ̄ΜΟΣ Ζ̄Ν  
 ΤΤΕΧΝΗ ΜΠΑΥΘΑΔΗΣ ΠΑΪ ΕΤΑΜΑΣΤΕ ΕΧ̄Ν ΝΕΠΡΟΒΟ-  
 ΛΟΟΥΕ · ΑΥΩ ΓΑΒΡΙΗΛ Μ̄Ν ΜΙΧΑΗΛ · ΑΥΕΙΝΕ ΝΤΑ-  
 ΠΟΣΡΟΙΑ ΝΟΥΟΕΙΝ ΕΧ̄Μ ΠΣΩΜΑ Ν̄ΘΥΛΗ ΝΤΠΙΣΤΙΣ ΣΟ-  
 ΦΙΑ · ΑΥΩ ΑΥΝΟΥΧΕ ΕΖΟΥΝ ΕΡΟΣ Ν̄ΝΕΣΟΥΟΙΝ ΤΗ-  
 15 ΡΟΥ ΕΝΤΑΥΧΙΤΟΥ ΝΤΟΟΤ̄ϸ · ΑΥΩ ΑΥΧΙ-ΟΥΟΙΝ ΤΗΡ̄ϸ  
 Ν̄ΣΙ ΠΣΩΜΑ ΝΤΕΣΖΥΛΗ · ΑΥΩ ΟΝ ΑΥΧΙ-ΟΥΟΙΝ Ν̄ΣΙ <sup>PIII</sup><sup>b</sup>  
 ΝΕΣΣΟΜ ΤΗΡΟΥ ΕΤ̄Ν̄ΖΗΤ̄ϸ ΝΑΪ ΕΝΤΑΥΧΙ-ΠΕΥΟΥΟΙΝ  
 ΑΥΩ ΑΥΛΟ ΕΥΨΑΛΤ ΝΟΥΟΙΝ ΧΕ ΑΥΧΙ-ΠΕΥΟΥΟΙΝ  
 ΕΝΤΑΥΧΙΤ̄ϸ ΝΤΟΟΤΟΥ · ΕΒΟΛ ΧΕ ΝΤΑΥ†-ΠΟΥΟΙΝ  
 20 ΝΑΥ ΕΒΟΛ ΖΙΤΟΥΤ · ΑΥΩ ΜΙΧΑΗΛ · Μ̄Ν ΓΑΒΡΙΗΛ · ΝΑΪ  
 ΕΝΤΑΥΔΙΑΚΟΝΙ ΝΑΪ ΕΝΤΑΥΧΙ-ΤΑΠΟΣΡΟΙΑ ΝΟΥΟΙΝ ΕΠΕ-  
 ΧΛΟΣ · ΣΕΝΑ† ΝΑΥ Ν̄ΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΝΤΟΟΥ  
 ΝΕ ΝΤΑΥΤΑΝΖΟΥΤΟΥ ΕΤΑΠΟΣΡΟΙΑ ΝΟΥΟΙΝ · ΤΑΪ ΕΝΤ-

11 MS Τ inserted before ΤΕΧΝΗ.

18 MS ΑΥΧΙ ; read ΑΥΧΙ.



light exceedingly in the whole *Chaos*, and it spread in all their (the emanations') *places*. And when the *emanations* of the Authades saw the great light of that *outpouring*, they were all afraid together. And that *outpouring* drew forth from them all the light-powers which they had taken from the Pistis Sophia. And the *emanations* of the Authades did not *dare* to take hold of that *outpouring* of light in the dark *Chaos*; nor were they able to take hold of it by the *artifice* of the Authades who had hold of the *emanations*. And Gabriel and Michael brought the *outpouring* of light over the *body* of *matter* of the Pistis Sophia. And they cast into her all her lights which had been taken from her. And the *body* of her *matter* received light completely. And furthermore, all her powers within her, whose light had been taken away, received light and they ceased to lack light, because they received their light which had been taken from them, because the light was given to them by me. And Michael and Gabriel, who *served* me and brought the *outpouring* of light to the *Chaos*, will give the *mysteries* of the light to them; these are they who were entrusted with the *outpouring* of light | which I gave to them, I brought it to the

ΑΙΤΑΑΣ ΝΑΥ ΑΙΧΙΤΣ ΕΠΕΧΑΟΣ· ΑΥΩ ΜΙΧΑΗΛ (ΜΝ) ΓΑ-  
 ΒΡΙΗΛ· ΜΠΟΥΧΙ-ΛΑΛΥ ΝΟΥΟΙΝ ΝΑΥ ΞΝ ΝΟΥΟΙΝ Ν-  
 ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΝΑΙ ΕΝΤΑΥΧΙΤΟΥ ΝΤΟΟΤΟΥ ΝΝΕ-  
 ΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ· ΑΣΩΩΠΕ ΩΕ ΝΤΕΡΕ ΤΑ-  
 5 ΠΟΖΡΟΙΑ ΝΟΥΟΙΝ ΝΤΕΡΕΣΝΟΥΧΕ ΕΖΟΥΝ ΕΤΠΙΣΤΙΣ ΠΙΘ  
 ΣΟΦΙΑ ΝΝΕΣΣΟΜ ΤΗΡΟΥ ΝΟΥΟΙΝ· ΝΑΙ ΝΤΑΣΧΙΤΟΥ  
 ΝΤΟΟΤΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ· ΑΣΡΟΥΟΙΝ  
 ΤΗΡΣ· ΑΥΩ ΝΚΕΣΟΜ ΝΟΥΟΙΝ ΝΑΙ ΕΤΩΟΟΠ ΞΝ ΤΠΙΣ-  
 ΤΙΣ ΣΟΦΙΑ· ΝΑΙ ΕΤΕ ΜΠΟΥΧΙΤΟΥ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ  
 10 ΜΠΑΥΘΑΔΗΣ ΑΥΟΥΡΟΤ ΟΝ· ΑΥΩ ΑΥΜΟΥΞ ΝΟΥΟΙΝ·  
 ΑΥΩ ΝΟΥΟΙΝ ΕΝΤΑΥΝΟΧΟΥ ΕΖΟΥΝ ΕΤΠΙΣΤΙΣ ΣΟ-  
 ΦΙΑ· ΑΥΤΑΝΞΕ-ΠΣΩΜΑ ΝΤΕΣΖΥΛΗ· ΤΑΙ ΕΤΕ ΜΝ-ΟΥΟΙΝ  
 ΝΞΗΤΣ· ΤΑΙ ΕΝΕΣΝΑΤΑΚΟ ΠΕ· Η ΤΑΙ ΕΩΑΣΤΑΚΟ·  
 ΑΥΩ ΑΥΤΑΞΟ ΕΡΑΤΟΥ ΝΝΕΣΣΟΜ ΤΗΡΟΥ ΝΑΙ ΕΝΕΥ-  
 15 ΝΑΒΩΛ ΕΒΟΛ· ΑΥΩ ΑΥΧΙ ΝΑΥ ΝΟΥΣΟΜ ΝΟΥΟΙΝ·  
 ΑΥΡΘΕ ΟΝ ΕΝΕΥΟ ΜΜΟC ΝΨΟΡΠ· ΑΥΩ ΟΝ ΑΥΧΙΣΕ ΠΙΘ<sup>b</sup>  
 ΞΝ ΤΑΙΣΘΗCΙC ΝΟΥΟΙΝ· ΑΥΩ ΝΣΟΜ ΤΗΡΟΥ ΝΟΥΟΙΝ  
 ΝΤΕ ΤΣΟΦΙΑ· ΑΥΣΟΥΝ-ΝΕΥΕΡΗΥ ΕΒΟΛ ΖΙΤΝ ΤΑΛ-  
 ΠΟΖΡΟΙΑ ΝΟΥΟΙΝ· ΑΥΩ ΑΥΝΟΥΞΜ ΖΙΤΜ ΠΟΥΟΕΙΝ  
 20 ΝΤΑΠΟΖΡΟΙΑ ΕΤΜΜΑΥ· ΑΥΩ ΤΑΛΠΟΖΡΟΙΑ ΝΟΥΟΕΙΝ  
 ΝΤΕΡΕCΧΙ ΝΝΟΥΟΕΙΝ ΝΤΟΟΤΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ Μ-  
 ΠΑΥΘΑΔΗΣ ΝΑΙ ΕΝΤΑΥΧΙΤΟΥ ΝΤΟΟΤΣ ΝΤΠΙCΤΙC ΣΟ-  
 ΦΙΑ· ΑCΝΟΧΟΥ ΕΖΟΥΝ ΕΤΠΙCΤΙC ΣΟΦΙΑ· ΑΥΩ ΑC-  
 ΚΟΤΣ ΑCΕΙ' ΕΞΡΑΙ ΞΜ ΠΕΧΑΟC· ΝΑΙ ΩΕ ΕΡΕ ΠΙΨΟΡΠ

1 MS ΜΙΧΑΗΛ inserted in margins; ΜΠ before ΓΑΒΡΙΗΛ omitted.

*Chaos*. And Michael (and) Gabriel did not take any light for themselves from the lights of the Pistis Sophia, which they took away from the *emanations* of the Authades.

Now it happened when my *outpouring* of light cast into the Pistis Sophia all her light-powers which it took away from the *emanations* of the Authades, she became completely lighted. And also the light-powers which were in the Pistis Sophia, which the *emanations* of the Authades did not take away, rejoiced again and they were filled with light. And the lights which were cast into the Pistis Sophia gave life to the *body* of her matter which had no light in it, which was about to be destroyed *or* was being destroyed, and they set up all its powers which were about to be dissolved. And they received light-power for themselves, they became as they were at first and they increased in *perception* of the light. And all the light-powers of the Sophia recognised one another through my *outpouring* of light. And they were saved through the light of that *outpouring*. And my *outpouring* of light, when it took the lights from the *emanations* of the Authades, which had taken them from the Pistis Sophia, it cast them into the Pistis Sophia. And it turned itself and came up out of the Chaos.”

Now when the First | Mystery said to the *disciples* that

ἄμυστηριον κω ἄμοογ ἑμμάθητης κε λγψωπε  
 ἄτπιστικ σοφια ἄμ πεχλος · λχογωψβ πεχλαγ νλγ  
 κε τετῆνοι κε εἴψαχε ἄμμητῆν ἄλψ ἄζε :

5 ζ λχει' ἑθῆ ἄβι ἄπετρος πεχλαγ κε παχοεις · ετ- ρκ  
 βε πβωλ ἄἄψαχε ἑντακχοογ · λ τεκδωμ ἄνογοῖν  
 προφητεγε ζαροογ ἄπιογοειψ ζιτῆν σολωμων ἄν  
 νεψωδη · κε

7. λσει' εβολ ἄβι ογλποζροια λσρ-ογνος ἄιερο  
 εχογωψς ·

10 8. λσσοκογ τηρογ · λγω λσκοτς εἄμ περπε ·

9. ἄποψαμαστε ἄμος · ἄν ζενωρξ · ἄν ζεμμα  
 εγκητ · ογδε ἄποψαμαστε ἄμος ἄβι ἄτεχνη  
 ἄνεταμαστε ἄμοογ ·

15 10. λγῆτς εἄμ πκαζ τηρϳ · λγω λσαμαστε ἄμοογ  
 τηρογ ·

11. λγσω ἄβι νετψοοπ ζιἄμ πψω ετψογωογ ·  
 λ πεγειβε βωλ εβολ λγω λχωψμ ἄτερογ† νλγ  
 ἄπσω ἄτοοτϳ ἄπετχοσε ·

20 12. ζεμμακαριος νε ἄδιακων ἄπσω ετῆμαγ ηη ρκ<sup>b</sup>  
 ἑνταγτανζογτογ ἑπμοογ ἄπχοεις ·

13. λγκτο ἄζενσποτογ ελγψοογε · λγχι ἄογ-  
 ογροτ ἄζητ ἄβι ηη ετβηλ εβολ λγλαμαστε ἄζεν-  
 ψγχη εγνογχε ἄπτηγ κε ἄνεγμογ ·

25 14. λγταζο ἄζενμελος ερατογ ελγζε · λγ†-δωμ  
 ἄτεγπαρζησια · λγω λγ†-ογοῖν ἄνεγβαλ ·

22 MS λγλαμαστε; read λγταηζο; see 135.6.

those things had happened to the Pistis Sophia in the *Chaos*, he answered and said to them : “Do you *understand* in what manner I am speaking with you?”

65. Peter came forward and said : “My Lord, concerning the interpretation of the words which thou hast spoken, thy light-power once *prophesied* through Solomon in his *Ode* :

7. ‘There went forth an *outpouring*; it became a great broad river.

8. It gathered all things; it turned towards the Temple.

9. It could not be restrained with restrainers and buildings, *nor* could the *artifices* of those who restrain water restrain it.

10. It was brought over the whole earth and it took hold of all things.

11. Those who were on the dry sand were given to drink, their thirst was relieved and quenched when they were given to drink by the hand of the Most High.

12. *Blessed* are the *servers* of that drink to whom the water of the Lord is entrusted.

13. They have changed dry lips; those that were fainting received joy of heart. Souls were <given life> <sup>1</sup>, and breath was cast in so that they did not die.

14. They have set upright *limbs* that had fallen; they have given power to their *febleness* <sup>2</sup> and light to their eyes. |

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<sup>1</sup> (22) souls were <given life>; MS: souls were held fast (see 135.6).

<sup>2</sup> (25) febleness (πάρεσις); MS: openness; see Harris (Bibl. 21) note.

15. ΧΕ ΝΤΟΟΥ ΤΗΡΟΥ ΑΥΣΟΥΩΝΟΥ ΖΜ ΠΧΟΓΙΣ ·  
 ΑΥΩ ΑΥΝΟΥΖΜ ΖΙΤΝ ΟΥΜΟΥ ΝΩΝΣ ΝΩΑΕΝΕΣ :

5    CΩΤΜ ΘΕ ΠΑΧΟΓΙΣ ΤΑΤΑΥΕ-ΠΩΑΧΕ ΖΝ ΟΥΠΑΡ-  
 ΖΙCΙΑ · ΚΑΤΑ ΘΕ ΝΤΑ ΤΕΚΘΟΜ ΠΡΟΦΗΤΕΥΕ ΖΙΤΝ CO-  
 10 ΛΟΜΩΝ · ΧΕ ΟΥΛΗΟΖΡΟΙΑ ΑCΓΙ' ΕΒΟΛ ΑCΡ-ΟΥΝΟC  
 ΝΙΕΡΟ ΕΦΟΥΟΨC · ΕΤΕ ΠΑΙ ΠΕ ΧΕ Α ΤΑΠΟΖΡΟΙΑ ΝΟΥ-  
 ΟΙΝ ΟΥΩΨC ΕΒΟΛ ΖΜ ΠΕΧΛΟC · ΖΝ ΝΤΟΠΟC ΤΗΡΟΥ <sup>PKA</sup>  
 ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC · ΑΥΩ ΠΩΑΧΕ ΟΝ  
 ΕΝΤΑ ΤΕΚΘΟΜ ΧΟΟ4 ΖΙΤΝ CΟΛΟΜΩΝ · ΧΕ ΑCCOΚΟΥ  
 15 ΤΗΡΟΥ · ΑCΝΤΟΥ ΕΧΜ ΠΕΡΙΠΕ ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΑCΩΚ  
 ΝΝΘΟΜ ΤΗΡΟΥ ΝΟΥΟΕΙΝ ΕΒΟΛ ΖΝ ΝΕΠΡΟΒΟΛΟΟΥΕ  
 ΜΠΑΥΘΑΔΗC ΝΑΙ ΕΝΤΑΥΧΙΤΟΥ ΖΝ ΤΠΙCΤΙC CΟΦΙΑ ·  
 ΑΥΩ ΑCΝΟΧΟΥ ΕΖΟΥΝ ΕΠΙCΤΙC CΟΦΙΑ ΝΚΕCΟΠ ·  
 ΑΥΩ ΠΩΑΧΕ ΟΝ ΕΝΤΑ ΤΕΚΘΟΜ ΧΟΟ4 ΧΕ ΜΠΟΥ-  
 20 ΨΑΜΑΣΤΕ ΜΜΟC ΝCΙ ΖΕΝΩΡΧ · ΜΝ ΖΕΝΜΑ ΕΥΚΗΤ · ΕΤΕ  
 ΠΑΙ ΠΕ ΧΕ ΜΠΕ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ΜΠΟΥ-  
 ΨΑΜΑΣΤΕ ΝΤΑΠΟΖΡΟΙΑ ΝΟΥΟΕΙΝ ΖΡΑΙ ΖΝ ΝCΟΒΤ' Μ-  
 ΠΚΑΚΕ ΝΤΕ ΠΕΧΛΟC · ΑΥΩ ΠΩΑΧΕ\* ΟΝ ΕΝΤΑCΧΟΟ4 <sup>PKA</sup><sup>b</sup>  
 ΧΕ ΝΤΑΥΝΤC ΕΧΜ ΠΚΑΣ ΤΗΡ4 · ΑΥΩ ΑCΜΕΖ-ΝΚΑ ΝΙΜ ·  
 25 ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΝΤΕΡΕ ΓΑΒΡΙΗΛ ΜΝ ΜΙΧΑΗΛ · ΝΤΕ-  
 ΡΟΥΝΤC ΕΧΜ ΠCΩΜΑ ΝΤΠΙCΤΙC CΟΦΙΑ ΑCΝΟΥΧΕ  
 ΕΖΟΥΝ ΕΡΟC ΝΝΟΥΟΕΙΝ ΤΗΡΟΥ ΝΑΙ ΕΝΤΑΥΧΙΤΟΥ  
 ΝΖΗΤC ΝCΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ΑΥΩ ΑΥΡ-  
 ΟΥΟΕΙΝ ΝCΙ ΠCΩΜΑ ΝΤΕCΖΥΛΗ · ΑΥΩ ΠΩΑΧΕ ΕΝΤ-

21 MS ΑCΝΟΥΧΕ ; read ΑΥΝΟΥΧΕ .

15. For they have all known themselves in the Lord; and they have been saved through a water of eternal life' \*.

Hear now, my Lord, and I will give the discourse *openly*<sup>1</sup>. As thy power *prophesied* through Solomon: 'There went forth an *outpouring*, it became a great, broad river': that is, the *outpouring* of light was spread out in the *Chaos* in all the *places* of the *emanations* of the Authades. And again, the word which thy power spoke through Solomon: 'It gathered all things, it brought them over the Temple': that is, it gathered out of the *emanations* of the Authades all the light-powers which they had taken from the Pistis Sophia, and it cast them into the Pistis Sophia again. And the word which thy power spoke: 'It could not be restrained with restrainers and buildings': that is, the *emanations* of the Authades were not able to restrain the *outpouring* of light in the walls of the darkness of the *Chaos*. And the word which it spoke: 'It was brought over the whole earth and filled all things': that is, when Gabriel and Michael had brought it (the *outpouring* of light) over the *body* of the Pistis Sophia, they cast into her<sup>2</sup> all the lights which the *emanations* of the Authades had taken away from her, and the *body* of her *matter* gave light. And the word which |

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\* Ode Sol. 6.7-15

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<sup>1</sup> (4) *openly*. As thy power; Till: (perhaps) *openly*, as thy power.

<sup>2</sup> (21) they cast into her; MS: it cast into her.

ΑΣΧΟΟΨ ΧΕ ΑΥΨΩ Ν̄ΒΙ ΝΕΨΩΟΟΠΙ ΖΙΧ̄Μ ΠΩΩ ΕΤ-  
 ΨΟΥΨΟΥΨ · ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΑΥΧΙ-ΟΥΟΪΝ Ν̄ΒΙ ΝΕΨ-  
 ΨΟΟΠ ΤΗΡΟΥ Ψ̄Ν ΤΠΙΨΤΙΨ ΣΟΦΙΑ · ΝΑΪ ΕΝΤΑΥΧΙ-ΠΕΥ-  
 ΟΥΟΪΝ Ν̄ΨΟΡ̄Π · ΑΥΩ ΠΩΑΧΕ ΕΝΤΑΣΧΟΟΨ ΧΕ Α  
 5 ΠΕΥΕΙΒΕ ΒΩΛ ΕΒΟΛ ΑΥΩ ΑΨΩΨ̄Μ · ΕΤΕ ΠΑΪ ΠΕ ΧΕ  
 Α ΝΕΨΩΟΜ ΛΟ ΕΨΨΑΑΤ Ν̄ΟΥΟΪΝ ΑΥΩ ΑΨΕΙ Ν̄ΟΥΟΪΝ  
 ΧΕ ΑΥ† ΝΑΥ Μ̄ΠΕΥΟΥΟΪΝ ΕΝΤΑΥΧΙ†Ψ Ν̄ΤΟΟΤΟΥ · <sup>PKB</sup>  
 ΑΥΩ ΟΝ ΚΑΤΑ ΘΕ ΟΝ ΕΝΤΑΣΧΟΟΨ Ν̄ΒΙ ΤΕΚΩΟΜ · ΧΕ  
 Ν̄ΤΑΥ† ΝΑΥ Μ̄ΠΨΩ ΕΒΟΛ ΖΙΤΟΟ†Ψ Μ̄ΠΕΨΧΟΨ · ΕΤΕ  
 10 ΠΑΪ ΠΕ ΧΕ Ν̄ΤΑΥ†-ΠΟΥΟΕΙΝ ΝΑΥ ΕΒΟΛ ΖΙΤΟΟ†Ψ Ν̄†-  
 ΑΠΟΨΡΟΙΑ Ν̄ΟΥΟΪΝ · ΤΑΪ ΕΝΤΑΨΕΙΨ ΕΒΟΛ Ν̄ΨΗΤ ΔΝΟΚ  
 ΠΨΟΡ̄Π Μ̄ΜΨΨΤΗΡΙΟΝ · ΑΥΩ ΚΑΤΑ ΘΕ ΕΝΤΑΣΧΟΟΨ  
 Ν̄ΒΙ ΤΕΚΩΟΜ ΧΕ ΨΕΝΜΑΚΑΡΙΟΨ ΝΕ Ν̄ΔΙΑΚΩ(Ν) Μ̄ΠΨΩ  
 ΕΤ̄Μ̄ΜΑΨ · ΕΤΕ ΠΑΪ ΠΕ ΠΩΑΧΕ ΕΝΤΑΚΧΟΟΨ ΧΕ ΜΙ-  
 15 ΧΑΗΛ · Μ̄Ν ΓΑΒΡΙΗΛ · ΝΑΪ Ν̄ΤΑΥΔΙΑΚΟΝΙ · ΑΥΧΙ-ΤΑ-  
 ΠΟΨΡΟΙΑ Ν̄ΟΥΟΕΙΝ ΕΠΕΧΛΟΨ · ΑΥΩ ΟΝ ΑῩΝ†Ψ ΕΨΡΑΪ ·  
 ΣΕΝΑ† ΝΑΥ Μ̄ΜΨΨΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Μ̄ΠΧΙΨΕ · ΝΑΪ  
 Ν̄ΤΑΥΤΑΝΨΟΥΤΟΥ ΕΤΑΠΟΨΡΟΙΑ Μ̄ΠΟΥΟΕΙΝ · ΑΥΩ ΟΝ  
 ΚΑΤΑ ΘΕ ΕΝΤΑΣΧΟΟΨ Ν̄ΒΙ ΤΕΚΩΟΜ ΧΕ ΑΥΚΤΟ \*Ν̄ΨΕΝ- <sup>PKB</sup> <sup>b</sup>  
 20 ΣΠΟΤΟΥ ΕΑΨΨΟΟΨΕ · ΕΤΕ ΠΑΪ ΠΕ ΓΑΒΡΙΗΛ · Μ̄Ν ΜΙ-  
 ΧΑΗΛ · Μ̄ΠΟΥΧΙ ΝΑΥ ΕΒΟΛ Ψ̄Ν Ν̄ΟΥΟΕΙΝ Ν̄ΤΠΙΨΤΙΨ ΣΟ-  
 ΦΙΑ · ΝΑΪ Ν̄ΤΑΥΤΟΡΠΟΥ Ν̄ΤΟΟΤΟΥ Ν̄ΝΕΠΡΟΒΟΛΟΟΨΕ  
 Μ̄ΠΑΨΘΑΔΗΨ · ΑΛΛΑ ΑΥΝΟΧΟΥ ΕΨΟΥΝ ΕΤΠΙΨΤΙΨ ΣΟ-  
 ΦΙΑ · ΑΥΩ ΟΝ ΠΩΑΧΕ Ν̄ΤΑΣΧΟΟΨ ΧΕ ΑΥΧΙ Ν̄ΟΥ-

13 MS Π̄ΛΙΑΚΩ.

20 ε' in ΕΑΨΨΟΟΨΕ inserted above.



it spoke: 'Those who were on dry sand were given to drink': that is, all those received light who were in the Pistis Sophia, those whose light was taken away at first. And the word which it spoke: 'And their thirst was relieved and quenched': that is, her powers ceased to lack light and they were satisfied with light, because they were given their light which had been taken from them. And again, *as* thy power spoke: 'They were given to drink by the hand of the Most High': that is, they were given light by (the hand of) the *outpouring* of light which came forth from me<sup>1</sup>, the First *Mystery*. And *as* thy power spoke: '*Blessed* are the *servers* of that drink': that is, the word which thou didst say: Michael and Gabriel who have *served* brought the outflowing of light to the *Chaos* and furthermore they brought her up. They will give to them the *mysteries* of the light of the height, these to whom the *outpouring* of light was entrusted. And furthermore *as* thy power spoke: 'They have changed dry lips': that is, Gabriel and Michael have not taken for themselves from the lights of the Pistis Sophia, which they seized from the *emanations* of the Authades, *but* they cast them into the Pistis Sophia. And again the word which it spoke: | 'Those that were fainting

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<sup>1</sup> (11) from me (i.e. Jesus, not Peter).

ΟΥΡΟΤ ΝΖΗΤ ΝΒΙ ΝΗ ΕΤΒΗΛ ΕΒΟΛ · ΕΤΕ ΠΑΪ ΠΕ ΧΕ  
 ΝΚΕΣΟΜ ΤΗΡΟΥ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΝΑΪ ΕΤΕ ΜΠΟΥ-  
 ΧΙΤΟΥ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΛΛΗΣ ΛΥΟΥΡΟΤ  
 ΤΟΝΩ · ΛΥΩ ΛΥΜΟΥΣ ΝΟΥΟΕΙΝ ΕΒΟΛ ΖΜ ΠΕΥΩΒΡ-  
 5 ΟΥΟΪΝ · ΧΕ ΛΥΝΟΧΟΥ ΕΣΟΥΝ ΕΡΟΟΥ · ΛΥΩ ΠΩΛΧΕ  
 ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟΧ ΧΕ ΑΥΤΑΝΣΟ ΝΣΕΝΨΥΧΗ ΕΥ-  
 ΝΟΥΧΕ ΜΠΤΗΥ · ΧΕ ΝΝΕΥΜΟΥ ·\*· ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΝΤΕ- ΡΚΓ  
 ΡΟΥΝΟΥΧΕ ΝΝΟΥΟΕΙΝ ΕΣΟΥΝ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΛΥ-  
 ΤΑΝΣΟ ΜΠΣΩΜΑ ΝΤΕΣΣΥΛΗ · ΠΑΪ ΕΝΤΑΥΧΙ-ΝΕΧΟΥΟΕΙΝ  
 10 ΝΖΗΤΥ ΝΩΟΡΠ · ΠΑΪ ΕΝΕΧΝΑΤΑΚΟ ΠΕ: ΛΥΩ ΟΝ ΠΩΛΧΕ  
 ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟΧ ΧΕ ΑΥΤΑΣΟ ΝΣΕΝΜΕΛΟΣ ΕΡΑ-  
 ΤΟΥ ΕΛΥΣΕ · Η ΧΕ ΝΝΕΥΣΕ · ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΝΤΕ-  
 ΡΟΥΝΟΥΧΕ ΕΣΟΥΝ ΕΡΟΣ ΝΝΕΣΟΥΟΕΙΝ ΑΥΤΑΣΟ ΕΡΑ-  
 ΤΟΥ ΝΝΕΣΟΜ ΤΗΡΟΥ · ΝΑΪ ΕΝΕΥΝΑΒΩΛ ΕΒΟΛ · ΛΥΩ  
 15 ΟΝ ΚΑΤΑ ΘΕ ΕΝΤΑ ΤΕΚΣΟΜ ΝΟΥΟΪΝ ΧΟΟΣ ΧΕ ΑΥΤ-  
 ΝΟΥΣΟΜ ΝΤΕΥΠΑΡΣΗΣΙΑ · ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΑΥΧΙ ΟΝ  
 ΜΠΕΥΟΥΟΪΝ · ΛΥΩ ΑΥΡΘΕ ΕΝΕΥΟ ΜΜΟΣ ΝΩΟΡΠ ·  
 ΛΥΩ ΟΝ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟΧ ΧΕ ΑΥΤ-ΟΥΟΥΟΕΙΝ ΡΚΓ<sup>b</sup>  
 ΕΝΕΥΒΑΛ ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΑΥΧΙ-ΛΙΣΘΗΣΙΣ ΖΜ ΠΟΥΟΪΝ  
 20 ΛΥΩ ΑΥΣΟΥΝ-ΤΑΠΟΣΡΟΙΑ ΝΟΥΟΪΝ ΧΕ ΕΣΗΠ ΕΠΧΙΣΕ ·  
 ΛΥΩ ΟΝ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟΧ · ΧΕ ΝΤΟΟΥ ΤΗΡΟΥ  
 ΑΥΣΟΥΩΝΟΥ ΖΜ ΠΧΟΕΙΣ · ΕΤΕ ΠΑΪ ΠΕ ΧΕ Λ ΝΣΟΜ  
 ΤΗΡΟΥ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΑΥΣΟΥΝ-ΝΕΥΕΡΗΥ ΖΙΤΝ  
 ΤΑΠΟΣΡΟΙΑ ΝΟΥΟΪΝ · ΛΥΩ ΟΝ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟΧ

14 C in ΝΕΣΟΜ inserted above.

22 MS letter before ΣΟΜ is Τ or Η; read λ ΝΣΟΜ.

23 MS ΝΤΠΙΣΤΙΣΤΙΣ.

received joy of heart': that is, all the other powers of the Pistis Sophia, those that were not taken away by the *emanations* of the Authades, rejoiced greatly and they were filled with light through their fellow light(s), because they were cast into them. And the word which thy power spoke: 'Souls were given life, breath was cast in so that they did not die': that is, when they cast the lights into the Pistis Sophia, they gave life to the *body* of her *matter*, from which its light had been taken at first and which was about to perish. And again the word which thy power spoke: 'They have set upright *limbs* that have fallen, *or* lest they fall': that is, when they cast her lights into her, they set upright all her powers which were about to collapse. And furthermore *as* thy light-power spoke: 'They have given power to their *feebleness*': that is, they have received their light again and they have become as they were at first. And again the word which it said: 'They have given light to their eyes': that is, they have received *perception* in the light, and they have known the *outpouring* of light, that it belongs to the height. And again the word which it spoke: 'They have all known themselves in the Lord': that is, all the powers of the Pistis Sophia have known one another through the *outpouring* of light. And again the word which it spoke: | 'They have been

χε λγνοϋζ̄μ̄ ζιτ̄ν̄ οϋμοοϋ̄ ν̄ων̄ς̄ ν̄ψαενεε̄ς̄· ε̄τε  
 πᾱῑ πε̄ χε λγνοϋζ̄μ̄ ζιτ̄ν̄ †απορ̄οιᾱ ν̄οϋο̄ιν̄ τηρ̄ς̄·  
 λϋω̄ π̄ψαχε̄ εν̄τασ̄χοοϋ̄ χε̄ ασ̄σοκοϋ̄ τηροϋ̄ ν̄βῑ  
 †απορ̄οιᾱ ν̄οϋο̄ιν̄ λϋω̄ ασ̄σοκοϋ̄ ε̄χ̄μ̄ π̄ρ̄πε̄· ε̄τε  
 5 πᾱῑ πε̄ χε̄ ν̄τερε̄ ταπορ̄οιᾱ ν̄οϋο̄ειν̄ ν̄τερε̄ς̄χῑ <sup>PKA</sup>  
 ν̄ν̄οϋο̄ειν̄ τηροϋ̄ ν̄τ̄πισ̄τις̄ σο̄φιᾱ· λϋω̄ ν̄τερε̄ς̄-  
 τορ̄ποϋ̄ ν̄τοο̄τοϋ̄ ν̄νε̄προβολοοϋ̄ε̄ μ̄παϋ̄θᾱλ̄η̄ς̄·  
 ασ̄νοχοϋ̄ ε̄ζοϋ̄ν̄ ε̄τ̄πισ̄τις̄ σο̄φιᾱ· λϋω̄ ασ̄κο̄τ̄ς̄  
 ᾱσεῑ' ε̄βολ̄ ζ̄μ̄ πε̄χ̄λᾱο̄ς̄· ᾱσεῑ' ε̄ρ̄ᾱῑ ε̄χ̄ω̄κ̄· ε̄τε  
 10 ν̄τοκ̄ πε̄ περ̄πε̄ πᾱῑ πε̄ π̄βωλ̄ ν̄ν̄ψαχε̄ τηροϋ̄ νᾱῑ  
 ν̄τασ̄χοοϋ̄ ν̄βῑ τε̄κ̄βο̄μ̄ ν̄οϋο̄ειν̄ ζιτ̄ν̄ τ̄ω̄δῑ ν̄σο-  
 λομ̄ων̄·

ασ̄ω̄ω̄πε̄ σε̄ ν̄τερε̄ π̄ῑω̄ορ̄π̄ μ̄μϋ̄στηριον̄ σω̄τ̄μ̄  
 ε̄νε̄ῑψαχε̄ ε̄χ̄ω̄ μ̄μοοϋ̄ ν̄βῑ πε̄τρος̄ πε̄χ̄λᾱχ̄ νᾱχ̄·  
 15 χε̄ ε̄ϋ̄γε̄ π̄μακαριος̄ πε̄τρε̄ πᾱῑ πε̄ π̄βωλ̄ ν̄ν̄ψαχε̄  
 εν̄ταϋ̄χοοϋ̄· λ̄χοϋ̄ω̄ς̄ δε̄ ον̄ ε̄τοο̄τ̄χ̄ ζ̄μ̄ π̄ψαχε̄  
 ν̄βῑ π̄ῑω̄ορ̄π̄ μ̄μϋ̄στηριον̄ πε̄χ̄λᾱχ̄ χε̄ ασ̄ω̄ω̄πε̄ σε̄  
 ε̄μ̄πα†ν̄-τ̄πισ̄τις̄ σο̄φιᾱ ε̄ρ̄ᾱῑ ζ̄μ̄ πε̄χ̄λᾱο̄ς̄· ε̄βολ̄ χε̄  
 μ̄πατοϋ̄κε̄λεϋ̄ε̄ νᾱῑ ζιτ̄μ̄ πᾱῑω̄τ̄· \* π̄ῑω̄ορ̄π̄ μ̄μϋ̄στη- <sup>PKA</sup> b  
 20 ριον̄ ε̄τ̄σω̄ψ̄τ̄ ε̄ζοϋ̄ν̄· το̄τε̄ σε̄ μ̄ν̄ν̄σᾱ (νᾱ)ῑ ν̄τεροϋ̄-  
 εῑμε̄ ν̄βῑ νε̄προβολοοϋ̄ε̄ μ̄παϋ̄θᾱλ̄η̄ς̄ χε̄ λ̄ τᾱλ-  
 πορ̄οιᾱ ν̄οϋο̄ειν̄ χῑ-ν̄βο̄μ̄ ν̄οϋο̄ειν̄ ν̄ζ̄η̄τοϋ̄ νᾱῑ  
 ν̄ταϋ̄χῑτοϋ̄ ζ̄ν̄ τ̄πισ̄τις̄ σο̄φιᾱ· λϋω̄ [ασ̄νοχοϋ̄

3 Υ in ασσοκοϋ inserted above.

5 Π̄ in upper right-hand margin at end of quire.

20 MS μ̄π̄ῑπ̄σᾱῑ; read μ̄π̄ῑπ̄σᾱ πᾱῑ.

23 words in brackets better omitted.

saved through a water of eternal life': that is, they have been saved through the whole *outpouring* of light. And the word which it spoke: 'The *outpouring* of light gathered all things and it gathered them over the Temple': that is, when the *outpouring* of light took all the lights of the Pistis Sophia and seized them from the *emanations* of the Authades, it cast them into the Pistis Sophia, and it turned itself, it came forth from the *Chaos*. It came down upon thee, thou who art the Temple. This is the interpretation of all the words which thy power of light spoke through the *Ode* of Solomon."

Now it happened when the First *Mystery* heard these words which Peter said, he said to him: "*Excellent, thou blessed one, Peter, this is the interpretation of the words which were spoken.*"

66. The First *Mystery* however continued again with the discourse. He said: "Now it happened before I brought the Pistis Sophia up from the *Chaos*, because I was not yet *commanded* by my Father, the First *Mystery* who looks within, now *at that time* after this the *emanations* of the Authades knew that my *outpouring* of light had taken away from them the light-powers which they had taken away from the Pistis Sophia, and had cast them | [the *outpouring* of

ΕΞΟΥΝ Ν̄ΒΙ Τ̄ΛΗΘΕΡΟΙΑ Ν̄ΟΥΟΪΝ·] ΑΣΝΟΧΟΥ ΕΞΟΥΝ  
 ΕΤΠΙΣΤΙC CΟΦΙΑ· ΑΥΩ ΟΝ ΑΥΝΑΥ ΕΤΠΙΣΤΙC CΟΦΙΑ  
 ΕCΟ Ν̄ΟΥΟΪΝ Ν̄ΘΕ ΕΝΕCΟ Μ̄ΜΟC ΧΙΝ Ν̄ΩΡΠ̄ ΑΥ-  
 ΩΝΤ̄ ΕΤΠΙΣΤΙC CΟΦΙΑ· ΑΥΩ ΟΝ ΑΥΩΩ ΕΞΡΑΪ ΟΥΒΕ  
 5 ΠΕΥΛΑΘΑΔΗC ΕΤΡΕΧΕΙ' Ν̄ΨΒΟΗΘΙ ΕΡΟΟΥ Ν̄CΕCΙ Ν̄Ν̄CΟΜ  
 ΕΤ̄Ν̄ ΤCΟΦΙΑ Ν̄ΚΕCΟΠ· ΑΥΩ Α ΠΑΥΘΑΔΗC Τ̄ΝΝΟΟΥ  
 ΕΒΟΛ Ξ̄Μ ΠΧΙCΕ Ξ̄Μ ΠΜΕΞ̄ΜΝ̄ΤΨΟΜΤΕ Ν̄ΛΙΩΝ ΑΥΤ̄Ν-  
 ΝΟΟΥ Ν̄ΚΕΝΟC Ν̄CΟΜ Ν̄ΟΥΟΕΙΝ ΑCΕΙ' ΕΠΕCΗΤ ΕΠΕ-  
 ΧΑΟC Ν̄ΘΕ Ν̄ΟΥΞΟΤΕ ΕCΗΛ· ΧΕ ΕΨΕΒΟΗΘΕΙ ΕΝΕΨ-  
 10 ΠΡΟΒΟΛΟΟΥΕ Ν̄CΕCΙ-Ν̄ΟΥΟΕΙΝ Ν̄ΤΠΙCΤΙC CΟΦΙΑ Ν̄ΚΕ-  
 CΟΠ̄· ΑΥΩ Ν̄ΤΕΡΕCΕΙ' ΕΠΕCΗΤ Ν̄ΒΙ ΤCΟΜ Ν̄ΟΥΟΕΙΝ  
 ΕΤ̄ΜΜΑΥ· Α ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗC ΝΑΪ ΕΤ-  
 ΨΟΟΠ Ξ̄Μ ΠΕΧΑΟC ΕΤΘΛΙΒΕ Ν̄ΤΠΙCΤΙC CΟΦΙΑ ΑΥΤΩΚ  
 Ν̄ΞΗΤ ΕΜΑΨΟ· ΑΥΩ ΑΥΠΩΤ ΟΝ Ν̄CΑ ΤΠΙCΤΙC CΟΦΙΑ  
 5 Ξ̄Ν ΟΥΝΟC Ν̄ΞΟΤΕ ΑΥΩ Ξ̄Ν ΟΥΝΟC Ν̄ΨΤΟΡΤ̄Ρ· ΑΥΩ  
 ΑΥΘΛΙΒΕ Μ̄ΜΟC Ν̄ΒΙ ΞΟΪΝΕ Ξ̄Ν ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥ-  
 ΘΑΔΗC ΟΥΑ ΜΕΝ Ν̄ΞΗΤΟΥ ΑΥΨ(Β)Τ̄Ψ ΕΥΜΟΡΦΗ Ν̄ΝΟC  
 Ν̄ΞΟΨ· ΚΕΥΑ ΟΝ ΑΥΨΒ̄Τ̄Ψ ΕΥΜΟΡΦΗ Ν̄ΞΟΨ Ν̄CΙΤ ΕΥΝ̄-  
 CΑΨΨΕ Ν̄ΛΠΕ Μ̄ΜΟΨ· ΚΕΟΥΑ ΟΝ ΑΥΨΒ̄Τ̄Ψ ΕΥΜΟΡΦΗ  
 20 Ν̄ΔΡΑΚΩΝ· ΑΥΩ Μ̄Ν ΤΚΕΨΟΡΠ̄ Ν̄ΔΥΝΑΜΙC Ν̄ΤΕ ΠΑΥ-  
 ΘΑΔΗC ΕΤΟ Ν̄ΞΟ Μ̄ΜΟΥΪ· ΑΥΩ Μ̄Ν ΝΕΨΚΕΠΡΟΒΟΛΟ-

PKC

PKC<sup>b</sup>

9  $\overline{\Omega}$  in upper left-hand margin at beginning of quire.

17 MS ΑΥΨΤ̄Ψ.

light had cast them] into the Pistis Sophia. And furthermore when they saw the Pistis Sophia lighted as she was from the beginning, they were angry against the Pistis Sophia. And they cried again to their Authades, that he should come and *help* them, so that they should take away the powers which were in the <Pistis> Sophia once again. And the Authades sent out of the height, out of the thirteenth aeon, he sent another great light-power. It came down to the *Chaos* like a flying arrow, in order that he (the Authades) should *help* his *emanations*, so that they should take the lights from the Pistis Sophia once again. And when that light-power came down, the *emanations* of the Authades, which were in the *Chaos* and *afflicted* the Pistis Sophia, were encouraged greatly. And they again pursued the Pistis Sophia with a great terror and a great disturbance. And some of the *emanations* of the Authades *afflicted* her. *For* one of them changed to the *form* of a great serpent; again another changed to the *form* of a basilisk, having seven heads; again another changed to the *form* of a *dragon*; with the other previous *power* of the Authades which has a lion-face; and with all his other very numerous *emanations*. | And they came together,

ΟΥΕ ΤΗΡΟΥ ΕΝΑΨΩΟΥ ΕΜΑΤΕ · ΑΥΩ ΑΥΕΙ' ΕΞ̄Ν ΝΕΥ-  
 ΕΡΗΥ ΑΥΖΩΧ Ν̄ΤΠΙΣΤΙC CΟΦΙΑ · ΑΥΩ ΟΝ ΑῩΝ̄Τ̄C ΕΝ-  
 ΤΟΠΟC ΕΤ̄ΜΠΕCΗΤ Μ̄ΠΕΧΛΟC · ΑΥΩ ΟΝ ΑΥΨ̄Τ̄Ρ̄ΤΩΡ̄C  
 ΕΜΑΤΕ · ΑCΨΩΠΕ CΕ Ν̄ΤΕΡΟΥΨ̄Τ̄Ρ̄ΤΩΡ̄C · ΑCΠΩΤ Ν̄-  
 5 ΤΟΤΟΥ ΑCΕΙ' ΕΝΤΟΠΟC ΕΤ̄ΜΠCΑ Ν̄ΤΠΕ Μ̄ΠΕΧΛΟC ·  
 ΑΥΩ ΑΥΠΩΤ Ν̄CΩC Ν̄CΙ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑ-  
 ΔΗC · ΑΥΨ̄Τ̄Ρ̄ΤΩΡ̄C ΕΜΑΤΕ · ΑCΨΩΠΕ CΕ Μ̄Ν̄ΝCΑ ΝΑΙ  
 ΑCΩΨ̄Τ̄ ΕΒΟΛ Ζ̄Μ Π̄Μ̄Ν̄ΤCΝΟΟΥC Ν̄ΑΙΩΝ Ν̄CΙ ΠΑΔΑ-  
 ΜΑC ΠΤΥΡΑΝΝΟC ΠΑΙ ΟΝ ΕΝΕCΘΟΝ̄Τ̄ ΕΤΠΙCΤΙC CΟΦΙΑ ·  
 10 ΕΒΟΛ ΧΕ ΝΕCΟΥΕΨΩΒΩΚ ΕΠΟΥΟΕΙΝ Ν̄ΤΕ ΝΙΟΥΟΕΙΝ ·  
 ΠΑΙ ΕΝΕC̄Ν̄ΤΠΕ Μ̄ΜΟΥΨ̄\*ΤΗΡΟΥ · ΕΤΒΕ ΠΑΙ ΝΕCΘΟΝ̄Τ̄ <sup>ΡΚΕ</sup>  
 ΕΡΟC ΠΕ · ΑCΨΩΠΕ CΕ Ν̄ΤΕΡΕ ΠΑΔΑΜΑC ΠΤΥΡΑΝΝΟC  
 Ν̄ΤΕΡΕCΩΨ̄Τ̄ ΕΒΟΛ Ζ̄Μ Π̄Μ̄Ν̄ΤCΝΟΟΥC Ν̄ΑΙΩΝ · ΑΥΝΑΥ  
 ΕΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗC ΕΥΖΩΧ Ν̄ΤΠΙCΤΙC CΟ-  
 15 ΦΙΑ · ΨΑΝΤΟΥCΙ-ΝΟΥΟΕΙΝ ΤΗΡΟΥ Ν̄ΖΗΤ̄C · ΑCΨΩΠΕ  
 ΔΕ Ν̄ΤΕΡΕ ΤΑΥΝΑΜΙC Μ̄ΠΑΔΑΜΑC ΕΙ' ΕΠΕCΗΤ ΕΠΕ-  
 ΧΛΟC ΕΡΑΤΟΥ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ Μ̄ΠΑΥΘΑΔΗC ·  
 ΑCΨΩΠΕ CΕ Ν̄ΤΕΡΕ ΠΑΔΙΜΟΝΙΟΝ ΕΤ̄Μ̄ΜΑΥ ΕΙ' ΕΠΕCΗΤ  
 ΕΠΕΧΛΟC ΑΥΤΑΥΕ-ΤΠΙCΤΙC CΟΦΙΑ ΕΠΕCΗΤ · ΑΥΩ †-  
 20 CΟΜ Ν̄ΖΟ Μ̄ΜΟΥΨ̄ · Μ̄Ν ΠΙΖΑ Ν̄ΖΟC · ΑΥΩ Μ̄Ν ΠΙΖΑ Ν̄CΙΤ  
 Ν̄ΖΟC · ΑΥΩ Μ̄Ν ΠΙΖΑ Ν̄ΔΡΑΚΩΝ · ΑΥΩ Μ̄Ν Ν̄ΚΕΠΡΟ-  
 ΒΟΛΟΟΥΕ ΤΗΡΟΥ Ν̄ΤΕ ΠΑΥΘΑΔΗC ΕΝΑΨΩΟΥ ΕΜΑ- <sup>ΡΚΕ</sup> b  
 ΤΕ · ΑΥΚΩΤΕ ΤΗΡΟΥ ΕΤΠΙCΤΙC CΟΦΙΑ ΖΙ ΟΥCΟΠ · ΕΥ-  
 ΟΥΕΨΩCΙ-ΝΕCΘΟΜ ΕΤ̄Ν̄ΖΗΤ̄C Ν̄ΚΕCΟΠ · ΑΥΩ ΑΥΖΩΧ  
 25 Ν̄ΤΠΙCΤΙC CΟΦΙΑ ΕΜΑΨΟ · ΑΥΩ ΑΥΑΠΙΛΕΙ ΕΡΟC · ΑC-  
 ΨΩΠΕ CΕ Ν̄ΤΕΡΟΥΖΩΧ Μ̄ΜΟC ΑΥΩ Ν̄ΤΕΡΟΥΨ̄Τ̄Ρ̄-  
 ΤΩΡ̄C ΕΜΑΤΕ · ΑCΨΩ ΟΝ ΕΖΡΑΙ ΟΥΒΕ ΠΟΥΟΙΝ ΑΥΩ



they oppressed the Pistis Sophia. And again they brought her to the *places* below in the *Chaos*. And again they agitated her greatly. Now it happened when they agitated her, she ran from them, she came to the upper *places* of the *Chaos*. And the *emanations* of the Authades pursued her, they agitated her greatly. Now it happened after these things Adamas, the *Tyrant*, looked forth from the twelve *aeons*. He also was angry with the Pistis Sophia, because she wished to go to the Light of Lights which was above them all; because of this he was angry with her. Now it happened when Adamas, the *Tyrant*, looked forth from the twelve *aeons*, he saw the *emanations* of the Authades oppressing the Pistis Sophia until they took away all her light from her. *But* it happened when the *power* of the Adamas came down to the *Chaos* to the presence of all the *emanations* of the Authades — now it happened when that *demon* came down to the *Chaos* — he threw the Pistis Sophia down. And the lion-faced power and the serpent-face and the basilisk-face and the *dragon*-face and all the other *emanations* of the Authades, which were very numerous, surrounded the Pistis Sophia at one time, wishing to take her inner powers once again. And they oppressed the Pistis Sophia greatly, and they *threatened* her. Now it happened when they oppressed her and when they agitated her greatly, she cried again to the light and | she *sang praises*, saying :

ΑΣΥΜΝΕΥΕ ΕΣΧΩ ΜΜΟΣ ΧΕ ΠΟΥΘΕΙΝ ΝΤΟΚ ΠΕ  
 ΝΤΑΚΒΟΗΘΙ ΕΡΟΪ ΜΑΡΕ ΠΕΚΟΥΟΪΝ ΕΙ' ΕΣΡΑΪ ΕΧΩΪ ΧΕ  
 ΝΤΟΚ ΠΕ ΠΑΡΕΨΟΠΤ' ΕΡΟΚ ΛΥΩ ΕΪΝΗΥ ΕΡΑΤΚ ΠΟΥ-  
 ΟΪΝ : ΕΪΠΙΣΤΕΥΕ ΕΡΟΚ ΠΟΥΘΕΙΝ ΧΕ ΝΤΟΚ ΠΕ ΠΑ-  
 5 ΡΕΨΝΟΥΖΜ ΜΜΟΪ ΕΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ· ΛΥΩ  
 ΜΝ ΠΑΔΑΜΑΣ ΠΤΥΠΑΝΝΟΣ· ΛΥΩ ΝΤΟΚ ΠΕΤΝΑΝΔΑΣΜΕΤ  
 ΕΝΕΨΑΠΙΛΗ ΤΗΡΟΥ ΕΤΝΑΨΤ· PKZ

ΝΑΪ ΔΕ ΝΤΕΡΕΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΤΟΤΕ  
 ΟΝ ΖΙΤΝ ΤΚΕΛΕΥΣΙΣ ΜΠΑΪΩΤ ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ  
 10 ΕΤΨΩΨΤ ΕΣΟΥΝ ΔΪΧΟΟΥ ΟΝ ΝΓΑΒΡΙΗΛ· ΜΝ ΜΙΧΑΗΛ  
 ΜΝ †ΝΟΣ ΝΝΑΠΟΣΡΟΙΑ ΝΟΥΘΕΙΝ ΧΕ ΕΥΕΒΟΗΘΙ ΕΤΠΙΣ-  
 ΤΙΣ ΣΟΦΙΑ· ΛΥΩ ΔΪΖΩΝ ΕΤΟΟΤΨ ΝΓΑΒΡΙΗΛ ΜΝ ΜΙ-  
 ΧΑΗΛ· ΧΕ ΕΥΕΨΙ-ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΖΙΧΝ ΝΕΥΒΙΧ ΧΕ  
 ΝΝΕ ΝΕΣΟΥΕΡΗΤΕ ΧΙ ΕΠΚΑΚΕ ΜΠΕΣΗΤ· ΛΥΩ ΟΝ  
 15 ΔΪΖΩΝ ΕΤΟΟΤΟΥ ΕΤΡΕΥΡΨΜΜΕ ΜΜΟΣ ΖΝ ΝΤΟΠΟΣ Μ-  
 ΠΕΧΛΟΣ ΝΑΪ ΕΤΟΥΝΑΝΤΨ ΕΣΡΑΪ ΝΖΗΤΟΥ· ΑΨΩΠΕ  
 ΘΕ ΝΤΕΡΕ ΝΑΓΓΕΛΟΣ ΒΩΚ ΕΠΕΣΗΤ ΕΠΕΧΛΟΣ ΝΤΟΟΥ  
 ΜΝ ΤΑΠΟΣΡΟΙΑ ΝΟΥΟΪΝ· ΛΥΩ ΟΝ Α ΝΕΠΡΟΒΟΛΟΟΥΕ  
 ΤΗΡΟΥ ΜΠΑΥΘΑΔΗΣ \* ΜΝ ΤΕΠΡΟΒΟΛΗ ΜΠΑΔΑΜΑΣ· ΛΥ- PKZ<sup>b</sup>  
 20 ΝΑΥ ΕΤΑΠΟΣΡΟΙΑ ΝΟΥΘΕΙΝ ΕΣΟ' ΝΟΥΘΕΙΝ ΕΜΑΨΟ  
 ΕΜΑΨΟ· ΕΜΝ-ΨΙ ΕΠΟΥΘΕΙΝ ΕΤΨΟΟΠ ΜΜΟΣ· ΛΥΡ-  
 ΖΟΤΕ· ΛΥΩ ΛΥΚΩ ΕΒΟΛ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΛΥΩ Α  
 ΤΝΟΣ ΝΑΠΟΣΡΟΙΑ ΝΟΥΟΪΝ ΑΣΚΩΤΕ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ·  
 ΖΙ ΣΑ ΝΙΜ ΜΜΟΣ· ΖΙ ΖΒΟΥΡ ΜΜΟΣ· ΛΥΩ ΖΙ ΟΥΝΑΜ

11 MS originally ΠΙ; emended to † and ι expunged. MS ΝΝΑΠΟΣΡΟΙΑ; read ΝΑΠΟΣΡΟΙΑ.

1. 'O Light, who hast *helped* me, may thy light come down upon me.

2. For thou art my shelter and I come to thee, O Light, *believing* in thee, O Light.

3. For thou art my Saviour from the *emanations* of the Authades and Adamas, the *Tyrant*; and it is thou who wilt save me from all his powerful *threats*.'

However, when the Pistis Sophia had said these things, *then* again through the *command* of my Father, the First Mystery who looks within, I again sent Gabriel and Michael and the great *outpouring* of light, that they should *help* the Pistis Sophia. And I commanded Gabriel and Michael that they should carry the Pistis Sophia upon their hands, lest her feet touch the darkness below. And again I commanded them that they should guide her in the *places* of the *Chaos* from whence they would bring her out. Now it happened when the *angels* went down to the *Chaos*, they and the *outpouring* of light, and all the *emanations* of the Authades and the *emanation* of Adamas saw the *outpouring* of light, that it was exceedingly shining, there being no measure to the light which it had, they were afraid and they released the Pistis Sophia. And the great *outpouring* of light surrounded the Pistis Sophia on every side of her, on her left, and on her right, | and on every side of her, and it made a crown of

ἄνθρωπος· ἀγὼ δὲ σα νὶμ ἄνθρωπος ἀγὼ ἀσφ-οὐκκλωμ  
 νόσοις ἐτέσπε· ἀσφωπε σε ἄντερε ταποροια  
 νόσοις κωτε ἐπιστικ σοφία· ἀστωκ ἄντη εμα-  
 σω εμασω· ἀγὼ ἄντλο εσκωτε ερος δὲ σα νὶμ  
 5 ἄνθρωπος· ἀγὼ ἄντρεστε ζητοῦ ἄνπροβολοογε ἄ-  
 παγθαλδης νὰι ἐσφωοπ ἄν πεχλος· ἀγὰε ον ἄ-  
 ἄντρεστε ζητς ἄντκῆσὸμ βῆρε ἄντε παγθαλδης τὰι ρκπ  
 ἐνταχνοχς ἐπεστ ἐπεχλος· ἄθε νόσοτε ἐ-  
 ζηλ· οὐὰε ον ἄντστωτ ζητς ἄντσομ ἄνδαμονιον  
 10 ἄντε παδαμας τὰι ἐντασει' εβολ ἄν ἄντων· ἀγὼ  
 ον δὲτν τακελευσικ ἀνοκ πωορπ ἄνμυστηριον  
 ἐσφωτ εβολ· ἀσφρογοις εμασω εμασω ἄνι τα-  
 ποροια νόσοις τὰι ἐντασκωτε ἐπιστικ σοφία  
 δὲ σα νὶμ ἄνθρωπος· ἀγὼ ἀπιστικ σοφία σω ἄντητε  
 15 ἄνπρογοις· ἐρε οὔνος νόσοις δὲ δβοῦρ ἄνθρωπος  
 ἀγὼ δὲ οὔναμ ἄνθρωπος· ἀγὼ δὲ σα νὶμ ἄνθρωπος· ἀγὼ  
 ἐχο νόκκλωμ ἐτέσπε· ἀγὼ ἄνπροβολοογε τη-  
 ροῦ ἄνπαγθαλδης ἄνπο(ε)ψιβε ον ἄνπεγσο οὐὰε  
 ἄνποεστωοῦν δα θορμη ἄνπνοσ\* νόσοις ἄντα- ρκπ<sup>b</sup>  
 20 ποροια· τὰι ἐτο νόκκλωμ ἐτέσπε· ἀγὼ ἄνπρο-  
 βολοογε τηροῦ ἄνπαγθαλδης ἀμνησε ἄντητοῦ  
 δε δὲ οὔναμ ἄνθρωπος εβολ χε νεσο' νόσοις πε  
 εμασω εμασω· ἀγὼ ἀζενκεμνησε δε δὲ δβοῦρ  
 ἄνθρωπος· ἀγὼ ἄνπροεστων ἐσοῦν ἐπιστικ σο-

10 MS ἄντε παδαμας; read ἄντε παδαμας.

18 MS ἄνποψιβε.

light for her head. Now it happened when the *outpouring* of light surrounded the Pistis Sophia, she took courage very greatly. And it (the outpouring) did not cease surrounding her on every side. And she was not afraid of the *emanations* of the Authades, which were in the *Chaos*. *Nor* again was she afraid of the other new power of the Authades which he had cast down into the *Chaos* like a flying arrow. *Nor* did she tremble at the *demonic* power of the Adamas which came forth from the *aeons*. And again through my command, I, the First Mystery who look forth, my *outpouring* of light which surrounded the Pistis Sophia on all sides gave light exceedingly. And the Pistis Sophia remained in the midst of the light, while a great light was on her left and on her right and on all sides, and it was a crown for her head. And all the *emanations* of the Authades were not able to change their faces again, *nor* were they able to bear the *impact* of the great light of my *outpouring* which was a crown of light for her head. And all the *emanations* of the Authades, a multitude of them fell at her right because she was greatly lighted, and another multitude fell at her left; and they were not able to approach the Pistis Sophia | at all because of

φια επτηρῆ εβολ ἄπνοσ ἄνογοῖν · πλην λυζε τη-  
 ρου εἰν νεγερηγ · ἡ λγει' τηρου ετογῆ-νεγ-  
 ερηγ · λγω (ἄ)πογῶρ-λλλγ ἄπεθοογ ἄτπιστικ σο-  
 φια · εβολ χε νεσλαστε πε επογοειν · λγω εβολ  
 5 ριτῆ τελεεγσις ἄπλιῶτ πιωορῆ ἄμγστηριον ετ-  
 σωῶτ εσογῆ · ἀνοκ ρω λῆι' επεσχη επεχλος εἶο  
 ἄνογοειν εμαωο · εμαωο ·\* λῆ-πλογοῖ ε†σoм ἄσο <sup>ркθ</sup>  
 ἄμογῆ τλῆ εнесο ἄνογοειν εμαωο λγω λῆχι-пес-  
 ογοῖн τηρῆ ετῆρηтс · λγω λῆκατεχε εнепpовo-  
 10 λooyε τηρου ἄπλγθλλнс ετῆтpεγβωк επεγтo-  
 пoс χин ἄпείнаγ · ετε пмезмнтῶмтe πε ἄλιων ·  
 [λγ]λγω λῆχι-тсoм ρῆ непpовoлooγe τηρου ἄпλγ-  
 θλλнс · λγω λυζε τηρου ρῆ пeчлoс εγo ἄт-  
 сoм · λγω λῆн-тπιστικ σοφια εβολ εсгг oγῆам  
 15 ἄγавpиηλ · ἄн михηλ · λγω †нос ἄλпoρoггῆ ἄnoγ-  
 oῖн λсβωк oн εσογῆ epooγ · λγω λсмезггῆтс  
 ἄнесчлλxe ἄсгг тπιστικ σοφια χε λῆχι-тeγбoм ἄ-  
 oγoῖн ἄρηтoγ · λγω λῆн-тπιστικ σοφια εβολ ρῆ  
 пeчлoс · ελсῶм εῆpῆι εἰн тeпpовoлн ἄпλγθλ- <sup>ркθ</sup> b  
 20 λнс †zo ἄzoч · λγω oн несῶм εἰн тeпpовoлн  
 ἄzo ἄсгг ἄzoч epε сλωчe ἄлпe epoч · λγω εсῶм  
 εἰн †сoм ἄzo ἄмоγῆ · ἄн †zo ἄδpакoн · λῆтpε

3 MS πογῶρ.

8 MS εсo; нес inserted in margin and first C crossed out.

12 MS λγλγω.

16 MS epooγ; read epoc.

21 zo ἄ inserted above ἄсгг.

the great light. *Rather* they all fell upon one another *or* they all came close to one another. And they were not able to do any evil to the Pistis Sophia, because she trusted in the light. And through the *command* of my Father, the First *Mystery* who looks within, I also came down to the *Chaos* shining exceedingly. I made my way to the lion-faced power which was shining greatly, and I took away all its light from within it. And I *restrained* all the *emanations* of the Authades so that from this hour they did not go to their *place*, namely the Thirteenth *Aeon*. And I took the power from all the *emanations* of the Authades, and they all fell powerless into the *Chaos*. And I brought the Pistis Sophia forth on the right of Gabriel and Michael. And the great *outpouring* of light went again into her. And the Pistis Sophia saw with her eyes her enemies, that I had taken <sup>1</sup> their light-power from them. And I brought forth the Pistis Sophia from the *Chaos*, while she trampled upon the *emanation* of the Authades with a serpent-face; and furthermore she trampled upon the *emanation* with a basilisk-face with seven heads; and she trampled upon the power with a lion-face, and the *dragon*-face. | I caused the Pistis Sophia to

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<sup>1</sup> (17) that I had taken; Till : because I had taken.

ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΣΩ ΕΣΑΞΕΡΑΤ̄Σ ΕΞ̄Ν ΤΕΠΡΟΒΟΛΗ Μ-  
 ΠΛΥΘΑΔΗΣ ΤΑῙ ΕΤΟ Ν̄ΣΑ Ν̄ΣΙΤ̄ Ν̄ΣΟϢ ΕΡΕ ΣΑΨϢΕ  
 Ν̄ΛΠΕ Μ̄ΜΟϢ Ν̄ΤΟΣ ΔΕ ΝΕΣΧΟΟΡ ΕΡΟΟΥ ΤΗΡΟΥ Ξ̄Ν  
 ΝΕΣΠΕΘΟΟΥ · ΛΥΩ ΛΝΟΚ ΠΙΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΛΙΔ-  
 5 ΕΡΑΤ ΖΙΧΩΣ · ΛΥΩ ΛΙϢΙ Ν̄Ν̄ΣΟΜ ΤΗΡΟΥ ΕΤ̄Ν̄ΖΗΤ̄Σ ·  
 ΛΥΩ ΛΙΤΑΚΕ-ΤΕΣΖΥΛΗ ΤΗΡ̄Σ ΧΕ Ν̄ΝΕΣΠΕΡΜΑ Ν̄ΖΗΤ̄Σ  
 ΤΩΟΥΝ ΧΙΝ Μ̄ΠΕΙΝΑΥ ·

ΝΑΙ ΔΕ ΕΡΕ ΠΙΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΧΩ Μ̄ΜΟΟΥ ΕΜ-  
 ΜΑΘΗΤΗΣ · ΛϢΟΥΨ̄Β̄ ΕϢΧΩ Μ̄ΜΟΣ ΧΕ ΤΕΤ̄Ν̄ΝΟΙ ΧΕ  
 10 ΕΙΨΑΧΕ Ν̄Μ̄ΜΗΤ̄Ν̄ Ν̄ΛΨ Ν̄ΣΕ · ΛϢΙ' ΕΘΗ Ν̄ΣΙ ΙΑΚΚΩ- Ρ̄Λ  
 ΒΟΣ ΠΕΧΑϢ ΧΕ ΠΑΧΟΕΙΣ ΕΤΒΕ ΠΒΩΛ ΣΕ Ν̄ΝΨΑΧΕ  
 ΣΝΤΑΚΧΟΟΥ · ΑΣΠΡΟΦΗΤΕΥΕ ΖΑΡΟΟΥ Μ̄ΠΙΟΥΟΨ̄ Ν̄ΣΙ  
 ΤΕΚΣΟΜ Ν̄ΟΥΟῙΝ ΖΙΤ̄Ν ΔΑΥΓΙΑ · Ξ̄Μ ΠΜΕΞ̄Π̄ΣΤΑΙΟΥ  
 Μ̄ΨΑΛΛΜΟΣ ΧΕ

15 1. ΠΕΤΟΥΗΣ ΖΑ ΤΒΟΗΘΙΑ Μ̄ΠΕΤΧΟΣΕ ϢΝΑΨΩΠΕ ΖΑ  
 ΟΛΙΒΕΣ Μ̄ΠΝΟΥΤΕ Ν̄ΤΠΕ ·

2. ϢΝΑΧΟΟΣ Μ̄ΠΧΟΕΙΣ ΧΕ Ν̄ΤΟΚ ΠΕ ΠΑΡΕϢΨΟΠ̄Τ̄  
 ΕΡΟΚ · ΛΥΩ ΠΑΜΑΜ̄ΠΩΤ ΠΑΝΟΥΤΕ ΕΙΝΑΣΤΕ ΕΡΟϢ ·

3. ΧΕ Ν̄ΤΟϢ ΠΕΤΝΑΤΟΥΧΟῙ ΕΤΣΟΡ̄Σ̄ Ν̄Ν̄ΣΕΡΗΣ ·  
 20 ΛΥΩ ΕΥΨΑΧΕ ΕϢΝΑΨ̄Τ̄ ·

4. ϢΝΑΡ̄-ΖΑΙΒΕΣ ΕΡΟΚ ΖΑ ΤΕΚΜΕΣΤ̄Ν̄ΖΗΤ̄ ΛΥΩ ΚΝΑ-  
 ΝΑΣΤΕ ΖΑ ΝΕϢΤ̄Ν̄Σ̄ · ΤΕϢΜΕ ΝΑΚΩΤΕ ΕΡΟΚ Ν̄ΘΕ Ν̄ΟΥ- Ρ̄Λ<sup>b</sup>  
 ΖΟΠΛΟΝ ·

5. Ν̄ΓΝΑΡ̄ΖΟΤΕ ΑΝ ΖΗΤ̄Σ̄ Ν̄ΟΥΖΟΤΕ Ν̄ΣΩΡ̄Σ̄ · ΛΥΩ  
 25 ΖΗΤ̄Ϣ̄ Ν̄ΟΥΣΟΤΕ ΕϢΖΗΛ Μ̄ΠΕΖΟΟΥ ·

21 MS ΤΕΚΜΕΣΤ̄Ν̄ΖΗΤ̄; read ΤΕϢΜΕΣΤ̄Ν̄ΖΗΤ̄.



remain standing upon the *emanation* of the Authades. *But* the one with a basilisk-face and seven heads was stronger than them all in its evil. And I, the First *Mystery*, stood upon it. And I took away all the powers within it, I destroyed all its *matter*, so that from this hour no *seed* from it should arise.”

67. When, *however*, the First *Mystery* said these things to the *disciples*, he answered, saying: “Do you *understand* in what manner I speak with you?”

James came forward and said: “My Lord, concerning the interpretation of the words which thou hast spoken, thy light-power once *prophesied* about them, through David, in the 90th *Psalms* :

1. ‘He that dwells in the *help* of the Highest will be under the shadow of the God of heaven.

2. He will say to the Lord: Thou art my shelter and my refuge, my God in whom I have trusted.

3. For he will save me from the snare of the hunters and a powerful word.

4. He will overshadow thee with his breast and under his wings thou wilt trust. His truth will surround thee like a *shield*.

5. Thou shalt not fear from terror by night and from an arrow that flies by day. |

6. ΖΗΤΨ ΝΟΥΣΩΒ • ΕΨΜΟΨΕ ΞΜ ΠΚΑΚΕ • ΕΒΟΛ ΞΝ  
ΟΥΣΤΟΠ ΝΔΛΙΜΟΝΙΟΝ ΜΠΝΑΥ ΜΜΕΕΡΕ •

7. ΟΥΝ-ΨΟ ΝΑΣΕ ΖΙ ΖΒΟΥΡ ΜΜΟΚ • ΛΥΩ ΟΥΤΒΑ ΖΙ  
ΟΥΝΑΜ ΜΜΟΚ • ΝΣΕΝΑΣΩΝ ΔΕ ΕΡΟΚ ΔΝ •

5 8. ΠΛΗΝ ΚΝΑΜΕΣΕΙΑΤΚ ΜΜΟΟΥ • ΚΝΑΝΑΥ ΕΠΤΩΩΒΕ  
ΝΡΡΕΨΡΝΟΒΕ •

9. ΧΕ ΝΤΟΚ ΠΧΟΕΙΣ ΠΕ ΤΑΣΕΛΠΙΣ • ΑΚΚΩ ΝΑΚ Μ-  
ΠΕΤΧΟΨΕ ΜΜΑΜΠΩΤ •

10 10. ΜΝ ΠΕΘΟΟΥ ΝΑΣΩΝ ΕΡΟΚ • ΜΝ ΜΑΣΤΙΓΞ ΝΑΣΩΝ  
ΕΣΟΥΝ ΕΠΕΚΜΑΝΨΩΠΕ •

11. ΧΕ ΨΝΑΣΩΝ ΕΤΟΟΤΟΥ ΝΝΕΨΑΓΓΕΛΟΣ ΕΤΒΗΗΤΚ (ΡΑΛ)  
ΕΤΡΕΥΣΑΡΕΣ ΕΡΟΚ ΞΝ ΝΕΚΣΙΟΟΥΕ ΤΗΡΟΥ •

12. ΝΣΕΨΙΤΚ ΕΧΝ ΝΕΥΒΙΧ • ΜΗΠΟΤΕ ΝΓΧΩΡΠ ΕΥ-  
ΩΝΕ ΞΝ ΤΕΚΟΥΕΡΗΤΕ •

15 13. ΚΝΑΤΑΛΕ ΕΣΡΑΪ ΕΧΝ ΟΥΣΟΨ • ΜΝ ΟΥΣΙΤ • ΝΓΣΩΜ  
ΕΧΝ ΟΥΜΟΥΪ ΜΝ ΟΥΔΡΑΚΩΝ •

14. ΧΕ ΛΨΝΑΣΤΕ ΕΡΟΪ • †ΝΑΤΟΥΧΟΨ †ΝΑΡ-ΣΑΪΒΕΣ  
ΕΡΟΨ ΧΕ ΛΨΟΟΥΝ-ΠΑΡΑΝ •

20 15. ΨΝΑΨΩ ΕΣΡΑΪ ΕΡΟΪ ΛΥΩ ΑΝΟΚ †ΝΑΣΩΤΜ ΕΡΟΨ •  
†ΨΟΟΠ ΝΜΜΑΨ ΞΝ ΤΕΨΟΛΨΨΙΣ • ΛΥΩ †ΝΑΤΟΥΧΟΨ •  
ΤΑ†-ΕΟΟΥ ΝΑΨ •

16. ΤΑΤΑΨΟΨ ΞΝ ΟΥΜΗΗΨΕ ΝΣΟΟΥ • ΤΑΤΣΑΒΟΨ  
ΕΠΛΟΥΧΑΪ •

25 17. ΠΑΪ ΠΕ ΠΑΧΟΪΣ ΠΨΩ ΝΝΨΑΧΕ ΕΝΤΑΚΨΟΟΥ • ΣΩ-  
ΤΜ ΨΕ ΤΑΨΟΟΥ ΞΝ ΟΥΠΑΡΣΗΨΙΑ • ΠΨΑΧΕ ΨΕ ΕΝΤΑ

2 MS ΝΔΛΙΜΟΝΙΟΝ; Schmidt: read ΜΝ ΟΥΔΛΙΜΟΝΙΟΝ.

6. From anything which walks in darkness; from a *demonic* blow<sup>1</sup> at midday.

7. A thousand will fall at thy left and ten thousand at thy right, *but* they will not approach thee.

8. *Rather* thou wilt observe them with thy eyes and see the reward of sinners.

9. For thou, O Lord, art my *hope*; thou hast set the Highest as thy refuge.

10. No evil will approach thee, no *scourge* will enter thy dwelling.

11. For he will command his *angels* concerning thee, that they guard thee in all thy ways.

12. They will bear thee upon their hands *lest* thou strikest a stone with thy foot.

13. Thou wilt tread upon the serpent and basilisk, and thou wilt trample upon the lion and *dragon*<sup>2</sup>.

14. Because he has trusted in me I will save him; I will overshadow him because he has known my name.

15. He will cry to me and I will hear him; I will be with him in his *affliction*, and I will save him and honour him.

16. I will increase him with many days, I will teach him my salvation'. \*

This, O Lord, is the interpretation of the words which thou didst speak. Hear now that I speak *openly*. Now the word which | thy power spoke through David: 'He that

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\* Ps. 90.1-16

<sup>1</sup> (2) a demonic blow; lit. a demonic fall; Schmidt: a fall (misfortune) and a demon; RV: destruction that wasteth (see 146.1, 5, 8).

<sup>2</sup> (15, 16) the serpent and basilisk ... the dragon; lit. a serpent and basilisk ... a dragon (see also 148.21, 22).

ΤΕΚΒΟΜ ΧΟΟϢ ΖΙΤ̄Ν ΔΛΥΕΙΑ · ΧΕ ΠΕΤΟΥΗΖ ΖΑ ΤΒΟ- (PΛΛ)<sup>h</sup>  
 ΗΟΙΑ Μ̄ΠΕΤΧΟϢΕ · ΧΝΑΨΩΠΕ ΖΑ ΟΛΪΒΕϢ Μ̄ΗΝΟΥΤΕ  
 Ν̄ΤΠΕ · ΕΤΕ ΠΛ̄Ι ΠΕ ΧΕ Ν̄ΤΕΡΕ ΤϢΟΦΙΑ ΝΑΖΤΕ ΕΠΟΥ-  
 ΟΕΙΝ · ΑΨΩΠΕ ΖΑ ΠΟΥΟΕΙΝ Ν̄†ΑΠΟΖΡΟΙΑ Ν̄ΟΥΟΕΙΝ ·  
 5 ΤΑΪ ΕΝΤΑΣΕΙ' Ζ̄Μ ΠΧΙϢΕ ΕΒΟΛ ΖΙΤΟΥΤΚ̄ · ΑΥΩ ΠΨΑΧΕ  
 ΕΝΤΑ ΤΕΚΒΟΜ ΧΟΟϢ ΖΙΤ̄Ν ΔΛΥΕΙΑ · ΧΕ †ΝΑΧΟϢ  
 Μ̄ΠΧΟΕΙϢ ΧΕ Ν̄ΤΟΚ ΠΕ ΠΑΡΕΨΩΠ̄Τ̄ ΕΡΟΚ · ΑΥΩ ΠΑ-  
 ΜΑΜ̄ΠΩΤ ΠΑΝΟΥΤΕ · Λ̄ΙΝΑΖΤΕ ΕΡΟϢ · Ν̄ΤΟϢ ΠΕ ΠΨΑ-  
 ΧΕ ΕΝΤΑΣΖΥΜΝΕΥΕ Μ̄ΜΟϢ Ν̄ΒΙ †ΤΠΙϢΤΙϢ ϢΟΦΙΑ · ΧΕ  
 10 Ν̄ΤΟΚ ΠΕ ΠΑΡΕΨΩΠ̄Τ̄ ΕΡΟϢ · ΑΥΩ ΕΪΝΗΥ ΕΡΑΤΚ̄ ·  
 ΑΥΩ ΟΝ ΠΨΑΧΕ Ν̄ΤΑ ΤΕΚΒΟΜ ΧΟΟϢ ΧΕ ΠΑΝΟΥΤΕ  
 ΕϢΙΝΑΖΤΕ ΕΡΟΚ · Ν̄ΤΟΚ \*\*ΠΕΤΝΑΤΟΥΧΟΪ ΕΤϢΟΡϢϢ Ν̄Ν- PΛΒ  
 ϢΕΡΗϢ ΑΥΩ ΕΥΨΑΧΕ ΕΧΝΑΨ̄Τ̄ · Ν̄ΤΟϢ ΠΕ Ν̄ΤΑΣΧΟΟϢ  
 Ν̄ΒΙ ΤΠΙϢΤΙϢ ϢΟΦΙΑ ΧΕ ΠΟΥΟΪΝ ΕΪΠΙϢΤΕΥΕ ΕΡΟΚ ΧΕ  
 15 Ν̄ΤΟΚ ΠΕΤΝΑΝΑΖΜΕΤ ΕΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗϢ ·  
 ΑΥΩ Μ̄Ν ΝΑΠΑΔΑΜΑϢ ΠΤΥΡΑΝΝΟϢ · ΑΥΩ Ν̄ΤΟΚ ΟΝ  
 ΠΕ ΕΤΝΑΝΑΖΜΕΤ ΕΝΕΥΑΠΙΛΗ ΤΗΡΟΥ ΕΤΝΑΨ̄Τ̄ · ΑΥΩ  
 ΟΝ ΠΨΑΧΕ ΕΝΤΑΣΧΟΟϢ Ν̄ΒΙ ΤΕΚΒΟΜ ΖΙΤ̄Ν ΔΛΥΕΙΑ ·  
 ΧΕ ΧΝΑΡ̄-ΖΛΕΙΒΕϢ ΕΡΟΚ ΖΑ ΤΕΚΜΕϢΤ̄Ν̄ΖΗΤ̄ · ΑΥΩ ΚΝΑ-  
 20 ΝΑΖΤΕ ΖΑ ΝΕϢΤ̄Ν̄Ζ · ΕΤΕ ΠΛ̄Ι ΠΕ ΧΕ Λ ΤΠΙϢΤΙϢ ϢΟΦΙΑ  
 ΑΨΩΠΕ Ζ̄Μ ΠΟΥΟΕΙΝ Ν̄†ΑΠΟΖΡΟΙΑ Ν̄ΟΥΟΕΙΝ · ΤΑΪ ΕΝΤ-  
 ΑΣΕΙ' ΕΒΟΛ Μ̄ΜΟΚ ΑΥΩ ΑϢΩ ΕϢΤΗΚ Ν̄ΖΗΤ̄ Μ̄ΠΟΥΟΪΝ  
 ΕΤΖΙ ΖΒΟΥΡ Μ̄ΜΟϢ · \* Μ̄Ν ΠΕΤΖΙ ΟΥΝΑΜ Μ̄ΜΟϢ · ΕΤΕ PΛΒ<sup>b</sup>  
 Ν̄ΤΟΥϢ ΝΕ Ν̄Τ̄Ν̄Ζ Ν̄ΤΑΠΟΖΡΟΙΑ Ν̄ΟΥΟΪΝ · † ΑΥΩ ΠΨΑΧΕ

8 MS Λ̄ΙΝΑΖΤΕ; read ΕΪΝΑΖΤΕ.

13 MS originally Ν̄ΤΑΧΧΟΟϢ.

19 MS again ΤΕΚΜΕϢΤ̄Ν̄ΖΗΤ̄; read ΤΕΨΜΕϢΤ̄Ν̄ΖΗΤ̄.

dwells in the *help* of the Highest will be under the shadow of the God of heaven’\* : that is, when the Sophia trusted in the light, she was under the light of the *outpouring* of light which came from the height through thee. And the word which thy power spoke through David : ‘I will say to the Lord : Thou art my shelter and my refuge, my God in whom I have trusted’<sup>□</sup> : that is, the word with which the Pistis Sophia *sang praises* : ‘Thou art my shelter and I come to thee’. And again the word which thy power said : ‘My God in whom I have trusted, thou who wilt save me from the snare of the hunters and a powerful word’<sup>◦</sup> : that is, what the Pistis Sophia said : ‘O Light, I *believe* in thee, thou art my Saviour from the *emanations* of the Authades and Adamas, the tyrant; and it is thou who wilt save me from their powerful *threats*’. And furthermore, the word which thy power spoke through David : ‘He will overshadow thee under his breast, and under his wings thou wilt trust’<sup>^</sup> : that is, the Pistis Sophia was in the light of the *outpouring* of light which came forth from thee, and she continued to be encouraged by the light upon her left and upon her right, which are the wings of the *outpouring* of light. And the word |

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\* Ps. 90.1

□ Ps. 90.2

◦ Ps. 90.2, 3

^ Ps. 90.4

ΕΝΤΑ ΤΕΚΘΟΜ ΝΟΥΟΙΝ ΠΡΟΦΗΓΓΕΥΣ ΜΜΟϢ ΖΗΤΝ ΔΑΥ-  
 ΓΙΑ· ΧΕ ΤΜΕ ΝΑΚΩΤΕ ΕΡΟΚ ΝΘΕ ΝΟΥΖΟΠΛΟΝ· ΝΤΟϢ  
 ΠΕ ΠΟΥΟΕΙΝ ΝΤΑΠΟΖΡΟΙΑ ΝΟΥΟΕΙΝ· ΠΕΝΤΑΧΚΩΤΕ  
 ΕΤΠΙΣΤΙC CΟΦΙΑ ΖΙ CΑ ΝΙΜ ΜΜΟC ΝΘΕ ΝΟΥΖΟΠΛΟΝ·  
 5 ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΘΟΜ ΧΟΟϢ ΧΕ ΝΨΝΑΡ̄ΖΟΤΕ  
 ΑΝ ΖΗΤC̄ ΝΟΥΖΟΤΕ ΝCΩΡ̄Ζ ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΜΠΕ ΤΠΙC-  
 ΤΙC CΟΦΙΑ Ρ̄ΖΟΤΕ ΖΗΤΟΥ ΝΝ̄ΖΟΤΕ ΜΝ ΝΨΤΟΡ̄ΤΡ̄ ΝΑΪ  
 ΕΝΤΑΥΧΟC ΝΖΗΤΟΥ Ζ̄Μ ΠΕΧΛΟC ΕΤΕ ΝΤΟϢ ΠΕ  
 (Π)CΩΡ̄Ζ· ΛΥΩ ΠΩ(Λ)ΧΕ ΕΝΤΑ ΤΕΚΘΟΜ ΧΟΟϢ ΧΕ  
 10 ΝΨΝΑΡ̄ΖΟΤΕ ΑΝ Ψ ΖΗΤΨ ΝΟΥCΟΤΕ ΕΨΖΗΛ Ζ̄Μ ΠΕΖΟΟΥ· <sup>ΡΑΙΓ</sup>  
 ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΜΠΕ ΤΠΙCΤΙC CΟΦΙΑ· ΜΠCΡ̄ΖΟΤΕ ΖΗΤC̄  
 ΝΨϢΟΜ ΤΑΪ ΕΝΤΑ ΠΑΥΘΑΔΗC Τ̄ΝΝΟΟΥC ΕΒΟΛ Ζ̄Μ  
 ΠΧΙCΕ ΜΦΛΕ· ΤΑΪ ΕΝΤΑCΕΙ' ΕΠΕΧΛΟC ΕCΟ ΝΘΕ ΝΟΥ-  
 CΟΤΕ ΕΨΖΗΛ· ΝΤΑ ΤΕΚΘΟΜ CΕ ΝΟΥΟΕΙΝ ΧΟΟC ΧΕ  
 15 ΝΨΝΑΡ̄ΖΟΤΕ ΑΝ ΖΗΤΨ ΝΟΥCΟΤΕ ΕΨΖΗΛ Ζ̄Μ ΠΕΖΟΟΥ·  
 ΕΒΟΛ ΧΕ ΝΤΑ ΤCΟΜ ΕΤ̄ΜΜΑΥ ΓΙ' ΕΒΟΛ Ζ̄Μ ΠΜΕΖ̄ΜΝ̄Τ-  
 ΨΟΜΤΕ Ν̄ΛΙΩΝ· ΕΝΤΟϢ ΠΕ ΕΤΟ ΝΧΟΓΙC ΕΧ̄Ν ΠΜΕΖ-  
 Μ̄ΝΤCΝΟΟΥC Ν̄ΛΙΩΝ ΛΥΩ ΝΤΟϢ ΠΕ ΕΤΟ ΝΟΥΟΕΙΝ  
 ΕΝΔΙΩΝ ΤΗΡΟΥ· ΕΤΒΕ ΠΑΪ CΕ ΛΧΧΟΟC ΧΕ ΠΕΖΟΟΥ·  
 20 ΛΥΩ ΠΩΛΧΕ ΟΝ ΕΝΤΑ ΤΕΚΘΟΜ ΧΟΟϢ ΧΕ ΝΨΝΑΡ̄-  
 ΖΟΤΕ ΑΝ ΖΗΤΨ ΝΟΥΖΩΒ ΕΨΜΟΟΨΕ Ζ̄Μ ΠΚΑΚΕ· ΕΤΕ <sup>ΡΑΙΓ</sup><sup>b</sup>  
 ΠΑΪ ΠΕ ΧΕ ΝΠΕ ΤCΟΦΙΑ Ρ̄ΖΟΤΕ ΖΗΤC̄ ΝΨΠΡΟΒΟΛΗ ΝΖΑ  
 ΝΖΟϢ· ΤΑΪ ΕΝΕCΨΖΟΤΕ ΝΤΠΙCΤΙC CΟΦΙΑ Ζ̄Μ ΠΕΧΛΟC  
 ΕΤΕ ΝΤΟϢ ΠΕ ΠΚΑΚΕ· ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΘΟΜ

9 MS CΩΡ̄Ζ; read πCΩΡ̄Ζ. MS πψχε.

11 Μ in ΝΠC inserted above.

17 MS ΠΜΕΖ̄ΜΝ̄ΤCΝΟΟΥC; perhaps read Π̄Μ̄Π̄ΤCΝΟΟΥC.

22 MS Π̄ΠC; read Π̄ΠC.

which thy light-power *prophesied* through David: 'Truth will surround thee like a *shield*' \* : that is the light of the *outpouring* of light which surrounded the Pistis Sophia on all sides like a *shield*. And the word which thy power spoke: 'He shall not fear from terror by night' ◻ : that is, that the Pistis Sophia did not fear the terrors and disturbances which were contained in the *Chaos* which is the night. And the word which thy power spoke: 'He shall not fear from an arrow that flies by day' ◦ : that is, that the Pistis Sophia did not fear the power which the Authades finally sent from the height, which came to the *Chaos* like an arrow which flies. Now thy light-power said: 'Thou shalt not fear an arrow that flies by day' ^, because that power came forth from the thirteenth (probably twelfth) *aeon*. He is lord over the twelfth *aeon* and it is he who lights all the *aeons*; because of this he has said 'the day'. And the word which thy power spoke: 'He will not fear anything which walks in the darkness' ♦ : that is, the Pistis Sophia did not fear the *emanation* with a serpent-face, which causes fear to the Pistis Sophia in the *Chaos* which is the darkness. And the word which thy power | said: 'He shall not fear a *demonic* blow

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\* Ps. 90.4

◻ Ps. 90.5

◦ Ps. 90.5

^ Ps. 90.5

♦ Ps. 90.6

ΧΟΟϢ ΧΕ Ν̄ϢΝΑΡ̄ϢΟΤΕ ΑΝ ΖΗΤ̄Ϣ ΝΟΥϢΤΟΠ Μ̄Ν ΟΥ-  
 ΔΑΙΜΟΝΙΟΝ Μ̄ΠΝΑΥ Μ̄ΜΕΡΕ ΕΤΕ ΠΛ̄Ι ΠΕ ΧΕ Μ̄ΠΕ  
 ΤΗΙΣΤΙϢ ΣΟΦΙΑ Ρ̄ϢΟΤΕ ΖΗΤ̄Ϣ Ν̄†ΠΡΟΒΟΛΗ Ν̄ΔΑΙΜΟΝΙΟΝ  
 Ν̄ΤΕ ΠΑΔΑΜΑϢ ΠΤΥΡΑΝΝΟϢ · ΤΑΪ ΕΝΤΑϢΤΑΥΕ-ΤΠΙϢ-  
 5 ΤΙϢ ΣΟΦΙΑ ΕΠΕϢΗΤ Ζ̄Ν ΟΥΝΟϢ Ν̄ϢΤΟΠ · ΤΑΪ ΕΝΤ-  
 ΑϢΕΙ' ΕΒΟΛ Ζ̄Μ ΠΑΔΑΜΑϢ ΕΒΟΛ Ζ̄Μ ΠΜΕΖΜ̄ΝΤ̄ϢΝΟΟΥϢ  
 Ν̄ΝΑΙΩΝ · ΕΤΒΕ ΠΛ̄Ι ΘΕ ΑϢΧΟΟϢ Ν̄ΘΙ ΤΕΚΘΟΜ · ΧΕ  
 Ν̄ϢΝΑΡ̄ϢΟΤΕ ΑΝ ΖΗΤ̄Ϣ<sup>1</sup> ΝΟΥϢΤΟΠ Ν̄ΔΑΙΜΟΝΙΟΝ Μ̄ΠΝΑΥ <sup>ΡΛΛ</sup>  
 Μ̄ΜΕΡΕ · ΠΝΑΥ Μ̄ΜΕΡΕ ΠΕ ΧΕ Ν̄ΤΑϢΕΙ' ΕΒΟΛ Ζ̄Μ  
 10 ΠΜ̄ΝΤ̄ϢΝΟΟΥϢ Ν̄ΑΙΩΝ · ΕΤΕ Ν̄ΤΟϢ ΠΕ ΠΝΑΥ Μ̄ΜΕΡΕ ·  
 ΑΥΩ ΟΝ Ν̄ΤΑϢΕΙ' ΕΒΟΛ Ζ̄Μ ΠΕΧΑΟϢ · ΕΤΕ Ν̄ΤΟϢ ΠΕ  
 ΤΕΥΨΗ · ΑΥΩ ΘΩΡ̄Ϣ Ν̄ΤΑϢΕΙ' ΕΒΟΛ Ζ̄Μ ΠΜΕΖΜ̄ΝΤ̄ϢΝΟ-  
 ΟΥϢ Ν̄ΑΙΩΝ · ΠΛ̄Ι ΕΤ̄Ζ̄Ν ΤΕΥΜΗΤΕ Μ̄ΠΕϢΝΑΥ · ΕΤΒΕ  
 ΠΛ̄Ι Α ΤΕΚΘΟΜ ΝΟΥΟΕΙΝ ΧΟΟϢ ΧΕ ΠΝΑΥ Μ̄ΜΕΡΕ ·  
 15 ΧΕ ΠΜ̄ΝΤ̄ϢΝΟΟΥϢ Ν̄ΑΙΩΝ · ΣΕ Ν̄ΤΜΗΤΕ Μ̄ΠΜΕΖΜ̄ΝΤ̄-  
 ΨΟΜΤΕ Ν̄ΑΙΩΝ · ΑΥΩ Ν̄ΤΜΗΤΕ Μ̄ΠΕΧΑΟϢ · ΑΥΩ ΠΨΑ-  
 ΧΕ ΟΝ ΕΝΤΑ ΤΕΚΘΟΜ ΝΟΥΟῙΝ ΧΟΟϢ ΖΙΤ̄Ν ΔΑῩΙΔ ·  
 ΧΕ ΟῩΝ-ΨΟ ΝΑΖΕ ΖΙ ΖΒΟΥΡ Μ̄ΜΟϢ · ΑΥΩ ΟΥΤΒΑ ΖΙ  
 ΟΥΝΑΜ Μ̄ΜΟϢ · ΑΥΩ Ν̄ΣΕΝΑΖΩΝ ΕΡΟϢ ΑΝ · ΕΤΕ ΠΛ̄Ι  
 20 Π̄ΠΕ ΧΕ Ν̄ΤΕΡΕ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗϢ ΝΑΪ ΕΤ- <sup>ΡΛΛ</sup> <sup>β</sup>  
 ΟΨ ΕΜΑΤΕ · Ν̄ΤΕΡΟῩΤΜΕΨΘ̄ΜΘΟΜ ΕΤΩΟῩΝ ΖΑ ΠΝΟϢ  
 ΝΟΥΟΕΙΝ Ν̄†ΑΠΟϢΡΟΙΑ ΝΟΥΟΕΙΝ · ΑΥΜΗΗΨΕ Ν̄ΖΗΤΟΥ  
 ΖΕ ΖΙ ΖΒΟΥΡ Ν̄ΤΠΙϢΤΙϢ ΣΟΦΙΑ · ΑΥΩ ΑΥΜΗΗΨΕ ΖΕ ΖΙ

1 cf. 143.2.

4 MS ΠΠΤΥΡΑΝΝΟϢ.

7 MS Ν̄ΝΑΙΩΝ ; read Ν̄ΑΙΩΝ.

11,12 text corrupt; read ΑΥΩ ΟΝ ΠΩΡ̄Ϣ ΧΕ Ν̄ΤΑϢΕΙ' ΕΒΟΛ Ζ̄Μ ΠΕΧΑΟϢ  
ΕΤΕ Ν̄ΤΟϢ ΠΕ ΤΕΥΨΗ ΑΥΩ ΧΕ Ν̄ΤΑϢΕΙ.

15 MS ΣΕ Π̄ΤΜΗΤϢ; read ΣΕΘ Ν̄ΤΜΗΤΕ.



at midday'\* : that is the Pistis Sophia did not fear the *demonic emanation* of Adamas the *Tyrant*, which cast the Pistis Sophia down with a great blow, which came forth from Adamas from the twelfth *aeon*. Because of this thy power said : 'He shall not fear a *demonic* blow at midday' <sup>□</sup>. 'Midday', because it came from the twelfth (lit. twelve) *aeon*, which is the hour of midday. And furthermore <'night' because> it came forth from the *Chaos*, which is the night, and it came forth from the twelfth *aeon*, which is the middle between the two. Because of this thy light-power said : 'the hour of midday', because the twelve *aeons* are in the middle between the thirteenth *aeon* and the *Chaos*. And the word which thy light-power spoke through David : 'A thousand will fall at his left and ten thousand at his right, and they will not approach him' <sup>◦</sup> : that is, when the *emanations* of the Authades which were very numerous were not able to bear the great light of the *outpouring* of light, a multitude of them fell at the left of the Pistis Sophia, and a multitude fell | at her right. And they were not able

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\* Ps. 90.6

□ Ps. 90.6

◦ Ps. 90.7

ΟΥΝΑΜ Μ̄ΜΟΣ · ΑΥΩ ΕΝΕ Μ̄ΠΟΥΕΩΣΩΝ ΕΡΟΣ ΕΠΛΑΤΕ  
 Μ̄ΜΟΣ · ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ Ν̄ΟΥΘΕΙΝ ΧΟΟϸ  
 ΖΙΓ̄Ν ΔΑΥΙΔ · ΧΕ ΠΛΗΝ ΚΝΑΜΕΣΕΙΑΤ̄Κ Μ̄ΜΟΟΥ · ΑΥΩ  
 ΚΝΑΝΑΥ ΕΠΤΟΥΪΟ Ν̄ΝΡΕϸΡ̄ΝΟΒΕ · ΧΕ Ν̄ΤΟΚ ΠΧΟΕΙC  
 5 ΠΕ ΤΑΣΕΛΠΙC · ΕΤΕ ΠΑΙ ΠΕ ΠΩΛΧΕ · ΧΕ Ν̄ΤΑ ΤΠΙCΤΙC  
 CΟΦΙΑ ΜΕΣΕΙΑΤ̄C Ν̄ΝΕCΧΑΧΕ · ΕΤΕ ΝΕΠΡΟΒΟΛΟΟΥΕ  
 Μ̄ΠΑΥΘΑΔΗC ΝΕ ΝΑΙ ΕΝΤΑΥΣΕ ΤΗΡΟΥ ΕΧ̄Ν ΝΕΥΕΡΗΥ  
 ΟΥΜΟΝΟΝ ΔCΜΕΣΕΙΑΤ̄C Μ̄ΜΟΟΥ Σ̄Μ ΠΑΙ · ΑΛΛΑ Ν̄ΤΟΚ ΠΛΕ  
 ΣΩΚ ΟΝ ΠΑΧΟΕΙC ΠΩΟΡ̄Π Μ̄ΜΥCΤΗΡΙΟΝ ΑΚϸΙ-ΤΣΟΜ  
 10 Ν̄ΟΥΘΕΙΝ ΕΤΩΟΠ Σ̄Ν †CΟΜ Ν̄ΣΟ Μ̄ΜΟΥΙ ΑΥΩ ΟΝ  
 ΑΚϸΙ-ΤCΟΜ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ Μ̄ΠΑΥΘΑΔΗC  
 ΑΥΩ ΟΝ ΑΚΚΑΤΕΧΕ Μ̄ΜΟΟΥ Σ̄Μ ΠΕΧΑΟC ΕΤ̄ΜΜΑΥ  
 (ΕΤ̄ΜΤΡΕΥ)ΒΩΚ ΕΠΕΥΤΟΠΟC ΧΙΝ Μ̄ΠΕΙΝΑΥ' ΕΤΒΕ ΠΑΙ  
 CΕ Α ΤΠΙCΤΙC CΟΦΙΑ ΜΕΣΕΙΑΤ̄C Ν̄ΝΕCΧΑΧΕ · ΕΤΕ ΝΕ-  
 15 ΠΡΟΒΟΛΟΟΥΕ ΝΕ Μ̄ΠΑΥΘΑΔΗC Σ̄Ν ΣΩΒ ΝΙΜ ΕΝΤΑϸ-  
 ΠΡΟΦΗΤΕΥΕ Μ̄ΜΟΟΥ Ν̄CΙ ΔΑΥΕΙΑ ΣΑ ΤΠΙCΤΙC CΟΦΙΑ ·  
 ΕϸΧΩ Μ̄ΜΟC ΧΕ ΠΛΗΝ ΚΝΑΜΕΣΕΙΑΤ̄Κ Μ̄ΜΟΟΥ · ΑΥΩ  
 ΚΝΑΝΑΥ ΕΠΤΩΩΒΕ Ν̄ΝΡΕϸΡ̄ΝΟΒΕ · ΟΥΜΟΝΟΝ ΧΕ ΔCΜΕ-  
 ΣΕΙΑΤ̄C Μ̄ΜΟΟΥ · (ΧΕ) ΑΥΣΕ ΕΧ̄Ν ΝΕΥΕΡΗΥ Σ̄Μ ΠΕΧΑΟC ·  
 20 ΑΛΛΑ ΔCΝΑΥ ΟΝ ΕΠΕΥΚΕΤΟΥΪΟ · ΠΑΙ ΕΝΤΑΥΤΟΟΒΕϸ ΠΛΕ<sup>b</sup>  
 ΝΑΥ · ΚΑΤΑ ΘΕ ΕΝΤΑ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗC  
 ΜΕΕΥΕ ΕϸΙ-ΠΟΥΟΙΝ Ν̄ΤCΟΦΙΑ Ν̄ΣΗΤ̄C · ΑΚΤΩΩΒΕ ΝΑΥ ·  
 ΑΥΩ ΑΚΤΟΥΪΟ ΝΑΥ · ΑΥΩ ΑΚϸΙ-ΤCΟΜ Ν̄ΟΥΘΕΙΝ ΕΤ-

1 Schmidt : ΠΛΑΤΕ = ΠΛΑΤΕΙΝ (?); see 148.9.

13 MS ΒΩΚ.

18 supply ΧΕ before ΑΥΣΕ.

to approach her to ... <sup>1</sup> her. And the word which thy light-power spoke through David : ‘*Rather* thou wilt observe them with thine eyes and see the reward of sinners, for thou, O Lord, art my *hope*’ \* : that is <sup>2</sup>, the Pistis Sophia observed with her eyes her enemies, namely the *emanations* of the Authades which had all fallen upon one another. *Not only* did she observe them in this with her eyes, *but* thou also, my Lord, the First *Mystery*, thou didst take away the light-power which was in the lion-faced power ; and further thou didst take away the power of all the *emanations* of the Authades, and thou didst *restrain* them in that *Chaos*, <that they should not go> to their *place* from that hour. Now because of this, the Pistis Sophia observed with her eyes her enemies, namely the *emanations* of the Authades, in everything which David *prophesied* about the Pistis Sophia, saying : ‘*Rather* thou wilt observe them with thy eyes and see the reward of sinners’ <sup>□</sup>. *Not only* did she observe them with her eyes, that they fell against one another in the *Chaos*, *but* she also saw their reward with which they were rewarded. *As* the *emanations* of the Authades thought to take away the light of the Sophia from her, thou didst reward them and repay them. And thou didst take away the light-power which is | in them, instead

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\* Ps. 90.8, 9

□ Ps. 90.8

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<sup>1</sup> (1) unknown word ; Schmidt : perhaps corruption of *πελάζειν* or *πλάσσειν* ; perhaps form of *πλήσσειν* ; (also 148.9).

<sup>2</sup> (5) that is ; lit. this is the word.

ἄνθρωπος· ἐπιμα ἄνθρωποις ἄνθρωπος ταῖς ἐπιμα-  
 τεισὶν ἐπιματῶν· ἀπὸ κατὰ θεὸν ἐπιμα τεκ-  
 νομα ἄνθρωποις ἄνθρωπος ἀπὸ ἀλλοῦ· καὶ ἀκκα-πέ-  
 νομα ἄνθρωπος ἄνθρωπος· ἄνθρωπος περὶ ἀνθρώπων ἐπιμα·  
 5 ἀπὸ ἄνθρωπος ἀπὸ ἀνθρώπων ἐπιμα ἐπιμα ἄνθρωπος·  
 ἐπεὶ παῖς περὶ καὶ ἄνθρωπος ἐπιμα ἐπιμα ἐπιμα ἐπιμα  
 ἄνθρωπος· ἀπὸ ἄνθρωπος ἀπὸ ἀνθρώπων ἐπιμα ἐπιμα  
 ἐπιμα· ἄνθρωπος ἀπὸ ἀνθρώπων ἐπιμα ἐπιμα ἐπιμα·  
 10 ἀπὸ ἄνθρωπος ἀπὸ ἀνθρώπων ἐπιμα ἐπιμα· ἀπὸ ἀνθρώπων  
 τεκνομα ἄνθρωποις ἄνθρωπος ἀπὸ ἀλλοῦ· καὶ ἀνθρώπων  
 ἐπιμα ἄνθρωπος ἐπιμα ἐπιμα· καὶ ἐπιμα ἐπιμα  
 ἐπιμα ἄνθρωπος ἐπιμα ἐπιμα· ἀπὸ ἐπιμα ἀπὸ ἀνθρώπων  
 ἐπιμα· ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἄνθρωπος ἐπιμα·  
 15 ἄνθρωπος ὅτι περὶ ἀνθρώπων ἐπιμα ἄνθρωπος·  
 ἄνθρωπος ἐπιμα· ἐπιμα ἐπιμα ἄνθρωπος ἄνθρωπος ἐπιμα  
 ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἐπιμα  
 ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἐπιμα  
 20 ἐπιμα· ἀπὸ ἀνθρώπων ἐπιμα τεκνομα ἄνθρωποις ἄνθρωπος ἐπιμα  
 ἀπὸ ἀλλοῦ· καὶ ἀνθρώπων ἐπιμα ἐπιμα ἐπιμα ἐπιμα·  
 ἀπὸ ἀνθρώπων ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἐπιμα· καὶ ἀν-  
 ἄνθρωπος ἐπιμα ἐπιμα ἐπιμα· ἀπὸ ἐπιμα ἐπιμα ἐπιμα  
 καὶ ἀνθρώπων ἐπιμα· ἐπεὶ παῖς περὶ ἀνθρώπων καὶ ἄνθρωπος  
 25 ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἐπιμα· ἀπὸ ἀνθρώπων  
 ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἐπιμα ἐπιμα· ἀπὸ ἀνθρώπων

9 see 147.1.

of the lights of the Sophia who *believed* in the light of the height. And *as* thy light-power said through David : ‘Thou hast set the Most High as thy refuge. No evil will be able to approach thee, and no *scourge* will enter thy dwelling’\* : that is, when the Pistis Sophia *believed* in the light and was oppressed, she *sang praises* to it, and the *emanations* of the Authades were not able to do any evil to her, *nor* were they able to ...<sup>1</sup> her, and they were not able to approach her at all. And the word which thy power said through David : ‘He will command his *angels* concerning thee, that they guard thee in all thy ways; and they will bear thee upon their hands, *lest* thou strike a stone with thy foot’<sup>□</sup> : that is furthermore the word : ‘Thou didst command Gabriel and Michael that they should guide the Sophia in all the *places* of the *Chaos* until they bring her up, and that they should raise her upon their hands, lest her feet touch the darkness below and those of the darkness below seize her’. And the word which thy light-power spoke through David : ‘Thou wilt tread upon the serpent and basilisk, and thou wilt trample upon the lion and *dragon*. Because he has trusted in me, I will save him and I will overshadow him because he has known my name’<sup>◦</sup> : that is the word : ‘When the Pistis Sophia came to emerge from the *Chaos*, she trampled upon the *emanations* of the Authades. She trampled upon |

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\* Ps. 90.9, 10

□ Ps. 90.11, 12

◦ Ps. 90.13, 14

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<sup>1</sup> (9) see 147, n. 1.

ΝΕΤΟ Ν̄ΣΟ Ν̄ΣΟϷ · ΛΥΩ ΕΧ̄Ν ΝΕΤΟ Ν̄ΣΟ Ν̄ΣΙΤ̄ Ν̄ΣΟϷ ·  
 ΕΡΕ ΣΑΨϷΕ Ν̄ΛΠΕ Μ̄ΜΟΟΥ · ΛΥΩ ΑΣΩΜ ΕΧ̄Ν †ΣΟΜ  
 Ν̄ΣΟ Μ̄ΜΟΥΪ Μ̄Ν ΤΗ ΕΤΟ Ν̄ΣΟ Ν̄ΔΡΑΚΩΝ ΕΒΟΛ ΧΕ ΑΣ-  
 ΠΙΣΤΕΥΕ ΕΠΟΥΟΪΝ ΑΣΝΟΥΖ̄Μ ΕΒΟΛ ΖΙΤΟΟΤΟΥ ΤΗΡΟΥ ·  
 5 ΠΑΪ ΠΕ ΠΑΧΟΕΙΣ ΠΒΩΛ Ν̄ΝΨΑΧΕ Ν̄ΤΑΚΧΟΟΥ ·

3 ΑΣΨΩΠΕ ΘΕ Ν̄ΤΕΡΕ ΠΨΩΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΣΩΤ̄Μ Ρ̄ΛΖ̄  
 ΕΝΕΪΨΑΧΕ · ΠΕΧΛϷ ΧΕ ΕΥΓΕ ΙΑΚΚΩΒΟΣ ΠΜΕΡΙΤ ·  
 ΑΧΟΥΩΣ ΔΕ ΟΝ ΕΤΟΟΤ̄Ϸ Ζ̄Μ ΠΨΑΧΕ Ν̄ΣΙ ΠΨΩΡ̄Π̄ Μ̄-  
 ΜΥΣΤΗΡΙΟΝ ΠΕΧΛϷ Ν̄ΜΜΑΘΗΤΗΣ · ΧΕ ΑΣΨΩΠΕ Ν̄ΤΕ-  
 10 ΡΙΝ̄-ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣΡΑΪ Ζ̄Μ ΠΕΧΛΟΣ · ΑΣΨΩ ΟΝ ΕΒΟΛ  
 ΕΣΧΩ Μ̄ΜΟΣ ΧΕ

1. ΑΪΝΟΥΖ̄Μ Ζ̄Μ ΠΕΧΛΟΣ · ΛΥΩ ΛΙΒΩΛ ΕΒΟΛ Ζ̄Ν Μ̄-  
 Μ̄ΡΡΕ Μ̄ΠΚΑΚΕ · ΑΪΕΙ' ΕΡΑΤ̄Κ̄ ΠΟΥΟΕΙΝ ·

2. ΧΕ ΑΚΨΩΠΕ Ν̄ΟΥΟΕΙΝ ΖΙ ΣΑ ΝΙΜ Μ̄ΜΟΪ ΕΚΝΟΥΖ̄Μ  
 15 Μ̄ΜΟΪ ΛΥΩ ΕΚ† Ν̄ΤΟΟΤ ·

3. ΛΥΩ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗΣ ΝΑΪ ΕΥ†  
 Ν̄ΟΥΗΪ · ΑΚΚΩΛΥ Μ̄ΜΟΟΥ ΖΙΤ̄Μ ΠΕΚΟΥΟΕΙΝ · ΛΥΩ Μ̄-  
 ΠΟΥΕΨΩΝ ΕΣΟΥΝ ΕΡΟΪ · ΧΕ ΝΕΡΕ ΠΕΚΟΥΟΪΝ ΨΟΟΠ  
 Ν̄ΜΜΑΪ ΠΕ · ΛΥΩ ΕΧΝΟΥΖ̄Μ Μ̄ΜΟΪ Ζ̄Ν ΤΕΚΑΠΟΥΡΙΑ  
 20 Ν̄ΟΥΟΪΝ ·

4. ΕΒΟΛ ΓΑΡ ΧΕ Α ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗΣ Ρ̄ΛΖ̄<sup>b</sup>  
 ΖΩΧ Μ̄ΜΟΪ · ΛΥΧΙ-ΤΑΣΟΜ Ν̄ΣΗΤ · ΛΥΝΟΧ̄Τ̄ ΕΒΟΛ Ζ̄Ν  
 ΝΕΧΛΟΣ ΕΜ̄Ν-ΟΥΟΕΙΝ Ν̄ΣΗΤ · ΛΙΡ̄ΘΕ Ν̄ΟΥΖ̄ΥΛΗ ΕΣΩΡ̄Ψ̄  
 Ν̄ΝΑΖ̄ΡΑΥ ·

5. ΛΥΩ Μ̄Ν̄Ν̄ΣΑ ΝΑΪ ΛΥΣΟΜ Ν̄ΑΠΟΥΡΙΑ ΕΙ' ΝΑΪ ΕΒΟΛ  
 25 ΖΙΤΟΟΤ̄Κ̄ ΕΣΝΟΥΖ̄Μ Μ̄ΜΟΪ · ΑΣΡ̄ΟΥΟΪΝ ΖΙ ΖΒΟΥΡ Μ̄ΜΟΪ ·  
 ΛΥΩ ΖΙ ΟΥΝΑΜ Μ̄ΜΟΪ · ΛΥΩ ΝΕΣΚΩΤΕ ΕΡΟΪ ΠΕ · ΖΙ

17 MS Π̄οῡη̄; read οῡη̄.

those with serpent-faces and upon those with basilisk-faces having seven heads. And she trampled upon the lion-faced power and that with a *dragon*-face, because she *believed* in the light she was saved from them all'. This, my Lord, is the interpretation of the words which thou hast spoken."

68. It happened when the First *Mystery* heard these words, he said: "*Excellent*, James, thou beloved one."

The First *Mystery* continued again, *however*, with the discourse. He said to the *disciples*: "It happened when I brought the Pistis Sophia forth from the *Chaos*, she cried out again saying:

1. 'I have been saved from the *Chaos* and released from the bonds of darkness. I have come to thee, O Light.

2. For thou hast been light on every side of me as thou didst save and help me.

3. And the *emanations* of the Authades, as they rose against me, thou didst *prevent* them through thy light. And they were not able to approach me, because thy light was with me, and saving me through thy *outpouring* of light.

4. *For* because the *emanations* of the Authades oppressed me, they took away my power from me, they cast me into the *Chaos(es)* there being no light in me. I became like *matter* which was heavy, before them.

5. And after these things an *outpouring* power came to me from thee, saving me; it gave light on my left and on my right, and it surrounded me on | every side of me, so that no *part* of me was without light.

GA NIM M̄MOĪ PE · XEKAC N̄NE ΛAAY M̄MEPOC N̄TAĪ  
 ΩΩΠE ECHO N̄ATOYOĪN ·

6. AYΩ AKZΩBC̄ EBOLA EXΩĪ M̄ΠOYOĪN N̄TEKAPO-  
 ZPOIA · AYΩ AKCΩT̄C̄ EBOLA N̄ZHT̄ N̄MAZΓΛH THPOY  
 5 EΘOY · AYΩ AĪP-CAT̄HE N̄MAZΓΛH THPOY ETBE PEK-  
 OYOĪN ·

7. AYΩ TEKAPOZPOIA N̄OYOEIN · N̄TOC TE N̄TAC-  
 XICE M̄MOĪ · AYΩ AC̄HI EBOLA M̄MOĪ N̄NEΠPOBOLOOYGE  
 M̄ΠAYΘAΔHC NAĪ EΩAYΘAIBE M̄MOĪ · R̄ΛH

10 8. AYΩ AĪΩΩΠE EIT̄HK̄ N̄ZHT̄ Z̄M̄ PEKOYOEIN · AYΩ  
 (EIO) N̄OYOEIN ECHO T̄C̄ N̄TE TEKAPOZPOIA ·

9. AYΩ AYOE N̄CABOLA M̄MOĪ N̄BI NEΠPOBOLOOYGE  
 M̄ΠAYΘAΔHC NAĪ ENEYZΩX̄ M̄MOĪ · AYΩ AĪPOYOEIN  
 Z̄N̄ TEKNOC N̄COM · XE N̄TOC ΩAKNOYZ̄M̄ N̄OYOEIΩ  
 15 NIM ·

TAĪ TE TMETANOIA ENTACXOOC N̄BI TPIC TIC CO-  
 ΦIA N̄TEPCCEĪ EZAĪ Z̄M̄ PEΧAOC · AYΩ N̄TEPC(C)BOLA  
 EBOLA Z̄N̄ M̄MPPE M̄PEΧAOC · TENOY CE PETE OȲN-  
 MAAXE M̄MOY ECΩTM̄ · MAPECΩTM̄ :

20 ACΩΩΠE CE N̄TEPE ΠIΩOP̄Ī M̄MYCTHPION OYΩ ECHΩ  
 N̄NEIΩAXE EM̄MΛHTHC · ACHĪ EΘH N̄BI ΘΩMAC  
 PEΧA4 XE ΠAXOEIC · OȲN-MAAXE M̄ΠAP̄M̄NOYOEIN ·  
 AYΩ A ΠANOYC NOEĪ N̄NΩAXE ENTAKXOY · TE- R̄ΛH<sup>b</sup>  
 NOY CE KELEYE NAĪ TATAYE-ΠBWA<sup>1</sup> N̄NΩAXE ΦA-  
 25 NEPOC · ACHOYΩΩB̄ ΔE N̄BI ΠIΩOP̄Ī M̄MYCTHPION PE-

1 omit πe.

11 supply εio.

17 MS N̄TEPEBWA.



6. And thou hast clothed me with the light of thy *outpouring*. And thou hast purified from me all my evil *materials*. And I have become raised over all my *materials* because of thy light.

7. And thy *outpouring* of light is that which has raised me, and it has taken away from me the *emanations* of the Authades, which *afflicted* me.

8. And in thy light I became courageous and a pure light of thy *outpouring*.

9. And the *emanations* of the Authades which oppressed me have gone far from me, and I have become lighted in thy great power, for thou dost save me at all times.'

This is the *repentance* which the Pistis Sophia said when she came out of the *Chaos* and was released from the bonds of the *Chaos*. Now at this time, he who has ears to hear, let him hear."\*

69. Now it happened when the First *Mystery* finished saying these words to the *disciples*, Thomas came forward and said: "My Lord, my man of light has ears and my *mind* has *understood* the words which thou hast said. Now at this time *command* me that I give the interpretation of the words *clearly*."

*But* the First *Mystery* answered | and said to Thomas:

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\* Mk. 4.9

χλϣ  $\bar{\eta}\theta\omega\mu\alpha\varsigma$  χε †κελεγε νακ ετρεκταγε-πβωλ  
 $\bar{\mu}\pi\zeta\gamma\mu\nu\omicron\varsigma$  · πενταςζυμνεγε  $\bar{\mu}\mu\omicron\chi$  ζραϊ ουηϊ  $\bar{\eta}\beta\iota$   
 τπιστικ σοφια · λϣοϣωϣβ δε  $\bar{\eta}\beta\iota$  θωμας πεχλϣ  
 χε παχοεις ετβε φγμνος ενταςχοοϣ  $\bar{\eta}\beta\iota$  τπιστικ  
 5 σοφια χε λςνοϣζμ εβολ ζμ πεχλως · λ τεκβομ  
 $\bar{\eta}\nu\omicron\upsilon\omicron\epsilon\iota\eta$  προφητεγε ζαρϣ  $\bar{\mu}\pi\iota\omicron\upsilon\omicron\epsilon\iota\omega$  · ζιτν σο-  
 λομων πωηρε  $\bar{\eta}\delta\lambda\lambda\gamma\epsilon\iota\delta$  · ζν νεϣωδη χε

1. λινοϣζμ εβολ ζν  $\bar{\mu}\bar{\mu}\bar{\rho}\bar{\rho}\bar{\epsilon}$  λιπωτ ερατκ πχοεις ·

2. χε ακωωπε ναϊ  $\bar{\eta}\nu\omicron\gamma\eta\mu$  · “εκνοϣζμ  $\bar{\mu}\mu\omicron\iota$  ·  $\bar{\rho}\lambda\theta$   
 10 [λϣω εκνοϣζμ  $\bar{\mu}\mu\omicron\iota$ ] λϣω εκ†  $\bar{\eta}\tau\omicron\omicron\tau$  ·

3. ακκωλϣ  $\bar{\eta}\eta\epsilon\tau\theta\omicron\upsilon\beta\eta\iota$  · λϣω  $\bar{\mu}\pi\omicron\upsilon\omicron\omicron\omega\bar{\eta}\zeta$  εβολ ·  
 χε νερε πεκζο ωοοπ  $\bar{\eta}\bar{\mu}\bar{\mu}\bar{\lambda}\bar{\iota}$  πε εϣνοϣζμ  $\bar{\mu}\mu\omicron\iota$  ζν  
 τεκχαρις ·

4. λιχιωω  $\bar{\mu}\pi\epsilon\mu\tau\omicron$  εβολ  $\bar{\eta}\nu\omicron\mu\eta\eta\omega\epsilon$  · λϣω λϣ-  
 15  $\bar{\eta}\nu\chi\tau$  εβολ · λιϣε  $\bar{\eta}\nu\omicron\gamma\tau\lambda\zeta\tau$   $\bar{\mu}\pi\epsilon\upsilon\bar{\mu}\tau\omicron$  εβολ ·

5. λςωωπε ναϊ  $\bar{\eta}\beta\iota$  οϣβομ εβολ ζιτοοτκ · ες†  
 $\bar{\eta}\tau\omicron\omicron\tau$  · χε ακκω  $\bar{\eta}\zeta\epsilon\eta\zeta\eta\beta\varsigma$   $\bar{\eta}\varsigma\alpha$  οϣναμ  $\bar{\mu}\mu\omicron\iota$  ·  
 λϣω  $\bar{\eta}\varsigma\alpha$  ζβοϣρ  $\bar{\mu}\mu\omicron\iota$  χεκας  $\bar{\eta}\eta\epsilon$  λλλϣ  $\bar{\eta}\varsigma\alpha$   $\bar{\mu}\mu\omicron\iota$   
 ωωπε εϣο  $\bar{\eta}\lambda\tau\omicron\upsilon\omicron\epsilon\iota\eta$  ·

20 6. ακκεπαζε  $\bar{\mu}\mu\omicron\iota$  ζλ θαϊβες  $\bar{\mu}\pi\epsilon\kappa\eta\lambda$  λϣω λιϣ-  
 πετπε  $\bar{\eta}\eta\epsilon\omega\tau\eta\eta$   $\bar{\eta}\omega\lambda\lambda\alpha\rho$  ·

7. τεκοϣναμ τε  $\bar{\eta}\tau\alpha\varsigma\chi\iota\varsigma\epsilon$   $\bar{\mu}\mu\omicron\iota$  λϣω ακϣι-πωω-  
 νε  $\bar{\eta}\varsigma\alpha\beta\omicron\lambda$   $\bar{\mu}\mu\omicron\iota$  ·

$\bar{\rho}\lambda\theta$ <sup>b</sup>

2 MS πενταςζυπομνεγε; πo erased. MS ζραϊ  $\bar{\eta}\nu\omicron\gamma\eta\eta$ ; η crossed out;  
 read εζραϊ ουηϊ.

10 λϣω εκνοϣζμ  $\bar{\mu}\mu\omicron\iota$ : dittography.

“I *command* thee to give the interpretation of the *song of praise* in which the Pistis Sophia *sang praises* to me.”

Thomas *however* answered and said: “My Lord, concerning the *song of praise* which the Pistis Sophia spoke because she was saved from the *Chaos*, thy light-power once *prophesied* about it through Solomon, the son of David, in his *Odes*, thus :

1. I have been saved from the bonds; I have fled to thee, O Lord.

2. For thou hast been a right hand to me; saving me [and saving me] and helping me.

3. Thou hast *prevented* those that rise against me; and they have not been revealed because thy face was with me, saving me with thy *grace*.

4. I was despised in the presence of a multitude; and they cast me forth; I became like lead in their presence.

5. There has been for me a power from thee, helping me; for thou hast placed lamps on my right side and on my left side, lest any side of me should be without light.

6. Thou hast *sheltered* me with the shadow of thy mercy, and I became raised above garments of skin.

7. It was thy right hand which raised me and thou hast taken away sickness from me. |

8. ΛΙΨΩΠΗ ΕΙΘΜΩΜ ΖΝ ΤΕΚΜΝΤΜΕ ΕΙΤΒΒΗΥ ΖΝ  
ΤΕΚΔΙΚΑΙΟΣΥΝΗ·

9. ΛΥΟΥΕ ΕΒΟΛ ΜΜΟΙ ΝΒΙ ΝΕΤΨΟΥΒΗΙ ΛΥΩ ΛΙ-  
ΤΜΑΙΟ ΖΝ ΤΕΚΜΝΤΧΡΗΣΤΟΣ· ΧΕ ΠΕΚΜΤΟΝ ΨΟΟΠ  
5 ΨΑΕΝΕΖ ΝΤΕ ΠΙΕΝΕΖ·

ΠΑΙ ΘΕ Ω' ΠΑΧΟΕΙΣ ΠΕ ΠΒΩΛ ΝΤΜΕΤΑΝΟΙΑ ΕΝΤ-  
ΑΣΧΟΟΣ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΝΤΕΡΕΣΝΟΥΖΜ ΖΜ ΠΕ-  
ΧΑΟΣ· ΣΩΤΜ ΘΕ ΤΑΧΟΟΨ ΖΝ ΟΥΠΑΡΖΗΣΙΑ· ΠΨΑΧΕ  
ΘΕ ΕΝΤΑ ΤΕΚΩΜ ΝΟΥΟΕΙΝ ΧΟΟΨ ΖΙΤΝ ΣΟΛΟΜΩΝ·  
10 ΧΕ ΛΙΝΟΥΖΜ ΕΒΟΛ ΖΝ ΜΜΡΡΕ ΛΙΠΩΤ ΕΡΑΤΚ ΠΧΟΙΣ  
ΝΤΟΨ ΠΕ ΠΨΑΧΕ ΕΝΤΑΣΧΟΟΨ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ·  
ΧΕ ΛΙΒΩΛ ΕΒΟΛ ΖΝ ΜΜΡΡΕ ΜΠΚΑΚΕ· ΛΙΓΙ' ΕΡΑΤΚ  
ΠΟΥΟΙΝ ΛΥΩ ΠΨΑΧΕ ΕΝΤΑΣΧΟΟΨ ΝΒΙ ΤΕΚΩΜ ΧΕ ΠΜ  
15 ΑΚΨΩΠΗ ΝΛΙ ΝΟΥΝΑΜ ΕΚΝΟΥΖΜ ΜΜΟΙ· ΛΥΩ ΕΚΨ  
ΝΤΟΟΤ· ΝΤΟΨ ΟΝ ΠΕ ΠΨΑΧΕ ΕΝΤΑΣΧΟΟΨ ΝΒΙ ΤΠΙ-  
ΣΤΙΣ ΣΟΦΙΑ ΧΕ ΑΚΨΩΠΗ ΝΟΥΟΕΙΝ ΖΙ ΣΑ ΝΙΜ ΜΜΟΕΙ·  
(ΕΚΝΟΥΖΜ ΜΜΟΙ) ΛΥΩ ΕΚΨ ΝΤΟΟΤ· ΛΥΩ ΠΨΑΧΕ  
ΕΝΤΑ ΤΕΚΩΜ ΝΟΥΟΕΙΝ ΧΟΟΨ ΧΕ ΑΚΚΩΛΥ ΝΝΕΤ-  
ΨΟΥΒΗΙ· ΛΥΩ ΜΠΟΥΟΥΩΝΖ ΕΒΟΛ· ΝΤΟΨ ΠΕ ΠΨΑΧΕ  
20 ΕΝΤΑΣΧΟΟΨ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΛΥΩ ΝΕΠΡΟΒΟ-  
ΛΟΟΥΕ ΜΠΑΥΘΑΔΗΙΣ ΝΛΙ ΕΤΨΟΥΒΗΙ· ΑΚΚΩΛΥ ΜΜΟΟΥ  
ΖΙΤΜ ΠΕΚΟΥΟΕΙΝ· ΛΥΩ ΜΠΟΥΕΨΩΝ ΕΖΟΥΝ ΕΡΟΙ·  
ΛΥΩ ΠΨΑΧΕ ΕΝΤΑ ΤΕΚΩΜ ΧΟΟΨ· ΧΕ ΝΕΡΕ ΠΕΚΖΟ  
ΨΟΟΠ ΝΜΜΑΙ ΠΕ ΕΧΝΟΥΖΜ ΜΜΟΙ ΖΝ ΤΕΚΧΑΡΙΣ· ΝΤΟΨ

13  $\overline{\theta}$  in upper right-hand margin at end of quire.

17 supply ΕΚΝΟΥΖΜ ΜΜΟΙ.

8. I have become powerful in thy truth and purified in thy *righteousness*.

9. Those that rose against me have gone far from me; and I have been justified in thy *beneficence*, for thy rest exists for ever and ever'. \*

Now, *O my Lord*, this is the interpretation of the *repentance* which the Pistis Sophia spoke when she was saved from the *Chaos*. Hear now and I will say it *openly*.

Now the word which thy light-power spoke through Solomon: 'I have been saved from my bonds; I have fled to thee, O Lord': that is the word which the Pistis Sophia spoke: 'I have been released from the bonds of darkness; I have come to thee, O Light'. And the word which thy power spoke: 'Thou hast been a right hand to me; saving me and helping me': that again is the word which the Pistis Sophia said: 'Thou hast been a light on every side of me <saving me> and helping me'. And the word which thy light-power spoke: 'Thou hast *prevented* those that rise against me and they have not been revealed': that is the word which the Pistis Sophia said: 'And the *emanations* of the Authades, which rose against me, thou didst *prevent* them through thy light; and they were not able to approach me'. And the word which thy power spoke: 'For thy face was with me, saving me with thy *grace*': that is | the word

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\* Ode Sol. 25.1-11

ΠΕ ΠΩΛΧΕ ΝΤΑΣΧΟΟϢ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΧΕ ΝΕΡΕ <sup>PM</sup> b  
 ΠΕΚΟΥΘΕΙΝ ΨΟΟΠ Ν̄ΜΜΑΙ ΠΕ ΕϢΝΟΥΖ̄Μ Ν̄ΜΟΙ Ζ̄Ν ΤΕΚ-  
 ΑΠΟΣΡΟΙΑ Ν̄ΟΥΟΙΝ · ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ  
 ΧΟΟϢ ΧΕ ΛΙΣΩΨ ΜΠΕΜΤΟ ΕΒΟΛ Ν̄ΟΥΜΗΗΨΕ ΑΥΩ  
 5 ΑΥΝΟΧ̄Τ ΕΒΟΛ · Ν̄ΤΟϢ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϢ Ν̄ΒΙ  
 ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΧΕ ΑΥΖΩΧ Ν̄ΜΟΙ Ν̄ΒΙ ΝΕΠΡΟΒΟ-  
 ΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ · [ΑΥΩ] ΑΥΩ ΑΥϢΙ-ΤΑΣΟΜ Ν̄ΖΗΤ ·  
 ΑΥΩ ΛΙΣΩΨϢ Ν̄ΝΑΖΡΑΥ · ΑΥΩ ΑΥΝΟΧ̄Τ ΕΒΟΛ Ζ̄Μ ΠΕ-  
 ΧΑΟΣ ΕΜ̄Ν-ΟΥΟΙΝ Ν̄ΖΗΤ · ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ  
 10 ΧΟΟϢ ΧΕ ΛΙΡ̄ΘΕ Ν̄ΟΥΤΑΖ̄Τ ΜΠΕῩΜΤΟ ΕΒΟΛ · Ν̄ΤΟϢ  
 ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϢ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΧΕ Ν̄-  
 ΤΕΡΟΥϢΙ-ΝΑΟΥΟΙΝ Ν̄ΖΗΤ · ΛΙΨΩΠΕ Ν̄ΘΕ Ν̄ΟΥΖΥΛΗ  
 ΕΣΖΟΡ̄Ψ Ν̄ΝΑΖΡΑΥ · “ ΑΥΩ ΠΩΛΧΕ ΟΝ ΕΝΤΑ ΤΕΚΣΟΜ <sup>PM</sup> a  
 ΧΟΟϢ ΧΕ ΑΥΩ ΛΨΩΠΕ ΝΑΙ Ν̄ΒΙ ΟΥΣΟΜ ΕΒΟΛ ΖΙ-  
 15 ΤΟΟΤ̄Κ ΕΣ† Ν̄ΤΟΟΤ · Ν̄ΤΟϢ ΟΝ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣ-  
 ΧΟΟϢ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΑΥΩ Μ̄Ν̄Ν̄ΣΑ ΝΑΙ ΑΥ-  
 ΣΟΜ Ν̄ΟΥΘΕΙΝ ΕΙ’ ΝΑΙ ΕΒΟΛ ΖΙΤΟΟΤ̄Κ ΕΣΝΟΥΖ̄Μ Ν̄ΜΟΙ ·  
 ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟϢ ΧΕ ΑΚΚΩ Ν̄ΖΕΝ-  
 ΖΗΒ̄Σ Ν̄ΣΑ ΟΥΝΑΜ Ν̄ΜΟΙ · ΑΥΩ ΣΑ ΖΒΟΥΡ Ν̄ΜΟΙ ΧΕ-  
 20 ΚΑΣ Ν̄ΝΕ ΛΑΑΥ Ν̄ΣΑ Ν̄ΜΟΙ ΨΩΠΕ ΕϢΟ Ν̄ΑΤΟΥΘΕΙΝ ·  
 Ν̄ΤΟϢ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϢ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ·  
 ΧΕ Α ΤΕΚΣΟΜ Ρ̄ΟΥΘΕΙΝ ΖΙ ΟΥΝΑΜ Ν̄ΜΟΙ · ΑΥΩ ΖΙ  
 ΖΒΟΥΡ Ν̄ΜΟΙ · ΑΥΩ ΕΣΚΩΤΕ ΕΡΟΙ ΖΙ ΣΑ ΝΙΜ Ν̄ΜΟΙ ·  
 ΧΕΚΑΣ Ν̄ΝΕ ΛΑΑΥ Ν̄ΣΑ Ν̄ΜΟΙ ΨΩΠΕ ΕϢΟ Ν̄ΑΤΟΥΘΕΙΝ ·  
 25 ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟϢ ΧΕ ΑΚΣΚΕΠΑΖΕ  
 Ν̄ΜΟΙ Ζ̄Ν ΘΑΙΒΕΣ ΜΠΕΚΝΑ’ Ν̄ΤΟϢ ΟΝ ΠΕ ΠΩΛΧΕ ΕΝΤ- <sup>PM</sup> a b

2 first  $\bar{\eta}$  in  $\bar{\eta}\mu\omicron\iota$  inserted above.

7  $\lambda\upsilon\omega$ : dittography.

13  $\bar{\iota}$  in upper left-hand margin at beginning of quire.

which the Pistis Sophia said : 'Because thy light was with me, saving me through thy *outpouring* of light'. And the word which thy power spoke : 'I was despised in the presence of a multitude and they cast me forth' : that is the word which the Pistis Sophia said : 'For the *emanations* of the Authades oppressed me [and] and they took away my power from me ; and I was despised before them and they cast me into the *Chaos*, there being no light in me'. And the word which thy power spoke : 'I became like lead in their presence' : that is the word which the Pistis Sophia said : 'When they took away my lights from me I became like *matter* which was heavy, before them'. And the word which thy power spoke : 'There has been for me a power from thee, helping me' : that is the word which the Pistis Sophia said : 'And after these things a light-power came to me from thee, saving me'. And the word which thy power spoke : 'Thou hast placed lamps on my right side and on my left side, lest any side of me should be without light' : that is the word which the Pistis Sophia said : 'Thy power gave light on my right and on my left, and it surrounded me on every side of me, so that no part of me was without light'. And the word which thy power spoke : 'Thou hast *sheltered* me in the shadow of thy mercy' : that is the word | which

ΑΣΧΟΟϞ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ ΑΥΩ ΑΚΩΒ̄Σ ΕΒΟΛ  
 ΕΧΩΪ Μ̄ΠΟΥΘΕΙΝ Ν̄ΤΕΚΑΠΟΥΡΟΙΑ· ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ  
 ΤΕΚΣΟΜ ΧΟΟϞ ΧΕ ΛΙΡ̄-ΣΑΤΠΕ Ν̄ΝΕΩΤΗΝ Ν̄ΨΑΔΡ·  
 5 Ν̄ΤΟΥ ΟΝ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϞ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟ-  
 ΦΙΑ· ΧΕ ΑΥΩ ΑΥΣΩΤ̄Ϟ ΕΒΟΛ Μ̄ΜΟΪ Ν̄ΝΑΣΥΛΗ ΤΗΡΟΥ  
 ΕΘΟΥ· ΑΥΩ ΛΙΧΙΣΕ ΕΡΟΥ ΕΒΟΛ Ξ̄Μ ΠΕΚΟΥΘΕΙΝ·  
 ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟϞ ΖΙΤ̄Ν ΣΟΛΟΜΩΝ·  
 ΧΕ ΤΕΚΟΥΝΑΜ ΤΕ Ν̄ΤΑΣΧΙΣΕ Μ̄ΜΟΪ· ΑΥΩ ΑΣΧΙ-  
 ΠΩΩΝΕ Ν̄ΣΑΒΟΛ Μ̄ΜΟΪ· Ν̄ΤΟΥ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣ-  
 10 ΧΟΟϞ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ ΑΥΩ ΤΕΚΑΠΟΥΡΟΙΑ  
 Ν̄ΟΥΘΕΙΝ· Ν̄ΤΟΣ ΤΕ Ν̄ΤΑΣΧΙΣΕ Μ̄ΜΟΪ Ξ̄Μ ΠΕΚΟΥΘΙΝ·  
 ΑΥΩ ΑΣΧΙ Ν̄ΣΑΒΟΛ Μ̄ΜΟΪ Ν̄ΝΕΠΡΟΒΟΛΟΥΘΕ Μ̄ΠΑΥΘ̄Α- <sup>PMB</sup>  
 ΔΗΣ ΝΑΪ ΕΝΕΥΘΛΙΒΕ Μ̄ΜΟΪ· ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚ-  
 ΣΟΜ ΧΟΟϞ ΧΕ ΛΙΨΩΠΕ ΕΙΣ̄ΜΣΟΜ Ξ̄Ν ΤΕΚΜΕ ΑΥΩ  
 15 ΕΙΤ̄ΒΒΗΥ Ξ̄Ν ΤΕΚΔΙΚΑΙΟΣΥΝΗ· Ν̄ΤΟΥ ΠΕ ΠΩΛΧΕ ΕΝΤ-  
 ΑΣΧΟΟϞ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΛΙΨΩΠΕ ΕΙΣ̄ΜΣΟΜ  
 Ξ̄Μ ΠΕΚΟΥΘΕΙΝ· ΑΥΩ ΕΙΟ Ν̄ΟΥΘΕΙΝ ΕΧΣΟΤ̄Ϟ Ξ̄Ν ΤΕΚ-  
 ΑΠΟΥΡΟΙΑ· ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟϞ ΧΕ  
 ΑΥΟΥΘΕ ΕΒΟΛ Μ̄ΜΟΪ Ν̄ΒΙ ΝΕΤ̄ΟΥΒΗΪ· Ν̄ΤΟΥ ΠΕ ΠΩΛ-  
 20 ΧΕ ΕΝΤΑΣΧΟΟϞ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ ΑΥΟΥΘΕ  
 ΕΒΟΛ Μ̄ΜΟΪ Ν̄ΒΙ ΝΕΠΡΟΒΟΛΟΥΘΕ Μ̄ΠΑΥΘΑΔΗΣ ΝΑΪ  
 ΕΝΕΥΣΩΧ Μ̄ΜΟΪ· ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ Ν̄ΟΥ-  
 ΘΕΙΝ ΧΟΟϞ ΖΙΤ̄Ν ΣΟΛΟΜΩΝ ΧΕ ΑΥΩ ΛΙΤΜΑΪΟ Ξ̄Ν ΤΕΚ-  
 Μ̄ΝΤ̄ΧΡΗΣΤΟΣ ΧΕ ΠΕΚ̄ΜΤΟΝ ΨΟΘ̄Π ΨΑ ΕΝΕΣ Ν̄ΕΝΕΣ· <sup>PMB</sup> <sup>b</sup>  
 25 Ν̄ΤΟΥ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϞ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ

5 MS ΑΥΣΩΤ̄Ϟ; Schmidt: read ΑΚΣΩΤ̄Ϟ.



the Pistis Sophia said: 'And thou hast clothed me with the light of thy *outpouring*'. And the word which thy power spoke: 'I became raised above garments of skin': that is the word which the Pistis Sophia said: 'I have been purified<sup>1</sup> from all my evil *materials*, and I have become raised over them in thy light'. And the word which thy power spoke through Solomon: 'It was thy right hand which raised me and it took away sickness from me': that is the word which the Pistis Sophia spoke: 'And thy *outpouring* of light is that which has raised me in thy light, and it has taken away from me the *emanations* of the Authades which *afflicted* me'. And the word which thy power spoke: 'I have become powerful in thy truth and purified in thy *righteousness*': that is the word which the Pistis Sophia said: 'And in thy light I became powerful and a pure light in thy *outpouring*'. And the word which thy power spoke: 'Those that rose against me have gone far from me': that is the word which the Pistis Sophia said: 'And the *emanations* of the Authades which oppressed me have gone far from me'. And the word which thy light-power spoke through Solomon: 'And I have been justified in thy *beneficence*, for thy rest exists for ever and ever': that is the word which the Pistis Sophia said: |

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<sup>1</sup> (5) I have been purified; cf. 150, v. 6.

ΧΕ ΛΙΝΟΥΖΜ̄ ΖΝ̄ ΤΕΚΜΝΤ̄ΧΡΗΣΤΟΣ̄ · ΧΕ Ν̄ΤΟΚ ΟΥΑΚ-  
ΝΟΥΖΜ̄ ΝΟΥΟΝ ΝΙΜ̄ ·

ΠΑῙ ΘΕ Ο' ΠΑΧΘΕΙΣ ΠΕ ΠΒΩΛ ΤΗΡ̄Υ Ν̄ΤΜΕΤΑΝΟΙΑ  
ΕΝΤΑΣΧΟΟΣ̄ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ Ν̄ΤΕΡΕΣΝΟΥΖΜ̄ ΖΜ̄  
5 ΠΕΧΛΟΣ ΛΥΩ ΛΣΒΩΛ ΕΒΟΛ ΖΝ̄ Μ̄ΜΡΡΕ Μ̄ΠΚΑΚΕ ·

ΛΣΩΩΠΕ ΘΕ Ν̄ΤΕΡΕ ΠΙΩΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΣΩΤ̄Μ̄  
ΕΘΩΜΑΣ ΕΧΧΩ Ν̄ΝΕΪΨΑΧΕ · ΠΕΧΛΥ ΝΑΥ ΧΕ ΕΥΓΕ  
ΚΑΛΩΣ ΘΩΜΑΣ ΠΜΑΚΑΡΙΟΣ · ΠΑῙ (ΠΕ) ΠΒΩΛ Μ̄ΦΥΜΝΟΣ  
ΕΝΤΑΣΧΟΟῩ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΛΧΟΥΩΣ ΔΕ ΟΝ  
10 ΕΤΟΟΤ̄Υ Ν̄ΣΙ ΠΙΩΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΠΕΧΛΥ Ν̄ΜΜΑΘΗ-  
ΤΗΣ · ΧΕ ΛΣΟΥΩΣ ΔΕ ΟΝ ΕΤΟΟΤ̄Σ̄ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟ- PMΓ  
ΦΙΑ · ΛΣΖΥΜΝΕΥΕ ΕΣΡΑΪ ΕΡΟΪ ΕΣΧΩ Μ̄ΜΟΣ · ΧΕ

1. †ΖΥΜΝΕΥΕ ΕΣΡΑΪ ΕΡΟΚ̄ ΠΑῙ ΕΒΟΛ ΖΙΤ̄Μ̄ ΠΕΚΤΩΨ  
ΑΚΝ̄Τ̄ ΕΒΟΛ ΖΙΤ̄Μ̄ ΠΛΙΩΝ ΕΤΧΟΣΕ ΕΤ̄ΜΠΣΑ Ν̄ΤΠΕ · ΛΥΩ  
15 ΑΚΝ̄Τ̄ ΕΣΡΑΪ ΕΝΤΟΠΟΣ ΕΤ̄ΜΠΕΣΗΤ̄ ·

2. ΛΥΩ ΟΝ ΖΙΤ̄Μ̄ ΠΕΚΤΩΨ ΑΚΝΑΖΜΕΤ ΕΒΟΛ ΖΕΝ  
Ν̄ΤΟΠΟΣ ΕΤ̄ΜΠΕΣΗΤ̄ · ΛΥΩ ΕΒΟΛ ΖΙΤΟΟΤ̄Κ̄ ΑΚΧΙ-ΘΥ-  
ΛΗ Μ̄ΜΑΥ ΕΤΩΟΟΠ̄ ΖΝ̄ ΝΑΒΟΜ̄ ΝΟΥΟΪΝ ΛΥΩ ΛΙΝΑΥ  
ΕΡΟΣ ·

20 3. ΛΥΩ Ν̄ΤΟΚ ΠΕΤΧΩΩΡΕ ΣΑΒΟΛ Μ̄ΜΟΪ̄ Ν̄ΝΕΠΡΟΒΟ-  
ΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗΣ ΝΑΪ ΕΝΕΥΖΩΧ Μ̄ΜΟΪ̄ · ΛΥΩ ΕΥΟ  
Ν̄ΧΑΧΕ ΕΡΟΪ · ΛΥΩ ΑΚ† ΝΑΪ Ν̄ΤΕΞΟΥΣΙΑ ΕΤΡΑΒΩΛ  
ΕΒΟΛ Ν̄Μ̄ΜΡΡΕ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΔΑΜΑΣ · PMΓ<sup>b</sup>

2 in the ode ΝΟΥΟΪΩ ΝΙΜ̄; see 150.14, 15.

8 MS ΠΑῙ ΠΒΩΛ.

14 MS ΖΙΤ̄Μ̄; read ΖΝ̄.

17 MS originally ΣΠ̄ΤΟΠΟΣ; emended to ΖΕΝ Π̄ΤΟΠΟΣ; read ΖΝ̄ Π̄ΤΟΠΟΣ.

20 MS ΠΕΤΧΩΩΡΕ; read ΠΕΝΤΑΚΧΩΩΡΕ.

'I have been saved in thy *beneficence*, for thou dost save everyone'.<sup>1</sup>

Now *O* my Lord, this is the whole interpretation of the *repentance* which the Pistis Sophia spoke when she was saved from the *Chaos*, and she was released from the bonds of the darkness."

70. Now it happened when the First *Mystery* heard Thomas saying these words, he said to him: "*Excellent, well done* Thomas, thou *blessed one*. This is the interpretation of the *song of praise* which the Pistis Sophia spoke."

The First *Mystery*, *however*, continued again. He said to the *disciples*: "*But* the Pistis Sophia continued again, she *sang praises* to me, saying:

1. 'I *sing praise* to thee; through thy ordinance thou didst bring me forth from the *aeon* on high, which is above, and thou didst bring me to the *places* below.

2. And again through thy ordinance thou didst save me from the *places* below; and through thyself thou hast there taken the *matter* which is in my light-power, and I saw it.

3. And thou hast dispelled from me the *emanations* of the Authades which oppressed me, and they were hostile to me; and thou didst give to me the *authority* that I should be released from the bonds<sup>2</sup> of the *emanations* of the Adamas. |

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<sup>1</sup> (2) save everyone; in the ode: save me at all times; (see 150.14, 15).

<sup>2</sup> (22) that I should be released from the bonds; Till: that I should release the bonds.

4. ΛΥΩ ΑΚΠΑΤΑССЕ ΜΦΟΥ ΝCIT· ΠΑΤΣΑΩΦΕ ΝΑΠΕ·  
 ΑΚΝΟΧ̄ ΕΒΟΛ Ζ̄Ν ΝΑΒΙΧ· ΛΥΩ ΑΚΤΑ20Ϊ ΕΡΑΤ ΕΧ̄Ν  
 ΤΕ42ΥΛΗ· ΑΚΤΑΚΟΣ ΧΕΚΑΣ ΕΝΝΕ ΠΕ4CΠΕΡΜΑ ΤΩ-  
 ΟῩΝ ΧΙΝ ΜΠΕΪΝΑΥ·

5. ΛΥΩ ΝΤΟΚ ΠΕΤΕ ΝΕΚΩΟΟΠ ΝΜΜΑΪ ΕΚΤΣΟΜ ΝΑΪ  
 Ζ̄Ν ΝΑΪ ΤΗΡΟΥ· ΛΥΩ Λ ΠΕΚΟΥΟΕΙΝ ΚΩΤΕ ΕΡΟΪ Ζ̄Ν  
 ΤΟΠΟΣ ΝΙΜ [ΤΗΡΟΥ] ΛΥΩ ΕΒΟΛ ΖΙΤΟΟΤ̄Κ ΑΚ̄Ρ-ΝΕΠΡΟ-  
 ΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΑΥΘΑΔΗΣ ΝΑΤΣΟΜ·

6. ΧΕ ΑΚ4Ι-ΤΣΟΜ ΜΠΕΥΟΥΟΪΝ ΖΡΑΪ ΝΖΗΤΟΥ· ΛΥΩ  
 10 ΑΚCΟΟΥΤ̄Ν ΝΤΑΖΙΗ ΕΝΤ̄ ΕΒΟΛ Ζ̄Μ ΠΕΧΑΟΣ·

7. ΛΥΩ ΑΚΠΟΟΝΕΤ ΕΒΟΛ Ζ̄Ν ΝΙΚΑΚΕ ΝΖΥΛΙΚΟΝ·  
 ΛΥΩ ΑΚ4Ι-ΝΑ6ΟΜ ΤΗΡΟΥ ΝΤΟΟΤΟΥ· \*\*ΝΑΪ ΕΝΤΑΥ4Ι- ΡΜΑ  
 ΠΕΥΟΥΟΕΙΝ·

8. ΑΚΝΟΥΧΕ ΕΖΟΥΝ ΕΡΟΥ ΝΟΥΟΥΟΕΙΝ Ε4CΟΤ̄4·  
 15 ΛΥΩ ΝΑΜΕΛΟΣ ΤΗΡΟΥ ΝΑΪ ΕΤΕ ΜΝ-ΟΥΟΕΙΝ ΝΖΗΤΟΥ·  
 ΑΚΤ̄ ΝΑΥ ΝΟΥΟΥΟΕΙΝ Ε4CΟΤ̄4· ΕΒΟΛ Ζ̄Μ ΠΟΥΟΕΙΝ  
 ΜΠΧΙCΕ·

9. ΛΥΩ ΑΚCΟΥΤ̄Ν-ΤΕ2ΙΗ ΝΑΥ· ΛΥΩ ΠΟΥΟΕΙΝ Μ-  
 ΠΕΚ2Ο· Α4ΩΩΠΕ ΝΑΪ ΝΟΥΩΝ2 ΝΑΤΤΑΚΟ·

10. ΑΚ̄ΝΤ̄ Ε2ΡΑΪ ΜΠΕΤΠΕ ΜΠΕΧΑΟΣ· ΠΤΟΠΟΣ ΜΠΕ-  
 ΧΑΟΣ Μ̄Ν ΠΤΑΚΟ ΧΕΚΑΣ ΕΥΕΒΩΛ ΕΒΟΛ Ν6Ι ΝΖΥΛΗ  
 ΤΗΡΟΥ ΕΤ̄Ν2ΗΤ̄4 ΝΑΪ ΕΤΩΟΟΠ Ζ̄Μ ΠΤΟΠΟΣ ΕΤ̄ΜΜΑΥ·  
 ΛΥΩ ΝCΕΡ̄Β̄ΡΡΕ Ν6Ι ΝΑ6ΟΜ ΤΗΡΟΥ Ζ̄Μ ΠΕΚΟΥΟΕΙΝ·  
 ΛΥΩ ΝΤΕ ΠΕΚΟΥΟΕΙΝ ΩΩΠΕ ΝΖΗΤΟΥ ΤΗΡΟΥ·

25 11. ΑΚΚΑ-ΠΟΥΟΕΙΝ ΝΤΕΚΑΠΟ2ΡΟΙΑ ΝΖΗΤ· ΛΪΩΩΠΕ  
 ΝΟΥΟΥΟΕΙΝ Ε4CΟΤ̄4·

3 · MS ΑΚΤΑΚΟΣ; read ΑΚΤΑΚΟΥ.

7 omit ΤΗΡΟΥ after ΝΙΜ.

4. And thou hast *smitten* the basilisk with seven heads, thou hast cast it out with my hands; and thou hast set me up over its *matter*. Thou hast destroyed it, lest its *seed* rise up from this hour.

5. And thou wast with me giving power to me in all these things; and thy light surrounded me in all *places*, and through thyself thou hast made all the *emanations* of the Authades powerless.

6. For thou hast taken away from them the power of their light; and thou hast made straight my way to bring me forth from the *Chaos*.

7. And thou hast removed me out of the *material* darkness(es) and thou hast taken away from them all my powers, the light of which had been taken.

8. Thou hast cast into them (my powers) pure light; and to all my *members*, in which there was no light, thou hast given pure light out of the light of the height.

9. And thou hast made straight the way for them (my members); and the light of thy face has become for me imperishable life.

10. Thou hast brought me above the *Chaos*, the *place* of the *Chaos* and the destruction, so that all the *materials* within it which are in that *place* should be released, so that all my powers should be renewed in thy light and that thy light should be within them all.

11. Thou hast placed the light of thy *outpouring* in me. I have become purified light'. |

ΠΑΪ ΟΝ ΠΕ ΠΜΕΣΝΑΥ ΝΣΥΜΝΟC ΕΝΤΑΣΧΟΟC ΝΒΙ <sup>PMΔ</sup> <sup>b</sup>  
 ΤΠΙCΤΙC CΟΦΙΑ · ΠΕΤΝΟΒΙ ΔΕ ΝΤΕΙΜΕΤΑΝΟΙΑ ΜΑΡΕΧΕΙ'  
 ΕΘΗ ΝΥΧΟΟC · ΛCΩΠΕ ΔΕ ΝΤΕΡΕ ΠΙΩΟΡΠ ΜΜΥCΤΗ-  
 ΡΙΟΝ ΟΥΩ ΕΧΩ ΝΝΕΪΩΛΧΕ ΛΧΕΙ' ΕΘΗ ΝΒΙ ΜΑΘΙΟC  
 5 ΠΕΧΛΑC ΧΕ ΛΙΝΟΪ ΜΠΒΩΛ ΜΠΣΥΜΝΟC ΠΑΪ ΕΝΤΑΣΧΟΟC  
 ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ · ΤΕΝΟΥ ΔΕ ΚΕΛΕΥΕ ΝΑΪ ΤΑΧΟΟC  
 ΖΝ ΟΥΠΑΡΡΗCΙΑ · ΛΧΟΥΩΨΒ ΔΕ ΝΒΙ ΠΙΩΟΡΠ ΜΜΥCΤΗ-  
 ΡΙΟΝ ΠΕΧΛΑC ΧΕ †ΚΕΛΕΥΕ ΝΑΚ ΜΑΘΙΟC ΕΤΡΕΚΤΑΥΕ-  
 ΠΒΩΛ ΜΠΣΥΜΝΟC ΕΝΤΑΣΧΟΟC ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ ·  
 10 ΛΧΟΥΩΨΒ ΔΕ ΝΒΙ ΜΑΘΙΟC ΠΕΧΛΑC ΧΕ ΕΤΒΕ ΠΒΩΛ  
 ΜΦΥΜΝΟC ΕΝΤΑΣΧΟΟC ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ · Λ ΤΕΚ-  
 ΣΟΜ ΝΟΥΟΓΙΝ'' ΠΡΟΦΗΤΕΥΕ ΖΑΡΟC ΜΠΠΟΥΟΒΙΩ ΖΙΤΝ <sup>PMΕ</sup>  
 ΤΩΔΗ ΝCΟΛΟΜΩΝ ΧΕ

1. ΠΕΝΤΑΥΝΤ ΕΠΕCΗΤ ΕΒΟΛ ΖΝ ΜΜΑ ΕΤΧΟCΕ (Ε)Τ-  
 15 CΑΤΠΕ · ΛΥΩ ΛΥΝΤ ΕΖΡΑΪ ΖΝ / ΜΜΑ ΕΤΜΠCΟΝ ΜΠΕCΗΤ ·

2. ΠΕΝΤΑΥΧΙ ΜΜΑΥ ΝΝΕΤΖΝ ΤΜΗΤΕ · ΛΥΩ ΛΥΤCΑΒΟΟΥ  
 ΕΡΟΟΥ ·

3. ΠΕΝΤΑΥΧΩΠΡΕ ΕΒΟΛ ΝΝΑΧΑΧΕ ΜΝ ΝΑΛΑΝΤΙ-  
 ΔΙΚΟC · ΠΕΝΤΑΥ† ΝΑΪ ΝΟΥΕΞΟΥCΙΑ ΕΖΡΑΪ ΕΧΝ ΖΕΝ-  
 20 ΜΡΡΕ ΕΒΟΛΟΥ ΕΒΟΛ ·

4. ΠΕΝΤΑΥΠΑΤΑCCE ΜΦΟC ΕΤΟ ΝCΑΩΠΕ ΝΑΠΕ ΖΝ  
 ΝΑCΙΧ · ΛΥΤΑΖΟΪ ΕΡΑΤ ΖΙΧΝ ΤΕΧΝΟΥΝΕ ΧΕΚΑC ΕΪΕ-  
 4ΩΤΕ ΕΒΟΛ ΜΠΕCΠΕΡΜΑ ·

5. ΛΥΩ ΝΤΟΚ ΝΕΚΝΜΜΑΪ ΠΕ ΕΚ† ΝΤΟΟΤ · ΖΡΑΪ ΖΜ  
 25 ΜΑ ΝΙΜ · ΛΥΚΩΤΕ ΕΡΟΪ ΝΒΙ ΠΕΚΡΑΝ ·

8 MS originally ΕΤΡΕΚΧΩ Μ; ΧΩ Μ crossed out, ΤΑΥC inserted.

14 ΕΒΟΛ in margin. MS ΕΤΧΟCΕ ΤCΑΤΠΕ.

This again is the second *song of praise* which the Pistis Sophia spoke. Now let him who *understands* this *repentance* come forth and say it.”

71. Now it happened when the First *Mystery* finished saying these words, Matthew came forward and said : “I have *understood* the interpretation of the *song of praise* which the Pistis Sophia spoke. Now at this time *command* me that I say it *openly*.

The First *Mystery*, *however*, answered and said : “I *command* thee, Matthew, to give the interpretation of the *song of praise* which the Pistis Sophia spoke.”

Matthew, *however*, answered and said : “Concerning the interpretation of the *song of praise* which the Pistis Sophia spoke, thy light-power once *prophesied* about it through the *Ode* of Solomon, thus :

1. ‘He who brought me down from the high places which are above has brought me up from the places in the depth below.

2. He who there has taken those that are in the midst has taught me<sup>1</sup> of them.

3. He who has dispelled my enemies and my *adversaries* has given me *authority* over bonds, to release them.

4. He who has *smitten* the serpent with seven heads with my hands has set me up over its root, so that I might wipe out its *seed*.

5. And thou wast with me, helping me. In all places thy name surrounded me. |

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<sup>1</sup> (16) taught me; MS : taught them.

6. Λ ΤΕΚΟΥΝΑΜ ΤΑΚΕ-ΤΜΑΤΟΥ ΜΠΡΕΥΧΕ-ΠΕΘΟΥ ·  $\overline{\text{PME}}^b$   
 Λ ΤΕΚΕΙΧ ΚΕΖ-ΤΕΖΙΗ  $\overline{\text{NNEKPICTOC}}$  ·

7. ΑΚΣΟΤΟΥ ΕΒΟΛ  $\overline{\text{ZN}}$   $\overline{\text{NTAFOC}}$  ΛΥΩ ΑΚΠΟΟΝΟΥ  
 ΕΒΟΛ  $\overline{\text{ZN}}$  ΤΜΗΤΕ  $\overline{\text{NNKWCOC}}$  ·

5 8. ΑΚΧΙ  $\overline{\text{NZENKAC}}$  ΕΥΜΟΥΤ · ΑΚ† ΖΙΩΟΥ  $\overline{\text{NOYCW-}}$   
 ΜΑ · ΛΥΩ ΝΕΤΕ  $\overline{\text{NSEKIM}}$  ΑΝ · ΑΚ† ΝΑΥ  $\overline{\text{NOYENERGIA}}$   
 $\overline{\text{NWNZ}}$  ·

9. Λ ΤΕΚΖΙΗ ΨΩΠΕ  $\overline{\text{NOYMNATATTAKO}}$  · ΛΥΩ  $\overline{\text{MN}}$   
 ΠΕΚΖΟ ·

10 10. ΑΚ $\overline{\text{N}}$ -ΠΕΚΑΙΩΝ  $\overline{\text{EXM}}$  ΠΤΑΚΟ · ΧΕΚΑΣ ΕΥΕΒΩΛ  
 ΕΒΟΛ ΤΗΡΟΥ · ΛΥΩ  $\overline{\text{NCEPBPP}}$  · ΛΥΩ  $\overline{\text{NTE}}$  ΠΕΚΟΥΟΙΝ  
 $\overline{\text{P-CNTE}}$  ΝΑΥ ΤΗΡΟΥ ·

11. ΑΚΚΕΤ-ΤΕΚ $\overline{\text{MNTPRMMAO}}$  ΖΙΩΟΥ · ΛΥΩ  $\overline{\text{LYP-OYMA-}}$   
 $\overline{\text{NPSHPE}}$  ΕΥΟΥΛΑΒ ·

15 ΠΑΪ ΘΕ ΠΑΧΟΕΙΣ ΠΕ ΠΒΩΛ  $\overline{\text{MFMNOC}}$  ΕΝΤΑΣΧΟΟΧ  
 $\overline{\text{NBI}}$  ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΣΩΤ $\overline{\text{M}}$  ΘΕ ΤΑΧΟΟΧ  $\overline{\text{ZN}}$  ΟΥΟΥ-  
 $\overline{\text{WNZ}}$  ΕΒΟΛ · ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΘΟΜ ΧΟΟΧ ΖΙΤ $\overline{\text{N}}$  ΣΟ-  
 ΛΟΜΩΝ · ΧΕ  $\overline{\text{PENTACHNT}}$  ΕΠΕΣΗΤ ΕΒΟΛ  $\overline{\text{ZN}}$   $\overline{\text{MMA}}$  ΕΤ-  $\overline{\text{PME}}$   
 ΧΟΟΕ ΕΤΖΙΠΣΑ $\overline{\text{NTPE}}$  · ΛΥΩ ΟΝ ΑΚ $\overline{\text{NT}}$  ΕΖΡΑΪ  $\overline{\text{ZN}}$   $\overline{\text{MMA}}$   
 20 ΕΤ $\overline{\text{ZN}}$  ΠΘΟΝ  $\overline{\text{MPECHT}}$  ·  $\overline{\text{NTOY}}$  ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟΧ  
 $\overline{\text{NBI}}$  ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ (†)ΖΥΜΝΕΥΕ ΕΖΡΑΪ ΕΡΟΚ ΠΑΪ  
 ΕΒΟΛ ΖΙΤ $\overline{\text{M}}$  ΠΕΚΤΩΨ ΑΚ $\overline{\text{NT}}$  ΕΒΟΛ  $\overline{\text{ZM}}$  ΠΕΪΑΙΩΝ ΕΤΧΟΟΕ  
 ΕΤ $\overline{\text{MPC}}$   $\overline{\text{NTPE}}$  ΛΥΩ ΑΚ $\overline{\text{NT}}$  ΕΝΤΟΠΟΣ  $\overline{\text{MPECHT}}$  · ΛΥΩ  
 ΟΝ ΑΚΝΑΖΜΕΤ ΖΙΤ $\overline{\text{N}}$  ΠΕΚΤΩΨ ΑΚ $\overline{\text{NT}}$  ΕΖΡΑΪ  $\overline{\text{ZN}}$   $\overline{\text{NTOPOC}}$   
 25 ΕΤ $\overline{\text{MPECHT}}$  · ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΘΟΜ ΧΟΟΧ ΖΙΤ $\overline{\text{N}}$   
 ΣΟΛΟΜΩΝ ΧΕ ΠΕΝΤΑΧΧΙ  $\overline{\text{MMA}}$   $\overline{\text{NNETZN}}$  ΤΜΗΤΕ · ΛΥΩ

21 MS ζυμνευε.



6. Thy right hand has destroyed the poison of the slanderer; thy hand has made the way for thy *faithful ones*.

7. Thou hast freed them from the *graves* and hast removed them from the midst of the corpses.

8. Thou hast taken dead bones and thou hast clothed them with a *body*; and to those that do not move thou hast given *energy* of life.

9. Thy way has become indestructible, and thy face.

10. Thou hast brought thy *aeon* to destruction that all things should be dissolved and be made new and that thy light should become a foundation for them all.

11. Thou hast built thy wealth upon them, and they have become a holy dwelling place'. \*

This now, my Lord, is the interpretation of the *song of praise* which the Pistis Sophia spoke. Hear now that I say it openly. The word which thy power spoke through Solomon: 'He who brought me down from the high places which are above also brought me forth<sup>1</sup> from the places in the depth below': that is the word which the Pistis Sophia said: 'I *sing praise* to thee; through thy ordinance thou didst bring me forth from the *aeon* on high which is above, and thou didst bring me to the *places* below. And again through thy ordinance thou didst save me and bring me out of the *places* below'. And the word which thy power spoke through Solomon: 'He who there has taken those that are in the midst | has taught me of them': that is the word which

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\* Ode Sol. 22.1-12

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<sup>1</sup> (18, 19) he who ... also brought me forth; MS: he who ... and thou didst also bring me forth.

ΛΥΤΣΑΒΟΪ ΕΡΟΟΥ· ΝΤΟϢ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ  
 ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ ΑΥΩ ΟΝ ΕΒΟΛ ΖΙΤΟΟΤΚ ΑΚΤΡΕΣ-  
 ΣΩΤϢ ΕΒΟΛ ΝΒΙ ΘΥΛΗ ΕΤΖΝ ΤΜΗΤΕ ΝΤΑΒΟΜ· ΑΥΩ  
 ΛΙΝΑΥ\* ΕΡΟС· ΑΥΩ ΟΝ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟϢ <sup>PMε</sup><sup>b</sup>  
 5 ΖΙΤΝ ΣΟΛΟΜΩΝ ΧΕ ΠΕΝΤΑϢΧΩΩΡΕ ΕΒΟΛ ΝΝΑΧΑΧΕ  
 ΜΝ ΝΑΛΑΝΤΙΑΙΚΟС· ΝΤΟϢ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ  
 ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΑΥΩ ΝΤΟΚ ΠΕ ΝΤΑΚΧΩΩΡΕ ΝСА-  
 ΒΟΛ ΜΜΟΪ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΑΥΘΑΛΗС ΝΑΪ  
 ΕΝΕΥΖΩΧ ΜΜΟΪ· ΑΥΩ ΝΑΪ ΕΝΕΥΟ ΝΧΑΧΕ ΕΡΟΪ· ΑΥΩ  
 10 ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟϢ ΧΕ ΠΕΝΤΑϢ† ΝΑΪ Ν-  
 ΤΕϢΣΟΦΙΑ ΕΖΡΑΪ ΕΧΝ ΖΕΝΜΡΡΕ ΕΒΟΛΟΥ ΕΒΟΛ· ΝΤΟϢ  
 ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΑΥΩ  
 ΛϢ† ΝΑΪ ΝΤΕϢΣΟΦΙΑ· ΕΤΡΑΒΩΛ ΕΒΟΛ ΖΝ ΜΜΡΡΕ ΝΝΕ-  
 ΠΡΟΒΟΛΟΟΥΕ ΕΤΜΜΑΥ· ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ  
 15 ΧΟΟϢ ΧΕ ΠΕΝΤΑϢΠΑΤΑΣΣΕ ΜΦΟϢ ΕΤΟ ΝСАΩϢΕ ΝΑΠΕ  
 ΖΝ ΝΑΒΙΧ·\* ΑΥΩ ΛϢΤΑΖΟΪ ΕΡΑΤ ΖΙΧΝ ΤΕϢΝΟΥΝΕ ΧΕ- <sup>PMz</sup>  
 ΚΑΣ ΕΪΕϢΩΤΕ ΕΒΟΛ ΜΠΕϢΣΕΡΜΑ· ΝΤΟϢ ΠΕ ΠΩΛΧΕ  
 ΕΝΤΑΣΧΟΟϢ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΑΥΩ ΑΚΠΑΤΑΣΣΕ  
 ΜΠΖΟϢ ΠΑ†САΩϢΕ ΝΑΠΕ ΕΒΟΛ ΖΙΤΝ ΝΑΒΙΧ· ΑΥΩ ΑΚ-  
 20 ΤΑΖΟΪ ΕΡΑΤ ΕΖΡΑΪ ΕΧΝ ΤΕϢΖΥΛΗ· ΑΚΤΑΚΟϢ ΧΕΚΑΣ  
 ΝΝΕ ΠΕϢΣΕΡΜΑ ΤΩΟΥΝ ΧΙΝ ΜΠΕΪΝΑΥ· ΑΥΩ ΠΩΛΧΕ  
 ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟϢ ΧΕ ΑΥΩ ΝΤΟΚ ΝΕΚΝΜΜΑΪ ΠΕ  
 ΝΕΚ† ΝΤΟΟТ· ΝΤΟϢ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ  
 ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΑΥΩ ΝΤΟΚ ΝΕΚΝΜΜΑΪ ΠΕ ΕΚ†-  
 25 ΣΟΜ ΝΑΪ ΖΝ ΝΑΪ ΤΗΡΟΥ· ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ  
 ΧΟΟϢ ΧΕ ΑΥΩ Α ΠΕΚΡΑΝ ΚΩΤΕ ΕΡΟΪ ΖΡΑΪ ΖΜ ΜΑ ΝΙΜ·

11 MS ΠΤΕϢΣΟΦΙΑ; read ΠΤΕϢΣΟϢΟΥСΙΑ; see 157.19.

23 MS ΑΥΩ ΝΕΚ†; ΑΥΩ crossed out, but not Ν; read ΕΚ†.

the Pistis Sophia said : 'And again through thyself thou hast caused the *matter* in the midst of my power to be purified, and I saw it'. And again the word which thy power spoke through Solomon : 'He who has dispelled my enemies and my *adversaries*' : that is the word which the Pistis Sophia said : 'And thou hast dispelled from me the *emanations* of the Authades which oppressed me, and were hostile to me'. And the word which thy power said : 'He who gave to me his *wisdom*<sup>1</sup> over bonds, to release them' : that is the word which the Pistis Sophia said : 'And he gave to me his *wisdom* to release me from the bonds of those *emanations*'. And the word which thy power spoke : 'He who has *smitten* the serpent with seven heads with my hands, has set me up over its root, that I should wipe out its *seed*' : that is the word which the Pistis Sophia said : 'And thou hast *smitten* the serpent with seven heads with my hands; and thou hast set me up over its *matter*. Thou hast destroyed it that its *seed* may not rise up from this hour'. And the word which thy power spoke : 'And thou wast with me helping me' : that is the word which the Pistis Sophia said : 'And thou wast with me giving power to me in all these things'. And the word which thy power spoke : 'In all places thy name surrounded me' : | that is the word which the Pistis

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<sup>1</sup> (11) wisdom; compare 157.19 : authority.

5  $\bar{\nu}\tau\omicron\upsilon$   $\pi\epsilon$   $\pi\omega\lambda\chi\epsilon$   $\epsilon\bar{\nu}\tau\alpha\varsigma\chi\omicron\omicron\upsilon$   $\bar{\nu}\delta\iota$   $\tau\pi\iota\sigma\tau\iota\varsigma$   $\varsigma\omicron\phi\iota\alpha$  ·  $\overline{\rho\mu\zeta}^b$   
 $\chi\epsilon$   $\lambda\gamma\omega$   $\lambda$   $\pi\epsilon\kappa\omicron\upsilon\gamma\omicron\iota\bar{\nu}$   $\kappa\omega\tau\epsilon$   $\epsilon\rho\omicron\iota$   $\varepsilon\rho\alpha\iota$   $\varepsilon\bar{\nu}$   $\bar{\nu}\epsilon\upsilon\tau\omicron\pi\omicron\varsigma$   
 $\tau\eta\rho\omicron\upsilon$  ·  $\lambda\gamma\omega$   $\pi\omega\lambda\chi\epsilon$   $\epsilon\bar{\nu}\tau\alpha$   $\tau\epsilon\kappa\omicron\sigma\omicron\mu$   $\chi\omicron\omicron\upsilon$   $\chi\epsilon$   $\lambda\gamma\omega$   
 $\lambda$   $\tau\epsilon\kappa\omicron\upsilon\bar{\nu}\lambda\mu$   $\tau\alpha\kappa\epsilon$ - $\tau\mu\alpha\tau\omicron\upsilon$   $\bar{\mu}\pi\rho\epsilon\chi\chi\epsilon$ - $\pi\epsilon\theta\omicron\omicron\upsilon$  ·  
 10  $\bar{\nu}\tau\omicron\upsilon$   $\pi\epsilon$   $\pi\omega\lambda\chi\epsilon$   $\bar{\nu}\tau\alpha\varsigma\chi\omicron\omicron\upsilon$   $\bar{\nu}\delta\iota$   $\tau\pi\iota\sigma\tau\iota\varsigma$   $\varsigma\omicron\phi\iota\alpha$  ·  
 $\chi\epsilon$   $\lambda\gamma\omega$   $\epsilon\beta\omicron\lambda$   $\varepsilon\iota\tau\omicron\omicron\tau\bar{\kappa}$   $\lambda\gamma\bar{\rho}\alpha\tau\omicron\sigma\omicron\mu$   $\bar{\nu}\delta\iota$   $\bar{\nu}\epsilon\pi\rho\omicron\upsilon\omicron$   
 $\lambda\omicron\omicron\upsilon\gamma\epsilon$   $\bar{\mu}\pi\lambda\gamma\theta\alpha\lambda\lambda\eta\varsigma$   $\chi\epsilon$   $\lambda\kappa\chi\iota$ - $\pi\omicron\upsilon\gamma\omicron\epsilon\iota\bar{\nu}$   $\bar{\nu}\tau\epsilon\upsilon\delta\omicron\mu$   
 $\varepsilon\rho\alpha\iota$   $\bar{\nu}\varepsilon\eta\tau\omicron\upsilon$  ·  $\lambda\gamma\omega$   $\pi\omega\lambda\chi\epsilon$   $\epsilon\bar{\nu}\tau\alpha$   $\tau\epsilon\kappa\omicron\sigma\omicron\mu$   $\chi\omicron\omicron\upsilon$   $\chi\epsilon$   
 $\lambda$   $\tau\epsilon\kappa\omicron\iota\chi$   $\kappa\epsilon\bar{\varepsilon}$ - $\tau\epsilon\bar{\varepsilon}\eta$   $\bar{\nu}\bar{\nu}\epsilon\kappa\pi\iota\sigma\tau\omicron\varsigma$  ·  $\bar{\nu}\tau\omicron\upsilon$   $\pi\epsilon$   $\pi\omega\lambda\chi\epsilon$   
 15  $\epsilon\bar{\nu}\tau\alpha\varsigma\chi\omicron\omicron\upsilon$   $\bar{\nu}\delta\iota$   $\tau\pi\iota\sigma\tau\iota\varsigma$   $\varsigma\omicron\phi\iota\alpha$   $\chi\epsilon$   $\lambda\kappa\sigma\omicron\upsilon\tau\bar{\nu}$ - $\tau\alpha\bar{\varepsilon}\eta$   
 $\epsilon\bar{\nu}\tau$   $\epsilon\beta\omicron\lambda$   $\varepsilon\bar{\nu}$   $\pi\epsilon\chi\lambda\omicron\varsigma$   $\chi\epsilon$   $\lambda\iota\pi\iota\sigma\tau\epsilon\upsilon\varsigma$   $\epsilon\rho\omicron\kappa$  ·  $\lambda\gamma\omega$   
 $\pi\omega\lambda\chi\epsilon$   $\epsilon\bar{\nu}\tau\alpha$   $\tau\epsilon\kappa\omicron\sigma\omicron\mu$   $\chi\omicron\omicron\upsilon$  ·  $\chi\epsilon$   $\lambda\kappa\sigma\omicron\tau\omicron\upsilon$   $\epsilon\beta\omicron\lambda$   
 $\varepsilon\bar{\nu}$   $\bar{\nu}\tau\alpha\phi\omicron\varsigma$   $\lambda\gamma\omega$   $\lambda\kappa\pi\omicron\omicron\sigma\omicron\upsilon$   $\epsilon\beta\omicron\lambda$   $\varepsilon\bar{\nu}$   $\tau\mu\eta\tau\epsilon$   $\bar{\nu}\bar{\nu}$ -  
 $\kappa\omega\sigma$  ·  $\bar{\nu}\tau\omicron\upsilon$   $\pi\epsilon$   $\pi\omega\lambda\chi\epsilon$   $\epsilon\bar{\nu}\tau\alpha\varsigma\chi\omicron\omicron\upsilon$   $\bar{\nu}\delta\iota$   $\tau\pi\iota\sigma\tau\iota\varsigma$   $\overline{\rho\mu\eta}$   
 20  $\varsigma\omicron\phi\iota\alpha$  ·  $\chi\epsilon$   $\lambda\gamma\omega$   $\lambda\kappa\sigma\omicron\tau\bar{\tau}$   $\epsilon\beta\omicron\lambda$   $\varepsilon\bar{\nu}$   $\pi\epsilon\chi\lambda\omicron\varsigma$  ·  $\lambda\gamma\omega$   
 $\lambda\kappa\pi\omicron\omicron\sigma\omicron\epsilon\tau$   $\epsilon\beta\omicron\lambda$   $\varepsilon\bar{\nu}$   $\bar{\nu}\kappa\lambda\kappa\epsilon$   $\bar{\nu}\varepsilon\gamma\lambda\iota\kappa\omicron\bar{\nu}$  ·  $\epsilon\tau\epsilon$   $\bar{\nu}\tau\omicron\omicron\upsilon$   
 $\bar{\nu}\epsilon$   $\bar{\nu}\epsilon\pi\rho\omicron\upsilon\omicron\lambda\omicron\omicron\upsilon\gamma\epsilon$   $\bar{\nu}\kappa\lambda\kappa\epsilon$   $\epsilon\tau\bar{\varepsilon}\bar{\mu}$   $\pi\epsilon\chi\lambda\omicron\varsigma$  ·  $\bar{\nu}\lambda\iota$   $\epsilon\bar{\nu}\tau$ -  
 $\lambda\kappa\chi\iota$ - $\pi\epsilon\upsilon\gamma\omicron\upsilon\gamma\omicron\epsilon\iota\bar{\nu}$   $\varepsilon\rho\alpha\iota$   $\bar{\nu}\varepsilon\eta\tau\omicron\upsilon$  ·  $\lambda\gamma\omega$   $\pi\omega\lambda\chi\epsilon$   $\epsilon\bar{\nu}\tau\alpha$   
 $\tau\epsilon\kappa\omicron\sigma\omicron\mu$   $\chi\omicron\omicron\upsilon$   $\chi\epsilon$   $\lambda\kappa\chi\iota$   $\bar{\nu}\varepsilon\bar{\nu}\kappa\lambda\varsigma$   $\epsilon\upsilon\mu\omicron\omicron\upsilon\tau$   $\lambda\kappa\bar{\tau}$   
 25  $\varepsilon\iota\omega\upsilon$   $\bar{\nu}\omicron\upsilon\gamma\omega\mu\alpha$  ·  $\lambda\gamma\omega$   $\bar{\nu}\epsilon\tau\epsilon$   $\bar{\nu}\varsigma\epsilon\kappa\iota\mu$   $\lambda\bar{\nu}$  ·  $\lambda\kappa\bar{\tau}$   $\bar{\nu}\lambda\gamma$   
 $\bar{\nu}\omicron\upsilon\gamma\epsilon\bar{\nu}\epsilon\rho\gamma\iota\alpha$   $\bar{\nu}\omega\bar{\nu}\varepsilon$  ·  $\bar{\nu}\tau\omicron\upsilon$   $\pi\epsilon$   $\pi\omega\lambda\chi\epsilon$   $\epsilon\bar{\nu}\tau\alpha\varsigma\chi\omicron\omicron\upsilon$   
 $\bar{\nu}\delta\iota$   $\tau\pi\iota\sigma\tau\iota\varsigma$   $\varsigma\omicron\phi\iota\alpha$  ·  $\chi\epsilon$   $\lambda\gamma\omega$   $\lambda\kappa\chi\iota$ - $\bar{\nu}\lambda\delta\omicron\mu$   $\tau\eta\rho\omicron\upsilon$   
 $\bar{\nu}\lambda\iota$   $\epsilon\tau\epsilon$   $\bar{\mu}\bar{\nu}$ - $\omicron\upsilon\gamma\omicron\epsilon\iota\bar{\nu}$   $\bar{\nu}\varepsilon\eta\tau\omicron\upsilon$   $\lambda\kappa\bar{\tau}$   $\epsilon\bar{\varepsilon}\omicron\upsilon\bar{\nu}$   $\epsilon\rho\omicron\omicron\upsilon$   $\bar{\nu}$ -  
 $\omicron\upsilon\gamma\omicron\upsilon\gamma\omicron\iota\bar{\nu}$   $\epsilon\chi\sigma\omicron\tau\bar{\chi}$  ·  $\lambda\gamma\omega$   $\bar{\nu}\lambda\mu\epsilon\lambda\omicron\varsigma$   $\tau\eta\rho\omicron\upsilon$   $\bar{\nu}\lambda\iota$   $\epsilon\tau\epsilon$   
 25  $\bar{\mu}\bar{\nu}$ - $\omicron\upsilon\gamma\omicron\epsilon\iota\bar{\nu}$   $\kappa\iota\mu$   $\bar{\nu}\varepsilon\eta\tau\omicron\upsilon$   $\lambda\kappa\bar{\tau}$   $\bar{\nu}\lambda\gamma$   $\bar{\nu}\omicron\upsilon\gamma\omicron\upsilon\gamma\omicron\iota\bar{\nu}$   $\bar{\nu}\omega\bar{\nu}\varepsilon$   
 $\varepsilon\bar{\nu}$   $\pi\epsilon\kappa\chi\iota\varsigma\epsilon$  ·  $\lambda\gamma\omega$   $\pi\omega\lambda\chi\epsilon$   $\epsilon\bar{\nu}\tau\alpha$   $\tau\epsilon\kappa\omicron\sigma\omicron\mu$   $\chi\omicron\omicron\upsilon$   $\chi\epsilon$

Sophia said : ‘And thy light surrounded me in all their *places*’. And the word which thy power spoke : ‘Thy right hand has destroyed the poison of the slanderer’ : that is the word which the Pistis Sophia said : ‘And through thyself the *emanations* of the Authades were made powerless. For thou hast taken away from them the light of their power’. And the word which thy power spoke : ‘Thy hand has made the way for thy *faithful ones*’ : that is the word which the Pistis Sophia spoke : ‘Thou hast made straight my way, to bring me forth from the *Chaos* because I have *believed* in thee’. And the word which thy power spoke : ‘Thou hast freed them from the *graves* and hast removed them from the midst of the corpses’ : that is the word which the Pistis Sophia said : ‘And thou hast freed me from the *Chaos* and thou hast removed me out of the *material* darknesses which are the dark *emanations* in the *Chaos*, the light of which thou hast taken away from them’. And the word which thy power spoke : ‘Thou hast taken dead bones and thou hast clothed them with a *body*; and to those that do not move thou hast given *energy* of life’ : that is the word which the Pistis Sophia said : ‘Thou hast taken all my powers in which there was no light, thou hast put into them pure light. And to all my *members* in which no light moved, thou hast given living light from thy height’. And the word which thy power spoke : | ‘Thy way has become indestructible, and

Α ΤΕΚ2ΙΗ ΨΩΠΕ ΝΟΥΜΝΤΑΤΤΑΚΟ · ΜΝ ΠΕΚ2Ο · ΝΤΟ4 <sup>PMH</sup> b  
 ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙΣΤΙC CΟΦΙΑ ΧΕ ΑΥΩ  
 ΑΚCΟΥΤΝ-ΤΕΚ2ΙΗ ΝΑΪ · ΜΝ ΠΟΥΟΪΝ ΜΠΕΚ2Ο ΑΥΩΠΕ  
 ΝΑΪ ΝΟΥΩΝ2 ΝΑΤΤΑΚΟ · ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚ6ΟΜ  
 5 ΧΟΟ4 ΧΕ ΑΚΝ-ΠΕΚΛΙΩΝ ΕΧΜ ΠΤΑΚΟ · ΧΕΚΑΣ ΕΥ-  
 ΕΒΩΛ ΕΒΟΛ ΝCΕΡΒΡΡΕ ΤΗΡΟΥ · ΝΤΟ4 ΠΕ ΠΩΛΧΕ ΕΝΤ-  
 ΑCΧΟΟ4 Ν6Ι ΤΠΙΣΤΙC CΟΦΙΑ · ΧΕ ΑΚΝΤ ΑΝΟΚ ΤΕΚ-  
 6ΟΜ Ε2ΡΑΪ ΕΧΜ ΠΕΧΛΟC · ΑΥΩ ΕΧΜ ΠΤΑΚΟ · ΧΕΚΑΣ  
 ΕΥΕΒΩΛ ΕΒΟΛ Ν6Ι Ν2ΥΛΗ ΤΗΡΟΥ ΕΤΩΟΠ 2Μ ΠΤΟ-  
 10 ΠΟC ΕΤΜΜΑΥ · ΑΥΩ ΝCΕΡΒΡΡΕ Ν6Ι ΝΑ6ΟΜ ΤΗΡΟΥ 2Μ  
 ΠΟΥΟΪΝ · ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚ6ΟΜ ΧΟΟ4 ΧΕ  
 ΑΥΩ ΠΕΚΟΥΟΕΙΝ Ρ-CΝΤΕ ΝΑΥ ΤΗΡΟΥ · ΝΤΟ4 ΠΕ  
 ΠΩΛΧΕ ΕΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙΣΤΙC CΟΦΙΑ ΧΕ ΑΥΩ Α  
 ΠΕΚΟΥΟΪΝ ΨΩΠΕ Ν2ΗΤΟΥ ΤΗΡΟΥ · ΑΥΩ ΠΩΛΧΕ <sup>PMO</sup>  
 15 ΕΝΤΑ ΤΕΚ6ΟΜ ΝΟΥΟΕΙΝ ΧΟΟ4 2ΙΤΝ CΟΛΟΜΩΝ ΧΕ  
 ΑΚΚΑ-ΤΕΚΜΝΤΡΜΜΑΟ 2ΙΧΩ4 · ΑΥΩ Α4Ρ-ΟΥΜΑΝΨΩΠΕ  
 Ε4ΟΥΛΛΒ · ΝΤΟ4 ΠΕ ΠΩΛΧΕ ΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙΣΤΙC  
 CΟΦΙΑ ΧΕ ΑΚΤΑΧΡΕ-ΠΟΥΟΕΙΝ ΝΤΕΚΑΠΟ2ΡΟΙΑ 2ΙΧΩΪ ·  
 ΑΥΩ ΑΪΨΩΠΕ ΝΟΥΟΕΙΝ Ε4CΟΤ4 · ΠΑΪ 6Ε ΠΑΧΟΕΙC  
 20 ΠΕ ΠΒΩΛ ΜΦΥΜΝΟC ΕΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙΣΤΙC CΟΦΙΑ ·  
 3 ΑCΩΠΕ 6Ε ΝΤΕΡΕ ΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ CΩΤΜ  
 ΕΝΕΪΨΑΧΕ Ε4ΧΩ ΜΜΟΟΥ Ν6Ι ΜΛΘΑΙΟC ΠΕΧΛ4 ΧΕ  
 ΕΥΓΕ ΜΛΘΑΙΟC · ΑΥΩ ΚΑΛΩC ΠΜΕΡΙΤ · ΠΑΪ ΠΕ ΠΒΩΛ  
 ΜΦΥΜΝΟC ΕΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙΣΤΙC CΟΦΙΑ · Α4ΟΥΩ2  
 25 ΔΕ ΟΝ ΕΤΟΟΤ4 Ν6Ι ΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΠΕΧΛ4 ΧΕ  
 ΑCΟΥΩ2 ΔΕ ΟΝ ΕΤΟΟΤC Ν6Ι ΤCΟΦΙΑ 2Μ ΠΕΪ2ΥΜΝΟC ·  
 ΠΕΧΛC ΧΕ

3 MS λψωπε; read λψωπε.

thy face': that is the word which the Pistis Sophia said: 'And thou hast made straight thy way for me, and the light of thy face has become for me imperishable life'. And the word which thy power spoke: 'Thou hast brought thy *aeon* to destruction, that all things should be dissolved and made new': that is the word which the Pistis Sophia said: 'Thou hast brought me, thy power, above the *Chaos* and above the destruction, so that all the *materials* which are in that *place* should be dissolved, and that all my powers should be renewed in the light'. And the word which thy power spoke: 'And thy light becomes a foundation for them all': that is the word which the Pistis Sophia spoke: 'And thy light has been in them all'. And the word which thy light-power spoke through Solomon: 'Thou hast placed thy wealth upon it, and it has become a holy dwelling place': that is the word which the Pistis Sophia said: 'Thou hast made fast the light of thy *outpouring* upon me, and I have become purified light'. This now, my Lord, is the interpretation of the *song of praise* which the Pistis Sophia said."

72. Now it happened when the First *Mystery* heard these words which Matthew spoke, he said: "*Excellent, Matthew, and well done, thou beloved one. This is the interpretation of the song of praise* which the Pistis Sophia spoke."

The First *Mystery* however continued again, he said: "The Pistis Sophia, however, continued again in this *song of praise*. She said: |

1. †ΝΑΧΟΟΣ ΧΕ ΝΤΟΚ ΠΕ ΠΟΥΟΕΙΝ ΠΕΤΧΟΣΕ ΧΕ  $\overline{\text{PMΘ}}$ <sup>b</sup>  
 ΑΚΝΟΥΖΜ ΜΜΟΪ· ΑΥΩ ΑΚΝΤ' ΕΡΑΤΚ ΑΥΩ ΜΠΚΤΡΕΥΧΙ-  
 ΠΛΟΥΟΪΝ ΝΒΙ ΝΕΠΡΟΒΟΛΟΥΕ ΜΠΑΥΘΑΛΛΗΣ ΝΑΪ ΕΤΟ  
 ΝΧΑΧΕ ΕΡΟΪ·

5 2. ΠΟΥΟΪΝ ΝΤΕ ΝΙΟΥΟΪΝ· ΑΪΖΥΜΝΕΥΕ ΕΞΡΑΪ ΟΥΒΗΚ·

3. ΑΚΝΑΖΜΕΤ ΠΟΥΟΕΙΝ ΑΚΝ-ΤΑΔΟΜ ΕΞΡΑΪ ΖΜ ΠΕ-  
 ΧΑΟΣ· ΑΚΝΑΖΜΕΤ ΕΒΟΛ ΖΙΤΝ ΝΕΤΒΗΚ ΕΠΕCΗΤ ΕΠΚΑΚΕ·

ΝΕΪΩΑΧΕ ΟΝ ΑΣΧΟΟΥ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ· ΤΕΝΟΥ  
 CΕ ΠΕΝΤΑ ΠΕΧΝΟΥC ΡΝΟΕΡΟC ΕΑΧΝΟΪ ΝΝΩΑΧΕ ΕΝΤ-  
 10 ΑCΧΟΟΥ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ· ΜΑΡΕΧΕΙ' ΕΘΗ ΝΪΤΑΥΕ-  
 ΠΕΥΒΩΛ :

3 ΑC(Ω)ΩΠΕ CΕ ΝΤΕΡΕ ΠΙΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΟΥΩ  
 ΕΧΩ ΝΝΕΪΩΑΧΕ ΕΜΜΑΘΗΤΗC· ΑCΕΙ' ΕΘΗ ΝΒΙ ΜΑ-  
 ΡΙΑ· ΠΕΧΑC ΧΕ ΠΑΧΟΕΙC· ΠΑΝΟΥC ΟΥΝΟΕΡΟC ΠΕ  
 15 ΝΟΥΟΪΩ ΝΙΜ ΕΤΡΑΕΙ' ΕΘΗ ΝCΟΠ ΝΙΜ· ΤΑΤΑΥΕ-ΠΒΩΛ  
 ΝΝΩΑΧΕ ΕΝΤΑCΧΟΟΥ· ΑΛΛΑ \*\* ΕΪΡΖΟΤΕ ΖΗΤΪ ΜΠΕ-  $\overline{\text{PI}}$   
 ΤΡΟC ΧΕ ΨΑΧΑΠΙΧΕΙ ΕΡΟΪ· ΑΥΩ ΪΜΟCΤΕ ΜΠΕΝΓΕ-  
 ΝΟC· ΝΑΪ ΔΕ ΝΤΕΡΕCΧΟΟΥ ΠΕΧΑΧ ΝΑC ΝΒΙ ΠΙΩΟΡΠ  
 ΜΜΥCΤΗΡΙΟΝ ΧΕ ΟΥΟΝ ΝΙΜ ΕΤΝΑΜΟΥΖ ΕΒΟΛ ΖΜ ΠΕ-  
 20 ΠΝΑ ΝΟΥΟΕΙΝ ΕΤΡΕΧΕΙ' ΕΘΗ ΝΪΤΑΥΕ-ΠΒΩΛ ΝΝΕΪΧΩ  
 ΜΜΟΟΥ· ΜΝ-ΑΛΛΑΥ ΝΑΨΚΩΛΥ ΜΜΟC· ΤΕΝΟΥ CΕ ΝΤΟ  
 Ω' ΜΑΡΙΑ· ΤΑΥΕ-ΠΒΩΛ ΝΝΩΑΧΕ ΝΑΪ ΝΤΑCΧΟΟΥ ΝΒΙ  
 ΤΠΙCΤΙC CΟΦΙΑ· ΑCΟΥΩΨΒ CΕ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑC ΜΠΙ-

7 MS ΕΒΟΛ ΖΙΤΝ; read ΕΒΟΛ ΖΠ.

20 MS ΠΪΪΩΑΧΕ; read ΠΠC-ΪΧΩ.



1. 'I will say that thou art the light which is on high, for thou didst save me, and thou hast brought me to thyself. And thou didst not allow the *emanations* of the Authades, which are my enemies, to take away my light.

2. O Light of Lights, I have *sung praises* to thee; thou hast saved me<sup>1</sup>.

3. O Light, thou hast brought my power up from the *Chaos*; thou hast saved me from among those that go down to the darkness.'

The Pistis Sophia said these words also. Now at this time, he whose *mind* has become *understanding* to *understand* the words which the Pistis Sophia spoke, let him come forward and give their interpretation."

Now it happened when the First Mystery finished saying these words to the *disciples*, Maria came forward. She said: "My Lord, my *mind* is *understanding* at all times that I should come forward at any time and give the interpretation of the words which she spoke, *but* I am afraid of Peter, for he *threatens* me and he hates our *race*."

*But* when she said these things, the First *Mystery* said to her: "Everyone who will be filled with the *Spirit* of light to come forward and give the interpretation of those things which I say, him will no one be able to *prevent*. Now at this time, thou *O Maria*, give the interpretation of the words which the Pistis Sophia said."

Now Maria answered and said to the | First *Mystery*

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<sup>1</sup> (5, 6) Verse division differs from Coptic text; cf. 163.7-9, 164.

ωορῖν ἡμῦστηριον ἡτμητε ἡμῆμαθητης· ἕε πα-  
 χοῖς· εἵβε πῶλ ἡνῶαχε ἐνῆααχοοῦ ἡῖοι τῆσι-  
 τῆς σοφία· λ τεκῶομ ἡνοῦοειν προφῆτεῦε ἡμοοῦ  
 ἡπιοῦοειω ζιτῆ ἡαῦγῆα· ἕε

5 1. †ἡααααατῆκ ἡχοοῖς· ἕε ἀκωοῖπῆ εῖοκ· ἀῦω  
 ἡἡκῆεῦφρανε ἡἡααααχε εῖραῖ εῦαῖ·

2. ἡχοοῖς πανοῦτε ἀῖωω εῖραῖ εῖοκ· ἀῦω ἀκ- <sup>ρη</sup>  
 ἡααῖοῖ·

3. ἡχοῖς ἀκῆ-ταψῦχη εῖραῖ ῆν ἡμῆτε· ἀκτοῦ-  
 10 χοῖ ἐνετῆηκ ἐπεσῆτ ἐπωῆῖ·

ἡῖ ἡε ἡῆτερεαχοοῦ ἡῖοι μαρία πεααα ἡαα ἡῖοι  
 ἡωορῖν ἡμῦστηριον ἕε εῦγε καλωα μαρία τῆα-  
 κῆριος· ἀχοῦωα ἡε οἡ ἐτοοτῆ ῆμ ἡωααχε πεααα  
 ἡἡμαθητης ἕε ἀχοῦωα οἡ ἐτοοτῆ ἡῖοι τῆσι-  
 15 σοφία ῆμ ἡεῖζῦμνοα· πεααα ἕε

1. λ ποῦοειν ωωπε ἡῖ ἡρεαοῦωῆμ·

2. ἀῦω ἀηκτε-πααααε ἡῖ εῦοῦοειν· ἀῦω ἀ-  
 πεε-πεααοα εῖκωτε εῖοῖ· ἀημορῆ ἡοῦοῦοειν·

ααωωπε ἡε ἡῆτερε ἡωορῖν ἡμῦστηριον οῦω ε-  
 20 αω ἡἡεῖωααχε· ἀαεῖ' εῖη ἡῖοι μαρῶα πεααα ἕε  
 πααοοῖς· ἡῆα τεκῶομ προφῆτεῦε ἡπιοῦοειω <sup>ρη</sup>  
 ζιτῆ ἡαῦγῆα· εἵβε ἡεῖωααχε ἕε

10. λ ἡχοοῖς ωωπε ἡῖ ἡβηῆοα·

11. ἀηκτε-παἡεεπε ἡῖ εῦραωε· ἀηπεε-τααοοῦνε  
 25 ἀημορῆ ῆν οῦοῦνοα·

9 MS 2N.

in the midst of the *disciples*: “My Lord, concerning the interpretation of the words which the Pistis Sophia spoke, thy light-power once *prophesied* through David thus :

1. ‘I will exalt thee, O Lord, for thou hast received me and thou hast not given to my enemies *to rejoice* over me.

2. O Lord, my God, I cried to thee and thou didst heal me.

3. O Lord thou hast brought my *soul* up from Amente; thou hast saved me from those who go down to the pit’.\*

73. *However*, when Maria had said these things, the First *Mystery* said to her: “*Excellent, well done*, Maria, thou *blessed one*.”

*But* he (the First *Mystery*) continued again with the discourse. He said to the *disciples*: “The Pistis Sophia continued again with this *song of praise*, she said :

1. ‘The Light has become my Saviour.

2. And it has turned my darkness into light for me. And it has rent the *Chaos* which surrounded me. It has girded me with light’.”

Now it happened when the First *Mystery* finished speaking these words, Martha came forward and said: “My Lord, thy power *prophesied* once, through David, concerning these words, saying :

10. ‘The Lord has become my *helper*.

11. He has turned my lament into rejoicing for me, he has rent my sackcloth; he has girded me with gladness’<sup>□</sup>.” |

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\* Ps. 29.1-3

□ Ps. 29.10, 11

ΛΣΨΩΠΕ ΔΕ ΝΤΕΡΕ ΠΙΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΟΥΩ  
 ΕΧΩΤΜ ΕΝΕΨΑΧΕ ΕΧΩ ΝΜΟΟΥ ΝΒΙ ΜΑΡΘΑ· ΠΕ-  
 ΧΛΑ ΧΕ ΕΥΓΕ ΛΥΩ ΚΑΛΩΣ ΜΑΡΘΑ· ΛΧΟΥΩΣ ΔΕ ΟΝ  
 ΕΤΟΟΤΨ ΝΒΙ ΠΙΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΠΕΧΛΑ ΝΜΜΛΟΗ-  
 5 ΤΗΣ· ΧΕ ΛΧΟΥΩΣ ΟΝ ΕΤΟΟΤΨ ΖΜ ΦΥΜΝΟΣ ΝΒΙ  
 ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΛΥΩ ΠΕΧΛΑ ΧΕ

1. ΤΑΘΟΜ ΖΥΜΝΕΥΕ ΕΠΟΥΟΪΝ ΛΥΩ ΜΠΡΡ-ΠΩΒΩ  
 ΝΝΒΟΜ ΤΗΡΟΥ ΜΠΟΥΟΕΙΝ ΝΑΪ ΕΝΤΑΥΤΑΛΥ ΝΕ·

2. ΛΥΩ ΝΒΟΜ ΤΗΡΟΥ ΕΤΝΖΗΤ· ΖΥΜΝΕΥΕ ΕΠΡΑΝ  
 10 ΜΠΕΧΜΥΣΤΗΡΙΟΝ ΕΤΟΥΛΑΒ·

3. ΠΕΤΚΩ ΕΒΟΛ ΝΤΟΥΠΑΡΑΒΑΣΙΣ ΤΗΡΨ· ΠΕΤΝΟΥΖΜ  
 ΜΜΟ ΕΒΟΛ ΖΝ ΝΟΥΖΩΧ ΤΗΡΟΥ· ΝΑΪ ΕΝΤΑΥΟΛΙΒΕ ΠΜΑ<sup>1</sup>  
 ΜΜΟ ΝΖΗΤΟΥ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΟΛΑΔΗΣ·

4. ΠΕΝΤΑΧΝΟΥΖΜ ΜΠΟΥΟΟΥΟΕΙΝ ΕΒΟΛ ΖΝ ΝΕΠΡΟΒΟ-  
 15 ΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ΝΑΪ ΕΤΗΠ ΕΠΤΑΚΟ· ΠΕΝΤΑΨ-  
 ΝΟΥΚΛΟΜ ΝΟΥΟΪΝ ΕΧΩ ΖΝ ΤΕΨΜΝΤΨΑΝΖΤΗΨ ΨΑΝ-  
 ΤΨΝΑΖΜΕ·

5. ΠΕΝΤΑΧΜΑΖΕ ΝΟΥΟΕΙΝ ΕΧΟΤΨ· ΛΥΩ ΤΟΥΑΡΧΗ  
 ΝΑΡΒΡΡΕ· ΝΘΕ ΝΟΥΑΖΟΡΑΤΟΣ ΝΤΕ ΠΧΙΣΕ·

20 ΝΕΨΑΧΕ ΝΕΡΕ ΤΠΙΣΤΙΣ (ΣΟΦΙΑ) ΖΥΜΝΕΥΕ ΜΜΟΟΥ  
 ΠΕ ΧΕ ΛΧΝΟΥΖΜ· ΛΥΩ ΕΣΡΠΜΕΕΥΕ ΝΝΕΖΒΗΥΕ ΤΗ-  
 ΡΟΥ ΕΝΤΑΪΑΛΥ ΝΑΣ· ΛΣΨΩΠΕ ΘΕ ΝΤΕΡΕ ΠΙΨΟΡΠ  
 ΜΜΥΣΤΗΡΙΟΝ ΟΥΩ ΕΤΑΥΟ ΝΝΕΨΑΧΕ ΕΜΜΛΟΗΤΗΣ·  
 ΠΕΧΛΑ ΝΑΥ ΧΕ ΠΕΝΤΑΧΝΟΪ ΕΠΩΛ ΝΝΕΨΑΧΕ· ΜΑ-  
 25 ΡΕΧΕΙ' ΕΘΗ· ΝΨΧΟΟΥ ΖΝ ΟΥΠΑΡΖΗΣΙΑ· ΛΣΕΙ' ΟΝ ΕΘΗ ΠΜΒ

It happened, *however*, when the First *Mystery* finished hearing these words which Martha spoke, he said : “*Excellent and well done, Martha.*”

*But* the First *Mystery* continued again, he said to the *disciples* : “The Pistis Sophia continued again with the *song of praise* and she said :

1. ‘My power, *sing praise* to the Light and forget not all the powers of the light which he has given to thee.

2. And all the powers within me, *sing praise* to the name of his holy *mystery*.

3. Who forgives all thy *transgressions*, who saves thee from all thy oppressions with which the *emanations* of the Authades have *afflicted* thee.

4. Who has saved thy light from the *emanations* of the Authades which belong to destruction; who has crowned thee with light in his compassion until he saves thee.

5. Who has filled thee with pure light; and thy *beginning* will be renewed like an *invisible one* of the height.’

With these words the Pistis Sophia *sang praises* because she was saved. And she remembered all the things which I had done for her.”

74. Now it happened when the First *Mystery* finished saying these words to the *disciples*, he said to them : “He who *understands* the interpretation of these words, let him come forward and speak *openly.*” |

ἄνθρωποι μαρία πεχλας χε παχογις · ετβε νγεψαχε  
 ενταςζυμνεγε ἄνθρωποι τπιστικ σοφια · λ τεκ-  
 сом νογοειν προφητεγε ἄνθρωποι ζιτῆν δαυγια ·  
 χε

5 1. ταψυχη σμοу επχογις · νετῆπασανζοуην τη-  
 роу σμοу επεφран ετοуααβ ·

2. ταψυχη σμοу επχογις · λγω ἄνθρωποι-πωβω ἄν-  
 νεφτωωβε τηροу ·

3. πετκω νε εβολ ἄννοуаnomia τηροу · πετταλ-  
 10 σο ἄννοуωωне τηροу ·

4. πεтсωте ἄνποуωнэ εβολ ζῆμ πτακο · πεт† ἄν-  
 оуκлом ἄнна' ζιχω ζι ἄνῆψανστηч ·

5. πεтсio ἄνποуоуωω ἄνγαοон · τοуἄνῆткoуi  
 наῤῥε ἄνε ἄνταоуагтoс ·

15 ετε παῖ πε χε τσοφια ναῤῥε ἄνῆαζοpαтoс εт-  
 ἄνπхисε ἄνταчхoос δε χε ἄνε ἄнoуагтoс · εβολ  
 χε ερε πмаῤῥωωπε ἄнῆагтoс ζῆμ πхисε · λγω ερε ἄнῆагтoс<sup>b</sup>  
 ζωоу ζῆμ πхисε ετε παῖ πε χε τσοφια  
 наῤῥоуоeи ἄνε ἄнῆаζοpαтoс · ἄνε εнесo' ἄнmос  
 20 χин тeсархн :

λсωωπε δε ἄνтере πωорῆ ἄнμυστηριон сωтῆ  
 εнеψαχε εсхω ἄнmооу ἄνθρωποι μαρία · πεχлач χε  
 εγге ω' мария тмакариос · λсωωπε δε ἄнῆа наῤῥ

12 ζιχω should precede ἄнна.

13 MS πεтсio; read πεт†сio.

Maria came forward again and said: "My Lord, concerning these words with which the Pistis Sophia *sang praises*, thy lightpower *prophesied* them through David thus:

1. Bless the Lord, my *soul*, and all that is within me, bless his holy name.

2. Bless the Lord, my *soul*, and forget not all his rewards.

3. Who forgives all thy *iniquities* and who heals all thy sicknesses.

4. Who saves thy life from destruction, who crowns thee with mercy and compassion.

5. Who satisfies thy desire with *good things*; thy youth will be renewed like that of an *eagle*.'\*

That is<sup>1</sup>, the Sophia will become like the *invisible ones* in the height. He has now said: 'like an *eagle*', because the dwelling place of the *eagles* is in the height, and the *invisible ones* are also in the height; that is, the Sophia will be lighted like the *invisible ones* as she was from her *beginning*."

Now it happened when the First *Mystery* heard these words which Maria spoke, he said: "*Excellent, O Maria, thou blessed one.*"

Now it happened after these things, | the First *Mystery*

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\* Ps. 102.1-5

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<sup>1</sup> (15) MS: explanation of the first four verses of the psalm is lacking.

ΑΧΟΥΩΣ ΟΝ ΕΓΤΟΟΓ<sup>4</sup> ΖΜ ΠΩΛΧΕ ΝΒΙ ΠΩΟΡΠ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΠΕΧΛΑΧ ΝΜΜΛΟΗΤΗΣ ΧΕ ΑΪΧΙ-ΤΠΙΣΤΙΣ ΣΟΦΙΑ  
 ΑΙΝΤ<sup>8</sup> ΕΣΡΑΪ ΕΥΤΟΠΟΣ ΕΧΣΑΠΕΣΗΤ ΜΠΜΕΖΜΝΤΩΟΜΤΕ  
 ΝΑΙΩΝ · ΑΥΩ ΑΪ† ΝΑΣ ΝΟΥΜΥΣΤΗΡΙΟΝ ΝΒΡΡΕ ΝΤΕ  
 5 ΠΟΥΟΕΙΝ ΕΜΗΛΑΠΕΣΑΙΩΝ ΑΝ ΠΕ ΠΤΟΠΟΣ ΝΝΑΣΟΡΑ-  
 ΤΟΣ · ΑΥΩ ΟΝ ΑΪ† ΝΑΣ ΝΟΥΣΥΜΝΟΣ ΝΤΕ ΠΟΥΟΕΙΝ <sup>ΠΝΙ</sup>  
 ΧΕ ΝΝΕΥΕΩΘ<sup>6</sup>Μ<sup>6</sup>ΟΜ ΕΡΟΣ ΧΙΝ ΜΠΕΪΝΑΥ ΝΒΙ ΝΑΡ-  
 ΧΩΝ ΝΑΙΩΝ · ΑΥΩ ΑΙΚΑΑΣ ΖΜ ΠΤΟΠΟΣ ΕΤΜΜΑΥ ·  
 ΩΑΝ†ΕΙ' ΝΣΩΣ ΝΤΑΧΙΤ<sup>8</sup> ΕΠΕΣΤΟΠΟΣ ΕΤΜΠΧΙΣΕ ·  
 10 ΑΣΩΩΠΕ ΣΕ ΝΤΕΡΙΚΑΑΣ ΖΜ ΠΤΟΠΟΣ ΕΤΜΜΑΥ · ΑΣΧΩ  
 ΟΝ ΜΠΕΪΣΥΜΝΟΣ ΕΣΧΩ ΜΜΟΣ ΝΤΕΪΣΕ ΧΕ

1. ΖΝ ΟΥΠΙΣΤΙΣ ΑΪΠΙΣΤΕΥΕ ΕΠΟΥΟΕΙΝ · ΑΥΩ ΑΥΡ-  
 ΠΑΜΕΕΥΕ ΑΧΩΤ<sup>8</sup>Μ ΕΠΑΣΥΜΝΟΣ ·

2. ΑΥΝ-ΤΑΘΟΜ ΕΣΡΑΪ ΖΜ ΠΕΧΛΟΣ · ΜΝ ΠΚΑΚΕ ΜΠΕ-  
 15 ΣΗΤ ΝΤΕ ΘΥΛΗ ΤΗΡ<sup>8</sup> · ΑΥΩ ΑΥΝΤ<sup>8</sup> ΕΣΡΑΪ ΑΥΚΑΑΤ ΖΝ  
 ΟΥΑΙΩΝ ΕΧΧΟΣΕ · ΑΥΩ ΕΥΤΑΧΡΗΥ · ΑΥΚΑΑΤ ΖΙ ΤΕ-  
 ΖΙΗ ΕΤΒΗΚ ΕΠΑΤΟΠΟΣ ·

3. ΑΥΩ ΑΥ† ΝΑΪ ΝΟΥΜΥΣΤΗΡΙΟΝ ΝΒΡΡΕ · ΕΜΠΑ-  
 ΠΛΑΙΩΝ ΑΝ ΠΕ · ΑΥΩ ΑΥ† ΝΑΪ ΝΟΥΣΥΜΝΟΣ ΝΤΕ <sup>ΠΝΙ</sup><sup>b</sup>  
 20 ΠΟΥΟΕΙΝ · ΤΕΝΟΥ ΣΕ ΠΟΥΟΪΝ ΝΑΡΧΩΝ ΤΗΡΟΥ ΝΑ-  
 ΝΑΥ ΕΝΕΝΤΑΚΑΑΥ ΝΜΜΑΪ · ΝΣΕΡ<sup>1</sup>ΣΟΤΕ · ΑΥΩ ΝΣΕ-  
 ΠΙΣΤΕΥΕ ΕΠΟΥΟΕΙΝ ·

ΠΕΪΣΥΜΝΟΣ ΣΕ ΑΣΧΟΟΧ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣ-  
 ΡΑΩΕ ΧΕ ΑΥΝΤ<sup>8</sup> ΕΣΡΑΪ ΖΜ ΠΕΧΛΟΣ · ΑΥΩ ΑΥΝΤ<sup>8</sup>

8 MS ΠΑΙΩΝ; read ΠΠΑΙΩΝ.

11 ΧΕ inserted in margin.

19 ΑΙΩΝ: dittography, expunged.



continued again with the discourse, he said to the disciples : “I took the Pistis Sophia, I brought her out to a *place* which is below the thirteenth *aeon*. And I gave to her a new *mystery* of the light, which is not that of her *aeon*, the *place* of the *invisible ones*. And I gave to her a *song of praise* of the light so that from this time the *archons* of the *aeons* would not be able to have power over her. And I set her in that *place* until I should come for her and take her to her *place* which is in the height.

Now it happened when I set her in that *place*, she spoke again this *song of praise*, saying thus :

1. ‘In *faith* I have *believed* in the Light; and he remembered me, he heard my *song of praise*.

2. He brought my power out of the *Chaos* of all the *matter*, and the darkness below. And he brought me out, he placed me in an *aeon* on high which is strong; he has set me on the way which leads to my *place*.

3. And he gave me a new *mystery* which is not that of my *aeon*; and he gave me a *song of praise* of the light. Now at this time, O Light, all the *archons* of the light will see what thou hast done for me, and they will be afraid, and they will *believe* in the light.’

Now the Pistis Sophia spoke this *song of praise*, rejoicing because she was brought out of the *Chaos*, and she was brought | to the *places* which are below the thirteenth *aeon*.

ΕΝΤΟΠΟΣ ΕΤ̄ΜΠΕΣΗΤ̄ Μ̄ΠΜΕΞ̄Μ̄Ν̄Τ̄ΨΟΜΤΕ Ν̄ΛΙΩΝ · ΤΕ-  
 ΝΟΥ ΔΕ ΠΕΤΕΡΕ ΠΕΥΝΟΥΣ ΚΙΜ ΕΡΟΥ ΕΤΡΕΥΝΟΪ Μ̄-  
 ΠΒΩΛ Μ̄ΠΝΟΗΜΑ Μ̄ΦΥΜΝΟΣ ΠΕΝΤΑΣΧΟΟΥ Ν̄ΒΙ ΤΠΙΣΤΙΣ  
 ΣΟΦΙΑ · ΜΑΡΕΧΕΙ' ΕΘΗ Ν̄ΥΧΟΟΥ · ΛΧΕΙ' ΕΘΗ Ν̄ΒΙ ΛΝ-  
 5 ΔΡΕΑΣ ΠΕΧΛΑΧ ΧΕ ΠΛΧΟΕΙΣ · ΠΛ̄Ι ΠΕ Ν̄ΤΑ ΤΕΚΣΟΜ  
 Ν̄ΟΥΟΕΙΝ ΠΡΟΦΗΤΕΥΕ ΖΑΡΟΥ Μ̄ΠΙΟΥΟΕΙΩ ΖΙΤ̄Ν ΔΑΥ-  
 ΕΙΑ · ΧΕ

1. Ζ̄Ν ΟΥΖΥΠΟΜΟΝΗ Λ̄ΙΖΥΠΟΜΙΝΕ ΕΠΧΟΙΣ<sup>\*\*</sup> ΛΧ†ΖΤΗΧ (Ρ̄ΝΔ)  
 ΕΡΟΪ ΛΥΩ ΛΧΩΤ̄Μ ΕΠΑΣΟΠ̄Σ ·

10 2. ΛῩΝ-ΤΑΨΥΧΗ ΕΞΡΑΪ Ζ̄Μ ΠΩΗΪ Ν̄Τ̄ΤΑΛΛΑΠΩΡΙΑ Μ̄Ν  
 ΠΟΜΕ Ν̄ΤΛΟΪΞΕ · ΛΧΤΑΞΕ-ΝΑΟΥΕΡΗΤΕ ΕΡΑΤΟΥ ΖΙΧ̄Ν  
 ΟΥΠΕΤΡΑ · ΛΥΩ ΛΧΟΥΤ̄Ν-ΝΑΤΑΔΣΕ ·

3. ΛΧΝΟΥΧΕ ΕΡΩΪ Ν̄ΟΥΧΩ Ν̄Β̄ΡΡΕ ΟΥΣΜΟΥ Μ̄ΠΕΝ-  
 ΝΟΥΤΕ · ΟΥΝ-ΖΑΞ ΝΑΝΑΥ Ν̄ΣΕΡ̄ΞΟΤΕ ΛΥΩ Ν̄ΣΕΞΕΛΠΙΞΕ  
 15 ΕΠΧΟΕΙΣ ·

ΛΣΩΠΕ ΔΕ Ν̄ΤΕΡΕ ΑΝΔΡΕΑΣ ΤΑΥΕ-ΠΝΟΗΜΑ Ν̄Τ-  
 ΠΙΣΤΙΣ ΣΟΦΙΑ ΠΕΧΛΑΧ ΝΑΧ Ν̄ΒΙ ΠΙΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ  
 ΧΕ ΕΥΓΕ ΑΝΔΡΕΑΣ ΠΜΑΚΑΡΙΟΣ · ΛΧΟΥΩΞ ΔΕ ΟΝ  
 ΕΤΟΟΤ̄Υ Ζ̄Μ ΠΩΑΧΕ ΠΕΧΛΑΧ Ν̄ΜΜΛΘΗΤΗΣ ΧΕ ΝΑΪ ΝΕ  
 20 Ν̄ΨΑΧΕ ΤΗΡΟΥ ΕΝΤΑΥΩΠΕ Ν̄ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΛΣ-  
 ΨΩΠΕ ΔΕ Ν̄ΤΕΡΙΝ̄Τ̄Σ ΕΠΤΟΠΟΣ ΕΤ̄ΜΠΕΣΗΤ̄ Μ̄ΠΜΕΞ̄-  
 Μ̄Ν̄Τ̄ΨΟΜΤΕ Ν̄ΝΛΙΩΝ · Λ̄ΙΕΙ' ΕΪΝΑΒΩΚ ΕΠΟΥΟΕΙΝ Ν̄ΤΑ- (Ρ̄ΝΔ<sup>b</sup>)  
 ΛΟ ΖΑΡΟΣ · ΠΕΧΛΑΣ ΝΑΪ ΧΕ ΠΟΥΟΕΙΝ Ν̄ΝΟΥΟΕΙΝ ΕΚ-

1 MS Μ̄ΠΜΕΞ̄Μ̄Ν̄Τ̄ΨΟΜΤΕ.

20 MS Π̄Π̄ΤΠΙΣΤΙΣ ; second π expunged.

22 MS Π̄Ν̄ΛΙΩΝ; read Ν̄ΛΙΩΝ.

Now at this time, he whose *mind* moves him to *understand* the interpretation of the *thought* in the *song of praise* which the Pistis Sophia spoke, let him come forward and say it.”

Andrew came forward, he said: “My Lord, this is what thy light-power once *prophesied* through David, saying:

1. ‘I *waited* with *endurance* for the Lord; he gave heed to me and he heard my supplication.

2. He brought my *soul* up from the pit of *wretchedness* and the miry clay; he has set my feet upon a *rock* and he has directed my steps.

3. He has put a new song into my mouth, a blessing for our God. Many will see and will be afraid, and will *hope* in the Lord’\*.”

Now it happened when Andrew gave the *thought* of the Pistis Sophia, the First *Mystery* said to him: “*Excellent, Andrew, thou blessed one.*”

75. *However* he (the First *Mystery*) continued again with the discourse. He said to the *disciples*: “These are all the events which happened to the Pistis Sophia. Now it happened when I brought her to the *place* which is below the thirteenth *aeon*, I was about to go to the light and to abandon her, she said to me: ‘O Light of Lights, thou | wilt go to the

\* Ps. 39.1-3

ΝΑΒΩΚ ΕΠΟΥΟΪΝ Ν̄ΓΛΟ ΖΑΡΟΪ· ΑΥΩ Ν̄ΨΕΙΜΕ Ν̄ΣΙ ΠΛ-  
 ΔΑΜΑΣ ΠΤΥΡΑΝΝΟΣ ΧΕ ΑΚΛΟ ΖΑΡΟΪ· ΑΥΩ Ν̄ΨΕΙΜΕ  
 ΧΕ Ν̄ΨΩΟΟΠ ΑΝ Ν̄ΣΙ ΠΕΤΝΑΝΑΖΜΕΤ· ΨΝΗΥ ΟΝ ΕΡΟΪ  
 ΕΠΕΪΤΟΠΟΣ Ν̄ΤΟΨ Μ̄Ν ΝΕΨΑΡΧΩΝ ΤΗΡΟΥ ΕΤΜΟΤΕ  
 5 Μ̄ΜΟΪ ΑΥΩ ΟΝ ΠΑΨΘΑΔΗΣ ΝΑΨ-ΒΟΜ Ν̄ΤΕΨΠΡΟΒΟΛΗ  
 Ν̄ΖΟ Μ̄ΜΟΥΪ Ν̄ΨΕΕΪ ΤΗΡΟΥ Ν̄ΨΕΖΩΧ Μ̄ΜΟΪ ΖΙ ΟΥΨΟΠ·  
 ΑΥΩ Ν̄ΨΕΨΙ-ΠΑΟΥΟΕΙΝ ΤΗΡΨ ΖΡΑΪ Ν̄ΖΗΤ· ΑΥΩ Ν̄ΤΑ-  
 ΨΩΠΕ Ν̄ΑΤΨΟΜ· ΑΥΩ ΟΝ ΤΑΨΩΠΕ Ν̄ΑΤΟΥΟΕΙΝ· ΤΕ-  
 ΝΟΥ ΨΕ ΠΟΥΟΕΙΝ ΑΥΩ ΠΑΟΥΟΕΙΝ ΨΙ-ΤΨΟΜ Μ̄ΠΕΨΟΥ-<sup>(P16)</sup>  
 10 ΟΪΝ Ν̄ΖΗΤΟΥ· ΧΕΚΑΛΣ Ν̄ΝΕΨΕΨΩΨΜ̄ΨΟΜ Ν̄ΖΩΧ Μ̄ΜΟΪ  
 ΧΙΝ Μ̄ΠΕΪΝΑΨ· ΑΨΩΠΕ ΨΕ Ν̄ΤΕΡΙΨΩΤ̄Μ ΕΝΨΪΨΑΧΕ  
 ΕΨΧΩ Μ̄ΜΟΟΥ Ν̄ΣΙ ΤΠΙΨΤΙΨ ΣΟΨΙΑ· ΛΪΟΥΨΩΨΒ ΝΑΨ  
 ΕΪΧΩ Μ̄ΜΟΣ ΧΕ Μ̄ΠΑΤΕ ΠΑΪΩΤ ΚΕΛΕΨΕ ΝΑΪ ΠΕΝΤ-  
 ΑΨΠΡΟΒΑΛΕ Μ̄ΜΟΪ ΕΒΟΛ· ΕΤΡΑΨΙ-ΠΕΨΟΥΟΪΝ Ν̄ΖΗΤΟΥ·  
 15 ΑΛΛΑ ΨΝΑΨΦΡΑΓΙΖΕ Ν̄Ν̄ΤΟΠΟΣ Μ̄ΠΑΨΘΑΔΗΣ Μ̄Ν ΝΕΨ-  
 ΑΡΧΩΝ ΤΗΡΟΥ ΝΑΪ ΕΤΜΟΤΕ Μ̄ΜΟ· ΧΕ ΑΡΕΠΙΨΤΕΨΕ  
 ΕΠΟΥΟΕΙΝ· ΑΥΩ ΟΝ ΨΝΑΨΦΡΑΓΙΖΕ Ν̄Ν̄ΤΟΠΟΣ Μ̄ΠΑ-  
 ΔΑΜΑΣ Μ̄Ν ΝΕΨΑΡΧΩΝ ΧΕ Ν̄ΝΕΨ ΟΥΟΝ Μ̄ΜΟΟΥ ΨΜ-  
 ΨΟΜ ΕΠΟΛΕΜΕΪ Ν̄ΜΜΕ· ΨΑΝΤΕ ΠΕΨΟΕΨ ΨΩΚ ΕΒΟΛ·  
 20 ΑΥΩ ΨΑΝΤΨΕΪ Ν̄ΣΙ ΠΚΑΪΡΟΣ Ν̄ΨΚΕΛΕΨΕ ΝΑΪ Ν̄ΣΙ ΠΛ-<sup>(P16)</sup>  
 ΕΪΩΤ· Ν̄ΤΑΨΙ-ΠΕΨΟΥΟΕΙΝ Ν̄ΖΗΤΟΥ· Μ̄Ν̄Ν̄ΨΩΨ ΔΕ ΟΝ  
 ΠΕΧΑΪ ΝΑΨ· ΧΕ ΨΩΤ̄Μ ΤΑΨΑΧΕ Ν̄ΜΜΕ ΕΠΕΨΟΥΟΕΨ  
 ΕΤΕΡΕ ΝΑΪ ΝΑΨΩΠΕ Ν̄ΖΗΤΨ ΕΤΕ ΝΕΝΤΑΪΧΟΟΥ ΝΕ·  
 †

13 MS Μ̄ΠΑΤΕΠΑΤΕ; last four letters crossed out.

24 MS ΝΕΝΕ.

light and abandon me, and Adamas, the *Tyrant*, will know that thou hast abandoned me, and he will know that there is no one who will save me. He will come again to me to this *place*, he and all his *archons* which hate me. And the Authades will again give power to his lion-faced *emanation*, that they all come and oppress me at the same time and take away all my light from me, so that I become powerless, and I also become without light. Now at this time, O Light and my Light, take the power of their light from them, so that they have not the power to oppress me from this time.'

Now it happened when I heard these words which the Pistis Sophia said, I answered her, saying: 'My Father who *emanated* me has not yet *commanded* me to take away their light from them, *but* I will *seal* the *places* of the Authades and all his *aeons* which hate thee, because thou hast *believed* in the light. And furthermore I will *seal* the *places* of Adamas and his *archons*, so that none of them are able to *wage war* on thee until their time is completed, and until the *appointed time* comes when my Father *commands* me to take away their light from them.'

76. *But* after this I said to her again: 'Hear that I speak with thee about their time, in which these things will happen which I have said to thee. | They will happen when the three times are completed.'

ΕΥΝΑΩΩΠΙΕ ΕΡΕΩΑΝ ΩΟΜΝΤ̄ ΝΟΥΟΕΙΩ ΧΩΚ ΕΒΟΛ.  
 ΑΣΟΥΩΩΒ̄ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΠΕΧΑΣ ΝΑΙ· ΧΕ ΠΟΥ-  
 ΟΕΙΝ· ΕΪΝΛΕΙΜΕ ΤΩΝ ΕΥΩΑΝΩΩΠΕ Ν̄ΣΙ ΠΩΟΜΝΤ̄  
 ΝΟΥΟΕΙΩ· ΧΕΚΑΣ ΕΪΕΟΥΝΟϢ Μ̄ΜΟΪ· ΑΥΩ Ν̄ΤΑΡΑΩΕ  
 5 ΧΕ ΑϢΩΝ ΕΣΟΥΝ Ν̄ΣΙ ΠΕΟΥΟΕΙΩ ΕΤΡΕΚΧΙΤ ΕΠΑΤΟ-  
 ΠΟΣ· ΑΥΩ ΟΝ †ΝΑΡΑΩΕ ΧΕ ΑϢΕΙ' Ν̄ΣΙ ΠΕΟΥΟΕΙΩ  
 ΕΚΝΑϢΙ-Ν̄ΣΟΜ ΝΟΥΟΕΙΝ Σ̄Ν ΝΗ ΤΗΡΟΥ ΕΤΜΟΣΤΕ Μ̄ΜΟΪ·  
 ΧΕ ΑΪΠΙΣΤΕΥΕ ΕΠΕΚΟΥΟΕΙΝ· ΑΝΟΚ ΔΕ ΑΪΟΥΩΩΒ̄ Π̄ΠΕ  
 ΠΕΧΑΪ ΝΑΣ ΧΕ ΕΡΕΩΑΝΝΑΥ ΕΤΠΥΛΗ Μ̄ΠΕΘΗΣΑΥΡΟΣ  
 10 Μ̄ΠΙΝΟΣ ΝΟΥΟΪΝ ΤΑΪ ΕΤΟΥΗΝ ΕΠΜΕΣΜΝΤ̄ΩΟΜΤΕ Ν̄-  
 ΛΙΩΝ ΕΤΕ ΤΕΣΒΟΥΡ ΤΕ ΕΥΩΑΝΟΥΩΩΝ Ν̄ΤΠΥΛΗ ΕΤ̄Μ-  
 ΜΑΥ· ΕΪΕ ΑΥΧΩΚ ΕΒΟΛ Ν̄ΣΙ ΠΩΟΜΝΤ̄ ΝΟΥΟΕΙΩ·  
 ΑΣΟΥΩΩΒ̄ ΟΝ Ν̄ΣΙ ΤΣΟΦΙΑ ΠΕΧΑΣ ΧΕ ΠΟΥΟΕΙΝ·  
 ΕΪΝΛΕΙΜΕ ΤΩΝ ΕΪΣ̄Μ ΠΕΪΤΟΠΟΣ· ΧΕ ΑΥΟΥΩΩΝ Ν̄ΤΠΥ-  
 15 ΛΗ ΕΤ̄ΜΜΑΥ· ΑΝΟΚ ΔΕ ΑΪΟΥΩΩΒ̄ ΠΕΧΑΪ ΝΑΣ ΧΕ  
 ΕΥΩΑΝΟΥΩΩΝ Ν̄ΤΠΥΛΗ ΕΤ̄ΜΜΑΥ· ΣΕΝΑΣΙΜΕ Ν̄ΣΙ ΝΕΤ-  
 ΩΟΟΠ Σ̄Ν Ν̄ΛΙΩΝ ΤΗΡΟΥ ΕΤΒΕ ΠΝΟΣ ΝΟΥΟΪΝ ΕΤΝΑ-  
 ΩΩΠΕ Σ̄Ν ΝΕΥΤΟΠΟΣ ΤΗΡΟΥ· ΠΛΗΝ ΣΕ ΕΙΣΖΗΗΤΕ  
 ΑΪΚΑΑΣ ΧΕ Ν̄ΝΕΥΤΟΛΜΑ ΕΡΟ Σ̄Ν ΑΛΛΥ Μ̄ΠΕΘΟΟΥ·  
 20 ΩΑΝΤΟΥΧΩΚ ΕΒΟΛ Ν̄ΣΙ ΠΩΟΜΝΤ̄ ΝΟΥΟΕΙΩ· Ν̄ΤΟ Π̄ΠΕ<sup>b</sup>  
 ΔΕ ΤΕΡΑΩΩΠΕ ΕῩΝΤΕ ΤΕΣΟΥΣΙΑ Μ̄ΜΑΥ ΕΒΩΚ ΕΣΡΑΪ  
 ΕΠΕῩΜΝΤ̄ΣΝΟΟΥΣ Ν̄ΛΙΩΝ Μ̄ΠΕΟΥΟΕΙΩ ΕΤΕΣΝΕ· ΑΥΩ  
 ΟΝ Ν̄ΤΕΚΟΤΕ Ν̄ΤΕΕΙ' ΕΠΟΥΤΟΠΟΣ· ΠΑΪ ΕΤ̄ΜΠΕΣΗΤ  
 Μ̄ΠΜΕΣΜΝΤ̄ΩΟΜΤΕ Ν̄ΛΙΩΝ· ΠΑΪ ΕΡΕΩΑΟΟΠ Ν̄ΣΗΤϢ ΤΕ-

1 MS ΩΟΜΠΠΤ̄; read ΠΩΟΜΠΠΤ̄.

8 Π̄ in upper right-hand margin at end of quire.

16 Ν̄ΣΙ ΝΕΤΩΟΟΠ in margin.

The Pistis Sophia answered, she said to me : ‘O Light, by what shall I know when the three times will happen, that I may rejoice and be glad, because the time has arrived that thou takest me to my *place*? And furthermore I will rejoice because the time has come that thou wilt take away the light-power from all those that hate me because I *believed* in thy light.’

*However*, I answered and said to her : ‘When thou seest the *gate* of the *Treasury* of the great Light — this which opens to the thirteenth *aeon*, namely the left — when that *gate* is opened the three times are completed.’

The Pistis Sophia answered again, she said : ‘O Light, by what shall I know, when I am in this *place*, that *gate* has been opened?’

*But* I answered and said to her : ‘When that *gate* is opened, those who are in all the *aeons* will know, because of the great light which will happen in all their *places*. *Nevertheless* see, I have now established it that they (the archons) will not *dare* anything evil against thee, until the three times are completed. *But* thou wilt have the *authority* there to go to their twelve *aeons* at the time which pleases thee, and to return again, and to come to thy *place* in which thou art at this time, which is below the thirteenth *aeon*. | *But* thou

ΝΟΥ· ΑΛΛΑ Ν̄ΤΕΡΑΨΩΠΕ ΑΝ ΕῩΝ-ΤΕΞΟΥΣΙΑ Μ̄ΜΑΥ·  
 ΕΒΩΚ ΕΖΟΥΝ ΕΤΠΥΛΗ Μ̄ΠΧΙΣΕ· ΤΑΪ ΕΤΨΟΟΠ Ζ̄Μ  
 ΠΜΕΖΜ̄ΝΤΨΟΜΤΕ Ν̄ΛΙΩΝ· ΕΤΡΕΒΩΚ ΕΖΟΥΝ ΕΠΟΥΤΟ-  
 ΠΟΣ ΠΑΪ Ν̄ΤΑΡΕΕΙ' ΕΒΟΛ Ν̄ΖΗΤ̄Ç· ΠΛΗΝ ΟΕ ΕΥΨΑΝ-  
 5 ΧΩΚ ΕΒΟΛ Ν̄ΟΙ ΠΨΟΜ̄ΝΤ̄ Ν̄ΟΥΟΕΙΨ· ÇΝΛΖΩΧ Μ̄ΜΟ  
 ΟΝ Ν̄ΟΙ ΠΑΥΘΑΔΗΣ Μ̄Ν ΝΕÇΑΡΧΩΝ ΤΗΡΟΥ ΕΤΡΕΥÇΙ-  
 ΠΟΥΟΥΟÏΝ Ν̄ΖΗΤΕ·\* ΕÇΘΟΝΤ̄ ΕΡΟ· ΕÇΜΕΕΥΕ ΧΕ Ν̄ΤΟ Π̄ΠΖ  
 ΑΡΕΚΑΤΕΧΕ Ν̄ΤΕÇΘΟΜ Ζ̄Μ ΠΕΧΛΟΣ· ΑΥΩ ΕÇΜΕΕΥΕ  
 ΧΕ Ν̄ΤΟ ΑΡΕÇΙ-ΠΕΣΟΥΟΕΙΝ Ν̄ΖΗΤ̄Ç· ÇΝΛΑΝΟΥÇÇ ΟΕ  
 10 ΕΡΟ ΕΤΡΕÇÇΙ-ΠΟΥΟΥΟΕΙΝ Ν̄ΖΗΤΕ ΧΕ ΕÇΕΧΟΥΟΥÇ ΕΠΕ-  
 ΧΛΟΣ· Ν̄ÇΕΤΑΔÇ ΕΖΟΥΝ ΕΤΕÇΠΡΟΒΟΛΗ ΕΤ̄ΜΜΑΥ ΧΕ-  
 ΚΑΣ ΕΣΕΨΘ̄ΜΘΟΜ Ν̄ΕΙ' ΕΖΡΑΪ Ζ̄Μ ΠΕΧΛΟΣ· ΑΥΩ Ν̄ÇΕΙ'  
 ΕΠΕÇΤΟΠΟΣ· ΝΑΪ ΔΕ ÇΝΛΖΙΤΟΥΤ̄Ç ΕΡΟΥΥ Ν̄ΟΙ ΠΑΔΑ-  
 ΜΑΣ· ΑΝΟΚ ΔΕ †ΝΑÇΙ-ΝΟΥÇΘΟΜ ΤΗΡΟΥ Ν̄ΖΗΤ̄Ç· ΤΑ-  
 15 ΤΑΔΥ ΝΕ· ΑΥΩ †ΝΑÇΙ' Ν̄ΤΑÇΙΤΟΥ· ΤΕΝΟΥ ΟΕ ΕΥ-  
 ΨΑΝΖΩΧ Μ̄ΜΟ Μ̄ΠΕΟΥΟΕΙΨ ΕΤ̄ΜΜΑΥ· ΖΥΜΝΕΥΕ ΕΖΡΑΪ  
 ΕΠΟΥΟΕΙΝ· ΑΥΩ ΑΝΟΚ Ν̄†ΝΑΩÇΚ̄ ΑΝ ΕΤΡΑΒΟΗΘΕΙ  
 ΕΡΟ· ΑΥΩ †ΝΗΥ ΕΡΑΤΕ Ζ̄Ν ΟΥΘΕΠΗ· ΕΒΟΛ Ζ̄Ν Ν̄ΤΟ-  
 ΠΟΣ ΕΤ̄ΜΠΟΥΕÇΗΤ· ΑΥΩ †ΝΗΥ ΕΖΡΑΪ ΕΝΕΥΤΟΠΟΣ· Π̄ΠΖ<sup>β</sup>  
 20 ΤΑÇΙ-ΠΕΥΟΥΟΕΙΝ Ν̄ΖΗΤΟΥ· ΑΥΩ †ΝΗΥ ΕΠΕΪΤΟΠΟΣ  
 ΕΝΤΑΪΚΑΔΤΕ Ν̄ΖΗΤ̄Ç ΠΑΪ ΕΤ̄Ν̄ΠΕÇΗΤ Μ̄ΠΜΕΖΜ̄ΝΤΨΟΜΤΕ  
 Ν̄ΛΙΩΝ· ΨΑΝ†ΧΙΤΕ ΕΠΟΥΤΟΠΟΣ ΠΑΪ Ν̄ΤΑΡΕΕΙ' ΕΒΟΛ  
 Ν̄ΖΗΤ̄Ç·

1 MS ΕΥΝ ΤΕΞΟΥΣΙΑ; read ΕῩΝΤΕ ΤΕΞΟΥΣΙΑ.

7 Π̄ΠΖ in upper left-hand margin at beginning of quire.

18 MS ΕΒΟΛ Ζ̄Ν Π̄ΤΟΠΟΣ; read Ε̄ΝΤΟΠΟΣ.

21 MS ΕΤ̄Ν̄ΠΕÇΗΤ; read ΕΤ̄ΜΠΕÇΗΤ.



wilt not have *authority* there to go within the *gate* of the height which is in the thirteenth *aeon*, to go within to thy *place* from which thou didst come forth. *Nevertheless*, when the three times are now completed, the Authades and all his *archons* will oppress thee again to take away thy light from thee. He will be angry with thee, thinking that thou hast *restrained* his power in the *Chaos*, and thinking that thou hast taken away the light (of his power) from it. He will now be infuriated against thee to take away thy light from thee, so that he may send it down to the *Chaos* and put it into those *emanations* of his, so that they should have power to come out of the *Chaos*, and to come to his (the Authades) *place*. *But* Adamas will begin these things. *But* I will take away all thy powers from him and give them to thee, and I will come and take them. Now at the moment when they oppress thee at that time, *sing praises* to the light and I will not delay to *help* thee. And I will come to thee in haste to the *places*<sup>1</sup> below thee. And I will come down to their *places* to take their light from them. And I will come to this *place* in which I have established thee, which is below the thirteenth *aeon*, until I take thee to thy *place* from which thou didst come forth.' |

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<sup>1</sup> (18) to the places; MS: out of the places.

3 ἄσῳπῳε σε ἄτῑρε τῑςτῑς σοφῑα σῳτῑ ἐνεῑ-  
 ψαχε εῑχῳ ἄμοοῦ νας· ἄσῳπε ἄν οὔνοσ ἄρα-  
 ψε· ἄνοκ δε λῑκαλασ ἄμ πτοποσ ἐτῑπεσῑτ ἄπμεσ-  
 ἄντῳομτε ἄλιων· λῑβῳκ ἐποῦοεῑν· λῑλο ἄροσ·  
 5 νεῑψαχε δε τῑροῦ νερε πῳορῑ ἄμῡστῑριον ἄσῳ  
 ἄμοοῦ ἄμῑαθῑτῑς ἄε ἄψῳπε ἄτῑςτῑς σοφῑα·  
 ἄψῳ νεῑμοοσ πε ἄἄμ πτοοῦ ἄἄἄοεῑτ· ἐῑχῳ  
 ἄνεῑψαχε τῑροῦ ἄτῑητε ἄμῑαθῑτῑς·

ἄσοῡῳ δε οἑ ἐτοοτῑ πεῑλαῑ νῑῡ ἄε ἄσῳπε  
 10 δε οἑ ἄἄἄἄ νῑῑ τῑροῦ εῑψοοῑ ἄμ πκοσμοσ ἄ-<sup>ῑ</sup>πῑ  
 τῑἄτῑρῳμε· εῑσμοοσ ἄτῑ τῑη ἐτε πεῑτοποσ πε  
 ἐτε πτοοῦ ἄἄἄοῑτ πε· ἄθῑ ἐμπατοῡτῑνεῡ-πα-  
 ἐνῑῡμα νῑῑ· παῑ ἐντῑκαλαῑ ἄμ πμεσῑοῡτῑτῑτε ἄ-  
 μῡστῑριον ἄἄἄοῡν· πῳορῑ δε ἄῳῳ πε ἄἄἄ·  
 15 παῑ ἐτε ἄτοῑ πε πνοσ ἄἄἄῑτῑσ· παῑ ἐντῑ-  
 βοῡβοῡ ἄἄἄῑ· ἄψῳ ἄθῑ ἐμπατῑβῳκ ἐπῑσε ἐῑ-  
 πακεενῑῡμα σῑῑ· εῑσμοοσ ἄτῑτῑῡτῑ ἄμ πεῑ-  
 τοποσ ἐτε ἄτοῑ πε πτοοῦ ἄἄἄοεῑτ· ἄῑῑκ ἄῑ  
 πεοῡοεῑῡ ἐντῑῑοοῑ ἄτῑςτῑς σοφῑα ἄε ἄἄῳῑ  
 20 ἄμο ἄῑ παῑῑῑ ἄἄ νεῑῑῑ τῑροῦ· ἄσῳπε  
 σε ἄτερεῑψῳπε ἄῑ πεοῡοεῑῡ ἐτῑῑῑ· ἄνοκ δε ἄἄ<sup>ῑ</sup>  
 νεῑψοοῑ πε ἄμ πκοσμοσ ἄτῑἄἄἄῑ· εῑσμοοσ  
 ἄτῑτῑῡτῑ ἄμ πεῑτοποσ ἐτε πτοοῦ ἄἄἄοεῑτ πε·  
 ἄῑῑῑ ἄῑ παῑῑῑ ἐβολ ἄμ πῑἄῑῑῑ ἄ-  
 25 λῑων· ἄῑῑῑ ἐπεσῑτ ἐντοποσ ἄπεῑῑῑ ἄῑῑῑ  
 ἐτεῑῑ ἄῑῑῑ ἐτῑ ἄῑῑῑ ἄῑῑῑ ἄ-

14 MS originally ἄῑῑῑ; ῑ written over erasure of 2, giving ἄῑῑῑ; read ἄῑῑῑ.

Now it happened when the Pistis Sophia heard these words which I spoke to her, she rejoiced with great joy. *But* I set her in the *place* which is below the thirteenth *aeon*, I went to the light, I abandoned her.”

77. The First *Mystery* *however* spoke to the *disciples* of all these events, for they happened to the Pistis Sophia. And he was sitting on the Mount of Olives, speaking all these words in the midst of the *disciples*. He continued again *however*, he said to them : “*But* it happened again after all these things, as I was in the *world* of mankind, as I was sitting by the wayside that is this *place*, namely the Mount of Olives, before I had yet been sent my *garment* — which I had left behind in the 24th *mystery* from within, *but* the first from without, which is the great *incomprehensible one* in which I shone — and before I went to the height to receive my second *garment*, as I was sitting before you<sup>1</sup> in this *place* which is the Mount of Olives, the time was completed of which I had spoken to the Pistis Sophia thus : ‘Adamas and all his *archons* will oppress thee.’

Now it happened when that time came — I *however* was in the *world* of mankind, sitting before you in this *place* which is the Mount of Olives — Adamas looked forth from the twelve *aeons*. He looked down to the *places* of the *Chaos*, he saw his *demonic* power which was in the *Chaos* with no light | at all in it, for I had taken away its light

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<sup>1</sup> (17, 23) before you; Till : with you (see 173.4).

2117C̄ ̄ϸ17P̄C̄ X̄C̄ N̄C̄A1C̄1-N̄C̄C̄OȲO1N̄ Z̄P̄A1 N̄2117C̄ ĀȲW  
 ĀC̄N̄ĀȲ ĒP̄ŌC̄ ĒC̄O' N̄K̄ĀK̄Ē. ĀȲW ĒM̄1C̄ĒW̄C̄M̄C̄ŌM̄ ĒE1'  
 ĒP̄ĒC̄T̄ŌP̄ŌC̄. ĒT̄Ē P̄M̄N̄T̄C̄N̄ŌŌȲC̄ P̄Ē N̄A1W̄N̄. ĀC̄P̄-  
 P̄M̄ĒĒȲĒ ŌN̄ N̄C̄1 P̄ĀĀM̄ĀC̄ N̄T̄P1C̄T1C̄ C̄ŌF1Ā ĀȲW ĀC̄-  
 5 C̄W̄N̄T̄ ĒP̄ŌC̄ ĒM̄ĀW̄Ō ĒM̄ĀW̄Ō. ĒC̄M̄ĒĒȲĒ X̄C̄ N̄T̄ŌC̄ T̄Ē  
 N̄T̄ĀC̄K̄ĀT̄ĒX̄Ē N̄T̄ĒC̄C̄ŌM̄ Z̄P̄A1 Z̄M̄ P̄ĒX̄ĀŌC̄<sup>3</sup> ĀȲW ĒC̄- P̄110  
 M̄ĒĒȲĒ X̄C̄ N̄T̄ŌC̄ T̄Ē N̄T̄ĀC̄C̄1-N̄C̄C̄ŌȲŌE1N̄ N̄2H̄T̄C̄ ĀȲW  
 ĀC̄N̄ŌȲC̄C̄ ĒM̄ĀT̄Ē ĀȲW ĀC̄ŌȲĒ2-C̄W̄N̄T̄ ĒX̄N̄ C̄W̄N̄T̄.  
 ĀC̄P̄R̄ŌB̄ĀL̄Ē ĒB̄ŌL̄ N̄2H̄T̄C̄ N̄ŌȲP̄R̄ŌB̄ŌL̄H̄ N̄K̄ĀK̄Ē. ĀȲW  
 10 M̄N̄ K̄ĒŌY1 N̄X̄ĀŌC̄ M̄P̄ŌN̄H̄P̄ŌN̄ ĒC̄N̄ĀW̄T̄. X̄C̄ ĒC̄Ē-  
 W̄T̄P̄T̄P̄-T̄P1C̄T1C̄ C̄ŌF1Ā Z̄P̄A1 N̄2H̄T̄ŌȲ. ĀȲW ĀC̄T̄ĀM1Ō  
 N̄ŌȲT̄ŌP̄ŌC̄ N̄K̄ĀK̄Ē Z̄P̄A1 Z̄M̄ P̄ĒC̄T̄ŌP̄ŌC̄. X̄C̄ ĒC̄ĒZ̄W̄X̄  
 N̄T̄C̄ŌF1Ā Z̄P̄A1 N̄2H̄T̄C̄. ĀȲW ĀC̄X̄1 N̄2ĒN̄M̄H̄H̄W̄Ē N̄ĀP̄-  
 X̄W̄N̄ N̄T̄ĀC̄ ĀȲP̄W̄T̄ N̄C̄Ā T̄C̄ŌF1Ā. ĒT̄P̄ĒȲN̄T̄C̄ ĒP1X̄ĀŌC̄  
 15 N̄K̄ĀK̄Ē ĒN̄T̄ĀC̄T̄ĀM1ŌC̄. ĀȲW N̄C̄ĒZ̄W̄X̄ M̄M̄ŌC̄ Z̄M̄ P̄T̄Ō-  
 P̄ŌC̄ ĒT̄M̄M̄ĀȲ. ĀȲW N̄C̄ĒW̄T̄P̄T̄W̄P̄C̄ N̄C̄1 †-P̄R̄ŌB̄ŌL̄H̄  
 C̄N̄T̄Ē N̄K̄ĀK̄Ē. N̄A1 ĒN̄T̄ĀC̄P̄R̄ŌB̄ĀL̄Ē M̄M̄ŌŌȲ ĒB̄ŌL̄ N̄C̄1  
 P̄ĀĀM̄ĀC̄<sup>4</sup> W̄ĀN̄T̄ŌȲC̄1-N̄C̄C̄ŌȲŌE1N̄ T̄H̄P̄C̄ N̄2H̄T̄C̄ ĀȲW P̄110<sup>b</sup>  
 N̄T̄Ē P̄ĀĀM̄ĀC̄ C̄1-P̄ŌȲŌE1N̄ N̄T̄P1C̄T1C̄ C̄ŌF1Ā. N̄C̄T̄ĀĀC̄  
 20 N̄†-P̄R̄ŌB̄ŌL̄H̄ C̄N̄T̄Ē N̄K̄ĀK̄Ē ĒT̄N̄ĀW̄T̄. N̄C̄ĒX̄1T̄C̄ ĒP̄N̄ŌC̄  
 N̄X̄ĀŌC̄ ĒT̄M̄P̄ĒC̄H̄T̄ P̄A1 ĒT̄Ō<sup>1</sup> N̄K̄ĀK̄Ē. ĀȲW N̄C̄ĒN̄ŌX̄C̄  
 ĒZ̄ŌȲN̄ ĒT̄ĒC̄C̄ŌM̄ N̄K̄ĀK̄Ē ĒT̄Ō N̄X̄ĀŌC̄. X̄C̄ M̄ĒW̄ĀK̄  
 ĒC̄C̄W̄C̄M̄C̄ŌM̄ ĒE1' ĒP̄ĒC̄T̄ŌP̄ŌC̄. ĒB̄ŌL̄ X̄C̄ N̄ĒĀC̄P̄K̄ĀK̄Ē  
 P̄Ē ĒM̄ĀT̄Ē. X̄C̄ A1C̄1-T̄ĒC̄C̄ŌM̄ N̄ŌȲŌE1N̄ N̄2H̄T̄C̄.  
 25 ĀC̄W̄ĀP̄Ē C̄Ē N̄T̄ĒP̄ŌȲP̄W̄T̄ N̄C̄Ā T̄P1C̄T1C̄ C̄ŌF1Ā.  
 ĀC̄W̄Ā ŌN̄ ĒB̄ŌL̄ ĀC̄Z̄ȲM̄N̄ĒȲĒ ĒZ̄P̄A1 ĒP̄ŌȲŌE1N̄ ĒP̄E1ĀH̄

3 MS ΠΕ ΝΑΙΩΝ; read ΝΑΙΩΝ ΠΕ.

from it. And he saw it, that it was dark and not able to come to his *place*, namely the twelve *aeons*. Adamas again remembered the Pistis Sophia and he was exceedingly angry with her, for he thought that it was she who had *restrained* his power in the *Chaos*, and he thought that it was she who had taken away its light from it (the power of Adamas). And he was very wrathful and added anger to anger. He *emanated* forth a dark *emanation* and another *chaotic* and *wicked* one which was powerful, so that through them he should agitate the Pistis Sophia. And he created a dark *place* in his *place*, so that he should oppress the Sophia within it. And he took many of his *archons*, they pursued the Pistis Sophia to bring her to the dark *Chaos* which he had created. And the two dark *emanations* which Adamas had *emanated* oppressed her in that *place*, and they agitated her until they took away all her light from her. And Adamas took the light of the Pistis Sophia, and he gave it to the two dark and powerful *emanations* to take to the great *Chaos* below, which is dark, and to cast it within to his dark power which is *chaotic*, so that perhaps it (the power) would be able to come to his *place*, for it had become very dark because I had taken away its light-power from it.

Now it happened when they pursued the Pistis Sophia, she cried out again, she *sang praises* to the light *since* |

ΑΙΧΟΟΣ ΝΑΣ ΧΕ ΕΥΩΑΝΩΧ ΜΜΟ ΝΤΕΣΥΜΝΕΥΕ Ε-  
 2ΡΑΙ ΕΡΟΪ ΤΗΝΗΥ ΖΝ ΟΥΒΕΠΗ· ΝΤΑΒΟΗΟΙ ΕΡΟ· ΛΣ-  
 ΩΩΠΕ ΣΕ ΝΤΕΡΟΥΩΧ ΜΜΟΣ· ΑΝΟΚ ΔΕ ΝΕΪΣΜΟΟΣ Π<sup>3</sup>  
 ΠΕ ΖΑΤΝΤΗΝΟΥ ΖΜ ΠΕΪΤΟΠΟΣ· ΕΤΕ ΠΤΟΟΥ ΝΝΧΟΪΤ  
 5 ΠΕ ΛΣΖΥΜΝΕΥΕ ΕΣΡΑΪ ΕΠΟΥΘΕΙΝ ΕΣΧΩ ΜΜΟΣ ΧΕ

1. ΠΟΥΘΕΙΝ ΝΝΟΥΘΕΙΝ ΔΪΠΙΣΤΕΥΕ ΕΡΟΚ· ΝΑΣΜΕΤ  
 ΕΝΓΙΑΡΧΩΝ ΤΗΡΟΥ ΕΤΠΗΤ ΝΣΩΪ· ΑΥΩ ΝΓΒΟΗΘΙ ΕΡΟΪ·

2. ΜΗΠΟΤΕ ΝΣΕΧΙ-ΠΛΟΥΘΕΙΝ ΝΖΗΤ· ΝΘΕ ΝΤΣΟΜ  
 ΝΖΑ ΜΜΟΥΪ ΧΕ ΠΕΚΟΥΟΪΝ ΩΟΟΠ ΑΝ ΝΜΜΑΪ ΜΝ ΤΕΚ-  
 10 ΑΠΟΖΡΟΙΑ ΝΟΥΘΕΙΝ ΕΤΡΕΥΝΑΣΜΕΤ· ΕΜΜΟΝ· ΑΥΩ ΝΤ  
 ΕΡΟΪ ΝΣΙ ΠΑΔΑΜΑΣ ΕΥΧΩ ΜΜΟΣ ΝΑΪ ΧΕ ΝΤΟ ΑΡΕΚΑΤ-  
 ΕΧΕ ΝΤΑΒΟΜ ΖΜ ΠΕΧΛΟΣ·

3. ΤΕΝΟΥ ΣΕ ΠΟΥΘΕΙΝ ΝΝΟΥΘΕΙΝ ΕΩΧΕ ΑΝΟΚ  
 ΑΪΡ-ΠΑΪ· ΑΪΚΑΤΕΧΕ ΜΜΟΣ· ΕΩΧΕ ΑΪΡ-ΑΛΛΥ ΝΧΙΝΣΟΝΣ  
 15 ΝΤΣΟΜ ΕΤΜΜΑΥ·

4. Η ΕΩΧΕ ΑΪΩΧ ΜΜΟΣ ΝΘΕ ΝΤΑΣΩΧ ΜΜΟΪ·  
 ΕΥΕΧΙ-ΠΛΟΥΘΕΙΝ ΝΖΗΤ· ΝΣΙ ΝΕΪΑΡΧΩΝ ΤΗΡΟΥ ΕΤΠΗΤ Π<sup>3</sup>  
 ΝΣΩΪ· ΑΥΩ ΕΥΕΚΑΑΤ ΕΒΟΛ ΕΪΩΟΥΕΙΤ·

5. ΑΥΩ ΕΡΕ ΠΧΑΧΕ ΠΑΔΑΜΑΣ ΕΧΕΠΩΤ ΝΣΑ ΤΑ-  
 20 ΣΟΜ ΝΪΤΑΣΟΣ· ΑΥΩ ΕΥΕΧΙ-ΠΛΟΥΘΕΙΝ ΝΤΟΟΤ· ΝΪ-  
 ΝΟΧΪ ΕΣΟΥΝ ΕΤΕΥΣΟΜ ΝΚΑΚΕ ΤΑΪ ΕΤΖΜ ΠΕΧΛΟΣ·  
 ΑΥΩ ΕΥΕΚΑ-ΤΑΒΟΜ ΖΜ ΠΕΧΛΟΣ·

6. ΤΕΝΟΥ ΣΕ ΠΟΥΘΕΙΝ ΤΑΣΟΪ ΖΜ ΠΕΚΩΝΤ· ΑΥΩ  
 ΧΙΣΕ ΝΤΕΚΣΟΜ ΕΧΝ ΝΑΧΑΧΕ· ΝΑΪ ΕΝΤΑΥΤΩΟΥΝ  
 25 ΕΧΩΪ ΝΖΑΕ·

7. ΒΕΠΗ ΜΑΤΑΝΣΟΪ· ΚΑΤΑ ΘΕ ΕΝΤΑΚΧΟΟΣ ΧΕ ΤΗΝΑ-  
 ΒΟΗΘΙ ΕΡΟ·

I had said to her : ‘When thou art oppressed and dost *praise* me, I will come in haste to *help* thee.’

Now it happened when she was oppressed — *but* I sat before you in this *place* which is the Mount of Olives — she *sang praises* to the light, saying :

1. ‘O Light of Lights, I have *believed* in thee. Save me from all these *archons* which pursue me, and *help* me.

2. *Lest* they take away my light from me, like the lion-faced power, for thy light and thy *outpouring* of light are not with me to save me. Rather Adamas was angry with me, saying to me : It is thou who hast *restrained* my power in the *Chaos*.

3. Now O Light of Lights, if I have done this — if I have *restrained* it, if I have done anything unjust to that power.

4. If I have oppressed it as it has oppressed me — may all these *archons* which pursue me take away my light from me and leave me empty.

5. And may the enemy Adamas pursue my power and seize it and take away my light from me, and cast it into his dark power which is in the *Chaos*; and may he place my power in the *Chaos*.

6. Now O Light, seize me in thy anger, and raise thy power against my enemies which have risen against me at last.

7. Save me quickly, *according to* what thou hast said : I will *help* thee.’” |

ζ ΛCΩΩΠΕ CΕ ΝΤΕΡΕ ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΟΥΩ  
 ΕCΧΩ ΝΝΕΪΩΑΧΕ ΕΜΜΛΟΗΤΗC· ΠΕΧΛΑC ΧΕ ΠΕΝΤ-  
 ΛCΝΟΪ ΝΝΕΪΩΑΧΕ ΕΝΤΑΪΧΟΟΥ· ΜΑΡCΕΙ' ΕΘΗ ΝC-  
 ΤΑΥΕ-ΠΕΥΒΩΛ· ΛCΕΙ' (Ε)ΘΗ ΝCΙ ΪΑΚΚΩΒΟC ΠΕΧΛΑC ΧΕ  
 5 ΠΑΧΟΕΙC·'' ΕΤΒΕ ΠΕΪΖΥΜΝΟC ΕΝΤΑCΖΥΠΝΕΥΕ ΝΖΗΤ'C <sup>ΡΞΛ</sup>  
 ΝCΙ ΤΠΙCΤΙC CΟΦΙΑ· Λ ΤΕΚCΟΜ ΝΟΥΟΕΙΝ ΠΡΟΦΗΤΕΥΕ  
 ΜΜΟΟΥ ΜΠΠΟΥΟΪΩ ΖΙΤΝ ΔΑΥΕΙΑ· ΖΜ ΠΜΕCΑΩC Μ-  
 ΨΑΛΜΟC ΧΕ

1. ΠΧΟΕΙC ΠΑΝΟΥΤΕ ΛΙΝΑΖΤΕ ΕΡΟΚ· ΜΑΤΟΥΧΟΪ  
 10 ΕΝΕΤΠΗΤ ΝCΩΪ ΛΥΩ ΝΓΝΑΖΜΕΤ·

2. ΜΗΠΟΤΕ ΝCΤΩΡΠ ΝΤΑΨΥΧΗ ΝΘΕ ΝΟΥΜΟΥΪ· ΕΜΝ-  
 ΠΕΤCΩΤΕ ΛΥΩ ΠΕΤΝΟΥΖΜ·

3. ΠΧΟΕΙC ΠΑΝΟΥΤΕ ΕΩΧΕ ΛΙΡ-ΠΛΙ· ΕΩΧΕ ΟΥΝ-  
 ΧΙΝCΟΝC ΖΝ ΝΑCΙC·

15 4. ΕΩΧΕ ΛΙΤΩΒΕ ΝΝΕΤΤΩΒΕ ΝΑΪ ΝΖΕΝΠCΟΟΥ·  
 ΕΪΕC ΕΒΟΛ ΖΙΤΝ ΝΑΧΑΧΕ ΕΪΩΟΥΪΤ·

5. ΝΤΕ ΠΧΑΧΕ ΠΩΤ ΝCΑ ΤΑΨΥΧΗ· ΛΥΩ ΝCΤΑCΟC  
 ΝCΖΩΜ ΜΠΑΩΝΖ ΕCΡΑΪ ΕΠΚΑC· ΛΥΩ ΝCΤΡΕ ΠΑCΟΟΥ  
 ΩΩΠΕ ΖΜ ΠΕΧΟΥC· ΝΔΙΑΨΑΛΜΑ·

20 6. ΤΩΟΥΝ' ΠΧΟΕ(Ι)C ΖΝ ΤΕΚΟΡΓΗ ΧΙCΕ ΝΘΑΗ ΝΝΑ- <sup>ΡΞΛ</sup>  
 ΧΑΧΕ·

ΤΩΟΥΝ ΖΜ ΠΟΥΕCΑCΝΕ ΝΤΑΚΖΩΝ ΜΜΟC·

4 MS ΛCΕΪ ΘΗ.

5 MS ΕΝΤΑCΖΥΠΝΕΥΕ; read ΕΝΤΑCΖΥΜΠΕΥΕ.

20 MS ΠΧΟΕC.



78. Now it happened when the First *Mystery* finished saying these words to the *disciples*, he said : “He who has *understood* these words which I have said, let him come forward and give their explanation.” James came forward and said : “My Lord, concerning this *song of praise* which the Pistis Sophia has *sung*, thy light-power once *prophesied* it, through David, in the 7th *Psalms*, thus :

1. ‘O Lord my God, I have trusted thee; save me from those that pursue me, and deliver me.

2. Lest he seize my *soul* like a lion; while there is no one who delivers and saves.

3. O Lord my God, if I have done this; if there is injustice at my hands;

4. If I have repaid those who repaid me with evil things, may I fall down empty through my enemies.

5. And may the enemy pursue my *soul* and seize it, and trample my life upon the earth, and make my glory to be in the *dust*. *Pause*.

6. Arise, O Lord, in thy *wrath*, be exalted in the boundary of my enemies. Arise in the commandment which thou hast decreed’\*.” |

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\* Ps. 7.1-6.

- <sup>1</sup> 3 ΛCΩΩΠΕ CΕ ΝΤΕΡΕ ΠΙΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ CΩΤΜ  
 ΕΝΕΪΩΛΧΕ ΕCΧΩ ΜΜΟΟΥ ΝΒΙ ΙΑΚΚΩΒΟC· ΠΕΧΛΑC ΧΕ  
 ΕΥΓΕ ΙΑΚΚΩΒΟC ΠΜΕΡΙΤ· ΛCΟΥΩC ΔΕ ΟΝ ΕΤΟΟΤ<sup>4</sup>  
 ΝΒΙ ΠΙΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΠΕΧΛΑC ΝΜΜΑΘΗΤΗC· ΧΕ  
 5 ΛCΩΩΠΕ CΕ ΝΤΕΡΕ ΤΠΙCΤΙC CΟΦΙΑ ΟΥΩ ΕCΧΩ ΝΝ-  
 ΩΛΧΕ ΜΠΕΙΖΥΜΝΟC· ΑCΚΟΤ<sup>5</sup>C ΕΠΑCΟΥ ΕΝΑΥ ΧΕ Α  
 ΠΑΔΑΜΑC ΚΟΤ<sup>4</sup> ΕΠΑCΟΥ ΜΝ ΝΕCΑΡΧΩΝ ΕΤΡΕΥΒΩΚ  
 ΕΠΕΥΛΙΩΝ· ΑΥΩ ΑCΝΑΥ ΕΡΟΟΥ ΕΥΠΗΤ ΝCΩC· ΑC-  
 ΚΟΤ<sup>5</sup>C ΕΡΟΟΥ ΠΕΧΛΑC ΝΑΥ ΧΕ  
 10 1. ΑCΡΩΤ<sup>5</sup>Ν ΤΕΤ<sup>5</sup>ΝΠΗΤ ΝCΩΙ ΕΤΕΤ<sup>5</sup>ΝΧΩ ΜΜΟC ΧΕ  
 ΜΝΤΑΙ ΟΥΒΟΗΘΙΑ ΜΜΑΥ· ΕΤΡΕCΝΑCΜΕΤ ΝΤΕΤΗΥΤ<sup>5</sup>Ν·  
 2. ΤΕΝΟΥ CΕ ΟΥΡΕC†CΑΠ (ΜΜΕ) ΠΕ\*\*ΠΟΥΟΕΙΝ· ΑΥΩ <sup>ΡΞΒ</sup>  
 ΟΥΧΩΩΡΕ ΠΕ· ΑΛΛΑ CΟ ΝCΑΡΩCΗΤ· ΩΔ ΠΕΟΥΟΕΙΩ  
 ΕΝΤΑΧΧΟΟC ΝΑΙ ΧΕ †ΝΗΥ ΤΑΒΟΗΘΙ ΕΡΟ· ΑΥΩ ΝC-  
 15 ΝΛΕΙΝC ΑΝ ΝΤΕCΟΡΓΗ ΕΧ<sup>5</sup>Ν ΤΗΥΤ<sup>5</sup>Ν ΝΝΑΥ ΝΙΜ· ΑΥΩ  
 ΠΑΙ ΠΕ ΠΕΟΥΟΕΙΩ ΕΝΤΑΧΧΟΟC ΝΑΙ·  
 3. ΤΕΝΟΥ CΕ ΕΤΕΤ<sup>5</sup>ΝΤΜΚΕΤΤΗΥΤ<sup>5</sup>Ν ΕΠΑCΟΥ ΑΥΩ  
 ΝΤΕΤ<sup>5</sup>ΝΛΟ ΕΤΕΤ<sup>5</sup>ΝΠΗΤ ΝCΩΙ· ΠΟΥΟΕΙΝ ΝΑCΒΤΕ-ΤΕC-  
 CΟΜ· ΑΥΩ CΝΑCΟΒΤΕ <sup>2</sup>Ν ΝΕCΘΟΜ ΤΗΡΟΥ·  
 20 4. ΑΥΩ ΑCΟΒΤΕ <sup>2</sup>Ν ΤΕCΘΟΜ ΕΤΡΕCЧИ ΝΝΕΤ<sup>5</sup>ΝΟΥ-  
 ΟΕΙΝ ΕΤ<sup>5</sup>ΝCΗΤΤΗΝΟΥ ΑΥΩ ΝΤΕΤ<sup>5</sup>ΝΩΩΠΕ ΝΚΑΚΕ· ΑΥΩ  
 ΝΕCΘΟΜ ΑCΤΑΜΙΟΥ ΕΤΡΕCЧИ ΝΤΕΤ<sup>5</sup>ΝCΟΜ ΝCΗΤΤΗΝΟΥ  
 ΝΤΕΤ<sup>5</sup>ΝΤΑΚΟ·  
 ΝΑΙ ΔΕ ΝΤΕΡΕCΧΟΟΥ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ· ΑCΩΩΠ<sup>5</sup>Τ  
 25 ΕΠΤΟΠΟC ΜΠΑΔΑΜΑC ΑCΝΑΥ ΕΠΤΟΠΟC ΝΚΑΚΕ<sup>+</sup> ΑΥΩ <sup>ΡΞΒ</sup> b

4 MS ΧΕ expunged follows ΠΕΧΛΑC.

8 MS ΑΥΝΙΑΥ; Υ altered to C.

12 ΜΜΕ omitted in MS.

25 MS ΕΕΠΤΟΠΟC; read ΕΠΤΟΠΟC.

Now it happened when the First *Mystery* heard these words which James spoke, he said : “*Excellent*, James, thou beloved one.”

79. *However*, the First *Mystery* continued, he said to the *disciples* : “Now it happened when the *Pistis Sophia* finished saying the words of this *song of praise*, she turned back to see whether *Adamas* and his *archons* had turned back to go to their *aeon*. And she saw them as they were pursuing her. She turned to them and said to them :

1. ‘Why do you pursue me and say : there is no one to be a *help* to me, to save me from you?’

2. Now at this time the light is a (true) judge and a strong one. *But* he is long-suffering until the time of which he has spoken to me thus : I will come and *help* thee; and he will not bring his *wrath* upon you at all times. And this is the time of which he has spoken to me.

3. Now at this time, if you do not turn yourselves back and cease to pursue me, the light will prepare his power, and he will prepare with all his powers.

4. And he has prepared with his power, that he may take away your light which is within you, so that you become dark; and he has created his powers, that he may take away your power from you and you be destroyed.’

*But* when the *Pistis Sophia* had said these things, she looked to the *place* of *Adamas*. She saw the dark and *chaotic place* | which he had created. And she saw further-

ἄλoC παῖ ἄταχταμιοϷ λϷω οἰ λoναϷ εἰεπρο-  
 βολη ḡντε ἄκακε· εἰναḡτ εἰατε ναῖ εἰταχπρο-  
 βαλε ἄμοοϷ εἰολ ἄβι παλαμαc· χεκαc εἰελαατε  
 ἄτιctic cοφια· λϷω ἄενοχc εἰεcητ εἰεχαοc  
 5 εἰταχταμιοϷ· ἄεωχ ἄμοc ḡμ πμα εἰτμαϷ· λϷω  
 ἄεωτῖτῖρc ḡαντοϷχι-πεcοϷοεἰν ἄητc· λϷω-  
 πε δε ἄτερε τιctic cοφια ναϷ εἰεπροβολη ḡντε  
 ἄκακε εἰτμαϷ· λϷω ἄπτοποc ἄκακε ναῖ εἰταχ-  
 ταμιοοϷ ἄβι παλαμαc· λcῖoτε λϷω λϷω εῖραῖ  
 10 ποϷοεἰν εcχω ἄμοc· χε

1. ποϷοεἰν εἰcηητε λϷωḡτ ἄβι παλαμαcπεϷ-  
 χἰνοḡc λϷταμιο ἄοϷπροβολη ἄκακε· λϷω ἄοἰ  
 λϷπροβαλε εἰολ ἄκεοϷεἰ ἄχαοc·

2. λϷω λϷταμἰε-κεοϷεἰ ἄκακε λϷω ἄχαοc· λϷω  
 15 λϷεἰτῖτῖρc·

3. τενοϷ δε ω' ποϷοεἰν πεχαοc ἄταχταμιοϷ ε-  
 τρεχνοχc εἰοϷ ἄχι-ταοομ ἄοϷοεἰν ἄητ· χἰ-τῖρ  
 ἄητῖρc·

4. λϷω πμεεϷε εἰταχμεεϷε εἰοϷ εἰρεχχι-πλοϷ-  
 20 οεἰν· cενα(χι-)πῖρ ἄητῖρc· λϷω πχἰνοḡc εἰτ-  
 λϷχοοϷ εἰρεχχι-πλοϷοεἰν ἄητ· χἰ-νοϷϷ τἰροϷ·

ναῖ νε ἄχαχε εἰταcχοοϷ ἄβι τιctic cοφια·  
 εῖραῖ ḡμ πεcϷυμνοc· τενοϷ δε πετνηφε ḡμ πεχπνα·  
 μαρεχει' εἰη ἄταϷε-πῖρ ἄχαχε (ναῖ εἰταc-  
 25 χοοϷ) ἄβι τιctic cοφια εῖραῖ ḡμ πεcϷυμνοc λcεῖ'  
 οἰ εἰη ἄβι μαρελ πεχαc· χε παχοεἰc· †ηηφε

20 χἰ omitted in MS.

24 ναῖ εἰταcχοοϷ omitted in MS.

more the two dark *emanations*, of exceeding strength, which Adamas had *emanated*, so that they should seize the Pistis Sophia and should cast her down to the *Chaos* which he had created, and should oppress her in that place, and should agitate her until they took her light away from her. Now it happened when the Pistis Sophia saw those two dark *emanations* and the dark *place* which Adamas had created, she was afraid and she cried out to the light, saying :

1. ‘O Light, behold Adamas the violent is angry. He has created a dark *emanation*, and furthermore he has *emanated* another *chaotic* one.

2. And he has created another dark and *chaotic* one; and he has prepared it.

3. Now at this time O Light, the *Chaos* which he has created so that he should cast me into it and take away my light-power from me — take away his (light) from him.

4. And the thought which he conceived to take away my light, let his be (taken) from him. And the violence which he has spoken, to take away my lights from me — take away all his (lights).’

These are the words which the Pistis Sophia spoke in her *song of praise*. Now at this time he who is *sober* in his *spirit*, let him come forward and give the interpretation of the words <which the Pistis Sophia spoke> in her *song of praise*.”

80. Martha came forward again and said: “My Lord, I am *sober* | in my *spirit*, and I *understand* the words which

2M' ΠΑΠΝΑ· ΛΥΩ †ΝΟΘΙ ΝΝΨΑΧΕ ΕΤΚΧΩ ΜΜΟΟΥ· ραΓ<sup>b</sup>  
 ΤΕΝΟΥ ΘΕ ΚΕΛΕΥΕ ΝΑΪ ΤΑΤΑΥΕ-ΠΕΥΒΩΛ 2N ΟΥΠΑΡ-  
 ΡΗΣΙΑ· ΛΘΟΥΩΨΒ ΔΕ ΝΒΙ ΠΙΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΠΕ-  
 ΧΛΑ ΜΜΑΡΘΑ. ΧΕ †ΚΕΛΕΥΕ ΝΕ ΜΑΡΘΑ ΕΤΡΕΤΑΥΕ-  
 5 ΠΒΩΛ ΝΝΨΑΧΕ ΝΑΪ ΕΝΤΑΣΧΟΟΥ ΝΒΙ ΤΣΟΦΙΑ 2M ΠΕΣ-  
 ΖΥΜΝΟΣ· ΛΣΟΥΩΨΒ ΔΕ ΝΒΙ ΜΑΡΘΑ ΠΕΧΑΣ ΧΕ ΠΑ-  
 ΧΘΟΙΣ· ΝΑΪ ΝΕ ΝΨΑΧΕ ΝΤΑ ΤΕΚΘΟΜ ΝΟΥΘΟΙΝ ΠΡΟ-  
 ΦΗΤΕΥΕ ΜΜΟΟΥ ΜΠΙΟΥΘΟΙΩ ΖΙΤ'Ν ΛΑΥΕΙΑ· 2M ΠΜΕΖ-  
 ΣΑΨΨ ΜΨΛΛΜΟΣ ΧΕ

10 11. ΠΝΟΥΤΕ ΟΥΚΡΙΤΗΣ ΜΜΕ ΠΕ ΝΧΩΩΡΕ Ν2ΑΡΨ-  
 ΖΗΤ· ΕΜΕΘΕΙΝΕ ΝΤΕΘΟΡΓΗ ΜΜΗΝΕ·

12. ΕΤΕΤ'ΝΤΜΚΕΤ'ΤΗΥ(Τ'Ν) ΨΝΑΧΩΡ ΝΤΕΘΣΗΘΕ· ΛΘ-  
 ΩΜΤ' ΝΤΕΘΠΙΤΕ ΛΘΒΤΩΤ'Σ·

13. ΛΘΟΒΤΕ Ν2ΗΤ'Σ' Ν2ΕΝΣΚΕΥΟΣ ΜΜΟΥ· ΝΕΘΟΤΕ ραλ  
 15 ΛΨΤΑΜΙΟΥ ΝΝΕΤΟΥΝΑΡΟΚ2ΟΥ·

14. ΕΙΣ2ΗΗΤΕ Λ ΠΧΙΝΘΟΝ' †ΝΑΛΚΕ ΛΨΩ'Ω' ΜΠ2ΙΣΕ  
 ΛΨΧΠΕ-ΤΑΝΟΜΙΑ·

15. ΛΨΘΕΚΤ-ΟΥΨΗΪ· ΛΘΡΗ ΜΜΟΨ ΨΝΑ2Ε Ε2ΡΑΪ ΕΠΕ-  
 ΖΙΘΙΤ ΕΝΤΑΨΤΑΜΙΟΨ·

20 16. ΠΕΨ2ΙΣΕ ΝΑΚΟΤ'Ψ ΕΧ'Ν ΤΕΨΑΠΕ ΛΨΩ ΠΕΨΧΙΝΘΟΝ'Σ  
 ΝΗΥ ΕΧ'Ν ΤΜΗΤΕ ΝΧΩΨ·

ΝΑΪ ΔΕ ΝΤΕΡΕΣΧΟΟΥ ΝΒΙ ΜΑΡΘΑ ΠΕΧΛΑΨ ΝΑΣ ΝΒΙ  
 ΠΙΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΤΨΩΨΤ' ΕΒΟΛ ΧΕ ΕΥΓΕ ΚΛ-  
 ΑΨΣ ΜΑΡΘΑ ΤΜΑΚΑΡΙΑ·

10 MS επε.

12 MS ΕΤΕΤ'ΝΤΜΚΕΤ'ΤΗΥ.

thou dost speak. Now at this time *command* me that I give their interpretation *openly*.”

The First *Mystery*, *however*, answered and said to Martha : “I *command* thee, Martha, that thou givest the interpretation of the words which the Sophia said in her *song of praise*.”

Martha, *however*, answered and said : “My Lord, these are the words which thy light-power once *prophesied* through David in the 7th *Psalm* :

11. ‘God is a righteous *judge*, and strong and long-suffering, who does not bring down his *wrath* every day.

12. If you do not turn round he will sharpen his sword ; he has bent his bow and made it ready.

13. He has prepared in it *instruments* of death ; he has made his arrows for those who will be burnt.

14. Behold, violence has travailed ; he has conceived trouble, he has given birth to *iniquity*.

15. He has dug a pit, he has hollowed it ; he will fall into the hole which he has made.

16. His trouble will return upon his head and his violence will come down upon the crown of his head’\*.”

*But* when Martha had spoken these things, the First *Mystery* which looks forth said to her : “*Excellent, well done* Martha, thou *blessed one*.” |

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\* Ps. 7.11-16

ζ ασωωπε δε ντερε ις ογω εχχω ενεχμαθη-  
 της νεεβηγε τηρου ενταγωωπε ντηπικτικ σοφια  
 εεζμ πεχλος· αγω μν θε εντα<sup>1</sup>αεζυμνεγε εεραϊ  
 επογοειν φαντε<sup>2</sup>νουζμ μμοc ν<sup>3</sup>χεινε μμοc εεραϊ  
 5 ζμ πεχλος· \*ν<sup>4</sup>χεινε μμοc εεζογν επμεεζμν<sup>5</sup>τ<sup>6</sup>κοοογc <sup>ρζλ</sup><sup>b</sup>  
 ναιων· αγω μν θε εντα<sup>7</sup>α<sup>8</sup>ναεμεεc εβολ ζν νεεεωω  
 τηρου ναϊ ντα<sup>9</sup>γεεεωωτ ν<sup>10</sup>ητου ν<sup>11</sup>ει ν<sup>12</sup>αρχων ντε  
 νεχλος εβολ εε αεπι<sup>13</sup>θυμει εεωκ ερα<sup>14</sup>τ<sup>15</sup> μ<sup>16</sup>που-  
 οιν·  
 10 ζ αχογωε ον ετοο<sup>17</sup>τ<sup>18</sup> ζμ πωαεε ν<sup>19</sup>ει ις πεχλα  
 νεεχμαθητης εε ασωωπε δε μ<sup>20</sup>ν<sup>21</sup>ν<sup>22</sup>σα ναϊ τηρου  
 αι<sup>23</sup>ι ντηπικτικ σοφια αι<sup>24</sup>ν<sup>25</sup>τ<sup>26</sup> εεζογν επμεεζμν<sup>27</sup>τωμτε  
 ναιων ει<sup>28</sup>ο νογο<sup>29</sup>οιν εμαωο εμαωο· εμ<sup>30</sup>ν-ωι επογ-  
 οειν ενεεωωοπ μμοι αι<sup>31</sup>ει' εεζογν επτοποc μ<sup>32</sup>πμεε-  
 15 χουταετε ν<sup>33</sup>αεοραεοc ει<sup>34</sup>ο νογοειν εμαωο εμα-  
 ωο· αγω αγωτορ<sup>35</sup>τ<sup>36</sup> ζν ογνοε ν<sup>37</sup>ωτορ<sup>38</sup>τ<sup>39</sup> αγεωω<sup>40</sup>τ<sup>41</sup>  
 αγναγ εεσοφια ενεε<sup>42</sup>ν<sup>43</sup>μ<sup>44</sup>μαϊ αγεογω<sup>45</sup>ν<sup>46</sup>c\*\* ανοκ δε <sup>ρζε</sup>  
 μ<sup>47</sup>πουεογω<sup>48</sup>ν<sup>49</sup>τ εε ανοκ νιμ· αλλα νεγμεεεγε εροϊ  
 πε νεε νογ<sup>50</sup>προβολη ντε πκαε μ<sup>51</sup>πογοειν· εε-  
 20 ωωπε δε ντερε εεσοφια ναγ ενεεωωβεε<sup>52</sup>ρ ν<sup>53</sup>αεορα-  
 εοc· εεραεε ζν ογνοε ν<sup>54</sup>ραεε· αγω εεεελη  
 εμαωο· εεογωω εεαμooγ ενεεωωηρε εντα<sup>55</sup>ι<sup>56</sup>α<sup>57</sup>α<sup>58</sup>γ  
 ν<sup>59</sup>μ<sup>60</sup>μαc μ<sup>61</sup>πεεετ ζμ πκαε ντε τ<sup>62</sup>μ<sup>63</sup>ν<sup>64</sup>τ<sup>65</sup>ρωμε εεωc

7 MS νταγ<sup>2</sup>εεεωωτ; final τ inserted above and expunged; read  
 νταγ<sup>2</sup>εεεωωε.

23 c in εεωc inserted above.



81. Now it happened when Jesus finished saying to his *disciples* all the events which had happened to the Pistis Sophia when she was in the *Chaos*, and the manner in which she had *sung praises* to the Light until he saved her and brought her out from the *Chaos*, and brought her into the twelfth *aeon*, and the manner in which he had saved her from all her oppressions with which the *archons* of the *Chaos(es)* had oppressed her, because she *desired* to go to the light, Jesus continued again with the discourse. He said to his *disciples*: “Now it happened after all these things, I took the Pistis Sophia, I brought her into the thirteenth *aeon*. And I was shining exceedingly, there being no measure to the light which I had. I came into the *place* of the 24 *invisible ones* and I was shining exceedingly. And they were agitated with great agitation. They looked and saw the Sophia who was with me. They recognised her, *but* as for me they did not recognise who I was. *But* they thought of me as being like an *emanation* of the Land of the Light.

Now it happened when the Sophia saw her fellow *invisible ones* she rejoiced with great joy and she was very glad. She wished to tell them the wonders which I had done for her on the earth of mankind below, | *until* I saved her. She came

ΩΑΝ·†·ΝΟΥΖΜ̄ ΜΜΟC· ΛCΓΙ' ΕΞΡΑΪ ΕΤΜΗΤΕ Ν̄ΝΑΖΟΡΑ·  
 ΤΟC ΛCΖΥΜΝΕΥΕ ΕΡΟΪ Ζ̄Ν ΤΕΥΜΗΤΕ ΕCΧΩ ΜΜΟC ΧΕ

1. †·ΝΑΟΥΩΝ̄Σ ΝΑΚ ΕΒΟΛ ΠΟΥΟΕΙΝ ΧΕ Ν̄ΤΚ ΟΥCΩ·  
 ΤΗΡ· ΑΥΩ Ν̄ΤΚ ΟΥΡΕCΩΤΕ Ν̄ΟΥΟΙΩ ΝΙΜ·

5 2. †·ΝΑΧΩ ΜΠΕΪΖΥΜΗΟC ΕΠΟΥΟΕΙΝ ΧΕ ΛΥΝΟΥΖΜ̄  
 ΜΜΟΪ· ΑΥΩ ΛΥΝΑΖΜΕΤ ΕΒΟΛ Ζ̄Ν ΤCΙΧ Ν̄ΝΑΡΧΩΝ Ν·  
 ΝΑΧΙΧΕΕΥ·

ρ̄ε<sup>b</sup>

3. ΑΥΩ ΑΚΝΑΖΜΕΤ Ζ̄Ν Ν̄ΤΟΠΟC ΤΗΡΟΥ· ΑΥΩ ΑΚ·  
 ΝΑΖΜΕΤ Ζ̄Μ ΠΧΙCΕ Μ̄Ν ΗΖΒΒΕ Ν̄ΤΕ ΝΕΧΛΟC· ΑΥΩ Ζ̄Ν  
 10 ΝΑΙΩΝ Ν̄ΝΑΡΧΩΝ Ν̄ΤΕ ΤΕCΦΕΡΑ·

4. ΑΥΩ Ν̄ΤΕΡΙΕΙ' ΕΒΟΛ Ζ̄Μ ΠΧΙCΕ· ΛΙCΩΡΜ̄ Ζ̄Ν ΖCΝ·  
 ΤΟΠΟC ΕΜ̄Ν-ΟΥΟΕΙΝ Ν̄ΖΗΤΟΥ· ΜΠΙCΩΚΟΪΤ̄Τ ΕΠΜΑΖ·  
 Μ̄ΝΤΩΟΜΤΕ ΝΑΙΩΝ ΠΑΜΑΝ̄ΩΩΠΕ·

5. ΧΕ Μ̄Ν-ΟΥΟΕΙΝ Ν̄ΖΗΤ ΟΥΤΕ CΟΜ· Λ ΤΑCΟΜ  
 15 ΜΟΥΚ ΕΠΤΗΡ̄C·

6. ΑΥΩ Λ ΠΟΥΟΕΙΝ ΝΑΖΜΕΤ Ζ̄Ν ΝΑΧΙΨΙC ΤΗΡΟΥ·  
 ΛΙΖΥΜΝΕΥΕ ΕΞΡΑΪ ΕΠΟΥΟΪΝ· ΛΥCΩΤ̄Μ ΕΡΟΪ Ν̄ΤΕΡΟΥ·  
 ΟΛΙΒΕ ΜΜΟΪ·

7. ΛΥΧΙΜΟΕΙΤ ΖΗΤ Ζ̄Μ ΠCΩΝΤ̄ Ν̄ΤΕ ΝΑΙΩΝ ΕΤΡΕCΗΤ̄  
 20 ΕΞΡΑΪ ΕΠΜΕΖΜ̄ΝΤΩΟΜΤΕ ΝΑΙΩΝ ΠΑΜΑΝ̄ΩΩΠΕ·

8. †·ΝΑΟΥΩΝ̄Σ ΝΑΚ ΕΒΟΛ ΠΟΥΟΕΙΝ ΧΕ ΑΚΝΑΖΜΕΤ·  
 ΑΥΩ ΝΕΚΩΠΗΡΕ Ζ̄Μ ΠΓΕΝΟC Ν̄ΤΕ<sup>\*\*</sup> ΤΜ̄ΝΤΡΩΜΕ·

ρ̄ε<sup>c</sup>

9. Ν̄ΤΕΡΙΩΩΩΤ Ν̄ΤΑCΟΜ ΑΚ·†·CΟΜ ΝΑΪ· ΑΥΩ Ν̄ΤΕ·  
 ΡΙΩΩΩΤ Μ̄ΠΛΟΥΟΕΙΝ ΑΚΜΑΖ̄Τ̄ Ν̄ΟΥΟΕΙΝ ΕCΟΤ̄C·

25 10. ΛΙΩΩΠΕ Ζ̄Μ ΠΚΑΚΕ Μ̄Ν ΘΑΪΒΕC Ν̄ΤΕ ΠΕΧΛΟC·

7 MS Ν̄ΝΑΧΙΧΕΕΥ; read ΝΑΧΙΧΕΕΥ.

15 MS ΜΟΥΚ; read ΜΟΥΚ̄Σ.

to the midst of the *invisible ones*, she *sang praises* to me in their midst, saying :

1. 'I will give thanks to thee, O Light, for thou art a *Saviour*, and thou art a deliverer at all times.

2. I will speak this *song of praise* to the light, for he has saved me and he has delivered me out of the hand of the *archons*, my enemies.

3. And thou hast saved me from all the *places*. And thou hast saved me from the height and the depth of the *Chaos*, and from the *aeons* of the *archons* of the *sphere*.

4. And when I came forth from the height I went astray in *places* in which there was no light. And I was not able to return to the thirteenth *aeon*, my dwelling place.

5. For there was no light in me, *nor* power. For my power had weakened <sup>1</sup> completely.

6. And the light saved me from all my *afflictions*. I *sang praises* to the light; he heard me when I was *afflicted*.

7. He guided me in the creation of the *aeons* in order to bring me to the thirteenth *aeon*, my dwelling place.

8. I will give thanks to thee, O Light, for thou hast saved me, and for thy wonders among the *race* of mankind.

9. When I lacked my power thou didst give power to me; and when I lacked my light thou didst fill me with purified light.

10. I have been in the darkness and the shadow of the

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<sup>1</sup> (15) weakened; Till : disappeared.

ΕΙΜΗΡ ΞΝ ΜΜΡΡΕ ΕΥΝΑΩΤ̄ ΝΤΕ ΠΕΧΛΟΣ ΕΜΝ-ΟΥΟΙΝ  
ΝΞΗΤ̄.

11. ΧΕ ΑΙΪ-ΝΟΥΓ̄Σ ΜΗΓΩΨ ΜΠΟΥΟΕΙΝ ΑΪΠΑΡΑΒΑ·  
ΛΥΩ ΑΙΪ-ΩΩΝΤ̄ ΜΗΓΩΨ ΜΠΟΥΟΕΙΝ ΧΕ ΑΙΓΙ' ΕΒΟΛ  
5 ΞΜ ΠΑΤΟΠΟΣ·

12. ΛΥΩ ΝΤΕΡΙΓΙ' ΕΠΕΣΗΤ̄· ΑΪΩΩΩΤ̄ ΝΤΑΒΟΜ· ΛΥΩ  
ΑΪΡ-ΑΤΟΥΟΕΙΝ· ΛΥΩ ΝΕΜΠΕ ΛΑΛΥ ΒΟΗΟΙ ΕΡΟΪ ΠΕ·

13. ΛΥΩ ΞΜ ΠΤΡΕΥΟΛΙΒΕ ΜΜΟΪ· ΑΪΖΥΜΝΕΥΕ ΕΞΡΑΪ  
ΕΠΟΥΟΕΙΝ ΛΥΩ ΑΧΝΑΣΜΕΤ ΕΒΟΛ ΞΝ ΝΑΟΛΙΨΙΣ ΤΗΡΟΥ·

10 14. ΛΥΩ ΟΝ ΑΧΩΛΑΠ̄ ΝΝΑΜΡΡΕ ΤΗΡΟΥ· ΑΧΝΤ̄ ΕΞΡΑΪ  
ΞΜ ΠΚΑΚΕ ΜΝ ΠΞΟΧΞΧ̄ ΝΤΕ ΠΕΧΛΟΣ·

15. ΪΝΑΟΥΩΝΞ̄ ΝΑΚ ΕΒΟΛ ΠΟΥΟΕΙΝ ΧΕ ΑΚΝΑΣΜΕΤ <sup>ΡΞΕ</sup><sup>h</sup>  
ΛΥΩ Λ ΝΕΚΩΠΗΡΕ ΩΩΠΕ ΞΜ ΠΓΕΝΟΣ ΝΤΕ ΤΜΝΤΡΩΜΕ·

16. ΛΥΩ ΑΚΟΥΩΩΠ̄ ΝΜΠΥΛΗ ΕΤΧΟΣΕ ΝΤΕ ΠΚΑΚΕ·

15 ΛΥΩ ΜΝ ΜΜΟΧΛΟΣ ΕΤΝΑΩΤ̄ ΝΤΕ ΠΕΧΛΟΣ·

17. ΛΥΩ ΑΚΤΡΑΡΑΚΤ̄ ΕΒΟΛ ΜΠΤΟΠΟΣ ΕΝΤΑΪΠΑΡΑΒΑ  
ΝΞΗΤ̄<sup>γ</sup> ΛΥΩ ΟΝ ΝΤΑΥΧΙ ΝΤΑΒΟΜ ΧΕ ΑΪΠΑΡΑΒΑ·

18. ΛΥΩ ΑΪΛΟ ΞΝ ΜΜΥΣΤΗΡΙΟΝ· ΑΙΓΙ' ΕΞΡΑΪ ΞΝ ΜΠΥΛΗ  
ΜΠΕΧΛΟΣ·

20 19. ΛΥΩ ΝΤΕΡΟΥΘΑΙΒΕ ΜΜΟΪ· ΑΪΖΥΜΝΕΥΕ ΕΞΡΑΪ Ε-  
ΠΟΥΟΕΙΝ ΑΧΝΑΣΜΕΤ ΕΒΟΛ ΞΝ ΝΑΘΑΙΨΙΣ ΤΗΡΟΥ·

20. ΑΚΤ̄ΝΝΟΥ ΪΤΕΚΑΠΟΞΡΟΙΑ ΑΣΪ-ΩΟΜ ΝΑΪ ΛΥΩ  
ΑΣΝΑΣΜΕΤ ΕΒΟΛ ΞΝ ΝΑΞΟΧΞΧ̄ ΤΗΡΟΥ·

21. ΪΝΑΟΥΩΝΞ̄ ΝΑΚ ΕΒΟΛ ΠΟΥΟΕΙΝ ΧΕ ΑΚΝΑΣΜΕΤ·

25 ΛΥΩ ΝΕΚΩΠΗΡΕ ΞΜ<sup>\*\*</sup> ΠΓΕΝΟΣ ΝΤΕ ΤΜΝΤΡΩΜΕ :

<sup>ΡΞΖ</sup>

1 MS ΕΥΝΑΩΤ̄; read ΕΤΝΑΩΤ̄.

16 MS ΕΒΟΛ ΜΠΤΟΠΟΣ; read ΕΒΟΛ ΞΜ ΠΤΟΠΟΣ.

*Chaos*, | bound with the strong bonds of the *Chaos*, and there was no light in me.

11. I have caused wrath to the ordinance of the light, I have *transgressed*; I have caused anger to the ordinance of the light, for I came forth from my *place*.

12. And when I came down I lacked my power, and I was without light; and there was no one to *help* me.

13. And when I was *afflicted* I *sang praises* to the light, and he saved me from all my *afflictions*.

14. And furthermore he broke all my bonds, he brought me out of the darkness and the oppression of the *Chaos*.

15. I will thank thee, O Light, for thou hast saved me; and thy wonders exist among the *race* of mankind.

16. Thou hast broken the high *gates* of the darkness and the strong *bars* of the *Chaos*.

17. And thou didst cause me to turn away from the *place* in which I *transgressed*; and furthermore my power was taken because I *transgressed*.

18. And I desisted from the *mysteries*; I went down to the *gates* of the *Chaos*.

19. And when they *afflicted* me I *sang praises* to the light; he saved me from all my *afflictions*.

20. Thou didst send thy *outpouring* (of light); it gave power to me and it saved me from all my oppressions.

21. I will thank thee, O Light, for thou hast saved me; and thy wonders are among the *race* of mankind.' |

ΗΛΪ ΘΕ ΗΕ ΗΖΥΜΝΟC ΕΝΤΑCΧΟΟC Ν̄CΙ ΤΠΙCΤΙC CΟ-  
 ΦΙΑ ΕC̄2̄Ν ΤΜΗΤΕ Μ̄ΠΧΟΥΤΑCΤΕ Ν̄ΑΖΟΡΑΤΟC ΕCΟΥΩΩ  
 ΕΤΡΕΥCΙΜΕ ΤΗΡΟΥ ΕΝΕΩΠΗΡΕ ΤΗΡΟΥ ΕΝΤΑΪΛΛΥ Ν̄Μ-  
 ΜΑC · ΛΥΩ ΕCΟΥΩΩ ΕΤΡΕΥCΙΜΕ ΧΕ ΛΙΒΩΚ ΕΠΚΟC-  
 5 ΜΟΕ Ν̄ΤΕ ΤΜ̄Ν̄ΤΡΩΜΕ ΛΙ† ΝΑΥ Ν̄ΜΜΥCΤΗΡΙΟΝ Μ̄ΠΧΙ-  
 CΕ · ΤΓΝΟΥ ΘΕ ΠΕΤΧΟCΕ 2̄Μ ΠΕCΝΟΗΜΑ ΜΑΡΕCΕΙ' ΕΘΗ  
 Ν̄CΧΩ Μ̄ΠΒΩΛ ΕΒΟΛ Μ̄ΠΖΥΜΝΟC ΕΝΤΑCΧΟΟC Ν̄CΙ ΤCΟ-  
 ΦΙΑ ·

ΑCΩΩΠΕ ΘΕ Ν̄ΤΕΡΕ ΙC̄<sup>1</sup> ΟΥΩ ΕCΧΩ Ν̄ΝΕΙΩΛΑΧΕ ·  
 10 ΛCΓΙ' ΕΘΗ Ν̄CΙ ΦΙΛΙΠΠΟC ΠΕCΛΑC ΧΕ ΙC̄ ΠΑΧΟΕΙC ·  
 CΧΟCΕ Ν̄CΙ ΠΑΝΟΗΜΑ · ΛΥΩ ΛΙΝΟΙ Μ̄ΠΒΩΛ ΕΒΟΛ Μ̄-  
 ΗΖΥΜΝΟC Ν̄ΤΑCΧΟΟC Ν̄CΙ ΤCΟΦΙΑ Ν̄ΤΑCΠΡΟΦΗΤΕΥΕ  
 'ΟΝ ΖΑΡΟC Μ̄ΠΠΙΟΥΟΪΩ Ν̄CΙ ΔΑΥΕΙΔ ΠΕΠΡΟΦΗΤΗC · ΕC- <sup>ρζζ</sup>  
 ΧΩ Ν̄ΜΟC 2̄Μ ΠΜΕ2̄ΩΕCΟΟΥ Μ̄ΨΑΛΜΟC · ΧΕ

15 1. ΟΥΩΝ2̄ ΕΒΟΛ Μ̄ΠΧΟΕΙC ΧΕ ΟΥΧΡΗCΤΟC ΗΕ ΧΕ  
 ΟΥΩΛΕΝΕ2̄ ΠΕ ΠΕCΝΑ' ·

2. ΜΑΡΕ ΝΕΝΤΑ ΠΧΟΕΙC CΟΤΟΥ ΧΕ-ΠΑΪ [ΠΕ] ΛC-  
 CΟΤΟΥ ΕΒΟΛ 2̄Ν ΤCΙC Ν̄ΝΕΥΧΑΧΕ ·

3. ΛCCOO2̄ΟΥ C2̄ΟΥΝ 2̄Ν ΝΕΥΧΩΡΑ ΕΒΟΛ 2̄Μ ΠΕΙΒΤ̄  
 20 Μ̄Ν ΠΕΜΝΤ̄ Μ̄Ν ΠΕΜ2̄ΙΤ · Μ̄Ν ΘΑΛΑCCA ·

3 ΤΗΡΟΥ after ΕΙΜΕ expunged. MS originally ΕΝΤΑ Ν̄ΜΜΑC; ΪΛΛΥ inserted above in another hand.

7 MS originally Ν̄ΝΕ ΗΖΥΜΝΟC; Μ written over erasure.

10 ΧΕ erased before ΠΑΧΟΕΙC.

17 omit ΠΕ.

20 MS ΠΕΜΜ2̄ΙΤ; CΜ inserted in margin and second Μ crossed out.

Now this is the *song of praise* which the Pistis Sophia spoke as she was in the midst of the 24 *invisible ones*, wishing that they should know all the wonders which I had done for her. And she wished that they should know that I went to the *world* of mankind, I gave them the *mysteries* of the height. Now at this time, he who is elevated in his *thought*, let him come forward and say the interpretation of the *song of praise* which the Pistis Sophia spoke.”

82. Now it happened when Jesus finished saying these words, Philip came forward. He said: “Jesus, my Lord, my *thought* is elevated and I have *understood* the interpretation of the *song of praise* which the Sophia spoke. David, the *prophet*, once also *prophesied* about it, saying in the 106th *Psalms*:

1. ‘Give thanks to the Lord, for he is *beneficent*; for his mercy is eternal.

2. May those whom the Lord has saved say this; he has saved them out of the hands of their enemies.

3. He has gathered them together out of their *countries*; from the east, and from the west, and from the north, and from the *sea*. |

4. ΑΥΗΛΑΝΑ ΖΙ ΗΧΛΑΪΕ ΖΝ ΟΥΜΑ ΕΜΝ-ΜΟΟΥ ΝΖΗΤΓ·  
 ΜΠΟΥΘΝ-ΤΕΖΗΗ ΝΤΠΟΛΙC ΜΠΕΥΜΑΝΩΩΠΕ·
5. ΕΥΖΚΛΕΙΤ· ΕΥΟΒΕ Λ ΤΕΥΨΥΧΗ ΩΧΝ ΝΖΗΤΟΥ·
6. ΑΧΝΑΣΜΟΥ ΕΒΟΛ ΖΝ ΝΕΥΑΝΑΓΚΗ· ΑΥΧΙΩΚΑΚ  
 5 ΕΖΡΑΪ ΕΠΧΟΕΙC· ΑΥCΩΤΜ ΕΡΟΟΥ ΖΜ ΠΤΡΕΥΖΩΩ·
7. ΑΥΧΙΜΟΕΙΤ ΖΗΤΟΥ ΕΥΖΗΗ ΕCCOΥΤΩΝ ΕΤΡΕΥΒΩΚ ΡΖΗ  
 ΕΖΡΑΪ ΕΠΤΟΠΟC ΜΠΕΥΜΑΝΩΩΠΕ·
8. ΜΑΡΟΥΟΥΩΝΖ ΕΒΟΛ ΜΠΧΟΕΙC ΖΝ ΝΕΧΝΑ'· ΑΥΩ  
 ΝΕΥΩΠΗΡΕ ΖΝ ΝΩΗΡΕ ΝΝΡΩΜΕ·
- 10 9. ΧΕ ΑΥΤCΙΟ ΝΟΥΨΥΧΗ ΕCΖΚΑΪΤ· ΟΥΨΥΧΗ ΕC-  
 ΖΚΑΪΤ ΑΥΜΑΖC ΝΑΓΛΑΘΟΝ·
10. ΝΕΤΖΜΟΟC ΖΜ ΠΚΑΚΕ ΜΝ ΟΛΪΒΕC ΜΠΜΟΥ ΝΕΤ-  
 ΜΗΡ ΖΝ ΟΥΜΝΤΖΗΚΕ ΜΝ ΠΠΕΝΙΠΕ·
11. ΧΕ ΑΥΤΝΟΥC ΜΠΩΑΧΕ ΜΠΠΟΥΤΕ ΑΥΤCΩΝΤ  
 15 ΜΠΩΟΧΝΕ ΜΠΕΤΧΟCΕ·
12. Λ ΠΕΥΖΗΤ ΘΒΒΙΟ ΖΝ ΝΕΥΖΙCΕ· ΑΥΡCΩΒ· ΑΥΩ  
 ΜΝ-ΠΕΤΒΟΗΘΙ ΕΡΟΟΥ·
13. ΑΥΧΙΩΚΑΚ ΕΖΡΑΪ ΕΠΧΟΕΙC ΖΜ ΠΤΡΕΥΖΩΩ ΑΧ-  
 ΝΑΣΜΟΥ ΕΒΟΛ ΖΝ ΝΕΥΑΝΑΓΚΗ·
- 20 14. ΑΥΝΤΟΥ ΕΒΟΛ ΖΜ ΠΚΑΚΕ ΜΝ ΟΛΪΒΕC ΜΠΜΟΥ  
 ΑΥΩ ΑΥCΩΛΠ ΝΝΕΥΜΡΡΕ·
15. ΜΑΡΟΥΟΥΩΝΖ ΕΒΟΛ ΜΠΧΟΕΙC ΖΝ ΝΕΧΝΑ'· ΑΥΩ  
 ΝΕΥΩΠΗΡΕ ΝΝΩΗΡΕ ΝΝΡΩΜΕ· ΡΖΗ<sup>t</sup>
16. ΧΕ ΑΥΟΥΩΨΥ ΝΖΕΝΠΥΛΗ ΝΖΟΜΝΤ· ΑΥΩΡΒ Ν-  
 25 ΖΕΝΜΟΧΛΟC ΜΠΕΝΙΠΕ·

6 MS ΑΥΑΥΧΙ.

14 MS ΑΥ-; read ΑΥ-.

23 MS ΠΠΠΩΗΡΕ; the last π is partly ρ.



4. They have *wandered* in the desert in a place without water; they did not find the way to the *city* of their dwelling.

5. Hungry and thirsty, their *soul* fainted in them.

6. He saved them in their *necessity*. They cried to the Lord, he heard them in their distress.

7. He guided them into a straight path, that they might go to the *place* of their dwelling.

8. Let them thank the Lord for his mercies, and his wonders among the sons of men.

9. For he has satisfied a hungry *soul*, he has filled a hungry *soul* with *good things*.

10. They who sit in the darkness and the shadow of death, who are bound in poverty and iron.

11. For they have made wrathful<sup>1</sup> the word of God, they have made angry the counsel of the Most High.

12. Their heart was humbled with their troubles, they became weak and there was no one to *help* them.

13. They cried out to the Lord in their distress, he saved them in their *necessity*.

14. He brought them forth from the darkness and the shadow of death, and broke their bonds.

15. Let them thank the Lord for his mercies and his wonders to the sons of men.

16. For he has shattered the *gates* of brass, he has broken the *bars* of iron. |

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<sup>1</sup> (14) they have made wrathful; MS: he has made wrathful.

17. ΑΥΨΟΠΠΟΥ ΕΡΟϢ Ξ̄Ν ΤΓΞΠΠ Ν̄ΤΓΥΑΝΟΜΙΑ · Ν̄ΤΑΥ-  
 ΟΒΒΙΟ ΓΑΡ ΕΤΒΕ ΝΕΥΑΝΟΜΙΑ ·

18. Α ΠΕΥΞΠΠ ΒΕΤ-ΒΙΝΟΥΩΜ ΝΙΜ · ΑΥΞΩΝ ΕΞΟΥΝ  
 ΕΜΠΥΛΗ Μ̄ΠΜΟΥ ·

5 19. ΑΥΧΙΨΚΑΚ ΕΞΡΑΪ ΕΠΧΟΕΙΣ Ξ̄Μ ΠΤΡΕΥΞΩΨ ΑΥ-  
 ΝΑΞΜΟΥ ΕΒΟΛ Ξ̄Ν ΝΕΥΑΝΑΓΚΗ ·

20. ΑΥΧΟΟΥ Μ̄ΠΕΨΑΧΕ ΑΥΤΑΛΛΟΟΥ · ΑΥΤΟΥΧΟΟΥ  
 ΕΒΟΛ Ξ̄Ν ΝΕΥΞΙΣΕ ·

21. ΜΑΡΟΥΟΥΩΝΞ̄ ΕΒΟΛ Μ̄ΠΧΟΕΙΣ Ξ̄Ν ΝΕΥΝΑ' · ΑΥΩ  
 10 ΝΕΨΩΠΠΡΕ Ξ̄Ν ΝΨΗΡΕ Ν̄ΡΡΩΜΕ ·

ΠΑΪ ΟΥΝ ΒΕ ΠΑΧΟΕΙΣ ΠΕ ΠΒΩΛ ΕΒΟΛ Μ̄ΠΞΥΜΝΟΣ  
 Ν̄ΤΑΣΧΟΟΥ Ν̄ΒΙ ΤΣΟΦΙΑ · ΣΩΤ̄Μ ΟΥΝ ΠΑΧΟΕΙΣ · ΤΑ-  
 ΧΟΟΥ ΦΑΝΕΡΩΣ · ΠΨΑΧΕ ΜΕΝ Ν̄ΤΑΥΧΟΟΥ Ν̄ΒΙ ΔΑΥ-  
 ΕΙΑ · ΧΕ ΟΥΩΝΞ̄ ΕΒΟΛ Μ̄ΠΧΟΕΙΣ ΧΕ ΟΥΧΡΗΣΤΟΣ ΠΕ <sup>ΡΞΟ</sup>  
 15 ΧΕ ΟΥΨΑΕΝΕΞ ΠΕ ΠΕΥΝΑ' · Ν̄ΤΟΥ ΠΕ ΠΨΑΧΕ ΕΝΤ-  
 ΑΣΧΟΟΥ Ν̄ΒΙ ΤΣΟΦΙΑ · ΧΕ †ΝΑΟΥΩΝΞ̄ ΝΑΚ ΕΒΟΛ  
 ΠΟΥΟΓΙΝ ΧΕ Ν̄ΤΚ ΟΥΣΩΤΗΡ ΑΥΩ Ν̄ΤΚ ΟΥΡΕΨΩΤΕ  
 Ν̄ΟΥΟΓΙΨ ΝΙΜ · ΑΥΩ ΠΨΑΧΕ Ν̄ΤΑΥΧΟΟΥ Ν̄ΒΙ ΔΑΥ-  
 ΕΙΑ · ΧΕ ΜΑΡΕ ΝΕΝΤΑ ΠΧΟΕΙΣ ΣΟΤΟΥ ΧΕ-ΠΑΪ · ΑΥ-  
 20 ΣΟΤΟΥ ΕΒΟΛ Ξ̄Ν ΤΒΙΧ Ν̄ΝΕΥΧΑΧΕ · Ν̄ΤΟΥ ΠΕ ΠΨΑ-  
 ΧΕ ΕΝΤΑΣΧΟΟΥ Ν̄ΒΙ ΤΣΟΦΙΑ ΧΕ †ΝΑΧΩ Μ̄ΠΕΙ-  
 ΞΥΜΝΟΣ ΕΠΟΥΟΓΙΝ ΧΕ ΑΥΝΟΥΞ̄Μ Μ̄ΜΟΪ ΑΥΩ ΑΥΝΑΞ-  
 ΜΕΤ ΕΒΟΛ Ξ̄Ν ΤΒΙΧ Ν̄ΝΑΡΧΩΝ ΝΑΧΙΧΕΕΥ · Μ̄Ν ΠΚΕ-  
 ΣΕΠΕ Μ̄ΨΑΛΜΟΣ · ΠΑΪ ΟΥΝ ΠΑΧΟΕΙΣ ΠΕ ΠΒΩΛ ΕΒΟΛ  
 25 Μ̄ΠΞΥΜΝΟΣ Ν̄ΤΑΣΧΟΟΥ Ν̄ΒΙ ΤΣΟΦΙΑ Ξ̄Ν ΤΜΗΤΕ Μ̄-  
 ΠΧΟΥΤΑΥΤΕ Ν̄ΑΞΟΡΑΤΟΣ ΕΣΟΥΨΩ ΕΤΡΕΥΕΙΜΕ ΕΝΕ-

21 Ν̄ΒΙ ΤΣΟ written over erasure; ΦΙΑ ΧΕ inserted in margin.

17. He has taken them from the path of their *iniquity*; for they were humbled on account of their *iniquity*.

18. Their heart abhorred all food; they entered into the *gates* of death.

19. They cried out to the Lord in their distress; he saved them in their *necessity*.

20. He spoke his word, he healed them, he delivered them from their troubles.

21. Let them thank the Lord for his mercies and his wonders among the sons of men’\*.

This *now*, my Lord, is the interpretation of the *song of praise* which the Sophia spoke. Hear now, my Lord, that I speak *clearly*. The word, *moreover*, which David spoke: ‘Give thanks to the Lord for he is *beneficent*; for his mercy is eternal’<sup>□</sup>: that is the word which the Sophia said: ‘I will give thanks to thee, O Light, for thou art a *Saviour* and thou art a deliverer at all times’. And the word which David spoke: ‘May those whom the Lord has saved say this; he has saved them out of the hands of their enemies’<sup>◦</sup>: that is the word which the Sophia said: ‘I will speak this *song of praise* to the light, for he has saved me, and he has delivered me out of the hand of the *archons*, my enemies.’ And the rest of the *Psalm*.

This *now*, my Lord, is the interpretation of the *song of praise* which the Sophia said in the midst of the 24 *invisible ones*, wishing that they should know | all the wonders

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\* Ps. 106.1-21

□ Ps. 106.1

◦ Ps. 106.2

ΩΠΗΡΕ ΤΗΡΟΥ ΕΝΤΑΪΛΛΥ ΝΜΜΑΣ · ΛΥΩ ΛΟΥΩΩ <sup>130</sup> 1  
 ΕΤΡΕΥΕΙΜΕ ΧΕ ΑΚ† ΝΜΕΚΜΥΣΤΗΡΙΟΝ ΜΗΓΕΝΟΣ ΝΤ-  
 ΜΝΤΡΩΜΕ: ΛΩΩΠΕ ΔΕ ΝΤΕΡΕ ΙΣ ΩΩΤΜ ΕΝΕΪΩΛΧΕ ·  
 ΕΧΩ ΜΜΟΥ ΝΣΙ ΦΙΛΙΠΠΟΣ ΠΕΧΛΑ ΧΕ ΕΥΓΕ ΠΜΑ-  
 5 ΚΑΡΙΟΣ ΦΙΛΙΠΠΟΣ ΠΑΪ ΠΕ ΠΒΩΛ ΕΒΟΛ ΜΠΖΥΜΝΟΣ ΕΝΤ-  
 ΛΧΟΟΨ ΝΣΙ ΤΣΟΦΙΑ ·

ΛΩΩΠΕ ΔΕ ΟΝ ΜΝΝΣΑ ΝΑΪ ΤΗΡΟΥ ΛΣΕΙ' ΕΟΗ ΝΣΙ  
 ΜΑΡΙΣΑΜ ΛΟΥΩΩΩΤ ΕΝΟΥΓΕΡΗΤΕ ΝΙΣ ΠΕΧΛΑ ΧΕ ΠΑ-  
 ΧΟΕΙΣ ΜΠΡΩΩΝΤ ΕΡΟΪ ΕΪΩΙΝΕ ΜΜΟΚ · ΧΕ ΕΝΩΙΝΕ  
 10 ΝΣΑ ΖΩΒ ΝΙΜ ΖΝ ΟΥΩΡΧ ΜΝ ΟΥΑΣΦΑΛΙΑ · ΑΚΧΟΟΣ  
 ΓΑΡ ΕΡΟΝ ΜΠΙΟΥΘΕΪ · ΧΕ ΩΙΝΕ ΤΑΡΕΤΝΩΙΝΕ ΛΥΩ  
 ΤΩΣΜ ΤΑΡΟΥΟΥΩΝ ΝΗΤΝ ΧΕ ΟΥΟΝ ΓΑΡ ΝΙΜ ΕΤΩΙΝΕ  
 ΨΝΑΩΙΝΕ · ΛΥΩ ΟΥΟΝ ΝΙΜ ΕΤΤΩΣΜ ΕΣΟΥΝ · ΣΕΝΑ- <sup>140</sup> 10  
 ΟΥΩΝ ΝΑΨ · ΤΕΝΟΥ ΔΕ ΠΑΧΟΕΙΣ ΝΙΜ ΠΕ†ΝΑΩΝΤΨ Η  
 15 ΝΙΜ ΠΕΤΝΝΑΤΩΣΜ ΕΡΟΨ · ΙΪ ΝΙΜ ΝΤΟΨ ΠΕΤΕ ΟΥΝ-  
 ΩΩΟΜ ΜΜΟΨ ΕΧΩ ΕΡΟΝ ΝΤΑΠΟΦΑΣΙΣ ΝΝΩΛΧΕ ΕΤΝ-  
 ΝΑΩΝΤΚ ΕΡΟΟΥ · ΙΪ ΝΙΜ ΝΤΟΨ ΠΕ ΕΤΣΟΟΥΝ ΝΤΩΟΜ  
 ΝΝΩΛΧΕ ΕΤΝΝΑΩΙΝΕ ΝΣΩΟΥ · ΕΒΟΛ ΧΕ ΖΝ ΟΥΝΟΥΣ  
 ΑΚ†-ΝΟΥΣ ΝΑΝ ΝΤΕ ΠΟΥΘΕΙΝ · ΛΥΩ ΑΚ† ΝΑΝ ΝΟΥ-  
 20 ΛΙΣΟΗΣΙΣ ΜΝ ΟΥΜΕΕΥΣ ΕΧΧΟΟΣ ΕΜΑΤΕ · ΕΤΒΕ ΠΑΪ  
 ΟΥΝ ΜΝ-ΛΑΛΥ ΕΨΩΟΠ ΖΜ ΠΚΟΣΜΟΣ ΝΤΕ ΤΜΝΤ-  
 ΡΩΜΕ · ΟΥΔΕ ΕΨΩΟΠ ΖΜ ΠΧΙΣΕ ΝΤΕ ΝΑΙΩΝ ΕΥΝ-  
 ΩΩΟΜ ΜΜΟΨ ΕΧΩ ΕΡΟΝ ΝΤΑΠΟΦΑΣΙΣ ΝΝΩΛΧΕ ΕΤΝ-

1 ΕΠΤΑΪΛΛΥ; read ΕΠΤΑΚΑΛΛΥ. MS ΛΟΥΩΩ; better ΣΟΥΩΩ.

8 MS originally ΛΣ†ΟΥΩΩΩΤ; † erased.

which thou hast done<sup>1</sup> for her. And she wished that they should know that thou hast given thy *mysterries* to the *race* of mankind.”

Now it happened when Jesus heard these words which Philip spoke, he said: “*Excellent*, thou *blessed one*, Philip. This is the interpretation of the *song of praise* which the Sophia spoke.”

83. Now it happened again after all these things Maria came forward. She worshipped at the feet of Jesus and said: “My Lord, be not angry with me, that I question thee<sup>2</sup>, for we question all things with assurance and *certainty*. For thou hast once said to us: ‘Seek and ye shall find, and knock and it shall be opened to you, for everyone that seeks will find, and to everyone that knocks it will be opened to him’\*. Now at this time, my Lord, whom will I find, or to whom shall we knock, or rather who is able to say to us the *answer* to the words on which we question thee, or rather who knows the power of the words which we will question? Because with *understanding (mind)* thou hast given us *understanding (mind)* of the light; and thou hast given us *perception* and greatly elevated thought. For this reason *now* there is no one who exists in the *world* of mankind, nor who exists in the height of the *aeons* who is able to say to us the *answer* to the words | which we question, *except* thyself

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\* Mt. 7.7, 8; Lk. 11.9, 10

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<sup>1</sup> (1) thou hast done; MS: I have done.

<sup>2</sup> (9) question; the Coptic word also means “seek” and is so translated in 184.11, 12; also 250.4, 5; in passages elsewhere it is translated as “question” (e.g. 185.1-7).

5  $\psi$ INE  $\bar{\eta}$ C $\omega$ OY ·  $\epsilon$ IMIΓΓI  $\bar{\eta}$ 'ΓOK OYAAK ΠAΪ  $\epsilon$ ΓCOOY $\bar{\eta}$   
 $\bar{\mu}$ ΠTHP $\bar{\eta}$  · AY $\omega$   $\epsilon$ TXHK EBOL  $\bar{z}$ M ΠTHP $\bar{\eta}$  · EBOL<sup>1</sup> XE  $\bar{\rho}$ O<sup>b</sup>  
 NEΪ $\psi$ INE AN  $\bar{\eta}$ CA OE  $\epsilon$ TOY $\psi$ INE  $\bar{\mu}$ MOC  $\bar{\eta}$ CI  $\bar{\eta}$ POME  
 $\bar{\eta}$ TE ΠKOCMOC · AΛΛA EN $\psi$ INE ANON  $\bar{z}$ M ΠCOOY $\bar{\eta}$   $\bar{\eta}$ TE  
 ΠXICE ΠAΪ ENTAKTAA4 NAN AY $\omega$  EN $\psi$ INE ON  $\bar{z}$ M  
 ΠTYHOC  $\bar{\eta}$ T $\epsilon$ IN $\psi$ INE  $\epsilon$ TOYOT $\bar{\nu}$  · TAΪ  $\bar{\eta}$ TAKTCABON  
 EPOC  $\epsilon$ TPE $\psi$ INE  $\bar{\eta}$ ZHT $\bar{\epsilon}$  ·

3 TENOY OE ΠAXOEIC  $\bar{\mu}$ ΠP $\bar{\omega}$ NT $\bar{\tau}$  EPOT · AΛΛA  $\bar{\omega}$ ΛΠ  
 NAΪ EBOL  $\bar{\mu}$ Π $\psi$ AXE  $\epsilon$ - $\bar{\eta}$ NA $\psi$ NTK EPOT · AC $\psi$ ONE  $\bar{\eta}$ T $\bar{\epsilon}$ -  
 10 P $\bar{\epsilon}$  IC CWTM EN $\epsilon$ Ϊ $\psi$ AXE  $\epsilon$ CX $\omega$   $\bar{\mu}$ MPOY  $\bar{\eta}$ CI MAPIA  
 TMAΓΔAΛHNI · A4OY $\omega$  $\bar{\psi}$  Δ $\bar{\epsilon}$   $\bar{\eta}$ CI IC ΠEXA4 NAC XE  
 $\psi$ INE  $\bar{\eta}$ CA ΠETEPEOY $\psi$ INE  $\bar{\eta}$ C $\omega$  · AY $\omega$  ANOK  
 $\bar{\eta}$ -NA $\bar{\omega}$ ΛΠ $\bar{\eta}$  NE EBOL  $\bar{z}$ N OY $\omega$ PX  $\bar{\mu}$ N OYACΦAΛEIA · ZA-  
 MHN ZAMHN  $\bar{\eta}$ X $\omega$   $\bar{\mu}$ MOC NH $\bar{\eta}$ N XE PAXE  $\bar{z}$ N OYNO $\bar{\omega}$   
 15  $\bar{\eta}$ PAXE · AY $\omega$   $\bar{\eta}$ T $\bar{\epsilon}$ T $\bar{\eta}$ TEΛHΛ EMAXO EMAXO ·  $\epsilon$ T $\bar{\epsilon}$ T $\bar{\eta}$ -  $\bar{\rho}$ OA  
 $\psi$ INE  $\bar{\eta}$ CA ZOB NIM  $\bar{z}$ N OY $\omega$ PX · AY $\omega$   $\bar{\eta}$ NA $\bar{\omega}$ TEΛHΛ  
 EMAXO EMAXO XE T $\bar{\epsilon}$ T $\bar{\eta}$  $\psi$ INE  $\bar{\eta}$ CA ZOB NIM  $\bar{z}$ N OY-  
 $\omega$ PX · AY $\omega$  T $\bar{\epsilon}$ T $\bar{\eta}$  $\psi$ INE  $\bar{\eta}$ CA OE  $\epsilon$ T $\psi$ OY $\psi$ INE  $\bar{\mu}$ MOC ·  
 TENOY OE  $\psi$ INE  $\bar{\eta}$ CA ΠET $\bar{\omega}$ INE<sup>1</sup>  $\bar{\eta}$ C $\omega$  · AY $\omega$   $\bar{\eta}$ NA-  
 20  $\bar{\omega}$ ΛΠ $\bar{\eta}$  NE EBOL  $\bar{z}$ N OYPA $\psi$ E · AC $\psi$ ONE OE  $\bar{\eta}$ TEPE  
 MAPIA CWTM EN $\epsilon$ Ϊ $\psi$ AXE  $\epsilon$ CX $\omega$   $\bar{\mu}$ MOOY  $\bar{\eta}$ CI ΠC $\omega$ THP ·  
 AC $\psi$ ONE  $\bar{z}$ N OYNO $\bar{\omega}$   $\bar{\eta}$ PAXE · AY $\omega$  AC $\bar{\tau}$ ELHΛ  $\bar{\mu}$ MOC  
 EMAXO EMAXO · ΠEXAC  $\bar{\eta}$ IC XE ΠAXOEIC · AY $\omega$  ΠA-  
 C $\omega$ THP ·  $\epsilon$ IC EP $\bar{\epsilon}$  ΠXOYTA4TE  $\bar{\eta}$ AZOPATOC O'  $\bar{\eta}$ AX $\omega$   
 25  $\bar{\mu}$ MINE AY $\omega$  EYO'  $\bar{\eta}$ AX $\omega$   $\bar{\eta}$ TYHOC  $\bar{\eta}$   $\bar{\mu}$ MON  $\bar{\eta}$ TOT EYO'  
 $\bar{\eta}$ AX $\omega$   $\bar{\eta}$ OT ·  $\bar{\eta}$   $\epsilon$ IC  $\bar{\epsilon}$ 4O  $\bar{\eta}$ AX $\omega$   $\bar{\eta}$ OT  $\bar{\eta}$ CI ΠEYOYOCIN ·

3 MS  $\bar{\eta}$ CI $\psi$ INE; better  $\bar{\eta}$ CI $\psi$ INE.

alone who knowest the All, and art complete in the All. Because we do not question<sup>1</sup> in the manner in which men of the *world* question, but we question with the knowledge of the height which thou hast given to us, and we question with the *type* of superior questioning which thou hast taught us, that we should question therewith. Now at this time, my Lord, be not angry with me, but reveal to me the subject on which I will question thee.”

It happened when Jesus heard these words which Maria Magdalene spoke, he, Jesus, answered *moreover* and said to her : “Question that which thou dost wish to question, and I will reveal it with assurance and *certainty*. *Truly, truly*, I say to you : rejoice with great joy, and be exceedingly glad. If you question everything with assurance, I will be exceedingly glad because you question everything with assurance, and you ask about the manner in which one should inquire. Now at this time question that which thou dost question, and I will reveal it with joy.”

Now it happened when Maria heard these words which the *Saviour* said, she rejoiced with great joy, and she was exceedingly glad. She said to Jesus : “My Lord and my *Saviour*, of what kind are the 24 *invisible ones*, and of what *type*, or rather, of what form are they, or of what form is their light?” |

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<sup>1</sup> (3) we do not question; MS : I do not question.

ΛΟΥΩ<sup>2</sup>Μ ΔΕ ΝΒΙ ΙΣ ΠΕΧΛΑΧ ΜΜΑΡΙΑ · ΧΕ ΟΥ ΠΕ ΕΓ- ΡΟΛ<sup>1</sup>  
 2<sup>Μ</sup> ΠΕΪΚΟΣΜΟΣ ΕΧΕΙΝΕ ΜΜΟΟΥ · Η ΛΩ ΝΤΟΥ ΝΤΟΠΟΣ  
 ΠΕ ΕΤ<sup>2</sup>Μ ΠΕΪΚΟΣΜΟΣ ΠΕ ΕΤ<sup>2</sup>ΝΤΟΝΤ<sup>2</sup> ΕΡΟΟΥ · ΤΕΝΟΥ  
 66 ΕΙΝΑΤ<sup>2</sup>ΝΤΩΝΟΥ ΕΟΥ Η ΟΥ ΝΤΟΥ ΠΕ Ε-ΝΑΧΟΟΥ  
 5 ΕΤΒΗΗΤΟΥ · ΜΝ-ΛΑΛΥ ΓΑΡ 2<sup>Μ</sup> ΠΕΪΚΟΣΜΟΣ ΕΙΝΑ<sup>2</sup>Τ<sup>2</sup>Ν-  
 ΤΩΝΟΥ ΕΡΟΥ · ΑΥΩ ΜΝ-ΛΑΛΥ ΝΕΙΔΟΣ Ν2ΗΤ<sup>4</sup> Ε-  
 ΝΑΩ2ΟΜΙΩ2Ε ΕΡΟΟΥ · ΤΕΝΟΥ 66 ΜΝ-ΛΑΛΥ 2<sup>Μ</sup> ΠΕΪ-  
 ΚΟΣΜΟΣ ΕΧΟ ΝΤ<sup>6</sup>ΟΤ ΝΤΠΕ · 2ΑΜΗΝ †ΧΩ ΜΜΟΣ ΝΗ-  
 Τ<sup>2</sup>Ν ΧΕ ΠΟΥΑ ΠΟΥΑ ΝΑ2ΟΡΑΤΟΣ ΝΑΛΥ ΕΤΠΕ ΜΝ ΤΕ-  
 10 ΣΦΑΙΡΑ ΕΤ2ΙΧΩΣ · ΑΥΩ ΜΝ ΠΜΝΤΣΝΟΟΥΣ ΝΑΙΩΝ 2Ι  
 ΟΥΣΟΠ ΝΨΙΣ ΝΚΩΒ ΝΣΟΠ · ΚΑΤΑ ΘΕ ΕΝΤΑΪΟΥΩ ΕΪΧΩ  
 ΜΜΟΣ ΝΗΤ<sup>2</sup>Ν ΝΚΕΣΟΠ · ΑΥΩ ΜΝ-ΛΑΛΥ ΝΟΥΟΕΙΝ 2<sup>Μ</sup>  
 ΠΕΪΚΟΣΜΟΣ · ΕΧΟΥΟΤ<sup>2</sup>Β ΕΠΟΥΟΕΙΝ Μ<sup>1</sup>ΠΡΗ · 2ΑΜΗΝ 2Α- ΡΟΒ  
 ΜΗΝ †ΧΩ ΜΜΟΣ ΝΗΤ<sup>2</sup>Ν ΧΕ ΠΧΟΥΤΑΧΤΕ ΝΑ2ΟΡΑΤΟΣ  
 15 ΣΟ' ΝΟΥΟΙΝ Ε2ΟΥΟ ΠΟΥΟΕΙΝ Μ<sup>1</sup>ΠΡΗ ΕΤ<sup>2</sup>Μ ΠΕΪΚΟΣ-  
 ΜΟΣ ΝΟΥΤΒΑ ΝΚΩΒ ΝΣΟΠ · ΚΑΤΑ ΘΕ ΕΝΤΑΪΟΥΩ ΕΪ-  
 ΧΩ ΜΜΟΣ ΝΗΤ<sup>2</sup>Ν ΝΚΕΣΟΠ ΕΒΟΛ ΧΕ ΠΟΥΟΕΙΝ Μ<sup>1</sup>ΠΡΗ  
 2<sup>Ν</sup> ΤΕΧΛΛΗΘΕΙΑ ΜΜΟΡΦΗ Ν42<sup>Μ</sup> ΠΕΪΤΟΠΟΣ ΛΗ ΕΒΟΛ  
 ΓΑΡ ΧΕ 4ΧΩΤΕ ΝΒΙ ΠΕΧΟΥΟΕΙΝ ΝΟΥΜΗΗΩΕ ΝΚΑΤΑ-  
 20 ΠΕΤΑΣΜΑ ΝΤΟΠΟΣ · ΑΛΛΑ ΠΟΥΟΕΙΝ Μ<sup>1</sup>ΠΡΗ 2<sup>Ν</sup> ΤΕΧΛ-  
 ΛΗΘΕΙΑ ΜΜΟΡΦΗ ΠΑΪ ΕΤΩΟΟΠ 2<sup>Μ</sup> ΠΤΟΠΟΣ ΝΤΠΑΡ-  
 ΘΕΝΟΣ ΜΠΟΥΟΕΙΝ · 4Ο' ΝΟΥΟΕΙΝ Ν2ΟΥΟ ΕΠΧΟΥΤ-  
 ΑΧΤΕ ΝΑ2ΟΡΑΤΟΣ · ΑΥΩ ΜΝ ΠΝΟΣ ΜΠΡΟΠΑΤΩΡ Ν-  
 Α2ΟΡΑΤΟΣ ΑΥΩ ΜΝ ΠΚΕΝΟΣ ΝΤΡΙΔΥΝΑΜΙΣ ΝΝΟΥΤΕ  
 25 ΝΟΥΤΒΑ ΝΚΩΒ ΝΣΟΠ · ΚΑΤΑ ΘΕ ΕΝΤΑΪΟΥΩ ΕΪΧΩ

13 <sup>1</sup>Α in upper right-hand margin at end of quire.

15 MS Ε2ΟΥΟ ΠΟΥΟΕΙΝ; read Ε2ΟΥΟ ΕΠΟΥΟΕΙΝ.



84. Jesus answered *however* and said to Maria: “What is there in this *world* that resembles them, *or* rather, what *place* is there in this *world* that is comparable to them? Now at this time with what shall I compare them, *or* rather, what shall I say concerning them? *For* there is nothing in this *world* with which I will be able to compare them, and no *kind*<sup>1</sup> exists in it which can *be likened* to them. Now at this time there is nothing in this *world* which is of the form of heaven. *Truly*, I say to you, each one of the *invisible ones* is nine times greater than the heaven and the *sphere* above it, including the twelve *aeons*, as I have already said to you at another time. And there is no light in this *world* which is superior to the light of the sun. *Truly, truly*, I say to you, the 24 *invisible ones* are lighted ten thousand times more than the light of the sun which is in this *world*, as I have already said to you at another time. For the light of the sun in its *true form* is not in this *place* because its light passes through a multitude of *veils* and *places*<sup>2</sup>. *But* the light of the sun in its *true form*, which is in the *place* of the *Virgin of the Light*, is lighted ten thousand times more than the 24 *invisible ones* and the great *invisible forefather* and also the great *triple-powered God*, as I have already said | to you at another time. Now at this time,

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<sup>1</sup> (6) kind; Till: thing (see 187.2).

<sup>2</sup> (19, 20) of veils and places; MS: of veils of places.

ΜΜΟΣ ΝΗΤΝ̄ ΝΚΕΣΟΠ̄ · ΤΕΝΟῩ ΔΕ ΜΑΡΙΑ ΜΝ̄-ΛΑΛῩ ροβ̄<sup>b</sup>  
 ΝΓΙΑΔΟΣ̄ ΞΜ̄ ΠΕΪΚΟΣΜΟΣ̄ ΟΥΔΕ ΜΝ̄-ΟΥΘΕΙΝ̄ ΟΥΔΕ ΜΝ̄-  
 ΜΟΡΦΗ̄ ΕΨΤ̄ΝΤΟΝΤ̄ ΕΠΧΟΥΤΑΥΤΕ̄ ΝΔΖΟΡΑΤΟΣ̄ · ΧΕ  
 ΕΪΕΤ̄ΝΤΩΝΟῩ ΕΡΟΟῩ · ΑΛΛΑ ΕΤΙ ΚΕΚΟΥΪ̄ ΝΟΥΘΕΙΩ̄  
 5 ΝΤΟ ΜΝ̄ ΝΟΥΣΝΗῩ ΝΨΒΡ̄-ΜΑΘΗΤΗΣ̄ †ΝΑΧΙΤΗΥΤΝ̄ ΕΝ-  
 ΤΟΠΟΣ̄ ΤΗΡΟῩ ΝΤΕ ΠΧΙΣΕ̄ · ΑΥΩ̄ †ΝΑΧΙΤΗΥΤΝ̄ Ε-  
 ΠΨΟΜΝΤ̄ ΝΧΩΡΗΜᾹ ΜΠΨΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ̄ ΨΑΤΝ̄  
 ΝΤΟΠΟΣ̄ ΜΜΑΤΕ̄ ΜΠΕΧΩΡΗΜᾹ ΜΠΙΑΤΨΑΧΕ̄ ΕΡΟΨ̄ · ΑΥΩ̄  
 ΤΕΤ̄ΝΝΑΝΑῩ ΕΝΕΥΜΟΡΦΗ̄ ΤΗΡΟῩ ΞΝ̄ ΟΥΛΛΗΘΙᾹ ΑΧ̄Ν  
 10 ΤΟΝΤ̄Ν̄ · ΑΥΩ̄ ΕΪΨΑΝΧΙΤΗΥΤΝ̄ ΕΠΧΙΣΕ̄ · ΕΤΕΤ̄ΝΝΑ-  
 ΝΑῩ ΕΠΕΘΟῩ ΝΝΑΠΧΙΣΕ̄ · ΑΥΩ̄ ΤΕΤ̄ΝΝΑΨΩΠΕ̄ ΞΝ̄ ΟΥ-  
 ΝΟΣ̄ ΝΨΠΗΡΕ̄ ΕΜΑΨΟ̄ ΕΜΑΨΟ̄ · ΑΥΩ̄ ΕΪΨΑΝΧΙΤΗΥΤΝ̄  
 ΕΠΤΟΠΟΣ̄ ΝΝΑΡΧΩΝ̄ ΝΘΙΜΑΡΜΕΝΗ̄ \*ΤΕΤ̄ΝΝΑΝΑῩ ΕΠΕ- ρογ̄  
 ΟΟῩ ΕΤΟΥΨΟΟΠ̄ ΝΖΗΤ̄Ψ̄ · ΑΥΩ̄ ΕΒΟΛ̄ ΞΜ̄ ΠΕΥΝΟΣ̄ Ν-  
 15 ΘΟῩ ΕΤΟΥΨΟΤ̄Β̄ ΤΕΤ̄ΝΝΑΕΠ-ΠΕΪΚΟΣΜΟΣ̄ ΝΝΑΖΡΗΤ̄Ν̄  
 ΖΩΣ̄ ΚΑΚΕ̄ ΝΚΑΚΕ̄ · ΑΥΩ̄ ΝΤΕΤ̄ΝΝΑΔΩΨ̄Τ̄ ΕΒΟΛ̄ ΕΧ̄Μ  
 ΠΚΟΣΜΟΣ̄ ΤΗΡ̄Ψ̄ ΝΤΕ ΤΜ̄Τ̄ΡΩΜΕ̄ ΕΧΝΑΡ̄-ΤΣΟΤ̄ ΝΟΥ-  
 ΝΑΠΝΕ̄ ΝΨΘΪΨ̄ ΝΝΑΖΡΗΤ̄Ν̄ ΕΒΟΛ̄ ΜΠΝΟΣ̄ ΝΟΥΕ̄ ΕΤ̄Ψ̄-  
 ΟΥΗῩ ΜΜΟΨ̄ ΕΜΑΨΟ̄ ΕΜΑΨΟ̄ · ΜΝ̄ ΤΝΟΣ̄ ΝΣΟΤ̄ · ΕΤ-  
 20 ΨΝΑΛΛΑΨ̄ ΕΡΟΨ̄ ΕΜΑΨΟ̄ · ΑΥΩ̄ ΕΪΨΑΝΧΙΤΗΥΤΝ̄ ΕΠΜΝΤ̄-  
 ΣΝΟΟῩΣ̄ ΝΑΙΩΝ̄ ΤΕΤ̄ΝΝΑΝΑῩ ΕΠΕΘΟῩ ΕΤΟΥΨΟΟΠ̄  
 ΝΖΗΤ̄Ψ̄ ΑΥΩ̄ ΕΒΟΛ̄ ΜΠΝΟΣ̄ ΝΘΟῩ · ΠΤΟΠΟΣ̄ ΝΝΑΡ-  
 ΧΩΝ̄ ΝΘΙΜΑΡΜΕΝΗ̄ ΝΑΨΠ̄ ΝΝΑΖΡΗΤ̄Ν̄ ΝΘΕ̄ ΜΠΚΑΚΕ̄ ΝΝ-  
 ΚΑΚΕ̄ · ΑΥΩ̄ ΨΝΑΡ̄-ΤΣΟΤ̄ ΝΟΥΝΑΠΝΕ̄ ΝΨΘΪΨ̄ ΝΝΑΖΡ̄Ν-

13  $\overline{\text{IB}}$  in upper left-hand margin at beginning of quire.

16 MS  $\overline{\text{ΠΤΕΤ̄ΝΝΑΔΩΨ̄Τ̄}}$ ; read  $\overline{\text{ΤΕΤ̄ΝΝΑΔΩΨ̄Τ̄}}$ .

20 MS  $\overline{\text{ΕΤ̄Ψ̄ΝΑΛΛΑΨ̄}}$ ; read  $\overline{\text{ΕΤ̄Ψ̄ΝΑΛΛΑΨ̄}}$ .

Maria, there is no *kind* in this *world*, nor light, nor *form*, which compares with the 24 *invisible ones*, with which I can compare them, *but yet* a little while and I will take thee with thy brothers and fellow *disciples* to all the *places* of the height. And I will take you to the three *spaces* of the First *Mystery*, with the exception only of the *places* of the *space* of the Ineffable, and you will see all their *forms* in *truth*, without semblance. And when I take you to the height and you shall see the glory of those of the height, you will be in exceedingly great amazement. And when I take you to the *place* of the *archons* of the *Heimarmene*, you shall see the glory in which they are. And as a result of their exceedingly great glory you will reckon this *world* before you as darkness of darknesses<sup>1</sup>. And you will look forth upon the whole *world* of mankind, and it will become the size of a speck of dust before you as a result of the great distance, by which it is exceedingly distant from it, and (as a result of) the large size by which it greatly exceeds it. And when I take you to the twelve *aeons* you will see the great glory in which they are. And as a result of the great glory, the *place* of the *archons* of the *Heimarmene* will count before you as darkness of darknesses. And it will become the size of a speck of dust before | you as a result

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<sup>1</sup> (16) darkness of darknesses; Till : darkest darkness (see 188.13).

ΤΗΝΟΥ ΕΒΟΛ Μ̄ΙΗΝΟΣ Ν̄ΟΥΓΕ ΕΤ̄ΨΟΥΗΥ ΕΒΟΛ Μ̄ΜΟϸ  
 ΕΜΑΤΕ • Μ̄Ν ΤΝΟΣ Ν̄ՅՕΤ • ΕΤ̄ΨΝΑΛΛΑϸ ΕΡΟϸ ΕΜΑΨΟ • ρ̄ΟΙ<sup>b</sup>  
 ΚΑΤΑ ΘΕ Ν̄ΤΑΪΟΥϷ ΕΪΧΩ Μ̄ΜΟΣ ΕΡΩΤ̄Ν Ν̄ΚΕΣΟΠ •  
 ΑΥΩ ΟΝ ΕΪΨΑΝΧΙΤΗΥΤ̄Ν ΕΠΜΕΖΜ̄ΝΤΨΟΜΤΕ Ν̄ΛΙΩΝ •  
 5 ΑΥΩ ΤΕΤ̄ΝΝΑΝΑΥ ΕΠΕΟΟΥ ΕΤΟΥΨΟΟΠ Ν̄ΖΗΤ̄ϸ • ΠΜ̄ΝΤ-  
 CNOOYC Ν̄ΛΙΩΝ ΝΑΩΠ Ν̄ΝΑΖΡΗΤ̄Ν Ν̄ΘΕ Μ̄ΠΚΑΚΕ Ν̄Ν-  
 ΚΑΚΕ • ΑΥΩ ΤΕΤ̄ΝΝΑΔΩΨ̄Τ ΕΧ̄Μ ΠΜ̄ΝΤCNOOYC Ν̄-  
 ΛΙΩΝ • ΕϸΝΑΡ̄-ΠΙΝΕ Ν̄ΟΥΝΑΠΝΕ Ν̄ΨΟΪΨ Ν̄ΝΑΖΡ̄ΝΤΗΝΟΥ  
 ΕΒΟΛ Μ̄ΠΝΟΣ Ν̄ΟΥΓΕ ΕΤ̄ΨΟΥΗΥ ΕΒΟΛ Μ̄ΜΟϸ ΕΜΑΤΕ •  
 10 Μ̄Ν ΤΝΟΣ Ν̄ՅՕΤ ΕΤ̄ΨΝΑΛΛΑϸ ΕΡΟϸ ΕΜΑΨΟ • ΑΥΩ ΕΪ-  
 ΨΑΝΧΙΤΗΥΤ̄Ν ΕΠΤΟΠΟΣ Ν̄ΑΤΜΕCOC • ΤΕΤ̄ΝΝΑΝΑΥ  
 ΕΠΕΟΟΥ ΕΤΟΥΨΟΟΠ Ν̄ΖΗΤ̄ϸ • ΠΜ̄ΝΤΨΟΜΤΕ Ν̄ΛΙΩΝ  
 ΝΑΩΠ Ν̄ΝΑΖΡΗΤ̄Ν Ν̄ΘΕ Μ̄ΠΚΑΚΕ Ν̄ΝΚΑΚΕ • ΑΥΩ ΟΝ ΤΕ-  
 Τ̄ΝΝΑΔΩΨ̄Τ ΕΒΟΛ ΕΧ̄Μ ΠΜ̄ΝΤCNOOYC Ν̄ΛΙΩΝ • ΑΥΩ  
 15 Μ̄Ν ΘΙΜΑΡΜΕΝΗ ΤΗΡ̄C • ΑΥΩ Μ̄Ν ΤΚΟCΜΗCIC ΤΗΡ̄C •  
 ΑΥΩ Μ̄Ν ΝΕCΦΑΙΡΑ ΤΗΡΟΥ<sup>11</sup> Μ̄Ν ΝΕΥΤΑΞΙC ΤΗΡΟΥ ρ̄ΟΛ  
 ΕΤΟΥΨΟΟΠ Ν̄ΖΗΤΟΥ CΕΝΑΡ̄-ΤՅՕΤ Ν̄ΟΥΝΑΠΝΕ Ν̄ΨΟ-  
 ΕΪΨ Ν̄ΝΑΖΡ̄ΝΤΗΝΟΥ ΕΒΟΛ Μ̄ΠΝΟΣ Ν̄ΟΥΓΕ ΕΤ̄ΨΟΥΗΥ  
 Μ̄ΜΟϸ • ΑΥΩ Μ̄Ν ΤΝΟΣ Ν̄ՅՕΤ ΕΤ̄ΨΝΑΛΛΑϸ ΕΡΟϸ ΕΜΑ-  
 20 ΨΟ • ΑΥΩ ΕΪΨΑΝΧΙΤΗΥΤ̄Ν ΕΠΤΟΠΟΣ Ν̄ΝΑΟΥΓΕΙΝΑΜ •  
 ΤΕΤ̄ΝΝΑΝΑΥ ΕΠΕΟΟΥ ΕΤΟΥΨΟΟΠ Ν̄ΖΗΤ̄ϸ • ΠΤΟΠΟΣ  
 Ν̄ΑΤΜΕCOC ΝΑΩΠ Ν̄ΝΑΖΡ̄ΝΤΗΝΟΥ Ν̄ΘΕ Ν̄ΤΕΥΨΗ ΕΤ-  
 Ζ̄Μ ΠΚΟCΜΟC Ν̄ΤΕ ΤΜ̄ΤΡΩΜΕ • ΑΥΩ ΕΤΕΤ̄ΝΨΑΝΔΩ-  
 Ψ̄Τ ΕΒΟΛ ΕΧ̄Ν ΤΜΕCOC • ϸΝΑΡ̄-ΤՅՕΤ Ν̄ΟΥΝΑΠΝΕ Ν̄-

11 MS Π̄ΑΤΜΕCOC; read Π̄ΙΝΑΤΜΕCOC.

22 MS Π̄ΑΤΜΕCOC; read Π̄ΙΝΑΤΜΕCOC.

of the great distance by which it is very distant from it, and the large size by which it greatly exceeds it, *as* I have already said to you at another time. And further, when I take you to the thirteenth *aeon*, you will see the glory in which they are. The twelve *aeons* will count before you as darkness of darkneses. And you will look upon the twelve *aeons*, and it (the place of the twelve *aeons*) will become like a speck of dust before you as a result of the great distance, by which it is very distant from it, and the large size, by which it greatly exceeds it. And when I take you to the *place* of those of the *Midst*, you will see the glory in which they are. The thirteen *aeons* will count before you as darkness of darkneses. And again you will look forth upon the twelve *aeons* and the whole *Heimarmene*, and the whole *order* and all the *spheres* and all their *ranks* in which they are; they will become the size of a speck of dust before you, as a result of the great distance by which it is distant from it, and the large size by which it greatly exceeds it. And when I take you to the *place* of those of the right, you will see the glory in which they are. The *place* of those of the *Midst* will count before you as night in the *world* of mankind. And when you look forth upon the *Midst*, it will become the size of a speck | of dust before you as

ψΟΘΙΩ ΝΝΑΖΡΝΤΗΝΟΥ ΕΒΟΛ ΜΙΝΟΘ ΝΟΥΕ ΕΤΕΡΕ  
 ΠΤΟΠΟΘ ΝΝΑΟΥΕΙΝΑΜ ΟΥΗΥ ΕΒΟΛ ΜΜΟΘ ΕΜΑΨΟ·  
 ΑΥΩ ΕΪΨΑΝΧΙΤΗΥΤΝ ΕΠΚΑΣ ΜΠΟΥΟΙΝ ΕΤΕ ΝΤΟΘ ΠΕ  
 ΠΘΟΗΣΑΥΡΟΘ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΑΥ ΕΠΘΟΥ ΕΤΟΥ-  
 5 ΨΟΟΠ ΝΖΗΤΨ· ΠΤΟΠΟΘ ΝΝΑΤΟΥΝΑΜ ΝΑΩΠ ΝΝΑΖΡΗ- <sup>ΡΟΛ</sup> <sup>b</sup>  
 ΤΝ ΝΟΘ ΜΠΟΥΟΕΙΝ ΜΠΝΑΥ ΜΜΕΡΕ ΖΜ ΠΚΟΘΜΟΘ ΝΤΕ  
 ΤΜΝΤΡΩΜΕ ΕΜΠΡΗ ΝΒΟΛ ΔΝ ΑΥΩ ΕΤΕΤΝΨΑΝΘΩΨΤ  
 ΕΖΡΑΪ ΕΧΜ ΠΤΟΠΟΘ ΝΝΑΟΥΕΙΝΑΜ ΧΝΑΡ-ΤΘΟΤ ΝΟΥ-  
 ΝΑΠΝΕ ΝΨΟΕΨ ΝΝΑΖΡΝΤΗΝΟΥ ΕΒΟΛ ΜΠΝΟΘ ΝΟΥΕ  
 10 ΕΤΨΟΥΗΥ ΕΒΟΛ ΜΜΟΘ ΕΜΑΤΕ ΝΘΙ ΠΘΟΗΣΑΥΡΟΘ Μ-  
 ΠΟΥΟΕΙΝ· ΑΥΩ ΕΪΨΑΝΧΙΤΗΥΤΝ ΕΠΤΟΠΟΘ ΝΝΕΝΤ-  
 ΛΥΧΙ-ΝΕΚΛΗΡΟΝΟΜΙΑ ΝΝΕΝΤΑΥΧΙ ΝΜΜΥΣΤΗΡΙΟΝ Μ-  
 ΠΟΥΟΕΙΝ· ΝΤΕΤΝΝΑΥ ΕΠΘΟΥ ΜΠΟΥΟΕΙΝ ΕΤΟΥ-  
 ΨΟΟΠ ΝΖΗΤΨ· ΠΚΑΣ ΜΠΟΥΟΙΝ ΝΑΩΠ ΝΝΑΖΡΝΤΗΝΟΥ  
 15 ΝΟΘ ΜΠΟΥΟΕΙΝ ΜΠΡΗ ΕΤΖΜ ΠΚΟΘΜΟΘ ΝΤΕ ΤΜΤ-  
 ΡΩΜΕ· ΑΥΩ ΕΤΕΤΝΨΑΝΘΩΨΤ ΕΖΡΑΪ ΕΧΜ ΠΚΑΣ Μ- <sup>ΡΟΘ</sup>  
 ΠΟΥΟΙΝ ΧΝΑΩΠ ΝΝΑΖΡΝΤΗΝΟΥ ΝΘΕ ΝΟΥΝΑΠΝΕ Ν-  
 ΨΟΕΨ ΕΒΟΛ ΜΠΝΟΘ ΝΟΥΕ ΕΤΨΟΥΗΥ ΕΒΟΛ ΜΜΟΘ  
 ΝΘΙ ΠΚΑΣ ΜΠΟΥΟΙΝ ΑΥΩ ΕΒΟΛ ΝΤΜΝΤΝΟΘ ΕΤΨΝΑ-  
 20 ΔΑΨ ΕΡΟΘ ΕΜΑΨΟ·

3 ΑΨΩΠΕ ΘΕ ΝΤΕΡΕ ΙΘ ΟΥΩ ΕΨΧΩ ΝΝΕΪΨΑΧΕ  
 ΕΝΕΨΜΛΟΗΤΗΘ· ΑΨΘΘΘ ΕΒΟΛ ΝΘΙ ΜΑΡΙΑ ΤΜΑΓΔΑ-  
 ΛΗΝΗ ΠΕΧΑΣ ΧΕ ΠΑΧΟΘΙΘ· ΜΠΡΨΩΝΤ ΕΡΟΪ ΕΪΨΙΝΕ  
 ΜΜΟΚ· ΕΒΟΛ ΧΕ ΕΝΨΙΝΕ ΝΨΑ ΖΩΒ ΝΙΜ ΖΝ ΟΥΩΡΨ·  
 25 ΑΨΟΥΨΖΜ ΔΕ ΝΘΙ ΙΘ ΠΕΧΑΨ ΜΜΑΡΙΑ ΧΕ ΨΙΝΕ ΝΨΑ

11 MS ΠΝΕΝΤΑΥΧΙ; ΠΤΑΥΧΙ crossed out, giving ΠΝΕΚΛΗΡΟΝΟΜΙΑ.

13 MS originally ΕΠΨΨΟΥ; Ψ erased; read ΕΠΘΟΥ.

a result of the great distance by which the *place* of those of the right is very distant from it. And when I take you to the Land of the Light, which is the *Treasury* of the Light, and you see the glory in which they are, the *place* of those of the right will count before you like the light at the time of midday in the *world* of mankind, but without the sun. And when you look upon the *place* of those of the right, it will become the size of a speck of dust before you as a result of the great distance by which the *Treasury* of the Light is very distant from it. And when I take you to the *place* of [those who have received] the *inheritances* of those who have received the *mysteries* of the light <sup>1</sup>, and you see the glory of the light in which they are, the Land of the Light will count before you like the light of the sun which is in the *world* of mankind. And when you look upon the Land of the Light, it will count before you like a speck of dust as a result of the great distance by which the Land of the Light is distant from it, and on account of the greatness by which it much exceeds it.”

85. Now it happened when Jesus finished saying these words to his *disciples*, Maria Magdalene sprang up and said : “My Lord, be not angry with me for questioning thee, because we question all things with assurance.”

*But* Jesus answered and said to Maria : “Ask | what you

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<sup>1</sup> (11-13) the place of [those who have received] the inheritances of those who have received the mysteries of the light; Schmidt : the place of those who have received the inheritances and have received the mysteries of the light.

ΠΕΤΕΟΥΘΩΩΙΝΕ Ν̄CΩ4 ΛΥΩ ΛΝΟΚ †ΝΑΒΟΛΠ̄C ΝC  
 ΕΒΟΛ Ζ̄Ν ΟΥΠΑΡΖΗCΙΑ· ΛΧ̄Ν ΠΑΡΑΒΟΛΗ· ΛΥΩ ΖΩΒ ΝΙΜ  
 ΕΤΕΩΙΝΕ Ν̄CΩΟΥ· †ΝΑΧΟΟΥ ΝC Ζ̄Ν ΟΥΩΡΧ̄ Μ̄Ν ΟΥ-  
 ΑCΦΑΛΙΑ· ΛΥΩ †ΝΑΧΕΚΤΗΝΟΥ ΕΒΟΛ Ζ̄Ν ΣΟΜ ΝΙΜ·  
 5 Μ̄Ν ΠΛΗΡΩΜΑ ΝΙΜ· ΧΙΝ ΠCΑΝ̄ΖΟΥΝ Ν̄ΤΕ ΝΙCΑΝ̄ΖΟΥΝ· ρ̄ΟC<sup>b</sup>  
 ΖΕΩC ΩΑ ΠCΑΝ̄ΒΟΛ Ν̄ΤΕ ΝΙCΑΝ̄ΒΟΛ· ΧΙΝ ΠΙΑΤΩΑΧC  
 ΕΡΟ4· ΖΕΩC ΩΑ ΠΚΑΚΕ Ν̄ΝΚΑΚΕ· ΧΕ ΕΥCΜΟΥΤΕ  
 ΟΥΒΕΤΗΝΟΥ ΧΕ ΝΕΠΛΗΡΩΜΑ ΕΤΧΗΚ ΕΒΟΛ Ν̄CΟΟῩΝ  
 ΝΙΜ· ΤCΝΟΥ CΕ ΜΑΡΙΑ ΩΙΝΕ Ν̄CΑ ΠΕΤΕΡΕΩΙΝΕ Ν̄CΩ4·  
 10 ΛΥΩ †ΝΑΒΟΛΠ̄C ΝC ΕΒΟΛ Ζ̄Ν ΟΥΝΟC Ν̄ΡΑΩΕ Μ̄Ν ΟΥ-  
 ΝΟC Ν̄ΤΕΛΗΛ· ΑCΩΠΕ CΕ Ν̄ΤΕΡΕ ΜΑΡΙΑ CΩΤ̄Μ ΕΝCĪ-  
 ΩΑΧΕ Ε4ΧΩ Μ̄ΜΟΟΥ Ν̄CΙ ΠCΩΤΗΡ ΑCΡΑΩΕ Ζ̄Ν ΟΥ-  
 ΝΟC Ν̄ΡΑΩΕ ΕΜΑΩΟ· ΛΥΩ ΑCΤΕΛΗΛ ΠΕΧΑC ΧΕ ΠΑ-  
 ΧΟCΙC· CΕΙΕ Ν̄ΡΩΜΕ Ν̄ΤΕ ΠΚΟCΜΟC ΝΑĪ Ν̄ΤΑΥΧΙ Μ̄Μ-  
 15 ΜΥCΤΗΡΙΟΝ Ν̄ΤΕ ΠΟΥΟ̄ΙΝ CΕΝΑΩΩΠΕ ΕΥΟΤ̄Β ΕΝC-  
 ΠΡΟΒΟΛΟΟΥΕ Μ̄ΠCΘΗCΑΥΡΟC ΖΡΑĪ Ζ̄Ν ΤΕΚΜ̄ΝΤΕΡΟ  
 ĒΒΟΛ ΧΕ ΛĪCΩΤ̄Μ ΕΡΟΚ ΕΚΧΩ Μ̄ΜΟC ΧΕ CΕΙΩΑΝΧΙ- ρ̄ΟC<sup>ε</sup>  
 ΤΗΥΤ̄Ν ΕΠΤΟΠΟC Ν̄ΠΕΡΧΙ-Μ̄ΜΥCΤΗΡΙΟΝ ΠΤΟΠΟC (Ν̄ΝC-  
 ΠΡΟΒΟΛΟΟΥΕ) ΠΚΑΖ Μ̄ΠΟΥΟΕΙΝ 4ΝΑΩΠ Ν̄ΝΑΖΡΗΤ̄Ν  
 20 Ν̄ΘΕ Ν̄ΟΥΝΑΠΝΕ Ν̄ΩΟΕΙΩ ΕΒΟΛ Μ̄ΠΝΟC Ν̄ΟΥΕ ΕΤ-  
 ΦΟΥΗΥ ΕΒΟΛ Ν̄ΖΗΤ̄4· ΛΥΩ Μ̄Ν ΠΝΟC Ν̄CΟΟΥ ΕΤ̄-  
 ΩΟΟΠ Ν̄ΖΗΤ̄4· ΕΤΕ ΠΚΑΖ Μ̄ΠΟΥΟΕΙΝ ΠC Μ̄ΠCΘΗCΑΥ-  
 ΡΟC ΠΤΟΠΟC Ν̄ΝCΠΡΟΒΟΛΟΟΥΕ· CΕΙΕ ΟΥΚΟΥΝ ΠΑ-

9 MS ΠΕΤΕΡΕΩΙΝΕ; better ΠΕΤΕΡCΟΥΘΩΩΙΝΕ.

15 MS ΕΥΟΤ̄Β; read ΕΥΟΥΤ̄Β.

18 letters erased before and after ρ̄ι; Μ̄ΠΟΥΟCΙΝ omitted; after ΠΤΟΠΟC supply Π̄ΝCΠΡΟΒΟΛΟΟΥΕ.

21 MS originally ΟΥΟCΙΝ; ΟCΙΝ crossed out and CΟ inserted in left-hand margin.

22 MS Μ̄ΠCΘΗCΑΥΡΟC; read ΠCΘΗCΑΥΡΟC.



wish to question and I will reveal it *openly*, without *parable*. And all things which you question I will say with assurance and *certainty*. And I will fulfil you in all powers and all *pleromas* from the innermost of the inner *to* the outermost of the outer; from the Ineffable himself *to* the darkness of the darkneses, so that you may be called the *pleromas*, fulfilled with all knowledge. Now at this time, Maria, ask thy question and I will reveal it with great joy and great gladness.”

It happened now when Maria heard these words which the *Saviour* spoke, she rejoiced with very great joy and was glad. She said : “My Lord, will men of the *world* who have received the *mysterics* of the light be superior to the *emanations* of the *Treasury* in thy kingdom? Because I heard thee saying : ‘When I take you to the *place* of those who receive the *mysterics* of the light, then the *place* <of the emanations>, the Land of the Light, will count to you like a speck of dust, as a result of the great distance by which it is distant from it, and the great glory in which it is; that is, the Land of the Light is the *Treasury*, which is the *place* of the *emanations*. Therefore my | Lord, will the men

ΧΟΕΙΣ ΕΙΕ ΝΡΩΜΕ ΕΡΧΙ-ΜΜΥΣΤΗΡΙΟΝ ΣΕΝΑΨΩΠΕ ΕΥ-  
 ΟΥΟΤΒ ΕΠΚΑ2 ΜΠΟΥΘΕΙΝ· ΛΥΩ ΝΨΕΨΩΠΕ ΕΥΟΥ-  
 ΟΤΒ ΕΡΟΥΥ 2ΡΑΪ 2Ν ΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ·

ΛΟΥΩ2Μ ΔΕ ΝΟΙ ΙC ΠΕΧΛΑ4 ΜΜΑΡΙΑ ΧΕ ΚΑΛΩC  
 5 ΜΕΝΤΟΙΓΕ ΤΕΨΙΝΕ ΝCΑ 2ΩΒ ΝΙΜ 2Ν ΟΥΩΡΧ ΜΝ ΟΥ-  
 ΑCΦΑΛΙΑ· ΑΛΛΑ CΩΤΜ ΜΑΡΙΑ· ΤΑΨΑΧΕ ΝΜΜΕ Ε2ΡΑΪ  
 ΕΤCΥΝΤΕΛΕΙΑ ΜΠΑΙΩΝ· ΜΝ ΠΩΛ Ε2ΡΑΪ ΜΠΤΗΡ4 ΝΝΕC- ΡΟΞ<sup>b</sup>  
 ΝΑΨΩΠΕ ΛΝ 2Ι ΝΑΪ· ΑΛΛΑ ΝΤΑΪΧΟΟC ΕΡΩΤΝ ΧΕ ΕΪ-  
 ΨΑΝΧΙΤΗΥΤΝ ΕΠΤΟΠΟC ΝΝΕΚΛΗΡΟΝΟΜΙΑ ΝΝΕΤΝΑΧΙ  
 10 ΜΠΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΪΝ ΜΠΕΘΗCΑΥΡΟC ΜΠΟΥΘΕΙΝ  
 ΠΤΟΠΟC ΝΝΕΠΡΟΒΟΛΟΟΥΕ 4ΝΑΨΠ ΝΝΑ2ΡΝΤΗΝΟΥ  
 ΝΘΕ ΝΟΥΝΑΠΝΕ ΝΨΟΪΨ ΛΥΩ ΝΘΕ ΜΠΟΥΟΪΝ ΜΠΡΗ  
 ΝΤΕ ΠΕ2ΟΥ ΜΜΑΤΕ· ΝΤΑΥΧΟΟC ΟΥΝ ΧΕ ΕΡΕ ΝΑΪ  
 ΝΑΨΩΠΕ 2Μ ΠΕΟΥΟΪΨ ΝΤCΥΝΤΕΛΕΙΑ ΜΠΩΛ Ε2ΡΑΪ Μ-  
 15 ΠΤΗΡ4· ΠΜΝΤCΝΟΟΥC ΝCΩΤΗΡ ΜΠΕΘΗCΑΥΡΟC ΜΝ  
 ΤΜΝΤCΝΟΟΥC ΝΤΑΞΙC ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΥ ΕΤΕ Ν-  
 ΤΟΥ ΠΕ ΝΕΠΡΟΒΟΛΟΟΥΕ ΝΤCΑΨ4Ε ΜΦΩΝΗ ΜΝ  
 ΠΨΟΥ ΝΨΗΝ ΣΕΝΑΨΩΠΕ ΝΜΜΑΪ 2Μ ΠΤΟΠΟC ΝΝΕΚΛΗ-  
 ΡΟΝΟΜΙΑ ΜΠΟΥΘΕΙΝ· ΕΥΟ ΝΡΡΟ ΝΜΜΑΪ 2Ν ΤΑΜΝΤ-  
 20 ΕΡΟ· ΕΡΕ ΠΟΥΑ ΠΟΥΑ ΜΜΟΥ Ε4Ο ΝΡΡΟ<sup>\*\*</sup> Ε2ΡΑΪ ΕΧΝ ΡΟ2  
 ΝΕ4ΠΡΟΒΟΛΟΟΥΕ· ΛΥΩ ΟΝ ΕΡΕ ΠΟΥΑ ΠΟΥΑ ΜΜΟΥ  
 Ε4Ο ΝΡΡΟ ΚΑΤΑ ΠΕ4ΕΘΟΥ· ΠΝΟC ΚΑΤΑ ΤΕ4ΜΝΤΝΟC  
 ΠΚΟΥΕΙ ΚΑΤΑ ΤΕ4ΜΝΤΚΟΥΪ· ΛΥΩ ΠCΩΤΗΡ ΝΝΕΠΡΟ-  
 ΒΟΛΟΟΥΕ ΝΤΨΟΡΠ ΜΦΩΝΗ ΣΕΝΑΨΩΠΕ 2Μ ΠΤΟΠΟC

10 ΜΠC inserted in margins before ΘΗCΑΥΡΟC.

13 MS ΝΤΑΥΧΟΟC; better ΝΤΑΪΧΟΟC.

14 MS ΝΠΩΛ; better ΝΠ ΠΩΛ.

24 MS CΕΠΛΑΨΩΠΕ; read 4ΠΛΑΨΩΠΕ.

who receive *mysteries* be superior to (the *emanations* of) the Land of the Light, and be superior to them in the Kingdom of the Light?"

86. Jesus *however* answered and said to Maria: "*Well done, in truth* thou dost question everything with assurance and *certainty*. *But* hear, Maria, that I speak with thee upon the *end* of the *aeon* \* and the ascent of the All. It will not happen now, *but* I have said to you: 'When I take you to the *place* of the *inheritances* of those who receive the *mystery* of the light of the *Treasury* of the Light, the *place* of the *emanations* will count before you as a speck of dust, and only like the light of the sun by day'. I have *now* said<sup>1</sup>: 'This will happen at the time of the *end* and the ascent of the All.' The twelve *saviours* of the *Treasury* and the twelve *ranks* of each one of them, which are the *emanations* of the seven *voices* and the five trees, they will be with me in the *place* of the *inheritances* of the light, as rulers (kings) with me in my kingdom. Each one of them will rule (be king) over his *emanations*, and moreover, each one of them will rule (be king) *according to* his glory: the great *according to* his greatness, the small *according to* his smallness. And the *saviour* of the *emanations* of the first *voice* will be in the *place* | of the *souls* of those who receive<sup>2</sup> the first *mystery*

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\* cf. Mt. 13.39

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<sup>1</sup> (13) I have now said; MS: they have now said.

<sup>2</sup> (192.1) receive; Till: have received (also 192.7 and parallel passages).



of the First *Mystery* in my kingdom. And the *saviour* of the *emanations* of the second *voice* will be in the *place* of the *souls* of those who have received the second *mystery* of the First *Mystery*. Likewise also the *saviour* of the *emanations* of the third *voice* will be in the *place* of the *souls* of those who receive the third *mystery* of the First *Mystery* in the *inheritance* of the light. And the *saviour* of the *emanations* of the fourth *voice* of the *Treasury* of the Light will be in the *place* of the *souls* of those who receive the fourth *mystery* of the First *Mystery* in the *inheritances* of the light. And the fifth *saviour* of the fifth *voice* of the *Treasury* of the Light will be in the place of the *souls* of those who receive the fifth *mystery* of the First *Mystery* in the *inheritances* of the light. And the sixth *saviour* of the *emanations* of the sixth *voice* of the *Treasury* of the Light will be in the *place* of the *souls* of those who receive the sixth *mystery* of the First *Mystery*. And the seventh *saviour* of the *emanations* of the seventh *voice* of the *Treasury* of the Light will be in the *place* of the *souls* of those who receive the seventh *mystery* of the First *Mystery* in the *Treasury* of the Light. And | the eighth *saviour* who is the *saviour* of the *emanations*

ωμοϋν̄ ἄσωτηρ̄ ετε̄ ἄτοϋ̄ ηε̄ ἄσωτηρ̄ ἄνεπρωβο-  
 λοοϋε̄ ἄπωορ̄π̄ ἄωην̄ ἄπεθησαγρο̄ς ἄποϋοειν̄ ·  
 5 ἄναωπε̄ ἄμ̄ ἄτοπο̄ς ἄνεψυχοοϋε̄ ἄερ̄χι ἄπμε-  
 ωμοϋν̄ ἄμϋστηριον̄ ἄτε̄ πωορ̄π̄ ἄμϋστηριον̄ ἄραϊ̄  
 10 ἄν̄ νεκληρονομιᾱ ἄποϋοειν̄ · ἄγω̄ ἄμαρ̄ψῑς ἄσ-  
 ωτηρ̄ ετε̄ ἄτοϋ̄ ηε̄ ἄσωτηρ̄ ἄνεπρωβολοοϋε̄ ἄπμε-  
 σαλϋ̄ ἄωην̄ ἄπεθησαγρο̄ς ἄποϋοειν̄ · ἄναωπε̄  
 ἄμ̄ ἄτοπο̄ς ἄνεψυχοοϋε̄ ἄνερ̄χι ἄπμερ̄ψῑς ἄμϋ-  
 15 ϋστηριον̄ ἄτε̄ πωορ̄π̄ ἄμϋστηριον̄ ἄραϊ̄ ἄν̄ νεκλη-  
 ϋρονομιᾱ ἄποϋοειν̄ · ἄγω̄ ἄμαρ̄μητ̄ ἄσωτηρ̄ ετε̄  
 ἄτοϋ̄ ηε̄ ἄσωτηρ̄ ἄνεπρωβολοοϋε̄ ἄπμερ̄ωομ̄τ̄ ἄ-  
 ωην̄ ἄπεθησαγρο̄ς ἄποϋοειν̄ · ἄναωπε̄ ἄμ̄ πτο- ϋοιῑ<sup>b</sup>  
 πο̄ς (ἄν̄)νεψυχοοϋε̄ ἄνερ̄χι ἄπμερ̄μητ̄ ἄμϋστηριον̄  
 ἄτε̄ πωορ̄π̄ ἄμϋστηριον̄ ἄραϊ̄ ἄν̄ νεκληρονομιᾱ ἄ-  
 20 ποϋοειν̄ · ἄμοιο̄ς ον̄ ἄμαρ̄μ̄ν̄τοϋε̄ ἄσωτηρ̄ ετε̄  
 ἄτοϋ̄ ηε̄ ἄσωτηρ̄ ἄπμαρ̄γτοοϋ̄ ἄωην̄ ἄτε̄ πεθη-  
 σαγρο̄ς ἄποϋοειν̄ · ἄναωπε̄ ἄμ̄ ἄτοπο̄ς ἄνεψυ-  
 χοοϋε̄ ἄνερ̄χι ἄπμαρ̄μ̄ν̄τοϋε̄ ἄμϋστηριον̄ ἄτε̄ πω-  
 25 ωορ̄π̄ ἄμϋστηριον̄ ἄραϊ̄ ἄν̄ νεκληρονομιᾱ ἄποϋ-  
 οειν̄ ἄγω̄ ἄμαρ̄μ̄ν̄τ̄ςνοοϋε̄ ἄσωτηρ̄ ετε̄ ἄτοϋ̄ ηε̄  
 ἄσωτηρ̄ ἄνεπρωβολοοϋε̄ ἄπμαρ̄τ̄οϋ̄ ἄωην̄ ἄπεθη-  
 σαγρο̄ς ἄποϋοειν̄ · ἄναωπε̄ ἄμ̄ ἄτοπο̄ς ἄνεψυ-  
 χοοϋε̄ ἄνεπταγ̄χι ἄπμαρ̄μ̄ν̄τ̄ςνοοϋε̄ ἄμϋστηριον̄  
 ἄτε̄ πωορ̄π̄ ἄμϋστηριον̄ ἄραϊ̄ ἄν̄ νεκληρονομιᾱ ἄ-  
 25 ποϋοϊν̄ · ἄγω̄ ἄσαω̄ϋ̄ ἄρ̄αμην̄ ἄν̄ π̄τ̄οϋ̄ ἄωην̄

3 MS ἄερ̄χι; read ἄνερ̄χι.

25 MS originally πμερ̄σαω̄ϋ̄; μερ̄ erased.

of the first tree of the *Treasury* of the Light, he will be in the *place* of the *souls* of those who receive the eighth *mystery* of the First *Mystery* in the *inheritances* of the light. And the ninth *saviour* who is the *saviour* of the *emanations* of the second tree of the *Treasury* of the Light, he will be in the *place* of the *souls* of those who receive the ninth *mystery* of the First *Mystery* in the *inheritances* of the light. And the tenth *saviour* who is the *saviour* of the *emanations* of the third tree of the *Treasury* of the Light, he will be in the *place* of the *souls* of those who receive the tenth *mystery* of the First *Mystery* in the *inheritances* of the light. Likewise also the eleventh *saviour* who is the *saviour* of the fourth tree of the *Treasury* of the Light, he will be in the *place* of the *souls* of those who receive the eleventh *mystery* of the First *Mystery* in the *inheritances* of the light. And the twelfth *saviour* who is the *saviour* of the *emanations* of the fifth tree of the *Treasury* of the Light, he will be in the *place* of the *souls* of those who have received the twelfth *mystery* of the First *Mystery* in the *inheritances* of the light. And the seven *amens* and the five trees | and the three

ΜΝ ΠΩΟΜΝΝΙ' ΝΖΑΜΗΝ ΣΕΝΑΩΩΠΕ ΖΙ ΟΥΝΑΜ ΜΜΟΪ ΡΟΘ  
 ΕΥΟ ΝΡΡΟ ΖΡΑΪ ΖΝ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ· ΑΥΩ  
 ΠΣΩΤΗΡ ΝΖΑΤΡΕΕΥ ΕΤΕ ΝΤΟΟΥ ΠΕ ΠΑΛΟΥ ΜΠΑΛΟΥ·  
 ΑΥΩ ΜΝ ΠΕΨΙΣ ΜΦΥΛΛΑΞ ΣΕΝΑΩΩ ΖΩΟΥ ΟΝ ΖΙ ΖΒΟΥΡ  
 5 ΜΜΟΪ ΕΥΟ' ΝΡΡΟ ΖΡΑΪ ΖΝ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ  
 ΑΥΩ ΠΟΥΑ ΠΟΥΑ ΝΝΣΩΤΗΡ ΧΝΑΡΡΟ ΕΧΝ ΝΤΑΖΙΣ Ν-  
 ΝΕΧΠΡΟΒΟΛΟΟΥΕ ΖΡΑΪ ΖΝ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ·  
 ΝΘΕ ΟΝ ΕΤΟΥΟ ΜΜΟΣ ΖΜ ΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ·  
 ΑΥΩ ΠΕΨΙΣ ΜΦΥΛΛΑΞ ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ· ΣΕ-  
 10 ΝΑΩΩΠΕ ΕΥΟΥΟΤΒ ΕΝΣΩΤΗΡ ΖΡΑΪ ΖΝ ΝΕΚΛΗΡΟΝΟΜΙΑ  
 ΜΠΟΥΟΕΙΝ· ΑΥΩ ΝΖΑΤΡΕΕΥ ΝΣΩΤΗΡ· ΣΕΝΑΩΩΠΕ  
 ΕΥΟΥΟΤΒ ΕΠΕΨΙΣ ΜΦΥΛΛΑΞ ΖΡΑΪ ΖΝ ΤΜΝΤΕΡΟ· ΑΥΩ  
 ΠΩΟΜΝΝΤ' ΝΖΑΜΗΝ ΣΕΝΑΩΩΠΕ ΕΥΟΥΤΒ ΕΝΖΑΤΡΕΕΥ Ν- ΡΘ<sup>b</sup>  
 ΣΩΤΗΡ ΖΡΑΪ ΖΝ ΤΜΝΤΕΡΟ· ΑΥΩ ΠΤΟΥ ΝΩΗΝ ΣΕΝΑ-  
 15 ΩΩΠΕ ΕΥΟΥΟΤΒ ΕΠΩΟΜΝΝΤ' ΝΖΑΜΗΝ ΖΡΑΪ ΖΝ ΝΕΚΛΗ-  
 ΡΟΝΟΜΙΑ ΜΠΟΥΟΙΝ· ΑΥΩ ΙΘΟΥ ΜΝ ΠΕΦΥΛΛΑΞ ΜΠΚΑ-  
 ΤΑΠΕΤΑΣΜΑ ΜΠΝΟΣ ΝΟΥΟΕΙΝ· ΜΝ ΜΠΑΡΑΛΛΗΜΤΩΡ  
 ΝΟΥΟΕΙΝ· ΜΝ ΠΝΟΣ ΣΝΑΥ ΜΠΡΟΖΗΓΟΥΜΕΝΟΣ· ΜΝ  
 ΠΝΟΣ ΝΣΑΒΑΘΘ ΠΑΓΛΘΟΣ ΣΕΝΑΩΩΠΕ ΕΥΟ ΝΡΡΟ ΖΜ  
 20 ΠΩΟΡΠ ΝΣΩΤΗΡ ΝΤΕ ΤΩΟΡΠ ΜΦΩΝΗ ΜΠΕΘΗΣΑΥΡΟΣ  
 ΜΠΟΥΟΙΝ ΠΑΪ ΕΤΝΑΩΩΠΕ ΖΜ ΠΤΟΠΟΣ ΝΝΕΡΧΙ Μ-  
 ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ·  
 ΕΒΟΛ ΓΑΡ ΧΕ ΙΘΟΥ ΜΝ ΠΕΦΥΛΛΑΞ ΜΠΤΟΠΟΣ ΝΝΑΟΥ-  
 ΕΙΝΑΜ ΜΝ ΜΕΛΧΙΣΕΔΕΚ ΠΝΟΣ ΜΠΑΡΑΛΛΗΜΠΤΩΡ ΜΠΟΥ-

5 ἵ perhaps inserted after ΖΡΑ.

6 MS ΧΝΑΡΡΟ; read ΧΝΑΡΡΡΟ.

13 MS ΕΥΟΥΤΒ; read ΕΥΟΥΟΤΒ.

17 MS originally ΜΠΑΡΑΒΟΛΗΜΤΩΡ; ΡΘ erased.



*amens* will be on my right as rulers (kings) in the *inheritances* of the light. And the twin *saviours*, who are the child of the child, and the nine *watchers*, will remain on my left as rulers (kings) in the *inheritances* of the light. And each one of the *saviours* will rule over the *ranks* of his *emanations* in the *inheritances* of the light, as they also do in the *Treasury* of the Light. And the nine *watchers* of the *Treasury* of the Light will be superior to the *saviours* in the *inheritances* of the light. And the twin *saviours* will be superior to the nine *watchers* in the kingdom. And the three *amens* will be superior to the twin *saviours* in the kingdom. And the five trees will be superior to the three *amens* in the *inheritances* of the light. And Jeu and the *watcher* of the *veil* of the great light, and the *paralemtors* of the light, and the two great *leaders*, and the Great Sabaoth the *Good* will be rulers (kings) in the first *saviour* of the first *voice* of the *Treasury* of the Light, who (the first saviour) will be in the *place* of those who receive the first *mystery* of the First *Mystery*. For Jeu and the *watcher* of the *place* of those of the right, and Melchisedek the great *paralemtor* | of the light, and

ΟΓΙΝ· ΜΝ ΠΝΟΘ<sup>11</sup> ΣΝΛΥ ΜΠΡΟΖΗΓΟΥΜΕΝΟΣ ΝΤΑΥΠΡΟΛΕ ῤῗ  
 ΕΒΟΛ ΖΜ ΠΟΥΟΕΙΝ ΕΤΣΟῤῗ ΕΤΟ ΝΖΙΛΙΚΡΙΝΕΣ ΕΜΑΨΟ  
 ΝΤΕ ΠΨΟΡῖ ΠΨΗΝ· ΖΕΩΣ ΨΑ ΠΜΑΖΨΟΥ· ΙΕΟΥ ΜΕΝ  
 ΝΤΟϢ ΠΕ ΠΕΠΙΣΚΟΠΟΣ ΜΠΟΥΟΕΙΝ ΝΤΑΥΠΡΟΛΕ ΕΒΟΛ  
 5 ΝΨΟΡῖ ΖΡΑΪ ΖΜ ΠΖΙΛΙΚΡΙΝΕΣ ΝΟΥΟΕΙΝ ΝΤΕ ΠΨΟΡῖ  
 ΝΨΗΝ· ΠΕΦΥΛΛΑΖ ΖΩΨϢ ΜΠΚΑΤΑΠΕΤΑΣΜΑ ΝΝΛΟΥ-  
 ΕΙΝΑΜ ΝΤΑΥΠΡΟΛΕ ΕΒΟΛ ΖΜ ΠΜΕΖΣΝΛΥ ΝΨΗΝ· ΛΥΨ  
 ΠΣΠΡΟΖΗΓΟΥΜΕΝΟΣ ΣΝΛΥ ΝΤΑΥΠΡΟΛΕ ΖΩΟΥ ΕΒΟΛ  
 ΖΜ ΠΖΙΛΙΚΡΙΝΕΣ ΝΟΥΟΕΙΝ ΕϢΣΟῤῗ ΕΜΑΨΟ ΝΤΕ ΠΜΕΖ-  
 10 ΨΟΜΝῤ ΝΨΗΝ ΜΝ ΠΜΕΖϢΤΟΟΥ ΖΜ ΠΕΘΗΣΛΥΡΟΣ Μ-  
 ΠΟΥΟΕΙΝ· ΜΕΛΧΙΣΕΔΕΚ ΖΩΨϢ ΝΤΑΥΠΡΟΛΕ ΕΒΟΛ ΖΜ  
 ΠΜΑΖΨΟΥ ΝΨΗΝ· ΣΒΛΑΨΟ ΠΝΟΘ ΖΩΨϢ ΝΑΓΛΘΟΣ ΠΛΪ  
 ΕΝΤΑΪΜΟΥΤΕ ΕΡΟϢ ΧΕ ΠΛΕΙΨῤ· ΝΤΑΥΠΡΟΛΕ ΕΒΟΛ ΖΝ ῤῗ<sup>b</sup>  
 ΙΕΟΥ ΠΕΠΙΣΚΟΠΟΣ ΜΠΟΥΟΕΙΝ· ΠΕΪΣΟΟΥ ΘΕ ΖΙῤΝ  
 15 ΤΚΕΛΕΥΣΙΣ ΜΠΨΟΡῖ ΜΜΥΣΤΗΡΙΟΝ Λ ΦΛΕ ΜΠΑΡΑΣΤΑ-  
 ΤΗΣ ΛϢΤΡΕΥΨΩΠΕ ΖΜ ΠΤΟΠΟΣ ΝΝΛΟΥΕΙΝΑΜ ΠΡΟΣ  
 ΤΟΙΚΟΝΟΜΙΑ ΜΠΣΨΟΥΖ ΕΖΟΥΝ ΜΠΟΥΟΕΙΝ ΕῤῗΠΧΙΣΕ  
 ΝΝΛΙΩΝ ΝΤΕ ΝΑΡΧΩΝ· ΛΥΨ ΖΝ ΝΚΟΣΜΟΣ ΜΝ ΓΕΝΟΣ  
 ΝΙΜ ΕῤῗΖΗΤΟΥ· ΝΛΪ ΕΨΝΑΧΨ ΕΡΨῤΝ ΜΠΖΩΒ ΜΠΟΥΛ  
 20 ΠΟΥΛ ΝΤΑΥΚΑΛΛϢ ΖΨΨϢ ΖΜ ΠΣΨΡ ΕΒΟΛ ΜΠῤῤῗ· ΕΤ-  
 ΒΕ ΠΧΙΣΕ ΟΥΝ ΜΠΖΩΒ ΕΝΤΑΥΚΑΛΛϢ ΝΖΗῤῗ·<sup>1</sup> ΣΕΝΑ-  
 ΨΩΠΕ ΝΨΒῤῤῤΟ ΖΜ ΠΨΟΡῖ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ῤΨΟ-  
 ῤῗ ΜΦΩΝΗ ΜΠΕΘΗΣΛΥΡΟΣ ΜΠΟΥΟΕΙΝ ΠΛΪ ΕῤῗΨΩΠΕ

1 MS originally ΠΤΑΥΠΡΟΒΛΛΑΣ; ΒΛ here and in following lines erased, giving  
 ΠΡΟΛΕ; read ΠΡΟΕΛΟΣ.

2 MS ΕῤῗΟῤῗ; read ΕῤῗΟῤῗ.

21 MS ΕΝΤΑΥΚΑΛΛϢ; Schmidt: read ΕΝΤΑΥΚΑΛΛϢ.

22 MS ΜΜΥΣΤΗΡΙΟΝ; read ΠΣΨῤῤῗ.

the two great *leaders* have *come forth* from the purified and very *pure* light of the first tree, *as far as* the fifth tree. Jeu *indeed* is the *overseer* of the light, he who *came forth* first from the *pure* light of the first tree. The *watcher* of the *veil* of those of the right also *came forth* from the second tree. And the two *leaders* also *came forth* from the *pure* light, which is much purified, of the third and fourth trees in the *Treasury* of the Light. Melchisedek also *came forth* from the fifth tree. The Great Sabaoth the *Good*, he whom I have called my Father, also *came forth* from Jeu, the *overseer* of the light. Now, at the *command* of the First *Mystery*, the last *helper* (*parastates*) has caused these six to be in the *place* of those of the right for the *organisation* of the gathering together of the light of the height, from the *aeons* of the *archons* and from the *world* and all the *races* in them. On the work of each of these, over which he is placed <sup>1</sup> in the distribution of the All, I will speak to you. Now concerning the elevation of the work in which they are placed <sup>2</sup>, they will be fellow-rulers (kings) with the first <saviour> <sup>3</sup> of the first *voice* of the *Treasury* of the Light, which will be | in the *place* of the *souls* of those who receive

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<sup>1</sup> (20) he is placed; Schmidt : he was placed; MS : they have placed him.

<sup>2</sup> (21) they are placed; Schmidt : he was placed; MS : he has placed himself.

<sup>3</sup> (22) first <saviour>; MS : first mystery.

2̄M ΠΤΟΠΟΣ Ν̄ΝΕΨΥΧΟΟΥΣ Ν̄ΝΕΡΧΙ-ΠΙΩΟΡΠ̄ Μ̄ΜΥΣΤΗ-  
 ΡΙΟΝ Ν̄ΤΕ ΠΙΩΟΡΠ̄ Μ̄ΜΥΣΤΗΡΙΟΝ· ΛΥΩ ΤΠΑΡΘΕΝΟΣ  
 Μ̄ΠΟΥΟΕΙΝ· Μ̄Ν ΠΝΟΣ Ν̄ΝΗΓΟΥΜΕΝΟΣ Ν̄ΤΕ ΤΜΕΣΟΣ <sup>ΡΠΛ</sup>  
 ΠΛΙ ΕΩΑΡΕ Ν̄ΑΡΧΩΝ Ν̄ΤΕ Ν̄ΛΙΩΝ ΕΩΛΥΜΟΥΤΕ ΕΡΟΧ  
 5 ΧΕ ΠΝΟΣ Ν̄ΙΛΩ ΚΑΤΑ ΠΡΑΝ Ν̄ΟΥΝΟΣ Ν̄ΑΡΧΩΝ ΕΤ̄2̄M  
 ΠΕΥΤΟΠΟΣ· Ν̄ΤΟΧ Μ̄Ν ΤΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΟΕΙΝ· Μ̄Ν  
 ΠΕϸΜΝΤ̄CΝΟΟΥC Ν̄ΔΙΑΚΩΝ ΝΑΙ Ν̄ΤΑΤΕΤ̄NΧΙ-ΜΟΡΦΗ  
 Ν̄2̄ΗΤΟΥ· ΛΥΩ ΑΤΕΤ̄NΧΙ Ν̄ΤΣΟΜ ΕΒΟΛ Ν̄2̄ΗΤΟΥ· CΕ-  
 ΝΑΩΩΠΕ 2̄ΩΟΥ ΤΗΡΟΥ ΕΥΟ Ν̄Ρ̄ΡΟ· Μ̄Ν ΠΩΟΡΠ̄ Ν̄CΩ-  
 10 ΤΗΡ Ν̄ΤΕ ΤΩΟΡΠ̄ Μ̄ΦΩΝΗ 2̄M ΠΤΟΠΟΣ Ν̄ΝΕΨΥΧΟΟΥC  
 Ν̄ΝΕΤΝΑΧΙ Μ̄ΠΩΟΡΠ̄ Μ̄ΜΥCΤΗΡΙΟΝ Ν̄ΤΕ ΠΙΩΟΡΠ̄ Μ̄ΜΥC-  
 ΤΗΡΙΟΝ 2̄ΡΑΙ 2̄N ΝΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΟΙΝ ΛΥΩ Μ̄Ν  
 ΠΜ̄ΝΤ̄Η Μ̄ΠΑΡΑCΤΑΤΗC Ν̄ΤCΑΩCΕ Μ̄ΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΟ-  
 ΕΙΝ ΝΑΙ ΕΤΩΟΠ 2̄N ΤΜΕCΟC CΕΝΑCΩΡ ΕΒΟΛ 2̄ΡΑΙ 2̄N  
 15 Ν̄ΤΟΠΟΣ Μ̄ΠΜ̄ΝΤ̄CΝΟΟΥC Ν̄CΩΤΗΡ· Μ̄Ν ΠΚΕCΕΠΕ Ν̄- <sup>ΡΠΛ</sup>  
 ΑΓΓΕΛΟC Ν̄ΤΕ ΤΜΕCΟC ΠΟΥΑ ΠΟΥΑ ΚΑΤΑ ΠΕϸΕΟΟΥ  
 Ν̄CΕΡ̄Ρ̄ΡΟ Ν̄ΜΜΑΙ 2̄ΡΑΙ 2̄N ΝΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΟΕΙΝ·  
 ΛΥΩ ΑΝΟΚ †ΝΑΡ̄Ρ̄ΡΟ 2̄ΡΑΙ ΕΧΩΟΥ ΤΗΡΟΥ Ε2̄ΡΑΙ 2̄N  
 ΝΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΟΕΙΝ·  
 20 3 ΝΑΙ 6Ε ΤΗΡΟΥ Ν̄ΤΑΙΧΟΟΥ ΝΗΤ̄N Ν̄CΕΝΑΩΩΠΕ  
 ΑΝ 2̄M ΠΕΙΟΥΟΕΙΩ· ΑΛΛΑ ΕΥΝΑΩΩΠΕ 2̄N ΤCΥΝΤΕ-  
 ΛΕΙΑ Μ̄ΠΛΙΩΝ· ΕΤΕ Ν̄ΤΟΧ ΠΕ ΠΒΩΛ ΕΒΟΛ Μ̄ΠΤΗΡ̄·  
 ΛΥΩ Ν̄ΤΟΧ ΠΕ ΠΩΛ Ε2̄ΡΑΙ ΤΗΡ̄ Ν̄ΤΑΡΙΟΜΗCΙC Ν̄ΝΕΨΥ-  
 ΧΟΟΥC Ν̄ΤΕΛΙΟC Ν̄ΤΕ ΝΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΟΕΙΝ· 2̄Λ-  
 25 ΘΗ 6Ε ΟΥΝ Ν̄ΤCΥΝΤΕΛΕΙΑ ΝΑΙ Ν̄ΤΑΙΧΟΟΥ ΝΗΤ̄N Ν̄-  
 CΕΝΑΩΩΠΕ ΑΝ· ΑΛΛΑ ΕΡΕ ΠΟΥΑ ΠΟΥΑ ΝΑΩΩΠΕ 2̄M

18 MS 2̄ΡΑΙ ΕΧΩΟΥ; read Ε2̄ΡΑΙ ΕΧ. MS Ε2̄ΡΑΙ 2̄N; read 2̄ΡΑΙ 2̄N.

the first *mystery* of the First *Mystery*. And the *Virgin* of the Light and the great *hegumen* of the *Midst* — whom the *archons* of the *aeons* are wont to call the Great Jao<sup>1</sup>, according to the name of a great *archon* in their *place* — he and the *Virgin* of the Light and his twelve *servers*, from whom you have received *form* and from whom you have received power, they also will all be rulers (kings) with the first *saviour* of the first *voice* in the *place* of the *souls* of those who will receive the first *mystery* of the First *Mystery* in the *inheritances* of the light. And the fifteen *helpers* (*parastatai*) of the seven *virgins* of the light<sup>2</sup>, which are in the *Midst*, will be distributed in the *places* of the twelve *saviours*, and the rest of the *angels* of the *Midst*. Each one according to his glory will rule (be king) with me in the *inheritances* of the light, and I will rule (be king) over them all in the *inheritances* of the light.

Now all these things which I have said to you will not happen at this time, but they will happen at the *end* of the *aeon*, that is, at the dissolution of the All. And this is the whole ascent of the *number* of the *perfect souls*<sup>3</sup> of the *inheritances* of the light. Now before the *end* these things which I have said to you will not happen, but each one will be in his *place* | in which he was *placed* from the

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<sup>1</sup> (5) Jao, the Great; see Iren. I.30.5, 11; Origen *c.Cels.* VI.31; J 119; ApJn 42.

<sup>2</sup> (13) seven virgins of the light; see J 107.

<sup>3</sup> (23, 24) the number of the perfect souls; Till: the complete number of souls (see 197.2, 3; 197.8, 9); lit. the reckoning of the perfect souls.

ΠΕΓΓΟΠΟΣ · ΕΝΤΑΥΚΑΛΥ ΝΖΗΤῆ ΧΙΝ ΝΩΟΡΠΙ · ΩΑΝ-  
 ΤΟΥΧΩΚ ΕΒΟΛ ΝΤΑΡΙΟΜΗCIC ΜΠCΩΟΥΖ' ΕΞΟΥΝ ΝΝΕ-  
 ΨΥΧΟΟΥΕ ΝΤΕΛΙΟΣ · ΤCΑΩCΕ ΜΦΩΝΗ ΜΝ ΠΤΟΥ Ν-  
 ΩΗΝ · ΑΥΩ ΜΝ ΠΩΟΜΝΤ ΝΖΑΜΗΝ · ΑΥΩ ΜΝ ΦΑΤΡΕΕΥ  
 5 ΝCΩΤΗΡ ΜΝ ΠΕΨΙC ΜΦΥΛΑΞ · ΑΥΩ ΜΝ ΠΜΝΤCΝΟΟΥC  
 ΝCΩΤΗΡ · ΑΥΩ ΜΝ ΝΑΠΤΟΠΟC ΝΝΑΟΥΕΙΝΑΜ · ΑΥΩ  
 ΜΝ ΝΑΠΤΟΠΟC ΝΤΜΕCΟC ΠΟΥΑ ΠΟΥΑ ΝΑCΩ ΖΜ ΠΤΟ-  
 ΠΟC ΕΝΤΑΥΚΑΛΥ ΝΖΗΤῆ ΩΑΝΤΟΥΩΛ ΕΖΡΑΙ ΤΗΡΟΥ  
 ΝΒΙ ΤΑΡΙΟΜΗCIC ΝΤΕΛΙΟΣ ΝΝΕΨΥΧΟΟΥΕ ΝΝΕΚΛΗΡΟ-  
 10 ΝΟΜΙΑ ΜΠΟΥΟΕΙΝ · ΑΥΩ ΝΚΕΑΡΧΩΝ ΤΗΡΟΥ ΝΤΑΥ-  
 ΜΕΤΑΝΟΪ · CΕΝΑCΩ ΖΩΟΥ ΖΜ ΠΤΟΠΟC ΝΤΑΥΚΑΛΥ Ν-  
 ΖΗΤῆ ΩΑΝΤΟΥΩΛ ΕΖΡΑΙ ΤΗΡΟΥ ΝΒΙ ΤΑΡΙΟΜΗCIC ΝΝΕ-  
 ΨΥΧΟΟΥΕ ΜΠΟΥΟΕΙΝ CΕΝΗΥ ΤΗΡΟΥ ΤΟΥΕΙ ΤΟΥΕΙ  
 ΖΜ ΠΕΥΟΕΙΩ ΕΤCΝΑΧΙ-ΜΥCΤΗΡΙΟΝ ΝΖΗΤῆ · ΑΥΩ CΕ-  
 15 ΝΑΟΥΩΤΒ ΝΝΑΡΧΩΝ ΤΗΡΟΥ ΝΤΑΥΜΕΤΑΝΟΪ · ΑΥΩ CΕ-  
 ΝΗΥ ΕΠΤΟΠΟC ΝΝΑΤΜΕCΟC · ΑΥΩ ΝΑΤΜΕCΟC ΝΑΒΑΠ-  
 ΤΙΖΕ ΜΜΟΟΥ · ΝCΕΤ ΝΑΥ ΜΠΤΩC ΜΠΝΕΥΜΑΤΙΚΟΝ ·  
 ΑΥΩ ΝCΕCΦΡΑΓΙΖΕ ΜΜΟΟΥ ΖΡΑΙ ΖΝ ΝΕCΦΡΑΓΙC ΝΤΕ  
 ΝΕΥΜΥCΤΗΡΙΟΝ · ΑΥΩ CΕΝΑΟΥΩΤΒ ΕΞΟΥΝ ΕΝΑΝΤΟ-  
 20 ΠΟC ΤΗΡΟΥ ΝΤΜΕCΟC · ΑΥΩ CΕΝΑΟΥΩΤΒ ΕΞΟΥΝ Μ-  
 ΠΤΟΠΟC ΝΝΑΟΥΕΙΝΑΜ · ΑΥΩ ΠΖΟΥΝ ΜΠΤΟΠΟC ΜΠΕ-  
 ΨΙC ΜΦΥΛΑΞ · ΑΥΩ ΠΖΟΥΝ ΜΠΤΟΠΟC ΜΠΖΑΤΡΕΕΥ  
 ΝCΩΤΗΡ · ΑΥΩ ΠΖΟΥΝ ΜΠΤΟΠΟC ΜΠΩΟΜΝΤ ΝΖΑΜΗΝ ·  
 ΜΝ ΠΜΝΤCΝΟΟΥC ΝCΩΤΗΡ · ΑΥΩ ΠΖΟΥΝ ΜΠΤΟΥ Ν-  
 25 ΩΗΝ · ΜΝ ΤCΑΩCΕ ΜΦΩΝΗ ΕΡΕ ΠΟΥΑ ΠΟΥΑ † ΝΑΥ  
 ΝΝΕΥCΦΡΑΓΙC ΝΤΕ ΝΕΥΜΥCΤΗΡΙΟΝ · ΑΥΩ ΝCΕΡΠΕΥ-

beginning until the *number* of the gathering together of the *perfect souls* is completed. The seven voices and the five trees and the three *amens* and the twin *saviours* and the nine *watchers* and the twelve *saviours* and those of the *place* of the right and those of the *place* of the *Midst*, each one will remain in the *place* in which he was set until the *number* of the *perfect souls* of the *inheritances* of the light all ascend. And all the other *archons* which have *repented* will also remain in the *place* in which they were set until the *number* of the *souls* of the light all ascend. They will all come, each one at the time at which he will receive the *mystery*. And all the *archons* which have *repented* will pass through, and they will come to the *place* of those of the *Midst*. And those of the *Midst* will *baptise* them, and they will give them the *spiritual* inunction<sup>1</sup>, and they will *seal* them with the *seals*<sup>2</sup> of their *mysteries*. And they will pass within those of all the *places* of the *Midst*. And they will pass within the *place* of those of the right, and within the *place* of the nine *watchers*, and within the *place* of the twin *saviours*, and within the *place* of the three *amens* and the twelve *saviours*, and within the five trees and the seven voices. Each one gives them the *seals* of his *mysteries*, and they enter into them<sup>3</sup> all | and

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<sup>1</sup> (17) spiritual inunction; see J 102.

<sup>2</sup> (18) seal(s); see J 83; U 232.

<sup>3</sup> (26) they enter into them all; Till: they all enter their interior (see 198.12).

2ΟΥΝ ΤΗΡΟΥ · Ν̄ΣΕΒΩΚ ΕΠΤΟΠΟΣ Ν̄ΝΕΚΛΗΡΟΝΟΜΙΑ  
 Μ̄ΠΟΥΟΕΙΝ ΠΟΥΑ ΠΟΥΑ Ν̄ΨΩ 2̄Μ ΠΤΟΠΟΣ ΕΝΤΑΥΧΙ-<sup>ΡΠΠ</sup>  
 ΜΥΣΤΗΡΙΟΝ ΨΑΡΟϸ 2̄Ν ΝΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΟΙΝ ΖΑ-  
 ΠΑΞ ΖΑΠΛΩΣ ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ Ν̄ΤΜΝΤΡΩΜΕ ΝΑΪ  
 5 ΕΤΝΑΧΙ Ν̄ΜΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄ΣΕΝΑΡ̄ΨΟΡ̄Π̄ ΕΝ-  
 ΑΡΧΩΝ ΤΗΡΟΥ ΕΝΤΑΥΜΕΤΑΝΟΪ · ΑΥΩ ΣΕΝΑΡ̄ΨΟΡ̄Π̄  
 ΕΝΑΠΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΝΑΤΜΕΣΟΣ · Μ̄Ν ΝΑΠΤΟΠΟΣ  
 ΤΗΡ̄ϸ Ν̄ΝΑΟΥΕΙΝΑΜ · ΑΥΩ ΣΕΝΑΡ̄ΨΟΡ̄Π̄ ΕΝΑΠΤΟΠΟΣ  
 ΤΗΡ̄ϸ Μ̄ΠΕΘΗΣΑΥΡΟΣ Μ̄ΠΟΥΟΕΙΝ · ΖΑΠΛΑΞ ΖΑΠΛΩΣ ΣΕ-  
 10 ΝΑΡ̄ΨΟΡ̄Π̄ ΕΝΑΠΤΟΠΟΣ ΤΗΡΟΥ · (Μ̄ΠΕΘΗΣΑΥΡΟΣ) ΑΥΩ  
 ΣΕΝΑΡ̄ΨΟΡ̄Π̄ ΕΝΑΠΤΟΠΟΣ ΤΗΡΟΥ Μ̄ΨΟΡ̄Π̄ Ν̄ΤΨΩ  
 ΑΥΩ Ν̄ΣΕΡ̄ΠΕΥΖΟΥΝ ΤΗΡΟΥ Ν̄ΣΕΒΩΚ ΕΤΕΚΛΗΡΟΝΟ-  
 ΜΙΑ Μ̄ΠΟΥΟΕΙΝ ΨΑ ΠΤΟΠΟΣ Μ̄ΠΕΥΜΥΣΤΗΡΙΟΝ Ν̄ΤΕ  
 ΠΟΥΑ ΠΟΥΑ Ω 2̄Μ ΠΤΟΠΟΣ ΕΝΤΑΥΧΙ-ΜΥΣΤΗΡΙΟΝ  
 15 ΨΑΡΟϸ · ΑΥΩ ΝΑΠΤΟΠΟΣ Ν̄ΤΜΕΣΟΣ · Μ̄Ν ΝΑΟΥΕΙΝΑΜ ·<sup>ΡΠΠ</sup><sup>β</sup>  
 ΑΥΩ Μ̄Ν ΝΑΠΤΟΠΟΣ ΤΗΡ̄ϸ Μ̄ΠΕΘΗΣΑΥΡΟΣ ΠΟΥΑ ΠΟΥΑ  
 2̄Μ ΠΤΟΠΟΣ Ν̄ΤΤΑΞΙΣ Ν̄ΤΑΥΚΑΛϸ Ν̄ΖΗΤ̄Σ ΧΙΝ Ν̄ΨΟΡ̄Π̄ ·  
 ΖΕΩΣ ΨΑΝΤΕ ΠΤΗΡ̄ϸ ΩΛ ΕΞΡΑΪ ΕΡΕ ΠΟΥΑ ΠΟΥΑ Μ̄-  
 ΜΟΥΥ ΧΩΚ ΕΒΟΛ Ν̄ΤΕΧΟΙΚΟΝΟΜΙΑ ΕΝΤΑΥΚΑΛϸ Ν̄ΖΗ-  
 20 Τ̄Σ · ΕΤΒΕ ΠΣΩΟΥΖ ΕΖΟΥΝ Ν̄ΝΕΨΥΧΟΟΥΕ ΕΝΤΑΥΧΙ-  
 ΜΥΣΤΗΡΙΟΝ ΕΤΒΕ ΤΕΪΟΙΚΟΝΟΜΙΑ · ΧΕ ΕΥΕΣΦΡΑΓΙΖΕ  
 Ν̄ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΝΑΪ ΕΤΝΑ-  
 ΟΥΩΤΒ̄ ΕΠΕΥΖΟΥΝ ΕΤΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΟΙΝ · ΤΕ-  
 ΝΟΥ ΩΕ ΜΑΡΙΑ ΠΑΪ ΠΕ ΠΨΑΧΕ ΕΤΕΨΙΝΕ Μ̄ΜΟΪ ΕΡΟϸ  
 25 2̄Ν ΟΥΩΡ̄Χ̄ Μ̄Ν ΟΥΑΣΦΑΛΛΕΙΑ · ΛΟΙΠΟΝ ΩΕ ΤΕΝΟΥ ΠΕΤΕ  
 ΟῩΝ-ΜΑΛΛΑΧΕ Μ̄ΜΟϸ ΕΣΩΤ̄Μ · ΜΑΡΕϸΩΤ̄Μ ·

10 MS Μ̄ΠΕΘΗΣΑΥΡΟΣ omitted.



they go to the *place* of the *inheritances* of the light. Each one remains in the *place* as far as which he has received *mysteries* in the *inheritances* of the light. *In a word*, all the *souls* of mankind who will receive the *mysteries* of the light will precede all the *archons* who have *repented*. And they will precede all those of the *place* of those of the *Midst*, and those of the whole *place* of those of the right<sup>1</sup>. And they will precede those of the whole *place* of the *Treasury* of the Light. *In a word*, they will precede all those of the *place* (of the *Treasury*), and they will precede all those of the *place* of the first ordinance and they will enter within them all and go to the *inheritance* of the light as far as the *place* of their *mystery*. Each one remains in the *place* as far as which he has received *mysteries*. And those of the *place* of the *Midst* and of the right, and those of the whole *place* of the *Treasury*, each one remains in the *place* of the rank in which he was set from the beginning *until* the All ascends. And each one of them completes his *office* in which he was placed. Concerning the gathering together of the *souls* which have received *mysteries* because of this *office*: all the *souls* which will receive *mysteries* and will pass within the *inheritance* of the light are *sealed*.

Now at this time, Maria, this is the discourse on which thou didst question me with assurance and *certainty*. Now at this time *furthermore*, he who has ears to hear let him hear.”\* |

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\* Mk. 4.9

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<sup>1</sup> (7, 8) the place of those of the *Midst* ... place of those of the right; Schmidt: the place of the *Midst* ... place of the right.

3 ἄσφωπῆς ὅς ἡτέρῃς ἰὸ οὐκ ἔχων ἡνεΐψαχε·  
 ἀσφοῶς ἔβολα ἡσί μαρία τμαγδαλινη πεχας· χε <sup>ἰπᾶ</sup>  
 παχοεῖς· οὐν-μααχε ἡμαρῆνοῦοειν· ἀγὼ †πα-  
 ραλαμβανε ἡψαχε nim ἐτῆκω ἡμοοῦ· τένοῦ ὅς  
 5 παχοῖς ἐτβε πψαχε ἐντακχοοχ χε νεψγχοογε  
 τηροῦ ἡπγενος ἡτε τῆντῶμε ναῖ ἐτναχι ἡμ-  
 μῦστηριον ἡποῦοειν σενᾶρῶρῆ ἐζοῦν ἐτε[κ]-  
 κληρονομία ἡποῦοειν· ἄθῆ ἡἡρχων τηροῦ ἐτ-  
 ναμετανοῖ· ἀγὼ ἐθῆ ἡἡαπτοπος τηρῆ ἡἡλοῦει-  
 10 ναμ· ἀγὼ ἐθῆ ἡπτοπος τηρῆ ἡπεθῆσαγρος ἡ-  
 ποῦοειν· ἐτβε πεΐψαχε οὐν παχοεῖς ἐντακχοοχ  
 ἐρον ἡπιοῦοειψ· χε ἡψορῆ ἡᾶῖε· ἀγὼ ἡῖε  
 ἐγῆρῶρῆ· ἐτε ἡῖεεῦ ἡε πγενος τηρῆ ἡτε ἡ-  
 ρῶμε ἐτῆρῶρῆ ἐζοῦν ἐτῆντῆρο ἡποῦοειν·  
 15 ἡοε ἡἡαπτοπος τηροῦ ἡτε πχιε· ἐτε ἡτοοῦ <sup>ἰπᾶ</sup> b  
 ἡε ἡψορῆ· ἐτβε παῖ οὐν παχοεῖς ἀκχοος ναμ  
 χε ἡετε οὐν-μααχε ἡμοχ ἐσῶτῆ μαρεχῶτῆ ἐτε  
 παῖ ἡε χε ἡεκοῦψ εεῖμε χε τῆκατᾶλαμβανε  
 ἡψαχε nim ἐτῆκω ἡμοοῦ· [21] παῖ οὐν παχοῖς  
 20 ἡε πψαχε· ἀσφωπῆς ὅς ἡτέρῃς οὐκ ἔχων ἡνεΐ-

3 MS ἡμαρῆπιοῦοειν; read ἡπαρῆπιοῦοειν.

7 MS ἐτεκκληρονομία; read ἐτεκκληρονομία.

8 MS ἐτῆαμετανοῖ; better ἐτῆαῦμετανοῖ.

15 MS ἡος; read ἐθῆ.

19 omit 21.

20 MS originally ἡτέρῃς ἰὸ οὐκ ἔχων.

87. Now it happened when Jesus finished saying these words, Maria Magdalene sprang up and said: “My Lord, my man of light has ears and I *receive* all the words which thou dost speak. Now at this time, my Lord, concerning the word which thou didst speak: ‘All *souls* of the *race* of mankind who will receive the *mysteries* of the light will be first within the *inheritance* of the light, before all the *archons* which have *repented*, and before those of the whole *place* of the right, and before the whole *place* of the *Treasury* of the Light — concerning this word *now*, my Lord, thou hast once said to us: ‘The first will be last and the last will be first’\*. That is, the last are the whole *race* of mankind who will be first within the Kingdom of the Light before<sup>1</sup> those of all the *places* of the height, which are themselves first. Because of this *now*, my Lord, thou hast said to us: ‘He who has ears to hear, let him hear’:<sup>□</sup> that is, thou didst wish to know whether we have *grasped* every word which thou hast said. This *now* is the word, my Lord.”

Now it happened when she finished speaking these |

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\* cf. Mt. 19.30; 20.16; Mk. 10.31; Lk. 13.30

□ Mk. 4.9

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<sup>1</sup> (15) before; MS: in the manner of.

(1) ΑΧΕ Λ ΠΩΤΗΡ ΡΩΠΗΡΕ ΕΜΑΩΘΟ ΕΣΡΑΪ ΕΧΝ̄ ΝΑΠΟ-  
 ΦΑΣΙC Ν̄ΝΩΑΧΕ ΕΤΕCΧΩ Μ̄ΜΟΟΥ ΕΒΟΛ ΧΕ ΝΕΛCΡ̄-  
 ΠΝΑ ΤΗΡC̄ Ν̄ΒΙΛΙΚΡΙΝΕC · ΛΧΟΥΩΞ̄Μ ΟΝ Ν̄ΒΙ ΙC̄ ΠΕΧΛΑ  
 ΝΑC ΧΕ ΕΥΓΕ ΤΕΠΝΕΥΜΑΤΙΚΗ Ν̄ΒΙΛΙΚΡΙΝΕC ΜΑΡΙΑ ΠΑΪ  
 5 ΠΕ ΠΒΩΛ ΕΒΟΛ Μ̄ΠΩΑΧΕ ·

3 ΛCΩΩΠΕ ΔΕ ΟΝ Μ̄Ν̄ΝCΑ ΝΕΪΩΑΧΕ ΤΗΡΟΥ ΛΧΟΥΩΞ  
 ΕΤΟΟΤ̄C̄ Ν̄ΒΙ ΙC̄ Ξ̄Μ ΠΩΑΧΕ ΠΕΧΛΑ Ν̄ΝΕCΜΑΘΗΤΗC ·  
 ΧΕ \*CΩΤ̄Μ ΤΑΩΑΧΕ Ν̄ΜΜΗΤ̄Ν ΕΤΒΕ ΠΕΟΟΥ Ν̄ΝΑΠΧΙCΕ <sup>ΡΠC</sup>  
 Ν̄ΘΕ ΕΤΟΥΨΟΟΠ Μ̄ΜΟC ΚΑΤΑ ΘΕ ΕΝΕΪΩΑΧΕ Ν̄ΜΜΗΤ̄Ν  
 10 ΨΑ ΠΟΟΥ · ΤΕΝΟΥ ΔΕ ΟΥΝ ΕΪΩΑΝΧΙΤΗΥΤ̄Ν ΕΠΤΟ-  
 ΠΟC ΕΦΛΕ Μ̄ΠΑΡΑCΤΑΤΗC ΠΑΪ ΕΤΚΩΤΕ ΕΠΕΘΗCΑΥΡΟC  
 Μ̄ΠΟΥΟΕΙΝ · ΛΥΩ ΕΪΩΑΝΧΙΤΗΥΤ̄Ν ΕΠΤΟΠΟC Μ̄ΦΛΕ Μ̄-  
 ΠΑΡΑCΤΑΤΗC ΕΤ̄ΜΜΑΥ Ν̄ΤΕΤ̄ΝΝΑΥ ΕΠΕΟΟΥ ΕΤ̄ΨΟΟΠ  
 Ν̄ΖΗΤ̄C̄ · ΠΤΟΠΟC Ν̄ΤΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΟΕΙΝ ΝΑΩΠ  
 15 Μ̄ΝΑΞΡ̄ΝΤΗΝΟΥ Ν̄ΤCΟΤ̄ Ν̄ΟΥΠΟΙC Μ̄ΜΑΤΕ Ν̄ΤΕ ΠΙΚΟC-  
 ΜΟC ΕΒΟΛ Ν̄ΤΜ̄ΝΤ̄ΝΟC ΕΤ̄ΨΟΟΠ Ν̄ΖΗΤ̄C̄ Ν̄ΒΙ ΦΛΕ Μ̄-  
 ΠΑΡΑCΤΑΤΗC ΛΥΩ Μ̄Ν ΠΜΟC Ν̄ΟΥΟΕΙΝ ΕΤ̄ΨΟΟΠ Ν̄-  
 ΖΗΤ̄C̄ · ΛΥΩ Μ̄Ν̄ΝCΑ ΝΑΪ †ΝΑΩΑΧΕ Ν̄ΜΜΗΤ̄Ν ΟΝ Μ̄-  
 ΠΕΟΟΥ Μ̄ΠΠΑΡΑCΤΑΤΗC · ΕΤΖΙΠCΑΞΡΕ Μ̄ΠΚΟΥΪ \*Μ̄ΠΑ- <sup>ΡΠC</sup> <sup>b</sup>  
 20 ΡΑCΤΑΤΗC · ΟΥΔΕ Ν̄†ΝΑΩΑΧΕ Ν̄ΜΜΗΤ̄Ν ΛΗ ΕΝ-  
 ΤΟΠΟC Ν̄ΝΑΪ ΕΤΖΙΠCΑΞΡΕ Ν̄ΜΠΑΡΑCΤΑΤΗC ΤΗΡΟΥ · Μ̄Ν-  
 ΤΥΠΟC ΓΑΡ Ν̄ΩΑΧΕ ΕΡΟΟΥ Ξ̄Μ ΠΕΪΚΟCΜΟC Μ̄Ν-ΕΙΝC  
 ΓΑΡ Ξ̄Μ ΠΕΪΚΟCΜΟC ΕCΕΙΝC Μ̄ΜΟΟΥ · ΧΕΚΑC ΕCΙΕΤ̄Ν-  
 ΤΩΝ̄C̄ ΕΡΟΟΥ · ΟΥΔΕ Μ̄Ν-CΟΤ̄ · ΟΥΔΕ Μ̄Ν-ΟΥΟΕΙΝ

11 MS ΓΦΛC; read Μ̄ΦΛC.

20 MS Π̄-|·ΝΑΩΑΧΕ; perhaps better Π̄-|·ΝΑΩΑΧΕ.

words, the *Saviour* marvelled greatly at the *answers* to the words which she gave, because she had completely become *pure Spirit*. Jesus answered and said to her : “*Excellent, thou pure spiritual one, Maria. This is the interpretation of the discourse.*”

88. Now it happened, moreover, after all these words Jesus continued with the discourse. He said to his *disciples* : “Hear that I speak with you concerning the glory of those of the height, how they are, *in the way* in which I have spoken to you up till this day. *Now* at this time, when I shall take you to the *place* of the last *helper* (*parastates*) which surrounds the *Treasury* of the Light, and when I shall take you to the *place* of that last *helper* (*parastates*) and you see the glory in which it is, the *place* of the *inheritance* of the light will count to you only as a *city* of the *world* in size, as the result of the greatness in which the last *helper* exists, and of the great light in which it is. And after these things I will speak with you further of the glory of the *helper* which is above the small *helper*. But I will not speak with you of the *places* of those who are above all the *helpers*, *for* there is no *type* in this *world* to describe them, *for* there is no likeness in this *world* which resembles them, so that I can compare them for you; *nor* size; *nor* light | which is similar to them,

ΕΧΤΝΤΟΝΤ ΕΡΟΟΥ· ΧΕ ΕΙΨΑΧΕ ΕΡΟΟΥ· ΟΥΜΟΝΟΝ  
 2Μ ΠΕΪΚΟΣΜΟΣ· ΑΛΛΑ ΑΥΩ ΜΝΤΟΥ-ΓΙΝΕ ΟΝ 2Ν ΝΑ-  
 ΠΙΧΙΣΕ ΝΤΑΙΚΛΙΟΣΥΝΗ· ΧΙΝ ΠΕΥΤΟΠΟΣ ΕΠΕΣΗΤ· ΕΤ-  
 ΒΕ ΠΑΪ ΘΕ ΒΕΙΕ ΜΝ-ΘΕ ΝΨΑΧΕ ΕΡΟΟΥ 2Μ ΠΕΪΚΟΣΜΟΣ·  
 5 ΕΒΟΛ ΜΠΝΟΣ ΝΕΡΟΥ ΝΝΑΠΙΧΙΣΕ· ΑΥΩ ΜΝ ΤΝΟΣ ΝΒΟΤ  
 ΝΑΤΨΙ ΕΡΟΣ· ΕΤΒΕ ΠΑΪ ΟΥΝ ΜΝ-ΘΕ ΝΨΑΧΕ ΕΡΟΨ  
 2Μ ΠΕΪΚΟΣΜΟΣ·

ΑΣΩΩΠΕ ΘΕ ΝΤΕΡΕ ΙC ΟΥΩ ΕΧΧΩ ΝΝΕΪΨΑΧΕ Ε-  
 ΝΕΦΜΑΘΗΤΗΣ· ΑCΕΪ ΕΟΗ' ΝΒΙ ΜΑΡΙΑ ΜΑΓΔΑΛΛΗΝΗ ΠΕ- <sup>ΡΠΕ</sup>  
 10 ΧΑΣ ΠΙC ΧΕ ΠΑΧΟΕΙC· ΜΠΡΩΝΤ ΕΡΟΪ ΕΪΨΙΝΕ ΜΜΟΚ  
 ΕΒΟΛ ΧΕ ΛΙΕΝΩΧΛΕΙ ΝΑΚ ΝΟΥΜΗΗΨΕ ΝCΟΠ· ΤΕΝΟΥ  
 ΘΕ ΠΑΧΟΕΙC ΜΠΡΩΝΤ ΕΡΟΪ ΕΪΨΙΝΕ ΝCΑ 2ΩΒ ΝΙΜ 2Ν  
 ΟΥΩΡΧ ΜΝ ΟΥΑΣΦΑΛΙΑ ΧΕ ΕΡΕ ΝΑΣΝΗΥ ΚΗΡΥCCE  
 ΜΜΟΟΥ 2Μ ΠΓΕΝΟΣ ΝΤΕ ΤΜΝΤΡΩΜΕ ΝCΕCΩΤΜ ΝCΕ-  
 15 ΜΕΤΑΝΟΪ ΝCΕΝΟΥ2Μ ΕΝΕΚΡΙCΙC ΕΤΝΑΨΤ ΝΤΕ ΝΑΡ-  
 ΧΩΝ ΝΜΠΟΝΗΡΟΣ ΝCΕΒΩΚ ΕΠΙΧΙCΕ ΝCΕΚΛΗΡΟΝΟΜΙ  
 ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΓΙΝ· ΕΒΟΛ ΠΑΧΟΕΙC ΧΕ ΟΥΜΟΝΟΝ  
 ΤΝΟ' ΝΨΑΝ2ΤΗΨ 2ΑΡΟΝ ΜΜΙΝ ΜΜΟΝ· ΑΛΛΑ ΕΝΟ' Ν-  
 ΨΑΝ2ΤΗΨ 2Α ΠΓΕΝΟΣ ΤΗΡΨ ΝΤΕ ΤΜΝΤΡΩΜΕ ΧΕ ΕΥΕ-  
 20 ΝΟΥ2Μ ΕΝΕΚΡΙCΙC ΤΗΡΟΥ ΕΤΝΑΨΤ· ΤΕΝΟΥ ΘΕ ΟΥΝ  
 ΠΑΧΟΕΙC ΕΤΒΕ ΠΑΪ ΕΝΨΙΝΕ ΝCΑ 2ΩΒ ΝΙΜ 2Ν' ΟΥΩΡΧ· <sup>ΡΠΕ</sup><sup>b</sup>  
 ΧΕ ΕΡΕ ΝΑΣΝΗΥ ΚΗΡΥCCE ΜΜΟΟΥ ΜΠΓΕΝΟΣ ΤΗΡΨ  
 ΝΤΕ ΝΡΩΜΕ ΧΕ ΝΝΕΥΕΙ ΕΤΟΟΤΟΥ ΝΝΑΡΧΩΝ ΕΤΝΑ-  
 ΨΤ ΝΤΕ ΠΚΑΚΕ· ΑΥΩ ΝCΕΝΟΥ2Μ ΝΤΟΟΤΟΥ ΝΜΠΑ-  
 25 ΡΑΛΗΜΤΗΣ ΕΤΝΑΨΤ ΝΤΕ ΠΚΑΚΕ ΕΤ2ΙΒΟΛ·

16 MS ΠΠΠΟΝΗΡΟΣ; read ΠΠΠΠΠΡΟΣ.

18 ψ in ΠΨΑΝ2ΤΗΨ inserted above.

25 ε in ΝΤΕ inserted above.

so that I can describe them. *Not only* in this *world*, *but* they also have no likeness in those of the height of *righteousness*, from their *place* downwards. Because of this *now*, there is no means of speaking of them in this *world*, on account of the great glory of those of the height and the great immeasurable magnitude. Because of this *now* there is no means of speaking of it (the glory) in this *world*.”

Now it happened when Jesus finished saying these words to his *disciples*, Maria Magdalene came forward. She said to Jesus: “My Lord, be not angry with me that I question thee because I have *troubled* thee many times. Now at this time, my Lord, be not angry with me that I question all things with assurance and *certainty*, because my brothers *preach* them among the *race* of mankind and they hear and *repent*, and are saved from the harsh *judgements* of the *wicked archons*, and they go to the height and *inherit* the Kingdom of the Light. For we, my Lord, are *not only* compassionate among ourselves, *but* we are compassionate to the whole *race* of mankind, so that they may be saved from all harsh *judgments*. *Now* at this time, my Lord, because of this we question all things with assurance, for my brothers *preach* them to the whole *race* of men, so that they come not into the hands<sup>1</sup> of the harsh *archons* of the darkness, and are saved from the hands of the harsh *paralemtai* of the outer darkness.” |

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<sup>1</sup> (23) come not into the hands; Schmidt: escape from the hands.

ΛΣΩΩΠΕ Ν̄ΤΕΡΕ ῙC CΩΤ̄Μ̄ ΕΝΕΪΩΑΧΕ ΕCΧΩ Μ̄-  
 ΜΟΟΥ Ν̄ΒΙ ΜΑΡΙΑ · ΛCΟΥΩΞ̄Μ̄ Ν̄ΒΙ ΠCΩΤΗΡ ΕCΩΟΟΠ  
 Ξ̄Ν ΟΥΝΟC Ν̄ΝΑ' ΕΞΟΥΝ ΕΡΟC · ΠΕΧΛΑC ΝΑC ΧΕ ΩΠΝΕ  
 Ν̄CΑ ΠΕΤΕΟΥΕΩΩΠΝΕ Ν̄CΩC · ΛΥΩ ΛΝΟΚ †ΝΑΒΟΛΠ̄C  
 5 ΝΕ ΕΒΟΛ Ξ̄Ν ΟΥΩΡ̄Χ̄ Μ̄Ν ΟΥΑCΦΑΛΙΑ ΛΧ̄Ν ΠΑΡΑΒΟΛΗ ·  
 ΛCΩΩΠΕ CΕ Ν̄ΤΕΡΕ ΜΑΡΙΑ CΩΤ̄Μ̄ ΕΝΕΪΩΑΧΕ ΕCΧΩ  
 Μ̄ΜΟΟΥ Ν̄ΒΙ ΠCΩΤΗΡ · ΛCΡΑΩΕ Ξ̄Ν ΟΥΝΟC Ν̄ΡΑΩΕ ·  
 ΛΥΩ ΛCΤΕΛΗΛ ΕΜΑΩΟ ΠΕΧΛΑC Ν̄ΙC ΧΕ ΠΑΧΟΕΙC · ΕΕΙC  
 ΠΜΕΞCΝΑΥ Μ̄ΠΑΡΑCΤΑΤΗC ΝΑΛΑC ΕΠΩΟΡ̄Π̄ Μ̄ΠΑΡΑCΤΑ- <sup>PNZ</sup>  
 10 ΤΗC Ν̄ΝΑΟΥΗΡ Ν̄CΟΤ · ΛΥΩ CΟΥΗΥ Μ̄ΜΟC Ν̄ΝΑΟΥΗΡ  
 Ν̄ΟΥΕ · Η̄ Μ̄ΜΟΝ Ν̄ΤΟC CΟ' Ν̄ΟΥΟῙΝ Ν̄ΞΟΥΟ ΕΡΟC Ν̄-  
 ΝΑΟΥΗΡ Ν̄ΚΩΒ Ν̄CΟΠ · ΛCΟΥΩΞ̄Μ̄ Ν̄ΒΙ ῙC ΠΕΧΛΑC Μ̄ΜΑ-  
 ΡΙΑ Ξ̄Ν ΤΜΗΤΕ Ν̄ΜΜΑΘΗΤΗC ΧΕ ΞΑΜΗΝ ΞΑΜΗΝ †ΧΩ  
 Μ̄ΜΟC ΝΗΤ̄Ν · ΧΕ ΠΜΕΞCΝΑΥ Μ̄ΠΑΡΑCΤΑΤΗC ΟΥΗΥ Μ̄-  
 15 ΠΩΟΡ̄Π̄ Μ̄ΠΑΡΑCΤΑΤΗC Ξ̄Ν ΟΥΝΟC Ν̄ΟΥΕ ΕΜ̄Ν-ΩΙ ΕΡΟC ·  
 ΕΠΧΙCΕ ΕΠCΑΞΡΕ · ΛΥΩ ΕΠΞΒΒΕ · ΕΠΒΛΘΟC ΛΥΩ ΕΤΕ-  
 ΩΠΗ · Μ̄Ν ΤΟΥΑΩCΕ · ΕCΟΥΗΥ ΓΑΡ Μ̄ΜΟC ΕΜΑΩΟ Ξ̄Ν  
 ΟΥΝΟC Ν̄ΟΥΕ ΕΜ̄Ν-ΩΙ ΕΡΟC ΞΙΤ̄Ν Ν̄ΑΓΓΕΛΟC · Μ̄Ν  
 Ν̄ΑΡΧΑΓΓΕΛΟC ΛΥΩ ΞΙΤ̄Ν Ν̄ΝΟΥΤΕ Μ̄Ν Ν̄ΑΞΟΡΑΤΟC  
 20 ΤΗΡΟΥ · ΛΥΩ ΝΑΛΑC ΕΡΟC ΕΜΑΩΟ ΕΜΑΩΟ Ξ̄Ν ΟΥΩΠΙ <sup>PNZ</sup> b  
 ΕΜ̄Ν-ΗΠΕ ΕΡΟC ΞΙΤ̄Ν Ν̄[Ν̄]ΑΓΓΕΛΟC · Μ̄Ν Ν̄ΑΡΧΑΓΓΕΛΟC ·  
 ΛΥΩ ΞΙΤ̄Ν ΝΟΥΤΕ Μ̄Ν Ν̄ΑΞΟΡΑΤΟC ΤΗΡΟΥ · ΛΥΩ CΟ'  
 Ν̄ΟΥΟΕΙΝ Ν̄ΞΟΥΟ ΕΡΟC · Ξ̄Ν ΟΥΩΠΙ ΕΜ̄Ν-ΩΙ ΕΡΟC ΕΜΑ-  
 ΩΟ ΕΜΑΩΟ ΕΜ̄Ν-ΩΙ ΕΠΟΥΟΕΙΝ ΕΤ̄CΩΟΟΗ̄ Ν̄ΞΗΤ̄C ΕΜ̄Ν-

5 ΠΑΡΗΣΙΑ, Greek word for ωρ̄χ̄, inserted in margin.

21 MS Π̄ΠΑΓΓΕΛΟC; read Π̄ΑΓΓΕΛΟC.

22 MS ΝΟΥΤΕ; read Π̄ΝΟΥΤΕ.



It happened when Jesus heard these words which Maria spoke, he, the *Saviour*, answered, having great compassion towards her. He said to her: “Question that which thou dost wish to question, and I will reveal it with assurance and *certainty*, without *parable*.”

89. Now it happened when Maria heard these words which the Saviour spoke, she rejoiced with great joy and she was very glad. She said to Jesus: “My Lord, by what magnitude is the second *helper* (*parastates*) greater than the first *helper*, and by what distance is it distant from it, or rather, how many times more light is it?”

Jesus answered and said to Maria in the midst of the *disciples*: “*Truly, truly*, I say to you, the second *helper* is distant from the first *helper* by a great distance, for which there is no measure to the height above, and to the *depth* below, and to the length and to the breadth. *For* it is very distant from it by a great distance to which there is no measure by means of<sup>1</sup> the *angels* and the *archangels*, and by means of the gods and all the *invisible ones*. And its magnitude exceeds it by an exceedingly great amount to which there is no measure by means of the *angels* and the *archangels*, and by means of the gods and all the *invisible ones*. And its light exceeds it by an exceedingly great amount to which there is no measure, there being no measure to the light in which it is, and no | measure to it by means of

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<sup>1</sup> (17, 18) a great distance to which there is no measure by means of; Schmidt: a great immeasurable distance through (see 202.20, 21; 203.1, 7).

ω] ΕΡΟϢ ΖΙΤ̄Ν̄ Ν̄ΑΓΓΕΛΟϢ Μ̄Ν̄ Ν̄ΑΡΧΑΓΓΕΛΟϢ· ΛΥΩ ΖΙΤ̄Ν̄  
 Ν̄ΝΟΥΤΕ· Μ̄Ν̄ Ν̄ΑΖΟΡΑΤΟϢ ΤΗΡΟΥ· ΚΑΤΑ ΘΕ ΕΝΤΑΪ-  
 ΟΥΩ ΕΪΧΩ Μ̄ΜΟϢ ΝΗΤ̄Ν̄ Ν̄ΚΕϢΟΠ· ΖΟΜΟΙΩϢ ΟΝ ΠΜΕΖ-  
 ΩΟΜΝΤ̄ Μ̄ΠΑΡΑΣΤΑΤΗϢ Μ̄Ν̄ ΠΜΕΖΥΤΟΟΥ· Μ̄Ν̄ ΠΜΕΖ-  
 5 †ΟΥ· ΕῩΝ̄ ΟΥΑ Ο' Ν̄ΝΟϢ ΕΟΥΑ Τ̄ΜΠϢΟΠ· ΛΥΩ ϢΟ'  
 Ν̄ΟΥΟΕΙΝ Ν̄ΖΟΥΟ ΕΡΟϢ· ΛΥΩ ϢΗΥ Μ̄ΜΟϢ· Ξ̄Ν̄ ΟΥΝΟϢ  
 Ν̄ΟΥΕ ΕΜ̄Ν̄-Ω] ΕΡΟϢ ΖΙΤ̄Ν̄ Ν̄ΑΓΓΕΛΟϢ Μ̄Ν̄ Ν̄ΑΡΧΑΓΓΕ-  
 ΛΟϢ Μ̄Ν̄ Ν̄ΝΟΥΤΕ Μ̄Ν̄ Ν̄ΑΖΟΡΑΤΟϢ ΤΗΡΟΥ· ΚΑΤΑ ΘΕ  
 ΕΝΤΑΪΟΥΩ ΕΪΧΩ Μ̄ΜΟϢ ΝΗΤ̄Ν̄ Ν̄ΚΕϢΟΠ· ΛΥΩ ΟΝ <sup>ΡΠΙ</sup>  
 10 †ΝΑΧΩ ΕΡΩΤ̄Ν̄ Μ̄ΠΤΥΠΟϢ Μ̄ΠΟΥΑ ΠΟΥΑ Ξ̄Μ̄ ΠΕΥϢΩΡ  
 ΕΒΟΛ·

ΑϢΩΩΠΕ ΔΕ Ν̄ΤΕΡΕ ΙϢ ΟΥΩ ΕϢΧΩ Ν̄ΝΕΪΩΑΧΕ Ε-  
 ΝΕϢΜΑΘΗΤΗϢ· ΑϢΕΙ ΟΝ ΕΘΗ Ν̄ϢΙ ΜΑΡΙΑ ΤΜΑΓΔΑΛΗΝΗ  
 ΑϢΟΥΩϢ ΕΤΟΟΤ̄Ϣ ΠΕΧΑϢ Ν̄ΙϢ ΧΕ ΠΑΧΟΓΙϢ· ΕΕΙΕ ΝΕΡ-  
 15 ΧΙ Μ̄ΠΜΥϢΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ ΕΥΝΑΩΩΠΕ Ξ̄Ν̄ ΑΩ Ν̄-  
 ΤΥΠΟϢ Ξ̄Ν̄ ΤΜΗΤΕ Μ̄ΦΛΕ Μ̄ΠΑΡΑΣΤΑΤΗϢ· ΑϢΟΥΩΞ̄Μ̄  
 ΔΕ Ν̄ϢΙ ΙϢ ΠΕΧΑϢ Μ̄ΜΑΡΙΑ Ξ̄Ν̄ ΤΜΗΤΕ Ν̄ΜΜΑΘΗΤΗϢ· ΧΕ  
 ΝΕΝΤΑΥΧΙ Ν̄ΜΜΥϢΤΗΡΙΟΝ Ν̄ΤΕ ΠΟΥΟΕΙΝ ΕΥΩΑΝΕΙ'  
 ΕΒΟΛ Ξ̄Μ̄ ΠϢΩΜΑ Ν̄ΘΥΛΗ Ν̄ΤΕ Ν̄ΑΡΧΩΝ· ΠΟΥΑ ΠΟΥΑ  
 20 ΚΑΤΑ ΠΜΥϢΤΗΡΙΟΝ ΕΝΤΑϢΧΙΤ̄Ϣ· ΕϢΝΑΩΩΠΕ Ξ̄Ν̄ ΤΕϢ-  
 ΤΑΞΙϢ· ΝΕΡΧΙ-Ν̄ΜΥϢΤΗΡΙΟΝ ΖΩΩϢ ΕΤΧΟϢΕ ϢΕΝΑΔΩ  
 Ξ̄Ν̄ ΤΤΑΞΙϢ ΕΤΧΟϢΕ· ΝΕΡΧΙ ΖΩΟΥ Ν̄ΜΜΥϢΤΗΡΙΟΝ ΕΤ-  
 ϢΟΧ̄Β· ϢΕΝΑΩΩΠΕ Ξ̄Ν̄ Ν̄ΤΑΞΙϢ ΕΤϢΟΧ̄Β· ΖΑΠΑΣ ΖΑ-

6 MS ϢΗΥ; read ϢΟΥΗΥ.

19 π in ΠϢΩΜΑ inserted above.

21 MS Π̄ΜΥϢΤΗΡΙΟΝ; read Μ̄ΜΥϢΤΗΡΙΟΝ.

22 MS ΤΤΑΞΙϢ; better Ν̄ΤΑΞΙϢ.

the *angels* and the *archangels*, and by means of the gods and all the *invisible ones*, as I have already said to you at another time. *Likewise* also the third, fourth and fifth *helper*, one is innumerable times greater than the other; and its light exceeds it and it is distant from it by a great distance, to which there is no measure by means of the *angels* and the *archangels* and the gods and all the *invisible ones*, as I have already said to you at another time. And furthermore I will say to you the *type* of each one in its distribution.”

90. Now it happened when Jesus finished saying these words to his *disciples*, Maria Magdalene came forward, she continued and said to Jesus: “My Lord, in what *type* will those who receive the *mystery* of the light exist in the midst of the last *helper* (*parastates*)?”

Jesus *however* answered and said to Maria in the midst of the *disciples*: “Those who have received the *mysteries* of the light, when they come forth from the *body* of the *matter* of the *archons*, each one will be in his *rank* according to the *mystery* which he has received. Those who have received the higher *mysteries* will remain in the higher *ranks*; on the other hand, those who have received the lower *mysteries* will be in the lower *ranks*. In a word, | in the

ΠΛΩΣ ΠΤΟΠΟΣ Ν̄ΤΑ ΠΟΥΑ ΠΟΥΑ ΧΙ-ΜΥΣΤΗΡΙΟΝ ΩΑ- ρου<sup>14</sup>  
 ΡΟΥ ΦΝΑΩΩ Ξ̄Ν ΤΕΦΤΑΞΙΣ ΖΡΑΪ Ξ̄Ν ΤΕΚΛΗΡΟΝΟΜΙΑ Μ-  
 ΠΟΥΟΓΙΝ· ΕΤΒΕ ΠΑΪ ΒΕ ΛΙΧΟΟΣ ΕΡΩΤ̄Ν Μ̄ΠΠΟΥΟΓΙΩ  
 ΧΕ ΠΜΑ ΕΤ̄Φ̄ΜΜΑΥ Ν̄ΟΙ ΠΕΤ̄Ν̄ΖΗΓ· ΕΦΝΑΩΩΠΕ Μ̄ΜΑΥ  
 5 Ν̄ΟΙ ΠΕΤ̄ΝΑΖΟ· ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΠΜΑ Ν̄ΤΑ ΠΟΥΑ ΠΟΥΑ  
 ΧΙ-ΜΥΣΤΗΡΙΟΝ ΩΑΡΟΥ· ΕΦΝΑΩΩΠΕ Μ̄ΜΑΥ·

Ξ ΑΩΩΠΕ Ν̄ΤΕΡΕ ῙΣ ΟΥΩ ΕΦΧΩ Ν̄ΝΕΕΙΩΑΧΕ Ε-  
 ΝΕΦΜΑΘΗΤΗΣ ΑΦΕΙ' ΕΟΗ Ν̄ΟΙ ΪΩΖΑΝ(ΝΗC)· ΠΕΧΛΑΪ Ν̄ΙC  
 ΧΕ ΠΑΧΟΕΙC ΑΥΩ ΠΑCΩΤΗΡ· ΚΕΛΕΥΕ ΖΩ ΝΑΪ ΤΑ-  
 10 ΩΑΧΕ Μ̄ΠΕΚ̄Μ̄ΤΟ ΕΒΟΛ· ΑΥΩ Μ̄Π̄ΡCΩΝ̄Τ̄ ΕΡΟΪ ΕΪΩΠΙΝΕ  
 Ν̄CΑ ΖΩΒ ΝΙΜ Ξ̄Ν ΟΥΩΡ̄Χ· Μ̄Ν ΟΥΑCΦΑΛΙΑ· ΕΒΟΛ ΧΕ  
 ΠΑΧΟΕΙC Ξ̄Ν ΟΥΕΡΗΤ· ΑΚΕΡΗΤ ΝΑΪ ΕCΩΛ̄Π̄ ΝΑΝ ΕΒΟΛ  
 ΕΤΒΕ ΖΩΒ ΝΙΜ Ε-†ΝΑΩ̄Ν̄Τ̄Κ ΕΡΟΟΥ· ΤΕΝΟΥ ΒΕ ΠΑ-  
 ΧΟΕΙC Μ̄Π̄Ρ̄ΕΠ-ΑΛΛΑΥ ΕΡΟΝ ΕΠΤΗΡ̄Ϊ Ξ̄Μ<sup>8</sup> ΠΖΩΒ ΕΤ̄Ν̄ΝΑ- ρου<sup>14</sup>  
 15 Ω̄Ν̄Τ̄Κ ΕΡΟΥ·

Ξ ΑΦΟΥΩΞ̄Μ ΔΕ Ν̄ΟΙ ῙC Ξ̄Ν ΟΥΝΟC Ν̄ΝΑ' ΠΕΧΛΑΪ Ν̄-  
 ΪΩΖΑΝΝΗC ΧΕ Ν̄ΤΟΚ ΖΩΩΚ ΠΜΑΚΑΡΙΟC Ν̄ΪΩΖΑΝΝΗC  
 ΑΥΩ ΠΜΕΡΙΤ †ΚΕΛΕΥΕ ΝΑΚ ΕΤΡΕΚΧΩ Μ̄ΠΩΑΧΕ ΕΤΕ-  
 ΖΝΑΚ ΑΥΩ †ΝΑΒΟΛ̄Π̄Ϊ ΝΑΚ ΕΒΟΛ Ν̄ΖΟ ΟΥΒΕ ΖΟ ΑΧ̄Ν  
 20 ΠΑΡΑΒΟΛΗ· ΑΥΩ †ΝΑΧΩ ΕΡΟΚ Ν̄ΖΩΒ ΝΙΜ ΕΤ̄Κ̄ΝΑ-  
 ΩΠΙΝΕ Ν̄CΩΟΥ Ξ̄Ν ΟΥΩΡ̄Χ Μ̄Ν ΟΥΑCΦΑΛΙΑ· ΑΦΟΥΩΞ̄Μ  
 Ν̄ΟΙ ΪΩΖΑΝΝΗC ΠΕΧΛΑΪ Ν̄ΙC ΧΕ ΠΑΧΟΕΙC· ΕΕΙΕ ΠΤΟ-  
 ΠΟC ΕΝΤΑ ΠΟΥΑ ΠΟΥΑ ΧΙ-ΜΥΣΤΗΡΙΟΝ ΩΑΡΟΥ ΕΦΝΑ-  
 ΩΩ Ν̄ΖΗΤ̄Ϊ ΑΥΩ Μ̄Ν̄Τ̄Ϊ-ΕΞΟΥCΙΑ Μ̄ΜΑΥ ΕΤ̄ΡΕΦΒΩΚ ΕΞ̄Ν-

8 MS ΪΩΖΑΝ; ΝΗC on next line omitted.

14 Ξ̄Μ dittography.

*inheritance* of the light each one will remain in the *rank* of the *place* as far as which he received *mysteries*. Concerning this I said to you once : ‘The place where your heart is, there will your treasure be’\*. That is, the *place* as far as which each one has received *mysteries* is where he will be.”

It happened when Jesus finished saying these words to his *disciples*, John came forward, he said to Jesus : “My Lord and my *Saviour*, *command* me also that I speak in thy presence. And be not angry with me that I question thee on all things with assurance and *certainty*. Because, my Lord, with a promise thou hast promised me to reveal to us concerning all things which I shall ask thee. Now at this time, my Lord, do not conceal anything at all from us in the matters on which we will question thee.”

*But* Jesus answered with great compassion, he said to John : “Thou also, thou *blessed* one, John, and thou beloved one, I *command* thee to speak the word which thou dost wish, and I will reveal it to thee, face to face, without *parable*, and I will say to thee everything on which thou dost question me with assurance and *certainty*.”

John answered and said to Jesus : “My Lord, will each one remain in the *place* as far as which he has received *mysteries*? And has he no *authority* to go to | other *ranks*

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\* cf. Mt. 6.21; Lk. 12.34

ΚΕΤΑΞΙΣ ΕΤΠΕΥΕΣΑΞΕΡΕ • ΟΥΔΕ ΜΝΤΨ-ΕΞΟΥΣΙΑ ΜΜΑΥ  
 ΕΤΡΕΥΕΙ' ΕΝΤΑΞΙΣ ΕΤΠΕΥΕΣΗΤ • ΛΟΥΟΥΩΞΜ ΝΒΙ ΙΣ ΠΕ-  
 ΧΑΥ ΝΙΩΓΑΝΝΗΙΣ ΧΕ ΚΑΛΩΣ ΜΕΝΤΟΙΓΕ [ΧΕ] ΤΕΤΝ-  
 ΩΙΝΕ ΝΣΑ ΖΩΒ ΝΙΜ ΞΝ ΟΥΩΡΧ ΜΝ ΟΥΑΣΦΑΛΙΑ • ΑΛΛΑ <sup>ρπο</sup> <sup>b</sup>  
 5 ΤΕΝΟΥ ΣΕ ΙΩΓΑΝΝΗΙΣ ΣΩΤΜ ΤΑΨΑΧΕ ΝΜΜΑΚ • ΟΥΟΝ  
 ΝΙΜ ΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΟΥΘΕΙΝ ΠΤΟΠΟΣ ΕΝΤΑ  
 ΠΟΥΑ ΠΟΥΑ ΧΙ-ΜΥΣΤΗΡΙΟΝ ΨΑΡΟΥ ΕΦΝΑΒΩ ΝΖΗΤΨ •  
 ΛΥΩ ΜΝΤΑΥ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΥΕΙ' ΕΠΧΙΣΕ ΕΝ-  
 ΤΑΞΙΣ ΕΤΠΕΥΕΣΑΞΕΡΕ • ΖΩΣΤΕ ΝΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ ΞΜ  
 10 ΠΩΟΡΠ ΝΤΩΨ ΟΥΝΤΑΥ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΥΕΙ'  
 ΕΝΤΑΞΙΣ ΕΤΠΕΥΕΣΗΤ • ΕΤΕ ΝΤΟΟΥ ΝΕ ΝΤΑΞΙΣ ΤΗΡΟΥ  
 ΜΠΜΕΨΩΟΜΝΤ ΝΧΩΡΗΜΑ ΑΛΛΑ ΜΝΤΑΥ ΜΜΑΥ ΝΤ-  
 ΕΞΟΥΣΙΑ ΕΤΡΕΥΕΙ' ΕΠΧΙΣΕ ΕΝΤΑΞΙΣ ΕΤΠΕΥΕΣΑΞΕΡΕ • ΛΥΩ  
 15 ΠΕΤΝΑΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΤΕ  
 ΝΤΟΥ ΠΕ ΠΜΕΞΟΥΤΑΥΤΕ ΜΜΥΣΤΗΡΙΟΝ ΕΒΟΛ ΛΥΩ  
 ΝΤΟΥ ΠΕ ΤΚΕΦΑΛΗ ΜΠΨΟΡΠ ΝΧΩΡΗΜΑ ΕΤΖΠΣΑΒΒΟΛ •  
 ΛΥΩ ΟΥΝΤΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΥΕΙ' ΕΝΤΑΞΙΣ ΤΗΡΟΥ  
 ΕΤΠΕΥΕΒΟΛ • ΑΛΛΑ ΜΝΤΑΥ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΥΕΙ'  
 20 ΕΝΤΟΠΟΣ ΕΤΠΕΥΕΣΑΞΕΡΕ • Η ΕΤΡΕΥΕΜΟΥΨΤ ΜΜΟΟΥ • ΛΥΩ <sup>ρϗ</sup>  
 ΝΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ ΞΝ ΝΤΑΞΙΣ ΜΠΧΟΥΤΑΥΤΕ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΠΤΟΠΟΣ ΝΤΑ ΠΟΥΑ ΠΟΥΑ ΧΙ-ΜΥΣΤΗΡΙΟΝ Ν-  
 ΖΗΤΨ • ΕΦΝΑΒΩΚ ΨΑΡΟΥ • ΛΥΩ ΦΝΑΨΩΠΕ ΕΥΝΤΑΥ Μ-  
 ΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΥΕΜΟΥΨΤ ΝΝΤΑΞΙΣ ΤΗΡΟΥ ΜΝ  
 25 ΝΕΧΩΡΗΜΑ ΕΤΠΕΥΕΒΟΛ • ΑΛΛΑ ΜΝΤΑΥ ΜΜΑΥ ΝΤΕΞΟΥ-  
 ΣΙΑ ΕΤΡΕΥΕΒΩΚ ΕΝΤΑΞΙΣ ΕΤΠΕΥΕΣΑΞΕΡΕ Η ΕΤΡΕΥΕΜΟΥΨΤ

3 omit ΧΕ.

9 MS ΝΕΡΧΙ . . . ΟΥΝΤΑΥ; better ΝΕΡΧΙ . . . ΟΥΝΤΑΥ.

which are above him? *Or* has he no authority to go to the *ranks* which are below him?

91. Jesus answered and said to John : “*In truth* it is well that you question <sup>1</sup> all things with assurance and *certainty*, but now John, hear that I speak with thee. Everyone that receives the *mysteries* of the light will remain in the *place* as far as which he has received *mysteries*. And he does not have the *authority* to come to the height to the *ranks* which are above him, so that he who receives *mysteries* in the first ordinance has the *authority* to come to the *ranks* below him, which are all the *ranks* of the third *space*, but he does not have the *authority* to come to the height to the *ranks* which are above him. And he who will receive the *mysteries* of the First *Mystery* which is the 24th *mystery* from without and is the *head* of the first *space* on the outside, he has the *authority* to come to all the *ranks* outside him, but he has not the *authority* to come to the *places* which are above him, or to proceed in <sup>2</sup> them. And of those who received *mysteries* in the *ranks* of the 24 *mysteries*, each one will go as far as the *place* in which he has received *mysteries*, and he will have the *authority* to proceed in all the *ranks* and the *spaces* which are outside him; but he has not the *authority* to go to the *ranks* which are above him or to proceed | in them. And he who received *mysteries* in the

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<sup>1</sup> (3) *In truth* it is well that you question; Schmidt: truly well do you question.

<sup>2</sup> (19) proceed in; Schmidt: traverse (see 205.23, and passages following).

ΜΜΟΟΥ ΑΥΩ ΠΕΝΤΑΧΧΙ-ΜΥΣΤΗΡΙΟΝ ΖΝ ΝΤΑΧΙΣ ΜΠΙ-  
 ΦΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΤΖΜ ΠΜΕΖΩΟΜΝΤ ΝΧΩΡΗΜΑ ΟΥΝ-  
 ΤΑΧ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΧΕΙ' ΕΝΤΑΧΙΣ ΤΗΡΟΥ ΕΤ-  
 ΠΕΧΕΣΗΤ· ΑΥΩ ΕΤΡΕΧΜΟΥΩΤ (Μ)ΜΟΟΥ ΤΗΡΟΥ· ΑΛΛΑ  
 5 ΜΝΤΑΧ ΝΤΟΧ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΧΒΩΚ ΕΝΤΟΠΟΣ  
 ΕΤΠΕΧΑΖΡΕ Η ΕΤΡΕΧΜΟΥΩΤ ΜΜΟΟΥ· ΑΥΩ ΠΕΡΧΙ-  
 ΜΥΣΤΗΡΙΟΝ ΖΜ ΠΦΟΡΠ ΝΤΡΙΠΝΕΥΜΑΤΟΣ ΠΑΙ ΕΤΑΡΧΙ  
 ΕΧΜ ΠΧΟΥΤΑΧΤΕ ΜΜΥΣΤΗΡΙΟΝ ΖΙ ΝΕΥΕΡΗΥ· ΝΑΙ ΕΤ- <sup>Ρ4</sup> b  
 ΑΡΧΙ ΕΠΕΧΩΡΗΜΑ ΜΠΙΦΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΝΑΙ Ε-|ΝΑ-  
 10 ΧΩ ΜΠΕΥΤΟΠΟΣ ΕΡΩΤΝ ΖΡΑΙ ΖΜ ΠΣΩΡ ΕΒΟΛ ΜΠΗ-  
 Ρ4· ΠΕΤΝΑΧΙ ΟΥΝ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΕΤΡΙΠΝΕΥΜΑΤΟΣ  
 ΕΤΜΜΑΥ· ΟΥΝΤΑΧ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΧΕΙ' ΕΠΕ-  
 ΣΗΤ ΕΝΤΑΧΙΣ ΤΗΡΟΥ ΕΤΠΕΧΕΣΗΤ· ΑΛΛΑ ΜΝΤΑΧ ΜΜΑΥ  
 ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΧΒΩΚ ΕΠΧΙΣΕ ΕΝΤΑΧΙΣ ΜΠΕΧΑΖΡΕ·  
 15 ΕΤΕ ΝΤΟΟΥ ΠΕ ΝΤΑΧΙΣ ΤΗΡΟΥ ΜΠΕΧΩΡΗΜΑ ΜΠΙΑΤ-  
 ΦΑΧΕ ΕΡΟΧ· ΑΥΩ ΠΕΝΤΑΧΧΙ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΜΕΖ-  
 ΟΝΑΥ ΝΤΡΙΠΝΕΥΜΑΤΟΣ ΟΥΝΤΑΧ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ  
 ΕΤΡΕΧΕΙ' ΕΝΤΑΧΙΣ ΤΗΡΟΥ ΜΠΙΦΟΡΠ ΝΤΡΙΠΝΕΥΜΑΤΟΣ  
 | ΑΥΩ Ν4ΜΟΥΩΤ ΜΜΟΟΥ ΤΗΡΟΥ ΜΝ ΝΕΥΤΑΧΙΣ ΤΗΡΟΥ  
 20 ΕΤΩΟΟΠ Ν2ΗΤΟΥ· ΑΛΛΑ ΜΝΤΑΧ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ  
 ΕΤΡΕΧΒΩΚ ΕΝΤΑΧΙΣ ΜΠΧΙΣΕ \*\* ΜΠΜΕΖΩΟΜΝΤ ΝΤΡΙ- <sup>Ρ4</sup> α  
 ΠΝΕΥΜΑΤΟΣ· ΑΥΩ ΠΕΝΤΑΧΧΙ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΜΕΖ-

4 MS ΜΟΟΥ.

5 MS ΜΜΑΥ in margin; ΝΤΕΞΟΥΣΙΑ written over erasure.

15 MS ΠΕ; read ΠΕ.

21 MS ΜΠΧΙΣΕ; read ΕΤΜΠΧΙΣΕ; ΤΡΙ inserted in margin.



*ranks* of the First *Mystery* which is in the third *space* has the *authority* to come to all the *ranks* which are below him, and to proceed in them all; *but* he has not the *authority* to go to the *places* which are above him, or to proceed in them. And he who receives *mysteries* in the first *triple-spirited one* which *rules* over the 24 *mysteries* together — these which *rule* the *space* of the First *Mystery*, whose *place* I will say to you in the distribution of the whole — *now* he who will receive the *mystery* of that *triple-spirited one*, he has the *authority* to come down to all the *ranks* which are below him, *but* he has not the *authority* to go to the height to the *ranks* above him, which are all the *ranks* of the *space* of the Ineffable. And he who has received the *mystery* of the second *triple-spirited one* has the *authority* to come to all the *ranks* of the first *triple-spirited one*, and to proceed in them all and all their *ranks* which are within them; *but* he has not the *authority* to go to the *ranks* of the height of the third *triple-spirited one*. And he who has received the *mystery* of the third | *triple-spirited one* which *rules* the

ψΟΜΝΤ̄ ΝΤΡΙΠΝΕΥΜΑΤΟΣ· ΠΑΪ ΕΤΑΡΧΙ ΕΨΟΜΝΤ̄ Ν-  
 ΤΡΙΠΝΕΥΜΑΤΟΣ· ΜΝ̄ ΠΨΟΜΝΤ̄ ΝΧΩΡΗΜΑ ΖΙ ΝΕΥΕΡΗΥ  
 ΝΤΕ ΠΙΨΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ· (ΟΥΝ̄ΤΑϸ ΜΜΑΥ ΝΤΕΞΟΥ-  
 CIA ΕΤΡΕϸΒΩΚ ΕΝΤΑΞΙC ΤΗΡΟΥ ΕΤΠΕϸΕCΗΤ) ΑΛΛΑ ΜΝ̄-  
 5 ΤΑϸ ΜΜΑΥ ΝΤΕΞΟΥCΙΑ ΕΤΡΕϸΒΩΚ ΕΠΧΙCΕ ΕΝΤΑΞΙC  
 ΕΤΠΕϸCΑΖΡΕ ΕΤΕ ΝΤΟΟΥ ΝΕ ΝΤΑΞΙC ΜΠΕΧΩΡΗΜΑ Μ-  
 ΠΙΑΤΨΑΧΕ ΕΡΟϸ· ΑΥΩ ΠΕΝΤΑϸΧΙ ΜΠΑΥΘΕΝΤΗC Μ-  
 ΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΙΨΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΙΑΤΨΑ-  
 ΧΕ ΕΡΟϸ· ΕΤΕ ΝΤΟϸ ΠΕ ΠΜΝΤCΝΟΟΥC ΜΜΥCΤΗΡΙΟΝ  
 10 ΖΙ ΝΕΥΕΡΗΥ ΝΤΕ ΠΙΨΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΝΑΪ ΕΤΑΡΧΙ  
 ΕΧ̄Ν ΝΕΧΩΡΗΜΑ ΤΗΡΟΥ ΜΠΙΨΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ· ΠΕΤ-  
 ΝΑΧΙ ΟΥΝ ΜΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΟΥΝ̄ΤΑϸ ΜΜΑΥ  
 ΝΤΕΞΟΥCΙΑ ΕΤΡΕϸΜΟΥΨΤ̄ ΝΝΤΑΞΙC ΤΗΡΟΥ ΝΝΕΧΩ-  
 ΡΗΜΑ ΜΠΙΨΟΜΤ̄ ΝΤΡΙΠΝΕΥΜΑΤΟΣ ΑΥΩ ΜΝ̄ ΠΨΟΜΝΤ̄  
 15 ΝΧΩΡΗΜΑ ΜΠΙΨΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ· ΑΥΩ ΜΝ̄ ΝΕΥΤΑ- <sup>ΓϸΛ</sup> <sup>β</sup>  
 ΞΙC ΤΗΡΟΥ· ΑΥΩ ΟΥΝ̄ΤΑϸ ΜΜΑΥ ΝΤΕΞΟΥCΙΑ ΕΤΡΕϸ-  
 ΜΟΥΨΤ̄ ΝΝΤΑΞΙC ΤΗΡΟΥ ΝΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ  
 ΕΤΡΕϸΜΟΥΨΤ̄ ΜΜΟΟΥ ΧΙΝΒΟΛ ΕΖΟΥΝ· ΑΥΩ ΧΙΝΖΟΥΝ  
 ΕΒΟΛ [ΕΖΟΥΝ] ΑΥΩ ΧΙΝ ΤΠΕ ΕΠΕCΗΤ· ΑΥΩ ΧΙΝ ΠΕ-  
 20 CΗΤ̄ ΕΤΠΕ· ΑΥΩ ΧΙΝ ΠΧΙCΕ ΕΠΒΛΘΟC· ΑΥΩ ΧΙΝ  
 ΠΒΛΘΟC ΕΠΧΙCΕ· ΑΥΩ ΧΙΝ ΤΕΨΙΗ ΕΤΟΥΛΩCΕ· ΑΥΩ  
 ΧΙΝ ΤΟΥΛΩCΕ ΕΤΕΨΙΗ· ΖΑΠΛΑΞ ΖΑΠΛΩC ΟΥΝ̄ΤΑϸ Μ-  
 ΜΑΥ ΝΤΕΞΟΥCΙΑ ΕΜΟΥΨΤ̄ ΝΝΤΟΠΟC ΤΗΡΟΥ ΝΝΕΚΛΗ-

1 ΤΡΙ inserted in margin. MS ΕΤΑΡΧΙ; read ΕΤΑΡΧΙ also line 10.

2 Τ in ΠΨΟΜΝΤ̄ inserted above.

3 MS the words ΟΥΝ̄ΤΑϸ . . . ΕΤΠΕϸΕCΗΤ omitted.

18 MS originally ΧΙΝ ΒΟΛ ΕΖΟΥΝ; ΖΟΥΝ C inserted in margin; ΕΖΟΥΝ  
expunged after ΕΒΟΛ.

three *triple-spirited ones* and the three *spaces* of the *First Mystery* together (has the authority to go to all the ranks below him); but he does not have the *authority* to go to the height to the *ranks* above him, which are the *ranks* of the *space* of the Ineffable. And he who has received the *authentic mystery* of the *First Mystery* of the Ineffable — which is the twelve *mysteries* of the *First Mystery* together, which *rule* over all the *spaces* of the *First Mystery* — now he who will receive that *mystery* has the *authority* to proceed in all the *ranks* of the *spaces* of the three *triple-spirited ones* and the three *spaces* of the *First Mystery*, and all their *ranks*. And he has the *authority* to proceed in all the *ranks* of the *inheritances* of the light, to proceed in them from outside within and from within outside; and from above down and from below up; and from the height to the *depth* and from the *depth* to the height; and from the length to the breadth and from the breadth to the length; *in a word* he has the *authority* to proceed in all the *places* of the *inheritances* | of the light, and he has the *authority*

ΡΟΝΟΜΙΑ ΝΤΕ ΠΟΥΟΕΙΝ · ΛΥΩ ΟΥΝΤΑΧ ΜΜΑΥ ΝΤΕ-  
 ΧΟΥΣΙΑ ΕΤΡΕΨΩ ΞΜ ΠΤΟΠΟΣ ΕΤΕΞΝΑΧ ΖΡΑΙ ΞΝ ΤΕ-  
 ΚΛΗΡΟΝΟΜΙΑ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ · ΛΥΩ ΞΑΜΗΝ  
 †ΧΩ ΜΜΟΣ ΕΡΩΤΝ ΧΕ ΠΡΩΜΕ ΕΤΜΜΑΥ ΞΜ ΠΒΩΛ  
 5 ΕΒΟΛ ΜΠΚΟΣΜΟΣ · ΧΝΑΨΩΠΕ ΕΨΟ ΝΡΡΟ ΕΞΡΑΙ ΕΞΜ ΓΨΒ  
 ΝΤΑΞΙΣ ΤΗΡΟΥ ΝΤΕΚΛΗΡΟΝΟΜΙΑ · ΛΥΩ ΠΕΤΝΑΧΙ Μ-  
 ΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΨΑΧΕ ΕΡΟΨ ΠΕΤΜΜΑΥ ΠΕ ΕΤΕ  
 ΛΝΟΚ ΠΕ · ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤΣΟΟΥΝ  
 ΧΕ ΕΤΒΕ ΟΥ Α ΠΚΑΚΕ ΨΩΠΕ · ΛΥΩ ΕΤΒΕ ΟΥ ΑΨ-  
 10 ΨΩΠΕ ΝΒΙ ΠΟΥΟΕΙΝ · ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ·  
 ΝΤΟΨ ΠΕ ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΠΚΑΚΕ ΝΝΚΑΚΕ  
 ΨΩΠΕ · ΛΥΩ ΕΤΒΕ ΟΥ Α ΠΟΥΟΕΙΝ ΝΝΟΥΟΕΙΝ ΨΩ-  
 ΠΕ · ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕ ΕΤΣΟΟΥΝ  
 ΧΕ ΕΤΒΕ ΟΥ Α ΝΕΧΛΟΣ ΨΩΠΕ · ΛΥΩ ΕΤΒΕ ΟΥ ΑΨ-  
 15 ΨΩΠΕ ΝΒΙ ΠΕΟΗΣΛΥΡΟΣ ΜΠΟΥΟΕΙΝ · ΛΥΩ ΠΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕ ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΝΕ-  
 ΚΡΙΣΙΣ ΨΩΠΕ ΛΥΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ ΝΒΙ ΠΚΛΞ Μ-  
 ΠΟΥΟΕΙΝ ΜΝ ΠΤΟΠΟΣ ΝΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ ·  
 ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤ- ΓΨΒ ᵇ  
 20 ΒΕ ΟΥ Α ΝΚΟΛΛΑΙΣ ΝΝΡΕΨΡΝΟΒΕ ΨΩΠΕ · ΛΥΩ ΕΤΒΕ  
 ΟΥ ΑΨΩΠΕ ΝΒΙ ΤΑΝΑΠΛΥΣΙΣ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ ·  
 ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤΣΟΟΥΝ ΧΕ  
 ΕΤΒΕ ΟΥ Α ΝΡΕΨΡΝΟΒΕ ΨΩΠΕ ΛΥΩ ΕΤΒΕ ΟΥ ΑΨ-  
 ΨΩΠΕ ΝΒΙ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ · ΛΥΩ ΠΜΥΣ-  
 25 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨ-  
 ΨΩΠΕ ΝΒΙ ΝΑΨΕΒΗΣ ΛΥΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ ΝΒΙ

to remain in the *place* which pleases him in the *inheritance* of the Kingdom of the Light. And *truly* I say to you: at the dissolution of the *world* that man will rule (be king) over all the *ranks* of the *inheritance*. And he who will receive that *mystery* of the Ineffable — which I am — that *mystery* knows<sup>1</sup> why the darkness came into existence and why the light came into existence. And that *mystery* knows why the darkness of darknesses came into existence and why the light of lights. And that *mystery* knows why the *Chaos(es)* came into existence and why the *Treasury* of the Light. And that *mystery* knows why the *judgments* came into existence, and why the Land of the Light and the *place* of the *inheritances* of the light. And that *mystery* knows why the *punishments* of sinners came into existence, and why the *repose* of the Kingdom of the Light. And that *mystery* knows why sinners came into existence, and why the *inheritances* of the light. And that *mystery* knows why the *impious* came into existence, and why | the *good*. And that *mystery*

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<sup>1</sup> (8) knows; lit. is the one that knows (also in parallel passages following).

ἸΑΓΛΟΟC · ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤῪΜΜΑΥ ἸΤΟC ΠΕΤ-  
 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΝΕΚΡΙCΙC ἸΚΟΛΛΑCΙC ΩΩΠΕ ·  
 ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΩΩΠΕ ἸCΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ  
 ἸΠΟΥΟΙΝ · ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤῪΜΜΑΥ ἸΤΟC ΠΕΤ-  
 5 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΠΝΟΒΕ ΩΩΠΕ · ΑΥΩ ΕΤΒΕ  
 ΟΥ ΑΥΩΩΠΕ ἸCΙ ἸΒΑΠΤΙCΜΑ ἸΝ ἸΜΥCΤΗΡΙΟΝ ἸΤΕ  
 ΠΟΥΟΓΙΝ · ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤῪΜΜΑΥ ἸΤΟC ΠΕΤ-  
 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ἸΩΩΠΕ ἸCΙ ΠΚΩῪΤ ἸΤΕ ΤΚΟ- <sup>PCF</sup>  
 ΛΑCΙC · ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΩΩΠΕ ἸCΙ ΝΕCΦΡΑΓΙC Ἰ-  
 10 ΠΟΥΟΓΙΝ ΧΕ ἸΝΕ ΠΚΩῪΤ ΒΛΑΠΤΙ ἸΜΟΟΥ · ΑΥΩ ΠΜΥC-  
 ΤΗΡΙΟΝ ΕΤῪΜΜΑΥ ἸΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α Ἰ-  
 ΩΩΠΕ ἸCΙ ΠCΩἸΤ · ΑΥΩ ΕΤΒΕ ΟΥ ΑCΩΩΠΕ ἸCΙ  
 ἸΡΙΝΙ · ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤῪΜΜΑΥ ἸΤΟC ΠΕΤCΟΟΥΝ  
 ΧΕ ΕΤΒΕ ΟΥ Α ΠΧΙΟΥΑ ΩΩΠΕ · ΑΥΩ ΕΤΒΕ ΟΥ ΑΥ-  
 15 ΩΩΠΕ ἸCΙ ἸCΥΜΝΟC ἸΠΟΥΟΓΙΝ · ΑΥΩ ΠΜΥCΤΗΡΙΟΝ  
 ΕΤῪΜΜΑΥ ἸΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΝΕΠΡΟC-  
 ΕΥΧΟΟΥΕ ἸΠΟΥΟΓΙΝ ΩΩΠΕ · ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ-  
 ῪΜΜΑΥ ἸΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΠCΑCΟΥ ΩΩ-  
 ΠΕ · ΑΥΩ ΕΤΒΕ ΟΥ ΑCΩΩΠΕ ἸCΙ ΠΕCΜΟΥ · ΑΥΩ ΠΜΥC-  
 20 ΤΗΡΙΟΝ ΕΤῪΜΜΑΥ ἸΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α  
 ΤῪΝΤΠΟΝΟΡΟC ΩΩΠΕ · ΑΥΩ ΕΤΒΕ ΟΥ ΑCΩΩΠΕ ἸCΙ  
 ΤῪΝΤΡΕCΚΩΡΩ · ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤῪΜΜΑΥ ἸΤΟC  
 ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΤῪΝΤΡΕCΩΤC ΩΩΠΕ · <sup>PCF</sup> <sup>b</sup>  
 ΑΥΩ ΕΤΒΕ ΟΥ ΑCΩΩΠΕ ἸCΙ ΠΤΑΝCΟ ἸΝΕΨΧΟΟΥΕ ·  
 25 ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤῪΜΜΑΥ ἸΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤ-  
 ΒΕ ΟΥ ΑCΩΩΠΕ ἸCΙ ΤῪΤΝΟΕΙΚ · ἸΝ ΤΠΟΡΝΙΑ ΑΥΩ

21 MS ΤῪΝΤΠΟΝΟΡΟC; read ΤῪΝΤΠΟΝΗΡΟC.

knows why the *punitive judgments* came into existence, and why all the *emanations* of the light. And that *mystery* knows why sin came into existence, and why the *baptisms* and the *mysteries* of the light. And that *mystery* knows why the fire of the *punishment* came into existence, and why the *seals* of the light, so that the fire should not *injure* them. And that *mystery* knows why anger came into existence, and why *peace*. And that *mystery* knows why the oath came into existence, and why the *songs of praise* of the light. And that *mystery* knows why the *prayers* of the light came into existence. And that *mystery* knows why cursing came into existence, and why blessing. And that *mystery* knows why *wickedness* came into existence, and why flattery<sup>1</sup>. And that *mystery* knows why the death-blow came into existence, and why the bringing to life of *souls*. And that *mystery* knows why adultery and *fornication* came into existence, and |

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<sup>1</sup> (22) flattery ; Schmidt : deception.

ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι Π̄ΤΒΒΟ· ΛΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ-  
 Μ̄ΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι  
 ΤΣΥΝΟΥΣΙΑ· ΛΨΩ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΤΕΓΚΡΑ-  
 ΤΕΙΑ· ΛΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ  
 5 ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι Τ̄Μ̄ΝΤ̄ΧΛΑΙΖΗΤ· Μ̄Ν Τ̄Μ̄ΝΤ̄-  
 ΨΟΥΨΟ· ΛΨΩ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΠΕΘ̄ΒΒΙΟ Μ̄Ν  
 Τ̄Μ̄ΝΤ̄Ρ̄ΜΡΑΨ· ΛΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ Ν̄ΤΟϢ ΠΕΤ-  
 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Λ ΠΡΙΜΕ ΨΩΠΕ· ΛΨΩ ΕΤΒΕ ΟΥ  
 ΛΨΩΠΕ Ν̄Ι ΠΣΩΒΕ· ΛΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ Ν̄-  
 10 ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Λ ΤΚΑΤΑΛΛΑΛΙΑ ΨΩΠΕ·  
 ΛΨΩ ΕΤΒΕ ΟΥ Λ ΠΨΑΧΕ ΕΤΝΑΝΟΥϢ ΨΩΠΕ· ΛΨΩ <sup>ΡϢΛ</sup>  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ  
 Λ Τ̄Μ̄ΝΤ̄ΡΕϢΧΙΣΜΗ ΨΩΠΕ· ΛΨΩ ΕΤΒΕ ΟΥ Λ Π̄Τ̄Μ̄ΩΠ  
 Μ̄Ν ΠΡΩΜΕ ΨΩΠΕ· ΛΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ Ν̄ΤΟϢ  
 15 ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Λ ΠΚ̄Ρ̄Μ̄Ρ̄Μ ΨΩΠΕ· ΛΨΩ ΕΤ-  
 ΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι Τ̄Μ̄ΝΤ̄ΒΑΛΖΗΤ Μ̄Ν ΠΘ̄ΒΒΙΟ· ΛΨΩ  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ  
 ΛΨΩΠΕ Ν̄Ι Τ̄Μ̄ΝΤ̄ΡΕϢΡ̄ΝΟΒΕ· ΛΨΩ ΕΤΒΕ ΟΥ ΛΨ-  
 ΩΠΕ Ν̄Ι Π̄ΤΒΒΟ· ΛΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ Ν̄ΤΟϢ  
 20 ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι Τ̄Μ̄Τ̄ΧΩΡΕ·  
 ΛΨΩ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι Τ̄Μ̄ΝΤ̄ΣΩΒ· ΛΨΩ ΠΜΥΣ-  
 ΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨ-  
 ΩΠΕ <sup>1</sup>Ν̄Ι ΤΚΙΝΗΣΙϢ Μ̄ΠΣΩΜΑ· ΛΨΩ ΕΤΒΕ ΟΥ ΛΨ-  
 ΩΠΕ Ν̄Ι ΠΕῩΡ̄ΨΑΥ· ΛΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ  
 25 Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι Τ̄Μ̄ΝΤ̄-  
 ΖΗΚΕ· ΛΨΩ ΕΤΒΕ ΟΥ ΛΨΩΠΕ <sup>1</sup>Ν̄Ι Τ̄Μ̄ΝΤ̄Ρ̄Μ̄ΜΑΟ· ΛΨΩ <sup>ΡϢΛ</sup> <sup>b</sup>  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ



why purity. And that *mystery* knows why *sexual intercourse* came into existence, and why *abstinence*. And that *mystery* knows why pride and boasting came into existence, and why humility and gentleness. And that *mystery* knows why weeping came into existence and why laughter. And that *mystery* knows why *slander* came into existence, and why good report. And that *mystery* knows why obedience came into existence, and why disregard of men. And that *mystery* knows why grumbling came into existence, and why simplicity and humility. And that *mystery* knows why sinfulness came into existence and why purity. And that *mystery* knows why strength came into existence and why weakness. And that *mystery* knows why *movement*<sup>1</sup> of the *body* came into existence, and why their use. And that *Mystery* knows why poverty came into existence and why wealth. And that *mystery* knows why | freedom (?)<sup>2</sup> of the *world* came into

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<sup>1</sup> (23) movement; cf. 279.1.

<sup>2</sup> (211.1) freedom; MS : wealth.

ΛΩΩΠΕ Ν̄ΣΙ ΤΜΝΤΡ̄ΜΜΛΟ Μ̄ΠΚΟΣΜΟΣ· ΛΥΩ ΧΕ ΕΤΒΕ  
 ΟΥ ΛΩΩΠΕ Ν̄ΣΙ ΤΜΝΤ̄ΣΛΥΩΝ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ  
 ΕΤ̄ΜΜΑΥ Ν̄ΤΟϞ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΩΩΠΕ Ν̄ΣΙ  
 ΠΜΟΥ· ΛΥΩ ΧΕ ΕΤΒΕ ΟΥ ΛΩΩΠΕ Ν̄ΣΙ ΠΩΝ̄Σ·

- 5 ζ ΛΩΩΠΕ ΣΕ Ν̄ΤΕΡΕ ῙΣ ΟΥΩ ΕΧΩ Ν̄ΝΕΪΩΑΧΕ  
 ΕΝΕΪΜΛΟΗΤΗΣ· ΑΥΡΩΕ Ξ̄Ν ΟΥΝΟΣ Ν̄ΡΩΕ· ΛΥΩ ΛΥ-  
 ΤΕΛΗΛ ΕΥΣΩΤ̄Μ ΕῙΣ ΕΧΩ Ν̄ΝΕΪΩΑΧΕ· ΛΟΟΥΩΣ ΟΝ  
 ΕΤΟΟΤ̄Ϟ Ν̄ΣΙ ῙΣ Ξ̄Μ ΠΩΑΧΕ ΠΕΧΛϞ ΝΑΥ ΧΕ ΕΤΙ ΣΕ  
 ΜΑΜΛΟΗΤΗΣ ΣΩΤ̄Μ ΤΕΝΟΥ ΤΑΩΑΧΕ Ν̄ΜΜΗΤ̄Ν ΕΤΒΕ  
 10 ΠΣΟΟΥΝ ΤΗΡ̄Ϟ Μ̄ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟϞ· ΧΕ  
 ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟϞ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϞ ΠΕΤ-  
 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΩΩΠΕ Ν̄ΣΙ ΤΜΝΤ̄ΑΤΝΑ· ΛΥΩ  
 ΧΕ ΕΤΒΕ ΟΥ ΛΩΩΠΕ Ν̄ΣΙ ΠΝΑ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ  
 ΕΤ̄ΜΜΑΥ Ν̄ΤΟϞ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΩΩΠΕ Ν̄ΣΙ Π̄ϞΕ  
 15 ΠΤΑΚΟ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΩΩΠΕ Ν̄ΣΙ ΠΙΑΙ· ΩΑ ΕΝΕΣ·  
 ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϞ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤ-  
 ΒΕ ΟΥ ΛΩΩΠΕ Ν̄ΣΙ Ν̄ΧΑΤϞΕ· ΛΥΩ ΕΤΒΕ ΟΥ ΣΕΝΑ-  
 ΒΩΛ ΕΒΟΛ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϞ ΠΕΤ-  
 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΣΕΝΑΩΠΕ Ν̄ΣΙ Ν̄ΘΗΡΙΟΝ· ΛΥΩ  
 20 ΕΤΒΕ ΟΥ ΣΕΝΑΒΩΛ ΕΒΟΛ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄-  
 ΜΑΥ Ν̄ΤΟϞ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΩΩΠΕ Ν̄ΣΙ  
 Ν̄ΤΒΝΟΟΥΕ ΛΥΩ ΕΤΒΕ ΟΥ ΛΩΩΠΕ Ν̄ΣΙ Ν̄ΣΑΛΛΑΤΕ·  
 ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϞ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤ-  
 ΒΕ ΟΥ ΛΩΩΠΕ Ν̄ΣΙ Ν̄ΤΟῩΙΗ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΩΩΠ-

1 MS ΤΜΝΤΡ̄ΜΜΛΟ; perhaps read ΤΜΠΤΡ̄ΜΣΕ.

9 MS ΜΑΜΛΟΗΤΗΣ; the first ΜΑ inserted above; read ΝΑΜΛΟΗΤΗΣ.

21 cc expunged before ΛΩΩΠΕ, also in next sentence, line 22.

existence, and why slavery. And that *mystery* knows why death came into existence, and why life.”

92. Now it happened when Jesus finished speaking these words to his *disciples*, they rejoiced with great joy and they were glad when they heard Jesus saying these words.

Jesus continued again with the discourse, he said to them : “Hear now, my *disciples*, yet again, that I speak with you concerning the whole knowledge of the *mystery* of the Ineffable. Because that *mystery* of the Ineffable knows why mercilessness came into existence, and why mercy. And that *mystery* knows why destruction came into existence, and why the eternal *eternity*<sup>1</sup>. And that *mystery* knows why reptiles came into existence, and why they will perish. And that *mystery* knows why *wild beasts* came (lit. will come) into existence and why they will perish. And that *mystery* knows why cattle came into existence, and why birds. And that *mystery* knows why mountains came into existence, and why | the precious stones within them. And that *mystery*

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<sup>1</sup> (15) eternity; see U 226.

ΠΕ Ν̄ΣΙ Ν̄ΩΝΕ ΕΤΤΑΕΙΝΥ ΕΤΝ̄ΣΗΤΟΥ· ΑΥΩ ΠΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΣΩΨ-  
 ΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΝΟΥΒ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΣΩΨΠΕ Ν̄ΣΙ  
 ΘΥΛΗ Μ̄ΠΖΑΤ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ- <sup>ρ4ε</sup> <sup>b</sup>  
 5 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΣΩΨΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΖΟΜΝΤ̄  
 ΑΥΩ ΕΤΒΕ ΟΥ ΑΣΩΨΠΕ [Μ̄Ν] ΘΥΛΗ Μ̄ΠΒΕΝΙΠΕ· Μ̄Ν  
 ΠΛΑΪΝΟΝ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕ ΕΤ-  
 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΣΩΨΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΤΑΖΤ̄·  
 ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕ ΕΤΣΟΟΥΝ ΧΕ  
 10 ΕΤΒΕ ΟΥ ΑΣΩΨΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΑΒΛΩΘΕΙΝ· ΑΥΩ ΕΤ-  
 ΒΕ ΟΥ ΑΣΩΨΠΕ Ν̄ΤΖΥΛΗ Μ̄ΠΚΗΡΙΝΟΝ· ΑΥΩ ΠΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕ ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥ-  
 ΨΩΠΕ Ν̄ΣΙ Ν̄ΒΟΤΑΝΗ ΕΤΕ ΝΕΝ̄ΤΗΣ ΝΕ· ΑΥΩ ΕΤΒΕ  
 ΟΥ ΑΥΨΩΠΕ Ν̄ΣΙ Ν̄ΖΥΛΗ ΤΗΡΟΥ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ  
 15 ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕ ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΨΩΠΕ  
 Ν̄ΣΙ Μ̄ΜΟΥΕΙΟΟΥΕ Μ̄ΠΚΑΖ· Μ̄Ν Ν̄ΚΑ ΝΙΜ ΕΤΝ̄ΣΗΤΟΥ·  
 ΑΥΩ ΕΤΒΕ ΟΥ Α ΠΚΕΚΑΖ ΨΩΠΕ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ  
 ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ̄ΣΟΟΥΝ ΧΕ Ν̄ΤΑ ΝΕΘΑΛΛΑΣΣΑ ΨΩ- <sup>ρ4ε</sup>  
 ΠΕ ΕΤΒΕ ΟΥ <sup>1</sup>Μ̄Ν Μ̄ΜΟΥΕΙΟΟΥΕ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥ-  
 20 ΨΩΠΕ Ν̄ΣΙ ΝΕΘΗΡΙΟΝ Ζ̄Ν ΝΕΘΑΛΛΑΣΣΑ· ΑΥΩ ΠΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΣ-  
 ΨΩΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΚΟΣΜΟΣ· ΑΥΩ ΕΤΒΕ ΟΥ ΧΝΑΒΩΛ  
 ΕΒΟΛ ΕΠΤΗΡ̄Ϣ·

ΑΧΟΥΩΖ ΟΝ ΕΤΟΟΤ̄Ϣ Ν̄ΣΙ ῙΣ ΠΕΧΛΑΧ Ν̄ΝΕϢΜΑΘΗΤΗΣ  
 25 ΧΕ ΕΤΙ ΘΕ ΝΑΜΑΘΗΤΗΣ ΑΥΩ ΝΑΨΒΕΕΡ ΑΥΩ ΝΑ-

6 omit Μ̄Ν before ΘΥΛΗ.

18 the first hand begins again with <sup>ρ4ε</sup>.

knows why the *matter* of gold came into existence, and why the *matter* of silver. And that *mystery* knows why the *matter* of copper came into existence, and why the *matter* of iron and of *stone* (?)<sup>1</sup>. And that *mystery* knows why the *matter* of lead came into existence. And that *mystery* knows why the *matter* of glass came into existence, and why the *matter* of *wax*. And that *mystery* knows why *vegetation*, that is, plants came into existence, and why all *materials*. And that *mystery* knows why the waters of the earth and all things within them came into existence, and why the earth also. And that *mystery* knows why the *sea* and the waters came into existence, and why the *wild beasts* in the *sea*. And that *mystery* knows why the *world-matter* came into existence and why it will perish completely.”

**93.** Jesus continued again, he said to his *disciples*: “Yet again, my *disciples* and companions and | brothers, let each

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<sup>1</sup> (7) stone; Till : steel also.

CNHY· MAPE ΠΟΥΛ ΠΟΥΛ ΝΗΦΕ ΜΠΕΠΝΑ ΕΤΝΖΗΤΨ Ν-  
 ΤΕΤΝΧΙCΜΗ ΛΥΩ ΝΤΕΤΝΚΑΤΑΛΑΜΒΑΝΕ ΝΨΑΧΕ ΝΙΜ  
 ΕΤΝΑΧΟΟΥ ΝΗΤΝ· ΧΕ ΧΙΝ ΤΕΝΟΥ ΕΙΝΑΖΙΤΟΟΤ ΕΨΑ-  
 ΧΕ ΝΜΜΗΤΝ ΕΤΒΕ ΝCΟΟΥΝ ΤΗΡΟΥ ΝΤΕ ΠΙΑΤΨΑΧΕ  
 5 ΕΡΟΨ ΧΕ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤCΟΟΥΝ ΧΕ  
 ΕΤΒΕ ΟΥ ΛΨΩΠΕ ΝCΙ ΠΕΜΝΤ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΨΩΠΕ ΝCΙ ΠΕΪΒΤ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ  
 ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ ΝCΙ ΠΡΗC· ΛΥΩ  
 ΕΤΒΕ ΟΥ ΛΨΩΠΕ ΝCΙ ΠΕΜΖΙΤ· ΕΤΙ CΕ ΟΝ ΝΑΜΑΘΗ-  
 10 ΤΗC CΩΤΜ ΛΥΩ ΝΤΕΤΝΟΥΨΖ ΕΤΕΤΗΥΤΝ ΝΤΕΤΝΝΗ-  
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 ΤΟΨ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ ΝCΙ ΝΔΑΙΜΟ-  
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 15 ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ  
 ΛΨΩΠΕ ΝCΙ ΠΚΑΥΜΑ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΨΩΠΕ ΝCΙ  
 ΠΑΗΡ ΕΤΝΟΤΜ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤ-  
 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ ΝCΙ ΝCΙΟΥ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΨΩΠΕ ΝCΙ ΝCΗΠΕ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ  
 20 ΝΤΟΨ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Λ ΠΚΑΖ ΡΨΑΚΕ ΛΥΩ  
 ΕΤΒΕ ΟΥ Λ ΠΜΟΟΥ ΕΙ' ΕΧΨ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ-  
 ΜΜΑΥ ΝΤΟΨ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΠΚΑΖ ΨΟΟΥΕ  
 ΛΥΩ Λ ΠΜΟΥΝΖΨΟΥ ΕΙ' ΕΧΨ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ  
 ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ ΝCΙ  
 25 ΠΖΕΒΩΩΝ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΨΩΠΕ ΝCΙ ΠΖΕΝΟΥΨΕ·  
 ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤCΟΟΥΝ ΧΕ ΕΤ-

one be *sober* in the *Spirit* that is in him, and may you listen and *grasp* every word which I will say to you, for from now I will begin to speak with you concerning all the knowledges of the Ineffable. That *mystery* knows why the west came into existence, and why the east. And that *mystery* knows why the south came into existence and why the north.

*Yet* again, my *disciples*, listen and continue to be *sober*, and hear the whole knowledge of the *mystery* of the Ineffable. For that *mystery* knows why *demons* came into existence, and why mankind. And that *mystery* knows why *heat* came into existence, and why sweet *air*. And that *mystery* knows why the stars came into existence, and why the clouds. And that *mystery* knows why the earth dried and why the water came over it. And that *mystery* knows why the earth was dry and why the rain came upon it. And that *mystery* knows why famine came into existence and why plenty. And that *mystery* knows why | frost came

ΒΕ ΟΥ ΛΥΩΠΕ Ν̄ΣΙ ΠΧΛΥ · ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΠΕ  
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 5 ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟΥ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤ-  
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 ΩΠΕ Ν̄ΣΙ ΠΕΧΙΩΝ ΕΤΝΟΤ̄Μ · ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ-  
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 ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΠΕ Ν̄ΣΙ ΠΚΩΣΤ ΜΠΧΙΣΕ ΛΥΩ ΕΤΒΕ  
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 ΠΤΗΥ Ν̄ΕΕΙΒΤ · ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟΥ ΠΕΤ-  
 15 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΠΕ Ν̄ΣΙ ΠΤΟΥΡΗΣ ΛΥΩ  
 ΕΤΒΕ ΟΥ ΛΥΩΠΕ Ν̄ΣΙ ΠΤΟΥΜΣΙΤ · ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ  
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 Ν̄ΣΙ Ν̄ΣΙΟΥ Ν̄ΤΠΕ · ΛΥΩ Μ̄Ν Ν̄ΔΙΣΚΟΣ Ν̄ΤΕ ΝΕΦΩΣΤΗΡ ·  
 ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΠΕ Ν̄ΣΙ ΠΕΣΤΕΡΕΩΜΑ Μ̄Ν ΝΕΥ- <sup>(ρ411)</sup>  
 20 ΚΑΤΑΠΕΤΑΣΜΑ ΤΗΡΟΥ · ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ  
 Ν̄ΤΟΥ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΠΕ Ν̄ΣΙ Ν̄ΑΡΧΩΝ  
 Ν̄ΝΕΣΦΕΡΑ · ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΠΕ Ν̄ΣΙ ΤΕΣΦΕΡΑ Μ̄Ν  
 ΝΕΣΤΥΠΟΣ ΤΗΡΟΥ · ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟΥ  
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 25 Ν̄ΑΙΩΝ · ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΠΕ Ν̄ΣΙ Ν̄ΑΙΩΝ Μ̄Ν ΝΕΥ-  
 ΚΑΤΑΠΕΤΑΣΜΑ · ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟΥ ΠΕΤ-

23 MS ΝΕΣΤΥΠΟΣ; read ΝΕΣΤΟΠΟΣ.



into existence, and why beneficial dew. And that *mystery* knows why dust came into existence and why sweet coolness. And that *mystery* knows why *hail* came into existence, and why pleasant *snow*. And that *mystery* knows why the west wind came into existence, and why the east wind. And that *mystery* knows why the fire of the height came into existence, and why the waters. And that *mystery* knows why the east wind came into existence. And that *mystery* knows why the south wind and why the north wind came into existence. And that *mystery* knows why the stars of the sky came into existence, and the *discs* of the *luminaries*, and why the *firmament* with all its *veils*. And that *mystery* knows why the *archons* of the *spheres* came into existence, and why the *sphere* with all its *places*<sup>1</sup>. And that *mystery* knows why the *archons* of the *aeons* came into existence, and why the *aeons* with their *veils*. And that *mystery* | knows why the

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<sup>1</sup> (23) places; MS : types.

COOYN XE ETBE OY AYΩWNE N̄C̄I N̄APXΩN N̄TE N̄-  
 AIΩN N̄TYPANNOC · AYΩ ETBE OY AYΩWNE N̄C̄I N̄-  
 APXΩN N̄TAYMETANOĪ · AYΩ ΠMYCTHPION ETM̄MAY  
 N̄TOY PETCOOYN XE ETBE OY AYΩWNE N̄C̄I N̄ΛCI-  
 5 TOYPTOC · AYΩ ETBE OY AYΩWNE N̄C̄I N̄ΔEKANOC ·  
 AYΩ ΠMYCTHPION ETM̄MAY N̄TOY PETCOOYN XE ET-  
 BE OY AYΩWNE N̄C̄I N̄AΓΓEΛOC · AYΩ ETBE OY AY-<sup>(P411<sup>b</sup>)</sup>  
 ΩWNE N̄C̄I N̄APXAGΓEΛOC · AYΩ ΠMYCTHPION ETM̄-  
 MAY N̄TOY PETCOOYN XE ETBE OY AYΩWNE N̄C̄I N̄-  
 10 XOCIC · AYΩ ETBE OY AYΩWNE N̄C̄I N̄NOYTE · AYΩ  
 ΠMYCTHPION ETM̄MAY N̄TOY PETCOOYN XE ETBE OY  
 ZΩWY A ΠKΩZ ΩWNE Z̄M̄ ΠXICE · AYΩ ETBE OY ZΩWC  
 ACΩWNE N̄C̄I T̄M̄NTATKΩZ · AYΩ ΠMYCTHPION ETM̄-  
 MAY N̄TOY PETCOOYN XE ETBE OY AYΩWNE N̄C̄I  
 15 ΠMOCTE AYΩ ETBE OY AYΩWNE N̄C̄I ΠME · AYΩ  
 ΠMYCTHPION ETM̄MAY N̄TOY NE ETCOOYN XE ETBE  
 OY A ΠΩP̄X̄ ΩWNE · AYΩ ETBE OY AYΩWNE N̄C̄I  
 ΠZΩT̄II · AYΩ ΠMYCTHPION ETM̄MAY N̄TOY PETCOOYN  
 XE ETBE OY A T̄M̄NTM̄ĪZOYCO ΩWNE · AYΩ ETBE OY  
 20 A TAPOTAGH M̄ΠTHP̄C̄ ΩWNE · AYΩ ETBE OY ACΩWNE <sup>P46</sup>  
 N̄C̄I T̄M̄NTM̄ĪXPHMA · AYΩ ΠMYCTHPION ETM̄MAY N̄-  
 TOY PETCOOYN XE ETBE OY A T̄M̄NTM̄ĪZHTE ΩW-  
 NE · AYΩ ETBE OY AYΩWNE N̄C̄I ΠCEI · AYΩ ΠMYC-  
 THPION ETM̄MAY N̄TOY PETCOOYN XE ETBE OY AY-  
 25 ΩWNE N̄C̄I N̄CYNZYΓOC · AYΩ ETBE OY AYΩWNE  
 N̄C̄I NEXWPICCYNZYΓOC · AYΩ ΠMYCTHPION ETM̄MAY

17 MS ΠΩP̄X̄; read ΠΠΩP̄X̄.

*tyrannic archons* of the *aeons*<sup>1</sup> came into existence, and why the *archons* which have *repented*. And that *mystery* knows why the *ministers* came into existence, and why the *decans*. And that *mystery* knows why the *angels* came into existence, and why the *archangels*. And that *mystery* knows why the lords came into existence, and why the gods. And that *mystery* knows why envy came into existence in the height, and why lack of envy<sup>2</sup> also. And that *mystery* knows why hatred came into existence, and why love. And that *mystery* knows why disunity came into existence, and why unity. And that *mystery* knows why covetousness came into existence, and why *renunciation* of all things, and why love of *money*. And that *mystery* knows why love of the belly came into existence, and why satiety. And that *mystery* knows why *partners* came into existence, and why the *unpaired ones*. And that *mystery* knows | why godlessness came into exis-

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<sup>1</sup> (1) tyrannic archons of the aeons; MS: archons of the tyrannic aeons.

<sup>2</sup> (13) lack of envy; Schmidt: harmony.

ἄτοϣ πετσοοϥν χε ετβε οϥ λϣωωπε ἄσι τῃντ-  
 λτνοϥτε· λϥω ετβε οϥ λϣωωπε ἄσι τῃντῃλῃ-  
 νοϥτε· λϥω πμϥστηριον ετῃμῃλϥ ἄτοϣ πετσοοϥν  
 χε ετβε οϥ λϣωωπε ἄσι νεφωστηρ· λϥω ετβε  
 5 οϥ λϣωωπε ἄσι νεσπινϑηρ· λϥω πμϥστηριον ετ-  
 ῃμῃλϥ ἄτοϣ πετσοοϥν χε ετβε οϥ λϣωωπε ἄσι  
 νετριδϥνῃμῃς· λϥω ετβε οϥ λϣωωπε ἄσι ἄλζο-  
 ϣατοϣ· λϥω πμϥστηριον ετῃμῃλϥ ἄτοϣ πετσοοϥν  
 χε ετβε οϥ\* λϣωωπε ἄσι νεπροπατωρ· λϥω ετβε <sup>ρϣϑ</sup> <sup>b</sup>  
 10 οϥ λϣωωπε ἄσι ἄζιλικρινεϣ· λϥω πμϥστηριον ετ-  
 ῃμῃλϥ ἄτοϣ πετσοοϥν χε ετβε οϥ λϣωωπε ἄσι  
 πῃνοϣ ἄλϥϑαλῃς· λϥω ετβε οϥ λϣωωπε ἄσι νεϣ-  
 πῃστοϣ· λϥω πμϥστηριον ετῃμῃλϥ ἄτοϣ πετσο-  
 οϥν χε ετβε οϥ λϣωωπε ἄσι πῃνοϣ ἄτριδϥνῃμῃς·  
 15 λϥω ετβε οϥ λϣωωπε ἄσι πῃνοϣ ἄπροπατωρ ἄλ-  
 ζοϣατοϣ· λϥω πμϥστηριον ετῃμῃλϥ ἄτοϣ πετσο-  
 οϥν χε ετβε οϥ λϣωωπε ἄσι πῃλζῃντῃωομτε ἄ-  
 λῃων· λϥω ετβε οϥ λϣωωπε ἄσι πτοποϣ ἄἄατμε-  
 σοϣ· λϥω πμϥστηριον ετῃμῃλϥ ἄτοϣ πετσοοϥν  
 20 χε ετβε οϥ λϣωωπε ἄσι ἄπαρῃλῃημῃπῃτῃς ἄτμε-  
 σοϣ· λϥω χε ετβε οϥ λϣωωπε ἄσι ἄπαρϑενοϣ  
 ἄποϥοεῖν· λϥω πμϥστηριον ετῃμῃλϥ ἄτοϣ πε ετ-  
 σοοϥν χε ετβε οϥ λϣωωπε ἄσι ἄδιακονοϣ ἄτ- [c]  
 μεσοϣ· λϥω ετβε οϥ λϣωωπε ἄσι ἄαγγελοϣ ἄτ-  
 25 μεσοϣ· λϥω πμϥστηριον ετῃμῃλϥ ἄτοϣ πετσοοϥν

2 λϥω . . . τῃντῃλῃνοϥτε written in margin below by the same hand.

tence, and why the love of God. And that *mystery* knows why the *luminaries* came into existence, and why the *light-sparks*. And that *mystery* knows why the *triple-powered ones* came into existence, and why the *invisible ones*. And that *mystery* knows why the *forefathers* and why the *pure ones* came into existence. And that *mystery* knows why the great Authades came into existence, and why his *faithful ones*. And that *mystery* knows why the great *triple-power* came into existence, and why the great *invisible forefather*. And that *mystery* knows why the thirteenth *aeon* came into existence, and why the *place* of those of the *Midst*. And that *mystery* knows why the *paralemtai* of the *Midst* came into existence, and why the *virgins* of the light. And that *mystery* knows why the *servers* of the *Midst* came into existence, and why the *angels* of the *Midst*. And that *mystery* knows |

ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄ΣΙ ΠΚΛΖ Μ̄ΠΟΥΘΕΙΝ · ΑΨΩ  
 ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄ΣΙ ΠΙΝΟΣ Μ̄ΠΑΡΑΛΗΜΠΤΗΣ Μ̄ΠΟΥΘ-  
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 ΒΕ ΟΥ ΑΨΩΠΕ Ν̄ΣΙ ΣΑΒΑΘΘ ΠΑΓΛΘΟΣ · ΑΨΩ ΠΜΥΣ-  
 ΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϞ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ  
 10 ΑΨΩΠΕ Ν̄ΣΙ ΠΤΟΠΟΣ Ν̄ΝΑΟΥΝΑΜ · ΑΨΩ ΕΤΒΕ ΟΥ  
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 ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄ΣΙ ΝΕΠΡΟΒΟΛΟ-  
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 15 ΣΝΟΟΥΣ Ν̄ΣΩΤΗΡ · ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϞ  
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 ΑΨΩΠΕ Ν̄ΣΙ ΠΕΨΙΣ Μ̄ΦΥΛΛΑΞ · ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ  
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 20 Ν̄ΣΙ Ν̄ΣΑΤΡΕΕΥ Ν̄ΣΩΤΗΡ · ΑΨΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄ΣΙ  
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 ΑΨΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄ΣΙ ΠΣΑΨ̄ Ν̄ΣΑΜΗΝ · ΑΨΩ  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϞ ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ  
 25 ΑΨΩΠΕ Ν̄ΣΙ ΠΚΕΡΑΨΜΟΣ ΕΝΨΩΟΠ ΑΝ · ΑΨΩ ΕΤΒΕ <sup>\*\*</sup>ΣΑ  
 ΟΥ ΑΨΩΤΨ̄ ΕΒΟΛ :

4 MS ΑΨΩΠΕ; read ΑΨΩΠΕ.

why the Land of the Light came into existence, and why the great *paralemptes* of the light. And that *mystery* knows why the *watchers* of the *place* of those of the right came into existence, and why the *leaders* of these. And that *mystery* knows why the *gate* of life came into existence, and why Sabaoth the *Good*. And that *mystery* knows why the *place* of those of the right came into existence, and why the Land of the Light which is the *Treasury* of the Light. And that *mystery* knows why the *emanations* of the light came into existence, and why the twelve *saviours*. And that *mystery* knows why the three *gates* of the *Treasury* of the Light came into existence, and why the nine *watchers*. And that *mystery* knows why the twin *saviours* came into existence, and why the three *amens*. And that *mystery* knows why the five trees came into existence, and why the seven *amens*. And that *mystery* knows why the *mixture* which does not exist came into existence, and why it was purified.” |

5 ζ̄ ΛΥΟΥΩΣ ΟΝ ΕΓΟΟΤ̄Ῡ Ν̄ΟΙ ῙΣ ΠΕΧΛΑΥ Ν̄ΜΕΥΜΑΟΙΓΓΗΣ  
 ΧΕ ΕΤΙ ΝΑΜΛΘΗΤΗΣ ΝΗΦΕ Μ̄ΜΩΤ̄Ν̄ ΛΥΩ ΜΑΡΕ ΠΟΥΛ  
 ΠΟΥΛ Μ̄ΜΩΤ̄Ν̄ ΕΙΝΕ Ν̄ΤΒΟΜ Ν̄ΤΑΙΟΗΟΙΟΙΟΙ Ν̄ΤΕ ΠΟΥΟΕΙΝ  
 ΕΘΗ Μ̄ΜΟΥ. Ν̄ΤΕΤ̄Ν̄ΧΙΟΙΜΗ ΕΒΟΛ Ζ̄Ν̄ ΟΥΩΡ̄Χ̄. ΧΙΝ ΤΕ-  
 5 ΝΟΥ ΓΑΡ ΕΙΝΑΨΑΧΕ Ν̄ΜΜΗΤ̄Ν̄ ΕΠΤΟΠΟΟ ΤΗΡ̄Ῡ Ν̄ΤΑΛΗ-  
 ΟΙΑ Ν̄ΤΕ ΠΙΑΤΨΑΧΕ ΕΡΟΥ. ΛΥΩ Μ̄Ν̄ ΟΕ ΕΤ̄ῩΟ Μ̄ΜΟΟ:

ζ̄ ΛΨΩΠΕ ΔΕ Ν̄ΤΕΡΕ Μ̄ΜΛΘΗΤΗΣ ΣΩΤ̄Μ̄ ΕΝΕΪΨΑΧΕ  
 ΕΤ̄ῩΧΩ Μ̄ΜΟΟΥ Ν̄ΟΙ ῙΣ. ΛΥΕΚΛΙΝΕ ΛΥΩ ΛΥΚΑΤΟΟΤΟΥ  
 ΕΒΟΛ ΕΠΤΗΡ̄Ῡ. ΛΣΕΙ' ΕΘΗ Ν̄ΟΙ ΜΑΡΙΑ ΤΜΑΓΔΑΛΛΗΝΗ  
 10 ΛΣΠΑΖΤ̄Σ ΕΧ̄Ν̄ Ν̄ΟΥΕΡΗΤΕ Ν̄ΙΣ ΛΣΟΥΩΨ̄Τ̄ ΕΡΟΟΥ.  
 ΛΣΩΨ ΕΒΟΛ ΛΣΡΙΜΕ ΠΕΧΛΑΟ ΧΕ ΝΑ' ΖΑΡΟΪ ΠΑΧΟΕΙΟ.  
 ΕΜ̄ΜΟΝ Λ ΝΑΣΝΗΥ ΣΩΤ̄Μ̄ ΛΥΩ ΛΥΚΑΤΟΟΤΟΥ ΕΒΟΛ <sup>α</sup>Σ̄Α<sup>β</sup>  
 Ζ̄Ν̄ Ν̄ΨΑΧΕ ΕΤ̄Κ̄ΧΩ Μ̄ΜΟΟΥ: ΤΕΝΟΥ ΔΕ ΠΑΧΟΕΙΟ ΕΤ-  
 ΒΕ ΠΣΟΟΥΝ Ν̄ΝΕΪΨΑΧΕ ΤΗΡΟΥ Ν̄ΤΑΚΧΟΟΥ ΕΥΨΟΟΠ  
 15 ΖΡΑΪ Ζ̄Μ̄ ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ ΕΡΟΥ. ΑΛΛΑ ΔΙΣΩΤ̄Μ̄  
 ΕΡΟΚ ΕΚΧΩ Μ̄ΜΟΪ ΧΕ ΧΙΝ ΤΕΝΟΥ ΕΙΝΑΛΑΡΧΙ Ν̄ΨΑΧΕ  
 Ν̄ΜΜΗΤ̄Ν̄ ΕΠΣΟΟΥΝ ΤΗΡ̄Ῡ Μ̄ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ  
 ΕΡΟΥ. ΠΕΪΨΑΧΕ ΟΥΝ ΕΤ̄Κ̄ΧΩ Μ̄ΜΟΟΥ ΕΙΕ Μ̄ΠΙΑΤ̄Κ̄ΖΩΝ  
 ΕΖΟΥΝ ΕΧΩΚ ΕΒΟΛ Μ̄ΠΨΑΧΕ. ΕΤΒΕ ΠΑΪ ΟΥΝ ΝΑΣΝΗΥ  
 20 ΛΥΣΩΤ̄Μ̄ ΛΥΚΑΤΟΟΤΟΥ ΕΒΟΛ ΛΥΛΟ ΕΥΑΙΟΘΑΝΕ ΧΕ  
 ΕΚΨΑΧΕ Ν̄ΜΜΑΥ Ν̄ΑΨ Ν̄ΖΕ. ΕΤΒΕ Ν̄ΨΑΧΕ ΕΤ̄Κ̄ΧΩ Μ̄-  
 ΜΟΟΥ ΝΑΥ. ΤΕΝΟΥ ΔΕ ΠΑΧΟΕΙΟ ΕΨΧΕ ΕΡΕ ΠΣΟΟΥΝ  
 Ν̄ΝΑΪ ΤΗΡΟΥ ΕΨΨΟΟΠ Ζ̄Μ̄ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ. ΕΙΕ  
 ΝΙΜ ΠΕ ΠΡΩΜΕ ΕΤ̄Ζ̄Μ̄ ΠΚΟΟΜΟΟ ΕΤΕ' ΟΥΝΨΟΟΜ Μ̄- [C<sup>B</sup>]  
 25 ΜΟΟΥ ΕΝΟΪ Μ̄ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ Μ̄Ν̄ ΝΕΨΣΟΟΥΝ ΤΗ-

2 ΛΥΩ . . . Ν̄ΜΩΤ̄Ν̄ written in margin below by the same hand.

14 MS ΕΥΨΟΟΠ; perhaps better ΕΨΨΟΟΠ.



94. Jesus continued again and said to his *disciples*: “Yet still, my *disciples*, be *sober* and let each one of you bring forward the power of *perception* of the light, that you may listen with assurance<sup>1</sup>. For from now I will speak to you of the whole *place* of *truth* of the Ineffable and of the manner in which it is.”

Now it happened when the *disciples* heard these words which Jesus said, they *retired* and they despaired completely<sup>2</sup>.

Then Maria Magdalene came forward. She prostrated herself at the feet of Jesus, she worshipped at them, she cried out, she wept and said: “Have mercy on me, my Lord, for my brothers have heard and they have despaired because of the words<sup>3</sup> which thou hast said to them. Now at this time, my Lord, concerning the knowledge of all these words which thou hast said to us, that they are in the *mystery* of the Ineffable — but I have heard thee <saying to me><sup>4</sup>: ‘From this time I will *begin* to speak with you of the whole knowledge of the *mystery* of the Ineffable’ — now this discourse which thou speakest, thou hast not approached the completion of the discourse<sup>5</sup>. Now because of this my brothers have heard and despaired, and have ceased to *perceive* in what manner thou dost speak with them. Concerning the words which thou hast said to them, now<sup>6</sup> at this time, my Lord, if the knowledge of all these things is in that *mystery*, what man in the *world* has power to *understand*

<sup>1</sup> (4) with assurance; Till: with attention.

<sup>2</sup> (8) they retired and they despaired completely; Till: they became discouraged and they ceased to listen.

<sup>3</sup> (12) they have despaired because of the words; Till: they have ceased to listen to the words (see also 218.20).

<sup>4</sup> (16) I have heard thee <saying to me>; Coptic construction grammatically impossible but not emended by Schmidt.

<sup>5</sup> (18) thou hast not approached the completion of the discourse; Till: (or) art thou not yet near to completing the discourse?

<sup>6</sup> (22) with them. Concerning the words which ... to them, now ...; Till: with them about the words which ... to them. Now ...

ΡΟΥ· ΛΥΩ ΠΤΥΠΟΣ ΝΝΕΪΩΑΧΕ ΤΗΡΟΥ ΕΝΤΑΚΧΟΟΥ  
ΕΤΒΗΗΤῘ:

5 ὅ ΑΣΩΩΠΕ ΟΕ ΝΤΕΡΕ ΙῚ ḲΩΤḲ ΕΝΕΪΩΑΧΕ ΕΤῚΧΩ  
ΜΜΟΟΥ ΝΒΙ ΜΑΡΙΑ ΛΧΕΙΜΕ ΧΕ ΛΥḲΩΤḲ ΝΒΙ ΜΜΑ-  
5 ΘΗΤΗΣ ΛΥΑΡΧΙ ΝΚΑΤΟΟΤΟΥ ΕΒΟΛ ΛΧ†ΤΩΚ ΝḲΗΤ  
ΝΑΥ ΠΕΧΑΧ ΝΑΥ ΧΕ ΜΠΡΛΥΠΙ ΟΕ ΝΑΜΑΘΗΤΗΣ ΕΤΒΕ  
ΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΧ· ΕΤΕΤḲΜΕΕΥΕ ΧΕ  
ΝΤΕΤḲΝΝΑΝΟΪ ΜΜΟΧ ΑΝ· ḲΑΜΗΝ †ΧΩ ΜΜΟΣ ΝΗΤḲ ΧΕ  
ΠΩΤḲ ΠΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤḲΜΑΥ· ΛΥΩ ΠΛΟΥΟΝ ΝΙΜ  
10 ΠΕ ΕΤΝΑḲΩΤḲ ΝḲΩΤḲ ΝḲΕΛΠΟΤΑḲΣΕ ΜΠΕΪΚΟΣΜΟΣ  
ΤΗΡῘ ΜḲ ΘΥΛΗ ΤΗΡῚ ΕΤḲḲΗΤῘ· ΛΥΩ ΝḲΕΛΠΟΤΑḲΣΕ  
ΜΜΕΕΥΕ ΝΙΜ ΜΠΟΝΗΡΟΝ ΕΤΩΟΠ ΝḲΗΤΟΥ· ΛΥΩ  
ΝḲΕΛΠΟΤΑḲΣΕ ΝΡΡΟΟΥΩ ΤΗΡΟΥ ΜΠΕΪΑΙΩΝ· [CB<sup>b</sup>]

ὅ ΤΕΝΟΥ ΟΕ ΟΥΝ †ΧΩ ΜΜΟΣ ΝΗΤḲ ΧΕ ΟΥΟΝ ΝΙΜ  
15 ΕΤΝΑḲΠΟΤΑḲΣΕ ΜΠΚΟΣΜΟΣ ΤΗΡῘ ΜḲ ΝΕΤḲḲΗΤῘ ΤΗ-  
ΡΟΥ· ΛΥΩ ΝḲḲΥΠΟΤΑḲΣΕ ΝΤḲḲḲḲΝΟΥΤΕ· ΠΜΥΣΤΗ-  
ΡΙΟΝ ΕΤḲΜΑΥ ḲΜΟΤḲ ΝΑΥ ΝḲΟΥΟ ΕΜΜΥΣΤΗΡΙΟΝ  
ΤΗΡΟΥ ΝΤḲḲḲḲḲḲ ΜΠΟΥΟΕΙΝ· ΛΥΩ ḲΜΑΤΩΟΥ ΕΝΟΪ  
ΜΜΟΧ ΝḲΟΥΟ ΕΡΟΟΥ ΤΗΡΟΥ· ΛΥΩ ḲΑḲΟΟΥΤ ΝḲΟΥΟ  
20 ΕΡΟΟΥ ΤΗΡΟΥ· ΠΕΤḲḲḲ ΕḲΟΥΝ ΕΠḲΟΟΥΝ ΜΠΜΥΣΤΗ-  
ΡΙΟΝ ΕΤḲΜΑΥ· ΩΔΑḲΠΟΤΑḲΣΕ ΜΠΕΪΚΟΣΜΟΣ ΤΗΡῘ ΜḲ  
ΝΡΡΟΟΥΩ ΤΗΡΟΥ ΕΤḲḲΗΤῘ· ΕΤΒΕ ΠΛΪ ΟΕ ΛΪΧΟΟΣ Ε-  
ΡΩΤḲ ΜΠΙΟΥΟΕΙΩ ΧΕ ΟΥΟΝ ΝΙΜ ΕΤḲΡΟΟΥΩ ΛΥΩ  
ΕΤḲΟΣΕ ḲΑ ΤΕΥΕΤḲΩ· ΑΜΗΪΤḲ ΕΡΑΤ ΤΑ†ḲḲḲḲḲḲ ΝΗΤḲ

5 MS ΛΥΑΡΧΙ; read ΛΥΑΡΧΙ.

that *mystery*, with all its knowledges | and the *type* of all these words which thou hast spoken about it?"

95. Now it happened when Jesus heard these words which Maria said and he knew that the *disciples* had heard and that they had *begun* to despair, he encouraged them and said to them : "Be not now *sorrowful*, my *disciples*, because of the *mystery* of the Ineffable, thinking that you will not *understand* it. *Truly* I say to you, that *mystery* belongs to you and to everyone who will hear you, and *renounce* this whole *world* and all the *matter* within it, and *renounce* every *wicked* thought within themselves, and *renounce* all the cares of this *aeon*. *Now* at this time I say to you, everyone who will *renounce* the whole *world* and everything in it and will *submit* themselves<sup>1</sup> to Godhood, that *mystery* is easier for them than all the *mysteries* of the Kingdom of the Light, and it is more successfully *understood* than them all, and it is lighter than them all. He who comes to know that *mystery* is wont to *renounce* this whole *world* and all the cares within it.

Because of this now I said to you once : 'Everyone who is weary and heavy-laden<sup>2</sup>, come to me and I will give you rest. | *For* my burden is light and my yoke is compas-

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<sup>1</sup> (16) themselves; lit. himself.

<sup>2</sup> (24, 25) weary and heavy-laden; lit. oppressed with care and troubled by their burden.

ΧΕ ΣΑΣΩΟΥ ΓΑΡ Ν̄ΣΙ ΤΛΕΤΠΩ \*\* ΛΥΩ ΟΥΡ̄ΜΡΑΩ ΠΕ cr  
 ΠΑΝΑΣΒΕÇ· ΤΕΝΟΥ ΔΕ ΠΕΤΝΑΧΙ Μ̄ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ-  
 ΜΑΥ ΨΑΧΑΠΟΤΑΣΣΕ Μ̄ΠΚΟΣΜΟΣ ΤΗΡ̄Ç· ΛΥΩ Μ̄Ν ΠΡΟ-  
 ΟΥΩ Ν̄ΘΥΛΗ ΤΗΡ̄Ç ΕΤ̄Ν̄ΖΗΤ̄Ç· ΕΤΒΕ ΠΑΙ ΔΕ ΟΥΝ ΝΑ-  
 5 ΜΛΘΗΤΗΣ Μ̄ΠΡΑΥΠΕΙ ΕΤΕΤ̄ΝΜΕΕΥΕ ΧΕ ΠΜΥΣΤΗΡΙΟΝ  
 ΕΤ̄ΜΜΑΥ Ν̄ΤΕΤ̄ΝΝΑΝΟΪ Μ̄ΜΟÇ ΑΝ· ΣΑΜΗΝ †ΧΩ Μ̄ΜΟΣ  
 ΝΗΤ̄Ν ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ÇΜΑΤΩΟΥ ΕΝΟΪ Μ̄-  
 ΜΟÇ Ν̄ΖΟΥΟ Ε̄ΜΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ· ΛΥΩ ΣΑΜΗΝ †ΧΩ  
 Μ̄ΜΟΣ ΝΗΤ̄Ν ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΠΩΤ̄Ν ΠΕ Μ̄Ν  
 10 ΟΥΟΝ ΝΙΜ ΕΤΝΑΑΠΟΤΑΣΣΕ Μ̄ΠΚΟΣΜΟΣ ΤΗΡ̄Ç Μ̄Ν ΘΥ-  
 ΛΗ ΤΗΡ̄Ç ΕΤ̄Ν̄ΖΗΤ̄Ç· ΤΕΝΟΥ ΔΕ ΣΩΤ̄Μ ΝΑΜΛΘΗΤΗΣ ΛΥΩ  
 ΝΑΩΒΕΕΡ ΛΥΩ ΝΑΣΝΗΥ· ΤΑΠΡΟΤΡΕΠΕ Μ̄ΜΩΤ̄Ν ΕΠΣΟ-  
 ΟΥΝ Μ̄ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ ΕΡΟÇ· ΝΑΙ Ε†ΨΑΧΕ  
 Ν̄ΜΜΗΤ̄Ν ΕΡΟΟΥ ΧΕ ΠΣΟΟΥΝ ΓΑΡ ΤΗΡ̄Ç †ΠΗΖ ΕΧΟΟÇ cr<sup>b</sup>  
 15 ΕΡΩΤ̄Ν Ζ̄Μ ΠΣΩΡ ΕΒΟΛ Μ̄ΠΤΗΡ̄Ç· ΧΕ ΠΣΩΡ ΓΑΡ ΕΒΟΛ  
 Μ̄ΠΤΗΡ̄Ç ΠΕ ΠΕÇΣΟΟΥΝ· ΑΛΛΑ ΤΕΝΟΥ ΔΕ ΣΩΤ̄Μ ΤΑ-  
 ΨΑΧΕ Ν̄ΜΜΗΤ̄Ν Ζ̄Ν ΟΥΠΡΟΚΟΠΗ ΕΤΒΕ ΠΣΟΟΥΝ Μ̄Π-  
 ΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟÇ  
 ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛÇΚΥΛΛΕΙ Μ̄ΜΟÇ Ν̄ΣΙ Π†ΟΥ  
 20 Μ̄ΠΑΡΑΣΤΑΤΗΣ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΠΡΟΕΛΘΕ ΕΒΟΛ Ζ̄Ν  
 ΝΙΑΠΑΤΩΡ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟÇ ΠΕΤ-  
 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛÇΚΥΛΛΕΙ Μ̄ΜΟÇ Ν̄ΣΙ ΠΝΟÇ Ν̄-  
 ΟΥΟΕΙΝ Ν̄ΤΕ ΝΙΟΥΟΕΙΝ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΠΡΟΕΛΘΕ  
 ΕΒΟΛ Ζ̄Ν ΝΙΑΠΑΤΩΡ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄-  
 25 ΤΟÇ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛÇΚΥΛΛΕΙ Μ̄ΜΟÇ Ν̄ΣΙ

16 MS originally ΠΣΟΟΥΝ; π crossed out and ΠΕÇ inserted above.

23 MS ΛΥΠΡΟΕΛΘΕ; read ΛÇΠΡΟΕΛΘΕ.

sionate' \*. Now at this time he who will receive that *mystery* is wont to *renounce* the whole *world* and all the *material* cares within it. Because of this *now*, my *disciples*, be not *sorrowful* and think that you will not *understand* that *mystery*. *Truly* I say to you, it is more successfully *understood* than all the *mysteries*. And *truly* I say to you, that *mystery* belongs to you and to all those who will *renounce* the whole *world* and all the *matter* within it. Now at this time, hear, my *disciples* and companions and brothers, that I *urge* you to the knowledge of the *mystery* of the Ineffable. I say these things to you *for* I succeed in saying the whole knowledge to you in the distribution of the All, *for* the distribution of the All is its knowledge. *But* now at this time hear that I speak *progressively* concerning the knowledge of that *mystery* with you. That *mystery* knows why the five *helpers* (*parastatai*) *troubled*<sup>1</sup>, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the great Light of Lights *troubled*, and why it *came forth* from the *fatherless ones*. And that *mystery* knows why the first ordinance *troubled*, |

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\* cf. Mt. 11.28, 30

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<sup>1</sup> (19) troubled; lit. troubled themselves; Schmidt: strained themselves; Till: troubled themselves; see Mk. 5. 35; Lk. 7.6; 8.49 (also 220.22ff.; 347.5; 349.13).

πωορπ̄ ν̄τωψ̄· λ̄γω ε̄τβε ο̄γ λ̄χπωρ̄χ̄ ε̄βολ ε̄σαψ̄  
 μ̄μ̄υσ̄τη̄ριον λ̄γω ε̄τβε ο̄γ ρ̄ωω̄ λ̄γμο̄υτε ε̄ροϋ  
 χ̄ε πωορπ̄ ν̄τωψ̄· λ̄γω ε̄τβε ο̄γ λ̄γπροε̄λθε ε̄βολ [CA]  
 ρ̄ν̄ ν̄ιαπᾱτωρ̄· λ̄γω π̄μ̄υσ̄τη̄ριον ε̄τ̄μ̄μᾱγ̄ ν̄τοϋ πε̄τ-  
 5 σοο̄υν̄ χ̄ε ε̄τβε ο̄γ λ̄χ̄σκ̄ῡλλ̄ει μ̄μοϋ ν̄β̄ι π̄νοϋ ν̄-  
 ο̄γ̄ο̄ειν̄ ν̄χᾱρᾱγ̄μη̄ ν̄ο̄γ̄ο̄ειν̄· λ̄γω ε̄τβε ο̄γ λ̄γ̄ᾱρ̄ε̄-  
 ρ̄ατο̄ῡ λ̄χ̄ν̄ προ̄βολ̄η̄· λ̄γω ε̄τβε ο̄γ λ̄γπροε̄λθε  
 ε̄βολ ρ̄ν̄ ν̄ιαπᾱτωρ̄· λ̄γω π̄μ̄υσ̄τη̄ριον ε̄τ̄μ̄μᾱγ̄ ν̄-  
 τοϋ πε̄τσοο̄υν̄ χ̄ε ε̄τβε ο̄γ λ̄χ̄σκ̄ῡλλ̄ε μ̄μοϋ ν̄β̄ι  
 10 πωορπ̄ μ̄μ̄υσ̄τη̄ριον ε̄τε ν̄τοϋ πε̄ π̄με̄ρ̄χο̄ῡτᾱχ̄τε  
 μ̄μ̄υσ̄τη̄ριον ε̄βολ λ̄γω ε̄τβε ο̄γ λ̄χ̄κ̄ω ρ̄ρᾱϊ̄ ν̄ρ̄η̄τ̄ϋ̄  
 μ̄π̄μ̄ν̄τ̄ς̄νο̄ο̄ῡς̄ μ̄μ̄υσ̄τη̄ριον̄ κᾱτᾱ τη̄νε̄ ν̄τᾱρῑο̄μη̄-  
 ϋ̄ς̄ ν̄ν̄ιᾱχ̄ω̄ρη̄το̄ς̄ ν̄ᾱπε̄ρᾱν̄το̄ς̄· λ̄γω ε̄τβε ο̄γ λ̄χ̄-  
 προε̄λθε ε̄βολ ρ̄ν̄ ν̄ιαπᾱτωρ̄· λ̄γω π̄μ̄υσ̄τη̄ριον ε̄τ-  
 15 μ̄μᾱγ̄ ν̄τοϋ πε̄τσοο̄υν̄ χ̄ε ε̄τβε ο̄γ λ̄χ̄σκ̄ῡλλ̄ει μ̄-  
 μο̄ο̄ῡ ν̄β̄ι μ̄μ̄ν̄τ̄ς̄νο̄ο̄ῡς̄ ν̄λ̄β̄ῑνη̄το̄ς̄ λ̄γω ε̄τβε ο̄γ [CA<sup>b</sup>]  
 ρ̄ω λ̄γ̄τᾱρ̄ο̄ο̄ῡ ε̄ρᾱτο̄ῡ μ̄ν̄ νε̄γ̄τᾱξ̄ις̄ τη̄ρο̄ῡ λ̄γω  
 ε̄τβε ο̄γ λ̄γπροε̄λθε ε̄βολ ρ̄ν̄ ν̄ιαπᾱτωρ̄· λ̄γω π̄μ̄υσ̄-  
 τη̄ριον ε̄τ̄μ̄μᾱγ̄ ν̄τοϋ πε̄τσοο̄υν̄ χ̄ε ε̄τβε ο̄γ λ̄γ-  
 20 σ̄κ̄ῡλλ̄ει μ̄μο̄ο̄ῡ ν̄β̄ι ν̄ιᾱσᾱλε̄ῡτο̄ς̄ λ̄γω ε̄τβε ο̄γ  
 λ̄γ̄τᾱρ̄ο̄ο̄ῡ ε̄ρᾱτο̄ῡ ε̄γ̄πο̄ρ̄χ̄ ε̄βολ ε̄μ̄ν̄τ̄ς̄νο̄ο̄ῡς̄ ν̄-  
 τᾱξ̄ις̄ λ̄γω ε̄τβε ο̄γ λ̄γπροε̄λθε ε̄βολ ρ̄ν̄ ν̄ιαπᾱτωρ̄  
 νᾱϊ̄ ε̄τη̄η̄ ε̄ν̄τᾱξ̄ις̄ μ̄πε̄χ̄ω̄ρη̄μᾱ μ̄π̄ιᾱτ̄ω̄ᾱχ̄ε̄ ε̄ροϋ·

3 MS λ̄γπροε̄λθε; read λ̄χ̄προε̄λθε. π̄ in upper right-hand margin at end of quire.

6 MS λ̄γ̄ᾱρ̄ε̄ρᾱτο̄ῡ; read λ̄χ̄ᾱρ̄ε̄ρᾱτ̄ϋ̄.

7 MS λ̄γπροε̄λθε; read λ̄χ̄προε̄λθε.

and why it was divided into seven *mysteries*; and moreover why it was called the first ordinance, and why it *came forth* from the *fatherless ones*. And that *mystery* knows why the great light of the *incisions* of light *troubled*, and why it was set up without *emanations*, and why it *came forth* from the *fatherless ones*. And that *mystery* knows why the First *Mystery troubled*, which is the 24th *mystery* from without, and why it laid down<sup>1</sup> within itself the twelve *mysteries* according to the reckoning of the *number* of the *incomprehensible* and the *endless ones*<sup>2</sup>, and why it *came forth* from the *fatherless ones*. And that *mystery* knows why the twelve *motionless ones troubled*, and why they all stood up with all their *ranks*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *unshakeable ones troubled*, and why they stood up separately in twelve *ranks*, and why they *came forth* from the *fatherless ones*. which belong to the *ranks* of the *space* of the Ineffable. |

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<sup>1</sup> (11) laid down; Schmidt : imitated.

<sup>2</sup> (13) incomprehensible and endless ones; Till : endless incomprehensible ones.

ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ̄ΣΟΟΥΝ ΧΕ ΕΤ-  
 ΒΕ ΟΥ ΑΥΣΚΥΛΛΕ Μ̄ΜΟΟΥ Ν̄ΒΙ ΝΙΑΕΝΝΟΗΤΟΣ ΝΑΪ ΕΤ-  
 ΗΠ ΕΠΕΧΩΡΗΜΑ ΣΝΑΥ Ν̄ΤΕ ΠΙΑΤΩΑΧΕ ΕΡΟϢ· ΑΥΩ  
 ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ Ζ̄Ν ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥΣ-  
 5 ΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ̄ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥ-  
 ΣΚΥΛΛΙ Μ̄ΜΟΟΥ Ν̄ΒΙ ΠΙΜ̄ΝΤ̄ΣΝΟΟΥΣ Ν̄ΑΧΗΜΑΝΤΟΣ· <sup>CG</sup>  
 ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΤΑΖΟΟΥ ΕΡΑΤΟΥ Μ̄Ν̄Ν̄ΣΑ Ν̄ΤΑΞΙΣ ΤΗ-  
 ΡΟΥ Ν̄ΝΙΑΜΥΝΑΝΤΟΣ Ε̄Ν̄ΤΟΟΥ ΖΩΩΟΥ ΖΕΝΑΧΩΡΗΤΟΝ  
 ΝΕ Ν̄ΑΠΕΡΑΝΤΟΣ· ΑΥΩ ΕΤΒΕ ΟΥ ΡΩ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ  
 10 Ζ̄Ν ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ-  
 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΣΚΥΛΛΙ Μ̄ΜΟΟΥ Ν̄ΒΙ ΝΙΑΜΥ-  
 ΝΑΝΤΟΣ ΝΑΪ ΕΤΕ Μ̄ΠΟΥΜΥΝΕΥΕ Μ̄ΜΟΟΥ ΟΥΔΕ Μ̄-  
 ΠΟΥΝ̄ΤΟΥ ΕΠΕΤΟΥΟΝ̄Σ ΕΒΟΛ ΚΑΤΑ ΤΟΙΚΟΝΟΜΙΑ Μ̄ΠΙ-  
 ΟΥΑ Ν̄ΟΥΩΤ ΠΙΑΤΩΑΧΕ ΕΡΟϢ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥ-  
 15 ΠΡΟΕΛΘΕ ΕΒΟΛ Ζ̄Ν ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ-  
 Μ̄ΜΑΥ Ν̄ΤΟϢ ΠΕΤ̄ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΣΚΥΛΛΙ Μ̄-  
 ΜΟΟΥ Ν̄ΒΙ ΝΙΖΥΠΕΡΒΛΘΟΣ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΣΟΡΟΥ  
 ΕΒΟΛ ΕΥΟ Ν̄ΟΥΤΑΞΙΣ Ν̄ΟΥΩΤ ΑΥΩ ΕΤΒΕ ΟΥ ΑῩΠΡΟ- <sup>CG</sup><sup>b</sup>  
 ΕΛΘΕ ΕΒΟΛ Ζ̄Ν ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ  
 20 Ν̄ΤΟϢ ΠΕΤ̄ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΣΚΥΛΛΙ Μ̄ΜΟΟΥ Ν̄-  
 ΒΙ ΠΙΜ̄ΝΤ̄ΣΝΟΟΥΣ Ν̄ΤΑΞΙΣ Ν̄ΝΙΑΖΡΗΤΟΣ ΑΥΩ ΕΤΒΕ ΟΥ  
 ΡΩ ΑΥΝΕΖΟΥ ΕΒΟΛ ΕΥΟ Ν̄ΩΟΜΤΕ Μ̄ΜΕΡΙΣ· ΑΥΩ ΕΤΒΕ  
 ΟΥ ΡΩ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ Ζ̄Ν ΝΙΑΠΑΤΩΡ·

ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ̄ΣΟΟΥΝ ΧΕ ΕΤ-  
 25 ΒΕ ΟΥ ΑΥΣΚΥΛΛΙ Μ̄ΜΟΟΥ Ν̄ΒΙ ΝΙΑΦΘΑΡΤΟΣ ΤΗΡΟΥ

6 Ἰλ in upper left-hand margin at beginning of quire.

8 MS Ἰνιαμυνηαντος; read Ἰνιαμηνυτος; also line 11. MS ζωωου; better ζωου.



And that *mystery* knows why the *unthinkable ones*, which belong to the two *spaces*<sup>1</sup> of the Ineffable, *troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the twelve *unmarked ones troubled*, and why afterwards all the *ranks* of the *undisclosed ones* stood up, they themselves being *incomprehensible* and *endless*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *undisclosed ones troubled* — these ones which were not *disclosed*, nor were they brought to manifestation *according to* the *organisation* of the Only One, the Ineffable — and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *fathomless* (?) ones *troubled*, and why they were distributed to be one *rank*<sup>2</sup>, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the twelve *ranks* of the *unutterable ones troubled*, and why they divided to be three *parts*, and why they *came forth* from the *fatherless ones*.

And that *mystery* knows why all the *imperishable ones troubled* | to be twelve *places*, and why they were placed

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<sup>1</sup> (3) the two spaces; Schmidt : the second space.

<sup>2</sup> (18) distributed to be one rank; Schmidt: distributed, being one rank (see 222.22; 223.2, 8).

ΕΥΘ ΜΜΝΤ̄CNOOYC N̄TOIHC· AYΩ ETBE OY AYKAAΥ  
 EYCIH EBOΛ N̄CA N̄GYEPHY ZPAI ZN̄ OYTAZIC N̄OYWT·  
 AYΩ ETBE OY AYHOPXOY EBOΛ AYAAΥ N̄TAZIC TAZIC·  
 EN̄TOOY ZWOY ZENAXΩPHTON NG AYΩ ZENAPEPAN-  
 5 TON NE· AYΩ ETBE OY AYHPOEΛΘE EBOΛ ZN̄ NIAΠA-  
 TWP: AYΩ HMYCTHPION ETMMAY N̄TOY PETCOOYN [cē]  
 XE ETBE OY AYCKYΛLI M̄MOOY N̄OI NIAPEPANTON  
 AYΩ ETBE OY AYTAZOY EPATOY EYO M̄MN̄TCNOOYC  
 N̄XΩPHMA N̄APEPANTOC AYΩ AYKAAΥ EYO N̄ΩOMTE  
 10 N̄TAZIC N̄XΩPHMA KATA TOIKONOMIA M̄PIOYA N̄OYWT  
 ΠIATWAXE EPOT· AYΩ ETBE OY AYHPOEΛΘE EBOΛ ZN̄  
 NIAΠATWP: AYΩ HMYCTHPION ETMMAY N̄TOY PET-  
 COOYN XE ETBE OY AYCKYΛLI M̄MOOY N̄OI HM̄NT̄-  
 CNOOYC N̄AXΩPHTOC NAĪ ETHH ENTAZIC M̄PIOYA N̄-  
 15 OYWT ΠIATWAXE EPOT AYΩ XE ETBE OY PΩ AY-  
 HPOEΛΘE EBOΛ ZN̄ NIAΠATWP ΩANTOYN̄TOY PΩ EPE-  
 XΩPHMA N̄TE ΠΩOP̄N̄ M̄MYCTHPION ETE N̄TOY PE  
 ΠMEZCNAΥ N̄XΩPHMA· AYΩ HMYCTHPION ETMMAY N̄-  
 TOY PETCOOYN XE ETBE OY AYCKYΛLI M̄MOOY N̄OI  
 20 ΠIXOYTAOTE N̄TBΛ N̄ZYMN̄EYTHC· AYΩ ETBE OY PΩ [cē<sup>b</sup>]  
 AYCOPOY EBOΛ ΠBOΛ M̄PKATAΠETACMA M̄ΠΩOP̄N̄ M̄-  
 MYCTHPION ETE N̄TOY PE ΠZATPEEY M̄MYCTHPION N̄-  
 TE ΠIOYA N̄OYWT ΠIATWAXE EPOT· ΠH ETΩΩT̄ E-  
 ZOYN AYΩ ΠH ETΩΩT̄ EBOΛ· AYΩ ETBE OY PΩ AY-  
 25 HPOEΛΘE EBOΛ ZN̄ NIAΠATWP: AYΩ HMYCTHPION ET-  
 MMAY N̄TOY PETCOOYN XE ETBE OY AYCKYΛLI M̄-

9 MS AYKAAΥ; read AYKAAΥ.

in one *rank*, distributed one behind another, and why they were divided to make many *ranks*, being moreover *incomprehensible* and *endless*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *endless ones troubled*, and why they stood up to be twelve *endless spaces* and they were placed to be three *ranks of spaces*, according to the *organisation* of the Only One, the Ineffable, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the twelve *incomprehensible ones*, which belong to the *ranks* of the Only One, the Ineffable, *troubled*, and why they *came forth* from the *fatherless ones* until they were brought to the *space* of the First *Mystery*, which is the second *space*. And that *mystery* knows why the 24 myriad *singers of praise troubled*, and why they were distributed outside the *veil* of the First *Mystery*, which is the twin *mystery* of the Only One, the Ineffable, which looks inwards and which looks outwards, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why | all the *incom-*

ΜΟΟΥ  $\bar{\eta}\delta\iota$   $\bar{\eta}\alpha\chi\omega\rho\eta\tau\omicron\varsigma$   $\tau\eta\rho\omicron\upsilon$   $\bar{\eta}\alpha\iota$   $\bar{\eta}\tau\alpha\iota\omicron\upsilon\omega$   $\epsilon\iota\chi\omega$   
 $\bar{\eta}\mu\omicron\omicron\upsilon$   $\bar{\eta}\alpha\iota$   $\epsilon\tau\bar{\eta}\bar{\eta}$   $\bar{\eta}\tau\omicron\pi\omicron\varsigma$   $\bar{\eta}\mu\epsilon\zeta\sigma\eta\lambda\upsilon$   $\bar{\eta}\chi\omega\rho\eta\mu\alpha$   $\bar{\eta}\tau\epsilon$   
 ΠΙΛΤΩΛΧΕ ΕΡΟϢ ΕΤΕ  $\bar{\eta}\tau\omicron\upsilon$   $\bar{\eta}\epsilon$   $\bar{\eta}\epsilon\chi\omega\rho\eta\mu\alpha$   $\bar{\eta}\tau\epsilon$  ΠΙΩ-  
 $\bar{\rho}\bar{\eta}$   $\bar{\eta}\mu\upsilon\sigma\tau\eta\rho\iota\omicron\upsilon$ ·  $\lambda\upsilon\omega$   $\epsilon\tau\beta\epsilon$   $\omicron\upsilon$   $\lambda$   $\bar{\eta}\alpha\chi\omega\rho\eta\tau\omicron\varsigma$   $\epsilon\tau\bar{\eta}$ -  
 5  $\mu\alpha\upsilon$   $\bar{\eta}\bar{\eta}$   $\bar{\eta}\alpha\pi\epsilon\rho\alpha\bar{\eta}\tau\omicron\varsigma$   $\epsilon\tau\bar{\eta}\mu\mu\alpha\upsilon$   $\lambda\upsilon\pi\rho\omicron\epsilon\lambda\omicron\epsilon$   $\epsilon\beta\omicron\lambda$   $\bar{\eta}\bar{\eta}$   
 $\bar{\eta}\alpha\pi\alpha\tau\omega\rho$ ·  $\lambda\upsilon\omega$   $\bar{\eta}\mu\upsilon\sigma\tau\eta\rho\iota\omicron\upsilon$   $\epsilon\tau\bar{\eta}\mu\mu\alpha\upsilon$   $\bar{\eta}\tau\omicron\upsilon$   $\bar{\eta}\epsilon\tau$ -  
 $\sigma\omicron\omicron\upsilon\bar{\eta}$   $\chi\epsilon$   $\epsilon\tau\beta\epsilon$   $\omicron\upsilon$   $\lambda\upsilon\sigma\kappa\upsilon\lambda\lambda\iota$   $\bar{\eta}\mu\omicron\omicron\upsilon$   $\bar{\eta}\delta\iota$   $\bar{\eta}\chi\omicron\upsilon\tau\alpha\chi\tau\epsilon$   $\bar{\eta}\chi\omega\rho\eta$ -  $\bar{\sigma}\zeta$   
 $\lambda\chi\tau\epsilon$   $\bar{\eta}\mu\upsilon\sigma\tau\eta\rho\iota\omicron\upsilon$   $\bar{\eta}\pi\omega\bar{\rho}\bar{\eta}$   $\bar{\eta}\tau\rho\iota\pi\bar{\eta}\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$   $\lambda\upsilon\omega$   
 $\epsilon\tau\beta\epsilon$   $\omicron\upsilon$   $\lambda\upsilon\mu\omicron\upsilon\tau\epsilon$   $\epsilon\rho\omicron\omicron\upsilon$   $\chi\epsilon$   $\bar{\eta}\chi\omicron\upsilon\tau\alpha\chi\tau\epsilon$   $\bar{\eta}\chi\omega\rho\eta$ -  
 10  $\mu\alpha$   $\bar{\eta}\pi\omega\bar{\rho}\bar{\eta}$   $\bar{\eta}\tau\rho\iota\pi\bar{\eta}\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$ ·  $\lambda\upsilon\omega$   $\epsilon\tau\beta\epsilon$   $\omicron\upsilon$   $\lambda\upsilon\pi\rho\omicron$ -  
 $\epsilon\lambda\omicron\epsilon$   $\epsilon\beta\omicron\lambda$   $\bar{\eta}\bar{\eta}$   $\bar{\eta}\mu\alpha\zeta\sigma\eta\lambda\upsilon$   $\bar{\eta}\tau\rho\iota\pi\bar{\eta}\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$ ·  $\lambda\upsilon\omega$   
 $\bar{\eta}\mu\upsilon\sigma\tau\eta\rho\iota\omicron\upsilon$   $\epsilon\tau\bar{\eta}\mu\mu\alpha\upsilon$   $\bar{\eta}\tau\omicron\upsilon$   $\bar{\eta}\epsilon\tau\sigma\omicron\omicron\upsilon\bar{\eta}$   $\chi\epsilon$   $\epsilon\tau\beta\epsilon$   $\omicron\upsilon$   
 $\lambda\upsilon\sigma\kappa\upsilon\lambda\lambda\iota$   $\bar{\eta}\mu\omicron\omicron\upsilon$   $\bar{\eta}\delta\iota$   $\bar{\eta}\chi\omicron\upsilon\tau\alpha\chi\tau\epsilon$   $\bar{\eta}\mu\upsilon\sigma\tau\eta\rho\iota\omicron\upsilon$   $\bar{\eta}\pi$ -  
 $\mu\epsilon\zeta\sigma\eta\lambda\upsilon$   $\bar{\eta}\tau\rho\iota\pi\bar{\eta}\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$ ·  $\lambda\upsilon\omega$   $\epsilon\tau\beta\epsilon$   $\omicron\upsilon$   $\lambda\upsilon\pi\rho\omicron\epsilon\lambda$ -  
 15  $\omicron\epsilon$   $\epsilon\beta\omicron\lambda$   $\bar{\eta}\bar{\eta}$   $\bar{\eta}\mu\alpha\zeta\omega\bar{\mu}\bar{\eta}\bar{\eta}$   $\bar{\eta}\tau\rho\iota\pi\bar{\eta}\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$ ·  $\lambda\upsilon\omega$   
 $\bar{\eta}\mu\upsilon\sigma\tau\eta\rho\iota\omicron\upsilon$   $\epsilon\tau\bar{\eta}\mu\mu\alpha\upsilon$   $\bar{\eta}\tau\omicron\upsilon$   $\bar{\eta}\epsilon\tau\sigma\omicron\omicron\upsilon\bar{\eta}$   $\chi\epsilon$   $\epsilon\tau\beta\epsilon$   $\omicron\upsilon$   
 $\lambda\upsilon\sigma\kappa\upsilon\lambda\lambda\iota$   $\bar{\eta}\mu\omicron\omicron\upsilon$   $\bar{\eta}\delta\iota$   $\bar{\eta}\chi\omicron\upsilon\tau\alpha\chi\tau\epsilon$   $\bar{\eta}\mu\upsilon\sigma\tau\eta\rho\iota\omicron\upsilon$   $\bar{\eta}$ -  
 $\pi\mu\epsilon\zeta\omega\bar{\mu}\bar{\eta}\bar{\eta}$   $\bar{\eta}\tau\rho\iota\pi\bar{\eta}\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$   $\epsilon\tau\epsilon$   $\bar{\eta}\tau\omicron\omicron\upsilon$   $\bar{\eta}\epsilon$   $\bar{\eta}\chi\omicron\upsilon\tau$ -  
 $\lambda\chi\tau\epsilon$   $\bar{\eta}\chi\omega\rho\eta\mu\alpha$   $\bar{\eta}\pi\mu\epsilon\zeta\omega\bar{\mu}\bar{\eta}\bar{\eta}$   $\bar{\eta}\tau\rho\iota\pi\bar{\eta}\epsilon\upsilon\mu\alpha\tau\omicron\varsigma$   $\lambda\upsilon\omega$   
 20  $\epsilon\tau\beta\epsilon$   $\omicron\upsilon$   $\lambda\upsilon\pi\rho\omicron\epsilon\lambda\omicron\epsilon$   $\epsilon\beta\omicron\lambda$   $\bar{\eta}\bar{\eta}$   $\bar{\eta}\alpha\pi\alpha\tau\omega\rho$ ·  $\lambda\upsilon\omega$   $\bar{\eta}\mu\upsilon\sigma$ -  $\bar{\sigma}\zeta$   $\bar{\eta}$   
 $\tau\eta\rho\iota\omicron\upsilon$   $\epsilon\tau\bar{\eta}\mu\mu\alpha\upsilon$   $\bar{\eta}\tau\omicron\upsilon$   $\bar{\eta}\epsilon\tau\sigma\omicron\omicron\upsilon\bar{\eta}$   $\chi\epsilon$   $\epsilon\tau\beta\epsilon$   $\omicron\upsilon$   $\lambda\upsilon$ -  
 $\sigma\kappa\upsilon\lambda\lambda\iota$   $\bar{\eta}\mu\omicron\omicron\upsilon$   $\bar{\eta}\delta\iota$   $\bar{\eta}\tau\omicron\upsilon$   $\bar{\eta}\omega\bar{\eta}\bar{\eta}$   $\bar{\eta}\pi\omega\bar{\rho}\bar{\eta}$   $\bar{\eta}\tau\rho\iota\pi\bar{\eta}\epsilon\upsilon$ -  
 $\mu\alpha\tau\omicron\varsigma$ ·  $\lambda\upsilon\omega$   $\epsilon\tau\beta\epsilon$   $\omicron\upsilon$   $\lambda\upsilon\sigma\omicron\rho\omicron\upsilon$   $\epsilon\beta\omicron\lambda$   $\epsilon\upsilon\lambda\zeta\epsilon\rho\alpha\tau\omicron\upsilon$   
 $\bar{\eta}\sigma\alpha$   $\bar{\eta}\epsilon\upsilon\epsilon\rho\eta\upsilon$   $\lambda\upsilon\omega$   $\omicron\bar{\eta}$   $\epsilon\upsilon\mu\bar{\eta}\rho$   $\epsilon\zeta\omicron\upsilon\bar{\eta}$   $\epsilon\bar{\eta}\epsilon\upsilon\epsilon\rho\eta\upsilon$   $\bar{\eta}\bar{\eta}$   
 25  $\bar{\eta}\epsilon\upsilon\tau\alpha\zeta\iota\varsigma$   $\tau\eta\rho\omicron\upsilon$ ·  $\lambda\upsilon\omega$   $\epsilon\tau\beta\epsilon$   $\omicron\upsilon$   $\lambda\upsilon\pi\rho\omicron\epsilon\lambda\omicron\epsilon$   $\epsilon\beta\omicron\lambda$

19 MS originally  $\bar{\eta}\pi\omega\bar{\rho}\bar{\eta}\bar{\eta}$ ;  $\mu\epsilon\zeta$  inserted above.

*prehensible ones*, of which I have just been speaking, *troubled* — these which are in the *places* of the second *space* of the Ineffable, which is the *space* of the First *Mystery* — and why those *incomprehensible* and *endless ones* came forth from the *fatherless ones*. And that *mystery* knows why the 24 *mysteries* of the first *triple-spirited one* *troubled*, and why they were called the 24 *spaces* of the first *triple-spirited one*, and why they *came forth* from the second *triple-spirited one*. And that *mystery* knows why the 24 *mysteries* of the second *triple-spirited one* *troubled*, and why they *came forth* from the third *triple-spirited one*. And that *mystery* knows why the 24 *mysteries* of the third *triple-spirited one* — which are the *spaces* of the third *triple-spirited one* — *troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the five trees of the first *triple-spirited one* *troubled*, and why they were distributed, standing behind one another and also bound together with one another and all their *ranks*, and why they *came forth* from | the *fatherless*

2̄N̄ NIAΠATΩP: AYΩ ΠMYCTHPION ET̄M̄MAY N̄TOY PET-  
 COOYN XE ETBE OY AYCKYΛΛI M̄MOOY N̄C̄I ΠTOY  
 N̄ΩHN M̄ΠMAZCNAAY N̄TRIPNEYMATOC · AYΩ ETBE OY  
 AYΠPOEΛΘE EBOL 2̄N̄ NIAΠATΩP · AYΩ ΠMYCTHPION  
 5 ET̄M̄MAY N̄TOY PETCOOYN XE ETBE OY AYCKYΛΛI  
 M̄MOOY N̄C̄I ΠTOY N̄ΩHN M̄ΠMAZΩOMNT̄ N̄TRIPNEYMA-  
 TOC · AYΩ ETBE OY AYΠPOEΛΘE\*\* EBOL 2̄N̄ NIAΠATΩP · [C̄H]  
 AYΩ ΠMYCTHPION ET̄M̄MAY N̄TOY PETCOOYN XE ET-  
 BE OY AYCKYΛΛI M̄MOOY N̄C̄I NEΠPOAXΩPHTOC M̄-  
 10 ΠΩOP̄N̄ N̄TRIPNEYMATOC AYΩ ETBE OY AYΠPOEΛΘE  
 EBOL 2̄N̄ NIAΠATΩP · AYΩ ΠMYCTHPION ET̄M̄MAY N̄-  
 TOY PETCOOYN XE ETBE OY AYCKYΛΛI M̄MOOY N̄C̄I  
 NEΠPOAXΩPHTOC M̄ΠMEZCNAAY N̄TRIPNEYMATOC · AYΩ  
 ETBE OY AYΠPOEΛΘE EBOL 2̄N̄ NIAΠATΩP · AYΩ ΠMYC-  
 15 THTHPION ET̄M̄MAY N̄TOY PETCOOYN XE ETBE OY AY-  
 CKYΛΛI M̄MOOY N̄C̄I NEΠPOAXΩPHTOC THPOY M̄ΠMEZ-  
 ΩOMNT̄ N̄TRIPNEYMATOC · AYΩ ETBE OY AYΠPOEΛΘE  
 EBOL 2̄N̄ NIAΠATΩP · AYΩ ΠMYCTHPION ET̄M̄MAY N̄TOY  
 PETCOOYN XE ETBE OY AYCKYΛΛI M̄MOY N̄C̄I ΠΩOP̄N̄ [C̄I<sup>b</sup>]  
 20 N̄TRIPNEYMATOC XIN ΠECHT NAĪ ETHH' ENΓAZIC M̄ΠI-  
 OYA N̄OYOT ΠIATΩAXE EPOT · AYΩ ETBE OY AY-  
 ΠPOEΛΘE EBOL 2̄M̄ ΠMAZCNAAY N̄TRIPNEYMATOC · AYΩ  
 ΠMYCTHPION ET̄M̄MAY N̄TOY PETCOOYN XE ETBE OY  
 AYCKYΛΛI M̄MOY N̄C̄I ΠMEZΩOMNT̄ N̄TRIPNEYMATOC  
 25 ETE N̄TOY ΠE ΠΩOP̄N̄ N̄TRIPNEYMATOC XIN ΠXICE ·

21 MS AYΠPOEΛΘE; read AYΠPOEΛΘE.

22 MS ΠMMAZ; the second M expunged.

*ones*. And that *mystery* knows why the five trees of the second *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the five trees of the third *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *proachoretoi* of the first *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *proachoretoi* of the second *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why all the *proachoretoi* of the third *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the first *triple-spirited one* from below, which belongs to the *ranks*<sup>1</sup> of the Only One, the Ineffable, *troubled* and why it *came forth*<sup>2</sup> from the second *triple-spirited one*. And that *mystery* knows why the third *triple-spirited one*, which is the first *triple-spirited one* from above, *troubled*, | and why it *came forth* from the twelfth *pre-triple-*

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<sup>1</sup> (20) which belongs to the ranks; Schmidt: these (triple-spirited ones) which belong to the ranks.

<sup>2</sup> (22, 23) why it came forth; MS: why they came forth.

ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ  $\overline{2M}$  ΠΜΕ $\overline{2MNT}$ CSNOΟΥC  
 $\overline{M}$ ΠΡΟΤΡΙΠΝΕΥΜΑΤΟC ΠΑΪ ΕΤ $\overline{2M}$  Π2ΛΕ  $\overline{N}$ ΤΟΠΟC  $\overline{N}$ ΤΕ  $\overline{N}$ -  
 ΑΠΑΤΩΡ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ $\overline{MMAY}$   $\overline{N}$ ΤΟΥ ΠΕΤCΟ-  
 ΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥCΩΡ ΕΒΟΛ  $\overline{N}$ ΒΙ  $\overline{N}$ ΤΟΠΟC ΤΗΡΟΥ  
 5 ΕΤ $\overline{2M}$  ΠΕΧΩΡΗΜΑ  $\overline{M}$ ΠΙΑΤΩΑΧΕ ΕΡΟΥ· ΑΥΩ  $\overline{MN}$  ΝΕΤ $\overline{N}$ -  
 ΖΗΤΟΥ ΤΗΡΟΥ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ  $\overline{2M}$   
 Π2ΛΕ  $\overline{M}$ ΜΕ $\overline{L}$ ΟC  $\overline{M}$ ΠΙΑΤΩΑΧΕ ΕΡΟΥ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ  $\overline{C}$  $\overline{O}$   
 ΕΤ $\overline{MMAY}$   $\overline{N}$ ΤΟΥ ΠΕΤCΟΟΥΝ  $\overline{M}$ ΜΟΥ  $\overline{M}$ ΜΙΝ  $\overline{M}$ ΜΟΥ ΧΕ ΕΤ-  
 ΒΕ ΟΥ ΑΥCΚΥΛΛΙ  $\overline{M}$ ΜΟΥ ΕΤΡΕΠΡΟΕΛΘΕ ΕΒΟΛ  $\overline{2M}$  ΠΙ-  
 10 ΑΤΩΑΧΕ ΕΡΟΥ ΕΤΕ  $\overline{N}$ ΤΟΥ ΠΕΤΑΡΧΙ Ε2ΡΑΪ ΕΧΩΟΥ ΤΗ-  
 ΡΟΥ ΑΥΩ  $\overline{N}$ ΤΟΥ ΠΕ  $\overline{N}$ ΤΑΥCΟΡΟΥ ΕΒΟΛ ΚΑΤΑ  
 ΝΕΥΤΑΖΙC· ΝΑΪ ΘΕ ΤΗΡΟΥ †ΝΑΧΟΟΥ ΕΡΩΤ $\overline{N}$   $\overline{2M}$  ΠCΩΡ  
 ΕΒΟΛ  $\overline{M}$ ΠΤΗ $\overline{P}$ · ΣΑΠΑΞ ΣΑΠΛΩC ΝΕΝΤΑΪΧΟΟΥ ΕΡΩΤ $\overline{N}$   
 ΤΗΡΟΥ ΝΕΤΝΑΩΠΕ  $\overline{MN}$  ΝΕΤΝΑΕΙ· ΝΑΪ ΕΤΠΡΟΒΑΛΕ  
 15 ΑΥΩ ΕΤΠΡΟΕΛΘΕ· ΑΥΩ  $\overline{MN}$  ΝΕΤ $\overline{N}$ ΒΟΛ ΣΙΧΩΟΥ ΑΥΩ  
 $\overline{MN}$  ΝΕΤΡΗΤ 2ΡΑΪ  $\overline{N}$ ΖΗΤΟΥ ΝΑΪ ΕΤΝΑΧΩΡΕΙ ΕΠΜΑ  $\overline{M}$ -  
 ΠΩΡ $\overline{P}$   $\overline{M}$ ΜΥCΤΗΡΙΟΝ· ΑΥΩ  $\overline{MN}$  ΝΕΤ $\overline{2N}$  ΠΕΧΩΡΗΜΑ  $\overline{M}$ -  
 ΠΙΑΤΩΑΧΕ ΕΡΟΥ· ΝΑΪ Ε†ΝΑΧΟΟΥ ΕΡΩΤ $\overline{N}$  ΕΒΟΛ ΧΕ  
 †ΝΑΒΟΛΠΟΥ ΝΗΤ $\overline{N}$  ΕΒΟΛ· ΑΥΩ †ΝΑΧΟΟΥ \*ΕΡΩΤ $\overline{N}$   $\overline{C}$  $\overline{O}$ <sup>b</sup>  
 20 ΚΑΤΑ ΤΟΠΟC· ΑΥΩ ΚΑΤΑ ΤΑΖΙC Ε2ΡΑΪ  $\overline{2M}$  ΠCΩΡ ΕΒΟΛ  
 $\overline{M}$ ΠΤΗ $\overline{P}$ · ΑΥΩ †ΝΑΒΩΛ $\overline{P}$  ΝΗΤ $\overline{N}$  ΕΒΟΛ  $\overline{N}$ ΝΕΥΜΥCΤΗΡΙΟΝ  
 ΤΗΡΟΥ ΕΤΑΡΧΙ Ε2ΡΑΪ ΕΧΩΟΥ ΤΗΡΟΥ  $\overline{MN}$  ΝΕΥΠΡΟΤΡΙ-  
 ΠΝΕΥΜΑΤΟC  $\overline{MN}$  ΝΕΥ2ΥΠΕΡΤΡΙΠΝΕΥΜΑΤΟC· ΝΑΪ ΕΤ-  
 ΑΡΧΙ Ε $\overline{XN}$  ΝΕΥΜΥCΤΗΡΙΟΝ  $\overline{MN}$  ΝΕΥΤΑΖΙC· ΤΕΝΟΥ ΘΕ

1 MS originally ΠΜΕ2CΝΑΥ; CΝΑΥ expunged.

9 MS  $\overline{M}$ ΜΙΝ  $\overline{M}$ ΜΟΥ expunged after  $\overline{M}$ ΜΟΥ.

22 MS ΕΤΑΡΧΙ; read ΕΤΑΡΧΙ; also line 24.



*spirited one* which is in the last *place* of the *fatherless ones*. And that *mystery* knows why all the *places* in the *space* of the Ineffable and all within them were distributed, and why they *came forth* from the last *member* of the Ineffable. And that *mystery* knows of itself why it *troubled* itself in order to *come forth* from the Ineffable, namely from him who *rules* over them all and has distributed them all *according to their ranks*.

96. Now all these things I will say to you at the distribution of the All. *In a word* all I have said to you — those things which will happen and those which will come, which *emanate* and which *come forth*, those outside above them and those which grow within them, which will *occupy* the *place* of the First *Mystery*, and those which are in the *space* of the Ineffable — these things I will say to you because I will reveal them to you. And I will say them to you *according to places* and *according to ranks* within the distribution of the All. And I will reveal to you all their *mysteries* which *rule* over them all and their *pre-triple-spirited ones* and their *hyper-triple-spirited ones* which *rule* over their *mysteries* and their *ranks*. |

ΟΥΝ ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟϞ· Ν̄ΤΟϞ ΠΕΤΣΟ-  
 ΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Λ ΝΑΪ ΤΗΡΟΥ ΩΩΠΕ Ν̄ΝΕΝΤΑΪΧΟΟΥ  
 5 Ν̄Ν ΟΥΠΑΡΖΗCΙΑ ΑΥΩ Ν̄ΤΑ ΝΑΪ ΤΗΡΟΥ ΩΩΠΕ ΕΤΒΗΗΤ̄Ϟ·  
 ΑΥΩ Ν̄ΤΟϞ ΠΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Ν̄ ΝΑΪ ΤΗΡΟΥ ΑΥΩ  
 Ν̄ΤΟϞ ΠΕ ΠΕΥΕΙ' ΕΒΟΛ ΤΗΡΟΥ· ΑΥΩ Ν̄ΤΟϞ ΠΕ ΠΕΥΩΛ'  
 ΕΞΡΑΪ ΤΗΡΟΥ· ΑΥΩ Ν̄ΤΟϞ ΠΕ ΠΕΥΤΑΖΟ ΕΡΑΤ̄Ϟ ΤΗΡΟΥ·  
 ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟϞ Ν̄ΤΟϞ ΠΕ ΠΜΥC-  
 ΤΗΡΙΟΝ ΕΤ̄Ν̄ ΝΑΪ ΤΗΡΟΥ Ν̄ΤΑΪΧΟΟΥ\*\* ΕΡΩΤ̄Ν̄· ΑΥΩ Μ̄Ν [c<sup>1</sup>]  
 ΝΕ†ΝΑΧΟΟΥ ΕΡΩΤ̄Ν̄ ΖΡΑΪ Ζ̄Μ ΠCΩΡ ΕΒΟΛ Μ̄ΠΗΡ̄Ϟ·  
 10 ΑΥΩ Ν̄ΤΟϞ ΠΕ ΠΜΥCΤΗΡΙΟΝ ΕΤ̄Ν̄ ΝΑΪ ΤΗΡΟΥ· ΑΥΩ  
 Ν̄ΤΟϞ ΠΕ ΠΜΥCΤΗΡΙΟΝ Ν̄ΟΥΩΤ Ν̄ΤΕ ΠΙΑΤΩΑΧΕ ΕΡΟϞ·  
 ΑΥΩ ΠCΟΟΥΝ Ν̄ΝΑΪ ΤΗΡΟΥ Ν̄ΤΑΪΧΟΟΥ ΕΡΩΤ̄Ν̄ ΑΥΩ  
 Μ̄Ν ΝΕ†ΝΑΧΟΟΥ ΕΡΩΤ̄Ν̄· Μ̄Ν ΝΕΤΕ Μ̄ΠΙΧΟΟΥ ΕΡΩΤ̄Ν̄  
 ΝΑΪ †ΝΑΧΟΟΥ ΕΡΩΤ̄Ν̄ ΤΗΡΟΥ ΖΡΑΪ Ζ̄Μ ΠCΩΡ ΕΒΟΛ Μ̄-  
 15 ΠΤΗΡ̄Ϟ Μ̄Ν ΠΕΥCΟΟΥΝ ΤΗΡ̄Ϟ ΖΙ ΝΕΥΕΡΗΥ ΧΕ ΕΤΒΕ ΟΥ  
 ΑΥΩΠΕ· Ν̄ΤΟϞ ΠΕ ΠΩΑΧΕ Ν̄ΟΥΩΤ Ν̄ΤΕ ΠΙΑΤΩΑΧΕ  
 ΕΡΟϞ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤ̄Ν̄ Μ̄ΠCΩΡ ΕΒΟΛ Ν̄ΝΕΥΜΥC-  
 ΤΗΡΙΟΝ ΤΗΡΟΥ Μ̄Ν Ν̄ΤΥΠΟC Μ̄ΠΟΥΑ ΠΟΥΑ Μ̄ΜΟΟΥ  
 Μ̄Ν ΘΕ Ν̄ΧΟΚΟΥ ΕΒΟΛ Ζ̄Ν ΝΕΥCΧΗΜΑ ΤΗΡΟΥ ΑΥΩ  
 20 †ΝΑΧΩ ΕΡΩΤ̄Ν̄ Μ̄ΠΜΥCΤΗΡΙΟΝ Ν̄ΤΕ ΠΙΟΥΑ Ν̄ΟΥΩΤ  
 Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟϞ Μ̄Ν ΝΕϞΤΥΠΟC ΤΗΡΟΥ Μ̄Ν ΝΕϞCΧΗ- [c<sup>1</sup> b]  
 ΜΑ ΤΗΡΟΥ ΑΥΩ Μ̄Ν ΤΕϞΟΙΚΟΝΟΜΙΑ ΤΗΡ̄C ΧΕ ΕΤΒΕ  
 ΟΥ ΡΩ ΛϞΠΡΟΕΛΘΕ ΕΒΟΛ Ζ̄Μ ΠΖΛΕ Μ̄ΜΕΛΟC Μ̄ΠΙΑΤΩΑ-  
 ΧΕ ΕΡΟϞ ΕΒΟΛ ΧΕ ΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ ΠΕ ΠΕΥΤΑΖΟ  
 25 ΕΡΑΤ̄Ϟ ΤΗΡΟΥ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ Ν̄ΤΕ ΠΙΑΤΩΑΧΕ

3 MS ΑΥΩ wrongly precedes Ζ̄Ν ΟΥΠΑΡΖΗCΙΑ.

21 MS Μ̄ΠΙΑΤΩΑΧΕ; read ΠΙΑΤΩΑΧΕ.

Now at this time the *mystery* of the Ineffable knows why all these things of which I have spoken to you *openly* have happened and by what means they have all happened<sup>1</sup>. And it is the *mystery* within all these things. And it is the coming forth of them all, and it is the rising up of them all, and it is the setting up of them all. And the *mystery* of the Ineffable is the *mystery* which is in all these things which I have said to you, and those which I will say to you at the distribution of the All. And it is the *mystery* which is in all these things; and it is the one *mystery* of the Ineffable, and the knowledge of all those things which I have said to you, and those which I will say to you, and those which I have not said to you; all these I will tell you at the distribution of the All, and all their knowledge together, why they happened. It is the one word of the Ineffable. And I will tell you of the distribution of all their *mysteries*, and the *types* of each one of them, and the manner of completion in all their *patterns*<sup>2</sup>. And I will say to you the *mystery* of the Only One, the Ineffable, and all its *types*, and all its *patterns*, and its whole *organisation*, why it *came forth* from the last *member* of the Ineffable; because that *mystery* is the setting up of them all. And the *mystery* of that Ineffable |

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<sup>1</sup> (3) by what means they have all happened; Till: for whose sake they have all happened.

<sup>2</sup> (19) patterns; see 31.22, n. 1.

ΕΡΟϢ ΕΤ̄ΜΜΑΥ ΟΥΨΑΧΕ ΟΝ ΝΟΥΩΤ ΠΕ ΠΚΕΤ ΕΨΩΟΟΠ  
 2̄Ν ΤΑΣΠΕ Μ̄ΠΙΑΨΑΧΕ ΕΡΟϢ ΑΥΩ Ν̄ΤΟϢ ΠΕ ΤΟΙΚΟ-  
 ΝΟΜΙΑ Μ̄ΠΒΩΛ Ν̄ΨΑΧΕ ΝΙΜ Ν̄ΤΑΪΧΟΟΥ ΕΡΩΤ̄Ν· ΑΥΩ  
 ΠΕΤΝΑΧΙ Μ̄ΠΨΑΧΕ ΝΟΥΩΤ Μ̄ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ  
 5 ΠΑΪ Ε†ΝΑΧΟΟϢ ΕΡΩΤ̄Ν ΤΕΝΟΥ Μ̄Ν ΝΕϢΤΥΠΟΣ ΤΗΡΟΥ  
 Μ̄Ν ΝΕϢϢΧΗΜΑ ΤΗΡΟΥ Μ̄Ν ΘΕ Ν̄ΧΩΚ' ΕΒΟΛ Μ̄ΠΕϢΜΥΣ-  
 ΤΗΡΙΟΝ ΕΒΟΛ ΧΕ Ν̄ΤΩΤ̄Ν ΝΕ Ν̄ΤΕΛΙΟΣ Μ̄ΠΑΝΤΕΛΙΟΣ  
 ΑΥΩ Ν̄ΤΩΤ̄Ν ΠΕΤΝΑΧΩΚ ΕΒΟΛ Μ̄ΠϢΟΟΥΝ \*\* ΤΗΡϢ Μ̄- ϢΙΑ  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Μ̄Ν ΤΕϢΟΙΚΟΝΟΜΙΑ ΤΗΡϢ ΧΕ  
 10 Ν̄ΤΩΤ̄Ν ΠΕΝΤΑΥΤΑΝ2ΕΤΤΗΥΤ̄Ν ΕΜΥΣΤΗΡΙΟΝ ΝΙΜ:  
 ϢΩΤ̄Μ ϢΕ ΤΕΝΟΥ ΤΑΧΩ ΕΡΩΤ̄Ν Μ̄ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ-  
 ΜΑΥ ΕΤΕ ΠΑΪ ΠΕ: ΠΕΤΝΑΧΙ ϢΕ Μ̄ΠΨΑΧΕ ΝΟΥΩΤ Μ̄-  
 ΠΜΥΣΤΗΡΙΟΝ ΠΑΪ Ν̄ΤΑΪΧΟΟϢ ΕΡΩΤ̄Ν ΕΨΩΑΝΕΙ' ΕΒΟΛ  
 2̄Μ ΠϢΩΜΑ Ν̄ΘΥΛΗ Ν̄ΝΑΡΧΩΝ· Ν̄ϢΕΕΙ Ν̄ϢΙ Μ̄ΠΑΡΑΛΛΗΜΠ-  
 15 ΤΗΣ Ν̄ΕΡΙΝΑΙΟΣ Ν̄ϢΕΒΟΛϢ ΕΒΟΛ 2̄Μ ΠϢΩΜΑ Ν̄ΘΥΛΗ Ν̄Ν-  
 ΑΡΧΩΝ Ν̄ΤΕ Μ̄ΠΑΡΑΛΛΗΜΠΤΗΣ Ν̄ΕΡΙΝΑΙΟΣ ΕΤΕ Ν̄ΤΟΟΥ  
 ΠΕ ΕΨΑΥΒΩΛ ΕΒΟΛ Μ̄ΨΥΧΗ ΝΙΜ ΕΤΝΗΥ ΕΒΟΛ 2̄Μ ΠϢΩ-  
 ΜΑ· ΕΨΩΠΕ ϢΕ ΕΨΩΑΝ Ν̄ΠΑΡΑΛΛΗΜΠΤΗΣ Ν̄ΕΡΙΝΑΙΟΣ  
 ΕΨΩΑΝΒΩΛ ΕΒΟΛ Ν̄ΤΕΨΥΧΗ ΕΝΤΑϢΧΙ Μ̄ΠΕΙΜΥΣΤΗΡΙΟΝ  
 20 ΝΟΥΩΤ Ν̄ΤΕ ΠΙΑΨΑΧΕ ΕΡΟϢ ΠΑΪ Ν̄ΤΑΪΟΥΩ ΕΪΧΩ Μ̄-  
 ΜΟϢ ΕΡΩΤ̄Ν ΤΕΝΟΥ· \* ΑΥΩ 2̄Ν ΤΕΥΝΟΥ ΕΤΟΥΝΑΒΟΛϢ ϢΙΑ<sup>b</sup>  
 ΕΒΟΛ 2̄Μ ΠϢΩΜΑ Ν̄ΘΥΛΗ ϢΝΑΡ-ΟΥΝΟϢ Ν̄ΑΠΟΡΡΟΙΑ Ν̄-  
 ΟΥΟΕΙΝ 2̄ΡΑΪ 2̄Ν ΤΜΗΤΕ Ν̄ΜΠΑΡΑΛΛΗΜΠΤΗΣ ΕΤ̄ΜΜΑΥ·

9 MS Μ̄Ν ΠΕϢ expunged before ΧΕ.

16 MS Ν̄ΤΕ; read Ν̄ϢΙ.

18 MS Ν̄ΠΑΡΑΛΛΗΜΠΤΗΣ; read Μ̄ΠΑΡΑΛΛΗΜΠΤΗΣ.

is again one word which also exists in the tongue of the Ineffable, and it is the *organisation* of the release of all the words which I have said to you. And he who will receive the one word of that *mystery*, that which I will now say to you, with all its *types* and all its *patterns* and the manner of completion of its *mystery* — because you are *perfected* in *all-perfection* and you will complete all the knowledge of that *mystery* and all its *organisation*, because to you are all *mysteries* entrusted — hear now that I say to you that *mystery* which is this: he who will receive the one word of the *mystery* which I have told you, when he comes forth from the *material body* of the archons, the *erinaioi*<sup>1</sup> *paralempantai* come and release him from the *material body* of the archons — the *erinaioi paralempantai* are they who release all *souls* which come forth from the *body*. Now when the *erinaioi paralempantai* release the *soul* which has received this one *mystery* of the Ineffable, which I have just said to you, at the hour when they release it from the *material body* it will become a great *outpouring* of light in the midst of those *paralempantai*. | And

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<sup>1</sup> (15) *erinaioi*; c.f. the κήρες ἐρινύες in Aeschylus *Oresteia* etc.

ΛΥΩ ΣΕΝΑΡ̄ΣΟΤΕ ΕΜΑΩΟ Ν̄ΣΙ (Μ̄)ΠΑΡΑΛΛΗΜΠΤΗΣ ΖΗΤ̄Υ  
 Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ· ΛΥΩ ΣΕΝΑΣΩΩΜ̄ Ν̄ΣΙ  
 Μ̄ΠΑΡΑΛΛΗΜΠΤΗΣ Ν̄ΣΕΞΕ Ν̄ΣΕΚΑΤ'ΟΟΤΟΥ ΕΒΟΛ ΕΠΤΗΡ̄Υ·  
 ΕΒΟΛ Ζ̄Ν ΘΟΤΕ Μ̄ΠΝΟΣ Ν̄ΟΥΟΕΙΝ ΕΝΤΑΥΝΑΥ ΕΡΟΥ·  
 5 ΛΥΩ ΤΕΨΥΧΗ ΕΤΧΙ Μ̄ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟΥ  
 ΣΝΑΣΩΑ ΕΠΧΙΣΕ ΕΣΟ Ν̄ΟΥΝΟΣ Ν̄ΑΠΟΡΡΟΙΑ Ν̄ΟΥΟΕΙΝ·  
 ΛΥΩ Ν̄ΣΕΝΑΩΤΑΣΟΣ ΑΝ Ν̄ΣΙ Μ̄ΠΑΡΑΛΛΗΜΠΤΗΣ ΛΥΩ Ν̄-  
 ΣΕΝΑΕΙΜΕ ΑΝ ΧΕ ΑΩ ΤΕ ΤΕΖΗΝ ΕΤ̄ΣΝΑΒΩΚ Ν̄ΖΗΤ̄Σ ΕΒΟΛ  
 ΧΕ ΩΑΣΡ̄-ΟΥΝΟΣ Ν̄ΩΛΙΣ Ν̄ΟΥΟΕΙΝ Ν̄ΣΩΑ ΕΠΧΙΣΕ  
 10 ΛΥΩ Μ̄ΕΡΕ ΑΛΛΥ Ν̄ΔΥΝΑΜΙΣ ΕΩΩΜ̄ΣΟΜ ΕΚΑΤΕΧΕ Μ̄- [C1B]  
 ΜΟΣ ΕΠΤΗΡ̄Υ· ΟΥΔΕ ΡΩ Ν̄ΝΕΥΕΩΩΩΝ ΕΡΟΥ ΕΠΤΗΡ̄Υ·  
 ΑΛΛΑ ΩΑΣΧΩΤΕ Ν̄ΝΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΤΕ Ν̄ΑΡΧΩΝ Μ̄Ν  
 Ν̄ΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΟΥΟΕΙΝ ΛΥΩ  
 ΜΕΣ†-ΑΠΟΦΑΣΙΣ Ζ̄Ν ΑΛΛΥ Ν̄ΤΟΠΟΣ· ΟΥΔΕ ΜΕΣ†-ΑΠΟ-  
 15 ΛΟΓΙΑ· ΟΥΔΕ ΜΕΣ†-ΣΥΜΒΟΛΟΝ· ΟΥΔΕ ΓΑΡ Ν̄ΝΕΩ  
 ΑΛΛΥ Ν̄ΣΟΜ Ν̄ΤΕ Ν̄ΑΡΧΩΝ ΟΥΔΕ Ν̄ΝΕΩ ΑΛΛΥ Ν̄ΣΟΜ  
 Ν̄ΤΕ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΟΥΟΕΙΝ Ν̄ΝΕΥΕΩΩΩΝ ΕΣΟΥΝ  
 ΕΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ· ΑΛΛΑ ΩΑΡΕ Ν̄ΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΤΕ  
 Ν̄ΑΡΧΩΝ Μ̄Ν Ν̄ΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΤΕ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄-  
 20 ΠΟΥΟΕΙΝ· ΩΑΡΕ ΠΟΥΑ ΠΟΥΑ ΖΥΜΝΕΥΕ ΕΡΟΣ Ζ̄Ν ΝΕΥ-  
 ΤΟΠΟΣ ΕΥΟ Ν̄ΣΟΤΕ ΖΗΤ̄Υ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΑΠΟΡΡΟΙΑ ΕΤ-  
 ΣΟΟΛΕ Ν̄ΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ· Ζ̄ΕΩΣ ΩΑΝΤ̄ΣΧΩΤΕ Μ̄- [C1B<sup>b</sup>]  
 ΜΟΟΥ ΤΗΡΟΥ Ν̄ΣΒΩΚ ΕΠΤΟΠΟΣ Ν̄ΤΕΚΛΗΡΟΝΟΜΙΑ Ν̄ΤΕ  
 ΠΜΥΣΤΗΡΙΟΝ Ν̄ΤΑΣΧΙΤ̄Υ ΕΤΕ Ν̄ΤΟΥ ΠΕ ΠΜΥΣΤΗΡΙΟΝ  
 25 Μ̄ΠΙΟΥΑ Ν̄ΟΥΩΤ ΠΙΑΤΩΑΧΕ ΕΡΟΥ· ΛΥΩ Ν̄ΣΩΩΠΕ ΕΣ-

1 MS ΠΑΡΑΛΛΗΜΠΤΗΣ; read Μ̄ΠΑΡΑΛΛΗΜΠΤΗΣ.

the *paralemtai* will fear greatly at the light of that *soul*. And the *paralemtai* will be enfeebled and they will fall and desist altogether, because of the fear of the great light which they have seen. And the *soul* which receives the *mystery* of the Ineffable will ascend to the height, being a great *outpouring* of light. And the *paralemtai* will not be able to seize it, and they will not know what is the way in which it will go. For it becomes a great beam of light and flies to the height, and no *power* is able to *restrain* it, *nor* is it able to approach it at all. *But* it penetrates all the *places* of the *archons* and all the *places* of the *emanations* of the light, and it does not give *answer* in any *place*, *nor* does it give a *defence*<sup>1</sup>, *nor* does it give a *secret sign*, *nor* is any power of the *archons*, *nor* any power of the *emanations* of the light able to approach that *soul*. *But* all the *places* of the *archons* and all the *places* of the *emanations* of the light — each one of them *sings praises* to it in their *places*, as they are in fear of the *outpouring* of light<sup>2</sup> which surrounds that *soul*, *until* it penetrates them all and goes to the *place* of the *inheritance* of the *mystery* which it has received — namely the *mystery* of the Only One, the Ineffable, and it becomes | united within his *members*. *Truly* I say to you that

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<sup>1</sup> (14) defence; see Kropp (Bibl. 26), III p. 138; see J 116 etc.

<sup>2</sup> (21) the outpouring of light; lit. the light of the outpouring.

20  $\overline{\text{TP}}$   $\overline{\text{EZOYN}}$   $\overline{\text{ENECHMELOS}}$  ·  $\overline{\text{ZAMHN}}$   $\overline{\text{TXW}}$   $\overline{\text{MMOC}}$   $\overline{\text{NHTN}}$   
 $\overline{\text{XE}}$   $\overline{\text{ECNAWONE}}$   $\overline{\text{ZN}}$   $\overline{\text{NTOPHC}}$   $\overline{\text{THPOY}}$   $\overline{\text{MPKOOU}}$   $\overline{\text{NTE}}$   $\overline{\text{OY}}$   
 $\overline{\text{PWME}}$   $\overline{\text{NOYXE}}$   $\overline{\text{NOYCOTE}}$  ·  $\overline{\text{TENOY}}$   $\overline{\text{CE}}$   $\overline{\text{ON}}$   $\overline{\text{ZAMHN}}$   $\overline{\text{TXW}}$   
 $\overline{\text{MMOC}}$   $\overline{\text{NHTN}}$   $\overline{\text{XE}}$   $\overline{\text{PWME}}$   $\overline{\text{NIM}}$   $\overline{\text{ETNAXI}}$   $\overline{\text{MPMYCTHPION}}$   $\overline{\text{ET}}$   
 5  $\overline{\text{MMAU}}$   $\overline{\text{NTE}}$   $\overline{\text{PIATWAXE}}$   $\overline{\text{EPOC}}$  ·  $\overline{\text{NCHOKC}}$   $\overline{\text{EBOA}}$   $\overline{\text{ZN}}$   $\overline{\text{NEC}}$   
 $\overline{\text{TYPOC}}$   $\overline{\text{THPOY}}$   $\overline{\text{MN}}$   $\overline{\text{NECHXHMA}}$   $\overline{\text{THPOY}}$  ·  $\overline{\text{OYPWME}}$   $\overline{\text{PE}}$   
 $\overline{\text{E42M}}$   $\overline{\text{PKOCMOC}}$  ·  $\overline{\text{ALLA}}$   $\overline{\text{CHOYOTB}}$   $\overline{\text{ENAGGELOC}}$   $\overline{\text{THPOY}}$  ·  
 $\overline{\text{AYW}}$   $\overline{\text{CHAOYWTB}}$   $\overline{\text{N2OYO}}$   $\overline{\text{EPOOY}}$   $\overline{\text{THPOY}}$  ·  $\overline{\text{OYPWME}}$   $\overline{\text{PE}}$   
 $\overline{\text{E42XM}}$   $\overline{\text{PKOCMOC}}$   $\overline{\text{ALLA}}$   $\overline{\text{CHOYOTB}}$   $\overline{\text{ENARXAGGELOC}}$   $\overline{\text{TH}}$   
 10  $\overline{\text{POY}}$  ·  $\overline{\text{AYW}}$   $\overline{\text{CHAOYWTB}}$   $\overline{\text{ON}}$   $\overline{\text{N2OYO}}$   $\overline{\text{EPOOY}}$   $\overline{\text{THPOY}}$  ·  
 $\overline{\text{OYPWME}}$   $\overline{\text{PE}}$   $\overline{\text{E42XM}}$   $\overline{\text{PKOCMOC}}$   $\overline{\text{ALLA}}$   $\overline{\text{CHOYOTB}}$   $\overline{\text{ENTY}}$   $\overline{\text{CIR}}$   
 $\overline{\text{PANNOC}}$   $\overline{\text{THPOY}}$  ·  $\overline{\text{AYW}}$   $\overline{\text{CHAXICE}}$   $\overline{\text{EPOOY}}$   $\overline{\text{THPOY}}$  ·  $\overline{\text{OY}}$   
 $\overline{\text{PWME}}$   $\overline{\text{PE}}$   $\overline{\text{E42XM}}$   $\overline{\text{PKOCMOC}}$   $\overline{\text{ALLA}}$   $\overline{\text{CHOYOTB}}$   $\overline{\text{ENXOEIC}}$   
 $\overline{\text{THPOY}}$  ·  $\overline{\text{AYW}}$   $\overline{\text{CHAXICE}}$   $\overline{\text{EPOOY}}$   $\overline{\text{THPOY}}$  ·  $\overline{\text{OYPWME}}$   $\overline{\text{PE}}$   
 15  $\overline{\text{E42XM}}$   $\overline{\text{PKOCMOC}}$   $\overline{\text{ALLA}}$   $\overline{\text{CHOYOTB}}$   $\overline{\text{ENNOYTE}}$   $\overline{\text{THPOY}}$  ·  
 $\overline{\text{AYW}}$   $\overline{\text{CHAXICE}}$   $\overline{\text{EPOOY}}$   $\overline{\text{THPOY}}$  ·  $\overline{\text{OYPWME}}$   $\overline{\text{PE}}$   $\overline{\text{E42XM}}$   
 $\overline{\text{PKOCMOC}}$   $\overline{\text{ALLA}}$   $\overline{\text{CHOYOTB}}$   $\overline{\text{ENEFWCTHP}}$   $\overline{\text{THPOY}}$   $\overline{\text{AYW}}$   
 $\overline{\text{CHAXICE}}$   $\overline{\text{EPOOY}}$   $\overline{\text{THPOY}}$  ·  $\overline{\text{OYPWME}}$   $\overline{\text{PE}}$   $\overline{\text{E42XN}}$   $\overline{\text{PKOC}}$   
 $\overline{\text{MOC}}$   $\overline{\text{ALLA}}$   $\overline{\text{CHOYOTB}}$   $\overline{\text{EN2IALIKRINEC}}$   $\overline{\text{THPOY}}$   $\overline{\text{AYW}}$   $\overline{\text{CHAXICE}}$   
 20  $\overline{\text{EPOOY}}$   $\overline{\text{THPOY}}$  ·  $\overline{\text{OYPWME}}$   $\overline{\text{PE}}$   $\overline{\text{E42XM}}$   $\overline{\text{PKOCMOC}}$   $\overline{\text{ALLA}}$   
 $\overline{\text{CHOYOTB}}$   $\overline{\text{ENETPIAYNAMIC}}$   $\overline{\text{THPOY}}$  ·  $\overline{\text{AYW}}$   $\overline{\text{CHAXICE}}$   $\overline{\text{EPO}}$   
 $\overline{\text{OY}}$   $\overline{\text{THPOY}}$  ·  $\overline{\text{OYPWME}}$   $\overline{\text{PE}}$   $\overline{\text{E42XM}}$   $\overline{\text{PKOCMOC}}$   $\overline{\text{ALLA}}$   $\overline{\text{CHOY}}$   
 $\overline{\text{OTB}}$   $\overline{\text{ENEPPOPATWP}}$   $\overline{\text{THPOY}}$   $\overline{\text{AYW}}$   $\overline{\text{CHAXICE}}$   $\overline{\text{EPOOY}}$   $\overline{\text{TH}}$   $\overline{\text{CIR}}$ <sup>b</sup>  
 $\overline{\text{POY}}$  ·  $\overline{\text{OYPWME}}$   $\overline{\text{PE}}$   $\overline{\text{E42XM}}$   $\overline{\text{PKOCMOC}}$   $\overline{\text{ALLA}}$   $\overline{\text{CHOYOTB}}$   
 25  $\overline{\text{ENAZOPATOC}}$   $\overline{\text{THPOY}}$   $\overline{\text{AYW}}$   $\overline{\text{CHAXICE}}$   $\overline{\text{EPOOY}}$   $\overline{\text{THPOY}}$  ·  
 $\overline{\text{OYPWME}}$   $\overline{\text{PE}}$   $\overline{\text{E42XM}}$   $\overline{\text{PKOCMOC}}$   $\overline{\text{ALLA}}$   $\overline{\text{CHOYOTB}}$   $\overline{\text{EPNOC}}$

18 MS  $\overline{\text{E42XN}}$ ; read  $\overline{\text{E42XM}}$ .



it will be in all *places* in the length of time <sup>1</sup> in which a man shoots an arrow. Now at this time, *truly* I say to you that every man who will receive that *mystery* of the Ineffable and is completed in all its *types* and all its *patterns*, he is a man in the *world* but he is superior to all the *angels* and he will be much superior to them all. He is a man in the *world*, but he is superior to all the *archangels* and he will be much superior to them all. He is a man in the *world*, but he is superior to all the *tyrants* and he will be exalted over them all. He is a man in the *world*, but he is superior to all the lords and he will be exalted over them all. He is a man in the *world*, but he is superior to all the gods and he will be exalted over them all. He is a man in the *world*, but he is superior to all the *luminaries* and he will be exalted over them all. He is a man in the *world*, but he is superior to all the *pure ones* and he will be exalted over them all. He is a man in the *world*, but he is superior to all the *triple powers* and he will be exalted over them all. He is a man in the *world*, but he is superior to all the *forefathers* and he will be exalted over them all. He is a man in the *world*, but he is superior to all the *invisible ones* and he will be exalted over them all. He is a man in the *world*, but he is superior to the great | *invisible*

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<sup>1</sup> (2) the length of time; Till : the short time.

ἄπροπατωρ ἄλαορατος ἄγω ἄναχις ἐὼν ἐροῦ· οὐ-  
 ρωμὲ πὲ ἐϋξῆμ πκοσμος ἄλλα ἄογοτῶ ἐνατμε-  
 σος τηροῦ ἄγω ἄναχις ἐροοῦ τηροῦ· οὐρωμὲ  
 πὲ ἐϋξῆμ πκοσμος ἄλλα ἄογοτῶ ἐνεπροβολοοῦε  
 5 ἄντε πῆθσαγρος ἄπογοεῖν ἄγω ἄναχις ἐροοῦ  
 τηροῦ· οὐρωμὲ πὲ ἐϋξῆμ πκοσμος ἄλλα ἄογοτῶ  
 ἐπκερασμος ἄγω ἄναχις ἐροῦ τηρῶ· οὐρωμὲ πὲ  
 ἐϋξῆν πκοσμος ἄλλα ἄογοτῶ ἐπτοπος τηρῶ ἄπε-  
 θησαγρος ἄγω ἄναχις ἐροῦ τηρῶ· οὐρωμὲ πὲ  
 10 ἐϋξῆν πκοσμος ἄλλα ἄναρῶρο ἄμμαῖ ἄν ταμνῆτερο·  
 οὐρωμὲ πὲ ἐϋξῆμ πκοσμος ἄλλα ἄο ἄρρο ἄμ ποῦ- [C1A]  
 οεῖν· οὐρωμὲ πὲ ἐϋξῆμ πκοσμος ἄλλα ἄογεβολ  
 ἄμ πκοσμος ἄν πὲ: ἄγω ἄμην ἄχω ἄμος ἄητῆ  
 χε πρωμὲ ἐτῆμαγ πὲ ἄνοκ ἄγω ἄνοκ πὲ πρωμὲ  
 15 ἐτῆμαγ· ἄγω ἄραῖ ἄν πβωλ ἐβολ ἄπκοσμος ἐτε  
 παῖ πὲ ἐρωαν πτηρῶ ωλ' ἐραῖ· ἄγω ἐρωανωλ  
 ἐραῖ τηροῦ ἄσι παρθμος ἄνεψυχοοῦε ἄτελιος·  
 ἄγω ἄταωπὲ εῖο ἄρρο ἄν τμητε ἄπζαε ἄπαρασ-  
 τατῆς εῖο ἄρρο ἐραῖ ἐχῆν νεπροβολοοῦε τηροῦ  
 20 ἄπογοεῖν· ἄγω εῖο ἄρρο ἐραῖ ἐχῆμ πσαωῶ ἄζα-  
 μην· ἄν πῆοῦ ἄωην· ἄν πωομῆτῆ ἄζαμην· ἄν πὲ-  
 ψις ἄφγλαζ· ἄγω εῖο ἄρρο ἐχῆμ παλοῦ ἄπαλοῦ·  
 ἐτε ἄτοοῦ νε ἄζατρεεῦ ἄνωτηρ· ἄγω εῖο ἄρρο [C1A<sup>b</sup>]  
 ἐχῆμ πμνῆτςνοοῦς ἄνωτηρ· ἄν παρθμος τηρῶ ἄ-

1 MS ἄπροπατωρ inserted in margins.

8 MS ἐϋξῆν; read ἐϋξῆμ; also line 10.

15 MS ἄν; read ἄμ.

*forefather* and he will also be exalted above him. He is a man in the *world*, but he is superior to all those of the *Midst* and he will be exalted over them all. He is a man in the *world*, but he is superior to the *emanations* of the *Treasury* of the light and he will be exalted over them all. He is a man in the *world*, but he is superior to the *mixture* and he will be exalted over it all. He is a man in the *world*, but he is superior to the whole *place* of the *Treasury* and he will be exalted over it all. He is a man in the *world*, but he will become ruler (king) with me in my kingdom. He is a man in the *world*, but he is ruler (king) in the light. He is a man in the *world*, but he is not of the *world*. And truly I say to you: that man is I and I am that man, and at the dissolution of the *world* — that is, when the All ascends and when the *number* of all the *perfect souls* ascends — I will become<sup>1</sup> ruler (king) in the midst of the last *helper* (*para-states*), and ruler (king) over all the *emanations* of the light; and ruler (king) over the seven *amens* and the five trees and the three *amens* and the nine *watchers*; and ruler (king) over the child of the child which are the twin *saviours*; and ruler (king) over the twelve *saviours* and the whole *number* |

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<sup>1</sup> (18) I will become; lit. I have become.

ΝΕΨΥΧΟΟΥΕ ΝΤΕΛΙΟΣ ΝΑΪ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΖΜ  
 ΠΟΥΘΕΙΝ· ΑΥΩ ΡΩΜΕ ΝΙΜ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΖΜ ΠΙ-  
 ΑΤΩΑΧΕ ΕΡΟϢ ΣΕΝΑΩΩΠΕ ΝΩΒΡΡΡΟ ΝΜΜΑΪ ΣΕΝΑ-  
 ΖΜΟΟΣ ΖΙ ΟΥΝΑΜ ΜΜΟΪ ΑΥΩ ΖΙ ΖΒΟΥΡ ΜΜΟΪ ΖΡΑΪ ΖΝ ΤΑ-  
 5 ΜΝΤΕΡΟ· ΑΥΩ ΖΑΜΗΝ †ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ ΝΡΩΜΕ  
 ΕΤΜΜΑΥ ΝΤΟΟΥ ΠΕ ΑΝΟΚ' ΑΥΩ ΑΝΟΚ ΠΕ ΝΤΟΟΥ·  
 ΕΤΒΕ ΠΑΪ ΣΕ ΛΙΧΟΟΣ ΕΡΩΤΝ ΜΠΙΟΥΘΙΩ ΧΕ ΤΕΤΝΑ-  
 ΖΜΟΟΣ ΕΖΡΑΪ ΕΧΝ ΝΕΤΝΘΡΟΝΟΣ ΖΙ ΟΥΝΑΜ ΜΜΟΪ ΑΥΩ  
 ΖΙ ΖΒΟΥΡ ΜΜΟΪ ΖΡΑΪ ΖΝ ΤΑΜΝΤΕΡΟ· ΑΥΩ ΤΕΤΝΑΡΡΡΟ  
 10 ΝΜΜΑΪ· ΕΤΒΕ ΠΑΪ ΣΕ ΜΠΙ†ΣΟ· ΟΥΔΕ ΜΠΙΩΠΕ ΕΪΜΟΥ-  
 ΤΕ ΟΥΒΕ-ΤΗΥΤΝ ΧΕ ΝΑΣΜΗΥ ΑΥΩ ΝΑΨΒΕΕΡ: ΕΒΟΛ <sup>ciε</sup>  
 ΧΕ ΤΕΤΝΑΩΩΠΕ ΝΩΒΡΡΡΟ ΝΜΜΑΪ ΖΡΑΪ ΖΝ ΤΑΜΝΤΕΡΟ·  
 ΝΑΪ ΣΕ ΕΪΧΩ ΜΜΟΟΥ ΕΡΩΤΝ ΕΪΣΟΟΥΝ ΧΕ †ΝΑ†  
 ΝΙΤΝ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟϢ· ΕΤΕ ΠΜΥΣ-  
 15 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΠΕ ΑΝΟΚ ΑΥΩ ΑΝΟΚ ΠΕ ΠΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤΜΜΑΥ· ΤΕΝΟΥ ΣΕ ΟΥΜΟΝΟΝ ΝΤΩΤΝ ΤΕΤΝΑΡ-  
 ΡΡΟ ΝΜΜΑΪ· ΑΛΛΑ ΡΩΜΕ ΝΙΜ ΕΤΝΑΧΙ ΜΠΜΥΣΤΗΡΙΟΝ  
 ΜΠΙΑΤΩΑΧΕ ΕΡΟϢ· ΣΕΝΑΩΩΠΕ ΝΩΒΡΡΡΟ ΝΜΜΑΪ ΖΡΑΪ  
 ΖΝ ΤΑΜΝΤΕΡΟ· ΑΥΩ ΑΝΟΚ ΠΕ ΝΤΟΟΥ· ΑΥΩ ΝΤΟΟΥ  
 20 ΠΕ ΑΝΟΚ· ΑΛΛΑ ΠΛΘΡΟΝΟΣ ΝΑΩΩΠΕ ΕϢΟΥΟΤΒ ΕΡΟ-  
 ΟΥ· ΕΒΟΛ ΧΕ ΝΤΩΤΝ ΠΕΤΝΑΩΠΖΙΣΕ ΖΜ ΠΚΟΣΜΟΣ ΠΑ-  
 ΡΑ ΡΩΜΕ ΝΙΜ ΖΕΩΣ ΩΑΝΤΕΤΝΚΗΡΥΣΣΕ ΝΩΑΧΕ ΝΙΜ  
 Ε†ΝΑΧΟΟΥ ΕΡΩΤΝ· ΑΛΛΑ ΝΕΤΝΘΡΟΝΟΣ ΝΑΩΩΠΕ ΕΥ-  
 ΛΟΧ† ΕΠΩΪ ΖΡΑΪ ΖΝ ΤΑΜΝΤΕΡΟ· ΕΤΒΕ ΠΑΪ ΛΙΧΟΟΣ <sup>ciε b</sup>  
 25 ΕΡΩΤΝ ΜΠΙΟΥΘΙΩ ΧΕ ΠΜΑ Ε†ΝΑΩΩΠΕ ΜΜΟϢ· ΣΕΝΑ-  
 ΩΩΠΕ ΝΜΜΑΪ ΝΒΙ ΠΑΚΕΜΝΤΣΝΟΟΥΣ ΝΔΙΑΚΩΝ· ΑΛΛΑ

of *perfect souls* which will receive *mysteries* in the light. And all men who will receive *mysteries* in the Ineffable will become fellow-rulers (kings) with me and they will sit on my right and on my left in my kingdom. And *truly* I say to you, those men are I and I am they. Concerning this I said to you once: 'You will sit upon your *thrones* on my right and on my left in my kingdom. And you will become rulers (kings) with me. Because of this, I have not refrained *nor* been ashamed to call you my brothers and companions, because you will become fellow-rulers (kings) with me in my kingdom'\*. These things now I say to you, knowing that I will give you the *mystery* of the Ineffable, namely: that *mystery* is I and I am that *mystery*. Now at this time, *not only* will you become rulers (kings) with me, *but* all men who will receive the *mystery* of the Ineffable will become fellow-rulers (kings) with me in my kingdom. And I am they and they are I. *But* my *throne* will be superior to them. *But* because you will receive afflictions in the *world above* all men, *until* you *preach* every word which I will say to you, your *thrones* will be joined to mine in my kingdom. Concerning this I said to you once: 'In the place where I will be, there will also be with me my twelve *servers*'<sup>1</sup>. *But* |

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\* cf. Mt. 19.28; Lk. 22.30

□ cf. Jn. 12.26

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<sup>1</sup> (26) see Resch (Bibl. 41) Apocryphon 47, p. 419.

ΜΑΡΙΑ ΤΜΑΓΔΑΛΛΗΝΗ Μ̄Ν ἸΩΣΑΝΝΗΣ ΠΠΑΡΘΕΝΟΣ ΣΕΝΑ-  
 ΩΩΠΕ ΕΥΟΥΟΤ̄Β̄ ΕΝΑΜΑΘΗΤΗΣ ΤΗΡΟΥ· ΑΥΩ ΡΩΜΕ  
 ΝΙΜ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ Ξ̄Μ ΠΙΑΤΩΑΧΕ ΕΡΟϠ· ΣΕΝΑ-  
 ΩΩΠΕ ΖΙ ΖΒΟΥΡ Μ̄ΜΟΪ ΑΥΩ ΖΙ ΟΥΝΑΜ Μ̄ΜΟΪ· ΑΥΩ  
 5 ΑΝΟΚ ΠΕ Ν̄ΤΟΟΥ ΑΥΩ Ν̄ΤΟΟΥ ΠΕ ΑΝΟΚ· ΑΥΩ ΣΕΝΑ-  
 ΩΩΩ Μ̄ΜΗΤ̄Ν Ξ̄Ν ΖΩΒ ΝΙΜ· ΑΛΛΑ ΠΛΗΝ ΝΕΤ̄ΝΘΡΟΝΟΣ  
 ΝΑΩΩΠΕ ΕΥΟΥΟΤ̄Β̄ ΕΠΩΟΥ· ΑΥΩ ΠΛΘΡΟΝΟΣ ΖΩ  
 ΑΝΟΚ' ΝΑΩΩΠΕ ΕΥΟΥΟΤ̄Β̄ ΕΠΩΤ̄Ν· ΑΥΩ ΡΩΜΕ ΝΙΜ  
 ΕΤΝΑΖΕ ΕΠΩΑΧΕ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟϠ· ΖΑΜΗΝ †ΧΩ Μ̄-  
 10 ΜΟΣ ΕΡΩΤ̄Ν ΧΕ Ν̄ΡΩΜΕ ΕΤΝΑΣΟΥΝ-ΠΩΑΧΕ ΕΤ̄ΜΜΑΥ·  
 ΣΕΝΑΣΟῩΝ-ΠΣΟΟῩΝ Ν̄ΝΕΪΩΑΧΕ ΤΗΡΟΥ· Ν̄ΤΑΪΧΟΟΥ  
 ΕΡΩΤ̄Ν· ΝΑΠΒΑΘΟΣ ΑΥΩ Μ̄Ν ΝΑΠΧΙΣΕ· ΝΑΤΕΦΙΗ Μ̄Ν  
 ΝᾹΤΟΥΑΩΣΕ· ΖΑΠΛΞ ΖΑΠΛΩΣ ΣΕΝΑΣΟῩΝ-ΠΣΟΟῩΝ Ν̄- [CIE']  
 ΝΕΪΩΑΧΕ ΤΗΡΟΥ Ν̄ΤΑΪΧΟΟΥ ΕΡΩΤ̄Ν· ΑΥΩ Μ̄Ν ΝΕΤΕ  
 15 Μ̄ΠΑ†ΧΟΟΥ ΕΡΩΤ̄Ν· ΝΑΪ †ΝΑΧΟΟΥ ΕΡΩΤ̄Ν ΚΑΤΑ ΤΟ-  
 ΠΟΣ ΑΥΩ ΚΑΤΑ ΤΑΞΙΣ ΖΡΑΪ Ξ̄Μ ΠΣΩΡ ΕΒΟΛ Μ̄ΠΤΗΡ̄Ϡ·  
 ΑΥΩ ΖΑΜΗΝ †ΧΩ Μ̄ΜΟΣ ΕΡΩΤ̄Ν ΧΕ ΣΕΝΛΕΙΜΕ ΧΕ ΕΡΕ  
 ΠΚΟΣΜΟΣ ΚΗ ΕΖΡΑΪ Ν̄ΑΩ Μ̄ΜΙΝΕ· ΑΥΩ ΣΕΝΛΕΙΜΕ ΧΕ  
 ΕΡΕ ΝΑΠΧΙΣΕ ΤΗΡΟΥ ΚΗ ΕΖΡΑΪ Ν̄ΑΩ Ν̄ΤΥΠΟΣ· ΑΥΩ ΣΕ-  
 20 ΝΛΕΙΜΕ ΧΕ ΕΤΒΕ ΟΥ Ν̄ΖΩΒ Λ ΠΤΗΡ̄Ϡ ΩΩΠΕ·

ΝΑΪ ΘΕ Ν̄ΤΕΡΕΧΟΟΥ Ν̄ΒΙ ΠΣΩΤΗΡ ΑΣΧΟΘ̄Σ ΕΒΟΛ Ν̄ΒΙ  
 ΜΑΡΙΑ ΤΜΑΓΔΑΛΛΗΝΗ ΠΕΧΑΣ· ΧΕ ΠΑΧΟΕΙΣ ΨΙ ΖΑΡΟΪ

9 MS originally ΕΠΙΑΤΩΑΧΕ; additional letters inserted in margin.

13 ΠΒΑΘΟΣ expunged before ΤΟΥΑΩΣΕ.

Maria Magdalene and John the *Virgin* will be superior to all my *disciples*. And all men who will receive *mysteries* in the Ineffable will be on my left and my right<sup>1</sup>. And I am they and they are I. And they will be equal to you in everything, *except that your thrones* will be superior to theirs, and my own *throne* will be superior to yours<sup>2</sup>. And all men who will find the word of the Ineffable, *truly* I say to you : the men who will know that word will know the knowledge of all these words which I have said to you, those of the *depth* and those of the height, those of the length and those of the breadth. *In a word* they will know the knowledge of all these words which I have said to you and those which I have not yet said to you, which I will say to you *according to place* and *according to rank* in the distribution of the All. And *truly* I say to you : they will know in what way the world is established, and they will know in what *type* all those of the height are established, and they will know why the All has come into existence.”

97. Now when the *Saviour* had said these things Maria Magdalene sprang up and said : “My Lord, bear with me |

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<sup>1</sup> (4) on my left and on my right; lit. to left of me and to right of me.

<sup>2</sup> (8, 9) superior to yours. And all men ... Ineffable, truly I say to you; Till : superior to yours and that of all men ... Ineffable. Truly I say to you.

λγω̄ ᾠπ̄ρ̄σ̄ων̄τ̄ ε̄ροϊ̄ εἴϖινε̄ ᾠσᾱ ρωβ̄ nim̄ ρ̄ν̄ ογ̄ω̄ρ̄χ̄  
 ᾠν̄ ογ̄ασ̄φ̄αλλιᾱ· τ̄ενογ̄ δε̄ πᾱχο̄εις̄ εἴε̄ ογ̄ετ̄ π̄ω̄λ̄  
 χε̄ ᾠπ̄μ̄ϋ̄σ̄τη̄ριον̄ ᾠπ̄ιᾱτ̄ω̄λ̄χε̄ ε̄ροϋ̄ λγω̄ ογ̄ετ̄ π̄ω̄λ̄  
 χε̄ ᾠπ̄σο̄ογ̄ν̄ τ̄η̄ρ̄ϋ̄· λ̄χογ̄ω̄ρ̄μ̄ ᾠβ̄ῑ π̄σ̄ω̄τη̄ρ̄ π̄ε̄χ̄λ̄αϋ̄ [ciε̄<sup>b</sup>]  
 5 χε̄ ε̄ρε̄ ογ̄ετ̄ π̄μ̄ϋ̄σ̄τη̄ριον̄ ᾠπ̄ιᾱτ̄ω̄λ̄χε̄ ε̄ροϋ̄· λγω̄  
 ογ̄ετ̄ π̄ω̄λ̄χε̄ ᾠπ̄σο̄ογ̄ν̄ τ̄η̄ρ̄ϋ̄· λ̄σογ̄ω̄ρ̄μ̄ δε̄ ο̄ν̄ ᾠβ̄ῑ  
 μᾱριᾱ π̄ε̄χ̄λ̄ᾱς̄ ᾠπ̄σ̄ω̄τη̄ρ̄ χε̄ πᾱχο̄εις̄ χῑ ρ̄ᾱροϊ̄ εἴϖινε̄  
 ᾠμο̄κ̄ λγω̄ ᾠπ̄ρ̄σ̄ων̄τ̄ ε̄ροϊ̄· τ̄ενογ̄ δε̄ πᾱχο̄εις̄ εἰ̄  
 μη̄τῑ ᾠτ̄ν̄ω̄ν̄ρ̄ ᾠτ̄ν̄σο̄γ̄ν̄-π̄σο̄ογ̄ν̄ ᾠπ̄ω̄λ̄χε̄ τ̄η̄ρ̄ϋ̄ ᾠ-  
 10 π̄ιᾱτ̄ω̄λ̄χε̄ ε̄ροϋ̄· ᾠτ̄ν̄ν̄λ̄ε̄ψ̄ᾠ̄μο̄σ̄ο̄μ̄ λ̄ν̄ ε̄κ̄λη̄ρο̄νο̄μῑ  
 ᾠτ̄μ̄ν̄τε̄ρο̄ ᾠπο̄γ̄ο̄ϊ̄ν̄· λ̄χογ̄ω̄ρ̄μ̄ δε̄ ᾠβ̄ῑ π̄σ̄ω̄τη̄ρ̄ π̄ε̄  
 χ̄λ̄αϋ̄ ᾠμᾱριᾱ χε̄ σε̄· ογ̄ο̄ν̄ γ̄αρ̄ nim̄ ε̄τ̄νᾱχῑ ᾠπ̄μ̄ϋ̄-  
 τη̄ριον̄ ᾠτ̄μ̄ν̄τε̄ρο̄ ᾠπο̄γ̄ο̄εἰν̄ πο̄γ̄λ̄ πο̄γ̄λ̄ λ̄ᾱβ̄ω̄κ̄ ᾠϋ̄  
 κ̄λη̄ρο̄νο̄μῑ ψ̄ᾱ π̄το̄πο̄ς̄ ᾠτ̄ᾱχ̄ῑ-μ̄ϋ̄σ̄τη̄ριον̄ ψ̄ᾱροϋ̄·  
 15 ἄλλ̄ᾱ ᾠϋ̄νᾱσο̄γ̄ν̄-π̄σο̄ογ̄ν̄ λ̄ν̄ ᾠπ̄τη̄ρ̄ϋ̄· χε̄ ε̄τ̄βε̄ ογ̄  
 λ̄ λ̄αἰ̄ τη̄ρογ̄ ψ̄ω̄πε̄ εἰ̄μη̄τῑ ᾠϋ̄σο̄γ̄ν̄-π̄ω̄λ̄χε̄ ᾠογ̄ω̄τ̄  
 ᾠτε̄ π̄ιᾱτ̄ω̄λ̄χε̄ ε̄ροϋ̄· ε̄τε̄ ᾠτοϋ̄ π̄ε̄ π̄σο̄ογ̄ν̄ ᾠπ̄τη̄-  
 ϋ̄· λγω̄ ο̄ν̄ φ̄λ̄ᾠ̄ε̄ρ̄ω̄ς̄ λ̄νο̄κ̄ π̄ε̄ π̄σο̄ογ̄ν̄ ᾠπ̄τη̄ρ̄ϋ̄· <sup>ciε̄</sup>  
 λγω̄ ο̄ν̄ ᾠν̄σο̄μ̄ ᾠσο̄γ̄ν̄-π̄ω̄λ̄χε̄ ᾠογ̄ω̄τ̄ ᾠτε̄ π̄σο̄-  
 20 ογ̄ν̄· εἰ̄μη̄τῑ δε̄ ᾠϋ̄χῑ ᾠψ̄ο̄ρ̄π̄ ᾠπ̄μ̄ϋ̄σ̄τη̄ριον̄ ᾠπ̄ιᾱτ̄-  
 ω̄λ̄χε̄ ε̄ροϋ̄· ἄλλ̄ᾱ ρ̄ω̄με̄ nim̄ ε̄τ̄νᾱχῑ-μ̄ϋ̄σ̄τη̄ριον̄ ρ̄μ̄  
 πο̄γ̄ο̄εἰν̄ χ̄ν̄ᾱβ̄ω̄κ̄ ᾠβ̄ῑ πο̄γ̄λ̄ πο̄γ̄λ̄ ᾠϋ̄κ̄λη̄ρο̄νο̄μῑ ψ̄ᾱ  
 π̄το̄πο̄ς̄ ᾠτ̄ᾱχ̄ῑ-μ̄ϋ̄σ̄τη̄ριον̄ ψ̄ᾱροϋ̄· ε̄τ̄βε̄ π̄αἰ̄ λῖ̄-  
 χ̄ο̄ο̄ς̄ ε̄ρ̄ω̄τ̄ν̄ ᾠπ̄ιογ̄ο̄εἰω̄ χε̄ π̄ε̄τ̄π̄ῑσ̄τ̄ε̄ϋ̄ε̄ ε̄ϋ̄π̄ρο̄-



and be not angry with me, as I question all things with assurance and *certainty*. Now at this time, my Lord, is the word of the *mystery* of the Ineffable one thing, and the word of the whole knowledge another?"

The *Saviour* answered and said: "Yes, the *mystery* of the Ineffable is one thing and the word of the whole knowledge is another."

But Maria answered again and said to the *Saviour*: "My Lord, bear with me as I question thee and be not angry with me: Now at this time, my Lord, *unless* we live and know the knowledge of the whole word of the Ineffable, will we be unable to *inherit* the Kingdom of the Light?"

The *Saviour* *however* answered and said to Maria: "Certainly, *for* of everyone who will receive the *mystery* of the Kingdom of the Light, each will go and *inherit* the *place* as far as which he has received *mysteries*. But he will not know the knowledge of the All, why all these things came into existence, *unless* he knows the one word of the Ineffable, which is the knowledge of the All, and again *clearly*: I am the knowledge of the All. And furthermore it is not possible to know the one word of knowledge *unless* he first receives the *mystery*<sup>1</sup> of the Ineffable. But of all men who will receive mysteries in the light, each one will go and *inherit* the *place* as far as which he has received *mysteries*. Concerning this I once said to you: 'He who *believes* a *prophet* | will receive the reward of a *prophet*, and he who

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<sup>1</sup> (20) unless he first receives the mystery; Till: unless he receives the First Mystery.

ΦΗΤΗΣ ΧΝΑΧΙ ΜΠΒΕΚΕ ΝΟΥΠΡΟΦΗΤΗΣ· ΑΥΩ ΠΕΤΠΙΣ-  
 ΤΕΥΕ ΕΥΔΙΚΑΙΟΣ ΧΝΑΧΙ ΜΠΒΕΚΕ ΝΟΥΔΙΚΑΙΟΣ· ΕΤΕ  
 ΠΑΪ ΠΕ ΧΕ ΠΜΑ ΝΤΑ ΠΟΥΑ ΠΟΥΑ ΧΙ-ΜΥΣΤΗΡΙΟΝ ΦΑ-  
 ΡΟΥ ΕΧΝΑΒΩΚ ΕΡΟΥ· ΠΕΤΧΙ ΕΧΣΟΒΚ ΕΧΝΑΚΛΗΡΟΝΟΜΙ  
 5 ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΣΟΒΚ· ΑΥΩ ΠΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ  
 ΕΧΟΥΟΤΒ ΕΧΝΑΚΛΗΡΟΝΟΜΙ ΝΝΤΟΠΟΣ ΕΤΧΟΣΕ· ΑΥΩ  
 ΠΟΥΑ ΠΟΥΑ ΝΑΩΩ ΖΜ ΠΕΧΤΟΠΟΣ ΖΡΑΪ ΖΜ ΠΟΥΟΕΙΝ  
 ΝΤΑΜΝΤΕΡΟ· ΑΥΩ ΠΟΥΑ ΠΟΥΑ ΝΑΡ-ΤΕΞΟΥΣΙΑ ΕΝΤΑ-  
 ΖΙΣ ΕΤΠΕΧΕΣΗΤ· ΑΛΛΑ ΝΧΝΑΡ-ΤΕΞΟΥΣΙΑ ΛΗ ΕΒΩΚ ΕΝ- <sup>ciz</sup> b  
 10 ΤΑΖΙΣ ΕΤΠΕΧΣΑΖΡΕ· ΑΛΛΑ ΕΧΝΑΩΩ ΖΜ ΠΤΟΠΟΣ ΝΤΕ-  
 ΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ ΝΤΑΜΝΤΕΡΟ· ΕΧΩΟΟΠ ΖΝ ΟΥ-  
 ΝΟΣ ΝΟΥΟΙΝ ΕΜΝ-ΩΙ ΕΡΟΥ· ΖΙΤΝ ΝΝΟΥΤΕ ΜΝ ΝΑΖΟ-  
 ΡΑΤΟΣ ΤΗΡΟΥ ΑΥΩ ΝΧΩΩΠΕ ΖΝ ΟΥΝΟΣ ΝΡΑΩΕ ΜΝ  
 ΟΥΝΟΣ ΝΤΕΛΗΛ· ΤΕΝΟΥ ΟΕ ΖΩΩΧ ΣΩΤΜ ΤΑΦΑΧΕ  
 15 ΝΜΜΗΤΝ ΕΤΒΕ ΠΕΟΟΥ ΝΝΕΤΝΑΧΙ ΖΩΟΥ ΜΠΜΥΣΤΗ-  
 ΡΙΟΝ ΝΤΕ ΠΙΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΠΕΤΝΑΧΙ ΟΥΝ Μ-  
 ΠΜΥΣΤΗΡΙΟΝ ΜΠΙΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΧΝΑ-  
 ΩΩΠΕ ΖΜ ΠΕΟΥΟΕΙΩ ΕΤΧΝΗΥ ΕΒΟΛ ΖΜ ΠΣΩΜΑ ΝΘΥ-  
 ΛΗ ΝΝΑΡΧΩΝ· ΣΕΝΗΥ ΝΒΙ ΜΠΑΡΑΛΛΗΜΠΤΩΡ ΝΕΡΙΝΑΙΟΣ  
 20 ΝΣΕΕΙΝΕ ΝΤΕΨΥΧΗ ΜΠΡΩΜΕ ΕΤΜΜΑΥ ΕΒΟΛ ΖΜ ΠΣΩ-  
 ΜΑ· ΑΥΩ ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΝΑΡ-ΟΥΝΟΣ ΝΩΛΙΣ ΝΟΥ-  
 ΟΕΙΝ ΝΤΟΟΤΟΥ ΝΜΠΑΡΑΛΛΗΜΠΤΩΡ ΝΕΡΙΝΑΙΟΣ ΑΥΩ  
 ΜΠΑΡΑΛΛΗΜΠΤΗΣ ΕΤΜΜΑΥ ΝΑΡΖΟΤΕ ΖΗΤΧ ΜΠΟΥΟΕΙΝ Ν- [cin]  
 25 ΕΠΧΙΣΕ ΝΣΧΩΤΕ ΝΝΤΟΠΟΣ ΤΗΡΟΥ ΝΤΕ ΝΑΡΧΩΝ· ΜΝ  
 ΝΤΟΠΟΣ ΤΗΡΟΥ ΝΤΕ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΟΥΟΕΙΝ ΑΥΩ

4 MS ΧΙ ΕΧΣΟΒΚ; read ΧΙ-ΜΥΣΤΗΡΙΟΝ ΕΧΣΟΒΚ.

8 MS ΕΝΤΑΖΙΣ; better (ΕΒΩΚ) ΕΝΤΑΖΙΣ.

*believes a righteous man will receive the reward of a righteous man*\*. That is, each one will go to the *place* as far as which he has received *mysterics*. He who receives a small *<mystery>*<sup>1</sup> will *inherit* what is small. And he who receives a superior *mystery* will *inherit* the elevated *places*. And each one will remain in his *place* in the light of my kingdom. And each one will have *authority* over the *ranks* beneath him. *But* he will not have the *authority* to go to the *ranks* above him. *But* he will remain in the *place* of the *inheritance* of the light of my kingdom, being in a great light to which there is no measure among the gods and all the *invisible ones*, and he will be in great joy and great gladness.

Now at this time moreover, hear that I speak with you concerning the glory of those who will receive the *mystery* of the First *Mystery*. Now he who will receive the *mystery* of that *First Mystery*, it will happen at the time when he comes forth from the *body* of *matter* of the *archons*, the *erinaioi paralemptores* come to bring forth the *soul* of that man from the *body*. And that *soul* will become a great beam of light in the hands of the *erinaioi paralemptores*, and those *paralemtai* will be afraid at the light of that *soul*. And that *soul* will go to the height and penetrate all the *places* of the *archons* and all the *places* of the *emanations* of the light. And | it will not give an *answer*, nor a *defence*,

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\* cf. Mt. 10.41

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<sup>1</sup> (4) a small *<mystery>*; Schmidt : a small one.



*nor a secret sign in any place of the light, nor in any place of the archons, but it will penetrate into all places and it will pass through them all, and go and rule over all the places of the first saviour. Likewise also he who will receive the second mystery of the First Mystery, with the third and the fourth, until he receives the twelfth mystery of the First Mystery, when he reaches the time of his coming forth from the body of matter of the archons, the erinaioi paralemptores come and bring forth the soul of that man from the body of matter. And those souls will become a great beam of light in the hands of the erinaioi paralemptores and those paralemptai will be afraid at the light of that soul and they will be enfeebled and fall upon their faces. And those souls will ascend to the height immediately, and will pass through all the places of the archons and into all the places of the emanations of the light. And they will not give answer or defence in any place, nor a secret sign, but they will penetrate into all places and pass through them all. And they will rule over all the places of the twelve saviours. So that those who receive the second mystery of the First Mystery will rule | over all the places of the second saviour in the*

5 ε2ΡΑΪ ΕΧΝ̄ ΝΤΟΠΟΣ ΤΗΡΟΥ Μ̄ΠΜΕ2CΝΑΥ Ν̄CΩΤΗΡ 2ΡΑΪ  
 2Ν̄ ΝΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΘΕΙΝ· 2ΟΜΟΙΩC ΟΝ ΝΕΤΧΙ  
 Μ̄ΠΜΕ2ΨΟΜΝΤ Μ̄ΜΥCΤΗΡΙΟΝ Ν̄ΤΕ ΠΙΨΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ  
 Μ̄Ν ΠΜΕ2ΨΤΟΥ Μ̄Ν ΠΜΕ2ΨΟΥ Μ̄Ν ΠΜΕ2CΟΟΥ 2ΕΩC  
 5 ΨΑ ΠΜΕ2Μ̄ΝΤCΝΟΟΥC ΠΟΥΑ ΠΟΥΑ ΝΑΡ̄Ρ̄ΡΟ Ε2ΡΑΪ ΕΧΝ̄  
 ΝΤΟΠΟΣ ΤΗΡΟΥ Μ̄ΠCΩΤΗΡ Ν̄ΤΑΧΙ Μ̄ΠΜΥCΤΗΡΙΟΝ ΨΑ-  
 ΡΟΥ· ΑΥΩ ΠΕΤΝΑΧΙ Μ̄ΠΜΕ2Μ̄ΝΤCΝΟΟΥC Μ̄ΜΥCΤΗΡΙΟΝ  
 2Ι ΝΕΥΕΡΗΥ Ν̄ΤΕ ΠΙΨΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ ΕΤΕ Ν̄ΤΟΥ ΠΕ  
 ΠΑΥΘΕΝΤΗC Μ̄ΜΥCΤΗΡΙΟΝ· ΠΑΪ ΕΨΑΧΕ Ν̄ΜΜΗΤ̄Ν̄ ΕΤ-  
 10 ΒΗΗΤ̄·<sup>1</sup> ΑΥΩ ΠΕΤΝΑΧΙ ΟΥΝ Μ̄ΠΜ̄ΝΤCΝΟΟΥC Μ̄ΜΥC-  
 ΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ ΝΑΪ ΕΤΗΠ ΕΠΙΨΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ·  
 ΕΨΑΝΕΙ ΕΒΟΛ 2Ν̄ ΠΚΟCΜΟC ΨΝΑΧΩΤΕ Ν̄ΝΤΟΠΟC ΤΗ-  
 ΡΟΥ Ν̄ΤΕ Ν̄ΑΡΧΩΝ Μ̄Ν ΝΤΟΠΟC ΤΗΡΟΥ Ν̄ΤΕ ΠΟΥΘΕΙΝ  
 ΕΨΟ Ν̄ΟΥΝΟC Ν̄ΑΠΟΡΡΟΙΑ Ν̄ΤΕ ΠΟΥΟΪΝ·<sup>2</sup> ΑΥΩ ΟΝ ΨΝΑΡ̄- ciē<sup>b</sup>  
 15 Ρ̄ΡΟ Ε2ΡΑΪ ΕΧΝ̄ ΝΤΟΠΟC ΤΗΡΟΥ Μ̄ΠΜ̄ΝΤCΝΟΟΥC Ν̄CΩ-  
 ΤΗΡ· ΑΛΛΑ Ν̄CΕΝΑΨΨΑΨ ΑΝ Μ̄Ν ΝΕΤΧΙ Μ̄ΠΜΥCΤΗΡΙΟΝ  
 Ν̄ΟΥΩΤ Μ̄ΠΙΑΨΑΧΕ ΕΡΟΥ· ΑΛΛΑ ΠΕΤΝΑΧΙ Ν̄Μ̄ΜΥCΤΗ-  
 ΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ ΨΝΑCΩ 2Ν̄ Ν̄ΤΑΞΙC ΕΤ̄Μ̄ΜΑΥ ΕΒΟΛ ΧΕ  
 CΕΟΥΟΤ̄Β· ΑΥΩ ΨΝΑCΩ 2Ν̄ Ν̄ΤΑΞΙC Μ̄ΠΜ̄ΝΤCΝΟΟΥC  
 20 Ν̄CΩΤΗΡ:

ΑCΨΩΠΕ Ν̄ΤΕΡΕ ΙC ΟΥΩ ΕΨΑΧ Ν̄ΝΕΪΨΑΧΕ ΕΝΕΨ-  
 ΜΑΘΗΤΗC ΑCΕΙ' ΕΘΗ Ν̄6Ι ΜΑΡΙΑ ΤΜΑΓΔΑΛΛΗΝΗ ΑCΨΠΙ  
 ΕΝΟΥΕΡΗΤΕ Ν̄ΙC ΠΕΧΑC ΧΕ ΠΑΧΟΕΙC ΨΙ 2ΑΡΟΪ ΑΥΩ  
 Μ̄Π̄ΡCΩΝΤ̄ ΕΡΟΪ ΕΪΨΙΝΕ Μ̄ΜΟΚ· ΑΛΛΑ ΝΑ ΝΑΝ ΠΑΧΟΕΙC  
 25 ΑΥΩ Ν̄ΓCΩΛ̄Π̄ ΝΑΝ ΕΒΟΛ Ν̄2ΩΒ ΝΙΜ ΕΤ̄Ν̄ΝΑΨΙΝΕ Ν̄-

16 MS Ν̄CΕΝΑΨΨΑΨ; better Ν̄CΕΝΑΨΩΨ.

*inheritances* of the light. *Likewise* of those who receive the third *mystery* of the First *Mystery* with the fourth, and the fifth and the sixth, *until* the twelfth, each one will rule over all the *places* of the *saviour* as far as whom he has received *mysterics*. And he who will receive the twelfth *mystery* together with the First *Mystery*, this is the *authentic mystery* of which I have spoken to you. And he who will *now* receive that twelfth *mystery* which belongs to the First *Mystery*, when he comes forth from the *world*, he will penetrate all the *places* of the *archons* and all the *places* of the light, being a great *outpouring* of light. And furthermore he will rule over all the *places* of the twelve *saviours*. *But* they will not be equal with those that receive the one *mystery* of the Ineffable. *But* he who will receive that *mystery* will remain in those *ranks* because they are superior, and he will remain in the *ranks* of the twelve *saviours*.”

98. It happened when Jesus finished saying these words to his *disciples*, Maria Magdalene came forward, she kissed the feet of Jesus, she said : “My Lord, bear with me and be not angry with me for questioning thee, *but* have mercy on us, my Lord, and reveal to us all things which we will question. | Now at this time, my Lord, *how* does the First

CΩΟΥ· ΤΕΝΟΥ ΔΕ ΠΑΧΟΕΙC ΠΩC ΠΩΟΡΠ̄ ΜΜΥCΤΗ-  
 ΡΙΟΝ ΟΥΝΤΑϢ ΜΜΑΥ ΜΜΝΤCΝΟΟΥC ΜΜΥCΤΗΡΙΟΝ· ΠΙ-  
 ΛΤΩΑΧΕ ΕΡΟϢ ΟΥΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ ΠΕΤΝ̄ΤΑϢ· ΛϢ-  
 ΟΥΩΩΒ̄ Ν̄CΙ ΙC ΠΕΧΑϢ ΝΑC· ΧΕ ΟΥΜΥCΤΗΡΙΟΝ ΝΟΥ-  
 5 ΩΤ ΜΕΝΤΟΙΓΕ ΠΕΤ̄Ν̄ΤΑϢ· ΑΛΛΑ ΠΜΥCΤΗΡΙΟΝ ΕΤΜ̄ΜΑΥ [CK]  
 ΧΕΙΡΕ ΝΩΟΜΝΤ̄ ΜΜΥCΤΗΡΙΟΝ ΕΠΙΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ  
 ΠΕ· ΑΛΛΑ ΟΥΕΤ ΠΤΥΠΟC ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ· ΑΥΩ  
 ΟΝ ΩΑϢ̄-†ΟΥ ΜΜΥCΤΗΡΙΟΝ ΕΥΑ ΝΟΥΩΤ ΟΝ ΠΕ· ΑΛΛΑ  
 ΟΥΕΤ ΠΤΥΠΟC ΜΠΟΥΑ ΠΟΥΑ· ΖΩCΤΕ ΠΕΙ†ΟΥ ΜΜΥC-  
 10 ΤΗΡΙΟΝ ΕΥΩΗΩ ΜΝ ΝΕΥΕΡΗΥ ΖΡΑΪ ΖΜ ΠΜΥCΤΗΡΙΟΝ  
 ΝΤΜΝΤΕΡΟ ΖΡΑΪ ΖΝ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ· ΑΛΛΑ  
 ΟΥΕΤ ΠΤΥΠΟC ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ· ΑΥΩ ΤΕΥ-  
 ΜΝΤΕΡΟ CΟΥΟΤΒ̄ ΑΥΩ CΧΟCΕ ΕΤΜΝΤΕΡΟ ΤΗΡC Μ-  
 ΠΜΝΤCΝΟΟΥC ΜΜΥCΤΗΡΙΟΝ ΖΙ ΝΕΥΕΡΗΥ ΝΤΕ ΠΩΟΡΠ̄  
 15 ΜΜΥCΤΗΡΙΟΝ· ΑΛΛΑ ΝCΕΩΗΩ ΑΝ ΖΝ ΤΜΝΤΕΡΟ ΜΠΙ-  
 ΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΖΝ  
 ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΖΟΜΟΙΩC ΟΝ ΠΩΟΜΝΤ̄ ΜΜΥC-  
 ΤΗΡΙΟΝ· ΝCΕΩΗΩ ΑΝ ΖΩΟΥ ΖΡΑΪ ΖΝ ΤΜΝΤΕΡΟ ΕΤΖΜ̄  
 ΠΟΥΟΕΙΝ· ΑΛΛΑ ΟΥΕΤ ΠΤΥΠΟC ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ·  
 20 ΑΥΩ ΝΤΟΟΥ ΖΩΟΥ ΟΝ ΝCΕΩΗΩ ΑΝ ΖΝ ΤΜΝΤΕΡΟ ΜΝ [CK<sup>b</sup>]  
 ΠΙΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ ΝΤΕ ΠΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΖΡΑΪ  
 ΖΝ ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΑΥΩ ΟΥΕΤ ΠΤΥΠΟC ΟΝ Μ-  
 ΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΜΠΩΟΜΝΤ̄ ΑΥΩ ΠΤΥΠΟC ΜΠΕ-

5 ἸΑ in upper right-hand margin at end of quire.

15 MS Μπιωορπ̄; Schmidt: read ΜΝ πωορπ̄.

18 MS ετζμ̄ πουοειν; better Μπουοειν.



*Mystery* possess twelve *mysteries* (and) the Ineffable possesses one *mystery*?"

Jesus answered and said to her: "*Certainly* it possesses one *mystery*, *but* that *mystery* makes three *mysteries* to be one *mystery*<sup>1</sup>, *but* the *type* of each one of them is different. And furthermore it makes five *mysteries* to be one also, *but* the *type* of each one is different, *so that* these five *mysteries* are equal with one another in the *mystery* of the kingdom in the *inheritances* of the light. *But* the *type* of each one of them is different. And their kingdom is superior and more elevated than the whole kingdom of the twelve *mysteries* of the First *Mystery* together, *but* they are not equal in the kingdom <with the one mystery><sup>2</sup> of the First *Mystery* in the Kingdom of the Light.

*Likewise* also, the three *mysteries* are not equal in the Kingdom of the Light, *but* the *type* of each of them is different. And they themselves also are not equal in the kingdom with the one *mystery* of the First *Mystery* in the Kingdom of the Light. And furthermore the *type* of each one of the three and the *type* of the | *pattern* of each one

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<sup>1</sup> (6) that mystery makes three mysteries to be one mystery; Schmidt: that mystery makes three mysteries, although it is the one mystery (see 338.8).

<sup>2</sup> (15) <with the one mystery>; MS of the first mystery; Schmidt emends to: with the first mystery.

ΣΧΗΜΑ ΜΠΟΥΛΑ ΠΟΥΛΑ ΜΜΟΟΥ ΣΕΩΒΕΙΔΕΙΤ ΕΝΕΥΕΡΗΥ·  
 ΠΩΟΡΠ ΜΕΝ ΕΚΩΑΝΧΩΚ ΕΒΟΛ ΜΠΕΜΥΣΤΗΡΙΟΝ ΖΙ  
 ΝΕΕΡΗΥ ΛΥΩ ΝΓΑΖΕΡΑΤΚ ΝΓΧΟΚΨ ΕΒΟΛ ΚΑΛΩΣ ΖΝ  
 ΝΕΨΣΧΗΜΑ ΤΗΡΟΥ ΨΑΚΕΙ ΕΒΟΛ ΖΜ ΠΕΚΣΩΜΑ ΝΤΕΥ-  
 5 ΝΟΥ· ΝΓΡ-ΟΥΝΟΣ ΝΨΛΙΣ ΝΟΥΟΕΙΝ [ΝΑΠΟΡΡΟΙΑ]· ΝΓ-  
 ΧΩΤΕ ΝΤΟΠΟΣ ΝΙΜ ΝΤΕ ΝΑΡΧΩΝ ΜΝ ΝΤΟΠΟΣ ΤΗΡΟΥ  
 ΝΤΕ ΠΟΥΟΕΙΝ ΕΥΟ ΝΖΟΤΕ ΤΗΡΟΥ ΖΗΤΨ ΜΠΟΥΟΕΙΝ  
 ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΖΕΩΣ ΨΑΝΤΨΒΩΚ ΕΠΤΟΠΟΣ Ν-  
 ΤΕΣΜΝΤΕΡΟ· ΠΜΕΖΣΝΑΥ ΖΩΩΨ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΙ-  
 10 ΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΚΩΑΝΧΩΚ ΕΒΟΛ ΜΠΕΜΥΣΤΗ-  
 ΡΙΟΝ ΚΑΛΩΣ ΖΝ ΝΕΨΣΧΗΜΑ ΤΗΡΟΥ· ΠΡΩΜΕ ΘΕ ΕΤΝΑ-  
 ΧΩΚ ΕΒΟΛ ΜΠΕΜΥΣΤΗΡΙΟΝ· ΕΨΩΑΝΧΩ ΜΠΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤΜΜΑΥ ΕΖΡΑΪ ΕΧΝ ΤΑΠΕ ΝΡΩΜΕ ΝΙΜ ΕΤΝΗΥ  
 ΕΒΟΛ ΖΜ ΠΣΩΜΑ· ΛΥΩ ΝΨΧΟΟΨ ΕΖΡΑΪ ΕΠΕΜΑΛΛΕ  
 15 ΣΝΑΥ ΕΨΩΠΕ ΜΕΝ ΠΡΩΜΕ ΕΤΝΗΥ ΕΒΟΛ ΖΜ ΠΣΩΜΑ  
 ΕΛΧΙ-ΜΥΣΤΗΡΙΟΝ ΝΚΕΣΟΠ· ΛΥΩ ΨΟ ΜΜΕΤΟΧΟΣ Ε-  
 ΖΟΥΝ ΕΨΩΛΛΕ ΝΤΑΛΛΗΘΙΑ· ΖΑΜΗΝ ΨΧΩ ΜΜΟΣ ΕΡΩΤΝ  
 ΧΕ ΠΡΩΜΕ ΕΤΜΜΑΥ ΕΨΩΑΝΕΙ' ΕΒΟΛ ΖΜ ΠΣΩΜΑ ΝΘΥ-  
 ΛΗ· ΤΕΨΥΧΗ ΝΑΡ-ΟΥΝΟΣ ΝΑΠΟΡΡΟΙΑ ΝΟΥΟΕΙΝ· ΝΣ-  
 20 ΧΩΤΕ ΝΤΟΠΟΣ ΝΙΜ ΖΕΩΣ ΨΑΝΤΨΒΩΚ ΕΤΜΝΤΕΡΟ Μ-  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΕΨΩΠΕ ΔΕ ΝΤΟΨ ΠΡΩΜΕ ΕΤ-  
 ΜΜΑΥ ΜΠΨΧΙ-ΜΥΣΤΗΡΙΟΝ· ΛΥΩ ΝΨΟ ΜΜΕΤΟΧΟΣ ΛΝ  
 ΕΝΩΛΛΕ ΝΤΑΛΛΗΘΙΑ· ΨΑΡΕ ΠΕΤΧΩΚ ΕΒΟΛ ΜΠΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤΜΜΑΥ· ΕΨΩΑΝΧΩ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ

5 omit ΝΑΠΟΡΡΟΙΑ.

12 Ϊ in upper left-hand margin at beginning of quire.

of them is different from the other. The first (mystery of the First Mystery) *indeed*, if thou completest its *mystery* with its others and standest and completest it *well* in all its *patterns*, thou comest forth from thy *body* immediately, thou becomest a great beam of light, and dost penetrate all *places* of the *archons* and all *places* of the light. And they are all in fear at the light of that *soul until* it goes to the *place* of its kingdom. The second *mystery* of the First *Mystery* moreover, if thou completest its *mystery well* in all its *patterns* — now the man who will complete its *mystery*, if he says that *mystery* over the head of any man who comes forth from the *body* and says it into his two ears, when *indeed* the man who comes forth from the *body* has received *mysteries* for a second time and he is a *partaker* of the word of *truth*, *truly* I say to you : that man when he comes forth from the *body* of *matter*, his *soul* will become a great *outpouring* of light. And it will penetrate every *place until* it goes to the kingdom of that *mystery*. *But* if that man has not received *mysteries* and he is not a *partaker* of the words of *truth* — when he who completes that *mystery* says that *mystery* | over the head of the man who comes forth from

ερραϊ εχῶν ταπε ἄπρωμε ετνηγ εβολ ἄμ πσωμα·  
 παϊ ετε ἄπῑχι-μῑστηριον ἄτε πογοειν λγω εἰνῑ-  
 ῑκοινωνι αν ενωαχε ἄταλληθια· ἄμην †·χω ἄμμοσ σκα<sup>b</sup>  
 ερωτῑν χε πρωμε ετῑμαγ εχωαει' εβολ ἄμ πσω-  
 5 μα· μεγκρινε ἄμμοχ ἄν λααγ ἄτοπος ἄτε ἄαρχων·  
 ογδε ἄσεναωκολλαζε ἄμμοχ αν ἄν λααγ ἄτοπος·  
 ογδε ἄπκωḡτῑ ναχωḡ ερωχ αν εβολ ἄμ πνοσ ἄ-  
 μῑστηριον ἄτε πιατωαχε ερωχ ετωοοπ ἄμμαχ·  
 λγω σενασπουδαζε ἄν ογβεπη ἄσεταιαχ ετοοτογ  
 10 ἄνεγερηγ ἄσερḡμμε ἄμμοχ κατα τοπος λγω | κατα  
 τασις ἄεωσ ωαντογχιτῑ ερατῑ ἄτπαρθενος ἄ-  
 πογοειν· ερε ἄτοπος τηρογ ο ἄḡοτε ἄητῑ ἄ-  
 πμῑστηριον ἄν πμαειν ἄτῑνῑτερο ἄπιατωαχε ερωχ  
 παϊ ετωοοπ ἄμμαχ λγω εγωανχιτῑ ερατῑ ἄτπαρ-  
 15 θενος ἄπογοειν· τπαρθενος ἄπογοειν ναναγ  
 επμαειν ἄπμῑστηριον ἄτῑνῑτερο ἄπιατωαχε ερωχ σκα  
 εχωοοπ ἄμμαχ· ωασῑωπηρε ἄσι τπαρθενος ἄπογ-  
 οειν λγω ωασδοκιμαζε ἄμμοχ· λαα μεστρεγχιτῑ  
 επογοειν ωαντῑχωκ εβολ ἄτπολιτια τηρῑ ἄπογ-  
 20 οειν ἄτε πμῑστηριον ετῑμαγ ετε ναϊ νε ἄḡαγνια  
 ἄταποταγη ἄπκοσμοσ· λγω ἄν ὅγλη τηρῑ ετῑ-  
 ḡητῑ· ωαρε τπαρθενος ἄπογοειν ωασσφραγιζε ἄ-  
 μοχ ἄν ογσφραγις εσογὄτḡ ετε ταϊ τε· ἄστρεγ-  
 νοχῑ ἄμ πиевоτ пиевоτ ενταχει εβολ ἄμ πσωμα  
 25 ἄὄγλη ἄḡητῑ εγσωμα εχναῑ-δικαιοσ παϊ εχνασινε  
 ἄτῑνῑτνογτε ἄταλληθια ἄν ἄμῑστηριον ετχοσε

14 MS εγωανχιτῑ; read εγωανχιτῑ.

the *body*, who has not received *mysteries* of the light and has not *partaken* of the words of *truth* — *truly* I say to you : that man when he comes forth from the *body* will not be *judged* in any *place* of the *archons*, *nor* will he be *punished* in any *place*, *nor* will the fire touch him as a result of the great *mystery* of the Ineffable which is with him. And it will be *effected with speed* that he be passed by hand from one to another, and guided *from place to place* and *from rank to rank*, *until* he be brought before the *Virgin* of the Light. And all the *places* are in fear at the *mystery* and the sign of the Kingdom of the Ineffable which is with him. And when he is brought before the *Virgin* of the Light, the *Virgin* of the Light will see the sign of the *mystery* of the Kingdom of the Ineffable which is with him. The *Virgin* of the Light will marvel and she will *examine* him, *but* she will not cause him to be brought to the light until he completes the whole *life course* of the light of that *mystery*, namely the *purifications* of the *renunciation* of the world with all the *matter* within it. The *Virgin* of the Light *seals* him with a superior *seal* which is this : in whatever month he came forth from the *body* she causes him to be cast into a *body*, that he may become *righteous* and find *true* Godhood and the elevated *mysteries*, | and *inherit* them and



*inherit* the eternal light. This is the *gift* of the second *mystery* of the First *Mystery* of the Ineffable.

Moreover the third *mystery* of that Ineffable — the man *indeed* who will complete that *mystery* will *not only inherit* the kingdom of the *mystery* when he comes forth from the *body*, *but* when he accomplishes the *mystery* and completes it with all its *patterns*, that is to say, when he performs that *mystery* and completes it *well*, and he *invokes* that *mystery* over a man who has known that *mystery* as he comes forth from the *body* — whether he has delayed *or* rather whether he has not delayed — who is in the severe *punishments* of the *archons* and in their harsh *judgments* and their various fires<sup>1</sup> — *truly* I say to you : it will be *effected with speed* that the man who has come forth from the *body*, on behalf of whom this *mystery* has been *invoked*, will be removed and be passed *quickly* from one to another *until* he is taken before the *Virgin* of the Light. And the *Virgin* of the Light will *seal* him with a superior *seal* which is this : in whatever month <he came forth> she will cause him to be cast into the *righteous body* which will find *true* Godhood and the superior *mystery*, and *inherit* the Kingdom of the Light. This *now* is the *gift* of the third *mystery* of the Ineffable.

Now at this time everyone who will receive from the five *mysteries* of the Ineffable — when he comes forth | from

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<sup>1</sup> (15) various fires; Till : dreadful fires.

2̄Μ Π̄CΩΜΑ Ν̄CΚΛΗΡΟΝΟΜΙ Ω̄Α Π̄ΓΟΠΟC Μ̄ΗΜΥCΤΗΡΙΟΝ  
 ΕΤ̄ΜΜΑΥ ΑΥΩ ΤΜ̄ΝΤ̄ΕΡΟ Μ̄Π̄ΤΟΥ Μ̄ΜΥCΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ  
 CΟΥΟΤ̄Β̄ ΕΤ̄ΜΝΤ̄ΕΡΟ Μ̄Π̄ΜΝΤ̄CΝΟΟΥC Μ̄ΜΥCΤΗΡΙΟΝ  
 Ν̄ΤΕ Π̄ΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ ΑΥΩ CΟΥΟΤ̄Β̄ ΕΜΥCΤΗ-  
 5 ΡΙΟΝ ΝΙΜ ΕΤ̄Π̄ΕΥΕCΗΤ̄· ΑΛΛΑ Π̄ΤΟΥ Μ̄ΜΥCΤΗΡΙΟΝ ΕΤ̄-  
 Μ̄ΜΑΥ Ν̄ΤΕ Π̄ΑΤΩΑΧΕ ΕΡΟC·<sup>1</sup> CΕΩΗΩ Μ̄Ν ΝΕΥΕΡΗΥ CΚΓ<sup>b</sup>  
 ΖΡΑΪ Ζ̄Ν Τ̄ΕΥΜ̄ΝΤ̄ΕΡΟ· ΑΛΛΑ Ν̄CΕΩΗΩ ΑΝ Μ̄Ν Π̄ΩΟΜ̄ΝΤ̄  
 Μ̄ΜΥCΤΗΡΙΟΝ Ν̄ΤΕ Π̄ΑΤΩΑΧΕ ΕΡΟC· Π̄ΕΤΧΙ ΖΩΩC  
 ΕΒΟΛ Ζ̄Μ Π̄ΩΟΜ̄ΝΤ̄ Μ̄ΜΥCΤΗΡΙΟΝ Ν̄ΤΕ Π̄ΑΤΩΑΧΕ ΕΡΟC·  
 10 ΕCΩΑΝΕΙ ΟΝ ΕΒΟΛ Ζ̄Ν CΩΜΑ CΝΑΚΛΗΡΟΝΟΜΙ Ω̄Α ΤΜ̄ΝΤ̄-  
 ΕΡΟ Μ̄ΗΜΥCΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ· ΑΥΩ Π̄ΩΟΜ̄ΝΤ̄ Μ̄ΜΥC-  
 ΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ CΕΩΗΩ Μ̄Ν ΝΕΥΕΡΗΥ ΖΡΑΪ Ζ̄Ν ΤΜ̄ΝΤ̄-  
 ΕΡΟ· ΑΥΩ CΕΟΥΟΤ̄Β̄ ΑΥΩ CΕΧΟCΕ ΕΠ̄ΤΟΥ Μ̄ΜΥCΤΗ-  
 ΡΙΟΝ Ν̄ΤΕ Π̄ΑΤΩΑΧΕ ΕΡΟC ΖΡΑΪ Ζ̄Ν ΤΜ̄ΝΤ̄ΕΡΟ· ΑΛΛΑ  
 15 Ν̄CΕΩΗΩ ΑΝ Μ̄Ν Π̄ΜΥCΤΗΡΙΟΝ Ν̄ΟΥΩΤ̄ Ν̄ΤΕ Π̄ΑΤΩΑΧΕ  
 ΕΡΟC· Π̄ΕΤΧΙ ΖΩΩC Μ̄ΗΜΥCΤΗΡΙΟΝ Ν̄ΟΥΩΤ̄ Ν̄ΤΕ Π̄-  
 ΑΤΩΑΧΕ ΕΡΟC· CΝΑΚΛΗΡΟΝΟΜΙ Μ̄Π̄ΤΟΠΟC Ν̄ΤΜ̄ΝΤ̄ΕΡΟ  
 ΤΗΡ̄C ΚΑΤΑ ΘΕ Ν̄ΤΑΪΟΥΩ ΕΪΧΩ ΕΡΩΤ̄Ν Μ̄Π̄ΕCΕΟΟΥ  
 ΤΗΡ̄C Ν̄ΚΕCΟΠ· ΑΥΩ ΟΥΟΝ ΝΙΜ ΕΤ̄ΝΑΧΙ Μ̄ΗΜΥCΤΗΡΙΟΝ  
 20 ΕΤ̄Ζ̄Ν Π̄ΕΧΩΡΗΜΑ Μ̄Π̄ΤΗΡ̄C Μ̄Π̄ΑΤΩΑΧΕ ΕΡΟC· Μ̄Ν Ν̄ΚΕ-  
 ΜΥCΤΗΡΙΟΝ ΤΗΡΟΥ ΕΤ̄ΖΟΛ̄C Ζ̄Ν Μ̄ΜΕΛΟC Μ̄Π̄ΑΤ̄ΩΑΧΕ CΚΛ  
 ΕΡΟC· ΝΑΪ ΕΤΕ Μ̄Π̄ΑΤ̄ΩΑΧΕ Ν̄ΜΜΗΤ̄Ν ΕΤ̄ΒΗΗΤΟΥ Μ̄Ν  
 Π̄ΕΥCΩΡ ΕΒΟΛ Μ̄Ν ΘΕ ΕΤΟΥΛΖΕΡΑΤΟΥ Μ̄ΜΟC ΑΥΩ Μ̄Ν  
 Π̄ΤΥΠΟC Μ̄ΠΟΥΑ ΠΟΥΑ Ν̄ΘΕ ΕΤ̄CΘ Μ̄ΜΟC ΑΥΩ ΧΕ ΕΤ̄-  
 25 ΒΕ ΟΥ ΑΥΜΟΥΤΕ ΕΡΟC ΧΕ Π̄ΑΤΩΑΧΕ ΕΡΟC· Η̄ ΕΤ̄ΒΕ  
 ΟΥ ΑCΑΖΕΡΑΤ̄C ΕCΠΟΥΩ ΕΒΟΛ Μ̄Ν ΝΕCΜΕΛΟC ΤΗΡΟΥ·

2 ΑΥΩ . . . ΕΤ̄ΜΜΑΥ written below in margin.

25 ΡΟC in margin after ΑΤΩΑΧΕ; Π̄ C in margin before ΤΒC.



the *body* he *inherits* as far as the *place* of that *mystery*. And the kingdom of these five *mysteries* is superior to the kingdom of the twelve *mysteries* of the First *Mystery*, and it is superior to every *mystery* below it. *But* these five *mysteries* of the Ineffable are equal with one another in their kingdom. *But* they are not equal with the three *mysteries* of the Ineffable. Moreover he who receives from the three *mysteries* of the Ineffable when he comes forth from the *body*, he will *inherit* as far as the kingdom of that *mystery*. And these three *mysteries* are equal with one another in the kingdom. And they are superior to, and more elevated than, the five *mysteries* of the Ineffable in the kingdom. *But* they are not equal with the one *mystery* of the Ineffable. Moreover he who receives the one *mystery* of the Ineffable will *inherit* the *place* of the whole kingdom, as I have already on another occasion told you of his whole glory.

And everyone who will receive the *mystery* which is in the *space* of the whole of the Ineffable, with all the other *mysteries* which are united in the *members* of the Ineffable — about these I have not yet spoken to you, and about their distribution and the manner of their setting up and the *type* of each one, how it is and why it was called the Ineffable, or why it stood spread out with all its *members*, |

ΛΥΩ ΧΕ ΟΥΝ ΟΥΗΡ ΜΜΕΛΟΣ ΨΟΟΠ ΖΡΑΪ ΝΖΗΤΨ ΜΝ  
 ΝΕΧΟΙΚΟΝΟΜΙΑ ΤΗΡΟΥ ΝΑΪ Ν†ΝΑΧΟΟΥ ΕΡΩΤΝ ΑΝ ΤΕ-  
 ΝΟΥ ΑΛΛΑ ΕΪΨΑΝΝΟΥ (ΕΧΩ) ΕΡΩΤΝ ΜΠΣΩΡ ΕΒΟΛ ΜΠ-  
 ΤΗΡΨ †ΝΑΧΟΟΥ ΕΡΩΤΝ ΤΗΡΟΥ ΚΑΤΑ ΟΥΑ ΟΥΑ· ΧΕ  
 5 ΝΕΨΩΡ ΓΑΡ ΕΒΟΛ ΜΝ ΤΕΨΙΝΨΑΧΕ ΕΡΟΨ ΝΘΕ ΕΤΨΟ  
 ΜΜΟΣ ΜΝ ΠΣΩΡΨ ΝΝΕΨΜΕΛΟΣ ΤΗΡΟΥ ΕΥΗΠ ΕΤΟΙΚΟ-  
 ΝΟΜΙΑ ΜΠΙΟΥΑ ΝΟΥΨΤ ΠΝΟΥΤΕ ΝΤΑΛΗΘΙΑ ΝΑΤΝΡΑΤΨ·  
 ΠΤΟΠΟΣ ΘΕ ΕΤΕΡΕ ΠΟΥΑ ΠΟΥΑ ΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΨΑ-  
 ΡΟΨ ΖΡΑΪ ΖΜ ΠΕΧΩΡΗΜΑ ΜΠΙΑΤΨΑΧΕ ΕΡΟΨ· ΨΝΑΚΛΗ-  
 10 ΡΟΝΟΜΙ ΨΑ ΠΤΟΠΟΣ ΝΤΑΨ[ΑΡ]ΧΙ ΨΑΡΟΨ· ΛΥΩ ΝΑ- [CΚΔ. b]  
 ΠΤΟΠΟΣ ΤΗΡΨ ΜΠΕΧΩΡΗΜΑ ΜΠΙΑΤΨΑΧΕ ΕΡΟΨ· ΜΕΨ-  
 ΑΠΟΨΑΨΙΣ ΚΑΤΑ ΤΟΠΟΣ ΟΥΔΕ ΜΕΨ-ΑΠΟΛΟΓΙΑ ΟΥ-  
 ΔΕ ΜΕΨ-ΣΥΜΒΟΛΟΝ· ΖΕΝΑΤΣΥΜΒΟΛΟΝ ΓΑΡ ΝΕ ΛΥΩ  
 ΜΝΤΟΥ-ΠΑΡΑΛΗΜΠΤΩΡ ΜΜΑΨ· ΑΛΛΑ ΨΑΨΧΩΤΕ ΝΝ-  
 15 ΤΟΠΟΣ ΤΗΡΟΥ ΨΑΝΤΟΥΨΩΚ ΕΠΤΟΠΟΣ ΝΤΜΝΤΕΡΟ Μ-  
 ΠΜΥΣΤΗΡΙΟΝ ΝΤΑΨΧΙΤΨ· ΖΟΜΟΙΩΣ ΟΝ ΝΕΤΝΑΧΙ-ΜΥΣ-  
 ΤΗΡΙΟΝ ΖΜ ΠΜΕΨΣΝΑΨ ΝΧΩΡΗΜΑ ΜΝΤΟΥ-ΑΠΟΨΑΨΙΣ Μ-  
 ΜΑΨ ΟΥΔΕ ΑΠΟΛΟΓΙΑ ΖΕΝΑΤΣΥΜΒΟΛΟΝ ΓΑΡ ΝΕ ΖΜ  
 ΠΚΟΣΜΟΣ ΕΤΜΜΑΨ· (ΕΤΕ) ΝΤΟΨ ΠΕ ΠΕΧΩΡΗΜΑ ΜΠΙ-  
 20 ΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΛΥΩ  
 ΝΑΠΜΕΨΨΟΜΝΤ ΨΩΨ ΝΧΩΡΗΜΑ ΕΤΨΠΣΑΝΒΟΛ' ΕΤΕ  
 ΝΤΟΨ ΠΕ ΠΜΕΨΨΟΜΝΤ ΨΩΨ ΝΧΩΡΗΜΑ ΧΙΝ ΠΣΑΝ-  
 ΒΟΛ' ΟΥΝ ΝΤΕ ΠΤΟΠΟΣ ΠΤΟΠΟΣ ΖΜ ΠΕΧΩΡΗΜΑ ΕΤ-

3 MS εχω omitted.

6 MS πσωρψ: perhaps πσωλδ.

10 MS πταχαρχι.

19 MS ετε omitted. MS originally πεχωρημα μπιψορπ μμυσ-  
τηριον.

23 MS ουνιπτε; read ουπτε.

and how many *members* are within it and its whole *organisation*. I will not say these things to you now, *but* when I begin <to tell> you of the distribution of the All I will say them all to you, one *by one*: namely its distribution<sup>1</sup> and its description of how it is, and the harmony<sup>2</sup> of all its *members* which belong to the *organisation* of the Only One, the *true*, inaccessible God. As far as the *place* to which each one will receive *mysteries* in the *space* of the Ineffable, as far as the *place* to which he has received, he will *inherit*. And those of the whole *place* of the *space* of the Ineffable do not give *answer in any place*, nor do they give a *defence*, nor do they give a *secret sign*, for they are without *secret signs* and they have no *paraleptores*, *but* they penetrate all *places* until they go to the *place* of the kingdom of the *mystery* which they have received.

*Likewise* also, those who will receive *mysteries* in the second *space* have no *answer*, nor *defence*, for they are without *secret signs* in that *world* <which> is the *space* of the first *mystery* of the First *Mystery*.

And those of the third *space* which is outside, namely the third *space* from without, every *place* in that *space* has | its

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<sup>1</sup> (5) distribution; lit. distributions.

<sup>2</sup> (6) harmony; perhaps translation of συμφωνία; see ApJn 50.10; ApJn II 15.27.

ΜΜΑΥ<sup>1</sup> ΝΕΨΠΑΡΑΛΗΜΠΤΗΣ\*\* ΜΝ ΝΕΨΑΠΟΦΑΣΙΣ· ΜΝ ΝΕΨ-  
 ΑΠΟΛΟΓΙΑ ΜΝ ΝΕΨΣΥΜΒΟΛΟΝ ΝΑΪ ΕΨΝΑΧΟΟΥ ΕΡΩΤΝ<sup>СКЕ</sup>  
 ΨΜ ΠΕΟΥΘΕΨ ΕΨΝΑΧΩ ΕΡΩΤΝ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΜ-  
 ΜΑΥ· ΕΤΕ ΠΑΪ ΠΕ ΕΨΩΑΝΟΥΩ ΕΨΧΩ ΕΡΩΤΝ ΜΠΣΩΡ  
 5 ΕΒΟΛ ΜΠΤΗΡΨ· ΠΛΗΝ ΨΡΑΪ ΨΜ ΠΒΩΛ ΕΒΟΛ ΜΠΤΗΡΨ ΕΤΕ  
 ΠΑΪ ΠΕ ΕΨΩΑΝΧΩΚ' ΕΒΟΛ ΝΒΙ ΠΑΡΙΘΜΟΣ ΝΝΕΨΥΧΟ-  
 ΟΥΕ ΝΤΕΛΙΟΣ· ΑΥΩ ΝΨΧΩΚ ΕΒΟΛ ΝΒΙ ΠΜΥΣΤΗΡΙΟΝ  
 ΠΑΪ ΝΤΑ ΠΤΗΡΨ ΨΩΠΕ (ΕΤΒΗΗΤΨ) ΕΠΤΗΡΨ †ΝΑΡΨΟ Ν-  
 ΡΟΜΠΕ ΚΑΤΑ ΝΡΟΜΠΕ ΜΠΟΥΘΕΨ ΕΨΟ ΝΡΡΟ ΕΨΡΑΪ ΕΧΝ  
 10 ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΟΥΘΕΨ ΤΗΡΟΥ ΜΝ ΠΑΡΙΘΜΟΣ ΤΗ-  
 ΡΨ ΝΝΕΨΥΧΟΟΥΕ ΝΤΕΛΙΟΣ ΝΑΪ ΝΤΑΥΧΙ ΝΜΜΥΣΤΗΡΙΟΝ  
 ΤΗΡΟΥ·

ΑΣΩΠΕ ΝΤΕΡΕ ΙΨ ΟΥΩ ΕΨΧΩ ΝΝΕΨΨΑΧΕ ΕΝΕΨ-  
 ΜΑΘΗΤΗΣ ΑΣΕΨ' ΕΘΗ ΝΒΙ ΜΑΡΙΑ ΤΜΑΓΔΑΛΗΝΗ ΠΕΧΑΣ  
 15 ΧΕ ΠΑΧΘΕΨ ΟΥΗΡ ΝΡΟΜΠΕ ΨΝ ΡΡΟΜΠΕ ΝΤΕ ΠΚΟΣΜΟΣ  
 ΠΕ ΟΥΡΟΜΠΕ ΝΤΕ ΠΟΥΘΕΨ· ΑΧΟΥΩΨΒ ΝΒΙ ΙΨ ΠΕΧΑΨ  
 ΜΜΑΡΙΑ ΧΕ ΟΥΨΟΥ ΝΤΕ ΠΟΥΘΕΨ ΠΕ ΜΗΤ ΝΨΕ Ν-<sup>СКЕ</sup> b  
 ΡΟΜΠΕ ΨΜ ΠΚΟΣΜΟΣ· ΨΩΣΤΕ ΜΑΒΤΑΣΕ ΝΤΒΑ ΝΡΟΜΠΕ  
 ΜΝ ΚΕΒΕΣΤΒΑ ΝΡΟΜΠΕ ΝΤΕ ΠΚΟΣΜΟΣ ΠΕ ΟΥΡΟΜΠΕ Ν-  
 20 ΟΥΩΤ ΝΤΕ ΠΟΥΘΕΨ· †ΝΑΡΜΗΤ ΝΨΕ ΟΥΝ ΝΡΟΜΠΕ  
 ΝΤΕ ΠΟΥΘΕΨ ΕΨΟ ΝΡΡΟ ΨΝ ΤΜΗΤΕ ΜΠΨΑΕ ΠΑΡΑΣΤΑ-  
 ΤΗΣ· ΕΨΟ ΝΡΡΟ ΨΡΑΪ ΕΧΝ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ Μ-  
 ΠΟΥΘΕΨ· ΑΥΩ ΕΧΝ ΠΑΡΙΘΜΟΣ ΤΗΡΨ ΝΝΕΨΥΧΟΟΥΕ  
 ΝΤΕΛΙΟΣ ΝΑΪ ΕΝΤΑΥΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΟΥΘΕΨ·  
 25 ΑΥΩ ΝΤΩΤΝ ΝΑΜΑΘΗΤΗΣ ΜΝ ΟΥΟΝ ΝΙΜ ΕΨΝΑΧΙ Μ-

8 MS ΕΤΒΗΗΤΨ omitted.

21 MS ΠΑΡΑΣΤΑΤΗΣ; read ΜΠΑΡΑΣΤΑΤΗΣ.

*paraleptai* and its *answers* and its *defences* and its *secret signs* which I will tell you at the time when I tell you of that *mystery*, which is when I finish speaking with you of the distribution of the All. *Nevertheless* at the dissolution of the All, namely when the *number* of *perfect souls* is completed, and the *mystery*, for the sake of which the All came into existence, is quite completed, I will spend 1000 years\*<sup>1</sup>, *according to* years of light, as ruler (king) over all the *emanations* of the light, and over the whole *number* of *perfect souls* which have received all the *mysteries*.”

99. It happened when Jesus finished saying these words to his *disciples*, Maria Magdalene came forward, she said: “My Lord, how many years of the *world* is a year of the light?”

Jesus answered and said to Maria: “A day of light is 1000 years in the world, *so that* 365,000 years of the *world* are one year of light. I will *now* spend 1000 years of light as ruler (king) in the midst of the last helpers (*parastatai*) and as ruler (king) over all the *emanations* of the light, and over the whole *number* of *perfect souls* which have received the *mysteries* of the light. And you, my *disciples* with all those who will receive | the *mystery* of the Ineffable,

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\* cf. Rev. 20.4

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<sup>1</sup> (8, 9) see Resch (Bibl. 41) Apocryphon 94, p. 45.

ΠΜΥΣΤΗΡΙΟΝ ΜΗ ΠΑΤΩΔΑΧΕ ΕΡΟΦ· ΦΝΑΔΩ ΝΜΜΑΪ ΝΣΑ  
 ΟΥΝΑΜ ΜΜΟΪ ΛΥΩ ΝΣΑ ΖΒΟΥΡ ΜΜΟΪ ΕΤΕΤΝΟ ΝΡΡΟ  
 ΝΜΜΑΪ ΖΝ ΤΑΜΝΤΕΡΟ· ΛΥΩ ΝΕΤΧΙ ΖΩΟΥ ΜΠΩΟΜΝΤ  
 ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ Π-|ΟΥ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΑΤΩΔΑΧΕ  
 5 ΕΡΟΦ ΕΤΜΜΑΥ· ΣΕΝΑΡΩΒΡΡΡΟ ΝΜΜΗΤΝ ΖΡΑΪ ΖΝ ΤΜΝΤΕ-  
 ΡΟ ΜΠΟΥΟΕΙΝ· ΛΥΩ ΝΣΕΝΑΩΩΩ ΝΜΜΗΤΝ ΑΝ· ΝΤΩ- [СКЕ']  
 ΤΝ ΜΝ ΝΕΤΧΙ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΑΤΩΔΑΧΕ ΕΡΟΦ ΕΥ-  
 ΝΑΔΩ ΖΩΟΥ ΜΝΝΣΩΤΝ ΕΥΟ ΝΡΡΟ· ΛΥΩ ΝΕΤΧΙ ΜΠ-  
 |ΟΥ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΑΤΩΔΑΧΕ ΕΡΟΦ· ΕΥΝΑΔΩ  
 10 ΖΩΟΥ ΜΝΝΣΑ ΠΩΟΜΝΤ ΜΜΥΣΤΗΡΙΟΝ ΕΥΟ ΖΩΟΥ ΝΡΡΟ·  
 ΛΥΩ ΟΝ ΝΕΤΧΙ ΜΠΜΕΖΜΝΤΣΝΟΟΥΣ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ  
 ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΥΝΑΔΩ ΖΩΟΥ ΟΝ ΜΝΝΣΑ Π-  
 |ΟΥ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΑΤΩΔΑΧΕ ΕΡΟΦ· ΛΥΩ ΕΥΟ  
 ΖΩΟΥ ΝΡΡΟ ΚΑΤΑ ΤΤΑΧΙΣ ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΛΥΩ  
 15 ΝΕΤΧΙ ΤΗΡΟΥ ΖΝ ΜΜΥΣΤΗΡΙΟΝ ΖΝ ΝΤΟΠΟΣ ΤΗΡΟΥ  
 ΜΠΕΧΩΡΙΜΑ ΜΠΑΤΩΔΑΧΕ ΕΡΟΦ· ΣΕΝΑΡΡΡΟ ΖΩΟΥ Ν-  
 ΣΕΩ ΖΩΟΥ ΜΝΝΣΑ ΝΕΤΧΙ ΖΩΟΥ ΜΠΜΥΣΤΗΡΙΟΝ ΝΤΕ  
 ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΕΥΧΗΡ ΕΒΟΛ ΚΑΤΑ ΠΕΟΟΥ Μ-  
 ΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ· ΖΩΣΤΕ ΝΕΤΧΙ ΜΠΜΥΣΤΗΡΙΟΝ  
 20 ΕΤΟΥΟΤΒ ΣΕΝΑΔΩ ΖΝ ΝΤΟΠΟΣ ΕΤΟΥΟΤΒ· ΝΕΤΧΙ Ν-  
 ΜΜΥΣΤΗΡΙΟΝ ΕΤΣΟΒΚ· ΣΕΝΑΔΩ ΖΝ ΝΤΟΠΟΣ ΕΤΣΟΒΚ [СКЕ-<sup>b</sup>]  
 ΕΥΟ ΝΡΡΟ [ΕΥΟ ΝΡΡΟ] ΖΡΑΪ ΖΜ ΠΟΥΟΕΙΝ ΝΤΑΜΝΤΕΡΟ·  
 ΝΑΪ ΜΜΑΤΕ ΝΕ ΠΕΚΛΗΡΟΣ ΝΤΜΝΤΕΡΟ ΝΤΕ ΠΩΟΡΠ Ν-  
 ΧΩΡΙΜΑ ΝΤΕ ΠΑΤΩΔΑΧΕ ΕΡΟΦ· ΝΕΤΧΙ ΖΩΩΦ ΝΜΜΥΣ-  
 25 ΤΗΡΙΟΝ ΤΗΡΟΥ ΜΠΜΕΖΣΝΑΥ ΝΧΩΡΙΜΑ ΕΤΕ ΝΤΟΦ ΠΕ  
 ΠΕΧΩΡΙΜΑ ΝΤΕ ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΣΕΝΑΔΩ ΖΩΟΥ

19 MS ΜΠΜΥΣΤΗΡΙΟΝ; read ΠΜΜΥΣΤΗΡΙΟΝ.

22 ΕΥΟ ΠΡΡΟ dittography.

will remain with me on my right and on my left, as rulers (kings) with me in my kingdom. And those moreover who receive the three *mysteries* [of the five mysteries] of that Ineffable will become fellow-rulers (kings) with you in the Kingdom of the Light. And they will not be equal with you and with those who receive the *mystery* of the Ineffable; they will remain as rulers (kings) after you<sup>1</sup>. And those who receive the five *mysteries* of the Ineffable will also remain after the three *mysteries* as rulers (kings) likewise. And furthermore those who receive the twelfth *mystery* of the First *Mystery* will also remain after the five *mysteries* of the Ineffable, being rulers (kings) likewise, *according to* the *rank* of each one of them. And all those who receive from the *mysteries* in all the *places* of the *space* of the Ineffable will become rulers (kings) likewise, and also remain after those who receive the *mystery* of the First *Mystery*. They are distributed *according to* the glory of each one of them, *so that* those that receive the superior *mysteries* will remain in the superior *places*, and those that receive the inferior *mysteries* will remain in the inferior *places* as rulers (kings) in the light of my kingdom. These alone are the *portion* of the kingdom of the first *space* of the Ineffable.

Those moreover who receive all the *mysteries* of the second *space*, which is the *space* of the First *Mystery*, will likewise remain | in the light of my kingdom, distributed

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<sup>1</sup> (8) they will remain as rulers (kings) after you; Till: they will remain after you, although they are kings.

ΟΝ ΖΡΑΪ Ζ̄Μ ΠΟΥΘΕΙΝ Ν̄ΤΑΜΝΤΕΡΟ ΕΥΣΗΡ ΕΒΟΛ ΚΑΤΑ  
 ΠΕΘΟΥ Μ̄ΠΟΥΑ ΠΟΥΑ Μ̄ΜΟΥ· ΕΡΕ ΠΟΥΑ ΠΟΥΑ Μ̄-  
 ΜΟΥ ΨΟΟΠ' Ζ̄Μ ΠΜΥΣΤΗΡΙΟΝ Ν̄ΤΑΧΧΙ ΨΑΡΟΧ· ΑΥΩ  
 ΝΕΤΧΙ Ν̄ΜΜΥΣΤΗΡΙΟΝ ΕΤΟΥΟΤΒ̄ ΣΕΝΑΔΩ ΖΩΟΥ Ζ̄Ν  
 5 Ν̄ΤΟΠΟΣ ΕΤΧΟΣΕ ΑΥΩ ΝΕΤΧΙ Ν̄ΜΜΥΣΤΗΡΙΟΝ ΕΤΣΟ-  
 Β̄Κ· ΕΥΝΑΔΩ Ζ̄Ν Ν̄ΤΟΠΟΣ ΕΤΣΟΒ̄Κ ΖΡΑΪ Ζ̄Μ ΠΟΥΘΕΙΝ  
 Ν̄ΤΑΜΝΤΕΡΟ· ΠΑΪ ΠΕ ΠΕΚΛΗΡΟΣ Μ̄ΠΜΕΖCΝΑΥ Ν̄ΡΡΟ Ν̄-  
 ΝΕΤΧΙ Μ̄ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΜΕΖCΝΑΥ Ν̄ΧΩΡΗΜΑ Ν̄ΤΕ ΠΙ-  
 ΨΟΡΠ̄ Μ̄ΜΥΣΤΗΡΙΟΝ: ΝΕΤΧΙ ΖΩΟΥ Ν̄ΜΜΥΣΤΗΡΙΟΝ Μ̄-  
 10 ΠΜΕΖCΝΑΥ Ν̄ΧΩΡΗΜΑ ΕΤΕ Ν̄ΤΟΧ ΠΕ ΠΨΟΡΠ̄ Ν̄ΧΩΡΗΜΑ <sup>CKZ</sup>  
 ΧΙΝ ΠCΑΝΒΟΛ· ΝΕΤΜ̄ΜΑΥ ΖΩΟΥ ΟΝ ΣΕΝΑΔΩ Μ̄Ν̄ΝCΑ  
 ΠΜΕΖCΝΑΥ Ν̄ΡΡΟ ΕΥΣΗΡ ΕΒΟΛ ΖΩΟΥ Ζ̄Μ ΠΟΥΘΕΙΝ Ν̄-  
 ΤΑΜΝΤΕΡΟ ΚΑΤΑ ΠΕΘΟΥ Μ̄ΠΟΥΑ ΠΟΥΑ Μ̄ΜΟΥ· ΕΡΕ  
 ΠΟΥΑ ΠΟΥΑ ΝΑΔΩ Ζ̄Μ ΠΤΟΠΟΣ Ν̄ΤΑΧΧΙ-ΜΥΣΤΗΡΙΟΝ  
 15 ΨΑΡΟΧ ΖΩCΤΕ ΝΕΤΧΙ Ν̄ΜΜΥΣΤΗΡΙΟΝ ΕΤΧΟΣΕ ΣΕΝΑ-  
 ΔΩ ΖΩΟΥ Ζ̄Ν Ν̄ΤΟΠΟΣ ΕΤΧΟΣΕ· ΑΥΩ ΝΕΤΧΙ Ν̄ΜΜΥC-  
 ΤΗΡΙΟΝ ΕΤCΟΒ̄Κ' ΣΕΝΑΔΩ ΖΩΟΥ Ζ̄Ν Ν̄ΤΟΠΟΣ ΕΤCΟΒ̄Κ·  
 ΝΑΪ ΝΕ ΠΨΟΜ̄ΝΤ̄ Ν̄ΚΛΗΡΟΣ Ν̄ΤΕ Τ̄ΜΝΤΕΡΟ Μ̄ΠΟΥΟΪΝ·  
 Ν̄ΜΜΥΣΤΗΡΙΟΝ Ν̄ΤΕ ΠΕΪΨΟΜ̄ΝΤ̄ Ν̄ΚΛΗΡΟΣ Ν̄ΤΕ ΠΟΥ-  
 20 ΟΕΙΝ ΣΕΩΨ ΕΜΑΨΟ ΕΜΑΨΟ ΤΕΤ̄ΝΝΑΖΕ ΕΡΟΥ Ζ̄Μ  
 ΠΝΟΣ CΝΑΥ Ν̄ΧΩΩΜΕ Ν̄ΪΕΟΥ· ΑΛΛΑ †·ΝΑ·† ΝΗΤ̄Ν ΑΥΩ  
 †·ΝΑ·ΧΩ ΕΡΩΤ̄Ν Ν̄ΝΝΟΣ Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΕΚΛΗΡΟΣ ΠΕ-  
 ΚΛΗΡΟΣ· ΝΑΪ ΕΤΟΥΟΤΒ̄ ΕΠΤΟΠΟΣ ΠΤΟΠΟΣ ΕΤΕ Ν̄ΤΟ-  
 ΟΥ ΠΕ Ν̄ΚΕΦΑΛΗ ΚΑΤΑ Τ̄ΟΠΟΣ ΑΥΩ ΚΑΤΑ ΤΑΞΙC· ΝΑΪ <sup>CKZ</sup> <sup>b</sup>

3 MS Ζ̄Μ ΠΜΥCΤΗΡΙΟΝ Ν̄ΤΑΧΧΙ ΨΑΡΟΧ; better Ζ̄Μ ΠΤΟΠΟΣ Ν̄ΤΑΧΧΙ-  
 ΜΥCΤΗΡΙΟΝ ΨΑΡΟΧ.

19 MS Ν̄ΜΜΥCΤΗΡΙΟΝ; read Μ̄ΜΥCΤΗΡΙΟΝ.



*according to* the glory of each one of them, each of them being in the *mystery*<sup>1</sup> as far as which he has received. And those moreover who receive the superior *mysteries* will likewise remain in the elevated *places* and those who receive the inferior *mysteries* will remain in the inferior *places* in the light of my kingdom. This is the *portion* of the second ruler (king) for those who receive the *mystery* of the second *space* of the First *Mystery*.

Furthermore those who receive the *mysteries* of the second *space* which is the first *space* from without, they also will remain behind the second ruler (king), distributed in the light of my kingdom, *according to* the glory of each one of them. Each of them will remain in the *place* as far as which he has received *mysteries*, so that those who receive the elevated *mysteries* will remain in the elevated *places* and those who receive the inferior *mysteries* will remain in the inferior *places*.

These are the three *portions* of the Kingdom of the Light. The *mysteries* of these three *portions* of the light are exceedingly numerous. You will find them in the two great Books of Jeu<sup>2</sup>. *But* I will give you and I will say to you the great *mysteries* of every *portion*. Those which are superior to every *place* are the *heads*, *according to place* and *according to rank*, | which will take the whole *race* of mankind into

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<sup>1</sup> (3) in the mystery; better: in the place ... mysteries.

<sup>2</sup> (20, 21) Schmidt: [you will find them ... Jeu].

ΕΤΝΑΧΙ ΜΠΓΕΝΟΣ ΤΗΡΨ ΝΤΕ ΤΜΝΤΡΩΜΕ ΕΣΟΥΝ ΕΝ-  
 ΤΟΠΟΣ ΕΤΧΟΣΕ ΚΑΤΑ ΠΕΧΩΡΗΜΑ ΝΤΕΚΛΗΡΟΝΟΜΙΑ  
 [ΝΤΕ] ΠΚΕΣΕΠΕ ΟΥΝ ΜΜΥΣΤΗΡΙΟΝ ΕΤΣΟΒΚ ΝΤΕΤΝΡ-  
 ΧΡΕΙΑ ΜΜΟΟΥ ΑΝ ΑΛΛΑ ΤΕΤΝΝΑΣΕ ΕΡΟΟΥ ΖΙ ΠΧΩΜΕ  
 5 ΣΝΑΥ ΝΙΕΟΥ· ΝΑΙ ΝΤΑΥΣΑΙΣΟΥ ΝΒΙ ΕΝΩΧ ΕΪΩΑΧΕ  
 ΝΜΜΑΥ ΕΒΟΛ ΞΜ ΠΩΗΝ ΜΠΣΟΟΥΝ ΑΥΩ ΕΒΟΛ ΞΜ ΠΩΗΝ  
 ΜΠΩΝΞ ΖΡΑΪ ΞΜ ΠΠΑΡΑΔΙΣΟΣ ΝΑΔΑΜ· ΤΕΝΟΥ ΔΕ ΟΥΝ  
 ΕΪΩΑΝΟΥΩ ΕΪΩΡ ΝΗΤΝ ΕΒΟΛ ΜΠΣΩΡ ΕΒΟΛ ΤΗΡΨ·  
 †ΝΑ† ΝΗΤΝ ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΝΝΝΟΣ ΜΜΥΣΤΗ-  
 10 ΡΙΟΝ ΜΠΩΟΜΝΤ ΝΚΛΗΡΟΣ ΝΤΑΜΝΤΕΡΟ· ΕΤΕ ΝΤΟΟΥ  
 ΝΕ ΝΚΕΦΑΛΗ ΝΜΜΥΣΤΗΡΙΟΝ Ε†ΝΑΤΑΛΥ ΝΗΤΝ· ΑΥΩ  
 Ε†ΝΑΧΟΟΥ ΕΡΩΤΝ ΞΝ ΝΕΥΣΧΗΜΑ ΤΗΡΟΥ ΜΝ ΝΕΥ-  
 ΤΥΠΟΣ ΤΗΡΟΥ ΜΝ ΝΕΥΨΗΦΟΣ· ΜΝ ΝΕΣΦΡΑΓΙΣ ΜΠΞΔΕ  
 ΝΧΩΡΗΜΑ· ΕΤΕ ΝΤΟΥ ΝΕ ΠΩΟΡΠ ΝΧΩΡΗΜΑ ΧΙΝ ΠΣΑ- [СКН]  
 15 ΝΒΟΛ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΝΝΑΠΟΦΑΣΙΣ ΜΝ ΝΑΠΟ-  
 ΛΟΓΙΑ ΜΝ ΝΣΥΜΒΟΛΟΝ ΜΠΕΧΩΡΗΜΑ ΕΤΜΜΑΥ· ΠΜΕΞ-  
 ΣΝΑΥ ΝΤΟΥ ΝΧΩΡΗΜΑ ΕΠΣΑΝΞΟΥΝ· ΜΝΤΟΥ-ΑΠΟΦΑ-  
 ΣΙΣ ΜΜΑΥ ΟΥΔΕ ΑΠΟΛΟΓΙΑ ΟΥΔΕ ΣΥΜΒΟΛΟΝ· ΟΥΔΕ  
 ΨΗΦΟΣ ΟΥΔΕ ΣΦΡΑΓΙΣ· ΑΛΛΑ ΞΕΝΤΥΠΟΣ ΜΜΑΤΕ ΝΕ  
 20 ΜΝ ΞΕΝΣΧΗΜΑ ΝΕΤΝΤΑΥ·

ΝΑΙ ΤΗΡΟΥ ΝΤΕΡΕΨΟΥΩ ΕΨΩ ΜΜΟΟΥ ΝΒΙ ΠΩ-  
 ΤΗΡ ΕΝΣΥΜΒΟΛΟΝΤΗΣ ΑΥΕΙ' ΕΘΗ ΝΒΙ ΑΝΔΡΕΑΣ ΠΕΧΑΥ  
 ΧΕ ΠΑΧΘΕΙΣ ΜΠΡΩΟΝΤ' ΕΡΟΪ· ΑΛΛΑ ΨΝΞΤΗΚ ΖΑΡΟΪ  
 ΑΥΩ ΝΓΩΑΠ ΝΑΪ ΕΒΟΛ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΩΑΧΕ Ε†-  
 25 ΝΑΧΝΟΥΚ ΕΡΟΥ ΕΜΜΟΝ ΑΨΩΠΕ ΕΨΝΑΨΤ ΝΝΑΣΡΑΪ

3 omit ΝΤΕ.

17 MS ΕΠΣΑΝΞΟΥΝ; read ΕΠΣΑΝΞΟΥΝ.

the elevated *places*, according to the *space* of the *inheritance*. Now you have no *need* for the remainder of the inferior *mysteries*, but you will find them in the two Books of Jeu which Enoch has written as I spoke with him out of the Tree of Knowledge and out of the Tree of Life in the *paradise* of Adam. Now at this time when I have finished spreading before you the whole distribution, I will give to you and I will say to you the great *mysteries* of the three *portions* of my kingdom. These are the *heads* of the *mysteries* which I will give you and will say to you in all their *patterns* and all their *types* and their *ciphers* and the *seals* of the last *space*, which is the first *space* from without. And I will say to you the *answers* and the *defences* and the *secret signs* of that *space*. On the other hand, the second *space* within possesses no *answers*, or *defences*, or *secret signs*, or *ciphers*, or *seals*, but it possesses only *types* and *patterns*.”

100. When the *Saviour* had finished saying all these things to his *disciples*, Andrew came forward said: “My Lord, be not angry with me, but have compassion on me and reveal to me the *mystery* of the discourse on which I will question thee, for it has become hard for me, and I *understand* it not.” |

ΛΥΩ ΜΠΗΝΟΪ ΜΜΟϢ: ΛΥΟΥΩΣΜ̄ Ν̄ΣΙ ΠΣΩΤΗΡ ΠΕΧΛΑϢ  
 ΝΛϢ ΧΕ ΨΗΝΕ Ν̄ΣΑ ΠΕΤΚ̄ΟΥΕΨΩΠΗΝΕ Ν̄ΣΩϢ· ΛΥΩ †- [CKI<sup>b</sup>]  
 ΝΛΒΟΛΠ̄Ϣ ΝΛΚ ΕΒΟΛ Ν̄ΣΟ ΟΥΒΕ ΣΟ ΛΧ̄Ν ΠΑΡΑΒΟΛΗ·  
 ΛΥΟΥΩΣΜ̄ ΔΕ Ν̄ΣΙ ΑΝΔΡΕΑΣ ΠΕΧΛΑϢ ΧΕ ΠΛΧΟΓΙΣ ΕΪΡ-  
 5 ΨΠΗΡΕ ΛΥΩ ΕΪΘΛΥΜΑΖΕ ΕΜΑΨΟ· ΧΕ Ν̄ΡΩΜΕ ΕΤ̄ΣΝ̄  
 ΠΚΟΣΜΟΣ ΕΤ̄ΣΝ̄ ΠΣΩΜΑ Ν̄ΤΕΪΣΥΛΗ ΠΩΣ ΕΥΨΑΝΕΪ' ΕΒΟΛ  
 ΣΜ̄ ΠΕΪΚΟΣΜΟΣ· ΣΕΝΛΟΥΩΤ̄Β̄ Ν̄ΝΕΪΣΤΕΡΕΨΩΜΑ Μ̄Ν ΝΕΪ-  
 ΑΡΧΩΝ ΤΗΡΟΥ· Μ̄Ν Ν̄ΧΟΕΙΣ ΤΗΡΟΥ· Μ̄Ν Ν̄ΝΟΥΤΕ ΤΗ-  
 ΡΟΥ· Μ̄Ν ΝΕΪΝΟΣ ΤΗΡΟΥ Ν̄ΑΣΟΡΑΤΟΣ Μ̄Ν ΝΑΠΤΟΠΟΣ  
 10 ΤΗΡΟΥ Ν̄ΝΑΤΜΕΣΟΣ· ΛΥΩ Μ̄Ν ΝΑΠΤΟΠΟΣ ΤΗΡ̄Ϣ Ν̄ΝΑ-  
 ΟΥΝΑΜ· Μ̄Ν Ν̄ΝΟΣ ΤΗΡΟΥ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ Ν̄ΤΕ ΝΑ-  
 ΟΥΝΑΜ· Ν̄ΣΕΡ̄ΠΕΥΣΟΥΝ ΤΗΡΟΥ Ν̄ΣΕΚΛΗΡΟΝΟΜΙ Ν̄-  
 ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΘΕΙΝ· ΠΕΪΣΩΒ ΟΥΝ ΠΛΧΟΓΙΣ ϣΜΟΚ̄Σ  
 Ν̄ΝΑΣΡΑΪ· ΝΑΪ ΣΕ Ν̄ΤΕΡΕϢΧΟΟΥ Ν̄ΣΙ ΑΝΔΡΕΑΣ Λ ΠΕΠ̄ΝΑ  
 15 Μ̄Π̄ΣΩΡ̄ ΚΙΜ ΣΡΑΪ Ν̄ΣΗΤ̄Ϣ· ΛΥΩΨ ΕΒΟΛ<sup>\*\*</sup> ΠΕΧΛΑϢ ΧΕ ΣΕΩΣ Κ̄ΣΟ  
 ΨΑ ΤΝΑΥ ΕΪΝΑϢΙ ΣΑΡΩΤ̄Ν· ΣΕΩΣ ΨΑ ΤΝΑΥ ΕΪΝΑΛΑΝΕΧΕ  
 Μ̄ΜΩΤ̄Ν· ΕΙΤΕ ΑΚΜΗΝ ΟΝ Μ̄ΠΕΤ̄ΝΝΟΪ ΛΥΩ ΤΕΤ̄ΝΟ Ν̄-  
 ΑΤΣΟΟΥΝ ΕΪΕ Ν̄ΤΕΤ̄ΝΣΟΟΥΝ ΑΝ Ν̄ΤΩΤ̄Ν ΛΥΩ Ν̄ΤΕ-  
 Τ̄ΝΝΟΪ ΑΝ ΧΕ Ν̄ΤΩΤ̄Ν Μ̄Ν Ν̄ΑΓΓΕΛΟΣ ΤΗΡΟΥ· Μ̄Ν Ν̄ΑΡΧ-  
 20 ΑΓΓΕΛΟΣ ΤΗΡΟΥ· Μ̄Ν Ν̄ΝΟΥΤΕ Μ̄Ν Ν̄ΧΟΕΙΣ· Μ̄Ν Ν̄-  
 ΑΡΧΩΝ ΤΗΡΟΥ· Μ̄Ν Ν̄ΝΟΣ ΤΗΡΟΥ Ν̄ΑΣΟΡΑΤΟΣ· Μ̄Ν ΝΑ-  
 ΤΜΕΣΟΣ ΤΗΡΟΥ· Μ̄Ν ΝΑΠΤΟΠΟΣ ΤΗΡ̄Ϣ Ν̄ΝΑΟΥΝΑΜ·  
 ΛΥΩ Μ̄Ν Ν̄ΝΟΣ ΤΗΡΟΥ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ Ν̄ΤΕ ΠΟΥ-

11 MS Ν̄ΤΕ Π̄ΝΑΟΥΝΑΜ; better Ν̄ΤΕ ΠΟΥΘΕΙΝ.

17 MS ΕΙΤΕ; read ΕΪΕ.

The Saviour answered and said to him: "Question that which thou dost wish to question, and I will reveal it to thee face to face without *parable*."

Andrew *however* answered and said: "My Lord, I am astonished and I *marvel* greatly *that* when men who are in the *world* and in the *body* of this *matter* come forth this *world*, they will surpass these *firmaments* and all these *archons* and all the lords and all the gods and all these great *invisible ones*, and all those of the *place* of those of the *Midst*, and those of the whole *place* of those of the right, and all the great ones of the *emanations* of the light <sup>1</sup>, and enter into them all and *inherit* the Kingdom of the Light. This fact *now*, my Lord, is difficult for me."

Now when Andrew had said these things the *Spirit* of the *Saviour* was moved within him. He cried out and said: "For how long shall I bear with you? For how long shall I *suffer* you?\*" Have you *still* not *understood* and are ignorant? <sup>□</sup> Do you not know and *understand*<sup>2</sup> that you and all the *angels* and all the *archangels* and the gods and the lords and all the *archons* and all the great *invisible ones* and all those of the *Midst* and those of the whole *place* of those of the right and all the great ones of the *emanations* of the light | and their whole glory, you are all with one

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\* cf. Mt. 17.17; Mk. 9.19; Lk. 9.41

□ cf. Mt. 15.16, 17

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<sup>1</sup> (11) of the light; MS of those of the right.

<sup>2</sup> (18) do you not know and understand?; Till: you have (thus) never understood and are (still) ignorant.

ΟΓΙΝ· ΜΝ ΠΕΥΘΟΟΥ ΤΗΡΨ· ΝΤΕΤΝΖΕΝΕΒΟΛ ΤΗΡΤΝ ΖΝ  
 ΝΕΤΝΕΡΗΥ ΖΜ ΠΙΟΥΩΨΜ ΝΟΥΩΤ ΜΝ ΨΥΛΗ ΝΟΥΩΤ·  
 ΜΝ ΨΟΥΣΙΑ ΝΟΥΩΤ· ΑΥΩ ΝΤΕΤΝΖΕΝΕΒΟΛ ΖΜ ΠΙΚΕ-  
 ΡΑΣΜΟΣ ΝΟΥΩΤ ΤΗΡΤΝ· ΑΥΩ ΖΙΤΝ ΤΚΕΛΕΥΣΙΣ ΜΠΙ-  
 5 ΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΑΥΑΝΑΓΚΑΖΕ ΜΠΚΕΡΑΣΜΟΣ ΖΩΩ  
 ΨΑΝΤΟΥΨΩΤΨ ΕΒΟΛ ΝΓΙ ΝΝΟΣ ΤΗΡΟΥ ΝΝΕΠΡΟΒΟΛΟ- СКΘ<sup>b</sup>  
 ΟΥΕ ΝΤΕ ΠΟΥΟΓΙΝ ΜΝ ΠΕΥΘΟΟΥ ΤΗΡΨ· ΑΥΩ ΨΑΝ-  
 ΤΟΥΨΩΤΨ ΕΒΟΛ ΜΠΚΕΡΑΣΜΟΣ ΑΥΩ ΝΤΑΥΨΩΤΨ ΑΝ  
 ΕΒΟΛ ΖΙΤΟΥΤΟΥ ΜΜΙΝ ΜΜΟΟΥ· ΑΛΛΑ ΝΤΑΥΨΩΤΨΟΥ  
 10 ΖΝ ΟΥΑΝΑΓΚΗ ΚΑΤΑ ΤΟΙΚΟΝΟΜΙΑ ΜΠΙΟΥΑ ΝΟΥΩΤ·  
 ΠΙΑΨΑΧΕ ΕΡΟΨ ΑΥΩ ΝΤΟΥ ΜΠΟΥΨΠΖΙΣΕ ΕΠΤΗΡΨ·  
 ΑΥΩ ΜΠΟΥΜΕΤΑΒΑΛΕ ΜΜΟΟΥ ΖΝ ΝΤΟΠΟΣ· ΟΥΔΕ Μ-  
 ΠΟΥΣΚΥΛΛΕ ΜΜΟΟΥ ΕΠΤΗΡΨ· ΟΥΔΕ ΜΠΟΥΜΕΤΑΓΓΙΖΕ  
 ΜΜΟΟΥ ΖΝ ΖΕΝΨΩΜΑ ΕΥΨΒΕΙΛΕΙΤ· ΟΥΔΕ ΜΠΟΥΨΩΠΕ  
 15 ΖΝ ΑΛΛΥ ΝΘΛΙΨΙΣ· ΜΑΛΙΣΤΑ ΘΕ ΝΤΩΤΝ ΕΝΤΕΤΝ-ΠΙ-  
 ΣΟΡΜ ΜΠΕΘΗΣΑΥΡΟΣ· ΑΥΩ ΝΤΕΤΝ-ΠΙΣΟΡΜ ΜΠΤΟΠΟΣ  
 ΝΝΑΟΥΝΑΜ ΑΥΩ ΝΤΕΤΝ-ΠΙΣΟΡΜ ΜΠΤΟΠΟΣ ΝΝΑΤΜΕ-  
 ΣΟΣ· ΑΥΩ ΝΤΕΤΝ-ΠΙΣΟΡΜ ΝΝΑΖΟΡΑΤΟΣ ΤΗΡΟΥ ΜΝ Ν-  
 ΑΡΧΩΝ ΤΗΡΟΥ ΖΑΠΑΣ ΖΑΠΑΨ ΝΤΕΤΝ-ΠΙΣΟΡΜ ΝΝΑΙ ΤΗ- [CA]  
 20 ΡΟΥ· ΑΥΩ ΑΤΕΤΝΨΩΠΕ ΖΝ ΖΕΝΝΟΣ ΝΖΙΣΕ ΜΝ ΖΕΝΝΟΣ  
 ΝΘΛΙΨΙΣ ΖΡΑΪ ΖΝ ΜΜΕΤΑΓΓΙΣΜΟΣ ΖΝ ΖΕΝΨΩΜΑ ΕΥΨΒ-  
 ΕΙΛΕΙΤ ΝΤΕ ΠΚΟΣΜΟΣ· ΑΥΩ ΜΝΝΣΑ ΝΕΪΣΙΣΕ ΤΗΡΟΥ  
 ΕΒΟΛ ΖΙΤΕΤΗΥΤΝ ΜΜΙΝ ΜΜΩΤΝ· ΑΤΕΤΝΑΓΩΝΙΖΕ ΑΥΩ  
 ΑΤΕΤΝΜΙΨΕ· ΕΑΤΕΤΝΑΠΟΤΑΨΣΕ ΜΠΚΟΣΜΟΣ ΤΗΡΨ ΜΝ  
 25 ΘΥΛΗ ΤΗΡΨ ΕΤΝΖΗΤΨ· ΑΥΩ ΜΠΕΤΝΚΑΤΟΤΤΗΥΤΝ  
 ΕΒΟΛ ΕΤΕΤΝΨΙΝΕ ΖΩΩ ΨΑΝΤΕΤΝΘΙΝΕ ΝΜΜΥΣΤΗΡΙΟΝ

another out of one dough and one *matter* and one *substance*, and that you are all out of the same *mixture*. And through the *command* of the First *Mystery* the *mixture* was *compelled until* all the great ones of the *emanations* of the light and their whole glory were purified, and until they were purified from the *mixture*. And they have not been purified of themselves, *but* they have been purified from *necessity*, *according to* the *organisation* of the Only One, the Ineffable. And they have not suffered at all, and they have not *changed places*, *nor* have they *troubled* themselves at all, *nor* have they been *transferred* into various *bodies*, *nor* have they been in any *afflictions*. Now you *especially* are the dregs of the *Treasury*, and you are the dregs of the *place* of those of the right, and you are the dregs of the *place* of those of the *Midst*, and you are the dregs of all the *invisible ones* and all the *archons*; *in a word*, you are the dregs of all these. And you have come to be in great sufferings and great *afflictions* from the *transferences* into various *bodies* of the *world*. And after all these sufferings, of yourselves you have *striven* and fought, so that you have *renounced* the whole *world* and all the *matter* in it. And you have not ceased to seek *until* you found all the *mysteries* |

ΤΗΡΟΥ ΝΤΜΝΤΕΡΟ ΜΠΙΟΥΘΕΙΝ ΝΑΪ ΝΤΓΑΥΣΩΤΨ ΜΜΩΤΝ  
 ΑΥΡΤΗΥΤΝ ΝΖΙΛΙΚΡΙΝΕΣ ΝΟΥΘΕΙΝ ΕΨΟΤΨ ΕΜΑΨΟ  
 ΑΥΩ ΑΤΕΤΝΨΩΠΕ ΝΟΥΘΕΙΝ ΕΨΟΤΨ· ΕΤΒΕ ΠΑΪ ΘΕ  
 ΛΙΧΟΟΣ ΕΡΩΤΝ ΜΠΙΟΥΘΕΙΩ ΧΕ ΨΙΝΕ ΤΑΡΕΤΝΘΙΝΕ·  
 5 ΝΤΛΙΧΩ ΟΥΝ ΕΡΩΤΝ ΧΕ ΕΤΕΤΝΕΨΙΝΕ ΝΣΑ ΜΜΥΣΤΗ- [ελ<sup>β</sup>]  
 ΡΙΟΝ ΜΠΟΥΘΕΙΝ ΝΑΪ ΕΨΑΥΣΩΤΨ ΜΠΣΩΜΑ ΝΘΥΛΗ·  
 ΑΥΩ ΝΣΕΛΛΑΧ ΝΖΙΛΙΚΡΙΝΕΣ ΝΟΥΘΙΝ ΕΨΟΤΨ ΕΜΑΨΟ·  
 ΖΑΜΗΝ †ΧΩ ΜΜΟΣ ΕΡΩΤΝ ΧΕ ΕΤΒΕ ΠΓΕΝΟΣ ΝΤΕ  
 ΤΜΝΤΡΩΜΕ ΧΕ ΣΕΟ ΝΖΥΛΙΚΟΝ· ΝΤΛΙΣΚΥΛΛΙ ΜΜΟΪ  
 10 ΛΙΕΙΝΕ ΝΜΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ ΝΑΥ ΝΤΕ ΠΟΥΘΕΙΝ ΧΕ  
 ΕΪΕΣΩΤΨ ΜΜΟΟΥ ΧΕ ΝΤΟΥΟΥ ΠΕ ΠΣΟΡΜ ΝΘΥΛΗ ΤΗΡΣ  
 ΝΤΕ ΤΕΥΖΥΛΗ· ΕΜΜΟΝ ΕΝΕ ΜΝ-ΛΑΛΥ ΜΨΥΧΗ ΖΜ ΠΓΕ-  
 ΝΟΣ ΤΗΡΨ ΝΤΕ ΤΜΝΤΡΩΜΕ ΝΑΟΥΧΛΑΪ· ΑΥΩ ΝΝΕΥ-  
 ΝΑΨΚΛΗΡΟΝΟΜΙ ΑΝ ΠΕ ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΙΝ· ΝΣΑΒΗΛ  
 15 ΧΕ ΛΙΕΙΝΕ ΝΑΥ ΝΜΜΥΣΤΗΡΙΟΝ ΝΡΕΨΩΤΨ· ΝΕΠΡΟΒΟ-  
 ΛΟΥΥΕ ΓΑΡ ΜΠΟΥΘΕΙΝ ΝΣΕΡΨΧΡΙΑ ΑΝ ΜΜΥΣΤΗΡΙΟΝ ΣΕ-  
 ΣΟΤΨ ΓΑΡ· ΑΛΛΑ ΠΓΕΝΟΣ ΝΤΜΝΤΡΩΜΕ ΝΤΟΥΟΥ ΝΕΤΡ-  
 ΧΡΙΑ ΜΜΟΟΥ ΕΒΟΛ ΧΕ ΖΕΝΣΟΡΜ ΝΖΥΛΙΚΟΝ ΤΗΡΟΥ ΝΕ·  
 ΕΤΒΕ ΠΑΪ ΘΕ ΛΙΧΟΟΣ ΕΡΩΤΝ ΜΠΙΟΥΘΕΙΩ ΧΕ ΝΕΤ- <sup>21</sup> ~~ΣΛΑ~~  
 20 ΜΟΤΝ ΝΣΕΡΨΧΡΙΑ ΑΝ ΜΠΣΑΕΙΝ ΑΛΛΑ ΝΕΤΨΟΟΠ ΚΑΚΩΣ  
 ΝΕ ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΝΑΠΟΥΘΕΙΝ ΝΣΕΡΨΧΡΙΑ ΑΝ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΧΕ ΖΕΝΟΥΘΕΙΝ ΝΤΟΥΟΥ ΕΨΟΤΨ ΝΕ· ΑΛΛΑ  
 ΠΓΕΝΟΣ ΝΤΜΝΤΡΩΜΕ ΝΤΟΥΟΥ ΝΕΤΡΨΧΡΙΑ ΜΜΟΟΥ ΧΕ  
 ΖΕΝΣΟΡΜ ΝΖΥΛΙΚΟΝ ΝΕ· ΕΤΒΕ ΠΑΪ ΘΕ ΚΗΡΥΣΣΕ ΜΠΓΕ-

21 MS ΠΑΠΟΥΠΟΥΘΕΙΝ; ΠΟΥ crossed out.



of the Kingdom of the Light which purified you (and) made you to be *pure*, very purified light, and you have become purified light. Concerning this I once said to you : “Seek and ye shall find”\*. *Now* I have said to you : “Seek the *mysteries* of the light which purify the *body* of *matter* and make it to be *pure*, very purified light. *Truly* I say to you, concerning the *race* of mankind, because it is *material* I have *troubled* myself, I have brought all the *mysteries* of the light to them, so that I should purify them, because they are the dregs of all the *materials* of their *matter*. Otherwise no *soul* of the whole *race* of mankind would be saved; nor would they be able to *inherit* the Kingdom of the Light unless I had brought to them the *mysteries* of purification. *For* the *emanations* of the light have no *need* of the *mysteries*, *for* they are purified; *but* the *race* of mankind have *need* because they are all *material* dregs. Concerning this I said to you once : “The healthy have no *need* of the physician, *but* they who are *sick*”<sup>□</sup>. That is, those of the light have no *need* of *mysteries* because they are purified lights; *but* the *race* of mankind have *need* of them because they are *material* dregs.

Because of this now, *preach* to the whole *race* | of

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\* Mt. 7.7; Lk. 11.9

□ cf. Mt. 9.12; Mk. 2.17; Lk. 5.31



mankind : do not cease to seek by day and night, *until* you find the *mysteries* of purification. And say to the *race* of mankind : *renounce* the whole *world* and all the *matter* in it. Because he who buys and sells<sup>1</sup> in the *world*, and who eats and drinks of its *matter*, and who lives amongst all its cares and all its *relationships* gathers to himself still further *matter* to his remaining *matter*. Because this whole *world* and all those within it and all its *relationships* are *material* dregs. And each one of them will be questioned concerning his purity. Concerning this *now* I said to you once : ‘*Renounce* the whole *world* and all the *matter* within it, so that you do not gather for yourselves further *matter* to your remaining *matter* which is within you’. Concerning this *now* *preach* to the whole *race* of mankind : ‘*Renounce* the whole *world* and all its *relationships*, lest you gather for yourselves further *matter* to your remaining *matter* which is within you’. And say to them : ‘Do not cease from seeking by day and night, and do not *refresh* yourselves until you find the *mysteries* of purification, which will purify you and make you to be *pure* light, so that | you go to the height and *inherit* the light of my kingdom.’

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<sup>1</sup> (5) buys and sells; lit. receives and gives.

Τ̄ΝΒΩΚ' ΕΠΧΙCΕ Ν̄ΤΕΤ̄ΝΚΛΗΡΟΝΟΜΙ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΑ-  
 Μ̄ΝΤΕΡΟ· Τ̄ΕΝΟΥ CΕ Ν̄ΤΟΚ' ΟΝ ΑΝΔΡΕΑΣ Μ̄Ν ΝΕΚΚΝΗΥ  
 ΤΗΡΟΥ ΝΕΚΩΒΡΜΑΘΗΤΗΣ· ΕΤΒΕ ΝΕΤ̄ΝΑΠΟΤΑΓΗ Μ̄Ν  
 ΝΕΤ̄ΝΖΙCΕ ΤΗΡΟΥ Ν̄ΤΑΤΕΤ̄ΝΩΠΟΥ ΚΑΤΑ ΤΟΠΟΣ Μ̄Ν  
 5 ΝΕΤ̄ΝΠΑΡΑΒΟΛΗ ΚΑΤΑ ΤΟΠΟΣ· ΑΥΩ Μ̄Ν ΝΕΤ̄ΝΜΕΤΑΓ-  
 ΓΙCΜΟC Z̄Ν Ν̄CΩΜΑ ΕΥΩΒΕΙΑCΙΤ' ΑΥΩ Μ̄Ν ΝΕΤ̄ΝΘΛΙΨΙC  
 ΤΗΡΟΥ· ΑΥΩ Μ̄ΝΝCΑ ΝΑΪ ΤΗΡΟΥ ΑΤΕΤ̄ΝΧΙ Ν̄ΜΜΥCΤΗ-  
 ΡΙΟΝ Ν̄ΡΕCΩΤ̄C· ΑΤΕΤ̄ΝΡ̄ΖΙΛΙΚΡΙΝΕC Ν̄ΟΥΟΕΙΝ ΕCΟΤ̄C  
 ΓΜΑΩΟ· ΕΤΒΕ ΠΛΙ CΕ ΤΕΤ̄ΝΑΒΩΚ' ΕΠΧΙCΕ· Ν̄ΤΕΤ̄ΝΡ̄-  
 10 ΠZΟΥΝ Ν̄ΝΤΟΠΟC ΤΗΡΟΥ Ν̄ΝΙΝΟC ΤΗΡΟΥ Μ̄ΠΡΟΒΟΛΟ-  
 ΟΥΕ Ν̄ΤΕ ΠΟΥΟΕΙΝ· Ν̄ΤΕΤ̄ΝΩΠΗC ΕΤΕΤ̄ΝΟ Ν̄ΡΡΟ Z̄Ν [CAB<sup>b</sup>]  
 Τ̄ΜΝΤΕΡΟ Μ̄ΠΟΥΟΕΙΝ Ν̄ΩΛΕΝCZ· [ΤΑΙ ΤΕ ΤΑΠΟΦΑCΙC  
 Ν̄ΝΩΛΧΕ ΕΤΕΤ̄ΝΩΠΗC Ν̄CΩΟΥ· Τ̄ΕΝΟΥ CΕ ΟΝ ΑΝ-  
 ΔΡΕΑC ΛΙΤΙ ΕΚΩΟΠ' Z̄Ν ΟΥΜ̄ΝΤΑΠΙCΤΟC ΑΥΩ Μ̄Ν  
 15 ΟΥΜ̄ΝΤΑΤCΟΟΥΝ·] ΑΛΛΑ ΕΤΕΤ̄ΝΩΛΗΓ' ΕΒΟΛ Z̄Μ ΠCΩ-  
 ΜΑ Ν̄ΤΕΤ̄ΝΒΩΚ' ΕΠΧΙCΕ Ν̄ΤΕΤ̄ΝΠΩZ ΕΙΓΤΟΠΟC Ν̄ΝΑΡ-  
 ΧΩΝ· Ν̄ΑΡΧΩΝ ΤΗΡΟΥ ΝΑΧΙΩΠΗC Ν̄ΝΑΖΡΗΤ̄Ν· ΧΕ Ν̄-  
 ΤΕΤ̄Ν-ΠCΟΡ̄Μ Ν̄ΤΕΥZΥΛΗ· ΑΥΩ ΑΤΕΤ̄ΝΡ̄-ΟΥΟΕΙΝ ΕC-  
 ΟΤ̄C Ν̄ZΟΥΟ ΕΡΟΥ ΤΗΡΟΥ· ΑΥΩ ΕΤΕΤ̄ΝΩΛΗΠΩZ  
 20 ΕΠΤΟΠΟC Ν̄ΝΝΟC Ν̄ΑΖΟΡΑΤΟC Μ̄Ν ΠΤΟΠΟC Ν̄ΝΑΤΜΕ-  
 CΟC Μ̄Ν ΝΑΟΥΝΑΜ Μ̄Ν Ν̄ΤΟΠΟC Ν̄ΝΙΝΟC ΤΗΡΟΥ Μ̄ΠΡΟ-  
 ΒΟΛΗ Ν̄ΤΕ ΠΟΥΟΕΙΝ· ΤΕΤ̄ΝΑΧΙ-ΕΟΥ Ν̄ΝΑΖΡΑΥ ΤΗΡΟΥ  
 ΧΕ Ν̄ΤΩΤ̄Ν ΠΕ ΠCΟΡ̄Μ Ν̄ΤΕΥZΥΛΗ· ΑΥΩ ΑΤΕΤ̄ΝΡ̄-ΟΥ-  
 ΟΥΟΕΙΝ ΕCΟΤ̄C Ν̄ZΟΥΟ ΕΡΟΥ ΤΗΡΟΥ· ΑΥΩ Ν̄ΤΟ- CAG

5 MS ΝΕΤ̄ΝΠΑΡΑΒΟΛΗ; read ΝΕΤ̄ΝΜΕΤΑΒΟΛΗ; Μ̄Π ΠΕ crossed out before ΚΑΤΑ.

12-15 this passage is better transferred to 253.2ff.

Now at this time, thou Andrew and all thy brothers, thy fellow-disciples, because of your *renunciations* and all your sufferings which you have received in *every place*, and your *changes* in *every place*, and your *transferences* into various *bodies*, and all your *afflictions*; and (that) after all these things you have received the *mysteries* of purification, you have become *pure*, very purified light; because of this now, you will go to the height, you will enter into all the *places* of all the great *emanations* of the light, and become rulers (kings) in the eternal Kingdom of the Light <sup>1</sup>.

*But* when you come forth from the *body* and go to the height and reach the *place* of the *archons*, all the *archons* will be put to shame before you, because you are the dregs of their *matter* and you have become more purified light than them all. And when you reach the *place* of the great *invisible* ones, and the *place* of those of the *Midst* and those of the right, and the *places* of all the great *emanations* of the light, you will receive glory before them all because you are the dregs of their *matter*, and you have become more purified light than them all. And all the *places* | will

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<sup>1</sup> (12-15) This is the answer ... ignorance; this passage interrupts the sequence and is transferred to 253.2.

ΠΟΣ ΤΗΡΟΥ ΝΑΖΥΜΝΕΥΕ ΣΑΤΕΤ̄Ν̄ΣΗ ΣΕΩΣ ΩΑΝΤΕ-  
 Τ̄ΝΒΩΚ ΕΠΤΟΠΟΣ Ν̄ΤΜ̄Ν̄ΤΕΡΟ · (Τ̄ΕΝΟΥ ΔΕ ΟΝ ΑΝ-  
 ΔΡΕΑΣ ΛΙΤΙ ΕΚΩΟΟΠ Σ̄Ν ΟΥΜ̄Ν̄Τ̄ΑΠΙΣΤΟΣ ΛΥΩ Μ̄Ν  
 ΟΥΑΤΣΟΟΥΝ) ·

- 5 ΝΑΪ ΔΕ ΕΥΧΩ Μ̄ΜΟΟΥ Ν̄ΒΙ ΠΣΩΤΗΡ · ΛΥΕΙΜΕ Ν̄ΒΙ  
 ΑΝΔΡΕΑΣ ΦΑΝΕΡΩΣ · ΟΥΜΟΝΟΝ Ν̄ΤΟΥ ΑΛΛΑ ΛΥΕΙΜΕ  
 ΤΗΡΟΥ Ν̄ΒΙ Μ̄ΜΑΘΗΤΗΣ Σ̄Ν ΘΥΣΟΟΥΤ̄Ν ΧΕ ΣΕΝΑ-  
 ΚΛΗΡΟΝΟΜΙ Ν̄ΤΜ̄Ν̄ΤΕΡΟ Μ̄ΠΟΥΘΕΙΝ · ΛΥΠΑΣΤΟΥ ΤΗ-  
 ΡΟΥ ΣΙ ΝΕΥΕΡΗΥ ΕΧ̄Ν Ν̄ΟΥΕΡΗΤΕ Ν̄ΙΣ · ΛΥΩΩ Ε-  
 10 ΒΟΛ ΛΥΡΙΜΕ ΛΥΠΑΡΑΚΑΛΕΙ Μ̄ΠΣΩΤΗΡ ΕΥΧΩ Μ̄ΜΟΣ ΧΕ  
 ΠΧΟΕΙΣ ΚΩ ΕΒΟΛ Μ̄ΠΝΟΒΕ Ν̄ΤΜ̄Ν̄Τ̄ΑΤΣΟΟΥΝ Μ̄ΠΕΝ-  
 ΣΟΝ · ΛΧΟΥΩΩΒ Ν̄ΒΙ ΠΣΩΤΗΡ ΠΕΧΛΑ ΧΕ †ΚΩ ΕΒΟΛ  
 ΛΥΩ †ΝΑΚΩ ΕΒΟΛ · ΕΤΒΕ ΠΑΪ ΔΕ Ν̄ΤΛΑΥΤ̄Ν̄ΝΟΟΥΤ̄ Ν̄ΒΙ  
 ΠΩΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΕΤΡΑΚΩ ΕΒΟΛ Μ̄Ν̄ΝΟΒΕ Ν̄ΟΥΟΝ  
 15 ΝΙΜ: ⚡ —

[Σ — ⚡⚡ — ⚡⚡ — ⚡⚡ — ⚡⚡ —]

[ΟΥΜΕΡΟΣ Ν̄ΤΕ Ν̄ΤΕΥΧΟΣ]

[ — ⚡⚡ — Μ̄ΠΣΩΤΗΡ — ]

20

ΛΥΩ ΝΕΤ̄Μ̄ΠΩΑ Ν̄Μ̄ΜΥΣΤΗΡΙΟΝ ΕΤΚΑΤΟΙΚΙ Σ̄Μ ΠΙΑΤ- CΛΓ<sup>b</sup>  
 ΩΑΧΕ ΕΡΟΦ · ΕΤΕ Ν̄ΤΘΟΥ ΠΕ ΕΤΕ Μ̄ΠΟΥΠΡΟΕΛΟΣ

2-4 the sentence transferred by Schmidt from 252.13-15; the sense is better if the previous line is included as indicated.

17 the title at the foot of column 1 of CΛΓ<sup>b</sup> is transferred to the foot of column 2 of CΛΛ; the text begins again in the middle of a sentence at the top of column 2 of CΛΓ<sup>b</sup>; the lacuna here is of unknown length.

*sing praises* before you *until* you go to the *place* of the kingdom. <This is the *answer* to the words which you questioned. Now at this time, Andrew, art thou *still* in *disbelief* and in *ignorance*?>”

Now when the Saviour said these things Andrew knew *clearly*, and *not only* he *but* the *disciples* all knew with certainty that they would *inherit* the Kingdom of the Light. They all prostrated themselves together at the feet of Jesus. They cried out, they wept, they *begged* the *Saviour*, saying: “O Lord, forgive the sin of ignorance of our brother.”

The *Saviour* answered and said: “I forgive and I will forgive. For this reason has the First *Mystery* sent me, that I should forgive the sins of everyone.”

[A *part* of the *Books* of the *Saviour*.]<sup>1</sup>  
(*Lacuna*)<sup>2</sup>

**101.** And those who are worthy of *mysteries* which  *dwell* in the *Ineffable* which did not *come forth*, | these exist

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<sup>1</sup> (16) see Introduction p. XIII; the title properly belongs after 255.16.

<sup>2</sup> (19-22) lacuna preceding 253.23.

ΕΒΟΛ· ΝΑΪ ΨΟΟΠ ΖΛΘΗ ΜΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΑΥΩ  
 ΚΑΤΑ ΟΥΤΟΝΤΝ ΜΝ ΟΥΖΙΣΟΣ ΝΤΕ ΠΨΑΧΕ ΧΕ ΕΤΕ-  
 ΤΝΝΟΙ ΜΜΟΧ· ΖΩΣΤΕ ΝΤΟΟΥ ΝΕ ΜΜΕΛΟΣ ΜΠΙΑΤΨΑΧΕ  
 ΕΡΟΧ· ΑΥΩ ΠΟΥΛ ΠΟΥΛ ΕΨΟΟΠ ΚΑΤΑ ΤΕΤΙΜΗ Μ-  
 5 ΠΕΨΕΟΟΥ· ΤΑΠΕ ΚΑΤΑ ΤΕΤΙΜΗ ΝΤΑΠΕ· ΑΥΩ ΠΒΑΛ'  
 ΚΑΤΑ ΤΕΤΙΜΗ ΝΒΒΑΛ· ΑΥΩ ΠΜΑΑΧΕ ΚΑΤΑ ΤΕΤΙΜΗ Ν-  
 ΜΜΑΑΧΕ· ΑΥΩ ΠΚΕΣΕΕΠΕ ΝΜΜΕΛΟΣ· ΖΩΣΤΕ ΕΡΕ ΠΩΩΒ  
 ΟΥΩΝΣ ΕΒΟΛ ΧΕ ΟΥΜΗΗΨΕ ΜΜΕΛΟΣ ΠΕ ΑΛΛΑ ΟΥ-  
 ΣΩΜΑ ΝΟΥΩΤ ΠΕ· ΠΑΪ ΜΕΝ ΕΪΧΩ ΜΜΟΧ ΣΝ ΟΥΠΑΡΑ-  
 10 ΔΙΓΜΑ ΜΝ ΟΥΖΙΣΟΣ ΜΝ ΟΥΤΟΝΤΝ· ΑΛΛΑ ΣΝ ΟΥΑΛΛΗ-  
 ΘΕΙΑ ΑΝ ΜΜΟΡΦΗ· ΟΥΤΕ ΝΤΑΪΟΥΕΝΣ-ΠΨΑΧΕ ΕΒΟΛ  
 ΑΝ ΣΝ ΟΥΜΕ ΑΛΛΑ ΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΨΑΧΕ ΕΡΟΧ·  
 ΑΥΩ ΜΕΛΟΣ ΝΙΜ ΕΤΝΣΗΤΨ ΚΑΤΑ ΠΨΑΧΕ ΕΝΤΑΪΤΟΝ- [CΛΛ.]  
 ΤΝ ΕΡΟΧ ΕΤΕ ΝΕΤΜΜΑΥ ΝΕΤΚΑΤΟΙΚΙ ΕΠΜΥΣΤΗΡΙΟΝ  
 15 ΜΠΙΑΤΨΑΧΕ ΕΡΟΧ ΜΝ ΝΕΤΚΑΤΟΙΚΙ ΝΣΗΤΨ· ΑΥΩ ΠΚΕ-  
 ΨΟΜΝΤ ΝΧΩΡΗΜΑ ΕΤΜΝΝΣΩΟΥ ΚΑΤΑ ΜΜΥΣΤΗΡΙΟΝ  
 ΝΑΪ ΤΗΡΟΥ ΣΝ ΟΥΑΛΛΗΘΕΙΑ ΜΝ ΟΥΜΕ· ΑΝΟΚ ΠΕ ΠΕΥ-  
 ΛΣΟ ΤΗΡΟΥ ΠΑΪ ΕΤΕ ΜΝ-ΚΕΛΣΟ ΝΒΑΛΛΑΧ· ΠΑΪ ΕΤΕ ΜΝ-  
 ΤΨ-ΠΕΨΖΙΔΙΟΝ ΣΙΧΜ ΠΚΟΣΜΟΣ· ΑΛΛΑ ΕΤΙ ΟΥΝ-ΨΑΧΕ  
 20 ΨΟΟΠ ΑΥΩ ΟΥΝ-ΜΥΣΤΗΡΙΟΝ ΑΥΩ ΟΥΝ-ΤΟΠΟΣ· ΤΕ-  
 ΝΟΥ ΣΕ ΟΥΜΑΚΑΡΙΟΣ ΠΕ ΠΕΝΤΑΨΕΙΝΕ ΝΜΜΥΣΤΗΡΙΟΝ  
 ΕΠΣΑΪΒΟΛ· ΑΥΩ ΟΥΝΟΥΤΕ ΠΕ ΠΕΝΤΑΨΕΝ-ΝΕΪΨΑΧΕ Ν-  
 ΜΜΥΣΤΗΡΙΟΝ ΜΠΜΕΣΝΑΥ ΝΧΩΡΗΜΑ ΕΤΝΤΜΗΤΕ· ΑΥΩ  
 ΟΥΣΩΡ ΠΕ ΑΥΩ ΟΥΑΧΩΡΗΤΟΝ ΠΕ ΠΕΝΤΑΨΕΙΝΕ ΝΝ-

9 MS ΕΪΧΩ; better ΑΪΧΩ.

17 ΣΝ ΟΥΛ expunged before ΝΑΪ.

21 MS ΑΨΕΙΝΕ; read ΑΨΕΙΝΕ. MS ΠΠΜΥΣΤ. ΕΠΣΑΪΒΟΛ; read  
 ΠΠΨΑΧΕ ΠΠΜΥΣΤ. (ΠΠΨΟΡΠ ΝΧΩΡΗΜΑ) ΕΠΣΑΪΒΟΛ



before the First *Mystery*; and *according to* a likeness and an *image* of the word, that you may *understand, so that* they are *members* of the Ineffable and each one exists *according to* the *worth* of his glory. The head *according to* the *worth* of the head; and the eye *according to* the *worth* of eyes; and the ear *according to* the *worth* of ears; and the rest of the *members, so that* the fact is revealed that it is a multitude of *members but one body*. This *indeed* I say as a *model* and *image* and likeness, *but not in a true form, nor* have I revealed the word truly *but the mystery* of the Ineffable. And all the *members* which are within it, *according to* the word with which I have compared it, namely those who  *dwell* with the *mystery* of the Ineffable and those who dwell in it, and also the three *spaces* after them *according to* the *mysteries* — to all these in *truth* and verihood, I am their treasure, and excepting me there is no other treasure, and there is not its *like* in the *world*. *But nevertheless* there are words and *mysteries* and *places*. *Blessed* now is he who has found<sup>1</sup> the *mysteries* <of the first *space*> without; and he is a god who has found these words of the *mysteries* of the second *space* which is in the *Midst*; and he is a *saviour* and an *incomprehensible one* who has found the | words

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<sup>1</sup> (21) found; MS : brought (see 254.24). MS : the mysteries; Schmidt : <the words of> the mysteries.

ΩΛΧΕ ΝΜΜΥCΤΗΡΙΟΝ [ΜΝ ΝΩΛΧΕ] ΜΠΜΕΩΟΜΝΤ Ν-  
 ΧΩΡΗΜΑ ΕΤΣΙΠCΑΝΩΟΥΝ· ΛΥΩ ΧΟΥΟΤΒ ΕΠΤΗΡΨ· ΛΥΩ  
 ΨΗΗ' ΝΝΕΤΨΟΟΠ' ΞΜ ΠΜΕΩΟΜΝΤ ΝΧΩΡΗΜΑ ΕΤΜ- [CΛΛ. <sup>1</sup>]  
 ΜΑΥ· ΕΒΟΛ ΧΕ ΠΜΥCΤΗΡΙΟΝ ΕΤΟΥΨΟΟΠ' ΝΞΗΤΨ ΜΝ  
 5 ΠΕΤΟΥΛΞΕΡΑΤΟΥ ΝΞΗΤΨ ΛΧΧΙΤΨ· ΕΤΒΕ ΠΑΙ ΞΕ ΛΧ-  
 ΨΩΨ ΟΥΒΗΥ· ΠΕΝΤΑΧΘΙΝΕ ΞΩΨ ΝΝΩΛΧΕ ΝΜΜΥC-  
 ΤΗΡΙΟΝ ΝΑΙ ΝΤΑΙΞΞΑΙΞΟΥ ΝΗΤΝ ΚΑΤΑ ΟΥΤΟΝΤΝ· ΧΕ  
 ΝΤΟΟΥ ΝΕ ΜΜΕΛΟC ΜΠΙΑΤΨΑΧΕ ΕΡΟΨ· ΞΑΜΗΝ †ΧΩ  
 ΜΜΟC ΝΗΤΝ ΧΕ ΠΕΝΤΑΧΘΙΝΕ ΝΝΩΛΧΕ ΝΜΜΥCΤΗΡΙΟΝ  
 10 ΕΤΜΜΑΥ ΞΝ ΟΥΜΕ ΝΤΕ ΠΝΟΥΤΕ ΧΕ ΠΡΩΜΕ ΕΤΜΜΑΥ  
 ΝΤΟΨ ΠΕ ΠΩΟΡΠ ΞΝ ΟΥΑΛΛΗΘΙΑ· ΛΥΩ ΨΗΨ ΟΥΒΗΨ·  
 ΧΕ ΕΤΒΕ ΝΩΛΧΕ ΕΤΜΜΑΥ ΜΝ ΜΜΥCΤΗΡΙΟΝ· [ΛΥΩ]  
 ΝΤΑ ΠΤΗΡΨ ΞΩΨ ΑΞΕΡΑΤΨ ΕΤΒΕ ΠΩΟΡΠ ΕΤΜΜΑΥ· ΕΤ-  
 ΒΕ ΠΑΙ ΠΕΝΤΑΧΘΙΝΕ ΝΝΩΛΧΕ ΝΜΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ  
 15 ΨΗΨ ΜΝ ΠΩΟΡΠ· ΤΕΓΝΩCΙC ΓΑΡ ΜΠCΟΟΥΝ ΜΠΙΑΤ-  
 ΩΛΧΕ ΕΡΟC ΝΤΑΙΨΑΧΕ ΝΝΜΗΤΝ ΝΞΗΤΞ ΜΠΟΟΥ· Ξ —

ξ — ξ — ξ — ξ — ξ — ξ —

(ΟΥΜΕΡΟC ΝΤΕ ΝΤΕΥΧΟC)

(ΜΠCΩΤΗΡ)

1 MS ΜΠ ΠΩΛΧΕ better omitted.

3 MS ΨΗΗ' ΠΝΕΤΨΟΟΠ; read ΨΗΨ ΜΠ ΠΕΤΨΟΟΠ.

7 MS ΠΤΑΙΞΞΑΙΞΟΥ; 2 inserted above.

12 MS ΛΥΩ better omitted.

15 ΛΥΩ expunged before ΤΕΓΝΩCΙC.

16 MS ΕΡΟC; read ΕΡΟΨ.

of the *mysteries* (and the words) of the third *space* within. And he is superior to the All. And he is equal to<sup>1</sup> those who are in that third *space*. Because he has received the *mystery*<sup>2</sup> in which they are and in which they stand, for this reason he is equal to them. Moreover he who has found the words of the *mysteries* which I have written<sup>3</sup> to you as a comparison, that they are *members* of the Ineffable, *truly* I say to you, he who has found the words of those *mysteries* in God's *truth*, that man is *truly* first, and he is equal to him (the Ineffable). For because of those words and *mysteries*, the All itself<sup>4</sup> stands on account of the First One. Because of this, he who has found the words of those *mysteries* is equal with the First One. *For* the *gnosis* of the knowledge of the Ineffable is that of which I have spoken with you today.

⟨A part of the *Books* of the *Saviour*⟩<sup>5</sup>

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<sup>1</sup> (3) is equal to; MS : is pleasing to.

<sup>2</sup> (4, 5) he has received the mystery; Till : (or) the mystery has received him.

<sup>3</sup> (7) written; Schmidt : described.

<sup>4</sup> (13) the All itself; Till : (or) the All also.

<sup>5</sup> (17) the title is transferred from 253.23.

ἄνογωσ̄ ον̄ ε̄τοοτ̄τ̄ ἄ̄ν̄οῑ ἰ̄σ̄ ἄ̄μ̄ π̄ω̄λ̄ᾱχ̄ε̄ π̄ε̄χ̄ᾱχ̄ ἄ̄- ε̄λ̄ε̄  
 νε̄μ̄ᾱθ̄η̄τ̄η̄ς̄ χ̄ε̄ εἶ̄ω̄ᾱν̄β̄ω̄κ̄ ε̄πο̄ῡο̄ε̄ῑν̄ κ̄η̄ρ̄ῡσ̄σ̄ε̄ ἄ̄-  
 π̄κο̄σ̄μο̄ς̄ τ̄η̄ρ̄τ̄ ἄ̄χῑς̄ ε̄ρο̄ο̄ῡ χ̄ε̄ ἄ̄μ̄π̄ρ̄κᾱτο̄τ̄τ̄η̄γ̄τ̄η̄  
 ε̄βο̄λ̄ ἄ̄μ̄πε̄ρ̄ο̄ο̄ῡ ἄ̄μ̄ν̄ τ̄ε̄γ̄ω̄η̄ ε̄τε̄τ̄η̄ω̄ῑνε̄ λ̄γ̄ω̄ ἄ̄μ̄π̄ρ̄-  
 5 ἀ̄νᾱκ̄τ̄ᾱ ἄ̄μ̄ω̄τ̄η̄ν̄ ἄ̄ε̄ω̄ς̄ ω̄ᾱν̄τ̄ε̄τ̄η̄ν̄ο̄ῑνε̄ ἄ̄μ̄μ̄ῡσ̄τ̄η̄ρῑον̄  
 ἄ̄τ̄μ̄ν̄τ̄ε̄ρο̄ ἄ̄μ̄πο̄ῡο̄ε̄ῑν̄· ἄ̄λ̄ῑ ε̄τ̄η̄ᾱς̄ε̄τ̄τ̄η̄νο̄ῡ ἄ̄σε̄ρ̄-  
 τ̄η̄γ̄τ̄η̄ ἄ̄ν̄δ̄ῑᾱκ̄ρῑνε̄ς̄ ἄ̄νο̄ῡο̄ε̄ῑν̄· ἄ̄σε̄χῑτ̄η̄γ̄τ̄η̄ ε̄τ̄μ̄ν̄τ̄-  
 ε̄ρο̄ ἄ̄μ̄πο̄ῡο̄ῑν̄· ἄ̄χῑς̄ ε̄ρο̄ο̄ῡ χ̄ε̄ ἀ̄πο̄τ̄ᾱς̄σ̄ε̄ ἄ̄μ̄π̄κο̄-  
 μο̄ς̄ τ̄η̄ρ̄τ̄· ἄ̄μ̄ν̄ ἠ̄γ̄λ̄η̄ τ̄η̄ρ̄ς̄ ε̄τ̄η̄ν̄η̄τ̄τ̄· λ̄γ̄ω̄ ἄ̄μ̄ν̄ νε̄μ̄-  
 10 ρο̄ο̄ῡω̄ τ̄η̄ρο̄ῡ· λ̄γ̄ω̄ ἄ̄μ̄ν̄ νε̄μ̄νο̄β̄ε̄ τ̄η̄ρο̄ῡ· ἄ̄μ̄π̄ᾱξ̄  
 ἄ̄μ̄π̄ᾱω̄ς̄ ἄ̄μ̄ν̄ νε̄μ̄ζο̄μ̄ῑᾱ τ̄η̄ρο̄ῡ ε̄τ̄η̄ν̄η̄τ̄τ̄· χ̄ε̄ ε̄τε̄τ̄η̄-  
 ἄ̄μ̄π̄ω̄ᾱ ἄ̄μ̄μ̄ῡσ̄τ̄η̄ρῑον̄ ἄ̄μ̄πο̄ῡο̄ε̄ῑν̄ ἄ̄τ̄ε̄τ̄η̄νο̄ῡἄ̄μ̄ ε̄ν̄κο̄-  
 λ̄ᾱς̄ῑς̄ τ̄η̄ρο̄ῡ ε̄τ̄η̄ν̄ νε̄κ̄ρῑς̄ῑς̄· ἄ̄χῑς̄ ε̄ρο̄ο̄ῡ χ̄ε̄ ἀ̄πο̄-  
 τ̄ᾱς̄σ̄ε̄ ἄ̄μ̄π̄ε̄κ̄ρ̄μ̄ρ̄μ̄· χ̄ε̄ ε̄τε̄τ̄η̄ἄ̄μ̄π̄ω̄ᾱ ἄ̄μ̄μ̄ῡσ̄τ̄η̄ρῑον̄ ἄ̄μ̄-  
 15 πο̄ῡο̄ε̄ῑν̄· ἄ̄τ̄ε̄τ̄η̄νο̄ῡἄ̄μ̄ ε̄π̄κ̄ω̄ἄ̄τ̄ ἄ̄μ̄π̄ῑζο̄ ἄ̄νο̄ῡἄ̄μ̄· ἄ̄χῑς̄ ε̄λ̄ε̄<sup>b</sup>  
 ε̄ρο̄ο̄ῡ χ̄ε̄ ἀ̄πο̄τ̄ᾱς̄σ̄ε̄ ἄ̄τ̄μ̄ν̄τ̄ρ̄ε̄μ̄χ̄ῑς̄μ̄η̄ (χ̄ε̄ ε̄τε̄τ̄η̄-  
 ἄ̄μ̄π̄ω̄ᾱ ἄ̄μ̄μ̄ῡσ̄τ̄η̄ρῑον̄ ἄ̄μ̄πο̄ῡο̄ε̄ῑν̄) ἄ̄τ̄ε̄τ̄η̄νο̄ῡἄ̄μ̄ ε̄νε̄κ̄-  
 ρ̄ῑς̄ῑς̄ ἄ̄μ̄π̄ῑζο̄ ἄ̄νο̄ῡἄ̄μ̄· ἄ̄χῑς̄ ε̄ρο̄ο̄ῡ χ̄ε̄ ἀ̄πο̄τ̄ᾱς̄σ̄ε̄ ἄ̄τ̄-  
 ἄ̄μ̄π̄ν̄τ̄ρ̄ε̄μ̄χ̄ῑς̄μ̄· ἄ̄τ̄ε̄τ̄η̄ἄ̄μ̄π̄ω̄ᾱ ἄ̄μ̄μ̄ῡσ̄τ̄η̄ρῑον̄ ἄ̄μ̄πο̄ῡ-  
 20 ο̄ε̄ῑν̄· ἄ̄τ̄ε̄τ̄η̄νο̄ῡἄ̄μ̄ ε̄νε̄κο̄λ̄ᾱς̄ῑς̄ ἄ̄νᾱρῑη̄λ̄· ἄ̄χῑς̄ ε̄ρο̄ο̄ῡ  
 χ̄ε̄ ἀ̄πο̄τ̄ᾱς̄σ̄ε̄ ἄ̄μ̄π̄ᾱ ἄ̄νο̄ῡχ̄ τ̄ᾱρε̄τ̄η̄ἄ̄μ̄π̄ω̄ᾱ ἄ̄μ̄μ̄ῡσ̄-  
 τ̄η̄ρῑον̄ ἄ̄μ̄πο̄ῡο̄ε̄ῑν̄ ἄ̄τ̄ε̄τ̄η̄νο̄ῡἄ̄μ̄ ε̄νε̄ε̄ῑε̄ρο̄ ἄ̄κ̄ω̄ἄ̄τ̄ ἄ̄μ̄-

3 MS τοτ̄τ̄η̄γ̄τ̄η̄; read τοοτ̄τ̄η̄γ̄τ̄η̄.

4 λ̄γ̄ω̄ . . . ἄ̄μ̄ω̄τ̄η̄ν̄ added below in margin.

11 ἄ̄μ̄ν̄ better omitted.

16 MS χ̄ε̄ . . . ἄ̄μ̄πο̄ῡο̄ε̄ῑν̄ omitted.

21 MS ἄ̄μ̄π̄ᾱλ̄; read ἄ̄μ̄π̄ᾱλ̄ς̄.

### (BOOK III)

102. Jesus continued again with the discourse, he said to his *disciples*: “When I have gone to the light, *preach* to the whole *world*. Say to them: do not cease by day and night from seeking, and do not *refresh* yourselves *until* you find the *mysteries* of the Kingdom of the Light, which will purify you and make you to be *pure* light and will take you to the Kingdom of the Light. Say to them: *renounce* the whole *world* and all the *matter* within it, and all its cares, and all its sins, *in a word*, all its *relationships* which are in it, so that you may be worthy of the *mysteries* of the light, and be saved from all the *punishments* within the *judgments*. Say to them: *renounce* complaining, that you may be worthy of the *mysteries* of the light, and be saved from the fire of the dog-face. Say to them: *renounce* listening (to falsehood), <that you may be worthy of the *mysteries* of the light> and be saved from the *judgments* of the dog-face. Say to them: *renounce* mischief-making<sup>1</sup>, that you may be worthy of the *mysteries* of the light, and be saved from the *punishments* of Ariel<sup>2</sup>. Say to them: *renounce* falsehood, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of fire | of the dog-face. Say to them:

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<sup>1</sup> (19) mischief-making; Schmidt: ? quarrelsomeness.

<sup>2</sup> (20) Ariel; see Hippol. V.14.6; OnOrgWld 148; Kropp (Bibl. 26) I, R12.



*renounce* false witness<sup>1</sup> that you may be worthy of the *mysteries* of the light, and escape and be saved from the rivers of fire of the dog-face. Say to them : *renounce* pride and boasting, that you may be worthy of the *mysteries* of the light, and be saved from the pits of fire of Ariel. Say to them : *renounce* the love of the belly, that you may be worthy of the *mysteries* of the light, and be saved from the *judgments* of Amente. Say to them : *renounce* talkativeness, that you may be worthy of the *mysteries* of the light, and be saved from the fires of Amente. Say to them : *renounce* evil habits, that you may be worthy of the *mysteries* of the light, and be saved from the *punishments* in Amente. Say to them : *renounce* covetousness, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of flame of the dog-face. Say to them : *renounce* love of the *world*, that you may be worthy of the *mysteries* of the light, and be saved from garments of pitch and fire of the dog-face. Say to them : *renounce* robbery, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of fire of Ariel. Say to them : *renounce* evil speech, that you may be worthy of the *mysteries* of the light, and be saved from the *punishments* of the rivers of flame. Say to them : *renounce* wickedness, that you | may be worthy of

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<sup>1</sup> (1) false witness; MS : false witnesses.

ΜΠΩΔΑ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ̄ ΕΝΕ-  
 ΘΑΛΑΣΣΑ ΝΚΩΖΤ̄ ΝΑΡΙΗΛ· ΑΧΙΣ ΕΡΟΥΥ ΧΕ ΑΠΟΤΑΣΣΕ  
 ΝΝΙΜΝΤΑΤΝΑ ΝΤΕΤΝΜΠΩΔΑ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΙΝ  
 ΝΤΕΤΝΝΟΥΖΜ̄ ΕΝΕΚΡΙCIC ΝΝΙΖΑ ΝΕΔΡΑΚΩΝ· ΑΧΙΣ Ε-  
 5 ΡΟΥΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙCΩΝΤ̄ ΝΤΕΤΝΜΠΩΔΑ ΝΜΜΥC-  
 ΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ̄ ΕΝΕΙΕΡΗ ΝΚΡΩΜ̄ Ν-  
 ΝΙΖΑ ΝΕΔΡΑΚΩΝ· ΑΧΙΣ ΕΡΟΥΥ ΧΕ ΑΠΟΤΑΣΣΕ ΜΠCΑ-  
 ΖΟΥ ΝΤΕΤΝΜΠΩΔΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝ-  
 ΝΟΥΖΜ̄ ΕΠΚΩΖΤ̄ ΝΝΖΑΛΑΣCΑ ΝΝΙΖΑ ΝΕΔΡΑΚΩΝ· ΑΧΙC  
 10 ΕΡΟΥΥ ΧΕ ΑΠΟΤΑΣCΕ ΜΠΧΙΟΥC ΝΤΕΤΝΜΠΩΔΑ "ΝΜ- <sup>CAZ</sup>  
 ΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ̄ ΕΝΖΑΛΑΣCΑ ΕΤ-  
 ΒΕΒΕ ΝΝΙΖΑ ΝΕΔΡΑΚΩΝ· ΑΧΙC ΕΡΟΥΥ ΧΕ ΑΠΟΤΑΣCΕ  
 ΝΝΙCΩCΕ ΝΤΕΤΝΜΠΩΔΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕ-  
 ΤΝΝΟΥΖΜ̄ ΕΪΑΛΤΑΒΑΘ· ΑΧΙC ΕΡΟΥΥ ΧΕ ΑΠΟΤΑΣCΕ  
 15 ΝΤΚΑΤΑΛΑΛΙΑ ΝΤΕΤΝΜΠΩΔΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ  
 ΝΤΕΤΝΝΟΥΖΜ̄ ΕΝΙΕΡΩΟΥ ΝΚΩΖΤ̄ ΜΠΙCΘ ΜΜΟΥΪ· ΑΧΙC  
 ΕΡΟΥΥ ΧΕ ΑΠΟΤΑΣCΕ ΝΝΙΜΝΤΡΕCΜΙΩCΕ ΜΝ ΝΙΩΟΝΤ̄  
 ΝΤΕΤΝΜΠΩΔΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ̄  
 ΕΝΕΙΕΡΩΟΥ ΕΤΒΡΒΡ̄ ΝΪΑΛΤΑΒΑΘ· ΑΧΙC ΕΡΟΥΥ ΧΕ  
 20 ΑΠΟΤΑΣCΕ ΝΝΙΜΝΤΑΤCΒΩ ΝΤΕΤΝΜΠΩΔΑ ΝΜΜΥCΤΗΡΙΟΝ  
 ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ̄ ΕΝΑΙΤΟΥΡΓΟC ΝΤΕ ΪΑΛΤΑ-  
 ΒΑΘ ΜΝ ΝΚΩΖΤ̄ ΝΝΕΘΑΛΑΣCΑ· ΑΧΙC ΕΡΟΥΥ ΧΕ  
 ΑΠΟΤΑΣCΕ ΝΝΙΜΝΤΚΑΚΟΥΡΓΟC ΝΤΕΤΝΜΠΩΔΑ ΝΜΜΥC-  
 ΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΝΤΕΤΝΝΟΥΖΜ̄ ΕΝΔΑΙΜΟΝΙΟΝ ΤΗ- <sup>CAZ</sup><sup>b</sup>  
 25 ΡΟΥ ΝΤΕ ΪΑΛΤΑΒΑΘ ΜΝ ΝΕCΚΟΛΑCIC ΤΗΡΟΥ· ΑΧΙC

6 MS ΕΝΕΙΕΡΗ; read ΕΝΕΙΕΡΟ.

9 MS ΝΝΖΑΛΑΣCΑ; read ΝΝΕΘΑΛΑΣCΑ; also line 11.

10 Ϊ in upper left-hand margin at beginning of quire.



the *mysteries* of the light, and be saved from the *seas* of fire of Ariel. Say to them : *renounce* mercilessness, that you may be worthy of the *mysteries* of the light, and be saved from the *judgments* of the *dragon-faces*. Say to them : *renounce* anger, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of flame of the *dragon-faces*. Say to them : *renounce* cursing, that you may be worthy of the *mysteries* of the light, and be saved from the fire of the *seas* of the *dragon-faces*. Say to them : *renounce* theft, that you may be worthy of the *mysteries* of the light, and be saved from the bubbling *seas* of the *dragon-faces*. Say to them : *renounce* violence, that you may be worthy of the *mysteries* of the light, and be saved from Jaldabaoth. Say to them : *renounce slander*, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of fire of the lion-face. Say to them : *renounce* fighting and quarrels, that you may be worthy of the *mysteries* of the light, and be saved from the bubbling rivers of Jaldabaoth. Say to them : *renounce* ignorance, that you may be worthy of the *mysteries* of the light, and be saved from the *ministers* of Jaldabaoth and the *seas* of fire. Say to them : *renounce evil-doing* that you may be worthy of the *mysteries* of the light, and be saved from all the *demons* of Jaldabaoth and all his *punishments*. Say | to them : *renounce frenzy*, that you

ΕΡΟΥΥ ΧΕ ΑΠΟΤΑΣΣΕ Ν†ΑΠΟΝΟΙΑ ΝΤΕΤΝΜΠΩΑ ΝΜ-  
 ΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΝΤΕΤΝΝΟΥΖΜ ΓΝΕΘΑΛΛΑССΑ Ν-  
 ΛΑΜΧΑΤΠ ΝΤΕ ΙΑΛΤΑΒΑΩΘ ΕΤΒΡΒΡ· ΑΧΙC ΕΡΟΥΥ ΧΕ  
 ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΝΟΕΙΚ' ΝΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ  
 5 ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΓΝΕΘΑΛΛΑССΑ Ν-  
 ΟΗΝ ΖΙ ΛΑΜΧΑΤΠ ΝΤΕ ΠΙΖΟ ΜΜΟΥΪ· ΑΧΙC ΕΡΟΥΥ ΧΕ  
 ΑΠΟΤΑΣΣΕ ΝΝΙΖΩΤΒ ΝΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ Μ-  
 ΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΠΙΔΡΧΩΝ ΝΖΑ ΝΜCΑΖ ΠΑΪ ΕΤ-  
 ΖΜ ΠΧΛΑΨ ΠΕ ΠΩΟΡΠ ΝΓΑΜΙΟ· ΖΜ ΠΚΑΚΕ ΕΤΖΙΒΟΛ·  
 10 ΑΧΙC ΕΡΟΥΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΑΤΝΑ ΜΝ ΝΙΜΝΤ-  
 ΑCΕΒΗC ΝΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕ-  
 ΤΝΝΟΥΖΜ ΕΝΔΡΧΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ: ΑΧΙC ΕΡΟΥΥ  
 ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΑΤΝΟΥΤΕ'' ΝΤΕΤΝΜΠΩΑ ΝΜ- [CΑΗ]  
 ΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΠΡΙΜΕ ΜΝ ΠCΑΖ-  
 15 CΖ ΝΝΗΟΒΖΕ· ΑΧΙC ΕΡΟΥΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΕΦΑΡ-  
 ΜΑΓΙΑ ΝΤΕΤΝΜΠΩΑ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝ-  
 ΝΟΥΖΜ ΕΙΗΟC ΝΧΛΑΨ ΜΝ ΝΕΧΑΛΛΑΖΑ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ·  
 ΑΧΙC ΕΡΟΥΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΡΕΧΧΙΟΥΑ ΝΤΕ-  
 ΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ Ε-  
 20 ΠΗΟC ΝΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΑΧΙC ΕΡΟΥΥ ΧΕ  
 ΑΠΟΤΑΣΣΕ ΝΝΕCΒΩ ΜΠΛΑΝΗ ΝΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗ-  
 ΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΚΟΛΛΑCΙC ΤΗΡΟΥ Μ-  
 ΠΗΟC ΝΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΑΧΙC ΕΝΕΤ†CΒΩ  
 ΖΝ ΝΕCΒΩ ΜΠΛΑΝΗ ΜΝ ΟΥΟΝ ΝΙΜ ΕΤΧΙCΒΩ ΕΒΟΛ ΖΙ-

9 MS ΠΓΑΜΙΟ; read ΠΓΑΜΙΟΠ. ΕΓ expunged before ΖΜ.

15 MS ΠΠΠΟΒΖΕ; read ΠΠΟΒΖΕ.

21 MS originally ΠΠCΒΩ; † altered to € in later hand; also line 24.

may be worthy of the *mysteries* of the light, and be saved from the boiling *seas* of pitch of Jaldabaoth. Say to them : *renounce* adultery, that you may be worthy of the *mysteries* of the Kingdom of the Light, and be saved from the *seas* of sulphur and pitch of the lion-face. Say to them : *renounce* killing, that you may be worthy of the *mysteries* of the light, and be saved from the *archon* with a crocodile-face which, in the frost, is the first *chamber*<sup>1</sup> of the outer darkness. Say to them : *renounce* mercilessness and *impiety*, that you may be worthy of the *mysteries* of the light, and be saved from the *archons* of the outer darkness. Say to them : *renounce* godlessness, that you may be worthy of the *mysteries* of the light, and be saved from the weeping and gnashing of teeth \*. Say to them : *renounce* sorceries, that you may be worthy of the *mysteries* of the light, and be saved from the great frost and the *hail* of the outer darkness. Say to them : *renounce* blasphemy, that you may be worthy of the *mysteries* of the light, and be saved from the great *dragon* of the outer darkness. Say to them : *renounce* erroneous teachings, that you may be worthy of the *mysteries* of the light, and be saved from all the *punishments* of the great *dragon* of the outer darkness. Say to all those who teach *erroneous* teachings and all those who learn from them : | woe to you, for unless you *repent* and give up your

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\* cf. Mt. 8.12; 13.42, 50; 22.13; 24.51; 25.30; Lk. 13.28

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<sup>1</sup> (9) first chamber; see KephVI p. 30 etc. (also 317.23).

ΤΟΥΤΟΥ ΧΕ ΟΥΟΪ ΝΗΤ̄Ν̄ Ν̄ΤΩΤ̄Ν̄ Ν̄ΧΕ ΕΩΩΠΗΕ ΕΤΕ-  
 Τ̄Ν̄Τ̄ΜΜΕΤΑΝΟΪ Ν̄ΤΕΤ̄Ν̄ΚΩ Ν̄ΣΩΤ̄Ν̄ Ν̄ΤΕΤ̄Ν̄ΠΛΑΝΗ ΤΕ- [CXXII] ὁ  
 ΤΝΑΒΩΚ' ΕΝΚΟΛΑΣΙC Μ̄ΠΝΟC Ν̄ΔΡΑΚΩΝ Μ̄Ν ΠΚΑΚΕ ΕΤ-  
 ΖΙΒΟΛ ΠΑΪ ΕΤΝΑΨΤ' ΕΜΑΨΟ· ΑΥΩ Ν̄CΕΝΑCΕΤ̄Τ̄ΗΥΤ̄Ν̄  
 5 ΑΝ ΕΠΚΟCΜΟC Ν̄ΨΑΕΝΕZ ΑΛΛΑ ΕΤ'ΕΤΝΑΡ̄ΑΤ̄ΩΠΕ ΨΑ-  
 ΒΟΛ· ΑΧΙC ΕΝΕΤΝΑΚΩ Ν̄CΩΟΥ Ν̄ΤΕCΒΩ Ν̄ΓΑΛΗΘΙΑ  
 Ν̄ΤΕ ΠΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ ΧΕ ΟΥΟΪ ΝΗΤ̄Ν̄ Ν̄ΤΩΤ̄Ν̄ ΧΕ  
 Τ'ΕΤ̄Ν̄ΚΟΛΑΣΙC ΖΟΥ ΠΑΡΑ ΡΩΜΕ ΝΙΜ· ΕΤΕΤΝΑCΩ ΓΑΡ  
 Ζ̄Μ ΠΝΟC Ν̄ΧΑϸ· ΠΕΚΡΥCΤΑΛΛΟC Μ̄Ν ΤΕΧΑΛΑΖΑ ΖΡΑΪ  
 10 Ζ̄Ν ΤΜΗΤΕ Μ̄ΠΕΔΡΑΚΩΝ Μ̄Ν ΠΚΑΚΕ ΕΤΖΙΒΟΛ ΑΥΩ Ν̄-  
 CΕΝΑCΕΤ̄Τ̄ΗΝΟΥ ΑΝ ΕΠΚΟCΜΟC ΧΙΝ ΠΕΪΝΑΥ ΨΑΕΝΕZ·  
 ΑΛΛΑ ΤΕΤΝΑΡ̄ΖΡΟΥΟΥΧ̄ϸ Μ̄ΠΜΑ ΕΤ̄Μ̄ΜΑΥ· ΑΥΩ ΖΡΑΪ  
 Ζ̄Μ ΠΒΩΛ ΕΒΟΛ Μ̄ΠΤΗΡ̄ϸ Τ'ΕΤ̄ΝΑΛΝΖΑΛΙCΚΕ Ν̄ΤΕΤ̄Ν̄Ρ̄ΑΤ̄-  
 ΨΩΠΕ ΨΑΕΝΕZ· ΑΧΙC ΖΩΩϸ ΟΝ ΕΝΡΩΜΕ Ν̄ΤΕ ΠΚΟC- CXX  
 15 ΜΟC ΧΕ ΨΩΠΕ Ν̄ΖΟΡ̄Κ̄ϸ Ν̄Τ'ΕΤ̄Ν̄ΧΙ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ Μ̄-  
 ΠΟΥΟΕΙΝ Ν̄Τ'ΕΤ̄Ν̄ΒΩΚ ΕΠΧΙCΕ Ν̄Τ̄Μ̄Ν̄Τ̄ΕΡΟ Μ̄ΠΟΥΟΕΙΝ·  
 ΑΧΙC ΕΡΟΥ ΧΕ ΑΡΙΜΑΪΡΩΜΕ Ν̄Τ'ΕΤ̄Ν̄Μ̄ΠΨΑ Ν̄Μ̄ΜΥCΤΗ-  
 ΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄Τ'ΕΤ̄Ν̄ΒΩΚ ΕΠΧΙCΕ ΕΤ̄Μ̄Ν̄Τ̄ΕΡΟ Μ̄ΠΟΥ-  
 ΟΕΙΝ· ΑΧΙC ΕΡΟΥ ΧΕ ΑΡΙΜ̄ΡΑΨ Ν̄Τ'ΕΤ̄Ν̄ΧΙ Ν̄Μ̄ΜΥC-  
 20 ΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄Τ'ΕΤ̄Ν̄ΒΩΚ ΕΠΧΙCΕ ΕΤ̄Μ̄Ν̄Τ̄ΕΡΟ Μ̄-  
 ΠΟΥΟΕΙΝ· ΑΧΙC ΕΡΟΥ ΧΕ ΑΡΙΕΙΡΗΝΙΚΟC Ν̄Τ'ΕΤ̄Ν̄ΧΙ Ν̄-  
 Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄Τ'ΕΤ̄Ν̄ΒΩΚ ΕΠΧΙCΕ ΕΤ̄Μ̄Ν̄Τ̄Ε-  
 ΡΟ Μ̄ΠΟΥΟΕΙΝ· ΑΧΙC ΕΡΟΥ ΧΕ ΑΡΙΝΑΠΤ Ν̄Τ'ΕΤ̄Ν̄ΧΙ Ν̄-  
 Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄Τ'ΕΤ̄Ν̄ΒΩΚ ΕΠΧΙCΕ ΕΤ̄Μ̄Ν̄Τ̄Ε-

1 MS Ν̄ΧΕ; read ΧΕ. MS originally ΕΨΩΩΠΗΕ; η expunged.

7 ΠΑΡΑΡ expunged before Ν̄ΤΩΤ̄Ν̄.

16 MS Ν̄Τ̄Μ̄Ν̄Τ̄ΕΡΟ; read ΕΤ̄Μ̄Ν̄Τ̄ΕΡΟ.

19 MS originally Ν̄Τ'ΕΤ̄Ν̄ΨΩΩΠΗΕΧΙ; ΨΩΩΠΗΕ expunged and crossed out.

*error*, you will go to the *punishments* of the great *dragon*, and the outer darkness which is very severe, and for eternity you will not be cast into the *world*, *but* you will become non-existent to the end <sup>1</sup>. Say to those who will abandon the *true* teachings of the First *Mystery* : woe to you, for your *punishment* is severe *beyond* all men <sup>2</sup>. *For* you will remain in the great frost, *ice* and *hail* in the midst of the *dragon* and the outer darkness, and you will not be cast into the *world* from this time henceforth for ever, *but* you will perish <sup>3</sup> in that place. And at the dissolution of the All you will be *consumed* and become non-existent for ever.

Say rather to the men of the *world* : be calm, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them : be loving, that you may be worthy of the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them : be compassionate, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them : be *peaceful*, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them : be merciful, that you may receive the *mysteries* of the light, and go to the height to the Kingdom | of the

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<sup>1</sup> (5, 6) non-existent to the end; Till : completely non-existent.

<sup>2</sup> (8) severe beyond all men; Till : more severe than (that) of all (other) men.

<sup>3</sup> (12) perish; Schmidt : stiffen (cf. 271.23).

ΡΟ ΜΠΟΥΟΕΙΝ· ΛΧΙC ΕΡΟΥΥ ΧΕ ΑΡΙΜΝΤΝΑ ΝΤΕΤΝΧΙ  
 ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ· ΝΤΕΤΝΒΩΚ ΕΠΧΙCΕ ΕΤ-  
 ΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΛΧΙC ΕΡΟΥΥ ΧΕ ΔΙΑΚΟΝΕΙ ΕΝ- CΛΟ<sup>b</sup>  
 ΖΗΚΕ ΜΝ ΝΕΤΩΩΝΕ ΜΝ ΝΕΤΖΗΧ ΝΤΕΤΝΧΙ ΝΜΜΥCΤΗ-  
 5 ΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΒΩΚ ΕΠΧΙCΕ ΕΤΜΝΤΕΡΟ Μ-  
 ΠΟΥΟΕΙΝ· ΛΧΙC ΕΡΟΥΥ ΧΕ ΑΡΙΜΑΙΝΟΥΤΕ ΝΤΕΤΝΧΙ Ν-  
 ΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΒΩΚ ΕΠΧΙCΕ ΕΤΜΝΤΕ-  
 ΡΟ ΜΠΟΥΟΕΙΝ· ΛΧΙC ΕΡΟΥΥ ΧΕ ΑΡΙΑΙΚΑΙΟC ΝΤΕΤΝ-  
 ΧΙ ΝΜΜΥCΤΗΡΙΟΝ (ΜΠΟΥΟΕΙΝ) ΝΤΕΤΝΒΩΚ ΕΠΧΙCΕ Ε-  
 10 ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΛΧΙC ΕΡΟΥΥ ΧΕ ΑΡΙΑΓΑΘΟC Ν-  
 ΤΕΤΝΧΙ ΝΜΜΥCΤΗΡΙΟΝ (ΜΠΟΥΟΕΙΝ) ΝΤΕΤΝΒΩΚ ΕΠΧΙ-  
 CΕ ΕΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΛΧΙC ΕΡΟΥΥ ΧΕ ΑΠΟΤΑCCE  
 ΜΙΓΓΗΡ̄ ΝΤΕΤΝΧΙ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝ-  
 ΒΩΚ ΕΠΧΙCΕ ΕΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΝΑΪ ΝΕ ΝΖΟΡΟC  
 15 ΤΗΡΟΥ ΝΝΕΖΙΟΥΕ ΝΝΕΤΜΠΩΔ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥ-  
 ΟΕΙΝ· ΝΑΪ ΟΥΝ ΝΤΕΙΜΙΝΕ ΝΤΑΥΑΠΟΤΑCCE ΝΤΕΙ-  
 ΛΠΟΤΑΓΗ † ΝΑΥ' ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΑΥΩ Μ- [CM]  
 ΠΡΩΠΟΥ ΕΡΟΥΥ ΕΠΤΗΡ̄ ΚΑΝ ΕΩΩΠΕ ΖΕΝΡΕΦ̄-  
 ΝΟΒΕ ΗΕ ΑΥΩ ΑΥΩΩΠΕ ΖΝ ΝΟΒΕ ΝΙΜ ΜΝ ΑΝΟΜΙΑ  
 20 ΝΙΜ ΝΤΑΙΧΟΥ ΕΡΩΤΝ ΝΤΕ ΠΚΟCΜΟC ΤΗΡΟΥ ΝCΕ-  
 ΚΟΥΟΥ ΝCΕΜΕΤΑΝΟΪ ΑΥΩ ΝCΕΩΩΠΕ ΖΝ ΟΥΠΟΤΑΓΗ  
 Ε†ΧΩ ΜΜΟC ΝΗΤΝ· ΤΕΝΟΥ ΧΕ † ΝΑΥ ΝΜΜΥCΤΗΡΙΟΝ  
 ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ ΜΠΡΩΠΟΥ ΕΡΟΥΥ ΕΠΤΗΡ̄· ΕΤ-  
 ΒΕ ΤΜΝΤΡΕΦ̄ΝΟΒΕ ΓΑΡ ΝΤΑΝΕΙΝΕ ΝΜΜΥCΤΗΡΙΟΝ Ε-  
 25 ΠΚΟCΜΟC· ΧΕ ΕΙΕΚΩ ΕΒΟΛ ΝΝΕΥΝΟΒΕ ΤΗΡΟΥ ΝΤ-  
 ΑΥΑΛΥ ΧΙΝ ΝΩΟΡ̄Π· ΕΤΒΕ ΠΑΪ ΔΕ ΛΙΧΟΟC ΕΡΩΤΝ Μ-

9 ΜΠΟΥΟΕΙΝ omitted; also in line 11.

20 ΤΗΡΟΥ is unnecessary.

24 MS ΠΤΑΝΕΙΝΕ; read ΠΤΑΧΙΕΙΝΕ.

25 x expunged before ΠΤΑΥΑΛΥ.

Light. Say to them : be charitable, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them : *serve* the poor and the sick and the oppressed, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them : be God-loving, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them : be *righteous*, that you may receive the *mysteries* <of the light>, and go to the height to the Kingdom of the Light. Say to them : be *good*, that you may receive the *mysteries* <of the light>, and go to the height to the Kingdom of the Light. Say to them : *renounce* the All, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light.

These are all the *boundaries* of the ways of those who are worthy of the *mysteries* of the light. Now to such as have *renounced* with this *renunciation*, give the *mysteries* and do not conceal them from them at all, *even if* they are sinners and have come to be in all sins and all *iniquities* of the *world*, all of which I have told you, so that they may turn round and *repent* and be in *submission*. As I have now said to you : give to them the *mysteries* of the Kingdom of the Light, and do not conceal them from them at all. *For* because of sinfulness I brought the *mysteries* to the *world*, so that I should forgive all their sins which they have committed from the beginning. Concerning this now I once said to you : | 'I have not come to call the *righteous*'\*. Now at

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\* cf. Mt. 9.13; Mk. 2.17; Lk. 5.32

ΠΙΟΥΘΕΙΩ ΧΕ ΝΤΑΙΓΙ' ΑΝ ΕΤΑΞΜ-ΝΔΙΚΑΙΟΣ· ΤΕΝΟΥ  
 ΘΕ ΝΤΑΙΕΙΝΕ ΝΜΜΥΣΤΗΡΙΟΝ ΧΕ ΕΥΕΚΩ ΕΒΟΛ ΝΝΟΒΕ  
 ΝΟΥΟΝ ΝΙΜ ΑΥΩ ΝΣΕΧΙΤΟΥ ΕΤΜΝΤΕΡΟ ΜΠΙΟΥΘΕΙΝ·  
 ΜΜΥΣΤΗΡΙΟΝ ΓΑΡ ΝΤΟΥΟΥ' ΝΕ ΤΔΩΡΕΑ ΜΠΙΟΥΘΗ Μ- [C1<sup>b</sup>]  
 5 ΜΥΣΤΗΡΙΟΝ· ΕΤΡΕΦΩΤΕ ΕΒΟΛ ΝΝΟΒΕ ΜΝ ΝΑΝΟΜΙΑ  
 ΝΡΕΦΡΝΟΒΕ ΤΗΡΟΥ·

ΑΣΩΩΠΕ ΘΕ ΝΤΕΡΕ ΙC ΟΥΩ ΕΧΧΩ ΝΝΕΙΩΑΧΕ Ε-  
 ΝΕΦΜΛΘΗΤΗΣ· ΑΣΕΙ' ΕΘΗ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΜΠCΩΡ  
 ΧΕ ΠΑΧΘΕΙC ΕΙΕ ΟΥΝΡΩΜΕ ΝΔΙΚΑΙΟΣ ΕΧΧΗΚ ΕΒΟΛ ΞΝ  
 10 ΤΜΝΤΔΙΚΑΙΟΣ ΤΗΡC ΑΥΩ ΠΡΩΜΕ ΕΤΜΜΑΥ ΕΜΝΤC-  
 ΛΑΑΥ ΝΝΟΒΕ ΕΠΗΡC· ΠΑΙ ΝΤΕΙΜΙΝΕ CΕΝΑΒΑΣΑΝΙΖΕ  
 ΜΜΟC ΞΝ ΝΚΟΛΛΑCΙC ΜΝ ΝΕΚΡΙCΙC ΧΝ ΜΜΟΝ· Η ΜΜΟΝ  
 ΝΤΟC ΠΡΩΜΕ ΕΤΜΜΑΥ CΕΝΑΧΙΤC ΕΞΟΥΝ ΕΤΜΝΤΕΡΟ  
 ΝΜΠΗΥΕ ΧΝ ΜΜΟΝ· ΑΦΟΥΩΞΜ ΔΕ ΝΒΙ ΠCΩΤΗΡ ΠΕ-  
 15 ΧΑΧ ΜΜΑΡΙΑ ΧΕ ΟΥΡΩΜΕ ΝΔΙΚΑΙΟΣ ΠΑΙ ΕΧΧΗΚ ΕΒΟΛ  
 ΞΝ ΤΜΝΤΔΙΚΑΙΟΣ ΤΗΡC· ΑΥΩ ΜΠCΡ-ΛΑΑΥ ΝΝΟΒΕ ΕΝΕC· CΝΑ  
 ΑΥΩ ΠΑΙ ΝΤΕΙΜΙΝΕ ΕΜΠCΧΙ-ΛΑΑΥ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ  
 ΠΟΥΘΕΙΝ ΕΝΕC ΕΦΩΑΝΩΩΠΕ ΝΒΙ ΠΕΥΘΕΙΩ ΕΧΝΗΥ  
 ΕΒΟΛ ΞΜ ΠCΩΜΑ ΝΤΕΥΝΟΥ ΩΑΥΕΙ ΝΒΙ ΜΠΑΡΑΛΛΗΜΠΤΗΣ  
 20 ΜΠΟΥΑ ΜΠΝΟC ΝΤΡΙΑΥΝΑΜΙC· ΝΑΙ ΕΥΝ-ΟΥΝΟC ΝΞΗ-  
 ΤΟΥ ΝCΕΞΑΡΠΑΞΕ ΝΤΕΨΥΧΗ ΜΠΡΩΜΕ ΕΤΜΜΑΥ ΝΤΟ-  
 ΟΤΟΥ ΝΜΠΑΡΑΛΛΗΜΠΤΗΣ ΝΕΡΙΝΑΙΟC· ΝCΕΡΩΟΜΝΤ Ν-  
 ΖΟΥΟΥ ΕΥΚΩΤΕ ΝΜΜΑC ΞΡΑΙ ΞΝ ΝCΩΝΤ ΤΗΡΟΥ ΝΤΕ

9 MS ΟΥΝΡΩΜΕ; read ΟΥΡΩΜΕ.

19 MS originally ΠΑΡΑΛΛΗΜΠΤΗC; Π inserted above.

20 MS ΜΠΠΙΟC; read ΠΠΠΙΟC.



this time I have brought the *mysteries*, so that the sins of everyone should be forgiven, and that they should be taken to the Kingdom of the Light. *For the mysteries are the gift of the First Mystery to erase the sins and the iniquities of all sinners.*”

103. Now it happened when Jesus finished saying these words to his *disciples*, Maria came forward. She said to the *Saviour*: “My Lord, will a *righteous* man who is fulfilled in all *righteousness* and that man has committed no sins at all, will such a one as this be *tormented* in the *punishments* and the *judgments* or not? Or rather, will that man be brought into the Kingdom of Heaven or not?”

The *Saviour* however answered and said to Maria: “A *righteous* man who is fulfilled in all *righteousness* and has never committed any sins, such a one who has never received any of the *mysteries* of the light, when the time comes that he should go forth from the *body*, in that hour come the *paralemtai* of one of the great *triple powers* — these among which is a great one — and they *snatch* the *soul*<sup>1</sup> of that man from the hands of the *erinaioi paralemtai*. And they spend three days going round with it among all the creations of | the

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<sup>1</sup> (21) snatch the soul; see J 99; (also 360.3 ff.).

ΠΚΟCΜΟC ΜΝ̄ΝCΑ ΠΩΟΜΝ̄Τ̄ Ν̄ΖΟΥ· ΩΛΥΧΙΤ̄C ΕΠΕ-  
 CΗΤ' ΕΠΕΧΑΟC· Ν̄CΕΧΙΤ̄C ΕΒΟΛ Ζ̄Ν̄ Ν̄ΚΟΛΑCΙC ΤΗΡΟΥ  
 Ν̄ΤΕ ΝΕΚΡΙCΙC· Ν̄CΕΤΑΥΟC ΕΝΕΚΡΙCΙC ΤΗΡΟΥ ΑΥΩ ΜΕ-  
 ΡΕ Ν̄ΚΩΖ̄Τ̄ Ν̄ΝΕΧΑΟC ΜΕΥΕΝΩΧΛΕΙ ΝΑC ΕΜΑΤΕ· ΑΛΛΑ  
 5 ΕΚΜΕΡΟΥC ΩΛΥΕΝΩΧΛΙ ΝΑC ΠΡΟC ΟΥΚΟΥΪ̄ ΝΟΥΟΕΙΩ· <sup>CMIA</sup> <sup>b</sup>  
 ΑΥΩ Ζ̄Ν̄ ΟΥCΠΟΥΔΗ Ζ̄Ν̄ ΟΥCΕΠΗ ΩΛΥΝΑ ΝΑC· Ν̄CΕΝ̄-  
 Τ̄C ΕΖΡΑΪ̄ Ζ̄Ν̄ ΝΕΧΑΟC Ν̄CΕΧΙΤ̄C ΕΒΟΛ ΖΙ ΤΕΖΙΗ Ν̄ΤΜΗΤΕ  
 ΕΒΟΛ ΖΙΤΟΥΤΟΥ Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ ΕΤ̄ΜΜΑΥ ΑΥΩ ΜΕΥ-  
 ΚΟΛΛΑΖΕ Μ̄ΜΟC Ζ̄Ν̄ ΝΕΥΚΡΙCΙC ΕΤ̄ΝΑΩΤ̄ ΑΛΛΑ ΩΑΡΕ  
 10 ΠΚΩΖ̄Τ̄ Ν̄ΝΕΥΤΟΠΟC ΕΝΩΧΛΕΙ ΝΑC ΕΚΜΕΡΟΥC ΑΥΩ  
 ΕΥΩΔΑΝΧΙΤ̄C ΕΠΤΟΠΟC Ν̄ΝΙΑΧΘΑΝΑΒΑC ΠΙΑΤ̄ΝΑ· ΜΕΥ-  
 ΕΩΚΟΛΛΑΖΕ Μ̄ΜΟC ΜΕΝΤΟΙΓΕ Ζ̄Ν̄ ΝΕΥΚΡΙCΙC ΕΘΟΟΥ· ΑΛ-  
 ΛΑ ΩΑΥΚΑΤΕΧΕ Μ̄ΜΟC ΝΟΥΚΟΥΕΙ ΝΟΥΟΪΩ· ΕΡΕ ΠΚΩ-  
 Ζ̄Τ̄ Ν̄ΝΕΥΚΟΛΑCΙC ΕΝΩΧΛΙ ΝΑC ΕΚΜΕΡΟΥC ΑΥΩ ΟΝ Ζ̄Ν̄  
 15 ΟΥCΕΠΗ ΩΛΥΝΑ ΝΑC Ν̄CΕΝ̄Τ̄C ΕΖΡΑΪ̄ Ζ̄Ν̄ ΝΕΥΤΟΠΟC  
 ΕΤ̄ΜΜΑΥ· ΑΥΩ ΜΕΥΧΙΤ̄C ΕΒΟΛ Ζ̄Ν̄ Ν̄ΔΙΩΝ ΧΕ Ν̄ΝΕ Ν̄· <sup>[CMB]</sup>  
 ΑΡΧΩΝ Ν̄ΝΔΙΩΝ Ν̄ΝΕΥΧΙΤ̄C Ν̄CΤΕΡΕCΙΜΟΝ ΑΛΛΑ ΩΑΥ-  
 ΧΙΤ̄C ΕΒΟΛ ΖΙ ΤΕΖΙΗ Μ̄ΠΟΥΟΕΙΝ Μ̄ΠΡΗ Ν̄CΕΧΙΤ̄C ΕΡΑΤ̄C  
 Ν̄ΤΠΑΡΘΕΝΟC Μ̄ΠΟΥΟΕΙΝ· ΩΑCΔΟΚΙΜΑΖΕ Μ̄ΜΟC Ν̄CΖΕ  
 20 ΕΡΟC ΕCΟΥΟΧ ΕΝΟΒΕ ΑΥΩ ΜΕCΤΡΕΥΧΙΤ̄C ΕΠΟΥ(Ο)-  
 ΕΙΝ ΧΕ ΠΜΛΕΙΝ Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΜΥCΤΗΡΙΟΝ Ν̄ΩΟΟΠ  
 Ν̄ΜΜΑC ΑΝ· ΑΛΛΑ ΩΑCΦΡΑΓΙΖΕ Μ̄ΜΟC Ζ̄Ν̄ ΟΥCΦΡΑΓΙC

8 ΠΑΤΙΑ· ΖΟΜΟΙΩC ΟΝ ΩΑΥΧΙΤ̄C ΕΒΟΛ Ζ̄Ν̄ Ν̄ΚΟΛΑCΙC ΤΗΡΟΥ  
 written in lower margin; words perhaps omitted from this line.

11 MS Ν̄ΝΙΑΧΘΑΝΑΒΑC; read Ν̄ΝΙΑΧΘΑΝΑΒΑC. MS ΜΕΥΕΩΚΟΛΛΑΖΕ; read  
 ΝΕΥΕΩΚΟΛΛΑΖΕ.

20 MS ΕΠΟΥΕΙΝ; read ΕΠΟΥΟΕΙΝ.

22 MS ΩΑΥCΦΡΑΓΙΖΕ; υ altered to c.

*world*. After the three days they take it down to the *Chaos* and cast it into all the *punishments* of the *judgments*, and they send it to all the *judgments*. And the fires of the *Chaos(es)* do not *trouble* it greatly, *but they trouble it in part* for a short time. And *with speed* they quickly have mercy on it, and bring it up from the *Chaos(es)*, and take it forth upon the way of the Midst by means of all those *archons*<sup>1</sup>. And they (the archons) do not *punish* it with their harsh *judgments*, *but the fire of their places troubles it in part*. And when they take it to the *place* of Jachthanabas<sup>2</sup>, the merciless, he is *certainly* not able to *punish* it with his wicked *judgments*, *but he restrains it* for a short time. And the fire of his *punishments troubles it in part*. And again quickly they have mercy on it and bring it up from their *places* there. And they do not bring it forth into the *aeons* lest the *archons* of the *aeons* should take it away *by theft*, *but they take it forth* upon the way of the light of the sun, and bring it to the *Virgin* of the Light. She *examines* it and finds it free from sin. And she does not allow them to take it to the light because it has not the sign of the kingdom of the *mystery*. *But she seals it with a superior seal* | and

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<sup>1</sup> (8) those archons; MS (perhaps): those merciless archons. And likewise they bring it forth from all the punishments, and they (the archons) ...

<sup>2</sup> (11) Jachthanabas; see J 141; (also 365.12).

ΕΣΟΥΟΤΒ̄ Ν̄ΣΤΡΕΥΝΟΧ̄Ψ̄ ΕΠΙΣΩΜΑ 2̄Ν̄ Ν̄ΑΙΩΝ̄ Ν̄ΓΛΙ-  
 ΚΑΙΟΣΥΝΗ ΠΑΪ̄ ΕΦΝΑΡ̄ΑΓΛΑΘΟΣ̄ Ν̄Ψ̄Ξ̄ ΕΜΜΑΓΙΝ̄ Ν̄ΜΜΥΣΤΗ-  
 ΡΙΟΝ̄ Μ̄ΠΟΥΘΕΙΝ̄ Ν̄Ψ̄ΚΛΗΡΟΝΟΜῙ Ν̄Τ̄Μ̄ΝΤ̄ΕΡΟ̄ Μ̄ΠΟΥΘΕΙΝ̄  
 Ψ̄ΛΕΝΕΞ̄· ΕΨ̄ΩΠΕ̄ Ν̄ΤΟῩ ΕΨ̄Ρ̄ΝΟΒΕ̄ Ν̄ΟΥΣΟΠ̄' Π̄ ΣΗΛῩ Π̄  
 5 Ψ̄ΟΜ̄ΝΤ̄ ΠΑΪ̄ ΟΝ̄ ΣΕΝΑΤ̄ΣΤΟῩ ΕΠΙΚΟΣΜΟΣ̄ ΚΑΤᾹ ΠΤΥ-  
 ΠΟΣ̄ Ν̄Ν̄ΝΟΒΕ̄ ΕΝΤΑΧΑΛῩ ΝΑΪ̄ †ΝΑΧΩ̄ Μ̄ΗΕΥΤΥΠΟΣ̄ Ε-  
 ΡΩΤ̄Ν̄ ΕΪΨ̄ΑΝΟΥΨ̄ ΕΪΧΩ̄ ΕΡΩΤ̄Ν̄ Μ̄ΠΣΩΡ̄ ΕΒΟΛ̄ Μ̄ΠΤΗ- [CMB<sup>b</sup>]  
 Ρ̄Ψ̄· ΑΛΛᾹ ΖΑΜΗΝ̄ ΖΑΜΗΝ̄ †ΧΩ̄ Μ̄ΜΟΣ̄ ΕΡΩΤ̄Ν̄· ΧΕ̄ ΚΑΝ̄  
 ΟΥΡΩΜΕ̄ Ν̄ΛΙΚΑΙΟΣ̄ ΕΜΠ̄Ψ̄Ρ̄-ΑΛΛΑῩ Ν̄ΝΟΒΕ̄ ΕΠΤΗΡ̄Ψ̄ Μ̄Ν-  
 10 Ψ̄ΣΟΜ̄ ΕΤΡΕΥΧΙΤ̄Ψ̄ ΕΤ̄Μ̄ΝΤ̄ΕΡΟ̄ Μ̄ΠΟΥΘΕΙΝ̄· ΕΒΟΛ̄ ΧΕ̄  
 Μ̄ΠΜΑΕΙΝ̄ Ν̄Τ̄Μ̄ΝΤ̄ΕΡΟ̄ Ν̄ΜΜΥΣΤΗΡΙΟΝ̄ Ν̄Ψ̄ΩΟΠ̄ Ν̄ΜΜΑΨ̄  
 ΛΗ̄· ΖΑΠΛᾹ ΖΑΠΛΩΣ̄ Μ̄Ν̄ΣΟΜ̄ Ν̄ΧΙ-Ψ̄ΥΧΗ̄ ΕΠΟΥΘΕΙΝ̄ ΑΧ̄Ν̄  
 Μ̄ΜΥΣΤΗΡΙΟΝ̄ Ν̄Τ̄Μ̄ΝΤ̄ΕΡΟ̄ Μ̄ΠΟΥΘΕΙΝ̄·

ΑΣΨ̄ΩΠΕ̄ ΣΕ̄ Ν̄ΤΕΡΕ̄ ῙΣ̄ ΟΥΨ̄ ΕΨ̄ΧΩ̄ Ν̄ΝΕΪΨ̄ΑΧΕ̄ Ε-  
 15 ΝΕΨ̄ΜΑΘΗΓΗΣ̄ ΑΨ̄ΕῙ ΕΘΗ̄ Ν̄ΣῙ ΪΨ̄ΖΑΜΗΝ̄Σ̄ ΠΕΧΛΑΨ̄ ΧΕ̄ ΠΛ-  
 ΧΟΕΙΣ̄ ΕΪΕ̄ Ψ̄ΩΠΕ̄ ΟΥΡΩΜΕ̄ Ν̄ΡΕΨ̄Ρ̄ΝΟΒΕ̄ Μ̄ΠΑΡΑΝΟΜΟΣ̄  
 ΕΨ̄ΧΗΚ̄ ΕΒΟΛ̄ Ν̄ΑΝΟΜΙᾹ ΝΙΜ̄· ΑΨ̄Ω̄ ΑΨ̄ΛΟ̄ Ν̄ΖΗΤΟῩ ΤΗ-  
 ΡΟῩ ΕΤΒΕ̄ Τ̄Μ̄ΝΤ̄ΕΡΟ̄ Ν̄Μ̄ΠΗΥΣ̄· ΑΨ̄Ω̄ ΑΨ̄ΑΠΟΤΑΣΣΕ̄ Μ̄-  
 ΠΚΟΣΜΟΣ̄ ΤΗΡ̄Ψ̄ Μ̄Ν̄ ΘΥΛΗ̄ ΤΗΡ̄Σ̄ ΕΤ̄Ν̄ΖΗΤ̄Ψ̄ ΑΨ̄Ω̄ Ν̄Τ̄Ν̄-†  
 20 ΝΑΨ̄ ΧΙΝ̄ ΤΑΡΧΗ̄ Ν̄ΜΜΥΣΤΗΡΙΟΝ̄ Μ̄ΠΟΥΘΕΙΝ̄ ΝΑΪ̄ ΕΤ̄Σ̄Μ̄ CMB̄·  
 ΠΨ̄ΩΡ̄Π̄ Ν̄ΧΩΡΗΜᾹ ΧΙΝ̄ ΠΣΑΝ̄ΒΟΛ̄· ΑΨ̄Ω̄ ΕΨ̄ΩΑΝΧῙ Ν̄-  
 Μ̄ΜΥΣΤΗΡΙΟΝ̄ Μ̄Ν̄ΝΣᾹ ΟΥΚΟΥΪ̄ ΟΝ̄ Ν̄ΟΥΘΕΪΨ̄ Ν̄Ψ̄ΚΟΤ̄Ψ̄  
 Ν̄Ψ̄ΠΑΡΑΒᾹ· ΑΨ̄Ω̄ ΟΝ̄ Μ̄Ν̄ΝΣᾹ ΝΑΪ̄ Ν̄Ψ̄ΚΟΤ̄Ψ̄ Ν̄Ψ̄ΛΟ̄ 2̄Ν̄ ΝΟ-  
 ΒΕ̄ ΝΙΜ̄· ΑΨ̄Ω̄ Ν̄Ψ̄ΚΟΤ̄Ψ̄ Ν̄Ψ̄ΑΠΟΤΑΣΣΕ̄ Μ̄ΠΚΟΣΜΟΣ̄ ΤΗΡ̄Ψ̄

8 MS originally ΖΑΜΗΝ̄ only.

16 MS ΕΪΕ̄ Ψ̄ΩΠΕ̄; read ΕΪΕ̄ ΕΨ̄ΩΠΕ̄.

allows them to cast it into the *body* in the *aeons* of *righteousness*. This (man) will become *good* and will find the sign of the *mysteries* of the light, and will *inherit* the Kingdom of the Light for ever. If he has committed sin once *or* twice *or* thrice he will be cast again into the *world*, *according to* the *type* of the sins which he has committed. I will say their *type* to you when I finish telling you of the distribution of the All. *But truly, truly*, I say to you, *even if* a *righteous* man has committed no sins at all, it is not possible for him to be taken to the Kingdom of the Light, unless he has the sign of the kingdom of the *mysteries*. *In a word* it is impossible to take *souls* to the light without the *mysteries* of the Kingdom of the Light.”

104. Now it happened when Jesus finished saying these words to his *disciples*, John came forward and said: “My Lord, if there is a sinful and *lawless* man who is filled with all *iniquities*, and he has ceased from them all for the sake of the Kingdom of Heaven, and he has *renounced* the whole *world* and all the *matter* within it. And we give to him from the *beginning* the *mysteries* of the light which are in the first *space* from without. And when he has received the *mysteries*, after a short time he turns and *transgresses*. And again after these things, he turns and ceases from all sin. And he turns and *renounces* the whole *world* | and all *matter* within it,

ἡ̅ν̅ οὐ̅λ̅η̅ τ̅η̅ρ̅ς̅ ε̅τ̅ῆ̅ν̅ῆ̅τ̅ῆ̅ν̅ ἡ̅ρ̅ε̅ι̅ ο̅ν̅ ἡ̅ρ̅ῶ̅ν̅η̅ς̅ ῶ̅ν̅ οὐ̅-  
 ἡ̅ο̅ς̅ ἡ̅μ̅ε̅τ̅ᾶ̅ν̅ο̅ι̅α̅· ἄ̅γ̅ω̅ ἡ̅τ̅ῆ̅ν̅ε̅ι̅μ̅ε̅ λ̅η̅η̅ο̅ω̅ς̅ ῶ̅ν̅ οὐ̅μ̅ε̅·  
 χ̅ε̅ ρ̅ο̅υ̅ε̅ῶ̅-ἡ̅ν̅ο̅υ̅τ̅ε̅ ἡ̅τ̅ῆ̅ν̅· ἡ̅λ̅α̅ ἡ̅ἡ̅μ̅ε̅ς̅ς̅μ̅α̅λ̅ ἡ̅μ̅υ̅ς̅τ̅η̅-  
 ρ̅ι̅ο̅ν̅ ἡ̅ἡ̅ῶ̅ρ̅ῆ̅ ἡ̅χ̅ω̅ρ̅η̅μ̅α̅· ἡ̅λ̅ᾶ̅ ε̅τ̅ῆ̅ν̅ῆ̅τ̅ῆ̅ν̅· ῶ̅μ̅ο̅ι̅ω̅ς̅  
 5 ο̅ν̅ ἡ̅ο̅υ̅ῶ̅ς̅ῆ̅ ἡ̅ρ̅κ̅ο̅τ̅ῆ̅ ἡ̅ρ̅ἡ̅α̅ρ̅α̅β̅λ̅· ἡ̅ρ̅ῶ̅ν̅η̅ς̅ ο̅ν̅ ῶ̅ν̅ ἡ̅-  
 ἡ̅ο̅β̅ε̅ ἡ̅τ̅ε̅ ἡ̅κ̅ο̅ς̅μ̅ο̅ς̅· ἄ̅γ̅ω̅ ο̅ν̅ ἡ̅ἡ̅ἡ̅ς̅ ἡ̅λ̅ᾶ̅ ἡ̅ρ̅κ̅ο̅τ̅ῆ̅  
 ἡ̅ρ̅ᾶ̅λ̅ο̅ ῶ̅ν̅ ἡ̅ἡ̅ο̅β̅ε̅ ἡ̅τ̅ε̅ ἡ̅κ̅ο̅ς̅μ̅ο̅ς̅· ἄ̅γ̅ω̅ ο̅ν̅ ἡ̅ρ̅ᾶ̅ἡ̅ἡ̅ο̅τ̅ᾶ̅ς̅ς̅  
 ἡ̅ἡ̅κ̅ο̅ς̅μ̅ο̅ς̅ τ̅η̅ρ̅ς̅ ἡ̅ἡ̅ ἡ̅ο̅λ̅η̅ τ̅η̅ρ̅ς̅ ε̅τ̅ῆ̅ν̅ῆ̅τ̅ῆ̅ν̅· ἄ̅γ̅ω̅ ο̅ν̅  
 ἡ̅ρ̅ῶ̅ν̅η̅ς̅ ῶ̅ν̅ οὐ̅ἡ̅ο̅ς̅ ἡ̅μ̅ε̅τ̅ᾶ̅ν̅ο̅ι̅α̅· ἡ̅τ̅ῆ̅ν̅ε̅ι̅μ̅ε̅ ῶ̅ν̅ οὐ̅ῶ̅ρ̅χ̅·  
 10 ἄ̅γ̅ω̅ ε̅ἡ̅ρ̅ῶ̅ν̅ἡ̅ο̅κ̅ρ̅ἡ̅ς̅ ἡ̅ἡ̅· ἡ̅τ̅ῆ̅ν̅κ̅ο̅τ̅ῆ̅ ἡ̅τ̅ῆ̅ν̅· ἡ̅λ̅α̅ ἡ̅ἡ̅-  
 μ̅υ̅ς̅τ̅η̅ρ̅ι̅ο̅ν̅ ἡ̅τ̅ᾶ̅ρ̅χ̅ἡ̅ ἡ̅λ̅ᾶ̅ (ε̅τ̅ῶ̅ο̅ο̅ἡ̅ ῶ̅ν̅ ἡ̅ῶ̅ρ̅ῆ̅ ἡ̅χ̅ω̅-  
 ρ̅η̅μ̅α̅ ἡ̅ἡ̅ ἡ̅ς̅ἡ̅ἡ̅ῶ̅λ̅)· ῶ̅μ̅ο̅ι̅ω̅ς̅ ο̅ν̅ ἡ̅ρ̅κ̅ο̅τ̅ῆ̅ ἡ̅ρ̅ῆ̅ἡ̅ο̅β̅ε̅·  
 ἄ̅γ̅ω̅ ἡ̅ρ̅ῶ̅ν̅η̅ς̅ ῶ̅ν̅ ἡ̅ἡ̅τ̅ῆ̅ν̅ο̅ς̅ ἡ̅ἡ̅τ̅ῆ̅ν̅ο̅ς̅ κ̅ο̅υ̅ῶ̅ῶ̅ ε̅τ̅ρ̅ε̅ν̅-  
 κ̅ω̅ ἡ̅λ̅α̅ ε̅β̅ο̅λ̅ ῶ̅λ̅ ε̅ῶ̅ς̅ ῶ̅λ̅ ε̅ῶ̅ῶ̅ ἡ̅ς̅ο̅ἡ̅ ἄ̅γ̅ω̅ ἡ̅τ̅ῆ̅ν̅· ἡ̅λ̅α̅  
 15 ἡ̅ἡ̅μ̅υ̅ς̅τ̅η̅ρ̅ι̅ο̅ν̅ ἡ̅λ̅ᾶ̅ ε̅τ̅ῆ̅ν̅ ἡ̅ῶ̅ρ̅ῆ̅ ἡ̅χ̅ω̅ρ̅η̅μ̅α̅ ἡ̅ἡ̅ ἡ̅ς̅ἡ̅ἡ̅-  
 ῶ̅ῶ̅ν̅ ῶ̅λ̅ ε̅ῶ̅ς̅ ῶ̅λ̅ ε̅ῶ̅ῶ̅ ἡ̅ς̅ο̅ἡ̅ ἡ̅ἡ̅ ἡ̅μ̅ο̅ν̅· ἡ̅ρ̅ο̅υ̅ῶ̅ς̅ῆ̅ ο̅ν̅  
 ἡ̅ἡ̅ ἡ̅ς̅ῶ̅τ̅ῆ̅ρ̅ ἡ̅ε̅χ̅ἡ̅ ἡ̅ἡ̅ῶ̅ς̅ἡ̅ἡ̅ἡ̅ς̅ 'ἡ̅ε̅ οὐ̅μ̅ο̅ν̅ο̅ν̅ κ̅ω̅  
 ἡ̅λ̅α̅ ε̅β̅ο̅λ̅ ῶ̅λ̅ ε̅ῶ̅ς̅ ῶ̅λ̅ ε̅ῶ̅ῶ̅ ἡ̅ς̅ο̅ἡ̅· ἡ̅λ̅λ̅α̅ ῶ̅λ̅ἡ̅ἡ̅ ἡ̅-  
 χ̅ω̅ ἡ̅μ̅ο̅ς̅ ἡ̅ἡ̅τ̅ῆ̅ν̅ ἡ̅ε̅ κ̅ω̅ ἡ̅λ̅α̅ ε̅β̅ο̅λ̅ ῶ̅λ̅ ε̅ῶ̅ς̅ ῶ̅λ̅ ε̅ῶ̅ῶ̅ ἡ̅ς̅ο̅ἡ̅ ἡ̅ο̅υ̅μ̅ἡ̅ἡ̅ῶ̅ς̅  
 20 ἡ̅ς̅ο̅ἡ̅· ἡ̅τ̅ε̅τ̅ῆ̅ν̅· ἡ̅λ̅α̅ κ̅α̅τ̅α̅ ῅ο̅ἡ̅ ἡ̅ἡ̅μ̅υ̅ς̅τ̅η̅ρ̅ι̅ο̅ν̅ ἡ̅ἡ̅  
 τ̅ᾶ̅ρ̅χ̅ἡ̅ ἡ̅λ̅ᾶ̅ ε̅τ̅ῆ̅ν̅ ἡ̅ῶ̅ρ̅ῆ̅ ἡ̅χ̅ω̅ρ̅η̅μ̅α̅ ἡ̅ἡ̅ ἡ̅ς̅ἡ̅ἡ̅ῶ̅λ̅·  
 ἡ̅ρ̅ἡ̅ ῆ̅ω̅ ἡ̅τ̅ε̅τ̅ῆ̅ν̅-ῶ̅ἡ̅ο̅υ̅ ἡ̅τ̅ε̅ψ̅ῶ̅χ̅ἡ̅ ἡ̅ἡ̅ς̅ο̅ἡ̅ ε̅τ̅ῆ̅μ̅α̅γ̅  
 ἡ̅ρ̅κ̅ἡ̅ρ̅ο̅ν̅ο̅μ̅ἡ̅ ἡ̅τ̅ῆ̅ν̅ῆ̅τ̅ῆ̅ρ̅ο̅ ἡ̅ἡ̅ο̅υ̅ο̅ε̅ἡ̅· ε̅τ̅ῆ̅ς̅ ἡ̅λ̅ᾶ̅ οὐ̅ν̅  
 ἡ̅τ̅ε̅ρ̅ε̅τ̅ῆ̅ν̅χ̅ἡ̅ο̅υ̅ἡ̅ ἡ̅ἡ̅ο̅υ̅ο̅ε̅ῶ̅ ε̅τ̅ε̅τ̅ῆ̅ν̅χ̅ω̅ ἡ̅μ̅ο̅ς̅ ἡ̅ε̅ ε̅ρ̅-

11 ε̅τ̅ῶ̅ο̅ο̅ἡ̅ . . . ἡ̅ς̅ἡ̅ἡ̅ῶ̅λ̅ omitted after ἡ̅λ̅ᾶ̅.

16 MS ο̅ν̅ inserted above.

and he comes again and exists in great *repentance*. And we know *truly*, in verihood, that he longs for God, and we give him the second *mystery* of the first *space* which is outside. *Likewise* again he turns and *transgresses* once more, and again he exists in the sins of the *world*. And again after these things he turns and ceases from the sins of the *world*. And again he *renounces* the whole *world* and all the *matter* within it. And again he exists in great *repentance*, and we know with certainty that he is not being *hypocritical*, and we turn and give to him the *mysteries* of the *beginning* (which are in the first *space* from without). *Likewise* again he turns and sins, and he is in *every type* (of sin). Dost thou wish that we forgive him *up to* seven times and that we give him the *mysteries* which are in the first *space* from without <sup>1</sup>, *up to* seven times, or not?"

The *Saviour* answered again and said to John : "*Not only* forgive him up to seven times, *but truly* I say to you, forgive him up to seven times, many times over. And give to him *every* time the *mysteries* from the *beginning* which are in the first *space* from without. Perhaps you (will) win the *soul* of that brother, and he (will) *inherit* the Kingdom of the Light. Concerning this *now* you once asked me saying : |

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<sup>1</sup> (16) from without; MS: from within.

ΩΑΝ<sup>11</sup> ΠΕΝΣΟΝ ΡΗΘΕ ΕΡΟΝ ΚΟΥΩΩ ΕΤΡΕΝΚΩ ΝΑΥ [CMA]

ΕΒΟΛ ΩΑ ΣΑΩΨ ΝΣΟΠ· ΛΙΟΥΩΩΨΒ ΛΙΧΟΟΣ ΝΗΤΝ ΖΝ

ΟΥΠΑΡΑΒΟΛΗ ΕΙΧΩ ΜΜΟΣ ΧΕ ΟΥΜΟΝΟΝ ΩΑ ΣΑΩΨ

ΝΣΟΠ' ΑΛΛΑ ΩΑ ΣΑΩΨ ΝΩΨΕ ΝΣΟΠ· ΤΕΝΟΥ ΘΕ ΚΩ

5 ΝΑΥ ΕΒΟΛ ΝΟΥΜΗΗΩΕ ΠΣΟΠ ΝΤΕΤΝ† ΝΑΥ ΚΑΤΑ ΣΟΠ

ΝΜΥΣΤΗΡΙΟΝ ΕΤΣΠΣΑΝΒΟΛ· ΝΑΪ ΕΤΖΜ ΠΩΟΡΠ ΝΧΩ-

ΡΗΜΑ· ΑΡΙΥ ΡΩ ΝΤΕΤΝ† ΖΗΥ ΝΤΕΨΥΧΗ ΜΠΣΟΝ ΕΤΜ-

ΜΑΥ ΝΨΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΖΑΜΗΝ ΖΑ-

ΜΗΝ †ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ ΠΕΤΝΑΤΑΝΖΟ ΝΟΥΨΥΧΗ Ν-

10 ΟΥΩΤ· ΑΥΩ ΝΨΝΟΥΖΜ ΜΜΟΣ ΧΩΡΙΣ ΠΟΥΟ ΕΤΝΤΑΥ

ΖΝ ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΨΝΑΧΙ ΝΚΕΕΟΟΥ ΕΠΜΑ ΝΤΕ-

ΨΥΧΗ ΝΤΑΨΝΟΥΖΜ ΜΜΟΣ· ΖΩΣΤΕ ΠΕΤΝΑΝΟΥΖΜ ΝΟΥ-

ΜΗΗΩΕ ΜΨΥΧΗ ΧΩΡΙΣ ΠΕΟΟΥ ΕΤΝΤΑΥ ΖΜ ΠΕΟΟΥ·

ΨΝΑΧΙ ΝΚΕΜΗΗΩΕ ΝΣΟΟΥ ΕΠΜΑ ΝΝΕΨΥΧΗ ΝΤΑΨΝΟΥ- [CMA<sup>b</sup>]

15 ΖΜ ΜΜΟΥ·

ΝΑΪ ΘΕ ΝΤΕΡΕΨΧΟΟΥ ΝΒΙ ΠΣΩΡ ΑΨΟΨΨ ΕΒΟΛ ΝΒΙ

ΪΩΖΑΝΝΗΣ ΠΕΧΑΥ ΧΕ ΠΑΧΟΕΙΣ ΨΙ ΖΑΡΟΪ ΕΪΩΙΝΕ ΜΜΟΚ

ΧΕ ΧΙΝ ΤΕΝΟΥ ΓΑΡ ΕΪΝΑΑΡΧΙ ΝΩΙΝΕ ΜΜΟΚ ΕΤΒΕ ΖΩΒ

ΝΙΜ· ΕΤΒΕ ΘΕ ΕΝΝΑΚΗΡΥΣΣΕ ΜΜΟΣ ΝΤΜΝΤΡΩΜΕ· Ε-

20 ΩΩΠΕ ΟΥΝ ΠΣΟΝ ΕΤΜΜΑΥ ΕΪΩΑΝ† ΝΑΥ ΝΟΥΜΥΣΤΗ-

ΡΙΟΝ ΖΜ ΠΜΥΣΤΗΡΙΟΝ ΝΤΑΡΧΗ ΝΑΪ ΕΤΩΟΟΠ ΖΜ ΠΩΟ-

ΡΠ ΝΧΩΡΗΜΑ ΧΙΝ ΠΣΑΝΒΟΛ ΕΪΩΑΝ† ΝΑΥ ΝΟΥΜΗΗΩΕ

ΜΜΥΣΤΗΡΙΟΝ ΝΨΤΜΕΙΡΕ ΜΠΕΜΨΑ ΝΤΜΝΤΕΡΟ ΝΜ-

6 ΕΤΣΠΣΑΝΒΟΛ should follow ΠΧΩΡΗΜΑ.

10 MS originally ΠΟΥΟΕΙΝ; ΕΙΝ expunged; read ΠΕΟΟΥ.

13 MS ΖΜ ΠΕΟΟΥ; read ΖΜ ΠΟΥΟΕΙΝ or ΖΠ ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ.

19 MS originally ΕΠΤΑΝΚΗΡ; ΤΑ expunged and Α inserted above.



‘If our brother sins against us, dost thou wish that we forgive him up to seven times?’ \* I answered, I spake to you in a *parable*, saying: ‘*Not only* up to seven times, *but* up to seventy times seven’ <sup>□</sup>. Now at this time forgive him many times and give him *each* time the *mysteries* which are in the first *space* without. Perhaps you (will) win the *soul* of that brother, and he will *inherit* the Kingdom of the Light. *Truly, truly*, I say to you, he who will give life to one *soul* and save it, *apart from* the glory which he has in the Kingdom of the Light, he will receive further glory in return for the *soul* which he has saved. *So that* he who will save a multitude of *souls*, *apart from* the glory which he has in (the Kingdom of) the Light, he will receive much other glory in return for the *souls* which he has saved.”

105. Now when the *Saviour* had said these things, John sprang up and said: “My Lord, bear with me that I question thee, *for* from now I will *begin* to question thee concerning everything regarding the manner in which we will *preach* to mankind. *Now* if I give to that brother a *mystery* from the *mysteries* <sup>1</sup> of the *beginning* which are in the first *space* from without, and if I give him many *mysteries* and he does not become worthy of the Kingdom | of Heaven, dost thou

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\* cf. Mt. 18.21; Lk. 17.4

□ cf. Mt. 18.22

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<sup>1</sup> (21) mysteries; lit. mystery.

ΠΙΠΥΓΕ· ΚΟΥΩΩ ΕΤΡΕΝΟΥΟΤΒΕÇ ΕΖΟΥΝ ΕΜΜΥΣΤΗΡΙΟΝ  
 ΜΗΜΕΖCΝΑΥ ΝΧΩΡΗΜΑ· ΑΡΗΥ ΡΩ ΝΤΝ†ΖΗΥ ΝΤΕΨΥΧΗ  
 ΜΠCΟΝ ΕΤΜΜΑΥ ΝΨΚΟΤΨ ΝΨΜΕΤΑΝΟΙ ΝΨΚΛΗΡΟΝΟΜΙ  
 ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΚΟΥΩΩ ΕΤΡΕΝΟΥΟΤΒΕÇ Ε-  
 5 ΖΟΥΝ ΕΜΜΥCΤΗΡΙΟΝ ΧΝ ΜΜΟΝ ΝΑΙ ΕΤΖΜ ΠΜΕΖCΝΑΥ <sup>CMΕ</sup>  
 ΝΧΩΡΗΜΑ· ΑÇΟΥΩΖΜ ΔÇ ΝÇΙ ΠCΩΡ ΠΕΧΛΑÇ ΝΨΩΖΑΝΝΗC  
 ΧÇ ΕΩΩΠΕ ΟΥCΟΝ ΠΕ ΕΝΨΖΥΠΟΚΡΙΝΕ ΔΝ· ΑΛΛΑ ΕÇ-  
 ΟΥΕΩ-ΠΠΟΥΤΕ ΖΝ ΟΥΑΛΛΗΘΙΑ· ΕΑΤΕΤΝ† ΝΑÇ ΝΟΥ-  
 ΜΠΠΩΕ ΝCΟΠ ΝΜΜΥCΤΗΡΙΟΝ ΝΤΑΡΧΗ· ΑΥΩ ΠΑΙ ΕΤΒΕ  
 10 ΤΑΝΑΓΚΗ ΝΜΕCΤΟΙΧΙΟΝ ΝΘΙΜΑΡΜΕΝΗ ΕΜΠΨΕΙΡΕ ΜΠΕΜ-  
 ΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΙΝ· ΚΩ ΝΑÇ  
 ΕΒΟΛ ΟΥΟΤΒΕÇ ΕΖΟΥΝ † ΝΑÇ ΜΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ  
 ΕΤΖΜ ΠΜΕΖCΝΑΥ ΝΧΩΡΗΜΑ· ΑΡΗΥ ΡΩ ΝΤΕΤΝ†ΖΗΥ ΝΤΕ-  
 ΨΥΧΗ ΜΠCΟΝ ΕΤΜΜΑΥ· ΑΥΩ ΕΩΩΠΕ ΜΠΨΡ-ΠΕΜΠΩΑ  
 15 ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ· ΑΥΩ ΝΨΕΙΡΕ Ν†ΠΑΡΑΒΑCΙC  
 ΜΝ ΝΙΝΟΒΕ ΝΙΝΟΒΕ· ΑΥΩ ΟΝ ΜΝΝCΑ ΝΑΙ ΝΨΚΟΤΨ ΑÇ-  
 ΩΩΠΕ ΖΝ ΟΥΝΟC ΜΜΕΤΑΝΟΙΑ· ΑΥΩ ΑÇΑΠΟΤΑCÇΕ Μ-  
 ΠΚΟCΜΟC ΤΗΡΨ ΑΥΩ ΑÇΛΟ ΖΝ ΝΝΟΒΕ ΤΗΡΟΥ ΝΤΕ  
 ΠΚΟCΜΟC ΝΤΕΤΝΕΙΜΕ ΖΝ ΟΥΩΡΨ ΧÇ ΝΝΕÇΖΥΠΟΚΡΙΝΕ <sup>CMΕ</sup> b  
 20 ΔΝ· ΑΛΛΑ ΕÇΟΥΕΩ-ΠΠΟΥΤΕ ΖΝ ΟΥΑΛΛΗΘΙΑ· ΚΕΤΤΠ-  
 ΠΟΥ ΝΟΥΩΖΜ ΚΩ ΝΑÇ ΕΒΟΛ' ΟΥΟΤΒΕÇ ΕΖΟΥΝ † ΝΑÇ  
 ΜΠΜΕΖCΝΑΥ ΜΜΥCΤΗΡΙΟΝ ΖΡΑΙ ΖΜ ΠΜΕΖCΝΑΥ ΝΧΩΡΗ-  
 ΜΑ ΝΤΕ ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΑΡΗΥ ΡΩ ΝΤΕΤΝ†ΖΗΥ  
 ΝΤΕΨΥΧΗ ΜΠCΟΝ ΕΤΜΜΑΥ ΝΨΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ  
 25 ΜΠΟΥΟΕΙΝ· ΑΥΩ ΟΝ ΕΩΩΠΕ ΜΠΨΕΙΡΕ ΜΠΕΜΠΩΑ ΝΜ-  
 ΜΥCΤΗΡΙΟΝ· ΑΛΛΑ ΑÇΩΩΠΕ ΖΝ †ΠΑΡΑΒΑCΙC ΜΝ ΝΙΝΟ-

5 ΧΝ ΜΜΟΝ should follow ΝΧΩΡΗΜΑ.

wish that we should let him pass through into the *mysterries* of the second *space*? Perhaps we (will) win the *soul* of that brother and he (will) turn and *repent* and *inherit* the Kingdom of the Light. Dost thou wish that we should let him pass through into the *mysterries* which are in the second *space* or not?"

The *Saviour* however answered and said to John : "If he is a brother who is not *hypocritical*, but longs for God in *truth*, if you have given him many times the *mysterries* of the *beginning*, and because of the *constraint* of the *elements*<sup>1</sup> of the *Heimarmene* he has not done what is worthy of the *mysterries* of the Kingdom of the Light, forgive him and pass him within and give him the first *mystery* which is in the second *space*. Perhaps you (will) win the *soul* of that brother. And if he does not do what is worthy of the *mysterries* of the light, and he commits *transgression* and all kinds of sin, and again after these things he has turned and come to be in great *repentance*, and he has *renounced* the whole *world*, and he has ceased from all sins of the *world* and you know with certainty that he is not *hypocritical*, but he longs for God in *truth*, turn yourselves once more, forgive him, pass him within and give to him the second *mystery* in the second *space* of the First *Mystery*. Perhaps you (will) win the *soul* of that brother and he (will) *inherit* the Kingdom of the Light. And again if he does not do what is worthy of the *mysterries*, but has come to be in *transgression* and and all kinds of | sins, and again after these things he has

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<sup>1</sup> (10) elements : see Keph. VI. p. 30; Augustine c. *Faust.* II.8; Bousset (Bibl. 10), pp. 223-37.

ΒΕ ΠΙΝΟΒΕ· ΑΥΩ ΟΝ Μ̄Ν̄Ν̄ΣΑ ΝΑΪ ΑΥΚΟΤ̄Υ ΑΥΩΩΠΕ Ζ̄Ν  
 ΟΥΝΟΒ Μ̄ΜΕΤΑΝΟΙΑ· ΑΥΑΠΟΤΑΣΣΕ Μ̄ΠΚΟΣΜΟΣ ΤΗΡ̄Υ  
 Μ̄Ν ΘΥΛΗ ΤΗΡ̄Σ ΕΤ̄Ν̄ΖΗΤ̄Υ ΑΥΩ ΑΥΛΟ Ζ̄Ν Ν̄ΝΟΒΕ Ν̄ΤΕ  
 ΠΚΟΣΜΟΣ· Ν̄ΤΕΤ̄Ν̄ΣΙΜΕ ΑΛΗΘΩΣ ΧΕ Ν̄ΝΕΥΨΥΠΟΚΡΙΝΕ  
 5 ΑΝ ΑΛΛΑ ΕΥΟΥΕΩ-ΠΝΟΥΤΕ Ν̄ΤΜΕ ΚΕΤ̄ΤΗΝΟΥ Ν̄ΟΥΩΣ̄Μ  
 ΚΩ ΝΑΥ ΕΒΟΛ ΑΥΩ Ν̄ΤΕΤ̄Ν̄ΧΙ Ν̄ΤΟΟΤ̄Υ Ν̄ΤΕΥΜΕΤΑΝΟΙΑ  
 ΕΒΟΛ ΧΕ ΟΥΩΑΝΣΤΗΥ Ν̄ΝΑΗΤ ΠΕ ΠΩΟΡ̄Π Μ̄ΜΥΣΤΗ-  
 ΡΙΟΝ· ΟΥΩΤ̄Β ΟΝ Μ̄ΠΡΩΜΕ ΕΤ̄Μ̄ΜΑΥ ΕΣΟΥΝ † ΝΑΥ Μ̄- [C1E']  
 ΠΩΟΜ̄ΝΤ̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΖΙ ΝΕΥΕΡΗΥ ΕΤ̄ΡΑΪ Ζ̄Μ ΠΜΕΣ-  
 10 ΣΝΑΥ Ν̄ΧΩΡΗΜΑ Ν̄ΤΕ ΠΩΟΡ̄Π Μ̄ΜΥΣΤΗΡΙΟΝ· ΕΩΩΠΕ  
 ΕΡΩΑΝ ΠΡΩΜΕ ΕΤ̄Μ̄ΜΑΥ ΕΥΩΑΝΠΑΡΑΒΑ Ν̄ΥΩΠΕ Ζ̄Ν  
 ΝΙΝΟΒΕ ΝΙΝΟΒΕ· Ν̄ΝΕΤ̄Ν̄ΚΩ ΝΑΥ ΕΒΟΛ ΧΙΝ ΠΕΪΝΑΥ·  
 ΟΥΔΕ Ν̄ΝΕΤ̄Ν̄ΧΙ Ν̄ΤΟΟΤ̄Υ Ν̄ΝΕΥΜΕΤΑΝΟΙΑ· ΑΛΛΑ ΜΑ-  
 ΡΕΥΩΠΕ Ν̄ΖΗΤ̄ΤΗΥΤ̄Ν ΖΩΣ ΣΚΑΝΔΑΛΟΣ ΑΥΩ ΖΩΣ  
 15 ΠΑΡΑΒΑΤΗΣ· ΖΑΜΙΝ ΓΑΡ †ΧΩ Μ̄ΜΟΣ ΝΗΤ̄Ν· ΧΕ ΠΩΟ-  
 Μ̄ΝΤ̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ ΣΕΝΑΩΩΠΕ ΝΑΥ Μ̄Μ̄ΝΤ̄ΡΕ  
 ΕΟΛΗ Ν̄ΤΕΥΜΕΤΑΝΟΙΑ· ΑΥΩ Μ̄ΝΤ̄Υ-ΜΕΤΑΝΟΙΑ Μ̄ΜΑΥ  
 ΧΙΝ ΠΕΪΝΑΥ· ΖΑΜΙΝ ΓΑΡ †ΧΩ Μ̄ΜΟΣ ΕΡΩΤ̄Ν ΧΕ  
 ΠΡΩ(ΜΕ) ΕΤ̄Μ̄ΜΑΥ Μ̄Μ̄ΝΤΟΥΤ̄ΣΤΟ Ν̄ΤΕΥΨΥΧΗ ΕΠΚΟΣ-  
 20 ΜΟΣ ΕΤ̄Π.ΧΙΣΕ ΧΙΝ ΠΕΪΝΑΥ· ΑΛΛΑ ΕΣΝΑΩΩΠΕ Ζ̄Ν Μ̄-  
 ΜΑΝ̄ΩΠΕ Μ̄ΠΕΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤ̄ΣΙΒΟΛ· ΕΤ̄ΒΕ ΝΕ-  
 ΨΥΧΟΟΥΕ ΓΑΡ Ν̄ΝΕΪΡΩΜΕ Ν̄ΤΕΪΜΙΝΕ Ν̄ΤΑΪΧΟΟΣ ΕΡΩ- [C1E' h]  
 Τ̄Ν Μ̄ΠΠΟΥΟΓΙΩ Ζ̄Ν ΟΥΠΑΡΑΒΟΛΗ ΕΪΧΩ Μ̄ΜΟΣ· ΧΕ ΕΡ-  
 ΩΑΝ ΠΕΚΣΟΝ Ρ̄ΝΟΒΕ ΕΡΟΚ' ΣΟΟΥΣ Μ̄ΜΟΚ ΟΥΤΩΚ Μ̄Μ-

6 ΑΥΩ . . . ΕΒΟΛ written in margin below.

19 MS ηρω; read ηρωμε.

20 MS εσβαωωπιε; read εσβαωωπιε.

24 MS ρ̄νιοκ; read ρ̄νιοι.

turned and is in great *repentance*, he has *renounced* the whole *world* and all the *matter* within it, and he has ceased from the sins of the *world* so that you know *truly* that he is not *hypocritical*, *but* he longs for God truly<sup>1</sup>, turn yourselves once more, forgive him and receive from him his *repentance*, because the First *Mystery* is compassionate and merciful. Pass that man again within, give him the three *mysteries* together which are in the second *space* of the First *Mystery*. If that man *transgresses* and is in all kinds of sins, from this time do not forgive him *or* receive his *repentance* from him. *But* let him be among you *as* a *disgrace* and *as* a *transgressor*. *For truly* I say to you, those three *mysteries* will be witnesses to him of the end of his *repentance*<sup>2</sup>, and from this hour there is no *repentance* for him. *For truly* I say to you, the *soul* of that man will not be cast back into<sup>3</sup> the *world* on high from this time, *but* it will be in the dwellings of the *dragon* of the outer darkness. *For* concerning the *souls* of men such as these I spoke to you once in a *parable*, saying: 'If thy brother sins against thee, reprove him between | himself and thee alone. If he listens to thee

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<sup>1</sup> (5) God truly; lit. the God of truth; (also 274.15).

<sup>2</sup> (17) of the end of his repentance; Schmidt: of his last repentance.

<sup>3</sup> (19) will not be cast back into; Till: cannot be brought back to (see 271.19; 275.1).

ΜΑΥ ΜΜΗΝ ΜΜΟΚ· ΕΩΩΠΗΕ ΕΨΩΑΝCΩΤ̄Μ̄ ΝCΩΚ ΚΝΑΨ-  
 ΖΗΥ ΜΠΕΚCΟΝ· ΕΨΩΠΗΕ ΕΨΩΑΝΤ̄ΜCΩΤ̄Μ̄ ΝCΩΚ ΧΙ ΝΜ-  
 ΜΑΚ' ΝΚΕΟΥΑ· ΕΨΩΠΗΕ ΕΨΩΑΝΤ̄ΜCΩΤ̄Μ̄ ΝCΩΚ ΜΝ  
 ΠΚΕΟΥΑ· ΑΝΙΨ ΕΤΕΚΚΛΗCΙΑ· ΕΨΩΠΗΕ ΕΨΩΑΝΤ̄ΜCΩΤ̄Μ̄  
 5 ΝCΑ ΝΚΟΟΥΕ· ΜΑΡΕΨΩΠΗΕ ΝΝΑΖΡΗΤ̄Ν̄ ΖΩC ΠΑΡΑΒΑ-  
 ΤΗC ΑΥΩ ΖΩC CΚΑΝΔΑΛΛΟΝ· [ΑΥΩ] ΕΤΕ ΠΑΨ ΠΕ ΕΨΩ-  
 ΠΗΕ ΕΨΩΑΝΤ̄Μ̄ΡΨΑΥ Ζ̄Μ̄ ΠΨΟΡ̄Π̄ ΜΜΥCΤΗΡΙΟΝ Ψ· ΝΑΨ Μ-  
 ΠΜΕΖCΝΑΥ· ΑΥΩ ΕΨΩΠΗΕ ΕΨΤ̄Μ̄ΡΨΑΥ Ζ̄Μ̄ ΠΜΕΖCΝΑΥ  
 Ψ· ΝΑΨ ΜΠΨΟΜ̄ΝΤ̄ ΖΙ ΠΕΥΕΡΗΥ ΕΥCΟΟΥΖ ΕΤΕ ΝΤΟΟΥ  
 10 ΠΕ ΤΕΚΚΛΗCΙΑ· ΑΥΩ ΕΨΩΠΗΕ ΕΨΩΑΝΤ̄Μ̄ΡΨΑΥ Ζ̄Μ̄ ΠΜΕΖ-  
 ΨΟΜ̄ΝΤ̄ ΜΜΥCΤΗΡΙΟΝ ΜΑΡΕΨΩΠΗΕ ΝΝΑΖΡΗΤ̄Ν̄ ΖΩC <sup>CMZ</sup>  
 CΚΑΝΔΑΛΛΟΝ ΑΥΩ ΖΩC ΠΑΡΑΒΑΤΗC· ΑΥΩ ΠΨΑΧΕ ΝΤ-  
 ΛΙΧΟΟΥ ΕΡΩΤ̄Ν̄ ΜΠΠΟΥΘΕΨ ΧΕΚΑC ΖΙΤ̄Ν̄ ΜΝΤΡΕ CΝΑΥ  
 ΨΑ ΨΟΜ̄ΝΤ̄ ΜΜΝΤ̄ΡΕ ΕΡΕ ΨΑΧΕ ΝΙΜ' ΑΖΕΡΑΤ̄Ψ· ΕΤΕ  
 15 ΠΑΨ ΠΕ ΠΨΟΜ̄ΝΤ̄ ΜΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ CΕΝΑΡ̄Μ̄ΝΤ̄ΡΕ  
 ΕΤΕΨΖΑΠ ΜΜΕΤΑΝΟΙΑ ΑΥΩ ΖΑΜΠΝ̄ Ψ· ΧΩ ΜΜΟC ΕΡΩΤ̄Ν̄  
 ΧΕ ΕΡΨΑΝ ΠΡΩΜΕ ΕΤ̄Μ̄ΜΑΥ ΕΨΩΑΝΜΕΤΑΝΟΨ· ΜΝΤΕ-  
 ΛΛΑΥ ΜΜΥCΤΗΡΙΟΝ ΚΩ ΝΑΨ ΕΒΟΛ' ΠΝΕΨΝΟΒΕ ΟΥΔΕ  
 ΜΝΤΟΥΧΙ ΝΤΕΨΜΕΤΑΝΟΙΑ ΝΤΟΟΤ̄Ψ· ΟΥΔΕ ΜΝΤΟΥ-  
 20 CΩΤ̄Μ̄ ΕΡΟΨ ΕΠΤ̄Ρ̄Ψ ΖΙΤ̄Ν̄ ΛΛΑΥ ΜΜΥCΤΗΡΙΟΝ ΕΙΜΠΤΙ  
 ΖΙΤ̄Ν̄ ΠΨΟΡ̄Π̄ ΜΜΥCΤΗΡΙΟΝ ΠΤΕ ΠΨΟΡ̄Π̄ ΜΜΥCΤΗΡΙΟΝ·  
 ΜΝ ΜΜΥCΤΗΡΙΟΝ ΜΠΠΑΤ̄ΨΑΧΕ ΕΡΟΨ· ΝΑΨ ΜΜΑΤΕ ΝΕΤ-  
 ΠΑΧΙ ΠΤΜΕΤΑΝΟΙΑ ΜΠΡΩΜΕ ΕΤ̄Μ̄ΜΑΥ ΝΤΟΟΤ̄Ψ· ΑΥΩ  
 ΠCΕΚΩ ΕΒΟΛ ΠΝΕΨΝΟΒΕ· ΕΒΟΛ ΓΑΡ ΧΕ ΖΕΠΨΑΝΖΗΠΥ

6 omit ΑΥΩ.

8 MS ΠΠΜΕΖCΝΑΥ; 2 added.

10 MS originally ΠΤΕΚΚΛΗCΙΑ; Π expunged.

14 MS ΖΑΖΕΡΑΤ̄Ψ; 2 expunged.

thou wilt win thy brother. If he does not listen to thee, take another one with thee. If he does not listen to thee and the other, bring him to the *congregation*. If he does not listen to the others, let him be among you *as a transgressor and as a disgrace*\*. That is, if he is not suitable in the first *mystery*, give him the second. And if he is not suitable in the second, give him the three *mysteries* together, which are the *congregation*. And if he is not suitable in the third *mystery*, let him be among you *as a disgrace and as a transgressor*. And the word which I spoke to you once: 'So that by means of two or three witnesses every word stands'<sup>□</sup>. That is: those three *mysteries* will bear witness of his last *repentance*. And *truly* I say to you: if that man *repents*, no *mystery* forgives his sins *nor* is his *repentance* received from him, *nor* is he heard at all by any *mystery*, *except* by the first *mystery* of the First *Mystery* and the *mysteries* of the Ineffable. It is these alone which receive the *repentance* of that man from him, and forgive his sins, | *for*

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\* cf. Mt. 18.15-17; Lk. 17.3

□ cf. Deut. 19.15; Mt. 18.16

ΝΝΑΗΤ' ΝΕ ΝΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΡΕΨΚΩ ΕΒΟΛ' Ν-  
 ΟΥΘΕΙΩ ΝΙΜ·

ΝΑΪ ΘΕ ΝΤΕΡΕΨΧΟΟΥ ΝΒΙ ΠΣΩΡ ΛΦΟΥΩΣ ΟΝ ΕΤΟΟΤΨ <sup>СНЗ</sup> <sup>б</sup>  
 ΝΒΙ ΪΩΣΑΝΝΗC ΠΕΧΛΨ ΜΠCΩΡ ΧΕ ΠΛΧΘΕΙC ΕΪΕ ΨΩΠΕ  
 5 ΟΥCΟΝ ΝΡΕΨΡΝΟΒΕ ΕΜΑΨΟ ΕΛΧΑΠΟΤΑCCE ΜΠΚΟCΜΟC  
 ΤΗΡΨ ΜΝ ΘΥΛΗ ΤΗΡC ΕΤΝΣΗΤΨ· ΜΝ ΝΕΨΝΟΒΕ ΤΗΡΟΥ  
 ΛΨΩ ΜΝ ΝΕΨΡΟΟΥΨ ΤΗΡΟΥ· ΛΨΩ ΝΤΝΔΟΚΙΜΑΖΕ Μ-  
 ΜΟΨ ΝΤΝΕΙΜΕ ΧΕ ΝΨΨΟΟΠ' ΑΝ ΞΝ ΟΥΚΡΟΨ ΜΝ ΟΥ-  
 ΞΨΠΟΚΡΙCΙC ΑΛΛΑ ΕΨΟΨΕΨΨΩΠΕ ΞΝ ΟΥΜΕ ΜΝ ΟΥ-  
 10 ΑΛΗΘΙΑ· ΝΤΝΕΙΜΕ ΧΕ ΛΨΜΨΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΜΕΨ-  
 CΝΑΨ ΝΧΨΡΗΜΑ· Η ΠΜΕΨΨΟΜΝΤ'· ΚΟΥΨΩ ΞΠΛΑΞ  
 ΕΤΡΕΝΨ ΝΑΨ ΕΒΟΛ ΞΝ ΝΜΥCΤΗΡΙΟΝ ΜΠΜΕΨCΝΑΨ ΝΧΨ-  
 ΡΗΜΑ Η ΜΝ ΠΜΑΨΨΟΜΝΤ' ΕΜΠΛΑΤΨΧΙ-ΜΥCΤΗΡΙΟΝ ΕΠΤΗ-  
 ΡΨ ΝΤΕ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΘΕΙΝ ΚΟΥΨΩ ΕΤΡΕΝΨ  
 15 ΝΑΨ ΞΝ ΜΜΟΝ· ΛΦΟΥΩΨΜ ΔΕ ΝΒΙ ΠCΨΤΗΡ ΠΕΧΛΨ Ν-  
 ΪΩΣΑΝΝΗC ΞΝ ΤΜΗΤΕ ΝΜΜΑΘΗΤΗC ΧΕ ΕΤΕΤΝΨΑΝΕΙΜΕ [СНΠ]  
 ΞΝ ΟΥΨΡΧ ΧΕ Α ΠΡΩΜΕ ΕΤΜΜΑΥ ΛΧΑΠΟΤΑCCE ΜΠΚΟC-  
 ΜΟC ΤΗΡΨ ΜΝ ΝΕΨΡΟΟΥΨ ΤΗΡΟΥ ΜΝ ΝΕΨΟΜΙΑΙΑ ΤΗ-  
 ΡΟΥ ΜΝ ΝΕΨΝΟΒΕ ΤΗΡΟΥ ΛΨΩ ΝΤΕΤΝΕΙΜΕ ΞΝ ΟΥ-  
 20 ΑΛΗΘΙΑ ΧΕ ΕΨΨΟΟΠ' ΑΝ ΞΝ ΟΥΚΡΟΨ ΟΥΔΕ ΝΝΕΨ-  
 ΨΟΟΠ' ΑΝ ΞΝ ΟΥΞΨΠΟΚΡΙCΙC· ΟΥΔΕ ΝΝΕΨΟ' ΜΠΕΡΙΕΡ-  
 ΓΟC ΑΝ ΧΕ ΕΨΕΙΜΕ ΕΝΕΤΜΜΥCΤΗΡΙΟΝ ΧΕ ΕΨΟ ΝΑΨ

3 MS ON inserted above.

9 ΠΠ expunged before ΑΛΛΑ. MS ΕΨΟΨΕΨΨΩΠΕ; read ΕΨΟΨΕΨΨΠΟΥΓΕ.

10 MS ΝΓΕΤΤΕΙΜΕ; ΤΕ expunged.



those *mysteries* are compassionate and merciful, and forgiving at all times.”

106. Now when the *Saviour* had said these things John continued again. He said to the *Saviour*: “My Lord, if a very sinful brother has *renounced* the whole *world* and all the *matter* within it, and all its sins and all its cares, and we *examine* him and know that he is not in cunning or *hypocrisy*, but he longs <for God><sup>1</sup> in verihood and *truth*, and we know that he has become worthy of the *mysteries* of the second *space* or the third; *in a word*, dost thou wish that we give to him from the *mysteries* of the second *space* or from the *third* before he receives any *mysteries* of the *inheritances* of the light? Dost thou wish that we give to him or not?”

The *Saviour* however answered and said to John in the midst of the *disciples*: “If you know with certainty that that man has *renounced* the whole *world* and all its cares and all its *relationships* and all its sins, and you know in *truth* that he is not in cunning *nor* is he in *hypocrisy*, nor is he *curious* to know about your *mysteries*, in what forms they are, |

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<sup>1</sup> (9) he longs <for God>; MS: he longs to become.

ἡ̄σμοτ̄ ἀλλὰ ε̄χοϋεω-ἡ̄νοϋτε̄ ἡ̄ν̄ οὐλᾱηοιᾱ· ἡ̄αῖ̄ ἡ̄-  
 τε̄ῑμῑνε̄ ἡ̄π̄ρ̄σο̄ηοϋ̄ ε̄ροϋ̄· ἀλλὰ †· ἡ̄αϥ̄ ε̄βολ̄ ἡ̄ν̄ ἡ̄-  
 μϋσ̄τη̄ριον̄ ἡ̄π̄με̄ρ̄σ̄ναϥ̄ ἡ̄κ̄ω̄ρη̄μᾱ ἡ̄ν̄ ἡ̄μᾱρ̄ω̄μ̄ον̄τ̄·  
 ἀϥ̄ω̄ ἡ̄τω̄τ̄ν̄ ἡ̄ω̄ῑτ̄η̄ϋ̄τ̄ν̄ ἡ̄τε̄τ̄ν̄δ̄οκ̄ιμᾱζε̄ χε̄ ε̄ϣ̄μ̄-  
 5 ἡ̄ω̄ᾱ ἡ̄αϥ̄ ἡ̄μϋσ̄τη̄ριον̄· ἀϥ̄ω̄ πε̄τ̄ϣ̄ἡ̄π̄ω̄ᾱ ἡ̄μοϣ̄ τ̄λαϥ̄  
 ἡ̄αϥ̄· ἀϥ̄ω̄ ἡ̄π̄ρ̄ρ̄ω̄π̄· ε̄ροϋ̄ ε̄ἡ̄μον̄ ε̄τε̄ε̄τ̄ν̄ω̄αν̄ρ̄ω̄π̄ ε̄ροϋ̄  
 τε̄τ̄ν̄δ̄η̄ῑ· ε̄ρ̄οϋ̄ν̄ ε̄ϥ̄νο̄σ̄ ἡ̄κ̄ρῑμᾱ· ε̄ω̄ω̄η̄ε̄ ε̄τε̄ε̄τ̄ν̄- [cm̄i ]  
 ω̄αν̄†· ἡ̄αϥ̄ ἡ̄οϋ̄σο̄η̄· ἡ̄μ̄ ἡ̄π̄με̄ρ̄σ̄ναϥ̄ ἡ̄κ̄ω̄ρη̄μᾱ ἡ̄ ἡ̄μ̄  
 ἡ̄π̄με̄ρ̄ω̄μ̄ον̄τ̄ ἡ̄ϥ̄κο̄τ̄ϥ̄ ο̄ν̄ ἡ̄ϥ̄ρ̄νο̄βε̄· ε̄τε̄ε̄τ̄νε̄οϋ̄ω̄ρ̄ ο̄ν̄  
 10 ε̄το̄τ̄η̄ϋ̄τ̄ν̄ ἡ̄π̄με̄ρ̄σο̄η̄ σ̄ναϥ̄· ρ̄ε̄ω̄σ̄ ω̄ᾱ ἡ̄π̄με̄ρ̄ω̄μ̄ον̄τ̄  
 ἡ̄σο̄η̄· ε̄ω̄ω̄η̄ε̄ ο̄ν̄ ε̄ϥ̄ω̄αν̄ρ̄νο̄βε̄ ἡ̄νε̄τ̄νοϋ̄ω̄ρ̄ ε̄τε̄-  
 τ̄η̄ϋ̄τ̄ν̄ ε̄† ἡ̄αϥ̄· χε̄ ἡ̄ω̄μ̄ον̄τ̄ ἡ̄μϋσ̄τη̄ριον̄ ε̄τ̄ἡ̄μαϥ̄  
 σ̄ε̄ναϥ̄ω̄η̄ε̄ ἡ̄αϥ̄ ἡ̄μ̄ἡ̄τ̄ρε̄ ἡ̄ν̄ τε̄ε̄ρ̄αἡ̄ ἡ̄με̄τᾱνο̄ιᾱ· ἀϥ̄ω̄  
 ρ̄ᾱμ̄η̄ν̄, †χ̄ω̄ ἡ̄μο̄σ̄ ε̄ρω̄τ̄ν̄ χε̄ πε̄τ̄ρ̄α†-μϋσ̄τη̄ριον̄  
 15 ἡ̄π̄ρ̄ω̄μ̄ε̄ ε̄τ̄ἡ̄μαϥ̄ ἡ̄οϋ̄ω̄ρ̄ἡ̄ ἡ̄μ̄ ἡ̄π̄με̄ρ̄ω̄ρη̄μᾱ σ̄ναϥ̄ ἡ̄  
 ἡ̄μ̄ ἡ̄π̄με̄ρ̄ω̄μ̄ον̄τ̄ ϣ̄ε̄η̄ῑ· ε̄ρ̄οϋ̄ν̄ ε̄ϥ̄νο̄σ̄ ἡ̄κ̄ρῑμᾱ· ἀλλὰ  
 ἡ̄ᾱρε̄ϥ̄ω̄η̄ε̄ ἡ̄ἡ̄ᾱρ̄η̄τ̄ν̄ ρ̄ω̄σ̄ πᾱρᾱβᾱτ̄η̄σ̄ ἀϥ̄ω̄ ρ̄ω̄σ̄  
 σ̄κᾱνᾱδ̄ᾱλον̄· ἀϥ̄ω̄ ρ̄ᾱμ̄η̄ν̄ †χ̄ω̄ ἡ̄μο̄σ̄ ε̄ρω̄τ̄ν̄ χε̄  
 ἡ̄ρ̄ω̄μ̄ε̄ ε̄τ̄ἡ̄μαϥ̄ ἡ̄ἡ̄τοϋ̄ϥ̄ω̄τε̄ ἡ̄τε̄ϥ̄ϣ̄η̄ῑ ε̄π̄κο̄σ̄μο̄σ̄  
 20 χ̄ῑν̄ πε̄ῖ̄ναϥ̄· ἀλλὰ πε̄ϣ̄ἡ̄ᾱἡ̄ω̄η̄ε̄ πε̄ ἡ̄ν̄ τ̄μ̄η̄ῑτε̄ ἡ̄τ̄- [cm̄ε ]  
 τ̄ᾱπ̄ρο̄ ἡ̄π̄ε̄δ̄ρᾱκ̄ων̄ ἡ̄π̄κᾱκε̄ ε̄τ̄ρ̄ῑβο̄λ̄· ἡ̄μᾱ ἡ̄π̄ρῑμε̄ ἡ̄ν̄  
 ἡ̄σ̄ᾱρ̄ε̄ῖ̄ ἡ̄ἡ̄νο̄β̄ε̄· ἀϥ̄ω̄ ἡ̄μ̄ ἡ̄β̄ω̄λ̄· ε̄βολ̄ ἡ̄π̄κο̄σ̄μο̄σ̄ τε̄ϥ̄-  
 ϣ̄η̄ῑ ἡ̄ᾱρ̄ε̄ρ̄οϋ̄οϋ̄ϣ̄ῆ̄ ἀϥ̄ω̄ ἡ̄σ̄ᾱν̄ᾱλλ̄ικ̄ε̄ ε̄π̄χ̄αϥ̄ ε̄τ̄-  
 ἡ̄ᾱω̄τ̄ ἡ̄ν̄ ἡ̄κ̄ω̄ρ̄τ̄ ε̄τ̄ἡ̄ᾱω̄τ̄ ε̄μᾱω̄· ἀϥ̄ω̄ σ̄νᾱρ̄ᾱτ̄ω̄-  
 25 πε̄ ω̄ᾱε̄η̄ε̄· ἀλλὰ ε̄ω̄ω̄η̄ε̄ ο̄ν̄ ε̄τῑ ε̄ϥ̄ω̄αν̄κο̄τ̄ϥ̄ ἡ̄ϥ̄-

9 MS οη̄ inserted above.

*but* that he longs for God in *truth*; do not conceal them from such a one, *but* give to him from the *mysteries* of the second *space* and the third. And do yourselves *examine* of which *mystery* he is worthy, and that of which he is worthy give it to him. And do not conceal from him, lest when you conceal from him you are guilty of a great *judgment*. If you have given to him once from the second *space*, or from the third, and he turns again and sins, continue again to give the second time *until* the third time. If he sins again, do not continue to give to him, so that that third *mystery* may be a witness to him of his last *repentance*. And *truly* I say to you that he who gives *mysteries* to that man again from the second *space* or the third is guilty of a great *judgment*. *But* let him be to you as a *transgressor* and as a *disgrace*. And *truly* I say to you, the *soul* of that man is not cast back into the *world* from this hour, *but* his dwelling is in the midst of the jaws of the *dragon* of the outer darkness, the place of weeping and gnashing of teeth \*. And at the dissolution of the *world* his *soul* will perish and be *consumed* by the severe frost and the very fierce fire <sup>1</sup>, and it will become non-existent for ever. *But* if *yet* again he turns | and *renounces* the whole *world*

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\* cf. Mt. 8.12 etc.

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<sup>1</sup> (24) the severe frost and the very fierce fire; lit. the fierce frost and the very fierce fire.

ΛΗΟΤΑССЕ ΜΗΚΟΣΜΟΣ ΤΗΡΨ ΜΗ ΗΕΓΡΟΟΥΨ ΤΗΡΟΥ  
 ΜΗ ΗΕΓΗΝΟΒΕ ΤΗΡΟΥ· ΑΥΩ ΝΨΩΨΗΕ ΨΗ ΟΥΗΟΣ Μ-  
 ΠΟΛΙΓΙΑ ΜΗ ΟΥΗΟΣ ΜΜΕΓΑΗΟΙΑ· ΜΗΤΕ-ΑΛΑΥ ΜΜΥΣ-  
 ΤΗΡΙΟΗ ΧΙ ΝΤΟΟΤΨ ΗΤΕΓΜΕΓΑΗΟΙΑ· ΟΥΤΕ ΜΗΤΟΥ-  
 5 ΣΩΤΜ ΕΡΟΨ ΕΤΡΕΥΗΑ ΗΑΨ ΗΣΕΧΙ ΝΤΟΟΤΨ ΗΤΕΓΜΕ-  
 ΓΑΗΟΙΑ ΗΣΕΚΩ ΕΒΟΛ ΗΗΕΓΗΝΟΒΕ ΕΙΜΙΓΓΙ ΗΜΥΣΤΗΡΙΟΗ  
 ΜΠΩΨΟΡΗ ΜΜΥΣΤΗΡΙΟΗ· ΑΥΩ ΜΗ ΗΜΥΣΤΗΡΙΟΗ ΜΠΙ-  
 ΑΤΨΑΧΕ ΕΡΟΨ· ΗΑΨ ΜΜΑΤΕ ΗΕΓΗΑΧΙ ΗΤΜΕΓΑΗΟΙΑ Μ-  
 ΠΡΩΜΕ ΕΤΜΜΑΥ ΗΤΟΟΤΨ ΗΣΕΚΩ ΕΒΟΛ ΗΗΕΓΗΝΟΒΕ· <sup>CMO</sup><sup>b</sup>  
 10 ΕΒΟΛ ΓΑΡ ΧΕ ΨΕΝΨΑΗΨΤΗΥ ΗΗΑΗΓΓ ΗΕ ΜΜΥΣΤΗΡΙΟΗ  
 ΕΤΜΜΑΥ· ΑΥΩ ΨΕΗΡΕΨΚΑΗΟΒΕ ΕΒΟΛ ΗΕ ΗΟΥΟΨΨ ΗΗΜ·  
 ΗΑΨ ΔΕ ΗΤΕΡΕΨΧΟΟΥ ΗΒΕ ΗΣΩΤΗΡ ΑΨΟΥΨΨ ΟΗ Ε-  
 ΤΟΟΤΨ ΗΒΕ ΗΨΨΑΗΗΗΕ ΗΕΧΑΨ ΧΕ ΗΑΧΟΓΙΕ ΑΗΕΧΕ  
 ΗΜΟΨ ΕΨΨΗΕ ΗΜΟΚ· ΑΥΩ ΜΠΡΨΩΗΤ ΕΡΟΨ ΕΨΨΗΕ ΓΑΡ  
 15 ΗΣΑ ΨΩΒ ΗΗΜ' ΨΗ ΟΥΨΡΨ ΜΗ ΟΥΑΨΦΑΛΙΑ ΕΤΒΕ ΘΕ  
 ΕΗΑΚΗΡΥΨΣΕ ΗΗΜΟΣ ΗΠΡΩΜΕ ΜΗΚΟΣΜΟΣ· ΑΨΟΥΨΨΜ  
 ΔΕ ΗΒΕ ΗΣΩΤΗΡ ΗΕΧΑΨ ΗΨΨΑΗΗΗΕ ΧΕ ΨΗΕ ΗΣΑ  
 ΨΩΒ ΗΗΜ ΕΤΨΨΗΕ ΗΣΩΨΥ ΑΥΩ ΑΗΟΚ ·|·ΗΑΒΟΛΗΟΥ  
 ΗΑΚ' ΕΒΟΛ ΗΨΟΥΟ ΗΨΟΥΟ ΨΗ ΟΥΗΑΡΡΗΧΙΑ ΑΧΗ ΗΑΡΑ-  
 20 ΒΟΛΗ· Η ΨΗ ΟΥΨΡΨ· ΑΨΟΥΨΨΜ ΔΕ ΗΒΕ ΗΨΨΑΗΗΗΕ ΗΕ-  
 ΧΑΨ ΧΕ ΗΑΧΟΓΙΕ ΕΗΨΑΗΕΙ ΕΗΚΗΡΥΨΣΕ ΗΤΗΒΩΚ' Ε-  
 ΨΡΑΨ ΕΥΗΟΛΙΕ Η ΕΥΚΩΜΕ· ΑΥΩ ΗΣΕΕΨ' ΕΒΟΛ ΨΑΤΕΗΨΗ  
 ΗΒΕ ΗΡΩΜΕ ΗΤΗΟΛΙΕ ΕΤΜΜΑΥ ΕΗΤΗΨΟΟΥΗ ΑΗ ΧΕ ΟΥ <sup>[CΠ]</sup>  
 ΗΕ· ΕΥΨΟΟΗ' ΨΗ ΟΥΗΟΣ ΗΚΡΟΨ ΜΗ ΟΥΗΟΣ ΗΨΥΗΟ-  
 25 ΚΡΙΕΙΕ ΗΣΕΨΟΠΗ ΕΡΟΟΥ ΗΣΕΧΙΤΗ ΕΨΟΥΗ ΕΗΕΥΗΗ ΕΥ-

5-9 MS script very faded in lower part of column.

19 MS ΗΨΟΥΟ ΗΨΟΥΟ; Schmidt: read ΗΨΟ ΜΗ ΨΟ or ΗΨΟ ΨΙ ΨΟ.

20 O expunged before ΨΗ.

20-23 MS last four lines almost erased in column 2.

and all its cares and all its sins, and he is in a great *life course* and great *repentance*, there is no *mystery* to receive his *repentance*, nor to hear him to have mercy on him and receive his *repentance* from him and forgive his sins, *except* the *mystery* of the First *Mystery* and the *mystery* of the Ineffable. It is these alone which will receive the *repentance* of that man from him and forgive his sins, *for* those *mysterries* are compassionate and merciful, and they forgive sins at all times.”

107. *But* when the *Saviour* said these things John continued again. He said: “My Lord, *suffer* me questioning thee and be not angry with me, *for* I question everything with assurance and *certainty*, concerning the manner in which we will *preach* to the men of the *world*.”

*But* the *Saviour* answered and said to John: “Question all things about which thou dost question, and I will reveal them to thee more and more<sup>1</sup>, *openly* without *parable*, or with *certainty*.”

John answered *however* and said: “My Lord, if we come to *preach*, and we go into a *city* or a *village*, and the men of that *city* come forth before us and we do not know who they are; and they are in great cunning and great *hypocrisy*, and they receive us and take us into their houses, | wishing

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<sup>1</sup> (19) more and more; Schmidt: face to face.

ΟΥΩΨ ΕΠΙΡΑΖΕ Ν̄ΜΜΥΣΤΗΡΙΟΝ Ν̄ΤΜ̄Ν̄ΤΕΡΟ Μ̄ΠΟΥΘΕΙΝ·  
 ΑΥΩ Ν̄ΣΕΨΩΠΕ ΕΥΖΥΠΟΚΡΙΝΕ Ν̄ΜΜΑΝ Ζ̄Ν ΘΥΠΟΤΑΓΗ·  
 ΑΥΩ Ν̄Τ̄Ν̄Μ̄Σ̄ΕΥΕ ΧΕ ΕΥΟΥΕΨ-ΠΝΟΥΤΕ Ν̄Τ̄Ν̄† ΝΑΥ Ν̄-  
 Μ̄ΜΥΣΤΗΡΙΟΝ Ν̄ΤΜ̄Ν̄ΤΕΡΟ Μ̄ΠΟΥΘΕΙΝ· ΑΥΩ Μ̄Ν̄Ν̄ΣΑ ΝΑΪ  
 5 Ν̄Τ̄Ν̄ΕΙΜΕ ΧΕ Μ̄ΠΟΥΕΙΡΕ Μ̄ΠΕΜΠΨΑ Μ̄ΠΜΥΣΤΗΡΙΟΝ· ΑΥΩ  
 Ν̄Τ̄Ν̄ΕΙΜΕ ΧΕ Ν̄ΤΑΥΖΥΠΟΚΡΙΝΕ Ν̄ΜΜΑΝ· ΑΥΩ Ν̄ΤΑΥ-  
 ΨΩΠΕ Ν̄ΚΡΟϢ ΕΡΟΝ· ΑΥΩ Ν̄ΚΕΜΥΣΤΗΡΙΟΝ ΑΥΑΑΥ Μ̄-  
 ΠΑΡΑΔΙΓΜΑ ΚΑΤΑ ΤΟΠΟΣ ΕΥΧΙΜΑΖΕ Μ̄ΜΟΝ Μ̄Ν̄ ΝΕΝ-  
 ΚΕΜΥΣΤΗΡΙΟΝ ΕΙΕ ΟΥ ΠΕ ΠΖΩΒ ΕΤΝΑΨΩΠΕ Ν̄ΝΑΪ Ν̄-  
 10 ΤΕΪΜΙΝΕ· ΑΧΟΥΩΖ̄Μ ΔΕ Ν̄ΒΙ ΠΣΩΤΗΡ ΠΕΧΑϢ Ν̄ΪΩΖΑΝ- [c1<sup>b</sup>]  
 ΝΗΣ· ΧΕ ΕΤΕΤ̄Ν̄ΨΑΝΒΩΚ ΕΖΡΑΪ ΕΥΠΟΛΙΣ Η̄ ΟΥΚΩΜΗ·  
 ΠΗΪ ΕΤΕΤΝΑΒΩΚ ΕΖΟΥΝ ΕΡΟϢ Ν̄ΣΕΨΕΠΤΗΥΤ̄Ν̄ ΕΡΟΟΥ  
 † ΝΑΥ Ν̄ΟΥΜΥΣΤΗΡΙΟΝ· ΨΩΠΕ ΕῩΜ̄ΠΨΑ ΕΙΕ ΤΕΤ-  
 ΝΑ†ΖΗΥ Ν̄ΝΕΥΨΥΧΟΟΥΕ Ν̄ΣΕΚΛΗΡΟΝΟΜΙ Ν̄ΤΜ̄Ν̄ΤΕΡΟ  
 15 Μ̄ΠΟΥΘΕΙΝ· ΑΛΛΑ ΨΩΠΕ ΕΝΣΕ̄Μ̄ΠΨΑ ΑΝ ΑΛΛΑ ΕΥΟ  
 Ν̄ΚΡΟϢ ΕΡΩΤ̄Ν̄· ΑΥΩ Ν̄ΣΕΡ̄-Ν̄ΚΕΜΥΣΤΗΡΙΟΝ Μ̄ΠΑΡΑΔΙΓ-  
 ΜΑ ΕΥΧΙΜΑΖΕ Μ̄ΜΩΤ̄Ν̄ Μ̄Ν̄ Ν̄ΚΕΜΥΣΤΗΡΙΟΝ ΕΙΕ ΩΨ Ε-  
 ΖΡΑΪ ΕΠΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ Ν̄ΤΕ ΠΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ  
 ΠΑΪ ΨΩΑϢΝΑ Ν̄ΟΥΟΝ ΝΙΜ· ΑΧΙΣ ΧΕ ΠΚΕΜΥΣΤΗΡΙΟΝ  
 20 Ν̄ΤΑΝΤΑΑϢ Ν̄ΝΕΪΨΥΧΟΟΥΕ Ν̄ΑΣΕΒΗΣ ΑΥΩ Μ̄ΠΑΡΑΝΟ-  
 ΜΟΣ ΕΜΠΟΥΕΙΡΕ Μ̄ΠΕΜΠΨΑ Μ̄ΠΕΚΜΥΣΤΗΡΙΟΝ· ΑΛΛΑ  
 ΑΥΑΑΝ Μ̄ΠΑΡΑΔΙΓΜΑ· ΚΤΟ Μ̄ΠΜΥΣΤΗΡΙΟΝ ΕΡΟΝ· ΑΥΩ  
 Ν̄ΓΑΑΥ Ν̄ΑΛΛΟΤΡΙΟΣ ΕΠΜΥΣΤΗΡΙΟΝ Ν̄ΤΕΚΜ̄Ν̄ΤΕΡΟ ΨΑ-

5 ΟΥ expunged after ΧΕ.

8 MS ΣΥΧΙΜΑΖΕ; read ΕΥΔΟΚΙΜΑΖΕ; also in line 17.

17 MS originally Ν̄ΜΟΝΩΤ̄Π̄; ΟΝ expunged.

21 MS originally Μ̄ΠΚΕΜΥΣΤΗΡΙΟΝ; Ε crossed out and ε inserted above, between π and κ.

to *try* the *mysteries* of the Kingdom of the Light; and if they are *hypocritical* with us in *submission*, and we think that they are longing for God, and we give them the *mysteries* of the Kingdom of the Light; and after these things we know that they do not do what is worthy of the *mystery*, and we know that they have been *hypocritical* with us, and they have been cunning with us; and also that they have made a *mockery* of the *mysteries* in *every place*, as they test us and our *mysteries*: what will become of (men) such as these?"

The *Saviour* however answered and said to John: "When you go into a *city* or a *village*, if you go into a house and they receive you \*, give to them a *mystery*. If they are worthy, you will win their *souls* and they will *inherit* the Kingdom of the Light. *But* if they are not worthy, *but* they are being cunning with you, and they are also making a *mockery* of the *mysteries*, testing you and also the *mysteries*, then call upon the first *mystery* of the First *Mystery*, which is merciful to everyone, and say: 'Thou also, O *Mystery* which we have given to these *impious* and lawless *souls* who have not done what is worthy of thy *mystery*<sup>1</sup>, *but* they have made a *mockery* of us; return the *mystery* to us, and make them *strangers* to the *mystery* of thy kingdom for | ever.' And

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\* cf. Mt. 10.11, 12

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<sup>1</sup> (21) thy mystery; MS originally: the mystery also.

ΕΝΕΞ· ΛΥΩ ΝΟΥΞΕ ΕΒΟΛ ΜΨΩΘΕΙΩ ΝΝΕΤΝΟΥΕΡΗΤΕ <sup>СНА</sup>  
 ΕΥΜΝΤΜΝΤΡΕ ΝΑΥ ΕΤΕΤΝΧΩ ΜΜΟС ΝΑΥ ΧΕ ΕΡΕ ΝΕ-  
 ΤΝΨΥΧΟΟΥΕ ΡΘΕ ΜΨΩΘΕΙΩ ΜΠΕΤΝΗΙ· ΛΥΩ ΖΑΜΗΝ  
 †ΧΩ ΜΜΟС ΝΗΤΝ ΧΕ ΖΝ ΤΕΥΝΟΥ ΕΤΜΜΑΥ СЕНАКО-  
 5 ΤΟΥ ΕΡΩΤΝ ΝΒΙ ΜΥСΤΗΡΙΟΝ ΝΙМ ΝΤΑΤΕΤΝΤΑΛΥ ΝΑΥ  
 ΛΥΩ СЕНАЧИ ΝΖΗΤΟΥ ΝΨΑΧΕ ΝΙМ' ΜΝ ΜΥСΤΗΡΙΟΝ ΝΙМ  
 ПТОПОС ΝΤΑΥΧΙ-СХИМΑ ΨΑΡΟС· ΕΤΒΕ ΝΡΩМЕ ΟΥΝ  
 ΝΤΕΪΜΙΝΕ ΝΤΑΪΧΟΟС ΕΡΩΤΝ ΖΝ ΟΥΠΑΡΑΒΟΛΗ ΜΠΙΟΥ-  
 ΘΕΙΩ ΕΪΧΩ ΜΜΟС ΧΕ ΠΗΙ ΕΤΕΤΝΑΒΩК ΕΖΟΥΝ ΕΡΟС  
 10 ΝСΕΨΕΠΤΗΥΤΝ ΕΡΟС· ΛΧΙС ΝΑΥ ΧΕ †ΡΗΝΗ ΝΗΤΝ·  
 ΛΥΩ ΕΨΩΠΕ ΕΥΜΠΨΑ ΜΑΡΕ ΤΕΤΝΕΙΡΗΝΗ ΕΙ' ΕΖΡΑΪ Ε-  
 ΧΩΟΥ· ΛΥΩ ΕΨΩΠΕ ΕΝСЕМΨΑ ΛΝ ΜΑΡЕСКОТС Ε-  
 ΡΩΤΝ ΝΒΙ ΤΕΤΝΕΙΡΗΝΗ· ΕΤΕ ΠΑΪ ΠΕ ΕΨΩΠΕ ΝΡΩМЕ  
 ΕΤΜΜΑΥ СЕΪΡΕ ΜΠЕМΨΑ ΝΜΜΥСΤΗΡΙΟΝ· ΛΥΩ ΕΥ- <sup>СНА</sup> b  
 15 ΟΥΕΨ-ΠΝΟΥΤΕ ΝΤМЕ ΕΪΕ † ΝΑΥ ΝΜΜΥСΤΗΡΙΟΝ Ν-  
 ΤΜΝΤΕРО ΜΠΟΥΘΕΙΝ· ΑΛΛΑ ΕΨΩΠΕ ΝΤΟС ΕΥΖΥΠΟ-  
 ΚΡΙΝΕ ΝΜΜΗΤΝ ΛΥΩ ΕΥΟ ΝΚРОС ΕΡΩΤΝ ΕΜΠΕΤΝΕΙМЕ  
 ΝΤΕΤΝ† ΝΑΥ ΝΜΜΥСΤΗΡΙΟΝ ΝΤΜΝΤΕРО ΜΠΟΥΘΕΙΝ·  
 ΛΥΩ ΟΝ ΜΝΝСА ΝΑΪ ΝСЕР-ММΥСΤΗΡΙΟΝ ΜΠΑΡΑΔΙΓΜΑ·  
 20 ΔΥΩ ΝСЕР-ПКЕΧΙМАЗЕ ΜΜΩΤΝ ΜΝ ΝΚЕМΥСΤΗΡΙΟΝ·  
 ΑΡΙΡΕ ΜΠΨΩΡΠ ΜΜΥСΤΗΡΙΟΝ ΝΤΕ ΠΨΩΡΠ ΜΜΥСΤΗ-  
 ΡΙΟΝ· ΛΥΩ ЧНАКТО ΕΡΩΤΝ ΜΜΥСΤΗΡΙΟΝ ΝΙМ ΝΤΑΤΕ-  
 ΤΝΤΑΛΥ ΝΑЧ· ΛΥΩ ЧНАΛΛΑΥ ΝΑΛЛОТΡΙОС ΕΜΜΥСΤΗ-  
 ΡΙΟΝ ΜΠΟΥΘΕΙΝ ΨΑΕΝΕΞ· ΛΥΩ ΝΑΪ ΝΤΕΪΜΙΝΕ [ΛΥΩ] Ν-

6 MS ΝΙМ ПТОПОС; read ΝΙМ ΜΠΤΟПОС.

20 MS ПΚЕΧИМАЗЕ; read ПΚЕΔΟКИМАЗЕ.

23 MS ΝΑЧ; read ΝΑΥ.



cast off the dust of your feet \* as a witness to them, saying to them : 'May your *souls* become as the dust of your house'. And *truly*, I say to you that in that hour all the *mysteries* which you have given to them will return to you. And all the words and all the *mysteries* of the *place* as far as which they have received *pattern* will be taken from them. *Now* concerning such men, I spoke to you once in a *parable*, saying : 'When you go into a house, and they receive you, say to them : *peace* be with you. And if they are worthy, let your *peace* come upon them. And if they are not worthy, let your *peace* return to you' <sup>□</sup>. That is, if those men do what is worthy of the *mysteries* and long for God truly, give to them the *mysteries* of the Kingdom of the Light. *But* if they are *hypocritical* with you, and cunning towards you without your knowing, and you give to them the *mysteries* of the Kingdom of the Light; and again after these things they make a *mockery* of the *mysteries*, and they make a test of you and also of the *mysteries*, then perform the first *mystery* of the First *Mystery* and it will return to you all the *mysteries* which you have given to them. And it will make them *strangers* to the *mysteries* of the light for ever. And such (men) | will not be cast back <sup>1</sup> into the *world* from this

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\* cf. Mt. 10.14; Mk. 6.11; Lk. 9.5; 10.11

□ cf. Mt. 10.12, 13; Mk. 6.10; Lk. 9.4, 5; 10.5, 6

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<sup>1</sup> (275.1) cast back; Schmidt : led back.

ΣΕΝΑΤ̄ΣΤΟΟΥ ΔΝ ΕΠΚΟΣΜΟΣ ΧΙΝ ΠΕΪΝΑΥ· ΑΛΛΑ ΖΑ-  
 ΜΗΝ †·ΧΩ Μ̄ΜΟΣ ΕΡΩΤ̄Ν ΧΕ ΕΡΕ ΠΕΥΜΑΝ̄ΩΩΠΕ Ζ̄Ν  
 ΤΜΗΤΕ Ν̄ΤΤΑΠΡΟ Μ̄ΠΕΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ· Ε-  
 ΩΩΠΕ ΔΕ ΕΤΙ Ζ̄Ν ΟΥΟΥΟΕΙΩ Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΣΕΛΠΟ-  
 5 Τ̄ΑΣΣΕ Μ̄ΠΚΟΣΜΟΣ ΤΗΡ̄Ç Μ̄Ν ΘΥΛΗ ΤΗΡ̄Ç ΕΤ̄Ν̄ΖΗΤ̄Ç· [CNB]  
 Μ̄Ν Ν̄ΝΟΒΕ ΤΗΡΟΥ Ν̄ΤΕ ΠΚΟΣΜΟΣ ΑΥΩ Ν̄ΣΕΩΩΠΕ Ζ̄Ν  
 ΘΥΠΟΤΑΓΗ ΤΗΡ̄Ç Ν̄ΜΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Μ̄ΝΤΕ-  
 ΑΛΛΑΥ Μ̄ΜΥΣΤΗΡΙΟΝ ΣΩΤ̄Μ ΕΡΟΟΥ ΟΥΤΕ Μ̄ΝΤΟΥΚΩ  
 ΕΒΟΛ Ν̄ΝΕΥΝΟΒΕ· ΕΙΜΗΤΙ Μ̄ΠΙΜΥΣΤΗΡΙΟΝ Ν̄ΟΥΩΤ Ν̄ΤΕ  
 10 ΠΙΑΤΩΑΧΕ ΕΡΟÇ· ΠΛ̄Ι ΕΩΑΧΝΑ Ν̄ΟΥΟΝ ΝΙΜ ΑΥΩ Ν̄Ç-  
 ΚΩ ΕΒΟΛ Ν̄ΝΝΟΒΕ Ν̄ΟΥΟΝ ΝΙΜ:

ΑΣΩΩΠΕ Ν̄ΤΕΡΕ ῙC ΟΥΩ ΕÇΧΩ Ν̄ΝΕΪΩΑΧΕ ΕΝΕÇΜΑ-  
 ΘΗΤΗΣ· ΑΣΟΥΩΩΤ̄ Ν̄CΙ ΜΑΡΙΑ ΕΝΟΥΕΡΗΤΕ Ν̄ΙC ΑC†ΠΙ  
 ΕΡΟΟΥ· ΠΕΧΑΣ Ν̄CΙ ΜΑΡΙΑ ΧΕ ΠΑΧΟΕΙC ΑΝΕΧΕ Μ̄ΜΟΪ  
 15 ΕΪΩΙΝΕ Μ̄ΜΟΚ ΑΥΩ Μ̄ΠΡ̄ΩΩΝ̄Τ̄ ΕΡΟΪ· ΑÇΟΥΩΖ̄Μ Ν̄CΙ  
 ΠCΩΤΗΡ ΠΕΧΑÇ Μ̄ΜΑΡΙΑ ΧΕ ΩΙΝΕ Ν̄CΑ ΠΕΤΕΡΕΟΥΕΩ-  
 ΩΙΝΕ Ν̄CΩÇ· ΑΥΩ ΑΝΟΚ †ΝΑΒΟΛΠ̄Ç Ν̄Ε ΕΒΟΛ Ζ̄Ν ΟΥ-  
 ΠΑΡΡΗΣΙΑ· ΑCΟΥΩΖ̄Μ ΔΕ Ν̄CΙ ΜΑΡΙΖΑΜ ΠΕΧΑΣ ΧΕ ΠΑ-  
 ΧΟΕΙC ΕΪΕ ΩΩΠΕ ΟΥCΟΝ Ν̄ΑΓΛΘΟC ΑΥΩ ΕΝΑΝΟΥÇ· [CNB<sup>b</sup>]  
 20 ΕΑΝΠΛΗΡΟΥ Μ̄ΜΟÇ Ζ̄Ν Μ̄ΜΥCΤΗΡΙΟΝ ΤΗΡΟΥ Μ̄ΠΟΥΟΕΙΝ·  
 ΑΥΩ ΠCΟΝ ΕΤ̄Μ̄ΜΑΥ ΕΟῩΝ̄ΤΑÇ Μ̄ΜΑΥ Ν̄ΟΥCΟΝ Η ΟΥ-  
 CΥΓΓΕΝΗΣ· ΖΑΠΑΣ ΖΑΠΛΩC ΕΟῩΝ̄ΤΑÇ Μ̄ΜΑΥ Ν̄ΟΥΡΩΜΕ  
 ΕΠΤΗΡ̄Ç· ΑΥΩ ΠΛ̄Ι ΕΥΡΕÇ̄Ρ̄ΝΟΒΕ ΠΕ ΑΥΩ ΕΥΑCΕΒΗΣ  
 ΠΕ· Η Μ̄ΜΟΝ Ν̄ΤΟÇ ΕΝΟΥΡΕÇ̄Ρ̄ΝΟΒΕ ΑΝ ΉΠΕ ΑΥΩ ΠΛ̄Ι  
 25 Ν̄ΤΕΪΜΙΝΕ ΑÇΕΙ ΕΒΟΛ Ζ̄Ν CΩΜΑ· ΑΥΩ ΕΡΕ ΠΖΗΤ Μ̄ΠCΟΝ

9 MS Μ̄ΠΙΜΥCΤΗΡΙΟΝ; read ΠΙΜΥCΤΗΡΙΟΝ.

19 Ἰς in upper right-hand margin at end of quire.

time. *But truly* I say to you : their dwelling-place is in the midst of the jaws of the *dragon* of the outer darkness. *But even if, in a time of repentance,* they *renounce* the whole world and all the *matter* within it and all the sins of the world, and are in complete *submission* to the *mysteries*<sup>1</sup> of the light, no *mystery* can hear them *or* forgive their sins, *except* the one *mystery* of the Ineffable which is merciful to everyone and forgives the sins of everyone.”

**108.** It happened when Jesus finished saying these words to his *disciples*, Maria worshipped at the feet of Jesus and kissed them. Maria said : “My Lord, *suffer* me to question thee and be not angry with me.’

The *Saviour* answered and said to Maria : “Question what thou dost wish to question, and I will reveal it *openly*.”

Maria answered *however* and said : “My Lord, if there is a *good* and excellent brother whom we have *filled* with all the *mysteries* of the light; and that brother has a brother *or* a *relative, in a word,* he actually has a man and this one is a sinner and *impious, or even*<sup>2</sup> if he is not a sinner, and such a one has gone forth from the *body*; and the heart of the |

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<sup>1</sup> (6, 7) are in complete submission to the mysteries; Till : come completely into dependence on the mysteries.

<sup>2</sup> (24) or even; Till : but.

ἡ̄ ἀγλαός ἐμοκῶ̄ λῶ ἐλῶπι δαροχ̄ χε̄ ψοοοπ̄ ραῖ  
 ῶ̄ ῶ̄ ἐνεκρῖς ἡ̄ ῶ̄ ἐνεκολλας̄· τ̄νοῦ ῶ̄ παχοεῖς  
 οὔ πετ̄νναλαχ̄ ψαντοῦποονεχ̄ εβολ̄ ῶ̄ ἡ̄ κολλας̄  
 ἡ̄ νεκρῖς ἐτ̄ναψ̄τ̄· ἀχοῦω̄ δε̄ ἡ̄ σὶ π̄σωτηρ̄ πε-  
 5 χλαχ̄ ἡ̄ μαρια χε̄ ἐτβε̄ πεῖψαχε̄ οὔν ἀίχοοχ̄ ἐρωτ̄ν  
 ἡ̄ κ̄εσ̄ον' ἀλλᾱ σ̄ωτ̄μ̄ οὔν ταχοοχ̄ ἡ̄ οὔω̄ δε̄ χε̄ ἐτε-  
 τ̄νεψ̄ω̄π̄ε̄ ἐτετ̄νεχ̄ηκ̄ εβολ̄ ἡ̄ μ̄υστηριον̄ ἡ̄ ἡ̄ χε̄ <sup>̄CNI</sup>  
 εὔεμοῦτε̄ οὔβε̄ τηγ̄τ̄ν χε̄ νετ̄χηκ̄' εβολ̄ ἡ̄ πλη-  
 ρωμᾱ ἡ̄· τ̄νοῦ ῶ̄ ρωμε̄ ἡ̄ ἡ̄ ῥεχ̄ρ̄νοβε̄ ἡ̄ ἡ̄ μ̄ον  
 10 ἡ̄ τοχ̄ ἐε̄νεῤεχ̄ρ̄νοβε̄ ἀν̄ νε̄· οὔμονον χε̄ ἐτετ̄ν-  
 ψανοῦψ̄ ἐτρεῦψ̄ωπ̄ ἐροοῦ ῶ̄ νεκρῖς ἡ̄ ἡ̄ κο-  
 λλας̄ ἐτ̄ναψ̄τ̄ ἀλλᾱ ἐτρεῦποονοῦ εὔσωμᾱ ἡ̄ δι-  
 κλιος̄ παῖ ἐτ̄ναζε̄ ἐμ̄υστηριον̄ ἡ̄ τ̄μ̄ν̄τερο̄ ἡ̄ ποῦοεῖν·  
 15 ἀριε̄ ἡ̄ π̄με̄σ̄ωμ̄ον̄τ̄ ἡ̄ μ̄υστηριον̄ ἡ̄ τε̄ π̄ατ̄ψαχε̄ ἐ-  
 ροχ̄ λῶ ἡ̄ τετ̄ν̄χοος χε̄ χῑ ἡ̄ τεψ̄γ̄χη̄ ἡ̄ ἡ̄ ἡ̄ ρωμε̄  
 παῖ ἐτ̄ν̄μεεῦε̄ ἐροχ̄ ῶ̄ πε̄νε̄ζητ̄ χιτ̄χ̄ ῶ̄ κολλας̄ ἡ̄  
 ἡ̄ τε̄ ἡ̄ ἀρχων̄· λῶ σ̄ποῦδαζε̄ ῶ̄ οὔσεπ̄η̄ ἡ̄ τετ̄ν-  
 χιτ̄χ̄ ἐρατ̄χ̄ ἡ̄ τ̄παρ̄θενος̄ ἡ̄ ποῦοεῖν· λῶ ραῖ ῶ̄  
 20 πεῖεβοτ̄ πεῖεβοτ̄ ἡ̄ τε̄ τ̄παρ̄θενος̄ ἡ̄ ποῦοεῖν σ̄φρα-  
 ῖζε̄ ἡ̄ μοχ̄ ῶ̄ οὔσφραγῖς̄ ἐσοῦοτ̄β̄· λῶ ραῖ ῶ̄ πεῖ- <sup>̄CNI</sup><sup>b</sup>  
 εβοτ̄ πεῖεβοτ̄ μαρε̄ τ̄παρ̄θενος̄ ἡ̄ ποῦοεῖν ἡ̄ οὔχ̄  
 εὔσωμᾱ ἐχ̄ναρ̄δικλιος̄ ἡ̄ χ̄ραγλαός ἡ̄ χ̄βωκ̄' ἐπ̄χιε̄  
 ἡ̄ χ̄κληρονομῖ ἡ̄ τ̄μ̄ν̄τερο̄ ἡ̄ ποῦοεῖν· ἡ̄ δε̄ ἐτετ̄ν-  
 25 ψανχοοῦ δαμ̄ην̄ †χ̄ω̄ ἡ̄ μοσ̄ ἐρωτ̄ν· χε̄ ψαῦσποῦ-  
 δαζε̄ ἡ̄ σὶ νετ̄σ̄ποῦργῖ τ̄ηροῦ ῶ̄ ἡ̄ τ̄αζῖς̄ τ̄ηροῦ ἡ̄

1 MS ἐδαροχ̄; ε̄ expunged.

7 ῶ̄ in upper left-hand margin at beginning of quire.

16 MS ἡ̄ τ̄ρωμε̄; τ̄ expunged. <sup>̄CNI</sup> lower part of column faded in places.

*good* brother is troubled and *sorrowful* about him, that he is in *judgments* and *punishments*; now at this time, my Lord, what shall we do until he is returned from the *punishments* and the severe judgments?"

The *Saviour* answered *however* and said to Maria : "I have spoken to you concerning these words at another time, *but now* hear that I say it once more, so that you may become completed in all *mysteries*, so that you may be called : those who are completed in every *pleroma*. Now at this time all men, sinners *or* even if they are not sinners, *not only* if you want that they should be taken from the *judgments* and the severe *punishments*, *but* that they should be returned to a *righteous body* which will find the *mysteries* of Godhood and go to the height and *inherit* the Kingdom of the Light, then perform the third *mystery* of the Ineffable, and say : 'Take the *soul* of such and such a man, of whom we are thinking in our hearts, out of all the *punishments* of the *archons*. And *hasten* with speed to take it before the *Virgin* of the light. And every month let the *Virgin* of the Light *seal* him with a superior *seal*. And every month may the *Virgin* of the Light cast him into a *body* which will become *righteous* and *good*, and go to the height and *inherit* the Kingdom of the Light.' *But* when you have said these things, *truly* I say to you that all those who *serve* in all the *ranks* of | the *judgments* of the *archons* *hasten* and they hand

ΝΕΚΡΙCIC ΝΤΕ ΝΑΡΧΩΝ ΝCΕ† ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ Ε-  
 ΤΟΟΤΟΥ ΝΝΕΥΕΡΗΥ ΖΕΩC ΨΑΝΤΟΥΧΙΤC ΕΡΑΤC Ν-  
 ΤΠΑΡΘΕΝΟC ΜΠΟΥΘΕΙΝ· ΛΥΩ ΨΑΡΕ ΤΠΑΡΘΕΝΟC Μ-  
 ΠΟΥΘΕΙΝ ΨΑCΦΡΑΓΙΖΕ ΜΜΟC ΞΝ ΜΜΑΙΝ ΝΤΜΝΤΕΡΟ  
 5 ΜΠΙΑΤΨΑΧΕ ΕΡΟC· ΛΥΩ ΨΑCΤΑΑC ΝΝΕCΠΑΡΑΛΗΜΤΩΡ·  
 ΛΥΩ ΨΑΡΕ ΜΠΑΡΑΛΗΜΠΤΗC ΝΟΧC ΕΥCΩΜΑ ΕCΝΑΡΔΙ-  
 ΚΑΙΟC ΛΥΩ ΕCΝΑΖΕ ΕΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΝΨΡ-  
 ΑΓΛΘΟC ΝΨΒΩΚ ΕΠΧΙCΕ ΝΨΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ Μ- [CΠΔ]  
 ΠΟΥΘΕΙΝ· ΕΙC ΠΑΙ ΠΕ ΕΤΕΤΝΧΝΟΥ ΜΜΟΙ ΕΡΟC·  
 10 ΛCΟΥΨΩΒ ΝCΙ ΜΑΡΙΑ ΠΕΧΑC ΧΕ ΤΕΝΟΥ CΕ ΠΑΧΟ-  
 ΕΙC ΕΙΕ ΜΠΚΜ-ΜΥCΤΗΡΙΟΝ ΝΤΟC ΕΠΚΟCΜΟC ΧΕΚΑC ΕΝ-  
 ΝΕ ΠΡΩΜΕ ΜΟΥ ΖΙΤΜ ΠΜΟΥ ΕΤΗΠ' ΕΡΟC ΖΙΤΝ ΝΑΡΧΩΝ  
 ΝΘΙΜΑΡΜΕΝΗ· ΧΕ ΕΨΩΠΕ ΕCΗΠ' ΕΥΑ ΕΤΡΕCΜΟΥ ΖΙΤΝ  
 ΤCΗCΕ· Η ΕΤΡΕCΜΟΥ ΖΙΤΝ ΜΜΟΥΕΙΟΟΥΕ Η ΞΝ ΖΕΝΒΑ-  
 15 CΑΝΟC ΜΝ ΖΕΝΒΑCΑΝΙCΜΟC ΜΝ ΖΕΝΖΥΒΡΙCIC ΕΤΞΝ Ν-  
 ΝΟΜΟC Η ΖΙΤΝ ΚΕΜΟΥ ΕCΖΟΟΥ· ΕΙΕ ΜΠΚΜ-ΜΥCΤΗΡΙΟΝ  
 ΕΠΚΟCΜΟC ΧΕΚΑC ΕΝΝΕ ΠΡΩΜΕ ΜΟΥ ΝΖΗΤΟΥ ΖΙΤΝ Ν-  
 ΑΡΧΩΝ ΝΘΙΜΑΡΜΕΝΗ· ΑΛΛΑ ΧΕΚΑC ΕCΕΜΟΥ ΞΝ ΟΥΜΟΥ  
 ΝΨΠΝΨΩΠ· ΧΕΚΑC ΕΝΝΕCΨΠ-ΑΛΛΥ ΝΖΙCΕ ΖΙΤΝ ΝΕΙ-  
 20 ΜΟΥ ΝΤΕΙΜΙΝΕ· ΕΒΟΛ ΓΑΡ ΧΕ ΑΝΟΝ ΝΖΟΥΟ ΝΑΨΕ ΝΕΤ-  
 ΠΗΤ' ΝCΩΝ ΕΤΒΗΗΤΚ· ΛΥΩ ΝΑΨΕ ΝΕΤΔΙΩΚΕ ΝCΩΝ [CΠΔ<sup>b</sup>]  
 ΕΤΒΕ ΠΕΚΡΑΝ· ΧΕΚΑC ΕΥΨΑΝΒΑCΑΝΙΖΕ ΜΜΟΝ ΕΝΕΧΩ  
 ΜΠΜΥCΤΗΡΙΟΝ ΝΤΝΕΙ ΕΒΟΛ ΞΝ CΩΜΑ ΝΤΕΥΝΟΥ ΕΜ-  
 ΠΝΨΠ-ΑΛΛΥ ΝΖΙCΕ· ΑCΟΥΨΩΞΜ ΝCΙ ΠCΩΡ ΠΕΧΑC ΝΝΕC-  
 25 ΜΑΘΗΤΗC ΤΗΡΟΥ ΧΕ ΕΤΒΕ ΠΕΨΑΧΕ ΕΤΕΤΝΨΙΝΕ  
 ΜΜΟΙ ΕΡΟC ΛΙΧΟΟC ΝΗΤΝ ΝΚΕCΟΠ· ΑΛΛΑ CΩΤΜ ΟΝ  
 ΤΑΧΟΟC ΕΡΩΤΝ ΝΚΕCΟΠ· ΟΥΜΟΝΟΝ ΝΤΩΤΝ ΑΛΛΑ  
 ΡΩΜΕ ΝΙΜ' ΕΤΝΑΧΩΚ ΕΒΟΛ ΜΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ

that *soul* to one another *until* they cast it before the *Virgin* of the Light. And the *Virgin* of the Light *seals* it with the sign of the Kingdom of the Ineffable. And she gives it to her *paralemptores*, and the *paralemptai* cast it into a *body* which will become *righteous* and find the *mysteries* of the light and become *good*, and go to the height and *inherit* the Kingdom of the Light. Behold this is what you ask me.”

109. Maria answered and said : “Now at this time, my Lord, hast thou not brought *mysteries* into the *world* so that a man should not die through the death which is allotted to him by the *archons* of the *Heimarmene*, whether it be allotted to one that he should die by the sword, *or* that he should die by water, *or* in *torments* and *tortures* and *ill-treatment* in the *laws*, *or* by another bad death? Hast thou not brought *mysteries* into the world so that with them a man should not die through the *archons* of the *Heimarmene*, *but* that he should die by a sudden death so that he should not suffer any afflictions through deaths of this kind? *For* they are very many which persecute us for thy sake. And they are many which *persecute* us for the sake of thy name, so that when they *torment* us we may say the *mystery*, and go forth from the *body* immediately without receiving any afflictions.”

The *Saviour* answered and said to all his *disciples* : “Concerning these words on which you question me, I have spoken to you at another time *but* hear again that I tell you once more. *Not only* you but every man who will complete the first *mystery* | of the First *Mystery* of the Ineffable, he *now* who

ΝΤΕ ΠΙΩΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΙΔΤΩΔΑΧΕ ΕΡΟΧ·  
 ΠΕΤΝΑΕΙΡΕ ΟΥΝ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΝΨΧΟΚΨ  
 ΕΒΟΛ ΞΝ ΝΕΨΧΗΜΑ ΜΝ ΝΕΨΤΥΠΟΣ ΤΗΡΟΥ ΜΝ ΝΕΨ-  
 ΣΙΝΑΣΕΡΑΤΟΥ ΕΨΕΙΡΕ ΜΕΝ ΜΜΟΧ ΝΨΝΗΥ ΔΝ ΕΒΟΛ  
 5 ΞΝ ΣΩΜΑ· ΑΛΛΑ ΜΝΝ̄ΣΑ ΤΡΕΨΧΩΚ' ΕΒΟΛ ΜΠΜΥ-  
 ΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΜΝ ΝΕΨΧΗΜΑ | ΜΝ ΝΕΨΤΥΠΟΣ  
 ΤΗΡΟΥ· ΜΝΝ̄ΣΩΣ ΔΕ ΝΑΥ ΝΙΜ' ΕΤΨΝΛΑΟΝΟΜΑΞΕ  
 ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ \*\* ΨΝΔΝΟΥΞΜ̄ ΕΝΗ ΤΗΡΟΥ <sup>СNE</sup>  
 ΕΤΗΠ' ΕΡΟΧ ΞΙΤΝ̄ ΝΑΡΧΩΝ ΝΘΙΜΑΡΜΕΝΗ· ΑΨΩ Ν-  
 10 ΤΕΥΝΟΥ ΕΤΜΜΑΥ ΨΝΗΥ ΕΒΟΛ ΞΜ̄ ΠΣΩΜΑ ΝΘΥΛΗ  
 ΝΝΑΡΧΩΝ ΑΨΩ ΤΕΨΨΥΧΗ ΝΑΡ-ΟΥΝΟΔ ΝΑΠΟΡΡΟΙΑ  
 ΝΟΥΟΕΙΝ ΝΣΩΛ ΕΠΧΙΣΕ ΑΨΩ ΝΣΧΩΤΕ ΝΤΟΠΟΣ ΝΙΜ  
 ΝΤΕ ΝΑΡΧΩΝ ΜΝ ΤΟΠΟΣ ΝΙΜ' ΝΤΕ ΠΟΥΟΕΙΝ ΞΩΣ  
 ΨΑΝΤΣΒΩΚ ΕΠΤΟΠΟΣ ΝΤΕΣΜΝΤΕΡΟ· ΟΥΤΕ ΜΕΣΨ-  
 15 ΑΠΟΨΑΣΙΣ ΟΥΤΕ ΑΠΟΛΟΓΙΑ ΞΝ ΑΛΛΥ ΝΤΟΠΟΣ· ΟΥΑΤ-  
 ΣΥΜΒΟΛΟΝ ΓΑΡ ΤΕ·

ΝΑΪ ΔΕ ΝΤΕΡΕΨΧΟΟΥ ΝΣΙ ΙΣ̄ ΛΣΟΥΩΞ ΕΤΟΟΤΣ̄ ΝΣΙ  
 ΜΑΡΙΑ ΑΣΠΑΣΤΣ̄ ΕΞΝ̄ ΝΟΥΕΡΗΤΕ ΝΙΣ̄ ΑΣΨΠΙ ΕΡΟΟΥ ΠΕ-  
 ΧΑΣ ΧΕ ΠΑΧΟΕΙΣ ΕΤΙ ΨΝΑΨΙΝΕ ΜΜΟΚ ΔΩΛΠ̄ ΝΔΝ  
 20 ΕΒΟΛ' ΑΨΩ ΜΠΡΞΩΠ' ΕΡΟΝ· ΑΨΟΥΩΞΜ̄ ΝΣΙ ΙΣ̄ ΠΕΧΑΨ  
 ΜΜΑΡΙΑ ΧΕ ΨΙΝΕ ΝΣΑ ΠΕΤΕΤΝΨΙΝΕ ΝΣΩΨ· \* ΑΨΩ ΛΝΟΚ <sup>СNE</sup><sup>b</sup>  
 ΨΝΑΣΩΛΠ̄ ΝΗΤΝ̄ ΕΒΟΛ ΞΝ ΟΥΠΑΡΡΗΣΙΑ ΑΞΝ̄ ΠΑΡΑΒΟΛΗ·  
 ΛΣΟΥΩΞΜ̄ ΝΣΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ ΕΪΕ ΜΠΚΜ-  
 ΜΥΣΤΗΡΙΟΝ ΕΠΚΟΣΜΟΣ ΕΤΒΕ ΤΜΝΤΞΗΚΕ' ΜΝ ΤΜΝΤΡΜ-  
 25 ΜΛΟ· ΑΨΩ ΕΤΒΕ ΤΜΝΤΣΩΒ ΜΝ ΤΜΝΤΧΩΩΡΕ· ΑΨΩ

1 ΝΤΕ ΠΙΩΡΠ̄ . . . ΜΠΜΥΣΤΗΡΙΟΝ written below in margin.

25 MS ΜΝ Μ; Μ expunged.



will perform that *mystery* and complete it in its *patterns* and all its *types* and its stations, when *indeed* he performs it he does not come forth from the *body*, but after he has completed that *mystery* with its *patterns* and all its *types*. Now thereafter, every time he will *invoke* that *mystery* he will be saved from all those things which are allotted to him by the *archons* of the *Heimarmene*. And in that hour he will come forth from the *body* of *matter* of the *archons*, and his *soul* will become a great *outpouring* of light and will fly to the height, and penetrate all the *places* of the *archons* and all the *places* of the light, until it goes to the *place* of its kingdom. *Neither* does it give *answers* nor *defences* in any *place*, for it is without *secret sign*."

110. Now when Jesus said these things Maria continued again, she prostrated herself at the feet of Jesus, she kissed them and said: "My Lord, *yet still* I will question thee. Reveal to us and do not conceal from us." Jesus answered and said to Maria: "Question that which you question, and I will reveal to you *openly* without *parable*."

Maria answered and said: "My Lord, hast thou not brought *mysteries* to the *world* concerning poverty and riches<sup>1</sup>, and concerning weakness and strength, and | con-

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<sup>1</sup> (24) poverty and riches etc.; lit. the poverty and the riches etc.

ΕΤΒΕ Ν̄CINHCIC Μ̄Ν Ν̄CΩΜΑ ΕΤΟΥΟΧ· ΖΑΠΑΣ ΖΑΠΛΩC  
 ΕΤΒΕ ΝΑΪ Ν̄ΤΕΪΜΙΝΕ ΤΙΡΟΥ ΧΕΚΑΣ ΕΝΩΑΝΒΩΚ ΕΖΡΑΪ  
 Ζ̄Ν Ν̄ΤΟΠΟC Ν̄ΤΕΧΩΡΑ· ΑΥΩ Ν̄CΕΤ̄ΜΠΙCΤΕΥΕ ΕΡΟΝ  
 ΑΥΩ Ν̄CΕΤ̄ΜCΩΤ̄Μ Ν̄CΑ ΝΕΝΩΑΧΕ· Ν̄Τ̄ΝΕΙΡΕ Ν̄ΟΥΜΥC-  
 5 ΤΗΡΙΟΝ Ν̄ΤΕΪΜΙΝΕ Ζ̄Ν Ν̄ΤΟΠΟC ΕΤ̄ΜΜΑΥ· ΧΕΚΑΣ ΕΥΕ-  
 ΕΙΜΕ ΑΛΗΘΩC Ζ̄Ν ΟΥΜΕ ΧΕ ΕΝΚΗΡΥCCE Ν̄ΝΩΑΧΕ (Μ̄-  
 ΠΝΟΥΤΕ) Μ̄ΠΤΗΡ̄· ΑΦΟΥΩΖ̄Μ Ν̄ΒΙ ΠCΩΡ̄ ΠΕΧΛΑΧ Μ̄ΜΑ-  
 ΡΙΑ Ζ̄Ν ΤΜΗΤΕ Ν̄ΜΜΑΘΗΤΗC ΧΕ ΕΤΒΕ ΠΕΪΜΥCΤΗΡΙΟΝ  
 ΕΤΕΤ̄ΝΩΙΝΕ Μ̄ΜΟΪ ΕΡΟΧ ΑΪΤ̄ΑΛΛ̄Χ ΝΗΤ̄Ν Ν̄ΚΕCΟΠ ΑΛΛΑ [CNE']  
 10 Τ̄ΝΑΟΥΩΖ̄Μ ΟΝ Ν̄ΤΑΧΩ ΕΡΩΤ̄Ν Μ̄ΠΩΑΧΕ· ΤΕΝΟΥ CΕ  
 ΟΥΝ ΜΑΡΙΑ ΟΥΜΟΝΟΝ Ν̄ΤΩΤ̄Ν ΑΛΛΑ ΡΩΜΕ ΝΙΜ' ΕΤΝΑ-  
 ΧΩΚ ΕΒΟΛ Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΤΟΥΝΕC-ΡΕCΗΜΟΟΥΤ· ΠΑΪ  
 ΩΑΧΘΕΡΑΠΕΥΕ Ν̄ΝΔΑΙΜΟΝΙΟΝ Μ̄Ν ΜΟΚΖ̄C ΝΙΜ· Μ̄Ν ΩΩ-  
 ΝΕ ΝΙΜ· ΑΥΩ Μ̄Ν Ν̄ΒΛΛΕΕΥ· ΑΥΩ Μ̄Ν Ν̄CΑΛΛΕΕΥ Μ̄Ν Ν̄-  
 15 CΑΝΑΣ· Μ̄Ν Ν̄ΕΜΠΟ· Μ̄Ν Ν̄ΚΩΦΟC· ΠΑΪ Ν̄ΤΑΪΤΑΛΛ̄Χ ΝΗ-  
 Τ̄Ν Μ̄ΠΙΟΥΟΕΙΩ· ΠΕΤΝΑΧΙ ΕΟΥΜΥCΤΗΡΙΟΝ Ν̄ΧΧΟΚ̄  
 ΕΒΟΛ· Μ̄Ν̄CΩC CΕ ΕCΩΑΝΑΙΤΙ Ν̄ΖΩΒ ΝΙΜ· Μ̄ΝΤ̄ΖΗΚΕ ΖΙ  
 Μ̄ΝΤ̄Ρ̄ΜΜΛΟ· Μ̄ΝΤ̄CΩΒ ΖΙ Μ̄ΝΤ̄ΧΩΩΡΕ· CΙΝΩCΙC ΖΙ CΩ-  
 ΜΑ ΕCΟΥΟΧ· Μ̄Ν ΘΕΡΑΠΙΑ ΝΙΜ' Ν̄ΤΕ ΠCΩΜΑ· ΑΥΩ Μ̄Ν  
 20 ΠΤΟΥΝΕC-ΡΕCΗΜΟΟΥΤ· ΑΥΩ ΕΘΕΡΑΠΕΥΕ Ν̄ΝCΑΛΕ Μ̄Ν  
 Ν̄ΒΛΛΕΕΥ Μ̄Ν Ν̄ΚΩΦΟC Μ̄Ν Ν̄ΕΜΠΟ· Μ̄Ν ΩΩΝΕ ΝΙΜ Μ̄Ν  
 ΜΟΚΖ̄C ΝΙΜ· ΖΑΠΑΣ ΖΑΠΛΩC ΠΕΤΝΑΧΩΚ ΕΒΟΛ Μ̄ΠΜΥC-  
 ΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΧΑΙΤΙ Ν̄ΖΩΒ ΝΙΜ' ΕΝΤΑΪΧΟΟΥ CΕΝΑ-  
 ΩΩΠΕ ΝΑΧ Ζ̄Ν ΟΥCΠΟΥΔΗ· [CNE<sup>b</sup>]

1 MS Ν̄CINHCIC; but line 18 CΙΝΩCΙC; perhaps read ΚΙΝΗCΙC; cf. 210.23.

7 Μ̄ΠΝΟΥΤΕ omitted.

13 MS ΠΑΪ ΩΑΧΘΕΡΑΠΕΥΕ; read ΠΑΪ ΕΩΑΧΘΕΡΑΠΕΥΕ.

16 MS ΠΕΤΝΑΧΙ ΕΟΥΜΥCΤΗΡΙΟΝ; read ΠΕΤΝΑΧΙ Π̄ΟΥΜΥCΤΗΡΙΟΝ.

cerning *plagues*<sup>1</sup> and sound *bodies*, in a word, all things of this kind? So that when we go to *places* of the *country*, and they do not *believe* us and they do not listen to our words, and we perform a *mystery* of this kind in those *places*, then they know *truly* and verily that we are *preaching* the words <of the God> of All.”

The *Saviour* answered and said to Maria in the midst of the *disciples*: “Concerning this *mystery* upon which you question me, I gave it to you once, *but* I will repeat again and say the word to you. *Now* at this time, Maria, *not only* you *but* all men who will complete the *mystery* of the raising of the dead: this *cures demons* and all pains and all sicknesses and the blind and the lame and the maimed and the dumb and the *deaf*, this I have given to you once. He who will take a *mystery* and complete it, if now afterwards he *asks* for anything: poverty and riches, weakness and strength, *plague* or sound *body*, and all *cures* of the *body*, and the raising of the dead, and *curing* of the lame and the blind and the *deaf* and the dumb and all sicknesses and pains, *in a word*, he who completes that *mystery* and *asks* for any thing which I have said, it will happen to him *with speed*.” |

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<sup>1</sup> (1, 18) plague(s); Till : movement(s) (see 210.23).

ΝΑΪ ΣΕ ΝΤΕΡΕΧΧΟΟΥ Ν̄ΣΙ ΠΣΩΤΗΡ· ΛΥΕΙ' ΕΘΗ Ν̄ΣΙ  
 Μ̄ΜΑΘΗΤΗΣ ΛΥΩΨ ΕΒΟΛ ΤΗΡΟΥ ΖΙ ΝΕΥΕΡΗΥ ΕΥΧΩ  
 Μ̄ΜΟΣ ΧΕ ΠΣΩΤΗΡ ΑΚΛΒΤ̄Ν ΕΜΑΨΟ ΕΜΑΨΟ ΕΒΟΛ Ν̄Μ-  
 Μ̄ΝΤΝΟΣ ΕΤ̄ΚΧΩ Μ̄ΜΟΟΥ ΝΑΝ ΛΥΩ ΧΕ ΑΚΧΙ Ν̄ΝΕΝ-  
 5 ΨΥΧΗ ΛΥΩ ΛΥΡ̄ΣΟΪ Ν̄ΕΙ' ΕΒΟΛ Ν̄ΖΗΤ̄Ν ΕΣΟΥΝ' ΕΡΟΚ·  
 ΕΒΟΛ ΓΑΡ ΧΕ ΖΕΝΕΒΟΛ Ν̄ΖΗΤ̄Κ ΝΕ· ΤΕΝΟΥ ΣΕ ΕΤΒΕ  
 ΝΕΪΜ̄ΝΤΝΟΣ ΑΥΛΙΒΕ Ν̄ΣΙ ΝΕΝΨΥΧΟΟΥΕ ΝΑΪ ΕΤ̄ΚΧΩ Μ̄-  
 ΜΟΟΥ ΕΡΟΝ· ΛΥΩ ΛΥΘΛΙΒΕ ΕΜΑΨΟ ΕΜΑΨΟ ΕΥΟΥΨ  
 ΕΕΙ' ΕΒΟΛ Ν̄ΖΗΤ̄Ν ΕΠΧΙΣΕ ΕΠΤΟΠΟΣ ΕΤΕΚΜ̄ΝΤΕΡΟ· ΝΑΪ  
 10 ΣΕ ΝΤΕΡΟΥΧΟΟΥ Ν̄ΣΙ Μ̄ΜΑΘΗΤΗΣ ΛΧΟΥΩΣ ΟΝ ΕΤΟ-  
 ΟΤ̄Ç Ν̄ΣΙ ΠΣΩΤΗΡ ΠΕΧΛΑÇ Ν̄ΝΕΜΑΘΗΤΗΣ· ΧΕ ΕΤΕΤ̄Ν-  
 ΨΑΝΒΩΚ' ΕΣΕΝΠΟΛΙΣ Η̄ ΖΕΝΜ̄ΝΤΕΡΟ Η̄ ΖΕΝΧΩΡΑ· ΚΗ-  
 ΡΥΣΣΕ ΝΑΥ Ν̄ΨΟΡ̄Π ΕΤΕΤ̄ΝΧΩ Μ̄ΜΟΣ ΧΕ ΨΙΝΕ Ν̄ΝΑΥ  
 ΝΙΜ· ΛΥΩ Μ̄ΠΡΚΑΤΕΤΗΥΤ̄Ν ΕΒΟΛ· ΖΕΩΣ ΨΑΝΤΕΤ̄Ν- <sup>CTIK</sup>  
 15 ΣΙΝΕ Ν̄ΜΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ· ΝΑΪ ΕΤΝΑΧΙΤΗΥΤ̄Ν  
 ΕΣΟΥΝ ΕΤ̄Μ̄ΝΤΕΡΟ Μ̄ΠΟΥΘΕΙΝ· ΛΧΙΣ ΕΡΟΟΥ ΧΕ ΞΡ-  
 ΤΗΥΤ̄Ν ΕΡΩΤ̄Ν ΕΝΕΣΒΩ Μ̄ΠΑΛΛΗ ΕΜΜΟΝ ΟΥΝ ΟΥΜΗ-  
 ΗΨΕ ΝΗΥ Ζ̄Μ ΠΑΡΑΝ ΕΥΧΩ Μ̄ΜΟΣ ΧΕ ΑΝΟΚ ΠΕ ΕΝ-  
 ΑΝΟΚ' ΑΝ ΠΕ· ΛΥΩ ΣΕΝΑΠΛΑΝΑ Ν̄ΟΥΜΗΗΨΕ· ΤΕΝΟΥ  
 20 ΣΕ ΡΩΜΕ ΝΙΜ ΕΤΝΗΥ ΕΡΑΤΤΗΥΤ̄Ν Ν̄ΣΕΠΙΣΤΕΥΕ ΕΡΩ-  
 Τ̄Ν ΛΥΩ Ν̄ΣΕΣΩΤ̄Μ Ν̄ΣΑ ΝΕΤ̄ΝΨΑΧΕ· ΛΥΩ Ν̄ΣΕΕΙΡΕ  
 Μ̄ΠΕΜΨΑ Ν̄ΜΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ· ΕΙΕ † ΝΑΥ Ν̄Μ-  
 ΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ ΛΥΩ Μ̄ΠΡ̄ΣΟΠΟΥ ΕΡΟΟΥ· ΛΥΩ  
 ΠΕΤ̄ΜΨΑ Ν̄ΜΜΥΣΤΗΡΙΟΝ ΕΤΧΟΣΕ ΤΑΛΥ ΝΑÇ· ΛΥΩ  
 25 ΠΕΤ̄ΜΨΑ Ν̄ΜΜΥΣΤΗΡΙΟΝ ΕΤΣΟΒ̄Κ ΤΑΛΥ ΝΑÇ· ΛΥΩ

9 MS Ν̄ΤΕΚΜ̄ΝΤΕΡΟ.

17 MS originally ΕΝΙΣΒΩ; I altered to G in later hand.

Now when the *Saviour* said these things, the *disciples* came forward, they all cried out together, saying: “O *Saviour*, thou hast maddened us exceedingly with the great things which thou hast said to us, and because thou didst take away our *souls* and they strove to come forth from us towards thee, *for* they are from thee<sup>1</sup>. Now at this time because of these great things which thou hast said to us, our *souls* have been maddened, and they were *afflicted* exceedingly, wishing to come forth from us to the height to the *place* of thy kingdom.”

111. Now when the *disciples* said these things the *Saviour* continued again, he said to his *disciples*: “When you go to *cities or kingdoms or countries, preach* to them first, saying: seek at all times and do not cease *until* you find the *mysteries* of the light, which will take you into the Kingdom of the Light. Say to them: beware of *erroneous* teachings, for many will come in my name, saying: I am he, although it is not I, and will lead many into *error*\*. Now at this time to all men who come before you and *believe* in you and hear your words and do what is worthy of the *mysteries* of the light, give to them the *mysteries* of the light and do not conceal them from them. And to him that is worthy of the *mysteries* which are superior, give them to him. And to him that is worthy of the *mysteries* which are inferior, give them to him and |

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\* Mt. 24.4, 5

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<sup>1</sup> (6) they are from thee; Schmidt: we are from thee.

ΜΠΡΖΕΠ-ΛΑΛΥ ΕΛΛΑΥ· ΠΜΥΣΤΗΡΙΟΝ ΝΤΟϢ ΜΠΤΟΥΝΕΣ-  
 ΡΕϢΜΟΟΥΤ' ΑΥΩ ΕΘΕΡΑΠΕΥΕ ΝΝΩΩΝΕ ΜΠΡΤΑΛϢ Ν-  
 ΛΑΛΥ ΟΥΔΕ ΜΠΡ†ΣΒΩ ΝΖΗΤϢ ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜ-  
 ΜΑΥ ΠΑΝΑΡΧΩΝ ΠΕ· ΝΤΟϢ ΜΝ ΝΕϢΟΝΟΜΑϢΙΑ ΤΗΡΟΥ·  
 5 ΕΤΒΕ ΠΑΙ ΟΥΝ \*ΜΠΡΤΑΛϢ ΝΛΑΛΥ ΟΥΔΕ ΜΠΡ†ΣΒΩ Ν- <sup>CNZ</sup> b  
 ΖΗΤϢ· ΖΕΩΣ ΨΑΝΤΕΤΝΤΑΧΡΟ ΝΤΠΙϢΤΙϢ ΖΜ ΠΚΟϢΜΟϢ  
 ΤΗΡϢ· ΧΕΚΑϢ ΕΤΕΤΝΨΑΝΒΩΚ' ΕΖΡΑΙ ΕΖΕΝΠΟΛΙϢ· Η  
 ΖΕΝΧΩΡΑ ΑΥΩ ΝΣΕΤΜΨΕΠΤΗΥΤΝ ΕΡΟΟΥ ΑΥΩ ΝΣΕ-  
 ΤΜΠΙϢΤΕΥΕ ΕΡΩΤΝ ΝΣΕΤΜΣΩΤΜ ΝΣΑ ΝΕΤΝΨΑΧΕ· Ν-  
 10 ΤΕΤΝΤΟΥΝΕΣ-ΖΕΝΡΕϢΜΟΟΥΤ ΖΝ ΝΤΟΠΟϢ ΕΤΜΜΑΥ·  
 ΑΥΩ ΝΤΕΤΝΘΕΡΑΠΕΥΕ ΝΝΩΛΛΕΕΥ ΜΝ ΝΒΛΛΕΕΥ ΜΝ  
 ΝΩΩΝΕ ΕΤΨΒΕΙΛΕΙΤ ΖΝ ΝΤΟΠΟϢ ΕΤΜΜΑΥ· ΑΥΩ ΕΒΟΛ  
 ΖΙΤΝ ΝΑΙ ΤΗΡΟΥ ΝΤΕΙΜΙΝΕ· ΣΕΝΑΠΙϢΤΕΥΕ ΕΡΩΤΝ ΧΕ  
 ΕΤΕΤΝΚΗΡΥϢΣΕ ΜΠΝΟΥΤΕ ΜΠΤΗΡϢ· ΑΥΩ ΝΣΕΠΙϢΤΕΥΕ  
 15 ΨΑΧΕ ΝΙΜ' ΝΤΕΤΗΥΤΝ· ΕΤΒΕ ΠΑΙ ΘΕ ΟΥΝ ΝΤΑΙ†  
 ΝΗΤΝ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΖΕΩΣ ΨΑΝΤΕΤΝΤΑΧΡΟ  
 ΝΤΠΙϢΤΙϢ ΖΜ ΠΚΟϢΜΟϢ ΤΗΡϢ·

ΝΑΙ ΘΕ ΝΤΕΡΕϢΧΟΟΥ ΝΒΙ ΠΣΩΡ ΑϢΟΥΩ2 ΟΝ ΕΤΟΟΤϢ  
 ΖΜ ΠΨΑΧΕ ΠΕΧΑϢ ΜΜΑΡΙΑ ΧΕ ΤΕΝΟΥ ΘΕ ΟΥΝ ΣΩΤΜ  
 20 ΜΑΡΙΑ· ΕΤΒΕ ΗΨΑΧΕ ΕΝΤΑΨΝΤ ΕΡΟϢ ΧΕ ΝΙΜ ΠΕΤΑΝΑΓ- [CNIH]  
 ΚΑΖΕ ΜΠΡΩΜΕ ΖΕΩΣ ΨΑΝΤϢΡΝΟΒΕ· ΤΕΝΟΥ ΘΕ (ΣΩΤΜ  
 ΧΕ) ΨΑΥΜΙϢΕ ΜΠΨΗΡΕ ΨΗΜ' ΕΡΕ Τ'ΟΜ ΣΟΒΚ ΝΖΗΤϢ·  
 ΑΥΩ ΕΣΣΟΒΚ ΝΖΗΤϢ ΝΒΙ ΤΕΨΥΧΗ· ΑΥΩ ΕϢΟΒΚ ΝΖΗΤϢ  
 ΝΒΙ ΠΚΕΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΖΑΠΛΞ ΖΑΠΛΩϢ ΕΥΣΟΒΚ Μ-

12 MS ΕΤΨΒΕΙΛΕΙΤ; ε inserted over ι.

18 MS originally ΑϢΟΥΩΖΜ; μ expunged.

21 ΣΩΤΝΙ ΧΕ omitted.

do not conceal anything from anyone. Do not give the *mystery* of the raising of the dead and *healing* of the sick to anyone *nor* teach in it, for that *mystery* is of the *archons*, it and all its *invocations*. For this reason *now* do not give it to anyone *nor* teach in it *until* you confirm the *faith* in the whole *world*. So that when you go into *cities* or *countries*, and they do not receive you and they do not *believe* you and they do not listen to your words, then raise the dead in those *places*, and *cure* the lame and the blind and the various sicknesses in those *places*. And by means of all such things as these they will *believe* you, that you are *preaching* the God of All, and will *believe* all words of yours. *Now* for this reason I have given you that *mystery* *until* you confirm the *faith* in the whole *world*.”

Now when the *Saviour* had said these things he continued again with the discourse. He said to Maria: “*Now* at this time hear, Maria, concerning the word about which you questioned me: ‘Who *compels* men *until* they commit sin?’

Now at this time <hear>: when the child is born, the power in him is small, and the *soul* in him is small, and the *spirit counterpart* also is small in him. *In a word*, | the three

ΠΩΘΟΜΝΤ' 21 ΝΕΥΕΡΗΥ · ΕΜΝΛΛΑΥ ΜΜΟΟΥ ΛΙΣΘΛΝΕ  
 ΕΛΛΑΥ Ν2ΩΒ' ΕΙΤΕ ΠΕΤΝΑΝΟΥ4 ΕΙΤΕ ΠΕΘΟΟΥ · ΕΒΟΛ  
 ΜΠΕ2ΡΩΥ ΝΤΒΩΕ ΕΤ2ΟΡΩΥ ΕΜΑΩΟ · ΛΥΩ ΟΝ Ε4ΣΟΒΚ  
 Ν6Ι ΠΚΕΣΩΜΑ ΛΥΩ ΩΑΡΕ ΠΩΗΡΕ ΩΗΜ' ΟΥΩΜ ΕΒΟΛ 2Ν  
 5 ΝΕΤΡΥΦΟΟΥΕ ΜΠΚΟΣΜΟΣ ΝΤΕ ΝΑΡΧΩΝ · ΛΥΩ ΩΑΡΕ  
 Τ6ΟΜ ΣΩΚ' ΝΑΣ ΕΒΟΛ' ΜΠΜΕΡΟΣ ΝΤ6ΟΜ' ΕΤ2Ν ΝΕΤΡΥ-  
 ΦΟΟΥΕ · ΛΥΩ ΩΑΡΕ ΤΕΨΥΧΗ ΣΩΚ' ΝΑΣ ΕΒΟΛ ΜΠΜΕ-  
 ΡΟΣ ΝΤΕΨΥΧΗ ΕΤ2Ν ΝΕΤΡΥΦΟΟΥΕ · ΛΥΩ ΩΑΡΕ ΠΑΝ-  
 ΤΙΜΙΜΟΝ ΜΠΝΑ ΣΩΚ' ΝΑ4 ΕΒΟΛ ΜΠΜΕΡΟΣ ΝΤΚΑΚΙΑ  
 10 ΕΤ2Ν' ΝΕΤΡΥΦΟΟΥΕ ΜΝ ΝΕ4ΕΠΙΘΥΜΙΑ · ΛΥΩ ΩΑΡΕ [CPIII<sup>b</sup>]  
 ΠΣΩΜΑ 2ΩΩ4 ΣΩΚ ΝΑ4 ΝΘΥΛΗ ΕΝΣΑΙΣΘΑΝΕ ΑΝ ΕΤ2Ν  
 ΝΕΤΡΥΦΟΟΥΕ · ΤΜΟΙΡΑ ΝΤΟ4 ΜΕΣΧΙ ΕΒΟΛ 2Ν ΝΕΤΡΥ-  
 ΦΟΟΥΕ · ΕΒΟΛ ΧΕ ΝΣΤΗ2 ΑΝ Ε2ΟΥΝ ΝΜΜΑΥ · ΑΛΛΑ  
 Τ6ΟΤ ΕΩΑΣΕΙ' ΕΠΚΟΣΜΟΣ Ν2ΗΤΣ ΩΑΣΒΩΚ' ΟΝ Ν2ΗΤΣ  
 15 ΛΥΩ ΚΑΤΑ ΚΟΥΙ' ΚΟΥΙ' ΩΑΡΕ Τ6ΟΜ ΜΝ ΤΕΨΥΧΗ ΜΝ  
 ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΩΑΥΡΝΟΣ · ΛΥΩ ΩΑΡΕ ΠΟΥΑ-ΠΟΥΑ  
 ΜΜΟΟΥ ΩΑΧΑΙΣΘΑΝΕ ΚΑΤΑ ΤΕ4ΦΥΣΙΣ · Τ6ΟΜ ΜΕΝ  
 ΩΑΣΑΙΣΘΑΝΕ ΕΩΙΝΕ ΝΣΑ ΠΟΥΟΕΙΝ ΜΠΧΙΣΕ · ΤΕΨΥΧΗ  
 2ΩΩΣ ΩΑΣΑΙΣΘΑΝΕ ΕΩΙΝΕ ΝΣΑ ΠΤΟΠΟΣ ΝΤΔΙΚΑΙΟ-  
 20 ΣΥΝΗ ΠΑΙ' ΕΤΤΗ2 · ΕΤΕ ΝΤΟ4 ΠΕ ΠΤΟΠΟΣ ΝΤΣΥΓΚΡΑ-  
 ΣΙΣ · ΠΑΝΤΙΜΙΜΟΝ 2ΩΩ4 ΜΠΝΑ ΩΑ4ΩΙΝΕ ΝΣΑ ΚΑΚΙΑ  
 ΤΗΡΟΥ ΜΝ ΝΕΠΙΘΥΜΙΑ ΜΝ ΝΟΒΕ ΝΙΜ · ΠΣΩΜΑ 2ΩΩ4  
 ΜΕ4ΑΙΣΘΑΝΕ ΕΛΛΑΥ ΕΙΜΗΤΙ Ν4ΤΑΛΕ-6ΟΜ ΕΒΟΛ 2Ν Τ2Υ-  
 ΛΗ · ΛΥΩ ΝΤΕΥΝΟΥ ΩΑΥΑΙΣΘΑΝΕ ΜΠΩΘΟΜΝΤ' ΠΟΥΑ CΠΘ  
 25 ΠΟΥΑ ΚΑΤΑ ΤΕ4ΦΥΣΙΣ · ΛΥΩ ΩΑΡΕ (ΜΠΑΡΑΛΗΜΠΤΗΣ)

15 MS originally ΝΤΕΨΥΧΗ; Μ inserted above before Ν.

25 supply ΜΠΑΡΑΛΗΜΠΤΗΣ before ΝΕΡΙΠΛΑΙΟΣ.



together are small. None of them *feels* anything *either* good or bad, because of the weight of forgetfulness<sup>1</sup> which is very heavy. And again he is small in his *body*, and the child eats from the *foods*<sup>2</sup> of the *world* of the *archons*, and the power draws to itself from the *part* of the power which is in the *foods*. And the *soul* draws to itself from the *part* of the *soul* which is in the *foods*. And the *spirit counterpart* draws to itself from the *part* of the *evil* which is in the *foods*, and also his (the child's) *desires*<sup>3</sup>. And on the other hand the *body* draws to itself from the *insensate matter* which is in the *foods*. *Destiny*, however, is not taken from the *foods*, because it is not mixed with them. *But* the form which comes to the *world* with it also goes with it. And little *by* little the power and the *soul* and the *spirit counterpart* become greater. And each one of them *perceives according to his nature*. The power *perceives* in order to seek the light of the height. The *soul*, on the other hand, *perceives* in order to seek the *place* of *righteousness* which is mixed, which is the *place* of the *mixing*. The *spirit counterpart* however seeks all *evil* and the *desires* and all sins. The *body* does not itself *perceive* anything *unless* it receives power from the *matter*. And straightway each one of the three *perceives* according to its *nature*. And the | *erinaioi* (<*paralemptai*>) instruct the

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<sup>1</sup> (3) forgetfulness; Till : inability to perceive.

<sup>2</sup> (5-13) foods; perhaps delicacies; see Epiph. 26.9.

<sup>3</sup> (10) his (the child's) desires; Till : its (the part's) desires; Schmidt : its (the spirit's) desires.

NĒRINAIOS ZWOY ΦΑΥΤΑΥΟ NĒNΛITΟΥΡΓOC NĒEAKO-  
 ΛΟΥΘI NAY· NĒCĒPMĒNTPĒ NĒNOBE NIM ETOYĒIPĒ M-  
 MOOY· ETBE ΘE ETOYNAKOΛAZE MĒMOOY ZN NEKPI-  
 CIC· AYW MĒNĒCA NAI ON ΦAPE ΠANTIMIMON MĒNNA·  
 5 ΦAЧEΠINOI AYW NĒAIΘANĒ NĒNNOBE THPOY· MĒ MPE-  
 ΘOOY ENTAYZONOY ETOOTĒ ETEΨYXH NĒI NĒAPXΩN  
 NTNOΘ NĒIMAPMENH· AYW NĒAAAY NTETΨYXH· AYW  
 ΦAPE TCOM ETIZOYN ΦACKIM' ETEΨYXH· ETPEC-  
 WINĒ NCA ΠTOΠOC MΠOYΘEIN· AYW MĒ TMNTNOYTE  
 10 THPC· AYW ΦAPE ΠANTIMIMON MĒNNA ΦAЧPIKE NTET-  
 ΨYXH AYW ΦAЧANAGKAZE MĒMOC NĒTPPECEIPĒ NNEЧA-  
 NOMIA THPOY· AYW MĒ NEЧΠAΘOC THPOY· MĒ NEЧ-  
 NOBE THPOY ECMHN EBOL' AYW ΦAЧCΩ EЧTO [NOY]- <sup>CTIĒ</sup>  
 ETEΨYXH· AYW EЧO NAXXE EPOC· EЧTPPECEIPĒ N-  
 15 NEIPEΘOOY THPOY MĒ NEINOBE THPOY· AYW ΦAЧ-  
 TΩBC NĒNΛITΟΥΡΓOC NĒRINAIOS XE EYĒPMĒNTPĒ EPOC  
 ZN NOBE NIM EЧNATPECEIPĒ MĒMOOY· ETI ON ECEI'  
 ECNAMTON MĒMOC ZN TAYΩH (H) ZM PEZOY· ΦAЧKIM'  
 EPOC ZN ZENPACOY· H ZN ZENEΠIΘYMIANTA NTENKOCMOC·  
 20 AYW ΦAЧTPPECEΠIΘYMI EZWB NIM' NTE PKOCMOC ZA-  
 ΠAZ ZANAWC ΦAЧZOKNC ENEBHYE THPOY NTAYZONOY  
 ETOOTĒ NĒI NĒAPXΩN· AYW ΦAЧΦΩΠE NAXXE MĒ  
 TETΨYXH EЧTPPECEIPĒ MPETEŒZNAS AN· TENOY OE

6 MS originally ETOOTĒ NĒI TETΨYXH NĒNAPXΩN; later altered to ETOOTĒ ETEΨYXH NĒI NĒAPXΩN.

13 MS EЧTO ΠOYETEΨYXH; read EЧTO ETEΨYXH.

18 H omitted.

*ministers to accompany them, and they bear witness to all sins which are committed, because of the manner in which they will punish them in the judgments. And after these things again the spirit counterpart observes and perceives all the sins and the wickedness which the archons of the great Heimarmene have commanded for the soul, and it (the spirit counterpart) makes them for the soul. And the power within moves the soul to seek after the place of the light and the whole Godhood. And the spirit counterpart inclines the soul and compels it to commit all its iniquities, with all its passions and all its sins continually. And it remains allotted to the soul, and it is hostile to it and causes it to commit all these wicked things and all these sins. And the erinaioi ministers seal it, because they are witnesses of it in all sins which it will cause it to commit. Yet further, when it comes to rest at night <or> by day, it moves it with dreams or with desires of the world, and it causes it to desire everything of the world. In a word, it incites it to all things which the archons have commanded for it. And it becomes hostile to the soul, causing it to do what it does not wish. Now at this time, | Maria, this*

ΟΥΝ ΜΑΡΙΑ ΕΙΓ ΠΑΙ ΠΕ ΠΧΛΧΕ ΝΤΕΨΥΧΗ· ΛΥΩ ΠΑΙ  
 ΠΕΤΑΝΑΓΚΑΖΕ ΜΜΟΣ ΖΕΩΣ ΨΑΝΤΣΡ-ΝΟΒΕ ΝΙΜ· ΤΕΝΟΥ  
 ΔΕ ΟΥΝ ΕΨΑΝΨΩΠΕ ΝΨΧΩΚ' ΕΒΟΛ ΝΒΙ ΠΕΟΥΘΕΙΩ  
 ΜΠΡΩΜΕ ΕΤΜΜΑΥ· ΝΨΩΡΠ ΜΕΝ ΨΑΣΕΙ' ΕΒΟΛ ΝΒΙ  
 5 ΤΜΟΙΡΑ ΝΣΑΓΕ ΜΠΡΩΜΕ ΕΖΟΥΝ ΕΠΜΟΥ ΖΙΤΝ ΝΑΡΧΩΝ [c<sup>z</sup>]  
 ΜΝ ΝΕΥΜΡΡΕ· ΝΑΙ ΝΤΑΥΜΟΡΟΥ ΝΖΗΤΟΥ ΖΙΤΝ ΘΙΜΑΡ-  
 ΜΕΝΗ· ΛΥΩ ΜΝΝΣΩΣ ΨΑΥΕΙ' ΝΒΙ ΜΠΑΡΑΛΛΗΜΠΤΩΡ  
 ΝΕΡΙΝΑΙΟΣ· ΝΣΕΕΙΝΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΒΟΛ ΖΝ  
 ΣΩΜΑ· ΛΥΩ ΜΝΝΣΩΣ ΨΑΡΕ ΜΠΑΛΛΑΛΗΜΠΤΩΡ ΝΕΡΙ-  
 10 ΝΑΙΟΣ ΨΑΥΡ-ΨΟΜΝΤ ΝΖΟΥ ΕΥΚΩΤΕ ΜΝ ΤΕΨΥΧΗ  
 ΕΤΜΜΑΥ ΖΡΑΙ ΖΝ ΝΤΟΠΟΣ ΤΗΡΟΥ· ΕΥΤΑΥΟ ΜΜΟΣ  
 ΕΝΔΙΩΝ ΤΗΡΟΥ ΝΤΕ ΝΚΟΣΜΟΣ· ΕΥΟΥΗΖ ΝΣΑ ΤΕΨΥ-  
 ΧΗ ΕΤΜΜΑΥ ΝΒΙ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΤΜΟΙΡΑ ΛΥΩ  
 ΨΑΡΕ ΤΣΟΜ ΑΝΑΧΩΡΙ ΕΡΑΤΣ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ·  
 15 ΛΥΩ ΜΝΝΣΑ ΨΟΜΝΤ ΝΖΟΥ ΨΑΡΕ ΜΠΑΡΑΛΛΗΜΠΤΩΡ  
 ΝΕΡΙΝΑΙΟΣ ΨΑΥΕΙΝΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ [ΕΠΕΣΗΤ] ΕΠΕ-  
 ΣΗΤ ΕΛΜΝΤΕ ΝΤΕ ΠΕΧΛΟΣ ΛΥΩ ΕΨΑΝΕΙΝΕ ΜΜΟΣ  
 ΕΠΕΣΗΤ' ΕΠΕΧΛΟΣ· ΨΑΥΤΑΑΣ ΕΤΟΥΤΟΥ ΝΝΕΤΚΟ-  
 ΛΑΖΕ· ΛΥΩ ΨΑΡΕ ΜΠΑΡΑΛΛΗΜΠΤΗΣ ΑΝΑΧΩΡΙ ΕΝΕΥΤΟ- [c<sup>z</sup> b]  
 20 ΠΟΣ ΚΑΤΑ ΤΟΙΚΟΝΟΜΙΑ ΝΝΕΖΒΗΥΕ ΝΝΑΡΧΩΝ ΕΤΒΕ  
 ΤΔΙΝΕΙ' ΕΒΟΛ ΝΝΕΨΥΧΟΟΥΕ· ΛΥΩ ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ  
 ΜΠΝΑ ΨΑΨΩΠΕ ΜΠΑΡΑΛΛΗΜΠΤΗΣ ΝΤΕΨΥΧΗ ΕΤΟ  
 ΕΡΟΣ ΕΨΟΟΥΕ ΜΜΟΣ ΚΑΤΑ ΤΚΟΛΛΑΣΙΣ ΕΤΒΕ ΝΝΟΒΕ  
 ΝΤΑΨΤΡΕΣΕΙΡΕ ΜΜΟΥ· ΛΥΩ ΨΑΨΩΠΕ ΖΝ ΟΥΝΟΣ  
 25 ΜΜΝΤΧΛΧΕ ΕΖΟΥΝ ΕΤΕΨΥΧΗ· ΛΥΩ ΕΨΑΝ ΤΕΨΥΧΗ

4 ΝΨΩΡΠ expunged after ΕΒΟΛ.

9 MS ΜΠΑΛΛΑΛΗΜΠΤΩΡ; read ΜΠΑΡΑΛΛΗΜΠΤΩΡ.

16 MS ΕΠΕΣΗΤ dittography.

is the enemy of the *soul*, and it is this which *compels* it *until* it commits all sins. *Now* at this time when the time of that man is completed, first comes the *destiny* and *guides* the man towards death by means of the *archons* and their bonds, with which they are bound by the *Heimarmene*. And afterwards the *erinaioi paralemptores* come and bring that *soul* forth from the *body*. And then the *erinaioi paralemptores* spend three days going round with that *soul* in all the *places*, and sending it to all the *aeons* of the *world*. And the *spirit counterpart* and the *destiny* follow that *soul*, and the power *withdraws* to the *Virgin* of the Light. And after three days the *erinaioi paralemptores* lead that *soul* down to Amente of the *Chaos*, and when they have brought it down to the *Chaos* they hand it over to those who *punish*. And the *paralemptai* *withdraw* to their *places according to the organization* of the works of the *archons* in relation to the coming forth of the *souls*. And the *spirit counterpart* becomes *paralemptes* of the *soul*, as it is allotted to it to reprove it by *every punishment* on account of the sins which it has caused it to commit. And it has great hostility towards the *soul*. And when the *soul* | completes the *punishments* in the

ΧΩΚ ΕΒΟΛ 2̄N̄ N̄ΚΟΛΑΣΙC 2̄N̄ ΝΕΧΛΑΟC ΚΑΤΑ N̄NΟΒΕ N̄T-  
 1 | ΛCΕΙΡΕ M̄MΟΟΥ· ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ (M̄ΠN̄Λ) N̄T̄C Ε2̄ΡΑΙ 2̄N̄  
 ΝΕΧΛΑΟC ΕCΤΟ ΕΡΟC ΕCCOO2̄Ε M̄MΟC ΚΑΤΑ ΤΟΠΟC ΕΤΒΕ  
 N̄N̄NΟΒΕ N̄ΤΑCΛΑΥ· ΑΥΩ ΨΑΧN̄T̄C ΕΒΟΛ 2̄I ΤΕ2̄IΗ N̄N̄ΑΡ-  
 5 ΧΩΝ N̄T̄MΗTE· ΑΥΩ ΕCΨΑΝΠΩ2̄ ΕΡΟΟΥ· ΨΑΥΨN̄T̄C  
 ΕM̄MΥCΤΗΡΙΟΝ N̄T̄MΟΙΡΑ· ΑΥΩ ΕCΨΑΝT̄M̄2̄Ε ΕΡΟΟΥ  
 ΨΑΥΨΙΝΕ N̄ΤΕΥΜΟΙΡΑ· ΑΥΩ ΨΑΡΕ N̄ΑΡΧΩΝ ΕT̄M̄MAY  
 ΨΑΥΚΟΛΑ2̄Ε N̄ΤΕΨΥΧΗ ΕT̄M̄MAY ΚΑΤΑ N̄NΟΒΕ ΕT- C2̄Λ  
 C̄M̄ΠΨΑ M̄MΟΟΥ· ΝΑΙ †N̄ΛΧΩ ΕΡΩT̄N̄ M̄ΠT̄YΠΟC N̄N̄ΕΥ-  
 10 ΚΟΛΑΣΙC 2̄ΡΑΙ 2̄M̄ ΠCΩΡ ΕΒΟΛ M̄ΠT̄H̄P̄· ΕCΨΑΝΨΩΠΕ  
 C̄Ε ΟΥΝ ΕCΨΑΝΧΩΚ' ΕΒΟΛ N̄6̄I ΠΕΥΟΕΙΨ N̄N̄ΚΟΛΑΣΙC  
 N̄ΤΕΨΥΧΗ ΕT̄M̄MAY 2̄ΡΑΙ 2̄N̄ ΝΕΚΡΙCΙC N̄N̄ΑΡΧΩΝ N̄T̄MΗ-  
 TE· ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ M̄ΠN̄Λ ΨΑΧΕΙΝΕ N̄ΤΕΨΥΧΗ  
 Ε2̄ΡΑΙ 2̄N̄ N̄T̄ΟΠΟC ΤΗΡΟΥ N̄N̄ΑΡΧΩΝ N̄T̄MΗTE· ΨΑΧ-  
 15 ΧΙT̄C Ε2̄ΡΑΙ M̄ΠΕMΤΟ ΕΒΟΛ M̄ΠΟΥΟΕΙΝ M̄ΠH̄· ΚΑΤΑ  
 ΤΚΕΛΕΥCΙC M̄ΠΨΟΡ̄Π̄ N̄ΡΩΜΕ ĪEΟΥ· ΑΥΩ ΨΑΧΧΙT̄C  
 ΕΡΑT̄C N̄ΤΕΚΡΙT̄H̄C ΤΠΑΡΘΕΝΟC M̄ΠΟΥΟΕΙΝ· ΨΑCΔΟΚΙ-  
 ΜΑ2̄Ε N̄ΤΕΨΥΧΗ ΕT̄M̄MAY N̄C2̄Ε ΕΡΟC ΕΥΨΥΧΗ N̄ΡΕC̄P̄-  
 ΝΟΒΕ TE· ΑΥΩ ΨΑCΝΟΥΧΕ N̄ΤΕC̄CΟM̄ N̄ΟΥΟΕΙΝ Ε2̄ΟΥΝ  
 20 ΕΡΟC ΕΤΒΕ ΠΕCΤΑ2̄Ο ΕΡΑT̄C̄· M̄N̄ ΠCΩΜΑ· M̄N̄ ΤΚΟΙΝΩ-  
 ΝΙΑ N̄ΤΑΙCΘΗCΙC· ΝΑΙ Ε†N̄ΛΧΩ M̄ΠΕΥT̄YΠΟC ΕΡΩT̄N̄  
 2̄M̄ ΠCΩΡ ΕΒΟΛ M̄ΠT̄H̄P̄· ΑΥΩ ΨΑΡΕ ΤΠΑΡΘΕΝΟC M̄- C2̄Λ b  
 ΠΟΥΟΕΙΝ ΨΑCΦΡΑΓΙ2̄Ε N̄ΤΕΨΥΧΗ ΕT̄M̄MAY· N̄CΤΑΛΟC  
 ΕΥΑ N̄N̄ΕCΠΑΡΑΛΗΜT̄H̄C· N̄CΤΡΕΥΝΟΧ̄C ΕΥCΩΜΑ ΕC-

1 MS 2̄N̄ N̄ΚΟΛΑΣΙC; better N̄N̄ΚΟΛΑΣΙC.

2 supply M̄ΠN̄Λ.

5 MS ΕCΨΑΝΠΩ2̄; read ΕCΨΑΝΠΩ2̄.

17, 18 MS originally ΨΑΧΔΟΚΙΜΑ2̄Ε and N̄C2̄Ε; 4 altered to C.

24 MS originally ΝΕCΠΑΡΑΛΗΜT̄H̄C; N̄ inserted above.

*Chaos(es)*, according to the sins which it has committed, the *spirit counterpart* brings it up from the *Chaos(es)*, as it is allotted to it to reprove it in every place on account of the sins which it has committed. And it brings it forth upon the path of the *archons* of the *Midst*. And when it reaches them they question it upon the *mysteries* of the *destiny*, and when it does not find them, they (the *archons*) seek their *destiny*. And those *archons* punish that *soul* according to the sins of which it is worthy — I will tell you the *type* of their *punishments* in the distribution of the All. Now when it happens that the time of the *punishments* of that *soul* in the *judgments* of the *archons* of the *Midst* is completed, the *spirit counterpart* brings the *soul* out of all the *places* of the *archons* of the *Midst*. It takes it into the presence of the light of the sun, according to the *command* of the First Man, *Jeu*. And it brings it before the *judge*, the *Virgin* of the Light. She *examines* that *soul* and finds that it is a *sinful soul*, and she casts into it her light-power for the sake of its setting up with the *body*, and with the *communion* of *perception* whose *type* I will tell you in the distribution of the All. And the *Virgin* of the Light *seals* that *soul* and gives it to one of her *paralemtai*, and causes them to cast it into a *body* | which

ΜΠΩΔ ΝΝΝΟΒΕ ΝΤΑΣΑΛΥ· ΛΥΩ ΖΑΜΗΝ †ΧΩ ΜΜΟΣ  
 ΕΡΩΤῆΝ ΧΕ ΝΝΕΣΚΩ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΒΟΛ Ζῆ Μ-  
 ΜΕΤΑΒΟΛΗ ΜΠΣΩΜΑ· ΕΜΠΣ† ΜΠΕΣΖΑΕ ΝΚΥΚΛΟΣ ΚΑΤΑ  
 ΝΕΤΣΜΠΩΔ ΜΜΟΟΥ· ΝΑΪ ΘΕ ΤΗΡΟΥ †ΝΑΧΩ ΜΠΕΥ-  
 5 ΤΥΠΟΣ ΕΡΩΤῆΝ Μῆ ΠΤΥΠΟΣ ΝΝΣΩΜΑ ΕΨΑΥΝΟΧΟΥ  
 ΕΡΟΟΥ· ΚΑΤΑ ΝΝΟΒΕ ΝΤΕΨΥΧΗ ΤΕΨΥΧΗ ΝΑΪ †ΝΑ-  
 ΧΟΟΥ ΕΡΩΤῆΝ ΤΗΡΟΥ ΕΪΨΑΝΟΥΩ ΕΪΧΩ ΕΡΩΤῆΝ Μ-  
 ΠΣΩΡ ΕΒΟΛ ΜΠΤΗΡῆ·

ΛΧΟΥΩΣ ΟΝ ΕΤΟΟΤῆ ΝΒΙ ΙΣ Ζῆ ΠΩΛΧΕ ΠΕΧΛΑ ΧΕ  
 10 ΕΨΩΠΕ ΖΩΩΧ ΟΥΨΥΧΗ ΤΕ ΕΜΕΣΣΩΤῆ ΝΣΑ ΠΑΝΤΙΜΙ-  
 ΜΟΝ ΜΠΝΑ ΖΡΑΪ Ζῆ ΝΕΨΒΗΥΕ ΤΗΡΟΥ· ΛΥΩ ΤΑΪ ΑΣΡ-  
 ΑΓΛΘΟΣ ΑΣΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΝΑΪ ΕΤῆΜ  
 ΠΜΕΣΝΑΥ ΝΧΩΡΗΜΑ· Η ΝΤΟΧ ΝΑΪ ΕΤῆΜ ΠΜΕΣΨΟΜῆΤ [CXB]  
 ΝΧΩΡΗΜΑ ΝΑΪ ΕΤΣΙΠΣΑΝΣΟΥΝ· ΕΨΑΝΧΩΚ ΕΒΟΛ ΝΒΙ  
 15 ΠΕΟΥΘΕΨ (ΜΠΕΪ' ΕΒΟΛ) ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΒΟΛ Ζῆ  
 ΠΣΩΜΑ· ΛΥΩ ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΨΑΧΟΥΑΣῆ  
 ΝΣΑ ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΝΤΟΧ Μῆ ΤΜΟΙΡΑ ΨΑΧΟΥΑΣῆ  
 ΝΣΩΣ Ζῆ ΤΕΣΗΝ ΕΤΣΝΑΒΩΚ ΜΜΟΣ ΕΠΧΙΣΕ· ΛΥΩ ΕΜ-  
 ΠΑΤΣΟΥΕ ΕΠΧΙΣΕ ΨΑΣΧΩ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΒΩΛ  
 20 ΕΒΟΛ ΝΝΕΣΦΡΑΓΙΣ· Μῆ ΜῆΡΡΕ ΤΗΡΟΥ ΜΠΑΝΤΙΜΙΜΟΝ  
 ΜΠΝΑ· ΝΑΪ ΝΤΑ ΝΑΡΧΩΝ ΜΟΡῆ ΝΣΗΤΟΥ ΕΣΟΥΝ ΕΤΕ-  
 ΨΥΧΗ ΛΥΩ ΕΨΑΝΧΟΟΥ ΨΑΥΒΩΛ ΕΒΟΛ ΝΒΙ ΜῆΡΡΕ  
 ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΝΨΛΟ ΕΨΗΥ ΕΣΟΥΝ ΕΤΕΨΥΧΗ  
 ΕΤΜΜΑΥ· ΛΥΩ ΨΑΧΩ ΕΒΟΛ ΝΤΕΨΥΧΗ ΚΑΤΑ ΝΕΝ-  
 25 ΤΟΛΟΟΥΕ ΝΤΑΥΣΟΝΟΥ ΕΤΟΟΤῆ ΝΒΙ ΝΑΡΧΩΝ ΝΤΝΟΣ  
 ΝΣΙΜΑΡΜΕΝΗ· ΕΥΧΩ ΜΜΟΣ ΝΑΧ ΧΕ ΜΠΡΚΩ ΕΒΟΛ

15 MS ΜΠΕΪ' ΕΒΟΛ omitted.



is worthy of the sins which it has committed. And *truly* I say to you that she does not release that *soul* from the *changes* of the *body* before it has done its last *cycle*, *according to* its worthiness. Now I will tell you the *type* of all these things and the *type* of the *bodies* into which every *soul* is cast, *according to* the sins (which it has committed). All these things I will tell you when I shall have finished telling you of the distribution of the All.”

112. Jesus continued again with the discourse and said : “Moreover if there is a *soul* which has not listened to the *spirit counterpart* in all his works, and becomes *good* and receives the *mysteries* of the light which are in the second *space*, or those which are in the third *space* which are within, when the time ⟨of the coming forth⟩ of that *soul* from the *body* is completed, the *spirit counterpart* follows after that *soul*. It, with the *destiny*, follows after it on the path on which it is to go to the height. And before it is far from the height<sup>1</sup> it (the soul) says the *mystery* of the releasing of the *seals* and all the bonds of the *spirit counterpart*, with which the *archons* bound it (the spirit counterpart) to the *soul*. And when they are said, the bonds of the *spirit counterpart* are released, it ceases to come into that *soul*, and it releases the *soul according to* the *injunctions* which the *archons* of the great *Heimarmene* have enjoined, saying to it : ‘Release not | this *soul* unless it says to thee the *mystery* of the

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<sup>1</sup> (19) it is far from the height; Schmidt : it withdraws upwards; see Crum 470b.

ἡ̅τε̅ι̅ψ̅υ̅χ̅η̅· ε̅ι̅μ̅η̅τι̅ ἡ̅ς̅·χ̅ω̅ ε̅ρο̅κ̅ ἡ̅π̅μ̅υ̅ς̅τ̅η̅ρι̅ον̅ ἡ̅π̅β̅ω̅λ  
 ἡ̅ς̅φ̅ρα̅γ̅ι̅ς̅ ἡ̅ι̅μ̅ ἡ̅λ̅ι̅ ἡ̅τ̅αν̅μ̅ο̅ρ̅κ̅ ἡ̅ζ̅η̅το̅υ̅ ε̅ζ̅ο̅υ̅ν̅ ε̅τ̅ε̅· [CzB b]  
 ψ̅υ̅χ̅η̅· ε̅ς̅ω̅αν̅ω̅π̅ε̅ ο̅υ̅ν̅ δ̅ε̅ ε̅ρ̅ω̅αν̅ τ̅ε̅ψ̅υ̅χ̅η̅ ε̅ς̅-  
 ω̅αν̅χ̅ω̅ ἡ̅π̅μ̅υ̅ς̅τ̅η̅ρι̅ον̅ ἡ̅π̅β̅ω̅λ ε̅β̅ο̅λ ἡ̅ν̅ε̅ς̅φ̅ρα̅γ̅ι̅ς̅· ἡ̅ν̅  
 5 ἡ̅μ̅ρ̅ε̅ τ̅η̅ρο̅υ̅ ἡ̅π̅λ̅αν̅τι̅μ̅ι̅μον̅ ἡ̅π̅π̅λ̅· ἡ̅ψ̅λο̅ ε̅ψ̅η̅η̅υ̅ ε̅-  
 ζ̅ο̅υ̅ν̅ ε̅τ̅ε̅ψ̅υ̅χ̅η̅ ἡ̅ψ̅λο̅ ε̅ψ̅μ̅η̅ρ̅ ε̅ζ̅ο̅υ̅ν̅ ε̅ρο̅ς̅· λ̅υ̅ω̅ ζ̅ἡ̅  
 τ̅ε̅υ̅νο̅υ̅ ε̅τ̅μ̅μ̅α̅υ̅ ψ̅α̅ψ̅ω̅ ἡ̅ο̅υ̅μ̅υ̅ς̅τ̅η̅ρι̅ον̅ ἡ̅ψ̅κ̅ω̅  
 ε̅β̅ο̅λ ἡ̅τ̅μ̅ο̅ι̅ρ̅α̅ ε̅π̅ε̅ς̅το̅π̅ο̅ς̅ ε̅ρ̅α̅το̅υ̅ ἡ̅ν̅α̅ρ̅χ̅ων̅ ε̅τ̅ι̅  
 τ̅ε̅ζ̅η̅ ἡ̅τ̅μ̅η̅τε̅· λ̅υ̅ω̅ ψ̅α̅ς̅χ̅ω̅ ἡ̅π̅μ̅υ̅ς̅τ̅η̅ρι̅ον̅ ἡ̅ς̅α̅πο̅λ̅υ̅  
 10 ἡ̅π̅λ̅αν̅τι̅μ̅ι̅μον̅ ἡ̅π̅π̅λ̅· ε̅ρ̅α̅το̅υ̅ ἡ̅ν̅α̅ρ̅χ̅ων̅ ἡ̅θ̅ι̅μ̅α̅ρ̅μ̅ε̅ν̅η̅  
 ε̅π̅το̅π̅ο̅ς̅ ἡ̅τ̅α̅λ̅μ̅ο̅ρ̅ψ̅ ε̅ρο̅ς̅ ἡ̅ζ̅η̅τ̅ψ̅· λ̅υ̅ω̅ ζ̅ἡ̅ τ̅ε̅υ̅νο̅υ̅  
 ε̅τ̅μ̅μ̅α̅υ̅ ψ̅α̅ς̅ρ̅-ο̅υ̅γ̅ν̅ο̅ς̅ ἡ̅α̅πο̅ρ̅ρο̅ι̅α̅ ἡ̅ο̅υ̅ο̅ε̅ι̅ν̅· ε̅ς̅ο̅ ἡ̅-  
 ο̅υ̅ο̅ε̅ι̅ν̅ ε̅μ̅α̅ψ̅ο̅ ε̅μ̅α̅ψ̅ο̅· λ̅υ̅ω̅ ψ̅α̅ρ̅ε̅ ἡ̅π̅α̅ρ̅α̅λ̅η̅μ̅π̅τ̅ω̅ρ̅  
 ἡ̅ε̅ρ̅ι̅ν̅α̅ι̅ο̅ς̅· ἡ̅λ̅ι̅ ἡ̅τ̅α̅λ̅υ̅ἡ̅τ̅ς̅ ε̅β̅ο̅λ ζ̅μ̅ π̅ς̅ω̅μ̅α̅· ψ̅α̅λ̅ψ̅-  
 15 ζ̅ο̅τ̅ε̅ ζ̅η̅τ̅ψ̅ ἡ̅π̅ο̅υ̅ο̅ε̅ι̅ν̅ ἡ̅τ̅ε̅ψ̅υ̅χ̅η̅ ε̅τ̅μ̅μ̅α̅υ̅ ἡ̅ς̅ε̅ζ̅ε̅ ε̅ρ̅α̅ί̅  
 ε̅χ̅μ̅ π̅ε̅υ̅ζ̅ο̅· λ̅υ̅ω̅ ζ̅ἡ̅ τ̅ε̅υ̅νο̅υ̅ ε̅τ̅μ̅μ̅α̅υ̅ ψ̅α̅ρ̅ε̅ τ̅ε̅-  
 ψ̅υ̅χ̅η̅ ε̅τ̅μ̅μ̅α̅υ̅ ψ̅α̅ς̅ρ̅-ο̅υ̅γ̅ν̅ο̅ς̅ ἡ̅α̅πο̅ρ̅ρο̅ι̅α̅ ἡ̅ο̅υ̅ο̅ε̅ι̅ν̅·  
 λ̅υ̅ω̅ ψ̅α̅ς̅ρ̅-τ̅η̅ς̅ ἡ̅ο̅υ̅ο̅ε̅ι̅ν̅ τ̅η̅ρ̅ς̅· λ̅υ̅ω̅ ἡ̅ς̅χ̅ω̅τ̅ε̅ ἡ̅τ̅ο̅-  
 20 π̅ο̅ς̅ ἡ̅ι̅μ̅ ἡ̅τ̅ε̅ ἡ̅α̅ρ̅χ̅ων̅· ἡ̅ν̅ ἡ̅τ̅α̅ξ̅ι̅ς̅ τ̅η̅ρο̅υ̅ ἡ̅τ̅ε̅ π̅ο̅υ̅-  
 ο̅ε̅ι̅ν̅· ζ̅ε̅ω̅ς̅ ψ̅α̅ν̅τ̅ς̅β̅ω̅κ̅' ε̅π̅το̅π̅ο̅ς̅ ἡ̅τ̅ε̅ς̅μ̅ἡ̅τ̅ε̅ρο̅ ἡ̅τ̅-  
 α̅ς̅χ̅ι̅-μ̅υ̅ς̅τ̅η̅ρι̅ον̅ ψ̅α̅ρο̅ψ̅· ε̅ψ̅ω̅π̅ε̅ ζ̅ω̅ω̅ψ̅ ο̅υ̅ψ̅υ̅χ̅η̅ τ̅ε̅  
 ε̅α̅ς̅χ̅ι̅-μ̅υ̅ς̅τ̅η̅ρι̅ον̅ ζ̅μ̅ π̅ψ̅ο̅ρ̅π̅ ἡ̅χ̅ω̅ρ̅η̅μ̅α̅ ε̅τ̅ι̅π̅ς̅α̅ἡ̅β̅ο̅λ·  
 λ̅υ̅ω̅ ἡ̅ν̅ἡ̅ς̅α̅ τ̅ρ̅ε̅ς̅χ̅ι̅ ἡ̅μ̅μ̅υ̅ς̅τ̅η̅ρι̅ον̅ ἡ̅ς̅χ̅ο̅κ̅ο̅υ̅ ε̅β̅ο̅λ·  
 λ̅υ̅ω̅ ἡ̅ς̅κ̅ο̅τ̅ς̅ ἡ̅ς̅ρ̅ἡ̅ν̅ο̅β̅ε̅ ἡ̅ο̅υ̅ω̅ζ̅μ̅ ἡ̅ν̅ἡ̅ς̅α̅' π̅χ̅ω̅κ̅ ε̅β̅ο̅λ  
 25 ἡ̅μ̅μ̅υ̅ς̅τ̅η̅ρι̅ον̅· λ̅υ̅ω̅ ο̅ν̅ ε̅ψ̅ω̅αν̅χ̅ω̅κ̅ ε̅β̅ο̅λ ἡ̅β̅ι̅ π̅ε̅-

7 MS ψ̅α̅ψ̅ω̅ . . . ἡ̅ψ̅κ̅ω̅; read ψ̅α̅ς̅χ̅ω̅ . . . ἡ̅ς̅κ̅ω̅.

24 MS ἡ̅ς̅κ̅ο̅τ̅ς̅; τ̅μ̅ wrongly inserted above in later hand.

releasing of every *seal* with which we have bound thee to the *soul*. Now when it happens that the *soul* says the *mystery* of the releasing of its *seals* and all the bonds of the *spirit counterpart*, it (the spirit) ceases entering into the *soul* and ceases being bound to it. And at that time it (the soul) says a *mystery* and releases the *destiny* to its *place* in the presence of the *archons* which are on the way of the Midst. And it says the *mystery* and releases the *spirit counterpart* in the presence of the *archons* of the *Heimarmene* to the *place* in which it was bound to it. And at that time it (the soul) becomes a great *outpouring* of light, being of exceeding light. And the *erinaioi paraleptores* which have brought it forth from the *body* are afraid at the light of that *soul*, and they fall upon their faces. And at that time that soul becomes a great *outpouring* of light and becomes entirely winged with light, and penetrates every *place* of the *archons* and all their *ranks* of light, until it goes to the *place* of its kingdom, as far as which it has received *mysteries*. Moreover if a *soul* has received *mysteries* in the first *space* without, and after it has received the *mysteries* and completed them, it turns and sins again after the completion of the *mysteries*; and when the | time of the coming forth of that *soul* is completed,

ΟΥΟΓΙΩ ΜΠΙ ΕΒΟΛ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΨΑΥΕΙ' ΝΒΙ  
 ΜΠΑΡΑΛΗΜΠΤΗΣ ΝΕΡΙΝΑΙΟΣ ΝΣΕΙΝΕ ΝΤΕΨΥΧΗ ΕΤΜ-  
 ΜΑΥ ΕΒΟΛ ΖΝ ΣΩΜΑ· ΑΥΩ ΨΑΡΕ ΤΜΟΙΡΑ ΜΝ ΠΑΝΤΙ-  
 ΜΙΜΟΝ ΜΠΝΑ· ΨΑΥΟΥΑΖΟΥ ΝΣΑ ΤΕΨΥΧΗ ΕΤΜΜΑΥ  
 5 ΕΒΟΛ ΧΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΥΜΗΡ ΕΖΟΥΝ ΕΡΟΧ ΖΝ  
 ΝΕΣΦΡΑΓΙΣ ΜΝ ΜΜΡΡΕ ΝΝΑΡΧΩΝ ΨΑΧΑΚΟΛΟΥΘΙ ΝΣΑ  
 ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΣΜΟΟΨΕ ΖΙ ΝΕΖΙΟΟΥΕ ΜΠΑΝΤΙ-  
 ΜΙΜΟΝ ΜΠΝΑ· ΨΑΣΧΩ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΒΩΛ' ΕΒΟΛ <sup>СХГ b</sup>  
 ΝΜΜΡΡΕ ΤΗΡΟΥ ΜΝ ΝΕΣΦΡΑΓΙΣ ΤΗΡΟΥ ΝΤΑ ΝΑΡΧΩΝ  
 10 ΜΟΥΡ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΝΖΗΤΟΥ ΕΖΟΥΝ ΕΤΕΨΥΧΗ·  
 ΑΥΩ ΕΡΩΑΝ ΤΕΨΥΧΗ ΧΩ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ  
 ΝΝΕΣΦΡΑΓΙΣ· ΝΤΕΥΝΟΥ ΨΑΥΒΩΛ ΕΒΟΛ ΝΒΙ ΜΜΡΡΕ Ν-  
 ΝΕΣΦΡΑΓΙΣ ΝΑΪ ΕΤΜΗΡ ΖΜ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΖΟΥΝ  
 ΕΤΕΨΥΧΗ· ΑΥΩ ΕΡΩΑΝ ΤΕΨΥΧΗ ΕΣΩΑΝΧΩ ΜΠΜΥΣ-  
 15 ΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ ΝΝΕΣΦΡΑΓΙΣ· ΑΥΩ ΝΤΕΥΝΟΥ  
 ΨΑΥΒΩΛ ΕΒΟΛ ΝΒΙ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΑΥΩ ΨΑΧΛΟ  
 ΕΥΤΟ ΕΤΕΨΥΧΗ· ΑΥΩ ΝΤΕΥΝΟΥ ΕΤΜΜΑΥ ΨΑΣΧΩ  
 ΝΟΥΜΥΣΤΗΡΙΟΝ ΝΒΙ ΤΕΨΥΧΗ ΝΣΚΑΤΕΧΕ ΜΠΑΝΤΙΜΙ-  
 ΜΟΝ ΜΠΝΑ ΜΝ ΤΜΟΙΡΑ· ΝΣΚΑΔΥ ΕΥΟΥΗΖ ΝΣΩΣ· ΑΛΛΑ  
 20 ΕΜΝ ΟΥΟΝ ΜΜΟΟΥ Ο ΝΤΕΥΕΖΟΥΣΙΑ· ΑΛΛΑ ΝΤΟΣ ΕΣΟ  
 ΝΤΕΥΕΖΟΥΣΙΑ· ΑΥΩ ΝΤΕΥΝΟΥ ΕΤΜΜΑΥ ΨΑΡΕ ΜΠΑ-  
 ΡΑΛΗΜΠΤΩΡ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΜΝ ΜΜΥΣΤΗΡΙΟΝ ΝΤ-  
 ΑΣΧΙΤΟΥ ΨΑΥΕΪ ΝΣΕΖΑΡΠΑΖΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΝΤΟ-  
 ΟΤΟΥ' ΝΜΠΑΡΑΛΗΜΠΤΗΣ ΝΕΡΙΝΑΙΟΣ· ΑΥΩ ΨΑΡΕ ΜΠΑ- [СХА.]  
 25 ΡΑΛΗΜΠΤΗΣ ΨΑΥΑΝΑΧΩΡΙ ΕΝΕΖΒΗΥΕ ΝΝΑΡΧΩΝ ΠΡΟΣ

5 MS ΕΡΟΧ; read ΕΡΟΣ.

7 MS ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ; read ΜΝ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ.

the *erinaioi paralemptai* come and bring forth that *soul* from the *body*. And the *destiny* and the *spirit counterpart* follow that *soul*, because the *spirit counterpart* is bound to it with the *seals* and the bonds of the *archons*, and it *accompanies* that *soul* as it proceeds upon the paths of the *spirit counterpart*<sup>1</sup>. It (the *soul*) says the *mystery* of the releasing of all the bonds and all the *seals*, with which the *archons* bound the *spirit counterpart* to that *soul*. And when the *soul* says the *mystery* of the releasing of the *seals*, immediately the bonds of the *seals* which bind the *spirit counterpart*<sup>2</sup> to the *soul* are released. And when the *soul* says the *mystery* of the releasing of the *seals*, immediately the *spirit counterpart* is released, and it ceases to be allotted to the *soul*<sup>3</sup>. And immediately the *soul* says a *mystery*, it *restrains* the *spirit counterpart* and the *destiny* and leaves them following after<sup>4</sup> it. *But* none of them have *authority*, *but* it has *authority* over them<sup>5</sup>. And at that time the *paralemptores* of that *soul*, with the *mysteries* which it has received, come and *snatch* that *soul* from the hands of the *erinaioi paralemptai*, and the *paralemptai* *withdraw* to the works of the *archons* for the purpose of | the organisation of

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<sup>1</sup> (7) paths of the spirit counterpart; Schmidt: paths with the ...

<sup>2</sup> (13) which bind the spirit counterpart; Schmidt: which are bound in the ...

<sup>3</sup> (14-17) And when the soul ... allotted to the soul; Till: delete as erroneous repetition of the preceding passage.

<sup>4</sup> (19) leaves them following after it; Till: allows them to follow it; Schmidt: dismisses those that follow it.

<sup>5</sup> (20, 21) none of them have authority ... over them; Schmidt: no one of them is in its (lit. their) power, but it (the soul) is in their power; Till: neither of them determine what happens to them, only the soul (does so).

ΤΟΙΚΟΝΟΜΙΑ ΜΠΙΝΓ ΕΒΟΛ' ΝΝΕΨΥΧΟΟΥΕ· ΑΥΩ ΨΑΡΕ  
 ΜΠΑΡΑΛΗΜΠΤΗΣ ΖΩΩΗ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΝΑΪ ΕΤΗΠ  
 ΕΠΟΥΟΕΙΝ ΨΑΥΡ-ΤΝΣ ΝΟΥΟΕΙΝ ΕΤΕΨΥΧΗ ΕΤΜΜΑΥ·  
 ΑΥΩ ΝΣΕΡ-ΕΝΔΥΜΑ ΝΟΥΟΕΙΝ ΕΡΟΣ· ΑΥΩ ΜΕΥΧΙΤΣ  
 5 ΕΒΟΛ ΣΝ ΝΕΧΛΟΣ ΧΕ ΟΥΚ ΕΞΕΣΤΙ ΕΧΙ-ΨΥΧΗ ΕΛΧΧΙ-  
 ΜΥΣΤΗΡΙΟΝ ΕΒΟΛ ΣΝ ΝΕΧΛΟΣ· ΑΛΛΑ ΕΨΑΥΧΙΤΣ ΕΒΟΛ  
 ΖΙ ΤΕΣΗ ΝΝΑΡΧΩΝ ΝΤΜΗΤΕ· ΑΥΩ ΕΣΨΑΝΠΩΣ ΕΝΑΡ-  
 ΧΩΝ ΝΤΜΗΤΕ· ΨΑΥΕΙ' ΕΒΟΛ ΖΗΤΣ ΝΤΕΨΥΧΗ ΝΣΙ Ν-  
 ΑΡΧΩΝ ΕΤΜΜΑΥ ΕΥΨΟΟΠ ΣΝ ΟΥΝΟΣ ΝΣΟΤΕ ΜΝ ΟΥ-  
 10 ΚΩΣΤ' ΕΦΝΑΨΤ'· ΜΝ ΖΕΝΣΟ ΕΥΨΟΒΕ· ΖΑΠΑΣ ΖΑΠΛΩΣ  
 ΕΥΨΟΟΠ ΣΝ ΟΥΝΟΣ ΝΣΟΤΕ ΕΜΝ-ΨΙ ΕΡΟΣ· ΑΥΩ ΝΤΕΥ-  
 ΝΟΥ ΕΤΜΜΑΥ ΨΑΡΕ ΤΕΨΥΧΗ ΨΑΣΧΩ ΜΠΜΥΣΤΗΡΙΟΝ  
 ΝΤΕΥΑΠΟΛΟΓΙΑ· ΑΥΩ ΨΑΥΡΣΟΤΕ ΕΜΑΨΟ ΝΣΕΣΕ ΕΧΜ  
 ΠΕΥΣΟ· ΕΥΟ ΝΣΟΤΕ ΣΗΤΣ ΜΠΜΥΣΤΗΡΙΟΝ ΝΤΑΣΧΟΟΥ· [CΣΛ<sup>b</sup>]  
 15 ΑΥΩ ΜΝ ΤΕΥΑΠΟΛΟΓΙΑ· ΑΥΩ ΨΑΡΕ ΤΕΨΥΧΗ ΕΤΜΜΑΥ  
 ΨΑΣΑΠΟΥ ΝΑΥ ΝΤΕΥΜΟΙΡΑ· ΕΣΧΩ ΜΜΟΣ ΝΑΥ ΧΕ ΧΙ  
 ΝΗΤΝ ΝΤΕΤΝΜΟΙΡΑ· Ν†ΝΗΥ ΛΝ ΕΝΕΤΝΤΟΠΟΣ ΧΙΝ Μ-  
 ΠΕΪΝΑΥ· ΛΙΡ-ΑΛΛΟΤΡΙΟΣ ΕΡΩΤΝ ΨΑΕΝΕΣ· ΕΪΝΑΒΩΚ Ε-  
 ΠΤΟΠΟΣ ΝΤΑΚΛΗΡΟΝΟΜΙΑ· ΝΑΪ ΔΕ ΕΣΨΑΝΟΥΩ ΕΣΧΩ  
 20 ΜΜΟΟΥ ΝΣΙ ΤΕΨΥΧΗ· ΨΑΡΕ ΜΠΑΡΑΛΗΜΠΤΗΣ ΜΠΟΥΟ-  
 ΕΙΝ ΨΑΥΣΩΛ' ΝΜΜΑΣ ΕΠΧΙΣΕ· ΑΥΩ ΨΑΥΧΙΤΣ ΕΒΟΛ  
 ΣΝ ΝΛΙΩΝ ΝΘΙΜΑΡΜΕΝΗ· ΕΣ† ΝΤΑΠΟΛΟΓΙΑ ΜΠΤΟΠΟΣ  
 (ΠΤΟΠΟΣ) ΝΑΥ· ΜΝ ΝΕΥΦΡΑΓΙΣ· ΝΑΪ †ΝΑΧΟΟΥ ΕΡΩ-  
 ΤΝ ΣΜ ΠΣΩΡ ΕΒΟΛ ΝΜΜΥΣΤΗΡΙΟΝ· ΑΥΩ ΨΑΣ† ΝΝΑΡ-  
 25 ΧΩΝ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΑΥΩ ΨΑΣΧΩ ΕΡΟΟΥ Μ-

5 MS ΕΛΧΧΙ; read ΕΛΣΧΙ.

23 MS ΠΤΟΠΟΣ omitted.

the coming forth of *souls*. Moreover the *paralemtai* of that *soul* which belong to the light become wings of light for that *soul*. And they become a *garment* of light for it. And they do not lead it to the *Chaos(es)*, because it is *not permitted* to lead a *soul* which has received *mysteries* to the *Chaos(es)*, *but* they lead it upon the path of the *archons* of the *Midst*. And when it reaches the *archons* of the *Midst*, those *archons* come forth against the *soul* in great fearfulness, with fierce fire and changing faces<sup>1</sup>. *In a word*, they are of great fearfulness to which there is no measure. And at that time the *soul* says the *mystery* of their *defences*. And they are greatly afraid and fall upon their faces in fear at the *mystery* which it has said, and at their *defences*. And that *soul dismisses* their *destiny* to them, saying: receive back your *destiny*; I do not come to your *places* from this time; I have become a *stranger* to you for ever and I shall go to the *place* of my *inheritance*. When the *soul* finishes saying these things, the *paralemtai* of the light fly up with it to the height, and they take it forth from the *aeons* of the *Heimarmene*, and it gives the *defence* of <every> *place* to it and its *seals* which I will tell you at the distribution of the *mysteries*. And it gives the *spirit counterpart* to the *archons* and it says to them | the *mystery* of the bonds with which

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<sup>1</sup> (10) changing faces; Till: dreadful faces.

ΠΜΥΣΤΗΡΙΟΝ Ν̄Μ̄Μ̄Ρ̄Ρ̄Ε Ν̄ΤΑΥΜΟΡ̄Ϛ Ν̄ΖΗΤΟΥ ΕΣΟΥΝ  
 ΕΡΟϚ· ΛΥΩ ΨΑΣΧΟΟΣ ΝΑΥ ΧΕ Μ̄Μ̄ΗΕΙΤ̄Ν ΠΕΤ̄ΝΑΝΤΙ-  
 ΜΙΜΟΝ Μ̄Π̄ΝΑ· Ν̄†ΝΗΥ ΑΝ ΕΠΕΤ̄ΝΤΟΠΟΣ ΧΙΝ Μ̄ΠΕΪΝΑΥ·  
 ΑΪΡ-ΑΛΛΟΤΡΙΟΣ ΕΡΩΤ̄Ν Ν̄ΨΑΕΝΕΣ· ΛΥΩ ΨΑΣ† Ν̄ΤΕ-  
 5 ΣΦΡΑΓΙΣ Μ̄ΠΟΥΑ<sup>2</sup> ΠΟΥΑ ΝΑϚ· Μ̄Ν ΤΕΧΑΠΟΛΟΓΙΑ· ΝΑΪ <sup>сзе</sup>  
 ΔΕ ΕΣΨΑΝΟΥΩ ΕΣΧΩ Μ̄ΜΟΟΥ Ν̄ΒΙ ΤΕΨΥΧΗ· ΨΑΡΕ  
 Μ̄ΠΑΡΑΛΗΜΠΤΗΣ Μ̄ΠΟΥΟΕΙΝ ΨΑΥΖΩΛ Ν̄ΜΜΑΣ ΕΠΧΙΣΕ·  
 ΛΥΩ ΨΑΥΧΙΤ̄Σ ΕΒΟΛ<sup>1</sup> Ζ̄Ν Ν̄ΑΙΩΝ Ν̄ΘΙΜΑΡΜΕΝΗ· ΛΥΩ  
 ΨΑΥΧΙΤ̄Σ ΕΣΡΑΪ Ζ̄Ν Ν̄ΑΙΩΝ ΤΗΡΟΥ· ΕΣ† Ν̄ΤΑΠΟΛΟΓΙΑ  
 10 Μ̄ΠΤΟΠΟΣ ΠΤΟΠΟΣ ΝΑϚ· Μ̄Ν ΤΑΠΟΛΟΓΙΑ Ν̄ΝΤΟΠΟΣ  
 ΤΗΡΟΥ· Μ̄Ν ΝΕΣΦΡΑΓΙΣ Μ̄Ν Ν̄ΤΥΡΑΝΝΟΣ Μ̄Π̄Ρ̄Ρ̄Ο ΠΑΔΑ-  
 ΜΑΣ· ΛΥΩ ΨΑΣ†-ΤΑΠΟΛΟΓΙΑ Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ Ν̄Ν-  
 ΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΤΕΣΒΟΥΡ· ΝΑΪ Ε†ΝΑΧΩ ΕΡΩΤ̄Ν Ν̄-  
 ΝΕΥΑΠΟΛΟΓΙΑ ΤΗΡΟΥ Μ̄Ν ΝΕΥΣΦΡΑΓΙΣ· Μ̄ΠΕΥΟΕΙΩ  
 15 Ε†ΝΑΧΩ ΕΡΩΤ̄Ν Μ̄ΠΣΩΡ ΕΒΟΛ Ν̄Μ̄Μ̄ΥΣΤΗΡΙΟΝ· ΛΥΩ  
 ΟΝ ΨΑΡΕ Μ̄ΠΑΡΑΛΗΜΠΤΗΣ ΕΤ̄Μ̄Μ̄ΑΥ ΨΑΥΧΙ Ν̄ΤΕΨΥΧΗ  
 ΕΤ̄Μ̄Μ̄ΑΥ ΕΡΑΤ̄Σ Ν̄ΤΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΟΕΙΝ· ΛΥΩ ΟΝ  
 ΨΑΡΕ ΤΕΨΥΧΗ ΕΤ̄Μ̄Μ̄ΑΥ ΨΑΣ† Ν̄ΤΠΑΡΘΕΝΟΣ Μ̄ΠΟΥ-  
 ΟΕΙΝ Ν̄ΝΕΣΦΡΑΓΙΣ· Μ̄Ν ΠΕΟΟΥ Ν̄ΝΖΥΜΝΟΣ· ΛΥΩ ΨΑ-  
 20 Ρ̄Ε ΠΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΟΕΙΝ· ΛΥΩ Μ̄Ν ΤΚΕΣΑΨϚΕ Μ̄- <sup>сзе</sup> <sup>b</sup>  
 ΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΟΙΝ ΨΑΥΔΟΣΙΜΑΖΕ ΤΗΡΟΥ Ν̄ΤΕΨΥ-  
 ΧΗ ΕΤ̄Μ̄Μ̄ΑΥ Ν̄ΣΕΒΙΝΕ ΤΗΡΟΥ Ν̄ΝΕΥΜΑΕΙΝ Ν̄ΖΗΤ̄Σ· Μ̄Ν  
 ΝΕΥΣΦΡΑΓΙΣ· Μ̄Ν ΝΕΥΒΑΠΤΙΣΜΑ· Μ̄Ν ΝΕΥΧΡΙΣΜΑ· ΛΥΩ  
 ΨΑΡΕ ΠΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΟΕΙΝ ΨΑΣ†ΨΑΥΧΙΖΕ Ν̄ΤΕΨΥΧΗ

2 MS ΕΡΟϚ; read ΕΡΟΣ.

11 MS Μ̄Ν Ν̄ΤΥΡΑΝΝΟΣ; read Ν̄ΝΤΥΡ.



it (the *spirit counterpart*) was bound to it. And it says to them : take your *spirit counterpart*; I do not come to your *places* from this time; I have become a *stranger* to you for ever. And it gives the *seal* of each one to it, and its *defence*. But when the *soul* has finished saying these things, the *paralemtai* of the light fly with it to the height and take it forth from the *aeons* of the *Heimarmene*. And they take it out among all the *aeons*, and it gives the *defence* of every *place* to it, and the *defence* of all the *places*<sup>1</sup>, and the *seals* of the *tyrants*<sup>2</sup> of the ruler (king) Adamas. And it gives the *defence* of all the *archons*<sup>3</sup> of all the *places* of the left, all of whose *defences* and *seals* I will tell you at the time when I shall tell you of the distribution of the *mysteries*. And furthermore those *paralemtai* take that *soul* to the presence of the *Virgin* of the Light. And that *soul* gives the *Virgin* of the Light the *seals* and the glory of the *songs of praise*. And the *Virgin* of the Light and the seven other *virgins* of the light all *examine* that *soul*, and they all find their signs within it, and their *seals* and their *baptisms* and their *inunction*. And the *Virgin* of the Light *seals* that *soul*. |

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<sup>1</sup> (10) the defence of all the places; Schmidt : the defence to all the places.

<sup>2</sup> (11) of the tyrants; Schmidt : to the tyrants; MS : and the tyrants.

<sup>3</sup> (12) of all the archons; Schmidt : to all the archons.

ΕΤΜΜΑΥ· ΑΥΩ ΜΠΑΡΑΛΗΜΠΤΗΣ ΜΠΟΥΘΕΙΝ ΨΑΥΒΑΠ-  
 ΤΙΖΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΝΣΕ† ΝΑΣ ΜΠΕΧΡΙΣΜΑ ΜΠΝΙ-  
 ΚΟΝ· ΑΥΩ ΨΑΡΕ ΤΟΥΕΙ' ΤΟΥΕΙ' ΝΜΠΑΡΘΕΝΟΣ ΜΠΟΥ-  
 ΘΕΙΝ· ΨΑΥΣΦΡΑΓΙΖΕ ΜΜΟΣ ΞΝ ΝΕΥΣΦΡΑΓΙΣ· ΑΥΩ ΟΝ  
 5 ΨΑΡΕ ΜΠΑΡΑΛΗΜΠΤΗΣ ΜΠΟΥΘΕΙΝ ΨΑΥΤΑΑΣ ΕΤΟΟΤῘ  
 ΝΠΝΟΣ ΣΑΒΑΘΘ ΠΑΓΑΘΟΣ ΠΑΪ ΕΤΞΙῘ ΤΠΥΛΗ ΜΠΩΝΞ  
 ΞΜ ΠΤΟΠΟΣ ΝΝΑΟΥΝΑΜ· ΠΑΪ ΕΨΑΥΜΟΥΤΕ ΕΡΟϢ ΧΕ  
 ΠΕΙΩΤ· ΑΥΩ ΨΑΡΕ ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΨΑΣ† ΝΑϢ Μ-  
 ΠΕΘΟΥ ΝΝΕϢΥΜΝΟΣ ΜΝ ΝΕϢΦΡΑΓΙΣ ΜΝ ΝΕϢΑΠΟΛΟ-  
 10 ΓΙΑ· ΑΥΩ ΨΑΡΕ ΣΑΒΑΘΘ ΠΝΟΣ ΝΑΓΑΘΟΣ ΨΑΥΣΦΡΑ- [CΞΕ']  
 ΓΙΖΕ ΜΜΟΣ ΞΝ ΝΕϢΦΡΑΓΙΣ· ΑΥΩ ΨΑΡΕ ΤΕΨΥΧΗ ΨΑΣ†  
 ΝΤΕΣΕΠΙΣΤΗΜΗ ΜΝ ΠΕΘΟΥ ΝΝΞΥΜΝΟΣ· ΜΝ ΝΕΣΦΡΑ-  
 ΓΙΣ ΜΠΤΟΠΟΣ ΤΗῘ ΝΝΑΟΥΝΑΜ· ΨΑΥΣΦΡΑΓΙΖΕ ΜΜΟΣ  
 ΤΗΡΟΥ ΞΝ ΝΕΥΣΦΡΑΓΙΣ ΑΥΩ ΨΑΡΕ ΜΕΛΧΙΣΕΔΕΚ ΠΝΟΣ  
 15 ΜΠΑΡΑΛΗΜΠΤΗΣ ΜΠΟΥΘΕΙΝ ΠΑΪ ΕΤΞΝ ΠΤΟΠΟΣ ΝΝΑ-  
 ΟΥΝΑΜ· ΑΥΩ ΨΑΥΣΦΡΑΓΙΖΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΑΥΩ  
 ΨΑΡΕ ΜΠΑΡΑΛΗΜΠΤΩΡ ΜΜΕΛΧΙΣΕΔΕΚ' ΨΑΥΣΦΡΑΓΙΖΕ  
 ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΑΥΩ ΝῘΧΙῘ ΕΠΕΘΗΣΑΥΡΟΣ Μ-  
 ΠΟΥΘΕΙΝ· ΑΥΩ ΨΑΣ† ΜΠΕΘΟΥ ΜΝ ΤΕΤΙΜΗ ΜΝ ΠΤΑΪΟ  
 20 ΝΝΞΥΜΝΟΣ· ΜΝ ΝΕΣΦΡΑΓΙΣ ΤΗΡΟΥ ΝΝΤΟΠΟΣ ΤΗΡΟΥ  
 ΜΠΟΥΘΕΙΝ ΑΥΩ ΨΑΡΕ ΝΑΠΤΟΠΟΣ ΤΗΡΟΥ ΜΠΕΘΗΣΑΥ-  
 ΡΟΣ ΜΠΟΥΘΕΙΝ ΨΑΥΣΦΡΑΓΙΖΕ ΜΜΟΣ ΞΝ ΝΕΥΣΦΡΑΓΙΣ·  
 ΑΥΩ ΨΑΣΒΩΚ ΕΠΤΟΠΟΣ ΝΤΕΚΛΗΡΟΝΟΜΙΑ· [CΞΕ<sup>b</sup>]

15 MS ΕΤΞΝ; read ΕΤΞΜ.

18 MS ΝῘΧΙῘ; read ΝΣΣΧΙῘ.

And the *paralemtai* of the light baptise that *soul* and give it the *spiritual inunction*. And each one of the *virgins* of the light seals it with their *seals*. And also the *paralemtai* of the light give it into the hands of the Great Sabaoth, the *Good*, who is above the *gate* of life in the *place* of the right, who is called the Father. And that *soul* gives him the glory of his *songs of praise* and his *seals* and his *defences*. And Sabaoth the Great and *Good* seals it with his *seals*. And the soul gives its *knowledge* and the glory of the *songs of praise* and the *seals* of the whole *place*<sup>1</sup> of those of the right. They all seal it with their *seals*, and Melchisedek, the great *paralempes* of the light, who is in the *place* of those of the right, seals that *soul*. And the *paralempes* of Melchisedek seal that *soul* and they take it to the *Treasury* of the Light; and it gives glory and *honour* and the eulogy of *songs of praise*, and all the *seals* of all the *places* of the light. And all those of the *place* of the *Treasury* of the Light seal it with their *seals*, and it goes to the *place* of the *inheritance*.” |

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<sup>1</sup> (13) of the whole place; Schmidt : to the whole place.

ΝΑΪ ΣΕ ΝΤΕΡΕ ΠΣΩΡ ΧΟΟΥ ΕΝΕΧΜΑΘΗΤΗΣ ΠΕΧΛΑ  
 ΝΑΥ ΧΕ ΤΕΤΝΝΟΪ ΧΕ ΕΪΩΛΧΕ ΝΜΜΗΤΝ ΝΑΥ ΝΣΕ·  
 ΛΣΧΟΒΣ ΟΝ ΕΒΟΛ' ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑ ΧΕ ΣΕ ΠΑΧΟΕΙΣ  
 †ΝΟΪ ΧΕ ΕΚΩΛΧΕ ΝΜΜΑΪ ΝΑΥ ΝΣΕ· ΑΥΩ †ΝΑΚΑΤΑ-  
 5 ΛΑΜΒΑΝΕ ΝΜΟΟΥ ΤΗΡΟΥ· ΤΕΝΟΥ ΣΕ ΕΤΒΕ ΝΕΪΩΛΧΕ  
 ΕΤΚΧΩ ΝΜΟΟΥ· Α ΠΑΝΟΥΣ Ρ-ΧΤΟΟΥ ΝΝΟΗΜΑ ΣΡΑΪ  
 ΝΣΗΤ· ΑΥΩ Α ΠΑΡΜΝΟΥΟΕΙΝ ΑΧΑΓΕ ΑΥΩ ΑΧΤΕΛΗΛ  
 ΑΧΒΡΒΡ ΣΡΑΪ ΝΣΗΤ' ΕΧΟΥΩΩ ΒΕΙ' ΕΒΟΛ ΝΣΗΤ· ΑΥΩ  
 ΝΧΒΩΚ ΕΣΟΥΝ ΕΣΗΤΚ· ΤΕΝΟΥ ΣΕ ΟΥΝ ΠΑΧΟΕΙΣ ΣΩΤΜ  
 10 ΤΑΧΩ ΕΡΟΚ ΜΠΕΧΤΟΟΥ ΝΝΟΗΜΑ ΝΤΑΥΩΩΠΕ ΣΡΑΪ  
 ΝΣΗΤ· ΠΩΟΡΠ ΜΕΝ ΝΝΟΗΜΑ ΝΤΑΧΩΩΠΕ ΣΡΑΪ ΝΣΗΤ  
 ΕΤΒΕ ΠΩΛΧΕ ΝΤΑΚΧΟΟΧ ΧΕ ΤΕΝΟΥ ΣΕ ΩΑΡΕ ΤΕ-  
 ΨΥΧΗ ΩΑΣ† ΝΤΑΠΟΛΟΓΙΑ ΜΝ ΤΕΣΦΡΑΓΙΣ ΝΝΑΡΧΩΝ  
 ΤΗΡΟΥ ΕΤΣΝ ΝΤΟΠΟΣ ΜΠΡΡΟ ΠΑΔΑΜΑΣ· ΑΥΩ ΩΑΣ†  
 15 ΝΤΑΠΟΛΟΓΙΑ \*\*ΜΝ ΤΕΤΙΜΗ ΜΝ ΠΕΟΟΥ ΝΝΕΥΣΦΡΑΓΙΣ <sup>СЗЗ</sup>  
 ΤΗΡΟΥ· ΜΝ ΝΣΥΜΝΟΣ ΝΝΤΟΠΟΣ ΜΠΟΥΟΕΙΝ ΕΤΒΕ ΠΕΪ-  
 ΩΛΧΕ ΟΥΝ ΝΤΑΚΧΟΟΧ ΕΡΟΝ ΜΠΙΟΥΟΪΩ· ΝΤΕΡΟΥΕΙΝΕ  
 ΝΑΚ Ν†ΣΑΤΕΕΡΕ ΑΚΝΑΥ ΕΡΟΣ ΕΣΟ ΝΣΑΤ ΖΙ ΖΟΜΝΤ·  
 ΝΤΑΚΩΙΝΕ ΧΕ ΤΑΝΙΜ ΤΕ ΤΕΪΣΙΚΩΝ ΠΕΧΛΑΥ ΧΕ ΤΑΠΡΡΟ  
 20 ΤΕ· ΝΤΕΡΕΚΝΑΥ ΔΕ ΕΡΟΣ ΧΕ ΣΤΗΣ ΝΣΑΤ ΖΙ ΖΟΜΝΤ·  
 ΠΕΧΛΑΚ ΧΕ † ΝΤΟ ΟΥΝ ΝΤΑΠΡΡΟ ΜΠΡΡΟ· ΑΥΩ ΤΑ-  
 ΠΝΟΥΤΕ ΜΠΝΟΥΤΕ· ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΕΡΩΑΝ ΤΕΨΥΧΗ  
 ΧΙ-ΜΥΣΤΗΡΙΟΝ ΩΑΣ† ΝΤΑΠΟΛΟΓΙΑ ΝΝΑΡΧΩΝ ΤΗΡΟΥ·  
 ΜΝ ΠΤΟΠΟΣ ΜΠΡΡΟ ΠΑΔΑΜΑΣ· ΑΥΩ ΩΑΣ† ΝΤΕΨΥΧΗ

24 MS ΜΝ ΠΤΟΠΟΣ; perhaps better ΜΠΠΟΠΟΣ. MS ΝΤΕΨΥΧΗ; read  
 ΝΒΙ ΤΕΨΥΧΗ.

113. Now when the *Saviour* had said these things to his *disciples* he said to them: “Do you *understand* in what manner I am speaking with you?”

Maria sprang up again and said: “Yes my Lord, I *understand* in what manner thou speakest, and I will *grasp* all of them (the words). Now at this time, concerning these words which thou hast spoken, my *understanding* (*mind*) has produced four *thoughts* within me. And my man of light<sup>1</sup> has *guided* (me), and has rejoiced and has welled up within me, wishing to come forth from me, and to go towards thee. *Now* at this time, my Lord, hear and I will say to thee the four *thoughts* which have come into existence within me. The first *thought* which has come into being within me, concerning the word which thou hast spoken: ‘Now at this time the *soul* gives the *defence* and the *seal* to all the *archons* which are in the *places* of the ruler (king) Adamas. And it gives the *defence* and the *honour* and the glory of all their *seals* and the *songs of praise* to the *places* of the light.’ Concerning these words *now* thou hast said to us once when a *stater*<sup>2</sup> was brought to thee, and thou didst see that it was of silver and copper, thou didst question: ‘Whose is this *image*?’ They said: ‘That of the king’. *But* when thou sawest that it was mixed, of silver and copper, thou didst say: ‘Give *therefore* what is of the king to the king, and what is of God, to God’\*. That is to say, when the *soul* receives *mysteries*, it gives the *defence* to all the *archons* of the *place* of the ruler (king) Adamas<sup>3</sup>. And the *soul* gives | the *honour* and the glory to all those of the

\* cf. Mt. 22.19-21; Mk. 12.15-17; Lk. 20.24, 25

<sup>1</sup> (7) man of light; see U 239.

<sup>2</sup> (18) stater; Schmidt: denarius; see Crum 366a.

<sup>3</sup> (23, 24) all the archons of the place of ... Adamas; MS: all the archons and the place of ... Adamas (see 292.14).

Ν̄ΤΤΙΜΗ Μ̄Ν ΠΕΟΟΥ Ν̄ΝΑΠΤΟΠΟΣ ΤΗΡΟΥ Μ̄ΠΟΥΘΕΙΝ·  
 ΛΥΩ ΠΩΛΧΕ ΧΕ ΛΣΤΑΔΤΕ Ν̄ΤΕΡΕΚΝΑΥ ΕΡΟΣ ΕΣΟ  
 Ν̄ΣΑΤ' ΖΙ ΖΟΜΝΤ· Ν̄ΤΟΥ ΠΕ ΠΤΥΠΟΣ Ν̄ΤΑΙ ΕΡΕ ΤΘΟΜ  
 Μ̄ΠΟΥΘΕΙΝ Ν̄ΣΗΤ̄ ΕΤΕ Ν̄ΤΟΥ ΠΕ ΠΣΑΤ \*ΕΤΣΟΤ̄Π· ΛΥΩ <sup>СЗХ</sup><sup>b</sup>  
 5 ΕῩΝ̄ΣΗΤ̄C Ν̄CΙ ΠΑΝΤΙΜΙΜΟΝ Μ̄Π̄ΝΑ· ΕΤΕ Ν̄ΤΟΥ ΠΕ ΠΖΟΜΝΤ̄  
 Ν̄ΣΥΛΙΚΟΝ· ΕΙΕ ΠΑΙ ΠΑΧΘΕΙC ΠΕ ΠΩΘΡ̄Π̄ Ν̄ΝΟΗΜΑ· ΠΜΕΖ-  
 CΝΑΥ ΖΩΩC Ν̄ΝΟΗΜΑ Ν̄ΤΑΚΟΥΩ ΕΚΧΩ Μ̄ΜΟΥ ΝΑΝ  
 ΤΕΝΟΥ ΕΤΒΕ ΤΕΨΥΧΗ ΕΡΧΙ-ΜΥCΤΗΡΙΟΝ· ΧΕ ΕCΩΔΑΝΕΙ'  
 ΕΠΤΟΠΟΣ Ν̄ΝΑΡΧΩΝ Ν̄ΤΕΣΙΗ Ν̄ΤΜΗΤΕ· ΛΥΩ ΨΑΥΕΙ'  
 10 ΕΒΟΛ ΖΑΤΕΥΖΗ Ζ̄Ν ΟΥΝΟC Ν̄ΣΟΤΕ ΕΜΑΨΟ ΕΜΑΨΟ·  
 ΛΥΩ ΨΑΡΕ ΤΕΨΥΧΗ ΨΑC† Μ̄ΠΜΥCΤΗΡΙΟΝ Ν̄ΘΟΤΕ  
 ΝΑC· ΛΥΩ ΨΑCΡ̄ΣΟΤΕ ΖΑΤΕCΖΗ· ΛΥΩ ΨΑC† Ν̄ΤΜΟΙΡΑ  
 ΕΠΕCΤΟΠΟΣ· ΛΥΩ ΨΑC† Μ̄ΠΑΝΤΙΜΙΜΟΝ Μ̄Π̄ΝΑ ΕΠΕC-  
 ΤΟΠΟΣ· ΛΥΩ ΨΑC† Ν̄ΤΑΠΟΛΟΓΙΑ Μ̄Ν ΝΕCΦΡΑΓΙC Μ̄-  
 15 ΠΟΥΑ ΠΟΥΑ Ν̄ΝΑΡΧΩΝ ΕΤΖΙ ΝΕΖΙΟΟΥΕ (Ν̄ΤΜΗΤΕ)· ΛΥΩ  
 ΨΑC† Ν̄ΤΤΙΜΗ Μ̄Ν ΠΕΟΟΥ Μ̄Ν ΠΤΑΕΙΟ Ν̄ΝΕCΦΡΑΓΙC·  
 Μ̄Ν Ν̄ΣΥΜΝΟC Ν̄ΝΑΠΤΟΠΟΣ ΤΗΡΟΥ Μ̄ΠΟΥΘΕΙΝ· ΕΤΒΕ  
 ΠΕΪΨΑΧΕ ΠΑΧΘΕΙC \*\*ΕΝΤΑΚΧΟΟΥ ΖΙΤ̄Ν Τ̄ΤΑΠΡΟ Μ̄ΠΛΥ- [CΖΗ]  
 ΛΟC ΠΕΝCΟΝ Μ̄ΠΙΟΥΘΕΨ ΧΕ ΜΑ-ΠΤΕΛΟC Μ̄ΠΑΠΤΕΛΟC·  
 20 ΛΥΩ ΜΑ-ΘΟΤΕ Μ̄ΠΛΘΟΤΕ· ΜΑ-ΠΕΦΟΡΟC Μ̄ΠΑΠΕΦΟΡΟC·  
 ΛΥΩ ΜΑ-ΤΕΤΙΜΗ Μ̄ΠΑΤ̄ΤΙΜΗ· ΛΥΩ ΜΑ-ΠΤΑΕΙΟ Μ̄ΠΑ-

4 MS Ν̄ΣΗΤ̄C; read Ν̄ΣΗΤ̄C.

10 MS ΖΑΤΕΥΖΗ; read ΖΑΤΕCΖΗ.

12 MS ΨΑCΡ̄ΣΟΤΕ; read ΨΑΥΡ̄ΣΟΤΕ.

15 MS Ν̄ΤΜΗΤΕ omitted.

18 ̄ in upper right-hand margin at end of quire.

21 MS ΤΕΤΙΜΗ; read Τ̄ΤΙΜΗ.

place of the light. And the word : 'It shone when thou didst see that it was of silver and copper' : that is the *type* of this, that the power of light within it (the soul) is the silver which is purified, the *spirit counterpart* within it is the *material copper*. This, my Lord, is the first *thought*.

The second *thought*, moreover, thou hast now just finished saying to us concerning the *soul* which receives *mysterries* : 'When it comes to the *place* of the *archons* of the path of the Midst, they come forth before it in exceeding fearfulness. And the *soul* gives the *mystery* of fear to <them> <sup>1</sup>, and they fear before it. And it gives the *destiny* to its *place*, and it gives the *spirit counterpart* to its *place*. And it gives the *defence* and the *seals* of each one to the *archons* which are upon the paths <of the Midst>. And it gives the *honour* and the glory and the eulogy of the *seals* and the *songs of praise* to all those of the *place* of the light.' Concerning this word my Lord, thou hast once spoken through the mouth of Paul, our brother, saying : 'Give *tribute* to whom *tribute* is due, fear to whom fear, give *custom* to whom *custom* is due, give *honour* to whom *honour* is due, and give eulogy |

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<sup>1</sup> (12) to <them>; MS : to him.

ΠΤΑΪΟ· ΛΥΩ ΜΠΡΚΑ-ΛΑΔΥ ΕΡΩΤΝ ΝΤΝ ΛΑΔΥ· ΕΤΕ  
 ΠΑΪ ΠΑΧΟΕΙΣ ΧΕ ΤΕΨΥΧΗ ΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ· ΨΑΣΤ  
 ΝΤΑΠΟΛΟΓΙΑ ΝΝΤΟΠΟΣ ΤΗΡΟΥ· ΕΤΕ ΠΑΪ ΠΑΧΟΕΙΣ ΠΕ  
 ΠΜΕΣΤΟΝΔΥ ΝΝΟΗΜΑ· ΠΜΕΣΤΟΜΝΤ ΖΩΩΥ ΝΝΟΗΜΑ·  
 5 ΕΤΒΕ ΠΩΔΧΕ ΝΤΑΚΧΟΟΥ ΕΡΟΝ ΜΠΙΟΥΟΕΙΩ ΧΕ ΠΑΝΤΙ-  
 ΜΙΜΟΝ ΜΠΝΔ ΨΑΨΩΠΕ ΝΧΑΧΕ ΕΤΕΨΥΧΗ ΕΤΡΕΣ-  
 ΕΙΡΕ ΝΝΟΒΕ ΝΙΜ ΖΙ ΠΑΘΟΣ ΝΙΜ· ΛΥΩ ΨΑΨΟΟΖΕ ΜΜΟΣ  
 ΖΝ ΝΚΟΛΛΑΙΣ ΕΤΒΕ ΝΝΟΒΕ ΤΗΡΟΥ ΝΤΑΨΤΡΕΣΑΔΥ· ΖΑ-  
 ΠΑΣ ΖΑΠΛΩΣ ΨΑΨΡΧΑΧΕ ΕΤΕΨΥΧΗ ΜΜΙΝΕ ΝΙΜ· ΕΤΒΕ  
 10 ΠΕΪΨΑΧΕ ΟΥΝ ΝΤΑΚΧΟΟΥ ΕΡΟΝ ΜΠΙΟΥΟΕΙΩ· ΧΕ  
 ΝΧΙΧΕΕΥ ΜΠΡΩΜΕ ΝΕ ΝΕΨΡΜΝΗΪ· ΕΤΕ ΝΡΜΝΗΪ ΝΤΕ- [CZH<sup>b</sup>]  
 ΨΥΧΗ ΠΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΔ ΜΝ ΤΜΟΙΡΑ· ΝΑΪ ΕΤΟ  
 ΝΧΑΧΕ ΕΤΕΨΥΧΗ ΝΟΥΟΕΙΩ ΝΙΜ· ΕΥΤΡΕΣΕΙΡΕ ΝΝΟΒΕ  
 ΝΙΜ ΜΝ ΑΝΟΜΙΑ ΝΙΜ· ΕΙΣ ΠΑΪ ΠΑΧΟΕΙΣ ΠΕ ΠΜΕΣΤΟΜΝΤ  
 15 ΝΝΟΗΜΑ· ΠΜΕΣΤΟΟΥ ΖΩΩΥ ΝΝΟΗΜΑ ΕΤΒΕ ΠΩΔΧΕ  
 ΝΤΑΚΧΟΟΥ· ΧΕ ΕΨΩΠΕ ΕΡΩΑΝ ΤΕΨΥΧΗ ΕΙ' ΕΒΟΛ ΖΜ  
 ΠΣΩΜΑ ΝΣΜΟΟΨΕ ΖΝ ΤΕΖΗ ΜΝ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΔ·  
 ΛΥΩ ΕΣΨΑΝΤΜΖΕ ΕΠΜΥΣΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ ΝΜΜΡΡΕ  
 ΤΗΡΟΥ ΜΝ ΝΕΣΦΡΑΓΙΣ· ΝΑΪ ΕΤΜΗΡ ΖΜ ΠΑΝΤΙΜΙΜΟΝ Μ-  
 20 ΠΝΔ ΝΨΛΟ ΕΨΤΟ ΕΡΟΣ· ΕΨΩΠΕ ΟΥΝ ΕΨΑΝΤΜΖΕ  
 ΕΡΟΥ ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΔ· ΨΑΨΧΙ ΝΤΕΨΥΧΗ  
 ΕΡΑΤΣ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ ΤΕΚΡΙΤΗΣ· ΛΥΩ ΨΑΡΕ  
 ΤΕΚΡΙΤΗΣ ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ· ΨΑΣΔΟΒΙΜΑΖΕ Ν-  
 ΤΕΨΥΧΗ ΝΣΖΕ ΕΡΟΣ ΕΔΨΡΝΟΒΕ· ΛΥΩ ΕΜΠΣΚΕΖΕ ΕΜ-

20 MS ΕΨΑΝΤΜΖΕ; read ΕΣΨΑΝΤΜΖΕ.



to whom eulogy is due; and do not owe anything to another' \*<sup>1</sup>. That is, my Lord, the *soul* which receives<sup>2</sup> *mysteries* gives the *defence* to all *places*. This, my Lord, is the second *thought*.

The third *thought*, moreover, concerning the word which thou hast once said to us: 'The *spirit counterpart* is hostile to the *soul*, causing it to do all sins and all *passions*. And it reproves it in the *punishments* for all the sins which it has committed. In a word, it becomes hostile to the *soul* in every way.' Now concerning this word thou hast once said to us: 'The enemies of a man are they of his household'<sup>□</sup>; that is, they of the household of the *soul* are the *spirit counterpart* and the *destiny*, which are hostile to the *soul* at all times, causing it to commit all sins and all *iniquities*. Behold, this, my Lord, is the third *thought*.

The fourth *thought* moreover, concerning the word which thou hast spoken: 'If the *soul* comes forth from the *body* and proceeds upon the way with the *spirit counterpart*, and it has not found the *mystery* of the releasing of all the bonds and the *seals* which bind to the *spirit counterpart*, so that it ceases to be allotted to it (the *soul*); now if it does not find it, the *spirit counterpart* takes the *soul* to the presence of the *Virgin* of the Light, the *judge*. And the *judge*, the *Virgin* of the Light, *examines* the *soul* and finds that it has sinned, and she also does not find | *mysteries* of the light with

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\* cf. Rom. 13.7, 8

□ cf. Mt. 10.36

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<sup>1</sup> (1) do not owe anything to another; Till: do not allow a debt to exist with anyone.

<sup>2</sup> (2) the *soul* which receives; Till: the *soul* which has received.

ΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΜΜΑΣ· ΛΥΩ ΨΑΣΤΑΛΣ ΝΟΥΑ <sup>czθ</sup>  
 ΝΝΕΣΠΑΡΑΛΛΗΜΠΤΗΣ· ΛΥΩ ΨΑΡΕ ΠΕΣΠΑΡΑΛΛΗΜΠΤΗΣ  
 ΨΑΧΝΤΣ ΝΧΝΟΧΣ ΕΠΣΩΜΑ ΛΥΩ ΜΕΣΕΙ' ΕΒΟΛ ΖΝ Μ-  
 ΜΕΤΑΒΟΛΗ ΜΝ ΠΣΩΜΑ ΕΜΠΣ† ΜΠΣΔΕ ΝΚΥΚΛΟΣ· ΕΤΒΕ  
 5 ΠΕΪΨΑΧΕ ΟΥΝ ΠΑΧΟΕΙΣ ΝΤΑΚΧΟΟϺ ΕΡΟΝ ΜΠΙΟΥ-  
 ΟΕΨ ΧΕ ΨΩΠΕ ΕΚΒΗΛ' ΕΒΟΛ ΜΝ ΠΕΚΧΑΧΕ ΕΠΣΟCΟΝ  
 ΕΚΖΙ ΤΕΖΙΗ ΝΜΜΑϺ· ΜΗΠΩC ΝΤΕ ΠΕΚΧΑΧΕ ΝΧΤΑΑΚ'  
 ΜΠΕΚΡΙΤΗΣ· ΛΥΩ ΝΤΕ ΠΕΚΡΙΤΗΣ ΝΧΤΑΑΚ ΜΠΣΥΠΗΡΕ-  
 ΤΗΣ· ΝΤΕ ΠΣΥΠΗΡΕΤΗΣ ΝΟΧΚ' ΕΠΕΨΤΕΚΟ· ΛΥΩ Ν-  
 10 ΝΕΚΕΙ' ΕΒΟΛ ΖΜ ΠΜΑ ΕΤΜΜΑϺ ΕΜΠΚ† ΜΠΣΔΕ ΝΛΥΠ-  
 ΤΟΝ· ΕΤΒΕ ΠΑΪ ΠΕ ΠΨΑΧΕ ΦΑΝΕΡΩC ΧΕ ΨΥΧΗ ΝΙΜ  
 ΕΤΝΗϺ ΕΒΟΛ ΖΝ CΩΜΑ· ΝCΜΟΟΨΕ ΖΙ ΤΕΖΙΗ ΜΝ ΠΑΝΤΙ-  
 ΜΙΜΟΝ ΜΠΝΑ· ΛΥΩ ΝCΤΜΣΕ ΕΠΜΥCΤΗΡΙΟΝ ΜΠΒΩΛ  
 ΕΒΟΛ ΝΝΕCΦΡΑΓΙC ΤΗΡΟΥ ΜΝ ΜΜΡΡΕ ΤΗΡΟΥ· ΝCΒΩΛ  
 15 ΕΒΟΛ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕϺΜΗΡ ΕΣΟΥΝ ΕΡΟC· ΕΪΕ  
 ΤΕΨΥΧΗ ΕΤΜΜΑϺ ΜΪΠCΧΙ-ΜΥCΤΗΡΙΟΝ ΖΜ ΠΟΥΟΕΙΝ· <sup>czθ</sup><sup>b</sup>  
 ΕΜΠCΣΕ ΕΜΜΥCΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ ΜΠΑΝΤΙΜΙΜΟΝ  
 ΜΠΝΑ ΕϺΜΗΡ ΕΣΟΥΝ ΕΡΟC· ΕCΤΜΣΕ ΟΥΝ ΕΡΟϺ· ΨΑΡΕ  
 ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΨΑΧΧΙ ΝΤΕΨΥΧΗ ΕΤΜΜΑϺ ΕΡΑΤC  
 20 ΝΤΠΑΡΘΕΝΟC ΜΠΟΥΟΕΙΝ· ΛΥΩ ΨΑΡΕ ΤΠΑΡΘΕΝΟC Μ-  
 ΠΟΥΟΙΝ ΛΥΩ ΤΕΚΡΙΤΗΣ ΕΤΜΜΑϺ· ΨΑC† ΝΤΕΨΥΧΗ  
 ΕΤΜΜΑϺ ΕΤΟΟΤϺ ΝΟΥΑ ΝΝΕCΠΑΡΑΛΛΗΜΠΤΗΣ· ΛΥΩ  
 ΨΑΡΕ ΠΕCΠΑΡΑΛΛΗΜΠΤΗΣ ΨΑΧΝΟΧC ΕΤΕCΦΑΙΡΑ ΝΑΙΩΝ

1 Π̄ in upper left-hand margin at beginning of quire.

4 MS Μ̄Ν ΠCΩΜΑ; read Μ̄ΠCΩΜΑ.

6 MS originally ΕΨΩΠΕ; ε erased.

23 MS Π̄ΑΙΩΝ; read Ν̄Ν̄ΑΙΩΝ.

it, she gives it to one of her *paralemtai*. And her *paralempetes* brings it and casts it into a *body*, and it does not come forth from the *changes* of the *body*<sup>1</sup> before it has done the last *cycle*.' Now concerning this word, my Lord, thou hast once said to us: 'Agree with thine enemy *whilst* thou art upon the way with him, *lest* thy enemy hand thee to the *judge*, and the *judge* hand thee to the *officer*, and the *officer* cast thee into the prison, and thou dost not come forth from that place before thou hast given the last *farthing*' \*. Concerning this, the word is *clear*: every *soul* which comes forth from the *body*, and proceeds upon the way with the *spirit counterpart* and does not find the *mystery* of the releasing of all the *seals* and all the bonds, so that it releases itself from the *spirit counterpart* which is bound to it, that *soul* which has not received *mysteries* in the light and has not found the *mysteries* of the releasing of<sup>2</sup> the *spirit counterpart* which is bound in it, *now* if it does not find it, the *spirit counterpart* takes that *soul* to the presence of the *Virgin* of the Light. And that *Virgin* of the Light and *judge* gives that *soul* into the hands of one of her *paralemtai*, and her *paralempetes* casts it into the *sphere* of the aeons, |

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\* cf. Mt. 5.25, 26

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<sup>1</sup> (4) of the body; MS: and the body.

<sup>2</sup> (17) releasing of; Schmidt: releasing from.

ΛΥΩ ΜΕΣΓΕΙ' ΕΒΟΛ ΖΝ ΜΜΕΤΑΒΟΛΗ ΜΠCΩΜΑ· ΕΜΠC†  
 ΜΠ2ΛΕ ΝΚΥΚΛΟC ΕΤΗΠ' ΕΡΟC· ΠΑΙ ΟΥΝ ΠΑΧΟΕΙC ΠΕ  
 ΠΜΕ24ΤΟΟΥ ΝΝΟΗΜΑ:

ΛCΩΠΠΕ CΕ ΝΤΕΡΕ ΙC CΩΤΜ ΕΝΕΪΩΛΧΕ ΕCΧΩ Μ-  
 5 ΜΟΟΥ ΝCΙ ΜΑΡΙΑ· ΠΕΧΛΑ4 ΧΕ ΕΥΓΕ ΤΠΑΝΜΑΚΑΡΙΟC  
 ΜΑΡΙΑ ΤΕΠΝΙΚΗ· ΝΑΙ ΝΕ ΝΒΩΛ ΕΒΟΛ ΝΝΩΛΧΕ ΝΤΑΙ-  
 ΧΟΟΥ· ΛCΟΥΩ2Μ ΝCΙ ΜΑΡΙΑ ΠΕΧΛΑC ΧΕ ΠΑΧΟΕΙC·  
 ΛΙΤΙ †ΩΙΝΙ ΜΜΟΚ ΕΒΟΛ ΓΑΡ ΧΕ ΧΙΝ ΤΕΝΟΥ ΕΪΝΑ2Ι- [C0]  
 ΤΟΟΤ ΕΩΝΤΚ Ε2ΩΒ ΝΙΜ ΖΝ ΟΥΩΡΧ· ΕΤΒΕ ΠΑΙ ΟΥΝ  
 10 ΠΑΧΟΕΙC ΑΡΙ2ΑΡΩ2ΗΤ ΝΜΜΑΝ ΝΓCΩΛΠ ΝΑΝ ΕΒΟΛ Ν-  
 2ΩΒ ΝΙΜ' ΕΤΝΝΑΩΝΤΚ ΕΡΟΟΥ· ΕΤΒΕ ΘΕ 2ΩΩ4 ΕΡΕ  
 ΝΑCΝΗΥ ΝΑΚΗΡΥCCE ΜΠΓΕΝΟC ΝΤΜΝΤΡΩΜΕ ΤΗΡ4· ΝΑΙ  
 ΔΕ ΝΤΕΡΕCΧΟΟΥ ΜΠCΩΡ· ΛCΟΥΩ2Μ 2ΩΩ4 ΝCΙ ΠCΩ-  
 ΤΗΡ ΠΕΧΛΑ4 ΝΑC Ε4ΩΟΟΠ ΖΝ ΟΥΝΟC ΝΝΑ' Ε2ΟΥΝ  
 15 ΕΡΟC· ΧΕ 2ΑΜΗΝ 2ΑΜΗΝ †ΧΩ ΜΜΟC ΝΗΤΝ ΧΕ ΟΥ-  
 ΜΟΝΟΝ †ΝΑCΩΛΠ ΝΗΤΝ ΕΒΟΛ Ν2ΩΒ ΝΙΜ ΕΤΕΤΝΑΩΙΝΕ  
 ΝCΩΟΥ· ΑΛΛΑ ΧΙΝ ΤΕΝΟΥ ΟΝ †ΝΑCΩΛΠ ΝΗΤΝ ΕΒΟΛ  
 Ν2ΕΝΚΟΟΥΕ ΝΑΙ ΕΤΕ ΜΠΕΤΝΝΟΙ ΜΜΟΟΥ ΕΩΙΝΕ Ν-  
 CΩΟΥ· ΝΑΙ ΕΤΕ ΜΠΟΥΛΛΕ ΕΧΜ Π2ΗΤ ΝΡΡΩΜΕ· ΝΑΙ  
 20 ΕΤΕ ΝCΕCΟΟΥΝ ΜΜΟΟΥ ΑΝ ΝCΙ ΝΚΕΝΟΥΤΕ ΤΗΡΟΥ  
 ΕΤ2Ν ΝΡΩΜΕ· ΤΕΝΟΥ CΕ ΟΥΝ ΝΤΟ ΜΑΡΙΑ ΩΙΝΕ ΝCΑ  
 ΠΕΤΕΡΕΩΙΝΕ ΝCΩ4 ΛΥΩ ΑΝΟΚ †ΝΑCΟΛΠ4 ΝΕ ΕΒΟΛ [C0<sup>b</sup>]  
 Ν2Ο ΜΝ 2Ο ΑΧΝ ΠΑΡΑΒΟΛΗ· ΛCΟΥΩ2Μ ΔΕ ΝCΙ ΜΑΡΙΑ  
 ΠΕΧΛΑC ΧΕ ΠΑΧΟΕΙC ΕΪΕ ΕΩΑΡΕ ΝΒΑΠΤΙCΜΑ ΚΑΝΟΒΕ  
 25 ΕΒΟΛ ΝΑΩ ΝΤΥΠΟC· ΛΙCΩΤΜ ΕΡΟΚ ΕΚΧΩ ΜΜΟC·

8 MS †·ωΙΝΙ; read †·ωΙΝΕ.

and it does not come forth from the *changes* of the *body* until it has done the last *cycle* allotted to it. *Now* this, my Lord, is the fourth *thought*.”

114. Now it happened when Jesus heard these words which Maria spoke, he said: “*Excellent*, thou *all-blessed* Maria, thou *spiritual one*. This is the interpretation of the words which I have said.”

Maria answered and said: “My Lord, *yet* (further) I question thee, *for* from this time I will proceed to question thee on all things with assurance. Because of this *now*, my Lord, be compassionate to us and reveal to us all things about which we will question thee, for the sake of the manner in which my brothers will *preach* to the whole *race* of mankind.”

*But* when she had said these things to the Saviour, the Saviour himself answered and said to her with great mercy towards her: “*Truly, truly*, I say to you, *not only* will I reveal all things to you about which you question, *but* from this time I will also reveal to you other things about which you did not *understand*, to question them, which have not arisen in the hearts of men\*, which all the gods which are among men also do not know. *Now* at this time thou, Maria, question what thou dost question, and I will reveal it to thee face to face without *parable*.

115. Maria *however* answered and said: “My Lord, in what *type* do *baptisms* forgive sins? I have heard thee saying: |

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\* cf. 1 Cor. 2.9

χε ψαρε  $\bar{\eta}$ λιτοϋργος  $\bar{\eta}$ εριναιος ψαγακολοϋθει  
 $\bar{\eta}$ σα τεψγχη εϋο  $\bar{\mu}$ μντρε ερος  $\bar{\eta}$ νοβε nim ετσειρε  
 $\bar{\eta}$ μοοϋ χεκας εϋεσοοζε  $\bar{\mu}$ μος  $\bar{\zeta}$ ν νεκριcis· τε-  
 νοϋ δε οϋν παχοεις· ψαρε  $\bar{\mu}$ μϋστηριον  $\bar{\eta}$ νβαπ-  
 5 TICMA· ψαγchwτε εβολ  $\bar{\eta}$ ννοβε ετντοοτοϋ  $\bar{\eta}$ ν-  
 λιτοϋργος  $\bar{\eta}$ εριναιος· χε  $\bar{\eta}$ τοοϋ μεν ψαγρπεϋ-  
 ωβω· τενοϋ δε οϋν παχοεις χω ερον  $\bar{\mu}$ πτϋπος  
 εψαγκανοβε εβολ· αλλα τνοϋωω εειμε εροοϋ  
 $\bar{\zeta}$ ν οϋωρx· λοϋωωβ δε  $\bar{\eta}$ σι πωτηρ πεχαγ  $\bar{\mu}$ -  
 10 MAPIA χε καλωc μεν λχοοc·  $\bar{\eta}$ λιτοϋργος μεν-  
 τοιγε  $\bar{\eta}$ τοοϋ νε εψαγρμντρε  $\bar{\eta}$ νοβε nim· αλλα  
 ωγωω on  $\bar{\zeta}$ ν νεκριcis εγαμαzte  $\bar{\eta}$ νεψγχοοϋε·  $\bar{\sigma}$ α  
 εϋσοοζε  $\bar{\eta}$ νεψγχοοϋε τηροϋ  $\bar{\eta}$ ρρεφρνοβε· ναϊ  
 ετε  $\bar{\mu}$ ποϋχι-μϋστηριον· λϋω ψαγκατεχε  $\bar{\mu}$ μοοϋ  
 15  $\bar{\zeta}$ ν νεχαλοc εϋκολλαζε  $\bar{\mu}$ μοοϋ· λϋω μερε ( $\bar{\eta}$ λιτοϋρ-  
 γοc)  $\bar{\eta}$ εριναιος ετμμαϋ μεϋδμδoμ' εcn-νεχαλοc  
 εβολ ετρεϋει' ενταζic ετziπcazpe  $\bar{\eta}$ νεχαλοc  $\bar{\eta}$ σε-  
 σοοζε  $\bar{\eta}$ νεψγχοοϋε ετηηϋ εβολ  $\bar{\zeta}$ ν  $\bar{\eta}$ τοποc ετ-  
 μμαϋ· τενοϋ δε νεψγχοοϋε, ερχι-μϋστηριον  
 20 οϋκ εζεcτι ετρεϋβιαζε  $\bar{\mu}$ μοοϋ  $\bar{\eta}$ σεχιτοϋ εβολ  
 $\bar{\zeta}$ ν νεχαλοc· χε εϋεσοοζε  $\bar{\mu}$ μοοϋ  $\bar{\eta}$ σι  $\bar{\eta}$ λειτοϋρ-  
 γοc  $\bar{\eta}$ εριναιος· αλλα ψαρε  $\bar{\eta}$ λιτοϋργοc  $\bar{\eta}$ εριναιος  
 ψαγσοοζε  $\bar{\eta}$ νεψγχοοϋε  $\bar{\eta}$ ρρεφρνοβε·  $\bar{\eta}$ σεαμαzte  
 $\bar{\eta}$ ναϊ ετε  $\bar{\mu}$ ποϋχι-μϋστηριον ναϊ εψαγ $\bar{\eta}$ τοϋ εβολ

14 MS originally λγκατεχε; ω inserted above.

15 MS  $\bar{\eta}$ λιτοϋργοc omitted.

‘The *erinaioi ministers* accompany the *soul*, and they are witnesses to it of all the sins which it commits, so that they may reprove it in the *judgments*’. Now at this time, my Lord, do the *mysteries* of the *baptisms* wipe out the sins which are in the hands of the *erinaioi ministers*, so that they forget them? Now at this time, my Lord, tell us the *type* how they forgive, *but* we wish to know it with assurance.”

The *Saviour* answered *however*, he said to Maria: “*Well* hast thou spoken. The *ministers* *certainly* are those who witness to all sins. *But* they remain in the *judgments* as they seize the *souls* and reprove all the *souls* of sinners, who have not received *mysteries*. And they *restrain* them in the *Chaos(es)*, *punishing* them. And those *erinaioi* (ministers) are not able to pass out from the *Chaos(es)* to come to the *ranks* which are above the *Chaos(es)*, and to reprove the *souls* which come forth from those *places*. Now at this time it is *not permitted* that the *souls* which have received *mysteries* should *suffer violence*, and be taken into the *Chaos(es)*, so that the *erinaioi ministers* reprove them. *But* the *erinaioi ministers* reprove the *souls* of sinners, and they detain those who have not received *mysteries*, who are brought forth from | the *Chaos(es)*. *But* the *souls* which have received

2N̄ NEXΛOC · NEΨYXOOYΓE N̄TOOY EPXH-MYCTHPION  
 MN̄TOY-ZΩB̄ ECOOZE M̄MOOY XE MEYEI' EBOΛ 2N̄  
 NEY'TOΠOC AYΩ ON EYΩANEI' MEYEWOM̄BOM̄ EΛZE- COA<sup>b</sup>  
 PATOY EPPOOY · ΠΛHN PΩ MEYEWXITOY EBOΛ 2N̄ NE-  
 5 XΛOC ET̄MMAΓ · CΩT̄M̄ ON TAYΩ EPOT̄N̄ M̄ΠΩAXE  
 2N̄ OYALLHΘIA XE EΩAPE ΠMYCTHPION M̄ΠBAPTICMA  
 KANOVE EBOΛ N̄AΩ N̄TYΠOC · TENOY OE OYN EP-  
 ΩAN NEΨYXOOYΓE P̄NOBE ETI EYZIXM̄ PKOCMOC ·  
 ΩAYEI' MENTOIGE N̄C̄I N̄ΛITOYPTOC N̄EPINAIOC · N̄CEP̄-  
 10 M̄NTPE N̄NOBE NIM' ETERE TEΨYXH EIP E M̄MOOY · XE  
 MHΠOC PΩ N̄CEEI' EBOΛ 2N̄ N̄TOΠOC N̄TE NEXΛOC ·  
 XEKAC EYECOZE M̄MOC 2N̄ NEKPCIC NAĪ ETΠBOΛ  
 N̄NEXΛOC XEKAC EYECOZE M̄MOC · AYΩ ΩAPE  
 ΠANTIMIMON M̄ΠN̄A ΩAYCP̄M̄NTPE N̄NOBE NIM' ET̄C̄N̄AAY  
 15 N̄C̄I TEΨYXH XEKAC ZΩOC EYECOZE M̄MOC 2N̄ NE-  
 KPCIC NAĪ ETΠBOΛ N̄NEXΛOC · OYMONON XE CP̄M̄NTPE  
 M̄MOOY · AΛΛA NOBE NIM N̄TE NEΨYXOOYΓE ΩAYCΦPA-  
 ΓIZE N̄NNOBE N̄CTOEOY EZOYN ETEΨYXH · XEKAC [COB]  
 EP E N̄APXΩN THPOY N̄PPECP̄NOBE N̄NEKPCIC EYE-  
 20 COYΩNC̄ XE OYΨYXH N̄PPECP̄NOBE TE · AYΩ XE  
 EYEEIME ETHPE N̄NNOBE N̄TACAY EBOΛ 2N̄ NECΦPA-  
 ΓIC N̄TAYCTOEOY EP OC N̄C̄I ΠANTIMIMON M̄ΠN̄A XEKAC  
 EYEKOΛAZE M̄MOC KATA T̄HPE N̄NNOBE N̄TACAY ·  
 T̄AĪ TE ΘE EΩAYAA C M̄ΨYXH NIM N̄PPECP̄NOBE · TE-  
 25 NOY OE PETNAXI N̄M̄MYCTHPION N̄N̄BAPTICMA ΩAPE

13 XEKAC EYECOZE M̄MOC better omitted.

15 MS ZΩOC ; read ZΩOC.

19 MS N̄PPECP̄NOBE N̄NEKPCIC ; read N̄NEKPCIC N̄PPECP̄NOBE.



*mysteries*, they cannot reprove because they do not come forth from their *places*. And also when they come, they are not able to stand against them, and *furthermore* they are not able to take them into those *Chaos(es)*.

Hear, moreover, and I will say the word to you in *truth* in which *type* the *mystery* of the *baptism* forgives sins. *Now* at this time, when the *souls* commit sin while they are *still* in the *world*, the *erinaioi ministers* are *certain* to come and they bear witness to all the sins which the *soul* commits, *lest* they come forth from the *places* of the *Chaos*, so that they reprove it in the *judgments* which are outside the *Chaos*<sup>1</sup>. And the *spirit counterpart* bears witness to all the sins which the *soul* commits, so that it also reproves it in the *judgments* which are outside the *Chaos(es)*. *Not only* does it witness to them, *but* — all the sins of the *souls* — it *seals* the sins and fixes them within the *soul*, so that all the *archons* of the *judgments* of sinners recognise that it is a sinful *soul*, and so that they know the number of the sins which it has committed, by means of the *seals* which the *spirit counterpart* has fixed to it, so that they should *punish* it *according to* the number of the sins which it has committed. Thus is it done to all sinful *souls*.

Now at this time, he who will receive the *mysteries* of the *baptisms*, | the *mysteries*<sup>2</sup> of those things are a great

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<sup>1</sup> (13) dittography omitted; MS : reprove it in the ... chaos so that they reprove it.

<sup>2</sup> (299.1) mysteries; Schmidt : mystery.

ΜΜΥΣΤΗΡΙΟΝ ΝΝΕΤΜΜΑΥ ΨΑΨΩΠΕ ΝΟΥΝΟΣ ΝΚΩΣΤ  
 ΕΧΝΑΨΤ ΕΜΑΤΕ ΝΣΑΒΕ ΝΨΡΕΚΣ-ΝΝΟΒΕ· ΑΥΩ ΨΑΥΒΩΚ  
 ΕΣΟΥΝ ΕΤΕΨΥΧΗ ΣΝ ΟΥΠΕΘΗΠ' ΝΨΟΥΩΜ ΕΣΟΥΝ ΝΣΑ  
 ΝΝΟΒΕ ΤΗΡΟΥ· ΝΑΪ ΝΤΑΧΤΟΒΟΥ ΕΣΟΥΝ ΕΡΟΣ ΝΣΙ  
 5 ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΑΥΩ ΕΨΑΝΟΥΩ ΕΨΚΛΘΑΡΙΖΕ Ν-  
 ΝΝΟΒΕ ΤΗΡΟΥ ΝΑΪ ΝΤΑΧΤΟΒΟΥ ΕΡΟΣ ΝΣΙ ΠΑΝΤΙΜΙΜΟΝ  
 ΜΠΝΑ ΨΑΥΒΩΚ ΟΝ ΕΣΟΥΝ ΕΨΩΜΑ ΣΝ ΟΥΠΕΘΗΠ' [COB<sup>b</sup>]  
 ΝΨΔΙΩΚΕ ΝΣΑ ΝΔΙΩΚΗΤΗΣ ΤΗΡΟΥ ΣΝ ΟΥΠΕΘΗΠ' ΝΨ-  
 ΠΟΡΧΟΥ ΕΨΑ ΜΠΜΕΡΟΣ ΜΠΣΩΜΑ· ΨΑΨΔΙΩΚΕ ΓΑΡ  
 10 ΝΣΑ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΤΜΟΙΡΑ· ΝΨΠΟΡΧΟΥ ΝΣΑ-  
 ΒΟΛ ΝΤΣΟΜ ΜΝ ΤΕΨΥΧΗ ΝΨΚΑΛΥ ΣΠΣΑ ΜΠΣΩΜΑ·  
 ΣΩΣΤΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΤΜΟΙΡΑ ΜΝ ΠΣΩΜΑ·  
 ΨΑΨΠΟΡΧΟΥ ΕΥΜΕΡΟΣ· ΤΕΨΥΧΗ ΣΩΨ ΜΝ ΤΣΟΜ  
 ΨΑΨΠΟΡΧΟΥ ΕΚΕΜΕΡΟΣ· ΠΜΥΣΤΗΡΙΟΝ ΣΩΨ ΜΠΒΑΠ-  
 15 ΤΙΣΜΑ ΨΑΨΩ ΣΝ ΤΕΥΜΗΓΕ ΜΠΕΣΝΑΥ· ΝΨΩ ΕΨ-  
 ΠΩΡΧ ΜΜΟΟΥ ΕΝΕΥΕΡΗΥ· ΧΕΚΑΣ ΕΨΕΤΒΒΟΥ ΝΨ-  
 ΚΛΘΑΡΙΖΕ ΜΜΟΟΥ ΧΕ ΝΝΕΥΧΩΣΜ ΕΒΟΛ ΣΝ ΘΥΛΗ·  
 ΤΕΝΟΥ ΣΕ ΟΥΝ ΜΑΡΙΑ ΤΑΪ ΤΕ ΘΕ ΕΨΑΡΕ ΜΜΥΣΤΗ-  
 ΡΙΟΝ ΝΝΒΑΠΤΙΣΜΑ ΚΑΝΟΒΕ ΕΒΟΛ· ΑΥΩ ΜΝ ΑΝΟΜΙΑ  
 20 ΝΙΜ·

ΝΑΪ ΣΕ ΝΤΕΡΕΨΧΟΥ ΝΣΙ ΠΣΩΤΗΡ ΠΕΧΛΨ ΝΝΕΨΜΑ-  
 ΘΗΤΗΣ· ΧΕ ΤΕΤΝΝΟΪ ΧΕ ΕΨΑΧΕ ΝΜΜΗΤΝ ΝΑΨ ΝΣΕ·  
 ΛΣΧΟΒΣ ΕΒΟΛ ΝΣΙ ΜΑΡΙΑ ΠΕΧΛΣ ΧΕ ΣΕ ΠΑΧΟΕΙΣ ΣΝ COF  
 ΟΥΜΕ ΨΑΚΡΙΒΑΖΕ ΝΣΑ ΨΑΧΕ ΝΙΜ' ΕΤΚΧΩ ΜΜΟΟΥ·  
 25 ΕΤΒΕ ΠΨΑΧΕ ΟΥΝ ΜΠΚΩ ΕΒΟΛ ΝΝΝΟΒΕ ΝΤΑΚΧΟΟΨ  
 ΕΡΟΝ ΜΠΠΙΟΥΟΕΨ ΣΝ ΟΥΠΑΡΑΒΟΛΗ ΕΚΧΩ ΜΜΟΣ ΧΕ  
 ΝΤΑΪΕΙ' ΕΝΟΥΧΕ ΝΟΥΚΩΣΤ ΕΣΡΑΪ ΕΧΜ ΠΚΑΣ· ΑΥΩ

1 MS ΜΜΥΣΤΗΡΙΟΝ . . . ΨΑΨΩΠΕ; read ΜΜΥΣΤΗΡΙΟΝ . . . ΨΑΥΨΩΠΕ.

and wise fire which is very powerful and burns sins. And it goes<sup>1</sup> secretly into the *soul* and consumes all the sins which the *spirit counterpart* has fixed within it. And when it has finished *purifying* all the sins which the *spirit counterpart* fixed in it, it goes also into the *body* secretly and it *pursues* all the *persecutors* secretly. And it separates them to the side of the *part* of the *body*. For it pursues the *spirit counterpart* and the *destiny* and separates them out of the power and the *soul*, and places them upon the side of the *body*, so that it separates the *spirit counterpart* and the *destiny* and the *body* to one *part*. The *soul*, on the other hand, and the power, it separates to another *part*. The *mystery* of the *baptism* remains in the midst of the two and continues to separate them from one another, so that it makes them pure, and *purifies* them so that they are not defiled with *matter*. Now at this time, Maria, this is the manner in which the *mysteries* of the *baptisms* forgive sins and all *iniquities*.”

116. Now when the *Saviour* had said these things, he said to his *disciples*: “Do you *understand* in what manner I am speaking with you?”

Maria sprang up and said: “Yes, my Lord, in truth I *understand thoroughly* every word which thou dost speak. Now concerning the discourse on the forgiveness of sins, thou didst speak to us once in a *parable*, saying: ‘I have come to cast fire upon the earth’\*”; and | also: ‘What will

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\* cf. Lk. 12.49

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<sup>1</sup> (2, 7) it goes; lit. they go.

ON OY ΠΕΤΟΥΑΩΨ̄ ἄσα ΤΡΕΨΜΟΥΨ̄· ΛΥΩ ON ΑΚΠΟΡΨ̄  
 ΕΒΟΛ ΦΑΝΕΡΩΨ̄ ΕΚΧΩ ἄμοϑ ΞΕ ΟΥΝΤΑΪ ΟΥΒΑΠΤΙ-  
 ΜΑ ἄμαγ ΕΒΑΠΤΙΖΕ ἄζητΨ̄· ΛΥΩ ἄαω ἄζε †ΝΑΛΑΝΕΧΕ  
 ΨΑΝΤΨ̄ΧΩΚ' ΕΒΟΛ· ΕΤΕΤΝΜΕΕΥΕ ΞΕ ἄταΐει' ΕΝΟΥΨ̄  
 5 ἄΟΥΓΙΡΗΝΗ ΕΧΜ ΠΚΑΣ· ἄΜΟΝ· ΑΛΛΑ ΟΥΠΩΡΨ̄ ΠΕ  
 ἄταΐει' ΕΝΟΥΨ̄ ἄΜΟΨ̄· ΧΙΝ ΤΕΝΟΥ ΓΑΡ ΟΥΝ-†ΟΥ  
 ΝΑΨΩΠΕ ἄν ΟΥΗΪ ἄΟΥΨ̄Τ· ΟΥΝ-ΨΟΜΝΤ̄ ΝΑΨΩΨ̄  
 ΕΧΝ ΣΝΑΥ· ΛΥΩ ΣΝΑΥ ΕΧΝ ΨΟΜΝΤ̄· ΠΑΪ ΠΑΧΟΕΙΣ  
 ΠΕ ΠΨΑΧΕ ἄΤΑΚΧΟΟΨ̄ ΦΑΝΕΡΩΨ̄· ΠΨΑΧΕ ΜΕΝ ἄΤ-  
 10 ΑΚΧΟΟΨ̄ ΞΕ ἄταΐει' ΕΝΟΥΨ̄ ἄΟΥΚΩΨ̄Τ ΕΧΜ ΠΚΑΣ·  
 ΛΥΩ ΟΥ ΠΕΤΟΥΑΩΨ̄ ἄσα ΤΡΕΨΜΟΥΨ̄· ΕΤΕ ΠΑΪ (ΠΕ) <sup>cor<sup>b</sup></sup>  
 ΠΑΧΟΕΙΣ ΞΕ ΑΚΕΙΝΕ ἄΜΜΥΣΤΗΡΙΟΝ ἄΤΕ ἄΒΑΠΤΙΣΜΑ  
 ΕΠΚΟΨΜΟΨ̄· ΛΥΩ ΟΥ ΠΕΤΕΨΝΑΚ' ἄσα ΤΡΕΨΟΥΨ̄Μ'  
 ΕΨΟΥΝ ἄσα ἄΝΟΒΕ ΤΗΡΟΥ ἄΤΕΨΥΧΗ ἄΨΚΛΑΘΑΡΙΖΕ  
 15 ἄΜΜΟΟΥ· ΛΥΩ ON ἄΝΝΨΩΨ̄ ΑΚΠΟΡΨ̄ ΕΒΟΛ ΦΑΝΕΡΩΨ̄  
 ΕΚΧΩ ἄμοϑ· ΞΕ ΟΥΝΤΑΪ ΟΥΒΑΠΤΙΣΜΑ ἄμαγ ΕΒΑΠ-  
 ΤΙΖΕ ἄζητΨ̄· ΛΥΩ ἄαω ἄζε †ΝΑΛΑΝΕΧΕ ΨΕΩΨ̄ ΨΑΝΤΨ̄-  
 ΧΩΚ' ΕΒΟΛ· ΕΤΕ ΠΑΪ ΠΕ ΞΕ ἄΓΝΑΨΩ ΑΝ ἄΜ ΠΚΟΨΜΟΨ̄  
 ΨΕΩΨ̄ ΨΑΝΤΕ ἄΒΑΠΤΙΣΜΑ ΧΩΚ' ἄΣΕΚΛΑΘΑΡΙΖΕ ἄΝΕ-  
 20 ΨΥΧΟΟΥΕ ἄΤΕΛΙΟΨ̄· ΛΥΩ ON ΠΨΑΧΕ ἄΤΑΚΧΟΟΨ̄  
 ΕΡΟΝ ἄΠΙΟΥΟΕΨ̄ ΞΕ ΕΤΕΤΝΜΕΕΥΕ ΞΕ ἄταΐει' Ε-  
 ΝΟΥΨ̄ ἄΟΥΓΙΡΗΝΗ ΕΧΜ ΠΚΑΣ· ἄΜΟΝ· ΑΛΛΑ ΟΥΠΩΡΨ̄

1 MS ΑΚΠΟΡΨ̄; read ΑΚΠΟΡΨ̄Ψ̄.

11 MS ΠΕ omitted.

I except that it burns?' \* <sup>1</sup> And also thou hast *clearly* distinguished, saying: 'I have a *baptism* to be *baptised* with, and how will I *suffer* until it be fulfilled? Do you think that I have come to cast *peace* upon the earth? No, *but* division have I come to cast. *For* from this time five will be in one house, three will be divided against two and two against three' <sup>2</sup>. This, my Lord, is the word which thou hast said *clearly*. *Moreover*, the word which thou didst say: 'I have come to cast fire upon the earth and what will I except that it burns?' <sup>3</sup> is this, my Lord: thou hast brought into the *world* the *mysteries* of *baptism*, and what pleases thee except that it (the baptism) <sup>3</sup> consumes all the sins of the *soul* and *purifies* them? And also after this thou hast distinguished *clearly*, saying: 'I have a *baptism* to be *baptised* with and how will I *suffer* until it be fulfilled?' <sup>4</sup>; that is: thou will not remain in the *world* until the *baptisms* are completed and the *perfect souls* are *purified*. And furthermore the word which thou didst say to us once: 'Do you think that I have come to cast *peace* upon the earth? No, *but* |

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\* cf. Lk. 12.49

<sup>2</sup> cf. Lk. 12.50-52

<sup>3</sup> cf. Lk. 12.49

<sup>4</sup> cf. Lk. 12.50

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<sup>1</sup> (1, 11) except that it burns; Schmidt: that it burns.

<sup>2</sup> (6-8) cf. GTh 84.

<sup>3</sup> (13) except that it (the baptism) consumes; Schmidt: except that they consume; Till: is that they consume.

- ΠΕ ΝΤΑΙΕΙ' ΕΝΟΥΧΕ ΜΜΟΧ· ΧΕ ΧΙΝ ΤΕΝΟΥ ΓΑΡ ΟΥΝ-  
 ΤΟΥ ΝΑΨΩΠΕ ΞΝ ΟΥΗΙ ΝΟΥΩΤ· ΟΥΝ-ΨΟΜΝΤ ΝΑ-  
 ΠΩΨ ΕΧΝ ΣΝΑΥ· ΑΥΩ ΣΝΑΥ ΕΧΝ ΨΟΜΝΤ· ΕΤΕ ΠΑΙ  
 ΠΕ ΠΜΥΣΤΗΡΙΟΝ ΝΝΒΑΠΤΙΣΜΑ \*\*ΝΤΑΚΝΤΨ ΕΠΚΟΣΜΟΣ· [C<sup>OL</sup>]
- 5 ΕΛΦ-ΟΥΠΩΡΨ ΖΡΑΙ ΞΝ ΝΨΩΜΑ ΝΤΕ ΠΚΟΣΜΟΣ ΕΒΟΛ  
 ΧΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΠΨΩΜΑ ΜΝ ΤΜΟΙΡΑ· ΑΦ-  
 ΠΟΡΧΟΥ ΕΥΜΕΡΟΣ· ΤΕΨΥΧΗ ΖΩΩΣ ΜΝ ΤΨΟΜ' ΑΦ-  
 ΠΟΡΧΟΥ ΕΚΕΜΕΡΟΣ· ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΟΥΝ-ΨΟΜΝΤ  
 ΝΑΠΩΨ ΕΧΝ ΣΝΑΥ ΑΥΩ ΣΝΑΥ ΕΧΝ ΨΩΜΝΤ·
- 10 ΝΑΙ ΔΕ ΝΤΕΡΕΣΧΟΟΥ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑΨ ΝΒΙ ΠΨΩ-  
 ΤΗΡ ΧΕ ΕΥΓΕ ΤΕΠΝΙΚΗ ΝΖΙΛΙΚΡΙΝΕΣ ΝΟΥΟΕΙΝ ΜΑΡΙΑ  
 ΠΑΙ ΠΕ ΠΨΩΛ ΕΒΟΛ ΜΠΨΑΧΕ· ΑΣΟΥΩΞΜ ΟΝ ΝΒΙ ΜΑ-  
 ΡΙΑ ΠΕΧΛΑΣ ΧΕ ΠΑΧΟΕΙΣ ΕΤΙ ΟΝ ΕΙΝΑΟΥΩΞ ΕΤΟΟΤ'  
 ΕΨΙΝΕ ΜΜΟΚ· ΤΕΝΟΥ ΨΕ ΠΑΧΟΕΙΣ ΑΝΕΧΕ ΜΜΟΪ ΕΪ-  
 15 ΨΙΝΕ ΜΜΟΚ· ΕΙΣΖΗΗΤΕ ΜΕΝ ΞΝ ΟΥΠΑΡΡΗΨΙΑ ΑΝΕΙΜΕ  
 ΕΠΤΥΠΟΣ ΕΨΑΡΕ ΝΒΑΠΤΙΣΜΑ ΚΑΝΟΒΕ ΕΒΟΛ· ΤΕΝΟΥ  
 ΖΩΩΨ ΠΜΥΣΤΗΡΙΟΝ ΜΠΕΪΨΟΜΝΤ ΝΧΩΡΗΜΑ· ΜΝ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΜΠΕΪΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΜΝ ΜΜΥΣΤΗΡΙΟΝ ΜΠΙ-  
 ΑΤΨΑΧΕ ΕΡΟΨ· ΕΨΑΥΚΑΝΟΒΕ ΕΒΟΛ ΝΑΨ ΝΤΥΠΟΣ· [C<sup>OL</sup> b]
- 20 ΕΨΑΥΚΩ ΕΒΟΛ ΜΠΤΥΠΟΣ | ΝΝΒΑΠΤΙΣΜΑ ΧΝ ΜΜΟΝ·  
 ΑΦΟΥΩΨΒ ΟΝ ΝΒΙ ΠΨΩΤΗΡ ΠΕΧΛΑΨ ΧΕ ΜΜΟΝ· ΑΛΛΑ  
 ΜΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ ΜΠΨΟΜΝΤ ΝΧΩΡΗΜΑ ΕΨΑΥΚΩ  
 ΕΒΟΛ ΞΝ ΤΕΨΥΧΗ· ΑΥΩ ΝΤΟΠΟΣ ΤΗΡΟΥ ΝΤΕ ΝΑΡ-

17 MS ΠΜΥΣΤΗΡΙΟΝ; read ΜΜΥΣΤΗΡΙΟΝ.

22 MS ΠΠΩΟΠΠΨ probably originally ΜΠΨΟΡΠ; ΠΠ erased, and altered by later hand to ΠΠΨ.

23 MS ΞΝ ΤΕΨΥΧΗ ΑΥΩ ΝΤΟΠΟΣ ΤΗΡΟΥ; read ΝΤΕΨΥΧΗ ΞΝ ΝΤΟΠΟΣ ΤΗΡΟΥ.

division have I come to cast. *For* from this time five will be in one house, three will be divided against two and two against three’\*. This is the *mystery* of the *baptisms* which thou hast brought<sup>1</sup> into the *world*, and it has made a separation in the *bodies* of the *world*, because it has separated the *spirit counterpart* and the *body* and the *destiny* into one *part*. The *soul* on the other hand and the power, it has separated into another *part*. That is, there will be three divided against two and two against three.”<sup>□</sup>

When Maria had said these things, *however*, the *Saviour* said to her: “*Excellent*, thou *spiritual* one of *pure* light, Maria. This is the interpretation of the discourse”.

117. Maria answered again and said: “My Lord, *yet* again will I continue to question thee. Now at this time, my Lord, *suffer* me that I question thee. Behold, we have recognised *openly* the *type* in which the *baptisms* forgive sins. Now also the *mysterics*<sup>2</sup> of these three *spaces* and the *mysterics* of this First *Mystery* and the *mysterics* of the Ineffable: in what *type* do they forgive sins? Do they forgive in the *type* of the *baptisms* or not?”

The *Saviour* answered again and said: “No, *but* all the *mysterics* of the three *spaces* forgive the *soul* in all the *places* of the *archons* | for all the sins which the *soul* has

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\* cf. Lk. 12.51, 52

□ cf. Lk. 12.52

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<sup>1</sup> (3, 4) this is the mystery ... which thou hast brought; Schmidt: thou hast brought the mystery ...

<sup>2</sup> (17) mysterics; MS: mystery.

ΧΩΝ Ν̄Ν̄ΝΟΒΕ ΤΗΡΟΥ Ν̄ΤΑΣΑΛΥ Ν̄ΣΙ ΤΕΨΥΧΗ ΧΙΝ  
 Ν̄ΨΟΡΠ̄ ΨΑΥΚΑΛΥ ΝΑΣ ΕΒΟΛ· ΛΥΩ ΟΝ ΨΑΥΚΩ ΕΒΟΛ  
 Ν̄Ν̄ΝΟΒΕ ΕΤ̄ΣΝΑΛΛΥ Μ̄Ν̄Ν̄ΣΑ ΝΑΪ· ΖΕΩΣ ΨΑ ΠΕΟΥ-  
 ΟΕΙΩ ΕΤΕΡΕ ΠΟΥΑ ΠΟΥΑ Ν̄Μ̄ΜΥΣΤΗΡΙΟΝ ΝΑΛΜΑΣΤΕ  
 5 ΨΑΡΟϢ· ΝΑΪ †ΝΑΧΩ ΕΡΩΤ̄Ν̄ Μ̄ΠΕΥΟΕΙΩ ΕΡΕ ΠΟΥΑ  
 ΠΟΥΑ Ν̄Μ̄ΜΥΣΤΗΡΙΟΝ ΝΑΛΜΑΣΤΕ ΨΑΡΟϢ· ΖΡΑΪ Ζ̄Μ̄  
 ΠΩΡ ΕΒΟΛ Μ̄ΠΤΗΡ̄Ϣ· ΛΥΩ ΟΝ ΠΜΥΣΤΗΡΙΟΝ Μ̄Π-  
 ΨΟΡΠ̄ Μ̄ΜΥΣΤΗΡΙΟΝ· Μ̄Ν̄ Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ  
 ΕΡΟϢ ΕΨΑΥΚΩ ΕΒΟΛ Ν̄ΤΕΨΥΧΗ Ζ̄Ν̄ Ν̄ΤΟΠΟΣ ΤΗΡΟΥ  
 10 Ν̄ΤΕ Ν̄ΑΡΧΩΝ· ΝΟΒΕ ΝΙΜ' Μ̄Ν̄ ΑΝΟΜΙΑ ΝΙΜ' Ν̄ΤΑΣΑΛΥ  
 Ν̄ΣΙ ΤΕΨΥΧΗ· ΛΥΩ ΟΝ ΧΕ ΨΑΥΚΑΛΥ ΤΗΡΟΥ ΝΑΣ  
 ΕΒΟΛ· \*\* ΑΛΛΑ ΜΕΥΕΠ-ΝΟΒΕ ΕΡΟΣ ΧΙΝ ΠΕΪΝΑΥ ΖΕΩΣ <sup>COE</sup>  
 ΨΛΕΝΕΖ Ν̄ΣΝΕΖ· ΕΤΒΕ ΤΔΩΡΕΑ Μ̄ΠΝΟΣ Μ̄ΜΥΣΤΗΡΙΟΝ  
 ΕΤ̄Μ̄ΜΑΥ· Μ̄Ν̄ ΠΕΥΕΟΟΥ ΕΤΝΑΨΩϢ ΕΜΑΨΟ ΕΜΑΨΟ·  
 15 ΝΑΪ ΔΕ Ν̄ΤΕΡΕϢΧΟΟΥ Ν̄ΣΙ ΠΩΤΗΡ ΠΕΧΛϢ Ν̄ΝΕϢ-  
 ΜΛΘΗΤΗΣ ΧΕ ΤΕΤ̄Ν̄ΝΟΪ ΧΕ ΕΪΨΑΧΕ Ν̄Μ̄ΜΗΤ̄Ν̄ Ν̄ΑΨ  
 Ν̄ΖΕ· ΛΣΟΥΩΨΒ̄ ΟΝ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΛΑΣ ΧΕ ΣΕ ΠΑΧΟ-  
 ΕΙΣ· ΛΪΟΥΩ ΕΪΖΑΡΠΑΖΕ Ν̄ΨΑΧΕ ΝΙΜ' ΕΤ̄Κ̄ΧΩ Μ̄ΜΟΟΥ·  
 ΤΕΝΟΥ ΔΕ ΟΥΝ ΠΑΧΟΕΙΣ ΕΤΒΕ ΠΨΑΧΕ ΕΤ̄Κ̄ΧΩ Μ̄-  
 20 ΜΟϢ ΧΕ ΨΑΡΕ Μ̄ΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ Μ̄ΠΨΟΜΝΤ' Ν̄ΧΩ-  
 ΡΗΜΑ ΨΑΥΚΑΝΟΒΕ ΕΒΟΛ· ΛΥΩ Ν̄ΣΕΖΩΒ̄Σ ΕΒΟΛ' ΕΧ̄Ν̄  
 ΝΕΥΑΝΟΜΙΑ· Ν̄ΤΑϢΠΡΟΦΗΤΕΥΕ ΟΥΝ Μ̄ΠΙΟΥΟΕΙΩ ΖΑ  
 ΠΕΪΨΑΧΕ Ν̄ΣΙ ΔΑΥΕΙΑ' ΠΕΠΡΟΦΗΤΗΣ· ΕϢΧΩ Μ̄ΜΟΣ·  
 ΧΕ ΝΑΪΑΤΟΥ Ν̄ΝΕΝΤΑΥΚΩ ΕΒΟΛ Ν̄ΝΕΥΝΟΒΕ· Μ̄Ν̄  
 25 ΝΕΝΤΑΥΖΩΒ̄Σ ΕΒΟΛ' ΕΧ̄Ν̄ ΝΕΥΑΝΟΜΙΑ· Ν̄ΤΑϢΠΡΟΦΗ-

11 MS ΛΥΩ ΟΠΙ; read ΛΥΩ (ΟΥΜΟΠ)ΟΠΙ.



committed from the beginning. They forgive it for them, and also they forgive the sins which it will commit afterwards *up to* the time as far as which each one of the *mysteries* will be powerful. The time, as far as which each one of the *mysteries* will be powerful, I will say to you at the distribution of the All. And again, the *mystery* of the First *Mystery* and the *mysteries* of the Ineffable forgive the *soul* in all the *places* of the *archons* for all the sins and all the *iniquities* which the *soul* has committed. And (not only) do they forgive it for them all, *but* they do not reckon sin to it from this time *until* eternity, because of the *gift* of that great *mystery* and its exceedingly great glories<sup>1</sup>.”

118. Now when the *Saviour* had said these things, he said to his *disciples*: “Do you *understand* the manner in which I speak to you?”

Maria answered again and said: “Yes, my Lord, I have already *grasped* every word which thou sayest. *Now* at this time, my Lord, concerning the word which thou didst speak: ‘All the *mysteries* of the three *spaces* forgive sins and cover over their (the *soul*’s) *iniquities*’; *now* about this word David the *prophet prophesied* once, saying: ‘Blessed are they whose sins are forgiven, and those whose *iniquities* are covered’\*. [*Now* he has *prophesied* | once upon this word].

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\* Ps. 31.1

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<sup>1</sup> (14) its ... glories; lit. their glory.

ΤΕΥΕ' ΟΥΝ ΖΑ ΠΕΪΨΑΧΕ ΜΠΙΟΥΘΕΪΨ· ΑΥΩ ΠΨΑΧΕ coē<sup>b</sup>  
 ΝΤΑΚΧΟΟϢ ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΨΟΡΠ̄ ΜΜΥΣΤΗ-  
 ΡΙΟΝ ΜΝ̄ ΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΨΑΧΕ ΕΡΟϢ ΧΕ ΡΩΜΕ  
 ΝΙΜ' ΕΤΝΑΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΟΥΜΟΝΟΝ ΧΕ  
 5 ΨΑΥΚΩ ΕΒΟΛ ΝΝΝΟΒΕ ΝΤΑΥΔΔΥ ΧΙΝ ΝΨΟΡΠ̄· ΑΛΛΑ  
 ΜΕΥΡ̄-ΠΚΕΩΠ' ΡΩ ΕΡΟΟΥ ΧΙΝ ΜΠΕΪΝΔΥ ΨΑΕΝΕ2· ΕΤΒΕ  
 ΠΕΪΨΑΧΕ ΟΝ ΝΤΑϢΠΡΟΦΗΤΕΥΕ ΖΑΡΟϢ ΜΠΙΟΥΘΕΪΨ  
 ΝΒΙ ΔΔΥΕΙΔ' ΕϢΧΩ ΜΜΟC ΧΕ ΝΔΙΔΤΟΥ ΝΝΕΤΕ Μ-  
 ΠΧΟΕΙC ΠΝΟΥΤΕ ΝΔΕΠ-ΝΟΒΕ ΕΡΟΟΥ ΔΝ· ΕΤΕ ΠΔΙ ΠΕ  
 10 ΝCΕΝΔΕΠ-ΝΟΒΕ ΕΡΟϢ ΔΝ ΧΙΝ ΠΕΪΝΔΥ· ΝΕΡΧΙ ΝΜΜΥC-  
 ΤΗΡΙΟΝ ΜΠΨΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΜΝ̄ ΝΕΡΧΙ ΝΜΜΥCΤΗ-  
 ΡΙΟΝ ΜΠΙΑΤΨΑΧΕ ΕΡΟϢ· ΠΕΧΔϢ ΧΕ ΕΥΓΕ ΤΕΠΝΙΚΗ  
 ΝΖΙΔΙΚΡΙΝΕC ΝΟΥΘΕΙΝ ΜΑΡΙΑ ΠΔΙ ΠΕ ΠΒΩΔ ΕΒΟΛ Μ-  
 ΠΨΑΧΕ· ΔCΟΥΨ2 ΟΝ ΕΤΟΟΤC̄ ΝΒΙ ΜΑΡΙΑ ΠΕΧΔC ΧΕ  
 15 ΠΔΧΟΕΙC· ΕΪΕ ΕΡΨΔΝ ΠΡΩΜΕ ΧΙ-ΜΥCΤΗΡΙΟΝ ΖΝ̄ Μ-  
 ΜΥCΤΗΡΙΟΝ ΜΠΨΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ\*\* ΑΥΩ ΟΝ ΝϢΚΟΤϢ̄ [coē]  
 ΝϢΡ̄ΝΟΒΕ ΝϢΠΑΡΑΒΔ· ΑΥΩ ΟΝ ΜΝΝCΔ ΝΔΙ ΝϢΚΟΤϢ̄  
 ΝϢΜΕΤΑΝΟΪ ΑΥΩ ΝϢΠΡΟCΕΥΧΕ ΖΜ̄ ΠΕϢΜΥCΤΗΡΙΟΝ  
 ΠΕϢΜΥCΤΗΡΙΟΝ CΕΝΔΚΩ ΝΔϢ ΕΒΟΛ ΧΝ̄ ΜΜΟΝ· ΑϢΟΥ-  
 20 ΩΖΜ̄ ΝΒΙ ΠCΩΤΗΡ ΠΕΧΔϢ ΜΜΑΡΙΑ ΧΕ ΖΔΜΗΝ ΖΔΜΗΝ  
 †ΧΩ ΜΜΟC ΝΗΤΝ̄ ΧΕ ΟΥΟΝ ΝΙΜ ΕΤΝΑΧΙ ΝΜΜΥCΤΗ-  
 ΡΙΟΝ ΜΠΨΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ· ΑΥΩ ΟΝ ΝϢΚΟΤϢ̄ ΝϢ-  
 ΠΑΡΑΒΔ ΜΜΝΤCΝΟΟΥC̄ ΝCΟΠ ΑΥΩ ΟΝ ΝϢΜΕΤΑΝΟΪ ΙΒ̄  
 ΝCΟΠ ΕϢΠΡΟCΕΥΧΕ ΖΜ̄ ΠΜΥCΤΗΡΙΟΝ ΜΠΨΟΡΠ̄ ΜΜΥC-

10 MS ΕΡΟϢ; read ΕΡΟΟΥ.

17 MS ΠϢΡ̄ΝΟΒΕ; Ϣ̄ inserted above.

23 ΑΥΩ ΟΝ . . . ΝCΟΠ written below in margin.

And the word which thou didst speak : ‘The *mystery* of the First *Mystery* and the *mystery* of the Ineffable, all men who will receive those *mysteries*, *not only* do they forgive the sins which they have committed from the beginning, *but* they also do not reckon them to them from this time for ever’ : concerning this word David once *prophesied* about it, saying : ‘Blessed are they to whom the Lord God does not reckon sin’\* ; that is, from this time sins will not be reckoned to those who receive the *mysteries* of the First *Mystery* and who receive the *mysteries* of the Ineffable.”

He said : “*Excellent*, thou *spiritual* one of *pure* light, Maria. This is the interpretation of the discourse.”

Maria continued again and said : “My Lord, if the man receives *mysteries* from the *mysteries* of the First *Mystery* and he turns again and sins and *transgresses*, and again after this he turns and *repents*, and he *prays* in each of his *mysteries*, will he be forgiven or not?”

The *Saviour* answered and said to Maria : “*Truly, truly*, I say to you, everyone who will receive the *mysteries* of the First *Mystery*, and turns again and *transgresses* twelve times, and again he *repents* twelve times and he *prays* in the *mystery* of the First *Mystery*, | he will be forgiven.

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\* Ps. 31.2

ΤΗΡΙΟΝ ΣΕΝΑΚΩ ΝΑΨ ΕΒΟΛ· ΛΥΩ ΟΝ Ν̄ΣΕΠΑΡΑΒΑ  
 Μ̄Ν̄Ν̄ΣΑ Π̄Μ̄Ν̄Τ̄Σ̄Ν̄Ο̄ΟῩΣ̄ Ν̄ΣΟΠ Ν̄ΨΚΟΤΨ Ν̄ΨΠΑΡΑΒΑ Ν̄-  
 ΣΕΝΑΚΩ ΝΑΨ ΕΒΟΛ ΛΝ ΨΛΕΝΕΣ· ΕΤΡΕΨΚΟΤΨ ΕΠΕΨ-  
 ΜΥΣΤΗΡΙΟΝ ΠΕΨΜΥΣΤΗΡΙΟΝ· ΛΥΩ ΠΑΪ Μ̄Ν̄ΤΨ-ΜΕΤΑ-  
 5 ΝΟΙΑ Μ̄ΜΑΨ· ΕΙΜΗΤΙ Ν̄ΨΧΙ Ν̄Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ  
 ΕΡΟΨ· ΠΑΪ ΕΨΑΨΝΑ Ν̄ΟΨΟΕΙΨ ΝΙΜ· ΛΥΩ ΟΝ Ν̄ΨΚΩ  
 ΕΒΟΛ Ν̄ΟΨΟΕΙΨ ΝΙΜ·

ΛΣΟΥΨΣ ΟΝ ΕΤΟΟΤ̄Σ̄ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΑΣ· ΧΕ ΠΑ-  
 ΧΟΕΙΣ ΕΨΩΠΕ ΔΕ Ν̄ΤΟΨ Ν̄ΕΡΧΙ Ν̄Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΙ-  
 10 ΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ· ΛΥΩ Ν̄ΣΕΚΟΤΟΥ Ν̄ΣΕΠΑΡΑΒΑ  
 ΛΥΩ Ν̄ΣΕΕΪ' ΕΒΟΛ \* Ψ̄Ν̄ ΣΩΜΑ ΕΜΠΟΥΜΕΤΑΝΟΪ· ΣΕΝΑ [coE<sup>b</sup>]  
 ΚΛΗΡΟΝΟΜΙ Ν̄Τ̄Μ̄Ν̄Τ̄Ρ̄Ρ̄Ο Ψ̄Ν̄ Μ̄ΜΟΝ· ΧΕ ΛΨΧΙ ΡΩ Ν̄-  
 ΤΔΨΡΕΑ Μ̄ΠΙΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ· ΛΨΟΥΨΣ̄Μ̄ Ν̄ΣΙ ΠΣΩ-  
 ΤΗΡ ΠΕΧΑΨ Μ̄ΜΑΡΙΑ· ΧΕ ΣΑΜΗΝ ΣΑΜΗΝ †ΧΩ Μ̄ΜΟΣ  
 15 ΝΗΤ̄Ν̄ ΧΕ ΡΩΜΕ ΝΙΜ' ΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ Ψ̄Μ̄ ΠΨΟΡ̄Π̄ Μ̄-  
 ΜΥΣΤΗΡΙΟΝ ΕΛΨΠΑΡΑΒΑ Μ̄ΠΨΟΡ̄Π̄ Ν̄ΣΟΠ Μ̄Ν̄ ΠΜΕΣΣΝΑΨ  
 Μ̄Ν̄ ΠΜΕΣΨΟΜ̄Ν̄Τ̄ ΛΥΩ ΠΑΪ Ν̄ΨΕΪ' ΕΒΟΛ Ψ̄Ν̄ ΣΩΜΑ ΕΜ-  
 Π̄ΨΜΕΤΑΝΟΪ· ΤΕΨΚΡΙΣΙΣ ΟΨΟΤ̄Β̄ Ν̄ΣΟΨΟ ΠΑΡΑ ΚΡΙΣΙΣ  
 ΝΙΜ· ΠΕΨΜΑΝ̄ΨΩΠΕ ΓΑΡ ΠΕ Ψ̄Ν̄ ΤΜΗΤΕ Ν̄Τ̄ΤΑΠΡΟ Μ̄-  
 20 ΠΕΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤΣΙΒΟΛ· ΛΥΩ Ν̄ΣΑΕ Ν̄ΝΑΪ ΤΗΡΟΥ  
 Ψ̄ΝΑΨ-ΨΡΟΥΨΨΨΨ Ψ̄Ν̄ Ν̄ΚΟΛΛΑΣΙΣ· ΛΥΩ Ν̄ΨΑΝΣΑΛΙΣΚΕ  
 Ν̄ΨΛΕΝΕΣ· ΧΕ ΛΨΧΙ Ψ̄Ν̄ ΤΔΨΡΕΑ Μ̄ΠΙΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗ-  
 ΡΙΟΝ Μ̄ΠΨΨΩ Ν̄ΣΗΤ̄Σ̄·

ΛΣΟΥΨΣ̄Μ̄ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧ'ΟΕΙΣ ΕΪΕ ΡΩΜΕ  
 25 ΝΙΜ' ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ Μ̄ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ  
 ΕΡΟΨ· ΛΥΩ ΛΨΠΑΡΑΒΑ ΛΨΛΟ Ψ̄Ν̄ ΤΕΨΠΙΣΤΙΣ· ΛΥΩ ΟΝ

1 MS Ν̄ΣΕΠΑΡΑΒΑ; read Ν̄ΨΠΑΡΑΒΑ.

24 MS originally ΛΨΟΥΨΣ̄Μ̄; Ψ crossed out and C inserted above.

And if he *transgresses* again after the twelfth time and turns and *transgresses*, he will not be forgiven for ever that he should turn to each of his *mysteries*. And this (man) has no *repentance*, *except* he receive the *mysteries* of the Ineffable who is merciful at all times and forgives at <sup>1</sup> all times.”

119. Maria continued again and said: “My Lord, *but* if those who receive the *mysteries* of the First *Mystery* turn and *transgress* and come forth from the *body* before *repenting*, will they *inherit* the kingdom or not? Because they have indeed received the *gift* of the First *Mystery*.”

The *Saviour* answered, he said to Maria: “*Truly, truly*, I say to you, every man who receives *mysteries* in the First *Mystery* and has *transgressed* the first time, and the second, and the third, if he comes forth from the *body* before *repenting*, his *judgment* exceeds *beyond* all *judgments*. For his dwelling-place is in the midst of the jaws of the *dragon* of the outer darkness. And at the end of all these things, he will perish in the *punishments*, and he will be *consumed* for ever, because he has received from the *gift* of the First *Mystery* and he has not remained in it.”

Maria answered and said: “My Lord, all men who will receive *mysteries* of the *mystery* of the Ineffable, and have *transgressed*, and have ceased in their *faith*, and again |

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<sup>1</sup> (6) who is merciful ... and forgives; Schmidt: which are merciful ... and forgive.

ΜΝ̄Ν̄CΑ ΝΑΪ ΛΙΤΙ ΕῩΟΝ̄Z ΛΥΚΟΤΟΥ ΛΥΜΕΤΑΝΟΪ CΕ-  
 ΝΑΚΩ ΝΑΥ' ΕΒΟΛ Ν̄ΛΟΥΗΡ Ν̄CΟΠ· ΛΧΟΥΩZ̄Μ Ν̄CΙ ΠCΩΡ̄ <sup>coz</sup>  
 ΠΕΧΛΑΧ Μ̄ΜΑΡΙΑ· ΧΕ ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ Μ̄ΜΟC ΝΗΤ̄Ν  
 ΧΕ ΡΩΜΕ ΝΙΜ' ΕΤΝΑΧΙ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ  
 5 ΕΡΟC· ΟΥΜΟΝΟΝ ΕΨΑΝΠΑΡΑΒΑ Ν̄ΟΥCΟΠ' ΛΥΩ ΟΝ  
 Ν̄ΚΟΤ̄C̄ Ν̄CΜΕΤΑΝΟΪ CΕΝΑΚΩ ΝΑC ΕΒΟΛ· ΑΛΛΑ ΕΨ-  
 ΨΑΝΠΑΡΑΒΑ Ν̄ΟΥΟΪC̄ ΝΙΜ· ΛΥΩ ΟΝ ΕΤΙ ΕΧΟΝ̄Z Ν̄C-  
 ΚΟΤ̄C̄ Ν̄CΜΕΤΑΝΟΪ ΠΑΪ ΕΝ̄C̄ΨΟΟΠ ΛΝ Z̄Ν ΟΥΖΥΠΟΚΡΙ-  
 CΙC· ΛΥΩ ΟΝ Ν̄ΚΟΤ̄C̄ Ν̄CΜΕΤΑΝΟΪ· ΛΥΩ Ν̄CΠΡΟCΕΥΧΕ  
 10 Z̄Ν ΝΕCΜΥCΤΗΡΙΟΝ ΝΕCΜΥCΤΗΡΙΟΝ· CΕΝΑΚΩ ΝΑC ΕΒΟΛ  
 Ν̄ΟΥΟΕΪC̄ ΝΙΜ· ΕΒΟΛ ΧΕ ΛCΧΙ ΕΒΟΛ Z̄Ν ΤΑΩΡΕΛ Ν̄Μ-  
 ΜΥCΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟC· ΛΥΩ ΟΝ ΕΒΟΛ ΧΕ  
 ΖΕΝΝΑΗΤ ΝΕ Μ̄ΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ· ΛΥΩ ΖΕΝΡΕCΚΩ  
 ΕΒΟΛ ΝΕ Ν̄ΟΥΟΕΪC̄ ΝΙΜ·  
 15 ΛCΟΥΩZ̄Μ ΟΝ Ν̄CΙ ΜΑΡΙΑ ΠΕΧΛΑC Ν̄ΙC̄ ΧΕ ΠΑΧΟΕΙC·  
 ΕΪΕ ΝΕΡΧΙ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟC· ΛΥΩ  
 ΟΝ ΛΥΚΟΤΟΥ ΛΥΠΑΡΑΒΑ ΛΥΛΟ Z̄Ν ΤΕΥΠΙCΤΙC· ΛΥΩ  
 ΟΝ ΛΥΕΙ' ΕΒΟΛ Z̄Μ ΠCΩΜΑ ΕΜΠΟΥΜΕΤΑΝΟΪ· ΟΥ ΟΝ <sup>coz</sup> <sup>b</sup>  
 ΠΕΤΝΑΨΩΠΕ Ν̄ΝΑΪ Ν̄ΤΕΪΜΙΝΕ· ΛΧΟΥΩZ̄Μ ΔΕ Ν̄CΙ ΠCΩ-  
 20 ΤΗΡ ΠΕΧΛΑΧ Μ̄ΜΑΡΙΑ· ΧΕ ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ Μ̄ΜΟC  
 ΝΗΤ̄Ν· ΧΕ ΡΩΜΕ ΝΙΜ' ΕΤΝΑΧΙ Z̄Ν Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΙ-  
 ΑΤΩΑΧΕ ΕΡΟC· ΖΕΝΜΑΚΑΡΙΟC ΝΕ ΜΕΝΤΟΙΓΕ ΝΕΨΥ-  
 ΧΟΟΥC ΕΤΝΑΧΙ Z̄Ν Μ̄ΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ· ΑΛΛΑ ΕΨ-  
 ΨΑΝΚΟΤΟΥ Ν̄CΕΠΑΡΑΒΑ ΛΥΩ Ν̄CΕΕΙ' ΕΒΟΛ Z̄Ν CΩΜΑ  
 25 ΕΜΠΟΥΜΕΤΑΝΟΪ· Ν̄ΡΩΜΕ ΕΤ̄Μ̄ΜΑΥ ΤΕΥΚΡΙCΙC ΖΟΥΥ  
 ΕΖΟΥΕ ΚΡΙCΙC ΝΙΜ· ΛΥΩ ΟΥΝΟC ΤΕ ΕΜΑΨΟ ΕΜΑΨΟ·  
 ΚΑΝ ΕΨΩΠΕ ΝΕΨΥΧΟΟΥC ΕΤ̄Μ̄ΜΑΥ ΕΖΕΝΒ̄ΡΡΕ ΝΕ·

27 MS ΕΖΕΝΒ̄ΡΡΕ; read ΖΕΝΒ̄ΡΡΕ.

after these things, while they are *still* living, have turned and have *repented*, how many times will they be forgiven?"

The *Saviour* answered and said to Maria: "*Truly, truly*, I say to you, every man who will receive the *mysteries* of the *Ineffable*, *not only* if he *transgresses* once and again turns and *repents* will he be forgiven, *but* every time if he *transgresses* and while he is *still* living he turns again and *repents*, and this is not in *hypocrisy*. And if he turns and *repents* and *prays* in each of his *mysteries* he will be forgiven every time, because he has received from the *gift* of the *mysteries* of the *Ineffable*, and also because those *mysteries* are merciful and forgiving at all times."

Maria answered and said to Jesus: "My Lord, those who receive the *mysteries* of the *Ineffable*, and have turned again and *transgressed* and ceased in their *faith*, and furthermore have come forth from the *body* before they *repented*, what will happen to such as these?"

The *Saviour* *however* answered and said to Maria: "*Truly, truly*, I say to you, all men who will receive from the *mysteries* of the *Ineffable*, the *souls* which will receive from those *mysteries* are *certainly blessed*. *But* if they turn and *transgress* and come forth from the *body* before *repenting*, the *judgment* of those men is much worse than all *judgments*, and it is exceedingly severe. *Even if* those *souls* are new, | and it is

ΛΥΩ ΕΠΕΥΩΡΩΠ̄ Ν̄ΣΟΠ ΠΕ Ν̄ΕΙ' ΕΠΚΟΣΜΟΣ · Ν̄ΣΕΝΑ-  
 ΚΟΤΟΥ ΔΝ Ε̄ΜΜΕΤΑΒΟΛΗ Μ̄ΠΚΟΣΜΟΣ Ν̄ΤΕ Ν̄ΣΩΜΑ  
 ΧΙΝ ΠΕΪΝΑΥ ΛΥΩ ΜΕΥΕΩΡ̄-ΛΛΑΥ Ν̄ΣΩΒ · ΑΛΛΑ ΕΨΑΥ-  
 ΝΟΧΟΥ ΕΠΣᾹΝΒΟΛ · ΕΠΚΑΚΕ ΕΤΣΙΒΟΛ' ΛΥΩ Ν̄ΣΕΑΝΣΑ-  
 5 ΛΙΣΚΕ Ν̄ΣΕΡ̄ΑΤΩΠΕ ΩΛΕΝΕΣ ·

ΝΑΪ ΔΕ Ν̄ΤΕΡΕΧΧΟΟΥ Ν̄ΒΙ ΠΣΩ̄ΤΗΡ ΠΕΧΑΥ Ν̄ΝΕΥ· [COTI]  
 ΜΑΘΗΤΗΣ ΧΕ ΤΕΤ̄ΝΝΟΪ ΧΕ ΕΪΨΑΧΕ Ν̄ΜΜΗΤ̄Ν Ν̄ΑΥ  
 Ν̄ΣΕ · ΛΣΟΥΩΣ̄Μ Ν̄ΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΣΕ ΠΑΧΟΕΙΣ  
 ΛΪΣΑΡΠΑΖΕ Ν̄ΝΨΑΧΕ Ν̄ΤΑΚΧΟΟΥ · ΤΕΝΟΥ ΣΕ ΠΑΧΟΕΙΣ  
 10 ΠΑΪ ΠΕ ΠΨΑΧΕ Ν̄ΤΑΚΧΟΟΥ ΧΕ ΝΕΤΝΑΧΙ Ν̄ΜΜΥΣΤΗ-  
 ΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ ΕΡΟΥ · ΣΕΝΜΑΚΑΡΙΟΣ ΜΕΝΤΟΙΓΕ ΝΕ  
 ΝΕΨΥΧΟΟΥΕ ΕΤ̄ΜΜΑΥ · ΑΛΛΑ ΕΨΑΝΚΟΤΟΥ Ν̄ΣΕΠΑ-  
 ΡΑΒΑ Ν̄ΣΕΛΟ Ν̄ΤΕΥΠΙΣΤΙΣ · ΛΥΩ Ν̄ΣΕΕΙ' ΕΒΟΛ Σ̄Ν ΣΩΜΑ  
 ΕΜΠΟΥΜΕΤΑΝΟΪ · ΜΕΥΡ̄ΨΑΥ ΣΕ ΧΙΝ ΠΕΪΝΑΥ ΕΚΟΤΟΥ  
 15 Ε̄ΜΜΕΤΑΒΟΛΗ Μ̄ΠΣΩΜΑ · ΟΥΔΕ ΑΛΛΑΥ Ν̄ΣΩΒ · ΑΛΛΑ  
 ΨΑΥΝΟΧΟΥ ΕΠΣᾹΒΒΟΛ' ΕΠΚΑΚΕ ΕΤΣΙΒΟΛ · ΣΕΝΑΑΝΣΑ-  
 ΛΙΣΚΕ Μ̄ΜΟΟΥ Σ̄Μ ΠΜΑ ΕΤ̄ΜΜΑΥ · ΛΥΩ ΣΕΝΑΡ̄ΑΤΩΠΕ  
 ΩΛΕΝΕΣ · ΕΤΒΕ ΠΨΑΧΕ Ν̄ΤΑΚΧΟΟΥ ΕΡΟΝ Μ̄ΠΙΟΥΟΕΙΩ  
 ΕΚΧΩ Μ̄ΜΟΣ · ΧΕ ΝΑΝΟΥ ΠΕΣΜΟΥ · ΕΡΨΑΝ ΠΕΣΜΟΥ  
 20 ΒΑΛΒΕ ΕΥΝΑΜΟΛΣ̄Υ Σ̄Ν ΟΥ · ΜΕΥΡ̄ΨΑΥ ΕΤΚΟΠΡΙΑ · ΟΥΔΕ [COTI<sup>b</sup>]  
 ΕΠΚΑΣ · ΑΛΛΑ ΕΨΑΥΝΟΧ̄Υ ΕΒΟΛ · ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΟΥ-  
 ΜΑΚΑΡΙΟΣ ΠΕ ΨΥΧΗ ΝΙΜ' ΕΤΝΑΧΙ Σ̄Ν Μ̄ΜΥΣΤΗΡΙΟΝ

1 MS originally ΕΠΕΚΟΝΟΜΟΣ; ΠΟ expunged, and c inserted above.

2 MS originally ΕΜΕΤΑΒΟΛΗ Μ̄ΠΚΟΣΜΟΣ ΣΩΜΑ; Μ in ΕΜΕΤΑΒΟΛΗ inserted above, and ΠΤΕ Π̄ in margins before ΣΩΜΑ.

15 MS ΟΥΔΕ ΑΛΛΑΥ; read ΟΥΔΕ ΕΛΛΑΥ.

18 MS ΠΨΑΧΕ; read ΠΕΪΨΑΧΕ.



their first time of coming to the *world*, from this time they will not return to the *changes* of the *world* of the *body*. And they are not able to do anything, *but* they are cast outside to the outer darkness, and are *consumed* and become non-existent for ever.”

120. When the *Saviour* had said these things, *however*, he said to his *disciples*: “Do you *understand* in what manner I am speaking with you?”

Maria answered and said: “Yes, my Lord, I have *grasped* the words which thou hast spoken. Now at this time, my Lord, this is the word which thou hast spoken: ‘Those who will receive the *mysteries* of the Ineffable, those *souls* are *certainly blessed*. *But* if they turn and *transgress* and cease in their *faith*, and they come forth from the *body* before *repenting*, it is not possible now from this time to return to the *changes* of the *body*, *nor* anything *except* to be cast outside to the outer darkness. They will be *consumed* in that *place*, and they will become non-existent for ever’. Concerning (this) word thou hast once said to us: ‘Salt is good; if the salt becomes insipid, with what will it be salted? It is no use for the *dung* *nor* for the earth, *but* it is cast out’\*. That is, *blessed* is every *soul* that will receive from the *mysteries* | of the Ineffable. *But* if they once *transgress*,

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\* cf. Mt. 5.13; Mk. 9.50; Lk. 14.34, 35

ΜΠΙΑΤΩΑΧΕ ΕΡΟϢ· ΑΛΛΑ ΕΥΨΑΝΠΑΡΑΒΑ ΝΟΥΣΟΙΨ  
 ΜΕΥΡΨΑΥ ΝΚΟΤΟΥ ΕΠΣΩΜΑ ΧΙΝ ΠΕΪΝΑΥ· ΟΥΔΕ  
 ΕΛΛΑΥ ΝΖΩΒ· ΑΛΛΑ ΕΨΑΥΝΟΧΟΥ ΕΠΚΑΚΕ ΕΤΖΙΒΟΛΨ  
 ΝΣΕΑΝΣΑΛΙΚΚΕ ΜΜΟΟΥ ΜΠΜΑ ΕΤΜΜΑΥ· ΝΑΪ ΔΕ Ν-  
 5 ΤΕΡΕΣΧΟΟΥ ΝΠΣΩΤΗΡ· ΠΕΧΑϢ ΧΕ ΕΥΓΕ ΤΕΪΠΝΙΚΗΨ  
 ΝΖΙΑΙΚΡΙΝΕΣ ΜΑΡΙΑ· ΠΑΪ ΗΕ ΠΒΩΛ ΕΒΟΛ ΜΠΨΑΧΕ·

ΑΣΟΥΨΩΣ ΟΝ ΕΤΟΟΤ΢ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧΟΪΣ·  
 ΕΪΕ ΡΩΜΕ ΝΙΜΨ ΝΤΑΥΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΨΩΡΠ Μ-  
 ΜΥΣΤΗΡΙΟΝ· ΜΝ ΜΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟϢ· ΝΑΪ  
 10 ΕΤΕ ΜΠΟΥΠΑΡΑΒΑ· ΑΛΛΑ ΕΡΕ ΤΕΥΠΙΣΤΙΣ ΖΝ ΜΜΥΣΤΗ-  
 ΡΙΟΝ ΖΝ ΟΥΣΟΟΥΤΝ ΑΧΝ ΖΥΠΟΚΡΙΣΙΣ· ΝΑΪ ΘΕ ΕΒΟΛ  
 ΖΙΤΝ ΤΑΝΑΓΚΗ ΝΘΙΜΑΡΜΕΝΗ· ΑΥΩ ΟΝ ΑΥΡΝΟΒΕ· ΑΥΩ  
 ΟΝ ΑΥΚΟΤΟΥ ΑΥΜΕΤΑΝΟΪ· ΑΥΩ ΟΝ ΑΥΪΠΡΟΣΕΥΧΕ <sup>COB</sup>  
 ΖΝ ΝΕΥΜΥΣΤΗΡΙΟΝ ΝΕΥΜΥΣΤΗΡΙΟΝ· ΣΕΝΑΚΩ ΝΑΥ  
 15 ΕΒΟΛΨ ΝΑΟΥΗΡ ΝΣΟΠ· ΑϢΟΥΨΩΣΜ ΔΕ ΝΒΙ ΠΣΩΤΗΡ ΠΕ-  
 ΧΑϢ ΜΜΑΡΙΑ ΖΝ ΤΜΗΤΕ ΝΝΕϢΜΛΘΗΤΗΣ ΧΕ ΖΑΜΗΝ  
 ΖΑΜΗΝ †ΧΩ ΜΜΟΣ ΕΡΩΤΝ ΧΕ ΡΩΜΕ ΝΙΜΨ ΕΤΝΑΧΙ  
 ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟϢ· ΑΥΩ ΟΝ ΜΝ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΜΠΨΩΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΝΑΪ ΖΙΤΝ ΤΑΝΑΓΚΗ  
 20 ΝΘΙΜΑΡΜΕΝΗ ΣΕΡΝΟΒΕ ΝΣΟΠ ΝΙΜ· ΑΥΩ ΕΤΙ ΕΥΟΝΖ  
 ΝΣΕΚΟΤΟΥ ΝΣΕΜΕΤΑΝΟΪ· ΑΥΩ ΟΝ ΝΣΕΣΩ ΖΝ ΝΕΥ-  
 ΜΥΣΤΗΡΙΟΝ ΝΕΥΜΥΣΤΗΡΙΟΝ· ΣΕΝΑΚΩ ΝΑΥ ΕΒΟΛ Ν-  
 ΟΥΟΕΨ ΝΙΜ· ΧΕ ΜΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΖΕΝΝΑΗΤΨ  
 ΝΕ· ΖΕΝΡΕϢΚΩ ΕΒΟΛΨ ΝΕ ΝΟΥΟΕΨ ΝΙΜ· ΕΤΒΕ ΠΑΪ  
 25 ΟΥΝ ΛΪΧΟΟΣ ΕΡΩΤΝ ΜΠΙΟΥΟΕΨ· ΧΕ ΜΜΥΣΤΗΡΙΟΝ  
 ΕΤΜΜΑΥ· ΟΥΜΟΝΟΝ ΧΕ ΣΕΝΑΚΩ ΝΑΥ ΕΒΟΛ ΝΝΕΥ-

5 MS originally Ντερεχχοου Νβι πσωτηρ; 4 altered to C, and 61 crossed out; read Ντερεσχοου Μπσωτηρ.

they are not fit to return to the *body* from this time, *or* for anything *but* they are cast to the outer darkness, and are *consumed* in that place.”

*But* when she had said these things to the *Saviour*, he said : “*Excellent*, thou *spiritual* and *pure* Maria. This is the interpretation of the word.”

Maria continued again and said : “My Lord, all men who have received the *mysteries* of the First Mystery, and the *mysteries* of the Ineffable, who have not *transgressed* *but* whose *faith* in the *mysteries* was firm, without *hypocrisy*; and now through the *constraint* of the *Heimarmene* these have sinned again, and again they have turned and have *repented*, and again they have *prayed* in each of their *mysteries* : how many times will they be forgiven?”

The *Saviour* *however* answered and said to Maria in the midst of his *disciples* : “*Truly, truly*, I say to you, all men who will receive the *mysteries* of the Ineffable with the *mysteries* of the First *Mystery*, who sin every time through the *constraint* of the *Heimarmene*, and while they are *still* living turn and *repent* and also continue in each of their *mysteries*, they will be forgiven every time, because those *mysteries* are merciful and forgiving at all times. *Now* because of this I said to you once : ‘Those *mysteries* will *not only* forgive their | sins which they have committed from the

ΝΟΒΕ ΝΤΑΥΛΑΥ ΧΙΝ ΝΨΟΡΠΙ· ΛΥΩ ΜΕΥΟΠΟΥ ΕΡΟϢ  
 ΧΙΝ ΠΕΪΝΑΥ· ΝΕΝΤΑΪΧΟΟΥ ΕΡΩΤ̄Ν ΧΕ ΨΑΥΧΙ-ΜΕΤΑ-  
 ΝΟΙΑ ΝΟΥΟΪΩ ΝΙΜ· ΛΥΩ ΣΕΝΑΚΩ ΕΒΟΛ ΟΝ Ν̄ΝΝΟΒΕ <sup>σοσ</sup>  
 ΕΨΑΥΛΑΥ ΝΟΥΩΣ̄Μ· ΕΨΩΠΕ ΝΤΟϢ ΝΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ  
 5 Σ̄Μ ΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΨΑΧΕ ΕΡΟϢ· Μ̄Ν ΜΜΥΣΤΗΡΙΟΝ  
 ΜΠΙΨΟΡΠΙ ΜΜΥΣΤΗΡΙΟΝ· ΛΥΩ ΝΣΕΚΟΤΟΥ ΝΣΕΡ̄ΝΟΒΕ·  
 ΛΥΩ ΝΣΕΕΙ' ΕΒΟΛ Σ̄Ν ΣΩΜΑ ΕΜΠΟΥΜΕΤΑΝΟΪ· ΕΥΝΑ-  
 ΨΩΠΕ ΣΩΟΥ ΟΝ ΝΘΕ Ν̄ΝΗ ΕΝΤΑΥΠΑΡΑΒΑ ΜΠΟΥ-  
 ΜΕΤΑΝΟΪ· ΠΕΥΜΑΝΨΩΠΕ ΣΩΟΥ ΟΝ ΠΕ ΤΜΗΤΕ Ν̄Τ-  
 10 ΤΑΠΡΟ ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΣΙΒΟΛ· ΛΥΩ ΣΕΝΑ-  
 ΛΝΣΛΛΙΚΕ ΜΜΟΟΥ ΝΣΕΡ̄ΑΤΨΩΠΕ ΨΑΕΝΕΣ· ΕΤΒΕ ΠΑΪ  
 †ΧΩ Μ̄ΜΟC ΝΗΤ̄Ν ΧΕ ΡΩΜΕ ΝΙΜ' ΕΤΝΑΧΙ Ν̄ΜΜΥΣΤΗ-  
 ΡΙΟΝ· ΕΝΕΥCΟΟΥΝ ΜΠΕΟΥΟΕΪΩ ΕΤΟΥΝΗΥ ΕΒΟΛ Σ̄Μ  
 ΠCΩΜΑ Ν̄ΣΗΤ̄· ΝΕΥΝΑΡ̄Σ̄ΜΜΕ ΜΜΟΟΥ ΠΕ ΝCΕΤ̄ΜΡ-  
 15 ΝΟΒΕ· ΧΕ ΕΥΕΚΛΗΡΟΝΟΜΙ Ν̄ΤΜ̄ΝΤ̄ΕΡΟ ΜΠΟΥΟΕΙΝ ΨΑ-  
 ΕΝΕΣ·

ΝΑΪ ΣΕ ΝΤΕΡΕϢΧΟΟΥ Ν̄ΟΙ ΠCΩΤΗΡ ΕΝΕϢΜΛΘΗΤΗC  
 ΠΕΧΛϢ ΝΑΥ· ΧΕ ΤΕΤ̄ΝΝΟΪ ΣΕ ΧΕ ΕΪΨΑΧΕ Ν̄Μ̄Μ̄ΗΤ̄Ν [σπ]  
 ΝΑΨ Ν̄ΣΕ· ΛCΟΥΩΣ̄Μ Ν̄ΟΙ ΜΑΡΙΑ ΠΕΧΛC ΧΕ CΕ ΠΛ-  
 20 ΧΟΕΙC· Σ̄Ν ΟΥΑΚΡΙΒΙΑ ΛΙΑΚΡΙΒΑCΕ ΝCΑ ΨΑΧΕ ΝΙΜ ΕΤΚ̄-  
 ΧΩ Μ̄ΜΟΟΥ· ΕΤΒΕ ΠΕΪΨΑΧΕ ΟΥΝ ΝΤΑΚΧΟΟΥ ΕΡΟΝ  
 ΜΠΙΟΥΟΕΪΩ ΧΕ ΕΝΕϢCΟΟΥΝ Ν̄ΟΙ ΠΧΟΕΙC ΜΠΗΪ ΧΕ  
 ΕΡΕ ΠΡΕϢΧΙΟΥCΕ ΝΗΥ ΝΑΨ Ν̄ΝΑΥ Σ̄Ν ΤΕΥΩΗ ΕCΩΤ̄Σ̄  
 ΕΠΗΪ· ΝΕϢΝΑΡΟΕΙC ΟΝ ΝΕ Ν̄ϢΤ̄ΜΚΛ-ΡΩΜΕ ΕCΩΤ̄Σ̄ ΕΠΕϢ-  
 25 ΗΪ· ΝΑΪ ΣΕ ΝΤΕΡΕCΧΟΟΥ Ν̄ΟΙ ΜΑΡΙΑ· ΠΕΧΛϢ Ν̄ΟΙ ΠCΩ-  
 ΤΗΡ· ΧΕ ΕΥΓΕ ΤΕΠ̄ΝΙΚΗ ΜΑΡΙΑ ΠΑΪ ΠΕ ΠΨΑΧΕ· ΛϢΟΥΩΣ̄

1 MS ΛΥΩ; read ΛΛΛΛ. MS ΕΡΟϢ; read ΕΡΟΟΥ.

beginning, but they are not reckoned to them from this time'. About these I have said to you : 'They receive *repentance* at all times and they will also forgive the sins which have been committed afresh.' If, on the other hand, they receive *mysteries* from the *mystery* of the Ineffable and the *mysteries* of the First *Mystery*, and they turn and commit sin and come forth from the *body* without *repenting*, they will themselves be like those who have *transgressed* and have not *repented*. Their dwelling-place is also in the midst of the jaws of the *dragon* of outer darkness, and they will be *consumed* and become non-existent for ever. Because of this I say to you : all men who receive *mysteries*, if they knew their time of coming forth from the *body*, would direct themselves so that they do not sin, so that they may *inherit* the Kingdom of the Light for ever."

121. Now when the *Saviour* had said these things to his *disciples*, he said to them : "Do you now *understand* in what manner I am speaking with you?"

· Maria answered and said : "Yes, my Lord, with *accuracy* I have *understood thoroughly*<sup>1</sup> all the discourses which thou hast spoken. *Now* concerning this word, thou hast said<sup>2</sup> to us once : 'If the lord of the house had known at what time in the night the thief would come, to ransack<sup>3</sup> the house, he would have watched and not allowed anyone<sup>4</sup> to ransack his house' \*"

Now when Maria had said these things, the *Saviour* said : "*Excellent*, thou *spiritual one*, Maria. This is the word." |

\* cf. Mt. 24.43; Lk. 12.39

<sup>1</sup> (20) understood thoroughly; Schmidt : traced thoroughly; Till : thoroughly inquired into.

<sup>2</sup> (21) this word, thou hast said; lit. this word which thou hast said; (also 314.3).

<sup>3</sup> (23, 24) to ransack; Till : to break into.

<sup>4</sup> (24) anyone; Schmidt : the man.

ON ΕΤΟΟΤΨ̄ Ν̄ΒΙ Π̄ΣΩΡ̄ ΠΕΧΛΑΨ̄ Ν̄ΝΕΨ̄ΜΛΘΗΤΗΣ ΧΕ ΤΕ-  
 ΝΟΥ ΞΕ ΚΗΡΥΣΣΕ Ν̄ΡΩΜΕ ΝΙΜ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ Ξ̄Μ  
 ΠΟΥΟΪΝ· ΛΧΙΣ ΝΑΨ̄ ΕΤΕΤ̄ΝΧΩ Μ̄ΜΟΣ ΧΕ Ξ̄ΡΤΗΝΟΥ  
 ΕΡΩΤ̄Ν̄ Μ̄Π̄Ρ̄Ρ̄ΝΟΒΕ· ΜΗΠΟΤΕ Ν̄ΤΕΤ̄ΝΝΟΥΧΕ Ν̄ΟΥΞΟΥ  
 5 Ν̄ΣΑ ΟΥΞΟΥ· ΑΨ̄ Ν̄ΤΕΤ̄ΝΓΕΙ' ΕΒΟΛ Ξ̄Ν ΣΩΜΑ ΕΜΠΕ-  
 Τ̄ΝΜΕΤΑΝΟΪ· Ν̄ΤΕΤ̄ΝΡ̄ΑΛΛΟΤΡΙΟΣ ΕΤΜ̄ΝΤ̄ΕΡΟ Μ̄ΠΟΥΘΕΙΝ  
 ΨΑΕΝΕΞ·

ΝΑΪ Ν̄ΤΕΡΕΨ̄ΧΟΥ Ν̄ΒΙ Π̄ΣΩΡ̄· ΑΣΟΥΨ̄Ξ̄Μ Ν̄ΒΙ ΜΑΡΙΑ [σπ<sup>b</sup>]  
 ΠΕΧΛΑΨ̄ ΧΕ ΠΑΧΘΕΙΣ· ΝΑΨ̄ ΤΜ̄ΝΤ̄ΝΛΗΤ̄ Ν̄ΝΕΪΜΥΣΤΗ-  
 10 ΡΙΟΝ ΕΤΚΑΝΟΒΕ ΕΒΟΛ Ν̄ΟΥΘΕΪΨ̄ ΝΙΜ· ΑΨ̄ΟΥΨ̄Ξ̄Μ Ν̄ΒΙ  
 Π̄ΣΩΡ̄ ΠΕΧΛΑΨ̄ Μ̄ΜΑΡΙΑ Ξ̄Ν ΤΜΗΤΕ Ν̄ΜΜΛΘΗΤΗΣ· ΧΕ  
 ΕΨ̄ΧΕ ΟῩΡ̄ΡΟ Μ̄ΠΟΥΨ̄ ΕΥΡΩΜΕ ΠΕ Ν̄ΤΕ ΠΚΟΣΜΟΣ·  
 4· Ν̄ΟΥΔΩΡΕΑ Ν̄Ρ̄Ρ̄ΩΜΕ Ν̄ΤΕΨ̄Ξ̄· ΑΨ̄ Ν̄Ψ̄ΚΩ ΕΒΟΛ'  
 ΟΝ Ν̄ΝΦΟΝΕΥΣ Μ̄Ν Ν̄ΡΕΨ̄ΝΚΟΤΚ Μ̄Ν ΞΟΥΨ̄' Μ̄Ν ΠΚΕ-  
 15 ΣΕΠΕ Ν̄ΝΟΒΕ ΕΤΞΟΡ̄Ψ̄ ΕΜΑΨ̄Ο ΝΑΪ ΕῩΜ̄ΠΨ̄Α Μ̄ΠΜΟΥ·  
 ΕΨ̄Ψ̄ ΔΕ ΕΡΟΨ̄ ΕΥΡΩΜΕ ΠΕ Ν̄ΤΕ ΠΚΟΣΜΟΣ ΕΛΨ̄ΕΙΡΕ  
 Μ̄ΠΛ̄· ΜΑΛΙΣΤΑ ΞΕ ΠΙΑΨ̄ΑΧΕ ΕΡΟΨ̄ Μ̄Ν ΠΨ̄ΟΡ̄Π̄ Μ̄-  
 ΜΥΣΤΗΡΙΟΝ· ΝΑΪ ΕΤΟ Ν̄ΧΟΪΣ ΕΞΡΑΪ ΕΞ̄Μ ΠΤΗΡΨ̄· ΕῩΝ̄-  
 ΤΑΨ̄ Μ̄ΜΑΨ̄ Ν̄ΤΕΞΟΥΨ̄ΙΑ Ξ̄Ν ΞΩΒ ΝΙΜ' ΕΡ̄-ΠΕΤΕΞΝΑΨ̄·  
 20 ΕΤΡΕΨ̄ΚΩ ΕΒΟΛ' Ν̄ΟΥΟΝ ΝΙΜ ΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ· Η Μ̄-  
 ΜΟΝ Ν̄ΤΟΨ̄ ΕΨ̄ΩΠΕ ΟῩΡ̄ΡΟ Μ̄ΠΟΥΨ̄ Ν̄Ψ̄ Ν̄ΟΥΕΝΔΨ̄ΜΑ  
 Ν̄Ρ̄ΡΟ ΞΙ ΟΥΜΑΤΟΪ Ν̄Ψ̄ΧΟΥΨ̄ ΕΞΕΝΚΕΤΟΠΟΣ Ν̄Ψ̄ΕΙΡΕ  
 Ν̄ΞΕΝΨ̄ΩΤ̄Β· Μ̄Ν ΞΕΝΝΟΒΕ ΕΥΞΟΡ̄Ψ̄ ΕῩΜ̄ΠΨ̄Α Μ̄ΠΜΟΥ <sup>σπλ</sup>  
 ΑΨ̄ ΜΕΨ̄ΟΠΟΥ ΕΡΟΨ̄· ΑΨ̄ ΜΕΨ̄ΕΨ̄Ρ̄-ΑΛΛ' Μ̄ΠΕΘΟΥ  
 25 ΝΑΨ̄· ΧΕ ΠΕΝΔΨ̄ΜΑ Μ̄Π̄Ρ̄ΡΟ ΤΟ ΞΩΨ̄· ΜΑΛΙΣΤΑ ΞΕ ΝΕΤ-  
 ΦΟΡΙ Ν̄ΜΜΥΣΤΗΡΙΟΝ Ν̄ΝΕΝΔΨ̄ΜΑ Μ̄ΠΙΑΨ̄ΑΧΕ ΕΡΟΨ̄·  
 Μ̄Ν ΝΑΨ̄ΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ· ΝΑΪ ΕΤΟ Ν̄ΧΘΕΙΣ ΕΝΑ-

The *Saviour* continued again and said to his *disciples*: “Now at this time *preach* to all men who will receive *mysteries* in the light. Say to them: ‘Take heed that you do not sin, lest you spend day after day<sup>1</sup> and come forth from the *body* without having *repented*, and become *strangers* to the Kingdom of the Light for ever’.”

When the *Saviour* had said these things, Maria answered and said: “My Lord, great is the compassion of these *mysteries* which forgive sin at all times.”

The *Saviour* answered and said to Maria in the midst of the *disciples*: “If today a king, who is a man of the *world*, gives a *gift* to men of his kind, and he forgives *murderers* and pederasts and the other very serious sins which are worthy of death, if it is fitting to him who is a man of the *world* to have done this, *especially* now do the Ineffable and the First *Mystery* who are the rulers over the All have the *authority* in all things to do what pleases them, so that they forgive everyone who receives<sup>2</sup> *mysteries*. Or if, on the other hand, a king today puts a royal *garment* upon a soldier and sends him to other *places*, and he commits murders and serious sins which are worthy of death, they are not reckoned to him and it is not possible to do any harm to him because he is clothed with the royal *garment*. Much more so now are those who *wear* the *garments* of the *mysteries*<sup>3</sup> of the Ineffable and those of the First *Mystery*, who are rulers over | all those of the height and all those of the *depth*.”

<sup>1</sup> (4, 5) spend day after day; Schmidt: add evil to evil (see 315.1).

<sup>2</sup> (20) receives; Till: has received; Schmidt: will receive.

<sup>3</sup> (26) the garments of the mysteries; lit. the mysteries of the garments.

ΠΙΣΤΙΣ ΤΗΡΟΥ· ΜΝ̄ ΝΑΠΒΛΘΟΣ ΤΗΡΟΥ· ΜΝ̄Ν̄ΣΑ ΝΑΪ Λ  
 ΙΣ̄ ΝΑΥ ΕΥΣΣΙΜΕ ΕΛΣΕΙ' ΕΜΕΤΑΝΟΪ·<sup>1</sup> ΛΥΒΑΠΤΙΖΕ Μ̄ΜΟΣ  
 Ν̄ΩΜ̄ΝΤ̄ Ν̄ΣΟΠ̄ ΛΥΩ ΝΕΜ̄Π̄ΣΕΙΡΕ Μ̄Π̄ΣΜΠΩΛ Ν̄Ν̄ΒΑΠΤΙΣ-  
 ΜΑ· ΛΥΩ Λ Π̄ΣΩΤΗΡ ΟΥΩΩ ΕΠΙΡΑΖΕ Μ̄Π̄ΕΤΡΟΣ ΕΝΛΥ  
 5 ΧΕ ΕΝΕΛΑΧΩΠΕ Ν̄ΝΛΗΤ· ΛΥΩ Ν̄ΡΕΧΚΩ ΕΒΟΛ ΚΑΤΑ  
 ΘΕ ΕΝΤΑΧΩΩΝ ΕΤΟΟΤΟΥ Μ̄ΜΟΣ· ΠΕΧΛΑΧ ΕΣΟΥΝ ΕΣ̄Μ  
 ΠΕΤΡΟΣ ΧΕ ΕΙΣ ΩΜ̄ΝΤ̄ Ν̄ΣΟΠ̄' ΑΪΒΑΠΤΙΖΕ Ν̄ΤΕΪΨΥΧΗ·  
 ΛΥΩ Σ̄Μ ΠΕΪΩΜ̄ΝΤ̄ Ν̄ΣΟΠ̄' Μ̄Π̄ΣΕΙΡΕ Μ̄Π̄ΣΜΠΩΛ Ν̄Μ̄ΜΥΣ-  
 ΤΗΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ· ΕΤΒΕ ΟΥ ΣΕ<sup>\*</sup> ΣΟΥΩΣΩ Μ̄Π̄ΚΕΣΩ-<sup>СПΛ</sup> <sup>б</sup>  
 10 ΜΑ· ΤΕΝΟΥ ΣΕ ΟΥΝ ΠΕΤΡΟΣ ΑΡΙΡΕ Μ̄Π̄ΜΥΣΤΗΡΙΟΝ Μ̄-  
 ΠΟΥΘΕΙΝ ΠΑΪ ΕΩΛΑΧΩΩΤ' ΕΒΟΛ Ν̄ΝΕΨΥΧΗ Σ̄Ν ΝΕ-  
 ΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΘΕΙΝ· ΑΡΙΡΕ Μ̄Π̄ΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ̄-  
 ΜΑΥ Ν̄ΩΩΩΤ' ΕΒΟΛ Ν̄ΤΕΨΥΧΗ Ν̄ΤΕΪΣΣΙΜΕ Σ̄Ν ΝΕΚΛΗ-  
 ΡΟΝΟΜΙΑ Μ̄ΠΟΥΘΕΙΝ· ΝΑΪ ΣΕ Ν̄ΤΕΡΕΧΧΟΟΥ Ν̄ΣΙ Π̄ΣΩ-  
 15 ΤΗΡ ΛΥΠΙΡΑΖΕ (Μ̄Π̄ΕΤΡΟΣ) ΕΝΛΥ ΧΕ ΕΝΕΛΑΧΩΠΕ Ν̄-  
 ΝΛΗΤ' Ν̄ΡΕΧΚΩ ΕΒΟΛ· ΝΑΪ ΣΕ Ν̄ΤΕΡΕΧΧΟΟΥ Ν̄ΣΙ Π̄ΣΩ-  
 ΤΗΡ ΠΕΧΛΑΧ Ν̄ΣΙ ΠΕΤΡΟΣ ΧΕ ΠΑΧΘΕΙΣ ΚΑΛΣ Μ̄Π̄ΕΪ-  
 ΚΕΣΟΠ· Ν̄Τ̄Ν̄† ΝΑΣ Ν̄Μ̄ΜΥΣΤΗΡΙΟΝ ΕΤΧΟΣΕ· ΛΥΩ  
 ΕΣΩΛΝ̄ΡΩΛΥ ΑΚΚΑΛΣ ΑΣΚΛΗΡΟΝΟΜΙ Ν̄Τ̄Μ̄Ν̄Τ̄ΕΡΟ Μ̄ΠΟΥ-  
 20 ΘΕΙΝ· ΕΩΩΠΕ ΔΕ ΕΣΩΛΝ̄Τ̄Μ̄ΡΩΛΥ ΑΚΩΛΑΤ̄Σ ΕΒΟΛ'  
 Σ̄Ν Τ̄Μ̄Ν̄Τ̄ΕΡΟ Μ̄ΠΟΥΘΕΙΝ· ΝΑΪ ΣΕ Ν̄ΤΕΡΕΧΧΟΟΥ Ν̄ΣΙ ΠΕ-  
 ΤΡΟΣ ΛΥΣΙΜΕ Ν̄ΣΙ Π̄ΣΩΤΗΡ ΧΕ Λ ΠΕΤΡΟΣ ΩΩΠΕ Ν̄-  
 ΝΛΗΤ Ν̄ΤΕΧΩΣ ΛΥΩ Ν̄ΡΕΧΚΩ ΕΒΟΛ·

ΝΑΪ ΣΕ ΤΗΡΟΥ Ν̄ΤΕΡΟΥΩΩΠΕ ΠΕΧΛΑΧ<sup>1</sup> Ν̄ΣΙ Π̄ΣΩΤ̄ΗΡ [СПВ]  
 25 Ν̄ΝΕΧΜΑΘΗΤΗΣ· ΧΕ ΑΤΕΤ̄Ν̄ΝΟΪ Ν̄ΝΕΪΩΛΧΕ ΤΗΡΟΥ Μ̄Ν

15 MS Μ̄Π̄ΕΤΡΟΣ omitted.

19 MS ΑΚΚΑΛΣ ΑΣΚΛΗΡΟΝΟΜΙ; read ΑΚΚΑΛΣ ΕΣΚΛΗΡΟΝΟΜΙ.

24 MS ΠΕΧΛΑΥ; Υ crossed out, and Ϙ inserted above.



122. After these things Jesus saw a woman who had come to *repent*. He had *baptised* her three times and she had not done what was worthy of the *baptisms*. And the *Saviour* wished to *try* Peter to see whether he was merciful and forgiving *as* he had commanded them. He addressed Peter: "Behold, I have *baptised* this *soul* three times, and at this third time<sup>1</sup> it has not done what is worthy of the *mysteries* of the light. Why does it make the *body* also idle? Now at this time, Peter, perform the *mystery* of the light which cuts off *souls* from the *inheritance* of the light. Perform that *mystery* and cut off the *soul* of this woman from the *inheritance* of the light."

Now when the *Saviour* said these things he *tried* (Peter) to see whether he was merciful and forgiving.

Now when the *Saviour* had said these things, Peter said: "My Lord, leave her again this time, so that we give her the higher *mysteries*. And if she is suitable thou hast allowed her to *inherit* the Kingdom of the Light. *But* if she is not suitable thou hast cut her off from the Kingdom of the Light."

Now when Peter had said these things, the *Saviour* knew that Peter was merciful like himself, and forgiving.

Now when all these things had happened, the *Saviour* said to his *disciples*: Have you *understood* all these words and | the *type* of this woman?"

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<sup>1</sup> (8) at this third time; lit. at these three times.

ΠΤΥΠΟΣ ΝΤΕΪΣΙΜΕ· ΛΣΟΥΩΣΜ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ  
 ΠΑΧΟΓΙΣ ΛΙΝΟΪ ΝΜΜΥΣΤΗΡΙΟΝ ΝΝΨΑΧΕ ΝΤΑΥΨΩΠΕ  
 ΝΤΕΪΣΙΜΕ· ΕΤΒΕ ΝΨΑΧΕ ΟΥΝ ΝΤΑΥΨΩΠΕ ΜΜΟΣ·  
 ΝΤΑΚΧΟΟΣ ΕΡΟΝ ΜΠΙΟΥΘΕΙΩ ΣΝ ΟΥΠΑΡΑΒΟΛΗ ΕΚΧΩ  
 5 ΜΜΟΣ· ΧΕ ΝΘΟΥΝΤΕ-ΟΥΡΩΜΕ ΟΥΒΩ ΝΚΝΤΕ ΣΜ  
 ΠΕΧΜΑ ΝΕΛΟΟΛΕ· ΛΧΕΙ' ΔΕ ΕΨΩΠΕ ΝΣΑ ΠΕΧΚΑΡΠΟΣ  
 ΛΥΩ ΜΠΨΣΕ ΘΟΥΟΝ ΣΙΩΩΣ· ΠΕΧΛΑΧ ΝΝΑΣΡΜ ΠΕΘΜΕ  
 ΧΕ ΕΙΣ ΨΟΜΤΕ ΝΡΟΜΠΕ †ΝΗΥ †ΨΩΠΕ ΝΣΑ ΚΑΡΠΟΣ  
 ΣΝ ΤΕΪΒΩ ΝΚΝΤΕ· ΛΥΩ Ν†ΣΗΥ ΛΝ ΘΟΥΟΝ ΝΣΗΤΣ·  
 10 ΨΑΛΤΣ ΘΕ ΕΤΒΕ ΟΥ ΣΟΥΩΣΨ ΜΠΚΕΚΛΣ· ΝΤΟΥ ΔΕ  
 ΛΧΟΥΨΩΒ ΠΕΧΛΑΧ ΝΑΨ ΧΕ ΠΑΧΟΓΙΣ ΛΛΟΚ ΣΑΡΟΣ Ν-  
 ΤΕΪΚΕΡΟΜΠΕ ΨΑΝ†ΘΡΗ ΜΠΕΣΚΩΤΕ ΤΑ†-ΜΕΣΡΟ ΝΑΣ·  
 ΕΨΩΠΕ ΔΕ ΕΨΩΑΝΤΑΨΟ ΕΒΟΛ ΝΚΕΡΟΜΠΕ ΛΚΚΛΑΣ·  
 ΕΨΩΠΕ ΔΕ ΕΚΤΜΣΕ ΘΟΥΟΝ ΛΨΑΛΤΣ· ΕΙΣ\* ΠΛΪ ΠΛ- [CΠΒ<sup>b</sup>]  
 15 ΧΟΓΙΣ ΠΕ ΠΒΩΛ ΕΒΟΛ ΜΠΨΑΧΕ· ΛΧΟΥΩΣΜ ΝΒΙ ΠΣΩ-  
 ΤΗΡ ΠΕΧΛΑΧ ΜΜΑΡΙΑ ΧΕ ΕΥΓΕ ΤΕΪΠΝΙΚΗ ΠΛΪ ΠΕ ΠΨΑΧΕ·  
 ΛΣΟΥΩΣ ΟΝ ΕΤΟΟΤΣ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΜΠΣΩΤΗΡ  
 ΧΕ ΠΑΧΟΓΙΣ ΕΪΕ ΟΥΡΩΜΕ ΕΛΧΧΙ-ΜΥΣΤΗΡΙΟΝ· ΛΥΩ  
 ΜΠΨΕΙΡΕ ΜΠΕΜΠΨΑ ΝΜΜΥΣΤΗΡΙΟΝ· ΑΛΛΑ ΛΧΚΟΤΨ ΛΨΡ-  
 20 ΝΟΒΕ· ΜΝΝΣΑ ΝΑΪ ΟΝ ΛΧΜΕΤΑΝΟΪ ΛΥΩ ΛΨΨΩΠΕ ΣΝ  
 ΟΥΝΟΘ ΜΜΕΤΑΝΟΙΑ· ΕΞΕΣΤΙ ΟΝ ΝΑΣΝΗΥ ΘΟΥΑΣΜΕΨ  
 ΕΠΜΥΣΤΗΡΙΟΝ ΝΤΑΨΧΙΤΨ· Η ΜΜΟΝ ΝΤΟΥ Ε† ΝΑΨ Ν-  
 ΟΥΜΥΣΤΗΡΙΟΝ ΣΝ ΜΜΥΣΤΗΡΙΟΝ ΕΤΠΕΨΕΣΗΤ· ΕΞΕΣΤΙ  
 ΟΥΝ ΧΝ ΜΜΟΝ· ΛΧΟΥΩΣΜ ΔΕ ΝΒΙ ΠΣΩΤΗΡ ΠΕΧΛΑΧ  
 25 ΜΜΑΡΙΑ ΧΕ ΣΑΜΗΝ ΣΑΜΗΝ †ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ ΟΥΔΕ

21 MS ON ΝΑΣΝΗΥ; better ΟΥΝ ΠΙΝΑΣΝΗΥ.

Maria answered and said : “My Lord, I have *understood* the *mysteries* of the things spoken which have happened to this woman. Now concerning the things spoken which have happened to her, thou hast spoken to us once in a *parable*, saying : ‘There was a man who had a fig-tree in his vineyard. He came to seek its *fruit* but he could not find one upon it. He said to the gardener : behold, I have come for three years seeking *fruit* on this fig-tree and I do not find one upon it. Cut it down now. Why does it make the ground idle? But he answered and said to him : my lord, withhold from it for another year until I dig around it and give it dung. If *however* it bears (in) another year, thou hast left it, but if thou dost not find anything thou hast cut it down’\*. Behold, this my Lord, is the interpretation of the things spoken.”

The *Saviour* answered and said to Maria : “*Excellent*, thou *spiritual one*, this is the word.”

123. Maria continued again, she said to the *Saviour* : “My Lord, if a man who has received *mysteries* has not done what is worthy of the *mysteries*, but has turned and has sinned, and after these things he has *repented* and has been in great *repentance*, is it *permitted* to my brothers to give him once again the *mystery* which he has received *or*, on the other hand, to give him a *mystery* among the lower *mysteries*? Now is it *permitted* or not?

The *Saviour* *however* answered and said to Maria : “*Truly, truly*, I say to you, *neither* | the *mystery* which he has

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\* cf. Lk. 13.6-9

ΠΜΥΣΤΗΡΙΟΝ Ν̄ΤΑΧΧΙΤ̄Ψ̄· ΟΥΔΕ ΠΕΤΖΑΠΕΘΕΣΗΤ̄ ΜΕΥ-  
 ΣΩΤ̄Μ̄ ΕΡΟΨ ΕΚΩ ΕΒΟΛ Ν̄ΝΕΨΝΟΒΕ· ΑΛΛΑ Μ̄ΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤΧΟΨ ΕΝΕΝΤΑΧΧΙΤΟΥ· Ν̄ΤΟΟΥ ΠΕ ΕΨΑΥ-  
 ΣΩΤ̄Μ̄ ΕΡΟΨ ΑΨΩ Ν̄ΣΕΚΩ ΕΒΟΛ Ν̄ΝΕΨΝΟΒΕ· ΤΕΝΟΥ  
 5 ΔΕ ΟΥΝ ΜΑΡΙΑ Μ̄ΑΡΕ ΝΟΥΨΝΗΨ † ΝΑΨ Μ̄ΠΜΥΣΤΗΡΙΟΝ <sup>σπγ</sup>  
 ΕΤΧΟΨ ΕΠΕΝΤΑΧΧΙΤ̄Ψ̄· ΑΨΩ ΣΕΝΑΧΙ Ν̄ΤΕΨΜΕΤΑΝΟΙΑ  
 Ν̄ΤΟΟΤ̄Ψ̄ ΑΨΩ Ν̄ΣΕΚΩ ΕΒΟΛ Ν̄ΝΕΨΝΟΒΕ· ΠΗ ΜΕΝ ΧΕ  
 ΑΧΧΙΤ̄Ψ̄ Ν̄ΚΕΣΟΠ' ΑΨΩ Ν̄ΚΟΟΥΕ ΧΕ ΑΨΟΥΟΤ̄ΒΟΥ  
 ΕΤΠΕ· ΠΑΙ ΜΕΝ ΜΕΨΣΩΤ̄Μ̄ ΕΡΟΨ ΕΚΩ ΕΒΟΛ Ν̄ΝΕΨΝΟΒΕ·  
 10 ΑΛΛΑ ΠΜΥΣΤΗΡΙΟΝ ΕΤΧΟΨ ΕΠΕΝΤΑΧΧΙΤ̄Ψ̄ Ν̄ΤΟΨ ΠΕ  
 ΕΨΑΨΚΩ ΕΒΟΛ Ν̄ΝΕΨΝΟΒΕ· ΑΛΛΑ ΕΨΩΠΕ Ν̄ΤΟΨ ΕΑΧΧΙ-  
 ΨΟΜ̄ΝΤ̄ Μ̄ΜΥΣΤΗΡΙΟΝ Ψ̄Μ̄ ΠΕΧΩΡΗΜΑ ΣΝΑΨ· Η Ψ̄Μ̄  
 ΠΜΕΨΨΟΜ̄ΝΤ̄ ΕΨΟΥΝ· ΑΨΩ ΠΑΙ ΑΨΚΟΤ̄Ψ̄ ΑΨΠΑΡΑΒΑ·  
 ΜΕΡΕ ΑΛΛΨ Μ̄ΜΥΣΤΗΡΙΟΝ ΣΩΤ̄Μ̄ ΕΡΟΨ ΕΤΡΕΨ†ΤΟΟΤ̄Ψ̄  
 15 Ψ̄Ν ΤΕΨΜΕΤΑΝΟΙΑ· ΟΥΔΕ ΝΕΤΧΟΨΕ· ΟΥΔΕ ΝΕΤΖΑΠΕ-  
 ΣΗΤ̄ Μ̄ΜΟΨ· ΕΙΜΗΤΙ ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗ-  
 ΡΙΟΝ· Μ̄Ν Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ ΕΡΟΨ· Ν̄ΤΟΟΥ ΠΕ  
 ΕΨΑΨΣΩΤ̄Μ̄ ΕΡΟΨ Ν̄ΣΕΧΙ Ν̄ΤΟΟΤ̄Ψ̄ Ν̄ΤΕΨΜΕΤΑΝΟΙΑ·  
 ΑΨΟΥΨΨ̄Μ̄ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΛΑΨ ΧΕ ΠΑΧΟΘΙΨ· ΕΙΕ ΟΨ-  
 20 ΡΩΜΕ ΕΑΧΧΙ-ΜΥΣΤΗΡΙΟΝ ΨΑ ΣΝΑΨ Η ΨΑ ΨΟΜ̄ΝΤ̄ ΨΡΑΙ  
 Ψ̄Μ̄' ΠΜΕΨΧΩΡΗΜΑ ΣΝΑΨ Η ΠΜΕΨΨΟΜ̄ΝΤ̄ Ν̄ΧΩΡΗΜΑ· <sup>σπγ</sup><sup>b</sup>  
 ΑΨΩ ΠΑΙ Μ̄ΠΨΠΑΡΑΒΑ· ΑΛΛΑ ΕΤΙ ΕΨΨΟΟΠ' Ψ̄Ν ΤΕΨΠΙΨΤΙΨ

17 MS the words Μ̄Π Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ expunged after Μ̄ΜΥΣΤΗΡΙΟΝ.

22 MS Ν̄ΨΠΑΡΑΒΑ; π inserted above in later hand, giving ΠΨΨΠΑΡΑΒΑ = Ν̄ΠΨΠΑΡΑΒΑ. MS originally ΟΨΠΙΨΤΙΨ; ΟΨ crossed out, and ΤΕΨ inserted above.

received, *nor* that which is below it <sup>1</sup>, listen to him to forgive his sins, but the *mysteries* which are above those he has received, it is they which listen to him and forgive his sins. *Now* at this time, Maria, let thy brothers give to him the *mystery* which is higher than that which he has received, and they will receive his *repentance* from him and forgive his sins — this (mystery) *indeed* because he received it once again, and the others because he passed them over, these do not listen <sup>2</sup> to him to forgive his sins — *but* the *mystery* which is higher than that which he has received is the one which forgives his sins. *But* on the other hand, if he has received three *mysteries* in the second *space* or in the third (space), and has turned and *transgressed*, no *mysteries* listen to him to help him in his *repentance*; neither those above *nor* those below him, *except* the *mystery* of the First *Mystery* and the *mystery* of the Ineffable, it is they which listen to him and receive his *repentance* from him.”

Maria answered and said : “My Lord, what of a man who has received *mysteries* as far as two or three in the second or third *space*, and has not transgressed, *but* is still in his *faith* | with certainty and without *hypocrisy*?” <sup>3</sup>

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<sup>1</sup> (1) that which is below it; Schmidt : the lower one.

<sup>2</sup> (9) these do not listen; lit. this does not listen.

<sup>3</sup> (313.1) Schmidt (emended Coptic text) : <is it permitted to him to receive mysteries in the space which pleases him or not?>

2N OYCOOYTHN AYW AXN ZYPOKPCIC · \*\*\* AYOWWB  
 ΔΕ NI PCWTHP ΠEXAY MMAPIA · XE POME NIM NT-  
 AYXIMYCTHPION ZM ΠMEZCNAY NXΩPHMA · AYW ZM  
 ΠMEZΩOMNT · AYW ON MΠCΠAPABA · AΛΛA ETI EY-  
 5 OYOP' 2N TEYHICTIC AXN ZYPOKPCIC · EZECTI NNAI  
 NTEIMING EXIMYCTHPION ZM ΠEXΩPHMA ETEZNA4 ·  
 XIN NΩOPH' ZEWC ΩA ZE EBOL XE MΠOYΠAPABA:  
 ACOYWZ ON ETOOTC NI MAPIA ΠEXAC XE ΠA-  
 XOCIC · EIE OYPOME EAYCOYN-TMNTNOYTE AYW AYXIMY-  
 10 CTHPION MΠOYOEIN · AYW AYKOTY AYΠAPABA  
 AYANOMI MΠCKOTY EMETANOI · AYW OYPOME ZOWY  
 EMΠCZE ETMNTNOYTE OYΔE MΠCOCYWNOC · AYW  
 POME ETMAY EYPEPHNOBE PE · AYW ON OYACE- [CΠA]  
 BHC PE · AYW AYEI' EBOL 2N CWA MΠECNA4 · NIM  
 15 MMOOY ΠETNA4I-ZICE NZOYO 2N NEKPCIC · AYOWZM  
 ON NI PCWTHP ΠEXAY MMAPIA XE ZAMHN ZAMHN  
 TXW MMOC EP O XE POME NTAYCOYN-TMNTNOYTE ·  
 PAI NTAYXIMMYCTHPION MΠOYOIN · AYW AYPHNOBE  
 EMΠCKOTY EMETANOI · YNA4I-ZICE 2N NKOLACIC NTE  
 20 NEKPCIC 2N ZENNOZ NZICE MN ZENKPCIC NOYMHHPZE  
 NKWB NCOH' EMAYO EMAYO ΠAPA POME NACEBHC  
 AYW MΠAPANOMOC PAI ETE MΠCOCYNTMNTNOYTE ·  
 TENOY OE PETE OYN-MAXXE MMOY ECWTM MPEY-  
 CWTM · NAI OE NTEPEYXOOY NI PCWTHP · ACYOBC

1 the next sentence omitted; probably EZECTI OYN NA4 EXIMYCTHPION ZM ΠEXΩPHMA ETEZNA4 XN MMON.

13 Π in upper right-hand margin at end of quire.

15 ZICE inserted in margin.

The *Saviour* answered *however* and said to Maria : “Every man who has received *mysteries* in the second *space* and in the third, and has not *transgressed*, *but still* is in his *faith* without *hypocrisy*, it is *permitted* to those of this kind to receive *mysteries* in the *space* which pleases him, from the first *as far as* the last, because they have not *transgressed*.”

124. Maria continued again and said : “My Lord, what of a man who has known Godhood and has received from the *mysteries* of the light, and has turned and *transgressed* and committed *iniquity* and has not turned to *repent*, and a man, on the other hand, who has not found Godhood *nor* known it, and that man is a sinner and he is also *impious*; and they both come forth from the *body*, which of them will receive the greater suffering in the *judgments*?”

The *Saviour* answered again and said to Maria : “*Truly, truly*, I say to thee : the man who has known Godhood and has received the *mysteries* of the light, and has sinned and has not turned to *repent*, he will receive sufferings in the *punishments* of the *judgments* with very many times greater sufferings and *judgments* *than* the *impious* and *lawless* man who has not known Godhood. Now at this time, he who has ears to hear, let him hear.”\*

Now when the *Saviour* had said these things, | Maria

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\* Mk. 4.9

ΕΒΟΛ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΛΑΣ ΧΕ ΠΑΧΟΕΙΣ· ΟΥΝ-ΜΑΛΑΧΕ  
 Μ̄ΠΑΡΜ̄ΝΟΥΘΕΙΝ ΑΥΩ Λ̄ΙΝΟΪ Μ̄ΠΩΛΑΧΕ ΤΗΡ̄Ψ Ν̄ΤΑΚ-  
 ΧΟΟΨ· ΕΤΒΕ ΠΕΪΩΛΑΧΕ ΟΥΝ Ν̄ΤΑΚΧΟΟΨ ΕΡΟΝ Μ̄ΠΙ-  
 ΟΥΘΕΙΩ Ξ̄Ν ΟΥΠΑΡΑΒΟΛΗ ΧΕ Π̄ΣΜ̄ΣΑΛ Ν̄ΤΑΧΕΙΜΕ Γ- [CPL<sup>b</sup>]  
 5 ΠΟΥΩΨ Μ̄ΠΕΧΧΟΕΙΣ ΑΥΩ Μ̄Π̄ΨΟΒΤΕ ΟΥΔΕ Μ̄Π̄ΨΕΙΡΕ  
 Μ̄ΠΟΥΩΨ Μ̄ΠΕΧΧΟΕΙΣ ΧΝΑΧΙ Ν̄ΣΕΝΝΟΘ Ν̄ΣΗΨΕ· ΠΕΤΕ  
 Μ̄Π̄ΨΕΙΜΕ ΔΕ· ΑΥΩ Μ̄Π̄ΨΕΙΡΕ ΧΝΑΡ̄Μ̄Π̄ΨΑ Ν̄ΣΕΝΚΟΥΪ· ΧΕ  
 ΟΥΟΝ ΝΙΜ' ΕΝΤΑΥΤΑΝΣΟΥΤ̄Ψ ΕΣΟΥΟ ΣΕΝΑΨΙΝΕ Ν̄ΣΑ  
 ΣΟΥΟ ΕΒΟΛ ΣΙΤΟΥΤ̄Ψ· ΑΥΩ ΠΕΝΤΑΨΥΛΛΕ-ΣΑΣ ΕΡΟΨ·  
 10 ΣΕΝΑΨΑΤ̄Ψ Ν̄ΣΑΣ· ΕΤΕ ΠΑΪ ΠΕ ΠΑΧΟΕΙΣ ΠΕΡΣΟΥΝ-  
 ΤΜ̄ΝΤΝΟΥΤΕ· ΑΥΩ ΑΨΕΙΝΕ Μ̄Μ̄ΨΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ  
 ΑΨΠΑΡΑΒΑ· ΣΕΝΑΚΟΛΛΑΞΕ Μ̄ΜΟΨ Ξ̄Ν ΟΥΝΟΘ Ν̄ΚΡΙΣΙΣ Ν̄-  
 ΣΟΥΟ ΕΠΕΤΕΜ̄Π̄ΨΟΥΝ-ΤΜ̄ΝΤΝΟΥΤΕ· ΠΑΪ ΠΑΧΟΕΙΣ ΠΕ  
 ΠΒΩΛ ΕΒΟΛ Μ̄ΠΩΛΑΧΕ·  
 15 ΑΣΟΥΨΣ ΟΝ ΕΤΟΥΤ̄Ψ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΛΑΣ Μ̄Π̄ΨΩΤΗΡ  
 ΧΕ ΠΑΧΟΪΣ ΨΩΧΕ ΕΡΕ ΤΠΙΣΤΙΣ Μ̄Ν Μ̄Μ̄ΨΥΣΤΗΡΙΟΝ ΝΗΨ  
 ΝΟΥΩΝ̄Σ ΕΒΟΛ· ΤΕΝΟΥ ΘΕ ΟΥΝ ΕΡΨΑΝ ΣΕΝΨΥΧΗ  
 ΕΨΨΑΝΕΙ' ΕΠΚΟΣΜΟΣ ΝΟΥΜΗΨΕ Ν̄ΚΥΚΛΟΣ ΑΥΩ Ν̄-  
 ΣΕΑΜΕΛΙ Ν̄ΣΕΤ̄ΨΧΙ-Μ̄ΨΥΣΤΗΡΙΟΝ ΕΥΚΩ Ν̄ΣΤΗΨ ΧΕ ΕΥ- CPE  
 20 ΨΑΝΕΙ' ΕΠΚΟΣΜΟΣ Ν̄ΚΕΚΥΚΛΟΣ ΣΕΝΑΧΙΤΟΥ· ΕΪΕ ΟΥΚ-  
 ΟΥΝ Ν̄ΣΕΣΗΨ ΛΝ ΣΕΠΗΣ ΕΧΙ Μ̄Μ̄ΨΥΣΤΗΡΙΟΝ· ΑΨΟΥ-  
 ΩΨΒ Ν̄ΣΙ Π̄ΨΩΤΗΡ ΠΕΧΛΑΨ Ν̄ΝΕΨΜΛΘΗΤΗΣ· ΧΕ ΚΗΡΨ-  
 ΣΕ Μ̄Π̄ΚΟΣΜΟΣ ΤΗΡ̄Ψ ΕΤΕΤ̄ΨΝΨΩ Μ̄ΜΟΣ Ν̄Ρ̄ΡΩΜΕ ΧΕ  
 ΜΨΨΕ ΕΡΩΤ̄Ψ Ν̄ΤΕΤ̄ΨΝΨΙ Μ̄Μ̄ΨΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ Ξ̄Μ  
 25 Π̄ΨΙΟΥΘΕΙΩ ΕΤΣΗΨ' Ν̄ΤΕΤ̄ΨΝΨΩΚ' ΕΣΟΥΝ ΕΤ̄ΨΜ̄ΝΤΕΡΟ

19 ἸΘ in upper left-hand margin at beginning of quire.

21 MS ΑΝΣΕΠΗΣ : read ΑΝ ΪΣΕΠΗΣ.



sprang up and said : “My Lord, my man of light has ears, and I have *understood* the whole discourse which thou hast spoken. Concerning this word *now*, thou hast once spoken to us in a *parable* thus : ‘The servant who knew the will of his lord and did not make ready, *nor* did he do the will of his lord, he will receive great blows. *But* he who did not know and did nothing, he will be worthy of small (blows). For from everyone to whom much has been entrusted, much shall be sought from him, and from those to whom much has been assigned, much shall be required’ \*. That is, my Lord, he who knows Godhood and has found the *mysteries* of the light and has *transgressed* will be *punished* with a greater *judgment* than he who does not know Godhood. This, my Lord, is the interpretation of the word.”

125. Maria continued again and said to the *Saviour* : “My Lord, if the *faith* and the *mysteries* have come to be revealed, *now* at this time when *souls* come into the *world* in many *cycles* and they *neglect* to receive *mysteries*, being confident that when they come into the *world* to other *cycles* they will receive them, are they *not therefore* in danger that they do not attain to receiving the *mysteries*?”

The *Saviour* answered and said to his disciples : “*Preach* to the whole *world* and say to men : strive that you receive the *mysteries* of the light in this restricted time, so that you go into the Kingdom | of the Light. Do not spend

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\* cf. Lk. 12.47-48

ἄπογοεῖν· ἄπῆρνοῦχε ἄουροῦ εἰσοῦν εἰσοῦ· ἡ  
 οὐκῦκλος εἰσοῦν εἰκῦκλος· ἄτετῆκαῖτητῆ κα  
 τετῆπηε εἰσι ἄμῦστηριον ἐνωανει' ἐπκοσμος ἄ-  
 κεκῦκλος· ἀγῶ καὶ ἄεσοῦν ἀν κα εἰναῶωπε  
 5 τῆαγ ἄσι παριῶμος ἄνεψῦχοογε ἄντελιος· κα  
 εἰνωῶωωπε γὰρ ἄσι παριῶμος ἄνεψῦχοογε ἄτε-  
 λιος· †ἄαῶωαμ' εἰ ἐμπῦλη ἄπογοεῖν· ἀγῶ ἄν-  
 ἀλλῦ ἀβωκ' εἰσοῦν καὶ πῆῖναγ· οὐδε ἄν'ἀλλῦ  
 ἄνῦ εἰσι ἄνῆσῶε' εἰσι κα εἰκαῶκ' εἰσι ἄσι πα- σπε<sup>b</sup>  
 10 ρῶμος ἄνεψῦχοογε ἄτελιος· ἀγῶ εἰκαῶκ εἰσι  
 ἄσι πῦστηριον ἄπῶωρπ ἄμῦστηριον· παῖ ἄτα  
 πῆρῶ ωῶωπε εἰβῆητῶ· εἰε ἀνοκ πε πῦστηριον  
 εἰτῆμαγ· ἀγῶ καὶ πῆῖναγ ἄν'ἀλλῦ ἀβωκ' εἰσοῦ-  
 οεῖν· ἀγῶ ἄν'ἀλλῦ ἀαῶει' εἰσι κα εἰραῖ εἰ καῶκ'  
 15 εἰσι ἄπεοῦοεῖω ἄπαριῶμος ἄνεψῦχοογε ἄτε-  
 λιος εἰθε ἐμπῶκῶ εἰσι ἄπκῶετ' ἐπκοσμος·  
 εἰρεῖσῶτῶ (ἄ)ἄλιῶν ἄν ἄκαταπετασμα· ἄν νεστε-  
 ρῶμα ἄν πκαε τῆρῶ ἄν ἄκεεῦλη τῆροῦ εἰεῖκαῶ·  
 ἀτῆ οἰ εἰωοοπ' ἄσι τῆῆτῶμε· εἰραῖ οῦν εἰ πεῦ-  
 20 οεῖω εἰτῆμαγ εἰραῖεογε-οῦῶεἰ εἰσι ἄσι τῆεῖε  
 ἄν ἄμῦστηριον εἰνε εἰσοῦ εἰτῆμαγ· ἀγῶ οῦν-εἰε  
 ἄψῦχη ἄν εἰτῆ ἄκῦκλος ἄτε ἄμεταβολῆ ἄτε  
 ἄσῶμα· ἀγῶ εἰνηῦ ἐπκοσμος εἰνε-εἰνε ἄεῖτοῦ  
 εἰ πεῖοῦοεῖω<sup>3</sup> τῆνοῦ εἰκαῶτῆ εἰραῖ εἰεῖσῶ εἰ [σπε<sup>b</sup>]

3 MS ἐνωανει'; read εἰτετῆνωανει'.

5 MS ἄπῆτελιος; read ἄτελιος.

17 a letter erased before ἄλιῶν; read ἄπῆλιῶν.

19 MS εἰωοοπ; better εἰσῶοοπ.

24 the letter λ erased before τῆροῦ.

day upon day *or cycle upon cycle*, being confident that you will attain to receiving the *mysteries* when you come<sup>1</sup> into the *world* in another *cycle*. And these do not know when the time of the *number* of the *perfect souls* will come about, *for* when the *number* of the *perfect souls* exists I will shut the *gates* of the light. And no one will go within from this hour. *Nor* will anyone come forth afterwards, because the *number* of the *perfect souls* is completed, and the *mystery* of the First *Mystery* is completed, for the sake of which the All came into existence: that is, I am that *Mystery*. And from that hour no one will go into the light, and no one will come forth. For at the completion of the time of the *number* of the *perfect souls*, before I lay fire to the *world* in order to purify the *aeons* and the *veils* and the *firmaments* and the whole earth and all the *matter* which is upon it, mankind is *still* in existence. *Now* in that time, in those days the *faith* and the *mysteries* will be the more revealed. And many *souls* will come by means of the *cycles* of the *changes* of the *body*. And as they come into the *world*, some of them at that time who have heard me teaching about | the completion of the *number* of the *perfect*

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<sup>1</sup> (3) when you come; MS: when we come.

ΠΧΩΚ ΕΒΟΛ ΜΠΑΡΙΘΜΟΣ ΝΤΕΛΙΟΣ ΝΝΕΨΥΧΟΟΥΕ ΣΕ-  
 ΝΛΖΕ ΕΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΑΥΩ ΝΣΕΧΙΤΟΥ· ΑΥΩ  
 ΣΕΝΗΥ ΕΞΡΑΪ ΕΡΝ ΜΠΥΛΗ ΜΠΟΥΘΕΙΝ· ΝΣΕΖΕ ΕΡΟϢ  
 ΕΛΧΩΚ ΕΒΟΛ ΝΣΙ ΠΑΡΙΘΜΟΣ ΝΝΕΨΥΧΟΟΥΕ ΝΤΕΛΙΟΣ·  
 5 ΕΤΕ ΝΤΟϢ ΠΕ ΠΧΩΚ ΕΒΟΛ ΜΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ·  
 ΑΥΩ ΝΤΟϢ ΠΕ ΠΣΟΟΥΝ ΜΠΤΗΡϢ· ΑΥΩ ΣΕΝΛΖΕ ΕΡΟΣ  
 ΕΛΪΨΤΑΜ' ΕΡΝ ΜΠΥΛΗ ΜΠΟΥΘΕΙΝ· ΑΥΩ ΜΝΙΣΟΜ' ΕΤΡΕ  
 ΑΛΛΥ ΕΙ' ΕΖΟΥΝ· Η ΕΤΡΕ ΑΛΛΥ ΕΙ' ΕΒΟΛ ΧΙΝ ΠΕΪΝΑΥ·  
 ΝΕΨΥΧΟΟΥΕ ΟΥΝ ΕΤΜΜΑΥ ΣΕΝΑΤΩΣΜ ΕΖΟΥΝ ΕΜ-  
 10 ΠΥΛΗ ΜΠΟΥΘΕΙΝ· ΕΥΧΩ ΜΜΟΣ ΧΕ ΠΧΟΕΙΣ ΛΟΥΩΝ  
 ΝΑΝ· †ΝΛΟΥΩΨΒ ΤΑΧΟΟΣ ΝΑΥ ΧΕ Ν†ΣΟΟΥΝ Μ-  
 ΜΩΤΝ ΑΝ ΧΕ ΝΤΕΤΝ ΖΕΝΕΒΟΛ ΤΩΝ· ΑΥΩ ΣΕΝΑΧΟΟΣ  
 ΝΑΪ ΧΕ ΑΝΧΙ ΕΒΟΛ ΞΝ ΝΕΚΜΥΣΤΗΡΙΟΝ ΑΥΩ ΑΝΧΩΚ'  
 ΕΒΟΛ ΝΤΕΚΣΒΩ ΤΗΡΣ ΑΥΩ ΑΚ†ΣΒΩ ΝΑΝ ΞΝ ΝΕΠΛΑ- [σπε<sup>β</sup>]  
 15 ΤΕΙΑ· ΑΥΩ †ΝΛΟΥΩΨΒ ΤΑΧΟΟΣ ΝΑΥ ΧΕ Ν†ΣΟΟΥΝ  
 ΑΝ ΜΜΩΤΝ ΧΕ ΝΤΕΤΝ ΝΙΜ· ΝΕΤΡΖΩΒ ΕΤΑΝΟΜΙΑ· ΜΝ  
 ΜΠΕΘΟΟΥ ΖΕΩΣ ΨΑ ΤΕΝΟΥ· ΕΤΒΕ ΠΑΪ ΒΩΚ ΕΠΚΑΚΕ  
 ΕΤΖΙΒΟΛ· ΑΥΩ ΞΝ ΤΕΥΝΟΥ ΕΤΜΜΑΥ ΣΕΝΑΒΩΚ' ΕΠΚΑ-  
 ΚΕ ΕΤΖΙΒΟΛ· ΠΜΑ ΕΤϢΜΜΑΥ ΝΣΙ ΠΡΙΜΕ ΜΝ ΠΣΑΖΣΖ Ν-  
 20 ΝΟΒΖΕ· ΕΤΒΕ ΠΑΪ ΣΕ ΟΥΝ ΚΗΡΥΣΣΕ ΜΠΚΟΣΜΟΣ ΤΗΡϢ·  
 ΑΧΙΣ ΕΡΟΟΥ ΧΕ ΜΪΩΕ ΕΡΩΤΝ ΑΠΟΤΑΣΣΕ ΜΠΚΟΣΜΟΣ  
 ΤΗΡϢ ΜΝ ΘΥΛΗ ΤΗΡΣ ΕΤΝΖΗΤϢ· ΝΤΕΤΝΧΙ ΝΜΜΥΣΤΗΡΙΟΝ  
 ΜΠΟΥΘΕΙΝ· ΕΜΠΑΤϢΧΩΚ ΕΒΟΛ ΝΣΙ ΠΑΡΙΘΜΟΣ ΝΝΕ-  
 ΨΥΧΟΟΥΕ ΝΤΕΛΙΟΣ· ΧΕΚΑΣ ΕΝΝΕΥΚΑΤΗΝΟΥ ΖΙΡΝ ΠΡΟ

1 MS ΜΠΑΡΙΘΜΟΣ ΝΤΕΛΙΟΣ ΝΝΕΨΥΧΟΟΥΕ; read ΜΠΑΡΙΘΜΟΣ ΠΠΕΨΥ-  
 ΧΟΟΥΕ ΝΤΕΛΙΟΣ.

*souls* will find the *mysteries* of the light, and they will receive them, and they will come to the *gates* of the light, and they will find that the *number* of the *perfect souls* is completed, which is the completion of the First *Mystery* and that is the knowledge of the All. And they will find that I have shut the *gates* of the light, and it is not possible for anyone to enter within *or* for anyone to come forth from this time. *Now* those *souls* will knock, at the *gates* of the light, saying : 'O Lord, open to us.' I will answer and say to them : 'I do not know you, whence you are.' And they will say to me : 'We have received from thy *mysteries*, and we have completed thy whole teaching, and thou hast taught us upon the *streets*.' And I will answer and say to them : 'I do not know you, who you are, you who do deeds of *iniquity* and evil *up till* now \* . Because of this go to the outer darkness.' And in that hour they will go to the outer darkness, that place where is weeping and gnashing of teeth <sup>□</sup> . Because of this *now*, *preach* to the whole *world*. Say to them : strive that you *renounce* the whole *world* and all the *matter* in it, that you may receive the *mysteries* of the light, before the *number* of the *perfect souls* is completed, that you may not be left before the door | of the *gate* of the light, and be taken

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\* cf. Mt. 7.22, 23; 25.11, 12

□ cf. Mt. 8.12; 22.13; Lk. 13.24-28

ἸΤΠΥΛΗ ΜΠΟΥΘΕΙΝ· ΛΥΩ ΝΣΕΧΙΤΗΥΤῆΝ ΕΠΚΑΚΕ ΕΤ-  
 ΖΙΒΟΛ· ΤΕΝΟΥ ΘΕ ΟΥΝ ΠΕΤΕ ΟΥΝ-ΜΑΛΛΧΕ ΜΜΟϸ ΕΣΩ-  
 ΤῆΜ ΜΑΡΕϸΣΩΤῆΜ·

ΝΑΪ ΘΕ ΝΤΕΡΕϸΧΟΟΥ ΝΒΙ ΠΣΩΤΗΡ· ΛΣΘΟΘΣ ΟΝ  
 5 ΕΒΟΛ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑΣ ΧΕ ΠΑΧΟΕΙΣ ΟΥΜΟΝΟΝ ΧΕ <sup>спз</sup>  
 ΟΥΝ-ΜΑΛΛΧΕ ΜΠΑΡΜΝΟΥΘΕΙΝ· ΑΛΛΑ ΔΣΣΩΤῆΜ ΝΒΙ ΤΑ-  
 ΨΥΧΗ ΛΥΩ ΛΣΝΟΪ ΝΨΑΧΕ ΝΙΜ' ΕΤΚΧΩ ΜΜΟΟΥ· ΤΕ-  
 ΝΟΥ ΘΕ ΟΥΝ ΠΑΧΟΕΙΣ ΕΤΒΕ ΝΨΑΧΕ ΝΤΑΚΧΟΟΥ  
 ΧΕ ΚΗΥΣΣΕ ΝΡΡΩΜΕ ΝΤΕ ΠΚΟΣΜΟΣ ΛΧΙΣ ΕΡΟΟΥ  
 10 ΧΕ ΜΙΩΕ ΕΡΩΤῆΝ ΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΞΜ  
 ΠΣΙΟΥΘΕΙΩ ΕΤΣΗΧ' ΧΕ ΕΤΕΤῆΝΕΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ  
 ΜΠΟΥΘΕΙΝ·

ΛΣΟΥΩΣ ΟΝ ΕΤΟΟΤΣ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑΣ ΝΙΣ ΧΕ  
 ΠΑΧΟΕΙΣ ΕΙΕ ΕΡΕ ΠΚΑΚΕ ΕΤΖΙΒΟΛ' Ο ΝΑΩ ΝΤΥΠΟΣ·  
 15 Ἠ ΜΜΟΝ ΝΤΟϸ ΟΥΝ ΟΥΗΡ ΜΜΑ ΝΚΟΛΑΣΙΣ ΝΖΗΤΨ·  
 ΛΘΟΥΩΞΜ ΔΕ ΝΒΙ ΙΣ ΠΕΧΛΑϸ ΜΜΑΡΙΑ· ΧΕ ΠΚΑΚΕ ΕΤ-  
 ΖΙΒΟΛ ΟΥΝΟΘ ΝΔΡΑΚΩΝ ΠΕ ΕΡΕ ΠΕϸΣΑΤ' ΝΖΟΥΝ Ν-  
 ΡΩϸ ΕϸΜΠΒΟΛ ΜΠΚΟΣΜΟΣ ΤΗΡΨ ΛΥΩ ΕϸΚΩΤΕ ΕΠΚΟΣ-  
 ΜΟΣ ΤΗΡΨ ΕΡΕ ΟΥΜΗΗΨΕ ΝΤΟΠΟΣ ΝΚΡΙΣΙΣ ΝΖΟΥΝ  
 20 ΝΖΗΤΨ ΕϸΟ ΜΜΝΤΣΝΟΟΥΣ ΝΤΑΜΙΟΝ | ΝΚΟΛΑΣΙΣ ΕΥ- <sup>спз</sup> <sup>b</sup>  
 ΝΑΨΤ· ΕΡΕ ΟΥΑΡΧΩΝ ΞΜ ΠΤΑΜΙΟΝ ΠΤΑΜΙΟΝ ΕΡΕ ΠΣΟ  
 ΝΝΑΡΧΩΝ ΨΟΒΕ ΕΝΕΥΕΡΗΥ· ΠΨΟΡΠ ΔΕ ΝΑΡΧΩΝ ΕΤ-  
 ΨΟΟΠ' ΞΜ ΠΨΟΡΠ ΝΤΑΜΙΟΝ ΟΥΣΟ ΝΜΣΛΣ ΠΕ ΕΡΕ  
 ΠΕϸΣΑΤ' ΝΖΟΥΝ ΝΡΩϸ ΕΡΕ ΧΑϸ ΝΙΜ ΝΗΥ ΕΒΟΛ ΞΜ  
 25 ΤΤΑΠΡΟ ΜΠΕΔΡΑΚΩΝ ΜΝ ΨΟΕΙΩ ΝΙΜ· ΜΝ ΑΡΩϸ

25 MS originally ΠΙΟΥΘΕΙΩ; ΠΙΟ expunged, and ΝΠ inserted in margin.

to the outer darkness. *Now* at this time, he who has ears to hear let him hear.”\*

Now when the *Saviour* had said these things, Maria sprang up again and said: “My Lord, *not only* does my man of light have ears, *but* my *soul* has heard and has *understood* every word which thou sayest. *Now* at this time, my Lord, concerning the words which thou hast spoken: ‘*Preach* to the men of the *world*, say to them: strive to receive the *mysteries* of the light in this restricted time, so that you may *inherit* the Kingdom of the Light’.” (lacuna)<sup>1</sup>

**126.** Maria continued again, she said to Jesus: “My Lord, of what *type* is the outer darkness, *or* rather, how many *places* of *punishment* are there in it?”

Jesus *however* answered and said to Maria: “The outer darkness is a great *dragon* whose tail is in its mouth, and it is outside the *whole* world, and it surrounds the whole *world*. And there is a great number of *places* of *judgment* within it, and it has twelve *chambers* of severe *punishments*, and an *archon* is in every *chamber* and the faces of the *archons* are different from one another. The first *archon* *moreover* which is in the first *chamber* has a crocodile-face and his tail is in his mouth, and all freezing comes out of the mouth of the *dragon*, and all dust | and all cold and all

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\* Mk. 4.9

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<sup>1</sup> (12) the interpretation of the preceding paragraph in the light of Mt. 7.22, 23 and Lk. 13.24-28 is lacking.

NIM·  $\overline{m\bar{n}}$   $\overline{\omega\omega\eta\epsilon}$  NIM  $\overline{\epsilon\tau\omega\beta\beta\iota\alpha\epsilon\iota\tau}$ · ΠΛΪ  $\overline{\epsilon\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   
 $\overline{\epsilon\pi\epsilon\chi\alpha\gamma\theta\epsilon\eta\tau\iota\kappa\omicron\upsilon\tau\epsilon}$   $\overline{n\bar{r}\alpha\eta}$   $\overline{z\bar{m}}$   $\overline{\pi\epsilon\chi\tau\omicron\pi\omicron\varsigma}$   $\chi\epsilon$   $\overline{\epsilon\eta\chi\theta\omicron\eta\eta\iota\eta}$ ·  
 $\overline{\lambda\gamma\omega}$   $\overline{\pi\alpha\rho\chi\omega\eta}$   $\overline{\epsilon\tau\omega\theta\omicron\omicron\eta}$   $\overline{z\bar{m}}$   $\overline{\pi\mu\epsilon\tau\varsigma\kappa\eta\lambda\gamma}$   $\overline{n\bar{\tau}\alpha\mu\iota\omicron\eta}$   $\overline{\omicron\gamma\tau\omicron}$   
 $\overline{n\bar{\epsilon}\mu\omicron\gamma}$   $\overline{\pi\epsilon}$   $\overline{\pi\epsilon\chi\alpha\gamma\theta\epsilon\eta\tau\iota\kappa\omicron\upsilon\tau\epsilon}$   $\overline{n\bar{z}\omicron}$ · ΠΛΪ  $\overline{\epsilon\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   
 5  $\overline{\epsilon\rho\omicron\chi}$   $\overline{z\bar{m}}$   $\overline{\pi\epsilon\chi\tau\omicron\pi\omicron\varsigma}$   $\chi\epsilon$   $\overline{\chi\alpha\rho\alpha\chi\alpha\rho}$ ·  $\overline{\lambda\gamma\omega}$   $\overline{\pi\alpha\rho\chi\omega\eta}$   $\overline{\epsilon\tau\omega\theta\omicron\omicron\eta}$   $\overline{z\bar{m}}$   $\overline{\pi\mu\epsilon\tau\varsigma\omega\mu\eta\eta\tau}$   $\overline{n\bar{\tau}\alpha\mu\iota\omicron\eta}$   $\overline{\omicron\gamma\tau\omicron}$   $\overline{n\bar{\omicron}\omicron\gamma\tau\omicron\rho}$   $\overline{\pi\epsilon}$   
 $\overline{\pi\epsilon\chi\alpha\gamma\theta\epsilon\eta\tau\iota\kappa\omicron\upsilon\tau\epsilon}$   $\overline{n\bar{z}\omicron}$  ΠΛΪ  $\overline{\epsilon\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   $\overline{\epsilon\rho\omicron\chi}$   $\overline{z\bar{m}}$   $\overline{\pi\epsilon\chi\tau\omicron\pi\omicron\varsigma}$   $\chi\epsilon$   $\overline{\lambda\rho\chi\alpha\rho\omega\chi}$ ·  $\overline{\lambda\gamma\omega}$   $\overline{\pi\alpha\rho\chi\omega\eta}$   $\overline{\epsilon\tau\omega\theta\omicron\omicron\eta}$   $\overline{z\bar{m}}$  [CPII]  
 $\overline{\pi\mu\epsilon\tau\varsigma\tau\omicron\omicron\omicron\gamma}$   $\overline{n\bar{\tau}\alpha\mu\iota\omicron\eta}$   $\overline{\omicron\gamma\tau\omicron}$   $\overline{n\bar{z}\omicron\chi}$   $\overline{\pi\epsilon}$   $\overline{\pi\epsilon\chi\alpha\gamma\theta\epsilon\eta\tau\iota\kappa\omicron\upsilon\tau\epsilon}$   
 10  $\overline{n\bar{z}\omicron}$ · ΠΛΪ  $\overline{\epsilon\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   $\overline{\epsilon\rho\omicron\chi}$   $\overline{z\bar{m}}$   $\overline{\pi\epsilon\chi\tau\omicron\pi\omicron\varsigma}$   $\chi\epsilon$   $\overline{\lambda\chi\rho\omega\chi\alpha\rho}$ ·  $\overline{\lambda\gamma\omega}$   $\overline{\pi\alpha\rho\chi\omega\eta}$   $\overline{\epsilon\tau\omega\theta\omicron\omicron\eta}$   $\overline{z\bar{m}}$   $\overline{\pi\mu\epsilon\tau\varsigma\tau\omicron\omicron\gamma}$   $\overline{n\bar{\tau}\alpha\mu\iota\omicron\eta}$   
 $\overline{\omicron\gamma\tau\omicron}$   $\overline{m\bar{m}\alpha\varsigma\epsilon}$   $\overline{n\bar{\kappa}\alpha\mu\epsilon}$   $\overline{\pi\epsilon}$   $\overline{\pi\epsilon\chi\alpha\gamma\theta\epsilon\eta\tau\iota\kappa\omicron\upsilon\tau\epsilon}$   $\overline{n\bar{z}\omicron}$ · ΠΛΪ  
 $\overline{\epsilon\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   $\overline{\epsilon\rho\omicron\chi}$   $\overline{z\bar{m}}$   $\overline{\pi\epsilon\chi\tau\omicron\pi\omicron\varsigma}$   $\chi\epsilon$   $\overline{m\alpha\rho\chi\omicron\upsilon\gamma\rho}$ ·  
 $\overline{\lambda\gamma\omega}$   $\overline{\pi\alpha\rho\chi\omega\eta}$   $\overline{\epsilon\tau\omega\theta\omicron\omicron\eta}$   $\overline{z\bar{m}}$   $\overline{\pi\mu\epsilon\tau\varsigma\omicron\omicron\omicron\gamma}$   $\overline{n\bar{\tau}\alpha\mu\iota\omicron\eta}$ ·  
 15  $\overline{\omicron\gamma\tau\omicron}$   $\overline{n\bar{\rho}\rho\eta\eta\tau\omicron\omicron\omicron\gamma}$   $\overline{\eta\epsilon}$   $\overline{\pi\epsilon\chi\tau\omicron}$   $\overline{n\bar{\lambda}\gamma\theta\epsilon\eta\tau\iota\kappa\omicron\upsilon\tau\epsilon}$ · ΠΛΪ  $\overline{\epsilon\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   
 $\overline{\epsilon\rho\omicron\chi}$   $\overline{z\bar{m}}$   $\overline{\pi\epsilon\chi\tau\omicron\pi\omicron\varsigma}$   $\chi\epsilon$   $\overline{\lambda\alpha\mu\chi\alpha\mu\omega\rho}$ ·  
 $\overline{\lambda\gamma\omega}$   $\overline{\pi\alpha\rho\chi\omega\eta}$   $\overline{m\bar{\pi}\mu\epsilon\tau\varsigma\kappa\alpha\omega\chi}$   $\overline{n\bar{\tau}\alpha\mu\iota\omicron\eta}$ ·  $\overline{\omicron\gamma\tau\omicron}$   $\overline{n\bar{\lambda}\rho\zeta}$   $\overline{\pi\epsilon}$   
 $\overline{\pi\epsilon\chi\alpha\gamma\theta\epsilon\eta\tau\iota\kappa\omicron\upsilon\tau\epsilon}$   $\overline{n\bar{z}\omicron}$ · ΠΛΪ  $\overline{\epsilon\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   $\overline{\epsilon\rho\omicron\chi}$   $\overline{z\bar{m}}$   $\overline{\pi\epsilon\chi\alpha\gamma\theta\epsilon\eta\tau\iota\kappa\omicron\upsilon\tau\epsilon}$   
 $\overline{n\bar{r}\alpha\eta}$   $\overline{z\bar{m}}$   $\overline{\pi\epsilon\chi\tau\omicron\pi\omicron\varsigma}$   $\chi\epsilon$   $\overline{\lambda\omicron\gamma\chi\alpha\rho}$ ·  $\overline{\lambda\gamma\omega}$   
 20  $\overline{\pi\alpha\rho\chi\omega\eta}$   $\overline{m\bar{\pi}\mu\epsilon\tau\varsigma\omega\mu\omicron\upsilon\eta}$   $\overline{n\bar{\tau}\alpha\mu\iota\omicron\eta}$ ·  $\overline{\omicron\gamma\tau\omicron}$   $\overline{n\bar{\eta}\eta\omicron\upsilon\gamma\rho\epsilon}$   $\overline{\eta\epsilon}$   
 $\overline{\pi\epsilon\chi\alpha\gamma\theta\epsilon\eta\tau\iota\kappa\omicron\upsilon\tau\epsilon}$   $\overline{n\bar{z}\omicron}$ · ΠΛΪ  $\overline{\epsilon\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   $\overline{\epsilon\pi\epsilon\chi\rho\alpha\eta}$   $\overline{z\bar{m}}$   
 $\overline{\pi\epsilon\chi\tau\omicron\pi\omicron\varsigma}$   $\chi\epsilon$   $\overline{\lambda\rho\alpha\omega\chi}$ ·  $\overline{\lambda\gamma\omega}$   $\overline{\pi\alpha\rho\chi\omega\eta}$   $\overline{m\bar{\pi}\mu\epsilon\tau\varsigma\psi\iota\tau}$   
 $\overline{n\bar{\tau}\alpha\mu\iota\omicron\eta}$   $\overline{\omicron\gamma\tau\omicron}$   $\overline{n\bar{\kappa}\iota\tau}$   $\overline{\pi\epsilon}$   $\overline{\pi\epsilon\chi\tau\omicron}$   $\overline{n\bar{\lambda}\gamma\theta\epsilon\eta\tau\iota\kappa\omicron\upsilon\tau\epsilon}$ · ΠΛΪ [CPII]<sup>b</sup>  
 $\overline{\epsilon\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   $\overline{\epsilon\pi\epsilon\chi\rho\alpha\eta}$   $\overline{z\bar{m}}$   $\overline{\pi\epsilon\chi\tau\omicron\pi\omicron\varsigma}$   $\chi\epsilon$   $\overline{\lambda\rho\chi\epsilon\omega\chi}$ ·  
 25  $\overline{\lambda\gamma\omega}$   $\overline{\pi\mu\epsilon\tau\varsigma\eta\eta\tau}$   $\overline{n\bar{\tau}\alpha\mu\iota\omicron\eta}$   $\overline{\omicron\gamma\eta\text{-}\omicron\gamma\mu\eta\eta\eta\omega\epsilon}$   $\overline{n\bar{\lambda}\rho\chi\omega\eta}$   $\overline{n\text{-}}$   
 $\overline{z\eta\tau\chi}$   $\overline{\epsilon\rho\epsilon}$   $\overline{\kappa\alpha\omega\chi\epsilon}$   $\overline{n\bar{\lambda}\eta\epsilon}$   $\overline{n\bar{\delta}\rho\alpha\kappa\omega\eta}$   $\overline{m\bar{\rho}\omicron\gamma\alpha}$   $\overline{\rho\omicron\gamma\alpha}$   
 $\overline{m\bar{\mu}\omicron\omicron\gamma}$   $\overline{z\bar{r}\alpha\iota}$   $\overline{z\bar{m}}$   $\overline{\pi\epsilon\chi\tau\omicron}$   $\overline{n\bar{\lambda}\gamma\theta\epsilon\eta\tau\iota\kappa\omicron\upsilon\tau\epsilon}$ ·  $\overline{\lambda\gamma\omega}$   $\overline{\pi\epsilon\tau\tau\iota\chi\omega\omicron\upsilon}$   
 $\overline{\tau\eta\eta\omicron\gamma}$   $\overline{\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   $\overline{\epsilon\pi\epsilon\chi\rho\alpha\eta}$   $\overline{z\bar{m}}$   $\overline{\pi\epsilon\chi\tau\omicron\pi\omicron\varsigma}$



the various diseases; this one is called by his *authentic* name in his *place*: Enchthonin<sup>1</sup>. And the *archon* which is in the second *chamber*, a cat-face is his *authentic* face; this one is called in their *place*<sup>2</sup>: Charachar. And the *archon* which is in the third *chamber*, a dog-face is his *authentic* face; this one is called in their *place*: Archaroch. And the *archon* which is in the fourth *chamber*, a serpent-face is his *authentic* face; this one is called in their *place*: Achrochar. And the *archon* which is in the fifth *chamber*, a black bull-face is his *authentic* face; this one is called in their *place*: Marchur. And the *archon* which is in the sixth *chamber*, a mountain pig-face is his *authentic* face; this one is called in their *place*: Lamchamor. And the *archon* which is in the seventh *chamber*, a bear-face is his *authentic* face; this one is called by his *authentic* name in their *place*: Luchar. And the *archon* of the eighth *chamber*, a vulture-face is his *authentic* face; this one is called by his name in their *place*: Laraoch. And the *archon* of the ninth *chamber*, a basilisk-face is his *authentic* face; this one is called by his name in their *place*: Archeoch. And the tenth *chamber*: there is a great number of *archons* within it, each one having seven *dragon* heads with their *authentic* face. And the one over them all is called by his name in their *place*: | Zarmaroch. And the eleventh *chamber*:

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<sup>1</sup> (2) Enchthonin; on magical names, see Kropp (Bibl. 26), III p. 117ff; (also 357.13-17).

<sup>2</sup> (5) their place; Schmidt: his place (passim to 319.10).

χε ζαρμαρωχ· λυω ημε<sup>2</sup>μ<sup>2</sup>ν<sup>2</sup>το<sup>2</sup>υε νταμιον ουν-  
 ο<sup>2</sup>υ<sup>2</sup>μ<sup>2</sup>η<sup>2</sup>η<sup>2</sup>ωε ναρχων μημα ετ<sup>2</sup>μαυ ερε σα<sup>2</sup>ω<sup>2</sup>χε ναπε  
να νεμο<sup>2</sup>υ μ<sup>2</sup>πο<sup>2</sup>υα πο<sup>2</sup>υα μ<sup>2</sup>μο<sup>2</sup>ο<sup>2</sup>υ ζμ ηε<sup>2</sup>υ<sup>2</sup>ο να<sup>2</sup>υ-  
θεν<sup>2</sup>η<sup>2</sup>ι<sup>2</sup>ς· λυω π<sup>2</sup>νο<sup>2</sup>ς ε<sup>2</sup>τι<sup>2</sup>χ<sup>2</sup>ω<sup>2</sup>ο<sup>2</sup>υ ω<sup>2</sup>α<sup>2</sup>υ<sup>2</sup>μο<sup>2</sup>υ<sup>2</sup>τε ε<sup>2</sup>ρο<sup>2</sup>χ  
 5 ζμ ηε<sup>2</sup>υ<sup>2</sup>το<sup>2</sup>πο<sup>2</sup>ς χε ρω<sup>2</sup>χα<sup>2</sup>ρ· λυω ημε<sup>2</sup>μ<sup>2</sup>ν<sup>2</sup>τ<sup>2</sup>ς<sup>2</sup>νο<sup>2</sup>ο<sup>2</sup>υ<sup>2</sup>ς  
νταμιον ουν-ο<sup>2</sup>υ<sup>2</sup>μ<sup>2</sup>η<sup>2</sup>η<sup>2</sup>ωε ναρχων νη<sup>2</sup>η<sup>2</sup>τ<sup>2</sup>η<sup>2</sup> ε<sup>2</sup>να<sup>2</sup>ω<sup>2</sup>ω<sup>2</sup>ο<sup>2</sup>υ  
ε<sup>2</sup>μα<sup>2</sup>τε· ερε σα<sup>2</sup>ω<sup>2</sup>χε ναπε να νο<sup>2</sup>υ<sup>2</sup>ο<sup>2</sup>ρ μ<sup>2</sup>πο<sup>2</sup>υα πο<sup>2</sup>υα  
μ<sup>2</sup>μο<sup>2</sup>ο<sup>2</sup>υ ζ<sup>2</sup>ρα<sup>2</sup>ι ζμ ηε<sup>2</sup>υ<sup>2</sup>ο να<sup>2</sup>υ<sup>2</sup>θεν<sup>2</sup>η<sup>2</sup>ι<sup>2</sup>ς· λυω π<sup>2</sup>νο<sup>2</sup>ς ε<sup>2</sup>-  
τι<sup>2</sup>χ<sup>2</sup>ω<sup>2</sup>ο<sup>2</sup>υ ω<sup>2</sup>α<sup>2</sup>υ<sup>2</sup>μο<sup>2</sup>υ<sup>2</sup>τε ε<sup>2</sup>ρο<sup>2</sup>χ ζμ <sup>††</sup>ηε<sup>2</sup>υ<sup>2</sup>το<sup>2</sup>πο<sup>2</sup>ς χε χ<sup>2</sup>ρι<sup>2</sup>- σ<sup>2</sup>π<sup>2</sup>ο  
 10 μα<sup>2</sup>ω<sup>2</sup>ρ· νε<sup>2</sup>ι<sup>2</sup>α<sup>2</sup>ρ<sup>2</sup>χ<sup>2</sup>ων ςε μη<sup>2</sup>ει<sup>2</sup>μ<sup>2</sup>ν<sup>2</sup>τ<sup>2</sup>ς<sup>2</sup>νο<sup>2</sup>ο<sup>2</sup>υ<sup>2</sup>ς νταμιον ε<sup>2</sup>υ-  
νη<sup>2</sup>ο<sup>2</sup>υ<sup>2</sup>ν νη<sup>2</sup>η<sup>2</sup>τ<sup>2</sup>η<sup>2</sup> μη<sup>2</sup>ε<sup>2</sup>δ<sup>2</sup>ρα<sup>2</sup>κ<sup>2</sup>ων μη<sup>2</sup>κα<sup>2</sup>κε ε<sup>2</sup>τι<sup>2</sup>βο<sup>2</sup>λ· λυω  
ο<sup>2</sup>υ<sup>2</sup>νη<sup>2</sup>τε-πο<sup>2</sup>υα <sup>|</sup>πο<sup>2</sup>υα μ<sup>2</sup>μο<sup>2</sup>ο<sup>2</sup>υ ο<sup>2</sup>υ<sup>2</sup>ρα<sup>2</sup>ν κα<sup>2</sup>τα ο<sup>2</sup>υ<sup>2</sup>νο<sup>2</sup>υ·  
λυω ω<sup>2</sup>α<sup>2</sup>ρε πο<sup>2</sup>υα πο<sup>2</sup>υα μ<sup>2</sup>μο<sup>2</sup>ο<sup>2</sup>υ ω<sup>2</sup>ι<sup>2</sup>βε μη<sup>2</sup>ε<sup>2</sup>χ<sup>2</sup>ο κα<sup>2</sup>τα  
ο<sup>2</sup>υ<sup>2</sup>νο<sup>2</sup>υ· λυω ο<sup>2</sup>ν μη<sup>2</sup>ει<sup>2</sup>μ<sup>2</sup>ν<sup>2</sup>τ<sup>2</sup>ς<sup>2</sup>νο<sup>2</sup>ο<sup>2</sup>υ<sup>2</sup>ς νταμιον ο<sup>2</sup>υ<sup>2</sup>νη<sup>2</sup>τε-  
 15 πο<sup>2</sup>υα πο<sup>2</sup>υα μ<sup>2</sup>μο<sup>2</sup>ο<sup>2</sup>υ ο<sup>2</sup>υ<sup>2</sup>ρο ε<sup>2</sup>χο<sup>2</sup>υ<sup>2</sup>η<sup>2</sup>ν ε<sup>2</sup>πι<sup>2</sup>χι<sup>2</sup>ςε· ζω<sup>2</sup>ςτε  
μη<sup>2</sup>ε<sup>2</sup>δ<sup>2</sup>ρα<sup>2</sup>κ<sup>2</sup>ων μη<sup>2</sup>κα<sup>2</sup>κε ε<sup>2</sup>τι<sup>2</sup>βο<sup>2</sup>λ· χο μη<sup>2</sup>μ<sup>2</sup>ν<sup>2</sup>τ<sup>2</sup>ς<sup>2</sup>νο<sup>2</sup>ο<sup>2</sup>υ<sup>2</sup>ς ντα-  
μιον μη<sup>2</sup>κα<sup>2</sup>κε· ε<sup>2</sup>υ<sup>2</sup>νη<sup>2</sup>-ο<sup>2</sup>υ<sup>2</sup>ρο μη<sup>2</sup>π<sup>2</sup>τα<sup>2</sup>μιον π<sup>2</sup>τα<sup>2</sup>μιον ε<sup>2</sup>χο<sup>2</sup>υ<sup>2</sup>η<sup>2</sup>ν  
ε<sup>2</sup>πι<sup>2</sup>χι<sup>2</sup>ςε· λυω ο<sup>2</sup>υ<sup>2</sup>νη<sup>2</sup>-ο<sup>2</sup>υ<sup>2</sup>α<sup>2</sup>γγε<sup>2</sup>λο<sup>2</sup>ς νη<sup>2</sup>τε π<sup>2</sup>χι<sup>2</sup>ςε ε<sup>2</sup>χρο<sup>2</sup>ει<sup>2</sup>ς  
ε<sup>2</sup>πο<sup>2</sup>υα πο<sup>2</sup>υα νη<sup>2</sup>ρο νη<sup>2</sup>ντα<sup>2</sup>μιον· να<sup>2</sup>ι νη<sup>2</sup>τα η<sup>2</sup>ε<sup>2</sup>ο<sup>2</sup>υ η<sup>2</sup>ω<sup>2</sup>ο<sup>2</sup>ρ<sup>2</sup>η  
 20 νη<sup>2</sup>ρω<sup>2</sup>με η<sup>2</sup>ε<sup>2</sup>πι<sup>2</sup>σκο<sup>2</sup>πο<sup>2</sup>ς νη<sup>2</sup>τε πο<sup>2</sup>υ<sup>2</sup>ο<sup>2</sup>ει<sup>2</sup>ν η<sup>2</sup>ε<sup>2</sup>π<sup>2</sup>ρε<sup>2</sup>ςβ<sup>2</sup>υ<sup>2</sup>η<sup>2</sup>ς μη-  
η<sup>2</sup>ω<sup>2</sup>ο<sup>2</sup>ρ<sup>2</sup>η νη<sup>2</sup>τω<sup>2</sup>ω νη<sup>2</sup>το<sup>2</sup>χ η<sup>2</sup>ε νη<sup>2</sup>τα<sup>2</sup>χ<sup>2</sup>κα<sup>2</sup>λυ ε<sup>2</sup>υ<sup>2</sup>ρο<sup>2</sup>ει<sup>2</sup>ς ε<sup>2</sup>η<sup>2</sup>ε<sup>2</sup>δ<sup>2</sup>ρα-  
κ<sup>2</sup>ων χε νη<sup>2</sup>νε<sup>2</sup>χ<sup>2</sup>α<sup>2</sup>τα<sup>2</sup>κ<sup>2</sup>τι μη<sup>2</sup>ν ναρχων τη<sup>2</sup>ρο<sup>2</sup>υ νη<sup>2</sup>νε<sup>2</sup>χ<sup>2</sup>α-  
μιον ε<sup>2</sup>τη<sup>2</sup>νη<sup>2</sup>τ<sup>2</sup>η<sup>2</sup>·

σπ<sup>2</sup>ο<sup>2</sup> b

25 να<sup>2</sup>ι ςε νη<sup>2</sup>τε<sup>2</sup>ρε<sup>2</sup>χ<sup>2</sup>ο<sup>2</sup>ο<sup>2</sup>υ νη<sup>2</sup>σι η<sup>2</sup>ςω<sup>2</sup>τη<sup>2</sup>ρ· α<sup>2</sup>ςο<sup>2</sup>υ<sup>2</sup>ω<sup>2</sup>ζμ νη<sup>2</sup>σι  
μα<sup>2</sup>ρια τη<sup>2</sup>μα<sup>2</sup>γ<sup>2</sup>α<sup>2</sup>λλ<sup>2</sup>η<sup>2</sup>νη η<sup>2</sup>ε<sup>2</sup>χ<sup>2</sup>α<sup>2</sup>ς· χε η<sup>2</sup>α<sup>2</sup>χ<sup>2</sup>ο<sup>2</sup>ει<sup>2</sup>ς ε<sup>2</sup>ι<sup>2</sup>ε ο<sup>2</sup>υ<sup>2</sup>κ-  
ο<sup>2</sup>υ<sup>2</sup>ν η<sup>2</sup>ε<sup>2</sup>ψ<sup>2</sup>υ<sup>2</sup>χο<sup>2</sup>ο<sup>2</sup>υ<sup>2</sup>ε ε<sup>2</sup>ω<sup>2</sup>α<sup>2</sup>υ<sup>2</sup>χι<sup>2</sup>το<sup>2</sup>υ ε<sup>2</sup>π<sup>2</sup>το<sup>2</sup>πο<sup>2</sup>ς ε<sup>2</sup>τ<sup>2</sup>μα<sup>2</sup>υ  
ω<sup>2</sup>α<sup>2</sup>υ<sup>2</sup>χι<sup>2</sup>το<sup>2</sup>υ ε<sup>2</sup>βο<sup>2</sup>λ ζι<sup>2</sup>τη<sup>2</sup>ν μη<sup>2</sup>ει<sup>2</sup>μ<sup>2</sup>ν<sup>2</sup>τ<sup>2</sup>ς<sup>2</sup>νο<sup>2</sup>ο<sup>2</sup>υ<sup>2</sup>ς νη<sup>2</sup>ρο νη<sup>2</sup>ντα<sup>2</sup>μιον

there is a great number of *archons* in that place, each one of them having seven cat heads<sup>1</sup> with their *authentic* face. And the great one over them is called in their *place* : Rochar. And the twelfth *chamber* : there is a very great number of *archons* in it, each one of them having seven dog heads with their *authentic* face. And the great one over them is called in their *place* : Chremaor.

Now these *archons* of these twelve *chambers* are inside the *dragon* of the outer darkness. And each of them has a name *according to* the hour. And each one of them changes his face *according to* the hour. And furthermore, to each of these twelve *chambers*, there is a door opening to the height, *so that* the *dragon* of the outer darkness has twelve *chambers*<sup>2</sup> of darkness, and there is a door to every *chamber* opening to the height. And there is an *angel* of the height watching at each of the doors of the *chambers*, whom Jeu, the First Man, the *Overseer* of the Light, the *Messenger* of the First Ordinance, has placed to keep watch over the *dragon*, so that it does not *rebel*, together with all the *archons* of its *chambers* which are within it.

127. When the *Saviour* had said these things, Maria Magdalene answered and said : My Lord, are *not therefore* the *souls* which are taken to that *place* taken through these twelve doors of the *chambers*, | each one *according to* the *judgment* of which he is worthy?"

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<sup>1</sup> (3, 7) cat heads; lit. cat-faced heads; dog heads; lit. dog-faced heads.

<sup>2</sup> (16) has twelve chambers; Till : consists of twelve chambers.

ΠΟΥΛΑ ΠΟΥΛΑ ΚΑΤΑ ΤΕΚΡΙΣΙΣ ΕΤ' ἄμ̄π̄ωλ̄ μ̄μοσ̄: ἀχοῦ-  
 ω̄ζ̄μ̄ ἄβῑ π̄σ̄ω̄τηρ̄ πε̄χαχ̄ μ̄μαριᾱ χε̄ με̄γ̄χι-ἀλλ̄γ̄ μ̄-  
 ψ̄γ̄χη̄ ε̄ζοῦν̄ επ̄εδρακων̄ εβολ̄ ζ̄ν̄ νε̄ίρο̄. ἀλλ̄ᾱ τε-  
 ψ̄γ̄χη̄ ἄν̄ρ̄ε̄χ̄ιοῦλᾱ λ̄γ̄ω̄ νε̄τω̄οοπ̄ ζ̄ν̄ οὔσβω̄ μ̄π̄λα-  
 5 ΝΗ̄. μ̄ν̄ οὔον̄ nim̄ ε̄τ' ἄσβω̄ ζ̄ν̄ νε̄π̄λανη̄. λ̄γ̄ω̄ μ̄ν̄  
 ἄρ̄ε̄χ̄ἄν̄κοτ̄κ̄ μ̄ν̄ ζοοῦτ̄. λ̄γ̄ω̄ μ̄ν̄ τ̄αν̄ρ̄ω̄με̄ ε̄τ̄σοοχ̄.  
 λ̄γ̄ω̄ μ̄ν̄ ἄσ̄ε̄β̄η̄ς. μ̄ν̄ ρ̄ω̄με̄ nim̄' ἄᾱτ̄νοῦτ̄ε̄. λ̄γ̄ω̄  
 νε̄φ̄ον̄ε̄γ̄ς. μ̄ν̄ ἄν̄ο̄ε̄ικ̄. λ̄γ̄ω̄ μ̄ν̄ νε̄φ̄αρ̄μακ̄ος. νε-  
 ψ̄γ̄χοοῦε̄ οὔν̄ τη̄ροῦ̄ ἄτ̄ε̄ίμ̄ιν̄ε̄ ε̄γ̄ω̄αν̄τ̄μ̄με̄τανοῖ  
 10 ε̄τῑ ε̄γ̄ον̄ε̄. ἀλλ̄ᾱ ἄσ̄ε̄β̄ω̄ ζ̄μ̄' π̄ε̄γ̄νοβε̄ ε̄γ̄μ̄ην̄. μ̄ν̄  
 ἄκ̄ε̄ψ̄γ̄χοοῦε̄ τη̄ροῦ̄. ναῖ' ἔν̄τ̄ᾱλ̄γ̄ω̄ω̄χ̄π̄ ἄβ̄ολ̄ τ̄αῖ'. [c<sup>q</sup>]  
 ε̄τε̄ ἄτ̄οοῦ̄ πε̄ ἄτ̄ᾱλ̄χῑ ἄτ̄ε̄γ̄η̄π̄ς ἄκ̄γ̄κ̄λοσ̄ ε̄τη̄η̄  
 ε̄ροοῦ̄ ζ̄ν̄ τε̄σ̄φ̄ε̄ρᾱ ε̄μ̄ποῦμε̄τανοῖ. ἀλλ̄ᾱ ζ̄ραῖ̄ ζ̄μ̄  
 π̄ε̄γ̄ζ̄ᾱε̄ ἄκ̄γ̄κ̄λοσ̄ σ̄ε̄ναχ̄ῑ ἄνε̄ψ̄γ̄χοοῦε̄ ε̄τ̄μ̄μαγ̄.  
 15 ἄτ̄οοῦ̄ μ̄ν̄ νε̄ψ̄γ̄χοοῦε̄ τη̄ροῦ̄ ἄτ̄αῖ̄οῦ̄ω̄ εἶχ̄ω̄ μ̄-  
 μοοῦ̄. σ̄ε̄ναχ̄ῑτοῦ̄ εβολ̄ ζ̄ν̄ τ̄τ̄ᾱπ̄ρο̄ μ̄π̄σατ̄ μ̄π̄ε̄δρα-  
 κων̄ ε̄ζοῦν̄ ε̄ν̄τ̄ᾱμ̄ιον̄ μ̄π̄κακε̄ ε̄τ̄ζ̄ιβ̄ολ̄. λ̄γ̄ω̄ ε̄γ̄-  
 ω̄αν̄οῦ̄ω̄ ε̄γ̄χῑ ἄνε̄ψ̄γ̄χοοῦε̄ ε̄ζοῦν̄ ε̄π̄κακε̄ ε̄τ̄ζ̄ι-  
 βολ̄ ζ̄ν̄ τ̄τ̄ᾱπ̄ρο̄ μ̄π̄ε̄χ̄σατ̄. ω̄ᾱχ̄κ̄ω̄τε̄ ο̄ν̄ μ̄π̄ε̄χ̄σατ̄'  
 20 ε̄ζοῦν̄ ε̄ρ̄ω̄χ̄ μ̄μ̄ιν̄ μ̄μοχ̄ ἄγ̄ω̄ταμ̄' ε̄ρ̄ω̄οῦ̄. τ̄αῖ̄ τε̄  
 θε̄ ε̄τοῦ̄ναχ̄ῑ ἄνε̄ψ̄γ̄χοοῦε̄ ε̄ζοῦν̄ ε̄π̄κακε̄ ε̄τ̄ζ̄ιβ̄ολ̄.  
 λ̄γ̄ω̄ οὔν̄τε̄-πε̄δρακων̄ μ̄π̄κακε̄ ε̄τ̄ζ̄ιβ̄ολ̄' οὔ̄ν̄τ̄ᾱχ̄  
 μ̄μαγ̄ μ̄μ̄ν̄τ̄σ̄νοοῦς ἄρ̄αν̄ ἄλ̄ᾱγ̄ο̄ε̄ν̄τ̄η̄ς ναῖ̄ ε̄τ̄ζ̄ραῖ̄  
 ζ̄ν̄ νε̄ε̄ρ̄ω̄οῦ̄. οὔ̄ρ̄αν̄ κᾱτᾱ ποῦλᾱ ποῦλᾱ ἄν̄ρ̄ω̄οῦ̄ ἄ-  
 25 ἄτ̄ᾱμ̄ιον̄. λ̄γ̄ω̄ π̄ε̄ίμ̄ν̄τ̄σ̄νοοῦς ἄρ̄αν̄ σ̄ε̄ω̄β̄β̄ιᾱεῖτ̄' [c<sup>q</sup> b]  
 ε̄νε̄γ̄ε̄ρη̄γ̄. ἀλλ̄ᾱ ε̄γ̄ζ̄ραῖ̄ ζ̄ν̄ νε̄γ̄ε̄ρη̄γ̄ μ̄π̄μ̄ν̄τ̄σ̄νοοῦς.  
 ζ̄ω̄σ̄τε̄ πε̄τ̄ναχ̄ω̄ ἄνοῦλᾱ ἄν̄ρ̄αν̄ ε̄χ̄ω̄ ἄν̄ρ̄αν̄ τη̄ροῦ̄.

10 MS εγμην; read εγμην.

The *Saviour* answered and said to Maria : “No *souls* are taken into the *dragon* through these doors, *except* the *soul* of the slanderers and those who are in *erroneous* teaching, and all those who teach *errors*, and the pederasts, and those (souls) of men who are defiled and the *impious* and all godless men, and the *murderers* and adulterers and *poisoners*. Now all *souls* of this kind if they do not *repent* while they are *still* living, *but* continue to remain in their sins, with all the other *souls* who have remained outside — namely those who have received their number of *cycles* which are allotted to them in the *sphere*, without having *repented* — [but] in their last *cycle* those *souls* will be taken, together with all the *souls* of which I have just spoken. They will be taken through the mouth of the tail of the *dragon* into the *chamber* of the outer darkness. And when the *souls* finish being taken into the outer darkness in the mouth of its tail, it returns its tail into its own mouth and encloses them. This is the manner in which the *souls* are taken into the outer darkness. And the *dragon* of the outer darkness has twelve *authentic* names which are in its doors, a name *according to* each of the doors of the *chambers*. And these twelve names are different from one another, *but* the twelve are within one another, *so that* he who says one of the names says all the names. | Now these things I will say to you in

ΝΑΪ ΘΕ †ΝΑΧΟΟΥ ΕΡΩΤῆΝ Ζῆ ΠΩΡ ΕΒΟΛ ΤΗΡῆ· ΤΑΪ  
 ΘΕ ΤΕ ΘΕ ΕΤῆΨΟΟΠ ΜΜΟC ΝῆΙ ΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΕΤΕ  
 ΝΤΟC ΠΕ ΠΕΔΡΑΚΩΝ·

ΝΑΪ ΘΕ ΝΤΕΡΕCΧΟΟΥ ΝῆΙ ΠCῶΡ ΛCΟΥΩΖῆ ΝῆΙ ΜΑΡΙΑ  
 5 ΠΕΧΛΑC ΜΠCΩΤΗΡ ΧΕ ΠΑΧΟΕΙC ΕΪΕ ΝΚΟΛΑCΙC ΜΠΕ-  
 ΔΡΑΚΩΝ ΕΤῆΜΑΥ ΝΑΨῆ ΕΜΑΤΕ ΠΑΡΑ ΝΚΟΛΑCΙC ΝΝΕ-  
 ΚΡΙCΙC ΤΗΡΟΥ· ΛCΟΥΩΖῆ ΝῆΙ ΠCῶΡ ΠΕΧΛΑC ΜΜΑΡΙΑ  
 ΧΕ ΟΥΜΟΝΟΝ ΧΕ CΕΜΟΚῆ ΠΑΡΑ ΝΚΟΛΑCΙC ΤΗΡΟΥ  
 ΝΝΕΚΡΙCΙC· ΑΛΛΑ ΨΥΧΗ ΝΙΜ' ΕΤΟΥΝΑΧΙΤΟΥ ΕΠΤΟΠΟC  
 10 ΕΤῆΜΑΥ CΕΝΑΡ-ΖΡΟΥΟΥΧῆ Ζῆ ΠΧΛΑC ΕΤΝΑΨῆ· ΛΥΩ  
 ΜΝ ΝΕΧΑΛΑΖΑ· ΛΥΩ ΜΝ ΠΚΩΖῆ ΕΤΝΑΨῆ ΕΜΑΨΟ·  
 ΝΑΪ' ΕΤΨΟΟΠ Ζῆ ΠΤΟΠΟC ΕΤῆΜΑΥ· ΑΛΛΑ Ζῆ ΠΚΕΒΩΛ CῆΛ  
 ΕΒΟΛ' ΜΠΚΟCΜΟC· ΕΤΕ ΠΑΪ ΠΕ Ζῆ ΠΩΛ' ΕΖΡΑΪ ΜΠΤΗΡῆ  
 ΝΕΨΥΧΟΟΥΕ ΕΤῆΜΑΥ CΕΝΑΛΑΝΖΑΛΙCΚΕ ΖΙΤῆ ΠΧΛΑC  
 15 ΕΤΝΑΨῆ· ΛΥΩ ΜΝ ΠΚΩΖῆ ΕΤΝΑΨῆ ΕΜΑΨΟ· ΛΥΩ  
 CΕΝΑΡΑΤΨΩΠΕ ΨΑΕΝΕZ·

ΛCΟΥΩΖῆ ΝῆΙ ΜΑΡΙΑ ΠΕΧΛΑC· ΧΕ ΕΪΕ ΟΥΟΪ ΝΝΕ-  
 ΨΥΧΟΟΥΕ ΝΡΡΕCῆΡΝΟΒΕ· ΤΕΝΟΥ ΘΕ ΟΥΝ ΠΑΧΟΕΙC  
 ΠΚΩΖῆ ΕΤῆΝ ΠΤΟΠΟC ΝΤΕ ΤΜΝΤΡΩΜΕ CΧΗC· ΧΕ  
 20 ΠΚΩΖῆ ΕΤῆΝ ΑΜΝΤΕ ΧΗC· ΛCΟΥΩΖῆ ΝῆΙ ΠCΩΤΗΡ  
 ΠΕΧΛΑC ΜΜΑΡΙΑ· ΧΕ ΖΑΜΗΝ †ΧΩ ΜΜΟC ΕΡΟ ΧΕ  
 CΧΗC ΝῆΙ ΠΚΩΖῆ ΕΤῆΝ ΑΜΝΤΕ ΝΖΟΥΟ ΕΠΚΩΖῆ ΕΤῆΝ  
 ΤΜΝΤΡΩΜΕ ΜΨΙC ΝΚΩΒ ΝCΟΠ· ΛΥΩ ΠΚΩΖῆ ΕΤῆΝ  
 ΝΚΟΛΑCΙC ΜΠΝΟC ΝΧΑΟC· CΝΑΨῆ ΝΖΟΥΟ ΕΠΕΤῆΝ  
 25 ΑΜΝΤΕ ΝΨΙC ΝΚΩΒ ΝCΟΠ· ΛΥΩ ΠΚΩΖῆ ΕΤῆΝ ΝΕ-  
 ΚΡΙCΙC ΝΝΑΡΧΩΝ ΕΤΖΙ ΤΕΖΙΗ\* ΝΤΜΗΤΕ· CΝΑΨῆ ΝΖΟΥΟ CῆΛ<sup>b</sup>

1 MS ΤΗΡῆ; read ΠΠΤΗΡῆ.

25 MS ΠΨΙC; read ΠΨΙC.

the distribution of the All. This now is the manner in which the outer darkness, which is the *dragon*, exists.”

Now when the *Saviour* had said these things, Maria answered and said to the *Saviour*: “My Lord, are the *punishments* of that *dragon* much more severe than the *punishments* of all the judgments?”

The *Saviour* answered and said to Maria: “*Not only* are they painful *beyond* all the *punishments* of the *judgments*, but every *soul* which will be taken to that *place* will perish in the severe frost and the *hail* and the very fierce fire which are in that *place*. But also at the dissolution of the *world*, namely at the ascension of the All, those *souls* will be *consumed* by the severe frost and the very fierce fire, and they will become non-existent for ever.”

Maria answered and said: “Woe to the *souls* of the sinners. Now at this time, my Lord, is the fire which is in the *place* of mankind hotter, or is the fire which is in Amente hotter?”

The *Saviour* answered and said to Maria: “*Truly*, I say to you, the fire which is in Amente is nine times hotter than the fire which is among mankind. And the fire which is in the *punishments* of the great *Chaos* is nine times fiercer than that which is in Amente. And the fire which is in the *judgments* of the *archons* which are upon the path of the Midst is nine times fiercer than | the fire of the *punishments*

ΕΠΚΩΣΤ̄ Ν̄ΝΚΟΛΑΣΙC ΕΤ̄Σ̄Μ ΠΝΟC Ν̄ΧΛΟC Μ̄ΨΙC Ν̄ΚΩB  
 Ν̄CΟΠ̄· ΛΥΩ Π̄ΚΩΣΤ̄<sup>1</sup> ΕΤ̄Σ̄Μ ΠΕΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤ̄ΖΙ-  
 ΒΟΛ Μ̄Ν ΝΕΚΡΙCΙC ΤΗΡΟΥ ΕΤ̄Ν̄ΖΗΤ̄· CΕΝΔΩΤ̄ Ν̄ΖΟΥ<sup>2</sup>  
 ΕΠΚΩΣΤ̄ ΕΤ̄Σ̄Ν Ν̄ΚΟΛΑΣΙC ΤΗΡΟΥ ΕΤ̄Σ̄Ν ΝΕΚΡΙCΙC Ν̄Ν-  
 5 ΑΡΧΩΝ· ΝΑΪ ΕΤ̄ΖΙ ΤΕΖΙΗ Ν̄ΤΜΗΤΕ ΨΝΔΩΤ̄ Ν̄ΖΟΥC ΕΡΟΥ  
 Ν̄ΨCΕ Ν̄ΚΩB Ν̄CΟΠ̄·

ΝΑΪ ΔΕ Ν̄ΤΕΡΕΨΧΟΥ Ν̄CΙ ΠCΩΤΗΡ ΕΜΑΡΙΑ ΔCΙΟΥCΕ  
 ΕΖΟΥΝ Σ̄Ν ΤΕCΜΕCΤ̄Ν̄ΖΗΤ̄· ΔCΩΨ ΕΒΟΛ ΔCΡΙΜΕ Ν̄ΤΟC  
 Μ̄Ν Μ̄ΜΛΗΤΗC ΤΗΡΟΥ ΖΙ ΟΥCΟΠ̄ ΠΕΧΑC ΧΕ ΟΥΟΪ  
 10 Ν̄Ρ̄ΡΕΨ̄ΝΟΒΕ ΧΕ ΝΑΨΕ ΝΕΥΚΡΙCΙC ΕΜΑΨΟ· ΔCΕΙ' ΕΘΗ  
 Ν̄CΙ ΜΑΡΙΣΑΜ ΔCΠΑΣΤ̄C ΕΧ̄Ν Ν̄ΟΥΕΡΗΤΕ Ν̄ΙC ΔCΟΥΩΨΤ̄  
 ΕΡΟΥ· ΠΕΧΑC ΧΕ ΠΑΧΟΕΙC ΑΝΕΧΕ Μ̄ΜΟΪ ΕΪΨΙΝΕ  
 Μ̄ΜΟΚ· ΛΥΩ Μ̄Π̄CΩΝΤ̄ ΕΡΟΪ ΧΕ †ΕΝΩΧΛΕΙ ΝΑΚ Ν̄ΣΑ  
 Ν̄CΟΠ̄· ΧΕ ΧΙΝ ΤΕΝΟΥ ΓΑΡ ΕΪΝΑΔΑΡΧΙ Ν̄ΨΙΝΕ Μ̄ΜΟΚ· [C4B]  
 15 ΕΤΒΕ ΖΩB ΝΙΜ Σ̄Ν ΟΥΩΡ̄Χ̄· ΑΨΟΥΩΣ̄Μ Ν̄CΙ ΠCΩΤΗΡ  
 ΠΕΧΑΔ Μ̄ΜΑΡΙΑ ΧΕ ΨΙΝΕ Ν̄CΑ ΖΩB ΝΙΜ' ΕΤΕΡΕΟΥΨ-  
 ΨΙΝΕ Ν̄CΩΟΥ· ΛΥΩ ΑΝΟΚ †ΝΑCΟΛΠΟΥ ΝΕ ΕΒΟΛ Σ̄Ν  
 ΟΥΠΑΡΡΗCΙΑ ΔΧ̄Ν ΠΑΡΑΒΟΛΗ· ΔCΟΥΩΣ̄Μ Ν̄CΙ ΜΑΡΙΑ  
 ΠΕΧΑC ΧΕ ΠΑΧΟΕΙC ΕΪΕ ΟΥΡΩΜΕ Ν̄ΑΓΛΑΘΟC ΕΑΨΧΩΚ  
 20 ΕΒΟΛ Μ̄ΜΥCΤΗΡΙΟΝ ΝΙΜ· ΕΟΥΝΤΑΨ Μ̄ΜΑΨ Ν̄ΟΥCΥΓΓΕ-  
 ΝΗC ΣΑΠΑΣ ΣΑΠΛΩC ΕΟΥΝΤΑΨ Μ̄ΜΑΨ Ν̄ΟΥΡΩΜΕ· ΛΥΩ  
 ΠΡΩΜΕ ΕΤ̄ΜΜΑΨ ΕΨΔCΕΒΗC ΠΕ ΕΑΨΕΙΡΕ Ν̄ΝΟΒΕ ΝΙΜ  
 ΕΨΜ̄ΠΨΑ Μ̄ΠΚΑΚΕ ΕΤ̄ΖΙΒΟΛ· ΛΥΩ Μ̄Π̄CΜΕΤΑΝΟΪ· Η  
 Μ̄ΜΟΝ ΕΑΨΧΩΚ ΕΒΟΛ Ν̄ΤΕΨΗΠ̄C Ν̄ΚΥΚΛΟC Σ̄Ν Μ̄ΜΕΤΑ-  
 25 ΒΟΛΗ Μ̄ΠCΩΜΑ· ΛΥΩ ΕΜ̄Π̄ΨΑΨ ΛΑΨ Ν̄CΙ ΠΡΩΜΕ  
 ΕΤ̄ΜΜΑΨ· ΕΑΨΕΙ' ΕΒΟΛ Σ̄Ν CΩΜΑ· ΛΥΩ ΑΝΕΙΜΕ ΕΡΟΨ



which are in the great *Chaos*. And the fire which is in the *dragon* of the outer darkness and all the *judgments* which are in it is seventy times fiercer than the fire which is in all the *punishments* in the *judgments* of the *archons* which are upon the path of the *Midst*.”

128. When *however* the *Saviour* had said these things to *Maria*, she beat her breast, she cried out, and she and all the *disciples* wept at once. She said: “Woe to the sinners, for their *judgments* are very numerous.”

*Mariam* came forward, she prostrated herself at the feet of *Jesus*, she kissed them, she said: “My Lord, *suffer* me that I question thee, and be not angry with me that I *trouble* thee many times, for from this time I will *begin* to question thee concerning all things with assurance.”

The *Saviour* answered and said to *Maria*: “Question everything which thou dost wish to question, and I will reveal them *openly* without *parable*.”

*Maria* answered and said: “My Lord, if a *good* man has fulfilled all the *mysteries*, and he has a *relative*, in a word, he has a man and that man is an *impious one* who has committed all the sins which are worthy<sup>1</sup> of the outer darkness; and he has not *repented*; or he has completed his number of *cycles* in the *changes* of the *body*, and that man has done nothing profitable<sup>2</sup> and has come forth from the *body*; and we have known of him | *certainly* that he has

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<sup>1</sup> (23) which are worthy; Schmidt: and who is worthy.

<sup>2</sup> (25) has done nothing profitable; Till: was altogether useless.

ΛΣΦΑΛΩΣ ΧΕ ΛΥΡ̄ΝΟΒΕ ΕΥΜΠΩΑ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΕΙΕ ΟΥ ΠΕΤ̄ΝΝΑΛΑΧ ΨΑΝΤ̄ΝΝΟΥΖ̄Μ ΜΜΟΧ ΕΝΚΟΛΛΑCIC [C<sup>4B</sup> b]  
 ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ ΛΥΩ ΝCΕΠΟΟΝΕΥ ΕΥCΩΜΑ ΝΔΙΚΑΙΟC ΕΥΝΑΖΕ ΕΜΜΥCΤΗΡΙΟΝ ΝΤΜΝΤΕΡΟ  
 5 ΜΠΟΥΟΕΙΝ· ΛΥΩ ΝΥΡΑΓΛΘΟC ΝΥΒΩΚ' ΕΠΧΙCΕ· ΝΥΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΛΥΟΥΩΖ̄Μ ΝΒΙ  
 ΠCΩΤΗΡ ΠΕΧΛΑΧ ΜΜΑΡΙΑ ΧΕ ΕΨΩΠΕ ΟΥΡΕΥΡ̄ΝΟΒΕ ΠΕ ΕΥΜΠΩΑ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· Η ΜΜΟΝ ΝΤΟΧ ΛΥΡ̄ΝΟΒΕ  
 ΚΑΤΑ ΝΚΟΛΛΑCIC ΜΠΚΕCΕΕΠΕ ΝΚΟΛΛΑCIC· ΛΥΩ ΠΑΙ  
 10 ΜΠΥΜΕΤΑΝΟΙ· Η ΜΜΟΝ ΝΤΟΧ ΟΥΡΩΜΕ ΝΡΕΥΡ̄ΝΟΒΕ ΕΛΧΩΚ ΕΒΟΛ' Ζ̄Ν ΤΕΥΗΠC ΝΚΥΚΛΟC Ζ̄Ν ΜΜΕΤΑΒΟΛΗ  
 ΜΠCΩΜΑ· ΛΥΩ ΠΑΙ ΜΠΥΜΕΤΑΝΟΙ· ΕΡΨΑΝ ΝΡΩΜΕ ΟΥΝ ΕΤΜΜΑΥ ΝΑΙ ΕΝΤΑΙΧΟΟΥ ΕΥΨΑΝΕΙ' ΕΒΟΛ Ζ̄Μ  
 ΠCΩΜΑ ΝCΕΧΙΤΟΥ ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΤΕΝΟΥ CΕ  
 15 ΕΨΩΠΕ ΤΕΤ̄ΝΟΥΩΨ ΕΠΟΟΝΟΥ ΕΒΟΛ Ζ̄Ν ΝΚΟΛΛΑCIC ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΜΝ ΚΡΙCIC ΝΙΜ· ΛΥΩ ΝCΕΠΟΟ̄ΝΟΥ CΥΓ  
 ΕΥCΩΜΑ ΝΔΙΚΑΙΟC ΠΑΙ ΕΥΝΑΖΕ ΕΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΥΒΩΚ ΕΠΧΙCΕ ΝΥΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ  
 ΜΠΟΥΟΕΙΝ· ΑΡΙΡΕ ΜΠΙΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ' ΝΤΕ ΠΙ  
 20 ΑΤΨΑΧΕ ΕΡΟΧ ΠΑΙ ΕΨΑΥΚΑΝΟΒΕ ΕΒΟΛ ΝΟΥΟΕΙΩ ΝΙΜ' ΛΥΩ ΕΤΕΤ̄ΝΨΑΝΟΥΩ ΕΤΕΤ̄ΝΕΙΡΕ ΜΠΜΥCΤΗΡΙΟΝ·  
 ΛΧΙC ΧΕ ΤΕΨΥΧΗ ΝΝΙΜ ΝΡΩΜΕ ΤΑΙ ΕΤΜΕΕΥC ΕΡΟC Ζ̄Μ ΠΑΖΗΤ· ΕΨΩΠΕ CΣ̄Ν ΠΤΟΠΟC ΝΝΚΟΛΛΑCIC ΝΝ-  
 ΤΑΜΙΟΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ' Η ΜΜΟΝ ΝΤΟΧ ΕΨΩΠΕ  
 25 CΣ̄Ν ΠΚΕCΕΕΠΕ ΝΝΚΟΛΛΑCIC ΝΤΕ ΝΤΑΜΙΟΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΜΝ ΠΚΕCΕΕΠΕ ΝΝΚΟΛΛΑCIC ΝΝΕΔΡΑΚΩΝ ΕΥΕ-

11 MS Ζ̄Ν ΤΕΥΗΠC; better ΠΤΕΥΗΠC.

sinned and is worthy of the outer darkness; what should we do to him so that we save him from the *punishments* of the *dragon* of the outer darkness, so that he is returned to a *righteous body* which will find the *mysteries* of the Kingdom of the Light, and become *good* and go to the height, and *inherit* the Kingdom of the Light?"

The *Saviour* answered and said to Maria : "If he is a sinner worthy of the outer darkness; *or* if he has sinned *according to the punishments* of the rest of the *punishments*, and he has not *repented*; *or* if a sinful man has completed his number of *cycles* in the *changes* of the *body* and has not *repented* — *now* when these men of whom I have spoken come forth from the *body* and have been taken to the outer darkness, now at this time, if you want to return them from the *punishments* of the outer darkness and all the *judgments*, and return them to a *righteous body* which will find the *mysteries* of the light, and go to the height and *inherit* the Kingdom of the Light — perform the one *mystery* of the Ineffable which forgives sins at all times. And when you have finished performing the *mystery*, say : 'The *soul* of such and such a man on whom I think in my heart, when it comes to the *place* of the *punishments* of the *chambers* of the outer darkness; *or* when it is in the rest of the *punishments* of the *chambers* of the outer darkness and the rest of the *punishments* of the *dragon* : | may it be returned

ΠΟΟΝΟΥ ΕΒΟΛ' Ν̄ΖΗΤΟΥ ΤΗΡΟΥ· ΛΥΩ ΕΩΩΠΕ ΕΣ-  
 ΩΑΝΧΩΚ' ΕΒΟΛ Ν̄ΤΕCΗΠ Ν̄ΚΥΚΛΟΣ Ζ̄Ν Μ̄ΜΕΤΑΒΟΛΗ·  
 ΕΥΕΧΙΤ̄C ΕΡΑΤ̄C Ν̄ΤΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΟΕΙΝ· ΛΥΩ Ν̄ΤΕ  
 ΤΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΟΕΙΝ CΦΡΑΓΙΖΕ Μ̄ΜΟC Ζ̄Ν ΤΕCΦΡΑ-  
 5 ΓΙC Ν̄ΤΕ ΠΙΑΤΩΑΧΕ Ε̄ΡΟC· ΛΥΩ Ν̄CΝΟΧ̄C Ζ̄Μ ΠΕῙΕΒΟΤ' <sup>С41·b</sup>  
 ΠΕῙΕΒΟТ ΕΥCΩΜΑ Ν̄ΔΙΚΑΙΟC ΠΑῙ ΕΤΝΑΖΕ ΕΜΜΥCΤΗ-  
 ΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄ΖΗΤ̄C ΛΥΩ Ν̄CΡΑΓΑΘΟC Ν̄CΒΩΚ' Ε-  
 ΠΧΙCΕ Ν̄CΚΛΗΡΟΝΟΜΙ Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΟΕΙΝ· ΛΥΩ  
 ΟΝ ΕΩΩΠΕ ΛCΧΩΚ ΕΒΟΛ Ν̄ΝΚΥΚΛΟC Ν̄ΜΜΕΤΑΒΟΛΗ  
 10 ΕΥΕΧΙ Ν̄ΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ ΕΡΑΤ̄C Ν̄ΤCΑΩCΗ Μ̄ΠΑΡΘΕ-  
 ΝΟC Μ̄ΠΟΥΟΕΙΝ ΝΑῙ ΕΤΖΙΧ̄Μ ΠΒΑΠΤΙCΜΑ· Ν̄CΕΚΑΛC  
 ΖΙΧ̄Ν ΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ· Ν̄CΕCΦΡΑΓΙΖΕ Μ̄ΜΟC Ζ̄Μ ΠΜΑῙΝ  
 Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟC Ν̄CΕΧΙΤ̄C ΖΑΖ̄Τ̄Ν Ν̄ΤΑΖΙC  
 Μ̄ΠΟΥΟΕΙΝ· ΝΑῙ ΕΤΕΤ̄ΝΝΑΧΟΟΥ ΕΤΕΤ̄ΝΩΑΝΧΩΚ ΕΒΟΛ  
 15 Μ̄ΠΜΥCΤΗΡΙΟΝ· ΖΑΜΗΝ †ΧΩ Μ̄ΜΟC ΝΗΤ̄Ν ΧΕ ΤΕΨΥΧΗ  
 ΕΤΕΤ̄ΝΝΑΕΥΧΕ ΕΧΩC· ΕΩΩΠΕ ΜΕΝ ΕCΖ̄Μ ΠΕΔΡΑΚΩΝ  
 Μ̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ· CΗΛΑΝΟΥΖΕ Μ̄ΠΕCΑТ' ΕΒΟΛ Ζ̄Ν ΡΩC·  
 ΛΥΩ Ν̄CΚΑΒΟΛ Ν̄ΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ· ΛΥΩ ΟΝ ΕΩΩΠΕ  
 ΕCΖ̄Ν\*\* ΤΟΠΟC ΝΙΜ' Ν̄ΤΕ ΝΕΚΡΙCΙC Ν̄ΤΕ Ν̄ΑΡΧΩΝ· ΖΑΜΗΝ <sup>[C4Δ.]</sup>  
 20 †ΧΩ Μ̄ΜΟC ΕΡΩΤ̄Ν ΧΕ CΕΝΑΖΑΡΠΑΖΕ Μ̄ΜΟC Ζ̄Ν ΟΥ-  
 CΠΟΥΔΗ Ν̄CΙ Μ̄ΠΑΡΑΛΛΗΜΠΤΗC Μ̄ΜΕΛΧΙCΕΔΕΚ ΕΙΤΕ ΕC-  
 ΩΑΝΚΑΒΟΛ Μ̄ΜΟC Ν̄CΙ ΠΕΔΡΑΚΩΝ· Η̄ Μ̄ΜΟΝ Ν̄ΤΟC  
 ΕCΖ̄Ν ΝΕΚΡΙCΙC Ν̄ΤΕ Ν̄ΑΡΧΩΝ· ΖΑΠΑΞ ΖΑΠΛΩC CΕΝΑΖΑΡ-  
 ΠΑΖΕ Μ̄ΜΟC Ν̄CΙ Μ̄ΠΑΡΑΛΛΗΜΠΤΩΡ Μ̄ΜΕΛΧΙCΕΔΕΚ' <sup>1</sup> Ζ̄Ν

2 MS Ν̄ΤΕCΗΠ; read Ν̄ΤΕCΗΠ̄C.

4 MS Μ̄ΜΟC; read Μ̄ΜΟC.

13 MS Ν̄CΕΧΙΤ̄C; read Ν̄CΕΧΙΤ̄C.

from them all. And when it finishes its number of *cycles* in the *changes*, may it be taken to the presence of the *Virgin* of the Light; and may the *Virgin* of the Light *seal* it with the *seal* of the Ineffable, and cast it in that very month into a *righteous body* which will find <sup>1</sup> the *mysteries* of the light in it, and become *good*, and go to the height and *inherit* the Kingdom of the Light. And furthermore, when it has completed the *cycles* of the *changes*, may that *soul* be taken to the presence of the seven *virgins* of the light which are in charge of (lit. over) the *baptism*. And may they place it (the baptism) upon that *soul*, and *seal* it with the sign of the Kingdom of the Ineffable, and may they take it to the *ranks* of the light.' These things you will say when you have completed the *mystery*. Truly, I say to you: the *soul* for which you shall *pray*, if *indeed* it is in the *dragon* of the outer darkness, it will withdraw its tail out of its mouth, and release <sup>2</sup> that *soul*. And furthermore, if it is in any *place* of the *judgments* of the *archons*, truly I say to you, the *paralemtai* of Melchisedek will *speedily snatch* it up, *whether* the *dragon* has released it, *or* whether it is in the *judgments* of the *archons*. *In a word*, the *paraleptores* of Melchisedek will *snatch* it |

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<sup>1</sup> (6) which will find; Till: <and the soul> will find.

<sup>2</sup> (18) release; Till: cast out, spew out.

ΤΟΠΟΣ ΝΙΜ ΕΤΣ̄Ν̄ΖΗΤΟΥ· ΑΥΩ ΣΕΝΑΧΙΤ̄Σ ΕΠΤΟΠΟΣ  
 Ν̄ΤΜΕΣΟΣ ΕΡΑΤ̄Σ Ν̄ΤΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΘΕΙΝ ΑΥΩ ΨΑΡΕ  
 ΤΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΘΕΙΝ ΨΑΣΔΟΘΙΜΑΖΕ Μ̄ΜΟΣ Ν̄ΣΝΑΥ  
 ΕΠΜΑΙΝ Ν̄ΤΜ̄ΝΤ̄ΕΡΟ Μ̄ΠΙΑΤΨΑΧΕ ΕΡΟϢ ΕϢΩΟΟΠ Ζ̄Ν  
 5 ΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ· ΑΥΩ ΕΩΩΠΕ Μ̄ΠΑΤ̄ΣΧΩΚ ΕΒΟΛ  
 Ν̄ΤΕΣΗΠ̄Σ Ν̄ΚΥΚΛΟΣ Ζ̄Ν ΤΘΙΝΨΙΒΕ Ν̄ΤΕΨΥΧΗ Η Ζ̄Ν  
 ΠΣΩΜΑ· ΨΑΡΕ ΤΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΘΕΙΝ ΨΑΣΣΦΡΑΓΙΖΕ  
 Μ̄ΜΟΣ Ζ̄Ν ΟΥΣΦΡΑΓΙΣ ΕΣΟΥΟΤ̄Β̄· ΑΥΩ Ν̄Σ̄ΣΠΟΥΔΑΖΕ [c4a<sup>b</sup>]  
 Ν̄ΣΤΡΕΥΝΟΧ̄Σ Ζ̄Μ ΠΕῙΕΒΟΤ' ΠΕῙΕΒΟΤ ΕΥΣΩΜΑ Ν̄ΔΙ-  
 10 ΚΑΙΟΣ ΠΑῙ ΕϢΝΑΖΕ ΕΜΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ· ΑΥΩ  
 ΕϢΝΑΡ̄ΑΓΛΘΟΣ Ν̄ϢΩΚ' ΕΠΧΙΣΕ ΕΤ̄Μ̄ΝΤ̄ΕΡΟ Μ̄ΠΟΥΘΕΙΝ·  
 ΑΥΩ ΕΩΩΠΕ ΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ ΑΣΧΙ Ν̄ΤΕΣΗΠ̄Σ Ν̄-  
 ΚΥΚΛΟΣ· ΨΑΡΕ ΤΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΘΕΙΝ ΨΑΣΔΟΘΙ-  
 ΜΑΖΕ Μ̄ΜΟΣ ΜΕΣΚΑΛΥ ΕΚΟΛΑΖΕ Μ̄ΜΟΣ ΕΒΟΛ ΧΕ ΑΣΧΙ  
 15 Ν̄ΤΕΣΗΠ̄Σ Ν̄ΚΥΚΛΟΣ· ΑΛΛΑ ΨΑΣΤΑΑΣ ΕΤΟΟΤΟΥ Ν̄-  
 ΤΣΑΨϢΕ Μ̄ΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΘΕΙΝ· ΑΥΩ ΨΑΡΕ ΤΣΑΨϢΕ  
 Μ̄ΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΘΕΙΝ ΨΑΥΔΟΘΙΜΑΖΕ Ν̄ΤΕΨΥΧΗ  
 ΕΤ̄ΜΜΑΥ ΑΥΩ ΨΑΥΒΑΠΤΙΖΕ Μ̄ΜΟΣ Ζ̄Ν ΝΕΥΒΑΠΤΙΣΜΑ·  
 ΑΥΩ Ν̄ΣΕ† ΝΑΣ Μ̄ΠΕΧΡΙΣΜΑ Μ̄Π̄ΝΙΚΟΝ Ν̄ΣΕΧΙΤ̄Σ ΕΠΕ-  
 20 ΘΗΣΑΥΡΟΣ Μ̄ΠΟΥΘΕΙΝ Ν̄ΣΕΚΑΑΣ Ζ̄Ν ΘΔΗ Ν̄ΤΑΖΙΣ Μ̄-  
 ΠΟΥΘΕΙΝ ΖΕΩΣ ΨΑ ΠΩΛ ΕΖΡΑῙ Ν̄ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ  
 Ν̄ΤΕΛΙΟΣ· ΑΥΩ ΕΥΨΑΝΣΟΒΤΕ ΕΣΩΚ Ν̄Ν̄ΚΑΤΑΠ̄ΕΤΑΣ- c4e  
 ΜΑ Μ̄ΠΤΟΠΟΣ Ν̄ΜΛΟΥΝΑΜ' ΨΑΥΣΩΤ̄Ϣ̄ Ν̄ΤΕΨΥΧΗ ΕΤ̄Μ-  
 ΜΑΥ Ν̄ΟΥΩΖ̄Μ· ΑΥΩ Ν̄ΣΕΚΛΘΑΡΙΖΕ Μ̄ΜΟΣ Ν̄ΣΕΚΑΑΣ  
 25 Ζ̄Ν Ν̄ΤΑΖΙΣ Μ̄ΠΨΟΡ̄Π̄ Ν̄ΣΩΤΗΡ ΠΑῙ ΕΤ̄Ζ̄Μ ΠΕΘΗΣΑΥΡΟΣ  
 Μ̄ΠΟΥΘΕΙΝ·

6 MS Ζ̄Ν ΠΣΩΜΑ; better Ζ̄Ν ΤΘΙΝΨΙΒΕ Μ̄ΠΣΩΜΑ.

17 MS Μ̄ΜΟΣ expunged before Ν̄ΤΕΨΥΧΗ.

from all the *places* in which it is. And they will take it to the *place* of the *Midst* to the presence of the *Virgin* of the Light. And the *Virgin* of the Light *examines* it and she sees the sign of the Kingdom of the Ineffable which is in that *soul*. And if it has not yet completed its number of *cycles* in the changes of the *soul* or in (the changes of) the *body*, the *Virgin* of the Light *seals* it with an excellent *seal* and *hastens* to cause it to be cast in that very month into a *righteous body* which will find the *mysteries* of the light. And it will become *good*, and go to the height to the Kingdom of the Light. And if that *soul* has received its number of *cycles*, then the *Virgin* of the Light will *examine* it, and she does not allow it to be *punished* because it has received its number of *cycles*, *but* she gives it into the hands of the seven *virgins* of the light. And the seven *virgins* of the light *examine* that *soul* and *baptise* it with their *baptisms*, and give it the *spiritual inunction*, and take it to the *Treasury* of the Light. and place it in the last *rank* of the light until the ascension of all the *perfect souls*. And when they prepare to draw the *veils* of the *place* of those of the right, they cleanse that *soul* once more and *purify* it, and place it in the *ranks* of the first *saviour* who is in the *Treasury* of the Light.” |

ΛCΩΩΠC CΕ ΝΤΕΡΕ ΠCΩΤΗΡ ΟΥΩ ΕCΧΩ ΝΝΕΪΩΑΧΕ  
 ΕΝΕCΜΑΘΗΤΗC· ΛCΟΥΩΖΜ̄ ΝCΙ ΜΑΡΙΖΑΜ ΠΕΧΛC ΝΙC̄ ΧΕ  
 ΠΑΧΟΕΙC ΛΙCΩΤΜ̄ ΕΡΟΚ ΕΚΧΩ ΜΜΟC ΧΕ ΠΕΤΝΑΧΙ  
 ΖΝ̄ ΜΜΥCΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟC· Η ΠΕΤΝΑΧΙ ΖΝ̄  
 5 ΜΜΥCΤΗΡΙΟΝ ΜΠΙΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ· ΩΑΥΡ̄-ΖΕΝΩΛΙC  
 ΝΟΥΟΕΙΝ ΜΝ̄ ΖΕΝΑΠΟΡΡΟΙΑ ΝΟΥΟΕΙΝ ΝCΕΧΩΤΕ ΝΤΟ-  
 ΠΟC ΝΙΜ' ΖΕΩC ΩΑΝΤΟΥΒΩΚ ΕΠΤΟΠΟC ΝΤΕΥΚΛΗΡΟ-  
 ΝΟΜΙΑ· ΛCΟΥΩΖΜ̄ ΝCΙ ΠCΩΤΗΡ ΠΕΧΛC ΜΜΑΡΙΑ ΧΕ  
 ΕΥΩΑΝΧΙ ΜΠΜΥCΤΗΡΙΟΝ ΕΤΙ ΕΥΟΝΖ̄· ΛΥΩ ΕΥΩΑΝΕΙ'  
 10 ΕΒΟΛ ΖΝ̄ CΩΜΑ ΩΑΥΡ̄-ΖΕΝΩΛΙC ΝΟΥΟΕΙΝ ΜΝ̄ ΖΕΝ-  
 ΑΠΟΡΡΟΙΑ ΝΟΥΟΕΙΝ ΝCΕΧΩΤΕ ΝΤΟΠΟC ΝΙΜ' ΖΕΩC <sup>счг</sup> b  
 ΩΑΝΤΟΥΒΩΚ ΕΠΤΟΠΟC ΝΤΕΥΚΛΗΡΟΝΟΜΙΑ· ΑΛΛΑ Ε-  
 ΩΩΠΕ ΕΖΕΝΡΕCΡ̄ΝΟΒΕ ΝΤΟC ΝΕ ΕΛΥΕΙ' ΕΒΟΛ ΖΜ̄ ΠCΩ-  
 ΜΑ ΕΜΠΟΥΜΕΤΑΝΟΪ· ΛΥΩ ΝΤΕΤ̄ΝΕΙΡΕ ΖΑΡΟΟΥ ΜΠΜΥC-  
 15 ΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟC ΧΕ ΕΥΕΠΟΟΝΟΥ ΕΒΟΛ  
 ΖΝ̄ ΝΚΟΛΛΑCΙC ΝΙΜ̄ ΝCΕΝΟΧΟΥ ΕΥCΩΜΑ ΝΔΙΚΑΙΟC ΠΑΪ  
 ΕCΝΑΡ̄ΑΓΛΘΟC ΝCΚΛΗΡΟΝΟΜΕΙ ΝΤΜ̄ΝΤ̄ΕΡΟ ΜΠΟΥΟΕΙΝ·  
 Η ΜΜΟΝ ΝΤΟC ΝCΕΧΙΤ̄C̄ ΕΘΛΗ ΝΤΑΖΙC ΜΠΟΥΟΕΙΝ·  
 ΜΕΥΕΩΩC̄ΜCΟΜ ΕΧΩΤΕ ΝΝΤΟΠΟC ΧΕ ΝΤΟΟΥ ΑΝ  
 20 ΕΤΕΙΡΕ ΜΠΜΥCΤΗΡΙΟΝ· ΑΛΛΑ ΩΑΡΕ ΜΠΑΡΑΛΛΗΜΠΤΗC  
 ΜΜΕΛΧΙCΕΔΕΚ' ΩΑΥΕΙ' ΝCΩΟΥ ΝCΕΧΙΤΟΥ ΕΡΑΤC̄ Ν-  
 ΤΠΑΡΘΕΝΟC ΜΠΟΥΟΕΙΝ· ΛΥΩ ΟΥΜΗΝΩΕ ΝCΟΠ' ΩΑΡΕ  
 ΝΛΙΤΟΥΡΓΟC ΝΝΕΚΡΙΤΗC ΝΝΑΡΧΩΝ ΩΑΥCΠΟΥΔΑΖΕ  
 ΝCΕΧΙ ΝΝΕΨΥΧΟΟΥΕ ΕΤΜ̄ΜΑΥ ΝCΕΤΑΔΥ ΕΤΟΟΤΟΥ  
 25 ΝΝΕΥΕΡΗΥ ΖΕΩC̄ ΩΑΝΤΟΥΧΙΤC̄ ΕΡΑΤC̄ ΝΤΠΑΡΘΕΝΟC [счг]

ΜΠΟΥΟΕΙΝ·

23 MS ΝΝΕΚΡΙΤΙC; better ΝΝΕΚΡΙCΙC.



129. Now it happened when the *Saviour* finished saying these words to his *disciples*, Mariam answered and said to Jesus : “My Lord, I have heard thee say : he who will receive from the *mystery* of the Ineffable, or he who will receive from the *mystery* of the First *Mystery*, they will become beams of light and *outpourings* of light, and will penetrate every *place* until they go to the *place* of their *inheritance*.”

The *Saviour* answered and said to Maria : “If they receive the *mystery* while they are still alive, when they come forth from the *body* they become beams of light and *outpourings* of light, and they penetrate every *place* until they go to the *place* of their *inheritance*. But if they are sinners, on the other hand, and they come forth from the *body* and have not *repented*, and you perform for them the *mystery* of the Ineffable, so that they should be returned from all the *punishments* and cast into a *righteous body* which will become *good* and *inherit* the Kingdom of the Light, or else that they should be brought to the last *rank* of the light : they are not able to penetrate the *places* because it is not they who perform the *mystery*. But the *paralemtai* of Melchisedek come after them and take them to the presence of the *Virgin* of the Light. And the *ministers* of the *judgments*<sup>1</sup> of the *archons* hasten many times to take those *souls*, and they hand them to one another until they take them to the presence of the *Virgin* of the Light.” |

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<sup>1</sup> (23) judgments; MS : judges.

ΛΣΟΥΩΣ ΟΝ ΕΤΟΟΤ̄C̄ N̄C̄I ΜΑΡΙΑ ΠΕΧΑΣ M̄ΠCΩΤΗΡ  
 ΧΕ ΠΑΧΟΕΙC ΕΙΕ ΟΥΡΩΜΕ ΕΛΧΧΙ N̄M̄M̄YCTHPION M̄-  
 ΠΟΥΟΕΙΝ ΝΑΙ ΕΤ̄Z̄M̄ ΠΩΟΡ̄Π̄ N̄ΧΩΡΗΜΑ ΕΤ̄M̄ΠCΑN̄ΒΟΛ·  
 ΑΥΩ N̄ΤΕΡΕΧΧΩΚ ΕΒΟΛ N̄C̄I ΠΕΟΥΟΕΙΩ N̄M̄M̄YCTH-  
 5 ΡΙΟΝ ΕΤΟΥΑΜΑΣΤΕ ΨΑΡΟΥ· ΑΥΩ ΠΡΩΜΕ ΕΤ̄M̄M̄AΥ  
 N̄C̄ΟΥΩΣ ΕΤΟΟΤ̄C̄ N̄ΟΥΩZ̄M̄ ΕΧΙ-ΜΥCΤΗΡΙΟΝ Z̄N̄ M̄-  
 ΜΥCΤΗΡΙΟΝ ΕΤΖΙΠCΑΝΖΟΥΝ N̄M̄M̄YCTHPION ΕΝΤΑΧΟΥΩ  
 ΕΧΧΙ M̄MOOY ΑΥΩ ΟΝ ΑC̄P̄-ΠΚΕΛΑΜΕΛΙ N̄C̄I ΠΡΩΜΕ ΕΤ-  
 M̄M̄AΥ· ΕΜΠ̄C̄ΠΡΟCΕΥΧΕ Z̄N̄ ΤΕΠΡΟCΕΥΧΗ ΕΨΑC̄C̄I N̄-  
 10 ΤΚΑΚΙΑ N̄ΝΕΤΡΥΦΟΟΥΕ ΕΤ̄C̄ΟΥΩΜ M̄MOOY M̄N̄ ΝΕΤ̄C̄-  
 CΩ M̄MOOY· ΑΥΩ ΕΒΟΛ ΖΙΤ̄N̄ ΤΚΑΚΙΑ N̄ΝΕΤΡΥΦΟΟΥΕ  
 ΑΥΜΟΡ̄C̄ ΕΖΟΥΝ ΕΠΑΣΩΝ N̄ΘΙΜΑΡΜΕΝΗ N̄N̄ΑΡΧΩΝ· ΑΥΩ  
 ΖΙΤ̄N̄ ΤΑΝΑΓΚΗ N̄ΝΕCΤΟΙΧΙΟΝ ΑC̄P̄ΝΟΒΕ N̄ΟΥΩZ̄M̄· M̄N̄-  
 N̄C̄A ΠΧΩΚ ΕΒΟΛ M̄ΠΕΥΟΕΙΩ ΕΡΕ ΠΜΥCΤΗΡΙΟΝ ΑΜΑΣΤΕ [C̄C̄E<sup>b</sup>]  
 15 ΨΑΡΟΥ· ΧΕ ΑΧΑΜΕΛΙ M̄Π̄C̄ΠΡΟCΕΥΧΕ Z̄N̄ ΤΕΠΡΟCΕΥΧΗ·  
 ΤΑΙ ΕΨΑC̄C̄I N̄ΤΚΑΚΙΑ N̄ΝΕΨΥΧΟΟΥΕ ΑΥΩ ΕCΚΛΘΑΡΙΖΕ  
 M̄MOOY· ΑΥΩ ΠΡΩΜΕ ΕΤ̄M̄M̄AΥ ΑC̄EΙ' ΕΒΟΛ Z̄N̄ CΩΜΑ  
 ΕΜΠΑΤ̄C̄ΜΕΤΑΝΟΙ N̄ΟΥΩZ̄M̄ N̄C̄ΧΙ-ΜΥCΤΗΡΙΟΝ N̄ΟΥΩZ̄M̄  
 Z̄N̄ M̄M̄YCTHPION ΝΑΙ ΕΤΖΙΖΟΥΝ N̄M̄M̄YCTHPION N̄Τ-  
 20 ΑΧΟΥΩ ΕΧΧΙ M̄MOOY· ΝΑΙ ΕΨΑΥΧΙ N̄ΟΥΩZ̄M̄ N̄ΤΜΕ-  
 ΤΑΝΟΙΑ N̄C̄EΚΩ ΕΒΟΛ N̄N̄ΝΟΒΕ· ΑΥΩ N̄ΤΕΡΕC̄EΙ' ΕΒΟΛ  
 Z̄N̄ CΩΜΑ ΑΝΕΙΜΕ Z̄N̄ ΟΥΩΡ̄X̄ ΧΕ ΑΥC̄IT̄C̄ ΕΖΟΥΝ Ε-  
 ΤΜΗΤΕ M̄ΠΕΔΡΑΚΩΝ M̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΕΒΟΛ N̄N̄ΝΟΒΕ  
 ΕΝΤΑΧΑΛΥ· ΑΥΩ ΠΡΩΜΕ ΕΤ̄M̄M̄AΥ M̄N̄T̄C̄-ΒΟΗΘΟC  
 25 ΖΙX̄M̄ ΠΚΟCΜΟC ΟΥΔΕ ΨΑΝΖΤΗC̄ ΕΤΡΕC̄EΙΡΕ M̄ΠΜΥC-  
 ΤΗΡΙΟΝ M̄ΠΙΑΤΨΑΧΕ ΕΡΟΥ· ΖΕΩC ΨΑΝΤΟΥΠΟΟΝΕC̄

5 MS ψαροου; read ψαροου.

130. Maria continued again, she said to the *Saviour* : “My Lord, if a man has received the *mysteries* of the light which are in the first *space* without, and when the time of the *mysteries*, to which they extend <sup>1</sup>, is completed; and that man continues once more to receive *mysteries* in the *mysteries* which are within the *mysteries* which he has already received; and furthermore that man has become *neglectful*, so that he has not *prayed* in the *prayer* which takes away the *evil* of the *foods* which he eats and drinks; and through the *evil* of the *foods* he has been bound to the *axis* of the *Heimarmene* of the *archons*; and through the *constraint* of the *elements* he has sinned once more after the completion of the time to which the *mystery* extends, because he has been *neglectful* and has not *prayed* in the *prayer* which takes away the *evil* of the *souls* and *purifies* them; and that man has come forth from the *body* before he has *repented* once more, and has received *mysteries* once more in the *mysteries* which are within the *mysteries* which he has already received, these which receive *repentance* and forgive sins once more; and when he comes forth from the *body* we have known with certainty that he was taken into the midst of the *dragon* of the outer darkness, because of the sins which he has committed; and that man has no *helper* in the *world*, nor compassionate one, who would perform the *mystery* of the Ineffable, *until* he is returned | from the midst of the *dragon*

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<sup>1</sup> (5) the time of the mysteries to which they extend; MS : the time of the mysteries which extend to them (see 327.14, 15).

ΕΒΟΛ ΝΤΜΗΤΕ ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΣΙΒΟΛ· ΝΣΕ-  
 ΧΙΤῘ ΕΣΟΥΝ ΕΤΜΝΤΕΡΟ ΜΠΟΥΟΪΝ· ΤΕΝΟΥ ΔΕ ΟΥΝ  
 ΠΑΧΟΪΣ ΕΪΕ ΟΥ ΠΕΤῘΝΑΛΛΑΧ ΩΑΝΤῘΝΟΥΣΜ ΕΝΚΟΛΑΣΙC <sup>С92</sup>  
 ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΣΙΒΟΛ· ΜΠΩΡ ΠΧΟΕΙC ΜΠΡ-  
 5 ΚΑΛΑΧ ΝΣΩΚ' ΕΒΟΛ ΧΕ ΑΧΩΠΣΙCΕ ΣΡΑΪ ΣΝ ΝΔΙΩΓΜΟC·  
 ΑΥΩ ΣΡΑΪ ΣΝ ΤΜΝΤΝΟΥΤΕ ΤΗΡC ΕΤῘΩΟΟΗ ΝΣΗΤC·  
 ΤΕΝΟΥ ΔΕ ΟΥΝ ΠCΩΤΗΡ ΝΑ ΝΑΪ· ΜΗΠΩC ΝΤΕ ΟΥΑ  
 ΝΝΕΝCΥΓΓΕΝΗC ΩΩΠΕ ΣΜ ΠΕΪΤΥΠΟC ΝΤΕΪΜΙΝΕ· ΑΥΩ  
 ΝΑ ΝΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΕΤΝΑΩΩΠΕ ΣΜ ΠΕΪΤΥΠΟC·  
 10 ΧΕ ΝΤΟΚ ΠΕ ΠΩΩῘΤ ΕΤΑΟΥΩΝ ΕΡΜΠΤΗΡῘ· ΑΥΩ  
 ΕΤΩΤΑΜ ΕΡΜΠΤΗΡῘ· ΑΥΩ ΠΕΚΜΥCΤΗΡΙΟΝ ΠΕΤΑΜΑΣΤΕ  
 ΜΜΟΟΥ ΤΗΡΟΥ· ΑΪΟ ΠΧΟΕΙC ΝΑ' ΝΝΕΨΥΧΟΟΥΕ ΝΤΕΪ-  
 ΜΙΝΕ· ΧΕ ΑΥΟΝΟΜΑΣΕ ΡΩ ΝΝΕΚΜΥCΤΗΡΙΟΝ ΝΟΥΣΟΟΥ  
 ΝΟΥΩΤ· ΑΥΩ ΑΥΠΙCΤΕΥΕ ΕΡΟΟΥ ΣΝ ΟΥΜΕ· ΑΥΩ  
 15 ΧΕ ΝΕΥΩΟΟΠ' ΑΝ ΣΝ ΟΥΣΥΠΟΚΡΙCΙC· ΑΪΟ ΠΧΟΕΙC  
 † ΝΑΥ ΝΟΥΔΩΡΕΑ ΣΡΑΪ ΣΝ ΤΕΚΜΝΤΑΓΑΘΟC· ΑΥΩ  
 † ΝΑΥ ΝΟΥΜΟΤΝΕC ΣΝ ΤΕΚΜΝΤΝΑΗΤ· <sup>С92</sup><sup>b</sup>

ΝΑΪ ΔΕ ΝΤΕΡΕCΧΟΟΥ ΝΒΙ ΜΑΡΙΑ ΑΧΜΑΚΑΡΙΖΕ ΜΜΟC  
 ΝΒΙ ΠCΩΤΗΡ ΕΜΑΩΟ ΕΜΑΩΟ· ΕΒΟΛ ΝΝΩΑΧΕ ΕΤCΧΩ  
 20 ΜΜΟΟΥ· ΑΥΩ ΑΧΩΩΠΕ ΣΝ ΟΥΝΟC ΝΝΑ ΝΒΙ ΠCΩΤΗΡ·  
 ΠΕΧΑΧ ΜΜΑΡΙΑ ΧΕ ΡΩΜΕ ΝΙΜ' ΕΤΝΑΩΩΠΕ ΣΜ ΠΕΪ-  
 ΤΥΠΟC ΕΝΤΑΧΟΟC· ΑΙΤΙ ΕΥΟΝΣ † ΝΑΥ ΜΠΜΥCΤΗ-  
 ΡΙΟΝ ΝΟΥΑ· ΜΠΜΝΤCΝΟΟΥC ΝΡΑΝ· ΝΤΕ ΝΤΑΜΙΟΝ  
 ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΣΙΒΟΛ' ΝΑΪ Ε†ΝΑΤΑΛΛΑΥ ΝΗΤΝ  
 25 ΕΪΩΑΝΟΥΩ ΕΪCΩΡ ΕΒΟΛ ΝΗΤΝ ΜΠΤΗΡῘ ΧΙΝ ΣΟΥΝ  
 ΕΒΟΛ ΑΥΩ ΧΙΝ ΒΟΛ' ΕΣΟΥΝ· ΑΥΩ ΡΩΜΕ ΝΙΜ ΕΤΝΑΣΕ

10 MS ΕΤΑΟΥΩΝ; read ΕΤΟΥΩΝ.

of the<sup>4</sup> outer darkness and taken into the Kingdom of the Light : *now* at this time, my Lord, what will become of him <sup>1</sup> until he is saved from the *punishments* of the *dragon* of the outer darkness? By no means, O Lord, abandon him, because he has endured suffering in the *persecutions* and in all the godliness in which he was. *Now* at this time, O *Saviour*, have mercy upon me, *lest* one of our *relatives* should be of such a *type* as this. And have mercy on all the *souls* which will be of this *type*. For thou art the key which opens the door of the All, and which closes the door of the All <sup>2</sup>. \* And it is thy *mystery* which controls them all. Now, O Lord, have mercy upon the *souls* of this kind, for they have *invoked* thy *mysteries* for a single day, and they have truly *believed* in them, and they were not in *hypocrisy*. Now, O Lord, give to them a *gift* in thy *goodness*, and give them rest in thy mercy.”

When Maria had said these things, the *Saviour* *blessed* her very greatly on account of the words which she had spoken. And the *Saviour*, with great mercy <sup>3</sup>, said to Maria: “All men who will be of this *type* of which thou hast spoken, while they are *still* living, give to them the *mystery* of one of the twelve names of the *chambers* of the *dragon* of the outer darkness, which I shall give you when I have finished setting forth to you the All, from within out, and from without in. And all men who will find | the *mystery* of one

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\* cf. Rev. 3.7

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<sup>1</sup> (3) what will become of him?; Till : what must he do?.

<sup>2</sup> (10) see Resch (Bibl. 41), Apocryphon 58, p. 431.

<sup>3</sup> (20) with great mercy; lit. was in a great mercy.

ΕΠΜΥΣΤΗΡΙΟΝ ΝΟΥΑ ΜΠΜΝΤΣΝΟΟΥΣ ΝΡΑΝ ΝΤΕ ΠΕ-  
 ΔΡΑΚΩΝ ΕΤΜΜΑΥ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΑΥΩ ΡΩΜΕ ΝΙΜ  
 ΚΑΝ ΕΖΕΝΡΕΦΗΝΟΒΕ ΝΕ ΕΜΑΨΟ· ΑΥΩ ΕΑΥΧΙ ΝΜΜΥΣ-  
 ΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΨΟΡΠ ΜΝΝΣΩΣ ΑΥΠΑΡΑΒΑ· Η  
 5 ΜΜΟΝ ΝΤΟΤ ΜΠΟΥΡ-ΑΛΛΑΥ ΜΠΜΥΣΤΗΡΙΟΝ ΕΠΤΗΡ'· ΝΑΪ  
 ΕΥΨΑΝΧΩΚ ΕΒΟΛ ΝΝΕΥΚΥΚΛΟΣ ΖΝ ΜΜΕΤΑΒΟΛΗ ΑΥΩ [C4H]  
 ΝΑΪ ΝΤΕΪΜΙΝΕ ΕΥΨΑΝΕΙ' ΕΒΟΛ ΖΝ ΣΩΜΑ ΕΜΠΟΥΜΕΤΑ-  
 ΝΟΪ ΝΟΥΩΖΜ· ΑΥΩ ΝΣΕΧΙΤΟΥ ΝΚΟΛΑΣΙΣ ΕΤΖΝΤΜΗΤΕ  
 ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΑΥΩ ΝΣΕΨΩΧΠ ΖΝ  
 10 ΝΚΥΚΛΟΣ ΝΣΕΨΩΧΠ ΖΝ ΝΚΟΛΑΣΙΣ ΖΝ ΤΜΗΤΕ ΜΠΕ-  
 ΔΡΑΚΩΝ ΑΥΩ ΝΑΪ ΕΥΣΟΟΥΝ ΜΠΜΥΣΤΗΡΙΟΝ ΝΟΥΑ  
 ΜΠΜΝΤΣΝΟΟΥΣ ΝΡΑΝ ΝΤΕ ΝΑΓΓΕΛΟΣ ΕΥΟΝΖ ΕΥΨΟΟΠ  
 ΖΜ ΠΚΟΣΜΟΣ· ΑΥΩ ΝΣΕΧΩ ΝΟΥΑ ΝΝΕΥΡΑΝ ΕΥ-  
 ΝΖΟΥΝ ΖΝ ΤΜΗΤΕ ΝΝΚΟΛΑΣΙΣ ΜΠΕΔΡΑΚΩΝ ΑΥΩ ΠΝΑΥ  
 15 ΕΤΟΥΝΑΧΟΟΤ ΨΑΧΣΑΛΕΥΕ ΝΒΙ ΠΕΔΡΑΚΩΝ ΤΗΡ' ΑΥΩ  
 ΨΑΧΨΤΟΡΤΡ ΕΜΑΨΟ ΕΜΑΨΟ· ΑΥΩ ΠΤΑΜΙΟΝ ΕΤΟΥ-  
 ΝΖΗΤ' ΝΒΙ ΝΕΨΥΧΟΟΥΕ ΝΡΡΩΜΕ ΕΤΜΜΑΥ· ΨΑΡΕ ΠΕΧ-  
 ΡΟ ΟΥΩΝ ΝΣΑ ΤΠΕ· ΑΥΩ ΨΑΡΕ ΠΑΡΧΩΝ ΜΠΤΑΜΙΟΝ  
 ΕΤΟΥΨΟΟΠ ΝΖΗΤ' ΝΒΙ ΝΡΩΜΕ ΕΤΜΜΑΥ· ΑΥΩ ΨΑΧ-  
 20 ΝΟΥΧΕ ΝΝΕΨΥΧΟΟΥΕ ΝΡΡΩΜΕ ΕΤΜΜΑΥ ΕΒΟΛ ΖΝ [C4H<sup>b</sup>]  
 ΤΜΗΤΕ ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΧΕ ΑΥΖΕ ΕΠ-  
 ΜΥΣΤΗΡΙΟΝ ΜΠΡΑΝ ΜΠΕΔΡΑΚΩΝ· ΑΥΩ ΕΡΨΑΝ ΠΑΡ-  
 ΧΩΝ ΝΟΥΧΕ ΕΒΟΛ ΝΝΕΨΥΧΟΟΥΕ· ΨΑΡΕ ΝΑΓΓΕΛΟΣ  
 ΝΙΕΟΥ ΠΨΟΡΠ ΝΡΩΜΕ· ΝΑΪ ΕΤΡΟΕΙΣ ΕΝΤΑΜΙΟΝ ΜΠΜΑ  
 25 ΕΤΜΜΑΥ· ΨΑΧΣΠΟΥΔΑΖΕ ΝΤΕΥΝΟΥ ΝΨΖΑΡΠΑΖΕ ΝΤΕ-  
 ΨΥΧΗ ΕΤΜΜΑΥ ΨΑΝΤ'ΧΙΤΣ ΕΡΑΤ' ΝΙΕΟΥ ΠΨΟΡΠ

14 ΑΥΩ ΠΝΑΥ . . . ΠΕΔΡΑΚΩΝ written below in margin.

of the twelve names of that *dragon* of the outer darkness; and all men, *even if* they are great sinners and they have received the *mysteries* of the light first and afterwards have *transgressed*; or on the other hand, they have not performed any *mystery* at all: these men, when they have completed their *cycles* in the *changes*, and when such as these have come forth from the *body* without *repenting* once more, and they are taken to the *punishments* which are in the midst of the *dragon* of the outer darkness, and they are left in the *cycles*, and they are left in the *punishments* in the midst of the *dragon*; and if these have known the *mystery* of one of the twelve names of the *angels* while they were alive and in the *world*, and they say one of their names while they are inside in the midst of the *punishments* of the *dragon*: at the time when they shall say it, the whole *dragon* will be *shaken* and will be exceedingly agitated. And the door of the *chamber* in which are the *souls* of those men opens upwards. And the *archon* of the *chamber* in which are those men casts the *souls* of those men forth from the midst of the *dragon* of the outer darkness, because they have found the *mystery* of the name of the *dragon*. And when the *archon* casts forth the *souls*, the *angels* of Jeu, the First Man, who watch over the *chambers* of that place, *hasten* immediately and *snatch* that *soul*, so that they take <sup>1</sup> it to the presence of Jeu, the First | Man, the *Messenger*

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<sup>1</sup> (23-26) the angels ... hasten ... and snatch ... so that they take; MS: he hastens ... and snatches ... so that he takes.





of the First Ordinance. And Jeu, the First Man, sees the *souls* and he *examines* them. He finds that they have completed their *cycles*, and it is *not permitted* to bring them once more into the *world*, because it is *not permitted* to bring into the *world* once more any *soul* which is cast <sup>1</sup> into the outer darkness. If they have not completed their number of *cycles* in the *changes* of the *body*, the *paralemptai* of Jeu keep them with them until they have performed the *mystery* of the Ineffable for them, and they return them to a *good body* which will find the *mysteries* of the light, and *inherit* the Kingdom of the Light. *But* if Jeu *examines* them, and he finds that they have completed their *cycles*, and it is *not permitted* for them to return to the *world* once more, and also the sign of the Ineffable is not with them : Jeu has mercy upon them, and he takes them to the presence of the seven *virgins* of the light. They *baptise* them with their *baptisms*, *but* they do not give to them the *spiritual inunction*, and they take them to the *Treasury* of the Light. *But* they do not place them in the *ranks* of the *inheritance*, because there is no sign *or seal* of the Ineffable with them. *But* they save <them> <sup>2</sup> from all *punishments*. *And* they place them in the light of the *Treasury* on one side apart, *until* the ascension of the All, and until the time when the *veil* of the *Treasury* of the Light will be drawn. | Those *souls* are

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<sup>1</sup> (5) any soul which is cast; lit. any souls which will be cast.

<sup>2</sup> (23) they save <them>; Till : they are saved.

ΜΠΟΥΘΕΙΝ· ΨΑΥΣΩΤΨ̄ ΝΝΕΨΥΧΟΟΥΕ ΕΤΜΜΑΥ Ν-  
 ΟΥΩΣΜ̄ ΝΣΕΚΑΘΑΡΙΖΕ ΜΜΟΟΥ ΕΜΑΨΟ ΕΜΑΨΟ· ΑΥΩ  
 ΝΣΕΨ- ΜΥΣΤΗΡΙΟΝ ΝΑΥ ΝΟΥΩΣΜ̄ ΝΣΕΚΑΛΥ Ψ̄Ν ΘΑΗ  
 ΝΤΑΧΙΣ ΕΤΣΜ̄ ΠΕΘΗΝΣΑΥΡΟΣ· ΑΥΩ ΝΣΕΝΟΥΣΜ̄ ΝΒΙ ΝΕ-  
 5 ΨΥΧΟΟΥΕ ΕΤΜΜΑΥ ΕΝΚΟΛΛΑΧΙΣ ΤΗΡΟΥ ΝΤΕ ΝΕΚΡΙΧΙΣ·  
 ΝΑΪ ΔΕ ΝΤΕΡΕΨΧΟΟΥ ΝΒΙ ΠΣΩΤΗΡ ΠΕΧΑΨ ΝΝΕΨΜΑ-  
 ΘΗΤΗΣ ΧΕ ΑΤΕΤΝΝΟΪ ΧΕ ΕΨΑΧΕ ΝΜΜΗΤΝ̄ ΝΑΨ ΝΣΕ·  
 ΛΣΟΥΩΣΜ̄ ΟΝ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ ΠΑΪ ΠΕ  
 ΠΩΑΧΕ ΝΤΑΚΧΟΟΥ ΕΡΟΝ ΜΠΙΟΥΘΕΨ̄ Ψ̄Ν ΟΥΠΑΡΒΟΛΗ [Τ̄]  
 10 ΕΚΧΩ ΜΜΟΣ ΧΕ ΚΩ ΝΗΤΝ̄ ΝΟΥΨΒΗΡ ΕΒΟΛ Ψ̄Μ ΠΑΜΩ-  
 ΝΑΣ ΝΤΕ ΤΑΔΙΚΙΑ ΧΕΚΑΣ ΕΤΕΤΝΨΑΝΨΩΧ̄Π̄ ΕΨΕΧΙ-  
 ΤΗΥΤΝ̄ ΕΣΟΥΝ ΕΝΕΣΚΗΝΗ ΨΑΕΝΕΣ· ΝΙΜ ΟΥΝ ΔΕ ΠΕ  
 ΠΑΜΩΝΑΣ ΝΤΕ ΤΑΔΙΚΙΑ· ΕΙΜΗΤΙ ΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ  
 ΕΤΣΙΒΟΛ· ΕΤΕ ΠΑΪ ΠΕ ΠΩΑΧΕ ΧΕ ΠΕΤΝΑΝΟΪ ΜΠΜΥΣ-  
 15 ΤΗΡΙΟΝ ΜΠΟΥΑ ΝΝΡΑΝ ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΣΙΒΟΛ  
 ΕΨΑΝΨΩΧ̄Π̄ Ψ̄Μ ΠΚΑΚΕ ΕΤΣΙΒΟΛ· Η ΕΨΑΝΧΩΚ ΕΒΟΛ  
 Ψ̄Ν ΝΚΥΚΛΟΣ ΝΜΜΕΤΑΒΟΛΗ ΑΥΩ ΝΨΧΩ ΜΠΡΑΝ ΜΠΕ-  
 ΔΡΑΚΩΝ· ΨΝΑΝΟΥΣΜ̄ ΝΨΕΙ' ΕΣΡΑΪ Ψ̄Μ ΠΚΑΚΕ· ΑΥΩ  
 ΝΣΕΧΪΤΨ̄ ΕΠΟΥΘΕΙΝ ΜΠΕΘΗΝΣΑΥΡΟΣ· ΠΑΪ ΠΕ ΠΩΑΧΕ  
 20 ΠΑΧΟΕΙΣ· ΑΨΟΥΩΣΜ̄ ΟΝ ΝΒΙ ΠΣΩΡ ΠΕΧΑΨ ΜΜΑΡΙΑ  
 ΧΕ ΕΥΓΕ ΤΕΠΝΙΚΗ ΝΣΙΑΚΡΙΝΕΣ· ΠΑΪ ΠΕ ΠΒΩΛ ΕΒΟΛ  
 ΜΠΩΑΧΕ·

ΛΣΟΥΩΣ ΟΝ ΕΤΟΟΤΣ̄ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ  
 ΨΑΡΕ ΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΣΙΒΟΛ· ΨΑΨΕΙ' ΕΣΟΥΝ [Τ̄<sup>b</sup>]

3 MS originally ΜΠΜΥΣΤΗΡΙΟΝ; ΜΠ erased.

9 Τ̄ in upper right-hand margin at end of quire.

10 MS ΠΑΜΩΝΑΣ; read ΠΜΑΜΩΝΑΣ; also line 13.

then once more cleansed and very much *purified*, and they are given *mysteries* once more, and they are placed<sup>1</sup> in the last *rank* which is in the *Treasury*. And those *souls* are saved from all the *punishments* of the *judgments*.”

When *however* the *Saviour* had said these things, he said to his *disciples*: “Have you *understood* in what manner I was speaking to you?”

Maria answered again and said: “My Lord, this is the word which thou hast spoken to us once in a *parable*, saying: ‘Make to yourselves a friend from the *mammon* of *unrighteousness*, so that when you remain behind he takes you into the eternal *habitations*’\*<sup>2</sup>. Now who is the *mammon* of *unrighteousness*, except the *dragon* of the outer darkness? This is the word: he who will *understand* the *mystery* of one of the names of the *dragon* of the outer darkness, if he remains behind in the outer darkness or if he completes the *cycles*<sup>3</sup> of the *changes* and he says the name of the *dragon*, he will be saved, and will come forth from the darkness, and will be taken to the light of the *Treasury*. This is the word, my Lord.”

The *Saviour* answered again and said to Maria: “*Excellent*, thou *spiritual* and *pure* one. This is the interpretation of the word.”

**131.** Maria continued again and said: “My Lord, does the *dragon* of the outer darkness come into | this *world*, or does he not come?”

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\* cf. Lk. 16.9

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<sup>1</sup> (1-3) those souls are ... cleansed and ... purified and given mysteries ... and placed; Schmidt: they cleanse those souls and ... purify them and give them mysteries ... and ... place them.

<sup>2</sup> (12) into the eternal habitations; lit. into the tents for ever.

<sup>3</sup> (16, 17) if he completes the cycles; Till: if he is completed in the cycles.

ΕΠΕΙΚΟΣΜΟΣ ΧΕ ΜΕΧΕΙ'· ΛΧΟΥΩΣΜ̄ Ν̄ΒΙ ΠΣΩΤΗΡ ΠΕ-  
 ΧΛΑΧ Μ̄ΜΑΡΙΑ ΧΕ ΣΟΤΑΝ ΕΡΕ ΠΟΥΟΓΙΝ Μ̄ΠΡΗ Ν̄ΒΟΛ·  
 ΨΑΧΣΩΒ̄Σ Μ̄ΠΚΑΚΕ Μ̄ΠΕΔΡΑΚΩΝ· ΕΨΩΠΕ ΔΕ ΕΡΨΑΝ  
 ΠΡΗ Ρ̄-ΠΕΣΗΤ' Μ̄ΠΚΟΣΜΟΣ· ΨΑΡΕ ΠΚΑΚΕ Μ̄ΠΕΔΡΑΚΩΝ  
 5 ΣΩ Ν̄ΛΙΚΤ̄' Μ̄ΠΡΗ· ΛΥΩ ΨΑΡΕ ΠΝΙΧ Μ̄ΠΚΑΚΕ ΕΙ' ΕΣΟΥΝ  
 ΕΠΚΟΣΜΟΣ Μ̄ΠΕΣΜΟΤ' Ν̄ΟΥΚΑΠΝΟΣ Σ̄Ν ΤΕΥΨΗ· ΕΤΕ  
 ΠΑΙ ΠΕ ΕΡΨΑΝ ΠΡΗ ΣΩΚ' ΕΡΟΧ Ν̄ΝΕΧΑΚΤΙΝ· Μ̄ΝΨΩΜ  
 ΓΑΡ Μ̄ΠΚΟΣΜΟΣ ΕΤΩΟΥΝ ΣΑ ΠΚΑΚΕ Μ̄ΠΕΔΡΑΚΩΝ Σ̄Ν  
 ΤΕΧΑΛΛΗΘΙΑ Μ̄ΜΟΡΦΗ· ΕΜ̄ΜΟΝ ΨΑΧΒΩΛ ΕΒΟΛ Ν̄ΨΤΑΚΟ  
 10 ΣΙ ΟΥΣΟΠ·

ΝΑΙ Ν̄ΤΕΡΕΧΧΟΟΥ Ν̄ΒΙ ΠΣΩΤΗΡ· ΛΧΟΥΩΣ ΟΝ Ε-  
 ΤΟΟΤ̄Σ Ν̄ΒΙ ΜΑΡΙΑ ΠΕΧΛΑΧ Μ̄ΠΣΩΤΗΡ ΧΕ ΠΑΧΟΕΙΣ  
 ΕΤΙ ΨΩΠΕ Μ̄ΜΟΚ ΛΥΩ Μ̄ΠΡ̄ΣΩΠ ΕΡΟΙ· ΤΕΝΟΥ ΣΕ ΠΑ-  
 ΧΟΕΙΣ ΕΙΣ ΝΙΜ ΠΕΤΑΝΑΓΚΑΧΕ Μ̄ΠΡΩΜΕ ΣΕΩΣ ΨΑΝΤ̄'Ρ̄-  
 15 ΝΟΒΕ· ΛΧΟΥΩΣΜ̄' Ν̄ΒΙ ΠΣΩΤΗΡ ΠΕΧΛΑΧ Μ̄ΜΑΡΙΑ ΧΕ Ν̄- ΤΑ  
 ΑΡΧΩΝ Ν̄ΘΙΜΑΡΜΕΝΗ Ν̄ΤΟΟΥ ΝΕΤΑΝΑΓΚΑΧΕ Μ̄ΠΡΩΜΕ  
 ΣΕΩΣ ΨΑΝΤ̄'Ρ̄ΝΟΒΕ· ΛΧΟΥΩΣΜ̄ Ν̄ΒΙ ΜΑΡΙΑ ΠΕΧΛΑΧ Μ̄-  
 ΠΣΩΤΗΡ ΧΕ ΠΑΧΟΕΙΣ· ΜΗΤΙ ΡΩ ΨΑΡΕ Ν̄ΑΡΧΩΝ ΨΑΥΕΙ'  
 ΕΠΕΣΗΤ' ΕΠΚΟΣΜΟΣ Ν̄ΣΕΑΝΑΓΚΑΧΕ Μ̄ΠΡΩΜΕ ΣΕΩΣ  
 20 ΨΑΝΤ̄'Ρ̄ΝΟΒΕ· ΛΧΟΥΩΣΜ̄ Ν̄ΒΙ ΠΣΩΤΗΡ ΠΕΧΛΑΧ (Μ̄)ΜΑΡΙΑ  
 ΧΕ ΕΨΑΥΕΙ' ΑΝ Ν̄ΤΕΪΣΕ ΕΠΕΣΗΤ' ΕΠΚΟΣΜΟΣ· ΑΛΛΑ  
 ΕΨΑΡΕ Ν̄ΑΡΧΩΝ Ν̄ΘΙΜΑΡΜΕΝΗ· ΕΡΨΑΝ ΟΥΨΥΧΗ Ν̄-  
 ΑΡΧΑΙΟΝ ΕΙ' ΕΣΗΝΥ ΕΠΕΣΗΤ' ΕΒΟΛ ΣΙΤΟΟΤΟΥ ΨΑΡΕ  
 Ν̄ΑΡΧΩΝ Ν̄ΤΝΟΣ Ν̄ΣΙΜΑΡΜΕΝΗ ΕΤ̄ΜΜΑΥ ΠΑΙ ΕΤ̄Σ Ν̄-

15 Ὶ in upper left left-hand margin at beginning of quire.

20 MS ΜΑΡΙΑ; read Μ̄ΜΑΡΙΑ.

24 MS ΠΑΙ; read ΠΑΙ'.

The *Saviour* answered and said to Maria : “*When the light of the sun is outside (the world) it covers the darkness of the dragon. But when the sun is beneath the world, the darkness of the dragon remains as a veil of the sun. And the breath of the darkness enters into the world in the form of smoke at night, that is, when the sun draws to itself its rays. For the world is not able to bear the darkness of the dragon in its true form, else it would be dissolved and perish at the same time.*”

When the *Saviour* had said these things, Maria continued again, she said to the *Saviour* : “*My Lord, I still question thee and do not conceal from me. Now at this time, my Lord, who compels a man until he sins?*”

The *Saviour* answered and said to Maria : “*The archons of the Heimarmene are the ones who compel a man until he sins.*”

Maria answered and said to the *Saviour* : “*My Lord, do perhaps the archons come down to the world and compel a man until he sins?*”

The *Saviour* answered and said to Maria : “*They do not come in this manner down to the world, but the archons of the Heimarmene — when an ancient soul is about to come down by means of them — the archons of that great Heimarmene who are in the | places of the head of the aeons, which*

ΤΟΠΟΣ Ν̄ΤΚΕΦΑΛΗ Ν̄ΤΕ Ν̄ΛΙΩΝ ΕΤΕ ΠΤΟΠΟΣ ΕΤ̄ΜΜΑΥ  
 Ν̄ΤΟϢ ΠΕ ΕΨΑΥΜΟΥΤΕ ΕΡΟϢ ΧΕ ΠΤΟΠΟΣ Ν̄ΤΜ̄Ν̄ΤΕΡΟ  
 Μ̄ΠΑΔΔΑΜΑΣ· ΑΥΩ ΠΤΟΠΟΣ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕ ΕΤ-  
 Μ̄ΠΕΜΤΟ ΕΒΟΛ Ν̄ΤΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΟΪΝ· ΨΑΡΕ Ν̄ΑΡΧΩΝ  
 5 Μ̄ΠΤΟΪΠΟΣ Ν̄ΤΚΕΦΑΛΗ ΕΤ̄ΜΜΑΥ ΨΑϢϢ Ν̄ΤΕΨΥΧΗ Ν̄- ΤΑ<sup>b</sup>  
 ΑΡΧΑΙΟΝ Ν̄ΟΥΛΠΟΤ̄ Ν̄ΒΨΕ ΕΒΟΛ Ξ̄Μ ΠΕΣΠΕΡΜΑ Ν̄ΤΚΑ-  
 ΚΙΑ ΕΨΜΕΞ ΕΒΟΛ Ξ̄Ν ΕΠΙΘΥΜΙΑ ΝΙΜ' ΕΤΨΟΒΕ· ΑΥΩ Μ̄Ν  
 ΒΨΕ ΝΙΜ· ΑΥΩ Ξ̄Ν ΤΕΥΝΟΥ ΕΤΕΡΕ ΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ  
 ΝΑΣΩ Ξ̄Μ ΠΑΠΟΤ· ΨΑΣΡ̄ΠΩΒ̄Ψ Ν̄ΤΟΠΟΣ ΝΙΜ' Ν̄ΤΑΣΒΩΚ  
 10 ΕΡΟΟΥ· Μ̄Ν Ν̄ΚΟΛΑΣΙΣ ΤΗΡΟΥ Ν̄ΤΑΣΨΕ Ν̄ΞΗΤΟΥ· ΑΥΩ  
 ΨΑΡΕ ΠΑΠΟΤ Μ̄ΜΟΥΝ̄ΒΨΕ ΕΤ̄ΜΜΑΥ ΨΑϢΨΩΠΕ Ν̄-  
 ΣΩΜΑ ΠΒΟΛ Ν̄ΤΕΨΥΧΗ· ΑΥΩ ΨΑϢΨΩΠΕ ΕΨΕΙΝΕ Ν̄-  
 ΤΕΨΥΧΗ Ξ̄Ν ΣΜΟΤ ΝΙΜ' ΑΥΩ ΕΨΟΜΟΙΩΣΕ ΕΡΟΣ ΕΤΕ  
 ΠΑΪ ΠΕ ΕΨΑΥΜΟΥΤΕ ΕΡΟϢ ΧΕ ΠΑΝΤΙΜΙΜΟΝ Μ̄ΠΝΑ·  
 15 ΕΨΩΠΕ ΞΩΨ ΟΥΨΥΧΗ Ν̄ΒΡΡΕ ΤΕ ΨΑΥϢΙ ΕΒΟΛ Ξ̄Ν  
 ΤΨΩΤΕ Ν̄ΤΕ Ν̄ΑΡΧΩΝ· ΑΥΩ ΕΒΟΛ Ξ̄Ν Μ̄ΜΟΥΕΙΟΟΥΕ  
 Ν̄ΤΕ ΝΕΥΒΑΛ· Η̄ Μ̄ΜΟΝ Ν̄ΤΟϢ ΕΒΟΛ Ξ̄Μ ΠΝΙϢΕ Ν̄ΤΕ  
 ΤΕΥΤΑΠΡΟ ΞΑΠΛΞ ΞΑΠΛΩΣ ΕΨΩΠΕ ΟΥΕΒΟΛ Ξ̄Ν Β̄Β̄ΡΡΕ Τ̄Β  
 Μ̄ΨΥΧΗ· Η̄ ΟΥΕΒΟΛ Ξ̄Ν ΝΕΨΥΧΟΟΥΕ Ν̄ΤΕΪΜΙΝΕ ΤΕ  
 20 ΕΨΩΠΕ ΟΥΕΒΟΛ Ξ̄Ν ΤΨΩΤΕ ΤΕ· ΨΑΡΕ Π̄ΤΟΥ Ν̄ΝΟΣ  
 Ν̄ΑΡΧΩΝ Ν̄ΤΝΟΣ Ν̄ΞΙΜΑΡΜΕΝΗ· ΨΑΥϢΙ Ν̄ΤΨΩΤΕ Ν̄Ν-  
 ΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΤΕ ΝΕΥΔΙΩΝ Ν̄ΣΕΟΥΟΨΜΟΥ Μ̄Ν  
 ΝΕΥΕΡΗΥ ΞΙ ΟΥΣΟΠ Ν̄ΣΕΠΩΨ Μ̄ΜΟΥ Ν̄ΣΕΛΛΑϢ Μ̄ΨΥΧΗ·  
 Η̄ Μ̄ΜΟΝ Ν̄ΤΟϢ ΕΨΩΠΕ ΟΥΣΟΡ̄Μ ΤΕ Ν̄ΤΕ ΠΣΩΤΨ Μ̄-  
 25 ΠΟΥΟΕΙΝ ΨΑΡΕ ΜΕΛΧΙΣΣΔΕΚ' ϢΙΤΨ Ν̄ΤΕ Ν̄ΑΡΧΩΝ ΨΑΡΕ

5 MS ψαϢϢ: read ψαϢϢ.

15 MS τε ψαϢϢι; read τε εψαϢϢι.

is that *place* which is called the *place* of the kingdom of Adamas and that *place* which is in the presence of the *Virgin* of the Light, the *archons* of that *place* of the *head* give to the *ancient soul* a cup of forgetfulness; from the *seed* of *evil*, filled with all the various *desires* and with all forgetfulness. And immediately when that *soul* will drink from the cup, it forgets all the *places* to which it has gone, and all the *punishments* into which it has gone. And that cup of water of forgetfulness becomes a *body* outside the *soul*, and it becomes like to the *soul* in every form, and it *resembles* it and this is what is called the *spirit counterpart*. If, on the other hand, it is a new *soul* (which) they take<sup>1</sup> from the sweat of the *archons*, and from the tears of their eyes, or else from the breath of their mouths — *in a word*, if it is one from among new *souls* or one from *souls* of this kind, if it is from the sweat — then the five great *archons* of the great *Heimarmene* take the sweat of all the *archons* of their *aeons*, and they knead <it><sup>2</sup> together with one another and they divide it and make a *soul* of it; or else, if it is dregs of what is purified of the light, Melchisedek takes it<sup>3</sup> from the *archons*. | The five great *archons* of the great *Heimarmene*

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<sup>1</sup> (15) they take; lit. they are wont to take.

<sup>2</sup> (22) <it>; lit. them (also 334.8, 12, 15).

<sup>3</sup> (25) it; i.e. the dregs; cf. 334.11.

π̄τ̄οϋ̄ ἡ̄νο̄ο̄ ἡ̄αρχων̄ ἡ̄τε̄ τ̄νο̄ο̄ ἡ̄ζιμαρμενη̄ ω̄αυ-  
 οϋω̄ω̄μ̄ ἡ̄π̄σορ̄μ̄ 21 ἡ̄γε̄ρηϋ̄ ἡ̄σ̄μεριζε̄ ἡ̄μο̄ο̄ ἡ̄-  
 σε̄αλλ̄ ἡ̄ψ̄γχῑ ψ̄γχῑ· χ̄ε̄κ̄ᾱς̄ ε̄ρε̄ πο̄ῡᾱ πο̄ῡᾱ ἡ̄ἡ̄-  
 αρχων̄ ἡ̄τε̄ ἡ̄λιων̄ ε̄ρε̄ πο̄ῡᾱ πο̄ῡᾱ ἡ̄μο̄ο̄ῡ κ̄ω  
 5 ἡ̄π̄ε̄με̄ρο̄ο̄ ἡ̄τε̄ ψ̄γχῑ· ε̄τ̄βε̄ πᾱῑ ο̄ῡν̄ ε̄ϋ̄οϋω̄ω̄μ̄  
 ἡ̄μο̄ο̄ῡ 21 ἡ̄γε̄ρηϋ̄· χ̄ε̄ ε̄ϋ̄ε̄χῑ τ̄η̄ροϋ̄ ε̄βο̄λ̄ ἡ̄τε̄ ψ̄-  
 γ̄γχῑ· λ̄ϋω̄<sup>†</sup> ω̄ᾱρε̄ π̄τ̄οϋ̄ ἡ̄νο̄ο̄ ἡ̄αρχων̄ ε̄ϋ̄ω̄αν- [TR<sup>b</sup>]  
 με̄ριζε̄ ἡ̄μο̄ο̄ῡ ἡ̄σε̄αλλ̄ ἡ̄ψ̄γχῑ ε̄ϋ̄ε̄ῑνε̄ ἡ̄μο̄ο̄ῡ ε̄βο̄λ̄  
 ἡ̄τε̄ τ̄χ̄ω̄τε̄ ἡ̄ἡ̄αρχων̄· ε̄ω̄ω̄πε̄ δ̄ε̄ ο̄ϋ̄ε̄βο̄λ̄ ἡ̄π̄σορ̄μ̄  
 10 π̄ε̄ ἡ̄π̄σο̄ω̄τ̄χ̄ ἡ̄πο̄ϋ̄ο̄ε̄ῑν̄· ω̄ᾱρε̄ με̄λ̄χῑσε̄χε̄κ̄' π̄νο̄ο̄  
 ἡ̄παρ̄αλλ̄η̄μ̄π̄τη̄ς̄ ἡ̄πο̄ϋ̄ο̄ε̄ῑν̄ χ̄ῑτ̄ς̄ ἡ̄τε̄ ἡ̄αρχων̄ ἡ̄ ἡ̄μ̄ον̄  
 ἡ̄το̄ο̄ ε̄ω̄ω̄πε̄ ἡ̄ε̄νε̄βο̄λ̄ ἡ̄ε̄ ἡ̄μο̄ο̄ϋ̄ε̄ιο̄ο̄ϋ̄ε̄ ἡ̄τε̄ ἡ̄ε̄ϋ̄-  
 βᾱλ̄· ἡ̄ ε̄βο̄λ̄ ἡ̄π̄νῑχε̄ ἡ̄τε̄ϋ̄τᾱπ̄ρο̄ ἡ̄ᾱπᾱξ̄ ἡ̄ᾱπ̄λω̄ς̄  
 ε̄βο̄λ̄ ἡ̄τε̄ ἡ̄ε̄ψ̄γ̄χο̄ο̄ϋ̄ε̄ ἡ̄τε̄ἡ̄μῑνε̄· ε̄ρ̄ω̄αν̄ π̄τ̄οϋ̄ ἡ̄-  
 15 αρχων̄ ε̄ϋ̄ω̄αν̄με̄ριζε̄ ἡ̄μο̄ο̄ῡ ἡ̄σε̄αλλ̄ ἡ̄ψ̄γχῑ ψ̄γχῑ·  
 ἡ̄ ἡ̄μ̄ον̄ ἡ̄το̄ο̄ ο̄ϋ̄ψ̄γχῑ ἡ̄αρχ̄αῑον̄ τε̄ ω̄ᾱρε̄ παρ̄χων̄  
 ἡ̄ω̄ω̄χ̄ πᾱῑ ε̄τ̄ω̄ο̄ο̄π̄ ἡ̄τε̄ ἡ̄κε̄φᾱλλη̄ ἡ̄τε̄ ἡ̄λιων̄· ω̄ᾱϋ̄-  
 οϋω̄ω̄μ̄ ἡ̄πᾱπο̄τ̄ ἡ̄τε̄β̄ω̄ε̄ ἡ̄τε̄ π̄ε̄σ̄πε̄ρ̄μᾱ ἡ̄τε̄κᾱκ̄ιᾱ·  
 ω̄ᾱϋ̄οϋω̄με̄χ̄ ἡ̄π̄ το̄ϋ̄ε̄ῑ' το̄ϋ̄ε̄ῑ' ἡ̄νε̄ψ̄γ̄χο̄ο̄ϋ̄ε̄ ἡ̄-  
 20 β̄ρ̄ρε̄ ἡ̄π̄ε̄ϋ̄ο̄ε̄ῑω̄ ε̄τ̄χ̄ω̄ο̄ο̄π̄' ἡ̄π̄το̄πο̄ο̄ ἡ̄τε̄κε̄φᾱλλη̄· π̄τ̄  
 λ̄ϋω̄ ω̄ᾱρε̄ πᾱπο̄τ̄ ἡ̄τε̄β̄ω̄ε̄ ε̄τ̄μ̄μᾱϋ̄· ω̄ᾱϋ̄ω̄ω̄πε̄ ἡ̄-  
 αν̄τῑμῑμον̄ ἡ̄π̄π̄ᾱ ἡ̄τε̄ψ̄γχῑ ε̄τ̄μ̄μᾱϋ̄· λ̄ϋω̄ ω̄ᾱϋ̄ω̄  
 π̄βο̄λ̄ ἡ̄τε̄ψ̄γχῑ ε̄χο̄ ἡ̄ε̄ν̄δ̄ϋ̄μᾱ ε̄ρο̄ο̄· ε̄ϋ̄ε̄ῑνε̄ ἡ̄μο̄ο̄  
 ἡ̄μῑνε̄ ἡ̄π̄ ε̄χο̄ ἡ̄κο̄ε̄ῑς̄ ἡ̄ε̄ν̄δ̄ϋ̄μᾱ π̄ε̄σ̄βο̄λ̄· λ̄ϋω̄ ω̄ᾱρε̄  
 25 π̄τ̄οϋ̄ ἡ̄νο̄ο̄ ἡ̄αρχων̄ ἡ̄τ̄νο̄ο̄ ἡ̄ζιμαρμενη̄ ἡ̄τε̄ ἡ̄λιων̄·  
 λ̄ϋω̄ ἡ̄π̄ παρ̄χων̄ ἡ̄π̄δ̄ῑσκο̄ο̄ ἡ̄π̄ρη̄· ἡ̄π̄ παρ̄χων̄ ἡ̄-

2 ἡ̄γε̄ρηϋ̄; better ἡ̄γε̄ρηϋ̄.



knead the dregs together, they *divide* it and they make various *souls* from it <sup>1</sup>, so that each one of the *archons* of the *aeons*, each one of them places his *part* in the *soul*. Because of this *now*, they knead <sup>2</sup> <it> <sup>3</sup> together, so that they all take (part in) <sup>4</sup> the *soul*. And the five great *archons*, when they *divide* <it> and make <it> into a *soul*, they bring <it> from the sweat of the *archons*.

But if it (the soul) is from the dregs of what is purified of the light, Melchisedek, the great *paralempetes* of the light, takes it (the dregs) from the *archons*, or else, if <it> is from the tears of their eyes or from the breath of their mouth, in a word from *souls* of this kind, when the five *archons* *divide* <it> and make various *souls*; or on the other hand, if it is an *ancient soul*, the *archon* himself who is in the *heads* of the *aeons* mixes the cup of forgetfulness of the *seed of evil* <sup>5</sup>, and he kneads it with each one of the new *souls* at the time when he is in the *place* of the *head*. And that cup of forgetfulness becomes a *spirit counterpart* for that *soul*. And it remains outside the *soul* as a *garment* for it, resembling it in every way as a sheathing *garment* outside it. And the five great *archons* of the great *Heimarmene* of the *aeons* and the *archon* of the *disc* of the sun and the *archon* of |

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<sup>1</sup> (3) make various souls from it; Schmidt: make it into various souls; Till: make every single soul from it.

<sup>2</sup> (5, 19) knead; Schmidt: mix.

<sup>3</sup> (6, 8) <it>; lit. them.

<sup>4</sup> (6) take (part in); lit. take from.

<sup>5</sup> (18) of the seed of evil; Schmidt: with the seed of evil.

ΠΑΙΣΚΟΣ ΜΠΡΟΣ· ΨΑΥΝΙϷΕ ΕΖΟΥΝ ΕΤΜΗΤΕ ΝΤΕΨΥΧΗ  
 ΕΤΜΜΑΥ· ΑΥΩ ΝϷΕΙ' ΕΒΟΛ ΝΖΗΤϷ ΝΒΙ ΟΥΜΕΡΟΣ ΕΒΟΛ  
 ΖΝ ΤΑΒΟΜ ΠΑΙ ΝΤΑ ΠΖΑΕ ΜΠΑΡΑΣΤΑΤΗΣ ΝΟΧϷ ΕΖΟΥΝ  
 ΕΠΚΕΡΑΣΜΟΣ· ΑΥΩ ΨΑΡΕ ΠΜΕΡΟΣ ΝΤϷΟΜ ΕΤΜΜΑΥ  
 5 ΨΑϷϷΩ ΖΙΖΟΥΝ ΝΤΕΨΥΧΗ<sup>1</sup> ΕϷΒΗΛ' ΕΒΟΛ' ΕϷΨΟΟΠ' ΖΙΧΝ  
 ΤΕϷΕΖΟΥϷΙΑ ΜΜΙΝ ΜΜΟϷ· ΠΡΟΣ ΤΟΙΚΟΝΟΜΙΑ ΕΝΤΑΥ-  
 ΚΛΑϷ ΝΖΗΤϷ ΕΤΡΕϷ†-ΛΙϷΘΗϷΙϷ ΝΤΕΨΥΧΗ· ΧΕΚΑΣ ΕϷΕ- ΤΓ<sup>b</sup>  
 ΨΙΝϷ ΝϷΑ ΝΕΖΒΗϷΕ ΜΠΟΥΟΕΙΝ ΜΠΧΙϷΕ ΝΟΥΟΕΙΨ ΝΙΜ·  
 ΑΥΩ ΨΑΡΕ ΤϷΟΜ ΕΤΜΜΑΥ ΨΑϷΖΟΜΟΙΩϷΕ ΕΤΜΙΝΕ Ν-  
 10 ΤΕΨΥΧΗ ΖΝ ϷΜΟΤ ΝΙΜ' ΑΥΩ ΕϷΕΙΝΕ ΜΜΟΣ· ΜΕϷΕΨϷ-  
 ΠΒΟΛ ΝΤΕΨΥΧΗ· ΑΛΛΑ ΨΑϷϷΩ ΠΕϷΖΟΥΝ· ΚΑΤΑ ΘΕ  
 ΕΝΤΑΙΖΩΝ ΝΑΣ ΧΙΝ ΝΨΟΡΠ ΕΙΝΑΝΟΧϷ ΕΖΟΥΝ ΕΠΨΟΡΠ  
 ΝΤΨΨ ΝΤΑΙΖΩΝ ΝΑΣ ΕΤΡΕϷϷΩ ΠΒΟΛ ΝΝΕΨΥΧΟΟΥϷ·  
 ΠΡΟΣ ΤΟΙΚΟΝΟΜΙΑ ΜΨΟΡΠ ΜΜϷϷΤΗΡΙΟΝ· ΖϷϷΤΕ  
 15 ΝΕΨΨΑΧΕ ΤΗΡΟΥ †ΝΑΧΟΟΥ ΕΡΩΤΝ ΖΜ ΠϷΩΡ ΕΒΟΛ'  
 (ΜΠΤΗΡϷ) ΕΤΒΕ ΤϷΟΜ' ΑΥΩ ΕΤΒΕ ΤΚΕΨΥΧΗ ΧΕ ΕΥΡ-  
 ΖΩΒ ΕΡΟΟΥ ΝΑΨ ΝΤΥΠΟΣ· Η ΝΙΜ ΝΤΟϷ ΝΑΡΧΩΝ ΠΕΤ-  
 ΡΖΩΒ ΕΡΟΣ· Η ΟΥ ΤΕ ΤΜΙΝΕ ΤΜΙΝΕ ΝΤΕΨΥΧΗ· ΖϷϷΤΕ  
 †ΝΑΧΟΟΥ ΕΡΩΤΝ ΖΜ ΠϷΩΡ ΕΒΟΛ ΜΠΤΗΡϷ· ΧΕ ΟΥΝ-  
 20 ΟΥΗΡ ΡΖΩΒ ΕΤΕΨΥΧΗ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΜΠΡΑΝ  
 ΝΝΕΤΡΖΩΒ ΤΗΡΟΥ ΕΨΨΥΧΗ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ [ΤΔ]  
 ΜΠΤΥΠΟΣ ΝΤΑΥΤΑΜΙΟ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΤΚΕ-  
 ΜΟΙΡΑ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΜΠΡΑΝ ΝΤΕΨΥΧΗ ΕΜ-  
 ΠΑΤϷϷΩΤϷ ΕΒΟΛ· ΑΥΩ ΠΕϷΡΑΝ ΟΝ ΕΥΨΑΝϷΟΤϷ  
 25 ΝϷΡΖΙΛΙΚΡΙΝΕϷ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΜΠΡΑΝ ΜΠΑΝΤΙ-

2 MS ΝΖΗΤϷ; read ΝΖΗΤΟΥ.

16 MS ΜΠΤΗΡϷ omitted.

24 MS originally ΕΥΨΑΝϷΟΤϷ; c added.

the *disc* of the moon breathe into the midst of that *soul*. And a *part* of my power, which the last *helper* cast into the *mixture*, comes forth from them <sup>1</sup>. And that *part* of the power remains within the *soul*, released and existing upon its own *authority for the sake of* the *organisation* in which it was placed to give *perception* to the *soul*, so that it should seek after the things of the light of the height at all times. And that power *resembles* the form of the *soul* in every way, and it is like to it. It is not able to exist outside the *soul*, *but* it remains within it *according to* the manner in which I commanded it from the beginning. When I was about to cast it into the first ordinance, I commanded it to remain outside the *souls for the sake of* the *organisation* of the First *Mystery*. *Therefore* I will speak all these words to you at the distribution < of the All > concerning the power and also concerning the *soul*, in which *type* it is acted upon; *or* rather, which are the *archons* which act upon it; *or* what is each different form of the *soul*. *Therefore* I will speak to you at the distribution of the All of how many act upon the *soul*. And I will say to you the name of all those which act upon the *soul*. And I will say to you the *type* in which the *spirit counterpart* and the *destiny* were made. And I will say to you the name of the *soul* before it is purified, and its name also after it is cleansed and made *pure*. And I will say to you the name of the | *spirit counterpart*. And I will say

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<sup>1</sup> (2) from them; MS : from it.

MIMON M̄P̄N̄A · AΓW †NAXW EPW̄T̄N M̄PRAN N̄TMOIPA ·  
 AΓW †NAXW EPW̄T̄N M̄PRAN N̄M̄M̄P̄P̄E T̄HPY · NAĪ E-  
 WAP̄E N̄APXWN MOYP̄ M̄P̄ANTIMIMON M̄P̄N̄A<sup>1</sup> N̄ZHTOY  
 EZOYN ET̄EΨYXH · AΓW †NAXW EPW̄T̄N M̄PRAN N̄N-  
 5 ΔEKANOC T̄HPY NAĪ EΨAYP̄ZWB ET̄EΨYXH ZPAĪ Z̄N  
 N̄CWM̄A N̄TEΨYXH Z̄N PKOCMOC AΓW †NAXW EPW̄T̄N  
 XE EP̄ZWB EN̄EΨYXOOC N̄AW N̄ZE · AΓW †NAXW  
 EPW̄T̄N M̄PTYPOC N̄TOYEI' TOYEI' N̄NEΨYXH · AΓW  
 †NAXW EPW̄T̄N M̄PTYPOC<sup>2</sup> N̄NEΨYXOOC N̄P̄P̄WM̄E M̄N [T̄A.<sup>b</sup>]  
 10 NAN̄ZAAATE · M̄N NAN̄GONP̄ION · M̄N N̄XAT̄CE · AΓW  
 †NAXW EPW̄T̄N M̄PTYPOC N̄NEΨYXOOC T̄HPY M̄N  
 NAN̄APXWN T̄HPY ET̄TAYO M̄MOOY EPKOCMOC XE  
 ET̄ET̄NEΨW̄NE ET̄ĒT̄N̄XHK EBOL' Z̄N COOYN NIM · NAĪ  
 T̄HPY †NAXOOC EPW̄T̄N ZPAĪ Z̄N PCWP̄ EBOL M̄PTHP̄C ·  
 15 AΓW M̄N̄N̄CA NAĪ T̄HPY †NAXW EPW̄T̄N XE ET̄BE OY  
 ZW̄W̄C A NAĪ T̄HPY W̄W̄NE · CWT̄M̄ OYN N̄TAWAXE  
 N̄MMHT̄N ET̄BE TEΨYXH KATA ΘE ENT̄AIXOC XE E-  
 WAP̄E P̄†OY N̄NOC N̄APXWN N̄TNOE N̄ZIMAP̄MENH N̄TE  
 N̄AIWN · AΓW M̄N N̄APXWN M̄PADICKOC M̄PH · M̄N N̄AP-  
 20 XWN M̄PADICKOC M̄POOZ · W̄AYNICE EZOYN EZ̄N TE-  
 ΨYXH ET̄MMAY · AΓW N̄CEI' EBOL<sup>3</sup> N̄ZHTOY N̄CI OY-  
 T̄E  
 M̄EPOC EBOL Z̄N T̄ABOM KATA ΘE N̄T̄AIOYW EIXW  
 M̄MOC EPW̄T̄N · AΓW WAP̄E P̄M̄EPOC N̄T̄BOM ET̄MMAY  
 W̄AYC̄W Z̄IZOYN N̄TEΨYXH XE ECEW̄AZEPAT̄C N̄CI TE-

6 MS ET̄Z̄N; ET̄ expunged; read Z̄N.

12 MS ET̄TAYO; Schmidt: read ET̄AYO.

22 MS originally OYMEPOC N̄Z̄N; EBOL added in margin, and T̄ crossed out.

to you the name of the *destiny*. And I will say to you the name of all the bonds with which the *archons* bind the *spirit counterpart* within the *soul*. And I will say to you the name of all the *decans* which act upon the *soul* in the *bodies* of the *soul* in the *world*, and I will say to you in what manner the *souls* are acted upon. And I will say to you the *type* of each one of the *souls*. And I will say to you the *type* of the *souls* of men, and those of birds, and those of *beasts*, and (those of) *reptiles*. And I will say to you the *type* of all the *souls* and all those of the *archons* that send them<sup>1</sup> into the *world*, so that you will be completed in all knowledge. All these things I will say to you in the distribution of the All. And after all these things I will say to you for what reason all these things have happened.

Hear *now* and I will speak to you concerning the *soul*: as I have said, the five great *archons* of the great *Heimarmene* of the *aeons*, and the *archons* of the *disc* of the sun, and the *archons* of the *disc* of the moon breathe into that *soul*. And there comes forth from them a *part* of my power, as I have already said to you. And that *part* of the power remains within the *soul*, so that the *soul* is able to stand. |

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<sup>1</sup> (12) those of the archons that send them; Schmidt's emendation of the Coptic is doubtful.

ψΥΧΗ· ΛΥΩ ΨΑΥΚΩ<sup>1</sup> ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΠΒΟΛ Ν-  
 ΤΕΨΥΧΗ ΕΥΡΟΕΙΣ ΕΡΟΣ ΛΥΩ ΕΥΤΟ ΕΡΟΣ· ΛΥΩ ΨΑΡΕ  
 ΝΑΡΧΩΝ ΜΟΡΨ ΕΞΟΥΝ ΕΤΕΨΥΧΗ ΖΡΑΪ ΖΝ ΝΕΥΣΦΡΑΓΙΣ  
 ΜΝ ΝΕΥΜΡΡΕ· ΛΥΩ ΨΑΥΣΦΡΑΓΙΖΕ ΜΜΟΨ ΕΞΟΥΝ ΕΡΟΣ  
 5 ΧΕ ΕΥΕΛΑΝΑΓΚΑΖΕ ΜΜΟΣ ΝΟΥΟΕΙΩ ΝΙΜ ΧΕ ΕΥΕΕΙΡΕ  
 ΝΝΕΥΠΑΘΟΣ ΜΝ ΝΕΥΑΝΟΜΙΑ ΤΗΡΟΥ ΕΤΜΗΝ ΕΒΟΛ ΧΕ-  
 ΚΑΣ ΕΣΕΡΖΜΖΛΛ ΝΑΥ ΝΟΥΟΕΙΩ ΝΙΜ· ΛΥΩ ΝΣΕΩ ΖΑ  
 ΤΕΥΖΥΠΟΤΑΓΗ ΝΟΥΟΕΙΩ ΝΙΜ ΖΡΑΪ ΖΝ ΜΜΕΤΑΒΟΛΗ ΝΤΕ  
 ΠΣΩΜΑ· ΛΥΩ ΨΑΥΣΦΡΑΓΙΖΕ ΜΜΟΨ ΕΞΟΥΝ ΕΡΟΣ Ε-  
 10 ΤΡΕΣΩΨΠΕ ΖΝ ΝΟΒΕ ΝΙΜ· ΜΝ ΕΠΙΘΥΜΙΑ ΝΙΜ ΝΤΕ  
 ΠΚΟΣΜΟΣ· ΕΤΒΕ ΠΑΪ ΟΥΝ ΝΤΕΪΜΙΝΕ ΝΤΑΪΕΙΝΕ ΝΜ- ΤΕ<sup>b</sup>  
 ΜΥΣΤΗΡΙΟΝ ΕΠΚΟΣΜΟΣ ΝΑΪ ΕΨΑΥΒΩΛ ΕΒΟΛ' ΝΜΡΡΕ  
 ΤΗΡΟΥ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΛΥΩ ΜΝ ΝΕΣΦΡΑΓΙΣ ΤΗ-  
 ΡΟΥ ΝΑΪ ΕΤΜΗΡ ΕΞΟΥΝ ΕΤΕΨΥΧΗ ΝΑΪ ΕΨΑΥΕΙΡΕ ΝΤΕ-  
 15 ΨΥΧΗ ΝΕΛΕΥΘΕΡΟΣ· ΛΥΩ ΨΑΥΣΩΤΕ ΜΜΟΣ ΝΤΟΟ-  
 ΤΟΥ ΝΝΕΣΕΙΟΤΕ ΠΑΡΧΩΝ· ΛΥΩ ΨΑΥΛΑΣ ΝΖΙΛΙΚΡΙΝΕΣ  
 ΝΟΥΟΕΙΝ· ΝΣΕΧΙΤΣ ΕΖΡΑΪ ΕΤΜΝΤΕΡΟ ΜΠΕΣΕΙΩΤ' ΠΙ-  
 ΨΟΡΠ ΝΕΙ' ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΨΑΕΝΕΣ· ΕΤΒΕ ΠΑΪ  
 ΣΕ ΟΥΝ ΛΙΧΟΟΣ ΕΡΩΤΝ ΜΠΠΟΥΟΪΩ ΧΕ ΠΕΤΕ ΝΨ-  
 20 ΝΑΚΑ-ΕΙΩΤ' ΑΝ ΖΙ ΜΑΛΥ ΝΣΩΨ ΝΨΕΙ' ΝΨΟΥΛΖΨ ΝΣΩΪ  
 ΠΑΪ ΝΨΜΠΨΑ ΜΜΟΪ ΑΝ· ΝΤΑΪΧΟΟΣ ΟΥΝ ΜΠΕΥΟΕΙΩ  
 ΕΤΜΜΑΥ ΧΕ ΕΤΕΤΝΕΚΩ ΝΣΩΤΝ ΝΝΕΤΝΕΙΟΤΕ ΝΑΡ-  
 ΧΩΝ· ΤΑΡΤΗΥΤΝ ΝΨΗΡΕ ΜΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ Ν-  
 ΨΑΕΝΕΣ·

5 MS ΕΥΕΕΙΡΕ; read ΕΣΕΕΙΡΕ.

6 MS ΕΤΜΗΝ; read ΕΥΜΗΝ.

7 MS ΝΣΕΩ; read ΝΣΩ.

And they place the *spirit counterpart* outside the *soul* to watch over it, and it is allotted to it. And the *archons* bind it to the *soul* with their *seals* and their bonds. And they *seal* it to it, so that it *compels* it at all times to enact their *passions* and all their *iniquities* continually <sup>1</sup>, so that it serves them at all times, and it remains in *submission* to them at all times in the *changes* of the *body*. And they *seal* it (the *spirit counterpart*) to it (the *soul*), so that it is in all sins and all *desires* of the *world*. For this reason *now* I have brought into the *world* in this manner the *mysteries* which release all the bonds of the *spirit counterpart* and all the *seals* which are bound to the *soul* — these which make the *soul free* and save it from the hands of its fathers, the *archons*. And they make it *pure light*, and they take it forth to the kingdom of its father, the first to appear, the First *Mystery*, for ever. *Now* concerning this I have said to you once: ‘He who does not leave father and mother and come and follow me is not worthy of me’\*. *Now* I said at that time: ‘You should leave your fathers, the *archons*, so that I make you sons of the First *Mystery* for ever.’” |

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\* cf. Mt. 10.37; Lk. 14.26

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<sup>1</sup> (6) to enact their passions and all their iniquities continually; lit. to enact all their continual passions and iniquities.

ΝΑΪ ΔΕ ΝΤΕΡΕΧΧΟΟΥ Ν̄ΒΙ ΠCΩΤΗΡ ΛCΘ̄C̄ ΕΒΟΛ  
 Ν̄ΒΙ CΑΛΩΜΗ ΠΕΧΛΑC ΧΕ ΠΑΧΟΓΙC ΕΩΧΕ ΝΕΝΓΙΟΤΕ  
 ΝΕ ΝΑΡΧΩΝ Ε̄ΙΕ ΠΩC CΗ2 2̄Μ ΠΝΟΜΟC Μ̄ΜΩΨ̄CΗC ΧΕ [Τ̄Ε̄]  
 ΠΕΤΝΑΚΩ Ν̄CΩ4 Μ̄ΠΕCΓΙΩΤ Μ̄Ν ΤΕCΜΑΛΥ 2̄Ν ΟΥΜΟΥ  
 5 ΜΑΡΕCΜΟΥ· Ε̄ΙΕ ΟΥΚΟΥΝ Ν̄ΤΑ ΠΝΟΜΟC ΩΑΧΕ ΑΝ 2Α-  
 ΡΟΥ· ΝΑΪ ΔΕ ΝΤΕΡΕCΧΟΟΥ Ν̄ΒΙ CΑΛΩΜΗ· Α ΤCΟΜ Μ̄-  
 ΠΟΥΟΓΙΝ ΕΤ2̄Ν ΜΑΡΙΑ ΤΜΑΓΔΑΛΗΝΗ· ΛCΒ̄Ρ̄Β̄Ρ̄ 2ΡΑΪ Ν̄-  
 2ΗΤC ΠΕΧΛΑC Μ̄ΠCΩΤΗΡ ΧΕ ΠΑΧΟΓΙC ΚΕΛΕΥΕ ΝΑΪ ΤΑ-  
 ΩΑΧΕ Μ̄Ν ΤΑCΩΝΕ CΑΛΩΜΗ ΤΑΧΩ ΕΡΟC Μ̄ΠΒΩΛ ΕΒΟΛ  
 10 Μ̄ΠΩΑΧΕ Ν̄ΤΑCΧΟΟΥ· ΛCΩΩΠΕ 6Ε ΝΤΕΡΕ ΠCΩΤΗΡ  
 CΩΤ̄Μ̄ ΕΝΕΪΩΑΧΕ ΕCΧΩ Μ̄ΜΟΟΥ Ν̄ΒΙ ΜΑΡΙΑ· ΑCΜΑΚΑ-  
 ΡΙΖΕ Μ̄ΜΟC ΕΜΑΩΟ ΕΜΑΩΟ· ΑCΟΥΩ2̄Μ Ν̄ΒΙ ΠCΩΤΗΡ  
 ΠΕΧΛΑC Μ̄ΜΑΡΙΑ ΧΕ †ΚΕΛΕΥΕ ΝΕ ΜΑΡΙΑ ΕΤΡΕΧΩ Μ̄-  
 ΠΒΩΛ ΕΒΟΛ Μ̄ΠΩΑΧΕ Ν̄ΤΑCΧΟΟΥ Ν̄ΒΙ CΑΛΩΜΗ· ΝΑΪ  
 15 ΔΕ ΝΤΕΡΕΧΧΟΟΥ Ν̄ΒΙ ΠCΩΤΗΡ· Α ΜΑΡΙΑ CΘ̄C̄ Ε2ΟΥΝ  
 2̄Ν CΑΛΩΜΗ ΛCΑCΠΑΖΕ Μ̄ΜΟC ΠΕΧΛΑC ΧΕ ΤΑCΩΝΕ CΑ-  
 ΛΩΜΗ· ΕΤΒΕ ΠΩΑΧΕ\* Ν̄ΤΑΧΟΟΥ ΧΕ CΗ2 2̄Μ ΠΝΟΜΟC [Τ̄Ε̄<sup>b</sup>]  
 Μ̄ΜΩΨ̄CΗC ΧΕ ΠΕΤΝΑΚΩ Ν̄CΩ4 Μ̄ΠΕCΓΙΩΤ Μ̄Ν ΤΕC-  
 ΜΑΛΥ 2̄Ν ΟΥΜΟΥ ΜΑΡΕCΜΟΥ· ΤΕΝΟΥ 6Ε ΟΥΝ ΤΑ-  
 20 CΩΝΕ CΑΛΩΜΗ· Ν̄ΤΑ ΠΝΟΜΟC ΑΝ ΧΕ-ΠΑΪ ΕΤΒΕ ΤΕ-  
 ΨΥΧΗ ΟΥΤΕ ΕΤΒΕ ΠCΩΜΑ ΟΥΤΕ ΕΤΒΕ ΠΑΝΤΙΜΙΜΟΝ  
 Μ̄ΠΝΑ· ΧΕ ΝΑΪ ΓΑΡ ΤΗΡΟΥ Ν̄ΩΗΡΕ ΝΕ Ν̄ΤΕ ΝΑΡΧΩΝ·  
 ΑΥΩ 2ΕΝΕΒΟΛ Ν̄2ΗΤΟΥ ΝΕ· ΑΛΛΑ Ν̄ΤΑ ΠΝΟΜΟC ΧΕ-  
 ΠΑΪ ΕΤΒΕ ΤCΟΜ Ν̄ΤΑCΕΙ' ΕΒΟΛ 2̄Μ ΠCΩΤΗΡ ΤΑΪ ΕΤΟ

3 MS C112; read C112.



132. When *however* the *Saviour* had said these things, Salome sprang up. She said : “My Lord, if our fathers are the *archons*, *how* is it that it is written in the *Law* of Moses : ‘He who shall leave his father and his mother shall die the death?’ Did the *Law not therefore* speak of it?”

*But* when Salome had said these things, the power of light within Maria Magdalene welled up. She said to the *Saviour* : “My Lord, *command* me, that I speak with my sister Salome, so that I tell her the interpretation of the word of which she has spoken.”

Now it happened when the *Saviour* heard these words which Maria said, he *blessed* her exceedingly. The *Saviour* answered and said to Maria : “I *command* thee, Maria, to say the interpretation of the word which Salome has spoken.”

*But* when the *Saviour* had said these things, Maria sprang towards Salome, she *embraced* her and said : “My sister Salome, concerning the word which thou hast spoken, it is written in the *Law* of Moses : ‘He who shall leave his father and his mother shall die the death’\*. *Now* at this time, my sister Salome, the *Law* has not said this concerning the *soul*, *nor* concerning the *body*, *nor* concerning the *spirit counterpart*, *for* all these are sons of the *archons* and come from them, *but* the *Law* has said this concerning the power which came forth from the *Saviour*, which is | the man of

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\* cf. Ex. 21.17; Mt. 15.4; Mk. 7.10

ἡ̅ρ̅μ̅νο̅υ̅ο̅ε̅ι̅ν̅ π̅ε̅ν̅ζ̅ο̅υ̅ν̅ ἡ̅π̅ο̅ο̅υ̅· ἡ̅τ̅α̅ π̅ν̅ο̅μ̅ο̅ς̅ ο̅ν̅  
 χ̅ο̅ο̅ς̅ χ̅ε̅ ο̅υ̅ο̅ν̅ ἡ̅ν̅ι̅μ̅ ε̅τ̅η̅λ̅α̅δ̅ω̅ π̅β̅ο̅λ̅ ἡ̅π̅σ̅ω̅τ̅η̅ρ̅ ἡ̅μ̅ν̅  
 ἡ̅ε̅χ̅μ̅υ̅σ̅τ̅η̅ρ̅ι̅ο̅ν̅ ἡ̅ε̅χ̅ε̅ι̅ο̅τ̅ε̅ τ̅η̅ρ̅ο̅υ̅· ο̅υ̅μ̅ο̅ν̅ο̅ν̅ χ̅ε̅ ἡ̅ν̅  
 ο̅υ̅μ̅ο̅υ̅ ἡ̅ν̅α̅μ̅ο̅υ̅· ἁ̅λ̅λ̅α̅ ἡ̅ν̅ ο̅υ̅τ̅α̅κ̅ο̅ ἡ̅ν̅α̅τ̅α̅κ̅ο̅· ἡ̅λ̅ι̅  
 5 ὅ̅ε̅ ἡ̅τ̅ε̅ρ̅ε̅ς̅χ̅ο̅ο̅υ̅ ἡ̅σ̅ι̅ μ̅α̅ρ̅ι̅α̅· ἁ̅ σ̅α̅λ̅ω̅μ̅η̅ ἡ̅ο̅β̅ς̅ ε̅ζ̅ο̅υ̅ν̅  
 ἡ̅ν̅ μ̅α̅ρ̅ι̅α̅ ἁ̅σ̅α̅σ̅π̅α̅ζ̅ε̅ ἡ̅μ̅ο̅ς̅ ἡ̅ο̅υ̅ω̅ἡ̅μ̅· π̅ε̅χ̅α̅ς̅ ἡ̅σ̅ι̅ σ̅α̅-  
 λ̅ω̅μ̅η̅ χ̅ε̅ ο̅υ̅ν̅-δ̅ο̅μ̅ ἡ̅π̅σ̅ω̅τ̅η̅ρ̅ ἡ̅ν̅ἁ̅λ̅α̅τ̅ ἡ̅ν̅ο̅ε̅ρ̅ο̅ς̅ ἡ̅- τ̅ζ̅  
 τ̅ο̅υ̅ζ̅ε̅ ἡ̅ω̅ω̅τ̅ε̅· ἁ̅σ̅ω̅ω̅π̅ε̅ ἡ̅τ̅ε̅ρ̅ε̅ π̅σ̅ω̅τ̅η̅ρ̅ σ̅ω̅τ̅η̅μ̅ ε̅ν̅-  
 ω̅α̅χ̅ε̅ ἡ̅μ̅α̅ρ̅ι̅α̅ ἁ̅μ̅α̅κ̅α̅ρ̅ι̅ζ̅ε̅ ἡ̅μ̅ο̅ς̅ ε̅μ̅α̅ω̅ο̅ ε̅μ̅α̅ω̅ο̅·  
 10 ἁ̅χ̅ο̅υ̅ω̅ἡ̅μ̅ ο̅ν̅ ἡ̅σ̅ι̅ π̅σ̅ω̅τ̅η̅ρ̅ π̅ε̅χ̅α̅χ̅ ἡ̅μ̅α̅ρ̅ι̅α̅ ἡ̅ν̅ τ̅μ̅η̅τ̅ε̅  
 ἡ̅μ̅α̅θ̅η̅τ̅η̅ς̅· χ̅ε̅ σ̅ω̅τ̅η̅μ̅ ὅ̅ε̅ μ̅α̅ρ̅ι̅α̅ χ̅ε̅ ἡ̅ν̅ι̅μ̅ π̅ε̅τ̅α̅ν̅α̅γ̅κ̅λ̅α̅-  
 ζ̅ε̅ ἡ̅π̅ρ̅ω̅μ̅ε̅ ἡ̅ε̅ω̅ς̅ ω̅α̅ν̅τ̅ἡ̅ρ̅ν̅ο̅β̅ε̅· τ̅ε̅ν̅ο̅υ̅ ὅ̅ε̅ ω̅α̅ρ̅ε̅ ἡ̅-  
 ἁ̅ρ̅χ̅ω̅ν̅ ω̅α̅λ̅γ̅ς̅φ̅ρ̅α̅γ̅ι̅ζ̅ε̅ ἡ̅π̅α̅ν̅τ̅ι̅μ̅ι̅μ̅ο̅ν̅ ἡ̅π̅η̅λ̅α̅ ε̅ζ̅ο̅υ̅ν̅ ε̅τ̅ε̅-  
 ψ̅υ̅χ̅η̅ χ̅ε̅ ἡ̅ν̅ε̅χ̅α̅λ̅ε̅υ̅ε̅ ἡ̅μ̅ο̅ς̅ ἡ̅ν̅α̅λ̅γ̅ ἡ̅ν̅ι̅μ̅' ε̅τ̅ρ̅ε̅σ̅ε̅ι̅ρ̅ε̅  
 15 ἡ̅ν̅ο̅β̅ε̅ ἡ̅ν̅ι̅μ̅ ἡ̅μ̅ν̅ ἁ̅ν̅ο̅μ̅ι̅α̅ ἡ̅ν̅ι̅μ̅· ἁ̅λ̅ω̅ ο̅ν̅ ω̅α̅λ̅γ̅ζ̅ω̅ν̅ ε̅-  
 τ̅ο̅ο̅τ̅ἡ̅ ἡ̅π̅α̅ν̅τ̅ι̅μ̅ι̅μ̅ο̅ν̅ ἡ̅π̅η̅λ̅α̅ ε̅υ̅χ̅ω̅ ἡ̅μ̅ο̅ς̅ ἡ̅λ̅α̅· χ̅ε̅  
 ε̅ρ̅ω̅α̅ν̅ τ̅ε̅ψ̅υ̅χ̅η̅ ο̅ν̅ ε̅ι̅' ε̅β̅ο̅λ̅ ἡ̅ν̅ σ̅ω̅μ̅α̅· ἡ̅π̅ρ̅σ̅α̅λ̅ε̅υ̅ε̅  
 ἡ̅μ̅ο̅ς̅ ε̅κ̅τ̅ο̅ ε̅ρ̅ο̅ς̅ ε̅κ̅σ̅ο̅ο̅ζ̅ε̅ ἡ̅μ̅ο̅ς̅ ἡ̅ν̅ ἡ̅τ̅ο̅π̅ο̅ς̅ τ̅η̅ρ̅ο̅υ̅  
 ἡ̅τ̅ε̅ ἡ̅ε̅κ̅ρ̅ι̅ς̅ι̅ς̅ κ̅α̅τ̅α̅ τ̅ο̅π̅ο̅ς̅· ε̅τ̅β̅ε̅ ἡ̅ν̅ο̅β̅ε̅ τ̅η̅ρ̅ο̅υ̅ ἡ̅τ̅-  
 20 ἁ̅κ̅τ̅ρ̅ε̅σ̅ε̅ι̅ρ̅ε̅ ἡ̅μ̅ο̅ο̅υ̅ χ̅ε̅κ̅α̅ς̅ ε̅υ̅ε̅κ̅ο̅λ̅λ̅α̅ζ̅ε̅ ἡ̅μ̅ο̅ς̅ ἡ̅ν̅ ἡ̅-  
 τ̅ο̅π̅ο̅ς̅ τ̅η̅ρ̅ο̅υ̅ ἡ̅τ̅ε̅ ἡ̅ε̅κ̅ρ̅ι̅ς̅ι̅ς̅· χ̅ε̅ ἡ̅ν̅ε̅σ̅ε̅ω̅δ̅η̅μ̅ο̅ς̅ τ̅ζ̅<sup>b</sup>  
 ε̅β̅ω̅κ̅' ε̅π̅ι̅χ̅ι̅ς̅ε̅ ε̅π̅ο̅υ̅ο̅ι̅ν̅ χ̅ε̅ ε̅σ̅ε̅τ̅ρ̅ε̅υ̅κ̅ο̅τ̅ς̅ ε̅ζ̅ο̅υ̅ν̅ ε̅μ̅-  
 μ̅ε̅τ̅α̅β̅ο̅λ̅η̅ ἡ̅τ̅ε̅ π̅σ̅ω̅μ̅α̅· ἡ̅λ̅π̅α̅ζ̅ ἡ̅λ̅π̅ω̅ς̅ ω̅α̅λ̅γ̅ζ̅ω̅ν̅ ἡ̅τ̅ε̅  
 π̅α̅ν̅τ̅ι̅μ̅ι̅μ̅ο̅ν̅ ἡ̅π̅η̅λ̅α̅ χ̅ε̅ ἡ̅π̅ρ̅σ̅α̅λ̅ε̅υ̅ε̅ ἡ̅μ̅ο̅ς̅ ε̅π̅τ̅η̅ρ̅ἡ̅ ἡ̅ν̅  
 25 ἁ̅λ̅λ̅α̅υ̅ ἡ̅ν̅α̅λ̅γ̅· ε̅ι̅μ̅η̅τ̅ι̅ ἡ̅σ̅χ̅ι̅-μ̅υ̅σ̅τ̅η̅ρ̅ι̅ο̅ν̅ ἡ̅σ̅β̅ω̅λ̅ ε̅β̅ο̅λ̅'  
 ἡ̅ν̅ε̅σ̅φ̅ρ̅α̅γ̅ι̅ς̅ τ̅η̅ρ̅ο̅υ̅ ἡ̅μ̅ν̅ ἡ̅μ̅ρ̅ρ̅ε̅ τ̅η̅ρ̅ο̅υ̅ ἡ̅τ̅α̅ν̅μ̅ο̅ρ̅κ̅

7 MS originally χ̅ἡ̅ν̅ἁ̅λ̅α̅τ̅; χ̅ expunged.

23 MS ἡ̅τ̅ε̅ π̅α̅ν̅τ̅ι̅μ̅ι̅μ̅ο̅ν̅ ἡ̅π̅η̅λ̅α̅; read ε̅τ̅ο̅ο̅τ̅ἡ̅ ἡ̅π̅α̅ν̅τ̅ι̅μ̅ι̅μ̅ο̅ν̅ ἡ̅π̅η̅λ̅α̅.

light within us today. The *Law* has thus said: 'Everyone who will remain outside (in relation to) the *Saviour* and his *mysteries*, all his fathers<sup>1</sup>, *not only* will he die the death, *but* he will be destroyed with destruction'\* "

Now when Maria had said these things, Salome sprang towards Maria, she *embraced* her once more. Salome said: 'The *Saviour* has power to make me *understanding* like thyself."

It happened when the *Saviour* heard the words of Maria, he *blessed* her exceedingly. The *Saviour* answered again and said to Maria in the midst of the *disciples*: "Hear now, Maria, who it is that *compels* a man *until* he sins. Now at this time the *archons* *seal* the *spirit counterpart* to the *soul*, so that it may not *shake* it at all times, causing it (the soul) to commit all sins and all *iniquities*. And furthermore they command the *spirit counterpart*, saying to it: 'When the *soul* comes forth from the *body*, do not *shake* it, as thou art allotted to it in all *places* of the *judgments*, to reprove it in every *place* in respect of all the sins which thou hast caused it to commit, so that it is *punished* in all *places* of the *judgments*, so that it should not be able to go to the height to the light, and is made to return<sup>2</sup> into the *changes* of the *body*.' *In a word* they command the *spirit counterpart*: 'Do not shake it at all at any time, *unless* it has not said<sup>3</sup> the *mysteries*, and it has not released all the *seals* and all the bonds with which we have bound thee | to it. And if it

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\* cf. Ex. 21.17

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<sup>1</sup> (3) his mysteries, all his fathers; lit. all his mysteries, his fathers.

<sup>2</sup> (22) is made to return; Schmidt: and to return.

<sup>3</sup> (25) said; lit. received; (also 340.1).

ΝΖΗΤΟΥ ΕΖΟΥΝ ΕΡΟΣ· ΑΥΩ ΕΣΩΛΑΝΧΙ ΝΜΜΥΣΤΗΡΙΟΝ  
 ΝΣΒΩΛ ΕΒΟΛ ΝΝΕΣΦΡΑΓΙΣ ΤΗΡΟΥ ΜΝ ΜΜΡΡΕ ΤΗΡΟΥ ΜΝ  
 ΤΑΠΟΛΟΓΙΑ ΜΠΤΟΠΟΣ ΑΥΩ ΕΣΩΛΑΝΒΩΚ ΚΑΛΣ ΕΒΟΛ  
 ΕΕΙ· ΕΛΣΩΠ' ΕΝΑΠΟΥΘΕΙΝ ΜΠΧΙΣΕ· ΑΥΩ ΛΣΡΑΛΛΟ-  
 5 ΤΡΙΟΣ ΕΡΟΝ ΑΥΩ ΕΡΟΚ· ΑΥΩ ΝΓΝΑΩΑΜΑΣΤΕ ΜΜΟΣ  
 ΑΝ ΧΙΝ ΠΕΪΝΑΥ· ΕΩΩΠΕ ΝΤΟΥ ΕΣΩΛΑΝΤΜΧΩ ΝΜΜΥΣ-  
 ΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ ΝΝΕΚΜΡΡΕ ΜΝ ΝΕΚΣΦΡΑΓΙΣ ΜΝ  
 ΝΑΠΟΛΟΓΙΑ ΜΠΤΟΠΟΣ ΑΜΑΣΤΕ ΜΜΟΣ ΜΠΡΚΑΛΣ ΕΒΟΛ'  
 ΕΚΕΣΟΟΖΕ'' ΜΜΟΣ ΖΝ ΝΚΟΛΑΣΙΣ ΜΝ ΝΤΟΠΟΣ ΤΗΡΟΥ [ΤΠΙ]  
 10 ΝΤΕ ΝΕΚΡΙΣΙΣ· ΕΤΒΕ ΝΟΒΕ ΝΙΜ' ΝΤΑΚΤΡΕΣΕΙΡΕ ΜΜΟΟΥ·  
 ΑΥΩ ΜΝΝΣΑ ΝΑΪ ΧΙΤΟΥ ΕΡΑΤΣ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥ-  
 ΘΕΙΝ ΤΑΪ ΕΩΑΣΤΝΝΟΟΥΣΟΥ ΕΠΚΥΚΛΟΣ ΝΚΕΣΟΠ' ΝΑΪ  
 ΝΕ ΕΩΑΡΕ ΝΑΡΧΩΝ ΝΤΝΟΘ ΝΖΙΜΑΡΜΕΝΗ ΝΤΕ ΝΑΙΩΝ  
 ΕΩΑΥΤΑΛΥ ΕΤΟΟΤΩ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΑΥΩ ΩΑΡΕ  
 15 ΝΑΡΧΩΝ ΩΑΥΜΟΥΤΕ ΕΝΑΙΤΟΥΡΓΟΣ ΝΤΕ ΝΕΥΑΙΩΝ  
 ΕΥΜΕΣ ΤΣΕ· ΕΩΑΥ† ΝΑΥ ΝΤΕΨΥΧΗ ΜΠΑΝΤΙΜΙΜΟΝ  
 ΜΠΝΑ ΕΥΜΗΡ ΕΖΟΥΝ ΕΝΕΥΕΡΗΥ· ΕΡΕ ΠΑΝΤΙΜΙΜΟΝ  
 ΜΠΝΑ ΠΒΟΛ ΝΤΕΨΥΧΗ ΕΡΕ ΠΜΙΓΜΑ ΝΤΣΟΜ ΦΟΥΝ  
 ΝΤΕΨΥΧΗ ΕΠΕΥΖΟΥΝ ΜΠΕΣΝΑΥ· ΧΕΚΛΑΣ ΕΥΕΩΩΜ-  
 20 ΣΟΜ ΝΑΖΕΡΑΤΟΥ· ΕΒΟΛ ΧΕ ΤΣΟΜ ΝΤΟΣ ΕΩΑΣΤΑΖΟΥ  
 ΕΡΑΤΟΥ ΜΠΕΣΝΑΥ· ΑΥΩ ΩΑΡΕ ΝΑΡΧΩΝ ΩΑΥΖΩΝ Ε-  
 ΤΟΟΤΟΥ ΝΝΑΙΤΟΥΡΓΟΣ ΕΥΧΩ ΜΜΟΣ ΝΑΥ ΧΕ ΠΑΪ  
 ΠΕ ΠΤΥΠΟΣ ΕΤΕΤΝΑΚΑΛΑΥ ΖΜ ΠΣΩΜΑ ΝΘΥΛΗ ΝΤΕ [ΤΠΙ<sup>b</sup>]  
 ΠΚΟΣΜΟΣ· ΕΩΑΥΧΟΟΣ ΜΕΝ ΝΑΥ ΧΕ ΚΩ ΜΠΜΙΓΜΑ  
 25 ΝΤΣΟΜ' ΦΟΥΝ ΝΤΕΨΥΧΗ ΖΙΖΟΥΝ ΜΜΟΟΥ ΤΗΡΟΥ· ΧΕ

1 MS ΕΣΩΛΑΝΧΙ; read ΕΣΩΛΑΝΧΩ.

15 MS ΝΑΙΩΝ; ΕΥ inserted above.

16 MS ΜΠΑΝΤΙΜΙΜΟΝ; read ΜΝ ΠΑΝΤΙΜΙΜΟΝ.

says the *mysterics* and releases all the *seals*, and all the bonds, and the *defence* of the *place*, and as it goes, allow it to come, as it belongs to those of the light of the height, and it has become a *stranger* to us and to thee. And thou wilt not be able to seize it from this time. On the other hand, if it has not said the *mysterics* of the releasing of thy bonds and thy *seals*, and the *defences* of the *place*, seize it and do not allow it to go forth. Do thou reprove it in the *punishments* and all the *places* of the *judgments* in respect of all the sins which thou hast caused it to commit. And after these things, take them (the souls) to the presence of the *Virgin* of the Light who sends them once more into the *cycle*.<sup>1</sup> The *archons* of the great *Heimarmene* of the *aeons* hand these (souls) over to the *spirit counterpart*, and the *archons* call the *ministers* of their *aeons* which number 365<sup>1</sup>, and give to them the *soul* and the *spirit counterpart* which are bound to one another, so that the *spirit counterpart* is outside the *soul*, and the *mixture* of the power is inside the *soul* as the innermost of the two. Thus they are able to stand because the power is that which maintains them both upright. And the *archons* command the *ministers*, saying to them: 'This is the *type* which you will place in the *body of matter* of the *world*.' They say to them *moreover*: 'Place the *mixture* of the power within the *soul* inside of them all, so that | they may be able to stand, for this is their

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<sup>1</sup> (16) 365 ministers; see U 243; (also 342.14).

ΕΥΕΨΩ<sup>2</sup>Β<sup>2</sup>Μ<sup>2</sup>Β<sup>2</sup>ΟΜ' ΕΛΞΕΡΑΤΟΥ· ΧΕ ΝΤΟΣ ΠΕ ΠΕΥΤΑΞΟ  
 ΕΡΑΤΟΥ· ΑΥΩ Μ<sup>2</sup>Ν<sup>2</sup>Ν<sup>2</sup>ΣΑ ΤΕΨΥΧΗ ΚΩ Μ<sup>2</sup>ΠΑΝΤΙΜΙΜΟΝ  
 Μ<sup>2</sup>Π<sup>2</sup>Ν<sup>2</sup>Α ΤΑΙ ΤΕ ΘΕ ΨΑΥΞΩΝ ΕΤΟΟΤΟΥ Ν<sup>2</sup>ΝΕΥΛΙΤΟΥΡ-  
 ΓΟΣ Μ<sup>2</sup>ΜΟΣ· ΧΕ ΕΥΕΚΑΛΥ ΖΡΑΪ Ζ<sup>2</sup>Ν Ν<sup>2</sup>ΣΩΜΑ Μ<sup>2</sup>ΠΑΝΤΙ-  
 5 ΤΥΠΟΣ· ΑΥΩ Μ<sup>2</sup>Ν<sup>2</sup>Ν<sup>2</sup>ΣΑ ΠΕΪΣΜΟΤ ΨΑΡΕ Ν<sup>2</sup>ΛΙΤΟΥΡΓΟΣ  
 Ν<sup>2</sup>ΝΑΡΧΩΝ ΨΑΥΕΙΝΕ Ν<sup>2</sup>Τ<sup>2</sup>ΒΟΜ Μ<sup>2</sup>Ν ΤΕΨΥΧΗ Μ<sup>2</sup>Ν ΠΑΝΤΙ-  
 ΜΙΜΟΝ Μ<sup>2</sup>Π<sup>2</sup>Ν<sup>2</sup>Α ΨΑΥ<sup>2</sup>Ν<sup>2</sup>ΤΟΥ Μ<sup>2</sup>Π<sup>2</sup>ΨΟΜ<sup>2</sup>Ν<sup>2</sup>Τ ΕΠΕΣΗΤ ΕΠΚΟΣ-  
 ΜΟΣ ΑΥΩ Ψ<sup>2</sup>ΑΥ<sup>2</sup>Π<sup>2</sup>Ω<sup>2</sup>Ζ<sup>2</sup>Τ (Μ<sup>2</sup>ΜΟΟΥ) ΕΠΚΟΣΜΟΣ Ν<sup>2</sup>ΝΑΡΧΩΝ  
 Ν<sup>2</sup>ΤΜΗΤΕ ΨΑΡΕ Ν<sup>2</sup>ΑΡΧΩΝ ΖΩΩ<sup>2</sup>Χ Ν<sup>2</sup>ΤΜΗΤΕ ΨΑΥΜΟΥΨ<sup>2</sup>Τ  
 10 Μ<sup>2</sup>ΠΑΝΤΙΜΙΜΟΝ Μ<sup>2</sup>Π<sup>2</sup>Ν<sup>2</sup>Α Μ<sup>2</sup>Ν ΤΚΕΜΟΙΡΑ ΖΩΩ<sup>2</sup>Χ ΕΠΕΦΡΑΝ  
 ΠΕ ΤΜΟΙΡΑ ΨΑΧΑΓΕ Μ<sup>2</sup>Π<sup>2</sup>ΡΩΜΕ ΨΑΝ<sup>2</sup>Τ<sup>2</sup>Χ<sup>2</sup>ΤΡΕΥΞΩ<sup>2</sup>Τ<sup>2</sup>Β Μ<sup>2</sup>ΜΟΧ  
 Ζ<sup>2</sup>Μ ΠΜΟΥ ΕΤ<sup>2</sup>Χ<sup>2</sup>ΗΠ' ΕΡΟΧ· ΤΑΙ ΕΝΤΑΥΜΟΡ<sup>2</sup>Σ ΕΖΟΥΝ ΕΤΕ- Τ<sup>2</sup>Θ  
 ΨΥΧΗ Ν<sup>2</sup>ΒΙ Ν<sup>2</sup>ΑΡΧΩΝ Ν<sup>2</sup>ΤΝΟ<sup>2</sup>Β Ν<sup>2</sup>ΖΙΜΑΡΜΕΝΗ ΑΥΩ ΨΑΡΕ  
 Ν<sup>2</sup>ΛΙΤΟΥΡΓΟΣ Ν<sup>2</sup>ΤΕΣΦΕΡΑ ΨΑΥΜΟΥΡ Ν<sup>2</sup>ΤΕΨΥΧΗ Μ<sup>2</sup>Ν  
 15 Τ<sup>2</sup>ΒΟΜ Μ<sup>2</sup>Ν ΠΑΝΤΙΜΙΜΟΝ Μ<sup>2</sup>Π<sup>2</sup>Ν<sup>2</sup>Α ΑΥΩ Μ<sup>2</sup>Ν ΤΜΟΙΡΑ ΨΑΥ-  
 ΠΟΨΟΥ ΤΗΡΟΥ Ν<sup>2</sup>ΣΕΑΛΥ Μ<sup>2</sup>ΜΕΡΟΣ ΣΝΑΥ Ν<sup>2</sup>ΣΕΚΩΤΕ  
 Ν<sup>2</sup>ΣΑ ΠΡΩΜΕ Μ<sup>2</sup>Ν ΤΚΕΣΖΙΜΕ Ζ<sup>2</sup>Μ Π<sup>2</sup>ΚΟΣΜΟΣ ΝΑΪ ΕΝΤΑΥ<sup>2</sup>Τ-  
 ΜΑΕΙΝ ΝΑΥ ΧΕ ΕΝΑΧΟΟΥ<sup>2</sup>ΣΟΥ ΕΖΟΥΝ ΕΡΟΟΥ ΑΥΩ  
 ΨΑΥ<sup>2</sup>Τ-ΟΥΜΕΡΟΣ Μ<sup>2</sup>Π<sup>2</sup>ΖΟΟΥ<sup>2</sup>Τ' ΑΥΩ ΟΥΜΕΡΟΣ Ν<sup>2</sup>ΤΕΣΖΙΜΕ  
 20 ΖΡΑΪ Ζ<sup>2</sup>Ν ΟΥΤΡΟΦΗ Ν<sup>2</sup>ΤΕ Π<sup>2</sup>ΚΟΣΜΟΣ Η ΖΡΑΪ Ζ<sup>2</sup>Ν ΟΥΝΙ<sup>2</sup>ΧΕ  
 Ν<sup>2</sup>ΤΕ ΠΑΗΡ' Η Ζ<sup>2</sup>Ν ΟΥΜΟΟΥ Η Ζ<sup>2</sup>Ν ΟΥΕΙΔΟΣ ΨΑΥΣΟΟ<sup>2</sup>Χ·  
 ΝΑΪ ΤΗΡΟΥ Τ<sup>2</sup>ΝΑΧΟΟΥ ΕΡΩ<sup>2</sup>Τ<sup>2</sup>Ν Μ<sup>2</sup>Ν ΤΜΙΝΕ Ν<sup>2</sup>ΤΕΨΥΧΗ  
 ΤΕΨΥΧΗ· Μ<sup>2</sup>Ν ΠΤΥΠΟΣ ΕΤΕΨΑΥΒΩΚ' ΕΖΟΥΝ ΕΝΣΩΜΑ  
 ΕΙΤΕ ΡΩΜΕ ΕΙΤΕ ΖΑΛΗΤ' ΕΙΤΕ Ν<sup>2</sup>Τ<sup>2</sup>Β<sup>2</sup>Ν<sup>2</sup>ΟΟΥ<sup>2</sup>Ε ΕΙΤΕ ΘΗΡΙΟΝ

2 MS several letters erased before ΨΥΧΗ; ΕΤΕ written over erasure.

8 MS Μ<sup>2</sup>ΜΟΟΥ omitted.

18 MS ΕΝΑΧΟΟΥ<sup>2</sup>ΣΟΥ; read ΣΕΙΛΑΧΟΟΥ<sup>2</sup>ΣΟΥ.

24 MS Ν<sup>2</sup>Τ<sup>2</sup>Β<sup>2</sup>Ν<sup>2</sup>ΟΟΥ<sup>2</sup>Ε; read Τ<sup>2</sup>Β<sup>2</sup>Ν<sup>2</sup>ΟΟΥ<sup>2</sup>Ε.

establishment, and place the *spirit counterpart* behind the *soul*.<sup>1</sup> This is the manner in which they command their *ministers*, that they should place them<sup>1</sup> in the *bodies* of the *anti-type*. And after this form, the *ministers* of the *archons* bring the power and the *soul* and the *spirit counterpart*. They bring the three of them down to the *world*, and they pour <them> upon the *world* of the *archons* of the Midst. The *archons* of the Midst, on the other hand, examine the *spirit counterpart* and also the *destiny* named *moira* (which) *guides* the man<sup>2</sup> until it causes him to die by the death appointed for him. This (destiny) the *archons* of the great *Heimarmene* have bound to the *soul*. And the *ministers* of the *sphere* bind the *soul* and the power and the *spirit counterpart* and the *destiny*, they divide them all and they make them into two *parts*. And they seek for the man and also the woman in the *world* to whom signs have been given that they should be sent into them. And they give a *part* to the man and a *part* to the woman in a *foodstuff* of the *world*, or in a breath of the *air*, or in water, or in a *kind* which they drink. All these things I will say to you, with the kind of each *soul* and the *type*; how they go into the *bodies*, *whether* of men, *whether* of birds, *whether* of cattle, *whether* of wild beasts, |

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<sup>1</sup> (4) place them; Schmidt: place it; MS: place them (the mixture of the power and the spirit counterpart).

<sup>2</sup> (10, 11) grammatically, the subject of the sentence is the spirit counterpart (m), and not destiny (f).

ΕΙΤΕ ΧΑΤΨΕ· ΕΙΤΕ ΕΙΔΟΣ ΝΙΜ' ΕΤ'ΣΜ ΠΚΟΣΜΟΣ †ΝΑΧΩ  
 ΕΡΩΤ'Ν ΜΠΕΥΤΥΠΟΣ ΧΕ ΕΨΑΥΒΩΚ ΝΑΨ ΝΤΥΠΟΣ Ε- <sup>το. b</sup>  
 ΖΟΥΗ ΕΜΡΩΜΕ †ΝΑΧΟΟΥ ΕΡΩΤ'Ν ΣΜ ΠΣΩΡ ΕΒΟΛ Μ-  
 ΠΤΗΡΨ· ΤΕΝΟΥ ΘΕ ΕΡΨΑΝ ΝΛΙΤΟΥΡΓΟΣ ΝΝΑΡΧΩΝ  
 5 ΕΥΨΑΝΝΟΥΧΕ ΜΠΜΕΡΟΣ ΕΖΟΥΗ ΕΤΕΣΙΜΕ· ΑΥΩ ΠΚΕ-  
 ΜΕΡΟΣ ΕΖΟΥΗ ΕΠΖΟΥΤ ΜΠΕΣΜΟΤ ΝΤΑΪΧΟΟΥ ΕΡΩΤ'Ν·  
 ΚΑΝ ΕΨΩΠΕ ΣΕΟΥΗΥ ΝΝΕΥΕΡΗΥ ΣΝ ΟΥΟΥΕ ΕΝΑΨΩΨ  
 ΨΑΡΕ ΝΛΙΤΟΥΡΓΟΣ ΑΝΑΓΚΑΖΕ ΜΜΟΟΥ ΣΝ ΟΥΠΘΩΠΠ  
 ΝΣΕΣΥΜΦΩΝΙ ΜΝ ΝΕΥΕΡΗΥ ΣΝ ΟΥΣΥΜΦΩΝΙΑ ΝΤΕ  
 10 ΠΚΟΣΜΟΣ· ΑΥΩ ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΤ'ΣΜ ΠΖΟ-  
 ΟΥΤ ΨΑΧΕΙ' ΕΠΜΕΡΟΣ ΕΤΣΑΛΛΗΥΤ' ΕΠΚΟΣΜΟΣ ΣΝ ΘΥΛΗ  
 ΜΠΕΨΩΜΑ ΨΑΨΙΤΣ ΝΨΝΟΧΣ ΕΣΡΑΪ ΕΤΜΗΤΡΑ ΝΤΕΣΙ-  
 ΜΕ (ΕΥΜΕΡΟΣ) ΕΨΑΛΛΗΥΤ' ΕΠΕΣΠΕΡΜΑ ΝΤΚΑΚΙΑ ΑΥΩ  
 ΣΝ ΤΕΥΝΟΥ ΕΤΜΜΑΥ ΨΑΡΕ ΠΨΟΜΝΤ ΝΨΕΣΕΤΗ ΝΛΙ-  
 15 ΤΟΥΡΓΟΣ ΝΤΕ ΝΑΡΧΩΝ ΨΑΥΒΩΚ ΕΣΡΑΪ ΕΣΗΤΣ ΝΣΣ- [ΤΙ]  
 ΣΟΪΛΕ ΕΡΟΣ· ΨΑΡΕ ΝΛΙΤΟΥΡΓΟΣ ΜΠΜΕΡΟΣ ΣΝΑΥ Ν-  
 ΝΕΥΕΡΗΥ· ΑΥΩ ΟΝ ΨΑΡΕ ΝΛΙΤΟΥΡΓΟΣ ΚΑΤΕΧΕ ΜΠΕ-  
 ΣΝΟΥ ΝΤΡΟΦΗ ΝΙΜ ΝΤΕ ΤΕΣΙΜΕ ΕΤΣΝΑΟΥΟΜΟΥ ΜΝ  
 ΝΕΤΣΝΑΣΟΟΥ ΨΑΥΚΑΤΕΧΕ ΜΜΟΟΥ ΣΡΑΪ ΝΣΗΤΣ ΝΤΕ-  
 20 ΣΙΜΕ ΣΕΩΣ ΨΑ ΣΜΕ ΝΖΟΥ· ΑΥΩ ΜΝΝΣΑ ΠΕΣΜΕ Ν-  
 ΖΟΥ· ΨΑΥΟΥΨΩΜ ΜΠΕΣΝΟΥ ΝΤΣΟΜ ΝΝΕΤΡΟΦΟΟΥΕ  
 ΨΑΥΟΥΨΩΜΕΨ ΚΑΛΩΣ ΣΡΑΪ ΣΝ ΤΜΗΤΡΑ ΝΤΕΣΙΜΕ ΜΝ-  
 ΝΣΑ ΠΕΣΜΕ ΝΖΟΥ· ΨΑΥΡ-ΚΕΜΑΔΒ ΝΖΟΥ ΕΥΚΩΤ Ν-  
 ΝΕΨΜΕΛΟΣ ΣΝ ΘΙΚΩΝ ΜΠΣΩΜΑ ΜΠΡΩΜΕ ΨΑΡΕ ΠΟΥΑ  
 25 ΠΟΥΑ ΨΑΨΚΩΤ ΝΟΥΜΕΛΟΣ· ΝΑΪ Ε†ΝΑΧΩ ΕΡΩΤ'Ν Ν-

12 MS ΨΑΨΙΤΣ ΝΨΝΟΧΣ ; Schmidt : read ΨΑΨΙΤΨ ΝΨΝΟΧΨ.

13 MS ΕΥΜΕΡΟΣ omitted.

25 MS originally ΨΑΨΚΩ ; τ inserted above.



*whether* of reptiles, *whether* any *kind* which is in the world. I will tell you their *type*, in which *type* they go into men. I will say them to you in the distribution of the All. Now at this time when the *ministers* of the *archons* cast the *part* into the woman and the other *part* into the man, in the form which I have said to you, *even if* they are far from one another at a great distance, the *ministers* *compel* them secretly so that they *accord* with one another in an *accord* of the *world*. And the *spirit counterpart* which is in the man comes to the *part* which is assigned to the *world* in the *matter* of his *body*. It takes it (the *matter*) and casts it into the *womb* of the woman (to a *part*) which is assigned to the *seed* of *evil*. And at that moment the 365 *ministers* of the *archons* go into her *womb* and they dwell in it. The *ministers* (unite) the two *parts* together. And further the *ministers* *restrain* the blood of all *food* of the woman — what she will eat and what she will drink — they *restrain* them within the *womb* of the woman for *up to* 40 days. And after 40 days they knead the blood of the power of the *foods*, they knead it *well* in the *womb* of the woman. After 40 days they take another 30 days to build his *members* in the *image* of the *body* of the man. Each one of them builds a *member*; these I will say to you | — the *decans*

ΠΔΕΚΑΝΟΣ ΕΤΟΥΝΑΚΟΤΨ· †ΝΑΧΟΟΥ ΕΡΩΤΨΝ ΞΜ ΠΩΡ  
 ΕΒΟΛ ΜΠΤΗΡΨ· ΕΣΩΝΩΩΠΕ ΟΥΝ ΜΝΝΣΑ ΝΑΪ ΕΡΩΝ  
 ΝΛΙΤΟΥΡΓΟΣ ΧΩΚ ΕΒΟΛ ΜΠΣΩΜΑ ΤΗΡΨ ΜΝ ΝΕΨΜΕΛΟΣ  
 ΤΗΡΟΥ ΞΡΑΪ ΞΝ ΩΨΕ ΝΞΟΥΨ· ΑΨΩ ΜΝΝΣΑ ΝΑΪ ΨΑΡΕ [†<sup>b</sup>]  
 5 ΝΛΙΤΟΥΡΓΟΣ ΨΑΥΚΑΛΕ ΕΞΟΥΝ ΕΠΣΩΜΑ ΕΝΤΑΥΚΟΤΨ·  
 ΝΨΟΡΠ ΜΕΝ ΨΑΥΚΑΛΕ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝΝΣΩΣ  
 ΨΑΥΚΑΛΕ ΝΤΕΨΥΧΗ ΠΕΨΞΟΥΝ ΑΨΩ ΜΝΝΣΩΣ ΨΑΥ-  
 ΚΑΛΙ ΜΠΜΙΓΜΑ ΝΤΣΟΜ ΕΞΟΥΝ ΕΤΕΨΥΧΗ ΑΨΩ ΤΜΟΙΡΑ  
 ΨΑΥΚΑΛΣ ΠΕΨΒΟΛ ΤΗΡΟΥ· ΕΝΨΤΗΣ ΕΞΟΥΝ ΝΜΜΑΨ  
 10 ΑΝ ΕΣΑΚΟΛΟΥΘΙ ΝΑΨ ΕΣΟΥΗΣ ΝΣΩΟΥ ΑΨΩ ΜΝΝΣΑ  
 ΝΑΪ ΨΑΡΕ ΝΛΙΤΟΥΡΓΟΣ ΨΑΨΣΦΡΑΓΙΖΕ ΜΜΟΟΥ ΕΞΟΥΝ  
 ΕΝΕΨΕΡΗΨ ΞΝ ΝΣΦΡΑΓΙΣ ΤΗΡΟΥ ΝΤΑΨΤΑΑΨ ΝΑΨ ΝΒΙ  
 ΝΑΡΧΩΝ ΑΨΩ ΨΑΨΣΦΡΑΓΙΖΕ ΠΕΞΟΥΨ ΝΤΑΨΟΥΨΞ  
 ΝΞΗΤΨ ΝΤΕΣΞΙΜΕ ΨΑΨΣΦΡΑΓΙΖΕ ΜΜΟΨ ΕΞΟΥΝ ΕΤΞΙΧ  
 15 ΝΞΒΟΥΡ ΝΤΕ ΠΕΠΛΑΣΜΑ· ΑΨΩ ΨΑΨΣΦΡΑΓΙΖΕ ΜΠΕ-  
 ΞΟΥΨ ΕΝΤΑΨΧΕΚ-ΠΣΩΜΑ ΕΒΟΛ' ΕΤΞΙΧ ΝΟΥΝΑΜ· ΑΨΩ  
 ΨΑΨΣΦΡΑΓΙΖΕ ΜΠΕΞΟΥΨ ΕΝΤΑ ΝΑΡΧΩΝ ΤΑΑΨ ΕΤΟΟ-  
 ΤΟΥ ΕΤΜΗΤΕ ΜΠΕΚΡΑΝΙΟΝ ΜΠΣΩΜΑ ΜΠΕΠΛΑΣΜΑ· ΑΨΩ  
 ΨΑΨΣΦΡΑΓΙΖΕ ΜΠΕΞΟΥΨ ΕΝΤΑ ΤΕΨΥΧΗ ΕΙ' ΕΒΟΛ ΞΝ ΤΙΑ  
 20 ΝΑΡΧΩΝ ΕΨΑΨΣΦΡΑΓΙΖΕ ΜΜΟΨ ΕΠΕΚΡΑΝΙΟΝ ΜΠΕΠΛΑΣ-  
 ΜΑ· ΑΨΩ ΨΑΨΣΦΡΑΓΙΖΕ ΜΠΕΞΟΥΨ ΕΝΤΑΨΟΥΕΨΜ-Μ-  
 ΜΕΛΟΣ ΑΨΩ ΑΨΠΟΡΧΨ ΕΒΟΛ ΕΨΨΥΧΗ· ΨΑΨΣΦΡΑΓΙΖΕ

3 MS originally ΜΠ ΠΣΩΜΑ; Π expunged.

7 MS originally ΠΤΕΨΥΧΗ; Ψ erased. MS ΜΠΕΨΞΟΥΠ; Μ expunged.

9 MS originally ΨΑΥΚΑΑΨ; Σ written over Ψ.

10 two letters erased before ΕΣΑΚΟΛΟΥΘΙ.

11 ΕΞΟΥΝ ΕΠΕΨΕΡΗΨ ... ΨΑΨΣΦΡΑΓΙΖΕ added below in margin.

13 MS ΠΕΞΟΥΨ; read ΜΠΕΞΟΥΨ.

20 MS ΕΨΑΨΣΦΡΑΓΙΖΕ; read ΨΑΨΣΦΡΑΓΙΖΕ; perhaps add ΠΞΒΟΥΡ after ΕΠΕΚΡΑΝΙΟΝ.

which are to build it, I will say them to you in the distribution of the All. Now when after these things the *ministers* complete the whole *body* with all its *members* in 70 days, after these things the *ministers call* within the *body* which they have built. Thus first they *call* the *spirit counterpart*. Afterwards they *call* the *soul* within them, and afterwards they *call* the *mixture* of the power in the *soul*, and they place the *destiny* outside them all, so that it is not mixed with them, as it *accompanies* them and follows after them. And after these things the *ministers seal* them to each other with all the *seals* which the *archons* have given them. And they *seal* the day on which they came to dwell in the womb of the woman. They *seal* it in the left hand of the *figure*. And they *seal* the day on which they completed the *body* on the right hand. And they *seal* the day on which the *archons* gave them up to them in the middle of the *skull* of the *body* of the *figure*. And they *seal* the day on which the *soul* came forth from the *archons*, they *seal* it on (the left of) the *skull* of the *figure*. And they *seal* the day on which they kneaded the *limbs* and they divided it to be a *soul*, they *seal* | it on the right of the *skull* of the *figure*. And the

ἄμμοϷ ḡḡ πεκρανιον ἄνοϷναμ ἄπεπλασμα· λϷω πε-  
 ϷοοϷ ἄταϷμοϷρ ἄπαντιμιμον ἄπḡḡ ερος ϷαϷ-  
 Ϸφραγιζε ἄμμοϷ εἰαϷοϷ ἄχωϷ ἄπειλασμα λϷω πε-  
 ϷοοϷ ἄταϷνιϷε ἄτϷομ εϷοϷν εἰϷωμα ἄβι ἄαρϷων  
 5 ϷαϷϷφραγιζε ἄμμοϷ εἰαγκεφλλον εἷτḡḡ τμητε ἄ-  
 χωϷ ἄπεπλασμα· λϷω οἰ εἰρητ ἄπεπλασμα λϷω  
 οἰ τηḡḡ ἄρομπε εἷτḡḡḡḡ ἄβι τεψϷχη ḡḡ πϷω-  
 μα· ϷαϷϷφραγιζε ἄμμοϷ εἷτḡḡεḡε ταἷ εἷτḡḡ πεπλασ-  
 μα· ϷωϷτε νεἷϷφραγιϷ τηροϷ ϷαϷϷφραγιζε ἄμμοοϷ  
 10 εἰπεπλασμα· νεἷϷφραγιϷ τηροϷ †ναχω ἄπεϷραν <sup>τἷα</sup><sup>b</sup>  
 ερωτḡḡ ἄπϷωρ εβολ ἄπτηρϷ λϷω ἄḡḡḡα πϷωρ εβολ  
 †ναχω ερωτḡḡ ἄπτηρϷ χε εἷβε οϷ ḡḡωβ λ ναἷ τη-  
 ϷοϷ Ϸωπε· λϷω εϷωπε τεἷḡḡοϷεϷνοἷ ἄνοκ πε  
 πμϷστηριον εἷτḡḡμαϷ· τενοϷ εε οϷν Ϸαρε ἄλιτοϷρ-  
 15 ϷοϷ ϷαϷχωκ εβολ ἄπρωμε τηρϷ λϷω νεἷϷφραγιϷ  
 τηροϷ ἄταϷϷφραγιζε ἄπϷωμα ḡḡḡτοϷ Ϸαρε ἄλι-  
 τοϷρϷοϷ ϷαϷḡḡ-φἷδιον τηρϷ ἄϷεχίτοϷ ἄḡḡαρϷων  
 τηροϷ ἄεριναιοϷ ναἷ εἷτḡḡḡḡ ἄκολλαϷιϷ τηροϷ ἄτε  
 νεκρἷϷιϷ λϷω ναἷ εϷαϷταϷḡ ἄνεϷπαρḡḡḡḡḡḡḡḡ ἄ-  
 20 Ϸεἷνε ἄνεϷψϷχοοϷε εβολ ḡḡ Ϸωμα ναἷ εϷαϷ†  
 ναϷ ἄφἷδιον ἄνεϷφραγιϷ χεκαϷ εϷεἷμε εἰεοϷ-  
 οἷϷ ετοϷναἷνε ἄνεϷψϷχοοϷε εβολ ḡḡ ἄϷωμα  
 [λϷω χεκαϷ εϷναἷμε εἰεοϷοἷ(Ϸ ετοϷ)ḡḡḡḡḡḡḡḡ <sup>τἷβ</sup>  
 ἄνεϷψϷχοοϷε εβολ ḡḡ Ϸωμα] λϷω χεκαϷ εϷναἷμε

1 MS ἄπεπλα expunged before ἄνοϷναμ.

11 ἄπτηρϷ should be added after πϷωρ εβολ at end of line.

13 MS τεἷḡḡοϷεϷνοἷ; read τεἷḡḡεϷνοἷ.

23 omit as dittography λϷω χεκαϷ . . . εβολ ḡḡ Ϸωμα.

day on which they bound the *spirit counterpart* to it (the soul), they *seal* to the back of the head of the *figure*. And the day on which the *archons* breathed the power into the *body*, they *seal* to the *brain* which is in the middle of the head of the *figure*, and also to the heart of the *figure*. And furthermore the number of years which the *soul* is to spend in the *body*, they *seal* to the forehead which is on the *figure*. Thus do they *seal* all these *seals* to the *figure*. I will say to you the names of all these *seals* in the distribution of the All. And after the distribution of the All, I will say to you for what reason all these things have happened. And if you are able to *understand*<sup>1</sup>: I am that *mystery*. Now at this time the *ministers* complete the whole man, and the *ministers* bring the whole *identity* of all these *seals* with which they have *sealed* the *body*, and they take them (the seals) to all the *erinaioi archons* which are over all the *punishments* of the *judgments*. And these give them to their *paraleptai*, so that they bring forth their *souls* from the *bodies*. These give to them the *identity* of the *seals*, so that they should know the time when they should bring forth the *souls* from the *bodies* [and so that they should know the time when <they> should bring forth the *souls* from the *bodies*], and so that they should know | the time when they

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<sup>1</sup> (13) are able to understand; MS : want to understand.

ΕΠΕΥΘΕΙΩ ΕΤΟΥΝΑΜΙΣΕ Μ̄ΠΣΩΜΑ Ν̄ΖΗΤ̄Υ ΧΕΚΑΣ ΕΥΕ-  
 Τ̄ΝΝΟΟΥ Ν̄ΝΕΥΛΙΤΟΥΡΓΟΣ Ν̄ΣΕΛΣΕΡΑΤΟΥ Ν̄ΣΕΛΚΟ-  
 ΛΟΥΘΙ Ν̄ΣΑ ΤΕΨΥΧΗ Ν̄ΣΕΡ̄Μ̄ΝΤΡΕ Ν̄ΝΟΒΕ ΝΙΜ ΕΤ̄ΣΝΑ-  
 ΛΛΥ Ν̄ΤΟΟΥ Μ̄Ν ΠΑΝΤΙΜΙΜΟΝ Μ̄Π̄ΝΑ ΕΤΒΕ ΘΕ ΕΤ-  
 5 ΟΥΝΑΚΟΛΑΖΕ Μ̄ΜΟΣ Ζ̄Ν ΤΕΚΡΙΣΙΣ ΑΥΩ ΕΡΩΑΝ Ν̄ΛΙ-  
 ΤΟΥΡΓΟΣ ΕΥΩΑΝ† Μ̄ΦΙΔΙΟΝ Ν̄ΝΕΣΦΡΑΓΙΣ Ν̄ΝΑΡΧΩΝ  
 Ν̄ΕΡΙΝΑΙΟΣ ΨΑΥΑΝΑΧΩΡΙ ΕΤΟΙΚΟΝΟΜΙΑ Ν̄ΝΕΥΣΒΗΥΕ  
 ΕΤΤΗΩ ΝΑΥ ΖΙΤ̄Ν Ν̄ΑΡΧΩΝ Ν̄ΤΝΟΣ Ν̄ΖΙΜΑΡΜΕΝΗ ΑΥΩ  
 ΕΥΩΑΝΧΩΚ' ΕΒΟΛ Ν̄ΣΙ ΤΗΠ̄Σ Ν̄ΕΒΟΤ Μ̄ΠΕΧΠΟ Μ̄ΠΩΗΡΕ  
 10 ΨΗΜ ΨΑΥΜΙΣΕ Μ̄ΠΩΗΡΕ ΨΗΜ ΕΣΣΟΒ̄Κ Ν̄ΖΗΤ̄Υ Ν̄ΣΙ  
 ΠΜΙΓΜΑ Ν̄ΤΣΟΜ ΑΥΩ ΕΣΣΟΒ̄Κ Ν̄ΖΗΤ̄Υ Ν̄ΣΙ ΤΕΨΥΧΗ  
 ΑΥΩ ΕΥΤ̄ΣΒ̄ΚΗΥ Ν̄ΖΗΤ̄Υ Ν̄ΣΙ ΠΑΝΤΙΜΙΜΟΝ Μ̄(Π̄ΝΑ) ΤΜΟΙΡΑ  
 Ν̄ΤΟΥ' ΕΥΝΟΣ ΤΕ ΕΝ̄ΣΤΗΣ ΑΝ ΕΖΟΥΝ ΕΠΣΩΜΑ Ν̄ΤΕΥ- [ΤΙΒ<sup>b</sup>]  
 ΟΙΚΟΝΟΜΙΑ ΑΛΛΑ ΕΣΑΚΟΛΟΥΘΕΙ Ν̄ΣΑ ΤΕΨΥΧΗ Μ̄Ν  
 15 ΠΣΩΜΑ Μ̄Ν ΠΑΝΤΙΜΙΜΟΝ Μ̄Π̄ΝΑ ΖΕΩΣ ΨΑ ΠΕΥΘΕΙΩ  
 ΕΤΕΡΕ ΤΕΨΥΧΗ ΝΗΥ ΕΒΟΛ Ζ̄Μ ΠΣΩΜΑ Ν̄ΖΗΤ̄Υ ΕΤΒΕ  
 ΠΤΥΠΟΣ Μ̄ΠΜΟΥ ΕΤ̄ΣΝΑΣΟΤΒΕΥ Ν̄ΖΗΤ̄Υ ΚΑΤΑ ΠΕΤΗΠ  
 ΕΡΟΥ ΖΙΤ̄Ν Ν̄ΑΡΧΩΝ Ν̄ΤΝΟΣ Ν̄ΖΙΜΑΡΜΕΝΗ ΕΙΤΕ ΕΥΝΑΜΟΥ  
 ΖΙΤ̄Ν ΟΥΘΗΡΙΟΝ ΨΑΡΕ ΤΜΟΙΡΑ ΛΓΕ Μ̄ΠΕΘΗΡΙΟΝ ΕΖΟΥΝ  
 20 ΕΡΟΥ ΨΑΝΤ̄ΥΖΩΤ̄Β Μ̄ΜΟΥ· Η̄ ΕΥΝΑΜΟΥ ΖΙΤ̄Ν ΟΥΧΑΤΥΕ  
 Η̄ ΕΥΝΑΣΕ ΕΥΖΙΕΙΤ̄ Ζ̄Ν ΟΥΖΤΟΠ Η̄ ΕΥΝΑΩΒ̄Τ̄ Μ̄ΜΟΥ  
 Μ̄ΜΙΝ Μ̄ΜΟΥ Η̄ Ν̄ΤΟΥ ΕΥΝΑΜΟΥ Ζ̄Ν ΟΥΜΟΟΥ Η̄ ΖΙΤ̄Ν  
 ΝΑΙ Ν̄ΤΕΙΜΙΝΕ Η̄ Ν̄ΤΟΥ ΖΙΤ̄Ν ΚΕΜΟΥ ΕΥΖΟΥΟΥ ΕΝΑΙ Η̄  
 ΕΥΝΑΟΥΥ ΖΑΠΑΣ ΖΑΠΛΩΣ ΤΜΟΙΡΑ ΤΕ ΕΨΑΣΑΝΑΓΚΑΖΕ

9 MS ΕΥΩΑΝΙΧΩΚ; better ΕΣΩΑΝΙΧΩΚ.

10 MS ΕΣΣΟΒ̄Κ; read ΕΥΣΟΒ̄Κ.

12 MS damaged; read Μ̄(Π̄ΝΑ).

21 ΖΙΕΙΤ added in margin.

should give birth to the *body*. (This is) in order that they should send their *ministers*, that they should stand and that they with the *spirit counterpart* should *accompany* the *soul*, and that they should bear witness to all the sins which it has committed, in relation to the manner in which it will be *punished* in the *judgment*. When the *ministers* give the *identity* of the *seals* to the *erinaioi archons*, they *withdraw* to the *organisation* of their affairs which is appointed for them by the *archons* of the great *Heimarmene*. And when the number of months for the birth of the child is completed, the child is born. The *mixture* of the power within him is small; and the *soul* within him is small; and the *spirit counterpart* within him is small; the *destiny*, on the other hand, is large. It (the destiny) is not mixed within the *body* of their *organisation*<sup>1</sup>, but it *accompanies* the *soul* and the *body* and the *spirit counterpart* until the time when the *soul* comes forth from the *body*, for the sake of the *type* of the death by which he is to die, *according to* what is appointed to him by the *archons* of the great *Heimarmene*. In a word, the *destiny* is what *compels* his death to him; *whether* he is to die through a *wild beast*, (and) the *destiny* *guides* the *wild beast* to him until it kills him; *or* <whether> he is to die through a snake<sup>2</sup> *or* to fall into a pit by misfortune, *or* to hang himself, *or* to die in water, *or* through something of this kind, *or* through other deaths which are worse than these, *or* better. | This

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<sup>1</sup> (13, 14) of their organisation; Till : (meaning) to guide them (the various parts).

<sup>2</sup> (20) snake; lit. reptile.

ΜΠΕΥΜΟΥ ΕΣΟΥΝ ΕΡΟΥ ΠΑΙ ΠΕ ΠΩΒ ΝΤΜΟΙΡΑ ΛΥΩ  
 ΜΝΤ̄C-ΚΕΣΩΒ ΝCΑ ΠΑΙ ΛΥΩ ΨΑΡΕ ΤΜΟΙΡΑ ΑΚΟΛΟΥ-  
 ΘΕΙ ΝCΑ ΠΡΩΜΕ ΕΤ̄ΜΜΑΥ\*\* ΨΑ ΠΕΣΟΥ ΜΠΕΥΜΟΥ. TIG

ΛCΟΥΩΣ̄Μ ΝCΙ ΜΑΡΙΑ ΠΕΧΛΑC ΧΕ ΕΙΕ ΡΩΜΕ ΝΙΜ ΕΤ-  
 5 ΖΙΧ̄Μ ΠΚΟCΜΟC ΕΙΕ ΣΩΒ ΝΙΜ ΕΤΗΠ' ΕΡΟΥ ΖΙΤ̄Ν ΘΙ-  
 ΜΑΡΜΕΝΗ ΕΙΤΕ ΑΓΑΘΟΝ ΕΙΤΕ ΠΕΘΟΥ ΕΙΤΕ ΝΟΒΕ ΕΙΤΕ  
 ΜΟΥ ΕΙΤΕ ΩΝ̄Σ ΖΑΠΑΞ ΖΑΠΛΩC ΣΩΒ ΝΙΜ' ΕΤΗΠ ΕΡΟΥ  
 ΖΙΤ̄Ν ΝΑΡΧΩΝ ΝΘΙΜΑΡΜΕΝΗ CΕΝΑΧΠΙΒΩΚ ΝΖΗΤΟΥ·  
 ΛCΟΥΩΨ̄Β ΝCΙ ΠCΩΤΗΡ ΠΕΧΛΑC ΜΜΑΡΙΣΑΜΜΗ ΧΕ ΖΑ-  
 10 ΜΗΝ †ΧΩ ΜΜΟC ΕΡΩΤ̄Ν ΧΕ ΣΩΒ ΝΙΜ ΕΤΗΠ' ΕΠΟΥΑ  
 ΠΟΥΑ ΖΙΤ̄Ν ΘΙΜΑΡΜΕΝΗ ΕΙΤΕ ΑΓΑΘΟΝ ΝΙΜ ΕΙΤΕ ΝΟΒΕ  
 ΝΙΜ ΖΑΠΑΞ ΖΑΠΛΩC ΣΩΒ ΝΙΜ ΕΤΗΠ ΕΡΟΥ ΨΑΥΒΩΚ  
 ΝΖΗΤΟΥ ΕΤΒΕ ΠΑΙ CΕ ΝΤΑΙΕΙΝΕ ΜΠΨΟΨ̄Τ̄ ΝΜΜΥCΤΗ-  
 ΡΙΟΝ ΝΤ̄ΜΝΤΕΡΟ ΝΜΠΗΥΕ Η ΜΜΟΝ ΝCΜΝ-ΛΑΛΥ ΝCΑΡ̄Ξ  
 15 ΝΑΟΥΧΑΙ ΠΕ ΖΙΧ̄Μ ΠΚΟCΜΟC ΧΕ ΛΧ̄Ν ΜΥCΤΗΡΙΟΝ ΓΑΡ  
 ΜΝ-ΛΑΛΥ ΝΑΒΩΚ' ΕΤ̄ΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ ΕΙΤΕ ΔΙΚΑΙΟC  
 ΕΙΤΕ ΡΕC̄Ρ̄ΝΟΒΕ· ΕΤΒΕ ΠΑΙ ΟΥΝ ΝΤΕΙΜΙΝΕ ΝΤΑΙΕΙΝΕ  
 ΝΠΨΟΨ̄Τ̄ ΝΜΜΥCΤΗΡΙΟΝ' ΕΠΚΟCΜΟC ΧΕ ΕΙΕΒΩΛ ΕΒΟΛ TIG<sup>b</sup>  
 Π̄Ρ̄ΡΕC̄Ρ̄ΝΟΒΕ ΝΑΙ ΕΤΝΑΠΙCΤΕΥΕ ΕΡΟΙ ΛΥΩ ΕΤΝΑCΩΤ̄Μ  
 20 ΝCΩΙ ΧΕΚΑC ΕΙΕΒΟΛΟΥ ΕΒΟΛ ΖΡΑΙ Ζ̄Ν ΜΜΡ̄ΡΕ ΜΝ ΝΕ-  
 CΦΡΑΓΙC ΝΝΑΙΩΝ ΝΤΕ ΝΑΡΧΩΝ ΝΤΑΜΟΥΟΥ ΕΣΟΥΝ  
 ΕΝCΦΡΑΓΙC ΜΝ ΝΕΝΔΥΜΑ ΜΝ ΝΤΑΞΙC ΜΠΟΥΘΕΙΝ ΧΕ-  
 ΚΑC ΠΕ†ΝΑΒΟΛ̄C ΕΒΟΛ ΖΙΧ̄Μ ΠΚΟCΜΟC Ζ̄Ν ΜΜΡ̄ΡΕ ΜΝ  
 ΝCΦΡΑΓΙC ΝΝΑΙΩΝ ΝΤΕ ΝΑΡΧΩΝ ΕΥΕΒΟΛ̄C ΕΒΟΛ ΖΡΑΙ

11 MS CΕΠΕΙΤΕ; CGN expunged.

13 MS originally ΠΠΨΟΠ̄Π̄Τ; ΜΠ expunged and ψ added.

21 ΝΝΑΙΩΝ . . . ΕΝCΦΡΑΓΙC written in margin above; it was first intended to write the sentence below, and ΝΝΑΙ appears in lower margin.



is the work of the *destiny*, and it has no other work apart from this. And the *destiny accompanies* that man until the day of his death.”

133. Maria answered and said : “For all men who are in the *world*, must all things which are appointed for them through the *Heimarmene*, whether good or evil, or sin, or death, or life, in a word must all things which are appointed for them through the *archons* of the *Heimarmene* come to them?”

The *Saviour* replied and said to Mariam : “*Truly*, I say to you : all things which are appointed to each one through the *Heimarmene*, whether all good, whether all sin, in a word, everything which is appointed for them will come to them. Now because of this I have brought the key of the *mysteries* of the Kingdom of Heaven, or else no *flesh* would be saved in the *world*. For without *mysteries* no one will go to the Kingdom of the Light, either *righteous* or sinners. Now because of this I have thus brought the keys of the *mysteries* to the *world*, so that I may release the sinners who will *believe* in me, and will obey me so that I may release them from the bonds and the *seals* of the *aeons* of the *archons*, that I may bind them to the *seals* and the *garments* and the *ranks* of the light. Thus he whom I will release in the *world* from the bonds and the *seals* of the *aeons* of the *archons* will be released | in the height from the bonds and

2M ΠΧΙCΓ ΝΜΜΡΡΕ ΜΗ ΝCΦΡΑΓΙC ΝΤΕ ΝΑΙΩΝ ΝΝΑΡ-  
 ΧΩΝ ΑΥΩ ΠΕΤΝΑΜΟΡΨ ΖΙΧΜ ΠΚΟCΜΟC ΕΖΟΥΝ ΕΝΕ-  
 CΦΡΑΓΙC ΜΠ ΠΕΝΔΥΜΑ ΜΝ ΝΤΑΞΙC ΜΠΟΥΟΕΙΝ ΝCΕ-  
 ΜΟΡΨ 2M ΠΚΛ2 ΜΠΟΥΟΕΙΝ ΕΖΟΥΝ ΕΝΤΑΞΙC ΝΝΕΚΛΗΡΟ-  
 5 ΝΟΜΙΑ ΜΠΟΥΟΕΙΝ· ΕΤΒΕ ΝΡΕΨΡΝΟΒΕ ΟΥΝ ΝΤΑΪCΚΥΛΛΙ  
 ΜΜΟΪ ΜΠΕΪCΟΠ ΑΪΓΙΝΕ ΠΜΜΥCΤΗΡΙΟΝ ΝΑΥ ΧΕ ΕΪΕΒΟ-  
 ΛΟΥ ΕΒΟΛ ΝΤΟΟΤΟΥ ΝΝΑΙΩΝ ΝΤΕ ΝΑΡΧΩΝ ΝΤΑΜΟ-  
 ΡΟΥ ΕΖΟΥΝ ΕΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ ΟΥΜΟΝΟΝ  
 ΝΡΕΨΡΝΟΒΕ ΑΛΛΑ ΝΚΑΙΔΙΚΑΙΟC ΧΕ ΕΪΕΤ ΝΑΥ ΝΜ-  
 10 ΜΥCΤΗΡΙΟΝ ΝCΕΧΙΤΟΥ ΕΠΟΥΟΕΙΝ ΧΕ ΑΧΝ ΜΥCΤΗ- [ΤΙΑ]  
 ΡΙΟΝ ΓΑΡ ΜΝΨCΟΜ ΕΧΙΤΟΥ ΕΠΟΥΟΕΙΝ ΕΤΒΕ ΠΑΪ ΟΥΝ  
 ΜΠΙΖΟΠC ΑΛΛΑ ΑΪΨ ΕΒΟΛ ΦΛΝΕΡΨC ΑΥΩ ΝΤΑΪΠΨΡΧ  
 ΕΒΟΛ ΑΝ ΝΡΡΕΨΡΝΟΒΕ ΑΛΛΑ ΝΤΑΪΨΨΟΥ ΕΒΟΛ' ΑΥΩ  
 ΑΪΧΟΟC ΕΡΨΜΕ ΝΙΜ' ΝΡΕΨΡΝΟΒΕ ΜΝ ΝΔΙΚΑΙΟC ΕΪΧΩ  
 15 ΜΜΟC ΧΕ ΨΙΝΕ ΤΑΡΕΤΝCΙΝΕ ΤΨ2M ΤΑΡΟΥΟΥΩΝ  
 ΝΗΤΝ ΧΕ ΟΥΟΝ ΓΑΡ ΝΙΜ' ΕΤΨΙΝΕ 2N ΟΥΑΛΛΗΘΙΑ ΨΝΑ-  
 CΙΝΕ ΑΥΩ ΠΕΤΤΨ2M CΕΝΑΟΥΩΝ ΝΑΨ ΝΤΑΪΧΟΟC ΓΑΡ  
 ΕΡΨΜΕ ΝΙΜ' ΧΕ ΕΥΕΨΙΝΕ ΝCΑ ΜΜΥCΤΗΡΙΟΝ ΝΤΜΝΤΕΡΟ  
 ΜΠΟΥΟΕΙΝ ΝΑΪ ΕΤΝΑΤΒΒΟ ΜΜΟΟΥ ΝCΕΑΑΥ ΝΖΙΛΙΚΡΙ-  
 20 ΝΕC ΝCΕΧΙΤΟΥ ΕΠΟΥΟΕΙΝ· ΕΤΒΕ ΠΑΪ CΕ Α ΪΨΖΑΝΝΗC  
 ΠΒΑΠΤΙCΤΗC ΑΨΠΡΟΦΗΤΕΥΕ ΖΑΡΟΪ ΕΨΧΩ ΜΜΟC· ΧΕ  
 ΑΝΟΚ ΜΕΝ ΑΪΒΑΠΤΙΖΕ ΜΜΨΤΝ 2N ΟΥΜΟΟΥ ΕΥΜΕΤΑ-

1 MS ΝΜΜΡΡΕ; read 2N ΜΜΡΡΕ.

9 MS ΝΚΑΙΔΙΚΑΙΟC; read ΝΚΕΔΙΚΑΙΟC.

13 MS ΝΤΑΪΨΨΟΥ; read ΝΤΑΪΨ.

the *seals* of the *aeons* of the *archons*. And he whom I will bind in the *world* within the *seals* and the *garments* and the *ranks* of the light will be bound in the Land of Light within the *ranks* of the *inheritances* of the light. *Now* for the sake of sinners I have *troubled* myself at this time, I have brought the *mysteries* to them, so that I may release them from the *aeons* of the *archons*, and bind them within the *inheritances* of the light. *Not only* sinners, *but* the *righteous* ones, so that I may give to them the *mysteries* that they be taken to the light, *for* without *mysteries* it is not possible to be taken to the light. *Now* because of this I have not hidden it, *but* I have proclaimed *clearly*. And I have not separated sinners, *but* I have proclaimed and I have spoken to all men, the sinners and the *righteous*, saying: 'Seek and ye shall find, knock and it shall be opened to you. *For* everyone who seeks in *truth* will find, and to him that knocks it will be opened' \*. *For* I have said to all men that they should seek the *mysteries* of the Kingdom of the Light which will cleanse them and make them *pure* and take them to the light. *Now* because of this, John the *Baptist* *prophesied* about me, saying: 'I have *indeed baptised* you with water unto *repentance* | for the

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\* cf. Mt. 7.7, 8; Lk. 11.9, 10

ΝΟΙΑ ΕΠΚΩ ΕΒΟΛ ΝΝΕΤ̄ΝΝΟΒΕ ΠΕΤΝΗΥ Μ̄Ν̄Ν̄CΩΙ' 40Υ- [ΤΙΑ<sup>b</sup>]  
 ΟΤ̄Β̄ ΕΡΟΙ· ΠΑῙ ΕΤΕΡΕ ΠΕ42Α 2̄Ν̄ ΤΕ46ΙΧ Ε4ΝΑΤ̄Β̄ΒΟ  
 Μ̄ΠΕ4ΧΝΟΟΥ· ΠΤΩ2 ΜΕΝ Ν̄4ΡΟΚ24 2̄Ν̄ ΟΥΚΩ2Τ̄ ΕΜΕ4  
 Ω̄Μ̄· ΠΕ4CΟΥΟ ΔΕ Ν̄4CΥΝΑΓΕ Μ̄ΜΟΥ Ε2ΟΥΝ Ε-  
 5 ΤΕ4ΑΠΟΘΗΚΗ· Ν̄ΤΑ Τ6ΟΜ' ΕΤ2̄Ν̄ ΙΩ2ΑΝΝΗC ΠΡΟΦΗ-  
 ΤΕΥΕ 2ΑΡΟΙ ΕCCOΟΥΝ ΧΕ †ΝΑΕΙΝΕ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ Ε-  
 ΠΚΟCΜΟC Ν̄ΤΑΚΛΘΑΡΙΖΕ Ν̄Ν̄ΝΟΒΕ Ν̄Ρ̄ΡΕ4Ρ̄ΝΟΒΕ ΝΑῙ ΕΤ-  
 ΝΑΠΙCΤΕΥΕ ΕΡΟΙ Ν̄CΕCΩΤ̄Μ̄ (N̄)CΩῙ Ν̄ΤΑΛΛΥ Ν̄2ΙΛΙΚΡΙ-  
 ΝΕC Ν̄ΟΥΘΕΙΝ Ν̄ΤΑΧΙΤΟΥ ΕΠΟΥΘΕΙΝ·  
 10 ΝΑῙ 6Ε Ν̄ΤΕΡΕ4ΧΟΥ Ν̄6Ι ΙC ΛCΟΥΩΩ̄Β̄ Ν̄6Ι ΜΑΡΙΑ  
 ΠΕΧΛΑC ΧΕ ΠΑΧΘΕΙC ΕῙΕ ΕΡΩΑΝ Ν̄ΡΩΜΕ ΒΩΚ ΧΕ ΕΥ-  
 Ω̄ΠΙΝΕ Ν̄CΕΕΙ' ΕΧ̄Ν̄ 2ΕΝCΒΩ Μ̄ΠΛΑΝΗ ΕΥΝΑΕΙΜΕ ΕΤΩΝ  
 ΧΕ ΕΥΗΠ' ΕΡΟΚ Χ̄Ν̄ Μ̄ΜΟΝ· ΛCΟΥΩΩ̄Β̄ Ν̄6Ι ΠCΩΤΗΡ  
 ΠΕΧΛΑ4 Μ̄ΜΑΡΙΑ ΧΕ ΛΙΧΟΟC ΕΡΩΤ̄Ν̄ Μ̄ΠΠΟΥΘΕΙΩ ΧΕ  
 15 Ω̄ΩΠΕ Ν̄ΘΕ Ν̄ΝΙCΑΒΕ Ν̄ΤΡΑΠΕΖΕΙΤΗC ΧΕ ΠΕΤ̄ΝΑΝΟΥ4 Τ̄ΙC  
 ΧΙΤ̄4 ΠΕΘΟΥ ΝΟΧ̄4 ΕΒΟΛ· ΤΕΝΟΥ 6Ε ΛΧΙC Ν̄ΡΩΜΕ  
 ΝΙΜ ΕΤΝΑΩΠΙΝΕ 2̄Ν̄ ΤΜ̄ΝΤ̄ΝΟΥΤΕ ΧΕ ΕΡΩΑΝ ΟΥΤΗΥ  
 Ν̄Μ̄2ΙΤ' ΕΙ' ΕΒΟΛ Ω̄ΑΤΕΤ̄Ν̄ΕΙΜΕ ΧΕ ΟΥΚΒΟ ΠΕΤΝΑΩΩ-  
 ΠΕ· ΕΡΩΑΝ ΟΥΤΟΥΡΗC ΕΙ' ΕΒΟΛ Ω̄ΑΤΕΤ̄Ν̄ΕΙΜΕ ΧΕ ΟΥ-  
 20 ΚΛΥΜΑ Μ̄Ν̄ ΟΥ2ΜΟΜ ΠΕΤΝΑΩΩΠΕ· ΤΕΝΟΥ 6Ε ΛΧΙC  
 ΕΡΟΥ ΧΕ ΕΩΧΕ ΑΤΕΤ̄Ν̄CΟῩΝ̄-ΦΟ Ν̄ΤΠΕ Μ̄Ν̄ ΠΚΑ2  
 ΕΒΟΛ 2̄Ν̄ Ν̄ΤΗΥ· ΕΡΩΑΝ 2ΟῙΝΕ 6Ε ΤΕΝΟΥ ΕΙ' ΕΡΑΤ-  
 ΤΗΥΤ̄Ν̄ Ν̄CΕΚΗΡΥCCE ΝΗΤ̄Ν̄ Ν̄ΟΥΜ̄ΝΤ̄ΝΟΥΤΕ Ν̄ΤΕΤ̄Ν̄-

4 MS ΧΝ ΠΕ4CΟΥΟ; ΧΝ expunged.

8 MS damaged.

18 ΚΒΟ ... Ω̄ΑΝΤΕΤ̄Ν̄ΕΙΜΕ ΧΕ ΟΥ written in upper margin.

22 MS Η2ΟῙΠΕ; Η expunged.

forgiveness of your sins. He who comes after me surpasses me, whose winnowing fan is in his hand. He will purify his threshing floor. The chaff *indeed* he will burn in an unquenchable fire. *But* his wheat he will *gather* in his *barn*\*. The power which was in John *prophesied* about me, knowing that I would bring the *mysteries* to the *world*, and would *purify* the sins of the sinners who would *believe* in me and obey me, and would make them to be *pure* light, and take them to the light.”

134. Now when Jesus had said these things, Maria answered and said: “My Lord, when men go and seek, and they come upon the teachings of *error*, whence will they know whether they belong to thee or not?”

The *Saviour* answered and said to Maria: “I have said to you once: ‘Become like the wise *money-changers*, take what is good, cast away what is evil’<sup>1</sup>. Now at this time say to all men who will seek Godhood: ‘When a north wind comes, you know that cold will come to pass. When a south wind comes, you know that *heat* and burning will come to pass’<sup>2</sup>. Now at this time say to them: ‘If you know the face of the heaven and the earth by means of the wind, if some now at this time come to you and they *preach* Godhood to you, you | know with certainty their words have been in

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\* cf. Mt. 3.11, 12; Lk. 3.16, 17

2 cf. Mt. 16.3

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<sup>1</sup> (15) agraphon; see Resch (Bibl. 41) Logion 43, pp. 116-117.

ΕΙΜΕ 2̄N ΟΥΩΡ̄Χ̄ ΧΕ Λ ΝΕΥΩΛΧΕ ΣΥΜΦΩΝΕΙ ΛΥΩ  
 ΛΥ2ΟΡΜΑΖΕ Ε2̄N ΝΕΤ̄NΩΛΧΕ ΤΗΡΟΥ ΝΑΪ ΕΝΤΑΪΧΟΟΥ  
 ΕΡΩΤ̄N 2̄ΙΤ̄N ΜΑΡΤΥΡΙΑ C̄NΤΕ ΩΛ ΩΟΜΤΕ· ΛΥΩ Ε-  
 ΛΥΣΥΜΦΩΝΕΙ 2̄M ΠΤΑ2Ο ΕΡΑΤ̄C̄ ΜΠΑΗΡ ΜN ΜΠΗΥΕ ΜN  
 5 ΝΚΥΚΛΟC ΜN ΝΑΣΤΗΡ ΜN ΜΦΩCΤΗΡ ΜN ΠΚΑ2 ΤΗΡ̄C̄  
 ΜN ΝΕΤ̄N2ΗΤ̄C̄ ΤΗΡΟΥ ΜN ΝΚΕΜΟΥΕΙΟΟΥΕ ΤΗΡΟΥ ΜN  
 ΝΕΤ̄N2ΗΤΟΥ ΤΗΡΟΥ· ΛΧΙC ΕΡΟΟΥ ΧΕ ΝΕΤΝΗΥ<sup>+</sup>ΩΛ- ΤΙΕ<sup>b</sup>  
 ΡΩΤ̄N ΝΤΕ ΝΕΥΩΛΧΕ 2ΟΡΜΑΖΕ ΛΥΩ ΝCΕCΥΜΦΩΝΙ  
 Ε2̄M ΠCΟΟΥΝ ΤΗΡ̄C̄ ΝΕΝΤΑΪΧΟΟΥ ΕΡΩΤ̄N ΕΙΕΧΙΤΟΥ  
 10 ΕΥΗΠ ΕΡΟΝ· ΝΑΪ ΝΕ ΕΤΕΤΝΑΧΟΟΥ ΕΝΡΩΜΕ ΕΤΕΤ̄N-  
 ΚΗΡΥCCE ΝΑΥ ΧΕΚΑC ΕΥΝΑ2ΟΡΟΥ ΕΡΟΟΥ ΕΝΕCΒΩ Μ-  
 ΠΛΑΝΗ· ΤΕΝΟΥ 6Ε ΟΥΝ ΕΤΒΕ ΝΡΕC̄Ρ̄ΝΟΒΕ ΝΤΑΪCΚΥΛΛΙ  
 ΜΜΟΪ ΛΙΕΙ' ΕΠΚΟCΜΟC ΧΕ ΕΙΕΝΟΥ2̄M ΜΜΟΟΥ ΕΒΟΛ ΧΕ  
 ΝΔΙΚΑΙΟC ΝΤΟΟΥ ΝΑΪ ΕΤΕ ΜΠΟΥΡ̄-ΛΛΑΥ ΜΠΕΘΟΟΥ  
 15 ΕΝΕ2 ΛΥΩ ΝΑΪ ΕΤΕ ΜΠΟΥΡ̄ΝΟΒΕ ΕΠ̄ΤΗΡ̄C̄· 2ΑΠ̄C̄ ΕΡΟΟΥ  
 ΠΕ ΕΤΡΕΥ2Ε ΕΜΜΥCΤΗΡΙΟΝ ΝΑΪ ΕΤ2Ι ΝΧΩΩΜΕ ΝΙΕΟΥ  
 ΝΑΪ ΝΤΑΪΤΡΕ ΕΝΩΧ' C2ΑΪCΟΥ 2ΡΑΪ 2̄M ΠΠΑΡΑΔΙCΟC  
 ΕΪΩΛΧΕ ΝΜΜΑC ΕΒΟΛ 2̄M ΠΩΗΝ ΜΠCΟΟΥΝ ΛΥΩ ΕΒΟΛ  
 2̄M ΠΩΗΝ ΜΠΩΝ2̄· ΛΥΩ ΑΪΤΡΕCΚΑΛΥ 2̄N ΤΠΕΤΡΑ ΝΑ-  
 20 ΡΑΡΑΔ ΛΥΩ ΛΙΚΩ ΝΚΑΛΑΠΑΤΑΥΡΩΘ' ΠΑΡΧΩΝ ΕΤ2ΙΧ̄N  
 6ΜΜΟΥΤ ΠΑΪ ΕΤΕΡΕ ΤΟΥΕΡΗΤΕ ΝΙΕΟΥ 2ΙΧΩC ΛΥΩ [ΤΙΕ']  
 ΝΤΟΥ ΕΤΚΩΤΕ ΕΝΔΙΩΝ ΤΗΡΟΥ· ΜN Ν2ΙΜΑΡΜΕΝΗ·  
 ΠΑΡΧΩΝ ΕΤ̄ΜΑΥ ΛΙΚΑΛC ΕCΡΟΓΙC ΕΝΧΩΩΜΕ ΝΙΕΟΥ  
 ΕΤΒΕ ΠΚΑΤΑΚΛΥCΜΟC· ΛΥΩ ΧΕ ΝΝΕ ΛΛΑΥ ΝΑΡΧΩΝ

3 MS ΜΜΑΡΤΥΡΙΑ; Μ expunged.

14 MS originally ΠΑΪΤΟΥ; ΑΪ expunged.

21 R̄ in upper right-hand margin at end of quire.

*accord*, and have *fitted* with all your words, which I have said to you through two or three witnesses \*, and they have been in *accord* with the establishment of the *air* and the heaven and the *cycles* and the *stars* and the *luminaries* and the whole earth and all things within it, and also all the waters and all things within them;’ say to them : ‘Those who come to you, and whose words *fit* and are in *accord* with the whole knowledge which I have said to you, I will accept as belonging to us.’ This is what you will say to men when you *preach* to them, so that they may guard themselves from the teachings of *error*. Now at this time, for the sake of sinners, I have *troubled* myself. I have come to the *world* that I might save them. Because even for the *righteous* themselves who have never done evil, and have not committed sins at all, it is necessary that they should find the *mysteries* which are in the Books of Jeu, which I caused Enoch to write in *Paradise* when I spoke with him from the Tree of Knowledge and from the Tree of Life. And I caused him to place them in the *rock* of Ararad <sup>□</sup>, and I placed the *archon* Kalapatauroth, which is over Gemmut <sup>1</sup>, upon whose head <sup>2</sup> are the feet of Jeu, and who goes round all the *aeons* and the *Heimarmene*, I placed that *archon* to watch over the Books of Jeu because of the *Flood*, so that none of the *archons* | should *envy* them and destroy them — these which

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\* cf. Deut. 19.15; Mt. 18.16; 2 Cor. 13.1; 1 Tim. 5.19; Heb. 10.28

□ cf. Gen. 8.4

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<sup>1</sup> (21) Gemmut; Schmidt/Till : seven stars, probably the Pleiades; see Crum 821a; ParaShem 47.

<sup>2</sup> (21) upon whose head; Till : (or) upon whom.

ΦΘΟΝΙ ΕΡΟΟΥ Ν̄CΕΤΑΚΟΟΥ ΝΑΪ Ε†ΝΑΤΑΛΥ ΝΗΤ̄Ν ΕΪ-  
 ΨΑΝΟΥΩ ΕΪΧΩ ΕΡΩΤ̄Ν Μ̄ΠCΩΡ ΕΒΟΛ Μ̄ΠΤΗΡ̄C·

ΝΑΪ ΔΕ Ν̄ΤΕΡΕΧΧΟΟΥ Ν̄CΙ ΠCΩΤΗΡ ΑCΟΥΩΨΒ Ν̄CΙ  
 ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧΟΙC· ΕΪΕ ΝΙΜ ΔΕ ΖΩΩC ΠΕ  
 5 ΠΡΩΜΕ ΕΤΖΙΧ̄Ν ΠΚΟCΜΟC ΕΤΕ Μ̄ΠC̄ΡΝΟΒΕ ΕΠΤΗΡ̄C ΠΑΪ  
 ΕCΟΥΟΧ ΕΑΝΟΜΙΑ· ΕΨΑΝΟΥΧΑΪ ΓΑΡ ΕΟΥΑ Ν̄CΝΑΨ-  
 ΟΥΧΑΪ ΑΝ ΕΚΕΟΥΑ ΧΕΚΑC ΕCΕΖΕ ΕΜ̄ΜΥCΤΗΡΙΟΝ ΕΤΖΙ  
 Ν̄ΧΩΩΜΕ Ν̄ΙΕΟΥ· †ΧΩ Μ̄ΜΟC ΓΑΡ ΧΕ Μ̄Ν-ΡΩΜΕ ΖΙΧ̄Ν  
 ΠΚΟCΜΟC ΕCΝΑΨΟΥΧΑΪ ΕΝΟΒΕ ΕΨΑΝΟΥΧΑΪ ΓΑΡ Ε-  
 10 ΟΥΑ Ν̄CΝΑΨΟΥΧΑΪ ΑΝ ΕΚΕΟΥΑ· ΑCΟΥΩΖ̄Μ Ν̄CΙ ΠCΩ-  
 ΤΗΡ ΠΕΧΑC Μ̄ΜΑΡΙΑ· ΧΕ †ΧΩ Μ̄ΜΟC ΝΗΤ̄Ν ΧΕ CΕΝΑΖΕ [ΤΙΕ<sup>b</sup>]  
 ΕΟΥΑ Ζ̄Ν ΨΟ· CΝΑΥ Ζ̄Ν ΟΥΤΒΑ· ΕΤΒΕ ΠΧΩΚ ΕΒΟΛ  
 Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΨΟΡ̄Π Μ̄ΜΥCΤΗΡΙΟΝ· ΝΑΪ †ΝΑΧΩ  
 ΕΡΩΤ̄Ν ΕΪΨΑΝΟΥΩ ΕΪCΩΡ ΕΒΟΛ ΝΗΤ̄Ν Μ̄ΠΤΗΡ̄C· ΕΤΒΕ  
 15 ΠΑΪ ΔΕ Λ̄ΙCΚΥΛΛΕΙ Μ̄ΜΟΪ Λ̄ΙCΙΝΕ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ ΕΠΚΟC-  
 ΜΟC ΧΕ CΕΨΟΟΠ ΤΗΡΟΥ ΖΑ ΠΝΟΒΕ· ΑΥΩ CΕΨΑΛΤ  
 ΤΗΡΟΥ Ν̄ΤΑΩΡΕΑ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ· ΑCΟΥΩΖ̄Μ Ν̄CΙ ΜΑΡΙΑ  
 ΠΕΧΑΣ Μ̄ΠCΩΤΗΡ ΧΕ ΠΑΧΟΪC ΖΛΘΗ ΕΜΠΑΤ̄ΚΕΙ' ΕΠΤΟ-  
 ΠΟC Ν̄ΝΑΡΧΩΝ· ΑΥΩ ΖΛΘΗ ΕΜΠΑΤ̄ΚΕΙ' ΕΖΡΑΪ ΕΠΚΟCΜΟC  
 20 Μ̄ΠΕ-ΛΑΛΥ Μ̄ΨΥΧΗ ΒΩΚ' ΕΠΟΥΟΪΝ· ΑCΟΥΩΨΒ Ν̄CΙ  
 ΠCΩΤΗΡ ΠΕΧΑC Μ̄ΜΑΡΙΑ ΧΕ ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ Μ̄ΜΟC  
 ΕΡΩΤ̄Ν ΧΕ ΖΛΘΗ ΕΜΠΑ†ΕΙ' ΕΠΚΟCΜΟC· Μ̄ΠΕ-ΛΑΛΥ Μ̄-  
 ΨΥΧΗ ΒΩΚ ΕΖΟΥΝ ΕΠΟΥΟΕΙΝ· ΑΥΩ ΤΕΝΟΥ ΔΕ Ν̄ΤΕ-  
 ΡΙΕΙ' Λ̄ΙΟΥΩΝ ΕΜ̄ΠΥΛΗ Μ̄ΠΟΥΟΕΙΝ· ΑΥΩ Λ̄ΙΟΥΩΝ Ν̄ΝΕ-  
 25 ΖΙΟΥΕ ΕΤΧΙ ΕΖΟΥΝ ΕΠΟΥΟΕΙΝ· ΑΥΩ ΤΕΝΟΥ ΔΕ  
 ΠΕΤΝΑ<sup>\*\*</sup>ΙΡΕ Μ̄ΠΕΜΨΑ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ ΜΑΡΕCΧΙ Ν̄Μ- ΤΙΖ

24 MS ΕΪΠΥΛΗ; read Ν̄ΪΠΥΛΗ.

26 ΚΛ in upper left-hand margin at beginning of quire.



I shall give to you when I have finished speaking to you of the distribution of the All.”

Now when the *Saviour* had said these things, Maria answered and said: “My Lord, who then now is the man in the *world* who has not sinned at all, who is safe from *iniquity*? For if he is safe from one he will not be able to be safe from another, so that he finds the *mysteries* which are in the Books of Jeu. For I say that no man in the *world* will be saved from sin, for if he is saved from one he will not be saved from another.”

The *Saviour* answered and said to Maria: “I say to you, there will be found one in a thousand\*, two in ten thousand<sup>1</sup>, for the sake of the completion of the *mystery* of the First *Mystery*. These I will say to you when I have finished setting out to you the All. Because of this now I have *troubled* myself, I have brought the *mysteries* to the *world* because all (men) are under sin. And they all lack the *gift* of the *mysteries*.”

135. Maria answered and said to the *Saviour*: “My Lord, before thou didst come to the *place* of the *archons*, and before thou didst come into the *world*, did no *soul* go to the light?”

The *Saviour* answered and said to Maria: “Truly, *truly*, I say to you, before I came to the *world* no *soul* went into the light. And now at this time as I have come I have opened the *gates* of the light. And I have opened the ways which lead into the light. And now at this time, he who will do what is worthy of the *mysteries*, let him receive the *mysteries* | and go to the light.”

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\* cf. Eccles. 7.8

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<sup>1</sup> (12) agraphon; see Iren. 1.24.6; Epiph. 24.5; GTh 86.1-3.

ΜΥΣΤΗΡΙΟΝ Ν̄ΒΩΚ ΕΠΟΥΟΓΙΝ: ΛΟΟΥΩΣ ΟΝ ΕΤΟΟΤ̄  
 Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΛΑΣ ΧΕ ΠΑΧΟΕΙΣ· ΑΛΛΑ Λ̄ΙΣΩΤ̄Μ ΧΕ Λ  
 ΝΕΠΡΟΦΗΤΗΣ ΒΩΚ' ΕΠΟΥΟΕΙΝ· ΛΟΟΥΩΣ ΟΝ ΕΤΟΟΤ̄  
 Ν̄ΣΙ ΠΩΤΗΡ ΠΕΧΛΑ Μ̄ΜΑΡΙΑ ΧΕ ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ  
 5 Μ̄ΜΟΣ ΝΕ ΧΕ Μ̄ΠΕ-ΑΛΛΑ Μ̄ΠΡΟΦΗΤΗΣ ΒΩΚ ΕΠΟΥΟΕΙΝ·  
 ΑΛΛΑ Ν̄ΤΑ Ν̄ΑΡΧΩΝ Ν̄ΤΕ Ν̄ΛΙΩΝ Ν̄ΤΑΥΩΑΧΕ Ν̄ΜΜΑΥ  
 ΕΒΟΛ Ζ̄Ν Ν̄ΛΙΩΝ ΛΥ† ΝΑΥ Μ̄ΠΜΥΣΤΗΡΙΟΝ Ν̄ΤΕ Ν̄ΛΙΩΝ  
 ΛΥΩ Ν̄ΤΕΡΙΕΙ' ΕΠΤΟΠΟΣ Ν̄Ν̄ΛΙΩΝ· ΖΗΛΙΑΣ Λ̄ΙΚΟΤ̄Υ Λ̄ΙΤ̄Ν-  
 ΗΟΟΥΥ ΕΠΣΩΜΑ Ν̄ΙΩΖΑΝΝΗΣ ΠΒΑΠΤΙΣΤΗΣ· ΠΚΕΣΕΠΕ  
 10 ΔΕ Λ̄ΙΚΟΤΟΥ ΕΖΕΝΣΩΜΑ Ν̄ΔΙΚΑΙΟΣ ΝΑΙ' ΕΤΝΑΖΕ ΕΜ-  
 ΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄ΣΕΒΩΚ' ΕΠΧΙΣΕ Ν̄ΣΕΚΛΗΡΟ-  
 ΝΟΜΙ Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΟΕΙΝ· ΑΒΡΑΖΑΜ Ν̄ΤΟΥ Μ̄Ν̄ ῙΣΑΑΚ  
 Μ̄Ν̄ ῙΔΑΚΩΒ Λ̄ΙΚΩ ΝΑΥ ΕΒΟΛ Ν̄ΝΕΥΝΟΒΕ ΤΗΡΟΥ Μ̄Ν̄  
 ΝΕΥΛΑΝΟΜΙΑ· ΛΥΩ Λ̄Ι† ΝΑΥ Ν̄Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ  
 15 ΖΡΑΙ' Ζ̄Ν Ν̄ΛΙΩΝ· ΛΥΩ Λ̄ΙΚΑΛΛΥ Ζ̄Μ̄ ΠΤΟΠΟΣ Ν̄ΙΑΒΡΑΘΕ Τ̄ΙΖ<sup>b</sup>  
 Μ̄Ν̄ Ν̄ΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΤΑΥΜΕΤΑΝΟΙ'· ΛΥΩ ΕΙΒΩΚ' Ε-  
 ΠΧΙΣΕ ΤΑΓΙ' ΕΙΝΑΒΩΚ' ΕΠΟΥΟΕΙΝ †ΝΑΧΙ Ν̄ΝΕΥΨΥΧΗ  
 Ν̄ΜΜΑΙ' ΕΠΟΥΟΕΙΝ· ΑΛΛΑ ΖΑΜΗΝ †ΧΩ Μ̄ΜΟΣ ΝΕ ΜΑΡΙΑ  
 ΧΕ Ν̄Ν̄ΑΒΩΚ' ΑΝ ΕΠΟΥΟΕΙΝ ΕΜΠΙΧΙ Ν̄ΤΟΥΨΥΧΗ Ν̄ΤΟ  
 20 Μ̄Ν̄ ΤΑΝΟΥΣΝΗΥ ΤΗΡΟΥ ΕΠΟΥΟΕΙΝ· ΠΚΕΣΕΠΕ ΔΕ  
 Μ̄ΠΑΤΡΙΑΡΧΗΣ Μ̄Ν̄ Ν̄ΔΙΚΑΙΟΣ ΧΙΝ Μ̄ΠΕΟΥΟΕΙΩ Ν̄ΑΔΑΜ  
 ΖΕΩΣ ΩΑ ΤΕΝΟΥ ΝΕΤ̄Ζ̄Ν Ν̄ΛΙΩΝ Μ̄Ν̄ (Ν̄ΤΑΖΙΣ) ΤΗΡΟΥ  
 Ν̄ΤΕ Ν̄ΑΡΧΩΝ· Ν̄ΤΕΡΙΕΙ' ΕΠΤΟΠΟΣ Ν̄ΛΙΩΝ Λ̄ΙΤ̄ΡΕΥΚΟΤΟΥ  
 ΕΖΕΝΣΩΜΑ ΤΗΡΟΥ ΕΥΝΑΡ̄ΔΙΚΑΙΟΣ Ν̄ΣΙ Τ̄ΠΑΡΘΕΝΟΣ Μ̄-

19 MS Π̄ΒΩΚ; read Π̄ΣΕΒΩΚ.

22 MS indistinct.

23 MS indistinct; read Λ̄ΙΤ̄ΡΕΥΚΟΤΟΥ.

24 MS Τ̄ΙΣΙ; τ expunged.

Maria continued again and said : “*But*, my Lord, I have heard that the *prophets* went to the light.”

The *Saviour* continued again and said to Maria : “*Truly, truly*, I say to thee, no *prophet* went to the light. *But* the *archons* of the *aeons* have spoken with them out of the *aeons*, they given to them the *mystery* of the *aeons*. And when I came to the *place* of the *aeons*, I returned Elias, I sent him to the *body* of John the *Baptist*. *But* the rest I have returned to *righteous bodies* which will find the *mysteries* of the light, and go to the height and *inherit* the Kingdom of the Light. On the other hand, I forgave Abraham, and Isaac, and Jacob, all their sins and their *iniquities*, and I gave to them the *mysteries* of the light in the *aeons*, and I put them in the *place* of Jabraoth and all the *archons* who have *repented*. And when I go to the height and I am about to go to the light, I will carry their *souls* with me to the light. *But truly* I say to thee, Maria, that they will not go<sup>1</sup> to the light before I carry thy *soul* and those of all thy brothers to the light. *But* the rest of the *patriarchs* and the *righteous ones*, from the time of Adam *until* the present, which are in the *aeons* and all (the *ranks*) of the *archons*, when I came to the *place* of the *aeons*, I caused them all, (through) the *Virgin* of the Light, to return to bodies which will become *righteous* |

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<sup>1</sup> (19) they will not go; MS : he will not go.

ΠΟΥΘΕΙΝ ΝΑΪ ΕΤΝΑΣΕ ΕΜΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ ΜΠΟΥ-  
 ΟΓΙΝ Ν̄ΣΕΒΩΚ ΕΣΟΥΝ Ν̄ΣΕΚΛΗΡΟΝΟΜΙ Ν̄ΤΜΝ̄ΤΕΡΟ Μ̄-  
 ΠΟΥΘΕΙΝ· ΛΣΟΥΩΣ̄Μ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΑΝ ΖΕΝ-  
 ΜΑΚΑΡΙΟΣ ΑΝΟΝ ΠΑΡΑ ΡΩΜΕ ΝΙΜ Ν̄ΝΕΙΜ̄ΝΤ̄ΝΟΣ ΕΝΤ-  
 5 ΛΚΣΟΛΠΟΥ ΝΑΝ ΕΒΟΛ· ΛΘΟΥΩΣ̄Μ Ν̄ΣΙ ΠΣΩΤΗΡ ΠΕΧΑΧ  
 Μ̄ΜΑΡΙΑ Μ̄Ν Μ̄ΜΑΘΗΤΗΣ ΤΗΡΟΥ ΧΕ ΕΤΙ †ΝΑΣΩΛΠ̄, <sup>ΤΠΠ</sup>  
 ΝΗΤ̄Ν ΕΒΟΛ Ν̄ΜΜ̄ΝΤ̄ΝΟΣ ΤΗΡΟΥ Ν̄ΤΕ ΠΧΙΣΕ ΧΙΝ ΠΣΑ-  
 ΝΣΟΥΝ Ν̄ΤΕ ΝΙΣΑΝΣΟΥΝ ΖΕΩΣ ΩΑ ΠΣΑΝΒΟΛ Ν̄ΤΕ ΝΙ-  
 ΣΑΝΒΟΛ ΧΕ ΕΤΕΤΝΕΩΩΠΕ ΕΤΕΤ̄ΝΧΗΚ ΕΒΟΛ Σ̄Ν ΣΟ-  
 10 ΟΥΝ ΝΙΜ' ΛΥΩ Μ̄Ν ΠΛΗΡΩΜΑ ΝΙΜ' Μ̄Ν ΠΧΙΣΕ Ν̄ΝΧΙΣΕ·  
 Μ̄Ν Ν̄ΒΛΑΘΟΣ Ν̄ΝΒΛΑΘΟΣ· ΛΣΟΥΩΣ̄ ΟΝ ΕΤΟΟΤ̄Σ Ν̄ΣΙ ΜΑΡΙΑ  
 ΠΕΧΑΣ Μ̄ΠΣΩΤΗΡ ΧΕ ΠΑΧΟΓΙΣ ΕΙΣΖΗΗΤΕ ΛΝΕΙΜΕ Σ̄Ν  
 ΟΥΠΛΡΡΗΧΙΑ Σ̄Ν ΟΥΩΡ̄Χ ΦΑΝΕΡΩΣ ΧΕ ΛΚΕΙΝΕ Ν̄Ν-  
 ΩΟΩΤ̄ Ν̄ΜΜΥΣΤΗΡΙΟΝ Ν̄ΤΜΝ̄ΤΕΡΟ ΜΠΟΥΘΕΙΝ ΝΑΪ Ε-  
 15 ΩΛΥΚΩ ΕΒΟΛ Ν̄ΝΝΟΒΕ Ν̄ΝΕΨΥΧΟΟΥΕ Ν̄ΣΕΚΛΑΘΑΡΙΖΕ  
 Μ̄ΜΟΟΥ Ν̄ΣΕΛΛΥ Ν̄ΣΙΑΙΚΡΙΝΕΣ Ν̄ΟΥΘΕΙΝ Ν̄ΣΕΧΙΤΟΥ  
 ΕΠΟΥΘΕΙΝ:    † — † — † —

† † — † — † — † — † — † — † — † —  
 — † — † — † — † — † — † — † — † —  
 20 † ΟΥΜΕΡΟΣ Ν̄ΝΤΕΥΧΟΣ Μ̄ΠΣΩΤΗΡ †  
 — † — † — † — † — † — † — † — † —

4 MS Ν̄ΝΕΙΜ̄ΝΤ̄ΝΟΣ; read ΕΤΒΕ Ν̄ΣΙΜ̄ΝΤ̄ΝΟΣ.

17 the subtitle is written in the first column of page <sup>ΤΠΠ</sup>; 4 lines remain at the foot of this column; the text begins again in column 2.

and find all the *mysteries* of the light, and enter in and *inherit* the Kingdom of the Light.”

Maria answered and said : “*Blessed* are we *above* all men for these great things which thou hast revealed to us.”

The *Saviour* answered, he said to Maria and all the *disciples* : “I will *yet* reveal to you all the great things of the height, from the innermost of the inner *as far as* the outermost of the outer, so that you may be completed in all knowledge and all *pleromas*, and in the height of the heights, and the *depth* of the *depths*.”

Maria continued and said to the *Saviour* : “My Lord, behold we have known *openly* with certainty and *clarity* that thou hast brought the keys of the *mysteries* of the Kingdom of the Light, which forgive sins to the *souls* and *purify* them, and make them to be *pure* light and take them to the light.”

*A Part of the Books of the Saviour.*

ἄσψωπε σε ἄτεροϋς-ϕοῦ ἄπενχοεῖς ἰς ἄψωϋν [τιη<sup>b</sup>]  
 εβολ ἄν νετμοοῦτ ἄπεχμεσψομντ ἄσοοῦ· ἄψω-  
 οῦς εροϋ ἄδῖ νεχμἄθητης ἄψωβς ἄμοϋ εϋχω  
 ἄμοσ· χε πενχοεῖς ἄνσθηκ ἄρον χε ἄκκλ-εἰωτ·  
 5 ἄι μἄλῦ ἄσων ἄν πκοσμοσ τηρϣ ἄνοῦλἄν ἄσωκ·  
 τοτε ἰς ἄλἄερατϣ ἄν νεχμἄθητης ἄχἄν πμοοῦ  
 ἄπωκεἄνοσ ἄεπικἄλει ἄτεῖπροσεϋχη εϋχω ἄμοσ  
 χε σωτἄμ εροῖ παεἰωτ' πεἰωτ ἄμντεἰωτ νἰμ πα-  
 περαντον ἄποϋοεἰν· ἄεἰοῦω· ἰλω· ἄωῖ· ἄιλ·  
 10 ψἰνωθερ· θερνωψ· νωψἰτερ· ἄλοῦρη· παλοῦρη·  
 νεθμομαωθ· νεψἰομαωθ· μαρἄχἄχἄλ· θωβαρρα-  
 βαῦ· ἄρἄχἄχἄλἄν· ἄροκοθεορα· ἰεοῦ· σἄβαωθ·  
 ἄλἰ ἄε εϋχω ἄμοοῦ ἄδῖ ἰς νερε θωμασ ἄν ἄν-  
 ἄρεἄσ ἄν ἰλκωβοσ ἄν σἰμων πκἄνἄνἰτης νεῦσι  
 15 πεμντ πε ερε ἄραῦ κητ' επεῖβτ<sup>22</sup> φἰλἰπποσ ἄε ἄν τἰε  
 βαρθολομαἰοσ νεῦσι πρησ πε εϋκητ εσητ· πκε-  
 ψωχἄπ ἄε ἄμἄθητης ἄν ἄμἄθητρια ἄσἰμε νεῦ-  
 ἄερατοῦ πε ἄπἄσοῦ ἄἰς· ἰς ἄε νεχἄερατϣ πε  
 ἄχἄμ πεθῦσιασθηριον· ἄῦω ἄψω εβολ ἄδῖ ἰς εϋ-  
 20 κωτε ἄμοϋ επεϣτεῦ-ἄλκς ἄτε πκοσμοσ ἄν νεχ-  
 μἄθητης εῦσοολε τηροῦ ἄσενσβοσ ἄνεἰἄἄῦ· εϋ-  
 χω ἄμοσ χε ἰλω· ἰλω· ἰλω· τἄἰ τε τεϣερμηνεἰἄ·  
 ἰωτα· χε ἄ πτηρϣ εἰ' εβολ· ἄλφα χε σενἄκτοοῦ  
 εσοῦν· ἄω' χε χἄψωπε ἄδῖ πχωκ ἄνχωκ τη-  
 25 ροῦ· ἄλἰ ἄε ἄτερεϣοοῦ ἄδῖ ἰς πεχἄϣ· χε ἰλφἄλ·

22 ἰλω inserted above.

## (BOOK IV)

136. Now it happened when they *crucified* our Lord Jesus, he rose from the dead on the third day\*. His *disciples* gathered to him, they entreated him, saying: “Our Lord, have compassion on us, for we have left father and mother and the whole *world* behind us, and we have followed thee<sup>□</sup>.”

Then Jesus stood with his *disciples* beside the water of the *ocean* and *pronounced* this *prayer*, saying: “Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light: αητιουω. ιαω. αωι. ωια. ψινωθερ. θερνωψ. νωπιτερ. ζαγουρη. παγουρη. νεθμομαωθ. νεψιομαωθ. μαραχαχθα. θωβαρραβαυ. θαρναχαχαν. ζοροχοθορα. ιεου. σαβαωθ.”

As Jesus was saying these things *however*, Thomas, Andrew, James and Simon the Canaanite<sup>ο</sup> were in the west, with their faces turned to the east. *But* Philip and Bartholomew were in the south, (with their faces) turned to the north. The rest of the *disciples* and women *disciples* *however* were standing behind Jesus. *But* Jesus was standing before the *altar*.

And Jesus cried out as he turned to the four corners of the *world* with his *disciples*, and they were all robed in linen garments, and he said: “ιαω. ιαω. ιαω. This is its *interpretation*: iota, because the All came forth; alpha, because it will return again; omega, because the completion of all completions will happen<sup>1</sup>.

When *however* Jesus had said these things, he said: “ιαφθα. | ιαφθα. μουναηρ. μουναηρ. ερμανουηρ. ερμα-

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\* cf. 1 Cor. 15.4

□ cf. Mt. 10.37; 19.27, 29; Mk. 10.28, 29; Lk. 14.26; 18.28, 29

ο cf. Mt. 10.4; Mk. 3.18

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<sup>1</sup> (22) ιωω; see J 124; Burkitt (Bibl. 13b).

ἸΑΦΟΛ· ΜΟΥΝΑΗΡ· ΜΟΥΝΑΗΡ· ΕΡΜΑΝΟΥΗΡ· ΕΡΜΑΝ-  
 ΟΥΗΡ· ΕΤΕ ΠΛΙ ΠΕ ΠΕΙΩΤ' ΜΜΝΤΕΙΩΤ' ΝΙΜ ΝΤΕ ΝΙ-  
 ΛΠΕΡΑΝΤΟΝ· ΕΚΕΣΩΤΜ ΕΡΟΪ ΕΤΒΕ ΝΑΜΛΘΗΤΗΣ ΕΝΤ-  
 ΛΙΝΤΟΥ ΜΠΕΚΜΤΟ ΕΒΟΛ ΧΕ ΕΥΕΠΙΣΤΕΥΕ ΕΩΛΧΕ ΝΙΜ  
 5 ΝΤΕ ΤΕΚΑΛΗΘΙΑ· ΛΥΩ ΝΓΕΙΡΕ ΝΖΩΒ ΝΙΜ ΕΤΗΛΩΩ Ε- ΤΙΘ<sup>b</sup>  
 ΖΡΑΪ ΟΥΒΗΚ ΕΤΒΗΗΤΟΥ· ΧΕ ΤΣΟΟΥΝ ΜΠΡΑΝ ΜΠΕΙΩΤ'  
 ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΘΕΙΝ· ΠΑΛΙΝ ΟΝ ΛΥΩΩ ΕΒΟΛ  
 ΝΒΙ ΤΣ ΕΤΕ ΛΒΕΡΑΝΕΝΘΩΡ ΠΕ ΕΥΧΩ ΜΠΡΑΝ ΜΠΕΙΩΤ'  
 ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΘΟΪΝ· ΛΥΩ ΠΕΧΛΑΥ· ΧΕ ΜΑΡΕ Μ-  
 10 ΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ ΝΝΑΡΧΩΝ ΜΝ ΝΕΞΟΥΣΙΑ ΜΝ ΠΑΓ-  
 ΓΕΛΟΣ ΜΝ ΠΑΡΧΑΓΓΕΛΟΣ ΜΝ ΣΟΜ ΝΙΜ ΜΝ ΖΩΒ ΝΙΜ  
 ΝΤΕ ΠΑΖΟΡΑΤΟΣ ΝΝΟΥΤΕ ΑΓΡΑΜΜΑΧΑΜΑΡΕΙ· ΜΝ ΤΒΑΡ-  
 ΒΗΛΩ ΤΕΒΔΕΛΛΑ· ΜΑΡΟΥΖΝΤΟΥ ΠΣΑ ΟΥΣΑ ΝΣΕΠΟΡ-  
 ΧΟΥ ΕΒΟΛ' ΝΟΥΝΑΜ· ΝΤΕΥΝΟΥ ΔΕ ΕΤΜΜΑΥ Α ΜΠΗΥΕ  
 15 ΤΗΡΟΥ ΕΙ' ΕΠΕΜΝΤ ΜΝ ΝΑΙΩΝ ΤΗΡΟΥ ΜΝ ΤΕΣΦΕΡΑ  
 ΜΝ ΝΕΥΑΡΧΩΝ ΜΝ ΝΕΥΔΥΝΑΜΙΣ ΤΗΡΟΥ ΛΥΠΩΤ ΤΗ-  
 ΡΟΥ ΕΠΕΜΝΤ ΕΖΒΟΥΡ ΜΠΑΙΣΚΟΣ ΜΠΡΗ ΜΝ ΠΑΙΣΚΟΣ  
 ΜΠΟΟΣ· ΝΕΡΕ ΠΑΙΣΚΟΣ ΔΕ ΜΠΡΗ ΝΕΥΟ ΝΟΥΝΟΣ Ν-  
 ΔΡΑΚΩΝ ΕΡΕ ΠΕΥΣΑΤ ΝΖΟΥΝ ΝΡΩΥ ΕΥΔΑΛΕ ΕΣΛΩΥΕ [ΤΚ]  
 20 ΝΔΥΝΑΜΙΣ ΝΤΕΖΒΟΥΡ· ΕΥΣΩΚ ΖΑΡΟΥ ΝΒΙ ΥΤΟ ΝΔΥ-  
 ΝΑΜΙΣ ΕΥΟ ΜΠΕΙΝΕ ΝΖΕΝΣΤΟ ΝΟΥΩΒΩ· ΝΕΡΕ ΤΒΑΣΙΣ  
 ΔΕ ΜΠΟΟΣ ΝΕΣΟ ΜΠΤΥΠΟΣ ΝΟΥΧΟΪ ΕΡΕ ΟΥΔΡΑΚΩΝ  
 ΝΖΟΟΥΤ ΜΝ ΟΥΔΡΑΚΩΝ ΝΣΖΙΜΕ ΕΥΟ ΝΖΙΕ ΕΡΟΥ· ΕΡΕ  
 ΜΑΣΕ ΣΝΔΥ ΝΟΥΩΒΩΩ ΣΩΚ ΖΑΡΟΥ· ΕΡΕ ΠΕΙΝΕ ΝΟΥ-

8 MS ΛΒΕΡΑΝΕΝΘΩΡ; ρ expunged. MS originally ΜΜΟΣ ΠΡΑΝ; ΜΟC expunged.

12 MS originally ΛΧΡΑ . . . ; χ expunged and ρ written above.

21 MS originally ΕΡΕ; τ inserted above.



ϐουηρ. which is: O Father of all fatherhoods of the *infinite* ones, hear me for the sake of my *disciples* whom I have brought into thy presence that they may *believe* every word of thy *truth*. And do thou perform everything about which I shall cry out to thee, because I know the name of the Father of the *Treasury* of the Light.”

Then Jesus, who is Aberamentho<sup>1</sup>, cried out *again*, saying the name of the Father of the *Treasury* of the Light, and he said: “May all the *mysteries* of the *archons* and the *powers* (*exousiai*) and the *angels* and the *archangels*, and all powers and all things of the *Invisible* God Agrammachamarei<sup>2</sup> and the Barbelo, the *leech*, approach one side and divide themselves to the right.”

In that moment *however* all the heavens came to the west, with all the *aeons* and the *sphere* and their *archons* and all their *powers*. They all ran to the west to the left<sup>3</sup> of the *disc* of the sun and the *disc* of the moon. *But* the *disc* of the sun was a great *dragon* whose tail was in its mouth, and it carried seven *powers*<sup>4</sup> of the left. And four *powers* having the likeness of white horses drew it. *But* the *base* of the moon was of the *type* of a boat, and a male *dragon* and a female *dragon* steered it, while two white bulls drew it. And the likeness of a | child was at the back of

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<sup>1</sup> (8) Aberamentho; see Burkitt (Bibl. 13b).

<sup>2</sup> (12) Agrammachamarei; see Kropp (Bibl. 26) III, p. 123; Scholem (Bibl. 50).

<sup>3</sup> (15) ran to the west to the left; see J 104.

<sup>4</sup> (19) carried seven powers; lit. mounted seven powers.

ΩΗΡΕ ΩΗΜ' ΖΙΠΑΣΟΥ ΜΠΟΟΖ ΕΦΡ̄ΣΜΜΕ ΝΝΕΔΡΑΚΩΝ  
 ΕΥΤΩΡΠ̄ ΜΠΟΥΟΕΙΝ ΝΝΑΡΧΩΝ ΝΤΟΟΤΟΥ ΕΡΕ ΟΥΖΟ  
 ΝΑΜΟΥ ΝΖΙΘΗ ΜΜΟϞ· ΛΥΩ ΠΚΟΣΜΟΣ ΤΗΡϞ ΜΝ ΝΤΟΥ-  
 ΕΙΗ ΜΝ ΝΘΑΛΛΑССΑ ΛΥΠΩΤ ΤΗΡΟΥ ΕΠΕΜΝΤ̄ ΕΤΕΖΒΟΥΡ·  
 5 ΛΥΩ ΙϞ ΜΝ ΝΕϞΜΛΘΗΤΗΣ ΛΥϞΩ ΝΤΜΗΤΕ ΝΟΥΤΟΠΟΣ  
 ΝΑΕΡΙΝΟΝ ΞΝ ΝΕΖΙΟΟΥΕ ΝΤΕΖΙΗ ΝΤΜΗΤΕ ΤΑΪ ΕΤΖΑ-  
 ΠΕϞΗΤ̄ ΝΤΕϞΦΕΡΑ· ΛΥΩ ΛΥΕΙ' ΕΤΕΖΟΥΪΤΕ ΝΤΑΞΙϞ  
 ΝΤΕΖΙΗ ΕΤΞΝ ΤΜΗΤΕ· ΙϞ ΔΕ ΛϞΛΖΕΡΑΤϞ ΞΝ ΠΑΗΡ ΜΠΕϞ-  
 ΤΟΠΟΣ ΜΝ ΝΕϞΜΛΘΗΤΗΣ· ΠΕϞΕ ΜΜΛΘΗΤΗΣ ΝΙϞ ΝΛϞ  
 10 ΞΕ ΟΥ ΠΕ ΠΕΪΤΟΠΟΣ ΕΤ̄ΝΝ̄<sup>1</sup>ΖΗΤϞ· ΠΕϞΕ ΙϞ ΞΕ ΝΑΪ ΝΕ [ΤΚ<sup>b</sup>]  
 ΝΤΟΠΟΣ ΝΤΕΖΙΗ ΝΤΜΗΤΕ· ΑϞΩΠΕ ΓΑΡ ΝΤΕΡΟΥΑΤΑΚ-  
 ΤΙ Ν̄ΒΙ ΝΑΡΧΩΝ ΜΠΛΔΑΜΑϞ ΛΥΜΟΥΝ ΕΒΟΛ' ΕΥΡ̄ΖΩΒ  
 ΕΤϞΥΝΟΥϞΙΑ ΕΥϞΠΕ-ΑΡΧΩΝ ΖΙ ΑΡΧΑΓΓΕΛΟΣ ΖΙ ΛΓΓΕ-  
 ΛΟΣ ΖΙ ΛΕΪΤΟΥΡΓΟΣ ΖΙ ΔΕΚΑΝΟΣ· ΛϞΕΙ' ΕΒΟΛ ΞΝ ΟΥΝΑΜ  
 15 Ν̄ΒΙ ΙΕΟΥ ΠΕΪΩΤ̄ ΜΠΛΕΪΩΤ'· ΛϞΜΟΥΡ ΜΜΟΟΥ ΞΝ ΟΥ-  
 ΖΙΜΑΡΜΕΝΗ ΝϞΦΑΙΡΑ· ΟΥΝ-ΜΝΤϞϞΟΟΥϞ ΓΑΡ ΝΑΙΩΝ  
 ΩΟΟΠ ΕΡΕ ϞΒΛΑΩΘ ΠΛΔΑΜΑϞ ΑΡΧΙ ΕΞ̄Ν ϞΟΟΥ ΛΥΩ  
 ΕΡΕ ΪΑΒΡΑΩΘ' ΠΕϞϞΟΝ ΑΡΧΙ ΕΞ̄Ν ΚΕϞΟΟΥ· ΤΟΤΕ ϞΕ  
 ΪΑΒΡΑΩΘ' ΛϞΠΙϞΤΕΥΕ ΕΜΜΥϞΤΗΡΙΟΝ ΜΠΟΥΟΪΝ ΜΝ ΝΕϞ-  
 20 ΑΡΧΩΝ· ΛΥΩ ΛϞΡ̄ΖΩΒ ΞΝ ΜΜΥϞΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΛϞ-  
 ΚΩ ΝϞΩϞ ΜΠΜΥϞΤΗΡΙΟΝ ΝΤϞΥΝΟΥϞΙΑ· ϞΒΛΑΩΘ ΔΕ  
 ΝΤΟΥ ΠΛΔΑΜΑϞ ΛϞΩ ΕϞΡ̄ΖΩΒ ΞΝ ΤϞΥΝΟΥϞΙΑ ΜΝ ΝΕϞ-  
 ΑΡΧΩΝ· ΛΥΩ ΝΤΕΡΕϞΝΑΥ Ν̄ΒΙ ΙΕΟΥ ΠΕΪΩΤ̄ ΜΠΛΕΪΩΤ  
 ΞΕ ΛϞΠΙϞΤΕΥΕ Ν̄ΒΙ ΪΑΒΡΑΩΘ' ΛϞϞΙΤϞ ΜΝ ΝΑΡΧΩΝ ΤΗ-  
 25 ΡΟΥ ΕΝΤΑΥΠΙϞΤΕΥΕ ΝΜΜΑϞ· ΛϞΩΠ ΕΡΟΥ ΞΝ ΤΕ- ΤΚΛ  
 ϞΦΑΙΡΑ ΛϞϞΙΤϞ ΕΥΑΗΡ ΕϞϞΟΤϞ ΜΠΕΜΤΟ ΕΒΟΛ Μ-

8 ΝΤΕΖΙΗ added in margin.

the moon, and guided the *dragons* as they stole the light of the *archons* from them, while a cat-face was in front of it<sup>1</sup>. And the whole *world* and the mountains and the *seas* all fled to the left to the west. And Jesus with his *disciples* remained in the Midst in an *airy place* on the paths of the way of the Midst which is below the *sphere*. And they came to the first *rank* of the way of the Midst. *But* Jesus stood in the *air* of its (the way of the Midst) *place* with his *disciples*.

*The disciples* of Jesus said to him: "What is this *place* in which we are?" Jesus said: "These are the places of the way of the Midst. *For* it happened, when the *archons* of the Adamas *rebelled*, and they continued to be concerned with *sexual intercourse*, begetting *archons* and *archangels* and *angels* and *ministers* and *decans*, then Jeu, the Father of my Father, came from the right. He bound them in a *Heimarmene-sphere*. *For* there were twelve *aeons*; Sabaoth, the Adamas, *ruled* over six, and Jabraoth, his brother, *ruled* over the other six. Now *then* Jabraoth *believed* in the *myster-ies* of the light with his *archons*. And he practised the *myster-ies* of the light and he abandoned the *mystery* of *sexual intercourse*. But Sabaoth, the Adamas, with his *archons*, continued to practise *sexual intercourse*. And when Jeu, the Father of my Father, saw that Jabraoth *believed*, he carried him with all the *archons* which had *believed* with him, he received him to himself in the *sphere*, he took him to a purified *air* in the presence of | the light of the sun, between

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<sup>1</sup> (1-3) at the back of the moon ... in front of it; Till: behind the moon ...; Schmidt: in the stern ... in the bows.

ΠΟΥΘΕΙΝ Μ̄ΠΡΗ ΟΥΤΩΟΥ Ν̄Ν̄ΤΟΠΟΣ Ν̄ΝΑΤΜΕCOC ΑΥΩ  
 ΟΥΤΩΟΥ Ν̄Ν̄ΤΟΠΟΣ Ν̄ΠΑZΟΡΑΤOC Ν̄ΝΟΥΤΕ· ΑΥΚΑΔΥ  
 Μ̄ΜΑΥ Μ̄Ν̄ Ν̄ΑΡΧΩΝ ΕΝΤΑΥΠΙCΤΕΥΕ ΕΡΟΥ· ΑΥΩ ΑΥΥ  
 Ν̄CΑΒΛΑΘ ΠΑΔΑΜΑC Μ̄Ν̄ ΝΕΥΑΡΧΩΝ ΝΑΪ ΕΤΕ Μ̄ΠΟΥΡ̄-  
 5 ΖΩΒ Ζ̄Ν̄ Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΓΙΝ ΑΛΛΑ ΕΑΥΜΟΥΝ ΕΒΟΛ  
 ΕΥΡ̄ΖΩΒ Ζ̄Ν̄ Μ̄ΜΥCΤΗΡΙΟΝ Ν̄ΤCΥΝΟΥCΙΑ ΑΥΜΟΡΟΥ Ε-  
 ΖΟΥΝ ΕΤΕCΦΑΙΡΑ· ΑΥΜΟΥΡ̄ Μ̄ΜΝΤΩΜΗΝ Ν̄ΩΕ Ν̄ΑΡΧΩΝ  
 Ζ̄Μ̄ ΠΑΙΩΝ ΠΑΙΩΝ· ΑΥΚΩ Ν̄ΩΜΤΩΕ CΕ ΖΙΧΩΟΥ· ΑΥΚΩ  
 Ν̄ΚΕΤΟΥ Ν̄ΝOC Ν̄ΑΡΧΩΝ ΕΥΑΡΧΙ ΕΧ̄Ν ΠΩΜΤΩΕ CΕ·  
 10 ΑΥΩ ΕΧ̄Ν Ν̄ΑΡΧΩΝ ΤΗΡΟΥ ΕΤΜΗΡ· ΝΑΪ ΝΕΤΕΩΑΥ-  
 ΜΟΥΤΕ ΕΡΟΥ Ζ̄Μ̄ ΠΚOCΜOC ΤΗΡ̄C Ν̄ΤΜ̄ΝΤΡΩΜΕ Ν̄ΝΕΪ-  
 ΡΑΝ· ΠΕΖΟΥΕΙΤ' ΕΩΑΥΜΟΥΤΕ ΕΡΟΥ ΧΕ ΚΡΟΝOC·  
 ΠΜΕΖCΝΑΥ ΧΕ ΑΡΗC· ΠΜΕΖΩΜ̄ΝΤ ΧΕ ΖΕΡΜΗC· ΠΜΕΖ-  
 ΤΤΟΥ ΧΕ ΤΑΦΡΟΔΙΤΗ· ΠΜΕΖΤΟΥ ΧΕ ΠΖΕΥC· TKA<sup>b</sup>  
 15 ΑΥΟΥΩZ ΟΝ ΕΤΟΟΤ̄C Ν̄ΒΙ ΙC ΠΕΧΑΥ· ΧΕ CΩΤ̄Μ̄ ΟΝ  
 ΤΑΧΩ ΕΡΩΤ̄Ν Μ̄ΠΕΥΜΥCΤΗΡΙΟΝ· ΑCΩΠΕ CΕ Ν̄ΤΕΡΕΥ-  
 ΜΟΡΟΥ ΖΙ ΝΑΪ Ν̄ΒΙ ῙCΟΥ ΑΥCΩΚ Ν̄ΟΥΔΥΝΑΜΙC ΕΒΟΛ  
 Ζ̄Μ̄ ΠΝOC Ν̄ΑΖΟΡΑΤOC ΑΥΜΟΡ̄C Ζ̄Μ̄ ΠΑΪ ΕΤΕΩΑΥΜΟΥΤΕ  
 ΕΡΟΥ ΧΕ ΚΡΟΝOC· ΑΥΩ ΟΝ ΑΥCΩΚ' Ν̄ΚΕCΟΜ ΕΒΟΛ  
 20 Ζ̄Ν̄ ΙΨΑΝΤΑ ΧΟΥΝ ΧΑΪΝ ΧΟΥΧΕΩΧ· ΕΟΥΑ ΠΕ ΖΙ ΠΩ-  
 Μ̄ΝΤ Ν̄ΤΡΙΔΥΝΑΜΙC Ν̄ΝΟΥΤΕ· ΑΥΜΟΡ̄C Ζ̄Ν̄ ΑΡΗC· ΑΥΩ  
 ΑΥCΩΚ Ν̄ΟΥΔΥΝΑΜΙC ΕΒΟΛ Ζ̄Ν̄ ΧΑΪΝΧΩΩΧ· ΕΥΟΥΑ  
 ΟΝ ΠΕ ΖΙ ΠΩΜ̄ΝΤ Ν̄ΤΡΙΔΥΝΑΜΙC Ν̄ΝΟΥΤΕ ΑΥΜΟΡ̄C  
 Ζ̄Μ̄ ΦΕΡΜΗC· ΠΑΛΙΝ ΟΝ ΑΥCΩΚ' Ν̄ΟΥΔΥΝΑΜΙC ΕΒΟΛ  
 25 Ζ̄Ν̄ ΤΠΙCΤΙC ΤCΟΦΙΑ ΤΩΕΕΡΕ Ν̄ΤΒΑΡΒΗΛOC ΑΥΜΟΥΡ̄ Μ̄-  
 ΜOC Ζ̄Ν̄ ΑΦΡΟΔΙΤΗ· ΑΥΩ ΟΝ ΑΥΤ̄ΖΤΗΥ ΧΕ CΕΡ̄ΧΡΙΑ

2 MS Ν̄ΠΑΖΟΡΑΤOC; read Μ̄ΠΑΖΟΡΑΤOC.

8 MS originally CETH; TH expunged.

the *places* of those of the *Midst* and between the *places* of the *Invisible* God. He placed him there with the *archons* which had *believed* in him. And he carried Sabaoth, the Adamas, with his *archons* which did not practise the *mysteries* of the light *but* continued to practise the *mysteries* of *sexual intercourse*. He bound them within the *sphere*. He bound 1800 *archons* in every *aeon*. He placed 360 over them. He placed five other great *archons* to *rule* over the 360 and over all the *archons* which are bound, which are called in the whole *world* of mankind by these names. The first is called Cronos, the second Ares, the third Hermes, the fourth Aphrodite, the fifth Zeus.”

137. Jesus continued again and said: “Hear now that I tell you of their *mysteries*. Now it happened, when Jeu had bound them thus, he drew a *power* out of the great *invisible one* and bound it to that one which is called Cronos. And he drew another *power* out of ἵψανταχουβνχαῖνχουσεωχ, which is one of the three *triple-powered* gods, and bound it to Ares. And he drew a *power* out of χαινχωωωχ<sup>1</sup>, which is also one of the three *triple-powered* gods, and bound it to Hermes. Then *again* he drew a *power* out of the Pistis Sophia, the daughter of the Barbelo, and bound it to Aphrodite. And furthermore he noticed that they *needed* | a rudder in

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<sup>1</sup> (22) χαινχωωωχ = Bainchooch; see Kropp (Bibl. 26) III, p. 124; IMG-E p. 78 etc. (also 382.1).

ΝΟΥΣΙΕ ΕΤΡΕΦΡ̄Σ̄ΜΜΕ Μ̄ΠΚΟΣΜΟΣ Μ̄Ν̄ Ν̄ΛΙΩΝ Ν̄ΤΕΣΦΕΡΑ  
 ΧΕ Ν̄ΝΕΥΤΑΚΟϞ Ζ̄Ν̄ ΤΕΥΠΟΝΗΡΙΑ· ΛΥΒΩΚ' ΕΣΡΑΪ ΕΤΜΕ-  
 ΣΟΣ ΛΥΣΩΚ Ν̄ΟΥΔΥΝΑΜΙΣ ΕΒΟΛ Ζ̄Μ̄' Π̄ΚΟΥΪ Ν̄ΣΑΒΛΑΘΩ [TKB]  
 ΠΑΓΛΑΘΟΣ ΠΑΤΜΕΣΟΣ ΛΥΜΟΡ̄Σ̄ Ζ̄Ν̄ ΖΕΥΣ ΕΒΟΛ ΧΕ ΟΥ-  
 5 ΑΓΛΑΘΟΣ ΠΕ· ΕΤΡΕΦΡ̄Σ̄ΜΜΕ Μ̄ΜΟΟΥ Ζ̄Ν̄ ΤΕΥΜ̄Ν̄ΤΑΓΛΑΘΟΣ·  
 ΛΥΩ ΛΥΚΩ Ν̄ΤΣΙΝΚΩΤΕ Ν̄ΤΕΥΤΑΖΙΣ ΖΙ ΝΑΪ ΕΤΡΕΦ̄Ρ̄-Μ̄Ν̄Τ̄-  
 ΨΟΜΤΕ Ν̄ΕΒΟΤ Ζ̄Μ̄ ΠΑΙΩΝ ΠΑΙΩΝ ΕΥΣΤΗΡΙΖΕ ΧΕΚΛΑΣ  
 ΑΡΧΩΝ ΝΙΜ' ΕΤ̄Ψ̄ΝΗΥ ΕΧΩΟΥ ΕΥΕΒΩΛ ΕΒΟΛ Ν̄ΤΚΑΚΙΑ  
 Ν̄ΤΕΥΠΟΝΗΡΙΑ· ΛΥΩ ΛΥ† ΝΑΥ Ν̄ΛΙΩΝ ΣΝΑΥ Μ̄ΜΑΝ̄-  
 10 ΨΩΠΕ ΕῩΜ̄ΠΕΜΤΟ ΕΒΟΛ Ν̄ΝΑΦΕΡΜΗΣ· ΛΙΧΩ ΕΡΩΤ̄Ν̄  
 Μ̄ΠΨΟΡ̄Π̄ Ν̄ΣΟΠ' Ν̄Ν̄ΡΑΝ Μ̄ΠΕΪ†ΟΥ Ν̄ΝΟΣ Ν̄ΑΡΧΩΝ ΝΑΪ  
 ΕΤΕΨΑΡΕ Ν̄ΡΩΜΕ Μ̄ΠΚΟΣΜΟΣ ΜΟΥΤΕ ΕΡΟΟΥ Ν̄ΖΗΤΟΥ·  
 ΣΩΤ̄Μ̄ ΟΝ ΤΕΝΟΥ ΤΑΧΩ ΕΡΩΤ̄Ν̄ Ν̄ΝΕΥΚΕΡΑΝ Ν̄ΑΦΘΑΡ-  
 ΤΟΣ ΕΤΕ ΝΑΪ ΝΕ· ΨΡΙΜΟΥΘ' ΕΡ̄Ν̄ ΚΡΟΝΟΣ· ΜΟΥΝΙΧΟΥ-  
 15 ΝΑΦΩΡ ΕΡ̄Ν̄ ΑΡΗΣ· ΤΑΡΠΕΤΑΝΟΥΦ ΕΡ̄Ν̄ ΦΕΡΜΗΣ· ΧΩΣΙ  
 ΕΡ̄Ν̄ ΤΑΦΡΟΔΙΤΗ· ΧΩΝΒΑΛ ΕΡ̄Ν̄ ΖΕΥΣ· ΕΤΕ ΝΑΪ ΝΕΥ-  
 ΡΑΝ Ν̄ΑΥΘΑΡΤΟΣ·

Ν̄ΤΕΡΟΥΣΩΤ̄Μ̄ ΔΕ ΕΝΑΪ Ν̄ΣΙ Μ̄ΜΑΘΗΤΗΣ ΑΥΠΑΣΤΟΥ [TKB<sup>b</sup>]  
 ΛΥΟΥΨΩ† Ν̄ΙΣ ΠΕΧΑΥ· ΧΕ ΝΑΪΑΤ̄Ν̄ ΑΝΟΝ ΠΑΡΑ ΡΩΜΕ  
 20 ΝΙΜ ΧΕ ΛΚΩΛ̄Π̄ ΝΑΝ ΕΒΟΛ Ν̄ΝΕΪΝΟΣ Ν̄ΨΠΗΡΕ· ΛΥ-  
 ΟΥΩΣ ΟΝ ΕΤΟΟΤΟΥ ΛΥΤΩΒ̄Σ̄ Μ̄ΜΟΥ ΕΥΧΩ Μ̄ΜΟΣ·  
 ΧΕ Τ̄Ν̄ΤΩΒ̄Σ̄ Μ̄ΜΟΚ ΣΩΛ̄Π̄ ΝΑΝ ΕΒΟΛ ΧΕ ΖΕΝΟΥ ΖΩΩΧ  
 ΝΕ ΝΕΪΖΙΟΟΥΕ· ΛΥΩ ΛΣ̄Ζ̄Ν̄Τ̄Σ̄ ΕΣΟΥΝ ΕΡΟΥ Ν̄ΣΙ ΜΑΡΙ-  
 ΖΑΜ' ΛΣΠΑΣ̄Τ̄Σ̄ ΛΣΟΥΨΩ† ΕΝΕΥΟΥΕΡΗΤΕ ΛΥΩ ΛΣ†ΠΙ  
 25 ΕΝΕΥΟΙΧ· ΠΕΧΑΣ ΧΕ ΖΑΪΟ ΠΑΧΟΕΙΣ ΣΩΛ̄Π̄ ΝΑΝ ΕΒΟΛ

14 MS originally ΕΝΑΪ; ΤΕ inserted above.

15 MS originally ΕΡΜΗΣ; φ inserted above.

21 MS originally ΛΥΤΩΒ̄Σ̄.

order to guide the *world* with the *aeons* of the *sphere* so that it (the world) might not be destroyed by their wickedness. He went into the *Midst*, he drew a *power* out of the Little Sabaoth, the *Good*, he of the *Midst*, he bound it to Zeus because he is *good*, so that he should guide them with his *goodness*. And he established the circuit of his *rank* thus: that he should spend thirteen months in every *aeon*, *firmly fixed*, so that he should release all the *archons* over which he comes from the *evil* of their *wickedness*. And he gave to him two *aeons* as dwellings in the neighbourhood (lit. presence) of those of Hermes. I have told you for the first time the names of these five great *archons*, by which the men of the *world* call them. Hear again now that I tell you their *imperishable* names<sup>1</sup> also, which are these: Ori-muth corresponds to Cronos; Munichunaphor corresponds to Ares; Tarpetanuph corresponds to Hermes; Chosi corresponds to Aphrodite; Chonbal corresponds to Zeus<sup>2</sup>; these are their *imperishable* names.”

138. *But* when the *disciples* heard these things, they prostrated themselves, they worshipped Jesus and said: “Blessed are we *beyond* all men, for thou hast revealed to us these great marvels.” They continued, they entreated him, saying: “We beg thee, reveal to us, what are these ways?” And Mariam approached him, she prostrated herself, she worshipped at his feet and she kissed his hands. She said: “Now my Lord, reveal to us | what is the *use* of the

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<sup>1</sup> (13) on magical names, see note on 318.2.

<sup>2</sup> (14, 15) on planetary names and gnostic aeons, see Kropp (Bibl. 26) III, pp. 26-39; Origen *c.Cels.* VI 22.

ΧΕ ΟΥ ΤΕ ΤΕΧΡΙΑ  $\bar{\eta}\bar{\nu}\bar{\epsilon}\bar{\zeta}\bar{\iota}\bar{o}\bar{o}\bar{y}\bar{e}$   $\bar{\eta}\bar{\tau}\bar{\mu}\bar{\eta}\bar{\tau}\bar{e}$  ·  $\lambda\bar{\alpha}\bar{\nu}\bar{\omega}\bar{\tau}\bar{\mu}$  ΓΑΡ  
 ΕΡΟΚ ΧΕ ΕΥΚΗ  $\bar{\zeta}\bar{\iota}\bar{\chi}\bar{\eta}\bar{\nu}$   $\bar{\zeta}\bar{\epsilon}\bar{\nu}\bar{\nu}\bar{o}\bar{\varsigma}$   $\bar{\eta}\bar{\kappa}\bar{o}\bar{\lambda}\bar{\alpha}\bar{\varsigma}\bar{i}\bar{c}$  · ΟΥ ΔΕ ΤΕ  
 ΘΕ ΠΕΝΧΟΕΙΣ ΕΤ $\bar{\eta}\bar{\nu}\bar{\nu}\bar{\lambda}\bar{\epsilon}\bar{\zeta}\bar{\iota}\bar{\lambda}\bar{i}$  ἢ ΕΤ $\bar{\eta}\bar{\nu}\bar{\nu}\bar{\lambda}\bar{\alpha}\bar{\rho}\bar{\beta}\bar{o}\bar{\lambda}$  ΕΡΟΟΥ ἢ  
 ΕΨΑΥΑΜΑΣΤΕ  $\bar{\eta}\bar{\nu}\bar{\epsilon}\bar{\psi}\bar{\gamma}\bar{\chi}\bar{o}\bar{o}\bar{y}\bar{e}$   $\bar{\eta}\bar{\lambda}\bar{\omega}$   $\bar{\eta}\bar{\zeta}\bar{e}$  · ἢ ΨΑΥΡ $\bar{o}\bar{y}\bar{\eta}\bar{r}$   
 5  $\bar{\eta}\bar{\nu}\bar{o}\bar{y}\bar{o}\bar{e}\bar{i}\bar{\omega}$   $\bar{\zeta}\bar{\eta}\bar{\nu}$   $\bar{\eta}\bar{\epsilon}\bar{\gamma}\bar{\kappa}\bar{o}\bar{\lambda}\bar{\alpha}\bar{\varsigma}\bar{i}\bar{c}$  ·  $\bar{\omega}\bar{\eta}\bar{\nu}\bar{\zeta}\bar{\tau}\bar{\eta}\bar{\kappa}$   $\bar{\zeta}\bar{\alpha}\bar{\rho}\bar{o}\bar{\nu}$  ΠΕΝΧΟΕΙΣ  
 ΠΕΝCΩΤΗΡ ΧΕ  $\bar{\eta}\bar{\nu}\bar{\epsilon}\bar{y}\bar{c}\bar{i}$   $\bar{\eta}\bar{\nu}\bar{\epsilon}\bar{\nu}\bar{\psi}\bar{\gamma}\bar{\chi}\bar{o}\bar{o}\bar{y}\bar{e}$   $\bar{\eta}\bar{\delta}\bar{i}$   $\bar{\mu}\bar{\rho}\bar{\alpha}\bar{\rho}\bar{\alpha}$   
 ΛΗΜΠΤΗΣ  $\bar{\eta}\bar{\nu}\bar{\epsilon}\bar{\kappa}\bar{\rho}\bar{i}\bar{c}\bar{i}\bar{c}$   $\bar{\eta}\bar{\nu}\bar{\epsilon}\bar{\zeta}\bar{\iota}\bar{o}\bar{o}\bar{y}\bar{e}$   $\bar{\eta}\bar{\tau}\bar{\mu}\bar{\eta}\bar{\tau}\bar{e}$  · ΛΥΩ ΧΕ  
 $\bar{\eta}\bar{\nu}\bar{\epsilon}\bar{y}\bar{\kappa}\bar{\rho}\bar{i}\bar{\nu}\bar{g}$   $\bar{\mu}\bar{\mu}\bar{o}\bar{\nu}$   $\bar{\zeta}\bar{\eta}\bar{\nu}$   $\bar{\eta}\bar{\epsilon}\bar{\gamma}\bar{\kappa}\bar{o}\bar{\lambda}\bar{\alpha}\bar{\varsigma}\bar{i}\bar{c}$  ΕΘΟΟΥ · ΤΑΡ $\bar{\eta}\bar{\nu}\bar{\kappa}\bar{\lambda}\bar{\eta}$ -  $\bar{\tau}\bar{\kappa}\bar{g}$   
 ΡΟΝΟΜΙ  $\bar{\zeta}\bar{o}\bar{\omega}\bar{\nu}$   $\bar{\mu}\bar{\rho}\bar{o}\bar{y}\bar{o}\bar{e}\bar{i}\bar{\nu}$   $\bar{\mu}\bar{\rho}\bar{e}\bar{k}\bar{e}\bar{i}\bar{o}\bar{\tau}$  ΧΕ  $\bar{\eta}\bar{\nu}\bar{\epsilon}\bar{\nu}\bar{\omega}\bar{\psi}\bar{o}\bar{\rho}\bar{e}$   
 10  $\bar{g}\bar{n}\bar{o}$   $\bar{\eta}\bar{e}\bar{\nu}\bar{i}\bar{h}\bar{n}$  ΕΝΨΑΛΤ  $\bar{c}\bar{\alpha}\bar{\beta}\bar{o}\bar{\lambda}$   $\bar{\mu}\bar{\mu}\bar{o}\bar{\kappa}$  · ΝΑΪ ΔΕ ΕCΧΩ  
 $\bar{\mu}\bar{\mu}\bar{o}\bar{o}\bar{y}$   $\bar{\eta}\bar{\delta}\bar{i}$   $\bar{\mu}\bar{\alpha}\bar{\rho}\bar{i}\bar{\zeta}\bar{\alpha}\bar{\mu}$  ΕCΡΙΜΕ · ΑCΟΥ $\bar{\omega}\bar{\psi}\bar{b}$   $\bar{\eta}\bar{\delta}\bar{i}$   $\bar{i}\bar{c}$   $\bar{\zeta}\bar{\eta}\bar{\nu}$   
 ΟΥΝΟC  $\bar{\mu}\bar{\mu}\bar{\eta}\bar{\nu}\bar{\tau}\bar{\omega}\bar{\lambda}\bar{\alpha}\bar{\nu}\bar{\zeta}\bar{\tau}\bar{\eta}\bar{c}$  ΠΕΧΛΑC ΝΑΥ · ΧΕ ΛΛΗΘΩC  
 ΝΑCΝΗΥ ΛΥΩ ΝΑΜΕΡΑΤΕ ΝΑΪ ΕΝΤΑΥΚΛ-ΕΙΩΤ'  $\bar{\zeta}\bar{i}$  ΜΑΛΥ  
 $\bar{\eta}\bar{c}\bar{\omega}\bar{o}\bar{y}$  ΕΤΒΕ ΠΑΡΑΝ · ΧΕ †ΝΑ† ΝΗΤ $\bar{\eta}\bar{\nu}$   $\bar{\mu}\bar{\rho}\bar{\mu}\bar{y}\bar{c}\bar{\tau}\bar{\eta}\bar{r}\bar{i}\bar{o}\bar{\nu}$   
 15 ΝΙΜ'  $\bar{\mu}\bar{\eta}\bar{\nu}$  CΟΟΥΝ ΝΙΜ · †ΝΑ† ΝΗΤ $\bar{\eta}\bar{\nu}$   $\bar{\mu}\bar{\rho}\bar{\mu}\bar{y}\bar{c}\bar{\tau}\bar{\eta}\bar{r}\bar{i}\bar{o}\bar{\nu}$   $\bar{\mu}$ -  
 $\bar{\rho}\bar{\mu}\bar{\eta}\bar{\nu}\bar{\tau}\bar{c}\bar{n}\bar{o}\bar{o}\bar{y}\bar{c}$   $\bar{\eta}\bar{\lambda}\bar{i}\bar{o}\bar{\nu}$   $\bar{\eta}\bar{\nu}\bar{\alpha}\bar{\rho}\bar{\chi}\bar{o}\bar{\nu}$   $\bar{\mu}\bar{\eta}\bar{\nu}$   $\bar{\eta}\bar{e}\bar{y}\bar{c}\bar{f}\bar{r}\bar{a}\bar{g}\bar{i}\bar{c}$   $\bar{\mu}\bar{\eta}\bar{\nu}$   
 $\bar{\eta}\bar{e}\bar{y}\bar{\psi}\bar{h}\bar{f}\bar{o}\bar{c}$   $\bar{\mu}\bar{\eta}\bar{\nu}$  ΘΕ  $\bar{\eta}\bar{e}\bar{\rho}\bar{i}\bar{\kappa}\bar{\alpha}\bar{\lambda}\bar{e}\bar{i}$   $\bar{\mu}\bar{\mu}\bar{o}\bar{o}\bar{y}$  ΕΒΩΚ ΕΝΕΥ-  
 ΤΟΠΟC · ΛΥΩ ΟΝ †ΝΑ† ΝΗΤ $\bar{\eta}\bar{\nu}$   $\bar{\mu}\bar{\rho}\bar{\mu}\bar{y}\bar{c}\bar{\tau}\bar{\eta}\bar{r}\bar{i}\bar{o}\bar{\nu}$   $\bar{\mu}\bar{\rho}\bar{\mu}\bar{e}\bar{\zeta}$ -  
 $\bar{\mu}\bar{\eta}\bar{\nu}\bar{\tau}\bar{\omega}\bar{o}\bar{m}\bar{\tau}\bar{e}$   $\bar{\eta}\bar{\lambda}\bar{i}\bar{o}\bar{\nu}$   $\bar{\mu}\bar{\eta}\bar{\nu}$  ΘΕ  $\bar{\eta}\bar{e}\bar{\rho}\bar{i}\bar{\kappa}\bar{\alpha}\bar{\lambda}\bar{e}\bar{i}$  ΕΒΩΚ' ΕΝΕΥ-  
 20 ΤΟΠΟC · ΛΥΩ †ΝΑ† ΝΗΤ $\bar{\eta}\bar{\nu}$   $\bar{\eta}\bar{\nu}\bar{\epsilon}\bar{y}\bar{\psi}\bar{h}\bar{f}\bar{o}\bar{c}$   $\bar{\mu}\bar{\eta}\bar{\nu}$   $\bar{\eta}\bar{e}\bar{y}\bar{c}\bar{f}\bar{r}\bar{a}\bar{g}\bar{i}\bar{c}$  · ΛΥΩ †ΝΑ† ΝΗΤ $\bar{\eta}\bar{\nu}$   $\bar{\mu}\bar{\rho}\bar{\mu}\bar{y}\bar{c}\bar{\tau}\bar{\eta}\bar{r}\bar{i}\bar{o}\bar{\nu}$   $\bar{\mu}\bar{\rho}\bar{\nu}\bar{\alpha}\bar{\rho}\bar{i}\bar{c}\bar{m}\bar{a}$   $\bar{\eta}$ -  
 ΝΑΤΜΕCΟC  $\bar{\mu}\bar{\eta}\bar{\nu}$  ΘΕ  $\bar{\eta}\bar{e}\bar{\rho}\bar{i}\bar{\kappa}\bar{\alpha}\bar{\lambda}\bar{e}\bar{i}$  ΕΒΩΚ ΕΝΕΥΤΟΠΟC ΛΥΩ  
 $\bar{\eta}\bar{e}\bar{y}\bar{\psi}\bar{h}\bar{f}\bar{o}\bar{c}$   $\bar{\mu}\bar{\eta}\bar{\nu}$   $\bar{\eta}\bar{e}\bar{y}\bar{c}\bar{f}\bar{r}\bar{a}\bar{g}\bar{i}\bar{c}$  †ΝΑΤΑΜΩΤ $\bar{\eta}\bar{\nu}$  ΕΡΟΟΥ ·  $\bar{\tau}\bar{\kappa}\bar{g}$ <sup>b</sup>  
 ΛΥΩ †ΝΑ† ΝΗΤ $\bar{\eta}\bar{\nu}$   $\bar{\mu}\bar{\rho}\bar{\nu}\bar{\alpha}\bar{\rho}\bar{i}\bar{c}\bar{m}\bar{a}$   $\bar{\eta}\bar{\nu}\bar{\alpha}\bar{\tau}\bar{o}\bar{y}\bar{\nu}\bar{\lambda}\bar{a}\bar{m}$ ' ΠΕΝΤΟ-  
 25 ΠΟC ·  $\bar{\mu}\bar{\eta}\bar{\nu}$   $\bar{\eta}\bar{e}\bar{c}\bar{\psi}\bar{h}\bar{f}\bar{o}\bar{c}$   $\bar{\mu}\bar{\eta}\bar{\nu}$   $\bar{\eta}\bar{e}\bar{c}\bar{f}\bar{r}\bar{a}\bar{g}\bar{i}\bar{c}$  ΛΥΩ  $\bar{\mu}\bar{\eta}\bar{\nu}$  ΘΕ  $\bar{\eta}\bar{e}\bar{\rho}\bar{i}$ -



ways of the *Midst*? For we have heard from thee that they are set over great *punishments*. Now my Lord, how shall we *escape* or be released from them, or how are the *souls* seized, or how long do they spend in their punishments? Have compassion on us, our Lord, our *Saviour*, lest the *paraleptai* of the *judgments* of the ways of the *Midst* carry off our *souls*, and lest they *judge* us in their evil *punishments*, so that we ourselves may *inherit* the light of thy Father, so that we shall not be wretched and separated from thee.”

Now as Mariam said these things, weeping, Jesus answered with great compassion. He said to them : “*Truly*, my brothers and my beloved ones, who have left father and mother for the sake of my name \*, I will give to you all *mysteries* and all knowledge. I will give to you the *mystery* of the twelve *aeons* of the *archons*, and their *seals* and their *ciphers*, and the manner of *calling upon* them in order to go to their *places*. And furthermore I will give to you the *mystery* of the thirteenth *aeon* and the manner of *calling upon* (them) in order to go to their places; and I will give to you their *ciphers* and their *seals*. And I will give to you the *mystery* of the *baptism* of those of the *Midst*, and the manner of *calling upon* (them) in order to go to their *places*; and I will tell you their *ciphers* and their *seals*. And I will give to you the baptism of those of the right, our *place*, with its *ciphers* and its *seals*, and the manner of | *calling upon* (them) in

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\* cf. Mt. 19.29; Mk. 10.29

ΚΑΛΕΙ ΕΒΩΚ ΕΜΑΥ· ΑΥΩ †ΝΑ† ΝΗΤΝ ΜΠΙΝΟΣ ΜΜΥΣΤΗ-  
 ΡΙΟΝ ΝΤΕ ΠΕΘΝΣΑΥΡΟΣ ΜΠΟΥΘΕΙΝ· ΑΥΩ ΜΝ<sup>1</sup> ΘΕ Ν-  
 ΕΠΙΚΑΛΕΙ ΕΒΩΚ' ΕΜΑΥ· †ΝΑ† ΝΗΤΝ ΜΜΥΣΤΗΡΙΟΝ ΝΙΜ  
 ΜΝ ΣΟΟΥΝ ΝΙΜ ΧΕ ΕΥΕΜΟΥΤΕ ΕΡΩΤΝ ΧΕ ΝΩΗΡΕ Μ-  
 5 ΠΕΠΛΗΡΩΜΑ ΕΤΧΗΚ' ΕΒΟΛ ΝΣΟΟΥΝ ΝΙΜ ΖΙ ΜΥΣΤΗΡΙΟΝ  
 ΝΙΜ· ΝΤΕΤΝ ΖΕΝΜΑΚΑΡΙΟΣ ΝΤΩΤΝ ΠΑΡΑ ΡΩΜΕ ΝΙΜ  
 ΕΤΖΙΧΜ ΠΚΑΣ ΧΕ Α ΝΩΗΡΕ ΜΠΟΥΘΕΙΝ ΕΙ' ΖΜ ΠΕΤΝ-  
 ΟΥΘΕΙΩ·

ΑΧΟΥΩΣ ΟΝ ΕΤΟΟΤΨ ΖΜ ΠΩΛΧΕ ΝΒΙ ΙΣ ΠΕΧΛΑ·  
 10 ΧΕ ΛΣΩΠΕ ΣΕ ΜΝΝΣΑ ΝΑΪ ΑΧΕΙ ΝΒΙ ΠΕΙΩΤ ΜΠΛΕΙΩΤ  
 ΕΤΕ ΠΑΪ ΠΕ ΙΕΟΥ· ΑΧΧΙ ΝΚΕΨΟΜΝΤ ΝΨΕ ΜΝ ΣΕ Ν-  
 ΑΡΧΩΝ ΖΝ ΝΑΡΧΩΝ ΟΝ ΜΠΑΛΛΑΜΑΣ· ΝΑΪ ΕΤΕ ΜΠΟΥ-  
 ΠΙΣΤΕΥΕ ΕΠΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΑΧΜΟΡΟΥ ΖΝ ΝΕΪ-  
 ΤΟΠΟΣ ΝΑΕΡΙΟΝ ΕΤΝΖΗΤΟΥ ΤΕΝΟΥ ΖΑΡΟΣ ΝΤΕΣΦΑΙΡΑ· [ΤΚΔ]  
 15 ΑΧΚΑΘΙΣΤΑ ΝΚΕΨΟΥ ΝΝΟΣ ΝΑΡΧΩΝ ΕΧΩΟΥ ΕΤΕ ΝΑΪ  
 ΝΕ ΝΕΤΨΟΟΠ' ΖΙ ΤΕΖΙΝ ΝΤΜΗΤΕ ΠΕΖΟΥΕΙΤ' ΝΑΡΧΩΝ  
 ΝΤΕΖΙΝ ΝΤΜΗΤΕ ΕΨΑΥΜΟΥΤΕ ΕΡΟΧ ΧΕ ΤΠΑΡΑΠΛΗΖ·  
 ΟΥΑΡΧΩΝ ΕΧΟ ΜΜΟΡΦΗ ΝΣΖΙΜΕ ΠΕ· ΕΡΕ ΠΕΧΨΩ ΣΨΨΕ  
 ΕΠΕΣΗΤ' ΕΧΝ ΝΕΧΟΥΕΡΗΤΕ· ΕΡΕ ΧΟΥΤΗ ΝΑΡΧΙΔΑΙ-  
 20 ΜΟΝΙΟΝ ΖΑΡΑΤΣ ΝΤΕΣΕΖΟΥΣΙΑ ΕΥΑΡΧΙ ΕΧΝ ΚΕΜΗΨΕ  
 ΝΔΑΙΜΟΝΙΟΝ· ΑΥΩ ΝΕΪΔΑΙΜΟΝΙΟΝ ΕΤΜΜΑΥ ΝΤΟΟΥ  
 ΝΕ ΕΨΑΥΒΩΚ' ΕΖΟΥΝ ΕΝΡΩΜΕ ΝΣΕΤΡΕΥΣΩΝΤ ΝΣΕ-  
 ΣΑΣΟΥ ΑΥΩ ΝΣΕΚΑΤΑΛΛΑΛΙ· ΑΥΩ ΝΤΟΟΥ ΝΕ ΕΨΑΥΧΙ  
 ΝΝΕΨΥΧΟΟΥΕ ΝΣΤΕΡΕΣΙΜΟΝ ΝΣΕΧΟΟΥ ΕΒΟΛ ΖΙΤΜ  
 25 ΠΕΥΚΡΩΜ' ΝΚΑΚΕ ΜΝ ΝΕΥΚΟΛΑΣΙΣ ΜΠΟΝΗΡΟΝ· ΠΕΧΑΣ  
 ΝΒΙ ΜΑΡΙΣΑΜ' ΧΕ Ν†ΝΑΕΓΚΑΒΕΙ ΑΝ ΕΪΨΙΝΕ ΜΜΟΚ ΜΠΡ-

16 ΠΕΖΟΥΕΙΤ . . . ΠΤΜΗΤΕ inserted in margin above.

order to go there. And I will give to you the great *mystery* of the *Treasury* of the Light, and the manner of *calling upon* (them) in order to go there. I will give to you all *mysteries* and all knowledge, so that you may be called: 'Sons of the *pleroma*, complete in all knowledge and all *mysteries*'. You are *blessed beyond* all men upon the earth, for the Sons of the Light have come in your time."

139. Jesus continued again with the discourse, he said: "Now it happened after these things the Father of my Father, who is *Jeu*, came. He carried off another 360 *archons* among the *archons* of the *Adamas* which did not *believe* in the *mystery* of the light. He bound them in these *airy places* in which we are now, beneath the *sphere*. He set another five great *archons* over them, namely these which are upon the way of the *Midst*. The first *archon* of the way of the *Midst* is called *Paraplex*<sup>1</sup>, an *archon* having a woman's *form*, whose hair reaches down to her feet. Under her *authority* are 25 *archdemons* which *rule* over another multitude of *demons*. And it is these *demons* which go into men and incite them to anger and cursing and *slander*, and it is they who carry off the *souls* by *theft*, and send them through their dark smoke<sup>2</sup> and their *wicked punishments*."

Mariam said: "I will not *tire* of asking thee. Be not |

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<sup>1</sup> (17) *Paraplex*; see J 140.

<sup>2</sup> (25) smoke; Schmidt: smoke; lit. fire (the Coptic is translated as "smoke" in this and parallel passages when qualified by the adjective "dark").

ΝΟΥ<sup>ϞϞ</sup> ΕΡΟΪ ΕΪΨΙΝΕ Ν̄ΣΑ ΖΩΒ ΝΙΜ· ΠΕΧΕ ΙϞ ΧΕ ΨΙΝΕ  
 Ν̄ΣΑ ΠΕΤΕΞΝΕ· ΠΕΧΑΣ Ν̄ΣΙ ΜΑΡΙΖΑΜ ΧΕ ΠΑΧΟΙΣ [ΤΚΑ<sup>b</sup>]  
 ΤΟΥΝΟΥΕΙΑΤ̄Ν ΕΒΟΛ' ΧΕ ΕΨΑΥΧΙ Ν̄ΝΕΨΥΧΟΟΥΕ Ν̄-  
 ΣΤΕΡΕΣΙΜΟΝ Ν̄ΛΩ Ν̄ΞΕ ΧΕ ΕΡΕ ΝΑΣΝΗΥ ΖΩΟΥ ΝΟΪ  
 5 Μ̄ΜΟΟΥ· ΠΕΧΕ ΙϞ ΕΤΕ ΑΒΕΡΑΝΕΝΘΩ ΠΕ· ΧΕ ΕΠΕΙΔΗ  
 ΠΕΙΩΤ Μ̄ΠΛΕΙΩΤ· ΕΤΕ ΠΛ̄Ι ΠΕ ΙϞΟΥ Ν̄ΤΟΥ ΠΕ ΠΕ-  
 ΠΡΟΝΟΗΤΟΣ Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ Μ̄Ν Ν̄ΝΟΥΤΕ Μ̄Ν Ν̄-  
 ΔΥΝΑΜΙΣ ΝΑΪ ΕΝΤΑΥΩΠΕ Ξ̄Ν ΘΥΛΗ Μ̄ΠΟΥΟΕΙΝ Μ̄ΠΕ-  
 ΘΗΣΑΥΡΟΣ· ΑΥΩ ΖΟΡΟΚΟΘΟΡΑ ΜΕΛΧΙΣΕΔΕΚ· Ν̄ΤΟΥ  
 10 ΖΩΩΧ ΠΕ ΠΕΠΡΕΣΒΕΥΤΗΣ Ν̄ΝΟΥΟΕΙΝ ΤΗΡΟΥ ΕΤΟΥ-  
 ΣΩΤ̄Χ Μ̄ΜΟΟΥ Ξ̄Ν Ν̄ΑΡΧΩΝ· ΕΧΧΙ Μ̄ΜΟΟΥ ΕΞΟΥΝ ΕΠΕ-  
 ΘΗΣΑΥΡΟΣ Μ̄ΠΟΥΟΕΙΝ· ΠΕΪΣΝΑΥ Μ̄ΜΑΤΕ ΝΕ Ν̄ΝΟΣ  
 Ν̄ΟΥΟΕΙΝ· ΕΤΕΥΤΑΞΙΣ ΤΕ ΤΑΪ ΕΤΡΕΥΕΙ' ΕΠΕΣΗΤ ΕΝ-  
 ΑΡΧΩΝ Ν̄ΣΕΣΩΤ̄Χ Ν̄ΞΗΤΟΥ· ΑΥΩ Ν̄ΤΕ ΖΟΡΟΚΟΘΟΡΑ  
 15 ΜΕΛΧΙΣΕΔΕΚ Ν̄ΧΙ Μ̄ΠΣΩΤ̄Χ Ν̄ΝΟΥΟΕΙΝ ΕΝΤΑΥΣΟΤΧΟΥ  
 Ξ̄Ν Ν̄ΑΡΧΩΝ Ν̄ΧΙΤΟΥ ΕΠΕΘΗΣΑΥΡΟΣ Μ̄ΠΟΥΟΕΙΝ· ΕΣ-<sup>ΤΚΕ</sup>  
 ΨΑΝΩΠΕ Ν̄ΣΙ ΤΕΨΗΦΟΣ ΑΥΩ Μ̄Ν ΠΕΟΥΟΕΙΩ Ν̄ΤΕΥ-  
 ΤΑΞΙΣ ΕΤΡΕΥΕΙ' ΕΞΡΑΪ ΕΝΑΡΧΩΝ Ν̄ΣΕΞΕΧΖΩΧΟΥ Ν̄-  
 ΣΕΘΛΙΒΕ Μ̄ΜΟΟΥ ΕΥΧΙ-ΣΩΤ̄Χ Ξ̄Ν Ν̄ΑΡΧΩΝ· Ξ̄Ν ΤΕΥΝΟΥ  
 20 ΔΕ ΕΤΟΥΝΑΚΑΛΥ ΕΒΟΛ Ξ̄Μ ΠΖΟΧΞ̄ Μ̄ΠΕΘΛΙΒΕ Ν̄ΣΕ-  
 ΛΑΧΩΡΙ ΕΞΡΑΪ ΕΝΤΟΠΟΣ Μ̄ΠΕΘΗΣΑΥΡΟΣ Μ̄ΠΟΥΟΕΙΝ  
 ΨΑΣΩΠΕ ΕΥΨΑΝΠΩΞ̄ ΕΝΤΟΠΟΣ Ν̄ΤΜΕΣΟΣ ΨΑΡΕ  
 ΖΟΡΟΚΟΘΟΡΑ ΜΕΛΧΙΣΕΔΕΚ ΨΑΧΧΙ Ν̄ΝΟΥΟΕΙΝ Ν̄ΧΙ-

2 Ν̄ΣΙ added in margin. MS originally Μ̄ΜΑΡΙΖΑΜ; Μ̄ expunged.

5 MS originally ΑΒΕΡΑΝΘΩ; ΠΕ inserted above.

20 MS Μ̄ΠΕΘΛΙΒΕ; read Μ̄Π ΠΕΘΛΙΒΕ.

angry with me for questioning everything.” Jesus said: “Question what thou dost wish.” Mariam said: “My Lord, reveal to us in what manner the *souls* are carried off by *theft*, so that my brothers also understand.”

Jesus, who is Aberamentho, said: “*Since* the Father of my Father, who is Jeu, is the *provider* of all the *archons* and the gods and the *powers* which have come into existence in the *matter* of the light of the *Treasury*, and Zorokothora<sup>1</sup> Melchisedek is the *messenger* of all the lights which are purified in the *archons*, as he takes them into the *Treasury* of the Light, then these two alone are the great lights. Their *rank* is this, that they come down to the *archons* and they (the lights) are purified in them. And Zorokothora Melchisedek takes what is purified of the lights which have been purified in the *archons*, and takes them to the *Treasury* of the Light. When the *cipher* and the time of their *rank* comes and causes them to come down to the *archons*<sup>2</sup>, they oppress them and *afflict* them, taking away what is purified from the *archons*. *But* at the time that they cease from<sup>3</sup> oppression and *affliction*<sup>4</sup>, they *withdraw* to the *places* of the *Treasury* of the Light. It happens when they reach the *places* of the *Midst*, Zorokothora Melchisedek bears the lights and takes | them into the *gate* of those of

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<sup>1</sup> (9) Zorokothora: see Kropp (Bibl. 26) III, p. 127; J 110; (cf. 353.12).

<sup>2</sup> (16, 17) when the cipher ... archons; Schmidt takes this passage as continuous with the preceding one.

<sup>3</sup> (20) they cease from; Till: they set them free from.

<sup>4</sup> (20) oppression and affliction; MS: oppression of affliction.

ΤΟΥ ΕΞΡΑΪ ΖΝ<sup>1</sup> ΤΠΥΛΗ ΝΝΑΤΜΕCOC ΝΨΧΙΤΟΥ ΕΠΕΘΗ-  
 CΑΥΡOC ΜΠΟΥΘΕΙΝ· ΛΥΩ ΨΑΡΕ ΙΘΟΥ ΖΩΩC ΑΝΑΧΩΡΙ  
 ΜΜΟC ΕΝΤΟΠOC ΝΝΑΤΟΥΝΑΜ· ΨΑ ΠΕΟΥΟΪΩ ΟΝ ΝΤΕ-  
 ΨΗΦOC ΕΤΡΕΥΓΙ' ΕΒΟΛ· ΨΑΡΕ ΝΑΡΧΩΝ CΕ ΑΤΑΚΤΙ  
 5 ΖΙΤΝ ΠCΩΝΤ ΝΤΕΥΠΟΝΗΡΙΑ ΖΝ ΤΕΥΝΟΥ ΕΥΜΟΟΨΕ  
 ΕΞΡΑΪ ΜΝ ΝΟΥΘΕΙΝ ΕΒΟΛ ΧΕ ΝCΕΖΑΖΤΗΥ ΑΝ ΜΠΝΑΥ  
 ΕΤΜΜΑΥ· ΛΥΩ ΨΑΥΧΙ ΝΝΕΨΥΧΟΟΥΕ ΕΤΟΥΝΑΕΨ-  
 ΤΟΡΠΟΥ ΝCΤΕΡΕCΙΜΟΝ ΝCΕΑΝΖΑΛΙCΚΕ ΜΜΟΟΥ ΖΙΤΝ ΤΚΕ<sup>b</sup>  
 ΠΕΥΚΡΩΜ ΝΚΑΚΕ ΜΝ ΠΕΥΚΩΖΤ ΜΠΟΝΗΡΟΝ· ΤΟΤΕ CΕ  
 10 ΝΕΨΥΧΟΟΥΕ ΝΡΡΕCΩΝΤ ΜΝ ΝΡΕCΑΖΟΥ ΜΝ ΝΡΕC-  
 ΚΑΤΑΛΛΑΙ· ΨΑCΧΙΤΟΥ ΝCΙ ΤΕΪΕΖΟΥCΙΑ ΧΕ ΤΠΑΡΑΠΛΗΖ  
 ΜΝ ΝΔΑΙΜΟΝΙΟΝ ΕΤΖΑΡΑΤC ΝCΧΟΟΥ ΕΒΟΛ ΖΙΤΜ ΠΕ-  
 ΚΡΩΜ ΝΚΑΚΕ ΛΥΩ ΝCΤΑΚΟΟΥ ΖΙΤΜ ΠΕCΚΩΖΤ ΜΠΟ-  
 ΝΗΡΟΝ· ΝCΕΑΡΧΙ ΝΩΧΝ ΛΥΩ ΕΒΩΛ ΕΒΟΛ· ΨΑΥΡΨΕ-  
 15 ΜΑΨΟΜΓΕ ΝΡΟΜΠΕ ΜΝ ΨΙC ΝΕΒΟΤ' ΖΝ ΝΚΟΛΑCΙC Ν-  
 ΝΕCΤΟΠOC ΕCΒΑCΑΝΙΖΕ ΜΜΟΟΥ ΖΜ ΠΚΩΖΤ ΝΤΕCΠΟ-  
 ΝΗΡΙΑ· ΨΑCΨΩΠΕ CΕ ΜΝΝCΑ ΝΕΪΟΥΘΕΪΩ ΤΗΡΟΥ ΕΡ-  
 ΨΑΝ ΤΕCΦΑΙΡΑ ΚΩΤΕ ΝΤΕ ΠΚΟΥΪ ΝCΑΒΑΘ' ΠΖΕΥC·  
 ΝΨΕΙ' ΕΠΕΖΟΥΕΙΤ' ΝΝΑΙΩΝ ΝΤΕCΦΑΙΡΑ ΠΑΪ ΕΤΕΨΑΥ-  
 20 ΜΟΥΤΕ ΕΡΟC ΖΜ ΠΚΟCΜOC ΧΕ ΠΕΚΡΙOC ΝΤΕ ΤΒΟΥ-  
 ΒΑCΤΙ ΕΤΕ ΤΑΦΡΟΛΙΤΗ ΤΕ\*\* ΕCΨΑΝΕΙ' ΕΠΜΕCΑΨΥ Ν- [ΤΚΕ']  
 ΟΙΚOC ΝΤΕCΦΕΡΑ ΕΤΕ ΠΖΥΓOC ΠΕ ΨΑΥCΩΚ ΝΝΚΑΤΑ-  
 ΠΕΤΑCΜΑ ΕΤΟΥΤΩΟΥ ΝΝΑΖΒΟΥΡ ΜΝ ΝΑΟΥΝΑΜ· ΛΥΩ  
 ΨΑΨΩΨΤ ΕΒΟΛ ΖΜ ΠΧΙCΕ ΖΝ ΝΑΟΥΝΑΜ ΝCΙ ΠΝOC  
 25 ΝCΑΒΑΘ' ΠΑΓΛΑΘOC ΝΤΕ ΠΚΟCΜOC ΤΗΡΨ ΜΝ ΤΕCΦΑΙΡΑ  
 ΤΗΡC (ΨΤΟΡΤΡ) ΖΛΘΗ ΕΜΠΑΤΨΩΨΤ· ΝΨΩΨΤ ΕΠΕ-

26 ΨΤΟΡΤΡ or ΚΙΜ omitted.

the *Midst*, and takes them to the *Treasury* of the Light; and Jeu also *withdraws* himself to the *places* of those of the right, until the time of the *cipher* that they should go forth again <sup>1</sup>. Now the *archons rebel* through the anger of their *wickedness*, going forth immediately with the lights because they (Jeu and Melchisedek) are not present at that time. And they carry the *souls* which they are able to snatch up by *theft*, and they *consume* them through their dark smoke and their *wicked fire*. Then this *power (exousia)* Paraplex, with the *demons* which are under her, takes the *souls* of the hot-tempered, the cursers and the *slanderers*, and sends them through the dark smoke, and destroys them through her *wicked fire*, so that they *begin* to perish and be dissolved. They (the souls) spend 133 years and 9 months in the *punishments* of her *places*, while she (Paraplex) *torments* them in the fire of her *wickedness*. Now it happens after all these times, when the *sphere* turns and the Little Sabaoth, Zeus, comes to the first *aeon* of the *sphere*, which in the *world* is called the *Ram (Aries)*, Bubastis which is Aphrodite comes to the seventh *house* of the *sphere* which is the *Balance (Libra)*, then the *veils* are drawn aside which are between those of the left and those of the right. And the Great Sabaoth, the *Good*, looks forth from the height upon those of the right. And the whole *world* and the whole *sphere* <are in agitation> before he looks. He looks | down

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<sup>1</sup> (3, 4) those of the right, until ... again. Now the archons rebel; Schmidt: those of the right. Until ... again, the archons rebel.

- CHT ΕΧ̄Ν̄ Ν̄ΤΟΠΟΣ Ν̄ΤΠΑΡΑΠΛΗΞ' Ν̄ΤΕ ΝΕΣΤΟΠΟΣ ΒΩΛ  
 ΕΒΟΛ· Ν̄ΣΕΤΑΚΟ· ΛΥΩ ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΕΤ̄Ξ̄Ν̄  
 ΝΕΣΚΟΛΛΑCIC ΨΑΥΧΙΤΟΥ Ν̄ΣΕΤ̄CΤΟΟΥ ΕΤΕCΦΑΙΡΑ Ν̄-  
 ΚΕCΟΠ' ΕΒΟΛ ΧΕ ΛΥΤΑΚΟ Ξ̄Ν̄ Ν̄ΚΟΛΛΑCIC Ν̄ΤΠΑΡΑΠΛΗΞ·  
 5 ΛΧΟΥΩΞ ΟΝ ΕΤΟΟΤ̄C Ξ̄Μ̄ ΠΨΑΧΕ ΠΕΧΛΑΧ· ΧΕ ΤΜΕΞ-  
 C̄ΝΤΕ Ν̄ΤΑΞΙC ΕΨΑΥΜΟΥΤΕ ΕΡΟC ΧΕ ΛΡΙΟΥΘ' ΤΕCΘ-  
 ΟΨΕ· ΕΥΑΡΧΩΝ Ν̄CΞΙΜΕ ΤΕ ΕCΚΗΜ' ΤΗΡC ΕΡΕ ΚΕ-  
 Μ̄ΝΤΑΧΤΕ Ν̄ΔΑΙΜΟΝΙΟΝ ΞΑΡΑΤC ΕΥΑΡΧΙ ΕΧ̄Ν̄ ΚΕΜΗΗΨΕ  
 Ν̄ΔΑΙΜΩΝ· ΛΥΩ ΝΕΙΔΑΙΜΟΝΙΟΝ ΕΤ̄Μ̄ΜΑΥ ΕΤΞΑΡΑΤC [ΤΚΕ<sup>b</sup>]  
 10 Ν̄ΑΡΙΟΥΘ' ΤΕCΘΟΨΕ Ν̄ΤΟΟΥ ΝΕ ΕΨΑΥΒΩΚ' ΕΞΟΥΝ  
 ΕΝΡΩΜΕ Ν̄ΡΕCΤΑΞΜΑ ΨΑΝΤΟΥΝΕΞCΕ Ν̄ΝΙΠΟΛΕΜΟC Ν̄ΤΕ  
 ΞΕΝΩΤ̄Β ΨΩΠΕ Ν̄CΕ† Ν̄ΨΟΤ' Μ̄ΠΕΥΞΗΤ' ΞΙ ΔΩΝΤ̄ ΕΤΡΕ  
 ΞΕΝΩΤ̄Β ΨΩΠΕ· ΛΥΩ ΝΕΨΥΧΟΟΥΕ ΕΤCΝΑΧΙΤΟΥ Ν̄-  
 CΤΕΡΕCΙΜΟΝ Ν̄CΙ ΤΕΙΞΟΥCΙΑ ΨΑΥΡ-ΨΕ Μ̄Ν̄ Μ̄ΝΤ̄-  
 15 ΨΟΜΤΕ Ν̄ΡΟΜΠΕ Ξ̄Ν̄ ΝΕCΤΟΠΟC ΕCΒΑCΑΝΙΖΕ Μ̄ΜΟΟΥ  
 ΞΙΤ̄Μ̄ ΠΕCΚΡΩΜ Ν̄ΚΑΚΕ· Μ̄Ν̄ ΠΕCΚΩΞΤ̄ Μ̄ΠΟΝΗΡΟΝ ΝCΕ-  
 ΞΩΝ ΕΞΟΥΝ ΕΠΤΑΚΟ· ΛΥΩ Μ̄Ν̄ΝCΑ ΝΑΙ ΕΡΨΑΝ ΤΕ-  
 CΦΑΙΡΑ ΚΩΤΕ Ν̄CΕΙ' Ν̄CΙ ΠΚΟΥΙ Ν̄CΑΒΑΩΘ' ΠΑΓΛΘΟC  
 ΠΑΙ ΕΤΕΨΑΥΜΟΥΤΕ ΕΡΟC Ξ̄Μ̄ ΠΚΟCΜΟC ΧΕ ΞΕΥC·  
 20 ΕΨΩΑΝΕΙ' ΕΠΜΕΞΤΟΟΥ Ν̄ΛΙΩΝ Ν̄ΤΕ ΤΕCΦΑΙΡΑ ΕΤΕ  
 ΠΚΑΡΚΙΝΟC ΠΕ ΛΥΩ Ν̄CΕΙ' Ν̄CΙ ΤΒΟΥΒΑCΤΙ ΤΑΙ ΕΤΕ-  
 ΨΑΥΜΟΥΤΕ ΕΡΟC Ξ̄Μ̄ ΠΚΟCΜΟC ΧΕ ΤΑΦΡΟΔΙΤΗ Ν̄CΕΙ  
 ΕΠΜΕΞ̄Μ̄ΗΤ̄ Ν̄ΛΙΩΝ Ν̄ΤΕ ΤΕCΦΑΙΡΑ ΠΑΙ ΕΨΑΥΜΟΥΤΕ ΤΚΞ  
 ΕΡΟC ΧΕ ΠΑΙΓΟΚΕΡΟC· ΤΟΤΕ ΨΑΥCΩΚ' Ν̄Ν̄ΚΑΤΑΠΕ-  
 25 ΤΑCΜΑ ΕΤΟΥΤΨΟΥ Ν̄ΝΕΞΒΟΥΡ Μ̄Ν̄ ΝΑΟΥΝΑΜ'· Ν̄C-

21 MS originally Ν̄CΕΙ; C crossed out, and c inserted above.

24 MS originally ΛΙΓΟΚΕΡΟC; π inserted above.

25 MS Ν̄ΝΕΞΒΟΥΡ; read Ν̄ΝΑΞΒΟΥΡ.



upon the *places* of the Paraplex, so that her *places* are dissolved and destroyed. And all the *souls* which are in her *punishments* are taken and once more returned again to the *sphere* because they were perishing<sup>1</sup> in the *punishments* of the Paraplex.”

**140.** He continued further with the discourse and said : “The second *rank* is called Ariuth, the Ethiopian Woman, which is a female *archon*, completely black, under which are 14 other *demons* which *rule* over a multitude of other *demons*. And those *demons* which stand under Ariuth, the Ethiopian Woman, are those which go into quarrelsome men until they cause *fight*s, and murders happen, and they harden their hearts in anger<sup>2</sup>, so that murders happen. And the *souls* which this *power* (*exousia*) carries off by *theft* spend 113 years in her *places*, while she *torments* them through her dark smoke and her *wicked* fire, and they approach destruction. And after these things when the *sphere* turns and the Little Sabaoth, the *Good*, who is called Zeus in the *world*, comes, when he comes to the fourth *aeon* of the *sphere*, that is, the *Crab* (Cancer), and Bubastis who is called Aphrodite in the *world* comes to the tenth *aeon* of the *sphere* which is called the *Goat* (Capricorn), then the *veils* which are between those of the left and those of the right are drawn aside. | And Jeu looks forth upon

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<sup>1</sup> (4) they were perishing; lit. they perished (perfect); (cf. also 363.6; 364.6; 365.8; 366.11).

<sup>2</sup> (12) they harden their hearts in anger; lit. they give hardness and anger to their hearts.

5  $\overline{\sigma\omega\psi\tau}$   $\overline{\epsilon\beta\omicron\lambda}$   $\overline{\gamma\iota}$   $\overline{\omicron\upsilon\gamma\eta\alpha\mu}$   $\overline{\eta\sigma\iota}$   $\overline{\iota\epsilon\omicron\upsilon\gamma}$   $\overline{\eta\tau\epsilon}$   $\overline{\pi\kappa\omicron\sigma\mu\omicron\varsigma}$   $\overline{\tau\eta\rho\acute{\alpha}}$   
 $\overline{\psi\tau\omicron\rho\tau\overline{\rho}}$   $\overline{\lambda\gamma\omega}$   $\overline{\eta\check{\kappa}\iota\mu}$   $\overline{\mu\eta\eta}$   $\overline{\eta\lambda\iota\omega\eta\eta}$   $\overline{\tau\eta\rho\omicron\upsilon}$   $\overline{\eta\tau\epsilon\varsigma\phi\epsilon\rho\alpha}$   
 $\overline{\eta\check{\kappa}\sigma\omega\psi\tau}$   $\overline{\epsilon\chi\eta\eta}$   $\overline{\mu\mu\alpha\eta\psi\omega\pi\epsilon}$   $\overline{\eta\lambda\iota\omicron\upsilon\gamma\theta}$   $\overline{\tau\epsilon\beta\omicron\omicron\omega\epsilon}$   $\overline{\lambda\gamma\omega}$   
 $\overline{\eta\tau\epsilon}$   $\overline{\eta\epsilon\sigma\tau\omicron\pi\omicron\varsigma}$   $\overline{\beta\omega\lambda}$   $\overline{\epsilon\beta\omicron\lambda}$   $\overline{\eta\sigma\epsilon\tau\alpha\kappa\omicron}$   $\overline{\eta\sigma\epsilon\chi\iota}$   $\overline{\eta\eta\epsilon\psi\gamma}$ .  
 5  $\overline{\chi\omicron\omicron\upsilon\gamma\epsilon}$   $\overline{\tau\eta\rho\omicron\upsilon}$   $\overline{\epsilon\tau\acute{\alpha}\eta}$   $\overline{\eta\epsilon\sigma\kappa\omicron\lambda\alpha\varsigma\iota\varsigma}$   $\overline{\eta\sigma\epsilon\tau\overline{\tau}\sigma\tau\omicron\omicron\upsilon\gamma}$   $\overline{\epsilon\tau\epsilon}$   
 $\overline{\varsigma\phi\alpha\iota\rho\alpha}$   $\overline{\eta\kappa\epsilon\sigma\omicron\pi}$   $\overline{\epsilon\beta\omicron\lambda}$   $\overline{\chi\epsilon}$   $\overline{\lambda\gamma\tau\alpha\kappa\omicron}$   $\overline{\gamma\iota\tau\eta\mu}$   $\overline{\eta\epsilon\sigma\kappa\rho\omega\mu}$   
 $\overline{\eta\kappa\alpha\kappa\epsilon}$   $\overline{\mu\eta\eta}$   $\overline{\eta\epsilon\sigma\kappa\omega\acute{\alpha}\tau}$   $\overline{\mu\pi\omicron\eta\eta\rho\omicron\eta\sigma}$ .

$\overline{\lambda\chi\omicron\upsilon\omega\acute{\alpha}}$   $\overline{\omicron\eta}$   $\overline{\epsilon\tau\omicron\omicron\tau\check{\gamma}}$   $\overline{\eta\epsilon\chi\lambda\chi}$ .  $\overline{\chi\epsilon}$   $\overline{\tau\mu\epsilon\acute{\alpha}\psi\omicron\mu\tau\epsilon}$   $\overline{\eta}$ -  
 $\overline{\tau\alpha\lambda\iota\varsigma}$   $\overline{\epsilon\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   $\overline{\epsilon\rho\omicron\varsigma}$   $\overline{\chi\epsilon}$   $\overline{\theta\epsilon\kappa\alpha\tau\eta}$   $\overline{\eta\psi\omicron\mu\eta\eta\tau}$   $\overline{\eta\gamma\omicron}$ .  
 10  $\overline{\omicron\upsilon\eta\eta}$ - $\overline{\kappa\epsilon\chi\omicron\upsilon\tau\varsigma\alpha\psi\chi\epsilon}$   $\overline{\delta\epsilon}$   $\overline{\eta\delta\alpha\iota\mu\omicron\eta\omicron\iota\omicron\eta}$   $\overline{\gamma\alpha}$   $\overline{\tau\epsilon\varsigma\epsilon\acute{\alpha}\zeta\omicron\upsilon\gamma}$ -  
 $\overline{\varsigma\iota\alpha}$   $\overline{\epsilon\eta\tau\omicron\omicron\upsilon\gamma}$   $\overline{\eta\epsilon}$   $\overline{\epsilon\psi\alpha\gamma\beta\omega\kappa}$   $\overline{\epsilon\gamma\omicron\upsilon\eta}$   $\overline{\epsilon\eta\rho\omega\mu\epsilon}$   $\overline{\eta\sigma\epsilon\tau\rho\epsilon\upsilon}$ -  
 $\overline{\omega\overline{\rho\kappa}}$   $\overline{\eta\eta\omicron\upsilon\gamma\chi}$   $\overline{\lambda\gamma\omega}$   $\overline{\eta\sigma\epsilon\chi\iota\beta\omicron\lambda}$ .  $\overline{\lambda\gamma\omega}$   $\overline{\eta\sigma\epsilon\mu\epsilon\rho\epsilon}$ - $\overline{\eta\epsilon\tau\epsilon}$   $\overline{\tau\kappa\acute{\alpha}\beta}$   
 $\overline{\mu\eta\psi\omicron\upsilon\gamma}$   $\overline{\lambda\eta}$   $\overline{\eta\epsilon}$ .  $\overline{\eta\epsilon\psi\gamma\chi\omicron\omicron\upsilon\gamma\epsilon}$   $\overline{\delta\epsilon}$   $\overline{\epsilon\tau\overline{\tau}\eta\lambda\chi\iota\tau\omicron\omicron\upsilon\gamma}$   $\overline{\eta}$ -  
 $\overline{\sigma\tau\epsilon\rho\epsilon\varsigma\iota\mu\omicron\eta}$   $\overline{\eta\sigma\iota}$   $\overline{\theta\epsilon\kappa\alpha\tau\eta}$   $\overline{\psi\alpha\sigma\tau\alpha\lambda\upsilon}$   $\overline{\epsilon\tau\omicron\omicron\tau\omicron\upsilon\gamma}$   $\overline{\eta\eta\epsilon\varsigma}$ -  
 15  $\overline{\lambda\alpha\iota\mu\omicron\eta\omicron\iota\omicron\eta}$   $\overline{\epsilon\tau\gamma\lambda\alpha\overline{\tau\tau\epsilon}}$   $\overline{\eta\sigma\epsilon\beta\alpha\varsigma\alpha\eta\iota\acute{\alpha}\zeta\epsilon}$   $\overline{\mu\mu\omicron\omicron\upsilon\gamma}$   $\overline{\gamma\iota\tau\eta\eta}$   $\overline{\eta\epsilon\sigma}$ -  
 $\overline{\kappa\rho\omega\mu}$   $\overline{\eta\kappa\alpha\kappa\epsilon}$   $\overline{\mu\eta\eta}$   $\overline{\eta\epsilon\sigma\kappa\omega\acute{\alpha}\tau}$   $\overline{\mu\pi\omicron\eta\eta\rho\omicron\eta\sigma}$   $\overline{\epsilon\gamma\theta\lambda\iota\beta\epsilon}$   $\overline{\mu}$ -  
 $\overline{\mu\omicron\omicron\upsilon\gamma}$   $\overline{\epsilon\mu\alpha\tau\epsilon}$   $\overline{\gamma\iota\tau\eta\eta}$   $\overline{\eta\delta\alpha\iota\mu\omicron\eta\omicron\iota\omicron\eta}$ .  $\overline{\lambda\gamma\omega}$   $\overline{\psi\alpha\gamma\overline{\rho}\omega\epsilon}$   $\overline{\mu\eta\eta}$   
 $\overline{\dagger}$   $\overline{\eta\rho\omicron\mu\eta\epsilon}$   $\overline{\mu\eta\eta}$   $\overline{\varsigma\omicron\omicron\upsilon\gamma}$   $\overline{\eta\epsilon\beta\omicron\tau}$   $\overline{\epsilon\gamma\kappa\omicron\lambda\lambda\acute{\alpha}\zeta\epsilon}$   $\overline{\mu\mu\omicron\omicron\upsilon\gamma}$   $\overline{\acute{\alpha}\eta}$   
 $\overline{\eta\epsilon\sigma\kappa\omicron\lambda\alpha\varsigma\iota\varsigma}$   $\overline{\epsilon\theta\omicron\omicron\upsilon\gamma}$ .  $\overline{\psi\alpha\gamma\alpha\rho\chi\iota}$   $\overline{\delta\epsilon}$   $\overline{\eta\omega\chi\eta}$   $\overline{\lambda\gamma\omega}$   $\overline{\epsilon}$ -  
 20  $\overline{\tau\alpha\kappa\omicron}$ .  $\overline{\lambda\gamma\omega}$   $\overline{\mu\eta\eta\eta\varsigma\alpha}$   $\overline{\eta\lambda\iota}$   $\overline{\epsilon\rho\psi\alpha\eta}$   $\overline{\tau\epsilon\varsigma\phi\alpha\iota\rho\alpha}$   $\overline{\kappa\omega\tau\epsilon}$   $\overline{\eta\check{\kappa}\epsilon\iota}$   
 $\overline{\eta\sigma\iota}$   $\overline{\eta\kappa\omicron\upsilon\gamma\epsilon\iota}$   $\overline{\eta\sigma\alpha\beta\lambda\omega\theta}$   $\overline{\eta\alpha\gamma\lambda\theta\omicron\varsigma}$   $\overline{\eta\alpha\tau\mu\epsilon\varsigma\omicron\varsigma}$   $\overline{\eta\lambda\iota}$   $\overline{\epsilon}$ -  
 $\overline{\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   $\overline{\epsilon\rho\omicron\varsigma}$   $\overline{\acute{\alpha}\eta}$   $\overline{\eta\kappa\omicron\sigma\mu\omicron\varsigma}$   $\overline{\chi\epsilon}$   $\overline{\zeta\epsilon\upsilon\varsigma}$ .  $\overline{\eta\check{\kappa}\epsilon\iota}$   $\overline{\epsilon\eta\mu\epsilon\acute{\alpha}}$ -  
 $\overline{\psi\omicron\mu\omicron\upsilon\eta}$   $\overline{\eta\lambda\iota\omega\eta\eta}$   $\overline{\eta\tau\epsilon}$   $\overline{\tau\epsilon\varsigma\phi\alpha\iota\rho\alpha}$   $\overline{\eta\lambda\iota}$   $\overline{\epsilon\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   $\overline{\epsilon\rho\omicron\varsigma}$   
 $\overline{\chi\epsilon}$   $\overline{\eta\epsilon\sigma\kappa\omicron\rho\pi\iota\omicron\varsigma}$   $\overline{\lambda\gamma\omega}$   $\overline{\eta\sigma\epsilon\iota}$   $\overline{\eta\sigma\iota}$   $\overline{\tau\beta\omicron\upsilon\gamma\beta\alpha\sigma\tau\iota}$   $\overline{\tau\alpha\iota}$   $\overline{\epsilon}$ -  
 25  $\overline{\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   $\overline{\epsilon\rho\omicron\varsigma}$   $\overline{\chi\epsilon}$   $\overline{\tau\alpha\phi\rho\omicron\delta\iota\tau\eta}$   $\overline{\eta\sigma\epsilon\iota}$   $\overline{\epsilon\eta\mu\epsilon\acute{\alpha}\varsigma\eta\lambda\upsilon}$   
 $\overline{\eta\lambda\iota\omega\eta\eta}$   $\overline{\eta\tau\epsilon}$   $\overline{\tau\epsilon\varsigma\phi\epsilon\rho\alpha}$   $\overline{\eta\lambda\iota}$   $\overline{\epsilon\psi\alpha\gamma\mu\omicron\upsilon\tau\epsilon}$   $\overline{\epsilon\rho\omicron\varsigma}$   $\overline{\chi\epsilon}$   $\overline{[\tau\kappa\iota\eta]}$   
 $\overline{\eta\tau\alpha\gamma\rho\omicron\varsigma}$ .  $\overline{\psi\alpha\gamma\varsigma\omega\kappa}$   $\overline{\eta\eta\kappa\alpha\tau\alpha\eta\epsilon\tau\alpha\varsigma\mu\alpha}$   $\overline{\epsilon\tau\omicron\upsilon\tau\omega\upsilon\gamma}$   
 $\overline{\eta\eta\lambda\alpha\gamma\beta\omicron\upsilon\rho}$   $\overline{\mu\eta\eta}$   $\overline{\eta\lambda\omicron\upsilon\gamma\eta\alpha\mu}$   $\overline{\eta\check{\kappa}\sigma\omega\psi\tau}$   $\overline{\epsilon\beta\omicron\lambda}$   $\overline{\acute{\alpha}\eta}$   $\overline{\eta\chi\iota\varsigma\epsilon}$

the right. And the whole *world* is in agitation, and it moves with all the *aeons* of the *sphere*. And he (Jeu) looks upon the dwelling-places of Ariuth, the Ethiopian Woman, and her *places* are dissolved and destroyed. And a!l the *souls* which are in her *punishments* are carried off and returned again once more to the *sphere*, because they were perishing through the dark smoke and the *wicked* fire.”

He continued again and said : “The third *rank* is called Hekate, the Three-faced <sup>1</sup>. *But* another 27 *demons* are under her *authority*, and it is they which go into men and cause them to swear false oaths and to lie and to desire what is not theirs. Now the *souls* which Hekate carries off *by theft*, she gives to her *demons* which are under her, and they *torment* them with her dark smoke and her *wicked* fire, and they (the *souls*) are greatly *afflicted* by the *demons*. And they spend 105 years and six months being *punished* in her *wicked punishments*. *But* they *begin* to perish and to be destroyed. And after these things, when the *sphere* turns, the Little Sabaoth, the *Good*, he of the *Midst*, who is called Zeus in the *world*, comes, and he comes to the eighth *aeon* of the *sphere* which is called the *Scorpion* (Scorpio); and Bubastis, who is called Aphrodite, comes, and she comes to the second *aeon* of the *sphere* which is called the *Bull* (Taurus), then the *veils* which are between those of the left and those of the right are drawn aside. And Zorokothora Melchisedek looks forth from the height, | and the *world*

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<sup>1</sup> (19) Hekate; as triple, see IMG-E p. 189 ff.; also Hippol. IV.4.8; Dieterich (Bibl. 15) p. 77, n. 3; Kropp (Bibl. 26) III, p. 149.

ἄνθρωποι πρὸς κοσμὸν μέλλουσιν ἄνθρωποι πρὸς κοσμὸν  
 μὴ ἄνθρωποι ἀλλὰ ἄνθρωποι πρὸς κοσμὸν ἄνθρωποι  
 ἐκ τῆς γῆς ἄνθρωποι πρὸς κοσμὸν ἄνθρωποι  
 5 ἐκ τῆς γῆς ἄνθρωποι πρὸς κοσμὸν ἄνθρωποι  
 ἐκ τῆς γῆς ἄνθρωποι πρὸς κοσμὸν ἄνθρωποι

ἀλλὰ ἄνθρωποι πρὸς κοσμὸν μέλλουσιν ἄνθρωποι  
 πρὸς κοσμὸν μέλλουσιν ἄνθρωποι πρὸς κοσμὸν  
 10 μέλλουσιν ἄνθρωποι πρὸς κοσμὸν μέλλουσιν  
 ἄνθρωποι πρὸς κοσμὸν μέλλουσιν ἄνθρωποι  
 πρὸς κοσμὸν μέλλουσιν ἄνθρωποι πρὸς κοσμὸν  
 15 πρὸς κοσμὸν μέλλουσιν ἄνθρωποι πρὸς κοσμὸν  
 μέλλουσιν ἄνθρωποι πρὸς κοσμὸν μέλλουσιν  
 ἄνθρωποι πρὸς κοσμὸν μέλλουσιν ἄνθρωποι  
 πρὸς κοσμὸν μέλλουσιν ἄνθρωποι πρὸς κοσμὸν  
 20 πρὸς κοσμὸν μέλλουσιν ἄνθρωποι πρὸς κοσμὸν  
 μέλλουσιν ἄνθρωποι πρὸς κοσμὸν μέλλουσιν  
 ἄνθρωποι πρὸς κοσμὸν μέλλουσιν ἄνθρωποι  
 πρὸς κοσμὸν μέλλουσιν ἄνθρωποι πρὸς κοσμὸν

5 MS originally ἄνθρωποι; CC inserted above.

7 MS originally πρὸς κοσμὸν; πρὸς κοσμὸν expunged.

8 MS πρὸς κοσμὸν; read πρὸς κοσμὸν.

with the mountains moves, and the *archons* are in agitation. And he looks upon all the *places* of Hekate, and her *places* are dissolved and destroyed. And all the *souls* which are in her *punishments* are carried off and returned once more to the *sphere*, because they were perishing in the fire of her *punishments*.”

He continued again and said : “The fourth *rank* is called the *Assessor* (Parhedron)<sup>1</sup> Typhon<sup>2</sup>, a powerful *archon*, under the authority of whom are 32 *demons*. It is they which go into men and cause them to *desire*, and to *fornicate*, and commit adultery, and to practise *sexual intercourse* continually. Now the *souls* which this *archon* will carry off *by theft* spend 138 years in his *places*, while his *demons* torment them through his dark smoke and his *wicked* fire, so that they *begin* to be *consumed* and to be destroyed. Now it happens when the *sphere* turns, the Little Sabaoth, the *Good*, he of the *Midst* who is called Zeus, comes. And when he comes to the ninth *aeon* of the *sphere*, which is called the *Archer* (Sagittarius), and when Bubastis, who is called Aphrodite in the *world*, comes to the third *aeon* of the *sphere* which is called | the *Twins* (Gemini), then the

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<sup>1</sup> (8) assessor (πάρεδρον); perhaps : familiar; see Iren. 1.23.4.

<sup>2</sup> (8) Typhon; see J 141.

- ΕΡΟϢ ΧΕ ΠΑΙΔΥΜΟϢ · ΨΑΥϢΩΚ Ν̄ΝΚΑΤΑΠΕΤΑϢΜΑ ΕΤ-  
 ΟΥΤΩΟΥ Ν̄ΝΑϢΒΟΥΡ Μ̄Ν ΝΑΟΥΝΑΜ' Ν̄ϢΩΨ̄Τ ΕΒΟΛ' Ν̄ΝΙ ΤΚΘ  
 ΖΑΡΑΖΑΖ · ΠΑΪ ΕΤΕΨΑΡΕ Ν̄ΑΡΧΩΝ ΜΟΥΤΕ ΕΡΟϢ Ζ̄Μ ΠΡΑΝ  
 Ν̄ΟΥΑΡΧΩΝ Ν̄ΧΩΡΕ Ν̄ΤΕ ΝΕΥΤΟΠΟϢ ΧΕ ΜΑϢΚΕΛΛΙ ·  
 5 ΛΥΩ Ν̄ϢΩΨ̄Τ ΕΧ̄Ν Μ̄ΜΑΝΨΩΠΕ Μ̄ΠΠΑΡϢΕΔΡΩΝ ΠΤΥ-  
 ΦΩΝ Ν̄ΤΕ ΝΕΥΤΟΠΟϢ ΒΩΛ ΕΒΟΛ Ν̄ϢΕΤΑΚΟ · Ν̄ϢΕϢΙ Ν̄-  
 ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΕΤ̄Ζ̄Ν ΝΕϢΚΟΛΑϢΙϢ Ν̄ϢΕΤ̄ϢΤΟΟΥ  
 ΕΤΕϢΦΑΙΡΑ Ν̄ΚΕϢΟΠ · ΕΒΟΛ ΧΕ ΛΥϢΒΟΚ' ΖΙΤ̄Μ ΠΕϢΚΡΩΜ  
 Ν̄ΚΑΚΕ ΛΥΩ ΖΙΤ̄Μ ΠΕϢΚΩΨ̄Τ Μ̄ΠΟΝΗΡΟΝ ·  
 10 ΠΑΛΙΝ ΟΝ ΛΧΟΥΩϢ ΕΤΟΟΤ̄Ϣ Ζ̄Μ ΠΨΑΧΕ ΠΕΧΑϢ Ν̄-  
 ΝΕϢΜΑΘΗΤΗϢ ΧΕ ΤΜΕϢ† Ν̄ΤΑϢΙϢ ΕΨΑΥΜΟΥΤΕ ΕΠΕΥ-  
 ΑΡΧΩΝ ΧΕ ΪΛΧΘΑΝΑΒΑϢ · ΕΥΑΡΧΩΝ Ν̄ΧΩΡΕ ΠΕ · ΕΥ-  
 ΖΑΡΑΤ̄Ϣ Ν̄ΝΙ ΖΕΝΚΕΜΗΗΨΕ Ν̄ΔΑΙΜΟΝΙΟΝ · Ν̄ΤΟΟΥ ΝΕ  
 ΕΨΑΥΒΩΚ' ΕΖΟΥΝ ΕΝΡΩΜΕ Ν̄ϢΕΤΡΕΨΩΠΕ Ν̄ΡΕϢΧΙϢΟ  
 15 ΕΥΛΑΙΚΕΙ Ν̄ΝΔΙΚΑΙΟϢ ΛΥΩ ΕΥΧΙ Μ̄ΠϢΟ Ν̄ΡΡΕϢΡ̄ΝΟΒΕ  
 ΕΥΧΙ-ΔΩΡΟΝ ΕΧ̄Μ' ΦΑΠ Μ̄ΜΕ ΕΥΤΑΚΟ Μ̄ΜΟϢ ΕΥΩΒ̄Ψ̄ ΤΚΘ<sup>b</sup>  
 Μ̄ΜΟΟΥ ΕΝΖΗΚΕ Μ̄Ν ΝΕΤΨΑΛΤ' ΕΥΤΑΨΟ Ν̄ΤΒ̄ΨΕ Ζ̄Ν  
 ΤΕΥΨΥΧΗ Μ̄Ν ΠΡΟΟΥΨ ΕΤΕ' Μ̄Ν-ΖΗΥ Ν̄ΖΗΤ̄Ϣ ΧΕ Ν̄-  
 ΝΕΥΡ̄ΠΜΕΕΥΕ Μ̄ΠΕΥΩΝϢ ΧΕΚΑϢ ΕΥΨΑΝΕΙ' ΕΒΟΛ Ζ̄Ν  
 20 ϢΩΜΑ ΕΥΕϢΙΤΟΥ Ν̄ϢΤΕΡΕϢΙΜΟΝ · ΝΕΨΥΧΟΟΥΕ ϢΕ ΕΤ-  
 Φ̄ΝΑϢΙΤΟΥ Ν̄ϢΤΕΡΕϢΙΜΟΝ Ν̄ΝΙ ΠΕΪΑΡΧΩΝ ΨΑΥΨΩΠΕ  
 Ζ̄Ν ΝΕϢΚΟΛΑϢΙϢ Ν̄ΨΕΤΑΪΟΥ Ν̄ΡΟΜΠΕ Μ̄Ν ΨΜΟΥΝ Ν̄-  
 ΕΒΟΤ' Ν̄ϢΑΝΖΑΛΙϢΚΕ Μ̄ΜΟΟΥ ΖΙΤ̄Μ ΠΕϢΚΡΩΜ Ν̄ΚΑΚΕ Μ̄Ν  
 ΠΕϢΚΩΨ̄Τ Μ̄ΠΟΝΗΡΟΝ ΕΥΘΛΙΒΕ Μ̄ΜΟΟΥ ΕΜΑΤΕ ΖΙΤ̄Μ  
 25 ΠΨΑϢ Μ̄ΠΕϢΚΩΨ̄Τ · ΛΥΩ ΕΡΨΑΝ ΤΕϢΦΑΙΡΑ ΚΩΤΕ Ν̄ϢΕΙ'

8 MS originally ΠΕϢΚΡΩΜ; Ϣ crossed out, and † inserted above.

11 MS originally ΕΡΟϢ ΠΕΥΑΡΧΩΝ; ΡΟϢ expunged; read ΕΠΕϢΑΡΧΩΝ.

*veils* which are between those of the left and those of the right are drawn aside. And Zarazaz looks forth, whom the *archons* call by the name of a powerful *archon* of their *places*, Maskelli<sup>1</sup>. And he looks upon the dwelling-places of the *Assessor* (Parhedron) Typhon, so that his *places* are dissolved and are destroyed. And all the *souls* which are in his *punishments* are carried off and returned to the *sphere* once more, because they were being diminished through his dark smoke and through his *wicked* fire.”

He continued *again* with the discourse and said to his *disciples*: “The *archon* of the fifth rank is called<sup>2</sup> Jachthanas, a powerful *archon*, under whom stand a multitude of *demons*. It is they which go into men and cause them to be partial, *wronging* the *righteous* and showing favour to sinners by receiving *gifts* to suppress a true judgment, forgetting the poor and needy, while they (the demons) increase forgetfulness in their *souls* and concern for things of no value, so that they take no thought for their lives<sup>3</sup> until, when they come forth from the *body*, they are carried off *by theft*. Now the *souls* which this *archon* will carry off *by theft* are in his *punishments* for 150 years and eight months. And he *consumes* them through his dark smoke and his *wicked* fire, and they are *afflicted* greatly through the flame of his fire. And when the *sphere* turns, | the Little

<sup>1</sup> (3, 4) Zarazaz = Maskelli; on Maskelli, see Kropp (Bibl. 26) III, p. 127.

<sup>2</sup> (11, 12) the *archon* of the fifth rank is called ...; lit. the fifth rank, its *archon* is wont to be called ....

<sup>3</sup> (18, 19) souls ..... lives; lit. soul ... life.

5  $\bar{\nu}\sigma\iota$   $\bar{\pi}\kappa\omicron\upsilon\gamma\acute{\iota}$   $\bar{\nu}\sigma\alpha\beta\lambda\omega\theta$   $\bar{\pi}\alpha\gamma\lambda\theta\omicron\varsigma$   $\bar{\pi}\alpha\acute{\iota}$   $\bar{\epsilon}\psi\alpha\lambda\mu\omicron\upsilon\tau\epsilon$   $\bar{\epsilon}\rho\omicron\chi$   
 $\bar{\zeta}\bar{\mu}$   $\bar{\pi}\kappa\omicron\sigma\mu\omicron\varsigma$   $\chi\epsilon$   $\bar{\zeta}\epsilon\upsilon\varsigma$   $\bar{\nu}\chi\epsilon\acute{\iota}$   $\bar{\epsilon}\pi\mu\epsilon\bar{\zeta}\bar{\mu}\bar{\nu}\bar{\nu}\bar{\tau}\omicron\upsilon\epsilon$   $\bar{\nu}\alpha\iota\omega\bar{\nu}$   
 $\bar{\nu}\bar{\tau}\epsilon$   $\bar{\tau}\epsilon\varsigma\bar{\phi}\epsilon\rho\alpha$  ·  $\bar{\pi}\alpha\acute{\iota}$   $\bar{\epsilon}\psi\alpha\lambda\mu\omicron\upsilon\tau\epsilon$   $\bar{\epsilon}\rho\omicron\chi$   $\chi\epsilon$   $\bar{\pi}\bar{\zeta}\gamma\delta\rho\eta$   
 $\chi\omicron\omicron\varsigma$  ·  $\lambda\gamma\omega$   $\bar{\nu}\sigma\epsilon\acute{\iota}$   $\bar{\nu}\sigma\iota$   $\bar{\tau}\beta\omicron\upsilon\beta\alpha\sigma\tau\iota$   $\bar{\epsilon}\pi\mu\epsilon\bar{\zeta}\bar{\tau}\omicron\upsilon$   $\bar{\nu}\alpha\iota\omega\bar{\nu}$   
 5  $\bar{\nu}\bar{\tau}\bar{\epsilon}\varsigma\bar{\phi}\epsilon\rho\alpha$   $\bar{\pi}\alpha\acute{\iota}$   $\bar{\epsilon}\psi\alpha\lambda\mu\omicron\upsilon\tau\epsilon$   $\bar{\epsilon}\rho\omicron\chi$   $\chi\epsilon$   $\bar{\pi}\lambda\epsilon\omega\bar{\nu}$   $\bar{\epsilon}\psi\alpha\lambda\mu\omicron\upsilon\tau\epsilon$  [ $\bar{\tau}\lambda$ ]  
 $\bar{\varsigma}\omega\kappa$   $\bar{\nu}\bar{\nu}\kappa\alpha\tau\alpha\pi\epsilon\tau\alpha\varsigma\mu\alpha$   $\bar{\epsilon}\tau\omicron\upsilon\tau\omega\omicron\upsilon$   $\bar{\nu}\bar{\nu}\alpha\bar{\zeta}\bar{\beta}\omicron\upsilon\gamma\rho$   $\bar{\mu}\bar{\nu}$   $\bar{\nu}\lambda$   
 $\omicron\upsilon\gamma\bar{\nu}\alpha\bar{\mu}$   $\bar{\nu}\chi\bar{\epsilon}\omega\bar{\psi}\bar{\tau}$   $\bar{\epsilon}\beta\omicron\lambda$   $\bar{\zeta}\bar{\mu}$   $\bar{\pi}\chi\iota\varsigma\epsilon$   $\bar{\nu}\sigma\iota$   $\bar{\pi}\bar{\nu}\omicron\sigma$   $\bar{\nu}\bar{\iota}\lambda\omega$   
 $\bar{\pi}\alpha\gamma\lambda\theta\omicron\varsigma$   $\bar{\pi}\alpha\tau\mu\epsilon\varsigma\omicron\varsigma$   $\bar{\epsilon}\bar{\zeta}\rho\alpha\acute{\iota}$   $\bar{\epsilon}\chi\bar{\nu}$   $\bar{\nu}\bar{\tau}\omicron\pi\omicron\varsigma$   $\bar{\nu}\bar{\iota}\lambda\chi\theta\alpha\bar{\nu}\alpha$   
 $\bar{\nu}\alpha\varsigma$   $\bar{\epsilon}\tau\epsilon$   $\bar{\nu}\epsilon\chi\tau\omicron\pi\omicron\varsigma$   $\bar{\beta}\omega\lambda$   $\bar{\epsilon}\beta\omicron\lambda$   $\bar{\nu}\sigma\epsilon\tau\alpha\kappa\omicron$   $\lambda\gamma\omega$   $\bar{\nu}\sigma\epsilon\chi\iota$   
 10  $\bar{\nu}\bar{\nu}\epsilon\psi\gamma\chi\omicron\omicron\upsilon\epsilon$   $\bar{\tau}\eta\rho\omicron\upsilon$   $\bar{\epsilon}\bar{\tau}\bar{\zeta}\bar{\nu}$   $\bar{\nu}\epsilon\chi\kappa\omicron\lambda\lambda\iota\varsigma$   $\bar{\nu}\sigma\epsilon\bar{\tau}\bar{\varsigma}\bar{\tau}\omicron\omicron\upsilon$   
 $\bar{\epsilon}\tau\epsilon\varsigma\bar{\phi}\alpha\iota\rho\alpha$   $\bar{\nu}\omicron\upsilon\omega\bar{\zeta}\bar{\mu}$  ·  $\bar{\epsilon}\beta\omicron\lambda$   $\chi\epsilon$   $\lambda\gamma\tau\alpha\kappa\omicron$   $\bar{\zeta}\bar{\iota}\bar{\tau}\bar{\nu}$   $\bar{\nu}\epsilon\chi\kappa\omicron$   
 $\lambda\lambda\iota\varsigma$  ·  $\bar{\nu}\alpha\acute{\iota}$   $\bar{\sigma}\epsilon$   $\bar{\nu}\epsilon$   $\bar{\nu}\epsilon\pi\rho\alpha\bar{\zeta}\iota\varsigma$   $\bar{\nu}\bar{\nu}\epsilon\bar{\zeta}\bar{\iota}\omicron\omicron\upsilon\epsilon$   $\bar{\nu}\bar{\tau}\bar{\mu}\bar{\eta}\bar{\tau}\epsilon$   $\bar{\epsilon}\bar{\nu}\bar{\tau}$   
 $\lambda\bar{\tau}\bar{\epsilon}\bar{\tau}\bar{\nu}\bar{\omega}\bar{\nu}\bar{\tau}$   $\bar{\epsilon}\rho\omicron\omicron\upsilon$  :

$\bar{\nu}\bar{\tau}\epsilon\rho\omicron\upsilon\varsigma\omega\bar{\tau}\bar{\mu}$   $\Delta\epsilon$   $\bar{\epsilon}\bar{\nu}\alpha\acute{\iota}$   $\bar{\nu}\sigma\iota$   $\bar{\mu}\bar{\mu}\alpha\theta\eta\tau\eta\varsigma$   $\lambda\gamma\bar{\pi}\alpha\bar{\zeta}\bar{\tau}\omicron\upsilon$   
 15  $\lambda\gamma\omicron\upsilon\omega\bar{\psi}\bar{\tau}$   $\bar{\nu}\alpha\chi$   $\bar{\epsilon}\gamma\chi\omega$   $\bar{\mu}\bar{\mu}\omicron\varsigma$   $\chi\epsilon$   $\bar{\beta}\omicron\eta\theta\bar{\iota}$   $\bar{\epsilon}\rho\omicron\bar{\nu}$   $\bar{\pi}\epsilon\bar{\nu}$   
 $\chi\omicron\epsilon\iota\varsigma$   $\bar{\nu}\bar{\gamma}\bar{\omega}\bar{\nu}\bar{\zeta}\bar{\tau}\eta\kappa$   $\bar{\zeta}\bar{\alpha}\rho\omicron\bar{\nu}$   $\chi\epsilon$   $\bar{\epsilon}\bar{\nu}\bar{\epsilon}\omicron\upsilon\chi\alpha\acute{\iota}$   $\bar{\epsilon}\bar{\nu}\bar{\epsilon}\bar{\iota}\kappa\omicron\lambda\lambda\iota\varsigma$   
 $\bar{\epsilon}\theta\omicron\omicron\upsilon$   $\bar{\epsilon}\bar{\tau}\bar{\varsigma}\bar{\beta}\bar{\tau}\omega\bar{\tau}$   $\bar{\nu}\bar{\nu}\bar{\rho}\bar{\epsilon}\bar{\chi}\bar{\rho}\bar{\nu}\bar{\omicron}\bar{\beta}\bar{\epsilon}$  ·  $\omicron\gamma\omicron\acute{\iota}$   $\bar{\nu}\lambda\gamma$   $\omicron\gamma\omicron\acute{\iota}$   $\bar{\nu}\lambda\gamma$   
 $\bar{\nu}\bar{\omega}\eta\bar{\rho}\bar{\epsilon}$   $\bar{\nu}\bar{\rho}\bar{\rho}\omega\bar{\mu}\bar{\epsilon}$   $\chi\epsilon$   $\bar{\epsilon}\gamma\omicron$   $\bar{\nu}\theta\bar{\epsilon}$   $\bar{\nu}\bar{\zeta}\bar{\epsilon}\bar{\nu}\bar{\beta}\bar{\lambda}\bar{\lambda}\bar{\epsilon}\bar{\gamma}$   $\bar{\delta}\omicron\bar{\mu}\bar{\delta}\bar{\mu}$  [ $\bar{\tau}\lambda^b$ ]  
 $\bar{\zeta}\bar{\mu}$   $\bar{\pi}\kappa\alpha\kappa\epsilon$   $\bar{\epsilon}\bar{\nu}\bar{\varsigma}\bar{\epsilon}\bar{\nu}\bar{\lambda}\gamma$   $\bar{\epsilon}\beta\omicron\lambda$   $\lambda\bar{\nu}$  ·  $\bar{\omega}\bar{\nu}\bar{\zeta}\bar{\tau}\eta\kappa$   $\bar{\zeta}\bar{\alpha}\rho\omicron\bar{\nu}$   $\bar{\pi}\chi\omicron\epsilon\iota\varsigma$   
 20  $\bar{\zeta}\bar{\nu}$   $\bar{\tau}\bar{\epsilon}\bar{\iota}\bar{\nu}\omicron\sigma$   $\bar{\mu}\bar{\mu}\bar{\nu}\bar{\tau}\bar{\beta}\bar{\lambda}\bar{\epsilon}$   $\bar{\epsilon}\bar{\tau}\bar{\nu}\bar{\omega}\bar{\rho}\bar{\omicron}\bar{\pi}$   $\bar{\zeta}\rho\alpha\acute{\iota}$   $\bar{\nu}\bar{\zeta}\bar{\eta}\bar{\tau}\bar{\varsigma}$  ·  $\lambda\gamma\omega$   
 $\bar{\nu}\bar{\gamma}\bar{\omega}\bar{\nu}\bar{\zeta}\bar{\tau}\eta\kappa$   $\bar{\zeta}\lambda$   $\bar{\pi}\bar{\gamma}\bar{\epsilon}\bar{\nu}\omicron\varsigma$   $\bar{\tau}\eta\rho\bar{\chi}$   $\bar{\nu}\bar{\tau}\bar{\mu}\bar{\nu}\bar{\tau}\bar{\rho}\omega\bar{\mu}\bar{\epsilon}$   $\chi\epsilon$   $\lambda\gamma\bar{\delta}\omega\bar{\rho}\bar{\delta}$   
 $\bar{\epsilon}\bar{\nu}\bar{\epsilon}\psi\gamma\chi\omicron\omicron\upsilon\epsilon$   $\bar{\nu}\theta\bar{\epsilon}$   $\bar{\nu}\bar{\nu}\bar{\iota}\bar{\mu}\bar{\omicron}\gamma\acute{\iota}$   $\bar{\epsilon}\gamma\bar{\pi}\alpha\bar{\zeta}\bar{\varsigma}$   $\bar{\epsilon}\gamma\bar{\varsigma}\bar{\omicron}\bar{\beta}\bar{\tau}\bar{\epsilon}$   $\bar{\mu}\bar{\mu}\omicron\varsigma$   
 $\bar{\nu}\bar{\tau}\bar{\rho}\bar{\omicron}\bar{\phi}\eta$   $\bar{\nu}\bar{\nu}\bar{\epsilon}\gamma\kappa\omicron\lambda\lambda\iota\varsigma$   $\bar{\zeta}\bar{\iota}\bar{\tau}\bar{\nu}$   $\bar{\tau}\bar{\beta}\omega\bar{\epsilon}$   $\bar{\mu}\bar{\nu}$   $\bar{\tau}\bar{\mu}\bar{\nu}\bar{\tau}\bar{\alpha}\bar{\tau}\bar{\varsigma}\bar{\omicron}\bar{\omicron}\bar{\upsilon}\bar{\nu}$   
 $\bar{\epsilon}\bar{\tau}\bar{\nu}\bar{\zeta}\bar{\eta}\bar{\tau}\omicron\upsilon$  ·  $\bar{\omega}\bar{\nu}\bar{\zeta}\bar{\tau}\eta\kappa$   $\bar{\delta}\bar{\epsilon}$   $\bar{\zeta}\bar{\alpha}\rho\omicron\bar{\nu}$  ·  $\bar{\pi}\bar{\epsilon}\bar{\nu}\chi\omicron\epsilon\iota\varsigma$   $\bar{\pi}\bar{\epsilon}\bar{\nu}\bar{\varsigma}\bar{\omega}\bar{\rho}$

5 MS  $\bar{\pi}\alpha\acute{\iota}$   $\bar{\epsilon}\psi\alpha\lambda\gamma\bar{\varsigma}\omega\kappa$ ;  $\bar{\pi}\alpha\acute{\iota}$  crossed out and expunged; read  $\omega\lambda\gamma\bar{\varsigma}\omega\kappa$ .

8  $\bar{\pi}\alpha\acute{\iota}$  expunged before  $\bar{\epsilon}\bar{\zeta}\rho\alpha\acute{\iota}$ .

9 MS  $\bar{\epsilon}\bar{\tau}\bar{\epsilon}$ ; read  $\bar{\nu}\bar{\tau}\bar{\epsilon}$ .

12  $\bar{\zeta}\bar{\iota}\omicron\omicron\upsilon\epsilon$  expunged before  $\bar{\pi}\bar{\rho}\alpha\bar{\zeta}\iota\varsigma$ .

20 MS originally  $\bar{\epsilon}\bar{\tau}\bar{\omega}\bar{\rho}\bar{\omicron}\bar{\pi}$ ;  $\bar{\nu}$  inserted above.



Sabaoth, the *Good*, who is called Zeus in this *world*, comes, and he comes to the eleventh *aeon* of the *sphere* which is called the *Water Carrier*<sup>1</sup> (Aquarius), and when Bubastis comes to the fifth *aeon* of the *sphere* which is called the *Lion* (Leo), then the *veils* which are between those of the left and those of the right are drawn aside. And the great Jao, the *Good*, he of the *Midst*, looks forth upon the *places* of Jachthanabas, so that his *places*<sup>2</sup> are dissolved and destroyed. And all the *souls* which are in his *punishments* are carried off and returned to the *sphere* once more, because they were being destroyed through his *punishments*. These are the *actions* of the ways of the *Midst* about which you have asked.”

141. When *however* the *disciples* had heard these things, they prostrated themselves, they worshipped him, saying: “*Help* us, our Lord, and have compassion upon us, so that we may be saved from these evil *punishments* which are prepared for sinners. Woe to them, woe to them, the sons of men, for they are like blind men, groping in the darkness, and they do not see. Have compassion upon us, O Lord, in this great blindness in which we are. And be compassionate to the whole *race* of mankind, for they (the archons) pursue their *souls* like lions after prey, and prepare it (the prey) as *food* for their *punishments*, through the forgetfulness and the ignorance which is in them. Have compassion upon us, our Lord, our *Saviour*, | have mercy upon us and save us in this great distress.”

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<sup>1</sup> (3, 4) water carrier; lit. water pourer.

<sup>2</sup> (9) so that his places; lit. whose places.

ΠΙΝΑ ΖΑΡΟΝ ΠΓΝΑΖΜΝ ΖΜ ΠΕΙΝΟΣ ΝΖΒΑ· ΠΕΧΕ ΙC Ν-  
 ΝΕΥΜΑΘΗΤΗΣ ΧΕ ΤΩΚ' ΝΖΗΤ ΜΠΡΡΖΟΤΕ ΧΕ ΝΤΕΤΝ  
 ΖΕΝΜΑΚΑΡΙΟΣ· ΧΕ †ΝΑΡΤΗΥΤΝ ΝΧΟΕΙC ΕΧΝ ΝΑΙ  
 ΤΗΡΟΥ ΛΥΩ †ΝΑΤΡΕΥΖΥΠΟΤΑCCE ΝΗΤΝ ΤΗΡΟΥ· ΑΡΙ-  
 5 ΠΜΕΕΥΕ ΧΕ ΑΙΟΥΩ ΕΙΧΩ ΜΜΟC ΝΗΤΝ ΖΛΘΗ ΕΜΠΑ-  
 ΤΟΥC†ΟΥ ΜΜΟΙ ΧΕ †ΝΑ† ΝΗΤΝ ΝΝΩΟΩΤ ΝΤΜΝΤΕΡΟ  
 ΝΜΠΗΥΕ· ΤΕΝΟΥ ΟΝ †ΧΩ ΜΜΟC ΝΗΤΝ ΧΕ †ΝΑΤΑΛΥ ΤΑΛ  
 ΝΗΤΝ:

ΝΑΙ ΘΕ ΝΤΕΡΕΥΧΟΟΥ ΝΘΙ ΙC ΑΥΖΥΜΝΕΥΕ ΖΜ ΠΝΟC  
 10 ΠΡΑΝ ΛΥΩΠ ΝΘΙ ΝΤΟΠΟC ΝΤΕΖΗΝ ΝΤΜΗΤΕ· ΛΥΩ Α  
 ΙC ΜΝ ΝΕΥΜΑΘΗΤΗΣ ΛΥCΩ ΖΙΧΝ ΟΥΑΗΡ ΝΟΥΟΙΝ Ε-  
 ΝΑΩΩΥ ΕΜΑΤΕ· ΠΕΧΕ ΙC ΝΝΕΥΜΑΘΗΤΗΣ ΧΕ ΖΩΝ  
 ΕΖΟΥΝ ΕΡΟΙ ΛΥΩ ΛΥΖΩΝ ΕΖΟΥΝ ΕΡΟΥ· ΑΥΚΟΤΥ ΕΠΕ-  
 ΥΤΕΥ-ΑΛΚΖ ΝΤΕ ΠΚΟCΜΟC ΑΥΧΩ ΜΠΝΟC ΠΡΑΝ ΕΖΡΑΙ  
 15 ΕΧΝ ΤΕΥΛΗΕ ΑΥCΜΟΥ ΕΡΟΟΥ ΑΥΝΙΥΕ ΕΖΟΥΝ ΕΝΝΕΥ-  
 ΒΑΛ· ΠΕΧΕ ΙC ΝΑΥ ΧΕ CΩΩΤ ΕΖΡΑΙ ΑΝΑΥ ΧΕ ΕΤΕΤΝ-  
 ΝΑΥ ΕΟΥ· ΛΥΩ ΛΥΧΙ ΝΝΕΥΒΑΛ ΕΖΡΑΙ ΑΥΝΑΥ ΕΥΝΟC  
 ΝΟΥΟΕΙΝ ΕΝΑΩΩΥ ΕΜΑΤΕ ΕΝΝΕΩ-ΡΜΝΚΑΖ ΩΑΧΕ  
 ΕΡΟΥ· ΠΕΧΑΥ ΟΝ ΝΑΥ ΝΟΥΩΖΜ ΧΕ CΩΩΤ ΕΒΟΛ ΖΜ  
 20 ΠΟΥΟΕΙΝ ΑΝΑΥ ΧΕ ΕΤΕΤΝΝΑΥ ΕΟΥ· ΠΕΧΑΥ ΧΕ ΕΝ-  
 ΝΑΥ ΕΟΥΚΩΖΤ ΜΝ ΟΥΜΟΟΥ ΜΝ ΟΥΗΡΠ ΜΝ ΟΥCΝΟΥ·  
 ΠΕΧΕ ΙC ΕΤΕ ΑΒΕΡΑΜΕΝΘΩ ΠΕ ΕΖΟΥΝ ΕΖΝ ΝΕΥΜΑΘΗ- ΤΑΛ<sup>b</sup>  
 ΤΗΣ ΧΕ ΖΑΜΗΝ †ΧΩ ΜΜΟC ΝΗΤΝ ΧΕ ΜΠΙΝ-ΑΛΑΥ Ε-  
 ΠΚΟCΜΟC ΕΙΝΗΥ ΝCΑ ΠΕΙΚΩΖΤ ΜΝ ΠΕΙΜΟΟΥ ΜΝ ΠΕΙ-

11 MS originally ΟΥΖΛΗΡ; 2 expunged.

15 MS originally ΕΖΡΑΥ ΝΝΕΥΒΑΛ; ΖΡΑΥ expunged.

23 Ε expunged before ΖΑΜΗΝ.

Jesus said to his disciples: “Have courage and do not fear, for you are *blessed*. For I will make you rulers over all these things, and I will cause all things to be *submitted* to you. Remember that I already said to you before I was *crucified*: ‘I will give you the keys of the Kingdom of Heaven’\*. Now again I say to you: “I will give them to you’.”

When Jesus had said these things he *sang praise* to the great name. The *places* of the way of the Midst were concealed, and Jesus with his *disciples* remained upon an *air* of very strong light.

Jesus said to his *disciples*: “Approach me.” And they approached him. He turned to the four corners of the *world*. He said the great name over their heads, he blessed them, he breathed into their eyes<sup>□</sup>. Jesus said to them: “Look up, see what you see.” And they raised their eyes, they saw a great, very strong light, of which no man on earth could speak.

He said to them again once more: “Look away from the light and see what you see.” They said: “We see fire and water and wine and blood.”

Jesus, who is Aberamentho, said to his *disciples*: “*Truly*, I say to you, when I came I brought nothing to the *world* except this fire and this water and this | wine and this blood.

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\* cf. Mt. 16.19

□ cf. Joh. 20.22

ΗΡΗ ΜΝ ΠΕΙCΝΟC· ΛΙΜ-ΠΜΟΟΥ ΜΝ ΠΚΩΣΤ' ΖΜ ΠΤΟΠΟC  
 ΜΠΟΥΟΙΝ ΝΤΕ ΝΙΟΥΟΕΙΝ ΜΠΕΘΗCΑΥΡΟC ΜΠΟΥΟΕΙΝ·  
 ΛΙΝ-ΗΗΡΗ ΜΝ ΠΕCΝΟC ΖΜ ΠΤΟΠΟC ΝΤΒΑΡΒΗΛΟC· ΑΥΩ  
 ΜΝΝCΑ ΟΥΩΗΜ ΝΟΥΟΕΙΩ Α ΠΑΕΙΩΤ ΤΝΝΟΟΥ ΝΑΙ  
 5 ΜΠΕΠΝΑ ΕΤΟΥΑΛΒ ΜΠΤΥΠΟC ΝΟΥCΡΟΟΜΠΕ· ΠΚΩΣΤ'  
 ΔΕ ΜΝ ΠΜΟΟΥ ΜΝ ΠΗΡΗ ΑΥΩΩΠΕ ΕΥΚΛΑΘΑΡΙΖΕ ΝΝ-  
 ΝΟΒΕ ΤΗΡΟΥ ΜΠΚΟCΜΟC· ΠΕCΝΟC ΖΩΩC ΑΥΩΩΠΕ  
 ΝΑΙ ΜΜΑΕΙΝ ΕΤΒΕ ΠCΩΜΑ ΝΤΜΝΤΡΩΜΕ· ΠΑΙ ΕΝΤ-  
 ΑΙΧΙΤ' ΖΜ ΠΤΟΠΟC ΝΤΒΑΡΒΗΛΟC †ΝΟC ΝΔΥΝΑΜΙC  
 10 ΝΤΕ ΠΑΖΟΡΑΤΟC ΝΝΟΥΤΕ· ΠΕΠΝΑ ΖΩΩC ΕCΩΚ ΖΗ-  
 ΤΟΥ ΜΨΥΧΗ ΝΙΜ ΕCΧΙ ΜΜΟΟΥ ΕΠΤΟΠΟC ΜΠΟΥΟΙΝ· [ΤΛΒ]  
 ΕΤΒΕ ΠΑΙ ΑΙΧΟΟC ΝΗΤΝ ΧΕ ΝΤΑΙΕΙ' ΕΝΟΥΧΕ ΝΟΥ-  
 ΚΩΣΤ' ΕΧΜ ΠΚΑC· ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΝΤΑΙΕΙ' ΕΚΛΑΘΑΡΙΖΕ  
 ΝΝΝΟΒΕ ΜΠΚΟCΜΟC ΤΗΡ' ΖΝ ΟΥΚΩΣΤ'· ΑΥΩ ΕΤΒΕ  
 15 ΠΑΙ ΑΙΧΟΟC ΝΤCΑΜΑΡΙΤΗC ΧΕ ΕΝΕΡΕCΟΟΥΝ ΠΕ Ν-  
 ΤΑΩΡΕΑ ΜΗΝΟΥΤΕ ΑΥΩ ΧΕ ΝΙΜ ΠΕΤΧΩ ΜΜΟC ΝΕ  
 ΧΕ ΑΥΕΙC ΝΤΑCΩ· ΝΕΡΑΛΙΤΙ ΜΜΟC ΠΕ Ν'† ΝΕ ΝΟΥ-  
 ΜΟΟΥ ΕCΟΝC Ν'ΨΩΠΕ ΝΕ ΝΟΥΠΗΓΗ (ΜΜΟΟΥ) ΝΖΗΤΕ  
 ΕCΩΩΒΕ ΕCΟΥΝ ΕΥΩΝC ΝΨΑΕΝΕC· ΑΥΩ ΟΝ ΕΤΒΕ ΠΑΙ  
 20 ΑΙΧΙ ΝΟΥΑΠΟΤ'· ΝΗΡΗ ΑΙCΜΟΥ ΕΡΟC ΑΙΤΑΛC ΝΗΤΝ ΧΕ  
 ΠΑΙ ΠΕ ΠΕCΝΟC ΝΤΔΙΛΘΗΚΗ ΕΤΟΥΝΑΠΟΝ' ΕΒΟΛ ΖΑ-

2 ΖΜΠΤΟ expunged before ΜΠΕΘΗCΑΥΡΟC.

11 ΚΑ in upper right-hand margin at end of quire.

17 MS ΝΕΡΑΛΙΤΙ; read ΝΕΡΕΛΙΤΙ.

18 ΜΜΟΟΥ omitted.

I have brought the water and the fire from the *place* of the lights of the *Treasury* of the Light. I have brought the wine and the blood from the *place* of the Barbelo. And after a little time my Father sent to me the Holy *Spirit* in the *type* of a dove\*. *But* the fire, the water and the wine have come into existence to *purify* all the sins of the *world*. On the other hand, the blood was for me a sign concerning the *body* of mankind, which I received in the *place* of the Barbelo, the great *power* of the *Invisible God*<sup>1</sup>. Furthermore the *Spirit* draws all *souls* together and takes them to the *place* of the light. Because of this, I have said to you: 'I have come to cast fire upon the earth'<sup>□</sup>. That is, I have come to *purify* the sins of the whole *world* with fire. And because of this I said to the Samaritan woman: 'If thou hadst known the *gift* of God, and who it is who says to thee: give me to drink, thou wouldst have *asked* him and he would have given thee living water and it would have been a *source* <of water> in thee springing up to eternal life'<sup>°</sup>. And also because of this I took a cup of wine, I blessed it, I gave it to you, saying: 'This is the blood of the *covenant* which will be shed | for you for the forgiveness

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\* cf. Mt. 3.16; Lk. 3.22; Joh. 1.32

□ cf. Lk. 12.49

° cf. Joh. 4.10, 14

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<sup>1</sup> (10) Invisible God; see J 39.

ΡΩΤῆΝ ΕΠΚΩ ΕΒΟΛ ΠΗΕΤῆΠΟΒΕ· ΑΥΩ ΟΝ ΕΤΒΕ ΠΑΙ  
 ΑΥΧΟ ΠΤΛΟΓΧΗ ΕΣΟΥΝ ΕΠΑΣΠΡ· ΑΥΕΙ' ΕΒΟΛ ΝΒΙ ΟΥ-  
 ΜΟΟΥ ΜΠ ΟΥΣΗΟΗ· ΠΑΙ ΔΕ ΝΕ ΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟ-  
 ΕΙΗ ΕΨΑΥΚΑ-ΝΟΒΕ ΕΒΟΛ ΕΤΕ ΠΤΟΟΥ ΝΕ ΠΟΝΟΜΑCΙΑ  
 5 ΜΠ ΠΡΑΗ ΜΠΟΥΟΕΙΝ·

[ΤΑΒ<sup>1</sup>]

ΑCΩΦΗΕ CΕ ΜΠΗCΑ ΠΑΙ ΑΥΚΕΛΕΥΕ ΝΒΙ ΙC ΧΕ ΜΑΡΕ  
 ΠΔΥΗΑΜΙC ΤΗΡΟΥ ΠΤΕΣΒΟΥΡ ΕΙ' ΕΝΕΥΤΟΠΟC· ΑΥΩ  
 Α ΙC ΜΠ ΝΕCΜΑΘΗΤΗC CΩ ΖΙΧΜ ΠΤΟΟΥ ΠΤΓΑΛΙΑΙΑ·  
 ΑΥΟΥΩ2 ΟΝ ΕΤΟΟΤΟΥ ΠΒΙ ΜΜΑΘΗΤΗC ΑΥΤΩΒ2 ΜΜΟC  
 10 ΧΕ ΨΑ ΤΗΑΥ CΕ ΜΠΚΤΡΕΥΚΩ ΕΒΟΛ ΠΝΕΠΗΟΒΕ ΕΝΤ-  
 ΑΠΑΛΥ ΜΠ ΝΕΠΛΗΝΟΜΙΑ· ΑΥΩ ΠΓΤΡΕΝΠΠΨΑ ΠΤΜΠΤΕΡΟ  
 ΜΠΕΚΕΙΩΤ' ΙC ΔΕ ΝΕΧΑΥ ΝΑΥ ΧΕ ΖΑΜΗΗ †ΧΩ ΜΜΟC  
 ΠΠΤῆ ΧΕ ΟΥΜΟΝΟΗ †ΝΑΚΛΘΑΡΙΖΕ ΠΠΕΤῆΠΟΒΕ· ΑΛΛΑ  
 †ΠΑΤΡΕΤῆΠΠΨΑ ΟΝ ΠΤΜΠΤΕΡΟ ΜΠΑΕΙΩΤ· ΑΥΩ †ΝΑ†  
 15 ΠΠΤῆ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΚΑ-ΝΟΒΕ ΕΒΟΛ ΖΙΧΜ ΠΚΑ2· ΧΕ-  
 ΚΑC ΠΕΤΕΤΗΑΚΩ ΝΑΥ ΕΒΟΛ ΖΙΧΜ ΠΚΑ2 ΕΥΕΚΩ ΝΑΥ  
 ΕΒΟΛ ΖΠ ΜΠΠΥΕ ΑΥΩ ΠΕΤΕΤΗΑΜΟΡΨ ΖΙΧΜ ΠΚΑ2 ΨΝΑ-  
 ΦΩΗΕ ΕΨΜΠΡ ΖΠ ΜΠΠΥΕ· †ΝΑ† ΠΠΤῆ ΜΠΜΥCΤΗΡΙΟΝ  
 ΠΤΜΠΤΕΡΟ ΠΜΠΠΥΕ ΧΕΚΑΑC ΠΤΩΤῆΝ ΖΩΤῆΠΥῆΤῆΝ Ε-  
 20 ΤΕΤΗΕΑΛΥ ΠΡΡΩΜΕ· ΙC ΔΕ ΝΕΧΑΥ ΝΑΥ ΧΕ ΑΝΙΝΕ  
 ΠΑΙ ΠΟΥΚΩ2Τ' ΜΠ ΖΕΝΨΕ ΝΕΛΟΟΛΕ· ΑΥΠΤΟΥ ΝΑΥ  
 ΑΥΤΑΛΟ ΕΣΡΑΙ ΠΤΕΠΡΟCΦΟΡΑ ΑΥΚΩ ΠΑΓΓΙΟΝ CΝΑΥ  
 ΠΠΡΠ ΟΥΑ ΖΙ ΟΥΝΑΜ' ΑΥΩ ΠΚΕΟΥΑ ΖΙ ΖΒΟΥΡ ΠΤΕ-  
 ΠΡΟCΦΟΡΑ· ΑΥΚΩ ΠΤΕΠΡΟCΦΟΡΑ ΖΙΘΗ ΜΜΟΟΥ· ΑΥΚΩ

4 MS originally ΠΟΜΑCΙΑ; ΟΝ inserted above.

19 ΕΒ in upper left-hand margin at beginning of quire.

of your sins'\*. And also because of this the *spear* was thrust into my side and there came forth water and blood<sup>□</sup>. These *moreover* are the *mysteries* of the light which forgive sins, which are the *invocations* and the names of the light."

Now it happened after these things, Jesus *commanded*: "Let all the *powers* of the left go to their *places*." And Jesus with his *disciples* remained upon the mountain of Galilee<sup>°</sup>. The *disciples* continued again, they entreated him: "For how long now hast thou not caused the sins which we have committed and our *iniquities* to be forgiven, and made us worthy of the Kingdom of thy Father?"

*But* Jesus said to them: "*Truly* I say to you, *not only* will I *purify* your sins, *but* I will also make you worthy of the Kingdom of my Father. And I will give to you the *mystery* of forgiveness upon earth, so that he whom you will forgive upon earth will be forgiven in heaven, and he whom you will bind upon earth will be bound in heaven<sup>^ 1</sup>. I will give to you the *mystery* of the Kingdom of Heaven so that you yourselves<sup>2</sup> perform them (the mysteries) for men."

**142.** Jesus *moreover* said to them: "Bring me fire and vine branches<sup>3</sup>." They brought them to him. He lifted up the *offering*, he placed two *pitchers* of wine, one on the right and the other on the left of the *offering*. He placed the *offering* in front of them. He placed | a cup of water in front

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\* cf. Mt. 26.27, 28

□ cf. Joh. 19.34

° cf. Mt. 28.16

^ cf. Mt. 16.19; 18.18; Joh. 20.23

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<sup>1</sup> (17, 18) heaven; lit. the heavens.

<sup>2</sup> (19) you yourselves; Till: (or) you also.

<sup>3</sup> (21) vine branches; lit. vine wood; see J 106.

ΝΟΥΛΗΟΤ ΜΜΟΟΥ ΖΑΤΜ ΠΕΖΝΑΛΥ ΝΗΡΠ ΕΤΖΙ ΟΥΝΑΜ'  
 ΑΥΩ ΑΥΚΩ ΝΟΥΛΗΟΤ' ΝΗΡΠ' ΖΑΤΜ ΠΕΖΝΑΛΥ ΝΗΡΠ  
 ΕΤΖΙ ΖΒΟΥΡ ΑΥΩ ΑΥΚΩ ΝΖΕΝΟΙΚ ΚΑΓΑ ΤΗΠΕ ΝΜ-  
 ΜΑΘΗΤΗΣ ΖΝ ΤΜΗΤΕ ΝΝΑΗΟΤ· ΑΥΚΩ ΝΟΥΛΗΟΤ Μ-  
 5 ΜΟΟΥ ΖΠΑΣΟΥ ΝΝΟΙΚ· ΑΥΑΣΕΡΑΤ' ΝΣΙ ΙΣ ΖΙΘΗ ΝΤΕ-  
 ΠΡΟΦΟΡΑ ΑΥΚΩ ΝΜΜΑΘΗΤΗΣ ΖΠΑΣΟΥ ΜΜΟΥ ΕΥ-  
 ΣΟΟΛΕ ΤΗΡΟΥ ΝΖΕΝΖΟC ΝΝΕΙΑΛΥ· ΕΡΕ ΤΕΨΗΦΟC  
 ΜΠΡΑΝ ΜΠΕΙΩΤ ΜΠΕΘΗΣΑΥΡΟC ΜΠΟΥΟΕΙΝ ΖΝ ΝΕΥΟΙΧ·  
 ΑΥΩ) ΕΒΟΛ ΝΤΕΙΖΕ ΕΥΧΩ ΜΜΟC ΧΕ CΩΤΜ ΕΡΟΙ  
 10 ΠΑΕΙΩΤ· ΠΕΙΩΤ' ΜΜΝΤΕΙΩΤ ΝΙΜ' ΠΑΠΕΡΑΝΤΟΝ ΝΟΥΟ- ΤΑΓ' b  
 ΕΙΝ· ΙΛΩ· ΙΟΥΩ· ΙΛΩ· ΑΩΙ· ΩΙΑ ΨΙΝΩΘΕΡ· ΘΕΡΩΨΙΝ·  
 ΩΨΙΟΕΡ· ΝΕΦΘΟΜΑΘ· ΝΕΦΙΟΜΑΘ· ΜΑΡΑΧΑΧΟΛ·  
 ΜΑΡΜΑΡΑΧΟΛ· ΠΙΑΝΑ ΜΕΝΑΜΑΝ· ΑΜΑΝΗΙ ΤΟΥ ΟΥΡΑ-  
 ΝΟΥ· ΙCΡΑΙ ΖΑΜΗΝ ΖΑΜΗΝ· CΟΥΒΑΪΒΑΪ· ΑΠΙΑΑΠ· ΖΑ-  
 15 ΜΗΝ· ΖΑΜΗΝ· ΔΕΡΑΡΑΪ ΖΑ ΠΑΣΟΥ ΖΑΜΗΝ ΖΑΜΗΝ·  
 CΑΡCΑΡCΑΡΤΟΥ ΖΑΜΗΝ ΖΑΜΗΝ· ΚΟΥΚΙΑΜΙΝ ΜΙΑΙ· ΖΑ-  
 ΜΗΝ ΖΑΜΗΝ· ΙΛΙ· ΙΛΙ· ΤΟΥΛΠ ΖΑΜΗΝ ΖΑΜΗΝ ΖΑΜΗΝ·  
 ΜΑΙΝ ΜΑΡΙ· ΜΑΡΙΗ· ΜΑΡΕΙ· ΖΑΜΗΝ ΖΑΜΗΝ ΖΑΜΗΝ· CΩΤΜ  
 ΕΡΟΙ ΠΑΕΙΩΤ ΠΕΙΩΤ ΝΜΜΝΤΕΙΩΤ ΝΙΜ· †ΕΠΙΚΑΛΕΙ  
 20 ΜΜΩΤΝ ΖΩΤΤΗΥΤΝ ΝΡΕCΚΑ-ΝΟΒΕ ΕΒΟΛ ΝΡΕCΚΑΘΑΡΙΖΕ  
 ΠΝΑΝΟΜΙΑ· ΚΩ ΕΒΟΛ ΝΝΝΟΒΕ ΝΝΕΨΥΧΗ ΝΝΕΪΜΑΘΗ-  
 ΤΗΣ ΕΝΤΑΥΟΥΑΣΟΥ ΝCΩΙ ΑΥΩ ΝΤΕΤΝΚΑΘΑΡΙΖΕ Ν-  
 ΝΕΥΑΝΟΜΙΑ· ΝΤΕΤΝΤΡΕΥΜΠΩΑ ΝΩΠ' ΕΖΟΥΝ ΕΤΜΝΤΕ-  
 ΡΟ ΜΠΑΕΙΩΤ· ΠΕΙΩΤ ΜΠΕΘΗΣΑΥΡΟC ΜΠΟΥΟΕΙΝ ΧΕ [ΤΑΛ]  
 25 ΑΥΟΥΑΣΟΥ ΝCΩΙ ΑΥΩ ΑΥΖΑΡΕΖ ΕΝΑΕΝΤΟΛΗ· ΤΕΝΟΥ  
 ΣΕ ΠΑΕΙΩΤ ΠΕΙΩΤ ΜΜΝΤΕΙΩΤ ΝΙΜ' ΜΑΡΕΥΕΙ ΠΣΙ Π-

5 MS ΠΠΠΟΙΚ; third Π expunged.

19 MS ΠΜΜΠΤΕΙΩΤ; read ΜΜΝΤΕΙΩΤ.



of the pitcher of wine which was on the right. And he placed a cup of wine in front of the pitcher of wine which was on the left. And he placed loaves *according to* the number of the *disciples* in the midst of the cups. He placed a cup of water behind the loaves. Jesus stood before the *offering*. He placed his *disciples* behind him, all robed in linen garments, while the *cipher* of the name of the Father of the *Treasury* of the Light was in their hands. He cried out thus, saying: "Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light ἰαω, ἰουω. ἰαω. αἰῖ. ωἰα. ψινωθερ. θερωψιν. ωψιθερ. νεφθομαωθ. νεφιομαωθ. μαραχαχθα. μαρμαραχθα. ἰηανα. μεναμαν. αμνηῖ. *of heaven* ἰσραῖ *Amen, amen* σουβαῖβαῖ. αππααπ. *Amen, amen.* δερααραῖ behind them, *Amen, amen.* σαρσαρσαρτου. *Amen, amen.* κουκιαμιν μιαι. *Amen, amen.* ἰαι. ἰαι. τουαπ. *Amen, amen, amen.* μαῖν μαρι. μαριη. μαρει. *Amen, amen, amen.* Hear me, my Father, thou Father of all Fatherhoods. I *call upon* you also, you forgivers of sins, you *purifiers* of *iniquities*. Forgive the sins of the *souls* of these *disciples* which have followed me and *purify* their *iniquities*. Make them worthy to be numbered within the Kingdom of my Father, the Father of the *Treasury* of the Light, because they have followed me and they have kept my *injunctions*. Now at this time, my Father, thou Father of all Fatherhoods, may the forgivers of sins come, | whose names are these :

ΡΕΧΚΑ-ΝΟΒΕ ΕΒΟΛ· ΕΤΕ ΝΕΥΡΑΝ ΝΕ ΝΑΪ· ΟΙΦΙΡΕΨΝΙ-  
 ΧΙΕΥ· ΖΕΝΓΙ· ΒΕΡΙΜΟΥ· ΣΟΧΑΒΡΙΧΗΡ· ΕΥΘΑΡΙ· ΝΑΝΑΪ  
 ΛΙΓΙΣΒΑΛΜΗΡΙΧ· ΜΕΥΝΙΠΟΣ· ΧΙΡΙΕ· ΕΝΤΑΪΡ· ΜΟΥΘΙΟΥΡ·  
 ΣΜΟΥΡ· ΠΕΥΧΗΡ· ΟΟΥΣΧΟΥΣ· ΜΙΝΙΟΝΟΡ· ΙΣΟΧΟΒΟΡ-  
 5 ΟΛ· ΣΩΤΜ̄ ΕΡΟΪ ΕΪΣΠΙΚΑΛΕΙ Μ̄ΜΩΤ̄Ν ΚΩ ΕΒΟΛ Ν̄Ν-  
 ΠΟΒΕ Ν̄ΝΕΪΨΥΧΟΟΥΕ· ΑΥΩ ΨΩΤΕ ΕΒΟΛ Ν̄ΝΕΥΑΝΟΜΙΑ·  
 ΜΑΡΟΥΜ̄ΠΩΑ Ν̄ΩΠ ΕΣΟΥΝ ΕΤΜ̄ΝΤ̄ΕΡΟ Μ̄ΠΛΕΙΩΤ ΠΕΙΩΤ  
 Μ̄ΠΕΘΗΣΑΥΡΟΣ Μ̄ΠΟΥΟΕΙΝ· ΧΕ ΑΝΟΚ †ΣΟΟΥΝ Ν̄-  
 ΗΚΚΝΟΣ Ν̄ΔΥΝΑΜΙΣ ΑΥΩ †ΕΠΙΚΑΛΙ Μ̄ΜΟΟΥ· ΑΥΗΡ·  
 10 ΒΕΒΡΩ· ΛΘΡΟΝΙ· ΗΟΥΡΕΦ· ΗΩΝΕ· ΣΟΥΦΕΝ· ΚΝΙΤΟΥ-  
 ΣΟΧΡΕΩΦ· ΜΑΥΩΝΒΙ· ΜΝΕΥΩΡ· ΣΟΥΩΝΙ· ΧΩΧΕ-  
 ΤΕΩΦ· ΧΩΧΕ· ΕΤΕΩΦ· ΜΕΜΩΧ· ΑΝΗΜΦ ΚΩ ΕΒΟΛ [Τ̄ΛΛ<sup>b</sup>]  
 Π̄Π̄ΝΟΒΕ Ν̄ΝΕΪΨΥΧΟΟΥΕ ΨΩΤΕ ΕΒΟΛ Ν̄ΝΕΥΑΝΟΜΙΑ  
 ΗΕΝΤΑΥΑΛΥ ΕΥΣΟΟΥΝ ΑΥΩ ΝΕΝΤΑΥΑΛΥ ΕΝΣΕΣΟΟΥΝ  
 15 ΑΝ· ΗΕΝΤΑΥΑΛΥ Ξ̄Ν ΟΥΠΟΡΝΕΙΑ Μ̄Ν ΟΥΜ̄ΝΤ̄ΝΟΕΙΚ'  
 ΖΕΩΣ ΨΑΖΟΥΝ ΕΠΟΟΥ Ν̄ΣΟΥ ΚΑΛΥ ΝΑΥ ΕΒΟΛ· ΑΥΩ  
 Ν̄ΓΤΡΕΥΜ̄ΠΩΑ Ν̄ΩΠ' ΕΣΟΥΝ ΕΤΜ̄ΝΤ̄ΕΡΟ Μ̄ΠΛΕΙΩΤ  
 Ν̄ΣΕΜ̄ΠΩΑ Ν̄ΧΙ ΕΒΟΛ Ξ̄Ν ΤΕΪΠΡΟΣΦΟΡΑ ΠΛΕΙΩΤ' ΕΤ-  
 ΟΥΑΛΒ· ΕΨΩΠΕ ΘΕ ΠΛΕΙΩΤ ΑΚΣΩΤ̄Μ̄ ΕΡΟΪ ΑΥΩ ΑΚΚΩ  
 20 ΕΒΟΛ Ν̄Π̄Π̄ΟΒΕ Ν̄ΝΕΪΨΥΧΗ ΑΥΩ ΑΚΨΩΤΕ ΕΒΟΛ Ν̄ΝΕΥ-  
 ΑΠΟΜΙΑ· ΑΥΩ ΑΚΤΡΕΥΜ̄ΠΩΑ Ν̄ΩΠ' ΕΣΟΥΝ ΕΤΕΚΜ̄ΝΤ̄Ε-  
 ΡΟ· ΕΚΕ† ΝΑΪ Ν̄ΟΥΜΑΪΝ Ξ̄Ν ΤΕΪΠΡΟΣΦΟΡΑ· ΑΥΩ ΑΨ-  
 ΩΠΕ Ν̄ΓΙ ΠΜΑΪΝ Ν̄ΤΑ ῙΣ ΧΟΟΥ· ΠΕΧΕ ῙΣ ΕΣΟΥΝ  
 ΕΞ̄Ν ΝΕΨΜΑΘΗΤΗΣ· ΧΕ ΡΑΨΕ Ν̄Τ̄ΕΤ̄ΝΤΕΛΗΛ ΧΕ ΑΥΚΩ  
 25 ΕΒΟΛ Ν̄ΝΕΤ̄Ν̄ΝΟΒΕ ΑΥΩ ΑΥΨΩΤΕ ΕΒΟΛ Ν̄ΝΕΤ̄Ν̄ΑΝΟΜΙΑ· Τ̄ΛΕ

19 ναΪ expunged before ευωπε.

σιφιρεψνιχιευ. ζενει. βεριμου. σοχαβριχηρ. ευθαρι. ναναϊ. διεισβαλμηριχ. μεννιπος. χριε. ενταϊρ. μουθιουρ. σμουρ. πευχηρ. οουσχους. μνιονορ. ισοχοβορθα. Hear me as I *call upon* you. Forgive the sins of these *souls* and wipe out their *iniquities*. May they be worthy to be numbered within the Kingdom of my Father, the Father of the Treasury of the Light. For I know thy great *powers* and I *call upon* them: αυηρ. βεβρω. αθρονη. η ουρεφ. η ωνε. σουφεν. κνιτουσοχρεωφ. μαυωνβι. μνευωρ. σουωνι. χωχετεωφ. χωχε. ετεωφ. μεμωχ. ανημφ. Forgive the sins of these *souls*; wipe out their *iniquities* which they have committed knowingly and unknowingly. Forgive them these which they have committed in *fornication* and adultery *until* the present day. And make them worthy to be numbered within the Kingdom of my Father, and worthy to partake of this *offering*, my holy Father. Now my Father, if thou hast heard me, and thou hast forgiven the sins of these *souls* and thou hast wiped out their *iniquities*, and thou hast made them worthy to be numbered within thy Kingdom, do thou give me a sign in this *offering*." And the sign of which Jesus spoke happened.

Jesus said to his *disciples*: "Rejoice and be glad, because your sins are forgiven, and your *iniquities* are wiped out, |

ΛΥΩ ΑΤΕΤΝΩΠ' ΕΞΟΥΝ ΕΤΜΝΤΕΡΟ ΜΠΑΪΩΤ· ΝΑΪ ΔΕ  
 ΝΤΕΡΕΧΧΟΥ Α ΜΜΑΘΗΤΗΣ ΡΑΩΕ ΞΝ ΟΥΝΟΣ ΝΡΑΩΕ·  
 ΠΕΧΕ ΙC ΝΑΥ ΧΕ ΤΑΪ ΤΕ ΘΕ ΛΥΩ ΠΑΪ ΠΕ ΠΜΥCΤΗ-  
 ΡΙΟΝ ΕΤΕΤΝΑΛΛΑΧ ΝΡΡΩΜΕ ΕΤΝΑΠΙCΤΕΥΕ ΕΡΩΤΝ ΕΜΝ-  
 5 ΚΡΟΧ ΝΞΗΤΟΥ ΛΥΩ ΕΥCΩΤΜ ΝCΑ-ΤΗΥΤΝ ΞΝ ΩΔΧΕ  
 ΝΙΜ' ΕΤΝΑΝΟΥΧ· ΛΥΩ ΝΕΥΝΟΒΕ ΜΝ ΝΕΥΑΝΟΜΙΑ CΕ-  
 ΝΑΧΟΤΟΥ ΕΒΟΛ ΩΑ ΠΕΞΟΥ ΕΝΤΑΤΕΤΝΕΙΡΕ ΝΑΥ Μ-  
 ΠΕΪΜΥCΤΗΡΙΟΝ· ΑΛΛΑ ΞΩΠ' ΜΠΕΪΜΥCΤΗΡΙΟΝ ΜΠΡΤΑΛΛΑΧ  
 ΝΡΩΜΕ ΝΙΜ· ΕΙΜΗΤΙ ΠΕΤΝΑCΙΡΕ ΝΞΩΒ ΝΙΜ' ΕΝΤΑΪΧΧΟΥ  
 10 ΝΗΤΝ ΞΝ ΝΑΕΝΤΟΛΗ· ΠΑΪ ΟΥΝ ΠΕ ΠΜΥCΤΗΡΙΟΝ ΝΤΑ-  
 ΛΗΘΕΙΑ ΜΠΒΑΠΤΙCΜΑ ΝΝΕΤΟΥΝΑΚΩ ΕΒΟΛ ΜΝΕΥΝΟΒΕ  
 ΛΥΩ ΝΕΤΟΥΝΑΞΩΒC ΕΒΟΛ ΕΧΝ ΝΕΥΑΝΟΜΙΑ· ΠΑΪ ΠΕ  
 ΠΒΑΠΤΙCΜΑ ΝΤΩΟΡΠ ΜΠΡΟCΦΟΡΑ ΕΤΧΙΜΟΕΙΤ ΕΞΟΥΝ Ε-  
 ΠΤΟΠΟC ΝΤΑΛΛΗΘΙΑ· ΛΥΩ ΕΞΟΥΝ ΕΠΤΟΠΟC ΜΠΟΥΟΕΙΝ· ΤΛΕ<sup>b</sup>  
 15 ΜΝΝCΑ ΝΑΪ ΟΝ ΠΕΧΑΥ ΝΑΧ ΝΒΙ ΝΕΧΜΑΘΗΤΗΣ ΧΕ  
 ΞΡΑΒΒΕΙ CΩΑΠ ΝΑΝ ΕΒΟΛ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ  
 ΝΤΕ ΠΕΚΕΙΩΤ ΕΠΕΙΔΗ ΛΑΝCΩΤΜ ΕΡΟΚ ΕΚΧΩ ΜΜΟC  
 ΧΕ ΟΥΝ-ΚΕΒΑΠΤΙCΜΑ ΝΚΡΩΜ· ΛΥΩ ΟΥΝ-ΚΕΒΑΠΤΙCΜΑ  
 ΜΠΝΑ ΕΧΟΥΑΛΒ ΝΤΕ ΠΟΥΟΕΙΝ· ΛΥΩ ΟΥΝ-ΟΥΤΩΞC  
 20 ΜΠΝΑΤΙΚΟΝ ΝΑΪ ΕΩΔΥΧΙ ΝΝΕΨΥΧΟΟΥΕ ΕΠΕΘΗCΑΥ-  
 ΡΟC ΜΠΟΥΟΕΙΝ· ΧΩ CΕ ΕΡΟΝ ΜΠΕΥΜΥCΤΗΡΙΟΝ ΤΑΡΝ-  
 ΚΛΗΡΟΝΟΜΙ ΞΩΩΝ ΝΤΜΝΤΕΡΟ ΜΠΕΚΕΙΩΤ· ΠΕΧΕ ΙC  
 ΝΑΥ ΧΕ ΝΕΪΜΥCΤΗΡΙΟΝ ΕΤΕΤΝΩΠΙΝΕ ΝCΩΟΥ· ΜΝ-  
 ΜΥCΤΗΡΙΟΝ ΕΧΟΥΟΤΒ ΕΡΟΟΥ· ΕΧΝΑΧΙ ΝΤΕΤΝΨΥΧΗ  
 25 ΕΠΟΥΟΕΙΝ ΝΤΕ ΝΙΟΥΟΕΙΝ ΕΝΤΟΠΟC ΝΤΑΛΛΗΘΕΙΑ ΜΝ  
 ΤΜΝΤΑΓΛΑΘΟC ΜΠΤΟΠΟC ΝΠΕΤΟΥΑΛΒ ΝΤΕ ΝΕΤΟΥΑΛΒ

26 MS Ππτοπος; read επτοπος. MS Ππετουαλβ; read Ππετουαλβ.

and you are numbered within the Kingdom of my Father.”  
*But* when he had said these things, the *disciples* rejoiced with great joy.

Jesus said to them : “This is the manner and this is the *mystery* which you shall perform for men who will *believe* in you, without guile in them, and who obey you with all good words. And their sins and their *iniquities* will be wiped out until the day on which you have performed this *mystery* for them. *But* hide this *mystery*, and do not give it to any man, *except* him who will do everything which I have said to you in my *injunctions*. This *now* is the *true mystery* of the *baptism* for those whose sins will be forgiven, and whose *iniquities* will be covered over. This is the *baptism* of the first *offering* which leads the way into the *place* of the *truth*<sup>1</sup> and into the *place* of the light.”

143. After these things his *disciples* said to him : “Rabbi, reveal to us the *mystery* of the light of thy Father, *since* we have heard thee saying : ‘There is one *baptism* of fire, and there is another *baptism* of the Holy *Spirit* of the light, and there is a *spiritual* inunction<sup>2</sup>; these take the *souls* to the *Treasury* of the Light’. Say to us now their *mystery*, so that we also *inherit* the kingdom of thy Father.”

Jesus said to them : “There is no *mystery* which is superior to these *mysteries* about which you question, which will take your *souls* to the Light of Lights, to the *places* of *truth* and *goodness*; to the *place* of the Holy of all Holies; | to the

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<sup>1</sup> (14) place of the truth; Schmidt : true place (see note on 122.10).

<sup>2</sup> (18 ff.) 3 baptisms; see J 102.

ΤΗΡΟΥ· ΕΠΤΟΠΟΣ ΕΤΕ ΜΝ-Σ2ΙΜΕ Ν2ΗΤΨ· ΟΥΔΕ ΜΝ-  
 20ΟΥΤ· ΟΥΔΕ ΜΝ-ΜΟΡΦΗ ΞΜ ΠΤΟΠΟΣ ΕΤΜΜΑΥ ΑΛΛΑ [ΤΛΕ']  
 ΟΥΟΥΟΕΙΝ ΠΕ Ε4ΜΙΗΝ ΕΒΟΛ' ΝΑΤΩΑΧΕ ΕΡΟΨ· ΜΝ  
 ΠΕΤΟΥΟΤΒ̄ ΣΕ ΓΝΕΪΜΥΣΤΗΡΙΟΝ ΕΤΕΤΝΨΙΝΕ ΝΣΩΟΥ  
 5 ΕΙΜΗΤΙ ΕΠΜΥΣΤΗΡΙΟΝ ΝΤΣΛΩΨΕ ΜΦΩΝΗ ΜΝ ΤΕΥ2ΜΕ-  
 ΨΙΤΕ ΝΔΥΝΑΜΙC ΑΥΩ ΝΕΥΨΗΦΟC ΑΥΩ ΜΝ ΠΡΑΝ ΕΤ-  
 ΟΥΟΤΒ̄ ΕΡΟΟΥ ΤΗΡΟΥ· ΠΡΑΝ ΕΤΕΡΕ ΡΑΝ ΝΙΜ ΨΟΟΠ  
 2ΡΑΪ Π2ΗΤΨ· 2Ι ΟΥΟΕΙΝ ΝΙΜ' 2Ι ΔΥΝΑΜΙC ΝΙΜ· ΠΕΤ-  
 CΟΟΥΝ ΣΕ ΜΠΡΑΝ ΕΤΜΜΑΥ Ε4ΨΑΝΕΙ' ΕΒΟΛ ΞΜ ΠCΩΜΑ  
 10 ΠΟΥΛΗ ΝΝΕΨ-ΛΑΛΥ ΝΚΡΩΜ ΟΥΔΕ ΛΑΛΥ ΝΚΑΚΕ ΟΥΔΕ  
 ΕΞΟΥCΙΑ ΟΥΔΕ ΑΡΧΩΝ ΝΤΕ ΤΕCΦΑΙΡΑ Ν2ΙΜΑΡΜΕΝΗ  
 ΟΥΔΕ ΑΓΓΕΛΟC ΟΥΔΕ ΑΡΧΑΓΓΕΛΟC ΟΥΔΕ ΔΥΝΑ-  
 ΜΙC ΝΝΕΥCΨΚΑΤΕΧΕ ΝΤΕΨΥΧΗ ΕΤCΟΟΥΝ ΜΠΡΑΝ ΕΤ-  
 ΜΜΑΥ· ΑΛΛΑ Ε4ΨΑΝΕΙ' ΕΒΟΛ ΞΜ ΠΚΟCΜΟC ΝΨΧΩ Μ-  
 15 ΠΡΑΝ ΕΤΜΜΑΥ ΕΠΚΩ2Τ ΨΑΨΩΨΜ· ΑΥΩ ΨΑΡΕ ΠΚΑΚΕ  
 ΑΝΑΧΩΡΕΙ· ΑΥΩ Ε4ΨΑΝΧΟΟΨ ΕΝΔΔΙΜΟΝΙΟΝ ΜΝ Μ-  
 ΠΑΡΑΛΛΗΜΠΗC ΜΠΚΑΚΕ ΕΤ2ΙΒΟΛ· ΜΝ ΝΕΥΑΡΧΩΝ ΜΝ [ΤΛΕ<sup>b</sup>]  
 ΝΕΥΕΞΟΥCΙΑ ΜΝ ΝΕΥΔΥΝΑΜΙC CΕΝΑΤΑΚΟ ΤΗΡΟΥ ΝΤΕ  
 ΠΕΨΨΑ2 ΜΟΥ2· ΝCΕΨΩ ΕΒΟΛ ΧΕ ΚΟΥΑΑΒ· ΚΟΥΑΑΒ  
 20 ΠΕΤΟΥΑΑΒ ΝΤΕ ΝΕΤΟΥΑΑΒ ΤΗΡΟΥ· ΑΥΩ ΕΥΨΑΝΧΩ  
 ΜΠΡΑΝ ΕΤΜΜΑΥ ΕΜΠΑΡΑΛΛΗΜΠΗC ΝΤΕ ΝΕΚΡΙCΙC  
 ΕΘΟΟΥ ΜΝ ΝΕΥΕΞΟΥCΙΑ ΜΝ ΝΕΥ6ΟΜ ΤΗΡΟΥ ΑΥΩ  
 ΤΚΕΒΑΡΒΗΛΩ ΜΝ ΠΛ2ΟΡΑΤΟC ΝΝΟΥΤΕ ΜΝ ΠΨΟΜΝΤ  
 ΝΝΟΥΤΕ ΝΤΡΙΔΥΝΑΜΙC· ΝΤΕΥΝΟΥ ΕΤΟΥΝΑΧΩ ΜΠΕΪ-  
 25 ΡΑΝ ΞΝ ΝΤΟΠΟC ΕΤΜΜΑΥ CΕΝΑ2Ε ΤΗΡΟΥ ΕΧΝ ΝΕΥ-  
 ΕΡΗΥ ΝCΕΒΩΛ ΕΒΟΛ ΝCΕΤΑΚΟ ΝCΕΨΩ ΕΒΟΛ ΧΕ ΠΟΥ-

5 MS ΕΠΜΥCΤΗΡΙΟΝ; read ΠΜΥCΤΗΡΙΟΝ.

26 MS originally ΠCΕΨΩ; ψ expunged; ς and λ inserted above.

*place* in which there is neither woman *nor* man; *nor* are there *forms* in that *place*, but a perpetual ineffable light. Now there is nothing superior to these *mysteries* about which you question, *except* the *mystery* of the seven *voices* and their 49 *powers* and their *ciphers*, and the name which is superior to them all, the name within which are all names, and all lights and all *powers*. Now he who knows that name, when he comes forth from the *body of matter*, neither fire *nor* darkness, *nor power* (*exousia*) *nor archon* of the *Heimarmene-sphere*, *nor angel nor archangel nor power* can *restrain* the *soul* which knows that name. *But* when he (the man) comes forth from the *world* and says that name to the fire, it is extinguished; and the darkness *withdraws*. And when he says it to the *demons* and the *paraleptai* of the outer darkness, with their *archons* and their *powers* (*exousiai*) and their *powers* (*dunamis*), they will all be destroyed, and their flame will burn, and they will cry out: 'Holy, holy art thou, thou holiest among all holy ones'. And when that name is said to the *paraleptai* of the wicked *judgments* and their *powers* (*exousiai*), and all their powers and the Barbelo also, and the *invisible* god and the three *triple-powered* gods, immediately when that name is said in those *places*, they will all fall upon one another and be dissolved and destroyed. And they will cry out: | 'O Light of all





Lights who art in the *infinite* lights, remember us and save us'."

*But* when Jesus had finished saying these words, all his *disciples* cried out. They wept with loud voices, saying ...

Lacuna of 8 pages (4 leaves)

**144.** <After these things it is taken through rivers of fire and seas of fire> and it (the soul) is *punished* in them for another six months and eight days. After these things it is taken upon the way of the *Midst*, so that each one of the *archons* of the way of the *Midst* *punishes* it with his *punishment* for another six months and eight days. After these things it is taken to the *Virgin* of the *Light* who *judges* the *good* and the *wicked*, and she *judges* it. And when the *sphere* turns, she gives it into the hands of her *paralemtai*, and they cast it into the *aeons* of the *sphere*. And the *ministers* of the *sphere* take it forth to a water which is below the *sphere* which becomes a boiling fire that consumes<sup>1</sup> it until it *purifies* it completely. And there comes *Jalouham*<sup>2</sup>, the *paralempes* of *Sabaoth*, the *Adamas*, he who gives the cup of forgetfulness to the *souls*, and he brings a cup full of the water of forgetfulness and he gives it to the *soul*, and it drinks it and forgets every place and all *places* to which it has gone. And it is cast into<sup>3</sup> a *body* in which it will spend its time<sup>4</sup> continuing to be troubled in heart. This is the *punishment* of the man who curses." |

<sup>1</sup> (17) consumes; Till: eats into (also 376.3; 378.15; 379.15; 382.20, 21).

<sup>2</sup> (19) *Jalouham*; perhaps *Elohim*; see Bousset (Bibl. 9) p. 10; (cf. also 333.6 ff.).

<sup>3</sup> (23) cast into; Till: stuck into.

<sup>4</sup> (23) it will spend its time; lit. he will spend his time; (also 376.8).

ΛΣΟΥΩΣ ΟΝ ΕΤΟΟΤΣ̄ Ν̄ΒΙ ΜΑΡΙΣΑΜ ΠΕΧΛΑΣ ΧΕ ΠΑΧΟ-  
 ΕΙΣ ΕΙΣ ΠΡΩΜΕ Ν̄ΡΕΧΚΑΤΑΛΛΑΙ ΕΥΜΗΝ ΕΒΟΛ ΕΥΦΑΝΕΙ'  
 ΕΒΟΛ Ζ̄Ν ΣΩΜΑ ΕΥΝΑΒΩΚ ΕΤΩΝ Η̄ ΟΥ ΤΕ ΤΕΧΚΟΛΛΑ-  
 ΣΙΣ· ΠΕΧΕ ΙΣ̄ ΧΕ ΟΥΡΩΜΕ Ν̄ΡΕΧΚΑΤΑΛΛΑΙ ΕΥΜΗΝ  
 5 ΕΒΟΛ' ΕΥΦΑΝΧΩΚ' ΕΒΟΛ Ν̄ΒΙ ΠΕΥΟΥΟΕΙΩ ΖΙΤ̄Ν ΤΕ-  
 ΣΦΑΙΡΑ ΕΤΡΕΧΕΙ' ΕΒΟΛ Ζ̄Ν ΣΩΜΑ ΦΑΥΕΙ' Ν̄ΣΩΥ Ν̄ΒΙ  
 ΛΒΙΟΥΤ· Μ̄Ν ΧΑΡΜΩΝ Μ̄ΠΑΡΑΛΗΜΠΤΗΣ Ν̄ΑΡΙΗΛ Ν̄ΣΕΕΙΝΕ  
 Ν̄ΤΕΥΨΥΧΗ ΕΒΟΛ Ζ̄Ν ΣΩΜΑ Ν̄ΣΕΡ-ΦΟΜ̄ΝΤ̄ Ν̄ΖΟΥ ΕΥΨ-  
 ΟΥΟῙ Ν̄ΜΜΑΣ ΕΥΤΣΑΒΟ Μ̄ΜΟΣ ΕΝΣΩΝ̄Τ̄ Μ̄ΠΚΟΣΜΟΣ·  
 10 Μ̄ΝΗΣΑ' ΝΑῙ Ν̄ΣΕΧΙΤΣ̄ ΕΠΕΣΙΤ̄ ΕΑΜ̄ΝΤΕ ΕΡΑΤ̄Υ Ν̄ΑΡΙΗΛ· [Τ̄ΜΕ̄]  
 Π̄ΥΚΟΛΑΖΕ Μ̄ΜΟΣ Ζ̄Ν ΝΕΥΚΟΛΛΑΣΙΣ Μ̄Μ̄ΝΤΟΥΕ Ν̄ΕΒΟΤ'  
 Μ̄Ν ΧΟΥΤΟΥΕ Ν̄ΖΟΥ Μ̄Ν̄ΝΣΩΣ Ν̄ΣΕΧΙΤΣ̄ ΕΠΕΧΛΟΣ  
 ΕΡΑΤ̄Υ Ν̄ΙΛΛΑΔΒΛΑΩ Μ̄Ν ΠΕΥΖΜΕΨΙΤ' Ν̄ΔΛΙΜΟΝΙΟΝ Ν̄ΤΕ  
 ΠΟΥΑ ΠΟΥΑ Ν̄ΝΕΥΔΛΙΜΟΝΙΟΝ ΒΩΚ ΕΒΟΛ ΖΙΧΩΣ Ν̄ΚΕ-  
 15 Μ̄ΝΤΟΥΕ Ν̄ΕΒΟΤ' Μ̄Ν ΚΕΧΟΥΤΟΥΕ Ν̄ΖΟΥ ΕΥΦΡΑΓΕΛ-  
 ΛΟΥ Μ̄ΜΟΣ ΖΙΤ̄Ν ΖΕΝΜΑΣΤΙΓ̄Σ̄ Ν̄ΚΡΩΜ· Μ̄Ν̄ΝΣΑ ΝΑῙ Ν̄ΣΕ-  
 ΧΙΤΣ̄ ΕΒΟΛ Ζ̄Ν Ν̄ΕΙΕΡΩΟΥ Ν̄ΚΡΩΜ' Μ̄Ν ΖΕΝΘΑΛΛΑΣΣΑ Ν̄-  
 ΚΩΣ̄Τ̄ ΕΥΒ̄ΡΒ̄Ρ Ν̄ΣΕΤΙΜΩΡΕΙ Μ̄ΜΟΣ Ν̄ΖΗΤΟΥ Ν̄ΚΕΜ̄ΝΤΟΥΕ  
 Ν̄ΕΒΟΤ' Μ̄Ν ΧΟΥΤΟΥΕ Ν̄ΖΟΥ· ΛΥΩ Μ̄Ν̄ΝΣΑ ΝΑῙ ΦΑΥ-  
 20 ΥΙΤΣ̄ ΕΖΡΑῙ ΖΙ ΤΕΖΙΗ Ν̄ΤΜΗΤΕ Ν̄ΤΕ ΠΟΥΑ ΠΟΥΑ Ν̄ΝΑΡΧΩΗ  
 Ζ̄Ν ΤΕΖΙΗ Ν̄ΤΜΗΤΕ ΚΟΛΑΖΕ Μ̄ΜΟΣ Ζ̄Ν ΝΕΥΚΟΛΛΑΣΙΣ Ν̄-  
 ΚΕΜ̄ΝΤΟΥΕ Ν̄ΕΒΟΤ' Μ̄Ν ΧΟΥΤΟΥΕ Ν̄ΖΟΥ· Μ̄Ν̄ΝΣΑ ΝΑῙ [Τ̄ΜΕ̄<sup>b</sup>]  
 ΦΑΥΥΙΤΣ̄ Ν̄ΤΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΟΕΙΝ ΤΑῙ ΕΥΑΣΚΡΙΝΕ  
 Ν̄ΝΔΙΚΑΙΟΣ Μ̄Ν Ν̄ΡΕΥΡ̄ΝΟΒΕ Ν̄ΣΚΡΙΝΕ Μ̄ΜΟΣ· ΛΥΩ ΕΡ-  
 25 ΦΑΝ ΤΕΣΦΑΙΡΑ ΚΩΤΕ Μ̄ΜΟΣ ΦΑΣΤΑΑΣ ΕΤΟΟΤΟΥ Ν̄-  
 ΠΕΣΠΑΡΑΛΗΜΠΤΗΣ Ν̄ΣΕΝΟΧ̄Σ ΕΒΟΛ ΕΝΔΙΩΝ Ν̄ΤΕΣΦΑΙΡΑ·

Mariam continued again and said : “My Lord, the man who continuously *slanders*, when he comes forth from the *body*, where will he go, or what is his *punishment*?”

Jesus said : “A man who *slanders* continuously, when his time through the *sphere* is completed, so that he comes forth from the *body*, Abiut<sup>1</sup> and Charmon<sup>2</sup>, the *paralemtai* of Ariel, come for him, and they bring forth his *soul* from the *body* and they spend three days proceeding with it, teaching it of the creation of the *world*. After these things they take it down to Amente to the presence of Ariel. And he *punishes* it in his *punishments* for eleven months and 21 days. Afterwards they take it to the *Chaos* to the presence of Jaldabaoth with his 49 demons, and each one of his *demons* attacks it for another eleven months and 21 days as they *flagellate* it with fiery *scourges*. After these things they take it forth into the rivers of fire and boiling *seas* of fire, and in them they *take revenge* on it for another eleven months and 21 days. And after these things they carry it out upon the way of the *Midst*, and each one of the *archons* in the way of the *Midst* *punishes* it in his *punishments* for another eleven months and 21 days. After these things they carry it to the *Virgin* of the Light who *judges* the *righteous* and the sinners, and she *judges* it. And when the *sphere* turns, she gives it into the hands of her *paralemtai*, and they cast it into the *aeons* of the *sphere*. | And the

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<sup>1</sup> (7) Abiut; see Kropp (Bibl. 26) I, M4.

<sup>2</sup> (7) Charmon; perhaps Egyptian Chnoumis; see IMG-E p. 54 ff.

- ΛΥΩ ΝΤΕ ΛΙΤΟΥΡΓΟΣ ΝΤΕΣΦΑΙΡΑ ΧΙΤΣ ΕΒΟΛ' ΕΥ-  
 ΜΟΟΥ Ε42ΑΠΕCΗΤ ΝΤΕΣΦΑΙΡΑ Ν4Ρ-ΟΥΚΡΩΜ' Ε4ΒΡΕΡ  
 Π4ΟΥΩΜ Ε2ΟΥΝ ΝCΩC ΩΑΝΤ4ΚΛΘΑΡΙΖΕ ΝΜΟC ΤΟΝΩ·  
 ΛΥΩ ΩΛ4ΕΙΝΕ ΜΠΑΠΟΤ' ΝΤΒΩΕ ΝCΙ ΙΛΛΟΥ2ΑΜ ΠΠΑΡΑ-  
 5 ΛΗΜΠΤΗC ΝCΑΒΑΩΘ' ΠΑΔΑΜΑC Ν4ΤΑΛ4 ΝΤΕΨΥΧΗ ΝC-  
 CΟΟ4 ΝCΡΠΩΒΩ ΜΜΑ ΝΙΜ' ΜΝ 2ΩΒ ΝΙΜ' ΜΝ ΤΟΠΟC  
 ΝΙΜ' ΕΝΤΑCΒΩΚ ΕΡΟΟΥ· ΝCΕΤΑΑC Ε2ΡΑΙ ΕΥCΩΜΑ  
 Ε4ΝΔΡ-ΠΕ4ΟΥΟΕΙΩ Ε42ΕΧ2ΩΧ· ΤΑΙ ΤΕ ΤΕΚΡΙCΙC Μ-  
 ΠΡΩΜΕ ΝΡΕ4ΚΑΤΑΛΛΑΙ·
- 10 ΠΕΧΑC ΝCΙ ΜΑΡΙ2ΑΜ' ΧΕ ΟΥΟΙ ΟΥΟΙ ΝΡΡΕ4ΡΝΟΒΕ·  
 ΛCΟΥΩΩΒ 2ΩΩC ΝCΙ CΑΛΩΜΗ ΠΕΧΑC ΧΕ ΠΑΧΟΕΙC ΤΜ2  
 ΙC ΟΥΡΩΜΕ ΝΡΕ42ΩΤΒ ΕΜΠ4ΡΝΟΒΕ ΕΝΕ2 ΝCΑ 2ΩΤΒ  
 Ε4ΩΑΝΕΙ' ΕΒΟΛ 2Ν CΩΜΑ ΟΥ ΤΕ ΤΕ4ΚΟΛΛΑCΙC· Λ4ΟΥ-  
 ΩΩΒ ΝCΙ ΙC ΠΕΧΑ4 ΧΕ ΟΥΡΩΜΕ ΝΡΕ42ΩΤΒ ΕΜΠ4Ρ-  
 15 ΝΟΒΕ ΕΝΕ2 ΝCΑ 2ΩΤΒ ΕΡΩΑΝ ΠΕ4ΟΥΟΕΙΩ ΧΩΚ ΕΒΟΛ'  
 2ΙΤΝ ΤΕCΦΑΙΡΑ ΕΤΡΕ4ΕΙ' ΕΒΟΛ 2Ν CΩΜΑ ΩΛΥΕΙ' ΝCΙ  
 ΜΠΑΡΑΛΗΜΠΤΗC ΝΙΛΛΑΔΑΒΑΩΘ ΝCΕΕΙΝΕ ΝΤΕ4ΨΥΧΗ  
 ΕΒΟΛ 2Ν CΩΜΑ ΝCΕΜΟΡC 2Ν ΝΕCΟΥΕΡΗΤΕ ΝCΑ ΟΥ-  
 ΝΟC ΝΔΑΙΜΩΝ Ν2ΑΝ Ν2ΤΟ Ν4Ρ-ΩΟΜΝΤ Ν2ΟΟΥ Ε4-  
 20 ΚΩΤΕ ΗΜΜΑC 2Μ ΠΚΟCΜΟC· ΜΝΝCΑ ΝΑΙ ΩΛΥΧΙΤC  
 ΕΒΟΛ ΕΜΜΑ ΜΠΧΛ4 ΜΝ ΠΕΧΙΩΝ ΝCΕΤΙΜΩΡΕΙ ΜΜΟC  
 ΜΜΑΥ ΝΩΟΜΤΕ ΝΡΟΜΠΕ ΜΝ CΟΟΥ ΝΕΒΟΤ· ΜΝΝCΑ  
 ΝΑΙ ΝCΕΧΙΤC Ε2ΡΑΙ ΕΠΕΧΑΟC ΕΡΑΤ4 ΝΙΛΛΑΔΑΒΑΩΘ'  
 ΜΝ ΠΕ42ΜΕΨΙΤ ΝΔΑΙΜΟΝΙΟΝ ΝCΕΜΑCΤΙΓΟΥ ΜΜΟC ΝCΙ ΤΜ2<sup>b</sup>

1 MS ΛΙΤΟΥΡΓΟC; read ΝΛΙΤΟΥΡΓΙΟC.

12 ΙC inserted above.

19 MS Ν2ΑΝΝ2ΤΟ; read Ν2Α Ν2ΤΟ.

*ministers* of the *sphere* take it forth to a water which is below the *sphere*, which becomes a boiling fire that consumes it until it *purifies* it completely. And Jalouham, the *paralempetes* of Sabaoth, the Adamas, brings the cup of forgetfulness and gives it to the *soul*, and it drinks it and forgets every place and everything, and all *places* to which it has gone. And it is given to a *body* in which it will spend its time being oppressed. This is the *judgment* of the man who *slanders*.”

145. Mariam said : “Woe, woe to sinners.”

Salome answered and said : “My Lord Jesus, a murderer who has never sinned, except for murder, what is his *punishment* when he comes forth from the *body*?”

Jesus answered and said : “A murderer who has never sinned except for murder, when his time is completed through the *sphere* that he should come forth from the *body*, the *paralemptai* of Jaldabaoth come and bring his *soul* forth from the *body* and bind it by its feet behind a great horse-faced *demon*, which spends three days going round with it in the *world*. After these things they take it forth to the places of frost and *snow*<sup>1</sup>, and they *take revenge* on it there for three years and six months. After these things it is taken down to the *Chaos* to the presence of Jaldabaoth and his 49 *demons*, and each of his *demons scourges* it | for another

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<sup>1</sup> (21) frost and snow; lit. the frost and the snow; (also 380.6).

ΝΕΧΛΑΙΜΟΝΙΟΝ ΝΚΕΨΟΜΤΕ ΝΡΟΜΠΕ [ΕΠΟΥΧΑ] ΜΝ  
 ΣΟΟΥ ΝΕΒΟΤ· ΜΝΝΣΑ ΝΑΪ ΨΑΥΧΙΤΣ ΕΠΕΧΑΟΣ ΕΡΑΤΣ  
 ΝΤΠΕΡΣΕΦΟΝΗ ΝΣΕΤΙΜΩΡΕΙ ΜΜΟΣ ΞΝ ΝΕΣΚΟΛΛΑCIC  
 ΝΚΕΨΟΜΤΕ ΝΡΟΜΠΕ ΜΝ ΣΟΟΥ ΝΕΒΟΤ· ΜΝΝΣΑ ΝΑΪ  
 5 ΨΑΥΧΙΤΣ ΕΞΡΑΪ ΖΙ ΤΕΞΙΗ ΝΤΜΗΤΕ ΝΤΕ ΠΟΥΑ ΠΟΥΑ  
 ΠΙΛΑΡΧΩΝ ΝΤΕΞΙΗ ΝΤΜΗΤΕ ΤΙΜΩΡΕΙ ΜΜΟΣ ΞΝ ΝΚΟΛΛΑ-  
 CIC ΝΝΕΨΤΟΠΟΣ ΝΚΕΨΟΜΤΕ ΝΡΟΜΠΕ ΜΝ ΣΟΟΥ Ν-  
 ΕΒΟΤ· ΜΝΝΣΑ ΝΑΪ ΝΣΕΧΙΤΣ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΗ  
 ΤΑΪ ΕΨΑΚΡΙΝΕ ΝΝΔΙΚΑΙΟΣ ΜΝ ΝΡΕΨΡΝΟΒΕ ΝΣΚΡΙΝΕ  
 10 ΜΜΟΣ· ΛΥΩ ΕΡΨΑΝ ΤΕΣΦΑΙΡΑ ΚΩΤΕ ΨΑΣΚΕΛΕΥΕ  
 ΝΣΣΗΟΧΣ ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΨΑ ΠΕΥΟΪΨ ΕΤΟΥΝΑΧΙ  
 ΜΠΚΑΚΕ ΝΤΜΗΤΕ ΨΑΣΩΧΝ ΝΣΒΩΛ ΕΒΟΛ ΤΑΪ ΤΕ ΤΚΟ-  
 ΛΛΑCIC ΜΠΡΩΜΕ ΝΡΕΨΩΤΒ·

ΠΕΧΑΥ ΠΙ ΠΕΤΡΟΣ ΧΕ ΠΑΧΟΪC ΜΑΡΕ ΝΕΞΙΟΜΕ<sup>1</sup> ΖΩ [ΓΡΗΠ]  
 15 ΕΡΟΟΥ ΕΥΨΙΝΕ ΤΑΡΝΨΙΝΕ ΖΩΩΝ· ΠΕΧΕ ΙC ΜΜΑΡΙΖΑΜ'  
 ΜΝ ΝΕΞΙΟΜΕ ΧΕ ΚΑ-ΠΜΑ ΝΝΕΤΝCΝΗΥ ΝΖΟΟΥΤ ΝΣΕ-  
 ΨΙΝΕ ΖΩΟΥ· ΛΥΟΥΨΩΒ ΝΠΙ ΠΕΤΡΟΣ ΠΕΧΑΥ ΧΕ ΠΑ-  
 ΧΟΕΙC ΕΙΕ ΟΥΡΩΜΕ ΝΣΟΟΝΕ ΝΡΕΨΧΙΟΥC ΕΠΕΨΝΟΒΕ  
 ΠΕ ΠΑΪ ΕΨΜΗΝ ΕΒΟΛ' ΕΨΨΑΝΕΙ' ΕΒΟΛ ΞΝ CΩΜΑ ΟΥ ΤΕ  
 20 ΤΕΨΚΟΛΛΑCIC· ΠΕΧΕ ΙC ΧΕ ΠΑΪ ΝΤΕΪΜΙΝΕ ΕΡΨΑΝ ΠΕΨ-  
 ΟΥΟΕΨ ΧΩΚ' ΕΒΟΛ ΖΙΤΝ ΤΕΣΦΑΙΡΑ ΨΑΥΓΙ' ΝCΩΨ  
 ΠΙ ΜΠΑΡΑΛΗΜΠΤΗC ΠΑΔΩΝΙC· ΝCΕΝ-ΤΕΨΨΥΧΗ ΕΒΟΛ  
 ΞΠ CΩΜΑ ΝCΕΡ-ΨΟΜΝΤ' ΝΖΟΟΥ ΕΥΚΩΤΕ ΝΜΜΑC ΕΥ-  
 ΤCΑΒΟ ΜΜΟΣ ΕΝCΩΝΤ' ΜΠΚΟCΜΟC ΜΝΝCΑ ΝΑΪ ΨΑΥ-  
 25 ΧΙΤΣ ΕΠΕCΗΤ' ΕΑΜΝΤΕ ΕΡΑΤΨ ΠΑΡΙΗΛ' ΝΨΤΙΜΩΡΕΙ ΜΜΟΣ

1 MS ΕΠΟΥΧΑ; Schmidt: should be omitted.

14 ΚΒ in upper right-hand margin at end of quire.

three years<sup>1</sup> and six months. Then they take it to the *Chaos* to the presence of Persephone, and they *take revenge* on it with her *punishments* for another three years and six months. Then they take it forth upon the way of the Midst, and each of the *archons* of the way of the Midst *takes revenge* on it in the *punishments* of his *places* for another three years and six months. After these things they bring it to the *Virgin* of the Light who *judges* the *righteous* and the sinners, and she *judges* it. And when the *sphere* turns, she *commands* that it be cast to the outer darkness, until the time when the darkness of the Midst will be lifted and it is destroyed and dissolved. This is the *punishment* of the murderer.”

146. Peter said: “My Lord, let the women cease to question, that we also may question.”

Jesus said to Mariam and the women: “Give way to the men, your brothers<sup>2</sup>, that they may question also.”

Peter answered and said: “My Lord, a robber and thief whose sin has continued to be this, when he comes forth from the *body*, what is his *punishment*?”

Jesus said: “When the time of such a one is completed through the *sphere*, the *paralemptai* of Adonis<sup>3</sup> come for him, and they bring his *soul* forth from the *body*, and they spend three days going round with it, teaching it of the creation of the *world*. After these things they take it down to Amente to the presence of Ariel, and he *takes revenge* on it | in his *punishments* for three months and eight days

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<sup>1</sup> (1) each of his demons ... three years; MS: “each of” follows “years”; Schmidt deletes “each of”.

<sup>2</sup> (16) give way to the men, your brothers; lit. leave place to your male brothers.

<sup>3</sup> (22) Adonis; see ApJn 40, 42.

2̄N̄ NC̄KOLACIC̄ N̄C̄JOMN̄T̄ N̄EBOT̄' M̄N̄ C̄JMOȲN̄ N̄ZOȲ  
 M̄N̄ OȲNOȲ C̄N̄TĒ· M̄N̄N̄CĀ NAĪ N̄CEXIT̄C̄ EΠEΧAOC̄ E- [Γ̄M̄H̄<sup>b</sup>]  
 P̄AT̄C̄ N̄ĪAΛAABAWO' M̄N̄ NC̄C̄2MC̄ΨIT̄' N̄ΔAIMONION̄ N̄TĒ  
 ΠOȲA ΠOȲA N̄NEC̄ΔAIMONION̄ TIM̄ΩPEĪ M̄MOC̄ N̄KE-  
 5 C̄JOMN̄T̄ N̄EBOT̄' M̄N̄ C̄JMOȲN̄ N̄ZOȲ M̄N̄ OȲNOȲ C̄N̄TĒ·  
 M̄N̄N̄CĀ NAĪ C̄JAȲXIT̄C̄ E2PAĪ 2I T̄E2IH̄ N̄TM̄HTĒ N̄TĒ  
 ΠOȲA ΠOȲA N̄N̄APXΩN̄ N̄T̄E2IH̄ N̄TM̄HTĒ TIM̄ΩPEĪ M̄MOC̄  
 2IT̄M̄ NC̄C̄KPŌM̄' N̄KAK̄Ē M̄N̄ NC̄C̄KΩ2T̄' M̄ΠION̄HPŌN̄ N̄KE-  
 C̄JOMN̄T̄ N̄EBOT̄' M̄N̄ C̄JMOȲN̄ N̄ZOȲ M̄N̄ OȲNOȲ C̄N̄TĒ·  
 10 M̄N̄N̄CĀ NAĪ C̄JAȲXIT̄C̄ E2PAĪ CT̄IΠAP̄ΘC̄NOC̄ M̄HIOȲOEH̄  
 T̄AĪ EΦAC̄KPIHĒ N̄N̄ΔIKAIOC̄ M̄N̄ N̄PĒC̄P̄NOBĒ N̄CKPIHĒ  
 M̄MOC̄ AȲΩ EP̄C̄JAN̄ T̄EC̄ΦAIPĀ KΩTĒ C̄JACT̄AAC̄ N̄NEC̄-  
 ΠAP̄AΛHM̄HTHC̄ N̄CC̄ENŌXC̄ EN̄AIΩN̄ N̄TEC̄ΦAIPĀ N̄CEXIT̄C̄  
 EBOL̄ EȲMOOȲ E42APECHIT̄ N̄TEC̄ΦAIPĀ<sup>1</sup> N̄C̄P̄-OȲK̄PŌM̄  
 15 E4EB̄P̄B̄P̄ N̄C̄OȲΩM̄ E2OȲN̄ N̄C̄ΩC̄ C̄JANT̄C̄KAOAPIZĒ M̄MOC̄  
 T̄ONΩ· M̄N̄N̄CĀ NAĪ C̄JAȲC̄EĪ N̄C̄Ī ĪAΛOY2AM̄' Π̄IΠAP̄AΛHM̄HTHC̄  
 N̄C̄ABAWO' ΠAΔAMAC̄ N̄C̄EINḠ M̄ΠAPOT̄ N̄T̄B̄ΩĒ  
 N̄C̄T̄AAȲ N̄TEΨȲXH̄ N̄CC̄OOȲ N̄C̄P̄ΩB̄Ω C̄J N̄2ΩB̄ NIM̄ M̄N̄  
 T̄OΠOC̄ NIM̄' ENTAC̄B̄ΩK̄ EP̄OOȲ N̄C̄ENŌXC̄ EȲC̄ΩMA  
 20 N̄C̄AΛĒ AȲΩ N̄C̄ANA2̄ AȲΩ N̄B̄AΛĒ· T̄AĪ T̄Ē TKOLACIC̄  
 M̄P̄PŌMĒ N̄PĒC̄XIOȲĒ:

AȲOȲΩC̄B̄ N̄C̄Ī AN̄AP̄EAC̄ PĒXAȲ· XĒ OȲPŌMĒ N̄-  
 XACI2HT̄ N̄PĒC̄C̄Ω C̄JAȲANGI' EBOL̄ 2̄N̄ C̄ΩMĀ EȲNAP̄-  
 OȲ NAȲ· PĒXĒ ĪC̄ XĒ PAĪ N̄TEĪMINĒ EP̄C̄JAN̄ PĒC̄OȲOEW̄  
 25 X̄OK̄ EBOL̄ 2IT̄N̄ T̄EC̄ΦAIPĀ C̄JAȲC̄EI' N̄C̄ΩC̄ N̄C̄Ī M̄ΠAP̄A-  
 ΛHM̄HTHC̄ N̄AP̄H̄A N̄CEX̄I N̄TEC̄ΨȲXH̄ (EBOL̄ 2̄N̄ C̄ΩMĀ)

14 K̄Γ̄ in upper left-hand margin at beginning of quire.

26 EBOL̄ 2̄N̄ C̄ΩMĀ omitted.



and two hours. After these things they take it to the *Chaos* to the presence of Jaldabaoth and his 49 *demons*. And each of his *demons takes revenge* on it for another three months and eight days and two hours. After these things they take it upon the way of the *Midst*, and each one of the *archons* of the way of the *Midst takes revenge* on it by means of his dark smoke and his *wicked* fire for another three months and eight days and two hours. After these things they take it forth to the *Virgin* of the *Light* who *judges* the *righteous* and the *sinners*, and she *judges* it. And when the *sphere* turns, she gives it to her *paralemtai* and they cast it to the *aeons* of the *sphere*. And they (the ministers of the *sphere*) take it to a water which is below the *sphere*. And it becomes a boiling fire which consumes it until it *purifies* it completely. After these things Jalouham, the *paralempetes* of Sabaoth the *Adamas*, comes and he brings the cup of forgetfulness. And he gives it to the *soul*, and it drinks it and forgets everything and all *places* to which it has gone. And they cast it into a lame, crooked and blind *body*. This is the *punishment* of the thief.”

Andrew answered and said: “A proud, scornful man, when he comes forth from the *body*, what will happen to him?”

Jesus said: “When the time of such a one is completed through the *sphere*, the *paralemtai* of Ariel come for him, and they take his *soul* <forth from the *body*>, | and they

ΠΙΣΤΕΡ-ΩΟΜΗΤ̄ ΠΖΟΥ ΕΥΤΟΥΟῙ (ΗΜΜΑΣ) ΖΜ ΠΚΟΣΜΟΣ  
 ΕΥΤΣΑΒΟ ΜΜΟΣ ΕΝΣΩΜΤ̄ ΜΠΚΟΣΜΟΣ· ΜΗΝΣΑ ΝΑῙ ΤΜΟ<sup>b</sup>  
 ΩΛΥΧΙΤ̄Σ ΕΠΕΣΗΤ̄ ΕΛΜΗΤ̄Σ ΕΡΑΤ̄Ω ΝΑΡΗΙΑ' ΝΨΤΙΜΩΡΙ  
 ΜΜΟΣ ΖΗ ΝΕΨΚΟΛΑΣΙΣ ΝΧΟΥΩΤ' ΝΕΒΟΤ̄ ΜΗΝΣΑ ΝΑῙ  
 5 ΩΛΥΧΙΤ̄Σ ΕΠΕΧΑΟΣ ΕΡΑΤ̄Ω ΗΪΑΛΔΑΒΑΩ' ΜΝ ΠΕΨΜΕ-  
 ΨΗΤ̄ ΗΔΔΙΜΟΜΙΟΝ ΛΥΩ ΝΨΤΙΜΩΡΙ ΜΜΟΣ ΜΝ ΝΕΨΔΔΙ-  
 ΜΟΜΙΟΝ ΚΑΤΑ ΟΥΑ ΟΥΑ ΝΚΕΧΟΥΩΤ' ΝΕΒΟΤ̄· ΜΗΝΣΑ  
 ΝΑῙ ΩΛΥΧΙΤ̄Σ ΕΡΑΪ ΖΙ ΤΕΖΗ ΗΤΜΗΤ̄Σ ΝΤΕ ΠΟΥΑ ΠΟΥΑ  
 ΠΝΑΡΧΩΝ ΝΤΕΖΗ ΗΤΜΗΤ̄Σ ΝΨΚΟΛΑΖΕ ΜΜΟΣ ΠΚΕ-  
 10 ΧΟΥΩΤ̄ ΝΕΒΟΤ̄· ΛΥΩ ΜΗΝΣΑ ΝΑῙ ΩΛΥΧΙΤ̄Σ ΝΤΠΑΡ-  
 ΟΘΗΟΣ ΜΠΟΥΟΒΗΝ ΝΣΚΡΙΝΕ ΜΜΟΣ ΛΥΩ ΕΡΩΑΝ ΤΕ-  
 ΣΦΑΙΡΑ ΚΩΤΕ ΨΑΣΤΑΑΣ ΝΝΕΣΠΑΡΑΛΗΜΠΤΗΣ ΝΣΕ-  
 ΠΟΧ̄Σ ΕΝΑΙΩΝ ΝΤΕΣΦΑΙΡΑ· ΛΥΩ ΨΑΡΕ ΝΛΙΤΟΥΡΓΟΣ  
 ΠΤΕΣΦΑΙΡΑ<sup>1</sup> ΧΙΤ̄Σ ΕΒΟΛ ΕΥΜΟΟΥ ΕΨΑΠΕΣΗΤ̄ ΝΤΕ-  
 15 ΣΦΑΙΡΑ ΝΨΡ-ΟΥΚΡΩΜ ΕΨΒΡΒΡ̄ ΝΨΟΥΩΜ' ΕΨΟΥΝ ΝΣΩΣ [ΤΠ]

ΩΑΝΤ̄ΩΚΑΟΑΡΙΖΕ ΜΜΟΣ· ΛΥΩ ΨΑΨΕΙ' ΝΒΙ ΪΛΛΟΥΖΑΜ  
 ΠΠΑΡΑΛΗΜΠΤΗΣ ΝΣΑΒΑΩΘ' ΠΑΔΑΜΑΣ ΝΨΓΙΝΕ ΜΠΔΠΟΤ̄  
 ΜΜΟΥΝΒΩΕ ΝΨΤΑΛΑΨ ΝΤΕΨΥΧΗ ΝΣΣΟΟΥ ΝΣΡΠΩΒΩ  
 ΠΖΩΒ ΝΙΜ ΜΝ ΤΟΠΟΣ ΝΙΜ' ΕΝΤΑΣΒΩΚ ΕΡΟΟΥ ΛΥΩ  
 20 ΝΣΕΝΟΧ̄Σ ΕΡΑΪ ΕΥΣΩΜΑ ΝΚΩ(Φ)Σ ΕΝΕΣΩΨ· ΝΤΕ  
 ΟΥΟΝ ΝΙΜ ΒΩ ΕΥΣΩΨ ΜΜΟΥ ΤΑΪ ΤΕ ΤΚΟΛΑΣΙΣ Μ-  
 ΠΡΩΜΕ ΝΧΛΑΣΙΖΗΤ̄ ΝΡΕΨΣΩΨ:

ΠΕΧΛΑΨ ΝΒΙ ΘΩΜΑΣ ΧΕ ΟΥΡΩΜΕ ΝΡΕΨΧΕ-ΟΥΑ Ε-  
 ΜΗΝ ΕΒΟΛ' ΟΥ ΤΕ ΤΕΨΚΟΛΑΣΙΣ· ΠΕΧΕ ΙΣ ΧΕ ΝΑΪ Ν-

1 supply ΝΠΙΜΑΣ.

20 MS indistinct; ΝΚΩ . . . C.

spend three days proceeding <with it> in the *world*, teaching it of the creation of the *world*. After these things they take it down to Amente to the presence of Ariel. And he *takes revenge* on it in his *punishments* for 20 months. After these things they take it to the *Chaos* to the presence of Jaldabaoth and his 49 *demons*, and he *takes revenge* on it with his *demons*, one *by (according to)* one for another 20 months. After these things they take it forth upon the way of the *Midst*. And each one of the *archons* of the way of the *Midst* *punishes* it for another 20 months. And after these things they take it to the *Virgin* of the *Light* and she *judges* it. And when the *sphere* turns, she gives it to her *paraleptai* and they cast it into the *aeons* of the *sphere*. And the *ministers* of the *sphere* take it forth to a water which is below the *sphere* which becomes a boiling fire which consumes it until it *purifies* it. And Jalouham, the *paraleptes* of Sabaoth, the *Adamas*, comes and he brings the cup of water of forgetfulness. And he gives it to the *soul*, and it drinks it and forgets everything and all *places* to which it has gone. And they cast it into a *lame*<sup>1</sup> and ugly *body*, so that everyone continually despises it. This is the *punishment* of the proud and scornful man.”

Thomas said: “A continual blasphemer, what is his *punishment*?”

Jesus said: | “When the time of such a one is completed

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<sup>1</sup> (20) *lame*: perhaps deaf (κωφός).

ΤΕΪΜΙΝΕ ΕΡΨΑΝ ΠΕΧΟΥΘΕΙΩ ΧΩΚ ΕΒΟΛ ΖΙΤ̄Ν ΤΕ-  
 ΣΦΑΙΡΑ ΨΑΥΓΕΙ' Ν̄ΣΩΨ Η̄ΣΙ Μ̄ΠΑΡΑΛΛΗΜΠΤΗΣ Ν̄ΙΛΛΑΛ-  
 ΒΑΩ' Ν̄ΣΕΜΟΡ̄Ψ Ν̄ΣΑ ΠΕΨΑΛΣ Ν̄ΣΑ ΟΥΝΟΣ Ν̄ΔΑΙΜΩΝ  
 Η̄ΣΑ Η̄ΣΤΟ Ν̄ΣΕΡ̄-ΨΟΜΝΤ' Ν̄ΣΟΟΥ ΕΥΨΟΥΟΙ' Ν̄ΜΜΑΨ  
 5 Ζ̄Μ ΠΚΟΣΜΟΣ Ν̄ΣΕΤΙΜΩΡΕΙ Μ̄ΜΟΨ· Μ̄ΝΝ̄ΣΑ ΝΑΪ ΨΑΥ-  
 ΧΙΤ̄Ψ ΕΒΟΛ ΕΠΜΑ Μ̄ΠΧΑΨ Μ̄Ν ΠΕΧΙΩΝ Ν̄ΣΕΤΙΜΩΡΕΙ [τι<sup>b</sup>]  
 Μ̄ΜΟΨ Μ̄ΜΑΨ Μ̄ΜΝΤΟΥΕ Ν̄ΡΟΜΠΕ· Μ̄ΝΝ̄ΣΑ ΝΑΪ ΨΑΥ-  
 ΧΙΤ̄Ψ ΕΠΕΣΗΤ ΕΠΕΧΑΟΣ ΕΡΑΤ̄Ψ Ν̄ΙΛΛΑΛΒΑΩΘ Μ̄Ν  
 ΠΕΨΜΕΨΙΤ Ν̄ΔΑΙΜΟΝΙΟΝ Ν̄ΤΕ ΠΟΥΑ ΠΟΥΑ Ν̄ΝΕΨΔΑΙ-  
 10 ΜΟΝΙΟΝ ΤΙΜΩΡΕΙ Μ̄ΜΟΨ Ν̄ΚΕΜΝΤΟΥΕ Ν̄ΡΟΜΠΕ Μ̄ΝΝ̄ΣΑ  
 ΝΑΪ ΨΑΥΧΙΤ̄Ψ ΕΒΟΛ ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΨΑ ΠΕΣΟΟΥ  
 ΕΤΟΥΝΑΚΡΙΝΕ Μ̄ΠΝΟΣ Ν̄ΑΡΧΩΝ Η̄ΣΑ Ν̄ΔΡΑΚΩΝ' ΕΤ-  
 ΚΩΤΕ ΕΠΚΑΚΕ ΛΨΩ ΨΑΡΕ ΤΕΨΨΧΗ ΕΤ̄ΜΜΑΨ ΨΑΨ-  
 ΖΡΟΥΟΥΨΕΨ Ν̄ΣΑΝΣΑΛΙΣΚΕ Ν̄ΣΒΩΛ ΕΒΟΛ· ΤΑΪ ΤΕ ΤΕ-  
 15 ΚΡΙΣΙΣ Μ̄ΠΡΩΜΕ Ν̄ΡΕΨΧΕ-ΟΥΑ·

ΠΕΧΑΨ Ν̄ΣΙ ΒΑΡΘΟΛΟΜΑΙΟΣ ΧΕ ΟΥΡΩΜΕ Ν̄ΡΕΨΝ̄ΚΟΤΚ  
 Μ̄Ν ΣΟΟΥΤ ΟΥ ΤΕ ΤΕΨΤΙΜΩΡΙΑ· ΠΕΧΑΨ Ν̄ΣΙ ῙΣ ΧΕ  
 ΠΡΩΜΕ Ν̄ΡΕΨΝ̄ΚΟΤΚ Μ̄Ν ΣΟΟΥΤ Μ̄Ν ΠΡΩΜΕ ΕΤΟΥΝ-  
 ΚΟΤΚ Ν̄ΜΜΑΨ ΠΕΪΨΙ Ν̄ΟΥΨΤ ΠΕ Ν̄ΘΕ Μ̄ΠΡΩΜΕ Ν̄ΡΕΨΧΕ- ΤΙΑ  
 20 ΟΥΑ· ΕΡΨΑΝ ΠΕΟΥΘΕΙΩ ΘΕ ΧΩΚ ΕΒΟΛ ΖΙΤ̄Ν ΤΕ-  
 ΣΦΑΙΡΑ ΨΑΥΓΕΙ' Ν̄ΣΑ ΤΕΨΨΧΗ Ν̄ΣΙ Μ̄ΠΑΡΑΛΛΗΜΠΤΗΣ  
 Ν̄ΙΛΛΑΛΒΑΩΘ' Ν̄ΨΤΙΜΩΡΕΙ Μ̄ΜΟΟΥ Μ̄Ν ΠΕΨΜΕΨΙΤ Ν̄-  
 ΛΑΙΜΟΝΙΟΝ Ν̄ΜΝΤΟΥΕ Ν̄ΡΟΜΠΕ· Μ̄ΝΝ̄ΣΑ ΝΑΪ ΨΑΥΨΙ-  
 ΤΟΥ ΕΒΟΛ ΕΖΕΝΕΙΕΡΨΟΥ Ν̄ΚΡΩΜ' Μ̄Ν ΖΕΝΘΑΛΑΣΣΑ Ν̄-  
 25 ΑΜΡΗΖΕ ΕΥΒΡ̄ΒΡ̄ ΕΥΜΕΣ Ν̄ΔΑΙΜΩΝ Η̄ΣΑ Ν̄ΡΙΡ Ν̄ΤΟΟΥ

20 MS ΠΕΟΥΘΕΙΩ; better ΠΕΧΟΥΘΕΙΩ.

23 originally Ν̄ΣΜΣ; ΣΜΣ expunged; Μ̄ΝΤΟΥΕ in margin.

through the *sphere*, the *paralemtai* of Jaldabaoth come for him, and they bind him by his tongue behind a great horse-faced *demon*, and they spend three days proceeding with him in the *world* and *taking revenge* on him. After these things they take him forth to the place of frost and *snow*, and they *take revenge* on him there for eleven years. After these things they take him down to the *Chaos* to the presence of Jaldabaoth and his 49 *demons*, and each one of his *demons takes revenge* on him for another eleven years. After these things they take him forth to the outer darkness until the day when the great *dragon-faced archon* which surrounds the darkness will be *judged*, and that *soul* perishes and is *consumed* and dissolves. This is the *judgment* of the blasphemer.”

147. Bartholomew said: “A pederast, what is the *vengeance* on him?”

Jesus said: “The measure of the pederast and of the man with whom he sleeps is the same as that of the blasphemer. When now the time is completed through the *sphere*, the *paralemtai* of Jaldabaoth come for their *souls*, and with his 49 *demons* he *takes revenge* on them for eleven years. After these things they take them forth to rivers of fire and *seas* of boiling bitumen, which are full of pig<sup>1</sup>-faced *demons* |

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<sup>1</sup> (25) lit. mountain-pig.

ΩΑΥΟΥΩΜ ΕΞΟΥΝ Ν̄CΩΟΥ Ν̄CΕΧΙΜ̄CΕ Μ̄ΜΟΥ Ζ̄Ν  
 Ν̄ΕΙΕΡΩΟΥ Ν̄ΚΡΩΜ Ν̄ΚΕΜΝ̄ΤΟΥΕ Ν̄ΡΟΜΠΕ Μ̄Ν̄ΝCΑ ΝΑΪ  
 ΩΑΥΟΥΤΟΥ ΕΒΟΛ ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΩΑ ΠΕΖΟΥ Μ̄ΦΛΗ  
 ΕΤΟΥΝΑΚΡΙΝΕ Μ̄ΠΙΝΟΣ Ν̄ΚΑΚΕ ΕΩΑΥΒΩΛ' ΕΒΟΛ Ν̄CΕ-  
 5 ΤΑΚΟ •

ΠΕΧΛΑΧ Ν̄ΒΙ ΘΩΜΑΣ ΧΕ ΛΑΝCΩΤ̄Μ ΧΕ ΟῩΝ-ΖΟΪΝΕ  
 ΖΙΧ̄Μ ΠΚΑΖ ΕΩΑΥΟΥ Μ̄ΠΕCΠΕΡΜΑ Ν̄ΝΖΟΥΟΥΤ̄ Μ̄Ν ΤΕ-  
 ΩΡΩ Ν̄ΤΕCΖΙΜΕ Ν̄CΕΤΑΛΥ ΕΥΑΡΩΙΝ Ν̄CΕΟΥΟῩΜ̄ ΕΥΧΩ <sup>ΓΤΙΛ</sup><sup>b</sup>  
 Μ̄ΜΟΣ ΧΕ ΕΝΠΙCΤ̄ΕΥΕ ΕΗCΑΥ Μ̄Ν ῙΑΚΩΒ • ΑΡΑ ΖΗ ΟΥ  
 10 ΖΩΒ' ΕΩΩΕ ΠΕ Χ̄Ν Μ̄ΜΟΝ • Α ΙC ΔΕ CΩΝΤ̄ ΕΠΚΟCΜΟC  
 Μ̄ΠΝΑΥ ΕΤ̄ΜΜΑΥ • ΑΥΩ ΠΕΧΛΑΧ Ν̄ΘΩΜΑΣ ΧΕ ΖΑΜΗΝ  
 Ψ̄ΧΩ Μ̄ΜΟΣ ΧΕ ΝΟΒΕ ΝΙΜ' ΖΙ ΑΝΟΜΙΑ ΝΙΜ ΠΕΪΝΟΒΕ  
 ΟΥΟΥΤ̄Β ΕΡΟΥΟΥ • ΝΑΪ Ν̄ΤΕΪΜΙΝΕ ΕΥΝΑΧΙΤΟΥ Ν̄CΑ ΤΟΟ-  
 ΤΟΥ ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΟΥΔΕ Ν̄ΝΕΥΤ̄CΤΟΥΟΥ ΕΤΕ-  
 15 CΦΑΙΡΑ Ν̄ΟΥΩΖ̄Μ • ΑΛΛΑ ΕΥΝΑΑΝΖΑΛΙCΚΕ Μ̄ΜΟΥΟΥ Ν̄CΕ-  
 ΤΑΚΟΥΟΥ Ζ̄Μ ΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΠΜΑ ΕΤΕ Μ̄Ν-ΝΑ Ν̄ΖΗΤ̄Υ  
 ΟΥΔΕ Μ̄Ν-ΟΥΟΥΕΙΝ • ΑΛΛΑ ΠΡΙΜΕ ΠΕ Μ̄Ν ΠCΑΖCΖ Ν̄Ν-  
 ΟΒΖΕ ΠΕ • ΑΥΩ Ψ̄ΥΧΗ ΝΙΜ' ΕΤΟΥΝΑΧΙΤΟΥ ΕΠΚΑΚΕ  
 ΕΤΖΙΒΟΛ' ΜΕΥΤ̄CΤΟΥΟΥ Ν̄ΟΥΩΖ̄Μ ΑΛΛΑ ΩΑΥΤΑΚΟ Ν̄CΕ-  
 20 ΒΩΛ ΕΒΟΛ :

ΛΟΥΟΥΩΥΒ Ν̄ΒΙ ΙΩΖΑΝΝΗC ΧΕ ΕΙC ΟΥΡΩΜΕ <sup>ΓΤΙΒ</sup><sup>b</sup>  
 ΝΟΒΕ ΑΛΛΑ ΕῩΡ-ΑΓΛΘΟΝ ΕΥΜΗΝ ΕΒΟΛ' ΕΜΠ̄ΥΖΕ ΔΕ  
 ΕΝΕΚΜΥCΤΗΡΙΟΝ ΕΤΡΕΟΥΟΥΤ̄Β Ν̄ΝΑΡΧΩΝ ΕΩΩΑΝΕΙ'  
 ΕΒΟΛ Ζ̄Ν CΩΜΑ ΕΥΝΑΡ̄-ΟΥ ΝΑΥ : ΠΕΧΕ ΙC ΧΕ ΠΡΩΜΕ  
 25 Ν̄ΤΕΪΜΙΝΕ ΕΡΩΑΝ ΠΕΟΥΟΥΟΥΩ ΧΩΚ ΕΒΟΛ ΖΙΤ̄Ν ΤΕ-  
 CΦΑΙΡΑ ΩΑΥΕΙ' Ν̄CΑ ΤΕΥΨ̄ΥΧΗ Ν̄ΒΙ Μ̄ΠΑΡΑΛΗΜΠΤΗC

which devour them and immerse them in the rivers of fire for another eleven years. After these things they carry them forth to the outer darkness until the day of judgment when the great darkness will be *judged*, when they will dissolve and be destroyed.”

Thomas said; “We have heard that there are some upon the earth who take male *sperm* and female menstrual blood and make a dish of lentils and eat it, saying: ‘We *believe* in Esau and Jacob’<sup>1</sup>. Is this *then* a seemly thing or not?”

Jesus *however* was angry with the *world* at that time. And he said to Thomas: “*Truly* I say that this sin surpasses every sin and every *iniquity*. (Men) of this kind will be taken immediately to the outer darkness, and will *not* be returned again into the *sphere*. *But* they will be *consumed* and perish in the outer darkness, the *place* in which there is no pity, *nor* is there light. *But* there is weeping and gnashing of teeth\*. And every *soul* which is taken to the outer darkness is not returned again, *but* is destroyed and dissolves.”

John answered: “A man who has not committed sin, *but* has continually done *good*, *but* he has not found thy *mysteries* in order to pass the *archons*: when he comes forth from the *body*, what will be done with him?”

Jesus said: “When the time of such a man is completed through the *sphere*, the *paralemtai* of | Bainchoooch, who

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\* cf. Mt. 8.12 etc.

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<sup>1</sup> (9) compare J 100; on libertine gnostics, see Epiph. 26.4, 5.

ΝΒΛΙΝΧΩΩΧ' ΕΟΥΑ ΠΕ ΖΙ ΠΙΩΟΜΝΤ' ΝΜΟΥΤΕ ΝΤΡΙ-  
 ΛΥΝΑΜΙC ΝCΕΧΙ ΝΤΕΨΥΧΗ ΖΝ ΟΥΡΑΩΕ ΜΝ ΟΥΤΕΛΗΛ  
 ΝCΕΡ-ΩΟΜΝΤ' ΝΖΟΟΥ ΕΥΚΩΤΕ ΝΜΜΑC ΕΥΤCΑΒΟ ΜΜΟC  
 ΕΝCΩΝΤ' ΜΠΚΟCΜΟC ΖΝ ΟΥΡΑΩΕ ΜΝ ΟΥΤΕΛΗΛ' ΜΝΝCΑ  
 5 ΗΛΙ ΩΑΥΧΙΤC ΕΠΕCΗΤ ΕΛΜΝΤΕ ΝCΕΤCΑΒΟC ΕΝΚΟ-  
 ΛΑCΤΗΡΙΟΝ ΕΤΖΝ ΑΜΝΤΕ· ΝΝΕΥΝΑΤΙΜΩΡΕΙ ΔΕ ΜΜΟC  
 ΑΝ ΝΖΗΤΟΥ ΑΛΛΑ ΕΥΝΑΤCΑΒΟC ΜΜΑΤΕ ΕΡΟΟΥ· ΛΥΩ  
 ΠΕΛΩΒ' ΜΠΩΔ ΝΝΚΟΛΑCΙC ΩΑΥΩΩΠΕ ΕΤΑΖΟ ΜΜΟC  
 ΜΜΑΤΕ ΝΟΥΩΗΜ ΜΝΝCΑ ΝΑΙ ΝCΕΧΙΤC ΕΖΡΑΙ ΖΙ ΤΕΖΗΗ [TTTR<sup>b</sup>]  
 10 ΝΤΜΗΤΕ ΝCΕΤCΑΒΟC ΕΝΚΟΛΑCΙC ΝΝΕΖΙΟΟΥΕ ΝΤΜΗΤΕ  
 ΕΡΕ ΠΕΛΩΒ ΜΠΩΔ ΤΑΖΟ ΜΜΟC ΝΟΥΩΗΜ· ΜΝΝCΑ  
 ΗΛΙ ΝCΕΧΙΤC ΝΤΠΑΡΘΕΝΟC ΜΠΟΥΟΕΙΝ ΝCΚΡΙΝΕ ΜΜΟC  
 ΝCΚΑΛC ΖΑΤΝ ΠΚΟΥΙ ΝCΑΒΑΩΘ ΠΑΓΛΘΟC ΠΑΤΜΕCΟC  
 ΩΑΝΤΕ ΤΕCΦΑΙΡΑ ΚΩΤΕ ΝΤΕ ΖΕΥC ΜΝ ΤΑΦΡΟΔΙΤΗ  
 15 ΝCΕΕΙ' ΜΠΕΜΤΟ ΕΒΟΛ ΝΤΠΑΡΘΕΝΟC ΜΠΟΥΟΕΙΝ· ΝΤΕ  
 ΚΡΟΝΟC ΜΝ ΑΡΗC ΕΙ' ΝCΑ ΠΑΖΟΥ ΜΜΟC· ΤΟΤΕ ΩΑCΧΙ  
 ΝΤΕΨΥΧΗ ΝΔΙΚΛΙΟC ΕΤΜΜΑΥ ΝCΕΤΑΛC ΕΤΟΟΤΟΥ Π-  
 ΝΕCΠΑΡΑΛΗΜΠΤΗC ΝCΕΝΟΧC ΕΝΔΙΩΝ ΝΤΕCΦΑΙΡΑ ΛΥΩ  
 ΝΤΕ ΝΛΙΤΟΥΡΓΟC ΝΤΕCΦΑΙΡΑ ΝCΕΧΙΤC ΕΒΟΛ' ΕΥΜΟΟΥ  
 20 ΕΖΑΠΕCΗΤ ΝΤΕCΦΑΙΡΑ ΝCΡ-ΟΥΚΡΩΜ\*\* ΕCΒΡΒΡ ΝCΟΥΩΜ ΤΠΠ  
 ΕΖΟΥΝ ΝCΩC ΩΑΝΤCΚΛΘΑΡΙΖΕ ΜΜΟC ΤΟΝΩ· ΛΥΩ  
 ΩΑCΕΙ' ΝCΙ ΙΛΛΟΥΖΑΜ' ΠΠΑΡΑΛΗΜΠΤΗC ΝCΑΒΑΩΘ ΠΑ-  
 ΔΑΜΑC· ΠΑΙ ΕΩΑC† ΜΠΑΠΟΤ' ΝΤΒΩΕ ΝΝΕΨΥΧΟ-  
 ΟΥΕ· ΛΥΩ ΩΑCΕΙΝΕ ΜΠΜΟΥΝΒΩΕ ΝCΤΑΛΛC ΝΤΕΨΥΧΗ

1 MS 21; read ΖΝ.

6 MS ΠΝΕΥΝΑΤΙΜΩΡΕΙ; read ΠΕΥΝΑΤΙΜ.

17 MS ΝCΕΤΑΛC; read ΝCΤΑΛC.

24 MS originally ΜΠΟΥ; Μ inserted above. MS originally ΝΝΕΤΕΨΥΧΗ; ΝΕ expunged.



is one of the three *triple-powered* gods, come for his *soul*; and they take his *soul* with joy and gladness. And they spend three days going round with it, teaching it of the creation of the *world* with joy and gladness. After these things they take it down to Amente, and teach it of the *places of correction* in Amente. *But* they will not *take revenge* on it in them. *But* they will only teach it of them, and the smoke of the flame of the *punishments* only reaches it a little. After these things they take it forth upon the way of the *Midst*, and teach it of the *punishments* of the ways of the *Midst*, and the smoke of the flame reaches it a little. After these things they take it to the *Virgin* of the *Light*, and she *judges* it and places it in the presence of the *Little Sabaoth*, the *Good*, he of the *Midst*, until the *sphere* turns, and *Zeus* and *Aphrodite* come into the presence of<sup>1</sup> the *Virgin* of the *Light*, and *Cronos* and *Ares* come behind her. *Then* she carries that *righteous soul* and gives it<sup>2</sup> into the hands of her *paralemtai*, and they cast it into the *aeons* of the *sphere*. And the *ministers* of the *sphere* take it forth to a water which is below the *sphere*, and it becomes<sup>3</sup> a boiling fire and consumes it until it *purifies* it completely. And *Jalouham*, the *paralempes* of *Sabaoth*, the *Adamas*, comes. It is he who gives the cup of forgetfulness to *souls*. And he brings the water of forgetfulness and gives it to the *soul*, | and

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<sup>1</sup> (15) into the presence of; Till : before; (also 383.26; 384.20).

<sup>2</sup> (17) and gives it; MS : and it is given.

<sup>3</sup> (20) it becomes; Schmidt : there arises.

(N̄CCOOY) N̄CR̄P̄WB̄W̄ N̄ZWB NIM' M̄N̄ TONOC NIM' ENT-  
 ΛCBWK EPPOY • M̄N̄NCWC ΦA4EI' N̄BI OYPARAΛΛHMΠTHC  
 N̄TE PKOYEI N̄CABAWΘ' ΠAΓAΘOC ΠATMECOC ΦA4EINE  
 ZOWY N̄OYANOT' E4MEZ N̄NOHMA ZI M̄NTCABE AYW  
 5 EPTE TNIΨIC N̄ZHȲ • N̄CTAA4 N̄TEΨYXH N̄CENOXC̄ EY-  
 COMA EN̄CNAΨ-N̄KOȲK̄ AN OYΔE EN̄CNAΨ-W̄B̄W̄ AN  
 ETBE ΠANOT N̄TE TNIΨIC ENTAYTAAY NAC AAA  
 1 E4NAΨWΠE E4XAWKE M̄PECZHTE E4MHN EBOL' ECWINE  
 N̄CA M̄MYCTHPION M̄POYOEIN ΨANT̄CZE EP(O)OY ZITM̄ <sup>TIIT</sup> b  
 10 ITWY N̄TPAPEOC M̄POYOEIN N̄CKΛHPONOMI M̄-  
 POYOEIN N̄ΨAENET •

ΠEXE MAPIZAM' XE EIE OYRWME EA4P̄-NOBE NIM' ZI  
 ANOMIA NIM EM̄IT̄ZE M̄MYCTHPION M̄POYOEIN E4NA4I  
 IT̄TEYKOΛACIC THPOY N̄OYCON N̄OYWT • ΠEXE IC̄ XE  
 15 CE 4NA4ITOY • EΨWΠE ON ENTAYP̄-ΨOMNT̄ N̄NOBE  
 E4NA4I N̄TKOΛACIC N̄ΨOMNT̄ •

ΠEXE IΩZANNHC XE EIE OYRWME EA4P̄-NOBE NIM  
 ZI ANOMIA NIM' EΦAE ΔE AYZE EM̄MYCTHPION M̄POYO-  
 EIN OȲN̄-GOM M̄MOY ETPE4OYXAI • ΠEXE IC̄ XE PAI  
 20 IT̄TEIMINE ENTAYP̄-NOBE NIM ZI ANOMIA NIM' N̄4ZE EM̄-  
 MYCTHPION M̄POYOEIN N̄4AA4 N̄4XOKOY EBOL' N̄4-  
 TMKA-TOOT̄4 EBOL' OYΔE N̄4TM̄P̄NOBE E4NAKΛHPO-  
 NOMI M̄PECΘHCAYPOC M̄POYOEIN • ΠEXE IC̄ N̄NE4MAΘH-  
 THC XE EΨWΠE EPΨAN T̄C̄(Φ)AIPA KWT̄E N̄TE KPO- [T̄IA]

25 NOC M̄N̄ APHC EI' N̄CA ΠAZOY N̄TPAPEOC M̄POYO-  
 EIN AYW N̄TE ZEYC M̄N̄ TAΦPOΔITH EI' M̄PEMTO EBOL

1 MS N̄CCOOY omitted.

⟨it drinks it⟩ and forgets everything and every *place* to which it has gone. Afterwards a *paralempetes* of the Little Sabaoth, the *Good*, he of the *Midst*, also brings a cup which is filled with *understanding* and wisdom, and there is *soberness* in it. And he gives it to the *soul*, and it is cast into a *body* which is not able<sup>1</sup> to sleep *nor* is it able to forget, because of the cup of *soberness* which was given to it. *But* it will be a goad to its heart continually, to seek<sup>2</sup> for the *mysteries* of the light until it finds them, through the ordinance of the *Virgin* of the Light, and *inherits* the eternal light.”

148. Mariam said: “A man who has committed every sin and every *iniquity*, and has not found the *mysteries* of the light, will he receive the *punishment* for them all at once?”

Jesus said: “Yes, he will receive it. If he has committed three sins he will receive the *punishment* for three.”

John said: “A man who has committed every sin and every *iniquity*, *but* at last has found the *mysteries* of the light: is it possible for him to be saved?”

Jesus said: “Such a one who has committed every sin and every *iniquity*, and finds the *mysteries* of the light, and performs them and completes them, and does not cease from them *nor* does he commit sin: he will *inherit* the *Treasury* of the Light.”

Jesus said to his *disciples*: “If when the *sphere* turns, *Cronos* and *Ares* come behind the *Virgin* of the Light, and *Zeus* and *Aphrodite* come into the presence | of the *Virgin* and

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<sup>1</sup> (6) a body which is not able; Till: a body in which it is not able.

<sup>2</sup> (8) a goad ... to seek; Schmidt: a whip ... to ask.



they are in their own *aeons*, the *veils* of the *Virgin* are drawn aside. And she is glad in that hour as she sees these two stars of light in her presence. And all *souls* which she will cast into the *cycle* of the *aeons* of the *sphere* at that hour, so that they come forth in the *world*, become<sup>1</sup> *righteous* and *good*, and they find the *mysteries* of the light at this time; she sends them again to find the *mysteries* of the light. If on the other hand Ares and Cronos come into the presence of the *Virgin*, while Zeus and Aphrodite are behind her, so that she does not see them, all *souls* which she will cast into the creation of the *sphere* in that hour become *wicked* and ill-tempered, and do not<sup>2</sup> find the *mysteries* of the light.”

Now when Jesus had said these things to his *disciples* in the midst of Amente, the *disciples* cried out and wept: “Woe, woe to the sinful men upon whom rests the *negligence* and the forgetfulness of the *archons*, until they come forth from the *body* and are cast into these *punishments*. Have mercy on us, have mercy on us, thou Son of the Holy One, and have compassion on us, so that we are saved from these *punishments* and these *judgments* which are prepared for sinners, since we also have sinned, our Lord and our Light.”

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<sup>1</sup> (6) become; lit. are wont to become; (also 384.13).

<sup>2</sup> (14) do not; lit. are not wont to.

ΠΑΙΚΛΙΟΣ. ΛΥΓΙ' ΕΒΟΛ ΨΟΜΤ΄ ΨΟΜΤ΄. ΕΠΕΥΤΟΟΥ  
 ΝΚΛΙΜΑ ΝΤΗΣ ΛΥΤΑΨΟΪΨ ΜΠΕΥΑΓΓΕΛΙΟΝ ΝΤΜΝΤΕΡΟ  
 ΞΜ ΠΚΟΣΜΟΣ ΤΗΡΨ ΕΡΕ ΠΕΧΣ ΕΝΕΡΓΕΙ ΝΜΜΑΥ ΞΜ  
 ΠΨΑΧΕ ΜΠΤΑΧΡΟ ΜΝ ΜΜΑΕΙΝ ΕΤΟΥΗΖ ΝΣΩΟΥ ΜΝ  
 5 ΝΕΨΠΗΡΕ· ΛΥΩ ΝΤΕΪΖΕ ΛΥΣΟΥΝ-ΤΜΝΤΕΡΟ ΜΠΝΟΥΤΕ  
 ΞΜ ΠΚΑΣ ΤΗΡΨ ΛΥΩ ΞΜ ΠΚΟΣΜΟΣ ΤΗΡΨ ΜΠΙΣΡΑΗΛ·  
 ΕΥΜΝΤΜΝΤΡΕ ΝΝΖΘΗΝΟΣ ΤΗΡΟΥ ΝΑΪ ΕΤΨΟΟΠ ΧΙΝ  
 ΜΜΑ ΝΨΑ· ΨΑ ΜΜΑ ΝΖΩΤΠ.

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         Ϊ    ϛ   ϛ   ϛ   ϛ   ϛ   ϛ   ϛ   ϛ   ϛ  
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- 1 a text by a later hand is written in the first column of the recto of the last unpaginated leaf.  
 11 two lines, each of about 12 letters, are erased; they probably contained the title of this text.

... the *righteous*. They came forth three by three to the four *regions*<sup>1</sup> of the heavens. They preached the *Gospel* of the Kingdom in the whole *world* while the Christ *worked* with them through the word of confirmation and the signs which followed them and the marvels. And in this way the Kingdom of God was known upon the whole earth and in the whole *world* of Israel, as a witness to all *peoples* which exist from the places of the East to the places of the West<sup>2</sup>.

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<sup>1</sup> (2) four regions; see J 91; (cf. also 367.14).

<sup>2</sup> (8) East ... West; lit. places of rising ... places of setting.

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