

# Valentinian Christianity



# Valentinian Christianity

*Texts and Translations*

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*For Marina*



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# Introduction

## *Valentinus and the Valentinian Tradition*

To tell the story of the Valentinians is to embrace a series of enigmas. Second-century Christians accused Valentinus of heresy, but only decades earlier, he nearly became one of the most prominent leaders within the Roman church; the Valentinians were among the first Christians to write commentaries on the Bible, but they were also frequently accused of not taking the Scriptures seriously; and by the third century Valentinians were active throughout the Mediterranean world, from Gaul to Syria, and as far south as Egypt, yet by the end of the following century they would all but disappear from the historical record. But fortunately for us, they did not disappear without leaving a trace. Several texts written by Valentinus and his followers have survived. Some have been known since antiquity, but many more surfaced in 1945, when they were unearthed just outside of the Egyptian town of Nag Hammadi. This collection brings together for the first time all of the writings known to have been composed by the so-called Valentinians.

### VALENTINUS

Little is known about Valentinus, the patriarch and namesake of the Valentinians. Around 135 C.E. Valentinus appears to have traveled from his homeland of Egypt,<sup>1</sup> where he may have received a formal Greek education in Alexandria, to Rome. Valentinus took his place alongside many other enterprising teachers, including Hermas, Marcion, and Justin, provincials who traveled to the empire's capital city to present their own understanding of the teachings of Jesus and carve out a niche

1. Epiph. *Pan.* 31.2.2–3.

within the ever-expanding network of semi-independent house churches.<sup>2</sup> Valentinus's writings survive only in excerpts embedded within the works of other authors. From these excerpts we learn that he offered instruction on a variety of topics, including cosmology,<sup>3</sup> anthropogony,<sup>4</sup> Christology,<sup>5</sup> and spiritual formation,<sup>6</sup> and that he found value in Jewish and Christian writings, as well as secular ones.<sup>7</sup> On account of his teaching and literary activity, Valentinus became well known in Rome and beyond. Tertullian reports that at one point Valentinus was considered for a prominent leadership position in Rome but failed to get the job because the other candidate was respected as a confessor, one who had remained faithful to Christ in a time of persecution.<sup>8</sup> Nothing certain is known about Valentinus after his departure from Rome, which may have occurred sometime in the 160s.<sup>9</sup> Epiphanius suggests that he continued teaching on the island of Cyprus, but many remain suspicious of this account.<sup>10</sup> The *Testimony of Truth* may refer to his death, but the passage in question is ambiguous.<sup>11</sup>

2. For a discussion of this model of Christianity in Rome, see Peter Lampe, *From Paul to Valentinus: Christians at Rome in the First Two Centuries* (Minneapolis: Fortress Press, 2003). See also Einar Thomassen, "Orthodoxy and Heresy in Second-Century Rome," *HTR* 97 (2004): 241–56.

3. Valentinus, frags. 5 and 8.

4. Valentinus, frag. 1.

5. Valentinus, frag. 3.

6. Valentinus, frag. 2.

7. Several allusions to the LXX and especially the New Testament appear in Valentinus's fragments. For an apparatus indicating some of these allusions, see Bentley Layton, *The Gnostic Scriptures: A New Translation with Annotations and Introduction* (Garden City, NY: Doubleday, 1995), 229–48. See frag. 6 for Valentinus's positive assessment of secular writings.

8. Tertullian, *Against the Valentinians* 4.1.

9. Irenaeus, *AH* 3.4.3; Tertullian, *Prescription* 30.2. On the basis of Irenaeus, *AH* 3.4.3, where Irenaeus claims that Valentinus "came to Rome in the time of Hyginus, flourished under Pius, and remained until Anicetus," some scholars maintain that Valentinus died in Rome. See Gerd Lüdemann, "Zur Geschichte des ältesten Christentums im Rom," *ZNW* 70 (1979): 91n12. For a critical response to this suggestion, see Einar Thomassen, *The Spiritual Seed: The Church of the "Valentinians"* (Leiden: Brill, 2008), 419n10.

10. Epiph. *Pan.* 31.7.1–2. For a critical assessment of the account, see Thomassen, *Spiritual Seed*, 419; and Christoph Markschies, *Valentinus Gnosticus? Untersuchungen zur valentinianischen Gnosis mit einem Kommentar zu den Fragmenten Valentins*, WUNT 65 (Tübingen: J. C. B. Mohr, 1992), 332n284.

11. Most editors reconstruct the text of 56.1–2 as  $\omega\kappa \epsilon[ο]λ \pi\pi\omega\tau \text{ [}\pi\omicron\gamma\alpha\lambda\text{]}\epsilon\eta\tau\iota\mu\omicron$  ("He completed the course of Valentinus"). See Søren Giversen and B. Pearson, *Nag Hammadi Codices IX and X*, Nag Hammadi Studies 15 (Leiden: Brill, 1997); and Annie Mahé and Jean-Pierre Mahé, *Le témoignage véritable (NH IX, 3): Gnose et martyre*, BCNH: Textes 23 (Quebec City: Presses de l'Université Laval, 1996). Yet Uwe-Karsten Plisch, who follows the suggestion of H.–M. Schenke, offers an alternative reconstruction:  $\epsilon[\omega\kappa \epsilon[ο]λ \pi\pi\omega\tau \text{ [}\iota \omicron\gamma\alpha\lambda\text{]}\epsilon\eta\tau\iota\mu\omicron$  ("after Valentinus completed the course"). See Uwe-Karsten Plisch, "Textverständnis und Übersetzung: Bemerkungen zur Gesamtübersetzung der Texte des Nag-Hammadi-Fundes durch den Berliner Arbeitskreis für Koptisch-Gnostische Schriften," *Hallesche Beiträge zur Orientwissenschaft* 26 (1998): 81–82. While many understand the phrase "complete the course" to refer to some sort of Valentinian curriculum, the expression appears as a

## THE VALENTINIAN TRADITION

Even though nothing more is known about this early Christian teacher after his departure from Rome, his legacy becomes the subject of controversy throughout the next two centuries, with some, like Irenaeus and Epiphanius, bent on refuting Valentinian teaching and others, like Clement and Origen, making judicious use of it. Patristic authors single out several Christian teachers as Valentinian; most prominent among them are Ptolemy, Heracleon, and Theodotus. While scholars debate the extent to which later so-called Valentinians remained faithful to the teachings of Valentinus, most are confident that the Valentinians belonged to a distinct Christian group, distinguishable by their unique theology and rituals. The last credible evidence for the existence of Valentinian Christians appears in 388, when an anti-Semitic outburst in Callinicum, present-day Raqqa, led some Christians to set fire to a Jewish synagogue, a blaze that also destroyed an adjacent Valentinian church.<sup>12</sup>

If Valentinus's legacy was controversial to some, it was inspirational to others. From the second through the fourth century, Christians affiliated with the Valentinian movement composed numerous texts, many of which survive today, thanks in part to those who preserved their texts while writing against or about the Valentinians, and to the chance discovery of numerous papyrus codices of "heretical" early Christian writings near the Egyptian town of Nag Hammadi in 1945. Valentinian texts appear in codices I, II, XI, and XII. Codex I alone includes three Valentinian texts, the *Gospel of Truth*, the *Treatise on the Resurrection*, and the *Tripartite Tractate*, leading some of the first scholars to work on codex I to regard it as Valentinian and to assign the anonymous treatises therein to known Valentinians. The *Gospel of Truth* was thought to have been composed by Valentinus himself, and the *Tripartite Tractate* by Heracleon. Despite the fact that most scholars no longer regard all of the texts in codex I as Valentinian and have become more cautious about assigning these anonymous texts to known Valentinian teachers, the concentration of Valentinian texts in codex I remains intriguing. The discovery of the Nag Hammadi library in 1945 not only dramatically increased the number of known texts composed by Valentinians; it also provided access for the first time to Valentinian texts that survived independent of the patristic literary tradition.

Now that we have a wealth of texts written by Valentinians, we are confronted by a curious reality: though scholars often regard the Valentinians as a distinct Christian sect that thought of themselves as disciples of Valentinus, no surviving text composed by a so-called Valentinian actually uses the term Valentinian. This

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euphemism for death earlier in the *Testimony of Truth* (34.10) and also in the Coptic translation of 2 Tim 4:7, where Pseudo-Paul predicts his imminent death. Both reconstructions are plausible, though I favor the latter on account of the literary parallels.

12. Ambrose, *Letter* 40.16.

designation appears only in the patristic sources—that is, in those writers who were largely interested in refuting the Valentinians. Even more striking is the fact that no text thought to have been composed by a Valentinian mentions Valentinus. In fact, in the Nag Hammadi texts, Valentinus’s name appears only two times; he is twice named in a list of “heretics” in the *Testimony of Truth*.<sup>13</sup> Only one alleged Valentinian mentions Valentinus: Alexander, whose appeal to Valentinus and his writings is reported secondhand by an unsympathetic Tertullian. Yet given that little else is known about this Alexander, it is possible that Tertullian has dubbed him a Valentinian simply on the basis of his use of Valentinus’s writings.<sup>14</sup> Justin himself admits that the Valentinians do not conceive of themselves as such when he openly states that his rivals “call themselves Christians,” but “we call them after the name of the men from whom each doctrine and opinion had its origin.”<sup>15</sup> Even Tertullian admits, “We call them Valentinians, though they seem not to be.”<sup>16</sup> When Valentinians do refer to themselves, they call themselves “the spiritual seed” or simply “the church.”

#### VALENTINIAN TEXTS

This collection includes only those texts written by Valentinus and the so-called Valentinians. I have chosen not to include the reports about the Valentinians for two reasons. First, including the numerous reports about the Valentinians would have made this volume impractically long; and second, many of the reports about the Valentinians are colored by bias to various degrees and are designed to cast the Valentinians in a negative light.

However, since no ancient authors identify themselves as Valentinian or followers of Valentinus, we must determine how to identify texts composed by authors considered Valentinian—a process that admits that we have not completely broken free of patristic influence. Texts are included in the present collection on the

13. *TestTruth* 55.1–59.9. The term *heretics* appears at 59.4.

14. Einar Thomassen is one of the few scholars who notes the dearth of references to Valentinus or the Valentinians in sources written by so-called Valentinians. Thomassen summarizes the evidence succinctly: “There is no doubt that [Valentinian] is a heresiological term. As far as we know, the ‘Valentinians’ never used that name for themselves.” Yet Thomassen still believes that the Valentinians were a distinct sect, with their own theology and rituals. His argument is simply that they did not consider themselves Valentinians. Instead, Thomassen argues, Valentinians called themselves “Christians” and “identified themselves, in mythical terms, as ‘the spiritual seed,’ and in more religious-sociological language as an, or, rather, *the ekklesia*.” Nevertheless, Thomassen asserts that “the movement must have possessed enough continuity, coherence, and specificity, and enough of a historical relation to Valentinus, to make it possible to identify various groups as ‘Valentinian’ over a span of at least 250 years.” Thomassen, *Spiritual Seed*, 4–5.

15. Justin, *Dialogue* 35.

16. Tertullian, *Against the Valentinians* 4.

basis of one of two considerations: (1) a patristic author credibly identifies the text or author of the text as Valentinian; and (2) the theology, ritual practice, or technical terminology resembles to a high degree the theology, ritual practice, or technical terminology deemed Valentinian by patristic sources or found in texts deemed Valentinian by patristic sources.

Texts that ancient authors identify as Valentinian or attribute to known Valentinian teachers include the fragments of Valentinus, Heracleon's fragments, Ptolemy's *Letter to Flora*, the anonymous *Commentary on the Prologue of John*, the Anonymous *Letter*, the *Excerpts of Theodotus*, the anonymous *Commentary on Valentinus's "Summer Harvest,"* and perhaps the *Gospel of Truth*. That the *Gospel of Truth* belongs to this category is less certain (see the introduction to the *Gospel of Truth*). Nevertheless, on the basis of its theology and hermeneutical mode, and the striking similarities between its language and that of the *Tripartite Tractate*, a text whose Valentinian characteristics are not in doubt, we can with confidence include the *Gospel of Truth* within the Valentinian corpus, even if it may not be identical with the text mentioned by Irenaeus.

The rest of the texts in this collection are included on the basis of their striking affinities to the texts identified as Valentinian by ancient sources.<sup>17</sup> When attempting to isolate meaningful ritual, theological, and terminological similarities between texts known to be Valentinian and those suspected to be, I find it helpful to draw upon Ludwig Wittgenstein's notion of "family resemblance." Wittgenstein illustrates this concept by way of an appeal to gaming:

Consider for example the proceedings that we call "games." I mean board-games, card-games, ball-games, Olympic games, and so on. What is common to them all?—Don't say: "There must be something common, or they would not be called 'games'"—but look and see whether there is anything common to all.—For if you look at them you will not see something that is common to all, but similarities, relationships, and a whole series of them at that. To repeat: don't think, but look!—Look for example at board-games, with their multifarious relationships. Now pass to card-games; here you find many correspondences with the first group, but many common features drop out, and others appear. When we pass next to ball-games, much that is common is retained, but much is lost.—Are they all "amusing"? Compare chess with noughts

17. For the most detailed discussion of which texts are Valentinian, see Einar Thomassen, "Notes pour la délimitation d'un corpus valentinien à Nag Hammadi," in *Les textes de Nag Hammadi et le problème de leur classification: Actes du colloque tenu à Québec du 15 au 19 septembre 1993*, ed. L. Painchaud and A. Pasquier, BCNH: Études 3 (Québec City: Presses de l'Université Laval, 1995), 243–59. I agree largely with his assessments, though I am not convinced that some of the texts he considers Valentinian in fact are. As a result, my collection is slightly smaller. See also Thomassen's revised assessment of the First Apocalypse of James in "The Valentinian Materials in *James* (NHC V<sub>3</sub> and CT<sub>2</sub>)," in *Beyond the Gnostic Gospels: Studies Building on the Work of Elaine Pagels*, ed. Eduard Iricinschi et al., STAC 82 (Tübingen: Mohr Siebeck, 2013), 79–90.

and crosses. Or is there always winning and losing, or competition between players? Think of patience. In ball games there is winning and losing; but when a child throws his ball at the wall and catches it again, this feature has disappeared. Look at the parts played by skill and luck; and at the difference between skill in chess and skill in tennis. Think now of games like ring-a-ring-a-roses; here is the element of amusement, but how many other characteristic features have disappeared! And we can go through the many, many other groups of games in the same way; can see how similarities crop up and disappear. And the result of this examination is: we see a complicated network of similarities overlapping and crisscrossing: sometimes overall similarities, sometimes similarities of detail.<sup>18</sup>

When considering what we mean by “games,” Wittgenstein urges us to look not for “something that is common to all” games, but for “similarities” and “relationships” among them. These relationships he characterizes as “multifarious,” and “correspondences” from one kind of game to another continue, while others drop out as new features replace them. Games, then, can be conceived of as a range of related activities with a constellation of features in common, with several features shared by a few, and occasional features unique to some.

Conceptualizing the relationships among Valentinian texts in terms of family resemblance rather than “something that is common to all” provides us with a fitting corrective to the way that Valentinian texts are often conceptualized and grouped together. Already by the late second century C.E., Irenaeus sought to summarize what he considered to be the core of Valentinian theology, which he refers to metaphorically as “their fruit-bearing.”<sup>19</sup> In *Against the Heresies* 1.1–8, Irenaeus offers a summary of the Valentinian Wisdom myth—that is, a story about a heavenly being named Wisdom who makes a mistake that leads to the rupture of the divine realm and, eventually, to the creation of an inferior creator who, in turn, creates the material world. In the modern era, it was François Sagnard who, in his 1947 study of the Valentinians, termed Irenaeus, *AH* 1.1–8 the *grande notice* and asserted that the Wisdom myth lies at the heart of Valentinianism.<sup>20</sup> In his words, the *grande notice* “remains the principal source (*la source capitale*) among the writings of the Valentinian gnosis and helps to give a coherent and characteristic overall impression (*ensemble*), out of which only some secondary features still remain obscure.”<sup>21</sup> Sagnard made his claim two years after the discovery of the Nag Hammadi library, though at the time no editions or transcriptions of the newly discovered texts were available to scholars. Despite the availability of the new writings

18. Ludwig Wittgenstein, *Philosophical Investigations*, trans. G. E. M. Anscombe (Oxford: Basil Blackwell, 1986), I 66.

19. Irenaeus, *AH* 1.4.4.

20. François Sagnard, *La gnose valentinienne et le témoignage de saint Irénée*, Études de philosophie médiévale 36 (Paris: J. Vrin, 1947).

21. Sagnard, *La gnose valentinienne*, 567 (trans. mine).

from the Nag Hammadi discovery, the pride of place Sagnard assigned to the so-called *grande notice* remains; many scholars continue to view the Wisdom myth as Irenaeus recounts it as a foundational myth shared by all Valentinians, or in Wittgenstein's words, as "something common to all."

Yet rather than approach the writings of the Valentinians with assumptions about their mythology and theology, this collection seeks to encourage readers to encounter Valentinian writings on their own terms. In some texts, such as the *Tripartite Tractate* and the *Excerpts of Theodotus*, knowledge of something like the Wisdom myth as Irenaeus recounts it is certain. However, in others, such as the *Gospel of Truth*, where wisdom is not a lesser god who introduces deficiency in the divine realm of fullness, but an impersonal cognitive faculty of the Father, knowledge of the Wisdom myth is less likely. What binds this collection of writings together, therefore, is not adherence to a common myth, but a family resemblance.

I have divided the texts in this collection into three groups: Greek texts quoted by patristic authors, Coptic texts from Nag Hammadi, and a lone Valentinian inscription in Greek. I offer new transcriptions of texts of the Nag Hammadi writings, the Excerpts of Theodotus, and the Flavia Sophe inscription. I rely on scholarly editions for texts with more complicated textual histories. In general, my editorial method is conservative; I have avoided speculative reconstructions in fragmentary texts such as the *Valentinian Exposition*, and I refrain from emendations wherever possible. Additionally, I have attempted to make the Greek and Coptic texts as accessible as possible so that students too may benefit from this collection. Therefore, I have not included a comprehensive apparatus but offer only occasional notes on difficult constructions. I have also departed from the convention in Nag Hammadi studies to include paratextual marks added to the text by scribes, the functions of which are still little understood, and have instead punctuated the Coptic text in line with the custom of editors of Greek texts (comma and period indicate English comma and full stop, middot indicates English colon or semicolon, and semicolon indicates English question mark). Finally, I have chosen not to include *nomina sacra*, abbreviations of sacred names common in Christian manuscripts, preferring to report the full noun instead. Additional sigla used in the Greek and Coptic texts generally follow the conventions found in the Coptic Gnostic Library, which I reproduce here, with slight modification, for the convenience of the reader.

- . A dot placed under a letter in the transcription indicates that the letter is visually uncertain, even though the content may make the reading certain. A dot on the line outside of brackets in the transcription indicates an uncertain letter from which some vestiges of ink remain.
- [ ] Square brackets in the transcription indicate a lacuna in the MS where writing most probably at one time existed. When the text cannot be reconstructed, but the number of missing letters can be reasonably estimated, that number is

indicated by a corresponding number of dots or a numerical estimation; where the number of missing letters cannot be reasonably estimated, the space between the brackets is filled with three dashes. In the translation the square brackets are used only around words that have been substantially restored. Dots within brackets used in the translation do not indicate the number of missing letters, only that some text is missing.

- [[ ]] Double square brackets indicate letters canceled by the scribe.
- { } Braces indicate letters unnecessarily added by the scribe.
- ˘ ˘ High strokes indicate that the letter so designated was secondarily written above the line by the scribe.
- < > Pointed brackets in the transcription indicate an editorial correction of a scribal omission. In the translation, they indicate words that have been editorially emended.
- ( ) Parentheses in the translation indicate material supplied by the translator for the sake of clarity.





# Greek Texts

## I. FRAGMENTS OF VALENTINUS

Valentinus was an influential Christian teacher during his own lifetime. Tertullian reports that Valentinus was the runner-up for a prominent ecclesiastical position in Rome.<sup>1</sup> Yet Valentinus's sphere of influence was not limited to Rome. Within years of his death, his influence had spread to Gaul, Egypt, and perhaps even Syria.

His prolific writings contributed to his early and widespread influence. The author of the *Testimony of Truth* claims that Valentinus “has spoken [many words, and he has] written many [books].”<sup>2</sup> The surviving fragments of Valentinus suggest that his writings spanned several genres, including psalms,<sup>3</sup> homilies,<sup>4</sup> and letters.<sup>5</sup> Pseudo-Tertullian reports that Valentinus even composed a “gospel,” which many scholars have speculated may be the *Gospel of Truth* from Nag Hammadi, an identification that remains tantalizing, if improbable.

Perhaps Valentinus's best-known work was his psalm book, which is surprisingly well attested by ancient authors, considering the fact that only one short “psalm” from the collection survives today (see “Summer Harvest”). Tertullian reports that a certain Alexander found support for his Christological views in the “psalms of Valentinus,” which Alexander regards confidently “as the production of

1. Tertullian, *Against the Valentinians* 4.1.
2. *Testimony of Truth* 56.
3. Fragment 8.
4. Fragments 4 and 6.
5. Fragment 3.

[a] respectable author”;<sup>6</sup> Origen, likewise, refers to the “psalms of Valentinus”; at the end of the Muratorian fragment, a book of psalms is mentioned, perhaps in association with Valentinus; and Hippolytus characterizes Valentinus’s “Summer Harvest” as a psalm. That Valentinus’s psalms were known in North Africa and Egypt in the late second century, perhaps in Rome in the third century, and wherever the Muratorian fragment was composed in the fourth century illustrates the broad geographical distribution and longevity of Valentinus’s psalm book.

Unfortunately, only a few fragments of Valentinus’s writings survive. They have come to us not as scraps of papyrus, but as quotations embedded within the writings of other early Christians. The seven fragments in this collection hail from Clement and Hippolytus. An additional fragment survives in Photius, but since Photius does not provide a direct quotation of Valentinus, I have chosen not to include it in this collection. Similarly, I have not included a passage from Hippolytus, *Refutation of All Heresies* 6.42.2, known as fragment 7, since it does not preserve a direct quotation from Valentinus. Together these fragments give the impression that Valentinus was a well-read and creative teacher who found inspiration for his theology in the Scriptures.

The Greek text below is based on E. Heitsch, *Die griechischen Dichterfragmente der römischen Kaiserzeit*, 2nd ed., vol. 1 (Göttingen: Vandenhoeck & Ruprecht, 1963).

6. Tertullian, *On the Flesh of Christ* 17.



*Fragment 1 (Clement of Alexandria, Strom. 2.36.2-4)*

2 και ὡσπερὶ φόβος ἐπ' ἐκείνου τοῦ πλάσματος ὑπῆρξε τοῖς ἀγγέλοις, ὅτε μείζονα ἐφθέγγετο τῆς πλάσεως διὰ τὸν ἀοράτως ἐν αὐτῷ σπέρμα δεδωκότα τῆς ἄνωθεν οὐσίας καὶ παρρησιαζόμενον· 3 οὕτω καὶ ἐν ταῖς γενεαῖς τῶν κοσμικῶν ἀνθρώπων φόβοι τὰ ἔργα τῶν ἀνθρώπων τοῖς ποιοῦσιν ἐγένετο, οἷον ἀνδριάντες καὶ εἰκόνες καὶ πάνθ' ἃ χεῖρες ἀνύουσιν εἰς ὄνομα θεοῦ· 4 εἰς γὰρ ὄνομα Ἀνθρώπου πλασθεῖς Ἀδὰμ φόβον παρέσχεν προόντος Ἀνθρώπου, ὡς δὴ αὐτοῦ ἐν αὐτῷ καθεστῶτος, καὶ κατεπλάγησαν καὶ ταχὺ τὸ ἔργον ἠφάνισαν.

*Fragment 2 (Clement of Alexandria, Strom. 2.114.3-6)*

3 εἷς δὲ ἐστὶν ἀγαθός, οὗ παρρησία ἢ διὰ τοῦ υἱοῦ φανέρωσις, καὶ δι' αὐτοῦ μόνου δύναται ἂν ἡ καρδία καθαρὰ γενέσθαι, παντὸς πονηροῦ πνεύματος ἐξωθουμένου τῆς καρδίας. 4 πολλὰ γὰρ ἐνοικοῦντα αὐτῇ πνεύματα οὐκ ἔα καθαρεύειν, ἕκαστον δὲ αὐτῶν τὰ ἴδια ἐκτελεῖ ἔργα πολλαχῶς ἐνουβριζόντων ἐπιθυμίαις οὐ προσηκούσαις. 5 καὶ μοι δοκεῖ ὁμοίον τι πάσχειν τῷ πανδοχείῳ ἢ καρδία· καὶ γὰρ ἐκεῖνο κατατιτράται τε καὶ ὀρύττεται καὶ πολλακίς κόπρου πίμπλαται ἀνθρώπων ἀσελγῶς ἐμμενόντων καὶ μηδεμίαν πρόνοιαν ποιουμένων τοῦ χωρίου, καθάπερ ἄλλοτριου καθεστῶτος. 6 τὸν τρόπον τοῦτον καὶ ἡ καρδία, μέχρι μὴ προνοίας τυγχάνει, ἀκάθαρτος, πολλῶν οὐσα δαιμόνων οἰκητήριον· ἐπειδὴν δὲ ἐπισκέπηται αὐτὴν ὁ μόνος ἀγαθὸς πατήρ, ἡγίασται καὶ φωτὶ διαλάμπει· καὶ οὕτω μακαρίζεται ὁ ἔχων τὴν τοιαύτην καρδίαν, ὅτι ὄψεται τὸν θεόν.

*Fragment 3 (Clement of Alexandria, Strom. 3.59.3)*

πάντα ὑπομείνας ἐγκρατῆς ἦν· θεότητα Ἰησοῦς εἰργάζετο· ἦσθιεν καὶ ἔπινεν ἰδίως οὐκ ἀποδιδούς τὰ βρώματα· τοσαύτη ἦν αὐτῷ ἐγκρατείας δύναμις, ὥστε καὶ μὴ φθαρῆναι τὴν τροφήν ἐν αὐτῷ, ἐπεὶ τὸ φθεῖρεσθαι αὐτὸς οὐκ εἶχεν.

*Fragment 4 (Clement of Alexandria, Strom. 4.89.2-3)*

2 ἀπ' ἀρχῆς ἀθάνατοί ἐστε καὶ τέκνα ζωῆς ἐστε αἰωνίας καὶ τὸν θάνατον ἠθέλετε μερίσασθαι εἰς ἑαυτοῦς, ἵνα δαπανήσητε αὐτὸν καὶ ἀναλώσητε, καὶ ἀποθάνη ὁ θάνατος ἐν ὑμῖν καὶ δι' ὑμῶν. 3 ὅταν γὰρ τὸν μὲν κόσμον λύητε, ὑμεῖς δὲ μὴ καταλύησθε· κυριεῦετε τῆς κτίσεως καὶ τῆς φθορᾶς ἀπάσης.

*Fragment 5 (Clement of Alexandria, Strom. 4.89.6-90.1)*

89.6 ὅποσον ἐλάττων ἢ εἰκὼν τοῦ ζῶντος προσώπου, τοσοῦτον ἦσσαν ὁ κόσμος τοῦ ζῶντος αἰῶνος. 90.1 τίς οὖν αἰτία τῆς εἰκόνης; μεγαλωσύνη τοῦ προσώπου παρεσχημένου τῷ ζωγράφῳ τὸν τύπον, ἵνα τιμηθῇ δι' ὀνόματος αὐτοῦ· οὐ γὰρ αὐθεντικῶς εὐρέθη μορφή, ἀλλὰ τὸ ὄνομα ἐπλήρωσεν τὸ ὑστερήσαν ἐν πλάσει· συνεργεῖ δὲ καὶ τὸ τοῦ θεοῦ ἀόρατον εἰς πίστιν τοῦ πεπλασμένου.

*Fragment 1 (Clement of Alexandria, Strom. 2.36.2-4)*

2 And fear, so to speak, fell over the angels in the presence of the molded form when he spoke things greater than his molding (should have allowed), on account of the one who invisibly placed a seed of superior substance within him and who spoke with boldness. 3 Thus also among the races of earthly people the works of people become frightening to those who made them, such as statues and images and all things crafted by human hands in the name of a god. 4 For as one molded in the name of a human, Adam brought about fear of the preexistent human, since that very one stood within him, and they were terrified and immediately hid their work.

*Fragment 2 (Clement of Alexandria, Strom. 2.114.3-6)*

3 “There is one who is good,” whose bold speech is the manifestation through the Son, and through whom alone is a heart able to become pure, after every evil spirit is driven out of the heart. 4 For the many spirits inhabiting the heart do not allow it to be pure. Instead, each of them accomplishes its own works, in many ways inflicting it with inappropriate desires. 5 And it seems to me that the heart suffers something like what occurs in a motel. For it is trashed and dug up and frequently filled with the feces of wanton visitors showing little regard for the place, since they live elsewhere. 6 It is the same way with the heart, until it is shown care, it is impure, inhabited by many demons. But when the only good one, the Father, oversees it, he makes it holy and illuminates it. And in this way one who has such a heart is blessed, since that person will see God.

*Fragment 3 (Clement of Alexandria, Strom. 3.59.3)*

He had self-control, enduring all things. Jesus performed divinity: he ate and drank in his own way without defecating. Such was the power of self-control in him that the nourishment in him did not become waste, since he did not possess corruption.

*Fragment 4 (Clement of Alexandria, Strom. 4.89.2-3)*

2 From the beginning you are immortal, and you are children of eternal life. You wanted to divide death within you, so that you might consume and destroy it, and so that death might die in you and through you. 3 For when you destroy the world, you yourselves are not destroyed; you rule over creation and all corruption.

*Fragment 5 (Clement of Alexandria, Strom. 4.89.6-90.1)*

89.6 As much as the image of a living face is inferior (to a living face), the world is inferior to the living eternity. 90.1 What then is the cause (of the power) of the image? The greatness of the face provides the painter with a figure, so that the images might be honored by his name. For the form was not intended to be perfectly accurate, but the name filled what was lacking in the molded form. The invisibility of God cooperates with what has been molded for (the sake of) fidelity.

*Fragment 6 (Clement of Alexandria, Strom. 6.52.4)*

πολλὰ τῶν γεγραμμένων ἐν ταῖς δημοσίαις βίβλοις εὐρίσκεται γεγραμμένα ἐν τῇ ἐκκλησίᾳ τοῦ θεοῦ· τὰ γὰρ κοινὰ ταῦτα ἔστι τὰ ἀπὸ καρδίας ῥήματα, νόμος ὁ γραπτὸς ἐν καρδίᾳ· οὗτός ἐστιν ὁ λαὸς ὁ τοῦ ἡγαπημένου, ὁ φιλούμενος καὶ φιλῶν αὐτόν.

*Fragment 8 (Hippolytus, Ref. 6.37.7)*

θέρος  
 πάντα κρεμάμενα πνεύματι βλέπω,  
 πάντα δ' ὀχούμενα πνεύματι νοῶ·  
 σάρκα μὲν ἐκ ψυχῆς κρεμαμένην,  
 ψυχὴν δὲ ἀέρος ἐξεχομένην,  
 ἀέρα δὲ ἐξ αἴθρης κρεμάμενον,  
 ἐκ δὲ βυθοῦ καρποὺς φερομένους,  
 ἐκ μήτρας δὲ βρέφος φερόμενον.

*Fragment 6 (Clement of Alexandria, Strom. 6.52.4)*

Much of what is written in the public books is found in the writings of God's church. For the things in common are the words from the heart, the law that is written in the heart. These are the people of the beloved, who are beloved and love him.

*Fragment 8 (Hippolytus, Ref. 6.37.7)*

Summer Harvest

I see in spirit that all are hung,  
I know in spirit that all are borne.  
Flesh hanging from soul,  
Soul clinging to air,  
Air hanging from upper atmosphere,  
Crops rushing forth from the deep,  
A babe rushing forth from the womb.



II. PTOLEMY'S *LETTER TO FLORA*

Multiple sources confirm that Ptolemy was a prominent and early student of Valentinus, active in the second century C.E.; however, little is known about his life. Yet a letter he wrote does survive. Embedded within Epiphanius's *Panarion* is a lengthy letter written by Ptolemy to a woman named Flora. In this letter, Ptolemy offers his views on what was a fundamental question for early Christians: what is the status of the law of Moses now that Jesus has fulfilled God's plan of salvation? He opens the letter by carving out a middle position between two extremes. On the one hand are those who assert that God the Father ordained the entire law. On the other hand are those who claim that the entire law is the work of the devil. Ptolemy situates his own view between these two. He posits the existence of three heavenly beings, the Perfect God, the just god, and the devil, and argues that the law is not the product of a single author, but of three: the just god, Moses, and the elders. Further, he argues that the portion of the law revealed by the just god itself divides into three parts: the pure but imperfect part, the part interwoven with injustice, and the symbolic part. When the Savior comes and announces the truth of the Perfect God, Ptolemy claims that the imperfect part becomes fulfilled, the unjust part becomes abolished, and the symbolic part takes on a spiritual meaning.

Ptolemy does not discuss first principles, the aspect of his theology he is best known for among the heresiologists, but he does end his *Letter to Flora* with a promise of future teaching "once you have been deemed worthy of the apostolic tradition," an advanced lesson that would cover the "origin and generation" of the cosmic beings and substances.

The Greek text below is based on K. Holl, *Epiphanius, Ancoratus und Panarion*, vols. 1–3, GCS 25, 31, 37 (Leipzig: Hinrichs, 1915, 1922, 1933).

3.1 Τὸν διὰ Μωσέως τεθέντα νόμον, ἀδελφή μου καλὴ Φλώρα, ὅτι μὴ πολλοὶ προκατελάβοντο, μήτε τὸν θέμενον αὐτὸν ἐγνωκότες μήτε τὰς προστάξεις αὐτοῦ ἀκριβῶς, ἠγοῦμαι καὶ σοὶ εὐσύνοπτον ἔσεσθαι μαθούσης τὰς διαφονούσας γνώμας περὶ αὐτοῦ.

3.2 Οἱ μὲν γὰρ ὑπὸ τοῦ θεοῦ καὶ πατρὸς νενομοθετῆσθαι τοῦτον λέγουσιν, ἕτεροι δὲ τούτοις τὴν ἐναντίαν ὁδὸν τραπέντες ὑπὸ τοῦ ἀντικειμένου φθοροποιῶν διαβόλου τεθεῖσθαι τοῦτον ἰσχυρίζονται, ὡς καὶ τὴν τοῦ κόσμου προσάπτουσιν αὐτῷ δημιουργίαν, πατέρα καὶ ποιητὴν τοῦτον λέγοντες εἶναι τοῦδε τοῦ παντός.

3.3 <Πάντως δὲ> διέπταισαν οὗτοι, διádοντας ἀλλήλοις καὶ ἑκάτεροι αὐτῶν διαμαρτόντες παρὰ σφίσις αὐτοῖς τῆς τοῦ προκειμένου ἀληθείας.

3.4 Οὔτε γὰρ ὑπὸ τοῦ τελείου θεοῦ καὶ πατρὸς φαίνεται τοῦτον τεθεῖσθαι, ἐπόμενος γὰρ ἔστιν, ἀτελεῖ τε ὄντα καὶ τοῦ ὑφ' ἑτέρου πληρωθῆναι ἐνδεῖ, ἔχοντά τε προστάξεις ἀνοικείας τῆ τοῦ τοιοῦτου θεοῦ φύσει τε καὶ γνῶμη.

3.5 Οὗτ' αὖ πάλιν τῆ τοῦ ἀντικειμένου ἀδικία νόμον προσάπτειν <τὸ> ἀδικεῖν ἀναιροῦντα. τῶν τε ἐξῆς ἔστι μὴ συνορώντων τὰ ὑπὸ τοῦ σωτῆρος εἰρημένα· «οἰκία γὰρ ἢ πόλις μερισθεῖσα ἐφ' ἑαυτὴν ὅτι μὴ δύναται στήναι» ὁ σωτῆρ ἡμῶν ἀπεφῆνατο.

3.6 Ἔτι τε τὴν τοῦ κόσμου δημιουργίαν ἰδίαν λέγει εἶναι «τά τε πάντα δι' αὐτοῦ γεγονέναι καὶ χωρὶς αὐτοῦ γεγονέναι οὐδὲν» ὁ ἀπόστολος. προαποστερήσας τὴν τῶν ψευδηγορούντων ἀνυπόστατον σοφίαν, καὶ οὐ φθοροποιῶν θεοῦ, ἀλλὰ δικαίου καὶ μισοπονήρου. ἀπρονοήτων δὲ ἔστιν ἀνθρώπων, τῆς προνοίας τοῦ δημιουργοῦ μὴ αἰτίαν λαμβανομένων καὶ μὴ μόνον τὸ τῆς ψυχῆς ὄμμα, ἀλλὰ καὶ τὸ τοῦ σώματος πεπρωμένων.

3.7 Οὗτοι μὲν οὖν ὡς διημαρτήκασιν τῆς ἀληθείας δῆλόν σοί ἔστιν ἐκ τῶν εἰρημένων· πεπόνθασι δὲ τοῦτο ἰδίως ἑκάτεροι αὐτῶν, οἱ μὲν διὰ τὸ ἀγνοεῖν τὸν τῆς δικαιοσύνης θεόν, οἱ δὲ διὰ τὸ ἀγνοεῖν τὸν τῶν ὄλων πατέρα, ὃν μόνος ἐλθὼν ὁ μόνος εἰδῶς ἐφανερώσε.

3.8 Περιλείπεται δὲ ἡμῖν ἀξιωθεῖσί γε τῆς ἀμφοτέρων τούτων <γνώσεως> ἐκφῆναι σοὶ καὶ ἀκριβῶσαι αὐτόν τε τὸν νόμον, ποταπὸς τις εἴη, καὶ τὸν ὑφ' οὗ τέθειται, τὸν νομοθέτην, ῥηθησομένων ἡμῖν τὰς ἀποδείξεις ἐκ τῶν τοῦ σωτῆρος ἡμῶν λόγων παριστῶντες, δι' ὧν μόνον ἔστιν ἀπαισίτως ἐπὶ τὴν κατάληψιν τῶν ὄντων ὀδηγεῖσθαι.

3.1 As for the law that has been established through Moses, my noble sister Flora, not many have grasped it, having no accurate knowledge of him who established it or of its ordinances; I believe that it will be easily grasped by you once you have learned the different opinions about it.

3.2 For some say that it was ordained by God and Father, but others, turning toward the opposite path, maintain confidently that it was established by the opposite, the destructive devil, just as they also credit him with the creation of the world, claiming that he is the father and maker of this entirety.

3.3 <But> they are <utterly> mistaken, refuting one another, and each of them failing utterly to find the truth of the subject.

3.4 For it is apparent that the law was not established by the Perfect God and Father, for it is derivative, being imperfect and in need of fulfillment by another, since it includes ordinances foreign to the nature and opinion of such a God.

3.5 Nor can one attribute the law to the unjust of the opposite one, since it abolishes what is unjust. It is fitting of those who do not understand the things said by the Savior: “For a house or city divided against itself is not able to stand,” our Savior proclaimed.

3.6 Still the apostle says that the creation of the world is his own, “All things came to be through him, and apart from him nothing came to be,” preemptively taking away the foundationless wisdom of the false accusers, and (demonstrating that creation comes) not from a god that causes destruction, but from (a God who is) just and who despises evil. But (this idea) comes from ignorant people, those who do not grasp the providence of the creator and have blinded not only the eye of the soul, but also that of the body.

3.7 It is clear to you from what has been said that these people miss the truth entirely; each of them has suffered this, the first group because they are ignorant of the God of justice, and the second group because they are ignorant of the Father of the entirety, who was revealed by the one who came alone and alone knew him.

3.8 But it remains for those of us who have been made worthy of the <knowledge> of both of these to reveal to you and to make clear the law itself, of what sort it is, and the lawgiver by whom it was established, presenting proofs of what we say from the words of our Savior, through which alone it is possible to grasp the things that exist without error.

4.1 Πρῶτον οὖν μαθητέον ὅτι ὁ σύμπαρ ἐκεῖνος νόμος ὁ ἐμπεριεχόμενος τῆ Μωσέως πεντατεύχῳ οὐ πρὸς ἑνὸς τινος νενομοθέτηται, λέγω δὴ οὐχ ὑπὸ μόνου θεοῦ, ἀλλ' εἰσὶ τινες αὐτοῦ προστάξεις καὶ ὑπ' ἀνθρώπων τεθεῖσαι. Καὶ τριχῆ τοῦτον διαιρεῖσθαι οἱ τοῦ σωτῆρος λόγοι διδάσκουσιν ἡμᾶς.

4.2 Εἷς τε γὰρ αὐτὸν τὸν θεὸν καὶ τὴν τοῦτου νομοθεσίαν διαιρεῖται, <διαιρεῖται> δὲ καὶ εἰς τὸν Μωσέα, οὐ καθὰ αὐτὸς δι' αὐτοῦ νομοθετεῖ ὁ θεός, ἀλλὰ καθὰ ἀπὸ τῆς ἰδίας ἐννοίας ὀρμώμενος καὶ ὁ Μωσῆς ἐνομοθέτησέν τινα, καὶ εἰς τοὺς πρεσβυτέρους τοῦ λαοῦ διαιρεῖται, καὶ πρῶτον εὐρίσκονται ἐντολάς τινας ἐνθέντες ἰδίας.

4.3 Πῶς οὖν τοῦτο οὕτως ἔχον ἐκ τῶν τοῦ σωτῆρος δείκνυται λόγων, μάθοις δ' ἂν ἤδη.

4.4 Διαλεγόμενός που ὁ σωτῆρ πρὸς τοὺς περὶ τοῦ ἀποστασίου συζητοῦντας αὐτῶ, ὃ δὴ ἀποστάσιον ἐξεῖναι νενομοθέτητο, ἔφη αὐτοῖς ὅτι «Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν τὸ ἀπολύειν τὴν γυναῖκα αὐτοῦ. Ἀπ' ἀρχῆς γὰρ οὐ γέγονεν οὕτως. Θεὸς γάρ,» φησί, «συνέζευξε ταύτην τὴν συζυγίαν, καὶ ὁ συνέζευξεν ὁ κύριος, ἄνθρωπος,» ἔφη, «μὴ χωρίζετώ.»

4.5 Ἐνταῦθα ἕτερον μὲν τοῦ θεοῦ δείκνυσι νόμον, τὸν κωλύοντα χωρίζεσθαι γυναῖκα ἀπὸ ἀνδρὸς αὐτῆς, ἕτερον δὲ τὸν τοῦ Μωσέως, τὸν διὰ τὴν σκληροκαρδίαν ἐπιτρέποντα χωρίζεσθαι τοῦτο τὸ ζεῦγος.

4.6 Καὶ δὴ κατὰ τοῦτο ἐναντία τῷ θεῷ νομοθετεῖ ὁ Μωσῆς· ἐναντίον γάρ ἐστι τῷ μὴ διαζευγνύειν. Ἐὰν μέντοι καὶ τὴν τοῦ Μωσέως γνώμην, καθ' ἣν τοῦτο ἐνομοθέτησεν, ἐξετάσωμεν, εὐρεθήσεται τοῦτο οὐ κατὰ προαίρεσιν ποιήσας τὴν ἑαυτοῦ, ἀλλὰ κατὰ ἀνάγκην διὰ τὴν τῶν νενομοθετημένων ἀσθένειαν.

4.7 Ἐπεὶ γὰρ τὴν τοῦ θεοῦ γνώμην φυλάττειν οὐκ ἠδύναντο οὗτοι, ἐν τῷ μὴ ἐξεῖναι αὐτοῖς ἐκβάλλειν τὰς γυναῖκας αὐτῶν, αἷς τινες αὐτῶν ἀηδῶς συνώκουν, καὶ ἐκινδύνευον ἐκ τούτου ἐκτρέπεσθαι πλέον εἰς ἀδικίαν καὶ ἐκ ταύτης εἰς ἀπώλειαν,

4.8 τὸ ἀηδὲς τοῦτο βουλόμενος ἐκκόψαι αὐτῶν ὁ Μωσῆς, δι' οὗ καὶ ἀπόλλεσθαι ἐκινδύνευον, δευτερόν τινα. ὥς κατὰ περίστασιν ἤττον κακὸν ἀντὶ μείζονος ἀντικαταλασσόμενος, τὸν τοῦ ἀποστασίου νόμον ἀφ' ἑαυτοῦ ἐνομοθέτησεν αὐτοῖς,

4.9 ἵνα, ἐὰν ἐκεῖνον μὴ δύνωνται φυλάσσειν, κἂν τοῦτόν γε φυλάξωσιν καὶ μὴ εἰς ἀδικίας καὶ κακίας ἐκτραπῶσι, δι' ὧν ἀπώλεια αὐτοῖς ἔμελλεν τελειοτάτη ἐπακολουθήσειν.

4.1 First, then, one must learn that the whole law encompassed within the Pentateuch of Moses has not been furnished by one being, I mean, not by one God alone, but some commandments are from him, and some were given by men. The words of the Savior teach us about this threefold division.

4.2 For it is allocated to God himself and his ordinances, but <it is allocated> also to Moses, not meaning that God legislates through him, but that Moses legislated some things that arose from his own thoughts, and (another) is allocated to the elders of the people, and at the beginning they devised some commandments of their own.

4.3 How, then, this occurred in this way is demonstrated by the words of the Savior, you will learn now.

4.4 When conversing with those who argue with him about divorce, which has been legislated to be allowed, the Savior said, "Moses permitted a man to divorce his wife on account of your hard-heartedness. For from the beginning it was not this way. For God," he says, "joined this marriage, and what the Lord has joined," he said, "let no one separate."

4.5 Here he demonstrates that there is a law of God, which prevents a wife from divorcing her husband, and another law, of Moses, which permits the breaking of this union on account of hard-heartedness.

4.6 And according to this, Moses legislates contrary to God; for not joining is contrary (to joining). If, however, we consider the opinion of Moses, according to which he legislated, it will be discovered that he did not give his own law willingly, but out of necessity on account of the weakness of those furnished with the laws.

4.7 For since they were not able to preserve God's opinion, in which it is not possible for them to reject their wives, with whom some of them lived unhappily, and because of this they ran the risk of turning to more unrighteousness and because of this to destruction,

4.8 Moses wanted to eradicate for them this unhappiness, on account of which they ran the risk of being destroyed. Thus, given the circumstances, exchanging a lesser evil for a greater one, he established for them a law of divorce from himself,

4.9 so that, if they were not able to observe the first, they might observe this one and not turn to unrighteousness and wickedness, through which total destruction is destined to follow for them.

4.10 Αὕτη μὲν ἡ τοῦτου γνώμη, καθ' ἣν ἀντινομοθετῶν εὐρίσκεται τῷ θεῷ. πλὴν ὅτι γε Μωσέως αὐτοῦ δείκνυται ἐνταῦθα ἕτερος ὢν παρὰ τὸν τοῦ θεοῦ νόμον, ἀναμφισβήτητόν ἐστι, κἂν δι' ἐνὸς τὰ νῦν ὦμεν δεδεδιχότες.

4.11 Ὅτι δὲ καὶ τῶν πρεσβυτέρων εἰσὶν τινες συμπεπλεγμένοι παραδόσεις ἐν τῷ νόμῳ, δηλοῖ καὶ τοῦτο ὁ σωτήρ. «Ὁ γὰρ θεός» φησὶν «εἶπεν· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, ἵνα εὖ σοι γένηται·

4.12 «Ὑμεῖς δέ,» φησὶν, «εἰρήκατε,» τοῖς πρεσβυτέροις λέγων· «δῶρον τῷ θεῷ ὁ ἐὰν ὠφελθῆς ἐξ ἐμοῦ, καὶ ἠκυρώσατε τὸν νόμον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν τῶν πρεσβυτέρων.»

4.13 Τοῦτο δὲ Ἡσαΐας ἐξεφώνησεν εἰπών· «ὁ λαὸς οὗτος τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ, μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.»

4.14 Σαφῶς οὖν ἐκ τούτων εἰς τρία διαιρούμενος ὁ σύμπας ἐκεῖνος δείκνυται νόμος· Μωσέως τε γὰρ αὐτοῦ καὶ τῶν πρεσβυτέρων καὶ αὐτοῦ τοῦ θεοῦ εὖρομεν νομοθεσίαν ἐν αὐτῷ. Αὕτη μὲν οὖν ἡ διαίρεσις τοῦ σύμπαντος ἐκεῖνου νόμου ὥδε ἡμῖν διαιρεθεῖσα τὸ ἐν αὐτῷ ἀληθὲς ἀναπέφαγκεν.

5.1 Πάλιν δὲ δὴ τὸ ἐν μέρος, ὁ αὐτοῦ τοῦ θεοῦ νόμος, διαιρεῖται εἰς τρία τινά· εἷς τε τὴν καθαρὰν νομοθεσίαν τὴν ἀσύμπλοκον τῷ κακῷ, ὅς καὶ κυρίως νόμος λέγεται, ὃν οὐκ ἤλθε καταλῦσαι ὁ σωτήρ ἀλλὰ πληρῶσαι, οὐ γὰρ ἦν ἀλλότριος αὐτοῦ ὃν ἐπλήρωσεν, οὐ γὰρ εἶχεν τὸ τέλειον· καὶ εἰς τὸν συμπεπλεγμένον τῷ χεῖρονι καὶ τῇ ἀδικίᾳ, ὃν ἀνείλεν ὁ σωτήρ ἀνοίκειον ὄντα τῇ ἑαυτοῦ φύσει.

5.2 Διαιρεῖται δὲ καὶ εἰς τὸ τυπικὸν καὶ συμβολικὸν τὸ κατ' εἰκόνα τῶν πνευματικῶν καὶ διαφερόντων νομοθετηθέν, ὃ μετέθηκεν ὁ σωτήρ ἀπὸ αἰσθητοῦ καὶ φαινομένου ἐπὶ τὸ πνευ-ματικὸν καὶ ἀόρατον.

5.3 Καὶ ἔστι μὲν ὁ τοῦ θεοῦ νόμος, ὁ καθαρὸς καὶ ἀσύμπλοκος τῷ χεῖρονι, αὐτὴ ἡ δεκάλογος, οἱ δέκα λόγοι ἐκεῖνοι οἱ ἐν ταῖς δυσὶ πλαξὶ δεδισχασμένοι, εἷς τε ἀπαγόρευσις τῶν ἀφεκτέων καὶ εἷς πρόσταξις τῶν ποιητέων. οἱ καίπερ καθαρὰν ἔχοντες τὴν νομοθεσίαν, μὴ ἔχοντες δὲ τὸ τέλειον, ἐδέοντο τῆς παρὰ τοῦ σωτήρος πληρώσεως.

5.4 Ὁ δὲ ἐστὶν συμπεπλεγμένος τῇ ἀδικίᾳ, οὗτος ὁ κατὰ τὴν ἄμυναν καὶ ἀνταπόδοσιν τῶν προαδικησάντων κείμενος, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος ἐκκόπτεσθαι κελεύων καὶ φόνον ἀντὶ φόνου ἀμύνασθαι. οὐδὲν γὰρ ἦττον καὶ ὁ δεῦτερος ἀδικῶν ἀδικεῖ, τῇ τάξει μόνον διαλλάσσω, τὸ αὐτὸ ἐργαζόμενος ἔργον.

4.10 This was his reason for devising laws contrary to God. Therefore, that the law of Moses is different from the law of God is beyond dispute here, even if we have demonstrated this from one (passage).

4.11 That there are some traditions of the elders embedded in the law the Savior also makes clear. "For God," he says, "said, 'Honor your father and your mother so that it may be well with you.'"

4.12 "But you," he says when speaking to the elders, "have deemed as a gift to God what you have received from me, and you have nullified the law of God through the tradition of your elders."

4.13 This Isaiah also uttered, saying, "This people honors me with their lips, but their heart is far from me; in vain they honor me, teaching teachings that are the commandments of humans."

4.14 Therefore, clearly it is shown from these things that the whole law is divided into three; for we find within it the legislation of Moses himself and of the elders, and of God himself. This division of the entire law, then, as divided by us, has revealed what is true in it.

5.1 Moreover, this part, the law of God himself, is divided into three parts: the pure legislation that is not mixed with evil, which also is properly called law, which the Savior did not come to destroy but fulfill, for what he fulfilled was not foreign to him, for it did not have perfection; and the legislation mixed with inferiority and injustice, which the Savior abrogated, because it was dissimilar to his own nature.

5.2 And it is divided into legislation that is typological and symbolic, which is an image of the spiritual and differentiated, which the Savior transformed from the perceptible and phenomenal to the spiritual and invisible.

5.3 The law of God, pure and not mixed with what is inferior, is the Decalogue, those ten teachings engraved upon two tablets, that prohibit the abstention from things and commanding things to be done. These include pure legislation, though the legislation is not perfect, and they are in need of fulfillment by the Savior.

5.4 There is also the law mixed with injustice, one established for retaliation and repayment of prior injustices, an eye to be cut out for an eye and a tooth for a tooth, and a murder to be repaid with a murder. For the second unjust one is no less unjust, changing in order alone while doing the same thing.

5.5 Τοῦτο δὲ τὸ πρόσταγμα δίκαιον μὲν ἄλλως καὶ ἦν καὶ ἔστι, διὰ τὴν ἀσθένειαν τῶν νομοθετηθέντων ἐν παρεκβάσει τοῦ καθαροῦ νόμου τεθέν. ἀνοίκειον δὲ τῆ τοῦ πατρὸς τῶν ὄλων φύσει τε καὶ ἀγαθότητι.

5.6 Ἴσως δὲ τοῦτο κατάλληλον, ἐπάναγκες δὲ μᾶλλον· ὁ γὰρ καὶ τὸν ἕνα φόνον οὐ βουλόμενος ἔσεσθαι ἐν τῷ λέγειν «οὐ φονεῦσεις,» προστάζας τὸν φονέα ἀντιφονεῦσθαι, δεύτερον νόμον νομοθετῶν καὶ δυσι φόνους βραβεύων, ὁ τὸν ἕνα ἀπαγορεύσας, ἔλαθεν ἑαυτὸν ὑπ' ἀνάγκης κλαπεῖς.

5.7 Διὸ δὴ ὁ ἀπ' ἐκείνου παραγενόμενος υἱός, τοῦτο τὸ μέρος τοῦ νόμου ἀνήρηκεν, ὁμολογήσας καὶ αὐτὸ εἶναι τοῦ θεοῦ. ἐν τε τοῖς ἄλλοις καταρυσθεῖται τῆ παλαιᾷ αἰρέσει καὶ ἐν οἷς ἔφη· «ὁ θεὸς εἶπεν· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτω τελευτάτω.»

5.8 Τὸ δὲ ἐστὶ μέρος αὐτοῦ τυπικόν, τὸ κατ' εἰκόνα τῶν πνευματικῶν καὶ διαφερόντων κείμενον, τὰ ἐν προσφοραῖς λέγω καὶ περιτομῇ καὶ σαββάτω καὶ νηστείᾳ καὶ πάσχα καὶ ἄζύμοις καὶ τοῖς τοιούτοις νομοθετηθέντα.

5.9 Πάντα γὰρ ταῦτα, εἰκόνες καὶ σύμβολα ὄντα, τῆς ἀληθείας φανερωθείσης μετετέθη. κατὰ μὲν τὸ φαινόμενον καὶ <τὸ> σωματικῶς ἐκτελεῖσθαι ἀνηρέθη, κατὰ δὲ τὸ πνευματικὸν ἀνελήφθη, τῶν μὲν ὀνομάτων τῶν αὐτῶν μενόντων, ἐνηλλαγμένων δὲ τῶν πραγμάτων.

5.10 Καὶ γὰρ προσφοράς προσφέρειν προσέταξεν ἡμῖν ὁ σωτήρ, ἀλλὰ οὐχὶ τὰς δι' ἀλόγων ζώων ἢ τούτων τῶν θυμιαμάτων, ἀλλὰ διὰ πνευματικῶν αἰνῶν καὶ δοξῶν καὶ εὐχαριστίας καὶ διὰ τῆς εἰς τοὺς πλησίον κοινωνίας καὶ εὐποιίας.

5.11 Καὶ περιτομὴν περιτετιμῆσθαι ἡμᾶς βούλεται, ἀλλ' οὐχὶ τῆς ἀκροβυστίας τῆς σωματικῆς, ἀλλὰ καρδίας τῆς πνευματικῆς.

5.12 Καὶ τὸ σάββατον φυλάσσειν, ἀργεῖν γὰρ θέλει ἡμᾶς ἀπὸ τῶν ἔργων τῶν πονηρῶν.

5.13 Καὶ νηστεύειν δέ, ἀλλὰ οὐχὶ τὴν σωματικὴν βούλεται νηστείαν ἡμᾶς νηστεύειν, ἀλλὰ τὴν πνευματικὴν, ἐν ἣ ἐστὶν ἀποχὴ πάντων τῶν φαύλων. Φυλάσσειται μέντοι γε καὶ παρὰ τοῖς ἡμετέροις ἢ κατὰ τὸ φαινόμενον νηστεία, ἐπεὶ καὶ ψυχῇ τι συμβάλλεσθαι δύναται αὕτη μετὰ λόγου γινομένη, ὁπότε μὴτὲ διὰ τὴν πρὸς τινὰς μίμησιν γίνεται μῆτε διὰ τὸ ἔθος μῆτε διὰ τὴν ἡμέραν, ὡς ὀρισμένης <εἰς> τοῦτο ἡμέρας.



5.5 To be sure, this commandment was and still is just, on account of the weakness of those who received the legislation, put in place so that they would not deviate from the pure law. But it is foreign to the nature and goodness of the Father of the whole.

5.6 Likewise this is appropriate, and even necessary. For the one who does not want there to be a murder when saying, "You shall not murder," while commanding that a murder be responded to by another murder, has legislated a second law commanding two murders, although he had forbidden murder setting in motion himself as one being tricked by necessity.

5.7 Therefore, when his Son arrived, he abrogated this part of the law, even though he confessed that it came from God. He recounts this (part of the law as it was) in the old sect, both in other passages and in those in which he said, "God said, 'The one who slanders father or mother will die.'"

5.8 And there is the typological part, established in the image of the spiritual and differentiated elements; I am speaking about legislation concerning offerings and circumcision and the Sabbath and fasting and Passover and unleavened bread and other topics.

5.9 For all of these things being images and symbols, when the truth appeared, they were transformed. With respect to their phenomenal and corporeal (meanings) they were annulled as accomplished, but with respect to their spiritual (meaning) they were restored, the names remaining the same, but the meanings changed.

5.10 For the Savior enjoined us to make offerings, but not of irrational animals or incense of this sort, but of spiritual praise and glory and thanksgiving and of fellowship and benefaction with those near us.

5.11 And he wanted us to be circumcised, but not with reference to our bodily foreskin, but our spiritual heart.

5.12 And to keep the Sabbath, for he wants to be at rest when it comes to wicked deeds.

5.13 And to fast, but he does not want us to fast bodily, but spiritually, in which there is distance from all things trivial. To be sure, literal fasting is also practiced among us, since it is capable of building up the soul when done within reason, when it comes not from the imitation of others or from habit or on a particular day, as a day set apart <for> this.

5.14 Ἄμα δὲ καὶ εἰς ἀνάμνησιν τῆς ἀληθινῆς νηστείας, ἵνα οἱ μηδέπω ἐκείνην δυνάμενοι νηστεύειν ἀπὸ τῆς κατὰ τὸ φαινόμενον νηστείας ἔχωσιν τὴν ἀνάμνησιν αὐτῆς.

5.15 Καὶ τὸ πάσχα δὲ ὁμοίως καὶ τὰ ἄζυμα, ὅτι εἰκόνες ἦσαν, δηλοῖ καὶ Παῦλος ὁ ἀπόστολος «τὸ δὲ πάσχα ἡμῶν,» λέγων «ἐτύθη Χριστός,» καὶ «ἵνα ἦτε,» φησίν, «ἄζυμοι, μὴ μετέχοντες ζύμης»—ζύμην δὲ νῦν τὴν κακίαν λέγει—«ἀλλ' ἦτε νέον φύραμα.»

6.1 Οὕτως γ' οὖν καὶ αὐτὸς ὁ τοῦ θεοῦ εἶναι νόμος ὁμολογούμενος εἰς τρία διαιρεῖται, εἷς τε τὸ πληρούμενον ἀπὸ τοῦ σωτήρος, τὸ γὰρ «οὐ φονεύσεις, οὐ μοιχεύσεις, οὐκ ἐπιορκήσεις» ἐν τῷ μὴδ' ὀργισθῆναι μηδὲ ἐπιθυμῆσαι μηδὲ ὁμόσαι περιεῖληπται.

6.2 Διαιρεῖται δὲ καὶ εἰς τὸ ἀναιρούμενον τελείως. Τὸ γὰρ «ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος» συμπεπλεγμένον τῇ ἀδικίᾳ καὶ αὐτὸ ἔργον τῆς ἀδικίας ἔχον, ἀνῆρέθη ὑπὸ τοῦ σωτήρος διὰ τῶν ἐναντίων.

6.3 Τὰ δὲ ἐναντία ἀλλήλων ἐστὶν ἀναιρετικά· «ἐγὼ γὰρ λέγω ὑμῖν μὴ ἀντιστῆναι ὁλως τῷ πονηρῷ, ἀλλὰ ἐάν τις σε ῥάπιση, στρέψον αὐτῷ καὶ τὴν ἄλλην σιαγόνα.»

6.4 Διαιρεῖται δὲ καὶ εἰς τὸ μετατεθὲν καὶ ἐναλλαγὲν ἀπὸ τοῦ σωματικοῦ ἐπὶ τὸ πνευματικόν, τὸ συμβολικὸν τοῦτο <τὸ> κατ' εἰκόνα τῶν διαφερόντων νενομοθετημένον.

6.5 Αἱ γὰρ εἰκόνες καὶ τὰ σύμβολα παραστατικά ὄντα ἐτέρων πραγμάτων καλῶς ἐγίνοντο μέχρι μὴ παρῆν ἡ ἀλήθεια· παρουσίας δὲ τῆς ἀληθείας τὰ τῆς ἀληθείας δεῖ ποιεῖν, οὐ τὰ τῆς εἰκόνας.

6.6 Ταῦτα δὲ καὶ οἱ μαθηταὶ αὐτοῦ καὶ ὁ ἀπόστολος Παῦλος ἔδειξε, τὸ μὲν τῶν εἰκόνων, ὡς ἤδη εἶπομεν, διὰ τοῦ πάσχα δι' ἡμᾶς καὶ τῶν ἄζυμων δείξας, τὸ δὲ τοῦ συμπεπλεγμένου νόμου τῆ ἀδικία, εἰπὼν «τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν κατηργῆσθαι,» τὸ δὲ τοῦ ἀσυμπλόκου τῷ χεῖρονι, «ὁ μὲν νόμος,» εἰπὼν, «ἅγιος, καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή.»

7.1 Ὡς μὲν οὖν συντόμως ἔστιν εἰπεῖν, αὐτάρκως οἶμαί σοι δεδειχθαι καὶ τὴν ἐξ ἀνθρώπων παρεισδύσασαν νομοθεσίαν καὶ αὐτὸν τὸν τοῦ θεοῦ νόμον τριχῆ διαιρούμενον.

7.2 Περιλείπεται δὲ εἰπεῖν ἡμῖν τίς ποτέ ἐστὶν οὗτος ὁ θεὸς ὁ τὸν νόμον θέμενος. Ἀλλὰ καὶ τοῦτο ἠγοῦμαί σοι δεδειχθαι ἐπὶ τῶν προειρημένων, εἰ ἐπιμελῶς ἀκήκοας.

5.14 But at the same time it is a reminder of the true fast, so that those not as yet able to fast truly might have a reminder of it from the literal fasting.

5.15 In a similar way, Paul the apostle makes clear that the Passover and the unleavened bread were images when he says “Our Passover, Christ, has been sacrificed,” and “so that you might be,” he says, “unleavened bread, not sharing in leaven”—but by leaven he means evil—“but you might be a new dough.”

6.1 Thus the law of God itself is agreed upon as being divided into three parts, into the part fulfilled by the Savior, for the (commandments) “You shall not murder, you shall not commit adultery, you shall not make false oaths” are covered by the prohibition of anger and desire and swearing.

6.2 It is also divided into a part abrogated entirely, for “An eye for an eye and a tooth for a tooth,” mixed with injustice and having the same work of injustice, was destroyed by the Savior through the opposite.

6.3 Things opposite to each other are mutually destructive: “for I say to you, do not oppose the wicked man, but if anyone hits you, turn the other cheek to him.”

6.4 And it is divided into the part transformed and changed from the bodily to the spiritual, the symbolic which is the image of the surpassing things.

6.5 For the images and the symbols standing in for other things were good before the truth had come; but now that the truth has arrived it is necessary to do things of the truth, not things of the image.

6.6 These things his disciples and the apostle Paul demonstrated, that of the images, as we have already mentioned, through the Passover for us and the unleavened bread; for the law mixed with injustice, when he says, “The law of the commandments in dogmas was annulled”; and for the law not mixed with anything deficient, when he says, “The law is holy, and the commandment is holy and just and good.”

7.1 As one speaking concisely, I think I have demonstrated clearly to you the legislation added by humans and the threefold division of the law of God itself.

7.2 Now it remains for us to say who this God is who established the law. But I think that this also has been demonstrated to you in what has been said, if you have listened carefully.

7.3 Εἰ γὰρ μήτε ὑπ' αὐτοῦ τοῦ τελείου θεοῦ τέθειται οὗτος, ὡς ἐδιδάξαμεν, μήτε μὴν ὑπὸ τοῦ διαβόλου, ὃ μηδὲ θεμιτόν ἐστιν εἰπεῖν, ἕτερός τις ἐστι παρὰ τούτους οὗτος ὁ θέμενος τὸν νόμον.

7.4 Οὗτος δὲ δημιουργὸς καὶ ποιητὴς τοῦδε τοῦ παντός ἐστιν κόσμος καὶ τῶν ἐν αὐτῷ, ἕτερος ὢν παρὰ τὰς τούτων οὐσίας μέσος τούτων καθεστῶς, ἐνδίκως καὶ τὸ «τῆς μεσότητος» ὄνομα ἀποφέροιο ἄν.

7.5 Καὶ εἰ ὁ τέλειος θεὸς ἀγαθὸς ἐστιν κατὰ τὴν ἑαυτοῦ φύσιν, ὥσπερ καὶ ἔστιν, ἕνα γὰρ μόνον εἶναι ἀγαθὸν θεόν, τὸν ἑαυτοῦ πατέρα ὃ σωτὴρ ἡμῶν ἀπεφῆνατο, ὃν αὐτὸς ἐφανέρωσεν, ἔστιν δὲ καὶ ὁ τῆς τοῦ ἀντικειμένου φύσεως κακὸς τε καὶ πονηρὸς ἐν ἀδικίᾳ χαρακτηριαζόμενος, τούτων δὲ οὖν μέσος καθεστῶς καὶ μήτε ἀγαθὸς ὢν μήτε μὴν κακὸς μήτε ἄδικος, ἰδίως γε λεχθεῖη ἂν δίκαιος, τῆς κατ' αὐτὸν δικαιοσύνης ὢν βραβευτής.

7.6 Καὶ ἔσται μὲν καταδεέστερος τοῦ τελείου θεοῦ καὶ τῆς ἐκείνου δικαιοσύνης ἐλάττων οὗτος ὁ θεός, ἅτε δὴ καὶ γεννητὸς ὢν καὶ οὐκ ἀγέννητος, εἷς γὰρ ἐστιν ἀγέννητος ὁ πατήρ, ἐξ οὗ τὰ πάντα, ἰδίως τῶν πάντων ἡρτημένων ἀπ' αὐτοῦ. μεῖζων δὲ καὶ κυριώτερος τοῦ ἀντικειμένου γενήσεται καὶ ἐτέρας οὐσίας τε καὶ φύσεως πεφυκὼς παρὰ τὴν ἑκατέρων τούτων οὐσίαν.

7.7 Τοῦ μὲν γὰρ ἀντικειμένου ἐστὶν ἡ οὐσία φθορὰ τε καὶ σκότος, ὕλικὸς γὰρ οὗτος καὶ πολυσχιδής, τοῦ δὲ πατρὸς τῶν ὄλων τοῦ ἀγεννήτου ἡ οὐσία ἐστὶν ἀφθαρσία τε καὶ φῶς αὐτοόν, ἀπλοῦν τε καὶ μονοειδές. ἡ δὲ τούτου οὐσία διττὴν μὲν τινα δύνάμιν προήγαγεν, αὐτὸς δὲ τοῦ κρείττονός ἐστιν εἰκῶν.

7.8 Μηδὲ σε τὰ νῦν τοῦτο θορυβεῖται θέλουσαν μαθεῖν πῶς ἀπὸ μιᾶς ἀρχῆς τῶν ὄλων <ἀπλῆς> οὐσης τε καὶ ὁμολογουμένης ἡμῖν καὶ πεπιστευμένης, τῆς ἀγεννήτου καὶ ἀφθάρτου καὶ ἀγαθῆς, συνέστησαν καὶ αὐταὶ αἱ φύσεις, ἡ τε τῆς φθορᾶς καὶ <ἡ> τῆς μεσότητος, ἀνομοούσιοι αὐταὶ καθεστῶσαι, τοῦ ἀγαθοῦ φύσιν ἔχοντος τὰ ὅμοια ἑαυτῷ καὶ ὁμοούσια γεννᾶν τε καὶ προφέρειν.

7.9 Μαθήση γὰρ, θεοῦ διδόντος, ἐξῆς καὶ τὴν τούτων ἀρχὴν τε καὶ γέννησιν, ἀξιομένη τῆς ἀποστολικῆς παραδόσεως, ἣν ἐκ διαδοχῆς καὶ ἡμεῖς παρελήφσαμεν, μετὰ καὶ τοῦ κανόνισαι πάντας τοὺς λόγους τῆ τοῦ σωτῆρος ἡμῶν διδασκαλίᾳ.

7.10 Ταῦτά σοι, ὦ ἀδελφὴ μου Φλώρα, δι' ὀλίγων εἰρημένα οὐκ ἠτόνησα· καὶ τὸ τῆς συντομίας προέγραψα ἅμα τε τὸ προκείμενον ἀποχρώντως ἐξέφηνα, ἃ καὶ εἰς τὰ ἐξῆς τὰ μέγιστα σοι συμβαλεῖται, ἔάν γε ὡς καλὴ γῆ καὶ ἀγαθὴ γονίμων σπερμάτων τυχοῦσα τὸν δι' αὐτῶν καρπὸν ἀναδείξῃς.

7.3 For if this law was not established by the Perfect God himself, as we have taught, or by the devil, a notion that is not permitted by God to speak, the one who established the law is someone other than these two.

7.4 Thus he is the creator and maker of the whole universe and everything within it, and since he is different than these two in essence, occupying a place between them, he ought fittingly also to be called “the intermediate.”

7.5 And if the Perfect God is good according to his nature, as indeed he is, for our Savior professed that there is only one good God, his Father, whom he made known, and if the one with the opposite nature is evil and wicked and characteristically unjust, then the one between these two is not good, evil, or unjust, but might uniquely be called just, since he administers the justice that is his.

7.6 This god will be inferior to the Perfect God and lesser than his righteousness, inasmuch as he is begotten and not unbegotten, for there is one unbegotten Father, from whom come all things, because all things depend upon him in kind. Yet he is also greater and more powerful than the adversary, and he has another essence and nature in addition to the essences of the other two.

7.7 For the essence of the adversary is destruction and darkness, for he is material and divided, but the essence of the unbegotten Father of the whole is incorruption and autonomous light, unified and simple. The essence of the unbegotten Father brought forward a twofold power, and the Savior is an image of the greater one.

7.8 But at this time do not be troubled by your desire to learn how from one origin of the whole, being <simple>, and confessed and believed by us, unbegotten and incorruptible and good, these three natures of destruction and the intermediate were contrived, having been established as dissimilar, yet the good has a nature to put forth things that are like itself and of the same substance.

7.9 For God willing, you shall later learn about their origin and generation, once you have been deemed worthy of the apostolic tradition, which we also have received by succession, and we too are able to guarantee the authority of all our words by the teaching of our Savior.

7.10 By offering you these brief teachings, my sister Flora, I have not become fatigued; and I have at once written about this matter concisely, and I have disclosed a sufficient amount, which also in the future will contribute to you greatly, if, like beautiful and good soil receiving fertile seeds, you bring forth their fruit.



## III. FRAGMENTS OF HERACLEON

Little is known about Heracleon other than that he was a student of Valentinus. What we know about his teachings comes from fragments of his writings preserved by church fathers. Heracleon's commentary on John survives only in brief excerpts quoted by Origen in his own commentary on John. Clement of Alexandria preserves two additional fragments, one on Matthew (frag. 49) and another on Luke (frag. 50), but I have included only the latter, since the former is not a direct quotation of Heracleon. Heracleon is considered to have been one of the first Christians to compose commentaries on New Testament writings. Though his commentary on John does not survive in its entirety, from the excerpts we gather that he interpreted the Gospel of John allegorically, with mundane details of the biblical narrative signaling deeper spiritual realities. For example, in fragment 27, Heracleon understands the words "They departed from the city" to signify "the overthrow of their prior worldly way of being."

Heracleon's precise dates are not known, but he likely composed these commentaries sometime during the last quarter of the second century C.E. Given that his writings survive only in Clement and Origen, his teachings may have been particularly influential among educated Christians in Egypt.

The Greek text is based on C. Blanc, *Origène: Commentaire sur saint Jean*, 5 vols., SC 120, 157, 222, 290, 385 (Paris: Éditions du Cerf, 1966, 1970, 1975, 1982, 1992); and L. Früchtel, O. Stählin, and U. Treu, *Clemens Alexandrinus*, 4th ed., vol. 2, GCS 52.15 (Berlin: Akademie, 1985).

*Fragment 1 (Jn 1:3)*

«Πάντα δι' αὐτοῦ ἐγένετο»

οὐ τὸν αἰῶνα ἢ τὰ ἐν τῷ αἰῶνι γεγονέναι διὰ τοῦ λόγου.

Ἵτι οὐχ ὡς ὑπ' ἄλλου ἐνεργοῦντος αὐτὸς ἐποίει ὁ λόγος, ἀλλ' αὐτοῦ ἐνεργοῦντος ἕτερος ἐποίει.

«Καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν»

τῶν ἐν τῷ κόσμῳ καὶ τῇ κτίσει

*Fragment 2 (Jn 1:4)*

«Ὁ γέγονεν ἐν αὐτῷ ζωὴ ἦν»

εἰς τοὺς ἀνθρώπους τοὺς πνευματικούς.

Αὐτὸς γὰρ τὴν πρώτην μόρφωσιν τὴν κατὰ τὴν γένεσιν αὐτοῖς παρέσχε, τὰ ὑπ' ἄλλου σπαρέντα εἰς μορφὴν καὶ εἰς φωτισμὸν καὶ περιγραφὴν ἰδίαν ἀγαγὼν καὶ ἀναδείξας.

*Fragment 3 (Jn 1:18)*

«Οὐδεὶς τὸν θεὸν ἑώρακεν πώποτε»

εἰρηῆσθαι οὐκ ἀπὸ τοῦ βαπτιστοῦ ἀλλ' ἀπὸ τοῦ μαθητοῦ.

*Fragment 4 (Jn 1:21)*

ὡς ἄρα Ἰωάννης ὠμολόγησεν μὴ εἶναι ὁ Χριστός, ἀλλὰ μηδὲ προφήτης μηδὲ Ἡλίας.

*Fragment 5 (Jn 1:23)*

Ὁ λόγος μὲν ὁ σωτὴρ ἐστίν, φωνὴ δὲ ἢ ἐν τῇ ἐρήμῳ ἢ διὰ Ἰωάννου διανοουμένη, ἦχος δὲ πᾶσα προφητικὴ τάξις.

*Fragment 6 (Jn 1:25)*

περὶ τοῦ ὀφείλεσθαι τὸ βαπτίζειν Χριστῷ καὶ Ἡλίᾳ καὶ παντὶ προφήτῃ, οἷς μόνους ὀφείλεται τὸ βαπτίζειν

*Fragment 7 (Jn 1:26)*

οὐ πρὸς ὃ ἐκεῖνοι ἐπηρώτων, ἀλλ' ὃ αὐτὸς ἐβούλετο

*Fragment 8 (Jn 1:26)*

«Μέσος ὑμῶν στήκει» ἀντὶ τοῦ «Ἦδη πάρεστιν καὶ ἔστιν ἐν τῷ κόσμῳ καὶ ἐν ἀνθρώποις, καὶ ἐμφανὴς ἐστὶν ἤδη πᾶσιν ὑμῖν.»



*Fragment 1 (Jn 1:3)*

“All things came about through him”

The eternity and the things in the eternity did not come about through the Word.

Because it was not the Word who made all things as under some other agent, but the Word himself was the agent, and another did the making.

“And apart from him nothing came to be”

(“Nothing”) in the world or in creation

*Fragment 2 (Jn 1:4)*

“What came to be in him was life”

(“In him” means) to those people who are spiritual.

The Word supplied them with their first form when they were born by drawing out and revealing the things that had been sown by another into a form and a light and into its own sketch.

*Fragment 3 (Jn 1:18)*

“No one has seen God at any time”

(This was) spoken not by the Baptizer, but by the disciple.

*Fragment 4 (Jn 1:21)*

As indeed John admitted that he was not the Christ, nor a prophet nor Elijah.

*Fragment 5 (Jn 1:23)*

The Word is the Savior, and the voice that was in the wilderness that was meant by John, but the sound is the entire prophetic order.

*Fragment 6 (Jn 1:25)*

(The question implies that) to baptize belongs to the Christ and Elijah and every prophet, by whom alone baptism ought to be done.

*Fragment 7 (Jn 1:26)*

(John’s answers refer) not to what (the Pharisees) asked, but to what he desired.

*Fragment 8 (Jn 1:26)*

“He stands among you” is the same as “Already he is here, and he is in the world and among humanity, and he is already visible to you all.”

*Fragment 9 (Jn 1:28)*

Ταῦτα ἐν Βηθανίᾳ ἐγένετο.

*Fragment 10 (Jn 1:29)*

«Ἄμνὸς τοῦ θεοῦ» ὡς προφήτης φησὶν ὁ Ἰωάννης, τὸ δὲ «Ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου» ὡς περισσότερο προφήτου.

*Fragment 11 (Jn 2:12)*

«Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς»

τὴν Καφαρναοὺμ σημαίνει ταῦτα τὰ ἔσχατα τοῦ κόσμου, ταῦτα τὰ ὑλικά εἰς ἃ κατῆλθεν· καὶ διὰ τὸ ἀνοικεῖον εἶναι τὸν τόπον οὐδὲ πεποιηκὸς τι λέγεται ἐν αὐτῇ ἢ λελαληκὸς.

*Fragment 12 (Jn 2:13)*

Αὕτη . . . ἡ μεγάλη ἐορτή· τοῦ γὰρ πάθους τοῦ σωτῆρος τύπος ἦν, ὅτε οὐ μόνον ἀνηρεῖτο τὸ πρόβατον, ἀλλὰ καὶ ἀνάπαυσιν παρέιχεν ἐσθιόμενον, καὶ θυόμενον τὸ πάθος τοῦ σωτῆρος τὸ ἐν κόσμῳ ἐσίμαιεν, ἐσθιόμενον δὲ τὴν ἀνάπαυσιν τὴν ἐν γάμῳ.

*Fragment 13 (Jn 2:13–16)*

Οὐ γὰρ ἐκ δέρματος . . . νεκροῦ ἐποίησεν αὐτό, ἵνα τὴν ἐκκλησίαν κατασκευάσῃ οὐκέτι ληστῶν καὶ ἐμπόρων σπήλαιον, ἀλλὰ οἶκον τοῦ πατρὸς αὐτοῦ.

*Fragment 15 (Jn 2:19)*

«Ἐν τρίτῃ»  
ἐν τρισὶν

τὴν πνευματικὴν ἡμέραν

*Fragment 16 (Jn 2:20)*

τὸν Σαλομῶντα, τεσσεράκοντα καὶ ἕξ ἔτεσιν κατεσκευακέναι τὸν ναὸν, εἰκόνα τυγχάνοντα τοῦ σωτῆρος

ὁ τετράς ἐστίν . . . ἡ ἀπρόσπλοκος, εἰς τὸ ἐμφύσημα καὶ τὸ ἐν τῷ ἐμφυσήματι σπέρμα.

*Fragment 17 (Jn 4:12–15)*

ἄτονον καὶ πρόσκαιρον καὶ ἐπιλείπουσαν ἐκείνην γεγονέναι τὴν ζωὴν καὶ τὴν κατ' αὐτὴν δόξαν· κοσμικὴ γάρ . . . ἦν·

Ὁ δὲ δίδωσιν ὕδωρ ὁ σωτῆρ . . . εἶναι ἐκ τοῦ πνεύματος καὶ τῆς δυνάμεως αὐτοῦ.

«Οὐ μὴ διψήσῃ δὲ εἰς τὸν αἰῶνα»

*Fragment 9 (Jn 1:28)*

These things occurred in Bethany.

*Fragment 10 (Jn 1:29)*

“Lamb of God” John says as a prophet, but “Who takes away the sin of the world,” as more than a prophet.

*Fragment 11 (Jn 2:12)*

“After this he went down into Capernaum.”

Capernaum indicates the things at the extreme edge of the world, these material things into which he went down. And because the place is uninhabitable, he is not said to have done or said anything in it.

*Fragment 12 (Jn 2:13)*

This . . . is the great feast; for it was a type of the suffering of the Savior, when not only was the sheep snatched up, but eating it brought rest, and killing indicates the suffering of the Savior in the world, but eating indicates the rest that occurs in marriage.

*Fragment 13 (Jn 2:13–16)*

For not out of dead leather did he make it, so that he might build the church up no longer as a den of thieves and vagrants, but as the house of his father.

*Fragment 15 (Jn 2:19)*

“On the third (day)”  
in three days

(The third day is) the spiritual day.

*Fragment 16 (Jn 2:20)*

Solomon, being forty-six when building the temple, is an image of the Savior.

(Forty) is the tetrad, that which is unmixed, for the inspiration and seed that is in the inspiration.

*Fragment 17 (Jn 4:12–15)*

Weak and fleeting and lacking was the life and the glory corresponding to it, for it was of this world.

But the water that the Savior gives is from his Spirit and power.

“But he shall not thirst forever”

αἰώνιος γὰρ ἡ ζωὴ αὐτοῦ καὶ μηδέποτε φθειρομένη, ὡς καὶ ἡ πρώτη ἢ ἐκ τοῦ φρέατος, ἀλλὰ μένουσα· ἀναφαίρετος γὰρ ἡ χάρις καὶ ἡ δωρεὰ τοῦ σωτήρος ἡμῶν, καὶ μὴ ἀναλίσκομένη μηδὲ φθειρομένη ἐν τῷ μετέχοντι αὐτῆς.

Φθειρομένην δὲ τὴν πρώτην διδοὺς εἶναι ζωὴν

«Ἀλλομένου»

τοὺς μεταλαμβάνοντας τοῦ ἄνωθεν ἐπιχορηγουμένου πλουσίως καὶ αὐτοὺς ἐκβλῦσαι εἰς τὴν ἐτέρων αἰώνιον ζωὴν τὰ ἐπικεχορηγημένα αὐτοῖς.

ὡσὰν ἐνδειξαμένην τὴν ἀδιάκριτον καὶ κατάλληλον τῇ φύσει ἐαυτῆς πίστιν, μὴ διακριθεῖσαν ἐφ' οἷς ἔλεγεν αὐτῆ

«Δός μοι τοῦτο τὸ ὕδωρ»

ὡς ἄρα βραχέα διανυθεῖσα ὑπὸ τοῦ λόγου ἐμίσησεν λοιπὸν καὶ τὸν τόπον ἐκείνου τοῦ λεγομένου ζῶντος ὕδατος.

«Δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν»

Ταῦτα λέγει ἡ γυνὴ ἐμφαίνουσα τὸ ἐπίμοχθον καὶ δυσπόριστον καὶ ἄτροφον ἐκείνου τοῦ ὕδατος.

#### *Fragment 18 (Jn 4:16–18)*

«Λέγει αὐτῆ»

δηλον ὅτι τοιοῦτό τι λέγων, «εἰ θέλεις λαβεῖν τοῦτο τὸ ὕδωρ, ὕπαγε φώνησον τὸν ἄνδρα σου»·

οὐ γὰρ περὶ ἀνδρός . . . κοσμικοῦ ἔλεγεν αὐτῆ, ἵνα καλέσῃ, ἐπείπερ οὐκ ἠγνόει ὅτι οὐκ εἶχεν νόμιμον ἄνδρα.

αὐτῆ τὸν σωτήρα εἰρηκέναι· «Φώνησόν σου τὸν ἄνδρα καὶ ἐλθέ ἐνθάδε,» δηλοῦντα τὸν ἀπὸ τοῦ πληρώματος σύζυγον·

Ἀλλ' ἐπεὶ . . . κατὰ τὸ νοούμενον ἠγνόει τὸν ἴδιον ἄνδρα, κατὰ δὲ τὸ ἀπλοῦν ἠσχύνετο εἰπεῖν ὅτι μοιχόν, οὐχὶ δὲ ἄνδρα εἶχεν, πῶς οὐχὶ μάτην ἔσται προστάσεων ὁ λέγων· «Ὑπαγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθέ ἐνθάδε»;

«Ἀληθὲς εἶρηκας ὅτι ἄνδρα οὐκ ἔχεις»

ἐπεὶ ἐν τῷ κόσμῳ οὐκ εἶχεν ἄνδρα ἢ Σαμαρεῖτις· ἦν γὰρ αὐτῆς ὁ ἀνὴρ ἐν τῷ αἰῶνι.

For his life is eternal and never is destroyed, as also (is the case with) the first (life) from the well, rather it endures. For not to be taken away is the grace and the gift of our Savior, and it cannot be stolen or destroyed when one participates in it.

But the first life given is destroyed.

“Leaping”

(Leaping refers to) those who have a part in what is richly provided for them from above, and they allow the things provided to them to leap out for the eternal life of others.

(Regarding the Samaritan woman,) she exhibited an impartial faith proper to her own nature, showing no hesitation about the things he said to her.

“Give me this water”

As when she had been pricked a bit by the word, she then despised even the place of that so-called living water.

“Give me this water, so that I may not thirst nor come here to draw water”

The woman says these things indicating that the water is laborious, hard to come by, and lacking in nutrition.

*Fragment 18 (Jn 4:16–18)*

“He says to her”

It is clear that this is what he is saying: “If you want to receive this water, go call your husband.”

For he did not speak to her about a worldly husband whom she might summon, since he would not have been unaware that she did not have a husband according to the law.

The Savior said to her: “Call your husband and come here,” indicating her companion from the fullness.

But since she did not know about her own husband from an intellectual perspective, but from a straightforward perspective she felt ashamed to say that she had an adulterer, not a husband, how will the one who says, “Go, call your husband and come here” not give a meaningless command?

“Truly you say that you don’t have a husband”

(This was said) because the Samaritan did not have a husband in the world, since her husband was in the eternity.

«Πέντε ἄνδρας ἔσχες.»

«Ἐξ ἄνδρας ἔσχες.»

Διὰ τῶν ἑξ ἄνδρῶν, ἧ συνεπέλεκτο καὶ ἐπλησίαζεν παρὰ λόγον πορνεύουσα καὶ ἐνυβριζομένη καὶ ἀθετουμένη καὶ ἐγκαταλειπομένη ὑπ' αὐτῶν.

*Fragment 19 (Jn 4:19)*

«Εὐσχημόνως ὁμολογηκέναι τὴν Σαμαρεῖτιν τὰ ὑπ' αὐτοῦ πρὸς αὐτὴν εἰρημένα.»

προφήτου γὰρ μόνου . . . ἐστὶν εἰδέναι τὰ πάντα.

ὡς πρεπόντως τῇ αὐτῆς φύσει ποιήσασαν τὴν Σαμαρεῖτιν, καὶ μήτε ψευσαμένην μήτε ἀντικρυς ὁμολογήσασαν τὴν ἑαυτῆς ἀσχημοσύνην· πεπεισμένην . . . αὐτὴν ὅτι προφήτης εἶη, ἐρωτᾶν αὐτὸν ἅμα τὴν αἰτίαν ἐμφαίνουσαν δι' ἣν ἐξεπόρνευσεν, ἅτε δι' ἄγνοιαν θεοῦ καὶ τῆς κατὰ τὸν θεὸν λατρείας ἀμελήσασαν καὶ πάντων τῶν κατὰ τὸν βίον αὐτῇ ἀναγκαίων. καὶ ἄλλως <ταπεινῆν> ἐν τῷ βίῳ τυγχάνουσαν, οὐ γὰρ ἂν . . . αὐτὴ ἦρχετο ἐπὶ τὸ φρέαρ ἕξω τῆς πόλεως τυγχάνον.

Ἵτι βουλομένη μαθεῖν πῶς καὶ τίνι εὐαρεστήσασα καὶ θεῷ προσκυνήσασα ἀπαλλαγεῖ τοῦ πορνεύειν λέγει τὸ «Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν» καὶ τὸ ἐξῆς.

*Fragment 20 (Jn 4:21)*

Ἐπὶ μὲν τῶν προτέρων μὴ εἰρηῆσθαι αὐτῇ· «Πίστενέ μοι, γύναι,» νῦν δὲ τοῦτο αὐτῇ προστετάχθαι,

ὄρος μὲν τὸν διάβολον λέγεσθαι ἢ τὸν κόσμον αὐτοῦ, ἐπεὶ μέρος ἐν ὃ διάβολος ὅλης τῆς ὕλης . . . ἦν. ὁ δὲ κόσμος τὸ σύμπαν τῆς κακίας ὄρος, ἔρημον οἰκητήριον θηρίων, ᾧ προσεκύουν πάντες οἱ πρὸ νόμου καὶ οἱ ἐθνικοὶ· Ἱεροσόλυμα δὲ τὴν κτίσιν ἢ τὸν κτίστην, ᾧ προσεκύουν οἱ Ἰουδαῖοι.

Δευτέρως ὄρος μὲν . . . εἶναι τὴν κτίσιν ἢ ἐθνικοὶ προσεκύουν· Ἱεροσόλυμα δὲ τὸν κτίστην <ᾧ> οἱ Ἰουδαῖοι ἐλάτρευον.

Ἵμεῖς οὖν . . . οὐτε τῇ κτίσει οὐτε τῷ δημιουργῷ προσκυνήσετε, ἀλλὰ τῷ πατρὶ τῆς ἀληθείας, καὶ συμπαραλαμβάνει γε . . . αὐτὴν ὡς ἤδη πιστὴν καὶ συναριθμουμένην τοῖς κατὰ ἀλήθειαν προσκυνηταῖς.

*Fragment 21 (Jn 4:22)*

«Ἵμεῖς»

ἀντὶ τοῦ «Οἱ Ἰουδαῖοι <καὶ οἱ> ἐθνικοὶ» δηγήσατο

“You have had five husbands”

“You have had six husbands.” (*Variant reading in Heracleon’s text*)

Through the six husbands, with whom she united and whom she associated with without good reason, fornicating and being disparaged and rejected and abandoned by them.

*Fragment 19 (Jn 4:19)*

“The Samaritan responded fittingly to the things said to her by him.”

For it is a prophet alone who knows all things.

(The Samaritan is to be praised) since the Samaritan acted in keeping with her own nature, and neither concealing nor disclosing her own lack of decorum. Having been persuaded that he was a prophet, she asked him, at once disclosing the cause through which she had committed sin, as if out of ignorance of God and neglectful of the service of God and of all things necessary for her concerning life. And moreover she occupied a <low position> in life, for, if not, she would not have come to a well outside of the city.

Since she wants to learn how, by being pleasing to anyone and giving worship to God, she might be set free from sin, she says “Our fathers worshipped upon this mountain,” and so forth.

*Fragment 20 (Jn 4:21)*

In what was said earlier, it was not said to her: “Believe me, woman,” but now this is commanded to her,

The mountain indicates the devil or his world, since the devil . . . was one part of all matter. But the world is the whole mountain of wickedness, a desert inhabited by beasts, which all those before the law and the gentiles were worshipping. But Jerusalem is the creation of the creator, which the Jews were worshipping.

The second mountain . . . is the creation that gentiles were worshipping. But Jerusalem is the creation <where> the Jews were serving.

You, then, . . . shall not worship the creation or the creator, but the Father of truth, and he included . . . her because (she is) already faithful and counted among those who worship according to truth.

*Fragment 21 (Jn 4:22)*

“You”

It means the same as “the Jews <and the> gentiles.”

μη δεῖν καθ' Ἑλληνας προσκυνεῖν, τὰ τῆς ὕλης πράγματα ἀποδεχομένους καὶ λατρεύοντας ξύλοις καὶ λίθοις, μήτε κατὰ Ἰουδαίους σέβειν τὸ θεῖον, ἐπεὶπερ καὶ αὐτοὶ μόνοι οἰόμενοι ἐπίστασθαι θεὸν ἀγνοοῦσιν αὐτόν, λατρεύοντες ἀγγέλοις καὶ μὴνι καὶ σελήνῃ.

*Fragment 22 (Jn 4:22–23)*

Τὸ «Ἡμεῖς προσκυνοῦμεν» . . . εἶναι ὁ ἐν αἰῶνι καὶ οἱ σὺν αὐτῷ ἐλθόντες· οὗτοι γάρ . . . ἤδεσαν τίνι προσκυνοῦσιν κατὰ ἀλήθειαν προσκυνούντες. Ἀλλὰ καὶ τὸ «Ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν» ἐπεὶ ἐν τῇ Ἰουδαίᾳ . . . ἐγενήθη, ἀλλ' οὐκ ἐν αὐτοῖς, οὐ γὰρ εἰς πάντας αὐτοὺς εὐδόκησεν, καὶ ὅτι ἐξ ἐκείνου τοῦ ἔθνους ἐξῆλθεν ἡ σωτηρία καὶ ὁ λόγος εἰς τὴν οἰκουμένην. Κατὰ δὲ τὸ νοούμενον ἐκ τῶν Ἰουδαίων τὴν σωτηρίαν . . . γεγονένα, ἐπεὶπερ εἰκόνας οὗτοι τῶν ἐν τῷ πληρώματι αὐτῷ εἶναι νομίζονται.

«Ἐν πνεύματι καὶ ἀληθείᾳ προσκυνεῖσθαι τὸν θεόν»

οἱ πρότεροι προσκυνῆται ἐν σαρκὶ καὶ πλάνῃ προσεκύνουν τῷ μὴ πατρὶ. ὥστε . . . πεπλανῆσθαι πάντας τοὺς προσκεκνηκότας τῷ δημιουργῷ. . . ἐλάτρευον τῇ κτίσει, καὶ οὐ τῷ κατ' ἀλήθειαν κτίστη, ὅς ἐστιν Χριστός, εἴ γε «Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδέν.»

*Fragment 23 (Jn 4:23)*

Ἀπολωλέναί . . . ἐν τῇ βαθείᾳ ὕλῃ τῆς πλάνης τὸ οἰκεῖον τῷ πατρὶ, ὅπερ ζητεῖται, ἵνα ὁ πατὴρ ὑπὸ τῶν οἰκείων προσκυνῆται.

*Fragment 24 (Jn 4:24)*

«Πνεῦμα ὁ θεός»

ἄχραντος γὰρ καὶ καθαρὰ καὶ ἀόρατος ἡ θεία φύσις αὐτοῦ.

«Τοὺς προσκυνούντας ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν»

ἀξίως τοῦ προσκυνουμένου πνευματικῶς, οὐ σαρκικῶς· καὶ γὰρ αὐτοὶ τῆς αὐτῆς φύσεως ὄντες τῷ πατρὶ πνεῦμά εἰσιν, οἵτινες κατὰ ἀλήθειαν καὶ οὐ κατὰ πλάνην προσκυνοῦσιν, καθὰ καὶ ὁ ἀπόστολος διδάσκει λέγων λογικὴν λατρείαν τὴν τοιαύτην θεοσέβειαν.

*Fragment 25 (Jn 4:25)*

Προσεδέχετο ἡ ἐκκλησία τὸν Χριστὸν καὶ ἐπέπειστο περὶ αὐτοῦ, ὅτι τὰ πάντα μόνος ἐκεῖνος ἐπίσταται.

*Fragment 26 (Jn 4:26–27)*

«Ἐγώ εἰμι, ὁ λαλῶν σοι»



It is not fitting to worship as the gentiles do, since they approve of material things and honor wood and stone, nor is it fitting to honor God as the Jews do, since, although they think they alone know God, they too are ignorant of him, serving angels and the month and the moon.

*Fragment 22 (Jn 4:22–23)*

The words “We worship” mean the one in the eternity and those coming with him. For these had known the one they worship, since they worship in truth. But also the words “Because salvation is from the Jews” (were said) because he was born in Judea, but not among them, for he was not pleased with all of them, and because salvation and the word spread from that nation to the world. But on an intellectual level salvation has come about from the Jews, since they are thought to be images of those in the fullness.

“God is worshipped in spirit and truth”

Those who worshipped earlier, gave worship in flesh and error not to the Father. Therefore, all who have worshipped the creator are in error. They served the created thing and not the creator in truth, who is Christ, since indeed “All things came about through him, and apart from him nothing came to be.”

*Fragment 23 (Jn 4:23)*

In the deep material of error . . . has been lost what belongs to the Father, which is being sought after, so that the Father might be worshipped by his own.

*Fragment 24 (Jn 4:24)*

“God is spirit”

For his divine nature is undefiled and pure and invisible.

“It is necessary for those who worship to worship in spirit and truth”

(These words are) worthy of the one who worships spiritually, not fleshly. For those having the same nature with the Father are also spirit; they worship in spirit and not in error, just as the apostle also teaches, saying that such piety is rational service.

*Fragment 25 (Jn 4:25)*

The church received Christ and was persuaded about him, that only he knows all things.

*Fragment 26 (Jn 4:26–27)*

“I am he, the one speaking to you”

ἐπεὶ ἐπέπειστο ἡ Σαμαρεῖτις περὶ τοῦ Χριστοῦ ὡς ἄρα ἐλθὼν πάντα ἀπαγγελεῖ αὐτῇ, φησὶ «Γίνωσκε ὅτι ἐκεῖνος, ὃν προσδοκᾷς, ἐγὼ εἰμι, ὁ λαλῶν σοι.» Καὶ ὅτε ὠμολόγησεν ἑαυτὸν τὸν προσδοκώμενον ἐληλυθέναι, «ἦλθον . . . οἱ μαθηταὶ πρὸς αὐτόν,» δι' οὗς ἐληλύθει εἰς τὴν Σαμάρειαν.

*Fragment 27 (Jn 4:28–30)*

Τὴν ὑδρίαν τὴν δεκτικὴν ζωῆς . . . εἶναι διάθεσιν καὶ ἔννοιαν τῆς δυνάμεως τῆς παρὰ τοῦ σωτήρος. ἦντινα καταλιποῦσα . . . παρ' αὐτῶ, τουτέστιν ἔχουσα παρὰ τῶ σωτήρι τὸ τοιοῦτο σκεῦος, ἐν ᾧ ἐληλύθει λαβεῖν τὸ ζῶν ὕδωρ. ὑπέστρεψεν εἰς τὸν κόσμον εὐαγγελιζομένη τῇ κλήσει τὴν Χριστοῦ παρουσίαν· διὰ γὰρ τοῦ πνεύματος καὶ ὑπὸ τοῦ πνεύματος προσάγεται ἡ ψυχὴ τῶ σωτήρι.

«Ἐξῆλθον δὲ ἐκ τῆς πόλεως»

τοῦ ἐκ τῆς προτέρας αὐτῶν ἀναστροφῆς οὔσης κοσμικῆς· καὶ ἤρχοντο διὰ τῆς πίστεως . . . πρὸς τὸν σωτήρα.

*Fragment 28 (Jn 4:31)*

Ἐβούλοντο κοινωνεῖν αὐτῶ ἐξ ὧν ἀγοράσαντες ἀπὸ τῆς Σαμαρείας κεκομίσκεισαν.

*Fragment 30 (Jn 4:33)*

Σαρκακῶς . . . ταῦτα λέγεσθαι . . . ὑπὸ τῶν μαθητῶν, ὡς ἔτι ταπεινότερον διανοουμένων καὶ τὴν Σαμαρεῖτιν μιμουμένων λέγουσαν· «Οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶν βαθύ.»

*Fragment 31 (Jn 4:34)*

Διὰ τοῦ «Ἐμὸν βρῶμά ἐστὶν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός μέ» . . . διηγεῖσθαι τὸν σωτήρα τοῖς μαθηταῖς, ὅτι τοῦτο ἦν ὁ συνεζήτει μετὰ τῆς γυναικός, βρῶμα ἴδιον λέγων τὸ θέλημα τοῦ πατρός· τοῦτο γὰρ αὐτοῦ τροφή καὶ ἀνάπαυσις καὶ δύναμις ἦν. Θέλημα δὲ πατρός ἔλεγεν εἶναι τὸ γινῶναι ἀνθρώπους τὸν πατέρα καὶ σωθῆναι, ὅπερ ἦν ἔργον τοῦ σωτήρος τοῦ ἕνεκα τούτου ἀπεσταλμένου εἰς Σαμάρειαν, τουτέστιν εἰς τὸν κόσμον.

*Fragment 32 (Jn 4:35)*

Τὸν τῶν γεννημάτων λέγει θερισμόν, ὡς τούτου μὲν ἔτι διωρίαν ἔχοντος τετράμηνον, τοῦ δὲ θερισμοῦ, οὗ αὐτὸς ἔλεγεν, ἤδη ἐνεστῶτος. . . Ἦδη ἀκμαῖοι καὶ ἔτοιμοι εἰσιν πρὸς θερισμόν καὶ ἐπιτῆδειοι πρὸς τὸ συναχθῆναι εἰς ἀποθήκην, τοῦτ' ἐστὶν διὰ πίστεως εἰς ἀνάπαυσιν, ὅσαι γε ἔτοιμοι· οὐ γὰρ πᾶσαι· αἱ μὲν γὰρ ἤδη ἔτοιμοι ἦσαν . . . αἱ δὲ ἔμελλον, αἱ δὲ μέλλουσιν, αἱ δὲ ἐπισπεύονται ἤδη.

(It is) because the Samaritan had been persuaded that Christ would proclaim all things to her when he came that he says, “Know that this one, who speaks to you, I am he, the one speaking to you.” And when he confirmed that he, the one who was expected, had come, “the disciples came to him,” on behalf of whom he had gone to the Samaritan.

*Fragment 27 (Jn 4:28–30)*

The water container is the disposition capable of receiving life and thought of the power from the Savior. She left it . . . with him, that is, she had this sort of vessel with the Savior, in which she had proceeded to receive the living water. She returned to the world proclaiming the coming of Christ to the calling. For through the spirit and by the spirit the soul is led to the Savior.

“They departed from the city”

The overthrow of their prior worldly way of being. And they came through faith to the Savior.

*Fragment 28 (Jn 4:31)*

They wanted to share with him some of the goods that had been purchased from the Samaritans.

*Fragment 30 (Jn 4:33)*

In a fleshly way . . . these things were said . . . by the disciples, since they were thinking lower and they imitated the Samaritan when she said, “You have nothing to draw with, and the well is deep.”

*Fragment 31 (Jn 4:34)*

With the words “My food is that I should do the will of the one who sent me” . . . the Savior explains to the disciples that this was what he was talking about with the woman when he said that his own food is the will of the Father. For this was his nourishment and rest and power. But the will of the Father is that humanity knows the Father and is saved, which was the work for which the Savior was sent into Samaria, that is, into the world.

*Fragment 32 (Jn 4:35)*

He speaks about the reaping of crops, since this had an interval of four months, but the reaping about which he spoke was already at hand. . . . They are already mature and ready for reaping and able to be brought together in a storehouse, that is, into rest through faith, indeed, as many as are mature, for not all are. For some were already mature . . . but others were about to be, and others will be, and others are still being sown.

*Fragment 33 (Jn 4:35)*

Τῷ κατὰ τὸ «Ὁ θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι» σημαينوμένῳ ὁμοίως ταῦτα εἴρηται, τῷ ἐτοίμους πρὸς θερισμὸν καὶ ἐπιτηδεῖους πρὸς τὸ ἤδη συναχθῆναι εἰς τὴν ἀποθήκην διὰ τῆς πίστεως εἰς ἀνάπαυσιν εἶναι, καὶ ἐπιτηδεῖους πρὸς σωτηρίαν καὶ παραδοχὴν τοῦ λόγου.

*Fragment 34 (Jn 4:36)*

τὸ «Ὁ θερίζων μισθὸν λαμβάνει» εἰρῆσθαι . . . ἐπεὶ θεριστὴν ἑαυτὸν λέγει . . . ὁ σωτήρ. Καὶ τὸν μισθὸν τοῦ κυρίου ἡμῶν . . . εἶναι τὴν τῶν θεριζομένων σωτηρίαν καὶ ἀποκατάστασιν τῷ ἀναπαύεσθαι αὐτὸν ἐπ' αὐτοῖς. Τὸ δὲ «Καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον» . . . εἰρῆσθαι, ἢ ὅτι τὸ συναγόμενον καρπὸς ζωῆς αἰωνίου ἐστίν, ἢ καὶ αὐτὸ ζωὴ αἰώνιος.

*Fragment 35 (4:36-37)*

«Ἴνα ὁ σπεύρων ὁμοῦ χαίρη καὶ ὁ θερίζων»

χαίρει μὲν γάρ . . . ὁ σπεύρων ὅτι σπείρει, καὶ ὅτι ἤδη τινὰ τῶν σπερμάτων αὐτοῦ συνάγεται ἐλπίδα ἔχων τὴν αὐτὴν καὶ περὶ τῶν λοιπῶν· ὁ δὲ θερίζων ὁμοίως ὅτι καὶ θερίζει. ἀλλ' ὁ μὲν πρῶτος ἤρξατο σπεύρων· ὁ δεύτερος θερίζων. Οὐ γὰρ ἐν τῷ αὐτῷ ἐδύνατο ἀμφοτέροι ἀρξασθαι· ἔδει γὰρ πρῶτον σπαρῆναι, εἴθ' ὕστερον θερισθῆναι. Πausaμένον μέντοι γε τοῦ σπεύροντος σπείρειν, ἔτι θεριεῖ ὁ θερίζων· ἐπὶ μέντοι τοῦ παρόντος ἀμφοτέροι τὸ ἴδιον ἔργον ἐνεργοῦντες ὁμοῦ χαίρουσιν κοινὴν χαρὰν τὴν τῶν σπερμάτων τελειότητα ἡγοῦμενοι.

«Ἐν τούτῳ ἐστὶν ὁ λόγος ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπεύρων καὶ ἄλλος ὁ θερίζων»

ὁ μὲν γὰρ ὑπὲρ τὸν τόπον υἱὸς ἀνθρώπου σπείρει· ὁ δὲ σωτήρ, ὢν καὶ αὐτὸς υἱὸς ἀνθρώπου, θερίζει καὶ θεριστὰς πέμπει τοὺς διὰ τῶν μαθητῶν νοουμένους ἀγγέλους, ἕκαστον ἐπὶ τὴν ἑαυτοῦ ψυχὴν.

*Fragment 36 (Jn 4:38)*

οὐ δι' αὐτῶν οὐδὲ ἀπ' αὐτῶν ἐσπάρη ταῦτα τὰ σπέρματα . . ., οἱ δὲ κεκοπιακότες εἰσὶν οἱ τῆς οἰκονομίας ἀγγελοι, δι' ὧν ὡς μεσιτῶν ἐσπάρη καὶ ἀνετράφη.

«Ἵμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε»

οὐ γὰρ ὁ αὐτὸς κόπος σπειρόντων καὶ θεριζόντων· οἱ μὲν γὰρ ἐν κρύει καὶ ὕδατι καὶ κόπῳ τὴν γῆν σκάπτοντες σπείρουσιν, καὶ δι' ὄλου χειμῶνος τημελοῦσιν σκάλλοντες καὶ τὰς ὕλας ἐκλέγοντες· οἱ δὲ εἰς ἔτοιμον καρπὸν εἰσελθόντες θέρους εὐφραϊνόμενοι θερίζουσιν.

*Fragment 33 (Jn 4:35)*

With the same meaning as “The reaping is great, but the workers are few” were these things said, (referring) to those ripe for the reaping and ready now to be brought together in the storehouse through faith, to be in rest, and are suitable for salvation and the acceptance of the Word.

*Fragment 34 (Jn 4:36)*

The words “The one who reaps receives a reward” were said because the Savior calls himself a reaper. And the reward of our Lord is the salvation and restoration of those who are reaped by his resting upon them. But the words “And he gathers fruit for eternal life” are made either because what is gathered is the fruit of eternal life, or (because) even it itself is eternal life.

*Fragment 35 (4:36-37)*

“So that the one who sows and the one who reaps might rejoice together”

For the one who sows rejoices because he sows, and because some of his seeds have already been gathered, he has the same hope also concerning the rest. But the one who reaps similarly rejoices because he also reaps. But the one who sows began first; the one who reaps, second. For both were not able to start at the same time. For it was necessary to sow first, then to reap later. However, after the one who sows stopped sowing, the reaper will still reap. Yet at present, both rejoice together doing their respective work, because they deem the fruition of the seeds a shared joy.

“In this is the saying true, that it is one who sows and another who reaps”

For the Son of Man above the place sows, but the Savior, being also himself a Son of Man, reaps and sends the angels, being conceptualized as the disciples, as reapers, each for his own soul.

*Fragment 36 (Jn 4:38)*

Not through them or by them were these seeds sown, but those who have toiled are the angels of the assembly, through whom, as intermediaries, they were sown and brought up.

“You have entered into their labor”

For sowing and reaping are not the same labor, for those who sow do so in the frost and water and with fatigue when digging the earth, and through the whole winter they care for it by digging and weeding. But the others during summer happen upon fruit, and in good spirits they reap.

*Fragment 37 (Jn 4:39)*

«Ἐκ τῆς πόλεως»

ἀντὶ τοῦ «ἐκ τοῦ κόσμου»

«Διὰ τὸν λόγον τῆς γυναικός»

τουτέστιν διὰ τῆς πνευματικῆς ἐκκλησίας·

καὶ ἐπισημαίνεται γὰρ τὸ «Πολλοὶ» ὡς πολλῶν ὄντων ψυχικῶν· τὴν δὲ μίαν . . . τὴν ἀφθαρτον τῆς ἐκλογῆς φύσιν καὶ μονοειδῆ καὶ ἐνικήν.

*Fragment 38 (Jn 4:40)*

«παρ' αὐτοῖς» ἔμεινεν καὶ οὐκ «ἐν αὐτοῖς,» καὶ δύο ἡμέρας, ἦτοι τὸν ἐνεστῶτα αἰῶνα καὶ τὸν μέλλοντα τὸν ἐν γάμῳ, ἢ τὸν πρὸ τοῦ πάθους αὐτοῦ χρόνον καὶ τὸν μετὰ τὸ πάθος, ὃν παρ' αὐτοῖς ποιήσας πολλῶ πλείονας διὰ τοῦ ἰδίου λόγου ἐπιστρέψας εἰς πίστιν, ἐχωρίσθη ἀπ' αὐτῶν.

*Fragment 39 (Jn 4:42)*

«Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεούμεν»

λείπειν τὸ «μόνην.»

«Αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ὁ σωτὴρ τοῦ κόσμου»

οἱ γὰρ ἄνθρωποι τὸ μὲν πρῶτον ὑπὸ ἀνθρώπων ὀδηγούμενοι πιστεύουσιν τῷ σωτῆρι, ἐπὶ δὲ ἐντύχουσιν τοῖς λόγοις αὐτοῦ, οὗτοι οὐκέτι διὰ μόνην ἀνθρωπίνην μαρτυρίαν, ἀλλὰ δι' αὐτὴν τὴν ἀλήθειαν πιστεύουσιν.

*Fragment 40 (Jn 4:46-53)*

βασιλικὸν . . . τὸν δημιουργόν, ἐπεὶ καὶ αὐτὸς ἐβασίλευεν τῶν ὑπ' αὐτόν· διὰ δὲ τὸ μικρὰν αὐτοῦ καὶ πρόσκαιρον εἶναι τὴν βασιλείαν . . . βασιλικὸς ὠνομάσθη, οἰοῦναι μικρὸς τις βασιλεὺς ὑπὸ καθολικοῦ βασιλέως τεταγμένος ἐπὶ μικρᾶς βασιλείας· τὸν δὲ ἐν Καφαρναοὺμ υἱὸν αὐτοῦ . . . τὸν ἐν τῷ ὑποβεβηκότι μέρει τῆς μεσότητος τῷ πρὸς θάλασσαν, τουτέστιν τῷ συνημμένῳ τῇ ὕλῃ· ὁ ἴδιος αὐτοῦ ἄνθρωπος ἀσθενῶν, τουτέστιν οὐ κατὰ φύσιν ἔχων, ἐν ἀγνοίᾳ καὶ ἀμαρτήμασιν ἦν.

«Ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν»

ἀντὶ τοῦ «ἐκ τῆς ἄνωθεν Ἰουδαίας»

«Ἦμελλον ἀποθνήσκειν»

ἀνατρέπεσθαι τὰ δόγματα τῶν ὑποτιθεμένων ἀθάνατον εἶναι τὴν ψυχὴν

αὐτὴν . . . εἶναι τὸ ἐνδύομενον ἀφθαρσίαν φθαρτὸν καὶ ἀθανασίαν θνητόν, ὅταν «καταποθῇ ὁ θάνατος αὐτῆς εἰς νίκος.»

*Fragment 37 (Jn 4:39)*

“Out of the city”

(Means) the same as “out of the world.”

“On account of the word of the woman”

That is, through the spiritual church.

And “many” indicates that there are many soulish people. But the one woman is the uncorrupted nature of the elect, both uniform and singular.

*Fragment 38 (Jn 4:40)*

“With them” he remained and not “in them,” and two days (means) either the present age and the coming age that is in marriage, or the time prior to his passion and after his passion, which he passed with them and turned many more through his own word to faith, (before) being separated from them.

*Fragment 39 (Jn 4:42)*

“We no longer believe because of your saying”

“Only” is lacking.

“For we ourselves have heard, and we know that this is the Savior of the world”

For humans believe in the Savior first by being guided by humans, but when they encounter his words, no longer do they believe solely on account of human witness, but on account of the truth itself.

*Fragment 40 (Jn 4:46–53)*

The official . . . is the creator, since he also reigned over those beneath him. But because his kingdom is small and temporary, he was deemed an official, as though he was some parochial king placed over a small kingdom by the worldwide king. But his son in Capernaum . . . is in the bottom part of the middle (region), which is by the sea, that is, what has been joined together with matter. His own man was weak, that is, not being according to nature, and he was in ignorance and sins.

“From Judea into the Galilee”

Means the same as “from the Judea above”

“He was about to die”

The teachings of those who consider the soul to be immortal are overthrown.

(The soul) is corruption cloaked in incorruption and mortality in immortality, when “its death is consumed in victory.”

τὸ «Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε» λέγεσθαι . . . οἰκειῶς πρὸς τὸ τοιοῦτον πρόσωπον δι' ἔργων φύσιν ἔχον καὶ δι' αἰσθήσεως πείθεσθαι καὶ οὐχὶ λόγῳ πιστεύειν.

Τὸ δὲ «Κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου» διὰ τὸ τέλος εἶναι τοῦ νόμου τὸν θάνατον . . . ἀναιροῦντος διὰ τῶν ἁμαρτιῶν· πρὶν τελέως οὖν . . . θανατωθῆναι κατὰ τὰς ἁμαρτίας δεῖται ὁ πατήρ τοῦ μόνουσωτήρος, ἵνα βοηθήσῃ τῷ υἱῷ, τουτέστιν τῇ τοιαύτῃ φύσει.

τὸ «Ὁ υἱός σου ζῆ» κατὰ ἀτυφίαν εἰρησθαι τῷ σωτῆρι . . . ἐπεὶ οὐκ εἶπεν· «ζήτω», οὐδὲ ἐνέφηεν αὐτὸς παρεσχῆσθαι τὴν ζωὴν. Λέγει δὲ ὅτι καταβάς πρὸς τὸν κάμνοντα καὶ ἰασάμενος αὐτὸν τῆς νόσου, τουτέστιν τῶν ἁμαρτιῶν, καὶ διὰ τῆς ἀφέσεως ζωοποιήσας εἶπεν· «Ὁ υἱός σου ζῆ.»

τὸ «Ἐπίστευσεν» ὁ ἄνθρωπος, ὅτι εὐπιστος καὶ ὁ δημιουργός ἐστιν, ὅτι δύναται ὁ σωτῆρ καὶ μὴ παρὼν θεραπεύειν.

Δούλους δὲ τοῦ βασιλικοῦ . . . τοὺς ἀγγέλους τοῦ δημιουργοῦ, ἀπαγγέλλοντας ἐν τῷ «Ὁ παῖς σου ζῆ», ὅτι οἰκειῶς καὶ κατὰ τρόπον ἔχει, πράσσωσιν μηκέτι τὰ ἀνοίκεια· καὶ διὰ τοῦτο . . . ἀπαγγέλλειν τῷ βασιλικῷ τοὺς δούλους τὰ περὶ τῆς τοῦ υἱοῦ σωτηρίας, ἐπεὶ καὶ πρώτους . . . βλέπειν τὰς πράξεις τῶν ἐν τῷ κόσμῳ ἀνθρώπων τοὺς ἀγγέλους, εἰ ἐρρωμένως καὶ εἰλικρινῶς πολιτεύοιντο ἀπὸ τῆς τοῦ σωτήρος ἐπιδημίας.

διὰ τῆς ὥρας χαρακτηρίζεται ἡ φύσις τοῦ ἰαθέντος.

«Ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη»

ἐπὶ τῆς ἀγγελικῆς εἰρησθαι τάξεως καὶ ἀνθρώπων τῶν οἰκειοτέρων αὐτῷ.

Ζητεῖσθαι δέ . . . περὶ τινῶν ἀγγέλων εἰ σωθήσονται, τῶν κατελθόντων ἐπὶ τὰς τῶν ἀνθρώπων θυγατέρας. Καὶ τῶν ἀνθρώπων δὲ τοῦ δημιουργοῦ τὴν ἀπόλειαν δηλοῦσθαι . . . ἐν τῷ· «Οἱ υἱοὶ τῆς βασιλείας ἐξελεύσονται εἰς τὸ σκότος τὸ ἐξώτερον.»

«Υἱοὺς ἐγέννησα καὶ ὕψωσα, αὐτοὶ δὲ με ἠθέτησαν»

οὐστinas υἱοὺς ἄλλοτρίους, καὶ σπέρμα πονηρὸν καὶ ἄνομον . . . καὶ ἀμπελῶνα ἀκάνθας ποιήσαντα.



The words “unless you see the signs and wonders, you will not believe” are said fittingly to such a person who has a nature through works and who is persuaded through perception and does not believe the word.

The words “come down before my child dies” are made because death is the end of the law that destroys by means of sins. Therefore, before (the son) is ultimately put to death because of sins, the Father is in need of the only Savior so that he might help the son, that is, this sort of nature.

The words “your son lives” are said by the Savior without arrogance, since he did not say, “Let him live,” nor did he disclose that it was he who poured life into him. Rather he says that after going down to the ill child and curing him of his ailment, that is, of his sins, and through forgiveness having made him alive, he said, “Your son lives.”

That the man “believed” (means) that even the creator believes that the Savior can heal even when not present.

The servants of the official are the angels of the creator, those who announce in the words “Your child lives,” that he lives properly and in the right manner, no longer preoccupied with unfitting matters. And because of this the servants announce the news about the salvation of the son to the official, since the angels are first to see the actions of humans in the world, whether they are conducting themselves influentially and purely since the arrival of the Savior.

The nature of the one who has been healed is characterized in the course of the hour.

“He believed along with his entire house”

(This) refers to the angelic and human order, those more like him.

To be questioned is whether certain angels, those who went down to the daughters of humans, will be saved. And the destruction of the humans of the creator is made clear in the words “The children of the kingdom will depart into outer darkness.”

“Children I have begotten and exalted, but they have rejected me”

Such are foreign children, an evil and lawless seed, and a vineyard that yields thorns.

*Fragment 41 (Jn 8:21)*

«Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν»

πῶς ἐν ἀγνοίᾳ καὶ ἀπιστίᾳ καὶ ἀμαρτήμασιν ὄντες ἐν ἀφθαρσίᾳ δύνανται γενέσθαι;

*Fragment 42 (Jn 8:22)*

«Μήτι ἀποκτενεῖ ἑαυτόν;»

πονηρῶς διαλογιζόμενοι οἱ Ἰουδαῖοι ταῦτα ἔλεγον καὶ μείζονας ἑαυτοὺς ἀποφαινόμενοι τοῦ σωτήρος καὶ ὑπολαμβάνοντες ὅτι αὐτοὶ μὲν ἀπελεύσονται πρὸς τὸν θεὸν εἰς ἀνάπαυσιν αἰώνιον, ὁ δὲ σωτὴρ εἰς φθορὰν καὶ εἰς θάνατον ἑαυτὸν διαχειρισάμενος, ὅπου ἑαυτοὺς οὐκ ἐλογίζοντο ἀπελθεῖν. ᾤοντο λέγειν τὸν σωτήρα οἱ Ἰουδαῖοι ὅτι ἐγὼ ἑμαυτὸν διαχειρισάμενος εἰς φθορὰν μέλλω πορεύεσθαι, ὅπου ὑμεῖς οὐ δύνασθε ἐλθεῖν.

*Fragment 43 (Jn 8:37)*

«Ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν»

οὐ χωρεῖ ὅτι ἀνεπιτήδειοι ἦτοι κατ' οὐσίαν ἢ κατὰ γνώμην

*Fragment 44 (8:43–44a)*

αἰτίαν ἀποδίδοσθαι τοῦ μὴ δύνασθαι αὐτοὺς ἀκούειν τὸν Ἰησοῦ λόγον μηδὲ γινώσκειν αὐτοῦ τὴν λαλιὰν ἐν τῷ «Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ.» Αὐταῖς γοῦν λέξεσιν φησι· «Διατί δὲ οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν, ἢ ὅτι ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ;» ἀντὶ τοῦ «ἐκ τῆς οὐσίας τοῦ διαβόλου,» φανερῶν αὐτοῖς λοιπὸν τὴν φύσιν αὐτῶν, καὶ προελέγξας αὐτοὺς ὅτι οὔτε τοῦ Ἀβραάμ εἰσιν τέκνα—οὐ γὰρ ἂν ἐμίσουν αὐτόν—οὔτε τοῦ θεοῦ, διὸ οὐκ ἠγάπων αὐτόν.

*Fragment 45 (Jn 8:44a)*

πρὸς οὓς ὁ λόγος ἐκ τῆς οὐσίας τοῦ διαβόλου ἦσαν·

*Fragment 46 (Jn 8:44a)*

«Ἐκ τοῦ πατρὸς τοῦ διαβόλου»

ἀντὶ τοῦ ἐκ τῆς οὐσίας τοῦ πατρὸς.

«Τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν»

τὸν διάβολον μὴ ἔχειν θέλημα ἀλλ' ἐπιθυμίας

ταῦτα εἴρηται οὐ πρὸς τοὺς φύσει τοῦ διαβόλου υἱοὺς, τοὺς χοϊκοὺς, ἀλλὰ πρὸς τοὺς ψυχικοὺς, θέσει υἱοὺς διαβόλου γινομένους. ἀφ' ὧν τῇ φύσει δύνανταί τινες καὶ θέσει υἱοὶ θεοῦ χρηματίσαι.

*Fragment 41 (Jn 8:21)*

“Where I am going, you are not able to come”

How are they able to come to be in incorruption while they are in ignorance and unbelief and sin?

*Fragment 42 (Jn 8:22)*

“Will he kill himself?”

The Jews said these things because they contemplated wickedly and presented themselves as greater than the Savior, and they assumed that they would depart to God into eternal rest, but the Savior, slaying himself into destruction and death, where they thought they would not return. The Jews supposed that the Savior said, “I am about to get rid of myself by going into destruction, where you are not able to come.”

*Fragment 43 (Jn 8:37)*

“Because my word has no place in you”

It has no place because they are unfit either according to substance or according to their outlook.

*Fragment 44 (8:43–44a)*

The reason given as to why they were not able to hear the word of Jesus or know what he said is found in the words “You are from your father, the devil.” He said these words: “Why are you not able to hear my word, is it because you are from your father, the devil?” (These words) mean “of the essence of the devil,” making clear to them their nature, after telling them that they are not children of Abraham—for they would not have despised him—nor of God, since they do not love him.

*Fragment 45 (Jn 8:44a)*

(Those) to whom the Word (came) were of the essence of the devil.

*Fragment 46 (Jn 8:44a)*

“From your father, the devil”

(These words) mean of the substance of the father.

“You desire to do the desires of your father”

The devil does not have a will, only desires.

These things were said not to those who by nature are children of the devil, the earthly, but to the soulish ones, who have become children of the devil by adoption. Some from this nature are able to be called children of God by adoption.

παρὰ τὸ ἡγαπήκεναι τὰς ἐπιθυμίας τοῦ διαβόλου καὶ ποιεῖν τέκνα οὗτοι τοῦ διαβόλου γίνονται, οὐ φύσει τοιοῦτοι ὄντες.

τριχῶς δεῖ ἀκούειν τῆς κατὰ τέκνα ὀνομασίας, πρῶτον φύσει, δεύτερον γνώμη, τρίτον ἀξία· καὶ φύσει μὲν . . . ἐστὶν τὸ γεννηθὲν ὑπὸ τινος γεννητοῦ, ὃ καὶ κυρίως τέκνον καλεῖται· γνώμη δέ, ὅτε τὸ θέλημα τις ποιῶν τινος διὰ τὴν ἑαυτοῦ γνώμην τέκνον ἐκείνου οὐ ποιεῖ τὸ θέλημα καλεῖται· ἀξία δέ, καθ' ὃ λέγονται τινες γεέννης τέκνα καὶ σκότους καὶ ἀνομίας, καὶ ὄφρων καὶ ἐχιδνῶν γεννήματα. Οὐ ἄρ γεννᾷ . . . ταῦτά τινα τῇ ἑαυτῶν φύσει· φθοροποιᾷ ἄρ καὶ ἀναλίσκοντα τοὺς ἐμβληθέντας εἰς αὐτά· ἀλλ' ἐπεὶ ἔπραξαν τὰ ἐκείνων ἔργα τέκνα αὐτῶν εἴρηται . . . τέκνα τοῦ διαβόλου νῦν λέγει τοὺς, οὐχ ὅτι γεννᾷ τινος ὁ διάβολος, ἀλλ' ὅτι τὰ ἔργα τοῦ διαβόλου ποιοῦντες ὁμοιώθησαν αὐτῷ.

#### *Fragment 47 (Jn 8:44b)*

Οὐ γὰρ ἐκ τῆς ἀληθείας ἡ φύσις ἐστὶν αὐτοῦ, ἀλλ' ἐκ τοῦ ἐναντίου τῇ ἀληθείᾳ, ἐκ πλάνης καὶ ἀγνοίας. Διό . . . οὔτε σῆναι ἐν ἀληθείᾳ οὔτε σχεῖν ἐν αὐτῷ ἀλήθειαν δύναται, ἐκ τῆς αὐτοῦ φύσεως ἴδιον ἔχων τὸ ψεῦδος, φυσικῶς μὴ δυνάμενός ποτε ἀλήθειαν εἰπεῖν. . . οὐ μόνος αὐτὸς ψεύστης ἐστίν, ἀλλὰ καὶ ὁ πατήρ αὐτοῦ. ἰδίως «πατὴρ αὐτοῦ» ἐκλαμβάνων τὴν φύσιν αὐτοῦ, ἐπεὶ περ ἐκ πλάνης καὶ ψεύσματος συνέστη.

#### *Fragment 48 (Jn 8:50)*

τὸ «Ἔστιν ὁ ζητῶν καὶ κρίνων» οὐκ ἀναφέρει ἐπὶ τὸν πατέρα· ὁ ζητῶν καὶ κρίνων ἐστὶν ὁ ἐκδικῶν με, ὁ ὑπέρτης ὁ εἰς τοῦτο τεταγμένος, ὁ μὴ εἰκὴ τὴν μάχαιραν φορῶν, ὁ ἐκδικὸς τοῦ βασιλέως· Μωσῆς δέ ἐστὶν οὗτος, καθ' ὃ προεῖρηκεν αὐτοῖς λέγων· «Εἰς ὃν ὑμεῖς ἠλπίζατε». ὁ κρίνων καὶ κολάζων ἐστὶν Μωσῆς, τουτέστιν αὐτὸς ὁ νομοθέτης. πῶς οὖν οὐ λέγει τὴν κρίσιν πᾶσαν παραδεδοσθαι αὐτῷ; καλῶς λέγει· ὁ γὰρ κριτὴς ὡς ὑπέρτης τὸ θέλημα τούτου ποιῶν κρίνει, ὥσπερ καὶ ἐπὶ τῶν ἀνθρώπων φαίνεται γινόμενον.

#### *Fragment 50 (Lk 12:8)*

ὁμολογίαν εἶναι τὴν μὲν ἐν πίστει καὶ πολιτείᾳ, τὴν δὲ ἐν φωνῇ· ἡ μὲν οὖν ἐν φωνῇ ὁμολογία καὶ ἐπὶ τῶν ἐξουσιῶν γίνεται, ἦν μόνην, φησὶν, ὁμολογίαν ἡγοῦνται εἶναι οἱ πολλοὶ οὐχ ὑγιῶς, δύναται δὲ ταύτην τὴν ὁμολογίαν καὶ οἱ ὑποκριταὶ ὁμολογεῖν. ἀλλ' οὐδ' εὐρεθῆσεται οὗτος ὁ λόγος καθολικῶς εἰρημένως· οὐ γὰρ πάντες οἱ σφῶζόμενοι ὁμολόγησαν τὴν διὰ τῆς φωνῆς ὁμολογίαν καὶ ἐξῆλθον, ἐξ ὧν Ματθαῖος, Φίλιππος, Θωμᾶς, Λευὶς καὶ ἄλλοι πολλοί. καὶ ἔστιν ἡ διὰ τῆς φωνῆς ὁμολογία οὐ καθολικὴ, ἀλλὰ μερική. καθολικὴ δὲ ἦν νῦν λέγει, ἡ ἐν ἔργοις καὶ πράξεσι καταλλήλως τῆς εἰς αὐτὸν πίστεως. ἔπεται δὲ ταύτῃ τῇ ὁμολογίᾳ καὶ ἡ μερική ἡ ἐπὶ τῶν ἐξουσιῶν, ἐὰν δέη καὶ ὁ λόγος αἰρῆ· ὁμολογήσει γὰρ οὗτος καὶ τῇ φωνῇ, ὀρθῶς

Since they have loved the desires of the devil, they are able to be made into children of the devil, although they were not such by nature.

It is necessary to understand the term “children” in three ways: first by nature, second by outlook, third by worth. By “nature” means one begotten by someone begotten, which is properly called “child.” By “outlook” is when one doing the will of another through his own outlook is called a child of the one whose will he does. But “by worth” is when some are called children of Gehenna and darkness and lawlessness, and the products of snakes and vipers. For these do not beget anything by their own nature; for they cause destruction and kill what is thrown to them. But since they enacted their works, they are called their children. He calls them now children of the devil not because the devil begets any of them, but because when they do the deeds of the devil they came to resemble him.

*Fragment 47 (Jn 8:44b)*

For his nature is not of the truth, but of the opposite of the truth, of error and ignorance. Therefore, he is not able to stand in truth or bear truth within himself, since from his nature he has a lie as his own, and naturally he is not ever able to speak truth. Not only is he himself a liar, but he is also its father. “His father” indicates his nature, since it derives from error and a lie.

*Fragment 48 (Jn 8:50)*

The words “There is one who seeks, and he judges” do not refer to the Father. The one who seeks and judges is the one who vindicates me, the service person summoned for this, the one who does not bear the sword without a plan, the one who vindicates the king. This is Moses, according to what he said to them earlier, saying, “in whom you have hoped.” The one who judges and chastises is Moses, that is, the lawgiver himself. How then does he not say that all judgment has been given over to him? Correctly he speaks, for the judge judges as a servant when he does the will of this one, as it appears to come to be among humans.

*Fragment 50 (Lk 12:8)*

Confession is made in faith and conduct on the one hand, and by voice on the other. The confession in voice occurs before the authorities, which many incorrectly consider to be the only confession, for even the hypocrites are able to make this confession. But it will not be found that this word was said universally. For not all those who are saved confessed through the voice, among whom are Matthew, Philip, Thomas, Levi, and many more. The confession through the voice is not universal, but partial. But universal is the confession in works and deeds, which corresponds to faith in him. But the

προομολογήσας πρότερον τῆ διαθέσει. καὶ καλῶς ἐπὶ μὲν τῶν ὁμολογούντων «ἐν ἐμοί» εἶπεν ἐπὶ δὲ τῶν ἀρνούμενων τὸ «ἐμέ» προσέθηκεν. οὗτοι γάρ, κἂν τῆ φωνῆ ὁμολογήσωσιν αὐτόν, ἀρνοῦνται αὐτόν, τῆ πράξει μὴ ὁμολογοῦντες. μόνοι δ' ἐν αὐτῷ ὁμολογοῦσιν οἱ ἐν τῆ κατ' αὐτόν πολιτεία καὶ πράξει βιοῦντες, ἐν οἷς καὶ αὐτὸς ὁμολογεῖ ἐνειλημμένος αὐτοῦς καὶ ἐχόμενος ὑπὸ τούτων. διόπερ «ἀρνήσασθαι αὐτόν οὐδέποτε δύναται.» ἀρνοῦνται δὲ αὐτόν οἱ μὴ ὄντες ἐν αὐτῷ. οὐ γάρ εἶπεν «ὅς ἀρνήσεται ἐν ἐμοί,» ἀλλ' «ἐμέ»· οὐδεὶς γάρ ποτε ὦν ἐν αὐτῷ ἀρνεῖται αὐτόν. τὸ ὅε «ἔμπροσθεν τῶν ἀνθρώπων,» καὶ τῶν σωζομένων καὶ τῶν ἐθνικῶν δὲ ὁμοίως παρ' οἷς μὲν καὶ τῆ πολιτεία, παρ' οἷς δὲ καὶ τῆ φωνῆ. διόπερ ἀρνήσασθαι αὐτόν οὐδέποτε δύναται· ἀρνοῦνται δὲ αὐτόν οἱ μὴ ὄντες ἐν αὐτῷ.

partial one before the authorities comes after this confession, if it should be necessary and the word should convict. For this person will confess with the voice, who has previously confessed correctly in disposition. And rightly about those who confess he said, "In me." But for those who deny he added, "Me." For even if they confess him with their voice, they deny him, since they do not confess in deed. But only those who live in conduct and deed in relation to him confess in him, among them he also confesses, since he has embraced them and is held by them. For this reason they are not ever able to deny him. Rather those who are not in him deny him. For he did not say, "Whoever denies in me," but "Me," for no one who was ever in him will deny him. And "before people" (the confession is made as it is), also before those who are saved and the gentiles, before those who are saved also by conduct, but before the gentiles by voice. For this reason they are never able to deny him. But those not in him are the ones who deny him.





## IV. EXCERPTS OF THEODOTUS

In his *Excerpts of Theodotus* Clement of Alexandria records a series of extracts from a variety of Valentinian sources. Despite the title of the work, not all of the extracts come from Theodotus, a Valentinian teacher who is known only from Clement's extracts. He is named only five times in the entire text. In other instances Clement may be citing Theodotus, but he does not do so by name. Another challenge the text poses to interpreters is that unlike the *Gospel of Philip*, which, if it is a collection of extracts, does not seem to include additions by the person responsible for compiling the extracts, Clement has added his own comments to many of the extracts, and his additions are not always easily distinguishable from the texts he excerpts from his Valentinian sources.

While questions remain about the precise nature of the sources Clement uses, scholars often divide the *Excerpts* into four groups: (A) 1–28, (B) 29–43:1, (C) 43.2–65, and (D) 66–86. Group C has affinities with Irenaeus, *AH* 1.4.5–7.1 and may draw upon the source used by Irenaeus.

The *Excerpts* survive in two late manuscripts, one directly copied from the other. The earliest of the two is *Laur.* V 3, which dates to the eleventh century C.E. Clement likely produced the collection, however, in the latter part of the second century C.E. The following Greek text comes from my own transcription of *Laur.* V 3, in consultation with Sagnard's edition.

ΕΚ ΤΩΝ ΘΕΟΔΟΤΟΥ ΚΑΙ ΤΗΣ ΑΝΑΤΟΛΙΚΗΣ ΚΑΛΟΥΜΕΝΗΣ ΔΙΔΑΣΚΑΛΙΑΣ ΚΑΤΑ ΤΟΥΣ ΟΥΑΛΕΝΤΙΝΟΥ ΧΡΟΝΟΥΣ ΕΠΙΤΟΜΑΙ

1 «Πάτερ,» φησί, «παρατίθεμαί σοι εις χειρας τὸ Πνεῦμά μου.» Ὁ προέβαλε, φησί, σαρκίον τῷ Λόγῳ ἢ Σοφία, τὸ πνευματικὸν σπέρμα, τοῦτο στολισάμενος κατηλθεν ὁ Σωτήρ.

Ὅθεν ἐν τῷ πάθει τὴν Σοφίαν παρατίθεται τῷ Πατρὶ, ἵνα αὐτὴν ἀπολάβῃ παρὰ τοῦ Πατρός, καὶ μὴ κατασχεθῇ ἐνταῦθα ὑπὸ τῶν στερίσκειν δυναμένων.

Οὕτως πᾶν πνευματικὸν σπέρμα, τοὺς ἐκλεκτούς, διὰ τῆς προειρημένης φωνῆς παρατίθεται.

Τὸ ἐκλεκτὸν σπέρμα φαμὲν καὶ «σπινθῆρα» ζωοποιούμενον ὑπὸ τοῦ Λόγου καὶ «κόρην ὀφθαλμοῦ» καὶ «κόκκον σινάπεως» καὶ «ζύμην» τὰ δόξαντα καταδιηρῆσθαι γένη ἐνοποιούσα<v> εἰς πίστιν.

2 Οἱ δ' ἀπὸ Οὐαλεντίνου, πλασθέντος φασὶ τοῦ ψυχικοῦ σώματος, τῇ ἐκλεκτῇ ψυχῇ οὖση ἐν ὕπῳ ἐντεθῆναι ὑπὸ τοῦ Λόγου σπέρμα ἄρρениκόν, ὅπερ ἐστὶν ἀπόρροια τοῦ ἀγγελικοῦ, ἵνα μὴ ὑστέρημα ᾖ. Καὶ τοῦτο ἐζύμωσεν, τὰ δόξαντα καταδιηρῆσθαι ἐνοποιῶν, τὴν ψυχὴν καὶ τὴν σάρκα, ἃ καὶ ἐν μερισμῷ ὑπὸ τῆς Σοφίας προηρέχθη. Ὑπνος δὲ ἦν Ἀδάμ ἢ λήθη τῆς ψυχῆς, ἣν συνείχε μὴ διαλυθῆναι <τὸ σπέρμα><sup>7</sup> τὸ πνευματικόν, ὅπερ ἐνέθηκεν τῇ ψυχῇ ὁ Σωτήρ. Τὸ σπέρμα ἀπόρροια ἦν τοῦ ἄρρениκος καὶ ἀγγελικοῦ. Διὰ τοῦτο λέγει ὁ Σωτήρ· «Σώζου σὺ καὶ ἡ ψυχὴ σου.»

3 Ἐλθὼν οὖν ὁ Σωτήρ τὴν ψυχὴν ἐξύπνισεν, ἐξῆψεν δὲ τὸν σπινθῆρα. δύναμις γὰρ οἱ λόγοι τοῦ Κυρίου. Διὰ τοῦτο εἶρηκεν· «Λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων.» Καὶ μετὰ τὴν ἀνάστασιν, ἐμφυσῶν τὸ Πνεῦμα τοῖς Ἀποστόλοις, τὸν μὲν κοῦν καθάπερ τέφραν ἀπεφύσα καὶ ἐχώριζεν, ἐξῆπτε δὲ τὸν σπινθῆρα καὶ ἐζωοποιεῖ.

4 Ὁ Κύριος, διὰ πολλὴν ταπεινοφροσύνην, οὐχ ὡς ἄγγελος ᾤφθη, ἀλλ' ὡς ἄνθρωπος. Καὶ ὅτε ἐν δόξῃ ᾤφθη τοῖς Ἀποστόλοις ἐπὶ τοῦ Ὄρους, οὐ δι' ἑαυτὸν ἐποίησεν δεικνὺς ἑαυτὸν, ἀλλὰ διὰ τὴν Ἐκκλησίαν, ἣτις ἐστὶ «τὸ γένος τὸ ἐκλεκτόν,» ἵνα μάθῃ τὴν προκοπὴν αὐτοῦ μετὰ τὴν ἑκ' τῆς σαρκὸς ἐξοδον.

Αὐτὸς γὰρ καὶ ἄνω Φῶς ἦν, καὶ ἐστὶ τὸ «ἐπιφανὲν ἐν σαρκὶ» καὶ τὸ ἐνταῦθα ὀφθὲν οὐχ ὕστερον τοῦ ἄνω· οὐδὲ διεκέκοπτο, ἢ ἄνωθεν μετέστη δεῦρο, τόπον ἐκ τόπου ἀμείβον, ὡς τὸν μὲν ἐπιλαβεῖν, τὸν δὲ ἀπολιπεῖν. ἀλλ' ἦν τὸ πάντῃ ὄν, καὶ παρὰ τῷ Πατρὶ κἀνταῦθα, δύναμις γὰρ ἦν τοῦ Πατρός.

7. MS reads ὄσ.

## Excerpts of Theodotus and the So-Called Eastern School at the Time of Valentinus

1 “Father,” he says, “I commit into your hands my Spirit.” Wisdom, he says, set forth the flesh for the Word, the spiritual seed; dressed with flesh, the Savior descended.

For this reason, at the passion he commits Wisdom to the Father, so that he might receive her from the Father, and not be restrained down here by those who are able to deprive him.

Thus he commits the entire spiritual seed, the elect, by the aforementioned utterance.

We agree that the elect seed is both a “spark” made alive by the Word and a “pupil of the eye” and a “mustard seed” and “leaven” that joins in faith the genuses that seem to be divided.

2 But the followers of Valentinus say that when the psychic body was molded a male seed was implanted by the Word into the elect soul while it was asleep, wherefore it is an emission of the angelic, so that there might be no lack. And this (seed) leavened, unifying things appearing to have been divided, the soul and flesh, which had been brought forth separately by Wisdom. Adam’s sleep was the forgetfulness of the soul, which maintained (it) lest the spiritual <seed> be dissolved, which the Savior placed within the soul. The seed was an emission of the male and angelic. For this reason the Savior says, “Be saved, you and your soul.”

3 Therefore, when he arrived, the Savior awakened the soul and kindled the spark. For the words of the Lord are power. For this reason he said, “Let your light shine before people.” And following the resurrection, when he breathed the Spirit upon the Apostles, dust like ashes he blew off and scattered, but he kindled and enlivened the spark.

4 The Lord, on account of his great humility, did not appear as an angel, but as a human. And when in glory he appeared to the Apostles on the mountain, he did not reveal himself (this way) for his own sake, but for the sake of the church, which is “the chosen race,” so that it might understand his progress after his departure from the flesh.

For he was light also while above, and “that which appeared in the flesh” and appeared here is not later than what is above; nor was it interrupted, as if it descended here from above, changing from place to place, as gain in one place, and loss in the other. But he was the one present in all, and he is with the Father while here, for he was the power of the Father.

Ἄλλως τε ἐχρῆν κάκεινον πληρωθῆναι τὸν λόγον τοῦ Σωτῆρος ὃν εἶπεν· «Εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἱ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν Υἱὸν τοῦ Ἀνθρώπου ἐν δόξῃ.» Εἶδον οὖν καὶ ἐκοιμήθησαν ὁ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης.

5 Πῶς οὖν τὴν μὲν ὄψιν τὴν φωτεινὴν ἰδόντες οὐκ ἐξεπλάγησαν, τὴν δὲ φωνὴν ἀκούσαντες ἔπεσον ἐπὶ γῆν; Ὅτι ὧτα τυγχάνει ἀπιστότερα ὀφθαλμῶν, καὶ ἡ παρὰ δόξαν φωνὴ μᾶλλον ἐκπλήσσει.

Ὁ δὲ Ἰωάννης ὁ βαπτιστὴς τῆς φωνῆς ἀκούσας οὐκ ἐφοβήθη, ὡς ἂν ἐν πνεύματι ἀκούσας, συνήθει τῆς τοιαύτης φωνῆς. καθὼς δὲ ἄνθρωπος τίς ἐστι μόνον ἀκούσας κατεπλάγη. Διὸ καὶ λέγει αὐτοῖς ὁ Σωτῆρ· «Μηδενὶ εἶπτετε ὁ <ε>ἴδετε.»

Καίτοι οὐδὲ σαρκικοῖς ὀφθαλμοῖς τὸ φῶς ἐωράκεισαν (οὐδὲν γὰρ συγγενὲς καὶ οἰκεῖον ἐκείνῳ τῷ φωτὶ καὶ τῆδε τῇ σαρκί), ἀλλ' ὡς ἡ δύναμις καὶ ἡ βούλησις τοῦ Σωτῆρος ἐνεδυνάμωσεν τὴν σάρκα εἰς τὸ θεάσασθαι. ἄλλως τε καὶ ὁ ἡ ψυχὴ εἶδεν μετέδωκεν κοινωνοῦσιν τῇ σαρκὶ <διὰ τὸ> συμπεπλέχθαι αὐτῇ.

Τὸ δὲ «μηδενὶ εἶπτετε», ἵνα μὴ ὁ ἔστιν ὁ Κύριος νοήσαντες, ἀπόσχονται <τοῦ><sup>8</sup> ἐπιβάλλειν τῷ Κυρίῳ τὰς χεῖρας, καὶ ἀτελής ἡ οἰκονομία γένηται, καὶ ὁ θάνατος ἀπόσχηται τοῦ Κυρίου, ὡς μάτην πειράζων ἐπὶ ἀνηνύτῳ.

Καὶ ἔτι ἡ μὲν ἐν τῷ Ὅρει φωνὴ τοῖς ἤδη συνειῶσιν ἐκλεκτοῖς ἐγένετο, διὸ καὶ ἐθαύμασαν μαρτυρουμένου τοῦ πιστευομένου. Ἡ δὲ ἐπὶ τῷ Ποταμῷ τοῖς μέλλουσι πιστεῦειν. διὸ καὶ ἡμελήθη ἡ φωνὴ αὐτοῖς, προκατεχομένοις ἐπὶ τῇ τῶν νομοδιδασκάλων ἀγωγῇ.

6 Τὸ «Ἐν Ἀρχῇ ἦν ὁ Λόγος καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν καὶ Θεὸς ἦν ὁ Λόγος» οἱ ἀπὸ Οὐαλεντίνου οὕτως ἐκδέχονται.<sup>9</sup>

«Ἀρχὴν» μὲν γὰρ «τὸν Μονογενῆ» λέγουσιν, ὃν καὶ Θεὸν προ<σ>αγορεύεσθαι, ὡς καὶ ἐν τοῖς ἐξῆς ἄντικρυς Θεὸν αὐτὸν δηλοῖ λέγων· «Ὁ Μονογενὴς Θεὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο.»

Τὸν δὲ Λόγον τὸν «ἐν τῇ Ἀρχῇ» τοῦτον τὸν, ἐν τῷ Μονογενεῖ ἐν τῷ Νῶ καὶ τῇ Ἀληθείᾳ μνηθεῖ τὸν Χριστόν, τὸν Λόγον καὶ τὴν Ζωήν. ὅθεν εἰκότως καὶ αὐτὸν Θεὸν λέγει, τὸν ἐν τῷ Θεῷ τῷ Νῶ ὄντα.

8. MS reads τοῖς.

9. ἐκδέχονται: read as ἐνδέχονται by Sagnard in both L and P.

Besides, it was necessary that the word spoken by the Savior be fulfilled: "There are some among those standing here who will not taste death until they see the Son of Man in glory." Then Peter and James and John saw and fell asleep.

5 How then were they not terrified upon seeing the luminous vision, but fell upon the ground when hearing the voice? Because the ears are more suspicious than the eyes, and the unexpected voice is more shocking.

But John the Baptist was not afraid upon hearing the voice, as if he had heard in spirit, (which is) accustomed to such a voice. But it is just as any person would be terrified when he simply hears. Therefore, the Savior said to them, "Tell no one what you saw."

And yet they had not seen the light with fleshly eyes (for there is not a kinship and affiliation between that light and this flesh), but as the power and will of the Savior endowed the flesh with the ability to see. Additionally, what the soul saw it shared with the accompanying flesh <because> it was intertwined with it.

And "Tell no one" (was said), lest once they know what the Lord is, they might avoid laying hands upon the Lord, and the arrangement might become imperfect, and death might avoid the Lord, as something making an attempt in vain toward the impossible.

And yet the voice on the mountain came to the elect who already perceived, wherefore they also marveled when what they believed was testified about. But the (voice) in the river was for those who were to believe. Wherefore the voice was ignored by them, since they were bound by the training of the teachers of the law.

6 The (verse) "In the beginning was the Word and the Word was with God and the Word was God" the Valentinians receive in this way:

"Beginning" they call the "Only Begotten," whom God is also addressed as, as also in what immediately follows it is clear that he is God, saying, "The Only-Begotten God, who is in the bosom of the Father, he has explained him."

The Word, the one "in the beginning," this one in the Only-Begotten, in the Mind and the Truth indicates the Christ, the Word and the Life. Wherefore he fittingly calls him God, the one who is in God and in the Mind.

«Ὁ γέγονεν ἐν αὐτῷ,» τῷ Λόγῳ, «Ζωὴ ἦν,» ἡ σύζυγος. διὸ καὶ φησιν ὁ Κύριος· «Ἐγὼ εἰμι ἡ Ζωή.»

7 Ἄγνωστος οὖν ὁ Πατὴρ ὢν, ἠθέλησεν γνωσθῆναι τοῖς Αἰῶσι, καὶ διὰ τῆς Ἐνθυμήσεως τῆς ἑαυτοῦ, ὡς ἂν ἑαυτὸν ἐγνωκῶς, Πνεῦμα γνώσεως οὐσης ἐν γνώσει, προέβαλε τὸν Μονογενῆ. Γέγονεν οὖν καὶ ὁ ἀπὸ γνώσεως, τουτέστι τῆς πατρικῆς Ἐνθυμήσεως, προελθὼν Γνωστὸς, τουτέστιν ὁ Υἱός, ὅτι «δι' Υἱοῦ ὁ Πατὴρ ἐγνώσθη.»

Τὸ δὲ τῆς ἀγάπης Πνεῦμα κέκραται τῷ τῆς γνώσεως, ὡς Πατὴρ Υἱὸς καὶ Ἐνθύμησις Ἀληθεία, ἀπ' Ἀληθείας προελθὼν ὡς ἀπὸ Ἐνθυμήσεως ἡ γνῶσις.

Καὶ ὁ μὲν μείνας «Μονογενὴς Υἱὸς εἰς τὸν κόλπον τοῦ Πατρὸς,» τὴν Ἐνθύμησιν διὰ τῆς γνώσεως ἐξηγεῖται τοῖς Αἰῶσιν, ὡς ἂν καὶ ὑπὸ τοῦ κόλπου αὐτοῦ προβληθεῖς, ὁ δὲ ἐνταῦθα ὀφθεις οὐκέτι «Μονογενής,» ἀλλ' «ὡς Μονογενής» πρὸς τοῦ Ἀποστόλου προσαγορεύεται, «δόξαν ὡς Μονογενοῦς,» ὅτι εἷς καὶ ὁ αὐτὸς ὢν, ἐν μὲν τῇ κτίσει Πρωτότοκος» ἐστὶν Ἰησοῦς, ἐν δὲ Πληρώματι «Μονογενής.» Ὁ δὲ αὐτὸς ἐστὶ, τοιοῦτος ὢν ἐκάστῳ τόπῳ οἷος κευρωῆσθαι δύναται.

Καὶ οὐδέποτε τοῦ μείναντος ὁ καταβάς μερίζεται. Φησὶ γὰρ ὁ Ἀπόστολος· «Ὁ γὰρ ἀναβάς αὐτός ἐστι καὶ ὁ καταβάς.»

Εἰκόνα δὲ τοῦ Μονογενοῦς τὸν Δημιουργὸν λέγουσιν. Διὸ καὶ <τ>αὐτὰ<sup>10</sup> τῆς εικόνας τὰ ἔργα. Ὅθεν καὶ ὁ Κύριος, εἰκόνα τῆς πνευματικῆς ἀναστάσεως ποιήσας τοὺς νεκροὺς οὓς ἤγειρεν, οὐκ ἀφθάρτους τὴν σάρκα, ἀλλ' ὡς αὐθις ἀποθανομένους ἤγειρεν.

8 Ἡμεῖς δὲ τὸν ἐν ταυτότητι Λόγον Θεὸν ἐν Θεῷ φαμεν, ὃς καὶ «εἰς τὸν κόλπον τοῦ Πατρὸς» εἶναι λέγεται, ἀδιάστατος, ἀμέριστος, εἷς Θεός.

ὁ Σωτὴρ καὶ Ἰησαῖος· «καὶ ἀνταποδώσω τὰ ἔργα αὐτῶν εἰς τὸν κόλπον αὐτῶν,» εἰς τὴν ἔννοιαν αὐτῶν, τὴν ἐν τῇ ψυχῇ, ἀφ' ἧς πρώτης ἐνεργεῖται<sup>11</sup> «Πρωτότοκος πάσης κτίσεως.»

10. <τ>αὐτὰ: Sagnard suggests λυτὰ.

11. This phrase is a possible marginal note.

“That which came about in him,” in the Word, “was Life,” the Companion. Therefore, the Lord also says. “I am the life.”

7 Therefore, the Father, who was unknown, wanted to be known to the eternities, and through his own consideration, as if he had come to know himself—a spirit of knowledge being within knowledge—he emanated the Only-Begotten. He too who came to be from knowledge, that is from the Father’s consideration, went forth as knowledge, that is, the Son, because “through the Son the Father was known.”

But the Spirit of love has been mixed with that of knowledge, as the Father with the Son and the Consideration with Truth, having come from Truth as knowledge from Consideration.

And the one who remained “Only-Begotten Son in the bosom of the Father” explains Consideration to the eternities through knowledge, as if he also had been emanated from his bosom. But the one who appeared here is no longer called by the Apostle “Only-Begotten,” but “as Only-Begotten,” “glory as of an Only-Begotten,” because since he is one and the same, Jesus is the “Firstborn” in creation, but “Only-Begotten” in fullness. But he is the same, since he is such as can be discerned in each place.

The one who descended is also never divided from the one who remained. For the Apostle says, “For the one who ascended is also the one who descended.”

They call the Creator an image of the Only-Begotten. Therefore, even these things are the works of the image. And, therefore, the Lord, after he made the dead whom he raised an image of the spiritual resurrection, raised them not with incorruptible flesh, but as if to die again.

8 But we say that the identical Word is God in God, who is also said to be “in the bosom of the Father,” unceasing, undivided, one God.

“All things came about by him,” according to the activity affiliated with the identical Word, (all things) spiritual and intellectual and aesthetic. “This one explained the bosom of the Father,” the Savior and Firstborn of all creation.<sup>12</sup>

12. Isaiah: “And I will repay their works into their bosom,” into their thought, which is in the soul, from which it is initially activated.

Ὁ δὲ ἐν ταυτότητι Μονογενῆς, οὗ κατὰ δύναμιν ἀδιάστατον ὁ Σωτὴρ ἐνεργεῖ, οὗτός ἐστι «τὸ Φῶς» τῆς Ἐκκλησίας, τῆς πρότερον ἐν σκότῳ καὶ ἐν ἀγνοίᾳ οὔσης.

«Καὶ ἡ σκοτία αὐτὸν οὐ κατέλαβεν.» οἱ ἀποστατήσαντες καὶ οἱ λοιποὶ τῶν ἀνθρώπων οὐκ ἔγνωσαν αὐτόν, καὶ ὁ θάνατος οὐ κατέσχευεν αὐτόν.

9 Ἡ πίστις οὐ μία, ἀλλὰ διάφορος. Ὁ γοῦν Σωτὴρ φησι· «Γενηθήτω σοῦ κατὰ τὴν πίστιν.» Ὅθεν εἴρηται τοὺς μὲν τῆς κλήσεως ἀνθρώπους κατὰ τὴν παρουσίαν τοῦ Ἀντιχρίστου πλανηθήσεσθαι· ἀδύνατον δὲ τοὺς ἐκλεκτοὺς· διὸ φησι· «Καὶ εἰ δυνατόν, τοὺς ἐκλεκτοὺς μου.»

Πάλιν ὅταν λέγῃ· «Ἐξέλθετε ἐκ τοῦ οἴκου τοῦ Πατρὸς μου,» τοῖς κλητοῖς λέγει. Πάλιν τῷ ἐξ ἀποδημίας ἐλθόντι καὶ κατεδηδοκότε τὰ ὑπάρχοντα, ᾧ τὸν σιτευτὸν ἔθυσεν μόσχον, τὴν κλῆσιν λέγει· καὶ ὅπου ὁ βασιλεὺς εἰς τὸ δεῖπνον τοῦ γάμου τοὺς ἐν ταῖς ὁδοῖς κέκληκεν.

Πάντες μὲν οὖν κέκληνται ἐπ' ἴσης, «βρέχει γὰρ ἐπὶ δικαίους καὶ ἀδίκους, καὶ τὸν ἥλιον ἐπιλάμπει πᾶσιν»· ἐκλέγονται δὲ οἱ μᾶλλον πιστευσαντες, πρὸς οὓς λέγει· «Τὸν Πατέρα μου οὐδεὶς ἑώρακεν εἰ μὴ ὁ Υἱός,» καὶ «Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου,» καὶ «Πάτερ ἅγιε, ἀγίασον αὐτοὺς ἐν τῷ ὀνόματί σου.»

10 Ἄλλ' οὐδὲ τὰ πνευματικὰ καὶ νοερά, οὐδὲ οἱ Ἀρχάγγελοι <καὶ> οἱ Πρωτόκτιστοι, οὐδὲ μὴν οὐδ' αὐτός ἄμορφος καὶ ἀνείδεος καὶ ἀσημάτιστος καὶ ἀσώματός ἐστιν, ἀλλὰ καὶ μορφήν ἔχει ἰδίαν καὶ σῶμα ἀνάλογον τῆς ὑπεροχῆς τῶν πνευματικῶν ἀπάντων, ὡς δὲ καὶ οἱ Πρωτόκτιστοι ἀνάλογον τῆς ὑπεροχῆς τῶν ὑπ' αὐτοῦ <> οὐσιῶν.

Ὅλως γὰρ τὸ γενητὸν οὐκ ἀνούσιον μὲν, οὐχ ὅμοιον δὲ μορφήν καὶ σῶμα ἔχουσι τοῖς ἐν τῷδε τῷ κόσμῳ σώμασιν. Ἄρρενά τε γὰρ καὶ θήλεα τὰ ἐνταῦθα καὶ διάφορα πρὸς αὐτά, ἐκεῖ δὲ ὁ μὲν Μονογενῆς καὶ ἰδίως νοερός ἰδέα ἰδίᾳ καὶ οὐσία ἰδίᾳ κεχρημένος ἄκρως εἰλικρινεῖ καὶ ἡγεμονικωτάτη, καὶ προσεχῶς τῆς τοῦ Πατρὸς ἀπολαύων δυνάμεως. οἱ δὲ Πρωτόκτιστοι, εἰ καὶ ἀριθμῶ διάφοροι καὶ ὁ καθ' ἕκαστον περιώρισται καὶ περιγέγραπται, ἀλλ' ἡ ὁμοιότης τῶν πραγμάτων ἐνότητα καὶ ἰσότητα καὶ ὁμοιότητα ἐνδείκνυται.

Οὐ γὰρ τῷδε μὲν πλεόν, τῷδε δὲ ἧττον παρέσχηται τῶν Ἑπτά· οὐδ' ὑπολείπεται τις αὐτοῖς προκοπή, ἐξ ἀρχῆς ἀπειληφότων τὸ τέλειον, ἅμα τῇ πρώτῃ γενέσει παρὰ τοῦ Θεοῦ διὰ τοῦ Υἱοῦ.

Καὶ ὁ μὲν «Φῶς ἀπρόσιτον» εἴρηται, ὡς Μονογενῆς» καὶ «Πρωτότοκος,» «ἂ ὀφθαλμὸς οὐκ εἶδε καὶ οὐς οὐκ ἤκουσεν οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη,» οὐδὲ ἔσται τις τοιοῦτος οὔτε τῶν Πρωτοκτίστων οὔτε ἀνθρώπων.



But the identical Only-Begotten, according to whose unceasing power the Savior acts, is “the Light” of the church, which was formerly in darkness and ignorance.

“And the darkness could not overtake him.” The apostates and the rest of humanity had not known him, and death did not bind him.

9 The faith is not single, but differing. Indeed then the Savior says, “May it be according to your faith.” Wherefore it is said that those of the calling will stray at the arrival of the Antichrist; but (this would be) impossible for the elect. Therefore, he says, “And if possible, my elect.”

Again when he says, “Get out of my Father’s house,” he is speaking to the calling. Again he mentions the call in (the story about) the one who returned from a trip and consumed his goods, on behalf of whom he slaughtered the fattened calf; and where the king summoned those on the roads to the wedding feast.

Therefore all have been called equally, “For he rains upon righteous and unrighteous, and the sun he shines upon all”; but elect are those who believe exceedingly, to whom he says, “No one has seen my Father except the Son,” and “You are the light of the world,” and “Holy Father, sanctify them in your name.”

10 But neither the spiritual nor the intellectual things, nor the archangels <and> those created first, nor even he is shapeless and formless and figureless and incorporeal, but he also has his own shape and body proportionate to his superiority over all spiritual things, just as also those created first (have their own shape and body) proportionate to their superiority over the beings beneath them.

For in general what has come to be is not without substance, but unlike the bodies in this world, they have form and body. For male and female here differ from each other, but there the Only-Begotten and uniquely intellectual one has been furnished with his own form and substance that is utterly pure and sovereign, and he has the immediate benefit of the Father’s power. The ones created first, even if in number they are distinct and each is bounded and delineated, in any case the likeness of their deeds demonstrates their unity, equality, and likeness.

For no superiority nor inferiority was given among the seven; no progress remains for them, since from the beginning they have received perfection, at the same time as the first creation from God through the Son.

And he is said to be “light unapproachable,” as “Only-Begotten” and “Firstborn,” “what no eye has seen and no ear has heard, nor has it entered into a person’s heart,” and such a person dwells not among those first created nor among humanity.

οἱ δὲ «διὰ παντὸς τὸ πρόσωπον τοῦ Πατρὸς βλέπουσιν.» πρόσωπον δὲ Πατρὸς ὁ Υἱός, δι' οὗ γνωρίζεται ὁ Πατήρ. Τὸ τοίνυν ὀρῶν καὶ ὀρώμενον ἀσχημάτιστον εἶναι οὐ δύναται οὐδὲ ἀσώματον. ὀρῶσι δὲ ὀφθαλμῶ οὐκ αἰσθητῶ, ἀλλ' οἷψ παρέσχεν ὁ Πατήρ νοερῶ.

11 Ὅταν οὖν εἶπῃ ὁ Κύριος· «Μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων. ἀμὴν λέγω ὑμῖν· τούτων οἱ ἄγγελοι τὸ πρόσωπον τοῦ Πατρὸς διὰ παντὸς βλέπουσιν,» οἷον τὸ προκέντημα, <τ>οἱοὶ ἔσονται οἱ ἐκλεκτοί, τὴν τελείαν ἀπολαβόντες προκοπῆν. «Μακάριοι δὲ οἱ καθαροὶ τῆ καρδία, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.»

Πρόσωπον δὲ τοῦ ἀσχημάτιστου πῶς ἂν εἶη; Σώματα γοῦν ἐπουράνια εὐμορφα καὶ νοερὰ οἶδεν ὁ Απόστολος. πῶς δ' ἂν καὶ ὀνόματα διάφορα αὐτῶν ἐλέγετο, εἰ μὴ σχήμασιν ἦν περιγεγραμμένα, μορφῇ καὶ σώματι; «Ἄλλη δόξα ἐπουρανίων, ἄλλη ἐπιγείων, ἄλλη ἀγγέλων, ἄλλη ἀρχαγγέλων.»

Ὡς πρὸς τὴν σύγκρισιν τῶν τῆδε σωμάτων, οἷον ἄστρον, ἀσώματα καὶ ἀνειδεα, ὡς πρὸς τὴν σύγκρισιν τοῦ Υἱοῦ σώματα μεμετρημένα καὶ αἰσθητά, οὕτως καὶ ὁ Υἱὸς πρὸς τὸν Πατέρα παραβαλλόμενος.

Καὶ δύναμιν μὲν ἰδίαν ἔχει ἕκαστον τῶν πνευματικῶν καὶ ἰδίαν οἰκονομίαν, καθὸ δὲ ὁμοῦ τε ἐγένοντο καὶ τὸ ἐντελὲς ἀπειλήφασιν οἱ πρωτόκτιστοι, κοινήν τὴν λειτουργίαν καὶ ἀμέριστον.

12 Οἱ πρωτόκτιστοι οὖν τὸν τε Υἱὸν ὀρῶσι καὶ ἑαυτοὺς καὶ τὰ ὑποβεβηκότα, ὥσπερ καὶ οἱ Ἀρχάγγελοι τοὺς πρωτοκτίστους. Ὁ δὲ Υἱὸς ἀρχὴ τῆς πατρικῆς ὑπάρχει θεάς, πρόσωπον τοῦ Πατρὸς λεγόμενος.

Καὶ οἱ μὲν Ἄγγελοι, νοερὸν πῦρ καὶ πνεύματα νοερά, τὴν οὐσίαν ἀποκεκαθαρμένοι. φῶς δὲ νοερὸν ἢ μεγίστη προκοπῆ ἀπὸ τοῦ νοεροῦ πυρὸς, ἀποκεκαθαμένου τέλεον, «εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι,» ὁ Πέτρος φησίν·

ὁ δὲ Υἱὸς ἔτι τούτου καθαρῶτερος· «ἀπρόσιτον φῶς» καὶ «δύναμις θεοῦ» καὶ κατὰ τὸν Απόστολον, «τιμίῳ καὶ ἀμόμῳ καὶ ἀσπίλῳ αἵματι ἐλυτρώθημεν.» Οὗ «τὰ μὲν ἱμάτια ὡς φῶς ἔλαμψεν, τὸ πρόσωπον δὲ ὡς ὁ ἥλιος,» ᾧ μὴδὲ ἀντωπῆσαι ἔστι ῥαδίως.

13 Οὗτός ἐστιν «Ἄρτος» ἐπουράνιος καὶ πνευματικὴ Τροφή ζωῆς παρεκτικὴ κατὰ τὴν βρῶσιν καὶ γνῶσιν, «τὸ Φῶς τῶν ἀνθρώπων,» τῆς Ἐκκλησίας δηλονότι.

Rather they “always behold the face of the Father”; the face of the Father is the Son, through whom the Father is made known. Therefore that which sees and is seen is not able to be without form or body. But they see not with a sense-perceiving eye, but with a mental eye of the sort the Father supplied.

11 Therefore when the Lord said, “Do not despise one of these little ones. Truly I say to you, their angels always behold the face of the Father,” as is the template, so will the elect be, once they receive the perfect progress. “But blessed are the pure in heart, for they will see God.”

But how could there be a face of the formless one? Indeed the Apostle knows bodies that are heavenly, beautiful, and noetic. But how could different names be given to them, unless they were defined by shapes, form, and body? “(There is) a glory of heavens, a glory of earth, a glory of angels, and a glory of archangels.”

Just as when compared to bodies here, such as stars, they are without body and form, (and) as when compared to the Son, they are measurable and perceivable bodies, so too is the Son when compared to the Father.

And each of the spiritual beings has its own power and its own administration, just as those created first came to be together and received completion, a shared and undivided ministry.

12 Therefore, those created first behold the Son and themselves and the subordinate things, just as also the archangels behold those first begotten. But the Son is the beginning of the fatherly vision, which is called the face of the Father.

And the angels, (being) noetic fire and noetic spirits, have been made pure in their nature. But the greatest progress from the noetic fire, having been made pure completely, is noetic fire “into which the angels desire to look,” Peter says.

But the Son is still purer than this; “inaccessible light” and “power of God” and according to the Apostle, “by costly and blameless and spotless blood we were redeemed.” Whose “garments illuminate like light, and face as the sun,” which is not easy to gaze into.

13 He is heavenly “bread” and spiritual nourishment producing life concerning bread and knowledge, “the light of humanity,” namely, of the church.

Οἱ μὲν οὖν «τὸν οὐράνιον ἄρτον φαγόντες ἀπέθανον,» ὁ δὲ «τὸν ἀληθινὸν Ἄρτον» τοῦ Πνεύματος ἐσθίων οὐ τεθνήξεται.

Ὁ «ζῶν Ἄρτος» ὁ «ὑπὸ τοῦ Πατρὸς δοθεὶς» ὁ Υἱὸς ἐστι τοῖς ἐσθίειν βουλομένοις.

«Ὁ δὲ ἄρτος ὃν ἐγὼ δώσω,» φησίν, «ἡ σὰρξ μου ἐστίν,» ἥτοι ᾧ τρέφεται ἡ σὰρξ διὰ τῆς Εὐχαριστίας, <ἦ> ὅπερ καὶ μᾶλλον, ἡ σὰρξ τὸ σῶμα αὐτοῦ ἐστίν, «ὅπερ ἐστίν ἡ Ἐκκλησία,» «ἄρτος οὐράνιος,» συναγωγή εὐλογημένη.

τάχα δὲ ὡς ἐκ τῆς αὐτῆς οὐσίας <καὶ> τῶν ἐκλεκτῶν κατὰ τὸ ὑποκείμενον γενομένων, καὶ ὡς τοῦ αὐτοῦ τέλους τευξομένων.

14 Τὰ δαιμόνια «ἀσώματα» εἴρηται, οὐχ ὡς σῶμα μὴ ἔχοντα, ἔχει γὰρ καὶ σχῆμα· διὸ καὶ συναισθησιν κολάσεως ἔχει, ἀλλ' ὡς πρὸς σύγκρισιν τῶν σφωζομένων σωματῶν πνευματικῶν σκια ὄντα ἀσώματα εἴρηται.

Καὶ οἱ Ἄγγελοι σώματά εἰσιν· ὀρῶνται γοῦν. Ἀλλὰ καὶ ἡ ψυχὴ σῶμα. Ὁ γοῦν Απόστολος· «Σπείρεται μὲν γὰρ σῶμα ψυχικόν, ἐγείρεται δὲ σῶμα πνευματικόν.»

Πῶς δὲ καὶ αἱ κολαζόμεναι ψυχαὶ συναισθάνονται μὴ σώματα οὔσαι; «Φοβήθητε,» γοῦν λέγει, «τὸν μετὰ θάνατον δυνάμενον καὶ ψυχὴν καὶ σῶμα εἰς γέενναν βαλεῖν.»

τὸ γὰρ φαινόμενον οὐ πυρὶ καθαίρεται, ἀλλ' εἰς γῆν ἀναλύεται. Ἄντικρυς δὲ ἀπὸ τοῦ Λαζάρου καὶ τοῦ πλουσίου διὰ τῶν σωματικῶν μελῶν σῶμα εἶναι δείκνυται ἡ ψυχὴ.

15 «Ὡς δὲ ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανοῦ,» τοῦ πνευματικοῦ, κατὰ προκοπὴν τελειούμενοι· πλὴν πάλιν «εἰκόνα» λέγει, ὡς εἶναι σώματα πνευματικά.

Καὶ πάλιν· «Ἄρτι βλέπομεν δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον.» Αὐτίκα γὰρ ἀρχόμεθα γινώσκειν. Οὗ δὲ «πρόσωπον» <καὶ> ἰδέα καὶ σχῆμα καὶ σῶμα. Σχῆμα μὲν οὖν σχήματι θεωρεῖται, καὶ πρόσωπον προσώπῳ, καὶ ἐπιγινώσκεται τὰ γνωρίσματα τοῖς σχήμασι καὶ ταῖς οὐσίαις.

16 Καὶ ἡ περιστέρα δὲ σῶμα ὤφθη—ἦν οἱ μὲν τὸ ἅγιον Πνεῦμά φασιν, οἱ δὲ ἀπὸ Βασιλείδου τὸν διάκονον, οἱ δὲ ἀπὸ Οὐαλεντίνου τὸ Πνεῦμα τῆς Ἐνθυμήσεως τοῦ Πατρὸς—<τὸ> τὴν κατέλευσιν πεποιημένον ἐπὶ τὴν τοῦ Λόγου σάρκα.

17 Ἔστιν Ἰησοῦς καὶ ἡ Ἐκκλησία καὶ ἡ Σοφία δι' ὄλων κρᾶσις τῶν σωματῶν δυνατῆ, κατὰ τοὺς Οὐαλεντινιανούς.

Therefore “those eating the heavenly bread died,” but the one who eats “the true bread” of the Spirit will not die.

The Son is the “living bread” that “was given by the Father” to those wanting to eat.

“But the bread that I will give,” he says, “is my flesh,” truly to the one whose flesh is nourished by the Eucharist, <or> even better, the flesh is his body, “which is the church,” “heavenly bread,” a blessed gathering.

Perhaps just as the elect come from the same substance according to their placement, so too they will arrive at the same destination.

14 The demons are called “incorporeal,” not because they do not have bodies, for even they have a shape; therefore they also can feel pain, but because when compared to spiritual bodies which are saved they are shadows, they are said to be incorporeal.

The angels are also bodies; at least they are visible. Yet even the soul is a body. The Apostle (says), “For it is sown a soul body, but raised a spiritual body.”

How can souls that are punished feel (it) unless they are bodies? “Be fearful,” he certainly says, “of the one who, after death, is able to cast soul and body into Gehenna.”

For what is visible is not purified by fire, but into dust it is dissolved. But from (the story) of Lazarus and the rich man, the soul is clearly shown to be a body by means of its bodily limbs.

15 “As we have born the earthly image, we will also bear the heavenly image,” of the spiritual, as we are perfected in accordance with our progress. Again he says “image,” meaning spiritual bodies.

And again: “Now we see in a mirror dimly, but then face-to-face.” For at once we begin to know. There is not “face” <and> form and shape and body. Shape is observed by shape, and face by face, and recognizable things are recognized by shapes and substances.

16 The dove appeared also as a body—the dove that some call the Holy Spirit, but the followers of Basilides call the minister, and the followers of Valentinus call the Spirit of the Father’s thought—when descending upon the Word’s flesh.

17 Jesus and the church and wisdom are a complete and powerful mixture of bodies, according to the Valentinians.

Ἡ γοῦν ἀνθρωπίνη μίξις ἢ κατὰ γάμον ἐκ δυεῖν μειγμένων σπερμάτων ἐνὸς γένεσιν παιδίου ἀποτελεῖ, καὶ τὸ σῶμα εἰς γῆν ἀναλυθὲν κέκραται τῇ γῇ καὶ τὸ ὕδωρ τῷ οἴνῳ. τὰ δὲ κρείττω καὶ διαφορώτερα σώματα ῥαδίαν ἴσχει τὴν κρᾶσιν· πνεῦμα γοῦν πνεύματι μίγνυται.

Ἔμοι δὲ δοκεῖ κατὰ παράθεσιν τοῦτο γενέσθαι, ἀλλ' οὐ κατὰ κρᾶσιν. Μὴ τι οὖν ἢ θεία δύναμις διήκουσα τὴν ψυχὴν ἀγιάζει αὐτὴν κατὰ τὴν τελευταίαν προκοπὴν; «Ὁ γὰρ Θεὸς πνεῦμα· ὅπου θέλει πνεῖ.»

ἢ γὰρ δύναμις οὐ κατ' οὐσίαν διήκει, ἀλλὰ κατὰ δυνάμιν καὶ ἰσχύν· παράκειται δὲ τὸ πνεῦμα τῷ πνεύματι, ὡς τὸ πνεῦμα τῇ ψυχῇ.

18 Ὁ Σωτὴρ ὥφθη κατιῶν τοῖς Ἀγγέλοις. Διὸ καὶ «εὐηγγελίσαντο» αὐτόν. Ἀλλὰ καὶ τῷ Ἀβραάμ καὶ τοῖς λοιποῖς δικαίοις, τοῖς ἐν τῇ ἀναπαύσει οὖσιν ἐν τοῖς δεξιούσι, ὥφθη. «Ἠγαλλιάσατο» γὰρ, φησίν, «ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν,» τὴν ἐν σαρκὶ παρουσίαν.

Ἔθεν, ἀναστὰς ὁ Κύριος εὐηγγέλισατο τοὺς Δικαίους τοὺς ἐν τῇ ἀναπαύσει, καὶ μετέστησεν αὐτοὺς καὶ μετέθηκεν, καὶ πάντες «ἐν τῇ σκιά αὐτοῦ ζήσονται.» Σκιά γὰρ τῆς δόξης τοῦ Σωτῆρος τῆς παρὰ τῷ Πατρὶ ἢ παρουσία ἢ ἐνταῦθα, φωτὸς δὲ σκιά οὐ σκότος, ἀλλὰ φωτισμὸς ἐστίν.

19 «Καὶ ὁ Λόγος σὰρξ ἐγένετο,» οὐ κατὰ τὴν παρουσίαν μόνον ἄνθρωπος γενόμενος, ἀλλὰ καὶ «ἐν ἀρχῇ,» ὁ ἐν ταυτότητι Λόγος, κατὰ «περιγραφὴν» καὶ οὐ κατ' οὐσίαν γενόμενος ὁ Υἱός.

Καὶ πάλιν «σὰρξ ἐγένετο» διὰ προφητῶν ἐνεργήσας. Τέκνον δὲ τοῦ ἐν ταυτότητι Λόγου ὁ Σωτὴρ εἴρηται. Διὰ τοῦτο «ἐν Ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν· ὁ γέγονεν ἐν αὐτῷ, Ζωὴ ἐστίν.» Ζωὴ δὲ ὁ Κύριος.

Καὶ ὁ Παῦλος· «Ἐνδύσαι τὸν καινὸν Ἄνθρωπον τὸν κατὰ Θεὸν κτισθέντα,» οἷον εἰς αὐτὸν πιστευσον τὸν ὑπὸ τοῦ Θεοῦ «κατὰ Θεόν,» τὸν ἐν Θεῷ Λόγον, «κτισθέντα.» Δύναται δὲ τὸ «κατὰ Θεὸν κτισθέντα» τὸ εἰς ὃ μέλλει τέλος προκοπῆς φθάνειν ὁ ἄνθρωπος μνηνεῖν, ἐπ' ἴσης τῷ «ἀπεβάλετο εἰς ὃ ἐκτίσθη<ς> τέλος.»

Καὶ ἔτι σαφέστερον καὶ διαρρήδη ἐν ἄλλοις λέγει· «Ὅς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου.» Εἶτα ἐπιφέρει· «Πρωτότοκος πάσης κτίσεως.» «Ἀοράτου» μὲν γὰρ «Θεοῦ εἰκόνα» τὸν Λόγον <λέγει> τοῦ Λόγου τοῦ ἐν ταυτότητι «Πρωτότοκον δὲ πάσης κτίσεως.» Γεννηθεὶς ἀπαθῶς, κτίστης καὶ γενεσιάρχης τῆς ὅλης ἐγένετο κτίσεως τε καὶ οὐσίας, «ἐν αὐτῷ» γὰρ ὁ Πατὴρ τὰ πάντα ἐποίησεν.

Indeed the human mixing in marriage from two mingled seeds produces the birth of one child, and the body when dissolved into the earth mixes with the earth and water mixes with wine. And the better and more distinguished bodies are capable of mixing easily; wind mixes with wind.

Yet to me it seems like this occurs by juxtaposition not mixture. Therefore doesn't the divine power pervading the soul make it holy in the final stage of progress? "For God is Spirit; he inspires where he desires."

For the power does not pervade according to substance, but power and might; and spirit accompanies spirit, as spirit accompanies soul.

18 The Savior was seen by the angels as he descended. Therefore they proclaimed him. But he was also seen by Abraham and the rest of the righteous ones, those who are in the (place of) rest among those on the right. For "He rejoiced," he says, "to see my day," the return in flesh.

Wherefore the risen Lord proclaimed good news to the righteous ones in the (place of) rest, and he changed and transposed them, and they all "will live in his shadow." For the return to this place is a shadow of the Savior's glory, which is with the Father, but a shadow of light is not darkness but illumination.

19 "And the Word became flesh," becoming human not only at his arrival, but also "in the beginning." The identical Word became the Son by limitation and not by essence.

And again "he became flesh" when working through the prophets. The Savior is called a child of the identical Word. Therefore "in the beginning was the Word, and the Word was with God; that which came about in him is life." Life is the Lord.

And Paul: "Put on the new human created according to God," as though (he said,) "Believe in him who was 'created' by God 'according to God,' the Word in God." "Created according to God" can refer to the end of progress to which the person hastens, as in the (expression) "He cast off the end for which he was created."

And in other (passages) he speaks even more openly and distinctly: "Who is an image of the invisible God." Then he adds, "Firstborn of all creation." For <he calls> the Word of the identical Word "an image of the invisible God" and "First-born of all creation." Since he was begotten without passion, he became founder and creator of all creation and substance, for "by him" the Father made all things.

Ἦθεν καὶ «μορφὴν δούλου λαβ<ε>ῖν» εἴρηται, οὐ μόνον τὴν σάρκα κατὰ τὴν παρουσίαν, ἀλλὰ καὶ τὴν οὐσίαν ἐκ τοῦ ὑποκειμένου· δούλη δὲ ἡ οὐσία, ὡς ἂν παθητὴ καὶ ὑποκειμένη τῇ δραστηρίῳ καὶ κυριωτάτῃ αἰτίᾳ.

20 Τὸ γὰρ «πρὸ ἑωσφόρου ἐγέννησά σε» οὕτως ἐξακούομεν, ἐπὶ τοῦ πρωτοκτίστου Θεοῦ Λόγου, καὶ «πρὸ ἡλίου» καὶ σελήνης καὶ πρὸ πάσης κτίσεως «τὸ Ὄνομά σου.»

21 Τὸ «κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτούς, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.» τὴν προβολὴν τὴν ἀρίστην φασὶν οἱ Οὐαλεντινιανοί<sup>13</sup> τῆς Σοφίας λέγεσθαι, ἀφ' ἧς τὰ μὲν ἀρρενικὰ ἢ ἐκλογὴ, τὰ δὲ θηλυκὰ ἢ κλησις. Καὶ τὰ μὲν ἀρρενικὰ ἀγγελικὰ καλοῦσι, τὰ θηλυκὰ δὲ ἑαυτούς, τὸ διαφέρειον πνεῦμα.

Οὕτως καὶ ἐπὶ τοῦ Ἀδάμ, τὸ μὲν ἀρρενικὸν ἔμεινεν αὐτῷ, πᾶν δὲ τὸ θηλυκὸν σπέρμα ἀρά<μενον> ἀπ' αὐτοῦ Εὐὰ γέγονεν, ἀφ' ἧς αἱ θήλειαι, ὡς ἀπ' ἐκείνου οἱ ἄρρενες.

Τὰ οὖν ἀρρενικὰ μετὰ τοῦ Λόγου συνεστάλη, τὰ θηλυκὰ δὲ ἀπανδρωθέντα ἐνοῦται τοῖς Ἀγγέλοις καὶ εἰς Πλήρωμα χωρεῖ. Διὰ τοῦτο ἡ γυνὴ εἰς ἄνδρα μετατίθεσθαι λέγεται, καὶ ἡ ἐνταῦθα Ἐκκλησία εἰς Ἀγγέλους.

22 Καὶ ὅταν εἶπῃ ὁ Ἀπόστολος, «Ἐπεὶ τί ποιήσουσιν, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν;» ὑπὲρ ἡμῶν γάρ, φησί, οἱ Ἄγγελοι ἐβαπτίσαντο, ὧν ἔσμεν μέρη.

Νεκροὶ δὲ ἡμεῖς οἱ νεκρωθέντες τῇ συστάσει ταύτῃ, ζῶντες δὲ καὶ ἄρρενες οἱ μὴ μεταλαβόντες τῆς συστάσεως ταύτης.

«Εἰ νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτιζόμεθα;» Ἐγειρόμεθα οὖν ἡμεῖς ἰσάγγελοι τοῖς ἄρρεσιν ἀποκατασταθέντες, τοῖς μέλεσι τὰ μέλη, εἰς ἔνωσιν.

«Οἱ βαπτιζόμενοι» δέ, φασὶν, «ὑπὲρ ἡμῶν τῶν νεκρῶν,» οἱ Ἄγγελοι εἰσιν οἱ ὑπὲρ ἡμῶν βαπτιζόμενοι, ἵνα ἔχοντες καὶ ἡμεῖς τὸ Ὄνομα μὴ ἐπισχεθῶμεν κωλυθέντες εἰς τὸ Πλήρωμα παρελθεῖν τῷ Ὁρῷ καὶ τῷ Σταυρῷ.

Διὸ καὶ ἐν τῇ χειροθεσίᾳ λέγουσιν ἐπὶ τέλους, «εἰς λύτρωσιν ἀγγελικὴν,» τουτέστιν ἦν καὶ Ἄγγελοι ἔχουσιν, ἵν' ἢ βεβαπτισμένος ὁ τὴν λύτρωσιν κομισάμενος τῷ αὐτοῦ Ὄνοματι ᾗ καὶ ὁ Ἄγγελος αὐτοῦ προβεβάπτισται.

13. Οὐαλεντινιανοί: MSS read οἱ Οὐαλεντινιανοῦ.



For this reason it is also said “he received a form of a servant,” (referring) not only to his flesh at coming, but also to his underlying substance. Substance is a slave, since it suffers and is subordinate to the efficacious and decisive cause.

20 For “I begot you before the morning star” we understand in this way, with reference to the first-created Word of God, and “before the sun is your name” and moon also before all creation.

21 “He created them according to the image of God, male and female he created them.” The Valentinians say that spoken about (in this verse) is the first emanation of Wisdom, the males from the emanation are the election, but the females are the calling. And they call the males angelic, and the females themselves, the superior spirit.

Thus also, with the (example) of Adam, the male remained in him, but all of the female seed, having been removed from him, became Eve, from whom (come) the females, as from him (come) the males.

Therefore, the males are gathered together with the Word, but the females, when they become male, are joined to the angels and advance into the fullness. Therefore, the woman is said to be transformed into a man and the church here (is said to be transformed) into angels.

22 And when the Apostle said, “Otherwise what will they do, those baptized on behalf of the dead?” For on our behalf, he says, the angels, of whom we are parts, were baptized.

But we are dead who are made dead by this structure, but males are alive who did not take part in this structure.

“If the dead are not raised, why are we baptized?” Therefore we are raised equal to angels, having been returned to the males in oneness, the members with the members.

“Those baptized on our behalf, the dead,” they say, are the angels who are baptized on our behalf, so that when we also have the name, we might not be restrained, prevented by the limit and the cross from entering into the fullness.

Wherefore when laying on hands they say at the end, “For the angelic redemption,” that is, what the angels have, so that the one receiving the redemption might be baptized in his name, in which his angels had also been baptized.

Ἐβαπτίσαντο δὲ ἐν ἀρχῇ οἱ Ἄγγελοι, ἐν λυτρώσει τοῦ Ὄνόματος τοῦ ἐπὶ τὸν Ἰησοῦν ἐν τῇ περιστερᾷ κατελθόντος καὶ λυτρωσαμένου αὐτόν.

Ἐδέησεν δὲ λυτρώσεως καὶ τῷ Ἰησοῦ, ἵνα μὴ κατασχεθῇ τῇ Ἐννοίᾳ ἣ ἐνετέθη τοῦ ὑστερήματος, προ' σ' ἐρχόμενος διὰ τῆς Σοφίας, ὡς φησιν ὁ Θεόδοτος.

23 Τὸν Παράκλητον οἱ ἀπὸ Οὐαλεντίνου τὸν Ἰησοῦν λέγουσιν, ὅτι πλήρης τῶν Αἰώνων ἐλήλυθεν, ὡς ἀπὸ τοῦ Ὁλου προελθών.

Χριστὸς γάρ, καταλείψας τὴν προβαλοῦσαν αὐτὸν Σοφίαν, εἰσελθὼν εἰς τὸ Πλήρωμα, ὑπὲρ τῆς ἔξω καταλειφθείσης Σοφίας ἠτήσατο τὴν βοήθειαν. καὶ ἐξ εὐδοκίας τῶν Αἰώνων Ἰησοῦς προβάλλεται Παράκλητος τῷ παρελθόντι Αἰῶνι. Ἐν τύπῳ δὲ Παρακλήτου ὁ Παῦλος ἀναστάσεως Ἀπόστολος<sup>14</sup> γέγονεν.

Αὐτίκα μετὰ τὸ πάθος τοῦ Κυρίου καὶ αὐτὸς ἀπεστάλη κηρύσσειν. Διὸ καὶ καθ' ἐκά<τερον> ἐκήρυξε τὸν Σωτῆρα· γενητὸν καὶ παθητὸν διὰ τοὺς ἀριστ<ερούς>, ὅτι τοῦτον γινῶναι δυναθέντες, κατὰ τὸν τρόπον τοῦτον δεδίασιν, καὶ κατὰ τὸ πνευματικὸν ἐξ ἁγίου Πνεύματος καὶ Παρθένου, ὡς οἱ δεξιοὶ Ἄγγελοι γινώσκουσιν.

Ἰδίως γὰρ ἕκαστος γνωρίζει τὸν Κύριον καὶ οὐχ ὁμοίως πάντες. «Τὸ πρόσωπον τοῦ Πατρὸς ὁρῶσιν οἱ Ἄγγελοι τούτων τῶν μικρῶν,» τῶν ἐκλεκτῶν, τῶν ἐσομένων ἐν τῇ αὐτῇ κληρονομίᾳ καὶ τελειότητι.

Τάχα δὲ τὸ πρόσωπον ἔστι μὲν καὶ ὁ Υἱός, ἔστι δὲ καὶ ὅσον καταληπτὸν τοῦ Πατρὸς δι' Υἱοῦ δεδιδαγμένοι θεωροῦσι. τὸ δὲ λοιπὸν ἄγνωστόν ἐστι τοῦ Πατρὸς.

24 Λέγουσιν οἱ Οὐαλεντινῶντες ὅτι ὁ κατὰ εἶς τῶν προφητῶν ἔσχεν Πνεῦμα ἐξάαιρετον εἰς διακονίαν, τοῦτο ἐπὶ πάντας τοὺς τῆς Ἐκκλησίας ἐξεχύθη. διὸ καὶ τὰ σημεῖα τοῦ Πνεύματος, ἰάσεις καὶ προφητεῖαι, διὰ τῆς Ἐκκλησίας ἐπιτελοῦνται.

Ἄγνοοῦσι δὲ ὅτι ὁ Παράκλητος, <ὁ> προσεχῶς ἐνεργῶν νῦν τῇ Ἐκκλησίᾳ, τῆς αὐτῆς<sup>15</sup> οὐσίας ἐστὶ καὶ δυνάμεως τῷ προσεχῶς ἐνεργήσαντι κατὰ τὴν παλαιὰν διαθήκην.

25 Τὸν ἄγγελον ὠρίσαντο οἱ ἀπὸ Οὐαλεντίνου λόγον ἀπαγγελίαν ἔχοντα τοῦ ὄντος. Λέγουσι δὲ καὶ τοὺς Αἰῶνας ὁμωνύμως τῷ λόγῳ λόγους.

14. Ἀπόστολος: MSS read Ἀποστολή.

15. αὐτῆς: MSS read αὐτοῦ.

The angels were baptized in the beginning, in the redemption of the name that descended upon Jesus in the dove and redeemed him.

Redemption was necessary even for Jesus, so that he might not be detained by the mind of the deficiency in which he was placed while approaching through Wisdom, as Theodotus says.

23 The followers of Valentinus call Jesus the helper, because he has come filled with the eternities, since he comes forth from the whole.

For Christ, leaving behind the one who brought him forth, Wisdom, and entering into the fullness, requested help for Wisdom, who was left outside. And Jesus was brought forth by the goodwill of the eternities as a helper for the eternity that had transgressed. In the type of the helper, Paul became the Apostle of the resurrection.

Right after the passion of the Lord he too was sent off to preach. Therefore, he preached the Savior according to <both> (understandings): created and subject to suffering for those on the <left>, because since they are able to know him, they fear him in this place, and spiritual from the Holy Spirit and virgin, as the angels on the right know (him).

For each one knows the Lord in his own (way) and not all in the same (way). “The angels of the little ones behold the face of the Father,” that is, of the elect, those who will be in the same inheritance and perfection.

But perhaps the face is also the Son, and the extent of the graspability of the Father as those who have been taught by the Son perceive. But the rest of the Father is unknown.

24 The Valentinians say that the Spirit that each of the prophets had chosen for service was poured forth upon all those of the church. Therefore, the signs of the Spirit, healings and prophecies, are also made perfect through the church.

But they do not know that the helper, <who> now works directly through the church, is of the <same> substance and power as the one who worked directly throughout the Old Testament.

25 The followers of Valentinus defined the angel as a Word having a message from the One Who Is. And they also call the eternities “words,” using the same word.

Οἱ Ἀπόστολοι, φησί, μετετέθησαν τοῖς δεκαδύο ζῳδίοις, ὡς γὰρ ὑπ' ἐκείνων ἡ γένεσις διοικεῖται, οὕτως ὑπὸ τῶν Ἀποστόλων ἡ ἀναγέννησις <ἐφ>ορᾶται.

26 Τὸ ὄρατον τοῦ Ἰησοῦ ἡ Σοφία καὶ ἡ Ἐκκλησία ἦν τῶν σπερμάτων τῶν διαφερόντων, ἦν ἐστολίσατο διὰ τοῦ σαρκίου, ὡς φησιν ὁ Θεόδοτος. τὸ δὲ ἀόρατον <τὸ> Ὄνομα, ὅπερ ἐστὶν ὁ Υἱὸς ὁ Μονογενής.

Ὅθεν ὅταν εἴπῃ, «Ἐγὼ εἰμι ἡ θύρα,» τοῦτο λέγει ὅτι μέχρι τοῦ Ὄρου οὐ εἰμι ἐγὼ ἐλεύσεσθε, οἱ τοῦ διαφέροντος σπέρματος.

Ὅταν δὲ καὶ αὐτὸς εἰσέρχεται, καὶ τὸ σπέρμα συνεισέρχεται αὐτῷ εἰς τὸ Πλήρωμα, διὰ τῆς θύρας συναχθὲν καὶ εἰσαχθὲν.

27 Ὁ ἱερεὺς εἰσιῶν ἐντὸς τοῦ καταπετάσματος τοῦ δευτέρου, τό τε πέταλον ἀπετίθει παρὰ τῷ θυσιαστηρίῳ τοῦ θυμιάματος. αὐτὸς δὲ ἐν σιγῇ, τὸ ἐν τῇ καρδίᾳ ἐγκεχαραγμένον Ὄνομα ἔχων, εἰσῆει, δεικνὺς τὴν ἀπόθεσιν <τοῦ σώματος> τοῦ καθάπερ πετάλου χρυσοῦ καθαροῦ γενομένου καὶ κούφου διὰ τὴν κάθαρσιν τοῦ ὡσπερ σώματος τῆς ψυχῆς ἀπόθεσιν, ἐν ᾧ ἐγκεχάρακτο τὸ γάνωμα τῆς θεοσεβείας δι' οὐ ταῖς Ἀρχαῖς καὶ ταῖς Ἐξουσίαις ἐγινώσκετο τὸ Ὄνομα περικείμενος.

Ἀποτίθεται δὲ τοῦτο τὸ σῶμα, τὸ πέταλον τὸ ἀβαρὲς γενόμενον, «ἐντὸς τοῦ καταπετάσματος τοῦ δευτέρου,» ἐν τῷ νοητῷ κόσμῳ, ὃ ἐστὶ δεύτερον ὀλοσχερὲς καταπέτασμα τοῦ παντός, «παρὰ τὸ θυσιαστήριον τοῦ θυμιάματος,» παρὰ τοὺς λειτουργοὺς τῶν ἀναφερομένων εὐχῶν Ἀγγέλους.

Γυμνὴ δὲ ἡ ψυχὴ ἐν δυνάμει τοῦ συνειδότης, οἷον σῶμα τῆς δυνάμεως γενομένη, μεταβαίνει εἰς τὰ πνευματικά, λογικὴ τῷ ὄντι καὶ ἀρχιερατικὴ γενομένη, ὡς ἂν ἐμψυχομένη ὡς εἶπεν ὑπὸ τοῦ Λόγου προσεχῶς ἤδη, καθάπερ οἱ Ἀρχάγγελοι τῶν Ἀγγέλων ἀρχιερεῖς γενόμενοι, καὶ τούτων πάλιν οἱ Πρωτόκτιστοι.

Ποῦ δὲ ἔτι γραφῆς καὶ μαθήσεως κατόρθωμα τῇ ψυχῇ ἐκείνῃ τῇ καθαρᾷ γενομένη, ὅπου καὶ ἀξιοῦται «πρόσωπον πρὸς πρόσωπον» Θεὸν ὁρᾶν;

Τὴν γοῦν ἀγγελικὴν διδασκαλίαν ὑπερβᾶσα καὶ τὸ Ὄνομα τὸ διδασκόμενον ἐγγράφως, ἐπὶ τὴν γνῶσιν καὶ κατάληψιν τῶν πραγμάτων ἔρχεται, οὐκέτι νύμφη, ἀλλ' ἤδη Λόγος γενόμενος, καὶ παρὰ τῷ νυμφίῳ καταλύων μετὰ τῶν Πρωτοκλήτων καὶ Πρωτοκτιστῶν, φίλων μὲν δι' ἀγάπην, υἱῶν δὲ διὰ τὴν διδασκαλίαν καὶ ὑπακοήν, ἀδελφῶν δὲ διὰ τὸ τῆς γενέσεως κοινόν.

The Apostles, he says, were translated into the twelve signs of the zodiac, for as birth is managed by them, so too is rebirth <overseen> by the Apostles.

26 The visible part of Jesus was Wisdom and the church of the superior seeds, which he put on through the flesh, as Theodotus says. But the invisible part is <the> name, which is the Only-Begotten Son.

For which reason when he says, “I am the door;” he is saying that as those of the superior seed, you shall come up to the boundary where I am.

And when he enters, the seed accompanies him into the fullness, gathered together and brought forward through the door.

27 When entering into the second veil, the priest set aside the plate at the incense altar. He entered in silence, having the name engraved upon his heart, displaying the putting aside <of the body,> which has become pure like the golden plate and bright through the purification (and) which is like a setting aside of a body of the soul, from which the brightness of the piety was engraved through which he, having been enveloped in the name, was known by the principalities and the powers.

He sets aside this body, the plate that had become weightless, “within the second veil,” in the noetic world, which is the second complete veil of the entirety, “at the incense altar;” with the angels who perform the prayers offered up.

The soul, stripped by the power of the one who knows, such that it becomes a body of power, changes into spiritual things, becoming in essence rational and high priestly, so as to be ensouled, so to speak, directly by the Word, just as the archangels become the high priests of the angels, and the firstborn in turn become the high priests of the archangels.

But where is the correct (teaching) of scripture and doctrine for that soul that has come to be pure, and where is it permitted to see God “face-to-face”?

Therefore, after going beyond the angelic teaching and the name that is taught in Scripture, it comes to the knowledge and apprehension of the facts, no longer a bride, but now a Word, and takes up residence with the bridegroom along with those first-called and firstborn, friends by love, children by teaching and obedience, and siblings by common origin.

Ἵστε τὸ μὲν τῆς οἰκονομίας ἦν τὸ πέταλον περικεῖσθαι καὶ μανθάνειν εἰς γνῶσιν, τὸ δὲ δυνάμεως τὸ θεοφόρον γίνεσθαι τὸν ἄνθρωπον, προσεχῶς ἐνεργούμενον ὑπὸ τοῦ Κυρίου καὶ καθάπερ σῶμα αὐτοῦ γινόμενον.

28 Τό· «Θεὸς ἀποδιδούς ἐπὶ τρίτην καὶ τετάρτην γενεὰν τοῖς ἀπειθοῦσι,» φασὶν οἱ ἀπὸ Βασιλείδου κατὰ τὰς ἐνσωματώσεις. Οἱ δὲ ἀπὸ Οὐαλεντίνου τοὺς τρεῖς τόπους δηλοῦσθαι τοὺς ἀριστερούς, τετάρτην δὲ γενεὰν τὰ σπέρματα αὐτῶν· «Ἐλεον δὲ ποιῶν εἰς χιλιάδας,» ἐπὶ τὰ δεξιά.

29 Ἡ Σιγή, φασί, Μήτηρ οὕσα πάντων τῶν προβληθέντων ὑπὸ τοῦ Βάθους, ὁ μὲν οὐκ ἔσχεν εἰπεῖν, περὶ τοῦ Ἀρρήτου σεσίγηκεν, ὁ δὲ κατέλαβεν, τοῦτο ἀκατάληπτον προσηγόρευσεν.

30 Εἶτα, ἐκλαθόμενοι τῆς δόξης τοῦ Θεοῦ, παθεῖν αὐτὸν λέγουσιν ἀθέως. Ὁ γὰρ συνεπάθησεν ὁ Πατήρ, «στερεὸς ὢν τῇ φύσει», φησὶν ὁ Θεόδοτος, «καὶ ἀνένδοτος», ἐνδόσιμον ἑαυτὸν παρασχών, ἵνα ἡ Σιγή τοῦτο καταλάβῃ, πάθος ἐστίν.

ἡ γὰρ συμπάθεια, πάθος τινὸς διὰ πάθος ἑτέρου. Ναὶ μὴν καὶ τοῦ πάθους γενομένου, τὸ Ὅλον συνεπάθησεν καὶ αὐτό, εἰς διόρθωσιν τοῦ παθόντος.

31 Ἀλλὰ καὶ εἰ ὁ κατελθὼν εὐδοκία τοῦ Ὁλου ἦν, «ἐν αὐτῷ γὰρ πᾶν τὸ Πλήρωμα ἦν σωματικῶς», ἔπαθεν δὲ οὗτος, δῆλον ὅτι καὶ τὰ ἐν αὐτῷ σπέρματα συνέπαθεν, δι' ὧν τὸ Ὅλον καὶ τὸ Πᾶν εὐρίσκεται πάσχον.

Ἀλλὰ καὶ διὰ τῆς τοῦ δωδεκάτου Αἰῶνος πείσεως τὰ Ὅλα «παιδευθέντα,» ὡς φασι, συνεπάθησεν.

Τότε γὰρ ἐπέγνωσαν ὅτι <ὁ> εἰσιν, «χάριτι τοῦ Πατρός εἰσιν,» Ὅνομα ἀνωνόμαστον, Μορφή καὶ Γνώσις. Ὁ δὲ βουλευθεὶς Αἰὼν τὸ ὑπὲρ τὴν Γνῶσιν λαβεῖν ἐν ἀγνωσίᾳ καὶ ἀμορφίᾳ ἐγένετο.

Ἵθεν καὶ κένωμα Γνώσεως εἰργάσατο, ὅπερ ἐστὶ σκιά τοῦ Ὁνόματος, ὅπερ ἐστὶν Υἱός, Μορφή τῶν Αἰώνων. Οὕτως τὸ κατὰ μέρος ὄνομα τῶν Αἰώνων ἀμελεῖ ἐστὶ τοῦ Ὁνόματος.

32 Ἐν Πληρώματι οὖν, ἐνότητος οὔσης, ἕκαστος τῶν Αἰώνων ἴδιον ἔχει πλήρωμα, τὴν συζυγίαν. Ὅσα οὖν ἐκ συζυγίας, φασί, προέρχεται, πληρώματά ἐστιν· ὅσα δὲ ἀπὸ ἐνός, εἰκόνες.

And so it was in the divine plan to wear the plate and to advance toward knowledge, but it was (the goal) of power that humanity should become the bearer of God, energized directly by the Lord and becoming, in a sense, his body.

28 Regarding “God rendering to the disobedient to the third and fourth generation,” the followers of Basilides (understand it as a reference) to reincarnations. But the followers of Valentinus (maintain) that the three places indicate those on the left, while the fourth generation is their seed; “having mercy upon thousands” (refers) to those on the right.

29 Silence, they say, being the mother of all who were put forth by Depth, about which she had nothing to say, remained silent about the Ineffable one, but what she received, she termed incomprehensible.

30 Next forgetting God’s glory, they irreverently say that he suffered. For the Father shared in suffering, “although stubborn and unyielding by nature,” says Theodotus, by presenting himself as yielding, in order that Silence might comprehend this, it is suffering.

For sympathy is the suffering of one on account of the suffering of another. And indeed during the passion, the whole suffered the same (suffering) for the healing of the one who suffered.

31 But if the one who came down was the goodwill of the whole, “for in him was the entire bodily fullness,” and he suffered, it is clear that the seed in him also suffered, (and that) through them the whole and the entirety are found suffering.

Additionally though the suffering of the twelfth eternity the whole “was instructed,” as they say, sharing in passion.

For then they knew that “they are” what they are “by the grace of the Father,” a name without a name, form and knowledge. But the eternity that wanted to grasp what is beyond knowledge came to be in ignorance and formlessness.

For which reason it worked at a void of knowledge that is a shadow of the name, which is the Son, form of the eternities. Thus the partial name of the eternities is doubtless from the name.

32 Therefore, although there is unity in the fullness, each of the eternities has its own fullness, the syzygy. Therefore, whatever comes from a syzygy, they say, are fullnesses; but whatever come from one are images.

Ἦθεν ὁ Θεόδοτος τὸν Χριστὸν, ἐξ ἐννοίας προελθόντα τῆς Σοφίας, εἰκόνα τοῦ Πληρώματος ἐκάλεσεν.

Οὗτος δέ, καταλείψας τὴν Μητέρα, ἀνελθὼν εἰς τὸ Πλήρωμα, ἐκράθη ὡσπερ τοῖς Ὅλοις, οὕτω δὲ καὶ τῷ Παρακλήτῳ.

33 Υἱόθετος μέντοι γέγονεν ὁ Χριστός, ὡς πρὸς τὰ πληρώματα «Ἐκλεκτός» γινόμενος καὶ «Πρωτότοκος» τῶν ἐνθάδε πραγμάτων.

Ἔστιν οὖν ὁ λόγος οὗτος παράκουσμα τοῦ ἡμετέρου, ἐκ τοῦ ὑποκειμένου «Πρωτότοκον» λέγοντος τὸν Σωτῆρα, καὶ ἔστιν ὡσπερ εἰ Ῥίζα καὶ «Κεφαλή» ἡμῶν, ἡ δὲ Ἐκκλησία καρποὶ αὐτοῦ.

Χριστοῦ, φασί, τὸ ἀνοίκειον φυγόντος <καὶ> συσταλέντος εἰς τὸ Πλήρωμα, ἐκ τῆς μητρώας γεννομένου ἐννοίας, ἡ Μήτηρ αὐθις τὸν τῆς οἰκονομίας προηγάγετο Ἄρχοντα εἰς τύπον τοῦ φυγόντος αὐτήν, κατ' ἐπιπόθησιν αὐτοῦ, κρείττονος ὑπάρχοντος, ὃς ἦν τύπος τοῦ Πατρὸς τῶν ὅλων.

Διὸ καὶ ἤττων γίνεται, ὡς ἂν ἐκ πάθους τῆς ἐπιθυμίας συνεστῶσ[α]. {Εμυσάχθη} μέντοι ἐνιδούσα τὴν «ἀποτομίαν» αὐτοῦ, ὡς φασιν αὐτοί.

34 Ἀλλὰ καὶ <αἱ> εὐάνθυμοι δυνάμεις, πρῶται προβληθεῖσαι τῶν δεξιῶν ὑπ' αὐτῆς, ὑπὸ τῆς τοῦ Φωτὸς παρουσίας οὐ μορφοῦνται, κατελείφθησαν δὲ αἱ ἄριστεραι ὑπὸ τοῦ Τόπου μορφοθῆναι.

Τῆς Μητρὸς οὖν μετὰ τοῦ Υἱοῦ καὶ τῶν σπερμάτων εἰσελθούσης εἰς τὸ Πλήρωμα, τότε ὁ Τόπος τὴν ἐξουσίαν τῆς Μητρὸς καὶ τὴν τάξιν ἀπολήψεται ἣν νῦν ἔχει ἡ Μήτηρ.

35 Ὁ Ἰησοῦς, «τὸ Φῶς» ἡμῶν, ὡς λέγει ὁ Ἀπόστολος, «ἐαυτὸν κενώσας,» τουτέστιν, ἐκτὸς τοῦ Ὄρου γινόμενος, κατὰ Θεόδοτον, ἐπεὶ «Ἄγγελος» ἦν τοῦ Πληρώματος, τοὺς Ἀγγέλους τοῦ διαφέροντος σπέρματος συνεξήγαγεν ἑαυτῷ.

Καὶ αὐτὸς μὲν τὴν λύτρωσιν, ὡς ἀπὸ Πληρώματος προελθὼν, εἶχεν. τοὺς δὲ Ἀγγέλους εἰς διόρθωσιν τοῦ σπέρματος ἤγαγεν.

Ὡς γὰρ ὑπὲρ μέρους δέονται καὶ παρακαλοῦσι, καὶ δι' ἡμᾶς κατεχόμενοι, σπεύδοντες εἰσελθεῖν, ἄφεςιν ἡμῖν αἰτοῦνται ἵνα συνεισέλθωμεν αὐτοῖς.



Therefore, Theodotus called the Christ, who came forth from the thought of Wisdom, an image of the fullness.

But he left behind the mother, (and) when ascending into the fullness, he was mixed as if with the whole, and in this way also with the helper.

33 To be sure, Christ became adopted as a son because he became “elect” among the fullnesses and “Firstborn” of the things here.

This teaching is a misunderstanding of ours, which maintains that the Savior is the “Firstborn” of what has been established, and he is just as our root and “head,” and the church is its fruits.

Christ, they say, upon fleeing that which was foreign <and> being drawn up into the fullness, after he had been begotten by the thought of the mother, the mother in turn brought forth the ruler of the organization as a type of the one that had fled from her, according to a desire for him, since he was greater, (since) he was a type of the Father of the whole.

Therefore, he became less, as if produced by the passion of desire. To be sure, “she was disgusted” when observing his “brutality,” as they say.

34 But also <the> powers on the left, first to be put forth by her from those on the right, not formed by the arrival of the light, but those on the left remained behind to be formed by the place.

Therefore, after mother with the Son and the seeds entered into the fullness, then the place will receive the power of the mother and the order that the mother now has.

35 Jesus, our “light,” as the Apostle says, “emptied himself,” that is, going beyond the limit, according to Theodotus, since he was an “angel” of the fullness, he led out the angels of the superior seed with him.

And he had the redemption since he had gone forth from the fullness. But he led the angels into the rectifying of the seed.

For as they are bound and they entreat for the sake of parts, and for our benefit they are restrained, zealous to enter, they request exemption for us so that we might enter with them.

σχεδὸν γὰρ ἡμῶν χρεῖαν ἔχοντες ἵνα εἰσέλθωσιν, ἐπεὶ ἄνευ ἡμῶν οὐκ ἐπιτρέπεται αὐτοῖς—διὰ τοῦτο γὰρ οὐδὲ ἡ Μήτηρ συνελήλυθεν ἄνευ ἡμῶν, φασίν—εἰκότως ὑπὲρ ἡμῶν δέονται.

36 Ἐν ἐνόητι μέντοι γε προεβλήθησαν οἱ Ἄγγελοι ἡμῶν, φασίν, εἷς ὄντες, ὡς ἀπὸ ἐνὸς προελθόντες.

Ἐπεὶ δὲ ἡμεῖς ἤμεν οἱ μεμερισμένοι, διὰ τοῦτο ἐβαπτίσατο ὁ Ἰησοῦς τὸ ἀμέριστον μερισθῆναι, μέχρις ἡμᾶς ἐνώση αὐτοῖς εἰς τὸ Πλήρωμα, ἵνα ἡμεῖς, οἱ πολλοί, ἐν γενόμενοι, {οἱ} πάντες τῷ ἐνὶ τῷ δι' ἡμᾶς μερισθέντι ἀνακραθῶμεν.

37 Οἱ ἀπὸ Ἀδάμ ἐξεληθόντες, οἱ μὲν Δίκαιοι, διὰ τῶν ἐκτισμένων τὴν ὁδὸν ποιοῦμενοι, παρὰ τῷ Τόπῳ κατείχοντο, κατὰ τοὺς Οὐαλεντινιανούς. οἱ δὲ ἕτεροι, ἐν τῷ τοῦ σκότου ἐκτισμένῳ ἐν τοῖς ἀριστεροῖς, ἔχοντες συναίσθησιν τοῦ πυρός.

38 «Ποταμὸς ἐκπορεύεται πυρὸς ὑποκάτω τοῦ θρόνου» τοῦ Τόπου, καὶ ρεῖ εἰς τὸ κενὸν τοῦ ἐκτισμένου, ὃ ἐστὶν ἡ Γέεννα, ἀπὸ κτίσεως τοῦ πυρὸς ῥέοντος μὴ πληρουμένη. Καὶ αὐτὸς δὲ ὁ Τόπος πύρινός ἐστι.

Διὰ τοῦτο, φησί, καταπέτασμα ἔχει ἵνα μὴ ἐκ τῆς προσόψεως ἀναλωθῇ τὰ πνεύματα. Μόνος δὲ ὁ Ἀρχάγγελος εἰσέρχεται πρὸς αὐτόν, οὗ κατ' εἰκόνα καὶ ὁ ἀρχιερεὺς ἅπαξ τοῦ ἐνιαυτοῦ εἰς τὰ ἅγια τῶν ἀγίων εἰσῆι.

Ἐνθεν καὶ ὁ Ἰησοῦς παρακληθεὶς συνεκαθέσθη τῷ Τόπῳ, ἵνα μένη τὰ πνεύματα καὶ μὴ προαναστῇ αὐτοῦ, καὶ ἵνα τὸν Τόπον ἡμερώσῃ καὶ τῷ σπέρματι δίδωδον εἰς Πλήρωμα παράσχη.

39 Ἡ Μήτηρ, προβαλοῦσα τὸν Χριστὸν ὀλόκληρον καὶ ὑπ' αὐτοῦ καταλειφθεῖσα, τοῦ λοιποῦ οὐκέτι οὐδὲν προέβαλεν ὀλόκληρον, ἀλλὰ τὰ δυνατὰ παρ' αὐτῇ κατέσχευεν, ὥστε καὶ τοῦ Τόπου καὶ τῶν κλητῶν<sup>16</sup> τὰ ἀγγελικὰ αὐτῇ προβαλοῦσα παρ' αὐτῇ κατέχει, τῶν ἐκλεκτῶν τῶν ἀγγελικῶν ὑπὸ τοῦ Ἄρρενος ἔτι πρότερον προβεβλημένων.

40 Τὰ μὲν γὰρ δεξιὰ πρὸ τῆς τοῦ Φωτὸς αἰτήσεως προηνέχθη ὑπὸ τῆς Μητρὸς, τὰ δὲ σπέρματα τῆς Ἐκκλησίας μετὰ τὴν τοῦ Φωτὸς αἴτησιν, ὅτε ὑπὸ τοῦ Ἄρρενος τὰ ἀγγελικὰ τῶν σπερμάτων προεβάλετο.

41 Τὰ διαφέροντα σπέρματά, φησι, μήτε ὡς πάθη, ὧν λυομένων συνελύθη ἂν καὶ τὰ σπέρματα, μήτε ὡς κτίσιν προεληλυθέναι,

16. MS reads ρ.

For perhaps because they need us in order to enter, since without us it is not permitted for them—therefore, the mother has not entered with them without us, they say—fittingly they are fettered for our sake.

36 Indeed our angels were put forth in unity, they say, being one, since they came forth from one.

Since we were separated, Jesus was baptized to divide the undivided, until he might unite us with them in the fullness, so that we, the many, having become one, might all be joined in the one who was divided on our account.

37 Those who came from Adam, the righteous, making their way through the created things, were restrained at the place, according to the Valentinians. But the others (were restrained) at the place created for darkness among those on the left, sensing the fire.

38 “A river of fire flows from under the throne” of the place, and runs into the void of creation, which is Gehenna; though the fire flows from creation it is never filled. And the place itself is fiery.

Therefore, he says, it has a veil so that the spiritual things might not be destroyed by the sight (of it). But the archangel alone enters into it, as a representation of this also the high priest once a year enters into the holy of holies.

From there Jesus was called and sat down with the place so that the spirituals might not remain and rise before him, and so that he might overcome the place and permit the seed to pass into the fullness.

39 The mother, having brought forth Christ complete and having been left behind by him, henceforth no longer brought forth anything complete, but she kept with her the things possible, so that even of the place and allotment then having produced the angelic things, she keeps them with her, for the angelic elect had been put forth earlier by the male.

40 For those on the right were brought forth by the mother before the demand for the light, but the seeds of the church after the demand of the light, when the angelic things of the seeds had been put forth by the male.

41 The superior seeds, he says, came forth neither as passions, the seeds of which would have been destroyed when they were destroyed, nor as a creation,

ἀλλ' ὡς τέκνα, ἀπαρτιζομένης γὰρ τῆς κτίσεως, συναπηρτίσθη ἄν και τὰ σπέρματα. Διὸ και τὴν οικειότητα ἔχει πρὸς τὸ Φῶς, ὃ πρῶτον προήγαγεν, τουτέστι τὸν Ἰησοῦν, ὁ αἰτησάμενος τοὺς Αἰῶνας Χριστός, ἐν ᾧ συνδιυλίσθη κατὰ δύναμιν και τὰ σπέρματα συνελθόντα αὐτῷ εἰς τὸ Πλήρωμα. Διότι πρὸ καταβολῆς κόσμου εικότως λέγεται ἡ Ἐκκλησία ἐκλελέχθαι, ἐν ἀρχῇ τοίνυν συνελογίσθημεν, φασί, και ἐφανερώθημεν.

Διὰ τοῦτο ὁ Σωτὴρ λέγει, «Λαμψάτω τὸ Φῶς ὑμῶν,» μηνύων περὶ τοῦ Φωτὸς τοῦ φανέντος και μορφώσαντος, περὶ οὗ ὁ Ἀπόστολος λέγει, «Ὁ φωτίζει πάντα Ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον,» τὸν τοῦ διαφοροῦ σπέρματος.

Ὅτε γὰρ «ἐφωτίσθη» ὁ Ἄνθρωπος, τότε «εἰς τὸν κόσμον ἦλθεν,» τουτέστιν ἑαυτὸν ἐκόσμησεν, χωρίσας αὐτοῦ τὰ ἐπισκοτοῦντα και συναναμειγμένα αὐτῷ πάθη. Και τὸν Ἀδὰμ ὁ Δημιουργὸς ἐννοία προσχών, ἐπὶ τέλει τῆς δημιουργίας αὐτὸν προήγαγεν.

42 Ὁ Σταυρὸς τοῦ ἐν Πληρώματι Ὅρου σημειὸν ἐστίν, χωρίζει γὰρ τοὺς ἀπίστους τῶν πιστῶν ὡς ἐκεῖνος τὸν κόσμον τοῦ Πληρώματος.

Διὸ και τὰ σπέρματα ὁ Ἰησοῦς, διὰ τοῦ σημείου, ἐπὶ τῶν ὤμων βαστάσας, εἰσάγει εἰς τὸ Πλήρωμα. Ὡμοι γὰρ τοῦ σπέρματος ὁ Ἰησοῦς λέγεται. Κεφαλὴ δὲ ὁ Χριστός.

Ὅθεν εἶρηται, «Ὁς οὐκ αἶρει τὸν Σταυρὸν αὐτοῦ και ἀκολουθεῖ μοι, οὐκ ἔστι μου ἀδελφός.» Ἦρεν οὖν τὸ σῶμα τοῦ Ἰησοῦ, ὅπερ ὁμοούσιον ἦν τῇ Ἐκκλησίᾳ.

43 Λέγουσιν οὖν ὅτι αἱ δεξιαὶ ἤδεσαν τοῦ Ἰησοῦ και τοῦ Χριστοῦ τὰ ὀνόματα και πρὸ τῆς παρουσίας, ἀλλὰ τὸ σημεῖον οὐκ ἤδεσαν τὴν δύναμιν.

Και δόντος πᾶσαν τὴν ἐξουσίαν τοῦ πνεύματος, συναινέσαντος δὲ και τοῦ Πληρώματος, ἐκπέμπεται «ὁ τῆς βουλῆς Ἄγγελος.» Και γίνεται Κεφαλὴ τῶν ὄλων μετὰ τὸν Πατέρα.

«Πάντα γὰρ ἐν αὐτῷ ἐκτίσθη τὰ ὀρατὰ και τὰ ἀόρατα, Θρόνοι, Κυριότητες, Βασιλεῖαι,» Θεότητες, Λειτουργαί.

«Διὸ και ὁ Θεὸς αὐτὸν ὑπερύψωσεν και ἔδωκεν αὐτῷ Ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, ἵνα πᾶν γόνυ κάμψη και πᾶσα γλῶσσα ἐξομολογήσεται ὅτι Κύριος τῆς δόξης Ἰησοῦς Χριστός» Σωτήρ. «ἀναβάς αὐτὸς και καταβάς.»

«τὸ δὲ ἀνέβη τί ἐστίν, εἰ μὴ ὅτι και κατέβη; Ὁ καταβάς αὐτός ἐστίν εἰς τὰ κατώτατα τῆς γῆς και ἀναβάς ὑπεράνω τῶν οὐρανῶν.»

but as children, since when creation was completed, the seeds would have been included. Therefore, it also has a connection to the light, which was put forth first, which is Jesus, the Christ who adjures the eternities, by whom also the seeds were strained as much as possible while going with him into the fullness. Since the church is fittingly said to have been chosen before the foundation of the world, they say we were counted and revealed in the beginning.

For this reason the Savior says, "Let your light shine," with reference to the light that appeared and gave form, concerning which the Apostle says, "Which illuminates every person coming into the world," (meaning) the superior seed.

For when the human "was enlightened," then "into the world he came," that is, he adorned himself, separating the passions that were casting a shadow over him and mixing with him. And the Creator, who earlier had held Adam in thought, put him forth when he had finished creating.

42 The cross is a sign of the boundary in the fullness, for it divides the unfaithful from the faithful as it divides the world from the fullness.

Therefore, Jesus, by the sign, having carried the seeds upon his shoulders, leads them into the fullness. For Jesus is called the shoulders of the seed; but Christ is the head.

Wherefore it is said, "The one who does not take up his cross and follow me, is not my brother." Therefore, he took the body of Jesus, which was of one substance with the church.

43 They say that those on the right knew the names of Jesus and Christ even prior to the coming, but they did not know the sign, the power.

And after the Spirit has given all power, and the fullness assents, "the Angel of the counsel" is sent forth. And he becomes the head of the whole after the Father.

"For all things were created by him, things visible and invisible, thrones, dominions, kingdoms," deities, ministries.

"Therefore, God exalted him and gave him a name above every name, so that every knee should bow and every tongue should confess that Jesus Christ, Savior, is the Lord of Glory." "The one who ascended also descended."

"What does the ascent suggest, if not that he also descended? He is the one who descended into the lowest parts of the earth and ascended above the heavens."

44 Ἰδοῦσα δὲ αὐτὸν ἡ Σοφία ὁμοιον τῷ καταλιπόντι αὐτὴν Φωτὶ ἐγνώρισεν, καὶ προσέδραμεν καὶ ἠγαλλιάσατο καὶ προσεκύνησεν. τοὺς δὲ ἄρρενας Ἀγγέλους τοὺς σὺν αὐτῷ ἐκπεμφθέντας θεασαμένη, κατηδέσθη καὶ κάλυμμα ἐπέθετο.

Διὰ τούτου τοῦ μυστηρίου ὁ Παῦλος κελεύει τὰς γυναῖκας «φορεῖν ἐξουσίαν ἐπὶ τῆς κεφαλῆς διὰ τοὺς Ἀγγέλους.»

45 Εὐθύς οὖν ὁ Σωτὴρ ἐπιφέρει αὐτῇ μόρφωσιν τὴν κατὰ γινῶσιν καὶ ἴασιν τῶν παθῶν, δείξας ἀπὸ Πατρὸς ἀγεννήτου τὰ ἐν Πληρώματι καὶ τὰ μέχρι αὐτῆς.

Ἀποστήσας δὲ τὰ πάθη τῆς πεπονθίας, αὐτὴν μὲν ἀπαθῆ κατασκεύασεν, τὰ πάθη δὲ διακρίνας ἐφύλαξεν. καὶ οὐχ ὥσπερ <τὰ> τῆς ἔνδον διαφορήθη, ἀλλ' εἰς οὐσίαν ἦγαγεν αὐτά τε καὶ <τὰ> τῆς δευτέρας διαθέσεως.

Οὕτως διὰ τῆς τοῦ Σωτῆρος ἐπιφανείας, ἡ Σοφία γίνεται, καὶ τὰ ἔξω κτίζεται, «Πάντα γὰρ δι' αὐτοῦ γέγονεν, καὶ χωρὶς αὐτοῦ γέγονεν οὐδέν.»

46 Πρῶτον οὖν ἐξ ἀσωμάτου πάθους καὶ συμβεβηκότος εἰς ἀσώματον ἔτι τὴν ὕλην αὐτὰ μετήντησεν καὶ μετέβαλεν, εἶθ' οὕτως εἰς συγκρίματα καὶ σώματα. ἀθρόως γὰρ οὐσίαν ποιῆσαι τὰ πάθη οὐκ ἐνῆν.

καὶ τοῖς σώμασι κατὰ φύσιν ἐπιτηδειότητα ἐνεποίησεν.

47 Πρῶτος μὲν οὖν Δημιουργὸς ὁ Σωτὴρ γίνεται καθολικός. «ἡ δὲ Σοφία, » δευτέρα, «οἰκοδομεῖ οἶκον ἑαυτῇ καὶ ὑπήρσειεν στύλους ἑπτὰ.»

Καὶ πρῶτον πάντων προβάλλεται εἰκόνα τοῦ Πατρὸς Θεόν, δι' οὗ ἐποίησεν «τὸν οὐρανὸν καὶ τὴν γῆν,» τουτέστι «τὰ οὐράνια καὶ τὰ ἐπίγεια,» τὰ δεξιὰ καὶ τὰ ἀριστερά.

Οὗτος ὡς εἰκὼν πατρὸς πατὴρ γίνεται, καὶ προβάλλει πρῶτον τὸν ψυχικὸν Χριστὸν Υἱοῦ εἰκόνα, ἔπειτα τοὺς Ἀρχαγγέλους Αἰώνων εἰκόνας, εἶτα Ἀγγέλους <Αρχ>αγγέλων, ἐκ τῆς ψυχικῆς καὶ φωτεινῆς οὐσίας ἣν φησιν ὁ προφητικὸς λόγος «Καὶ Πνεῦμα Θεοῦ ἐπέφερετο ἐπάνω τῶν ὑδάτων,» κατὰ τὴν συμπλοκὴν τῶν δύο οὐσιῶν τῶν αὐτῷ πεποιημένων, τὸ εἰλικρινὲς «ἐπιφέρεσθαι» εἰπὼν, τὸ δὲ ἐμβριθὲς καὶ ὑλικὸν ὑποφέρεσθαι, τὸ θολερὸν καὶ παχυμερές.

44 Seeing him, Wisdom discovered that she was similar to the light that had abandoned her, and she ran to (him) and rejoiced and worshipped. But when she beheld the male angels who were sent out with him, she stood in awe and put on a veil.

On account of this mystery, Paul urges the women “to wear power upon their heads on account of the angels.”

45 Immediately, then, the Savior placed upon her a form in accordance with knowledge and healing from the passions, demonstrating from the unbegotten Father the (contents) of the fullness and the (emanations) down to her.

After removing the passions of the one who had suffered, he rendered her without passion, and once he separated the passions, he kept them. And they were not differentiated as from <those> within, but he brought into being them and <the> orders of the second (level).

Thus through the manifestation of the Savior, Wisdom came into being, and the things outside were created, “For all things came to be through him, and apart from him nothing came to be.”

46 First then from incorporeal passions and chance he drew these things and changed them into something incorporeal yet still material, then in the same way into compounds and bodies. For it was not possible to change the passions directly into substance.

And he endowed the bodies with things suitable according to their nature.

47 The Savior became the first universal creator. “But Wisdom,” second, “built a home for herself and she erected seven columns.”

And first of all she put forward a god as an image of the Father, and through him she made “the heaven and the earth,” that is, “the heavenly things and the terrestrial things,” the things on the right and the things on the left.

This, as an image of the Father, came to be a father, and put forward the soulish Christ as an image of the Son, the archangels as images of the eternities, then angels of <archangels>, from the soulish and luminous substance about which the prophetic word speaks “And the Spirit of God was born upon the waters,” concerning the combination of the two substances that had been made for him, the pure substance is said to be “born upon,” but the heavy and material substance, the thick and rough substance, is born under.

Ἀσώματον δὲ καὶ ταύτην ἐν ἀρχῇ αἰνίσσεται τὸ φάσκειν «ἀόρατον»· οὔτε γὰρ ἀνθρώπῳ τῷ μηδέπω ὄντι ἀόρατος ἦν, οὔτε τῷ Θεῷ· ἐδημιούργει γάρ. ἀλλὰ τὸ ἄμορφον καὶ ἀνείδεον καὶ ἀσχημάτιστον αὐτῆς ὧδέ πως ἐξεφώνησεν.

48 Διακρίνας δὲ ὁ Δημιουργὸς τὰ καθαρὰ ἀπὸ τοῦ ἐμβριθοῦς, ὡς ἂν ἐνιδὼν τὴν ἑκατέρου φύσιν, φῶς ἐποίησεν, τουτέστιν ἐφανέρωσεν καὶ εἰς φῶς καὶ ιδέαν προσήγαγεν, ἐπεὶ τό γε ἡλιακὸν καὶ οὐράνιον φῶς πολλῷ ὕστερον ἐργάζεται.

Καὶ ποιεῖ τῶν ὑλικῶν τὸ μὲν ἐκ τῆς λύπης, οὐσιωδῶς κτίζων «Πνευματικὰ τῆς πονηρίας, πρὸς ἃ ἡ πάλη ἡμῖν,» διὸ καὶ λέγει ὁ Ἀπόστολος· «Καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε.»

τὸ δὲ ἐκ τοῦ φόβου, τὰ θηρία, τὸ δὲ ἐκ τῆς <ἐκ>πλήξεως καὶ ἀπορίας, τὰ στοιχεῖα τοῦ κόσμου.

Ἐν δὲ τοῖς τρισὶ στοιχείοις τὸ πῦρ ἐναιωρεῖται καὶ ἐνέσπαρται καὶ ἐμφωλεῖται καὶ ὑπὸ τούτων ἐξάπτεται καὶ τούτοις ἐπαποθνήσκει, μὴ ἔχον τύπον ἀποτακτὸν ἑαυτοῦ ὡς καὶ τὰ ἄλλα στοιχεῖα ἐξ ὧν τὰ συγκρίματα δημιουργεῖται.

49 Ἐπεὶ δὲ οὐκ ἐγίνωσκεν τὴν δι' αὐτοῦ ἐνεργοῦσαν, οἰόμενος ἰδίᾳ δυνάμει δημιουργεῖν, φιλεργὸς ὢν φύσει, διὰ τοῦτο εἶπεν ὁ Ἀπόστολος· «Ὑπετάγη τῇ ματαιότητι τοῦ κόσμου, οὐχ ἐκῶν, ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐπ' ἐλπίδι ὅτι καὶ αὐτὸς ἐλευθερωθήσεται,» ὅταν συλλεγῇ τὰ σπέρματα τοῦ Θεοῦ.

Τεκμήριον δὲ μάλιστα τοῦ ἀκουσίου τὸ «εὐλογεῖν τὸ σάββατον» καὶ τὴν ἀπὸ τῶν πόνων ἀνάπαυσιν ὑπερασπάζεσθαι.

50 «Λαβὼν χοῦν ἀπὸ τῆς γῆς»—οὐ τῆς ξηρᾶς, ἀλλὰ τῆς πολυμεροῦς καὶ ποικίλης ὕλης μέρος—ψυχὴν γεῶδη καὶ ὑλικὴν ἐτεκτῆνατο ἄλογον καὶ τῆς τῶν θηρίων ὁμοούσιον· οὗτος «κατ' εἰκόνα» ἄνθρωπος.

Ὁ δὲ «καθ' ὁμοίωσιν,» τὴν αὐτοῦ τοῦ Δημιουργοῦ, ἐκεῖνός ἐστιν ὃν εἰς τοῦτον «ἐνεφύσησέν» τε καὶ ἐνέσπειρεν, ὁμοούσιόν τι αὐτῷ δι' Ἀγγέλων ἐνθείς.

Καθὸ μὲν ἀόρατός ἐστι καὶ ἀσώματος, τὴν οὐσίαν αὐτοῦ «πνοὴν ζωῆς» προσεῖπεν, μορφωθὲν δὲ «ψυχὴ ζωσα» ἐγένετο, ὅπερ εἶναι, καὶ αὐτὸς ἐν ταῖς προφητικαῖς γραφαῖς ὁμολογεῖ.



But it is also intimated that this was incorporeal in the beginning, the calling (of it) “invisible.” But it was never invisible to anyone living, nor to God; for he created (it). But he has in some way proclaimed the formlessness and shapelessness and figurelessness of it.

48 After the Creator divided the pure things from the coarse ones, since he knew the nature of each, he made light, that is, he revealed and brought it out to light and form, since he made the solar and heavenly light much later.

And of the material things he made one out of grief, giving substance to the “spiritual things of wickedness, against which is our struggle, and, therefore, the Apostle says, “And do not grieve the Holy Spirit of God, by which you were sealed.”

And (he made another) out of fear, the wild beasts, and another from <terror> and confusion, the elements of the world.

In the three elements fire is suspended and sown and loiters and is inflamed by them and dies with them, since it has no particular type of its own like the other elements from which the compounds are created.

49 Since he did not know the one that worked through him, believing that he created by his own power, since he was not hardworking by nature, for this reason the Apostle said, “He was subject to the purposelessness of the world, not wittingly, but on account of the one who subjected it, with the hope that it will be freed,” when the seeds of God are gathered.

A particular indication of his unwillingness is his “blessing the Sabbath” and embrace of the respite from work.

50 “Taking dust from the earth”—not from the land, but from the diverse and multicolored part of matter—he made an earthly and material soul, irrational and of the same substance as that of the animals. This is human “according to the image.”

But the (human) “according to the likeness” of the Creator himself, this one is the one into whom he “breathed” and implanted when he placed (within him) by angels something with the same substance as himself.

Insofar as he is invisible and incorporeal, he called his substance “breath of life,” but what was given form became “a living soul,” and he proclaims that it is this way in the prophetic writings.

51 Ἄνθρωπος γοῦν ἐστὶν ἐν ἀνθρώπῳ, ψυχικὸς ἐν χοϊκῷ, οὐ μέρει μέρος, ἀλλὰ ὄλῳ ὄλος συνῶν ἀρρήτῳ δυνάμει Θεοῦ. Ὅθεν ἐν τῷ Παραδείσῳ, τῷ τετάρτῳ οὐρανῷ, δημιουργεῖται.

Ἐκεῖ γὰρ χοϊκὴ σὰρξ οὐκ ἀναβαίνει, ἀλλ' ἦν τῇ ψυχῇ <τῇ> θεία οἶον σὰρξ ἢ ὑλική. Ταῦτα σημαίνει· «Τοῦτο νῦν ὅστοῦν ἐκ τῶν ὀστών μου,»—τὴν θείαν ψυχὴν αἰνίσσεται τὴν ἐγκεκρυμμένην τῇ σαρκὶ καὶ στερεάν καὶ δυσπαθῆ καὶ δυνατωτέραν—«καὶ σὰρξ ἐκ τῆς σαρκός μου,»—τὴν ὑλικὴν ψυχὴν σῶμα οὖσαν τῆς θείας ψυχῆς.

Περὶ τούτων τῶν δυεῖν καὶ ὁ Σωτὴρ λέγει «φοβεῖσθαι δεῖν τὸν δυνάμενον ταύτην τὴν ψυχὴν καὶ τοῦτο τὸ σῶμα» τὸ ψυχικὸν «ἐν γεννῇ ἀπολέσαι.»

52 Τοῦτο τὸ σαρκίον «ἀντίδικον» ὁ Σωτὴρ εἶπεν καὶ ὁ Παῦλος «νόμον ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου,» καὶ «δῆσαι» παραινεῖ καὶ «ἀρπάσαι ὡς ἰσχυροῦ τὰ σκεύη» τοῦ ἀντιπολεμοῦντος τῇ οὐρανίῳ ψυχῇ, ὁ Σωτὴρ. καὶ «ἀπηλλάχθαι αὐτοῦ» παραινεῖ «κατὰ τὴν ὁδόν, μὴ τῇ φυλακῇ περιπέσωμεν καὶ τῇ κολάσει.»

ὁμοίως δὲ καὶ «εὐνοεῖν» αὐτῷ, μὴ τρέφοντας καὶ ῥωννύντας τῇ τῶν ἀμαρτημάτων ἐξουσίᾳ, ἀλλ' ἐντεῦθεν νεκροῦντας ἤδη καὶ ἐξίτηλον ἀποφαίνοντας ἀποχῆ τῆς πονηρίας, ἵνα ἐν τῇ διαλύσει ταύτῃ διαφορηθὲν καὶ διαπνεῦσαν λάθῃ, ἀλλὰ μὴ καθ' αὐτό τινος ὑποστάσεως λαβόμενον, τὴν ἰσχὺν ἔχη παράμονον ἐν τῇ διὰ πυρὸς διεξόδῳ.

53 Τοῦτο «ζιζάνιον» ὀνομάζεται συμφυὲς τῇ ψυχῇ, τῷ χρηστῷ σπέρματι· τοῦτο καὶ «σπέρμα τοῦ Διαβόλου,» ὡς ὁμοούσιον ἐκείνῳ, καὶ «ὄφεις» καὶ «διαπτερνιστῆς» καὶ «ληστής» ἐπιτιθέμενος κεφαλῇ βασιλέως.

Ἔσχεν δὲ ὁ Ἀδάμ ἀδήλως αὐτῷ ὑπὸ τῆς Σοφίας ἐνσπαρὲν τὸ σπέρμα τὸ πνευματικὸν εἰς τὴν ψυχὴν, «διαταγείς,» φησί, «δι' Ἀγγέλων, ἐν χειρὶ Μεσίτου. ὁ δὲ μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἔστιν.»

«Δι' Ἀγγέλων» οὖν τῶν ἀρρένων τὰ σπέρματα ὑπηρετεῖται, τὰ εἰς γένεσιν προβληθέντα ὑπὸ τῆς Σοφίας, καθὸ ἐγχωρεῖ γίνεσθαι.

Ἄτε γὰρ Δημιουργός, ἀδήλως κινούμενος ὑπὸ τῆς Σοφίας, οἶεται αὐτοκίνητος εἶναι, ὁμοίως καὶ οἱ ἄνθρωποι.

Πρῶτον οὖν σπέρμα πνευματικὸν τὸ ἐν τῷ Ἀδάμ προέβαλεν ἡ Σοφία, ἵνα ἦ «τὸ ὅστοῦν,» ἢ λογικὴ καὶ οὐρανία ψυχὴ, μὴ κενή, ἀλλὰ μυελοῦ γέμουσα πνευματικοῦ.

51 Therefore man is in man, soulish in earthly, not part to part, but joined whole to whole by God's ineffable power. Therefore in paradise, in the fourth heaven, he was created.

For there earthly flesh does not ascend, but it was to the divine soul as material flesh. These things are indicated by "Now this is bone of my bones"—he hints at the divine soul which is concealed within the flesh and (is) firm and invulnerable and very powerful—"and flesh of my flesh"—the material soul which is a body of the divine soul.

Concerning these two the Savior also says, "To be feared is what can destroy this soul and this body," the soulish one, "in Gehenna."

52 This body the Savior called "an adversary" and Paul said "a law at war with the law of my mind," and the Savior urges us "to bind" and "plunder its belongings as those of a strong man" who is at war against the heavenly soul. And he also urges us "to be reconciled with him on the road, lest we fall into prison and chastisement."

And likewise "to be kind" to it, not nourishing and strengthening it with the power of sin, but here and now putting it to death and denouncing it as obsolete in our abstinence from evil, so that in its destruction it might be separated and blown away in secret, but not receiving any existence of its own, (thus) having power of its own in its journey though the fire.

53 This is termed "a tare" which unites with the soul, the good seed; this is also "a seed of the devil," since it shares a substance with him, and "a snake" and "a heel biter" and "a thief" who attacks the head of a king.

But unknown to him, Adam had the spiritual seed sown into his soul by Wisdom, "ordained," he says, "through angels by the hand of a mediator. The mediator is not of one, but God is one."

Therefore, the seeds put forth into becoming are ministered to to the extent that they are able to come to be "through" male "angels."

For just as the Creator, being moved by Wisdom unwittingly, thinks that he is self-moved, so also do humans.

Therefore, Wisdom first put forward a spiritual seed which was in Adam, so that it might be "the bone," the rational and heavenly soul which is not empty, but filled with spiritual marrow.

54 Ἀπὸ δὲ τοῦ Ἀδάμ τρεῖς φύσεις γεννῶνται· πρώτη μὲν ἡ ἄλογος, ἣς ἦν Κάιν· δευτέρα δὲ ἡ λογικὴ καὶ ἡ δικαία, ἣς ἦν Ἄβελ· τρίτη δὲ ἡ πνευματικὴ, ἣς ἦν Σήθ.

Καὶ ὁ μὲν χοϊκὸς ἐστὶ «κατ' εἰκόνα,» ὁ δὲ ψυχικὸς «καθ' ὁμοίωσιν» Θεοῦ· ὁ δὲ πνευματικὸς κατ' ἰδίαν. ἐφ' οἷς τρισίν, ἄνευ τῶν ἄλλων παιδῶν τοῦ Ἀδάμ, εἴρηται· «Αὕτη ἡ βίβλος γενέσεως ἀνθρώπων.»

Ἵτι δὲ πνευματικὸς ὁ Σήθ, οὔτε ποιμαίνει, οὔτε γεωργεῖ, ἀλλὰ παῖδα καρποφορεῖ, ὡς τὰ πνευματικά. Καὶ τοῦτον, ὃς «ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου,» «ἄνω» βλέποντα, οὗ «τὸ πολίτευμα ἐν οὐρανῷ,» τοῦτον ὁ κόσμος οὐ χωρεῖ.

55 Τοῖς τρισίν ἀσωμάτοις ἐπὶ τοῦ Ἀδάμ τέταρτον ἐπενδύεται ὁ χοϊκός<sup>17</sup> τοὺς «δερματίνους χιτῶνας.»

Οὗτ' οὖν ἀπὸ τοῦ Πνεύματος, οὗτ' οὖν ἀπὸ τοῦ ἐμφυσήματος, σπεῖρει ὁ Ἀδάμ, θεῖα γὰρ ἄμφω, καὶ δι' αὐτοῦ μὲν, οὐχ ὑπ' αὐτοῦ δέ, προβάλλεται ἄμφω.

Τὸ δὲ ὑλικὸν αὐτοῦ ἐνεργὸν εἰς σπέρμα καὶ γένεσιν, ὡς ἂν τῷ σπέρματι συγκεκραμένον, καὶ ταύτης ἐν ζωῇ τῆς ἁρμονίας ἀποστήναι μὴ δυνάμενον.<sup>18</sup>

56 Κατὰ τοῦτο, πατήρ ἡμῶν ὁ Ἀδάμ, «ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός.»

Εἰ δὲ καὶ ἐκ ψυχικοῦ ἔσπειρεν καὶ ἐκ πνευματικοῦ, καθάπερ ἐξ ὑλικοῦ, πάντες ἂν ἴσοι καὶ δίκαιοι ἐγεγόνεισαν, καὶ ἐν πᾶσιν ἂν ἡ διδαχὴ ἦν. Διὰ τοῦτο πολλοὶ μὲν οἱ ὑλικοί, οὐ πολλοὶ δὲ οἱ ψυχικοί, σπάνιοι δὲ οἱ πνευματικοί.

Τὸ μὲν οὖν πνευματικὸν φύσει σφζόμενον· τὸ δὲ ψυχικόν, αὐτεξούσιον ὄν, ἐπιτηδειότητα ἔχει πρὸς τε πίστιν καὶ ἀφθαρσίαν, καὶ πρὸς ἀπιστίαν καὶ φθοράν, κατὰ τὴν οἰκειάν αἴρεσιν. τὸ δὲ ὑλικὸν φύσει ἀπόλλυται.

Ἵταν οὖν τὰ ψυχικὰ «ἐγκεντρισθῇ τῇ καλλιελαίῳ» εἰς πίστιν καὶ ἀφθαρσίαν, καὶ μετάσχη «τῆς πίοτητος τῆς ἐλαίας,» καὶ ὅταν «εἰσέλθῃ τὰ ἔθνη,» τότε «οὕτω πᾶς Ἰσραήλ.»

Ἰσραὴλ δὲ ἀλληγορεῖται ὁ πνευματικὸς, ὁ ὁψόμενος τὸν Θεόν, ὁ τοῦ πιστοῦ Ἀβραάμ υἱὸς γνήσιος ὁ «ἐκ τῆς ἐλευθέρας,» οὐχ ὁ «κατὰ σάρκα,» ὁ ἐκ τῆς δούλης τῆς Αἰγυπτίας.

17. MS reads τὸν χοϊκόν.

18. δυνάμενον: MSS read δυνάμενος.

54 From Adam three natures were produced: the first was irrational, which was Cain's (nature); the second was rational and just, which was Abel's (nature); and the third was spiritual, which was Seth's (nature).

And what is earthly is "according to the image," what is physical "according to the likeness" of God, and the spiritual according to one's own. With reference to these three, without the other children of Adam, it has been said, "This is the book of the generation of people."

Because Seth is spiritual, he does not shepherd nor does he plow, but he bears a child, as (do) spiritual things. And this one, who "hoped to call upon the name of the Lord," looking "upward," whose "citizenship is in heaven," this one the world does not contain.

55 On the three incorporeal (layers) upon Adam, a fourth, the earthly, is draped as the "garments of skin."

Therefore, neither from the Spirit nor from what was breathed into him does Adam sow, for both are divine and both are put forth through him, not by him.

But his material (nature) works toward seed and generation, as if mixed with seed, and (it is) not able to be away from the same harmony in life.

56 For this reason, our father Adam is "the first earthly human of the earth."

But if he had sown also from soulish and from spiritual as well as from material, all would have become equal and righteous, and the teaching would have been in all. On account of this, many are material, but not many are soulish, and few are spiritual.

The spiritual is saved by nature, but the soulish, which has free will, has a propensity for both faith and incorruption, and for lack of faith and corruption according to its own choice. But the material by nature is destroyed.

Therefore when the soulish "are grafted onto the olive tree" into faith and incorruption, and participate in "the girth of the olive tree," and when "the gentiles should enter in," then "thus all Israel . . ."

But Israel is interpreted allegorically, the spiritual one who will see God, the lawful son of faithful Abraham, who is "from the free woman," not the one "according to the flesh," the one from the Egyptian slave.

57 Γίνεται οὖν, ἐκ τῶν γενῶν τῶν τριῶν, τοῦ μὲν μὀρφωσις τοῦ πνευματικοῦ, τοῦ δὲ μετάθεσις τοῦ ψυχικοῦ ἐκ δουλείας εἰς ἐλευθερίαν.

58 Μετὰ τὴν τοῦ θανάτου τοίνυν βασιλείαν, μεγάλην μὲν καὶ εὐπρόσωπον τὴν ἐπαγγελίαν πεπονημένην, οὐδὲν δὲ ἤττον διακονίαν θανάτου γεγενημένην, πάσης ἀπειπούσης Ἀρχῆς καὶ Θεότητος, ὁ μέγας Ἀγωνιστής, Ἰησοῦς Χριστός, ἐν ἑαυτῷ δυνάμει τὴν Ἐκκλησίαν ἀναλαβών, τὸ ἐκλεκτὸν καὶ τὸ κλητὸν, τὸ μὲν παρὰ τῆς τεκούσης τὸ πνευματικόν, τὸ δὲ ἐκ τῆς οἰκονομίας τὸ ψυχικόν. ἀνέσωσεν καὶ ἀνήνεγκεν ἅπερ ἀνέλαβεν, καὶ δι' αὐτῶν καὶ τὰ τοῦτοις ὁμοούσια.

«Εἰ γὰρ ἡ ἀπαρχὴ ἀγία, καὶ τὸ φύραμα· εἰ ἡ ρίζα ἀγία, καὶ οἱ κλάδοι.»

59 Σπέρμα μὲν οὖν πρῶτον παρὰ τῆς τεκούσης ἐνεδύσατο, οὐ χωρηθεῖς, ἀλλὰ χωρήσας αὐτὸ δυνάμει, ὃ κατὰ μικρὸν μορφοῦται διὰ γνώσεως.

Κατὰ δὲ τὸν Τόπον γενόμενος, εὔρεν Ἰησοῦν Χριστὸν ἐνδύσασθαι τὸν προκεκηρυγμένον, ὃν κατήγγελλον οἱ Προφῆται καὶ ὁ Νόμος, ὄντα εἰκόνα τοῦ Σωτῆρος.

Ἀλλὰ καὶ οὗτος ὁ ψυχικὸς Χριστός, ὃν ἐνεδύσατο, ἀόρατος ἦν. ἔδει δὲ τὸν εἰς κόσμον ἀφικνούμενον, ἐφ' ᾧτε ὀφθῆναι, κρατηθῆναι, πολιτεύεσθαι, καὶ αἰσθητοῦ σώματος ἀνέχεσθαι.

Σῶμα τοίνυν αὐτῷ ὑφαίνετο<sup>19</sup> τῆς ἐκ τῆς ἀφανοῦς ψυχικῆς οὐσίας, δυνάμει δὲ θείας ἐγκατασκευῆς<sup>19</sup> εἰς αἰσθητὸν κόσμον ἀφιγμένον.

60 Τὸ οὖν· «Πνεῦμα ἅγιον ἐπὶ σέ,» τὴν τοῦ σώματος τοῦ Κυρίου <γένεσιν> λέγει, «Δύναμις δὲ ὑψίστου ἐπισκιάσει σοι,» τὴν μὀρφωσιν δηλοῖ τοῦ Θεοῦ, ἣν ἐνετύπωσεν τὸ σῶμα ἐν τῇ Παρθένῳ.

61 Ὅτι μὲν οὖν αὐτὸς ἕτερος ἦν ὢν<sup>20</sup> ἀνείληφεν δῆλον ἐξ ὧν ὁμολογεῖ· «Ἐγὼ ἡ Ζωή,» «ἐγὼ ἡ Ἀλήθεια,» «ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν.»

Τὸ δὲ πνευματικὸν ὃ ἀνείληφεν, καὶ τὸ ψυχικόν, οὕτως ἐμφαίνει· «Τὸ δὲ παιδίον ἠύξανεν καὶ προέκοπτεν σφόδρα.» Σοφίας μὲν γὰρ τὸ πνευματικὸν δεῖξαι, μεγέθους δὲ τὸ ψυχικόν.

19. ἐγκατασκευῆς: MSS read ἐκ κατασκευῆς.

20. ὢν: ὦι L ᾠ P.

57 Therefore, from three races, the formation of the spiritual comes to be on the one hand, but on the other the transposition of the psychic from slavery to freedom comes to be.

58 After the kingdom of death, which had made the great and equitable promise, but had just as well become a ministry of death, after every ruler and divinity had refused, the Great Competitor, Jesus Christ, took for himself by power the church, the elect and the called, the spiritual one from the mother and the soulish from the arrangement. He rescued and carried up what he had received, and through them things similar to them.

“For if the firstfruits are holy, so too is the dough; if the root is holy, so too are the branches.”

59 A seed from the mother he put on first, not being removed, but holding it with power, it is formed gradually through knowledge.

Upon arriving in the place, he found Jesus Christ, whom it was prophesied he would put on, whom the prophets and law proclaimed, being an image of the Savior.

But even this soulish Christ, whom he put on, was invisible. It was necessary when coming into the world to be seen here, to be supported, to be a citizen, and to bear up an aesthetic body.

Therefore a body <was woven> for him from the substance from the invisible soulish (element), (a body) that arrived in the perceptible world with power from divine constitution.

60 Therefore, “Holy Spirit upon you” refers to the <creation> of the body of the Lord, “and power of the Most High shall overshadow you” makes apparent the fashioning of God, which the body imprinted in the Virgin.

61 That he was something other than what he took upon himself is clear from what he proclaims: “I am the life,” “I am the truth,” “I and the Father are one.”

But the spiritual (nature) that he received and the soulish he discloses in this way: “The child grew and progressed exceedingly.” For the spiritual (nature) ought to exhibit wisdom, but the soulish ought to exhibit size.

Διὰ δὲ τῶν ἐκρύντων ἐκ τῆς πλευρᾶς ἐδήλου ταῖς ἐκρύσεισι<sup>21</sup> τῶν παθῶν ἀπὸ τῶν ἐμπαθῶν, ἀπαθεῖς γενομένας τὰς οὐσίας σεσῶσθαι.

Καὶ ὅταν λέγῃ «Δεῖ τὸν Υἱὸν τοῦ Ἀνθρώπου ἀποδοκιμασθῆναι, ὑβρισθῆναι, σταυρωθῆναι,» ὡς περὶ ἄλλου φαίνεται λέγων, δηλονότι τοῦ ἐμπαθοῦς.

Καί· «Προάξω ὑμᾶς,» λέγει, «τῇ τρίτῃ τῶν ἡμερῶν εἰς τὴν Γαλιλαίαν.» αὐτὸς γὰρ προάγει πάντα· καὶ τὴν ἀφανῶς σφζομένην ψυχὴν ἀναστήσειν ἠνίσσετο, καὶ ἀποκαταστήσειν οὗ νῦν προάγει.

Ἀπέθανεν δὲ ἀποστάντος τοῦ καταβάντος ἐπ' αὐτῷ ἐπὶ τῷ Ἰορδάνῃ Πνεύματος, οὐκ ἰδίᾳ γενομένου, ἀλλὰ συσταλέντος, ἵνα καὶ ἐνεργήσῃ ὁ θάνατος, ἐπεὶ πῶς, τῆς Ζωῆς παρουσίας ἐν αὐτῷ, ἀπέθανεν τὸ σῶμα; οὕτω γὰρ ἂν καὶ αὐτοῦ τοῦ Σωτῆρος ὁ θάνατος ἐκράτησεν ἄν, ὅπερ ἕτοπον. Δόλω δὲ ὁ θάνατος κατεστρατηγήθη.

ἀποθανόντος γὰρ τοῦ σώματος καὶ κρατήσαντος αὐτὸ{ν} τοῦ θανάτου, ἀναστειλάς τὴν ἐπελθοῦσαν ἀκτίνα τῆς δυνάμεως, ὁ Σωτὴρ ἀπόλεσε μὲν τὸν θάνατον, τὸ δὲ θνητὸν σῶμα, ἀποβαλὼν πάθη, ἀνέστησεν.

Τὰ ψυχικὰ μὲν οὖν οὕτως ἀνίσταται καὶ ἀνασφύζεται, πιστεύσαντα δὲ τὰ πνευματικὰ ὑπὲρ ἐκεῖνα σφύζεται, «ἐνδύματα γάμων» τὰς ψυχὰς λαβόντα.

62 Κάθηται μὲν οὖν ὁ ψυχικὸς Χριστὸς ἐν δεξιᾷ τοῦ Δημιουργοῦ, καθὼ καὶ ὁ Δαβὶδ λέγει· «Κάθου ἐκ δεξιῶν μου,» καὶ τὰ ἐξῆς.

Κάθηται δὲ μέχρι συντελείας, «ἵνα ἴδωσιν εἰς ὃν ἐξεκέντησαν.» Ἐξεκέντησαν δὲ τὸ φαινόμενον, ὃ ἦν σὰρξ τοῦ ψυχικοῦ. «Ὅστοῦν γὰρ αὐτοῦ οὐ συντριβήσεται,» φησί, καθάπερ ἐπὶ τοῦ Ἀδάμ τὴν ψυχὴν ὅστοῦν ἠλληγόρησεν ἢ προφητεία.

Αὕτῃ γὰρ ἡ ψυχὴ τοῦ Χριστοῦ, πάσχοντος τοῦ σώματος, ἐαυτὴν «εἰς τὰς χεῖρας τοῦ Πατρὸς παρακατέθετο.» τὸ δ' ἐν τῷ ὁστέῳ πνευματικὸν οὐκέτι παρακατατίθεται, ἀλλ' αὐτὸς σφύζει.

63 Ἡ μὲν οὖν τῶν πνευματικῶν ἀνάπαυσις ἐν κυριακῇ, ἐν Ὀγδοάδι, ἡ Κυριακὴ ὀνομάζεται, παρὰ τῇ Μητρί, ἐχόντων τὰς ψυχὰς, τὰ ἐνδύματα, ἄχρι συντελείας. αἱ δὲ ἄλλαι πισταὶ ψυχαί, παρὰ τῷ Δημιουργῷ, περὶ δὲ τὴν συντέλειαν, ἀναχωροῦσι καὶ αὐταὶ εἰς Ὀγδοάδα.

21. ταῖς ἐκρύσεισι: MSS read τὰς ἐκρύσεις.



Through the effluences that flowed from his side he demonstrates that the flow of the passions from the things with passion saves the substances that have become passionless.

And when he says, "It is necessary that the Son of Man be rejected, insulted, crucified," he appears to be speaking about someone else, that is, about the one with passion.

And "I will go before you," he says, "on the third day into Galilee." For he goes before all, and intimated that he will raise up the soul that is invisible as saved and restore (it to the place) toward which he now goes.

He died upon the departure of the Spirit that came down upon him in the Jordan, not by becoming its own thing, but by being drawn in so that death might also act, since how, with life present within him, did the body die? For in this way death would have ruled over the Savior himself, which is incorrect. But death was out-manuevered by cunning.

For after the body died and death prevailed upon it, the Savior sent up the beam of power that had come upon and destroyed death and raised up the mortal body that had cast off passion.

Thus the soulish elements are raised up and saved, but the believing spiritual elements are saved above these, receiving their souls as "wedding garments."

62 The soulish Christ is seated at the right hand of the Creator, as David says, "Sit at my right hand," etc.

He sits until the consummation, "so that they might see the one they pierced." But they pierced the appearance, which was the flesh of the soulish one. "For his bone will not be broken," it says, just as in the case of Adam the prophecy employs bone as an allegory for the soul.

For the very soul of Christ, while the body suffered, "deposited" itself "into the Father's hands." But the spiritual nature in the bone is no longer deposited, but he retains it.

63 The resting of the spirituals on the Lord's Day, in the Ogdoad, which is termed the Lord's Day, is with the mother, wearing their souls, the garments, until the culmination. But the other faithful souls are with the Creator, but at the culmination they also go up into the Ogdoad.

Εἶτα, τὸ δεῖπνον τῶν γάμων κοινὸν πάντων τῶν σφζομένων, ἄχρις ἂν ἀπισωθῆ ἅπαντα καὶ ἄλλη ἄλλα ἄγνωριση.

64 Τὸ δὲ ἐντεῦθεν, ἀποθέμενα τὰ πνευματικὰ τὰς ψυχάς, ἅμα τῇ Μητρὶ κοιμιζομένη τὸν Νυμφίον, κοιμιζόμενα καὶ αὐτὰ τοὺς νυμφίους, τοὺς Ἀγγέλους ἐαυτῶν, εἰς τὸν Νυμφῶνα ἐντὸς τοῦ Ὁρου εἰσίασι, καὶ πρὸς τὴν τοῦ Πατρὸς ὄψιν ἔρχονται, Αἰῶνες νοεροὶ γενόμενα, εἰς τοὺς νοεροὺς καὶ αἰώνιους γάμους τῆς συζυγίας.

65 Ὁ δὲ τοῦ δείπνου μὲν «ἀρχιτρίκλινος,» τῶν γάμων δὲ παράνυμφος «τοῦ Νυμφίου δὲ Φίλος, ἐστὼς ἔμπροσθεν τοῦ νυμφῶνος, ἀκούων τῆς φωνῆς τοῦ Νυμφίου, χαρᾷ χαίρει.»

Τοῦτο αὐτοῦ «τὸ Πλήρωμα τῆς χαρᾶς» καὶ τῆς ἀναπαύσεως.

66 Ὁ Σωτὴρ τοὺς Ἀποστόλους ἐδίδασκεν, τὰ μὲν πρῶτα τυπικῶς καὶ μυστικῶς, τὰ δὲ ὕστερα παραβολικῶς καὶ ἠνιγμένως, τὰ δὲ τρίτα σαφῶς καὶ γυμνῶς κατὰ μόνας.

67 «Ὅτε ἦμεν ἐν τῇ σαρκί,» φησὶν ὁ Ἀπόστολος, ὥσπερ ἔξω τοῦ σώματος ἤδη λαλῶν. Σάρκα οὖν λέγειν αὐτόν φησὶν ἐκείνην τὴν ἀσθένειαν, τὴν ἀπὸ τῆς ἄνω Γυναικὸς προβολήν.

Καὶ ὅταν ὁ Σωτὴρ πρὸς Σαλώμην λέγῃ «μέχρι τότε εἶναι θάνατον ἄχρις ἂν αἱ γυναῖκες τίκτωσιν,» οὐ τὴν γένεσιν κακίζων ἔλεγεν ἀναγκαίαν οὐσαν διὰ τὴν σωτηρίαν τῶν πιστευόντων.

Δεῖ γὰρ εἶναι τὴν γένεσιν ταύτην ἄχρις ἂν τὸ σπέρμα προσενεχθῆ τὸ προελελογισμένον.

ἀλλὰ περὶ τῆς ἄνω Θηλείας αἰνίττεται, ἥς τὰ πάθη κτίσις γέγονεν, τῆς καὶ τὰς ἀμόρφους οὐσίας προβαλ<λ>ούσης. δι' ἣν καὶ ὁ Κύριος κατήλθεν, ἀπὸ μὲν τοῦ πάθους ἡμᾶς ἀποσπάσων, ἐαυτῷ δὲ εἰσποιησόμενος.

68 Ἄχρι μὲν γὰρ ἦμεν τῆς Θηλείας μόνης τέκνα, ὡς ἂν αἰσχυρᾶς συζυγίας, ἀτελῆ καὶ νήπια καὶ ἄφρονα καὶ ἀσθενῆ καὶ ἄμορφα, οἷον ἐκτρώματα προ<σ>ενεχθέντα, τῆς Γυναικὸς ἦμεν τέκνα. ὑπὸ δὲ τοῦ Σωτῆρος μορφοθέντες,<sup>22</sup> Ἄνδρὸς καὶ Νυμφῶνος γεγόναμεν τέκνα.

69 Ἡ Εἰμαρμένη ἐστὶ σύνοδος πολλῶν καὶ ἐναντίων δυνάμεων. αὗται δὲ εἰσὶν ἀόρατοι καὶ ἀφανεῖς, ἐπιτροπεύουσαι τὴν τῶν ἄστρον φορὰν καὶ δι' ἐκείνων πολιτευόμεναι.

22. μορφοθέντες: MSS read μορφοθέντας.

Then the marriage feast shared by all who are saved, until all are made equal and know each other.

64 Thereupon the spiritual elements that have laid aside their souls, together with the mother who escorts the groom, also escort the grooms, their angels, enter into the bridal chamber within the boundary, and come to the vision of the Father, becoming intellectual eternities, in the intellectual and eternal marriages of the syzygy.

65 The “master” of the banquet, the best man of the marriage “and friend of the groom who stands before the bridal chamber, hearing the voice of the groom, rejoices.”

This is his “fullness of joy” and rest.

66 The Savior initially instructed the Apostles figuratively and mystically, but later in parables and riddles, and finally plainly and openly when alone.

67 “When we were in the flesh,” the Apostle says, as though he is already speaking outside of the body. Then he says that by flesh he means that weakness that was an emanation of the woman above.

And when the Savior says to Salome, “Death exists as long as women give birth,” he is not offering a reproach of birth because it is necessary for the salvation of those who believe.

For it is necessary that this birth exist until the previously considered seed be brought forth.

But he is hinting at the woman above whose passions became creation because she put forward those amorphic beings. On her account the Lord came down pulling us out of passion and adopting us for himself.

68 For while we were children of the female alone, as if from a shameful union, incomplete and infants and mindless and weak and formless, brought forth like miscarriages, we were children of the woman. But having been formed by the Savior, we have become children of man and bridal chamber.

69 Fate is a gathering of many contrary powers. They are invisible and not seen, managing the circuit of the stars and governing through them.

Καθὸ γὰρ ἕκαστον αὐτῶν ἔφθακεν, τῇ τοῦ κόσμου κινήσει συναναφερόμενον, τῶν κατ' αὐτὴν τὴν ροπὴν γεννωμένων εἴληχεν τὴν ἐπικράτειαν, ὡς αὐτοῦ τέκνων.

70 Διὰ τῶν ἀπλανῶν τοίνυν καὶ πλανωμένων ἄστρον, αἱ ἐπὶ τούτων ἀόρατοι δυνάμεις ἐποχοῦμεναι, ταμιεύουσι τὰς γενέσεις καὶ ἐπισκοποῦσι·

τὰ δὲ ἄστρα αὐτὰ μὲν οὐδὲν ποιεῖ, δείκνυσι δὲ τὴν ἐνέργειαν τῶν κυρίων δυνάμεων, ὥσπερ καὶ ἡ τῶν ὀρνίθων πτῆσις σημαίνει τι, οὐχὶ ποιεῖ.

71 Τὰ τοίνυν δεκαδύο ζώδια καὶ οἱ ταῦτα ἐπιόντες ἑπτὰ ἀστέρες, τοτὲ μὲν συνοδεύοντες, τοτὲ δὲ ὑπαπαντῶντες, ἀνατέλλοντες, οὗτοι, πρὸς τῶν δυνάμεων κινούμενοι, κίνησιν τῆς οὐσίας δηλοῦσιν εἰς γένεσιν τῶν ζώων καὶ τὴν τῶν περιστάσεων τροπὴν.

Διάφοροι δ' εἰσὶν καὶ οἱ ἀστέρες καὶ αἱ δυνάμεις, ἀγαθοποιοὶ κακοποιοί, δεξιοὶ ἀριστεροί, ὧν κοινὸν τὸ τικτόμενον· ἕκαστον δὲ αὐτῶν γίνεται κατὰ καιρὸν τὸν ἴδιον, τοῦ δυναστεύοντος τὰ κατὰ φύσιν ἀποτελοῦντος, τὸ μὲν ἐν ἀρχῇ, τὸ δὲ ἐπὶ τέλει.

72 Ἀπὸ ταύτης τῆς στάσεως καὶ μάχης τῶν δυνάμεων ὁ Κύριος ἡμᾶς ρύεται, καὶ παρέχει τὴν εἰρήνην ἀπὸ τῆς τῶν δυνάμεων καὶ τῆς τῶν Ἀγγέλων παρατάξεως, ἣν οἱ μὲν ὑπὲρ ἡμῶν, οἱ δὲ καθ' ἡμῶν παρατάσσονται.

Οἱ μὲν γὰρ στρατιώταις εἰκόμασι, συμμαχοῦντες ἡμῖν, ὡς ἂν ὑπηρεταὶ Θεοῦ, οἱ δὲ λησταῖς· ὁ γὰρ Πονηρὸς οὐ παρὰ Βασιλέως ἐζώσατο λαβῶν τὴν μάχαιραν, ἐαυτῷ δὲ ἐξ ἀπονοίας ἀρπάσας.

73 Διὰ δὲ τοὺς ἀντικειμένους οἷ, διὰ τοῦ σώματος καὶ τῶν ἐκτός, ἐπιβατεύουσι τῆς ψυχῆς καὶ ἐνεχυράζουσιν εἰς δουλείαν. οἱ δεξιοὶ οὐκ εἰσὶν ἱκανοὶ παρακολουθοῦντες σφῆζιν καὶ φυλάσσειν ἡμᾶς.

Οὐ γὰρ εἰσὶ τέλεον προνοητικοί, ὥσπερ ὁ ἀγαθὸς Ποιμὴν, ἀλλὰ μισθωτῷ παραπλήσιος ἕκαστος, τὸν λύκον ὀρῶντι προσιόντα καὶ φεύγοντι καὶ οὐ προθύμῳ τὴν ψυχὴν ὑπὲρ τῶν ἰδίων προβάτων ἐπιδιδόναι.

Προσέτι δὲ καὶ ὁ ἄνθρωπος, ὑπὲρ οὗ ἡ μάχη, ἀσθενὲς ὄν ζῶν, εὐεπίφορόν ἐστι πρὸς τὸ χεῖρον καὶ τοῖς μισοῦσι συλλαμβανόμενον· ὅθεν καὶ πλείω τὰ κακὰ ὑπάρχει αὐτῷ.

For just as each of them came, having been carried around by the motion of the world, it obtained dominion over those born at that moment, as though they were its children.

70 Therefore, through the fixed and wandering stars, the invisible powers transcend them, they oversee and manage births.

But the stars accomplish nothing themselves, but exhibit the activity of the ruling powers, just as the flight of birds signals something but accomplishes nothing.

71 The twelve signs of the zodiac and the seven stars moving around them, at times with them, and at times against them when rising up, these, when moved by the powers, exhibit the motion of substance toward the generation of animals and the changing of affairs.

But the stars and the powers are different, good and bad, right and left, and what is brought forth shares (in both natures). Each of them comes to be at its own time, the powerful accomplishing according to its nature, in part at the beginning, and in part at the end.

72 From this state of affairs and contest of the powers the Lord rescues us, and he provides peace from the squabbles of powers and angels, in which some are assembled for us but others against us.

For some are like soldiers who fight for us as God's staff officers, but others are like pirates. For the wicked one armed himself, not taking up a sword on behalf of the king, but by treacherously plundering for himself.

73 So on account of the opponents who, through the body and things outside, usurp the soul and pledge it to slavery. Those on the right are not qualified when following to save and protect us.

For providences are not perfect like the Good Shepherd, but each resembles a hired servant who sees the wolf nearby and flees and is not willing to give up his soul on behalf of his own sheep.

And, besides, the man, over whom is the battle, since he is a weak animal, is inclined to what is inferior and imprisoned by those who hate him. Whence also he takes on even greater evil.

74 Διὰ τοῦτο ὁ Κύριος κατήλθεν εἰρήνην ποιήσων, τοῖς ἀπ' οὐρανοῦ τοῖς ἀπὸ γῆς ὡς φησὶν ὁ Ἀπόστολος·

«Εἰρήνη ἐπὶ τῆς γῆς καὶ δόξα ἐν ὑψίστοις.» Διὰ τοῦτο ἀνέτειλεν ξένος ἀστήρ καὶ καινός, καταλύων τὴν παλαιὰν ἀστροθεσίαν, καινῶ φωτὶ, οὐ κοσμικῶ, λαμπόμενος, ὁ καινὰς ὁδοὺς καὶ σωτηρίους τρεπόμενος, αὐτὸς ὁ Κύριος, ἀνθρώπων Ὁδηγός, ὁ κατελθὼν εἰς γῆν ἵνα μεταθῆ τοὺς εἰς τὸν Χριστὸν πιστεῦσαντας ἀπὸ τῆς Εἰμαρμένης εἰς τὴν ἐκείνου Πρόνοιαν.

75 Ὅτι δέ ἐστι, φασίν, Εἰμαρμένη τοῖς ἄλλοις, τὰ ἀποτελέσματα προλεγόμενα δεῖκνυσιν, ἐναργῆς δὲ ἀπόδειξις καὶ ἡ τῶν μαθημάτων θεωρία.

Αὐτίκα οἱ Μάγοι οὐ μόνον «εἶδον τὸν ἀστέρα» τοῦ Κυρίου, ἀλλὰ καὶ τὸ ἀληθὲς ἔγνωσαν ὅτι «Βασιλεὺς ἐτέχθη,» καὶ ὧν Βασιλεὺς, ὅτι θεοσεβῶν. Τότε Ἰουδαῖοι μόνοι διαβόητοι ἦσαν ἐπὶ θεοσεβείᾳ.

Διὰ τοῦτο γὰρ καὶ ὁ Σωτὴρ, πρὸς θεοσεβεῖς κατιῶν, ἐπὶ τούτους ἦλθεν πρώτους τοὺς τότε ἐπὶ θεοσεβείᾳ δόξαν ἀποφερομένους.

76 Ὡς οὖν ἡ γέννησις τοῦ Σωτῆρος γενέσεως ἡμᾶς καὶ Εἰμαρμένης ἐξέβαλεν, οὕτως καὶ τὸ βάπτισμα αὐτοῦ πυρὸς ἡμᾶς ἐξείλετο, καὶ τὸ πάθος πάθους, ἵνα κατὰ πάντα ἀκολουθήσωμεν αὐτῶ.

Ὁ γὰρ εἰς Θεὸν βαπτισθεὶς εἰς Θεὸν ἐχώρησεν καὶ εἴληφεν «ἐξουσίαν ἐπάνω σκορπίων καὶ ὄφρων περιπατεῖν,» τῶν Δυνάμεων τῶν πονηρῶν.

Καὶ τοῖς Ἀποστόλοις ἐντέλλεται· «Περιμόντες, κηρύσσετε, καὶ τοὺς πιστεύοντας βαπτίζετε εἰς Ὄνομα Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος,»

εἰς οὓς ἀναγεννώμεθα, τῶν λοιπῶν Δυνάμεων ἀπασῶν ὑπεράνω γινόμενοι.

77 Ταύτη θάνατος καὶ τέλος λέγεται τοῦ παλαιοῦ βίου τὸ βάπτισμα, ἀποτασσομένων ἡμῶν ταῖς πονηραῖς Ἀρχαῖς, ζωὴ δὲ κατὰ Χριστόν, ἧς μόνος αὐτὸς κυριεῖ.

Ἡ δύναμις δὲ τῆς μεταβολῆς τοῦ βαπτισθέντος οὐ περὶ τὸ σῶμα, ὁ αὐτὸς γὰρ ἀναβαίνει, ἀλλὰ περὶ ψυχὴν.

Αὐτίκα δοῦλος Θεοῦ ἅμα τῶ ἀνελθεῖν τοῦ βαπτίσματος καὶ πρὸς τῶν ἀκαθάρτων λέγεται Πνευμάτων, καὶ εἰς ὃν πρὸ ὀλίγου ἐνήργουν, τοῦτον ἤδη «φρίσσουν.»

78 Μέχρι τοῦ βαπτίσματος οὖν ἡ Εἰμαρμένη, φασίν, ἀληθής· μετὰ δὲ τοῦτο οὐκέτι ἀληθεύουσιν οἱ ἀστρολόγοι.

74 On account of this the Lord came down bringing peace for those from heaven, those from the earth, as the Apostle says,

“Peace on earth and glory in the heights.” On account of this a strange and new star rose up, bringing to an end the old arrangement of planets, illuminating with a new light that is not of this world, revolving around a new path of salvation, the Lord himself, humanity’s guide, who descended to earth so that he might move those who believed in Christ from fate to providence.

75 They say that the events foretold demonstrate that fate exists for the others, and that the contemplation of the sciences is visible proof.

For example, the Magi not only “beheld the star” of the Lord, but they also perceived the truth that “a king was born,” and whose king (he was), namely, of the pious ones. In that time the Jews alone were famous for piety.

For this reason the Savior, when descending to the pious ones, went first to those who at that time had gained glory in reference to piety.

76 As, then, the birth of the Savior freed us from becoming and from fate, so too his baptism removed us from fire, and his passion rescued us from passions, so that we might follow him in all things.

For the one baptized into God went forward into God and received “power to walk upon scorpions and snakes,” the wicked powers.

And he commands the Apostles, “As you go about, preach, and baptize the faithful in the name of the Father and Son and Holy Spirit,”

in whom we are reborn, becoming higher than all the remaining powers.

77 In this sense, baptism is called death and an end to the old life, once we get rid of the wicked rulers, but it is also life according to Christ, of which he is the only Lord.

But the power of the transformation of the one baptized is not concerning the body, for the one who comes up, but concerning the soul.

As soon as he comes up from baptism he is called a servant of God even by the unclean spirits, and now “they tremble” at the one upon whom they recently acted.

78 Then until baptism, they say, fate is real, but after it the astrologers are no longer correct.

Ἔστιν δὲ οὐ τὸ λουτρὸν μόνον τὸ ἐλευθεροῦν, ἀλλὰ καὶ ἡ γνῶσις τίνες ἦμεν, τί γεγόναμεν, ποῦ ἦμεν, ποῦ ἐνεβλήθημεν, ποῦ σπεύδομεν, πόθεν λυτρούμεθα, τί γέννησις, τί ἀναγέννησις.

79 Ἔως οὖν ἀμόρφωτον, φασίν, ἔτι τὸ σπέρμα, Θηλείας ἐστὶ τέκνον· μορφωθὲν δὲ μετετέθη εἰς ἄνδρα καὶ υἱὸς Νυμφίου γίνεται· οὐκέτι ἀσθενῆς καὶ τοῖς κοσμικοῖς ὑποκείμενος ὁρατοῖς τε καὶ ἀοράτοις, ἀλλ' ἀνδρωθεὶς ἄρρην γίνεται καρπός.

80 Ὅν γεννᾷ ἡ Μήτηρ εἰς θάνατον ἄγεται καὶ εἰς κόσμον· ὄν δὲ ἀναγεννᾷ Χριστὸς εἰς ζωὴν μετατίθεται, εἰς Ὀγδόαδα.

Καὶ ἀποθνήσκουσιν μὲν τῷ κόσμῳ, ζῶσι δὲ τῷ Θεῷ, ἵνα θάνατος θανάτῳ λυθῆ, ἀναστάσει δὲ ἡ φθορά.

Διὰ γὰρ Πατρός καὶ Υἱοῦ καὶ ἁγίου Πνεύματος σφραγισθεὶς ἀνεπίληπτός ἐστι πάση τῇ ἄλλῃ δυνάμει, καὶ διὰ τριῶν Ὀνομάτων πάσης τῆς ἐν φθορᾷ τριάδος ἀπηλλάγη. «φορέσας τὴν εἰκόνα τοῦ χοϊκοῦ, τότε φορεῖ τὴν εἰκόνα τοῦ ἐπουρανοῦ.»

81 Τοῦ πυρὸς τὸ μὲν σωματικὸν σωμάτων ἄπτεται πάντων, τὸ δὲ καθαρὸν καὶ ἀσώματον ἀσωμάτων φασίν ἄπτεσθαι, οἷον Δαιμόνων, Ἀγγέλων τῆς πονηρίας, αὐτοῦ τοῦ Διαβόλου. Οὕτως ἐστὶ τὸ ἐπουράνιον πῦρ δισσὸν τὴν φύσιν, τὸ μὲν νοητόν, τὸ δὲ αἰσθητόν.

Καὶ τὸ βάπτισμα οὖν διπλοῦν ἀναλόγως· τὸ μὲν αἰσθητόν δι' ὕδατος, τοῦ αἰσθητοῦ πυρὸς σβεστήριον· τὸ δὲ νοητόν διὰ Πνεύματος, τοῦ νοητοῦ πυρὸς ἀλεξήτηριον.

Καὶ τὸ σωματικὸν πνεῦμα τοῦ αἰσθητοῦ πυρὸς τροφή καὶ ὑπέκκαυμα γίνεται, ὀλίγον ὄν. πλεῖον δὲ γενόμενον σβεστήριον πέφυκεν. Τὸ δὲ ἄνωθεν δοθὲν ἡμῖν Πνεῦμα, ἀσώματον ὄν, οὐ στοιχείων μόνων, ἀλλὰ καὶ Δυνάμεων κρατεῖ καὶ Ἀρχῶν πονηρῶν.

82 Καὶ ὁ ἄρτος καὶ τὸ ἔλαιον ἀγιάζεται τῇ δυνάμει τοῦ Ὀνόματος· οὐ τὰ αὐτὰ ὄντα κατὰ τὸ φαινόμενον οἶα ἐλήφθη, ἀλλὰ δυνάμει εἰς δύναμιν πνευματικὴν μεταβέβληται.

Οὕτως καὶ τὸ ὕδωρ, καὶ τὸ ἐξορκιζόμενον καὶ τὸ βάπτισμα γινόμενον, οὐ μόνον χωρ<ί>ζει τὸ χεῖρον, ἀλλὰ καὶ ἁγιασμὸν προσλαμβάνει.



But it is not only washing that sets one free, but also the knowledge of who we were, what we have become, where we were, where we were placed, where we are going, from what we are ransomed, what birth is, what rebirth is.

79 While the seed remains unformed, they say, it is a child of the female. But when it was formed, it was changed into a male, and it becomes a child of the groom. No longer is it weak and subject to the cosmic elements, both visible and invisible, but once it is made masculine, it becomes male fruit.

80 The one whom the mother births is led into death and into the world. But the one whom Christ rebirths is transposed into life in the Ogdoad.

And they die in the world, but live in God, so that death might be destroyed by death, and destruction by resurrection.

For the one sealed by the Father and Son and Holy Spirit is not open to attack by every other power, and by three names has been delivered from the entire triad of destruction. "When bearing on the image of the earthly, it bears the image of the heavenly."

81 The corporeal element of fire is in contact with all corporeal things, and the pure and incorporeal element is in contact with all immaterial things, like demons, angels of wickedness, and the devil himself. This heavenly fire is double in nature, in part intellectual, and in part sensible.

Then, baptism is analogously also double, the sensible part through water, which puts out the sensible fire, but the intellectual part through Spirit, a defense against the intellectual fire.

And the corporeal Spirit becomes nourishment and fuel for the sensible fire when it is small. But when it grows larger it has become an extinguisher. But the Spirit given to us from on high, since it is incorporeal, reigns not only over the elements, but over the powers and wicked rulers.

82 And the bread and the oil are made holy by the power of the name; they are not the same as they seemed to be when they were received, but they have been transformed into spiritual power by power.

Thus also the water, becoming both the exorcism and the baptism, not only <distinguishes> what is inferior, but also provides holiness.

83 Ἐπὶ τὸ βάπτισμα χαίροντας ἔρχεσθαι προσῆκεν, ἀλλ' ἐπεὶ πολλάκις συγκαταβαίνει τισὶ καὶ ἀκάθαρτα πνεύματα, παρακολουθοῦντα καὶ τυχόντα μετὰ τοῦ ἀνθρώπου τῆς σφραγίδος, ἀνίατα τοῦ λοιποῦ γίνεται, τῇ χαρᾷ συμπλέκεται φόβος, ἵνα τις μόνος καθαρὸς αὐτὸς κατέλθῃ.

84 Διὰ τοῦτο νηστεῖαι, δεήσεις, εὐχαί, <θέσεις> χειρῶν, γονυκλισία, ὅτι ψυχὴ «ἐκ κόσμου» καὶ «ἐκ στόματος λεόντων» ἀνασφύζεται· διὸ καὶ πειρασμοὶ εὐθέως ἀγανακτοῦντων τῶν ἀφ' ὧν ἀφηρέθη, κἄν τις φέρῃ προειδώς, τὰ γε ἕξω σαλεύουσιν.

85 Αὐτίκα ὁ Κύριος μετὰ τὸ βάπτισμα σαλεύεται, εἰς ἡμέτερον τύπον, καὶ γίνεται πρῶτον «μετὰ θηρίων» ἐν τῇ ἐρήμῳ. εἶτα κρατήσας τούτων καὶ τοῦ Ἄρχοντος αὐτῶν, ὡς ἂν ἦδη βασιλεὺς ἀληθῆς, «ὑπ' Ἀγγέλων ἤδη διακονεῖται.»

Ὁ γὰρ Ἀγγέλων ἐν σαρκὶ κρατήσας εὐλόγως ὑπ' Ἀγγέλων ἤδη δουλεύεται.

Δεῖ οὖν ὠπλίσθαι τοῖς κυριακοῖς ὅπλοις, ἔχοντας τὸ σῶμα καὶ τὴν ψυχὴν ἄτρωτον, «ὅπλοις σβέσαι τὰ βέλη τοῦ Διαβόλου δυναμένους,» ὡς φησιν ὁ Ἀπόστολος.

86 Ἐπὶ τοῦ προ<σ>κομισθέντος νομίσματος ὁ Κύριος εἶπεν οὐ· «Τίνος τὸ κτῆμα;» ἀλλὰ· «Τίνος ἡ εἰκὼν καὶ ἡ ἐπιγραφή; Καίσαρος»· ἵνα οὐ ἔστιν, ἐκεῖνῳ δοθῆ.

Οὕτως καὶ ὁ πιστός· ἐπιγραφὴν μὲν ἔχει διὰ Χριστοῦ τὸ Ὄνομα τοῦ Θεοῦ, τὸ δὲ Πνεῦμα ὡς εἰκόνα. Καὶ τὰ ἄλογα ζῶα διὰ σφραγίδος δείκνυσι τίνος ἔστιν ἕκαστον, καὶ ἐκ τῆς σφραγίδος ἐκδικεῖται. Οὕτως καὶ ἡ ψυχὴ ἢ πιστὴ, τὸ τῆς ἀληθείας λαβοῦσα σφράγισμα, «τὰ στίγματα τοῦ Χριστοῦ» περιφέρει.

Οὗτοί εἰσιν «τὰ παιδιά τὰ ἥδη ἐν τῇ κοίτῃ συναναπαυόμενα» καὶ «αἱ Παρθένοι αἰ φρόνιμοι,» αἶς αἰ λοιπαὶ αἰ μέλλουσαι οὐ συνεισηλθον εἰς τὰ «ἤτοιμασμένα ἀγαθά,» «εἰς ἃ ἐπιθυμοῦσιν Ἄγγελοι παρακύψαι.»

83 It is befitting to go to baptism joyfully, but since frequently descending with some are unclean spirits, following and receiving the seal with the person, they become incurable in the future, (and) fear is intertwined with joy, so that only the one who is pure may descend.

84 For this reason, fast, petition, pray, <raise up> hands, kneel, because a soul is saved “from the world” and “from the mouth of lions.” Therefore, there are immediate trials for those who are vexed about the things from which they have been separated, and even if someone should endure with foreknowledge, the outer person is shaken.

85 For example, the Lord after baptism was shaken, as a type for us, and he was initially “with the beasts” in the desert. Then when he gained authority over them and their ruler, as if already a true king, “he was already ministered to by angels.”

For the one who had ruled over angels in the flesh is appropriately served already by angels.

It is necessary, therefore, that we put on the Lord’s armor, keeping the body and soul protected, “armor able to extinguish the arrows of the devil,” as the Apostle says.

86 In the (story of the) coin brought to him, the Lord did not say, “Whose possession (is this)?” but “Whose image and inscription? Caesar’s,” so that it might be given to the one whose it is.

Thus also the faithful; he has the name of God through Christ as an inscription, but the Spirit as an image. And irrational animals demonstrate by a seal to whom each belongs, and they are claimed by the seal. Thus also the faithful soul, having received a seal of truth, bears “the marks of Christ.”

These are “the children who already are resting together in the bed” and “the wise virgins,” with whom the others who are late did not enter into the “prepared goods,” “upon which the angels want to look.”



V. ANONYMOUS COMMENTARY ON  
THE PROLOGUE OF JOHN

Irenaeus quotes this brief commentary on John's prologue in *Against the Heresies* 1.8.5. The commentary is followed by the words "And Ptolemy indeed (teaches) in this way" (*Et Ptolemaeus quidem ita.*). However, there are two uncertainties about this attribution. First, the sentence does not appear in the surviving Greek, only in the Latin translation, which leaves open the possibility that Irenaeus did not write the sentence. Second, the sentence comes at the end of Irenaeus's presentation of Valentinian theology, specifically the theology of Ptolemy's followers, or as Irenaeus says in his preface: "I refer particularly to the disciples of Ptolemy, whose school may be described as a bud from that of Valentinus."<sup>23</sup> Thus the attribution to Ptolemy may refer back to all of the material in *AH* 1.1–8, and not narrowly to the prologue commentary. If this is the case, Irenaeus does not mean by the expression "And Ptolemy indeed (teaches) in this way" that Ptolemy composed all of this material, but rather that it represents Ptolemy's brand of Valentinian theology. I am more persuaded by the latter interpretation of the sentence and thus include the prologue commentary as an anonymous Valentinian text.

What is clear about the Valentinian commentary, however, is its exegetical mode. The author understands the prologue as John's disclosure of the first ogdoad, or set of eight eternities that populate the highest tier of the divine realm of fullness. The author of the commentary discovers the names of the first eight eternities in the nouns that John uses in the prologue, resulting in an ogdoad comprised of Father, Grace, Only-Begotten, Truth, Word, Life, Man, and Church. From these, presumably, the commentator believes the rest of the heavenly eternities receive their beginning. While we cannot be sure who composed this prologue commentary, it is worth noting that Ptolemy was reputed to have been the first Valentinian to posit the existence of "eternities regarded as animate beings having their existence apart from God."<sup>24</sup> Thus we should not be surprised that the anonymous commentary is the work of either Ptolemy or someone influenced by him.

The Greek text is based on W. W. Harvey, *Sancti Irenaei episcopi Lugdunensis libri quinque adversus haereses*, vol. 1 (Cambridge: Cambridge University Press, 1857). In the Greek and English I have formatted the text to correspond to the three voices in the text: that of Irenaeus, the commentator, and the New Testament. Unindented passages belong to Irenaeus, those with a single indent belong to the commentator, and those indented twice are quotations from the Gospel of John.

23. Irenaeus, *AH* praef.2.

24. Tertullian, *Against the Valentinians* 4.

Ἔτι τε Ἰωάννην, τὸν μαθητὴν τοῦ Κυρίου, διδάσκουσι τὴν πρώτην ὀγδοάδα μεμνηκέναι, αὐταῖς λέξεσι λέγοντες οὕτως·

Ἰωάννης, ὁ μαθητὴς τοῦ Κυρίου, βουλόμενος εἰπεῖν τὴν τῶν ὅλων γένεσιν, καθ' ἣν τὰ πάντα προέβαλεν ὁ Πατὴρ, « ἀρχὴν » τινὰ ὑποτίθεται, τὸ πρῶτον γεννηθὲν ὑπὸ τοῦ Θεοῦ, ὃν διη και Υἱὸν, Μονογενῆ, και Θεὸν κέκληκεν, ἐν ᾧ τὰ πάντα ὁ Πατὴρ προέβαλε σπερματικῶς. Ὑπὸ δὲ τούτου, φησὶ, τὸν Λόγον προβεβλήσθαι, και ἐν αὐτῷ τὴν ὅλην τῶν Αἰώνων οὐσίαν, ἣν αὐτὸς ὕστερον ἐμόρφωσεν ὁ Λόγος. Ἐπει οὖν περὶ πρώτης γενέσεως λέγει, καλῶς ἀπὸ τῆς ἀρχῆς, τουτέστι τοῦ Θεοῦ και τοῦ Λόγου, τὴν διδασκαλίαν ποιεῖται. λέγει δὲ οὕτως·

« Ἐν ἀρχῇ ἦν ὁ Λόγος, και ὁ Λόγος ἦν πρὸς τὸν Θεόν, και Θεὸς ἦν ὁ Λόγος· οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. »

Πρότερον διαστειλας τὰ τρία, Θεὸν, και Ἀρχὴν, και Λόγον, πάλιν αὐτὰ ἐνοῖ, ἵνα και τὴν προβολὴν ἐκατέρων αὐτῶν δείξῃ, τοῦ τε Υἱοῦ και τοῦ Λόγου, και τὴν πρὸς ἀλλήλους ἅμα και τὴν πρὸς τὸν Πατέρα ἔνωσιν. Ἐν γὰρ τῷ Πατρὶ, και ἐκ τοῦ Πατρὸς ἡ ἀρχὴ, και ἐκ τῆς ἀρχῆς ὁ Λόγος. Καλῶς οὖν εἶπεν· « Ἐν ἀρχῇ ἦν ὁ Λόγος, » ἦν γὰρ ἐν τῷ Υἱῷ· « και ὁ Λόγος ἦν πρὸς τὸν Θεόν, » και γὰρ ἡ ἀρχὴ· « και Θεὸς ἦν ὁ Λόγος, » ἀκολούθως, τὸ γὰρ ἐκ Θεοῦ γεννηθὲν Θεὸς ἐστίν· « οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν, » ἔδειξε τὴν τῆς προβολῆς τάξιν.

« πάντα δι' αὐτοῦ ἐγένετο, και χωρὶς αὐτοῦ ἐγένετο οὐδ' ἓν. »

πᾶσι γὰρ τοῖς μετ' αὐτὸν Αἰῶσι μορφῆς και γενέσεως αἴτιος ὁ Λόγος ἐγένετο. Ἀλλὰ

« ὁ γέγονεν ἐν αὐτῷ, » φησὶ, « ζωὴ ἐστίν. »

ἐνθάδε και συζυγίαν ἐμήνυσε· Τὰ μὲν γὰρ ὅλα, ἔφη, δι' αὐτοῦ γεγενῆσθαι, τὴν δὲ ζωὴν ἐν αὐτῷ. Αὕτη οὖν ἡ ἐν αὐτῷ γενομένη οικειοτέρα ἐστίν ἐν αὐτῷ τῶν δι' αὐτοῦ γενομένων. συνέστι γὰρ αὐτῷ, και δι' αὐτοῦ καρποφορεῖ. ἐπειδὴ γὰρ ἐπιφέρει,

« και ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, »

Ἄνθρωπον εἰπὼν ἄρτι, και τὴν Ἐκκλησίαν ὁμωνύμως τῷ Ἀνθρώπῳ ἐμήνυσε, ὅπως διὰ τοῦ ἐνὸς ὀνόματος δηλώσῃ τὴν τῆς συζυγίας κοινωσίαν. Ἐκ γὰρ τοῦ Λόγου και τῆς Ζωῆς Ἄνθρωπος γίνεται και Ἐκκλησία. Φῶς δὲ εἶπε τῶν ἀνθρώπων τὴν Ζωὴν, διὰ τὸ πεφωτισθαι αὐτοὺς ὑπ' αὐτῆς, ὃ δὴ ἐστὶ μεμορφῶσθαι και πεφανερῶσθαι. Τοῦτο δὲ και ὁ Παῦλος λέγει· « Πᾶν γὰρ τὸ φανερούμενον φῶς

Still they teach that John, the disciple of the Lord, discloses the first ogdoad, when they speak with these words in this way:

John, the disciple of the Lord, wanting to speak about the origin of the whole, in relation to which the Father emanated all things, sets forth a certain "beginning" that which was first begotten by God, whom indeed he has called also Son, Only-Begotten, and God, in whom the Father emanated all things semi-nally. By this one, he says, the Word was emanated, and in him was the whole of the eternities, which the Word himself later shaped. Since, then, he speaks about the first origin, rightly from the beginning, that is to say, from God and the Word, he composes the teaching. He speaks in this way:

"In the beginning was the Word, and the Word was with God, and the Word was God; this one was in the beginning with God."

After first differentiating the three, God, Beginning, and Word, again (he makes) them into one so that in fact he might make known the emanation of each of them, of the Son and of the Word, and at the same time he might unite the one with one another and with the Father. For in the Father and from the Father is the beginning, and from the beginning is the Word. Rightly, then, he said, "In the beginning was the Word," since he was in the Son; "and the Word was with God," for indeed (he is) the beginning; "and the Word was God," consequently, since that which is generated from God is God; (and when he said,) "This one was in the beginning with God," he made known the order of the emanation.

"All things came about through him, and apart from him not one thing came about."

For the Word was a cause of form and origin to all the eternities that came about after him. But

"That which came about in him," he says, "is life."

Here in fact he disclosed a union. For on the one hand the whole, he was saying, has come about through him, but life (has come about) in him. This, therefore, that comes about in him is more properly in him than are the things that come about through him. For it is with him, and through him it bears fruit. For when he adds,

"And life was the light of man,"

having just now said Man, he discloses also Church synonymously with Man, thus through the name of one he might indicate the fellowship of the union. For from Word and Life come Man and Church. But Light he called the Life of Man, because they have been enlightened by her, that is, shaped and made manifest. This is what Paul also says: "For life is that which

ἐστιν. » Ἐπεὶ τοίνυν ἐφάνερωσε καὶ ἐγέννησε τὸν τε Ἄνθρωπον καὶ τὴν Ἐκκλησίαν ἢ Ζωὴν, φῶς εἰρηῆσθαι αὐτῶν. Σαφῶς οὖν δεδήλωκεν ὁ Ἰωάννης διὰ τῶν λόγων τούτων, τά τε ἄλλα, καὶ τὴν τετράδα τὴν δευτέραν, Λόγον καὶ Ζωὴν, Ἄνθρωπον καὶ Ἐκκλησίαν. Ἀλλὰ μὴν καὶ τὴν πρώτην ἐμήνυσε τετράδα. διηγούμενος γὰρ περὶ τοῦ Σωτῆρος καὶ λέγων πάντα τὰ ἐκτὸς τοῦ πληρώματος δι' αὐτοῦ μεμορφῶσθαι, καρπὸν εἶναί φησιν αὐτὸν παντὸς τοῦ πληρώματος.

« φῶς, » εἶρηκεν αὐτὸν, « τὸ ἐν τῇ σκοτίᾳ φαινόμενον, καὶ μὴ καταληφθὲν ὑπ' αὐτῆς. »

ἐπειδὴ πάντα τὰ γενόμενα ἐκ τοῦ πάθους ἀρμόσας ἠγνοήθη ὑπ' αὐτῆς. Καὶ υἱὸν δέ, καὶ ἀλήθειαν, καὶ ζωὴν λέγει αὐτὸν καὶ

« λόγον σὰρκα γενόμενον· οὗ τὴν δόξαν ἐθεασάμεθά, » φησι, « καὶ ἦν ἡ δόξα αὐτοῦ οἷα ἦν ἡ τοῦ μονογενοῦς, ἡ ὑπὸ τοῦ πατρὸς δοθεῖσα αὐτῷ, πλήρης χάριτος καὶ ἀληθείας. »

Λέγει δὲ οὕτως· « Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρὸς, πλήρης χάριτος καὶ ἀληθείας. »

Ἀκριβῶς οὖν καὶ τὴν πρώτην ἐμήνυσε τετράδα, Πατέρα εἰπὼν, καὶ Χάριν, καὶ τὸν Μονογενῆ, καὶ Ἀλήθειαν. Οὕτως ὁ Ἰωάννης περὶ τῆς πρώτης καὶ μητρὸς τῶν ὅλων Αἰώνων ὀγδοάδος εἶρηκε. Πατέρα γὰρ εἶρηκε, καὶ Χάριν, καὶ Μονογενῆ, καὶ Ἀλήθειαν, καὶ Λόγον, καὶ Ζωὴν, καὶ Ἄνθρωπον, καὶ Ἐκκλησίαν.



manifested everything.” Since, therefore, Light manifested and begat Man and Church, she is called their Light. Clearly, therefore, has John disclosed through these words both other things and the second tetrad, Word and Life, Man and Church. But indeed further the first tetrad he disclosed. For while discoursing about the Savior and saying that all things that are outside of the fullness have been shaped by Him, he says that He is the fruit of the entire fullness. For indeed,

“Light,” he terms Him, “is that which shines in the darkness, and it (light) was not comprehended by it (darkness).”

Since he fits together all things that come about from passion, he was not recognized by it. He also calls him Son, Truth, Life, and

“Word become flesh. Whose glory we beheld,” he says, “and his glory was like that of the Only-Begotten, the (glory) given to him by the Father, full of grace and truth.”

But (John) speaks in this way: “And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth.”

Clearly, then, does he disclose the first tetrad when he speaks about the Father, Grace, Only-Begotten, and Truth. In this way John speaks about the first ogdoad and the mother of the whole of the eternities. For he names Father, Grace, Only-Begotten, Truth, Word, Life, Man, and Church.



## VI. ANONYMOUS LETTER

In his treatise against heretics, the *Panarion*, Epiphanius quotes from a work written by an unnamed Valentinian. He claims to provide the text “word for word” from “their book.” The work opens like a letter, using the traditional epistolary expression “Greetings!” However, the *Letter* also takes on a metaphysical character; the author purports to be the product of a certain “Indestructible mind” who writes to “those indestructible among the prudent, soulish, fleshly, and cosmic.” The *Letter* focuses on the names of the heavenly eternities and the processes by which they populated the heavens, which the author describes as “mysteries unnameable and unspeakable and supercelestial.” The date of composition of the *Letter* and the identity of its author remain unknown, but the *Letter* may hail from the late second or early third century C.E. Greek text is adapted from K. Holl, *Epiphanius, Ancoratus und Panarion*. Vols. 1–3. GCS 25, 31, 37. Leipzig: Hinrichs, 1915, 1922, 1933.

5:1 Παρὰ φρονίμοις, παρὰ δὲ ψυχικοῖς, παρὰ δὲ σαρκικοῖς, παρὰ δὲ κοσμικοῖς, παρὰ δὲ τῷ Μεγέθει νοῦς ἀκατάργητος τοῖς ἀκαταργήτοις χαίρειν.

5:2 Ἀνομομάστων ἐγὼ καὶ ἀρρήτων καὶ ὑπερουρανίων μνεῖαν ποιῶμαι μυστηρίων πρὸς ὑμᾶς, οὔτε ἀρχαῖς οὔτε ἐξουσίαις οὔτε ὑποταγαῖς οὔτε πάση συγχύσει περινοηθῆναι δυναμένων, μόνη δὲ τῇ τοῦ Ἀτρέπτου Ἐννοία πεφανερωμένων.

5:3 ὅτε γὰρ <ἐπ'> ἀρχῆς ὁ Αὐτοπάτωρ αὐτὸς ἐν ἑαυτῷ περιεῖχε τὰ πάντα, ὄντα ἐν ἑαυτῷ ἐν ἀγνωσίᾳ,—ὄν καλοῦσί τινες Αἰῶνα ἀγήρατον, αἰεὶ νεάζοντα, ἀρρενόθηλυν, ὃς πάντοτε περιέχει τὰ πάντα καὶ οὐκ ἐντεριέχεται,—

5:4 τότε ἡ ἐν αὐτῷ Ἐννοία ἠθέλησεν ἐκείνη, ἣν τινες Ἐννοίαν ἔφασαν, ἕτεροι Χάριν οἰκειῶς, διὰ τὸ ἐπικεχορηγηκέναι αὐτὴν θησαυρίσματα τοῦ Μεγέθους τοῖς ἐκ τοῦ Μεγέθους. οἱ δὲ ἀληθεύσαντες Σιγὴν προσηγόρευσαν, ὅτι δι' ἐνθυμήσεως χωρὶς λόγου τὰ ἅπαντα τὸ Μέγεθος ἐτελείωσεν—

5:5 ὡς οὖν προεῖπον, ἡ ἄφθαρτος <Ἐννοία>, αἰώνια βουληθεῖσα δεσμὰ ρῆξαι, ἐθήλυνε τὸ Μέγεθος ἐπ' ὀρέξει ἀναπαύσεως αὐτοῦ. καὶ αὕτη αὐτῷ μιγεῖσα ἀνέδειξε τὸν Πατέρα τῆς ἀληθείας, ὃν οἰκειῶς οἱ τέλειοι Ἄνθρωπον ὠνόμασαν, ὅτι ἦν ἀντίτυπος τοῦ προόντος Ἀγεννήτου.

5:6 μετὰ τοῦτο δὲ ἡ Σιγὴ, φυσικὴν ἐνότητα Φωτὸς προενεγκαμένη σὺν τῷ Ἀνθρώπῳ,—ἣν δὲ αὐτῶν ἡ συνέλευσις τὸ θέλειν—ἀναδεικνύσει τὴν Ἀλήθειαν. Ἀλήθεια δὲ ὑπὸ τῶν τελείων οἰκειῶς ὠνομάσθη, ὅτι ἀληθῶς ὁμοία ἦν τῇ ἑαυτῆς μητρὶ Σιγῇ—τῆς Σιγῆς τοῦτο βουληθείσης, ἀπομερισμὸν φῶτων τοῦ τε ἄρρενος καὶ τῆς θηλείας ἴσον εἶναι, ὅπως δι' ἑαυτῶν καὶ ἡ ἐν αὐτοῖς φανερωθῆ τοῖς ἐξ αὐτῶν [ἐν αὐτῷ] εἰς αἰσθητικὰ φῶτα μερισθεῖσι.

5:7 μετὰ τοῦτο ἡ Ἀλήθεια, μητρικὴν προενεγκαμένη προυνικίαν, ἐθήλυνε τὸν Πατέρα ἑαυτῆς εἰς ἑαυτήν. καὶ συνήεσαν ἑαυτοῖς ἀφθάρτῳ μίξει καὶ ἀγηράτῳ συγκράσει, καὶ ἀναδεικνύ<ου>σι τετράδα πνευματικὴν ἀρρενόθηλυν, ἀντίτυπον τῆς προούσης τετράδος, ἣτις ἦν Βυθὸς, Σιγὴ, Πατὴρ, Ἀλήθεια. αὕτη δὲ ἡ ἐκ τοῦ Πατρὸς καὶ τῆς Ἀληθείας τετράς: Ἄνθρωπος, Ἐκκλησία, Λόγος, Ζωή.

5:8 τότε τοῦ πάντα περιέχοντος Βυθοῦ θελήματι, ὁ Ἄνθρωπος καὶ ἡ Ἐκκλησία, πατρικῶν μνησθέντες λόγων, συνήεσαν ἑαυτοῖς καὶ ἀναδεικνύουσι δωδεκάδα προυνικῶν ἀρρενοθηλύν<ων>. οἱ οὖν ἄρρενές εἰσι Παράκλητος, Πατρικὸς, Μητρικὸς, Αἰνίους, Θελητός—ὃ ἐστι, Φῶς—Ἐκκλησιαστικὸς. αἱ δὲ θήλειαι: Πίστις, Ἐλπίς, Ἀγάπη, Σύνεσις, Μακαρία, Σοφία.

5:1 Indestructible mind to those indestructible among the prudent, soulish, fleshly, and cosmic in the presence of the Great One. Greetings!

5:2 I mention to you mysteries unnameable and unspeakable and supercelestial, not able to be comprehended by authorities or powers or subordinates or any combination, but having been manifest only to the Thought of the Unchangeable One.

5:3 When, <from> the beginning, the Self-Progenitor himself surrounded all things within himself, while they were within him in ignorance—he whom some call Ageless Eternity, Ever-Young, Male-Female, who surrounds all things and is not surrounded—

5:4 then the Thought within him willed her, whom some have called Thought, (but others properly (call her) Grace, since she has supplied treasures of the Great One for those from the Great One. But those who have spoken the truth call (her) Silence, because the Great One has perfected all things by conception without speech.

5:5 As I said before, the incorruptible Thought, desiring to shatter eternal shackles, softened the Great One with a longing for his rest. And after uniting with him, she brought forth the Father of Truth, whom the Perfect have appropriately named Man, because he was the copy of the previous Unbegotten One.

5:6 After this Silence, after bringing forth a natural union of Light with Man—but their union was what was willed—brings forth Truth. She was fittingly named Truth by the Perfect, because she was truly like her own mother Silence—this being the desire of Silence, that the allocation of the lights of male and female be equal, so that through themselves that which is among them might be made manifest to those separated from them as perceptible lights.

5:7 After this Truth, having displayed a sexual desire like her mother's, softened her own Father to her. And they came together in immortal intercourse and ageless mixing, and they brought forth a male and female spiritual tetrad, a copy of the prior tetrad, which was Depth, Silence, Father, and Truth. But this is the tetrad from Father and Truth: Man, Church, Word, and Life.

5:8 Then by the will of the all-surrounding Depth, Man and Church, recalling the words of their father, came together and brought forth a duodecad of male and females (filled with) sexual desire. The males are Helper, Paternal, Maternal, Eternal Mind, Willed—that is, Light—and Ecclesiasticus. And the females: Faith, Hope, Love, Understanding, Blessed One, and Wisdom.

5:9 μετέπειτα δὲ Λόγος καὶ Ζωή, καὶ αὐτοὶ τὸ τῆς ἐνώσεως μεταπλάσαντες δώρημα, ἑαυτοῖς ἐκοινωνήσαν—ἦν δὲ ἡ κοινωνία αὐτῶν τὸ θέλημα—καὶ συνελθόντες ἀνεδείξαντο δεκάδα προυρίκων καὶ αὐτῶν ἀρρενοθηλύντων. οἱ μὲν ἄρρενές εἰσι Βύθιος, Ἀγήρατος, Αὐτοφυής, Μονογενής, Ἀκίνητος. οὗτοι τὴν προσωνυμίαν <εἰς> τὴν δόξαν τοῦ Πάντα Περιέχοντος <περι>ποιήσαντο. αἱ δὲ θήλειαι· Μίξις, Ἐνωσις, Σύγκρασις, Ἐνότης, Ἡδονή. καὶ αὗται τὴν προσωνυμίαν εἰς δόξαν τῆς Σιγῆς περιποιήσαντο.

6:1 Τετλειωμένης οὖν τῆς κατὰ Πατέρα Ἀληθείας τριακάδος, ἦν οἱ ἐπίγειοι μὴ ἐπιστάμενοι ἀριθμοῦσι καὶ ὅποταν ἔλθωσιν ἐπ’ αὐτήν, μηκέτι ἀριθμὸν εὐρίσκοντες, ἀνακυκλοῦσι πάλιν ἀριθμοῦντες αὐτήν—ἔστι δὲ Βυθός, Σιγή, Πατήρ, Ἀλήθεια, Ἄνθρωπος, Ἐκκλησία, Λόγος, Ζωή, Παράκλητος, Πατρικὸς, Μητρικὸς, Αἰνίους, Θελητός, Ἐκκλησιαστικὸς, Πίστις, Ἐλπίς, Ἀγάπη, Σύνεσις, Μακαρία, Σοφία, Βύθιος, Ἀγήρατος, Αὐτοφυής, Μονογενής, Ἀκίνητος, Μίξις, Ἐνωσις, Σύγκρασις, Ἐνότης, Ἡδονή—

6:2 τότε ὁ τὰ πάντα περιέχων συνέσει τῇ ἀνυπερβλήτῳ, δογματίσας τε κληθῆναι ἑτέραν Ὀγδοάδα ἀντὶ τῆς προούσης ἀθθεντικῆς Ὀγδοάδος, ἥτις ἐν τῷ ἀριθμῷ τῆς Τριακάδος μείνη—οὐ γὰρ ἦν Μεγέθους φρόνημα εἰς ἀριθμὸν πίπτειν—ἀντέστησεν ἀντὶ τῶν ἄρρένων τοὺς ἄρρενας Μόνον, Τρίτον, Πέμπτον, Ἐβδομον, καὶ τὰς θηλείας Δυάδα, Τετράδα, Ἐξάδα, Ὀγδοάδα.

6:3 αὕτη οὖν ἡ Ὀγδοάς, ἡ ἀντικληθεῖσα ἀντὶ τῆς προούσης Ὀγδοάδος—Βυθοῦ, Πατρὸς, Ἀνθρώπου, Λόγου καὶ Σιγῆς, Ἀληθείας, Ἐκκλησίας, Ζωῆς—ἠνώθη τοῖς φωσὶ καὶ ἐγένετο Τριακάς ἀπηρτισμένη.

6:4 καὶ <ἦν> ἡ προούσα Ὀγδοάς ἀναπαυομένη. ὁ δὲ Βυθὸς ἐξῆλθεν Μεγέθους στηρίγματι ἐνωθῆναι τῇ Τριακάδι· συνῆει γὰρ τῇ Ἀληθείᾳ, καὶ ὁ Πατήρ τῆς Ἀληθείας συνήρχετο τῇ Ἐκκλησίᾳ, καὶ ὁ Μητρικὸς εἶχε τὴν Ζωὴν καὶ ὁ Παράκλητος τὴν Ἐνάδα καὶ ἡ Ἐνάς ἠνοῦτο τῷ Πατρὶ τῆς Ἀληθείας καὶ ὁ Πατήρ τῆς Ἀληθείας ἦν μετὰ τῆς Σιγῆς. ὁ Λόγος δὲ ὁ πνευματικὸς ἐκοινωνεῖ πνευματικῇ μίξει καὶ ἀφθάρτῳ συγκράσει, ποιούντος τὸ τέλος τοῦ Αὐτοπάτορος ἀδιχοτόμητον τὴν ἑαυτοῦ ἀνάπαυσιν.

6:5 ἡ οὖν Τριακάς ἀπαρτίσασα βύθια μυστήρια τελειώσασα γάμον ἐν ἀφθάρτοις, ἀνέδειξε φῶτα ἀφθάρτα. ἅτινα μεσότητος ὀνομάσθησαν τέκνα καὶ ἀχαρακτήριστα ἦσαν—τοῦ νοικοῦ μὴ παρακειμένου—ἐκτὸς φρονήσεως ἀναπαυόμενα χωρὶς Ἐννοίας. περὶ γὰρ οὗ τις πράσσει, ἐὰν μὴ νοῆ καθολικῶς, οὐ πράσσει.

6:6 τότε γενομένων τῶν φώτων, ὧν τὴν πολυπληθίαν πρὸς ἀριθμὸν ἐξεῖπειν οὐκ ἀναγκαῖον, περινοεῖν δέ—ἕκαστον γὰρ τὸ ἴδιον ὄνομα κεκλήρωται δι’ ἐπίγνωσιν ἀρρητῶν μυστηρίων.

5:9 Then Word and Life, after they changed the gift of union, had intercourse with each other—but their intercourse was what was willed—and by coming together they brought forth a decad of (beings filled with) sexual desire, themselves also male and female. The males are Deep, Ageless, Self-Grown, Only-Begotten, and Immovable. These received (their) names to the glory of the All-Surrounding. And the females: Mixing, Union, Intercourse, Unity, and Pleasure, and they received (their) names to the glory of Silence.

6:1 Having completed the triacad from the Father of Truth, which the terrestrial ones count without understanding and whenever they return to (the matter) and double back to count it again, still not finding the total—but it is Depth, Silence, Father, Truth, Man, Church, Word, Life, Helper, Paternal, Maternal, Eternal Mind, Willed, Ecclesiasticus, Faith, Hope, Love, Understanding, Blessed One, Wisdom, Deep, Ageless, Self-Grown, Only-Begotten, Immovable, Mixing, Union, Intercourse, Unity, and Pleasure—

6:2 Then the one who surrounds all things with unsurpassable understanding, declaring that another Ogdoad be summoned forth corresponding to the prior principal Ogdoad, which would remain in the sum of the Triacad—for it was not the purpose of the Great One to be counted—raised up in the place of the males Alone, Third, Fifth, and Seventh, and the females Dyad, Tetrad, Hexad, and Ogdoad.

6:3 This Ogdoad, summoned forth corresponding to the prior Ogdoad—Depth, Father, Man, and Word and Silence, Truth, Church, and Life—was joined with the lights and became a complete Triacad.

6:4 And the prior Ogdoad was at rest. But Depth went out with the support of the Great One to be united with the Triacad. For he joined with Truth, and the Father of Truth came together with Church, and Maternal had Life, and Helper had Henad, and Henad was united with the Father of Truth, and the Father of Truth was with Silence. But the spiritual Word joined by spiritual intercourse and immortal mixing, once the Self-Progenitor at last procured his undivided rest.

6:5 Then the Triacad, after completing deep mysteries and perfecting marriage among immortals, brought forth immortal lights. These were named the children of the middle, and they were indistinguishable—since (their) intellectual (faculty) was not present—resting senseless without Thought. For one who studies (this), unless he understands completely, does not study (this).

6:6 Then, following the creation of the lights, whose large number we do not need to tally, but consider carefully—for each has been called by its own name thanks to the knowledge of ineffable mysteries.

6:7 ἡ οὖν Σιγή, βουληθεῖσα εἰς ἐκλογὴν γνώσεως ἅπαντα σῶσαι, συνῆγε τῇ δευτέρᾳ ἀντιτεθείσῃ Ὀγδοάδι ἀφθάρτῳ μίξει νοϊκῇ δὲ βουλήσει. ἦν δὲ αὐτῆς ἡ νοϊκὴ βούλησις Πνεῦμα τὸ Ἅγιον, τὸ ἐν μέσῳ τῶν ἁγίων ἐκκλησιῶν. τοῦτο οὖν εἰς τὴν δευτέραν Ὀγδοάδα πέμψασα ἔπεισε καὶ αὐτὴν ἐνωθῆναι αὐτῇ.

6:8 γάμος οὖν ἐτελειοῦτο ἐν τοῖς τῆς Ὀγδοάδος μέρεσιν, ἐνουμένου τοῦ Ἁγίου Πνεύματος τῷ Μόνῳ καὶ τῆς Δυάδος τῷ Τρίτῳ καὶ τοῦ Τρίτου τῇ Ἐξάδι καὶ τῆς Ὀγδοάδος τῷ Ἐβδόμῳ καὶ τοῦ Ἐβδόμου τῇ Δυάδι καὶ τῆς Ἐξάδος τῷ Πέμπτῳ.

6:9 ὅλη δὲ ἡ Ὀγδοὰς συνῆλθε μετὰ ἡδονῆς ἀγῆρατου καὶ ἀφθάρτου μίξεως—οὐ γὰρ ἦν χωρισμὸς ἀλλήλων, ἦν δὲ σύγκρασις μεθ' ἡδονῆς ἀμώμου—καὶ ἀνέδειξε πεντάδα προυνίκων ἀθληλύντων. ὧν τὰ ὀνόματά ἐστι ταῦτα· Καρπιστῆς, Ὀροθέτης, Χαριστήριος, Ἄφετος, Μεταγωγεύς. οὗτοι τῆς Μεσότητος ὀνομάσθησαν υἱοί.

6:10 βούλομαι δὲ ὑμᾶς γινώσκειν· Ἀμφίου, Αὐραάν, Βουκοῦα, Θαρδουοῦ, Οὐβουκοῦα, Θαρδεδδεῖν, Μερεξά, Ἄταρ, Βαρβά, Οὐδουάκ, Ἐστήν, Οὐανανίν, Λαμερτάρδε, Ἄθαμές, Σουμίν, Ἄλλωρὰ, Κουβιαθὰ, Δαναδαρία, Δαμμῶ, Ὠρῆν, Λαναφέκ, Οὐδινφέκ, Ἐμφιβοχέ, Βάρρα, Ἀσσίου, Ἀχέ, Βελίμ, Δεξαριχέ, Μασεμών.



6:7 Now Silence, wanting to save all things for the election of knowledge, united by immortal intercourse and intellectual will with the second, contrasting Ogdoad. Now her intellectual will is the Holy Spirit, which dwells in the midst of the holy church. By sending this one (Holy Spirit), then, to the second Ogdoad, she persuaded it too to become one with her.

6:8 Marriage, then, was perfected by the members of the Ogdoad, Holy Spirit united to Sole, Dyad with Third, Third with Hexad, Ogdoad with Hebdomad, Hebdomad with Dyad, and Hexad with Fifth.

6:9 Now the entire Ogdoad joined together with ageless pleasure and immortal intercourse—for there was no separation from each other, but (their) commixture was with blameless pleasure—and brought forth a Pentad of femaleless sexual desire. Their names are these: Emancipator, Terminator, Thanksgiving, Free Ranging, and Leader. These were named the sons of the Middle.

6:10 I want you to know: Ampsiou, Auraan, Boukoua, Thardouou, Ouboukoua, Thardeddein, Merexa, Atar, Barba, Oudouak, Esten, Ouananin, Lamertarde, Athames, Soumin, Allora, Koubiatha, Danadaria, Dammo, Oren, Lanaphek, Oudinphek, Emphiboche, Barra, Assiou, Ache, Belim, Dexiarche, and Masemon.



VII. ANONYMOUS COMMENTARY ON VALENTINUS'S  
 "SUMMER HARVEST"

Immediately following his quotation of Valentinus's hymn "Summer Harvest," Hippolytus reproduces an interpretation of the hymn that begins with the words "Thus with these words he means . . ." While there is some debate concerning the source of this commentary—Is it a Valentinian interpretation of the hymn or Hippolytus's own understanding of what Valentinus meant?—I find it likely that Hippolytus here quotes an allegorical interpretation of the hymn by a follower of Valentinus. Hippolytus introduces "Summer Harvest" as a "psalm," which means that it likely hails from Valentinus's famous psalm book. We know from Tertullian of a certain Alexander who appealed to Valentinus's psalm book when debating Christology. Thus it is likely that the psalm book was, for some, an important Christian work worthy of careful interpretation. Greek text adapted from Miroslav Marcovitch, *Hippolytus: Refutatio Omnium Haeresium* (Berlin: De Gruyter, 1986).

οὕτως ταῦτα νοῶν· σὰρξ ἐστὶν ἡ ὕλη ... ἥτις κρέμαται ἐκ τῆς ψυχῆς, τοῦ δημιουργοῦ. ψυχὴ δὲ ἔρος ἐξέχεται, τουτέστιν ὁ δημιουργὸς τοῦ Πνεύματος ἔξω πληρώματος. ἡρ δὲ αἴθρης ἐξέχεται, τουτέστιν ἡ ἔξω Σοφία τοῦ ἐντὸς Ὁρου καὶ παντὸς πληρώματος. ἐκ δὲ βυθοῦ καρποὶ φέρονται, ἢ ἐκ τοῦ Πατρὸς πᾶσα προβολὴ τῶν αἰώνων γενομένη.

Thus with these words he means: flesh is matter . . . which hangs on soul, from the creator. Soul clings to air, that is, the creator clings to Spirit, which is outside the fullness. Air clings to ether, that is, the external Wisdom clings to the internal boundary and complete fullness. From depth fruit is born, the Father's complete emanation of the eternities comes to be.



# Coptic Texts

## VIII. GOSPEL OF TRUTH

The *Gospel of Truth* is the modern title given to the untitled third text in Nag Ham-madi codex I. Fragments of another version of the writing survive in Nag Ham-madi codex XII. The version in codex I is translated into a subdialect of Lycopolitan, whereas the version in codex XII is Sahidic. Though the version in codex XII is fragmentary, it is clear that the two versions differ in length and content. The version in codex XII is more concise and appears to have undergone a redaction in response to theological debates that took place in the fourth century. Given the secondary nature of the version in codex XII, I have included only the version from codex I.

Since the beginning and end do not survive in the version from codex XII, it is unclear whether that version of the *Gospel of Truth* was given a title in the codex in antiquity. Modern editors have assigned the text the title *Gospel of Truth* on the basis of the text's opening line: "The gospel of truth is a joy." While some ancient books received titles on the basis of their incipits, others did not, and it is unclear whether the so-called *Gospel of Truth* would have been known as such in antiquity.

It has become customary to attribute the *Gospel of Truth* to Valentinus. This attribution depends in part upon an uncritical conflation of two ancient reports. Irenaeus claims that the Valentinians had among them a *Gospel of Truth* (*evangelium veritatis*), and Pseudo-Tertullian claims that Valentinus composed a "Gospel of his own" (*Evangelium . . . suum*).<sup>1</sup> When conflated, these references give the

1. Ps.-Tertullian, *AH* 4.6.

impression that Valentinus is reported to have composed a *Gospel of Truth*. To be sure, the *Gospel of Truth* mentioned by Irenaeus may be the same *Gospel* known to Pseudo-Tertullian, but such an association requires speculation beyond the available evidence. Unfortunately, Irenaeus says little else about the Valentinian *Gospel of Truth* other than “it was written not long ago” (*non olim conscriptum est*) and that it “accords in no way with the gospels of the apostles” (*in nihilo conveniens apostolorum evangeliiis*), hardly enough to establish a secure link with the *Gospel of Truth* from Nag Hammadi. Nevertheless, on the basis of its theology, hermeneutical mode, and striking similarities with the language of the *Tripartite Tractate*, a text whose Valentinian characteristics are not in doubt, we can with confidence include the *Gospel of Truth* within the Valentinian corpus, even if it may not be identical with the text mentioned by Irenaeus.

In a strict sense, the Nag Hammadi *Gospel of Truth* is not a gospel, but a homily on the gospel, as the author understands it. The text opens with a cosmic myth of Error that sets the stage for the coming of the Savior, who will bring humanity back to the Father. Finding the Entirety adrift and searching in vain for the Father, Error creates a molded form and traps the Entirety within it. In this way, Error partitions the Entirety off from the Father and ensures that it will live in ignorance and darkness. Salvation arrives when the Savior comes into the world to put an end to the reign of Error. He brings knowledge and light, and teaches humanity, the embodiment of the Totality, about its true origins in the Father. The *Gospel of Truth* is laced with biblical allusions. Jacqueline Williams has identified approximately sixty “probably” or “possible” biblical allusions in the text, with references to Genesis, Matthew, John, Romans, 1 and 2 Corinthians, Ephesians, Philippians, Colossians, 2 Timothy, Hebrews, 1 John, and Revelation.<sup>2</sup> If much about the author of the *Gospel of Truth* remains in doubt, his intimate familiarity with Scripture, particularly the New Testament, is certain.

2. Jacqueline A. Williams, *Biblical Interpretation in the Gnostic “Gospel of Truth” from Nag Hammadi* (Atlanta: Scholars Press, 1988), 179–83.





16.31 ΠΕΥΑΓΓΕΛΙΟΝ ΝΤΜΗΕ ΟΥΤΕΛΗΛ ΠΕ 32 ΝΝΕΕΙ ΝΤΑΞΧΙ ΠΙΖΜΑΤ ΑΒΑΛ Ζ΄ΤΟΟΤΪ 33  
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16.36 ΟΥΑΡΑ: variation of ΑΥΩ. 18.11 ΠΕΕΙ <ΠΕ>: see similar emendation at 34.35.

<sup>16,31</sup> The good news of truth is a joy <sup>32</sup> for those who have received grace from <sup>33</sup> the Father of the truth to know him by <sup>34</sup> the power of the Word who has come forth from <sup>35</sup> the fullness, this one who is in the thought <sup>36</sup> and mind of the Father, <sup>37</sup> the one called <sup>38</sup> Savior, since it is the name of the task that he will <sup>39</sup> accomplish, salvation for those who have become <sup>17.1</sup> ignorant of the Father. The name [of] <sup>2</sup> the gospel is the appearance <sup>3</sup> of hope, discovery <sup>4</sup> for those who search for him.

When <sup>5</sup> the Entirety sought after the one <sup>6</sup> from whom they had come—in fact, the Entirety was <sup>7</sup> inside of him, the <sup>8</sup> incomprehensible, unknowable one <sup>9</sup> who is greater than every thought—<sup>10</sup> ignorance of the Father gave rise to frenzy <sup>11</sup> and fear. Frenzy <sup>12</sup> thickened like a mist <sup>13</sup> such that no one was able to see. <sup>14</sup> On account of this Error <sup>15</sup> became powerful. She worked on her matter <sup>16</sup> vainly, <sup>17</sup> since she did not know the <sup>18</sup> truth. She brought about a modeled form, <sup>19</sup> preparing in power and <sup>20</sup> beauty a surrogate for the <sup>21</sup> truth.

Yet this was not a humiliation for him, <sup>22</sup> the incomprehensible, unknowable one, <sup>23</sup> since they are nothing, the frenzy <sup>24</sup> and the forgetfulness and the creation <sup>25</sup> of deception. But the truth that is established is unchanging, <sup>26</sup> undisturbable, and incapable of being made more beautiful. <sup>27</sup> For this reason ignore <sup>29</sup> Error.

Thus she has no <sup>30</sup> root. She became <sup>31</sup> a mist in relation to the Father, existing <sup>32</sup> to prepare works and <sup>33</sup> forgetfulnesses and fears so that <sup>34</sup> by means of these things she might lure those in <sup>35</sup> the middle and imprison <sup>36</sup> them.

The forgetfulness of Error was <sup>37</sup> not apparent. It is not a <sup>18.1</sup> [. . .] from the Father. The forgetfulness <sup>2</sup> did not come about by the hand of the Father, <sup>3</sup> although it did indeed come about because of Him. <sup>4</sup> That which came about in him is knowledge, <sup>5</sup> which appeared so <sup>6</sup> that forgetfulness might disappear <sup>7</sup> and the Father might be known, since <sup>8</sup> forgetfulness came about because <sup>9</sup> the Father was not known, then when <sup>10</sup> the Father is known forgetfulness <sup>11</sup> will cease to exist from then on.

This <is> the <sup>12</sup> good news of the one who is sought <sup>13</sup> after, who revealed himself to the <sup>14</sup> perfect through the mercies <sup>15</sup> of the Father, the hidden mystery, <sup>16</sup> Jesus the Christ, through whom <sup>17</sup> he (the Father) enlightened those in darkness <sup>18</sup> through forgetfulness. He enlightened <sup>19</sup> them and gave (them) a path. The <sup>20</sup> path is the truth <sup>21</sup> that he explained to them.

For this reason <sup>22</sup> Error was angry with him. She <sup>23</sup> persecuted and tormented him. <sup>24</sup> She was brought to naught. He was nailed to a tree. He <sup>25</sup> became the fruit of the

βε εν δε<sup>27</sup> αρογαμῶ, νενταρογαμῶ δε<sup>28</sup> αϥ† νεϥ ατροϥωπε αϥρε-<sup>29</sup> ωε  
 νεϣρηῖ νεῖν πῶσινε. νῆταϥ νῆ-<sup>30</sup> δε νεει νῆταϥῶντοϥ νεῖνῆτῶ, <sup>31</sup> αϥω νῆταϥ αϥῶντῶ  
 νεῖνῆτοϥ.

πῆ-<sup>32</sup> ατωαπῶ, νῆατμεεϥε αραϥ, πῆ-<sup>33</sup> ὠτ πεει ετχηκ, πεει νῆταρ-<sup>34</sup> τено ῖπτηρῶ,  
 ερεπτηρῶ νῆ-<sup>35</sup> ρητῶ, αϥω πτηρῶ εϥωαατ ῖμαϥ. <sup>36</sup> εαϥαμαρτε ῖπλχωκ ῖτεϥ <sup>37</sup>  
 νεῖνῆτῶ, πεει ετεῖπεϥτεειϥ <sup>38</sup> ῖπτηρῶ, νεϥῤ φῶσι εν νῆσι <sup>39</sup> πῶτ. εϥ βε ῖφῶσιнос  
 πετοϥ-<sup>40</sup> τῶϥ μῖν νεϥμελος; ενεῶε <sup>19.1</sup> νῆγαρ νῆταπαιων χ[ι πλχωκ] <sup>2</sup> ῖτεϥ,  
 νεϥναω ει εῖπ[...]<sup>3</sup> πῶτ πε. εϥαμαρτε ῖπ[ι]-<sup>4</sup> χωκ ῖτεϥ νεϣρηῖ νεῖνῆτῶ, ε[ϥ]-<sup>5</sup> †  
 μμαϥ νεϥ ῖοϥστο ωαραϥ <sup>6</sup> μῖν οϥσαϥνε οϥει ρῖν οϥ-<sup>7</sup> χωκ. νῆταϥ πε νῆταϥτсeno  
<sup>8</sup> ῖπτηρῶ. αϥω πτηρῶ εϥνεῖν-<sup>9</sup> τῶ, αϥω νερεπτηρῶ ωαατ <sup>10</sup> ῖμαϥ πε.

ῖπρητε αβαλ ρῖ-<sup>11</sup> τοοτῶ νοϥεει εϥνεῖραεινε <sup>12</sup> εϥοει νῆατσαϥνε αραϥ, ωαϥ-<sup>13</sup>  
 οϥωωε ατροϥσοϥωνῶ αϥω <sup>14</sup> ατροϥμῤρητῶ, ῖπρητε—εϥ <sup>15</sup> γαρ πενερεπτηρῶ  
 ωαατ ῖ-<sup>16</sup> μαϥ ειμητι απσαϥνε α-<sup>17</sup> πῶτ—αϥωωπε νῆαϥμαῖτ, <sup>18</sup> εϥссραρτ  
 αϥω εϥссραϥт. ῖμα <sup>19</sup> νῆχι сβω αϥι ατμητε αϥχε <sup>20</sup> πῶεχε εϥοει ῖοϥсαρ. <sup>21</sup> αϥει  
 ωαραει νῆσι ῖсоφос <sup>22</sup> νεῖνῆῖ ρῖν ποϥρηт οϥαεε-<sup>23</sup> τοϥ εϥπραε ῖμαϥ. νῆταϥ <sup>24</sup> δε  
 νεϥχπῖο ῖμαϥ δε νε-<sup>25</sup> ρῖνπετωϥεит νε. αϥмес-<sup>26</sup> τῶϥ δε νεῖνῆρῖνῆρηт εν <sup>27</sup> νε  
 мамне.

ῖνῆса νεει тн-<sup>28</sup> ροϥ αϥει ωαραῖ νῆσι νῆкекоϥῖ <sup>29</sup> ωηм, νεει ετε πῶοϥ  
 πε <sup>30</sup> πсаϥνε ῖнπῶт. εαϥτωκ <sup>31</sup> неαϥχι сβω αηιμοϥнῖ <sup>32</sup> νερο ῖτε πῶт. αϥсаϥνε,  
<sup>33</sup> αϥсоϥωноϥ. αϥχι εаϥ, αϥ† <sup>34</sup> εаϥ. αϥοϥωнῆ αβαλ ρῖν ποϥ-<sup>35</sup> ρηт ῖσι πλχωωме  
 ετανῆ <sup>36</sup> ῖτε неτανῆ, πεει εтснρ ρн-<sup>37</sup> ει ρῖν πμεεϥε οϥαρῖν πῆ-<sup>38</sup> νοϥс <sup>20.1</sup> [ῖτε  
 π]ῶт, αϥω χῖн ραῶн νῆκα-<sup>2</sup> [та]βολη ῖπτηρῶ εϥνεῖρηῖ ρῖν <sup>3</sup> нιαττεραϥ ῖтоοτῶ,  
 πεει <sup>4</sup> ετε ῖн сам νῆлаϥε αϥитῶ εῖп-<sup>5</sup> дн ескн ῖпетнаϥитῶ ῖсεϣλ-<sup>6</sup> ρωλῶ.  
 емπεлаϥε ωοϥанῆ <sup>7</sup> αβαλ ρῖν νεει νῆтаϥνεϣοϥтоϥ <sup>8</sup> απῖοϥεει εнеῖпεϥει ε-<sup>9</sup> τμηте  
 ῖси π'ι' χωωме εтῖнеϥ. <sup>10</sup> εтве πεει πῶωанρηт πпистос, <sup>11</sup> иносϥс, αϥῤ ωαρ'ω' ρηт  
 εϥωωп ῖннρῖсе <sup>12</sup> ραῖтεϥϥи ῖπλχωωме εтῖн-<sup>13</sup> меϥ, еῖпдн ϥсаϥνε δε πῖμοϥ <sup>14</sup>  
 ῖтоοτῶ οϥωнῆ νεῖραρ πε.

ῖн-<sup>15</sup> прηте ῖноϥδιαῶнкн εῖппа-<sup>16</sup> тоϥнн арас, есρнп ῖси †оϥсиа <sup>17</sup>  
 ῖпнеп ῖпнеи ентаρμοϥ, <sup>18</sup> ῖпρηте δε ῖпτηρῶ, εте <sup>19</sup> неϥρнп ерепῶт

18.27 αρογαμῶ: read αροϥογαμῶ.

18.40 ενεῶε: variation of ενε?

19.21 ωαραει: read ωαραεϥ?

19.28 ωαραῖ: read ωαραϥ?

20.1–2 κα[та]βολη ῖн: reported as κα[та]βολ<н> {ρ}ῖн by Attridge, but the reading in the earliest image is clear.

knowledge of<sup>26</sup> the Father. But it (the fruit) did not corrupt because<sup>27</sup> it was eaten. Rather to those who had eaten it,<sup>28</sup> it gave them cause to rejoice<sup>29</sup> in the discovery. He<sup>30</sup> discovered them in himself,<sup>31</sup> and him they discovered in themselves.

As for the<sup>32</sup> incomprehensible, unknowable one, the<sup>33</sup> Father, the perfect one, the one who<sup>34</sup> created the Entirety, within him is<sup>35</sup> the Entirety, yet the Entirety needs him.<sup>36</sup> Although he held their perfection<sup>37</sup> within himself, which he had not given<sup>38</sup> to the totality, the Father was not jealous.<sup>39</sup> For what jealousy (could there be)<sup>40</sup> between himself and his members? For if<sup>19.1</sup> the eternity had [received]<sup>2</sup> their [perfection], they would have been able to come to the [. . .]<sup>3</sup> the Father. He held<sup>4</sup> their perfection within himself,<sup>5</sup> giving it to them as a return to him<sup>6</sup> and a knowledge unified<sup>7</sup> perfectly. He is the one who created<sup>8</sup> the Entirety. Although the Entirety was within<sup>9</sup> him, the Entirety needed<sup>10</sup> him.

Just as<sup>11</sup> (it is with) a person of whom<sup>12</sup> some are ignorant, he<sup>13</sup> wants them to know and<sup>14</sup> love him, so too—<sup>15</sup>for what did the Entirety lack<sup>16</sup> except knowledge of<sup>17</sup> the Father—he became an instructor,<sup>18</sup> gentle and persevering. In the midst of places<sup>19</sup> of learning he appeared and spoke<sup>20</sup> the word, since he was a teacher.<sup>21</sup> Those wise<sup>22</sup> in their own hearts came to me<sup>23</sup> to test him. But he<sup>24</sup> chastised them, since they were<sup>25</sup> vacuous. They hated<sup>26</sup> him, since they were not actually<sup>27</sup> wise.

After all these things<sup>28</sup> the little children came to me,<sup>29</sup> those to whom<sup>30</sup> the knowledge of the Father belongs. Being strengthened,<sup>31</sup> they learned about the countenances<sup>32</sup> of the Father. They came to know,<sup>33</sup> they were known. They received glory, they<sup>34</sup> gave glory. Manifest in their<sup>35</sup> heart was the living book<sup>36</sup> of the living, the one written<sup>37</sup> in the thought and<sup>38</sup> mind<sup>20.1</sup> [of the] Father, which prior to the<sup>2</sup> foundation of the Entirety was within<sup>3</sup> his incomprehensibility, this one<sup>4</sup> that no one took, since<sup>5</sup> it remains for the one who will take it<sup>6</sup> to be killed. No one would have been able to become manifest<sup>7</sup> from among those who had believed<sup>8</sup> in salvation unless<sup>9</sup> that book came to the middle.<sup>10</sup> On account of this the merciful one, the faithful one,<sup>11</sup> Jesus, was patient and took on sufferings<sup>12</sup> until he took that book,<sup>13</sup> since he knows that his death<sup>14</sup> is life for many.

<sup>15</sup> Just as (it is with) a will not yet<sup>16</sup> opened, the property<sup>17</sup> of the deceased master of the house is hidden,<sup>18</sup> so too (it is for) the Entirety, which<sup>19</sup> was hidden while

19.22 “to me”: “to him”?

19.28 “to me”: “to him”?

ⲙⲡⲧⲏⲣⲓⲱ ⲟ<sup>20</sup> ⲛⲁⲗⲟⲣⲁⲧⲟⲥ, ⲉⲟⲩⲉⲓ ⲁⲃⲁⲗ ⲛ̄-<sup>21</sup> ⲗⲏⲧⲓⲱ ⲡⲉ, ⲡⲉⲓ ⲉⲧⲉⲩⲟⲩⲁⲣⲉⲛⲁ-<sup>22</sup> ⲉⲓⲧ ⲛⲏⲙ ⲉⲓ  
 ⲁⲃⲁⲗ ⲗⲓⲧⲟⲟⲧⲓⲱ. ⲉ-<sup>23</sup> ⲧⲃⲉ ⲡⲉⲓ ⲁⲩⲟⲩⲁⲛⲗⲉ̄ ⲁⲃⲁⲗ ⲛ̄ⲟⲓ<sup>24</sup> ⲏⲥⲟⲩⲥ. ⲁⲩⲟⲩⲁⲗⲉⲩ ⲏⲡⲓⲬⲱⲙⲉ ⲉ-<sup>25</sup>  
 ⲧⲏⲙⲉⲩ. ⲁⲗⲁⲩⲧⲓⲱ ⲁⲗⲟⲩ: ⲁⲩ-<sup>26</sup> ⲧⲱⲃⲉ ⲏⲡⲓⲬⲁⲧⲁⲗⲙⲁ ⲁⲃⲁⲗ ⲛ̄-<sup>27</sup> ⲧⲉ ⲡⲓⲱⲧ ⲗⲓ ⲡⲉⲥⲧⲁⲩⲁⲣⲓⲥ.  
 ⲱⲙⲏ<sup>28</sup> ⲧⲏⲁⲟⲥ ⲛ̄ⲥⲃⲱ ⲛ̄ⲧⲉⲉⲓⲃⲁⲧ. ⲉⲩⲥⲱⲕ<sup>29</sup> ⲙⲏⲙⲁⲩ ⲁⲡⲓⲧⲏⲛ̄ ⲁⲡⲏⲟⲩ ⲉⲣⲉⲡⲓⲱⲛⲗⲉ̄<sup>30</sup> ⲛ̄ⲁⲛⲏⲗⲉ  
 ⲧⲟ ⲗⲓⲱⲱⲩ. ⲉⲁⲩⲱⲃⲱ<sup>31</sup> ⲙⲏⲙⲁⲩ ⲛ̄ⲏⲏⲓⲗⲟⲩ ⲉⲧⲧⲉⲕⲁⲓⲧ<sup>32</sup> ⲁⲩⲧⲓ ⲗⲓⲱⲱⲩ ⲛ̄ⲧⲏⲛ̄ⲧⲁⲧⲧⲉⲕⲟ,<sup>33</sup>  
 ⲡⲉⲓ ⲉⲧⲉ ⲙⲏⲛ̄ ⲱⲃⲁⲙ ⲛ̄ⲗⲁⲩⲉ<sup>34</sup> ⲁⲗⲱ ⲕⲓⲧⲓⲱ ⲛ̄ⲧⲟⲟⲧⲓⲱ. ⲉⲁⲩⲱⲩⲉ ⲁⲗⲟⲩⲛ̄<sup>35</sup> ⲁⲛⲏⲙⲁⲓⲧ ⲉⲧⲱⲟⲩⲉⲓⲧ  
 ⲛ̄ⲧⲉ<sup>36</sup> ⲛⲓⲗⲉⲣⲧⲉ, ⲁⲩⲥⲏⲛⲉ ⲁⲃⲁⲗ ⲗⲓⲧⲟⲟⲧⲟⲩ<sup>37</sup> ⲛ̄ⲛⲉⲓ ⲉⲧⲃⲏⲱ ⲁⲃⲁⲗ ⲛ̄ⲧⲟⲟⲧⲥ<sup>38</sup> ⲛ̄ⲧⲃⲱⲩⲉ, ⲉⲩⲟⲩⲉ  
 ⲛ̄ⲏⲟⲩⲥⲁⲩⲛⲉ<sup>39</sup> ⲙⲏ ⲟⲗⲗⲱⲕ, ⲉⲩⲱⲱ ⲛ̄ⲛⲉⲧⲛ̄ⲗⲏⲧ. <sup>21.1</sup> [.] [.]ⲧ ⲛ̄ⲧⲁⲣ[. .]. [ . . ]<sup>2</sup> ⲧⲥⲉⲃⲟ  
 ⲛ̄ⲛⲉⲓ ⲉⲧⲁⲗⲓ ⲥⲃ[ⲱ].

<sup>3</sup> ⲛⲉⲧⲏⲁⲗⲓ ⲥⲃⲱ ⲁⲉ [ⲛ]ⲉ ⲛⲉ-<sup>4</sup> ⲧⲁⲛⲗⲉ̄ ⲉⲧⲥⲏⲗ ⲁⲡⲓⲬⲱⲙⲉ<sup>5</sup> ⲛ̄ⲧⲉ ⲛⲉⲧⲁⲛⲗⲉ̄. ⲉⲩⲗⲓ ⲥⲃⲱ ⲁ-<sup>6</sup>  
 ⲣⲁⲗ ⲟⲩⲁⲉⲥⲧⲟⲩ, ⲉⲩⲗⲓ ⲙⲏⲙⲁⲩ<sup>7</sup> ⲛ̄ⲧⲟⲟⲧⲓⲱ ⲙⲏⲡⲱⲧ, ⲉⲩⲥⲧⲟ ⲙⲏⲙⲁⲩ<sup>8</sup> ⲁⲣⲁⲩ ⲛ̄ⲕⲉⲥⲁⲡ. ⲉⲡⲓⲬⲏ  
 ⲉⲣⲉⲡ-<sup>9</sup> ⲗⲱⲕ ⲛ̄ⲧⲉ ⲡⲧⲏⲣⲓⲱ ⲗⲓ ⲡⲓⲱⲧ<sup>10</sup> ⲁⲛⲁⲗⲕⲏ ⲁⲧⲣⲉⲡⲧⲏⲣⲓⲱ ⲱⲩⲉ ⲁ-<sup>11</sup> ⲗⲣⲏⲓ ⲱⲣⲁⲣⲁⲩ. ⲧⲟⲧⲉ  
 ⲉⲣⲉⲡⲟⲩ-<sup>12</sup> ⲉⲓ ⲥⲁⲩⲛⲉ, ⲱⲁⲩⲗⲓ ⲛ̄ⲛⲉⲧⲉ<sup>13</sup> ⲛⲟⲩⲩ ⲛⲉ, ⲁⲗⲱ ⲱⲁⲩⲥⲱⲕ ⲙ̄-<sup>14</sup> ⲙⲁⲩ ⲱⲣⲁⲣⲁⲩ.  
 ⲡⲉⲧⲟⲩⲉ ⲗⲁⲣ ⲛ̄-<sup>15</sup> ⲁⲧⲥⲁⲩⲛⲉ ⲕⲱⲁⲁⲧ, ⲁⲗⲱ ⲟⲩ-<sup>16</sup> ⲛⲁⲟⲥ ⲡⲉ ⲉⲧⲕⲱⲁⲁⲧ ⲙⲏⲙⲁⲩ, ⲉⲡⲓ-<sup>17</sup> ⲁⲛ  
 ⲉⲩⲱⲁⲁⲧ ⲙⲏⲡⲉⲧⲏⲁ-<sup>18</sup> ⲗⲁⲕⲓ. ⲉⲡⲓⲬⲏ ⲉⲣⲉⲡⲓⲬⲱⲕ ⲛ̄ⲧⲉ<sup>19</sup> ⲡⲧⲏⲣⲓⲱ ⲱⲟⲟⲡ ⲗⲓ ⲡⲓⲱⲧ, ⲁⲛⲁⲗ-<sup>20</sup>  
 ⲕⲏ ⲛ̄ⲗⲉ ⲁⲧⲣⲉⲡⲧⲏⲣⲓⲱ ⲱⲩⲉ<sup>21</sup> ⲁⲗⲣⲏⲓ ⲱⲣⲁⲣⲁⲩ ⲛ̄ⲧⲉⲡⲟⲩⲉⲓ ⲡⲟⲩ-<sup>22</sup> ⲉⲓ {ⲡⲟⲩⲉⲓ} ⲗⲓ ⲛⲛⲉⲧⲉ  
 ⲛⲟⲩⲩ<sup>23</sup> ⲛⲉ. ⲛ̄ⲧⲁⲕⲣ̄ ⲱⲣⲏ̄ ⲛ̄ⲥⲁⲗⲟⲩ, ⲉⲁⲩ-<sup>24</sup> ⲥⲃⲧⲱⲧⲟⲩ ⲁⲧⲉⲓ ⲛ̄ⲛⲉⲓ ⲛ̄-<sup>25</sup> ⲧⲁⲗⲓ ⲁⲃⲁⲗ  
 ⲛ̄ⲗⲏⲧⲓⲱ.

ⲛⲉⲓ ⲛ̄-<sup>26</sup> ⲧⲁⲕⲣ̄ ⲱⲣⲏ̄ ⲛ̄ⲥⲁⲩⲛⲉ ⲙ̄ⲡⲟⲩ-<sup>27</sup> ⲣⲉⲛ ⲁⲟⲁⲛ ⲁⲗⲙⲟⲩⲧⲉ ⲁⲣⲁⲩ, <sup>28</sup> ⲗⲱⲥ ⲟⲩⲉⲓ  
 ⲉⲩⲥⲁⲩⲛⲉ ⲛ̄ⲧⲁⲩ<sup>29</sup> ⲡⲉ ⲛ̄ⲧⲁⲕⲣⲧⲉⲩⲟ ⲙ̄ⲡⲉⲕⲣⲉⲛ ⲛ̄-<sup>30</sup> ⲟⲓ ⲡⲓⲱⲧ. ⲡⲉⲧⲉⲙ̄ⲡⲟⲩⲗⲟⲩ ⲗⲁⲣ ⲙ̄-<sup>31</sup>  
 ⲡⲉⲕⲣⲉⲛ ⲕⲟⲩⲉ ⲛ̄ⲁⲧⲥⲁⲩⲛⲉ. <sup>32</sup> ⲙⲏⲙⲁⲛ ⲉⲱ ⲛ̄ⲣⲏⲧⲉ ⲉⲣⲉⲟⲩ-<sup>33</sup> ⲉⲓ ⲛⲁⲥⲱⲧⲏⲛ̄ ⲉⲙⲡⲟⲩⲱⲱ ⲙ̄-<sup>34</sup>  
 ⲡⲉⲕⲣⲉⲛ; ⲡⲉⲧⲟⲩⲉ ⲗⲁⲣ ⲛ̄ⲁⲧ-<sup>35</sup> ⲥⲁⲩⲛⲉ ⲱⲁ ⲧⲟⲁⲛ ⲟⲩⲡⲓⲗⲁⲥⲏⲙⲁ <sup>36</sup> ⲡⲉ ⲛ̄ⲧⲉ ⲧⲃⲱⲩⲉ, ⲁⲗⲱ ⲕⲏⲁ-<sup>37</sup>  
 ⲃⲱⲗ ⲁⲃⲁⲗ ⲛ̄ⲙⲏⲥ. ⲉⲓⲱⲡⲉ ⲙ̄-<sup>38</sup> ⲙⲁ `ⲛ´ ⲛⲓⲥⲱⲱ ⲁⲗⲣⲁⲩ ⲙⲏⲧⲉⲩⲱ ⲙ̄-<sup>22.1</sup> [ⲙ]ⲉ[ⲗ] ⲛ̄ⲏⲟⲩⲣⲉⲛ  
 ⲙⲏⲏⲧⲉⲩⲱ<sup>2</sup> ⲙⲏⲙⲉⲩ ⲛ̄ⲧⲥⲏⲛ; ⲗⲱⲥⲧⲉ ⲟⲩ-<sup>3</sup> ⲉⲓ ⲉⲩⲱⲁⲥⲁⲩⲛⲉ, ⲟⲩⲁⲃⲁⲗ ⲡⲉ<sup>4</sup> ⲗⲓ ⲡⲥⲁⲛⲗⲣⲉ.  
 ⲉⲩⲱⲁⲙⲟⲩⲧⲉ ⲁ-<sup>5</sup> ⲣⲁⲩ, ⲱⲁⲩⲥⲱⲧⲏⲛ̄, ⲱⲁⲩⲕⲣ̄ ⲟⲩⲱ,<sup>6</sup> ⲁⲗⲱ ⲱⲁⲩⲕⲏⲁⲩⲗⲓⲱ ⲁⲡⲉⲧⲙⲟⲩⲧⲉ<sup>7</sup> ⲁⲣⲁⲩ  
 ⲛ̄ⲕⲱⲩⲉ ⲁⲗⲣⲏⲓ ⲱⲣⲁⲣⲁⲩ. ⲁⲗⲱ<sup>8</sup> ⲱⲁⲩⲕⲏⲙⲉ ⲗⲉ ⲉⲗⲙⲟⲩⲧⲉ ⲁⲣⲁⲩ ⲛ̄-<sup>9</sup> ⲉⲱ ⲛ̄ⲣⲏⲧⲉ. ⲉⲩⲥⲁⲩⲛⲉ,  
 ⲱⲁⲩⲉⲓⲣⲉ<sup>10</sup> ⲙ̄ⲡⲟⲩⲱⲱ `ⲉ´ ⲙ̄ⲡⲉⲛⲧⲁⲗⲙⲟⲩⲧⲉ<sup>11</sup> ⲁⲣⲁⲩ, ⲱⲁⲩⲟⲩⲱⲱⲩⲉ ⲁⲣ̄ ⲉⲛⲉⲩ, ⲱⲁⲩ-<sup>12</sup> ⲗⲓ  
 ⲙ̄ⲧⲁⲛ. ⲱⲁⲣⲉⲡⲣⲉⲛ ⲙ̄ⲡⲟⲩⲉⲓ<sup>13</sup> ⲱⲱⲡⲉ ⲛⲉⲩ. ⲡⲉⲧⲏⲁⲥⲁⲩⲛⲉ ⲙ̄-<sup>14</sup> ⲡⲏⲣⲏⲧⲉ ⲱⲁⲩⲕⲏⲙⲉ  
 ⲗⲉ ⲛ̄ⲧⲁⲕⲓ ⲛ̄-<sup>15</sup> ⲧⲟⲛ ⲁⲗⲱ ⲗⲉ ⲉⲩⲏⲛⲁ ⲁⲧⲟⲛ. <sup>16</sup> ⲱⲁⲩⲕⲏⲙⲉ ⲙ̄ⲡⲏⲣⲏⲧⲉ ⲛ̄ⲟⲩⲉⲓ<sup>17</sup> ⲉⲁⲕⲧⲉⲩⲉ,  
 ⲁⲩⲕⲏⲁⲩⲗⲓⲱ ⲁⲃⲁⲗ ⲗⲓ<sup>18</sup> ⲡⲉⲕⲧⲉⲩⲉ, ⲉⲁⲕⲏⲁⲩⲗⲓⲱ ⲁⲣⲁⲩ ⲟⲩ-<sup>19</sup> ⲁⲉⲉⲧⲓⲱ, ⲁⲕⲧⲉⲩⲟ ⲛ̄ⲛⲉⲧⲉ ⲛⲟⲩⲩ<sup>20</sup>  
 ⲁⲣⲉⲧⲟⲩ ⲛⲉ.

ⲁⲩⲥⲧⲟ ⲛ̄ⲗⲁⲗ<sup>21</sup> ⲁⲃⲁⲗ ⲗⲓ ⲧⲉⲡⲓⲗⲁⲛⲏ. ⲁⲩⲥⲱⲕ<sup>22</sup> ⲗⲓⲟⲛ ⲙⲏⲙⲁⲩ ⲱⲁ ⲛⲏⲙⲁⲓⲧ<sup>23</sup> ⲛ̄ⲧⲟⲟⲧⲟⲩ,  
 ⲛ̄ⲧⲁⲗⲕⲏⲙ ⲁⲃⲁⲗ ⲛ̄-<sup>24</sup> ⲗⲏⲧⲟⲩ, ⲉⲛⲧⲁⲗⲗⲓ ⲛ̄ⲧⲉⲡⲓⲗⲁⲛⲏ<sup>25</sup> ⲉⲧⲃⲉ ⲡⲓⲃⲁⲟⲥ, ⲙ̄ⲡⲉⲧ{ⲁ}ⲕⲧⲁ-<sup>26</sup> ⲉⲓⲧ  
 ⲁⲙⲁⲓⲧ ⲛⲏⲙ, ⲉⲙⲏ ⲡⲉ-<sup>27</sup> ⲧⲕⲧⲁⲓⲧ ⲁⲣⲁⲩ. ⲛⲉⲩⲏⲁⲟⲥ ⲙ̄-<sup>28</sup> ⲙⲁⲓⲗⲉⲩⲉ ⲧⲉ ⲗⲉ ⲛⲉⲩⲗⲓ ⲡⲓⲱⲧ,<sup>29</sup>

the Father of the Entirety was <sup>20</sup> invisible, being something <sup>21</sup> from him, he from whom <sup>22</sup> every space comes forth. <sup>23</sup> For this reason Jesus appeared. <sup>24</sup> He clothed himself with that book. <sup>25</sup> He was nailed to a tree; <sup>26</sup> he published the decree <sup>27</sup> of the Father upon the cross. O <sup>28</sup> such great teaching! He draws <sup>29</sup> himself down to death though eternal life <sup>30</sup> clothes him. After stripping <sup>31</sup> himself of perishable rags <sup>32</sup> he clothed himself with incorruption, <sup>33</sup> which no one <sup>34</sup> can take from him. Having entered <sup>35</sup> the empty spaces of <sup>36</sup> fears, he passed through <sup>37</sup> those stripped naked by <sup>38</sup> forgetfulness, being knowledge <sup>39</sup> and perfection, proclaiming the things of the heart. <sup>21.1</sup> . . . after . . . <sup>2</sup> teach those who will receive teaching.

<sup>3</sup> But those who will receive teaching [are] <sup>4</sup> the living who are inscribed in the book <sup>5</sup> of the living. They receive teaching about <sup>6</sup> themselves alone, receiving it <sup>7</sup> from the Father, turning themselves <sup>8</sup> to him again. Since the <sup>9</sup> perfection of the Entirety is in the Father <sup>10</sup> it is necessary for the Entirety to <sup>11</sup> go up to him. Then if one <sup>12</sup> has knowledge, he receives those <sup>13</sup> who belong to him, and he draws <sup>14</sup> them to himself. For the one who is <sup>15</sup> ignorant is lacking, and <sup>16</sup> what he lacks is great, since <sup>17</sup> he lacks that which will <sup>18</sup> perfect him. Since the perfection of <sup>19</sup> the Entirety exists in the Father, <sup>20</sup> it is necessary for the Entirety to go up <sup>21</sup> to him and for each <sup>22</sup> one to receive what belongs to him. <sup>23</sup> He preregistered them, having <sup>24</sup> prepared them to give to those who <sup>25</sup> had come forth from him.

Those <sup>26</sup> whose name he knew <sup>27</sup> first, at the end were called, <sup>28</sup> so that one who comes to know is <sup>29</sup> the one whose name the Father <sup>30</sup> has proclaimed. For the one whose name <sup>31</sup> has not been uttered is ignorant. <sup>32</sup> Truly how will one <sup>33</sup> hear if his name has not <sup>34</sup> been called? For the one who is <sup>35</sup> ignorant to the end is a modeled form <sup>36</sup> of forgetfulness, and he will <sup>37</sup> be destroyed with it. For if not, <sup>38</sup> (how is it that) these despised ones have <sup>22.1</sup> no name and no <sup>2</sup> call? Thus <sup>3</sup> if one knows, he is <sup>4</sup> from above. If he is called, <sup>5</sup> he hears, he answers, <sup>6</sup> and he turns to the one who calls <sup>7</sup> him and goes to him. <sup>8</sup> He knows the manner in which he <sup>9</sup> is called. Coming to know, he does <sup>10</sup> the will of the one who called <sup>11</sup> him, he desires to be pleasing to him, he <sup>12</sup> receives rest. The name of each <sup>13</sup> comes to him. The one who will know in <sup>14</sup> this way knows whence he comes <sup>15</sup> and where he is going. <sup>16</sup> He knows as one <sup>17</sup> who, after becoming intoxicated, has turned away from <sup>18</sup> his intoxication, returning to himself, <sup>19</sup> has made upright the things that <sup>20</sup> belong to him.

He has turned many <sup>21</sup> from Error. He has gone <sup>22</sup> before them to their spaces, <sup>23</sup> from which they had departed, <sup>24</sup> because they received Error <sup>25</sup> on account of the depth, that which surrounds <sup>26</sup> all spaces, while there is none that <sup>27</sup> surrounds it. It was a great <sup>28</sup> marvel that they were in the Father, <sup>29</sup>

εΥСАΥΝΕ  $\bar{m}m\alpha q$  EN, AΓΩ ΝΕΥ-<sup>30</sup> σΜΒΑΜ  $\bar{n}ei$  ΑΒΑΛ ΟΥΑΕΕΤΟΥ<sup>31</sup> ΠΕ, ΕΠΙΔΗ ΝΕΥΩ  
 σΜΒΑΜ EN ΔΩ-<sup>32</sup> ΩΠ ΔΡΑΥ ΑΓΩ ΔСАΥΝΕ  $\bar{n}pe$ -<sup>33</sup> ΤΝΕΥ $\bar{n}zht\bar{q}$ . ΕΝΕΘΕ ΓΑΡ Ε-<sup>34</sup> ΝΕ $\bar{m}peqi$   
 ΑΒΑΛ  $\bar{n}zht\bar{q}$   $\bar{n}bi$ <sup>35</sup> ΠΕΦΟΥΩϞΕ—ΔΦΟΥΑ $\bar{n}z\bar{q}$  ΓΑΡ<sup>36</sup> ΑΒΑΛ ΔΥСАΥΝΕ ΕΥΤΗΤ  $\bar{n}m$ -<sup>37</sup> ΜΕС  
 ΤΗΡΟΥ  $\bar{n}bi$   $\bar{n}i\bar{h}$   $\bar{n}toot\bar{c}$ ,<sup>38</sup> ΕΤΕ ΠΕΕΙ ΠΕ ΠΙСАΥΝΕ  $\bar{n}te$ <sup>39</sup> ΠΧΩΩΜΕ ΕΤΑ $\bar{n}z$  ΕΝΤΑϞ-<sup>40</sup>  
 ΟΥΑ $\bar{n}z\bar{q}$   $\bar{n}ni$ -<sup>23.1</sup> ΑΙΩΝ ΔΤΘΑΗ  $\bar{n}ni\bar{c}z\bar{e}$ [ΕΙ ΝΤΟ]-<sup>2</sup> ΟΤ $\bar{q}$ , ΕΦΟΥΑ $\bar{n}z$  ΑΒΑΛ ΕΙΩ[Ε]-<sup>3</sup> ΧΕ  
 Ε $\bar{n}to$ ΠΟС EN NE  $\bar{n}te$ <sup>4</sup>  $\bar{z}\bar{n}cmh$  ΟΥΔΕ  $\bar{z}\bar{n}c\bar{z}eei$  EN<sup>5</sup> NE ΕΥΩΔΑΤ  $\bar{n}noy\bar{z}p\alpha y$ <sup>6</sup> ΩΙΝΑ  
 ΝΤΕΟΥΕΙ ΔΩΟΥ  $\bar{n}q$ -<sup>7</sup> ΜΕΥΕ ΔΥΠΕΤΩΟΥΕΙΤ. <sup>8</sup> ΑΛΛΑ  $\bar{z}\bar{n}c\bar{z}eei$  NE  $\bar{n}te$  †-<sup>9</sup>  $\bar{n}i\bar{h}t\bar{h}ne$   $\bar{n}ta y$   
 ΕΥΩΕ.ΧΕ<sup>10</sup> ΕΥСАΥΝΕ  $\bar{m}m\alpha q$  ΟΥΑΕΕΤΟΥ. <sup>11</sup> ΕΟΥΜΕ<ΕΥΕ> ΕϞΧΗΚ ΠΕ ΠСЗΕΕΙ<sup>12</sup> ΠСЗΕΕΙ  
 $\bar{m}p\bar{h}t\bar{e}$   $\bar{n}noy\chi\omega$ -<sup>13</sup> ΩΜΕ ΕϞΧΗΚ ΑΒΑΛ, Ε $\bar{z}\bar{n}c\bar{z}e$ -<sup>14</sup> ΕΙ NE ΔΥСАΟΥ ΑΒΑΛ  $\bar{z}\bar{i}toot\bar{c}$ <sup>15</sup>  
 $\bar{n}i\bar{h}t\bar{h}tooyeei$ . ΕΑΖΑΠΩΤ<sup>16</sup> СΑΟΥ < $\bar{n}$ >ΝΙΑΙΩΝ ΩΙΝΑ ΑΒΑΛ<sup>17</sup>  $\bar{z}\bar{i}toot\bar{o}y$   $\bar{n}ni\bar{c}z\bar{eei}$   
 $\bar{n}toot\bar{q}$ <sup>18</sup> ΕΥΑСОУΩΝ ΠΩΤ.

ε†сoφiα<sup>19</sup>  $\bar{n}toot\bar{q}$  εс̄р̄ μελετα  $\bar{m}$ -<sup>20</sup> ΠΩΕ.ΧΕ·  
 ερε†свω  $\bar{n}toot\bar{q}$ <sup>21</sup> εс̄ωε.χε  $\bar{m}m\alpha q$ .  
 ΠΙСАΥΝΕ  $\bar{n}$ -<sup>22</sup>  $\bar{t}oot\bar{q}$  ΔΦΟΥΑ $\bar{n}z$  ΑΒΑΛ.  
<sup>23</sup> ΠΑСО  $\bar{n}toot\bar{q}$  ΕΦΟΕΙ  $\bar{n}$ -<sup>24</sup> ΝΟΥΚΛΑМ ΔΧΩϞ·  
 ερεπ-<sup>25</sup> ρεωε  $\bar{n}toot\bar{q}$  εϞΤΗΤ<sup>26</sup>  $\bar{n}m\bar{m}e q$ .  
 ΠЕΑΥ  $\bar{n}toot\bar{q}$ <sup>27</sup> ΔϞΧΙСЕ  $\bar{m}m\alpha q$ .  
 ΠΙСАМТ<sup>28</sup>  $\bar{n}toot\bar{q}$  ΔΦΟΥΑ $\bar{n}z\bar{q}$  Δ-<sup>29</sup> ΒΑΛ.  
 Π $\bar{m}t\bar{a}n$   $\bar{n}toot\bar{q}$  ΔϞ-<sup>30</sup> ΩΑΠ $\bar{q}$  ΔΡΑϞ.  
 †ΑΓΑΠΗ  $\bar{n}to$ -<sup>31</sup> ΟΤ $\bar{q}$  ΔС̄Р̄ ΟΥСΩМА  $\bar{z}\bar{i}\omega\omega q$ .  
 ΠИ-<sup>32</sup> ΝΑΖΤΕ  $\bar{n}toot\bar{q}$  ΔϞΑΜΑΖΤΕ<sup>33</sup>  $\bar{m}m\alpha q$ .

ΠΡΗΤΕ ΕΡΕΠΩΕ-<sup>34</sup> ΧΕ  $\bar{n}te$  ΠΩΤ ΕϞΜΑΔΖΕ<sup>35</sup> ΑΒΑΛ  $\bar{z}\bar{n}$  ΠΤΗΡ $\bar{q}$  ΕΠΟΥΤΑΖ<sup>24.1</sup> [ $\bar{n}te$ ]  
 Π $\bar{z}ht$   $\bar{n}toot\bar{q}$  ΠΕ ΑΓΩ<sup>2</sup> ΟΥΜΟΥ $\bar{n}i$   $\bar{n}zo$   $\bar{n}te$  ΠΕΦΟΥ-<sup>3</sup> ΩϞΕ. ΕϞϞΙ  $\bar{n}t$  `ΔϞ´ ΖΑ ΠΤΗΡ $\bar{q}$ ,  
 ΕϞ-<sup>4</sup> СΩТ $\bar{m}$   $\bar{m}m\alpha y$ , ΑΓΩ ΔΝ ΕϞΧΙ  $\bar{m}$ -<sup>5</sup> ΠΜΟΥ $\bar{n}i$   $\bar{n}zo$   $\bar{n}te$  ΠΤΗΡ $\bar{q}$ ,<sup>6</sup> ΕϞСΩΤ $\bar{q}$   $\bar{m}m\alpha y$ ,  
 ΕϞ `С´ ΤΟ  $\bar{m}m\alpha y$ <sup>7</sup> ΔΖΟΥΝ ΔΠΩΤ, ΔΖΟΥΝ Δ†ΜΕΕΥ<sup>8</sup>  $\bar{h}nc\bar{o}yc$   $\bar{n}te$  † $\bar{m}i\bar{h}t$ <ΔΤ>ΔΡΗΧ $\bar{c}$   $\bar{n}te$   
<sup>9</sup> ΠΕΖΛΔΒ.

ΕϞСΩΛ $\bar{m}$   $\bar{m}pe\bar{q}ta\bar{p}$ <sup>10</sup> ΑΒΑΛ  $\bar{n}bi$  ΠΩΤ—ΠΕϞΤΑΠ ΔΕ<sup>11</sup> ΠΕ ΠΠΠΕΥΜΑ ΕΤΟΥΑΔΒ—ΕΦΟΥ-  
<sup>12</sup> ΩΝ $\bar{z}$  ΑΒΑΛ  $\bar{m}i\bar{p}pe\theta\bar{n}i$   $\bar{n}to$ -<sup>13</sup> ΟΤ $\bar{q}$ . ΠΠΠΕΘΠ  $\bar{n}toot\bar{q}$  ΠΕ<sup>14</sup> ΠΕϞΩΠΡΕ  
 ΩΙΝΑ ΧΕ ΑΒΑΛ<sup>15</sup>  $\bar{z}\bar{n}$  ΝΙΜΕΖΤ ΝΤΟΟΤ $\bar{q}$   $\bar{m}i\bar{p}\omega\bar{t}$ <sup>16</sup>  $\bar{m}cecoy\omega\bar{n}q$   $\bar{n}ce\bar{l}o$  ΕΥΖΑ-<sup>17</sup>  
 СΙ  $\bar{n}bi$  ΝΙΑΙΩΝ ΕΥΩΙΝΕ  $\bar{n}ca$ <sup>18</sup> ΠΩΤ ΕΥΜΑΤ $\bar{n}$   $\bar{m}m\alpha y$   $\bar{m}$ -<sup>19</sup> ΜΑΥ  $\bar{n}z\bar{r}h\bar{i}$   $\bar{n}zht\bar{q}$  ΕΥСАΥ-<sup>20</sup>

22.36–37  $\bar{n}m\bar{m}e\bar{c}$  . . .  $\bar{n}toot\bar{c}$ : read  $\bar{n}m\bar{m}e q$  . . .  $\bar{n}toot\bar{q}$  (referring to  $\bar{c}\alpha y\bar{n}e$ ; as Grobel notes, the gender here is possibly confused on account of the feminine Greek noun  $\gamma\upsilon\omega\sigma\iota\varsigma$ , which  $\bar{c}\alpha y\bar{n}e$  presumably translates).

23.22 ΔΦΟΥΑ $\bar{n}z$ : possibly ΔΦΟΥΑ $\bar{n}z$ <Ϟ>.



not knowing him, and that they were<sup>30</sup> able to come forth alone,<sup>31</sup> since they were not able to<sup>32</sup> comprehend themselves or to know the<sup>33</sup> one in whom they were. For if<sup>34</sup> his will had not come forth from him<sup>35</sup>—for he revealed it<sup>36</sup> in a knowledge with which<sup>37</sup> all its emanations agree,<sup>38</sup> namely, the knowledge of<sup>39</sup> the living book that he<sup>40</sup> revealed to the<sup>23.1</sup> eternities at the end as his letters,<sup>2</sup> revealing that<sup>3</sup> they are not in places of<sup>4</sup> voices nor in letters<sup>5</sup> lacking sound<sup>6</sup> so that one might read them and<sup>7</sup> think about something deficient.<sup>8</sup> Rather, they are letters of<sup>9</sup> truth that only those<sup>10</sup> who know them speak.<sup>11</sup> Each letter is a complete <thought><sup>12</sup> as though a complete book,<sup>13</sup> since they are letters<sup>14</sup> written by the<sup>15</sup> unity. The Father has<sup>16</sup> written them <for> the eternities so that<sup>17</sup> by means of his letters<sup>18</sup> they might know the Father.

His wisdom<sup>19</sup> meditates on<sup>20</sup> the word;  
 his teaching<sup>21</sup> proclaims it.  
 His knowledge<sup>22</sup> has been made manifest.  
<sup>23</sup> His restraint is<sup>24</sup> a crown upon it;  
<sup>25</sup> his joy mingles<sup>26</sup> with it.  
 His glory<sup>27</sup> has exalted it.  
 His image<sup>28</sup> has revealed it.<sup>29</sup>  
 His rest has<sup>30</sup> received it into himself.  
 His love<sup>31</sup> made a body upon it.  
<sup>32</sup> His trustworthiness has prevailed upon<sup>33</sup> it.

In this manner the word<sup>34</sup> of the Father proceeds<sup>35</sup> into the Entirety as the fruit<sup>24.1</sup> [of] his heart and<sup>2</sup> countenance of his will.<sup>3</sup> It bears the totality,<sup>4</sup> choosing them, and receives<sup>5</sup> the countenance of the Entirety,<sup>6</sup> purifying them, bringing them<sup>7</sup> into the Father, into the Mother,<sup>8</sup> Jesus of the bound<less><sup>9</sup> sweetness.

The Father reveals<sup>10</sup> his bosom—his bosom<sup>11</sup> is the Holy Spirit—by manifesting<sup>12</sup> his hidden aspect.<sup>13</sup> His hidden aspect is<sup>14</sup> his son so that from<sup>15</sup> the Father's compassion<sup>16</sup> the eternities might know him<sup>17</sup> and cease toiling in search of<sup>18</sup> the Father by resting themselves<sup>19</sup> in him, since they know<sup>20</sup> that

22.31–32 “to comprehend themselves”: this verb is difficult to translate, but appears to have a late meaning of  $\chi\omega\rho\epsilon\acute{\iota}\nu$  (spiritual capacity to know).

22.33–34 “For if his will had not come forth from him”: the second half of this sentence may have been lost in transmission.

23.21–22 “His knowledge has been made manifest”: or “His knowledge has revealed <it>.”

23.23 “His restraint”: or “His value.”

24.2 “countenance”: literally, “form of face.”

24.10–11 “his bosom is the Holy Spirit”: This sentence may be a later, Trinitarian gloss.

νε δε πεει πε πιμταν. εαϥ-<sup>21</sup> μοϥρ μπωτα, αϥβωλ αβαλ<sup>22</sup> ⲙⲓⲛⲥⲏⲙⲁ—ⲛⲥⲏⲙⲁ  
 ⲛ̄ⲧⲟⲟ-<sup>23</sup> τϥ πε πκoσμοc πεει εν-<sup>24</sup> ταϥω̄ⲙⲟⲩⲉ ⲛ̄ϩⲏⲧⲓ̄. <sup>25</sup> πⲙⲁ γⲁρ ετε οϥ̄ⲛ̄ κωϩ  
 ⲙ̄ⲙⲉϥ<sup>26</sup> ϩⲏ̄ τω̄ⲛ οϥω̄ⲧⲁ πε. πⲙⲁ <sup>27</sup> δε ετε †ⲙ̄ⲛ̄ⲧⲟϥⲉⲓ οϥ-<sup>28</sup> χωκ πε εⲓⲗⲏ  
 ⲛ̄ⲧⲁϥω̄ⲩⲉ <sup>29</sup> ⲛ̄ⲟⲓ ⲛ̄ⲟⲩⲧⲁ χⲉ ⲛⲉϥⲥⲁϥⲛⲉ <sup>30</sup> εν ⲛ̄ⲓⲛⲟⲩⲧ πε. τοτε εϥω̄ⲁⲛ-<sup>31</sup> ϥⲟϥω̄ⲛ  
 ⲛⲟⲩⲧ, ϥⲏⲁϥω̄ⲩⲉ εν <sup>32</sup> χⲓⲛ ⲛⲓⲛⲉϥ̄ ⲛ̄ⲟⲓ ⲛ̄ⲟⲩⲧⲁ. ⲙ̄ⲓⲛⲣⲏⲧⲉ<sup>33</sup> αβαλ ϩⲏ̄ⲧⲟⲟⲧ̄ϥ̄ ⲛ̄ⲧⲙ̄ⲛ̄ⲧⲁⲧⲥⲁϥ-  
<sup>34</sup> ⲛⲉ ⲛ̄ⲧⲉ οϥⲉⲓ, τοτε εϥω̄ⲁ-<sup>35</sup> ϥⲁϥⲛⲉ, ω̄ⲁϥβωλ αβαλ ϩⲏ̄ⲧⲟⲟ-<sup>36</sup> ⲧ̄ϥ̄ ⲛ̄ⲟⲓ ⲧⲙ̄ⲛ̄ⲧⲁⲧⲥⲁϥⲛⲉ  
 ⲛ̄ⲧⲟ-<sup>37</sup> οⲧ̄ϥ̄, ⲙ̄ⲓⲛⲣⲏⲧⲉ ⲙ̄ⲓⲛⲥⲉⲕⲉⲓ εω̄ⲁϥ-<sup>38</sup> βωλ αβαλ εϥω̄ⲁⲛⲟϥω̄ⲛⲟⲩ̄<sup>25.1</sup> ⲛ̄ⲟⲓ ⲛ̄ⲟϥⲁⲓⲛ,  
 ⲙ̄ⲓⲛⲣⲏⲧⲉ ⲁⲛ <sup>2</sup> ⲛ̄ⲟⲩⲧⲁ ω̄ⲁϥβωλ αβαλ ϩⲣⲏ[ⲓ] <sup>3</sup> ϩ̄ⲛ̄ ⲛ̄ⲗⲟⲕ. εϥⲟϥⲁⲛⲟⲩ̄ ϥⲉ εν <sup>4</sup> χⲓⲛ ⲛⲓⲛⲉϥ̄  
 ⲛ̄ⲟⲓ ⲛⲥⲏⲙⲁ, αλ-<sup>5</sup> λⲁ εϥⲏⲁβωλ αβαλ ⲛ̄ϩⲣⲏⲓ <sup>6</sup> ϩ̄ⲛ̄ ⲓⲛⲧⲟⲩⲧ ⲛ̄ⲧⲉ †ⲙ̄ⲛ̄ⲧⲟϥ-<sup>7</sup> ⲉⲓ. †ⲛⲟϥ  
 γⲁρ ⲛⲟϥϩⲃⲏϥⲉ <sup>8</sup> ϥⲉⲕⲏ ⲛⲉϥ εϥω̄ⲛⲟϥ ϩ̄ⲛ̄ ⲛ̄ⲟϥⲁ-<sup>9</sup> εⲓⲟⲩ εϣⲉ†ⲙ̄ⲛ̄ⲧⲟϥⲉⲓ ⲛⲁⲗⲟⲕ <sup>10</sup>  
 ⲙ̄ⲙⲁⲓⲧ αβαλ. ⲛ̄ϩⲣⲏⲓ ϩ̄ⲛ̄ †-<sup>11</sup> ⲙ̄ⲛ̄ⲧⲟϥⲉⲓ εϣⲉⲛⲟϥⲉⲓ ⲛⲟϥ-<sup>12</sup> ⲉⲓ ⲛⲁⲗⲓ ⲙ̄ⲙⲁϥ̄ ⲛ̄ϩⲣⲏⲓ ϩ̄ⲛ̄ <sup>13</sup>  
 οϥⲥⲁϥⲛⲉ εϥⲏⲁϥω̄ⲧⲓ̄ ⲙ̄ⲙⲁϥ̄ <sup>14</sup> αβαλ ϩ̄ⲛ̄ⲛ οϥⲧⲟ ⲛ̄ϣⲏⲧⲉ ⲁϩⲟϥⲛ <sup>15</sup> ⲁϥⲙ̄ⲛ̄ⲧⲟϥⲉⲓ, εϥⲟϥω̄ⲛ  
<sup>16</sup> ⲛ̄†ϩⲗⲏ ⲛ̄ϩⲣⲏⲓ ⲛ̄ϩⲏⲧⲓ̄ ⲙ̄-<sup>17</sup> ⲓⲛⲣⲏⲧⲉ ⲛ̄ⲛⲟϥⲥⲉⲧⲉ ⲁϥω̄ ⲛⲥⲉ-<sup>18</sup> ⲕⲉⲓ ϩ̄ⲛ̄ οϥⲁⲓⲛ, ⲛⲙⲟϥ ϩ̄ⲛ̄  
 οϥ-<sup>19</sup> ω̄ⲛⲟⲩ̄.

εⲓⲟⲩⲩⲉ ⲁⲛⲉⲓ ϥⲉ ω̄ⲩⲉ <sup>20</sup> ⲙ̄ⲓⲛⲟϥⲉⲓ ⲛⲟϥⲉⲓ ⲙ̄ⲙⲁⲛ, <sup>21</sup> οϥⲏ ⲛⲉⲧⲉⲟⲩⲉ ⲁϣⲁⲛ ϥⲉ <sup>22</sup>  
 ⲛ̄ⲧⲓⲛⲉϥⲉ ⲁⲓⲛⲧⲏⲣ̄ϥ̄ ω̄ⲓⲛⲁ <sup>23</sup> εϣⲉⲓⲛⲉⲓ ⲛⲁω̄ⲩⲉⲓ εϥⲟϥⲁ-<sup>24</sup> ⲁϥ ⲁϥω̄ εϥⲥⲟⲃⲁϩⲧ̄ ⲁ†ⲙ̄ⲛ̄ⲧ-<sup>25</sup>  
 οϥⲉⲓ. ⲙ̄ⲓⲛⲣⲏⲧⲉ ⲛ̄ϩⲁⲓⲛⲉ <sup>26</sup> εⲁϥⲓⲟⲩⲛⲉ αβαλ ϩ̄ⲛ̄ ϩⲏⲙⲁ <sup>27</sup> εϥⲏⲧⲉϥ̄ ⲙ̄ⲙⲉϥ̄ ⲛ̄ϩⲣⲉⲛ-<sup>28</sup> ϥⲉⲕⲉϥⲟϥ  
 ⲛ̄ϩⲣⲏⲓ ϩ̄ⲛ̄ ϩ̄ⲛ̄-<sup>29</sup> ⲧⲟⲓⲟⲕ εⲛⲁⲛⲟϥⲟϥ εν. <sup>30</sup> ⲛⲉⲟⲩⲁϥⲟϥⲁⲥⲓⲛⲟϥ ⲁϥω̄ ⲙⲁϥ-<sup>31</sup> † ⲁⲥⲓ ⲛ̄ⲟⲓ ⲛⲓⲛⲉⲓ  
 ⲙ̄ⲓⲛⲉⲓ αλ-<sup>32</sup> λⲁ ω̄ⲁϥⲣⲉⲟⲩⲉ χⲉ ⲛ̄ϩⲣⲏⲓ γⲁρ <sup>33</sup> ϩ̄ⲛ̄ ⲛⲙⲁ ⲙ̄ⲓⲛⲥⲉⲕⲉϥⲟϥ ε-<sup>34</sup> ⲟⲁϥ ⲛⲉⲧⲙⲏϩ  
 ⲛⲉⲧⲉⲟⲩⲁϥ-<sup>35</sup> χⲁⲕⲟϥ αβαλ. χⲉ ⲧⲉⲓⲉ ⲧⲉ <sup>36</sup> ⲧⲉⲕⲣⲓⲥⲓ ⲛ̄ⲧⲁϩⲉⲓ αβαλ <sup>26.1</sup> ⲙ̄ⲓⲛⲥⲁ ⲛ̄ⲧⲓⲛⲉ̄ εⲁⲥ†  
 ϩⲉⲓ ⲁⲟϥ-<sup>2</sup> ⲁⲛ ⲛⲓⲙ. εϥⲏⲥⲏⲥⲉ ⲧⲉ εϥω̄ⲁⲗⲙ̄, <sup>3</sup> ⲙ̄ⲓⲟⲩ ⲥⲛⲉϥ, εϥω̄ⲩⲟⲩⲧ ⲛ̄-<sup>4</sup> ⲥⲁ ⲛⲓⲥⲁ ⲙ̄ⲛ̄ ⲛⲉⲓ.  
 εⲁϥⲓ ⲁⲧⲙⲏ-<sup>5</sup> ⲧⲉ ⲛ̄ⲟⲓ ⲛ̄ⲟⲩⲉⲕⲉ, εⲧⲏ̄ϩⲣⲏⲉⲓ <sup>6</sup> ϩ̄ⲛ̄ ⲛ̄ϩⲏⲧ ⲛ̄ⲛⲉⲧⲟⲩⲉⲕⲉ ⲙ̄ⲙⲁϥ̄ <sup>7</sup>—οϥϩⲣⲁϥ  
 οϥⲁⲉⲧⲓ̄ εν πε, αλ-<sup>8</sup> λⲁ ⲁϥ̄ϣ̄ οϥⲥω̄ⲙⲁ—οϥⲏⲁⲥ ⲛ̄-<sup>9</sup> ω̄ⲧⲁⲣⲧⲧ̄ ⲁϥω̄ⲩⲉⲓ ⲛ̄ϩⲣⲏⲓ ϩ̄ⲛ̄ <sup>10</sup>  
 ⲛ̄ⲥⲉⲕⲉϥⲟϥ χⲉ ϩⲁⲓⲛⲉ ⲁϩⲟϥ-<sup>11</sup> ω̄ϥⲟϥω̄ϥ ϩ̄ⲛ̄ⲕⲁϥⲉ ⲁϩⲟϥⲙⲁ-<sup>12</sup> ϩⲟϥ χⲉⲥ ϩ̄ⲛ̄ⲕⲁϥⲉ ⲁϩⲟϥϩⲏⲛⲏ-  
<sup>13</sup> ⲧⲟϥ ϩ̄ⲛ̄ⲕⲁϥⲉ ⲁϩⲟϥⲓⲛⲁⲛⲟϥ, <sup>14</sup> ϩⲁⲓⲛⲉ ⲁϩⲟϥⲧⲟϥⲃⲁϥ ϩⲏⲕⲉ-<sup>15</sup> ⲕⲁϥⲉ ⲁϩⲟϥⲓⲟⲩⲉ. ⲙⲁⲓⲧ  
<sup>16</sup> ⲛⲓⲙ ⲁϥⲕⲓⲙ, ⲁϥω̄ ⲁϥω̄ⲧⲁⲣⲧⲧ̄ <sup>17</sup> χⲉ ⲙ̄ⲛ̄ⲧⲟϥ ⲥ̄ⲙⲏⲉ ⲙ̄ⲙⲉϥ̄ <sup>18</sup> οϥⲧⲉ ⲙ̄ⲛ̄ⲧⲉϥ̄ ϥⲧⲁⲥⲓⲥ. εϥⲉⲗⲁ-  
<sup>19</sup> λⲧ̄ ⲛ̄ⲟⲓ †ⲓⲗⲁⲛⲏ εⲓⲛⲥ̄ⲙⲏⲉ <sup>20</sup> εν χⲉ εϥ πε εⲧⲥ̄ⲛⲁⲉⲓⲟⲩ. ε[ϥ]-<sup>21</sup> ⲙⲁⲕⲟⲩ̄ ⲛ̄ϩⲏⲧ εϥⲛⲉϩⲣⲉ  
 εϥ-<sup>22</sup> ω̄ϥ̄ ⲙ̄ⲙⲁϥ̄ αβαλ χⲉ ⲥ̄ⲙⲏⲉ <sup>23</sup> εν ⲁⲗⲁϥⲉ. εⲓⲗⲏ ⲁϥϩⲟⲛ <sup>24</sup> ⲁϣⲁϥ ⲛ̄ⲟⲓ ⲛⲓⲥⲁϥⲛⲉ—  
 ετε ⲛⲉⲓ <sup>25</sup> πε ⲓⲧⲉⲕⲟ ⲛ̄ⲧⲉϥ ⲙ̄ⲛ̄ ⲛⲉϥ†ⲏ <sup>26</sup> ⲧⲏⲣⲟϥ—†ⲓⲗⲁⲛⲏ ⲥⲟϥⲟⲩⲉⲓⲧ ε-<sup>27</sup> ⲙ̄ⲛ̄ λⲁϥⲉ  
 ⲛ̄ϩⲏⲧ̄ϥ̄.

ⲁϥⲉⲓ ⲁⲧⲙⲏ-<sup>28</sup> ⲧⲉ ⲛ̄ⲟⲓ †ⲧⲙ̄ⲛ̄ⲧⲙⲏⲉ, ⲁϩⲟϥ-<sup>29</sup> ϥⲟϥω̄ⲛⲥ̄ ⲛ̄ⲟⲓ ⲛⲓ†ⲏ ⲧⲏⲣⲟϥ ⲛ̄ⲧⲉϥ <sup>30</sup> ⲁϥ̄  
 ⲁϥⲁⲗⲉ ⲙ̄ⲓⲛⲟⲩ ϩ̄ⲛ̄ οϥⲙⲏ-<sup>31</sup> ε ⲙ̄ⲛ̄ οϥⲥⲁⲙ εϥⲥⲏⲕ αβαλ εϥ-<sup>32</sup> ⲧⲟⲩⲧ ⲙ̄ⲙⲁϥ̄ ⲙ̄ⲛ̄ ⲛⲟⲩⲧ. χⲉ  
 οϥ-<sup>33</sup> ⲁⲛ γⲁρ ⲛⲓⲙ εⲧⲙⲁⲓⲉ ⲛ̄†ⲧⲙ̄ⲛ̄ⲧ-<sup>34</sup> ⲙⲏⲉ—χⲉ †ⲧⲙ̄ⲛ̄ⲧⲙⲏⲉ πε ϣⲟϥ <sup>35</sup> ⲙ̄ⲓⲛⲟⲩⲧⲁⲧ  
 ⲛ̄ⲧⲟⲟⲧ̄ϥ̄ πε ⲓ-<sup>36</sup> ⲓⲛⲉϥⲙⲁ εⲧⲟϥⲁⲁβ—ⲛⲉⲧⲧⲟⲩⲉ ⲙ̄-<sup>27.1</sup> ⲙⲁϥ ⲁ†ⲧⲙ̄ⲛ̄ⲧⲙⲏⲓ[ε] εϥⲧⲟⲩⲉ <sup>2</sup>

25.32 ω̄ⲁϥⲣⲉⲟⲩⲉ: read ω̄ⲁϥⲣⲉⲟⲩⲉ?

26.12 χⲉⲥ: read χⲉ εⲓⲥ (Till).

26.22 ω̄ϥ̄: read ω̄ϥⲥ.

this one is the rest. After he had <sup>21</sup> filled the deficiency, he destroyed <sup>22</sup> the semblance—the semblance is <sup>23</sup> the world in which <sup>24</sup> he served. <sup>25</sup> For the place where there is envy <sup>26</sup> and quarreling is deficient. But <sup>27</sup> the place where there is unity <sup>28</sup> is perfect, since the deficiency <sup>29</sup> came about because the <sup>30</sup> Father was not known. Therefore, when <sup>31</sup> the Father comes to be known, the deficiency will cease to exist <sup>32</sup> from that time on. Just as (it is with) <sup>33</sup> a person's ignorance, <sup>34</sup> when he comes to know, <sup>35</sup> his ignorance <sup>36</sup> vanishes by itself, <sup>37</sup> just as when darkness <sup>38</sup> vanishes once light appears, <sup>25.1</sup> so also <sup>2</sup> deficiency vanishes <sup>3</sup> in perfection. Therefore, the semblance is not manifest <sup>4</sup> from that time on, rather <sup>5</sup> it will vanish <sup>6</sup> in mingling with unity. <sup>7</sup> Now their works <sup>8</sup> lie scattered; in time <sup>9</sup> the unity will perfect <sup>10</sup> the spaces. Within <sup>11</sup> unity each <sup>12</sup> one will receive himself; within <sup>13</sup> knowledge he will purify himself <sup>14</sup> from a multitude of likenesses into <sup>15</sup> a unity by consuming <sup>16</sup> matter within him <sup>17</sup> like a fire, and darkness <sup>18</sup> by light, death by <sup>19</sup> life.

If then these things have come about <sup>20</sup> for each one of us, <sup>21</sup> then it is fitting for us <sup>22</sup> to be mindful of the Entirety so that <sup>23</sup> this house will be holy <sup>24</sup> and tranquil in the unity. <sup>25</sup> Just as (it is with) some <sup>26</sup> who leave from places <sup>27</sup> having vessels <sup>28</sup> that in places <sup>29</sup> are not great. <sup>30</sup> They would break them, and <sup>31</sup> the master of the house does not suffer loss. Instead <sup>32</sup> <he> rejoices because <sup>33</sup> in place of the bad vessels <sup>34</sup> there are full ones that are <sup>35</sup> perfect. This is the <sup>36</sup> judgment that has come from <sup>26.1</sup> above; it has passed judgment on <sup>2</sup> everyone. It is a sword wielded, <sup>3</sup> double-edged, cutting with <sup>4</sup> both sides. After the Word had come to the middle, <sup>5</sup> the one within <sup>6</sup> the heart of those who utter it <sup>7</sup>—it is not merely a sound, but <sup>8</sup> it became a body—a great <sup>9</sup> disturbance occurred among <sup>10</sup> the vessels because some were <sup>11</sup> empty and others were full, <sup>12</sup> since some had been stocked <sup>13</sup> and others had been poured out, <sup>14</sup> some had been sealed and others <sup>15</sup> had been cracked open. All <sup>16</sup> spaces were jolted, and they became disturbed, <sup>17</sup> since they did not have steadfastness <sup>18</sup> nor did they have stability. <sup>19</sup> Error grew anxious, since she did not know <sup>20</sup> what she would do. She was <sup>21</sup> suffering, in mourning, <sup>22</sup> tearing herself down because she did not know <sup>23</sup> anything. When <sup>24</sup> knowledge—which is the <sup>25</sup> undoing of her and all her emanations <sup>26</sup>—approached her, Error became empty <sup>27</sup> having nothing within.

Truth came to the middle, <sup>28</sup> and all its emanations <sup>29</sup> knew it. <sup>30</sup> They welcomed the Father of truth <sup>31</sup> with a perfect power that joins <sup>32</sup> them with the Father. <sup>33</sup> For, concerning everyone who loves truth <sup>34</sup>—truth is the mouth of <sup>35</sup> the Father; his tongue is the <sup>36</sup> Holy Spirit—the one joined <sup>27.1</sup> to the truth is joined <sup>2</sup> to the Father's

24.18 “resting themselves”: or “resting there.”

ḿμαϥ αρωϥ ḿπωτ αβαλ<sup>3</sup> ρḿ πιλες ḿτοοτḿ, εϣα-<sup>4</sup> χι ḿπιπνεḿμα ετοϣααβ, <sup>5</sup> επεει πε ποϣωνḗ αβαλ ḿπι-<sup>6</sup> ωτ αϣω πσωλḿ αβαλ ḿτεϥ<sup>7</sup> ϣα νεϣαιων.

αϣοϣωνḗ αβαλ<sup>8</sup> ḿπιπεοηπ ḿτοοτḿ: αϣβαλḿ<sup>9</sup> αβαλ. ḿḿ γαρ πετωϣπε ι-<sup>10</sup> ḿητι απωτ οϣαεετḿ; ḿα-<sup>11</sup> ειτ ḿḿ ρḿτ ḿτεϥ νε ḿταϣ-<sup>12</sup> σοϣωνḿ ḗε ḿταϣει αβαλ<sup>13</sup> ḿḗητḿ ḿπρητε ḿḗḿωη-<sup>14</sup> ρε εϣḗḿ οϣρωμε εϣ-<sup>15</sup> χηκ αβαλ. νεϣσαḿνε ḿ-<sup>16</sup> μαϥ πε ḗε νεḿπατοϣ-<sup>17</sup> χι μορφη, οϣτε ḿπα-<sup>18</sup> τοϣχι ρεν, ετωαϣḿσε <sup>19</sup> ḿποϣει ποϣεει ḿσι πωτ. <sup>20</sup> τοτε εϣωανχι φορμη <sup>21</sup> ḿπιαḿνε ḿτοοτḿ, <sup>22</sup> εḿḿαν εϣḿḗητḿ, <sup>23</sup> σαḿνε ḿḿαϥ εν. πωτ ḿ-<sup>24</sup> ταϥ ϣχηκ αβαλ, εϣσαϣ-<sup>25</sup> νε αμαειτ ḿḿ ετḿḗητḿ. <sup>26</sup> εϣωπε εϣωανοϣωϣε, <sup>27</sup> πετḿοϣ`α`ϣḿ ϣοϣωνḗ ḿμαϥ, <sup>28</sup> εϣτ μορφη νεϥ αϣω εϣτ<sup>29</sup> ρεν νεϥ. αϣω {αϣω} ϣαϣτ ρεν <sup>30</sup> νεϥ αϣω εϣτρο ḿμαϥ <sup>31</sup> ατροϣωπε, ḿνεει ετεḿ-<sup>32</sup> πατοϣωπε, σεοει ḿατ-<sup>33</sup> σαḿνε ḿπενταϣτεσεναϣ.

<sup>34</sup> νεειϣοϣ σε ḿμας εν ḗε <sup>35</sup> ρḿλαϣε νε νεει ετεḿπα-<sup>36</sup> τοϣωπε. αλλα σεωοοπ <sup>28.1</sup> ρḿ πετḿανοϣωϣε <sup>2</sup> ατροϣωπε εϣωαν-<sup>3</sup> οϣωϣε, ḿπρητε <sup>4</sup> ḿπκαιρος ετḿḿηϣ. ρḿεϣ <sup>5</sup> ḿḿ εḿπατοϣωνḗ αβαλ <sup>6</sup> ϣσαḿνε ḿταϥ ḿπετḿḿα-<sup>7</sup> ḿτḿ αβαλ. πκαρπος ḿταϥ <sup>8</sup> ετεḿπατḿοϣωνḗ αβαλ <sup>9</sup> ϣσαḿνε ḿλαϣε εν, οϣδε <sup>10</sup> ϣḗ λαϣε ḿḗωϥ εν. αν πι-<sup>11</sup> ρητε μαειτ ḿḿ ετωοοπ <sup>12</sup> ϣωωϥ ρḿ πωτ ρḿαβαλ <sup>13</sup> ρḿ πετωοοπ νε, πεν-<sup>14</sup> ταϣτεϣαϥ ḿταϥ α-<sup>15</sup> ρετḿ αβαλ ρḿ πετωοοπ <sup>16</sup> εν. ḗε πετεḿḿτεϥ νοϣ-<sup>17</sup> νε ḿḿεϣ ḿḿτεϥ οϣ-<sup>18</sup> [α. .]ταϣ ḿḿεϣ αν, αλ-<sup>19</sup> λα εϣμεϣε νεϥ <sup>20</sup> ḗε « αḗḗωπε » ειτε αν <sup>21</sup> ϣḿαβωλ αβαλ ρḿτοοτḿ. <sup>22</sup> ετβε πεει πετενεϣωϣο-<sup>23</sup> οπ πτηρḿ εν εϣḿα-<sup>24</sup> ωπε εν αν. εϣ σε πετ`α`ḗ-<sup>25</sup> οϣαϣḿ ατρεϣμεεϣε αραϥ; <sup>26</sup> ḗε « αειωπε ḿπρητε ḿḿι-<sup>27</sup> ϣαειβε ḿḿ ḿιφανταϣια <sup>28</sup> ḿτοϣωη ». πσιḿτρεϣḗ <sup>29</sup> οϣαειν ḿσι ποϣαειν εϣḗτε <sup>30</sup> ενταϣχιτς ḿσι πεει ετḿ-<sup>31</sup> μεϣ, εϣωαϣḿḿε ḗε οϣλαϣ-<sup>32</sup> ε πε.

πρητε νεϣοει ḿατ-<sup>33</sup> σαḿνε απωτ, ενταϥ πε <sup>29.1</sup> ενεϣνεϣ αραϥ εν. επιδη νε-<sup>2</sup> ϣοει ḿοϣḗρτε ḿḿ οϣωτḗ-<sup>3</sup> τḗ ḿḿ οϣḿḿταττωκ αρετḗ <sup>4</sup> ḿḿ οϣḿḿτḗητς σνεϣ ḿḿ οϣ-<sup>5</sup> πωϣε, νεϣḿ ϣαḗ ḿḿḿτα-<sup>6</sup> πσλα εϣḗ ϣωϥ αβαλ ρḿτο-<sup>7</sup> οτḿ ḿνεει, οϣαḗḿ <ρḿ>ḿḿ<τ>ατ-<sup>8</sup> σβω εϣωϣοειτ ḿπρητε <sup>9</sup> εωαροϣḿḿḿτοϣ απḿκατ-<sup>10</sup> κε, ḿσεβινε ḿμαϣ ρḿ ḿρε-<sup>11</sup> σοϣε εϣωτḗταρḗ. η οḿμα <sup>12</sup> πετοϣπωτ αραϥ, η εϣο ḿ-<sup>13</sup> ατḿαντε εϣει εαϣπωτ <sup>14</sup> ḿσα ρḿḗαεινε, η εϣḗḿ ρḿ-<sup>15</sup> ḿḿḿτταεισḗωϣε, η εϣωπ <sup>16</sup> {ϣ}ḿḗḿσḗωϣε ḿτεϣ, η εαϣḗα-<sup>17</sup> ειε αβαλ ρḿ ρḿḿα εϣχασι, <sup>18</sup> η εϣσωκ αḗρηḿ αβαλ ρḿτοοτḿ <sup>19</sup> ḿπαηρ εḿḿ ḿḗḗ ϣω ḿḿαϣ. <sup>20</sup> ρḿσαπ αν ειωϣε ϣαεινε <sup>21</sup> νετḗαḗḗ ḿḿαϣ εḿḿ πετ-<sup>22</sup> πωτ ϣω ḿσωοϣ, η ḿταϣ εϣ-<sup>23</sup> μοϣοϣτ ḿνετḗτοϣωοϣ <sup>24</sup> ḗε αϣωϣḗḿ αβαλ ρḿτοο-<sup>25</sup> τḿ ḿπιαϣ ḿνεει. ϣα <sup>26</sup> πσαπ ετεωαḗνεϣσε ḿσι <sup>27</sup> νεει ετεωαϣωϣε

27.9–10 πετωϣπε ḿḿητι: can also be understood as πετωϣπ εḿḿητι.

27.11 †: Grobel and others understand this to be a variant form of †η.

29.6 ϣωϣ: read ϣωβ.

mouth <sup>3</sup> by his tongue, <sup>4</sup> having received the Holy Spirit, <sup>5</sup> since this is the appearance of the Father <sup>6</sup> and his revelation <sup>7</sup> to his eternities.

He revealed <sup>8</sup> his hidden aspect; he explained it. <sup>9</sup> For who exists except <sup>10</sup> the Father alone? <sup>11</sup> All spaces are his gifts. They <sup>12</sup> knew that they had come from <sup>13</sup> within him like children <sup>14</sup> who are within an adult man. <sup>15</sup> They knew <sup>16</sup> that they had not yet <sup>17</sup> received form, nor had <sup>18</sup> they received names, each one of which <sup>19</sup> the Father births. <sup>20</sup> When they receive form <sup>21</sup> from his knowledge, <sup>22</sup> while indeed they are within him, they <sup>23</sup> do not know him. His Father <sup>24</sup> is perfect, knowing <sup>25</sup> all the spaces within him. <sup>26</sup> If he wills, <sup>27</sup> the one he wills he reveals, <sup>28</sup> giving form to him and naming <sup>29</sup> him. He names <sup>30</sup> him and makes him <sup>31</sup> so that those come to be who, <sup>32</sup> before they come into existence, are <sup>33</sup> ignorant of the one who formed them.

<sup>34</sup> I have not said, therefore, that <sup>35</sup> those who have not yet come into being are nothing. <sup>36</sup> Rather, they exist <sup>28.1</sup> in the one who shall will <sup>2</sup> that they come into being when he <sup>3</sup> wills, like <sup>4</sup> the time that is coming. <sup>5</sup> Before everything comes into being, <sup>6</sup> he knows what he will <sup>7</sup> make. (But) his fruit <sup>8</sup> that has not yet come into being <sup>9</sup> does not know anything, nor <sup>10</sup> does it do anything. Moreover, <sup>11</sup> every space that also exists within <sup>12</sup> the Father is from <sup>13</sup> the one that exists, the one <sup>14</sup> who established it <sup>15</sup> out of that which does not exist. <sup>16</sup> The one who does not have a root <sup>17</sup> also has <sup>18</sup> no fruit, but <sup>19</sup> although he thinks about himself <sup>20</sup> “I have come to be,” <sup>21</sup> he will be destroyed by his own means. <sup>22</sup> For this reason, the one who did not exist <sup>23</sup> at all will <sup>24</sup> not come to be. What, then, is it that he <sup>25</sup> desired to lead him to believe about himself? <sup>26</sup> That “I have come to be like the <sup>27</sup> shadows and phantasms <sup>28</sup> of the night.” When the light shines <sup>29</sup> on the fear <sup>30</sup> that that person has endured, <sup>31</sup> he knows that it is <sup>32</sup> nothing.

Thus they were <sup>33</sup> ignorant of the Father, because he is the one whom <sup>29.1</sup> they did not see. Since <sup>2</sup> it was fear and disturbance <sup>3</sup> and insecurity <sup>4</sup> and double-mindedness and <sup>5</sup> dissension, there were many illusions <sup>6</sup> at work by means of <sup>7</sup> these, and (there were) many vain <sup>8</sup> falsehoods as though <sup>9</sup> they were deep in sleep, <sup>10</sup> finding themselves in a nightmare. <sup>11</sup> Either (there is) a place <sup>12</sup> to which they are hastening, or <sup>13</sup> powerless they arrive after having chased <sup>14</sup> after others, or they are <sup>15</sup> fighting, or they are <sup>16</sup> being fought, or they have fallen <sup>17</sup> from high places, <sup>18</sup> or they glide up into <sup>19</sup> the air without even having wings. <sup>20</sup> Occasionally, moreover, (it seems as) if some <sup>21</sup> kill them even though there is no one <sup>22</sup> even chasing them, or they are the ones <sup>23</sup> killing those beside them <sup>24</sup> because they have been defiled by <sup>25</sup> their blood. <sup>26</sup> Once those who <sup>27</sup>

27.4 “having received”: or “whenever he receives.”

27.9 “For who exists”: or “For who contains.”

27.11 “gifts”: or “emanations.”

27.14 “adult man”: or “perfect man.”

ρ̄ν̄ νεει<sup>28</sup> τηροϋ, μαγνεϋ αλαγε<sup>29</sup> ν̄βι νεει ετε νεοϋν ρ̄ρη<sup>30</sup> ρ̄ν̄ νεει τηροϋ  
 ν̄ωτарт̄<sup>31</sup> αβαλ, ξε νερ̄νλαγε νε<sup>32</sup> νεει. μ̄πρητε прηте пе<sup>33</sup> पेει ν̄νентаϋνοϋξε  
<sup>34</sup> ν̄τ̄μ̄ν̄τατσαϋνε αβαλ<sup>35</sup> μ̄μαϋ μ̄πρηте μ̄π̄ν̄κα-<sup>36</sup> тке, εμαγαπ̄ ξε οϋλαγε<sup>37</sup> पे,  
 οϋδε μαϋωπ ν̄νεϋ-<sup>30.1</sup> κερβηγε ξε ρ̄ν̄ρβηγε εϋ-<sup>2</sup> σ̄μ̄μαν̄т̄ не. αλλα ωαοϋ-<sup>3</sup> кааϋ  
 ν̄σωοϋ μ̄πρηте ν̄-<sup>4</sup> οϋρεσοϋε ρ̄ν̄ τοϋωη. π̄σαϋ-<sup>5</sup> не ν̄те π̄ωт ν̄сеωит̄ϋ е-<sup>6</sup>  
 ποϋαειν पे. прηте पे पेει<sup>7</sup> ν̄таϋφειϋ, εϋν̄κατκε ν̄-<sup>8</sup> βι ποϋεει ποϋεει μ̄πсап<sup>9</sup>  
 ενεϋοει ν̄атсаϋне. <sup>10</sup> οϋαζα прηте पे पेει ν̄-<sup>11</sup> тρεϋсаτне ката θε ν̄-<sup>12</sup> таϋнеρсе,  
 αϋω οϋπεтна-<sup>13</sup> νοϋϋ μ̄πρωμε εταстаϋ<sup>14</sup> ν̄ϋнеρсе, οϋαρ̄ν̄ οϋμακα-<sup>15</sup> риос पे  
 पेει ν̄таϋοϋηн<sup>16</sup> ανβελ нив̄л̄леϋ.

οϋαρ<sup>17</sup> αϋ̄πωт ν̄σωϋ ν̄βι π̄πνεϋμα<sup>18</sup> ε̄т̄нс αβαλ ρ̄ν̄ π̄тρεϋ-<sup>19</sup> τοϋнас̄ϋ. εαϋт̄  
 тоот̄ϋ<sup>20</sup> μ̄πεт̄ωηϋ ρ̄ρη<sup>21</sup> ρ̄ι पे-<sup>21</sup> снт̄ аϋт̄реϋт̄ωк̄ аρεт̄ϋ<sup>22</sup> а̄х̄ν̄ νεϋοϋεριте ξε  
 не-<sup>23</sup> μ̄πατ̄ϋт̄ωοϋн. δε पे π̄σαϋ-<sup>24</sup> не ν̄т̄м̄ π̄ωт οϋαζα ποϋ-<sup>25</sup> ωн̄ϋ αβαλ  
 μ̄πεϋωηре аϋ-<sup>26</sup> т̄ неϋ ρ̄ιτε а̄н̄ме. ν̄-<sup>27</sup> таροϋнеϋ гар араϋ αϋω аϋ-<sup>28</sup> с̄ωт̄м̄  
 араϋ, аϋт̄ неϋ ат̄роϋ-<sup>29</sup> ρ̄ι т̄пе αβαλ μ̄μαϋ, οϋαρ̄ν̄<sup>30</sup> атоϋωαλλμεϋ, οϋαρ̄н̄н̄  
 τοϋεμαρ̄те а̄х̄н̄ ω̄ρ̄м̄н̄-<sup>31</sup> ρ̄ιг.

εαϋοϋωηн̄ϋ αβαλ<sup>32</sup> εϋтамо μ̄μαϋ а̄π̄ωт, π̄-<sup>33</sup> ат̄ωап̄ϋ. εαϋνιϋε ν̄ρηтоϋ<sup>34</sup> μ̄πεт̄ρ̄н̄  
 π̄м̄еϋе, εϋеи-<sup>35</sup> ре μ̄πεϋοϋωϋе, εаϋρι μ̄-<sup>36</sup> ποϋαειн ν̄βι ρ̄αρ. аϋκατοϋ<sup>31.1</sup> араϋ.  
 ξε νεϋοει ν̄ω̄μ̄μο पे<sup>2</sup> αϋω неϋнеϋ а̄πεϋεине ен<sup>3</sup> पे, αϋω не̄μ̄ποϋσοϋω-<sup>4</sup> н̄ϋ ν̄βι  
 οϋλη. ξε ν̄таϋеи а-<sup>5</sup> вал ρ̄ῑтоот̄ϋ ν̄οϋсар̄з̄ ν̄-<sup>6</sup> с̄нат, ем̄πελαγε ρ̄ωс ν̄т̄β̄н̄-<sup>7</sup>  
 мааρε ν̄тоот̄ϋ ξε т̄μ̄н̄т̄-<sup>8</sup> ат̄теко <οϋ>μ̄ν̄татемаρ̄те<sup>9</sup> μ̄μαс те. εϋϋεξε ан̄<sup>10</sup>  
 ρ̄н̄ ρ̄β̄β̄ре ρ̄ин εϋϋεξε а-<sup>11</sup> пет̄ρ̄н̄ φ̄н̄т̄ μ̄π̄ωт, εаϋ-<sup>12</sup> еине αβαλ μ̄π̄ϋεξε нат̄-<sup>13</sup>  
 ωта.

εαϋϋεξε αβαλ ρ̄н̄<sup>14</sup> ρ̄ωϋ ν̄βι ποϋαειн,<sup>15</sup> οϋαρ̄н̄ т̄снн̄ ν̄тоот̄ϋ<sup>16</sup> ν̄тасн̄се μ̄π̄ωн̄ερ,  
 аϋ-<sup>17</sup> т̄ неϋ मेϋе ρ̄ῑ μ̄н̄т̄р̄м̄н̄ρηт̄<sup>18</sup> ρ̄ῑ нае ρ̄ι οϋϋεειде ρ̄ῑ π̄πνεϋμα ν̄-<sup>19</sup> βам αβαλ  
 ρ̄н̄ т̄μ̄н̄т̄<аτ>арн̄х̄с̄ ν̄-<sup>20</sup> те π̄ωт οϋαρ̄н̄ т̄μ̄н̄т̄р̄лаб̄с̄. <sup>21</sup> εαϋт̄ροϋω̄х̄н̄  
 ν̄βι н̄колас̄ис̄<sup>22</sup> м̄н̄ н̄маст̄иγ̄з̄—ξε ν̄таϋ πεте-<sup>23</sup> неϋсар̄н̄ ν̄ρ̄εϋϋ ν̄н̄ӣραειне<sup>24</sup>  
 ν̄таϋр̄ ρ̄ае μ̄π̄ιναε ν̄ρη<sup>25</sup> ρ̄ῑ т̄п̄ланн̄ οϋαρ̄н̄ ρ̄н̄с̄неϋρ̄—<sup>26</sup> αϋω м̄н̄ οϋβам аϋβαλοϋ  
 а-<sup>27</sup> вал, αϋω аϋϋπ̄аϋ ρ̄н̄ π̄саϋне<sup>28</sup> पे. аϋϋωπε εϋοει ν̄οϋ-<sup>29</sup> маег̄т̄ ν̄неει  
 εнеϋсар̄н̄<sup>30</sup> αϋω οϋсаϋне ν̄неει ето̄ῑ<sup>31</sup> ν̄атсаϋне, οϋβине ν̄неει е-<sup>32</sup> неϋϋине  
 οϋαρ̄н̄ οϋта̄д̄ро<sup>33</sup> ν̄неει етенеϋнаειн араϋ,<sup>34</sup> οϋн̄н̄таτ̄х̄ωρ̄н̄ ν̄неει ете-<sup>35</sup>  
 неϋхаρ̄н̄.

ενταϋ पे प̄ωс<sup>36</sup> ενταρ̄κωε ν̄σωϋ μ̄π̄п̄сте-<sup>32.1</sup> ψ̄ис̄ ν̄есаϋ ет̄ε̄μ̄ποϋс̄ωρ̄н̄. <sup>2</sup> аϋε̄ῑ  
 аϋϋине ν̄са पेει ν̄таϋ-<sup>3</sup> с̄ωρ̄н̄. аϋреϋε ν̄тареϋ-<sup>4</sup> βине μ̄μαϋ ξε π̄п̄стеψ̄еис̄<sup>5</sup>  
 οϋωп̄ पे εϋρ̄н̄ т̄οῑх̄ ν̄βοϋρ̄<sup>6</sup> есеμαρ̄те μ̄μαϋ. π̄сап̄<sup>7</sup> ν̄таϋ еτοϋнаβине μ̄ποϋ-<sup>8</sup>

30.11 сатне: read саϋне.

31.23 сар̄н̄: variant of с̄ωρ̄н̄.

endure<sup>28</sup> all these things awaken, they do not see anything,<sup>29</sup> those who experienced<sup>30</sup> all these disturbances,<sup>31</sup> because these things are nothing.<sup>32</sup> This is the way<sup>33</sup> of those who have cast out<sup>34</sup> ignorance from<sup>35</sup> them like sleep,<sup>36</sup> since they do not consider it to be anything,<sup>37</sup> nor do they consider its<sup>30.1</sup> other works as<sup>2</sup> established works. Rather they<sup>3</sup> leave them behind like<sup>4</sup> a dream in the night. The knowledge<sup>5</sup> of the Father they crave<sup>6</sup> as though it is the light. This is the way<sup>7</sup> each one has acted,<sup>8</sup> as one sleeping when<sup>9</sup> he was ignorant.<sup>10</sup> And this is the way<sup>11</sup> he has come to know, as though<sup>12</sup> he has awakened, and good<sup>13</sup> it is for the man who will return<sup>14</sup> and awaken, and blessed<sup>15</sup> is the one who has opened<sup>16</sup> the eyes of the blind.

And<sup>17</sup> the Spirit<sup>18</sup> who hastened from<sup>19</sup> rousing him pursued him. Having extended his hand<sup>20</sup> to the one lying on the<sup>21</sup> ground, he helped him<sup>22</sup> to his feet, since<sup>23</sup> he was not yet standing. The knowledge<sup>24</sup> of the Father and the revelation<sup>25</sup> of his son he<sup>26</sup> gave them a way to know.<sup>27</sup> For once they saw and<sup>28</sup> heard him, he made it possible for them to<sup>29</sup> taste him,<sup>30</sup> to smell him, and to grasp the beloved<sup>31</sup> son.

When he had appeared<sup>32</sup> he informed them about the Father, the<sup>33</sup> incomprehensible one. Having breathed into them<sup>34</sup> that which is within the thought, doing<sup>35</sup> his will, many received<sup>36</sup> the light. They turned<sup>31.1</sup> to him. Because they were strangers,<sup>2</sup> and they had not seen his image,<sup>3</sup> the material ones had not known<sup>4</sup> him. He came<sup>5</sup> by means of a fleshly<sup>6</sup> form, and nothing hindered<sup>7</sup> his journey because incorruption<sup>8</sup> is indomitable.<sup>9</sup> Moreover, he speaks<sup>10</sup> new things, since he speaks about<sup>11</sup> what is in the heart of the Father, who has<sup>12</sup> brought forth the immaculate<sup>13</sup> word.

When light had spoken through<sup>14</sup> his mouth,<sup>15</sup> along with his voice<sup>16</sup> that generated life, he<sup>17</sup> gave them thought and understanding<sup>18</sup> and mercy and salvation and the spirit of<sup>19</sup> power from the limitlessness and sweetness of<sup>20</sup> the Father.<sup>21</sup> Having brought chastisements<sup>22</sup> and lashings to an end—because they were<sup>23</sup> leading away from his face<sup>24</sup> in error and in fetters some<sup>25</sup> who needed mercy—<sup>26</sup> with might he destroyed them,<sup>27</sup> and he convicted them with knowledge.<sup>28</sup> He became a<sup>29</sup> path for those who had gone astray<sup>30</sup> and knowledge for those who are<sup>31</sup> ignorant, discovery for those who<sup>32</sup> were seeking and strength<sup>33</sup> for those who were trembling,<sup>34</sup> purification for those who were<sup>35</sup> defiled.

He is the shepherd<sup>36</sup> who left behind the ninety-nine<sup>32.1</sup> sheep that had not strayed.<sup>2</sup> He went and sought after the one that<sup>3</sup> had strayed. He rejoiced when he<sup>4</sup> found it because ninety-nine<sup>5</sup> is the number in the left hand<sup>6</sup> since it holds it. When<sup>7</sup> the one is found,<sup>8</sup>

30.23 “not yet standing”: or “not yet risen.”

31.8 “indomitable”: or “incomprehensible.”

εει, φαρεπωп τηρῷ [[ατοῦ]]<sup>9</sup> πῶωνε ατοῦνεμ. πηρητε<sup>10</sup> πετωαατ ἡπιουεει—  
 ετε<sup>11</sup> τεει τε τοῦνεμ τηρῷ—ετε-<sup>12</sup> φασσῶκ ἡπενταρῷ ὡτα ἡς-<sup>13</sup> χι ἡμαῖφ αβαλ  
 εἴτοοτῷ ἡτ-<sup>14</sup> ταειε ἡσβοῦρ ἡφῶωνε ἡτοῦ-<sup>15</sup> νεμ, ἀγῶ πηρητε ἡτεπωп<sup>16</sup> ῖ ῖφ.  
 πημαεине ἡπेतῷ<sup>17</sup> ποῦρραῦ. πε πῶτ πε πεει.<sup>18</sup> καν εἷν ἡααατῶн epesaḡ<sup>19</sup>  
 ηταφσιντῷ εαφραεие απι-<sup>20</sup> ειεит ἀφῖ ρῶβ ἀραφ. ἀφτῆρῷ<sup>21</sup> ἡπесаḡ εαφнтῷ ἀρηῖ  
<sup>22</sup> εἷν πηεиет δεкасе еретна-<sup>23</sup> ἡμε ἡρηт<sup>38</sup>—ἡτωτῷ ne niḡhpe ἡτε ἡἡμε<sup>39</sup>  
 ἡρηт—<sup>23</sup> cont'd. δε εἷ πε псаβ-<sup>24</sup> βατον, πεει етемеωφε ἡ-<sup>25</sup> тепоῦχεει οὔωσῷ  
 ἡρηтφ,<sup>26</sup> δεкасе еретῷφεде αβαλ<sup>27</sup> εἷν πηρῶφ ετῆρηпει, πεει<sup>28</sup> ете ἡἡтеφ  
 οὔφн ἡμεῖ,<sup>29</sup> οὔαεἷν αβαλ εἷн ποῦαεин<sup>30</sup> етемаφρῶтῷ δε φχнк αβαλ.

<sup>31</sup> φεχε σε αβαλ εἷн φηт δε<sup>32</sup> ἡτωτῷне πε πηρῶφ εтχнк<sup>33</sup> αβαλ ἀγῶ εφουηε εἷн  
 тнне<sup>34</sup> ἡσι ποῦαεин етемаφωχῷ. <sup>35</sup> φεχε атнне ἡἡ неει етφи-<sup>36</sup> ne ἡсῶс ἀγῶ  
 псаḡне ἡнеει<sup>37</sup> ἡтаῦр нави ἡρηῖ εἷн τοῦπλαν ἡ'.<sup>33.1</sup> таχро ἡтоῦрте ἡнеει ἡ-<sup>2</sup>  
 таρслате, οὔαεа сῶт ἡне-<sup>3</sup> тῆсiа анее етῶωνе. саἡῷ<sup>4</sup> ἡнеει етркееит, ἀγῶ  
 нетра-<sup>5</sup> с и тетнтῷ ἡтан ἡнеῖ, ἡте-<sup>6</sup> тῆтоῦнес неει етоῦωφе а-<sup>7</sup> τῶων,  
 ἡтетῷнеρсе ἡнетῷ-<sup>8</sup> катке. ἡτωтн ἡгар те тнἡт-<sup>9</sup> рῷἡρηт еттакῷ. еωφпе  
 ере-<sup>10</sup> φанптῶк ῖ тре, φафтῶк<sup>11</sup> ἡροῦ. χи ρρηтῷ ἀρωтῷ ἡἡн<sup>12</sup> {min} ἡἡωтῷ.  
 ἡἡрчи ρρηтῷ ἀρη-<sup>13</sup> каῖе ете неει ne ἡтаетῷ-<sup>14</sup> наχοῦ αβαλ ἡἡωтῷ. нентате-  
<sup>15</sup> тῷкавал ἡмаῖ ἡἡрсῶте<sup>16</sup> араῦ `а'οὔαμοῦ. ἡἡрр χαλεс. <sup>17</sup> ἡἡрр φнт, δε  
 атетῷоῡ<sup>18</sup> еретῷноῦре ммаῖ αβαλ. <sup>19</sup> ἡἡрῶφпе еретῷдеи ἡто-<sup>20</sup> пос  
 ἡπιαвлос, δε ате-<sup>21</sup> тῷоῡ еретῷоῡсῷ ἡмаῖ. <sup>22</sup> ἡἡртаχρο ἡнетῷχροп, не-  
<sup>23</sup> еи етраеиε, ρῶс οὔсῶре пе. <sup>24</sup> οὔлаῖе гар пе пшатреп ахи-<sup>25</sup> тῷ ἡсанас ἡроῦ  
 апреп. <sup>26</sup> δε ἡтаῖ гар петῷмеῖ<sup>27</sup> φире ἡнеφρβнῖе ρῶс οὔ-<sup>28</sup> атреп пе пеει ἡтаῖ,  
 ρῶс<sup>29</sup> οὔαикаиос пе φире ἡнеφ-<sup>30</sup> ρβнῖе εἷн εἷнкекаῖе. еире<sup>31</sup> се ἡτωтῷ ἡпоῡωῡ  
 ἡἡωт, <sup>32</sup> δε ἡτωтῷ εἷнавал ἡмаῖ.

<sup>33</sup> δε πῶт гар φραλс, ἀγῶ εἷн<sup>34</sup> πιοῡωφε ἡтоοтῷ οὔпетна-<sup>35</sup> ноῡφ. неаῖχι  
 саḡне анете<sup>36</sup> ноῡтῷ ne ἡтетῷἡтан ἡ-<sup>37</sup> мωтῷ аχῶоῡ. αβαλ гар εἷн ni-<sup>38</sup>  
 οὔτῶωρ φαḡχι саḡне ане-<sup>39</sup> те ноῡтῷ ne, δε ἡῡнре ἡἡω`т`<sup>34.1</sup> ἡтаῖ ne  
 пецстаеи, δε εἷна-<sup>2</sup> вал ne εἷн тχαριс ἡте пец-<sup>3</sup> ро. етве пеει πῶт маиε<sup>4</sup>  
 ἡпецстаеи, ἀγῶ φοῡωнεῖ ἡмаῖ<sup>5</sup> αβαλ εἷн ма ним, ἀγῶ еφφатῶρ<sup>6</sup> ἡἡ  
 тгῡн φаφт ἡпецстаеи<sup>7</sup> апоῡаеин, ἀγῶ εἷн пецсῶраεт<sup>8</sup> φаφтρεφῷ са  
 тпе ἡсмат ним,<sup>9</sup> ἡρηраῦ ним. ἡнеωῡχε гар ен нет-<sup>10</sup> φωλῷ απстаеи, аλλα  
 пстаеи<sup>11</sup> пепнеῡна пете οὔнтεφ ἡмеῖ ἡ-<sup>12</sup> πῶωлῷ ἀγῶ φаφсῶк ἡмаῖ<sup>13</sup>

32.23 A symbol in the margin indicates that lines 38–39 are to be inserted here.



the entire number <sup>9</sup> moves over to the right (hand). Just as <sup>10</sup> the one lacking the one—that <sup>11</sup> is the entire right (hand)—<sup>12</sup> draws the one that is deficient and <sup>13</sup> receives it through the <sup>14</sup> left part, and it moves over to the right (part), <sup>15</sup> so too the number <sup>16</sup> becomes one hundred. It is the sign of the one who is in <sup>17</sup> their voice. This is the Father. <sup>18</sup> Even on the Sabbath, the sheep <sup>19</sup> he found that had fallen into the <sup>20</sup> pit he worked to find. He revitalized <sup>21</sup> the sheep when he brought it up <sup>22</sup> from the pit so that you might <sup>23</sup> know within—<sup>38</sup> you who are children of internal knowledge <sup>39</sup>—<sup>23</sup> contd. what the Sabbath is, <sup>24</sup> the (day) upon which it is inappropriate for <sup>25</sup> Salvation to be idle, <sup>26</sup> so that we might speak from <sup>27</sup> the day above, which <sup>28</sup> does not have night, <sup>29</sup> and from the light <sup>30</sup> that does not set because it is perfect.

<sup>31</sup> Therefore, say from the heart that <sup>32</sup> you are the perfect day <sup>33</sup> and among you <sup>34</sup> dwells the light that does not dim. <sup>35</sup> Speak about the truth with those who seek <sup>36</sup> after it and (about) the knowledge of those <sup>37</sup> who have sinned in their error. <sup>33.1</sup> Make firm the foot of those <sup>2</sup> who have stumbled, and extend <sup>3</sup> your hands to those who are sick. Feed <sup>4</sup> those who are hungry, and to those who are tired <sup>5</sup> give rest, and <sup>6</sup> lift up those who desire to <sup>7</sup> rise, and wake up those who are <sup>8</sup> asleep. For you are the understanding <sup>9</sup> that is attracted. When <sup>10</sup> strength works in this way, it becomes even <sup>11</sup> stronger. Worry about yourselves <sup>12</sup> alone. Do not worry about <sup>13</sup> others whom you have <sup>14</sup> cast out from among you. The things <sup>15</sup> you have vomited do not return <sup>16</sup> to and eat. Do not be moths. <sup>17</sup> Do not be worms, because already <sup>18</sup> you are shaking it off. <sup>19</sup> Do not become a (dwelling) place <sup>20</sup> for the devil, because <sup>21</sup> already you have neutralized him. <sup>22</sup> Do not establish (those who are) your obstacles, those <sup>23</sup> who stumble, as though (you were their) support. <sup>24</sup> For the unrighteous one is someone to <sup>25</sup> harm rather than the righteous one. <sup>26</sup> For the former <sup>27</sup> does his deeds as one <sup>28</sup> unrighteous, <sup>29</sup> (but the latter) as one righteous does his <sup>30</sup> deeds among others. Then as for you, do <sup>31</sup> the will of the Father, <sup>32</sup> because you are from him.

<sup>33</sup> For the Father is sweet, and in <sup>34</sup> his will is something good. <sup>35</sup> He had received knowledge of the things <sup>36</sup> that are yours, and you have rested <sup>37</sup> yourselves in them. For by the <sup>38</sup> fruits knowledge is received about the things <sup>39</sup> that are yours, because the children of the Father <sup>34.1</sup> are his aroma, because <sup>2</sup> they are from the grace of his <sup>3</sup> countenance. For this reason the Father loves <sup>4</sup> his aroma, and he manifests it <sup>5</sup> everywhere, and when it mixes <sup>6</sup> with matter he gives his aroma <sup>7</sup> to the light, and in his rest <sup>8</sup> he makes it surpass every form, <sup>9</sup> every sound. For the ears do not <sup>10</sup> smell the aroma, but <sup>11</sup> the spirit is that which has <sup>12</sup> the (sense of) smell, and it draws it <sup>13</sup>

33.9 “that is attracted”: or “that attracts.”

33.13 “others whom”: or “other things that.”

33.36 “and you have rested”: possibly “so that you can rest.”

34.7 “rest”: or “silence.”

неϥ ѿараϥ, аϥω н̄ѿωм̄с̄ а̄ррн̄і 14 ρ̄н̄ п̄стаеі н̄п̄ωт̄, н̄т̄ѿма- 15 неϥ се, н̄ѿх̄ит̄ѿ  
 а̄ррн̄і а̄п̄ма 16 н̄таѿеі авал н̄меϥ, авал 17 ρ̄н̄ п̄стаеі н̄ѿар̄п̄ ета- 18 ρ̄ѿ. оϥеі ρ̄нн  
 оϥт̄лас̄ма 19 н̄ѿγ̄х̄икон пе, еϥоеі 20 н̄п̄р̄н̄те н̄оϥмаϥ еϥар̄ѿ 21 ента̄р̄ѿте, еϥρ̄н̄  
 оϥка̄р̄ еϥ- 22 т̄н̄к ен, етеѿар̄оϥнеϥе 23 араϥ н̄сеі нет̄неϥ араϥ х̄е оϥ- 24 ка̄р̄ пе.  
 н̄н̄с̄ѿс̄ еѿаϥѿωλ 25 н̄кесап̄, ереѿаноϥниϥе 26 саκ̄ѿ, ѿаϥρ̄мам̄. н̄стаеі 27 се  
 ета̄р̄ѿ ρ̄н̄авал ρ̄н̄ п̄п̄ѿѿе 28 не. ет̄ѿе п̄еі аϥі н̄сеі п̄на[ρ̄]- 29 те аϥѿωλ н̄п̄п̄ѿѿе  
 авал, 30 аϥω аϥеіне н̄п̄п̄л̄н̄ρ̄ωма 31 ет̄ρ̄н̄н̄ н̄те †агап̄н̄ х̄екасе 32 параϥω неϥс̄ѿте  
 аϥѿѿе 33 аλλα †н̄н̄тоϥеі те н̄те 34 п̄мееϥе ет̄х̄н̄к̄ авал.

пе- 35 еі <пе> п̄логос н̄п̄ѿѿм̄ноϥѿе н̄- 36 т̄сіне н̄те п̄п̄л̄н̄ρ̄ωма н̄не- 37 еі ет̄сам̄т̄  
 авал ρ̄ах̄ѿѿ 35.1 н̄п̄поϥхеі те{еі} ет̄н̄н̄н̄ϥ 2 авал н̄п̄са н̄ρ̄ре. ессам̄т̄ 3 н̄сеі  
 тоϥρ̄ел̄п̄с̄ етоϥсам̄т̄ 4 авал ρ̄н̄т̄с̄—ете п̄еϥеіне 5 пе поϥаеіне ете н̄н̄ ρ̄аеівес 6  
 н̄ρ̄н̄т̄ѿ—еіѿѿе н̄п̄сап̄ е- 7 т̄н̄неϥ ѿаϥмаа̄ρ̄е аеі н̄сеі 8 п̄п̄л̄н̄ρ̄ωма. ентаϥѿѿѿе  
 ен 9 н̄сеі п̄ѿѿѿѿ н̄†ρ̄γ̄л̄н̄ авал ρ̄їто- 10 от̄с̄ н̄†н̄н̄т̄ата̄р̄н̄х̄с̄ н̄те 11 п̄ѿѿт̄ ет̄н̄н̄н̄ϥ  
 а̄т̄н̄ <поϥаеіѿѿ м̄- 12 п̄ѿѿта, ка̄ιτοіге н̄п̄ελαϥе 13 σ̄м̄σ̄ам̄ н̄х̄ѿос̄ х̄е ϥнаеі н̄п̄- 14  
 ρ̄н̄те н̄сеі п̄а̄т̄теко. аλλα аϥа- 15 ѿε{ε}еі н̄сеі п̄βαθос̄ н̄те п̄- 16 ѿт̄[[ρ̄α ρ̄' т̄н̄ϥ  
 ен]], аϥω неϥѿѿѿѿ 17 ρ̄а̄ρ̄т̄н̄ϥ ен н̄сеі п̄мееϥе н̄те 18 †п̄лан̄н̄. оϥρ̄ѿѿ н̄с̄ρ̄н̄ пе, 19  
 оϥρ̄ѿѿѿ ѿма̄т̄н̄ н̄с̄ερ̄ѿѿѿ 20 а̄ρεт̄ѿ пе ρ̄н̄ п̄сіне н̄п̄еі 21 н̄†та̄ρ̄и ѿа п̄еі етеϥна̄та- 22  
 сто н̄маϥ. п̄ιταστο γαρ се- 23 μοϥте араϥ х̄е μετανοіа.

24 ет̄ѿе п̄еі а†н̄н̄т̄ат̄теко 25 ниϥе авал, а̄соϥа̄ρ̄с̄ н̄са пен- 26 таϥρ̄ на̄ѿи х̄екасе  
 еϥεн̄- 27 та̄н̄ н̄маϥ. п̄κ̄ѿε γαρ авал пе 28 п̄ѿѿѿѿп̄ а̄ποϥаеіне ρ̄н̄ п̄ѿѿта, 29  
 п̄ѿѿεхе н̄те п̄п̄л̄н̄ρ̄ωма. 30 п̄саеіне γαρ ѿаϥп̄ѿѿт̄ а̄п̄ма е- 31 те оϥн̄ ѿѿωне н̄ρ̄н̄т̄ѿ  
 х̄е поϥ- 32 ѿѿε н̄таϥ пе ет̄ѿѿѿѿѿ 33 н̄ρ̄н̄т̄ѿ. п̄ετ̄ρ̄ ѿта се маϥρ̄а- 34 п̄ѿ х̄е оϥн̄теϥ  
 н̄меϥ н̄п̄ε- 35 т̄ѿѿѿаа̄т̄ н̄маϥ. п̄р̄н̄те п̄п̄л̄н̄- 36 ρ̄ωма ете н̄ѿρ̄ ѿта ен, п̄ѿѿта 37  
 н̄таϥ ϥмоϥρ̄ н̄маϥ п̄εнтаϥ- 36.1 т̄εеіϥ авал ρ̄їтоот̄ѿ ама̄ρ̄ 2 п̄εт̄ѿѿаа̄т̄ н̄маϥ  
 х̄екасе 3 се п̄ρ̄μᾱт̄ еϥах̄ит̄ѿ. х̄<ε> н̄п̄сап̄ 4 ет̄εнеϥѿаа̄т̄, не̄м̄н̄теϥ н̄- 5 меϥ  
 н̄п̄ερ̄μᾱт̄. ет̄ѿе п̄еі 6 неοϥт̄с̄ѿ̄κ̄о пе ет̄ѿѿѿѿѿ ρ̄н̄ 7 п̄ма ет̄εреп̄ερ̄μᾱт̄ н̄меϥ 8 ен.  
 п̄сап̄ ентаϥѿѿи н̄п̄еі е- 9 т̄са̄ѿκ̄ п̄εт̄ѿѿаа̄т̄ н̄маϥ аϥ- 10 оϥан̄ε̄ϥ, еϥоеі  
 н̄ноϥп̄л̄н̄ρ̄ωма, 11 ете п̄еі пе п̄сіне н̄поϥаеіне 12 н̄т̄н̄не, ента̄ρ̄ѿаеіне араϥ х̄е 13  
 оϥа̄т̄ѿѿѿѿѿ пе.

ет̄ѿе п̄еі {н̄}- 14 п̄х̄ρ̄ισ̄т̄ос̄ аϥѿεхе араϥ ρ̄н̄ тоϥ- 15 н̄н̄те, ѿіне н̄с̄εх̄и н̄ноϥѿсто 16  
 н̄сеі нееі н̄†та̄ρ̄ѿѿа̄ρ̄т̄ρ̄, н̄†та̄ρ̄- 17 соϥ н̄п̄п̄ѿѿѿε—п̄п̄ѿѿε пе 18 п̄наε н̄п̄ѿѿт̄  
 етеϥна̄наε 19 неϥ. не̄нтаϥ̄та̄ρ̄ѿѿѿѿ Δε 20 не нееі н̄†та̄ρ̄ѿѿѿѿ авал. 21 н̄с̄κεϥϿос̄  
 γαρ ет̄н̄н̄ε не̄те- 22 ѿаοϥ̄та̄ρ̄ѿѿѿѿ. п̄сап̄ Δε ете 23 п̄ѿѿε̄с̄ н̄поϥеі на̄ѿωλ а- 24

35.9 ѿт̄ѿѿ: read ѿта.

35.35 н̄маϥ: read н̄маϥ.

to itself, and it sinks down<sup>14</sup> into the aroma of the Father, and he<sup>15</sup> then harbors it, and he takes it down to the place<sup>16</sup> that it came from, within<sup>17</sup> the first aroma that grows cold.<sup>18</sup> It is something in a soulish<sup>19</sup> form, existing<sup>20</sup> like cold water<sup>21</sup> that has been flowing, which is upon soil that is<sup>22</sup> not firm, (and) of which those who see it think that<sup>23</sup> it is soil.<sup>24</sup> Later it dissolves<sup>25</sup> again. When a breath<sup>26</sup> draws it, it becomes hot. The cold aromas,<sup>27</sup> then, are from the division.<sup>28</sup> For this reason <faith> came<sup>29</sup> and destroyed the division,<sup>30</sup> and it brought the warm fullness<sup>31</sup> of love so that<sup>32</sup> the cold would not return,<sup>33</sup> but that there might be the unity of<sup>34</sup> the perfect thought.

This<sup>35</sup> <is> the word of the good news of<sup>36</sup> the discovery of the fullness for<sup>37</sup> those who wait for<sup>35.1</sup> the salvation that is coming<sup>2</sup> from above.<sup>3</sup> Their hope, which they await, waits<sup>4</sup>—those whose image<sup>5</sup> is the light that has no shadow<sup>6</sup> in it—because at that time<sup>7</sup> the fullness is about to come.<sup>8</sup> The <deficiency> of matter did not<sup>9</sup> come about by means of<sup>10</sup> the limitlessness of<sup>11</sup> the Father, who comes at <the> time of the deficiency,<sup>12</sup> although no one<sup>13</sup> was able to say that the undefiled one would come<sup>14</sup> in this way. But<sup>15</sup> the depth of the Father multiplied,<sup>16</sup> and the mind of<sup>17</sup> Error was not existing with him.<sup>18</sup> It is a thing that falls,<sup>19</sup> a thing that is easy to set<sup>20</sup> upright in the discovery of the one<sup>21</sup> who has come to the one he will<sup>22</sup> bring back. For the bringing back is<sup>23</sup> called the repentance.

<sup>24</sup> For this reason undefilement<sup>25</sup> breathed forth, it set out after the one<sup>26</sup> who had sinned so that it might give<sup>27</sup> him rest. For forgiveness is<sup>28</sup> the remainder for the light in the deficiency,<sup>29</sup> the word of the fullness.<sup>30</sup> For the physician goes to the place<sup>31</sup> where there is sickness because<sup>32</sup> it is his desire that dwells<sup>33</sup> in him. The one who is deficient, then, does not conceal it<sup>34</sup> because he has what<sup>35</sup> he (another?) lacks. Just as the fullness,<sup>36</sup> which is not deficient,<sup>37</sup> fills his deficiency, <the fullness> that he<sup>36.1</sup> gave from himself to fill<sup>2</sup> that which he lacks so that<sup>3</sup> he then might receive grace. For at the time<sup>4</sup> he was deficient, he did not have<sup>5</sup> grace. For this reason<sup>6</sup> there was a diminishing that existed in<sup>7</sup> the place where there was no grace.<sup>8</sup> Once that which was diminished was received,<sup>9</sup> what he lacked he<sup>10</sup> revealed, since it was their fullnesses,<sup>11</sup> which is the discovery of the light<sup>12</sup> of truth, which shined upon him because<sup>13</sup> he is immutable.

For this reason<sup>14</sup> Christ was spoken about in their<sup>15</sup> midst, so that those who are disturbed might receive a bringing back,<sup>16</sup> and he might anoint<sup>17</sup> them with ointment—the ointment is<sup>18</sup> the mercy of the father who will have mercy<sup>19</sup> upon them. But those whom he anointed<sup>20</sup> are those who were perfected.<sup>21</sup> For full vessels are

35.11 “who comes at <the> time of”: also possible though less likely “who comes to give time for.”  
35.26–27 “it might give him rest”: or “he might rest.”

βαλ φαφωγο, ογεζν̄ τλα-<sup>25</sup> εισε ατρεφ̄ φτα πε πζωβ<sup>26</sup> ετε {ν̄}πεφτωζ̄-  
 ναβωκ<sup>27</sup> ν̄τοοτ̄. ψαπ γαρ ετ̄ν̄μεγ<sup>28</sup> φαρεογνιφε σακ̄, ογεε̄<sup>29</sup> ζ̄ν̄ τσαμ  
 ν̄πετν̄ν̄μεφ. αλ-<sup>30</sup> λα ζατ̄ν̄ πεει ν̄ταφ ετε ογατ-<sup>31</sup> φτα πε μαγναζ τ̄ββε ν̄λααγ<sup>32</sup>  
 ζαζτηφ, ογδε μαφωογε λαγε, <sup>33</sup> αλλα πετ̄φ̄φαατ̄ ν̄μαφ φαφ-<sup>34</sup> μαζ̄φ αν̄ ν̄μαφ  
 ν̄βι πωτ̄ εφ-<sup>35</sup> χ̄νκ αβαλ. ογαγαθος πε· φσαγ-<sup>36</sup> νε ν̄νιχο ν̄τοοτ̄ χε ν̄ταφ πε<sup>37</sup>  
 ν̄ταφχο ν̄μαγ ζ̄ν̄ π̄παραδις-<sup>38</sup> σοc ν̄τοοτ̄. πε·ϑ·παραδιςσοc δε<sup>39</sup> πε πεφμα  
 ν̄ν̄ταν.

πεει<sup>37.1</sup> πε π̄χωκ αβαλ ζ̄ν̄ π̄μεγε<sup>2</sup> ν̄τε πωτ̄, ογεζν̄ νεει νε<sup>3</sup> ν̄φεχε ν̄τε  
 πεφμακμεκ.<sup>4</sup> πογ̄εει πογ̄εει ν̄τε πεφωε-<sup>5</sup> χε πε πζωφ ν̄τε πεφωφ-<sup>6</sup> φε ογεει  
 ζ̄ν̄ πογ̄ων̄ε αβαλ<sup>7</sup> ν̄τε πεφωεχε. χ̄ιν εγο ν̄βα-<sup>8</sup> θοc ν̄τε πεφμεγε, π̄λογοc  
 ν̄-<sup>9</sup> ταζ̄φ φαρ̄π̄ ν̄ει αβαλ αφωφων̄ε<sup>10</sup> ν̄μαγ αβαλ ογ̄αζ̄ν̄ ογ̄νογc εφ-<sup>11</sup> φεχε,  
 π̄λογοc ογεει ζ̄ν̄ν̄ ογ-<sup>12</sup> χαριc εcκαραιετ̄· αγμογτε·<sup>13</sup> αραφ χε π̄μεεγε επ̄μ̄ν̄ νεγ-  
<sup>14</sup> φροοπ̄ ν̄ρητ̄c επ̄πογ̄ων̄ε<sup>15</sup> αβαλ. αcφωπε σε ατρεφ-<sup>16</sup> φ̄ φαρ̄π̄ ν̄ει αβαλ ν̄π-<sup>17</sup>  
 σαπ̄ ν̄ταφ̄ ζ̄νεφ ν̄βι πογ-<sup>18</sup> ωφε ν̄πενταζογ̄ωφε.<sup>19</sup> πογ̄ωφε δε πετε πωτ̄  
 μα-<sup>20</sup> τ̄ν̄ ν̄μαφ ν̄ρητ̄φ ογ̄αζ̄ν̄<sup>21</sup> πετ̄φ̄ ενεφ. μαρελαγε φω-<sup>22</sup> πε αχ̄ντ̄φ, ογδε  
 μαρελαγ-<sup>23</sup> ε φωπε αχ̄ν̄ πογ̄ωφε ν̄τε<sup>24</sup> πωτ̄. αλλα ογατ̄γεζερετ̄φ<sup>25</sup> πε  
 πεφωφωφε πεφ̄ιχ̄νοc<sup>26</sup> πε πογ̄ωφε, αγω μ̄ν̄ λαγε<sup>27</sup> νᾱν̄νε αραφ ογτε ν̄φ̄φροοπ̄  
<sup>28</sup> εν̄ ατρογ̄τ̄ ζ̄τηγ αραφ φ̄ινα<sup>29</sup> ν̄cεεμαζτε ν̄μαφ. αλλα<sup>30</sup> ψαπ̄ ετεφωφωφε  
 πετ̄φ̄ογ-<sup>31</sup> αφ̄φ̄ πεει πε—καν̄ εφωπε<sup>32</sup> επ̄νεγ αβαλ εν̄φ̄φ̄ ενεγ εν̄<sup>33</sup> ζ̄ν̄ λαγε  
 ν̄μαζ̄φν̄ π̄νογτε—πογ-<sup>34</sup> ωφε πωτ̄. φσαγνε γαρ ν̄τογ-<sup>35</sup> ζογ̄ειτε τηρογ μ̄ν̄  
 τογζαν̄.<sup>36</sup> ζ̄ν̄ τογζαν̄ γαρ φ̄ναφ̄ν̄τογ<sup>37</sup> αζ̄ρεγ. τζαν̄ δε πε π̄χι σαγνε<sup>38</sup> απ̄ει  
 εθ̄ν̄π. πεει δε πε πωτ̄,<sup>38.1</sup> πεει ν̄τατ̄εζογ̄ειτε εῑ α-<sup>2</sup> βαλ ν̄μαφ, πεει ετογ̄ναcω-<sup>3</sup>  
 τε αραφ τηρογ ν̄βι νε{ει} ν̄ταζ-<sup>4</sup> εῑ αβαλ ν̄μαφ. αγογ̄ων̄ε<sup>5</sup> δε αβαλ αγεαγ μ̄ν̄  
 ογ-<sup>6</sup> τελ̄ν̄λ ν̄τε πεφρεν̄.

πρεν<sup>7</sup> δε ν̄πωτ̄ πε π̄ωηρε. ν̄ταφ ν̄-<sup>8</sup> φαρ̄π̄ πενταφτ̄ ρεν̄ απεν-<sup>9</sup> ταζε̄ι αβαλ  
 ν̄μαφ εν̄ταφ ρω<sup>10</sup> πε, αγω αφ̄νεcτ̄φ̄ ν̄νογ̄ων̄-<sup>11</sup> ρε. αφτ̄ πεφρεν̄ αραφ ετε νε-<sup>12</sup>  
 ογ̄ν̄τεφ̄c. ν̄ταφ πε ετε ογ̄ν̄-<sup>13</sup> τεφ̄ κ̄κει ν̄ιμ̄ εφ̄φροοπ̄ ζαζ-<sup>14</sup> τηφ. {ν̄βι} πωτ̄  
 ογ̄ν̄τεφ̄ ν̄πρεν̄<sup>15</sup> ογ̄ν̄τεφ̄ ν̄π̄ωηρε. ογ̄ν̄ cαμ<sup>16</sup> ν̄cενεγ αραφ. πρεν̄ δε ν̄-<sup>17</sup> ταφ  
 ογατ̄νεγ αραφ πε χε<sup>18</sup> ν̄ταφ ογαεετ̄φ̄ πε π̄μγ-<sup>19</sup> cτηριον̄ μ̄πατ̄νεγ αραφ<sup>20</sup>  
 ετ̄ν̄ν̄ηγ αζ̄ν̄μεφωχε εγ̄μηγ<sup>21</sup> ν̄μαφ τηρογ ν̄τοοτ̄φ. και γαρ<sup>22</sup> π̄ωτ̄ cεχ̄ογ̄ ν̄πεφρεν̄  
<sup>23</sup> εν̄. φογ̄αν̄ε̄ δε αβαλ ζ̄ν̄ ογ-<sup>24</sup> φ̄ηρε.

π̄ρητε σε ογ̄ναc πε πρεν̄.<sup>25</sup> ν̄ιμ̄ σε πεταφ̄ τεγε ρεν̄ νεφ,<sup>26</sup> π̄ιναc ν̄πρεν̄, ν̄cαβ̄ν̄λ  
 αραφ<sup>27</sup> ογαεετ̄φ̄, πεει ετε πωφ πε<sup>28</sup> πρεν̄ ογ̄αζ̄ν̄ ν̄ωηρε ν̄πρεν̄,<sup>29</sup> νεει ετενεφματ̄ν̄  
 ν̄μαφ<sup>30</sup> ν̄ρητογ̄ ν̄βι πρεν̄ ν̄πωτ̄,<sup>31</sup> παλιν̄ νεγ̄ματ̄ν̄ ν̄μαγ ζωογ<sup>32</sup> ζ̄ν̄ πεφρεν̄;

37.5 ζωφ: read ζωβ.

37.25 ἰχνοc: read ἰχνοc.

38.2-3 cωτε: variant of cωτ̄.

those <sup>22</sup> that are anointed/sealed. But once <sup>23</sup> the ointment of one dissolves <sup>24</sup> it becomes empty, and the cause <sup>25</sup> for it becoming deficient is the thing <sup>26</sup> through which its ointment will <sup>27</sup> go. For at that time <sup>28</sup> a breath draws it, one <sup>29</sup> in the power of what is with it. But <sup>30</sup> from him who is not deficient <sup>31</sup> no seal is removed, <sup>32</sup> nor is anything emptied out, <sup>33</sup> but what he lacks the perfect Father <sup>34</sup> fills again. <sup>35</sup> He is good; he knows <sup>36</sup> his sowings, that it is he <sup>37</sup> who has sown them in his paradise. <sup>38</sup> But his paradise <sup>39</sup> is his place of rest.

This <sup>37.1</sup> is the perfection in the thought <sup>2</sup> of the Father, and these are <sup>3</sup> the words of his contemplation. <sup>4</sup> Each of his words <sup>5</sup> is a matter of his unified will <sup>6</sup> in the revelation <sup>7</sup> of his word. When they were in the depth <sup>8</sup> of his thought, the word <sup>9</sup> that was first to come forth revealed <sup>10</sup> them along with a mind that <sup>11</sup> speaks, the unified word in silent grace. <sup>12</sup> He was called <sup>13</sup> thought, since they were <sup>14</sup> in it when they had not yet been revealed. <sup>15</sup> It happened then that he was <sup>16</sup> first to come forth <sup>17</sup> when the will <sup>18</sup> of the one who had willed willed it. <sup>19</sup> Now it is the will that the Father rests <sup>20</sup> himself in and <sup>21</sup> is pleased with. Nothing comes <sup>22</sup> about apart from him, nor does anything <sup>23</sup> come about apart from the will of <sup>24</sup> the Father; rather, his will <sup>25</sup> is inscrutable. His footprint <sup>26</sup> is the will, and no one <sup>27</sup> will know it nor will anyone <sup>28</sup> be mindful of it in order to <sup>29</sup> grasp him. Rather, <sup>30</sup> when he wills what he wills <sup>31</sup> is this—even if <sup>32</sup> the vision is not pleasing to them <sup>33</sup> in some (way) before God—<sup>34</sup> desiring the Father. For he knows the <sup>35</sup> beginning of all of them and their end. <sup>36</sup> For in the end he will ask them <sup>37</sup> to their face. The end is the reception of knowledge <sup>38</sup> about that which is hidden. This is the Father, <sup>38.1</sup> the one from whom the beginning came, <sup>2</sup> the one to whom all who have <sup>3</sup> come from him will return. <sup>4</sup> They have been manifest <sup>5</sup> for the glory and <sup>6</sup> joy of his name.

The name <sup>7</sup> of the Father is the Son. He first <sup>8</sup> gave a name to the one who <sup>9</sup> had come forth from him, since he was the same, <sup>10</sup> and he gave birth to him as a child. <sup>11</sup> He give to him a name <sup>12</sup> that was his. It is he who has <sup>13</sup> all that exists around <sup>14</sup> him. The Father has the name; <sup>15</sup> he has the Son. It is possible <sup>16</sup> for him to be seen. But his name <sup>17</sup> is invisible because <sup>18</sup> it alone is the mystery <sup>19</sup> of the invisible one <sup>20</sup> which comes to the ears that are entirely <sup>21</sup> filled with it by him. For indeed <sup>22</sup> as for the Father, his name is not spoken. <sup>23</sup> Rather it is manifest through a <sup>24</sup> Son.

In this way, then, the name is great. <sup>25</sup> Who, then, will be able to produce a name for him, <sup>26</sup> the great name, except him <sup>27</sup> alone, this one to whom the name belongs <sup>28</sup> and the children of the name, <sup>29</sup> these among whom the name of the Father <sup>30</sup> rests itself, <sup>31</sup>

37.7 “they were in the depth”: or “they were depths.”

επιδη ογατωωπε<sup>33</sup> πε πωτ, ν̄ταϥ ογαεετϥ πεν-<sup>34</sup> ταϥμισε ἴμαϥ νεϥ ν̄οϥρεν,  
<sup>35</sup> ραθ̄ν εμπατεϥтсeno ν̄наи-<sup>36</sup> ωн, ωна ν̄ϥωωπε αχ̄ν τοϥα-<sup>37</sup> πε ν̄σι πρεν  
 ν̄πωт εϥοει<sup>38</sup> ν̄χαεиc, ετε πεει πε πρεн<sup>39.1</sup> мамне, етар̄χ̄ ρ̄н̄ πεϥ-<sup>2</sup> οϥαϩ саϩне  
 ρ̄н̄ тсам етχнк<sup>3</sup> авал. χε πρεн οϥαβαλ ен<sup>4</sup> πε ρ̄н̄ ρ̄н̄λεзис, οϥαϩ̄н̄ ρ̄н̄-<sup>5</sup>  
 н̄н̄тгаεиρεн πε πεϥρεн,<sup>6</sup> алла οϥατνεϥ араϥ пе.<sup>7</sup> аϥт̄ рен араϥ οϥαεεт̄ϥ,<sup>8</sup>  
 εϥнеϥ араϥ οϥαεεт̄ϥ, ен-<sup>9</sup> таϥ οϥαεεт̄ϥ পেτε οϥ-<sup>10</sup> н̄ сам н̄т̄ рен араϥ.<sup>11</sup> χε  
 পেतेन̄ϥωοοп<sup>12</sup> ен н̄н̄т̄ϥ рен ἴμεϥ.<sup>13</sup> εϥнат̄ еϥ гаp н̄рен араϥ<sup>14</sup> পেει ете н̄ϥωοοп  
 ен;<sup>15</sup> পেει ν̄таϥ етωοοп ϥωο-<sup>16</sup> оп н̄н̄ পেϥкерен, аϥω<sup>17</sup> ϥсаϥне ἴмаϥ οϥαεεт̄ϥ,  
<sup>18</sup> аϥω атреϥт̄ рен араϥ οϥ-<sup>19</sup> аεεт̄ϥ. πωт пе̄: πωнре<sup>20</sup> пе পেϥρεн. ν̄таϥ-<sup>21</sup>  
 ρаπ̄ϥ̄ се ен ρ̄н̄ π̄ρωϥ<sup>22</sup> алла неϥωοοп.<sup>23</sup> πωнре неϥт̄ рен οϥαε-<sup>24</sup> ет̄ϥ. πрен се  
 па πω `т`<sup>25</sup> пе, н̄е ете πрен н̄-<sup>26</sup> πωт пе πωнре. п̄меεт̄<sup>27</sup> еπει εϥнаδ̄н̄ рен  
 тон н̄-<sup>28</sup> саβнл аπωт;

алла пан-<sup>29</sup> тωс ϥнаχоос н̄си οϥеει<sup>30</sup> ρаϩт̄н̄ пеϥωβнр, χε « н̄н̄ пе<sup>31</sup> ет̄нат̄ рен  
 а̄п̄еи етенеϥр̄<sup>32</sup> ωр̄п̄ н̄ωοοп ρаθн̄ н̄маϥ,<sup>33</sup> ρωс се πрен еωαροϥχ̄г̄т̄ϥ<sup>40.1</sup> ен н̄си  
 н̄н̄сисе н̄т̄оот̄ϥ н̄-<sup>2</sup> неи н̄таϩнестоϥ; » ωар̄п̄<sup>3</sup> се οϥπεтеωωε арап пе<sup>4</sup> а̄р̄ ноеи  
 н̄π̄ρωβ, χε οϥεϥ<sup>5</sup> пе πрен; χε ν̄таϥ пе πрен<sup>6</sup> мамне. ν̄таϥ ен се пе<sup>7</sup> πрен авал  
 н̄πωт, χε н̄-<sup>8</sup> таϥ пе পেтωοοп н̄хаεиc<sup>9</sup> πрен. ν̄таϥχ̄и се н̄πрен<sup>10</sup> ен апоϥωεп  
 н̄π̄н̄те<sup>11</sup> н̄ρ̄н̄каϥе, ката песнат̄<sup>12</sup> н̄поϥеи ποϥеи ет̄оϥ-<sup>13</sup> н̄а{с} тепаϥ н̄εн̄т̄ϥ.  
 পেει<sup>14</sup> δε пе п̄хаεиc πрен. н̄ке-<sup>15</sup> лаϥ ен пе ν̄таϥт̄еεиϥ<sup>16</sup> араϥ. алла οϥαт̄т̄ рен  
<sup>17</sup> араϥ пе, οϥαт̄т̄еοϥаϥ не,<sup>18</sup> ωа псап ν̄таϥ н̄тап̄еи<sup>19</sup> етχнк `αβαλ´ ωεχε араϥ  
 οϥ-<sup>20</sup> аεεт̄ϥ, аϥω ν̄таϥ পেте<sup>21</sup> οϥ̄н̄ сам ἴмаϥ аχ̄οϥ<sup>22</sup> н̄πεϥρεн аϥω анеϥ<sup>23</sup>  
 араϥ.

ν̄таρε[[ϥϥ]]ϥωк се<sup>24</sup> εϥ̄н̄εн̄т̄ϥ χε পেϥρεн ет-<sup>25</sup> οϥαωϥ пеϥωнре пе, аϥω<sup>26</sup>  
 аϥт̄ н̄πрен араϥ н̄си পেει<sup>27</sup> ν̄таϩ̄и авал ρ̄н̄ п̄βαθос, аϥωε-<sup>28</sup> χε анеϥπεθнп,  
 εϥсаϥне<sup>29</sup> χε πωωт οϥαт̄πεθаϥ пе.<sup>30</sup> ет̄ве পেει ϥω аϥ̄н̄ পেει а-<sup>31</sup> вал, χεкасе  
 εϥαωεχε<sup>32</sup> ρа πт̄опос аϥω পেϥма<sup>33</sup> н̄н̄тан ν̄таϥи авал н̄-<sup>34</sup> ρ̄н̄т̄ϥ.<sup>41.1</sup> аϥω нϥт̄  
 еаϥ н̄π̄п̄л̄н̄ρωма,<sup>2</sup> т̄н̄н̄т̄наδ̄ н̄те পেϥρεн, аϥω<sup>3</sup> π̄ρ̄лаδ̄ н̄те πωт. ποϥеи ποϥ-<sup>4</sup>  
 еи п̄ма ν̄таϥеи авал н̄εн̄т̄ϥ<sup>5</sup> ϥнаωεχε ρараϥ, аϥω ρ̄н̄ т̄та-<sup>6</sup> еиε ν̄таϥχ̄и  
 н̄πεϥт̄ερο аре-<sup>7</sup> т̄ϥ н̄т̄оот̄ϥ ϥнап̄ωт ат̄ст̄о<sup>8</sup> а̄рет̄ϥ н̄кесап аϥω аϥи авал<sup>9</sup> ρ̄н̄ `̄  
 п̄`ма ет̄н̄меϥ—п̄ма ν̄таϥω-<sup>10</sup> ρε а̄рет̄ϥ н̄εн̄т̄ϥ—εϥχ̄и т̄пе а-<sup>11</sup> вал ρ̄н̄ п̄ма  
 ет̄н̄меϥ аϥω<sup>12</sup> εϥχ̄и са̄н̄ω̄, εϥχ̄и а̄еиϥ. аϥω<sup>13</sup> পেϥма н̄н̄тан н̄мин ἴмаϥ<sup>14</sup> пе  
 পেϥп̄л̄н̄ρωма.

н̄т̄н̄ се<sup>15</sup> т̄н̄роϥ н̄т̄н̄ πωт ρ̄н̄п̄л̄н̄-<sup>16</sup> ϥωма не, аϥωρ̄н̄ неϥт̄н̄<sup>17</sup> т̄н̄роϥ, тоϥноϥне  
 пе ρ̄н̄<sup>18</sup> пен̄таϥт̄роϥρωт авал н̄-<sup>19</sup> ρ̄н̄т̄ϥ т̄н̄роϥ. аϥт̄ неϥ н̄-<sup>20</sup> ноϥт̄ωϥ. сеοϥан̄ε̄  
 се а-<sup>21</sup> вал н̄си ποϥеи ποϥеи<sup>22</sup> χεкасе авал ρ̄н̄ ποϥне-<sup>23</sup> εϥε н̄мин ἴмаϥ

39.21 ϥωϥ: read ρωβ.

40.17 не: read пе.

(who) moreover rest themselves<sup>32</sup> in his name? Since the Father is ungenerated,<sup>33</sup> he alone is the one<sup>34</sup> who bears himself to himself as a name,<sup>35</sup> before he had created the eternities,<sup>36</sup> so that the name of the Father might exist over<sup>37</sup> their head as<sup>38</sup> a crown, which is the name<sup>39.1</sup> truly, which is firm in his<sup>2</sup> command in the perfect power.<sup>3</sup> The name is not<sup>4</sup> from words, nor (is his name) from<sup>5</sup> speech;<sup>6</sup> instead it is invisible.<sup>7</sup> He gave a name to him alone,<sup>8</sup> since he alone saw him, he<sup>9</sup> who alone had<sup>10</sup> the power to give a name to him.<sup>11</sup> The one who does not exist<sup>12</sup> does not have a name.<sup>13</sup> For what name could be given to<sup>14</sup> the one who does not exist?<sup>15</sup> The one who exists exists also<sup>16</sup> with his name, and<sup>17</sup> he knows it only, and<sup>18</sup> (knows how) to give it to him<sup>19</sup> alone. He is the Father; the Son<sup>20</sup> is his name. He,<sup>21</sup> therefore, did not hide in it a thing;<sup>22</sup> instead it existed.<sup>23</sup> The Son alone gave a name.<sup>24</sup> The name, therefore, belongs to the Father,<sup>25</sup> just as the name of<sup>26</sup> the Father is the Son. Where would compassion<sup>27</sup> find a name<sup>28</sup> except from the Father?

But doubtless<sup>29</sup> one will say<sup>30</sup> to his neighbor, “Who is it<sup>31</sup> that will give a name to the one<sup>32</sup> who existed before himself,<sup>33</sup> as if children do not receive<sup>40.1</sup> a name from<sup>2</sup> those who give birth to them?” First,<sup>3</sup> therefore, it is fitting for us<sup>4</sup> to consider this matter: what<sup>5</sup> is the name? It is the name<sup>6</sup> truly. It, therefore, is not<sup>7</sup> the name from the Father, because it<sup>8</sup> is the one that is the proper<sup>9</sup> name. Therefore, he did not receive the name<sup>10</sup> as a loan as<sup>11</sup> others (do), in accordance with the manner<sup>12</sup> in which each one<sup>13</sup> will be made. But this<sup>14</sup> is the proper name. There is<sup>15</sup> no other who gave it<sup>16</sup> to him. Rather, he is unnameable,<sup>17</sup> he <is> indescribable,<sup>18</sup> until the time in which he who<sup>19</sup> is perfect spoke about him alone,<sup>20</sup> and he is the one who<sup>21</sup> has the power in him to say<sup>22</sup> his name and to see<sup>23</sup> him.

Therefore, when he was content<sup>24</sup> that his name that<sup>25</sup> is willed is his Son, and<sup>26</sup> the one who had come forth from the depth<sup>27</sup> gave this name to him, he spoke<sup>28</sup> about his hidden things, knowing<sup>29</sup> that the Father is without evil.<sup>30</sup> For this very reason, he brought this one forth,<sup>31</sup> in order to speak<sup>32</sup> about the place and his place<sup>33</sup> of rest from which he had<sup>34</sup> come.<sup>41.1</sup> And he gave glory to the fullness,<sup>2</sup> the greatness of his name, and<sup>3</sup> the sweetness of the Father. About<sup>4</sup> the place from which each one came<sup>5</sup> he will speak, and to the place<sup>6</sup> where he received his establishment<sup>7</sup> he will hasten to return again<sup>8</sup> and take from<sup>9</sup> that place—the place where<sup>10</sup> he stood—tasting<sup>11</sup> from that place and<sup>12</sup> receiving nourishment, experiencing growth. And<sup>13</sup> his own place of rest<sup>14</sup> is his fullness.

Therefore,<sup>15</sup> all emanations from the Father are fullnesses,<sup>16</sup> and as for all his emanations,<sup>17</sup> their root is within<sup>18</sup> the one who caused them all to grow up<sup>19</sup> within himself. He gave them<sup>20</sup> their destinies. Therefore,<sup>21</sup> each one was manifest so that<sup>22</sup> through

40.23 “him”: or “it” (referring to “the name”).

41.23 < . . . >: a verb has likely been accidentally omitted here, resulting in a sentence fragment.

< . . . >. πμα<sup>24</sup> γαρ ετοϋχαϋ ἡποϋμεεϋε<sup>25</sup> ωαραϋ, πμα ετῆμεϋ, <sup>26</sup> τοϋνοϋνε, τετϋ ἡμαϋ<sup>27</sup> ατπε ρν νιχίσε τηροϋ<sup>28</sup> ωα πωτ. οϋῆτεϋ ἡτεϋ-<sup>29</sup> απε εσοει ἡῆταν νεϋ, <sup>30</sup> αϋω σεεμαρτε ἡῆμεϋ<sup>31</sup> αροϋν, εϋρην αροϋν<sup>32</sup> αραϋ, ρωσ ατροϋχοос ρε, <sup>33</sup> « αϋχι αβαλ ρῆ πεϋρο<sup>34</sup> αβαλ ρῆτοοτϋ ἡνιασπασ-<sup>35</sup> мос ». σεοϋανρ δε εν <sup>42.1</sup> αβαλ ἡσι νεει ἡπρητε<sup>2</sup> ρε ἡποϋρ тπε ἡмин ἡμαϋ, <sup>3</sup> οϋτε ἡποϋωωωτ ἡπεαϋ<sup>4</sup> ἡπωτ, οϋτε ἡσεμεϋε αραϋ<sup>5</sup> εν ρωс ωнн, οϋτε ρε ϋсаωи, <sup>6</sup> οϋτε ρε οϋβαλκΎ πε. αλλα οϋ-<sup>7</sup> αтπεωαϋ пе, οϋατωтартΎ пе, <sup>8</sup> οϋρλαб пе, εϋсаϋне ама-<sup>9</sup> ειт ннм емпатоϋωωπε, αϋω<sup>10</sup> неϋр хриа ен атроϋтсебе еи-<sup>11</sup> етΎ αβαλ.

πεει πε прнте ἡ-<sup>12</sup> нетеоϋῆτεϋ ἡμεϋ<sup>13</sup> αβαλ ρῆ пса ρре ἡтоотс нт-<sup>14</sup> мнтнаб наτωитс, εоϋса-<sup>15</sup> мт ἡса ποϋει οϋαεετΎ<sup>16</sup> αϋω петχнк αβαλ, петоеи ἡ-<sup>17</sup> меϋ νεϋ. αϋω маϋωе аρρη-<sup>18</sup> ει аемῆте, οϋτε ἡῆτεϋ<sup>19</sup> φθονос ἡμεϋ, οϋτε<sup>20</sup> αωεραμ οϋτε ἡῆ μοϋ ἡ-<sup>21</sup> ρρηῆ ἡρηтоϋ. αλλα εϋμα-<sup>22</sup> тῆ ἡμαϋ ρῆ петматῆ<sup>23</sup> ἡμαϋ, εϋραси ен, οϋτε<sup>24</sup> εϋβλῆлаμнт ен ἡпкω-<sup>25</sup> те ἡтнне. αλλα ἡтаϋ<sup>26</sup> ρω пе тнне, αϋω еϋωо-<sup>27</sup> оп ἡρηтоϋ ἡси πωт, αϋω ἡ-<sup>28</sup> таϋ εϋρῆ πωт εϋχнк а-<sup>29</sup> вал εϋоει ἡаτπωе ρῆ<sup>30</sup> пагабос намне, еϋт<sup>31</sup> ωта лаϋе ен ρῆ лаϋе, αλλα<sup>32</sup> еϋт ἡтан, εϋлнк ρῆ пе-<sup>33</sup> пнеϋма. αϋω еϋнасωтῆ атеϋ-<sup>34</sup> ноϋне еϋнасΎе аραϋ<sup>35</sup> νεει етϋнабῆ теϋноϋне<sup>36</sup> ἡρηтоϋ, нΎтῆΎ पासи ἡтеϋ-<sup>37</sup> ϋϋхн. πεει πε πтопос ἡни-<sup>38</sup> макариос· πεει πε ποϋто-<sup>39</sup> пос.

пкеωωхΎ бε маροϋ-<sup>40</sup> ἡме ρῆ ноϋтопос ρε οϋ-<sup>41</sup> петеωωе араеи ен пе, <sup>43.1</sup> еаριωωпе ρῆ πма ἡῆтан, <sup>2</sup> αωеεе акеρωв. αλλα ἡтаϋ<sup>3</sup> петнаωωпе ἡρηтΎ, αϋω а-<sup>4</sup> сΎе ἡнеϋ ннм аπωт ἡте<sup>5</sup> πтнрΎ οϋωρρн нисннϋ на-<sup>6</sup> нне, νεει еретарапн ἡ-<sup>7</sup> πωт ωоϋо аϋωωϋ αϋω ἡн<sup>8</sup> ωта ἡтеϋ ωооп ρῆ тоϋмнте. <sup>9</sup> νεει ἡтаϋ етоϋω[[ρ]]н[[м]]Ύ<sup>10</sup> мамне[[и]], εϋωооп ρῆ πωнρ<sup>11</sup> намне αϋω ἡнаннре, αϋω<sup>12</sup> еϋωеεе аποϋаеи ет-<sup>13</sup> χнк αβαλ αϋω етннρ ρῆ<sup>14</sup> писперма ἡте πωт αϋω<sup>15</sup> етΎῆ πεϋρηт αϋω ρῆ пп-<sup>16</sup> лнρωма. еϋтелнл ἡρηтΎ<sup>17</sup> ἡси πεϋпнеϋма, αϋω еϋт еаϋ<sup>18</sup> ἡпетенеϋωооп ἡρηтΎ<sup>19</sup> ρε наноϋϋ. αϋω сеϋхнк<sup>20</sup> αβαλ ἡси неϋωнре аϋω<sup>21</sup> сеῆпωа ἡπεϋрен, ρε<sup>22</sup> ἡтаϋ γαρ πωт ρῆωн-<sup>23</sup> ре ἡтееимине нетΎоϋа-<sup>24</sup> ωоϋ.



their<sup>23</sup> own thought < . . . >. For the place<sup>24</sup> where they send their thought,<sup>25</sup> that place,<sup>26</sup> their root, <is> that which lifts them<sup>27</sup> up in all the heights<sup>28</sup> to the Father. They have his<sup>29</sup> head, since it is rest for them,<sup>30</sup> and they are supported,<sup>31</sup> drawing near<sup>32</sup> to him, as it is said,<sup>33</sup> “They partake of his face<sup>34</sup> through kisses.”<sup>35</sup> But they are not manifest<sup>42.1</sup> in this way<sup>2</sup> because they themselves were not elevated,<sup>3</sup> (and yet) they did not lack the glory<sup>4</sup> of the Father, nor did they consider him<sup>5</sup> to be small,<sup>6</sup> or embittered, or angry. Rather,<sup>7</sup> he is without evil, he is undisturbable,<sup>8</sup> he is sweet, knowing all spaces<sup>9</sup> before they have come about, and<sup>10</sup> he did not need to be<sup>11</sup> taught.

This is the way of<sup>12</sup> those who have<sup>13</sup> (a thing) from above by the limitless<sup>14</sup> greatness, those awaiting<sup>15</sup> the one alone<sup>16</sup> and the perfect one, the one who is<sup>17</sup> there for them. And they do not go down<sup>18</sup> to Hades, nor do they have<sup>19</sup> jealousy nor<sup>20</sup> deep sighing nor death<sup>21</sup> within them. But resting<sup>22</sup> themselves in the one who rests,<sup>23</sup> they are not troubled, nor<sup>24</sup> are they entangled in the fence<sup>25</sup> around the truth. But they are themselves<sup>26</sup> the truth, and the Father dwells<sup>27</sup> within them, and<sup>28</sup> they are in the Father since they are perfect,<sup>29</sup> undivided in<sup>30</sup> the one who is truly good,<sup>31</sup> not deficient in anything, but<sup>32</sup> at rest, refreshed in the<sup>33</sup> Spirit. And they will listen to their<sup>34</sup> root, since they will be occupied<sup>35</sup> with these things in which he will find his root,<sup>36</sup> and he will not suffer the loss of his<sup>37</sup> soul. This is the place of the<sup>38</sup> blessings; this is their<sup>39</sup> place.

As for the rest, then, let them<sup>40</sup> know in their places that<sup>41</sup> it is not fitting for me,<sup>43.1</sup> since I have arrived at the place of rest,<sup>2</sup> to say anything. But it is<sup>3</sup> that in which I have come to be, and<sup>4</sup> (it is fitting) to be concerned at all times with the Father of<sup>5</sup> the Entirety and those who are truly brothers,<sup>6</sup> those upon whom the love of<sup>7</sup> the Father pours and in whose midst no<sup>8</sup> deficiency of him exists.<sup>9</sup> Those are the ones who are manifest<sup>10</sup> truly, dwelling in life<sup>11</sup> truly and eternally, and<sup>12</sup> speaking the light that is<sup>13</sup> perfect and filled with<sup>14</sup> the seed of the Father and<sup>15</sup> that is in his heart and in the<sup>16</sup> fullness. His spirit rejoices within him,<sup>17</sup> and it glorifies<sup>18</sup> the one within which it dwelled<sup>19</sup> because he is good. And his children<sup>20</sup> are perfect, and<sup>21</sup> they are worthy of his name, for<sup>22</sup> he is the Father, (and) children<sup>23</sup> of this sort are those whom he<sup>24</sup> desires.

42.17 “there”: or “thought.”



## IX. TREATISE ON THE RESURRECTION

The *Treatise on the Resurrection*, also called the *Epistle to Rheginos*, is the title of the fourth text in Nag Hammadi codex I. The text purports to be a letter written to an otherwise unknown Christian named Rheginos, who may have asked the author for special teaching regarding the nature of the Savior's resurrection. Of particular interest is the nature of the Savior's resurrected self, possibly occasioned by confusion over Paul's teaching in 1 Corinthians 15. Unfortunately, the author's own understanding of the reality of the fleshly resurrection remains elusive on account of an elliptical question that can be taken plainly or rhetorically: "Why will you not receive flesh when you ascend into the eternity?" Whatever the author's own view, the *Treatise on the Resurrection* contributes to our knowledge of the kinds of debates that occupied early Christians concerning the nature of the self after death. The *Treatise on the Resurrection* was likely composed in the late second century C.E. in Greek.

43.25 ΟΥΝ ΖΑΕΙΝΕ, ΠΑΩΗΡΕ ΡΗ-<sup>26</sup> ΓΙΝΟΣ, ΕΥΩΩΕ ΑΣΒΟ ΔΖΑΖ. <sup>27</sup> ΟΥΝΤΕΥ ΜΜΕΥ ΜΠΙΣΚΟΠΟΣ  
<sup>28</sup> ΕΥΕΜΑΖΤΕ ΝΖΝΖΗΤΗΜΑ <sup>29</sup> ΕΥΩΔΑΤ ΜΠΕΥΩΛ. ΑΥΩ <sup>30</sup> ΕΥΩΔΑΝΜΕΕΤΕ ΑΝΕΕΙ, ΩΑΥ-<sup>31</sup>  
 ΜΕΥΕ ΔΡΝΜΗΤΝΑΟ ΝΖΡΗ-<sup>32</sup> Ι ΝΖΗΤΟΥ. ΝΤΜΕΥΕ ΝΔΕ ΕΝ <sup>33</sup> ΧΕ ΑΥΑΖΕ ΑΡΕΤΟΥ ΜΦΟΥΝ  
 Μ-<sup>34</sup> ΠΛΟΓΟΣ ΝΤΜΗΝ ΕΥΩΙΝΕ <sup>35</sup> ΝΖΟΥ ΑΠΕΥΜΤΑΝ, ΠΕΕΙ <sup>36</sup> ΝΤΑΖΝΧΙΤῶ ΖΙΤῆ ΠῆΣΩ-<sup>37</sup>  
 ΤΗΡ, ΠῆΧΑΕΙΟ ΠΕΧΡΗΣΤΟΣ. <sup>44.1</sup> ΝΤΑΖΝΧΙΤῶ ΝΤΑΡΕΝΣΟΥ-<sup>2</sup> ΩΝ ΤΜΗΝ ΑΥΩ ΔΝΗΤΑΝ <sup>3</sup>  
 ΜΜΑΝ ΔΖΡΗῆ ΔΧΩΟ. ΑΛΛΑ <sup>4</sup> ΕΠΕΙΔΗ ΕΚΩΙΝΕ ΜΜΑΝ <sup>5</sup> ΑΠΕΤΕΩΩΕ Ζῆ ΟΥΖΛΑΟ <sup>6</sup> ΕΤΒΕ  
 ΤΑΝΑΣΤΑΟΙΟ, ΤΣΕ-<sup>7</sup> ΕΙ ΝΕΚ ΧΕ ΟΥΑΝΑΓΚΑΙΟΝ <sup>8</sup> ΤΕ. ΑΥΩ ΟΥΝ ΖΑΖ ΜΗΝ Ο-<sup>9</sup> ΕΙ  
 ΝΑΠΙΣΤΟΟ ΑΡΑΟ, ΖῆΚΟΥ-<sup>10</sup> ΕΙ ΝΔΕ ΝΕΤΩΙΝΕ ΜΜΑΟ <sup>11</sup> ΕΤΒΕ ΠΕΕΙ ΜΑΡΕΠΛΟΓΟΟ <sup>12</sup> ΩΩΠΕ  
 ΝΕΝ ΕΤΒΗΤΟ.

ῆ-<sup>13</sup> ΤΑΖΑΠΧΑΕΙΟ Π ΧΡΩ ΝΕΩ <sup>14</sup> ΝΖΕ ΜΝΖΒΗΥΕ ΕΩΩΟ-<sup>15</sup> ΟΠ Ζῆ ΣΑΡΖ ΑΥΩ ΝΤΑ-<sup>16</sup>  
 ΡΕΦΟΥΑΝΖῶ ΑΒΑΛ ΕΥΩΗ-<sup>17</sup> ΡΕ ΜΝΟΥΤΕ ΠΕ; ΑΦΖΜΑΖΕ <sup>18</sup> Ζῆ ΠΠΟΠΟΟ ΠΕΕΙ ΕΤΚΖ-<sup>19</sup>  
 ΜΑΣῆ ΝΖΗΤῶ, ΕΩΩΕΧΕ <sup>20</sup> ΑΠΝΟΜΟΟ ΝΤΦΥΟΙΟ—ΕΙΟΧΟΥ <sup>21</sup> ΝΔΕ ΜΜΑΟΥ ΧΕ «ΠΜΟΥ». ΠΩΗ-<sup>22</sup>  
 ΡΕ ΝΔΕ ΜΠΠΟΥΤΕ, ΡΗΓΙΝΕ, <sup>23</sup> ΝΕΥΩΗΡΕ ΝΡΩΜΕ ΠΕ. ΑΥ-<sup>24</sup> Ω ΝΕΦΕΜΑΖΤΕ ΑΡΑΥ  
 ΜΠΕ-<sup>25</sup> ΟΝΕΥ, ΕΥῆΤΕῶ ΜΜΕΥ ΝΤ-<sup>26</sup> ΜΝΤΡΩΜΕ Μῆ ΤΗΝΤΝΟΥ-<sup>27</sup> ΤΕ ΧΕΚΑΟΕ ΕΦΝΑΧΡΟ  
 ΜΜΕΝ <sup>28</sup> ΑΠΜΟΥ ΑΒΑΛ ΖΙΤῆ ΠΤΡῶ-<sup>29</sup> ΩΩΠΕ ΝΩΗΡΕ ΜΝΟΥΤΕ, <sup>30</sup> ΖΙΤΟΟΤῶ ΔΕ ΜΠΩΗΡΕ  
 Μ-<sup>31</sup> ΠΡΩΜΕ ΕΡΕΤΑΠΟΚΑΤΑΣΤΑ-<sup>32</sup> ΟΙΟ ΝΑΩΩΠΕ ΔΖΟΥΝ ΑΠ-<sup>33</sup> ΠΛΗΡΩΜΑ, ΕΠΕΙΔΗ  
 ΝΩΑ-<sup>34</sup> Ρῆ ΕΩΩΟΟΠ ΑΒΑΛ Ζῆ ΠΟΑ Ν-<sup>35</sup> ΤΠΕ ΝΣΠΕΡΜΑ ΝΤΜΗΝ ΕΜ-<sup>36</sup> ΠΑΤΕΤΣΥΟΤΑΟΙΟ  
 ΩΩΠΕ. <sup>37</sup> Ζῆ ΤΕΕΙ ΔΡΝΜΗΤΧΑΕΙΟ Μῆ <sup>38</sup> ΖῆΜΗΤΝΟΥΤΕ ΩΩΠΕ ΕΝΑ-<sup>39</sup> ΩΩΟΥ.

ΤΣΑΥΝΕ ΧΕ ΕΕΓΤΕΥΟ <sup>45.1</sup> ΜΠΩΛ Ζῆ ΖῆΒΗΥΕ Ν-<sup>2</sup> ΔΥΟΚΟΛΟΝ, ΑΛΛΑ Μῆ ΛΑΥΕ Ν-<sup>3</sup>  
 ΔΥΟΚΟΛΟΝ ΩΩΟΠ Ζῆ ΠΛΟ-<sup>4</sup> ΟΟΟ ΝΤΜΗΝ. ΑΛΛΑ ΕΠΕΙΔΗ Ε-<sup>5</sup> ΤΡΕ ΠΩΛ ΝΤΑΦΕΙ ΑΒΑΛ  
 Α-<sup>6</sup> ΤΜΗΝΤΕ ΑΤῆΚΕ ΛΑΥΕ ΕΦΖΗΠ, <sup>7</sup> ΑΛΛΑ ΑΤΡΕΦΟΥΩΝΖῆ ΑΒΑΛ <sup>8</sup> ΜΠΠΗΡῶ ΖΑΠΛΩΟ ΕΤΒΕ  
 Π-<sup>9</sup> ΩΩΠΕ, ΠΩΛ ΑΒΑΛ ΜΜΕΝ <sup>10</sup> ΜΠΠΕΘΑΥ ΠΟΥΩΝΖῆ ΔΕ Α-<sup>11</sup> ΒΑΛ ΜΠΕΤΣΑΤῆ. ΤΕΕΙ ΤΕ  
<sup>12</sup> ΤΠΡΟΒΟΛΗ ΝΤΜΗΝ Μῆ ΠΕ-<sup>13</sup> ΠΝΕΥΜΑ, ΤΕΧΑΡΙΟ ΤΑ ΤΜῆ-<sup>14</sup> Ε ΤΕ.

ΠΩΩΤΗΡ ΑΩΩΜῆΚ Μ-<sup>15</sup> ΠΜΟΥ—ῆΚΗΠ ΕΝ Αῆ ΑΤΣΑΥΝΕ—<sup>16</sup> ΑΦΚΩΕ ΝΓΑΡ ΔΖΡΗῆ ΜΠΚΟ-  
<sup>17</sup> ΟΜΟΟ ΕΩΑΦΤΕΚΟ. ΑΩΩῆΤ[ϩ] <sup>18</sup> ΔΖΟΥΝ ΑΥΑΙΩΝ ΝΑΤΤΕΚΟ, <sup>19</sup> ΑΥΩ ΑΦΤΟΥΝΑΣῶ ΕΑΦΩ-  
<sup>20</sup> ΜῆΚ ΜΠΠΕΤΟΥΑΝΖῆ ΑΒΑΛ <sup>21</sup> ΑΒΑΛ ΖΙΤΟΟΤῶ ΜΠΑΤΝΕΥ <sup>22</sup> ΑΡΑΦ. ΑΥΩ ΑΦΤ ΝΕΝ Μ-<sup>23</sup>  
 ΤΕΖΗΝ ΝΤῆΜῆΤΑΤΜΟΥ. ΤΟ-<sup>24</sup> ΤΕ ΟΕ ΝΘΕ ΝΤΑΖΑΠΑΠΟΟΤΟ-<sup>25</sup> ΛΟΟ ΧΟΟΥ ΧΕ, «ΑΝΩΠ  
 ΖΙΟΕ <sup>26</sup> ΜῆΜΕΦ, ΑΥΩ ΑΝΤΩΩΝ <sup>27</sup> ΜῆΜΕΦ, ΑΥΩ ΑΝΒΩΚ ΑΤΠΕ <sup>28</sup> ΜῆΜΕΦ». ΕΙΩΠΕ ΤῆΩΟ-  
<sup>29</sup> ΟΠ ΝΔΕ ΕΝΟΥΑΝΖῆ ΑΒΑΛ Ζῆ <sup>30</sup> ΠΚΟΟΜΟΟ ΕΝῆ ΦΟΡΕΙ Μ-<sup>31</sup> ΜΑΟΥ, ΕΝΩΩΟΠ ΝΑΚΤΙΝ <sup>32</sup>  
 ΜΠΠΕΤῆΜΕΥ, ΑΥΩ ΕΥΕ-<sup>33</sup> ΜΑΖΤΕ ΜΜΑΝ ΑΒΑΛ ΖΙΤΟ-<sup>34</sup> ΟΤῶ ΩΑ ΠῆΖΩΤΠ, ΕΤΕ ΠΕ-<sup>35</sup> ΕΙ  
 ΠΕ ΠΕΝΜΟΥ Ζῆ ΠΕΕΙΒ-<sup>36</sup> ΟΟ. ΕΥΟΩΚ ΜΜΑΝ ΑΤΠΕ Α-<sup>37</sup> ΒΑΛ ΖΙΤΟΟΤῶ ΝΘΕ ΜῆΜΑΚΤΙΝ <sup>38</sup>  
 ΖΙΤῆ ΠΡΗ, ΕΝΣΕΕΜΑΖΤΕ Μ-<sup>39</sup> ΜΑΝ ΕΝ ΖΙΤῆ ΛΑΥΕ. ΤΕΕΙ ΤΕ <sup>40</sup> ΤΑΝΑΣΤΑΟΙΟ ΜΠΠΕΥΜΑ-<sup>46.1</sup>  
 ΤΙΚΗ ΕΩΩΜῆΚ ΝΤΥΧΙΚΗ <sup>2</sup> ΖΟΜΟΙΩΟ Μῆ ΤΚΕΟΑΡΚΙΚΗ.

44.13 Π ΧΡΩ: following Schenke, I understand this verb to be χρᾶν, “to impart an oracle.”

44.17 ΑΦΖΜΑΖΕ: Following Barns, I suspect that metathesis has occurred between ϩ and ζ and that the MS should read ΔΖΦΜΑΖΕ, “he walked.”

45.4–5 ΕΤΡΕ: read ΕΤΒΕ (following Polotsky).

43.25 There are some, my son Rheginos, <sup>26</sup> who desire to learn many things. <sup>27</sup> They have this objective <sup>28</sup> when captivated by questions <sup>29</sup> lacking answers. <sup>30</sup> If they are successful in these things, they often <sup>31</sup> think highly of <sup>32</sup> themselves. But I do not think <sup>33</sup> that they have stood within the word <sup>34</sup> of truth, since they seek <sup>35</sup> instead their own rest, which <sup>36</sup> we have received from our <sup>37</sup> Savior, our Lord Christ. <sup>44.1</sup> We received it once we came to know <sup>2</sup> the truth and rested <sup>3</sup> ourselves upon it. But <sup>4</sup> since you ask us <sup>5</sup> earnestly about what is fitting (to believe) <sup>6</sup> concerning the resurrection, I write <sup>7</sup> to you that it is necessary. <sup>8</sup> Indeed many <sup>9</sup> lack faith in it, but a few <sup>10</sup> find it. <sup>11</sup> For this reason let <sup>12</sup> us explore the topic.

<sup>13</sup> How did the Lord proclaim <sup>14</sup> things while <sup>15</sup> in the flesh and after <sup>16</sup> he revealed himself as Son <sup>17</sup> of God? He walked about <sup>18</sup> in this place where you <sup>19</sup> reside, speaking <sup>20</sup> about the law of nature—but I <sup>21</sup> call it “death.” Moreover, the Son <sup>22</sup> of God, Rheginos, <sup>23</sup> was Son of Man. <sup>24</sup> He possessed them <sup>25</sup> both, having <sup>26</sup> humanity and divinity <sup>27</sup> so that he might conquer <sup>28</sup> death by <sup>29</sup> being Son of God, <sup>30</sup> and by being the Son of <sup>31</sup> Man the restoration <sup>32</sup> might occur into the <sup>33</sup> realm of fullness, since initially <sup>34</sup> he was from above <sup>35</sup> as a seed of truth before <sup>36</sup> his ordering had come to be. <sup>37</sup> Within this (ordering) rulers and <sup>38</sup> divinities came into existence <sup>39</sup> in abundance.

I know that I am offering <sup>45.1</sup> the answer in terms <sup>2</sup> that are perplexing, but there is nothing <sup>3</sup> perplexing about the Word <sup>4</sup> of truth. But since <sup>5</sup> on account of the answer he (the Word) came into <sup>6</sup> the middle so that nothing else would remain hidden, <sup>7</sup> but he would reveal plainly <sup>8</sup> everything about <sup>9</sup> existence, both the destruction <sup>10</sup> of evil and the revelation <sup>11</sup> of the elect. This is <sup>12</sup> the emanation of truth and <sup>13</sup> spirit; grace belongs to <sup>14</sup> truth.

The Savior swallowed <sup>15</sup> death—you are not thought to be ignorant (about this)—<sup>16</sup> for he set aside the world, <sup>17</sup> since it is perishing. He transformed [himself] <sup>18</sup> into an imperishable eternity, <sup>19</sup> and he raised himself up after swallowing <sup>20</sup> the visible <sup>21</sup> through the invisible. <sup>22</sup> He gave us <sup>23</sup> the path of our immortality. Then, <sup>24</sup> therefore, as the apostle <sup>25</sup> said, “We suffered <sup>26</sup> with him, and we rose <sup>27</sup> with him, and we went to heaven <sup>28</sup> with him.” If we <sup>29</sup> appear in <sup>30</sup> this world bearing <sup>31</sup> him, we are the rays <sup>32</sup> of that one, and we <sup>33</sup> are grasped by <sup>34</sup> him until our setting, <sup>35</sup> that is, our death in this <sup>36</sup> life. We are drawn to heaven <sup>37</sup> by him like rays <sup>38</sup> by the sun, and <sup>39</sup> we are not detained by anything. This is <sup>40</sup> the spiritual resurrection <sup>46.1</sup> that swallows the soulish <sup>2</sup> just like the fleshly.

43.37 “our Lord Christ”: hereafter alternatively “our Lord, the Excellent One.”

44.11–12 “For this reason let us explore the topic”: literally, “For this reason let the teaching come about to us on account of it (i.e., the resurrection).”

44.19–20 “speaking about the law of nature”: or “speaking *against* the law of nature.”

<sup>3</sup> ειωπε ουν ουβει ν̄δε εν̄- <sup>4</sup> πιστευε εν, μ̄ντεϥ μ̄μεϥ μ̄- <sup>5</sup> π̄ρ̄ πειθε. πτοπος γαρ  
 ν̄τπ- <sup>6</sup> σ̄τις πε παωηρε λγω πα π̄ρ̄ <sup>7</sup> πειθε εν πε. πετμααγτ μα- <sup>8</sup> τωων. λγω  
 ουν πετ̄ρ̄ πιστευ- <sup>9</sup> ε ρ̄ν̄ ν̄φιλοσοφος ετ̄ν̄νιμα. <sup>10</sup> αλλα ν̄νατωων. λγω π̄φιλο- <sup>11</sup>  
 σοφος ετ̄ν̄νιμα, μ̄πωρ ατρεϥ- <sup>12</sup> πιστευε ουρεϥκτο μ̄μαϥ οϥ- <sup>13</sup> [α]ξετ̄ϥ—λγω  
 ετβε τ̄ν̄π̄στις. <sup>14</sup> [α]ρ̄ν̄σοϥν̄ π̄ωηρε ν̄γαρ μ̄- <sup>15</sup> πρωμε, λγω ρ̄ρ̄ν̄πιστευε <sup>16</sup> χε  
 λϥτωοϥν̄ αβαλ ρ̄ν̄ νετ- <sup>17</sup> μαοϥτ. λγω πεει πετ̄ν̄χοϥ <sup>18</sup> μ̄μαϥ χε: «αϥωωπε ν̄βωλ  
<sup>19</sup> αβαλ μ̄πμοϥ ρ̄ωσ οϥνασ <sup>20</sup> πε `π̄ετοϥρ̄ πιστευε ρ̄ραϥ». ρ̄ν̄- <sup>21</sup> νατ νε νετ̄ρ̄  
 πιστευε.

ν̄ϥνα- <sup>22</sup> τεκο εν ν̄σι π̄μεϥε ν̄νε- <sup>23</sup> τοϥαχ. ν̄ϥνατεκο εν ν̄σι <sup>24</sup> π̄νοϥς  
 ν̄νεταρσοϥωων̄. <sup>25</sup> ετβε πεει τ̄ν̄σατπ̄ ρ̄ροϥν̄ <sup>26</sup> αποϥχεει μ̄ν̄ π̄σωτε ε- <sup>27</sup>  
 ρ̄ροϥταϥν̄ χιν̄ ν̄ωαρ̄π̄ <sup>28</sup> ατ̄ρ̄ν̄τ̄μ̄ραειε ρ̄ν̄ τ̄ν̄ν̄τ- <sup>29</sup> λοντ̄ ν̄νετοει ν̄ατσαϥνε, <sup>30</sup>  
 αλλα εναιε ρ̄ροϥν̄ ατ̄ν̄ν̄τ- <sup>31</sup> ρ̄μ̄<ν>ρ̄ητ̄ ν̄νεταρσοϥων̄ τ- <sup>32</sup> μ̄νε. τ̄μ̄νε σε  
 ετοϥραεις α- <sup>33</sup> ρ̄ασ μ̄ν̄ ω̄σαμ̄ ν̄καας α- <sup>34</sup> βαλ, οϥτε νεσϥωωπε. οϥ- <sup>35</sup> χωρε πε  
 <π>ϥϥστημα μ̄π- <sup>36</sup> πληρωμα. οϥκοϥει πε πεν- <sup>37</sup> ταρβωλ αβαλ, αϥωωπε <sup>38</sup>  
 ν̄κοσμοσ. π̄τηρ̄ ν̄δε πε <sup>39</sup> πετοϥμεαρ̄τε μ̄μαϥ ατρεϥ- <sup>47.1</sup> ωωπε, νεϥωωοο πε.  
 ρ̄ωσ- <sup>2</sup> τε μ̄πωρ ᾱρ̄ δισταζε ετβε <sup>3</sup> ταναστασις, παωηρε ρ̄ηγινε. <sup>4</sup> ειωπε νεκωοοπ  
 ν̄γαρ εν <sup>5</sup> ρ̄ν̄ σαρ̄ζ, ακχι σαρ̄ζ ν̄ταρεκ- <sup>6</sup> ει ρ̄ροϥν̄ απ̄κοσμοσ. ετβε <sup>7</sup> εϥ ν̄κναχι εν  
 ν̄τσαρ̄ζ εκωαν- <sup>8</sup> βωκ ρ̄ρ̄ν̄ι ρ̄ροϥν̄ απαων; <sup>9</sup> πετσατ̄π̄ ατσαρ̄ζ πετωο- <sup>10</sup> οπ̄ νεσ  
 ν̄αιτιοσ μ̄πωων̄. <sup>11</sup> πετωωωπε ετβητ̄κ̄ μη μ̄- <sup>12</sup> πωκ εν πε; πετε πωκ πε <sup>13</sup> μη  
 ν̄ϥωωοοπ εν ν̄ν̄μεκ; <sup>14</sup> αλλα εκ̄ν̄νιμα εϥ πε ετκ- <sup>15</sup> ωαατ̄ μ̄μαϥ; πεει πε ν̄τα- <sup>16</sup> κ̄ρ̄  
 σποϥδαζε ασβο ρ̄ραϥ.

<sup>17</sup> π̄χοριον̄ μ̄π̄σωμᾱ ετε πε- <sup>18</sup> ει πε τ̄ν̄ν̄τ̄ρ̄λλο, λγω κ- <sup>19</sup> ωοοπ̄ ν̄τεκο. οϥν̄τεκ̄ μ̄- <sup>20</sup>  
 μεϥ ν̄ταποϥσιᾱ ν̄οϥρ̄ηϥ. <sup>21</sup> ν̄κναϥ̄ ν̄γαρ εν ν̄πετ- <sup>22</sup> σατπ̄ εκωανβωκ. πεθαϥ <sup>23</sup>  
 οϥν̄τεϥ μ̄νεϥ μ̄π̄σωχ̄β, <sup>24</sup> αλλα οϥν̄ ρ̄ματ̄ ρ̄ραϥ.

μ̄ν̄ λα- <sup>25</sup> αϥε σε σωτ̄ μ̄μαν̄ αβαλ <sup>26</sup> ν̄ν̄ιμα, αλλα π̄τηρ̄ϥ, ετε α- <sup>27</sup> ναν̄ πε, τ̄ν̄οϥαχ.  
 ρ̄ρ̄ν̄χι <sup>28</sup> μ̄ποϥχεει χ̄ιν̄ρ̄ ρ̄ρηχ̄ϥ̄ <sup>29</sup> ρ̄ᾱ θ̄αν̄. μαρ̄ν̄μεϥε ν̄τ̄ρε- <sup>30</sup> εσ. μαρ̄ν̄χι  
 ν̄τ̄ρεεσ.

46.3 εν̄ϥ: read ενϥ. † 10 αλλα . . . λγω: read λγω . . . αλλα (following Barns).

46.21 νατ: read νασ (following Barns).

46.39 ατρεϥ: transcribed as μ̄ηϥϥ by Peel, but the reading is clear in the earliest photo.

47.28 χ̄ιν̄ρ̄ ρ̄ρηχ̄ϥ̄: read χ̄ιν̄ρ̄ ρ̄ρηχ̄ϥ̄.

47.29 ρ̄α: read ϥα (following Till).

47.30 †ρεε: previous scholars have read this word as ρ̄εε, and explained it as either ρ̄ε (“way”) plus εϥ (the AF form of the adjective “old”) (so Schenke), or as a variant of the noun ρ̄ε (so Till, Layton, Peel).

<sup>3</sup> Yet if then someone does not <sup>4</sup> believe, he does not have <sup>5</sup> the persuasion. For it is the realm of faith, <sup>6</sup> my son, and it is not that belonging to the (realm of) <sup>7</sup> persuasion. The dead will <sup>8</sup> rise. There is one who believes <sup>9</sup> among the philosophers of this world; <sup>10</sup> he will rise. But as for the philosopher <sup>11</sup> of this world, let him not be made <sup>12</sup> to believe that he alone <sup>13</sup> returns himself—indeed (we return) on account of our faith. <sup>14</sup> For we have known the Son of <sup>15</sup> Man, and we have believed <sup>16</sup> that he rose from among the <sup>17</sup> dead. This is the one about whom we say, <sup>18</sup> “He became death’s destruction, <sup>19</sup> as he is great, <sup>20</sup> the one in whom they believe.” <sup>21</sup> Great are those who believe.

<sup>22</sup> The thought of those <sup>23</sup> who are saved will not be destroyed. <sup>24</sup> The mind of those who have known him will not be destroyed. <sup>25</sup> On account of this we are chosen <sup>26</sup> for salvation and redemption, <sup>27</sup> since we are destined from the beginning <sup>28</sup> not to fall into the <sup>29</sup> senselessness of those who are ignorant, <sup>30</sup> but we will enter into the <sup>31</sup> wisdom of those who have known the <sup>32</sup> truth. Indeed as for the truth that is guarded, <sup>33</sup> it is not possible to abandon it, <sup>34</sup> nor ought it be (abandoned). <sup>35</sup> Strong is <the> ordering of the <sup>36</sup> fullness. Small is that which <sup>37</sup> became separated; it produced <sup>38</sup> (the) world. But the entirety is <sup>39</sup> what is detained in order for it (the world) <sup>47.1</sup> to come into being; it existed. Therefore, <sup>2</sup> do not be in doubt concerning <sup>3</sup> the resurrection, my son Rheginos. <sup>4</sup> For when you did not exist <sup>5</sup> in the flesh, you received flesh once you <sup>6</sup> entered into this world. Why <sup>7</sup> will you not receive flesh when you <sup>8</sup> ascend into the eternity? <sup>9</sup> That which is better than the flesh is that which is <sup>10</sup> for it a cause of life. <sup>11</sup> Isn’t it true that what came about on your account <sup>12</sup> belongs to you? Does not that which is yours <sup>13</sup> exist with you? <sup>14</sup> But while you are in this world what do you <sup>15</sup> lack? This is what <sup>16</sup> you have hoped to learn.

<sup>17</sup> The afterbirth of the body is <sup>18</sup> old age, and you <sup>19</sup> are in defilement. You have <sup>20</sup> absence as a benefit. <sup>21</sup> For you will not surrender what is <sup>22</sup> better when you leave. That which is evil <sup>23</sup> has inferiority, <sup>24</sup> but there is grace for it.

There is nothing, <sup>25</sup> therefore, that redeems us from <sup>26</sup> this world, but as for the entirety, which <sup>27</sup> we are, we are saved. We have received <sup>28</sup> salvation from one end <sup>29</sup> to the other. Let us think in this way. <sup>30</sup> Let us learn in this way.

46.34 “nor ought it be (abandoned)”: alternatively “nor has it been (abandoned).”

αλλα <sup>31</sup> ογν̄ ραεινε ογωρε αμ̄- <sup>32</sup> με, ν̄αρρε πωινε ετβε <sup>33</sup> νετογωινε ετβητογ, ειω- <sup>34</sup> πε πετογαχ, ερωανκω- <sup>35</sup> ε̄ ν̄σωγ̄ ν̄περσωμα, `ε̄`φ̄να- <sup>36</sup> ογχεει ν̄τογνογ. ν̄ν̄π̄ρ̄ρε- <sup>37</sup> λαγε ρ̄ δ̄ισταζε ετβε πεει. <sup>38</sup> ν̄νεε ν̄ρε σε ν̄μελος ετογ- <sup>39</sup> ααν̄ε̄ αβαλ ετμηαογτ̄ ν̄σε- <sup>48.1</sup> ναογχεει εν, δε ν̄μελ[ο]ς ε- <sup>2</sup> τααν̄ε̄ ετωοοπ̄ ν̄ρη̄ν̄ ν̄- <sup>3</sup> ρητογ νεγνατωογν̄ πε;

εγ <sup>4</sup> σε τε ταναστασις; πσωλπ̄ <sup>5</sup> αβαλ πε ν̄ογαιεω̄ ν̄ν̄ ν̄- <sup>6</sup> νεταρτωογν̄. ειωπε ακ̄ρ̄ <sup>7</sup> πμεγε ν̄γαρ εκωω̄ ρ̄ν̄ πεγ- <sup>8</sup> αγγελιον̄ δε αρηλειας ογ- <sup>9</sup> ων̄ε̄ αβαλ αγω μωγςηε <sup>10</sup> ν̄ν̄μεγ, ν̄π̄ωρ̄ αμεγε ατα- <sup>11</sup> ναστασις δε ογφαντασια <sup>12</sup> τε. ογφαντασια εν τε, αλλα <sup>13</sup> [ο]γ̄μ̄νε τε ν̄ρογο̄ ν̄δε ογ- <sup>14</sup> πετεςωε πε αχοος δε ογ- <sup>15</sup> φαντασια πε πκοσμος <sup>16</sup> ν̄ρογο̄ αταναστασις, τεει <sup>17</sup> εντασωωπε αβαλ ρ̄ιτο- <sup>18</sup> οτ̄ ν̄π̄εν̄χαεις, πσω- <sup>19</sup> τηρ, ιησογς̄ περηητος.

ετ- <sup>20</sup> βε εγ̄ ν̄δε εειταμο̄ ν̄- <sup>21</sup> μακ̄ ν̄τεγνογ; νετα- <sup>22</sup> αν̄ε̄ σεναμογ. πως <sup>23</sup> εγαν̄ε̄ ρ̄ν̄ ογφαντα- <sup>24</sup> ρ̄ια; ν̄ρ̄νααει αγ̄ρ̄ ρ̄η- <sup>25</sup> κε, αγω ν̄ν̄ραει αγωρ̄- <sup>26</sup> ωωρογ. πτηρη̄ ωαρεβ- <sup>27</sup> ωβ̄ειε. ογφαντασια <sup>28</sup> πε πκοσμος—χεκασε <sup>29</sup> σε ν̄ρ̄ καταλαλει σα ν- <sup>30</sup> ρβηγε απερογο.

αλλα <sup>31</sup> ταναστασις ν̄ν̄τες̄ ν̄μεγ <sup>32</sup> ν̄π̄ισματ̄ ν̄τ̄μ̄ινε, δε <sup>33</sup> τ̄μ̄νε τε {πε} πεταρε αρετ̄. <sup>34</sup> αγω πογων̄ε̄ αβαλ ν̄πε- <sup>35</sup> τωοοπ̄ πε, αγω πωβ̄ει- <sup>36</sup> ε πε ν̄ν̄ρβηγε αγω ογ- <sup>37</sup> μεταβολη̄ αρογν̄ αγ̄ν̄ν̄τ̄- <sup>38</sup> β̄ρ̄ρε. τ̄ν̄ν̄τατ̄τεκο̄ ν̄γαρ <sup>49.1</sup> [σεφε] [[αρην̄]] απ̄ιτ̄ν̄ αχ̄ν̄ <sup>2</sup> π̄τε̄κο, αγω πογαιεν̄ ρ̄ρε- <sup>3</sup> τε απ̄ιτ̄ν̄ αχ̄ν̄ π̄κεκει, εγ- <sup>4</sup> ων̄ν̄κ̄ ν̄μαγ. αγω π̄π̄λη- <sup>5</sup> ρωμᾱ ν̄χωκ̄ αβαλ ν̄πεω- <sup>6</sup> τα. νεει νε ν̄ςγμβολον̄ ν̄ν̄ <sup>7</sup> ν̄ταντ̄ν̄ ν̄ταναστασις. <sup>8</sup> ν̄ταγ̄ πε ετταμο̄ ν̄π̄πε- <sup>9</sup> τ̄νανογ̄.

ρωστε ν̄π̄ωρ̄ α- <sup>10</sup> ρ̄ νοει μερικως, ω ρηγι- <sup>11</sup> νε, ογτε ν̄π̄ρ̄ρ̄ πολιτεγε- <sup>12</sup> σεαῑ κατα τεεισαρ̄ζ̄ ετβε <sup>13</sup> τ̄ν̄ν̄τογεει, αλλα αμογ̄ α- <sup>14</sup> βαλ ρ̄ν̄ ν̄μερισμος̄ ν̄ν̄ ν̄- <sup>15</sup> ν̄ρ̄ρε αγω η̄λη̄ ογν̄τεκ̄ ν̄- <sup>16</sup> μεγ̄ ν̄ταναστασις. ειω- <sup>17</sup> πε πετ̄ναμογ̄ ν̄γαρ̄ ν̄σαγ̄- <sup>18</sup> νε αραγ̄ ογ̄αεετ̄ δε εγ- <sup>19</sup> ναμογ̄—καν̄ ερωαν̄ρ̄ ρ̄αρ̄ <sup>20</sup> ν̄ραμπε ρ̄ν̄ πεειβιος, σε- <sup>21</sup> εινε ν̄μαγ̄ αρογν̄ απ̄ει—<sup>22</sup> ετβε εγ̄ ν̄τακ̄ ν̄κ̄νεγ̄ αρακ̄ <sup>23</sup> εν̄ ογ̄αεετ̄κ̄ εακτωογν̄ αγ- <sup>24</sup> ω <ε>σεεινε ν̄μακ̄ αρογν̄ απ̄ε- <sup>25</sup> ει; ειωπε ογν̄τεκ̄ ν̄μεγ̄ ν̄- <sup>26</sup> πτωογν̄ αλλα κ̄σεετ̄ ρως <sup>27</sup> εκ̄ναμογ̄, καγ̄ιτογε̄ π̄ν̄ ν̄σαγ̄- <sup>28</sup> νε δε αγ̄μογ̄, ετβε εγ̄ σε <sup>29</sup> τ̄κωε αβαλ ν̄σᾱ τεκ̄ν̄ν̄τ̄- <sup>30</sup> ατ̄ρ̄ γ̄γ̄μ̄ναζε;̄ ω̄γε̄ απ̄ογ- <sup>31</sup> εεῑ πογεεῑ ατρεφ̄ ακ̄κει <sup>32</sup> ν̄ογ̄απ̄ε̄ ν̄ρεεε, αγω ν̄σε- <sup>33</sup> βαλ̄ αβαλ ν̄π̄ιστοιχειον̄ <sup>34</sup> χ̄εκασε̄ ν̄φ̄ρ̄ π̄λανα, αλλα εγ- <sup>35</sup> ναχῑ ν̄μαγ̄ ογ̄αεετ̄ ν̄κε- <sup>36</sup> σαπ̄ πεεῑ ετωρ̄π̄ ν̄ωο- <sup>37</sup> οπ̄.

47.38 ν̄νεε ν̄ρε: read ν̄νεω̄ ν̄ρε (following Barns).

48.25 ν̄ν̄ραει: read ν̄ρ̄ραει. † 26 ωαρεβ: read ωαρεγ. 49.1 αχ̄ν̄: read αχ̄ν̄. 49.24 <ε>σεεινε: I accept Peel's emendation.



Yet <sup>31</sup> there are some (who) desire to understand, <sup>32</sup> in the search for <sup>33</sup> the things they investigate, whether <sup>34</sup> the one who is saved, when he leaves <sup>35</sup> behind his body, will he <sup>36</sup> be saved immediately. Let <sup>37</sup> no one be in doubt about this. <sup>38</sup> How then will the visible parts <sup>39</sup> that are dead <sup>48.1</sup> not be saved, since the living parts <sup>2</sup> that exist within <sup>3</sup> them will rise?

What <sup>4</sup> then is the resurrection? <sup>5</sup> It is the revelation on every occasion of <sup>6</sup> those who have risen. For if you <sup>7</sup> remember reading in the Gospel <sup>8</sup> that Elijah appeared <sup>9</sup> along with Moses, <sup>10</sup> do not consider the resurrection <sup>11</sup> to be an illusion. <sup>12</sup> It is not an allusion; <sup>13</sup> it is true. It is more <sup>14</sup> suitable to say that <sup>15</sup> the world is an allusion <sup>16</sup> rather than the resurrection, which <sup>17</sup> has come about through <sup>18</sup> our Lord, the Savior, <sup>19</sup> Jesus Christ.

<sup>20</sup> What am I telling <sup>21</sup> you now? Those alive <sup>22</sup> will die. How <sup>23</sup> do they live in an illusion? <sup>24</sup> The rich have become poor, <sup>25</sup> and the kings have been dethroned. <sup>26</sup> Everything is <sup>27</sup> transformed. The world <sup>28</sup> is an illusion—lest, <sup>29</sup> indeed, I pontificate about <sup>30</sup> matters too much.

But <sup>31</sup> the resurrection does not have <sup>32</sup> this kind of nature, because <sup>33</sup> truth is that which is established. <sup>34</sup> It is the revelation <sup>35</sup> of what is, and it is the transformation <sup>36</sup> of things and a <sup>37</sup> migration to something <sup>38</sup> new. For incorruption <sup>49.1</sup> [pours] down upon <sup>2</sup> corruption, and light pours <sup>3</sup> down upon darkness, <sup>4</sup> swallowing it. The fullness <sup>5</sup> fills the deficiency. <sup>6</sup> These are the symbols and <sup>7</sup> images of the resurrection. <sup>8</sup> It is He (Christ) who makes the <sup>9</sup> good.

Therefore, do not <sup>10</sup> know in part, O Rheginos, <sup>11</sup> nor live <sup>12</sup> as a citizen according to this flesh on account of <sup>13</sup> unity, but flee <sup>14</sup> from the divisions and the <sup>15</sup> chains and already you have <sup>16</sup> the resurrection. For if <sup>17</sup> the one who will die knows <sup>18</sup> about himself that he <sup>19</sup> will die—if he has many <sup>20</sup> years in this life, he is <sup>21</sup> brought this—<sup>22</sup> why not see yourself <sup>23</sup> as risen and <sup>24</sup> brought to this? <sup>25</sup> If you have <sup>26</sup> the resurrection but remain as though <sup>27</sup> you will die, and yet that one knows <sup>28</sup> that he has died, why then <sup>29</sup> do I overlook your <sup>30</sup> lack of training? It is fitting for each <sup>31</sup> one to train <sup>32</sup> in numerous ways, and <sup>33</sup> he will be released from this element <sup>34</sup> so that he might not commit error, but he <sup>35</sup> himself will receive again <sup>36</sup> that which existed first. <sup>37</sup>

νεει ν̄ταριχιτογ̄ αβαλ<sup>38</sup> ρ̄ν̄ τ̄ν̄τ̄ατ̄ρ̄ φ̄θ̄ον̄εῑ ν̄πα-<sup>50.1</sup> χ̄λ̄εῑς, ῑν̄σογ̄ς π̄ε̄ρ̄η̄ςτ̄[ο̄ς.  
 αῑτ̄]ϕ̄ε-<sup>2</sup> βακ̄ ᾱραγ̄ μ̄ν̄ νεκ̄ςν̄[ηγ̄], νᾱω̄η-<sup>3</sup> ρ̄ε, ε̄μ̄π̄ικ̄ε λ̄αγ̄ε̄ ν̄̄σ̄ω̄εῑ ρ̄ν̄<sup>4</sup> νε̄τε̄ςω̄ε  
 απ̄τᾱϕ̄ρε̄ τ̄ηγ̄τ̄ν̄. <sup>5</sup> εῑω̄πε̄ ογ̄ν̄ ογ̄ε̄εῑ ν̄̄Δ̄ε̄ σ̄ηρ̄<sup>6</sup> ε̄ϕ̄ω̄η̄κ̄ ρ̄ν̄ τᾱπᾱγγ̄ε̄λιᾱ ν̄-<sup>7</sup> π̄λο̄γ̄ος,  
 †νᾱβαλ̄ϕ̄ ᾱρω̄τ̄ν̄ ε-<sup>8</sup> ρ̄ε̄τ̄ν̄ω̄ῑνε̄. †νογ̄ ν̄̄Δ̄ε̄, ν̄-<sup>9</sup> π̄ρ̄ρ̄ φ̄θ̄ον̄εῑ ᾱλαγ̄ε̄ ε̄τ̄η̄π̄ Δ-<sup>10</sup> ρ̄ακ̄  
 εγ̄ν̄ σ̄αμ̄ ν̄̄μᾱϕ̄ ν̄ρ̄ ω-<sup>11</sup> φ̄ε̄λεῑ.

ογ̄ν̄ ρ̄αρ̄ σ̄ω̄ω̄τ̄ ᾱρογ̄ν̄<sup>12</sup> ᾱπ̄ε̄ῑ π̄ε̄εῑ ν̄̄τᾱεῑςρ̄ε̄εῑ ν̄-<sup>13</sup> μᾱϕ̄ νεκ̄. νε̄εῑ †τᾱμο̄ ν̄̄μαγ̄<sup>14</sup>  
 ᾱ†ρ̄η̄ν̄η̄ ν̄̄ρη̄τογ̄ μ̄ν̄ τε̄χᾱρῑς. <sup>15</sup> †ω̄ῑνε̄ ᾱρακ̄ μ̄ν̄ νε̄τ̄μᾱεῑε̄<sup>16</sup> ν̄̄μ̄ω̄τ̄ν̄ εγ̄ο̄εῑ ν̄̄μᾱεῑσᾱν̄.

<sup>17</sup> π̄λο̄γ̄ος̄ ε̄τ̄βε̄ τα-<sup>18</sup> νᾱςτᾱςῑς

These things I have received <sup>38</sup> freely from my <sup>50.1</sup> Lord, Jesus Christ. [I have] taught <sup>2</sup> you and your brothers, my <sup>3</sup> children, about them, and I have overlooked none of <sup>4</sup> the things suitable for strengthening you. <sup>5</sup> But if there is one thing written <sup>6</sup> that remains opaque in my exposition of <sup>7</sup> the word, I will interpret it for you <sup>8</sup> if you ask. But now, <sup>9</sup> do not envy anyone who numbers among <sup>10</sup> you if he is able to assist.  
<sup>11</sup>

Many are examining <sup>12</sup> what I have written <sup>13</sup> to you. I say to these, <sup>14</sup> Peace (be) among them and grace. <sup>15</sup> I greet you and those who love <sup>16</sup> you in brotherly love.

<sup>17</sup> The Treatise on the <sup>18</sup> Resurrection



## X. TRIPARTITE TRACTATE

The *Tripartite Tractate* is the fifth text in Nag Hammadi codex I. Since no title appears in the manuscript, the *Tripartite Tractate* has received its editorial title on the basis of its division into three parts by scribal decoration. Spanning eighty-seven manuscript pages, the *Tripartite Tractate* offers a comprehensive account of salvation history, beginning with the ineffable God and the population of the heavenly realm of fullness with eternities, and culminating in humanity's final return to the Father. While the anonymous *Tripartite Tractate* was once thought to be the work of Heracleon, scholars now reject this attribution on the basis of theological differences between the work and Heracleon's surviving writings.

Part 1 of the *Tripartite Tractate* describes the Father largely by way of negative theology, before turning to the emanation of two additional beings, Son and Church. Next comes a detailed discussion of the introduction of deficiency into the divine realm. Whereas other Valentinian texts attribute the introduction of deficiency to Wisdom, the *Tripartite Tractate* places the Word at the center of this drama. Part 2, the shortest of the three sections, describes the creation of the first human being, who is a dual creation. The lower creator god supplies his material and soulish parts, whereas his spiritual element comes from the heavenly Word. Adam's three substances give rise to the creation of three classes of humanity. The final part focuses on the salvation of the three classes of humanity. Each class responds to the advent of the Savior differently. The material ones reject him completely; the spiritual ones rush to him; and the soulish ones hesitate before embracing him. The text then concludes with a discussion of the final return to the Father, which culminates in a hymn to the Savior.

While the precise date of the *Tripartite Tractate*'s composition remains uncertain, affinities with Origen's *First Principles* may suggest a date of composition sometime in the middle of the third century C.E. The original language of composition was Greek.

51.1  $\chi\epsilon$   $\pi[\epsilon]\tau\alpha\eta\eta\alpha\omega$   $\chi\alpha\alpha\omega$   $\rho\alpha$   $\eta\epsilon\tau\chi\alpha$ -<sup>2</sup>  $\varsigma\iota$ ,  $\pi\epsilon\tau\epsilon\omega\omega\epsilon$   $\pi\epsilon$   $\bar{\eta}\tau\bar{\eta}\bar{\rho}$   $\omega\alpha$ -<sup>3</sup>  $\rho\bar{\eta}$   $\bar{\mu}\pi\omega\tau$ ,  
 $\epsilon\tau\epsilon$   $\tau\eta\alpha\gamma\eta\epsilon$   $\bar{\eta}\delta\epsilon$  <sup>4</sup>  $\pi\epsilon$   $\bar{\mu}\pi\tau\eta\rho\bar{\eta}$ ,  $\pi\epsilon\epsilon\iota$   $\bar{\eta}\tau\alpha\eta\chi\iota$  <sup>5</sup>  $\bar{\eta}\tau\alpha\omega\tau\bar{\eta}$   $\bar{\eta}\eta\alpha\gamma\eta\mu\alpha\tau$   $\alpha\tau\eta\rho\bar{\eta}$ -<sup>6</sup>  $\omega\epsilon\chi\epsilon$   
 $\alpha\rho\alpha\omega$ .

$\chi\epsilon$   $\eta\epsilon\omega\omega\alpha\omega\pi$  <sup>7</sup>  $\epsilon\eta\pi\alpha\tau\epsilon\lambda\alpha\gamma\epsilon$   $\omega\omega\pi\epsilon$   $\varsigma\alpha\beta\alpha\lambda$  <sup>8</sup>  $\alpha\rho\alpha\omega$   $\alpha\gamma\alpha\epsilon\epsilon\tau\bar{\eta}$ .  $\pi\omega\tau$   $\alpha\gamma\epsilon\epsilon\iota$   $\bar{\eta}$ -<sup>9</sup>  $\alpha\gamma\omega\tau$   
 $\pi\epsilon$ ,  $\epsilon\omega$   $\bar{\mu}\pi\eta\eta\tau\epsilon$   $\bar{\eta}\eta\alpha\gamma$ -<sup>10</sup>  $\eta\eta\epsilon$ ,  $\chi\epsilon$   $\omega\alpha\rho\alpha\bar{\pi}$   $\pi\epsilon$   $\alpha\gamma\omega$   $\pi\epsilon\tau\epsilon$  <sup>11</sup>  $\bar{\eta}\tau\alpha\omega$   $\alpha\gamma\alpha\epsilon\epsilon\tau\bar{\eta}$   $\pi\epsilon$ .  $\epsilon\omega$   
 $\bar{\mu}\pi\eta\eta$ -<sup>12</sup>  $\tau\epsilon$   $\bar{\eta}\alpha\gamma\epsilon\epsilon\iota$   $\alpha\gamma\alpha\epsilon\epsilon\tau\bar{\eta}$   $\epsilon\eta$ ,  $\bar{\eta}$  <sup>13</sup>  $\bar{\eta}\eta\alpha\eta$   $\bar{\eta}\epsilon\omega$   $\bar{\eta}\rho\epsilon$   $\alpha\gamma\iota\omega\tau$   $\pi\epsilon$ ; <sup>14</sup>  $\epsilon\iota\omega\tau$   $\gamma\alpha\rho$   $\eta\eta\mu$   $\alpha\gamma\eta$   
 $\alpha\gamma\eta\epsilon\eta$   $\varsigma\omega\kappa$  <sup>15</sup>  $\bar{\eta}\varsigma\omega\omega$ ,  $\chi\epsilon$  «  $\omega\eta\eta\epsilon$ . »  $\alpha\lambda\lambda\alpha$   $\pi\alpha\gamma\epsilon$   $\bar{\eta}$ -<sup>16</sup>  $\alpha\gamma\omega\tau$ ,  $\epsilon\tau\epsilon$   $\eta\tau\alpha\omega$   $\alpha\gamma\alpha\epsilon\epsilon\tau\bar{\eta}$   $\pi\epsilon$  <sup>17</sup>  
 $\pi\omega\tau$ ,  $\epsilon\omega$   $\bar{\mu}\pi\eta\eta\tau\epsilon$   $\bar{\eta}\eta\alpha\gamma\eta\alpha\gamma$ -<sup>18</sup>  $\eta\epsilon$   $\bar{\mu}\eta\eta$   $\alpha\gamma\omega\eta\eta$   $\bar{\mu}\eta$   $\rho\epsilon\eta\kappa\lambda\alpha$ -<sup>19</sup>  $\delta\alpha\alpha$   $\bar{\mu}\eta$   $\rho\epsilon\eta\alpha\gamma\tau\alpha\rho$ .  
 $\epsilon\gamma\chi\alpha\omega$   $\bar{\eta}$ -<sup>20</sup>  $\mu\alpha\varsigma$   $\alpha\rho\alpha\omega$   $\chi\epsilon$   $\alpha\gamma\chi\alpha\epsilon\iota\varsigma$   $\bar{\eta}$ -<sup>21</sup>  $\iota\omega\tau$   $\pi\epsilon$   $\epsilon\gamma\alpha\gamma\alpha\tau<\tau>\rho\epsilon\lambda\alpha\gamma\epsilon$  <sup>22</sup>  $\bar{\rho}$   $\eta\eta\epsilon$   $\bar{\mu}\eta\alpha\omega$   
 $\pi\epsilon$   $\bar{\eta}\eta\mu\epsilon\omega$  <sup>23</sup>  $\pi\epsilon$   $\alpha\gamma\omega$   $\alpha\gamma\alpha\tau\pi\alpha\eta\epsilon\omega$   $\pi\epsilon$ .  $\epsilon\tau\epsilon\beta\epsilon$  <sup>24</sup>  $\pi\epsilon\epsilon\iota$   $\chi\epsilon$   $\alpha\gamma\chi[\bar{\mu}\bar{\rho}]$   $\alpha\epsilon\iota\varsigma$   $\bar{\eta}\alpha\gamma\omega\tau$  <sup>25</sup>  $\pi\epsilon$   $\alpha\gamma\omega$   
 $\alpha\gamma\eta\alpha\gamma\tau\epsilon$   $\pi\epsilon$   $\chi\epsilon$   $\bar{\mu}\eta$  <sup>26</sup>  $\lambda\alpha\gamma\epsilon$   $\bar{\alpha}$   $\bar{\eta}\eta\alpha\gamma\tau\epsilon$   $\eta\epsilon\omega$ ,  $\alpha\gamma\omega$   $\bar{\mu}\eta$  <sup>27</sup>  $\lambda\alpha\gamma\epsilon$   $\epsilon\omega$   $\bar{\eta}\iota\omega\tau$   $\bar{\eta}\eta\epsilon\omega$ .  $\alpha\gamma$ -<sup>28</sup>  
 $\alpha\tau\chi\pi\alpha\omega$   $\gamma\alpha\rho$   $\pi\epsilon$   $\alpha\gamma\delta\epsilon$   $\bar{\eta}\kappa\epsilon$ -<sup>29</sup>  $\alpha\gamma\epsilon\epsilon\iota$   $\epsilon\eta$   $\pi\epsilon$   $\bar{\eta}\tau\alpha\rho\chi\pi\alpha\omega$ ,  $\alpha\gamma\omega$  <sup>30</sup>  $\bar{\eta}\kappa\epsilon\alpha\gamma\epsilon\epsilon\iota$   $\epsilon\eta$   $\pi\epsilon$   
 $\bar{\eta}\tau\alpha\rho\tau\varsigma\epsilon\eta\alpha\omega$ . <sup>31</sup>  $\pi\epsilon\tau\epsilon$   $\pi\omega\tau$   $\gamma\alpha\rho$   $\bar{\eta}\alpha\gamma\epsilon\epsilon\iota$   $\pi\epsilon$  <sup>32</sup>  $\bar{\eta}$   $\bar{\mu}\bar{\rho}\omega\mu\epsilon\omega\tau\varsigma\epsilon\eta\alpha\omega$   $\pi\epsilon$ ,  $\alpha\gamma\bar{\eta}$ -<sup>33</sup>  $\tau\epsilon\omega$   $\iota\omega\tau$   
 $\rho\omega\omega\omega$   $\alpha\eta$   $\alpha\gamma\omega$   $\pi\epsilon\eta$ -<sup>34</sup>  $\tau\alpha\rho\tau\varsigma\epsilon\eta\alpha\omega$ .  $\alpha\gamma\bar{\eta}$   $\beta\alpha\mu$   $\mu\epsilon\eta$  <sup>35</sup>  $\bar{\eta}\tau\bar{\eta}\omega\omega\pi\epsilon$   $\bar{\eta}\iota\omega\tau$   $\alpha\gamma\omega$   $\rho\omega\mu\epsilon$ -<sup>36</sup>  
 $\omega\tau\varsigma\epsilon\eta\alpha\omega$   $\bar{\mu}\pi\epsilon\eta\tau\alpha\rho\omega\omega\pi\epsilon$   $\alpha$ -<sup>37</sup>  $\beta\alpha\lambda$   $\bar{\mu}\eta\alpha\omega$   $\alpha\gamma\omega$   $\pi\epsilon\eta\tau\alpha\rho\tau\varsigma\epsilon$ -<sup>38</sup>  $\eta\alpha\omega$ .  $\alpha\gamma\epsilon\iota\omega\tau$   $\bar{\eta}\gamma\alpha\rho$   $\epsilon\eta$   
 $\pi\epsilon$  <sup>39</sup>  $\rho\bar{\eta}\eta$   $\alpha\gamma\eta\bar{\eta}\tau\chi\alpha\epsilon\iota\varsigma$   $\pi\epsilon$   $\alpha\gamma\omega$   $\alpha\gamma$ -<sup>40</sup>  $\eta\alpha\gamma\tau\epsilon$   $\alpha\beta\alpha\lambda$   $\chi\epsilon$   $\alpha\gamma\bar{\eta}\tau\epsilon\omega$   $<\bar{\mu}>$ -<sup>52.1</sup>  $\mu\epsilon\gamma$   
 $\bar{\mu}\pi\epsilon\eta\tau\alpha\rho\chi\pi[\delta\alpha\omega$   $\alpha\gamma\omega$   $\pi]\epsilon$ -<sup>2</sup>  $\tau\alpha\rho\tau\varsigma\epsilon\eta\alpha\omega$ .  $\rho\bar{\eta}$   $\alpha\gamma\eta\bar{\eta}[\tau\chi]$   $\alpha\epsilon\iota\varsigma$   $\beta\epsilon$  <sup>3</sup>  $\pi\omega\tau$   $\alpha\gamma\alpha\epsilon\epsilon\tau\bar{\eta}$   $\alpha\gamma\omega$   
 $\pi\eta\alpha\gamma\tau\epsilon$  <sup>4</sup>  $\{\bar{\mu}\}$   $\pi\epsilon\tau\epsilon\bar{\mu}\pi\epsilon\lambda\alpha\gamma\epsilon$   $\chi\pi\alpha\omega$ .  $<\eta\iota>$   $\pi\tau\eta$ -<sup>5</sup>  $\rho\bar{\eta}$ ,  $\epsilon\eta\tau\alpha\omega$   $\epsilon\tau\alpha\rho\chi\pi\alpha\alpha\omega$   $\epsilon\alpha\omega$ -<sup>6</sup>  
 $\tau\varsigma\epsilon\eta\alpha\gamma\alpha\omega$ .  $\alpha\gamma\alpha\tau\tau\alpha\rho\chi\eta$   $\pi\epsilon$ -<sup>7</sup>  $\alpha\gamma\alpha\tau\rho\alpha\eta$   $\pi\epsilon$ .

$\chi\epsilon$   $\alpha\gamma$   $\mu\alpha\alpha\alpha$   $\alpha\gamma$ -<sup>8</sup>  $\alpha\tau\rho\alpha\eta$   $\pi\epsilon$ ,  $\epsilon\tau\epsilon\beta\epsilon$   $\pi\epsilon\epsilon\iota$   $\alpha\gamma\alpha\tau\mu\alpha\omega$  <sup>9</sup>  $\pi\epsilon$   $\alpha\beta\alpha\lambda$   $\chi\epsilon$   $\alpha\gamma\alpha\tau\chi\pi\alpha\omega$   $\pi\epsilon$ . <sup>10</sup>  
 $\alpha\lambda\lambda\alpha$   $\alpha\gamma\alpha\tau\eta\kappa\epsilon$   $\alpha\eta$   $\pi\epsilon$   $\bar{\mu}\pi\epsilon$ -<sup>11</sup>  $\tau\bar{\eta}\omega\omega\alpha\omega$   $\bar{\mu}\eta\alpha\omega$   $\alpha\eta\eta\rho\epsilon$   $\tau\mu\epsilon\tau$  <sup>12</sup>  $\alpha\gamma\omega$   $\pi\epsilon\tau\epsilon$   $\bar{\eta}\tau\alpha\omega$   $\pi\epsilon$   $\alpha\gamma\omega$   
 $\pi\epsilon\tau\bar{\eta}$ -<sup>13</sup>  $\varsigma\mu\alpha\eta\tau$   $\bar{\mu}\eta\alpha\omega$   $\pi\epsilon$   $\alpha\gamma\omega$   $\pi\epsilon\tau\bar{\eta}$ -<sup>14</sup>  $\alpha\omega\iota$   $\bar{\eta}\eta\alpha\omega$   $\bar{\mu}\eta\alpha\omega$   $\pi\epsilon$ .  $\alpha\gamma\delta\epsilon$   $\bar{\eta}$ -<sup>15</sup>  $\tau\alpha\omega$   $\omega\eta\alpha\omega\tau\bar{\eta}$   
 $\epsilon\eta$   $\bar{\mu}\pi\epsilon\tau\bar{\eta}$ -<sup>16</sup>  $\epsilon\iota$   $\bar{\mu}\eta\alpha\omega$ ,  $\alpha\gamma\delta\epsilon$   $\bar{\mu}\eta$   $\kappa\epsilon\alpha\gamma\epsilon$ -<sup>17</sup>  $\epsilon\iota$   $\eta\alpha\chi\iota\tau\bar{\eta}$   $\bar{\eta}\alpha\omega\bar{\eta}$   $\alpha\tau\eta\epsilon<\omega>$   $\chi\pi\epsilon$  <sup>18</sup>  $\alpha\gamma\rho\alpha\eta$   
 $\epsilon\bar{\mu}\pi\epsilon\omega\rho$   $\epsilon\rho\eta\epsilon\omega$  <sup>19</sup>  $\alpha\rho\alpha\varsigma$   $\bar{\eta}\eta\alpha\gamma\alpha\epsilon\iota\omega$ .  $\epsilon\rho\epsilon\alpha\omega\chi\iota$  <sup>20</sup>  $\epsilon\eta$   $\bar{\mu}\pi\epsilon\omega\rho$   $\rho\eta\eta\tau\varsigma$   $\bar{\eta}\omega\omega\pi\epsilon$ . <sup>21</sup>  $\tau\epsilon\epsilon\iota$   $\tau\epsilon$   $\theta\epsilon$   
 $\epsilon\{\eta\}$   $\tau\epsilon<\eta>$   $\omega\omega\beta\beta\iota\alpha\iota\tau$  <sup>22</sup>  $\bar{\eta}\tau\alpha\omega$   $\epsilon\eta$ ,  $\alpha\gamma\delta\epsilon$   $\bar{\mu}\eta$   $\kappa\epsilon\alpha\gamma\epsilon$ -<sup>23</sup>  $\epsilon\iota$   $\eta\alpha\omega$   $\omega\tau\bar{\eta}$   $\alpha\beta\alpha\lambda$   $\bar{\mu}\pi\epsilon\tau\bar{\eta}$ -<sup>24</sup>  
 $\omega\omega\alpha\omega$   $\bar{\mu}\eta\alpha\omega$   $\alpha\gamma\omega$   $\pi\epsilon\tau\epsilon$   $\bar{\eta}$ -<sup>25</sup>  $\tau\alpha\omega$   $\pi\epsilon$   $\alpha\gamma\omega$   $\pi\epsilon\tau\bar{\eta}\alpha\omega\iota$   $\bar{\mu}\eta\alpha\omega$  <sup>26</sup>  $\pi\epsilon$   $\eta\eta$   $\tau\epsilon\omega\eta\bar{\eta}\tau\eta\alpha\omega$ ,  $\alpha\tau\bar{\eta}$ -  
<sup>27</sup>  $\tau\eta\alpha\omega$   $\omega\tau\bar{\eta}$   $\alpha\gamma\delta\epsilon$   $\bar{\mu}\eta$   $\beta\alpha\mu$  <sup>28</sup>  $\alpha\tau\eta\kappa\epsilon\alpha\gamma\epsilon\epsilon\iota$   $\omega\tau\bar{\eta}$   $\alpha\kappa\epsilon$ -<sup>29</sup>  $\rho\eta\eta\tau\epsilon$   $\eta$   $\alpha\beta\alpha\chi\bar{\eta}$   $\eta$   $\alpha\omega\beta\tau\bar{\eta}$   
<sup>30</sup>  $\eta$   $\alpha\tau\varsigma\bar{\omega}\kappa\alpha\omega$   $\epsilon\pi\delta\eta$   $\tau\epsilon\epsilon\iota$   $\tau\epsilon$  <sup>31</sup>  $\rho\bar{\eta}$   $\alpha\gamma\eta\bar{\eta}\tau\chi\alpha\epsilon\iota\varsigma$   $\bar{\mu}\eta\eta\epsilon$ ,  $\epsilon$ -<sup>32</sup>  $\tau\epsilon$   $\pi\alpha\tau\omega\beta\tau\bar{\eta}$   $\pi\epsilon$ ,  
 $\bar{\eta}\alpha\tau\pi\alpha\eta\epsilon\omega$ . <sup>33</sup>  $\epsilon\pi\alpha\tau\pi\omega\eta\epsilon$   $\tau\omega\epsilon\iota\epsilon$   $\rho\epsilon\epsilon\iota\omega\omega$ .

<sup>34</sup>  $\chi\epsilon$   $\pi\epsilon\epsilon\iota$   $\alpha\gamma\alpha\epsilon\epsilon\tau\bar{\eta}$   $\epsilon\eta$   $\pi\epsilon\tau\alpha\omega$ -<sup>35</sup>  $\mu\alpha\gamma\tau\epsilon$   $\alpha\rho\alpha\omega$   $\bar{\mu}\eta\alpha\omega$   $\chi\epsilon$  <sup>36</sup> «  $\alpha\gamma\alpha\tau\alpha\rho\chi\eta$   $\pi\epsilon$  »  $\chi\epsilon$   
«  $\alpha\gamma\alpha\tau\rho\alpha\eta$  <sup>37</sup>  $\pi\epsilon$   $\alpha\beta\alpha\lambda$  »  $\chi\epsilon$   $\alpha\gamma\alpha\tau\chi\pi\alpha\omega$  <sup>38</sup>  $\pi\epsilon$   $\alpha\gamma\omega$   $\alpha\gamma\alpha\tau\mu\alpha\omega$   $\pi\epsilon$ ,  $\alpha\lambda$ -<sup>39</sup>  $\lambda\alpha$   $\kappa\alpha\tau\alpha$   $\pi\eta\eta\tau\epsilon$   
 $\epsilon\tau\epsilon\bar{\mu}\eta$ -<sup>40</sup>  $\tau\epsilon\omega$   $\alpha\rho\chi\eta$   $\bar{\mu}\eta\mu\epsilon\omega$   $\alpha\gamma\omega$   $\bar{\mu}\eta$ -<sup>41</sup>  $\tau\epsilon\omega$   $\rho\alpha\eta$   $\alpha\eta$   $\bar{\mu}\pi\eta\eta\tau\epsilon$   $\epsilon\tau\omega\omega$ -<sup>42</sup>  $\alpha\omega\pi$   $\bar{\mu}\eta\alpha\omega$ ,  
 $\alpha\gamma\alpha\tau\chi\alpha\beta\epsilon\omega$   $\pi\epsilon$  <sup>53.1</sup>  $\rho\bar{\eta}$   $\{\tau\}$   $\epsilon\omega\{\mu\}$   $\eta\eta\tau\eta\alpha\omega$ ,  $\alpha\gamma\alpha\tau\bar{\eta}$   $\rho\epsilon\tau\bar{\eta}$  <sup>2</sup>  $\pi\epsilon$   $\rho\{\eta\}$   $\tau\epsilon\omega\varsigma\omega\phi\iota\alpha$ ,  $\alpha\gamma\alpha\tau\epsilon\mu\alpha\rho$ -<sup>3</sup>  
 $\tau\epsilon$   $\bar{\mu}\eta\alpha\omega$   $\pi\epsilon$   $\rho\bar{\eta}$   $\tau\epsilon\omega\epsilon\alpha\omega$ -<sup>4</sup>  $\varsigma\iota\alpha$ ,  $\alpha\gamma\alpha\tau\rho\epsilon\tau\rho\omega\tau<\bar{\omega}>$   $\pi\epsilon$   $\rho\bar{\eta}$   $\tau\epsilon\omega$ -<sup>5</sup>  $\bar{\mu}\eta\tau\rho\bar{\alpha}\beta\epsilon$

$\chi\epsilon$   $\rho\bar{\eta}$   $\alpha\gamma\eta\bar{\eta}\tau\chi\alpha\epsilon\iota\varsigma$  <sup>6</sup>  $\bar{\eta}\tau\alpha\omega$   $\alpha\gamma\alpha\epsilon\epsilon\tau\bar{\eta}$ — $\mu\alpha\gamma\alpha\theta\alpha\alpha$ , <sup>7</sup>  $\mu\alpha\tau\chi\pi\alpha\omega$   $\bar{\eta}\iota\omega\tau$ ,  $\alpha\gamma\omega$   $\mu\alpha\tau$ -<sup>8</sup>  
 $\omega\tau\alpha$   $\epsilon\tau\chi\eta\kappa$ — $\pi\epsilon\epsilon\iota$   $\pi\epsilon$   $\pi\epsilon\tau\eta\eta\rho$  <sup>9</sup>  $\{\pi\epsilon\tau\eta\eta\rho\}$   $\alpha\beta\alpha\lambda$   $\eta\chi\pi\alpha$   $\eta\eta\mu$   $\bar{\eta}$ -<sup>10</sup>  $\tau\epsilon\omega$ ,  $\bar{\mu}\eta$   $\alpha\rho\epsilon\tau\eta$   $\eta\eta\mu$ ,

<sup>51.1</sup> As for what we will be able to say about the things that are exalted, <sup>2</sup> what is fitting is for us to begin with <sup>3</sup> the Father, who is the root of the <sup>4</sup> entirety, this one <sup>5</sup> from whom we have received grace <sup>6</sup> to speak about him.

He existed <sup>7</sup> before anything except <sup>8</sup> he alone came to be. The Father is <sup>9</sup> a single one, existing like a number, <sup>10</sup> since he is the first and the one <sup>11</sup> who is himself alone. He exists not like <sup>12</sup> a single one, or <sup>13</sup> truly how is he a father? <sup>14</sup> Because (in the case of) every father there is a name that <sup>15</sup> follows, “son.” But the single <sup>16</sup> one, who alone is <sup>17</sup> the Father, exists like a root <sup>18</sup> and a tree and branches <sup>19</sup> and fruit. It is said <sup>20</sup> about him that he is a proper <sup>21</sup> Father, since he is inimitable <sup>22</sup> and immutable. Because of <sup>24</sup> this he is properly alone <sup>25</sup> and a god because no <sup>26</sup> one is god to him, and no <sup>27</sup> one is a father of him. For he is unbegotten, <sup>28</sup> and there is no other <sup>29</sup> who has begotten him, and <sup>30</sup> there is no other who created him. <sup>31</sup> For the one who is the father of someone <sup>32</sup> or his creator, <sup>33</sup> he also has a father and <sup>34</sup> a creator. It is indeed possible <sup>35</sup> for him to become a father and a <sup>36</sup> creator of the one who came to be <sup>37</sup> from him and the one whom he created. <sup>38</sup> For he is not a father <sup>39</sup> in the proper sense nor a <sup>40</sup> god, since he has <sup>52.1</sup> one who has begotten [him and one] <sup>2</sup> who created him. Then only a proper <sup>3</sup> father and god <sup>4</sup> is the one whom no one has begotten. As for <the> entireties, <sup>5</sup> he is the one who has begotten them and <sup>6</sup> created them. He is without beginning; <sup>7</sup> he is without end.

Not only is he <sup>8</sup> without an end, for this reason he is immortal <sup>9</sup> because he is unbegotten. <sup>10</sup> But he is unwavering in that which <sup>11</sup> he dwells eternally, <sup>12</sup> and in that which he is, and in that <sup>13</sup> by which he is established, and in that by which he <sup>14</sup> is great. <sup>15</sup> He will not take himself from that which he is, <sup>16</sup> nor will any other <sup>17</sup> compel him with violence to make him produce <sup>18</sup> an end that he has never desired. <sup>19</sup> He has not received <sup>20</sup> his making of the limit of existence. <sup>21</sup> Thus he is unchanged, <sup>22</sup> and others <sup>23</sup> will not be able to take him from his <sup>24</sup> existence or that which <sup>25</sup> he is or that which is his being <sup>26</sup> and his might, so that he cannot <sup>27</sup> be taken nor is it possible <sup>28</sup> for anyone to change him into another <sup>29</sup> thing, or to lessen him, or change him, <sup>30</sup> or reduce him, since this is <sup>31</sup> properly true, which <sup>32</sup> is the unchangeable one, immutable one, <sup>33</sup> with immutability clothing him.

<sup>34</sup> This one is not only <sup>35</sup> called <sup>36</sup> “without a beginning” and “without <sup>37</sup> end” because he is unbegotten <sup>38</sup> and immortal, but <sup>39</sup> in the way that he does not have <sup>40</sup> a beginning nor <sup>41</sup> an end as he <sup>42</sup> is, he is unsurpassable <sup>53.1</sup> in his greatness, inscrutable <sup>2</sup> in his wisdom, ungraspable <sup>3</sup> in his power, <sup>4</sup> unexaminable in his <sup>5</sup> sweetness.

Properly <sup>6</sup> he alone—the good one, <sup>7</sup> the unbegotten Father, and the complete <sup>8</sup> perfect one—is filled <sup>9</sup> with all his children, <sup>10</sup> and with every virtue, and <sup>11</sup> with

αγω  $\bar{m}$ -<sup>11</sup> πετ $\bar{r}$  ωεϣ  $\bar{n}$ im. αγω οϋντεϣ<sup>12</sup> ροϋο, ετε ται τε † $\bar{m}$ ntat-<sup>13</sup> boone, χεκασε εϋνασнтс<sup>14</sup> εϋντεϣ επετεϋντεϣ тн-<sup>15</sup> p $\bar{c}$ , εϣ†  $\bar{m}$ maq εϋμαϣω χαβ-<sup>16</sup> εϣ αγω εϣρзасε εν αβαλ<sup>17</sup> ρ $\bar{n}$  πετ $\bar{c}$ †  $\bar{m}$ moϣ, εϣ $\bar{o}$   $\bar{n}$ p $\bar{m}$ -<sup>18</sup> μαο ρ $\bar{n}$  νετ $\bar{c}$ †  $\bar{m}$ moϣ, <sup>19</sup> αγω εϣμαтн  $\bar{m}$ maq αβαλ<sup>20</sup> ρ $\bar{n}$  νετ $\bar{c}$ ρ ρμοт  $\bar{m}$ maq.

<sup>21</sup> χε πεει οε  $\bar{n}$ тееиρε αγω πi-<sup>22</sup> сμαт αγω πiнас  $\bar{n}$ †αιн <sup>23</sup> χε  $\bar{m}$ н кеοϋεει ωροп  $\bar{n}$ и-<sup>24</sup> μεϣ χiн  $\bar{n}$ ωapπi, η οϋτοпoc<sup>25</sup> εϣωροп  $\bar{n}$ ρнт $\bar{c}$  η αϣει αβαλ<sup>26</sup>  $\bar{m}$ maq η εϣнанаρoϣϣ ερoϣн <sup>27</sup> αραϣ. η οϋсмат наρχαioн <sup>28</sup> εϣρ $\bar{c}$  χpacθαι ρ $\bar{n}$ н οϋτaнтн <sup>29</sup> εϣρ $\bar{c}$  ρωβ. η οϋ $\bar{m}$ καρ εϣωροп <sup>30</sup> μεϣ εϣοηηρ  $\bar{n}$ сωϣ  $\bar{m}$ πεт $\bar{c}$ ει-<sup>31</sup> ρε  $\bar{m}$ maq. η οϋρϣλн ескн <sup>32</sup> μεϣ αρηи естсено αβαλ  $\bar{n}$ -<sup>33</sup> ρнтс  $\bar{n}$ нет $\bar{c}$ тсено  $\bar{m}$ maq. <sup>34</sup>  $\bar{n}$  οϋсiа ес $\bar{n}$ πεερoϣн αβαλ<sup>35</sup>  $\bar{m}$ mac εϣχпo  $\bar{n}$ нет $\bar{c}$ χпo  $\bar{m}$ -<sup>36</sup> μαϣ. η κεωβнρ  $\bar{n}$ иμεϣ  $\bar{p}$  ρωβ<sup>37</sup> εϣρ $\bar{c}$  ρωβ  $\bar{n}$ иμεϣ αнет $\bar{c}$ ρ ρωβ<sup>38</sup> αραϣ. αтρεϣоoc  $\bar{n}$ тееиρε<sup>39</sup> οϋ $\bar{n}$ ntatсвω τε, αλλα ρωс<sup>40</sup> αγαθoc,  $\bar{n}$ наτωта, εϣχнк, <sup>54.1</sup> εϣмнρ ενтаϣ пе π[т]нр $\bar{c}$   $\bar{m}$ -<sup>2</sup>  $\bar{m}$ maq

χε  $\bar{m}$ н οϋан  $\bar{m}$ maq<sup>3</sup>  $\bar{n}$ те нрен етоϋρ $\bar{p}$  нои  $\bar{m}$ maq<sup>4</sup> η νετοϋχoϣ  $\bar{m}$ maq η νετοϋηεϣ<sup>5</sup> αραϣ η νετοϋαμαρте  $\bar{m}$ maq, <sup>6</sup>  $\bar{m}$ н οϋан  $\bar{m}$ maq τοεие αραϣ, <sup>7</sup> кан εϣπ $\bar{p}$ ειωoϣ  $\bar{n}$ пωα εϋοϋα-<sup>8</sup> εειε εϋтаеиaεит. αλλα νε-<sup>9</sup> ει μεн οϋн бom  $\bar{n}$ χoοϣ αϋεαϣ<sup>10</sup> μεϣ  $\bar{m}$ н οϋтаеиo ката тсам <sup>11</sup>  $\bar{n}$ поϋεει ποϋεει  $\bar{n}$ нет† εαϣ<sup>12</sup> μεϣ. нтаϣ  $\bar{n}$ де,  $\bar{n}$ θе ет $\bar{c}$ ωo-<sup>13</sup> оп  $\bar{m}$ mac αγω  $\bar{n}$ θе ет $\bar{c}$ o-<sup>14</sup> ει  $\bar{m}$ mac αγω псмат ет $\bar{c}$   $\bar{m}$ -<sup>15</sup> μαϣ,  $\bar{m}$ н бам атреноϣс  $\bar{p}$  noi<sup>16</sup>  $\bar{m}$ maq, οϋδε  $\bar{m}$ н ωεχε<sup>17</sup> наω οϋαρμεϣ, οϋδε  $\bar{m}$ н вел<sup>18</sup> наω μεϣ αραϣ, οϋδε  $\bar{m}$ н сωма <sup>19</sup> наω амаρте  $\bar{m}$ maq етве †-<sup>20</sup>  $\bar{n}$ нтнос  $\bar{n}$ теϣ  $\bar{n}$ натн ретс<sup>21</sup> αγω пваθoc  $\bar{n}$ теϣ  $\bar{n}$ аттераϣ<sup>22</sup> αγω пхiсе  $\bar{n}$ теϣ  $\bar{n}$ ат`ω`ιτ $\bar{c}$ <sup>23</sup> αγω πioϋωωε  $\bar{n}$ теϣ  $\bar{n}$ атωα-<sup>24</sup> π $\bar{c}$ . тееи τε тϣϣic  $\bar{m}$ пат-<sup>25</sup> χпaϣ, енсρiοϋε εν  $\bar{n}$ тоотс<sup>26</sup> ρ $\bar{n}$  кеοϋεει, οϋδε  $\bar{n}$ саρтре<sup>27</sup> ен  $\bar{n}$ ппρηте  $\bar{n}$ де петтнω. <sup>28</sup> αλλα πiтepo арет $\bar{c}$  οϋ $\bar{n}$ теϣ<ϣ><sup>29</sup>  $\bar{m}$ μεϣ, ем $\bar{n}$ теϣ  $\bar{m}$ μεϣ  $\bar{n}$ ноϣ-<sup>30</sup> ρo οϋδε οϋсхнма, неи ете-<sup>31</sup> ωароϋηεεϋε αραϣ ρ $\bar{n}$ н οϋ-<sup>32</sup> есөнсiс, εαβαλ  $\bar{m}$ maq пе « пат-<sup>33</sup> тераϣ » ан. εωδε οϋаттераϣ<sup>34</sup> пе, ρiе пρωϣ οϋηηρ  $\bar{n}$ сωϣ χε οϋ-<sup>35</sup> атсоϋωн $\bar{c}$  пе, χε πaт $\bar{p}$  нои<sup>36</sup>  $\bar{m}$ maq ρ $\bar{n}$  μεϋе  $\bar{n}$ иm,  $\bar{n}$ нат-<sup>37</sup> μεϣ αραϣ ρ $\bar{n}$  ρωβ  $\bar{n}$ иm,  $\bar{n}$ нат-<sup>38</sup> ωεχε αραϣ ρ $\bar{n}$  ωεχε  $\bar{n}$ иm,  $\bar{n}$ -<sup>39</sup> натχωρ αραϣ ρ $\bar{n}$  тoиx  $\bar{n}$ иm.  $\bar{n}$ -<sup>40</sup> таϣ οϋαεет $\bar{c}$   $\bar{m}$ иn  $\bar{m}$ maq<sup>41</sup> петсаηе  $\bar{m}$ maq  $\bar{n}$ θе ет $\bar{c}$ -<sup>55.1</sup> ωροп  $\bar{m}$ mac  $\bar{m}$ н пeϣсмат<sup>2</sup>  $\bar{m}$ н теϣинтнос  $\bar{m}$ н теϣаi-<sup>3</sup> η, αγω εϋн бom  $\bar{m}$ moϣ  $\bar{n}$ p $\bar{c}$  но-<sup>4</sup> ει  $\bar{m}$ maq, аney арεϣ, ахе рен<sup>5</sup> αραϣ, аемаρте  $\bar{m}$ maq, ενтаϣ<sup>6</sup> петo  $\bar{n}$ ноϣс μεϣ οϋαεет $\bar{c}$ , εϣo<sup>7</sup>  $\bar{n}$ βελ  $\bar{n}$ иμεϣ οϋαεет $\bar{c}$ , εϣo  $\bar{n}$ -<sup>8</sup> ρωϣ  $\bar{n}$ иμεϣ οϋαεет $\bar{c}$ , εϣo  $\bar{m}$ фор-<sup>9</sup>  $\bar{m}$ н μεϣ οϋαεет $\bar{c}$ , αγω пет $\bar{c}$ -<sup>10</sup>  $\bar{p}$  noi  $\bar{m}$ maq, ет[ϣн]εϣ αραϣ, <sup>11</sup> ет $\bar{c}$ ωεχε  $\bar{m}$ maq, ет $\bar{c}$ αмаρ-<sup>12</sup> те  $\bar{m}$ maq  $\bar{m}$ иn  $\bar{m}$ moϣ,  $\bar{n}$ -<sup>13</sup> би πaт $\bar{p}$  нои  $\bar{m}$ maq,  $\bar{n}$ атωε-<sup>14</sup> χε αραϣ,  $\bar{n}$ атωαп $\bar{c}$ ,  $\bar{n}$ атпан $\bar{c}$ ,<sup>15</sup> εϣтpофн

53.32 естсено: read еϣтсено.

54.26  $\bar{n}$ саρтре: read  $\bar{n}$ сραтре.

54.34 пρωϣ: read пρωβ.

55.4 арεϣ: read αραϣ.



every valued thing. And he has<sup>12</sup> more, namely, the lack of<sup>13</sup> evil, so that it might be discovered<sup>14</sup> that he has the one who has everything,<sup>15</sup> because he gives it unreachable being,<sup>16</sup> and he is not bothered<sup>17</sup> by that which he gives, since he is rich<sup>18</sup> in the things he gives,<sup>19</sup> and he rests himself<sup>20</sup> in the gifts he gives.

<sup>21</sup> This one, then, is of such a sort and <sup>22</sup> image and great size <sup>23</sup> that no one dwells with <sup>24</sup> him from the beginning, nor is there a place <sup>25</sup> within which he dwells or from which he has come <sup>26</sup> or for which he will separate <sup>27</sup> himself. Nor is there an ancient form <sup>28</sup> that he consults as a model <sup>29</sup> while he works. Nor is there for him any difficulty <sup>30</sup> that follows him in what he makes. <sup>31</sup> Nor for him is there any matter that exists <sup>32</sup> with which <he> creates <sup>33</sup> the things he creates. <sup>34</sup> Nor is there a substance within him from <sup>35</sup> which he begets the things he begets. <sup>36</sup> Nor is there any coworker <sup>37</sup> working with him on the things on which he is working. <sup>38</sup> To speak in this way <sup>39</sup> is ignorant, but (one should speak of him) as <sup>40</sup> good, without fault, perfect,<sup>54.1</sup> and complete, since he is <sup>2</sup> himself the entirety.

None <sup>3</sup> of the names that are thought, <sup>4</sup> nor those said, nor those seen, <sup>5</sup> nor those grasped, <sup>6</sup> not one of these are fitting to him, <sup>7</sup> even though they are radiantly glorious, increasing, <sup>8</sup> and honored. Rather, <sup>9</sup> it is possible to speak these (names) for his glory <sup>10</sup> and honor in accordance with the potential <sup>11</sup> of each one of those that glorify <sup>12</sup> him. But as for him, in his <sup>13</sup> existence, being, <sup>14</sup> and form, <sup>15</sup> it is not possible for mind to contemplate <sup>16</sup> him, nor will any voice <sup>17</sup> be able to articulate him, nor will any eye <sup>18</sup> be able to see him, nor will any body <sup>19</sup> be able to grasp him on account of <sup>20</sup> his inscrutable greatness <sup>21</sup> and his incomprehensible depth <sup>22</sup> and his immeasurable height <sup>23</sup> and his illimitable will. <sup>24</sup> This is the nature of the unbegotten <sup>25</sup> one, not coming into contact <sup>26</sup> with another thing, nor is he paired (with anything) <sup>27</sup> like something limited. <sup>28</sup> Instead he has this stature, <sup>29</sup> not having a <sup>30</sup> face or a form, those things that <sup>31</sup> are understood by means of <sup>32</sup> sense perception, (the stature) from which also arises (the name) <sup>33</sup> "the incomprehensible." If he is incomprehensible, <sup>34</sup> then it follows that <sup>35</sup> he is unknowable, that he is the one who is inconceivable <sup>36</sup> by every thought, invisible <sup>37</sup> to any thing, unutterable <sup>38</sup> by every word, <sup>39</sup> untouchable by any hand. He <sup>40</sup> alone is <sup>41</sup> the one who knows himself in the way he <sup>55.1</sup> is and his form <sup>2</sup> and his greatness and his immensity, <sup>3</sup> and because it is possible for him to conceive of <sup>4</sup> himself, to see himself, <sup>5</sup> to name himself, and to grasp himself, he <sup>6</sup> is the one who is his own mind, he is <sup>7</sup> his own eye, he is <sup>8</sup> his own mouth, he is <sup>9</sup> his own form, and the one who <sup>10</sup> is what he thinks, what he sees, <sup>11</sup> what he says, what he <sup>12</sup> himself grasps, <sup>13</sup> namely, the one who is incomprehensible, unutterable, <sup>14</sup> incom-

πε, εγούναϋ πε, <sup>16</sup> ογλληθια πε, ογρεωε πε, ογ- <sup>17</sup> ἴταν πε, πετϥῖρνοει ἴμαϥ, <sup>18</sup>  
 πετῖρνεϥ αραϥ, πετῖρωεξε <sup>19</sup> αραϥ, πετεγῖρτεϥ ἴμεϥ <sup>20</sup> ммееϥε. ϥνερсе αρρηῖ <sup>21</sup>  
 ἴσοφια ним, αγω ϥῖ- <sup>22</sup> тпе ἴноус ним, αγω ϥῖ- <sup>23</sup> тпе ἴеаγ ним, αγω ϥῖ- <sup>24</sup>  
 тпе ἴсаеие ним αγω мῖт- <sup>25</sup> εἰθε ним αγω мῖтнас ним <sup>26</sup> αγω βαθос ним αγω χисе  
<sup>27</sup> ним.

χε παει σε, ете ογат- <sup>28</sup> соуонῖ пе ἴερηῖ εἴῖ τεϥφγ- <sup>29</sup> сис, етаренимῖтнос  
 εἴтаῖ- <sup>30</sup> ῖ ϥрῖ χооγ тнроϥ ероϥ, еϥ- <sup>31</sup> хе ϥоγωε аῖ мῖсаγне а- <sup>32</sup>  
 троϥсоуонῖ авол мῖрзоϥ <sup>33</sup> нтеϥмῖтεἰθε, ογϥικанос пе. <sup>34</sup> ογῖρτεϥ ἴμεϥ  
 ἴтеϥβам, е- <sup>35</sup> те пеϥоγωε пе. теноϥ де <sup>36</sup> еϥамарте мῖмин ммоч εἴῖ <sup>37</sup>  
 ογῖρткарос, ете ἴтаϥ <sup>38</sup> пе πнос, еϥωροп нлаеиεε <sup>39</sup> ἴ π` χпо ἴте нптнрῖ  
 епоϥ- <sup>40</sup> ϥωπε ϥа аһεε.

<sup>56.1</sup> хе ἴтаϥ ἴмин ммоч εἴῖ <sup>2</sup> ογῖρтхаеис еϥχпо ἴ- <sup>3</sup> маϥ ἴатωεхе ἴмаϥ еγ- <sup>4</sup>  
 ογχпоϥ ἴмин ἴмоϥ ογас- <sup>5</sup> етῖ <πε>, еϥῖρ ноῖ ммаϥ, αγω еϥ- <sup>6</sup> саγне ἴмаϥ ἴθε  
 етῖω- <sup>7</sup> оп ἴмас. петῖρωа ἴ- <sup>8</sup> теϥθαγма мῖ пеаγ мῖ па- <sup>9</sup> сω мῖ ῖтаеио  
 еϥеиε ἴ- <sup>10</sup> маϥ аβ[а]λ етве ῖтῖмῖтат- <sup>11</sup> аρηχс ἴтеϥмῖтнас αγω ῖ- <sup>12</sup>  
 мῖтатερεтρωтс ἴте теϥ- <sup>13</sup> соφиа мῖ ῖмῖтатωῖтс <sup>14</sup> ἴте теϥεзоϥсиа мῖ ῖ- <sup>15</sup>  
 мῖтεἰθε ἴтеϥ ἴаттапс. <sup>16</sup> पेει пе еткω ἴмоϥ еρρηῖ <sup>17</sup> ἴтееиε, ἴχпо еγῖρτεϥ <sup>18</sup>  
 ммеϥ ἴнеаγ εἴ таеио ἴ- <sup>19</sup> маεиε ἴнагапн, ете ἴ- <sup>20</sup> таϥ петῖ еаγ неϥ ἴ- <sup>21</sup> мин  
 ἴмоϥ, етῖ маεиε е<т>- <sup>22</sup> таеио, етῖ агапн аһ, <sup>23</sup> паеи ете ογῖρτεϥ ἴμεϥ <sup>24</sup>  
 ἴноϥωнре еϥкаат ἴ- <sup>25</sup> тоотῖ, еϥкараῖт аραϥ, ете <sup>26</sup> पेει пе πатωεхе ἴмаϥ <sup>27</sup>  
 εἴῖ πатωεхе ἴмаϥ, πат- <sup>28</sup> неϥ аραϥ, πатанаεрте ἴ- <sup>29</sup> маϥ, πатῖρ ноеи ἴмаϥ εἴῖ  
<sup>30</sup> πатῖρ ноῖ ἴмаϥ. тееи те θε <sup>31</sup> етῖωроп ἴмаϥ аһεε тмет. <sup>32</sup> πωт, ἴθε  
 ентанωрῖ ἴχοос, <sup>33</sup> εἴῖн ογῖρтатχпас петῖ- <sup>34</sup> саγне ммаϥ ἴмаϥ ἴмин <sup>35</sup> ἴмаϥ,  
 етаϥχпо ἴмаϥ еϥ- <sup>36</sup> ωроп еγῖρτεϥ ἴмеϥ ἴноϥ- <sup>37</sup> мееϥε, ете पेеиμεϥε ἴ- <sup>38</sup> теϥ  
 пе, ете тееи те ῖаис- <sup>57.1</sup> онсис ἴтеϥ ет. .[.] .π <sup>2</sup> ἴте πεεε ϥεтῖ ἴтеϥ пе <sup>3</sup> ϥа  
 аһεε. ете पेει пе <sup>4</sup> εἴῖ ογῖρтхаеис ἴде <т>- <sup>5</sup> мῖтткарос αγω ῖсоφиа <sup>6</sup> мῖ  
 ῖхарис, еγωамоϥт[ε] <sup>7</sup> арас он εἴῖ ογῖρтхоеис ἴ- <sup>8</sup> πнрте.

χε πнрт[ε] етере[π]- <sup>9</sup> ωт ωроп εἴῖн о[γ]ῖρтхо[εис], <sup>10</sup> पेει ете мῖ κ[εоϥеи  
 ωроп] <sup>11</sup> εа теϥεн аγ[ω पेει ете] <sup>12</sup> мῖ кеатχпоϥ нс[ωϥ тееи] <sup>13</sup> те θε εωωϥ аһ  
 м[πωнре еϥ]- <sup>14</sup> ωроп εἴῖн ογῖρт[χ]а- <sup>15</sup> еис, पेει ете мῖ се εа теϥ- <sup>16</sup> εн аγω  
 мῖ се мῖнсωϥ <sup>17</sup> ἴωнре ωроп {εа теϥεн}. <sup>18</sup> етве पेει ογωрῖ ἴмисе пе <sup>19</sup> аγω  
 ογωнре ноϥωт пе, <sup>20</sup> « πωрῖ ἴмисе » мен `хе` мῖ лаγε <sup>21</sup> ωроп εа теϥεн  
 « πωнре ἴ- <sup>22</sup> ογωт » нде хе мῖ лаγε мῖ- <sup>23</sup> ἴсωϥ. аγω ογῖρτεϥ ἴ- <sup>24</sup>  
 меϥ мῖπкарпос ἴтеϥ, пе- <sup>25</sup> еи етемаγсоуонῖ етве <sup>26</sup> рзоϥо ἴтеϥмῖтнос.  
 аγω <sup>27</sup> неϥоγωε аτροϥсоуонῖ пе <sup>28</sup> етве тῖмῖтῖρῖмадо ἴтеϥ- <sup>29</sup> мῖтεἰθε.

prehensible, unchangeable,<sup>15</sup> while being vigorous, joyful,<sup>16</sup> sincere, glad,<sup>17</sup> restful, what he knows,<sup>18</sup> what he sees, what he says,<sup>19</sup> what he has<sup>20</sup> as thought. He surpasses<sup>21</sup> all wisdom, and he<sup>22</sup> transcends all intellect, and he<sup>23</sup> transcends all glory, and he<sup>24</sup> transcends all beauty and all sweetness<sup>25</sup> and all greatness<sup>26</sup> and all depth and<sup>27</sup> all superiority.

If then this one, who<sup>28</sup> is unknowable in his nature,<sup>29</sup> to whom will be all the lofty things that I<sup>30</sup> already mentioned, if<sup>31</sup> he desires out of the excess of his sweetness to give knowledge<sup>32</sup> so that he might be known,<sup>33</sup> he is capable (of so doing).<sup>34</sup> He has his power,<sup>35</sup> which is his will. But now<sup>36</sup> he restrains himself in<sup>37</sup> silence, he who<sup>38</sup> is great, being the cause<sup>39</sup> of the birthing the totalities into their<sup>40</sup> eternal existence.

<sup>56.1</sup> He alone<sup>2</sup> properly begets himself<sup>3</sup> as unutterable, since<sup>4</sup> he alone is self-begotten,<sup>5</sup> since he conceives of himself, and since he<sup>6</sup> knows himself for what he<sup>7</sup> is. What is worthy of<sup>8</sup> his admiration and glory and forbearance<sup>9</sup> and honor he makes<sup>10</sup> on account of the limitlessness<sup>11</sup> of his greatness and the<sup>12</sup> unexaminability of his<sup>13</sup> wisdom and the immeasurability<sup>14</sup> of his power and<sup>15</sup> his untasteable sweetness.<sup>16</sup> This is the one who puts forth himself<sup>17</sup> in this way, as a generation that has<sup>18</sup> glory and an honor<sup>19</sup> wonderful and lovely,<sup>20</sup> he being the one who glorifies<sup>21</sup> himself, who marvels, <who><sup>22</sup> honors, who also loves,<sup>23</sup> the one who has<sup>24</sup> a son who exists by<sup>25</sup> his hand, who is silent about him,<sup>26</sup> this is the one who is the unutterable one<sup>27</sup> in the unutterable one, the invisible<sup>28</sup> one, the ungraspable<sup>29</sup> one, the inconceivable one in<sup>30</sup> the inconceivable one. Thus<sup>31</sup> he dwells in him eternally.<sup>32</sup> The Father, just as we have said before,<sup>33</sup> in an unbegotten manner is the one<sup>34</sup> in whom he knows himself,<sup>35</sup> who begot him<sup>36</sup> when he had a<sup>37</sup> thought, which is the thought<sup>38</sup> of him, that is, the<sup>57.1</sup> sense perception of he who [. . .]<sup>2</sup> of his stature<sup>3</sup> forever. But that is<sup>4</sup> properly <the><sup>5</sup> silence and wisdom<sup>6</sup> and grace, when it is termed<sup>7</sup> properly in<sup>8</sup> this way.

Just as [the] Father<sup>9</sup> exists [properly,]<sup>10</sup> this one whom no [other]<sup>11</sup> preexists and [this one apart from whom]<sup>12</sup> there is no other unbegotten one,<sup>13</sup> so too also [the son]<sup>14</sup> properly exists,<sup>15</sup> this one whom no other preexists<sup>16</sup> and after whom no other<sup>17</sup> son exists.<sup>18</sup> Because of this he is a firstborn,<sup>19</sup> and he is an only son,<sup>20</sup> “firstborn” because no one<sup>21</sup> preexists him and “only son”<sup>22</sup> because there is no one<sup>23</sup> after him. He also has<sup>24</sup> his fruit, which<sup>25</sup> cannot be known on account of<sup>26</sup> the abundance of its greatness. Yet<sup>27</sup> he wanted it to be known<sup>28</sup> on account of the richness of his<sup>29</sup> sweetness.

55.37 “silence”: or “sleepiness.”

αὐτὸ τῶσαν ἡάττοϋ-<sup>30</sup> ραμμεс αφογανῆс авал, αὐτὸ<sup>31</sup> προγο ετναϣωϣ <ἡ>τε  
τεϣηἡτ-<sup>32</sup> αϑθονос αϣηαχτс ἡἡμεϣ.

<sup>33</sup> χε οὐ μονον πωηρε ωροп <sup>34</sup> χιν ἡωорἡ, ἀλλὰ τκεεκκλнcia <sup>35</sup> ρωωс an сωорп  
χин ἡωарἡ. <sup>36</sup> πετμεεϣε σε неϣ χε ἄτ'τρογсн <sup>37</sup> πωηре εϣо ἡωηρ ἡογωτ <sup>38</sup> εϣт  
αροϣн ἡнаρἡн πωεχε, <sup>39</sup> εтве пнγстнрion ἡде ἡпρωϣ, <sup>40</sup> ἡпρнте en пе.  
ἡпρнте гар <sup>58.1</sup> ἡппωт εте οϣеи ἡ-<sup>2</sup> ογωт пе αὐτὸ αφογανῆϣ <sup>3</sup> авал εϣоеи ἡἡωт  
ἡἡеϣ <sup>4</sup> οϣαεетῶ, тееи те ѳе ρω-<sup>5</sup> ωϣ an ἡпωηре αϣоине ἡ-<sup>6</sup> маϣ εϣо ἡсan  
неϣ ἡἡин <sup>7</sup> ἡἡоϣ, ρἡн ογἡἡтatчпac <sup>8</sup> ἡἡ ογ[ἡн]тatархн. ἡтаϣ ἡ-<sup>9</sup> δε [ε]ϣἡ [ἡa]  
ρеиε ἡἡаϣ ἡἡиἡ <sup>10</sup> ἡ[ἡоϣ] ἡн п[ε]иωт, αὐτὸ εϣт ε-<sup>11</sup> [αϣ] неϣ] αὐτὸ εϣтаἰо εϣἡ <sup>12</sup>  
[αγαпн]. αὐτὸ ἡтаϣ ρωωϣ <sup>13</sup> α[ἡ]п п[ε]тῶἡн ноеи {ἡἡиἡ} <sup>14</sup> ἡἡоϣ ἡωηре ката ἡἡа-<sup>15</sup>  
αѳесис χε' ρἡн « ογἡἡтat-<sup>16</sup> {αт}архн » ἡἡ « ογἡἡт<αт>ρан. » ε-<sup>17</sup> пρωϣ  
ωροп ἡпρнте εϣ-<sup>18</sup> петсмант пе. ερεн-<sup>19</sup> атапоϣ не ερεната-<sup>20</sup> рнχοϣ не,  
ρнатпарχοϣ <sup>21</sup> авал не неϣχпо. нееи εт-<sup>22</sup> ωροп ἡтаϣωпe авал <sup>23</sup> ἡἡаϣ,  
πωηре, ἡἡ πωт <sup>24</sup> ἡпρнте ἡρἡнп εтве προγο <sup>25</sup> ἡρεнρоине εϣт пп ерἡ <sup>26</sup> неϣернϣ  
ρἡн ογἡеεϣε <sup>27</sup> енаноϣϣ ἡἡатси, εϣоϣеиε <sup>28</sup> ἡογωт те тп εϣωорп ἡρἡн <sup>29</sup> ρἡн ραρ  
<ἡ>пееи. εте тееи те т-<sup>30</sup> еκκлнcia ἡρар ἡρωме, тет-<sup>31</sup> ωροп ρа ѳн ἡἡаиωн,  
тееи <sup>32</sup> етоγἡоϣте арас ρἡн ογἡἡт-<sup>33</sup> χαеис χε' « ἡἡаиωн ἡте ἡἡаиωн. » <sup>34</sup>  
εте таеи те тϣϣис ἡте ἡи-<sup>35</sup> пнеϣἡа етоγἡав ἡаттеко, те-<sup>36</sup> еи етерепωηре  
матἡ ἡἡаϣ <sup>37</sup> αχωс, ρωс теϣоϣcia те ἡѳе <sup>38</sup> ἡппωт, етеϣηатἡ ἡἡаϣ <sup>59.1</sup> αχἡ  
πωηре.

χ[ε . . . . . ] <sup>2</sup> τκεκκлнcia сω[ο]ор [ἡ]ρἡн <sup>3</sup> ρн ии-<sup>3</sup> αἰαѳесис ἡἡ ἡаретн нееи <sup>4</sup>  
εте πωт ἡἡ πωηре ωροп <sup>5</sup> ἡρнтоϣ, ἡѳе ἡтаἰχοос χἡн <sup>6</sup> ωарἡ. εтве пееи сκн  
ἡἡ[εϣ] <sup>7</sup> ἡἡнχпо ἡἡаиωн ἡἡата[пo]ϣ. <sup>8</sup> αὐτὸ ρἡн ογἡἡт[а]тапс ἡ[таϣ] <sup>9</sup> ρωоϣ  
сеχпо ρн ἡ[и]аретн [ἡн] <sup>10</sup> ἡἡаἰаѳесис ε[тсωорп] ρἡ[н] <sup>11</sup> ἡρнтоϣ. неε[и гар не  
песпо]-<sup>12</sup> лтеγἡа пет[οϣеире ἡἡаϣ] <sup>13</sup> ωа ноϣернϣ αϣ[ω] нееи <sup>14</sup> ентаϣеἰ евол  
ἡἡ[αϣ а]ἡ <sup>15</sup> ωа πωηре, пееи етоγωорп <sup>16</sup> ἡеαϣ εтвннтῶ. εтве пееи <sup>17</sup> ἡἡ сом  
атреноϣс ἡ ноеи ἡ-<sup>18</sup> маϣ—непχωк авал ἡἡма <sup>19</sup> етἡἡеϣ пе—οϣде неωωе-<sup>20</sup>  
χε χооϣ, ρἡатωεχε ἡ гар' арар не <sup>21</sup> αὐτὸ ρἡнатт рен арар не ρἡн-<sup>22</sup> атἡ ноἰ  
ἡἡаϣ не. ἡтаϣ ἡде <sup>23</sup> οϣαεетоϣ нете ογἡн сan ἡ-<sup>24</sup> маϣ ἡχἡ рен арароϣ ар ноеи <sup>25</sup>  
ἡἡаϣ, ἡсеχаеит гар ен <sup>26</sup> ἡἡма.

χε на пма ε-<sup>27</sup> тἡмеϣ ρἡнатχооϣе не, <sup>28</sup> ρἡатапоϣ не ρатἡн <sup>29</sup> τсϣстасис, εте  
тееи те <sup>30</sup> χε αὐτὸ пρнте пе αὐτὸ тееи-<sup>31</sup> сат пе, пρεωе пе, палἡл <sup>32</sup> пе ἡте  
патχпаϣ, ἡἡат-<sup>33</sup> χἡ рен арар, ἡἡатт рен арар, <sup>34</sup> ἡἡатἡ ноеи ἡἡаϣ, ἡатἡеϣ <sup>35</sup>

57.39 ἡρρωϣ: read ἡρρωв.

58.17 πρρωϣ: read πρρωв.

58.28 εϣωорп: read εсωорп.

59.35 арар: read арар.

And the unexplainable power <sup>30</sup> he revealed, and <sup>31</sup> he mixed with it the great abundance of his <sup>32</sup> generosity.

<sup>33</sup> Not only does the son exist <sup>34</sup> from the beginning, the church <sup>35</sup> also exists from the beginning. <sup>36</sup> (In response to) the one who thinks that the discovery that <sup>37</sup> the son was an only son <sup>38</sup> contradicts the statement (regarding the church), <sup>39</sup> because of the mystery of the matter <sup>40</sup> it is not so. For just as <sup>58.1</sup> the Father is a unitary <sup>2</sup> one and revealed himself <sup>3</sup> as the Father for him <sup>4</sup> alone, so too <sup>5</sup> the Son was discovered <sup>6</sup> to be a brother to himself alone, <sup>7</sup> by being unbegotten <sup>8</sup> and without a beginning. He <sup>9</sup> marvels at himself <sup>10</sup> [and the] Father, and he gives <sup>11</sup> him [glory] and honor and <sup>12</sup> [love.] He too, <sup>13</sup> moreover, is the one whom he contemplates <sup>14</sup> as Son in accordance with the <sup>15</sup> dispositions: “without beginning” <sup>16</sup> and “without end.” <sup>17</sup> This matter thus <sup>18</sup> is established. Since <sup>19</sup> they are innumerable and illimitable, <sup>20</sup> his children are indivisible. <sup>21</sup> These that <sup>22</sup> exist have come about <sup>23</sup> from him, the Son, and the Father, <sup>24</sup> like kisses because of the abundance <sup>25</sup> of some who give kisses to <sup>26</sup> each other with a thought <sup>27</sup> good and insatiable, since <sup>28</sup> the kiss is singular despite existing in <sup>29</sup> many kisses. This is the <sup>30</sup> church of many people, which <sup>31</sup> preexists the eternities, this <sup>32</sup> which is called <sup>33</sup> properly “the eternities of the eternities.” <sup>34</sup> This is the nature of the <sup>35</sup> incorruptible holy spirits, this <sup>36</sup> upon which the Son rests, <sup>37</sup> since his substance is like <sup>38</sup> the Father, who rests himself <sup>59.1</sup> upon the Son.

[. . .] <sup>2</sup> The church exists in the <sup>3</sup> dispositions and abilities <sup>4</sup> in which the Father and Son dwell, <sup>5</sup> as I have said from the <sup>6</sup> beginning. For this reason it lies there among <sup>7</sup> the births of innumerable eternities. <sup>8</sup> And innumerablely [they] <sup>9</sup> too beget by the properties [and] <sup>10</sup> dispositions [that exist] <sup>11</sup> among them. [For] these [are its] charter <sup>12</sup> that [they make] <sup>13</sup> with one another and [those] <sup>14</sup> who have come forth from [them] <sup>15</sup> to the Son, the one on account of whose glory they dwell. <sup>16</sup> For this reason <sup>17</sup> it is not possible for mind to contemplate <sup>18</sup> him—He was the perfection of that place<sup>19</sup>—nor was it possible for words <sup>20</sup> to express them, since they are ineffable <sup>21</sup> and unnameable and <sup>22</sup> inconceivable. But they <sup>23</sup> alone are able to take names <sup>24</sup> for themselves and to conceive of <sup>25</sup> themselves, since they have not taken root <sup>26</sup> in these places.

Those of that place <sup>27</sup> are ineffable, <sup>28</sup> they are innumerable within <sup>29</sup> the system, which is <sup>30</sup> both the manner and the <sup>31</sup> form, it is the joy, it is the delight <sup>32</sup> of the unbegotten, <sup>33</sup> nameless, unnameable, <sup>34</sup> inconceivable, invisible, <sup>35</sup> ungraspable

αραγ, ἄναταμαρτε ἄμαϥ<sup>36</sup> πε. πῖπληρωμα πε ἄτε †μηἄτ-<sup>37</sup> †ειωτ ρωσλε  
 ἄτεπεϥρογο<sup>38</sup> ωωπε ἄνογσνχπο<sup>60.1</sup> [.][.][.]. [.].ϣας ἄναων.

χε<sup>2</sup> ναγωροϥ ἀνιρε τμητ ρἄ<sup>3</sup> πμεεγογε, χε πωτ εφο<sup>4</sup> ἄπρητε ἄνογμεεγε<sup>5</sup>  
 νεγ ἄἄ <ογ>τοπος. εαγτερο δε<sup>6</sup> [ἄ]σι νχποογε, αφογωωγε<sup>7</sup> ἄχι πετεγν  
 σον ἄμαϥ α-<sup>8</sup> [π]τηρῷ [δε]μαρτε δεине<sup>9</sup> [α]βα[λ] ἄ[πετ]αϥωωωτ ρἄ π-<sup>10</sup> [. . .  
 αϥειν]ε αβαλ ἄνετ—<sup>11</sup> [. . . . ρ]ητῷ. αλλα εφοω-<sup>12</sup> [οπ ἄοε] ετῷωοπ ἄμας,<sup>13</sup>  
 [εϥωοο]π ἄνογπην, εμας-<sup>14</sup> σωχῶ <ἄ>ρητῷ ἄπμαογ ετρ-<sup>15</sup> ρογε ρετε αβαλ  
 ἄμας.<sup>16</sup> ωα πνεγ μεν ετογωοοπ<sup>17</sup> ρἄ πμεγε ἄπωτ, ετε πα-<sup>18</sup> ει πε, εγωοοπ ρἄ  
 πβαθος<sup>19</sup> ετρηπ, νεϥσαγνε μεν ἄ-<sup>20</sup> μαγ ἄχι πβαθος, ἄταγ ἄδε<sup>21</sup> ἄἄ ὅαμ  
 ἄμαγ ἄσογων<sup>22</sup> πβαθος ετενεγωο-<sup>23</sup> οπ ἄρητῷ, ογδε ἄἄ<sup>24</sup> σον ἄμαγ  
 ατρογσογωνογ<sup>25</sup> ἄμιν ἄμοογ, ογδε<sup>26</sup> ατρογσογων σε. ετε<sup>27</sup> πεει πε νεγωοοπ  
 μεν<sup>28</sup> ἄἄ πωτ· νεγωοοπ<sup>29</sup> ἄταγ νεγ εν πε. αλλα<sup>30</sup> μονον νεγἄτεγ ἄμεγ<sup>31</sup>  
 ἄπτρογωωπε ἄπρητε<sup>32</sup> ἄνογσπερμα, ατρογσντῷ<sup>33</sup> εγωοοπ ἄπρητε ἄνογ-<sup>34</sup>  
 βεκε. ἄοε ἄπλογος μεν<sup>35</sup> αϥχπαογ. αϥκη αρηἄ ρἄ ογ-<sup>36</sup> ἄἄτσπερμα. εμπατογ-<sup>37</sup>  
 ωωπε δε ἄσι νεει ετϥνα-<sup>38</sup> χποογ<sup>61.1</sup> ἀβαλ ἄ[π]αει. [. .] πентаϥ<sup>2</sup> ωαρἄ ἄμεγ[ε]  
 αραογ, πωτ<sup>3</sup>—ογ μονον ατρογωωπε νεϥ,<sup>4</sup> αλλα ατρογωωπε νεγ ρωογ<sup>5</sup>  
 αν, ατρογωωπε σε ρἄ π[εϥ]-<sup>6</sup> μεγε ρωσ ογσια ἄμεγ[ε,]<sup>7</sup> ατρογωωπε δε  
 νεγ ρωογ—α[ϥ]-<sup>8</sup> σἄτε ἄνογμεεγ[ε] ρω[σ] ογσπε[ρ]-<sup>9</sup> μα πε ἄἄτῷ[ερμα.]  
 ατ[ρογ]-<sup>10</sup> ἄ νοει ἄμεν χε ο[γ] πετ[ω]ο-<sup>11</sup> οπ νεγ αϥἄ ρματ [ατ ἄτῷα]-<sup>12</sup> ἄπ  
 ἄφορμη. ατρογἄ[με δε χε]<sup>13</sup> ἄμ πε πωτ ετῷ[οπ νεγ,]<sup>14</sup> πρεν μεν ἄπωτ  
 αϥτεειγ<sup>15</sup> νεγ ρατἄ ογσμη εστ ῥαογ<sup>16</sup> νεγ χε πετῷωοπ ωωοοπ αβαλ<sup>17</sup> ρἄ πρεν  
 ετἄμεγ, πετεγἄ-<sup>18</sup> τεγ<ῷ> ἄπτρογωωπε, χε πχισε<sup>19</sup> δε ρἄ πρεν, ενταϥαβεω  
<sup>20</sup> αραογ.

εϥωοοπ δε ἄπес-<sup>21</sup> ματ ἄνογβεке, εγἄτεϥ ἄ-<sup>22</sup> μεγ ἄπεϥρωωπε ἄσι πλιογ<sup>23</sup>  
 εμπατ ῷ νεγ δε ανηρε απен-<sup>24</sup> таρсите ἄμοϥ. ε[τ]βε πεει νεγ-<sup>25</sup> ἄτεγ ἄπρηωβ  
 ογδεετῷ<sup>26</sup> ατρογῷνε ἄσωϥ, εγἄ νοἄ μεν<sup>27</sup> χε ωοοοπ, εγογωωπε δε αοντῷ<sup>28</sup>  
 χε ω πετῷωοπ. αλλα επἄη ογ-<sup>29</sup> αγαθος πε πωτ εϥχнк, ἄ-<sup>30</sup> οε ετεἄπεϥωτἄ  
<sup>31</sup> αραογ ωαβολ ατρογωωπε<sup>32</sup> ρἄ πεϥμεγε, αλλα αϥτ νεγ<sup>33</sup> ατρογωωπε ρωογ,  
 τεει τε οε<sup>34</sup> αν ετἄναἄ ρματ ἄμαϥ<sup>35</sup> νεγ ατρογἄ χε εγ πετῷω-<sup>36</sup> οπ, ετε  
 παει, πετσαγνε ἄμαϥ<sup>37</sup> ανηρε τμηт ἄμιν ἄμοϥ.<sup>62.1</sup> [. . . . .]. [.][.].<sup>2</sup> μορφη  
 ἄ[σαγ]ἄ χε οἷ πετῷ[ο]-<sup>3</sup> οπ ἄοε ετογχπο ἄμαγ ἄπ-<sup>4</sup> μα. εγωαμεστογ,  
 εγωοοπ ρἄ<sup>5</sup> πογοειν ενεγ ανентаρχποογ.

<sup>6</sup> [χ]ε πτηρῷ ἀπωτ εινε ἄμαγ<sup>7</sup> [α]βαλ, ἄπρητε ἄνογλιογ ωνη, <sup>8</sup> ἄπρητε  
 ἄνογτῷλε ἄτε ογ-<sup>9</sup> ραλμε, ἄπρητε ἄνογκογπἄ<sup>10</sup> ἄτε ο[γ]ελα]λε, ἄπρητε ἄνογ-

59.37 ρωσλε: read ρωсте.

60.7 ἄχι: read ἄσι.

60.20 ἄχι: read ἄσι.

61.28 ω: read εγ.

one.<sup>36</sup> He is the fullness of the<sup>37</sup> fatherly so that his<sup>38</sup> abundance is a begetting<sup>60.1</sup> [. . .] of the eternities.

<sup>2</sup> They existed eternally<sup>3</sup> in thought, since the Father was<sup>4</sup> like a thought<sup>5</sup> and <a> place to them. After the begettings had been established,<sup>6</sup> the one who is able to prevail over<sup>7</sup> [the] entirety desired<sup>8</sup> to bring<sup>9</sup> forth [what] was lacking in the<sup>10</sup> [. . . He brought] forth those who<sup>11</sup> [. . . in] him. But he is<sup>12</sup> [the way] he is,<sup>13</sup> [he is] a spring, which is not<sup>14</sup> lessened by the water that<sup>15</sup> flows abundantly from it.<sup>16</sup> When they were<sup>17</sup> in the thought of the Father, that<sup>18</sup> is, while they were in the hidden depth,<sup>19</sup> the depth knew them,<sup>20</sup> but it was<sup>21</sup> not possible for them to know<sup>22</sup> the depth in which they dwelled,<sup>23</sup> nor was it<sup>24</sup> possible for them to know<sup>25</sup> themselves, nor<sup>26</sup> for them to know anything (else). That<sup>27</sup> is, they were<sup>28</sup> with the Father; they did not exist<sup>29</sup> for themselves. Instead,<sup>30</sup> they only had<sup>31</sup> being like<sup>32</sup> a seed, so that it is discovered that<sup>33</sup> they existed like a<sup>34</sup> fetus. Like the word<sup>35</sup> he begot them. He was established<sup>36</sup> spermatically.<sup>37</sup> But those whom he would<sup>38</sup> beget had not yet come to be<sup>61.1</sup> from him. [. . .] The one who<sup>2</sup> first thought about them, the Father<sup>3</sup>—not only so that they come to be for him,<sup>4</sup> but so that they come to be for themselves<sup>5</sup> as well, that they, therefore, come to be in [his]<sup>6</sup> thought as a thought substance,<sup>7</sup> and that they might come to be for themselves too—<sup>8</sup> sowed thought like a [spermatic]<sup>9</sup> seed. So that [they might]<sup>10</sup> know [what exists]<sup>11</sup> for them, he graciously [gave the] first<sup>12</sup> form. [But] so that they might [understand]<sup>13</sup> who the Father who exists [for them] is,<sup>14</sup> he gave the name of the Father<sup>15</sup> to them by means of a voice telling<sup>16</sup> them that what exists exists<sup>17</sup> in that name, which they have<sup>18</sup> from their coming into being, because their exaltation,<sup>19</sup> which has been forgotten<sup>20</sup> by them, is in the name.

The child, while in the<sup>21</sup> form of a fetus, has<sup>22</sup> enough for itself<sup>23</sup> when it has not yet seen the one who<sup>24</sup> sowed it. For this reason they had<sup>25</sup> the singular task of<sup>26</sup> searching after him by recognizing<sup>27</sup> that he exists, desiring to discover<sup>28</sup> what exists. But since<sup>29</sup> the perfect Father is good,<sup>30</sup> just as he did not ever hear<sup>31</sup> them so that they would exist<sup>32</sup> in his thought, but he granted<sup>33</sup> that they also might exist, so too<sup>34</sup> will he give<sup>35</sup> them grace to know what exists,<sup>36</sup> that is, the one who knows himself<sup>37</sup> eternally.<sup>62.1</sup> [. . .]<sup>2</sup> form to [know] what exists<sup>3</sup> just as they are begotten in this<sup>4</sup> place. When they are born, they are in<sup>5</sup> the light with the result that they see those who have begotten them.

<sup>6</sup> The Father brought forth the entirety,<sup>7</sup> like little children,<sup>8</sup> like the dripping of a<sup>9</sup> fountain, like a bud<sup>10</sup> from a [vine,] like a<sup>11</sup> [flower,] like a <plant> of<sup>12</sup> [. . .] need-

<sup>11</sup> [ϩρ]ε[ρε, μπρ]ητε  $\bar{\eta}$ νοϩτωκ $\bar{\epsilon}$   $\bar{\eta}$ -<sup>12</sup> [. . . .]ωπ εϩ $\bar{\rho}$  χρια  $\bar{\eta}$ νοϩχι σα-<sup>13</sup> [νεω]  $\bar{\mu}\bar{\eta}$  οϩπαϩρε  $\bar{\mu}\bar{\eta}$  οϩ $\bar{\eta}$ μ $\bar{\eta}$ τ-<sup>14</sup> ϩ[τω]τ $\bar{\alpha}$ . αϩεμαϩτε  $\bar{\eta}$ μος<sup>15</sup> ϩϩοϩαειω. πετεαϩμεϩε<sup>16</sup> αραϩ χ $\bar{\eta}$   $\bar{\eta}$ ωα $\bar{\rho}$ π  $\bar{\eta}$ ταϩ  $\bar{\eta}$ με $\bar{\eta}$ <sup>17</sup> οϩ $\bar{\eta}$ τεϩ $\bar{\epsilon}$   $\bar{\eta}$ μεϩ χ $\bar{\eta}$   $\bar{\eta}$ ωα $\bar{\rho}$ π.<sup>18</sup> αϩνεϩ αραϩ, αϩϩωτπ  $\bar{\Delta}$ ε  $\bar{\eta}$ μος<sup>19</sup> αναει ενταϩ $\bar{\rho}$  ω $\bar{\rho}$ π  $\bar{\eta}$ ει αβαλ<sup>20</sup>  $\bar{\mu}$ μαϩ. ϩ $\bar{\eta}$ ν οϩφ $\bar{\theta}$ ονοϩ εν, αλ-<sup>21</sup> λα  $\bar{\chi}$ εκαϩε  $\bar{\eta}$ ϩετ $\bar{\eta}$ χι  $\bar{\chi}$  $\bar{\eta}$ <sup>22</sup>  $\bar{\eta}$ ωα $\bar{\rho}$ π  $\bar{\eta}$ τοϩ $\bar{\eta}$ μ $\bar{\eta}$ τ $\bar{\alpha}$ τωτα < $\bar{\eta}$ >χι  $\bar{\eta}$ ι-<sup>23</sup> α $\bar{\omega}$ ν  $\bar{\eta}$ ϩετ $\bar{\eta}$ ϩιτοϩ αϩ $\bar{\rho}$ η $\bar{\eta}$  α $\bar{\rho}$ ι-<sup>24</sup> εαϩ, ωα πωτ,  $\bar{\eta}$ ϩεμεϩε νεϩ<sup>25</sup> οϩαϩετοϩ  $\bar{\chi}$ ε αβαλ  $\bar{\eta}$ μοοϩ<sup>26</sup> οϩ $\bar{\eta}$ τεϩ  $\bar{\mu}$ παει  $\bar{\eta}$ μεϩ. {α} αλλα<sup>27</sup>  $\bar{\eta}$ π $\bar{\eta}$ ητε  $\bar{\eta}$ δε ενταϩ $\bar{\rho}$  ϩνεϩ<sup>28</sup> α† νεϩ ατροϩωωπε, πεει<sup>29</sup> πε π $\bar{\eta}$ ητε αν, ατροϩωωπε νατ-<sup>30</sup> ωτα,  $\bar{\eta}$ ταρεϩ $\bar{\rho}$  ϩνεϩ, αϩ† νεϩ<sup>31</sup>  $\bar{\eta}$ π $\bar{\eta}$ μεϩε ετ $\bar{\chi}$ ηκ αβαλ  $\bar{\eta}$ -<sup>32</sup> τε † $\bar{\eta}$ μ $\bar{\eta}$ τπετ $\bar{\rho}$  πετ $\bar{\eta}$ νοϩϩ<sup>33</sup> αραϩοϩ.

$\bar{\chi}$ ε παει σε ενταϩ $\bar{\chi}$ αει-<sup>34</sup> αϩ  $\bar{\eta}$ νοϩαει $\bar{\eta}$ νε ανενταϩει $\bar{\epsilon}$  ε-<sup>35</sup> вол  $\bar{\eta}$ μοϩ  $\bar{\eta}$ μ $\bar{\eta}$ ν  $\bar{\eta}$ μοϩ, πε-<sup>36</sup> τοϩ $\bar{\eta}$ μοϩτε αραοϩ  $\bar{\eta}$ μοϩ,  $\bar{\eta}$ -<sup>37</sup> ταϩ πε πω $\bar{\eta}$ ρε, ετ $\bar{\eta}$ ηϩ, ετ $\bar{\chi}$ ηκ,<sup>38</sup>  $\bar{\eta}$ νατ $\bar{\omega}$ τα. αϩ $\bar{\eta}$ τ $\bar{\omega}$  αβαλ εϩ-<sup>39</sup> τ $\bar{\eta}$ τ με $\bar{\eta}$   $\bar{\eta}$ πενταει αβαλ<sup>63.1</sup> [μ]μαϩ ε[. . . . .] <sup>2</sup> εϩ $\bar{\rho}$  ωβ[η]ρ  $\bar{\eta}$ χι [. . .]μ [. . .] <sup>3</sup> π $\bar{\eta}$ η $\bar{\rho}$  κατα [. . .] ερεποϩε[ι] <sup>4</sup> ποϩει $\bar{\eta}$  ναωα[πϩ] αραϩ  $\bar{\eta}$ μαϩ,<sup>5</sup> ετ $\bar{\omega}$ μ $\bar{\eta}$ τ $\bar{\eta}$ ναϩ εν τε τεει <sup>6</sup> ενπαταϩωαπ $\bar{\omega}$   $\bar{\eta}$ μοϩ. αλλ[α] <sup>7</sup> ϩωοοπ  $\bar{\eta}$ ταϩ  $\bar{\eta}$ ταει ετε[ $\bar{\rho}$ ] <sup>8</sup> ωοοπ  $\bar{\eta}$ μαϩ.  $\bar{\eta}$ π $\bar{\eta}$ ητε μ $\bar{\eta}$  [πε]-<sup>9</sup> ϩ $\bar{\epsilon}$ ματ  $\bar{\eta}$ μ $\bar{\eta}$  τεϩ $\bar{\eta}$ μ $\bar{\eta}$ τ $\bar{\eta}$ νοϩ<sup>10</sup> εϩ $\bar{\eta}$  βαμ  $\bar{\eta}$ μαϩ [ατ]ρ $\bar{\rho}$ ηνεϩ [α]-<sup>11</sup> ϩαϩ  $\bar{\eta}$ ϩε $\bar{\chi}$ οοϩ α[π]ετ[ο]ϩα[ $\bar{\chi}$ ηνε] <sup>12</sup>  $\bar{\eta}$ μαϩ,  $\bar{\eta}$ τεϩ εϩ $\bar{\rho}$  φο $\bar{\rho}$ ι [μ]-<sup>13</sup> μαϩ εϩ $\bar{\rho}$  φο $\bar{\rho}$ ι  $\bar{\eta}$ μαϩ, [αϩω] <sup>14</sup> οϩ $\bar{\eta}$  βομ  $\bar{\eta}$ μαϩ  $\bar{\eta}$ τεϩ[αϩ. ϩ]-<sup>15</sup> ωοοπ  $\bar{\eta}$ ταϩ  $\bar{\eta}$ θε ετ $\bar{\omega}$ [ο]ϩ<sup>16</sup>  $\bar{\eta}$ μαϩ  $\bar{\eta}$ δε π $\bar{\alpha}$ τω ε $\bar{\rho}$   $\bar{\eta}$ μ $\bar{\eta}$ νε <sup>17</sup>  $\bar{\eta}$ μαϩ.  $\bar{\chi}$ εκαϩε εϩ $\bar{\eta}$ μα<sup>18</sup> εαϩ αβαλ ϩ $\bar{\eta}$  ποϩει ποϩει,<sup>19</sup> <α>ϩοϩ $\bar{\eta}$ μ $\bar{\eta}$ τ $\bar{\eta}$  εβολ  $\bar{\eta}$ μ $\bar{\eta}$ ν  $\bar{\eta}$ μαϩ<sup>20</sup>  $\bar{\eta}$ ει πωτ αϩω ϩ $\bar{\eta}$  τεϩ $\bar{\eta}$ μ $\bar{\eta}$ τ $\bar{\alpha}$ τ-<sup>21</sup> ωε $\bar{\chi}$ ε αραϩ, εϩ $\bar{\rho}$ ηπ  $\bar{\eta}$ ατ $\bar{\eta}$ νεϩ<sup>22</sup> αραϩ, εϩ $\bar{\rho}$  θαϩμα  $\bar{\eta}$ μαϩ<sup>23</sup> ϩ $\bar{\eta}$ ν οϩ $\bar{\eta}$ νοϩ. ετ $\bar{\omega}$ ε πεει τ $\bar{\eta}$ μ $\bar{\eta}$ τ-<sup>24</sup> ναϩ  $\bar{\eta}$ πεϩ $\bar{\chi}$ ε ϩ $\bar{\eta}$  π $\bar{\eta}$ τροϩ-<sup>25</sup> ωε $\bar{\chi}$ ε αραϩ  $\bar{\eta}$ ϩε $\bar{\rho}$ νεϩ αραϩ.<sup>26</sup> ϩωωπε εϩοϩ $\bar{\eta}$ μ $\bar{\eta}$  αβαλ<sup>27</sup> εϩ $\bar{\eta}$ μαϩ αραϩ ετ $\bar{\omega}$ ε π $\bar{\rho}$ οϩο<sup>28</sup>  $\bar{\eta}$ τεϩ $\bar{\eta}$ μ $\bar{\eta}$ τ $\bar{\eta}$ λ $\bar{\omega}$ ε ϩ $\bar{\eta}$  † $\bar{\chi}$ α $\bar{\rho}$ ιϩ<sup>29</sup>  $\bar{\eta}$ δε < . . . > αϩω  $\bar{\eta}$ π $\bar{\eta}$ ητε {αϩω  $\bar{\eta}$ -<sup>30</sup> π $\bar{\eta}$ ητε}  $\bar{\eta}$ μ $\bar{\eta}$ μ $\bar{\eta}$ τ $\bar{\eta}$ μ $\bar{\eta}$ μα-<sup>31</sup> ε $\bar{\rho}$ ε  $\bar{\eta}$ τε  $\bar{\eta}$ μ $\bar{\eta}$ τ $\bar{\eta}$ κα $\bar{\rho}$ ωϩ<sup>32</sup> ϩ $\bar{\eta}$ μ $\bar{\eta}$ ϩε{σε}  $\bar{\eta}$ ε ωα ε $\bar{\eta}$ ηϩε<sup>33</sup>  $\bar{\eta}$ ταϩ  $\bar{\eta}$ δε ϩ $\bar{\eta}$ μ $\bar{\eta}$ τ $\bar{\eta}$ πο  $\bar{\eta}$ νοϩ $\bar{\epsilon}$   $\bar{\eta}$ ε,<sup>34</sup> τεει τε θε ϩωϩ αν  $\bar{\eta}$ μ $\bar{\eta}$ α $\bar{\rho}$ -<sup>35</sup> θε $\bar{\epsilon}$ ϩ  $\bar{\eta}$ τε π $\bar{\rho}$ οϩο ϩ $\bar{\eta}$ π $\bar{\rho}$ βο-<sup>36</sup> λ $\bar{\eta}$   $\bar{\eta}$ ε  $\bar{\eta}$ π $\bar{\eta}$ νεϩματ $\bar{\eta}$ κ $\bar{\eta}$ .  $\bar{\eta}$ ταϩ σε  $\bar{\eta}$ -<sup>37</sup> πεϩνεϩ, ϩωϩ ε $\bar{\eta}$ α $\bar{\rho}$ λοϩοϩ πε,<sup>64.1</sup> [ϩε]η $\bar{\rho}$ [περμα]  $\bar{\eta}$ ε αϩω ϩε $\bar{\rho}$ -<sup>2</sup> μεϩε  $\bar{\eta}$ [τε  $\bar{\eta}$ ] εϩ $\bar{\eta}$ μ $\bar{\eta}$ ε  $\bar{\eta}$ ε,<sup>3</sup> αϩω ϩε $\bar{\eta}$ μ $\bar{\eta}$ τ $\bar{\eta}$ νε εϩ $\bar{\eta}$ μ $\bar{\eta}$ τ $\bar{\eta}$ ε $\bar{\rho}$   $\bar{\chi}$ ε<sup>5</sup> ϩε $\bar{\eta}$ μ $\bar{\eta}$ τ $\bar{\eta}$ πο  $\bar{\eta}$ ε  $\bar{\eta}$ ταϩ $\bar{\rho}$ ι αβαλ  $\bar{\eta}$ -<sup>6</sup> μαϩ, ε $\bar{\rho}$ η $\bar{\eta}$ νοϩ $\bar{\epsilon}$   $\bar{\eta}$ ε αϩω ϩ $\bar{\eta}$ -<sup>7</sup> π $\bar{\eta}$ νεϩματ $\bar{\eta}$ κ $\bar{\eta}$ ον  $\bar{\eta}$ ε  $\bar{\eta}$ μ $\bar{\eta}$ τ $\bar{\eta}$ πο ε $\bar{\rho}$ ο $\bar{\eta}$ ν εϩ-<sup>8</sup> εαϩ  $\bar{\eta}$ [π]ωτ.

$\bar{\chi}$ ε  $\bar{\eta}$ μ $\bar{\eta}$  χρια<sup>9</sup>  $\bar{\eta}$ ϩμ $\bar{\eta}$  ϩ[ι π]νεϩμα,  $\bar{\eta}$ μ $\bar{\eta}$ νοϩ αϩω  $\bar{\eta}$ -<sup>10</sup> λο $\bar{\rho}$ [ο]ϩ, [χε] οϩ $\bar{\Delta}$ ε  $\bar{\eta}$ μ $\bar{\eta}$  χ $\bar{\rho}$ εια- $\bar{\eta}$ π<sup>11</sup> [ϩω]β [α]ϩοϩ[η] α $\bar{\rho}$ πετοϩ $\bar{\rho}$  ϩνεϩ  $\bar{\eta}$ -<sup>12</sup> [εεϩ.] αλλα ϩ $\bar{\eta}$  π $\bar{\epsilon}$ ματ ετε-<sup>13</sup> [νεϩ]ωοοπ  $\bar{\eta}$ μαϩ, τεει τε θε<sup>14</sup> [ηνε]ταϩει αβαλ  $\bar{\eta}$ μαϩ, εϩ-<sup>15</sup>  $\bar{\chi}$ π $\bar{\rho}$   $\bar{\eta}$ πετοϩαω $\bar{\rho}$  τ $\bar{\eta}$ η $\bar{\rho}$ . αϩω<sup>16</sup> πετοϩ $\bar{\rho}$   $\bar{\eta}$ οει  $\bar{\eta}$ μαϩ,  $\bar{\eta}$ μ $\bar{\eta}$  πε-<sup>17</sup> τοϩ $\bar{\chi}$ οϩ  $\bar{\eta}$ μαϩ,  $\bar{\eta}$ μ $\bar{\eta}$  πετοϩ-<sup>18</sup> κ $\bar{\eta}$ μ αραϩοϩ ε $\bar{\rho}$ ο $\bar{\eta}$ ν εροϩ,  $\bar{\eta}$ μ $\bar{\eta}$ <sup>19</sup> πετοϩκαατ α $\bar{\rho}$ η $\bar{\eta}$   $\bar{\eta}$ μαϩ, αϩω<sup>20</sup> πετοϩ $\bar{\rho}$ εωϩ  $\bar{\eta}$ μοϩ εϩ† εο-<sup>21</sup>

62.11 τωκ $\bar{\epsilon}$ : τωβε (Kasser)?62.18 ϩωτ $\bar{\eta}$ : read ωτ $\bar{\eta}$ ?62.22 < $\bar{\eta}$ >χι: read < $\bar{\eta}$ >σι.63.7-8  $\bar{\eta}$ ταειε . . .  $\bar{\eta}$ μαϩ: read  $\bar{\eta}$ τ $\bar{\theta}$ ε . . .  $\bar{\eta}$ μαϩ.63.10  $\bar{\eta}$ μαϩ: read  $\bar{\eta}$ μαϩ63.16  $\bar{\eta}$ δε: possibly read  $\bar{\chi}$ ε.



ing to receive<sup>13</sup> [nourishment] and growth and<sup>14</sup> faultlessness. He retained it<sup>15</sup> for a while. The one who had known<sup>16</sup> it from the very beginning<sup>17</sup> had it from the beginning.<sup>18</sup> He saw it, but he <shut> it <off><sup>19</sup> from those who first came from<sup>20</sup> him. (He did this) not in jealousy, but<sup>21</sup> so that the eternities might not receive their faultlessness from<sup>22</sup> the beginning<sup>23</sup> and might not elevate themselves to the glory,<sup>24</sup> to the Father, and might think<sup>25</sup> that from themselves alone<sup>26</sup> they have this.<sup>27</sup> But just as he was pleased to give them<sup>28</sup> being, so<sup>29</sup> too, so that they might become faultless,<sup>30</sup> when he willed, he gave them<sup>31</sup> the perfect thought of<sup>32</sup> beneficence<sup>33</sup> toward them.

It is this one, then, whom he shown forth<sup>34</sup> as a light for those who had come<sup>35</sup> from himself, the<sup>36</sup> one from whom they receive a name,<sup>37</sup> he is the son who is full, perfect,<sup>38</sup> and faultless. He brought him forth<sup>39</sup> intertwined with what had come forth from<sup>63.1</sup> him [ . . . ]<sup>2</sup> joining in receiving [ . . . ]<sup>3</sup> the entirety according to [ . . . ] each<sup>4</sup> one will take [him] for himself,<sup>5</sup> yet this was not his greatness<sup>6</sup> before they had received it from him. But<sup>7</sup> he is <as> he<sup>8</sup> is. In his manner and<sup>9</sup> his form and his might<sup>10</sup> it is possible for <them> to see<sup>11</sup> him and to speak about what they know of<sup>12</sup> him, because they wear<sup>13</sup> him while he wears them, [and]<sup>14</sup> it is possible for them to reach him. [He]<sup>15</sup> is as he is:<sup>16</sup> incomparable.<sup>17</sup> So that he might receive<sup>18</sup> glory from each one,<sup>19</sup> the Father <has revealed> himself<sup>20</sup> and in his ineffability,<sup>21</sup> hidden and invisible,<sup>22</sup> while they marvel at him<sup>23</sup> intellectually. For this reason the greatness<sup>24</sup> of his exaltation (resides) in their<sup>25</sup> speaking about and seeing him.<sup>26</sup> He becomes manifest<sup>27</sup> so that they might hymn him on account of the greatness<sup>28</sup> of his sweetness in the grace<sup>29</sup> of < . . . > And just as<sup>30</sup> the marvels<sup>31</sup> of the silences<sup>32</sup> are eternal generations<sup>33</sup> and cognitive offspring,<sup>34</sup> so too are the dispositions<sup>35</sup> of the word spiritual emanations.<sup>36</sup> The two,<sup>37</sup> therefore, since they belong to a word,<sup>64.1</sup> are [seeds] and<sup>2</sup> thoughts [of] his children,<sup>3</sup> and roots that live eternally,<sup>4</sup> revealing<sup>5</sup> that they are children who have come forth from<sup>6</sup> themselves, since they are minds and<sup>7</sup> spiritual children within the<sup>8</sup> glory of [the] Father.

There is no need for<sup>9</sup> voice and spirit, mind and<sup>10</sup> word, [because] neither is there a need to<sup>11</sup> [work] at what they are pleased<sup>12</sup> [to do,] but the form by which<sup>13</sup> [he was] existing, so are<sup>14</sup> those who have come forth from him,<sup>15</sup> begetting all that they desire. And<sup>16</sup> the one they contemplate, and the<sup>17</sup> one they speak about, and the one toward whom<sup>18</sup> they move, and<sup>19</sup> the one in whom they reside, and<sup>20</sup> the one they hymn

οὐ μῆμος, οὐκ ἔτεφ μῆμεϋ <sup>22</sup> ἄφῆρε. τῆει γὰρ τε τοῦβομ <sup>23</sup> ἄρωμεφχπο, ἄθε ρωωφ  
 αν <sup>24</sup> ἄνεει ενταγει εβολ μῆμοοϋ, <sup>25</sup> κατα τοῦμῆτ-τ τοοτῷ μῆ νεϋ- <sup>26</sup> ερηϋ, εϋτ  
 ἄτοοτῷ ἄνεϋ- <sup>27</sup> ερηϋ ἄπсματ ἄνιатχпооϋ.

<sup>28</sup> χε πωτ мен, ката петῷ- <sup>29</sup> χаси ἄμαφ ἀνιπτηρφ, εφο ἄ- <sup>30</sup> ἀтсоϋωнῷ ἀϋω  
 ἄατωαπῷ, <sup>31</sup> εϋκῆτεφ ἄμεϋ ἄτῆμῆтгнoс <sup>32</sup> ἄπρηте мῆ τῆειн ἄθε, <sup>33</sup> ενентаφοϋанρῷ  
 авал ἄсе- <sup>34</sup> ρηтῷ ρἄ οὐφωωт авал а- <sup>35</sup> нетχаси тнроϋ ἄте нιαωн <sup>36</sup> ενταγει  
 авал ἄμαφ, νεϋ- <sup>37</sup> натеко пе. етве паеи пеφ- <sup>38</sup> χин мῆ теφмῆтатρῆсе аφа- <sup>39</sup>  
 маρте ἄмос ρρηῖ ρἄ петῷ- <sup>65.1</sup> φооп{ῷ} ἄмаφ. [нтаφ φφооп н]- <sup>2</sup> аτωεε араφ  
 [ἀϋω н]ἄтχε ρε[н] <sup>3</sup> араφ, ἀϋω еφ[χ]аси аноϋс ниμ <sup>4</sup> ἀϋω аφεεε ним. паеи де  
 аφса[ϋ]- <sup>5</sup> тῆ ἄмаφ авал ἄмин ἄм[оφ,] <sup>6</sup> ἀϋω пентаφпарεωῷ ав[ал] <sup>7</sup> पेει  
 पेἆтатρ-т ἄноϋгтаχро н[ἄ] <sup>8</sup> οὐгопос мῆ οῦμα ἄφωπε н- <sup>9</sup> πτηρῷ, εοϋρεн ἄτεφ  
 пе « पेε[ἄ] <sup>10</sup> ете авал ρῖтоοтῷ, » еφφооп <sup>11</sup> нῖωт ἄπτηρῷ, авал ἄтеφм[нт]- <sup>12</sup>  
 φоп ρῆсе араφ <н>εтφооп, еаφ- <sup>13</sup> сетῷ аρρηῖ апоϋμεϋε атр[оϋ]- <sup>14</sup> φине ἄсωφ.  
 пзоϋо ἄте т. [. . .] <sup>15</sup> авал ρῆ πтроϋр ноеи χε φω- <sup>16</sup> [оп а]ϋω ἄсеωине χε еϋ  
 पे[ἄ]- <sup>17</sup> [те]неφφооп. पेει де аϋте- <sup>18</sup> [еи]φ νεϋ еϋаπολαϋсис мῆ <sup>19</sup> οϋсанеω мῆ  
 аηη мῆ οϋρзоϋ <sup>20</sup> ἄте τῆμῆтρ оϋоаеи, ете τ- <sup>21</sup> тῆтῷωнρ φωп ρῆсе ἄтеφ те,  
<sup>22</sup> псаϋне ἄтеφ, ἀϋω пмоϋχс <sup>23</sup> ἄтеφ φараϋ, ете паеи пе, <sup>24</sup> етоϋмоϋте араφ  
 ἀϋω ἄтаφ <sup>25</sup> пе φῶнре, енταφ пе нιπτηρφ, <sup>26</sup> {χ} ἀϋω пентаϋсоϋωнῷ χε ним <sup>27</sup>  
 пе ἀϋω еφтеε[ἄ]е ρῖωωφ. <sup>28</sup> паеи пе етоϋмоϋте араφ ἄ- <sup>29</sup> маφ χε « φῶнре, » ἀϋω  
 етоϋр ноῖ <sup>30</sup> ἄмаφ χε φφооп ἀϋω νεϋω- <sup>31</sup> не ἄсωφ пе. पेει пе петφооп <sup>32</sup>  
 ἄеиωт ἀϋω петоϋнаφ φεεε <sup>33</sup> араφ ен ἀϋω петоϋр ноеи ἄ- <sup>34</sup> маφ ен पेει пе етῷ  
 φрῆ ἄφω- <sup>35</sup> пе.

χε мῆ βομ ἄλαϋε ар ноῖ <sup>36</sup> ἄмаφ н амеϋе араφ. н еϋнаω <sup>37</sup> ρωн ερзоϋн амеϋ, οϋθε  
 петχаси, <sup>38</sup> οϋθε φωрῆ ἄφωπε ρηн οῦμῆт- <sup>39</sup> χаеис; аλλα ρен ним еϋр ноеи ἄ- <sup>40</sup> маφ  
<sup>66.1</sup> ἄ еϋ{р} ноε[ἄ] ἄмаφ н еϋ{χ}οϋ <sup>2</sup> ἄмаφ ρароφ еϋеине ἄмаϋ <sup>3</sup> авал аϋеаϋ, ἄноϋχῆнос  
<sup>4</sup> ἄтеφ, ката тсοм ἄпоϋеи <sup>5</sup> [по]ϋеи ἄнет-т еаϋ неφ. пен- <sup>6</sup> [т]аρωаеи `ε` се авал  
 ἄмаφ еφсаϋ- <sup>7</sup> [т]ἄ ἄмаφ авал аϋβнχпо мῆ- <sup>8</sup> ἄ οϋсаϋне ἄте нιπτηρῷ, ἄтаφ <sup>9</sup> [. . .]  
 ε нирен тнроϋ ρἄн οῦμῆт- <sup>10</sup> аτχε βал, ἀϋω нтаφ пе пωа- <sup>11</sup> рῆ οῦаεεтῷ ρἄн  
 οῦμῆтχаси, <sup>12</sup> [п]ρωме ἄте πωт, ете паеи пе, ет- <sup>13</sup> [χω] ἄмоφ

тморφн ἄте паτмор- <sup>14</sup> φн,  
 псωма ἄте паτсωма,  
 пзо ἄ- <sup>15</sup> паτнеϋ араφ,  
 плогос ἄ[паτοϋ]- <sup>16</sup> аρмеφ,  
 пноϋс ἄпаτр н[оеи н]- <sup>17</sup> маφ,  
 тпнгн енτα<ρ>εте авал [н]- <sup>18</sup> маφ,  
 тноϋне ἄте нетχаеиτ,  
<sup>19</sup> пноϋте де ἄнеткн аρρηῖ,  
 поϋοῖн <sup>20</sup> ἄнет`φ ρ οϋоε<иn> араϋ,

while glorifying <sup>21</sup> him, he has <sup>22</sup> children. For this is their <sup>23</sup> reproductive power, like <sup>24</sup> those from whom they have come forth, <sup>25</sup> according to their mutual giving, <sup>26</sup> since they give to one another <sup>27</sup> the form of the unbegotten ones.

<sup>28</sup> The Father, in accordance with his <sup>29</sup> superiority to the entireties, since he is <sup>30</sup> unknown and incomprehensible, <sup>31</sup> has such greatness <sup>32</sup> and weightiness that <sup>33</sup> had he revealed himself suddenly <sup>34</sup> and immediately to <sup>35</sup> all those exalted among the eternities <sup>36</sup> who had come forth from him, they <sup>37</sup> would have died. For this reason his <sup>38</sup> power and his indefatigability he <sup>39</sup> held back within that in which he <sup>65.1</sup> is. [He is] <sup>2</sup> ineffable and unnameable, <sup>3</sup> and he is exalted over every mind <sup>4</sup> and every word. This one, however, extended <sup>5</sup> himself, <sup>6</sup> and it was that which he stretched out <sup>7</sup> that gave a firmness and <sup>8</sup> a location and a dwelling place to <sup>9</sup> the entirety, one of his names being “the one <sup>10</sup> through whom,” because he is <sup>11</sup> Father of the entirety, from his <sup>12</sup> laboring for those who exist, having <sup>13</sup> sown into their mind (the desire to) <sup>14</sup> seek him. The abundance of the [ . . . ] <sup>15</sup> from their knowing that he <sup>16</sup> exists and their asking about <sup>17</sup> what existed. But this one was given <sup>18</sup> to them for enjoyment and <sup>19</sup> nourishment and delight and abundance <sup>20</sup> of illumination, which <sup>21</sup> is his co-laboring, <sup>22</sup> his knowledge, and his mixing <sup>23</sup> with them, that is, <sup>24</sup> the one called and who <sup>25</sup> is the son, since he is the entireties, <sup>26</sup> and the one whom they have known who <sup>27</sup> he is and that it is he who clothes. <sup>28</sup> This one who is called <sup>29</sup> “Son,” and about whom it is known <sup>30</sup> that he exists and that they sought. <sup>31</sup> This is the one who exists <sup>32</sup> as Father and the one about whom they will not be able to speak <sup>33</sup> and the one about whom they do not know. <sup>34</sup> This is the one who first came to <sup>35</sup> be.

It is not possible for anyone to know <sup>36</sup> him or to think about him. Or is it possible <sup>37</sup> to go there, toward the exalted one, <sup>38</sup> toward the first being properly (speaking)? <sup>39</sup> All names conceived of <sup>40</sup> or spoken about <sup>66.1</sup> him are brought <sup>3</sup> in honor, as his footprint, <sup>4</sup> in accordance with the power of each <sup>5</sup> one of those who honor him. <sup>6</sup> Then the one who arose from him when he stretched <sup>7</sup> himself out for begetting <sup>8</sup> and knowledge of the entireties, he <sup>9</sup> [ . . . ] all the names truthfully, <sup>10</sup> and he is <sup>11</sup> properly the only first one, <sup>12</sup> [the] man of the Father, that is, the one I <sup>13</sup> [call]

the form of the formless, <sup>14</sup>  
 the body of the bodiless,  
 the face of <sup>15</sup> the invisible,  
 the word of [the] <sup>16</sup> ineffable,  
 the mind of the inconceivable, <sup>17</sup>  
 the fountain that flowed from <sup>18</sup> him,  
 the root of those who are planted,  
<sup>19</sup> and the god of those who are,  
 the light <sup>20</sup> of those whom he enlightens,

ΠΟΥΩΦΕ ΝΝΕΝ- <sup>21</sup> ΤΑΦΟΥΑΦΟΥ,  
 ΠΠΡΟΝΟΙΑ ΝΝΕΤῘ- <sup>22</sup> Ῐ ΠΡΟΝΟΙΑ ΜΜΑΥ,  
 ΤΗΝῘΤΡῘΝῘΖΗΤ <sup>23</sup> ΝΝΕΝΤΑΦΕΕΥ ΝῘΡῘΝῘΖΗΤ,  
 ΤΣΟΜ <sup>24</sup> ΝΝΕΤῘῘ ΤΣΟΜ ΝΝΕΥ,  
 ΠΣΩΟΥΖ Δ- <sup>25</sup> ΖΟΥΝ ΝΕΤῘΣΑΖΟΥ ΔΡΑΥ,  
 ΠΣΩΛῘ <sup>26</sup> ΔΒΑΛ ΝΝΕΤΟΥΦΩΙΝΕ ΝΣΩΟΥ,  
 ΠΒΕΛ <sup>27</sup> ΝΝΕΤΝΕΥ ΔΒΑΛ,  
 ΠΝΕΥΜΑ ΝΝΕΤΝΙ- <sup>28</sup> ΦΕ,  
 ΠΩΝῘ ΝΝΕΤΑΝῘ,  
 ΤΗΝῘΤΟΥΕΙ <sup>29</sup> ΝΟΥΩΤ ΝΝΕΤΜΑΔΣ ΝΝΙΠΤΗΡῘ.

<sup>30</sup> ΝῘΤΑΥ ΤΗΡΟΥ ΕΥΦΟΟΠ ΖῘ ΠΟΥΕΙ <sup>31</sup> ΝΟΥΩΤ, ΕΦΤΟΕΙ ΖῘΩΩΦ ΤΗΡῘ Μ- <sup>32</sup> ΜΙΝ ΜΜΟΦ,  
 ΑΥΩ ΝῘΖΗῘ ΖῘ ΠΙΡΕ<Ν> Ν- <sup>33</sup> ΟΥΩΤ ΝῘΤΕΦ ΣΕΜΟΥΤΕ ΔΡΑΦ Μ- <sup>34</sup> ΜΑΦ ΕΝ ΔΗΗΖΕ ΤΜΕΤ.  
 ΑΥΩ ΚΑ- <sup>35</sup> ΤΑ ΠΙΡΗΤΕ ΝΟΥΩΤ, ΝῘΤΑΥ ΔΥΣΑΦ <sup>36</sup> ΠΟΥΕΙ ΝΟΥΩΤ ΝΕ ΑΥΩ ΝΙΠΤΗΡῘ <sup>37</sup>  
 ΝΕ. ΟΥΔΕ ΝῘΦΠΗΩ ΕΝ ΝΣΩΜΑ- <sup>38</sup> ΤΙΚΟΣ, ΟΥΔΕ ΦΠΑΡΧ ΕΝ ΔΗΙΡΕΝ <sup>39</sup> ΕΝΤΑΦΩΟΟΠ ΜΜΑΥ,  
 ΟΥΕΤ <sup>40</sup> ΠΕΙ ΜΕΝ ΜΠΙΡΗΤΕ ΟΥΩΤ <sup>67.1</sup> ΠΕΙ ΝΔΕ ΜῘ[ΙΚΕΡΗΤΕ. ΟΥΔΕ] <sup>2</sup> ΔΝ ΜΑΦΩΙΒΕ ΖῘ  
 [. . .] Ω, ΟΥΔ[Ε] <sup>3</sup> ΜΑΦΩΩΝΕ Δ[ΝΙΡ]ΕῘ ΕΝΤΑΦ[Ρ Ν]- <sup>4</sup> ΟΕΙ ΜΜΑΥ, ΦΡ ΠΕΙ ΤΕΝΟΥ ΦΡ <sup>5</sup>  
 ΠΕΙ ΔΚΕΡΗΤΕ, ΕΟΥΩΤ ΠΑΕΙ ΤῘ- <sup>6</sup> ΝΟΥ ΑΥΩ ΟΥΩΤ ΠΑΕΙ ΔΚΕΖΔ[ΤΕ.] <sup>7</sup> ΑΛΛΑ ΝῘΤΑΦ  
 ΤΗΡῘ ΠΕ ΦΑΒΟΛ. [ΦΟ]- <sup>8</sup> ΕΙ ΜΠΟΥΕΙ ΠΟΥΕΙ ΝΝΙΠΤΗΡῘ <sup>9</sup> ΔΗΗΖΕ ΤΜΕΤ ΖῘ ΟΥΣ[Δ]Π. ΦΟΕΙ  
 Ν- <sup>10</sup> ΝΕΤΕ ΝῘΤΑΥ ΤΗΡΟΥ ΝΕ. ΝῘΤΑΦ <sup>11</sup> ΠΩΤ ΝΝΙΠΤΗΡῘ. ΝῘΤΑΦ ΔΝ ΝΕ ΝΙ- <sup>12</sup> ΠΤΗΡῘ ΧΕ  
 ΝῘΤΑΦ ΠΕΤΟΕΙ <Ν>ΣΑΥΝῘ <sup>13</sup> ΝΕΦ ΜΜΙΝ ΜΜΑΦ ΑΥΩ ΕΦΟΕΙ [Ν]- <sup>14</sup> ΤΟΥΕΙΕ ΤΟΥΕΙΕ  
 ΝΝΙΑΡΕΤΗ. ΟΥ[Ν]- <sup>15</sup> ΤΕΦ ΜΕΝ ΝΝΙΣΟΜ ΑΥΩ <ΕΦΟ>ΕΙ ΝΒΕΛ <sup>16</sup> ΜΠΕΤΦΣΑΥΝΕ ΜΜΑΦ  
 ΤΗΡῘ, <sup>17</sup> ΕΦΝΕΥ ΔΡΑΦ ΜΜΑΦ ΜΜΙΝ ΜΜΑΦ <sup>18</sup> [Τ]ΗΡῘ, ΕΥῘΤΕΦ ΜΜΕΥ ΝΝΟΥ- <sup>19</sup> ΩῘΡΕ ΑΥΩ  
 ΜΜΟΡΦΗ. ΕΤΒΕ ΠΕ- <sup>20</sup> ΕΙ ΖΕΝΑΤΑΠΟΥ ΝΕ ΝΕΦΣΟΜ <sup>21</sup> ΜΝ ΝΕΦΑΡΕΤΗ ΑΥΩ ΖῘΑΤΣΩ- <sup>22</sup> ΤῘ  
 ΔΡΑΟΥ ΝΕ, ΕΤΒΕ ΠΧΠΟ ΕΤῘ- <sup>23</sup> ΧΠΟ ΜΜΑΥ <ΜΜΑΦ>. ΖῘΑΤΑΠΟΥ ΝΕ <sup>24</sup> ΑΥΩ ΖῘΑΤΠΑΡΧΟΥ  
 ΔΒΑΛ ΝΕ {ΝΕ} <sup>25</sup> ΝΙΧΠΟ ΝῘΤΕ ΝΕΦΛΟΓΟΣ ΑΥΩ ΝΙ- <sup>26</sup> ΖΩΝ ΝῘΤΕΦ ΑΥΩ ΝΙΠΤΗΡῘ ΝῘΤΕΦ. <sup>27</sup>  
 ΦΣΑΥΝΕ ΜΜΑΥ ΕΤΕ ΝῘΤΑΦ ΠΕ Μ- <sup>28</sup> ΜΙΝ ΜΜΑΦ, ΕΥΦΟΟΠ ΝῘΖΗῘ ΝῘΖῘ <sup>29</sup> ΠΙΡΕΝ ΝΟΥΩΤ  
 ΕΝΤΑΥ ΤΗΡΟΥ <sup>30</sup> ΕΥΦΟΟΠ ΝῘΖΗῘ ΕΥΩΕΧΕ. ΑΥΩ <sup>31</sup> ΕΦΙΝΕ ΑΒΑΛ ΧΕΚΑΣ ΖῘ ΟΥΗΝῘΤ-<sup>32</sup>  
 ΟΥΕΙ ΝΟΥΩΤ ΕΥΣΑΝῘ ΕΥ- <sup>33</sup> ΩΟΟΠ ΚΑΤΑ ΤΟΥΕΙΕ ΤΟΥΕΙΕ ΝΑΡΕ-<sup>34</sup> ΤΗ. ΑΥΩ ΠΑΦΕΙΔΕ  
 ΔΝ ΜΠΕΦΟΥ- <sup>35</sup> ΔΝῘΦ ΑΒΑΛ ΝΝΙΠΤΗΡῘ ΖῘ ΟΥΣΑΠ, <sup>36</sup> ΑΥΩ ΠΩΩΩ ΝῘΤΕΦ ΜΠΕΦΟΥΑΝῘΦ <sup>37</sup>  
 ΔΝΕΝΤΑΥΕΙ ΑΒΑΛ ΜΜΑΦ.

ΧΕ ΝΕ- <sup>38</sup> ΤΑ<Ζ>ΕΙ ΣΕ ΑΒΑΛ ΜΜΑΦ ΤΗΡΟΥ, ΝῘΤΕ <sup>39</sup> ΝΕΕΙ ΝΕ ΝΙΑΩΝ ΝῘΤΕ ΝΙΑΩΝ, <sup>68.1</sup> [Ε]  
 ΖῘΠΡΟ[ΒΟΛ]Η ΝΕ ΝΧΠΟ ΝΕ Ν- <sup>2</sup> ΤΕΥΦΥΣΙΣ ΝῘΩΜΕΧΠΟ, <sup>3</sup> ΝῘΤΑΥ ΖΩΟΥ ΖῘΗῘ  
 ΖῘ ΤΟΥΦΥΣΙΣ <sup>4</sup> ΝῘΩΜΕ ΕΧΧΠΟ ΑΥ<Τ> ΕΑΥ Μ- <sup>5</sup> ΠΩΤ, ΝῘΕ ΕΝΤΑΦΩΩΠΕ <sup>6</sup> ΝΛΑΙΣΕ  
 ΝΕΥ ΝῘΤΕ ΠΟΥΤΕ- <sup>7</sup> ΖΟ ΑΡΕῘῘ. ΕΤΕ ΠΕΙ ΠΕ Ν- <sup>8</sup> ΤΑΝῘ ΩΡῘΠ ΝΧΟΟΣ, ΧΕ ΦΕΙΡΕ <sup>9</sup>  
 ΝΝΙΑΩΝ ΝῘΖΕΝΝΟΥΝΕ ΑΥΩ ΖῘ- <sup>10</sup> ΖΑΛΜΗ ΑΥΩ ΖῘΕΙΑΤΕ, ΧΕ ΠΕΙ <sup>11</sup> ΕΤΟΥῘ ΕΑΥ ΝΕΦ.

66.35 ΔΥΣΑΦ: ΖῘΝ ΟΥΦΩΩΦ?

67.38 ΝῘΤΕ: read ΕΤΕ.

68.2 ΤΕΥΦΥΣΙΣ: read ΤΕΦΦΥΣΙΣ.

the love of those <sup>21</sup> whom he loved,  
 the providence of those <sup>22</sup> about whom he cares,  
 the wisdom <sup>23</sup> of those whom he made wise,  
 the power <sup>24</sup> of those to whom he gives power,  
 the gathering <sup>25</sup> of those whom he gathers to him,  
 the revelation <sup>26</sup> of the things sought after,  
 the eye <sup>27</sup> of those who see,  
 the breath of those who <sup>28</sup> breathe,  
 the life of those who live,  
 the unity <sup>29</sup> of those who blend with the eternities.

<sup>30</sup> They all exist in the singular <sup>31</sup> one, since he clothes himself entirely, <sup>32</sup> and by his singular <sup>33</sup> name he is <sup>34</sup> never called. And in <sup>35</sup> this unique way, they are at once <sup>36</sup> the singular one and the entireties. <sup>37</sup> He is not divided bodily, <sup>38</sup> nor is he divided into the names <sup>39</sup> that he has (been given), (lest he be) one <sup>40</sup> thing in one way but another <sup>67.1</sup> thing in [another way. Neither] <sup>2</sup> does he change in [. . .] nor <sup>3</sup> does he change [the] names that he [conceives,] <sup>4</sup> (lest) he be this now and <sup>5</sup> that later, being a certain one now <sup>6</sup> and another one later. <sup>7</sup> Instead he is entirely himself forever. [He] <sup>8</sup> is each one of the entireties <sup>9</sup> eternally and at once. He is <sup>10</sup> what they all are. He brought <sup>11</sup> the Father to the eternities. He is the <sup>12</sup> entireties because he is the one who is knowledge <sup>13</sup> of himself, and he is each <sup>14</sup> one of the virtues. He has <sup>15</sup> the powers and <he is> beyond <sup>16</sup> all that he knows, <sup>17</sup> yet he sees himself in himself <sup>18</sup> entirely, having a <sup>19</sup> Son and form. For this reason <sup>20</sup> his powers <sup>21</sup> and virtues are innumerable and inaudible, <sup>22</sup> because of the begetting <by which> he <sup>23</sup> begets them. Innumerable <sup>24</sup> and indivisible are <sup>25</sup> the begettings of his words and his <sup>26</sup> eternities and his entireties. <sup>27</sup> He knows them, which he <sup>28</sup> himself is, since they dwell in <sup>29</sup> the solitary name, and all <sup>30</sup> dwell in it while speaking. And <sup>31</sup> he brings (them) forth so that in solitary <sup>32</sup> unity it might be discovered that they <sup>33</sup> exist in accordance with the virtue of each one. <sup>34</sup> And he did not <sup>35</sup> reveal the multitude of entireties at once, <sup>36</sup> nor did he reveal his equality <sup>37</sup> to those who had come forth from him.

<sup>38</sup> Then all those that had come forth from him, <sup>39</sup> these <who> are the eternities of the eternities, <sup>68.1</sup> [being] emanations and children of <sup>2</sup> <his> reproductive nature, <sup>3</sup> they too in their reproductive nature <sup>4</sup> have <given> honor to <sup>5</sup> the Father, since he had brought about <sup>6</sup> a cause for them for their <sup>7</sup> establishment. This is <sup>8</sup> what we said earlier, that he made <sup>9</sup> the eternities as roots and <sup>10</sup> springs and fathers, and that he is

αχχπο χε<sup>12</sup> οϋνητεϋ ἡμεϋ ἡνοϋεπιστη-<sup>13</sup> μη ἡν οϋμηντρῆνῆρητ, αϋω<sup>14</sup> αϋῆμε χε  
 {αϋῆμε χε} ἡ-<sup>15</sup> ταϋει αβαλ ρῆν †επιστημη<sup>16</sup> ἡν †μηντρῆνῆρητ ἡδε ἡ[πτη]-<sup>17</sup>  
 ρῆ. νεϋναεине αβαλ ἡνοϋ-<sup>18</sup> εαϋ εϋτῆταντ—« πωτ πε πε-<sup>19</sup> ει ετε ἡταϋ πε  
 ἡπτηρῆ »—<sup>20</sup> ενεθε ἡταϋϋιτοϋ αρηῆ α†<sup>21</sup> εαϋ κατα τοϋειε τοϋειε ἡ-<sup>22</sup> νεων.  
 ετβε πεει ἡρηῆ ρῆν π-<sup>23</sup> ρωσ αροϋη α† εαϋ αϋω<sup>24</sup> ρρηῆ ρῆν †σομ ἡτε †μητοϋει-<sup>25</sup>  
 {ει} ἡοϋωτ ἡπεταϋει αβαλ<sup>26</sup> ἡμαϋ, αϋωκ αροϋη αϋηοϋα<sup>27</sup> ἡῆν οϋτωτ  
 ἡῆ οϋμηνοϋ-<sup>28</sup> εει νοϋωτ ϋα νοϋερηϋ. <sup>29</sup> αϋειρε ἡνοϋεαϋ εϋῆπϋα ἡ-<sup>30</sup> πωτ  
 αβαλ ρῆν ἡπληρωμα<sup>31</sup> ἡτε †σαοϋρῆ, εϋοει ἡοϋ-<sup>32</sup> εине ἡοϋωτ εραρ πε, αβαλ<sup>33</sup>  
 χε ἡταϋητῆ αβαλ αϋεαϋ<sup>34</sup> ἡποϋεει ἡοϋωτ αϋω αβαλ<sup>35</sup> χε αϋει αβαλ ϋα πεει  
 ετε ἡ-<sup>36</sup> ταϋ πε ἡπτηρῆ. νε παει σε<sup>69.1</sup> νεϋταειο πε ἡῆ[. . .] πεϋ[. . .]<sup>2</sup> παει  
 ενταρηῆ[ε αβ]αλ ἡῆπτηρῆ[η]-<sup>3</sup> ρῆ, εογαπαρχῆ ἡῆατμοϋ π[ε]<sup>4</sup> αϋω οϋϋα εηηρε  
 πε αβαλ χε, ε-<sup>5</sup> αϋει αβαλ ρῆν ἡιαων ετανῆ, ε[ϋ]-<sup>6</sup> χηκ αβαλ εϋμηρ ετβε  
 πετϋ[ηκ]<sup>7</sup> ετμηρ, αϋκαοϋ ερηῆ εϋμηρ<sup>8</sup> εϋχηκ νεει ενταρ† εαϋ ρῆ-<sup>9</sup> η οϋαωκ  
 αβαλ αβαλ ρῆν †κο[η]-<sup>10</sup> ῆωηια. ἡπρητε γαρ ἡπωτ η-<sup>11</sup> [α]τϋα, εϋ† εαϋ νεϋ  
 ϋαρεϋ-<sup>12</sup> [[†τ†]σω †τῆ πεαϋ αν ε†† εαϋ νε[ϋ, <sup>13</sup> α]ογανροϋ αβαλ ἡπεει ετε ἡ-<sup>14</sup>  
 [τ]αϋ πε.

χε τλαεεε ἡπμαρ<sup>15</sup> εαϋ σνεϋ εντασϋωπε<sup>16</sup> [η]εϋ {οϋ} πετε παει ενταϋτσταϋ  
<sup>17</sup> [α]αωοϋ αβαλ ρῆν πω† εαϋῆμε<sup>18</sup> [α]τχαριε ταει εν†[α]ϋ† καρποε<sup>19</sup> ἡμαε  
 αβαλ ρῆν πω† ϋα νοϋε-<sup>20</sup> ρηϋ χεκαε, ἡπρητε ενταϋ-<sup>21</sup> εине αβαλ <ἡμαϋ> ρῆν  
 οϋεαϋ ἡπωτ,<sup>22</sup> πεει πε πρητε αν, απτροϋωῆ<sup>23</sup> αβαλ εϋχηκ, αϋωῆ<sup>24</sup> αβαλ εϋ-  
 ειρε ρῆν †μη<τ>† εαϋ.

χε νερεν-<sup>25</sup> ειατε ἡπμαρ ϋαν† ἡεαϋ <νε><sup>26</sup> κατα τμηῆταϋτεζοϋσιοε ἡν<sup>27</sup> τσομ  
 ενταϋαπαε ἡῆμεοϋ,<sup>28</sup> εποϋεει ποϋεει ἡμαϋ ενσε-<sup>29</sup> ϋοοπ εν ἡμαϋ α† εαϋ ρῆ  
 οϋ-<sup>30</sup> ἡῆτοϋεει ἡοϋωτ ἡπετῆοϋ-<sup>31</sup> αωῆ.

χε πϋαρῆ σε ἡῆ πμαρ<sup>32</sup> σνεϋ νε, αϋω πρητη σεχηκ ἡπ-<sup>33</sup> σνεϋ αϋω σεμηρ χε  
 ρῆοϋωῆ<sup>34</sup> αβαλ νε ἡτοοτῆ ἡπω† ετχηκ<sup>35</sup> αβαλ ετμηρ, ἡῆ ενταρηῆ αβαλ,<sup>36</sup>  
 ετχηκ αβαλ ρῆν πτροϋ† εαϋ ἡ-<sup>37</sup> πετχηκ. ἡκαρποε δε ἡταϋ ἡ-<sup>38</sup> πμαρ ϋαμηῆτ  
 ρῆῆεαϋ νε ἡτε<sup>39</sup> ποϋωϋε ἡποϋε ποϋε ἡῆιαων<sup>40</sup> αϋω τοϋειε τοϋειε ἡῆαρηῆ.  
<sup>41</sup>—οϋῆτε πωτ μεη σομ.—ϋοοπ<sup>70.1</sup> [ρ]ῆ οϋ[πληρ]ωμα, εϋχηκ<sup>2</sup> αβαλ ἡ[πμε]  
 ϋε ετε αβολ<sup>3</sup> ρῆν οϋτω†, ρωε εαβολ<sup>4</sup> ρῆν οϋκατα †οϋεει ποϋεει<sup>5</sup> ἡῆιαων πε.  
 πετῆοϋαϋῆ<sup>6</sup> [α]ϋω πετεοϋη βαμ ἡ<η>αϋ αραϋ<sup>7</sup> εϋ† εαϋ ἡμαϋ ἡπωτ.

68.16 ἡδε: read ἡσι.

69.12 [[†τ†]σω †τῆ πεαϋ: The scribe may have corrected τστω (τστο?) ἡπεαϋ to σωτῆ πεαϋ.

the one whom <sup>11</sup> they glorify. They have begotten, since <sup>12</sup> he has knowledge <sup>13</sup> and wisdom, and <sup>14</sup> the entireties knew that <sup>15</sup> they had come forth from knowledge <sup>16</sup> and wisdom. <sup>17</sup> They would have brought forth an <sup>18</sup> ostensible honor—"the Father is the one who is the entireties"<sup>20</sup> if (the eternities) had risen to give <sup>21</sup> honor according to each one of <sup>22</sup> (themselves). For this reason in the <sup>23</sup> song of glorification and <sup>24</sup> in the power of the unity <sup>25</sup> from whom they had come forth, <sup>26</sup> they were drawn into a mixing <sup>27</sup> and a mingling and a unity <sup>28</sup> with each other. <sup>29</sup> They brought glory worthy of <sup>30</sup> the Father from the fullness <sup>31</sup> of the gathering, which is a <sup>32</sup> single image even though it is many, because <sup>33</sup> it was brought forth as a glory <sup>34</sup> for the single one and <sup>35</sup> because they came forth toward the one who <sup>36</sup> himself is the entireties. This (glory), then, <sup>69.1</sup> was an honor for the [ . . . ] <sup>2</sup> this one who brought forth the entireties, <sup>3</sup> since it is a firstfruit of those who are immortal <sup>4</sup> and eternal because, since <sup>5</sup> it came forth from the living eternities, being <sup>6</sup> perfect and complete on account of the [perfect] one <sup>7</sup> who is complete, it established as complete <sup>8</sup> and perfect those who had given glory <sup>9</sup> perfectly from the fellowship. <sup>10</sup> For, as with the faultless Father, <sup>11</sup> when he is glorified he <sup>12</sup> hears also the glory that glorifies [him, <sup>13</sup> so that] they are revealed as that which <sup>14</sup> he is.

The cause of the <sup>15</sup> second honor that came about <sup>16</sup> for them is that which had been returned <sup>17</sup> to them by the Father once they had known <sup>18</sup> the grace by which they bore fruit <sup>19</sup> with one another <sup>20</sup> from the Father so that, just as they <sup>21</sup> <were> brought forth in glory of the Father, <sup>22</sup> so too, to appear <sup>23</sup> perfect, they appeared <sup>24</sup> giving glory.

They <sup>25</sup> <were> fathers of the third glory <sup>26</sup> in accordance with the free choice and <sup>27</sup> power that was produced with them, <sup>28</sup> since each one of them <sup>29</sup> does not exist by himself to give glory in a <sup>30</sup> unified manner to him whom he <sup>31</sup> loves.

Therefore, they are the first and <sup>32</sup> second, and in this way both are perfect <sup>33</sup> and complete because they are manifestations <sup>34</sup> of the Father who is perfect <sup>35</sup> and complete, as well as of those who had come forth, <sup>36</sup> who are perfect in their giving of glory to <sup>37</sup> the perfect one. Now the fruit of <sup>38</sup> the third are honors of <sup>39</sup> the will of each one of the eternities <sup>40</sup> and each one of the qualities. <sup>41</sup>—The Father has Power.—It (the fruit) exists <sup>70.1</sup> fully, perfect <sup>2</sup> in [the thought] that is from <sup>3</sup> agreement, since it is from <sup>4</sup> the unanimity <sup>5</sup> of the eternities. That which he loves <sup>6</sup> and over which he has power <sup>7</sup> gives glory to him, the Father.

<sup>8</sup> χε ετβε πεει ρεννοϋς νε  $\bar{n}$ -<sup>9</sup> Δε ρεννοϋς, εϋβαντ $\bar{c}$  ερ $\bar{n}$ -<sup>10</sup> λογος νε  $\bar{n}$ τε ρ $\bar{n}$ λογος, ερ $\bar{n}$ -<sup>11</sup> пресвѣтерос νε  $\bar{n}$ τε ρενпре-<sup>12</sup> свѣтер[ο]с, ερ $\bar{n}$ βαθμος νε<sup>13</sup> [ $\bar{n}$ ]Δε ρ $\bar{n}$ βαθμος νε, εϋχα[σε]<sup>14</sup> ανοϋερηϋ. ποϋεει ποϋε-<sup>15</sup> ει  $\bar{n}$ нет $\bar{t}$  εαϋ εϋ $\bar{n}$ теϋ  $\bar{n}$ -<sup>16</sup> μεϋ  $\bar{n}$ πεϋгоπος  $\bar{m}\bar{n}$  πε[ϋ]-<sup>17</sup> χις  $\bar{m}\bar{n}$  теϋμονη  $\bar{m}\bar{n}$  теϋ-<sup>18</sup> αναπαϋσις, ετε πεαϋ πε<sup>19</sup> ετ $\bar{q}$ εινε  $\bar{m}\bar{n}$ αϋ αβαλ.

χε<sup>20</sup> нет $\bar{t}$  εαϋ  $\bar{m}\bar{n}$ πωτ τηροϋ οϋ-<sup>21</sup>  $\bar{n}$ теϋ  $\bar{m}\bar{n}$ εϋ  $\bar{m}\bar{n}$ ποϋχπο<sup>22</sup> ανηρε τ[ $\bar{m}$ ]ετ,— σεχπο κατα<sup>23</sup> τ $\bar{c}$ н $\bar{t}$  τοотоϋ  $\bar{n}$ νοϋερηϋ—<sup>24</sup> ερ $\bar{n}$ αταρηχ $\bar{n}$ οϋ νε αϋω ρ $\bar{n}$ -<sup>25</sup> ατ $\bar{w}$ ιτοϋ νε  $\bar{n}$ ιπροβολη ем $\bar{n}$  ла-<sup>26</sup> αϋε  $\bar{m}$ φθονος  $\bar{w}$ οοп αβαλ<sup>27</sup>  $\bar{m}\bar{n}$ πειωτ  $\bar{w}$ α нет<α>ρει εβολ<sup>28</sup>  $\bar{m}\bar{n}$ αϋ ατροϋχπο  $\bar{m}\bar{n}$ πεϋ-<sup>29</sup> ρ $\bar{i}$ сон  $\bar{m}\bar{n}$  πεϋεινε, ενταϋ πετ-<sup>30</sup>  $\bar{w}$ οοп ρρη $\bar{i}$  ρ $\bar{n}$   $\bar{n}$ ιπτηρ $\bar{q}$ , εϋχπο<sup>31</sup> εϋοϋων $\bar{q}$   $\bar{m}\bar{n}$ αϋ αβαλ. αϋω πε-<sup>32</sup> τ $\bar{q}$ οϋαϋ $\bar{w}$  <ϋ>ειρε  $\bar{m}\bar{n}$ οϋ  $\bar{n}$ ειωτ,<sup>33</sup>  $\bar{n}$ еи ετε  $\bar{n}$ таϋ πε ποϋειωτ,<sup>34</sup> αϋω  $\bar{n}$ νοϋτε,  $\bar{n}$ αει ετε  $\bar{n}$ таϋ<sup>35</sup> πε ποϋ $\bar{n}$ οϋτε, εϋειρε  $\bar{m}\bar{n}$ αϋ<sup>36</sup>  $\bar{n}$ ιπτηρ $\bar{q}$ ,  $\bar{n}$ еи ετε  $\bar{n}$ таϋ πε<sup>37</sup> п<οϋ>τηρ $\bar{q}$ . емрен τηροϋ εтна-<sup>71.1</sup> ϋοϋ каат  $\bar{m}\bar{n}$ α ετ $\bar{n}$ -<sup>2</sup> μεϋ ρ $\bar{n}$  οϋ $\bar{n}$ т $\bar{c}$ αεις, <sup>3</sup> [ $\bar{n}$ ]εει  $\bar{n}$ таϋ $\bar{p}$  κοινω $\bar{n}$  αραοϋ<sup>4</sup>  $\bar{n}$ βι  $\bar{n}$ ιαγγελος, ενταρ $\bar{w}$ οπε ρ $\bar{n}$ -<sup>5</sup>  $\bar{p}$ κοσμος  $\bar{m}\bar{n}$   $\bar{n}$ αρχω $\bar{n}$ , ем $\bar{n}$ т- $\bar{c}$ [εϋ]<sup>6</sup>  $\bar{m}\bar{n}$ εϋ  $\bar{n}$ τοϋ $\bar{n}$ т $\bar{p}$   $\bar{m}\bar{n}$ ε  $\bar{m}\bar{n}$ [αϋ]<sup>7</sup>  $\bar{m}\bar{n}$   $\bar{n}$ ιανηρε.

χε τсѣста[с] <sup>8</sup> ϋε τηρ $\bar{c}$   $\bar{n}$ ιαιω $\bar{n}$  οϋ $\bar{n}$ тес  $\bar{m}\bar{n}$ [εϋ]<sup>9</sup>  $\bar{n}$ ινοϋμαειε  $\bar{m}\bar{n}$  οϋ $\bar{c}$ ω $\bar{i}$ νε<sup>10</sup>  $\bar{n}$ се  $\bar{n}$ βινε εт $\bar{c}$ н $\bar{k}$  αβαλ τηρ[ϋ]<sup>11</sup>  $\bar{m}\bar{n}$ πωτ, αϋω πεει πε ποϋт $\bar{w}$ т<sup>12</sup>  $\bar{n}$ αт $\bar{c}$ рап. εϋοϋων $\bar{q}$   $\bar{m}\bar{n}$ αϋ α-<sup>13</sup> [ $\bar{b}$ ]αλ  $\bar{m}\bar{n}$ ι $\bar{n}$   $\bar{m}\bar{n}$ αϋ  $\bar{n}$ βι πωт α $\bar{n}$ [ $\bar{n}$ ]-<sup>14</sup> ρε тмет,  $\bar{m}\bar{n}$ πεϋοϋαϋ $\bar{w}$  ατρο[ϋ]-<sup>15</sup> ϋοϋων $\bar{q}$ , εϋт  $\bar{m}\bar{n}$ οϋ ατ $\bar{p}$ οϋ $\bar{p}$ -<sup>16</sup>  $\bar{n}$ βει  $\bar{m}\bar{n}$ αϋ αϋ $\bar{i}$ νε  $\bar{n}$ с $\bar{w}$ αϋ, εϋρα-<sup>17</sup> [ε]с араϋ  $\bar{n}$ πεт $\bar{q}$  $\bar{p}$   $\bar{w}$ р $\bar{n}$   $\bar{n}$ ωοοп  $\bar{m}$ -<sup>18</sup> [ $\bar{m}$ ]αϋ  $\bar{n}$ αт $\bar{w}$ ινε  $\bar{n}$ с $\bar{w}$ αϋ.

χε  $\bar{n}$ таϋ<sup>19</sup> [ $\bar{m}$ ]ωт петαρ $\bar{t}$   $\bar{n}$ на{α}φορη<sup>20</sup> [ $\bar{n}$ ]οϋ $\bar{n}$ ε  $\bar{n}$ ιαιω $\bar{n}$ , ερ $\bar{n}$ τοπος νε<sup>21</sup>  $\bar{n}$ ι- $\bar{n}$ α $\bar{i}$ т[ $\bar{n}$ ] εт $\bar{m}$ т $\bar{n}$   $\bar{w}$ αραϋ<sup>22</sup>  $\bar{n}$ ιρηте  $\bar{w}$ α οϋ $\bar{a}$ нсв  $\bar{m}$ по-<sup>23</sup> [ $\bar{l}$ ]ιга, εαϋ $\bar{p}$ ωρ $\bar{w}$   $\bar{n}$ [εϋ]  $\bar{n}$ οϋ $\bar{n}$ α-<sup>24</sup> [ρ]те  $\bar{m}\bar{n}$  οϋсапс $\bar{p}$ [с] απεте-<sup>25</sup> [ $\bar{n}$ ]сεβα $\bar{w}$ т араϋ ен, αϋω οϋ $\bar{z}$ ελ-<sup>26</sup> [ $\bar{p}$ ] ιс εс $\bar{x}$ οοр απεте $\bar{n}$ с $\bar{e}$  $\bar{p}$  но-<sup>27</sup> [ε]  $\bar{m}\bar{n}$ αϋ ен, αϋω οϋαγαпн<sup>28</sup> [ε]с $\bar{x}$ по εсβα $\bar{w}$ т αροϋ $\bar{n}$  απεт $\bar{c}$ -<sup>29</sup> [ $\bar{n}$ ]εϋ араϋ ен, αϋω οϋ $\bar{n}$ т $\bar{r}$ и $\bar{n}$ -<sup>30</sup> [ρн]т εс $\bar{w}$ нп  $\bar{n}$ те п $\bar{i}$ οϋс  $\bar{w}$ α α $\bar{n}$ -<sup>31</sup> [ρε.] αϋω οϋ $\bar{n}$ ακαρισμος<sup>32</sup> [ε]те πεει πε т $\bar{n}$ т $\bar{r}$ и $\bar{m}$ αο  $\bar{m}\bar{n}$ <sup>33</sup> т< $\bar{m}$ т> $\bar{r}$ и $\bar{z}$ ε, αϋω οϋсοφια  $\bar{n}$ Δε πε-<sup>34</sup> τοϋ $\bar{w}$ αε  $\bar{m}$ πεαϋ  $\bar{m}\bar{n}$ πωт α-<sup>35</sup> ποϋ $\bar{n}$ εεϋε.

χε πωт мен<sup>36</sup>  $\bar{n}$ αει εт $\bar{c}$ αсι εϋсοοϋ $\bar{n}$   $\bar{m}\bar{n}$ οϋ<sup>72.1</sup>  $\bar{m}\bar{n}$ πεϋο[ϋ]ω $\bar{w}$ ε ετε πεει [πε]<sup>2</sup>  $\bar{n}$ νεϋ $\bar{m}$ α εт $\bar{n}$ иϋε ρ $\bar{n}$   $\bar{n}$ ιπτηρ $\bar{q}$ <sup>3</sup> αϋω εϋт  $\bar{n}$ εϋ  $\bar{n}$ ινοϋ $\bar{m}$ ε-<sup>4</sup> εϋε ατροϋ $\bar{w}$ ινε  $\bar{n}$ са  $\bar{n}$ ιαт-<sup>5</sup> [с]οϋων $\bar{q}$ ,  $\bar{n}$ εε εϋαροϋс $\bar{w}$ <sup>6</sup> [ $\bar{n}$ ]οϋ $\bar{z}$ εει αβαλ ρ $\bar{i}$ т $\bar{n}$   $\bar{n}$ οϋст<sup>7</sup>  $\bar{n}$ οϋϋε αт $\bar{p}$ εϋ $\bar{w}$ ινε  $\bar{n}$ са  $\bar{n}$ ρ $\bar{w}$ [β]<sup>8</sup> εтерепист  $\bar{n}$ οϋϋε  $\bar{w}$ οοп εт $\bar{b}$ [ $\bar{n}$ ]-<sup>9</sup> ηт $\bar{q}$ , еп $\bar{d}$ η пист  $\bar{n}$ οϋϋε  $\bar{n}$ -<sup>10</sup> те πωт  $\bar{q}$  $\bar{p}$

70.8–9  $\bar{n}$ Δε: read  $\bar{n}$ те.

70.13 [ $\bar{n}$ ]Δε: read  $\bar{n}$ те.

70.24 αταρηχ $\bar{n}$ οϋ: read αταρηχοϋ.

71.33  $\bar{n}$ Δε: read  $\bar{n}$ те.

71.35 ποϋ $\bar{n}$ εεϋε: read πεϋ $\bar{n}$ εεϋε.

72.10 οϋ $\bar{z}$ ο: read ϋοϋο.



<sup>8</sup> For this reason they are minds of <sup>9</sup> minds, which are found to be <sup>10</sup> words of words, <sup>11</sup> elders of <sup>12</sup> elders, ranks <sup>13</sup> of ranks, which are elevated <sup>14</sup> over one another. Each one <sup>15</sup> of those who give glory has <sup>16</sup> his place and [his] <sup>17</sup> rank and his station and his <sup>18</sup> rest, which is the glory <sup>19</sup> that he brings forth.

<sup>20</sup> Those who glorify the Father all <sup>21</sup> have their begetting <sup>22</sup> eternally—they beget <sup>23</sup> by giving of themselves to each other—<sup>24</sup> since they are limitless and <sup>25</sup> immeasurable emanations (and) since no <sup>26</sup> jealousy exists between <sup>27</sup> the Father and those who <have> come forth <sup>28</sup> from him regarding their begetting of his <sup>29</sup> equal or his likeness, since he is the one who <sup>30</sup> exists in the entirety, begetting <sup>31</sup> and manifesting himself. And <sup>32</sup> whomever he wills, <he> makes into a father, <sup>33</sup> over whom he is Father, <sup>34</sup> and gods, over whom he <sup>35</sup> is God, and he makes them <sup>36</sup> entireties, over whom he is <sup>37</sup> the Entirety. All great names <sup>71.1</sup> reside there <sup>2</sup> properly, <sup>3</sup> those with whom angels commune, <sup>4</sup> who have come to be in <sup>5</sup> the world along with the rulers, though they do not have <sup>6</sup> any resemblance <sup>7</sup> to the eternal ones.

Therefore, the entire system <sup>8</sup> of the eternities has <sup>9</sup> a love and a seeking <sup>10</sup> after the perfect and complete discovery <sup>11</sup> of the Father, and this is their <sup>12</sup> unhindered agreement. While the Father manifests <sup>13</sup> himself eternally, <sup>14</sup> he did not want them <sup>15</sup> to know him, since he makes it possible for him to be <sup>16</sup> conceived of as one sought after, <sup>17</sup> while reserving for <sup>18</sup> himself his primordial and unsearchable being.

He, <sup>19</sup> [the] Father, the one who gave the root origins <sup>20</sup> to the eternities, since they are places <sup>21</sup> on the path that leads toward him <sup>22</sup> just as toward a school of conduct, <sup>23</sup> he extended to [them] faith in <sup>24</sup> and petition to the one <sup>25</sup> they did not see, and a <sup>26</sup> strong hope in the one who is not known, <sup>27</sup> and a bountiful love <sup>28</sup> that looks toward the one whom it does not <sup>29</sup> see, and a longed-for understanding <sup>30</sup> of the mind eternal, <sup>31</sup> and a blessing, <sup>32</sup> that is, riches and <sup>33</sup> freedom, and a wisdom of the one <sup>34</sup> who desires the glory of the Father in <sup>35</sup> <his> thought.

The Father, <sup>36</sup> who is exalted, is known <sup>72.1</sup> by his will, that [is,] (through) <sup>2</sup> the spirit that breathes into the entireties <sup>3</sup> and giving them a mind <sup>4</sup> for seeking after the <sup>5</sup> unknowable one, just as one is drawn <sup>6</sup> in by a (pleasing) aroma <sup>7</sup> to seek after the thing <sup>8</sup> from which the aroma comes, <sup>9</sup> since the aroma of <sup>10</sup> the Father

οΥΖΟ ΔΝΕΕΙ ΝΑ[Τ]- <sup>11</sup> ΜΠΩΔ. †ΜΝΤΖΛΘΕ ΓΑΡ ΝΤΕ[Ϟ] <sup>12</sup> ΣΚΩ ΔΡΗΝΙ ΜΝΙΑΙΩΝ ΖΝΝ ΟΥ- <sup>13</sup>  
 ΖΗΔΟΝΗ ΝΑΤΩΕΧΕ ΑΡΑΣ, <sup>14</sup> ΑΥΩ Σ† ΝΕΥ ΝΝΟΥΜΕΕΥΕ Δ- <sup>15</sup> ΤΡΟΥΜΟΥΧΘ ΜΝ ΠΕΕΙ  
 ΕΤΟΥ[Υ]- <sup>16</sup> ΩΩΕ ΑΤΡΟΥΣΟΥΩΝΩ ΚΑ[ΤΑ.] <sup>17</sup> ΟΥΜΝΤΟΥΕΕΙ, ΝΣΕ† Τ[ΟΟ]- <sup>18</sup> ΤΩ ΜΝΕΥΕΡΕΥ  
 ΜΠΝΕΥΜΑ Ε[Τ]- <sup>19</sup> ΣΑΤΕ ΝΖΗΤΟΥ. ΕΥΚΑΑΤ Ν- <sup>20</sup> ΖΡΗΙ ΖΜΝ ΟΥΝΑΘ ΝΖΡΗΩΕ ΕΝ[Δ]- <sup>21</sup>  
 ΩΩΣ, ΕΥΡ ΒΡΡΕ ΖΝΝ ΟΥΜΝΤΑΤ- <sup>22</sup> ΧΟΟ[Σ], ΕΜΝΤΕΥ ΜΝΕΥ Μ- <sup>23</sup> ΠΤΡΟΥΝΑΥΖΟΥ ΑΒΑΛ  
 ΜΠ[Ε]- <sup>24</sup> ΤΑΥΚΑΔΥ ΜΝΑϞ ΖΝΝ ΟΥΜ[ΝΤ]- <sup>25</sup> ΑΤΡ ΝΟΕΙ ΑΒΑΛ, ΧΕ ΣΕΝΑΩΔΑ[ΧΕ] <sup>26</sup> ΕΝ,  
 ΕΥΚΑΡΑΕΙΤ ΑΠΕΑΥ Μ[Π]- <sup>27</sup> ΩΤ, ΑΠΕΤΕΥΝ ΣΟΜ ΜΝΑ[Ϟ] <sup>28</sup> ΑΧΟΟΣ, ΝΣΕΧΙ ΜΟΡΦΗ [Μ]-  
<sup>29</sup> ΜΟΥ. ΑΦΟΥΩΝΩ ΑΒΑΛ ΜΠ[ΑϞ, Ε]- <sup>30</sup> ΜΠ ΣΟΜ ΝΔΕ ΑΧΟΟϞ. Ο[ΥΝ]- <sup>31</sup> ΤΕΥ<Ϟ> ΜΝΕΥ  
 ΕΦΖΗΠ ΖΡΗ[Ι ΖΝ]- <sup>32</sup> Ν ΟΥΜΕΕΥΕ ΖΩΣ Ε<ΖΕΝ>ΑΒΑΛ Μ- <sup>33</sup> ΠΕΕΙ <ΝΕ>. ΣΕΚΑΡΑΕΙΤ ΜΕΝ  
 ΑΠΩΤ <sup>34</sup> ΜΠΡΗΤΕ ΕΤΩΩΟΠ ΜΝΑϞ <sup>35</sup> ΖΜ ΠΕϞΣΜΑΤ ΜΠ ΤΕϞΜΙΝΕ <sup>36</sup> ΜΠ ΤΕϞΜΝΤΝΟΣ. <sup>73.1</sup>  
 ΕΑΥΡ ΜΠΩΔ ΔΕ ΝΧΙ ΝΙΑΙΩΝ ΝΣΟΥ- <sup>2</sup> ΩΝ ΠΕΕΙ ΑΒΑΛ ΖΙΤΟΥΤϞ ΜΠΩΠΝΕΥΜΑ <sup>3</sup> ΧΕ ΟΥΑΤΧΕ  
 ΡΕΝ ΑΡΑϞ ΠΕ ΑΥΩ <sup>4</sup> ΟΥΑΤΤΕΖΑϞ ΠΕ. ΑΒΑΛ ΖΙΤΠ Π- <sup>5</sup> ΠΝΕΥΜΑ ΝΤΕϞ, ΕΤΕ ΠΕΕΙ ΠΕ  
 ΠΙΧΝΟΣ <sup>6</sup> ΝΤΕ ΠΩΝΩΠΝΕ ΝΣΩϞ, ΕϞ† ΜΝΑϞ <sup>7</sup> ΝΕΥ ΑΤΡΟΥΡ ΝΟΕΙ ΜΝΑϞ ΝΣΕ- <sup>8</sup> ΩΕΧΕ  
 ΑΡΑϞ.

ΧΕ ΠΟΥΕΕΙ ΠΟΥΕΕΙ Μ- <sup>9</sup> ΤΕ ΝΙΑΙΩΝ ΟΥΡΕΝ ΠΕ, <ΕΤΕ ΤΕΕΙ> ΤΕ ΤΟΥΕΙΕ ΤΟΥ- <sup>10</sup> ΕΙΕ  
 ΝΝΕΦΑΡΕΤΗ ΜΠ ΝΙΣΟΜ ΝΤΕ <sup>11</sup> ΠΩΤ, ΕΦΩΟΠ ΖΠ ΖΑΖ ΝΡΕΠ ΖΠ <sup>12</sup> ΟΥΜΟΥΧΘ ΜΠ ΟΥ†  
 ΜΕΤΕ ΜΠ ΝΟΥ- <sup>13</sup> ΕΡΗΥ. ΟΥΠ ΣΑΜ ΑΤΡΟΥΧΟΟϞ ΕΤΒΕ <sup>14</sup> ΤΜΝΤΡΜΝΑΟ ΜΠΛΟΓΟΣ, ΝΘΕ  
 ΜΠΠ- <sup>15</sup> ΩΤ ΕΟΥΡΕΝ ΝΟΥΩΤ ΠΕ ΑΒΑΛ ΧΕ <sup>16</sup> ΟΥΕΕΙ ΝΟΥΩΤ ΠΕ, ΟΥΑΤΑΠΩ Μ- <sup>17</sup> ΔΕ ΠΕ ΖΠ  
 ΝΕΦΑΡΕΤΗ ΠΕ ΜΠ ΝΙ- <sup>18</sup> [Ρ]ΕΠ.

ΧΕ †ΠΡΟΒΟΛΗ ΘΕ ΝΤΕ <sup>19</sup> [Ν]ΠΠΤΗΡΩ, ΕΤΩΟΠ ΑΒΑΛ ΖΠ ΠΕΤ- <sup>20</sup> [Ω]ΟΟΠ, ΕΡΕΝΤΑΣΩΩΠΕ  
 ΕΝ ΚΑ- <sup>21</sup> [Τ]Δ ΟΥΩΩΩΤ ΑΒΑΛ ΝΝΟΥΕΡΗΥ, <sup>22</sup> [Ζ]ΩΣ Ε<Υ>ΝΟΥΖΕ ΑΒΑΛ ΜΠΕΤΧΠΟ <sup>23</sup>  
 ΜΝΑΟΥ ΠΕ. ΑΛΛΑ ΕΦΟ ΜΠΣΜΑΤ <sup>24</sup> ΝΝΟΥΠΩΡΩ ΑΒΑΛ ΝΒΙ ΠΟΥΧΠΟ, <sup>25</sup> ΕΦΠΩΡΩ ΜΝΑϞ  
 ΑΒΑΛ ΝΒΙ <sup>26</sup> [Π]ΩΤ ΔΝΕΤΩΟΥΑΩΟΥ ΧΕΚΑΣΕ <sup>27</sup> [Ν]ΕΝΤΑΖΕΙ ΑΒΑΛ ΜΜΟΥ ΕΥΝΑ- <sup>28</sup> ΩΩΠΕ  
 ΝΤΑϞ ΔΝ ΠΕ.

ΧΕ ΠΡΗΤΕ <sup>29</sup> ΜΠΑΙΩΝ ΤΕΝΟΥ ΕΟΥΕΕΙ <sup>30</sup> ΠΕ ΝΟΥΩΤ ΕΦΠΗΩ ΖΠ ΝΟΥΟ- <sup>31</sup> ΕΙΩ, ΑΥΩ {ΔΖ}  
 ΕΝΟΥΑΕΙΩ ΠΗΩ ΔΖΕΝ- <sup>32</sup> ΡΑΜΠΕ, ΕΝΡΑΜΠΕ ΠΗΩ ΔΖΠ- <sup>33</sup> ΣΗΟΥ, ΝΣΗΟΥ ΔΕ ΔΖΕΝΕΒΕΤΕ,  
 ΝΕ- <sup>34</sup> ΒΕΤΕ ΔΕ ΔΖΕΝΖΟΟΥ, ΝΖΟΟΥ <sup>35</sup> ΔΖΕΝΟΥΝΑΥΕ, ΑΥΩ ΝΟΥΝΑΥΕ <sup>36</sup> ΔΖΝΣΟΥΣΟΥ, ΠΕΕΙ  
 ΠΕ ΠΡΗΤΕ <sup>74.1</sup> ΖΩΩϞ ΔΝ ΜΠΑΙΩΝ ΝΤΕ <sup>2</sup> ΤΜΝΕ, ΕΟΥΕΕΙ ΠΕ ΝΟΥΩΤ <sup>3</sup> ΕΝΑΩΩϞ, ΕϞΧΙ ΕΑΥ  
 ΖΠ ΝΩΠΗ <sup>4</sup> ΜΠ ΖΠ ΝΟΣ ΝΡΕΝ ΚΑΤΑ ΠΕ<ΤΕ> ΟΥ- <sup>5</sup> Ν ΣΑΜ ΜΝΑϞ ΑΩΑΠΩ—ΚΑΤΑ  
 <ΤΑ>Π- <sup>6</sup> ΤΠ ΔΕ ΔΝ—ΜΠΡΗΤΕ ΝΝΟΥΖΑΛ- <sup>7</sup> ΜΝ ΕΣΩΟΠ ΜΠΕΤΩΩΟΠ <sup>8</sup> ΜΝΑϞ, ΕΣΖΕ†Ε  
 ΔΖΠΝΙΡΩΟΥ <sup>9</sup> ΜΠ ΖΠΛΙΜΝΗ ΜΠ ΝΠΕΙΟΡ <sup>10</sup> ΜΠ ΖΕΝΒΑΕΙΕ, ΜΠΡΗΤΕ ΝΟΥ- <sup>11</sup> ΝΟΥΝΕ ΕΣΠΑΡΩ  
 ΑΒΑΛ ΖΑ ΖΠ- <sup>12</sup> ΩΠΗ ΑΥΩ ΖΠΚΛΑΔΟΣ ΜΠ <sup>13</sup> ΝΕϞΚΑΡΠΟΣ, ΜΠΡΗΤΕ ΝΟΥ- <sup>14</sup> ΣΩΜΔ ΝΡΩΜΕ,  
 ΕΦΠΗΩ ΖΠ <sup>15</sup> ΟΥΜΝΤΑΤΠΩΩΕ ΔΖΠΝΕΛΟΣ <sup>16</sup> ΝΤΕ ΖΠΝΕΛΟΣ, ΖΠΝΕΛΟΣ ΝΩΔ- <sup>17</sup> ΡΠ ΜΠ ΖΠ  
 ΖΔΕΟΥ, ΔΖΠΝΑϞ Ζ[Ι] <sup>18</sup> ΩΠΗ.

72.30 ΝΔΕ: read ΔΕ.

73.1 ΝΧΙ: read ΝΒΙ.

74.10 ΒΔΕΙ: probably from φο.

surpasses those less <sup>11</sup> worthy. For [his] sweetness <sup>12</sup> leaves the eternities in <sup>13</sup> indescribable pleasure, <sup>14</sup> and it gives them a mind for <sup>15</sup> mixing with the one who <sup>16</sup> wants them to know him in accordance <sup>17</sup> with a unified way, and they assist one another through <sup>18</sup> the spirit that <sup>19</sup> is sown among them. Though they lie <sup>20</sup> under a heavy weight, <sup>21</sup> they are made new indescribably, <sup>22</sup> since they do not have (the ability) <sup>23</sup> to be separated from what <sup>24</sup> they are placed under <sup>25</sup> incomprehensibly, because they will not [speak,] <sup>26</sup> since they remain silent about the glory of the <sup>27</sup> Father, about the one who is able <sup>28</sup> to speak, and they receive form <sup>29</sup> from him. He revealed [himself,] <sup>30</sup> but it is not possible to speak about him. <sup>31</sup> They have <him> hidden in <sup>32</sup> a thought, since <they are> from <sup>33</sup> him. They remain silent about <sup>34</sup> the way the Father is <sup>35</sup> in his form and his nature <sup>36</sup> and his greatness. <sup>73.1</sup> But the eternities have become worthy of <sup>2</sup> knowing through his spirit <sup>3</sup> that he is unnameable and <sup>4</sup> incomprehensible. Through <sup>5</sup> his spirit, that is, the footprint <sup>6</sup> of the search for him, he gives <sup>7</sup> them (the ability) to conceive of him and <sup>8</sup> speak about him.

Each one of <sup>9</sup> the eternities is a name, <that is,> each <sup>10</sup> of the Father's virtues and his abilities, <sup>11</sup> since he exists in many names, <sup>12</sup> mixed and agreeing with each other. <sup>13</sup> It is possible for him to be spoken about because <sup>14</sup> of the richness of language, just as the <sup>15</sup> Father is a single name because <sup>16</sup> he is singular, yet he is innumerable <sup>17</sup> in his virtues and <sup>18</sup> names.

The emanation of <sup>19</sup> [the] entireties, which exist from the one who <sup>20</sup> exists, did not come to be according to <sup>21</sup> a separation from each other, <sup>22</sup> as if cast from the one who begets <sup>23</sup> them. Instead their begetting is a form <sup>24</sup> of extension, <sup>25</sup> since the Father extends himself <sup>26</sup> to those he loves so that <sup>27</sup> those who have come from him might <sup>28</sup> also come to be in him.

Just as <sup>29</sup> the current eternity, though <sup>30</sup> it is singular, is divided by time, <sup>31</sup> and time is divided into <sup>32</sup> years, and years are divided into <sup>33</sup> seasons, and seasons into months, <sup>34</sup> and months into days, and days <sup>35</sup> into hours, and hours <sup>36</sup> into seconds, so <sup>74.1</sup> too the eternity of <sup>2</sup> truth, since it is singular <sup>3</sup> and manifold, receives honor in small <sup>4</sup> and great names in accordance with the ability <sup>5</sup> of each to grasp it, analogously, <sup>6</sup> like a spring <sup>7</sup> which is what it is, <sup>8</sup> but flows into rivers <sup>9</sup> and lakes and streams <sup>10</sup> and canals, (or) like a <sup>11</sup> root spreading out under <sup>12</sup> trees and branches and <sup>13</sup> its fruit, (or) like a <sup>14</sup> human body, which is divided <sup>15</sup> indivisibly into members <sup>16</sup> of members, first members <sup>17</sup> and last, large [and] <sup>18</sup> small.

χε νιαων δε αγνη[ου] <sup>19</sup> αβαλ κατα πιμαρ φαμηντ η- <sup>20</sup> καρπος αβαλ ριτν  
 τμηντ[αγ]- <sup>21</sup> τεζουσιος ντε πογωφε <sup>22</sup> αγω αβαλ ριτν †σοφια εν- <sup>23</sup> ταφρ ρματ  
 νμας νεγ απογμεφε. <sup>24</sup> νσεογωφε εν α† εαγ μ[ν] <sup>25</sup> पेει ете αβαλ ρν ουτωτ पे,  
 [ε]- <sup>26</sup> αγνητq αβαλ ρρηνλογος νε[αγ] <sup>27</sup> μηπογееи πογееи ντε νηπλ[η]- <sup>28</sup> ρωμα. ογδε  
 αν νσεογωφε <sup>29</sup> εν α† εαγ μη πτηρq. ογδε αν <sup>30</sup> νσεογωφε εν μη κεογееи <sup>31</sup> εαφρ  
 φαρπ апса ηρε η- <sup>32</sup> пваθос μηπετμημεγ η πq- <sup>33</sup> тоπος, ειμηги ντοq петки <sup>34</sup>  
 ερνη ρν πρεν етхаσι αγω <sup>35</sup> ρν πτοπος етхаси, ειμη qχι <sup>36</sup> ντοотq μηπεταρογωφε,  
<sup>75.1</sup> еqχιτq неq ρρνηι απетμηтпе <sup>2</sup> νμαq, αγω <ν>qχпаq, μηρηте <sup>3</sup> [η]χοос χε,  
 νμιν νμοq αγω <sup>4</sup> αβαλ ριτν петμημεγ qχпаq <sup>5</sup> μη πετε νтаq पे, q{.}p vpp η- <sup>6</sup>  
 μιν νμοq μη πεταρι αχωq <sup>7</sup> αβαλ ριτν पेqсан, qнеγ араq <sup>8</sup> νqсаπсπс νμαq  
 απρωb, χε <sup>9</sup> πεταρογωφε αφε ρρνηι αχωq.

<sup>10</sup> αтсωpе σε μηρηте μαqχε <sup>11</sup> λαγε неq απαι νσι πεнтаρ- <sup>12</sup> ουγωφε  
 α† εαγ, савллеq ου- <sup>13</sup> ρеетq χε ογν ουρορος <sup>14</sup> νωεχε еqкн ρν πληρομα,  
 αт- <sup>15</sup> [p]ογκαρωογ μεν ατμηтате- <sup>16</sup> ραc μηπωт, ατογωεχε δε απе- <sup>17</sup> т[ο]  
 γωφε ατεραq. αсеи ρρνηι α- <sup>18</sup> [χ]ν ουееи ννιαων αтρεqρi то- <sup>19</sup> [ο]τq ατερο  
 ν†μηтатp ноi η- <sup>20</sup> маc q† εαγ неc μη †μηтат- <sup>21</sup> [ω]εχε араc νте πωт νρογο.  
<sup>22</sup> [ε]γлогос νте †μηтoγееи पे <sup>23</sup> [ο]γееи पे, еноγαβαλ ен पे ρν <sup>24</sup> πτωт νδε  
 νηπτηρq पे, ογδε <sup>25</sup> αβαλ ен ρν πεнтаqντογ αβαλ, <sup>26</sup> χε πεταρн πτηρq αβαλ  
 πωт.

<sup>27</sup> χε παιων νεγογαβαλ पे ρν नेеи <sup>28</sup> етеαγ† неγ νтсоφια, етqр <sup>29</sup> φρп νωροп  
 πογееи πογееи <sup>30</sup> μηπεqμεφε. μηπεтqογαωq <sup>31</sup> еγe{ογ}ντογ αβαλ. етве पेеи <sup>32</sup> αqχι  
 νноγφγсiс νсоφια <sup>33</sup> αтρεqρатρт νса псmine <sup>34</sup> етөнп, ρωс еγκαρπος νсо- <sup>35</sup>  
 φια पे, χε πογωφε νнаγте{γ}- <sup>36</sup> ζουσιος етаγχпа{γ}q μη <sup>37</sup> νηπτηρq  
 неqωοоп νноγλαiсе <sup>38</sup> νπογееи, πρηте αтρεqр <sup>76.1</sup> πεтаqογαωq емн λαγε <sup>2</sup> p  
 κατεχε νμαq.

χε тпpо- <sup>3</sup> αρεсiс σε νπлогос ете ηε- <sup>4</sup> ει पे νεογпетнаноγq ηε. <sup>5</sup> εαq†  
 νπεqογαι, αq† ε- <sup>6</sup> αγ νηπωт, кан αγογωξ <sup>7</sup> етоотq αγρωb енееq αтбoн, <sup>8</sup>  
 εαqογωφε деине νογееи <sup>9</sup> αβαλ еqχнк αβαλ ρнн ου- <sup>10</sup> τωт पेеи етенеqωοоп  
 η- <sup>11</sup> маq ен αγω емнтeq μηp[γ]- <sup>12</sup> ρρ саρне νμηγ араq.

75.1 еqχιτq: read ηqχιτq. е{q}χιτq also possible.

75.5 q{.}p: read ηqр.

75.7 qнеγ: read ηqнеγ.

The eternities brought [themselves] <sup>19</sup> forth in accordance with the third <sup>20</sup> fruit by the free <sup>21</sup> choice of the will <sup>22</sup> and by the wisdom <sup>23</sup> that he gifted them for their thought. <sup>24</sup> They did not want to give glory [with] <sup>25</sup> that which comes from agreement, [though] <sup>26</sup> it came from words of [glory] <sup>27</sup> of each one of the <sup>28</sup> fullnesses. Nor did they want <sup>29</sup> to give glory with the entirety. Nor, moreover, <sup>30</sup> did they want (to give glory) with any other <sup>31</sup> who was initially above <sup>32</sup> the depth of that one or his <sup>33</sup> location, except for the one who exists <sup>34</sup> in the name that is exalted and <sup>35</sup> in the place that is exalted, (and) only if he receives <sup>36</sup> from the one who willed, <sup>75.1</sup> and receives him to himself from the one above <sup>2</sup> him, and begets him himself, so <sup>3</sup> to speak, and <sup>4</sup> through that one begets himself <sup>5</sup> and what he is, and renews <sup>6</sup> himself and the one who came upon him <sup>7</sup> from his brother, and sees him <sup>8</sup> and petitions him concerning the matter, namely, <sup>9</sup> the one who desired to ascend to him.

<sup>10</sup> Therefore, in order that it might come to be in this way, the one who wanted to give glory does not say <sup>11</sup> anything to him about this, <sup>12</sup> except only <sup>13</sup> that there is a limit <sup>14</sup> to speech established in the fullness, so that <sup>15</sup> they are silent about the incomprehensibility <sup>16</sup> of the Father, but they speak about the one <sup>17</sup> who wants to know him. It occurred <sup>18</sup> to one of the eternities that he should attempt to <sup>19</sup> reach the incomprehensibility and give glory <sup>20</sup> to it and even more to the ineffability <sup>21</sup> of the Father. <sup>22</sup> Since he is a Word from the unity, <sup>23</sup> he is one, but he is not from the <sup>24</sup> agreement of the entireties, nor <sup>25</sup> (is he) from the one who brought them forth, <sup>26</sup> namely, the one who brought forth the totality, the Father.

<sup>27</sup> This eternity was among those <sup>28</sup> who were given wisdom, so that he might <sup>29</sup> dwell first in the thought of each one. <sup>30</sup> By what he wills <sup>31</sup> they will be brought forth. For this reason <sup>32</sup> he received a wise nature <sup>33</sup> in order to inquire into the hidden order, <sup>34</sup> since he is a wise fruit, <sup>35</sup> because the free will <sup>36</sup> that was begotten with <sup>37</sup> the entireties existed as a cause <sup>38</sup> for this one, the way to lead him to do <sup>76.1</sup> what he desired without anyone <sup>2</sup> restraining him.

The inclination <sup>3</sup> of the Word, that <sup>4</sup> is, was good. <sup>5</sup> Once he had advanced, he gave glory <sup>6</sup> to the Father, even if it brought about <sup>7</sup> something impossible, <sup>8</sup> since he had wanted to bring forth one <sup>9</sup> who is perfect from an <sup>10</sup> agreement that did not exist <sup>11</sup> and without having the <sup>12</sup> order (to do so).

χε<sup>13</sup> παιων νε ογδαε πε εαφν-<sup>14</sup> του αβαλ κατα ογτ τοοτ<sup>15</sup>  $\bar{\eta}$ νεγερηγ, αγω  
 ογφνη<sup>16</sup> πε ρ $\bar{\eta}$  τεφαιη. αγω ραθη  $\bar{\eta}$ -<sup>17</sup> πατ $\bar{\eta}$ χπε σελαγε αγεαγ  $\bar{\eta}$ -<sup>18</sup> πογωφε ρ $\bar{\eta}$   
 πτωτ δε  $\bar{\eta}$ ν $\bar{\eta}$ π[τη]-<sup>19</sup> ρ $\bar{\eta}$ , αφειρε ρ $\bar{\eta}$  ογ $\bar{\eta}$ ν $\bar{\eta}$ τ $\bar{\eta}$ νο $\bar{\varsigma}$ <sup>20</sup>  $\bar{\eta}$ νεεγε αβαλ ρ $\bar{\eta}$  ογαγαπ $\bar{\eta}$ <sup>21</sup> ε $\bar{\varsigma}$  $\bar{\rho}$   
 ρογο, αφτ πεφογαει[ε]<sup>22</sup> απει ετκαατ αρρη  $\bar{\eta}$ πκω-<sup>23</sup> τε  $\bar{\eta}$ πεαγ ετ $\bar{\chi}$ ηκ, χε α-<sup>24</sup>  
 χ $\bar{\eta}$  πογωφε εν  $\bar{\eta}$ τε πωτ<sup>25</sup> πετα $\bar{\chi}$ πο  $\bar{\eta}$ π $\bar{\eta}$ λογο $\bar{\varsigma}$ , ετε πε-<sup>26</sup> ει πε, ογδε αν α $\bar{\chi}$ ν $\bar{\eta}$ τ $\bar{\eta}$   
 εφ-<sup>27</sup> νατ πεφογαειε. αλλα  $\bar{\eta}$ -<sup>28</sup> ταφ πωτ  $\bar{\eta}$ εαφ $\bar{\eta}$ τ $\bar{\eta}$  αβαλ α-<sup>29</sup> νεει ετ $\bar{\eta}$ σαγνε χε  
 πετεω-<sup>30</sup> φε πε ατρογφωπε.

χε πωτ σε<sup>31</sup> αγω  $\bar{\eta}$ π $\bar{\eta}$ τηρ $\bar{\eta}$  αγσακογ νεγ σα-<sup>32</sup> вол  $\bar{\eta}$ μογ, ατρεφωφπε<sup>33</sup>  
 εφτα $\bar{\chi}$ ραειτ  $\bar{\eta}$ χε {α}  $\bar{\rho}$ ρο $\bar{\varsigma}$ <sup>34</sup> εντα<ρ>απ $\bar{\eta}$ τ ταφ $\bar{\eta}$ ,—χε ογα-<sup>35</sup> вал εν πε  
 $\bar{\eta}$ τερω  $\bar{\eta}$ τ $\bar{\eta}$ ν $\bar{\eta}$ τατ-<sup>36</sup> τερασ, αλλα ρ $\bar{\eta}$  πογωφε<sup>77.1</sup>  $\bar{\eta}$ π $\bar{\eta}$ ωτ—αγω χεκα $\bar{\varsigma}$ ε αν εγνα-<sup>2</sup>  
 φωπε  $\bar{\eta}$ σι  $\bar{\eta}$ ιβ $\bar{\eta}$ νε ενταγφω-<sup>3</sup> πε αγοικονομια εснаφωπε. <sup>4</sup> εφασφε ε<η>  
 ναснаφωπε εν πε <sup>5</sup> [ρ] $\bar{\eta}$  πογ $\bar{\eta}$ ν $\bar{\eta}$  αβαλ  $\bar{\eta}$ π $\bar{\eta}$ ληρωμα. <sup>6</sup> [α]βαλ σε  $\bar{\eta}$ π $\bar{\eta}$ ει μα $\bar{\varsigma}$ φε αρ  
 κα-<sup>7</sup> [τ] $\bar{\eta}$ γο $\bar{\eta}$   $\bar{\eta}$ πκ $\bar{\eta}$  εντε π $\bar{\eta}$ λογο $\bar{\varsigma}$  πε, <sup>8</sup> [α]λλα πετεωφε πε ατρ $\bar{\eta}$ φεχε α-<sup>9</sup> [π] $\bar{\eta}$ κ $\bar{\eta}$   
 $\bar{\eta}$ τε π $\bar{\eta}$ λογο $\bar{\varsigma}$  χε ογλαεισε πε <sup>10</sup> [η]ογοικονομια εστηφ ατρ $\bar{\eta}$ -<sup>11</sup> φωπε.

χε π $\bar{\eta}$ λογο $\bar{\varsigma}$   $\bar{\eta}$ εν αφ $\bar{\chi}$ παγ<sup>12</sup>  $\bar{\eta}$ μ $\bar{\eta}$ ν  $\bar{\eta}$ μαγ, εφ $\bar{\chi}$ ηκ  $\bar{\eta}$ ογεει  $\bar{\eta}$ -<sup>13</sup> [ο]γ $\bar{\eta}$ ωτ, αγεαγ  $\bar{\eta}$ π $\bar{\eta}$ ωτ,  
 πενταφ-<sup>14</sup> [ογ]αφ $\bar{\eta}$ , αγω εφωκ ρ $\bar{\eta}$ τηφ  $\bar{\eta}$ μογ, <sup>15</sup>  $\bar{\eta}$ πει δε  $\bar{\eta}$ τ $\bar{\eta}$ αφογφωφε α $\bar{\chi}$ ιτογ<sup>16</sup> ρ $\bar{\eta}$   
 ογτερο αφ $\bar{\chi}$ παγ ρ $\bar{\eta}$  ρε $\bar{\eta}$ ραιβ $\bar{\varsigma}$ <sup>17</sup>  $\bar{\eta}$ [ $\bar{\eta}$ ] ρε $\bar{\eta}$ ει $\bar{\Delta}$ ωλον  $\bar{\eta}$ ν ρ $\bar{\eta}$ τ $\bar{\eta}$ ν $\bar{\eta}$ . <sup>18</sup> χε  $\bar{\eta}$ π $\bar{\eta}$ εφω  $\bar{\eta}$ ι ρα  
 π $\bar{\eta}$ σ $\bar{\eta}$ ωφ $\bar{\eta}$   $\bar{\eta}$ -<sup>19</sup> [π]ογαειη, αλλα αφ $\bar{\eta}$ ωφ $\bar{\eta}$  α-<sup>20</sup> [π]βα $\bar{\theta}$ ο $\bar{\varsigma}$  αφ $\bar{\rho}$  ρ $\bar{\eta}$ τ  $\bar{\varsigma}$ νεγ. αβαλ  $\bar{\eta}$ -<sup>21</sup>  
 [π]εει ογ $\bar{\eta}$ ωφε πε— $\bar{\eta}$ ταφ $\bar{\eta}$ κα $\bar{\rho}$   $\bar{\eta}$ -<sup>22</sup> [πω]α— $\bar{\eta}$ ν $\bar{\eta}$  ογ $\bar{\eta}$ ρ $\bar{\eta}$ κε αβαλ ρ $\bar{\eta}$  τ $\bar{\eta}$ ν $\bar{\eta}$ -<sup>23</sup> ρ $\bar{\eta}$ τ  
 $\bar{\varsigma}$ νεγ  $\bar{\eta}$ ν πωφε, ογ $\bar{\eta}$ φε<sup>24</sup>  $\bar{\eta}$ ν ογ $\bar{\eta}$ ν $\bar{\eta}$ τατ $\bar{\varsigma}$ αγνε  $\bar{\eta}$ τεφ αγω<sup>25</sup> < $\bar{\eta}$ π>ετωοοπ.

χε π $\bar{\eta}$ β $\bar{\eta}$ ν $\bar{\eta}$ ι $\bar{\eta}$ τφ αρ $\bar{\eta}$ η $\bar{\eta}$   $\bar{\eta}$ ν<sup>26</sup> πεφ $\bar{\eta}$ σ $\bar{\eta}$ ωφ $\bar{\eta}$  αβαλ α[τ]ε $\bar{\rho}$ ο  $\bar{\eta}$ -<sup>27</sup>  $\bar{\eta}$ παττεραφ αφτωκ  
 αρετ $\bar{\eta}$  νεγ<sup>28</sup>  $\bar{\eta}$ εφωοοπ  $\bar{\eta}$ ρ $\bar{\eta}$ η $\bar{\eta}$ τ.  $\bar{\eta}$ φω $\bar{\eta}$ νε  $\bar{\eta}$ δε<sup>29</sup> ενταγ $\bar{\eta}$ ογ $\bar{\eta}$ ρογ $\bar{\eta}$   $\bar{\eta}$ σ $\bar{\omega}$ φ ε $\bar{\rho}$ ογ $\bar{\eta}$ <sup>30</sup>  
 $\bar{\eta}$ ταρεφωφπε  $\bar{\eta}$ σα  $\bar{\eta}$ βαλ  $\bar{\eta}$ -<sup>31</sup> μαφ ογαεετ $\bar{\eta}$ , εαφωφπε α-<sup>32</sup> вал ρ $\bar{\eta}$  τ $\bar{\eta}$ ν $\bar{\eta}$ ρ $\bar{\eta}$ τ $\bar{\eta}$   $\bar{\varsigma}$ νεγ  
 χε π-<sup>33</sup> τ $\bar{\eta}$ ν $\bar{\eta}$ τεφ $\bar{\rho}$ ο  $\bar{\eta}$ π $\bar{\eta}$ ρογ $\bar{\eta}$ σ $\bar{\eta}$ τ $\bar{\eta}$   $\bar{\eta}$ -<sup>34</sup> νεαγ  $\bar{\eta}$ τε πωτ, πετε π $\bar{\chi}$ ι $\bar{\varsigma}$ ε<sup>35</sup>  $\bar{\eta}$ τεφ  
 $\bar{\eta}$ ναταρ $\bar{\eta}$ χ $\bar{\eta}$ .  $\bar{\eta}$ πει  $\bar{\eta}$ δε<sup>36</sup> ε $\bar{\eta}$ π $\bar{\eta}$ τεραφ χε  $\bar{\eta}$ π $\bar{\eta}$ φωαπ $\bar{\eta}$ .

<sup>37</sup> χε πετεαφ $\bar{\eta}$ τ $\bar{\eta}$  σε αβαλ  $\bar{\eta}$ μ $\bar{\eta}$ ν<sup>78.1</sup>  $\bar{\eta}$ μογ  $\bar{\eta}$ νογ $\bar{\eta}$ ιω $\bar{\eta}$ ν  $\bar{\eta}$ ν $\bar{\eta}$ τ $\bar{\eta}$ ογ-<sup>2</sup> ε  $\bar{\eta}$ ογ $\bar{\eta}$ ωτ αφ $\bar{\eta}$ ωτ  
 αρ $\bar{\eta}$ η $\bar{\eta}$  απε-<sup>3</sup> τε πωφ πε, αγω απ $\bar{\eta}$ σ $\bar{\eta}$ ν $\bar{\eta}$ γε $\bar{\eta}$ η $\bar{\eta}$ ς<sup>4</sup>  $\bar{\eta}$ τεφ  $\bar{\eta}$ π $\bar{\eta}$ ληρωμα αφκω<sup>5</sup>  $\bar{\eta}$ π $\bar{\eta}$ εταρ $\bar{\eta}$ φωπε  
 ρ $\bar{\eta}$  πωτα  $\bar{\eta}$ [ $\bar{\eta}$ ] <sup>6</sup>  $\bar{\eta}$ ενταγ $\bar{\eta}$ ει αβαλ  $\bar{\eta}$ μαγ [ρ $\bar{\eta}$ ]-<sup>7</sup> η οφ $\bar{\eta}$ αντα $\bar{\varsigma}$ ια, ρω $\bar{\varsigma}$  ε $\bar{\eta}$ νο[γ $\bar{\eta}$ ] <sup>8</sup>  
 εν  $\bar{\eta}$ ε.

76.13–14 εαφ $\bar{\eta}$ τογ: read εαγ $\bar{\eta}$ τφ.

76.33  $\bar{\eta}$ χε: read  $\bar{\eta}$ σι.

77.4 εφασφε ε<η>: also possible εφασφε{ε}.

77.18  $\bar{\eta}$ ι: read φ $\bar{\eta}$ .

77.21  $\bar{\eta}$ ταφ $\bar{\eta}$ κα $\bar{\rho}$ : read  $\bar{\eta}$ ταφ $\bar{\eta}$ κα $\bar{\rho}$ .

77.32–33 π $\bar{\eta}$ τ $\bar{\eta}$ τεφ $\bar{\rho}$ ο  $\bar{\eta}$ π $\bar{\eta}$ ρογ $\bar{\eta}$ σ $\bar{\eta}$ τ $\bar{\eta}$ : possibly π $\bar{\eta}$ τ $\bar{\eta}$ τεφ $\bar{\rho}$ ε $\bar{\rho}$ ο  $\bar{\eta}$ π $\bar{\eta}$ ρογ $\bar{\eta}$  τοοτ $\bar{\eta}$ .

<sup>13</sup> This eternity was last to have <been> brought <sup>14</sup> forth by cooperation, <sup>15</sup> and he is small <sup>16</sup> in size. And before <sup>17</sup> he begot anything else for the glory of <sup>18</sup> the will and with the agreement of the eternities, <sup>19</sup> he acted thoughtfully <sup>20</sup> from an abundance of love, <sup>21</sup> and he advanced <sup>22</sup> toward that which surrounds <sup>23</sup> the perfect glory, because <sup>24</sup> the Word was not made apart from the will of the Father, <sup>25</sup> that is, <sup>26</sup> not apart from it <sup>27</sup> will he advance. But <sup>28</sup> he, the Father, brought him forth for <sup>29</sup> those about whom he knows that it is fitting <sup>30</sup> that they would come to be.

Then the Father <sup>31</sup> and the entireties withdrew <sup>32</sup> from him, so that <sup>33</sup> the boundary <sup>34</sup> that the Father had supplied might be established—since <sup>35</sup> it is not from comprehending the incomprehensibility, <sup>36</sup> but from the will <sup>77.1</sup> of the Father—and, moreover, (they withdrew) so that the things that <sup>2</sup> had come about might <sup>3</sup> become an arrangement that will come to be. <sup>4</sup> If it (the arrangement) were not to come (to be), it would not come into being <sup>5</sup> by the appearance of the fullness. <sup>6</sup> Therefore, it is not fitting to <sup>7</sup> denounce the movement that is the Word, <sup>8</sup> but it is fitting for us to say about <sup>9</sup> [the] movement of the Word that it is a cause for <sup>10</sup> an order that is destined to <sup>11</sup> come to be.

The Word himself produced it, <sup>12</sup> being perfect and unified, <sup>13</sup> for the glory of the Father, the one whom he <sup>14</sup> desired, and (he produced it) being content with it, <sup>15</sup> but those he desired to grasp <sup>16</sup> firmly he begot in shadows <sup>17</sup> and phantoms and likenesses. <sup>18</sup> For he was not able to bear the sight of <sup>19</sup> [the] light, but he gazed into <sup>20</sup> [the] depth and doubted. From <sup>21</sup> this came a division—he was greatly <sup>22</sup> distressed—and a turning away on account of <sup>23</sup> doubt and division, forgetting <sup>24</sup> and ignorance of himself and <sup>25</sup> <of what> is.

His self-exaltation and <sup>26</sup> his expectation of comprehending <sup>27</sup> the incomprehensible one became resolute in him <sup>28</sup> and was within him. But the ailments <sup>29</sup> followed him <sup>30</sup> once he went beyond <sup>31</sup> himself, having come <sup>32</sup> to be in doubt on account of <sup>33</sup> his inability to accomplish the grasping of <sup>34</sup> the glories of the Father, the one whose exaltation <sup>35</sup> is among limitless things. This one <sup>36</sup> did not grasp him because he did not receive him.

<sup>37</sup> The one that he himself brought forth <sup>78.1</sup> as a unified eternity <sup>2</sup> went up to the <sup>3</sup> one who is his, and the one like <sup>4</sup> him in the fullness abandoned <sup>5</sup> the one who had come to be from the deficiency along with <sup>6</sup> those who merely appeared to have come from him, <sup>7</sup> since they are not <sup>8</sup> his.

χε ν̄ταρεϥν̄τ̄ϥ̄ αβαλ̄<sup>9</sup> ἡμαϥ ν̄χε πεταρ̄ν̄τ̄ϥ̄ αβαλ̄ [μ]-<sup>10</sup> min ἡμοϥ εϥχнк, ν̄ροϥο  
<sup>11</sup> αϥρ̄ σ̄ωβ ἡπсματ̄ ἡνοϥφϥσιϥ<sup>12</sup> ν̄с̄ρ̄ime εαс̄ρ̄ χ̄αειε ν̄тес̄μ[ν̄т]-<sup>13</sup> ρ̄αϥοϥт.

χε αβαλ̄ мен ἡπ̄ε[ει]<sup>14</sup> εταρ̄ωта ἡmin ἡμαϥ η[εϥ]-<sup>15</sup> ωοοп мен ν̄<σ̄ι>  
 νεταρ̄ωω[πε] α-<sup>16</sup> вал ρ̄ν̄ πεϥμεοϥε ἡν̄ π[εϥ]-<sup>17</sup> χ̄исε ν̄ρηт. αβαλ̄ ν̄δε ρ̄ν̄<sup>18</sup>  
 петχнк ν̄тес̄ϥ αϥκααϥ αϥχ̄[ιτϥ]<sup>19</sup> αρ̄η̄ῑ ανετε νοϥϥ νε. νεϥ[ωο]-<sup>20</sup> οп ἡπ̄ληρωμα  
 εϥωοοп η[ен]<sup>21</sup> ἡνοϥρ̄ πμεϥε νεϥ χ̄ε εϥ[на]-<sup>22</sup> νοϥρ̄me αβαλ̄ ρ̄ν̄ πεϥχ̄ασιϥ[η]т.

<sup>23</sup> χ̄ε πενταρ̄πωт απ̄χ̄исε ἡν̄<sup>24</sup> πενταρ̄сак̄ν̄ νεϥ ἡποϥωω-<sup>25</sup> пе εϥοϥас̄ν̄. αλλα  
 εϥεινε<sup>26</sup> αβαλ̄ [η]νοϥкарпос ρ̄ν̄ πληρω-<sup>27</sup> ма, αϥωαρ̄ωρ̄ ἡνεει ν̄таρ̄-<sup>28</sup> ωωπε ρ̄ν̄  
 πωта.

χε νεnτ̄α[γ]-<sup>29</sup> ωωπε αβαλ̄ ρ̄ν̄ π̄μεεϥε ἡ-<sup>30</sup> η̄ν̄χ̄ασιϥηт εϥρ̄ η̄ine ἡ-<sup>31</sup> маϥ мен  
 ἡн̄ η̄п̄ληρωμα, νᾱι<sup>32</sup> ετε ρ̄ν̄тант̄н̄ νε ν̄тес̄ϥ νε<sup>33</sup> ερ̄н̄ειδωлон 'νε' ἡн̄ ρ̄н̄ραивес  
<sup>34</sup> ἡн̄ ρ̄н̄φантасиа, εϥο ν̄χ̄αειε<sup>35</sup> ἡπ̄λογос ἡн̄ ποϥοειн, νεει ε-<sup>36</sup> те на π̄μεεϥε  
 εтωοϥεит, ερ̄н̄-<sup>37</sup> χ̄πο η̄λαϥε εν νε. εтве пееи ан<sup>79.1</sup> αρετοϥρ̄ан наωωπε ἡθε<sup>2</sup>  
 ἡτοϥαρ̄χη: αβαλ̄ ρ̄н̄ πεтенеϥ-<sup>3</sup> [ω]οοп ен атроϥтстаϥ ан απε-<sup>4</sup> [т]ἡнаωωπε  
 ен. ἡтаϥ ἡде ката-<sup>5</sup> [ρ̄α]γ̄ οϥαεετοϥ εтωοοп ἡмаϥ<sup>6</sup> [εϥ]ρ̄οει наσ̄ εϥοει ἡρ̄η̄н̄бам  
<sup>7</sup> [εϥтаε]ιαειт ἡде ν̄ροϥο ам̄рен<sup>8</sup> [εтто]ει араϥ, νεει εте ρ̄н̄раивес<sup>9</sup> [ηтес̄ϥ] не,  
 εϥтсаеиаеит ρ̄ηн̄ οϥтан-<sup>10</sup> [тн. φο] γ̄ар ἡπ̄ιδωлон ωαϥχι саеи-<sup>11</sup> [ε η]т̄оот̄ϥ̄  
 ἡп̄ееи εте οϥ<ει>δωлон<sup>12</sup> [η]т̄ес̄ϥ пе.

χε νεϥ̄μεεϥε араοϥ<sup>13</sup> [μ]min ἡмаϥ χ̄ε ρ̄н̄ωωπε ογα-<sup>14</sup> [ε]ετοϥ νε αϥω ρ̄ηнаτ̄ар̄χη  
 не,<sup>15</sup> [ρ̄]ωс енсенеϥ ас̄εлаϥε ен εϥ-<sup>16</sup> [ω]οοп ρ̄а тоϥερ̄η. εтве пееи неϥ-<sup>17</sup>  
 [ω]н̄ρ̄ αβαλ̄ ρ̄н̄ т̄η̄н̄таτ̄ρ̄ π̄θε<sup>18</sup> [η]н̄ ἡη̄н̄тапостат̄ηс, емпоϥ-<sup>19</sup> [θв]β̄ιαϥ  
 ἡп̄енταϥωωπε εтвнн-<sup>20</sup> [тϥ]

χε νεϥοϥωϥε аοϥε ρ̄а-<sup>21</sup> [ρ̄η]ε ἡνεϥερ̄ηϥ, εϥβ̄ρω араοϥ<sup>22</sup> [ρ̄η] тоϥη̄н̄т̄маеиεаοϥ  
 εтωοϥ-<sup>23</sup> ε[ι]т̄, еп̄еаϥ εт̄εϥη̄тес̄ϥϥ εϥн̄-<sup>24</sup> т̄ес̄ϥ ἡμεϥ ἡноϥλαеиεε<sup>25</sup> [ηт]ε̄ т̄с̄γс̄тас̄ис  
 εт̄наωωπε.

<sup>26</sup> [χ̄]ε ρ̄ηт̄ант̄н̄ не σ̄ε η̄те нет̄ха-<sup>27</sup> [с]и. а<γ>ϥ̄ιτοϥ αρ̄η̄ῑ αϥη̄η̄η̄т̄ма̄и-<sup>28</sup> οϥερ̄  
 саρ̄не ἡποϥε ποϥε ἡ-<sup>29</sup> маϥ, ката παеиεοϥ ἡπ̄рен<sup>30</sup> εт̄ϥωοοп ἡραивес νεϥ, εϥρ̄  
<sup>31</sup> φ̄антас̄ε ат̄реϥωωπε εϥа-<sup>32</sup> ει ανεϥερ̄ηϥ.

χε π̄μεεϥε σ̄ε ἡни-<sup>33</sup> κεκοοϥε м̄πεϥωωπε εϥοϥа-<sup>34</sup> с̄ν̄, αλλα ката π̄т̄ант̄н̄  
 <ἡн̄>ετοϥ-<sup>35</sup> ωοοп νεϥ ἡραивес, πεταϥ{α}-<sup>36</sup> μεϥε араϥ т̄η̄ρ̄ϥ̄ οϥη̄т̄εϥ̄ ἡμεϥ<sup>37</sup>  
 ἡω̄ηре<sup>80.1</sup> наϥω. ἡтаϥ νεταϥη̄μεϥε а-<sup>2</sup> ρ̄аϥ ἡмаϥ, νεοϥη̄т̄ес̄ϥοϥ<sup>3</sup> ἡμεϥ

78.9 ἡχε: read ἡσ̄ι.

80.1 αϥω: read εϥω.



After the one who brought himself <sup>9</sup> forth perfect had brought <sup>10</sup> him forth, <sup>11</sup> he became quite weak like a female form of nature <sup>12</sup> that has deserted its masculine <sup>13</sup> (partner).

From what <sup>14</sup> was itself deficient <sup>15</sup> came the things that came to be <sup>16</sup> from his thought and [his] <sup>17</sup> arrogance. But from <sup>18</sup> what is perfect in him he left it and [brought himself] <sup>19</sup> up to those who are his. He was dwelling <sup>20</sup> in the fullness as <sup>21</sup> a memorial for him so that he [might] <sup>22</sup> be saved from his arrogance.

<sup>23</sup> The one who went up and <sup>24</sup> the one who drew him to himself were not <sup>25</sup> barren. Rather, by bringing <sup>26</sup> forth fruit in the fullness, <sup>27</sup> they agitated those who <sup>28</sup> were in the deficiency.

The things that had <sup>29</sup> come forth from the <sup>30</sup> arrogant thought resemble <sup>31</sup> the fullnesses, <sup>32</sup> which are their likenesses, <sup>33</sup> images, shadows, <sup>34</sup> and phantasms, devoid <sup>35</sup> of reason and light, these <sup>36</sup> that belong to the vain thought, since they are <sup>37</sup> not born of anything. For this reason, <sup>38</sup> their end will be like <sup>39</sup> their beginning: from what did <sup>40</sup> not exist (they must) <sup>41</sup> return again to what will not be. But it is they <sup>42</sup> by themselves who are <sup>43</sup> greater, more powerful, <sup>44</sup> and more honored than the names <sup>45</sup> [that are given] to them, those that are [their] shadows, <sup>46</sup> since they are beautiful in reflection. <sup>47</sup> For [the face] in the image receives <sup>48</sup> its beauty from that which <sup>49</sup> is its image.

They thought about <sup>50</sup> themselves that they are beings that exist alone <sup>51</sup> and without beginning, <sup>52</sup> since they do not see anything else <sup>53</sup> existing prior to them. For this reason they were <sup>54</sup> [living] in disobedience <sup>55</sup> [and] rebelliousness, having not <sup>56</sup> humbled themselves to the one on account of <sup>57</sup> [whom] they had come to be.

They wanted to command <sup>58</sup> each other, lording themselves over each other <sup>59</sup> [in] their vain self-importance, <sup>60</sup> while the glory that they have <sup>61</sup> contains a cause <sup>62</sup> [of] the system that will come into being.

<sup>63</sup> They are likenesses of the things that are exalted. <sup>64</sup> They were brought to a love <sup>65</sup> of power in each one of them, <sup>66</sup> in accordance with the greatness of the name <sup>67</sup> of which (each) is a shadow, <sup>68</sup> imagining that (each) is greater <sup>69</sup> than his peers.

The thought of these <sup>70</sup> others was not barren, <sup>71</sup> but just as <those> <sup>72</sup> of which they are shadows, everything they thought <sup>73</sup> about they have as <sup>74</sup> potential offspring. <sup>75</sup> Those about whom they thought, <sup>76</sup> they had as <sup>77</sup> children. Thus <sup>78</sup> it happened

$\bar{\eta}\chi\pi\omicron$ .  $\alpha\beta\alpha\lambda \bar{\mu}\pi\epsilon[\epsilon\iota]$  <sup>4</sup>  $\alpha\varsigma\omega\omega\pi\epsilon \alpha\tau\tau\epsilon\lambda\lambda \epsilon\iota \alpha\beta\alpha\lambda \bar{\mu}$ - <sup>5</sup>  $\mu\alpha\gamma \bar{\eta}\chi\pi\omicron$ ,  $\epsilon\lambda\bar{\eta}\pi\tau\epsilon\mu\bar{\eta}\lambda\lambda[\epsilon]$  <sup>6</sup>  $\eta\epsilon$   
 $\epsilon\lambda\bar{\eta}\pi\tau\epsilon\mu\bar{\eta}\omega\epsilon \eta\epsilon \epsilon\lambda\bar{\eta}$ - <sup>7</sup>  $\tau\epsilon\mu\bar{\eta} \omega\tau\alpha\tau\tau\bar{\rho} \eta\epsilon \epsilon\lambda\bar{\eta}\alpha\pi\omicron\tau\tau\lambda$ - <sup>8</sup>  $\tau\eta\varsigma \eta\epsilon$ .  $\lambda\bar{\eta}\alpha\tau\bar{\rho} \pi\theta\epsilon \eta\epsilon \epsilon\lambda\bar{\eta}$ - <sup>9</sup>  
 $\mu\alpha\epsilon\iota\omicron\gamma\epsilon\lambda \varsigma\alpha\lambda\eta\epsilon \eta\epsilon$ .  $\alpha\gamma[\omega \eta]$ - <sup>10</sup>  $\kappa\epsilon\lambda\alpha\epsilon\iota\eta\epsilon \tau\eta\theta\omicron\gamma \bar{\eta}\pi\eta\eta[\tau\epsilon \alpha]$ - <sup>11</sup>  $\beta\alpha\lambda \lambda\bar{\eta} \eta\epsilon\epsilon\iota$ .

$\chi\epsilon$   $\pi\lambda\omicron\gamma\omicron\varsigma$   $\beta\epsilon$   $\lambda[\chi]$ - <sup>12</sup>  $\omega\omega\pi\epsilon \bar{\eta}\lambda\alpha\epsilon\iota\beta\epsilon \bar{\eta}\eta\epsilon\epsilon\iota \bar{\eta}[\tau\alpha\gamma]$ - <sup>13</sup>  $\omega\omega\pi\epsilon$ .  $\alpha\phi\omicron\gamma\omega\lambda \alpha\tau\omicron\tau\omicron\tau\chi$   
 $\bar{\eta}[\lambda\omicron\gamma\omicron]$  <sup>14</sup>  $\bar{\eta}\lambda\omicron\gamma\omicron \alpha\bar{\rho} \alpha\pi\omicron\tau\iota\varsigma$ ,  $\alpha\phi\epsilon\iota\omega\tau\eta\mu$ . <sup>15</sup>  $\alpha\eta\tau\iota \omicron\chi\lambda\omega\kappa \alpha\phi\eta\epsilon\gamma \alpha\gamma\omega\tau[\alpha]$ . <sup>16</sup>  $\alpha\eta\tau\iota$   
 $\omicron\gamma\eta\omicron\gamma\lambda\varsigma \alpha\phi\eta\epsilon\gamma \alpha[\gamma\pi]$ - <sup>17</sup>  $\omega\omega\epsilon$ .  $\alpha\eta\tau\iota \omicron\gamma\varsigma\mu\iota\eta\epsilon \lambda[\chi\eta\epsilon\gamma]$  <sup>18</sup>  $\alpha\lambda\bar{\eta}\omega\tau\omicron\tau\bar{\rho}$ .  $\alpha\eta\tau\iota$   
 $\lambda\epsilon\eta\bar{\eta}[\tau\alpha\eta]$  <sup>19</sup>  $\alpha\lambda\bar{\eta}\tau\alpha\tau\alpha\chi\eta$ .  $\omicron\gamma\lambda\epsilon \alpha\eta \mu\bar{\eta} [\beta\alpha\mu]$  <sup>20</sup>  $\bar{\mu}\eta\alpha\chi \alpha\lambda\alpha\beta\epsilon \alpha\tau\tau\omicron\gamma\bar{\mu}\bar{\rho}[\tau\epsilon \omega]$ - <sup>21</sup>  
 $\tau\alpha\tau\tau\bar{\rho}$ ,  $\omicron\gamma\lambda\epsilon \mu\bar{\eta} \beta\alpha\mu \bar{\mu}\bar{\mu}[\alpha\chi]$  <sup>22</sup>  $\alpha\tau\epsilon\kappa\alpha\varsigma$ .  $\eta\epsilon\alpha\phi\bar{\rho} \alpha\tau\beta\alpha\mu \tau[\eta\eta\tau\chi]$  <sup>23</sup>  $\bar{\eta}\tau\alpha\tau\epsilon\pi\bar{\eta}\tau\eta\eta\bar{\rho}$   
 $\alpha\gamma\omega \pi\bar{\eta}\chi[\iota\chi\epsilon]$  <sup>24</sup>  $\kappa\alpha\alpha\chi \bar{\eta}\varsigma\omega\omega\chi$ .

$\chi\epsilon$   $\eta\epsilon\tau\alpha\lambda\omega\omega\pi[\epsilon]$  <sup>25</sup>  $\beta\epsilon \{\pi\epsilon\}$   $\epsilon\mu\pi\omicron\gamma\varsigma\omicron\gamma\omega\omega\eta\omicron\gamma \bar{\mu}\bar{\mu}[\iota\eta]$  <sup>26</sup>  $\bar{\mu}\eta\mu\omicron\omicron\gamma \alpha\gamma\omega \bar{\mu}\pi\omicron\gamma\varsigma\omicron\gamma\omega[\eta]$   
<sup>27</sup>  $\bar{\mu}\pi\lambda\eta\tau\omega\mu\alpha \epsilon\eta\tau\alpha\lambda\epsilon\iota \alpha\beta\alpha[\lambda]$  <sup>28</sup>  $\bar{\mu}\eta\mu\alpha\gamma$ ,  $\alpha\gamma\omega \bar{\mu}\pi\omicron\gamma\varsigma\omicron\gamma\omega\eta$  <sup>29</sup>  $\pi\epsilon\eta\tau\alpha\lambda\omega\omega\pi\epsilon \bar{\eta}\lambda\alpha\epsilon\iota\beta\epsilon$   
 $\bar{\mu}$ - <sup>30</sup>  $\pi\tau\tau\omicron\gamma\omega\omega\pi\epsilon$ .

$\chi\epsilon$   $\pi\lambda\omicron\gamma\omicron\varsigma$  <sup>31</sup>  $\beta\epsilon$ ,  $\epsilon\phi\omega\omega\pi \lambda\eta\bar{\eta} \eta\iota\tau\omega\omega\epsilon$  <sup>32</sup>  $\bar{\mu}\pi\eta\eta\tau\epsilon \eta\eta\alpha\tau\varsigma\mu\iota\eta\epsilon$ ,  $\bar{\mu}$ - <sup>33</sup>  $\pi\epsilon\phi\omicron\gamma\omega\lambda$   
 $\alpha\tau\omicron\tau\omicron\tau\chi \lambda\epsilon\iota\eta\epsilon \alpha$ - <sup>34</sup>  $\beta\alpha\lambda \bar{\eta}\pi\eta\eta\tau\epsilon \bar{\eta}\lambda\epsilon\eta\pi\pi\omicron\upsilon\beta\omicron$ - <sup>35</sup>  $\lambda\eta\omicron\gamma$ ,  $\eta\epsilon\tau\omega\omega\pi \lambda\bar{\eta} \pi\lambda\eta\theta\omicron\gamma$ - <sup>36</sup>  $\mu\alpha$ ,  
 $\eta\epsilon\alpha\gamma \epsilon\eta\tau\alpha\lambda\omega\omega\pi\epsilon \alpha\gamma\omicron\gamma\epsilon\alpha\gamma$  <sup>37</sup>  $\bar{\eta}\pi\omega\tau$ .  $\alpha\lambda\lambda\alpha \epsilon\tau\epsilon\alpha\phi\epsilon\iota\eta\epsilon$  <sup>81.1</sup>  $[\alpha]\beta\omicron\lambda <\eta>\lambda\bar{\eta}\{\lambda\}$   
 $\eta\bar{\eta}\tau\beta\omega\beta \epsilon\gamma\varsigma\alpha\beta\bar{\kappa}$ ,  $\epsilon\gamma$ - <sup>2</sup>  $[\varsigma\alpha]\omega\tau \eta\tau\omicron\tau\omicron\tau\chi \bar{\eta}\eta\iota\omega\omega\eta\epsilon \eta\epsilon\epsilon\iota$  <sup>3</sup>  $[\eta\tau]\lambda[\chi\varsigma\alpha\omega\tau] \bar{\eta}\tau\omicron\tau\omicron\tau\omicron\gamma$   
 $\lambda\omega\omega\chi \alpha\eta$ . <sup>4</sup>  $[\pi\tau]\lambda\eta\tau\bar{\eta} \bar{\eta}\tau\lambda\iota\alpha\theta\epsilon\varsigma\iota\varsigma \pi\epsilon \epsilon\tau\alpha\lambda$ - <sup>5</sup>  $\bar{\rho} \omicron\gamma\epsilon\epsilon\iota \bar{\eta}\omicron\gamma\omega\tau \pi\epsilon\epsilon\iota \epsilon\tau\alpha\lambda$ - <sup>6</sup>  $\omega\omega\pi\epsilon$   
 $\bar{\eta}\lambda\alpha\epsilon\iota\beta\epsilon \bar{\eta}\eta\epsilon\lambda\beta\eta\eta\gamma\epsilon$  <sup>7</sup>  $\epsilon\tau\epsilon\bar{\eta}\varsigma\epsilon\omega\omega\pi \bar{\eta}\omega\tau\bar{\rho}\bar{\eta} \epsilon\eta \bar{\mu}\eta\eta\iota\eta$  <sup>8</sup>  $\bar{\mu}\eta\mu\omicron\omicron\gamma$ .

$\chi\epsilon$   $\omega\alpha \pi\epsilon\epsilon\iota \pi\epsilon\tau\alpha\lambda\epsilon\iota\eta\epsilon$  <sup>9</sup>  $\alpha\beta\alpha\lambda \bar{\eta}\eta\epsilon\epsilon\iota \bar{\mu}\pi\eta\eta\tau\epsilon \epsilon\tau\alpha\lambda\bar{\rho}$  <sup>10</sup>  $\epsilon\tau\omega\lambda \epsilon\pi\bar{\omega}\tau\alpha$ ,  $\omega\alpha \pi\bar{\eta}\eta\epsilon\gamma$   
 $\epsilon\tau\alpha\chi$ - <sup>11</sup>  $\tau\lambda\chi\omicron \bar{\eta}\eta\epsilon\epsilon\iota \epsilon\eta\tau\alpha\chi\omega\omega\pi\epsilon \epsilon\tau$ - <sup>12</sup>  $\beta\eta\tau\chi$   $\kappa\alpha\tau\alpha \lambda\omicron\gamma\omicron\varsigma \epsilon\eta$ — $\epsilon\tau\epsilon \pi\tau\alpha$ - <sup>13</sup>  $\chi\omicron$   
 $\pi\epsilon \epsilon\tau\alpha\lambda\omega\omega\pi\epsilon \bar{\eta}\eta\omicron\gamma\kappa\tau\iota\varsigma$ —<sup>14</sup>  $\epsilon\phi\tau \omicron\gamma\beta\eta\omicron\gamma \alpha\gamma\tau\epsilon\kappa\omicron$  <sup>15</sup>  $[\epsilon]\tau\epsilon \eta\epsilon\epsilon\iota \eta\epsilon \bar{\eta}\tau\alpha\lambda\tau$   
 $\omicron\gamma\beta\epsilon \tau\kappa\tau\iota\varsigma$  <sup>16</sup>  $[\epsilon]\varsigma\omicron\gamma\eta\lambda \bar{\eta}\varsigma\omega\omega\gamma \eta\beta\iota \tau\beta\lambda\kappa\epsilon$ ,  $\epsilon\omicron\gamma$ - <sup>17</sup>  $[\rho]\epsilon[\chi]\omega\omega\pi\{\epsilon\}$   $\lambda\epsilon \alpha\gamma\omega$   
 $\omicron\gamma\tau\epsilon\phi\varsigma\omega$ - <sup>18</sup>  $[\tau\epsilon]$   $\tau\epsilon \bar{\eta}\tau\omicron\gamma\eta\gamma\eta\omega\eta\eta \mu\bar{\eta} \tau\omicron\gamma$ - <sup>19</sup>  $[\mu]\bar{\eta}\tau\alpha\pi\omicron\tau\alpha\tau\eta\varsigma$ ,  $\epsilon\alpha\beta\alpha\lambda \bar{\mu}\eta\alpha\varsigma$  <sup>20</sup>  
 $[\pi\epsilon] \bar{\eta}\eta\omicron\gamma\omicron\lambda \lambda\omicron\gamma\omicron\eta \pi\epsilon\tau\epsilon\omega\alpha\gamma$ - <sup>21</sup>  $[\mu]\omicron\gamma\tau\epsilon \lambda\tau\alpha\chi \alpha\eta \chi\epsilon$  «  $\eta\epsilon\tau\alpha\eta\omicron\iota$ - <sup>22</sup>  $[\alpha]$ . »  $\alpha\chi$   
 $\pi\omega\omega\eta\epsilon \epsilon\lambda\omicron\gamma\eta \bar{\eta}\beta\iota \pi\lambda\omicron\gamma\omicron\varsigma$  <sup>23</sup>  $\lambda[\kappa\epsilon]\eta\eta\omega\eta\eta \alpha\gamma\omega \kappa\epsilon\mu\epsilon\epsilon\gamma\epsilon$ . <sup>24</sup>  $\epsilon\lambda[\chi]\eta\alpha\omicron\gamma\lambda\bar{\rho} \alpha\beta\alpha\lambda$   
 $\bar{\eta}\eta\epsilon\theta\alpha\gamma$ , <sup>25</sup>  $\lambda\chi\eta\alpha\omicron\gamma\lambda\bar{\rho} \epsilon\lambda\omicron\gamma\eta \epsilon\eta\eta\tau\eta\alpha\eta\omicron\gamma$ - <sup>26</sup>  $\omicron\gamma$ .  $\pi\eta\eta\omicron\gamma \epsilon\lambda\omicron\gamma\eta \alpha\phi\omicron\gamma\alpha\lambda\bar{\rho} \bar{\eta}$ - <sup>27</sup>  $\varsigma\omega\omega\chi$   
 $\bar{\eta}\beta\iota \pi\eta\eta\epsilon\gamma\epsilon \bar{\eta}\tau\epsilon \eta\epsilon\tau\omega\omega\pi$  <sup>28</sup>  $\mu\bar{\eta} \pi\iota\varsigma\alpha\pi\bar{\varsigma} \lambda\alpha \pi\tau\alpha \bar{\eta}\pi\tau\epsilon\phi\eta\eta\alpha\omicron\gamma\lambda\bar{\rho}$  <sup>29</sup>  $\lambda\tau\alpha\chi \bar{\mu}\eta\eta\iota\eta \bar{\mu}\eta\alpha\chi$   
 $\bar{\mu}\pi\epsilon\tau\eta\alpha\eta\omicron\gamma\chi$ .

<sup>30</sup>  $\chi\epsilon \eta\tau\alpha\chi \bar{\eta}\omega\tau\bar{\rho}\bar{\eta} \pi\epsilon\tau\lambda\bar{\eta} \pi\lambda\eta\theta\omicron\gamma$ - <sup>31</sup>  $\mu\alpha \pi\epsilon\tau\alpha\lambda\tau\omega\omega\bar{\rho} \bar{\mu}\eta\alpha\chi \alpha\gamma\omega \epsilon\phi$ - <sup>32</sup>  $\bar{\rho} \pi\eta\eta\epsilon\gamma\epsilon$ .  
 $\epsilon\iota\lambda\alpha \eta\epsilon\phi\varsigma\eta\eta\gamma$  <sup>33</sup>  $\kappa\alpha\tau\alpha \omicron\gamma\epsilon\epsilon\iota \omicron\gamma\epsilon\epsilon\iota \alpha\gamma\omega \varsigma\epsilon\pi \tau\eta\eta\bar{\rho}$  <sup>34</sup>  $\mu\bar{\eta} \eta\epsilon\phi\eta\eta\gamma$ .  $\epsilon\iota\tau\alpha \bar{\eta}\tau\alpha\gamma \tau\eta\theta\omicron\gamma$ .  
<sup>35</sup>  $\lambda\alpha\theta\eta \lambda\epsilon \bar{\eta}\eta\epsilon\epsilon\iota \tau\eta\theta\omicron\gamma \pi\omega\tau$ . <sup>82.1</sup>  $\eta\epsilon\tau\epsilon\pi\iota\varsigma\alpha\pi\bar{\varsigma} \beta\epsilon \bar{\eta}\tau\epsilon \pi\tau\omega\tau [\pi\epsilon]$  <sup>2</sup>  $\eta\epsilon\omicron\gamma\beta\eta\theta\eta\alpha \pi\epsilon$   
 $\alpha\tau\tau\epsilon\gamma$ - <sup>3</sup>  $\tau\varsigma\alpha\chi \epsilon\lambda\omicron\gamma\eta \bar{\mu}\eta\eta\iota\eta \bar{\mu}\bar{\mu}[\alpha\chi]$  <sup>4</sup>  $\alpha\gamma\omega \pi\tau\eta\eta\bar{\rho}$ ,  $\chi\epsilon$  '  $\eta\epsilon$  '  $\omicron\gamma\lambda\alpha\epsilon\iota\beta\epsilon$  <sup>5</sup>  $\eta\epsilon\phi \pi\epsilon$

80.14  $\alpha\pi\omicron\tau\iota\varsigma$ : read  $\alpha\pi\omicron\tau\iota\alpha$ .82.3  $\tau\varsigma\alpha\chi$ : read  $\tau\varsigma<\tau>\alpha\chi$ .

that many children came forth <sup>5</sup> from them, being fighters, <sup>6</sup> attackers, <sup>7</sup> disturbers, and rebels. <sup>8</sup> They are disobeyers and <sup>9</sup> lovers of power. All [the] <sup>10</sup> others of this sort are <sup>11</sup> from these.

The Word <sup>12</sup> was a cause for those [who] <sup>13</sup> came to be. He continued still more <sup>14</sup> to be perplexed, and he was astonished. <sup>15</sup> Instead of perfection, he saw deficiency; <sup>16</sup> instead of unity, he saw division; <sup>17</sup> instead of order, he [saw] <sup>18</sup> disturbances; instead of [rests,] <sup>19</sup> troubles. Neither was it [possible] <sup>20</sup> for him to make them stop [loving] <sup>21</sup> disturbance, nor was it possible [for him] <sup>22</sup> to put an end to it. He was [completely] powerless <sup>23</sup> after his entirety and his [exaltation] <sup>24</sup> deserted him.

Those who had come to be <sup>25</sup> not knowing themselves <sup>26</sup> did not know <sup>27</sup> the fullnesses from which they had come forth, <sup>28</sup> and they did not know <sup>29</sup> the one who was a cause of <sup>30</sup> their coming to be.

The Word, <sup>31</sup> since he was in <sup>32</sup> chaotic sorts, <sup>33</sup> did not continue to bring <sup>34</sup> forth (things) like emanations, <sup>35</sup> those things that are in the fullness, <sup>36</sup> the glories that have come about for the glorification <sup>37</sup> of the Father. Rather, he brought <sup>81.1</sup> forth little things, <sup>2</sup> [held back] by the sicknesses <sup>3</sup> by which he too was held back. <sup>4</sup> It was [the] likeness of the disposition that was <sup>5</sup> unified, this one that <sup>6</sup> became a cause for the things <sup>7</sup> that do not themselves <sup>8</sup> exist from the beginning.

Until the one who brought <sup>9</sup> forth these things that were in this way <sup>10</sup> needed into the deficiency, until he <sup>11</sup> judged those who had come to be on account of <sup>12</sup> him not in accordance with reason—which is the judgment <sup>13</sup> that became condemnation—<sup>14</sup> he worked against them to destruction, <sup>15</sup> that is, the ones who worked against the condemnation <sup>16</sup> and whom the wrath follows, whereas <sup>17</sup> it (the wrath) accepts and redeems (them) <sup>18</sup> from their opinion and <sup>19</sup> rebellion, since from it <sup>20</sup> [is] the return, which is <sup>21</sup> also called “repentance.” <sup>22</sup> The Word turned <sup>23</sup> to [another] opinion and another thought. <sup>24</sup> Once he turned away from evil things, <sup>25</sup> he turned to good things. <sup>26</sup> After the return came <sup>27</sup> the thought of things that are <sup>28</sup> and the petition for the one who returned <sup>29</sup> himself to the good.

<sup>30</sup> He who was in the fullness <sup>31</sup> is whom he prayed to and remembered first. <sup>32</sup> Then (he remembered) his siblings <sup>33</sup> individually and (yet) always <sup>34</sup> with each other. Then (he remembered) all of them together. <sup>35</sup> But before all these, (he remembered) the Father. <sup>82.1</sup> The prayer of the agreement was <sup>2</sup> a help for <sup>3</sup> he himself being returned <sup>4</sup> and (for) the entirety, because a cause <sup>5</sup> for his remembering <sup>6</sup> of those

ατρεϋϣ̄ πμεεγ[ε] <sup>6</sup> ννετϣοοπ̄ ν̄ϣαρπ̄ πε- <sup>7</sup> τρογϣ̄ πεμμεεγε, ετε πα- <sup>8</sup> ει πε πμεγε  
ετϣϣ̄ αβαλ <sup>9</sup> μ̄πογαειε, εϣτσο ν̄μαϣ.

<sup>10</sup> χε πιαπιαπ̄ τηρϣ̄ ν̄τεϣ̄ μ̄ν <sup>11</sup> π̄ρ <π>μεεγε νεγϣοοπ̄ ν̄ρ̄ν- <sup>12</sup> σομ εναϣϣοϣ  
κα<τα> πιρορο <sup>13</sup> ον ετ̄νμεγ, χε μ̄ν λαγε <sup>14</sup> ϣοοπ̄ εϣογαϣ̄ ν̄τεϣ̄ μ̄πμεγ[ε].

<sup>15</sup> χε νισαμ̄ σε νενανοϣοϣ̄ π[ε], <sup>16</sup> αγω ναγογαει ν̄ροϣο ανα π[ι]- <sup>17</sup> ταντ̄ν.  
νετ̄νμεγ γαρ να π[ι]- <sup>18</sup> ταντ̄ν ν̄ταγ̄ να ογϣια ν̄κρ[οϣ] <sup>19</sup> νε. αβαλ ρ̄ν̄ν ογφαντ[αϣια]  
<sup>20</sup> ν̄τε ογταντ̄ν μ̄ν ογμε[γε] <sup>21</sup> μ̄ν̄ν[[ν]]χαϣιρητ̄ εϣϣ[οοπ̄ μ̄]- <sup>22</sup> πετεαϣϣοπε.  
νεει ν̄Δ[ε ν]- <sup>23</sup> ταγ ρ̄νναβαλ νε ρ̄ν̄ π[ι]μ̄εγε <sup>24</sup> ενταϣ̄ ϣαρπ̄ ν̄σοϣ[ν]οϣ.

<sup>25</sup> χε νεει σε ετ̄νμεγ̄ ν̄α ογ- <sup>26</sup> ω; μ̄πρητε ν̄νοϣω<β>ϣε νε <sup>27</sup> αγω ογρ̄ν̄νβ  
εϣραϣϣ̄, εϣοι <sup>28</sup> μ̄πρητε ν̄νετ̄π̄ ρεσοϣε <sup>29</sup> εϣϣ̄τ̄ρ̄ταρ̄τ̄, νεει ετεϣαρε- <sup>30</sup> ογρ̄ν̄νβ  
ογραϣ̄ ν̄σοϣοϣ̄ εγ- <sup>31</sup> αλχαλτ̄ ν̄σι νετ̄π̄ερ ρεσοϣ- <sup>32</sup> ε. νικεκοϣε δε εϣο ν̄- <sup>33</sup> πρητε  
ν̄ρ̄ν̄ραεινε ν̄ογαειν̄ <sup>34</sup> νεϣ, εγβαϣ̄τ̄ αβαλ αχϣϣ̄ <sup>35</sup> μ̄π̄ρ̄ε μ̄πρη, εαϣϣοπε α- <sup>36</sup>  
τρογνεγ̄ ρ̄ν̄ρ̄εσοϣε ν̄ρητ̄ϣ̄ <sup>37</sup> εϣογ<ρ>αλσ̄ μαμνε ν̄τοϣ. <sup>83.1</sup> μεν ηλν̄ αϣωχ̄νε <sup>2</sup>  
[α]ν̄π̄ροβολνοϣ̄ ν̄τε π̄μεγε. <sup>3</sup> [νε]μ̄ν̄τοϣ̄ ροϣο μ̄νεγ̄ πε <sup>4</sup> [ν̄]τοϣοϣια, αγω αν̄  
νε- <sup>5</sup> [μ̄]ν̄τεγ̄ ταειο μ̄νεγ̄ πε ν̄ροϣο.

<sup>6</sup> [χ]ε εϣϣϣ̄ εν μ̄ν̄ νετ̄ρ̄ ϣρ̄π̄ <sup>7</sup> ν̄ϣοπε, εϣχ̄πε νεϣατ̄π̄ αν̄ <sup>8</sup> [α]ν̄ταντ̄ν̄ νε,  
παιε ογαεετ̄ϣ̄ <sup>9</sup> [π]ετογχαϣε ραγ̄ μ̄μοϣ, χε <sup>10</sup> [ρ̄]ν̄ναβαλ ρ̄ν̄ν ογτ̄ν̄ωμ̄η εν <sup>11</sup>  
ν̄ανοϣς̄ νε.

χε ν̄τ[α]γ̄εῑ ε- <sup>12</sup> βολ εν ρ̄ν̄ π̄ϣωνε ν̄ταρ̄- <sup>13</sup> ϣοπε, ετε τ̄γν̄ωμ̄η ετ- <sup>14</sup> ν̄ανοϣς̄  
ν̄τοοτ̄ϣ̄, ν̄σε πε- <sup>15</sup> [τ]αρ̄ϣωινε ν̄σε πετ̄ρ̄ ϣαρπ̄ <sup>16</sup> ν̄ϣοπε. εαϣτ̄ωβ̄ε, αγω αϣχιτ̄ϣ̄ <sup>17</sup>  
μ̄μ̄ιν̄ μ̄μοϣ̄ μ̄π[ε]τ̄να- <sup>18</sup> [νο]γϣ̄ αγω αϣσιτε ν̄ρητοϣ̄ <sup>19</sup> [ν̄]νοϣπ̄ροερεϣε ν̄ϣωινε <sup>20</sup>  
[α]γ̄ω ν̄τωβ̄ε ν̄τοο[τ]ϣ̄ μ̄πετ- <sup>21</sup> [τ]αειαιετ̄ ετ̄ρ̄ ϣαρπ̄ ν̄ϣοοπ̄, <sup>22</sup> [α]γ̄ω αϣσιτε  
ν̄ρητοϣ̄ ν̄νοϣμεγε <sup>23</sup> [αρ]αϣ̄ αγω ογμακ̄μεκ̄, ατροϣ- <sup>24</sup> [μ̄]εγε χε ογ̄ν̄ νοσ̄ ραγ̄  
ϣωο- <sup>25</sup> [οπ̄] ρ̄α τογερ̄η, εμ̄πογ̄ν̄ε <sup>26</sup> [χε] εγ̄ πετενεϣϣοοπ̄. εϣχ̄πο <sup>27</sup> [μ̄]π̄τ̄ μετε  
μ̄ν̄ τ̄μ̄ν̄τ̄μα- <sup>28</sup> ε[ι] ν̄ογερ̄ηγ̄ αβαλ ρ̄ν̄ π̄μεγε <sup>29</sup> ετ̄ν̄μεγ̄ {ετ̄ν̄μεγ̄}, αγειρε ρ̄ρη̄ <sup>30</sup>  
ρ̄ν̄ τ̄μ̄ν̄τογ̄εεῑ μ̄ν̄ τ̄γν̄ω- <sup>31</sup> μ̄ν̄ ν̄οϣωτ̄, ρωσ̄ αβαλ ρ̄ν̄ τ̄- <sup>32</sup> μ̄ν̄τογ̄εεῑ μ̄ν̄ τ̄γν̄ωμ̄η  
ν̄- <sup>33</sup> οϣωτ̄ εαγ̄χῑ μ̄[π]̄τρογϣοπε.

<sup>34</sup> χε ν̄ταγ̄ σε αγϣρ[ω] ραροϣ̄ <sup>35</sup> ν̄τ̄μ̄ν̄τ̄{μ̄ν̄}μαε[ιο]γ̄ερ̄ σαρ̄νε <sup>36</sup> χε ναγ̄ταειαιε-  
[τ] ν̄ροϣο <sup>84.1</sup> αν̄ιϣα[ρ]π̄ ενταγ̄ϣ[ιτ]οϣ̄ [α]- <sup>2</sup> ρ̄ρη̄ αχϣοϣ̄. νεμ̄πε `νε`τ̄ν̄μ̄[εγ] <sup>3</sup>  
ϣββιαγ̄. νεγ̄μεγε ραρο[γ] <sup>4</sup> χε ρ̄ενϣοπε αβαλ ν̄μα[γ] <sup>5</sup> ογαεετοϣ̄ νε  
αγω ρ̄[ε]- <sup>6</sup> ναταρ̄χη̄ νε. εγ̄εινε α[βαλ] <sup>7</sup> ν̄ϣαρπ̄̄ κατα πογ̄μ̄ισε, ν̄[εαγ]- <sup>8</sup> τ̄ πε

82.9 εϣτσο: read εϣτς<τ>ο.

82.16 ναγογαει: read νεγογαει.

83.36 ναγ̄ταειαιε[τ]: read νεγ̄ταειαιε[τ].

who have existed from the beginning <sup>7</sup> was his being remembered, that <sup>8</sup> is, the thought that summons from <sup>9</sup> afar, bringing him back.

<sup>10</sup> All his prayers and <sup>11</sup> remembering were numerous powers <sup>12</sup> <after the fashion of> that boundary, <sup>13</sup> because there is nothing <sup>14</sup> barren in his thought.

<sup>15</sup> The powers were good, <sup>16</sup> and they were greater than those belonging to the <sup>17</sup> likeness. For those belonging to the <sup>18</sup> likeness are those belonging to the substance of [falsehood.] <sup>19</sup> From an illusion <sup>20</sup> of likeness and a [thought] <sup>21</sup> of conceit [arises] <sup>22</sup> that which they came to be. They <sup>23</sup> are from the thought <sup>24</sup> that first knew them.

<sup>25</sup> To what do these aforementioned (beings) belong? <sup>26</sup> They are like the forgetfulness <sup>27</sup> and deep sleep, <sup>28</sup> like those who dream disturbing dreams, <sup>29</sup> those whom <sup>30</sup> sleep pursues while those who dream <sup>31</sup> are surrounded. <sup>32</sup> But the others are <sup>33</sup> like some (beings) of light <sup>34</sup> to him, awaiting <sup>35</sup> the dawning of the sun, since it happened <sup>36</sup> that they saw in him <sup>37</sup> dreams that are genuinely sweet. <sup>83.1</sup> Immediately it ended <sup>2</sup> the emanations of the thought. <sup>3</sup> They no longer had <sup>4</sup> their substance, and they also <sup>5</sup> did not have honor any more.

<sup>6</sup> Though he is not equal to those who <sup>7</sup> came into being first, if they were superior <sup>8</sup> [to] the likenesses, he alone <sup>9</sup> is [the] one by whom they are more exalted than those, because <sup>10</sup> they are not from a <sup>11</sup> good opinion.

They came <sup>12</sup> forth not from the illness that had <sup>13</sup> come to be, from which is the good <sup>14</sup> opinion, but (from) the <sup>15</sup> one who sought after the preexistent one. <sup>16</sup> After he prayed, he both brought <sup>17</sup> himself to the good <sup>18</sup> and sowed within them <sup>19</sup> an inclination to seek <sup>20</sup> and pray to the <sup>21</sup> glorified one who preexists, <sup>22</sup> and he sowed within them a thought <sup>23</sup> [about] him and a consideration, so that they <sup>24</sup> might think that something greater than themselves <sup>25</sup> preexists them, though they did not know <sup>26</sup> what it was. Begetting <sup>27</sup> agreement and mutual affection <sup>28</sup> from that thought, <sup>29</sup> they acted in <sup>30</sup> unity and unanimity, <sup>31</sup> since from <sup>32</sup> unity and unanimity <sup>33</sup> they had received their being.

<sup>34</sup> They were [stronger] than them <sup>35</sup> in the love of power <sup>36</sup> because they were honored more <sup>84.1</sup> than the first ones, who had been elevated <sup>2</sup> above them. Those ones had not <sup>3</sup> humbled themselves. They thought concerning themselves <sup>4</sup> that they are beings (coming forth) from [themselves] <sup>5</sup> alone and <sup>6</sup> are without a beginning.

αῖν νοϋερνοῦ ἄβι π[ιλα]- <sup>9</sup> γμα σνεϋ, εὔνιϋε αῖν [ποϋ]- <sup>10</sup> αῖ σαῖνε αβαλ  
 ἡπισματ ἡ- <sup>11</sup> ϋω[π]ε, ατροϋωμῆ ρα ῖν- <sup>12</sup> σομ αῖω ρα ῖννοϋοϋσι[α] <sup>13</sup> κατα  
 πτωϋε ἡπ[τ] α[ρ]ν <sup>14</sup> νοϋερνῆ, εὔντεϋ ἡτῆν[τ]- <sup>15</sup> ἡειϋεϋε σαῖνε ρωϋ [α]ν <sup>16</sup>  
 αῖω ῖνκεκοοϋε αῖ τηροϋ ἡ- <sup>17</sup> πηρητε. αβαλ ῖν ἡει εσσωκ <sup>18</sup> ἡἡαϋ τηροϋ ἡσι  
 ἡἡἡ[τ]μα]- <sup>19</sup> εἡε[ϋ] ετωϋοϋετ αῖο[ϋ]ν <sup>20</sup> ατεπῆοῖμια ἡτῆν[τ]μα]- <sup>21</sup> εἡοϋεϋ  
 σαῖνε, εἡἡ οϋ[εἡ] <sup>22</sup> ἡἡαϋ εἡε ἡἡἡεϋ[ε] <sup>23</sup> ετῡ[α]σι αῖω σεῖ ρομ[ο]- <sup>24</sup> λοῖ  
 ἡἡαϋ εἡ.

αε ἡο[α]ν <sup>25</sup> ἡτε πἡεϋε ἡεϋ[βτ]- <sup>26</sup> αεἡ ῖν ἡἡε τῖρ ϋ[ρῖ] <sup>27</sup> ἡωϋπε, ἡει  
 ετωϋο[ο]π <sup>28</sup> ἡἡεἡε ἡτεϋ. αε ἡταῡ[ι] <sup>29</sup> ἡδε ἡει ἡἡἡρητη ἡ[ε]οϋ- <sup>30</sup> ἡτες  
 ἡἡεϋ ἡπ[τ] ἡεῖε <sup>31</sup> ϋαῖαε ἡἡ ἡεσερνοῦ, ἡεε- <sup>32</sup> ἡ δε ἡταϋ οϋβε ἡταῡε ἡ- <sup>33</sup> τε ἡα  
 πἡαντῆ, εἡταῡε <sup>34</sup> ἡδε ἡ[α] πἡαντῆ ῖρ πολεμοε <sup>35</sup> οϋβε ἡ[ι]εἡε, αῖω εσεἡε <sup>36</sup>  
 οϋβἡ[ε] οϋαεεεε εῖβε τεε- <sup>37</sup> ἡἡτβαλεκῖ. <sup>85.1</sup> α[β]αλ ἡἡεἡε αε [12-14] <sup>2</sup>  
 τε ἡἡεἡ ἡἡαϋ [9-11 οϋ]- <sup>3</sup> βε νοϋερνῆ ραῖ[12-14] <sup>4</sup> ταἡαῖκη καϋοϋ α[12-14] <sup>5</sup> αῖ  
 ατροϋαἡαῖε [12-14] <sup>6</sup> ἡαϋ οϋαϋε εἡ πε ο[11-13] <sup>7</sup> ἡἡ ποϋκωῖ ἡἡ  
 ἡ[οϋ]ἡἡτβα. . . <sup>8</sup> ἡἡ τβλκε ἡἡ τἡἡἡτῡ ἡῖαἡε ἡἡ ἡ[ε]- <sup>9</sup> πῆοῖμια ἡἡ τἡἡἡτῡαῖνε  
 εεαἡ[α]- <sup>10</sup> ῖτε εῡῡπο ἡῖἡῖλἡ εῡϋββιαεἡ ἡ[ἡ] <sup>11</sup> ῖἡῖομ ἡἡεἡε ἡἡε, εῡτεῖταῖτ  
 εἡ[ϋ]- <sup>12</sup> αϋ ἡἡ νοϋερνῆ. εἡλογοε εἡταῖωϋε <sup>13</sup> ἡεϋ ἡλαεἡε ἡῡπο, εἡῖἡοϋε  
 εαϋτ <sup>14</sup> εῖοϋἡ εἡοϋωἡῖ αβαλ ἡτε ο[ε]π[ι] <sup>15</sup> εῖἡαϋπε ἡεϋ ἡἡεα ἡῖε.

αε πλοῖο[ε] <sup>16</sup> εἡταῖκἡ ἡεοῖἡτεϋ ἡἡεϋ ἡ- <sup>17</sup> ῆεπἡε ἡἡ ἡεωϋτ αβαλ αῡωϋ ἡ- <sup>18</sup>  
 πετῡαε. ἡα ἡῖαεἡεε ἡεἡ αῖἡαῖ- <sup>19</sup> οϋϋ ἡεαβαλ ἡἡαϋ κατα εἡατ ἡἡ, <sup>20</sup> ῖωε εῡτ  
 οϋβἡϋ αῖω ῖἡατῆββιαϋ <sup>21</sup> ἡεϋ ἡε ἡἡωα. αῖἡἡαν δε ἡἡαϋ <sup>22</sup> αῡἡ ἡα πἡεεϋε.  
 αῖω πεεἡ εῡκη <sup>23</sup> αῖρηἡ ἡἡἡρητε αῖω εῖωοοπ ῖἡ π- <sup>24</sup> τωϋε εῡαεε, εῖεἡε  
 ἡἡεϋ- <sup>25</sup> οϋε ἡἡεταῖωῡα, αἡλογοε ἡἡε <sup>26</sup> ἡἡαϋ ῖἡἡ οῖἡἡἡἡἡεϋ αῖαε <sup>27</sup> ῖἡ  
 ἡεταῖωϋε κατα πἡεϋε, κατα <sup>28</sup> πεεἡ εῡεἡεϋωοοπ ἡἡεϋ πε, <sup>29</sup> ϋατεπῆοῖαεἡ  
 πῖρε ἡεϋ αβαλ ἡ- <sup>30</sup> πεα ἡῖρηἡ ἡῖεῖἡῖρ, πεεἡ ἡἡαῡῡαϋ <sup>31</sup> αβαλ ῖἡ πἡεϋε  
 ἡἡἡἡἡαἡεαἡ <sup>32</sup> δε ἡἡἡἡἡῖωα εῡτ ϋῖἡ ἡωοοἡ.

<sup>33</sup> αε πἡεατε εἡταῖωϋε αἡαἡ[ἡ] <sup>34</sup> ἡτε πἡτ ἡἡἡἡἡῖ εῡεἡἡἡἡἡ <sup>35</sup> ἡκαῖ,  
 αῡῡἡῖ ἡαῡ ῖωε εἡοοϋ πε <sup>36</sup> ῖἡἡ οῖἡἡ<τ>αεἡραοϋϋ ἡἡ οῖἡἡἡἡἡἡ ἡ[ἡ] <sup>37</sup>  
 αῖω ῖἡἡ οῖἡἡἡῖλῆε εἡαϋωε. <sup>86.1</sup> [αῡῡἡῖῡ ἡἡἡ]ἡἡῖ αῖροῡτσεβο αἡ- <sup>2</sup> [ϋῡα

84.26 ἡῖεῖτῖρ: read ἡἡεῖτῖρ.

84.29 ἡδε: read ἡῖε.

84.34 ἡδε: read ἡῖε.

85.29 ϋαῖε: read ϋαἡῖε.

85.32 δε: read ἡῖε.

85.36 ἡἡ<τ>αεἡραοϋϋ: read ἡἡ<τ>αεἡραοϋϋ.

Bringing [forth] <sup>7</sup> first according to their birth, <sup>8</sup> the two orders fought with one another, <sup>9</sup> struggling for command <sup>10</sup> on account of their way of <sup>11</sup> being, with the result that they sunk below <sup>12</sup> powers and below substances <sup>13</sup> in accordance with the matter of the infighting, <sup>14</sup> having also a <sup>15</sup> love of power <sup>16</sup> and all other things of <sup>17</sup> this sort. <sup>18</sup> From these the vain love of glory lures <sup>19</sup> them all <sup>20</sup> to the desire for the love <sup>21</sup> of power, while not one <sup>22</sup> of them produces the exalted thought <sup>23</sup> or confesses <sup>24</sup> it.

The [powers] <sup>25</sup> of this thought were prepared <sup>26</sup> in the deeds of the preexistent <ones>, <sup>27</sup> those of which they [are] <sup>28</sup> the semblances. Since the [order] <sup>29</sup> of those of this kind had <sup>30</sup> agreement within <sup>31</sup> it, but it <sup>32</sup> fought against the order of <sup>33</sup> those belonging to the likeness, while the order <sup>34</sup> of [those] belonging to the likeness waged war <sup>35</sup> against these semblances, and it works <sup>36</sup> against it alone on account of its <sup>37</sup> anger. <sup>85.1</sup> From this it [. . .] <sup>2</sup> them [. . .] <sup>3</sup> against each other [. . .] <sup>4</sup> the necessity placed them for [. . .] <sup>5</sup> in order that they might prevail [. . .] <sup>6</sup> for him it was not a multitude [. . .] <sup>7</sup> and their jealousy and [their . . .] <sup>8</sup> and anger and brutality and <sup>9</sup> desire and clutching ignorance <sup>10</sup> produce empty matter and <sup>11</sup> powers of every kind, mixed in a <sup>12</sup> multitude with each other. Whereas the Word, who came to be <sup>13</sup> for them a cause of begetting, his mind stared <sup>14</sup> into the revelation of the [hope] <sup>15</sup> that would come to him from above.

The Word <sup>16</sup> that had moved had <sup>17</sup> hope and the anticipation of <sup>18</sup> the one who is exalted. From those belonging to the shadow he <sup>19</sup> separated himself in every manner, <sup>20</sup> since they fight against him and are greatly disrespectful <sup>21</sup> to him. He found comfort <sup>22</sup> in those belonging to the thought. And as for the one established <sup>23</sup> in this way and who is within the <sup>24</sup> exalted limit, remembering <sup>25</sup> the deficient one, the Word produced <sup>26</sup> him invisibly <sup>27</sup> among those that had come about according to the thought, according to <sup>28</sup> the one who was with them, <sup>29</sup> until the light radiated upon him from <sup>30</sup> above as a bringer of life, the one who has been begotten <sup>31</sup> by the thought of the brotherly love <sup>32</sup> of the preexistent fullnesses.

<sup>33</sup> The stumbling, which came to the eternities <sup>34</sup> of the Father of the entireties who did not endure <sup>35</sup> hardship, was given to them as though it were theirs <sup>36</sup> in a providential, innocent, <sup>37</sup> and abundantly sweet manner. <sup>86.1</sup> [It was given to the] entire-

αβαλ ρι]τοοτῳ̄ ἡπουγει πα- <sup>3</sup> [ει ετογταχ]ρο τηροϋ αβαλ ρι'τοοτῳ̄ <sup>4</sup> [ογαεετῳ̄]  
αλαδ ἡωτα.

χε ተτα- <sup>5</sup> [ζις εταρῳ]ωπε νεϋ ἡτασῳωπε ρἡ <sup>6</sup> νεταρῳ[τ] ἄ[π]χιце  
ἡἡ πεταρῡτῳ̄ νεϋ <sup>7</sup> αβαλ ἡἡοϋ αῳω αβαλ ρἡ πχωκ τηρϋ. <sup>8</sup> πεταρῡωτ μεἡ  
απχιце αῳωωπε ἡρεϋ- <sup>9</sup> сапси ρα πεταρῡ ῳτα οῳβε ττρο- <sup>10</sup> волн ἡτε ἡαιων  
εἡταρῳωπε κατ[α] <sup>11</sup> νετῳοοп. нтаϋ ἡδε ἡταρεϋсеи- <sup>12</sup> сῳпоϋ, αῳτ μετε ἡἡ  
οῳρεϳε ἡἡ- <sup>13</sup> ἡ οῳωϳε ερνεϋ, ἡἡ ρἡсγмфωнια <sup>14</sup> ἡἡτ μετε, ατροϋῡ वोηθια  
απε[ταρ]- <sup>15</sup> ῡ ῳτα. αῳει αῳἡα ἡἡ νοϋερηοϋ, <sup>16</sup> εῳῡ αἡτ ἡἡωτ ρἡἡ οῳἡεεϋε εῳῡ  
ϳεϋ <sup>17</sup> ατρεсῳωπε ἡἡи ተвоηθια αβαλ ἡ- <sup>18</sup> пса ηρῡἡ, ἡτοοτῳ̄ ἡἡωτ, αῳεαϋ νεϋ,  
<sup>19</sup> ρωс ενεϋἡαῳ χωκ ἡκερηте εἡ ἡἡи <sup>20</sup> πεἡταρῡ ῳτα, εἡἡἡτι ῳῡ ρνεϋ ἡἡи π- <sup>21</sup>  
πληρωἡа ἡἡωτ, εἡταϋсаκῳ̄ νεϋ <sup>22</sup> ἡϋοῳἡἡρῳ̄ αῳω ἡῳτ ἡἡεταρῡ <sup>23</sup> ῳτα. αβαλ  
σε ρἡ πτ μετε, ρἡἡ οῳ- <sup>24</sup> ωϳε ἡἡρεϳε εἡταρῳωπε, αῳ- <sup>25</sup> εἡε αβαλ ἡἡκαρποс  
εῳχπο <sup>26</sup> ἡτε ተἡἡτ-τ μετε πε εοῳεε <sup>27</sup> ἡοῳωτ πε εἡα ἡἡτηρῳ̄ пе, εῳοϋ- <sup>28</sup> ωἡῡ  
αβαλ ἡἡἡοῳἡἡ ἡῡо ἡде <sup>29</sup> πωτ ετεαῳἡεϋε αραϋ ἡἡи ἡαιων, <sup>30</sup> εῳτ εαῳ εῳτωβῡ  
ἡтвоηθια ἡἡοϋ- <sup>31</sup> сан ρἡ ተἡἡωἡἡ εἡταἡωτ αἡῳ <sup>32</sup> ἡἡἡεϋ αрас. ρωс ρἡ οῳωϳε  
ἡἡ <sup>33</sup> οῳρεϳε εῳωῳῳεἡε ἡἡκαρ- <sup>34</sup> пос εвол. αῳω πτ μετε ἡτε <sup>35</sup> ποῳωἡῡ ἡτε  
πἡοῳχс ἡἡεϋ <sup>36</sup> ἡἡἡεϋ, ετε ῳἡἡε πε <sup>37</sup> ἡде ποῳωϳε ἡἡεϋ, αῳοῳἡῡῳ̄. <sup>87.1</sup>  
ἄῳἡἡε ἡде ῳωκ ἡῡἡт ἡде <sup>2</sup> ἡἡτηρῳ̄ αῳἡεεиϋ ἡἡοῳῡῡсοϋ <sup>3</sup> ρἡωοϋ, πεεε ετε  
αβαλ ρἡ'τοοτῳ̄ <sup>4</sup> αῳτ ἡἡχωκ ἡἡεἡταρῡ ῳτα, <sup>5</sup> αῳω αῳτ ἡἡἡαχρο ἡἡετχἡк, <sup>6</sup>  
πεεε ετοῳἡοῳῡте αραϋ ρἡἡ οῳἡἡτ- <sup>7</sup> χαεис χε « сῳτηр » αῳω « πἡρεϋсῳте » <sup>8</sup>  
αῳω « πἡεῳдоκἡтос » αῳω « πἡἡἡἡἡт, » <sup>9</sup> « παεи етаῳτ ρо αραϋ » αῳω  
« πχἡἡтос » αῳω <sup>10</sup> « ποῳεи ἡἡετἡἡω, » κατα νεταῳ- <sup>11</sup> ἡἡῳ̄ αβαλ ἡἡαῳοϋ,  
εαῳωωπε ἡ- <sup>12</sup> ἡἡεἡ ἡἡἡἡἡт<т>εῡо аρεтῳ̄ <ет>тоεи <sup>13</sup> αραϋ. ἡ οῳ гар πε ἡκερεἡ  
αῳооϋ <sup>14</sup> αραϋ ἡса ῳἡἡε, ἡἡε етаἡωῡῡἡ <sup>15</sup> ἡῳоос, εἡεεε πε псаῳἡе ἡ- <sup>16</sup> те πωτ  
εἡταῳοῳωϳε ατροῳсοϋ- <sup>17</sup> ωἡἡ;

χε οῳ ἡοἡοἡ χε ρἡἡἡαιων <sup>18</sup> χπο ἡἡἡοῳ<ἡ>к ἡῡо ἡде πωτ εἡταῳ- <sup>19</sup> τ εαῳ  
νεϋ, петснэ χἡ ἡῳἡἡἡ, αἡἡα <sup>20</sup> αῳχπο ἡἡοοϋ ρωοϋ αἡ, χε не<и>аиων <sup>21</sup> ἡεεε εтτ  
εαῳ αῳχπο ἡἡοῳἡ<οῳἡ>к ἡ- <sup>22</sup> ρо ἡἡ ποῳρо. αῳχπαῳ ἡἡοῳἡἡт- <sup>23</sup> ἡαταεи νεϋ,  
ἡἡἡἡε ἡἡοῳῡῡо, <sup>24</sup> εἡа πἡἡεϋε εῳἡἡεϋ ἡἡοῳἡἡт- <sup>25</sup> ῳἡἡἡ ἡἡαἡαῳῡте αῳω  
οῳἡἡт-τ με- <sup>26</sup> те ρἡἡ οῳἡοῳχс. αῳεи αβαλ <sup>27</sup> ἡἡοῳῡо εῳо ἡῡῡῡ {ἡῡῡῡ} ἡῡо, χε- <sup>28</sup>  
касе петοῳἡἡῡ वोηθи νεϋ αῳ- <sup>29</sup> ἡἡἡεϋ αἡεταῳτῳῡῡῡ ἡἡαῳ <sup>30</sup> ἡтвоηθια. ῳἡεϋ αἡ  
απεταρ- <sup>31</sup> теεс νεϋ.

86.6 νεταρῳ[τ]: read πεταρῳ[τ].

86.28 ἡде: read ἡте.

87.1 ἡде: read ἡте.

87.8 ἡἡἡἡт: read ηεἡἡт.

87.18 ἡде: read ἡте.



ties so that they might learn about the <sup>2</sup> [deficiency] caused by the one from whom <sup>3</sup> [alone] they all were [strengthened] <sup>4</sup> to put an end to deficiency.

The <sup>5</sup> [order that] was his came about from <sup>6</sup> <the one> who rushed to [the] height and the one that brought itself forth from him <sup>7</sup> and from the entire perfection. <sup>8</sup> The one who rushed to the height became an <sup>9</sup> intercessor for the one who introduced deficiency with the <sup>10</sup> emanation of the eternities that had come to be according to <sup>11</sup> the things that exist. After he prayed <sup>12</sup> to them, they approved with joy and <sup>13</sup> contentment, since they were pleased, and with one <sup>14</sup> accord, so that they would help the <sup>15</sup> deficient one. They came to a place together, <sup>16</sup> requesting from the Father with a virtuous thought <sup>17</sup> that assistance would come from <sup>18</sup> above, from the Father, for his glory, <sup>19</sup> since the deficient one would not be able to be made perfect any other way, <sup>20</sup> unless it was willed by the <sup>21</sup> fullness of the Father, which he had drawn to himself, <sup>22</sup> revealed, and given to the <sup>23</sup> deficient one. Then from the agreement, in a <sup>24</sup> joyful contentment that had come to be, they <sup>25</sup> brought forth the fruit, which was the product <sup>26</sup> of the agreement, being a unity, <sup>27</sup> the property of the entireties, <sup>28</sup> revealing the countenance of <sup>29</sup> the Father, about whom the eternities thought, <sup>30</sup> giving glory and praying for assistance for their <sup>31</sup> brother in an opinion concerning which the Father counted himself <sup>32</sup> with them. Thus with contentment and <sup>33</sup> joy they bring forth the <sup>34</sup> fruit. And the agreement of <sup>35</sup> the revelation of his mixing <sup>36</sup> with them, which is <sup>37</sup> his beloved Son, he revealed. <sup>87.1</sup> The Son of the goodwill of <sup>2</sup> the entireties draped himself upon them as a garment, <sup>3</sup> through which <sup>4</sup> he gave perfection to the one who was deficient, <sup>5</sup> and he gave strength to those who are perfect, <sup>6</sup> this one who is properly called <sup>7</sup> “Savior” and “Redeemer” <sup>8</sup> and “Well-Pleasing” and “Beloved,” <sup>9</sup> “the one to whom prayers have been given” and “Christ” <sup>10</sup> and “the Light of those ordained,” in accordance with those <sup>11</sup> from whom he was brought forth, because he has become the <sup>12</sup> names of the assignments given <sup>13</sup> to him. Still, what other name can be assigned <sup>14</sup> to him except “Son,” which we said earlier, <sup>15</sup> since he is the knowledge of <sup>16</sup> the Father whom he wanted them to <sup>17</sup> know?

Not only did the eternities <sup>18</sup> produce the countenance of the Father whom they <sup>19</sup> glorified, as was written before, but <sup>20</sup> they produced their own as well, since the eternities <sup>21</sup> that glorified produced their countenance <sup>22</sup> and face. They were produced as an <sup>23</sup> army for him, as if for a king, <sup>24</sup> since those belonging to thought have a <sup>25</sup> powerful partnership and a blended <sup>26</sup> unity. They came forth <sup>27</sup> as a face with many expressions, so that <sup>28</sup> the one that was to receive assistance <sup>29</sup> might see those to whom he had prayed <sup>30</sup> for assistance. Moreover, he sees the one that <sup>31</sup> gave it to him.

χε πικαρπος еταν-<sup>32</sup> ρ̄ ωρ̄π̄ н̄χоос̄ н̄те̄ †н̄т̄† ме-<sup>33</sup> те̄ неϥ, ρα τεζουσια н̄те̄  
 н̄птн-<sup>34</sup> ρ̄ϥ̄. πωт̄ н̄гар̄ аϥκω̄ н̄ρηт̄ϥ̄ н̄-<sup>35</sup> н̄птнρ̄ϥ̄ еите̄ неτρ̄ ωαρ̄π̄ н̄ωωπε̄<sup>36</sup>  
 ειλε̄ неτωοοп̄ еите̄ неτнаωωπε̄.<sup>88.1</sup> неγωικανос̄ пе̄. аϥουων̄ε̄<sup>2</sup> авал  
 н̄нентаϥκαаγ̄ н̄ρηт̄ϥ̄.<sup>3</sup> н̄п̄εϥтет̄оӯ, еаϥρ̄ еп̄т̄реп̄еӣ неϥ.<sup>4</sup> аϥρ̄ ε̄н̄ме̄ а†οικονομιᾱ  
 н̄птнρ̄ϥ̄<sup>5</sup> ката̄ †εζουσιᾱ ет̄т̄οеӣ неϥ<sup>6</sup> χ̄н̄ н̄ωαρ̄π̄ н̄н̄ τ̄σομ̄ н̄де̄ π̄ρ̄ωβ̄. пе-<sup>7</sup> ει  
 <пе> π̄ρηте̄ ентаϥρ̄ ρ̄ηт̄ϥ̄ ентаϥεӣре̄<sup>8</sup> н̄π̄ουων̄ε̄ н̄теϥ.

χε पेεῑ ете-<sup>9</sup> ρεπ̄ωт̄ ωοοп̄ н̄ρηт̄ϥ̄, аγω̄ पेεῑ<sup>10</sup> етерениптнρ̄ϥ̄ ωοοп̄ н̄ρηт̄ϥ̄, аϥе-  
<sup>11</sup> ειϥ̄ н̄ωαρ̄π̄ апаеӣ ет̄енаϥωαат̄<sup>12</sup> н̄†о̄н̄неϥ̄. аϥт̄севаϥ̄ анееӣ етанаϥ-<sup>13</sup> ω̄п̄е̄  
 н̄са̄ ποῡо̄н̄неϥ̄ н̄ρ̄ω, авал̄ ρ̄ι-<sup>14</sup> тн̄ п̄ρ̄ре̄ н̄π̄ουαειн̄ ет̄н̄меϥ̄ ет-<sup>15</sup> χ̄н̄κ̄ авал̄.  
 аϥχ̄аκ̄ϥ̄ авал̄ н̄ωαρ̄π̄<sup>16</sup> н̄п̄реϥ̄ε̄ н̄ат̄ωεχε̄ араϥ̄. аϥ-<sup>17</sup> χ̄аκ̄ϥ̄ неϥ̄ авал̄  
 н̄ноϥпет̄χ̄н̄κ̄,<sup>18</sup> аγω̄ аϥ†̄ неϥ̄ ан̄ н̄п̄каата̄ оϥеӣ<sup>19</sup> оϥеӣ. паеӣ гаρ̄ пе̄ π̄т̄ωωε̄ н̄-<sup>20</sup>  
 π̄ωαρ̄π̄ н̄реϥ̄ε̄. аγω̄ а̄н̄с̄ӣте̄<sup>21</sup> а̄н̄ н̄ρ̄ηн̄ӣ н̄ρηт̄ϥ̄ ρ̄н̄ оϥ̄н̄п̄т̄ат̄неϥ̄с̄<sup>22</sup> ара̄с̄  
 н̄ноϥлогос̄ еϥт̄ηω̄ н̄ноϥ-<sup>23</sup> еп̄ισт̄ηма̄. аγω̄ аϥ†̄ неϥ̄ н̄οϥβ̄αμ̄<sup>24</sup> ат̄реϥп̄ωρ̄χ̄  
 ϥ̄ноϥρ̄ε̄ авал̄ н̄маϥ̄<sup>25</sup> н̄нет̄{т̄}οеӣ н̄наτ̄ρ̄ π̄οе̄ неϥ̄.<sup>26</sup> पेεῑ мен̄ пе̄ π̄ρηте̄  
 ентаϥχ̄аеӣаϥ̄<sup>27</sup> авал̄ н̄мин̄ н̄моϥ̄ неϥ̄. наеӣ н̄де̄<sup>28</sup> н̄таγ̄ н̄таρ̄ωωπε̄ ет̄вн̄ηт̄ϥ̄  
 аϥου-<sup>29</sup> ω̄н̄ε̄ неϥ̄ н̄ноϥс̄μαт̄ н̄χ̄ωβε̄<sup>30</sup> н̄маγ̄. аγεӣре̄ ρ̄н̄н̄ оϥ̄н̄ηн̄т̄†̄<sup>31</sup> ω̄β̄а̄ неϥ̄,  
 еϥουων̄ε̄ н̄маϥ̄ неϥ̄<sup>32</sup> н̄<с>ω̄п̄е̄, еϥс̄ωκ̄ н̄маϥ̄ неϥ̄<sup>33</sup> ката̄ п̄с̄μαт̄ н̄ρ̄ηн̄β̄β̄ρη̄β̄ε̄.  
 аγω̄<sup>34</sup> н̄п̄ρ̄ηн̄м̄ авал̄ ет̄εϥ̄н̄т̄εϥ̄ϥ̄ ω̄ᾱ<sup>35</sup> ноϥεр̄ηϥ̄ еаϥλω̄, аϥλ̄ᾱβ̄ϥ̄ н̄-<sup>89.1</sup> ρ̄ηн̄ӣ ρ̄н̄  
 π̄ουων̄ε̄ [[а]]β[[αλ]] а̄п̄с̄ω̄п̄е̄,<sup>2</sup> पेεῑ ет̄ε̄н̄с̄εтамаеӣт̄ араϥ̄ ен̄,<sup>3</sup> ен̄с̄εβ̄αω̄т̄ авал̄  
 аχ̄ωϥ̄ ен̄, ен̄-<sup>4</sup> ποϥс̄οϥω̄н̄ε̄. ет̄ве̄ पेεῑ аγ̄т̄реϥ̄-<sup>5</sup> ρ̄ ρ̄οτε̄, аγ̄ρ̄аеӣε̄ аρ̄ηн̄ӣ, е̄н̄π̄ουω̄  
 ϥ̄ӣ<sup>6</sup> ρ̄ᾱ ρ̄β̄ᾱ н̄π̄ουαειн̄ ет̄†̄ ε̄ρ̄οϥн̄ а-<sup>7</sup> ρ̄реϥ̄. π̄ιτ̄аγ̄ма̄ де̄ с̄неϥ̄ неϥ̄н̄н̄<т̄>-<sup>8</sup> †̄ ω̄β̄а̄  
 неϥ̄ пе̄ п̄ετ̄а<ρ̄>οϥω̄н̄ε̄. н̄п̄ρηте̄<sup>9</sup> де̄ н̄де̄ на̄ п̄ӣмеεϥ̄ε̄ неаγ̄†̄ ρεн̄<sup>10</sup>  
 « н̄ноϥω̄н̄м̄, » ρ̄ωс̄ еϥ̄н̄т̄εϥ̄ н̄меϥ̄<sup>11</sup> н̄ноϥмеϥ̄ε̄ ω̄ηн̄ χε̄ оϥ̄н̄т̄εϥ̄ п̄εт̄-<sup>12</sup> χ̄ас̄ӣ,—  
 ϥ̄ωοοп̄ ρᾱ т̄εϥ̄ερ̄ηн̄,—аγω̄ еϥ̄н̄-<sup>13</sup> т̄εϥ̄ н̄меϥ̄ еϥ̄с̄ӣте̄ н̄ρηт̄οϥ̄ н̄π̄о̄н̄-<sup>14</sup> еиωρ̄η̄ авал̄  
 аχ̄ωϥ̄ н̄п̄εт̄χ̄ас̄ε̄ ет̄-<sup>15</sup> наοϥω̄н̄ε̄ авал̄. ет̄ве̄ पेεῑ аγ̄ρ̄ ас̄-<sup>16</sup> п̄аζε̄ н̄т̄εϥ̄β̄ӣноϥω̄н̄ε̄  
 авал̄, аγω̄<sup>17</sup> аγ̄οϥω̄ω̄т̄ н̄маϥ̄. аγω̄ωп̄ε̄ н̄н̄н̄-<sup>18</sup> т̄ре̄ неϥ̄ н̄г̄ηω̄μн̄. аγ̄ρ̄ ρ̄ομολογ̄ӣ<sup>19</sup>  
 н̄π̄ουαειн̄ ентаρ̄ωωπε̄ еϥχ̄ω-<sup>20</sup> ρε̄ а̄нет̄†̄ оϥ̄β̄ηοϥ̄ пе̄. на̄ π̄ӣ-<sup>21</sup> та̄н̄т̄η̄ де̄ н̄таγ̄  
 аγ̄т̄ρ̄ре̄ н̄π̄ωᾱ,<sup>22</sup> ρ̄ωс̄ е̄п̄ποϥω̄ с̄ωт̄η̄ авал̄ аχ̄ωϥ̄<sup>23</sup> н̄тар̄χηн̄, χε̄ оϥ̄н̄ оϥ̄ρ̄ω̄ н̄п̄ρηн̄-  
<sup>24</sup> тн̄ пе̄. ет̄ве̄ पेεῑ аγ̄ρ̄аеӣε̄ аρ̄ηн̄ӣ<sup>25</sup> а̄п̄ω̄ικε̄ пе̄ н̄т̄η̄н̄т̄ат̄с̄аϥ̄не̄,<sup>26</sup> ете̄ п̄εт̄οϥ̄μοϥ̄те̄  
 араϥ̄ χε̄ « п̄κεкеӣ »<sup>27</sup> {ρ̄}ε̄т̄ε̄ са̄ н̄вол̄ аγω̄ « п̄хаοϥс̄ » аγω̄<sup>28</sup> « е̄н̄η̄те̄ » аγω̄  
 « п̄ноϥн̄. » аϥκω̄ н̄п̄са̄ н̄-<sup>29</sup> ρ̄ηн̄ӣ н̄π̄ла̄αγ̄ма̄ н̄де̄ на̄ π̄ӣ-<sup>30</sup> меϥ̄ε̄ ρ̄ωс̄ еаϥωωп̄ε̄  
 еϥ-<sup>31</sup> χ̄ωρε̄ араοϥ̄. аγ̄ρ̄ а̄з̄иοϥ̄ ат̄ρ̄οϥ̄-<sup>32</sup> ωωп̄ε̄ еϥ̄ρ̄ а̄ρ̄х̄εс̄εθ̄аӣ аχ̄н̄ п̄κεкеӣ<sup>33</sup>

88.6 н̄де̄: read н̄те̄.

88.20 а̄н̄с̄ӣте̄: read аϥс̄ӣте̄.

88.32 неϥ̄: read неϥ̄.

89.6 ρ̄β̄ᾱ: read π̄ωβ̄ᾱ?

89.9 н̄де̄: read н̄те̄.

89.18 неϥ̄: read неϥ̄.

89.29 н̄де̄: read н̄те̄.

The fruit of the agreement with him, which we <sup>32</sup> previously discussed, <sup>33</sup> is under the authority of the entirety. <sup>34</sup> For the Father has placed <sup>35</sup> the entirety within him, whether those that preexist, <sup>36</sup> those that are, or those that will be. <sup>88.1</sup> He was able (to do it). He revealed <sup>2</sup> those he placed within him. <sup>3</sup> In his giving of them, he entrusted (them) to him. <sup>4</sup> He guided the arrangement of the entirety <sup>5</sup> according to the authority given to him <sup>6</sup> from the beginning and according to the power of the matter. This <sup>7</sup> <is> how he acted and brought about <sup>8</sup> his revelation.

As for the one <sup>9</sup> in whom the Father exists, and the one <sup>10</sup> within whom the entirety exists, he created <sup>11</sup> him before the one who lacked <sup>12</sup> vision. He taught him about those who were <sup>13</sup> looking for their ability to see, through <sup>14</sup> the radiance of that <sup>15</sup> perfect light. He perfected him first <sup>16</sup> with ineffable joy. He <sup>17</sup> perfected him for himself as one who is perfect, <sup>18</sup> and, moreover, he give him what is suitable for each <sup>19</sup> one. For this is the manner of <sup>20</sup> the first joy. And <he> sowed <sup>21</sup> within him invisibly <sup>22</sup> a word ordained for <sup>23</sup> knowledge. And he gave him an ability <sup>24</sup> to separate and cast away from himself <sup>25</sup> those who are disobedient to him. <sup>26</sup> In this way he displayed <sup>27</sup> himself to him. But to those <sup>28</sup> who came about on account of him he <sup>29</sup> revealed a form inaccessible <sup>30</sup> to them. They acted with hostility <sup>31</sup> among themselves, when suddenly he revealed himself to them, <sup>32</sup> drawing himself to <them> <sup>33</sup> in the form of lightning. And <sup>34</sup> after he stopped the altercation they had with <sup>35</sup> each other, he remedied it <sup>89.1</sup> with the sudden revelation, <sup>2</sup> which they were not told about, <sup>3</sup> did not see (coming), and <sup>4</sup> did not know about. For this reason they were <sup>5</sup> afraid, and they fell down, since they were not able to <sup>6</sup> endure the strike from the light that shone down <sup>7</sup> upon them. What appeared was a <sup>8</sup> strike to the two orders. Just as <sup>9</sup> those belonging to thought had received the name <sup>10</sup> “small,” so too do they have <sup>11</sup> a small-minded thought that they have the <sup>12</sup> exalted one—he preexists them—and yet they <sup>13</sup> have sown within them an <sup>14</sup> astonishment at the exalted one who <sup>15</sup> will become revealed. For this reason they <sup>16</sup> welcomed his revelation, and <sup>17</sup> they worshipped him. They became <sup>18</sup> resolute witnesses to <him.> They acknowledged <sup>19</sup> the light that had come to be as something stronger <sup>20</sup> than those who opposed them. Those belonging to the <sup>21</sup> likeness were greatly frightened, <sup>22</sup> since they were not able to hear about him <sup>23</sup> in the beginning, that there is a countenance <sup>24</sup> like this. For this reason they fell down <sup>25</sup> into the depth of ignorance, <sup>26</sup> which is called “the Outer Darkness” <sup>27</sup> and “Chaos” and <sup>28</sup> “Hell” and “the Abyss.” He established what was <sup>29</sup> beneath the order of those belonging to the <sup>30</sup> thought, since it was <sup>31</sup> stronger than they are. They were worthy of <sup>32</sup> becoming rulers over the ineffable darkness, <sup>33</sup> since it is theirs, <sup>34</sup> and it is the lot



assigned to them. He allowed <sup>35</sup> them too to be useful in the <sup>36</sup> arrangement that will come to be, <sup>90.1</sup> which he had [ordained] for them.

There is a great <sup>2</sup> difference between the revelation of the one who came about <sup>3</sup> <from> the one who was deficient and those who will come to be on account of <sup>4</sup> him. For he revealed himself to him <sup>5</sup> within him, since he was with him as <sup>6</sup> a companion, suffering with him, giving <sup>7</sup> him rest little by little, in order for him <sup>8</sup> to grow, lifting him up, giving himself <sup>9</sup> to him utterly for enjoyment in [a] <sup>10</sup> vision. But to those present outside, <sup>11</sup> he revealed himself to them fleetingly and <sup>12</sup> aggressively, and he withdrew himself to himself suddenly, <sup>13</sup> without allowing them to perceive him.

<sup>14</sup> After the Word that was deficient was illuminated, <sup>15</sup> his fullness acted. <sup>16</sup> He fled from those who disturbed <sup>17</sup> him initially. He became <sup>18</sup> unmixed with them, and he stripped off <sup>19</sup> that arrogant thought. <sup>20</sup> He received the mixture of the rest when <sup>21</sup> those who were disobedient <sup>22</sup> to him initially kneeled and humbled themselves <sup>23</sup> before him. And <he> rejoiced <sup>24</sup> at the vision of his siblings <sup>25</sup> who had visited him. He offered <sup>26</sup> glory and praise to those who had revealed <sup>27</sup> themselves to him as an aid, while (also) giving thanks <sup>28</sup> because he had evaded those who had been at odds with him <sup>29</sup> and marveled at and honored the <sup>30</sup> greatness and those who revealed themselves to him <sup>31</sup> through destiny. He produced revealed images <sup>32</sup> of the living faces, pleasing <sup>33</sup> among good things, existing <sup>34</sup> among existing things, like <sup>35</sup> them in beauty, but not equal to them <sup>36</sup> in truth, because <they are> not from a <sup>37</sup> mixing with him, between the one who brought them <sup>91.1</sup> forth and the one who revealed himself to him. But <sup>2</sup> wisely and thoughtfully <sup>3</sup> he acts, mixing the Word with <sup>4</sup> himself completely. For this reason, then, those who came <sup>5</sup> forth from him are great, just as <sup>6</sup> that which exists is truly great.

<sup>7</sup> After his amazement at the beauty <sup>8</sup> of those who had appeared to him, <sup>9</sup> he expressed thanks for the <sup>10</sup> visit. The Word did this, <sup>11</sup> through those who had received <sup>12</sup> aid, for the establishment <sup>13</sup> of those who had come to be on account of him, and (he did this) <sup>14</sup> so that they might receive a good thing, since he <sup>15</sup> thought to pray for the assembly <sup>16</sup> of all those who had come forth from him, <sup>17</sup> which is established so that it might set them up. For <sup>18</sup> this reason those he chose to bring forth <sup>19</sup> are chariots, <sup>20</sup> just as those who came to be, those <sup>21</sup> who have appeared, so that they might pass through <sup>22</sup> all places of things that are below, <sup>23</sup> so that to each

τῆ, ἀτρογῆ ἡτρωρα ἡπογγεῖ <sup>24</sup> πογγεῖ νεφ ετσηαντ ἡθε ετῆ- <sup>25</sup> ωροπ. πεεῖ  
 μεν ογωραωρ Δε ἡ- <sup>26</sup> να πιταντῆ πε, ογῆητῆ πετῆανογ <sup>27</sup> ἡδε ἡταγ ἡνα  
 πιμεεγε, ογωνη <sup>28</sup> [[ἡδε ἡταγ ἡνα πιμεεγε]] <sup>29</sup> ἡδε αβαλ ἡνεεῖ ετε αβαλ νε ἡν <sup>30</sup>  
 πιτωωε, ενταρῆ ογγεῖ ογωτ <sup>31</sup> εφωωπ ἡκαρ, εἰῆσπερῆ νε <sup>32</sup> ενπατογωωπε  
 ογαεετογ.

χε <sup>33</sup> πεταρογωνη ἡε νεγμογῆσ ηρο πε <sup>34</sup> ἡδε πιωτ αγω πιτ μετε. νεγoy- <sup>35</sup>  
 ρβσογ τε ἡδε χαρις ηη, αγω ογρρε πε, <sup>36</sup> εφωοπ ἡνεεῖ ενταπλογος ἡτογ <sup>37</sup>  
 αβαλ εφτωωε εφχι ἡππεαγ ἡη <sup>38</sup> πιταειο. <sup>92.1</sup> παεῖ ενταγῆ εαγ ἡμογ εφταιο, <sup>2</sup>  
 εφειαρῆ ἡδε ανεταγτωωε ἡμαγ, <sup>3</sup> ατρεφχακογ αβολ ρῆτοοτογ ἡηρη- <sup>4</sup> κων  
 ενταρῆτογ αβαλ.

χε αφογωρ <sup>5</sup> ατοοτῆ ἡρογο ἡσι πλογος αχῆ <sup>6</sup> πῶητ τοοτῆ ἡνογερῆογ αγω α- <sup>7</sup>  
 χῆ ἡεελπῆ ἡδε πιωπ ωπ, εἰῆ- <sup>8</sup> [τ]εγ ἡμεγ ἡπογρატ ἡη πιῆταν <sup>9</sup> ετῆαωωγ  
 αγω ἡἡρηδονη ἡατ- <sup>10</sup> χωρμε. αφχο ἡηενταφειρε <sup>11</sup> ἡπογγεεγε ἡωαρῆ, ενσερ-  
<sup>12</sup> τηγ εν, εἰῆηεγ ἡμεγ ἡπχωκ. <sup>13</sup> [[αφχο ἡηενταφειρε ἡπογγεεγε <sup>14</sup> ἡωαρῆ]]  
 ἡνογ επα πῶηεγ ρατηγ, <sup>15</sup> εφωοπ ἡἡη ογρελπῆ ἡἡη ογ- <sup>16</sup> ναρτε ἡδε πιωτ  
 ετχηκ ωα ηηπῆ- <sup>17</sup> ρῆ. εφογανῆ μεν νεφ ενπατῆ- <sup>18</sup> μογχο δε ἡἡηεγ χεκασε  
 νεταρ- <sup>19</sup> ωωπε νογτεκο ρρηῆ ἡἡ πῶωωτ <sup>20</sup> αχωγ ἡτε πογαεηε, χε σενα- <sup>21</sup>  
 ωωπ αραγ εν ἡἡηαδ ἡἡαειη <sup>22</sup> ετχασε.

χε πιμεεγε δε ἡδε πλο- <sup>23</sup> γος, ενταγσταγ ρρογῆ απεφσηῆ- <sup>24</sup> νε αγω αφῆ χαιεῖ  
 αχῆ νεταρ- <sup>25</sup> ωωπε ετβητῆ, νεωαρογμογ- <sup>26</sup> τε αραγ χε « αῖωη » αγω  
 « τοπος » ἡ- <sup>27</sup> νεεῖ τηρογ ενταρῆτογ αβαλ <sup>28</sup> κατα πιτωωε, αγω ωαγῆογτε <sup>29</sup>  
 αραγ αν χε « ογσῆαδωγη ἡηογ- <sup>30</sup> χαιετε, » αβαλ χε αφταλσογ ἡἡ <sup>31</sup> πχωρε,  
 ετε πιμεεγε πε ετο- <sup>32</sup> ει ἡραρ ἡρητε, αφτσταγ ρρογῆ <sup>33</sup> απιμεεγε ἡογωτ. ἡπρητη  
<sup>34</sup> αν εωαγῆογτε αραγ χε « απο- <sup>35</sup> οηκη, » ετβε πιῆταν ενταγ- <sup>36</sup> χιτῆ, εφῆ  
 νεφ ογαεετγ. <sup>93.1</sup> αγω ωαγῆογτε αραγ αν χε « ωε- <sup>2</sup> λεετ, » ετβε πογρატ ἡππει  
 εν- <sup>3</sup> ταρτεειγ αχῆ οελπῆ ἡκαρπος <sup>4</sup> ἡπτωτ, ενταφογωνη νεφ. ωα- <sup>5</sup> ρογῆογτε  
 αραγ αν χε « ἡἡῆρρο, » <sup>6</sup> ετβε πσῆηε ενταγχιτῆ εφτε- <sup>7</sup> ληλ αχῆ πεμαρτε  
 ἡηετῆ ρρητῆ. <sup>8</sup> αγω ωαγῆογτε αραγ χε « πρεωε <sup>9</sup> ἡτε πχαεῖ, » ετβε παληλ

91.27 ἡδε: read ἡτε.

91.34 ἡδε: read ἡτε.

91.35 ἡδε: read ἡτε.

91.37 χι: read ἡ.

92.2 ἡδε: read δε.

92.7 ἡδε: read ἡτε.

92.16 ἡδε: read ἡτε.

92.21 ἡειη: read ἡαεε?

92.22 ἡδε: read ἡτε.

92.28 ἡδε: read ἡτε.

one might be given the region <sup>24</sup> established just as he <sup>25</sup> is. Now this is a frustration for <sup>26</sup> those belonging to the likeness, but a good thing <sup>27</sup> for those of the thought, a revelation <sup>28</sup> [ . . . ] <sup>29</sup> of those who are from <sup>30</sup> the ordinance, which was a unity <sup>31</sup> though painful, being seeds <sup>32</sup> that have not come to be alone.

<sup>33</sup> The one who had appeared was a countenance <sup>34</sup> of the Father and the agreement. He was a garment <sup>35</sup> of all grace, and he was nourishment, <sup>36</sup> which exists for those whom the Word brought <sup>37</sup> forth while praying and <giving> glory and <sup>38</sup> honor. <sup>92.1</sup> This is the one to whom he gave glory and honor, <sup>2</sup> while beholding those to whom he had prayed, <sup>3</sup> so that he might perfect them through the images <sup>4</sup> that he had brought forth.

The Word contributed <sup>5</sup> more to <sup>6</sup> their mutual assistance and <sup>7</sup> to the peace of the promise, since <sup>8</sup> they have gladness and much rest <sup>9</sup> and undefiled enjoyment. <sup>10</sup> He produced those he had <sup>11</sup> remembered first, while they <sup>12</sup> were not with him, (resulting in them) having perfection. <sup>13</sup> [ . . . ] <sup>14</sup> Now, when the one belonging to the vision is with him, <sup>15</sup> he dwells in hope and <sup>16</sup> trust in the perfect Father as much as the eternities. <sup>17</sup> He appears to him when he has not yet <sup>18</sup> mixed with him so that those that have <sup>19</sup> come to be might not die by gazing <sup>20</sup> upon the light, because they will <sup>21</sup> not be able to accept for themselves the great, <sup>22</sup> exalted love.

The thought of the Word, <sup>23</sup> who had returned to his position <sup>24</sup> and ruled over those who had <sup>25</sup> come to be on account of him, was called <sup>26</sup> "Eternity" and "Place" by <sup>27</sup> all those whom he brought forth <sup>28</sup> according to the ordinance, and it is also called <sup>29</sup> "Synagogue of <sup>30</sup> Salvation," because he healed himself from <sup>31</sup> the dispersion, which is the thought that has <sup>32</sup> many ways, and returned <sup>33</sup> to the unified thought. In a similar way, <sup>34</sup> it is called "Storehouse," <sup>35</sup> because of the rest that he received, <sup>36</sup> giving (it) to himself only. <sup>93.1</sup> It is also called <sup>2</sup> "Bride," because of the gladness of the one <sup>3</sup> who gave himself in the hope of fruit <sup>4</sup> from the agreement, which he revealed to him. <sup>5</sup> Moreover, it is called "Kingdom," <sup>6</sup> because of the confirmation that he received while rejoicing <sup>7</sup> at the victory over those who oppose him. <sup>8</sup> And it is called "the Joy <sup>9</sup> of the Lord," because of the joy

92.21–22 "great, exalted love": or "great, exalted stature."

ε[ΝΤΑϚ]-<sup>10</sup> τειει ρίωωϚ. επιογοειν ωροπ<sup>11</sup> ρατηϚ, εϚ† νεϚ ν̄τωββιω ν̄νιπε[Τ]-<sup>12</sup> νανογυ ετωοοπ ν̄ρητῖ<sup>13</sup> αγω πιμεγε ν̄τε †μ̄ν̄τελεγεϚ-<sup>14</sup> ροϚ.

χε παιων σε, ενταν̄ρ ωρπ̄<sup>15</sup> ν̄χοοϚ, Ϛν̄πσα ρερε μ̄π{ΔΙΑ} ταγμα<sup>16</sup> сνεϚ ν̄νεει ετ† οϚβε νεϚερνοϚ.<sup>17</sup> Ϛοί ν̄ατωβνρ ν̄νεταμαρτε, αγω<sup>18</sup> Ϛοί ν̄ ν̄ατ<Τ>ωρ ν̄ν̄ νιωωνε μ̄ν̄ νισω-<sup>19</sup> ρβε, να πιμεγε μ̄ν̄ να πιταν-<sup>20</sup> τ̄ν̄.

χε πετεαπλογοϚ σε κααϚ μ̄-<sup>21</sup> μοϚ αρηνί, εϚχнк авал н̄πρεωε,<sup>22</sup> νεγοϚαιων πε εϚν̄τεϚ μ̄μεϚ<sup>23</sup> μ̄πсмаτ н̄φωβ, εϚν̄τεϚ δε<sup>24</sup> αν μ̄πτερο αρετῖ ν̄τλαεισε, ετε<sup>25</sup> πεταροϚανρῖ πε. εϚρῖκων πε<sup>26</sup> ν̄νεει ετωοοπ ρ̄ν̄ ππληρωμα,<sup>27</sup> νεει ενταρωωπε авал ρ̄ν̄ πρ̄οϚ-<sup>28</sup> ο ν̄†απολαϚсис ν̄δε πετωο-<sup>29</sup> оп ρ̄ν̄ οϚρεωε. ν̄ταϚ ν̄δε πμοϚ-<sup>30</sup> н̄κ̄ ν̄ρο μ̄πεταροϚανρῖ авал,<sup>31</sup> ρ̄ν̄ πχωκ ν̄ρηт мн̄ πωρμε<sup>32</sup> ρροϚν̄ μ̄ν̄ πωπ ωπ ρα пра н̄ε-<sup>33</sup> таϚῖ ριτ̄ι μ̄μαϚοϚ. νεοϚν̄τεϚ<sup>34</sup> μ̄μεϚ πε н̄πлогοϚ ν̄τε πωρηε<sup>35</sup> μ̄ν̄ τεϚοϚсια μ̄ν̄ τεϚсом μ̄ν̄ τεϚ-<sup>36</sup> μορφн, ετε παει ενταϚοϚωωε <ν̄μαϚ><sup>37</sup> αγω αϚωκ ν̄ρηт араϚ,<sup>94.1</sup> ετε πεταϚτωβρ̄ ν̄μαϚ πε ρ̄ν̄ οϚαγα[πн].<sup>2</sup> νεοϚαεινε πε αγω νεϚοϚωωε πε α-<sup>3</sup> τρεϚτερο αρεтῖ αγω νεϚοϚωρῖ πε<sup>4</sup> αϚсвоϚ πε αγω <н>αϚβελ πε <ε>οϚсн̄νεϚ н̄-<sup>5</sup> ρο, νεει ετεϚοϚν̄τεϚсе μ̄μεϚ н̄-<sup>6</sup> τε неτхасе. αγω νεοϚсоφια πε<sup>7</sup> απεϚμεγε οϚβε неτῖ πса н̄πт̄н̄ ρ[τ]-<sup>8</sup> οικονομια. αγω οϚлогοϚ πε αϚсн̄-<sup>9</sup> ωεχε πε αγω πχωκ ν̄νερβн̄γε πε<sup>10</sup> [αβα]λ ρ̄ν̄ πρηте. αγω νεει не ен-<sup>11</sup> τ̄αρ̄χι μορφн μ̄ν̄μεϚ ката τῖ-<sup>12</sup> κων δε μ̄πληρωμα, εϚν̄τεϚ μ̄-<sup>13</sup> μεϚ νοϚειате ετε нета<та>н̄ρο<ο>Ϛ ρ̄н̄ [α]-<sup>14</sup> ροϚн, εποϚειι ποϚειι εϚχαρактн-<sup>15</sup> [р]ион πε ν̄τε ποϚειι ποϚειι н̄ν̄ρ̄ο,<sup>16</sup> νεει ετε ρ̄н̄μορφн не μ̄н̄н̄τ̄ραοϚт,<sup>17</sup> ερ̄н̄नावал ρ̄н̄ πωωωне ен не, ετε<sup>18</sup> таеи те тн̄н̄т̄с̄н̄не, αλλα ρ̄н̄नावал<sup>19</sup> ρ̄н̄ पेει не н̄дн̄ ενταρ̄κω ν̄сωϚ μ̄-<sup>20</sup> πωωωне. εϚν̄τεϚ μ̄μεϚ н̄πрен<sup>21</sup> « н̄текκλн̄сια, » ρ̄н̄н̄ οϚ† μετε<sup>22</sup> гар εϚεινε н̄п† μετε ρ̄н̄ тсаοϚс̄<sup>23</sup> н̄νεηταροϚανρ̄οϚ.

χε पेει мен<sup>24</sup> εταρωωπε ката τῖκων н̄ποϚ-<sup>25</sup> αεινε ν̄ταϚ ρωωϚ Ϛχнк авал,<sup>26</sup> ρωс εϚρῖκων πε ν̄τε ποϚοειн<sup>27</sup> н̄οϚωт ετωοοп, ετε ν̄ταϚ πε н̄-<sup>28</sup> πтнρῖ. εωϚε ν̄αϚсαх̄в̄ απαιε ετε<sup>29</sup> νεϚρῖκων н̄τεϚ πε, αλλα οϚν̄τεϚ<sup>30</sup> μ̄μεϚ н̄τεϚμ̄н̄таπωωε, авал<sup>31</sup> ν̄δε χε μοϚн̄ ν̄ρο πε ν̄τε ποϚ-<sup>32</sup> αειн πε ν̄ατπωωε. ν̄νεει ν̄δε н̄-<sup>33</sup> таϚ ενταϚωωπε ката τῖκων<sup>34</sup> μ̄ποϚειι ποϚειι н̄नावион, ρ̄н̄<sup>35</sup> τοϚсια мен̄ ν̄ταϚ не ρ̄н̄ पेतेн̄ρ<sup>36</sup> ωρπ̄ ν̄χοοϚ, ρ̄н̄ тсом ν̄δε ссн̄ω<sup>37</sup> ен, авал χε ρ̄н̄ ποϚειι ποϚειι {н̄-<sup>38</sup> δε ποϚειι ποϚειι} ν̄δεϚ те. ρρηί<sup>39</sup> нен̄ ρ̄н̄ πμοϚх̄с̄ ωα νοϚερн̄Ϛ,<sup>40</sup> οϚн̄τεϚ

94.12 δε: read ν̄τε.

94.31 ν̄δε: read δε.

94.32 ν̄δε: read δε.

94.36 сн̄ω: read ωн̄ω.

94.38 ν̄δεϚ: read ν̄τεϚ.



in [which he] <sup>10</sup> clothed himself. The light is <sup>11</sup> with him, giving him repayment for the <sup>12</sup> good things that dwell in him <sup>13</sup> and the thought of freedom <sup>14</sup> (which also dwells in him).

This eternity, which we discussed earlier, <sup>15</sup> is above the two orders <sup>16</sup> of those that oppose each other. <sup>17</sup> It is not a companion to those who hold sway, and <sup>18</sup> it is not mixed with the illnesses or the <sup>19</sup> weaknesses, those belonging to the thought or those belonging to the <sup>20</sup> likeness.

What the Word placed <sup>21</sup> himself within, being perfect in joy, <sup>22</sup> was an eternity, having <sup>23</sup> the form of a thing, but also having <sup>24</sup> the establishment of the cause, which <sup>25</sup> is the one who revealed himself. It (the eternity) is an image <sup>26</sup> of those existing in the fullness, <sup>27</sup> those who have come to be from the exceeding <sup>28</sup> enjoyment of the one who exists <sup>29</sup> joyfully. And it, the <sup>30</sup> countenance of the one who revealed himself, <sup>31</sup> (was) in the sincerity <sup>32</sup> and the onset and the promise concerning the <sup>33</sup> things he requested. It possessed <sup>34</sup> the name of the Son <sup>35</sup> and his being and his power and his <sup>36</sup> form, who is the one <whom> he loved <sup>37</sup> and with whom he was pleased, <sup>94.1</sup> who was prayed to lovingly. <sup>2</sup> It was a light and a desire <sup>3</sup> for his establishment and an openness <sup>4</sup> to learning and an eye for seeing a <sup>5</sup> face, things that it possessed from <sup>6</sup> the exalted ones. It was also wisdom <sup>7</sup> for his thought against the things below [the] <sup>8</sup> assembly. It is also a word for speaking <sup>9</sup> and the perfection of things <sup>10</sup> like this. And these are the ones that have <sup>11</sup> received form with him in accordance with the image <sup>12</sup> of the fullness, having <sup>13</sup> their fathers, who are those who <made> them <alive> again, <sup>14</sup> since each one is a copy <sup>15</sup> of each of the faces, <sup>16</sup> those that are forms of maleness, <sup>17</sup> because they are not from the illness, which <sup>18</sup> is femaleness, but are from <sup>19</sup> this one who already renounced <sup>20</sup> the illness. It has the name <sup>21</sup> "Church," for approvingly <sup>22</sup> they resemble the approval in the gathering <sup>23</sup> of those who have revealed themselves.

What <sup>24</sup> came to be according to the image of the <sup>25</sup> light is also perfect, <sup>26</sup> since it is an image of the light <sup>27</sup> that dwells alone, which is the <sup>28</sup> totalities. Even if it were inferior to the one <sup>29</sup> of which it is an image, it still has <sup>30</sup> its indivisibility, since <sup>31</sup> it is the countenance of the indivisible light. <sup>32</sup> But those <sup>33</sup> who came to be in accordance with the image <sup>34</sup> of each one of the eternities, in <sup>35</sup> essence are those (described) in what we <sup>36</sup> said before, but in power are not equal, <sup>37</sup> because it (the power) is in each one <sup>38</sup> { . . . } of them. In <sup>39</sup> the mixing with each other, <sup>40</sup> they have

ἡμεῦ ἡπρωω, {ἡ} ποῦ-<sup>95.1</sup> εἰ[ι] δε ποῦεἰ ἡποῦναρ πωϥ<sup>2</sup> {ἡδε} αβαλ. ετβε πειε  
 ρἡπαθος<sup>3</sup> νε, παθος ἡγαρ πε πωωνε, ρωσ<sup>4</sup> ερἡχπο εν νε αβαλ ρἡ πτωτ ἡ-<sup>5</sup> δε  
 πληρωμα, αλλα αβαλ ρἡ πα<sup>6</sup> ἡλη ετεμπατῶχι ἡπωωτ. ει<ε><sup>7</sup> πτωτ ἡἡ πεϥπτηρῶ  
 αγω ποῦωϥε<sup>8</sup> νε οὔπετῶ ϥεϥ πε ατοικονομια<sup>9</sup> ετναωωπε. εαῦνεϥε αραϥοῦ<sup>10</sup>  
 ατροῦχωβε ἡντοπος ετἡπς[α] ἡ-<sup>11</sup> [π]ἡἡ, ενσенаω σἡσἡομ ἡδε εν<sup>12</sup> ἡχι ἡτοπος  
 αωωπ ἡποῦἡει σε-<sup>13</sup> ρἡτοῦ ἡἡομ ειμητι κατα οὔε[ει]<sup>14</sup> οὔεἰ ἡδε ποῦεἰ  
 ποῦεἰ. εῦα[ναγ]-<sup>15</sup> καιον πε {πε} ποῦἡει, επιλη ρω[β]<sup>16</sup> ἡἡ εῦναχωκ αβαλ  
 ρἡτοτοῦ.

<sup>17</sup> δε ἡταῦ σε τηροῦ, ραπα `ζ' ραπλωσ,<sup>18</sup> νετῶ ϥρἡ ἡωοοπ ἡἡ νετωοοπ τ[ε]-<sup>19</sup>  
 νοῦ ἡἡ νετναωωπε, αϥχι ἡ-<sup>20</sup> πνεῦ αραοῦ ἡσι πλογοσ, εαῦἡ-<sup>21</sup> ροῦτῶ  
 ατοικονομια ἡνετκἡ<sup>22</sup> αρἡἡ τηροῦ. ρἡραει `νε' μεν ἡλη<sup>23</sup> ρἡ νερβνοϥε εῦρ ὥεϥ  
 ατροῦ-<sup>24</sup> ὥωπε, ἡσπερμα δε ετναωω-<sup>25</sup> πε εῦἡτεϥσε ἡρἡτῶ, αβαλ ρἡτἡ<sup>26</sup>  
 πωωπ ενταρῶωπε ἡπαει<sup>27</sup> ενταϥῶ βακἡ ἡἡαϥ, ρωσ επα<sup>28</sup> ρἡσπερμα πε  
 εῦναωωπε. αγω<sup>29</sup> αϥχπο ἡπεϥἡσε, ετε πειε<sup>30</sup> πε ποῦωἡε αβαλ ἡπειε ενταϥ-<sup>31</sup>  
 ῶ βακἡ ἡμοϥ, πσπερμα δε ἡ-<sup>32</sup> ὥωπ εῦραεισ αραϥ αρενοῦα-<sup>33</sup> εἰω, ατροῦωωπε  
 εαῦταωοῦ ἡ-<sup>34</sup> σἡ νεηταῦταωοῦ εῦχαϥ αβαλ<sup>35</sup> ρἡἡ τῶἡει ἡπσωτηρ αγω νετ-<sup>36</sup>  
 ἡἡεϥ, νεει ενταῦ νε ἡωα-<sup>37</sup> ρεπ αῦσαῦνε ἡἡ οὔεαῦ ἡδε<sup>38</sup> πωωτ.

δε πετεωϥε πε, ἡρἡει<sup>96.1</sup> [ρ]ἡ πτωῶε ενταϥειρε ἡἡαϥ ἡἡ πἡ[οῦ]-<sup>2</sup> ροῦ αροῦἡ  
 ενταρῶωπε ετἡητ[ϥ],<sup>3</sup> δεκασ ρἡραεινε μεν εῦνατεκο<sup>4</sup> ρἡκεκαϥε εῦναῶ  
 πετἡανοῦϥ<sup>5</sup> νεῦ, ρἡκεκαϥε δε αν εῦνα-<sup>6</sup> ναῦροῦ αβαλ. αϥῶ ϥορἡ ἡσἡεϥε<sup>7</sup>  
 ἡτκολασισ ἡνεει ετοει ἡατ-<sup>8</sup> ῶ πἡε, εϥῶ χρασῶε ρἡἡ οὔτῶομ<sup>9</sup> ἡπεταροῦωἡε,  
 πειε ενταϥχι<sup>10</sup> ἡτοοτῶ ἡτεροῦσια ἡδε ἡπτηρ[ϥ],<sup>11</sup> ατρεϥπωρῶ αβαλ ἡἡαϥ.  
 ἡ[τ]αῦ<sup>12</sup> ετρε σα ἡπἡἡ, αγω ϥκααϥ αν<sup>13</sup> εϥἡἡε αβαλ ἡπετῶασε ὥατε[ϥ]-<sup>14</sup>  
 σαετῶ ἡτοικονομια ἡνετ-<sup>15</sup> ρε σα ἡβολ τηροῦ <ἡ>ϥἡ ἡτῶωρα<sup>16</sup> ἡποῦεἰ ποῦεἰ  
 εττερο ἡἡαϥ.

<sup>17</sup> δε πλογοσ αϥτεραϥ αρετῶ ἡ-<sup>18</sup> ὥορἡ, εϥτσαειο ἡἡπτηρῶ, ρωσ<sup>19</sup> εῦαρἡἡ πε  
 αγω οὔλαεισε πε<sup>20</sup> αγω οὔρἡεμωἡ πε ἡνεταρ-<sup>21</sup> ὥωπε ἡπсματ ἡπωωτ, παει  
 εν-<sup>22</sup> ταρῶωπε ἡλαεισε ἡπτερο<sup>23</sup> αρετῶ, ετῶ ϥρἡ ἡωοοπ ἡἡἡσωϥ.<sup>24</sup> αϥтсeno

94.39 мен: read мен.

95.4-5 ἡδε: read ἡτε.

95.11 ἡδε: read δε.

95.12 ἡχι: read ἡσι.

95.13 ἡἡομ: read ἡκлом.

95.14 ἡδε: read ἡτε.

95.37 ἡδε: read ἡτε.

96.3 мен: read мен.

96.8 τῶομ: read σομ.

96.10 ἡδε: read ἡτε.

equality, but each <sup>95.1</sup> one has not shaken off what is uniquely its own. <sup>2</sup> For this reason they are passions, <sup>3</sup> for passion is illness, since <sup>4</sup> they are offspring not of the agreement of <sup>5</sup> the fullness, but of this one <sup>6</sup> before he even received the Father. <Indeed> <sup>7</sup> the agreement with his totality and the will <sup>8</sup> were useful to the assembly <sup>9</sup> that was to come to be. They were inclined <sup>10</sup> to pass through the places <sup>11</sup> below, since the places will not be able <sup>12</sup> to endure their sudden and hasty coming <sup>13</sup> unless (they come) <sup>14</sup> one by one. Their coming is a <sup>15</sup> necessity, since everything <sup>16</sup> will be perfected through them.

<sup>17</sup> Therefore, in summary, <sup>18</sup> the Word received the vision of all things, those that preexist and those that exist now <sup>19</sup> and those that will <sup>20</sup> come to be, since <sup>21</sup> he was entrusted with the assembly of all things that exist. <sup>22</sup> Some are already <sup>23</sup> in the things suitable for <sup>24</sup> coming to be, but the seeds that will come to be <sup>25</sup> he has within himself, because of <sup>26</sup> the promise that came about for that <sup>27</sup> which he conceived, as a thing belonging to <sup>28</sup> seeds that will come to be. And <sup>29</sup> he bore his children, that is, <sup>30</sup> the manifestation of what he conceived. <sup>31</sup> Yet the promised seed <sup>32</sup> is watched over for a time, <sup>33</sup> so that those who have been commissioned to be sent <sup>34</sup> might be commissioned <sup>35</sup> by the coming of the Savior and those <sup>36</sup> with him, those who are first <sup>37</sup> in knowledge and glory of <sup>38</sup> the Father.

It is fitting, from <sup>96.1</sup> the prayer that he made and the <sup>2</sup> return that came about on account of it, <sup>3</sup> that some will be destroyed <sup>4</sup> while others will do well <sup>5</sup> for themselves, while still others <sup>6</sup> will be distinguished. He first prepared <sup>7</sup> the correction for those who were <sup>8</sup> disobedient by utilizing a power <sup>9</sup> of the one who appeared, the one from whom he had received <sup>10</sup> authority over all things, <sup>11</sup> resulting in his separation from him. He <sup>12</sup> is the one who is below, and, moreover, he keeps himself <sup>13</sup> separate from what is exalted until [he] <sup>14</sup> prepares the assembly of <sup>15</sup> all external things <and> gives <sup>16</sup> to each one the region determined for it.

<sup>17</sup> The Word established himself <sup>18</sup> first, while making beautiful the entireties, as <sup>19</sup> a beginning and cause <sup>20</sup> and commander of those who have <sup>21</sup> come to be in the form of the Father, the one <sup>22</sup> who became the cause of the <sup>23</sup> establishment, which

ἡνιχῖκων εἰρῆ ὄρη ἡ-<sup>25</sup> ὄρη, νεεῖ ἡταϥἡτοϥ ἀβαλ ἡἡ-<sup>26</sup> ἡ οϥ<εϥ>χαριστια ἡἡ  
 οϥεαϥ. εἰτα<sup>27</sup> ἀϥτσαεῖω ἡἡμα ἡἡεεῖ εἡταϥ-<sup>28</sup> ἡτοϥ κατα οϥεαϥ, πετοϥμοϥτε<sup>29</sup>  
 ἀραϥ ρε « παραδιδος » ἡἡ « τα-<sup>30</sup> πολαϥσις » ἡἡ « ποῖναϥ ε{ϥ}τιἡε<sup>31</sup> ἡτροφι »  
 ἡἡ « ποῖναϥ », νεεῖ εἰρῆ<sup>32</sup> ὄρη ἡὄρη. ἀϥω ἀβαλ<sup>33</sup> ἡἡἡἡταϥρε ἡἡ εἰρῆ ἡἡ  
<sup>34</sup> πληροῖμα, εἡτοϥϥο ἡἡἡἡκων. <sup>35</sup> εἰδα ἀϥτσαεῖω ἡἡἡἡἡἡρο, ες-<sup>36</sup> οεῖ ἡἡρητε  
 ἡἡοϥπολις ες-<sup>37</sup> ἡἡε ἀβαλ ἡἡεἡηἡἡἡ ἡἡ, ε-<sup>38</sup> τε ἡἡἡἡηαισαν τε ἀϥω<sup>39</sup> ἡἡοῖ  
 ἡἡἡἡταφθονος, εἡἡἡ<sup>97.1</sup> ἀβαλ ἡἡἡἡεἡἡμα εἡτοϥααβ ἡἡ [ἡἡ]-<sup>2</sup> ὅμο εἡτϥοορ εἡτοϥῆ  
 πολιτεϥε<sup>3</sup> ἡἡοοϥ, νεεῖ εἡεαἡλοϥο<sup>4</sup> ἡτοϥ ἀβαλ ἀϥω ἀϥτωκ ἀρεϥϥ<sup>5</sup> ἡἡ οϥὅμο.  
 εἰδα πτοπος ἡ-<sup>6</sup> τεκκλἡσια εἡτοϥοϥοϥ ἡἡ πεεἡ[α],<sup>7</sup> εϥἡἡεϥ ἡἡεϥ ἡἡσματ ἡἡεϥ-<sup>8</sup>  
 κλἡσια εἡτοϥοϥοϥ ἡἡ ἡαιων εἡτῆ [ε-]<sup>9</sup> ἀϥ ἡἡἡἡ. ἡἡἡσα ἡαι πτοπος<sup>10</sup> ἡἡἡἡεἡε ἡἡ  
 πωἡἡἡ ἀβα[λ ἡἡ]<sup>11</sup> ἡελπις, ἡαι εἡταϥϥἡτοϥ ἡἡ[ἡ] πλο-<sup>12</sup> ἡ[ἡ]ος ἡἡαρεποϥαεἡ  
 οϥωἡἡ ἀ[βαλ].<sup>13</sup> εἰδε ἡἡαἡεεσις εἡε πωἡἡἡ πε [ἡἡ]<sup>14</sup> πσαπσι, νεεῖ εἡταἡκω ἡἡ  
 ἀβαλ [οϥ]-<sup>15</sup> ἀϥἡ ἡσωοϥ ἀϥω πωεϥε ρα πρ[α ἡ]-<sup>16</sup> πεἡἡαοϥωἡἡ.

ρε ἡτοπος ἡἡρη[ϥ]<sup>17</sup> ἡἡἡἡἡἡἡκων ἡἡ οϥὅμο ἡ-<sup>18</sup> ἡἡἡἡἡἡκἡ. σεἡἡε ἀβαλ  
 ἡἡα<sup>19</sup> ἡἡεϥε, εςκἡ ἀρηἡἡ ἡἡἡ ἡὅμο ἡἡ-<sup>20</sup> ἡ οϥἡἡκων, εἡε παεῖ εἡπωρϥ ἡ-<sup>21</sup>  
 πληροῖμα ἀἡλοϥος, εἡὅμο εἡῆ<sup>22</sup> εἡεργἡ ἀτροϥῆ προφἡἡεϥε ρα ἡ[ρα]<sup>23</sup>  
 ἡἡεἡἡαωπε εςκωε ἡἡα ἡἡεϥ[ε],<sup>24</sup> εἡταϥωπε ἀπεἡῆ ὄρηεἡ ἡὄ-<sup>25</sup> οἡ,  
 εςκω ἡἡαϥ εἡ ἀτωε ἡἡ ἡεἡ-<sup>26</sup> ἀϥωπε ἡἡ οϥἡεϥ ἡἡο ἡἡεἡεα-<sup>27</sup> ἡἡἡ.

ρε ἡα ἡἡεεϥε ρωοϥ ἀἡ παῖ<sup>28</sup> εἡἡἡἡἡ ἡἡοϥ σεἡἡββαιεἡ. σε-<sup>29</sup> τοϥϥω ἡἡεἡε  
 ρωοϥ ἡ{ἡ}πληρω-<sup>30</sup> ἡἡἡκων, ἡἡοϥο Δε εἡβε τκοἡ-<sup>31</sup> ἡὄἡα ἡἡἡεἡ  
 εἡταϥτσαεἡεἡεἡ<sup>32</sup> ἡἡἡτοϥ.

ρε ἡἡοϥοϥοϥ ἀροῖἡ ὀἡἡ-<sup>33</sup> βαιεἡ ἡἡα ἡἡεεϥε, ἀϥω ἡἡο-<sup>34</sup> μος ρωωϥ ἀἡ  
 ὀἡἡββαιεἡ ἡεϥ ἡ-<sup>35</sup> τε τκρἡσις εἡε πἡταϥοϥ πε ἀϥω<sup>36</sup> ἡἡἡε.

Δε νεεῖ ε{ε}ἡἡββαιεἡ ἡεϥ<sup>37</sup> ρωως ἡἡἡ ἡἡὅμο εἡπωρϥ ἡἡεἡ-<sup>38</sup> ρε σα ἡἡἡἡ ἡἡαϥ,  
 εςοϥϥε ἡἡαϥ<sup>39</sup> ἀποϥαεῖε, εςκω ἡἡαϥ εἡ<sup>98.1</sup> [ἀπ]ωλῶ ἀρηἡἡ ἀἡἡ ἡα ἡἡεεϥε  
 ἡ[ἡ]<sup>2</sup> ἡἡοϥε εροῖἡ, εἡε ἡεεῖ τε ἡῆἡε ἡἡ<sup>3</sup> ἡαπορἡ ἀϥω ἡἡεϥε ἀϥω ἡ<σ>ἀρἡες  
 ἀϥω<sup>4</sup> τ{ἡ}ἡἡἡταϥαἡε ἀϥω ἡεταϥωπε<sup>5</sup> κατα οϥἡἡἡἡἡ ἀβαλ ἡἡ οϥφαντασια.  
<sup>6</sup> ἀϥω ἡἡαϥ ρωοϥοϥ σεμοϥτε ἀραϥ ἡ-<sup>7</sup> ρἡἡἡ ἡἡ ἡἡεἡ εἡτϥασι, νεεῖ εἡταϥ-<sup>8</sup> ἡἡββω.  
 ἡἡἡ οϥσαἡε ἡἡεἡταϥεἡ<sup>9</sup> εβολ ἡἡοοϥ ἡἡ οϥἡεϥε ἡἡἡἡτϥασι-<sup>10</sup> [ἡἡ]τ ἡἡ  
 οϥἡἡἡἡεἡοϥεἡε ραἡε<sup>11</sup> [ἡἡ] οϥἡἡἡἡἡἡἡ πἡε ἡἡ οϥἡἡ[τϥἡ]<sup>12</sup> [σ]ολ.

97.36 Δε νεεῖ: read νεεῖ Δε.

98.1 [π]ωλῶ: read [π]ωρῶ.

was first to exist after him.<sup>24</sup> He adorned the preexisting images,<sup>25</sup> those that he had brought in<sup>26</sup> thanksgiving and glory. Next<sup>27</sup> he made beautiful the place of those whom he had<sup>28</sup> brought forth in glory, (the place) that is called<sup>29</sup> “Paradise” and “the<sup>30</sup> Enjoyment” and “the Joy that is full of<sup>31</sup> nourishment” and “the Joy,” those that<sup>32</sup> preexist. And with<sup>33</sup> every goodness that exists in<sup>34</sup> the fullness, it protects the image.<sup>35</sup> Next he made beautiful the kingdom,<sup>36</sup> like a city<sup>37</sup> filled with every pleasant thing, which<sup>38</sup> is brotherly love and<sup>39</sup> great abundance, which is filled<sup>97.1</sup> with holy spirits and<sup>2</sup> strong powers that govern<sup>3</sup> them, those that the Word<sup>4</sup> brought forth and established<sup>5</sup> in power. Next (he made beautiful) the place of<sup>6</sup> the Church that is gathered in this place,<sup>7</sup> having the form of the<sup>8</sup> Church that dwells in the eternities that glorify<sup>9</sup> the Father. After these things (he made beautiful) the place<sup>10</sup> of faith and obedience (that comes) from<sup>11</sup> hope, these that the [Word] received<sup>12</sup> after the light was revealed.<sup>13</sup> Then (he made beautiful) the disposition that is prayer [and]<sup>14</sup> the petition, these that forgiveness and talk [of]<sup>15</sup> the one who would appear<sup>16</sup> followed.

All the spiritual places<sup>17</sup> are in a spiritual power.<sup>18</sup> They are distinct from those belonging to<sup>19</sup> the thought, because the power is established in<sup>20</sup> an image, which is what separates<sup>21</sup> the fullness from the Word, because the power that makes it<sup>22</sup> possible for them to prophesy about<sup>23</sup> the things that will occur appoints those belonging to the thought,<sup>24</sup> which came to be in what preexists,<sup>25</sup> not permitting them to interact with those who have<sup>26</sup> come to be in a vision of the face of the things that are with<sup>27</sup> him.

Those belonging to the thought that is<sup>28</sup> outside are humble. They<sup>29</sup> preserve the image of the fullness,<sup>30</sup> even more on account of the fellowship<sup>31</sup> of the names by which they are made<sup>32</sup> beautiful.

The return is<sup>33</sup> humble to those belonging to the thought, and the<sup>34</sup> law is also humble to those of<sup>35</sup> the judgment, which is the condemnation and<sup>36</sup> the anger.

Yet also humble to them {is}<sup>37</sup> the power that divides those who<sup>38</sup> fall beneath them, since it casts them<sup>39</sup> far away, not allowing them<sup>98.1</sup> [to] spread out upon those belonging to the thought and<sup>2</sup> the return, that is, the fear and<sup>3</sup> the perplexity and the oblivion and the error and<sup>4</sup> the ignorance and the things that have come to be<sup>5</sup> according to a likeness and a phantasm.<sup>6</sup> And these too, which are humble, are given<sup>7</sup> names that are<sup>8</sup> lofty. There is no knowledge for those who have come forth<sup>9</sup> from an arrogant thought<sup>10</sup> and love of power<sup>11</sup> and disobedience and<sup>12</sup> [lying].

ⲕⲉ ⲡⲟⲩⲉⲉⲓ ⲟⲩⲉ ⲡⲟⲩⲉⲉⲓ {ⲟⲩⲉ} ⲁⲩⲧ̅ 13 [P]ⲈⲚ ⲁⲣⲁⲐⲟⲩⲩ, ⲕⲉ ⲡⲓⲗⲁⲓⲃⲙⲁ ⲥⲨⲉⲩ ⲛ̅- 14 [ϩ]ⲣⲏⲓ ϩ̅ⲛⲛ  
 ⲟⲩⲣⲈⲚ. ⲉⲫⲁⲣⲟⲩⲙⲟⲩⲩⲧⲉ ⲙⲈⲚ 15 [ⲁ]ⲛⲁ ⲡⲓⲙⲉⲩⲉ ⲙ̅ⲛ̅ ⲛⲁ ⲡⲓⲉⲓⲛⲉ ⲕⲉ 16 « ⲛⲓⲟⲩⲛⲈⲙ » ⲁⲩⲱ  
 « Ⲣⲩⲕⲏⲕⲟⲛ » ⲁⲩⲱ 17 « ⲛⲓⲥⲉⲧⲉ » ⲁⲩⲱ « ⲛⲓⲛⲏⲧⲉ. » ⲛⲁ ⲡⲓⲙⲉⲉⲩⲉ 18 ⲗⲉ ϩⲱⲟⲩ ⲛ̅ⲛⲏⲧⲕⲁⲥⲓⲒⲏⲧ  
 ⲙ̅ⲛ̅ ⲛⲁ ⲡⲓ- 19 ⲧⲁⲛⲧ̅ⲛ̅ ⲥⲈⲙⲟⲩⲩⲧⲉ ⲁⲣⲁⲩ ⲕⲉ « ⲛⲓⲑⲑⲟⲩⲣ, » 20 « ϩⲩⲕⲓⲕⲟⲛ, » « ⲛⲕⲉⲕⲉ, » ⲁⲩⲱ  
 « ⲛⲓⲗⲉⲟⲩⲉ. »

ⲕⲉ 21 ⲙ̅ⲛ̅ⲛ̅ⲥⲁ ⲧⲣⲉⲩⲧⲉⲣⲟ ⲁⲣⲉⲧ̅ⲣ̅ ⲛ̅ⲟⲓ ⲡⲓⲗⲟⲥ 22 ⲛ̅ⲡⲟⲩⲉⲉⲓ ⲡⲟⲩⲉⲉⲓ ϩ̅ⲛ̅ ⲧⲉⲩⲧⲁⲕⲓⲥ, ⲉⲓ- 23 ⲧⲁ  
 ⲛⲓⲒⲓⲕⲟⲛ ⲙ̅ⲛ̅ ⲛⲓⲉⲓⲛⲉ ⲁⲩⲱ ⲛⲓⲧⲁⲛⲧ̅ⲛ̅, 24 ⲛ̅ⲡⲁⲓⲱⲛ ⲙⲈⲚ ⲛⲗⲉ ⲛⲓⲒⲓⲕⲟⲛ ⲁⲩⲉⲣⲏⲗ 25 ⲉⲣⲟⲩ  
 ⲉⲩⲧⲟⲩⲱⲑⲁⲉⲓⲧ ⲁⲑⲁⲗ ϩ̅ⲛ̅ ⲛⲉⲧⲧ̅ⲧ̅ ⲁ- 26 ϩⲧⲏⲩⲩ ⲧⲏⲣⲟⲩ, ϩⲱⲥ ⲉⲩⲧⲟⲡⲟⲥ ⲡⲉ ⲛ̅ⲟⲩⲣⲁⲧ̅ 27 ⲡⲉ. ⲛⲁ  
 ⲡⲓⲙⲉⲩⲉ ⲗⲉ ⲛ̅ⲧⲁⲩ ⲁⲩⲟⲩⲱⲛⲓⲗ̅ 28 ⲁⲣⲁⲐⲟⲩ ⲛ̅ⲡⲓⲙⲉⲩⲉⲩⲉ Ⲉⲛⲧⲁⲩⲕⲁⲕ̅ⲁⲩ̅ ⲁ- 29 ϩⲏⲟⲩ ⲙ̅ⲙⲟⲩ,  
 ⲉⲩⲟⲩⲱⲟⲩⲉ ⲁⲧⲣⲉⲩⲥⲁⲕⲟⲩ 30 ⲁⲕⲟⲓⲛⲱⲛⲙⲓⲁ ⲛ̅ϩⲩⲕⲓⲕⲟⲛ, ⲉⲧⲑⲉ ⲟⲩ- 31 ⲥⲩⲩⲥⲁⲥⲓⲕⲓ ⲛⲉⲩ ⲙ̅ⲛ̅  
 ⲟⲩⲛⲁ ⲛ̅ⲱⲟⲡⲉ 32 ⲁⲩⲱ ⲕⲉⲕⲁⲥⲉ ⲟⲛ ⲉⲩⲛⲁⲕⲕⲡⲟ ⲛ̅ⲛⲟⲩ- 33 ⲁⲩⲟⲣⲙⲏ ⲛ̅ⲟⲱⲕⲕⲁⲑ̅ ⲁⲑⲁⲗ ϩ̅ⲓⲧ̅ⲛ̅  
 ⲡⲥⲁ- 34 ⲕⲟⲩ ⲟⲩⲁ ⲛⲉⲧⲟⲗ, ⲕⲉⲙⲉⲧ̅ ⲛ̅ⲛⲟⲩⲩ̅ⲣ̅ ϩⲟⲩⲉ 35 ⲟⲩⲛⲁⲩ ⲙ̅ⲙⲁⲩ ⲛ̅ϩⲣⲏⲓ ϩ̅ⲛ̅ ⲡⲉⲁⲩ 36  
 ⲛ̅ⲡⲟⲩⲕⲱⲧⲉ ⲛ̅ⲥⲉⲡⲱⲛⲉ ⲁⲑⲁⲗ, 37 ⲁⲗⲗⲁ ⲕⲉⲕⲁⲥⲉ ⲛ̅ⲧⲟⲩ ⲉⲩⲛⲁⲑⲱⲟⲩⲧ̅ 38 ⲁⲡⲟⲩⲱⲟⲛⲉ  
 Ⲉⲛⲧⲁⲩⲕⲁⲕ̅ⲁⲩ̅ ⲙ̅ⲙⲁⲩ, 99.1 ⲕⲉⲕⲁⲥⲉ ⲉⲩⲛⲁⲕⲕⲡⲟ ⲛⲛⲟⲩⲙⲁ- 2 ⲉⲓⲉ ⲙ̅ⲛ̅ ⲟⲩⲱⲛⲉ ⲉⲩⲙⲏⲛ̅ ⲛ̅ⲥⲉ ⲡⲉ-  
 3 ⲧⲉⲟⲩⲛ̅ ⲟⲟⲙ ⲛⲏⲟⲩ ⲛ̅ⲗⲁⲑⲉ ⲉⲣⲟ- 4 ⲟⲩ ϩ̅ⲛ̅ ⲡⲓⲟⲱⲕⲕⲁⲑ̅. ⲛⲉⲉⲓ ⲗⲉ ϩⲱⲛⲟⲩ 5 ⲉⲧⲉ ⲛⲁ ⲡⲓⲧⲁⲛⲧ̅ⲛ̅  
 ⲛⲉ, ⲁⲩⲕⲱ ⲉⲣⲣⲁⲓ 6 ⲉⲕⲕⲱⲟⲩ ⲛ̅ⲡⲓⲗⲟⲥ ⲛ̅ⲧⲥⲁⲉⲓⲟ ⲁⲧⲣⲉⲩ- 7 ⲛ̅ⲧⲟⲩ ⲁⲩⲙⲟⲣⲑⲏ. ⲁⲩⲕⲱ ⲉⲧ̅  
 ⲁⲣⲏⲓ ⲁ- 8 ⲕⲱⲟⲩ ⲁⲛ ⲛ̅ⲡⲓⲛⲟⲙⲟⲥ ⲛ̅ⲧⲉⲕⲣⲓⲥⲓⲕ. 9 ⲉⲧⲓ ⲁⲛ ⲁⲩⲕⲱⲉ ⲁⲣⲏⲓ ⲁⲕⲕⲱⲟⲩ ⲛ̅[ⲛⲓ]- 10  
 ⲟⲟⲙ ⲉⲧⲁⲛⲛⲟⲩⲛⲉ ⲛ̅ⲧⲟⲩ ⲁⲑ[ⲁⲗ 11 ϩ̅ⲛ̅] †ⲛ̅ⲛ̅ⲧⲙⲁⲉⲓⲟⲩⲉⲣ ⲥⲁⲣⲛⲉ. ⲁⲩ[ⲕⲁ- 12 ⲁ]ⲩϩⲁⲣⲕⲉⲓ  
 ⲁⲕⲕⲱⲟⲩ, ⲕⲉⲕⲁⲥⲉ ⲁⲑⲁ[ⲗ 13 ϩ̅ⲓⲧ̅ⲛ̅] ⲡⲥⲙⲓⲛⲉ ⲙ̅ⲡⲓⲗⲟⲥ ⲉⲧ<ⲧ>ⲥⲁⲉ[ⲓⲛ]- 14 ⲟⲩ ⲏ ⲁⲑⲁⲗ ϩ̅ⲓⲧ̅ⲛ̅  
 ⲧⲁⲡⲓⲗⲏ ⲙ̅ⲡⲓⲛ[ⲟⲙⲟⲥ] 15 ⲏ ⲁⲑⲟⲗ ϩ̅ⲓⲧ̅ⲛ̅ †ⲟⲟⲙ ⲙⲏⲛ̅ⲧⲙⲁⲉ[ⲓ]- 16 ⲟⲩⲉⲣ ⲥⲁⲣⲛⲉ ⲁⲩⲁ<ⲁ>ⲣⲏⲗ  
 ⲁⲧⲧⲁⲕⲓⲥ 17 ⲛ̅ⲛⲉⲧⲁⲣⲟⲩⲱⲛ ⲙ̅ⲙⲟⲥ ⲛ̅ⲛⲉⲧⲟⲗ, 18 ⲟⲩⲁⲛⲧⲉⲩⲣ̅ ϩⲛⲉⲩ ⲁⲣⲁⲐⲟⲩ ⲛ̅ⲟⲓ ⲡⲓⲗⲟⲥ, 19  
 ⲉⲩⲣ̅ ⲟⲩⲉⲩ ⲁⲧⲟⲓⲕⲟⲓⲛⲟⲙⲓⲁ.

ⲕⲉ ⲡⲧⲱⲧ̅ 20 ⲛ̅ⲧⲏⲛ̅ⲧⲙⲁⲉⲓⲟⲩⲉⲣ ⲥⲁⲣⲛⲉ ⲛ̅ⲡⲓⲧⲁⲓ- 21 ⲙⲁ ⲥⲨⲉⲩ ⲩⲥⲁⲩⲛⲉ ⲙ̅ⲙⲟⲥ ⲛ̅ⲟⲓ ⲡⲓⲗⲟⲥ. 22  
 ⲛⲉⲉⲓ ⲙ̅ⲛ̅ ⲛⲉⲉⲓⲕⲉⲕⲁⲩⲉ ⲧⲏⲣⲟⲩ ⲁⲩⲣ̅ 23 ϩⲏⲙⲟⲧ ⲛⲉⲩ ⲛ̅ⲧⲟⲩⲉⲡⲟⲩⲙⲓⲁ. ⲁⲩⲧ̅ ⲛ̅- 24 <†>ⲧⲁⲕⲓⲥ  
 ⲛ̅ⲡⲟⲩⲉⲉⲓ ⲡⲟⲩⲉⲉⲓ ⲛⲉⲩ ⲉⲧ- 25 ⲧⲉⲣⲟ ⲙ̅ⲙⲁⲩ, ⲁⲩⲱ ⲁⲩⲟⲩⲉⲣ ⲥⲁ- 26 ϩⲛⲉ ⲙ̅ⲙⲟⲥ ⲕⲉⲕⲁⲥⲉ ⲡⲟⲩⲉⲉⲓ  
 ⲡⲟⲩⲉ- 27 ⲉⲓ ⲉⲩⲛⲁⲱⲟⲡⲉ ⲛⲏⲁⲣⲕⲱⲛ ⲛ̅ⲛⲟⲩ- 28 ⲧⲟⲡⲟⲥ ⲙ̅ⲛ̅ ⲟⲩⲩⲱⲑ. ⲕⲱⲥⲉ ⲙ̅ⲡⲓⲙⲁ 29  
 ⲛ̅ⲡⲉⲧⲕⲁⲥⲉ ⲁⲣⲁⲩ ⲁⲧⲣⲉⲩⲟⲩⲁⲣ 30 ⲥⲁⲣⲛⲉ ⲛⲓⲕⲉⲧⲟⲡⲟⲥ ϩ̅ⲛ̅ ⲟⲩⲩⲱⲑ 31 ⲉⲩⲱⲟⲟⲡ ϩ̅ⲛ̅ ⲡⲕⲗⲏⲣⲟⲥ  
 ⲙ̅ⲑⲱⲑ 32 ⲉⲧⲁⲧⲉⲣⲁⲩ ⲁⲉⲙⲁⲣⲧⲉ ⲙ̅ⲙⲁⲩ 33 ⲁⲑⲁⲗ ⲙ̅ⲡⲥⲙⲁⲧ̅ ⲛ̅ⲱⲟⲡⲉ. ⲁⲧⲣⲉ- 34 ϩ̅ⲛ̅ⲣⲉⲩⲟⲩⲉⲣ  
 ⲥⲁⲣⲛⲉ ⲱⲟⲡⲉ ⲙ̅ⲛ̅ 35 ⲛⲉⲧⲟⲑⲑⲓⲁⲉⲓⲧ ϩ̅ⲛ̅ ϩⲏⲙⲏⲧⲕⲁⲓⲥ 36 ⲙ̅ⲛ̅ ϩ̅ⲛ̅ⲛ̅ⲧⲥⲁⲩⲁⲗⲁⲛ̅ ⲛ̅ⲗⲉ ⲛⲓⲁⲩ- 37  
 ⲓⲉⲗⲟⲥ 100.1 [ⲙ̅]ⲛ̅ ⲛⲓⲁⲣⲏⲕⲏⲁⲓⲓⲉⲗⲟⲥ, ⲛⲉⲣⲑⲏⲗⲉ 2 [ⲉ]ⲩⲟⲩⲉⲓ ⲙ̅ⲙⲓⲛⲉ ⲙⲓⲛⲉ ⲁⲩⲱ ⲉⲩⲱⲑⲑⲑⲓⲁⲉⲓⲧ]. 3  
 ⲡⲟⲩⲉⲉⲓ ⲡⲟⲩⲉⲉⲓ ⲛ̅ⲏⲁⲣⲕⲱⲛ ⲙ̅ⲛ̅ ⲡⲉⲩ- 4 ⲓⲉⲛⲟⲥ ⲙ̅ⲛ̅ ⲧⲉⲩⲁⲩⲓⲁ ⲉⲧⲉⲁⲡⲉⲩⲕⲗⲏ- 5 ⲣⲟⲥ ⲧⲉⲣⲁⲩ  
 ⲁⲣⲁⲩ, ⲕⲁⲧⲁ ⲟⲩⲉ Ⲉⲛⲧⲁⲩ- 6 ⲟⲩⲱⲛⲓⲗ̅, ⲛⲉⲩⲁⲣⲏⲗ, ⲉⲁⲩⲛ̅ⲣⲟⲩⲧ̅ⲣ̅ 7 ⲙⲈⲚ ⲁⲧⲟⲓⲕⲟⲓⲛⲟⲙⲓⲁ ⲁⲩⲱ ⲙ̅ⲛ̅  
 ⲗⲁⲩ- 8 ⲉⲩⲟⲩⲉⲓ ⲛ̅ⲁⲧⲟⲩⲉⲣ ⲥⲁⲣⲛⲉ ⲁⲩⲱ 9 ⲙ̅ⲛ̅ ⲗⲁⲩⲉⲩⲟⲩⲉⲓ ⲛ̅ⲁⲧⲧ̅ⲣ̅ⲣⲟ ⲕⲓⲛ 10 [ⲁⲣⲏ]ⲕ̅ⲩⲟⲩ ⲛⲏⲡⲏⲗⲉ  
 ⲟⲩⲁ ⲁⲣⲏⲕⲱⲑ̅ ⲙ̅ⲡⲓ- 11 [ⲕⲁⲣ] ⲟⲩⲁ ϩⲣⲏⲓ ⲁⲛⲕⲉⲣ̅ⲕⲏⲟⲩ ⲙ̅ⲡⲓ[ⲕⲁⲣ 12 ⲙ̅]ⲛ̅ ⲛⲉⲧ̅ⲛ̅ⲡⲥⲁ ⲛⲓⲡⲧ̅ⲛ̅ ⲙ̅ⲡⲕⲁ[ϩ].

98.24 ⲛⲗⲉ: read ⲛⲧⲉ.

99.36 ⲛⲗⲉ: read ⲛⲧⲉ.

100.11 ⲕⲉⲣ̅ⲕⲏⲟⲩ: ⲑⲣⲟⲛⲟⲩ.

Therefore, to each one he gave<sup>13</sup> a name, because the two orders are<sup>14</sup> in a name. Those belonging<sup>15</sup> to the thought and those belonging to the image are called<sup>16</sup> “the Right ones” and “Soulish” and<sup>17</sup> “the Flaming ones” and “the Middle ones.” Yet those belonging to the arrogant thought<sup>18</sup> and those belonging to the<sup>19</sup> likeness are called “the Left ones,”<sup>20</sup> “Material,” “the Dark ones,” and “the Last ones.”

<sup>21</sup> After the Word established<sup>22</sup> each one in its order, whether<sup>23</sup> the images or the semblances or the likenesses,<sup>24</sup> he kept the eternity of the images<sup>25</sup> pure from all those who fight<sup>26</sup> against it, since it is a place of joy.<sup>27</sup> But to those belonging to the thought he revealed<sup>28</sup> the thought that he had stripped<sup>29</sup> from himself, because he wanted to lure them<sup>30</sup> into a material fellowship, on account of<sup>31</sup> their system<sup>32</sup> and place of existence and so that they might bear a<sup>33</sup> penchant for smallness by means of their attraction<sup>34</sup> to evil things, so that they might not<sup>35</sup> rejoice any more in the glory<sup>36</sup> of their surroundings and be poured out,<sup>37</sup> but so that they might see<sup>38</sup> the illness from which they suffer,<sup>99.1</sup> so that they will bear love<sup>2</sup> and perpetual seeking after the one<sup>3</sup> for whom it is possible to cure<sup>4</sup> them from smallness. But also over those<sup>5</sup> who belong to the likeness, he placed<sup>6</sup> the Word of beauty in order to<sup>7</sup> bring them into a form. He placed over<sup>8</sup> them the law of judgment as well.<sup>9</sup> Next he also placed over them [the]<sup>10</sup> powers that the roots brought forth<sup>11</sup> [from] the love of power. He [stationed]<sup>12</sup> them as rulers over them, so that by means of<sup>13</sup> the confirmation of the Word that is beautiful<sup>14</sup> or by means of the threat of the [law]<sup>15</sup> or by means of the power of the love of<sup>16</sup> power the order<sup>17</sup> might be guarded from those who submitted it to evil things,<sup>18</sup> until the Word is pleased by them,<sup>19</sup> because they are of value to the assembly.

The agreement<sup>20</sup> concerning the love of power by the<sup>21</sup> two orders the Word knows.<sup>22</sup> To these and all the others he<sup>23</sup> granted their desire. He gave<sup>24</sup> to each one a proper rank,<sup>25</sup> and it was determined<sup>26</sup> that each one<sup>27</sup> would become ruler over a<sup>28</sup> place and a matter. He concedes the place<sup>29</sup> of the one exalted over him so that he can<sup>30</sup> command the other places in a matter<sup>31</sup> that is in the allotted matter<sup>32</sup> incumbent upon him to oversee<sup>33</sup> because of (his) manner of being. Consequently,<sup>34</sup> commanders and<sup>35</sup> subordinates came to be in positions of authority<sup>36</sup> and subjugation among the<sup>37</sup> angels<sup>100.1</sup> and archangels. Accordingly the tasks<sup>2</sup> are of different kinds and variegated.<sup>3</sup> Each of the rulers and his<sup>4</sup> race and his benefit<sup>5</sup> to which his allotment lays claim, just as they were<sup>6</sup> revealed, was on guard, since it had<sup>7</sup> the assembly and none<sup>8</sup> is without a command and<sup>9</sup> none lacks kingship from<sup>10</sup> the end of the heavens to the end of the<sup>11</sup> [earth] to the foundations of the [earth]<sup>12</sup> and

ο[ΥΝ<sup>13</sup> Π]ΡΟ, ΟΥΝ ΧΑΕΙΣ, ΑΥΩ ΝΕΤ[Ο]Υ[ΕΞ]<sup>14</sup> ΞΑΞΝΕ ΜΗΜΑΥ, ΖΑΕΙΝΕ ΜΕΝ Δ-<sup>15</sup> ΤΡΟΥΤ  
 ΚΟΛΑCΙC, ΖΗΚΕΚΑΥΕ<sup>16</sup> ΑΤΡΟΥΤ ΖΑΠ, ΖΗΚΕΖΑΕΙΝΕ ΑΤΡΟΥ-<sup>17</sup> † ΜΤΑΝ ΝCΕΤΑΛCΟ,  
 ΖΗΚΕΚΑΥΕ ΑΤΡΟΥ-<sup>18</sup> † CΒΩ, ΖΗΚΕΚΑΥΕ ΑΤΡΟΥΑΡΗΞ.

ΧΕ ΝΙ[ΑΡ]-<sup>19</sup> ΧΩΝ ΤΗΡΟΥ ΑΚΩΕ ΝΗΝΟΥΑΡΧΩΝ [Δ]-<sup>20</sup> ΖΗΝΙ ΔΧΩΟΥ ΕΜΗ ΛΑΥΕ ΟΥΕΞ  
 CΑΞΝΕ<sup>21</sup> ΜΗΜΟ, ΕΝΤΑΥ ΠΕ ΠΟΥΧΑΕΙC ΤΗΡΟΥ,<sup>22</sup> ΕΤΕ ΠΑΕΙ ΠΕ ΠΗΜΟΥΝΚ ΝΞΟ ΕΝΤΑΠΛΟ-<sup>23</sup>  
 ΓΟC ΝΤΩ ΑΒΑΛ ΖΗ ΠΗΜΕΥΕ ΝΤΕΥ<sup>24</sup> ΚΑΤΑ ΠΗΝΕ ΜΠΩΤ ΝΔΕ ΝΠΠΗΡΩ. ΕΤΒΕ<sup>25</sup> ΠΕΕΙ  
 ΦΤCΑΕΙΔΕΙΤ ΝΞΡΗΙ ΖΗ {Ξ}ΡΕ<Ν> ΝΗΜ,<sup>26</sup> ΕΥΟΥΕΙΝΕ ΝΤΕΥ <ΠΕ>, ΕΠΑ ΜΙΑΡΕΤΗ ΤΗΡΟΥ  
 ΠΕ<sup>27</sup> ΜΗ ΠΑ ΝΙΕΑΥ ΤΗΡΟΥ. CΕΜΟΥΤΕ ΓΑΡ ΑΡΑΥ<sup>28</sup> ΖΩΩΥ ΧΕ « ΪΩΤ » ΑΥΩ « ΝΟΥΤΕ »  
 ΑΥΩ « ΡΕΥ-<sup>29</sup> Π ΖΩΒ » ΑΥΩ « ΠΡΟ » ΑΥΩ « ΚΡΙΤΗC » ΑΥΩ « ΤΟΠΟC »<sup>30</sup> ΑΥΩ  
 « ΜΟΝΗ » ΑΥΩ « ΝΟΜΟC. »

ΧΕ ΠΑΕΙ CΕ<sup>31</sup> ΑΦΡ ΧΡΑCΘΑΙ ΜΗΜΟ ΝΒΙ ΠΛΟΓΟC ΜΠΗΝ-<sup>32</sup> ΤΕ ΝΗΝΟΥCΙΧ, ΑΤΡΕΦΤCΑΕΙΩ  
 ΑΥΩ ΝΩ-<sup>33</sup> Π ΖΩΒ ΑΝΕΤΗΠCΑ ΝΠΠΗ. ΑΥΩ ΝΦΡ<sup>34</sup> ΧΡΑCΘΑΙ ΜΗΜΟ ΜΠΗΡΗΤΕ ΝΗΝΟΥΡΟ,  
 Δ-<sup>35</sup> ΤΡΕΦΩΞΕ ΑΝΕΤΟΥΝΑΡ ΠΡΟΦΗΤΕΥΕ<sup>36</sup> ΜΗΜΟΥ.

ΧΕ ΝΕΤΕΑΥΧΟΟΥ ΕΦΡ ΖΩΒ<sup>37</sup> ΑΡΑΥ. ΕΑΦΝΕΥ ΑΡΑΥ ΧΕ ΖΗΝΟC ΝΕ ΑΥΩ<sup>38</sup> ΝΑΝΟΥΟΥ ΑΥΩ  
 ΖΗΜΑΞΕΙΕ ΝΕ, ΑΦΟΥ-<sup>39</sup> ΝΑΥ ΜΗΜΟ ΑΥΩ ΑΥ[ΤΕ]ΛΗΛ, ΖΩC<sup>101.1</sup> ΕΩΞΕ ΝΤΑΥ ΝΞΡΗΙ ΖΗ  
 ΝΕΦΜΕΥΕ<sup>2</sup> ΠΕΤΧΟΥ ΜΗΜΑΥ ΑΥΩ ΕΦΕΙΡΕ Μ-<sup>3</sup> ΜΑΥ, ΕΦΟΕΙ ΝΑΤCΑΥΝΕ ΧΕ ΠΚΙΜ<sup>4</sup> ΕΤΟΟΥΤ  
 ΑΒΑΛ ΖΗ ΠΕΠΝΕΥΜΑ, ΠΕΤΚΙΜ Δ-<sup>5</sup> ΡΟΥ ΖΗΝ ΟΥΤΩΩΞΕ ΑΝΕΤΩΟΥΑΟΥ.

<sup>6</sup> ΧΕ ΝΕΤΑΞΩΠΕ ΑΒΑΛ ΜΗΜΑΥ ΑΥΧΟΟΥ,<sup>7</sup> ΑΥΩ ΑΥΩΠΕ ΚΑΤΑ ΠΗΝΕ ΜΠΠΝΕΥΜΑΤΙΚΟ[C]  
<sup>8</sup> ΝΤΟΠΟC, ΝΕΕΙ ΕΤΑΝΡ ΩΡΠ ΝΧΟΟΥ<sup>9</sup> ΖΗ ΠΛΟΓΟC ΖΑ ΠΡΑ ΝΗΞΙΚΩΝ.

Χ[Ε Ο]Υ ΜΟΝΟ[Ν]<sup>10</sup> <Ν>ΕΥΡ ΖΩΒ ΑΛΛΑ ΝΕΥΧΠΟ ΔΗ, ΖΩ[C ΠΕ]Τ-<sup>11</sup> ΞΑΚΚΑΔΤ ΝΕΙΩΤ  
 ΝΪΟΚΟΝΟΜΙ[Δ<sup>12</sup> ΝΤΕ]Υ, ΚΑΤΑΡΑΥ ΜΗ ΝCΠΕΡΜΑ Ζ[Ν<sup>13</sup> ΠΠ]ΝΕΥΜΑ ΔΕ ΕΤCΑΤΠ Ε`Τ`ΝΑΕΙ  
 ΑΞΡΗΙ [Ν-<sup>14</sup> ΤΟΟ]ΤΩ ΔΗΙΤΟΠΟC ΕΤΠΠ`C`Α ΝΠ[Τ]Ν. <sup>15</sup> Ο[Υ ΜΟ]ΝΟΝ ΕΥΧΟΥ ΔΗ ΝΞΠΩΞ-<sup>16</sup>  
 ΧΕ ΜΠΠΝΕΥΜΑΤΙΚΟΝ ΕΝΩΥ ΝΕ, <ΑΛΛΑ> ΖΗ<sup>17</sup> [Ο]ΥΜΗΤΑΤΝΕΥ ΑΡΑC<sup>18</sup> ΑΒΑΛ ΖΪΤΗ  
 ΠΝΕΥΜΑ, ΕΤΪ ΖΡΑΟΥ<sup>19</sup> ΑΥΩ ΕΤΧΠΟ ΝΗΟC ΑΤΕΦΟΥCΙΑ<sup>20</sup> ΚΑΤΑΡΑΥ.

ΧΕ ΝΤΑΥ ΑΒΑΛ ΖΗ<sup>21</sup> ΤΕΦΟΥCΙΑ ΖΩC ΕΥΝΟΥΤΕ ΠΕ<sup>22</sup> ΑΥΩ ΝΕΙΩΤ Μ<Ν> ΠΚΕΩΩΧΠ Ν-<sup>23</sup>  
 ΝΠΡΕΝ ΤΗΡΟΥ ΕΤ`Τ`ΑΕΙΝΥ, ΝΕΥ-<sup>24</sup> ΜΕΥΕ ΑΡΑΥ ΧΕ ΖΗΝΑΒΑΛ<sup>25</sup> ΖΗ ΤΕΦΟΥCΙΑ ΝΕ. ΑΥΤΕΞΟ  
 ΑΡΕ-<sup>26</sup> ΤΩ ΠΗΝΟΥΜΤΟΝ ΝΕΤΟΥΡ ΠΘΕ<sup>27</sup> ΝΗΜΕΥ. ΝΕΕΙ ΔΕ ΕΤΡ ΠΘΕ<sup>28</sup> ΝΗΜΕΥ ΕΝ,  
 ΑΞΗΚΟΛΑCΙC<sup>29</sup> ΖΩΩΥ. ΕΦΩΟΟΠ ΖΑΤΗΥ ΖΩΩΥ<sup>30</sup> ΔΗ ΝΧΙ ΟΥΠΑΡΑΔΙΔΟC ΑΥΩ ΟΥ-<sup>31</sup>  
 ΜΗΤΡΡΟ ΑΥΩ ΠΚΕΩΩΧΠ<sup>32</sup> ΤΗΡΩ ΕΤΩΟΟΠ ΖΗ ΠΑΙΩΝ<sup>33</sup> ΕΤΩΟΟΠ ΖΑ ΤΗΦΕΡΗ. ΕΥCΑΤΠΕ  
<sup>34</sup> ΝΗΤΟΥΞΕ ΕΤΒΕ ΠΗΜΕΥΕ ΕΤΝΑ-<sup>35</sup> ΞΒ ΑΡ[ΔΟ]Υ, ΕΤΟΕΙ ΜΠΡΗΤΕ<sup>102.1</sup> [Ν]ΝΟΥΖΑΕΙΒΕC ΜΗΝ  
 ΟΥΞΒC, ΜΠΡΗ-<sup>2</sup> [Τ]Η ΔΧΟΟC, ΧΕ ΦΝΕΥ ΕΝ Χ<Ε> ΑΡΕΝΕΤ-<sup>3</sup> ΟΟΟΠ Ω ΝΕΩ ΠΡΗΤΗ.

102.3 Ω ΝΕΩ: read οει ΝΕΩ.



the places below the earth. There are <sup>13</sup> kings, there are lords, and those who command <sup>14</sup> them, some for <sup>15</sup> giving correction, others <sup>16</sup> for passing judgment, others for <sup>17</sup> giving rest and healing, others for <sup>18</sup> teaching, and others for protecting.

Over <sup>19</sup> all the rulers he placed a ruler <sup>20</sup> whom no one commanded, <sup>21</sup> since he is Lord over all, <sup>22</sup> that is, the countenance that the Word <sup>23</sup> brought forth in his thought <sup>24</sup> in accordance with the image of the Father of the entireties. Because <sup>25</sup> of this he is made beautiful by every <name>, <sup>26</sup> which <is> an image of him, since he is the one who belongs to all excellence <sup>27</sup> and all glory. For he is also called <sup>28</sup> “Father” and “God” and “Demiurge” <sup>29</sup> and “King” and “Judge” and “Place” and <sup>30</sup> “Continuance” and “Law.”

Therefore <sup>31</sup> the Word made use of him as <sup>32</sup> a hand, in order to make beautiful and <sup>33</sup> work on the things below. He also <sup>34</sup> made use of him as a mouth, in <sup>35</sup> order to say the things that will be <sup>36</sup> prophesied.

The things he has spoken he does. <sup>37</sup> Upon seeing that they were great and <sup>38</sup> good and marvelous, he <sup>39</sup> rejoiced and was happy, as <sup>101.1</sup> if he in his own thought <sup>2</sup> is the one that said and did <sup>3</sup> them, since he was unaware that the movement <sup>4</sup> in him was from the spirit, the one who moves <sup>5</sup> him in a determined manner toward the things he desires.

<sup>6</sup> The things that came to be from him he spoke, <sup>7</sup> and they came to be according to the image of spiritual <sup>8</sup> places, those that we previously mentioned <sup>9</sup> in the discussion of the images.

[Not] only <sup>10</sup> <was> he working, but, as [the one] <sup>11</sup> appointed as the father of [his] assembly, <sup>12</sup> he also gave birth alone by seed and [by <sup>13</sup> the] spirit that is chosen and that will come down <sup>14</sup> [through] him to the places below. <sup>15</sup> [Not] only does he speak <sup>16</sup> spiritual words that are his own, <but> (he also speaks) <sup>17</sup> invisibly <sup>18</sup> through the spirit, which gives voice <sup>19</sup> and bears things greater than its <sup>20</sup> own essence.

Since he in <sup>21</sup> his essence is God <sup>22</sup> and Father <and> all the rest of the honorific <sup>23</sup> names, he <sup>24</sup> thought that they are (qualities) of <sup>25</sup> his own essence. He established <sup>26</sup> a rest for those who obey <sup>27</sup> him. But for those who do not obey <sup>28</sup> him, (he established) punishments <sup>29</sup> as well. Also with him is <sup>30</sup> a paradise and a <sup>31</sup> kingdom and all the rest of the things <sup>32</sup> that exist in the eternity <sup>33</sup> that exists before him. They are better <sup>34</sup> than the imprints because the thought that is yoked <sup>35</sup> to them, which is like <sup>102.1</sup> a shadow and a cloak, so <sup>2</sup> to speak, because he does not see <sup>3</sup> in what way the things that exist (truly exist).

χε αϑτερο <sup>4</sup> νεϑ ν̄ρενρεϑ̄ ρωβ αρετοϑ μ̄ν <sup>5</sup> ρενρεϑω̄μ̄ϑε, εϑ̄ρ̄ ρυποϑργια <sup>6</sup>  
 ν̄νετ̄ν̄αετοϑ μ̄ν νετ̄ν̄αχο- <sup>7</sup> οϑ, χε μα νιμ ενταϑ̄ρ̄ ρωβ α- <sup>8</sup> ραϑ, αϑκωε  
 ν̄πεϑμοϑν̄τ̄ ν̄ρο <sup>9</sup> ν̄ρ̄[η]τοϑ ν̄ρ̄η̄ι ρ̄μ̄ πεϑρεν εϑτσα- <sup>10</sup> [ε]̄αιτ, εϑ̄ρ̄ ρωβ αϑω  
 εϑωεχε <sup>11</sup> [η]νετ̄ν̄αμεϑε αραϑ.

χε α[ϑ]- <sup>12</sup> τερο αρετοϑ ν̄ρ̄ν̄ρ̄ικων ν̄[ρ̄η̄ι] <sup>13</sup> ρ̄ν̄ νεϑτοποϑ ν̄λε ποϑα[ειν] <sup>14</sup>  
 ενταροϑων̄ ρ̄ω ν̄τε [νετο] <sup>15</sup> ν̄πνεϑματικοϑ, ερ̄ν̄[αβ]αλ <sup>16</sup> ρ̄ν̄ τεϑοϑσια νε.  
 ν̄πρητε χε ναϑ- <sup>17</sup> τ̄αιαιετ σε ρ̄ν̄ μα νιμ ν̄τοοτ̄ϑ̄ <sup>18</sup> εϑτ̄ββο, αβαλ ν̄πμοϑν̄τ̄ ν̄ρο <sup>19</sup>  
 ν̄πεταρκαϑε, αϑω αϑτερο- <sup>20</sup> νοϑ αρετοϑ <ν̄>ρ̄ν̄παρ̄αδιδοϑ <sup>21</sup> ν̄ν̄ ρ̄ν̄ν̄τ̄ρ̄ρο αϑω  
 ρ̄ν̄ν̄τον <sup>22</sup> ν̄ν̄ ρενϑωπ̄ ν̄ν̄ ρενμ̄ϑε <sup>23</sup> ν̄ρεϑω̄μ̄ϑε ν̄τεϑ ν̄ποϑω- <sup>24</sup> ϑε, αϑω ναει  
 ερ̄ν̄χαει νε ν̄ναρ- <sup>25</sup> χη νε, εϑκαατ αρ̄η̄ι επετο̄ι <sup>26</sup> ν̄χαει, πενταρκοϑε.

χε <sup>27</sup> μ̄ν̄ν̄σα τρεϑσαταμ αραϑ <sup>28</sup> ν̄πρητη καλωϑ ανιοϑαι- <sup>29</sup> νε, ναει ετε  
 †καταρ̄χη <sup>30</sup> ν̄ν̄ †ϑϑϑασιϑ, αϑκααϑ ᾱχ̄ν̄ <sup>31</sup> π̄τσαειω ν̄νετ̄ν̄πσα ν̄π̄τ̄ν̄. <sup>32</sup> αϑκιμ  
 αραϑ ν̄πρητε ν̄σι πνεϑ- <sup>33</sup> μα ν̄νατ̄ν̄νεϑ α[ραϑ] ατρεϑ- <sup>103.1</sup> οϑωϑε αν αρ̄ οικονομ̄ι  
 αβαλ ρ̄[ι]- <sup>2</sup> †ν̄ π̄ρεϑω̄μ̄ϑ ν̄τεϑ ρωωϑ, πα- <sup>3</sup> ει ενταϑ̄ρ̄ χραϑει ν̄μοϑ ρω- <sup>4</sup> ωϑ αν  
 ν̄πρητη ν̄νοϑσιϑ αϑω <sup>5</sup> ν̄πρητε ν̄νοϑ[ρ̄]ρο αϑω ν̄πρητ̄[η] <sup>6</sup> εϑ̄ν̄ ρω ρατηϑ, νεει  
 ετ̄ϑεινε μ̄- <sup>7</sup> μαϑ, οϑταϑιϑ ν̄ν̄ οϑαπ̄λη α[ϑω] <sup>8</sup> οϑρ̄ρ̄τε, χεκαϑε ναει ε̄ν̄ταϑ[ει]- <sup>9</sup>  
 ρε ν̄νοϑν̄τ̄ατ̄σω ν̄[ν̄μεϑ εϑ]- <sup>10</sup> ναωϑϑ <τ>ταϑιϑ εντα[ϑτεειϑ ατοϑ]- <sup>11</sup> αρ̄η̄  
 αραϑ, εϑσαν̄ε̄ ν̄ν̄ϑ[ναρ̄ ν̄- <sup>12</sup> να]ρ̄ϑων̄ ετ̄ρ̄ιϑωϑ ρ̄ν̄ν̄ οϑμ̄η̄[τ- <sup>13</sup> τω]ϑ.

πτωκ αρετ̄ϑ̄ τηρ̄ϑ̄ ν̄δε †ρ̄ϑ̄[λη <sup>14</sup> ϑπ]αϑ αϑωμ̄ν̄τ. ν̄ισομ̄ μεν [ετ̄χο- <sup>15</sup> ορ] ν̄αι  
 ενταπλοϑοϑ ν̄π̄νεϑμα[τικοϑ <sup>16</sup> ντο]ϑ̄ αβαλ κατα οϑφανταϑ[ια] <sup>17</sup> ν̄ν̄[η]  
 οϑν̄ν̄τ̄χαϑιϑητ̄ αϑκα[αϑ] <sup>18</sup> ρ̄ν̄ τωαρ̄π̄ ν̄ταϑιϑ ν̄πνεϑματικο[η]. <sup>19</sup> νεταρ̄ανεει  
 σε ν̄τοϑ̄ αβαλ ρ̄ν̄ †- <sup>20</sup> ν̄ν̄τ̄ναειοϑερ̄ σαρ̄νε αϑκααϑ <sup>21</sup> ρ̄ν̄ τχωρα ν̄τ̄μητε,  
 ερ̄ν̄βομ̄ ν̄[ε] <sup>22</sup> ν̄ν̄ν̄τ̄ναειοϑερ̄ σαρ̄νε ατρωϑ[ρ̄] <sup>23</sup> χαειϑ αϑω νεοϑερ̄ σαρ̄νε ν̄[π]-  
<sup>24</sup> τερο αρετ̄ϑ̄ ετ̄ρ̄ῑ σα ν̄π̄τ̄ν̄ ν̄ν̄ [οϑ]- <sup>25</sup> αναγκη ν̄ν̄ οϑχ̄ν̄χ̄νααρ̄. νεει δε <sup>26</sup>  
 ν̄ταρ̄ωπε αβαλ ρ̄ν̄ π̄ϑ̄ονοϑ <sup>27</sup> ν̄ν̄ π̄κωρ̄ ν̄ν̄ ν̄κεχ̄πο τηρωϑ̄ <sup>28</sup> αβαλ ρ̄ν̄  
 ν̄τωϑε ν̄πρητε. αϑκαϑ- <sup>29</sup> ε ν̄νοϑταϑιϑ ν̄ρεϑω̄μ̄ϑε, εϑα- <sup>30</sup> μαρ̄τε ν̄ν̄ραεοϑ,  
 εϑοϑαρ̄ σαρ̄νε <sup>31</sup> ν̄νετ̄ωοπ̄ τηρωϑ̄ αϑω π̄ν̄ιϑε τηρ̄[ϑ], <sup>32</sup> νεει ετε αβαλ  
 ρ̄ν̄τοοτοϑ νε ν̄ωϑ- <sup>33</sup> νε ερ̄ν̄ρεϑτεκο̄ σετοοτοϑ̄ νε, εϑ- <sup>34</sup> ελωλ ᾱχ̄ν̄ν̄ οϑχ̄πο,  
 εϑωοπ̄ αϑ- <sup>35</sup> λαϑε ν̄π̄να ετε ρ̄ν̄αβαλ ν̄μαϑ <sup>36</sup> νε αϑω εϑναναϑροϑ̄ αν αραϑ. <sup>37</sup>  
 αϑω ετ̄βε πᾱι αϑκωε αρ̄η̄ῑ ᾱχ̄ω- <sup>38</sup> οϑ̄ ν̄ρ̄ν̄βομ̄ ν̄ρεϑοϑαρ̄ σαρ̄νε, εϑ̄ρ̄ <sup>39</sup> ρωβ  
 εϑ[η]ν̄η̄ν̄ ατ̄ρ̄λη, χεκαϑε <sup>104.1</sup> ν̄χ̄πο ν̄νετ̄ωϑπε εϑναϑωϑ- <sup>2</sup> πε αν εϑμ̄νη̄. πεει γαρ  
 πε ποϑ- <sup>3</sup> εαϑ.

102.13 ν̄δε: read ν̄τε.

103.13 ν̄δε: read ν̄τε.

He established <sup>4</sup> workers and <sup>5</sup> servants, who provided assistance <sup>6</sup> with the things he will do and what he will say, <sup>7</sup> because every place in which he works, <sup>8</sup> he places his countenance <sup>9</sup> in his beautiful name, <sup>10</sup> working and speaking <sup>11</sup> the things about which he thinks.

[He] <sup>12</sup> established <sup>13</sup> in his places images of light <sup>14</sup> that appeared and (images) of [those who are] spiritual, <sup>15</sup> although they are from <sup>16</sup> his essence. Since in this way they were <sup>17</sup> honored as pure in every place by him, <sup>18</sup> from the countenance <sup>19</sup> of the one who placed them, and they were <sup>20</sup> established <as> paradises <sup>21</sup> and kingdoms and rests <sup>22</sup> and promises and throngs <sup>23</sup> of servants of his will, <sup>24</sup> and they are lords of ruling, <sup>25</sup> though they are placed below the one who is <sup>26</sup> Lord, the one who placed them.

<sup>27</sup> After he listened to them appropriately<sup>28</sup> about the lights, <sup>29</sup> those that are the beginning <sup>30</sup> and system, he placed them over <sup>31</sup> the beauty of the things below. <sup>32</sup> The invisible spirit moved him so <sup>33</sup> that he might <sup>103.1</sup> desire to manage by means of <sup>2</sup> his own servant, whom <sup>3</sup> he also made use of <sup>4</sup> as a hand and <sup>5</sup> mouth as though <sup>6</sup> it were his face, (and his servant is also) the things he brings, <sup>7</sup> order and threat <sup>8</sup> and fear, so that those [with whom] he has done <sup>9</sup> something ignorant might <sup>10</sup> look down upon <the> order that [had been given to them to] <sup>11</sup> guard, since they are bound by the [bonds of<sup>12</sup> the] rulers that constrict them <sup>13</sup> [tightly].

The entire establishment of matter is divided in three. The [strong] <sup>15</sup> powers that the spiritual Word <sup>16</sup> [brought] forth according to a phantasm <sup>17</sup> and arrogance he placed <sup>18</sup> in the first spiritual order. <sup>19</sup> Next those that these brought forth from the <sup>20</sup> love of power he placed <sup>21</sup> in the region of the middle, since they are powers <sup>22</sup> from the love of power, in order that they might <sup>23</sup> rule and command <sup>24</sup> compellingly and forcefully [the] <sup>25</sup> establishment below. But those <sup>26</sup> that came forth from envy <sup>27</sup> and jealousy and all the other offspring <sup>28</sup> of the fashion of this sort he placed them <sup>29</sup> in a subservient order, <sup>30</sup> ruling over the peripheral things, commanding <sup>31</sup> all the things that exist and every generation, <sup>32</sup> those from whom come illnesses <sup>33</sup> that destroy quickly, who are <sup>34</sup> impatient for begetting, who are <sup>35</sup> something from the place from which they come <sup>36</sup> and to which they will return. <sup>37</sup> And for this reason, he placed over <sup>38</sup> them commanding powers, <sup>39</sup> working [regularly] on matter, so that <sup>104.1</sup> the offspring of those that had come to be might also come to be <sup>2</sup> regularly. For this is their <sup>3</sup> glory.

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<sup>5</sup> ἄε ἱερχλν ετρετε ουτε ἱμορ- <sup>6</sup> φη ντες ογλαεισε <τε> ετε ἱμητ- <sup>7</sup> ατνεγ  
ετωοοπ αβαλ εἴτην νισομ <sup>8</sup> [. . .] ε νεγ νρεнтτ θηρογ ενογ- <sup>9</sup> [. . .] εχχπο εατνογ  
αγω εγ- <sup>10</sup> [тек]ο.

ἄε πимеуε еткаат [n]- <sup>11</sup> ερнī νтгнтε ννιοу[nem mn] <sup>12</sup> νισβοуρ ογβομ  
μνμ[. . .]ε <sup>13</sup> πε. ναει θηρογ εταμω[αρε]π <sup>14</sup> ναογαωογ αεογ, μπρη[τε α]χ.ο- <sup>15</sup>  
οс, ἄε ουεινε μαγογ αβαλ, <sup>16</sup> μπρητη ννογρεειβес εἴτην ουγ- <sup>17</sup> σωμα εσογнε  
νсωq, νееи етє <sup>18</sup> νноуне <не> ννιτсenω ετογαν[ε] <sup>19</sup> αβαλ, ἄε πсавте θηρq  
μπ- <sup>20</sup> тсаеиω нте нгїкων mn нiei- <sup>21</sup> не мн нитантн ерентау- <sup>22</sup> ωωπε εтве  
нетр хриа νноу- <sup>23</sup> санеω мнн оγсвω мн ἱμορ- <sup>24</sup> φη, ἄεкасе еρεтннтωнн <sup>25</sup>  
наχι νноуπαγρεи ката ωнн <sup>26</sup> ωнн, εωс εἴτην пейне νноуеiel. <sup>27</sup> εтве пееи нгар  
нтагтсeno м- <sup>28</sup> пρωне нεεан, εαqр ωарπ н- <sup>29</sup> савте аγω аq{q}р ωарп н- <sup>30</sup>  
саεне неq ннeтeεагтсeнaγ- <sup>31</sup> оγ етвннтq.

ἄε πтсeno н- <sup>32</sup> пρωне εφοει μπρηте μπке- <sup>33</sup> ωωχп εωωq ан. неqкнм араq <sup>34</sup>  
нбi плогос μπпнеунатикос εн <sup>35</sup> оγмнтатнеγ арас, еqχωк <sup>36</sup> нде нмоq εвоλ  
[ε]н πтмi- <sup>105.1</sup> οργос мн неqаггeлос нρεqωμ- <sup>2</sup> ωε, εγр ωвнр μπιλαссе ннмнω[ε  
εq]- <sup>3</sup> χi πимеуε мн неqарχων. εφοеi <sup>4</sup> μπρηте νноγρεειβес н<бi п>рннкаε <sup>5</sup>  
ἄεкасе εqнар прhte мн [нет]- <sup>6</sup> ωωωт аβαλ ννιπтнрq. аγω [оу]- <sup>7</sup> савте нтeγ  
тнρογ пе, нιοуnem <sup>8</sup> мн нисвоур, еπιογееи π[иo]γγеi н[нига]- <sup>9</sup> гма εqт морфн  
м[. . . . .] <sup>10</sup> εтqωοοп нмос.

ἄε ἱ[. . . .]en- <sup>11</sup> т[а]чнтε аβαλ нбi плогос [εнтаq]- <sup>12</sup> р ωта μπсмат,  
εнтаqω[ωпe] <sup>13</sup> εн πωωне, насеине араq ει <sup>14</sup> аβαλ ἄε ачнтε аβαλ εнн оγω[вω]  
<sup>15</sup> н[н]оγмнтатсауне мнн оγ[ωта], <sup>16</sup> мн п[к]εωωχп θηρq нωωн[ε], <sup>17</sup> εαqт  
нтωарп нморфн ἄε нта[q] <sup>18</sup> плогос аβαλ εἴτην плннιοургос <sup>19</sup> аβαλ εнн  
оγмнтатсауне атρεч- <sup>20</sup> χi сауне ἄε оγн петхасе ωο- <sup>21</sup> оп аγω нqнme ἄε qр  
хриа мн[аq]. <sup>22</sup> εте пееи пе ета<ε>апрофнтис н[оу]- <sup>23</sup> те араq ἄε « нице нωнε  
» аγω « πн[o]- <sup>24</sup> ει нде паиων етхасе » аγω « [πi]- <sup>25</sup> атнеγ араq, » аγω тееи  
те ἱψγ[хн] <sup>26</sup> етанε етаεтнεο нтeεоγс[ia] <sup>27</sup> етeнасмооγт нωорп. ппεт- <sup>28</sup>  
мооγт гар нте ἱмнтатсаγ[не].

<sup>29</sup> ἄε πεтеωωε се мен пе атрнκω <sup>30</sup> εрнi нтγхн μπωарп нρωме, <sup>31</sup> ἄε оγαβαλ  
εн плогос пе нпнеγ- <sup>32</sup> матикос, εqмееуе нбi пρεq- <sup>33</sup> сωνт ἄε пωq пе, епιαν

105.17 ἄε: read нбi.  
105.23-24 нн[o]ei: this word could be from either νοῦς (“mind”; for the declined form, see 54.15) or  
an orthographic variant of πνοή (“breath”).  
105.28 нте: read те.

<sup>5</sup> The matter that flows through its form <sup>6</sup> <is> a cause through which the <sup>7</sup> invisibility that exists through the powers <sup>8</sup> [. . .] they all <sup>9</sup> [. . .] they beget before them and they <sup>10</sup> [defile].

The thought that resided <sup>11</sup> in the middle of those of the [right and] <sup>12</sup> left is a power of [. . .]. <sup>13</sup> All those that the [first] ones <sup>14</sup> will desire to make, in a manner of speaking, <sup>15</sup> an image of theirs, <sup>16</sup> like a shadow following a <sup>17</sup> body, these that <sup>18</sup> are the roots of the visible order, <sup>19</sup> that is, the entire preparation of the <sup>20</sup> ordering of the images and likenesses <sup>21</sup> and semblances have <sup>22</sup> come to be on account of those in need of <sup>23</sup> nourishment and teaching and formation, <sup>24</sup> so that the smallness <sup>25</sup> will receive growth little <sup>26</sup> by little, as through the image of a mirror. <sup>27</sup> For this reason he created <sup>28</sup> humanity last, having first <sup>29</sup> prepared and first <sup>30</sup> provided for him the things that he had made <sup>31</sup> on his account.

The creation of <sup>32</sup> humanity was like (the creation) of <sup>33</sup> everything else as well. <sup>34</sup> The spiritual Word moved him <sup>35</sup> invisibly, perfecting <sup>36</sup> him through the creator <sup>105.1</sup> and his ministering angels, <sup>2</sup> who partnered in the forming of multitudes, [once he] <sup>3</sup> consulted with his rulers. <sup>4</sup> <The> earth being is like a shadow, <sup>5</sup> so that he might resemble [those] <sup>6</sup> cut off from the entireties. He is also [a] <sup>7</sup> product of all of them, those on the right <sup>8</sup> and those on the left, because each [one] of [the] orders <sup>9</sup> he formed [. . .] <sup>10</sup> which he exists.

The [. . .] <sup>11</sup> that the Word [who was] <sup>12</sup> deficient in form brought forth, who [came to be] <sup>13</sup> in sickness, did not resemble him <sup>14</sup> because he brought it forth out of <sup>15</sup> [forgetfulness], ignorance, and [deficiency], <sup>16</sup> and [of] all other illnesses, <sup>17</sup> yet he, the <sup>18</sup> Word, gave the first form through the creator <sup>19</sup> out of ignorance in order to <sup>20</sup> receive knowledge that the exalted one exists <sup>21</sup> and know that he needs [him]. <sup>22</sup> This is what the prophet termed <sup>23</sup> “living spirit” and “the <sup>24</sup> mind of the exalted eternity” and “[the] <sup>25</sup> invisible one,” and this is the living soul <sup>26</sup> that has enlivened the power <sup>27</sup> that was dead initially. For what <sup>28</sup> is dead is ignorance.

<sup>29</sup> Therefore, it is fitting that we expound <sup>30</sup> upon the soul of the first human, <sup>31</sup> that it is from the spiritual Word, <sup>32</sup> even though the <sup>33</sup> creator thinks that it is his, since

105.23–24 “the mind”: or “breath.”

αβαλ ρίτο-<sup>34</sup> οτῆ πε ἰπρητη ἰνογ{ῤ}ρο πεταγ-<sup>35</sup> νιφε ἰμαφ. αῤτηνοογ ρωωφ  
 αν<sup>36</sup> απιῤ ἰβι πρεφσωνῤ ἰρῖπῤγῤ[η]-<sup>37</sup> ογ αβαλ ρῖ τεφουσια, εῤῖῤ[εφ]<sup>38</sup> ρωωφ  
 αν ἰμεγ ἰπῖσῤπῤ<sup>106.1</sup> εε ογωωπε αβαλ ρῖ πῖνε<sup>2</sup> ἰπῖωῤτ. αῤεῖνε αβαλ ρωογ<sup>3</sup>  
 ἰβι ἰσβογρ ἰπρητε ἰρῖῤρω-<sup>4</sup> με, { ` ` } ενοογ ου νε, εῤῖῤτεγ ἰ-<sup>5</sup> μεγ ἰπτανῤῖε  
 ἰπωωπ<ε>.

<sup>6</sup> εε ἰουσια ἰπῖνεγῤαῤικῖοῤ ογ-<sup>7</sup> εῤ[ε] τε, αῤω οῤεῖνε ἰοωῤτ τε, <sup>8</sup> [αῤω αν πῖ]-  
 ωωνε ἰῤτεσ πε πῤωωε <sup>9</sup> [ρῖ ρα]ρ ἰσμοῤ. τογσια δε <sup>10</sup> [. . .] ἰνεεῤγῤικῖοῤ  
 πεσῤωωε <sup>11</sup> [ρ]αῤῤ, εῤῖῤτεσ ἰμεγ ἰ<π>βῖἰῖμε<sup>12</sup> ἰῖ ὀμολογῖα ἰπεῤεε, <sup>13</sup>  
 [α]ῤω σρακε εν απεῤαογ εῤβε<sup>14</sup> πῖρῖκε ἰπῖμεγε. τογσια ε[ε] ρωωσ<sup>15</sup> ἰρῖγῖκῖοῤ  
 πεσογαι ωββῖαιεῤ <sup>16</sup> αῤω ρῖ ραρ ἰσμαῤῤ νεγωωνε δε<sup>17</sup> πε ενῤαρωωπε ρῖ ραρ  
 ἰσμοῤ<sup>18</sup> ἰρῖκε.

εε πῤαῤῖ δε ἰρωμε ογ-<sup>19</sup> πλασμα πε εῤτηρ πε, αῤω οῤῤσε-<sup>20</sup> νο πε εῤτηρ πε,  
 αῤω ογκογ αρῖῖ<sup>21</sup> πε ἰδε ἰσβογρ πε ἰῖ ἰιογῖνεῤ<sup>22</sup> πε, αῤω οῤῖνεγῤαῤικῖοῤ  
 ἰλογοῤ<sup>23</sup> εῤεῤῖῖῖωῤῖ π ἰ ὠ απεσνεγ τογῖε<sup>24</sup> τογῖε ἰνοογσια, νεεῖ ενῤαρεῤ<sup>25</sup>  
 π{ῤ}εφωωπε αβαλ ἰμαγ. αβαλ<sup>26</sup> ἰπῖεῖ σεεογ ἰμασ αν εε αγ-<sup>27</sup> εω νεφ  
 ἰνογπαραδῖλοῤ αῤρεφ-<sup>28</sup> ογωῖ αβαλ ρῖ ῤρε ἰωωῤῤε<sup>29</sup> ἰῖῖνε ἰωωῖ, εῤογῖοῤ  
 πε ἰδε ἰ-<sup>30</sup> ῤαεῖ εεεαῤῤ ἰωωῖῤῤ ἰρητε, <sup>31</sup> ενῤαφ πεῤῤ ἰῖαπολαγῖς.

εε ἰ-<sup>32</sup> ἰῖῤεγῤῖνεῖς ἰῤουσια εῤσαῤῖ, <sup>33</sup> εῤωοοῤ ἰρηῤῤ, νεεεαεῖ πε ἰρ ογ-<sup>34</sup> ο  
 πε. αῤῤεενο, αῤω μαεῤ ωβα<sup>35</sup> νεγ πε. αβαλ ἰπῖαιε αγῖῤῤ α-<sup>36</sup> βαλ ἰνοογερ σαρνε,  
 εῤῤ απῖῖη<sup>37</sup> αῤω εῤεῖνε αεωφ ἰ[ογ]νοε ἰβῖῖ-<sup>107.1</sup> εῤνοε, εῤε πμογ τε. εῤαῤο-  
<sup>2</sup> λαγῖς ἰδε νεῤεαγ ογῖεῤ<sup>3</sup> ἰδε εῤκααφ αῤρεφουωῖ<sup>4</sup> αβαλ ἰμασ, αῤω πκεωῖῖ  
 εῤεγ-<sup>5</sup> ἰῤεφ ἰπῖκεεῤῤρε ἰπογκα[εφ]<sup>6</sup> εογωῖ αβαλ ἰμαφ, ἰρῖογ<sup>7</sup> ἰρῖογ πα  
 πῖῖ, εεεε[ε]ε ἰ[ογ]-<sup>8</sup> εῤπο ἰνοογῤεῖο ε[. . . . .]-<sup>9</sup> ἰνογ  
 αῤω εεκαεε ἰ[ογ. . . .]-<sup>10</sup> ραογ αβαλ ρῖ ἰεοῤ εῤεαγ ε[τογ]-<sup>11</sup> μογῤε αρεε εε  
 « πρῖφ. » ογῖαογῤ[γοῤ]<sup>12</sup> ἰδε δε ἰρῖογ ανῖεαν ῤηρογ ε[ῤ]-<sup>13</sup> ραογ. εῤῤ  
 απῖαῤ ἰπρωῖνε [αβαλ]<sup>14</sup> ρῖῤῤ πῤωωε ἰδε να πῖμεγ[ε]<sup>15</sup> ἰῖ νεπῖωῖῖα. εῤῤρεφῤ  
 παραβα<sup>16</sup> ἰῤεῤτοῤη εεκαεε εῤῖαμογ. <sup>17</sup> αῤω ῤαπολαγῖς ῤηρε εῤῖῖῖα ε-<sup>18</sup>  
 ῤῖμεγ αγῖοεφ αβαλ ἰρηῤῤ.

εε<sup>19</sup> πῖεῖ πε πῖογεε αβαλ ενῤαγε[εφ]<sup>20</sup> νεφ, εαγῖαεῤῤ αβαλ ἰῖῖαπολα[γ]-<sup>21</sup>  
 εῖς ἰδε να πῖτανῤῖ ἰῖ να πῖεῖ[ε]. <sup>22</sup> εῤεωβ ἰδε ἰῤρονοῖα πε, εεε[εε]<sup>23</sup>

106.21 ἰδε: read ἰῤε.

106.29 ἰδε: read ἰῤε.

106.37–107.1 βῖῖεῤῖοῤ: read κῖῖεῤῖοῤ.

107.12 εε: read πῖ?

107.14 ἰδε: read ἰῤε.

107.15 εῤῤρεφ: read εῤῤρεφ.

107.21 ἰδε: read ἰῤε.

it is from <sup>34</sup> him in the manner of a mouth through which one <sup>35</sup> breathes. Moreover, the creator also sent <sup>36</sup> down souls <sup>37</sup> from his being, since [he] <sup>38</sup> also has (the ability of) begetting <sup>106.1</sup> because he is one that has come into being from the image <sup>2</sup> of the Father. Those on the left also brought forth, <sup>3</sup> in a way, humans <sup>4</sup> of their own, having <sup>5</sup> the likeness of being.

<sup>6</sup> The spiritual being <sup>7</sup> is a unity, and it is a solitary image, <sup>8</sup> [and] its sickness is the propensity <sup>9</sup> [in many] forms. But as for the being <sup>10</sup> . . . of the soulish ones, its propensity <sup>11</sup> is twofold, since it has <the> knowledge <sup>12</sup> and the confession of the one who is exalted, <sup>13</sup> and it is not inclined toward evil on account of <sup>14</sup> the inclination of the thought. But as for the material being itself, <sup>15</sup> its course is different <sup>16</sup> and in many forms; it was an illness <sup>17</sup> that came to be in many kinds <sup>18</sup> of inclination.

The first human is a <sup>19</sup> mixed molded form, and he is a <sup>20</sup> mixed creation, and he is a remnant <sup>21</sup> of those on the left and those on the right, <sup>22</sup> and a spiritual word <sup>23</sup> whose opinion is divided between each <sup>24</sup> one of the two substances, those from which he has received <sup>25</sup> his being. For <sup>26</sup> this (reason) it is said that paradise was <sup>27</sup> planted for him so that he might <sup>28</sup> eat from the food of the three <sup>29</sup> kinds of tree, since it is a garden of the <sup>30</sup> triple order, <sup>31</sup> being that which bears fruit.

The <sup>32</sup> noble generation that is elect, <sup>33</sup> which dwells in him, was more exalted. <sup>34</sup> It created, and it did not injure <sup>35</sup> them. For this reason they gave <sup>36</sup> a command, issuing a threat <sup>37</sup> and bringing upon him [a] great <sup>107.1</sup> trial, which is death. <sup>2</sup> Only the fruit <sup>3</sup> of those that are evil did he permit him to taste, <sup>4</sup> and the other tree that <sup>5</sup> had the twofold (fruit) [he] was permitted <sup>6</sup> to eat, not to mention <sup>7</sup> the (tree) belonging to life, so that [they <sup>8</sup> might] not bear the honor for [. . .] <sup>9</sup> and so that [they would] not [. . .] <sup>10</sup> through the evil power [that is] <sup>11</sup> called “the snake.” <sup>12</sup> Yet he is more wicked than all the evil powers. <sup>13</sup> He deceived the human <sup>14</sup> through the propensity of those things belonging to the thought <sup>15</sup> and the desires in order to lead <him> to toss aside <sup>16</sup> the command with the result that he would die. <sup>17</sup> And from all fruitful benefit of that place, <sup>18</sup> he was cast out.

<sup>19</sup> This is the banishment that was done <sup>20</sup> to him, when he was deprived of the fruitful benefits <sup>21</sup> of the things belonging to the likeness and image. <sup>22</sup> It was a





matter of providence, so that <sup>23</sup> it might be discovered that the brief amount of time <sup>24</sup> until the human will receive the fruit <sup>25</sup> of things that are eternally good, <sup>26</sup> in which is the place of rest. <sup>27</sup> This the spirit destined when he <sup>28</sup> first considered <sup>29</sup> that the human should experience the <sup>30</sup> great evil that is death, <sup>31</sup> which is the ignorance of the entire totality, <sup>32</sup> and, moreover, that he should experience <sup>33</sup> all of the evil things that <sup>34</sup> come to be from this, and <sup>35</sup> after the impetuosities <sup>36</sup> and anxieties that accompany these things, he should receive the greatest <sup>108.1</sup> good, which is <sup>2</sup> eternal life, namely, <sup>3</sup> the sound knowledge of the entireties <sup>4</sup> and the reception of all good things. <sup>5</sup> Because of the transgression of the first human <sup>6</sup> death ruled. It customarily <sup>7</sup> killed every human <sup>8</sup> in accordance with the appearance of its <sup>9</sup> [ . . . ] given to it <sup>10</sup> [ . . . ] kingdom because of the <sup>11</sup> assembly of the <sup>12</sup> will of the Father, which we previously discussed.

<sup>14</sup> If each order, <sup>15</sup> those on the right and those on the left, is <sup>16</sup> joined to another by <sup>17</sup> the thought that is placed between them, <sup>18</sup> that which gives them their ordering <sup>19</sup> with each other, it happens that <sup>20</sup> both act according to a zeal <sup>21</sup> for works alone, since those on the right resemble <sup>22</sup> those on the left, <sup>23</sup> and those on the left also resemble <sup>24</sup> those on the right. And if occasionally <sup>25</sup> the evil order begins to do <sup>26</sup> evil in an <sup>27</sup> ignorant manner, <sup>28</sup> the <wise> order emulates, with <sup>29</sup> a face of a man of violence, <sup>30</sup> doing what is evil as well, <sup>31</sup> just as if it were a power of a man <sup>32</sup> of violence. Other times <sup>33</sup> the ignorant order <sup>34</sup> attempts to do what is good, becoming <sup>35</sup> like it, since the hidden order <sup>36</sup> is also eager to do it. Just as <sup>37</sup> it is with the way that exists with <sup>38</sup> the things that are established, so too with the <sup>109.1</sup> things that have come about. Since they bring <sup>2</sup> things unlike one another, <sup>3</sup> those who were not informed were not able to know the cause <sup>4</sup> of the things that <sup>5</sup> exist. Therefore, <sup>6</sup> they have brought forth other approaches, <sup>7</sup> some saying that the things that <sup>8</sup> exist have their being in <sup>9</sup> providence. These are those who [observe] <sup>10</sup> the establishment and persistence <sup>11</sup> of the motion of creation. Others <sup>12</sup> say that it is something hostile. <sup>13</sup> They are those who observe the [ ] <sup>14</sup> and lawlessness of the powers <sup>15</sup> and wickedness. Others <sup>16</sup> say that which is destined to happen are the things that exist. <sup>17</sup> These are those who <sup>18</sup> were occupied with this matter. Others <sup>19</sup> say that it is in accordance with nature. <sup>20</sup> Others say that it is a thing <sup>21</sup> that exists alone. The majority, however, <sup>22</sup> all who have reached as far as the visible elements, <sup>23</sup> do not know anything more <sup>24</sup> than them.

χε μεταρῳωπε ἴσοφος <sup>25</sup> κατα ἡρελλην μῆ νιβαρβαρος <sup>26</sup> ἀγῖρ ἀπαντα χε  
 μεταρῳωπε ἴσοφος <sup>25</sup> κατα ἡρελλην μῆ νιβαρβαρος <sup>26</sup> ἀγῖρ ἀπαντα ἀνῖομον  
 ενταγ- <sup>27</sup> ῳωπε κατα ογφантаσια μῆ- <sup>28</sup> η ογμεγε εφῳογειτ. ηνενταγ- <sup>29</sup> ει авал  
 εἰν ναει, κατα πικολεῖ ἀροῖν <sup>30</sup> ἀνογερηγ μῆ ησματ ἡτῆμῆτα- <sup>31</sup> ποσταΔηс εαγῖρ  
 енерги ἡρηтоγ, <sup>32</sup> αγω αγωεχε ερηι εἰν ογτανтῆ <sup>33</sup> μῆ ογμῆтχасиεнт μῆη  
 ογμεεγε <sup>34</sup> ἡφантаσια εα пра ηνεει εν- <sup>35</sup> таγμεγε араγ μῆηтῖрῆηεнт. <sup>36</sup> εαγῖρ  
 ἀπατα ἡмаγ ἡῖοι πιταγтῆ <sup>37</sup> εγμεγ[ε] χε ηтаγтаε тῆηε <sup>110.1</sup> [ε]ηтаγтеεε †планη.  
 εἰν ηιρεη <sup>2</sup> φηη εν ογαεετογ εν, ἀλλα <sup>3</sup> ἡтаγ ηῖομον таηтη εсῳωт ἡ- <sup>4</sup> маγ, εῳс  
 ενтаγ πε πтῆрῖ. <sup>5</sup> ἀβολ ἡπαει αсῳωπε еπῆ- <sup>6</sup> [Δ]агма εφεληηη авал еφ† <sup>7</sup> ογβηс  
 ογαεεтῖ, εтве тῆηтρεφ- <sup>8</sup> мῖφε ἡμῆηχасиεнт ἡде <sup>9</sup> ογε [ηηηχ]πῖο ἡπαρχῳη етῖр  
 εγ- <sup>10</sup> πε[р]ε[с]ε, εтῳοоп εа теφ- <sup>11</sup> εηη. εтве पेει ἡπελαγε <sup>12</sup> ῳωπε еφ† μεте μῆ  
 ηеφерη- <sup>13</sup> ογ, μῆ лаге ηεῳв ογде мῆт- <sup>14</sup> φιλοσοφος ογде εηηηтсееин <sup>15</sup> ογде  
 εἰηηηт `ε` ρῆηтῳр ογде εἰη- <sup>16</sup> мῆηтмоγсикон ογде εἰηηηт- <sup>17</sup> ογгаηон, ἀλλα εἰηεаγ ηε  
 εἰ <sup>18</sup> мῆηтρεφῆηε. αсῳωπε еса- <sup>19</sup> ηаεте аχῆη тῆηтат† εраγογ, <sup>20</sup> еφмаεс εтве  
 тῆηтатгеογ- <sup>21</sup> [.]ε εте ηεтаηаεте, ет† ηеγ <sup>22</sup> ηηηηεγε.

χε ηееи ενтаρῳω- <sup>23</sup> пе авал εἰη ηтеεηο ἡде εἰη- <sup>24</sup> εεβвρεос, ναει εтсηε авал  
 ἡηη- <sup>25</sup> εγλη етχῳ ἡπтγпос ἡηελλην, <sup>26</sup> ἡῖομον ἡηεтаηεεγε араγ <sup>27</sup> тῆηρογ аχ.οογ  
 ἀηιογηηη, ἡῖομον <sup>28</sup> етκηη араγ тῆηρογ аτρογμεγε <sup>29</sup> ἡῳεχε μῆηη ογεηηε,  
 <аγ>ἡт{аγ}ογ аγω <sup>30</sup> аγаηаεте εῳс аτρογтеεο ἡ- <sup>31</sup> тῆηε, аγῖρ χрасῳαι ἀηῖομον  
 е- <sup>32</sup> теεтаεт етῖр енерги ἡρηтоγ. <sup>33</sup> мῆηηса ναει аγтеεο ἡтаεиε ἡ- <sup>34</sup> де  
 ηηат<т>аεтῖ, ἡπετογтеεο, πογ- <sup>35</sup> еει ογαεεтῖ етκαат κατα πῆ- <sup>36</sup> ηе ἡπῆηε  
 ἡπῳт. еγῆтηεγ араγ <sup>111.1</sup> [ε]η πε εἰη τεφφγсис пе, ἀλλα ο[γ- <sup>2</sup> с]οφια те тεавс  
 авал аχῳφ, χεка[с] <sup>3</sup> еφηηтоγχο πтγпос ἡπαηηεγ <sup>4</sup> араγ ηαηηε. εтве पेει  
 ἡπε- <sup>5</sup> [ε]аε ἡаггелос теεаφ аηεγ араγ. <sup>6</sup> аγω ἡкерῳηε εῳογ аη ἡте <sup>7</sup> ηгенос  
 ἡηηтεεвгаиос етаη- <sup>8</sup> ῳрῖ ηχ.οογ, ете ηηкаиαιос ηе <sup>9</sup> мῆ ἡπῖροφηηηс, мпоγμεγε  
 алаге <sup>10</sup> ἡпоγχογ лаге {ἡпоγχε лаге} <sup>11</sup> κατα ογφантаσια η авал εἰη <sup>12</sup> ογτανтῆ  
 η авал εἰηη ογμεεγε <sup>13</sup> еφεавс, ἀλλα πογееи πογееи <sup>14</sup> авал εἰη тсaη етeηεргη  
 ἡρηтῖ, <sup>15</sup> аγω еφсῳтῆη аηентаφηεγ <sup>16</sup> араγ аγω аφсῳтῆογ `аφ.χοογ` εἰηη  
 ογηат[. .] <sup>17</sup> те. еγῆтеγ ἡηεγ ἡπῆ† μεте <sup>18</sup> ἡηηтεγληη φα ηογερηγ κατα [πῆ]- <sup>19</sup>  
 сηат ἡηεтῖр енерги ἡρηтоγ, <sup>20</sup> еογтоγχῳ мῆηηογсῳ мῆ πῆ† ηε- <sup>21</sup> те φα ηογερηγ  
 ηαηηста ἡερηη <sup>22</sup> εἰη †εοηοлогια ἡде петχасε <sup>23</sup> араγ. аγω ογῆ ηεтῆηεεφ араγ,  
<sup>24</sup> पेει етеаγкааφ εῳс еγῖр χриа <sup>25</sup> ἡηογ, еаπηлогос ἡπῆηεγмаηηкон <sup>26</sup> χπαφ ηῆηεγ

110.8 ἡде: read ἡте.

110.19 аχῆη: emend to ἡῖοι.

110.20 еφмаεс: emend to есма.сῳ.

110.23 теεηο: read ηεηос?

110.23 ἡде: read ἡте.

110.26 ἡηεтаηεεγε: read ἡηαει εтаγηεεγε?

110.33-34 ἡде: read ἡте.

111.20 ηογсῳ: read ηογсῳ.

111.22 ἡде: read ἡте.

Those who were wise <sup>25</sup> among the Greeks and Barbarians <sup>26</sup> approach the powers that <sup>27</sup> have come about on account of fantasy and <sup>28</sup> empty thought. Those who have <sup>29</sup> come from these, in accordance with the conflict <sup>30</sup> with each other and the <sup>31</sup> rebellious manner they have active among them, <sup>32</sup> also spoke in a likely, <sup>33</sup> arrogant, and <sup>34</sup> fantastical way about the things that <sup>35</sup> they thought of as wisdom. <sup>36</sup> However, the likeness deceived them <sup>37</sup> when they thought that they had arrived at the truth, <sup>110.1</sup> (but) they had arrived at error. (This is the case) not only with the small names, <sup>2</sup> moreover, but <sup>3</sup> the powers themselves appear to obstruct <sup>4</sup> them, as though they are the entirety. <sup>5</sup> From this it happened that the <sup>6</sup> order is caught up fighting <sup>7</sup> against itself alone, because the hostility <sup>8</sup> of arrogance of <sup>9</sup> the offspring of the ruler who <sup>10</sup> is superior, who exists before his <sup>11</sup> beginning. On account of this nothing <sup>12</sup> came about giving assent with its counterparts, <sup>13</sup> nothing, neither <sup>14</sup> philosophy, nor medicine, <sup>15</sup> nor rhetoric, nor <sup>16</sup> music, nor <sup>17</sup> logic, but they are opinions and <sup>18</sup> theories. Ineffability prevailed <sup>19</sup> because it was mixed, <sup>20</sup> because of the unutterable nature <sup>21</sup> of those who prevail, who give them <sup>22</sup> thoughts.

As for these things that came <sup>23</sup> about from the Hebrew <race>, <sup>24</sup> things written by the <sup>25</sup> material ones who speak in the manner of the Greeks, <sup>26</sup> the powers of those <that think> about <sup>27</sup> them all, so to speak, about those on the right, <sup>28</sup> the powers that move them all to meditate on <sup>29</sup> words and an image, <they brought> them, and <sup>30</sup> they seized them in order to reach <sup>31</sup> the truth, and they consulted the confused powers <sup>32</sup> at work within them. <sup>33</sup> After these things they reached the order of <sup>34</sup> the unmixed things, the one that is established, the <sup>35</sup> unity that is an <sup>36</sup> image of the image of the Father. It is not invisible <sup>111.1</sup> in its nature, but <sup>2</sup> wisdom is the cloak upon it, so that <sup>3</sup> it will preserve the type of the one who is truly invisible. <sup>4</sup> For this reason, <sup>5</sup> many angels are unable to see it. <sup>6</sup> And other people of <sup>7</sup> the Hebrew race that we <sup>8</sup> discussed previously, which are the righteous ones <sup>9</sup> and the prophets, did not think anything <sup>10</sup> or say anything <sup>11</sup> according to fantasy or from <sup>12</sup> a likeness or from a secret thought, <sup>13</sup> but each one <sup>14</sup> by the power at work within him, <sup>15</sup> and while listing to the things that he saw <sup>16</sup> and he heard, he spoke them in a [. . .] <sup>17</sup> They have the unified harmony <sup>18</sup> toward each other in accordance with [the] <sup>19</sup> pattern of those working within them, <sup>20</sup> since they preserve the mixture and the harmony <sup>21</sup> with each other mainly <sup>22</sup> by the confession of the one exalted <sup>23</sup> over them. And there is one who is better than they are, <sup>24</sup> one who was appointed, since they needed <sup>25</sup> him,

νουεει, εφρ̄ χριᾱ μ̄-<sup>27</sup> πετχασε̄ ννουζελπισ̄ μ̄νν̄ ογ̄σω-<sup>28</sup> ωτ̄ αβαλ̄ κατᾱ πιμееεγ̄  
 ετε̄ πε-<sup>29</sup> εεῑ πε̄ πсперма̄ ν̄ноуχαιε̄τε. <sup>30</sup> αγω̄ ογ̄λογος̄ νρεφ̄ ογᾱειν̄ πε, ετε̄ <sup>31</sup>  
 πιμееεγ̄ πε̄ μ̄ν̄ νιχπο̄ ν̄τεφ̄ μ̄ν̄ <sup>32</sup> νιπροβολη̄ ν̄τεφ̄ νε. νιλῑ κ' ᾱιος̄ μ̄ν̄ <sup>33</sup>  
 νειπροφηтης̄, ετᾱν̄ωρ̄π̄ ν̄χσοӯ, <sup>34</sup> εγ̄τοуχ̄ο ν̄т̄ρομολογιᾱ μ̄ν̄ †- <sup>35</sup> μ̄ν̄т̄н̄н̄т̄ре̄ ν̄те̄  
 νουε̄ιате̄ ρᾱ пра̄ <sup>36</sup> μ̄п̄ετ̄η̄εεφ̄, νεεῑ ν̄таγ̄ω- <sup>37</sup> πε̄ <sup>112.1</sup> [ε]γ̄σαωτ̄ αβολ̄ ν̄са̄ †[ρ̄ε]  
 λπισ̄ μ̄ν̄ <sup>2</sup> π̄σωт̄н̄ αβολ̄, εφ̄σατε̄ ν̄ρηт̄о[γ̄] <sup>3</sup> ν̄β̄οι <π̄>сперма̄ ν̄са̄π̄с̄ αγω̄ ν̄ω̄ν̄е, <sup>4</sup>  
 π̄е̄ӣ εт̄са̄те̄ ν̄ρηт̄ӣ ρ̄ ν̄ ρ̄ᾱρ, νεεῑ <sup>5</sup> ε̄ν̄та̄ρ̄ω̄ν̄е̄ ν̄са̄ π̄т̄ωк̄ а̄ρεт̄ϕ̄. <sup>6</sup> φογ̄αν̄ε̄ αβαλ̄  
 φ̄σωк̄ μ̄μαγ̄ α- <sup>7</sup> м̄р̄ре̄ πετχασε̄, ᾱта̄ω̄ε̄ ᾱειω̄ <sup>8</sup> мен̄ ν̄νε̄ӣ ρ̄ωс̄ ρᾱ пра̄ νουε̄ӣ ν̄- <sup>9</sup>  
 ογ̄ωт̄. αγω̄ νεουε̄ӣ ν̄ογ̄ωт̄ πε- <sup>10</sup> т̄р̄ ε̄νε̄р̄г̄ӣ μ̄μαγ̄ εγ̄ω̄ε̄χε̄. се- <sup>11</sup> ω̄β̄β̄ӣᾱειт̄ {α}ε̄н̄  
 ν̄χε̄ νοῡνεӯ μ̄ν̄ <sup>12</sup> νοῡω̄ε̄χε̄ εт̄βε̄ πᾱω̄ε̄ӣте̄ <sup>13</sup> ν̄н̄ε̄та̄ρ̄т̄ νεӯ ν̄т̄θ̄ε̄ω̄р̄ӣа̄  
 μ̄ν̄ <sup>14</sup> π̄ω̄ε̄χε̄. εт̄βε̄ π̄е̄ӣ νε̄та̄ρ̄σω- <sup>15</sup> т̄н̄ αβαλ̄ ν̄са̄ νε̄ν̄та̄γ̄χοоӯ <sup>16</sup> εт̄βε̄ π̄е̄ӣ, се̄ρ̄λ̄  
 ла̄γε̄ ε̄н̄ αβαλ̄ <sup>17</sup> ν̄те̄γ̄оγ̄, αλλᾱ ρ̄н̄ν̄ ογ̄ω̄ν̄ӣ <sup>18</sup> а̄γ̄χῑ ν̄н̄ε̄т̄с̄η̄ρ̄. εγ̄ρ̄ ρ̄ε̄р̄м̄н̄н̄еӯ- <sup>19</sup> ε̄  
 μ̄μαγ̄ ᾱγ̄τε̄ρ̄о̄ а̄ρεт̄оӯ <sup>20</sup> ν̄ρ̄н̄ε̄р̄ε̄с̄ӣс̄ ε̄н̄ᾱω̄ω̄оӯ νε̄та̄γ̄- <sup>21</sup> ω̄оо̄п̄ ω̄а̄ ρ̄о̄н̄ӣ ε̄те̄н̄оӯ  
 ρ̄ᾱте̄ н̄ӣ<ӣ>- <sup>22</sup> ογ̄δᾱει. ρ̄н̄ε̄ρᾱε̄ӣε̄ мен̄ се- <sup>23</sup> χ̄оӯ μ̄μαс̄ χ̄ε̄ ογ̄ε̄ӣ πε̄ <sup>24</sup> π̄н̄оӯт̄е̄,  
 ε̄н̄та̄ρ̄та̄ω̄ε̄ ᾱειω̄ <sup>25</sup> ν̄н̄е̄ӣг̄ρᾱφ̄н̄оӯ ν̄εс̄. ρ̄н̄ке- <sup>26</sup> ка̄γε̄ εγ̄χ̄оӯ μ̄μαс̄ χ̄ε̄ ρ̄ᾱρ <sup>27</sup> νε.  
 ρ̄н̄ε̄ра̄ε̄ӣε̄ мен̄ εγ̄χ̄ω̄ μ̄- <sup>28</sup> мас̄ χ̄ε̄ ογ̄ρ̄ᾱπ̄λοӯн̄ πε̄ π̄н̄оӯ- <sup>29</sup> те̄ αγω̄ νεγ̄ρηт̄ ν̄ογ̄ωт̄  
 πε̄ <sup>30</sup> ρ̄н̄ т̄φ̄γ̄с̄ӣс̄. ρ̄н̄ке̄ка̄γε̄ εγ̄χ̄оӯ <sup>31</sup> μ̄μαс̄ χ̄ε̄ πε̄φ̄ε̄ӣре̄ ρ̄ᾱт̄ре̄ μ̄н̄ <sup>32</sup> π̄κ̄ω̄ε̄ ᾱρ̄ηт̄ӣ  
 μ̄п̄ε̄т̄на̄н̄оӯφ̄ <sup>33</sup> μ̄н̄ πε̄т̄о̄ᾱӯ. ρ̄н̄ке̄ка̄γε̄ а̄н̄ <sup>34</sup> εγ̄χ̄ω̄ μ̄μαс̄ χ̄ε̄ ν̄та̄γ̄ πε̄ π̄ре̄φ̄- <sup>35</sup> ρ̄ ρ̄ω̄β̄  
 а̄п̄ε̄н̄та̄ρ̄ω̄ω̄п̄е̄. ρ̄н̄ке̄ка̄γ̄- <sup>36</sup> ε̄ δε̄ а̄н̄ εγ̄χ̄ω̄ μ̄н̄о[с̄] χ̄ε̄ αβαλ̄ <sup>113.1</sup> [ρ̄и]т̄н̄ νε̄ε̄[ӣа]  
 г̄г̄ε̄лос̄ πε̄та̄ρ̄ϕ̄ ρ̄ω̄β̄.

χ̄ε̄ <sup>2</sup> [π]ρ̄ᾱρ̄ β̄ε̄ μ̄н̄н̄т̄ре̄φ̄μ̄е̄ε̄γ̄ε̄ μ̄- <sup>3</sup> π̄ӣρη̄те̄ π̄ρ̄ᾱρ̄ ν̄р̄η̄т̄е̄ πε̄ αγω̄ π̄ρ̄ᾱρ̄ <sup>4</sup> ν̄с̄ма̄т̄  
 н̄н̄ӣг̄ра̄φ̄н̄оӯ, π̄ε̄н̄та̄ρ̄т̄ <sup>5</sup> νεӯса̄ρ̄ μ̄π̄ӣн̄о̄м̄ос̄. ν̄ла̄γ̄ ν̄ла̄ε̄ μ̄- <sup>6</sup> π̄ροφηтης̄  
 μ̄π̄оӯχ̄ε̄ λᾱγε̄ αβαλ̄ <sup>7</sup> μ̄н̄ооӯ μ̄н̄ӣн̄ μ̄н̄ооӯ ογ̄ᾱε̄ε̄т̄[ο]γ̄, <sup>8</sup> αλλᾱ ποῡε̄ӣ ποῡε̄ӣ  
 ν̄ρηт̄оӯ а̄βα[λ] <sup>9</sup> μ̄п̄ε̄н̄та̄ρ̄н̄еӯ а̄ρ̄ооӯ αγω̄ а̄φ̄са̄- <sup>10</sup> т̄н̄ε̄φ̄ ν̄т̄оот̄ϕ̄ μ̄п̄г̄та̄ω̄ε̄ ᾱειω̄  
 μ̄- <sup>11</sup> π̄σωт̄н̄р̄. π̄е̄ӣ π̄ε̄н̄та̄ρ̄та̄ω̄ε̄ ᾱειω̄ <sup>12</sup> μ̄н̄оӯ, ε̄ӣке̄φ̄ᾱλ̄а̄ӣон̄ πε̄ μ̄π̄оӯγ̄та̄- <sup>13</sup> ω̄ε̄  
 ο̄ειω̄ [[η̄]] π̄ε̄т̄ε̄а̄ρ̄χοоӯ ρᾱ пра̄ μ̄- <sup>14</sup> π̄о̄ӣн̄е̄ӣ. μ̄п̄с̄ωт̄н̄р̄, ε̄те̄ π̄о̄ӣн̄е̄ӣ <sup>15</sup> πε̄.  
 са̄п̄ δε̄ εγ̄ω̄ε̄χε̄ ρ̄ᾱρᾱφ̄ ν̄β̄οῑ ν̄- <sup>16</sup> π̄ροφηтης̄ ρ̄ωс̄ ε̄φ̄н̄ᾱω̄ω̄п̄е̄. <sup>17</sup> са̄п̄ δε̄ а̄н̄ ρ̄ωс̄  
 ε̄п̄с̄ωт̄н̄р̄ ω̄ε̄χ̄ε̄ <sup>18</sup> αβαλ̄ ρ̄н̄ ρ̄ω̄оӯ, αγω̄ χ̄ε̄ φ̄н̄ᾱε̄ӣ ν̄β̄οῑ <sup>19</sup> π̄с̄ωт̄н̄р̄ ν̄φ̄ρ̄  
 ρ̄н̄о̄т̄ ν̄н̄ε̄т̄ε̄μ̄п̄оӯ- <sup>20</sup> со̄γ̄ω̄н̄ϕ̄. ε̄н̄п̄оӯγ̄ρ̄ ω̄ν̄н̄р̄ н̄ρ̄ ρ̄о̄м̄о- <sup>21</sup> лог̄ӣ ν̄н̄о̄γ̄ε̄р̄н̄γ̄ т̄н̄р̄оӯ  
 ν̄ла̄γε̄, <sup>22</sup> ποῡε̄ӣ δε̄ ποῡε̄ӣ, αβολ̄ ρ̄н̄ πε̄φ̄- <sup>23</sup> ρ̄ω̄β̄ ε̄н̄та̄ρ̄ᾱχ̄ӣ ε̄νε̄р̄г̄ӣ αβαλ̄ μ̄- <sup>24</sup> μ̄оӯ  
 а̄т̄ре̄φ̄ω̄ε̄χε̄ ρ̄ᾱρᾱφ̄ [[ε̄φ̄н̄ε̄]] <sup>25</sup> αγω̄ π̄т̄о̄п̄ос̄ ε̄т̄а̄ρ̄ω̄ω̄п̄е̄ ε̄φ̄н̄еӯ <sup>26</sup> а̄ρᾱφ̄, ε̄φ̄н̄е̄ε̄γ̄ε̄  
 χ̄ε̄ αβολ̄ μ̄н̄оӯ <sup>27</sup> πε̄ πε̄т̄о̄γ̄н̄ᾱχ̄п̄ᾱφ̄ αγω̄ χ̄ε̄ ε̄φ̄н̄а̄- <sup>28</sup> ε̄ӣ αβαλ̄ ρ̄н̄ π̄ӣа̄ ε̄т̄μ̄н̄еӯ.  
 ε̄н̄п̄е̄- <sup>29</sup> ογ̄а̄н̄ μ̄μαγ̄ μ̄н̄ε̄ χ̄ε̄ ε̄φ̄н̄н̄н̄γ̄ <sup>30</sup> αβαλ̄ т̄ω̄н̄ н̄ αβολ̄ ρ̄н̄ н̄ӣμ̄ πε̄т̄оӯ- <sup>31</sup> н̄ᾱχ̄п̄ᾱφ̄,  
 αλλᾱ π̄е̄ӣ ογ̄ᾱε̄ε̄т̄ϕ̄ <sup>32</sup> π̄ε̄н̄та̄γ̄ρ̄ πε̄φ̄н̄п̄ω̄а̄ ν̄χ̄о̄ос̄, ε̄те̄ <sup>33</sup> πε̄т̄о̄γ̄н̄ᾱχ̄п̄ᾱφ̄ μ̄μαγ̄  
 πε̄ αγω̄ <sup>34</sup> ν̄φ̄ω̄ω̄п̄ ν̄κ̄ᾱρ̄ μ̄μαγ̄ πε̄. ρᾱ пра̄ <sup>35</sup> δε̄ ν̄п̄ε̄н̄та̄ρ̄ϕ̄ ω̄ρ̄π̄ ν̄φ̄о̄о̄п̄ μ̄μαγ̄ <sup>36</sup>  
 αγω̄ πε̄та̄ρ̄φ̄ο̄ӣ μ̄μαγ̄ а̄н̄н̄ε̄ρ̄ε̄ т̄н̄ε̄т̄, <sup>37</sup> н̄а̄т̄χ̄п̄оӯ н̄ӣа̄т̄н̄κ̄ᾱρ̄ ν̄т̄ε̄ <sup>38</sup> π̄л̄ог̄ос̄,  
 ε̄ӣ{ε̄н̄}та̄ρ̄ω̄ω̄п̄е̄ ρ̄н̄ са̄ρ̄з̄, <sup>114.1</sup> μ̄п̄ε̄φ̄ε̄ӣ а̄п̄о̄γ̄μ̄е̄γ̄е̄. [αγ̄]ω̄ π̄е̄ε̄[ӣ] <sup>2</sup> πε̄ π̄ω̄ε̄χε̄

112.11 ν̄χε̄: read ν̄β̄οῑ.

113.5 ν̄ла̄γ̄ ν̄ла̄ε̄: read ν̄та̄γ̄ δε̄.

whom the spiritual Word <sup>26</sup> also produced with them, as one needing <sup>27</sup> the exalted one in hope and <sup>28</sup> anticipation in accordance with the thought that <sup>29</sup> is the seed of salvation. <sup>30</sup> He is also an illuminating word, which <sup>31</sup> is the thought and his offspring and <sup>32</sup> his emanations. The righteous ones and <sup>33</sup> the prophets, whom we mentioned before, <sup>34</sup> since they preserve the confession and the <sup>35</sup> testimony concerning <sup>36</sup> the great one from their fathers, those who <sup>37</sup> were <sup>112.1</sup> searching for the hope and <sup>2</sup> the hearing, in them <sup>3</sup> the seed of prayer and seeking is sown, <sup>4</sup> that which is sown among many, those <sup>5</sup> have sought after the establishment. <sup>6</sup> It appears, and it draws them to <sup>7</sup> love the exalted one, to proclaim <sup>8</sup> these things as concerning a <sup>9</sup> unity. And it was a unity that <sup>10</sup> acted in them as they spoke. Their <sup>11</sup> visions and <sup>12</sup> words are not changed because of the multitudes <sup>13</sup> of those who have given them the vision and <sup>14</sup> the word. Therefore, those who have listened <sup>15</sup> to the things that they said <sup>16</sup> on account of this, they do not reject anything <sup>17</sup> from them, but <sup>18</sup> receive the Scriptures differently. By interpreting <sup>19</sup> them they establish <sup>20</sup> the numerous heresies that <sup>21</sup> exist to the present day among the <sup>22</sup> Jews. Some <sup>23</sup> say that God is one, <sup>24</sup> who made a proclamation <sup>25</sup> in these ancient Scriptures. <sup>26</sup> Others say that they are many. <sup>27</sup> Some say <sup>28</sup> that God is simple <sup>29</sup> and that he was a mind single <sup>30</sup> in nature. Others say <sup>31</sup> that his work is linked with <sup>32</sup> the establishment of good <sup>33</sup> and evil. Still others <sup>34</sup> say that it is he who is the <sup>35</sup> creator of that which has come to be. But others <sup>36</sup> say that by <sup>113.1</sup> means of angels he created.

<sup>2</sup> The many notions of <sup>3</sup> this sort are the many ways and many <sup>4</sup> images of the Scriptures, that which produced <sup>5</sup> their teachers of the law. Yet their <sup>6</sup> prophets did not say anything by <sup>7</sup> themselves alone, <sup>8</sup> but each one of them (spoke) <sup>9</sup> about what he had seen and <sup>10</sup> heard from the preaching of <sup>11</sup> the Savior. This is what he preached, <sup>12</sup> the main point of their <sup>13</sup> preaching being what he said concerning <sup>14</sup> the coming of the Savior, which is this coming. <sup>15</sup> At times the prophets speak about it <sup>16</sup> as if it will occur. <sup>17</sup> Other times (they speak) as if the Savior speaks <sup>18</sup> from their mouth, and (they say) that the Savior will come <sup>19</sup> and have mercy upon those who have not <sup>20</sup> known him. They have not all come together in professing <sup>21</sup> something, <sup>22</sup> but each one, on the basis of the <sup>23</sup> thing from which he has received the ability <sup>24</sup> to speak about him <sup>25</sup> and (on the basis of) the place that he has seen, <sup>26</sup> thinks that from it <sup>27</sup> is where he will be born and that he will <sup>28</sup> come from that place. None <sup>29</sup> of them knew from where he would come <sup>30</sup> or by whom <sup>31</sup> he would be born, but he alone <sup>32</sup> is the one worthy to be spoken about, <sup>33</sup> the one who will be born and <sup>34</sup> who will suffer. Now concerning <sup>35</sup> what he was previously <sup>36</sup> and what he is eternally, <sup>37</sup> an unbegotten and impassable one from <sup>38</sup> the Word, who came to be in the flesh, <sup>114.1</sup> he did not enter into their thought. [And] this <sup>2</sup> is the Word from whom

ενταρχι ενεργι ἀρα[ϣ] <sup>3</sup> ατρογχοος ρα πρα ντεφсарз <sup>4</sup> ετναογωνε. εγχογ μ̄μος  
 χε ογ- <sup>5</sup> χπο αβολ νρητογ τηρογ τε, ρα- <sup>6</sup> οη δε νρωβ nim χε ογαβαλ τε <sup>7</sup> ρ̄μ  
 πιλογος μ̄πνεγματικος τε, <sup>8</sup> ετε νταϣ πε τλαιβε ν̄νεν- <sup>9</sup> ταρωωπε, πεει  
 ετεαπσωτηρ χι <sup>10</sup> ντεφсарз αβαλ ρ̄ιτοοτ̄. νεαϣ̄ <sup>11</sup> βακн мен μ̄μαϣ πε ρ̄μ  
 πο̄ινογ- <sup>12</sup> ωνε̄ αβαλ μ̄πογοειν, κατα πο̄ε- <sup>13</sup> χε μπω π̄ ωπ, μ̄πεφσνογωνε̄  
 αβαλ <sup>14</sup> ρ̄μ τμ̄ν̄тсперма. ογδε сперма <sup>15</sup> ν̄гар нде νετωροοп πετωροοп, <sup>16</sup>  
 εαϣπαϣ ν̄де ρ̄μ прде. παει δε <sup>17</sup> ενταπωτ τωωε μ̄πσωλπ̄ αβαλ <sup>18</sup> ν̄де  
 πογχαεите νρηт̄, ετε πε- <sup>19</sup> εῑ πε п̄хок нде ποп ωп, εаней- <sup>20</sup> органон τηρογ  
 ωωπε νεϣ н̄п̄с̄и- <sup>21</sup> εῑ αρη̄νῑ μ̄πβιος, νεει ετεαϣει α- <sup>22</sup> ρ̄η̄νῑ ρ̄ιτοοτογ. εοϣει πε  
 πεϣ̄ωт, <sup>23</sup> αγω ν̄таϣ ογαεετ̄ πετωροοп <sup>24</sup> νεϣ ν̄ωт̄ κατα ογμне, πιαт- <sup>25</sup> νεϣ  
 араϣ мен н̄атсоγων̄ н̄- <sup>26</sup> аттеραϣ ρ̄μ τεϣφγсис, ετε <sup>27</sup> πноγте πε ρ̄μ̄ πεφογωωε  
 ογ- <sup>28</sup> аεετ̄ μ̄н̄ πεϣρ̄мот, μ̄н̄ πεте- <sup>29</sup> аϣтееиϣ μ̄мин̄ μ̄моϣ атроγνεϣ <sup>30</sup> араϣ  
 н̄сесоγων̄ н̄сетеραϣ.

χε <sup>31</sup> πεει πε ετεαπ̄с̄ωτηρ ωωπε <sup>32</sup> μ̄μαϣ αβαλ ρ̄μ̄н̄ ογμ̄н̄т̄ωβн̄р н̄- <sup>33</sup> ωωп̄ н̄каρ  
 εφογωωε, ετε πεταγ- <sup>34</sup> ωωπε μ̄μαϣ πε. χε ере̄н̄таγογ- <sup>35</sup> ωνε̄ αβαλ εтвн̄тоγ  
 ρ̄μ̄н̄ ογπαθος <sup>36</sup> н̄ατογωωε. αγωωπε н̄сарз ρ̄ῑ ψ̄γ- <sup>37</sup> χн, ετε πεει πε αηηε,  
 етемаρте <sup>38</sup> μ̄μαϣ αγω μ̄н̄ ρ̄μ̄теко <sup>39</sup> εωαγμογ. μεταρ[ωωп]ε δε ρωωϣ <sup>115.1</sup>  
 [п]ρ̄ωме [нн]ᾱт̄неϣ араϣ ρ̄μ̄н̄ ογ- <sup>2</sup> [μ]̄н̄та̄т̄неϣ арас аϣтсеваϣ араϣ <sup>3</sup> {[ρ]-  
 н̄ ογμ̄н̄та̄т̄неϣ арас аη}.

χε ογ <sup>4</sup> monon αϣχι αραογ μ̄πμογ ν̄те[γ]- <sup>5</sup> ογ νετεαϣμεεε араογ атреϣтоγ- <sup>6</sup>  
 χαογ, αλλα τογκενн̄т̄ωн̄м̄ α[н] <sup>7</sup> пентаγεῑ αρη̄нῑ арас εаγнест̄о[γ] <sup>8</sup> κατα  
 п̄с̄ома μ̄н̄ т̄ψ̄χн̄ аϣ̄[гтс] <sup>9</sup> аη <ε>вол̄ μ̄п̄ееӣ χε аϣт̄роγω μ̄м[α]с̄ <sup>10</sup> αγω  
 аϣт̄роγн̄ест̄̄ н̄ноγλιογ н̄- <sup>11</sup> с̄ома ψ̄χн̄

χε ρ̄η̄нῑ ρ̄μ̄ н̄κεκαγε <sup>12</sup> τηρογ ενταγ̄р̄ κοινωнῑ араγογ μ̄н̄ <sup>13</sup> нентаραεие αγω εγχι  
 н̄πογο̄ӣ, <sup>14</sup> νεαϣ̄εῑ εϣχасӣ νρηтоγ πε, αβαλ <sup>15</sup> χε ρ̄μ̄ ογμ̄н̄та̄т̄р̄ нове̄ αγω ρ̄μ̄н̄ ογ-  
<sup>16</sup> μ̄н̄та̄т̄ωλ̄м̄ αγω ρ̄μ̄ ογμ̄н̄т̄- <sup>17</sup> ат̄х̄ωρ̄м̄ пентаϣт̄роγω μ̄μαϣ <sup>18</sup> аϣ̄п̄оϣ. ρ̄μ̄  
 πβιος εϣωροοп, ρ̄μ̄ πβιος <sup>19</sup> αβαλ χε ν̄таγ̄ μ̄н̄ неτ̄μ̄неϣ ρ̄μ̄- <sup>20</sup> н̄ ογπαθος μ̄н̄н̄  
 ογгн̄ωн̄н̄ е{н}с̄па̄- <sup>21</sup> не αβαλ ν̄те̄ πλογος ενταρ̄κн̄, <sup>22</sup> ενταстеραϣ атроγωωπε  
 н̄с̄ω- <sup>23</sup> ма ρ̄ῑ ψ̄χн̄. πεει δε ν̄таγ̄ <пет>εαϣχι <sup>24</sup> араϣ μ̄πρεϣει ρα неτ̄ан̄р̄ ωρ̄п̄ <sup>25</sup>  
 н̄х̄оογ.

114.11 μ̄μαϣ: read μ̄мас.

114.15 н̄де: read н̄те.

114.16 εαϣπαϣ: read εаϣπαϣ.

114.16 н̄де: read н̄те.

115.4 араογ: read араϣ.

115.7 нест̄о[γ]: read нест̄о[γ].

they received the ability <sup>3</sup> to speak about his flesh <sup>4</sup> that would become apparent. They say that it is a <sup>5</sup> product of all of them, but that before <sup>6</sup> all things it is a product <sup>7</sup> of the spiritual Word, <sup>8</sup> who is the cause of the things that <sup>9</sup> have come to be, this one <sup>10</sup> from whom the Savior received his flesh. He became <sup>11</sup> pregnant with <it> at the revelation <sup>12</sup> of the light, in accordance with the <sup>13</sup> word of the promise, at his revelation <sup>14</sup> in the seminality. <sup>15</sup> For the one who exists is not a seed of the things that exist, <sup>16</sup> since he was produced later. This one <sup>17</sup> by whom the Father ordained the revelation <sup>18</sup> of salvation, who <sup>19</sup> is the completion of the promise, for him all of the <sup>20</sup> implements for the <sup>21</sup> coming into life came to be, those through which he descended. <sup>22</sup> His Father is one, <sup>23</sup> and he alone is truly a Father <sup>24</sup> to him, the <sup>25</sup> invisible, unknowable, <sup>26</sup> unfathomable in his nature, who <sup>27</sup> alone is God in his will <sup>28</sup> and his form, and the one who <sup>29</sup> has granted that he alone might be seen <sup>30</sup> and known and understood.

<sup>31</sup> This is the one whom our Savior became <sup>32</sup> in a companionship of <sup>33</sup> willful suffering, which is that which they were. <sup>34</sup> For he became manifest <sup>35</sup> in an undesirable suffering on account of them. <sup>36</sup> They became flesh and soul, <sup>37</sup> that is, eternally, which detain <sup>38</sup> them and with corruptible things <sup>39</sup> they die. But those who have [come to be], <sup>115.1</sup> the invisible human taught <sup>2</sup> invisibly <sup>3</sup> about himself.

Not <sup>4</sup> only did he take upon <himself> the death of those <sup>5</sup> whom he thought to <sup>6</sup> save, but their smallness <sup>7</sup> to which they had descended after they had been <born> <sup>8</sup> in body and soul he [received] <sup>9</sup> because he permitted himself to be conceived <sup>10</sup> and born as a child in <sup>11</sup> body (and) soul.

Among all the others <sup>12</sup> who fellowshipped with them and <sup>13</sup> those who descended and received the light, <sup>14</sup> he came as one exalted over them, because <sup>15</sup> without sin and <sup>16</sup> stain and defilement <sup>17</sup> he allowed himself <sup>18</sup> to be conceived. He dwells in life, in life <sup>19</sup> because they and those with them are in <sup>20</sup> passion and changing opinion <sup>21</sup> from the Word who moved, <sup>22</sup> who set them up to be body <sup>23</sup> and soul. But this is <the one who> received <sup>24</sup> to himself the one coming from those we mentioned <sup>25</sup> earlier.

χε αφωπε αβαλ  $\bar{n}$ πισν-<sup>26</sup> νεγ ετπ $\bar{p}$ ριωου αγω πιμεγε  $\bar{n}$ νατ-<sup>27</sup> πωνε αβαλ  $\bar{n}$ τε  
 πλογος ενταφσταφ<sup>28</sup> ερογν  $\bar{m}$ ιν  $\bar{m}$ μοφ  $\bar{m}$ ν $\bar{n}$ σα πεφκιν<sup>29</sup> αβαλ  $\bar{z}$ ν †ζοικονομια,  
 $\bar{m}$ ιρητε пен-<sup>30</sup> таχχι σωμα  $\bar{z}$ ι †γχη  $\bar{n}$ σι νεντα<ε>-<sup>31</sup> ει  $\bar{n}$ νμεφ  $\bar{m}$ ν ογτερο  
 аρεтφ<sup>32</sup>  $\bar{m}$ ν ογсμине  $\bar{m}$ ν ογρεп  $\bar{n}$ -<sup>33</sup> εβηγε. αγμεγε мен εωου араγ-<sup>34</sup> ογ  
 ατρογει.

χε  $\bar{n}$ ταρογμεγε α-<sup>35</sup> πσωτηр, αγει <αγει> δε  $\bar{n}$ ταρεφ $\bar{n}$ με<sup>36</sup> αγει. мен εωου αν  
 εγχασι  $\bar{z}$ ν †-<sup>37</sup> проволн ката сарз̄  $\bar{n}$ ρογο αμεν-<sup>38</sup> таγ $\bar{n}$ τογ αβαλ  $\bar{z}$ νν ογωτα,  
 αβαλ<sup>116.1</sup> χε  $\bar{n}$ ταγ εωου αν  $\bar{m}$ [π]ρη[т]ε<sup>2</sup> νεγχι проволн  $\bar{n}$ сφма  $\bar{m}$ <sup>3</sup>  $\bar{n}$ сφма  
 $\bar{m}$ πсωτηр αβαλ  $\bar{z}$ ιτ $\bar{n}$ <sup>4</sup> †βνογω $\bar{n}$ ε αβαλ  $\bar{m}$ ν †βн-<sup>5</sup> μογ $\bar{z}$ с  $\bar{n}$ νμεφ. нееке-<sup>6</sup> кеγe  
 не на †ογсια  $\bar{n}$ ογωт<sup>7</sup> †не, αγω  $\bar{n}$ тас ρω τε { †τε } †πνεγ-<sup>8</sup> ματικη δε. τοικονομια  
 $\bar{n}$ δε<sup>9</sup>  $\bar{n}$ тас<с>ωββιαεит. ογωт таеи<sup>10</sup> ογωт таеи.  $\bar{z}$ ν $\bar{z}$ αεινε мен<sup>11</sup> ενταγει εвол  
 $\bar{z}$ νн ογπαθос<sup>12</sup>  $\bar{m}$ νн ογπωφe εγωαат  $\bar{n}$ ноγ-<sup>13</sup> тлсо.  $\bar{z}$ ν $\bar{z}$ κεкеογe ε $\bar{z}$ ν $\bar{n}$ αβαλ<sup>14</sup>  $\bar{z}$ νн  
 ογτωβ $\bar{z}$  †не ατρογтлсω  $\bar{n}$ -<sup>15</sup> нетωωне, εαγκαаγ ατρογ-<sup>16</sup> †θεραπεγε  $\bar{n}$ νετα $\bar{z}$ ει.  
 ете<sup>17</sup>  $\bar{n}$ ιαποστολος не  $\bar{m}$ ν  $\bar{n}$ ι $\bar{r}$ ν† ω $\bar{n}$ <sup>18</sup> νογφe.  $\bar{n}$ ναθηтс  $\bar{n}$ δε  $\bar{n}$ таγ<sup>19</sup>  $\bar{m}$ πсωτηр  
 не,  $\bar{z}$ ν $\bar{n}$ сар δε  $\bar{n}$ таγ<sup>20</sup> {  $\bar{n}$  } †не неи ет $\bar{p}$  χρεια  $\bar{n}$ своγ. ει ара<sup>21</sup> εтве еγ σε αγ $\bar{p}$  κοινω $\bar{n}$   
 анипа-<sup>22</sup> †θос εωου ан, †неи етаγ $\bar{p}$  κοινω-<sup>23</sup> †ни араγου  $\bar{n}$ σι νενταγ $\bar{n}$ τογ αβολ<sup>24</sup>  
 $\bar{z}$ νн ογπαθос, εωπε  $\bar{z}$ ν $\bar{z}$ εινε<sup>25</sup> αβαλ †не ката †οικονομια  $\bar{m}$ ν<sup>26</sup> <π>сωτηр ката  
 πсφма, †еи ете $\bar{n}$ -<sup>27</sup> πφ $\bar{p}$  κοινω $\bar{n}$  анипаθос;

χε  $\bar{n}$ -<sup>28</sup> таφ мен πсωτηр νεογ $\bar{z}$ ικων<sup>29</sup> †не  $\bar{n}$ δε ογει  $\bar{n}$ ογωт, ете  $\bar{n}$ -<sup>30</sup> таφ †не  
 πτηр $\bar{q}$  ката πсφма. †етве †аеи αφτογ $\bar{z}$ ο πсмат  $\bar{n}$ -<sup>32</sup> т $\bar{n}$ νταтπωφe, †еи  
 етере-<sup>33</sup> т $\bar{n}$ νταтπιαθос ωοοп αβαλ  $\bar{n}$ -<sup>34</sup> εнтс. †аеи  $\bar{n}$ δε  $\bar{n}$ таγ ε $\bar{z}$ ν $\bar{z}$ ικων<sup>35</sup> †не  $\bar{n}$ δε  
 †ογееи †ογееи ета $\bar{z}$ -<sup>36</sup> ογω $\bar{n}$ ε αβαλ. етве †еи се-<sup>37</sup> †χι араγ  $\bar{n}$ ιππωφe αβαλ  
 $\bar{z}$ ιτοот $\bar{q}$   $\bar{n}$ -<sup>38</sup> πсмат, εαγχι μορφн ани $\bar{z}$ ω ет-<sup>39</sup> ωοοп  $\bar{z}$ ν †са  $\bar{n}$ ιπт $\bar{n}$  [ $\bar{n}$ тп]e. †еи  
 ан<sup>117.1</sup> [π]εт $\bar{p}$  κοιν[ω $\bar{n}$ ] аткаки етωοοп  $\bar{n}$ -<sup>2</sup> [ε]ρ $\bar{n}$ ι  $\bar{z}$ ν  $\bar{n}$ т[ο]пос ενταγπω $\bar{z}$   
 φаро-<sup>3</sup> [ο]γ. εαπογωφe {εαπογωφe} гар<sup>4</sup> †ρω ар $\bar{n}$  πτηр $\bar{q}$  εα π $\bar{n}$ αβει †εкасе  
<sup>5</sup>  $\bar{z}$ ν †ογωφe ет $\bar{n}$ μεγ е $\bar{z}$ ν $\bar{n}$ αε<sup>6</sup>  $\bar{m}$ πτηр $\bar{q}$   $\bar{n}$ сеноγ $\bar{z}$ με, εογееи ογ-<sup>7</sup> †аεεт $\bar{q}$   
 пет<т>н $\bar{q}$  †† ω $\bar{n}$ ε †кеωω $\bar{z}$ п<sup>8</sup> †τηр $\bar{q}$  еφ $\bar{p}$  χρια  $\bar{n}$ ιπ $\bar{n}$ ογ $\bar{z}$ με. етве<sup>9</sup> †еи αβαλ  $\bar{z}$ ν  
 †неи  $\bar{m}$ ιρηте пен-<sup>10</sup> таφ $\bar{p}$  архесоаи  $\bar{n}$ χε ε $\bar{z}$ μοт ††  $\bar{n}$ ιта-<sup>11</sup> †ει $\bar{o}$  ενταγтаφe  
 оеи $\bar{q}$   $\bar{m}$ μοφ αβαλ<sup>12</sup>  $\bar{z}$ ιτοот $\bar{q}$   $\bar{n}$ инсоγс, †еи етс{ $\bar{m}$ π} $\bar{n}$ ιπφa αβαλ<sup>13</sup>  $\bar{z}$ ιτοο<то>γ[[ $\bar{q}$ ]]  
 ατρογтаφe †еи $\bar{q}$   $\bar{m}$ πкеωω-<sup>14</sup> †π, еφкн † $\bar{z}$ ρ $\bar{n}$ ι  $\bar{n}$ σι сперма  $\bar{n}$ δε<sup>15</sup> †с`ω`п ωп  
 $\bar{n}$ δε †нсоγс †еχристос, †еи  $\bar{n}$ та $\bar{n}$ р<sup>16</sup> †ιακони  $\bar{n}$ ιπ $\bar{n}$ ογ $\bar{n}$ ε αβολ  $\bar{m}$ ν †ιμ $\bar{o}$ [γ]-<sup>17</sup>

116.8 Δε: read τε.  $\bar{n}$ δε: read Δε.

116.18  $\bar{n}$ δε: read Δε.

116.29  $\bar{n}$ δε: read  $\bar{n}$ τε.

116.34  $\bar{n}$ δε: read Δε.

116.35  $\bar{n}$ δε: read  $\bar{n}$ τε.

117.14  $\bar{n}$ δε: read  $\bar{n}$ τε.

117.15  $\bar{n}$ δε: read  $\bar{n}$ τε.



He came into being from the dazzling vision <sup>26</sup> and the unchanged thought <sup>27</sup> of the Word who turned himself <sup>28</sup> to him alone after his movement <sup>29</sup> from the assembly, just as <sup>30</sup> those who <sup>31</sup> came forth with him received a body and soul and a foundation <sup>32</sup> and a confirmation and a judgment of <sup>33</sup> things. They also thought that <sup>34</sup> they should come.

After they contemplated <sup>35</sup> the Savior, they came, and <they came> when he knew. <sup>36</sup> They also were more exalted in the <sup>37</sup> emanation according to the flesh than those who <sup>38</sup> were brought forth from a deficiency, <sup>116.1</sup> because in this way <sup>2</sup> they also received their bodily emanation along with <sup>3</sup> the body of the Savior through <sup>4</sup> the revelation and the <sup>5</sup> mixing with him. These others are those belonging to one being, and it is indeed the spiritual (being). But the assembly <sup>9</sup> is different. This is one thing; <sup>10</sup> that is another. Some <sup>11</sup> have come forth from passion <sup>12</sup> and division, lacking a <sup>13</sup> cure. Others are from <sup>14</sup> prayer, so that they cure <sup>15</sup> those who are sick, since they have been appointed to <sup>16</sup> cure those who have descended. <sup>17</sup> These are the apostles and the <sup>18</sup> evangelists. They are the disciples <sup>19</sup> of the Savior, and they are teachers <sup>20</sup> in need of instruction. <sup>21</sup> Why then did they also associate with the passions <sup>22</sup> with which those who have been brought forth <sup>23</sup> from passion associate, <sup>24</sup> if they are brought forth <sup>25</sup> bodily according to the assembly and <sup>26</sup> <the> Savior, who did <sup>27</sup> not associate with the passions?

<sup>28</sup> The Savior was an image <sup>29</sup> of the solitary one, he who <sup>30</sup> is the entirety embodied. <sup>31</sup> For this reason he kept the form of <sup>32</sup> invisibility, from which <sup>33</sup> passionlessness derives. <sup>34</sup> But they are images <sup>35</sup> of each thing that has <sup>36</sup> appeared. For this reason they <sup>37</sup> receive for themselves the division from <sup>38</sup> the form, after they have received form for the sowing that <sup>39</sup> occurs beneath [heaven]. Additionally, this <sup>117.1</sup> is what it has in common with the evil that dwells <sup>2</sup> in the places that they have reached. <sup>3</sup> For the will <sup>4</sup> subjected the entirety to sin so that <sup>5</sup> by that will he might have mercy <sup>6</sup> upon the entirety and they might be saved, since a <sup>7</sup> single one is appointed to give life whereas all the others <sup>8</sup> need salvation. Therefore, <sup>9</sup> it was from these sorts (of considerations) that it <sup>10</sup> began to receive grace to give the <sup>11</sup> honors that were preached <sup>12</sup> by Jesus, these that are worthy <sup>13</sup> for him to preach to the others, <sup>14</sup> since a seed of <sup>15</sup> the promise of Jesus Christ, whom we have <sup>16</sup> served in the revelation

χε. πωπ ωπ σε νεγντεγ  $\bar{m}m\epsilon\gamma$ <sup>18</sup> πε  $\bar{m}p\sigma\bar{n}t\sigma\epsilon\upsilon\alpha\gamma$  αγω  $p\sigma\bar{n}\sigma\tau\alpha\gamma$ <sup>19</sup> ερογν  
 απεταγωροп  $\bar{m}m\alpha\gamma$   $\chi\bar{n}$   $\bar{n}$ -<sup>20</sup> ωροп, παει ετεγντεγ αβολ  $\bar{n}$ -<sup>21</sup> ρηтq  $\bar{n}t\lambda\bar{t}\lambda\epsilon$   
 ατρογστο αρογн<sup>22</sup> араq, ετε πετογμογτε ερογ  $\chi\epsilon$ <sup>23</sup> «  $p\sigma\omega\tau\epsilon$  » πε. αγω  $\bar{n}t\alpha\gamma$  πε  
 $\bar{p}\bar{p}$  вол εвол<sup>24</sup>  $\bar{n}t\sigma\sigma\tau\bar{c}$   $\bar{n}t\alpha\iota\chi m\alpha\lambda\omega\sigma\iota\alpha$  αγω  $p\chi\iota n$ <sup>25</sup>  $\bar{n}t\bar{m}t\bar{p}\bar{m}\bar{z}\epsilon$ .  $t\epsilon\chi m\alpha\lambda\omega\sigma\iota\alpha$   
 $\bar{n}$   $\bar{\Delta}\epsilon$ <sup>26</sup>  $\bar{n}\epsilon\epsilon\iota$  εнтаγp σαρογαν  $\bar{n}t\bar{m}\bar{n}t\bar{a}t$ -<sup>27</sup> σαγνε εσοει  $\bar{n}\bar{n}\bar{p}\bar{p}\bar{o}$  ρн  $\bar{n}\epsilon\sigma\tau\omicron\pi\omicron\varsigma$ .<sup>28</sup>  
 $t\bar{m}\bar{n}t\bar{p}\bar{m}\bar{z}\epsilon$   $\Delta\epsilon$  πε  $p\iota\sigma\alpha\gamma\bar{n}\epsilon$   $\bar{n}t\epsilon$ <sup>29</sup>  $t\bar{m}\bar{n}\epsilon$  εтωροп ραθн  $\Delta\epsilon$   $\bar{m}\bar{p}\bar{a}t\epsilon$ -<sup>30</sup>  $t\bar{m}\bar{n}t\bar{a}t\sigma\alpha\gamma\bar{n}\epsilon$   
 ωωπε εφοει  $\bar{n}\bar{p}\bar{p}\bar{o}$ ,<sup>31</sup> ωα  $\bar{\Delta}'$   $\bar{n}\bar{h}\bar{z}\epsilon$  ρнн  $\sigma\gamma\bar{m}\bar{n}t\bar{a}t\bar{a}r\chi\bar{n}$   $\bar{m}\bar{n}$ -<sup>32</sup>  $n$   $\sigma\gamma\bar{m}\bar{n}t\bar{a}t\bar{z}\bar{a}n$ ,  
 εογпетнаоγq<sup>33</sup> πε αγω  $\sigma\gamma\chi\alpha\epsilon\iota\tau\epsilon$   $\bar{n}\bar{n}\bar{z}\bar{b}\bar{h}\bar{y}\epsilon$ <sup>34</sup> τε αγω  $\sigma\gamma\bar{p}$  вол εвол τε  $\bar{n}t\sigma\sigma\tau\bar{c}$ <sup>35</sup>  
 $\bar{n}t\phi\gamma\sigma\iota\varsigma$   $\bar{m}\bar{m}\bar{n}t\bar{\sigma}\bar{a}\gamma\bar{a}n$  тa-<sup>36</sup> ει  $\bar{n}t\alpha\gamma\omega\omega\bar{p}$   $\bar{m}\kappa\alpha\bar{z}$   $\bar{m}\bar{m}\alpha\sigma$ .

χε  $\bar{n}\epsilon$ -<sup>37</sup>  $\bar{n}t\alpha\gamma\bar{n}t\omicron\gamma$  αβαλ ρнн  $\sigma\gamma\bar{m}\epsilon\epsilon\gamma\epsilon$ <sup>38</sup> εφθβιαειт  $\bar{n}t\epsilon$   $t\bar{m}\bar{n}t\bar{a}p\sigma[\alpha]$ ,<sup>39</sup> ετε  
 πεει πε, εсна ωα  $\bar{n}\epsilon t\bar{\theta}\alpha\gamma$ <sup>118.1</sup> αβαλ ρitн  $p\bar{m}\bar{m}\epsilon\gamma\epsilon$  εтc[ω]κ  $\bar{m}m\alpha\gamma$ <sup>2</sup> απitн  
 αтнit  $\bar{m}\bar{a}\iota$   $\sigma\gamma\alpha\bar{z}$   $\sigma\alpha\bar{z}\bar{n}\epsilon$ ,  $\alpha\chi\chi\iota$   $\Delta\epsilon$ <sup>3</sup>  $\bar{n}\bar{p}\kappa\tau\bar{h}\bar{m}\bar{a}$  ετε  $t\bar{m}\bar{n}t\bar{p}\bar{m}\bar{z}\epsilon$   $\Delta\epsilon$ ,<sup>4</sup> ρн  $p\bar{z}\omicron\gamma\omicron$   
 $\bar{m}\bar{p}\bar{z}\bar{m}\bar{a}t$  εнтаρβωωт<sup>5</sup>  $\alpha\chi\bar{n}$   $\bar{n}\omega\bar{p}\bar{h}\epsilon$ . εγoyωpωp  $\bar{n}\Delta\epsilon$  πε  $\bar{m}$ -<sup>6</sup>  $p\bar{a}\theta\omicron\varsigma$  πε αγω  
 $\sigma\gamma\tau\epsilon\kappa\omicron$   $\bar{n}\epsilon\gamma\omicron\gamma$  πε  $\bar{n}$ -<sup>7</sup>  $\bar{n}\alpha\epsilon\iota$  ετεαqнаρογ εвол  $\bar{m}\bar{m}\omicron\gamma$ <sup>8</sup>  $\sigma\gamma\alpha\epsilon\epsilon\tau\bar{q}$   $\bar{n}\omega\bar{p}\bar{r}\epsilon\bar{p}$ , εαqπαρ $\chi\omicron\gamma$   
<sup>9</sup> αβολ  $\bar{m}\bar{m}\omicron\gamma$   $\bar{n}\sigma\iota$   $p\bar{l}\omicron\gamma\omicron\varsigma$  εнтаρβωωπε<sup>10</sup>  $\bar{n}\epsilon\gamma$   $\bar{n}\lambda\alpha\epsilon\iota\sigma\epsilon$   $\bar{n}\bar{p}\bar{t}\omicron\gamma\omega\omega\bar{p}\epsilon$   $\epsilon\bar{p}\omicron\gamma$ -<sup>11</sup>  $t\epsilon\kappa\omicron$ ,  
 εαqαρηρ  $\alpha\rho\alpha\gamma$   $\alpha<p>\rho\alpha\epsilon$   $\bar{n}t\omicron\iota\kappa\omicron$ -<sup>12</sup>  $\bar{n}\omicron\bar{m}\bar{i}\alpha$  εαqκαγε ατρογωωπε<sup>13</sup>  $\chi\epsilon$   $\bar{n}\epsilon\gamma\bar{p}$  ωγ  
 ρωωγ αν πε  $\alpha\bar{n}\epsilon\tau\alpha\gamma\tau\bar{a}$ -<sup>14</sup> ωoy.

χε  $t\bar{m}\bar{n}t\bar{p}\bar{w}\bar{m}\epsilon$   $\alpha\sigma\omega\omega\bar{p}\epsilon$ <sup>15</sup> εσοει  $\bar{n}\omega\bar{m}\bar{n}t$   $\bar{n}\bar{p}\bar{h}\bar{t}\epsilon$  κατa ογcια<sup>16</sup>  $\Delta\epsilon$   $t\bar{p}\bar{n}\epsilon\gamma\bar{m}\bar{a}t\bar{i}\kappa\bar{n}$   
 $\bar{m}\bar{n}$   $t\bar{p}\bar{h}\gamma\chi<\iota\kappa>\bar{n}$ <sup>17</sup>  $\bar{m}\bar{n}$   $t\bar{z}\gamma\lambda\bar{i}\kappa\bar{n}$ , εctoy $\chi\omicron$   $\bar{m}\bar{p}\bar{t}\gamma\bar{p}\omicron\varsigma$ <sup>18</sup>  $\bar{n}t\Delta\iota\alpha\theta\epsilon\sigma\iota\varsigma$   $\bar{m}\bar{p}\omega\bar{m}\bar{n}t$   $\bar{n}\bar{p}\bar{h}\bar{t}\bar{n}$   
 $\bar{n}$ -<sup>19</sup>  $\Delta\epsilon$   $p\bar{l}\omicron\gamma\omicron\varsigma$  {τε}, τεει  $\bar{\epsilon}\tau\epsilon'$  αβαλ  $\bar{n}\bar{z}\bar{h}\bar{t}\sigma$ <sup>20</sup>  $\alpha\gamma\epsilon\iota\bar{n}\epsilon$  αβαλ  $\bar{n}\bar{n}\bar{i}\bar{z}\gamma\lambda\bar{i}\kappa\omicron\bar{n}$   $\bar{m}\bar{n}$   $\bar{n}\bar{i}\bar{p}\bar{h}\gamma$ -<sup>21</sup>  
 $\chi\bar{i}\kappa\omicron\bar{n}$   $\bar{m}\bar{n}$   $\bar{n}\bar{i}\bar{p}\bar{n}\epsilon\gamma\bar{m}\bar{a}t\bar{i}\kappa\omicron\bar{n}$ .  $t\omicron\gamma\epsilon\iota\epsilon$   $t\omicron\gamma\epsilon\iota\epsilon$ <sup>22</sup>  $\bar{n}\bar{n}\omicron\gamma\sigma\iota\alpha$   $\bar{m}\bar{p}\omega\bar{m}\bar{n}t$   $\bar{n}\bar{g}\epsilon\bar{n}\omicron\varsigma$  αβαλ<sup>23</sup>  
 ρitн  $p\epsilon\sigma\kappa\alpha\rho\bar{p}\omicron\varsigma$  εγcoγων  $\bar{m}\bar{m}\omicron\varsigma$ ,<sup>24</sup> αγω  $\bar{n}\epsilon\bar{m}\bar{p}\omicron\gamma\sigma\omicron\gamma\omega\bar{n}\omicron\gamma$   $\Delta\epsilon$   $\bar{n}\omega\bar{p}\bar{r}\bar{i}$ ,<sup>25</sup> αλλα ρн  
 $p\sigma\bar{n}\bar{\epsilon}\bar{i}$   $\bar{m}\bar{p}\sigma\omega\tau\bar{h}\bar{p}$ ,  $p\bar{a}\iota$ <sup>26</sup> εнтаqр  $\sigma\gamma\alpha\epsilon\iota\bar{n}$   $\alpha\bar{n}\epsilon\tau\omicron\gamma\alpha\Delta\bar{b}$  ωa-<sup>27</sup>  $\rho\omicron\omega\gamma$  αγω  $p\omicron\gamma\epsilon\epsilon\iota$   $p\omicron\gamma\epsilon\epsilon\iota$   
 $\alpha\gamma\omicron\gamma\alpha\bar{n}\bar{z}\bar{q}$ <sup>28</sup> αβαλ  $\bar{m}\bar{p}\epsilon\tau\epsilon$   $\bar{n}t\alpha\gamma$  πε.

χε  $p\bar{i}\bar{g}\epsilon$ -<sup>29</sup>  $\bar{n}\omicron\varsigma$   $\bar{m}\epsilon\bar{n}$   $\bar{n}\bar{p}\bar{n}\epsilon\gamma\bar{m}\bar{a}t\bar{i}\kappa\omicron\varsigma$ , εqo-<sup>30</sup> ει  $\bar{m}\bar{p}\bar{p}\bar{h}\bar{t}\bar{n}$   $\bar{n}\bar{n}\omicron\gamma\omicron\epsilon\iota\bar{n}$  αβαλ ρнн  $\sigma\gamma$ -<sup>31</sup>  
 $\omicron\epsilon\iota\bar{n}$  αγω  $\bar{m}\bar{p}\bar{p}\bar{h}\bar{t}\bar{n}\epsilon$   $\bar{n}\bar{n}\omicron\gamma\bar{p}\bar{n}\epsilon\gamma\bar{m}\bar{a}$  αβαλ<sup>32</sup> ρнн  $\sigma\gamma\bar{p}\bar{n}\epsilon\gamma\bar{m}\bar{a}$ ,  $\bar{n}t\bar{a}\bar{r}\epsilon\tau\epsilon\gamma\bar{q}\bar{\Delta}\bar{p}\epsilon$ <sup>33</sup>  $\sigma\gamma\omega\bar{n}\bar{z}$   
 αβαλ, αqπωт  $\alpha\rho\omicron\gamma\bar{n}$   $\alpha\rho\alpha\gamma$ <sup>34</sup>  $\sigma\epsilon\rho\bar{n}t\bar{q}$ . αqωωπε  $\bar{n}\bar{n}\omicron\gamma\sigma\omega\bar{m}\bar{a}$ <sup>35</sup>  $\sigma\epsilon\rho\bar{n}t\bar{q}$   $\bar{n}t\epsilon\gamma\bar{a}\bar{p}\epsilon$ .  
 αqχι  $\bar{m}\bar{p}\sigma\alpha\gamma$ -<sup>36</sup>  $\bar{n}\epsilon$  ρн  $\sigma\gamma\theta\epsilon\bar{p}\bar{n}$   $\bar{m}\bar{p}\sigma\omega\lambda\bar{p}$  αβαλ.<sup>37</sup> [п]ιγγικон  $\Delta\epsilon$   $\bar{n}\bar{g}\epsilon\bar{n}\omicron\varsigma$  ρωc  
 $\sigma\gamma\omicron\epsilon\iota\bar{n}$  πε<sup>38</sup> αβαλ ρнн  $\sigma\gamma\kappa\omega\rho\bar{t}$ , εαqωcκ  $\alpha\chi\iota$  σαγνε<sup>119.1</sup>  $\bar{m}\bar{p}\epsilon\bar{n}t\bar{a}\rho\omicron\gamma\omega\bar{n}\bar{z}$   $\bar{n}\epsilon\gamma$   
 αβαλ.  $\bar{n}\bar{z}\omicron\gamma\omicron$ <sup>2</sup> { $\bar{n}\bar{z}\omicron\gamma\omicron$ } απωт ωαραq ρнн  $\sigma\gamma\bar{n}\alpha\rho\tau\epsilon$ .<sup>3</sup> ρitн  $\sigma\gamma\sigma\bar{m}\bar{n}$  εγt  $\sigma\omega$   
 $\bar{n}\epsilon\gamma$   $\bar{n}\bar{z}\omicron\gamma\omicron$ <sup>4</sup> αγω  $\bar{n}\epsilon\gamma\rho$   $\bar{m}\bar{p}\bar{p}\bar{h}\bar{t}\bar{n}\epsilon$  εqoyноγ<sup>5</sup> αβαλ εν  $\bar{n}t\bar{z}\epsilon\lambda\bar{p}\iota\varsigma$  κατa πωπ ωп,<sup>6</sup>  
 εαqχι  $\bar{m}\bar{p}\bar{p}\bar{h}\bar{t}\bar{n}\epsilon$   $\alpha\chi\omicron\omicron\varsigma$   $\chi\epsilon$  ρнн  $\sigma\gamma$ -<sup>7</sup>  $\sigma\bar{m}\omicron\tau$   $\bar{n}\bar{n}\bar{a}\bar{r}\bar{h}\bar{b}$   $\bar{m}\bar{p}\bar{t}\bar{a}\chi\rho$   $\bar{n}\bar{n}\epsilon$ -<sup>8</sup>  $t\bar{n}\bar{a}\omega\omega\bar{p}\epsilon$ .  
 $p\bar{i}\bar{z}\gamma\lambda\bar{i}\kappa\omicron\bar{n}$   $\bar{n}\Delta\epsilon$   $\bar{n}$ -<sup>9</sup>  $t\alpha\gamma$   $\bar{n}\bar{g}\epsilon\bar{n}\omicron\varsigma$   $\sigma\gamma\omega\bar{m}\bar{i}\mu\omicron$  πε  $\bar{n}\bar{p}\bar{h}$ -<sup>10</sup> τε  $\bar{n}\bar{i}\bar{m}$ . ρωc εγκεκει πε

117.25  $\bar{n}$   $\Delta\epsilon$ : read  $\bar{n}t\epsilon$ .

118.11  $\alpha\rho\alpha\gamma$ : read  $\alpha\rho\alpha\chi$ .

118.16  $\Delta\epsilon$ : read  $\chi\epsilon$ .

118.18-19  $\bar{n}\Delta\epsilon$ : read  $\bar{n}t\epsilon$ .

and mixing,<sup>17</sup> was established. The promise had<sup>18</sup> the teaching and the return<sup>19</sup> to what they were from the<sup>20</sup> beginning, from which they have<sup>21</sup> the drop in order to return<sup>22</sup> to him, which is what they call<sup>23</sup> “the redemption.” And it is the freedom from<sup>24</sup> imprisonment and the power<sup>25</sup> of freedom. The imprisonment of<sup>26</sup> those who were captives of ignorance<sup>27</sup> reigns in its places.<sup>28</sup> But the freedom is the knowledge of<sup>29</sup> the truth that existed before<sup>30</sup> ignorance came to be in a position of power,<sup>31</sup> eternally without beginning and<sup>32</sup> end, since it is what is good<sup>33</sup> and salvation of things<sup>34</sup> and a release from<sup>35</sup> the enslaved nature<sup>36</sup> in which they have suffered.

Those<sup>37</sup> who have been brought forth in a<sup>38</sup> base thought of vanity,<sup>39</sup> that is, it gravitates toward evil things<sup>118.1</sup> through the thought that [draws] them<sup>2</sup> down to the love of power, they have received<sup>3</sup> the possession that is freedom,<sup>4</sup> from the greatness of the image that looked<sup>5</sup> upon the children. Yet it was a disturbance of<sup>6</sup> the passion and a corruption of<sup>7</sup> those things that he tossed aside from<sup>8</sup> himself initially,<sup>9</sup> when the Word, who is<sup>10</sup> for them a cause of their being and<sup>11</sup> corruption, separated them from himself, while keeping <them> at <the> end of the assembly<sup>12</sup> and permitting them to exist<sup>13</sup> because they too were useful for the things that were<sup>14</sup> destined.

Humanity came into being<sup>15</sup> in three manners according to essence:<sup>16</sup> the spiritual, the soulish,<sup>17</sup> and the material, preserved by the type<sup>18</sup> of the threefold disposition<sup>19</sup> of the Word, from which<sup>20</sup> were brought forth the material,<sup>21</sup> soulish, and spiritual. Each one<sup>22</sup> of the essences of the three races<sup>23</sup> is known by its fruit,<sup>24</sup> and yet they were not known at first,<sup>25</sup> but (only) at the coming of the Savior, the one<sup>26</sup> who illuminated the holy ones<sup>27</sup> and revealed<sup>28</sup> what each one is.

The spiritual race,<sup>29</sup> since it is<sup>30</sup> like light from<sup>31</sup> light and like spirit from<sup>32</sup> spirit, when its head<sup>33</sup> appeared, it rushed to him<sup>34</sup> immediately. Immediately it became a body<sup>35</sup> of its head. It received the knowledge<sup>36</sup> of the revelation quickly.<sup>37</sup> Now the soulish race (is) as light<sup>38</sup> from fire, since it hesitated to receive knowledge<sup>119.1</sup> of the one who appeared to it. (It hesitated) even more<sup>2</sup> to rush to him in faith.<sup>3</sup> From a voice it receives teaching, rather,<sup>4</sup> and this was sufficient, since it is not distant<sup>5</sup> from the hope in accordance with the promise,<sup>6</sup> since it received, in a manner of speaking, as a<sup>7</sup> pledge the guarantee of things<sup>8</sup> to come. But as for the material (race),<sup>9</sup> it is a foreign race in<sup>10</sup> every way. Since it is dark, it

εφνα- <sup>11</sup> ναζϣ̄ αβαλ ἄπρρε ἄπογαειν <sup>12</sup> χε πεφογῶνϣ̄ αβαλ ρ̄ καταλλε ἄ- <sup>13</sup> μοϣ.  
 ρῶς εμπεϣ̄χι ἄπεϣ̄ῶνοϣ̄- <sup>14</sup> εει, <οϣ̄>αβαλ ἄρῶγο πε αϣ̄ω οϣ̄- <sup>15</sup> μαστε πε ϣ̄α  
 πχαεις ατρεϣ̄- <sup>16</sup> οϣ̄ανϣ̄ϣ̄ πε.

χε πγενος ἄπνεγματικον <sup>17</sup> ϣ̄ναχι ἄπποϣ̄ρμε τηρϣ̄ κατα <sup>18</sup> ρητε νιν. πηγλικον  
 ἄδε ϣ̄ναχι <sup>19</sup> πτεκο κατα ρητε νιν, κα<τα> πρητε <sup>20</sup> ἄοϣ̄ει εϣ̄τ̄ αρτηϣ̄. πηγλικον  
 Δ[ε] <sup>21</sup> ἄγενος, ρῶς εϣ̄ἄ ἄπ̄ τμητε πε ρ̄ἄ <sup>22</sup> πεϣ̄ῶντ̄ αβαλ αϣ̄ω πεϣ̄κω α- <sup>23</sup> ρηἰ  
 ρῶωϣ̄ αν, ϣ̄ρατρε κατα πεϣ̄τῶω <sup>24</sup> απαγαθον ἄπ̄ πκακον. ϣ̄χι αραϣ̄ <sup>25</sup> ἄπρητε  
 αβαλ εϣ̄κη αρρηἰ ρ̄ἄ- <sup>26</sup> ν οϣ̄ῶνε ἄπ̄ ππωτ̄ αροϣ̄ν <sup>27</sup> παντῶς αν ἀνιπεταινοϣ̄οϣ̄.  
<sup>28</sup> νεει μεν εταπλογος ἄτοϣ̄ αβαλ <sup>29</sup> κατα πετ̄ρ ῶρπ̄ ἄφοοπ̄ ἄδε πϣ̄- <sup>30</sup> μεεϣ̄,  
 εϣ̄ειρε ἄπ̄μεϣ̄ε ἄπ̄ετ- <sup>31</sup> χαςι αϣ̄ω εϣ̄τῶβϣ̄ ἄπ̄ποϣ̄χαιετε, <sup>32</sup> οϣ̄ἄτεϣ̄ ἄμεϣ̄  
 ἄπ̄ποϣ̄χαιετε ἄα[πς]- <sup>33</sup> ῶνε. παντῶς σενανοϣ̄ρμε ε[τβε] <sup>34</sup> πμεϣ̄ε ἄποϣ̄χαιετε.  
 κατα πε[ν]- <sup>35</sup> ταϣ̄ντ̄ αβαλ ἄμαϣ̄, πρητε ρῶ[ωϣ̄] <sup>36</sup> αν πε [πε]ε[ι] εταναει  
 ἄτοϣ̄ αβ[αλ] <sup>37</sup> ἄπ̄[αϣ̄], <sup>120.1</sup> ειδε ἄπ̄ταγτελος ειδε ἄπ̄τρῶ- <sup>2</sup> με. κατα τζομολογια  
 χε οϣ̄ἄ <sup>3</sup> πεταει εϣ̄χασε ἄρῶγο αραϣ̄, <sup>4</sup> αϣ̄ω κατα πσαπ̄ς ἄπ̄ πῶῶϣ̄ινη ἄ- <sup>5</sup> σῶϣ̄,  
 σενατερο ρῶοϣ̄ αν ἄποϣ̄- <sup>6</sup> χαιετε ἄπ̄νεταρἄτοϣ̄ αβαλ, ρῶς <sup>7</sup> ερἄἄβολ νε ρ̄ἄ  
 †διαθεσις νε <sup>8</sup> ετἄναοϣ̄οϣ̄ νε. νεει αϣ̄καϣ̄ε αϣ̄- <sup>9</sup> ῶῶϣ̄ε ἀπ̄ταϣ̄ε αειϣ̄ ἄπ̄ῶἄει <sup>10</sup>  
 ἄπ̄σῶτηρ εταϣ̄ναϣ̄ῶπε, αϣ̄ω <sup>11</sup> πεϣ̄ῶῶνοϣ̄ῶνϣ̄ αβαλ εταϣ̄ει. ει- <sup>12</sup> δε αγγελος  
 ειδε ρῶμε, εαϣ̄- <sup>13</sup> τἄπ̄νοοϣ̄ϣ̄ ἀπ̄ῶῶϣ̄ε ἄπ̄ναει, αϣ̄χι ἄ- <sup>14</sup> τοϣ̄σια ἄποϣ̄ῶϣ̄πε  
 ρ̄ἄ πρῶβ. νε- <sup>15</sup> ει ἄδε ἄταϣ̄ ετε ρ̄ἄἄβολ νε ρ̄ἄ <sup>16</sup> πμεεϣ̄ε ἄπ̄ἄπ̄ταμαιοϣ̄ε <sup>17</sup> σαρνε,  
 νεει επταρῶϣ̄πε αβαλ <sup>18</sup> ρ̄ἄ πκῶλϣ̄ αροϣ̄ν ἄπ̄νετ̄τ̄ οϣ̄- <sup>19</sup> βηϣ̄, ετε νεει νε  
 εταπμεϣ̄ε <sup>20</sup> ἄτοϣ̄ αβαλ {αβαλ}, ἄπ̄νεει σε, <sup>21</sup> ρῶς ερἄτ̄ετ̄ε νε, <ϣ̄>ναχι  
 ἄτοϣ̄ραη <sup>22</sup> ρῶς ρ̄ἄ ἄ οϣ̄ῶνε. νετἄἄτοϣ̄ <sup>23</sup> μεν αβαλ ρ̄ἄ τμηἄπ̄ταμαιοϣ̄ε <sup>24</sup> σαρνε  
 ετῶει νεϣ̄ ἄπ̄ρος οϣ̄α- <sup>25</sup> ειϣ̄ ἄπ̄ ρενϣ̄ϣ̄, ἄπ̄σετ̄ εαϣ̄ ἄ- <sup>26</sup> πχοἰς ἄπ̄εαϣ̄, ἄπ̄σεκῶ  
 ἄπ̄σῶοϣ̄ <sup>27</sup> ἄτοϣ̄βλκε, σεναχι ἄπ̄ῶῶββῶ ἄ- <sup>28</sup> ποϣ̄ῶββῶ, ἄδε πμοϣ̄ν αροϣ̄ν <sup>29</sup>  
 ϣ̄αβολ πε. ἄπ̄ει δε ἄταϣ̄ ετἄνα- <sup>30</sup> σλλαρϣ̄ ετβε τεπῶῶμια <sup>31</sup> ἄπ̄τἄπ̄ταμει ε'αϣ̄,  
 ἄπ̄σεμ̄ρε πεαϣ̄ <sup>32</sup> πρὸς οϣ̄αειϣ̄, ἄπ̄σερ̄ πῶβῶ χε †ε- <sup>33</sup> ζοϣ̄σια ερε ἄπ̄ ταϣ̄τἄρῶοϣ̄τοϣ̄  
 αρας <sup>34</sup> πρὸς ἄπ̄σοϣ̄ ἄπ̄ ἄπ̄σοϣ̄ειϣ̄ ετεϣ̄- <sup>35</sup> ἄπ̄τεϣ̄σοϣ̄, αϣ̄ω ετβε †λαεισε {ἄπ̄} <sup>36</sup>  
 ἄπ̄ποϣ̄ρ̄ ρομολογια ἄπ̄ῶῶρηρ̄ ἄπ̄ποϣ̄- <sup>37</sup> τε <sup>121.1</sup> χε πχαεις ἄπ̄τηρϣ̄ πε αϣ̄ω <sup>2</sup> πσῶτηρ  
 πε, αϣ̄ω ἄπ̄{ἄπ̄}ποϣ̄ἄτοϣ̄ <sup>3</sup> αβολ ἄπ̄τἄπ̄τρεϣ̄ορ̄η ἄπ̄ †- <sup>4</sup> ἄπ̄τ̄ἄπ̄τῶνοϣ̄ ἀνετῶαϣ̄οϣ̄,  
 νε- <sup>5</sup> ει σεναχι ἄπ̄ποϣ̄ραπ̄ ἄπ̄τοϣ̄ἄπ̄τ̄- <sup>6</sup> ατσαϣ̄νε ἄπ̄ τοϣ̄ἄπ̄ταγῶμῶν, <sup>7</sup> ετε  
 †ἄπ̄τῶϣ̄π̄ ἄκαρ̄ τε, ἄπ̄ νεει <sup>8</sup> εταρῶρμε, νεει ετε ρ̄αεινε <sup>9</sup> τηροϣ̄ ρικε  
 αβαλ ἄπ̄τεϣ̄οϣ̄ αϣ̄ω <sup>10</sup> <†>ἄπ̄τῶεαϣ̄ ἄρῶγο ρῶστε ατροϣ̄- <sup>11</sup> ρ̄ ρῶβ ρῶοϣ̄ αν ἀπ̄ει  
 αροϣ̄ν ἀπ̄χο- <sup>12</sup> εις ετε νετεϣ̄ῶε εν νε, εν- <sup>13</sup> ταϣ̄ρ̄ ρῶβ {αραϣ̄} αραϣ̄ ἄπ̄ι ἄπ̄σομ

119.29 ἄδε: read ἄτε.

119.32 οϣ̄ἄτεϣ̄: read οϣ̄ἄτεϣ̄.

120.3 πεταει: read πετῶει.

120.28 ἄδε: read ετε.

120.30 The meaning of σλλαρϣ̄ is unknown, but it may be related to λαρϣ̄ “to be high” (C149b).

121.9 ἄπ̄τεϣ̄οϣ̄: read ἄπ̄ρητοϣ̄?

avoids <sup>11</sup> the illumination of the light <sup>12</sup> because its appearance destroys <sup>13</sup> it. Since it has not received its oneness, <sup>14</sup> it is in excess, and it is <sup>15</sup> hostile to the Lord at his <sup>16</sup> manifestation.

The spiritual race <sup>17</sup> will receive total salvation in <sup>18</sup> every way. The material (race) will receive <sup>19</sup> destruction in every way, just as <sup>20</sup> one who fights against him. But the soulish <sup>21</sup> race, since it is in the middle in <sup>22</sup> its coming forth and its creation <sup>23</sup> as well, is double in its disposition <sup>24</sup> to good and evil. It receives <sup>25</sup> (its) established departure <sup>26</sup> immediately and (its) complete flight <sup>27</sup> to those that are good. <sup>28</sup> As for those whom the Word brought forth <sup>29</sup> according to the first being of his <sup>30</sup> thought, when he remembered the <sup>31</sup> exalted one and prayed for salvation, <sup>32</sup> <they> have salvation <sup>33</sup> immediately. They will be saved entirely [because of] <sup>34</sup> the salvific thought. Just as <sup>35</sup> he was brought forth from him, so too <sup>36</sup> were these brought forth from <sup>37</sup> [him], <sup>120.1</sup> whether angel or <sup>2</sup> human. In accordance with the confession that there is <sup>3</sup> one who is more exalted than them, <sup>4</sup> and in accordance with the prayer and the search <sup>5</sup> for him, they will also reach the <sup>6</sup> salvation of those who have been brought forth, since <sup>7</sup> they are from the disposition <sup>8</sup> that is good. These were <sup>9</sup> appointed for service of the announcement of the coming <sup>10</sup> of the Savior, which was to occur, and <sup>11</sup> his manifestation that had come about. Whether <sup>12</sup> angels or humans, when <sup>13</sup> he was sent as the service for them, they received as a matter of fact <sup>14</sup> the substance of their being. But these <sup>15</sup> who are from <sup>16</sup> the thought of the love of power, <sup>17</sup> those who have come about from <sup>18</sup> the assault of those who oppose <sup>19</sup> him, these whom the thought had <sup>20</sup> brought forth, these, <sup>21</sup> since they are mixed, <they> will receive their end <sup>22</sup> quickly. Those who will be brought <sup>23</sup> forth from the love of <sup>24</sup> power that is given to them at <sup>25</sup> a time and for periods of time, and who will glorify <sup>26</sup> the Lord of glory, and who will leave behind <sup>27</sup> their anger, they will receive their reward for <sup>28</sup> their humility, which is the eternal perseverance. <sup>29</sup> But those who will <sup>30</sup> be arrogant because of the desire <sup>31</sup> for domination, and who love glory <sup>32</sup> for a time, and who forget that the <sup>33</sup> power that they were entrusted with <sup>34</sup> (was given) occasionally and at times <sup>35</sup> they have, and for this reason <sup>36</sup> they did not profess that the Son of <sup>37</sup> God <sup>121.1</sup> is Lord of all and <sup>2</sup> Savior, and they were not delivered <sup>3</sup> from the wrath and the <sup>4</sup> likeness to the evil ones, these <sup>5</sup> will receive judgment for their <sup>6</sup> ignorance and their senselessness, <sup>7</sup> which is suffering, along with those <sup>8</sup> in error, any of those <sup>9</sup> who turned away <from them>; and <sup>10</sup> a wickedness even greater so that they <sup>11</sup> also did to the Lord <sup>12</sup> things that were not

$\bar{n}$ -<sup>14</sup> ⲥⲟⲩⲣ ⲩⲁⲣⲏⲓ ⲁⲡⲉⲙⲟⲩ. ⲁⲅⲟⲩ ⲙ̄-<sup>15</sup> ⲙⲉⲩ ⲕⲉ « ⲧ̄ⲛⲏⲁⲩⲟⲩⲡⲉ ⲉⲛⲟⲓ ⲛ̄ⲁⲣ-  
 ⲕⲟⲛ ⲛ̄ⲧⲉ ⲡⲧⲏⲣ̄, ⲉⲩⲟⲩⲉ ⲥⲉⲛⲁⲩⲟⲩ <sup>17</sup> ⲗⲟⲧ̄ⲩⲁⲡⲉⲛⲧⲁⲅⲩⲁⲩⲟⲩ ⲁⲓⲟⲩ ⲛ̄ⲙⲁⲩ <sup>18</sup> ⲛ̄ⲏⲣⲣⲟ  
 ⲛ̄ⲡⲧⲏⲣ̄. » ⲉⲁⲗⲓⲥⲉ ⲉⲩⲉⲓⲣⲉ ⲛ̄-<sup>19</sup> ⲛⲉⲓ ⲛ̄ⲟⲓ ⲛ̄ⲣⲟⲙⲉ ⲙ̄ⲛ̄ ⲛ̄ⲁⲓⲧⲉⲟⲩⲥⲟⲥ, ⲛⲉⲓ <sup>20</sup> ⲉⲧⲉ ⲗ̄ⲛ̄ⲁⲃⲁⲗ  
 ⲉⲛ ⲛⲉ ⲗ̄ⲛ̄ ⲧ̄ⲁⲓⲁⲟⲉⲥⲓⲥ ⲉⲧ-<sup>21</sup> ⲛⲁⲛⲟⲩⲥ ⲛ̄ⲁⲉ ⲛⲓⲟⲩⲛⲉⲙ, ⲁⲗⲗⲁ ⲟⲩ-<sup>22</sup> ⲁⲃⲁⲗ ⲧⲉ ⲗ̄ⲛ̄  
 ⲧ̄ⲙ̄ⲛ̄ⲧ̄<ⲧ>ⲉⲗ̄ⲧⲉ ⲧⲉ. ⲁⲅⲟⲩ <sup>23</sup> {ⲁⲅⲟⲩ} ⲁⲅⲣ̄ ⲩⲁⲣ̄ⲡ̄ ⲛ̄ⲥⲟⲧ̄ⲡ̄ ⲛⲉⲩ̄ ⲙ̄-<sup>24</sup> ⲡⲧⲁⲓⲟ, ⲉⲩⲟⲩⲟⲩⲡⲉ  
 ⲡⲣⲟⲥ ⲟⲩⲁⲓⲟⲩ <sup>25</sup> ⲁⲅⲟⲩ ⲧⲉⲡⲟⲩⲙⲓⲁ, ⲉⲩⲟⲩⲟⲡ̄ ⲛ̄ⲟⲓ ⲡ̄-<sup>26</sup> ⲙⲁⲓⲧ ⲛ̄ⲛⲧⲁⲛ ⲛ̄ⲟⲩⲁ ⲉ{̄'}ⲛ̄'ⲏ' ⲉⲣⲉ  
 ⲁⲃⲁⲗ <sup>27</sup> ⲗ̄ⲓⲧⲛ ⲡ̄ⲟⲩⲃⲓⲟ ⲁⲅⲟⲩⲕⲉⲓⲣⲉ ⲛ̄-<sup>28</sup> ⲛⲉⲓ ⲉⲧⲉⲛⲁ[[ⲗ]ⲗⲓⲙⲟⲩⲗⲙⲉ ⲛ̄ⲁⲉ <sup>29</sup> ⲛⲓⲟⲩⲛⲉⲙ.  
 ⲙ̄ⲛ̄ⲥⲁ ⲧⲣⲟⲩⲗⲟⲙⲟⲗⲟⲓ <sup>30</sup> ⲙ̄ⲡⲕⲁⲓⲥ ⲁⲅⲟⲩ ⲡ̄ⲙⲉⲩⲉⲩⲉ ⲙ̄ⲡⲉ-<sup>31</sup> ⲧⲁⲛⲓⲧ ⲁⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲅⲟⲩ  
 ⲡ̄ⲗⲟⲥ ⲛ̄-<sup>32</sup> ⲛⲉⲧⲗ̄ⲃⲃⲏⲛ̄ ⲙ̄ⲙⲉⲥ ⲁⲡⲉⲧⲉ ⲟⲩ̄ⲛ̄ ⲥⲟⲙ <sup>33</sup> ⲙ̄ⲙⲟⲟⲩ ⲧⲏⲣ̄[[ⲟⲩ]]ⲩⲟⲩ, ⲙ̄ⲡⲉⲧⲁⲛⲓⲧ ⲁⲉⲉⲩ  
<sup>34</sup> ⲛⲉⲥ, ⲁⲧⲣⲟⲩⲕⲟⲓⲛⲟⲙⲓ ⲁⲛⲉⲥⲟⲩⲟⲙⲉ <sup>35</sup> ⲙ̄ⲛ̄ ⲛⲉⲥ̄ⲙ̄ⲕⲟⲟⲣ ⲁⲃⲁⲗ ⲗ̄ⲓⲧ̄ⲛ̄ ⲡⲥⲙⲁⲧ̄ ⲛ̄-<sup>36</sup>  
 ⲛⲉⲅⲏⲛⲟⲙⲟⲛ ⲁⲡⲓⲡⲉⲧⲛⲁⲛⲟⲩⲩ <sup>37</sup> ⲁⲧⲉⲕⲕⲗⲏ[ⲥ]ⲓⲁ, ⲉⲩⲛⲁⲕⲓ ⲛ̄ⲧⲕⲟⲓⲛⲟⲩ-<sup>38</sup> ⲛⲓⲁ ⲗ̄ⲛ̄ [ⲧⲉⲥⲗ]  
 ⲉⲗⲡⲓⲥ. ⲡⲉⲓ ⲛ̄ⲁⲉ ⲁⲕⲟⲥ <sup>122.1</sup> ⲗⲁ ⲡⲣⲁ ⲛ̄ⲏⲣⲟⲙⲉ ⲙ̄ⲛ̄ ⲛ̄ⲁⲓⲧⲉⲟⲩⲥ <sup>2</sup> ⲙ̄ⲡⲏⲣⲧⲉ ⲉⲧⲉⲣⲉⲡⲓⲙⲁⲓⲧ  
 ⲩⲟⲟⲡ̄ <sup>3</sup> ⲛ̄ⲛⲁⲓ ⲉⲧⲉ ⲗ̄ⲛ̄ⲁⲃⲁⲗ ⲛⲉ ⲗ̄ⲛ̄ ⲡ̄-<sup>4</sup> ⲁⲗⲗⲙⲁ ⲛ̄ⲁⲉ ⲛⲓⲃⲟⲩⲣ ⲁⲡⲥⲟⲣⲙⲉ <sup>5</sup> ⲟⲩ ⲙⲟⲛⲟⲛ  
 ⲕⲉ ⲁⲅⲟⲩⲟⲩⲉ ⲙ̄ⲡⲕⲟⲓⲥ <sup>6</sup> ⲁⲃⲟⲗ ⲁⲅⲟⲩ ⲁⲅⲣ̄ ⲩⲁⲕⲛⲉ ⲉⲩⲗⲁⲅ ⲁⲣⲁⲩ, <sup>7</sup> ⲁⲗⲗⲁ ⲧⲕⲉⲉⲕⲕⲗⲏⲥⲓⲁ  
 ⲗⲟⲩⲟⲥ ⲁⲛ <sup>8</sup> ⲉⲩⲟⲩⲟⲡ̄ ⲛ̄ⲟⲓ ⲡⲟⲩⲛⲁⲥⲧⲉ ⲩⲁⲣⲁⲥ <sup>9</sup> ⲙ̄ⲛ̄ ⲡⲟⲩⲕⲟⲗ ⲙ̄ⲛ̄ ⲡⲟⲩⲑⲟⲛⲟⲥ, <sup>10</sup>  
 ⲁⲅⲟⲩ ⲧⲉⲓ ⲧⲉ ⲧⲗⲁⲓⲟⲉ ⲛ̄ⲡⲧⲁⲕⲟⲩ <sup>11</sup> ⲛ̄ⲛⲉⲓ ⲉⲧⲁⲗⲕⲓⲙ ⲉⲁⲅⲓⲧⲟⲩⲅ ⲁⲣⲏⲓ <sup>12</sup> ⲁⲛⲉⲡⲓⲣⲓⲁ  
 ⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ.

ⲕⲉ ⲧ̄ⲙ̄ⲛ̄ⲧ-<sup>13</sup> ⲥⲟⲧ̄ⲡ̄ ⲛ̄ⲁⲉ ⲟⲩⲩⲟⲃⲏⲣ̄ ⲛ̄ⲥⲟⲙⲁ ⲁⲉ <sup>14</sup> ⲁⲅⲟⲩ ⲟⲩⲩⲟⲃⲏⲣ̄ ⲛ̄ⲛⲟⲩⲥⲓⲁ ⲧⲉ ⲙ̄ⲛ̄ <sup>15</sup>  
 ⲡⲥⲟⲧⲏⲣ̄ ⲉⲥⲟⲓ ⲙ̄ⲡⲏⲣⲧⲉ ⲛ̄ⲛⲟⲩⲙⲁ <sup>16</sup> ⲛ̄ⲟⲩⲉⲗⲉⲉⲧ ⲉⲧⲃⲉ ⲧⲉⲥⲙ̄ⲛ̄ⲧⲟⲩⲉⲓ ⲛ̄-<sup>17</sup> ⲟⲩⲟⲧ̄ ⲙ̄ⲛ̄  
 ⲡⲉⲥⲟⲧⲟⲧ̄ ⲩⲁⲣⲁⲩ. ⲗⲁⲟⲛ ⲅⲁⲣ <sup>18</sup> ⲙ̄ⲛⲁⲓⲧ ⲛⲓⲙ ⲉⲣⲉⲁⲕⲉⲓ ⲉⲧⲃⲏⲛⲧ̄ⲥ <sup>19</sup> ⲛ̄ⲟⲓ ⲡⲉⲕⲏⲣⲏⲥⲟⲥ.  
 ⲧ̄ⲙ̄ⲛ̄ⲧ̄<ⲧ>ⲟⲩⲙⲉ ⲛ̄ⲁⲉ <sup>20</sup> ⲛ̄ⲧⲁⲩ ⲉⲩⲛⲧⲉⲥ ⲙ̄ⲙⲉⲅ ⲛ̄ⲧⲕⲟⲣⲁ <sup>21</sup> ⲛ̄ⲛⲉⲧⲟⲩⲙⲁⲩ ⲙ̄ⲡⲓⲙⲁ ⲛ̄ⲟⲩⲉⲗⲉ-<sup>22</sup>  
 ⲉⲧ ⲁⲅⲟⲩ ⲉⲧⲣⲁⲟⲩⲧ̄ ⲉⲧⲣⲁⲩⲉ ⲁ-<sup>23</sup> ⲗⲏⲓ ⲁⲕ̄ⲛ̄ ⲡ̄ⲙⲟⲩⲕ̄ⲟⲩ ⲙ̄ⲡⲁ ⲧⲟⲩⲉⲗⲉⲉⲧ <sup>24</sup> ⲙ̄ⲛ̄ ⲧⲟⲩⲉⲗⲉⲉⲧ.  
 ⲧ̄ⲙ̄ⲛ̄ⲧ̄<ⲧ>ⲟⲩⲙⲉ ⲟⲩⲉ <sup>25</sup> ⲡⲉⲥⲟⲧⲟⲡⲟⲥ ⲉⲧⲛⲁⲩⲟⲩⲡⲉ ⲛⲉⲥ, ⲡⲉ ⲡⲁⲓⲟⲛ <sup>26</sup> ⲛ̄ⲁⲉ ⲛⲓⲗ̄ⲓⲕⲟⲛ, ⲙ̄ⲡⲓⲙⲁ  
 ⲉⲧⲉⲙ̄ⲡⲁⲧⲉ <sup>27</sup> ⲡ̄ⲓⲗⲟⲥ ⲧⲟⲧ̄ ⲙ̄ⲡ̄ⲓⲡ̄ⲗⲟⲙⲁ. ⲁⲅⲟⲩ <sup>28</sup> ⲡⲁⲓ ⲉⲩⲣⲉⲩⲉ ⲁⲅⲟⲩ ⲉⲩⲣⲁ-<sup>29</sup> ⲟⲩⲧ  
 ⲙ̄ⲙⲟⲩ, ⲉⲩⲣ̄ ⲗⲉⲗⲡⲓⲥⲉ ⲙ̄ⲙⲁⲩ <sup>30</sup> ⲁⲣⲁⲩ, ⲛ̄ⲟⲓ ⲡⲣⲟⲙⲉ ⲛ̄ⲧⲉⲕⲕⲗⲏⲥⲓⲁ, <sup>31</sup> ⲁⲩⲡⲟⲩⲟⲩⲉ ⲙ̄ⲡ̄ⲛⲉⲅⲙⲁ  
 ⲧ̄ⲗⲏⲕⲏ ⲥⲟⲙⲁ ⲗ̄ⲛ̄ <sup>32</sup> ⲧⲟⲓⲕⲟⲛⲟⲙⲓ ⲙ̄ⲡⲁⲓ ⲉⲧⲙⲉⲅⲉ ⲕⲉ <sup>33</sup> ⲛⲉⲟⲩⲉⲓ ⲛ̄ⲟⲩⲟⲧ̄ ⲡⲉ, ⲉⲩⲟⲩⲟⲡ̄  
 ⲛ̄ⲗⲏⲧ̄ⲩ <sup>34</sup> ⲡⲉ ⲛ̄ⲟⲓ ⲡⲣⲟⲙⲉ ⲡⲉⲓ ⲉⲧⲉ ⲛ̄ⲧⲁⲩ ⲡⲉ <sup>35</sup> ⲡⲧⲏⲣ̄, ⲁⲅⲟⲩ ⲛ̄ⲧⲁⲩ ⲛ̄ⲧⲁⲩ ⲧⲏⲣⲟⲩ ⲡⲉ. <sup>36</sup>  
 ⲁⲅⲟⲩ ⲡⲁⲓ ⲉⲩⲛ̄ⲧⲉⲩ ⲙ̄ⲙⲉⲅ ⲙ̄-<sup>37</sup> ⲡⲓⲣⲉⲧⲉ ⲁⲃⲁⲗ ⲗ̄ⲓⲧ̄ⲛ̄ ⲡⲓ... [.] ⲉ ⲉⲧⲁⲣⲉⲛ-<sup>123.1</sup> ⲧⲟⲡⲟⲥ ⲛⲁⲩⲟⲩⲁⲡ̄,  
 ⲁⲅⲟⲩ ⲟⲩⲛⲧⲉⲩ <sup>2</sup> ⲙ̄ⲙⲉⲅ ⲛ̄ⲛⲓⲙⲉⲗⲟⲥ ⲉⲧⲁⲛⲣ̄ ⲟⲣ̄ⲡ̄ <sup>3</sup> ⲛ̄ⲕⲟⲟⲩ. ⲛ̄ⲧⲁⲣⲟⲩⲧⲁⲩⲉ ⲁⲓⲟⲩ <sup>4</sup> ⲙ̄ⲡⲓⲥⲟⲧⲉ,  
 ⲁⲩⲕⲓ ⲥⲁⲅⲛⲉ ⲙⲉⲛ ⲥⲉ-<sup>5</sup> ⲗⲏⲧ̄ⲩ ⲛ̄ⲟⲓ ⲡⲣⲟⲙⲉ ⲉⲧⲕⲏⲕ ⲁⲃⲁⲗ, <sup>6</sup> ⲁⲧⲣⲉⲩⲧⲥⲟ ⲉⲣⲟⲩⲛ̄ ⲗ̄ⲛ̄ ⲟⲩⲃⲉⲡⲏ  
 ⲁⲧⲉⲩ-<sup>7</sup> ⲙ̄ⲛ̄ⲧⲟⲩⲉⲓ ⲛ̄ⲟⲩⲟⲧ̄, ⲁⲡⲓⲙⲁ ⲉⲧⲉ <sup>8</sup> ⲟⲩⲁⲃⲁⲗ ⲛ̄ⲗⲏⲧ̄ⲩ ⲡⲉ, ⲁⲧⲣⲉⲩⲧⲥⲟ <sup>9</sup> ⲁⲙⲉⲅ ⲁⲛ ⲗ̄ⲛⲛ  
 ⲟⲩⲣⲉⲩⲉ, ⲁⲡⲓⲙⲁ ⲉ-<sup>10</sup> ⲧⲉ ⲟⲩⲁⲃⲁⲗ ⲛ̄ⲗⲏⲧ̄ⲩ ⲡⲉ, ⲁⲡⲓⲙⲁ ⲉⲧⲉ-<sup>11</sup> ⲁⲩⲣⲉⲧⲉ ⲁⲃⲁⲗ ⲙ̄ⲙⲟⲩ. ⲛⲉⲩⲙⲉ-  
<sup>12</sup> ⲗⲟⲥ ⲁⲉ ⲁⲅⲣ̄ ⲕⲣⲓⲁ ⲛ̄ⲛⲟⲩⲙⲁ ⲛ̄ⲕⲓ ⲥⲟⲩ, <sup>13</sup> ⲡⲉⲓ ⲉⲧⲟⲩⲟⲡ̄ ⲗⲏⲓ ⲗ̄ⲛ̄ ⲛ̄ⲧⲟⲡⲟⲥ ⲉⲧⲧⲥ[ⲉ]-<sup>14</sup>

121.14–15 ⲁⲅⲟⲩ ⲙ̄ⲙⲉⲅ: read ⲁⲅⲕⲟⲩ ⲙ̄ⲙⲁⲥ?

121.21 ⲛ̄ⲁⲉ: read ⲛ̄ⲧⲉ.

121.28 ⲙⲟⲩⲗⲙⲉ: read ⲙⲟⲩⲗⲙⲉ.

121.28 ⲛ̄ⲁⲉ: read ⲛ̄ⲧⲉ.

122.12 ⲡⲓⲣⲓⲁ: read ⲡⲉⲓⲣⲓⲁ.

122.13 ⲁⲉ: read ⲧⲉ.

122.26 ⲛ̄ⲁⲉ: read ⲛ̄ⲧⲉ.

appropriate,<sup>13</sup> which the powers of the<sup>14</sup> left did to him leading to his death. They <said>,<sup>15</sup> “We will become<sup>16</sup> rulers of the entirety, if<sup>17</sup> the one who has been proclaimed<sup>18</sup> the king of the entirety is able to be killed.” (They said this) when they labored to do<sup>19</sup> these things, they being the humans and angels,<sup>20</sup> who are not from the good disposition<sup>21</sup> of those on the right, but<sup>22</sup> from the mixture. And<sup>23</sup> they first chose for themselves honor, though it was a wish<sup>25</sup> and desire (only) for a time, while the<sup>26</sup> path of eternal rest is<sup>27</sup> through humility for salvation of<sup>28</sup> those of<sup>29</sup> the right ones who will be saved. After they confess<sup>30</sup> the Lord and the thought of what is<sup>31</sup> pleasing to the church and the hymn of<sup>32</sup> those who are humble along with it (the church) to the<sup>33</sup> highest degree, in what is pleasing to do<sup>34</sup> for it, in participating in its struggles<sup>35</sup> and its afflictions in the manner of<sup>36</sup> their understanding of what is good<sup>37</sup> for the church, they will participate<sup>38</sup> in [the] hope. Now this is to be said<sup>122.1</sup> concerning how humans and angels<sup>2</sup> who are<sup>3</sup> from the<sup>4</sup> order of the left have a path to error:<sup>5</sup> not only did they reject the Lord<sup>6</sup> and conspire to do evil to him,<sup>7</sup> but toward the church also<sup>8</sup> (they directed) their hatred<sup>9</sup> and their envy and their jealousy,<sup>10</sup> and this is the cause for the condemnation<sup>11</sup> of those who have moved, having stirred themselves<sup>12</sup> for the trials of the church.

Now the<sup>13</sup> election is a partner in the body<sup>14</sup> and being with<sup>15</sup> the Savior, since it is like a bridal chamber<sup>16</sup> on account of its unity<sup>17</sup> and its agreement with him. For, before<sup>18</sup> each space,<sup>19</sup> the Christ came on account of it (the election). Now as for the calling,<sup>20</sup> it has the place<sup>21</sup> of those who rejoice at the bridal chamber<sup>22</sup> and who are glad and rejoice<sup>23</sup> at the joining of the bridegroom<sup>24</sup> and the bride. The calling’s<sup>25</sup> place, which will come to be for it, is the eternity<sup>26</sup> of the images, where<sup>27</sup> the Word has not yet joined with the fullness. And<sup>28</sup> when the human of the church was joyful and<sup>29</sup> glad at this, since he was hoping<sup>30</sup> for it,<sup>31</sup> he divided spirit, soul, and body in<sup>32</sup> the ordering of the one who thinks that<sup>33</sup> he is a unity, even though the human dwelling within him<sup>34</sup> is the one who is the<sup>35</sup> entirety, and he is all of them.<sup>36</sup> And this one has<sup>37</sup> the departure from the . . . that the<sup>123.1</sup> places will receive, and he has<sup>2</sup> the parts that we<sup>3</sup> spoke about earlier. When<sup>4</sup> the redemption was proclaimed, the perfect human received knowledge<sup>5</sup> immediately,<sup>6</sup> in order to return quickly to his<sup>7</sup> unity, to the place<sup>8</sup> whence he came, in order to return<sup>9</sup> there joyously, to the place<sup>10</sup> whence he came, to the place<sup>11</sup> whence he departed. But his<sup>12</sup> members needed a place of instruction,<sup>13</sup> which is the places

ναειτ, ατρεϋχι εινε αβαλ ρίτοο-<sup>15</sup> τοϋ ανηρικων ανιτυπος ν̄ϋαρπ̄, <sup>16</sup> ν̄πσματ  
 ν̄νοϋσειελ, ϋαντε <sup>17</sup> ν̄μελος ν̄πσωμα τηροϋ ν̄-<sup>18</sup> τεκκλησια ν̄νοϋμα ν̄οϋωτ <sup>19</sup>  
 ν̄σεχι ν̄ταποκαταστασι ρί οϋ-<sup>20</sup> σοπ, εαϋοϋανροϋ αβαλ ν̄πσω-<sup>21</sup> μα ετοϋαϋ, <sup>22</sup>  
 ν̄{σι}ταποκατα-<sup>22</sup> στασι αροϋν αππληρωμα. <sup>23</sup> οϋν̄τεϋ ν̄με{ϋο}ϋ νοϋτ μετε  
<sup>24</sup> ν̄ϋαρπ̄, ν̄νοϋτωτ ϋα νοϋερηϋ, <sup>25</sup> ετε πιμετε πε ετωοοπ ν̄πωτ <sup>26</sup>  
 ϋαντεν̄πτηρ̄χι νοϋν̄ ν̄ρο <sup>27</sup> αροϋν αραϋ. ταποκαταστασι δε <sup>28</sup> ν̄ραε, ν̄ν̄σα  
 τρηπτηρ̄ οϋ-<sup>29</sup> αν̄ϋ αβαλ ν̄πετε ν̄ταϋ πε, πϋη-<sup>30</sup> ρε ετε ν̄ταϋ πε πσωτε, ετε  
<sup>31</sup> πεει πε πιμαειτ αροϋν απιατ-<sup>32</sup> ϋαπ̄ ν̄ειωτ, ετε πεει πε πιστο <sup>33</sup> αροϋν απετ̄ρ  
 ϋρπ̄ ν̄ωοοπ. ν̄σε-<sup>34</sup> οϋανροϋ αβαλ ν̄σι ν̄πτηρ̄ ν̄-<sup>35</sup> παει ρ̄ν̄ οϋν̄τ̄χαει ετε <sup>36</sup>  
 πεει π[ε] πατ]ρ̄ νοει ν̄μαϋ αϋω πι-<sup>37</sup> ατ̄ϋοοϋ <sup>124.1</sup> αϋω πιατνεϋ αραϋ αϋω πι-<sup>2</sup>  
 αταμαρτε ν̄μαϋ, ϋωσαε ν̄ϋ-<sup>3</sup> χι ν̄πσωτε. εϋρ̄ βολ οϋαεε-<sup>4</sup> τϋ̄ εν πε ατ̄ν̄τ̄χαει  
 ν̄σι ν̄ι-<sup>5</sup> σβοϋρ, οϋδε αν οϋτ̄ ϋω οϋα-<sup>6</sup> εετ̄ εν πε ν̄τοοτϋ ν̄τεϋοϋσια <sup>7</sup> ν̄δε  
 ν̄ιοϋνεν, νεει ετεαν-<sup>8</sup> μεϋε αποϋει ποϋει ν̄μαϋ <sup>9</sup> χε αναν ρ̄ν̄σαοϋαν ν̄τεϋ αϋω  
<sup>10</sup> ρ̄ν̄ϋηρε, νεει ετεμαρεϋλει † <sup>11</sup> οϋϋω ν̄τοοτοϋ ν̄βλομ ειμη-<sup>12</sup> τι ν̄ϋωπωπε νεϋ  
 ν̄κεσοπ, αλλα <sup>13</sup> οϋν̄τ̄ρ̄ σα ν̄ρη̄ν̄ι αν πε πσωτε <sup>14</sup> α{ϋω}ν̄ιβαϋμοσ ετωοοπ  
 ρ̄ν̄ πι-<sup>15</sup> πληρωμα αϋω {ν̄}ν̄ενταϋτ̄ ρεν <sup>16</sup> αραϋ τηροϋ αϋω εϋρ̄ νοι ν̄μαϋ <sup>17</sup> κατα  
 τσομ ν̄ποϋει ποϋει ν̄-<sup>18</sup> ν̄αιων, αϋω οϋν̄τ̄ϋε αροϋν <sup>19</sup> ϋα πετκαραιτ̄ πιμα  
 ετε ν̄ν̄ <sup>20</sup> χρεια ν̄σμη ν̄μεϋ οϋδε α-<sup>21</sup> τροϋν̄με οϋδε ατροϋρ̄ νοι <sup>22</sup> οϋδε ατροϋρ̄  
 οϋοειν αραοϋ, <sup>23</sup> αλλα ρ̄ν̄ϋβηϋε τηροϋ νε εϋο ν̄-<sup>24</sup> οϋοειν ενσερ̄ χρια εν ν̄τροϋρ̄ <sup>25</sup>  
 οϋοειν αραϋ.

χε οϋ μονον ν̄-<sup>26</sup> ρ̄ν̄καρ̄ οϋαετοϋ σερ̄ χρεια ν̄-<sup>27</sup> πσωτε, αλλα ν̄κεαγγελος <sup>28</sup>  
 ϋωϋ αν σερ̄ χρια ν̄πσωτε ν̄ν̄ <sup>29</sup> †ϋικων αϋω ν̄κεπληρωμα ν̄-<sup>30</sup> δε ν̄αιων αϋω  
 ν̄σομ ν̄μαρ̄ειε ν̄<π>† <οϋ>-<sup>31</sup> αειν. χεκασ ν̄τ̄ν̄τ̄ρ̄ απορι ϋα πρα <sup>32</sup> ν̄κεοϋει,  
 αλλα ν̄ταϋ ϋωϋ αν <sup>33</sup> πϋηρε, παει ετ̄κη ν̄τ[ο]ποσ ν̄-<sup>34</sup> σωτε ν̄πτηρ̄, α[ϋρ̄ χρι]  
 α ν̄πσωτε <sup>125.1</sup> ϋωϋ αν, ετε ρεϋωπωπε ν̄-<sup>2</sup> ϋωμε πε, εαϋτααϋ ν̄μιν <sup>3</sup> ν̄μοϋ  
 ν̄οϋαν ν̄ιμ νεει ετ̄ρ̄ χρι-<sup>4</sup> α ν̄μοοϋ, αναν ρ̄ν̄ σαρ̄ζ, ετοει <sup>5</sup> ν̄νεκκλησια ν̄τεϋ. παει  
 σε ν̄-<sup>6</sup> ταρεϋχι ν̄πσωτε ν̄ϋαρπ̄ αβα[λ] <sup>7</sup> ρ̄ν̄ν̄ πλογοσ εταρ̄ι απ̄ν̄ αϋωϋ <sup>8</sup>  
 πκεωϋαπ̄ τηρ̄ αϋχι σωτε αβα[λ] <sup>9</sup> ρ̄ν̄τοοτ̄, νεει ενταρ̄χιτ̄ αραϋ. <sup>10</sup> νενταρ̄χι  
 ν̄γαρ̄ ν̄πεταρ̄χι αϋ-<sup>11</sup> χι αν ν̄πετωοοπ ν̄ρη̄τ̄.

χε αβαλ <sup>12</sup> ν̄ν̄ρωμε ετωοοπ ρ̄ν̄ σαρ̄ζ νεϋ-<sup>13</sup> ρ̄ ϋητ̄ ν̄† ν̄πσωτε, πϋαρπ̄ ν̄μιν[σε] <sup>14</sup>  
 ν̄τεϋ αϋω †αγαπ̄ ν̄τεϋ, πϋη-<sup>15</sup> ρε ενταρ̄ωπωπε ρ̄ν̄ σαρ̄ζ, εαϋρ̄ α-<sup>16</sup> ζιοϋ ν̄σι  
 ν̄αγγελος ετωοοπ ρ̄ν̄ τπ[ε] <sup>17</sup> απ̄πολιτεϋε ατροϋρ̄ πολιτεϋμα <sup>18</sup> <ν>ν̄μαϋ

124.2 ϋωσαε: read ϋωστε.

124.4 ν̄σι: read ν̄τε?

124.5 † ϋω: read † οϋω?

124.7 ν̄δε: read ν̄τε.

124.29–30 ν̄δε: read ν̄τε.

125.12–13 νεϋρ̄: the ink trace might also suggest νεϋρ̄, in which case the referent is the Father.

125.17 πολιτεϋε . . . πολιτεϋμα: read πολιτεϋμα . . . πολιτεϋε.



that are <sup>14</sup> adorned, so that he might receive from them a likeness <sup>15</sup> to the images, to the archetypes, <sup>16</sup> in the manner of a mirror, until <sup>17</sup> all the members of the body of <sup>18</sup> the church (are) in a single place <sup>19</sup> and receive the restoration at the same <sup>20</sup> time, having been revealed as the <sup>21</sup> saved body, the restoration <sup>22</sup> into the fullness. <sup>23</sup> It has an initial accord, <sup>24</sup> an agreement with one another, <sup>25</sup> which is an accord that dwells in the Father <sup>26</sup> until the entirety receives countenances <sup>27</sup> (from) within him. But the restoration is <sup>28</sup> at the end, after the entirety <sup>29</sup> reveals what it is, the Son <sup>30</sup> who is the redemption, that <sup>31</sup> is, the path toward the incomprehensible <sup>32</sup> Father, that is, the return <sup>33</sup> to what preexists. The eternities <sup>34</sup> reveal themselves properly in <sup>35</sup> that one, who <sup>36</sup> is the unknowable and <sup>37</sup> ineffable <sup>124.1</sup> and invisible and <sup>2</sup> ungraspable one, so that it <sup>3</sup> might receive the redemption. Not only <sup>4</sup> was it freedom from the rule <of> those <sup>5</sup> on the left, nor was it <sup>6</sup> only <release> from the power <sup>7</sup> of those on the right, those <sup>8</sup> to each of whom we thought <sup>9</sup> we were slaves and <sup>10</sup> children, those from whom no one <sup>11</sup> escapes quickly without <sup>12</sup> becoming theirs again, but <sup>13</sup> the redemption is an ascending to <sup>14</sup> the stages in the <sup>15</sup> fullness and to those who have named <sup>16</sup> themselves and who think of themselves <sup>17</sup> according to the power of each one of <sup>18</sup> the eternities, and (it is) an entry into <sup>19</sup> the silent place that has no <sup>20</sup> need for a voice nor for <sup>21</sup> knowing nor for conceiving <sup>22</sup> nor for illumination, <sup>23</sup> but (it is a place where) all things are <sup>24</sup> light, even though they do not need to be <sup>25</sup> illuminated.

Not only do <sup>26</sup> earthly humans need <sup>27</sup> redemption, but also the angels <sup>28</sup> need redemption along with <sup>29</sup> the image and the rest of the fullnesses <sup>30</sup> of the eternities and the marvelous powers of illumination. <sup>31</sup> So that we might not be perplexed concerning <sup>32</sup> the other ones, he too, <sup>33</sup> the Savior, the one who is the place of <sup>34</sup> redemption for the entirety, [needed] the redemption <sup>125.1</sup> as well, the one who became <sup>2</sup> human, since he gave himself <sup>3</sup> for everything that we needed, <sup>4</sup> we in the flesh, who are <sup>5</sup> his church. <sup>6</sup> After he first received redemption from <sup>7</sup> the Word that went down to him, <sup>8</sup> all the rest received redemption from him, <sup>9</sup> those who had received him to themselves. <sup>10</sup> For those who had received the one who had received <sup>11</sup> received what dwells in him.

Among <sup>12</sup> humans dwelling in the flesh <sup>13</sup> redemption started to be given, his first-born <sup>14</sup> and his love, the <sup>15</sup> Son who came to be in flesh, while <sup>16</sup> the angels above requested <sup>17</sup> administration so that they might administer <sup>18</sup> with him upon the

ἡρρηῖ ρῖχῃ πκαρ. ετβε πε-<sup>19</sup> ει φαρογμογτε араϥ χε « πισωτε <sup>20</sup> παγγελος ἡτε πωτ, » πενταρ-<sup>21</sup> салсх ἡνεει ενταρϣωπ{ε} ρῖσε <sup>22</sup> ρα πτηρῃ ετβε πсаγνε ἡτεϥ, <sup>23</sup> авал χε аϥт неϥ ἡπρηмот <sup>24</sup> ραθ <η>ογαν ηη.

χε πωт аϥр ѡа-<sup>25</sup> рῃ аπсаγνε ητεϥ, εϥϣοοп <sup>26</sup> ρῃ πимокмек ἡτεϥ ραθ ем-<sup>27</sup> патελαγε ѡωπε аϥω еϥἡтеϥ <sup>28</sup> ἡμεϥ аη ἡνεει етеаϥογанаρϥ <sup>29</sup> неϥ. аϥκω ἡπωта аχἡ преϥ-<sup>30</sup> ѡω ἡренснογ мἡ ρεноγαιϥω <sup>31</sup> аγεаγ ἡπεϥπληρωма, епидη <sup>32</sup> πтгоγр атсаγне ἡмаϥ ογἡ-<sup>33</sup> теϥ ἡμεϥ ηноγλαεῖσε ἡβι <sup>34</sup> πεϥβῆεῖне аβαλ ἡπεϥ[т] <sup>35</sup> мете. [13–15] <sup>126.1</sup> ἡтеϥ. ἡпρηте ἡтἡἡтχι саγ-<sup>2</sup> не араϥ ογωηρ авал ἡтἡἡта-<sup>3</sup> φθονοс ἡтеϥ те аϥω πογωηρ <sup>4</sup> авал ἡпρογο ἡтἡἡтρхε ἡтеϥ <sup>5</sup> пе, ете पेει пе пмеϥ снеϥ ἡεаγ, <sup>6</sup> ете पेει пе прηте етеаγβῖне <sup>7</sup> ἡмаϥ ἡмен еϥοεῖ ἡλαεῖσε <sup>8</sup> ἡтἡἡтатсаγне, еϥοεῖ δε аη <sup>9</sup> ἡреϥχпо ἡπсаγне.

χε ρῃη ογ-<sup>10</sup> соφια есρηп аϥω ἡаттеγас <sup>11</sup> аϥарηγ аπсаγне ѡа ρае, ѡан-<sup>12</sup> теηпτηрῃ ρῖсе еϥκωте ἡса <sup>13</sup> πноγте πωт, етеἡπελαγе <sup>14</sup> βηтῃ авал ρῖтἡ теϥсоφια ἡηη <sup>15</sup> {ἡηη} ἡμοϥ мἡ теϥβом. еϥт <sup>16</sup> ἡμοϥ атроγχι саγне ἡпρογе <sup>17</sup> меϥе аπпос ἡтаеῖο ἡтеϥ, етe-<sup>18</sup> аϥт ἡмоϥ, аϥω тлаεῖсе етеаϥ-<sup>19</sup> теес, ете тeγχαριстеῖа ἡтеϥ те <sup>20</sup> ἡатωχне, паеῖ ете авал ρῖтoo-<sup>21</sup> т<ϥ> ἡтἡἡтатким ἡде пеϥѡаχне, <sup>22</sup> еϥογωηρ ἡмоϥ евол ѡа еηηе <sup>23</sup> аηеῖ етаρ `п ἡпѡа ἡпωт ἡ-<sup>24</sup> атсоγωηῃ ρἡ теϥφγсис, атроγ-<sup>25</sup> χῖ ἡπсаγне ἡтеϥ ρῃ пеϥογωϣе <sup>26</sup> χе πтгоγеῖ аπειра аη ἡт-<sup>27</sup> ἡἡтатсаγне мἡ несἡкооγ.

<sup>28</sup> χе ηаеῖ ентаϥр ѡарῃ ἡнеϥе <sup>29</sup> араγ атроγтеρο ἡπсаγне мἡ <sup>30</sup> ηηεтηηаηογογ етѡοοп ἡρηтῃ, <sup>31</sup> ηеγмакмек—ете тсоφια ἡ-<sup>32</sup> те πωт—хекасе еγηаχῖ т-<sup>33</sup> пе ηηηεтeθаγογ аϥω ἡсеρ γγ-<sup>34</sup> мηаεе ἡмаγ ἡρηῖ ἡρηтογ, <sup>35</sup> ἡпρηт ηηογ.... прос ογαιϥω <sup>36</sup> [ѡηη хекасе еγηа]χῖ ἡтapo-<sup>37</sup> [лаγсис ηηηεтηηаηογογ ѡа аηη-<sup>38</sup> ρε[е тηет]. <sup>127.1</sup> еγἡтеγ ἡнеϥ ἡпѡῖβε мἡ <sup>2</sup> πβηηογ ἡκω ἡсѡογ мἡ тла-<sup>3</sup> εῖсе ἡηетт оγβηγ аγтсаῖο <sup>4</sup> ἡηη ογθαγмастон ἡηетха-<sup>5</sup> се, атреϥѡωπε еϥογанρ <sup>6</sup> авал χе тἡἡтатсаγне ἡ-<sup>7</sup> ηетηаρ атсоγωη πωт неϥ-<sup>8</sup> ѡωπε ἡтеϥ пе. паеῖ етаρт неϥ <sup>9</sup> ἡπсаγне ἡтеϥ ηеγογβом <sup>10</sup> ἡтеϥ пе атроγтеγас χе πсаγ-<sup>11</sup> не мен ρῃη ογἡἡтхаεῖс се-<sup>12</sup> μογте араϥ χе « πсаγне ἡне-<sup>13</sup> тоγηаηеεϥе `араγ` тηρογ » аϥω « па-<sup>14</sup> ρο » аϥω « πογ{ε}ωρ ἡте атоотογ <sup>15</sup> ар ρογе саγне пе » « πογωηρ а-<sup>16</sup> βαλ ἡηηηтаγсоγωηноγ ἡѡо-<sup>17</sup> рῃ » аϥω « πηηаеῖт аρογη аπт-<sup>18</sup> ηете аϥω аρογη апетр ѡо-<sup>19</sup> рῃ ἡѡοοп, » ете पेει пе πχηη <sup>20</sup> ἡтἡηεῖη ἡде ηаеῖ ентаρκω <sup>21</sup> ἡсѡογ ἡтоγηηεῖη ете тѡογ <sup>22</sup> те ἡρηῖ ἡтоηкоηοηῖа ἡте <sup>23</sup> πογωϣе хекасе еретγан ηа-<sup>24</sup> ѡωπε ἡпρηте етаρεтарχη οῖ <sup>25</sup> ἡмаϥ.

125.33 ἡβι: read ἡте?

126.21 ἡде: read ἡте.

127.14 ἡте: read де.

127.19–20 χηη ἡтἡηεῖη: read βῖ ἡтἡηεῖη.

127.20 ἡде: read ἡте.

earth. For this <sup>19</sup> reason he is called “the redemption <sup>20</sup> of the angels of the Father,” the one who <sup>21</sup> consoled those who were suffering <sup>22</sup> under the entirety because of his knowledge, <sup>23</sup> because he was given the grace <sup>24</sup> before anyone else.

The Father foreknew <sup>25</sup> him, since he was <sup>26</sup> in his thought before <sup>27</sup> anything had come to be and since he had <sup>28</sup> those to whom he has revealed him. <sup>29</sup> He placed the deficiency upon the one who <sup>30</sup> remains for certain times and periods <sup>31</sup> as a glory for his fullness, since <sup>32</sup> their ignorance of him <sup>33</sup> is a cause <of> <sup>34</sup> his bringing forth of his <sup>35</sup> unity [ . . . ] his. <sup>126.1</sup> Just as the reception of knowledge <sup>2</sup> about him is a manifestation of <sup>3</sup> his lack of jealousy and the revelation <sup>4</sup> of his abounding sweetness, <sup>5</sup> that is, the second glory, <sup>6</sup> so also has <sup>7</sup> he been found to be the cause <sup>8</sup> of ignorance, even though he is <sup>9</sup> one who produces knowledge.

In a <sup>10</sup> wisdom hidden and incomprehensible <sup>11</sup> he kept the knowledge until the end, until <sup>12</sup> the entireties became weary searching for <sup>13</sup> God the Father, whom no one <sup>14</sup> found from his own <sup>15</sup> wisdom or power. He gives <sup>16</sup> himself in order that they might receive knowledge of the immense <sup>17</sup> thought about his great glory, which <sup>18</sup> he has given, and (about) the cause he has <sup>19</sup> given, which is his never-ending thanksgiving, <sup>20</sup> the one who, from <sup>21</sup> the immovability of his counsel, <sup>22</sup> reveals himself eternally <sup>23</sup> to those worthy of the Father <sup>24</sup> unknowable in his nature, so that they might <sup>25</sup> receive knowledge of him by his wish <sup>26</sup> that they come to experience <sup>27</sup> ignorance and its pain.

<sup>28</sup> Those about whom he first thought <sup>29</sup> that they should attain knowledge and <sup>30</sup> the good things that are in it <sup>31</sup> were contemplating—which is the wisdom of <sup>32</sup> the Father—so that they might <sup>33</sup> taste the evil things and might <sup>34</sup> train themselves in them, <sup>35</sup> just as a [ . . . ] for a [short] time <sup>36</sup> [so that they might] receive the <sup>37</sup> [enjoyment of the good things] <sup>38</sup> forever. <sup>127.1</sup> They have change and <sup>2</sup> constant renunciation and the <sup>3</sup> cause of those who oppose them as a distinction <sup>4</sup> and excellence of those who are exalted, <sup>5</sup> so that it comes to be apparent <sup>6</sup> that the ignorance of <sup>7</sup> those who will be ignorant of the Father <sup>8</sup> was their being. The one who gives them <sup>9</sup> knowledge of him was one of his powers <sup>10</sup> for (helping) them to attain the <sup>11</sup> knowledge properly is called <sup>12</sup> “knowledge of <sup>13</sup> all that will be thought of” and “the <sup>14</sup> treasury” and “the repetition <sup>15</sup> for increase of knowledge,” “the revelation <sup>16</sup> of the things that were known initially,” <sup>17</sup> and “the path toward <sup>18</sup> unity and the preexistent one,” <sup>19</sup> that is, the increase <sup>20</sup> of those who have left <sup>21</sup> behind their importance that was theirs <sup>22</sup> in the ordering of <sup>23</sup> the will so that the end might <sup>24</sup> be like the <sup>25</sup> beginning.

χε πβαπτισμα ετωοοп 26 ρ̄νн ογ̄μη̄ντ̄χ̄αιεи, πееи ετοу- 27 ναϋε αρ̄νη̄ι араϋ π̄βι  
 нп̄тнр̄ϋ̄ 28 н̄сеϋωπε н̄ρη̄т̄ϋ̄, мн сева- 29 πтисма са пет̄н̄меу оуаеет̄ϋ̄, 30 ετε πееи  
 пе πсωте αρ̄οуη̄ 31 επ̄ноӯте πωт м̄н̄ πωн̄ре м̄н̄ 32 πνεӯμα ετοӯααβ, εасϋωπε 33  
 н̄βι †ρομολογ̄ια авал ρ̄ῑт̄н̄н̄ οу- 34 ναρ̄τε αρ̄οуη̄ αν̄ιρεн εт̄н̄меу, 35 нееи [ετε о]  
 γ̄ρεн̄ н̄οӯωт пе н̄- 36 δε πω̄н̄ н̄οӯче, 128.1 εᾱγ̄н̄ρ̄οӯт̄ н̄н̄ετ̄εᾱγ̄χοοуε 2 неӯοӯ χε  
 сеϋωοοп. εαβαλ н̄- 3 παеи εγ̄н̄теӯ н̄меӯ н̄поу- 4 χ̄αιεте н̄χ̄ι νᾱι εта<ρ>на- 5 ρ̄те  
 χε сеϋωοοп. εте πееи 6 пе т̄περο мен ρ̄н̄ ογ̄μη̄н̄таτ- 7 неӯ арас н̄π̄ωт м̄н̄ πωн̄ре 8  
 м̄н̄ πνεӯμα ετοӯααβ ρ̄н̄н̄ οӯнаρ- 9 те {δε} н̄ατ̄ρ̄ ρ̄η̄т̄ с̄неӯ. аγ̄ω εαγ̄- 10 ρ̄ н̄н̄т̄ре  
 н̄μοοӯ, аγ̄ω ρ̄н̄н̄ οу- 11 ρ̄ελπ̄ис εстаχ̄ραеӣт̄ еγ̄αма- 12 ρ̄те н̄маγ̄, χεкасе еϋнаϋω-  
 13 пе еп̄χ̄ωк̄ н̄н̄εн̄таγ̄наρ̄те 14 араγ̄ пе <н̄βι> π̄т̄со αρ̄οуη̄ι араγ̄ аγ̄ω 15 πωт  
 н̄н̄меӯ οӯαеӣ пе, πωт̄ 16 π̄ноӯте, πееи н̄таγ̄ρ̄ ρ̄ομολογ̄ι н̄μαϋ 17 ρ̄н̄н̄ οӯнаρ̄те аγ̄ω  
 π̄ееӣ ε̄н̄таρ̄- 18 † н̄ноӯμοӯχ̄с̄ н̄н̄меӯ ρ̄н̄н̄ οу- 19 саγ̄не.

χε πβαπτισμα н̄тан- 20 ϋρ̄π̄ н̄χ̄οοϋ с̄εμοӯте араϋ 21 χε « ρ̄β̄соӯ н̄н̄ееи  
 εт̄εμαγ̄κα- 22 κοӯ αρ̄η̄γ̄ н̄μοϋ, » χε нееӣ εт- 23 ναт̄ееиϋ ρ̄ῑωοӯ аγ̄ω нееӣ εн̄таρ̄- 24  
 χ̄ι с̄ωте εγ̄ρ̄ φορῑ н̄μοϋ. аγ̄ω се- 25 моӯте араϋ χε « π̄таχ̄ρο н̄т̄- 26 т̄мне πееӣ  
 εт̄εμ̄н̄т̄εϋ ρ̄εеӣ 27 н̄меӯ. » ρ̄н̄ ογ̄μη̄н̄та<т>ρ̄ικε м̄н̄ οу- 28 м̄н̄таτ̄κ̄иμ еϋεμαρ̄те  
 н̄μαγ̄ 29 еγ̄αμαρ̄те н̄μαϋ н̄βι нееӣ н̄- 30 таρ̄χ̄ι н̄†αποстаσιос. с̄εμοӯ- 31 те  
 араϋ χε « м̄н̄т̄καρ̄ωс̄ » εт̄βε 32 π̄с̄браρ̄т̄ м̄н̄ т̄μ̄н̄таτ̄ωт̄ορ̄т̄ρ̄. 33 с̄εμοӯте араϋ ан̄  
 χε « ма н̄ωελε- 34 εт̄ » εт̄βε π̄ιμεте м̄н̄ †μ̄н̄т̄- 35 ат̄π̄ωϋε εте ναε̄ῑ н̄ε†[ο]  
 γ̄саγ̄не 36 χε аγ̄соӯωμ̄ϋ̄. аγ̄ω с̄[εμοӯ]т̄ε араϋ 129.1 ан̄ χε « πογ̄αеӣ н̄ατ̄ρ̄ωт̄π̄ 2  
 аγ̄ω н̄ατ̄κ̄ωρ̄т̄, » εϋ† οӯαеӣ εн̄, 3 алла неτ̄αρ̄ρ̄ φορῑ н̄μαϋ εγ̄- 4 ειρε н̄μαγ̄  
 н̄οӯαеӣ. εте 5 ναеӣ ан̄ не εн̄таϋρ̄ φορῑ н̄м̄[а]γ̄. 6 аγ̄ω с̄εμοӯте араϋ ан̄ χε « π̄- 7  
 ωн̄ε̄ ωα εн̄η̄ρε, » εте πееӣ пе π̄- 8 ат̄моӯ. аγ̄ω с̄εμοӯте араϋ « н̄- 9 пет̄ωοοп  
 н̄μαϋ т̄н̄ρ̄ϋ̄ ρ̄απ̄λωс̄ 10 ρ̄н̄н̄ ογ̄μη̄н̄т̄χ̄αιεӣ н̄π̄ετ̄αν̄ιτ̄ 11 ρ̄н̄н̄ ογ̄μη̄н̄таτ̄π̄ωϋε м̄н̄  
 ογ̄μη̄[т̄]- 12 ат̄чӣ м̄н̄ ογ̄μη̄н̄таτ̄ωт̄α м̄н̄ οу- 13 м̄н̄таτ̄ρ̄ικε, ωα παеӣ εт̄ωοοп 14  
 н̄н̄ετ̄αρ̄χ̄ι ρ̄н̄. » εγ̄ н̄гаρ̄ пе π̄κε- 15 οӯεеӣ амоӯте араϋ н̄μαϋ 16 н̄са « †π̄̄моӯте »  
 еϋοеӣ н̄н̄п̄т̄н̄ρ̄ϋ̄, 17 εте πееӣ пе, кан̄ еγ̄ωαν̄μοӯте 18 араϋ н̄н̄ιρεн̄ {н̄н̄ιρεн̄}  
 н̄αταποӯ, 19 еρεа̄γ̄χοοӯ аγ̄σ̄н̄ωεχε̄ н̄μαϋ. 20 н̄π̄ρ̄н̄те еϋ̄н̄π̄са н̄ρ̄η̄н̄ῑ н̄ωεχε̄ 21 н̄иμ  
 аγ̄ω қ̄н̄π̄са н̄ρ̄η̄н̄ῑ н̄ρ̄ραγ̄ н̄иμ 22 аγ̄ω қ̄н̄†α н̄н̄ρ̄η̄н̄ῑ н̄ноӯс̄ н̄иμ 23 аγ̄ω қ̄н̄π̄са̄ н̄т̄π̄е  
 н̄ογ̄ан̄ н̄иμ 24 аγ̄ω қ̄н̄π̄са̄ н̄ρ̄η̄н̄ῑ н̄μ̄н̄т̄καρ̄ωс̄ 25 н̄иμ, παеӣ пе π̄ρ̄н̄те εт̄ωοοп 26 {аγ̄ω  
 π̄ееӣ пе пе π̄ρ̄н̄те εт̄ωοοп} 27 н̄μαс̄ ρ̄ατε неτ̄ωοοп̄ н̄π̄ε- 28 те н̄таγ̄ пе. παеӣ пе

127. 35–36 н̄δε: read н̄те.

128.4 н̄χ̄ι: read н̄βι.

128.6 т̄περο: read π̄τερο.

128.14 π̄т̄со: read π̄т̄со.

128.30 αποστασιос: read αποκαταστασιс.

129.22 қ̄н̄†α: read қ̄н̄†α.

The baptism that exists <sup>26</sup> properly, to which the entireties <sup>27</sup> will descend <sup>28</sup> and within which they will be, there is no other <sup>29</sup> baptism outside of this one alone, <sup>30</sup> which is the redemption into <sup>31</sup> God the Father and the Son and <sup>32</sup> the Holy Spirit, <sup>33</sup> when the confession occurs out of <sup>34</sup> faith in those names, <sup>35</sup> [which] are a single name <sup>36</sup> of the gospel, <sup>128.1</sup> when they believe what has been said <sup>2</sup> to them, namely, that they exist. On account of <sup>3</sup> this those who believed <sup>4</sup> that they exist have their <sup>5</sup> salvation. This <sup>6</sup> is the attainment in an <sup>7</sup> invisible manner of the Father and the Son <sup>8</sup> and the Holy Spirit in a <sup>9</sup> faith without doubt. And when they <sup>10</sup> testified about them, also with a <sup>11</sup> secure hope they grasped <sup>12</sup> them, so that the return to them might become <sup>13</sup> the perfection of those who had faith <sup>14</sup> in them and (so that) <sup>15</sup> the Father might united with them, the Father <sup>16</sup> God, who was confessed <sup>17</sup> in faith and who <sup>18</sup> gave (them) their union with him in <sup>19</sup> knowledge.

The baptism that we <sup>20</sup> previously discussed is called <sup>21</sup> “garment of those who do not <sup>22</sup> strip themselves of it,” because those who <sup>23</sup> will clothe themselves in it and those who have <sup>24</sup> received redemption wear it. It is also <sup>25</sup> called “the strength of the <sup>26</sup> truth that does not have destruction.” <sup>27</sup> Without wavering and <sup>28</sup> movement it grasps <sup>29</sup> those who <sup>30</sup> have received the <restoration> even as they grasp him. It is called <sup>31</sup> “silence” on account of <sup>32</sup> the tranquility and imperturbability. <sup>33</sup> It is also called “bridal chamber” <sup>34</sup> on account of the agreement and the <sup>35</sup> lack of division of those who know that <sup>36</sup> they have known him. It is also [called] <sup>129.1</sup> “the light that never sets <sup>2</sup> and has no flame,” since it does not illuminate, <sup>3</sup> but those who have worn it <sup>4</sup> are made into light. <sup>5</sup> They are those whom he wore. <sup>6</sup> Additionally it (baptism) is called “the <sup>7</sup> life eternal,” that is, <sup>8</sup> immortality. It is also called <sup>9</sup> “that which exists completely, plainly, <sup>10</sup> properly, in what is beautiful, <sup>11</sup> indivisibly, <sup>12</sup> steadfastly, flawlessly, <sup>13</sup> unwaveringly, to the one who exists <sup>14</sup> for those who have received a beginning.” For what else <sup>15</sup> is there to call it <sup>16</sup> except “the call,” since it is for the entireties, <sup>17</sup> that is, even if it is called <sup>18</sup> countless names, <sup>19</sup> they are spoken with reference to it. <sup>20</sup> Just as it surpasses every word <sup>21</sup> and every sound <sup>22</sup> and every mind <sup>23</sup> and everything <sup>24</sup> and every silence, <sup>25</sup> so too <sup>26</sup> (*scribal error*) <sup>27</sup> is it with those who are what <sup>28</sup> it is. This is their discovery <sup>29</sup> of what

πετογβινε <sup>29</sup> ἡμαϥ ἡπετε ἡταϥ πε, ῥἡ ογ- <sup>30</sup> ἡἡτατχοοϥ ἡἡ ογἡἡτ- <sup>31</sup> ατῖ ἡοἴ  
ἡῥω, ἀπῳπε ῥἡ ἡετ- <sup>32</sup> σαῖνε, ἀβαλ ῥἴτἡ ἡεταγτεῖ[ο] <sup>33</sup> ἡμαϥ, ετε ἡεει πε  
εἡταγ- <sup>34</sup> † εῖ[γ η]εϥ.

ῥα ἡρα ἡἡἡἡτῳτἡ <sup>130.1</sup> καἡ εγἡ ῥογε ῥαῖ ἡκῳβ α- <sup>2</sup> τῖἡχοοϥ, ἡεε ετεῳε α- <sup>3</sup>  
χοοϥ, ἡαει ἡδε ῥῳογ ῥα <sup>4</sup> ἡρα ἡἡα ἡἡῳε—ἡεει γαρ <sup>5</sup> ἡε ἡἡἡε ετογἡογτε  
ἀἡι- <sup>6</sup> ογἡεἡ ἡἡαϥ—ογἡἡαγκαἡοἡ <sup>7</sup> σε ἡε ἀτῖἡογ{ῥ}ῳῥ ἀτοοτἡε <sup>8</sup> ἀῳε<δε  
ῥ>αῖαογ ἀῳ ῥῖ ῳεγ εἡ <sup>9</sup> ἀτἡἡἡἡῖ ἡογἡεγε. ἀἡῳεδε <sup>10</sup> ῥαῖαγ—εῳπε ογἡ ῥῳ  
ἡῖῖἡ <sup>11</sup> ῥἡ ἡετῖἡ ὅἡ ῥἡἡ ογῳ. ἡῳϥ ἀἡ- <sup>12</sup> χοοϥ; ἀβαλ ῥἡἡ ογἡεῖοϥ, <sup>13</sup> εἡἡἡ  
ἀειχοοϥ δε ἡεταῖε <sup>14</sup> τἡῖογ ἀβαλ ῥἴτἡ ἡἡογοϥ, εἡ- <sup>15</sup> δε ἀβαλ ῥἡ ἡἡαῃῳ ἡδε <sup>16</sup>  
ἡετῖαογ εἡδε ἀβαλ ῥἡ <sup>17</sup> †βλκε ετ-† ογἡἡογ ἡἡ ἡἡ- <sup>18</sup> ἡογῖογ ἀβαλ ἡἡαϥ, ετε ἡἡ- <sup>19</sup>  
ἡογῖογ ἡδε ἡἡαϥ ἡε ἀῖοἡἡ <sup>20</sup> ἡἡετῃασε ἀῳ ἡἡαἡἡ ἡἡ <sup>21</sup> ἡἡῖ ἡἡεγε ἡἡετῖ ῳῖἡ  
ἡ- <sup>22</sup> ῳοοἡ ἡἡἡ ογῖεἡἡἡ ἡἡἡ ογ- <sup>23</sup> ἡαῖτε ἀτῖεϥ[χ]ἡ ἡἡογῃαει- <sup>24</sup> τε ἡδε ἡἡῳβ  
ετἡἡαἡογϥ, <sup>25</sup> εαῖῖ ἀῖἡογ ἡἡοογ ἀβαλ δε <sup>26</sup> ῥἡῳῳπε ἡε ἀβαλ ῥἡ ἡἡἡα- <sup>27</sup> ὅεεεε  
ετἡἡαἡογογ, εγἡἡεγ <sup>28</sup> ἡἡεγ ἡἡλαεισε ἡἡογῃἡο, <sup>29</sup> εγῖογἡἡἡἡ δε ἀβαλ ῥἡ ἡετ-  
<sup>30</sup> ῳοοἡ. ετἡ ἀἡ δε ἡεἡἡαῖεἡἡο- <sup>31</sup> γοϥ χἡ ἡἡαϥ ἡἡἡἡ ἡἡαϥ ἡἡ- <sup>32</sup> ἡεγ ῥἡἡ  
ογἡἡἡἡἡἡεγ ἀραϥ <sup>33</sup> εῖογῳῳ, ἡετῃασε ἀῖογῳῥ <sup>34</sup> ἀτοοτῃ ἀἡ ἡἡῖ ἡἡεγε ἀβαλ  
δε <sup>35</sup> ἡεαῖῳῳπε εγῖῖ [ῥα]ε ἡεϥ, <sup>131.1</sup> ἡεει ἡἡαῖῳῳπε ἡἡλαεισε ἡ- <sup>2</sup> ἡἡῖογῳῳπε.  
εἡἡογῖἡἡογ <sup>3</sup> ἀῖἡἡἡ εῖογῳα, ῥῳϥ εἡἡ ἡαγε <sup>4</sup> ῳοοἡ ῥα τογῖεἡ. ἀλλα σεῖο- <sup>5</sup>  
ἡογἡ δε ογἡἡεγ ἀῖἡἡ <sup>6</sup> ἡἡεγ ἡἡἡογῳῳπε, ἀῳ ἡε- <sup>7</sup> ογῳε <ἡ>ἡεει  
ἀτῖογῖογῳἡῖ <sup>8</sup> ετε ἡετῳοοἡ ῥα τογῖεἡ ἡε. <sup>9</sup> ἡῖογῖο ἡε ἡῖογῖο δε ἀῖογῳῳτἡ <sup>10</sup>  
ἡἡογῳἡῖ ἀβαλ ἡἡογῳεἡ <sup>11</sup> ἡἡἡἡε ἡἡογῖῖῖῖῖῖῖ, ἀῳ <sup>12</sup> αῖῖ ἡἡἡῖε δε ἡἡαῖογῳἡῖ <sup>13</sup>  
[αβ]αλ ἀῖογῃαει ἡἡε{ἡεο}γ.

<sup>14</sup> [χ]ε ογ ἡοἡἡἡ ἡεταῖεἡ ἀβαλ <sup>15</sup> ἡἡἡογοϥ, ἡεταἡἡογ ἡ- <sup>16</sup> ἡοϥ α[ῖα]γῖογ ογῳετογ  
ἡε δε <sup>17</sup> σεἡατεῖε ἡἡῳβ ετἡἡαἡογϥ, <sup>18</sup> ἀλλα ἡεταἡἡαει ῥῳογ ἀἡ χἡαγ <sup>19</sup> κατἡ  
ἡἡἡαῖοεεεε ἀἡ ετἡἡ- <sup>20</sup> ἡογῖο σεἡαῖῖ κοἡἡἡἡἡ ῥῳογ <sup>21</sup> ἀἡ ἀἡἡἡἡἡ κατἡ τἡἡἡῖογῖο  
<sup>22</sup> ἡἡῖἡἡἡ. ἀῳ ἡεει εἡταγ- <sup>23</sup> ἡἡογ ἀβαλ ῥἡ τῖεεἡἡῖογ- <sup>24</sup> ἡἡ ἡἡε τἡἡἡἡαειογῖε  
<sup>25</sup> σαῖἡε, εγἡἡεγ ἡἡεγ ἡἡἡ- <sup>26</sup> εἡτε ἡῖἡἡογ, ετε τῖεε τε τἡ<ἡ>τ- <sup>27</sup> ἡαειογῖε  
σαῖἡε, σεἡαχἡ <sup>28</sup> ἡἡῳῖῖῖῖῖ ἡἡἡἡετἡἡαἡογῖογ, <sup>29</sup> ἡἡἡ ἡαει εἡταῖῖῖ ῥῳβ ἡἡ ἡαει <sup>30</sup>  
ετεγἡἡεγ ἡἡεγ ἡἡἡἡἡἡἡ- <sup>31</sup> εἡε ἡἡἡἡετἡἡαἡογῖογ, εγῳαῖῖ ῥ- <sup>32</sup> ἡεγ ῥἡἡ ογἡἡἡἡἡ  
ἡσεῖογῳ- <sup>33</sup> ῳε ἀκῳε ἡσεῖογ ἡἡἡἡἡἡ- <sup>34</sup> εἡεαῖογ ετῳογῖετ ἡἡοϥ- <sup>35</sup> ἡογ  
ἡ[σεῖ] ἡογῳε σαῖἡε ἡἡἡοἡε <sup>132.1</sup> ἡἡεαγ, ἀἡἡἡ ἡἡαειο ἡἡοϥ- <sup>2</sup> ἀειῳ ῳἡἡ, ἡσεῖ  
κἡἡἡἡἡἡἡ <sup>3</sup> ἡἡἡἡἡῖῖῖ ῳα εἡεῖ.

130.1 ἡκῳβ: read ἡῖῳβ.

130.15 ἡδε: read ἡἡε.

130.19 ἡδε: read δε.

130.23 ἀτῖεϥ: read ἀτῖεγ.

130.24 ἡδε: read ἡἡε.

131.3 εῖογῳα: read εγῖογῳα.

it is,<sup>30</sup> ineffably and inconceivably<sup>31</sup> in (its) face, for the coming into being in those<sup>32</sup> who know, through what they have attained,<sup>33</sup> that is the one<sup>34</sup> to whom they give glory.

Concerning the election,<sup>130.1</sup> even if there are many more things<sup>2</sup> for us to say, as it is fitting to<sup>3</sup> say, concerning<sup>4</sup> those of the calling—for this<sup>5</sup> is the way those<sup>6</sup> on the right are called—it is necessary<sup>7</sup> for us to continue<sup>8</sup> to <speaking> about them and it is helpful for us not<sup>9</sup> to forget about them. We have spoken<sup>10</sup> about them—if there is enough in<sup>11</sup> what (came) before in abundance. How have we<sup>12</sup> spoken? Partially,<sup>13</sup> since I said that all those who have come<sup>14</sup> forth from the Word, either<sup>15</sup> from the condemnation of<sup>16</sup> the evil ones or from<sup>17</sup> the anger that fights against them and the<sup>18</sup> turning from them, which is the<sup>19</sup> turning toward<sup>20</sup> the exalted ones and the petition and<sup>21</sup> the remembrance of those who preexist<sup>22</sup> and hope and<sup>23</sup> faith that <they> might [receive] their salvation<sup>24</sup> from good work,<sup>25</sup> since they have been made worthy because<sup>26</sup> they are beings from the<sup>27</sup> good disposition, having<sup>28</sup> the cause of their begetting,<sup>29</sup> an opinion from the one who<sup>30</sup> exists. Still more (I said) that before the Word had<sup>31</sup> concerned himself with<sup>32</sup> them invisibly<sup>33</sup> by willing, the exalted one added<sup>34</sup> to his thought because<sup>35</sup> they came to be in need of him,<sup>131.1</sup> the one who had become a cause of<sup>2</sup> their coming into being. They did not elevate themselves<sup>3</sup> when <they> were saved, as though nothing<sup>4</sup> preexisted them. Rather, they<sup>5</sup> confess that they have a beginning<sup>6</sup> to their being, and they<sup>7</sup> want this: to know him<sup>8</sup> who preexists them.<sup>9</sup> More than anything, (I said) that they worshipped<sup>10</sup> the revelation of the light<sup>11</sup> that was in the form of lightning, and<sup>12</sup> they testified that it had appeared<sup>13</sup> as <their> salvation.

<sup>14</sup> Not only those who have come forth from<sup>15</sup> the Word, those about whom we said<sup>16</sup> only that<sup>17</sup> they would accomplish the good work,<sup>18</sup> but also those whom these produced<sup>19</sup> in accordance with the good dispositions<sup>20</sup> will participate<sup>21</sup> in the rest in accordance with the abundance<sup>22</sup> of grace. And those who were brought forth<sup>23</sup> from the desire<sup>24</sup> of the love of<sup>25</sup> power, since they have the<sup>26</sup> seed within them, that is the<sup>27</sup> love of power, will receive<sup>28</sup> a reward for (their) good deeds,<sup>29</sup> namely, those who worked and those<sup>30</sup> who are predisposed<sup>31</sup> to good things, should they be willing<sup>32</sup> in opinion and desire<sup>33</sup> to renounce the<sup>34</sup> vain, temporary era<sup>35</sup> [and keep] the commandment of the Lord<sup>132.1</sup> of glory, rather than fleeting glory,<sup>2</sup> and inherit<sup>3</sup> the eternal kingdom.

ΤΕΝΟΥ ΔΕ <sup>4</sup> ΟΥΑΝΑΓΚΑΙΟΝ ΠΕ ΑΤΡΝ[Ζ]ΩΤΡΕ <sup>5</sup> ΝΗΛΑΙΣΕ ΜΗΝ ΝΕΝΕΡΓΙΑ ΝΔΕ <sup>6</sup>  
 ΠΡΕΜΟΤ ΨΑΡΑΥ ΜΗ ΝΙΑΦΟΡΜΗ, <sup>7</sup> ΕΠΕΤΕΨΩΨΕ ΠΕ ΑΤΡΝΧΟΥ ΜΠΕΝ- <sup>8</sup> ΤΑΝΡ ΨΡΠ  
 ΝΧΟΟΥ ΝΔΕ ΠΟΥΧΑ- <sup>9</sup> ΕΙΤΕ ΝΔΕ ΝΙΟΥΝΕΜ ΤΗΡΟΥ <sup>10</sup> ΝΔΕ ΝΙΑΤ<Τ>ΑΖΤΕ ΜΗ  
 ΝΕΤ<Τ>ΑΖΤΑΖΤ <sup>11</sup> ΤΗΡΟΥ, ΔΕΩΤΡΕ ΜΗΔΥ [ΜΗ] <sup>12</sup> ΝΟΥΕΡΗΥ. ΑΥΩ ΠΜΤΟΝ [ΕΤΕ] <sup>13</sup>  
 ΠΕΕΙ ΠΕ ΠΟΥΩΝΕ ΑΒΑΛ Μ[Π]- <sup>14</sup> ΣΜΑΤ ΕΝΤΑΥΝ[Δ]ΖΤΕ <ΝΖΗΤΩ>, ΠΕΕΙ <sup>15</sup> ΑΤΡΝΠΕΖΑΥ  
 ΑΡΕΤΩ ΖΗΝ ΟΥ- <sup>16</sup> ΨΕΞΕ ΕΠΕΤΕΨΩΨΕ ΠΕ. ΕΝΨΑ- <sup>17</sup> Ρ ΖΟΜΟΛΟΓΙ ΓΑΡ Ν†ΜΗ†ΡΡΟ <sup>18</sup>  
 ΕΤΖΗ ΠΕΧΡΙΣΤΟΣ, ΑΥΡ ΒΟΛ ΕΒΟΛ ΝΤΟ- <sup>19</sup> ΟΤΩ ΜΠΡΑΖ ΝΡΗΤΕ ΤΗΡΩ ΑΥΩ Τ- <sup>20</sup>  
 ΜΗΤΑΤΩΩΩ ΗΨ ΠΩΙΒΕ. ΤΖΑΗ <sup>21</sup> ΓΑΡ ΝΑΧΙ ΠΩΩΠΕ ΔΗ ΠΟΥΕΕΙ Ν- <sup>22</sup> ΟΥΩΤ ΝΘΕ ΔΗ ΕΤΕ  
 ΟΥΕΕΙ Ν- <sup>23</sup> ΟΥΩΤ ΤΕ ΤΑΡΧΗ, ΠΜΑ ΕΤΕ ΜΗ <sup>24</sup> ΖΟΥΤ ΜΗ ΣΖΙΜΕ ΟΥΔΕ ΖΜΕΛ <sup>25</sup> ΖΙ  
 ΕΛΕΥΘΕΡΟΣ ΟΥΔΕ ΜΗ ΣΒΒΕ <sup>26</sup> ΖΙ ΜΗΤΑΤΣΒΒΕ ΟΥΔ[Ε] ΜΗ ΑΓΓΕ- <sup>27</sup> ΛΟΣ ΟΥΔΕ ΜΗ ΡΩΜΕ,  
 ΑΛΛΑ ΠΤΗΡΩ <sup>28</sup> ΖΗ ΠΤΗΡΩ ΠΕΧΡΙΣΤΟΣ. ΕΩ ΠΕ ΠΡΗΤΗ <sup>29</sup> ΜΠΕΤΕΝΕΨΩΩΠ ΕΝ ΝΨΩΡΠ; <sup>30</sup>  
 ΕΥΝΑΘΗΤΣ ΕΦΝΑΨΩΠΕ. ΖΙ <sup>31</sup> ΕΩ ΠΕ ΤΦΥΣΙΣ ΜΠΕΤΕ ΟΥΖΜ- <sup>32</sup> ΖΕΛ {ΕΝ} ΠΕ; ΕΦΝΑΧΙ ΜΑ  
 ΜΗ ΟΥ- <sup>133.1</sup> ΕΛΕΥΘΕΡΟΣ. ΣΕΝΑΧΙ ΠΝΕΥ Ν- <sup>2</sup> ΓΑΡ ΝΖΟΥΟ ΝΖΟΥΟ ΖΗΝ ΟΥΦΥΣΙΣ <sup>3</sup> ΖΗΝ  
 ΟΥΨΕΞΕ ΨΗΜ ΟΥΔΕΕΤΩ <sup>4</sup> ΕΝ, ΑΤΡΟΥΝΑΖΤΕ, ΟΥΔΕΕΤΩ ΖΙ- <sup>5</sup> ΤΗ ΟΥΣΜΗ, ΧΕ ΠΕΕΙ ΠΕ  
 ΠΡΗΤΕ <sup>6</sup> ΕΤΩΩΠ, ΧΕ ΟΥΕΙΕ ΝΟΥΩΤ ΔΕ <sup>7</sup> †ΑΠΟΚΑΤΑΚΤΑΣΙΣ ΑΖΟΥΝ ΑΠΕ- <sup>8</sup> ΤΕΝΕΨΩΩΠ.  
 ΚΑΗ ΕΥΗ ΖΑΕΙΝΕ <sup>9</sup> ΧΔΣΕ ΕΤΒΕ ΤΟΙΚΟΝΟΜΙΑ, ΕΑΥΚΑΥ- <sup>10</sup> Ε ΝΔΑΙΣΕ ΜΗΕΤΑΖΩΩΠΕ, <sup>11</sup> ΕΥΡ  
 ΖΟΥΕ ΕΝΕΡΓΙΑ ΕΖΗΦΥΣΙΚΗ ΝΕ, <sup>12</sup> [Δ]ΥΩ ΕΥΡ ΖΗΕΥ ΕΤΒΕ ΝΕΤΜΕΥ, <sup>13</sup> [ΣΕΝ]ΔΧΙ  
 Ν†ΜΗ†ΡΡΟ ΜΗ ΠΤΑΧΡΟ <sup>14</sup> [ΜΗ] ΠΟΥΧΑΕΙΤΕ ΝΘΙ ΑΓΓΕΛΟΣ <sup>15</sup> [ΖΙ Κ]ΕΡΩΜΕ. ΝΑΕΙ ΘΕ ΝΕ  
 ΝΔΑΙΣΕ.

<sup>16</sup> ΧΕ ΝΕΤΑΖΟΥΩΝΕ ΖΗΝ ΣΑΡΞ ΑΥΝΑΖ- <sup>17</sup> ΤΕ ΑΡΑΥ ΖΗ ΟΥΜΗΤΑΤΡ ΖΗΤ <sup>18</sup> ΣΝΕΥ ΧΕ ΠΩΗΡΕ  
 ΠΕ ΜΠΙΑΤΣΟΥ- <sup>19</sup> ΩΝ[Ω] Π|Ε ΝΝΟΥΤΕ ΠΕ, ΠΕΕΙ ΕΤΕ- <sup>20</sup> ΜΠΟΥΨΕΞΕ ΑΡΑΥ ΝΨΩΡΠ <sup>21</sup> ΑΥΩ  
 ΜΠΟΥΨ ΝΕΥ ΑΡΑΥ. ΑΥΩ <sup>22</sup> ΑΥΚΩ ΝΣΩΟΥ ΝΝΟΥΝΟΥΤΕ <sup>23</sup> ΕΝΤΑΨΩΜΩΕ ΜΜΟΟΥ ΝΨΩΡΠ  
<sup>24</sup> ΑΥΩ ΝΧΟΕΙΣ, ΝΕΕΙ ΕΤΩΩΠ <sup>25</sup> ΖΗ ΤΠΕ ΑΥΩ ΝΕΤΩΩΠ ΖΙΧΗ <sup>26</sup> ΠΚΑΖ. ΝΕΕΙ ΜΕΝ ΖΔΘΗ  
 ΜΠΑ- <sup>27</sup> ΤΟΥΨΙΤΟΥ ΑΖΡΗΙ, Δ[Λ]ΛΑ ΕΤΙ ΕΨΟ- <sup>28</sup> ΕΙ ΝΛΙΛ[Ο]Υ, ΑΥΡ ΜΠΤΡΕ ΧΕ ΗΔΗ <sup>29</sup> ΑΨΡ  
 ΑΡΧΕΣΘΑΙ ΝΤΑΨΕ ΔΕΙΩ, <sup>30</sup> ΑΥΩ ΠΣΑΠ ΕΨΚΗ ΑΖΡΗΙ ΖΗ ΠΤΑΦΟΣ <sup>31</sup> Ε[ΨΟΙ Ν]ΡΩΜΕ  
 ΕΨΜΟΟΥΤ, ΝΑΓ- <sup>32</sup> [ΓΕΛΟΣ Δ]Ε ΝΕΥΜΕΥΕ ΧΕ ΨΑΝΕ, <sup>33</sup> [ΝΣΕΧΙ Ν]ΤΟΥΤΩ ΜΠΩΝΕ <sup>134.1</sup>  
 ΝΤΟΥΤΩ ΜΠΕΤΑΖΜΟΥ. ΝΟΥΨΜ- <sup>2</sup> ΨΕ ΔΕ ΝΑΥΟΥΑΨΟΥ ΝΨΩΡΠ <sup>3</sup> ΕΤΝΑΨΩΟΥ ΜΗ  
 ΝΟΥΜΑΖΕΙΕ, ΝΑ- <sup>4</sup> ΕΙ ΕΤΕΝΕΨΩΩΠ ΖΗ ΠΕΡΨΕ ΖΑ <sup>5</sup> ΗΔΕΙ, {Τ}ΒΕΤΟΥ ΝΘΟΥΑΙ  
 <Α>†ΖΟΜ[Ο]ΛΟ- <sup>6</sup> ΓΙΑ. ΕΤΕ ΤΕΕΙ ΤΕ ΟΥΝ ΒΑΜ ΜΜΑΣ <sup>7</sup> ΖΑ ΝΕΕΙ ΒΕΙΡΕ ΜΜΑΣ ΑΒΑΛ ΖΙ- <sup>8</sup>  
 ΤΗ ΠΤΡΟΥΨΩΤ ΑΖΟΥΝ ΑΡΑΥ.

132.5 ΝΔΕ: read ΝΤΕ.

132.8 ΝΔΕ: read ΝΤΕ.

132.9 ΝΔΕ: read ΝΤΕ.

132.10 ΝΔΕ: read ΝΤΕ.

132.18 ΑΥΡ: read ΔΗΡ.

133.6 ΔΕ: read ΤΕ.

133.16 ΝΕΤΑΖΟΥΩΝΕ: read ΝΕΤΑΖΟΥΩΝΕ?



Now <sup>4</sup> it is necessary for us to join <sup>5</sup> the causes with the effects of <sup>6</sup> the grace and motivations upon them, <sup>7</sup> since it is fitting for us to say what <sup>8</sup> we discussed earlier about the salvation <sup>9</sup> of all those of the right (and) <sup>10</sup> of the unmixed ones and all the mixed ones, <sup>11</sup> to join them [with] <sup>12</sup> each other. And the rest, [which] <sup>13</sup> is the manifestation of [the] <sup>14</sup> form <in> which they believed, <sup>15</sup> (it is necessary) that we establish it in a <sup>16</sup> fitting discussion. For when we <sup>17</sup> confessed the kingdom <sup>18</sup> in Christ, <we> became free from <sup>19</sup> all the many forms and the <sup>20</sup> inequality and the difference. For the end <sup>21</sup> will receive the singular being <sup>22</sup> just as the beginning <sup>23</sup> is singular, the place where there is no <sup>24</sup> male and female, nor slave <sup>25</sup> and free, nor circumcision <sup>26</sup> and uncircumcision, neither angel <sup>27</sup> nor human, but <sup>28</sup> Christ is all in all. What is the nature <sup>29</sup> of the one who did not exist at first? <sup>30</sup> It will be discovered that he will exist. And <sup>31</sup> what is the nature of the one who is a slave? <sup>32</sup> He will receive a place with a <sup>133.1</sup> free person. For they will receive the vision <sup>2</sup> more and more by nature and not only <sup>3</sup> by lesser word, <sup>4</sup> so that they believe, only through <sup>5</sup> voice, that this is the way <sup>6</sup> it is, that the restoration into <sup>7</sup> what once was is a <sup>8</sup> unity. Even if there are some who are <sup>9</sup> exalted because of the assembly, since they have established <sup>10</sup> causes of the things that have come into being, <sup>11</sup> since they are natures with greater energy, <sup>12</sup> and since they are pleasing on account of these (characteristics), <sup>13</sup> angels [and] humans will receive the kingdom and the strength <sup>14</sup> [and] the salvation. <sup>15</sup> These, therefore, are the causes.

<sup>16</sup> The <one> who appeared in the flesh they believed <sup>17</sup> without hesitation <sup>18</sup> that he is the Son of the unknown <sup>19</sup> God, the one <sup>20</sup> not previously spoken about <sup>21</sup> and not able to be seen. And <sup>22</sup> they set aside their gods <sup>23</sup> whom they had worshipped initially <sup>24</sup> and lords, those who are in <sup>25</sup> heaven and those upon <sup>26</sup> the earth. Before <sup>27</sup> they took them up, and even while he was <sup>28</sup> a child, they testified that he had already <sup>29</sup> begun to preach, <sup>30</sup> and at the time that he was in the tomb <sup>31</sup> as a dead man the <sup>32</sup> [angels] thought that he was alive, <sup>33</sup> [and they received] life from <sup>134.1</sup> he who had died. <sup>2</sup> They desired initially <sup>3</sup> that their numerous services and wonders, <sup>4</sup> which were in the temple for <sup>5</sup> them, be made continually <for> the confession. <sup>6</sup> That is, it is possible to do it <sup>7</sup> for them through <sup>8</sup> their advance toward him.

χε <sup>9</sup> πσαβτε ετ̄μμεγ ετ̄ε`μαχχι <sup>10</sup> μμοϋ εροϋν αϋβαλεϋ αβολ <sup>11</sup> ετβε  
 πετεννεϋοϋωτ μμοϋ <sup>12</sup> εν μ̄πμα ετ̄μμεγ, αλλα ε[γ̄τ̄ μ]- <sup>13</sup> πεχριστος, πεει  
 ετενεϋμεγε [αραϋ] <sup>14</sup> ατρεϋωωπε μ̄πμα ετ[μμεγ], <sup>15</sup> πμα ενταϋει αβαλ μ̄μ[αϋ]  
<sup>16</sup> μ̄μμεϋ, αβαλ μ̄οϋμα μ̄νοϋ[τ]ε <sup>17</sup> ρ̄ι χαιεε νεει ετενεϋωμ̄ωε <sup>18</sup> μ̄μαϋ εϋρ̄  
 οεραπεϋε μ̄- <sup>19</sup> μαϋ εϋρ̄ ρ̄γπηρετ̄ [μ]μαϋ <sup>20</sup> μ̄πρεν ενταϋχιτοϋ [α]ποϋωεπ. <sup>21</sup>  
 αϋτεειτοϋ μ̄πετοϋμοϋγε <sup>22</sup> араϋ μ̄μαϋ [ρ̄]μ̄μ οϋμ̄π̄τ̄χα- <sup>23</sup> εις. νεει μ̄δε μ̄μ̄σα  
 τεϋ- <sup>24</sup> αναλμ̄ψεως αϋχι π̄ρα <sup>25</sup> αμμε χε μ̄ταϋ πε ποϋχαϊς, <sup>26</sup> πεει ετε μ̄μ̄ λαϋε  
 ο̄ μ̄ χαιεε <sup>27</sup> араϋ. αϋτ̄ μαϋ μ̄νοϋμ̄π̄ρ̄ραει, <sup>28</sup> αϋτ̄ω[ω]μ̄μ̄ αβαλ [ρ̄]μ̄[μ] οϋθ̄ρο- <sup>29</sup>  
 нос, αϋωεωτοϋ αβ[αλ] μ̄νοϋ- <sup>30</sup> ορηπε. πεει μ̄δε αφοϋανρ̄ϋ μεϋ, <sup>31</sup> αμ̄λαεισε  
 ετανρ̄ ω[ρ]μ̄μ̄ η̄χοοϋ, <sup>32</sup> μ̄νοϋχαειτε μ̄μ̄ π̄μ̄[οϋρ̄ αϋ]- <sup>33</sup> μεϋε ετ̄νανοϋϋ ωα [. . .  
<sup>135.1</sup> . . . . .] ωβηρ αϋω μ̄ιαγγελος <sup>2</sup> [. . .]. αϋω π̄ραρ̄ μ̄πετ̄νανοϋ- <sup>3</sup> [οϋ εν]ταϋεϋε  
 μ̄μ̄μες. таει τε <sup>4</sup> [θε ε]τ[ε]αϋμ̄ρ̄οϋτοϋ αμ̄ωμ̄ωε <sup>5</sup> ε̄τε̄ιρε μ̄πετ̄νανοϋϋ μ̄μ̄σω- <sup>6</sup>  
 τ̄π̄ εϋεινε μ̄ποϋϋ μ̄σων̄ α- <sup>7</sup> ρ̄ρη̄ ε[τ]πε. αϋχ̄μ̄ταϋ αμ̄ηρε <sup>8</sup> μ̄τ̄μ̄π̄τ̄[α]τ̄ωβ̄βιαϋ  
 μ̄τ̄μ̄π̄τατ̄π̄λα- <sup>9</sup> η̄α μ̄π̄[ω]μ̄μ̄, εϋμ̄μ̄μ̄ αροϋν ετ̄βη- <sup>10</sup> τοϋ ω[ατ]οϋει τηροϋ ᾱπ̄βιος  
 αϋω <sup>11</sup> η̄σεει[ι αβ]αλ ρ̄μ̄ π̄βιος, ερενοϋ- <sup>12</sup> [σ]ωμ̄[α μ̄μ̄ ρ̄]μ̄μ̄ π̄καρ̄, εϋρ̄ ρ̄γπ̄ηρετ̄ι <sup>13</sup>  
 [. . .].[τ]ηροϋ μ̄τεϋ, εϋειρε μ̄- <sup>14</sup> [μαϋ]οϋ μ̄κο̄ινωμ̄ος αμ̄οϋμ̄κο- <sup>15</sup> [ορ̄] μ̄μ̄ [μ]  
 οϋᾱιωμ̄ος μ̄μ̄ νοϋ- <sup>16</sup> [ω]αϋ, η̄[ε]ει ενταϋεινε μ̄μαϋ <sup>17</sup> [αρ̄]ρη̄ι αϋη̄ νετοϋααβ  
 ρ̄αθ̄μ̄ μ̄μᾱιτ̄ <sup>18</sup> [μ]μ̄.

χε μ̄π̄μ̄ωμ̄ωε μ̄δε νετ- <sup>19</sup> [ρ̄α]ϋοϋ, ρ̄ως εσ̄μ̄ωα μ̄ωαρ̄ωρ̄ <sup>20</sup> [μ̄βι τμ]-  
 μ̄π̄πεθαϋοϋ μ̄ρη̄μ̄ <sup>21</sup> [ρ̄μ] οϋ[. . .]νε. αβαλ ρ̄ιτ̄μ̄ τ̄πο- <sup>22</sup> [. . .]α[.ρ̄μ̄] ετ̄μ̄π̄σα η̄ρη̄μ̄  
 μ̄- <sup>23</sup> ϋ̄ο̄ςμ̄ος μ̄[μ], ετε π̄μεϋε <sup>24</sup> μ̄τεϋοϋ π[ε] ετ̄νανοϋϋ πε <sup>25</sup> μ̄μ̄ τ̄μ̄π̄τ̄ωβ̄ηρ̄,  
 εснаρ̄ π̄μεϋε <sup>26</sup> μ̄μαϋοϋ μ̄βι τ̄εκκλ̄η̄σια <sup>27</sup> μ̄π̄ρη̄τε μ̄ρη̄μ̄ωβ̄ηρ̄ ενανοϋοϋ <sup>28</sup> αϋω  
 ρ̄μ̄ρη̄ρ̄ελ̄ εϋμ̄ρατ̄, εᾱςα <sup>29</sup> σω̄τε α[βαλ ρ̄]μ̄ [πετ̄τ̄] ωβ̄βιω. <sup>30</sup> εις π̄[ῑσ]μ̄ατ̄ πε  
 ετ̄ωοοπ̄ ρ̄μ̄ <sup>31</sup> [π̄μα ω]ε[λ]ε[ε]τ̄ αϋω τ̄[. . . <sup>32</sup> . . . ω]οοπ̄ ρ̄μ̄ πεσ̄νει ε[. . . <sup>33</sup> . . .]ετ̄  
 μ̄ρη̄μ̄ ρ̄μ̄ π̄μεϋ[ε] <sup>34</sup> η̄τε τ̄μ̄μ̄<τ>τ̄ μ̄μ̄ πεταρᾱς ει[. . .] <sup>136.1</sup> πεχρη̄στος πετ̄μ̄μ̄εϋ  
 [αϋω π̄]- <sup>2</sup> σ̄μ̄ωωτ̄ αβαλ μ̄τε [π̄]ω[τ̄ μ]- <sup>3</sup> π̄τηρ̄, εсна̄ᾱχ̄πο̄ νεϋ [μ̄ρ̄]εμ̄[αγ]- <sup>4</sup>  
 ρ̄ελος μ̄π̄μ̄μεϋρ̄ ρ̄μ̄μ̄ε μ̄μ̄ <sup>5</sup> η̄ρω̄νε εϋωμ̄ωε.

χε сена- <sup>6</sup> ρ̄ π̄μεϋε μ̄ποϋμεϋ[ε] ετανιτ̄. <sup>7</sup> μ̄μ̄π̄τ̄ρεϋωμ̄ωε η̄[εс] νε. с̄μ̄[α]- <sup>8</sup> τ̄ νεϋ  
 μ̄τοϋωβ̄βιω [μ]πετοϋ- <sup>9</sup> ναμεϋε εροϋ τηρ̄ μ̄βι νᾱω[μ]. <sup>10</sup> οϋπ̄ροβολη̄ μ̄τεϋ π[ε],  
 χ̄εка̄с[ε] <sup>11</sup> μ̄π̄ρη̄τε ε̄τεᾱπεχ[ριστος ρ̄ π]εϋ- <sup>12</sup> οϋωωε, ενταϋειν[ε] αβ[αλ η̄ϋ]- <sup>13</sup>  
 χ̄ῑсе μ̄μᾱειν̄ μ̄τε[κ]κλ[η]μ̄[с]ιᾱ [η̄ϋ]- <sup>14</sup> τ̄ μ̄μαϋ нес, μ̄π̄ρη̄τ̄[ε ρ̄]ωωϋ [η̄]- <sup>15</sup> та̄ει  
 ετ̄ναωωπε μ̄[μ]εϋε η̄[не]- <sup>16</sup> ει. αϋω η̄ρω̄νε εϋτ̄ νεϋ μ̄μ̄[οϋ]- <sup>17</sup> μα μ̄ωωπε ωα  
 αμ̄ηρε, не[ει] <sup>18</sup> ετοϋναωωπε μ̄ρη̄τοϋ, [εϋκω]- <sup>19</sup> ε̄ μ̄σωοϋ μ̄π̄σ̄ωκ̄ α[π̄]μ̄η̄ <sup>20</sup>  
 μ̄π̄ωτα, ене̄с̄ωк̄ η̄μᾱ[ϋ] <sup>21</sup> αρη̄μ̄ μ̄βι τ̄σο[μ] μ̄τε π̄ληρ̄ωμᾱ <sup>22</sup> ρ̄μ̄ τ̄μ̄π̄τ̄μ̄ος

134.23 μ̄δε: read Δε.

134.30 μ̄δε: read Δε.

135.18 μ̄δε: read Δε.

136.22 η̄δε: read η̄τε.

<sup>9</sup> That preparation that they did not receive <sup>10</sup> they returned <sup>11</sup> because of the one who was not sent <sup>12</sup> from that place, but they [gave to] <sup>13</sup> Christ, [about] whom they thought <sup>14</sup> that he was in [that] place, <sup>15</sup> the place whence they had come <sup>16</sup> with him, from a place of gods <sup>17</sup> and lords, those whom they worshipped, <sup>18</sup> served, <sup>19</sup> (and) submitted to in <sup>20</sup> the names they had received on loan. <sup>21</sup> They were given to the one who is called <sup>22</sup> by them properly. <sup>23</sup> Yet after his <sup>24</sup> ascension they received the opportunity <sup>25</sup> to know that he is their lord, <sup>26</sup> he over whom no one is lord. <sup>27</sup> They gave him their kingdoms, <sup>28</sup> and they rose up from their thrones, <sup>29</sup> and they were stopped (from wearing) their <sup>30</sup> crowns. But he revealed himself to them, <sup>31</sup> for the reasons we discussed earlier, <sup>32</sup> their salvation and the [return to a] <sup>33</sup> good thought until [. . . <sup>135.1</sup> . . .] friend and the angels <sup>2</sup> [. . .] and the multitude of good <sup>3</sup> [that] they did with it. In this <sup>4</sup> [way] they were entrusted with the services <sup>5</sup> that benefit the elect ones <sup>6</sup> by bringing their injustice up <sup>7</sup> to heaven. They tested them eternally <sup>8</sup> for arrogance from the lack of going astray <sup>9</sup> from the [creation], continuing on account <sup>10</sup> of them until they all come to live and <sup>11</sup> [leave] life, while their <sup>12</sup> bodies [remain] upon the earth, serving all their <sup>13</sup> [. . .], participating <sup>14</sup> [with] them in their <sup>15</sup> troubles and persecutions and <sup>16</sup> oppressions, which were brought <sup>17</sup> upon the holy ones in <sup>18</sup> [every] place.

As for the servants of the <sup>19</sup> wicked things, since wickedness is worthy of destruction, <sup>20</sup> [. . .] <sup>21</sup> Because of the <sup>22</sup> [. . .] which is above <sup>23</sup> all worlds, which is <sup>24</sup> their good thought <sup>25</sup> and the friendship, the church will <sup>26</sup> remember them <sup>27</sup> as good friends <sup>28</sup> and genuine servants, after it receives <sup>29</sup> redemption [from the one who gives] gifts. <sup>30</sup> Then the [form] that is in <sup>31</sup> [the] bridal chamber and the [. . . <sup>32</sup> . . .] dwells in its house [. . . <sup>33</sup> . . .] in the thought <sup>34</sup> of the giving and the one who [. . .] <sup>136.1</sup> Christ, the one with it, [and the] <sup>2</sup> expectation of [the Father of] <sup>3</sup> the entirety, since it will produce for them <sup>4</sup> guiding angels and <sup>5</sup> human servants.

They will <sup>6</sup> think pleasing thoughts. <sup>7</sup> They are worshippers for [it.] It will <sup>8</sup> give them their gift [for] <sup>9</sup> all that the eternities will think about. <sup>10</sup> He is their emanation, so that <sup>11</sup> just as [Christ accomplished] his <sup>12</sup> will, which he brought [forth and] <sup>13</sup> elevated the magnitude of the church [and] gave <sup>14</sup> them to it, so too <sup>15</sup> will it be a thought for <sup>16</sup> them. And to humans he gives [their] <sup>17</sup> eternal places of being, those <sup>18</sup> in which they will dwell once they [leave] <sup>19</sup> behind the downward pull <sup>20</sup> of deficiency and the <sup>21</sup> power of the fullness draws [them] up <sup>22</sup> into the greatness of

135.30 “[form]”: or “[grace].”

ἡδε ἡτῆμῆτα-<sup>23</sup> φθονος μῆ [τῆ]μῆτῆλθε ἡδε<sup>24</sup> παιων ετῆ ὡρ<π> ἡωροπ. [τε]ει  
<sup>25</sup> τε τφγσις ἡπχπο τηρῆ ἡ-<sup>26</sup> νετεγογντεγσογ εφῆρε<sup>27</sup> νεγού [ῆ] ογῆ[ἡ]  
 ενταφ-<sup>28</sup> ογῶἡ[ῆ] ἀβαλ ἡβ[ι . . .].....<sup>29</sup> ῆ. πρητε ἡπεφ[7-9]<sup>30</sup> τ]ε ετῆαωφπε [7-9  
<sup>31</sup> α]ἡ, ἡπρητε ἡπεφχ[. . . .<sup>32</sup> ερ]επωβε ογῆετῆ ῆ[ἡ] ὡρ-<sup>33</sup> [οπ] ῆρη . . [ῆ]ἡ  
 νεῆταγ[ω]βτογ α[.]<sup>137.1</sup> [11-13]οο[. .] <sup>2</sup> [11-13]εε[. .] <sup>3</sup> [.]ῆς[9-11]ε[. .] <sup>4</sup> ἡετ[8-10]  
 λ ῆτο-<sup>5</sup> οτῆ ἡτ[ε 6-8]. ασογ <sup>6</sup> ῆἡ πμα[τ.]. [.] [.] . . .] χοοφ, <sup>7</sup> ερεμῆγλκον  
 ἡαωωχῆ ὡα <sup>8</sup> φαε ατῆκο, εἡσenaτ α-<sup>9</sup> [βα]λ αγ[ρ]εἡ ἡτεγ, εωπε <sup>10</sup> [νεγἡ]  
 ατστο παλιν απετεν-<sup>11</sup> [χῆα]ωφ[πε ε]ἡ. εἡθε ετε νεγ-<sup>12</sup> [7-9]ε ἡσεωροπ εν <sup>13</sup>  
 [6-8] ἀλλα νεαγτ ῆνογ <sup>14</sup> [ῆἡ πeo]γῆειω ετεαγωω-<sup>15</sup> [πε ἡρητ]φ ογτωογ ενσε <sup>16</sup>  
 [ . . . εν] ἡωαρῆ. εωπε ῆ[. . . . .] ε αρ σερωβ ῆα <sup>18</sup> [πρα] ἡπ[ιαμ]ῆτε ετεγῆ-  
<sup>19</sup> τεγ ἡμε[γ] ἡπсавте <sup>20</sup> [ . . ]ων αερ[ε]γού. εειῆ χρα-<sup>21</sup> [сθa]ἡ γαρ ῆ[ἡ]οκ εειμἡ  
<sup>22</sup> [ἡρη]ἡ ῆἡ ἡωεχε, ἡπῆνογ <sup>23</sup> [α]ἡεμμεγε. ῆεπρε-<sup>24</sup> [свгтерос. . .] ενφ-<sup>25</sup>  
 [11-13 μῆ]τῆнос <sup>138.1</sup> [ . . ] [13-15] <sup>2</sup> [ . . ]πῆ [13-15] <sup>3</sup> [ . ]ογ[9-11]ῆβ τη-<sup>4</sup> [р]ογ .  
 [9-11]ε ατῆ-<sup>5</sup> λος ε[9-11]πῆωρ <sup>6</sup> χε ῆ[. . .] [ῆρ]ῆγ [ἡ]сaлпгз <sup>7</sup> εἡἡαῆωε [α]ειω  
 ἡτῆος ἡам<ἡ>ἡ-<sup>8</sup> стeиa εтχнк ἀβαλ ῆἡ πма <sup>9</sup> ἡωῆε εтсаeиa[ε]ἡт, ἡ[πма] <sup>10</sup>  
 ἡωεεετ ετε πῆῆε [πε] <sup>11</sup> ἡδε ἡноγте π[ωт]. [.] .] <sup>12</sup> κατa τῆом εтсаγ[7-9] <sup>13</sup>  
 ἡδε τῆμῆтнос [7-9] <sup>14</sup> τῆμῆтῆлθε ἡΔ[ε 6-8] <sup>15</sup> ἡτεφ, εφογ[ἡῆ μἡἡ] <sup>16</sup> ἡноφ  
 аηημῆтно[с 6-8] <sup>17</sup> αγαθон ἡτεφ π[7-9] <sup>18</sup> πсμογ πeмaῆτε [ . . ] [ . . ] <sup>19</sup> ἀβαλ ῆтῆ  
 τῆ[. .]ῆε πχῆις π[сω]-<sup>20</sup> τηр пρεс[ωт]ε ἡἡа πмеῆ [.] <sup>21</sup> ἡδε τῆαг[ἡ] τηρογ,  
 α[βαλ] <sup>22</sup> ῆтῆ πнеγма [ε]тoγaаβ ἡ[теφ] <sup>23</sup> χἡἡ [т]eноγ ὡαβoл ὡа [ἡгeнeа] <sup>24</sup>  
 ἡде ἡгeнeа ὡа `α´ἡῆε ἡΔ[ε] <sup>25</sup> ἡде ηeηῆε. [ῆ]ἡἡἡ.

136.23 ἡδε: read ἡτε.

138.11 ἡδε: read ἡτε.

138.13 ἡδε: read ἡτε.

138.14 ἡΔ[ε]: read ἡτ[ε].

138.21 ἡδε: read ἡτε.

the <sup>23</sup> benevolence and sweetness of <sup>24</sup> the preexisting eternity. [This] <sup>25</sup> is the nature of the entire begetting of <sup>26</sup> those whom he had when he radiated <sup>27</sup> upon them [in] a light that had <sup>28</sup> appeared, namely, [...] <sup>29</sup> Just as his [...] <sup>30</sup> is] which will come to be [...], <sup>31</sup> so too is his [...] <sup>32</sup> since the change alone is <sup>33</sup> among those who have changed. [...] <sup>137.1-4</sup> Those who [...] from <sup>5</sup> him of [...] <sup>6</sup> in the form [...] say, <sup>7</sup> yet the material ones will remain until <sup>8</sup> the end for destruction, because they will not give <sup>9</sup> over their [names], if <sup>10</sup> [they would] return again to what <sup>11</sup> [will not be]. Just as they were <sup>12</sup> [...] they were not <sup>13</sup> [...] but they were useful <sup>14</sup> [in the] time that they were <sup>15</sup> [in] it among them, yet they <sup>16</sup> [...] first. If [...] <sup>17</sup> [...] to do another thing <sup>18</sup> concerning the control that they <sup>19</sup> have over the preparation <sup>20</sup> [...] before them. For though I am <sup>21</sup> using these words continually, <sup>22</sup> I did not know <sup>23</sup> his thoughts. Some <sup>24</sup> [elders . . .] him <sup>25</sup> greatness [...] <sup>138.1-3</sup> [...] <sup>4</sup> entirely [...] angel <sup>5</sup> [...] <sup>6</sup> because [...] trumpet <sup>7</sup> he will announce the great reprieve <sup>8</sup> that is perfect in the eastern place <sup>9</sup> of beauty, in [the] <sup>10</sup> bridal chamber that [is] the love <sup>11</sup> of God the [Father . . .] <sup>12</sup> according to the power that [...] <sup>13</sup> of the greatness [...] <sup>14</sup> the sweetness [of . . .] <sup>15</sup> him, since he revealed himself <sup>16</sup> to the greatness [...] <sup>17</sup> his good, the [...] <sup>18</sup> the blessing, the might [...] <sup>19</sup> through the [...] the Lord, the <sup>20</sup> Savior, the Redeemer of those belonging to the one filled [...] <sup>21</sup> with love completely, through <sup>22</sup> his Holy Spirit <sup>23</sup> from now through [all] <sup>24</sup> generations for ever and <sup>25</sup> ever. Amen.



## XI. GOSPEL OF PHILIP

The *Gospel of Philip* is the third tractate in Nag Hammadi codex II. While the title of the work is ancient, it is misleading, since the work is not a gospel nor does Philip feature prominently in it. Philip's name may have become part of the work's title simply because he is the only disciple mentioned in the text, though the three Marys also make appearances, Jesus's mother, his aunt, and Mary Magdalene, and the latter enjoys a much closer relationship with Jesus than Philip does.

The *Gospel of Philip* is a collection of short passages belonging to various genres, including aphorisms, dialogues, sermons, and epistles, that have been brought together in an anthology. Often connecting these passages, however, are key words that recur throughout the text. These serve to link seemingly disparate passages together. These connecting words lend the *Gospel of Philip* as a whole an air of coherence, and many scholars interpret the work as though it was composed as a coherent work, inviting eager students to study the text and uncover the mystical connections between seemingly related teachings.

Others, however, consider the text to be an eclectic miscellany, a composite text created by someone who was taking notes or copying extracts from a variety of Valentinian works. Those who hold this view find a parallel in the *Excerpts of Theodotus*, a series of extracts made by Clement of Alexandria from a variety of Valentinian sources. An important difference between the *Excerpts of Theodotus* and the *Gospel of Philip* is, however, that Clement includes among the Valentinian excerpts comments of his own. No similar comments appear in the *Gospel of Philip*.

Whatever the intent of the author or compiler of the *Gospel of Philip*, the text contains valuable information about Valentinian biblical interpretation and ritual practice. The focus on ritual is particularly striking in the *Gospel of Philip*, where as many as five rituals are discussed: baptism, chrism, the Lord's Supper, redemption, and the bridal chamber.

51.29 οὐρεβραῖος ῥῥωμε [ω]αϥταμῖε ρεβραῖ-<sup>30</sup> ος, ἀγῶ φραγμοϥτε [επα]εῖ ἡῖτεῖμῖνε  
<sup>31</sup> χε « προσηλῦτος. » οϥπ[ροση]λῦτος δε μαϥ-<sup>32</sup> ταμῖε προσηλῦτος. [. . . . .]. ε  
 μεν<sup>33</sup> σεωροπ ἡθε ετοϥω[. . . . .] <sup>34</sup> ἀγῶ σεταμῖο ἡρῖκκοϥ[γε. . . . .] <sup>52.1</sup>  
 δε] μονο[η ες]ῥωϥε εροοϥ ωῖνα εῖνα-<sup>2</sup> ωϥπε.

π[ρμ]ρῶλλ μονον εϥωῖνε ἀρε-<sup>3</sup> λεγθερο[ς]. μαϥωῖνε δε ἡσα τοϥσια <sup>4</sup> ἡπεϥχοε[ι]  
 ϥ. πωῖρε δε οϥ μονον χε <sup>5</sup> φο ἡωῖρε, ἀλλὰ τκληρονομῖα ἡπει-<sup>6</sup> ωτ. φραϥαεῖ  
 ἡσωϥ νετῖκληρονομῖε <sup>7</sup> ἡνετμοοϥτ ἡτοοϥ ρωοϥ σεμοοϥτ, <sup>8</sup> ἀγῶ εῖκληρονομῖε  
 ἡνετμοοϥτ. με-<sup>9</sup> τῖκληρονομῖε ἡπετονεῖ ἡτοοϥ σεονεῖ, <sup>10</sup> ἀγῶ σεῖκληρονομῖε  
 ἡπετονεῖ ἡἡ νετ-<sup>11</sup> μοοϥτ. νετμοοϥτ μαῖῖκληρονομῖε <sup>12</sup> ἡλααῖ. πῶϥ γαρ  
 πετμοοϥτ φνακληρονο-<sup>13</sup> μῖε; πετμοοϥτ εϥφρακληρονομῖε ἡ-<sup>14</sup> πετονεῖ φναμοῖ  
 ἀη, ἀλλὰ πετμοοϥτ <sup>15</sup> εϥναωῖνε ἡρῖοϥ.

οὐρεθῖκος ῥῥω-<sup>16</sup> με μαϥμοῖ, ἡπεϥωῖνε γαρ ενεεῖ ρῖνα <sup>17</sup> εϥναμοῖ. πενταρπῖστεγε  
 εῖτμε ἀϥ-<sup>18</sup> ωῖνε, ἀγῶ παῖ φοῖἡἡνεγε εμοῖ φοῖνε <sup>19</sup> γαρ. χῖἡ προοϥ ἡτα πχῖριστος  
 εῖ, σεωῖντ ἡ-<sup>20</sup> πκοσμος σεῖῖκκοσμεῖ, ἡἡπολεῖς σε-<sup>21</sup> ϥῖ, ἡπετμοοϥτ εβολ. ἡρῖοϥ  
 νενωϥ-<sup>22</sup> οπ ἡρεβραῖος νενο ἡορφανος νεῖ-<sup>23</sup> ἡταν ἡῖἡμααῖ, ἡταῖῖωϥπε δε  
 ἡ-<sup>24</sup> χῖριστιανος, ἀεῖωτ ρῖ μααῖ ωϥπε ναη.

<sup>25</sup> νετϥῖτε ρῖ ἡῖῖω φραγωεῖ ρῖ ἡῖῖω. <sup>26</sup> ἡῖῖω πε πκοσμος· πῶῖῖω πε πκαῖ-<sup>27</sup>  
 ωἡ. μαῖῖῖτε ρῖ πκοσμος χεκααε <sup>28</sup> εἡναωεε ρῖ ἡῖῖω. διὰ τοῖτο φῶε <sup>29</sup> ερον  
 εῖἡῖῖῖωἡἡ ρῖ ἡῖῖω. πῖεβολ <sup>30</sup> ρῖ ἡῖῖω πε πῶῖῖω. εῖῖα οῖα δε ωεῖ <sup>31</sup> ρῖ  
 τεῖῖω εϥναωεῖ ἀη ἀλλὰ εϥναεῖ-<sup>32</sup> λε, ρῖς παεῖ[ι ἡ]ῖτεῖμῖνε εϥνατεῖ-<sup>33</sup> ε  
 καρποε [ναϥ] ἀη. οϥ μονον εϥἡἡἡ <sup>34</sup> εβο[λ. . . . .] ἀλλὰ ρῖ ἡεεαββατον <sup>35</sup>  
 [. . . . . ο]ῖατκαρποε τε.

ἀπεχῖριστος εῖ <sup>53.1</sup> ροῖνε μεν εῖρεϥτοοϥε[ε, ρῖκκοοῖ <sup>2</sup> δε εῖρεϥναεῖμοῖ, ρῖκκοο[γ]  
 ε εῖρεϥσο-<sup>3</sup> τοῖ. νετο ἡῖῖἡἡ ἡταϥτοοϥε. ἀϥα-<sup>4</sup> ἀῖ ἡἡετε νοῖϥ νε,  
 ἀγῶ ἀϥνοῖρ <sup>5</sup> ἡἡετε νοῖϥ, ναῖε ἡταϥκααῖ ἡἡεοῖ-<sup>6</sup> ω ρῖ πεϥοῖωϥ. οϥ μονον  
 χε ἡταρεϥ-<sup>7</sup> οῖωῖνε εβολ ἀϥκῶ ἡῖῖῖἡ ἡταρεϥ-<sup>8</sup> οῖωϥ, ἀλλὰ χῖἡ φοοϥ  
 εῖκκοσμος ωϥ-<sup>9</sup> οπ ἀϥκῶ ἡῖῖῖἡ ἡῖσοπ ετεϥοῖ-<sup>10</sup> ωϥ. τοτε ἀϥεῖ ἡῖωρπ  
 εϥναϥῖῖ, εῖπε <sup>11</sup> ἡταῖκααε ἡἡεοῖω. ἀεωῖπε ρῖ ἡἡ-<sup>12</sup> εῖἡε, ἀγῶ ἀϥῖῖ  
 ἡἡἡἡἡἡἡ, ἀϥνοε-<sup>13</sup> μεε δε. ἀγῶ νετῖνανοῖοῖ ρῖ πκοσμος <sup>14</sup> ἀϥσοτοῖ ἀγῶ  
 νεθooῖ.

ποῖοεῖν ἡἡ πκα-<sup>15</sup> κε, πῶῖνε ἡἡ πμοῖ, ἡοῖἡἡ ἡἡ ἡρῖβοῖρ, <sup>16</sup> ἡεἡἡἡ νε ἡἡοῖεῖἡῖ.  
 ἡἡ ἡοἡ ἡεεῖωρχ <sup>17</sup> ἀνοῖεῖἡῖ. εῖῖε παεῖ οῖτε νετῖνανοῖ-<sup>18</sup> οῖ ἡανοῖοῖ, οῖτε  
 νεθooῖ σερῖοῖ, <sup>19</sup> οῖτε πῶῖνε οῖῖνε πε, οῖτε πμοῖ οῖ-<sup>20</sup> μοῖ πε. διὰ τοῖτο  
 ποῖα ποῖα ναῖωλ <sup>21</sup> εβολ ἀτεϥαῖῖἡ χῖἡ ωρπ. νετχoε <sup>22</sup> δε ἀπκοσμος  
 ρῖἡἡἡἡἡ εβολ νε· <sup>23</sup> ρῖῖα ενεεῖ νε.



<sup>51.29</sup> A Hebrew makes a Hebrew, <sup>30</sup> and this kind of person is called <sup>31</sup> “proselyte.” But a proselyte does not <sup>32</sup> make a proselyte. <sup>33</sup> They are like the . . . <sup>34</sup> and they make others [ . . . <sup>52.1</sup> But it] suffices for them simply to <sup>2</sup> exist.

The slave seeks only to be <sup>3</sup> free; he does not seek after the property <sup>4</sup> of his master. But the son is not only <sup>5</sup> a son; he also claims the inheritance of the Father. <sup>6</sup> Those who inherit <sup>7</sup> the dead are themselves dead, <sup>8</sup> and they inherit the dead. <sup>9</sup> (But) those who inherit the living are alive, <sup>10</sup> and they inherit the living and the <sup>11</sup> dead. The dead do not inherit <sup>12</sup> anything. For how can the dead inherit? <sup>13</sup> If the one who is dead inherits <sup>14</sup> the living he will not die, but the one who is dead <sup>15</sup> will become alive still more.

A gentile <sup>16</sup> does not die, because he has never lived in order that <sup>17</sup> he might die. The one who has believed in the truth has <sup>18</sup> lived, and this one is in danger of dying because he is alive. <sup>19</sup> From the day Christ came, <sup>20</sup> the world has been created, the cities <sup>21</sup> have been adorned, and the dead have been taken. When we were <sup>22</sup> Hebrews we were orphans and we had (only) <sup>23</sup> our mother, but once we became <sup>24</sup> Christians, a father and mother came about for us.

<sup>25</sup> Those who sow in the winter reap in the summer. <sup>26</sup> The winter is the world; the summer is the other eternity. <sup>27</sup> Let us sow in the world so that <sup>28</sup> we might reap in the summer. For this reason it is fitting <sup>29</sup> for us not to pray in the winter. What follows <sup>30</sup> the winter is the summer. But if one reaps <sup>31</sup> in the winter he will not reap but tear out, <sup>32</sup> since this kind (of farming) will not produce <sup>33</sup> fruit [for him]. Not only does it come <sup>34</sup> forth [ . . . ] but also on the Sabbath <sup>35</sup> [ . . . ] it is barren.

Christ came <sup>53.1</sup> to purchase some, <sup>2</sup> to preserve others, and to redeem others. <sup>3</sup> Those who were foreign he bought. He made <sup>4</sup> them his own, and he separated <sup>5</sup> his own, those whom he had given as pledges <sup>6</sup> by his will. It was not only that when he had <sup>7</sup> appeared he laid down the soul when he <sup>8</sup> desired, but from the day that the world existed <sup>9</sup> he laid down the soul at the time he desired. <sup>10</sup> Then he came first so that he would take it, since <sup>11</sup> it had been given as pledges. It came to be in the possession of thieves, <sup>12</sup> and it was taken captive, but he saved <sup>13</sup> it. The good (people) in the world <sup>14</sup> he redeemed along with the bad (people).

Light and darkness, <sup>15</sup> life and death, right and left, <sup>16</sup> they are brothers with each other. It is not possible for them to be divided <sup>17</sup> from one another. For this reason neither are the good <sup>18</sup> good, nor the evil evil, <sup>19</sup> nor is life a life, nor death a <sup>20</sup> death. On account of this each one will dissolve <sup>21</sup> into its beginning. But those who are exalted <sup>22</sup> over the world are indissoluble; <sup>23</sup> they are eternal.

ἡραν ετοϋτ ἡμοοϋ αν-<sup>24</sup> κοσμικος οϋντεϋ ἡμαϋ ἡοϋνος ἡ-<sup>25</sup> πλανη. σερωωϋς  
 γαρ ἡποϋρητ εβολ<sup>26</sup> ρἡ νετсмонτ εροϋν εнетсмонт<sup>27</sup> αν. αϋω πεтсωтἡ «  
 εἰπνοϋτε» εϋνο-<sup>28</sup> εἰ αν ἡпетсмонт αλλα αϋρἡνοεἰ ἡ-<sup>29</sup> петсмонт ан. τεεἰρε ον  
 ἡπειωτ<sup>30</sup> ἡἡ πωἡρε ἡἡ πἡνεϋμα ετοϋααβ ἡἡ<sup>31</sup> πωἡρ ἡἡ ποϋοεἰν αϋω тапаста-  
<sup>32</sup> сис ἡἡ теккλнсиα [ἡἡ] ἡκοοϋε τηροϋ. <sup>33</sup> εϋρἡνοεἰ αν ἡἡνε[тсмон]ἡт, αλλα εϋρ-<sup>34</sup>  
 νοεἰ ἡнетсмон[т ан πλ]ἡн αϋσε-<sup>35</sup> во анетсмонт. ῤῥα[ἡ ἡтаϋс]αἡтμοϋ<sup>36</sup> σεωοοп  
 ρἡ πκοσμο[с. . . . .<sup>54.1</sup> апа]та. [ε]ἡ[εϋ]ω[ο]οп ρἡ παιων, νεϋμα-<sup>2</sup> ῤοноμαζ[ε]  
 ан ρἡ πκοσμος ἡλααϋ ἡ-<sup>3</sup> ροοϋ. οϋτε ἡποϋκααϋ ρἡ ἡρβἡε ἡ-<sup>4</sup> κοσμικον. οϋἡтаϋ  
 ἡμαϋ ἡноϋραἡ ρἡ<sup>5</sup> παιων.

οϋραν οϋωτ μαϋτεϋοϋαϋ<sup>6</sup> ρἡ πκοσμος, πραν ἡта πειωτ таαϋ<sup>7</sup> ἡπωἡρε, ϋϋοσε  
 εοϋον ἡἡ, ετε πα-<sup>8</sup> εἰ πε πραν ἡπειωτ. νερε πωἡρε γαρ<sup>9</sup> ναωωπε αν εἰωτ  
 саβнл ϋε αϋт ρἡ-<sup>10</sup> ωωϋ ἡπραν ἡπειωт. πεεἰραν νε-<sup>11</sup> τεϋἡἡта ὕϋ εῤῥἡνοεἰ μεἡ  
 ἡμοϋ, σεωα-<sup>12</sup> ϋε δε εροϋ ан. нетеἡἡтаϋϋ δε се-<sup>13</sup> ῤἡνοεἰ ἡμοϋ ан.

αλλα αἡμε ϋπε ρεἡραν<sup>14</sup> ρἡ πκοσμος εтвἡтἡ. ναεἰ εἡἡβοἡ<sup>15</sup> ασεво ερος ϋωριс  
 ῤῥан. οϋεἰ οϋωт<sup>16</sup> те тме со ἡραρ αϋω εтвἡтἡ εтсе-<sup>17</sup> во εἡεἰ οϋααϋ ρἡ  
 οϋαгапн ρἡтἡ<sup>18</sup> ραρ. апаρχων οϋωω аῤῥапата ἡ-<sup>19</sup> πρωμε εἡεἡн αἡναϋ εροϋ  
 εϋἡтаϋ<sup>20</sup> ἡμαϋ ἡноϋсϋтгeneia ωα нетна-<sup>21</sup> ноϋοϋ наме. αϋϋἡ πραν ἡнетна-<sup>22</sup>  
 ноϋοϋ αἡтааϋ анетнаноϋοϋ ан<sup>23</sup> ϋεкаас ρἡтἡ ῤῥан εἡнаῤῥапата ἡ-<sup>24</sup> μοϋ αϋω  
 ἡсеμοροϋ εροϋн анетна-<sup>25</sup> ноϋοϋ ан. αϋω ἡἡἡἡсωс εωϋε εϋ-<sup>26</sup> εἰρε ναϋ  
 ἡοϋρμοт. ἡсетроϋсεϋωοϋ<sup>27</sup> εβολ ἡнетнаноϋοϋ ан αϋω ἡсе-<sup>28</sup> кааϋ ρἡ  
 нетнаноϋοϋ. ναεἰ νεϋсо-<sup>29</sup> οϋн ἡμοοϋ. νεϋοϋωω γαρ εтроϋ-<sup>30</sup> ϋἡ πελεϋεер[ο]  
 с ἡсекааϋ ναϋ ἡ-<sup>31</sup> ρἡραл ωα εἡεϋ.

οϋн ρἡδϋнаmic<sup>32</sup> ωοοп εϋтε[. . .] πρωμε. εсеοϋωω<sup>33</sup> ан атρεϋοϋ[ϋαεἰ] ϋεкаас  
 εἡнаωω-<sup>34</sup> пе εἡἡ[. . . .]λ ερωα πρωμε γαρ<sup>35</sup> οϋϋ[αεἰ, ἡноϋ]ωωπε ἡἡεἰ ρἡϋϋсἡ  
<sup>36</sup> [. . . . .] αϋω νεϋтале θἡριон<sup>55.1</sup> εῤῥαἰ ἡδϋнаmic не [ρ]ἡ[θ]ἡριон γαρ<sup>2</sup> не  
 нетоϋτελο εῤῥαἰ на[ϋ] неϋτελο<sup>3</sup> μεἡ ἡμοοϋ εῤῥαἰ εϋοἡρ, ἡтаροϋτε-<sup>4</sup> λοοϋ δε  
 εῤῥαἰ, αἡμοϋ. πρωμε αἡτελοϋ<sup>5</sup> εῤῥαἰ ἡπноϋτε εϋἡοοϋт, αϋω αϋωἡρ.

<sup>6</sup> ρα तेरἡ εἡπατε пехристос εἰ не ἡἡ οεἡ<sup>7</sup> ρἡ πκοσμος ἡε ἡπарадicос, πἡ<sup>8</sup>  
 неρε адам ἡμαϋ, νεϋἡтаϋ ραρ ἡωἡн<sup>9</sup> ἡἡтροфн ἡἡθἡрион не ἡἡтаϋ соϋο<sup>10</sup>  
 ἡттροфн ἡπρωμε. неρε πρωμε со-<sup>11</sup> εἰω ἡε ἡἡθἡрион, αλλα ἡтаре пехристос<sup>12</sup>  
 εἰ, πтелеос ῤῥωме, αϋεἡне ἡοϋοεἡ<sup>13</sup> εβολ ρἡ тпе ωἡна ере πρωμε наῤῥтре-<sup>14</sup>  
 фсеаἰ ρἡ ттροфн ἡπρωμε. неρε ἡ-<sup>15</sup> арχων μεεϋε ϋε ρἡ тоϋсοἡ ἡἡ ποϋ-<sup>16</sup> ωω  
 εϋεἰре ἡнетοϋεἰре ἡμοοϋ, не-<sup>17</sup> ре πἡνεϋμα δε ετοϋααβ ρἡ οϋπεθἡп<sup>18</sup> неϋεἡεἡреἡ

54.16–17 εтсево: possibly εϋсево.

Names given to <sup>24</sup> worldly things have great <sup>25</sup> error. For they divert their mind from <sup>26</sup> what is correct to what is incorrect. <sup>27</sup> And the one who hears "God" <sup>28</sup> does not perceive that which is correct, but perceives <sup>29</sup> what is incorrect. It is this way also with the Father <sup>30</sup> and the Son and the Holy Spirit and <sup>31</sup> life and light and resurrection <sup>32</sup> and the Church and all the rest. <sup>33</sup> What is correct is not perceived, but what is incorrect <sup>34</sup> is perceived unless what is correct <sup>35</sup> is perceived. The names that are heard <sup>36</sup> are in the world [ . . . ] <sup>54.1</sup> deceive. If they were in the eternity, they would not be <sup>2</sup> names in the world at any time. <sup>3</sup> Nor were they placed among the worldly things. <sup>4</sup> They have a limit in <sup>5</sup> the eternity.

A single name is not uttered <sup>6</sup> in the world, the name that the Father gave <sup>7</sup> to the Son, it is above everything, this <sup>8</sup> is the name of the Father. For the Son <sup>9</sup> would not become Father unless he clothed <sup>10</sup> himself in the name of the Father. As for this name, <sup>11</sup> those who have it know it, but they <sup>12</sup> do not speak it. Those who do not have it, <sup>13</sup> do not know it.

But truth produced names <sup>14</sup> in the world on our account. As for these (names), it is not possible <sup>15</sup> to know it (i.e., truth) without them. Truth <sup>16</sup> is one thing; it is also many on our account in order to teach <sup>17</sup> about this one thing in love through <sup>18</sup> many things. The rulers wanted to deceive <sup>19</sup> the man, since they saw him having <sup>20</sup> a kinship with the things that are <sup>21</sup> truly good. They took the name of those things that are good <sup>22</sup> and gave it to those things that are not good <sup>23</sup> so that through the names they might deceive <sup>24</sup> him and bind them to those things that are <sup>25</sup> not good. And afterward what a gift they <sup>26</sup> make for them! They cause them to be removed <sup>27</sup> from those things that are not good, and <sup>28</sup> place them among the good. These things they knew. <sup>29</sup> For they wanted <sup>30</sup> to take the free man and make him for them <sup>31</sup> a slave forever.

Powers <sup>32</sup> exist [ . . . ] the man. They do not want <sup>33</sup> him to be [saved] so that they might become <sup>34</sup> [ . . . ] For if man <sup>35</sup> is [saved], sacrifices ought not occur <sup>36</sup> [ . . . ] In fact animals were offered <sup>55.1</sup> up to the powers. For the animals <sup>2</sup> were those to whom they sacrificed. They were offering <sup>3</sup> them up alive, but when they offered them <sup>4</sup> up, they died. Man was offered <sup>5</sup> up to God dead, and he became alive.

<sup>6</sup> Before Christ came there was no bread <sup>7</sup> in the world just as Paradise, the place <sup>8</sup> where Adam was, had many trees <sup>9</sup> for the nourishment for the animals, (but) no wheat <sup>10</sup> for the nourishment of man. Man would eat <sup>11</sup> like the animals, but after Christ <sup>12</sup> came, the Perfect Man, he brought bread <sup>13</sup> from heaven so that man might be <sup>14</sup> nourished by the nourishment of man. The <sup>15</sup> rulers thought that by their power and will <sup>16</sup> they were doing the things they did, <sup>17</sup> but the Holy Spirit in secret

ἡπτηρηϥ εβολ ριτοοτοϥ <sup>19</sup> ἡθε ετφοϥωϥ. ταληθεια σεσιτε ἡμος <sup>20</sup> ἡμα νιμ, τετωοοπ χιν ἡωορπ. αγ- <sup>21</sup> ω ογν ραρ ναγ ερος εϥσιτε ἡμος, ρἡ- <sup>22</sup> κογει δε ετογναγ ερος εϥ[[ρ]]ωσ` ρ` ἡμος.

<sup>23</sup> πεχε ροεινε δε αμαρια ω εβολ ρἡ <sup>24</sup> ππνεϥμα ετογϥαβ. σερπλανασθε· οϥ πε- <sup>25</sup> τοϥχω ἡμοϥ σεσοορν αν. αω ἡρο- <sup>26</sup> οϥ ενερ πεντα ρριμε ω εβολ ρἡ ρρι- <sup>27</sup> με; maria τε ππαρθενος ετε ἡπε <sup>28</sup> δυναμис χαρμεс. εсωοοπ ἡνοϥ- <sup>29</sup> νοс ἡνανοϥ ἡἡεβραιος ετε να- <sup>30</sup> ποστολος νε αγω [ἡ]αποστολικос. <sup>31</sup> τσειπαρθενос εт[ε] ἡπε δυναμис <sup>32</sup> χορμεс οϥ[. . . . .]ηδυναμис <sup>33</sup> χορμοϥ, αγω η[εϥναχ]ορс αν ἡβι <sup>34</sup> πχοεις δε « παε[ιωт εтρ]ἡ ἡπηνε » <sup>35</sup> ειμηти δε νεϥἡτ[α]ϥ[η ἡμαγ] ἡ[κ] εειωт, <sup>36</sup> αλλα ραπλωс αϥχοο[с δε « παειωт ».]

<sup>37</sup> πεχε πχοεις ἡἡηαθ[ηтнс δε « . . . <sup>56.1</sup> εβ]ο[λ ρἡ [η]ει νιμ εни ερογн επνει <sup>2</sup> ἡπειωт. ἡπρ[χ]ιοϥ<ε> δε ἡτοϥ ρἡ πη- <sup>3</sup> ει ἡπειωт, ἡтетἡқи εβολ. »

ιηсоϥс ογραν <sup>4</sup> πε ερηνп· πεχρισтос ογραν πε εφογонρ <sup>5</sup> εβολ. δια τοϥτο ιηсоϥс мен ωοοοп αν <sup>6</sup> ρἡ λααγ ἡнаспе, αλλα πεφραν πε ιηсоϥс <sup>7</sup> ἡθε ετογμογте εροϥ ἡμος. πεχρισтос <sup>8</sup> δε πεφραν, {πε} ἡἡηηтсγрос πε μεс- <sup>9</sup> сias. ἡἡηηтоγαιανιη δε πε πχρισтос. παν- <sup>10</sup> τωс ἡκοοϥε τηροϥ οϥἡтаγϥ ἡμαγ <sup>11</sup> κατα таспе ἡπογα πογα ἡρηтоϥ. <sup>12</sup> πηαζαρηнос πεтоγонρ εβολ πε <sup>13</sup> ἡππεηп. πεχρισтос—οϥἡтаγ ογон нιη <sup>14</sup> ρραἰ ἡρηтϥ ειτε ρωме ειτε аггелос <sup>15</sup> ειτε μϥστηριон—αγω πειωт.

нет[χ]ω <sup>16</sup> ἡμος δε απχοεις μοϥ ἡωορп αγω <sup>17</sup> αϥτωογн сеἡπλαна. αϥτωογн гαρ <sup>18</sup> ἡωορп αγω αϥμοϥ. εтἡ ογα χπε <sup>19</sup> таηастасис ἡωορп, φηαμοϥ ан. φонρ <sup>20</sup> ἡβι πноγте· неρε пη наη<ογ>с.

ηλ λα- <sup>21</sup> αγ ναρωп ἡноγнос ἡπραгна εϥта- <sup>22</sup> ειηϥ ρἡ ογнос ἡρωβ, αλλα ραρ ἡсоп <sup>23</sup> αογα ρἡтва ετε ἡἡтоϥ ηпе αϥноχοϥ <sup>24</sup> αγρωβ ρα ογассарион. таеи те θε ἡ- <sup>25</sup> тϥγхη. ογρωβ εϥтаеиηϥ пе, асωω- <sup>26</sup> пе ρἡноγсωма εϥωηс.

οϥἡ ροεινε <sup>27</sup> ἡ ροτε δε μηπωс ἡсетωογн εϥка- <sup>28</sup> κ αρηϥ. εтве п[α]еи сеοϥωϥ εтωογн <sup>29</sup> ρἡ тсарз, αγω [с]εсоογн ан δε нетἡ- <sup>30</sup> φορει ἡтс[арз ἡто]οϥ пе εтκηκ αρηϥ, <sup>31</sup> ηаеи ете[. . . .] ἡμοοϥ екакоϥ <sup>32</sup> ερηϥ [. . . εтк]ак αρηϥ ан. « ἡἡ сарз <sup>33</sup> [ρι сноϥ на]ἡ κληροηοиε ἡтηἡте- <sup>34</sup> [ρο ἡπпо]γте. » нιη те таеи εтηакλη- <sup>57.1</sup> роηοие ан; таеи εтρiωωн. нιη δε те <sup>2</sup> таеи ρωωс εтηакληροηοие; та ιηсоϥс <sup>3</sup> те ἡἡ πεϥсноϥ. δια τοϥτο πεχαϥ δε, <sup>4</sup> « πεтаοϥωм ан ἡтасарз αγω ἡϥωω ἡ- <sup>5</sup> пасноϥ ἡἡтаϥ ωηρ ρραἰ ἡρηтἡ. » αω <sup>6</sup> те; теϥсарз пе πлогос

<sup>18</sup> was executing all things through them <sup>19</sup> as it wished. Truth, <sup>20</sup> which existed from the beginning, is sown everywhere. Indeed <sup>21</sup> many see it being sown, <sup>22</sup> but few are those who see it being reaped.

<sup>23</sup> Some said Mary conceived <sup>24</sup> by the Holy Spirit. They are wrong; <sup>25</sup> they do not know what they are saying. When <sup>26</sup> did a woman ever conceive by a woman? <sup>27</sup> Mary is the virgin whom no <sup>28</sup> power defiled. It is a <sup>29</sup> great anathema of the Hebrews who are the <sup>30</sup> apostles and the apostolic people. <sup>31</sup> This virgin whom no power <sup>32</sup> defiled [. . .]. The powers <sup>33</sup> defiled themselves, and the Lord [would] not have said, <sup>34</sup> “My [Father who is] in heaven,” <sup>35</sup> unless [he] had another Father, <sup>36</sup> but simply he (would have) said, “[My Father.]”

<sup>37</sup> The Lord said to the disciples, “[. . .] <sup>56.1</sup> from every house, when we come into the house <sup>2</sup> of the Father. But do not steal it from the house <sup>3</sup> of the Father, and do not make off (with it).”

Jesus is a <sup>4</sup> hidden name; Christ is a revealed name. <sup>5</sup> For this reason Jesus does not exist <sup>6</sup> in any language, but his name is Jesus <sup>7</sup> as he is called. But as for his name Christ, <sup>8</sup> in Syriac it is Messiah. <sup>9</sup> But in Greek it is Christ. Doubtless <sup>10</sup> all others have it <sup>11</sup> according to the language of each one of them. <sup>12</sup> The Nazarene is the one who reveals <sup>13</sup> what is hidden. Christ—and the Father—have everyone <sup>14</sup> within him, be they man or angel <sup>15</sup> or mystery.

Those who say <sup>16</sup> the Lord died first and (then) <sup>17</sup> rose are in error. For he rose <sup>18</sup> first and (then) died. If one does not acquire <sup>19</sup> the resurrection first, he will not die. God lives; <sup>20</sup> that one would die.

No one <sup>21</sup> will hide a great matter that is <sup>22</sup> valuable in a great thing, but many times <sup>23</sup> one has cast invaluable things <sup>24</sup> into something (worth) less than a penny. This is like <sup>25</sup> the soul. It is a valuable thing, and it came about <sup>26</sup> in a despised body.

Some <sup>27</sup> fear lest they rise naked. <sup>28</sup> For this reason they desire to rise <sup>29</sup> in the flesh, and they do not know that those who <sup>30</sup> carry flesh upon themselves are naked, <sup>31</sup> those who [. . .] them being naked <sup>32</sup> [. . . who] are not naked. “Flesh <sup>33</sup> [and blood will] not inherit the kingdom <sup>34</sup> [of] God.” What is it that you will <sup>57.1</sup> not inherit? That which is upon us. What is <sup>2</sup> it also that will inherit? That which belongs to Jesus <sup>3</sup> and his blood. For this reason he said, <sup>4</sup> “The one who does not eat my flesh and drink <sup>5</sup> my blood does not have life within him.” What <sup>6</sup> is it? His flesh is the Word, and his blood <sup>7</sup> is the Holy Spirit. The one who has received these things has

αὐτὸν πεφασθὸς <sup>7</sup> πε πινεῦμα ετοῦααβ. πενταρχὶ ναεὶ οὐν- <sup>8</sup> τεφ τροφῆ αὐτὸν οὐντὰφ σὼ ρὶ β̄σ̄ω. <sup>9</sup> ἀνοκ ἰσ̄ν̄ ἀρικε ἀνκοοῦε ετχ̄ω ἡ̄μοσ <sup>10</sup> χε σνατῶοῦν ἀν. εἶτε ἡ̄τοοῦ ἡ̄πεσ- <sup>11</sup> ναῦ σεῶοοπ ρ̄ν̄ οὐφῶτα. κχ̄ω ἡ̄μοσ <sup>12</sup> χε τσαρ̄ξ νατῶοῦν ἀν, ἀλλὰ χ̄οοσ ερο- <sup>13</sup> εἰ χε αὐ πετνατῶοῦν φ̄ινα ενατα- <sup>14</sup> ειοκ; κχ̄ω ἡ̄μοσ χε πινεῦμα ρ̄ν̄ τσαρ̄ξ, <sup>15</sup> αὐτὸν πεεἰκεοῦοειν πε ρ̄ν̄ τσαρ̄ξ. οὐλο- <sup>16</sup> γος πε πεεἰκε εφρ̄ν̄ τσαρ̄ξ χε πετκνα- <sup>17</sup> χ̄οοσ, εκχε λααῦ ἀν ἡ̄πβολ ἡ̄τσαρ̄ξ. <sup>18</sup> ραπ̄τ̄ πε ετῶοῦν ρ̄ν̄ ττεισαρ̄ξ ερ̄ωβ <sup>19</sup> η̄ιμ φ̄οοπ ἡ̄ρητ̄τ̄ ρ̄ν̄ πεεἰκοσμοσ. <sup>20</sup> νετ-ἰ ρ̄ιῶοῦ ἡ̄ν̄ρ̄βσ̄ω σεσοτπ ἀν̄- <sup>21</sup> ρ̄βσ̄ω. ρ̄ν̄ τμ̄ν̄τερο ἡ̄μ̄π̄ηγε ἡ̄ρ̄βσ̄ω <sup>22</sup> σεσοτπ ἀνεταῦτααῦ ρ̄ιῶοῦ.

ρ̄ιτ̄ν̄ <sup>23</sup> οὐμοοῦ ἡ̄ν̄ οὐκ̄ωρ̄τ̄ εὔτοῦβο ἡ̄π̄μα <sup>24</sup> τηρ̄φ—νετοῦοῦν ρ̄ιτ̄ν̄ νετοῦοῦν ε- <sup>25</sup> βολ, νεθ̄π ρ̄ιτ̄ν̄ νεθ̄π. οὐν ρ̄ο- <sup>26</sup> εἶνε εὔρηπ ρ̄ιτ̄ν̄ νετοῦοῦν εβολ. <sup>27</sup> οὐἡ̄μοοῦ ρ̄ν̄ οὐμοοῦ, οὐἡ̄ κ̄ωρ̄τ̄ <sup>28</sup> ρ̄ν̄νοῦχρισμα.

ἀησοῦσ φ̄ιτοῦ ἡ̄χ̄ιοῦε <sup>29</sup> τηροῦ. ἡ̄πεφ̄οῦω[η̄ρ̄] γαρ εβολ ἡ̄θε <sup>30</sup> ενεφ̄οοοπ [ἡ̄ρ̄]ἡ̄[τ̄σ, ἀ]λλὰ ἡ̄ταφ̄οῦωρ̄ <sup>31</sup> εβολ ἡ̄θε ετ[οῦναω]ῶἡ̄ ὁμο ἡ̄ναῦ <sup>32</sup> εροφ ἡ̄ρητ̄τ̄. ἡ̄[αεὶ δε τη]ροῦ ᾱφοῦ- <sup>33</sup> ὠνρ̄ εβολ ναῦ ᾱφ[οῦωωρ̄] ε̄βολ ἡ̄[ἡ̄]- <sup>34</sup> νοσ ρ̄ωσ νοσ· ᾱφοῦω[η̄ρ̄ εβολ ἡ̄]- <sup>35</sup> ἡ̄κοῦε ρ̄ωσ κοῦεἰ ᾱφο[ῦωωρ̄ εβολ] <sup>58.1</sup> [ἡ̄ἡ̄]ᾱγτε[λ]- ος ρ̄ωσ ᾱγγελος αὐτὸν <sup>2</sup> ἡ̄ρ̄ρ̄ωμε ρ̄ωσ ρ̄ωμε. ετβε παεὶ ἀπεφ- <sup>3</sup> λογος ᾱφροπ̄ εοῦοῦ η̄ιμ. ρ̄οεἶνε <sup>4</sup> μεν ἀῦναῦ εροφ, εὔμεεγε χε ναῦναῦ <sup>5</sup> εροοῦ ἡ̄μ̄ιη ἡ̄μοοῦ. ἀλλὰ ἡ̄ταρεφ̄οῦ- <sup>6</sup> ὠνρ̄ εβολ ἡ̄νεφ̄μαθ̄η̄τ̄η̄σ ρ̄ν̄νοῦεο- <sup>7</sup> οὔ ρ̄ιχ̄η̄ π̄τοοῦ, νεφ̄ο ἀν ἡ̄κοῦε. ᾱφ- <sup>8</sup> φ̄ωπε ἡ̄νοσ ἀλλὰ ἡ̄ταφ̄ ἡ̄μαθ̄η̄τ̄η̄σ <sup>9</sup> ἡ̄νοσ χεκαᾱσ εὔναωῶἡ̄ ὁμο ἡ̄ναῦ <sup>10</sup> εροφ εφ̄ο ἡ̄νοσ.

πεχ̄αφ̄ ἡ̄φοοῦ ετ̄- <sup>11</sup> ναῦ ρ̄ν̄ τεῦχαριστεἰα, χε « πενταρχ̄ωτ̄ρ̄ <sup>12</sup> ἡ̄π̄τελειος ποῦοειν ἐπινεῦμα ετοῦ- <sup>13</sup> ααβ ρ̄οτ̄ρ̄ ἡ̄ᾱγγελος ερον ρ̄ωωη̄ ἀν- <sup>14</sup> ρ̄ικωη̄. » ἡ̄π̄ρ̄καταφ̄ρονη̄ ἡ̄π̄ρ̄εἰβ, ᾱχ̄- <sup>15</sup> τφ γαρ ἡ̄ν̄ φ̄ομο εναῦ επρο. ἡ̄ν̄ λααῦ <sup>16</sup> ναωῦτ̄ πεφ̄οῦοε εροῦη̄ ἐπ̄ρ̄ο εφ- <sup>17</sup> κηκαρ̄η̄η̄.

πρ̄ἡ̄π̄ε ναωε νεφ̄ωη̄ρ̄ε <sup>18</sup> ἡ̄ροῦο ἀπρ̄ἡ̄καρ̄. εωχε ἡ̄ωη̄ρ̄ε ἡ̄α- <sup>19</sup> δαμ ναωωοῦ, καίτογε φ̄αῦμοῦ, πο- <sup>20</sup> σὼ μαλλον ἡ̄ωη̄ρ̄ε ἡ̄π̄τελειος ῥ̄ρ̄ω- <sup>21</sup> με, ναεὶ εμαῦμοῦ ἀλλὰ σεχ̄πο ἡ̄μο- <sup>22</sup> οὔ οὔοειω η̄ιμ; πεἰωτ̄ ταμειο φ̄η̄- <sup>23</sup> ρε, αὐτὸν φ̄ωη̄ρ̄ε ἡ̄ν̄ ὁμο ἡ̄μοφ̄ ἡ̄φ̄τα- <sup>24</sup> με φ̄ωη̄ρ̄ε. πενταρχ̄ποφ̄ γαρ ἡ̄ν̄ ὁμο <sup>25</sup> ἡ̄μοφ̄ ἡ̄φ̄χ̄πο, ἀλλὰ ἐφ̄ωη̄ρ̄ε χ̄πο <sup>26</sup> ναφ̄ ἡ̄ρ̄ἡ̄σ̄η̄η̄ ἡ̄ρ̄ἡ̄ωη̄ρ̄ε ἀν. νετοῦ- <sup>27</sup> χ̄πο ἡ̄μοοῦ τηροῦ ρ̄ν̄ π̄κοσμοσ <sup>28</sup> εὔχ̄πο ἡ̄μοφ̄[ῦ] εβολ ρ̄ν̄ τφ̄γ̄ις, αὔ- <sup>29</sup> ὠ ἡ̄κοοῦε ρ̄ἡ̄ [παε]! [ετ]οῦχ̄πο ἡ̄μοοῦ <sup>30</sup> εβολ ἡ̄ρητ̄φ̄ [. . . . .]ω εβολ ἡ̄ναῦ. <sup>31</sup> εὔρ̄ωμε χ̄[ι

57.8 β̄σ̄ω: read ρ̄β̄σ̄ω.

57.10 εττε: read εττα (following Till)?

57.34 [ἡ̄]: superlinear stroke visible.

58.15 προ: read π̄ρ̄ο?

<sup>8</sup> nourishment, and he has drink and clothing. <sup>9</sup> I find fault with those who say <sup>10</sup> that it will not rise. Therefore, both <sup>11</sup> of them are in error. You say <sup>12</sup> that the flesh will not rise, but tell <sup>13</sup> me what will rise so that we might glorify <sup>14</sup> you? You say that the spirit is in the flesh, <sup>15</sup> and this light is also in the flesh. This also is a <sup>16</sup> word in the flesh, since (regardless of) what you shall <sup>17</sup> say, you say nothing outside of the flesh. <sup>18</sup> It is necessary to rise in this flesh, since <sup>19</sup> everything dwells in it in this world. <sup>20</sup> Those who clothe themselves in garments are better than the <sup>21</sup> garments. In the kingdom of heaven the garments <sup>22</sup> are better than those who wear them.

Through <sup>23</sup> water and fire every place is purified <sup>24</sup>—that which is revealed through that which is revealed, <sup>25</sup> that which is hidden through that which is hidden. Some <sup>26</sup> are hidden through that which is revealed. <sup>27</sup> Water in water, there is fire <sup>28</sup> in a chrism.

Jesus took them <sup>29</sup> all stealthily. For he did not appear as <sup>30</sup> he was, but he appeared <sup>31</sup> as one that could not be seen. <sup>32</sup> [But to each of these] he <sup>33</sup> appeared. He [appeared] to [the] <sup>34</sup> great as great; he appeared to <sup>35</sup> the small as small; he [appeared <sup>58.1</sup> to the] angels as an angel and <sup>2</sup> to humans as a human. For this reason his <sup>3</sup> Word hid itself from everyone. Some <sup>4</sup> actually saw him, though they thought that they were seeing <sup>5</sup> themselves. But after he appeared <sup>6</sup> to his disciples in glory <sup>7</sup> upon the mountain, he was not small. He had <sup>8</sup> become great, but he made the disciples <sup>9</sup> great so that they might be able to see <sup>10</sup> him as someone great.

He said on that day <sup>11</sup> in the Eucharist, “The one who has joined <sup>12</sup> the perfect light to the Holy Spirit <sup>13</sup> joins angels to us also, (we who are) the <sup>14</sup> images.” Do not despise the lamb, since without <sup>15</sup> it it is not possible to see the <king.> No one <sup>16</sup> will be able to approach the king if he <sup>17</sup> is naked.

The heavenly man has more children <sup>18</sup> than the earthly man. If the children of Adam <sup>19</sup> are numerous, although they indeed die, how much more <sup>20</sup> (numerous are) the children of the perfect man, <sup>21</sup> those who do not die but are <sup>22</sup> always born? The Father creates a son, <sup>23</sup> and the son is not able to create <sup>24</sup> a son. For the one who is created is not able <sup>25</sup> to create, but the son creates <sup>26</sup> brothers for himself, not children. All those who are <sup>27</sup> created in the world <sup>28</sup> are created in nature, and <sup>29</sup> others in that which they are born <sup>30</sup> are [. . .] there. <sup>31</sup> Man receives nourishment

ἡπσο]ειω εβολ ρ̄ḿ π̄ρ-<sup>32</sup> [ρ]ητ εζο[γν επτο]ποс ἡπса ηтπε<sup>33</sup> [. . . . .] ἡμοϣ  
εβολ ρ̄η ттапро.<sup>34</sup> [αγω ενε]απλογοс ει εβολ ἡμαγ,<sup>59.1</sup> νεφнасоеιω εβολ ρ̄η  
ттапро, αγ[ω]<sup>2</sup> νεφнаωωπε ἡτελειοс. ἡτελειοс γαρ<sup>3</sup> ρ̄ιτ̄ḿ ογπει εγω αγω  
εγχο. δια τουτο<sup>4</sup> ανон ρωων τ̄ḿ† π̄ι ер̄ḿ ἡἡነρηγ,<sup>5</sup> ενχι ἡπω εβολ ρ̄ḿ тхарис  
ετ̄ρ̄ḿ ἡ-<sup>6</sup> ἡነρηγ.

не оγḿ ωомте мооуе ἡḿ<sup>7</sup> πχοεις ογοειω ηиη: мариа теφнааγ<sup>8</sup> αγω тессωне  
αγω магдальниη та-<sup>9</sup> ει ετογμογτε ерос χε теφκοиновнос.<sup>10</sup> мариа γαρ те  
тессωне, αγω теφнааγ<sup>11</sup> те, αγω теφзωтре те.

« πειωт » ἡḿ « πωη-<sup>12</sup> ре » ἡραπлогн не р̄ран. « ἡἡνεγма ετογαав »<sup>13</sup> ογραν  
πε ἡΔιπлогн. сеωооп γαρ ἡ-<sup>14</sup> ма ηиη. сеḿпса ηтπε: сеḿпса ηпп-<sup>15</sup> τ̄ḿ сеḿḿ  
πεоηт: сеḿḿ нетоγонг<sup>16</sup> εβολ. πпнеγма ετογαав қḿḿ πογωнг<sup>17</sup> εβολ: қḿḿ пса  
ηппт̄ḿ: қḿḿ πεоηт: <sup>18</sup> қḿḿ пса ηтпе.

сеωḿωе ἡнетоγ-<sup>19</sup> аав ριτ̄ḿ ἡΔγнамис ἡпоннрон.<sup>20</sup> сео γαρ ἡвλλе ριτ̄ḿ ἡнеγма  
ετογαав<sup>21</sup> χεкаас еγnameeγе χе еγḿḿργпнре-<sup>22</sup> теи ἡноγρωне ρоποте еγειре  
ἡне-<sup>23</sup> тоγαав. етве паеи αγ[[ḿ]]маоηтнс р̄-<sup>24</sup> айтеи ἡπχοεις ἡноγρооγ етве оγ-  
<sup>25</sup> ρωв ἡте пкосмос. пе.χ.а.γ на.γ χе,<sup>26</sup> « ериаγтеи ἡтеκмааγ, αγω сна† наκ<sup>27</sup> εβολ  
ρ̄ḿ αλλοτριон. »

πε.χε напосто-<sup>28</sup> лос ἡἡἡмаоηтнс χе, « τ̄ḿπρосφо-<sup>29</sup> ра тнр̄с маресχпо [η]ас  
ἡоγρмоγ. »<sup>30</sup> неγμογте [εтсоφι]а χе « ρμογ. » аχнтс<sup>31</sup> маре просф[ора ωω]  
πε еφωηп. тсо-<sup>32</sup> φиа δε оγстеи[а те аχḿ] ωηре. δια του-<sup>33</sup> то еγμογте еро[с  
χε « пке]сеπεи ἡ-<sup>34</sup> ρμογ. » пма ετογнаω[. . . .]ḿω<sup>35</sup> ἡτογре πпнеγма ετογαав  
[. . . . .<sup>60.1</sup> αγ]ω наω[ε] несωηре.

πετεγḿта.γ<sup>2</sup> ἡḿι пειωт на πωηре не, αγω ἡтгоγ ρω-<sup>3</sup> ωγ, πωηре еи ρосон қо  
ἡκογеи, маγ-<sup>4</sup> πистеγе наγ аηете ноγγ. ρотан еγ-<sup>5</sup> ωαωωπε р̄ρωне, ωаре  
πεφειωт † наγ<sup>6</sup> нетеγḿта.все тнроγ.

нетсорм, нете п-<sup>7</sup> пнеγма χπο ἡμοоγ, ωαγсωрм он εβολ<sup>8</sup> ριτοотγ δια τουτο  
εβολ ριτ̄ḿ πпнеγма<sup>9</sup> ογωт қχеро ἡḿι пкωρт αγω қоωḿ.

<sup>10</sup> кеоγа пе еχамωθ αγω кеоγа пе<sup>11</sup> еχḿωθ. еχамωθ те тсоφиа ραпλωс,<sup>12</sup>  
εχḿωθ δε те тсоφиа ἡпмоγ ете та-<sup>13</sup> ει те { тсоφиа ἡпмоγ ете таеи те } етсо-<sup>14</sup>  
ογн ἡпмоγ таеи ετογμογте ерос χе<sup>15</sup> « тκογеи ἡсοφиа. »

ογḿ ρ̄ḿοηριон ωооп<sup>16</sup> еγργποтассе ἡпρωне, ἡөе ἡпнасε<sup>17</sup> ἡḿ пειω ἡḿ ρ̄ḿκοоγе  
ἡтвеиηне. оγ-<sup>18</sup> ἡ ρ̄ḿκοоγе ωооп еγργποтассе аη,<sup>19</sup> еγογат ρ̄ḿ νερηηια. прωне



from the promise <sup>32</sup> in [the] heavenly [place . . .] <sup>33</sup> him from the mouth. <sup>34</sup> [And if] the word had gone forth from there, <sup>59.1</sup> it would be nourished from the mouth, and <sup>2</sup> it would be perfect. For the perfect <sup>3</sup> conceive and give birth by a kiss. Because of this <sup>4</sup> we too kiss one other, <sup>5</sup> since we conceive from the grace that is in <sup>6</sup> one another.

There were three who walked with <sup>7</sup> the Lord always: Mary, his mother, <sup>8</sup> and her sister, and Magdalene, the one <sup>9</sup> who is called his companion. <sup>10</sup> For Mary is his sister, and she is his mother, <sup>11</sup> and she is his union.

“The Father” and “the Son” <sup>12</sup> are unified names. “The Holy Spirit” <sup>13</sup> is a double name. For they dwell in every <sup>14</sup> place. They are above; they are below; <sup>15</sup> they are in what is hidden; they are in what is manifest. <sup>16</sup> The Holy Spirit is in what is manifest; <sup>17</sup> it is in what is below; it is in what is hidden; <sup>18</sup> it is in what is above.

The saints <sup>19</sup> are worshipped by evil powers. <sup>20</sup> They are blinded by the Holy Spirit <sup>21</sup> so that they might think that they serve <sup>22</sup> a man when they make the saints (objects of worship). <sup>23</sup> Because of this a disciple <sup>24</sup> asked the Lord one day about a <sup>25</sup> worldly thing. He said to him, <sup>26</sup> “Ask your mother, and she will give you <sup>27</sup> another person’s (things).”

The apostles <sup>28</sup> said to the disciples, “Our whole offering, <sup>29</sup> may it produce salt.” <sup>30</sup> [Wisdom] is called “salt.” Without it <sup>31</sup> an offering [is] not acceptable. But Wisdom <sup>32</sup> [is] barren, [without] child. For this reason <sup>33</sup> [she] is called “[the abundance] of salt.” <sup>34</sup> The place where they will [. . .] <sup>35</sup> in their (own) way, the Holy Spirit [. . .] <sup>60.1</sup> and] her children are numerous.

What the father has <sup>2</sup> belongs to the son, and the son alone, <sup>3</sup> as long as he is small, is not <sup>4</sup> entrusted with the things that are his. When he <sup>5</sup> becomes a man, his father gives him <sup>6</sup> all the things he has.

Those who stray, those whom the <sup>7</sup> Spirit bears, they stray by <sup>8</sup> means of it. For this reason, by means of the same spirit, <sup>9</sup> fire burns and is quenched.

<sup>10</sup> Echamoth is one (being), and Echmoth is another. <sup>11</sup> Echamoth is simply Wisdom, <sup>12</sup> but Echmoth is Wisdom of death, that <sup>13</sup> is, one who knows <sup>14</sup> death, the one who is called <sup>15</sup> “the little Wisdom.”

There are submissive animals, <sup>16</sup> like the calf <sup>17</sup> and the donkey and others like these. There are <sup>18</sup> others that are not submissive, <sup>19</sup> which are alone in deserts. Man

60.15 “submissive animals”: literally, “animals placed under man.”

сκαει  $\bar{n}$ -<sup>20</sup> τσωϩε ριτῆ  $\bar{n}\theta\eta\rho\iota\omega\bar{n}$  ετϩυποτασσε,<sup>21</sup> αγω εβολ ρῆ παει ϣσοειϩ  $\bar{n}\tau\omega\kappa$   
 $\bar{m}\bar{n}$   $\bar{n}$ -<sup>22</sup> θηριον, ειτε νετϩυποτασσε ειτε νετ-<sup>23</sup> ϩυποτασσε αν. таει τε θε  
 $\bar{n}\bar{\rho}\tau\epsilon\lambda\iota\omega\varsigma$ <sup>24</sup>  $\bar{p}\rho\omega\mu\epsilon$  ριτῆ ρῆ $\bar{\Delta}$ γ $\bar{\nu}$ α $\bar{\mu}$ ι $\bar{\varsigma}$  ετϩυποτασ-<sup>25</sup>  $\bar{\varsigma}\epsilon$  εϣсκαει, οϣον  $\bar{n}\bar{i}\bar{m}$  εϣσβ $\bar{\omega}\tau\epsilon$   
 ετροϩ-<sup>26</sup> ϩωπε. ετβε παει γαρ επ $\bar{\mu}$ α τηρϣ  $\bar{\Delta}\rho\epsilon$ -<sup>27</sup> ϣατϣ, ειτε νετ $\bar{n}$ α $\bar{\nu}\omega\gamma\omega\gamma$  ειτε  
 νε $\theta\omega\omega\gamma$ ,<sup>28</sup> αγω  $\bar{n}\omega\gamma\bar{n}\bar{a}\bar{m}$   $\bar{m}\bar{n}$   $\bar{n}\bar{\sigma}\bar{\nu}\omega\gamma\bar{r}$ . πεπνεγ $\bar{\mu}$ α ετοϩ-<sup>29</sup>  $\bar{\Delta}\bar{\Delta}\bar{\nu}$   $\bar{q}\bar{m}\omega\bar{o}\bar{n}\epsilon$  ο[γ]ο $\bar{n}$   $\bar{n}\bar{i}\bar{m}$ ,  
 αγω  $\bar{q}\bar{r}\bar{a}\bar{r}\chi\epsilon\bar{i}$ <sup>30</sup>  $\bar{n}\bar{n}\bar{\Delta}$ γ $\bar{\nu}$ α $\bar{\mu}$ ι $\bar{\varsigma}$  τ[ηρ]ο[γ], [η]ετϩυποτασσε<sup>31</sup> αγω νετϩυπ[ο]τασσε  $\bar{\Delta}$ [η]  
 $\bar{m}\bar{n}$  νετοϩατ.<sup>32</sup> και γαρ ϣσωε[. . .]ϩω ωτπ  $\bar{m}\bar{m}\omega\omega\gamma$  ε-<sup>33</sup> ϩογ $\bar{n}$   $\bar{x}\epsilon$ [κα $\bar{\alpha}\bar{\varsigma}$  . .]  
 ϩα $\bar{n}\omega\gamma\omega\tau\omega$ ,  $\bar{n}\omega\gamma\omega$ -<sup>34</sup> [β]ωϣ [εβολ.]

[пент]δ $\bar{\nu}$ π $\bar{\alpha}\bar{\varsigma}\bar{\varsigma}\epsilon$   $\bar{m}\bar{m}\omega\gamma$  νε<sup>35</sup> [. . . αγω η]εκ $\bar{n}$ α $\bar{\rho}\epsilon$   $\bar{\Delta}\bar{n}\epsilon\bar{q}\omega\bar{h}\bar{n}\bar{r}\epsilon$  εγ $\omega$ <sup>61.1</sup>  $\bar{m}\bar{p}\bar{\lambda}\bar{\alpha}\bar{\varsigma}\bar{m}\bar{a}$   
 $\bar{n}\bar{e}\gamma\bar{e}\bar{n}\bar{h}\bar{\varsigma}$ . εω $\bar{x}\epsilon$   $\bar{n}\bar{p}\omega\gamma\bar{r}$ -<sup>2</sup> π $\bar{\lambda}\bar{\alpha}\bar{\varsigma}\bar{\varsigma}\epsilon$   $\bar{m}\bar{m}\omega\gamma$   $\bar{\alpha}\bar{\lambda}\bar{\lambda}\bar{a}$   $\bar{\alpha}\gamma\bar{x}\bar{p}\omega\chi$ ,  $\bar{n}\bar{e}\bar{k}\bar{n}\bar{a}$ -<sup>3</sup> ϩε  $\bar{\Delta}\bar{n}\epsilon\bar{q}\bar{\varsigma}\bar{p}\bar{e}\bar{r}\bar{m}\bar{a}$   
 εϣ $\omega$   $\bar{n}\bar{e}\gamma\bar{e}\bar{n}\bar{h}\bar{\varsigma}$ . τε-<sup>4</sup>  $\bar{n}\omega\gamma$   $\bar{\Delta}\epsilon$   $\bar{\alpha}\gamma\bar{\pi}\bar{\lambda}\bar{\alpha}\bar{\varsigma}\bar{\varsigma}\epsilon$   $\bar{m}\bar{m}\omega\gamma$   $\bar{\alpha}\bar{q}\bar{x}\bar{p}\omega$ .  $\bar{\alpha}\omega$ <sup>5</sup>  $\bar{n}\bar{e}\gamma\bar{e}\bar{n}\bar{e}\bar{i}\bar{a}$  πε παει;  
 ϩωρπ  $\bar{\Delta}\bar{\tau}\bar{m}\bar{n}\bar{t}\bar{n}\bar{o}$ -<sup>6</sup> ει $\bar{k}$  ϩωπε,  $\bar{m}\bar{m}\bar{n}\bar{n}\bar{\varsigma}\bar{\omega}\bar{\varsigma}$  φωτβε, αγω  $\bar{\alpha}\gamma$ -<sup>7</sup>  $\bar{x}\bar{p}\omega\chi$  εβολ ρῆ  
 $\bar{t}\bar{m}\bar{n}\bar{t}\bar{n}\bar{o}\epsilon\bar{i}\bar{k}$ .  $\bar{n}\bar{e}\bar{p}\omega\bar{h}$ -<sup>8</sup> ϣε γαρ  $\bar{m}\bar{f}\omega\chi$  πε.  $\bar{\Delta}\bar{i}\bar{a}$  τοϩτο  $\bar{\alpha}\bar{q}\omega\omega\bar{p}\epsilon$ <sup>9</sup>  $\bar{n}\bar{r}\bar{\alpha}\bar{t}\bar{b}\bar{r}\omega\bar{m}\epsilon$   $\bar{n}\bar{\theta}\epsilon$   
 $\bar{m}\bar{p}\bar{e}\bar{q}\bar{k}\bar{e}\bar{i}\bar{\omega}\bar{t}$ ,  $\bar{\alpha}\gamma$ -<sup>10</sup>  $\bar{\omega}$   $\bar{\alpha}\bar{q}\bar{m}\omega\gamma\omega\gamma\bar{t}$   $\bar{m}\bar{p}\bar{e}\bar{q}\bar{\varsigma}\omega\bar{n}$ .  $\bar{k}\omega\bar{i}\bar{n}\omega\bar{n}\bar{i}\bar{a}$   $\bar{\Delta}\epsilon$ <sup>11</sup>  $\bar{n}\bar{i}\bar{m}$   $\bar{n}\bar{t}\bar{\alpha}\bar{r}\bar{\omega}\omega\bar{p}\epsilon$  εβολ ρῆ  
 $\bar{n}\epsilon\bar{t}\bar{n}\epsilon$   $\bar{\Delta}\bar{n}$   $\bar{n}$ -<sup>12</sup>  $\bar{n}\omega\gamma\epsilon\rho\eta\gamma$  ογ $\bar{n}\bar{i}\bar{t}\bar{n}\bar{o}\epsilon\bar{i}\bar{k}$  τε.

$\bar{p}\bar{n}\omega\gamma\bar{t}\epsilon$ <sup>13</sup> οϩ $\bar{x}\bar{\sigma}\bar{i}\bar{t}$  πε.  $\bar{n}\bar{\theta}\epsilon$   $\bar{n}\bar{n}\bar{x}\bar{\omega}\bar{\sigma}\epsilon$  ετ $\bar{n}$ α $\bar{\nu}\omega\gamma\omega\gamma$ <sup>14</sup>—ϩα $\bar{\gamma}\omega\mu\omega\gamma\bar{t}\epsilon$  ερο $\omega\gamma$   $\bar{x}\epsilon$   
 «  $\bar{n}\bar{\alpha}\bar{\lambda}\bar{n}\bar{\theta}\bar{i}\bar{o}\bar{n}$  »—ϩα $\bar{\gamma}$ -<sup>15</sup>  $\bar{m}\omega\gamma$   $\bar{m}\bar{n}$   $\bar{n}\bar{e}\bar{n}\bar{t}\bar{\alpha}\gamma\bar{x}\bar{\omega}\bar{\sigma}\epsilon$  ϩραῖ  $\bar{n}\bar{r}\bar{h}\bar{t}\omega\gamma$ , τα-<sup>16</sup> ει τε θε  
 $\bar{n}\bar{n}\bar{e}\bar{n}\bar{t}\bar{\alpha}\bar{p}\bar{n}\omega\gamma\bar{t}\epsilon$   $\bar{x}\omega\bar{\sigma}\omega\gamma$ . ε-<sup>17</sup>  $\bar{p}\epsilon\bar{i}\bar{\Delta}\bar{n}$  ρῆ $\bar{n}$ α $\bar{t}\bar{m}\omega\gamma$  νε  $\bar{n}\bar{e}\bar{q}\bar{x}\bar{\omega}\bar{\sigma}\epsilon$ , ϩα $\bar{\gamma}$ -<sup>18</sup>  $\bar{p}$  ατ $\bar{m}\omega\gamma$  εβολ  
 ϩι $\bar{t}\omega\omega\tau\bar{q}$   $\bar{n}\bar{n}\bar{e}\bar{q}\bar{p}\bar{\alpha}\bar{r}\bar{r}\epsilon$ .<sup>19</sup>  $\bar{p}\bar{n}\omega\gamma\bar{t}\epsilon$   $\bar{\Delta}\epsilon$   $\bar{r}\bar{b}\bar{\alpha}\bar{i}\bar{t}\bar{t}\bar{i}\bar{z}\epsilon$   $\bar{n}\bar{n}\bar{e}\bar{t}\bar{q}\bar{r}\bar{b}\bar{\alpha}\bar{i}\bar{t}\bar{t}$ -<sup>20</sup>  $\bar{z}\epsilon$   $\bar{m}\bar{m}\omega\omega\gamma$  ρῆ ογ $\bar{m}\omega\omega\gamma$   
 $\bar{m}\bar{n}$  [[ογ]] $\bar{\sigma}\omega\bar{n}$ .

<sup>21</sup>  $\bar{n}\bar{t}\epsilon$   $\bar{\lambda}\bar{\alpha}\bar{\Delta}\gamma$   $\bar{n}\bar{\alpha}\gamma$   $\bar{\alpha}\bar{\lambda}\bar{\alpha}\bar{\Delta}\gamma$  ρῆ  $\bar{n}\bar{e}\bar{t}\bar{s}\bar{m}\omega\bar{n}\bar{t}$ <sup>22</sup> ει $\bar{m}\bar{h}\bar{t}$   $\bar{n}\bar{t}\epsilon$  πετῆ $\bar{m}\bar{\alpha}\gamma$  ϩωπε  $\bar{n}\bar{\theta}\epsilon$ <sup>23</sup>  
 $\bar{n}\bar{n}\bar{e}\bar{t}\bar{t}\bar{m}\bar{\alpha}\gamma$ .  $\bar{n}\bar{\theta}\epsilon$   $\bar{m}\bar{p}\bar{r}\omega\bar{m}\epsilon$   $\bar{\Delta}\bar{n}$  εϣ-<sup>24</sup> ρῆ  $\bar{p}\bar{k}\omega\bar{s}\bar{m}\omega\varsigma$ .  $\bar{q}\bar{n}\bar{\alpha}\gamma$  επ $\bar{r}\eta$  εϣ $\omega$   $\bar{p}\bar{r}\eta$ <sup>25</sup>  $\bar{\Delta}\bar{n}$ , αγω  
 $\bar{q}\bar{n}\bar{\alpha}\gamma$  ετπε  $\bar{m}\bar{n}$   $\bar{p}\bar{k}\bar{\alpha}\bar{r}$   $\bar{m}\bar{n}$   $\bar{n}$ -<sup>26</sup>  $\bar{k}\epsilon\bar{r}\bar{b}\bar{h}\bar{y}\epsilon$  τηροϩ εντοϣ  $\bar{\Delta}\bar{n}$  πε  $\bar{n}\bar{e}\bar{t}\bar{t}\bar{n}$ -<sup>27</sup>  $\bar{m}\bar{\alpha}\gamma$ . таει τε θε  
 ϩραῖ ρῆ  $\bar{t}\bar{m}\epsilon$ .  $\bar{\alpha}\bar{\lambda}\bar{\lambda}\bar{a}$   $\bar{\alpha}\bar{k}$ -<sup>28</sup>  $\bar{n}\bar{\alpha}\gamma$  ε $\bar{\lambda}\bar{\alpha}\bar{\Delta}\gamma$   $\bar{n}\bar{t}\epsilon$   $\bar{p}\bar{m}\bar{a}$  ετῆ $\bar{m}\bar{\alpha}\gamma$   $\bar{\alpha}\bar{k}\omega\omega$ -<sup>29</sup> πε  $\bar{n}\bar{n}\bar{e}\bar{t}\bar{t}\bar{m}\bar{\alpha}\gamma$ .  
 $\bar{\alpha}\bar{k}\bar{n}\bar{\alpha}\gamma$   $\bar{\Delta}\bar{p}\bar{n}\bar{e}\gamma\bar{m}\bar{a}$ .  $\bar{\alpha}\bar{k}$ -<sup>30</sup> ϩωπε  $\bar{m}\bar{p}\bar{n}\bar{e}\gamma\bar{m}\bar{a}$ .  $\bar{\alpha}\bar{q}\bar{n}\bar{\alpha}$ [γ  $\bar{\Delta}$ ]π $\bar{h}\bar{r}\bar{i}\bar{s}\bar{t}\omega\varsigma$ .  $\bar{\alpha}\bar{k}\omega\omega\bar{p}\epsilon$ <sup>31</sup>  
 $\bar{n}\bar{h}\bar{r}\bar{i}\bar{s}\bar{t}\omega\varsigma$ .  $\bar{\alpha}\bar{k}\bar{n}\bar{\alpha}\gamma$   $\bar{\Delta}\bar{p}$ [ει $\bar{\omega}\bar{t}$ . κ]να $\bar{\omega}\omega\bar{p}\epsilon$   $\bar{n}\bar{e}\bar{i}$ -<sup>32</sup>  $\bar{\omega}\bar{t}$ .  $\bar{\Delta}\bar{i}\bar{a}$  τοϩτο [ $\bar{n}\bar{n}\bar{e}\bar{e}\bar{i}\bar{m}\bar{a}$ ]  $\bar{m}\bar{e}\bar{n}$   $\bar{k}\bar{n}\bar{\alpha}\gamma$   
<sup>33</sup>  $\bar{\alpha}\bar{r}\bar{\omega}\bar{b}$   $\bar{n}\bar{i}\bar{m}$ , αγω  $\bar{k}$ [ $\bar{n}\bar{\alpha}\gamma$  ερο]κ  $\bar{\Delta}\bar{n}$  ογ $\bar{\alpha}\bar{\alpha}\bar{k}$ ,<sup>34</sup>  $\bar{k}\bar{n}\bar{\alpha}\gamma$   $\bar{\Delta}\epsilon$  εροκ  $\bar{m}\bar{p}$ [ $\bar{m}\bar{a}$  ετῆ]  $\bar{m}\bar{\alpha}\gamma$ . πετ-<sup>35</sup>  
 $\bar{k}\bar{n}\bar{\alpha}\gamma$  γαρ εροϣ εκ $\bar{n}\bar{\alpha}\omega$ [ωπε  $\bar{m}\bar{m}$ ]οϣ.

<sup>36</sup> τπ $\bar{i}\bar{s}\bar{t}\bar{i}\bar{s}$   $\bar{x}\bar{i}$ , ταγαπ $\bar{n}$   $\bar{s}\bar{t}$ .  $\bar{m}$ [ $\bar{n}$   $\bar{\lambda}\bar{\alpha}\bar{\Delta}\gamma$   $\bar{n}\bar{\alpha}\omega$ -<sup>62.1</sup>  $\bar{x}\bar{i}$ ]  $\bar{\alpha}\bar{x}\bar{n}$  τπ $\bar{i}\bar{s}\bar{t}\bar{i}\bar{s}$ . [ $\bar{m}$ ]  $\bar{n}$   $\bar{\lambda}\bar{\alpha}\bar{\Delta}\gamma$   $\bar{n}\bar{\alpha}\omega\bar{t}$   
 $\bar{\alpha}\bar{x}\bar{n}$ <sup>2</sup> αγαπ $\bar{n}$ . ετβε παει,  $\bar{x}\epsilon\bar{k}\bar{\alpha}\bar{\alpha}\bar{s}$   $\bar{m}\bar{e}\bar{n}$  ε $\bar{n}\bar{\alpha}\bar{x}\bar{i}$ ,<sup>3</sup> τῆ $\bar{r}\bar{i}\bar{p}\bar{i}\bar{s}\bar{t}\bar{e}\gamma\bar{e}$ , ϩι $\bar{n}\bar{a}$   $\bar{\Delta}\epsilon$   $\bar{n}\bar{a}\bar{m}\epsilon$   $\bar{n}\bar{t}\bar{n}\bar{t}$ ,  
 επει<sup>4</sup> ερ $\omega\bar{\alpha}$  ογ $\bar{\alpha}$   $\bar{t}$  ρῆ ογ $\bar{\alpha}$ γαπ $\bar{n}$   $\bar{\Delta}\bar{n}$   $\bar{m}\bar{n}\bar{t}\bar{e}\bar{q}$   $\bar{\omega}$ -<sup>5</sup>  $\bar{f}\bar{e}\bar{l}\bar{e}\bar{i}\bar{a}$  ρῆ  $\bar{p}\bar{e}\bar{n}\bar{t}\bar{\alpha}\bar{q}\bar{t}\bar{\alpha}\bar{\alpha}\bar{q}$ . πε $\bar{n}\bar{t}\bar{\alpha}\bar{r}\bar{x}\bar{i}$   
<sup>6</sup>  $\bar{p}\bar{x}\omega\bar{i}\bar{s}$   $\bar{\Delta}\bar{n}$  ο  $\bar{n}\bar{n}\bar{r}\bar{e}\bar{b}\bar{r}\bar{\alpha}\bar{i}\omega\varsigma$  ετ $\bar{i}$ .

$\bar{n}\bar{\alpha}\bar{p}\omega$ -<sup>7</sup>  $\bar{s}\bar{t}\omega\bar{l}\omega\varsigma$  ετ $\bar{r}\bar{i}$  τῆ $\bar{n}\bar{e}\bar{r}\eta$  τεει $\bar{z}\epsilon$   $\bar{n}\bar{e}\gamma\bar{m}\omega\gamma$ -<sup>8</sup> τε  $\bar{x}\epsilon$ . «  $\bar{i}\bar{n}\bar{s}\omega\gamma\varsigma$ ,  $\bar{p}\bar{n}\bar{\alpha}\bar{z}\omega\bar{r}\bar{\alpha}\bar{i}\omega\varsigma$ ,  
 $\bar{m}\bar{e}\bar{s}\bar{s}\bar{i}\bar{\alpha}\bar{s}$ , » ετ $\bar{e}$ <sup>9</sup> παει πε, «  $\bar{i}\bar{n}\bar{s}\omega\gamma\varsigma$ ,  $\bar{p}\bar{n}\bar{\alpha}\bar{z}\omega\bar{r}\bar{\alpha}\bar{i}\omega\varsigma$ ,  $\bar{p}\bar{e}\bar{h}\bar{r}\bar{i}\bar{s}\bar{t}\omega\varsigma$ . »  $\bar{p}\bar{r}\bar{\alpha}\epsilon$ <sup>10</sup>  $\bar{p}\bar{r}\bar{\alpha}\bar{n}$  πε

61.18 ϩι $\bar{t}\omega\omega\tau\bar{q}$ : read ϩι $\bar{t}\omega\omega\tau\omega\gamma$ .

plows <sup>20</sup> the field by means of submissive animals, <sup>21</sup> and from this he nourishes himself and the <sup>22</sup> animals, both those submissive and those <sup>23</sup> not submissive. In this way the perfect <sup>24</sup> man by means of powers that are submissive <sup>25</sup> plows, preparing everyone to come <sup>26</sup> to be. For on account of this every place <sup>27</sup> stands, the good and the wicked, <sup>28</sup> the right and the left. The Holy Spirit <sup>29</sup> nourishes everyone, and it rules over <sup>30</sup> [all] the powers, those submissive <sup>31</sup> and those [not] submissive as well as those that are alone. <sup>32</sup> For indeed he [. . .] imprison them <sup>33</sup> within [so that . . .] if [. . .] desire, they will not be able <sup>34</sup> [to escape.]

The one who has been fashioned <sup>35</sup> [. . . and] you would find his children <sup>61.1</sup> nobly fashioned. If he was not <sup>2</sup> fashioned but born, you would <sup>3</sup> find his seed noble. <sup>4</sup> But now he has been fashioned and born. What <sup>5</sup> nobility is this? Adultery first <sup>6</sup> came to be, later murder, and <sup>7</sup> he was born in adultery. <sup>8</sup> For he was the child of the snake. For this reason he became <sup>9</sup> a murderer like his father, and <sup>10</sup> he murdered his brother. But all intercourse <sup>11</sup> that occurs between those unlike <sup>12</sup> each other is adultery.

God <sup>13</sup> is a dyer. Just as good dyes <sup>14</sup>—they are called “true”—<sup>15</sup> dissipate with the things dyed in them, so <sup>16</sup> too is it with those whom God has dyed. <sup>17</sup> Since his dyes are immortal, they <sup>18</sup> create immortality by means of his colors. <sup>19</sup> But God baptizes what he baptizes <sup>20</sup> in water and power.

<sup>21</sup> No one sees any of the established things <sup>22</sup> unless he becomes like <sup>23</sup> them. (This is) unlike the man <sup>24</sup> in the world. He sees the sun while not being the sun, <sup>25</sup> and he sees heaven and earth and <sup>26</sup> all other things while not being them. <sup>27</sup> This is the way it is with truth. But you <sup>28</sup> saw something of that place and became <sup>29</sup> those things. You saw spirit; you <sup>30</sup> became spirit. You saw Christ; you became <sup>31</sup> Christ. You saw the [Father; you] will become a <sup>32</sup> father. For this reason [in these places] you see <sup>33</sup> everything, and you do not [see] yourself alone, <sup>34</sup> but you see yourself in that [place.] <sup>35</sup> For what you see you shall [become.]

<sup>36</sup> Faith receives, love gives. [No one will be able <sup>62.1</sup> to receive] without faith. No one will be able to give without <sup>2</sup> love. Because of this, so that we might receive, <sup>3</sup> we believe, and so that truly we might give, since <sup>4</sup> if one does not give in love, he has no <sup>5</sup> benefit from what he has given. The one who has not received <sup>6</sup> the Lord is still a Hebrew.

The <sup>7</sup> apostles who preceded us referred (to him) in this way: <sup>8</sup> “Jesus, the Nazarean, Messiah,” that <sup>9</sup> is, “Jesus, the Nazarean, the Christ.” The last <sup>10</sup> name is “Christ,”

61.19 “baptizes”: or “dips.”

« πεχριστος, » πωρπ πε « ιησους, » πετρη<sup>11</sup> τμητε πε « πναзарηнос. » « мессиас »<sup>12</sup> ογνηταϥ σημασια σνητε αγω « πεχριστος »<sup>13</sup> αγω « πετωηγ. » « ιησους » μημητρεβραιος πε<sup>14</sup> « πσωτε. » « назара » τε « талнθεία. » « пна-<sup>15</sup> зарηнос » [[не]] σε τε талнθεία. « пе{п}христос »<sup>16</sup> нтаγωιτϥ « пназарηнос » μη « ιησους »<sup>17</sup> нентаγωιτοϥ.

πнаргарітнс еϥωαν-<sup>18</sup> ноϥϥ епитη επворворон ѳαϥωω-<sup>19</sup> пе {ѳαϥωωπε ан} еϥωнс ηρογο,<sup>20</sup> οϥτε еϥѳαταϥсϥ ηнаповарсимон<sup>21</sup> еϥнаѳωπε <ан> еϥтаеиηγ. αλλα ογηтаϥ<sup>22</sup> ημαγ ηптагейо ραϥτηη πεϥχοεις<sup>23</sup> ογοειω ηиη. таеи те ѳе ηηωηре η-<sup>24</sup> πноϥте ρηη ηетоγηнаѳωπε ηρηнтоϥ.<sup>25</sup> ети ογηтаγ ημαγ ηптагейо ραϥτηη ποϥ-<sup>26</sup> ειωт.

екѳаϥоос, ρе « анок ογ'ογ'ααї, »<sup>27</sup> μη λααγ ηакиη. екѳаϥоос ρе, « анок ογ-<sup>28</sup> ρωηαιос, » μη λααγ ηαρ'тарассе. екѳа-<sup>29</sup> ρоос, ρе « ано[к ο]γ'εϥλλην ογварва-<sup>30</sup> ρос ογρη'αλ [ογ'ελεγ]ѳερος, » μη λααγ<sup>31</sup> ηαѳτοрт'р. ек[ѳаϥоос], ρе « анок ογρη-<sup>32</sup> ϥтiанос, » п[. . . . .] ηанοеиη. ηгенои-<sup>33</sup> τ'ο ηтаѳ[. . . ηт]-εеиηеиη паеи е-<sup>34</sup> [т]ε [ . . . . . ] ηαѳρηγποηеиη ан е-<sup>35</sup> [сωт'η еп]εϥран.

πноϥте ογамρω-<sup>63.1</sup> ηе пе. δια τοϥτο с[εωω]ѳт ηпрωη[ε]<sup>2</sup> ηαϥ. ρа тегη емπατοϥωωѳт ηпрω-<sup>3</sup> ηе, ηеϥωωѳт ηρηηонрион ηе. ρηηοϥ-<sup>4</sup> те гар ан ηе ηаеи еτοϥωωѳт ηаγ.

<sup>5</sup> ηскеγос ηнавабнеиη ηη ηскеγос<sup>6</sup> ββλρε ѳαγωωπε εвол ριτ'ηη ηκωρηт,<sup>7</sup> αλλα ηскеγос ηнавабнеиη еϥѳа-<sup>8</sup> οϥωβп παλιν ѳαγтаηиоογ ηтаγ-<sup>9</sup> ѳωπε гар εвол ρηη ογηηεγηα. ηскеγос<sup>10</sup> δε ββλρε еϥѳаογωβп ѳαγтаκο<sup>11</sup> ηтаγωωπε гар ρωριс ηиϥе.

ογειω<sup>12</sup> еϥκωте ρа ογωηε ηηηογт' αϥηη ѳе ηηиιос<sup>13</sup> εвол еϥηοοѳе. ηтарογκααϥ εвол,<sup>14</sup> αϥρε еροϥ οη еϥρηη ηηα ηηα.<sup>15</sup> ογη ηρηωηе ѳοοп ѳαγηη ραϥ ηηο-<sup>16</sup> οϥε εвол, αγω ηαγπροκοπηте е-<sup>17</sup> λααγ ηηα. ηтаре ρογρε ѳωπε еρο-<sup>18</sup> οϥ, οϥте ηпоγηаγ еποιс οϥте<sup>19</sup> κωηη, οϥте κтiсiс οϥте фγсiс ηηη<sup>20</sup> δυναηис ηηη аггелос. еиη антаλαи-<sup>21</sup> πωρος ρисе.

теγχαριстеиη πε ιηсοϥс еϥ-<sup>22</sup> ηογте гар еροϥ ηηηηтсγрос ρе « фа-<sup>23</sup> ρсаѳа, » ете паеи пе, « петпорѳ εвол. »<sup>24</sup> аηсοϥс гар еи еϥстаγροϥ ηηηκосмос.

<sup>25</sup> απχοεις βωκ ερογ[η] епηα ηρωβе<sup>26</sup> ηλεγеи. αϥηи ѳвесηοογс ηηρηωηα,<sup>27</sup> αϥηηοϥωϥ атрогте. αϥηηтоϥ ερηαї<sup>28</sup> еγοβω ηηροϥ, αγω ηεραϥ, ρе « таеи<sup>29</sup> те ѳе ηтаϥеи ηηοс ηηи πωηη[[ε η-<sup>30</sup> πωηη]]ε ηпрωη[ε е]γ[ο] ηηρηт. »

62.35 [εп]εϥран: reading from earliest images; see Stephen Emmel, "Unique Photographic Evidence for Nag Hammadi Texts, CG I, 1-5," *BASP* 15 (1978): 113.

the first is “Jesus,” the one in <sup>11</sup> the middle is “Nazarean.” “Messiah” <sup>12</sup> has two meanings, both “Christ” <sup>13</sup> and “the worthy one.” “Jesus” in Hebrew is <sup>14</sup> “the redemption.” “Nazara” is “the truth.” “The <sup>15</sup> Nazarean,” then, is “the truth.” “The Christ” <sup>16</sup> has been measured; “the Nazarean” and “Jesus” <sup>17</sup> are those who have been measured.

As for the pearl, when it is <sup>18</sup> cast down into filth it becomes <sup>19</sup> greatly despised, nor when it is anointed with balsam <sup>21</sup> will it become valued. But it <sup>22</sup> always has value to its master. <sup>23</sup> This is the way it is with the children of <sup>24</sup> God in the places they might be. <sup>25</sup> Nonetheless they have value to their father.

If you say, “I am a Jew,” <sup>27</sup> no one will waver. If you say, “I am a <sup>28</sup> Roman,” no one will be agitated. If you <sup>29</sup> say, “I am a Greek, a barbarian, <sup>30</sup> a slave, [a] free person,” no one <sup>31</sup> will be disturbed. [If] you [say,] “I am a Christian,” <sup>32</sup> the [. . .] will tremble. May it be <sup>33</sup> that [. . . of] this sort, this <sup>34</sup> [which . . .] will not be able to stand firm to <sup>35</sup> [hear] his name.

God is a human eater. <sup>63.1</sup> For this reason the human [is sacrificed] <sup>2</sup> to him. When the human was not yet sacrificed, <sup>3</sup> animals were sacrificed. <sup>4</sup> For those to whom they are sacrificed are not gods.

<sup>5</sup> Glass vessels and earthen vessels <sup>6</sup> are from the earth, <sup>7</sup> but glass vessels are made again when they <sup>8</sup> break, since they have <sup>9</sup> come to be through breath. But earthen vessels <sup>10</sup> when they break are destroyed, <sup>11</sup> since they came to be without breath.

A donkey <sup>12</sup> that turns a millstone travels one hundred miles <sup>13</sup> when walking. Once released, <sup>14</sup> it finds itself again in the same place. <sup>15</sup> There are people that make many journeys, <sup>16</sup> and they progress to <sup>17</sup> no place. After evening comes upon <sup>18</sup> them, they do not see city or <sup>19</sup> village, neither (things) man made nor natural, no <sup>20</sup> power or angel. Vainly have (these) miserable ones <sup>21</sup> labored.

The Eucharist is Jesus, since <sup>22</sup> it is called in Syriac “Pharisatha,” <sup>23</sup> that is, “the one who is spread out.” <sup>24</sup> For Jesus came to crucify the world.

<sup>25</sup> The Lord entered into Levi’s dyehouse. <sup>26</sup> He took up seventy-two colors, <sup>27</sup> and he tossed them into the kettle. He brought them out <sup>28</sup> completely white, and he said, “In this <sup>29</sup> way the Son <sup>30</sup> of Man came [as] a dyer.”

62.12–13 Behind the association between “Christ” and “the worthy one” is a Greek wordplay between *χριστός* and *χρηστός*.

63.9 “breath”: or “spirit.”

тсо-<sup>31</sup> φια, ετογμογτ[ε ερο]ς χε « тспира, » н-<sup>32</sup> тос те тмаа[γ ннаг]гелос  
 λγφ [т]κοι-<sup>33</sup> νωνος мпс[ωτηр. ма]ρια тмаг[да]-<sup>34</sup> ληνη νερε пс[ωτηр ме]  
 нмо[с н]-<sup>35</sup> ρογο αημαθηт[ηс τηρογ. неч]-<sup>36</sup> ασπασε ημος ατεс[. . . . ηρδρ]<sup>37</sup>  
 нсоп. апкесеепе н[маθηтс<sup>64.1</sup> . . .] ερο[.]. [.]μα. πεχαγ ναγ χε<sup>2</sup> « εтве оγ  
 кме ημος παρарон τηρн; » αq-<sup>3</sup> ογωφβ ησι псωτηр, πεχαq ναγ {πε-<sup>4</sup> χαq  
 ναγ} χε: « εтве оγ †ме ημωтн ан<sup>5</sup> ηтесρε; ογβλλε ηн ογα εqнаγ εвол<sup>6</sup> εγρн  
 пкаке, ηпеснаγ σεωове εноγ-<sup>7</sup> ернγ ан. ρотан ерωα πογоеин ει, тотε<sup>8</sup>  
 петнавол qнанаγ εпоγоеин, λγω<sup>9</sup> пето ввлле εqнабω ρн пкаке. »

πε-<sup>10</sup> χε пχоеис χε: « ογмакаριос пе петωο-<sup>11</sup> оп ρα तेρн εμπατεqωωπε.  
 петωο-<sup>12</sup> оп γар αqωωπε, λγω qнаqωπε. »

пχι-<sup>13</sup> σε ηпρωме qογонρ ан εвол, αλλα<sup>14</sup> qωοоп ρн пεонп. εтве παιε qо η-<sup>15</sup>  
 χоеис ανθηριон εтχοор ероq, εтне-<sup>16</sup> λγ катa петογонρ εвол ηн пεонп.<sup>17</sup> λγω  
 παιε † ναγ ηпμογн εвол. ерωα<sup>18</sup> πρωме δε пωрχ ерооγ qαγнογот<sup>19</sup> ηноγερнγ  
 ηсепωρс ηноγερнγ.<sup>20</sup> λγω λγογωн ηноγερнγ χε ηпоγρε<sup>21</sup> εтροфн. तेноγ δε  
 λγρε εтροфн εвол<sup>22</sup> χε απρωме ρ ρωв εпкаρ.

εрωαογα<sup>23</sup> вок епеснт епмооγ ηχει ερраī ем-<sup>24</sup> πεqχι λααγ ηqχοос χε: « анок  
 оχрн-<sup>25</sup> стiанос, » ηтаqχι ηпран етннсе. εq-<sup>26</sup> qαχι δε ηппηεγма ετογαав  
 ογнтаq η-<sup>27</sup> маγ ηтдωρεα ηпран. पेηтаρχн ηογ-<sup>28</sup> δωρεα μαγqтс ηтоотq,  
 пентаρχн δε<sup>29</sup> εχωq εтннсе qαγqαтq. таει те θе<sup>30</sup> εтωρ[о]п нап ерωαογα  
 qωπε ρн<sup>31</sup> ογнγстнrio[н].

[пн]γстнrioн ηпга-<sup>32</sup> η[ос] ογнос [πε. αχн]тq γар непкос-<sup>33</sup> [мо]с наqω[πε  
 ан. тс]γстасis γар η-<sup>34</sup> [пко]сμο[с. . . .]ме. тсγстасis δε<sup>35</sup> [. . . . . пг]  
 амос. ерinoει ηтκοι-<sup>36</sup> [ноmиa . . . χ]ωρн χε ογнтас ηмаγ<sup>37</sup> [. . . . .] дγнамис.  
 тесρικωн<sup>65.1</sup> εсωοоп ρн ογχω[ρн].

[η]сх[ηм]а ηпηεγн[а]<sup>2</sup> ηακαθартон, ογн ροογт ηρнтоγ ογ-<sup>3</sup> η ηнсrioме.  
 ηροογт мен не етρκοι-<sup>4</sup> нωνει αηγχхн етρπολιτεγесεе<sup>5</sup> ρηноγсхнма  
 ηсrioме. ηсrioме δε<sup>6</sup> не неттнγ ηн нетρн ογсхнма η-<sup>7</sup> ροογт εвол  
 ρтн οqαттωт. λγω ηн<sup>8</sup> λααγ наqρ вол εнаει εγεμαρте η-<sup>9</sup> μοq εqтнχн  
 ηογбom ηροογт ηн-<sup>10</sup> ноγсrioме, ете пнγнфиос пе ηн<sup>11</sup> тнγнфн. ογα δε χи  
 εвол ρн пнγн-<sup>12</sup> φων ηρиконикос. ρотан ерωα ηсri-<sup>13</sup> ме ηатсвω наγ  
 λγροογт еqρмоос<sup>14</sup> ογααq, qαγqωбε ерраī εχωq ηсе-<sup>15</sup> сωве ηнмаq ηсеχορмеq.

64.8 петнавол: read петнаγ εвол.

64.30 εрωαογα: reading of earliest images; see Emmel, 114.

Wisdom,<sup>31</sup> who is called “the barren one,”<sup>32</sup> is the mother [of the] angels and [the] companion<sup>33</sup> of the [Savior. As for Mary] Magdalene,<sup>34</sup> the [Savior loved her]<sup>35</sup> more than [all] the disciples. [He would]<sup>36</sup> kiss her on her [. . .]<sup>37</sup> often. The remaining [disciples<sup>64.1</sup> . . .]. They said to him,<sup>2</sup> “Why do you love her more than all of us?”<sup>3</sup> The Savior answered, and he said to them,<sup>4</sup> “Why do I not love you<sup>5</sup> in the way (I love) her? When a blind person and a sighted person<sup>6</sup> are in the dark, the two are no different from each other.<sup>7</sup> (Yet) when the light comes, then<sup>8</sup> the sighted person will see the light, and<sup>9</sup> the blind person will remain in the dark.”

<sup>10</sup> The Lord said, “Blessed is the one who exists<sup>11</sup> before he has come to be. For the one who exists<sup>12</sup> has come to be and he will come to be.”

The<sup>13</sup> superiority of man is not apparent, but<sup>14</sup> it is in what is hidden. Because of this he is<sup>15</sup> master over the animals that are stronger than he is, which are great<sup>16</sup> in accordance with what is apparent and what is hidden.<sup>17</sup> And he gives them survival. But if<sup>18</sup> man is separated from them, they kill<sup>19</sup> each other and bite each other.<sup>20</sup> And they ate each other because they did not find<sup>21</sup> food. But now they have found food because<sup>22</sup> man has worked the land.

If someone<sup>23</sup> goes down into the water and comes up having<sup>24</sup> not received anything and says, “I am a<sup>25</sup> Christian,” he has received the name on loan. But if he<sup>26</sup> receives the Holy Spirit, he has<sup>27</sup> the name as a gift. As for the one who has received a<sup>28</sup> gift, it is not taken from him, but as for the one who has received<sup>29</sup> it as a loan, it needs (to be taken from him). This is how<sup>30</sup> it is for us if someone comes to be in<sup>31</sup> a mystery.

[The] mystery of marriage<sup>32</sup> [is] great. For [without] it the world<sup>33</sup> would [not] have come to be. For [the] structure of<sup>34</sup> [the] world [. . .]. But the structure<sup>35</sup> [. . .] marriage. Consider the [fellowship<sup>36</sup> . . . defilement] because it has<sup>37</sup> [. . .] power. Its image<sup>65.1</sup> dwells in [defilement].

As for [the] forms of unclean spirit,<sup>2</sup> there are males among them (and) there are<sup>3</sup> females. The males are those that unite<sup>4</sup> with the souls that reside in a female<sup>5</sup> form. But the females<sup>6</sup> are those that mix with those in a male form<sup>7</sup> by means of an unmixed one. And<sup>8</sup> nothing will be able to escape from them, since they seize it<sup>9</sup> when it is not able to receive a male power or<sup>10</sup> a female (power), that is, the bridegroom and<sup>11</sup> the bride. But one receives from (them) within the<sup>12</sup> imaged bridal chamber. When ignorant women<sup>13</sup> see males sitting<sup>14</sup> alone, they pounce upon him

63.36 “on her [. . .]”: There are many feminine singular nouns that can fit in this lacuna, including mouth (παισε or ταπρο), cheek (ογοσε), foot (βαλλοχ), and forehead (τερηε).

τεειρε <sup>16</sup> ον ερρωμε νατсω εγφανнаγ εγ- <sup>17</sup> сριме εсζμοос ογαатс εнесωс, <sup>18</sup> φαγπιθε μνος нсеРвιαζε μνος, <sup>19</sup> εγουωφ εхормес. εγφаннаγ δε <sup>20</sup> απροογт мн τεφριме εγζμοос ελ- <sup>21</sup> тн ноγερнγ, μαρε нριоме φωωк е- <sup>22</sup> ρογн φα проογт ογτε μαρε нροογт <sup>23</sup> φωωк ερογн φα тсριме. таει те οε <sup>24</sup> ерва οικων мн п[α] ггелос εωтр е- <sup>25</sup> ноγερнγ, ογτε мн [λ]ааγ наωртолма <sup>26</sup> авωк ερογн φα ф[ρ]ο γт н тсριме.

<sup>27</sup> петпннγ εβολ εμ̄ πκοσμοс нсе- <sup>28</sup> тп̄ωεμαεрте μμοφ етi δε νεφεμ̄ <sup>29</sup> πκοσμοс, φογο[нε] εβολ δε φхосе <sup>30</sup> атепωγμiа μп[. .]φ[. .]ε[. .]н̄ οрте. <sup>31</sup> φο нхοеис ахн [ . . ]с[. ]с қсотп е- <sup>32</sup> пкωε. εωδε [ . . . ]γ ει σεам[α]εте <sup>33</sup> μμοφ, σεωс[т μμοφ.] аγω пф[с еφ]- <sup>34</sup> наωр вол аηη[οс нΔγн]ам[с . . . ] <sup>35</sup> те; пωс φнаωε[ . . . . . . . . . . ] <sup>36</sup> кiс; ογн ροειне ε[γхω μмос хе:] <sup>37</sup> « аηон εμ̄πισтос, » ροφ[с. . . . . ] <sup>66.1</sup> неп[неγма [накааарто]н̄ εи даиμονион. <sup>2</sup> неγнтаγ гар μма[γ] мпнеγма ετογαав <sup>3</sup> не, мн пнеγма накааартон наркolla <sup>4</sup> ерооγ. мнр εοτε εнтс нтсарз, ογδε <sup>5</sup> мннеритс. екωар εοτε εнтс, снар хо- <sup>6</sup> ειс ерок. екωанмеритс, снаом<к>к, нсос<т>к.

<sup>7</sup> н̄ н̄φωπε εμ̄ πεεикосмос `н̄ εμ̄ тапа- <sup>8</sup> стасiс н̄ εμ̄ н̄топос ет̄εμ̄ т̄н̄те, <sup>9</sup> мн геноито н̄сеε ероеи н̄εηтоγ. пе- <sup>10</sup> еикосмос ογн̄ петпапоγφ н̄εηтφ <sup>11</sup> ογн̄ пеθooγ. неφпетпапоγoγ м̄пе- <sup>12</sup> тпапоγoγ аη не, аγω неφπεθooγ εμ̄- <sup>13</sup> пеθooγ аη не. ογн̄ пеθooγ δε мнн- <sup>14</sup> са пеεикосмос εμ̄πεθooγ наме не, <sup>15</sup> тетоγμογте ерос хе. « тмесотнс. » н̄тоφ <sup>16</sup> пе пмоγ. εωс еηωοοп εμ̄ пеεикос- <sup>17</sup> мос, φωε ерон ехпо нан н̄тапаста- <sup>18</sup> сiс хекаас еηφαкаакн аηγ н̄тсарз, <sup>19</sup> εγнаε ерон εμ̄ тапапаγсiс н̄т̄н̄т̄н̄- <sup>20</sup> мооφε εμ̄ тмесотнс. εαε гар сеРпа- <sup>21</sup> несое εμ̄ т̄εиη. наηoγс гар ееи εвол <sup>22</sup> εμ̄ πκοσμοс ελ т̄εηη ем̄пате прωме <sup>23</sup> р̄ нове.

ογн̄ ροειне мен ογте сеογωφ <sup>24</sup> аη ογте мн̄ сом̄ μμοογ. εμ̄κooγε δε <sup>25</sup> εγφαηογωφ мн̄ εηγ φοοп наγ хе <sup>26</sup> м̄πογειре. еп[ογο]γωφ гар φειре μмо- <sup>27</sup> ογ н̄ρεφрнове. [ε]γт̄т̄ноγωφ δε, тΔι- <sup>28</sup> калиογн̄ηη наεωп еροογ м̄песнаγ. <sup>29</sup> аγω πογωφ аη [πε], н̄πειре аη.

ογαπο- <sup>30</sup> сτολικοс [ε]μ̄ ο[γ]οпт̄αсiа аφнаγ аεο- <sup>31</sup> εime εγοтп̄ [ερογ]н̄ εγηει н̄κωεт, аγ- <sup>32</sup> ω ε[γ]м̄ηр εμ̄ [πειηει] н̄κωεт, εγн̄ηх <sup>33</sup> [ . . ]н̄ н̄κωεт [ . . . . ]тоγ μμοογ εμ̄ <sup>34</sup> [ . . π]ст̄[с] н̄[ . . . ], аγω пεхаγ наγ <sup>35</sup> [хе. « . . . . . . . . . . σ]ομ̄ μμοογ

65.30 μп[. .]φ[. .]ε[. .]н̄: transcription from earliest images; see Emmel, 114.

65.31 ахн [ . . ]с[. ]с: transcription from earliest images; see Emmel, 114.

66.6 н̄сос<т>к: οг н̄с<с>οск.

66.29–30 αποστολικοс [ε]μ̄: transcription from earliest images; see Emmel, 114.

66.31 εγοтп̄ [ερογ]н̄: transcription from earliest images; see Emmel, 114.



and <sup>15</sup> play with him and defile him. In this way, <sup>16</sup> moreover, when ignorant men see <sup>17</sup> beautiful women sitting alone, <sup>18</sup> they persuade her and overpower her, <sup>19</sup> wanting to defile her. But when they see <sup>20</sup> the male and his female sitting <sup>21</sup> with each other, the female is not able to enter <sup>22</sup> into the male, nor is the male <sup>23</sup> able to enter into the female. This is the way (it is) <sup>24</sup> when the image and the angel join with <sup>25</sup> each other, neither will anyone be able to dare <sup>26</sup> to enter into the [male] or the female.

<sup>27</sup> The one who comes out of the world and <sup>28</sup> is (no longer) able to be seized because he was in <sup>29</sup> the world, he is manifest because he is above <sup>30</sup> the desire of the [...] fear. <sup>31</sup> He is lord over [...]. He is better than <sup>32</sup> jealousy. If [...] comes, they grasp <sup>33</sup> him, they strangle [him]. And how will [he] <sup>34</sup> be able to escape the [great powers . . . ? <sup>35</sup> ] How will he be able to [...] ? <sup>36</sup> Some [say,] <sup>37</sup> “We are faithful,” in such a manner that [...] the unclean] spirits <sup>66.1</sup> and demons. <sup>2</sup> For if they had the Holy Spirit, <sup>3</sup> no unclean spirit would unite <sup>4</sup> with them. Do not fear the flesh, nor <sup>5</sup> love it. If you fear it, it will become a lord <sup>6</sup> over you; if you love it, it will swallow you, and it will strangle you.

<sup>7</sup> Unless he comes to be in this world or in the resurrection <sup>8</sup> or in the place that is in the middle, <sup>9</sup> may it never be that I am found among them. In this <sup>10</sup> world there is good (and) <sup>11</sup> there is evil. Its good things <sup>12</sup> are not good things, and its evil things are not <sup>13</sup> evil things. But there is evil following <sup>14</sup> this world that is truly evil, <sup>15</sup> what is called “the middle.” It <sup>16</sup> is death. While we are in this world, <sup>17</sup> it is fitting for us to bear for ourselves the resurrection <sup>18</sup> so that when we strip off the flesh, <sup>19</sup> we might be found in rest and not <sup>20</sup> walk in the middle. For many <sup>21</sup> err on the way. For it is good to depart from <sup>22</sup> the world before one has <sup>23</sup> sinned.

Some neither desire <sup>24</sup> nor are able; but others, <sup>25</sup> when they desire, no benefit exists for them because <sup>26</sup> they did not act. For [their] will makes them <sup>27</sup> sinners. But when they do not desire, <sup>28</sup> justice will be hidden from them in both instances. <sup>29</sup> There is no desire, no action.

An <sup>30</sup> apostolic person in [a] vision saw some people <sup>31</sup> trapped [in] a house on fire, <sup>32</sup> imprisoned in [this house] of fire, casting <sup>33</sup> [...] of fire [...] them in <sup>34</sup> [...] faith] of [...], and they said to them, <sup>35</sup> “[...] possible for them to be saved?” <sup>36</sup> [...]

66.6 “it will strangle you”: or “it will paralyze you.”

ανουζῆμ; » <sup>36</sup> [. . . . .]« ἡπογουωϣ. αχχι <sup>37</sup> [. . . . .]κολασις παει  
ετογμουτε <sup>67.1</sup> εροϣ δε· « πκακε ετ[. . . . .]λ » δε ϣ [. . .].

<sup>2</sup> εβολ ρῆ ογμοοϣ ἡῆ ογκωρτ ἡτα τῆγχ[η] <sup>3</sup> ἡῆ πῆνεγμα ωωπε. εβολ ρῆ ογμοοϣ  
ἡῆ <sup>4</sup> ογκωρτ ἡῆνογοειν ἡτα πωηρε ἡ- <sup>5</sup> πῆγμφωη. πκωρτ πε πχρσιμα· πογο- <sup>6</sup>  
ειν πε πκωρτ. εειωαδε αν απεικωρτ <sup>7</sup> ετε ἡῆταϣ μορφη, αλλα πκεογα ετε  
<τε>ϣ- <sup>8</sup> μορφη ογαβω ετο ἡογοειν ενεσωϣ <sup>9</sup> αγω ετῆ ἡῆῆῆτα.

ταλῆοεια ἡπεσει <sup>10</sup> επκοσμοσ εсκακ αρηγ. αλλα ἡτασει ρῆ <sup>11</sup> ἡῆτγποσ ἡῆ ἡρικωη.  
ϣηαχιτῆ αν ἡκερη- <sup>12</sup> τε. ογῆ ογχοπο ἡκεσοп ωροп ἡῆνογ- <sup>13</sup> ρικωη ἡχοπο ἡκεσοп.  
ωωε αλῆωσ <sup>14</sup> ατρογχοоϣ ἡκεσοп ριτῆ τρικωη. αω <sup>15</sup> τε танастаσις; αγω  
θικωη ριτῆ θικωη <sup>16</sup> ωωε εтρεстωоϣη. πῆγμφωη ἡῆ θι- <sup>17</sup> κωη ριτῆ θικωη ωωε  
ετρουει εροϣη <sup>18</sup> εταλῆοεια ετε таει τε тапокатастаσις. <sup>19</sup> ωωε αηετχοп ан  
ἡмате ἡπран ἡ- <sup>20</sup> пейт ἡῆ πωηре ἡῆ πῆνεγμα ετογαав, <sup>21</sup> αλλα  
α<ηετα>γχοоϣ ηακ ρωοϣ. ετῆ ογα χο- <sup>22</sup> οϣ ηαϣ, πκεран сенаϣтϣ ἡтоотϣ.  
<sup>23</sup> ογα δε χι ἡμοοϣ ρῆ πχρσιμα ἡпσοϣ[η] <sup>24</sup> ἡтаγηηαηис ἡпстаγρ[ο]ϣ. та[ε]! ηе  
ηапосто- <sup>25</sup> лос μοϣте ερος δε, « [то]γῆηам ἡῆ τερβοϣρ, » <sup>26</sup> παει γαρ ουκετι  
ογ[χρη]ϣт[ι]ηнос πε, αλλα <sup>27</sup> ογχριστοс πε.

απχοει[с ρ] ρωв ηиη ρῆноγ- <sup>28</sup> μϣστηριон· ουβαγтисма ἡῆ ογχрис- <sup>29</sup> ма  
ἡῆноγεγχαρ[ист]ηα ἡῆноγсωте <sup>30</sup> ἡῆноγηγμφωη.

[. .]. [.]. π[εχ]αϣ <sup>31</sup> δε· « αει εтраειре [ἡηα пса ηпт]ῆ ἡ- <sup>32</sup> οε ἡηα пса η[т]πε,  
αγω ηα пса η]βολ <sup>33</sup> ἡοε ἡηα пс[а ηροϣη, αγω εтраεот]- <sup>34</sup> роϣ ἡῆηα εтῆ[. . . . .  
». . . . . ηε]- <sup>35</sup> еиη ριτῆ ρῆтγ[пос. . . . .] <sup>36</sup> ηεтχο ἡῆнос δε· [« ογῆ  
ογῆῆηπε, αγω] <sup>37</sup> ογῆ ογει ἡпса ηтпе [ἡῆноϣ. » сеп[η]α]- <sup>38</sup> ηасεε. পেτογонеε  
г[ар εβολ прῆη]- <sup>68.1</sup> пе εтῆηαγ π[ε]т[ο]γ[η]μοϣте εροϣ δε <sup>2</sup> « পেтῆпса ηптῆ, »  
αγω পেте पेөнп <sup>3</sup> ωροп ηαϣ, পেтῆηαγ пе εтῆтпе ἡ- <sup>4</sup> моϣ. ηαηοϣ γαρ ἡсеχοос  
δε· « пса η- <sup>5</sup> роϣη αγω পেтῆпса ηвол, ἡῆ পেтῆ- <sup>6</sup> пса ηвол ἡпса ηвол. » εтве  
паї απχο- <sup>7</sup> ειс μοϣте απтако δε « πκακε εтρῆ пса η- <sup>8</sup> вол, » ἡῆ σε ωροп  
ἡпечвал. пехаϣ <sup>9</sup> δε· « παειωт εтρῆ पेөнп. » пехаϣ δε· <sup>10</sup> « вок εροϣη  
εпектамеион, ἡγутаη <sup>11</sup> ἡпекро ερωκ, ἡγυηηη απεκειωт <sup>12</sup> εтρῆ पेөнп, εте  
паει пе, পেтρῆ са η- <sup>13</sup> роϣη ἡμοοϣ тηροϣ. » পেтρῆ са ηροϣη <sup>14</sup> δε ἡμοοϣ тηροϣ  
πε πηηηρωηα. ἡ- <sup>15</sup> ἡῆῆсωϣ ἡῆ σε ἡпечса ηροϣη. па- <sup>16</sup> ει пе ετογωαδε εροϣ  
δε· « পেтῆпса η- <sup>17</sup> тпе ἡῆноοϣ. »

“They did not desire. They received <sup>37</sup> [. . .] chastisement, that which is called <sup>67.1</sup> “the darkness that [. . .]” that he [. . .].

<sup>2</sup> From water and fire have the soul <sup>3</sup> and spirit come to be. From water and <sup>4</sup> fire and light has the child of <sup>5</sup> the bridal chamber (come to be). Fire is the chrism; light <sup>6</sup> is the fire. I am not speaking about this fire <sup>7</sup> that does not have form, but the other one that has <sup>8</sup> a white form, which is luminous and beautiful <sup>9</sup> and which exudes beauty.

Truth did not come <sup>10</sup> into the world stripped naked. Rather it came in <sup>11</sup> types and images. It (the world) will not receive it any other way. <sup>12</sup> There is a rebirth and an <sup>13</sup> image of a rebirth. It is truly necessary <sup>14</sup> that they be reborn through the image. What <sup>15</sup> is the resurrection? <sup>16</sup> It is necessary for the image to rise through the image. It is necessary for the bridal chamber and the <sup>17</sup> image to come through the image into <sup>18</sup> truth, that is, the restoration. <sup>19</sup> It is necessary not only for us to produce the name of <sup>20</sup> the Father and the Son and the Holy Spirit, <sup>21</sup> but also for <those who have> produced <sup>22</sup> them for you. If one does not produce them for himself, the other name will be taken from him. <sup>23</sup> But one receives them in the chrism of the [ointment] <sup>24</sup> of the power of the cross. This (power) the apostles <sup>25</sup> called “[the] right and the left,” <sup>26</sup> since this one is no longer a Christian, but <sup>27</sup> he is a Christ.

The Lord [did] everything in a <sup>28</sup> mystery: a baptism and a chrism <sup>29</sup> and a Eucharist and a redemption <sup>30</sup> and a bridal chamber.

[. . .] he [said], <sup>31</sup> “I have come to make [the things below] like <sup>32</sup> the things [above, and the things outside] <sup>33</sup> like the things [inside, and to join] <sup>34</sup> them in the place that [. . .] these] <sup>35</sup> places in the [type . . .] <sup>36</sup> those who say, [“There is a heavenly man, and] <sup>37</sup> there is one above [him.” They are] <sup>38</sup> wrong. [For] the one who is manifest, that [heavenly man], <sup>68.1</sup> the one they call <sup>2</sup> “the one below,” and the one to whom the hidden things <sup>3</sup> belong, this one is the one above <sup>4</sup> him. For it would be better for them to say, “The inside <sup>5</sup> and the outside, and the outside <sup>6</sup> of the outside.” For this reason the Lord <sup>7</sup> called defilement “the darkness outside.” <sup>8</sup> No other is outside of it. He said, <sup>9</sup> “My Father who is in what is hidden.” He said, <sup>10</sup> “Go into your storehouse, and close <sup>11</sup> your door behind you, and pray to your Father <sup>12</sup> who is in what is hidden, that is, the one who is within <sup>13</sup> them all.” But the one who is within <sup>14</sup> them all is the fullness. <sup>15</sup> After it, no other is within. This is the one <sup>16</sup> about whom they say, “The one above <sup>17</sup> them.”

67.22 “the other name”: presumably the name “Christian” (see 67.26).

ἄ τὰ ἔσθῃ ἡ̅πεχρίστος ἀρῶεῖνε <sup>18</sup> εἰ ἐβολ ἐβολ τῶν οὐκετὶ ἡ̅ποῦϣ- <sup>19</sup> βῶκ ἐρῶην, ἀϣῶ ἀϣβῶκ ἐτῶν οὐκετὶ <sup>20</sup> ἡ̅ποῦϣῷ ἐβολ. ἀφεί δε ἡ̅βῖ πεχρίστος. νεν- <sup>21</sup> τὰρβῶκ ἐρῶην ἀφῆ̅ντοῦ ἐβολ, ἀϣῶ νεν- <sup>22</sup> τὰρβῶκ ἐβολ ἀφῆ̅ντοῦ ἐρῶην.

ἡ̅ρῶοῦ <sup>23</sup> νερε εὔρα [ῥ]ἡ̅ ἀ[Δ]ἡ̅μ νε ἡ̅μ μοῦ ὡροπ. <sup>24</sup> ἡ̅τὰρеспῶρϣ [ερ]οῦ ἀπμοῦ ὡρωπε. πα- <sup>25</sup> λῖν ἐφῶαβῶ[κ ἐρ]οῦν ἡ̅ϣῖτϣ ἐροῦ, ἡ̅μ <sup>26</sup> μοῦ ἡ̅αῶωπε.

« [π]ἄνοῦτε πανοῦτε ε- <sup>27</sup> τβε οὔ πῃοεῖς [ἀ]κκαατ ἡ̅βῶκ; » ἡ̅τὰρϣε <sup>28</sup> ἡ̅αεῖ ρῖ πστὰγρος. [νε]ἀφῶρϣ γὰρ ἡ̅πμα <sup>29</sup> ἐτ[μ]ἡ̅αῦ.

[.]. [. . .] ἡ̅τὰρϣποῦ ἐβολ ῥῖ <sup>30</sup> πετ[. . . . .] ε]βῶλ ρῖτῖ πνοῦτε.

<sup>31</sup> ἀπ[. . . . .]εβ]ῶλ ῥῖ νετμοῦτ <sup>32</sup> [. . . . .] ὡροπ, ἀλλὰ νε- <sup>33</sup> [. . . . .] ἐφο ἡ̅τελεῖον <sup>34</sup> [. . . . .] ἡ̅σαρϣ, ἀλλὰ τεεῖ <sup>35</sup> [. . . . .] οὔς]- ἀρϣ τε ἡ̅αλῆθῆεῖν <sup>36</sup> [. . . . .] οὔαλῆθῆεῖν ἀν τε, ἀλ- <sup>37</sup> [λα. . . . .] ἡ̅ρῖκῶν ἡ̅τὰλῆθῆεῖν.

<sup>69.1</sup> ἡ̅αρε παστος ὡρωπε ἡ̅ἠῆρῖον, οὔ- <sup>2</sup> τε ἡ̅αφῶωπε ἡ̅ἠῆρῖαλ οὔτε ἡ̅ςρῖμε <sup>3</sup> ἐϣῶρῃ ἀλλὰ ὡαφῶωπε ἡ̅ἠῆρῖωμε <sup>4</sup> ἡ̅ελεῦῆερος ἡ̅μ ῥῖἡ̅παρῆενος.

ἐβολ <sup>5</sup> ρῖτῖ πνεῦμα ἐτοῦααβ σεϣπο μεν ἡ̅μον <sup>6</sup> ἡ̅κεσοπ. σεϣπο δε ἡ̅μον ρῖτῖ πε- <sup>7</sup> χρίστος ῥῖ πснаῦ. σετῶρς ἡ̅μον ρῖτῖ π- <sup>8</sup> πνεῦμα. ἡ̅τὰροῦϣπον ἀϣῶτρῖ. ἡ̅μ λααῦ <sup>9</sup> ἡ̅αφῶαῦ ἐροῦ οὔτε ῥῖ μοοῦ οὔτε ῥῖ <sup>10</sup> εἰαλ ὡρῖς οὔοεῖν οὔτε παλῖν κῖαῶ- <sup>11</sup> ἡ̅αῦ ἀν ῥῖ οὔοεῖν ὡρῖς μοοῦ ρῖαλ. <sup>12</sup> Δῖα τοῦτο ὡρε ἀρβαιπῖτῖε ῥῖ πснаῦ <sup>13</sup> ῥῖ ποῦοεῖν ἡ̅μ πμοοῦ. ποῦοεῖν δε <sup>14</sup> πε πῃρῖσμα.

νεῦἡ̅ ὡωμτ ἡ̅νεῖ ἡ̅μα <sup>15</sup> ἡ̅τ̅π̅ροσφῶρα ῥῖ ἠ̅εροςολῦμα· ποῦ- <sup>16</sup> ἀ ἐφοῦεν ἐπαμῖντε εὔμοῦτε ἐροῦ <sup>17</sup> δε « πετοῦααβ, » πκεοῦα ἐφοῦην ἐπса- <sup>18</sup> ρῖς εὔμοῦτε ἐροῦ δε « πετοῦααβ ἡ̅- <sup>19</sup> πετοῦααβ, » πμαρῶωμτ ἐφοῦην ἀ- <sup>20</sup> παεῖντε εὔμοῦτε ἐροῦ δε « πετοῦααβ <sup>21</sup> ἡ̅νετοῦααβ. » πμα ἐφῶρε παρῃερεῦ[ς] <sup>22</sup> βῶκ ἐρῶην ἐμαῦ οὔα[ἀ] ϣ. πβαιπῖσμα <sup>23</sup> πε πνεῖ « ἐτοῦααβ, » [π]ῥῥ[τ]ε « πετοῦααβ <sup>24</sup> ἡ̅πετοῦααβ, » « πετ[οὔα]β ἡ̅νετοῦααβ » <sup>25</sup> πε πῃγῖμῶν. π[βαιπῖ]σμα οὔἡ̅τὰρ <sup>26</sup> ἡ̅μαῦ ἡ̅τὰναστας[ῖς ἡ̅μ π]ῥῶτε, ἐπсῶ- <sup>27</sup> τε ῥῖ πῃγῖμῶν. [ἐπῃγ]ῖμῶν δε <sup>28</sup> ῥῖ πετῃοσε ἐρο[. . .]ἡ̅[.]οο[.] <sup>29</sup> κῖαρε ἀν ἐτῥ[. . . .]ῖτῥῖ [ . . . ] <sup>30</sup> νε νετῶλῃλ [ . . . . . ] <sup>31</sup> ἠ̅εροςολῦμ[α. . . . .]ἠ̅ερο]- <sup>32</sup> σολῦμα ἐϣῶ[. . . . .] ἠ̅εросο]- <sup>33</sup> λῦμα ἐϣῶω[τ. . . . .] <sup>34</sup> ἡ̅αεῖ ἐτοῦμοῦ[τε ἐροοῦ δε « πετοῦ]- <sup>35</sup> ααβ ἡ̅νετοῦααβ » [ . . . . .] ἀπεϣκα]- <sup>36</sup> τὰπεταςμα πῶρ κῥ[. . . . .] <sup>37</sup> παστος εἰ ἡ̅ν ἠ̅κῶν [ . . . . .] ἐτ]- <sup>70.1</sup> [ἡ̅]πса ἡ̅τῖ[ε.] ἐτ[β]ῥ [π]ῖαεῖ ἀπεϣκατὰ- <sup>2</sup> πεταςμα πῶ[ῥ] ῥῖμ пса ἡ̅тῖе ὡα <sup>3</sup> пса ἡ̅пῖтῖ. νεῶωρε γὰρ ἐρῶεῖνε <sup>4</sup> ῥῖμ пса ἡ̅пῖтῖ ἡ̅σεβῶκ ἐпса ἡ̅тῖе.

69.11 ρῖαλ: i.e. ρῖ εἰαλ

69.24 πετ[οὔα]β: transcription from earliest images; see Emmel, 114.

Before Christ some <sup>18</sup> came from where they were no longer able to go into, and they went to where they were no longer <sup>20</sup> able to come from. But Christ came. Those who <sup>21</sup> went in he brought out, and those <sup>22</sup> who went out he brought in.

When <sup>23</sup> Eve was in Adam there was no death. <sup>24</sup> After she separated [from] him death came about. <sup>25</sup> If he goes in again and receives himself to himself, <sup>26</sup> death will cease to be.

“My God, my god, <sup>27</sup> why, Lord, have you forsaken me?” He said <sup>28</sup> these things upon the cross. For he had departed from <sup>29</sup> that place.

[. . .] He was begotten in <sup>30</sup> that which [. . .] from God.

<sup>31</sup> The [. . .] from those who are dead <sup>32</sup> . [. . .] exist, but <sup>33</sup> the [. . .] who is perfect <sup>34</sup> [. . .] of flesh, but this <sup>35</sup> [. . .] is [a] true flesh <sup>36</sup> [. . .]. It is not true, but <sup>37</sup> [. . .] image of what is true.

<sup>69.1</sup>The bridal chamber is not for the animals, nor <sup>2</sup> is it for slaves or defiled women. <sup>3</sup> Rather, it is for <sup>4</sup> free men and virgins.

Through <sup>5</sup> the Holy Spirit we are in fact begotten <sup>6</sup> again. But we are begotten through <sup>7</sup> Christ in the two. We are anointed through the <sup>8</sup> Spirit. When we were begotten, we were joined. No one <sup>9</sup> will be able to see himself either in water or in <sup>10</sup> a mirror without light, nor again will you be able <sup>11</sup> to see in light without water or a mirror. <sup>12</sup> For this reason it is necessary to baptize in the two, <sup>13</sup> in light and water. Now the light <sup>14</sup> is the chrisim.

There were three buildings <sup>15</sup> for sacrifice in Jerusalem: one <sup>16</sup> facing west called <sup>17</sup> “the holy,” another facing south <sup>18</sup> called “the holy of <sup>19</sup> the holy,” (and) the third facing <sup>20</sup> east called “the holy <sup>21</sup> of the holies,” the place in which only the high priest <sup>22</sup> enters. Baptism <sup>23</sup> is the building that is “the holy,” redemption is “the holy <sup>24</sup> of the holy,” “the [holy] of the holies” <sup>25</sup> is the bridal chamber. [Baptism] has <sup>26</sup> the resurrection [and the] redemption, (and) the redemption <sup>27</sup> (occurs) within the bridal chamber. But [the] bridal chamber is <sup>28</sup> in what is exalted above [. . .] <sup>29</sup> you will not [. . .] <sup>30</sup> are those who pray [. . .] <sup>31</sup> Jerusalem [. . .] <sup>32</sup> Jerusalem [. . .] <sup>33</sup> Jerusalem watching [. . .] <sup>34</sup> those that are called “[the] holy <sup>35</sup> of the holies” [. . .] <sup>36</sup> veil [was] torn [. . .] <sup>37</sup> bridal chamber except the image [. . .] <sup>70.1</sup> above. For this reason its veil <sup>2</sup> was torn from top to <sup>3</sup> bottom. For it was necessary for some <sup>4</sup> from below to go above.

<sup>5</sup> ΝΕΝΤΑΖΤ ΖΙΩΟΥ ΜΠΤΕΛΕΙΟΝ ΝΟΥ- <sup>6</sup> ΟΕΙΝ ΜΑΡΟΥΝΑΥ ΕΡΟΥ ΝΒΙ ΝΔΥΝΑ- <sup>7</sup> ΜΙΣ, ΑΥΩ  
ΜΑΥΦΕΝΑΖΤΕ ΜΝΟΥ. ΟΥ- <sup>8</sup> Α ΔΕ ΝΑΤ ΖΙΩΩΥ ΜΠΠΟΥΟΕΙΝ ΖΜ <sup>9</sup> ΠΝΥΣΤΗΡΙΟΝ ΖΜ  
ΠΖΩΤΡ̄.

ΝΕΜΠΕΤ- <sup>10</sup> ΣΖΙΜΕ ΠΩΡΧ ΕΦΟΥΤ, ΝΕΣΝΑΜΟΥ <sup>11</sup> ΑΝ ΠΕ ΜΝ ΦΟΥΤ. ΠΕΠΩΡΧ ΝΤΑΥ- <sup>12</sup>  
ΩΠΕ ΝΑΡΧΗ ΜΠΜΟΥ. ΔΙΑ ΤΟΥΤΟ <sup>13</sup> ΔΠΕΧΡΙΣΤΟΣ ΕΙ ΧΕΚΑΑΣ ΠΠΩΡΧ ΝΤΑΖ- <sup>14</sup> ΩΠΕ  
ΧΙΝ ΩΡΠ ΕΦΝΑΣΕΖΩΥ ΕΡΑΤΥ <sup>15</sup> ΠΑΛΙΝ ΝΨΟΤΡΟΥ ΜΠΣΝΑΥ. ΑΥΩ ΝΕΝ- <sup>16</sup> ΤΑΖΜΟΥ ΖΜ  
ΠΠΩΡΧ ΕΦΝΑΤ ΝΑΥ ΝΝΟΥ- <sup>17</sup> ΩΝΖ ΝΨΟΤΡΟΥ. ΩΑΡΕΤΣΖΙΜΕ ΔΕ <sup>18</sup> ΖΩΤΡ̄ ΑΠΕΣΖΑΕΙ ΖΡΑΪ  
ΖΜ ΠΠΑΣΤΟΣ. <sup>19</sup> ΝΕΝΤΑΖΩΤΡ̄ ΔΕ ΖΜ ΠΠΑΣΤΟΣ ΟΥΚΕ- <sup>20</sup> ΤΙ ΣΕΝΑΠΩΡΧ. ΔΙΑ ΤΟΥΤΟ  
ΔΕΥΖΑ <sup>21</sup> ΠΩΡΧ ΑΔΔΑΜ ΧΕ ΝΤΑΣΖΩΤΡ̄ ΕΡΟΥ <sup>22</sup> ΑΝ ΖΜ ΠΠΑΣ[ΤΟ]Σ.

ΤΥΥΧΗ ΝΔΔΑΜ Ν- <sup>23</sup> ΤΑΣΩΠΕ Ε[Β]ΟΛ ΝΠΝΟΥΝΙΦΕ. ΠΕΣ- <sup>24</sup> ΖΩΤΡ̄ ΠΕ ΠΠ[ΝΕΥΜ]Δ. Π[Ε]  
ΝΤΑΥΤΑΔΥ ΝΑΥ <sup>25</sup> ΤΕ ΤΕΦΜΑΔΥ. ΑΥ[ΦΙ] ΝΤΕΥΥΥΧΗ, ΑΥΤ <sup>26</sup> ΝΑΥ ΝΠΝΟΥ[ΠΝΕΥΜΑ Ε]-  
ΠΕΣΜΑ. ΕΠΕΙ Ν- <sup>27</sup> ΤΑΡΕΦΖΩΤΡ̄, [ΑΥΧ]Ω ΝΖΝΩΔΧΕ ΕΥΧΟ- <sup>28</sup> ΣΕ ΑΝΔΥΝΑ[ΜΙΣ].  
ΔΥΡΒΑΣΚΑΝΕ ΕΡΟΥ <sup>29</sup> [. . . ]ΡΧ [. . . ΠΖ]ΩΤΡ̄ ΜΠΝΕΥΜΑ- <sup>30</sup> [ΤΙΚ.] . . Δ[. . . .]ΚΗ ΤΕΘΗΠ  
ΑΥ- <sup>31</sup> [. . . . .] ΕΙΣΕ ΝΒΙ ΠΕ- <sup>32</sup> [. . . . .] ΝΑΥ ΟΥΔΑΥ <sup>33</sup>  
[. . . . . Π]ΑΣΤΟΣ ΩΝΑ <sup>34</sup> [. . . . .] ΟΥ.

ΔΙΝΣΟΥΣ ΒΩΛΠ <sup>35</sup> [ΕΒΟΛ. . . . ΠΕΙΟ]ΡΔΑΝΗΣ ΠΠΛΗ- <sup>36</sup> [ΡΩΜΑ ΝΤΜΝΤΕ]ΡΟ ΜΠΠΗΥΕ.  
ΠΕΝ- <sup>37</sup> [ΤΑΥΧΠΟΥ Ζ]Α ΤΕΖΗ ΜΠΠΤΗΡΥ ΠΑ- <sup>71.1</sup> ΛΙΝ ΑΥΧΠΟΥ. Π[Ε]Ν[Τ]ΑΥ[Ο]ΖΣΩ ΝΩΡΠ[Π]  
<sup>2</sup> ΠΑΛΙΝ ΑΥΤΟΡΣΩ. Π[Ε]Ν[Τ]ΑΥΣΟΤΩ ΠΑ- <sup>3</sup> ΛΙΝ ΑΥΩΣΤΕ.

ΕΩΧΕ ΩΦΕ ΕΧΩ ΝΟΥ- <sup>4</sup> ΜΥΣΤΗΡΙΟΝ ΑΠΕΙΩΤ ΜΠΠΤΗΡΥ ΖΩΤΡ̄ <sup>5</sup> ΑΤΠΑΡΘΕΝΟΣ ΝΤΑΖΕΙ  
ΑΠΠΝ, ΑΥΩ <sup>6</sup> ΑΥΚΩΤ Ρ ΟΥΟΕΙΝ ΕΡΟΥ ΜΦΟΥ ΕΤΜ- <sup>7</sup> ΜΑΥ. ΑΥΩΛΠ ΕΒΟΛ ΜΠΠΝΟΣ  
ΜΠΠΑΣΤΟΣ. <sup>8</sup> ΕΤΒΕ ΠΑΕΙ ΠΕΥΣΩΜΑ ΝΤΑΥΩΠΕ <sup>9</sup> ΜΦΟΥ ΕΤΜΑΥ. ΑΦΕΙ ΕΒΟΛ ΖΜ ΠΠΑ- <sup>10</sup>  
ΣΤΟΣ ΝΘΕ ΜΠΠΕΝΤΑΖΩΠΕ ΕΒΟΛ <sup>11</sup> ΖΜ ΠΝΥΜΦΙΟΣ ΜΝ ΤΝΥΜΦΗ. ΤΑ- <sup>12</sup> ΕΙ ΤΕ ΘΕ ΔΙΝΣΟΥΣ  
ΤΕΖΟ ΜΠΠΤΗΡΥ ΕΡΑΤΥ <sup>13</sup> ΖΡΑΪ ΝΖΗΤΥ ΕΒΟΛ ΖΙΤΝ ΝΑΕΙ. ΑΥΩ <sup>14</sup> ΩΦΕ ΕΤΡΕ ΠΟΥΑ ΠΟΥΑ  
ΝΜΑΘΗΤΗΣ <sup>15</sup> ΜΟΟΥΕ ΕΖΟΥΝ ΕΤΕΦΑΝΑΠΑΥΣΙΣ.

<sup>16</sup> ΑΔΔΑΜ ΩΠΕ ΕΒΟΛ ΖΜ ΠΑΡΘΕΝΟΣ <sup>17</sup> ΣΝΤΕ, ΕΒΟΛ ΖΜ ΠΠΝΕΥΜΑ ΑΥΩ ΕΒΟΛ <sup>18</sup> ΖΜ ΠΚΑΖ  
ΜΠΑΡΘΕΝΟΣ. ΕΤΒΕ ΠΑΕΙ <sup>19</sup> ΑΥΧΠΕ ΠΕΧΡΙΣΤΟΣ ΕΒΟΛ ΖΜ ΟΥΠΑΡΘΕΝΟΣ <sup>20</sup> ΧΕΚΑΑΣ  
ΠΕΣΛΟΟΤΕ ΝΤΑΖΩΠΕ <sup>21</sup> ΖΜ ΤΕΖΟΥΕΙΤΕ ΕΦΝΑ[Σ]ΕΖΩΥ ΕΡΑΤΥ.

<sup>22</sup> ΟΥΝ ΩΗΝ ΣΝΑΥ ΡΗΤ [Ζ]Μ ΠΠΑΡΑΔΙ- <sup>23</sup> ΣΟΣ. ΠΟΥΑ ΧΠΕ Θ[ΗΡΙΟΝ]. ΠΟΥΑ ΧΠΕ <sup>24</sup>  
ΡΩΜΕ. ΑΔΔΑΜ Ο[ΥΩΜ] ΕΒΟΛ ΖΜ ΠΩΗΝ <sup>25</sup> ΝΤΑΖΧΠΕ ΘΗΡΙ[ΟΝ]. ΑΥΩΩΠΕ ΝΘΗ- <sup>26</sup>  
ΡΙΟΝ. ΑΥΧΠΕ ΘΗ[ΡΙΟΝ]. Ε]ΤΒΕ ΠΑΪ ΣΕ- <sup>27</sup> ΡΣΕΒΕΣΘΕ ΑΝΘΗΡΙΟΝ ΝΒΙ! ΝΩΗΡΕ <sup>28</sup>

70.9 ne: read ene

70.25 αυ[φι]ν: transcription from earliest images; see Emmel, 114.

<sup>5</sup> Those who have been clothed in the perfect light <sup>6</sup> the powers do not see, <sup>7</sup> and they are not able to seize them. But one <sup>8</sup> will clothe himself in this light in <sup>9</sup> the mystery in the union.

If the <sup>10</sup> woman had not separated from the man, she <sup>11</sup> would not have died along with the man. His separation <sup>12</sup> became the beginning from death. For this reason <sup>13</sup> Christ came so he might rectify the division that <sup>14</sup> came about from the beginning <sup>15</sup> and again join the two, and so that to those <sup>16</sup> who have died in the division he might give <sup>17</sup> life and join them. But the woman <sup>18</sup> is joined to her husband in the bridal chamber. <sup>19</sup> But those who have joined in the bridal chamber will no longer <sup>20</sup> be separated. For this reason Eve <sup>21</sup> separated from Adam because she had not joined to him <sup>22</sup> in the bridal chamber.

The soul of Adam <sup>23</sup> came about from a breath. Its <sup>24</sup> companion is the [spirit.] What has been given to him <sup>25</sup> is his mother. His soul was taken, and he was given <sup>26</sup> a [spirit] in its place. When <sup>27</sup> he was joined, [he spoke] words more exalted <sup>28</sup> than the powers. They envied <sup>29</sup> him [. . .] spiritual companion <sup>30</sup> [. . .] what is hidden <sup>31</sup> [. . .] namely, the <sup>32</sup> [. . .] to themselves alone <sup>33</sup> [. . .] bridal chamber so that <sup>34</sup> [. . .].

Jesus revealed <sup>35</sup> [. . . the] Jordan. The fullness <sup>36</sup> [of the kingdom] of heaven. The one <sup>37</sup> who [was begotten] before the entirety <sup>71.1</sup> was begotten again. The one who was anointed first <sup>2</sup> was anointed again. The one who was redeemed has again <sup>3</sup> become redeemed.

Indeed it is necessary to speak a <sup>4</sup> mystery. The Father of the entirety joined <sup>5</sup> with the virgin who came down, and <sup>6</sup> a fire illuminated him on that day. <sup>7</sup> He appeared in the great bridal chamber. <sup>8</sup> For this reason his body came about on <sup>9</sup> that day. He came from the bridal chamber <sup>10</sup> as one who had come to be from <sup>11</sup> the groom and the bride. This <sup>12</sup> is how Jesus established the entirety <sup>13</sup> within it through these. Indeed <sup>14</sup> it is necessary to enable each of the disciples <sup>15</sup> to journey into his rest.

<sup>16</sup> Adam came to be from two virgins, <sup>17</sup> from the spirit and from <sup>18</sup> the virgin earth. For this reason <sup>19</sup> Christ was begotten from a virgin <sup>20</sup> so that the stumbling that came about <sup>21</sup> in the beginning might be set right.

<sup>22</sup> Two trees grow in paradise. <sup>23</sup> One produces [animals]; the other produces <sup>24</sup> humans. Adam [eats] from the tree <sup>25</sup> that bore animals. [He] became an animal. <sup>26</sup> He bore [animals.] For this reason the children of Adam <sup>27</sup> worship [animals.] <sup>28</sup>

ⲛⲁⲗⲁⲗⲙ. ⲡⲱⲛ[ⲛ. . . . .] [. . . . .] <sup>29</sup> καρπος πε [. . . . .] <sup>30</sup> παει  
 αχⲁϣ[. . . . .] <sup>31</sup> οϣωμ ⲛⲛⲡ[. . . . .] <sup>32</sup> καρπος ⲛⲛⲡ[. . . . .]  
<sup>33</sup> χⲡⲟ ⲛⲣⲣωⲙⲉ [. . . . .] <sup>34</sup> ϣⲧ ⲛⲣⲣωⲙⲉ ⲛ̅[. . . . .] <sup>35</sup> ⲡⲛⲟϣⲧⲉ ⲧⲁⲙⲉⲓⲉ  
 ⲡⲣϣ[ⲙⲉ . . . ⲣⲣω]- <sup>72.1</sup> ⲙⲉ ⲧⲁⲙⲉⲓⲉ ⲡ[ⲛ]ⲟϣ[ⲧ]ⲉ. ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲗⲛ̅ ⲡⲕⲟⲥ- <sup>2</sup> ⲙⲟⲥ ⲉⲛⲣϣ[ⲙ]ⲉ  
 ⲧⲁⲙⲉ ⲛⲟϣⲧⲉ, αχⲱ ⲥⲉⲟϣ- <sup>3</sup> ϣⲱⲧ ⲛ̅ⲛⲟϣⲧⲁⲙⲓⲟ. ⲛⲉϣⲱⲉ ⲉⲧⲣⲉ ⲛ̅ⲛⲟϣ- <sup>4</sup> ⲧⲉ ⲟϣⲱⲧ  
 ⲛⲣⲣωⲙⲉ ⲛ̅ⲑⲉ ⲉⲥϣⲟⲟⲡ ⲛ̅- <sup>5</sup> ⲙⲟⲥ ⲛ̅ⲟⲓ ⲧⲁⲗⲛⲑⲉⲓⲁ.

ⲛ̅ⲛⲣⲑⲛⲛⲉ ⲛ̅ⲡⲣⲱ- <sup>6</sup> ⲙⲉ ϣⲁϣϣⲱⲡⲉ ⲉⲅⲟⲗ ⲗⲛ̅ ⲧⲉϣⲗⲛⲁⲙⲓⲥ. <sup>7</sup> ⲉⲧⲅⲉ ⲡⲁⲓ ⲥⲉⲙⲟϣⲧⲉ ⲉⲣⲟⲟϣ  
 χⲉ « ⲛ̅ⲗϣ- <sup>8</sup> ⲛⲁⲙⲓⲥ. » ⲛⲉϣⲑⲛⲛⲉ ⲛⲉ ⲛⲉϣϣⲛⲣⲉ. ⲛ̅ⲧⲁϣ- <sup>9</sup> ϣⲱⲡⲉ ⲉⲅⲟⲗ ⲗⲛ̅ ⲟϣⲁⲛⲁⲡⲁϣⲓⲥ.  
 ⲉⲧⲅⲉ <sup>10</sup> ⲡⲁⲓ ⲧⲉϣⲗⲛⲁⲙⲓⲥ ⲣⲡⲟⲗⲓⲧⲉϣⲉⲥⲑⲉ <sup>11</sup> ϣⲣⲁⲓ ⲗⲛ̅ ⲛⲉϣⲑⲛⲛⲉ. ⲉⲧⲁⲛⲁⲡⲁϣⲓⲥ ⲗⲉ <sup>12</sup>  
 ⲟϣⲟⲛⲗ ⲉⲅⲟⲗ ϣⲣⲁⲓ ⲗⲛ̅ ⲛ̅ϣⲛⲣⲉ. αχⲱ <sup>13</sup> ⲕⲛⲁⲗⲉ ⲉⲡⲁⲓ ⲉϣⲗⲱⲧⲉ ϣⲁ ϣⲣⲁⲓ ⲉⲟⲓⲕⲱⲛ, <sup>14</sup> αχⲱ  
 ⲡⲁⲓ ⲡⲉ ⲡⲣⲱⲙⲉ ⲛ̅ⲗⲓⲕⲟⲛⲓⲕⲟⲥ <sup>15</sup> ⲉϣⲉⲓⲣⲉ ⲛ̅ⲛⲉϣⲑⲛⲛⲉ ⲉⲅⲟⲗ ⲗⲛ̅ ⲧⲉϣⲑⲟⲙ, <sup>16</sup> ⲉⲅⲟⲗ ⲗⲉ ⲗⲛ̅  
 ⲁⲛⲁⲡⲁϣⲓⲥ ⲉϣⲗⲡⲟ ⲛ̅ⲛⲉϣ- <sup>17</sup> ϣⲛⲣⲉ.

ⲗⲛ̅ ⲡⲉⲉⲓⲕⲟⲥⲙⲟⲥ ⲛ̅ⲗⲙⲗⲁⲗ ⲣ̅- <sup>18</sup> ϣϣⲛⲣⲉⲧⲉⲓ ⲛ̅ⲗⲉϣⲑⲉⲣⲟⲥ. ⲗⲛ̅ ⲧⲙⲛ̅- <sup>19</sup> ⲧⲉⲣⲟ ⲛ̅ⲛ̅ⲡⲛⲛⲉ  
 ⲛⲉⲗⲉϣⲑⲉⲣⲟⲥ ⲛⲁⲣ̅- <sup>20</sup> ⲗⲓⲁⲕⲟⲛ[ⲉⲓ] ⲛ̅ⲛ̅ⲗⲙⲗⲁⲗ. ⲛ̅ⲛ̅ϣⲛⲣⲉ ⲛ̅- <sup>21</sup> ⲡⲛⲛⲙⲑ[ϣ]ⲛ̅ [ⲛⲁ]-  
 ⲣ̅ⲗⲓⲁⲕⲟⲛⲉⲓ ⲛ̅ⲛ̅ϣⲛ- <sup>22</sup> ⲣⲉ ⲛ̅ⲡⲛⲗⲓⲙⲟⲥ. ⲛ̅]ϣⲛⲣⲉ ⲛ̅ⲡⲛⲛⲙⲑⲟⲛ <sup>23</sup> ⲟϣⲣⲁⲛ ⲟϣ[ϣⲧ ⲡⲉ]ⲧⲉ  
 ⲟϣⲛⲧⲁϣϣ̅ « ⲧⲁⲛⲁ- <sup>24</sup> ⲡⲁϣⲓⲥ. » ⲉ[. . . ⲛ]ⲟϣⲉⲣⲛⲛϣ ⲥⲉⲣ̅ϣⲣⲉⲓⲁ ⲁⲛ <sup>25</sup> ⲛ̅ⲗⲓ ϣⲣ̅ⲑ [ⲉϣⲛⲧⲁϣ]  
 ⲧⲉⲑⲉⲱⲣⲉⲓ ⲛ̅ⲙⲁϣ. <sup>26</sup> [. . . . .]ϣ[. . . . .] ⲛⲥⲓⲥ ⲗⲛ̅ⲗⲉⲟϣⲟ ⲛⲉ <sup>27</sup> [. . . . .]ⲥⲓⲁ ⲗⲛ̅  
 ⲛⲉⲧⲗⲛ̅ ⲡ̅- <sup>28</sup> [. . . . .]ⲛ̅ ⲛⲉⲟⲟϣ ⲛ̅ⲛⲉ- <sup>29</sup> [. . . . .]ⲉ ⲛ̅ⲙⲟⲟϣ ⲁⲛ.

ⲛⲉ- <sup>30</sup> [. . . . .ⲅ]ϣⲕ ⲉⲡⲓⲧⲛ̅ ⲉⲡⲙⲟ- <sup>31</sup> [ϣϣ. . . . .] ⲉⲅⲟⲗ ⲉϣⲛⲁⲥⲟⲧϣ <sup>32</sup> [. . . . .],  
 ⲕ ⲉⲅⲟⲗ ⲛ̅ⲟⲓ ⲛⲉⲛⲧⲁⲗ- <sup>33</sup> [. . . . .] ⲗⲛ̅ ⲡⲉϣⲣⲁⲛ. ⲡⲉⲗⲁϣ ⲗⲁⲣ <sup>34</sup> [χⲉ ⲉⲧⲁⲓ ⲧⲉ ⲑⲉ]ⲉ ⲉⲛⲁⲗⲱⲕ  
 ⲉⲅⲟⲗ ⲛ̅ⲗⲓⲕⲁⲓ- <sup>73.1</sup> ⲟϣϣⲛⲛ ⲛⲓⲙ. »

ⲛⲉⲧⲗⲱ ⲛ̅ⲙⲟⲥ χⲉ ⲥⲉⲛⲁ- <sup>2</sup> ⲙⲟϣ ⲛ̅ϣⲟⲣⲡ αχⲱ ⲥⲉⲛⲁⲧⲱⲟϣⲛ̅[ⲛ̅] ⲥⲉ- <sup>3</sup> ⲣⲡⲗⲁⲛⲁⲥⲑⲉ.  
 ⲉϣⲧⲛ̅ⲗⲓ ⲛ̅ϣⲟⲣⲡ ⲛ̅ⲧⲁⲛⲁ- <sup>4</sup> ⲥⲧⲁⲥⲓⲥ ⲉϣⲟⲛⲗ, ⲉϣϣⲁⲙⲟϣ ⲥⲉⲛⲁⲗⲓ ⲗⲁ- <sup>5</sup> αϣ ⲁⲛ. ⲧⲁⲓ ⲧⲉ ⲑⲉ  
 ⲟⲛ ⲉϣⲗⲱ ⲛ̅ⲙⲟⲥ ⲉ- <sup>6</sup> ⲡⲅⲁⲓⲧⲓⲥⲙⲁ ⲉϣⲗⲱ ⲛ̅ⲙⲟⲥ χⲉ, « ⲟϣⲛⲟⲥ <sup>7</sup> ⲡⲉ ⲡⲅⲁⲓⲧⲓⲥⲙⲁ, » χⲉ  
 ⲉϣϣⲁⲗⲓⲧϣ, ⲥⲉⲛⲁ- <sup>8</sup> ⲱⲛⲗ.

ⲡⲓⲗⲓⲡⲡⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲉ- <sup>9</sup> χⲁϣ χⲉ: « ⲓⲱⲥⲛⲑ ⲡⲗⲁⲙⲱⲉ ⲁϣⲧⲱⲅⲉ ⲛ̅- <sup>10</sup> ⲛⲟϣⲡⲁⲣⲁⲗⲉⲓⲟⲥ  
 χⲉ ⲛⲉϣⲣ̅ϣⲣⲉⲓⲁ ⲛ̅ⲗⲛ̅- <sup>11</sup> ϣⲉ ⲉϣⲟϣⲛ ⲉⲧⲉϣⲧⲉϣⲛⲛ. ⲛ̅ⲧⲟϣ ⲡⲉⲛ- <sup>12</sup> ⲧⲁⲗⲗⲁⲙⲓⲟ ⲛ̅ⲡⲓⲧⲁϣⲣⲟⲥ  
 ⲉⲅⲟⲗ ⲗⲛ̅ ⲛ̅- <sup>13</sup> ϣⲛⲛ ⲛ̅ⲧⲁϣⲧⲟⲅⲟϣ. αχⲱ ⲡⲉϣⲑⲣⲟⲥ ⲛⲉϣ- <sup>14</sup> ⲟϣⲉ ⲁⲡⲉⲛⲧⲁϣⲧⲟⲅϣ ⲛⲉ.  
 ⲡⲉϣⲑⲣⲟⲥ ⲡⲉ <sup>15</sup> ⲓⲛⲥⲟϣⲥ. ⲡⲧⲱⲅⲉ ⲗⲉ ⲡⲉ ⲡⲉⲥⲧⲁϣⲣⲟⲥ, ⲁⲗⲗⲁ ⲡⲱⲛⲛ <sup>16</sup> ⲙⲡⲱⲛⲗ ⲗⲛ̅ ⲧⲙⲛⲧⲉ  
 ⲛ̅ⲡⲡⲁⲣⲁⲗⲉⲓⲟⲥ. » <sup>17</sup> αχⲱ ⲧⲅⲉⲛ̅ⲗⲟⲉⲓⲧ ⲛ̅ⲧⲁ ⲡⲉϣⲣⲉⲓⲥⲙⲁ ϣⲱ- <sup>18</sup> ⲡⲉ ⲉⲅⲟⲗ ⲛ̅ⲗⲛⲧⲥ̅: ⲉⲅⲟⲗ  
 ϣⲓⲧⲟⲟⲧϣ ⲁⲧⲁ- <sup>19</sup> ⲛⲁⲥⲧⲁⲥⲓⲥ.



The tree [...] <sup>29</sup> fruit is [...] <sup>30</sup> this they [...] <sup>31</sup> eat the [...] <sup>32</sup> fruit of the [...] <sup>33</sup> bears humans [...] <sup>34</sup> of the man of [...] <sup>35</sup> God creates man [...] humans] <sup>72.1</sup> create God. This is how it is in the world: <sup>2</sup> humans create gods, and they <sup>3</sup> worship their creations. It would be fitting for gods <sup>4</sup> to worship humans, just as truth exists <sup>5</sup> for itself.

The works of a person <sup>6</sup> come about from his ability. <sup>7</sup> For this reason, they are called “abilities.” <sup>8</sup> His works are his children. They have <sup>9</sup> come about from rest. For <sup>10</sup> this reason his power dwells <sup>11</sup> in his works. But the rest <sup>12</sup> is apparent in children. <sup>13</sup> You will find this extends to the image, <sup>14</sup> and this is the imaged man, <sup>15</sup> doing his works with his might, <sup>16</sup> but from rest bearing his <sup>17</sup> children.

In this world slaves <sup>18</sup> serve the free. In the kingdom <sup>19</sup> of heaven the free will <sup>20</sup> minister to the slaves. The children of <sup>21</sup> the bridal chamber [will] minister to the children <sup>22</sup> of [marriage. The] children of the bridal chamber <sup>23</sup> have [only] one name: “rest.” <sup>24</sup> [...] one another, they do not need <sup>25</sup> to receive form, [since they have] contemplation. <sup>26</sup> [...] they are abundant <sup>27</sup> [...] in those in the <sup>28</sup> [...] glories of the <sup>29</sup> [...] not them.

The <sup>30</sup> [...] go] down into the water <sup>31</sup> [...] he will be elected <sup>32</sup> [...] those who have <sup>33</sup> [...] in his name. For he said, <sup>34</sup> “[It is fitting] that we should perfect <sup>73.1</sup> all righteousness.”

Those who say that they will <sup>2</sup> die first and (then) rise <sup>3</sup> are in error. If they do not first receive the resurrection <sup>4</sup> while they are alive, when they die they will not receive anything. <sup>5</sup> So too when they speak about <sup>6</sup> baptism they say, “Great <sup>7</sup> is baptism,” because if they receive it, they <sup>8</sup> will live.

Philip the apostle <sup>9</sup> said, “Joseph the carpenter planted in <sup>10</sup> paradise because he needed wood <sup>11</sup> for his craft. It is he <sup>12</sup> who made the cross from the <sup>13</sup> trees that he had planted. His seed <sup>14</sup> hung upon that which he planted. His seed is <sup>15</sup> Jesus. What he planted is the cross, but the tree <sup>16</sup> of life is in the middle of paradise.” <sup>17</sup> The olive tree is where the chrism has come <sup>18</sup> from; from the chrism (is) the <sup>19</sup> resurrection.

πεικοςμος ογανκω-<sup>20</sup> ως πε.  $\bar{n}$ κε  $\bar{n}$ ιμ ετογωμ  $\bar{m}$ μοογ<sup>21</sup> ρραϊ  $\bar{n}$ ρηтϫ σεμο[γ]  
 ρωογ οη. τаллθει-<sup>22</sup> α ογανωνη τε. ετβε παει  $\bar{m}\bar{n}$  λααγ<sup>23</sup> ρ $\bar{n}$   $\bar{n}$ ετсонω ρ $\bar{n}$  τ[με]  
 ηαμογ.  $\bar{n}$ ταιηсоγс<sup>24</sup> ει εвол ρ $\bar{m}$   $\bar{p}$ μα ε[τ $\bar{m}$ ]μαγ, αγω αχει-<sup>25</sup>  $\bar{n}$ ε  $\bar{n}$ ρη $\bar{n}$ τροφη εвол  
 $\bar{m}$ μαγ. αγω  $\bar{n}$ ε-<sup>26</sup> τογωω αϫτ ναγ [ $\bar{n}$ ο]γων[ρ] ρε[κααс]<sup>27</sup>  $\bar{n}$ ιμογμογ.

απη[ογτε] . ε  $\bar{n}$ ο[γπαρα]-<sup>28</sup>  $\bar{\Delta}$ ειсос. απρω[με. . . . .παρα]-<sup>29</sup>  $\bar{\Delta}$ ειсос. ογ $\bar{n}$   
 ρ[ен. . . . .ωο]-<sup>30</sup> οπ  $\bar{m}\bar{n}$  ρ $\bar{m}$ π[. . . . .] <sup>31</sup>  $\bar{m}$ ππογτε ρ $\bar{m}$  [. . . . .] <sup>32</sup>  
 $\bar{n}$ ε  $\bar{n}$ ετ $\bar{n}$ ρηт[ϫ. . . . .] <sup>33</sup> † ογωω. ππαρα[ $\bar{\Delta}$ ειсос πε  $\bar{p}$ μα ε]-<sup>34</sup> τογ $\bar{n}$ αχοос  
 ναει ρε « [. . . ογωμ] <sup>35</sup>  $\bar{m}$ παει η  $\bar{m}$ μογωμ  $\bar{m}$ [παει,  $\bar{n}$ θε εтк]-<sup>74.1</sup> ογωω. » παει  
 $\bar{p}$ μα [ε]† $\bar{n}$ αογωμ  $\bar{n}$ κε  $\bar{n}$ ιμ<sup>2</sup>  $\bar{m}$ μαγ εϫωο[ο]π  $\bar{m}$ μαγ  $\bar{n}$ βι  $\bar{p}$ ωηη  $\bar{n}$ τ-<sup>3</sup>  $\bar{g}$ νωсιс.  
 πετ $\bar{m}$ μαγ αϫμογт  $\bar{\Delta}$ ααη. πε-<sup>4</sup> ειμα  $\bar{\Delta}$ ε  $\bar{p}$ ωηη  $\bar{n}$ τ $\bar{g}$ νωсιс αϫ $\bar{n}$ ηε  $\bar{p}$ ρω-<sup>5</sup>  $\bar{m}$ ε.  
 $\bar{p}$ ιηомос  $\bar{n}$ ε  $\bar{p}$ ωηη πε. ογ $\bar{n}$   $\bar{b}$ οη<sup>6</sup>  $\bar{m}$ μογ  $\bar{n}$ ϫτ  $\bar{t}$ η $\bar{g}$ νωсιс  $\bar{m}$ ππετ $\bar{n}$ αηογϫ<sup>7</sup>  $\bar{m}\bar{n}$   $\bar{p}$ εθooγ.  
 ογτε  $\bar{m}$ πεϫλασε ερογ ρ $\bar{m}$ <sup>8</sup>  $\bar{p}$ πεθooγ ογτε  $\bar{m}$ πεϫκααϫ ρ $\bar{m}$   $\bar{p}$ πετ $\bar{n}$ α-<sup>9</sup>  $\bar{n}$ ογϫ, αλλα  
 αϫταηιο  $\bar{n}$ ογηογ  $\bar{n}$ ηεηταρ-<sup>10</sup> ογωμ εвол  $\bar{n}$ ρηтϫ. ρ $\bar{m}$   $\bar{p}$ тρεϫχοос гар  $\bar{n}$ <sup>11</sup> ρε « ογωμ  
 παει  $\bar{m}$ μογωμ παει, » αϫωω-<sup>12</sup> πε  $\bar{n}$ αρχη  $\bar{m}$ ππογ.

πχρεисμα ϫο  $\bar{n}$ χο-<sup>13</sup> ειс епваптисма, εвол гар ρ $\bar{m}$  « πχрисμα »<sup>14</sup> αγμογτε ερον ρε  
 « χριστιανос, » εтве<sup>15</sup> «  $\bar{p}$ βαптисма » αη. αγω  $\bar{n}$ ταγηογτε « επε-<sup>16</sup> χριστος »  
 εтве « πχрисμα. » απειωт гар τωρс<sup>17</sup>  $\bar{m}$ πωηρε, απωηρε  $\bar{\Delta}$ ε τωρс  $\bar{n}$ αποστο-<sup>18</sup>  
 лос, αναпостолос  $\bar{\Delta}$ ε таρс $\bar{n}$ . πεη-<sup>19</sup> таγτορсϫ ογ $\bar{n}$ τε ϫ'  $\bar{p}$ τηηϫ  $\bar{m}$ μαγ. ογ $\bar{n}$ -<sup>20</sup>  
 таϫ таηαстасис, πογοειη  $\bar{p}$ εстаγрос,<sup>21</sup>  $\bar{p}$ π $\bar{n}$ εγ $\bar{m}$ α ετογ $\bar{\Delta}$ ααβ. απειωт †  $\bar{n}$ αϫ  $\bar{m}$ πα-<sup>22</sup>  
 ει ρ $\bar{m}$   $\bar{p}$ ηγ[η]φωη ρϫη. αϫωωπε  $\bar{n}$ βι<sup>23</sup>  $\bar{p}$ ειωт ρ $\bar{m}$   $\bar{p}$ ω[η]ρε, αγω  $\bar{p}$ ωηρε ρ $\bar{m}$   $\bar{p}$ ει-<sup>24</sup>  
 ωт. таει τ[ε τ $\bar{m}$ ηт]ερο  $\bar{n}$ ηπηγε.

καλωс<sup>25</sup> απχοεις χοο[с ρ]ε «  $\bar{\Delta}$ ροειηε  $\bar{v}$ ακ εт $\bar{m}\bar{n}$ -<sup>26</sup>  $\bar{t}$ ερο  $\bar{n}$ ηπηγ[ε] εγсωβε,  
 αγω αχει εвол<sup>27</sup> [. . . ] » [εαγ[. . .]ογ $\bar{\Delta}$  ρε ογχρηστιανос<sup>28</sup> [. . .] εχ. [. . .] οη.  
 αγω  $\bar{n}$ τεγ $\bar{n}$ ογ<sup>29</sup> [. . . . . επ]η $\bar{t}$ η  $\bar{e}$ πμοογ. αχει<sup>30</sup> [. . . . .]  $\bar{\Delta}$ ητηηϫ  
 εтве<sup>31</sup> [. . . . . ογπ]α $\bar{g}$ ηηιοη πε, αλ-<sup>32</sup> [λα. . . . . ϫαταφ]ροηει  $\bar{m}$ πεειπε-<sup>33</sup>  
 [. . . . .]η εт $\bar{m}$ η $\bar{t}$ ερο  $\bar{n}\bar{m}$ -<sup>34</sup> [ηηγε. . . . .]. εϫω $\bar{\Delta}$ ρκαταφροηει<sup>35</sup> [. . . . . α]-  
 γω  $\bar{n}$ ϫωοсϫ ρωс  $\bar{p}$ α $\bar{g}$ ηη-<sup>36</sup> [οη. . . εβ]ολ εϫωβε.  $\bar{t}$ ειρε οη τε<sup>75.1</sup> ρι  $\bar{p}$ οειк  $\bar{m}\bar{n}$   
 $\bar{p}$ πο[τ]η $\bar{p}$ ιοη  $\bar{m}\bar{n}$   $\bar{p}$ ηηη,<sup>2</sup>  $\bar{k}$ αη ογ $\bar{n}$   $\bar{k}$ εογ $\bar{\Delta}$  εϫχοσε εηαει.

αп-<sup>3</sup>  $\bar{k}$ οсмос ωωπε ρ $\bar{n}$  ογπαρ $\bar{a}$ πτωμα. <sup>4</sup>  $\bar{p}$ εηταρ $\bar{t}$ αηιογ гар  $\bar{n}$ εϫογωω ατα-<sup>5</sup>  
 $\bar{m}$ ιογ εϫο  $\bar{n}$ ατ $\bar{t}$ ακο αγω  $\bar{n}$ αθ $\bar{a}$ ηαηοс. <sup>6</sup> αϫρε εвол, αγω  $\bar{m}$ πεϫμετε  $\bar{\Delta}$ θελπс. <sup>7</sup>  
 $\bar{n}$ εсωοοп гар αη  $\bar{n}$ βι τ $\bar{m}$ η $\bar{t}$ αττεκο <sup>8</sup>  $\bar{m}$ π $\bar{k}$ οсмос, αγω  $\bar{n}$ εϫωοοп αη  $\bar{n}$ βι <sup>9</sup>  
 τ $\bar{m}$ η $\bar{t}$ ατ $\bar{t}$ ακο  $\bar{m}$ π $\bar{e}$ ηταρ $\bar{t}$ αηιε  $\bar{p}$ κос-<sup>10</sup>  $\bar{m}$ οс. сωοοп гар αη  $\bar{n}$ βι τ $\bar{m}$ η $\bar{t}$ ατ $\bar{t}$ α-<sup>11</sup>  $\bar{k}$ ο  
 $\bar{n}$ ηρβηγε, αλλα  $\bar{n}$ ηωηρε. αγω  $\bar{m}\bar{n}$ <sup>12</sup> ογρωβ  $\bar{n}$ αωϫη  $\bar{n}$ ογ $\bar{m}$ η $\bar{t}$ ατ $\bar{t}$ ακο εϫη $\bar{m}$ -<sup>13</sup> ωωπε  
 $\bar{n}$ ωηρε. πετε  $\bar{m}\bar{n}$   $\bar{b}$ οη  $\bar{\Delta}$ ε  $\bar{m}$ μογ<sup>14</sup> εχη,  $\bar{p}$ οсω  $\bar{m}$ αλλοη  $\bar{q}$ ηαωτ αη;

73.20 ετογωμ: read ετογωωμ.

75.8  $\bar{n}$ εϫωοοп: read  $\bar{n}$ εсωοοп.

This world is a corpse eater.<sup>20</sup> All things that are eaten<sup>21</sup> in it [die] as well. Truth<sup>22</sup> is a life eater. For this reason none<sup>23</sup> of those nourished by the [truth] will die. Jesus<sup>24</sup> came from that place, and he brought<sup>25</sup> nourishment from there. To those<sup>26</sup> who desired, he gave [life so that]<sup>27</sup> they might not die.

[God . . .] a paradise.<sup>28</sup> Man [. . .] paradise.<sup>29</sup> There are [. . .]<sup>30</sup> and [. . .]<sup>31</sup> of God in [. . .]<sup>32</sup> the things in [it . . .]<sup>33</sup> I desire. This paradise [is the place]<sup>34</sup> where they will say to me, “[. . . eat]<sup>35</sup> this or do not eat [that, as you]<sup>74.1</sup> desire.” In this place where I will eat all things<sup>2</sup> is the tree of<sup>3</sup> knowledge. That one killed Adam. But in this<sup>4</sup> place the tree of knowledge made man alive.<sup>5</sup> The tree was the law. It is possible<sup>6</sup> for it to give knowledge of good<sup>7</sup> and evil. It neither recovered him from<sup>8</sup> evil nor placed him in<sup>9</sup> good, rather it created death for those who had<sup>10</sup> eaten from it. For when he said,<sup>11</sup> “Eat this, and do not eat that,” it became<sup>12</sup> the beginning of death.

The chrism is better<sup>13</sup> than baptism, since on the basis of the (word) “chrism”<sup>14</sup> we have been called “Christians,” not because (of the word)<sup>15</sup> “baptism.” Also<sup>16</sup> “Christ” is named on account of the “chrism.” For the Father anointed<sup>17</sup> the Son, and the Son anointed the apostles,<sup>18</sup> and the apostles anointed us. The one<sup>19</sup> who is anointed has the entirety. He has<sup>20</sup> the resurrection, the light, the cross,<sup>21</sup> the Holy Spirit. The Father gave this<sup>22</sup> to him in the bridal chamber; he received. The Father came to be<sup>23</sup> in the son, and the son (came to be) in the Father.<sup>24</sup> This [is the] kingdom of heaven.

Rightly<sup>25</sup> did the Lord say, “Some went into the kingdom<sup>26</sup> of heaven laughing, and they left<sup>27</sup> [. . . ] . . . ] a Christian<sup>28</sup> [. . .]. And immediately<sup>29</sup> [. . .] into the water. He came<sup>30</sup> [. . .] to the entirety because<sup>31</sup> [. . .] it is [a] foolish thing, but<sup>32</sup> [. . .] despise this<sup>33</sup> [. . .] the kingdom of<sup>34</sup> [heaven . . .]. If he despises<sup>35</sup> [. . .] and looks down on it as a foolish thing<sup>36</sup> [. . .] he is laughing. This is how it is<sup>75.1</sup> with the bread and the cup and the oil,<sup>2</sup> even if there is another one more exalted than these.

The<sup>3</sup> world came to be through a blunder.<sup>4</sup> For the one who created it wanted to<sup>5</sup> create it imperishable and immortal.<sup>6</sup> He failed, and he did not achieve the objective.<sup>7</sup> For the imperishability<sup>8</sup> of the world never came to be, and the imperishability<sup>9</sup> of the one who made the world<sup>10</sup> did not exist. For the imperishability<sup>11</sup> of things does not exist, but (the imperishability of) children (does). Nothing<sup>12</sup> will be able to receive imperishability if it does not<sup>13</sup> become a child. But the one that is not able<sup>14</sup> to receive, how much more will he be unable to give?

πποτη-<sup>15</sup> ριον ἡπφληλ ογῆταϩ ηρπ ἡμαγ ογ-<sup>16</sup> ἡταϩ μοογ, εφκн εζραῖ επτγποσ  
 ἡ-<sup>17</sup> πεсноϩ ετογρεγχαριστει εχωϩ. αγ-<sup>18</sup> ω φμογζ εβολ ζἡ ππνεγμα ετογαав,  
 αγ-<sup>19</sup> ω πα πτελειοσ τηρϩ ρρωμε πε. ζοταν<sup>20</sup> ενωανσω ἡπαει, τναχι нан ἡπτε-  
<sup>21</sup> λειοσ ρρωμε. πμοογ ετονηζ ογσωνα<sup>22</sup> πε. ωφε ετρἡτ ζιωων ἡπρωμε ετονηζ.  
<sup>23</sup> εтве παει εφει εφвнк епитἡ епμο-<sup>24</sup> ογ, ωαϩκακϩ αζηγ ωινα εφнаτἡ πн<sup>25</sup>  
 ζιωωϩ.

ωαρεογζτο χπε ογζτο. ογ-<sup>26</sup> ρωμε ωαρεϩχπε ρωμε. ογνογτε<sup>27</sup> ωαρεϩχπε  
 νογτε. таει те φε ζἡ[πατ]-<sup>28</sup> ωελεετ ἡἡ ζἡ[κεφε]λεετ. αγ[ω]-<sup>29</sup> πε εβολ  
 ζἡ πη[. . . . .]ἡ[. . . . .]<sup>30</sup> νε ἡἡ ιογΔαι ο[. . . . .]<sup>31</sup> εβολ ζἡ ἡιο[. . . . .]  
 . . . . .]<sup>32</sup> ωοοп, αγω αν[. . . . .]<sup>33</sup> εβολ ζἡ ἡ ιογΔ[αι. . . . .]  
<sup>34</sup> ἡχριστιανοσ. ακ[. . . . .]-<sup>35</sup> ω αγμογτε ανειμα[. . . . .]<sup>36</sup>  
 « πגעноσ εтсотп ἡπἡ[ογτε] » . . .<sup>76.1</sup> αγω « παλнθειноσ ρρωμε » αγω « παῤηре<sup>2</sup>  
 ἡπρωμε » αγω « псперна ἡпωῤηре ἡпρω-<sup>3</sup> ме. » πεειגעноσ ἡαλнθειнон серно-  
<sup>4</sup> маζε ἡμοϩ ζἡ πκοσμοσ. наει не пма<sup>5</sup> ετογωοοп ἡμαγ ἡси ἡωῤηре ἡпἡγн-<sup>6</sup>  
 φων.

επζωτἡρ ωοοп ζἡ πεεικοσμοσ<sup>7</sup> ζοογт ζи сзине—пма εтсом ἡἡ тἡἡт-<sup>8</sup> σωв—ζἡ  
 παιων кеογα πε пейне ἡпζω-<sup>9</sup> тἡ, еммоγτε δε ерооγ ἡἡεиран. ογн ζἡ-<sup>10</sup> кооγе  
 δε ωοοп. сеxосе пара ран<sup>11</sup> ннм ετογἡномазе ἡμοογ, αγω сѣ-<sup>12</sup> хоосе  
 епχωоре. пма гар ете ογἡ via<sup>13</sup> ἡмаγ, εγωοοп ἡмаγ ἡси нетсотп<sup>14</sup> εтсом.  
 нетἡмаγ кеογα ан пе αγω ке-<sup>15</sup> оγа пе, αλλα ἡтоογ ἡпеснаγ πογα<sup>16</sup> ογωт пе.  
 паει пе εтचनाωи ан εзраῖ<sup>17</sup> εχἡ φнт ἡсарз.

ογон ннм ετογἡтоγ<sup>18</sup> πτηρϩ ἡмаγ ωφε ан εтроγеиμε ἡ-<sup>19</sup> ἡμοογ τηρογ; ζοειне  
 мен еγтἡеиμε<sup>20</sup> ἡμοογ сенаἡаποлаγе ан ἡнете<sup>21</sup> ογἡтаγсе. нетазсево δε  
 ерооγ, сена-<sup>22</sup> ἡаποлаγе ἡμοογ.

ογ μονон πρωμε<sup>23</sup> ἡτελειοσ сенаφенаγте ан ἡμοϩ,<sup>24</sup> αλλα сенаωнаγ ероϩ ан.  
 еγωаннаγ<sup>25</sup> гар ероϩ, сенаемаγте ἡμοϩ. ἡкерηте<sup>26</sup> ἡἡ ογа наωχпо наϩ  
 ἡтτειχαριс ει<sup>27</sup> ἡἡ ἡἡτ ζ[ι]ωωϩ ἡπτελειον ἡογοειн<sup>28</sup> [αγω] ἡϩωω[πε ζ]ωωϩ  
 ἡτελειον ογο-<sup>29</sup> [ειн. пе]ἡта[зтааϩ] ζιωωϩ чнаωк<sup>30</sup> [. . . . .] παει

75.28 ζἡ[κεφε]λεετ: reading from earliest images; see Emmel, 114.

76.4 пма: read ἡма.

76.9 еммоγτε: read епмоγте.

76.28 ἡϩωω[πε ζ]ωωϩ: reading from earliest images; see Emmel, 114.

76.29 [пе]ἡта[зтааϩ]: reading from earliest images; see Emmel, 114.

The cup<sup>15</sup> of prayer contains wine and<sup>16</sup> water, because it is established as a type of<sup>17</sup> the blood for which thanks is given.<sup>18</sup> It is filled with the Holy Spirit, and<sup>19</sup> it is the possession of the wholly perfect human. When<sup>20</sup> we drink this, we will receive for ourselves the perfect<sup>21</sup> human. The living water is a body.<sup>22</sup> It is necessary for us to put on the living human.<sup>23</sup> For this reason when he comes and goes down into the water,<sup>24</sup> he undresses himself so that he might<sup>25</sup> put on that one (the living human).

A horse gives birth to a horse. A<sup>26</sup> human gives birth to a human. A god<sup>27</sup> gives birth to a god. This is how it is for the bridegroom<sup>28</sup> and the [bride]. They [come about]<sup>29</sup> from in the [...] <sup>30</sup> no Jew [...] <sup>31</sup> from [...] <sup>32</sup> exists, and [...] <sup>33</sup> from among the Jews [...] <sup>34</sup> Christians. You [...] <sup>35</sup> they are referred to here [...] <sup>36</sup> “the chosen race of [God . . .]”<sup>76.1</sup> and “the true man” and “the son<sup>2</sup> of man” and “the seed of the son of man.”<sup>3</sup> This true race is well known<sup>4</sup> in the world. These are the places<sup>5</sup> in which the children of the bridal chamber dwell.

While the union dwells in this world (as)<sup>7</sup> male and female—the place that is strong and<sup>8</sup> weakness—in the eternity the image of the union is different,<sup>9</sup> although we refer to them by these names. But<sup>10</sup> others exist. They are exalted above every name<sup>11</sup> that is named, and they<sup>12</sup> are exalted above the mighty.<sup>13</sup> For where there is strength, there those chosen<sup>14</sup> for power dwell. They are not different things,<sup>15</sup> but both of them are this one single<sup>16</sup> thing. This is the one that will not be able to rise up<sup>17</sup> to the heart of flesh.

As for all those who have<sup>18</sup> the entirety, is it not necessary for them to know<sup>19</sup> themselves entirely? Some who do not know<sup>20</sup> themselves will not benefit from those things<sup>21</sup> they have. But those who have learned about themselves, they will<sup>22</sup> benefit from them.

Not only will the<sup>23</sup> perfect human not be able to be detained,<sup>24</sup> but he will not be able to be seen. For if he is seen,<sup>25</sup> he will be detained. There is no other way<sup>26</sup> that someone will be able to produce for himself this grace unless<sup>27</sup> he should clothe himself in the perfect light<sup>28</sup> [and] also become the perfect [light.<sup>29</sup> The] one who [clothes]

76.14 “They are not different things”: literally, “They are not one thing and another.”

πε πτελειον<sup>31</sup> [. . . . .] ετρνωπε ν<sup>-32</sup> [. . . . .]ως εμπатνει  
 ε-<sup>33</sup> [. . . . .] πετα[[ε]]χι πτηρ<sup>34</sup> [. . . . .] ανειμα. χναω ρ<sup>-35</sup>  
 [. . . . .]πμα ετμμαγ, αλλα χνα-<sup>36</sup> [. . . . .]ε[σο]της ζωс атχωк εвол.<sup>77.1</sup>  
 MONON INCOYS COOYN M̄PTELOS M̄PAEI.

<sup>2</sup> πρωνε ετογαав φογαав τηρ<sup>4</sup>, φαρ-<sup>3</sup> ραί επεφсωма. εωχε αχχι γαρ ἡπο-<sup>4</sup> εικ  
 χнаαφ εφογαав. η πποτηριον,<sup>5</sup> η πεκεсепε τηρ<sup>4</sup> ετγ<sup>4</sup>χι ἡμοογ, εφ-<sup>6</sup> τογβο  
 ἡμοογ. αγω πωс χнаτογβο<sup>7</sup> αν ἡпкесωма;

ἡθε ἡга ηсoγс χωк εвол<sup>8</sup> ἡпмоογ ἡпваптисма, таеи те ое ач-<sup>9</sup> πορτ  
 εвол ἡпмоγ. εтве παеи т̄внк<sup>10</sup> мен еп̄т̄н еп̄моογ, т̄внк де ан<sup>11</sup> еп̄т̄н  
 еп̄моγ φина χе ноуπαρτ̄н<sup>12</sup> εвол γ̄м ппнеγма ἡпкосмос. зотан<sup>13</sup> εφωανниче,  
 φареφте т̄пρω φωπε.<sup>14</sup> ппнеγма ετογαав зотан εφωанниче,<sup>15</sup> φаре т̄ωамн  
 φωπε.

πετεγ̄нтаγ ἡ-<sup>16</sup> μαγ ἡтгнωсis ἡтме оγελεγ̄еρος<sup>17</sup> пе, πελεγ̄еρος де μαφ̄  
 nove. « пе-<sup>18</sup> †ре γар ἡпнове р̄г̄м̄г̄ал ἡпнове<sup>19</sup> пе. » тмааγ те талнθεια,  
 тгнωсis де<sup>20</sup> пе πτωт. не<т>тесто маγ ан а̄р nove,<sup>21</sup> епкосмос μογте ероογ  
 χе « елeγ-<sup>22</sup> ерос. » наеи е<т>тесто маγ ан а̄р nove,<sup>23</sup> тгнωсis ἡтгалнθεια «  
 χисе ἡг̄нт, » ете<sup>24</sup> паеи пе « сеире ἡмоογ ἡελεγ̄еρος. »<sup>25</sup> αγω стρογχисе епма  
 τηр<sup>4</sup>. « тагапн<sup>26</sup> де кωт. » πεгаρ̄ ελεγ̄еρος де γи-<sup>27</sup> т̄н тгнωсis φο ἡг̄м̄г̄ал  
 εтве тага-<sup>28</sup> пн ἡнаеи епπατογωφ<sup>4</sup> εγρᾱ [ἡте]-<sup>29</sup> λεγ̄ерия ἡтгнωсis. тгнωс[ic  
 де] <sup>30</sup> сеире ἡмоογ ἡφικанос ε̄т̄[роγ]-<sup>31</sup> φωπε ἡελεγ̄[θ]ер[ос]. тагапн м̄[ас.χe]  
<sup>32</sup> лааγ χе пωс [пе . .]oi[.]. [. . .]<sup>33</sup> пωс пе. масχ[оос χе « паеи п̄оеи пе, ]<sup>34</sup> η  
 « паеи п̄оеи пе. » а̄λλα « η]ογ[еи τηρογ] <sup>35</sup> ноγк не. » тагапн ἡпнеγм̄[αткн] <sup>36</sup>  
 ογнрп те γи стоеи. се̄рапо[лаγe ἡ]-<sup>78.1</sup> мос τηρογ ἡβ̄и ηεтпаτορсoγ ἡмос. <sup>2</sup>  
 се̄раποлаγe ζωογ ἡβ̄и ηεгаρераτογ <sup>3</sup> ἡпоγвол, ζωс εγαρερατογ ἡβ̄и ηεт-<sup>4</sup> τορс.  
 ηεтгаρс ἡсoбн εγωαλο ετογ-<sup>5</sup> ωογ ἡсeвωк, φαρени есетоρс ан, <sup>6</sup> monon  
 εγaρε ераτογ ἡпоγвал, φaγ-<sup>7</sup> σω он γ̄м πογс†вωωн. псамаpтисн <sup>8</sup> ἡтаγ†  
 лааγ ан апетωооβе еи мн<sup>9</sup> ηрп γи ηεγ. кeлааγ ан пе еи мнт̄и а-<sup>10</sup> псoб̄н. αγω  
 ачерапeγe ἡἡплнгн, <sup>11</sup> « тагапн γар ζωвс ἡογмннφe ἡно-<sup>12</sup> вe. »

πεтетсγime με ἡмоγ ηεтсна-<sup>13</sup> χпоογ εγεινε ἡмоγ. εωωπε ηес-<sup>14</sup>  
 γaеи, εγεινε ἡпесγaί. εωωπε ογно-<sup>15</sup> εικ пе, εγεινε ἡпноеик πολλακис. <sup>16</sup>  
 εωωπε ογ̄н `с'γime ес̄нкотк ἡἡ ηес-<sup>17</sup> γaί ката ογгтор, епесгнт де γи  
 пно-<sup>18</sup> εικ εωαс̄рκοиωнeи ἡἡμαγ, ηет-<sup>19</sup> самастγ φасмастγ еφине  
 ἡпно-<sup>20</sup> εικ. ἡтωт̄н де ηεтωооп ἡἡ пωн-<sup>21</sup> ре ἡпноγте, ἡἡм̄рре пкосмос,

77.13 φареφте: read φaγтpe.

77.20 πτωт: emend to пeиωт?

himself will go <sup>30</sup> [ . . . ] this is the perfect <sup>31</sup> [ . . . ] that we become <sup>32</sup> [ . . . ] we have not yet come to <sup>33</sup> [ . . . ] the one who has received the entirety <sup>34</sup> [ . . . ] to these places. He will be able to <sup>35</sup> [ . . . ] that place, but he will <sup>36</sup> [ . . . the ] middle as imperfect. <sup>77.1</sup> Only Jesus knows the end of this one.

<sup>2</sup> The priest is entirely holy, (even) in <sup>3</sup> his body. For if he has received bread, <sup>4</sup> he will make it holy. Or the cup, <sup>5</sup> or other things that he receives, he <sup>6</sup> purifies. So how will he not purify <sup>7</sup> the body also?

As Jesus perfects <sup>8</sup> the water of baptism, this is how he <sup>9</sup> emptied out death. For this reason we go <sup>10</sup> down into the water, but do not go <sup>11</sup> down into death so that we might be emptied <sup>12</sup> out into the spirit of the world. When <sup>13</sup> it (the spirit of the world) blows, it causes the winter to come about. <sup>14</sup> When the Holy Spirit blows, <sup>15</sup> the summer comes about.

The one who has <sup>16</sup> knowledge of the truth is free, <sup>17</sup> but the free person does not sin. For “the <sup>18</sup> one who sins is the slave to sin.” <sup>19</sup> The mother is the truth, but knowledge <sup>20</sup> is the <Father>. Those who do not allow themselves to sin, <sup>21</sup> the world calls them “free.” <sup>22</sup> Those who do not allow themselves to sin, <sup>23</sup> knowledge of the truth “puffs up,” <sup>24</sup> which is what “it makes them free” (means). <sup>25</sup> And it makes them feel superior in every place. “But love <sup>26</sup> builds up.” But the one who is free through <sup>27</sup> knowledge is a slave because of love <sup>28</sup> for those who have not yet been able to achieve [the] <sup>29</sup> freedom of knowledge. [But] knowledge <sup>30</sup> makes them able to <sup>31</sup> become free. Love [does not call] <sup>32</sup> something its own [ . . . ] <sup>33</sup> its own. It does not [say, “This is mine,”] <sup>34</sup> or “That is mine.” [Rather,] (it says,) “All that is mine <sup>35</sup> is yours.” Spiritual love is <sup>36</sup> wine and aroma. All those who anoint <sup>78.1</sup> themselves with it benefit from it. <sup>2</sup> Those who stand outside benefit also, <sup>3</sup> while those anointed stand (within). <sup>4</sup> If those anointed with the ointment withdraw from them <sup>5</sup> and depart, those not anointed, <sup>6</sup> who merely stand outside, they <sup>7</sup> still remain in their stench. The Samaritan <sup>8</sup> gave nothing to the wounded man except <sup>9</sup> wine and oil. It is nothing other than <sup>10</sup> the ointment. It healed the wounds, <sup>11</sup> for “love covers an abundance of <sup>12</sup> sins.”

Those the woman is to bear <sup>13</sup> resemble the one whom she loves. If (she loves) her <sup>14</sup> husband, they resemble her husband. If he is an adulterer, <sup>15</sup> they often resemble the adulterer. <sup>16</sup> If a woman sleeps with her <sup>17</sup> husband out of necessity, yet her heart is with the adulterer <sup>18</sup> with whom she usually sleeps, the one <sup>19</sup> she will bear is born often resembling the adulterer. <sup>20</sup> But you who dwell with the child <sup>21</sup> of God, do

22 ἀλλὰ μῆρε πᾶοεις ὡνα νετετνα- 23 ἄποογ νογῶωπε εὔεινε ἄπκος- 24 μος, ἀλλὰ εὔναῶωπε εὔεινε ἄπ- 25 ᾶοεις.

ῶαρεπρωμε τῶρ μῆ πρωμε. 26 ῶαρεπρτο τῶρ μῆ πρτο. ῶαρε πει- 27 [ῶ τ]ῶρ μῆ πειω. ἄγενος νεῶαγτῶρ 28 [μῆ] νογῶωβῆγενος. τᾶει τε ἑε εῶα- 29 [ρε]ἰππνεγμα τῶρ μῆ ππνεγμα ἄγω πλο- 30 [γος] ῶαφῆξ[ο]ἰνω[ν]ει μῆ πλογος, 31 [ἄγω π] οὔο[ειν] ῶα]ῆρκοἰνωει 32 [μῆ πογῶειν. εκ]ῶαῶωπε ῆρωμε, 33 [πρωμ]ε πε[τ]να]- ἡεριτκ. εκῶαῶωπε 34 [ἄππνεγμα], ππνεγμα πετναρῶτῆρ εροκ. εκ- 35 [ῶανω]ῶωπε ἄλογος, πλογος πετ- 79.1 νατῶρ ἄμακ. ε[κ]ῶανωῶωπε ἄογ- 2 οειν, πογῶειν πετναῆρκοἰνωει 3 ἄμακ. εκῶανωῶωπε ἄνα πσα η- 4 ρρε, να πσα ηρρε ναἄητον ἄμοογ 5 ερραῖ εῶωκ. εκῶανωῶωπε ἄρτο 6 η ἄειω η ἄμασε η ἄογροορ η νε- 7 σοογ η σε ρῆ νεθρηιον ετῆπσα η- 8 вол μῆ νετῆπσα ηππῆ, φναῶωμε- 9 ριτκ ἄη οὔτε πρωμε οὔτε ππνεγμα οὔ- 10 τε πλογος οὔτε πογῶειν. οὔτε να- 11 πσα ηππε οὔτε να πσα ηρογη σε- 12 ναῶωἄητον ἄμοογ ἄη ρραῖ ἄρητκ, 13 ἄγω ἄητακ μερος ρραῖ ἄρητογ.

πει- 14 το ἄρημαλ ερναφ ἄη φναῶωρελεγ- 15 ἑερος. πενταῆρελεγεῆρος ἄπερ- 16 μοτ ἄπεφᾶοεις ἄγω ἄφταᾶφ εвол 17 οὔαᾶφ ἄηἄητῆρημαλ οὔκεπ φναῶ- 18 ῆρελεγεῆρος

τῆἄητογῶειε ἄπκος- 19 μος ριτῆ φτοογ ἄειδος. ῶαγολογ 20 ερογη ἄταποηκη ριτῆ οὔμοογ 21 μῆ ἄ οὔκαρ ἄηἄηογπνεγμα ἄηἄηογῶειν. 22 ἄγω τῆἄητογῶειε ἄππογτε τεεῖρε 23 οη ριτῆ φτοογ, ριτῆ οὔπστις μῆ- 24 νογρελπς ἄηἄηογᾶραπη ἄη οὔ- 25 ῆωσις. πῆκαρ τε τπστις, τᾶι εν- 26 ᾶε νογῆε ρραῖ ἄρητῆ. πμο[ο]γ [ᾶε] 27 τε ἑελπς εвол ριτοοτῆ ε[ησο]- 28 εἰω. ππνεγμα τε ταγαπη εвол [ρητο]- 29 οτφ εναγῶανε. πογῶειν ᾶ[ε τε] 30 τῆἄωσις εвол [ρη]τ[οο]τῆ τῆπ[ωρ]. 31 τχαρς со ἄφ[τοογ ἄ]ἄ[εἰνε· со ρ]- 32 ρῆκαρ со ῆρ[. . . . .] 33 τπῆ ἄτε τπῆ ἄγ[. .] ρῆ [. .]

[οὔμακα]- 34 ριος πε παει εμπεφᾶλ[. . . ἄ]- 80.1 νογῆγῆη. παει πε ηησογς πχριστος. ἄφῆραπη- 2 τα ἄπμα τηρφ, ἄγω ἄπεφῆβαρει ἄλαᾶγ. 3 ετβε παει οὔμακαριος πε παει ἄητεει- 4 μινε ᾶε οὔτελειος ῆρωμε πε. παει γαρ 5 πλογος ᾶηογῆ ἄμωη εροφ ρως <φ>μοκρ 6 ᾶσερε παει ερατφ. ῶως τῆἄηαῶῆκατορ- 7 οογ ἄππειηος; ῶως εφναῖ ἄναπαγ- 8 σς ἄογῶη μῆ; ρα τερη ἄρῶβ μῆ ῶωε 9 ἄη εἄλῶπει ἄλαᾶγ, εἰτε ηος εἰτε κογῆ, 10 η ἄπιστος η πιστος, εἰτα ᾶῖ ἄναπαγςς 11 ἄηετῆητον ἄμοογ ρῆ νετῆηἄηογῶγ. 12 οὔἄ ρῶεινε ετογῆοφρε τε εῖῖ ἄη- 13 παγςς ἄππετῶοοπ καῶως. πεῖρε 14 ἄππετῆηἄηογ ἄη ἄωη ἄμοφ ἄφῖ 15 ἄναπαγςς ἄηᾶει. <φ>φῆ γαρ ἄη

78.23 νογῶωπε: read ἄηεγῶωπε.

80.5 ᾶηογῆ: read ᾶηογ.



not love the world,<sup>22</sup> but love the Lord so that those you will bear<sup>23</sup> might not come about resembling the world,<sup>24</sup> but come about resembling the<sup>25</sup> Lord.

The human has intercourse with the human.<sup>26</sup> The horse has intercourse with the horse. The donkey<sup>27</sup> has intercourse with the donkey. Nations have intercourse<sup>28</sup> [with] neighboring nations. In this way<sup>29</sup> the spirit has intercourse with the spirit, and the<sup>30</sup> [word] has intercourse with the word,<sup>31</sup> and light has intercourse<sup>32</sup> [with the light.] If [you] are born human,<sup>33</sup> [the human is the one that will] love you. If you come to be<sup>34</sup> [in the spirit], the spirit is the one that will join with you. [If] you<sup>35</sup> come to be in the word, the word is the one<sup>79.1</sup> that will have intercourse with you. If [you] come to be in light,<sup>2</sup> the light is the one that will have intercourse<sup>3</sup> with you. If you come to be one of those from above,<sup>4</sup> those from above will rest themselves<sup>5</sup> upon you. If you come to be a horse<sup>6</sup> or a donkey or calf or dog or<sup>7</sup> sheep or other animals that are outside<sup>8</sup> and below, then<sup>9</sup> neither human nor spirit nor<sup>10</sup> word nor light will be able to love you. Neither those above<sup>11</sup> nor those below nor those within<sup>12</sup> will be able to rest within you,<sup>13</sup> and you do not have a part in them.

The one<sup>14</sup> who is a slave unwillingly will not able to be free.<sup>15</sup> The one who has been free by the<sup>16</sup> grace of his master and has given<sup>17</sup> himself to slavery will no longer be able<sup>18</sup> to be free.

Farming the world<sup>19</sup> (occurs) in four kinds. They are gathered<sup>20</sup> into the storehouse through water<sup>21</sup> and earth and spirit and light.<sup>22</sup> And God's farming in the same way<sup>23</sup> (occurs) in four (kinds), in faith and<sup>24</sup> hope and love and<sup>25</sup> knowledge. Our earth is faith, in which<sup>26</sup> we are rooted. Water<sup>27</sup> is the hope through which [we] are nourished.<sup>28</sup> The spirit is the love through which<sup>29</sup> we grow. Light [is]<sup>30</sup> the knowledge through which we [ripen].<sup>31</sup> Grace exists in [four manners: it is]<sup>32</sup> an earthly man, it is [. . .]<sup>33</sup> highest heaven [. . .].

[Blessed]<sup>34</sup> is the one who has not [. . .]<sup>80.1</sup> a soul. This is Jesus Christ. He encountered<sup>2</sup> every place, and he did not burden anyone.<sup>3</sup> For this reason blessed is the one of this<sup>4</sup> sort because he is a perfect human. For<sup>5</sup> the word tells us about this one that it is difficult<sup>6</sup> to find. How will we be able to succeed<sup>7</sup> in this great thing? How will he give rest<sup>8</sup> to everyone? Above all it is not fitting<sup>9</sup> to grieve anyone, whether great or small,<sup>10</sup> or unbeliever or believer, and then give rest<sup>11</sup> to those resting upon good deeds.<sup>12</sup> There are some who profit from giving<sup>13</sup> rest to the one that lives happily. The one who does<sup>14</sup> a good deed is not able to give<sup>15</sup> rest to these

ἡπετερ-<sup>16</sup> ναφ. ἡν̄ ὅμο δε ἡμοφ ἀλλυπει εφ-<sup>17</sup> τῆτροφῤῥῶλιβε ἡμοοφ. ἀλλα  
 πετωφ-<sup>18</sup> πε καλωσ ῥῆσοφ ὡαφῤῥῶλυπει ἡμο-<sup>19</sup> οφ. φῶροφ ἀν ἡττειρε, ἀλλα  
 τογκα-<sup>20</sup> κια τε ετῤῥῶλυπει ἡμοοφ. πετεγῆταφ<sup>21</sup> ἡμαφ ἡτφγσις φ† ογνοφ ἡπετῆα-  
<sup>22</sup> νοφ. ῥοεινε δε εβολ ῥῆ παει σεῶ-<sup>23</sup> λυπει κακωσ.

ογχερῥῆῆηει ἀφχε<sup>24</sup> ἡκα ἡμ, εἰτε ὡηρε εἰτε ῥῆῤῥῶλ εἰτε<sup>25</sup> τβῆν εἰτε ογροφ εἰτε  
 ρῖρ εἰτε σογ<sup>26</sup> [εἰτε] εἰωτ εἰτε τωρ εἰτε χορτοσ εἰτε<sup>27</sup> [. . .]. εἰτε ἀφ ἀγῶ  
 βαλανοσ. ογσαβε<sup>28</sup> [δε π]ε ἀγῶ ἀφειμε ἡττροφῆ ἡπογα<sup>29</sup> [πογα]. ἡῶηρ[ε] ἡεῆ  
 ἀφκε ἀρτοσ ῥαρῶ-<sup>30</sup> [οφ. . . .], ἀ[. . . ἡ]ῥῆῤῥῶλ δε ἀφκε κι-<sup>31</sup> [. . . ῥαρῶοφ ρι ε]  
 βρε. ἀγῶ ἡτβῆνοοφ<sup>32</sup> [ἀφνεχ εἰ]ω[τ ρ]ῥῶοφ ρι τωρ ρι χορ-<sup>33</sup> [τοσ. ἡοφ]-  
 ροοῤῥ ἀφνεχ κεεσ ῥαρῶοφ.<sup>34</sup> [ἀγῶ ῥῖρ ἀ]φνεχ βαλανοσ ῥαρῶοφ<sup>81.1</sup> ρῖ ἡαμοφ  
 ἡοεικ. ταιε τε ἡε ἡπῆαῆ-<sup>2</sup> τῆσ ἡπῆογτε· εἰωπε ογσαβε πε εφ-<sup>3</sup> ἀιϑῶνε  
 ἡτῆῆῆῆαῆητῆσ. ἡμορ-<sup>4</sup> φῆ ἡσῶῆαῆῆῆ σενῆῤῥῶπατα ἀν ἡ-<sup>5</sup> μοφ, ἀλλα  
 εφῆαῆῶωτ ἡσα τῆαῆε-<sup>6</sup> σῖσ ἡτεφῤῥῆχῆ ἡπογα πογα, ἡφῶα-<sup>7</sup> χε ἡῆῆαφ. ογῆ  
 ῥῶρ ἡῆηριον ῥῆ ἡκοσ-<sup>8</sup> ῆοσ εγῶ ἡμορφῆ ῥῥῶμε. παει εφ-<sup>9</sup> ὡασῶωνοφ, ῥῖρ ἡεῆ  
 φῆαῆεχ βα-<sup>10</sup> λανοσ εροοφ. ἡτβῆνοοφ δε φῆαῆεχ<sup>11</sup> εἰωτ εροοφ ρι τωρ ρι χορτοσ.  
 ἡοφ-<sup>12</sup> ροοφ φῆαῆεχ καασ εροοφ. ἡῥῆῤῥῶλ<sup>13</sup> φῆα† ναφ ἡῶορπ. ἡῶηρε φῆα† ναφ<sup>14</sup>  
 ἡτελειον.

φῶροφ ἡβῖ πῶηρε ἡπῥῶ-<sup>15</sup> με, ἀγῶ φῶροφ ἡβῖ πῶηρε ἡπῶη-<sup>16</sup> ρε ἡπῥῶμε.  
 πῆοεισ πε πῶηρε ἡ-<sup>17</sup> πῥῶμε, ἀγῶ πῶηρε ἡπῶηρε ἡ-<sup>18</sup> πῥῶμε πε πετῶωτ ρῖτῆ  
 πῶη-<sup>19</sup> ρε ἡπῥῶμε. ἀπῶηρε ἡπῥῶμε χῖ<sup>20</sup> ἡτοοτφ ἡπῆογτε ετρεφῶωτ. ογῆ-<sup>21</sup>  
 ταφ ἡμαφ ετρεφῆπο. πεῆταρῆχῖ ε-<sup>22</sup> τρεφῶωτ ογῶωτ πε. πεῆταρῆχῖ<sup>23</sup> εῆπο  
 ογῆπο πε. πετῶωτ ἡῆ ὅμο<sup>24</sup> ἡφῆπο. πετῆπο ογῆ ὅμο ἡφῶωτ. <sup>25</sup> σεῆω δε  
 ἡμοσ χε· « πετῶωτ ῆπο, »<sup>26</sup> ἀλλα πεφῆπο ογῶωτ πε ετ[βε . . .]<sup>27</sup>  
 ἡῆπο, νεφῶηρε ἀν νε, ἀλλα ἡ[. . . .]<sup>28</sup> νε. πετῶωτ εφῤῥ ῥῶβ ῥῆ οφ[ῶηρ]<sup>29</sup> εβολ,  
 ἀγῶ ἡτοφ ῥῶωφ φῶφ[ῆρ ε]-<sup>30</sup> βολ. πετῆπο εφῆπο ῥῆ οφ[ῶηρ],<sup>31</sup> ἀγῶ ἡτοφ  
 φῆηπ [.], [.]ῆα[. . . . .]<sup>32</sup> ἡκῶν. πετῶ[ῆτ ο]ῆ εφῆ[ῶητ ῥῆ]<sup>33</sup> οφῆηροφ.  
 πετῆπο Δ[ε εφῆπε]<sup>34</sup> ὡηρε ῥῆ οφῆηπ. ἡῆ [λααφ ναφ]-<sup>35</sup> σοοῤῥν χε ἀφ  
 πε φο[οφ ετε φοογτ]<sup>82.1</sup> ἡῆ τςῤῆμε ῥκοῖῶηει ἡῆ νογερῆ<sup>2</sup> εἰ ἡῆ ἡτοοφ  
 ογῆαφ. ογῆστῆριον γαρ<sup>3</sup> πε πγαμοσ ἡπκοσμοσ ἡῆῆῆταρῆχῖ<sup>4</sup> ῥῆμε. εῶχε  
 πγαμοσ ἡπῆωρῆ φῆηπ,<sup>5</sup> ποσῶ ἡλλοῆ πγαμοσ ἡῆταρῆχῆ οφ-<sup>6</sup> ῆστῆριον  
 πε ἡῆῆηεινον; ογσαρκι-<sup>7</sup> κον ἀν πε, ἀλλα εφῆῆβῆη. εφῆη ἀν ἀτε-<sup>8</sup>  
 πῆῶῆα, ἀλλα επογῶφ. εφῆη ἀν επκα-<sup>9</sup> κε ἡ τογῶη, ἀλλα εφῆη επεροοφ ἡῆ<sup>10</sup>  
 πογῶειν. ογγαμοσ εφῶακῶκ ῆηῆ,<sup>11</sup> ἀφῶωπε ἡπορῆειῆ, ἀγῶ τῶελεετ,<sup>12</sup>  
 οφ ἡοῆοῆ εσῶαῆῖ πσῆρῆῆ ἡκερο-<sup>13</sup> ογῆ, ἀλλα καν εσῶαῆῖ ββολ ἡπεσκοῖ-<sup>14</sup>  
 τῶν ἡσενῆαφ εροσ, ἀσπορῆεγε. ἡοῆοῆ<sup>15</sup> ἡαρεσογῶηρ εβολ ἡπεσειῶτ ἡῆ τες-<sup>16</sup>  
 ῆαῆῖ ἡῆ πῶηρ ἡπῆῆῆφῖοσ ἡῆ ἡ-<sup>17</sup> ῶηρε ἡπῆῆῆφῖοσ. παει εστοει ναφ<sup>18</sup>  
 ετρογῶωκ εροῤῥν ἡῆῆηε επῆῆῆφῶν.<sup>19</sup> ἡκοογε δε ἡρογῤῥεπῆῶηει καν<sup>20</sup>

(people). For he does not take what <sup>16</sup> pleases him. He is not able to cause grief, since he <sup>17</sup> is not able to afflict them. Rather, the one who lives <sup>18</sup> happily occasionally grieves <sup>19</sup> them. He does not (act) in this way, but their <sup>20</sup> wickedness is what grieves them. The one who has <sup>21</sup> the nature (of the perfect human) gives joy to the good. <sup>22</sup> But some by all this are <sup>23</sup> terribly grieved.

A homeowner acquired <sup>24</sup> everything, whether a son or slave or <sup>25</sup> cow or dog or pig or wheat <sup>26</sup> [or] barley or chaff or grass or <sup>27</sup> [. . .] or meat and acorns. [He is] a wise man, <sup>28</sup> and he knew the food (to be eaten) by each <sup>29</sup> [one]. To the children he served bread. <sup>30</sup> [. . .] To the slaves he served <sup>31</sup> [. . . and] meal. And to the cows <sup>32</sup> [he tossed barley] and chaff and grass. <sup>33</sup> To the dogs he tossed bones. <sup>34</sup> [And to the pigs] he tossed acorns <sup>81.1</sup> and slop. This is how it is with the disciple <sup>2</sup> of God: if he is wise he <sup>3</sup> understands discipleship. The bodily forms <sup>4</sup> will not trick <sup>5</sup> him, but he will see the disposition <sup>6</sup> of the soul of each one, and he will speak <sup>7</sup> with him. Many animals in the world <sup>8</sup> are in human form. If he <sup>9</sup> recognizes them, to the pigs he will toss acorns. <sup>10</sup> To the cows he will toss <sup>11</sup> barley and chaff and grass. To the <sup>12</sup> dogs he will toss bones. To the slaves <sup>13</sup> he will give the basics. To the children he will give <sup>14</sup> advanced teaching.

The son of man exists, <sup>15</sup> and the son of the son <sup>16</sup> of man exists. The Lord is the son of <sup>17</sup> man, and the son of the son of <sup>18</sup> man is the one who creates through the son <sup>19</sup> of man. The son of man received <sup>20</sup> from God the ability to create. He has <sup>21</sup> the ability to beget. The one who has received <sup>22</sup> the ability to create is a creature. The one who has received <sup>23</sup> the ability to beget is begotten. The one who creates cannot <sup>24</sup> beget. The one who begets can create. <sup>25</sup> But it is said that “the one who creates begets,” <sup>26</sup> but his (alleged) offspring is (merely) a creature because <sup>27</sup> [. . .] of begetting, they are not his children, rather [. . .] <sup>28</sup> they are. The one who creates works in [the open], <sup>29</sup> and he also is apparent. <sup>30</sup> The one who begets begets in [secret] <sup>31</sup> and he himself is hidden. [. . .] <sup>32</sup> the image. [Moreover,] the one who [creates creates] <sup>33</sup> manifestly. But the one who begets [begets] <sup>34</sup> children in private. [No one will be able] <sup>35</sup> to know when [the husband] <sup>82.1</sup> and wife have intercourse with each other <sup>2</sup> except the two of them. For <sup>3</sup> marriage in the world is a mystery for those who have taken <sup>4</sup> a wife. If the marriage of defilement is hidden, <sup>5</sup> how much more is the marriage of undefilement a <sup>6</sup> true mystery? It is not fleshly, <sup>7</sup> but pure. It belongs not to passion, but to the <sup>8</sup> will. It belongs not to the darkness <sup>9</sup> or night, but it belongs to the day and <sup>10</sup> light. If a marriage is open, <sup>11</sup> it becomes prostitution, and the bride, <sup>12</sup> not only when she receives the seed of the other man, <sup>13</sup> but even if she leaves her bed <sup>14</sup> and is seen, prostitutes (herself). <sup>15</sup> Let her reveal (herself) only to her father and her <sup>16</sup> mother and the friend of the groom and <sup>17</sup> the children of the groom. These are allowed <sup>18</sup> to go into the bridal chamber every day. <sup>19</sup> But others let them desire just <sup>20</sup>

εσωτῆ ετессмн ἡσεῖραπολαγε ἡ-<sup>21</sup> π' ἐς' σοβῆ, ἀγω μαροῦσονω εβολ ῥῆ ἡ-<sup>22</sup>  
 λευλιφε ετρε εβολ ρι τραπεζα ἡθε ἡ-<sup>23</sup> νογροор. ογн ῥῆνγμφιος μῆ ῥῆ-<sup>24</sup> нγμφн  
 нп епнγμφωн, ἡῆ ογα наω-<sup>25</sup> ηαγ ἀπнγμφιος μῆ тнγμφн еи мн<sup>26</sup> [ἡω]ωπε  
 ἡπαει.

ἡτερεαβραζам<sup>27</sup> [. . .] εтρεφнаγ ἀπεтφнанаγ ероφ.<sup>28</sup> [αφ]ῆβε ἡтсарз  
 ἡтакровѹстїа, еφта-<sup>29</sup> [μο] ἡῆμον χε ωωε етако ἡтсарз.

<sup>30</sup> [. . .]γ. ἡτῆ [π]κρσμος, еи ρосон ноγ-<sup>31</sup> [са ηρογ]ῆ ρη[π, се]ἀξερατογ ἀγω  
 σεонρ.<sup>32</sup> [εγωαν]ογωн[ε εβο]λ, αγμογ, ката ппа-<sup>33</sup> [ραδιγμ]α ἡπρωμε  
 етоγонеρ εβολ.<sup>34</sup> [ен ρосо]н ἡμαρτ ἡπρωμε ρηп қонρ<sup>831</sup> ἡβι πρωμε· εγωαδωλπ  
 ἡβι ηεφμαρτ,<sup>2</sup> сеῖр пвол ἡρηтq қнамоγ ἡβι πρωμε.<sup>3</sup> теейре он ἡπωнн· ρωс  
 етеφноγνε<sup>4</sup> ρηп, φαqт оγω ἡқлеρнт. ерωα теq-<sup>5</sup> νογне δωλπ εβολ, φареπωнн  
 φω-<sup>6</sup> оγε. таеи те ѳе ρи χпо ним етῆῆ пкос-<sup>7</sup> мос, оγ монон ρи нетоγонρ εβολ,<sup>8</sup>  
 алла ρи неһп. еф ρосон гар тноγне<sup>9</sup> ἡтκαкиа ρηп с.χоор. εγωансоγωнс<sup>10</sup> δε,  
 асвωλ εβολ. εсωанογωнρ δε е-<sup>11</sup> вол, асωχῆ. етве паеи плогос χω ἡ-<sup>12</sup> мос  
 χε: « ндн таζειнн сῆмонт атноγ-<sup>13</sup> не ἡῆωнн. » еснаωωт ан—петоγ-<sup>14</sup>  
 наωаатq παλιν φαqт оγω—алла εωα-<sup>15</sup> ре таζειнн вавλ епттῆ епеснт ωан-  
<sup>16</sup> тесῆ тноγне еρраеи. аиһсоγс δε пωрк ἡ-<sup>17</sup> тноγне ἡпма тнρq, ρῆкооγе δε  
 ка-<sup>18</sup> та мерос. анон ρωωн маρε πογα<sup>19</sup> πογα ἡρηтῆ маρεφвалвле ἡса тноγ-<sup>20</sup>  
 не ἡтκαкиа етῆραι ἡρηтq, ἡқпоркῆ<sup>21</sup> ρа тесноγне ρῆ ηεφρηт. еснапωрк<sup>22</sup> δε  
 епωасογωнс. еωωπε δε тῆ-<sup>23</sup> но ἡатсоογн ерос, с.χе ноγне ρр[α]ῖ<sup>24</sup> ἡρηтῆ,  
 αγω στεγο εβολ ἡнескар-<sup>25</sup> пос ρраῖ ρῆ пῆρηт. со ἡχоеи ерон.<sup>26</sup> тῆно ηρηρῆл  
 нас. сῖραιхмалω[т]ῖε<sup>27</sup> ἡмон етῆηεиρε ἡнетῆογω[оγ ан,] <sup>28</sup> нетῆογωγ  
 тῆηεиρε ἡноογ [ан. с]-<sup>29</sup> сῆ сом χε ἡпῆсоγωнс. ρωс [εсωω]-<sup>30</sup> оп мен сῖηεиρгеи.  
 тῆηтῆтс[оογн] <sup>31</sup> εсωωоп ἡмааγ ἡῆηε[ѳоογ тнρογ.] <sup>32</sup> тῆηтῆтсοογн [εс]ἡαωе  
 ап[моγ χε] <sup>33</sup> нетωооп εβολ ῥῆ тῆηт[атсоογн] <sup>34</sup> оγте ηεγωооп ан оγте  
 [сεωооп ан] <sup>35</sup> оγте сенаωωπε ан. [. . . . .] <sup>841</sup> сенаχωк εβολ ρотан ерωа  
 талнѳеиа<sup>2</sup> тнрс оγωнρ εβολ. талнѳеиа гар ката ѳе<sup>3</sup> ἡтῆηтῆтсοογн· есρηп мен  
 сῖрана-<sup>4</sup> паγе ρраῖ ἡρηтq, εсωαογωнρ δε εβολ<sup>5</sup> ἡсесογωнс, φαγтнас еоογ  
 ρосон<sup>6</sup> сβῆ сом етῆηтῆтсοογн αγω атпла-<sup>7</sup> нн. сῑ ἡтῆηтелеγѳерос. пεχαq  
 ἡβι<sup>8</sup> плогос χε: « ететῆωансоγωн талн-<sup>9</sup> ѳеиа, талнѳеиа наῖ тнне ἡελεγѳерос.  
 »<sup>10</sup> тῆηтῆтсοογн со ηρηρῆл. тгнωсис оγ-<sup>11</sup> еλεγѳеиа те. епωасογωн талнѳеиа,  
<sup>12</sup> тῆηаρε аηкарпос ἡтталнѳеиа ρраῖ ἡ-<sup>13</sup> ρηтῆ. епωαρωтῖр ерос, снаχῖ ἡпῆпλη-  
<sup>14</sup> ρωма.

теноγ ογнтан ἡнаγ ἡнетογ-<sup>15</sup> онερ εβολ ἡте псωнт. ωан.χоос χε<sup>16</sup> « ἡтоογ  
 не ηχωωре еттаеиγ. неһп<sup>17</sup> δε не ηсωв етωнс. » таеи <ан> те ѳе

to hear her voice and take pleasure in <sup>21</sup> her ointment, and let them feast on the <sup>22</sup> scraps that fall from the table, like <sup>23</sup> the dogs. Grooms and <sup>24</sup> brides belong in the bridal chamber, and no one will be able <sup>25</sup> to see the groom and bride unless <sup>26</sup> [he] becomes this one.

When Abraham <sup>27</sup> [. . .] for him to see what he was going to see. <sup>28</sup> [He] circumcised the flesh of the foreskin, telling <sup>29</sup> us that it is necessary to destroy the flesh.

<sup>30</sup> [. . .] of [the] world, as long as their <sup>31</sup> [insides] are hidden, stand and live. <sup>32</sup> [If they] become apparent, they die, in accordance with the <sup>33</sup> [model] of the visible man: <sup>34</sup> [as long as] the bowels of the man remain hidden, the man is alive; <sup>83.1</sup> if his bowels are revealed, <sup>2</sup> they come to be outside of him, and the man will die. <sup>3</sup> This (is) also (how it is) with the tree: while its roots <sup>4</sup> remain hidden, it sprouts and grows. If its <sup>5</sup> root becomes uncovered, <sup>6</sup> the tree shrivels up. This is how it is with every birth in the world, <sup>7</sup> not only with those visible, <sup>8</sup> but (also) with those hidden. For as long as the root <sup>9</sup> of evil is hidden, it is strong. But if it is known, <sup>10</sup> it has been destroyed. If it becomes uncovered, <sup>11</sup> it has been destroyed. For this reason the word says: <sup>12</sup> “Already the ax is laid at the root <sup>13</sup> of the trees.” It will not (merely) cut—what <sup>14</sup> is cut sprouts again—but <sup>15</sup> the ax digs down until <sup>16</sup> it pulls the root out. But Jesus unearths <sup>17</sup> the root of the entire place, but others (do it) <sup>18</sup> partially. Let each <sup>19</sup> one among us also dig up the root <sup>20</sup> of evil that is within him, and let him unearth <sup>21</sup> its root in his heart. It will be unearthed <sup>22</sup> when we are aware of it. But if we <sup>23</sup> are ignorant of it, it takes root <sup>24</sup> within you, and it produces its fruit <sup>25</sup> in our heart. It becomes lord over us. <sup>26</sup> We are slaves to it. It takes us captive, <sup>27</sup> causing us to do things we [do not] want (to do), <sup>28</sup> (and) the things we want (to do), we [do not] do. [It] <sup>29</sup> becomes powerful because we are not aware of it. While [it exists,] <sup>30</sup> it is indeed active. [Ignorance] <sup>31</sup> is the mother [of all evil.] <sup>32</sup> Ignorance will lead to [death <sup>33</sup> because] those from [ignorance] <sup>34</sup> neither did they exist nor do they exist nor <sup>35</sup> will they exist. [. . .] <sup>84.1</sup> They will be perfected when all truth <sup>2</sup> appears. For truth is like <sup>3</sup> ignorance: when hidden it rests <sup>4</sup> within itself, but when revealed <sup>5</sup> and recognized, it is glorified to the extent that <sup>6</sup> it is stronger than ignorance and error. <sup>7</sup> It gives freedom. The word said, <sup>8</sup> “If you know the truth, <sup>9</sup> the truth will make you free.” <sup>10</sup> Ignorance is a slave. Knowledge <sup>11</sup> is a free person. If we know the truth, <sup>12</sup> we will find the fruit of truth within <sup>13</sup> us. If we unite with it, it will receive our <sup>14</sup> fullness.

Now we have the <sup>15</sup> revealed things of creation. We say, <sup>16</sup> “They are strong who are revered. But the hidden things <sup>17</sup> are the weak that are despised.” This is not how it

84.13 “receive”: or “bring.”

ἡνετοϋ-<sup>18</sup> ονη εβολ ἡταλθηεια· ρῆσων νε, αγω<sup>19</sup> σεωης. νεθηπ δε ἡχωρε νε  
 αγω σετα-<sup>20</sup> ειηγ. σεωονη δε εβολ ἡβι ἡμγστηριον<sup>21</sup> ἡταλθηεια εγο ἡτγπος  
 ρι ρικων. πκοι-<sup>22</sup> των δε ρηηπ. ἡτοϋ πε πετογααβ ρῆ<sup>23</sup> πετογααβ.  
 νερεπκαταπεταςμα μεν<sup>24</sup> ροβῆ ἡωρηπ πως ερε πνογτε ρῆιοικει<sup>25</sup> ἡτκτικις,  
 εφωαπωρ δε ἡβι πκαταπε-<sup>26</sup> ταϋ[μ]α, αγω ἡτε να πσα ηρογν ογωηρ<sup>27</sup> [εβολ],  
 σενακω δε ἡπεεινει ἡσωογ<sup>28</sup> [εφο] ἡερημος, μαλλον δε, σεναρκατα-<sup>29</sup> [λγε]  
 ἡμοϋ. τῆἡτῆογτε δε τηρῆ σαπωτ<sup>30</sup> [εβολ] ἡνεειμα, ερογν αν ενετογααβ<sup>31</sup>  
 [ἡτε η]ετ[ο]γααβ. σεαωτωρ γαρ αν ἡἡ πογ-<sup>32</sup> [οειν ἡ]αττωρ ἡἡ ππληρωμα  
 ἡατ-<sup>33</sup> [ωτα, αλ]λα σεαωωπε ρα ἡτηρ ἡπσταγρος<sup>34</sup> [αγω ρα η]εφσβοει.  
 τεειβωτος ναωω-<sup>35</sup> [πε ἡπο]γυχαι ἡταρεπκατακλυς-<sup>85.1</sup> μοσ ἡμοογ εμαρτε  
 ερραῖ εχωογ. ερωα<sup>2</sup> ρῆροεινε ωωπε ρῆ τφγλη ἡτῆἡτοϋ-<sup>3</sup> ηηβ, παει ναωωἡ  
 σον ἡβωκ ερογν ε-<sup>4</sup> πσα ηρογν ἡπκαταπεταςμα ἡἡ παρ-<sup>5</sup> χιερεγς. ετβε παει  
 ἡπε πκαταπετας-<sup>6</sup> μα πωρ ἡπσα ητπε ογαατγ, επει νεγ-<sup>7</sup> ναογην ἡνα πσα ητπε  
 ογαατογ, ογτε<sup>8</sup> ἡπσα ἡπτηἡ ογαατγ αν ἡταγπωρ, επει<sup>9</sup> ναρναογωηρ εβολ ἡνα  
 πσα ἡπτη ογ-<sup>10</sup> ααγ. αλλα ἡταγπωρ ἡτπε επτηἡ. ανα<sup>11</sup> πσα ητπε ογων ναη  
 ἡνετῆπσα ἡπ-<sup>12</sup> τῆ, δεκααδ εηναβωκ ερογν αππεθηπ<sup>13</sup> ἡταλθηεια. παει  
 αληωδς πε πετταει-<sup>14</sup> ηγ, ετο ἡχω`ω`ρε. εναβωκ δε ερογν εμαγ<sup>15</sup> ριτῆ ρῆτγπος  
 εγωης ἡἡ ρῆἡἡτῆσων. <sup>16</sup> σεωης μεν ἡναρρῆ πεοογ ετχηκ εβολ[λ]. <sup>17</sup> ογῆ εοογ  
 εγχοσε <ε>εοογ· ογν σον εγχο-<sup>18</sup> σε εσον. ετβε παει αντελειον ογην<sup>19</sup> ναη, ἡἡ  
 νεθηπ ἡταλθηεια αγω νετογ-<sup>20</sup> ααβ ἡνετογααβ αγσωλπ εβολ, αγω α-<sup>21</sup> πκοιτων  
 τωρ`μ` ἡμον ερογν.

εν ροσον<sup>22</sup> μεν ρηηπ, τκακια ογοςϋ, μεν ἡπογ-<sup>23</sup> ριτῆ δε ἡτμητε ἡπσπερμα  
 ἡππνεγμα<sup>24</sup> ετογααβ. σεο ἡρμῆαλ ἡτπνηρια. ρο-<sup>25</sup> ταν δε εφωασωλπ εβολ,  
 τοτε πογο-<sup>26</sup> ειη ἡτελειον ναρρατε εβολ εχῆ [ο]γον<sup>27</sup> ηηη, αγω νετῆρητγ τηρογ  
 σεη[αχι χρι]-<sup>28</sup> σεα. τοτε ἡρμῆαλ ἡαρῆελεγε[ρος, αγω]<sup>29</sup> ἡσεσωτε ἡαιχμαλωτος.  
 « τωβε [ηη εμ]-<sup>30</sup> πεπαειωτ ετηἡ ἡπηγε τοβγ [σενα]-<sup>31</sup> πορκγ. » νετπορχ  
 σεναρω[τ]ῆ η[. . . ]<sup>32</sup> σεναμογρ. ογον ηηη ετηαβ[ωκ ερογν]<sup>33</sup> επκοιτων  
 σεναχερο ἡπο[γοειν . . . ]<sup>34</sup> ο γαρ ἡθε ἡἡγαμος ετῆἡε[. . . . . ]<sup>35</sup> ωωπε  
 ἡτογωη. πκωρτ ωα[γ]. . . . ]<sup>86.1</sup> ἡτογωη ωαγχενε. ἡμγστηριον δε<sup>2</sup> ἡππγαμος  
 ἡτοϋ ωαγχωκ εβολ ρῆ πε-<sup>3</sup> ροογ ἡἡ πογοειν. μαρεφοογ ετῆμαγ<sup>4</sup> η πεχογοειν  
 ρωτπ. ερωα ογα ωωπε ἡ-<sup>5</sup> ωηρε ἡππνημφων χηαχι ἡπογοειν. <sup>6</sup> ετῆ ογα χιτγ  
 εφῆνεειμα, χηαωχιτγ<sup>7</sup> αν ἡπκεμα. πεταχι πογοειν ετῆμαγ<sup>8</sup> σεναναγ αν ερογ  
 ογτε σεναφεμαρτε<sup>9</sup> αν ἡμοϋ. αγω ἡἡ λααγ ναωρῆσκγλλε ἡ-<sup>10</sup> παει ἡτεειμεινε  
 καν εφῆπολιτεγες-<sup>11</sup> θα ρῆ πκοσμος αγω οη εφωαει εβολ<sup>12</sup> ρῆ πκοσμος, ηδη  
 αχχι ἡταλθηεια ρῆ<sup>13</sup> ἡρικων. πκοσμος αφωωπε ἡηαιων. <sup>14</sup> παιων γαρ εφωοοπ  
 ναγ ἡπληρω-<sup>15</sup> μα, αγω εφωοοπ ἡτεειρε· φογονηρ εβολ<sup>16</sup> ναγ ογααγ ερηηπ αν ρῆ  
 πκακε ἡἡ τογ-<sup>17</sup> ωη, αλλα ερηηπ ρῆἡνογροογ ἡτελειον<sup>18</sup> ἡἡ ογοειν εφογααβ.

<sup>19</sup> πεγαγγελιον

<sup>20</sup> πκατα φιλιππος

is with the revealed things<sup>18</sup> of truth: they are weak, and<sup>19</sup> they are despised. But the hidden things are strong and<sup>20</sup> revered. But the mysteries<sup>21</sup> of truth are revealed, since they are types and images.<sup>22</sup> Now the bridal chamber is hidden. It is the holy in<sup>23</sup> the holy. The curtain<sup>24</sup> first hid how God managed<sup>25</sup> the creation, but when the curtain is torn,<sup>26</sup> and the things inside are revealed,<sup>27</sup> this house will be deserted,<sup>28</sup> or rather, it will be [destroyed].<sup>29</sup> The entire deity will depart<sup>30</sup> [from] these places, (but) not within the holies<sup>31</sup> [of] holies. For it will not be able to mix with the unmixed<sup>32</sup> [light] and the [limitless] fullness,<sup>33</sup> [but] it will be under the wings of the cross<sup>34</sup> [and under] its arms. This ark will become<sup>35</sup> [their] salvation when the flood<sup>85.1</sup> inundates them. If<sup>2</sup> some come to be part of the class of the priesthood,<sup>3</sup> they will be able to go into<sup>4</sup> the place behind the curtain with the high<sup>5</sup> priest. Because of this the curtain<sup>6</sup> did not tear at the top alone, since they (the two sides of the curtain)<sup>7</sup> would open only for those at the top, nor<sup>8</sup> did it tear at the bottom alone, since<sup>9</sup> it would have been shown only to those at the bottom.<sup>10</sup> Rather, it was torn from top to bottom. Those<sup>11</sup> at the top opened to us the things below,<sup>12</sup> so that we might go into the secret<sup>13</sup> of the truth. This truth is what is esteemed,<sup>14</sup> what is strong. But we should go in there<sup>15</sup> through despised types and weakness.<sup>16</sup> They are indeed despised when compared to glory that is perfect.<sup>17</sup> There is glory that is exalted above glory; there is power that is exalted<sup>18</sup> above power. For this reason perfect things have opened<sup>19</sup> to us, and the hidden things of truth, and the holies<sup>20</sup> of the holies have been revealed, and<sup>21</sup> the bridal chamber has beckoned us.

As long as<sup>22</sup> it is hidden, evil is idle, but it has not<sup>23</sup> been taken from the midst of the seed of the<sup>24</sup> holy spirit. They are the slaves of wickedness. But when<sup>25</sup> it is revealed, then the<sup>26</sup> perfect light will rush forth upon every one,<sup>27</sup> and all those in it will [receive] the chrism.<sup>28</sup> Then the slaves will be free, [and]<sup>29</sup> the prisoners will be released. [“Every] plant<sup>30</sup> that my father in heaven [did not] plant [will]<sup>31</sup> be uprooted.” Those separated will be joined [. . .]<sup>32</sup> will be filled. Everyone who will [go into]<sup>33</sup> the bridal chamber will ignite the [light . . .].<sup>34</sup> For [. . .] like marriages that are [. . .]<sup>35</sup> happen at night. The fire [. . .]<sup>86.1</sup> at night is extinguished. But the mysteries<sup>2</sup> of this marriage are perfected in the<sup>3</sup> day and the light. Neither that day<sup>4</sup> nor its light sets. If one becomes<sup>5</sup> a child of the bridal chamber, he will receive the light.<sup>6</sup> If one does not receive it while in this place, he will not be able to receive it<sup>7</sup> in the other place. The one who has received that light<sup>8</sup> will not be seen, nor will he be detained.<sup>9</sup> And no one will be able to vex<sup>10</sup> a person of this sort even while he dwells<sup>11</sup> in the world. And, moreover, when he leaves<sup>12</sup> the world, already he has received the truth in<sup>13</sup> the images. The world becomes the eternities.<sup>14</sup> For the eternity is for him a fullness,<sup>15</sup> and he exists in this way: it is revealed<sup>16</sup> to him alone, not hidden in the dark or the night,<sup>17</sup> but hidden in a perfect day<sup>18</sup> and holy light.

<sup>19</sup> The Gospel<sup>20</sup> according to Philip





## XII. VALENTINIAN EXPOSITION

The *Valentinian Exposition* is the editorial title given to the highly fragmentary second tractate in Nag Hammadi codex XI. This text is often grouped with five ritual fragments that follow in sequence in the codex: On the Anointing, On Baptism A and B, and On the Eucharist A and B. The association of the *Valentinian Exposition* with the ritual fragments has influenced the interpretation of the text; it is often regarded as a catechism that prepares neophytes for ritual initiation. However, there is no reason to believe that the ritual fragments were intended to be read as a coda to the *Valentinian Exposition*. They are separated from the *Valentinian Exposition* with the same scribal markings that separate other tractates in the codex. Additionally, there is nothing in the content of the ritual fragments to suggest an affiliation with the *Valentinian Exposition* in particular, or Valentinian ritual practice more generally.

On its own terms, then, the *Valentinian Exposition* presents one Christian teacher's recounting of one version of Valentinian first principles, including the myth of Wisdom's error. An interesting feature of the text is the author's frequent interjections. These appear throughout the text and include his personal thoughts on the topic under discussion as well as acknowledgments of the views of others. The author also emphasizes the importance of faithfully interpreting Scripture and paying close attention to the teachings of other interpreters as well. These features suggest that the *Valentinian Exposition* is both a retelling of and a commentary on one version of the Valentinian Wisdom myth.

Despite the frequent use of first-person singular pronouns, the author is anonymous. The original language of composition was likely Greek, and given similarities with Valentinian first principles found in Irenaeus, *AH* book 1, the original composition likely dates to the last quarter of the second century C.E.

22.1 [ ο ] γτε ρν [ ] 2 [ ] ει ρο[γν ] 3 [ ] τχορη[ια ] 4 [ ] ρ  
 ἡμαει[ν ] 5 [ ] νετε[ ] 6 [ ] ἡπ[ ] 7 (Lines 7–15 lacking) 16 [ 11–13  
 †να]χε παμγς- 17 [τηριον ανεει ετ]ωοοп ηνει ἡν 18 [нетнаωωπε η]ηει. ηει σε  
 ηεν- 19 [ταρῆμε απη ετ]ωοοп πωт εте 20 [ηει ηε . . . ]ε ἡπτηρῳ παт- 21 [ωεχε  
 араϷ εт]ωοοп ῆн тμονас. 22 [ 11–13 ] ῆн пкаρωῳ, пка- 23 [ρωῳ ἡде п]ε псораῆт,  
 еπει ογн 24 [ηεϷωοο]п ἡμονас αγω ηенн 25 [λαγε ωο]οп ρατεϷερн. εῳωοοп 26 [ῆн  
 тд]γас αγω ῆн псаеиω. ηεϷ- 27 [Ϸ]αеиω ἡде ηε тсгн. ηεγῆтеῳ ἡ- 28 [д]ε ἡηεγ  
 ἡпτηрῳ εγωοοп ἡρ- 29 [рнi] ἡρнтῳ. αγω πογωωε ἡн 30 πωωηε, пмаеи ἡн псω,  
 31 ηει σε ῆнатхпаγ ηε.

πνογτε 32 [αϷε]! авал пωηре πноγс ἡпτηн- 33 [р]ῳ εте ηει ηε χε авал ῆн тноγне  
 34 ἡпτηрῳ ерепекемеγе ωοοп. 35 ηει гар ηеоγнтеῳв ἡηεγ ῆн 36 πноγс. εтве  
 пτηрῳ ἡгар аχхi 37 ἡογηεγе ἡωῳηо, ηенἡлаγε 38 ἡгар ωοοп ρατεϷερн авал. ῆн  
 39 пма етἡηεγ ἡтаϷ ηе ептаρκиη 23.16 (Lines 1–16 lacking) 17... [ 3–5 ], [ ] 18 αει.  
 [ . . . ] [ 4–6 ] ο[ 4–6 ] 19 εсвеве тееи Ϸε [те тн]ογне [ἡпτηн]- 20 рῳ αγω ηονас [ηе  
 е]ἡηλ[αγε ρα]- 21 теϷεрн. тмаρῳ[т]е ἡде [ 4–6 ] 22 εϷωοοп ῆн тсгн αγω  
 [εϷωε]- 23 χε ἡηηεϷ ογαεетῳ. тἡ[αρῳтоε] 24 ἡде кага θε ἡтаϷ ηе[птаρῳ]- 25  
 ωрϷ авал ἡηαῳ ογαε[етῳ ῆн т]- 26 маρῳтоε. εϷωοοп ῆн т[маρ]- 27 ωἡтωεεε  
 аῳрῳп еиη[ε ἡηαϷ] 28 ογαεетῳ, αγω ῆн тмаρῳ[те аϷογ]- 29 ωηρ авал  
 ἡпекῳγωωε, [αγω] 30 ῆн тмаρῳтоε аῳрωω [ава]λ 31 ἡηαϷ ογαεетῳ.

ηει ἡηен ε- 32 тϷе тноγне ἡпτηрῳ, маρῳ[еи] 33 ἡде ρογн απεϷογωηρ ав[ал] 34  
 αγω теϷηηтхрнстос ἡн теϷε- 35 ηει аηитн ἡн пτηрῳ εте ηει 36 ηе пωηре πωт  
 ἡпτηрῳ аγ- 37 ω πноγс ἡпηηεγма, ηεγἡ- 38 теϷ ἡгар ἡηεγ ἡηει атерн ἡ 24.15  
 (Lines 1–15 lacking) 16 [ 17–19 ] [ ] 17 [ 16–18 ] ηε 18 [ . . . ] η [ . . . ]ε етἡηεγ. ογпн-  
 19 [гн ηе] ηει, [ογпε]тоγωἡηε авал ηе 20 [ῆн тс]гн αγ[ω ο]γноγс ἡпτηрῳ 21 [ηе  
 еϷ]ωοοп ῆн ογмаρῳнте ἡн 22 [пω]ἡε. ἡтаῳ ἡгар ηе рреῳтеγ- 23 [ο авал] ἡпτηрῳ  
 αγω θ[γ]постаϷ[с] 24 [6–8] ἡηειωт εте [т]εи те тен 25 [ноиα т]ε αγω <т>бiηηтῳ  
 аηитн ἡп- 26 [са ἡ]псаηптн.

ἡтаρεϷογωωε 27 [ἡси] пωрῳ ηειωт аϷογанῳϷ а- 28 [вал ἡ]ρнн ἡρнтῳ. еπει ογн  
 етв[ηн]- 29 [тῳ ере]пογωἡηε авал ωοοп ἡп- 30 тнрῳ, еειχογ де ἡηαῳ апτηрῳ 31 χε  
 «πογωωε ἡпτηрῳ.» аχхi де ἡ- 32 пηεγе ἡтἡηне етве пτηрῳ. ееи- 33 [χ]ογ де  
 ἡηас аηηεγе χε «пмоно- 34 геннс.» ηηεγ ἡгар аηηογте ἡ- 35 тηне, ηе† еаγ  
 ἡтноγне ἡп- 36 тнрῳ. етве ηει ἡтаῳ ηеηтаῳ- 37 ογанῳϷ авал ογαεетῳ ῆн пмо-  
 38 ηοгеннс, αγω ἡρнн ἡρнтῳ 39 аῳγωωηηε авал ἡпатаωεεε а- 25.16 (Lines 1–16  
 lacking) 17 [ . ] [ 12–14 ] η [ 2–3 ] 18 [ . ] ηε[ . . . ] [ 5–7 ] тἡηε [αγ]- 19 ηεγ аρ[α]Ϸ  
 еϷ[маст] ῆ ἡ тноη[ас аγ]- 20 ω ῆн тдγас а[γω ῆ]н ттетра[с аϷ]- 21 ωрῳ ἡηеиε  
 ав[λ] ἡпηон[οгеннс] 22 [ . ] [ . ] [ . ] αγω пρορос п[ε . . . ] 23 [ . . . . ] авал ἡпτηрῳ  
 [6–8]- 24 [ . . . . ]ῳ εγωοοп 295–6 ] 25 [ 8–10 ], ηωε ἡ[ 5–6 ] 26 [ . . . . ] πноγс ηе  
 αγω [ 5–6 ] 27 (Two lines lacking) 29 [ 5–7 ], [ ] 30 ἡпω[ηре ο]γαт[ωεχ]ε ара[Ϸ п]

22.1 [...] neither in [...] <sup>2</sup> enter in [...] <sup>3</sup> the fortune [...] <sup>4</sup> remarkable [...] <sup>5</sup> those who [...] <sup>6</sup> of the <sup>7</sup> (Lines 7–15 lacking) <sup>16</sup> [I will] declare my mystery <sup>17</sup> [to those who] are mine and <sup>18</sup> [those who will be] mine. These are the <sup>19</sup> [ones who have known him who] exists, the Father, that <sup>20</sup> is, [...] of the entirety, the <sup>21</sup> [...] one [who] exists in solitude. <sup>22</sup> [...] in silence, <sup>23</sup> [and] silence [is] rest, since <sup>24</sup> [he was] solitary, and no <sup>25</sup> [one existed] before him. He exists <sup>26</sup> [in the] pair and in the double. His <sup>27</sup> double is silence. He had <sup>28</sup> the entirety dwelling <sup>29</sup> within him. And will and <sup>30</sup> becoming, love and persistence, <sup>31</sup> these are unbegotten.

God <sup>32</sup> came forth, the Son, the Mind of the <sup>33</sup> entirety, that is, his other thought also exists from the root <sup>34</sup> of the entirety. <sup>35</sup> For he had this one in <sup>36</sup> the Mind. On account of the entirety he received <sup>37</sup> a foreign thought, since nothing <sup>38</sup> existed before him. From <sup>39</sup> that place, he is the one that moved <sup>23.16</sup> (Lines 1–16 lacking) <sup>17</sup> [...] <sup>18</sup> [...] <sup>19</sup> bubbling. This then [is the] root [of the] <sup>20</sup> entirety and solitude lacking [anything] <sup>21</sup> before him. But the second [...] <sup>22</sup> dwells in silence and speaks <sup>23</sup> with him alone. And the [fourth] <sup>24</sup> in this way is the one [who has] <sup>25</sup> enclosed himself [within the] <sup>26</sup> fourth. Dwelling in the <sup>27</sup> three hundred and sixtieth, he initially brought himself forth, <sup>28</sup> and in the second [he] <sup>29</sup> revealed his will, [and] <sup>30</sup> in the fourth he set <sup>31</sup> himself apart.

These things are <sup>32</sup> concerning the root of the entirety, but let us [enter] <sup>33</sup> into his revelation <sup>34</sup> and his blessing and his <sup>35</sup> descent and the entirety, that <sup>36</sup> is, the Son, the Father of the entirety, and <sup>37</sup> the mind of the spirit, <sup>38</sup> for he had this before <sup>24.15</sup> (Lines 1–15 lacking) <sup>16</sup> [...] <sup>17</sup> [...] <sup>18</sup> there. This one [is] a <sup>19</sup> spring, he is one who is manifest <sup>20</sup> [in] silence and [he is the] mind of the entirety <sup>21</sup> that exists also with <sup>22</sup> [life]. For he is the one who sends <sup>23</sup> [forth] the entirety and the reality <sup>24</sup> [...] of the Father, that is, the <sup>25</sup> [thought] and <the> <sup>26</sup> descent.

Once the First Father willed, <sup>27</sup> he revealed himself <sup>28</sup> within him. Since then on account of <sup>29</sup> [him] the revelation exists for the <sup>30</sup> entirety, I call the entirety <sup>31</sup> “the will of the entirety.” He received <sup>32</sup> the thought of this sort on account of the entirety. But I <sup>33</sup> call the thought the “Only-<sup>34</sup> Begotten.” For now God has brought truth, <sup>35</sup> the one who glorifies the root of the <sup>36</sup> entirety. For this reason he is the one who <sup>37</sup> revealed himself in the <sup>38</sup> Only-Begotten, and in him <sup>39</sup> he revealed the ineffable one to [...] <sup>25.16</sup> (Lines 1–16 lacking) <sup>17</sup> [...] <sup>18</sup> the truth. [They] <sup>19</sup> saw him [residing] in the monad [and] <sup>20</sup> the Dyad [and] in the Tetrads. [He] <sup>21</sup> brought forth the Only-Begotten first <sup>22</sup> [...]. And the limit [is ...] <sup>23</sup> [...] from the entirety [...] <sup>24</sup> [...] him, since they were [...] <sup>25</sup> [...] hundred [...] <sup>26</sup> [...] He is [the] mind and [...] <sup>27</sup> [...] (Two lines lacking) <sup>29</sup> [...] <sup>30</sup> the Son. He is entirely indescribable

ε [α]- <sup>31</sup> ΠΤΗ[ΡΩ] ΜΠΤΗΡΩ ΑΥΩ ΠΤΑΧΡΟ <sup>32</sup> ΜΝ [ΤΡΥ]ΠΟΣΤΑΣΙΣ ΜΠΤΗΡΩ ΠΚ[Δ]- <sup>33</sup>  
 ΤΑΠ[ΕΤΑΣ]ΜΑ Ν... ΠΑΡΧΙΞ- <sup>34</sup> ΡΕΥ[С 4-6]Ε Π[ΕΙ]ΕΤΕΥΝ[Τ]ΕΥ Μ- <sup>35</sup> ΜΕΥ ΝΤΕΖΟΥΣΙΑ  
 ΜΒΩΚ ΑΖΟΥΝ Α- <sup>36</sup> ΝΕΤΟΥΑΑΥ ΜΝΕΤΟΥΑΑΥ ΕΦΟΥ- <sup>37</sup> [Ω]ΝΞ ΜΜΕΝ ΑΖΟΥΝ ΜΠΕΑΥ Ν- <sup>38</sup>  
 [Ν]ΑΙΩΝ ΕΦΕΙΝΕ ΝΔΕ ΑΒΑΛ ΝΤ- <sup>39</sup> ΧΟΡΗΓΙΑ Α{Υ}†{С}ΝΟΥΒΕ . ΤΑΝΑΤΟΛΗ <sup>26,17</sup> (Lines  
 1-17 lacking) <sup>18</sup> [ . . ] ΝΞΡ[Η 12-14] Ν- <sup>19</sup> [Τ]ΑΟΥΑΝ[Ω] ΑΒΑΛ ΕΝ[ΤΑΥ]ΠΕ Π- <sup>20</sup> [ΑΡ]-  
 ΧΑΙΩΝ Ν[ . . . ] ΑΥΩ [Π]ΞΡΟ Μ- <sup>21</sup> [ΠΤΗ]Ω. ΑΥΩ [ΝΕ]ΦΕΜΑΞΤΕ ΜΠΤΗ- <sup>22</sup> [ΡΩ ΠΗ]  
 ΕΤΧΑΣΙ [ΔΠ]ΤΗΡΩ [Δ]ΝΕ[Ε]Ι ΜΜΕΝ <sup>23</sup> [ΤΕΥΟ] ΠΕΧΡΗСТОС Δ[ΒΑΛ ΑΤΡΩ]- <sup>24</sup> [ΤΕΥΑΣ] ΝΘΕ  
 ΝΤΑΥΤΕΞ[ΑΥ ΕΔΤΕΞΗ] <sup>25</sup> [ΝΤΕСС]ΜΝΕΙ ΑΠ[ΙΤΝ 6-8] <sup>26</sup> [ . . . ] ΑΡΑΩ ΧΕ [ 7-9 ] <sup>27</sup>  
 [ 7-9 ] . [ 8-10 ] <sup>28</sup> (One line lacking) <sup>29</sup> . [ 8-10 ΑΒ]ΑΛ [ . . ΕΝ ΟΥΑ]- <sup>30</sup> Ξ[ΟΡΑΤ]ΟС  
 ΑΡ[ΑΥ Π]Ε ΕΥ[Ω ΕΥ] ΠΞΟ- <sup>31</sup> ΡΟС ΑΥΩ ΟΥΝΤΕΩ ΜΜ[ΕΥ Ν]ΩΤΟΕ <sup>32</sup> ΝΒΑΜ ΟΥΡЕСΠΩΡΧ  
 Μ[Ν Ο]ΥРЕС- <sup>33</sup> [Τ]ΑΧΡΟ ΟΥРЕ С'[Ω]† ΜΟΡΦΗ [Δ]ΥΩ ΟΥ- <sup>34</sup> Ρ[ΕCХΠЕ ΟΥСΙΑ ΑΝΑΝ  
 ΟΥΔΕΕΤ]Ν <sup>35</sup> ΜΗ ΕΝΕ ΕΙΩΠΕ <ε>ΝΔΡΝΟΕΙ Ν <sup>36</sup> ΝΕΥΠΡОCΩΠΟΝ ΜΝ ΠΧΡΟНОС <sup>37</sup> ΑΥΩ  
 ΝΤΟΠΟС ΝΕΕΙ ΝΤΑΖΑΝ- <sup>38</sup> ΕΙΝΕ ΑΡΧΟΥ ΑΒΑΛ ΧΕ ΑΖΟΥС [ . ] 27.15 (Lines 1-15 lacking) <sup>16</sup>  
 [ 15-17 ] ΕΧ[ . . ] <sup>17</sup> [ 15-17 ] ΝCЕС[ . ] <sup>18</sup> [ 13-15 ΑΒ]ΑΛ ΞΝ ΝΗ[Δ] <sup>19</sup> [ 12-14 ] Π ΤΑΓΑΠΗ  
 [ . ] <sup>20</sup> [ 9-11 ] ΠΔΞΤ ΑΒΑΛ [ . . ] <sup>21</sup> [ . . . Π]ΠΛΗΡΩΜΑ ΤΗ[Ρ]Ω [ . . ] <sup>22</sup> [ . . . . . ] ΠΕCΩ  
 ΡΞΥΠ[ΟΜΕ]- <sup>23</sup> [ΝΕ ΝΟΥΑ]ΕΙΩ ΝΗΜ ΑΥΩ [ . . . ] <sup>24</sup> [ . . . . . ] ΚΑΙ ΓΑΡ ΑΒ[ΑΛ ΞΝ] <sup>25</sup>  
 [ . . . . . ] ΠΟΥΔΕΙΩ [ 4-6 ] <sup>26</sup> [ 5-7 ] ΕΙ ΖΟΥΟ[. ] [5-7] <sup>27</sup> (One line lacking) <sup>28</sup> [ 8-10  
 ]Ω[ 6-8 ] Ν[.] <sup>29</sup> [ 6-8 ] ΤΑΠΟΔΕΙΞΙΣ ΝΤΩ[.]

<sup>30</sup> [ . . . . . ΕΤ]ΒΕ ΕΥ ΝΔΕ ΧΕ ΟΥРЕС- <sup>31</sup> [ΠΩΡ]Χ ΑΒΑΛ ΜΝ ΟΥРЕСТАΧΡΟ <sup>32</sup> [ΔΥ]Ω  
 ΟΥРЕСХΠЕ ΟΥСΙΑ ΜΝ ΟΥРЕС- <sup>33</sup> [† Μ]ΟΡΦΗ ΝΘΕ ΝΤΑΖΑΞΝΚΑΥΕ <sup>34</sup> [Χ.Ο]С С[Ε]ΧΟΥ ΝΓΑΡ  
 ΜΑΔΩ ΑΠΞΟ- <sup>35</sup> [Ρ]ΟС ΧΕ [ΟΥ]ΝΤΕΩ ΜΜΕΥ ΝΒΑΜ <sup>36</sup> [С]ΝΤΕ [ΟΥ]ΡЕСΠΩΡ[Χ] <Χ> ΑΒΑΛ  
 ΑΥΩ <sup>37</sup> [Ο]ΥРЕС[ΤΑ]ΧΡΟ ΕΠΕΙ СΠΩΡХ Μ- <sup>38</sup> [Π]ΒΥ[ΘΟ]С ΑΒΑΛ ΞΝ <Ν>ΑΙΩΝ ΧΕКА- <sup>28.1</sup>  
 [Cε . . ] <sup>15</sup> (Lines 1-15 lacking) <sup>16</sup> [ . ]Ε[ <sup>17</sup> ΝΗ Τ[ <sup>18</sup> ΝΕΙ C[Ε <sup>19</sup> ΕΙ ΝΟΥ[ <sup>20</sup> [ . ] Ν,  
 ΜΠΒ[ΥΘΟС <sup>21</sup> [Γ]ΑΡ [Τ]Ξ ΤΜΟΡΦΗ . ] <sup>22</sup> [ . . ] Ε ΜΠΩΤ ΝΤ[ΜΝΕ <sup>23</sup> [ΑΥΧ]ΟС ΧΕ  
 ΠΕΧΡΗ[CТОС <sup>24</sup> [ . . . ] Ε ΠΕΠΝΕΥΜ[Α <sup>25</sup> [ . . . ] ΜΠΜΟΝ[ΟΓΕΝНС <sup>26</sup> [ . . . ] . [Ο]ΥΝΤΕ[ <sup>27</sup>  
 [ . . . ] . ] . . . [ <sup>28</sup> (One blank line)

<sup>29</sup> [ . ]Τ [ΟΥΤΕΤΝΑ]ΩΦC [ΤΕ ΜΝ ΟΥΑ]- <sup>30</sup> ΝΑΓΚΑΙΩΝ ΑΤΡΩ[Ω]ΝΕ ΞΝ] <sup>31</sup> ΟΥΩΡХ ΝΞΟΥ  
 ΜΝ [ΟΥΩ] <sup>32</sup> ΝCА ΝΓΡΑΦΑΥΕΙΕ ΑΥΩ [ΝΕΤ]- <sup>33</sup> ΤΕΥΟ ΜΝНОМА ΕΤΒΕ Π[ΕΙ] <sup>34</sup> ΝΓΑΡ  
 CЕХΟΥ ΜΜΑΥ ΝΩ[Ι] <sup>35</sup> ΝΑΡΧΑΙОС ΧΕ ΝΤΑ[Υ]ΤΕΥΑ[Υ] <sup>36</sup> ΑΒΑΛ ΖΙΤΩ ΠΝΟΥΤ[Ε] ΜΑΡ[Ν] <sup>37</sup>  
 ΜΜΕ ΝΔΕ ΑΤΕΦΜ[ΝΤ]ΡΗΜ[Α]- <sup>38</sup> О ΝΑΤCНРЕТC ΑΥ[Ο]ΥΩΥ[Ε] <sup>29,16</sup> (Lines 1-16 lack-  
 ing) <sup>17</sup> [ 16-17 ] .Υ[ . . . ] <sup>18</sup> [ 14-16 ] ΔΟΥΛΕΙ[Α] <sup>19</sup> [ 14-16 ] ΝΠ Α† <sup>20</sup> [ 11-13 Μ]Π[Ε]-  
 ΦΩΠΕ <sup>21</sup> [ 11-13 ] Ρε ΜΠ[Ε]ΥΒΙОC <sup>22</sup> [ 6-8 CЕCΩ]ΩΤ ΞΝ [ΟΥ]ΩΡΧ <sup>23</sup> [ΔΠΒΙΒΛΙ]ΑΙΩΝ  
 ΝΤΗΡΩCIC <sup>24</sup> [5-7] ΝΔΕ ΑΖΟΥΝ ΑΠΠΡ[CΩ]- <sup>25</sup> [ΠΟΝ ΜΝΕΥ]ΕΡΗΥ

ΤΤΕΤ[ΡΑΣ . ]- <sup>26</sup> [ . . . . ΑCΤΕ]ΥΟ ΑΒΑ[Λ] Ν[ . . . ] Ρ[ . ] <sup>27</sup> [9-11]... [ . . Μ]Ν ΠΩ- <sup>28</sup> [Ν]  
 Ξ [9-11 Τ]ΕΚΚ[ΛΗ]- <sup>29</sup> [С]Α [ΠΑТCΩ]ΩΝΤ [ΝΔΕ Δ]ΩΤΕΥΟ <sup>30</sup> ΑΒΑ[Λ] ΜΠ[Λ]ΟГОC Μ[Π] Π]-  
 ΩΝΞ ΠΛΟ- <sup>31</sup> ГОC Μ[ΜΕ]Ν [Δ]ΠΕΑΥ Μ[Π]ΑΤΩЕ- <sup>32</sup> ΧΕ Α[ΡΑ]Υ ΠΩΝΞ ΝΔ[Ε] ΑΠΕΑΥ Ν- <sup>33</sup>  
 ТC[ΓΗ] ΠΩΜΕ ΝΔΞ ΑΠΕΦЕ- <sup>34</sup> ΑΥ [Μ]ΗΝ ΜΜΑΩ ΤΕ[Κ]ΚΛΗCΙΑ <sup>35</sup> ΝΔΞ [Δ]ΠΕΑΥ ΝΤΜΝΞ  
 ТΕΙ ΒЕ <sup>36</sup> ΤΕ ΤΤΕ[ΤΡ]ΑC ΕΤΟΥΧΠΟ ΜΜΑC <sup>37</sup> ΚΑΤΑ [ΠΤΑ]ΝΤΩ Ν[Π]†ΑΤΑΠΛ[Ω]C <sup>38</sup>

[to] <sup>31</sup> the entirety, and he is the strength <sup>32</sup> and [the] reality of the entirety, the <sup>33</sup> veil of [...] the High <sup>34</sup> Priest, [...] the one who] has <sup>35</sup> the ability to enter into <sup>36</sup> the Holy of Holies, <sup>37</sup> manifesting the glory of <sup>38</sup> [the] eternities and brining forth the <sup>39</sup> abundance to <the fragrance>. The east [...] <sup>26,17</sup> (Lines 1–17 lacking) <sup>18</sup> [...] in [...] who <sup>19</sup> revealed [himself . . .] as the <sup>20</sup> first [...] and the storehouse of <sup>21</sup> [the] entirety. And he seized the entirety, <sup>22</sup> [the one who] is superior [to the] entirety. These <sup>23</sup> [sent forth] Christ <sup>24</sup> [to establish her] just as [they] were established [before] <sup>25</sup> [she] came [down . . .] <sup>26</sup> [...] it that [...] <sup>27</sup> [...] <sup>28</sup> (One line lacking) <sup>29</sup> [...] <sup>30</sup> [he is invisible] to those [remaining in] the boundary, <sup>31</sup> and he has four <sup>32</sup> powers: a divider and a <sup>33</sup> strengthener, a form giver and a <sup>34</sup> [substance maker. We alone] <sup>35</sup> indeed would know <sup>36</sup> their appearances and the time <sup>37</sup> and the places that the <sup>38</sup> semblances have strengthened because [...] <sup>27,15</sup> (Lines 1–15 lacking) <sup>16</sup> [...] <sup>17</sup> [...] <sup>18</sup> [...] from these places <sup>19</sup> [...] the love <sup>20</sup> [...] emanated [...] <sup>21</sup> [...] the] entire fullness [...] <sup>22</sup> [...] the endurance continues <sup>23</sup> always and [...] <sup>24</sup> [...] for and from [in] <sup>25</sup> [...] the time [...] <sup>26</sup> [...] greater [...] <sup>27</sup> (One line lacking) <sup>28</sup> [...] <sup>29</sup> [...] the demonstration of his [...]

<sup>30</sup> [...] But why a <sup>31</sup> [divider] and a strengthener <sup>32</sup> [and] a substance maker and a <sup>33</sup> form [giver] as others have <sup>34</sup> [said]? For they say that the <sup>35</sup> boundary has two powers, <sup>36</sup> a divider and <sup>37</sup> a strengthener, since it divides <sup>38</sup> [the] depth from the eternities, so that <sup>28,1</sup> [...] <sup>15</sup> (Lines 1–15 lacking) <sup>16</sup> [...] <sup>17</sup> [...] These then [...] <sup>19</sup> [...] <sup>20</sup> [...] of the depth [...] <sup>21</sup> [...] For [...] is the form [...] <sup>22</sup> [...] of the Father of [truth . . .] <sup>23</sup> [...] They say that Christ [...] <sup>24</sup> [...] the Spirit [...] <sup>25</sup> [...] of the Only-Begotten <sup>26</sup> [...] has [...] <sup>27</sup> [...] <sup>28</sup> (One blank line)

[It is] great [and] necessary for us to [seek with] greater precision and [persistence] the Scriptures and [those] who set forth the interpretations. For concerning [this] the ancients say, “[They] were announced by God.” Now let [us] know this incomprehensible wealth. He desired <sup>29,16</sup> (Lines 1–16 lacking) <sup>17</sup> [...] <sup>18</sup> [...] bondage <sup>19</sup> [...] <sup>20</sup> [...] he was [not] <sup>21</sup> [...] of their life <sup>22</sup> [...] They look] unwaveringly at <sup>23</sup> the book of knowledge, and <sup>24</sup> [...] into the <sup>25</sup> face of each other.

The tetrad <sup>26</sup> [...] emanated] <sup>27</sup> [...] and <sup>28</sup> Life [...] <sup>29</sup> Church. [The uncreated one] emanated <sup>30</sup> Word and Life. Word <sup>31</sup> is the glory of the ineffable one; <sup>32</sup> Life is the glory of <sup>33</sup> Silence, but the human is for his own glory. <sup>34</sup> The Church <sup>35</sup> is for the glory of Truth. Therefore, this <sup>36</sup> is the tetrad that was begotten according to <sup>37</sup> [the] likeness of the unbegotten one. <sup>38</sup> And the tetrad is begotten <sup>30,15</sup> (Lines 1–15 lack-

αγω [τ]тетрас εωαροχπας<sup>30,15</sup> (Lines 1–15 lacking)<sup>16</sup>.  $\bar{n}$ [15–17 α]-<sup>17</sup> βαλ  $\bar{z}$  $\bar{m}$   
[12–14]<sup>18</sup> αγω τ $\bar{\Delta}$ [15–17]-<sup>19</sup> με  $\bar{m}\bar{n}$  τ. . [14–16]<sup>20</sup> τριακ[ο]ντας [παττριακον]-<sup>21</sup>  
τας σε πε  $\bar{m}\bar{n}\bar{\alpha}$ [ων 5–7]<sup>22</sup> [ . ] ε[ϕα]βαλ  $\bar{z}\bar{n}$ . [8–10]<sup>23</sup> [σε]π $\bar{h}$ τ αρογ $\bar{n}$   $\bar{n}\bar{k}\bar{o}$ [ωνωнос]  
<sup>24</sup> [αλλα с]εει αβαλ  $\bar{n}$ [ογωτ . . ]<sup>25</sup> π[ . . ]  $\bar{z}\bar{n}$   $\bar{n}$ [ . . ]ω[ . ]  $\bar{m}$ [6–8]<sup>26</sup> πογ [ . . . ]  $\bar{n}$ ιατω  
[9–11]-<sup>27</sup> ϕω[ωτ 12–14]ο[ . . ]<sup>28</sup> επει [ . . . . ] [5–7]οο[ . ]<sup>29</sup>  $\bar{z}\bar{m}$  ππ[ληρ]ωμα

αλλ[α ας]εινε<sup>30</sup>  $\bar{m}\bar{m}\bar{e}\bar{n}$  α[β]αλ  $\bar{n}$ σι [τ] $\bar{\Delta}$ [εκα] ταβα[λ]<sup>31</sup>  $\bar{z}\bar{m}$  πλο[γ]ος  $\bar{m}\bar{n}$  πωφ[ω]ν $\bar{z}$   
 $\bar{n}\bar{z}\bar{n}$ -<sup>32</sup> δεκα ρωс ατρεππ[ληρ]ωμα<sup>33</sup> ωπ[ε]  $\bar{n}\bar{o}\bar{z}$ ρεκατον[τας] αγω<sup>34</sup> τ $\bar{\Delta}$ ω $\bar{\Delta}$ [ε]-  
кас таваλ  $\bar{z}\bar{m}$  πρωμ[ε]<sup>35</sup>  $\bar{m}\bar{n}$  текκλнcia ασε[ινε] αβαλ ας[ρ]-<sup>36</sup> πμαав ρωс  
ατρε[τ $\bar{\omega}$ ] $\bar{n}\bar{t}$  φε<sup>37</sup> се ωπ[ε]  $\bar{n}\bar{p}\bar{p}\bar{l}\bar{n}$ [ρω]μα  $\bar{n}\bar{t}$ -<sup>38</sup> ρампе αγω τραμπ[ε]  $\bar{p}\bar{p}\bar{x}\bar{\alpha}\bar{e}\bar{i}$ [с]  
<sup>31,14</sup> (Lines 1–14 lacking)<sup>15</sup> [ 19–21 ] . [ <sup>16</sup> [ 19–21 ] βα[λ] <sup>17</sup> [ 19–21 ]  $\bar{n}$  <sup>18</sup> [ 15–17 ] τελε[ι]ος  
<sup>19</sup> [ 15–17 ] τ[ε]λειον <sup>20</sup> [ 14–16 ] κατa φο <sup>21</sup> [ 14–16 ]  $\bar{z}\bar{n}$  πε α $\bar{p}$ <sup>22</sup> [ 14–16 ] ροс αγω <sup>23</sup>  
[ 15–17 ] ρορ[ο]с <sup>24</sup> [ 15–17 ]  $\bar{n}\bar{e}$  [ . . ] <sup>25</sup> [ 16–18 ] [ . . . ] <sup>26</sup> (One line lacking) <sup>27</sup> [ 17–19 ] π-  
μερε[θос] <sup>28</sup> ετ[ϕ] [ 13–15 ]  $\bar{n}\bar{t}\bar{m}$ [ $\bar{n}$ ]-<sup>29</sup> τхр[н]стос 7–9 ] α $\bar{c}$  πω-<sup>30</sup> ω $\bar{n}$ [ $\bar{z}$  6–8 ]  $\bar{n}$ [ . . . ]  
ωπ[ε] ρι-<sup>31</sup> се π[ 6–8 ] ε[ . . . ] τ $\bar{h}$  ριτ $\bar{m}$ <sup>32</sup> φο τ[ 6–8 ] ε[ . . ]  $\bar{n}$ [ $\bar{n}$ α]ρρε<sup>33</sup> πп[ληρ]ωμα . . ]  
. αρ[ . ] ε  $\bar{n}$ τα $\bar{q}$ ου-<sup>34</sup> αω[ $\bar{c}$  6–8 ] αγ[ω] αφογωε<sup>35</sup> αβω[κ αβαλ  $\bar{z}\bar{n}$ ] τ $\bar{m}$ α $\bar{z}$ μααβε εϕ-<sup>36</sup>  
ωοοп [ $\bar{n}\bar{c}\bar{z}\bar{z}\bar{y}\bar{r}$ ]ос  $\bar{m}\bar{p}\bar{p}\bar{w}\bar{m}\bar{e}$   $\bar{m}\bar{n}$ <sup>37</sup> текκλ $\bar{n}$ [cia ετε]  $\bar{t}\bar{e}\bar{i}$  τε τσοφια α $\bar{p}$ -<sup>38</sup> тпе  $\bar{m}$ [6–8]  
 $\bar{n}$  πпληρωμα<sup>32,13</sup> (Lines 1–13 lacking)<sup>14</sup> [ . . ] [ <sup>15</sup> ογ[ <sup>16</sup> π $\bar{q}$ [ <sup>17</sup>  $\bar{n}\bar{\Delta}$ [ε . . . ] αγ]-<sup>18</sup> ω α $\bar{c}$ ω[  
<sup>19</sup> ρос ετε] <sup>20</sup>  $\bar{n}$ α  $\bar{m}\bar{n}$ ] <sup>21</sup>  $\bar{n}\bar{g}\bar{a}\bar{p}$  α[ <sup>22</sup>  $\bar{m}\bar{p}\bar{t}\bar{h}$ [ $\bar{p}\bar{q}$  <sup>23</sup> [ . ]  $\bar{t}\bar{m}$  <sup>24</sup> [ . ] ο[ <sup>25</sup> [ <sup>26</sup> φο[ <sup>27</sup> α $\bar{p}$ [ <sup>28</sup>  
 $\bar{n}\bar{\Delta}$ ε] 14–16 ] . γ . . ε <sup>29</sup> τογπ[ 14–16 ] π $\bar{t}\bar{h}$ -<sup>30</sup>  $\bar{p}\bar{q}$   $\bar{n}\bar{z}$ [ 13–15 ]  $\bar{c}$  αγ-<sup>31</sup> ω  $\bar{n}$ τα $\bar{q}$ [ . . . ] . [   
7–9 ] ε α $\bar{c}$ -<sup>32</sup> ειρε  $\bar{n}$  [ . . . ] π[ 5–7 ] π $\bar{m}\bar{e}\bar{y}$ -<sup>33</sup> ε  $\bar{m}\bar{n}$   $\bar{n}$ [ . . ]  $\bar{z}\bar{y}$ [ . . πп[ληρ]ω-<sup>34</sup> μα ριτ $\bar{m}$   
π[λ]ογ[ο]с 4–6 ]  $\bar{n}\bar{t}\bar{e}\bar{q}$ -<sup>35</sup> сарз  $\bar{n}\bar{e}\bar{i}$  σε [ 4–6 ]  $\bar{t}\bar{h}\bar{e}$ <sup>36</sup>  $\bar{m}\bar{m}\bar{\alpha}\bar{y}$   $\bar{n}\bar{t}\bar{a}\bar{r}\bar{e}\bar{p}$ [логос] ει αρογ $\bar{n}$   
<sup>37</sup> арас ка[[ε]]та θε [  $\bar{n}\bar{t}\bar{a}\bar{z}$ ι]ω $\bar{p}$ π  $\bar{n}$ -<sup>38</sup>  $\bar{x}$ οос αγω π[η ετωω]πε ωα <sup>39</sup> πατωα $\bar{p}\bar{q}$   
α[ $\bar{c}$ εινε] αβαλ  $\bar{n}$ <sup>33,10</sup> (Lines 1–10 lacking)<sup>11</sup> [ 12–14 ]  $\bar{m}$ π $\bar{a}$ τογ<sup>12</sup> [ 13–15 ] αβαλ  $\bar{n}$ -<sup>13</sup> [   
13–15 ]  $\bar{z}\bar{a}\bar{p}\bar{q}$  α-<sup>14</sup> [ 11–13 ] π $\bar{c}\bar{z}\bar{z}\bar{y}\bar{r}$ ос αγ-<sup>15</sup> [ω 9–11 ] τ $\bar{c}$ η $\bar{n}$ сis  $\bar{m}\bar{n}$ <sup>16</sup> [ . ] εγ[ 4–6 ] τ $\bar{e}\bar{y}\bar{o}$   
αβαλ  $\bar{m}\bar{p}\bar{e}$ -<sup>17</sup> [  $\bar{x}$ ]ρ $\bar{h}$ σ $\bar{t}$ οс . . . ] ρ $\bar{t}\bar{e}$  αγω  $\bar{n}\bar{e}\bar{s}\bar{p}\bar{e}\bar{r}$ -<sup>18</sup> μα  $\bar{n}$ [ 5–7 ] [ . . . ] в  $\bar{n}\bar{p}\bar{w}\bar{e}$ <sup>19</sup>  $\bar{x}\bar{e}$   
ε[ . . .  $\bar{n}\bar{e}\bar{n}\bar{t}\bar{y}\bar{p}$ ]ωсis  $\bar{m}\bar{p}\bar{w}$ -<sup>20</sup> ω $\bar{c}\bar{t}$   $\bar{z}$ [ 5–7 ] [ . ] ο[γ $\bar{m}\bar{n}\bar{t}\bar{t}\bar{e}$ -<sup>21</sup>  $\bar{l}\bar{e}\bar{i}$ ο[с] [επει $\bar{\Delta}$ η] ο $\bar{y}$ μορφη  
 $\bar{n}\bar{t}\bar{e}$ -<sup>22</sup>  $\bar{l}\bar{e}$ [ια . . . . ] ε [  $\bar{\Delta}$ ]ω $\bar{c}$  ατ $\bar{p}\bar{e}$  αρογ $\bar{n}$ <sup>23</sup> [αππληρ]ωμ[α]  $\bar{m}\bar{p}\bar{e}\bar{q}\bar{o}\bar{w}\bar{w}$ [ε]<sup>24</sup> [ . .  
α $\bar{p}\bar{c}\bar{y}$ ]  $\bar{n}\bar{e}\bar{y}\bar{\Delta}\bar{o}\bar{k}\bar{e}\bar{i}$   $\bar{m}\bar{n}$  ρ $\bar{i}\bar{c}\bar{e}$  [ . . ]<sup>25</sup> [ . . . ] αγ[ $\bar{p}\bar{k}$ ωλγ $\bar{e}$   $\bar{m}\bar{m}\bar{\alpha}\bar{q}$  αγ $\bar{e}$ <sup>26</sup> [ . . . ] . ε  $\bar{m}\bar{m}\bar{\alpha}\bar{q}$  ριτ $\bar{m}$   
[π]ρ $\bar{o}$ -<sup>27</sup> ρос ε $\bar{t}\bar{e}$   $\bar{p}\bar{e}\bar{i}$  πε ριτ $\bar{m}$  π[с]γ $\bar{z}\bar{y}$ -<sup>28</sup> ρос επει[ $\bar{\Delta}$ ]η τ $\bar{e}\bar{s}\bar{\Delta}$ ιο $\bar{r}\bar{w}\bar{c}\bar{i}\bar{c}$   $\bar{n}\bar{a}$ -<sup>29</sup> ωπ[ε]  
εη ριτ $\bar{m}$  λαγ $\bar{e}$  ει $\bar{m}\bar{h}\bar{t}$ <sup>30</sup> ριτ $\bar{m}$   $\bar{p}\bar{c}\bar{w}\bar{h}\bar{r}\bar{e}$   $\bar{m}\bar{m}\bar{i}\bar{n}$   $\bar{m}\bar{m}\bar{\alpha}$ <с><sup>31</sup>  $\bar{p}\bar{e}\bar{i}$  ετε  $\bar{p}\bar{w}\bar{q}$  τ $\bar{h}\bar{p}\bar{c}$  πε πпλη-  
<sup>32</sup> ρω $\bar{m}\bar{\alpha}$   $\bar{n}\bar{t}\bar{m}\bar{n}\bar{t}\bar{h}\bar{o}\bar{y}\bar{t}\bar{e}$  α $\bar{p}\bar{r}\bar{z}\bar{m}\bar{e}\bar{q}$ <sup>33</sup>  $\bar{n}\bar{z}\bar{r}\bar{h}\bar{i}$   $\bar{n}\bar{z}\bar{h}\bar{t}\bar{q}$  сω $\bar{m}\bar{a}\bar{t}\bar{i}\bar{c}\bar{o}\bar{c}$ <sup>34</sup> ακωε  $\bar{m}\bar{n}\bar{s}\bar{a}\bar{m}$  αγω  
α $\bar{c}\bar{e}\bar{i}$  απ $\bar{t}\bar{m}$ <sup>35</sup>  $\bar{n}$ <ε>ει  $\bar{n}\bar{\Delta}\bar{e}$  α $\bar{z}\bar{a}\bar{t}\bar{c}\bar{o}\bar{f}\bar{i}\bar{a}$  ω $\bar{p}\bar{a}\bar{p}\bar{o}\bar{y}$ <sup>36</sup>  $\bar{n}\bar{t}\bar{a}\bar{r}\bar{e}\bar{q}\bar{w}\bar{t}$  ατ $\bar{p}\bar{e}$  αβαλ  $\bar{n}$ -<sup>37</sup> ρ $\bar{h}\bar{t}\bar{c}$   
 $\bar{n}\bar{o}$ [ι]  $\bar{p}\bar{e}\bar{c}\bar{w}\bar{h}\bar{r}\bar{e}$  αссογ-<sup>38</sup> ω $\bar{w}\bar{h}\bar{c}$  [  $\bar{n}\bar{g}$ ]  $\bar{z}\bar{a}\bar{p}$  εсωοοп  $\bar{z}\bar{n}$  ογ<sup>34,9</sup> (Lines 1–9 lacking)<sup>10</sup>  $\bar{n}\bar{e}$ [  
13–15]-<sup>11</sup>  $\bar{t}\bar{p}$  αγω [11–13 αγ]-<sup>12</sup> λο τογ [ 12–14 ] <sup>13</sup> [ . ] ε  $\bar{m}\bar{n}\bar{c}\bar{n}$ [ηγ 9–11 ] <sup>14</sup>  $\bar{n}\bar{e}\bar{i}$   $\bar{m}\bar{p}\bar{e}\bar{y}$  [   
9–11 ] <sup>15</sup> α $\bar{z}$ ιωπ[ε] [ 4–6 ]  $\bar{c}$ [ . ] <sup>16</sup> εγ $\bar{z}$ ωογ  $\bar{n}\bar{e}\bar{e}$ [ι  $\bar{n}\bar{e}$  . . ]  $\bar{c}\bar{i}\bar{s}\bar{m}\bar{o}\bar{c}$  [  $\bar{m}$ ]-<sup>17</sup>  $\bar{m}\bar{e}\bar{n}$  α $\bar{q}\bar{l}\bar{o}$  τε[ 4–6  
]  $\bar{n}\bar{\Delta}\bar{e}$  α $\bar{z}\bar{o}$ [γ $\bar{n}$ ]<sup>18</sup>  $\bar{m}\bar{n}$   $\bar{n}\bar{c}\bar{w}$ [ 9–11 ]  $\bar{m}$ -<sup>19</sup>  $\bar{m}\bar{\alpha}\bar{c}$   $\bar{n}\bar{e}\bar{e}$ [ι 6–8 ] εγ  $\bar{a}\bar{r}\bar{\alpha}\bar{i}$ <sup>20</sup> πε  $\bar{n}\bar{e}\bar{i}$  ε $\bar{t}\bar{h}$ [ 3–5 ]  $\bar{n}$   
ε $\bar{e}\bar{i}$   $\bar{n}$ -<sup>21</sup> τα $\bar{z}$ ι $\bar{m}\bar{k}\bar{m}\bar{o}\bar{y}\bar{c}$ [5–6] [ . ] ει π $\bar{t}$ -<sup>22</sup> [  $\bar{m}$ ]ογ αγ $\bar{l}\bar{o}\bar{t}\bar{e}\bar{y}$  [ 5–7 ]  $\bar{z}\bar{a}\bar{c}$ <sup>23</sup> [ αγ]ω αс $\bar{r}\bar{m}\bar{e}\bar{t}$ [α]  
 $\bar{n}\bar{o}$ [ει αγω ας]-<sup>24</sup> [  $\bar{p}$ ]α $\bar{i}\bar{t}\bar{e}$   $\bar{m}\bar{p}\bar{w}\bar{t}$   $\bar{n}\bar{t}\bar{m}$ [ηε εс $\bar{x}\bar{o}\bar{y}$ ]<sup>25</sup>  $\bar{m}\bar{n}$ [α]с εсτω α $\bar{z}\bar{i}\bar{c}$ [ωε  $\bar{n}\bar{c}\bar{w}\bar{e}\bar{i}$ ]  
<sup>26</sup>  $\bar{m}\bar{p}\bar{\alpha}\bar{c}\bar{z}\bar{y}\bar{r}$ ос ε $\bar{t}\bar{v}\bar{e}$  [  $\bar{p}\bar{e}\bar{i}$   $\bar{t}\bar{h}$ ]<sup>27</sup>  $\bar{p}\bar{v}\bar{\alpha}\bar{l}$   $\bar{n}\bar{p}\bar{k}\bar{e}\bar{t}\bar{\alpha}\bar{x}\bar{p}\bar{o}$   $\bar{t}\bar{h}\bar{m}\bar{p}\bar{w}\bar{\alpha}$ <sup>28</sup>  $\bar{n}\bar{m}\bar{e}\bar{i}$  ε $\bar{t}\bar{w}\bar{w}\bar{p}$   $\bar{m}\bar{m}\bar{\alpha}\bar{y}$   
 $\bar{n}\bar{e}$ -<sup>29</sup> ειωοοп πε  $\bar{z}\bar{m}$  πпληρωμα<sup>30</sup> ει $\bar{t}\bar{e}\bar{y}\bar{o}$  αβαλ  $\bar{n}\bar{n}\bar{\alpha}\bar{i}\bar{w}\bar{n}$  αγω<sup>31</sup> ει $\bar{t}$   $\bar{k}\bar{a}\bar{r}\bar{p}\bar{o}\bar{c}$   $\bar{m}\bar{n}$   
π $\bar{a}\bar{c}\bar{z}\bar{y}\bar{r}$ ос<sup>32</sup> αссογω $\bar{n}\bar{c}$   $\bar{n}\bar{\Delta}\bar{e}$   $\bar{x}\bar{e}$   $\bar{n}\bar{e}\bar{o}\bar{y}\bar{e}\bar{y}$  τε<sup>33</sup> αγω εγ  $\bar{p}\bar{e}\bar{n}\bar{t}\bar{a}\bar{q}\bar{w}\bar{w}\bar{p}\bar{e}$   $\bar{m}$ -<sup>34</sup>  $\bar{m}\bar{\alpha}\bar{c}$

ing)<sup>16</sup> [...] <sup>17</sup> from [...] <sup>18</sup> and the [...] <sup>19</sup> and the [...] <sup>20</sup> triacontad. Therefore, [the one belonging to the] triacontad <sup>21</sup> is of the [eternities ...] <sup>22</sup> [...] from [...] <sup>23</sup> [they] go in [together] <sup>24</sup> [but they] come out [alone ...] <sup>25</sup> [...] in the [...] of [...] <sup>26</sup> [...] <sup>27</sup> look [...] <sup>28</sup> since [...] <sup>29</sup> in the fullness.

But <sup>30</sup> the [decad] from <sup>31</sup> Word and Life brought forth <sup>32</sup> decads so that the fullness <sup>33</sup> could come to be a hundred, and <sup>34</sup> the duodecad from Human <sup>35</sup> and Church [brought] forth and [made] <sup>36</sup> the triacontad in order to make the three hundred sixty <sup>37</sup> become the fullness of the <sup>38</sup> year, and the year of the Lord <sup>31,14</sup> (Lines 1–14 lacking) <sup>15</sup> [...] <sup>16</sup> [...] <sup>17</sup> [...] <sup>18</sup> [...] perfect <sup>19</sup> [...] perfect <sup>20</sup> [...] according to the face <sup>21</sup> [...] <sup>22</sup> [...] boundary and <sup>23</sup> [...] boundary <sup>24</sup> [...] <sup>25</sup> [...] <sup>26</sup> (One line lacking) <sup>27</sup> [...] the] greatness <sup>28</sup> that he [...] of the <sup>29</sup> goodness [...] him. <sup>30</sup> Life [...] <sup>31</sup> difficult [...] by the face <sup>32</sup> [...] before <sup>33</sup> the [fullness ...] that he wanted <sup>34</sup> [...] and] he wanted to depart <sup>35</sup> [from] the thirteenth—since it <sup>36</sup> is a [pairing] of Human and <sup>37</sup> Church, [that] is, Wisdom—to <sup>38</sup> supersede [...] of the fullness. <sup>32,13</sup> (Lines 1–13 lacking) <sup>14</sup> [...] <sup>15</sup> [...] <sup>16</sup> [...] <sup>17</sup> but [...] and] <sup>18</sup> it was [...] <sup>19</sup> [...] who [...] <sup>20</sup> [...] and [...] <sup>21</sup> For [...] <sup>22</sup> of the entirety [...] <sup>23</sup> [...] <sup>24</sup> [...] <sup>25</sup> [...] <sup>26</sup> [...] <sup>27</sup> they made [...] <sup>28</sup> but [...] <sup>29</sup> [...] the <sup>30</sup> entirety [...] and <sup>31</sup> he [...] he <sup>32</sup> made [...] the mind <sup>33</sup> and [...] the] fullness <sup>34</sup> through the Word [...] his <sup>35</sup> flesh. These then [...] like <sup>36</sup> them. After the [Word] went into <sup>37</sup> it, as [I have] <sup>38</sup> said before, also the [one who exists] with <sup>39</sup> the Illimitable one [brought] forth <sup>33,10</sup> (Lines 1–10 lacking) <sup>11</sup> [...] before they <sup>12</sup> [...] from <sup>13</sup> [...] hide him from <sup>14</sup> [...] the pair and <sup>15</sup> [...] the movement and <sup>16</sup> [...] send forth <sup>17</sup> Christ [...] and the seeds <sup>18</sup> of [...] of the cross <sup>19</sup> because [...] the] scars from the <sup>20</sup> nails [...] perfection. <sup>21</sup> [Since] a perfect form <sup>22</sup> [...] up into <sup>23</sup> [the fullness], he did not want <sup>24</sup> [...] to] approve of the trouble [...] <sup>25</sup> [...] he was prevented [...] <sup>26</sup> [...] him by boundary, <sup>27</sup> that is, by the pairing, <sup>28</sup> since her correction will <sup>29</sup> not come about through anyone except <sup>30</sup> her own child, <sup>31</sup> the one who alone possesses the <sup>32</sup> fullness of divinity. He desired <sup>33</sup> within himself bodily <sup>34</sup> to leave the powers, and he went down. <sup>35</sup> These things that Wisdom experienced <sup>36</sup> after her child went up <sup>37</sup> from her, for she knew <sup>38</sup> that she was in a <sup>34,9</sup> (Lines 1–9 lacking) <sup>10</sup> [...] <sup>11</sup> [...] and [...] they] ceased [...] <sup>13</sup> [...] siblings [...] <sup>14</sup> these of their [...] <sup>15</sup> I came to be [...] <sup>16</sup> who [are] these? [...] <sup>17</sup> On the one hand he stopped, on the other [...] into <sup>18</sup> and the [...] <sup>19</sup> her. These [...] to me, <sup>20</sup> these who [...] these <sup>21</sup> who thought [...] the <sup>22</sup> death. They were stopped [...] <sup>23</sup> [and] she repented [and she] <sup>24</sup> petitioned the Father of truth, [saying,] <sup>25</sup> “Given that I have [abandoned] <sup>26</sup> my partner, therefore I am <sup>27</sup> outside of strength as well. I have earned <sup>28</sup> the things I endure. <sup>29</sup> I was dwelling in the fullness, <sup>30</sup> sending forth eternities and <sup>31</sup> bearing fruit with my partner.” <sup>32</sup> Yet she knew what she was <sup>33</sup> and what had happened to <sup>34</sup> her.

αὐτῶν εἶπε ὅτι ἠπеснеу<sup>35</sup> παχεу ὄσῳβε ἐπει ἀσῶω οὐ-<sup>36</sup> ἀεετс αὐῶ ἀστανтн  
 ἠпат-<sup>37</sup> φραπῶ παχεῶ ὄ[ωβ]ε ἠде ἐπει<sup>38</sup> ἀσφαατс ἀβαλ [εἰ] π[ε]ссузγ-<sup>35.1</sup> [γос<sup>8</sup>  
 (Lines 1–8 lacking)<sup>9</sup> [ 15–17 ] [. . .]<sup>10</sup> ἀβ[α]λ [ 7–9 ] τσοφια<sup>11</sup> ἠμεν αὐῶωλ[π ἠπε]  
 ωнт ἐπ[ε]ι<sup>12</sup> οὐн ἠсперма [ἠт]σοφια σεοε[ι]<sup>13</sup> ἠатхωк ἀβα[λ αὐ]ῶ ἠаморф[ос]-  
<sup>14</sup> αἠ[с] рεπн[οе] ἠ]ογктисс ἠ[т]-<sup>15</sup> м[не] ἀφω[ωнт] ἠмаφ ἠн-<sup>16</sup> с[перма  
 ер[етс]οφια рῶωῶ ἠн-<sup>17</sup> μεφ ἐπει γ[р ε]ἠсперма не<sup>18</sup> αὐῶ ἠн[морφн] ἠмау аφει  
 а-<sup>19</sup> рн[и] αὐῶ аφειне] ἀβαλ ἠп-<sup>20</sup> пн[ρωма ἠ]те εἠ[ἠ]α[и]ωн εἠп[и]-<sup>21</sup> το[и]ос  
 ениат]сῶωнт εῶω[γ ἠ]-<sup>22</sup> ма[и]ωн не] ἠаптγпос ἠп'ι[п]-<sup>23</sup> [λ]н[ρωма]а ἠн  
 πωт πατω[а]-<sup>24</sup> [πῶ ε]α]патсῶωнт ἠмен а[φ]-<sup>25</sup> [ἠ птγ]пос ἠпатсаантῶ<sup>26</sup>  
 [ἀβαλ а]βαλ ἠгар εἠ патса<sup>27</sup> аἠтῶ ερεпωт еине ἀβαλ а-<sup>28</sup> зοун атморфн  
 псῶωнт ἠ-<sup>29</sup> де θαеивес те ἠнетῶрп ἠ-<sup>30</sup> φооп пееи ὅτι ἠс аφсῶ-<sup>31</sup> ωнт  
 ἠтктисс αὐῶ аφднм-<sup>32</sup> оургει ἀβαλ εἠ ἠπαθос етн<sup>33</sup> пкωте ἠнсперма αὐῶ  
 аφ-<sup>34</sup> пωрх ἠмау ἀβαλ ἠноуернῶ<sup>35</sup> αὐῶ ἠπαθос етсатп аῶнтου<sup>36</sup> азоун  
 аппеума неθау<sup>37</sup> ἠде азоун ансаркикон

φα-<sup>38</sup> арп ὅτι [ἀβ]αλ εἠ ἠπαθос тн-<sup>36.1</sup> [ρογ<sup>7</sup> (Lines 1–7 lacking)<sup>8</sup> рен[<sup>9</sup> οὐτε н[  
 4–6 ] ..... φ<sup>10</sup> ἠмаφ [επει ο]ἠн тпionoia<sup>11</sup> ас[т] [[амно]] ἠ[т]α[и]ο]рῶωсс атеу-<sup>12</sup> о  
 ἀβαλ ἠε[ἠε]αἠеивес ἠн εἠ<sup>13</sup> зикωн ἠ[нет]φооп х[и]н ἠ-<sup>14</sup> φарп ἠн [нет]φооп  
 [αὐ]ῶ<sup>15</sup> нетнаωφ[пе т]еεи ὄ[е т]ε τοи-<sup>16</sup> кон[о]н<и>а ἠп[и]р[и]п[и]стеуе ἠн[а]с[т]  
 ἠнс етве [пент]аφсееи ἠ-<sup>18</sup> птнрῶ ἠ[6–8 м]н εἠ<sup>19</sup> зикωн ἠ[н 8–10]

ἠ-<sup>20</sup> тарעהеиε а[βαλ а]н ἠ]εи<sup>21</sup> ἠс аφειне а[βαλ ἠмау] ἠ-<sup>22</sup> птнрῶ напеплн[ρωма]  
<sup>23</sup> ἠн псузγпос ете ἠ[еεи н]ε ἠ-<sup>24</sup> аггелос зама гар εἠ[н тсγг]-<sup>25</sup> хφрнсс  
 ἠпплн[ρωма]<sup>26</sup> запессузγпос т[ε]γῶ [ἀβαλ]<sup>27</sup> ἠнаггелос еφφооп εἠ<sup>28</sup> πογωε  
 ἠпωт пееи ἠ-<sup>29</sup> гар пе πογωε ἠпωт а-<sup>30</sup> тнтрелауе φωпе εἠ п-<sup>31</sup> пнрωма  
 οὐτῶн сузγпос<sup>32</sup> πογωε ὅτι ἠпωт пе<sup>33</sup> теγῶ ἀβαλ ἠογαιε{ἠ}ω нн<sup>34</sup> αὐῶ †  
 карпос атресῶп<sup>35</sup> εἶπε ὅτι непоγωε ен<sup>36</sup> ἠпωт пе есφооп ἠгар<sup>37</sup> ἠрнн  
 ἠрнтс оγ[аеет<с> оγ-<sup>38</sup> ῶн пессузγ[γос] марн<sup>37.7</sup> (Lines 1–7 lacking)<sup>8</sup> .[<sup>9</sup> ... оγ[ε  
 [<sup>10</sup> пмазснεу а[<sup>11</sup> пωнре ἠкеоу[еεи 3–5 ]<sup>12</sup> те т[т]ε[т]рас ἠпко[с]мос [αὐ]ῶ]<sup>13</sup>  
 †[т]ε[т]рас астеγῶ ἀβαλ ἠк[ар]-<sup>14</sup> п[о]с зωс оγ[ε]вδωмас п[ε]<sup>15</sup> пплнрωм[а ἠ]  
 пко[с]м[ос аφ]-<sup>16</sup> εи ἠде а[ε]οἠн а[ε]ἠ[ε]κωн]<sup>17</sup> ἠн εἠ[е]иε ἠн εἠ[паг]гелос]<sup>18</sup> ἠн  
 εἠар[хаггел]ос εἠ[ἠноу]-<sup>19</sup> те αὐῶ εἠ[ле]ι[т]οу[ргос]

<sup>20</sup> ἠ[ε]и[т]нрῶу ἠтароу[φω]-<sup>21</sup> п[ε ε]и[т]н тпionoia [. . .]<sup>22</sup> м[. . .]εр ἠнс еφ[. . .]  
<sup>23</sup> [. . .] ἠнсперма [. . .]<sup>24</sup> [. . .] ἠпмоногеннс [. . .]<sup>25</sup> [. . .] ἠтау ἠмен εἠ[п]неу]-<sup>26</sup>  
 [ма]т[т]кῶн не αὐῶ ἠс[ар]к[и]-<sup>27</sup> кон ἠне ἠнтпе ἠн нет-<sup>28</sup> ε[α]м пкар афтам[и]о неу  
<sup>29</sup> ἠογтопос ἠтнине [α]ῶ<sup>30</sup> оусхολн ἠтнине азоун аγ-<sup>31</sup> сῶω αὐῶ а<ε>зоун  
 αγморφн



Thus both of them suffered. <sup>35</sup> They said she laughs because she remained <sup>36</sup> alone and was like the <sup>37</sup> Uncontainable One. But he said she [laughs] because <sup>38</sup> she separated herself from her partner. <sup>35.1</sup> (Lines 1–8 lacking) <sup>9</sup> [. . .] <sup>10</sup> from [. . .] Wisdom <sup>11</sup> revealed [the] creation. Since <sup>12</sup> indeed the seeds [of] Wisdom are <sup>13</sup> imperfect [and] without form, <sup>14</sup> Jesus invented a creature of [this] <sup>15</sup> kind and created it with the <sup>16</sup> seeds while Wisdom worked with <sup>17</sup> him. For since they are seeds <sup>18</sup> and forms, he came <sup>19</sup> down [and brought] forth the <sup>20</sup> fullness [of] eternities in that <sup>21</sup> place, [since] even [the] uncreated ones [among] <sup>22</sup> the eternities belong to the type of the <sup>23</sup> [fullness] and the [illimitable] Father. <sup>24</sup> The uncreated one <sup>25</sup> [brought the] type of the uncreated one, <sup>26</sup> for from the uncreated <sup>27</sup> one the Father brings <sup>28</sup> form. But the creation <sup>29</sup> is a shadow of the things that preexist. <sup>30</sup> This Jesus, then, created <sup>31</sup> the creation, and he created <sup>32</sup> from the passions <sup>33</sup> surrounding the seeds. And he <sup>34</sup> divided them, <sup>35</sup> and the good passions he brought <sup>36</sup> into the spirit, but the bad passions <sup>37</sup> he put into the fleshly element.

So <sup>38</sup> first among all those passions <sup>36.1</sup> (Lines 1–7 lacking) <sup>8</sup> [. . .] <sup>9</sup> [. . .] <sup>10</sup> him, since providence <sup>11</sup> gave [the] correction to produce <sup>12</sup> shadows and <sup>13</sup> images of [those who] exist from <sup>14</sup> the beginning [and] <sup>15</sup> [those who] are and those who will be. This then is the <sup>16</sup> organization of faith <sup>17</sup> in Jesus on account of [the one who] inscribed <sup>18</sup> the entirety with [. . .] and <sup>19</sup> images and [. . .].

<sup>20</sup> After Jesus brought forth [again], <sup>21</sup> he brought [forth] for <sup>22</sup> the entirety those belonging to the fullness <sup>23</sup> and the pairing, that is, the <sup>24</sup> angels. For at once with [the] <sup>25</sup> consent of the fullness, <sup>26</sup> her partner produced <sup>27</sup> the angels, since he dwells in <sup>28</sup> the will of the Father. For this <sup>29</sup> is the will of the Father that <sup>30</sup> nothing happens in the <sup>31</sup> fullness outside of a pairing. <sup>32</sup> Moreover, the will of the Father is <sup>33</sup> to produce <sup>34</sup> and bear fruit always. Therefore, her suffering <sup>35</sup> was not <sup>36</sup> the will of the Father, for she dwells <sup>37</sup> within herself alone, apart <sup>38</sup> from her partner. Let us <sup>37.7</sup> (Lines 1–7 lacking) <sup>8</sup> [. . .] <sup>9</sup> [. . .] <sup>10</sup> the second [. . .] <sup>11</sup> the child of another one [. . .] <sup>12</sup> is the tetrad of the world, [and] <sup>13</sup> this tetrad produced fruit <sup>14</sup> as though the fullness [of] the world were a hebdomad. <sup>15</sup> [It] entered <sup>16</sup> into [images] <sup>17</sup> and [likenesses] <sup>18</sup> and [angels] and archangels, [deities] <sup>19</sup> and [servants].

<sup>20</sup> After all these things [came about] <sup>21</sup> through providence [. . .] <sup>22</sup> [. . .] of Jesus, who [. . .] <sup>23</sup> [. . .] of the seeds [. . .] <sup>24</sup> [. . .] of the Only-Begotten [. . .] <sup>25</sup> [. . .]. They are spiritual <sup>26</sup> and fleshly, <sup>27</sup> those in the heavens and <sup>28</sup> upon the earth. He made them <sup>29</sup> a place of this kind and <sup>30</sup> a school of this kind for <sup>31</sup> teaching and form.

<sup>32</sup> ⲁϥⲣⲁϣⲉⲥⲟⲗⲓ ⲟⲩⲉ ⲛⲟⲓ ⲡⲉⲉⲓ <sup>33</sup> ⲁⲛⲛⲓⲟϥⲣⲟⲥ ⲁⲧⲁⲙⲓⲟ ⲛⲟϥ- <sup>34</sup> ϣⲟⲙⲉ ⲕⲁⲧⲁ ⲧϥϩⲣⲓⲕⲟⲛ ⲙⲉⲛ  
<sup>35</sup> ⲕⲁⲧⲁ ⲡⲓⲛⲉ ⲛⲁⲉ ⲛⲛⲉⲧⲟⲩⲟ- <sup>36</sup> ⲟⲡ ϣⲓⲛ ⲛⲟⲩⲁⲣⲡⲓ ⲟϥⲙⲁ ⲛⲟⲩⲟ- <sup>37</sup> ⲡⲉ ⲛⲧⲓⲙⲓⲛⲉ ⲡⲉⲛⲧⲁⲥⲣⲭⲣⲟⲩ  
<sup>38</sup> ⲙⲓⲙⲁϥ ⲛⲛⲥⲡⲉⲣⲙⲁ ⲛⲟⲓ <sup>39</sup> (Lines 1–9 lacking)

<sup>38.10</sup> [ 10–12 ] . . [ . ⲡⲱ ] ϣⲁⲗ <sup>11</sup> [ 7–9 ] ⲡⲓⲛⲟϥⲧⲉ ⲛⲧⲁⲣⲟϥ <sup>12</sup> [ 5–7 ] ⲉⲓ ⲉⲧⲱⲉ ⲡⲣⲟⲙⲉ <sup>13</sup> [ ⲉⲡⲁ ]-  
 ⲓⲃⲃ[ⲟⲗ]ⲟⲥ ⲙⲓⲙⲉⲛ ⲟϥⲉⲓ ⲡⲉ <sup>14</sup> [ ⲛⲧ ] ⲉⲛⲁⲡⲛⲟϥⲧⲉ ⲁϥⲥⲉⲗⲱϥ ⲁ- <sup>15</sup> [ ⲃ ] ⲁⲗ ⲁϥⲱ ⲁϥⲧⲱⲣⲡ  
 ⲛⲧⲓⲡⲓⲗⲁⲧⲉⲓ- <sup>16</sup> [ ⲁ ⲧ ] ⲛⲣⲥ ⲛⲛⲡⲓⲟϥⲗⲟⲛ ⲁ[ϥ]ⲱ ⲁϥ- <sup>17</sup> [ ⲣⲁⲡⲱ ] ⲟⲩⲉ ⲛⲓⲉϥ ⲛⲧ ] ⲉϥⲛⲟϥⲛⲉ ⲛ-  
<sup>18</sup> [ ⲙⲓⲛ ] ⲙⲓⲛⲁϥ ⲁⲃⲁ ] ⲗ ⲉⲙ ⲡⲙⲁ ⲉ- <sup>19</sup> [ ⲧⲙⲓⲛ ] ⲉϥ ϣ[ ⲙ . . . ] ⲁ ⲛⲛ ⲉⲙ- <sup>20</sup> [ . . . ⲛ ] ⲥⲁⲣ[ ϣ ⲙⲟ ] ⲁⲗⲉ  
 ⲛⲓⲁⲣ ⲛ- <sup>21</sup> [ ⲡⲣⲱ ] ⲙⲉ ⲛⲡⲛⲟϥⲧⲉ ⲁ[ϥ]ⲱ ⲁⲡⲁ- <sup>22</sup> [ . . . ] ⲁϥ ⲉⲧⲱⲉ ⲡⲉⲉⲓ ⲁ[ϥ]ϣ[ ⲡⲓ ]ⲟ <sup>23</sup> [ ⲛⲉϥ  
 ⲛ ] ⲉⲛⲟⲩⲣⲉ ⲉϥ[ . . . ] ⲧ ⲛ- <sup>24</sup> [ . . . . ] ⲛⲓ ϩⲁⲕⲁⲓⲛ ⲛⲁⲉ . . ] ⲙ[ . . ] <sup>25</sup> [ . . . ] ⲁⲃⲉⲗ ⲡⲉϥⲥⲁⲛ  
 ⲁ[ . . . . ] <sup>26</sup> [ . . . . ] ⲥ ⲁⲣ ⲛⲓⲉ ⲁⲣⲟϥ[ ⲛ ⲁⲣⲁϥ ] <sup>27</sup> ⲙⲡⲓⲉϥⲛⲉⲙⲁ ⲁϥⲟⲩⲱⲡⲉ ] <sup>28</sup> ⲛⲟϥ[ ⲓ ]  
 ⲡⲓⲙⲱⲉ ⲙⲛ ⲧⲁⲡⲟⲥⲧⲁϥⲓ- <sup>29</sup> ⲁ ⲛⲛⲁⲓⲉⲗⲟⲥ ⲁϥⲱ ⲧⲙⲛⲧⲣⲱ- <sup>30</sup> ⲙⲉ ⲛⲁϥⲛⲉⲙ ⲙⲛ ⲛⲁⲃⲱⲟϥⲣ  
 ⲙ[ ⲛ ] <sup>31</sup> ⲛⲉⲟⲛ ⲧⲡⲉ ⲙⲛ ⲛⲉⲧⲣⲓϣⲓ ⲡⲕⲁⲗ <sup>32</sup> ⲛⲡⲛⲉⲙⲁ ⲙⲛ ⲛⲥⲁⲣⲕⲓⲕⲟⲛ <sup>33</sup> ⲁϥⲱ ⲡⲓⲁⲃⲱⲃⲟⲥ  
 ⲛⲁⲉⲣⲛ ⲡⲛⲟϥ- <sup>34</sup> ⲧⲉ ⲉⲧⲱⲉ ⲡⲉⲉⲓ ϩⲁⲛⲁⲓⲉⲗⲟⲥ ϣⲉ- <sup>35</sup> ⲡⲓⲟϥⲙⲉⲓ ⲁⲛⲟⲩⲉⲣⲉ ⲛⲛⲣⲱⲙⲉ <sup>36</sup> ⲁϥⲱ  
 ⲁϥⲓ ⲁⲡⲓⲧⲛ ⲁⲥⲁⲣϣ ϩⲱⲥ- <sup>37</sup> ⲧⲉ ⲛⲧⲉⲡⲛⲟϥⲧⲉ ⲉⲓⲣⲉ ⲛⲟϥⲕⲁⲧⲁ- <sup>38</sup> ⲕⲗϥⲥⲙⲟⲥ ⲁϥⲱ ⲥϫⲉⲗⲟⲛ  
 ⲁϥⲣ <sup>39</sup> ϩⲧⲛⲟ ϫⲉ ⲁϥⲥⲱⲱⲛⲧ ⲛⲡⲕⲟⲥ- <sup>39.1</sup> [ ⲙⲟⲥ

<sup>2</sup> (Lines 1–7 lacking) <sup>7</sup> [ . . . ] . [ <sup>8</sup> [ . . . ] ⲧⲁⲛ ] <sup>9</sup> [ . ]ⲟⲥ ⲙⲓⲙⲉⲛ [ 7–9 ⲡⲥϥ- <sup>10</sup> ϣ ] ⲗⲣⲟⲥ ⲙⲛ  
 ⲧⲥⲟϥⲡⲓⲁ ⲙⲛ ⲡⲥⲟⲩⲛ ]- <sup>11</sup> ϣⲉ ⲙⲛ ⲛⲁⲓⲉⲗⲟⲥ ⲙ[ ⲛ ⲛⲥⲡⲉⲣ ]- <sup>12</sup> ⲙⲁ ⲡⲥϥϣϥⲣⲟⲥ ⲛⲁⲉ ⲡⲧⲉ [ . . . . ]  
<sup>13</sup> ⲁϥⲱ ⲧⲥⲟⲡⲓⲁ ⲙⲛ ⲓⲛⲥⲟϥⲥ ⲁϥⲱ [ ⲛⲁⲓⲉⲗⲉ ]- <sup>14</sup> ⲗⲟ[ ⲥ ] ⲙⲛ ⲛⲥⲡⲉⲣⲙⲁ ⲉⲛⲉⲓ[ ⲕⲟⲛ ] <sup>15</sup> ⲛⲉ [ ⲙ ]-  
 ⲡⲓⲗⲛⲣⲱⲡⲓⲁ ⲡⲁⲛⲓⲙⲓ ]- <sup>16</sup> ⲟϥⲣⲓⲟⲥ ⲟⲩⲉ [ ⲁ ]ϥ[ ⲣⲉⲗⲁⲉ ]ⲓⲃⲉⲥ [ ⲁ ]- <sup>17</sup> ⲡⲥϥϣϥⲣⲟⲥ ⲙⲛ [ ⲡ ]-  
 ⲉⲗⲛⲣⲱⲡⲓⲁ ] <sup>18</sup> ⲁϥ[ ⲱ ] ⲓⲛⲥⲟϥⲥ ⲙⲛ [ ⲧⲥⲟⲡⲓⲁ ⲙⲛ ⲛⲁⲓ ]- <sup>19</sup> ϣⲉ[ ⲗⲟ ]ⲥ ⲙⲛ ⲛⲥⲡⲓⲉⲣⲓⲙⲁ ⲡ[ . ]  
 [ . . ] <sup>20</sup> [ ⲧ ⲉⲁϥ ] ⲛⲧⲥⲟⲡⲓⲁ ⲧⲣⲓϥ[ ⲟⲛ ] <sup>21</sup> [ ⲧ ⲉⲁϥ ] ⲛⲧⲙⲓⲛⲉ ⲡⲉⲁϥ ⲛⲁⲉ ⲛ ]- <sup>22</sup> [ ⲛⲥⲡⲉ ] ϣⲙⲁ ⲙⲛ  
 ⲓⲛⲥ ⲛⲁⲧϥ[ ⲓⲛ ] <sup>23</sup> [ ⲛⲉ ⲙⲛ ] ⲡⲓⲙⲟⲛⲟⲓⲉⲛⲛⲓⲥ ⲁϥⲱ ] <sup>24</sup> [ ⲛⲁⲓⲉⲗⲉ ] ⲗⲟⲥ ⲛⲛⲉⲗⲁϥⲧ ⲙⲛ [ ⲛ ]- <sup>25</sup>  
 [ ⲥⲡⲉⲣⲙⲁ ] ⲧⲓⲕⲟⲛ ⲛⲛⲥⲣⲓ[ ⲙⲉ ] <sup>26</sup> [ ⲉⲛⲡ ] ⲗⲛⲣⲱⲡⲓⲁ ⲧⲛⲣⲟϥ [ ⲛⲉ ϩⲟ ]- <sup>27</sup> ⲧⲁⲛ ⲟⲩⲉ  
 ⲉⲣⲉⲱⲁⲛⲧⲥⲟⲡⲓⲁ ] ⲁⲓ <sup>28</sup> ⲛⲡⲥⲥϥϣϥⲣⲟⲥ ⲁϥⲱ ⲓⲛⲥⲟϥⲥ ⲛⲥ- <sup>29</sup> ⲁⲓ ⲛⲡⲉϫⲣⲓⲛⲧⲟⲥ ⲙⲛ ⲛⲓⲥ ] ⲡⲉⲣ-  
<sup>30</sup> ⲙⲁ ⲙⲛ ⲛⲁⲓⲉⲗⲟⲥ ⲧⲟⲧ[ ⲉ ⲡ ]ⲓ- <sup>31</sup> ⲡⲓⲗⲛⲣⲱⲡⲓⲁ ⲕⲓⲛⲧⲥⲟⲡⲓⲁ <sup>32</sup> ⲉⲛ ⲟϥⲣⲉⲱⲉ ⲁϥⲱ  
 ⲡⲧⲛⲣⲱⲡⲓⲁ ] ⲛⲁ- <sup>33</sup> ⲟⲩⲱⲡⲉ ⲉⲛ ⲟϥⲣⲱⲧⲣ ⲁϥ[ ⲱ ] ⲉⲛ <sup>34</sup> ⲟϥⲁⲡⲟⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲉⲛ ⲡⲉⲉⲓ <sup>35</sup> ⲛⲓⲁⲣ  
 ϩⲁⲛⲁⲓⲉⲗⲟⲛ ⲁϥⲁⲓ ⲛⲡ- <sup>36</sup> ϩⲟϥⲟ ⲁϥⲥⲟϥⲱⲛⲟϥ ⲛⲓⲁⲣ ϫⲉ <sup>37</sup> ⲉϥⲱⲁⲛⲟϥⲉⲓⲉ ⲥⲉⲱⲟⲡⲓ <sup>38</sup>  
 ⲛⲁⲧⲟϥⲉⲓⲉ

<sup>32</sup> This creator began <sup>33</sup> to create a <sup>34</sup> man according to his image and <sup>35</sup> according to the likeness of those who exist <sup>36</sup> from the beginning. It was a dwelling place <sup>37</sup> of this kind that she made use of <sup>38</sup> for the seeds, namely, <sup>39</sup> (Lines 1–9 lacking)

<sup>38,10</sup> [. . . divide] <sup>11</sup> [. . .] God. After they <sup>12</sup> [. . .] on account of the man, <sup>13</sup> [since the devil is one <sup>14</sup> [of] those who belong to God. He withdrew <sup>15</sup> and seized the <sup>16</sup> entire courtyard of the gates, [and] he <sup>17</sup> [drove out] his <sup>18</sup> [own] root from [that] place <sup>19</sup> in [. . .] and <sup>20</sup> [. . . of] flesh, for [he] is surrounded by <sup>21</sup> the person of God. And [. . .] <sup>22</sup> [. . .] him. For this reason he [produced] <sup>23</sup> [for himself] sons, who [. . .] <sup>24</sup> [. . .] Now Cain [. . .] <sup>25</sup> [. . .] Abel, his brother, [. . .] <sup>26</sup> [. . .] for [. . .] breathed into [them] <sup>27</sup> his spirit. And a battle <sup>28</sup> with the apostasy <sup>29</sup> of the angels and humanity began, <sup>30</sup> those on the right against those on the left, and <sup>31</sup> those in heaven against those on earth, <sup>32</sup> the spirits against the fleshly, <sup>33</sup> and the devil against <sup>34</sup> God. For this reason the angels <sup>35</sup> lusted after the daughters of humans, <sup>36</sup> and they went down into flesh so <sup>37</sup> that God would bring about a <sup>38</sup> flood, and he nearly <sup>39</sup> regretted that he made the world. <sup>39,1</sup>

<sup>2</sup> (Lines 1–7 lacking) <sup>7</sup> [. . .] <sup>8</sup> [. . .] <sup>9</sup> [. . . the] <sup>10</sup> partner of Wisdom [and her] son <sup>11</sup> and the angels and [the seeds]. <sup>12</sup> But the pairing is the [. . .] <sup>13</sup> and Wisdom and Jesus and [the angels] <sup>14</sup> and the seeds are [images] <sup>15</sup> [of] the fullness. Therefore, the <sup>16</sup> creator [casts] a shadow [over] <sup>17</sup> the pairing and [the] fullness <sup>18</sup> and Jesus and [Wisdom] and the <sup>19</sup> angels and the seeds. The [. . .] <sup>20</sup> [gives glory] to Wisdom; the image <sup>21</sup> [gives glory] to the truth. [But] the glory [of] <sup>22</sup> [the] seeds and Jesus [are] those of [Silence] <sup>23</sup> [and] the Only-Begotten. [And] <sup>24</sup> [the angels] of the males and [the] <sup>25</sup> seminal (angels) of the females <sup>26</sup> [are] all fullnesses. <sup>27</sup> Then when Wisdom receives <sup>28</sup> her partner, and Jesus <sup>29</sup> receives the Christ and the seeds <sup>30</sup> and the angels, then [this] <sup>31</sup> fullness will receive Wisdom <sup>32</sup> with joy, and the entirety will <sup>33</sup> become unified and <sup>34</sup> reconciled. For in this <sup>35</sup> the eternities have received <sup>36</sup> increase. For they knew that <sup>37</sup> if they change, they are <sup>38</sup> unchanging.



# Inscription

## XIII. FLAVIA SOPHE

The Flavia Sophe inscription includes two funerary epigraphs written in hexameter. The first epigraph is also an acrostic, spelling out FLAB[IA SOPHE], the name of the deceased woman. L. Fortunati discovered the inscription at the third mile marker along the Via Latina east of Rome in the nineteenth century. It is the only inscription with a certain Valentinian character, and if it does in fact date from the late second or early third century C.E., it is one the earliest known Christian inscriptions.

The Valentinian character of the Flavia Sophe inscription rests on its use of characteristically Valentinian language, including the reference to the “bridal chamber,” her aim to “behold the divine countenances of the eternities,” and Christ’s designation as the “Angel of the great counsel,” a title known also from the *Excerpts of Theodotus*.<sup>1</sup>

Peter Lampe has included the Flavia Sophe inscription in a body of evidence to suggest that there was a community of wealthy and highly educated Valentinians active in the villas to the east of Rome.<sup>2</sup> Lampe’s argument rests not simply upon the Flavia Sophe inscription, but also upon three additional pieces of material evidence discovered along the Via Latina: two additional inscriptions and one pictorial

1. Peter Lampe, *From Paul to Valentinus: Christians at Rome in the First Two Centuries* (Minneapolis, MN: Fortress Press, 2003), 292–318.

2. Lampe (*From Paul to Valentinus*) builds on the earlier work of Margherita Guarducci, “Valentiniani a Roma: Ricerche epigrafiche ed archeologiche,” *Mitteilungen des Deutschen Archäologischen Instituts, Römische Abteilung* 80 (1973): 169–89; and Guarducci, “Ancora sui Valentiniani a Roma,” *Mitteilungen des Deutschen Archäologischen Instituts, Römische Abteilung* 81 (1974): 341–43.

representation of the Eucharist. Upon closer inspection, however, the evidence for such a community comes up short. Among the four items Lampe discusses, only one, the Flavia Sophe inscription, contains characteristically Valentinian language or imagery. The remaining inscriptions and iconography are Christian, but not likely Valentinian. Rather than indicate the presence of a Valentinian community active in the suburban villas, the material evidence suggests that wealthy Christians of various theological leanings were active along the Via Latina as early as the second century, including at least one Valentinian woman named Flavia Sophe.<sup>3</sup>

3. For a detailed discussion of the material evidence, see Geoffrey Smith, "Identifying Justin's Valentinians," in *"Opponents": Conflicts with Rivals in Early Jewish and Christian Literature*, ed. Ulrich Mell and Michael Tilly (Tübingen: Mohr Siebeck, 2020), 353–80.



*Front*

Φῶς πατρικὸν ποθέουσα, σύναιμε, σύνευνε Σόφη μου,  
 Λουτροῖς χρεισαμένη Χριστοῦ μύρον ἄφθιτον, ἄγνόν,  
 Αἰώνων ἔσπευσας ἀθρῖσαι θεῖα πρόσωπα,  
 Βουλῆς τῆς μεγάλης μέγαν ἄγγελον, υἱὸν ἀληθῆ.  
 Ἴς ν]υμφῶνα μολοῦσα καὶ εἰς [παστ]οὺς ἀνοροῦσα  
 Ἄφθαρτο]ς πατρικὸς κα[ὶ . . . . . ον ἐστ[εφα]γώ[θη]ς  
 [Σ . . . . .]

*Back*

Οὐκ ἔσχεν κοινὸν βίотου τέλος ἦδε θανοῦσα·  
 κάτθανε καὶ ζῶει καὶ ὄρα φάος ἄφθιτον ὄντως·  
 ζῶει μὲν ζωῶσι, θάνεν δὲ θανοῦσιν ἀληθῶς.  
 γαῖα, τί θαυμάζεις νέκυος γένος; ἦ πεφόβησαι;



*Front*

Yearning for the fatherly light, my sister and wife, Sophe,  
Anointed in the baths of Christ with perfume unfading, pure,  
You were eager to behold the divine countenances of the eternities,  
The great angel of the mighty council, the true Son,  
Processing [into] the bridal chamber and ascending into the fatherly chambers  
Undefined and [. . . you were crowned].

*Back*

She experienced no common end of life, this woman who died;  
She died, yet she lives, and sees the truly unfading light;  
She lives among those who live, but she died to those who are in reality dead.  
Earth, why are you amazed by a corpse of this sort? Are you afraid?



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## INDICES

The following indices include only key terms and themes that appear throughout the Valentinian corpus. For comprehensive Greek and Coptic indices, see the critical editions included in the bibliography. Roman numerals refer to the order of the writings in this collection (e.g., VIII = the *Gospel of Truth*). Numbers refer to specific sections and/or subsections or manuscript pages and lines. References to writings lacking such divisions are to page number in this volume.

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