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PRINTED IN THE NETHERLANDS
A MAP OF THE APOCRYPHON OF JOHN

OPENING FRAME STORY

PART ONE: DISCOURSE ON THEOGONY AND COSMOGONY

A. Upper Theogony

1. The Mutual Father, Invisible Spirit, First Man

2. The Mother, Barbelo

a. The Invisible Spirit's self-knowledge and self-expression in Barbelo

b. Foreknowledge, Incorruptibility, Eternal Life, Truth (Truth not found in III and BG)

c. The Son, the Self-Generated

i. The Self-Generated is conceived and born

ii. The Self-Generated receives his first fellow-worker, the Mind

iii. Yaldabaoth is established as God

B. Upper cosmogony

a. Lower theogony: Wisdom and Yaldabaoth

b. Lower cosmogony: Yaldabaoth creates a lower world

2. Summary of Yaldabaoth's activities: Theft and vain boast

3. Wisdom repents and is established in the Ninth

2. Consequent decision of Yaldabaoth to create Adam (II 15.1-13)

3. The Son, the Self-Generated creates the All through the Will and the Word

2. Yaldabaoth creates the All with the Word and the Will

3. Yaldabaoth creates the All with the Word and the Will

3. The powers grow jealous and cast Adam down into matter

4. Eve, Adam's helper

3. John's answer to his first question: "What is 'move'?" (Genesis 1:3)

4. John's answer to his second question: "What is the 'trance' (ἐκστασις)?"

5. John's answer to his third question: "Where will the first two classes of soul end up?"

6. John's answer to his fourth question: "What about the serpent?"

7. John's answer to his fifth question: "How will all be saved?"

8. John's answer to his sixth question: "What will happen to the third class of souls, ignorant souls?"

9. John's answer to his seventh question: "Will all be saved?"

TREATISE ON THE CREATION OF THE PSYCHIC ADAM (passages 2-6 not found in III and BG)

1. Seven powers create seven souls

2. Seven powers: male and female, hearers and wanderers

3. Seven powers: male and female, hearers and wanderers

4. Four angels in charge of real processes

5. Four demons of material qualities and their mother

6. Four demons of passions and their mother with further passions

7. Concluding summary on the creation of Adam's psychic body (summary in Π begins in 50.12)

III. The second creation of Adam: The psychic Adam, given spirit and cast into a body

1. Adam fails to move

2. Higher powers trick Yaldabaoth to blow spirit into Adam

3. For the first time the angels and cast Adam down into matter

4. Reflection/Life (spiritual Eve) is sent as Adam's helper and hidden in him

5. Yaldabaoth expels Adam and Eve from paradise

5. John's answer to his seventh question: "Will all be saved?"

6. John's answer to his eighth question: "How are the second class of souls transformed?"

7. John's answer to his ninth question: "Is the third class of souls transformed?"

8. John's answer to his tenth question: "What will happen to the fourth class of souls: apostates?"

9. John's answer to his eleventh question: "Where did the counterfeit/repellent Spirit come from?"

For Jesus' answer see 77.15

InSTRUCTION ON THE SALVATION OF DIFFERENT KINDS OF SOUL

1. John's Fourth Question: "Will all be saved?"

2. John's Fifth Question: "What will happen to those without meritorious deeds?"

3. John's Sixth Question: "What will happen to the third class of souls, ignorant souls?"

4. John's Seventh Question: "What will happen to the second class of souls: savable?"

5. John's Eighth Question: "What will happen to the second class of souls: savable?"

6. John's Ninth Question: "What will happen to the fourth class of souls: apostates?"

7. John's Tenth Question: "Where did the counterfeit/repellent Spirit come from?"

8. John's Eleventh Question: "What will happen to the third class of souls transformed?"

9. John's Twelfth Question: "What will happen to the fourth class of souls: apostates?"

10. John's Thirteenth Question: "What will happen to the second class of souls: savable?"

11. John's Fourteenth Question: "What will happen to the third class of souls: ignorants?"

12. John's Fifteenth Question: "What will happen to the second class of souls: savable?"

13. John's Sixteenth Question: "What will happen to the first class of souls: true knowers?"

CONCLUDING FRAME STORY
“The Coptic Gnostic Library” is a complete edition of the Nag Hammadi Codices, of Papyrus Berolinensis 8502, and of the Askew and Bruce Codices, comprising a critical text with English translations, introduction, notes, and indices. Its aim is to present these texts in a uniform edition that will promptly follow the appearance of The Facsimile Edition of the Nag Hammadi Codices until then be a basis for more detailed technical and interpretive investigations. Further studies of this sort are expected to appear in the monograph series Nag Hammadi and Manichaean Studies of which the present edition is a part.

The gnostic religion was not only a force that interacted with early Christianity and Judaism in its formative periods, but also a significant religious position in its own right. General acceptance of early Christianity and Judaism in their formative periods, but also a significant religious position in its own right. General acceptance of this modern insight had been seriously impeded by the scarcity of original source material. Now this situation has been decisively altered.

It is thus under a sense of obligation imposed by the discovery of these largely unique documents that the present edition has been prepared.


The project was initiated in 1966 with only a limited number of tractates accessible, but rapidly developed as the texts became increasingly available. In view of the fact that the bulk of the material in Codices I-VI had at that time either been published or announced for imminent publication in complete editions in other languages, the edition in the Coptic Gnostic Library was envisaged in the complementary role of providing merely English translations in a single volume, which in subsequent planning was then envisaged as two volumes. It was at this stage that preliminary announcements were made in New Testament Studies 16 (1969/70), 185-90 and Novum Testamentum 12 (1970), 83-85, reprinted in Essays on the Coptic Gnostic Library (Leiden, Brill, 1970). The publisher and editorial board of Nag Hammadi Studies at their meeting in Uppsala, Sweden, in August 1973, recommended that the Coptic Gnostic Library edition be complete for Codices I-VI and P. Berol. 8502 as well as for Codices VII-XIII. This plan was adopted by the volume editors in their September 1973 workshop in Cairo. This resulted in Codices I-VI and P. Berol. 8502 being planned for six, then nine volumes. They do not correspond precisely to the seven codices, for it is preferable to publish parallel texts together.

In the case of the four instances of The Apocryphon of John, it was decided to publish all four in parallel format in one broadened volume. As volume editor we have been able to exist, in addition to Frederik Wisse, also Michael Waldstein, who had already prepared an unpublished synopsis. After it was decided to include in Nag Hammadi Studies a new English edition of the other Coptic gnostic codices known previously, the Askew and Bruce Codices, the publisher included them in the Coptic Gnostic Library to make it complete.

FOREWORD


The team research of the project has been supported primarily through the Institute for Antiquity and Christianity by the National Endowments for the Humanities, the American Philosophical Society, the John Simon Guggenheim Memorial Foundation, and Claremont Graduate School, and through the American Research Center in Egypt by the Smithsonian Institution. Members of the project have participated in the preparatory work of the Technical Sub-Committee of the International Committee for the Nag Hammadi Codices, which has been done at the Coptic Museum in Cairo under the sponsorship of the Arab Republic of Egypt and UNESCO. The extensive work on the reassembly of fragments, the reconstruction of page sequence, and the collation of the transcriptions by the originals not only served the immediate needs of the facsimile edition, but also provided a basis for a critical edition. Without such generous support and such mutual cooperation of all parties concerned this edition could not have been prepared. Therefore we wish to express our sincere gratitude to all who have been involved.

A special word of thanks is due to the Egyptian and UNESCO officials through whose assistance the work has been carried out: Gamal Mekhitar, President until 1977 of the Egyptian Antiquities Organization, our gracious and able host in Egypt; Pahor Labih, Director Emeritus, Victor Grigo, Director until 1977, Moustafa Basta, Director until 1985, and Dr. Gawdat Gabr, currently Director of the Coptic Museum, who together have guided the work on the manuscript material: Samihah Abd El-Shabead, Deputy Director of the Coptic Museum, who is personally responsible for the codices and was constantly by our side in the library of the Coptic Museum; and, at UNESCO, N. Bammate, Deputy Assistant Director General for the Social Sciences, Human Sciences, and Culture until 1978, who guided the UNESCO planning since its beginning, and Dina Zeidan, Assistant Director General for the Social Sciences, Human Sciences, and Culture until 1991, who was in charge of the UNESCO planning since its beginning and, Dina Zeidan, specialist in the Arab Program of the Division of Cultural Studies, who always proved ready with gracious assistance and helpful advice.

We also wish to acknowledge our great indebtedness to the administration of Brill during the years in which this volume was in preparation, C. F. Wiederr, Jr., T. A. Ehrhardt, Dr. W. Backhuys, Drs. P. H. Pryce, Mr. Reinoud J. Kasteleijn, Managing Director, and Dr. David Orton, Senior Editor, who is in charge of Nag Hammadi and Manichaean Studies for Brill.

James M. Robinson

(continued...)

PREFACE

Originally two volumes had been planned for the Apocryphon of John in the Coptic Gnostic Library edition in the Nag Hammadi Studies series. Frederik Wisse was to prepare a synoptic edition of NHC II, I and IV, the two witnesses to the Coptic translation of the longer Greek version. Michael Waldstein took over from Peter Nagel the task of preparing a synoptic edition of NHC III, I and BG 8502,2, the two independent Coptic translations of the shorter Greek version. In 1992, however, it was decided to produce a single synopsis of all four texts with Wisse and Waldstein as co-editors sharing responsibility for the whole volume.

The volume serves several purposes. Though editions of the four texts already exist: NHC II, I, III, I and IV (Krause-Labih 1962; NHC II, I (Givens 1963) and BG 8502,2 (Till-Schenke 1955; 2nd rev. ed. 1972), further study of the manuscripts has made possible significant improvements in establishing and presenting the Coptic text, especially for the many fragmentary pages. In addition to serving the need for a dependable edition of the text the volume offers for the first time in a convenient synoptic form all the direct textual evidence for the Apocryphon of John. This is particularly urgent since there are numerous significant differences between the two shorter versions (Codices NHC III and BG 8502), as well as between the shorter and the two copies of the longer version (Codices II and IV). Furthermore the volume includes the indirect textual witnesses to the Apocryphon of John and a full research bibliography. It is our hope that the edition will bring a new impetus to the study of what is arguably the most important ancient Gnostic document.

Michael Waldstein thanks the University of Notre Dame for a sabbatical leave and for a Leo J. Pasternak faculty research grant (summer 1991) which made a preliminary form of this synopsis possible. He also thanks Harry Attridge for continued advice and encouragement, Peter Nagel for his transcriptions, synopsis manuscripts and critical notes.

Michael A. Williams for the manuscript of his synoptic translation with introduction and notes and Stephen Effer for helpful suggestions on the early pages of BG 8502.2. Thanks as well to Dr. Ingeborg Müller, Ägyptisches Museum, Berlin, who provided a new set of photographs of BG 8502 with excellent resolution and graciously allowed Waldstein to examine the original papyri. Thanks to the Götter Gesellschaft and the Homelandaufschwung Foundation which granted him a research stipend for a study leave in Tübingen where most of the work of entering the Coptic text and translations into PageMaker™ files was completed. Special thanks go to the participants of the 1993/94 Johannesapokryphon Seminar at the Tübingen Theologikum, especially Alexander Böddi, Michael Theobald and Christoph Markschies, and to those who offered generous hospitality at the Theologikum, especially Christoph Markschies, Hermann Lichtenberger and Louise Abromovski. Thanks also to Jeffrey H. Hodges at the University of Tübingen, for providing an additional collation of the text of the synopsis against the facsimile edition and the photographs of BG 8502, and for his many suggestions for improvements in the translation. We are greatly indebted to Peter Cenney, who developed the Macintosh font used for the synopsis and continued improving it until the goal was reached with version 82 of Koptos™.

Frederik Wisse
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Ascension Day, May 25 1995

Michael Waldstein
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INTRODUCTION

The four copies of The Apocryphon of John (AJ) presented in this edition in synopsis form represent two independent Coptic translations from the original Greek of a shorter version of AJ, and two copies of a Coptic translation of a longer version of the same tractate. This multiple attestation allows us to observe this important Christian-Gnostic text through several stages of redaction and transmission. The relationship between the shorter and longer version and the transmission history as reflected in the four Coptic texts appear to be as follows. The earliest recoverable stage does not concern us here, since Irenaeus in about 180 CE did most likely not know AJ but rather a Gnostic document which was the apparent source of the first part of the main revelation discourse in the book. AJ was written in Greek probably during the early part of the Third Century. Sometime later during the Third Century it underwent a major redaction, represented by the longer version. Late in the Third or in the early Fourth Century both the redacted and unredacted versions were translated into Coptic, the shorter version at least twice. These translations were in turn copied and eventually were included in three of the thirteen Nag Hammadi codices (latter half of the Fourth Century) and in the Codex Papyrus Berolinensis 8502 (beginning of Fifth Century). This last codex is our witness to one of the translations of the shorter version; the other translation, which is independent from the BG version, is found in Nag Hammadi Codex III. The two copies of the Coptic translation of the longer versions, one in Nag Hammadi Codex II and the other in Codex IV, though clearly copies of same translation, do not appear to stand in a "sister" or "mother-daughter" relationship.

Nag Hammadi Codex III (III)

NHC III is part of the Nag Hammadi collection of twelve codices discovered in December 1945 near the village of Hamra Dom in Upper Egypt. The codices are preserved in the Coptic Museum in Cairo. The Facsimile Edition of III was published in 1976. The cover of III has been described by James M. Robinson. A codicological introduction to III was provided by Frederik Wisse and a corrected up-date of the analysis of its single quire was included in Robinson's preface to The Facsimile Edition of the Nag Hammadi Codices: Codex III. An edition of Codices III, II and IV was published in 1963 by Martin Krause and Pahor Labib. It includes brief codicological introductions, the Coptic texts, though not in synopsis form. German translations, text-critical apparatus, and indices. The present edition of III is based on an analysis and collation of the original papyrus pages in Cairo and the Facsimile Edition. No previous English translation of the Codex III version of AJ has been published. AJ is one of five tracts in III and occupies pages 1 line 1 to 40 line 11. There is a title on the verso of the front flyleaf and a subscript title on 40-10-11. The tractate is in a relatively poor state of preservation. Of the first two leaves (pages 1-4) only a small fragment remains, though some of the lost text of page 1 could be recovered from the blotting on the flyleaf. Pages 5-12 and 21-40 suffered lacunae of varying sizes on the inside of the leaf, and pages 19-20 have disappeared, most likely after the discovery in 1945. Only pages 13-18 are more or less complete. Reconstruction of the lost text was greatly aided by the parallel texts, primarily BG 8502, but also NHC II and IV. All reconstructions were carefully plotted on the pages of the Facsimile Edition to make sure that they fit the available space.

The pagination of III is found in the middle of the top margin and lacks a superlinear stroke. For AJ the following page numbers survive or can be reconstructed: 1 (4); 2 (6); 3 (8); 4 (10); 5 (12); 6 (14); 7 (16); 8 (18); 9 (20-21 are lost); 10 (22); 11 (24); 12 (28).
The Coptic hand betrays an experienced scribe and is unique among the Nag Hammadi codices. The script is a handsome, flowing uncial with frequent ligaturing involving l, |, θ, ς, λ, Δ, Σ, Μ, Ν, Π, or ρ. The suffix c| normally has a superlinear stroke if it is consistently, either marking a single letter as a morpheme, or as a supernatural beings have only occasionally been marked with a Greek particle ή has a stroke only in 40, 2 and 3. The names of the last word or syllable in a line is written above the preceding vowel (e.g. 23,2; 26,7; 28,9; 29,10; 37,1; 57,15; 63,12; 27,19; 54,11). For the same purpose, when the last word or syllable in a line is written above the preceding one (e.g. 41,5; 47,7; 66,9; 23,5). The Coptic page numbers are; 17.25, 29, 33:11 39, 37.14, writing in the margin (40,7), or above the line (e.g. 33,7), w. in one case, in the bottom margin to correct a large omission due to homoiotelesmata in 24,17. The nature of the mistakes leaves no doubt that the scribe copied from a Coptic exemplar.

The text is written in Sahidic with relatively few vocalizations in the text. The superlinear strokes have been placed fairly exactly and the marginal strokes at the end of the tractate and the subscript titula which has been indented. A helical line separates AJ from the next tractate.

The superlinear strokes have been placed fairly exactly and consistently, either marking a single letter as a morpheme, or as a supernatural beings have only occasionally been marked with a Greek particle ή has a stroke only in 40, 2 and 3. The names of the last word or syllable in a line is written above the preceding vowel (e.g. 23,2; 26,7; 28,9; 29,10; 37,1; 57,15; 63,12; 27,19; 54,11). For the same purpose, when the last word or syllable in a line is written above the preceding one (e.g. 41,5; 47,7; 66,9; 23,5). The Coptic page numbers are; 17.25, 29, 33:11 39, 37.14, writing in the margin (40,7), or above the line (e.g. 33,7), w. in one case, in the bottom margin to correct a large omission due to homoiotelesmata in 24,17. The nature of the mistakes leaves no doubt that the scribe copied from a Coptic exemplar.

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appears to be corrupt due to a copying mistake by the scribe of BG or earlier in the Coptic transmission tradition. The nature of the mistakes leaves no doubt that BG was copied from a Coptic exemplar rather than being the original transcript from the Greek.

BG is written in Sahidic Coptic, thus, as in case of most of the Nag Hammadi Codices, Subachmimic forms appear alongside the more common standard Sahidic ones. This phenomenon is often explained as due to being a scribe whose native Subachmimic dialect interfered with the scribe of BG being due to a scribal error.

Established monastic scriptoria, which created Sahidic orthography in the fourth century, did not yet exercise full control over the monks who apparently inscribed these codices. That would mean that both BG and the Nag Hammadi codices were written by scribes from Subachmimic, the dialect into which these originally Greek texts had been translated, in Sahidic orthography. The Coptic hand of the Codex II is a regular, upright uncial, similar to BG, with almost no ligature. The same scribe who copied the Codex II lacked pagination. The Coptic pagination has been omitted in the synoptic form of the text in this edition.
the last part of XI which were copied by a scribe whose hand and script
scrolls conventions are quite similar to the group represented by IV. All
scrolls copies of these related hands show a relatively advanced stage
of standardization to the new Sahidic orthography and the same script
conventions. If the dates in the cartonnage of Codex VII are indicative
of the whole group then they were written sometime after the middle of
the Fourth Century. This would correspond well with the beginning
of the hegemony of standard Sahidic in Egyptian monasteries as evident
from biblical manuscripts.

Both copies of the longer version of AJ show a fair number of
errors, resembling some of the mistakes in Codex II. Apart from
cases of haplography and typogaphy there are quite a few cases of
homoioteleuton: fourteen in Codex II and seven in Codex IV, and the
resulting faulty translations were copied and recopied a number of times
in the same scribal hand and in one place.

The Text of the New Testament in
Competence, however, should be judged in
attempts of individuals for their own benefit or that of other private
persons. These biblical translations tend to be idiosyncratic and
uncontrolled. More often than not the manuscripts included
various Coptic Biblical manuscripts from the Fourth Century. This
phenomenon should not interfere to the texts written in non-Sahidic
dialects for use by Sahidic speakers. Rather what appeared
to have happened was that texts which had been translated by
various individuals into their native Coptic dialects were adapted in
writing of the tractate by the intended readers.

The Text of the New Testament in
...
combinations of these, indicate that the redaction was done with some skill and planning. A few sections are rearranged, certain redundancies are eliminated, frequently explanations or even a kind of brief commentary are supplied, details are added on the basis of the biblical account or perhaps from parallel Gnostic texts, apparent discrepancies are removed, unclear words or sentences are dropped, overly complex sentences are simplified. The overall purpose appears to be the desire to create a clearer and fuller form of the text.

There is not much that points at a possible historical context for the Greek Redaction of the Apocryphon of John. All that can be said is that there was a perceived need to clarify the obscurities and difficulties in the shorter version and to supplement it with relevant additional material and explanations. Whether the longer version was a redaction for the benefit of individuals or a group, whether for Gnostic sectarians or for Gnostics within the Christian community, we do not know.
Parallel or equivalent Coptic texts of all four manuscripts and of all three English translations are placed, wherever possible, on the same line. Any given Synopsis double page and line number refers thus to seven items simultaneously: to parallel text in the four Coptic manuscripts and to the corresponding English translations. The placement of the English translations is less precise, since English syntax does not always allow a one-to-one alignment of sense-lines with the Coptic. The user should consult the Coptic lines for precise references to the Synopsis. Blank space has been left when one of the versions has no parallel text. When text is missing due to a lacuna or missing pages in a manuscript, the corresponding lines in the synopsis are marked with three dots "...". Strokes, articulation marks and punctuation have not been reconstructed. Strokes have been added to reconstructed text only when they are visible. Coptic page numbers of the manuscripts are listed in the introduction.

The two shorter versions are found on the left page and the two copies of the longer version on the right page. The two most complete texts, BG and II are placed next to each other in the middle to facilitate comparison. No separate translation of IV is needed since it represents the same Coptic version as II. When IV supplies text missing in II it has been included within brackets [ ] in the English translation. When the sense of IV differs from that of II it is noted in the textual apparatus. Differences between II and IV which do not involve meaning are discussed in the Introduction.

The space available under the text of IV was used to present Irenaeus, Adv. haer. I.29, in English translation, parallel to the three English translations of AJ. Superscript numbers in Irenaeus are keyed to the line numbers of Appendix 4, which contains the Latin of Adv. Haer. 1.29. Theodoret’s Greek summary and English translations of both. A table of equivalences at the end of Appendix 4 allows the reader to move from Irenaeus’s text to the corresponding page in the Synopsis.

The notes involve mainly the necessary textual commentary; they are keyed to manuscript rather than synoptic lines.

A dot placed under a letter in the Coptic transcription indicates that the letter is visually uncertain, even if the context makes the reading certain. Dots on the line indicate the number of missing letters of which traces survive when the text is not restored. A dot within square brackets indicates an average letter space available in a lacuna.

Triple periods indicate that the parallel text is lost due to extensive lacunae or missing pages.

Square brackets indicate a lacuna in the manuscript, where text was probably written, but is now completely lost.

Pointed brackets indicate an editorial correction. If the manuscript contained text differing from the one enclosed in pointed brackets, the manuscript reading is given in the notes.

Braces in the Coptic transcription indicate editorial cancellations of letters erroneously added by the scribe. In the English translation they indicate text not preserved by II but supplied by IV.

High strokes indicate a scribal insertion above the line or in the margins.

Parentheses in the translation indicate material supplied by the translators for the sake of clarity.
20 he closed [your hearts]

18 they deceived (πλάνη) you (pi.)

16 "The Pharisee said to him,

14 And he said to him,

12 "that a Pharisee

10 he filled your ears with lies,

18 "Where is your master, whom you used to follow?"

8 —they are the sons of Zebedee—

6 "He has gone again to the place from which he came."

4 "He has gone to the place from which he came."

2 "Where is your master, whom you used to follow?"

18 did deceive (πλάνη) you (pl.),

6 1'... of those days,

2 1' Now (ἐκείνη) it happened one of those days,

8 —they are the sons of Zebedee—

8 when John, the brother of James,

2 And (ἐν ἡμέρᾳ) it happened (ὅπερ),

10 that a Pharisee

4 [named] Arimanias approached him

2 1' The teaching (ὁ διδάσκων) of the savior (σωτήρ),

4 [and] the things hidden in silence, [even these things which] he taught John, [his] disciple (μαθητής).

6 "With deception (πλάνη)

18 "did this Nazarene deceive (πλάνη) you (pl.),

8 "with deception (πλάνη)

18 did this Nazarene deceive (πλάνη) you (pl.),

10 he filled your ears with lies,

20 and closed [your hearts]
And (when) I heard these things, I turned away from the temple (iepoy) of your fathers.

When I heard these things, I turned away from the temple (iepoy) of your fathers.

How (πώ?) then was the savior (σωτήρ) appointed, by his Father, who sent him, and of what sort is that aeon (αιών).

And who is his Father, who sent him, and of what sort is that aeon (αιών).

20 and the whole creation shone with a light

And who is his Father, who sent him, and of what sort is that aeon (αιών).

And who is his Father, who sent him, and of what sort is that aeon (αιών).

The heavens opened, and of what sort it is.

The heavens opened, and of what sort it is.

The heavens opened, and of what sort it is.
21 'below' heaven.
2 and the 1 [whole] world (κόσμος) [was shaken].
I was afraid and 2 [I looked], and behold,
4 ... a child appeared to me,
and (6) it [changed] (its) likeness into an old man
6 'while the light existed' in him.
8 3 [As I looked] at it, I did not 4 [understand this] wonder,
whether there was a 5 [likeness (ιδέα)] with multiple forms (μορφή).
10 'because of the light'—since 6 [forms (μορφή)] appeared through each 7 [other]
12 or (οἶκος) whether 8 it was one likeness (6 θεός), because it had three faces.
He said to me, 'John, John,
14 'why do you wonder (διστάσει) and (ή) why are you 11 [afraid]?
Surely (γαρ) you are (μή) unfamiliar with 12 [this likeness (κοινωνία)].
16 Do not be 13 [faint-hearted]—

* II 2 There is considerable blotting from page 3. * III 2,16-20 following Funk (see note on III 1); there are traces of two letters in line 20.
I am the one who is with you (πι.) always.

I am the Father,
I am the Mother,
I am the Son.

I am the eternal One,
the undefiled and uncontaminated One.

Now, therefore, lift up your face, that you may receive the things that I shall tell you today, and relate them to your fellow spirits, who are from the unwavering race of the perfect Man.
And I asked: 'To know (οικ.).
2 He said to me:
"[The Monad.] 6 since it is a unity (μονάρχες)
4 and nothing 6 rules (διαρχεῖ), over it,
[as the God and Father of the All,
6 [the 6 holy One,
7 the invisible One, who is above the All,
8 who [exists as 6 his incoposition (αφθαρσία),
[existing in] 23 the pure light
10 into which 6 no light of the eye can gaze.
He is the Spirit (τὸ θεόν).
12 It is not right 6 to think of him as (εἰς) a god
or (ή) something similar.
14 for (ὑπ' ὑμῖν) he is 6 more than a god.
(He is) a role (διαρχοῦ), over which nothing 6 rules (διαρχεῖ),
16 for (ὑπὲρ) there is nothing before him.
 Nor (οὐκέτα) does he need (χρεία) them.
18 Before 6 him
18 The need
He is the immeasurable light.

He is the invisible One since no one saw him.

He is the unnameable One since there is no one prior to him to give a name to him.

He is the ineffable One since no one was able to comprehend him.

He is the unsearchable One since there is no one prior to him to set limits to him.

He is eternal since he exists always (άεί), always completely perfect, and thus needing to be perfected.

He does not need (χρεία) anything, since there is no one prior to him to set limits to him.

He is illimitable since there is no one prior to him to examine (διακρίνει) him.

He is eternal since he exists always (άεί), he is total (άλλα) he is.

For (γάρ) he is total (άλλα) he is.

For (γάρ) it is he who establishes (εστίν) him.

For (γάρ) he is eternal (οῦχ ὁμολόγησεν) himself.

Since (σιδήρος) he is.

He did not lack anything (ελθόντος) that he might be perfected by it;

He is light.

He is total (άλλα) he is.

He is eternal (οὐχ ὁμολόγησεν) himself.

It is light.

He is illimitable.

There is no one prior to him to set limits to him.

He is eternal since he exists always (άεί).
He did not partake (μετέχειν) in the aeons (αιών).

but (άλλα) he is something superior, it is entirely (όλως) impossible for anyone to know (νοεῖν) him. He is not corporeal (σωματικό;) nor unlimited (άπειρο;) nor divinity, he is not perfection (τέλειο;) (καθαρόν*)·

Time (χρόνο;) does not exist for him.

He did not partake in the aeons (αιών).

He is ineffable (άρρητο;) as being superior, but (άλλα) as being himself.

He is not someone among (other) beings, for he is not a creature, nor (ούδε) in time (χρόνο;)

but (άλλα) he is far superior.

He is not corporeal (σωματικό;) nor (ούδε) is he incorporeal (σώμα).

He is not large; he is not small.

He is ineffable, (being perfect in) incomparability. He is not in perfection (τέλειο;) nor (ούδε) blessedness (καθαρόν). He is not in time (χρόνο;).
He did not partake (μετέχειν) in the aeons (αιών).

It is entirely (ολω?) corporeal (σωματικό?); "he is not incorporeal (σώμα)?"

He is not unlimited (άπειρο?); "he is not limited (καταχράστωα)"

He is not perfection (τέλειο?); "he is not perfect (τέλειοι?)"

2θΛωε  "ΜΝ  ΥΩΜ  ΤΕΘΕΙΣ  ΑΙΩΝ  ΝΟΕΙ  ΕΠΙΟΥ  ΝΟΥΛΕ'

"He is not someone among (other) beings, but (άλλα) he is something far superior, which is pure, holy (καθαρόν), immaculate (καθαρόν)

2ογοντος  AN  ΜΠΟΓ  ΝΟΓΣΟ  ΑΛΛΑ  ΚΑΘΑΡΟΝ  ΑΝ  ΠΕ'  ΝΟΓΚΟΜΕΝ  ΑΝ  ΠΕ'

He is not as (ούχ  ώ?) being superior, but (άλλα) as being himself. Time does not exist for him.

ουδέ  εκτοιλ  "ΜΝ  ΥΩΜ  ΤΕΘΕΙΣ  ΑΙΩΝ  ΝΟΕΙ  ΕΠΙΟΥ  ΝΟΥΛΕ'

"He is not someone among (other) beings, but (άλλα) he is something far superior to these.

ουδέ  εκτοιλ  "ΜΝ  ΥΩΜ  ΤΕΘΕΙΣ  ΑΙΩΝ  ΝΟΕΙ  ΕΠΙΟΥ  ΝΟΥΛΕ'

Nor (ούδέ) can anyone know (νοεΐν) him.

ουδέ  εκτοιλ  "ΜΝ  ΥΩΜ  ΤΕΘΕΙΣ  ΑΙΩΝ  ΝΟΕΙ  ΕΠΙΟΥ  ΝΟΥΛΕ'

He is not large; he is not small.

ουδέ  εκτοιλ  "ΜΝ  ΥΩΜ  ΤΕΘΕΙΣ  ΑΙΩΝ  ΝΟΕΙ  ΕΠΙΟΥ  ΝΟΥΛΕ'

He does not partake (μετέχειν) in the aeons (αιών). He is not partaking (μετέχειν) in the aeons (αιών).
the One who every time does the good (αγαθός),

the life, the One who gives life;

(He is) the eternal One, the One who gives eternity;

the immeasurable majesty.

The expected stroke over ποιον is in a lacuna.

He will contemplate (νοείν) the pure (ακέραιοι/) light,

There is no one before Time is not apportioned (όρίσειν)

For (γάρ) he is prior to someone it is he who desires (αίτείν) himself

And he is without want (χρεία);

For (γάρ) he who is prior to someone is not in want

He [was not] given a portion

He [was not] not given a portion

But he might receive from him.

For (γάρ) it is he that looks expectantly at himself

And he is without want (χρεία);

there is no one at all before him.

For (γάρ) he who is prior to someone [is not in want]

He might receive from him.

For (γάρ) it is he that looks expectantly at himself

And he is without want (χρεία);

there is no one at all before him.

For (γάρ) it is he that looks expectantly at himself

And he is without want (χρεία);

there is no one at all before him.

For (γάρ) he who is prior to someone [is not in want]

He might receive from him.

For (γάρ) it is he that looks expectantly at himself

And he is without want (χρεία);

there is no one at all before him.

For (γάρ) he who is prior to someone [is not in want]

He might receive from him.
No one of us knows his goodness (αγαθός) because he is the head of every aeon (αιών),

As I will be able to understand "I will speak."

—for (γάρ) who will ever understand (νοεῖν) "I will speak."

—[not (οὐχ)] on the basis (οίον) that he possesses,

He is grace-giving grace (χάρις) (πρός) the point that I will be able to understand (νοεῖν) "I will speak.

The mercy-giving mercy,

He (κατά) that he gives—

[not (οὐχ)] because (οτι) it is the immeasurable (αμέτρητοι) light.

But (άλλα) because he gives the gift which gives the gift, the mercy-giving mercy, the mercy and redemption-giving mercy.

He is the head (θεός) of every aeon (αιών),

because his goodness (δυνάμει) provides (χορηγεῖ) all aeons (αιών),

If there exists anything beside him.

For (ὑπὸ) no one of us knew the attributes.

equal to (εὐθυς) 2 MOT

ποιον διὰ τῆς εἰσαγωγῆς αὐτοῦ

ὁ λόγος τῆς ἀληθείας ἐπήρωθεν

ἐν ὑμῖν;

ποιον διὰ τῆς εἰσαγωγῆς αὐτοῦ

ὁ λόγος τῆς ἀληθείας ἐπήρωθεν

ἐν ὑμῖν;
20 and attended him.

10 which poured forth from the spring (πηγή) of the Spirit (πνεύμα) which is in the Father. And in every direction he perceives his own image (είκών). And he provided (χορηγεῖν) all the aeons (αιών). which surrounds him, namely the spring (πηγή) of the Spirit (πνεύμα). and we do not understand what "is immeasurable," namely (from) [the] Father. For (προὶ) it is then he (οὗ) who came forth "from" (οὗ) him, namely the spring (πηγή) (of) living water. and we do not understand what "is immeasurable," namely the spring (πηγή) (of) living water.
This is the first Thought, 20 since she had come forth because of him.  

She is the first Thought (έννοια), since the perfect aeon (αιών), the Providence (πρόνοια) of the invisible One (αόρατος), the power who is before the All, 

dyμαν (δύναμι;), Barbelo, who shines in the light in his brilliance (λαμπηδών),  

The first power, which was before the All,  

This is the first Thought, which was before the All, for because of him,  

7,20 Nit was crossed out under ΠβΟΟΥ.  And she glorified the perfect (τελεία) “power (δύναμι;) of the light.  

This is the first Thought, 20 since she had come forth because of him.  

She is the power who is before the All,  

This is the first Thought, 20 since she had come forth because of him.  

She is the power (δύναμι?) who “is before the All, 

This is the first Thought, 20 since she had come forth because of him.  

She is the first Thought (έννοια), 20 for it is she who is prior to them all,  

She is the first Thought (έννοια), 20 for it is she who is prior to them all,  

She is the power who “is before the All,  

She is the first Thought (έννοια), since the perfect aeon (αιών),  

She is the first Thought (έννοια), 20 for it is she who is prior to them all,
2 the thrice-male,
6 the thrice-named,
4 the androgynous One,
8 her and attended him (see 10,20: III and BG only)
12 and requested
14 foreknowledge.
16 For knowledge came forth for him and stood in attendance together with Thought (évnoa),
18 Foreknowledge came forth and stood in attendance together with Thought (évnoa),
20 which is Providence (trpóvnoa),

4 She became a first Man, who is the 2nd virginal Spirit (tupelxín) Spirit (trpóvnoa),
6 the thrice-powerful, powerful (dýnámis),
8 the androgynous One, among the invisible ones, and 10 the first to come forth.
12 came from his providence (trpóvnoa).

12 And Barbelo requested (aiérëv) from him
14 to grant her foreknowledge.
16 She consented (tupelxín) when he had consented (tupelxín).
18 Foreknowledge came forth and stood in attendance together with Thought (évnoa),
20 which is Providence (trpóvnoa),

2 She became a first Man, who is the 2nd virginal Spirit (tupelxín) Spirit (trpóvnoa),
4 the thrice-powerful, (dýnámis),
8 the androgynous, among the invisible ones, and (who) came forth from his providence (trpóvnoa),
10 And Barbelo requested (aiérëv) from him
Indestructibility came forth, and Foreknowledge.

When he had consented, she requested again. They glorified the invisible Spirit, and stood in attendance together with Thought. And she requested again.

And she originates from the Thought. 2 of the the invisible, *v*irginal (παρθενικὸν) Spirit (πνεύμα). She glorified him and his perfect power, Barbelo, since they had come into being because of her. And she requested again to grant her indestructibility, and he consented.

When he had consented, she originates from the Thought, and after that, Eternal Life.
This is Barbelo, the first Man, and Thought (έννοια),
and Foreknowledge, and Indestructibility (αφθαρσία),
and Eternal Life.

And she attended
2 and glorified him and Barbelo,
since they had come into being because of her
4 from the coming-forth of the invisible (αόρατον) Spirit (πνεύμα).

This is Barbelo, and Thought (έννοια),
and Foreknowledge, and Indestructibility (αφθαρσία),
and Eternal Life.

The diascesis over I is uncertain.

This is Barbelo, the first Man, and Thought (έννοια),
and Foreknowledge, and Indestructibility (αφθαρσία),
and Eternal Life.

And they [attended]
2 and glorified the invisible (αόρατον) Spirit (πνεύμα) and Barbelo,
because of whom they had come into being.

And she attended
2 and glorified him and Barbelo,
since they had come into being because of her
4 from the coming-forth of the invisible Spirit (πνεύμα).

This is Barbelo, and Thought (έννοια),
and Foreknowledge, and Indestructibility (αφθαρσία),
and Eternal Life.

And they [attended]
2 and glorified the invisible (αόρατον) Spirit (πνεύμα) and Barbelo,
because of whom they had come into being.

And she attended
2 and glorified him and Barbelo,
since they had come into being because of her
4 from the coming-forth of the invisible Spirit (πνεύμα).

This is Barbelo, and Thought (έννοια),
and Foreknowledge, and Indestructibility (αφθαρσία),
and Eternal Life.

And they [attended]
2 and glorified the invisible (αόρατον) Spirit (πνεύμα) and Barbelo, because of whom they had come into being.

And she attended
2 and glorified him and Barbelo,
since they had come into being because of her
4 from the coming-forth of the invisible Spirit (πνεύμα).

This is Barbelo, and Thought (έννοια),
and Foreknowledge, and Indestructibility (αφθαρσία),
and Eternal Life.

And they [attended]
2 and glorified the invisible (αόρατον) Spirit (πνεύμα) and Barbelo, because of whom they had come into being.

And she attended
2 and glorified him and Barbelo,
since they had come into being because of her
4 from the coming-forth of the invisible Spirit (πνεύμα).

This is Barbelo, and Thought (έννοια),
and Foreknowledge, and Indestructibility (αφθαρσία),
and Eternal Life.

And they [attended]
20 who
16 the first-born Son of all the Father's (sons),
12 but (δε) he is not equal to her
10 And gave forth a spark of light
6 into the pure (είλικρινής) light.
4 And turned to him
2 This is the androgynous pentad, which is the decade of ages (αιών).
4 of the "Father,
And Barbelo gazed intently
6 " into the pure (είλικρινής) light.
And turned to him
10 and gave birth to a spark (εκρήξε) of light
12 but (δε) he is not equal to her " in greatness
This is the only-begotten One (μονογενής),
14 who came forth from the Father,
the divine Self-Generated (ομοοιογενής)
16 the first-born Son of all the Father's (sons),
5 the pure (είλικρινής) light.
18 And the great invisible (άόρατον) Spirit (πνεύμα) rejoiced
over the light.
20 who had proceeded from the first power.

- BG 29.17-18 ΠΕΝΤΑΔΟΣ: perhaps to be rendered as ΠΕΝΤΑΔΟΣ: see III - BG 30.8 paraphrase.
and the invisible (άόρατον) Spirit (πνεύμα) consented (κατανεύειν).

And he requested (αίτεΐν) to give him a fellow worker,

so that (ώστε) he became perfect (τέλειος),

because of whom he had come forth.

And the invisible (άόρατον) Spirit (πνεύμα) from the Father saw this Light,

which he glorified the invisible (άόρατον) Spirit (πνεύμα),

and not lacking in anything Christ/good (Χριστός/χρηστός),

he attended him as he poured upon him.

And he glorified the holy Spirit (πνεύμα),

and the perfect Providence (πρόνοια),

because of whom he had come forth.

And he requested (αἰτεῖν) to give him a fellow worker, the Mind (νούς),

which is his Providence (πρόνοια), which is Barbelo.

And he anointed him with his Christhood/goodness (Χριστός/χρηστός)

and that, when the Father saw this Light, he anointed him with his goodness

Furthmore, they say, that this Light is Christ (cf. 17,15).

"... and the perfect Providence (πρόνοια),..."
20 and Barbelo, since they had come into being because of her.

And these magnified the great light and Barbelo.

Likewise, Eternal Life was joined with the Will, Incorruptibility and Christ.

And his will became actual, 12 and came forth, 10 and came forth, and the Mind wanted 12 to make something through the Word.

And the invisible (άόρατον) Spirit (πνεύμα) wanted to come forth, and he stood in attendance together with Christ (Χριστός), the invisible (άόρατον) Spirit (πνεύμα).

And the invisible (άόρατον) Spirit (πνεύμα) wanted to make something through the Word.

And (δέ) all these came to be in silence (σιγή).

And (δέ) all these came to be "in silence (σιγή)"

And (δέ) all these came to be in silence (σιγή) and he stood in attendance together with Christ (Χριστός), the invisible (άόρατον) Spirit (πνεύμα).

And the invisible (άόρατον) Spirit (πνεύμα) wanted to make something and he stood in attendance together with Christ (Χριστός), the invisible (άόρατον) Spirit (πνεύμα).

And the invisible (άόρατον) Spirit (πνεύμα) wanted to make something through the Word (λόγος).

And (δέ) all these came to be in silence (σιγή) and he stood in attendance together with Christ (Χριστός), the invisible (άόρατον) Spirit (πνεύμα).

And the invisible (άόρατον) Spirit (πνεύμα) wanted to make something and he stood in attendance together with Christ (Χριστός), the invisible (άόρατον) Spirit (πνεύμα). And his will became actual, 12 and came forth, 10 and came forth, and the Mind wanted 12 to make something through the Word.

And (δέ) all these came to be in silence (σιγή) and he stood in attendance together with Christ (Χριστός), the invisible (άόρατον) Spirit (πνεύμα).

And the invisible (άόρατον) Spirit (πνεύμα) wanted to make something through the Word (λόγος).

And (δέ) all these came to be in silence (σιγή) and he stood in attendance together with Christ (Χριστός), the invisible (άόρατον) Spirit (πνεύμα).

And the invisible (άόρατον) Spirit (πνεύμα) wanted to make something through the Word (λόγος). And his will became actual, 12 and came forth, 10 and came forth, and the Mind wanted 12 to make something through the Word.

And (δέ) all these came to be in silence (σιγή) and he stood in attendance together with Christ (Χριστός), the invisible (άόρατον) Spirit (πνεύμα). And the invisible (άόρατον) Spirit (πνεύμα) wanted to make something through the Word (λόγος). And his will became actual, 12 and came forth, 10 and came forth, and the Mind wanted 12 to make something through the Word.
The mighty invisible (άόρατον) Spirit (πνεύμα) completed the divine Self-Generated (αυτογενής), since he had come into being from his Son, together with Barbelo, and the truth which is in him, the invisible (άόρατον), whom he had honored with great honor, between the Self-Generated and Truth. And he said that he was greatly honored and that all things were made subject to him. That Truth was emitted with him that he may know the All, since "he had come into being from a first Thought (δόμος), 12 and he was emitted with him the invisible (άόρατον) Spirit (πνεύμα) installed as God over the All, the invisible (άόρατον), which is Christ (Χριστός), honored with a mighty voice. He came forth through Providence (προβολή). And the invisible (άόρατον) Spirit (πνεύμα), which is Christ (Χριστός), installed the divine Self-Generated (αυτογενής) over the All. And he was subject to (στηθέντο) to him every authority (δύναμις) and the truth which is in him, 14 that he may know the All, he who 28 had been called by a name exalted above every name. For (υψόστασις) that name will be told to 29 those who are worthy of it. For (υψόστασις) from the Light, which is Christ (Χριστός), and from the invisible (άόρατον) 20 and 20 Indestructibility (αδικατασπιστότης).
20 ΤΜΙΟρφΗ
10 TexApic
14 TexApic MN ne-'2°Y
4 "λγογα)Ν2 eeoA. eYTTA.pA.cTa.cic NAq
16 ετε nAfl2TeAOc ne Mnej|Oei|T NAICUN
2 rreqqTooY ννο6
4 lhat  they  may  stand  in  attendance  (παράστασις)  to  him.
14 Grace  (χάρις)  (is)  with the
Perception  (αϊσθησι;),
through the gift of the invisible (αισθησι;)
through the divine Self-Generated  (αυτογενή;),
And (δέ) the four great  lights came forth
from the divine Self-Generated (αυτογενή;),
that, again,  from  the  Will,
and Prudence  (φρόνησι;).
And (δέ) there  are  the  four  great  lights  (φωστήρ),
Harmoumi,
which  is  the  angel  (άγγελο;)  of  light
Second,  third,  fourth,  and  fifth  lights  (φωστήρ),
First,  Second,  Third,  and  Fourth  lights  (φωστήρ),
Truth.
Form (μορφή)
通过神赐的灵(μνημόνευμα)给它们。
通过神赐的灵(μνημόνευμα)给它们。
\[2+\]四重的光（
\[3+\]四重的光
\[4+\]四重的光
\[5+\]四重的光
\[6+\]四重的光
\[7+\]四重的光
\[8+\]四重的光
\[9+\]四重的光
\[10+\]四重的光
\[11+\]四重的光
\[12+\]四重的光
\[13+\]四重的光
\[14+\]四重的光
\[15+\]四重的光
\[16+\]四重的光
\[17+\]四重的光
\[18+\]四重的光
\[19+\]四重的光
\[20+\]四重的光
The second light (οὐρα) 23
2. And (δὲ) the fourth light (φωστήρ) is Eleleth,
3. And (δὲ) the third light (φωστήρ) is Davesitha,
4. And (δὲ) there are three other aeons (αἰῶν) with him:
5. And (δὲ) there are three other aeons (αἰῶν) with him:
6. And (δὲ) there are three other aeons (αἰῶν) with him:
7. And (δὲ) there are three other aeons (αἰῶν) with him:
8. And (δὲ) there are three other aeons (αἰῶν) with him:
9. And (δὲ) there are three other aeons (αἰῶν) with him:
10. And (δὲ) there are three other aeons (αἰῶν) with him:
11. And (δὲ) there are three other aeons (αἰῶν) with him:
12. And (δὲ) there are three other aeons (αἰῶν) with him:
13. And (δὲ) there are three other aeons (αἰῶν) with him:
14. And (δὲ) there are three other aeons (αἰῶν) with him:
15. And (δὲ) there are three other aeons (αἰῶν) with him:
16. And (δὲ) there are three other aeons (αἰῶν) with him:
17. And (δὲ) there are three other aeons (αἰῶν) with him:
18. And (δὲ) there are three other aeons (αἰῶν) with him:
19. And (δὲ) there are three other aeons (αἰῶν) with him:
20. And (δὲ) there are three other aeons (αἰῶν) with him:
21. And (δὲ) there are three other aeons (αἰῶν) with him:
22. And (δὲ) there are three other aeons (αἰῶν) with him:
23. And (δὲ) there are three other aeons (αἰῶν) with him:
24. And (δὲ) there are three other aeons (αἰῶν) with him:
25. And (δὲ) there are three other aeons (αἰῶν) with him:
26. And (δὲ) there are three other aeons (αἰῶν) with him:
27. And (δὲ) there are three other aeons (αἰῶν) with him:
28. And (δὲ) there are three other aeons (αἰῶν) with him:
29. And (δὲ) there are three other aeons (αἰῶν) with him:
30. And (δὲ) there are three other aeons (αἰῶν) with him:
31. And (δὲ) there are three other aeons (αἰῶν) with him:
32. And (δὲ) there are three other aeons (αἰῶν) with him:
33. And (δὲ) there are three other aeons (αἰῶν) with him:
34. And (δὲ) there are three other aeons (αἰῶν) with him:
35. And (δὲ) there are three other aeons (αἰῶν) with him:
36. And (δὲ) there are three other aeons (αἰῶν) with him:
37. And (δὲ) there are three other aeons (αἰῶν) with him:
38. And (δὲ) there are three other aeons (αἰῶν) with him:
39. And (δὲ) there are three other aeons (αἰῶν) with him:
40. And (δὲ) there are three other aeons (αἰῶν) with him:
41. And (δὲ) there are three other aeons (αἰῶν) with him:
42. And (δὲ) there are three other aeons (αἰῶν) with him:
43. And (δὲ) there are three other aeons (αἰῶν) with him:
44. And (δὲ) there are three other aeons (αἰῶν) with him:
45. And (δὲ) there are three other aeons (αἰῶν) with him:
46. And (δὲ) there are three other aeons (αἰῶν) with him:
47. And (δὲ) there are three other aeons (αἰῶν) with him:
48. And (δὲ) there are three other aeons (αἰῶν) with him:
49. And (δὲ) there are three other aeons (αἰῶν) with him:
50. And (δὲ) there are three other aeons (αἰῶν) with him:
He was named Adam, who came forth.

20 Adam

*** ADAMAS ***

4 2'I'T0C  τεΥΑΟΚϋ  MN  TCYAOKII

12 2ITM  τεΥΑΟΚϋ  ΜΜΗ  TCYAOKII

14 2'I'T0C  τεΥΑΟΚϋ  MN  TCYAOKII

16 2'I'T0C  τεΥΑΟΚϋ  ΜΝ  TCYAOKII

18 2'ΩΝΥΕ  ΜΠΝΪ  ΜΜΗ  TCYAOKII

20 2'ΩΝΥΕ  ΜΠΝΪ  ΜΜΗ  TCYAOKII

* BG 34,9—35,5

THE APOCRYPHON OF JOHN SYNOPSIS 21

THE APOCRYPHON OF JOHN I 8,22-35

III 12,18-13,4

THE APOCRYPHON OF JOHN

4 These are the twelve aeons (αιών) which attend the child, through the gift and the good will (ευδοκία) of the perfect (τέλειος) Man (came forth), through the will and the gift of the Self-Generated emitted in addition to these the twelve aeons (αιών) which attend the Son, the Self-Generated (αυτογενής).

5 All things were established through the revelation of the will of the holy Spirit (πνεύμα), through Foreknowledge.

6 And (καὶ) from Foreknowledge 12 of the perfect (τέλειος) mind (νοῦς), through God, 14 through the good will (ευδοκία) of the great invisible (άόρατον) Spirit (πνεύμα)

7 These are the twelve aeons (αιών) which belong to the Son of the Self-Generated (αυτογενής). And (δέ) the twelve aeons (αιών) which attend the child, through the gift and the good will (ευδοκία) of the great Self-Generated (αυτογενής) Christ (Χριστός). And (καὶ) from Foreknowledge 12 of the perfect (τέλειος) mind (νοῦς)

8 These are the twelve aeons (αιών) which belong to the Son of the Self-Generated (αυτογενής)

9 2ITM  τεΥΑΟΚϋ  MN  TCYAOKII

10 2ITM  τεΥΑΟΚϋ  MN  TCYAOKII

12 2ITM  τεΥΑΟΚϋ  MN  TCYAOKII

14 2'I'T0C  τεΥΑΟΚϋ  MN  TCYAOKII

16 2'I'T0C  τεΥΑΟΚϋ  MN  TCYAOKII

18 2ΩΝΥΕ  ΜΠΝΪ  ΜΜΗ  TCYAOKII

20 2ΩΝΥΕ  ΜΠΝΪ  ΜΜΗ  TCYAOKII

10 2'I'T0C  τεΥΑΟΚϋ  MN  TCYAOKII

12 2'I'T0C  τεΥΑΟΚϋ  MN  TCYAOKII

14 2'I'T0C  τεΥΑΟΚϋ  MN  TCYAOKII

16 2'I'T0C  τεΥΑΟΚϋ  MN  TCYAOKII

18 2ΩΝΥΕ  ΜΠΝΪ  ΜΜΗ  TCYAOKII

20 2ΩΝΥΕ  ΜΠΝΪ  ΜΜΗ  TCYAOKII

10 2'I'T0C  τεΥΑΟΚϋ  MN  TCYAOKII

12 2'I'T0C  τεΥΑΟΚϋ  MN  TCYAOKII

14 2'I'T0C  τεΥΑΟΚϋ  MN  TCYAOKII

16 2'I'T0C  τεΥΑΟΚϋ  MN  TCYAOKII

18 2ΩΝΥΕ  ΜΠΝΪ  ΜΜΗ  TCYAOKII

20 2ΩΝΥΕ  ΜΠΝΪ  ΜΜΗ  TCYAOKII

10 2'I'T0C  τεΥΑΟΚϋ  MN  TCYAOKII

12 2'I'T0C  τεΥΑΟΚỹ  MN  TCYAOKII

14 2'I'T0C  τεΥΑΟΚỹ  MN  TCYAOKII

16 2'I'T0C  τεΥΑΟΚỹ  MN  TCYAOKII

18 2ΩΝΥΕ  ΜΠΝΪ  ΜΜΗ  TCYAOKII

20 2ΩΝΥΕ  ΜΠΝΪ  ΜΜΗ  TCYAOKII

and the good will (ευδοκία) of the perfect (τέλειος) Man (came forth), the first one who came forth. He was named Adam.

20 Adam

*** 11.13.23 A phrase found in BG 34,15:18 was probably omitted due to homoeoteleuton (see ΑΥΤΟΓΕΝΗΣ in BG 34,18).

* BG 34,20 misconstrued τί, "the gift," as the abbreviation for θεοῦτε, "God," see note on 23.4 - BG 33.1 Till-Schnei recommends θεοῦτε προς.
and placed them (αὐτογενὴς) over the first aeon (αιῶν)
4 with the great divine Self-Generated (αὐτογενής) Christ (Χριστός),
2 and placed him (καθιστάναι) over the first five
4 and he placed (καθιστάναι) his son Seth
2 and the seed (σπέρμα) of Seth,
2 and the Christ (Χριστός), by the first light (φωστήρ) Harmozel,
2 and the Self-Generated (αὐτογενής) Christ
12 and the Self-Generated (αὐτογενής) Christ
14 he placed (καθιστάναι) his son Seth
16 and placed (καθιστάναι) his son Seth
20 and the three aeons (αιῶν), the Father, the Mother, the Son;
18 and turned (στρέφει) the aeon
18 and the aeon (αιῶν), the triad, the Father, the Master, the Son;
14 and the perfect power (βούλησιν).
12 and the self-Generated (αὐτογενής)
12 and the invisible (άόρατον) One gave him
11 and (δέ) praise you, invisible (άόρατον)
14 the perfect power (τέλειος)
10 and (δέ) in the third aeon (αιῶν)
18 And (δέ) in the third aeon (αιῶν)
17 and (δέ) praise you
14 and the second light Oroiael.
13 and the second light (φωστήρ) Oroiael.
13 and the second light (φωστήρ) Oroiael.
13 and the second light (φωστήρ) Oroiael.
13 and the second light (φωστήρ) Oroiael.
13 and the second light (φωστήρ) Oroiael.
13 and the second light (φωστήρ) Oroiael.
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13 and the second light (φωστήρ) Oroiael.
13 and the second light (φωστήρ) Oroiael.
13 and the second light (φωστήρ) Oroiael.
13 and the second light (φωστήρ) Oroiael.
13 and the second light (φωστήρ) Oroiael.
13 and the second light (φωστήρ) Oroiael.
who were in the acon (αἰών)
2 in the 14th third light (δαυίθη).  
In the fourth acon (αἰών)
4 were placed (καθιστάναι) the souls (ψυχή) who knew their perfection (πλήρωμα)
6 and did not repent (μετανοεῖν) at once,  
but (άλλα) persisted for a while  
8 and repented (μετανοεῖν) afterwards.  
It is with the 7th light (φωστήρ) Eleleth that they will remain,  
10 having been gathered to that place.
12 glorifying the invisible (ἄόρατον) Spirit (πνεῦμα).

who exist for ever
2 in the third light (δαυίθη).
And (δε) in the fourth acon (αἰών)
4 were placed (καθιστάναι) the souls (ψυχή) of those who knew their perfection
6 and did not repent (μετανοεῖν) at once,  
but (άλλα) persisted for a while  
8 and repented (μετανοεῖν) afterwards.
It is in the fourth light (φωστήρ) Eleleth,  
that they will remain,  
10 the one that has joined them to himself.
12 glorifying the invisible (ἄόρατον) Spirit (πνεῦμα).

who were in the acon (αἰών)
2 in the 14th third light (δαυίθη).
In the fourth acon (αἰών)
4 were placed (καθιστάναι) the souls (ψυχή) who knew their perfection (πλήρωμα)
6 and did not repent (μετανοεῖν) at once,  
but (άλλα) persisted for a while  
8 and repented (μετανοεῖν) afterwards.  
It is with the 7th light (φωστήρ) Eleleth that they will remain,  
10 having been gathered to that place.
12 glorifying the invisible (ἄόρατον) Spirit (πνεῦμα).

who exist for ever
2 in the third light (δαυίθη).
And (δε) in the fourth acon (αἰών)
4 were placed (καθιστάναι) the souls (ψυχή) of those who knew their perfection
6 and did not repent (μετανοεῖν) at once,  
but (άλλα) persisted for a while  
8 and repented (μετανοεῖν) afterwards.
It is in the fourth light (φωστήρ) Eleleth,  
that they will remain,  
10 the one that has joined them to himself.
12 glorifying the invisible (ἄόρατον) Spirit (πνεῦμα).
Our fellow-sister, Wisdom (σοφία),
2 being an aeon (αἰών),
4 conceived a thought of herself from herself,
6 and Foreknowledge,
8 when she did not find her consort out of herself; 
10 nor having form (τύπος) from her
in the likeness (Ιδία) of the Mother. —because she had made him
and her product came forth imperfect (άτελέστον),
and not having form (μορφή)
in the likeness (Ιδία) of the Holy Spirit (πνεύμα)
and the wanton sexual element (see 25,5);
which when she saw that all others had a conjugal coupling
while she was without conjugal coupling
and the holy Spirit (see 34,13—35,4) was emitted,
They say that from the first angel who attends the only-begotten
the invisible (άόρατον) Spirit (πνεύμα)
and Foreknowledge (πρόγνωσις).
And (δε) though he had not approved (συνευδοκεϊν),
—she had not found one
and (δε) she had not found her partner,
and (το) the Wisdom (σοφία) of Reflection (έπίνοια),
20 and without her consort,
16 namely, the person (τύποισιν) of her 21 maleness,
8 and (δε) she had not found her partner,
18 and Foreknowledge (πρόγνωσις).
22 And (δε) the Wisdom (σοφία) of Reflection (έπίνοια),
2 being an aeon (αἰών),
4 conceived a thought of herself from herself,
6 and Foreknowledge,
8 when she did not find her consort out of herself; 
10 nor having form (τύπος) from her
in the likeness (Ιδία) of the Mother. —because she had made him
and her product came forth imperfect (άτελέστον),
and not having form (μορφή)
in the likeness (Ιδία) of the Holy Spirit (πνεύμα)
and the wanton sexual element (see 25,5);
which when she saw that all others had a conjugal coupling
while she was without conjugal coupling
and the holy Spirit (see 34,13—35,4) was emitted,
They say that from the first angel who attends the only-begotten
the invisible (άόρατον) Spirit (πνεύμα)
and Foreknowledge (πρόγνωσις).
And (δε) though he had not approved (συνευδοκεϊν),
—she had not found one
and (δε) she had not found her partner,
and (το) the Wisdom (σοφία) of Reflection (έπίνοια),
20 and without her consort,
16 namely, the person (τύποισιν) of her 21 maleness,
8 and (δε) she had not found her partner,
1. She saw him in her deliberation — because she had given birth to him in ignorance.

2. Because she had made him, she cast him away from her, outside her consort (σύνζυγος) — not possessing those places (τόπος).

3. Because she had given birth to him in ignorance, she could not retain wisdom (ευδοκία) of the Spirit (πνεύμα) as she brought forth.

4. And when she saw her wish (ελπίς) realized, she became dissimilar to the likeness of her Mother of a lion-faced serpent (δράκων).

5. And he was dissimilar to the likeness of his Mother of the face of a lion, the face of a snake.

6. And (δε) her thought did not remain idle (άργός) as she brought forth.

7. And his eyes were shining with fire.

8. And (δε) she had considered without the Father's consent.

9. And (δε) she had made the leap acting out of simplicity and kindness.

10. And (δε) because of the invincible power which is in her, she had considered without (χωρίς) the consent of the Spirit (πνεύμα) and as she brought forth.

11. Because of the sexual knowledge (προύνικον) which is in her, she produced a work in which there was Ignorance (εγκρού) and Arrogance (σαπροικία) because she had made the leap acting out of simplicity and kindness.

12. And (δε) he was taken on another form (τύπος) because of the sexual knowledge (προύνικον) which is in her. And (δε) she saw him in her deliberation.

13. And (δε) she had considered another form (μορφή) for him.

14. And (δε) he changed into another form (μορφή) because of the invincible power which is in her.

15. And (δε) he was born without (χωρίς) the consent of the Father who is in her.
He who took a great power from his Mother,

And she gave him the name Yaldabaoth.

She joined her luminous cloud with him,

And placed a throne (θρόνος) in the middle of the cloud that no one might see him.

And she called his name Yaldabaoth.

For parallel to 26,19—27,12 see 30,9-12

And she surrounded him with a luminous cloud, and placed a throne (θρόνος) in the middle of the cloud that no one might see him.

And she called his name Yaldabaoth.

She joined a luminous cloud with him, and placed a throne (θρόνος) in the middle of the cloud that no one might see him.

And she surrounded him with a luminous cloud, and placed a throne (θρόνος) in the middle of the cloud that no one might see him.

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And she surrounded him with a luminous cloud, and placed a throne (θρόνος) in the middle of the cloud that no one might see him.

And she called his name Yaldabaoth.
THE APOCRYPHON OF JOHN

ΙΠ 16,11-23

They created for them seven angels (άγγελος) for the angels (άγγελος) (he created) three powers (δύναμις).

According to (κατά) the likeness of the first pattern (τύπος), which is prior to him. The authorities (εξουσία) that came forth from the Chief-Begetter (άρχιγενέτωρ), the Chief Ruler (άρχων) of the darkness and ignorance, together with (αμα) the authorities (εξουσία), were in ignorance of the one who had begotten them and their names.

The first is Haoth; the second is Harmas, who is the eye of fire; the third is Galila; the fourth is Yobel; the fifth is Harmas, who is the eye of envy; the sixth is Hennas, who is the eye of fire; the seventh is Kalila-Umbri. These were their names:

The first is Athoth, whom the generations (γενεά) call the reaper.
20 And Saklas called them by their (former) names.

The APOCRYPHON OF JOHN

SYNOPSIS 28

36 The fifth is Adonaios, who is called 24 Sabaoth. The sixth is Cain, whom the generations (γενεά) of men call 26 the sun. The seventh is Abel. 2

37 The tenth is Armoupieel. The twelfth 3 is Melcheir-Adonein. The sixth 4 is Hades. For parallel to 28,13—29,4 see 33,3-12 14 and Appendix 1. 2

16 The seventh is Abel. 18 The eighth is Abiressine; the ninth is Yobel. 37 The fifth is Adonaios; 26 the sun. 31 The tenth is Armoupieel. 2 The sixth is Cain, who is called 24 Sabaoth, the third of Hades. 2

18 The eighth is Abiressine; 17 the seventh is Kainan. The sixth is Sabaoth. 6 who is named 25 Cain, who is the sun; 3 The sixth 4 is Hades. 28,13—29,4 see 33,3-12 14 and Appendix 1. 2

20 And Saklas called them by their (former) names.

11 The tenth is Armoupieel. 12 The twelfth is Belias. The seventh is Cain, whom the generations (γενεά) of men call 26 the sun. 31 The tenth is Armoupieel. 2 The sixth is Cain, who is called 24 Sabaoth, the third of Hades. 2

18 From the desires (επιθυμία) 4 and wrath (όργή). 41' 20 And Saklas called them 17 by their (former) names. 11' The seventh is Kainan. The sixth is Sabaoth. 6 who is named 25 Cain, who is the sun; 3 The sixth 4 is Hades. 28,13—29,4 see 33,3-12 14 and Appendix 1. 2

18 The eighth is Abiressine; 17 the seventh is Kainan. The sixth is Sabaoth. 6 who is named 25 Cain, who is the sun; 3 The sixth 4 is Hades. 28,13—29,4 see 33,3-12 14 and Appendix 1. 2

18 The eighth is Abiressine; 17 the seventh is Kainan. The sixth is Sabaoth. 6 who is named 25 Cain, who is the sun; 3 The sixth 4 is Hades. 28,13—29,4 see 33,3-12 14 and Appendix 1. 2

16 The seventh is Abel. 18 The eighth is Abiressine; the ninth is Yobel. 37 The fifth is Adonaios; 26 the sun. 31 The tenth is Armoupieel. 2 The sixth is Cain, who is called 24 Sabaoth, the third of Hades. 2

18 From the desires (επιθυμία) 4 and wrath (όργή). 41' 20 And Saklas called them 17 by their (former) names. 11' The seventh is Kainan. The sixth is Sabaoth. 6 who is named 25 Cain, who is the sun; 3 The sixth 4 is Hades. 28,13—29,4 see 33,3-12 14 and Appendix 1. 2

18 The eighth is Abiressine; 17 the seventh is Kainan. The sixth is Sabaoth. 6 who is named 25 Cain, who is the sun; 3 The sixth 4 is Hades. 28,13—29,4 see 33,3-12 14 and Appendix 1. 2

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18 From the desires (επιθυμία) 4 and wrath (όργή). 41' 20 And Saklas called them 17 by their (former) names. 11' The seventh is Kainan. The sixth is Sabaoth. 6 who is named 25 Cain, who is the sun; 3 The sixth 4 is Hades. 28,13—29,4 see 33,3-12 14 and Appendix 1. 2

18 The eighth is Abiressine; 17 the seventh is Kainan. The sixth is Sabaoth. 6 who is named 25 Cain, who is the sun; 3 The sixth 4 is Hades. 28,13—29,4 see 33,3-12 14 and Appendix 1. 2

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18 From the desires (επιθυμία) 4 and wrath (όργή). 41' 20 And Saklas called them 17 by their (former) names. 11' The seventh is Kainan. The sixth is Sabaoth. 6 who is named 25 Cain, who is the sun; 3 The sixth 4 is Hades. 28,13—29,4 see 33,3-12 14 and Appendix 1. 2

18 The eighth is Abiressine; 17 the seventh is Kainan. The sixth is Sabaoth. 6 who is named 25 Cain, who is the sun; 3 The sixth 4 is Hades. 28,13—29,4 see 33,3-12 14 and Appendix 1. 2

16 The seventh is Abel. 18 The eighth is Abiressine; the ninth is Yobel. 37 The fifth is Adonaios; 26 the sun. 31 The tenth is Armoupieel. 2 The sixth is Cain, who is called 24 Sabaoth, the third of Hades. 2
And he commanded that seven should rule over the heavens and five over the pit (χάος) and the underworld.

II 17,14-16

2 Thus, 4 through (the names given by) the glories they decrease and grow weak; 6 but (υδὲ) by the latter they grow strong and increase (αύξανειν).

And he commanded (κελεύειν) that seven should rule over the heavens and five over the pit (χάος) and the underworld.

II 17,18

Now the Ruler (άρχων) who is weak has three names.

II 17,19-20

And he placed seven kings, each corresponding to (κατά) the firmaments (στερέωμα) of heaven over the seven heavens, and five over the depth of the abyss, 7 that (ὅτε) they may reign.

And he shared his fire 8 with them, but (υδὲ) he did not send forth (ἀπὸ) of the power of the light 12 which he had taken from his Mother, for (γαρ) he is ignorant darkness.

And (δέ) when the light had mixed with the darkness, it caused the darkness to shine.

And (δέ) when the darkness had mixed with the light, it darkened the light and it became neither (οὔτε) light nor dark, but (άλλα) it became dim.

Now the Ruler (άρχων) who is weak has 16 three names.

II 17,16-25

with reference to (πρὸς) illusion (φαντασία) and their powers.

Thus (οἵα) through (the names given by) the glories they decrease and grow weak; 6 but (δέ) through the latter they grow strong and increase (αύξανειν).

And he placed seven kings, each corresponding to (κατά) the firmaments (στερέωμα) of heaven over the seven heavens, and five over the depth of the abyss, 7 that (ὅτε) they may reign.

And he shared his fire 8 with them, but (υδὲ) he did not send forth (ἀπὸ) of the power of the light 12 which he had taken from his Mother, for (γαρ) he is ignorant darkness.

And (δέ) when the light had mixed with the darkness, it caused the darkness to shine.

And (δέ) when the darkness had mixed with the light, it darkened the light and it became neither (οὔτε) light nor dark, but (άλλα) it became dim.

Now the Ruler (άρχων) who is weak has 16 three names.

I. 17,14 "mistakenly was given a superlinear stroke. · II 17,16 correction o over e. · III 17,18 The expected stroke on Μ is missing.

• III 17,19 cor. of over e. (three masc. to fem.). · BG 41,14 & erased before τοῦ.
The first name is Yaltabaoth,
the second is Saklas,
and the third is Samael.
And (δέ) he is impious
in his arrogance (άπόνοια) "which is in him.
For (γάρ) he said,
"I am God
and there is no other god
beside me',
for he is ignorant of his strength,
the place from which he had come.
And the rulers (άρχων)
created seven powers for (each of) them, and
the powers created for themselves
six angels (άγγελος) for
each one
until they became 365 angels (άγγελος).
And (δέ) these are the bodies (σώμα) belonging with the names:
the first (is) Alhoth,
he has a sheep's face;
the second is Eloaiou,
he has a donkey's (τυφών) face;
the third is Astaphaios, he has a [hyena's] face;
the fourth is Yao, he has a [serpent's (δράκων)] face
with seven heads;
the fifth is Sabaolh, he has a serpent's (δράκων) face;
20 But (δέ) of the sixth is Adonin, the one of many forms (μορφή), he was Lord over them.

7 The sixth is Adonin, 1 the monkey-faced; 2 the seventh is Sabbath, the shining fire-faced.

4 This is the seventh (τέταρτον) of the week (σάββατον), of the light, of the power, which is the power (δύναμις) of his fire, which belongs to him. 35 he has a shining fire-face.

16 he called more than all of them so that (ώστε) he could put any face before them; 12 but (δέ) of the pure light and the power, which had drawn forth (δυνάμει) from the Mother, he did not give them any; therefore 12 he was Lord over them. 16 Because of the glory of the light of the power (βαίνει), that is in him, of the Mother, 18 therefore 12 he did not give them any; therefore 12 he was Lord over them.

6 In this the seventh (τέταρτον) of the week (σάββατον), of the pure (καθαρός) light, which is the power (δύναμις), he had drawn forth (δυνάμει) from the Mother, he did not give them any; therefore 12 he was Lord over them, because he was Lord over them, then 12 he did not give them any; therefore 12 he was Lord over them, because of the glory of the light of the power (βαίνει), that is in him, of the Mother, that he did not give them any; therefore 12 he was Lord over them.
And he established (καταστάναι) and with authorities (ἐξουσία),
6 And when he spoke, they came to be,
4 And he named them.
12 With the highest: the first (+ μέν) is Lordship (ὑποταγή); 18 the five are Kingdom (τιμή); 20 the seventh is Wisdom (σοφία).
20 (And) he united 12 the seven powers in his thought which were with him. 13 And when he spoke it happened. 14 And he named each power:
6 beginning (ἀρχεσθαι) with the highest: the first (+ μέν) is Lordship (ὑποταγή); 8 with the first (authority), Adonai, 10 the second is Providence (τιμή); 12 with the second one, Eloaios; 'and (δέ) the third is Divinity, 14 with the third one, Astraphaio; 16 with the fourth one, Sabaoth; 18 with the sixth one, Adonai; 20 with the seventh one, Sabbateon.
And he established (καταστάναι) authorities (ἐξουσία) which were with him.
4 And he named them.
6 And when he spoke, they came to be,
4 And he named them.
And he joined 23 powers (καταστάναι)
2 with authorities (ἐξουσία).
24 When he spoke, they came to be, 4 and 25 he named them. And he established (καταστάναι) [ ]
6 ... 8 ... 10 ... 12 ... 14 ... 16 ... 18 ... 20 ... 
And he joined 23 powers (καταστάναι)
6 with the authorities (ἐξουσία), 7 when he spoke, they came to be, 4 and 25 he named them. And he established (καταστάναι) [ ]
6 ... 8 ... 10 ... 12 ... 14 ... 16 ... 18 ... 20 ... 
And he joined 23 powers (καταστάναι)
2 with authorities (ἐξουσία), 4 and 25 he named them. And he established (καταστάναι) [ ]
6 ... 8 ... 10 ... 12 ... 14 ... 16 ... 18 ... 20 ...
THE APOCRYPHON OF JOHN

SYNOPSIS 33

THE APOCRYPHON OF JOHN

BG 44,5-9

II 12,25—13,3

2 κατὰ τὸ οὐδή όνομα τοῦ στερεώματος, 4 κατὰ τὸν εἰρήνη τοῦ αἰώνος, κατὰ τὸ νομοθετήμα τοῦ μεταφυσικοῦ, εἰς τὸ προλαμβάνειν τὸν πυγμαχὴν τοῦ τοιαύτου, κατὰ τὸ διαγωνισμόν τοῦ αἰώνος, κατὰ τὸ πολιορκήμα τοῦ αἰώνος. 6 κατὰ τὸν αἰώνα τοῦ πιστοῦ, κατὰ τὸν αἰώνα τοῦ σακρου, κατὰ τὸν αἰώνα τοῦ σωστοῦ, κατὰ τὸν αἰώνα τοῦ αδικοῦ, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου.

16 κατὰ τὸν αἰώνα τοῦ συζωτοῦ, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου.

οὗτοι οὖν τοῖς αἰώνας λήφθηκαν αὐτοῖς, κατὰ τὸν αἰώνα τοῦ συζωτοῦ, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου.

20 οὗτοι οὖν τοῖς αἰώνας λήφθηκαν αὐτοῖς, κατὰ τὸν αἰώνα τοῦ συζωτοῦ, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου.

20 οὗτοι οὖν τοῖς αἰώνας λήφθηκαν αὐτοῖς, κατὰ τὸν αἰώνα τοῦ συζωτοῦ, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου.

20 οὗτοι οὖν τοῖς αἰώνας λήφθηκαν αὐτοῖς, κατὰ τὸν αἰώνα τοῦ συζωτοῦ, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου.

20 οὗτοι οὖν τοῖς αἰώνας λήφθηκαν αὐτοῖς, κατὰ τὸν αἰώνα τοῦ συζωτοῦ, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου.

20 οὗτοι οὖν τοῖς αἰώνας λήφθηκαν αὐτοῖς, κατὰ τὸν αἰώνα τοῦ συζωτοῦ, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου, κατὰ τὸν αἰώνα τοῦ εὐφρατείου.
... which he had taken from his Mother  
2 produced in him the likeness of the cosmos.  
And (δὲ) when he saw the creation which surrounds him  
4 and the multitude of the angels (άγγελος) around him  
which had come forth from him, he said to them,  
6 'I am a jealous God;  
8 'there is none beside me;'  
10 already (ὑδὲ) indicating 16 to the angels (άγγελος) who attended him  
10 that 16 there exists another God.  
For (ὑπὸ) if there were no 16 other one,  
12 of whom would he be jealous?  
14 Then the Mother began (άρχεσθαι)  
14 'to move to and fro.'  
She became aware of the deficiency  
16 when 16 she was blamed (ψέγειν) 4 her her deficiency.  
18 because 16 her consort (σύζυγος) had not agreed (συμφωνεῖν) 4 with her when she was blamed (ψέγειν) 3 by her perfection."  
20 But (δὲ) I said,  
...
poei ou te episthe
2. toto de arxumeive pehe xh
3. exkumeve de kata de enagdouoc ei me
4. olyte inpoy
5. hoi de eforpata enasignume
6. hte
8. apometamene
9. ayto eka ezmyn
10. de macei ιθμηματοσουν
11. arxumeve eza ezyyme
12. ayw enstoxme 24 de eneto
13. ala mesa ezmyn
14. peisca de ni thouve pai te episthe
15. ταιρεχει de noymou eini 46 enposadism
16. evos 20 th nay
17. kai katoysouen noyate e te mekotou e tetamale
18. mekou mono gar te e tetamale
19. toto oues me negyoun
20. anayu epimene ιθμηματοσουν

"Christ, what (does it mean that) she 'moved to and fro'?"
2. (en'maπεμφε) And (6) he smiled and said,
3. "Are you thinking that it is, as (oπτα) Moses said,
4. 'above the waters'? (Gen 1:2).
5. No, but (διδακαί) she saw the wickedness (κοσμία)
6. and 12 rebellion (παρατηρεῖ) which would happen
7. through her son,
8. she repeated (μεταποιείν)
9. And 15 moving about
10. in the darkness 5 of ignorance,
11. she began (εγχυσθαί) to be ashamed.
12. And she did not dare (κρατάμεν) to return,
13. but (διδακαί) she was moving 14 about.
14. Now (6), her moving 15 about, this is 'to go to and fro' (en'maπεμφε).
15. Now when 46 she arrogant one (οπλομεμηθη) took a power
16. (from) the Mother,
17. she was ignorant of many things that surpassed her Mother.
18. For (6) was saying about his 5 Mother that
19. she alone existed.
20. He saw the great multitude, 2 the angels.
And she was not brought up, not to her own aeon (αιών), because her consort (σύζυγος), he decided through Providence (πρόνοια), had not agreed (συμφωνείν) with her, and her brothers prayed (παρακαλείν) for her. And (δέ) when the Mother recognized that her consort was imperfect, 4 then she knew that her consort (ματαιότης) had consented (κατανεύειν); and her brothers prayed (παρακαλεΐν) and they praised on her behalf (παρακλήσει), and the whole pleroma (πλήρωμα) had consented. They repented (μετανοείν) with much weeping. And (δέ) when the invisible (άόρατον) Spirit (πνεύμα) had consented (κατανεύειν); and her brothers prayed (παρακαλεΐν) for her. And the prayer of her repentance (μετάνοια) was heard. And he heard and he exalted himself (μακρυγγέο) above them. And (δέ) when the invisible (άόρατον) Spirit (πνεύμα) had consented (κατανεύειν), he poured over her a holy Spirit (πνεύμα) and the prayer of her repentance (μετάνοια) was heard. And the whole pleroma (πλήρωμα) from their whole pleroma (πλήρωμα) had consented. And he exalted himself (μακρυγγέο) above them. And he had exalted himself (μακρυγγέο) himself above them.
20 And (δέ) he did not know from where it came.

8 'The Man exists and the Son of Man.'

72 Not (οὐ) therefore do I in the Ninth

14 namely, the holy and perfect (τέλειος) Father,

16 And he thought that the voice had come from his Mother.

18 And (δέ) he taught them about himself,

19 'The Man' exists and 'the Son of Man.'

20 And (δέ) he did not know from where it came.

20 *qφοοτ  Ν6Ι  πρωΜε  AYCU  πφΗ  τονεεπε  Μπρα)Με

54 *2 'he taught them about himself.'

55 Νογε)  ΑΝ  Ννπε  ΑΛΑΕ  τε  ε  τογΑΑΒ'

85 «ετογΑΒ"  πτεχειοε  χε  ΝΑΝΑρε)  ΝεqΜεεεγε  χε

127 Νογε)  ΑΝ  Ννπε  ΑΛΑΕ  τε  ε  τογΑΑΒ'

178 Νογε)  ΑΝ  Ννπε  ΑΛΑΕ  τε  ε  τογΑΑΒ'

223 Νογε)  ΑΝ  Ννπε  ΑΛΑΕ  τε  ε  τογΑΑΒ'

278 Ννπε  Ννπε  ΑΛΑΕ  τε  ε  τογΑΑΒ'

328 Ννπε  Ννπε  ΑΛΑΕ  τε  ε  τογΑΑΒ'

379 Ννπε  Ννπε  ΑΛΑΕ  τε  ε  τογΑΑΒ'

429 Ννπε  Ννπε  ΑΛΑΕ  τε  ε  τογΑΑΒ'

479 Ννπε  Ννπε  ΑΛΑΕ  τε  ε  τογΑΑΒ'
20 And they created according to his likeness.

18 and according to our likeness, the form of the image.

16 Let us create man, bent down (κατανεύειν).

14 The form (τύπος) of the image (εικών).

12 And through the light, which is above, they saw the whole region (μέρος) below.

10 They said to each other, and they saw in the water the form (τύπος) of the image (εικών).

8 And they created 2 out of themselves and all their powers (βίοις).

20 And they created 10 out of each other and all their powers. 

2 And the 21 whole ocean (οῖκος) of the Chief Ruler (πρωτάρχων) trembled, 3 and the foundations of the abyss shook.

4 And 37 of the waters which are above 22 matter (ὕλη), the whole region (μέρος) of the seven authorities (αρχοντική) were illumined by 40 the appearance of this image (εικών)

3 which 35 had been revealed. And when all the authorities (αἴώνες) of the seven authorities (αρχοντική) were illumined by 40 the appearance of this image (εικών), the whole region (μέρος) of the seven authorities (αρχοντική) became a light for us.
2 ΑΥΣΙΑΑΙΣΣ ΑΥΣΙΑΑΙΣΣ
4 ΑΥΣΙΑΑΙΣΣ ΑΥΣΙΑΑΙΣΣ
6 ΑΣΤΑΜΟΙ
8 ΑΣΤΑΜΟΙ
10 ΑΣΤΑΜΟΙ
12 ΑΣΤΑΜΟΙ
14 ΑΣΤΑΜΟΙ
16 ΑΣΤΑΜΟΙ
18 ΑΣΤΑΜΟΙ
20 ΑΣΤΑΜΟΙ
22 ΑΣΤΑΜΟΙ
24 ΑΣΤΑΜΟΙ

They molded (μικαονόντωσιν) a form (μορφή) out of themselves (cf. Gen 2,7 LXX).
4 And each one of the (powers πονθεύκισι) created from its power (οντός τινος) a soul (ονήματος).
6 Ανδ (i.e., each power) created from the image (εἰκώι/) which they had seen.
8 Τότε τοις ονομαθείς τοχείοντε μέτα τους κτίσαντες.
2 They molded (μικαονόντωσιν) a form (μορφή) out of themselves (cf. Gen 2,7 LXX).
4 And each one of the (powers πονθεύκισι) created from its power (οντός τινος) a soul (ονήματος).
6 Ανδ (i.e., each power) created from the image (εἰκώι/) which they had seen.
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4 And each one of the (powers πονθεύκισι) created from its power (οντός τινος) a soul (ονήματος).
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8 Τότε τοις ονομαθείς τοχείοντε μέτα τους κτίσαντες.
2 They molded (μικαονόντωσιν) a form (μορφή) out of themselves (cf. Gen 2,7 LXX).
4 And each one of the (powers πονθεύκισι) created from its power (οντός τινος) a soul (ονήματος).
6 Ανδ (i.e., each power) created from the image (εἰκώι/) which they had seen.
8 Τότε τοις ονομαθείς τοχείοντε μέτα τους κτίσαντες.
2 They molded (μικαονόντωσιν) a form (μορφή) out of themselves (cf. Gen 2,7 LXX).
4 And each one of the (powers πονθεύκισι) created from its power (οντός τινος) a soul (ονήματος).
6 Ανδ (i.e., each power) created from the image (εἰκώι/) which they had seen.
8 Τότε τοις ονομαθείς τοχείοντε μέτα τους κτίσαντες.
2 They molded (μικαονόντωσιν) a form (μορφή) out of themselves (cf. Gen 2,7 LXX).
4 And each one of the (powers πονθεύκισι) created from its power (οντός τινος) a soul (ονήματος).
6 Ανδ (i.e., each power) created from the image (εἰκώι/) which they had seen.
8 Τότε τοις ονομαθείς τοχείοντε μέτα τους κτίσαντες.
2 They molded (μικαονόντωσιν) a form (μορφή) out of themselves (cf. Gen 2,7 LXX).
4 And each one of the (powers πονθεύκισι) created from its power (οντός τινος) a soul (ονήματος).
6 Ανδ (i.e., each power) created from the image (εἰκώι/) which they had seen.
8 Τότε τοις ονομαθείς τοχείοντε μέτα τους κτίσαντες.
2 They molded (μικαονόντωσιν) a form (μορφή) out of themselves (cf. Gen 2,7 LXX).
4 And each one of the (powers πονθεύκισι) created from its power (οντός τινος) a soul (ονήματος).
6 Ανδ (i.e., each power) created from the image (εἰκώι/) which they had seen.
8 Τότε τοις ονομαθείς τοχείοντε μέτα τους κτίσαντες.
2 They molded (μικαονόντωσιν) a form (μορφή) out of themselves (cf. Gen 2,7 LXX).
4 And each one of the (powers πονθεύκισι) created from its power (οντός τινος) a soul (ονήματος).
6 Ανδ (i.e., each power) created from the image (εἰκώι/) which they had seen.
it is a fleshly (σαρκική) soul (ψυχή);

2 it is the fourth (τέταρτο) Providence (πρόνοια);

4 it is a marrow-soul (ψυχή);

6 the fifth (πέμπτῃ) Kingdom:

8 the sixth (η' ἐξῆς) Envy (σχέδον):

10 with the whole body (σῶμα);

12 it is a hair-soul (ψυχή).

2 it is the fourth (τέταρτο) Providence (πρόνοια);

4 it is a marrow-soul (ψυχή);

6 it is the fifth (πέμπτῃ) Kingdom:

8 it is the sixth (η' ἐξῆς) Envy (σχέδον):

10 it is a skin-soul (ψυχή);

12 it is a hair-soul (ψυχή).
And they ordered (ἔνοχος) the whole man.

2 And their angels (ἀγγέλος) attended them.

4 And from the things first prepared by the authorities (ἐξουσία) they created the substance (ὑπόστασις) of the soul (ψυχή),

6 the limbs (μέλος) with the joints (αρμός).

5 And they ordered (κοσμεῖν) the whole body (σώμα).

1 And their angels (ἀγγέλος) attended them.

4 And from the things first prepared by the authorities (ἐξουσία) they created the substance (ὑπόστασις) of the soul (ψυχή),

6 in order to create the proportions of the limbs (μέλος),

8 and the proportions of the trunk

11 and the proper working together (σύνθησις) of each of the parts (μέλος).
The first one (+μειΟ began (άρχΕίν) to create the head.

2 Eteraphaope-Abron created his head;

3 Meniggesstroeth created the brain (ένκέφαλος);

4 Asterechmen the right eye;

5 Thaspomocham the left eye;

6 Yeronumos the right ear;

7 Bissoum the left ear;

8 Akioreim the nose;

9 Banen-Ephroum the lips;

10 Amen the teeth;

11 Ibikan the molars;

12 Basiliademe the tonsils (παρίσθμιον);

13 Achcha the uvula (σταφυλή);

14 Adaban the neck;

15 Chaaman the vertebrae (σφόνδυλο?);

16 Dearcho the throat;

17 Tebar the (IV 25,4-5: right shoulder;

18 Mniarchon the (IV 25,6-7: right elbow;

19 ... the (created) the left shoulder;
Abiron (created) the right underarm;  
2 Euanthen (created) the left underarm;  
Kys (created) the right hand;  
4 Balbel (created) the fingers of the right hand;  
6 Beral (created) the fingers of the left hand;  
Krisan (created) the nails 12 of the hands;  
8 Astrops (created) the right breast;  
12 Barroph (created) the left breast;  
10 Baoura (created) the right shoulder joint;  
Ararim (created) the left shoulder joint;  
12 Areche (created) the belly (κοιλία);  
Phthave (created) the navel;  
14 Senaphim (created) the abdomen (ύποχόιδροι);  
Arachethopi (created) the right ribs;  
16 Zabedo (created) the left ribs;  
18 Phnouth (created) the left hip;  
Abenlenarchei (created) the marrow;  
20 Chnoumeninorin (created) the bones;  
\* II 16,14 reads "Arech."  
\* II 16,16 Ms reads A.  
\* IV 25,17 reads "Senaphthi."  
\* IV 25,17 or <Π>.  
\* IV 25,18 reads "Abedo."
2. Oesole (created) the stomach (στόμαχος);
3. Agronasma (created) the heart;
4. Somastopal (created) the lungs (πνεύμων);
5. Qoints (created) the intestines;
6. Biblo (created) the kidneys;
7. Rovor (created) the sinews;
8. Taphreo (created) the spine;
9. Sorma (created) the genitals (αίδοιον);
10. Gorma-Kaiochlabar (created) the right thigh (μηρός);
11. Nebrith (created) the left thigh (μηρός);
12. Entholleia (created) all the flesh (σαρξ);
13. Bedouk (created) the right buttock (?);
14. Arabeni (created) the left penis;
15. Eilo (created) the testicles (δίδυμος);
16. Sorma (created) the right buttock (μηρός);
17. Nebrith (created) the left thigh (μηρός);
18. Arami (created) the right buttock (μηρός);
19. Gorma-Kaiochlabar (created) the right thigh (μηρός);
20. Nebrith (created) the left thigh (μηρός);
21. Anchim (created) the liver (ήπαρ);
22. Biblo (created) the kidneys;
23. Biblo (created) the arteries (αρτηρία);
24. Anthimenelephai (created) the veins (φλέφ);
25. Anmisematar (created) the spleen (σπλήν);
26. Biblo (created) the kidneys;
27. Biblo (created) the arteries (αρτηρία);
28. Eilo (created) the testicles (δίδυμος);
29. Kesole (created) the stomach (στόμαχος);
30. Anthimenelephai (created) the veins (φλέφ);
31. Anmisematar (created) the spleen (σπλήν);
32. Biblo (created) the kidneys;
33. Biblo (created) the arteries (αρτηρία);
34. Eilo (created) the testicles (δίδυμος);
35. Kesole (created) the stomach (στόμαχος);
36. Anthimenelephai (created) the veins (φλέφ);
37. Anmisematar (created) the spleen (σπλήν);
38. Biblo (created) the kidneys;
39. Biblo (created) the arteries (αρτηρία);
40. Eilo (created) the testicles (δίδυμος);
41. Kesole (created) the stomach (στόμαχος);
42. Anthimenelephai (created) the veins (φλέφ);
43. Anmisematar (created) the spleen (σπλήν);
44. Biblo (created) the kidneys;
45. Biblo (created) the arteries (αρτηρία);
46. Eilo (created) the testicles (δίδυμος);
47. Kesole (created) the stomach (στόμαχος);
48. Anthimenelephai (created) the veins (φλέφ);
49. Anmisematar (created) the spleen (σπλήν);
50. Biblo (created) the kidneys;
51. Biblo (created) the arteries (αρτηρία);
52. Eilo (created) the testicles (δίδυμος);
53. Kesole (created) the stomach (στόμαχος);
54. Anthimenelephai (created) the veins (φλέφ);
55. Anmisematar (created) the spleen (σπλήν);
56. Biblo (created) the kidneys;
57. Biblo (created) the arteries (αρτηρία);
58. Eilo (created) the testicles (δίδυμος);
59. Kesole (created) the stomach (στόμαχος);
60. Anthimenelephai (created) the veins (φλέφ);
61. Anmisematar (created) the spleen (σπλήν);
62. Biblo (created) the kidneys;
63. Biblo (created) the arteries (αρτηρία);
64. Eilo (created) the testicles (δίδυμος);
65. Kesole (created) the stomach (στόμαχος);
66. Anthimenelephai (created) the veins (φλέφ);
67. Anmisematar (created) the spleen (σπλήν);
68. Biblo (created) the kidneys;
69. Biblo (created) the arteries (αρτηρία);
70. Eilo (created) the testicles (δίδυμος);
71. Kesole (created) the stomach (στόμαχος);
72. Anthimenelephai (created) the veins (φλέφ);
73. Anmisematar (created) the spleen (σπλήν);
74. Biblo (created) the kidneys;
75. Biblo (created) the arteries (αρτηρία);
76. Eilo (created) the testicles (δίδυμος);
77. Kesole (created) the stomach (στόμαχος);
78. Anthimenelephai (created) the veins (φλέφ);
79. Anmisematar (created) the spleen (σπλήν);
80. Biblo (created) the kidneys;
81. Biblo (created) the arteries (αρτηρία);
82. Eilo (created) the testicles (δίδυμος);
83. Kesole (created) the stomach (στόμαχος);
84. Anthimenelephai (created) the veins (φλέφ);
85. Anmisematar (created) the spleen (σπλήν);
86. Biblo (created) the kidneys;
87. Biblo (created) the arteries (αρτηρία);
88. Eilo (created) the testicles (δίδυμος);
89. Kesole (created) the stomach (στόμαχος);
90. Anthimenelephai (created) the veins (φλέφ);
91. Anmisematar (created) the spleen (σπλήν);
92. Biblo (created) the kidneys;
93. Biblo (created) the arteries (αρτηρία);
94. Eilo (created) the testicles (δίδυμος);
95. Kesole (created) the stomach (στόμαχος);
96. Anthimenelephai (created) the veins (φλέφ);
97. Anmisematar (created) the spleen (σπλήν);
98. Biblo (created) the kidneys;
99. Biblo (created) the arteries (αρτηρία).
Pserem (created) the kidneys of the right leg;
2 Asaklas (created) the left kidney;
Ormaoth (created) the right leg;
4 Emenun (created) the left leg;
Knyx (created) the 17th right shin-bone;
6 Tupelon (created) the left shin-bone;
Achiel (created) the right knee;
8 Phneme (created) the left knee;
Phouthrom (created) the right foot;
10 Boabel (created) its toes;
Trachoun (created) the left foot;
Miamai (created) the nails of the feet;
14 Labernioum

And (6) those who were appointed over all of these are seven:
16 Athoth,
Armas,
18 Kalila,
Jabel,
(IV 26:19-20: Sabaoth,

* II 16,32-17,8

• II 17,4 The stroke on NAM is incorrect. • II 17,8 or: Αθανας, but see 17,30; one expects a superlinear stroke on a letter used as a number.

• IV 26,9 reads "Yormaoth." • IV 26,13 homoioteleuton (from NOYNAM to NOYNAM).
2 And (δέ) those who are particularly (κατά μέρος) active (έι/εργείται) in the limbs (μέλος) (are: in) the head (+μέν) Diolimodraza, the neck Yammeax, the right shoulder Yakoubib, the left shoulder Verton, the right hand Oudidi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left one Imae, the chest Pisandraptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly (κοιλία) Arouph.
2 the womb Sabalo,
2 the right thigh (μηρός) Charcha,
2 the left thigh (μηρός) Chthaon,
4 all the genitals (αίδοιον) Bathinoth,
6 the right leg Choux,
6 the left leg Charcha,
8 the right shin-bone Aroer,
8 the left shin-bone Toechtha,
10 the right knee Aol,
10 the left knee Charaner,
12 its toes Archentechtha,
12 its toes Archentechtha,
14 its toes Abrana.

Seven, 7, have power over all of these:
16 Michael,
18 Ouriel,
18 Asmeneus,
Saphaserel,
20 Aarmouriam.

* IV 27,5 reads “Chthao” and “Thabinoth.”  • IV 27,11 reads “Achiaram.”
And the ones who are in charge over the senses (α’ίστησις) (are)
Archendekla; and he who is in charge over perception (άνάλημψυ) (is)
Deitharbathas; and he who is in charge over the imagination (φαντασία) (is)
Oummaa; and he who is in charge over the composition (όρμή) (is)
Aachiaram, and he who reigns over the heat (is) Phloxopha;

And (δέ) the origin (πηγή) of the demons (δαίμων) which are in the whole body (σώμα) is determined to be four:
heat, cold, wetness, and dryness.
And (δέ) the mother of all of them is matter (ϋλη).
And (δέ) he who reigns over the whole impulse (όρμή) (is)
Riramnacho.

And (δέ) the origin (πηγή) of the demons (δαίμων) which are in the whole body (σώμα) is determined to be four:
heat, cold, wetness, and dryness.
And (δέ) the mother of all of them is matter (ϋλη).
And (δέ) he who reigns over the whole impulse (όρμή) (is)
Riramnacho.
πετο δέ έξωες εκή πάροι λόγον τοποθετοῦσθαι.
2 πετο δέ έξωες εκή πετρόπουλου εφάραξε
πετο δέ έξωες καθά παροκάθεσθαι
4 τιμώλα δέ ήσι α' τ' θ' θ' η θ' ε θ' α' θ' η θ' ε θ' α' θ' η θ' ε θ' α' θ' η
5 ήμερόδοχα πασχάλη χριστίν
6 λόγω εγκαθίστα την θεον
7 άνυν ταίς νεκρίς της θεον
8 'σκοτάκτε γαρ εμβλώτω τότον θεον τοποθετήσω καλανήν
9 εφημερία πνευμάτων καλανής πατέρων εμείς πατέρων εμείς
10 'σεμειώσα πνευμάτων καλανής πατέρων εμείς πατέρων εμείς
12 'σεμειώσα πνευμάτων καλανής πατέρων εμείς πατέρων εμείς
13 τομώλα λας την θεον εμπνεύσων άλμα πουθάμων εμβλώτω
16 γεμίσα τό θανάτων
19 επρομ. δε διά τόν θανάτων άνθρωπου εμβλώτω θανάτων
18 ουσίανδε ουσίαν ουσίαν' αλτή χρήσιμη ουσίαν ουσίαν
30 εμβλώτω δε διά τόν θανάτων
1 and (εκ) he who reigns over the cold (αϊσθησι) Onorothos;
2 and (εκ) he who reigns over what is dry (έπιθυμία) Erimacho;
and (εκ) he who reigns over the wetness (τόμο) Athuro.
4 And (εκ) the mother of all of these, "Onorthochras, stands in their
midst,
6 and she mixes with all of them.
And she is truly matter (ϋλη),
8 for (γάρ) they are nourished by her.
The four chief (αρχηγό) demons (δαίμων) (are):
10 Ephememphi who belongs to pleasure (ήδονή),
Yoko who belongs to desire (έπιθυμία),
12 Nenentophni who belongs to grief (λύπη),
Blaomen who belongs to fear.
14 And (εκ) the mother of them all (is)
Esthensis-Ouch-Epi-Ptoe.
From (εκ) the four demons (δαίμων) passions (πάθο) came forth.
16 And (εκ) from grief (λύπη) envy (φθόνο), jealousy,
distress, trouble (όχλησι), pain, callousness, anxiety, mourning,
and so on.
mischief (κακία) arises, and empty pride, and similar things.

And (δέ) from desire (επιθυμία) comes anger (όργή), wrath and bitterness (χολή) and bitter passion (έρως) and unsatiatedness and similar things.

And (δέ) from fear (comes) dread (έκπληξις), fawning, agony (αγωνία), and shame.

All (+δέ) of these are like useful things as well as evil things. But (δέ) the insight (έννοια) into their true (character) is Anaro, who is the head of the material (ύλικόν) soul (ψυχή). For (γάρ) it belongs with the seven senses (αϊστησις), Ouch-Epi-Ptoe.

This is the number of the angels (άγγελος): together (έπ'ι τό αύτό) they are three hundred sixty-five.

They all worked on it until, limb for limb (κατά μέλος), the psychic (ψυχικόν) and the material (ύλικόν) body (σώμα) were completed by them. Now (γάρ) there are other ones in charge over the remaining passions whom I did not mention to you. But (δέ) if you wish to know them, it is written in the book of Zoroaster. 
He sent, by means of a holy decree, 4 Antegenes (ο ἁγγέλης) with his four lights 18 into the form (τύπος) of the angels (ἄγγελος), the five lights, and the psychic (ψυχικόν) body (σώμα) was created, being fit together 12 (οὐκ) the whole body (νεφελος) was created, being fit together 13 (οὐκ) by the multitude (άγγελος) of angels (ἄγγελος) of which I have spoken earlier. 10 But it remained inactive (ἄργόν) for a long time. 15 And (δέ) when the Mother wanted to retrieve 14 the power (δύναμις) which she had given to the Chief Ruler (άρχων), 16 she petitioned the Father, 17 whom she had petitioned the Father, and motionless for a long time. And (δέ) 10 all the angels (ἄγγελος) and demons (δαίμων) worked 12 until they had constructed the psychic (ψυχικόν) body (σώμα). And (δέ) 4 the seven authorities (εξουσία) were not able to awaken it, nor (οὐδέ) were the other sixty sixty six angels (ἄγγελος) of which I have spoken earlier. 11 She came in innocence (ἄθικτος) and petitioned the Father of the All, 14 who is most merciful, 16 He sent, by means of a holy decree, 4 Antegenes (ο ἁγγέλης) with his four lights 18 into the form (τύπος) of the angels (ἄγγελος), the five lights, and the psychic (ψυχικόν) body (σώμα) was created, being fit together 12 (οὐκ) the whole body (νεφελος) was created, being fit together 13 (οὐκ) by the multitude (άγγελος) of angels (ἄγγελος) of which I have spoken earlier. 10 But it remained inactive (ἄργόν) for a long time. 15 And (δέ) when the Mother wanted to retrieve 14 the power (δύναμις) which she had given to the Chief Ruler (άρχων), 16 she petitioned the Father, 17 whom she had petitioned the Father, and motionless for a long time.
THE APOCRYPHON OF JOHN

SYNOPSIS 52

III 24,1-16

51.11-52.4

THE APOCRYPHON OF JOHN

II 19,20-20,2

IV 30,3-22

20 And they advised them that (what) they might bring forth from within them.
4 And they said to him, 6 Blow into your spirit (nous) into his face, and the artifact (hostos) will arise.
8 And he blow (into) his face (nous) into his face (hostos), which is the power (energeia) of the Mother.
10 And they did not know (this), for he exists in ignorance.
16 And 52 is [that moment] it moved.
18 Immediately if it moved [and became stronger] than he.
18 [And the rest] of the authorities (aigouia) became jealous, because (γινομεν) he had come into being through all of them.

18 And he had come into being through all of them,
The body (σώμα), which they brought "forth" from the Ruler (άρχων).

And they had given their inner powers to the man, and he possessed (ποιείν) his souls (ψυχή).

... (those of) the seven authorities (εξουσία) —the psychic (ψυχικόν) and perceptible (αίσθητόν) body (σώμα).

But (δέ) the blessed One (μακάριο;), the Mother-Father (μητροπάτωρ), had mercy on the power (δύναμι;) of the Mother (πρωτάρχων).

And he (the) Father (μακάριο;) was a merciful benefactor.

The blessed (μακάριο;) Father, the Mother-Father (μητροπάτωρ), is a merciful benefactor.

The blessed (μακάριο;) Father, the Mother-Father (μητροπάτωρ), had mercy on the power (δύναμι;) of the Mother (πρωτάρχων).

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Then the Reflection (έπίνοια) of the light was hidden in him,
and by teaching him about its descent
to his perfection (πλήρωμα),
and by teaching him about the way of ascent,
and by toiling with him,
between (άλλα) that Reflection (έπίνοια)
is the way it came down.
And the Reflection (έπίνοια) of the light
is called ‘Life’ (£ωή) (Gen 3,21 LXX).
And (δέ) she assists the whole creature,
and his great mercy,
and by teaching him about the way of ascent,
and by teaching him about its ascent.
And the Reflection (έπίνοια) of the light
was hidden in him,
in order that the rulers (άρχων) might not know (her),
the rulers (άρχων) might not know (her),
and by teaching him about its ascent.
And the Reflection (έπίνοια) of the light was hidden in Adam,
who comes out of him,
and his great mercy,
and by teaching him about the way of ascent,
and by teaching him about its ascent.
And the Reflection (έπίνοια) of the light
was hidden in him,
in order that the rulers (άρχων) might not know (her),
the rulers (άρχων) might not know (her),
and by teaching him about its ascent.
And the Reflection (έπίνοια) of the light
was hidden in him,
in order that the rulers (άρχων) might not know (her),
the rulers (άρχων) might not know (her),
and by teaching him about its ascent.
And the Reflection (έπίνοια) of the light
was hidden in him,
in order that the rulers (άρχων) might not know (her),
the rulers (άρχων) might not know (her),
and by teaching him about its ascent.
And the Reflection (έπίνοια) of the light
was hidden in him,
in order that the rulers (άρχων) might not know (her),
the rulers (άρχων) might not know (her),
and by teaching him about its ascent.
And the Reflection (έπίνοια) of the light
was hidden in him,
in order that the rulers (άρχων) might not know (her),
the rulers (άρχων) might not know (her),
and by teaching him about its ascent.
And the Reflection (έπίνοια) of the light
was hidden in him,
in order that the rulers (άρχων) might not know (her),
the rulers (άρχων) might not know (her),
and by teaching him about its ascent.
And the Reflection (έπίνοια) of the light
was hidden in him,
in order that the rulers (άρχων) might not know (her),
the rulers (άρχων) might not know (her),
and by teaching him about its ascent.
And desire (ἐπιθυμία) that is, from matter (ὕλη) they made a form (πλάσι?) and caused a great disturbance. Blowing with fire, they mixed with the rest of their powers. And they took counsel and being joined with each other, they bent down (κατανεύειν). They brought him (Adam) into the shadow of death. Then (τότε) spirit (πνεύμα) and earth, and all angels (άγγελική), with the rulers (άρχοντική) and with the four winds, saw the man. He was superior to them.

And his thinking was superior to those who had made him. And they bent down (κατανεύειν). They saw that the man was superior to them. They took counsel with the whole array of angels (αγγελική) and earth, and mixed them together. Blowing with fire, they seized them, and the four winds, being joined with each other, caused a great disturbance. They brought him (Adam) into the shadow of death. They made a form (πλάσι?) once more (Gen 2,7 LXX) of earth and water and fire and spirit (τρύγανο), from earth and water and fire and spirit (τρύγανο), from matter (ἄρμα) the man surpassed them. And they brought him (Adam) into the shadow of the light of the light which is in him. And his thinking was superior to all those who had made him.
18 and their beauty is depraved (ἀνόμον).

16 but really in order to deceive (άπατάν) him.

14 'Let it be his delight (τρυφή)' (cf. Gen 2,15 LXX).

12 and placed him in paradise (παράδεισος).

10 for indeed (καὶ γάρ) their food (τροφή) was bitter,

2 This is the first descent

10 τροφή may be a corruption of τρέφω.

15 beauty was depraved (ἀνόμον).

13 'Eat' (Gen 2,16), that is, in idleness,

11 for indeed (καὶ γὰρ) their food (τροφή) was bitter,

6 And he became a mortal man.

21 And the third is (καὶ τὸ τρίτον) the reflection (ἐπίνοια) of the light,

8 With the [which] he used to say.

16 their delight (τρυφή) is deception (άπατη).

15 That is, in idleness, For (εἰς) their delight (τρυφή) is bitter.

18 and their food (τροφή) was bitter, and their beauty is depraved (ἀνόμον).

14 Then (θεὺς) the Thought (ἐννοια) of pre-existing (πρόοντος) light,

8 And (δέ) their delight (τρυφή) is deception (άπατη),

15 And (δέ) he who used to say, 'Let its delight (τρυφή) for him.' (cf. Gen 2,15 LXX).

14 Then (θεὸς) the Thought (ἐννοια) of pre-existing (πρόοντος) light,

8 And (δέ) their delight (τρυφή) is deception (άπατη),

15 And (δέ) he who used to say, 'Let its delight (τρυφή) for him.' (cf. Gen 2,15 LXX).

14 Then (θεὸς) the Thought (ἐννοια) of pre-existing (πρόοντος) light,

8 And (δέ) their delight (τρυφή) is deception (άπατη),

15 And (δέ) he who used to say, 'Let its delight (τρυφή) for him.' (cf. Gen 2,15 LXX).

14 Then (θεὸς) the Thought (ἐννοια) of pre-existing (πρόοντος) light,

8 And (δέ) their delight (τρυφή) is deception (άπατη),

15 And (δέ) he who used to say, 'Let its delight (τρυφή) for him.' (cf. Gen 2,15 LXX).

14 Then (θεὸς) the Thought (ἐννοια) of pre-existing (πρόοντος) light,

8 And (δέ) their delight (τρυφή) is deception (άπατη),

15 And (δέ) he who used to say, 'Let its delight (τρυφή) for him.' (cf. Gen 2,15 LXX).
4 and its branches (κλάδος) are shadows of their promise, which is the plan which they made together, and their promise was death for them.

12 and their tree, which "they planted (claiming)," is their counterfeit (άντίμιμον) spirit (πνεύμα) and deception (άπατη) is in its leaves,

14 as it is the tree of their fruit (καρπός) and their promise is an incurable poison, and their tree is godlessness.

16 Their fruit (οὐσία) 18 and its branches (κλάδος) are shadows of death, and its leaves are acts of hatred and its blossom is the ointment of evil (πονηρία), and deception (άπατη) is in its leaves, which is the plan which they made together, and their promise was death for them.

18 and its leaves are acts of hatred and its blossom is the ointment of evil (πονηρία) and deception (άπατη) is in its leaves, which is the plan which they made together, and their promise was death for them.

20 and its blossom is the ointment of evil (πονηρία) and deception (άπατη) is in its leaves, which is the plan which they made together, and their promise was death for them.

22 and their tree is godlessness (δυσβίας) and their fruit (οὐσία) is an incurable poison, and their tree is death for them.

26 and their spirit (πνεύμα) is counterfeited (άντίμιμον) and deception (άπατη) is in its leaves, which is the plan which they made together, and their promise was death for them.
20 The savior smiled and said, 

18 and I said to him, 

16 Lord, was it not the serpent (spirit) that taught him? 

14 He smiled and said, 

12 It was I who brought about that they ate. 

10 In order that he (Adam) might not look up to his perfection (κατάθλιψις) and recognize the nakedness of his shamefulness (άσχημοσύνη). 

8 Those who taste it, their dwelling place is Hades. 

6 For (δε) what they call, 

4 The tree of knowledge of good and evil, 

2 which is called by (θηριόν), 

1 which is the Reflection (έπίνοια) of the light, 

1 to its place of rest. 

10 what they call, 

8 The serpent taught them. 

6 Those who taste it, 

4 and its fruit (ομοπλος) is death, and 5 desire (έθυμα) is in its seed (σπέρμα), and 6 it sprouts in darkness. 

2 and its (έθυμα) desire (έθυμα) of sexual (σπορά) desire (έπιθυμία), 

1 its fruit (ομοπλος) is the desire (έθυμα) of death, 

1 both (σπορά) desire (έπιθυμία) of sexual (σπορά) desire (έπιθυμία). 

12 in order that he (Adam) might not look up to his perfection (κατάθλιψις) and recognize (νυεϊν) that he was 'which is the Reflection (έπίνοια) of the light, 

9 'which is the Reflection (έπίνοια) of the light, 

6 the food (ομοπλος) and its seed (σπέρμα) sprouted (ετερέσσεται) from it. 

3 'which is the Reflection (έπίνοια) of the light, 

1 in order that he (Adam) might not look up to his perfection (κατάθλιψις) and recognize (νυεϊν) that he was 'which is the Reflection (έπίνοια) of the light, 

8 what they call, 

6 'The knowledge of good and evil,' 

4 and its fruit (ομοπλος) is death, and 5 desire (έθυμα) is in its seed (σπέρμα), and 6 it sprouts in darkness. 

2 and its (έθυμα) desire (έθυμα) of sexual (σπορά) desire (έπιθυμία), 

1 its fruit (ομοπλος) is the desire (έθυμα) of death, 

1 both (σπορά) desire (έπιθυμία) of sexual (σπορά) desire (έπιθυμία). 

12 in order that he (Adam) might not look up to his perfection (κατάθλιψις) and recognize (νυεϊν) that he was 'which is the Reflection (έπίνοια) of the light, 

9 'which is the Reflection (έπίνοια) of the light, 

6 the food (ομοπλος) and its seed (σπέρμα) sprouted (ετερέσσεται) from it. 

3 'which is the Reflection (έπίνοια) of the light, 

1 in order that he (Adam) might not look up to his perfection (κατάθλιψις) and recognize (νυεϊν) that he was 'which is the Reflection (έπίνοια) of the light, 

8 what they call, 

6 'The knowledge of good and evil,' 

4 and its fruit (ομοπλος) is death, and 5 desire (έθυμα) is in its seed (σπέρμα), and 6 it sprouts in darkness. 

2 and its (έθυμα) desire (έθυμα) of sexual (σποрά) desire (έπιθυμία), 

1 its fruit (ομοπλος) is the desire (έθυμα) of death, 

1 both (σπορά) desire (έπιθυμία) of sexual (σπορά) desire (έπιθυμία). 

12 in order that he (Adam) might not look up to his perfection (κατάθλιψις) and recognize (νυεϊν) that he was 'which is the Reflection (έπίνοια) of the light, 

9 'which is the Reflection (έπίνοια) of the light, 

6 the food (ομοπλος) and its seed (σπέρμα) sprouted (ετερέσσεται) from it. 

3 'which is the Reflection (έπίνοια) of the light, 

1 in order that he (Adam) might not look up to his perfection (κατάθλιψις) and recognize (νυεϊν) that he was 'which is the Reflection (έπίνοια) of the light, 

8 what they call, 

6 'The knowledge of good and evil,' 

4 and its fruit (ομοπλος) is death, and 5 desire (έθυμα) is in its seed (σπέρμα), and 6 it sprouts in darkness. 

2 and its (έθυμα) desire (έθυμα) of sexual (σπορά) desire (έπιθυμία), 

1 its fruit (ομοπλος) is the desire (έθυμα) of death, 

1 both (σπορά) desire (έπιθυμία) of sexual (σπορά) desire (έπιθυμία). 

12 in order that he (Adam) might not look up to his perfection (κατάθλιψις) and recognize (νυεϊν) that he was 'which is the Reflection (έπίνοια) of the light, 

9 'which is the Reflection (έπίνοια) of the light, 

6 the food (ομοπλος) and its seed (σπέρμα) sprouted (ετερέσσεται) from it. 

3 'which is the Reflection (έπίνοια) of the light, 

1 in order that he (Adam) might not look up to his perfection (κατάθλιψις) and recognize (νυεϊν) that he was 'which is the Reflection (έπίνοια) of the light, 

8 what they call, 

6 'The knowledge of good and evil,' 

4 and its fruit (ομοπλος) is death, and 5 desire (έθυμα) is in its seed (σπέρμα), and 6 it sprouts in darkness. 

2 and its (έθυμα) desire (έθυμα) of sexual (σπορά) desire (έπιθυμία), 

1 its fruit (ομοπλος) is the desire (έθυμα) of death, 

1 both (σπορά) desire (έπιθυμία) of sexual (σπορά) desire (έπιθυμία). 

12 in order that he (Adam) might not look up to his perfection (κατάθλιψις) and recognize (νυεϊν) that he was 'which is the Reflection (έπίνοια) of the light, 

9 'which is the Reflection (έπίνοια) of the light, 

6 the food (ομοπλος) and its seed (σπέρμα) sprouted (ετερέσσεται) from it. 

3 'which is the Reflection (έπίνοια) of the light, 

1 in order that he (Adam) might not look up to his perfection (κατάθλιψις) and recognize (νυεϊν) that he was 'which is the Reflection (έπίνοια) of the light, 

8 what they call, 

6 'The knowledge of good and evil,' 

4 and its fruit (ομοπλος) is death, and 5 desire (έθυμα) is in its seed (σπέρμα), and 6 it sprouts in darkness. 

2 and its (έθυμα) desire (έθυμα) of sexual (σπορά) desire (έπιθυμία), 

1 its fruit (ομοπλος) is the desire (έθυμα) of death, 

1 both (σπορά) desire (έπιθυμία) of sexual (σπορά) desire (έπιθυμία). 

12 in order that he (Adam) might not look up to his perfection (κατάθλιψις) and recognize (νυεϊν) that he was 'which is the Reflection (έπίνοια) of the light, 

9 'which is the Reflection (έπίνοια) of the light, 

6 the food (ομοπλος) and its seed (σπέρμα) sprouted (ετερέσσεται) from it. 

3 'which is the Reflection (έπίνοια) of the light, 

1 in order that he (Adam) might not look up to his perfection (κατάθλιψις) and recognize (νυεϊν) that he was 'which is the Reflection (έπίνοια) of the light, 

8 what they call, 

6 'The knowledge of good and evil,' 

4 and its fruit (ομοπλος) is death, and 5 desire (έθυμα) is in its seed (σπέρμα), and 6 it sprouts in darkness. 

2 and its (έθυμα) desire (έθυμα) of sexual (σπορά) desire (έπιθυμία), 

1 its fruit (ομοπλος) is the desire (έθυμα) of death, 

1 both (σπορά) desire (έπιθυμία) of sexual (σπορά) desire (έπιθυμία).
And he brought a 'trance' over Adam.

And he cast a 'trance' over him (Adam).

It is not as Moses said.

And I said to the savior (σωτήρ), "What is the 'trance'?"

"It is not as Moses said." And he said his first book, "He put him to sleep.'

And he brought a 'trance' over Adam.

And he cast a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as (καθ' αὐτό) Moses said.

And he (the Chief Ruler) knew it was his perception (αἰσθησις) that he veiled which had been given to him (Adam).

And (the Chief Ruler) knew which it was, "It is not as Moses said." And he said his first book, "He put him to sleep.'

And he brought a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as (καθ' αὐτό) Moses said.

And he cast a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as (καθ' αὐτό) Moses said.

And he brought a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as Moses said. And he said his first book, "He put him to sleep.'

And he brought a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as (καθ' αὐτό) Moses said.

And he cast a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as Moses said. And he said his first book, "He put him to sleep.'

And he brought a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as (καθ' αὐτό) Moses said.

And he cast a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as Moses said. And he said his first book, "He put him to sleep.'

And he brought a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as (καθ' αὐτό) Moses said.

And he cast a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as Moses said. And he said his first book, "He put him to sleep.'

And he brought a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as (καθ' αὐτό) Moses said.

And he cast a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as Moses said. And he said his first book, "He put him to sleep.'

And he brought a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as (καθ' αὐτό) Moses said.

And he cast a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as Moses said. And he said his first book, "He put him to sleep.'

And he brought a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as (καθ' αὐτό) Moses said.

And he cast a 'trance' over Adam. And I said to the savior (σωτήρ), "What is the 'trance'?"

And (6c) he said, "It is not as Moses said. And he said his first book, "He put him to sleep.'
And he made another form (πλάσις) in order to make a form (πλάσις) once again,

and may not (+ουτε) see' (Isa 6:10).

Although darkness pursued her,

that they may not pay attention and may not (+ουτε) see' (Isa 6:10).

And the Chief Ruler (πρωτάρχων) wanted to bring her out of him.

And he raised her up before him,

not (οὐτε) (+ουτε) see' (Isa 6:10).

Then (τότε) the Reflection (έπίνοια) of the light, that they may not understand (+ουτε) see' (Isa 6:10).

And in 4 (desire he (the Chief Ruler) wanted to bring) her out from his 11 [rib].

Reflection (έπίνοια) is that (sort of thing)

that they may not understand (+ουτε) see' (Isa 6:10).

And he wanted to bring the power out of him.

And he raised her up before him.

And in 4 (desire he (the Chief Ruler) wanted to bring) her out from his 11 [rib].

Reflection (έπίνοια) is that (sort of thing)

that they may not understand (+ουτε) see' (Isa 6:10).

And he raised her up before him.

And in 4 (desire he (the Chief Ruler) wanted to bring) her out from his 11 [rib].

Reflection (έπίνοια) is that (sort of thing)

that they may not understand (+ουτε) see' (Isa 6:10).

And he raised her up before him.
2 and his mother and he will cleave (κολλάν)' to his wife, and you are flesh (σάρξ) of my flesh (σάρξ).'

Reflection (έπίνοια) lifted the veil which lay over his mind. Indeed you are bone of my bones; this is indeed bone of my bones (σάρξ).' Therefore the man will leave his father and his mother.

He looked a rib and created the woman (Gen 2,21c) Immediately he said, 'This is indeed bone of my bones, flesh (σάρξ) of my flesh (σάρξ).' Therefore the man will leave his father and his mother.

And he became sober (νήφειν) from the drunkenness of darkness.

Reflection (έπίνοια) appeared, and she lifted the veil which lay over his mind. immediately he recognized his fellow-essence (συνουσία) who is like him. immediately he recognized his essence (ούσία), his image (εἰκών). And the man will leave his father and he will cleave (κολλάν) to his wife, and they will both become one flesh (νίκας).

For 11 the Mother’s consent (οὐσία) was sent forth into the female form (μήλη), and not as (κατά) Moses said, ‘his image.’ And he (Adam) saw the woman beside him, and not as (κατά) Moses said, ‘his rib’ (Gen 2,21c).

He took a rib and created the woman (Gen 2,21c) and recognized his fellow-essence (συνουσία) who is like him.
20 Therefore she was called 'Life' (ζωή) (Gen 3,21 LXX), in order to rectify her deficiency.

21 And (δέ) our sister

22 [IV 36,18-20: and (by) Reflection who appeared to him.)

23 [For parallel to 3-5 see BG 61.6-10.]

24 "And she will be rectified.

25 [For parallel to 3-5 see BG 61.6-10.

26 Therefore (δέ) Adam gave her the name 'she of the Providence (πρόνοια) of heaven,' in which is the Reflection (έπίνοια) of pure light,

27 But (δέ) those who have tasted perfect knowledge (τέλειος γνώσις).

28 For (γάρ) they were both in a fallen state (πτώμα) of ignorance.

29 For (γάρ) they were both in a fallen state (πτώμα) in the form of an eagle (αετός),

30 For (γάρ) she recognized their nakedness.

31 And through her [IV 36,14—37,1]

32 For (γάρ) she recognized their nakedness.

33 for (γάρ) she recognized their nakedness.

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132 For (γάρ) she recognized their nakedness.

133 For (γάρ) she recognized their nakedness.

134 For (γάρ) she recognized their nakedness.

135 For (γάρ) she recognized their nakedness.
20 and he wanted to raise up a seed (σπέρμα) from her.  

16 'standing by Adam,  

14 and clothed them in gloomy darkness.  

20 so that he wanted to raise up a seed (σπέρμα) from her.
THE APOCRYPHON OF JOHN

SYNOPSIS 64

I.31:10-19

BG 62,8-19

20 And (δέ) these he called πόγον and begot in her two sons;
and they snatched (are) Eloim and Yave.
13 And (δέ) the Providence (πρόνοια) of the All 14 noticed (ὁδ) it.
2 the first and second: Eloim and Yave.
8 Eloim (µυτις) has a bear (πρωτάρχων) face, and he set (αποκαθιστάναι) over fire and wind,
14 Yave (+µέν) is righteous (δίκαιος),
10 She set over fire and over water.
8 Eloim (+µέν) has a bear (πρωτάρχων) face.
4 And (δέ) Yave is righteous (δίκαιος) and Eloim (µέν) has a bear (πρωτάρχων)
16 And (δέ) the one (+µέν) is righteous (δίκαιος), but (δέ) the other (+µέν) is unrighteous (άδικος).
12 Eloim (µέν) is righteous (δίκαιος), but (δέ) the other (+µέν) is unrighteous (άδικος).
2 Yave, the bear (πρωτάρχων) face, and Eloim, 11 [the cat-face],
10 The one (+µέν) is righteous (δίκαιος), but (δέ) the other (+µέν) is unrighteous (άδικος).
12 Eloim is the righteous (Κέρκοος) one, Yave is the 14 (unrighteous one (άδικος)).
14 The righteous (Κέρκοος) one (+µέν) he set (αποκαθιστάναι) over fire and earth.
16 and 17 Spirit (πνεύμα), and (δέ) the unrighteous (άδικος) one over earth and earth.
20 These are called
2 He defiled her and begot
6 the first child and similarly (λογίω) the 13 (second:)
8 Yave, the bear (πρωτάρχων) face, and Eloim, 11 [the cat-face],
10 The one (+µέν) is righteous (δίκαιος), but (δέ) the other (+µέν) is unrighteous (άδικος).
12 Eloim is the righteous (Κέρκοος) one, Yave is the 14 (unrighteous one (άδικος)).
14 The righteous (Κέρκοος) one (+µέν) he set (αποκαθιστάναι) over fire and earth.
16 and 17 Spirit (πνεύμα), and (δέ) the unrighteous (άδικος) one over earth and earth.
20 These are called
4 And (δέ) he defiled her and begot
6 the first child and similarly (λογίω) the 13 (second:)
8 Yave, the bear (πρωτάρχων) face, and Eloim, 11 [the cat-face],
10 The one (+µέν) is righteous (δίκαιος), but (δέ) the other (+µέν) is unrighteous (άδικος).
12 Eloim is the righteous (Κέρκοος) one, Yave is the 14 (unrighteous one (άδικος)).
14 The righteous (Κέρκοος) one (+µέν) he set (αποκαθιστάναι) over fire and earth.
16 and 17 Spirit (πνεύμα), and (δέ) the unrighteous (άδικος) one over earth and earth.
20 These are called
2 Abel and Cain

2 among all generations (γενεά) of men.

4 31 Up to the present day.

6 32 sexual intercourse (συνουσία) continued and persisted due to the Chief Ruler (άρχων).

8 And in Adam he planted sexual (εροτικός) desire (ερωτικός).

10 to that (ότι) through this essence (ούσια) they gave birth to their copies.

12 by means of 1 of their counterfeit (διώρισμα) spirit (διώρισμα).

14 The two rulers

16 so that (ότι) they might rule (διώρισμα) over the principalities (Δυνατίαι).

18 He (Adam) knew his own 1 lawlessness (διώρισμα) and he begat

20 Seth.

- BG 63,3 3 ερωτικός or something similar appears to be missing. - BG 63,3 συνουσία maximuse article probably due to Greek συνουσία, see III 31,21f.
And just as the race (γενεά) which is in heaven, in the aeons (αιών),
2 Likewise (ομοίως) the Mother also sent down
4 her spirit (πνεύμα) which is in her likeness
6 and a copy (ἀντίτυπον) of the one who is in the pleroma (πλήρωμα),
in order that they might not know from where they came.
8 for she will prepare a dwelling place
10 for the aeons (αιών) which will come down.
And he made them drink water of forgetfulness.
12 from the Chief Ruler (πρωτάρχων),
in order that they might not know from where they came.
14 according to (κατά) the way of the race in the aeons (αιών).
2 Likewise (ομοίως) the Mother also sent down
4 her spirit (πνεύμα) which is in her likeness
6 and a copy (ἀντίτυπον) of the one who is in the pleroma (πλήρωμα),
in order that they might not know from where they came.
8 for she will prepare a dwelling place
10 for the aeons (αιών) which will come down.
And he made them drink water of forgetfulness.
12 from the Chief Ruler (πρωτάρχων),
in order that they might not know from where they came.
14 according to (κατά) the race (γενεά) on high among the aeons (αιών).
2 Likewise (ομοίως) they sent to the Mother her own (ίδιον)
4 spirit (πνεύμα), to awaken those who are like it
6 after the model (τύπος) of the perfection (πλήρωμα)
8 and the wickedness (κακία) of the tomb.

And according to (κατά) Ihe race (γενεά) on high' among Ihe aeons (αιών).
2 Likewise (ομοίως) they sent to Ihe Molher her own (ίδιον)
4 spiril (πνεύμα), to awaken those who are like it
6 after the model (τύπος) of the perfection (πλήρωμα)
8 and the wickedness (κακία) of the tomb.

And "just as the race (γενεά) which is in heaven, in the aeons (αιών),
2 Likewise (ομοίως) the Mother also sent down
4 her spirit (πνεύμα) which is in her likeness
6 and a copy (ἀντίτυπον) of the one who is in the pleroma (πλήρωμα),
in order to awaken them from forgetfulness and the wickedness (κακία) of the tomb.

\[BG 63.14—64.3\]
And thus they [remained for (τετελούσα)] a while, while she labored (ὑπουργείν) (him) in order that, when the holy aeons (αἰῶν) comes forth from the holy Spirit (πνεῦμα) enters the seed (σπέρμα) he may rectify their defect, that the whole pleroma (πλήρωμα) may become holy and faultless; and that, therefore, there may be no defect in it.

This the seed (οῖος) remained for (τετελούσα) a while assisting (ὑπουργείν) (him) in order that, when the Spirit (πνεῦμα) comes forth from the holy aeons (αἰῶν), he may raise up and heal him from the deficiency, that the whole pleroma (πλήρωμα) may (again) become holy and faultless.
And I said to the source (ourinos). 11 "Lord, 2 will the souls (psyche) of every one escape to the pure (skhiron) lights? 3 He said to me, 4 "You have entered into a consideration (ennoia) of great things which are difficult (diakosmon) to explain to others except (en mpy) to those only who are from the immovable (asaleous) race (gena). 5 Those whom the Spirit (pneuma) of life come and join itself with the power 6 will be saved (soter) and will be worthy (echthos) of these great lights. 7 For (dia) they are not difficult (diakosmon) to explain to others except (en mpy) to those who are from the immovable (asaleous) race (gena). 8 Those whom the Spirit (pneuma) of life come and join itself with the power 9 they will be saved (soter) and will be worthy (echthos) of these great lights. 10 For (dia) they will be worthy (echthos) to be purified there from the wickedness (exousia) 11 and the distractions of evil (tukharos) since they do not devote themselves to anything except (en mpy) this incomparable (askopos) assembly and direct their attention (pephalēge) to it. 12 Without (puroy) anger (psevdo) or envy.
20 ΝΑΙ εΝΤΑΤΗΜ ΜΠΟ>Ν2 εΥ2ΥΠΟΜΙΝε 2Α ΝΚΑ 2Α 2Ν go

10 26' by the receivers (of the body).

33 without (οὐδὲ) pithlophos (ὁμοιότης) or desire (ἐθάνατος)
2 or gratification (πληνάσμα)

14 (By) all these they are not affected
4 or (except (εἰς) their) state of being (προσώπωσ)
6 in the flesh (ψυχῆ), while they use (προσώπῳ) of it.

8 looking expectantly for (τῇ) the hour
9 when they will be received (μεταφάσῃ)

10 (By) the receivers (μεταφάσῃ) μεταφήσῃ εἰς τόνα ἀνθρώπην

18 [μεταφήσῃ] εἰς τόνα ἀνθρώπην

21 3 by the state of being (προσώπωσ) except (εἰς) mētē) only
6 (by) the flesh (ψυχῆ), 66 while they use (προσώπῳ) it,
3 looking expectantly for when
8 they will be brought forth
and received (μεταφάσῃ)

10 by the receivers (μεταφάσῃ) μεταφήσῃ εἰς τόνα ἀνθρώπην

18 [μεταφήσῃ] εἰς τόνα ἀνθρώπην

34 or (if) where those go (διανεῖ) into

20 whom the Spirit (πνεῦμα) of life and the power (δύναμις) entered

20 into which the power and the Spirit (πνεῦμα) of life entered

18 [τῆς ζωῆς] εἰς τοὺς δεικνύουσας αὐτὰ ὁ Κυρίος, ὁ λόγος, ὁ ἁγιός

31 31,16 The correct words mistakenly εὔνοια, ἄξιον ("because") instead of εὐνοεῖς ἄξιον. - III, 32,32 corr. A-Kεντεπερ

32 DG 65,19 (ἐπί) appears to be followed by a line filter extending to the margin. - BG 66,13 Till-Schaeffer emend to ἀληθεύω.

32 BG 66,13 Till-Schaeffer emend to ἀληθεύω, see 42,19.
The souls (ψυχή) of these, to the counterfeit (άντίμιμον) spirits (πνεύμα).

He said to me, "Lord, will they be saved or not?"

For (γάρ) the power comes into every man, and is led aslant (πλανάν). Now (μέν) when the Spirit (πνεύμα) of life comes, he strengthens that soul (ψυχή), and it strengthens that soul (ψυχή), and the power comes into every man, and is led aslant (πλανάν).

And (δέ) 1 said, "Lord, will they be saved or not?"

And (δέ) after they are born, the Spirit (πνεύμα) descends on every man, and is led aslant (πλανάν). Thus, when this strong Spirit (πνεύμα) of life has come, then (τότε) the Spirit (πνεύμα) ® of life is brought to it.

"Those into whom that spirit (πνεύμα) enter(s) <are> drawn by him, and is led aslant (πλανάν)."

And (δέ) after they are born, then (τότε) the Spirit (πνεύμα) ® of life is brought to it. And (δέ) those on whom the counterfeit spirit (πνεύμα) enters, come out of evil (κακία). And (δέ) after it (i.e., the soul) is born, then (τότε) the Spirit (πνεύμα) ® of life is brought to it.

And (δέ) 2 said, "Christ (χριστός), because it is strong, when this strong Spirit (πνεύμα) of life has come, then (τότε) the Spirit (πνεύμα) ® of life is brought to it. And (δέ) those on whom the counterfeit spirit (πνεύμα) enters, come out of evil (κακία). And (δέ) after it (i.e., the soul) is born, then (τότε) the Spirit (πνεύμα) ® of life is brought to it.

And (δέ) after they are born, then (τότε) the Spirit (πνεύμα) ® of life is brought to it. And (δέ) those on whom the counterfeit spirit (πνεύμα) enters, come out of evil (κακία). And (δέ) after it (i.e., the soul) is born, then (τότε) the Spirit (πνεύμα) ® of life is brought to it.

And (δέ) 2 said, "Christ (χριστός), because it is strong, when this strong Spirit (πνεύμα) of life has come, then (τότε) the Spirit (πνεύμα) ® of life is brought to it. And (δέ) those on whom the counterfeit spirit (πνεύμα) enters, come out of evil (κακία). And (δέ) after it (i.e., the soul) is born, then (τότε) the Spirit (πνεύμα) ® of life is brought to it.

And (δέ) after they are born, then (τότε) the Spirit (πνεύμα) ® of life is brought to it. And (δέ) those on whom the counterfeit spirit (πνεύμα) enters, come out of evil (κακία). And (δέ) after it (i.e., the soul) is born, then (τότε) the Spirit (πνεύμα) ® of life is brought to it.

And (δέ) after they are born, then (τότε) the Spirit (πνεύμα) ® of life is brought to it. And (δέ) those on whom the counterfeit spirit (πνεύμα) enters, come out of evil (κακία). And (δέ) after it (i.e., the soul) is born, then (τότε) the Spirit (πνεύμα) ® of life is brought to it.
“If the soul (ψυχή), which is the power, where will they go?”

He said to me, “those who have not known at all, those who have not known the 33 All, where their soul (ψυχή) was burdened, carried it down into forgetfulness.

when (όταν) they have come out of their 26 flesh (οὐσία),
2 where will they go?”

And (εώς) he smiled and said, “4 ‘The soul (ψυχή), in which the power has become (᾿εγένετο) superior,
5 than the counterfeit (ἀντίμιμον) spirit (πνεῦμα)
6 which flies from (ἐξ) evil (πονηρία) is strong — it is saved
10 through the 35 incomparable (ἄφθαρτον) providential care (ἐπισκοπή), and takes to the repose (ἀνάπαυσις) of the aeons (αιών).”

And (δὲ) I said, “Lord,
12 those who have not known at all, those who have not known the 33 All, where their soul (ψυχή) was burdened, carried it down into forgetfulness.
16 It is these the 4 the counterfeit (ἀντίμιμον) spirit (πνεῦμα) has burdened when they stumbled (σφάλλειν).
18 And in this way the soul (ψυχή), draws to itself the works (εργα) of evil (πονηρία), and casts it into (ἐπισκοπή) forgetfulness.”

And he said to me, “16 ‘In these the despicable spirit (πνεῦμα) has 27 gained strength when they went away.
18 And he 1 he burdens (σφάλλει) their soul (ψυχή),
19 draws it to the works of evil (πονηρία), and casts it 2 down into forgetfulness.”
18 Where (in whom) the Spirit (πνεύμα) of life is; where the Spirit (πνεύμα) of life is; 12 And (δέ) I said, "Christ (χριστός), Blessed (μακάριος) are you—blessed (μακάριος) are you—through (επείδη) you have understood (νοεΐν), (οποιους) you have understood (νοεΐν), (οποιους) you understand (νοείται) and thus becomes perfect and is saved. 3 And (δέ) he rejoiced when I asked him this, saying (εἶπεν), saying (εἶπεν), saying (εἶπεν) and cast it into prison. 4 It (the soul) is made to follow another (soul; fem.) and cast it into prison. 5 Then (τότε) enter again into fellowship (παρακολούθησις) and union (παρακολούθησις). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει) and thus becomes perfect and is saved. 6 Then (τότε) enter again into fellowship (παρακολούθησις) and union (παρακολούθησις). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει) and thus becomes perfect and is saved. 8 And (δέ) I said, "Christ (χριστός), Blessed (μακάριος) are you—blessed (μακάριος) are you—through (επειδή) you have understood (νοεΐν), (οποιους) you have understood (νοείται) and thus becomes perfect and is saved. 10 And (δέ) I said, "Christ (χριστός), Blessed (μακάριος) are you—blessed (μακάριος) are you—through (επειδή) you have understood (νοεΐν), (οποιους) you have understood (νοείται) and thus becomes perfect and is saved. 3 And (δέ) he rejoiced when I asked him this, saying (εἶπεν), saying (εἶπεν), saying (εἶπεν) and cast it into prison. 4 It (the soul) is made to follow another (soul; fem.) and cast it into prison. 5 Then (τότε) enter again into fellowship (παρακολούθησις) and union (παρακολούθησις). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει) and thus becomes perfect and is saved. 6 Then (τότε) enter again into fellowship (παρακολούθησις) and union (παρακολούθησις). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει) and thus becomes perfect and is saved. 8 And (δέ) I said, "Christ (χριστός), Blessed (μακάριος) are you—blessed (μακάριος) are you—through (επειδή) you have understood (νοεΐν), (οποιους) you have understood (νοείται) and thus becomes perfect and is saved. 10 And (δέ) I said, "Christ (χριστός), Blessed (μακάριος) are you—blessed (μακάριος) are you—through (επειδή) you have understood (νοεΐν), (οποιους) you have understood (νοείται) and thus becomes perfect and is saved. 3 And (δέ) he rejoiced when I asked him this, saying (εἶπεν), saying (εἶπεν), saying (εἶπεν) and cast it into prison. 4 It (the soul) is made to follow another (soul; fem.) and cast it into prison. 5 Then (τότε) enter again into fellowship (παρακολούθησις) and union (παρακολούθησις). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει) and thus becomes perfect and is saved. 6 Then (τότε) enter again into fellowship (παρακολούθησις) and union (παρακολούθησις). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει) and thus becomes perfect and is saved. 8 And (δέ) I said, "Christ (χριστός), Blessed (μακάριος) are you—blessed (μακάριος) are you—through (επειδή) you have understood (νοεΐν), (οποιους) you have understood (νοείται) and thus becomes perfect and is saved. 10 And (δέ) I said, "Christ (χριστός), Blessed (μακάριος) are you—blessed (μακάριος) are you—through (επειδή) you have understood (νοεΐν), (οποιους) you have understood (νοείται) and thus becomes perfect and is saved. 3 And (δέ) he rejoiced when I asked him this, saying (εἶπεν), saying (εἶπεν), saying (εἶπεν) and cast it into prison. 4 It (the soul) is made to follow another (soul; fem.) and cast it into prison. 5 Then (τότε) enter again into fellowship (παρακολούθησις) and union (παρακολούθησις). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει) and thus becomes perfect and is saved. 6 Then (τότε) enter again into fellowship (παρακολούθησις) and union (παρακολούθησις). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει). And (δέ) he rejoiced when I asked him (οὐκ ἐξετάζει) and thus becomes perfect and is saved. 8 And (δέ) I said, "Christ (χριστός), Blessed (μακάριος) are you—blessed (μακάριος) are you—through (επειδή) you have understood (νοεΐν), (οποιους) you have understood (νοείται) and thus becomes perfect and is saved.
16 And I said to him, “Lord, where did the counterfeit spirit come?”
17 He said to me, “Indeed (µέντοι γε) it no longer enters flesh (σάρξ).”
18 He said to me, “Indeed (µέντοι γε) it no longer enters flesh (σάρξ).”
19 And (δέ) I said, “Christ (χριστός), where are their souls (ψυχή)?”
20 I said to him, “Christ (χριστός), where are their souls (ψυχή)?”
21 He said to me, “Indeed (µέντοι γε) it no longer enters flesh (σάρξ).”
22 Then (τότε) he said to me, “To that place where there is no repentance (µετάνοια).”
23 And (δέ) I said, “Christ (χριστός), I will go to the place to which they will withdraw (χωρεϊν)?” He said to me, “Christ (χριστός), I will go to the place to which they will withdraw (χωρεϊν)?”
24 He said to me, “Indeed (µέντοι γε) it no longer enters flesh (σάρξ).”
25 Then (τότε) he said to me, “To that place where there is no repentance (µετάνοια).”
26 And (δέ) I said, “Christ (χριστός), where will they withdraw to (χωρεϊν)?” He said to me, “Christ (χριστός), where will they withdraw to (χωρεϊν)?”
27 He said to me, “Indeed (µέντοι γε) it no longer enters flesh (σάρξ).”
28 Then (τότε) he said to me, “To that place where there is no repentance (µετάνοια).”
29 And (δέ) I said, “Christ (χριστός), I will go to the place to which they will withdraw (χωρεϊν)?” He said to me, “Christ (χριστός), I will go to the place to which they will withdraw (χωρεϊν)?”
30 He said to me, “Indeed (µέντοι γε) it no longer enters flesh (σάρξ).”
31 Then (τότε) he said to me, “To that place where there is no repentance (µετάνοια).”
32 And (δέ) I said, “Christ (χριστός), where will they withdraw to (χωρεϊν)?” He said to me, “Christ (χριστός), where will they withdraw to (χωρεϊν)?”
33 He said to me, “Indeed (µέντοι γε) it no longer enters flesh (σάρξ).”
34 Then (τότε) he said to me, “To that place where there is no repentance (µετάνοια).”
35 And (δέ) I said, “Christ (χριστός), I will go to the place to which they will withdraw (χωρεϊν)?” He said to me, “Christ (χριστός), I will go to the place to which they will withdraw (χωρεϊν)?”
36 He said to me, “Indeed (µέντοι γε) it no longer enters flesh (σάρξ).”
37 Then (τότε) he said to me, “To that place where there is no repentance (µετάνοια).”
38 And (δέ) I said, “Christ (χριστός), where will they withdraw to (χωρεϊν)?” He said to me, “Christ (χριστός), where will they withdraw to (χωρεϊν)?”
39 He said to me, “Indeed (µέντοι γε) it no longer enters flesh (σάρξ).”
40 Then (τότε) he said to me, “To that place where there is no repentance (µετάνοια).”
41 And (δέ) I said, “Christ (χριστός), I will go to the place to which they will withdraw (χωρεϊν)?” He said to me, “Christ (χριστός), I will go to the place to which they will withdraw (χωρεϊν)?”
42 He said to me, “Indeed (µέντοι γε) it no longer enters flesh (σάρξ).”
43 Then (τότε) he said to me, “To that place where there is no repentance (µετάνοια).”
44 And (δέ) I said, “Christ (χριστός), where will they withdraw to (χωρεϊν)?” He said to me, “Christ (χριστός), where will they withdraw to (χωρεϊν)?”
45 He said to me, “Indeed (µέντοι γε) it no longer enters flesh (σάρξ).”
46 Then (τότε) he said to me, “To that place where there is no repentance (µετάνοια).”
47 And (δέ) I said, “Christ (χριστός), I will go to the place to which they will withdraw (χωρεϊν)?” He said to me, “Christ (χριστός), I will go to the place to which they will withdraw (χωρεϊν)?”
48 He said to me, “Indeed (µέντοι γε) it no longer enters flesh (σάρξ).”
49 Then (τότε) he said to me, “To that place where there is no repentance (µετάνοια).”
50 And (δέ) I said, “Christ (χριστός), where will they withdraw to (χωρεϊν)?” He said to me, “Christ (χριστός), where will they withdraw to (χωρεϊν)?”
51 He said to me, “Indeed (µέντοι γε) it no longer enters flesh (σάρξ).”
52 Then (τότε) he said to me, “To that place where there is no repentance (µετάνοια).”
53 And (δέ) I said, “Christ (χριστός), I will go to the place to which they will withdraw (χωρεϊν)?” He said to me, “Christ (χριστός), I will go to the place to which they will withdraw (χωρεϊν)?”
54 He said to me, “Indeed (µέντοι γε) it no longer enters flesh (σάρξ)."
He made that they surpassed him of the perfect (τέλειος) illuminous Man). She (raised it in) together with the Holy Spirit (πνεύμα) who is the Reflection (έπίνοια) of the light, into the one (fem.) who is rich in her [mercy.

The Chief Ruler (πρωτάρχων) realized, then, [they] were wiser than he.

They surpassed him in the height of their wisdom and he wanted to seize their intention.

When they surpassed him in the height of their wisdom —it is he who "raised it in the thinking of the men.

The holy Spirit (πνεύμα), the merciful, who is rich in mercy, was begotten through them, together with his authorities (έξουσία), which are his powers, and 12 together they committed adultery with Wisdom (σοφία), and he raised up the offspring (σπέρμα) of this perfect (τέλειος) light of Man.

And he wanted to seize their intention, since he was ignorant, and that he will not be able 16 to seize them.

He made a plan 13 with his powers and begot [τεκνοθείμενον].

He raised up the offspring (σπέρμα) of the perfect (τέλειος) 1 above (παρά) him in the height of their wisdom and his mind and the eternal 16 light of Man. Then the Chief Ruler (πρωτάρχων) realized that they surpassed him in the height of their wisdom and he wanted to seize their intention, since he was ignorant, not knowing that they were wiser than he.

He made a plan 13 with his powers and begot [τεκνοθείμενον].

20 "He raised up the offspring (σπέρμα) of the perfect (τέλειος) 1 above (παρά) him in the height of their wisdom and his mind and the eternal light of Man. Then the Chief Ruler (πρωτάρχων) realized that they surpassed him in the height of their wisdom and he wanted to seize their intention, since he was ignorant, not knowing that they were wiser than he.

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"He raised up the offspring (σπέρμα) of the perfect (τέλειος) 1 above (παρά) him in the height of their wisdom and his mind and the eternal light of Man. Then the Chief Ruler (πρωτάρχων) realized that they surpassed him in the height of their wisdom and he wanted to seize their intention, since he was ignorant, not knowing that they were wiser than he.

He made a plan 13 with his powers and begot [τεκνοθείμενον]."
And it is a of a sort that is interchangeable.
2 And it is harder and stronger than she with whom the gods united and the angels (άγγελος) and the demons (δαίμων) and all the generations (γενεά) until this day.
6 For (γάρ) from that fate (εἰμαρμένη) came forth every sin and injustice and blasphemy and the chain of forgetfulness and ignorance and every severe command (παραγγελία) with serious sins and great fears.
14 And thus the whole creation (κτίσις) was made blind, in order that they may not know God who is above all of them.
16 And because of the chain of forgetfulness their sins were hidden.
18 For (γάρ) they are bound with measures and times and moments (καιρός), For parallel to 75,20—76,3 see 75,3-5. " And it is a of a sort that is interchangeable.
2 And it is harder and stronger than she with whom the gods united and the angels (άγγελος) and the demons (δαίμων) and all the generations (γενεά) until this day.
6 For (γάρ) from that fate (εἰμαρμένη) came forth every sin and injustice and blasphemy and the chain of forgetfulness and ignorance and every severe command (παραγγελία) with serious sins and great fears.
14 And thus the whole creation (κτίσις) was made blind, in order that they may not know God who is above all of them.
16 And because of the chain of forgetfulness their sins were hidden.
18 For (γάρ) they are bound with measures and times and moments (καιρός), For parallel to 75,20—76,3 see 75,3-5.
He plotted to bring about a flood (κατακλυσμός) of the light of Providence (πρόνοια), which is the Reflection (έπίνοια) of the light.

And he preached to all the offspring (σπέρμα) of man (Gen 7,4 LXX). But the greatness of Providence (πρόνοια), which is Reflection (έπίνοια) of the light, 23 since it (fate) is lord over everything.

And he 31 repeated 6 for everything which had happened 24 through him. This time (τότε) he plotted 13 to bring a flood (κατακλυσμός).

But the “greatness” 2 of the light of Providence (πρόνοια) 10

12 informed 1 Noah. He preached to all the offspring (σπέρμα) 14 which are the sons of men. But 3 those who were strangers to him did not listen to him.

But he 1 repeated 6 for all that had happened 8 through him. And he 2 repeated 8 upon the work of man.

And the greatness 2 of the light of Providence (πρόνοια) 10

12 informed 1 Noah. He preached to all the offspring (σπέρμα) which are the sons of men. But 3 those who were strangers to him did not listen to him.

And he 1 repeated 6 for all that had happened 8 through him. And he 2 repeated 8 upon the work of man.
18 so as (κατα) to pollute the souls (δύσκολα) through it.

11 29,10-26

2 Since they had made a plan together, they went into a place (τόπος) and sheltered (συνήχθησαν) themselves 19 with a luminous cloud.

16 They declared that they were angels (άγγελος) to the daughters of men.

12 And the Spirit (πνεύμα) who had descended, and she who belongs to the light was with him, and they gathered together the light which shone upon them.

8 They went into a place (τόπος), and they did not succeed.

And they recognized the lordship above (τόπος).

8 They entered into a place (τόπος).

Since the light (λεύκωμα) was shining upon them.

They recognized the lordship above (τόπος).

And they entered into a place (τόπος).

20 And [when they had] 30 success.

And when they had not 30 success.

16 They made a plan together.

18 In imitation (αντιμίμησις) of the spirit (πνεύμα) who had descended.

18 "I shall create (δημιουργησω) the Spirit (πνεύμα) who had descended.

18 "I shall create (δημιουργησω) the Spirit (πνεύμα) who had descended.

2 They entered into a place (τόπος) and sheltered (συνήχθησαν) themselves 19 with a luminous cloud.

2 They entered into a place (τόπος) and sheltered (συνήχθησαν) themselves 19 with a luminous cloud.

4 They recognized the lordship above (τόπος).

4 They recognized the lordship above (τόπος).

And they declared that they were angels (άγγελος) to the daughters of men.

And they declared that they were angels (άγγελος) to the daughters of men.

And then they did not succeed.

And then they did not succeed.

Because (κατασκευασμενοι) the counterfeit (άντίμιμον) spirit (πνεύμα) had descended.

Because (κατασκευασμενοι) the counterfeit (άντίμιμον) spirit (πνεύμα) had descended.

2 They entered into a place (τόπος) and sheltered (συνήχθησαν) themselves 19 with a luminous cloud.

2 They entered into a place (τόπος) and sheltered (συνήχθησαν) themselves 19 with a luminous cloud.

And then they did not succeed.

And then they did not succeed.

And when they had not 30 success.

And when they had not 30 success.

16 They made a plan together.

18 In imitation (αντιμίμησις) of the spirit (πνεύμα) who had descended.

18 In imitation (αντιμίμησις) of the spirit (πνεύμα) who had descended.

18 The counterfeit (άντίμιμον) spirit (πνεύμα) who had descended.

18 The counterfeit (άντίμιμον) spirit (πνεύμα) who had descended.
18 And they took (them) and began children out of (the) darkness, which they had mixed (κεραννύναι) for them,
and made of copper and iron metal (μέταλλον) that stems from evil (πονηρία).

21 They brought them gold and silver and gifts (δώρον) that would not remember their immovable Providence
so that they would not remember their immutable Providence (πρόνοια).

23 And the likeness of their husbands

26 And every thing (είδος) of the kind (γένος).
who is rich in mercy, until now.

And they closed their hearts, therefore, the perfect Providence (πρόνοια) of the all, through the hardness of their counterfeit (άντίμιμον) spirit.

The Father, therefore (οὖν), the perfect Providence (πρόνοια), entered them into the prison.

The blessed (μακάριος) one, therefore, namely, the Mother-Father, according to (κατά) the likeness of their spirit (τύπος).

2 And they closed their hearts and they became hard through the hardness of 9 of the counterfeit (άντίμιμον) spirit (τύπος). 9 until now.

The blessed one, therefore, namely, the Mother-Father, flawless, and he went about. He came forth from those who belong to the light.

and they did not recognize me.

And I hid myself from them because of the foundations of chaos (χάος) and they hardened themselves because of their wickedness (κακία), and they did not recognize me.

And I entered the middle of the prison.

12 And (δέ) I endured (άνέχειν) the likeness of their spirit (πνεύμα) and became hard through the hardness of the despicable spirit (πνεύμα). 12 And I hid myself from them because of their counterfeit (άντίμιμον) spirit (πνεύμα).

And I went into the realm of darkness.

And (δέ) I entered for the second time and I went about. I came forth from those who belong to the light.

The blessed (μακάριος) one, therefore, namely, the Mother-Father, according to (κατά) the likeness of their spirit (τύπος). 2 And they closed their hearts and they became hard through the hardness of the counterfeit (άντίμιμον) spirit (τύπος). 9 until now.
"I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task (οικονομία). And the foundations of chaos (χάος) shook, that they might fall down upon those who are in chaos (χάος) and might destroy them. And again I ran up to my root of light lest they be destroyed before the time. Still (έτι) for a third time I went that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion (συντέλεια) of their aeon (αίών). And I entered into the midst of their prison which is the prison of the body (σώμα). And I said, ‘He who hears, let him get up from the deep sleep.’ And he wept and shed tears.

25 I entered into the midst of darkness
26 and the inside of Hades.
27 since I was seeking (to accomplish) my task (οικονομία).
28 And the foundations of chaos (χάος) shook,
29 that they might fall down upon those who are in chaos (χάος) and might destroy them.
30 And again I ran up to my root of light
31 lest they be destroyed before the time.
32 Still (έτι) for a third time I went
33 that I might enter into the midst of darkness
34 and the inside of Hades.
35 And I filled my face with the light of the completion (συντέλεια) of their aeon (αίών).
36 And I entered into the midst of their prison
37 which is the prison of the body (σώμα).
38 And I said, ‘He who hears, let him get up from the deep sleep.’
'Bitter tears he wiped from himself.

2 and he said, ‘Who is it that calls my name, and from where has this hope (έλπίς) come to me, while I am in the chains of the prison?’

And I said,

4 I am the Providence (πρόνοια) of the pure light; I am the thinking of the virginal (παρθενικόν) Spirit (πνεύμα), who raises you up to the honored place (τόπος).

Arise and remember

12 that it is you who hearkened, and follow your root, which is I, the merciful One, and guard yourself against the angels (άγγελος) of poverty and the demons (δαίμων) of chaos (χάος) and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades.’

And I raised him up and sealed him in the light of the water with five seals (σφραγίς), I, the merciful One.
that you may write [them] down.

This Mother had come another time before me.

—she was the one who had rectified her seed (σπέρμα).

And he said to him, "Cursed be every " one

And the savior (σωτήρ) presented these things to him

For parallel to 10-12, see 62,3-5.

And he said to me, "Cursed be every " one

And the savior (σωτήρ) presented these things to him

20 and  a ethe oyu'm oyu'm h ethe oyu'cyw

in order that 12 and might not have power over him from this time on.

2 And it beheld, now

I shall go up to the perfect (τέλειος) aeon (αιών).

And he said to me, "Cursed be every " one

And the savior (σωτήρ) presented these things to him

And the savior (σωτήρ) presented these things to him

20 whether (f) for food or (f) for 13 drink

And the savior (σωτήρ) presented these things to him

And the savior (σωτήρ) presented these things to him

20 whether (f) for food or (f) for 13 drink
or (ή) for clothing or (ή) for another such thing.

2 He entrusted this mystery (μυστήριου) to him.

And immediately

3 he disappeared from him.

4 And he went to his fellow disciples (μαθητή;),

and related to them

5 what the savior (σωτήρ) had told him.

6 or (ή) for clothing or (ή) for another such thing.

7 The Apocryphon (άπόκρυφον) of John.
APPENDIX I: TWO SETS OF NAMES

On the one hand (μίν) they have one set of names.
2 From the desires (ἐπιθυμία) and the wraths (όργή).
(On the other hand), to put it simply (απλώς),
4 the names of all of these are doubled, since they are given names
(also) by the glories on high.
6 Since they (the powers) have been called truthfully (κατά, αλήθεια)
they (the latter names) reveal their (true) nature (φύσις).
8 And Saklas called them by their (former) names
with reference (πρός) illusion (φαντασία) and their powers.
10 Thus (ώστε) through (the names of) the glories
12 they decrease and grow weak;
(but) through the latter they grow strong and increase (αύξάνειν).

And (δε) they all have one set of names.
2 from desire (ἐπιθυμία) and wrath (όργή).
But (δε) they (also) have another set of names,
4 making it a double set, which are given to them;
the latter were given to them by the glory of heaven,
6 and (δε) these (names) truthfully (κατά).
reveal their nature (φύσις).
8 And Saklas called them by the (former) names
with reference to illusion (φαντασία) and their power.
10 Now (μέν) through (the names given by the glories)
12 they gradually decrease and grow weak;
but (δε) by the latter they grow strong and increase (αύξάνειν).

On the other hand (δέ), they all have one set of names.
2 from desire (ἐπιθυμία) and wrath (όργή).
But (δε) they (also) have another set of names,
4 making it a double set, which are given to them;
the latter were given to them by the glory of heaven,
6 and (δε) these (names) truthfully (κατά).
reveal their nature (φύσις).
8 And Saklas called them by the (former) names
with reference to illusion (φαντασία) and their power.
10 Now (μέν) through (the names given by the glories)
12 they gradually decrease and grow weak;
but (δε) by the latter they grow strong and increase (αύξάνειν).
He copulated with Ignorance, who is with him, 2 and begot the authorities (ἐξουσία) who are under him, the twelve angels (ἄγγελοι). 4 and for each of them (he created) an aeon (ής), after (ὑπὲρ) the pattern (τύπο) of the imperishable (ἄφθαρτο) ones. 6 They created for them seven angels (ἄγγελοι) 8 and for the angels (ἄγγελοι) (he created) three powers (δύναμι), until they became 365 angels (ἄγγελοι) (30,9-12) 10 according to (ὑπὲρ) the likeness of this first pattern (τύπος), 12 which is prior to him.

And he copulated with Arrogance (ἀπόνοια), who is with him, 2 and begot the authorities (ἐξουσία) who are under him, the twelve angels (ἄγγελοι). 4 and for each of them (he created) an aeon (ής), after (ὑπὲρ) the pattern (τύπο) of the imperishable (ἄφθαρτο) ones. 6 And he created for each of them seven angels (ἄγγελοι) 8 and for the angels (ἄγγελοι) (he created) three powers (δύναμι), who are all under him, being 360 angelic beings (ἄγγελοι), 10 according to (ὑπὲρ) the likeness of the first pattern (τύπος), 12 which is prior to him.
He is not quantifiable, nor corporeal (σώμα); "he is not incorporeal (σώμα). He is neither unlimited (άπειρος), nor divinity, nor blessedness (μακάριος); for he is not something perfect (τέλειος), nor something far superior to blessedness (μακάριος).

10 Alle you say (εἰπον) if he is something else superior to blessedness (μακάριος), he is not something else superior.

12 For, he is not corporeal (νεκτόρια); 13 He is not incorporeal (νεκτόρια); 14 He is not corporeal (νεκτόρια); he is not corporeal (νεκτόρια).

16 He is not large; he is not small. He is neither unlimited (άπειρος), nor divinity, nor blessedness (μακάριος); for he is not something perfect (τέλειος), nor something far superior to blessedness (μακάριος).

20 He is neither (οὐδέ) perfection (Τέλειος), nor (οὐδέ) knowledge (γνώση).
APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

Apocryphon of John, BG 24,19-25,7

1. It is entirely (όλως) impossible for anyone to know (νοείν) him.
2. He is primary revelation (γνώσις) and knowledge (γνώσις) of himself.
3. He alone knows himself.
4. Since (επειδή) he is not someone among (οικός) beings, but (άλλά) he is another thing.
5. He is superior to those that are superior, but (άλλα) as being himself and (άλλα) not being himself.
6. He neither (ούτε) partakes (μετέχειν) in an aeon (αιών) nor (ούτε) does he partake in time (χρόνος).
7. For (γάρ) he who partakes (μετέχειν) in an aeon (αιών), then it is another who (άλλα) prepared it beforehand.
8. He neither (ούτε) partakes (μετέχειν) in an aeon (αιών), nor (ούτε) does he receive anything from another.

Apocryphon of John II 3,25-33

1. He is not someone among (οικός) beings, but (άλλα) he is another thing.
2. He is superior to those that are superior, but (άλλα) as being himself and (άλλα) not being himself.
3. He neither (ούτε) partakes (μετέχειν) in an aeon (αιών) nor (ούτε) does he partake in time (χρόνος).
4. For (γάρ) he who partakes (μετέχειν) in an aeon (αιών), then it is another who (άλλα) prepared it beforehand.
5. He neither (ούτε) partakes (μετέχειν) in an aeon (αιών), nor (ούτε) does he receive anything from another.

(1) Super hae autem ex his qui praedicti sunt Simionae
2 multitudo Gnosticorum Barbelo
4 exsurseit et utulit a terra fuga manifestati sunt,
6 quorum principalibus apud eos sententias enarramus.
8 in sequentia. Spiritus subscitum, quem Barbelon nominavit: ab eis esse Patrem quemdam immemoriali dicunt.
10 Veluisse autem hoc manifestum se ipsi Barbeloni.
12 Irenoeac autem hae progressam stetisse in conspectu eius
14 cum prodiisset autem el Prognosis,
16 In quibus gloriantem Barbelon et prospicientem in Magnitudinem
18 et conceptu delectatam in hanc,
20 έν παρθενικφ διάγοντα Πνεύματι, δ  Βαρβηλωθ όνομά£ουσι,
22 τί δει λέγειν και τάς άλλας προβολάς
24 έν παρθενικφ διάγοντα Πνεύματι, δ  Βαρβηλωθ όνομά£ουσι,
82 the maker of this creation.
80 she produced a work in which there was Ignorance and Arrogance.
78 thinking she might find a consort there;
76 and when she did not find one she struggled and strained forward
74 while she was without conjugal coupling
72 while she was without conjugal coupling
70 whom they also call Wisdom and the wanton sexual element.
68 that from Man and Knowledge there sprouted the Tree,
66 that from Man and Knowledge there sprouted the Tree,
64 They say that from this work the Chief Ruler, who in turn was removed with the first light from (H)armogenes.
62 that, and all were thereupon at rest,
58 that, together with Man, from the Self-Generated, Perfect Knowledge was emitted and joined to him as consort;
56 because neither he, nor those from whom he came to be, were subdued;
54 Understanding to the third light, whom they call David;
52 and that this is the Savior—and they call him (H)armogenes—;
50 which they also call Knowledge.
48 which they also call Knowledge.
46 and that this is the Savior—and they call him (H)armogenes—;
44 which they name Grace, Volition, Understanding, and Prudence.
42 that, again, from the Will and Eternal Life
40 They say that from this Light, which is Christ, and from Incomprehensible
38 four lights were emitted to attend the Self-Generated.
36 four lights were emitted to attend the Self-Generated.
34 that, again, from the Will and Eternal Life
32 other four emissions were made to attend the four lights.
30 that they name Grace, Volition, Understanding, and Prudence.
28 they postulate that Grace was joined to the first light
26 and that this is the Savior—and they call him (H)armogenes—;
24 they sang hymns to the great aeon.
22 and looked toward the lower regions,
20 that she saw that all others had a conjugal coupling
18 she sought whom she might be united to;
16 that an invincible power was given to him by the virginal Spirit;
14 which they also call Knowledge.
12 who in turn was removed with the first light from (H)armogenes.
10 and an invincible power was given to him by the virginal Spirit;
8 that, together with Man, from the Self-Generated, Perfect Knowledge was emitted and joined to him as consort;
6 For the fable is long and, besides being impious, is insipid.
4 They say that this was established in this way
2 They call this work the Chief Ruler,

APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus
84 et abscessit ab ea in inferiorem
et factitum firmamentum caeli, in quo et habitare dicunt eum.
86 Et cum sit Ignorantia, fecisse eas quae sunt sub eo.

Theodoret

Irenaeus
84 Τούτοι δέ τη Αύθαδει συναφθέντα
tην Κακίαν άττογεννήσαι και τά ταύτης μόρια.
86 Ταύτα μέν ούν έν κεφαλίω διήλθον, ύπερβάς τό τού
πλάσματος μήκος. Τάς δέ μυστικά αυτών τελετάς τις ούτω
τρισάθλιος, ώστε διά γλώττης προενεγκεΐν τά τελούμενα;

Theodoret

Irenaeus
84 and that he departed from her to the lower regions
and made the firmament of heaven in which he also dwells;
86 and that, since he is Ignorance, he made the things that are under him,
the powers, the angels and the firmaments and all earthly things.

Theodoret

Irenaeus
88 Next they say that he copulated with Arrogance
and begot Wickedness, Jealousy, Discord and Desire.

Theodoret

Irenaeus
90 When these had been born, the Mother, Wisdom, was grieved and fled,
withdrawing to the upper regions,
92 and so, counting downward, there resulted the Ogdoad.
94 and that for this reason he said,
“I am a jealous God; there is none beside me.”
Such are the lies these people tell.

Theodoret

Irenaeus lines AJ Synopsis pages
7-11 11
11-13 12
14-13 13
16 14
16-19 15
20-24 16
25-31 17
32-40 18
41-46 19
47-49 20
53-55 21
56-67 22
68-74 24
74-80 25
81-89 26
90 27
91 36
92-96 37

I summarized these matters, leaving out the length of their fiction. But the celebration of their mysteries, who would be thrice-wretched enough to describe what they celebrate. For beyond all wicked conception and all loathsome thought is what they enact as divine. Their nickname suffices to hint at their altogether filthy practice. For this is why they were nicknamed Borborians (βόρβορος = filth, mud).
Theodore bar Koni quotes a list of the creators of the human body from an Apocalypse of John used by Audax. There are some parallels with the Apocalypse of John, but the differences are sufficient to make identification of the two texts doubtful. Bar Koni considers the list magical lore. “Now he took this from the Chaldeans” (see below). Text following Addai Scher, ed., Theodore bar Koni, Liber Scholiorum, SCSCO 69, 319.29-320.26.

Translation by Joseph Amar, University of Notre Dame. For the sixth member of the series, (“Anger made” Apocryphon of John, BG 49-56: 9-11)

II 22.18-23.6 And the powers began from below:
The first is Divinity: it (i.e., what it created) is a bone-soul; the second is Christhood: goodness: it is a flesh-soul; the third is Fire: it is a flesh-soul; the fourth is Providence: it is a marrow-soul and the entire foundation of the body; the fifth is Kingdom: it is a blood-soul; the sixth is Understanding: it is a skin-soul; the seventh is Wisdom: it is a hair-soul.

II 15.13-23 And the powers began:
the first one, Goodness/Christhood, created a bone-soul; and the second, Providence, created a sinew-soul; the third, Divinity, created a flesh-soul; and the fourth, Christship, created a marrow-soul; and the fifth, Kingdom, created a blood-soul; the sixth, Eros, created a skin-soul; the seventh, Understanding, created a hair-soul.

14-27: the spiritual (λογικά) power, ere it (she) was revealed, its (her) name was not this, but (άλλα) its (her) name was Silese (οὐκέτα), (for) it was not (οὐκ) all that (καί) were in the heavenly Paradise (τρόποις) were sealed in silence. But such as shall partake thereof will become spiritual (λογικά) knowing them all; they shall be sealed in silence.

And the Apocalypse which is in the name of John he says, “These ruler, which I have seen, it is by them (ήλατοι) my body came into being.” And in the Apocalypse which is in the name of John he says, “These rulers which I have seen, it is by them that my body came into being.”

And he enumerates the names of these holy creators when he says, “My Wisdom made the flesh,” and Elohim made the bones, and my Kingdom made the blood, and Adonis made the nerves, and Anger made the flesh, and Thought made the marrow. Now he took this from the Chaldeans.

APPENDIX 5: APOCALYPSE OF JOHN ACCORDING TO THEODORE BAR KONI

14-27: the spiritual (λογικά) power, ere it (she) was revealed, its (her) name was not this, but (άλλα) its (her) name was Silese (οὐκέτα), (for) it was not (οὐκ) all that (καί) were in the heavenly Paradise (τρόποις) were sealed in silence. But such as shall partake thereof will become spiritual (λογικά) knowing them all; they shall be sealed in silence.

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APPENDIX 6: BALA'IZAH FRAGMENT 52

And the Apocalypse which is in the name of John he says, “These ruler, which I have seen, it is by them (ήλατοι) my body came into being.” And in the Apocalypse which is in the name of John he says, “These rulers which I have seen, it is by them that my body came into being.”

And he enumerates the names of these holy creators when he says, “My Wisdom made the flesh,” and Elohim made the bones, and my Kingdom made the blood, and Adonis made the nerves, and Anger made the flesh, and Thought made the marrow. Now he took this from the Chaldeans.

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APPENDIX 6: BALAZAH FRAGMENT 32

14-27: the spiritual (σωματικός) power, ere it (he) had been revealed, its (her) name was not this, but (ἀλλά) its (her) name was Silence (μητέρα). For (εἰρήνη) all they that (were) in the heavenly Paradise (μαρτυρίαν) were sealed in silence. But as shall partake thereof will become spiritual (σοφός), having known all; they shall seal the five powers in silence.

27-32: Lo, I have explained (εἰσηγηθήσατο) unto thee, O Johannes, concerning Adam and Paradise (μαρτυρίαν) and the Five Trees, in an intelligible allegory (σοφός) as follows.

33-43: When I, Johannes, heard these things, I said, 'I have made a good beginning (εἰσηγηθήσατο), thy day'). I have completed knowledge (εἰσηγηθήσατο) and a hidden mystery (οὐκοτέρος) and allegories (μαρτυρίαν) of such, having been encouraged (ἐρμηνεύειν) by thy love (λόγος).

44-56: Now I desire further to ask Thee that Thou wouldst explain (εἰσηγηθήσατο) unto Me Thy will concerning Cain and Abel: the spiritual (σοφός) power, ere it (she) had been revealed, its (her) name was not this, but (ἀλλά) its (her) name was Silence (μητέρα) 14-27: the spiritual (σωματικός) power, ere it (he) had been revealed, its (her) name was not this, but (ἀλλά) its (her) name was Silence (μητέρα). For (εἰρήνη) all they that (were) in the heavenly Paradise (μαρτυρίαν) were sealed in silence. But as shall partake thereof will become spiritual (σοφός), having known all; they shall seal the five powers in silence.

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THE MANUSCRIPTS


EDITIONS, TRANSLATIONS, COMMENTARIES AND MONOGRAPHS


### INDEX OF COPTIC WORDS

Entries for NHC IV are included only where IV preserves text omitted in I or uses a synonym. Entries are listed in the order of Crum’s Coptic Dictionary with references to Crum page number and column in parentheses. English definitions are selected from Crum’s main entry. For idiomatic expressions and use in context the reader is referred to Crum and the Synopsis. Coptic entries with Greek parallels in other versions are cross-referenced to the Index of Greek words.

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### Additional Coptic Words

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CHB6 (320b)  n. f. shin-bone  II 16,35; 17,1; 17,24; 17,24.

CCD (318a)  vb inlr. and tr. drink; n.m. drink  U 31,37. BG57.6;

CEI (316b)  n. m. satiety, gluttony (see πλησμονή) BG65.I6.

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CE^2 11.9, 13, 8, 35, 22.9, 21.13.
C^2.11 (316b) vb. intr. and tr. write II 22.23.
C^2.11 9.19.
C^2.11 31.33, 119.15, BG 75.7, 15.6.
C^2.11 (364a) n. f. woman II 23.22, 23.
C^2.11 (364a) n. f. writer II 1.10, BG 19.13.
C^2.11 (364a) n. f. woman II 22.35; 23.4, 23.17, 23.37.
C^2.11 9, 20.29, 30.20. 30.24.
C^2.11 (364a) n. f. woman II 59.15, 59.16, 60.31, 61.1.
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C^2.11 (364a) n. f. woman II 59.15, 59.16, 60.31, 61.1.
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CE(TO) (220 a) vb. intr. and tr. write II 22.23.
C(2) (220 a) vb. intr. and tr. write II 22.23.
C assumes the form of a vowel in the nominative singular masculine and feminine, as well as in the accusative and dative plural masculine and feminine.
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(615b) vb. intr. and tr. lake counsel, consider; n. m. remainder II 12,28; 12,32.
(619a) vb. intr. and tr. overturn; n. m. overthrow, destruction II 12,28; 12,32.
(619b) vb. intr. to cut short, lack (see πείπον) II 13,5; 13,6; 19,11; 11,21; 31,13; 32,22.
(612a) vb. intr. to be disturbed; tr. disturb; n. m. overthrow, destruction II 21,21; 20,7; 20,35; 25,29; 26; 13,24; 23,29; 23,9; 30,19; 31,3; 31,10.
(601b) vb. intr. be dry; n. m. dryness II 18,5.
(607b) impers. vb. it is filling, right BG [22,5]; 23,3.
(608a) vb. tr. make equal, level, straight; qual. equal.
(600b) vb. intr. be dry; n. m. dryness II 18,5.
(597b) n. f. garment, tunic II 31,37.
(595b) n. m. prison II 27,8; 30,19; 31,3; 31,4; 31,10.
(597a) adj. or adv. equal, see σύμφωνος.
(591a) vb. intr. upset, overturn; n. m. overthrow, destruction II 18,25.
(589a) vb. intr. and tr. upset, overturn; n. m. overthrow, destruction II 18,25.
(588b) vb. intr. be dry; n. m. dryness II 18,5.
(587a) vb. inv. to be filled, right BG [22,5]; 23,3.
(579b) vb. intr. to disturb; tr. disturb; n. m. disturbance, trouble II 12,14.
(592b) adj. or adv. equal, see σύμφωνος.
(577b) vb. intr. be heavy, slow, difficult; tr. make heavy II 22,26; 30,9.
(578a) vb. intr. to be heavy, slow, difficult; tr. make heavy II 22,26; 30,9.
(576a) vb. intr. to be set in order; n. m. order, harmony (see συμφωνέον) II 22,27; 30,9.
(575b) vb. intr. toil, be troubled, be wearied; tr. trouble, weary, n. m. labor II 36,21; 40,1; 75,7.
(572b) vb. intr. to quench out, to extinguish; see καθαρσία.
(570a) adj. or adv. equal, see σύμφωνος.
(569b) n. m. silver, money II 29,30; 31,3; 31,4; 31,5; 31,6.
(568b) vb. tr. people; n. m. people II 36,21; 40,1; 75,7.
(567b) adj. or adv. equal, see σύμφωνος.
(566b) n. m. servant, slave II 2,25; 22.
(565b) vb. intr. to be hungry II 27,25; 31,18.
(564b) n. m. poverty II 27,25; 31,18.
(563b) vb. intr. to cover; be covered II 29,36.
(562b) vb. intr. to be covered, to cover II 29,36.
(561b) vb. intr. to be heavy, slow, difficult; tr. make heavy II 22,26; 30,9.
(560b) vb. intr. to cut, to count, consider; n. m. number, counsel, design II 19,19; 21,30; 24,8; 28,11; 33,3; 34,2; 21,16; 34,7.
(559b) vb. intr. to be heavy, slow, difficult; tr. make heavy II 22,26; 30,9.
(558b) vb. intr. to cover; be covered II 29,36.
(557b) vb. intr. to be hungry II 27,25; 31,18.
(556b) vb. intr. to be set in order; n. m. order, harmony (see συμφωνέον) II 22,27; 30,9.
(555b) vb. intr. to be heavy, slow, difficult; tr. make heavy II 22,26; 30,9.
(554b) vb. intr. to be covered, to cover II 29,36.
(553b) vb. intr. to cover; be covered II 29,36.
(552b) vb. intr. to cover; be covered II 29,36.
(551b) vb. intr. to cover; be covered II 29,36.
(550b) vb. intr. to cover; be covered II 29,36.
200YT (738b) m. n. m. day II 15,1; 27,28. ΠΠ 1,1; 36,11.
206ITe (720b) n. f. hyena II 11,29. ΠΠ 18,1. BG42.1.
20T6 (720b) n. f. fear II 2,1; 2,11. ΠΠ 31,2. IV BG21.2; BG28,3; 29,15.
20(0)ΥΤ02ΙΜε androgynous II 5,9; 6,8. ΠΠ 8,4; 9,8.
200γϊ (731a) be putrid, bad II 18,32; 22,5. ΠΠ 28,8,
200Y (730a) η. m. bad II 1,5|; 27,28. ΠΠ 1,1; 36,11.
206ITe  (720b) n. f. hyena II 11,29. ΠΠ 18,1. BG42.1.
20T6 (720b) n. f. fear II 2,1; 2,11. ΠΠ 31,2. IV BG21.2; BG28,3; 29,15.
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200γϊ (731a) be putrid, bad II 18,32; 22,5. ΠΠ 28,8,
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ΣΑΤΩΜΑΤΤΙΦΕΙ Π 16,26.
ΣΑΧΙΡΙΑΝ Π 18,1.
ΣΑΧΙΧΛΩ see ΖΑΧΙΧΛΩ.
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ΣΑΧΙΩΝΙΑΝ Π 16,7.
ΣΑΧΙΩΝΙΗ Π 17,29.
ΣΑΧΙΩΝΙΕΙ Π 10,37.
ΣΑΧΙΩΝΙΟΝ Π 15,30.
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