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A MAP OF THE APOCRYPHON OF JOHN

**OPENING FRAME STORY**

**PART ONE: DISCOURSE ON THEOGONY AND COSMOGONY**

**I. Upper theogony and cosmogony**

1. The Monarch, Father, Invisible Spirit, First Man
2. The Mother, Barbelo
   a. The Invisible Spirit’s self-knowledge and expression in Barbelo
   b. Foreknowledge, Incorporeality, Eternal Life, Truth (Truth not found in III and BG)
   c. The Monad, Father, Invisible Spirit, First Man

**II. Lower theogony and cosmogony**

1. Wisdom conceives and gives birth without the involvement of a male
2. The Self-Generated is installed as God over the All
3. The Self-Generated organizes the All in Four Lights
   - First Light, Armozel: The Self-Generated, Adamas: The great doxology
   - Second Light, Ortoiel: Seth, the son of Adamas
   - Third Light, Daveilhai: Offspring of Seth and souls of the saints
   - Fourth Light, Eleleth: Late penitents

**II. Lower theogony and cosmogony**

1. Revelation of the First Man through word and image
2. The Mother, Barbelo
   a. Reflection of the Human Image in the water (II 14.24-34)
3. Yaldabaoth establishes himself
4. John’s Trent Questions: “What is the ‘trance’ (trance, LXX) over Adam to seal Reflection?”
5. John’s Trent Questions: “What is the ‘trance’ (trance, LXX)?”
6. John explains: Not as Moses wrote, sleep, but lack of knowledge
7. Reflection (spiritual Eve) hides in Adam’s side, pursued by Yaldabaoth
8. Yaldabaoth forms the material Eve from Adam’s side
9. Adam recognizes his consort, the Reflection of the Light (II: Jesus teaching)
   a. The Invisible Spirit’s telf-knowledge and self-expression in Barbelo
   b. Foreknowledge, Indestructibility, Eternal Life, Truth (Truth not found in III and BG)

**PART TWO: DIALOGUE ON SOTERIOLOGY AND ANTHROPOGONY**

**I. Wisdom’s repentance and restoration**

1. The Self-Generated is conceived and born
2. The inhabitants of the All
3. The rulers make a material body for Adam; Reflection/Eve is present as helper
4. Five angels in charge of vital processes
5. Thirty angels active in Adam’s psychic limbs, overseen by seven
6. Four demons of material qualities and their mother
7. The seven planetary rulers and their faces
8. Seven powers for the seven authorities
9. The higher world as pattern for Yaldabaoth’s world
10. The story of paradise
   a. The Invisible Spirit’s telf-knowledge and self-expression in Barbelo
   b. Foreknowledge, Indestructibility, Eternal Life, Truth (Truth not found in III and BG)
   c. The Invisible Spirit’s telf-knowledge and self-expression in Barbelo
   d. Foreknowledge, Indestructibility, Eternal Life, Truth (Truth not found in III and BG)

**IV. The story of paradise**

1. The Adam brings Adam into paradise to deceive him
2. The Tree of Life, fall of evil
3. The Tree of the Knowledge of Good and Evil, Adam’s means of salvation
4. Adam explains: Not as Moses said, “over the waters”!
5. The Providcnce Monologue: Salvation through awakening (only partial parallel in III and BG)
6. The summit of evil: Copulation between angels and women
7. The flood and Noah’s spiritual escape
8. Yaldabaoth begets Destiny
9. The final enslavement of the human race
10. The attempt at copulation fails
11. John’s Trent Questions: “What about the serpent?”
12. John’s Trent Questions: “What will happen to the fourth class of souls: apostates?”
13. John’s Trent Questions: “Where did the counterfeit/despicable Spirit come from?”
14. John’s Trent Questions: “Where will the first two classes of soul end up?”
15. John’s Trent Questions: “Will all be saved?”

**TREATISE ON THE CREATION OF THE PSYCHIC ADAM**

- Seven powers create seven worlds
- Seven angels make Adam’s psychic body, overseen by seven
- Thirty angels active in Adam’s psychic limbs, overseen by seven
- Four demons of material qualities and their mother
- Four demons of passions and their mother with further passions
- Concluding summary on the creation of Adam’s psychic body (summary in II begins in 50.13)

**PICTURE OF THE APOCRYPHON OF JOHN**

**CONCLUDING FRAME STORY**
Blessed are you (John) for understanding.

The project was initiated in 1966 with only a limited number of tracts available, 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 original source material. Now this situation has been decisively altered.


FOREWORD

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 synopsis edition of NHC 11, 1 and IV.1, the two witnesses to the Coptic translation of the longer Greek version. Michael Waldstein took over from Peter Nagel the task of preparing a synopsis edition of NHC III.1 and BG 8502.2, the two independent Copitic 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 exists: NHC II.1, III.1 and IV.1 (Krause-Labib 1962; NHC II.1 (Givens 1963) and BG 8502.2 (Til-Schmen 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.1 and BG 8502), as well as between the shorter and the two copies of the longer version (Codices II.1 and IV.1). 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 pining subsidy and for a Lever Jones faculty research grant (summer 1991) which made a preliminary form of this synopsis possible. He also

Michael Waldstein

thanks Harry Attridge for continued advice and encouragement, Peter Nagel for his transcriptions, synopsis manuscript and critical notes, Michael A. Williams for the manuscript of his synopsis translation with introduction and notes and Stephen Emmel 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 Görres Gessellschaft and the Homelanda 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 Böhlig, Michael Theobald and Christoph Markschies, and to those who offered generous hospitality at the Theologikum, especially Christoph Markschies, Hermann Lichtenberger and Lusie Abromowicz. 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 translations. We are greatly indebted to Peter Gentz, who developed the Macintosh font used for the synopsis and continued improving it until the goal was reached with version 82 of Kopitos™.

Frederik Wisse

Faculty of Religious Studies
McGill University

Michael Waldstein

Program of Liberal Studies
University of Notre Dame
It seems to me that translating from one tongue into another, unless it is from those queens of tongues Greek and Latin, is like viewing Flemish tapestries from the wrong side; for although you see the pictures, they are covered with threads whose obscurity makes the smoothness and gloss of the fabric are lost.

Cervantes, _Don Quixote_, Part Two, Chapter 62.

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 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, through closely 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 Hama Dom in Upper Egypt. The codices are preserved in the Coptic Museum in Cairo. The Facsimile Edition of NHC 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 the first 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 41-10-11. 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 leaves, 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 fill the available space.

The pagination of III is found in the middle of the top margin at varying sizes on the inside of the leaves, 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 fill 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:

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<th>NHC III</th>
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Krause's 1963 text is different.

*Wolf-Peter Funk, "Die erste Seine des Codex III von Nag Hammadi," Festschrift Martin Krause (Sottheim, 1995).*
The text discusses the use of articulation marks in the Nag Hammadi Codex III. It mentions that the scribe employed superlinear strokes as articulation marks but not the margin marks. The text also notes that the scribe occasionally split a word or phrase between two pages. The corrections were made by the scribe and were not the result of copying errors. The text concludes that the concept of a cryptogram concludes the letter, as well as lines and diplos decorate the end of the tractate and the subscript title of AJ has also been belleved to be an articulation mark.
appears to be corrupt due to a copying mistake by the scribe of BG or earlier in the Coptic transcription tradition. The nature of the mistakes leaves no doubt that BG was copied from a Coptic exemplar rather than being the original transcription from the Greek.

BG is written in Sahidic Coptic though, 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 being due to a scribe whose native Subachmimic dialect interfered when he was copying Sahidic texts, but a more likely reason is that both BG and the Nag Hammadi codices were written at a time when the newly 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 transcribed primarily from Subachmimic, the dialect into which these originally Greek texts had been translated, in Sahidic orthography.14

Nag Hammadi Codices II and IV

Two copies of the longer version of The Apocryphon of John (AJ) are found among the Nag Hammadi codices: the first of the seven manuscripts in Codex VII (II) and the first of the two manuscripts in Codex IV (IV). The fact that AJ also comes in first in Codex IV may be an indication that it was especially esteemed by the users of these codices. An edition of the longer version of AJ in II and IV was published in 1963 by Martin Krause and Pahor Lahib (see Introduction to Codex III above). The present edition is based on an analysis and collation of the original papyrus pages in Cairo Facsimile Edition: Codex IV and as Codex IV. An edition of the longer version of AJ in II was published by Sören Giversten in 1963.15

Frederik Wispe supplied the English translation of the longer version of AJ in The Nag Hammadi Library in English.16

AJ II in occupies pages 1 to 32.9. The papyrus is of good quality and most of the leaves are in a relatively good state of preservation.

The pagination in IV is above the outside edge of the writing column; the numbers are the following: 18, 5, 16, 7, 21; (9), (10); (2); (11); 78; (1); (2); (12); (13); (14); (15); (16); (17); 126; (18); 128; 28; 29; 30; 31; 32; 33; 34. The use of both Arabic and Roman numerals shows that the copyist was following the publication of Codex IV by Böhlig and Frederik Wisse, ed., The Nag Hammadi Codices II, 11, 2, and IV, 2: The Facsimile Edition of Codex IV on Microfiche Edition: Introduction, 91-95. The pagination has been omitted in the synoptic form of the text in this edition. The fact that most of the missing pages in Codex IV, 30, 31, 32, 33, 34, and 35 may have been due to the copyist's own decision or to some other reason, such as the natural wear and tear of the papyrus material, is evident from the fact that the copyist does not seem to have been particularly careful in this matter. The copyist seems to have been more concerned with the quality of the writing, which is generally good, than with the exact page numbers, which are often missing or incorrect. This is typical of many early papyri and manuscripts, where page numbers were not always recorded or were not consistently used.

The text of AJ IV occupies pages 1 to 49. The copyist of the codex was careful and experienced, and the quality of the writing is generally good. The copyist seems to have been more concerned with the quality of the writing than with the exact page numbers, which are often missing or incorrect. This is typical of many early papyri and manuscripts, where page numbers were not always recorded or were not consistently used.

Superlinear strokes normally mark proper names and nomina sacra. The copyist of the codex was careful and experienced, and the quality of the writing is generally good. The copyist seems to have been more concerned with the quality of the writing than with the exact page numbers, which are often missing or incorrect. This is typical of many early papyri and manuscripts, where page numbers were not always recorded or were not consistently used.
INTRODUCTION

inconsistent for both the Subachmimic and the standard Sahidic form of the same words tend to be used. The scribe of Codex IV, on the other hand, uses with few exceptions only the most common Sahidic form of words.

The curious mixture of dialect forms in II has led to the speculation that the scribe may have been a Subachmimic speaker who tried unsuccessfully to write the Sahidic dialect. Bentley Layton has noted the resulting hybrid Crypto-Sahidic, since, he believes, the writer was somewhere associated with some scribe not of his own choice. This hypothesis is supported by the fact that the scribe was an experienced scribe, perhaps of the scribes of Codices VII and VIII, who had correctly handled the language of the text.

There is a much more likely explanation for the spelling differences between II and IV. The shift to standard Sahidic of which we see the beginning in Codex II and an advanced stage in Codex IV is evident also in Coptic biblical manuscripts from the Fourth Century. This phenomenon suggests that the scribe was not necessarily trying to imitate the spelling of another scribe or to make the unlikely assumption that orthodoxy and heresy were somehow associated with the way words were pronounced.

This situation is not unique to AJ. Also many of the other Nag Hammadi tracts are, or are under strong suspicion, of being faulty translations. The most notorious case is the exception from Philo's Republic in Codex VI. Some of these defects can be excused on the basis of the apparent difficulty of the original Greek, and the lack of dictionaries, but there are also some competent translations among the Nag Hammadi tractates. Unfortunately, however, the Nag Hammadi tractates should be judged in view of the intended use. If communicating sense is the primary focus then a faulty translation is indeed blameworthy and unacceptable. It is evident, however, that AJ translated several times in spite of the fact that the translators sometimes did not understand the Greek, and the result of those faulty translations were copied and recopied a number of times in spite of the fact that the sense was obscured in many places. This only makes some sense if the translators, and the intended readers did not require a clear sense to find religious benefit. If this was not true then it is not possible to understand why other Nag Hammadi tractates do not stand isolated. They share this characteristic with the various Coptic versions of biblical texts which made most likely during the latter part of the Third Century. These appear to have been uncontrolled efforts of individuals for their own benefit or that of other private persons. These biblical translations tend to be idiosyncratic and unconvincing. More often than not the manuscripts included various combinations of Old and New Testament writings, or biblical excerpts, some of which are bilingual in Coptic and Greek. The various Coptic dialects were all represented among these texts. The most likely need these early translations were served was that of anchorite monks. During the Third Century, Christianity in Egypt had spread from ethnic Greeks to the large class of Graeco-Egyptians who were no longer Greek-speaking. The movement of information elsewhere in the tractate, or something he might have remembered from his reading of Gnostic and biblical texts. Also the other redactional changes, which run the full range of additions, omissions, replacements, and transpositions, often

lost in one version or another, and sometimes, it would appear, in all three.

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joined cenobitic communities in the Fourth Century. Esoteric interests continued in early cenobitic monasticism. Pachomius himself was involved in alphabet mysticism, cryptography and the interpretation of enigmatic speech. Faulty translations from Greek would have been more understandable, however, to the early Christian community the Nag Hammadi texts and in Early Coptic Monasticism. Enchoria (Tcxlus Patristici et Liturgici II; Regensburg: Pustet, 1975); Frederik Wisse, "Language Mysticism in the Nag Hammadi Texts and in Early Coptic Monasticism," Enchoria VII (1979) 101-120.

The Three Coptic Translations

A comparison of the three Coptic versions of the Apocryphon of John might warrant the harsh conclusion that all three translators were incompetent. Not ineptly one is at a loss as to what the Greek might have meant. Mistakes run the full range of possibilities. In the narrative sections things go reasonably well, but when the subject matter becomes more philosophical and complex the translations quickly get off the track. One cannot escape the conclusion that the Greek manuscript used was of low quality. The probability is high that the translator either did not understand the Greek or the manuscript was not available. The text was translated without understanding, participles and dependent clauses were associated with the wrong noun or sentence, lists of names were scrambled, apposition and genitive constructions were misunderstood, subjects and antecedents were lost track of, etc. As a consequence the intended sense was often
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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.

SYNOPSIS OF THE APOCRYPHON OF JOHN
EDITORIAL POLICY AND SIGLA

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 braces \{ \} 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. 1.29, 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.

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

\{ \} 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.

\( )\) Parentheses in the translation indicate material supplied by the translators for the sake of clarity.
20 he closed your hearts.

18 did deceive (πλανάν) you (pi.).

16 "The Pharisee said to him,

14 He said "to him.

12 "that a Pharisee

10 (that) a Pharisee

6 1'... the sons of Zebedee—

4 (and the) things hidden in silence,

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

1 "With deception (πλάνη)

18 "... your...
20 ... 
18 ... 
16 ... 
14 to which we shall go?

12 but he did not teach us concerning the latter ... is of the type (túmos) of that imperishable aeon (οὐραίον)."
16 but he did not teach us concerning the latter what sort it is.
18 Straightway, while I was contemplating these things, ... beheld, ... 
20 and the whole creation shone with a light
The Apocryphon of John

21 (below) heaven.

2 and the [whole] world (κόσμος) [was shaken].

I was afraid and [I] looked, and behold,

8 [a child appeared to me,

9 [it changed] (its) likeness into an old man.

10 While I looked [at it, it became] like an old man.

12 [and the world (κόσμος)] 

16 Do not be faint-hearted!
I am the one who is with you (πειας) always.

Now, therefore, lift your face to me that you may listen and receive the things that I shall tell you today, so that you may, in turn, relate them to your fellow spirits (όμοπνευμα), who are from the unavering race (γενεά) of the perfect (τέλειο;) Man.

Now I have come to teach you what is, and what was, and what will come to pass, that you may know the things which are not manifest and those which are manifest, and to teach you concerning the immovable race (γενεά) of the perfect (τέλειο;) Man.

I am the one who is with you (πειας) always.

Now, therefore, lift your face to me that you may listen and receive the things that I shall tell you today, so that you may, in turn, relate them to your fellow spirits (όμοπνευμα), who are from the unavering race (γενεά) of the perfect (τέλειο;) Man.
And I asked to know (οἴκου).  
2 He said to me,  
"[The Monad] since it is a unity (μοναρχία) and nothing above it, (is) the God and Father of the All,  
and inferior to him, the invisible (αόρατος) [Spirit (πνεῦμα)],  
for (γάρ) there is nothing before him.

And I asked to know (οἴκου).
2 He said to me,
"[The Monad] since it is a unity (μοναρχία) and nothing above it, (is) the God and Father of the All,
and inferior to him, the invisible (αόρατος) [Spirit (πνεῦμα)],
for (γάρ) there is nothing before him.
He does not need 2 life, \( \text{since he is total (γάρ)} \) he cannot be 4 anything; 6 rather \( \text{he is (άλλα)} \) he is always 10 completely perfect. 12 \( \text{He does not need (χρεία)} \) anything, 14 \( \text{He is eternal (έανί)} \) since there is no one prior to him to set limits to him. 10 \( \text{He is unsearchable (αδιάκριτος)} \) since there is no one prior to him to examine (διακρίνειν) him, 18 \( \text{He is ineffable (άφωνος)} \) since no one was able to comprehend him. 14 \( \text{He is invisible (οφθαλμός)} \) since no one saw him, 24 since there is no one prior to him to give a name to him. 20 \( \text{He is illimitable (άμέτρητος)} \) since there is no one prior to him to set limits to him.

He does not need (χρεία) anything, 6 rather (άλλα) he is always completely perfect. 10 He is eternal (έανί), 13 since he exists always (άεί), 21 he did not lack anything that he might be perfected by it; 23 himself. 2 The 2 he who establishes (δίκαιος ἔργον) himself. 2 He is eternal (έανί), 13 since there was no one prior to him to examine (διακρίνειν) him, 18 \( \text{He is ineffable (άφωνος)} \) since there is no one prior to him to set limits to him. 20 \( \text{He is unsearchable (αδιάκριτος)} \) since there is no one prior to him to give a name to him.

**SYNOPSIS 6**

23.14 Till-Schenke emend ογογοείν; this is a common contraction.
He did not partake (μετέχειν) in the aeons (αιών).

but (άλλα) he is something superior,

He is not corporeal (σωματικό;);

He is not unlimited (άπειρο;);' he is not limited,

he is not divinity,

he is not perfection (τέλειο;);

(καθαρόι*)

III 5,15 expected stroke on MN is in a lacuna.

THE APOCRYPHON OF JOHN

The pure One is who is holy and * immaculate (καθαρόν),

the ineffable One, who is * perfect and incorruptible.

He is neither (ούδέ) * perfection (τέλειο;) nor (ούδέ) * blissfulness.

nor (ούδέ) divinity,

he is not (διανοι),

but (άλλα) he is something superior * to them.

He is not unlimited (ούδέ), he is not limited,

He is not corporeal (απαθάρσια), he is not (ούδέ) incorporeal.

He is not large; he is not small.

He is not as (οΰχ  ώ;) being superior, but (άλλα) as (ώ;) being himself.

He is not corporeal and incorporeal at the same time (καθαρόν).

He is not person among (ούδε) beings.

but (άλλα) he is something superior, not as (ούλ) άρσια being superior, but (άλλα) as being himself.

He did not partake (μετέχειν) in the aeons (αιών).
He did not partake (μετέχειν) in the aeons (αιών).

It is entirely (ολω?) He is incorporeal (σώμα);

He is not unlimited (άπειρο?);

He is not perfection (τέλειο?);

He is not divine (καθαρόν).

But (άλλα) he is something superior.

He is not among (other) beings,

for he is not a creature, "nor quantifiable.

He is not among (other) beings, "nor large;

He is not small.

Time (χρόνος) does not exist for him.

18 He did not partake (μετέχειν) in the aeons (αιών).

10 He is not something among (other) beings, "nor quantifiable.

15 There is no (ούδέ) "to say, 'What is his quantity?'

12 He is not something among (other) beings, "nor large;

He is not small.

Time (χρόνος) does not exist for him.

2 He is not savor (καθαρόν).

10 He is not something among (other) beings, "nor quantifiable.

15 There is no (ούδέ) "to say, 'What is his quantity?'

12 He is not something among (other) beings, "nor large;

He is not small.
the One who does the good (αγαθός),

for he who partakes (μετέχειν) in an aeon (αιών),
6 'it is another who prepared it beforehand.

He is an eternity (αιών) -giving eternity (αιών).
14 (He is) the eternal One, the One who gives eternity;
12 "the immeasurable majesty.
10 in the perfection of the light.

And he is without want (χρεία);
4 since (ως) he does not receive anything from another, (for (γάρ) it is he that looks expectantly at himself
3 For (γάρ) he who is prior to someone is not in want

the light, the One who gives the light;
14 (He is) goodness (αγαθός) -giving goodness (αγαθός).
13 He is a blessedness (μακάριος) -giving blessedness (μακάριος).
12 To him belongs immeasurable purity (ακέραιος).
11 He was not given a portion
8 He is a life-giving One (ζωόν),
7 He is a life-giving One (ζωόν);
6 For (γάρ) he who partakes (μετέχειν) in an aeon (αιών),
5 "he does not receive anything from another, (for (γάρ) it would be received) on loan.
4 For (γάρ) he who is prior to someone is not in want.
3 For (γάρ) he who partakes (μετέχειν) in an aeon (αιών),
2 4 which was was prepared beforehand ...
1 For (γάρ) he is a life-giving One (ζωόν),
10 "he does not give (αἰτεῖν) himself
9 For (γάρ) it is he that looks expectantly at himself
8 For (γάρ) he is a life-giving One (ζωόν),
7 For (γάρ) he who is prior to someone is not in want
6 "he does not give (αἰτεῖν) himself
5 For (γάρ) he who partakes (μετέχειν) in an aeon (αιών),
4 Since (ως) he does not receive anything from another,
3 For (γάρ) he who is prior to someone is not in want
2 4 which was was prepared beforehand ...
1 For (γάρ) he is a life-giving One (ζωόν),
10 "he does not give (αἰτεῖν) himself
No one of us knows because his goodness (αγαθός) (He is) the head "of every aeon (αιών),

As (κατά) I will be able to understand (νοείν) "I will speak.

"—for who will ever understand (νοείν) him—

The immeasurable light.

What am I to say to you about him?

He is the One who is prior to everything.

This is (only) the likeness of the light:

It is he who gives them strength (δύναμιν) and is he who gives the gift, giving the gift which gives the gift, the mercy-giving mercy (χάρις) on the basis that he (οίον) that he gives—

For (γάρ) his "aeon (αιών) is indestructible (άφθαρτος),

The final Ν was probably indicated by a superlinear stroke. * III 6,15 The final Ν was probably indicated by a superlinear stroke. * III 6,24 corr. N- over c.

"If (πώς) am I to speak with you about that [incomprehensible] One?

The [gift which gives] the gift, the immeasurable, incomprehensible [light].

...the One who is prior to everything.

For (γάρ) no one of us knows the attributes of every aeon (αιών).

"If there exists anything beside him.

No one of us knows the attributes.
of that immeasurable One

2 except (cf. μητρις) T' [for him who dwelt in him],

4 who [held it to us].
It is he who contemplates (οποιος) himself alone
6 in his light which surrounds him, namely, the light (ομολογησις) [of living water, the light full of] purity (ομολογησις).
8 and the spring (οτοις) [of the Spirit (οτοις)].
10 which poured forth (οι σταυροποιησις) living water from it.
12 He provided it (οποιος) all alone (οι σταυροποιησις) and
14 and in every direction (οποιος) he perceived his own image (οι σταυροποιησις).
16 in the pure (οτοις) light-water which surrounds him (οι σταυροποιησις).
18 And his thought (οίσοια) became actual and he came forth (οι σταυροποιησις) and attended (οι σταυροποιησις) him.

31 and we do not understand what [is immeasurable],

2 except (cf. μητρις) T' [for him who came forth] [from him, namely (from) the Father.
4 For (γαρ) it is he who contemplates himself alone
6 in his own (οι σταυροποιησις) light which surrounds him, namely, the spring (οτοις) [of living water, the light full of] purity.
8 The spring (οτοις) of the Spirit (οτοις).
10 poured forth from the (οι σταυροποιησις) living water of the light.
And he provided it (οποιος) all alone (οι σταυροποιησις) and
12 and in every direction (οποιος) he perceived his own image (οι σταυροποιησις).
14 by seeing it in the pure (οτοις) light-water which surrounds him (οι σταυροποιησις).
16 And his thought (οίσοια) became actual and he came forth (οι σταυροποιησις) and attended (οι σταυροποιησις) him.

20 And it is he who provides (οι σταυροποιησις) all the [aeons (οι σταυροποιησις)]

21 And in every direction he [perceives] his image (οι σταυροποιησις).
14 by seeing it in the spring (οτοις) of the Spirit (οτοις).
16 which is in the spring (οτοις) of the (οι σταυροποιησις) light-water which surrounds him (οι σταυροποιησις).
18 And (οίσοια) his thought (οίσοια) became actual and he came forth (οι σταυροποιησις) and attended (οι σταυροποιησις) him.

20 [namely] she who had [appeared] before him

31.1 There is no room for σταυροποιησις in the lacuna (cf. 10,9). + 31.2 σταυροποιησις for σταυροποιησις + 31.3.5.7 The expected stroke over Α' is in a lacuna.
She is the first Thought (νοοθετησις), since she had come forth because of him.

Barbelon, who shines in the light in his brilliance (λαμπτειν), and it was she who praised him, and she became the womb (μητρα) of everything, the likeness of the light—her light shines and it was she who praised him, and she became the womb of everything, the likeness of the light—her light shines and it was she who praised him, and she became the womb of everything, the likeness of the light—her light shines and it was she who praised him, and she became the womb of everything, the likeness of the light—her light shines and it was she who praised him, and she became the womb of everything, the likeness of the light—her light shines and it was she who praised him, and she became the womb of everything, the likeness of the light—her light shines and it was she who praised him, and she became the womb of everything, the likeness of the light—her light shines and it was she who praised him, and she became the womb of everything, the likeness of the light—her light shines and it was she 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2 She became a first * Woman * 

who is the virgin (τριψελεινας) Spirit (τενλμαν 

4 If the thrice-male, the thrice-1 praised (ηπιο), 

6 [the thrice-named, the thrice] *-powerful (νουματιος), 

8 and the androgynous * ungendered (ανειν), 

who * came forth from his providence (τεπνον), 

2 She became a first * Man * 

who is the 7th virgin (τριψελεινας) Spirit (τενλμαν 

4 the thrice-male, the thrice-28 powerful, 

6 the thrice-named, 

6 the thrice-begotten, 

8 the androgynous * ungendered (ανειν), 

who * came forth from his providence (τεπνον), 

2 And Barbelo requested (ηπιο) from him 

12 [And Barthel] * requested (ηπιο) from him 

14 * to grant her * foreknowledge. 

16 And he * consented (κατεπνον). 

18 * Foreknowledge came forth * for him 

and stood in attendance * together with Thought (ηπιον 

20 which is Providence (τεπνον), 

• III 8.7 The repeated form is the fem. ηπιον (cf. 16,13). 

• BG 28,6 Ms reads naq.
Indestructibility (άφθαρσία) came forth, and Foreknowledge.

And when he had consented (κατανεύειν), he consented (κατανεύειν).

When he had consented (κατανεύειν), he consented (κατανεύειν).

And she requested (αίτεϊν) again (πάλιν) to grant her eternal life.

And Barbelo (τεπρήθη) granted her indestructibility (άφθαρσία), since they had come into being because of her. When he had consented (κατανεύειν), and stood in attendance "together with Thought (έννοια) and the perfect power (δύναμις), Barbelo, the invisible One and Barbelo, the invisible (άόρατον) Spirit (πνεύμα) consented.

They glorified the invisible (άορατον) Spirit (πνεύμα) and after that, Eternal Life.

2

Indestructibility (άφθαρσία) came forth; and the perfect (τέλειος) power (δύναμις), Barbelo, the invisible One and Barbelo, the invisible (άόρατον) Spirit (πνεύμα) came forth, she originates from the Thought 2 of the the invisible, Spirit (πνεύμα) She glorified him 4 and (and) his perfect power, Barbelo, since they had come into being because of her. And she requested (αίτεϊν) again to grant her (indestructibility), 8 and he consented. When he had consented (κατανεύειν), 12 Indestructibility (άφθαρσία) came forth and stood in attendance together with Thought (έννοια) and Foresight (πρόγνωσις) She glorified the invisible One and Barbelo, she originates from the Thought 12 and Foresight (πρόγνωσις) the one because of whom they had come into being. And Barbelo requested (αίτεϊν) 14 and Foresight (πρόγνωσις) the invisible One and Barbelo, 16 2 in grant her eternal life, And the invisible (άορατον) Spirit (πνεύμα) consumed. 18 And when he had consented, Eternal Life came forth, and after that, Eternal Life.
And Foreknowledge, which is Providence—
which is Barbelo—and Thought,
and Foreknowledge, and Indestructibility (αφθαρσία),
and Eternal Life.
This is the androgynous pentad, which is the decad of aeons (αιών).

2. This is the androgynous pentad, which is the decad of aeons (αιών).

8. And Barbelon gazed intently into him.

14. And looking into Barbelo

18. And (Sk) the invisible Spirit (μαρτυρικόν) rejoiced over the light.

20. who had proceeded from the first power.

BG 29.17-18 ἑπταγενής: perhaps to be understood as ἑπταγενής: see III. BG 30.8, holography.

The Apocryphon of John

III. 29.14—30.13

Irenaeus

1. This is the beginning of all light and generation,

4. The Father.

6. And Barbelon gazed intently into the majesty (αιών) and looked into the majesty (III and BG)

10. and took delight in him in conception.

12. And Barbelon gazed intently into him, which resembles the blessed light.

14. who came forth from the Father, the divine Self-Generated (αυτογενής).
And he requested (αἰτεῖν) to give him a fellow worker, because he had been anointed (εβαλε) by the virginal (παρθενικόν) Spirit (πνεύμα), which he poured out for him.

And he attended him as he poured upon him the Spirit (πνεύμα), for he glorified the holy Spirit (πνεύμα) and the perfect Providence (πρόνοια), which is Barbelo.

Furthermore, they say that this Light is Christ (cf. 17:15), and that, when the Father saw this Light, he glorified it and called it the Mind (νοῦς), which in turn, they say, asked that the Mind be given to him as a helper.
20 and Barbelo, since (γάρ) they had come into being because of her.

And (δὲ) when the invisible (άόρατον) Spirit (πνεύμα) had consented,

And (δὲ) all these came to be in silence.

And (δὲ) all these came to be in silence.

And (δὲ) when the invisible (άόρατον) Spirit (πνεύμα) had consented,

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

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

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

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

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

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

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

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

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

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

And (δὲ) the invisible (άόρατον) Spirit (πνεύμα) wanted to make something.
The Aporcrhyon of John

II 7,15-32

20 and from Indestructability (άφθαρσία),

And he subjected (ύποτάσσειν) to him the truth which is in him, since (έπεί) * he had come into being from a first Thought (έννοια), * the Christ (Χριστός), the Son (Τάρατρα) of Barbelon,

And he subjected (ύποτάσσειν) to him the truth which is in him, since (έπεί) * he had come into being from a first Thought (έννοια), * the Christ (Χριστός), the Son (Τάρατρα) of Barbelon,

He granted him all authority (εξουσία) that he may know (νοεΐν) the All, * that name will be told to those who are worthy of it.

And he subjected (ύποτάσσειν) to him the truth which is in him, since (έπεί) * he had come into being from a first Thought (έννοια), * the Christ (Χριστός), the Son (Τάρατρα) of Barbelon,

And he subjected (ύποτάσσειν) to him the truth which is in him, since (έπεί) * he had come into being from a first Thought (έννοια), * the Christ (Χριστός), the Son (Τάρατρα) of Barbelon,

And he subjected (ύποτάσσειν) to him the truth which is in him, since (έπεί) * he had come into being from a first Thought (έννοια), * the Christ (Χριστός), the Son (Τάρατρα) of Barbelon,
THE APOCRYPHON OF JOHN

SYNOPSIS 19

II 7.32—8.8

II 7.32—8.8

THE APOCRYPHON OF JOHN

SYNOPSIS 19

III 11.16—12.3

through the gift of the Spirit (πνεύμα)

* through the gift of the Spirit (πνεύμα)

* through the gift of the Spirit (πνεύμα)

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The four lights (φωστήρ) are: Love (αγάπη), Providence (πρόνοια), Memory (μνήμη), and Providence (πρόνοια), with whom there are three aeons (αίών), namely, Eleleth, Oroiel, and Raguhel. And (δέ) the second light (φωστήρ) (is) Eleleth, with whom there are three aeons (αίών), namely, Reflection (έπινοια), Memory (μνήμη), and Understanding (γνώσις). And (δέ) the third light (φωστήρ) (is) David, with whom there are three other aeons (αίών), namely, Love (αγάπη), Reflection (έπινοια), and Understanding (γνώσις). And (δέ) the fourth light (φωστήρ) (is) Eleleth, with whom there are three other aeons (αίών), namely, Volition (τέλειος), Providence (πρόνοια), and Understanding (γνώσις). And (δέ) the second light (φωστήρ) (is) Eleleth, with whom there are three other aeons (αίών), namely, Reflection (έπινοια), Memory (μνήμη), and Understanding (γνώσις). And (δέ) the third light (φωστήρ) (is) David, with whom there are three other aeons (αίών), namely, Love (αγάπη), Reflection (έπινοια), and Understanding (γνώσις). And (δέ) the fourth light (φωστήρ) (is) Eleleth, with whom there are three other aeons (αίών), namely, Volition (τέλειος), Providence (πρόνοια), and Understanding (γνώσις).
THE APOCRYPHON OF JOHN

SYNOPSIS 21

THE APOCRYPHON OF JOHN

SYNOPSIS 21

III 12,18—13,4

12:18 the first one in the presence of the Self-Generated (αιτωτος) and the good will (ευδοκια) of the invisible (αόρατος) Spirit (πνευμα) which attend (παριστάναι) the child, the twelve aeons (αιών) which attend (παριστάναι) the child, through the Self-Generated (αιτωτος) emitted in addition to these. This is the revelation of the will and the gift of the invisible (αόρατος) Spirit (πνευμα) of the perfect (τελειος) Man (came forth), who came forth. He was named Adam.

20 Adam

2 Adam was named

20 Adam

4 through the gift and the good will (ευδοκια) of the invisible (αόρατος) Spirit (πνευμα) of the perfect (τελειος) Man (came forth), the first one who came forth. He was named Adam.

12:12 perfect (τελειος) mind (νοος), through God, 14 through the good will (ευδοκια) of the great invisible (αόρατος) Spirit (πνευμα) of the perfect (τελειος) true, holy (αγιος) Man (came forth), 16 through the good will (ευδοκια) of the Self-Generated (αιτωτος) of the invisible (αόρατος) Spirit (πνευμα) of the perfect (τελειος) true, holy (αγιος) Man (came forth), the first one to come forth. He was named Adam.

12:12 perfect (τελειος) mind (νοος), through God, 14 through the good will (ευδοκια) of the great invisible (αόρατος) Spirit (πνευμα) of the perfect (τελειος) true, holy (αγιος) Man (came forth), the first one who came forth. He was named Adam.

12 Adam was named

2 Adam was named

4 through the gift and the good will (ευδοκια) of the invisible (αόρατος) Spirit (πνευμα) of the perfect (τελειος) Man (came forth), the twelve aeons (αιών) which attend (παριστάναι) the child, the twelve aeons (αιών) which attend (παριστάναι) the child, through the gift and the good will (ευδοκια) of the invisible (αόρατος) Spirit (πνευμα) of the perfect (τελειος) Man (came forth), who came forth. He was named Adam.

2 Adam was named

4 through the gift and the good will (ευδοκια) of the invisible (αόρατος) Spirit (πνευμα) of the perfect (τελειος) Man (came forth), the first one who came forth. He was named Adam.

2 Adam was named

4 through the gift and the good will (ευδοκια) of the invisible (αόρατος) Spirit (πνευμα) of the perfect (τελειος) Man (came forth), the first one who came forth. He was named Adam.

2 Adam was named

4 through the gift and the good will (ευδοκια) of the invisible (αόρατος) Spirit (πνευμα) of the perfect (τελειος) Man (came forth), the first one who came forth. He was named Adam.

2 Adam was named

4 through the gift and the good will (ευδοκια) of the invisible (αόρατος) Spirit (πνευμα) of the perfect (τελειος) Man (came forth), the first one who came forth. He was named Adam.

2 Adam was named

4 through the gift and the good will (ευδοκια) of the invisible (αόρατος) Spirit (πνευμα) of the perfect (τελειος) Man (came forth), the first one who came forth. He was named Adam.

2 Adam was named

4 through the gift and the good will (ευδοκια) of the invisible (αόρατος) Spirit (πνευμα) of the perfect (τελειος) Man (came forth), the first one who came forth. He was named Adam.
20 and placed him (οἰκοδομήθη) over the first 1st aeon (αἰών) *and placed him (οἰκοδομήθη) over the first 1st aeon (αἰών) and with the great divine Self-Generated (αὐτογενής) Christ (Χριστός), with the first 1st aeon (αἰών) with the 1st Harmozel, 2 with the great God, the Self-Generated (αὐτογενής) Christ (Χριστός), by the 1st 1st aeon (αἰών) Harmozel, 2 accompanied by his powers. 3 And the invisible (ἄορατον) edge was emitted and joined to him as consort; 3 and the invisible (ἄορατον) edge was emitted and joined to him as consort; *the invisible (νοερός), saying. 4 he said, *I glorify and praise (you), invisible (ἄορατον) Spirit (πνεύμα), saying. 5 it is because of you that the All (ὁ Πάσας) has come into being, 6 because neither he, nor those from whom he came to be, were at rest, 7 For both he, and those from whom he came to be, were at rest, 8 and glorified and praised the invisible (ἄορατον) Spirit (πνεύμα), saying. 9 It is because of you that the All (ὁ Πάσας) has come into being, and it is to you that the All will return. 10 and the three aeons (αἰών). 11 the Father, the Mother and the Son; 12 the perfect power. 13 And he placed (οἰκοδομήθη) his son Seth 14 and the Secong (αἰών) with the second light Orual. 15 In the third third (αἰών) was placed (οἰκοδομήθη) the seed (σπέρμα) of Seth, 16 the soul of the saints (κατανάλωσα) in the presence of the second light (φωτήρ) Orual. 17 And (οἰκοδομήθη) in the third 3rd (αἰών) was placed (οἰκοδομήθη) the seed (σπέρμα) of Seth, 18 over the third light (φωτήρ) Davenith. 19 on his rest 20 the souls (τοῦ) of the saints 21 it is as the invisible (ἄορατον) Spirit (πνεύμα), saying. 22 it is because of you that the All (ὁ Πάσας) has come into being, and it is to you that the All will return. 23 the perfect power. 24 And he placed (οἰκοδομήθη) his son Seth 25 over the second 2nd (αἰών) in the presence of the second light (φωτήρ) Orual. 26 And (οἰκοδομήθη) in the third 3rd (αἰών) was placed (οἰκοδομήθη) the seed (σπέρμα) of Seth, 27 over the third light (φωτήρ) Davenith. 28 on his rest 29 the souls (τοῦ) of the saints 30 and the invisible (ἄορατον) Spirit (πνεύμα) Christ (Χριστός), by the first light (φωτήρ) Armozel, 31 and the invisible Spirit (πνεύμα). 32 And the invisible Spirit (πνεύμα) egothesized (εγφοοττερ) Harmozel, 33 And it is to you that the All (ὁ Πάσας) will return. 34 And he spoke (said) and glorified and praised the invisible (ἄορατον) Spirit (πνεύμα), saying. 35 it is because of you that the All (ὁ Πάσας) has come into being, and it is to you that the All will return. 36 it is because of you that the All (ὁ Πάσας) has come into being, and it is to you that the All will return. 37 I shall praise and glorify you and the Self-Generated (αὐτογενής) and the three aeons (αἰών). 38 the Father, the Mother, the Son; 39 the perfect power. 40 And he placed (οἰκοδομήθη) his son Seth 41 over the second 2nd (αἰών) in the presence of the second light (φωτήρ) Orual. 42 And (οἰκοδομήθη) in the third 3rd (αἰών) was placed (οἰκοδομήθη) the seed (σπέρμα) of Seth, 43 over the third light (φωτήρ) Davenith. 44 the third light (φωτήρ). 45 and the invisible Spirit (πνεύμα). 46 the Father, the Mother, the Son; 47 the perfect power. 48 And he placed (οἰκοδομήθη) his son Seth 49 over the second 2nd (αἰών) in the presence of the second light (φωτήρ) Orual. 50 And (οἰκοδομήθη) in the third 3rd (αἰών) was placed (οἰκοδομήθη) the seed (σπέρμα) of Seth,
who \( ^{11} \) were in the aeon (αιών)  2 who exist for ever
2 with the 14th third light Davith. In: 4 the fourth aeon (αιών)  4 in the third light \(^{2}\) Davith. And \( ^{2} \) in the 4 fourth aeon (αιών)  2 And (και) in the 6 fourth aeon (αιών)  6 who knew \( ^{3} \) their perfection (πλήρωμα)
6 and did not repent \( ^{4} \) at once, but \( ^{5} \) persisted for a while
8 \( ^{6} \) and repeated \( ^{7} \) afterwards. It is with the 7th light Eleleth that they will remain, 10 having been gathered \( ^{8} \) to that place.
12 glorifying the \( ^{9} \) invisible (ἀόρατον) Spirit (πνεῦμα).

\( ^{1} \) \( ^{3} \) \( ^{5} \) \( ^{6} \) \( ^{7} \) \( ^{8} \) \( ^{9} \) \( ^{10} \) \( ^{11} \) \( ^{12} \) \( ^{13} \) \( ^{14} \) \( ^{15} \) \( ^{16} \)
The Spirit (πνεύμα) had not approved (εὐδοκεῖν)

οὐδὲ τὴν πνεύματος ἐπηρεάσει εἰς Θεόν ἀπόκρυπτον ἔρχονται

οὐδὲ ἦν πρὸς τὸν διὰ τὸν θαυμασμόν ἡ πνεύματος

ἡ πνεύματος ἐπηρεάσει εἰς Θεόν ἀπόκρυπτον

οὐδὲ τὸν διὰ τὸν θαυμασμόν ἡ πνεύματος

οὐδὲ ἦν πρὸς τὸν διὰ τὸν θαυμασμόν ἡ πνεύματος

οὐδὲ τὸν διὰ τὸν θαυμασμόν ἡ πνεύματος

οὐδὲ τὸν διὰ τὸν θαυμασμόν ἡ πνεύματος

οὐδὲ τὸν διὰ τὸν θαυμασμόν ἡ πνεύματος

οὐδὲ τὸν διὰ τὸν θαυμασμόν ἡ πνεύματος
And she joined a luminous cloud with him, and placed a throne (θρόνος) in the middle of the cloud that no one might see him.

4 except (εἴ μήτι) the holy Spirit (πνεῦμα), who is called "Life (ζωή), the Mother of everyone."

6 And she gave him the name Yaldabaoth. This is the Chief Ruler (άρχων).

8 And he was amazed in his arrogance (άπόνοια). She surrounded him with a luminous cloud with him, and created for herself an aeon (αἰών).

10 And he moved away from the place (τόπος) in which he was born. He seized another place (τόπος), and created for himself an aeon (αἰών).

12 And he copulated with Arrogance (δικαστήριον), who is with him, and begot the authorities (έξουσία) who are under him, the twelve angels (άγγελος), and each of them (he created) an aeon (αἰών).

20 And she begot the authorities (έξουσία) who are under him, the twelve angels (άγγελος), and each of them (he created) an aeon (αἰών).
THE APOCRYPHON OF JOHN

ΙΠ 16,11-23

"errTyTioc ΝΝΙΑΦΘΑΡΤΟΟ

2 ΑγΤΑΜΙΟ

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4 Αγω NArreAOC

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AOc  NCYOMNTε  NÖOM

10 Ν6ΙΟΥ"ΟΙΑ  6ε  ΝτερογογωΝ2

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12 Π620γεΐτ  -NApXCUN ΜΠΚΑΚε

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16 ττε

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2θγειΤ  NE  ιΐωβ

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NME2CNAY  ®ne  2epMAC  ετε  ΠΒΑΛ  Μπ'κα^τ  πε

ΠΜ62ΦΟΜΤ  ΠΕ  'ΓΑΛΙΑΑ

20 ΠΜ62ςΤΟΟΓ  NE  ΪΟΙΒΗΛ

" after (κατά) ihe pattern (τύπος) of the imperishable (άφθαρτος) om

2 They created for them seven angels (άγγελος)

4 and for the angels (άγγελος) (he created) three powers (δύναμις)

8 according to (κατά) the likeness of the first pattern (τύπος),

which is prior to him.

10 The authorities (εξουσία) that came forth from the Chief-Begetter (άρχιγενέτωρ),

12 the Chief "  Ruler (άρχων) of the darkness and ignorance,

18 together with (αμα) the authorities (εξουσία),

these were their names:

16 the first is Haoth;

the second is Harmas, who is the eye of fire;

the third is Galila;

the fourth is Yobel;

" after (κατά) ihe pattern (τύπος) of the imperishable (άφθαρτος) om

2 aeons (αιών). And he created for "each of them

12 seven angels (άγγελος) each

4 and for the angels (άγγελος) (he created) three powers,

who are all under him,

6 being 360 angelic beings (άγγελία),

with his third power,

8 according to (κατά) the likeness of the first pattern (τύπος),

which is prior to him.

16 Now, when the authorities (εξουσία) came forth from the Chief-Begetter (άρχιγενέτωρ),

12 the Chief 2 Ruler (άρχων),

14 by 2 the ignorance of the one who had begotten them,

these were their names:

16 the first is Yaolh;

the second is Harmas, who is the eye of envy.

The third is Kalila-Oumbri.

the fourth is Yabel.

11 The name (+μέν) of the first is Athoth,

whom the generations (γενεά) call 30 [the reaper].

18 The second is Harmas, who [is the eye] of envy.

The third is Kalila-Oumbri.

18 The fourth is Yabel.
20 And Saklas called them by their (former) names.

16 from desire (επιθυμία) and wrath (όργή).

10 The eleventh is Harmoupieel.

5 who is called the sun.

16 the seventh is Kainan and Kasin.

15 Cain, who is the sun.

8 The ninth is Yobel.

6 who is called the sun.

14 from desire (επιθυμία) and wrath (όργή).

13 who the generations (γενεά) of men call.
THE APOCRYPHON OF JOHN

III 17.13-20

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

2 Thus (οία<) " through (the names given by) the glories they decrease and grow weak; 4 (but) through the latter they grow strong and increase (αύξάνειν). And he commanded (κελεύειν) that seven should rule over the heavens and five over the pit (χάος) and the underworld.

10 And he shared his fire with them, but (δέ) he did not send forth (any) of the power of the light which he had taken from his Mother, for (γαρ) he is ignorant darkness. 14 And (δέ) " when the light had mixed with the darkness, it caused the darkness to shine. 16 And (δέ) when the darkness had mixed with the light, it darkened the light and it became neither (ούτε) light nor dark, but (άλλά) it became dim.

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

88

• III 17.4-16 correction of 7 over 6.

• IV 17.19-20 There is not enough room for Ae.

II 11.4-16

THE APOCRYPHON OF JOHN

THE APOCRYPHON OF JOHN

SYNOPSIS 29

BG 41:8-15

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

2 Thus (οία<) " through (the names given by) the glories they decrease and grow weak; 4 (but) through the latter they grow strong and increase (αύξάνειν). And he commanded (κελεύειν) that seven should rule over the heavens and five over the pit (χάος) and the underworld.

10 And he shared his fire with them, but (δέ) he did not send forth (any) of the power of the light which he had taken from his Mother, for (γαρ) he is ignorant darkness. 14 And (δέ) " when the light had mixed with the darkness, it caused the darkness to shine. 16 And (δέ) when the darkness had mixed with the light, it darkened the light and it became neither (ούτε) light nor dark, but (άλλά) it became dim.

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

88

• III 17.14 κμ mistakenly was given a superlinear stroke. • III 17.16 cor. 8 over 6. • III 17.18 The expected stroke on Μ is missing.

• III 17.19 cor. 9 over 4. (These marks to sem.)

• BG 41.14 Α erased before ΨοΥ.
The first name is Yaltabaoth,
the second is Saklas,
and the third is Samael.
And (δέ) he is impious
in his arrogance (άπονοια) 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 Eloaios, 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;
The sixth is Adonin, 3 it has a monkey's face; 
2 the seventh is Sabathias, 4 he has a shining fire-face.
3 This is the sevenness  (έβδομος) of the week  (σάββατον).
4 These are the ones who rule over  the world  (ύποστασία). 
5 These are the ones who rule  the world  (ύποστασία).
6 But (Kö) Yaldabaoth 10 saidas,  8 so that (όπως) he (can) show himself in any face,
7 according to (κατά) his desire, when he is in
8 the midst of seraphs. 
12 But (Kö) of the pure light and the power,
13 which had drawn forth from  the Mother,
14 he did not give them any; 
therefore 1 he was Lord over them.
16 Because of the glory  of the light of the power  (ύποστασία) that is in him, of the Mother. 
18 therefore he became Lord over them.
10 according to (νοῦς) his desire, when he is in  the midst of seraphs.
5 More than all of them
14 therefore he became Lord over them. 
16 Because of the glory  of the light of the Mother,
18 because 1 of [this he let] himself be called 2 God, 
20 from which he had come to be. 
21 he was Lord over them. 
22 Therefore he became Lord over them.

The sixth is Adonin, 1 it has a monkey's face; 
2 the seventh is Sabathias, 3 he has a shining fire-face.
4 This is the sevenness  (έβδομος) of the week  (σάββατον).
5 These are the ones who rule over  the world  (ύποστασία).
6 But (Kö) Yaldabaoth 10 saidas,  8 so that (όπως) he (can) show himself in any face,
7 according to (κατά) his desire, when he is in
8 the midst of seraphs. 
12 But (Kö) of the pure light and the power,
13 which had drawn forth from  the Mother,
14 he did not give them any; 
therefore 1 he was Lord over them.
16 Because of the glory  of the light of the power  (ύποστασία) that is in him, of the Mother. 
18 therefore he became Lord over them.
10 according to (νοῦς) his desire, when he is in  the midst of seraphs.
5 More than all of them
14 therefore he became Lord over them. 
16 Because of the glory  of the light of the Mother,
18 because 1 of [this he let] himself be called 2 God, 
20 from which he had come to be.
1 The seventh is Sabathias, the shining fire-faced.
And he established (καθισταί/αι) authorities (εξουσία),

He joined the seventh one, Sabaddaton.

And when he spoke it happened.

when he spoke they came to be,
THE APOCRYPHON OF JOHN

BG 44,5-9

III.12,25—13,3

44 These have a firmament (στερέωμα)
45 corresponding to (κατά) each heaven and an 3 aeon (αιών) —
46 according to (κατά) the model of the first aeons (αιών) which had come into being
47 so that (ώστε) he might create them in the pattern of the indestructible ones.
48 Not (ούχ) because (οτι) he had seen the indestructible ones,
49 but (άλλα) the power in him...
And (δέ) he saw the creation which is beneath him, which he had taken from his Mother produced in him the likeness of the cosmos.

And (δέ) when he saw the creation which surrounds him and the multitude of the angels (άγγελος) around him which had come forth from him, he said to them, "I am a jealous God and there is no other God beside me.'

But (δέ) by announcing this, he indicated to the angels (άγγελος) who attended him that there exists another God.

For (γάρ) if there were no other one, of whom would he be jealous?

Then the Mother began (άρχεσθαι) "to move to and fro.' She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed (συμφωνεῖν) with her.

But (δέ) I said,
SYNOPSIS 35
THE APOCRYPHON OF JOHN

III ...(19:20)...

BG 45.6—46.7

ποεῖν όυ τε επιθύμησεν
τοῦτον δέ αἰσχρο(force)
εἰς τὸ κατὰ τὴν θανάσον αὐτοῦ

εἰς τὸν θανάτον διὰ τὴν θανάσον τούτον

6 ἡ τοῦ ποιότητος εἰκόνισθαι

8 ομητάνησθι

10 ἵνα πάντωσιν ἑαυτῷ εἰκόνισθαι

12 ἡ εἰκόνα τοῦ ἁμαρτίατου

14 οὕτωσιν ἐρροής ἡ εἰκόνα τοῦ

16 ἡ εἰκόνα τοῦ θανάτου τῆς

18 ἡ εἰκόνα τοῦ αἰτίατος

20 ἡ εἰκόνα τῆς ἀρετῆς

β' ἥν οὐκ ἔθελεν αὐτῷ

δ' ἥν ἦν τὸν θανάτον

εἰς τὸν θανάτον

14 οὕτωσιν ἐρροής ἡ εἰκόνα τοῦ

16 ἡ εἰκόνα τοῦ θανάτου τῆς

18 ἡ εἰκόνα τοῦ αἰτίατος

20 ἡ εἰκόνα τῆς ἀρετῆς

"Christ, what (does it mean that) she 'moved to and fro'?

And (δέ) he smiled and said,

"Do not think that it is, as (εἰς) Moses said,

"above the waters' (Gen 1:2).

No, but (διὰ) she saw the wickedness (κακία)

6 and the theft which

7 that surpassed his Mother.

8 she repeated (μετακρούσθη)

And 13 moving about

10 in the darkness of ignorance,

12 And she did not dare (τολμάυ) to return,

14 Now (δέ) her moving (diakrōs) about, this is 'to go to and fro' (εἰσελθετοῦ).

Now when 46 she arrogated one (οὐδὲν) took a power

16 (from) the Mother,

2 he was ignorant of many things that surpassed his Mother.

4 And (δέ) he said that he saw the multitude (οὐδὲν) his Mother alone.

20 And (δέ) when he saw the multitude (οὐδὲν) the angels (γυναικῶν)

* BG 45.12 Till-Schenke suggest ἀντίκρυσθαι. * BG 46.7 is over partially erased.
And the prayer of her repentance was heard.

And her consort came down to her.

And the whole pleroma heard the prayer of her repentance.

For it was not (on his own) that her consort came to her,

since her consort (σύζυγος) came down to her.

Her consort (σύζυγος) agreed (συμφωνεῖν) with her,

and she was not (brought) to correct her deficiencies.

since the conson (σύζυγος) came down to her.

And her brothers prayed (παρακαλεῖν) for her.

And the prayer (παρακλήσεως) was heard.

And the Holy invisible Spirit poured over her.

And he granted him (δέ) through Providence (πρόνοια)
...and (άλλα) 
\[\text{κρατείτε} \text{τέλειος} \text{Πατέρα} \]
\[\text{οὗτος} \text{δὲ} \text{οὐδὲ} \text{μὴ} \text{εὐθείᾳ} \text{πείσθητε} \]
\[\text{οὐ} \text{δὲ} \text{οὐ} \text{θεόν} \text{οὐδὲ} \text{μὴ} \text{οὐδὲ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μὴ} \text{μή...}
20 And they created out of themselves and all their powers (δύναμις). 20 And they created out of themselves and all their powers (δύναμις).

The blessed One (μακάριος) revealed his appearance (ιδέα) to them. And when all the authorities (εξουσία) had been revealed.

And the Chief Ruler (πρωτάρχων) looked, and the Chief Ruler (πρωτάρχων) looked, and the Chief Ruler (πρωτάρχων) looked, and he said to the authorities (έξουσία) which attend him, and he said to the authorities (έξουσία) which attend him, and he said to the authorities (έξουσία) which attend him, and the image (είκών) of God was revealed.

And he revealed his appearance.

And the [22] whole aeon (αίών) of the Chief Ruler (πρωτάρχων) was illuminated, and the foundations of the abyss shook. And the [22] whole aeon (αίών) of the Chief Ruler (πρωτάρχων) was illuminated, and the foundations of the abyss shook. And the [22] whole aeon (αίών) of the Chief Ruler (πρωτάρχων) was illuminated, and the foundations of the abyss shook.

And the waters (νεών) were illuminated, and the whole aeon (αίών) of the Chief Ruler (πρωτάρχων) were illuminated. And the waters (νεών) were illuminated, and the whole aeon (αίών) of the Chief Ruler (πρωτάρχων) were illuminated. And the waters (νεών) were illuminated, and the whole aeon (αίών) of the Chief Ruler (πρωτάρχων) were illuminated.

And the seven authorities (αρχαί) which were above (ἀνωτέρω) each other, and the seven authorities (αρχαί) which were above (ἀνωτέρω) each other, and the seven authorities (αρχαί) which were above (ἀνωτέρω) each other, and the seven authorities (αρχαί) which were above (ἀνωτέρω) each other.

(p. 20) And they created out of themselves and all their powers (δύναμις). And they created out of themselves and all their powers (δύναμις). And they created out of themselves and all their powers (δύναμις). And they created out of themselves and all their powers (δύναμις).
2 They molded (μιμήσις) a form (τύπος) out of themselves (cf. Gen 2,7 LXX).
4 And each one of the powers (δύναμις)
10 by (κατά) imitating (μιμήσις)
16 the first one. Goodness (χρηστός),
18 and the second, Providence (προειρέω),
20 the third, Power (δύναμις).
it is a fleshly (σαρκική) soul (ψυχή);
2 and the entire constitution 23 of the body (σώμα);
4 the fourth [is] Providence (πρόνοια):
6 the fifth [is] Kingdom:
8 the sixth is 4 [Understanding (σύνεσις)],
a tooth-soul (ψυχή);
10 the seventh is 4 Wisdom (σοφία):
12 it is a hair-soul (ψυχή).

2 it is a fleshly (οσαρκική) soul (ψυχή);
4 the fourth is Providence (πρόνοια):
6 it is a marrow-soul (ψυχή);
8 the fifth is Kingdom:
10 with 2 the whole body (σώμα);
12 4 a hair-soul (ψυχή).
<table>
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<th>Synopsis 41</th>
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<td>III 23,6-11</td>
<td>And they ordered (ενομούν) 7 the whole man.</td>
<td>2 And (δέ) the multitude of the angels (άγγελος) attended him,</td>
<td>2 And (δέ) the multitude of the angels (άγγελος) attended him,</td>
</tr>
<tr>
<td></td>
<td>And their angels (άγγελος) attended them.</td>
<td>4 And (δέ) they received 22 from the authorities (εξουσία) the seven substances (υπόστασις) of the soul (ψυχή).</td>
<td>4 And (δέ) the multitude of the angels (άγγελος) attended him,</td>
</tr>
<tr>
<td></td>
<td>From the souls (ψυχή) they had prepared the substance (ἐμπάρεια) of the soul (ψυχή),</td>
<td>6 and the proportions of the trunk and the proper working together (σύνθησις) of each of the parts (μέλος).</td>
<td>4 And (δέ) they received 22 from the authorities (εξουσία) the seven substances (υπόστασις) of the soul (ψυχή).</td>
</tr>
<tr>
<td></td>
<td>the limbs (μέλος) with the joints (ἀρμός).</td>
<td>6 and the proportions of the trunk and the proper working together (σύνθησις) of each of the parts (μέλος).</td>
<td>6 and the proportions of the trunk and the proper working together (σύνθησις) of each of the parts (μέλος).</td>
</tr>
</tbody>
</table>

1 And (δέ) the multitude of the angels (άγγελος) attended him,

2 And (δέ) they received 22 from the authorities (εξουσία) the seven substances (υπόστασις) of the soul (ψυχή).

3 And (δέ) they ordered (ενομούν) the whole body (σώμα).

4 And (δέ) they ordered (ενομούν) the whole body (σώμα).

5 And (δέ) the multitude of the angels (άγγελος) attended him,

6 And (δέ) the multitude of the angels (άγγελος) attended him,

7 And (δέ) the multitude of the angels (άγγελος) attended him,

8 And (δέ) the multitude of the angels (άγγελος) attended him,

9 And (δέ) the multitude of the angels (άγγελος) attended him,

10 And (δέ) the multitude of the angels (άγγελος) attended him,

11 And (δέ) the multitude of the angels (άγγελος) attended him,

12 And (δέ) the multitude of the angels (άγγελος) attended him,
The first one (μετέχων) began (ἀρχέν) to create Π the head.
2 Eteraphaope-Abron created Π Π his head; Meniggesstroeth created Π Π the brain (ένκέφαλος);
4 Asterechmen (created) Π Π the right eye;
33 Thaspomocham (created) Π Π the left eye;
6 Yeronumos (created) Π Π the right ear;
35 Bissoum (created) Π Π the left ear;
8 Akioreim (created) Π Π the nose;
16 Βανεν-Εφρουμ (created) Π Π the lips;
10 Amen (created) Π Π the teeth;
12 Bissoum (created) Π Π the molars;
14 Adaban (created) Π Π the neck;
16 Chaaman (created) Π Π the vertebrae (σφόνδυλοι);
18 Dearcho (created) Π Π the throat;
20 The first one (μετέχων) began (ἀρχέν) to create Π the head.
2 Eteraphaope-Abron created Π Π his head; Meniggesstroeth created Π Π the brain (ένκέφαλος);
4 Asterechmen (created) Π Π the right eye;
33 Thaspomocham (created) Π Π the left eye;
6 Yeronumos (created) Π Π the right ear;
35 Bissoum (created) Π Π the left ear;
8 Akioreim (created) Π Π the nose;
16 Βανεν-Εφρουμ (created) Π Π the lips;
10 Amen (created) Π Π the teeth;
12 Bissoum (created) Π Π the molars;
14 Adaban (created) Π Π the neck;
16 Chaaman (created) Π Π the vertebrae (σφόνδυλοι);
18 Dearcho (created) Π Π the throat;
20...
Abortion (created) the right underarm;
2 Evanthen (created) the left underarm;
3 Kys (created) the right hand;
4 Balbel (created) the left hand;
Tenea (created) the fingers of the right hand;
6 Balbel (created) the fingers of the left hand;
Kriman (created) the nails of the hands;
8 Asrops (created) the right breast;
10 Barnop (created) the left breast;
12 Anarch (created) the right shoulder joint;
Arm (created) the left shoulder joint;
12 Anarch (created) the right breast;
Albiticun (created) the belly (κοιλία);
14 Pithave (created) the navel;
16 Senaphim (created) the abdomen (ύποχόι/δριοι/);
18 Barroph (created) the left breast;
18 Paton (created) the right hip;
20 Abenlenarchei (created) the marrow;
20 Abenlenarchei (created) the bones;

\[16,17\] reads "Ascath."
\[21\] reads "Ascath."
\[16,17\] reads "Abedo."

• II 16,14 reads "Ascath."
• II 16,16 Ms reads κ.λ.
• IV 25,17 reads "Senaphim."
• IV 25,17 or Π.  • IV 25,18 reads "Abedo."

SYNOPSIS 43

THE APOCRYPHON OF JOHN

BG (50,11)

THE APOCRYPHON OF JOHN

IV 25,7-22

SYNOPSIS 43
II 16,20-32

2 Antipodes, the stomach (στόμαχος);
4 Agromusa (created) the heart;
6 Serastrapal (created) the liver (ήπαρ);
8 Anesimalar (created) the spleen (σπλήν);
10 Thopithro (created) the intestines;
12 Aatoimenpsephei, theirs are the breaths which are in all the limbs (μέλος);
14 Entholleia (created) all the flesh (σαρξ);
16 Arabeei (created) the left penis;
18 Sorma (created) the genitals (αίδοιον);
20 Nebrith (created) the left thigh (μηρός);

ιερον αειθαλονοιον
αροματζην, ρηματζην
εστε η σαρκον τηρου
αληθινον σαρκον
της αρθρον, και οξουλαμαρ
της αρθρον σαρκον
της αρθρον, και οξουλαμαρ

25,22—26,7

2 Cynsai (created) the stomach (στόμαχος);
4 Agromauma (created) the heart;
6 Sostrapal (created) the liver (ήπαρ);
8 Anesimalar (created) the spleen (σπλήν);
10 Thopithro (created) the intestines;
12 Aatoimenpsephei, theirs are the breaths which are in all the limbs (μέλος);
14 Entholleia (created) all the flesh (σαρξ);
16 Arabeei (created) the left penis;
18 Sorma (created) the genitals (αίδοιον);
20 Nebrith (created) the left thigh (μηρός);

16.26 Apothapi. · 16.26 A could also be Α. · 16.30 has the Coptic plural attested in Bohairic.

98
The Apocryphon of John

BG (50,11)

II 16,32—17,8

Pserem (created) the kidneys of \(\Sigma\) the right leg;
2 Asaklas (created) the left \(\Sigma\) kidney;
3 Ormaoth (created) the right leg;
4 Emunun (created) the left leg;
5 Tupelon (created) the right shin-bone;
6 Phneme (created) the left shin-bone;
7 Achiel (created) the right knee;
8 Phikna (created) its toes;
9 Miamai (created) the nails of the feet;
10 Labernium ...

And (56) those who were appointed over all of these \(\Psi\) are seven:
16 Athoth,
17 Ahas,
18 Kilia,
19 Jabith.
20 IV 26 19-20: Sabaoth.
Cain, 2 Abel.

And (δέ) those who are particularly (κατά μέρος) active (εἰρετείας) in
4 the limbs (μέλος) 10: (a) in the head (μέν) Diolimodraza,
6 the neck Yammeax,
11 the right shoulder Yakoubib,
8 the left shoulder Vertoan,
13 the right hand Oudidi,
10 the left one Arbao,
14 the fingers of the right hand Lampno,
12 the fingers of the left hand Leekaphar,
16 the right breast Barbar,
14 the left breast Imae,
17 the right shoulder joint Koade,
18 the left shoulder joint Odean,
16 the right ribs Asphixix,
19 the left ribs Synogchouta,
20 the belly (κοιλία) Arouph.
The Aporchronon of John

Synopsis 47

17, 20-31

"ΠΕΚΟΥΝ-Version

2 ΠΙΜΕΡΟΣ ΝΟΥΜΑΘ ΧΑΡΧΑΡΒ
3 ΠΙΜΕΡΟΣ ΝΟΜΟΥ ΧΟΛΩΝ
4 "ΒΟΛΛΟΝΙ ΤΗΡΙΟ ΧΛΩΝΙΟΝ"
5 ΠΙΕΤ ΝΟΥΜΑΘ ΧΟΥΣΤΣ
6 ΠΙΕΤ ΝΟΜΟΥ ΧΑΡΧΑΡΒ
7 ΤΟΙΜΑΣ ΝΟΥΜΑΘ ΧΟΥΣΤΣ
8 ΤΟΙΜΑΣ ΝΟΜΟΥ "ΧΟΜΑΚΕ"
9 ΤΟΙΜΑΣ ΝΟΥΜΑΘ ΧΟΥΣτΣ
10 ΤΟΙΜΑΣ "ΝΟΜΟΥ ΧΟΜΑΚΕ"
11 ΤΟΙΜΑΣ ΝΟΥΜΑΘ ΧΟΜΑΚΕ
12 ΝΕΣΤΙΜΟΣ ΑΡΧΗΘΕΚΑ

I V 27, 3-16

1 ΠΙΜΕΡΟΣ ΝΟΥΜΑΘ ΧΑΡΧΑΡΒ
2 ΠΙΜΕΡΟΣ ΝΟΜΟΥ ΧΟΛΩΝ
3 ΠΙΕΤ ΝΟΥΜΑΘ ΧΟΥΣΤΣ
4 ΠΙΕΤ ΝΟΜΟΥ ΧΑΡΧΑΡΒ
5 ΤΟΙΜΑΣ ΝΟΥΜΑΘ ΧΟΥΣΤΣ
6 ΤΟΙΜΑΣ ΝΟΜΟΥ "ΧΟΜΑΚΕ"
7 ΤΟΙΜΑΣ ΝΟΥΜΑΘ ΧΟΥΣΤΣ
8 ΤΟΙΜΑΣ "ΝΟΜΟΥ ΧΟΜΑΚΕ"

21 the womb Sabalo,
2 the right thigh (μηρός) Charcharb,
4 all the genitals (αίδοφον) Chthaoth,
6 the left leg Chthaoth,
8 the right shin-bone Aroer,
10 the right knee Aol,
12 its toes Archentechtha,
14 its toes Abrana.

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

* IV 27, 5 reads "Chthaoth" 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 (όρμη) (is) Aachiaram, and he who is in charge over the whole impulse (όρμη) (is) Riaramnacho. 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 heat (is) Phloxopha; 

3 Richram.
2 Amiorps.
And the ones who are in charge over the senses (α’ίστησις) (are) Archendekla; and he who is in charge over perception (άνάλημψυ) (is) (is) Deitharbathas; and he who is in charge over the imagination (φαντασία) (is) Oummaa; and he who is in charge over the composition (όρμη) (is) Aachiaram, and he who is in charge over the whole impulse (όρμη) (is) Riaramnacho. 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 heat (is) Phloxopha;
πετο δέ ἡκοθες εξήν πάρου οὐφορόφως.
2 πετο δέ ἡκοθες εξήν περγυρούμενου ἐφήμαξον
πετο δέ ἡκοθες ὡς πάρου φουσκάλλησαν.
3 τιμαύ δέ ἦν η'τους τοις ερωτικοῖς στίξουμεν
πλησσορότων ἐξεύοιον τοτεύμαι.
4 ἔτι πετο δέ ἤκοθες ἐξην πάρου φουσκάλλησαν

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πετο δέ ἤκοθες εξήν πάρου οὐφορόφως.
2 πετο δέ ἡκοθες εξήν περγυρούμενου ἐφήμαξον
πετο δέ ἡκοθες ὡς πάρου φουσκάλλησαν.
3 τιμαύ δέ ἦν η'τους τοις ερωτικοῖς στίξουμεν
πλησσορότων ἐξεύοιον τοτεύμαι.
4 ἔτι πετο δέ ἤκοθες ἐξην πάρου φουσκάλλησαν

109
SYNOPSIS 50

THE APOCRYPHON OF JOHN

BG (50,11)

111(23,11)

THE APOCRYPHON OF JOHN

SYNOPSIS

II 18,24—19,10

18 much wickedness (κακία) arises, and empty 28 pride, and similar
2 things.
3 And (δε) from desire (επιθυμία) comes anger (όργή), wrath 4 and
5 bitterness (χολή) and bitter passion (έρως) and unsatedness
6 and similar things.
7 And (δε) from fear (comes) dread (έκπληξις), fawning,
8 agony (αγωνία), and shame.
9 All (+δε) of these 10 are like useful things as well as evil things. 11 But
12 (δε) the insight (έννοια) into their true (character) is Anaro,
13 who is the head of the material (ύλικόν) soul (ψυχή), 19' for (γάρ) it belongs
14 with the seven senses (αϊστησις), Ouch-Epi-Ptoe.
15 This is the number of the angels (άγγελος):
16 together (έπ' το αύτό) they are three hundred sixty-five.
17 They 18 all worked on it
19 until, 1 limb for limb (κατά μέλος), the psychic (ψυχικόν) and
20 the material (ύλικόν) body (σώμα) were completed by them.
21 Now (γάρ) there are 21 other ones in charge over the remaining passions
22 (πάθος) whom I did not mention to you.
23 But (δε) if you 24 wish to know them,
25 it is written in 26 the book of Zoroaster.
He sent, by means of a holy decree, 4 Augustine (οὐράνιος) with his four lights 18 in the form (τύπος) of the angels (ἄγγελος) and petitioned the Father, 20 and the five lights. And 14 the whole body (νόστος) was created, 15 being fit together 4 of which I have spoken earlier. And 14 it is remained inactive (ἀργόν) for a long time 6 because the seven authorities (ἐξουσίαι) were not able 18 to awaken it, nor (οὐδέ) were the other 60 sixty angels (ἅγγελος). But it remained inactive (ἄργόν) and motionless for a long time.

And (καὶ) 16 all the angels (ἄγγελος) and demons (δαίμων) worked of the All.

And the power (δύναμις) to retrieve the power (δύναμις) which she had given to the Chief Ruler (ἄρχων), 14 who is most merciful.

And 16 he petitioned the Father, 12 who is most merciful, and the five lights. 16 And (καὶ) 16 when the Mother wanted to retrieve 18 the power 10 which she had given to the Chief Ruler (ἄρχων), 14 who is most merciful.

And 16 she came in innocence (εὐνοια), 12 and petitioned the Father 6 of the All, 14 who is most merciful, 17 and the God of light.

And (καὶ) 16 all the angels (ἄγγελος) and demons (δαίμων) worked 2 until they had constructed the psychic (ἄσθενος) body (νόστος). 3 And their product was completely 18 inactive (ἀργόν) and motionless for a long time. 6 And 16 the Mother wanted to retrieve 18 the power 10 which she had given to the Chief Ruler (ἄρχων).
And in that moment he did not know (this), for he exists from the beginning. And he blew something of your spirit (πνεύμα), and the artifact will arise.' And he blew into his face his spirit (πνεύμα), which is the power (δύναμις) of his Mother went into the psychic (ψυχικός) body (σώμα) of the Chief Ruler (πρωτάρχων).

And in that moment he did not know (this), for he exists from the beginning. And he blew something of your spirit (πνεύμα), and the artifact will arise.' And he blew into his face his spirit (πνεύμα), which is the power (δύναμις) of his Mother went into the psychic (ψυχικός) body (σώμα) of the Chief Ruler (πρωτάρχων).
and they had given their inner powers 1 to the man, 2 and he possessed (possessiv) the souls 4 of the seven 3 authorities (dunamis) 4 and their powers. 5

His 3 intelligence was greater than (that of) all of them, and greater than (that of) the Chief Ruler (πρωτάρχων). 6

Now (κατά) they recognized that he was free from 7 wickedness (κακία), because he was wiser than they, and that he had entered 12 into the light.

They took him 13 and brought 14 him into the lowest regions 15 (μέρο; of all) matter (ὕλη). But (κατά) the blessed 16 (πνεύμα;) Father, 17 he 16 was a merciful benefactor. 18

He had mercy on the power 31 of the Mother 32 that he could think better 1 than they, and that he was free from 7 wickedness (κακία), because he was wiser than they, and that he had entered 12 into the light.

They took him 13 and brought 14 him into the lowest regions 15 (μέρο;) of all matter (ὕλη). But (κατά) the blessed 16 (πνεύμα;) Father, 17 he 16 was a merciful benefactor. 18

He had mercy on the power 31 of the Mother 32 that he could think better 1 than they, and that he was free from 7 wickedness (κακία), because he was wiser than they, and that he had entered 12 into the light.

And as he (the Chief Ruler) spoke to them (dunamis) and the seven 3 authorities 4 and their powers, 5

His 3 intelligence was greater than (that of) all of them, and greater than (that of) the Chief Ruler (πρωτάρχων). 6

Now (κατά) they recognized that he was free from 7 wickedness (κακία), because he was wiser than they, and that he had entered 12 into the light.

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And as he (the Chief Ruler) spoke to them (dunamis) and the seven 3 authorities 4 and their powers, 5

His 3 intelligence was greater than (that of) all of them, and greater than (that of) the Chief Ruler (πρωτάρχων). 6

Now (κατά) they recognized that he was free from 7 wickedness (κακία), because he was wiser than they, and that he had entered 12 into the light.

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He had mercy on the power 31 of the Mother 32 that he could think better 1 than they, and that he was free from 7 wickedness (κακία), because he was wiser than they, and that he had entered 12 into the light.

They took him 13 and brought 14 him into the lowest regions 15 (μέρο;) of all matter (ὕλη). But (κατά) the blessed 16 (πνεύμα;) Father, 17 he 16 was a merciful benefactor. 18

He had mercy on the power 31 of the Mother 32 that he could think better 1 than they, and that he was free from 7 wickedness (κακία), because he was wiser than they, and that he had entered 12 into the light.

And as he (the Chief Ruler) spoke to them (dunamis) and the seven 3 authorities 4 and their powers, 5

His 3 intelligence was greater than (that of) all of them, and greater than (that of) the Chief Ruler (πρωτάρχων). 6

Now (κατά) they recognized that he was free from 7 wickedness (κακία), because he was wiser than they, and that he had entered 12 into the light.

They took him 13 and brought 14 him into the lowest regions 15 (μέρο;) of all matter (ὕλη). But (κατά) the blessed 16 (πνεύμα;) Father, 17 he 16 was a merciful benefactor. 18

He had mercy on the power 31 of the Mother 32 that he could think better 1 than they, and that he was free from 7 wickedness (κακία), because he was wiser than they, and that he had entered 12 into the light.

They took him 13 and brought 14 him into the lowest regions 15 (μέρο;) of all matter (ὕλη). But (κατά) the blessed 16 (πνεύμα;) Father, 17 he 16 was a merciful benefactor. 18

He had mercy on the power 31 of the Mother 32 that he could think better 1 than they, and that he was free from 7 wickedness (κακία), because he was wiser than they, and that he had entered 12 into the light.

And as he (the Chief Ruler) spoke to them (dunamis) and the seven 3 authorities 4 and their powers, 5

His 3 intelligence was greater than (that of) all of them, and greater than (that of) the Chief Ruler (πρωτάρχων). 6

Now (κατά) they recognized that he was free from 7 wickedness (κακία), because he was wiser than they, and that he had entered 12 into the light.

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He had mercy on the power 31 of the Mother 32 that he could think better 1 than they, and that he was free from 7 wickedness (κακία), because he was wiser than they, and that he had entered 12 into the light.

They took him 13 and brought 14 him into the lowest regions 15 (μέρο;) of all matter (ὕλη). But (κατά) the blessed 16 (πνεύμα;) Father, 17 he 16 was a merciful benefactor. 18

He had mercy on the power 31 of the Mother 32 that he could think better 1 than they, and that he was free from 7 wickedness (κακία), because he was wiser than they, and that he had entered 12 into the light.
20 And the man became apparent
2 And he was given the name Adam,
18 by teaching him about its ascents,
16 of his defect, namely, the Reflection (έπίνοια) of the light,
14 by toiling with him,
12 and by teaching him about the descent,
10 who had been called 'Life' (£ωή) (Gen 3,21 LXX).
9 who comes out of him,
7 and by teaching him about the way it came down.
6 to to the first one who had gone down,
4 who was given the name Adam,
2 by the whole creature,
1 as a helper (βοηθός)
1 and by teaching him about the ascent.
14 And the Reflection (έπίνοια) of the light was hidden in Adam,
12 who had been called 'Life' (ζωή) by him (Gen 3,21 LXX).
10 and by restoring him to his own temple,
8 to his perfection (πλήρωμα),
6 And (δέ) she assists the whole creature,
4 he was given the name Adam,
2 as a helper (βοηθός)
1 and by teaching him about the descent.
14 And the Reflection (έπίνοια) of the light was hidden in him,
12 of his defect,
10 and by teaching him about its ascents,
8 by means of "the Reflection (έπίνοια) of the light.
6 And if his defect (υστέρημα),
4 and his great mercy,
2 and a helper (βοηθός)
1 to the first *one* who came down.
11 and his sister Wisdom (σοφία), who resembles [sister Wisdom (σοφία), who resembles...]
10 by restoring him to his own temple,
8 who is called (άλλα) that Reflection (έπίνοια)
6 who comes out of him,
4 who is called (άλλα) that Reflection (έπίνοια)
2 And the Reflection (έπίνοια) of the light was hidden in him,
20 and his sister Wisdom (σοφία), who resembles [sister Wisdom (σοφία), who resembles...]
10 by means of the Reflection (έπίνοια) of the light.
8 And (δέ) she assists the whole creature (ήπιον),
6 by toiling with him,
4 and by teaching him about the ascent.
20 And the man became apparent...
20 and desire (ἐπιθυμία)
16 They made a form (πλάσι?)
14 and caused a great) disturbance.
10 mixed with water and flame.
8 and with the rest of the powers.
6 And they took counsel

2 And his thinking was superior to those who had made him.
And his thinking was superior to all those who had made him.
2 When they looked down, they saw 14 that his thinking was superior.
6 And they took counsel
with the array of rulers (ἀρχοντική) and all angels (ἀγγελική).
8 They took fire and earth.
10 21' and water.
12 And water and mixed them together
14 And fire winds.
10 And they brought him (Adam) into the shadow
of the light which is in him.
17 into the shadow of death.
8 and being joined with each other.
14 they [caused] 13 great disturbance.
15 They brought him (Adam) 14 into the shadow of death.
16 They made 15 a form (πλάσι?) once more (Gen 2,7 LXX), from earth and water and fire and 15 spirit (τρία),
18 that is, from 16 the matter (Φύσις),
16 of darkness
20 and desire (ἐπιθυμία).

SYNOPSIS 55
THE APOCRYPHON OF JOHN
BG 54.5—55.8
II 20.20—21.9

THE APOCRYPHON OF JOHN
BG 54.4—55.8

SYNOPSIS 55

IV 32.2-21
18 and their beauty is depraved (ἀνομον).
16 but really in order to deceive (άπαταν) him.
14 'Let it be his delight (τρυφή)' (cf. Gen 2,15 LXX).
12 and *[placed) him in paradise (παράδεισος)
8 And (in) this...

6 And he became a mortal man.
5 and their counterfeit (άντίμιμον) spirit (πνεύμα).
2 This is the first...
4 Their fruit (καρπός) is an incurable poison, and their 8 leaves are hatred.
6 As for (δέ) their tree, which they planted (claiming),
8 which is the likeness of their spirit (πνεύμα).
10 namely, their 9 counterfeit (άντίμιμον) spirit (πνεύμα) is in its leaves,
12 which is the plan which they made together,
14 so that he might not know (νοεΐν) his perfection (πλήρωμα)
16 and their promise is death, for them.
18 and their branches (κλάδος) are shadows of death,
20 and its branches (κλάδος) are shadows of death.
22 and its blossom is the ointment of evil (πονηρία).
23 that their trees are godlessness (δοξαίοι).
24 and their fruit (καρπός) is an incurable poison, and their 8 leaves are hatred.
25 and it is the one of life,' and its branches (κλάδος) are shadows of death,
27 and their promise is death for them.
28 and its branches (κλάδος) are shadows of death,
29 and its blossom is the ointment of evil (πονηρία).

And (δέ) I shall teach you (μαθήματα), and (δέ) I shall teach you (μαθήματα),
10 namely, their 9 counterfeit (άντιμιμον) spirit (πνεύμα) is in its leaves,
13 and its branches (κλάδος) are shadows of death,
15 and its branches (κλάδος) are shadows of death,
16 and it is the one of life,' and its branches (κλάδος) are shadows of death,
18 and its promise is death for them.
20 and its blossom is the ointment of evil (πονηρία),
22 and its blossom is the ointment of evil (πονηρία),
23 that their trees are godlessness (δοξαίοι).
24 and their fruit (καρπός) is an incurable poison, and their 8 leaves are hatred.
25 and it is the one of life,' and its branches (κλάδος) are shadows of death,
The savior smiled and said,

And I said to him,

Those who taste it, their dwelling place is Hades, and its fruit (οἶκος) is death, and its seed (σπέρμα) is the desire (έπιθυμία) of darkness.

BG 57,3—58,6

THE APOCRYPHON OF JOHN

SYNOPSIS 58

BG 57,3—58,6

The savior smiled and said,

And I said to him,

Those who taste it, their dwelling place is Hades, and its fruit (οἶκος) is death, and its seed (σπέρμα) is the desire (έπιθυμία) of darkness.

BG 57,3—58,6

THE APOCRYPHON OF JOHN

SYNOPSIS 58

BG 57,3—58,6
And he (the Chief Ruler) knew that he was wiser than he.

And he (the Chief Ruler) wanted to bring out the power which had been given him (Adam) by him.

And he (the Chief Ruler) wanted to bring out the power which he himself had given him.

And he brought a 'trance' 21 over Adam.

And I said to him, 'Christ (χριστός), what is the 'trance'?'

And (δέ) he said, 'It is not as (κατά) Moses wrote and you heard.

And he (the Chief Ruler) said in his first book, 'He put him to sleep.'

And (δέ) 21 it was in his perception (έπινοια) that he veiled which is in him, due to the light of Reflection (έπίνοια), and destruction, which had been given to him by him.

And he said, 'It is not as (κατά) Moses wrote and you heard.

And he (the Chief Ruler) said, 'He put him to sleep.'

And (δέ) he said, 'It is not as (κατά) Moses wrote and you heard.

And (δέ) he said, 'It is not as (κατά) Moses wrote and you heard.

And he (the Chief Ruler) knew that he was wiser than he.

And he (the Chief Ruler) wanted to bring out the power which he himself had given him.

And he brought a 'trance' 21 over Adam.

And I said to him, 'Christ (χριστός), what is the 'trance'?'

And (δέ) he said, 'It is not as (κατά) Moses wrote and you heard.

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And (δέ) 21 it was in his perception (έπινοια) that he veiled which is in him, due to the light of Reflection (έπινοια), and destruction, which had been given to him by him.

And he said, 'It is not as (κατά) Moses wrote and you heard.

And he (the Chief Ruler) said, 'He put him to sleep.'

And (δέ) he said, 'It is not as (κατά) Moses wrote and you heard.

And he (the Chief Ruler) knew that he was wiser than he.

And he (the Chief Ruler) wanted to bring out the power which had been given to him by him (Adam) by him.

And he (the Chief Ruler) wanted to bring out the power which he himself had given him.

And he brought a 'trance' 21 over Adam.

And I said to him, 'Christ (χριστός), what is the 'trance'?'

And (δέ) he said, 'It is not as (κατά) Moses wrote and you heard.

And he (the Chief Ruler) said in his first book, 'He put him to sleep.'

And (δέ) 21 it was in his perception (έπινοια) that he veiled which is in him, due to the light of Reflection (έπινοια), and destruction, which had been given to him by him.

And he said, 'It is not as (κατά) Moses wrote and you heard.

And he (the Chief Ruler) said, 'He put him to sleep.'

And (δέ) he said, 'It is not as (κατά) Moses wrote and you heard.

And he (the Chief Ruler) knew that he was wiser than he.

And he (the Chief Ruler) wanted to bring out the power which had been given to him by him (Adam) by him.

And he (the Chief Ruler) wanted to bring out the power which he himself had given him.

And he brought a 'trance' 21 over Adam.

And I said to him, the savior (σωτήρ), 'What is 22 the 'trance'?'

And (δέ) he said, 'It is not as (κατά) Moses wrote and you heard.

And he (the Chief Ruler) said in his first book, 'He put him to sleep.'

And (δέ) 21 it was in his perception (έπινοια) that he veiled which is in him, due to the light of Reflection (έπινοια), and destruction, which had been given to him by him.

And he said, 'It is not as (κατά) Moses wrote and you heard.

And he (the Chief Ruler) said, 'He put him to sleep.'

And (δέ) he said, 'It is not as (κατά) Moses wrote and you heard.
And he wanted to bring the power (δυνάμεις) out of him.

(But) it did not catch the light.

And he raised her up before him,

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

Then (τότε) the Reflection (ἐπίνοια) of the light, although darkness pursued her, she may not understand (οὐδὲ) it.

And he made another form (μορφή) of the man in the shape of a woman.

That he may not understand (οὐδὲ)

And he made a new (μέρος) of his power out of him.

And he wanted (πρωτάρχων) to bring the power (δυνάμεις) out of him.

Although darkness pursued her, it did not catch her.

And he raised her up before him,

And he made another form (μορφή) of the woman in the shape of a woman.

And he wanted (πρωτάρχων) to bring her.
For "the Mother’s consort (σύζυγο;) will be sent forth and his mother and he will cleave (κολλάν;) to his wife, and you are flesh (σάρξ) of my him. Reflection (έπίνοια) lifted (Adam) became sober (νήφειν) from the drunkenness of darkness. And he became sober (νήφειν) from the drunkenness of darkness. Therefore the man will leave his father and his mother. Immediately, when he recognized his essence (ούσια), he said, ‘This is indeed bone of my bones and flesh (σάρξ) of my flesh (σάρξ).’ Therefore the man will leave his father 6 and his mother and he will cleave (κολλάν;) to his wife, and they will both become one flesh (σάρξ).’ For 11 the Mother’s consort (μοίρας) will be sent forth into the female form (μοίρας).’ And he (Adam) saw the woman beside him. Immediately, when he recognized his essence (ούσια), he said, ‘This is indeed bone of my bones and flesh (σάρξ) of my flesh (σάρξ).’ Therefore the man will leave his father 6 and his mother and he will cleave (κολλάν;) to his wife, and they will both become one flesh (σάρξ).’ For 11 the Mother’s consort (μοίρας) will be sent forth.
2  
18 For parallel to 3-5 see 82,10-12.  
4 'And she will be rectified.'  
6 Therefore Adam gave her the name 'Mother of all the living.'  
8 'By the' sovereignty from (on high and the revelation) 6 of knowledge  
10 Reflection (επινοία) taught them.  
12 From the tree, in the form of an eagle (αετός).  
16 she taught him to eat of 4 knowledge,  
18 so that he might remember 5 his perfection,  
For parallel to 3-5 see 82,10-12.  
4 'And she will be rectified.'  
6 Therefore Adam gave her the name 'Mother of all the living.'  
8 'By the' sovereignty from (on high and the revelation) 6 of knowledge  
10 Reflection (επινοία) taught them.  
12 From the tree, in the form of an eagle (αετός).  
16 she taught him to eat of 4 knowledge,  
18 so that he might remember 5 his perfection,  
14 which is the Reflection (επινοία) of pure light,  
16 so that I might teach them  
and awaken 3 of them out of the depth of sleep.  
18 for (γάρ) they 30 were both in a fallen state  
and they 30 recognized their nakedness.

31.17 corr. JCM over erasure. · 30.20 or [ε ΝεγΝ],
31.18 EIYNAP Μ6
30,12-22

For parallel to 3-5 see 82,10-12.  
4 'And she will be rectified.'  
6 Therefore Adam gave her the name 'Mother of all the living.'  
8 'By the' sovereignty from (on high and the revelation) 6 of knowledge  
10 Reflection (επινοία) taught them.  
12 From the tree, in the form of an eagle (αετός).  
16 she taught him to eat of 4 knowledge,  
18 so that he might remember 5 his perfection,  
14 which is the Reflection (επινοία) of pure light,  
16 so that I might teach them  
and awaken 3 of them out of the depth of sleep.  
18 for (γάρ) they 30 were both in a fallen state  
and they 30 recognized their nakedness.

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14 which is the Reflection (επινοία) of pure light,  
16 so that I might teach them  
and awaken 3 of them out of the depth of sleep.  
18 for (γάρ) they 30 were both in a fallen state  
and they 30 recognized their nakedness.
20 and he wanted to raise up a seed (σπέρμα) from her.

18 standing by Adam, clothed them in gloomy darkness.

16 to his angels (άγγελος).

14 and cursed his earth.

10 that they withdrew from him, and cursed them.

8 in addition, he added (προσποιείν) about the woman, which came to pass through the holy decree.

5 he did not know the mystery (μυστήριοι/) which had come to pass through the holy decree.

4 and she awakened 20 preparing herself for her husband.

2 Yaldabaoth noticed 4 that they withdraw 1 from him and cursed 2 them.

6 And (δέ), in addition, he 11 adds (προσποιείν) about the woman, which came to pass through the holy decree.

8 for he (Yaldabaoth) does not 13 know the mystery (μυστήριοι/) which came to pass through the holy decree from on high.

10 and (δέ) they were afraid to curse him and to reveal 3 his ignorance.

12 All his 16 angels (άγγελος) cast 62' (τον) out of paradise (παράδεισος).

14 he clothed him (Adam) in gloomy darkness.

17 Yaldabaoth 5 was full of ignorance.

20 and he wanted to raise up a seed (σπέρμα) from her.

18 And (δέ) they were afraid to blame him.

5 he showed his angels (άγγελος) his ignorance which is in him.

14 and he cast them out of paradise (παράδεισος).

16 and he stood by Adam.

18 He was full of ignorance.

20 so that he wanted to raise up a seed (σπέρμα) from her.
14 The righteous (δίκαιος) one (+μέν) has a bear (αἰχμαλώτου) face, and earth.
15 Over fire and wind,
16 and (δέ) the unrighteous (άδικος) one, Yave (+μέν) has a cat-face, and earth.
17 They set over fire and earth.
18 and (δέ) the unrighteous (αἰχμαλώτου) one, he set over water and earth.
19 These are called
20 And (δέ) these he called
21 And the Chief Ruler (πρωτάρχων) he set (αἰχμαλώτου) over fire and wind, and (δέ) Eloim (+μέν) has a cat-face, and earth.
22 And (δέ) these he called

And (δέ) the unrighteous (άδικος) one, Yave (+μέν) has a cat-face, and earth.
13 And (δέ) he set (αἰχμαλώτου) over fire and wind, and (δέ) Alternately, Eloim (+μέν) has a cat-face, and earth.
14 These are called
15 The righteous (δίκαιος) one (+μέν)
16 and earth.
17 and earth.
18 and (δέ) the unrighteous (αἰχμαλώτου) one, he set (αἰχμαλώτου) over fire and earth.
19 These are called
20 And (δέ) these he called
21 And the Chief Ruler (πρωτάρχων) he set (αἰχμαλώτου) over fire and wind, and (δέ) Eloim (+μέν) has a cat-face, and earth.
22 And (δέ) these he called

And (δέ) these he called

And (δέ) these he called

And (δέ) these he called

And (δέ) these he called

These are called

And (δέ) he set (αἰχμαλώτου) over fire and wind, and (δέ) Eloim (+μέν) has a cat-face, and earth.
13 And (δέ) he set (αἰχμαλώτου) over fire and wind, and (δέ) Alternately, Eloim (+μέν) has a cat-face, and earth.
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16 and earth.
17 and earth.
18 and (δέ) the unrighteous (αἰχμαλώτου) one, he set (αἰχμαλώτου) over fire and earth.
19 These are called
20 And (δέ) these he called
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These are called

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These are called

And (δέ) these he called

And (δέ) these he called

And (δέ) these he called

These are called

And (δέ) these he called

And (δέ) these he called

And (δέ) these he called

These are called
2 "πάντες οίδηκαν τοῦ θεοῦ  
καὶ ἔδαξαν φάλλους.

6 "Εγένετο δὲ ἡ ἀνθρώπινη ἀτμός ἐκ τοῦ θεοῦ  
καὶ ἔδωκεν αὐτῷ ὡστε γεννᾶς ἐν τῷ θεῷ  
καὶ ἐκ τῆς ἀνθρώπου ὡστε γεννᾶς ἐν τῷ θεῷ.

10 οἱ δὲ ἐν θεῷ φυλάσσοντο "εἰς τὸν θεόν ἑτεροδίων  
καὶ ἐκ τῆς ἀνθρώπου ὡστε γεννᾶς τὸν θεόν ἑτεροδίων.

11 "εὐφραίνει ἡ ἡμέρα ἡμῶν  
καὶ ἐκ τῆς ἀνθρώπου ὡστε γεννᾶς τὸν θεόν ἑτεροδίων.

12 τοὺς δὲ ἐν θεῷ φυλάντας "εἰς τὸν θεόν ἑτεροδίων  
καὶ ἐκ τῆς ἀνθρώπου ὡστε γεννᾶς τὸν θεόν ἑτεροδίων.

13 "εὐφραίνει ἡ ἡμέρα ἡμῶν  
καὶ ἐκ τῆς ἀνθρώπου ὡστε γεννᾶς τὸν θεόν ἑτεροδίων.

14 "εὐφραίνει ἡ ἡμέρα ἡμῶν  
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15 "εὐφραίνει ἡ ἡμέρα ἡμῶν  
καὶ ἐκ τῆς ἀνθρώπου ὡστε γεννᾶς τὸν θεόν ἑτεροδίων.

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19 "εὐφραίνει ἡ ἡμέρα ἡμῶν  
καὶ ἐκ τῆς ἀνθρώπου ὡστε γεννᾶς τὸν θεόν ἑτεροδίων.

20 "εὐφραίνει ἡ ἡμέρα ἡμῶν  
καὶ ἐκ τῆς ἀνθρώπου ὡστε γεννᾶς τὸν θεόν ἑτεροδίων.

2 Cain and Abel
3 among all generations (οὐκείοι) of men.
4 31 Up to the present day.
6 3 sexual intercourse (πασχαντάοις) continued and persisted
5 (i.e., desire) is from this essence (οὐσία).
7 they gave birth to the copy
12 by means of 1 of their counterfeit (διάυλος) spirit (τόνος).  
14 The two rulers
15 it (i.e., desire) is from this essence (οὐσία).
16 so that (i.e., desire) is from this essence (οὐσία).
18 he begot.
20 3 Seth

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* BG 63,3 3 εἴρημαι or something similar appears to be missing. BG 63,3 ΠΣΥΧΟΥΣΑ θεότητα article probably due to Greekἔχεινος, see III 31,21f.
according to (κατά) the race (γενεά) on high 1 among the aeons (αιών).
2 Likewise (ομοίως) they sent to her own (ίδιον)
3 spirit (πνεύμα),
4 to awaken those who are like it
5 after the model (τύπος) of the perfection (πλήρωμα)
6 and a copy (άντίτυπον) of the one who is in the pleroma (πλήρωμα),
7 in order to awaken them from forgetfulness
8 and the wickedness (κακία) of the tomb.

And 10 just as the race (γενεά) which is in heaven, in 11 the aeons (αιών).
12 Likewise (ομοίως) they also sent
13 the Mother also sent down
4 her spirit (πνεύμα)
5 which is in her likeness
6 and a copy (αντίτυπον) of the one who is in the pleroma (πλήρωμα),
8 in order that they might not know from where they came.

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1 according to (κατά) the way of the race in the aeons (αιών).
2 Likewise (ομοίως) the Mother also sent down
4 her spirit (πνεύμα)
And thus he (the Spirit) remained for (προς) a while.

1 He labored for her seed (σπέρμα) in order that, when (οταν) the Spirit (πνεύμα) comes forth from the holy aeons (αιών), he may rectify their defects, that the whole pleroma (πλήρωμα) may become holy and faultless."

This the seed (σπέρμα) remained for (προς) a while.

1 He labored for her seed (σπέρμα) in order that, when (οταν) the Spirit (πνεύμα) comes forth from the holy aeons (αιών), he may raise up and heal him from the deficiency, that the whole pleroma (πλήρωμα) may (again) become holy and faultless."
BG 64.13—65.15  

οὐθέν ἤδη ἄνευν ἀληθείας
οὐδέν ἡ δύναμις ἡ κατάρακτος ἡν

εἰς τοὺς δικαίους ἐπεξεργάζεται

θεός ὁ θεός ἐν τῇ ἁγιότητι τῆς εἰρήνης

διαθέμιστοι οἱ κοίμησιν ἀκολουθοῦν

τὸ γλυκὸν τῆς ἡπτάκυκλου

οὐ θέλειν διατελεῖν

τῇ ἁγίᾳ τῇ αἰείωνι

ὅπως εἰς τὸν οὐρανὸν ἐπελθεῖν

μελετάν τῷ λόγῳ τῆς ἐκκλησίας

οἰκεῖον ἐν τῷ κάθε προστάτῳ

οὐ εἰς τὸν κόσμον ἐπεξεργάζεται

τὸ ἐν αὐτῷ ἐχθροποιεῖν

τῷ θεῷ τῷ ἁγίῳ τῷ ἐκκλησίας

οἶκος τοῦ θεοῦ ἀληθής ὁ σωτήρ

τῷ χριστίῳ τῷ θεῷ πατρί

τῷ ἁγιωτάτῳ θεῷ

τῷ θεῷ τῷ ἁγίῳ τῷ ἐκκλησίας

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οἶκος τοῦ θεοῦ ἀληθής ὁ σωτήρ

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τῷ ἁγιωτάτῳ θεῷ

τῷ θεῷ τῷ ἁγίῳ τῷ ἐκκλησίας

οἶκος τοῦ θεοῦ ἀληθής ὁ σωτήρ

τῷ χριστίῳ τῷ θεῷ πατρί
20 whom the Spirit (πνεῦμα) of life entered? when they will be received (παραλαμβάνειν) and inherit (κληρονομεῖν) eternal life.

and the calling, enduring (τεναροῦσα) everything 6 and bearing everything, 14 that they may finish 6 the contest (δίκαιον) and inherit (κληρονομεῖν) eternal life.

10 And (And) I 14 (said) to him, "Lord, they who did not 10 do these things, 18 what will the souls (ψυχή) do?

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12 external imperishable 7 eternal life and the calling. For they endure (τεναροῦσα) 4 everything and bear 3 everything, 14 that they may finish 6 the contest (δίκαιον) and inherit (κληρονομεῖν) eternal life.

16 I said, "Christ (Χριστός), Lord, if they did not 10 do these things, 18 what will the souls (ψυχή) do?

20 whom the Spirit (πνεῦμα) of life and the power (δύναμις) entered?
20 the souls (ψυχή) of these, will in any case (πάντη πάντως) be saved.
14 If the "Spirit (πνεύμα) (IV 40,25-26: descended upon them),
3 they will in any case (μὴν μόνον) be saved
2 and they will change (for the better).
12 It is the "Spirit (πνεύμα) (IV 40,24-25: will they be [rejected]?)
11 He answered and said to me,
8 for (γάρ) without it no one can stand.
6 It will in any case (μὴν μόνον) be saved
4 will invest every man (μὴν μόνον) he saves.
2 Those into whom the Spirit (πνεύμα) of life comes,
12 the counterfeit (άντίμιμον) spirits (πνεύμα).
11 the counterfeit spirit (πνεύμα)
6 the embryo (φατόν) is brought to it.
10 Thus, when this "Spirit (πνεύμα) of life has come,
4 it strengthens (the soul (ψυχή)),
2 it strengthens the soul (ψυχή) (of these), which is the power (δύναμις),
1 it strengthens the power, namely, the soul (ψυχή),
2 and the soul does not go astray
12 the soul (ψυχή) of these.
20 WHEN THE SOUL (ψυχή) is strong,
17 when the "Spirit (πνεύμα) of life comes,
12 And (δέ) after they are born,
18 and (δέ) after it (i.e., the soul) is born,
13 and it is led astray (κακία). and strengthened (the soul (ψυχή)) of life has come,
12 the "Spirit (πνεύμα) (IV 40,24-25: will they be [rejected]?)
11 He answered and said to me,
8 for (γάρ) without it no one can stand.
6 It will in any case (μὴν μόνον) be saved
4 will invest every man (μὴν μόνον) he saves.
2 Those into whom the Spirit (πνεύμα) of life comes,
12 the counterfeit (άντίμιμον) spirits (πνεύμα).
11 the counterfeit spirit (πνεύμα)
6 the embryo (φατόν) is brought to it.
10 Thus, when this "Spirit (πνεύμα) of life has come,
4 it strengthens (the soul (ψυχή)),
2 it strengthens the soul (ψυχή) (of these), which is the power (δύναμις),
1 it strengthens the power, namely, the soul (ψυχή),
2 and the soul does not go astray
12 the soul (ψυχή) of these.
20 WHEN THE SOUL (ψυχή) is strong,
and brought
in this way

"If the soul \(\psi\upi\chi\eta\) is the power,

which is before, \(\epsilon\pi\sigma\kappa\iota\nu\eta\), "it is saved

out of the flesh \(\sigma\alpha\tau\rxi\) and to the repose \(\alpha\nu\alpha\pi\alpha\upsigma\) of the aeons \(\alpha\iota\omn\)."

and through the \(\alpha\iota\nu\iota\upsilon\pi\iota\nu\) incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

takes to the repose \(\alpha\nu\alpha\pi\alpha\upsigma\) of the aeons \(\alpha\iota\omn\)."

\(\alpha\iota\nu\iota\upsilon\pi\iota\nu\) incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

And (\(\delta\iota\)) said, "Lord,

those who have not known at all,

\(\alpha\iota\nu\iota\upsilon\pi\iota\nu\) incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

and through the \(\alpha\iota\nu\iota\upsilon\pi\iota\nu\) incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

and, through the incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

it is saved and taken up to the repose \(\alpha\nu\alpha\pi\alpha\upsigma\) of the aeons \(\alpha\iota\omn\)."

and, through the incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

5 It is saved and taken up to the repose \(\alpha\upsilon\alpha\upsigma\nu\alpha\upsigma\) of the aeons \(\alpha\iota\omn\)."

And (\(\delta\iota\)) said, "Lord,

those who have not known at all,

\(\alpha\iota\nu\iota\upsilon\pi\iota\nu\) incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

and through the incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

and to the repose \(\alpha\upsilon\alpha\upsigma\nu\alpha\upsigma\) of the aeons \(\alpha\iota\omn\)."

\(\alpha\iota\nu\iota\upsilon\pi\iota\nu\) incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

and through the incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

it is saved and taken up to the repose \(\alpha\upsilon\alpha\upsigma\nu\alpha\upsigma\) of the aeons \(\alpha\iota\omn\)."

And (\(\delta\iota\)) said, "Lord,

those who have not known at all,

\(\alpha\iota\nu\iota\upsilon\pi\iota\nu\) incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

and through the incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

it is saved and taken up to the repose \(\alpha\upsilon\alpha\upsigma\nu\alpha\upsigma\) of the aeons \(\alpha\iota\omn\)."

And (\(\delta\iota\)) said, "Lord,

those who have not known at all,

\(\alpha\iota\nu\iota\upsilon\pi\iota\nu\) incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

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it is saved and taken up to the repose \(\alpha\upsilon\alpha\upsigma\nu\alpha\upsigma\) of the aeons \(\alpha\iota\omn\)."

And (\(\delta\iota\)) said, "Lord,

those who have not known at all,

\(\alpha\iota\nu\iota\upsilon\pi\iota\nu\) incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

and through the incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

it is saved and taken up to the repose \(\alpha\upsilon\alpha\upsigma\nu\alpha\upsigma\) of the aeons \(\alpha\iota\omn\)."

And (\(\delta\iota\)) said, "Lord,

those who have not known at all,

\(\alpha\iota\nu\iota\upsilon\pi\iota\nu\) incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

and through the incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

it is saved and taken up to the repose \(\alpha\upsilon\alpha\upsigma\nu\alpha\upsigma\) of the aeons \(\alpha\iota\omn\)."

And (\(\delta\iota\)) said, "Lord,

those who have not known at all,

\(\alpha\iota\nu\iota\upsilon\pi\iota\nu\) incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

and through the incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

it is saved and taken up to the repose \(\alpha\upsilon\alpha\upsigma\nu\alpha\upsigma\) of the aeons \(\alpha\iota\omn\)."

And (\(\delta\iota\)) said, "Lord,

those who have not known at all,

\(\alpha\iota\nu\iota\upsilon\pi\iota\nu\) incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

and through the incompatible \(\delta\iota\pi\iota\upsilon\rho\iota\upsilon\nu\upsilon\nu\iota\phi\iota\nu\) providential care

it is saved and taken up to the repose \(\alpha\upsilon\alpha\upsigma\nu\alpha\upsigma\) of the aeons \(\alpha\iota\omn\)."

"In those the despicable spirit \(\pi\nu\epsilon\upsilon\mu\alpha\) has gained strength when they went away.

And he said to me,

"To those the despicable spirit \(\pi\nu\epsilon\upsilon\mu\alpha\) has gained strength when they went away.

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And he said to me,

"To those the despicable spirit \(\pi\nu\epsilon\upsilon\mu\alpha\) has gained strength when they went away.

And he said to me,
And in this way, after being 11 (stripped) of the body (μαρτύς)
2 they are handed over 12 to the authorities (εξουσία) who came to 13 (through) the Ruler (άρχων).
4 14 (They) again (nómos) put them into bodily (πρόσωπ) parts (μέρη).
6 and 15 consent with them
until they are 16 (saved from) evil (μορφή) and 17 (forgetfulness)
8 and acquire knowledge.
In this way 18 (they become perfect and saved.)
10 And 19 (καὶ) 20 (said to him), "Lord, and how 21 (does the soul (ψυχή)) become small again (nómos)
22 (so as to be admitted) into the nature (φύσις) of the mother
24 (οίκιος) when I asked him and he said to me, 25 "Blessed (μακάριος) are you
26 for paying close attention.
29 But (the soul) is given 30 (to) another (οίκιος) (masc.)
30 (where the Spirit (πνεύμα)) of life is; it follows (διερχόμενοι) him, obeys through him,
31 (so as to be admitted) into the nature (φύσις) of the mother.

For this reason, they then, (the souls) are given to the other (οίκιος).
32 (whom (masc.) the Spirit (πνεύμα)) of life dwells.
By 33 (κοινώνονται) obeying through him,
34 (in order to be) admitted into the nature  (φύσις) of the mother.

And after 1 he comes out of the body, 2
it is handed over to the authorities (οίκιοι),
4 (who came into being through the Ruler (οίκιος)),
and 5 (they) bind it 6 (within) the prison
6 and 7 (consent with it)
9 until it awakens from forgetfulness
8 and 9 (acquires knowledge).
11 And 12 they become perfect, it is saved.
10 And 13 (καὶ) 14 (said), "Lord, how (ψυχή) can the soul (ψυχή) become smaller
15 (so as to be admitted) into the nature (φύσις) of its mother or (οίκιος) of man?
16 Then 17 (καὶ) 18 (he) rejoiced when I asked him and he said to me, 19 "Blessed (μακάριος) are you
20 (for) (καὶ) you have understood (νοεῖν).
21 That soul (ψυχή) is made to follow another (σουλ), five,
22 in whom (οίκιος) the Spirit (πνεύμα) of life dwells.

And after 1 he comes out of the body, 2
it is handed over to the authorities (οίκιοι),
4 (who came into being through the Ruler (οίκιος)),
and 5 (they) bind it with chains
and cast it over (παραδιδόναι) to the authorities (εξουσία).
7 Then (τότε) 8 (he) rejoiced when I asked him this,
9 how (πώς) does the soul (ψυχή) become smaller and smaller and return into the nature (φύσις) of its mother or (οίκιος) of man?
10 And 11 they again (πάλιν) cast them into 12 fetters.
13 And after 13 (καὶ) 14 (he) rejoiced when I asked him and he said to me, 15 "Blessed (μακάριος) are you
16 (for) (καὶ) you have understood (νοεῖν).
17 That soul (ψυχή) is made to follow another (σουλ), five,
18 in whom (οίκιος) the Spirit (πνεύμα) of life dwells.
18 Then (τότε) he said, 

**“The place to which they will be kept for the day on which there is no repentance (μετάνοια).”**

19 And (δέ) I said, “Lord, 

**“where are their souls (ψυχή)?”**

20 He said to me, “Christ (χριστός),

**“where did the counterfeit (άντιμιμον) spirit (πνεύμα) come?”**

21 And (δέ) I said, “Christ (χριστός),

**“and is saved.**

22 It is saved through (τότε) he said to me. 

23 And (δέ) I said, “Lord, 

**“They (Ihe souls) do not enter flesh (σάρξ).”**

24 Then (τότε) he said to me, 

**“When the Mother.”**

**It is saved through (τότε) he said to me.**

25 And (δέ) I said, “Christ (χριστός),  

**“where is the place to which they will be kept for the day on which there is no repentance (μετάνοια).”**

26 Then (τότε) he said to me. 

**“To that place where the Holy (άγιον) Spirit (πνεύμα) will be tortured (βασανίζειν).”**

27 And (δέ) I said, “Lord, 

**“from where did the counterfeit (άντιμιμον) spirit (πνεύμα) come?”**

28 Then (τότε) he said.

29 **“In the beginning (άρχή), when the Mother.”**

30 And (δέ) I said, “Christ (χριστός),

**“where did the counterfeit (άντιμιμον) spirit (πνεύμα) come?”**

31 Then (τότε) he said to me. 

**“When the Mother-Father (μητροπάτωρ).”**

32 And (δέ) I said, “Lord, 

**“from where did the counterfeit (άντιμιμον) spirit (πνεύμα) come?”**

33 Then (τότε) he said to me. 

**“The place to which they will be kept for the day on which there is no repentance (μετάνοια).”**
20 and begot
He made
not knowing that they surpassed him

8 of this perfect (τέλειος) Man).

she (raised it in) together with the Holy Spirit

who is rich in mercy,

the one who sympathized with us,

in every way, the One who is merciful

which is the last of the changeable fetters.

20 who is rich in mercy,

who sympathized (with us),

with his seed (σπέρμα),

the holy Spirit (πνεύμα), the merciful,

who is rich in mercy,

and the eternal

who was ignorant,

since he was ignorant,

they surpassed (παρά) him in thinking -

wanting to seize their intention.

that they were exalted (παρά)

he wanted to seize their intention,

since he was ignorant,

who was ignorant,

and the eternal light of Man.

The Chief Ruler (Λρχων) realized, then,

the thinking of the men of the race (γενεά)

through his seed (σπέρμα),

and the eternal light of Man.

it is he who "raised it in the thinking of the holy Spirit (πνεύμα), the merciful, who is rich in mercy,

and the eternal

that he wanted to seize their intention,

since he was ignorant,

and the eternal light of Man.

he wanted to seize their intention, 72' since he was ignorant,

that they surpassed (παρά) him in thinking -

since he was ignorant,

the holy Spirit (πνεύμα), the merciful,

who is rich in mercy,

the holy Spirit (πνεύμα), the merciful,

that they surpassed (παρά) him in thinking -

since he was ignorant,

the holy Spirit (πνεύμα), the merciful,

the holy Spirit (πνεύμα), the merciful,

that they surpassed (παρά) him in thinking -

since he was ignorant,

the holy Spirit (πνεύμα), the merciful,
And it is a of a sort that is interchangeable.

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.

For (γάρ) from that fate (ειμαρμένη) 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.

And thus the whole creation (κτίσις) was made blind, in order that they may not know God who is above all of them.

And because of the chain of forgetfulness their sins were hidden.

For (γάρ) they are bound with measures and times and moments (καιρός), for parallel to 75,3-5 see 75,20—76,3. 
He plotted to bring about a flood, and so that it would be lord over everyone, and demons (δαίμων) and men, and B," he repeated, and for all that had happened through him.

And he preached to all the offspring (σπέρμα) of man (Gen 7:4 LXX). But the greatness of Providence (πρόνοια), which is the Reflection (έπίνοια) of the light, and he repented.

And he preached to all the offspring (σπέρμα) of man (Gen 7:4 LXX). But the greatness of Providence (πρόνοια), which is the Reflection (έπίνοια) of the light, and he repented.

12 But (δέ) the greatness of Providence (πρόνοια), which is the Reflection (έπίνοια) of the light, and he repented. And he 34 repeated 10 for everything which had happened 34 through him. This time (πάλιν) he plotted 34 to bring a flood (κατακλυσμός) through him.

32 And demons (δαίμων) and men, came to him, and so it would be 13 hard over all.

5 — an idea that is perverse. And he repeated 3 for all that had happened through him.

He plotted to bring about a flood (κατακλυσμός). And he preached to all the offspring (σπέρμα) of man (Gen 7:4 LXX). But the greatness of Providence (πρόνοια), which is the Reflection (έπίνοια) of the light, and he repented.

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He plotted to bring about a flood (κατακλυσμός). And he preached to all the offspring (σπέρμα) of man (Gen 7:4 LXX). But the greatness of Providence (πρόνοια), which is the Reflection (έπίνοια) of the light, and he repented.
from the immovable race (yeved).
2 They entered into a 3 place (timago) and sheltered (exotisov) themselves 1 with a luminous cloud.
And they 4 recognized the leadership above 
and those who were with them,
5 since the light 1 shone upon them,
because [darkness] was falling
6 over every one 4 upon the earth.
He made a plan 2 with his angels (Evryklos).
He sent his angels (Evrykloso) to the daughters 12 of men
that they might
12 raise offspring (spurma) from them,
then giving satisfaction 5 to themselves.
And the first time (they did not succeed).
And they 3 did not succeed.
And when they had 20 success,
16 they (made a plan together)
18 to create the counterfeit (diarrephos) spirit (meiqou).
In imitation (improso) of the spirit (meiqou) 19 who had descended.
20
13 from the immovable race (yeved).
15 They went into a 3 place (timago) and sheltered (exotisov) themselves 1 with a luminous cloud.
And he (Noah) recognized his fellowship 4 and those who were with him,
8 because darkness was 1 falling
8 over everything 1 upon the earth.
He made a 3 plan with his 74 angels (Evrykloso).
They sent their 7 angels (Evrykloso) to the daughters 1 of men,
that they might
13 raise offspring (meiqou) from them,
for their 1 enjoyment.
And at first they did not succeed.
16 They all arrived 1 in a plan
18 to create the counterfeit (diarrephos) 9 spirit (meiqou),
since they remembered the 2 Spirit (meiqou) who had descended.
20 and hid themselves in a 3 luminous cloud.
And he (Noah) recognized his authority (avtheon)
and the who belongs to the light was with him,
6 having shown on them
because 1 he (the Chief Archon) had brought darkness
upon the whole earth.
And he made a plan with his powers.
17 He sent his angels (Evrykloso) to the daughters 12 of men,
that they might take some of them for themselves
12 and raise offspring (meiqou) for their
30 for their enjoyment.
And at first they did not succeed.
When they did not succeed,
16 they gathered 10 together again
and made a 3 plan together.
They created 2 a despicable spirit (meiqou),
who resembles the Spirit (meiqou) who had descended.
20 as (Gran) to pollute the souls (pykov) through it.
20 And begot children out of 17 the darkness

22 They brought them gold and silver and gifts 10 (δώρον) as their husbands they filled them with the spirit (πνεύμα) of darkness,

24 They (the angels) changed their appearance, and with evil (πονηρία).

31 And they became old without having enjoyment.

34 And they took women from the foundation (καταβολή) of the world (κόσμος) until now.

35 And they took them into great troubles, 30  into (κατά) the likeness of their (the daughters of men) mates,

36 into temptation (πειρασμός) which they had mixed (κεραννύναι) for them,

38 which mixed with them 4 which stems from evil (πονηρία).

41 And they steered the people astray by leading them astray, since 3 they went astray.

42 And they took them by leading them astray, filling them with the spirit (πνεύμα) of darkness,

43 by leading them astray, since they went astray.

44 And they steered them into temptation (πειρασμός),

47 And they steered them into (κατά) the likeness <of their husbands>

55' And they steered them (steered) them into temptation (πειρασμός).

67 And they took them (them) into (κατά) the likeness <of their husbands>.

68 And they took them into (κατά) the likeness <of their husbands>.

75 And they steered them (steered) them into temptation (πειρασμός).

79' And they steered them (steered) them into temptation (πειρασμός).

80 And they steered them (steered) them into temptation (πειρασμός).

81 And they steered them (steered) them into temptation (πειρασμός).

85 And they steered them (steered) them into temptation (πειρασμός).

88 And they steered them (steered) them into temptation (πειρασμός).

97 And they steered them (steered) them into temptation (πειρασμός).

200 And they steered them (steered) them into temptation (πειρασμός).

203 And they steered them (steered) them into temptation (πειρασμός).

205 And they steered them (steered) them into temptation (πειρασμός).

210 And they steered them (steered) them into temptation (πειρασμός).

212 And they steered them (steered) them into temptation (πειρασμός).

214 And they steered them (steered) them into temptation (πειρασμός).

216 And they steered them (steered) them into temptation (πειρασμός).

218 And they steered them (steered) them into temptation (πειρασμός).
who is rich in mercy, until now.

And they closed their hearts, first,

by means of their counterfeit spirit.

The blessed one, therefore, namely, the Mother-Father, it is in her seed that she is taking through the hardness of the counterfeit spirit.

And I hid myself from them because of their wickedness, and I went about. I came forth from those who belong to the light.

And I endured their wickedness, and I hardened myself into my seed, according to (κατά) the likeness of their spirit.

for (γάρ) I existed then, going on every road.

And I returned for the second time, the foundations of chaos shook.

And I hid myself from them because of (γάρ) I existed then, going on every road.

And the foundations of chaos shook. I endured their wickedness, and I hardened myself into my seed, according to (κατά) the likeness of their spirit.

And the foundations of chaos shook. I endured their wickedness, and I hardened myself into my seed, according to (κατά) the likeness of their spirit.
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.'
**Synopsis 81**

1131.7-24

Bitter tears he wiped from himself
2 and he said, 'Who is it that calls my name, and from where has this hope (έλπις) come to me, while I am in the chains of the prison?'

And I said,

6 Ι am the Providence (πρόνοια) of the pure light;
12 which is I, the merciful One,

14 against the angels (άγγελος) of poverty and the demons (δαίμων) "of chaos (χάος) and all those who ensnare you,

16 and beware of the deep sleep and the enclosure of the inside of Hades.'

And I raised him up 18 and sealed (σφραγίζειν) him in the light of the water with five seals (σφραγίς),
2 that you may write [them] down
6 —she was
12 For indeed (καί γάρ) whether (ή)
20 whether (ή) for food or (ή) for drink

23 And the savior (σωτήρ) presented these things to him
20 And the Savior presented these things to him
22 for drink or (ή) for

10 For parallel to 10-12, see 62,3-5.
33 But (δέ) the Mother had come
34 I shall go up to the perfect (τέλειον)
36 in order that

20 And the savior (σωτήρ) presented these things to him
21 And the savior (σωτήρ) presented these things to him
22 And the savior (σωτήρ) presented these things to him
23 And the savior (σωτήρ) presented these things to him
24 And the savior (σωτήρ) presented these things to him
25 And the savior (σωτήρ) presented these things to him
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27 And the savior (σωτήρ) presented these things to him
28 And the savior (σωτήρ) presented these things to him
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35 And the savior (σωτήρ) presented these things to him
36 And the savior (σωτήρ) presented these things to him
37 And the savior (σωτήρ) presented these things to him
38 And the savior (σωτήρ) presented these things to him
39 And the savior (σωτήρ) presented these things to him
40 And the savior (σωτήρ) presented these things to him
or (ή) for clothing or (ή) for another such thing.

2 He entrusted this mystery to him.

And immediately he disappeared from him.

4 And he went to his fellow disciples, and related to them what the savior had told him.

8 The Apocryphon of John.

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

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2 He entrusted this mystery to him.

And immediately he disappeared from him.

4 And he went to his fellow disciples, and related to them what the savior had told him.

8 The Apocryphon of John.
On the one hand (μίν) they have one set of names
2 from the desires (επιθυμία) 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 Ιο (πρός) illusion (φαντασία) and their powers.
10 Thus (όστε) through (the names given by the glories)
12 they decrease and grow weak;
but through the latter they grow strong and increase (αύξάνειν).

And (δέ), they all have one set of names
2 from desire (επιθυμία) and wrath (όργή).
But (δέ) 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 (δέ) these (names) truthfully (κατά).
8 reveal their nature (φύσις).
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 (δέ) 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 (ἀγγέλια),
4 and for each of them (he created) an aeon (αἰών),
after (τάπτω) the pattern (τύπος) of the imperishable (ἄφθαρτος) ones.
6 They created for them seven angels (ἀγγέλια) and for the angels (ἀγγέλια) (he created) three powers (δύναμες),
8 and for the angels (ἀγγέλια) (he created) three powers (δύναμες),
10 according to (τάπτω) the likeness of this first pattern (τύπος),
12 which is prior to him.

And he copulated with Arrogance (᾿άπονοια), who is with him,
2 and begot the authorities (ἐξουσία) who are under him, the twelve angels (ἀγγέλια),
4 and for each of them (he created) an aeon (αἰών),
after (τάπτω) the pattern (τύπος) of the imperishable (ἄφθαρτος) ones.
6 And he created for each of them seven angels (ἀγγέλια) and for the angels (ἀγγέλια) (he created) three powers (δύναμες),
8 and for the angels (ἀγγέλια) (he created) three powers (δύναμες),
10 according to (τάπτω) the likeness of this first pattern (τύπος),
12 which is prior to him.

And he was amazed in his arrogance (᾿άπονοια), which is in him,
2 and begot authorities (ἐξουσία) for himself (26,16-18).
4
6 And the rulers (ἄρχων) created seven powers for (each of) them, and the powers created for themselves
8 six angels (ἀγγέλια) for each one until they became 365 angels (ἀγγέλια) (30,9-12)
He is not quantifiable,

For, "he is not corporeal (σωματικός);

he is not incorporeal (σώμα).

He is neither (οὔτε) unlimited (άπειρος) nor (οὔτε) limited,

nor divinity,

nor perfection (τέλειος);

nor blessedness (μακάριος), but (άλλα) he is something superior to these.

He is not large; he is not small.

He is neither (οὔτε) existing (σώμα), nor (οὔτε) corporeal (σωματικός) nor (οὔτε) incorporeal (σώμα).

He is not large; he is not small.

He is neither (οὔτε) divinity, nor (οὔτε) in (σῶμα).

He is neither (οὔτε) imperfection (ανείκος), nor (οὔτε) in (σώμα).

He is neither (οὔτε) imperfection (ανείκος), nor (οὔτε) in (σώμα).
APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

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

It is entirely (όλως) impossible for anyone to know (νοεΐν) him.

2 He is not at all someone who exists, but (άλλα) he is something superior (άλλα) to them,

6 not as (ούχ ώς) being superior, but (άλλα) as being himself.

8 He did not partake (μετέχειν) in an aeon (αιών).

11 since (επειδή) he is not someone among (other) beings,

13 which one cannot know.

16 for (γάρ) he is primary revelation (γνώσις) and knowledge (γνώσις) of himself.

19 He is primary revelation and knowledge of himself.

22 He alone knows himself,

25 not (ούτε) as (ώς) being himself and (ούτε) not being himself.

28 He neither (ούτε) partakes in an aeon (αιών).

31 nor (ούτε) does he partake in time (χρόνος), nor (ούτε) does he receive anything from another.

2 for (γάρ) no one can (νοεΐν) him.

4 He is not someone among (other) beings.

7 but (όλος) he is something superior;

10 not as (ούχ ώς) being superior, but (άλλα) as being himself and (ούτε) not being himself.

13 for (γάρ) he is not someone among (other) beings, but (όλος) he is another thing.

16 not (ούτε) as (ώς) being superior, but (άλλα) as being himself and (ούτε) not being himself.

19 nor (ούτε) partakes in time (χρόνος), since (ούτε) he does not (ούτε) receive anything from another.

22 for (γάρ) he is not someone among (other) beings, but (όλος) he is another thing.

25 not (ούτε) as (ώς) being superior, but (άλλα) as being himself.

28 he does not partake (μετέχειν) in an aeon (αιών) in time (χρόνος), since (ούτε) he does not (ούτε) receive anything from another.

24 'He is not someone among (other) beings, but (όλος) he is another thing.

Theodore, Haer Fab. 13.

Text following Rousseau and Doutriaux, Introd de Lyons, Contra les Hérétiques, SC 263, 328-30.


(1)  Super hos autem ex his qui prae ducti sunt Simoniani

2 multitudo Gnosticorum Barbelo

4 exuere itur et se terra fungis manifestis sunt,

6 quorum principales apud eos sententias ennarramus.

8 in signis: Spiritu subicit, quem Barbelo nominant:

10 quorum principes apud eos sententias ennarramus.

12 his purum purus probis probisti incorrupta,

14 postinde Vita aeterna.

16 ha quisque gloriamur Barbelo et propicium in Magnitudinem et conceptum delectatis in hac.

18 generare similis et Lumen. 

20 et sedemur Patrem Lucem et

22 ut perfectum fuerit:

24 ilium illud sustinet.

26 eis purum purum dicam esse Christum.

28 quorum principes apud eos sententias ennarramus.

30 in Nus Prognosi.

32 et se terra fungis manifestis sunt,

34 ad representationem magni Luminis:

36 et omnis hanc principis dicit et omnia hac subiecta.

38 Coemissam autem ei Alethiae,

et esse conesseamionem

38 Autogenus et Alethiae.

Translation of Irenaeus, Adv Haer 1.29.

(1) Besides the Simonians already mentioned,

2 a multitude of Gnostics (named after) Barbelo

4 have sprung up and shot out of the ground like mushrooms.

6 we will describe their main tenets.

8 certain one of them propose that there is a certain imaging upon

10 in a virginal Spirit whom they call Barbelo.

12 They say that a certain invisible Father also existth ;

14 that he willed to reveal himself to Barbelo;

16 that this Thought came forth and attended him

18 and requested Foreknowledge.

20 When Foreknowledge had come forth,

22 perfection

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

26 so that he might be made perfect.

28 Furthermore, they say that this Light is Christ, in whom they say that this is the beginning of all light and generation,

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

32 so that he might be made perfect.

34 that he willed to reveal himself to Barbelo;

36 that this Thought came forth and attended him

38 and requested Foreknowledge.

38 between the Self-Generated and Truth.

38 Autogenus et Alethiae.
82 the maker of this creation.
80 she produced a work in which there was Ignorance and Arrogance.
78 because she had made the leap without the Father’s consent.
76 thinking she might find a consort there;
74 and when she did not find one she struggled and strained forward
72 while she was without conjugal coupling.
70 whom they also call Wisdom and the wanton sexual element;
68 (4) They say that from the first Angel who attends the only-begotten
66 that from Man and Knowledge there sprouted the Tree,
64 They say that from this were manifested
62 and that, as all were thereupon at rest,
60 that he too, therefore, knew the one who is above all things;
56 because neither he, nor those from whom he came to be, were subdued;
54 the Self-Generated emitted in addition to these
52 to impress the simple.
50 They say that this work of hers is the Chief Ruler,
48 Understanding to the third light, whom they call David;
44 which they name Grace, Volition, Understanding, and Prudence.
40 They say that from the Light, which is Christ, and from Incorruptibility
38 they tell that he took great power away from the Mother
36 (3) When all things had been established in this way
34 the Self-Generated emitted in addition to these
32 the holy Spirit was emitted,
30 and looked toward the lower regions,
28 that when she saw that all others had a conjugal coupling
26 who in turn was removed with the first light from (H)armogenes.
24 (3) When all things had been established in this way
22 Prudence to the fourth, whom they call Eleleth.
20 They postulate that Grace was joined to the first light
18 the perfect and true Man whom they also call Adamas,
16 because neither he, nor those from whom he came to be, were subdued;
14 that, together with Man, from the Self-Generated,
12 Perfect Knowledge was emitted and joined to him as consort;
10 that he too, therefore, knew the one who is above all things;
8 and that an invincible power was given to him by the virginal Spirit;
6 and that, as all were thereupon at rest,
4 they sang hymns to the great a保定 ones.
2 They say that this from that was manifested

82 and they say that he is the maker of creation;
80 produced a work in which there was Ignorance and Arrogance.
78 because she had made the leap without the Father’s consent.
76 thinking she might find a consort there;
74 and when she did not find one she struggled and strained forward
72 while she was without conjugal coupling.
70 whom they also call Wisdom and the wanton sexual element.
68 (4) They say that from the first Angel who attends the only-begotten
66 that from Man and Knowledge there sprouted the Tree, which they also call Knowledge.
64 (4) They say that from the first angel who attends the only-begotten the holy Spirit was emitted.
62 whom they also call Wisdom and the wanton sexual element; that when she saw that all others had a conjugal coupling
60 while she was without conjugal coupling, she sought whom she might be united to,
58 and when she did not find one she struggled and strained forward and looked toward the lower regions.
56 thinking she might find a consort there;
54 whose she was removed with the first light from (H)armogenes.
52 (3) When all things had been established in this way
50 they tell that he took great power away from the Mother
48 (his) consort Perfect Knowledge.
46 They say that this work of hers is the Chief Ruler, the perfect and true Man, whom they also call Adamas,
44 that, together with Man, from the Self-Generated, Perfect Knowledge was emitted and joined to him as consort;
42 that he too, therefore, knew the one who is above all things;
40 and that an invincible power was given to him by the virginal Spirit;
38 they sang hymns to the great a保定 ones.
36 They say that this from that was manifested
34 the Mother, the Father, the Son.
32 that from Man and Knowledge there sprouted the Tree, which they also call Knowledge.
30 They tell that he took great power away from the Mother
28 that when she saw that all others had a conjugal coupling
26 who in turn was removed with the first light from (H)armogenes.
24 who also call Wisdom and the wanton sexual element.
22 who in turn was removed with the first light from (H)armogenes.
20 whom they also call Wisdom and the wanton sexual element.
18 They call this work the great aeon.
16 (his) consort Perfect Knowledge.
14 They say that from this was manifested
12 the perfect and true Man whom they also call Adamas,
10 because neither he, nor those from whom he came to be, were subdued;
8 that, together with Man, from the Self-Generated,
5 they sang hymns to the great a保定 ones.
2 They say that this work of hers is the Chief Ruler, the perfect and true Man, whom they also call Adamas,
0 they say, desiring a consort.
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.
88 Next they say that he copulated with Arrogance
and begat Wickedness, Jealousy, Discord and Desire.
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

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.
88 That he copulated with Arrogance
and begat Wickedness and her members.

I summarized these matters, leaving out the length of their fiction. But
the celebration of their mysteries, who would be three-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 (βόρβορας = filth, mud).
Now he took this from the and Thought made the marrow."

"My Wisdom made the flesh, into being." 

"I have made a good beginning (άρχεσθαι, αρχή); I have completed knowledge (γνώσις) and a hidden mystery (μυστήριου) and allegories (σιγή). For (επειδή) all they that (were) in the heavenly Paradise its (her) name was not this, but (άλλα) its (her) name was Silence (σιγή)."

Theodore bar Koni quotes a list of the creators of the human body from the Apocalypse of John used by Audius. He writes in the Apocalypse which is in the name of Abraham, speaking in the person of one of the creators thus. "The world and creation were made by the darkness (μοίρα) of six other powers." And he says again, "See by how many gods the soul is purified and by how many the body is fashioned." And he says also, "Ask who compelled the angels and the powers to fashion the body." 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 creatures when he says, "My Wisdom made the flesh, and Elohim made the bones, and my Kingdom made the blood."

Adonai made the nerves and Anger made the flesh, and Thought made the marrow." Now he took this from the Chaldeans.
The following fragment resembles the Apocalypse of John in several respects. Jesus interprets selected passages of Genesis in dialogue with John; the phrase, "saw the five powers" resembles, "I sealed him in the light of the water with five seals" (Apocalypse of John 2:1-2:3,24) etc. Text and translation following Paul E. Kahle, Bata V., Coptic Texts from Deir El-Bala'izah in Upper Egypt (2 vols., Oxford: Oxford University, 1954) I 147-477: Fragment first published by W. E. Crum, A Classic Fragment. JThS 44 (1943) 176-179. One complete parchment leaf with pagination 1-28 (in line 13) and P#42 (in line 34) and fragments of two further leaves. Kahle dates the fragment on paleographic grounds to the Fourth Century. Arrangement of fragments (following the order of Genesis passages commented) and continuous numbering of lines introduced by C. E. W. Crum.
The Manuscripts


Editions, Translations, Commentaries and Monographs


Petersen, Norman R. "The Literary Problematic of the Apocryphon of Pitrement, Simone. "Lcs quatre illuminateurs. Sur le sens et l'origine... 1977. 35-44.


"Die dreigestaltige Protennoia herausgegeben, übersetzt und mit einem vorwenden... Der Gott "Mensch" in der Gnosis: Ein religionsgeschichtlicher Beitrag zur Diskussion... Berlin: Neukirchner Verlag, 1970. 229-292.
INDICES
INDEX OF COPTIC WORDS

Entries for NHC IV are included only where IV preserves text omitted in II 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.

ΑΛΟΥ (5a) n.m. child, servant II [2,2]; III 12,19. BG 21,4; 34,11.

(ΑΣΚΑΣ) ΑΣΚΑΣ (6b) n. m. narrow II 15,19,16,19.

ΜΗΠΤΕ (6b) n. m. underworld, Hades II 11,4; 22,1; 31,22.

ΙΠ (8b) η. m. underworld, Hades II 11,4; 22,1; 31,22. BG 41,15; 57,7.

ΕΜΗΠΕ Π 30,26; 31,1.

ΑΗΝΕΙΝ, ΑΧΝΕΙΝ, see ΑΗ.

ΑΛΑΤΕ (9b) vb. intr. prevail, rule; tr. seize II 8,8. ΙΠ 18,8; 33,14.

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ΑΝΟΠ (11b) pers. pron. II 1,18; 2,12; 2,13; [2,14]; 2,14; [2,15]; 2,23; 9,9; 11,20; 13,8; 13,17; 21,26; 22,9; 23,27; 25,16; 26,22; 26,32; 27,11; 27,31; 30,1; 30,15; 30,20; 30,24; 30,33; 30,34,31,11; 31,12; 31,16; 31,28. ΙΠ 13,14; 27,15; 28,16; 29,2; [32,22]; 33,25; 34,18; 35,2; 35,18; 36,4; [36,15]; [39,14].

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BG 21,17; 23,3; 29,4; 23,10; 23,11; 24,5; 24,10; 24,11; 24,12; 24,14; 24,16; 24,17; 24,17; 24,18; 24,18; 24,19; <24,20>; 28,2; 25,3; 25,7; 25,8; 30,4; 37,14; 37,17; 38,13; 45,17; 46,11; 47,9; 47,19; 53,3; 58,9; 58,17; 59,17; 61,1; 63,15; 65,12; 68,15; 70,8; 71,19; 73,6; 73,8.

ζ. ΝΠ (13a) n. m. multitude, amount BG 42,11.

ΖΕΠΕ Π 34,8; see ZEPE.

ΖΕΠΕ Π 34,8; see ZEPE.


ΖΕΠΕ (32b) vb. intr. become many II 13,6; 13,10; 15,24; 26,27; 26,36. BG 48,18.

ΖΕΠΕ II 26,16.

ΖΕΠΕ (25b) n. m. multitude, amount BG 42,11.


ΖΕΠΕ (32b) vb. intr. become many II 13,6; 13,10; 15,24; 26,27; 26,36. BG 48,18.

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NIV.OT.Y (218a) n. f. who? II [1,23]; 13,6; 18,2; 28,1; 31,21; 34,4; 35,15; 35,16; 73,17.

NIV.OT. (216a) vb. intr. see NIV.Y.OT. II [4,7]; 19,18; 34,7; 33,23; 56,20; 39,12.

BG 23,21; 25,21; 51,7.

NIV.OT.N (217b) vb. see. m. going BG 44,15; 45,17; 45,18.

(NIV.OY) NIV. (216b) vb. intr. come, go II 23,20; 33,16; 46,6; 64,7; 62.

NIV.Y. (216b) vb. intr. see NIV.Y.OT. II 4,7).

NIV.Y (216b, m. ghost II 23,20; II 38,25; 40,7; 74,17.

NIV. (216a) vb. n. see NIV.OT.

NIV.Y (222a) vb. intr. be good II 20,10; 20,16; 22,4. III [25,1]; 39,25; 18,25; 27,35; 27,36; 30,2; 31,24; 34,16; 35,15; 35,16; 73,17.

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NIV. (216a) vb. see NIV.OT.

NIV.Y (216b) vb. intr. see NIV.Y.OT.

NIV.Y (216b) vb. intr. have pity, mercy; n. m. pity, mercy II [4,7]; BG 23,4; 23,6; 31,19; [32,4]; 34,9.

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CEG(2) II 8; 9; 13; 43; 82, 29, 25.13.

CAG(3;18) vb. intr. and tr. write II 22.23.

CEG  II 9:9.

CAG(2) III 31.33. III 15.155. BG 75.17; 76.8.


CAG(2) m. n. m. See teacher. III 1.10. BG 19; 13.

CAG(3;8) n. f. woman II 22.38; 24.1; 23.17; 23.17. III 29.20; 29.20. 30.39; [30.42]. BG 59.15; 59.19; 60.10. 61.11.

CAG(2) II 10.7.

COOT CAG(2) anomalous III 5.9; 6.8. III 8.4; 9.9. 23.9; 24.9. HNTCCIHE II 1.22.

CAG(2) m. n. m. supply. OVE CAG(2) command (see wBCBC) BG 41.13.

CAG(2) III 31.43. III 39.25. BG 76.10.

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THM(309) vb. intr. and tr. write BG 61.9; 61.16.

THM(242) III 23.7.

THM(242) III 10.23.

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INDEX OF Coptic WORDS

INDEX OF Greek WORDS
INDEX OF NAMES

Since the names attested in AJ contain only the letters of the Greek alphabet (except for spiritus asper or lenis represented by Ξ) the following list follows the conventions of Greek rather than Coptic alphabetizing. Names in which the Greek meaning plays a significant role (e.g. Christ) are found in the index of Greek words.

AAPM Η 17,31.
ΑΑΠΜΩΠΗ Π 16,26.
ΔΔΔΧ Η 16,1.
ΔΣΔΛΩ see ΓΔΔΛΑΩ.
ΔΜΗΛΠΙΔΧ Π 16,18.
ΔΠΡΕΣΙΑ Π 17,2.
ΔΠΡΕΣΙΜΣ BG 40,14.
ΔΠΣΤΡΠΙΨ Π 16,7.
ΔΡΠΑΣΙ Π 17,29.
ΔΡΠΕΣΙΜΣ Π 10,37.
ΔΡΠΙΨ Π 15,30.
ΔΡΟΛΜΗΜΑ, Π 16,20.
ΔΔΔΛΑΝ Π 16,3.
ΔΔΔΛΑΝ Π 15,12; 20,17; 20,25; 22,11; 22,21; 24,10; 24,29; 24,35. ΠΙ 22,15; 25,10; 28,16; 29,2; 30,13; 31,7; 31,24. BG 35,5; 49,7; 53,8; 58,14; 60,15; 62,4; 63,5 63,13.
ΔΔΔΔΑΜΑΝ see ΠΙΓΕΡΑΔΔΑΜΑΝ.
ΑΔΔΔΑΝΙΟΙ Π 16,24; 18,3. BG 40,9; 42,3.
ΑΔΔΔΑΝΟΥ Π 10,33.
ΑΔΔΓΟΥ BG 42,5; 44,2.
ΑΔΔΓΟΥΝ Π 12,23.
ΑΔΔΩΝΙΝ Π 11,32. ΠΙ 17,4; 18,4. BG 40,17.
ΔΔΟΥΡΟΥ Π 18,10.
ΔΔΟΥΡΟΥ Π 10,29; 11,26; 12,16; 17,8.
ΔΔΟΥΡΟΥ Π 15,35.
ΑΔΔΔΑΠΑΔΛΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑΠΑП

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CUPHIA  III  13,19.