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NITIK OYMAKAPIOS EUPAPAKOLOUOHEIC

Blessed are you (John) for understanding.

(reproduced with permission of the Staatliche Museen zu Berlin)
FOREWORD

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

The gnostic religion was not only a force that interacted with early Christianity and Judaism in their formative periods, but also a significant religious position in its own right. General acceptance of this modern insight had been seriously impeded by the scarcity of original source material. Now this situation has been decisively altered. It is thus under a sense of obligation imposed by the discovery of these largely unique documents that the present edition has been prepared.


The project was initiated in 1966 with only a limited number of tractates accessible, but rapidly developed as the texts became increasingly available. In view of the fact that the bulk of the material in Codices I-VI had at that time either been published or announced for imminent publication in complete editions in other languages, the edition in the Coptic Gnostic Library was envisaged in the complementary role of providing merely English translations in a single volume, which in subsequent planning was then envisaged as two volumes. It was at this stage that preliminary announcements were made in New Testament Studies 16 (1969/70), 185-90 and Novum Testamentum 12 (1970), 83-85, reprinted in Essays on the Coptic Gnostic Library (Leiden: Brill, 1970). The publisher and editorial board of Nag Hammadi Studies at their meeting in Uppsala, Sweden, in August 1973, recommended that the Coptic Gnostic Library edition be complete for Codices I-VI and P. Berol. 8502 as well as for Codices VII-XIII. This plan was adopted by the volume editors in their September 1973 work session in Cairo. This resulted in Codices I-VI and P. Berol. 8502 being planned for six, then nine volumes. They do not correspond precisely to the seven codices, for it is preferable to publish parallel texts together. In the case of the four instances of The Apocryphon of John, it was decided to publish all four in parallel format in one broadened volume. As volume editor we have been able to enlist, in addition to Frederik Wisse, also Michael Waldstein, who had already prepared an unpublished synopsis. After it was decided to include in Nag Hammadi Studies a new English edition of the other Coptic gnostic codices known previously, the Askew and Bruce Codices, the publisher included them in the Coptic Gnostic Library to make it complete.


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

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

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

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

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

Michael Waldstein thanks the University of Notre Dame for a printing subsidy and for a Jesse Jones faculty research grant (summer 1991) which made a preliminary form of this synopsis possible. He also thanks Harry Attridge for continued advice and encouragement, Peter Nagel for his transcriptions, synopsis manuscript and critical notes, Michael A. Williams for the manuscript of his synoptic 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 papyrus. Thanks to the Görres Gesellschaft and the Homeland 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 Böhl, Michael Theobald and Christoph Markschies, and to those who offered generous hospitality at the Theologikum, especially Christoph Markschies, Hermann Lichtenberger and Luise Abramowski. Thanks also to Jeffrey H. Hodges at the University of Tübingen, for providing an additional collation of the text of the synopsis against the facsimile edition and the photographs of BG 8502, and for his many suggestions for improvements in the translation. We are greatly indebted to Peter Gentry, who developed the Macintosh font used for the synopsis and continued improving it until the goal was reached with version 82 of Koptos™.

Frederik Wisse
Faculty of Religious Studies
McGill University
Ascension Day, May 25 1995

Michael Waldstein
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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 which obscure them so that the smoothness and gloss of the fabric are lost.

*Cervantes, Don Quixote, Part Two, Chapter 62.*
INTRODUCTION

The four copies of *The Apocryphon of John* (AJ) presented in this edition in synoptic 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 Berolienensis 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 version, one in Nag Hammadi Codex II and the other in Codex IV, though clearly copies of same translation, do not appear to stand in a "sister" or "mother- daughter" relationship.

**NAG HAMMADI CODEX III (III)**

NHC III is part of the Nag Hammadi collection of twelve codices discovered in December 1945 near the village of Hamra Dom in Upper Egypt. The codices are preserved in the Coptic Museum in Cairo. The Facsimile Edition of III was published in 1976. The cover of III has been described by James M. Robinson. A codicological introduction to III was provided by Frederik Wisse and a corrected up-date of the analysis of its single quire was included in Robinson's preface to *The Facsimile Edition of the Nag Hammadi Codices: Codex III*. An edition of Codices III, II and IV was published in 1963 by Martin Krause and Pahor Labib. It includes brief codicological introductions, the Coptic texts, though not in synoptic 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 tractates in III and occupies pages 1 line 1 to 40 line 11. There is a title on the verso of the front flyleaf and a subscript title on 40, 10-11. The tractate is in a relatively poor state of preservation. Of the first two leaves (pages 1-4) only a small fragment remains, though some of the lost text of page 1 could be recovered from the blotting on the flyleaf. Pages 5-12 and 21-40 suffered lacunae of varying sizes on the inside of the 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 fit the available space.

The pagination of III is found in the middle of the top margin and lacks a superlinear stroke. For AJ the following page numbers survive or can be reconstructed: 1 (A); 2 (B); 3 (C); 4 (D); 5 (E); 6 (F); 7 (G); 8 (H); 9 (I); 10 (J); 11 (K); 12 (L); 13 (M); 14 (N); 15 (O); 16 (P); 17 (Q); 18 (R); 19 (S); 20 (T); 21 (U); 22 (V); 23 (W); 24 (X); 25 (Y); 26 (Z); 27 (AA); 28 (AB); 29 (AC); 30 (AD); 31 (AE); 32 (AF); 33 (AG); 34 (AH); 35 (AI); 36 (AJ).
INTRODUCTION

The Coptic hand betrays an experienced scribe and is unique among the Nag Hammadi codices. The text is a handsome, flowing uncial with frequent ligature involving the Α, Ε, Μ, Π and Τ, and sometimes also Τ, Θ, Κ, Λ, Υ, Ζ, Χ and Ψ. This ligature facilitates reading for it is limited to letters of the same word. Some effort has been made to keep the right margin straight by crowding letters (e.g. 7,1.5), or by extending letters with a stroke towards the right (especially Α, Ε, Λ, Κ, and Υ). Letters that cannot be extended towards the right, such as Ν, are sometimes written extra large to fill out the line (e.g. 9,3). Diples have been used occasionally to fill out short lines (5,19; 9,24; 15,3; 17,19,22; 18,2; 25,7; 29,23; 33,11,19,37,14). There are also a few cases where the final Ν of a Greek word at the end of the line has been indicated by a superlinear stroke over the preceding vowel (7,9 and 23,21).

The high point to separate sentences, thought units, or elements in a list has been used only sparingly, and can be confused with the articulation mark on the final Π or Π of a word. The paragraphos cum corone as well as lines and diples decorate the end of the tractate and the subscript title which has been indented. A helical line separates AJ from the next tractate.

The superlinear strokes have been placed fairly exactly and consistently, either marking a single letter as a morpheme, or as a Bindestreich linking two or three consonants into a morpheme. The scribe placed a stroke over two consonants only when the second one is Θ, Λ, Μ, Ν, Ζ, or Π. The suffix Ω normally has a superlinear stroke if it is preceded by a consonant. Occasionally the verb ΕΙ has been marked by a circumflex when it has syllabic value (e.g. 38,20 and 39,18). The Greek particle ἡ has a stroke only in 40, 2 and 3. The names of supernatural beings have only occasionally been marked with a superlinear stroke, but abbreviated nomina sacra always.

The scribe of III employed an articulation mark (morpheme marker) on the final gamma, πι or τau of a word or syllable. The mark is in the shape of a raised dot or small circumflex placed above the right edge of the letter. Unusual but meaningful is its use after ΝΤΟ in 30.5. The text has many corrections apparently most if not all by the scribe. They have been noted in the text-critical apparatus. A number of copying errors remain and these have been emended in the edition of the text. Other apparent corruptions in the text may also be due to scribal errors. Corrections were made by crossing out (e.g. 33,7), erasure and overwriting (e.g. 37,14), writing in the margin (40,7), or above the line (e.g. 33,7), or, in one case, in the bottom margin to correct a large omission due to homoioteleuton in 24,17. The nature of the mistakes leaves no doubt that the scribe copied from a Coptic exemplar.

The tractate is written in Sahidic with relatively few vocalizations in the direction of Subachmimic, and with a large number of Greek loan words. In this it is remarkably similar to the other tractates in the Codex. The non- Sahidic forms may be due to a scribe whose native dialect interfered in copying a Codex written in Sahidic, but more likely it reflects a period when Sahidic orthography was not yet rigorously enforced in the monastic scriptorium in which Codex III probably was produced. The policy of retaining many Greek words in the tractates of III may indicate that they were translated by the same person.

CODEX PAPYRUS BEROLINENSIS 8502 (BG)

The Codex was acquired for the Berliner Museum in 1896 from an antiquities dealer from the province of Achmim in Egypt. The dealer reported that it was found by a fellah in a niche in a wall and was covered with feathers. Its publication had to wait more than half a century, due to the accidental destruction in 1912 at the publishing house in Leipzig of the edition prepared by Carl Schmidt, and the subsequent interruption of two world wars. When the eminent Coptologist Walter C. Till took on the task in the early nineteen fifties he was able to consult photographs of some of the parallel texts included in the newly found Nag Hammadi codices. For his edition of BG, however, he did not have access to the original manuscript. He published only the first three of the four tractates included in BG since the Acts of Peter had already been published by C. Schmidt in 1903.

Hans-Martin Schenke provided a second edition in 1972 which benefited from a careful examination of the originals and greater access to the parallel texts in the Nag Hammadi collection.

The leather cover of BG was originally made for a larger codex and adapted to BG. The cover is dated by Krutzsch “probably not before the Sixth Century” and bears the inscription of its owner, ΖΑΧΑΡΙΑΣ ἌΡΝΙΟΥ ΑΒΒΑ, “Zacharias, Archdeacon, Abbot.” It is not clear whether the Abbot owned the codex for which the cover was originally made or BG.

For further details of the use of articulation marks in Codex III see Wisse, “Nag Hammadi Codex III: Codicological Introduction,” 234 and Böhlig and Wisse, Gospel of the Egyptians, 2-3.


8502 or both. The cartonnage of the cover contains two fragments of a monastic letter of introduction, dated to the end of the Third, beginning of the Fourth Century. Schmidt dates BG itself in the Fifth Century. Till-Schenke report that Stegemann dates BG in the early Fifth Century. The present edition is based on a new set of photos taken by Eva Maria Borgwald in 1992, and on inspection of the original papyrus in Berlin.

AJ is the second tractate in BG and it occupies pages 19 line 6 to 77 line 7. The tractate is fairly well preserved. There is a lacuna involving parts of the five top lines of page 20, a third of the writing column is missing of pages 21-22, parts of the top five lines of pages 31-37, parts of the top three lines of pages 43-44, and most of the top two lines of pages 49-56 and the bottom two lines pages 47-48 are also lost. Thanks to the parallel versions in the Nag Hammadi Codices II, III and IV, the text of most of these lacunae can be reconstructed with some degree of certainty. Only the reconstruction of the extensive lacuna on page 21 is problematic since the only surviving parallel in Codex II is also obscured by a lacuna.

The pagination in Codex BG is found in the middle of the top margin and has been marked by a superlinear stroke. For AJ the pagination for pages 19-43; 47-48, 66-77 is at least partially preserved. The Coptic hand is somewhat irregular but skilled. It is an upright one still with minimal ligature. An attempt has been made to keep the right margin straight by crowding letters (e.g. 25,4; 27,10; 29,5; 39,7) or writing the final letter above the preceding one (e.g. 41,5; 47,7; 66,9; 70,7) or by enlarging the final letter(s) and increasing the spacing (e.g. 27,19; 54,11). For the same purpose, when the last word or syllable in a line ended with a nu it has been indicated by a superlinear stroke over the preceding vowel (23,2; 26,7,14; 28,9; 29,10; 37,1; 57,15; 63,12; 64,6; 69,10,16; 71,19). Imperfections in the papyrus forced the scribe at times to leave blank spaces (47,12,15; 48,2,7,10,11,14; 54,11). To avoid splitting a word or phrase between two pages the scribe sometimes placed the overrun letters below the end of the last line (19,19 MAXE NGA: 21,21 OTI: 31,20 EIC: 43,20 WEP: 65,19 CAPI).

There is no punctuation or paragraphing in the text. The caret with a horizontal stroke at the end of 55,20, the bottom line of the page, comes in the middle of a sentence and thus could not be a paragraph marker. Even more puzzling is the diagonal stroke after PE in 28,21, also involving the bottom line and coming in the middle of a phrase. The mark after CAPI in 65,20 (overrun) may be a line filler. The ending of the tractate on page 77 and the beginning of the next tractate, The Sophia of Jesus Christ, have been framed by decorative marks in the left and right margins. The subscript title of AJ (77,6-7) has also been decorated and has been indented.

The scribe employs superlinear strokes as articulation marks but not the morpheme dividers in the form of an apostrophe or superlinear dot found in most of the Nag Hammadi Codices. The exception is 40,5 QOCEIT where it is needed to distinguish it from the fem. article with PE. The superlinear strokes are carelessly placed and are often missing where expected. They tend to be displaced a bit too far to the right. The stroke which links two consonants into a syllable, the Bindestrich, is normally put over the second consonant, e.g. MNI rather than MNN. The diaeresis is used over i and Y when they have syllabic value. The E1 has a curved stroke over the iota when it has syllabic value (47,14; 64,7; 67,4; 72,15; 75,14). What appears to be a superlinear stroke on M in 23,4 is a smooth breathing (spiritus lenis) mark. Of interest is the superlinear stroke over the article the when it stands at the end of a line (33,19; 40,10; 61,14; 68,14; 74,18), and the related phenomena MIT (37,19; 42,9; 44,8; 57,4; 64,1) and 2MIT (61,14; 68,19) at the end of a line. This shows that the article is to be pronounced "ep" rather than "pe". Names and nomina sacra have been marked by a superlinear stroke, though there are a number of exceptions.

The text has been corrected by means of writing over an erasure or by writing above the line. These corrections have been noted in the text or in the text critical notes. It would appear that the corrections were made by the original scribe of BG. A number of copying mistakes were missed and these have been emended in the text. In places the text
appears to be corrupt either due to a copying mistake by the scribe of BG or earlier in the Coptic transmission tradition. The nature of the mistakes leaves no doubt that BG was copied from a Coptic exemplar rather than being the original translation from the Greek.

BG is written in Sahidic Coptic though, as in the 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 tractates, but a more likely reason is that 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 witness to the transitional phase from Subachmimic, the dialect into which these originally Greek tractates had been translated, to Sahidic orthography.18

NAG HAMMADI CODICES II AND IV19

Two copies of the longer version of The Apocryphon of John (AJ) are found among the tractates included in the Nag Hammadi codices: the first of the seven tractates in Codex VII (II) and the first of the two tractates in Codex IV (IV). The fact that AJ comes also first in Codex III 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 Labib (see Introduction to Codex III above). The present edition is based on an analysis and collation of the original papyrus pages in Cairo and Facsimile Edition: Codex III as well as Facsimile Edition: Codex IV. An edition of the longer version of AJ in II was published by Søren Giversen in 1963.20 Frederik Wisse supplied the English translation of the longer version of AJ in The Nag Hammadi Library in English.21

CODEX II

AJ in II occupies pages 1.1 to 32.9. The papyrus is of good quality and most of the leaves are in a relatively good state of preservation. Only the first two leaves (pages 1-4) suffered major loss, and the next seven leaves (pages 5-18) have lacunae of decreasing size. The lost text could be reconstructed with a fair degree of certainty except in those few places where also the text of IV and of the two shorter versions is obscured by lacunae.

Codex II lacked pagination. The Coptic hand of II is a regular, upright uncial, similar to BG, with almost no ligature. The same scribe copied also Codex XIII. The right margins are kept fairly straight with a minimum of crowding, but there is some use of larger size letters at the end of the line (e.g. 26.5.12). At times the scribe extended the line one or two letters into the margin (e.g. 27.4.17). The articulation mark in the form of a diagonal stroke doubles in some cases as a line filler (e.g. 26.5.36),22 and the superlinear stroke or a part of the letter is sometimes extended for the same purpose (28.32.34). Furthermore, when the final word or syllable in a line ends with a nu preceded by a vowel the nu is sometimes compensated by a superlinear stroke on the vowel (9.14; 14.4; 17.34; 19.11.28; 26.28; 28.19; 30.36; 31.11.12.18). To avoid splitting a word between two pages the scribe sometimes placed the overrun letters below the end of the last line (18, 34 XH; 25, 36 Xwne).23

Very characteristic in II is the frequent use of articulation marks (morpheme markers) of various shapes and sizes.24 As in BG, sentence punctuation is lacking, but there appears to be a paragraph marker in the form of a colon at the end of the incipit (1.4). Proper names and nomina sacra normally have a superlinear stroke. Below the last line of the tractate (32,6) there is a decorative line. The subscript title (32,7-9.) is indented, written large, and marked with strokes above, between and below the lines. The superlinear stokes have been carelessly placed tending to be too far to the right. The stroke which links two consonants, the Bindestrich, is used sparingly and is normally placed over the second consonant. Its function is similar to the articulation mark.25

There are a number of scribal errors in II due to haplography, ditography and homoioteleuton. These have been noted in the text-critical apparatus. Corrections are fairly frequent; they were made by

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18 See further the discussion of the dialect of the long version of AJ in Codices II and IV.
20 Søren Giversen, Apocryphon Johannis: The Coptic Text of the Apocryphon Johannis in the Nag Hammadi Codex II with Translation, Introduction and Commentary (Acta Theologica Danica 5; Copenhagen: Munksgaard, 1963). The edition includes a commentary in addition to the text, English translation and indices; it preceded the scientific conservation and analysis of the Nag Hammadi Codices done under the supervision of James M. Robinson.
22 The diple does not appear as line filler in AJ II.
23 Probably also in 1,33 xoc in Kocmoc.
24 They have been well described in Layton, “Introduction (to NHC II),” 14-18. For the present edition articulation marks in II have been stylized to a small diagonal stroke directly after and just above the letter.
mean of the crossing out of letters (e.g. 4,25), writing above the line (e.g. 6,2), or writing over a partially erased letter (e.g. 7,23,29,31). Most of the corrections appear to be by the scribe of II, but a corrector changed the text in 12,18-19 and corrected a case of haplography in 31,6-7.26

**Codex IV**

AJ occupies pages 1,1 to 49,28 in Codex IV. It is the most fragmentary of the Nag Hammadi codices.27 The fact that most of the missing text of AJ in IV could be reconstructed with a high degree of certainty is due to the fact that it is a copy of the same Coptic version of AJ as preserved in II. This means that the value of the copy of AJ in IV is limited to those places where it supplies the text when omissions occurred in II due to lacunae or homoioteleuton, the few places where it has a variant reading, and the insight it gives into the development other than orthographic ones have been noted in the text-critical column; the numbers are the following:

- Superlinear strokes normally mark proper names and nomina sacra. The subscript title has been indented and is decorated with dips and strokes (49,27-28). The final pi and tau of a word, the masculine article \( \text{τ} \) when the noun starts with a pi (37,15; 47,1), as well as tau in the morphemes \( \text{ετ} \), \( \text{ατ} \) and \( \text{ηηηη} \) are consistently marked by an articulation mark or morpheme divider in the form of a small backstroke (\( \text{τ} \), \( \text{τ} \)). The purpose is the same as the articulation mark in III. The scribe uses punctuation in the form of a high point to mark thought units and items in a list; no paragraph marker is extant in AJ IV. There are no corrections in the extant text of IV, but a number of scribal errors needed emendation; these have been noted in the text-critical apparatus. The most common scribal error is the omission or doubling of text due to homoioteleuton.30

**The Relationship Between II and IV**

A comparison of the copies of the longer version in Codices II and IV shows that both scribes, and those who stood between them and the original translation, were first and foremost copyists rather than redactors. The differences between them are of three types: a small number of variant readings,31 scribal errors, and a large number of variant spellings. In the case of variant spelling IV has almost invariably the standard Sahidic form where II has a Subachmimicism. Prominent among the non-Sahidic forms in II are the shift from \( \alpha \) to \( \epsilon \) (e.g. \( \text{ΑΜΗΝΕ} \) and \( \text{ΑΠΕ}-' \) ); the shift from \( \epsilon \) to \( \lambda \) (e.g. \( \text{TΕΚΟ} \) and \( \text{TΕΒΟ} \) ); the shift from \( \omicron \) to \( \alpha \) (e.g. \( \text{ΘΑΝΑ} \) and \( \text{ΘΑ} \) ); adding an \( \epsilon \) after words ending in a double consonant (e.g. \( \text{ΟΥΠΨΕ} \) for \( \text{ΟΥΨΨΕ} \) or \( \text{ΕΙΨΨΗ} \) for \( \text{ΕΙΨΨΗ} \) ); adding an \( \epsilon \) after words ending in \( \omicron \) (e.g. \( \text{ΟΕ} \) or \( \omicron \) (e.g. \( \text{ΝΑΕ} \) ); \( \text{ΟΥΑΛΤ} \) for \( \text{ΟΑΛΤ} \); \( \text{ΕΤΒΗΤ} \) for \( \text{ΕΤΒΗΤ} \); \( \text{ΝΠΑΙ} \) for \( \text{ΝΠΑΙ} \); \( \text{ΠΕΝΤΑ} \) for \( \text{ΠΕΝΤΑ} \) ; \( \text{ΤΟΥΝΟΤ} \) for \( \text{ΤΟΥΝΟΤ} \); \( \text{ΗΜΕ} \) for \( \text{ΗΜΕ} \); \( \text{ΑΝ} \) for \( \text{ΑΝ} \).32

Since II and IV go back to the same translation the question arises which of the variant spellings reflect the original and which are the result of editorial change. The answer is less difficult than it may seem. AJ II shares with the other tractates in the Codex the characteristic of having been written in Sahidic but with many spellings that betray a Subachmimic vocalization. The scribe of the Codex, however, is very

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26 For the corrector see also Layton, "Introduction (to NHC II)," 4.
27 Frederik Wisse placed the many fragments in their proper position between plexiglas plates at the Coptic Museum in Cairo in preparation for the Facsimile Edition of Codex IV. A further fragment was placed after the publication of Facsimile Edition: Codex IV on IV 27,13-16 and IV 28,14-17. It was published in Facsimile Edition. Introduction, 8*-9* j.
28 The Coptic pagination has been omitted in the synoptic form of the text in this edition.
30 On 11,9-13 the scribe copied the same text twice due to homoioteleuton. This added text caused the scribe to increase the number of lines on the immediately following page from the normal 28 to 32. It follows from this that the amount to be copied on each page had been planned either by copying the exemplar page for page, or by marking at regular intervals in the exemplar the bloc of text to be copied for each page of the codex to be inscribed.
31 These are presented in the text-critical apparatus.
32 Many of these Subachmimicisms are also found in other tractates in II, see Layton, "Introduction (to NHC II)," 8-12.
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 fewer 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 in the Sahidic dialect. Bentley Layton has coined the resulting hybrid Crypto-Subachmimic, since, he believes, the purpose may have been an effort to mark heretical Subachmimic documents by giving them the Sahidic vocalization associated with Christian orthodoxy.33 There is, however, no need to suspect subterfuge or to make the unlikely assumption that orthodoxy and heresy were somehow associated with the way words were pronounced.

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.34 This phenomenon should not be mistaken for an attempt to adapt texts written in non-Sahidic dialects for use by Sahidic speakers. Rather what appeared to have happened was that texts which had been translated by various individuals into their native Coptic dialects were adapted in monastic scriptorium to a new and artificial form of Coptic, a literary Kunstsprache, which was accessible to all Coptic speakers. Without the rapid spread of cenobitic monasticism in Fourth Century Egypt the shift to and quick success of standard Sahidic becomes inexplicable. Only the scriptoria of the monasteries and their discipline could assure the remarkable degree of uniformity achieved in Sahidic orthography and scribal conventions during the second half of the Fourth Century.

Codex II appears to stand at the beginning of the Sahidic standardization process, in this case involving a translation which was originally in the Subachmimic dialect of Upper Egypt north of Luxor. Its scribal colophon is clearly monastic as is the other instance in Codex VII. The close proximity of the burial site of the Nag Hammadi codices to the original Pachomian monastery in Chenoboskia, and the presence of monastic correspondence among the cartonnage found in the cover of Codex VII all support the conclusion that the codices were produced by and for monks.35

IV represents a later stage in the Sahidic standardization process, in which only a few telling remnants of the original Subachmimic are left. In this standardization it is similar to Codices V, VI, VIII and IX which have identical or very similar scribal hands, as well as Codices VII and the last part of XI which were copied by a scribe whose hand and scribal conventions are quite similar to the group represented by IV. All tractates copied by these related hands show a relatively advanced state of standardization to the new Sahidic orthography and the same scribal conventions. If the dates in the cartonnage of Codex VII are indicative of the whole group then they were written sometime after the middle of the Fourth Century. This would corresponds well with the beginning of the hegemony of standard Sahidic in Egyptian monasteries as evident from biblical manuscripts.

Both copies of the longer version of AJ show a fair number of scribal errors, of which only some in II were corrected. Apart from cases of haplography and ditography there are quite a few cases of homoioteleuton: fourteen in Codex II and seven in Codex IV, and the occasional skipped letter. Not all of these errors interfere with the sense, but many do. There are also many discrepancies in the spelling of names. Some errors were most likely already in the model. The lack of sense created by the errors raises the question of the role of sense in the use of the tractate by the intended readers.

A third and much smaller group of differences between the two copies of the longer version go beyond matters of orthography. Several times the scribe of Codex IV, or his predecessor, has replaced a word or construction with a more common Sahidic synonym. Both scribes, but particularly Codex IV, have changed some sentences to harmonize them to formulas in the immediate context. This is the most drastic, deliberate type of change made by the scribes. The only change in sense is the addition of two letters in Codex II (24, 29) which shift the seat of sexual desire from Adam to Eve. This bias is typical for early Egyptian monasticism.

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 infrequently one is at a loss as to what the Greek might have meant. Mistakes run the full range of possibilities. In 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 was often not understood. Inflection was at times misinterpreted or ignored, participles and dependent clauses were associated with the wrong noun or sentence, lists of names were scrambled, apposition and genitival constructions were misunderstood, subjects and antecedents were lost track of, etc. As a consequence the intended sense was often

33 Layton, “Introduction (to NHC II),” 7.


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

This situation is not unique to AJ. Also many of the other Nag Hammadi tractates are, or are under strong suspicion, of being faulty translations. The most notorious case is the excerpt from Plato’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. Competence, however, should be judged in view of the intended use. If communicating sense is the primary object then a faulty translation is indeed blameworthy and unacceptable. It is evident, however, that AJ was translated several times in spite of the fact that the translators sometimes did not understand the Greek, and the resulting 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, the copyists and the intended readers did not require a clear sense to find religious benefit. The meaning they expected was apparently not compromised by unfamiliarity with the lexical meaning of certain words, or by garbled syntax. Perhaps it was even enhanced.

The many faulty translations among the Nag Hammadi tractates do not stand isolated. They share this characteristic with the various translations into Coptic of biblical text made most likely during the latter part of the Third Century. These appear to have been uncoordinated efforts of individuals for their own benefit or that of other private persons. These biblical translations tend to be idiosyncratic and uncontrolled. More often than not the manuscripts included curious combinations of Old and New Testament writings, or biblical excerpts, some of which are bilingual in Coptic and Greek. The various Coptic dialects are well represented among these fragments.

The most likely need these early translations 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 native Copts but had at least a passive knowledge of Greek. This class, no doubt, provided the translators of the biblical texts as well as of the Nag Hammadi tractates and those in BG. It appears that anchoritic monasticism, which gained popularity in the late Third Century, appealed mainly to Graeco-Egyptians and later also to unilingual Copts. Literate anchorites needed books in their native tongue to aid them in their spiritual endeavors. Their interests were evidently not limited to biblical literature but included Gnostic and other esoteric texts. They took their treasured books along when they 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 no hindrance to such interests, and may well have increased their esoteric value. It is noteworthy that one of the four manuscripts (BG 8502) was still used in a monastic setting in the early Sixth Century (see discussion of its cover above). The suppression of heretical literature was apparently not rigorous.

Redaction in the Longer Version

There can be little doubt about the relationship between the longer and shorter versions of the AJ. The differences only find a satisfactory explanation if the longer version is a redaction of the shorter. There is no reason to believe that the redactor of the longer version started with anything other than the form of AJ preserved in codices III and BG. The differences between the two shorter versions can all be explained on the basis of scribal errors in the Greek or Coptic transmission and, of course the mistakes made, the liberties taken, and the different policies followed by translators who did not always understand what they were reading. In the absence of evidence to the contrary it is best to assume that the redaction of the longer version was done by one person at one time and in one place.

The details of the nature and purpose of the Greek redaction awaits further study for which the present Synoptic Edition presents the basis. Most striking are the two major interpolations, the long lists of the psychic parts of Adam’s body and the 365 angelic being that are associated with these body parts, which the redactor copied from the Book of Zoroaster (II 15,27 - 19,10), and the monologue of Providence (II 30,11 - 31,25) which also was most likely taken from an existing text. These insertions were made at appropriate places. The excerpt from the Book of Zoroaster is a fitting supplement to the account of the creation of Adam, and the Providence Monologue, like the long ending of the Gospel of Mark, provides a much better ending than the enigmatic reference at the end of the shorter version about another coming into the world of the mother. It is unlikely that any of the other additions in the longer version are interpolations of material borrowed directly from other texts. What may look sometimes like small interpolations are actually transpositions, or additions created by the redactor on the basis 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, and often

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36 E.g. The Teaching of Silvanus in Codex VII. and The Sentences of Sextus in Codex XII.

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.

- A dot placed under a letter in the Coptic transcription indicates that the letter is visually uncertain, even if the context makes the reading certain. Dots on the line indicate the number of missing letters of which traces survive when the text is not restored. A dot within square brackets indicates an average letter space available in a lacuna.
- Triple periods indicate that the parallel text is lost due to extensive lacunae or missing pages.
- Square brackets indicate a lacuna in the manuscript, where text was probably written, but is now completely lost.
- Pointed brackets indicate an editorial correction. If the manuscript contained text differing from the one enclosed in pointed brackets, the manuscript reading is given in the notes.
- Braces in the Coptic transcription indicate editorial cancellations of letters erroneously added by the scribe. In the English translation they indicate text not preserved by II but supplied by IV.
- High strokes indicate a scribal insertion above the line or in the margins.
- Parentheses in the translation indicate material supplied by the translators for the sake of clarity.
Now (ὅτε) it happened one of those days,
2 when John, 3 the brother of James
4 had [gone up] to the temple.
6 [that] 4 a Pharisee
8 named Arimanias approached him
10 and said 11 to him,
"Where is your master, whom 14 you used to follow?"
14 He said 15 to him,
"He has gone again to the place from which he came."
16 The Pharisee said to him,
"With deception (πλάνη)"
18 did this 19 Nazarene deceive (πλανάντο) you (pl.),
20 and he filled your ears with [lies],
20 and closed [your 15 hearts]
THE APOCRYPHON OF JOHN

<table>
<thead>
<tr>
<th>1.1-16</th>
<th>IV 1.1-5...</th>
</tr>
</thead>
</table>

2 ἡ ἡτέσσεται ἡ πρωτόγνωσις τοῦ σωτῆρος ἡ ἡτέσσεται ἡ πρωτόγνωσις τοῦ σωτῆρος
αὕῳ πάνω ἐπὶ ἐβολὴ νῦν γετοῦσθαι

4 ἡ ἡμέρα τῶν ἁγίων ἠμαρτάνθη ἡ ἡμέρα τῶν ἁγίων ἠμαρτάνθη
ὁ Ἰησοῦς εἰσῆλθεν ἐν τῷ ἱερῷ ἀληθῶς ἁγιάζων ἐπὶ θανάτῳ ἔπεσεν τὸν ναόν

6 ἡ ἡμέρα ἡ ἡτέσσεται ἡ πρωτόγνωσις ἡ ἡμέρα ἡ ἡτέσσεται ἡ πρωτόγνωσις
ὁ Ἰησοῦς ἐγινείται ἐν τῷ ναῷ ἐπὶ θανάτῳ ἔπεσεν τὸν ναόν

8 ἐτέρα ἡ ἡμέρα ἡ ἡτέσσεται ἡ πρωτόγνωσις ἐτέρα ἡ ἡμέρα ἡ ἡτέσσεται ἡ πρωτόγνωσις

10 ἡ ἡτέσσεται ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις

12 ἡ ἡτέσσεται ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις

14 ἡ ἡτέσσεται ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις

16 ἡ ἡτέσσεται ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις

18 ἡ ἡτέσσεται ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις

20 ἡ ἡτέσσεται ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις ἡ πρωτόγνωσις

2 The teaching of the savior (σωτήρ),
and the revelation of the mysteries (μυστήριον),
[and] the things hidden in silence,
even these things which he taught [John, his disciple (μαθητής)].
6 And it happened [one day],
when [John, the brother] of James had gone up to the temple,
that a Pharisee named Arimanios [approached] him
[Where is your master, whom] you used to follow?"
14 And he [said] to him,
"He has gone to the [place] from which he [came]."
16 The Pharisee [said to him],
"With deception (πλάνη)"
18 "did this Nazarene deceive (πλάνον) you (pl.),"
19 and he filled [your ears with lies],
20 and closed [your hearts]

* II 1. 10 Τῷ ἔχει has been blotted onto the front flyleaf. * II 1.11 Π has been blotted onto the front flyleaf.
* IV 1.5-end are missing.
And I turned away from the temple to a mountain, a desert place. And I grieved greatly in myself, saying, "How (μῶς) ... 30" 

14 He said to us, 15 'This aeon (αἰών) is of the type (τύπος) of that imperishable aeon (αἰών),'
16 but 17 he did not teach us concerning the latter of what sort it is." 
18 Straightway, while I was contemplating these things, the heavens opened, 
20 and the whole creation shone with a light.
(and) turned you] 17 from the traditions (παράδοσις)
2 [of your fathers]."
[When] 18 I, [John], heard these things.
4 [I turned] 19 away from the temple
[to a mountainous and desert place].
6 20 And I grieved (λυπέω) [greatly in my heart, saying],
21 "How [was] the savior (σωτήρ) [appointed],
22 and why was he sent [into the world (κόσμος)]
23 by [his Father,
10 and who is his] 24 Father, who [sent him,
and of what sort] 25 is [that] aeon (αιών)
12 [to which we shall go?]
26 For (γάρ) what did he [mean
14 (when) he said to us], 27 'That aeon (αιών) to [which you shall go is of
the] type (τύπος) 28 of the [imperishable] aeon (αιών).'
16 [but he did not] teach 29 us concerning [the latter
of what sort it is.""
18 30 Straightway, [while I was contemplating these things.,
behold, 31 the [heavens opened,
20 and the [whole] 32 creation (κτίσις)

* IV 2,3 There is not enough room for ΕΒΟΛ in the lacuna.  * IV 2,5-end are missing.
BG 20,21—21,18

ετινώτερον Ντίππε
2 Αὐχ αἰσχυνμένος ἐκ τούτου Κύμα
ἀνοκ αἴρῃ γένει ἢ ἀδειψώτας ἢ ἀγαθάκη
14 ἤπειρονίσμενοι οὐκ εἰσῆλθένες ἢ ἀγαθάκη

τὴν Όνομα ὑπὸ ἐναώθηνε
8 ἢ ἀδειψώτας ἐρότησεν ἐπιχέρωθη ἢ εἰσῆλθένες ἡ Εἰκο

εἰνή περί Χριστοῦ τὴν Κυρίαν ἢ ἀγαθάκη
10 ἢπειροτός ἤπειρονισμενον ἢ ἀγαθάκη

οὐδὲν ἀπ' ἐναῶθηνε
12 οὐδὲν ἄρα ἐρότησεν ἢ εἰσῆλθένες ἡ Εἰκο

τὴν Κύριαν ἢ ἀγαθάκη
14 τὸ προσφέρει τὴν Κυρίαν ἢ ἀγαθάκη

τὴν Κύριαν ἢ ἀγαθάκη
16 τὴν Κύριαν ἢ ἀγαθάκη

21 [below] heaven,

and the ἄλλα [whole] world (κόσμος) [was shaken].
1 was afraid and 2 [I looked], and behold,
4 4 a child appeared to me,
5 and (ὁς) [it changed] (its) likeness into an old man

6 [while] the light [existed] in him.
8 7 [As I looked] at it, I did not 8 [understand this] wonder,
9 whether there was a [likeness (λεγέα)] with multiple forms (μορφή)
10 10 (because of the) light

—since 11 its forms (μορφή) appeared through each 12 [other—
12 or (ὅσα)] whether 13 it was one [likeness (λεγέα)], because [it had three
faces. 14 He said [to me], "John,
14 15 [why do you] wonder and (εἰσῆλθέν) 16[why are you] [afraid]?-

Surely (γὰρ) you are [not] unfamiliar with 17 [this likeness (λεγέα)].
16 Do not be 18 [faint-hearted!—

* III 2 There is considerable blotting from page 3. • III 2,16-20 following Funk (see note on III 1); there are traces of two letters in line 20.
• BG 21,1 Till-Schenke read [Ποὺ ἢπειροτός Ντίππε (too long). • BG 21,2 Till-Schenke read [Τοῦτο ἢπειροτός Ντίππε (too long). • BG 21,3 Till-Schenke read Δύῃς Δυαμάττῃς [and [I fell down].” • BG 21,5 Till-Schenke read [Ποὺ ἢπειροτός Ντίππε (too long). • BG 21,6 Till-Schenke read [Ποὺ εἰσῆλθένες Οὐκ ὑπὸ Κυρίαν (too long). • BG 21,8 Till-Schenke reconstruct [Ποὺ ἢπειροτός Ντίππε (too long). • BG 21,9 Till-Schenke read [Ποὺ ἢπειροτός Ντίππε (too long). • BG 21,10 Till-Schenke read [Ποὺ ἢπειροτός Ντίππε (too long). • BG 21,12 Till-Schenke read [Ποὺ ἢπειροτός Ντίππε (too long). • BG 21,13 Till-Schenke reconstruct [Ποὐ Ντίππε [Ἐκ Νῦμοτῃ Νῦσο “[how] can she consist of three persons?” • BG 21,16 Till-Schenke read [Ποὺ ἢπειροτός Ντίππε (too long).
1,32-2,12

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

2. [I was afraid,] and behold, I] saw

3. in the [light,]

4. the [light a child who stood] by me.

5. While I looked [at it, it became] like an 4 old man.

6. And he [changed his] likeness (again), becoming like 3 a servant.

8. There [was not a plurality] before me,

9. but there was a [likeness] with multiple forms (μορφή)

10. in the [likeness] had three 4 forms (μορφη).  

He said to me, "John, John,

11. why do you wonder (διστάζειν), and (ἡ) why [are you] afraid?

12. You are not (μη) unfamiliar with this likeness (ιδέα), are you? 12

13. —that is, do not [be] faint-hearted!—

[which is] below heaven shone,

14. and [the world (κόσμος)] was shaken.

2. [I was afraid,] and behold, I] saw

3. in the [light,]

4. the [light a child who stood] by me.

5. While I looked [at it, it became] like an 4 old man.

6. And he [changed his] likeness (again), becoming like 3 a servant.

8. There [was not a plurality] before me,

9. but there was a [likeness] with multiple forms (μορφή)

10. in the [likeness] had three 4 forms (μορφη).  

He said to me, "John, John,

11. why do you wonder (διστάζειν), and (ἡ) why [are you] afraid?

12. You are not (μη) unfamiliar with this likeness (ιδέα), are you? 12

13. —that is, do not [be] faint-hearted!—

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* II 1,33 ΜΟΣ may have been written below this line as in 18,34 and 25,37.  • II 2,2 ΑΛΟΥ Schenke reads ΩΗΡΕ ΩΗΡΗ.  • II 2,6 ΕΙΝΕ Schenke reads ΩΗΡΗ.
I am the one who is with you (pl.) always.

2 I am [the Father,]
   I am the Mother,
   I am the Son.
   I am the eternal One,
   the undefiled, [and] the uncontaminated [One].
   Now I have come] to teach you

8 [what] is,
   and [what was,]
   and what will come to pass,
   that you [may know] the things which are not manifest
   and to teach you [concerning]

12 [and the things which are] manifest,

14 the perfect (τέλειος) [Man].

10 Now, therefore, lift your [face to me] that you may listen

16 and [receive the things that I shall tell you today,
   so that you may, in turn, relate [them

18 to your] fellow spirits (διψάμενοι),
   who are [from] the unwavering race (γενεά)

20 of the perfect (τέλειος) Man.
II 2.12-25

1. I am the one who [is with you (pl.)] always.
2. I am the Father.
3. I am the Son.
4. I am the undefiled and uncontaminated One.
5. Now I have come to teach you
6. what is,
7. [and what was,]
8. and what will come to [pass],
9. that [you may know the things] which are not manifest
10. [and those which are manifest,
11. and to teach you] concerning
12. the [immovable race (γενετήριον)] of] the [perfect (τέλειος) Man].
13. Now, therefore, lift up] your [face,
14. that] you [may receive] the things that I [shall tell you] today,
15. [and] may [relate them
16. to your fellow] spirits (την άνθρωπον ούδε
17. who [are] from] the [unwavering] race (γενετήριον)
18. of the perfect (τέλειος) [Man.

IV 3.5-21

1. I am the one who [is with you (pl.)] always.
2. I am the Father.
3. I am the Son.
4. I am the undefiled and uncontaminated One.
5. Now I have come to teach you
6. what is,
7. [and what was,]
8. and what will come to [pass],
9. that [you may know the things] which are not manifest
10. [and those which are manifest,
11. and to teach you] concerning
12. the [immovable race (γενετήριον)] of] the [perfect (τέλειος) Man].
13. Now, therefore, lift up] your [face,
And [I asked] ἵπτον (νοεῖν).

2 | He said to me,  
   | "[The Monad,] 1 is since it is a unity (μοναρχία) 
4 | and nothing 4 rules (ἀρχεῖν) over it,  
   | [is] the God and 20 Father of the All,  
6 | [the] 21 holy One,  
   | the invisible One, who is above the All,  
8 | who [exists as] 22 his incorruption (ἀμφαθορία),  
   | [existing in] 23 the pure light  
10 | into which 2 no light of the eye can 3 gaze.  
   | He is the  
   | Spirit (πνεῦμα).  
12 | It is not right 4 to think of him as (ὡς) a god  
   | or (ὁ) 5 something similar,  
14 | for (γὰρ) he is 6 more than a god.  
   | (He is) a rule (ἀρχή), over which nothing 7 rules (ἀρχεῖν),  
16 | for (γὰρ) there is nothing before him.  
   | Nor (οὐδὲ) does he 8 need (χρεῖα) them.  
18 |  

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* III 4.8-11 following Funk (see note on III 1); alternate reconstruction for the end of line 9, οἰον ἄναρχος.

1 BG 22.16 Till-Schenke read ἄγω ἰδιαρχεῖ εἰν οἱ ῥοι (too long). BG 22.19 Till-Schenke reconstruct πνοαῖτε ῥοι ῥοι ῥοι "the [true God]." BG 22.20 Till-Schenke reconstruct πνοαῖτε ῥοι ῥοι ῥοι "the [true God]." BG 22.21 Till-Schenke reconstruct ἱεραμούσης ἱεραμούσης 21 ἱεραμούσης 21 Till-Schenke reconstruct πνοαῖτε ῥοι ῥοι (ii long).

2 BG 22.23 Till-Schenke reconstruct ἵπτον ἵπτον ἵπτον (ii long). BG 23.4 The abbreviation ἱπτον for ἵπτον is found in BG 23.5.6: 31, 19, 32.4 and 34.9; it leads to confusion in BG 34.20 and 31.7. BG 23.7 Till-Schenke emend ἵπτον ἵπτον ἵπτον but the incongruity in gender can be considered an ἱεραμούσης ἱεραμούσης reading.
II 2.25—3.2

γνω ἁνοκ αἰξνίοις ἀκαλακ εἰ[να]αμίμη ε[πος]  
2 γνω πεξαχ ναί σε  
τμονας ε[ουμοναρξία τε]  
4 εμν[πετ'] σιάως  
5παν ετῳσοι την ουττ' ἁγ νησιπρ τε  
6 πιαζοράτος ετῳσοι τιάν ῥ᾽ ἰππρὴν  
8 ετῳσοι ηθὴντάττεκο  
10 παν ετε μὴ ἐν οὐδέναι διακεφ νβαλ εὐρίκετ ηνωφ  
12 κνουε αν ἐμεεύε ειπόμεν ἑοε ἑνδολογούτε  
14 κτενερ γαφ ούγογο ανούτε ἵπε  
16 μὴ λάαγ γαφ 3'ον ηξοεις (εροθ)  
18 κνουοοτι αν ἔν διαλαγ ἑνδωμ μερο τρεπτηρὴς ηγοον  

And I asked to [know it],  
2 and he said] to me,  
"The Monad (μονάς) [is a unity (μοναρχία)]  
4 with nothing] above it.  
28 [It is he who exists] as [God] and Father of the All,  
6 [the invisible (ἀόρατος)] One, who is above the All,  
8 who exists as] incorruption,  
10 into which no [eye] can gaze.  
32 He is the] invisible (ἀόρατος) [Spirits (πνεύμα)]  
12 of whom it is not right] [to think] as a god  
14 For (γάρ) he is more than a god,  
16 for (γάρ) no one] lords it over him.  
18 [For (γάρ) he does] not [exist] in something inferior] to him,  
since everything] exists in him.  

IV 3.22—4.9

21γνω ἁνοκ αἰξνίοις ἀεικαὶας εἰ[πος]ιμαμή ε[πος]  
2 γνω πεξαχ ναί σε  
3θμονας ε[ουμοναρξία τε]  
4 εμν[πετ'] σιάως  
5παν ετῳσοι την ουττ' ἁγ νησιπρ τε  
6 πιαζοράτος ετῳσοι τιάν ῥ᾽ ἰππρὴν  
8 ετῳσοι ηθὴντάττεκο  
10 παν ετε μὴ ἐν οὐδέναι διακεφ νβαλ εὐρίκετ ηνωφ  
12 κνουε αν ἐμεεύε ειπόμεν ἑοε ἑνδολογούτε  
14 κτενερ γαφ ούγογο ανούτε ἵπε  
16 μὴ λάαγ γαφ 3'ον ηξοεις (εροθ)  
18 κνουοοτι αν ἔν διαλαγ ἑνδωμ μερο τρεπτηρὴς ηγοον  

[For (γάρ) he does] not [exist] in something inferior] to him,  
since everything] exists in him.  

* II 3.2 After Νήστηριο text was omitted due to homoioteleuton.
He does not need (χρεία) any life, 10 for (γὰρ) he is eternal.
He does not 11 need (χρεία) anything, for (γὰρ) he cannot be 15 perfected,
as if (ὡς) he were lacking 13 and thus needing to be perfected;
rather (ἀλλὰ) he is 14 always completely perfect.
He is light.
8 15 He is illimitable
since 16 there is no one prior to him to set limits to 17 him,
10 the unsearchable One (ἀδιάκριτος)
since 18 there exists no one prior to him to examine (διακρίνειν) 19 him,
12 the immeasurable One since 20 no one else measured him,
as if (ὡς) being 21 prior to him,
14 the invisible One 24 since no one saw him,
the eternal One 2 since he exists always (ἀεὶ),
16 the ineffable One 3 since no one comprehended him
so as to speak 4 about him,
18 the unnameable One
since 5 there is no one prior 6 to him to give a name 2 to him.
20 He is the immeasurable light,
For (ὑπὸ) it is he who establishes 3 himself.
2 [He is eternal]

since 4 he does not [not] need (χρεία) [anything].
4 For (ὑπὸ) [he] is total 5 perfection.

[He] did not [lack anything] that he might 6 be perfected by [it;
6 rather (ἄλλα)] he is always completely perfect
7 in [light].

8 He is [illimitable]

since 8 there is no one [prior to him] to set limits to him.
10 9 He is unsearchable

[since there] exists no one 10 prior to him to [examine him.
12 He is] immeasurable 11 since there [was] no one [prior to him

to measure] 12 him.
14 [He is invisible since no] 13 one saw [him.

He is eternal] since he [exists] 14 eternally.
16 He is [ineffable since] 15 no one was able to comprehend him

to speak [about him].
18 16 He is unnameable

since [there is no one prior to him] 17 to give a name to [him].
20 He is [light immeasurable].

[IV 4.9-10: [For (ὑπὸ) it is he who establishes]] 3 himself.
2 [He is eternal]

since 4 he does not [not] need (χρεία) [anything].
4 For (ὑπὸ) [he] is total 5 perfection.

[He] did not [lack anything] that he might 6 be perfected by [it;
6 rather (ἄλλα)] he is always completely perfect
7 in [light].

8 He is [illimitable]

since 8 there is no one [prior to him] to set limits to him.
10 9 He is unsearchable

[since there] exists no one 10 prior to him to [examine him.
12 He is] immeasurable 11 since there [was] no one [prior to him

to measure] 12 him.
14 [He is invisible since no] 13 one saw [him.

He is eternal] since he [exists] 14 eternally.
16 He is [ineffable since] 15 no one was able to comprehend him

to speak [about him].
18 16 He is unnameable

since [there is no one prior to him] 17 to give a name to [him].
20 He is [light immeasurable].
SYNOPSIS 7 THE APOCRYPHON OF JOHN

BG 24,7—25,3

1 the pure One (εἰλικρινής), who is holy (ἀγιος) and immaculate
2 (καθαρός). 4 [He is ineffable (ἀγιός)],
being perfect 5 [in incorruptibility (ἀφθαρσία)].
4 He is not perfection (τέλειος);
6 he is not [blessedness (μακάριος)];
7 he is not [divinity],
but (ἀλλὰ) he is something 8 [superior to them].
8 He is not unlimited (ἄπειρος); 9 [he is not limited],
but (ἀλλὰ) 10 he is something [superior].
10 He is [not] corporeal (σωματικός); 11 he is not [in]corporeal (σῶμα).
12 He is [not large]; he is not small.
13 He is not [quantifiable],
for he is not a creature, 14 nor qualitative.
14 It is entirely (ὁλος) 15 impossible for anyone to know (νοεῖν) him.
16 He is not someone among (other) beings,
17 but (ἀλλὰ) he is something superior,
not as (οὐχ ὃς) 18 being superior, but (ἀλλὰ) as being himself.
18 He did not partake (μετέχειν) in the aeons (αἰῶν).
20 Time (χρόνος) does not exist for him.

3 the pure One who is holy and 4 immaculate (καθαρόν),
2 the ineffable One,
who is 4 perfect and incorruptible.
4 He is neither (οὐδὲ) 10 perfection (τέλειος)
or (οὐδὲ) 11 blessedness
6 nor divinity,
17 but (ἀλλὰ) he is something far superior 13 to them.
8 He is neither (οὐδὲ) unlimited (ἄπειρος) 14 nor (οὐδὲ) limited,
13 but (ἀλλὰ) he is something superior to these.
10 For, 14 he is not corporeal (σωματικός); 17 he is not incorporeal (σῶμα).
He is not large: he is not 18 small.
12 He is not quantifiable,
19 for he is not a creature.
14 Nor (οὐδὲ) can anyone 30 know (νοεῖν) him.
He is not at all someone 21 who exists,
16 but (ἀλλὰ) he is something superior 22 to them,
not as (οὐχ ὃς) being superior, but (ἀλλὰ) 25 as (ὡς) being himself.
18 He did not to partake (μετέχειν) in an aeon (αἰῶν).
Time 3 does not exist for him.

* III 5,15 expected stroke on ΜΗ is in a lacuna. * III 5,17 corr. πι' over Ε.
which is pure, holy (and) immaculate (καθαρὸν).]

2 He is ineffable, [being perfect in] incorruptibility.

4 (He is) [not] in perfection (τέλειος),

nor (οὖτε) in 21 blessedness (μακάριος),

6 nor (οὖτε) in 22 divinity,

but (ἄλλα) he is far superior.

8

10 He is not corporeal (σωματικὸς) [nor (οὖτε)] is he incorporeal (σωμα). 24 He is not large, [nor (οὖτε)] is he small.

12 [There is no] 25 way to say, 'What is his quantity?'

or (ἡ), 'What [is his quality?]'.

14 26 for (γὰρ) no one can [know (νοεῖν) him).

27 He is not someone among (other) beings,

16 but (ἀλλὰ) he is 28 far superior,

[not] as (ὡς) [being superior], but (ἄλλα) 29 himself.

18 He does not [partake (μετέχειν)] in the aeons (αἰῶν) nor (οὖδέ) 34 in time (χρόνος).
2 the pure One (ἐλικρινῆς), who is holy (ἀγίος) and immaculate
2 (καθάρος). 4 He is ineffable (ἀρρητός),
being perfect 5 in incorruptibility (ἀθανασία).
4 He is not perfection (τελείος);
4 he is not [blessedness (μακάριος)];
6 7 he is not [divinity],
but (ἀλλὰ) he is something 8 (superior to) them.
8 He is not unlimited (ἄπειρος); 9 he is not limited,
but (ἀλλὰ) 10 he is something [superior].
10 He is not corporeal (σωματικός); 11 he is not [in]corporeal (σώμα).
12 He is not large; he is not small.
12 13 He is not [quantifiable],
for he is not a creature, 14 nor qualifiable.
14 It is entirely (ὅλως) 15 impossible for anyone to know (νοεῖν) him.
16 He is not someone among (other) beings.
16 17 but (ἀλλὰ) he is something superior,
not as (οἷς ὁ) 18 being superior, but (ἀλλὰ) as being himself.
18 He did not partake (μετέχειν) in the aeons (αἰῶν).
20 Time (χρόνος) does not exist for him.

1 the pure One (ἐλικρινῆς), who is holy (ἀγίος) and immaculate
2 (καθάρος). 4 He is ineffable (ἀρρητός),
being perfect 5 in incorruptibility (ἀθανασία).
4 He is not perfection (τελείος);
4 he is not [blessedness (μακάριος)];
6 7 he is not [divinity],
but (ἀλλὰ) he is something 8 (superior to) them.
8 He is not unlimited (ἄπειρος); 9 he is not limited,
but (ἀλλὰ) 10 he is something [superior].
10 He is not corporeal (σωματικός); 11 he is not [in]corporeal (σώμα).
12 He is not large; he is not small.
12 13 He is not [quantifiable],
for he is not a creature, 14 nor qualifiable.
14 It is entirely (ὅλως) 15 impossible for anyone to know (νοεῖν) him.
16 He is not someone among (other) beings.
16 17 but (ἀλλὰ) he is something superior,
not as (οἷς ὁ) 18 being superior, but (ἀλλὰ) as being himself.
18 He did not partake (μετέχειν) in the aeons (αἰῶν).
20 Time (χρόνος) does not exist for him.

1 the pure One (ἐλικρινῆς), who is holy (ἀγίος) and immaculate
2 (καθάρος). 4 He is ineffable (ἀρρητός),
being perfect 5 in incorruptibility (ἀθανασία).
4 He is not perfection (τελείος);
4 he is not [blessedness (μακάριος)];
6 7 he is not [divinity],
but (ἀλλὰ) he is something 8 (superior to) them.
8 He is not unlimited (ἄπειρος); 9 he is not limited,
but (ἀλλὰ) 10 he is something [superior].
10 He is not corporeal (σωματικός); 11 he is not [in]corporeal (σώμα).
12 He is not large; he is not small.
12 13 He is not [quantifiable],
for he is not a creature, 14 nor qualifiable.
14 It is entirely (ὅλως) 15 impossible for anyone to know (νοεῖν) him.
16 He is not someone among (other) beings.
16 17 but (ἀλλὰ) he is something superior,
not as (οἷς ὁ) 18 being superior, but (ἀλλὰ) as being himself.
18 He did not partake (μετέχειν) in the aeons (αἰῶν).
20 Time (χρόνος) does not exist for him.
which is pure, holy (καθαρόν).

2 He is ineffable,
[being perfect in] incorruptibility.

4 (He is) [not] in perfection (τέλειος),
nor (οὐτε) in 21 blessedness (μακάριος).

6 nor (οὐτε) in 22 divinity,
but (ἀλλά) he is far superior.

8

10 He is not corporeal (σωματικός) [nor (οὐτε)] is he incorporeal (σώμα). 24 He is not large, [nor (οὐτε)] is he small.

12 [There is no] 25 way to say, 'What is his quantity?'
or (ὅ), 'What [is his quality?]'.

14 26 for (γὰρ) no one can [know (νοεῖν) him].
27 He is not someone among (other) [beings,
16 but (ἀλλά) he is] 28 far superior,
[not] as (ὡς) [being superior], but (ἀλλά) 29 himself.
18 He does not [partake (μετέχειν)] in the aeons (αἰῶν) nor (οὐδὲ) 30 in time (χρόνος).
For (γάρ) he who partakes (μετέχειν) in an aeon (αἰών),
2 then it is another who prepared it beforehand.
3 Time is not apportioned (ὑρίζειν) to him,
4 since (ὡς) he does not receive from another.

6 6' He is One without [want].
There is no one before [him]
that he might [receive from him].
For (γάρ) it is he who desires (αιτεῖν) himself alone
3 alone
4 in the [light],
5 he will contemplate (νοεῖν) the pure (ἀκέραστον) light,
12 the immeasurable majesty.

14 (He is) [the eternal One, the One who gives] eternity;
the light, the One who gives the light;
15 the light, the One who gives the light;
16 the life, the One who gives life;
4 the blessed One (μακάριος), the One who [gives blessedness
18 (μακάριος)]; 9 knowledge, the [One who gives knowledge;
the] good One (ἀγαθός).
20 the One who every [time] does the [good (ἀγαθός)].

III 5.20--6.11

For (γάρ) he who partakes (μετέχειν) in an aeon (αἰών),
2 then it is another who prepared it beforehand.
3 And time was not apportioned to him,
4 since (ὡς) he does not receive from another who apportions.

6 6' And he is without want (χρεία);
there is no one at all before him.
8 He 9 desires (αιτεῖν) himself alone
10 in 11 the perfection of the light.
11 He will contemplate (νοεῖν) the pure (ἀκέραστον) light,
12 the immeasurable majesty.

14 (He is) the eternal One, the One who gives eternity;
the light, the One who gives the light;
15 the light, the One who gives the light;
16 the life, the One who gives life;
4 the blessed One (μακάριος), the One who gives blessedness
18 (μακάριος); 9 knowledge, the [One who gives knowledge;
the] good One (ἀγαθός).
20 the One who does good (ἀγαθόν).
II 3.30—4.7

For (γάρ) he who partakes (μετέχειν) in [an aeon (αἰῶν)]

1 For (γάρ) he who partakes (μετέχειν) in [an aeon (αἰῶν)]

2 which was prepared beforehand . . .

He [was not] not given a portion 32 in time (χρόνος).

4 since he does not 33 receive anything from another,

6 [for (γάρ) it would be received] 34 on loan.

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

8 that he may receive from [him].

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

10 in 4' [his] light.

12 For (γάρ) the [ . . . ] is majestic (μεγέθος).

2 To him belongs immeasurable purity (ἀκέραιος).

14 3 He is an eternity (αἰῶν) -giving eternity (αἰῶν).

16 He is [life]- 4 giving life.

He is a blessedness (μακάριος) -giving 5 blessed one (μακάριος).

18 He is knowledge-giving 6 knowledge (γνώσις).

[He is] goodness (ἀγάθος) -giving 7 goodness (ἀγάθος).

20

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* II 3.31 παί the antecedent could also be πειθημετεχεῖ. * II 3.31-32 Text appears corrupt. * II 4.2 reconstruction very uncertain.

* IV 5.26 transposition of πε; see also 12.24 and 36.6.
2 — 11 not (οὐχ) on the basis (οὖν) that he possesses.
4 but (ἂλλα) 17 on the basis that he gives the gift—
the [gift which gives]
6 11 the immeasurable (ἄμετρότερον) light.

What am I 14 to say to you about that [incomprehensible] One?
8 13 This is (only) the likeness of the light:
10 17 — for (γὰρ) who does ever understand (οὐεῖν) him—
I will speak 18 to you.
12 As (κατὰ) I will be able to understand (οὐεῖν) 19 I will speak.
His aeon (αἰών) is indestructible (ἄφθαρτος).
14 at rest, reposing in silence,
21 the One who is prior to everything.
16 (He is) the head 22 of every aeon (αἰῶν).

18 because his goodness (δоброт) 23 provides (χορηγεῖν) all aeons (αἰῶν).
18 — if there exists 24 anything beside him.
20 No one of us knows 25 the attributes

2 — 19 not (οὐχ) on the basis (οὖν) that he possesses,
4 but (ἂλλα) 20 on the basis that he (οὖν) that he gives—
the mercy-giving mercy, 22 the gift which gives the gift,
6 the immeasurable light.
26 What am I to say to you about him, the 2 incomprehensible One?
8 This is (only) the likeness of the light:
3 to (ἐπός) the point that I will be able to understand (οὐεῖν)
10 4 — for (γὰρ) who will ever understand (οὐεῖν) 5 him—
12 thus (κατὰ) I will be able to 6 speak with you.
His aeon (αἰῶν) is indestructible.
14 7 at rest, reposing 8 in silence,
the One who is 9 prior to everything.
16 He (+ός) is the head 10 of every aeon (αἰῶν),

18 — if there exists anything 11 beside him.
20 For (γὰρ) no one 12 of us knew the attributes
2. He is grace-giving grace (ματαιοστοιον) because (οτι) he possesses it, but (αλλα) because he gives.

6. [the] immeasurable, incomprehensible [light].

8. [How (ποις) am I to speak] with you about him?

10.

12. [For (γαρ)] his (αιων) is indestructible, at rest and existing in [silence (σιγη), reposing] (and) being prior to everything.

16. For (γαρ) he is the head of [all] aeons (αιωνιον), and it is he who gives them strength in his goodness (διαθεσιν).

20. For (γαρ) we know not [the ineffable things,
of that immeasurable One

except (eil μητί) 7' [for him who dwelt in him],

It is he who contemplates (νοεῖν) himself alone
6 in his light which surrounds him,
8 and [the] spring (πνεύμα),
10 which poured forth living water from it.
12 and their worlds (κόσμοι).
14 in

the pure (καθαρόν) light-water
which surrounds him.
18 And his thought (ἐννοεῖν) became actual
19 and [she] came forth
20 and attended him

is in a lacuna.
and we do not understand what 17 [is immeasurable],
2 except (ei μητι) for him who came forth 18 [from] him,
3 namely (from) [the] Father.
4 For (yap) it is he 19 who [told] it to us [alone],
5 For (yap) it is he who contemplates 20 him[Self] for
6 in his light which surrounds 21 [him],
7 namely the spring (πνεμα) [of] living water.
8
10 And 22 it is he who provides [all] the [aeons (αιων)].
12 And in every direction he 23 [perceives] his image (εικων)
14 by seeing it 24 in the spring (πνεμα) of the [Spirit (πνευμα)].
15 It is he who puts his desire in his 25 [water]-light
16 [which is in the] spring (πνεμα) of the 26 [pure light]-water
20 [namely] she who had [appeared] before him
in his brilliance (λαμπηδών) of [light].
2 She is the power (δύναμις) who is before the All,
4 the Providence (πρόνοια) [of the] All, who shines in the light
6
8 of the image (εἰκών) of the invisible One (ἀόρατος),
the perfect (τελεία) power (δύναμις),
10 Barbelon,
12 the perfect aeon (αιών),
14 the glory glorifying him,
16 since she had come forth because [of] him.
And she glorified [him].
18 She is the first Thought (ἐννοια), his image (εἰκών).
20
* III 7,15 corr. Δ over Τ and Ν over Α (?). * III 7,19 corr. Β over Α. * III 7,20 ΝΑΙ was crossed out under ΠΕΟΟΥ.
II 4.29—5.6

This is the first [power, which was] before the All, and [which came] forth from his mind.

She [is the Providence (πρόνοια) of the All]—her light [shines] like his light—

the [perfect] power

who is [the] image (εἰκὼν) of the invisible,

and it was she who praised him,

for because of him she had come forth.

This is the first Thought, his image (εἰκὼν);

she became the womb (μητρα) of everything,

for it is she who is prior to them all,

Irenaeus, Adv. Haer. 1.29

2 (superscript numbers refer to line numbers in Appendix 4)
She became a first Man
who is the virginal Spirit,
the thrice-male,
the thrice-named,
the thrice-begotten,
the androgynous unaging aeon,
who came forth from his providence.

And Barbelon requested from him
to grant her foreknowledge.
When he had consented,
foreknowledge came forth and stood in attendance together with Thought, which is Providence.
10 ΑΥΣ ΠΑΙΔΙΩΝ ΝΕΩΝ ΕΝΕΣ ΣΩΝ ΝΑΤΑΝΑΥ ΕΡΟΟΥ
12 ΑΣ-ΚΑΙΤΕΙ ΕΒΟΛΑ ΣΙΤΗ
14 ΤΩΛΟΤΟΝ ΗΠΑΡΦΕΝΙΚΟΝ ΗΠΙΝΑ
16 ΑΥΣ ΑΓΕΙΩΡΗ ΝΕΙ ΠΙΝΑ
18 ΑΣ-ΨΩΛΑΤ ΕΒΟΛΑ ΝΕΙ ΤΠΡΟΝΨ ΚΙΣΣΙΚ
20 ΤΙ ΠΡΟΝΟΙΑ

the 7 Mother-Father (μητροπατωρ).
2 the first Man,
4 the thrice-male,
6 the thrice-powerful,
8 androgynous One,

10 and the 10 eternal aeon (αιων) among the invisible ones,
and 11 the first to come forth.
12 <She> requested (αιτεῖν) from
13 the invisible (δόρατον), virginal (παρφενικῶν) Spirit (πνεῦμα)
14 —that is Barbelo—
to give her foreknowledge (πρόγνωσις).
16 And the Spirit (πνεῦμα) consented.
And (δέ) when he had [consented],
18 Foreknowledge (πρόγνωσις) came forth,
and 18 stood in attendance together with
20 Providence (πρόνοια);

· II 5,8 Ms reads εροούτ. · II 5,11 Ms reads αιτεῖτε.
2 She glorified the invisible (ἀόρατον) [Spirit] (πνεῦμα)
4 and the perfect power (δύναμις), [Barbelon],
6 since she had come into being because of her.
8 [and] 13 she consented (κατανευθεῖν).
10 Indestructibility (ἀθανασία) came forth
12 and stood in attendance together with Thought (ἐννοια).
14 and Foreknowledge.
16 They glorified the invisible (ἀόρατον) Spirit (πνεῦμα)
18 and 19 Barbelon since they had come into being [because of] 20 her.
And she consented (αἰτεῖν)
16 to grant her 21 eternal life.
And he consented (κατανευθεῖν).
18 And when 22 he had consented (κατανευθεῖν),
Eternal Life 23 came forth:

11 glorifying the invisible One
4 and the 12 perfect (τέλειος) power (δύναμις), Barbelo,
since 13 they had come into being because of her.
6 14 This power requested (αἰτεῖν) again (πάλιν)
to grant her 15 indestructibility (ἀθανασία),
8 and he consented (κατανευθεῖν).
10 When he had consented (κατανευθεῖν),
12 and Foreknowledge.
14 and 19 Barbelo since she had come into being [because of] 20 her.
And she consented (αἰτεῖν)
16 to grant her 21 eternal life.
And he 2 consenied (κατανευθεῖν).
18 And when 22 he had consented (κατανευθεῖν),
Eternal Life 23 came forth:

* III 8,12-13 θαρπβαθαλον must have extended into the margin and the final Ν may have been indicated by a superlinear stroke. * III 8,17 The final Ν was probably indicated by a superlinear stroke.
* BG 28,11 The scribe placed the stroke as if the word was θαρπβαθαλον “perfection.” * BG 28,21 There is a diagonal stroke after τε extending well below the line.
She originates from the Thought.

She glorified him

And she requested (ai téív) again

And he consented.

When he had consented,

Indestructibility [came] forth,

and stood in attendance together with Thought

and Foreknowledge.

She glorified the invisible One and Barbelo,

the one because of whom they had come into being.

And Barbelo requested (ai téív)

To grant her eternal life.

And the invisible (dópatou) Spirit consented.

And when he had consented,

Eternal Life came forth,

Irenaeus

and after that, Eternal Life.
38

SYNOPSIS 14

III 8.23—9.8

THE APOCRYPHON OF JOHN

BG 29.4-14

she attended
2 [and] glorified him and Barbelon,
since they had come into being because of her
4 from the coming-forth of the invisible Spirit.

6

8

10

12

These are the pentad of aeons of the Father.
14 which is the first Man,
the image of the invisible One.
16 This is Barbelon,
and Thought.
18 and Foreknowledge,
and Indestructibility.
20 and Eternal Life.

+III 9.1 The diaeresis over τ is uncertain.

2 ΑΥΜ ΝΕΥΖΑΣΕ ΕΡΑΣΙΗ
2 ΕΠΙΡΤΕΙ ΕΕΟΥ ΝΑῴΥ
3 ΧΕΙ 9 ΕΤΒΗΝΤΕ ΝΙΤΑΓΙΨΑΙΜΕ
4 ΕΠΡΑΙ ΕΙΞΛΝ ΠΟΥΨΗΝΙΕ ΕΒΟΑΙΑ ΛΠΑΖΟΡΑΤΟΝ ΝΙΠΝΑ
6
8
10
12

12

14 ΝΑΙ ΜΕ ΠΙΤΟΥ ΝΑΚΩΝ ΝΤΕ ΝΕΚΩΤ
14 ΕΤΕ ΝΙΤΙΟΝ ΠΕ ΝΕΣΟΥΕΙΤ ΝΙΡΩΜΕ
16 ΤΑΕΙ ΤΕ ΤΒΑΡΒΗΛΩΝ
18 ΜΗ ΤΕΝΝΟΙΑ
20 ΜΗ ΠΩΝΖ ΝΥΙΛΑ ΕΝΕΙΖ

This is the pentad of aeons of the Father.
14 which is the first Man,
the image of the invisible One.
16 This is Barbelon,
and Thought.
18 and Foreknowledge,
and Indestructibility.
20 and Eternal Life.

+ III 9.1 The diaeresis over τ is uncertain.
and they [attended]

2 and glorified 31 the invisible (áórai tov) [Spirit (pneúma)] and Barbelo, 32 because of whom they had come into being.

4 And she requested (aítèi) again 33 to grant her truth.

6 And the invisible (áórai tov) Spirit (pneúma) 34 consented.

8 And the invisible (áórai tov) Spirit (pneúma) 34 consented.

10 truth came forth,

35 and they attended

12 3 because of whom they had come into being.

This is the pentad (pneúmatas) of aeons (aíòv) 3 of the Father,

14 which is the first 4 Man,

the image (eíkón) of the invisible (áórai tov) Spirit (pneúma).

16 5 This is Providence (prónoia)—which is Barbelo—

6 and Thought,

18 and Foreknowledge (prógywmais),

and 7 Indestructibility,

20 and Eternal Life,

_____

* II 6,2 correction γ above c.
* IV 8,19 homoioleleuon (from α ἐν to α ἐν). * IV 8,22f conforms to the parallel construction (see II 5,28f.). * IV 8,25 ἀξιόν εὐρέα is needed for length and fits the wording in II 4,35; the text in II appears to be corrupt.
This is the androgynous pentad, which is the decad of aeons (αἰῶν), of the Father. And Barbelon gazed intently into him, and turned to him.

10 and gave birth to a spark (σπινθήρ) of light resembling the blessed light.
2This 13 is the androgynous pentad, which 14 is the decad of aeons (αἰῶν).
4which 17 is the Father 18 of the unbegotten (ἀγέννητος) Father. Barbelon 19 gazed intently into him, 6 the pure light. 30 She turned herself to him.

8

This 13 is the androgynous pentad, which 14 is the decad of aeons (αἰῶν).
4which 17 is the Father 18 of the unbegotten (ἀγέννητος) Father. Barbelon 19 gazed intently into him, 6 the pure light. 30 She turned herself to him.

8

This 13 is the androgynous pentad, which 14 is the decad of aeons (αἰῶν).
4which 17 is the Father 18 of the unbegotten (ἀγέννητος) Father. Barbelon 19 gazed intently into him, 6 the pure light. 30 She turned herself to him.

8

This 13 is the androgynous pentad, which 14 is the decad of aeons (αἰῶν).
4which 17 is the Father 18 of the unbegotten (ἀγέννητος) Father. Barbelon 19 gazed intently into him, 6 the pure light. 30 She turned herself to him.

8

This 13 is the androgynous pentad, which 14 is the decad of aeons (αἰῶν).
4which 17 is the Father 18 of the unbegotten (ἀγέννητος) Father. Barbelon 19 gazed intently into him, 6 the pure light. 30 She turned herself to him.

8

This 13 is the androgynous pentad, which 14 is the decad of aeons (αἰῶν).
4which 17 is the Father 18 of the unbegotten (ἀγέννητος) Father. Barbelon 19 gazed intently into him, 6 the pure light. 30 She turned herself to him.

8

This 13 is the androgynous pentad, which 14 is the decad of aeons (αἰῶν).
4which 17 is the Father 18 of the unbegotten (ἀγέννητος) Father. Barbelon 19 gazed intently into him, 6 the pure light. 30 She turned herself to him.
αὐων ἡμέραν
2 Ταῦτα τὴν πνευματικὴν ἀρχὴν ἐστὶν ἐντὸς τοῦ ἀοιδοῦν
4 ἐν γὰρ τοῖς πνεύμασιν ἐν τούτῳ
6 ἡμέρα τῇ πνευματικῇ ἐστὶν ἐν τῷ ἀοιδοῦν
8 Μὴν πεπίστη
αὐων ἀκατάκτως ἐγνώστη ἐν τῷ ἀοιδων
10 ἀπεφημεν ἐν οὐδῷ ἐν οὐδὲν
12 εἰς υἱὸν ἄνω τῆς πνευματικῆς ἐν τῷ οὐδὲν
14 τὴν πνευματικὴν ἐν οὐδὲν ἀναδεικνύοντα
16 πνεύματος ἐν τῇ πνευματικῇ ἐν τῷ οὐδέν
18 αἰθίου Ἕλληνες ἀναφέροντες τὸν ἀναφερόνταν
20 ὑπὸ οὐράνιον ἐν τῷ οὐδέν

and 8 Truth.
2 This is the androgynous pentad (πνεύματι) of aeons (αἰῶν),
9 which is the decad (δέκατα) of aeons (αἰῶν).
4 which is 10 the Father.
And he looked into Barbelo
6 "with the pure light
which surrounds the invisible (ἀόρατον) 12 Spirit (πνεῦμα)
8 and (with) his spark,
and she conceived 13 from him.
10 He begot a spark of light
with a light 14 resembling blessedness (μακάριος),
12 but (ὥστε) he does not equal 15 his greatness.
This was an only-begotten One
14 of the Mother-Father (μητροτόπατωρ) who had come forth;
17 he is his only offspring.
16 the only-begotten One of 10 the Father,
the pure Light.
18 And (ὥστε) 19 the invisible (ἀόρατον), virginal (παρθενικόν) Spirit
(πνεῦμα) rejoiced 20 over the light who had come into being,
20 who had proceeded 21 from the first power

* IV 9.21 reads "the only offspring."
III 9,22—10,12

THE APOCRYPHON OF JOHN

e\textsuperscript{23}te t\textsuperscript{ai} t\textsuperscript{ai} te t\textsuperscript{e\textsuperscript{hipronoia}} t\textsuperscript{v}\textsuperscript{ablahlon}

2 \textsuperscript{24}\textsuperscript{\text\ae}t\textsuperscript{w}c \textsuperscript{\\textipa}moq

\[\text{in te\textsuperscript{\textalphai}m\textsuperscript{\textalphai}m\textsuperscript{\textalphai}m} 10^{1}\textsuperscript{\text\text\\alphai}m\textsuperscript{\text\text\\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\text\tex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II 6.22-34

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

23 And he anointed him with his Christhood/goodness (Χριστός/χριστός).

4 24 until he became perfect (τελειός), not lacking in any Christhood/goodness (Χριστός/χριστός).

6 because he had anointed him with the Christhood/goodness (Χριστός/χριστός).

8 of the invisible (αἰώρατος) Spirit (πνεῦμα). And 27 he attended him as he poured upon him.

10 And (δὲ) immediately, when he had received from the Spirit (πνεῦμα).

12 he glorified the holy Spirit (πνεῦμα).

14 and the perfect Providence (πρόνοια).

16 23 Furthermore, they say that this Light is Christ (cf. 17,15).

18 And he requested (αἰτεῖν) to give him a fellow worker, which is the Mind (νοῦς), and he consented (IV 18,14: [gladly]).

IV 9.28—10.14

25 because of whom he had come forth.

18 who in turn, they say, asked that the Mind be given to him as a helper.

20 and that, when the Father saw this Light, he anointed him with his goodness so that he might be made perfect.

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

28 Stroke on Ν in Ν60M is visible.

43
2 The Mind (νοῦς) came forth. He stood in attendance together with Christ (Χριστός), glorifying him and Barbelo. And all these came to be in silence (σιγή).

4 and thought (ἐννοεῖ). And the invisible (ἄλφα τοῦ θεοῦ) Spirit (πνεῦμα) wanted to make something through the Word. And his will (θέλημα) became be actual, and came forth, and stood in attendance together with the Mind (νοῦς) and the Light, glorifying him. And the Word followed the Will.

14 For (γάρ) through the Word, Christ (Χριστός), the divine Self-Generated (αὐτογενής), created the All. Eternal Life together with the Will (θέλημα), the Mind (νοῦς) with Foreknowledge (πρόγνωσις) attended and glorified the invisible (ἄλφα τοῦ θεοῦ) Spirit (πνεῦμα) and Barbelo, since they had come into being because of her.

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2 The Mind (νοῦς) came forth. He stood in attendance together with Christ (Χριστός), glorifying him and Barbelo. And all these came to be in silence (σιγή).

4 and thought (ἐννοεῖ). And the invisible (ἄλφα τοῦ θεοῦ) Spirit (πνεῦμα) wanted to make something through the Word. And his will (θέλημα) became be actual, and came forth, and stood in attendance together with the Mind (νοῦς) and the Light, glorifying him. And the Word followed the Will.

14 For (γάρ) through the Word (λόγος), Christ (Χριστός), the divine Self-Generated (αὐτογενής), created the All. Eternal Life together with the Will, the Mind (νοῦς) with Foreknowledge (πρόγνωσις) attended and glorified the invisible (ἄλφα τοῦ θεοῦ) Spirit (πνεῦμα) and Barbelo, since they had come into being because of her.
And (δὲ) when the invisible (ἀόρατον) Spirit (πνεῦμα) had consented,  
2 7 the Mind (νοῦς) came forth,  
4 glorifying him and 3 Barbelo.  
And (δὲ) all these came to be 4 in silence.  
6 And the Mind wanted 5 to make something  
8 through the Word 6 of the invisible (ἀόρατον) Spirit (πνεῦμα).  
10 and came forth  
12 with 8 the Mind (νοῦς) and the Light  
12 glorifying him.  
14 22 Then there were fanned the conjugal couples of  
16 Thought and the Word,  
18 and the Mind (νοῦς) 13 with Foreknowledge (πρόγνωσις)  
attended and glorified 14 the invisible (ἀόρατον) Spirit (πνεῦμα)  
20 and Barbelo, 15 since (γάρ) they had come into being because of her.
And the mighty invisible (άνωτατον) Spirit (πνεῦμα) completed

the divine Self-Generated (αὐτογενής),

the Son 3 of Barbelon,

that he may stand in attendance (παράστασις)
to the great and invisible (άνωτατον) Spirit (πνεῦμα)

the 7 divine Self-Generated (αὐτογενής),

the Christ (Χριστός),

whom he had 8 honored (τιμάω) with great honor (τιμή),
since (ἐπεί) 9 he had come into being from a first 10 Thought (ἐννοια),

he whom the 11 invisible (άνωτατον), Spirit (πνεῦμα) installed
as God over the All,

And he subjected (ὑποτάσσειν) to him the truth which is in him,

that he may know (γνῶσιν) the All,

whose name 14 will be told to those who are worthy.

From the Light, which is Christ (Χριστός),

and 16 Indestructibility (ἀμφαρσία),

And * he completed by the Spirit (πνεῦμα)

the eternal divine Self-Generated (αὐτογενής),

the Son 3 of Barbelo,
And the holy "Spirit (πνεῦμα) completed
the divine Self-Generated (αὐτογενῆς),
17 his Son, together with Barbelo,

6 that he may attend
the great and invisible (ἀόρατον), 19 virginal (παρθενικὸς) Spirit
8 (πνεῦμα) of the divine 30 Self-Generated (αὐτογενῆς),
the Christ (Χριστὸς),
10 whom he had 21 honored with a mighty voice.

He came forth 22 through Providence (πρόνοια).

12 And the invisible (ἀόρατον), 23 virginal (παρθενικὸς) Spirit (πνεῦμα)
installed the 24 divine true Self-Generated (αὐτογενῆς) over the All.

25 And he subjected (ὑποτάσσει) to him every authority (ἐξουσία)
26 and the truth which is in him,
27 that he may know the All,
he who 28 had been called with a name exalted above 29 every name.

18 For (γάρ) that name will be told 30 to those who are worthy of it.

20 and Indestructibility,
through the gift of the invisible (ἀόρατος) Spirit (πνεῦμα),
2 the four great lights (came forth)
18 through the divine Self-Generated (αὐτογενής),
4 that they may stand in attendance (παράστασις) to him.
20 The three are
6 the Will (θέλημα),
and 11 Eternal Life,
8 and Thought (ἔννοια).
22 And (δὲ) the four are
10 Grace (χάρις),
Understanding (σύνεσις),
12 Perception (αἰσθησις),
and Prudence (φρονησις).
14 Grace (χάρις) is with the first light,
Armozel,
16 which is the 12th angel (ἄγγελος) of the first aeon (αἰών).
And 2 there are three aeons (αἰῶν) with him
18 3 Grace (χάρις), Truth (ἀληθεία),
20 Form (μορφή).

* BG 33.4 [N] Till-Schenke suggest emendation to Μ.Ν.
II 7,32—8,8

through the gift of the Spirit (πνεῦμα)

2 (IV 12,5: and) the four 3 (IV 12,5: [great]) lights (φωκτήρ) from the divine Self-Generated (αὐτογενὴς) . . .

4 He expected them to attend 8' him.

And (δὲ) the three (are)

6 the Will,

1 Thought (ἐννοια),

and Life.

And (δὲ) the four 3 powers (are)

8 Understanding,

10 Grace (χάρις),

12 Perception (αἰσθησία),

4 Prudence (φρόνησις).

14 And (δὲ) grace (χάρις) belongs to 5 the light (φωκτήρ)-aeon (αἰών) Armozel,

16 who is 6 the first angel (ἄγγελος).

And (δὲ) there are 7 three other aeons (αἰῶν) with this aeon (αἰών):

18 Grace (χάρις),

4 Truth,

20 Form (μορφή).

IV 12,4-18

Irenaeus

2 four lights were emitted

4 to attend the Self-Generated;

6 the Will

8 and Eternal Life

4 other four emissions were made to attend the four lights, 4 which they

10 name Grace,

12 Understanding,

14 and Prudence.

16 (H)armogenes;
The second light (is) Oroiael,
the one whom he placed (καθιστάναι) in the second • aeon (αιῶν),
with whom there are three aeons (αιῶν), 1 namely,
Providence (πρόνοια),
Perception (αἰσθησίας),
Memory (μνήμης).

The third • light, <Daveithe,>
was placed (ἀποκαθιστάναι) in the 10 third aeon (αιῶν),
with whom there are three aeons, namely,
Understanding (σύνησις),
Love (ἀγάπη),
Idea (ίδέα).

And (ίδε) the fourth light (is) <Eleleth,>
was placed (ἀποκαθιστάναι) in the fourth aeon (αιῶν),
with whom there are three aeons (αιῶν), namely,
Perfection (τέλειος),
Peace (εἰρήνη),
Wisdom (σοφία).

These are the four lights
which 17 attend the divine Self-Generator (αὐτογενὴς).

The second light (is) Oroiael,
the one whom he placed (καθιστάναι) in the second • aeon (αιῶν),
with whom there are three aeons (αιῶν), 1 namely,
Providence (πρόνοια),
Perception (αἰσθησίας),
Memory (μνήμης).

The third • light, <Daveithe,>
was placed (ἀποκαθιστάναι) in the 10 third aeon (αιῶν),
with whom there are three aeons, namely,
Understanding (σύνησις),
Love (ἀγάπη),
Idea (ίδέα).

And (ίδε) the fourth light (is) <Eleleth,>
was placed (ἀποκαθιστάναι) in the fourth aeon (αιῶν),
with whom there are three aeons (αιῶν), namely,
Perfection (τέλειος),
Peace (εἰρήνη),
Wisdom (σοφία).

These are the four • lights
which 17 attend the divine Self-Generator (αὐτογενῆτωρ).

* III 12.8 [ὁμιλ] The scribe appears to have jumped ahead to ὁμιλ in 12.9 and corrected the error incompletely; the confusion continues in 12.11-12.
And (ὁς) the second 9 light (ἥφωστήρ) (is) Oriael, who had been placed 10 over the second aeon (αἰών). And (ὅς) there are 11 three other aeons (αἰῶν) with him:

- Reflection (ἐπίνοια),
- Perception (αἰσθησία),
- Memory.

And (ὁς) the third light (ἥφωστήρ) 13 is Daveithai, who has been placed 14 over the third aeon (αἰῶν).

15 And (ὁς) there are three other aeons (αἰῶν) with him:

- Understanding,
- Love (ἀγάπη),
- Idea (ὁδεία).

And (ὁς) the fourth 17 aeon (αἰῶν) was placed over the fourth 18 light (ἥφωστήρ) Eleleth. And (ὁς) there are 19 three other aeons (αἰῶν) with him:

- Perfection,
- Peace (εἰρήνη),
- Wisdom (σοφία).

These are the four lights (ἥφωστήρ)

21 which attend the divine Self-Generated (αὐτογενῆς);

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*Iv 12.24f. transposition of πέ (see also 5.26 and 36.6). * Iv 13.6-end are missing.
the twelve aeons (aiôn) which attend the child,
through the gift and the good will (eúdoikia)
of the great Self-Generator (aútoýgenetwv) Christ (Χριστός),
through the gift and the good will (eúdoikia)
of the invisible (ádoratwv) Spirit (pnevía).
These are the twelve aeons (aiôn);
they belong to the Son of the Self-Generated (aútoýgenís).

From the Foreknowledge
21 of the perfect (téléios) Mind (νοûs),
through the gift
24 and good will (eúdoikia)
of the great invisible (ádoratwv) Spirit (pnevía),
in the presence of the Self-Generated (aútoýgenís),
the perfect (téléios), true, holy (ágios) man (came forth),
the first one who came forth.
He was named
20 Adam

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* III 12,23 A phrase parallel to BG 34,15-18 was probably omitted due to homoioleleuton (see άσυρμυρην in BG 34,18).
* BG 34,20 misconstrued Π†, “the gift,” as the abbreviation for ΤΤΝΩΥΤΕ, “God;” see note on 23,4. • BG 35,1 Till-Schenke reconstruct ΤΤΝΩΥΤΕ ΜΝΙ.
22 these are the twelve aeons (aićv) which attend 23 the Son
of the mighty One, the Self-Generated (aùtògenής), Christ (Χριστός).
24 through the will and the gift
of the invisible (áóraτον) 25 Spirit (pnuèma).
6 And (δὲ) the twelve aeons (aićv)
belong to 26 the Son, the Self-Generated (aùtògenής).
8 And all things were 27 established
by the will of the holy Spirit (pnuèma)
28 through the Self-Generated (aùtògenής).
10 And (δὲ) from 29 the Foreknowledge (πρόγνωσις)
12 of the perfect (téleios) mind (νους).
14 30 through the revelation of the will
of the invisible (áóraτον) 31 Spirit (pnuèma)
16 and the will of the Self-Generated (aùtògenής),
32 <the> perfect (téleios) 33 Man (came forth),
18 the first revelation, 33 and the truth.
It is he whom 34 the virginal (παρθενικόν) Spirit (pnuèma) called
20 Pigera-Adama(s),
and was placed (ἀποκαθίσταναι) over his first aeon (αἰών)
2 with the great divine Self-Generated- (αὐτογενής), 7 Christ (Χριστός),
in the first aeon (αἰών), with 8 Harmozel,
accompanied by his powers (δύναμις).
9 And the invisible (ἀόρατον) One gave him
6 an invincible, spiritual (νοερᾶ) power (δύναμις).
11 And he said,
8 'I glorify and 12 praise (you), invisible (ἀόρατον) Spirit (πνεῦμα).
It is because of 13 you that the All has being,
10 (and it is) into you (that it returns).
14 I praise you
12 and the Self-Generated (αὐτογενής)
13 and the aeon (αἰών), the triad, the Father, 16 the Mother, the Son,
14 the perfect power (δύναμις).
17 And his son Seth was placed (ἀποκαθίσταναι)
16 in the second aeon (αἰών)
with 19 the second light Oroiael.
18 In 20 the third aeon (αἰών)
was placed (ἀποκαθίσταναι) the seed (σπέρμα) of Seth,
20 the souls (ψυχῆ) of the saints,
6 and placed him (καθίσταναι) over the first 7 aeon (αἰών)
2 with the great God, 8 the Self-Generator (αὐτογενής) Christ (Χριστός),
by the 9 first aeon (αἰών) Harmozel,
accompanied by his powers.
11 And the invisible (ἀόρατον) Spirit (πνεῦμα) gave him
6 an invincible, spiritual (νοερᾶ) power.
13 He said,
8 'I glorify and 14 praise (you), invisible (ἀόρατον) Spirit (πνεῦμα).
For 15 it is because of you that the All has come into being,
16 and (it is) into you (that the All (returns).
17 I (+δὲ) praise you
12 and the Self-Generated (αὐτογενής)
and the three aeons (αἰών): 19 the Father, the Mother and the Son,
14 the perfect power.'
And 21 he placed (καθίσταναι) his son Seth
16
36 over the second light 2 Oroiael.
18 And (δὲ) in the third 3 aeon (αἰών)
was placed (καθίσταναι) the seed (σπέρμα) of Seth,
20 the souls (ψυχῆ) of the saints,
and he placed him over the first aeon (aiwv)

2 with the mighty One, the Self-Generated (αυτογενής), 1 the Christ (Χριστός), by the first light (φωτισμός) Armozel.

4 accompanied by his powers.

And the invisible (δόξην) One gave him

6 a spiritual (νοερός), 7 invincible power.

And he spoke 8 and glorified

8 and praised the invisible (δόξην) 7 Spirit (πνεύμα), saying,

'It is because of you that the All 8 has come into being,

and it is to you that the All will return.

9 I (+δε) shall praise and glorify you

12 and 10 the Self-Generated (αυτογενής)

and the three aeons (aiwv): the Father, 11 the Mother, the Son,

14 the perfect (τέλειος) power.'

And he 17 placed his son Seth

16 over the second 13 aeon (aiwv)

in the presence of the second light (φωτισμός) 14 Oroiel.

18 And (δε) in the third aeon (aiwv)

15 (δε) was placed (καθιστάναι) the seed (σπέρμα) of Seth,

20 over the third light (φωτισμός) Daveithai.

* IV 14.7-end are missing.
who 23 were in the aeon (αιῶν)
2 with the 14th third light Daveithethe.
In 4 the fourth aeon (αιῶν)
4 were placed (ἀποκαθίστασιν) 3 the souls (ψυχή)
who knew 4 their perfection (πλήρωμα)
6 and did not repent (μετανοεῖν) 5 at once,  
but (ἀλλὰ) persisted for a while
8 and repented (μετανοεῖν) afterwards.
It is with the 7 light Eleleth that they will remain,
10 having been gathered 8 to that place,

12 gloriﬁng the 9 invisible (ἄρατοι) Spirit (πνεῦμα).

who 5 exist for ever
2 6 in the third light 7 Daveithethe.
And (δὲ) in the 4 fourth aeon (αιῶν)
4 were placed (καθίστασιν) the 9 souls (ψυχή)
of those who knew their perfection
6 and did not repent (μετανοεῖν) at once,  
but (ἀλλὰ) persisted for a while.
8 Finally (δὲ) they repented (μετανοεῖν).
It is 13 in the fourth light Eleleth, 14 that they will remain,
10 the one that has joined them to himself,

12 gloriﬁng the invisible (ἄρατοι) Spirit (πνεῦμα).
17 And (δὲ) the souls (ψυχῆ) of the saints were placed (there).

2 And (δὲ) in the fourth aeon (αἰῶν)

4 were placed (δὲ) the souls (ψυχῆ) of those who do not know the (πλῆρωμα)

18 Pleroma (πλῆρωμα)

6 and did not repent (μετανοεῖν) at once,

21 but (ἀλλὰ) who persisted for a while

8 and repented (μετανοεῖν) afterwards;

10 they are by the fourth (φωστήρ) Eleleth.

These are (δέ) creatures

12 which glorify the invisible (ἄρατος) Spirit (πνεῦμα).
Our fellow-sister, Wisdom (σοφία),
being an aeon (αἰών),
conceived a thought from herself
in the conception (ἐνθύμησις)
of the Spirit (πνεῦμα)
and Foreknowledge.
She wanted to bring forth her likeness out of herself,
her thought (ἐνθύμησις) was not idle (ἀργός)
and her product came forth imperfect (ἀτέλεστον),
not having form (τύπος) from her form (μορφή)
—because she had made him
without (χωρίς) her consort (σύνζυγος)—
and not having form (τύπος) in the likeness (ἴδεα) of the Mother.
The Spirit (πνεῦμα) had not approved (ἐυδοκεῖν)
or (οὐδὲ) consented (κατανεύειν),
her consort (σύνζυγος) approved (συνευδοκεῖν),
namely, the masculine, virginal (παρθενικὸς) Spirit (πνεῦμα).
When she did not find her consort (σύνζυγος), however,

Our fellow-sister, Wisdom (σοφία),
being an aeon (αἰών),
conceived a thought from herself
in the conception (ἐνθύμησις)
of the Spirit (πνεῦμα)
and Foreknowledge.
She wanted to bring forth her likeness out of herself,
her thought (ἐνθύμησις) was not idle (ἀργός)
and her product came forth imperfect (ἀτέλεστον),
not having form (τύπος) from her form (μορφή)
—because she had made him
without (χωρίς) her consort (σύνζυγος)—
and not having form (τύπος) in the likeness (ἴδεα) of the Mother.
The Spirit (πνεῦμα) had not approved (ἐυδοκεῖν)
or (οὐδὲ) consented (κατανεύειν),
her consort (σύνζυγος) approved (συνευδοκεῖν),
namely, the masculine, virginal (παρθενικὸς) Spirit (πνεῦμα).
When she did not find her consort (σύνζυγος), however,
And (δὲ) the Wisdom (σοφία) of Reflection (ἐπίνοια),
being an aeon (αἰών),
thought a thought from herself
(from) the conception (ἐνθύμησις)
of the invisible (ἀματῷ) Spirit (ῥείσσωμα)
and Foreknowledge (πρόγνωσις).

She wanted to bring forth a likeness out of herself
without the consent of the Spirit (πνεῦμα)
—he had not approved (συνευδόκειν)—

and without her consort, and without his consideration.
And (δὲ) though he had not approved (συνευδόκειν),
namely, the person (πρόσωπον) of her maleness,
and (δὲ) she had not found her partner.

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Irenaeus
They say that from the first angel who attends the only-begotten holy Spirit (see 34,13—35,4) was emitted,
whom they also call Wisdom

and the wanton sexual element (see 25,5);
that when she saw that all others had a conjugal coupling
while she was without conjugal coupling
she sought whom she might be united to;
and when she did not find one
25. **THE APOCRYPHON OF JOHN**

III 14,24—15,16

24 she decided (κατανευέσθε) 
2 without (χωρίς) the 15th good will (εὐδοκία) of the Spirit (πνεῦμα) and the knowledge of her 2nd own (διαυ) partner (σύμφωνον). 

4 She was perfect 
3 because of the <sexual knowledge> (πυμηνκον) which is in 4th her. 

6 Her thought (ἐνθυμήσει) was not 5th idle (ἀργόν) and her product came forth 6th imperfect (ἀτέλεστον). 

8 not having form (μορφή) from 7th her form (μορφή) — because she had made him 

10 without (χωρίς) 8th her consort (σύμφωνος) — not possessing form (τύπος) 9th from the appearance (ἰδέα) of the Mother. 

12 She saw him 10th in her deliberation 
14 that he was taking on another 11th form (μορφή), the face of a lion, the face of a snake. 

16 His eyes were shining with fire. 
13 She cast him away from her, outside 14th those places (τόπος), 

18 that no 15th immortal (ἄθων) might see him, because he was born 16th in ignorance.

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60
2 without (χωρίς) the consent of the Spirit (πνεύμα) 34 and the knowledge of her partner,
4 (yet) she brought forth.
10 And (ἀλλὰ) because of the invincible power which is in her,
6 2 her thought did not remain idle (άγριος) and 3 a product came forth from her 4 which was imperfect
8 and different from her appearance,
5 because she had created him
10 without her consort.
6 And he was dissimilar to the likeness of his Mother
12 7 for he has another form (μορφή).
And (ἀλλὰ) when she saw her 8 wish (realized)
14 he changed into a form (τύπος)
9 of a lion-faced serpent (δράκων).
16 And (ἀλλὰ) his eyes 10 were like fires of lightning which 11 flash.
She cast him away from her, outside 12 those places (τόπος),
18 that no one 13 among the immortal ones might see him,
for (γὰρ) she had created him 14 in ignorance.
She joined a luminous cloud with him,
and placed a throne (θρόνος) in the middle of the cloud that no one might see him except (εἰς ὑμίν) the holy Spirit (πνεῦμα),
who is called the Mother of all the living.

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

Who took a great power (δύναμις) from the Mother.
And he removed himself from her,
and moved from place (τόπος) to place (τόπος), away from the place in which he was born.

He seized other places (τόπος), and created for himself an aeon (αἰών).

Sparking with light, the one in which he exists now.

He copulated with Ignorance, who is with him,
and begot the authorities (ἐξουσία) who are under him, the twelve angels (ἀγγέλος).

And for each of them (he created) an aeon (αἰών).

She joined a luminous cloud with him,
and placed a throne (θρόνος) in the middle of the cloud that no one might see him except the holy Spirit, who is called the Mother of all the living.

And she gave him the name Yaldabaoth. This is the Chief Ruler.

Who took a great power from the Mother.
And he removed himself from her, and moved away from the place in which he was born.

He seized another place, and created for himself an aeon.

That burns with a luminous fire, the one in which he exists now.

And he copulated with Arrogance, who is with him,
and begot the authorities who are under him, the twelve angels.

And for each of them (he created) an aeon.
And she surrounded him with a luminous cloud, 15 and she placed a throne (θρόνος) in the middle of the cloud that no one might see him 4 except (εἰ μήτι) the holy Spirit (πνεῦμα), who is called the Mother of the living. 6 And (δὲ) she called his name Yaltabaoth. This is the Chief Ruler (ἀρχων) who took a great power (δύναμις) from his Mother. 8 And he removed himself from her, 10 and moved away from the places (τόπος) in which he was born. 12 He seized and created for himself other aeons (αἰῶν) with a luminous spark which (still) exists now. 14 And he was amazed in his arrogance (ἀρrogας) which is in him, and he begot authorities (ἐξουσία) for himself. 18 and begot Wickedness, Jealousy, Discord and Desire. For parallel to 26, 19—27, 12 see 30, 9-12 and Appendix 2. 20

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Irenaeus

2

4

6

81 They say that this work of hers is the Chief Ruler, 82 the maker of this creation. 83 They tell that he took great power away from the Mother 84 and that he departed from her to the lower regions 10 and made the firmament of heaven in which he also dwells; 12 85 and that, since he is Ignorance, he made the things that are under him, 86 the powers, 14 the angels and the firmaments and all earthly things. 16 88 Next they say that he copulated with Arrogance 18 89 and begot Wickedness, Jealousy, Discord and Desire. 20

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* IV 16.7-end are missing.
11 after (κατά) the pattern (τύπος) of the imperishable (άφθαρτος) ones.
2 They created 12 for them seven angels (ἄγγελοι)
4 and for the 13 angels (ἄγγελοι) (he created) three powers (δύναμις)
6
8 according to (κατά) the likeness 14 of the first pattern (τύπος),
which is prior 15 to him.
10 The authorities (ἐξουσίαι) that came forth
16 from the Chief-Begetter (ἀρχιγενέτωρ).
12 the Chief 17 Ruler (ἀρχων) of the darkness and ignorance,
18 together with (αὐτὰ) the authorities (ἐξουσίαι),
14 were in 19 ignorance of the one who had begotten them
and their names 20 were these:
16 the first is Haoth;
18 21 the second is Harmas, who is 22 the eye of fire;
the third is 23 Galila;
20 the fourth is Yobel;

after (κατά) the pattern (τύπος) of the 10 imperishable (άφθαρτος)
2 aeons (αἰῶν). And he created for 11 each of them
12 seven angels (ἄγγελοι) each
4 and for the 13 angels (ἄγγελοι) (he created) three powers,
who 14 are all under him,
6 being 360 15 angelic beings (ἀγγελία),
with his 16 third power,
8 according 17 to (κατά) the likeness of the first 18 pattern (τύπος),
which is prior to him.
10 19 Now, when the authorities (ἐξουσίαι) came forth
from 401 the Chief-Begetter (ἀρχιγενέτωρ),
12 the Chief 2 Ruler (ἀρχων) of the darkness,
14 by 3 the ignorance of the one who had 4 begotten them,
these were their names:
16 the 5 first is Yaolh;
18 the second 6 is Hermas, who is the eye of 7 fire;
the third is 8 Galila;
20 the fourth is Yobel;

* III 16.13 Prob. homoioleleuton (from ΔΥΝΑΜΙΣ to ΔΥΝΑΜΙΣ, see ΝΔΩΝ and ΝΔΩΝ in BG 39.4-6). * III 16.22 ΚΟΟΣ was corrected to ΚΩΣ Τ.
* BG 39.12 ΑΥΣΥΣ written over erasure. * BG 39.12-16 The Coptic Syntax is unclear; the text appears corrupt. The normal meaning of ἄγγελια is “message.”
* BG 40.3 Till-Schenke note that <ΖΑΜΑ ΝΕΙΟΥΣΙΑ ΝΕΥΣ ΤΜΝΤΑΚΟΟΥΝ> was omitted due to homoioleleuton.
THE APOCRYPHON OF JOHN

II 10,28-32

6 The name (+µεν) of the first 29 is Athoth,
whom the generations (γενεα) call 30 (the
reaper).
8 The second is Harmas, 31 who [is the eye] of envy.
The third 32 is Kalila-Oumbri.
0 The fourth is Yabel.

* II 10,30 The stroke over σαμαλ extends over πε. * II 10,31 Probably should be emended to ἧπκως as in III and BG. * II 10,32 The stroke over καλλα extends over ε in πε.

Irenaeus parallel continues in 35,1.
the fifth is Adonaios;
2
the sixth is Sabaoth;
4
the seventh is Kainan Kasin,
6
the eighth is Abiressia;
8
the ninth is Yobel;
10
the eleventh is Adonin;
12
the twelfth is Belias.

6 On the one hand (µία) they have one set of names
14 from the desires (ἐπιθυμία) and the wrath (ὀργή).
(On the other hand), to put it simply (ἀπλώς).
16 the names of all of these are doubled, since they are given names
(also) by the glories on high.
18 Since they (the powers) have been called truthfully (κατὰ ἀλήθεια) they (the latter names) reveal their true nature (φύσις).
20 And Saklas called them by their (former) names

9 the fifth is Adonaios;
12
10 the sixth is Sabaoth;
14
11 the seventh is Kainan and Kae;
16
12 the eighth is Abiressine;
18
13 the ninth is Yobel;
20
14 the tenth is Harmoupiacel;
16
15 the eleventh is Adonin;
18
16 the twelfth is Belias.

12 And (ὅπερ), they all have one set of names
14 20 from desire (ἐπιθυμία) and wrath (ὀργή).
But (ὅπερ) they (also) have another set of names,
16 making it a double set, which are given to them; the latter were given to them by the glory of heaven,
18 and (ὅπερ) these (names) truthfully reveal their nature (φύσις).
20 And Saklas called them by the (former) names

* III 17.6 incorporates linear stroke; or ἀπορρύγη. * III 17.12 corr ἀπορρύγην ἀπορρύγην.
II 10.33—11.4

33 The fifth is Adonaiou,
who is called 34 Sabaoth.

The sixth is Cain,
35 whom the generations (γενεὰς) of men call 36 the sun.

The seventh is Abel.

37 The eighth is Abrisene.

The ninth is Yobel.

11 The tenth is Anniopieel.

10 The eleventh 2 is Melcheir-Adonein.

12 it is he who is over the depth 4 of Hades.

For text parallel to 28.13—29.4 (III and BG), see 33.3-12 (II and IV)

and Appendix 1.

- 33 The fifth is Adonaiou,
- 2 who is called 34 Sabaoth.
- 35 whom the generations (γενεὰς) of men call 36 the sun.
- 37 The eighth is Abrisene.
- 2 it is he who is over the depth 4 of Hades.

*II 11.2 The stroke over the name extends over ε in πε.
with reference to (πρὸς) ἑπτὰ ὁμογενεία and their powers.

2 Thus (οὕτω) through (the names of) the glories they decrease and grow weak;
4 (but) through the latter they grow strong and increase (αὐξάνειν).
And he commanded (κελεύειν)
6 that seven should rule
8 over the heavens and five over the pit (χάος) and the underworld.

8 with reference to illusion (φαντασία) and their power.

2 Now (μὲν) through (the names given by the glories)
they gradually decrease and grow weak;
4 but (ὅτι) by the latter they grow strong and increase (αὐξάνειν).
And he commanded
6 that seven kings should rule
8 over the heavens and five over the pit (χάος) of the underworld.
And he placed seven kings, each corresponding to (κατὰ) the firmaments (στερεώμα) of heaven over the seven heavens, and five over the depth of the abyss, that (ὡστε) they may reign.

And he shared his fire with them, but (δὲ) he did not send forth (any) of the power of the light which he had taken from his Mother, for (γὰρ) he is ignorant darkness.

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

And (δὲ) when the darkness had mixed with the light, it darkened the light and it became neither (οὐτε) light nor dark, but (ἀλλὰ) it became dim.

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

\* II 11.4 correction  \* IV 17.19-20 There is not enough room for \*e.
Those in command of the seven heavens,
their names of glory are these:

12 The first is Auth, the lion-faced;
14 the second is Eloaios, the donkey-faced;
16 the third is Astaphaios, 18 the hyena-faced;
18 the fourth is Yao, 2 the serpent (δράκων)-faced, lion-faced;
20 the fifth is Adonaios, 4 the serpent (δράκων)-faced;

16 The names (+ε) of glory
of those who are in command of the seven heavens are these:
the first is Yaoth, the lion-faced;
the second is Eloaios, the donkey-faced;
the third is Astaphaios, 42 the hyena-faced;
the fourth is Yao, the serpent-faced
with seven heads;

* III 17.20 corrig. over τ. * III 17.21 The ligature between ε and Ν supports that the ink dot between these letters was not intended as a punctuation mark.
* III 18.1 The expected diacritic ι is in a lacuna. * III 18.2 ξ over erased ι. * III 18.3 corrig. ξ over ι. * III 18.4 Ms reads Νε.
The first name is Yaltabaoth, 17 the second is Saklas, and the third is Samael.

And (δέ) he is impious in his arrogance (ἀπόνοια) which is in him.

For (ὑπ) he said, 28 '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 (ἄρχων) created seven powers for (each of) them, and

the powers created for themselves six angels (ἀγγέλοις) for each one

until they became 365 angels (ἀγγέλοις).

And (δέ) these are the bodies (σῶμα) belonging with the names:

the first (κύριος) Athoth, he has a sheep’s face;

the second is Eloaiou, he has a donkey’s (τυφών) face;

the third is Astaphaios, he has a [hyena’s] face;

the fourth is Yao, he has a [serpent’s (ὄπος)] face

with seven heads;

the fifth is Sabaoth, he has a serpent’s (ὄπος) face;

The stroke over the name extends over πε. • II 11,26 haplography. • II 11,31 The stroke over the name extends over πε.

• IV 18,20 The length of the line strongly supports the presence of πε.
the sixth is Adonin, the monkey-faced;
2 the seventh is Sabbataios,
the shining fire-faced.
4 This is the sevenness (eββωμάς) of the week (αἱββατον).
8 These are the ones who rule over the world (κόσμος).
6 Then (τότε) Yaldabaoth, who is Sakla,
the one of many forms (μορφή).
8 so that (ὅτε) he (can) show himself in any face,
10 according to (προς) his desire,
shared (μερίζεω) with them of his fire.
12 But (δέ) of the pure (εἰλικρινές) light, which is the power (δύναμις)
15 he had drawn forth (ἀποστάν) from the Mother,
14 he did not give them any;
therefore 17 he was Lord over them.
16 Because of the glory of the light of the power (δύναμις)
that is in him, of the Mother,
18 because of this he called himself God over them,
thus disobeying (πειθέων) the source (ἀπόστασις)
20 from which he had come to be.

* BG 42,4—43,6

the sixth is 3 Adonin, the monkey-faced;
2 the seventh is Sabbataios,
the 7 shining flame of fire-faced.
4 This is the sevenness of the week (σάββατον).
9 These are the ones who rule the world (κόσμος).
6 But (δέ) Yaldabaoth 11 Saklas,
the one of many forms (μορφή).
8 so that (ὅτε) he (can) show himself in any face,
10 according to (προς) his desire,
shared with them 14 of his fire, which belongs to him, and his power.
12 But (δέ) 16 of the pure light and the power,
13 which he had drawn forth from the 18 Mother,
14 he did not give them any of it;
therefore 19 he became Christ (Χριστός) over them.
16 Because of the 43 [glory that is in] him, of the power of the light, of the Mother,
18 because 3 of this he let himself be called 4 God,
thus disobeying (πειθέων) the source (ἀπόστασις)
20 from which he had come to be.

* BG 42,19 Till-Schenke emend to Ἐκκ. as in the other versions; but see 43,16; 45,6; 49,13; 58,2,15; 64,14; 66,13; 67,19; 68,13; 69,14; 70,9; 71,3 which shows a consistent pattern of change from the nomen sacrum "Lord, ΧΣ" to "Christ, ΧΣ;" ΧΣ is thus probably not a copying error. • BG 43,1 Till-Schenke emend to ΠΕΙΔΟΥ ἐτνήμητι.
II 11.32—12.10

11 THE APOCRYPHON OF JOHN

11.32-12.10

13II 11,32-12,10

14 THE APOCRYPHON OF JOHN

SYNOPSIS 31

II 11.32—12.10

THE APOCRYPHON OF JOHN

SYNOPSIS 31
And he joined 13 powers (δύναμις)
2 with authorities (ἐξουσία).
4 and 13 he named them.

And he established (καθιστάναι) 1

6 ... 1
8 ... 1
10 ... 1
12 ... 1
14 ... 1
16 ... 1
18 ... 1
20 ...

And he joined 13 powers (δύναμις)
2 with authorities (ἐξουσία).
4 and 13 he named them.

And he established (καθιστάναι) 1

6 ... 1
8 ... 1
10 ... 1
12 ... 1
14 ... 1
16 ... 1
18 ... 1
20 ...

6 And he joined 13 the seven powers
2 with the authorities (ἐξουσία).
8 When he spoke, they came to be,
4 and 13 he named them.

He 10 established (καθιστάναι) authorities (ἐξουσία)
6 beginning (ἀρχησαί) 11 with the highest:
the first, 12 then (ὁ), is Providence (ἐπόνοια)
8 with the 13 first (authority), Yaath;
the second (ὑιὸς) 14 Divinity
10 with the second 15 one, Eloais;
the third 16 is Christhood/Goodness (Χριστός/χρηστός)
12 with the 17 third one, Astaphaios;
the fourth 18 is Fire
14 with the fourth one, 19 Yao;
the fifth is 20 Kingdom
16 with the fifth one, Sabaoth;
44 the sixth is [Understanding (σοφία)]
18 with the sixth one, Ad[oni];
the 3 seventh is Wisdom (σοφία)
20 with 4 the seventh one, Sabbataios.

* III One leaf, pages 19 and 20, is lost.
* BG 42.16 see note on 42.19. BG 43.13 <τη> omitted due to haplography.
And he united the seven powers in his thought with the authorities (ἐξουσία) which were with him. And when he spoke it happened. And he named each power beginning (ἀρχέοθα) with the highest: the first (+ μὲν) is Goodness (χρηστός) with the first (authority), Athoth; the second is Providence (πρόνοια) with the second one, Eloaio; and (ὅτι) the third is Divinity, with the third one, Astraphaio; the fourth his Lordship with the fourth one, Yao; the fifth is Kingdom with the fifth one, Sabaoth; the sixth is Envy with the sixth one, Adonein; the seventh is Wisdom with the seventh one, Sabbateon.

* II 12.19 The corrector who added text above the line crossed out ἐς τινι at the beginning of line 20 to fit the expected pattern, 12, 15 and 17. The uncorrected text in II translates as “and the third one is A.” * II 12.22 reads “Sanboath.” * IV 19.19 supports the uncorrected text of II, “and the third one is A.” * IV 19.20.22.25 conform to the parallel construction in II 12.18.
THE APOCRYPHON OF JOHN

BG 44,5-9

33

III ...(19/20)...

...2...

4

6

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14

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...2...

4

6

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12

14

16

18

20

5 These have a firmament (στερέωμα)

2...6 corresponding to (κατά) each heaven and an a...7 aion (αἰών)

4...4 and Appendix I.

6

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20

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2...6 corresponding to (κατά) each heaven and an a...7 aion (αἰών)

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2...6 corresponding to (κατά) each heaven and an a...7 aion (αἰών)

4...4 and Appendix I.

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5 These have a firmament (στερέωμα)

2...6 corresponding to (κατά) each heaven and an a...7 aion (αἰών)

4...4 and Appendix I.

6

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18

20

5 These have a firmament (στερέωμα)

2...6 corresponding to (κατά) each heaven and an a...7 aion (αἰών)

4...4 and Appendix I.
And (δὲ) these have 26 a firmament (στερέωμα).

2 corresponding to (κατὰ) each aeon (αἰῶνα)-heaven.

They (+μὲν) were 27 given names

4 according to (κατὰ) the glory of the heavenly ones

28 for the [destruction of the] powers.

6 And (δὲ) in the names which were 29 given to [them]

by their Originator (ἀρχηγενετωρ)

8 30 there was power.

But (δὲ) the names which were given 31 them

10 according to (κατὰ) the glory of the heavenly ones

mean 32 for them destruction and powerlessness.

12 33 Thus (ὡστέ) they have two names.

And (δὲ) 34 everything he organized [IV 20,11-12]: [And (δὲ)

14 after he had created [everything, he organized] them]

according to (κατὰ) the model of the first 35 aeons (αἰῶνα)

16 which had come into being

so that (ὡστέ) he might 13 create them

18 in the pattern of the indestructible ones.

Not (οὐχ) because (ὅτι) 2 he had seen the indestructible ones,

20 but (ἀλλὰ) the power 3 in him
2

... And (δὲ) he saw the creation which is beneath him.

4 and (δὲ) the multitude of (ἄγγελος) angels attending (δὲ) him,

which had come forth (δὲ) from him, he said to them,

6 14 'I am a jealous God;

there is none beside me,'

8 already (ἡδὲ) indicating (δὲ) to the angels (ἁγγελος) who attended him

that (ἡδὲ) there exists another God.

For (ἂν) if there were no (ἠδὲ) other one,

12 of whom would he be jealous?

Then the Mother began (ἀρχεσθαι)

14 451 'to move to and fro' (ἐπιφέρεσθαι) (Gen 1,2 LXX),

when she became aware (ἡδὲ) of her deficiency,

16

18 because (ἦν) her consort (συνγενος) had not agreed (συμφωνεῖν) (ἡδὲ) with

her when she was blamed (ψευδεῖν) (ἡδὲ) by her perfection.'

20 6 But (δὲ) I said,
which he had taken from his Mother
2 produced in him the likeness of the cosmos.
And (δέ) when he saw the creation which surrounds him
4 and the multitude of the angels around him
which had come forth from him, he said to them,
6 'I am a jealous God
9 and there is no other God beside me.'
8 But (δέ) by announcing this,
he indicated to the angels who attended him
10 that there exists another God.
12 For (γάρ) if there were no other one,
12 of whom would he be jealous?
Then the Mother began (ἀρχεσθαι)
14 'to move to and fro.'
She became aware of the deficiency
16 when the brightness of her light diminished.
And she became dark
18 because her consort had not agreed with her.'

20 But (δέ) said,
"Christ, what (does it mean that) 7 she 'moved to and fro'?
2 (ἐπιφέρεσθαί)" And (μὲ) he smiled 8 and said,
2 "Are you thinking that it is, 9 as (κατά) 10 Moses said,
4 'above the waters' (Gen 1,2)?
No, 11 but (ἀλλὰ) she saw the wickedness (κακία)
6 and 12 rebellion (ἀποστασία) that would happen
through 13 her son,
8 she repented (μετανοεῖν).
And 14 moving about
10 in the darkness 15 of ignorance,
12 And she did not dare (τομλᾶν) 17 to return,
14 Now (δὲ), her moving 19 about, this is 'to go to and fro' (ἐπιφέρεσθαί).
20 Now when 46 the arrogant one (αὐθίδινης) took a power
16 [from] the Mother,
2 he was ignorant of many (things) 3 that surpassed his Mother.
18 4 For (γεύομαι) he was saying about his 5 Mother that
she alone 6 existed.
20 He saw the great multitude, 7 the angels

* BG 45,12 Till-Schenke suggest οuçãoτακαίατε. * BG 46,7 q over partially erased λ.
And (δὲ) he 19 smiled and said, "Do not think it is, as (κατὰ) 20 Moses said, 'above 21 the waters' (Gen. 1,2). No, but (ἀλλὰ) when she had seen 22 the wickedness (κακία) which had happened, and the theft which 23 her son had committed, she repented (μετανοεῖν). 24 And as she was overcome by forgetfulness in the darkness of 25 ignorance, and she began (ἀρχεῖν) to be ashamed. 12 And (δὲ) the moving is 'to go to and fro' (Gen. 1,2). And (δὲ) the 27 arrogant one (αὐθάδης) took a power from 28 his Mother. For (γάρ) he was ignorant, thinking (+γάρ) that there existed no other except (εἰ μὴν) 30 his Mother alone. 20 And (δὲ) when he saw the multitude 31 of the angels (ἀγγελοὺς)
... 2 ...
... 4 ...
...
6 21 synonymic
αςμετανοει αρμης ἵναι θυμωνοι γναθη
8 ἄγῳς αυςωθης επιτουβης ινεσεμετανοια
ἀγῳς αυςαπαρακαλεις ἕσπραη ἐξωκ
10 ἧνι νεεκνηνος
ἀγῳς ηακακακανειες ηνι ιναγιοιων ἤπην ἵναιαζωπατος
12 ἀπηπνστ ἐσπρα ἐξωκ ἵνηιοτηνα ἤναγιοιω
14 εβολ 2ης πεθηπαπυρωμα
ἐαςσυνυγροκ ει ἐπειςχι
16 ἄτακο ἑνενουστ ἐρατος
18 ἅλαγῳς ἁη ναγ 2ης ουπρονοια
ἐταςακο ἑνενουστ ἐρατος
20 ἄγῳς αυςεις [ηε μηοι ηεςpai επεακαν ἁν
...
2 ...
...
4 ...
...
6 21 synonymic
[she] repented (μετανοει) and wept with 2 [much] weeping.
8 And the prayer 3 [of her repentance (μετάνοια)] was heard, and her brothers prayed (παρακαλει) 4 [for her].
10 And 5 the holy (ἅγιον) invisible (ἀδρατος) Spirit (πνευμα) consented (κατανευειν)
12 6 and poured a Holy (ἅγιον) Spirit (πνευμα) down upon her
14 7 from their 8 perfection (πληρωμα)
Since the consort (σύνζυγος) came 9 [down]
16 to correct their deficiencies.
18 10 [And] through Providence (προνοια), he granted him to correct 11 her deficiencies.
20 And she was not 12 to her aion (αιων),
---

II 21.15 A phrase parallel to BG 46.2-47.1 ΝΤΑΡΕΚΑΚΑΤΑΝΕΥΣΕ ΒΕ ΝΗΙ ΠΑΖΟΡΑΤΟΝ ΜΠΗΝΑ was probably omitted by homoioteleuton (ΠΗΝΑ ΠΑΖΟΡΑΤΟΣ to equivalent).
9 II 21.7 cont. 2 over λ.
10 BG 46.8 Ms reads NEKXRO. * BG 46.15 Till-Schenke suggest λ.ΥΣΣΧΩΤΗ.
Irenaeus

20 And she was taken up, not to her own aeon (αἰών)

* II 13,33 με and ΔΤ written over erasure. * II 14,4 Text is missing due to homoiooteleuton. * II 14,5 Text is missing due to homoiooteleuton. * II 14,6 The same correction is made in both II and IV.
* IV 22,13 reads "and he (her consort) took her up."
III 21,12-23

but (ἀλλα) 13 [because of the ignorance]
2 that had 14 [come forth from her,
4 she is] in the Ninth
15 [until she has corrected] her deficiency.
6 16 [And a voice] came to her,
10 And (ὅτε) he did not know that]
the voice was coming[1] [from on high].
8 17 'The Man exists and the Son 18 of Man.'
And (ὅτε) the 19 [Chief Ruler (ἄρχων)], Yaldabaoth, [heard (it)].
10 And (ὅτε) he did not know that]
12 He taught them,
14 [22 namely, the holy (ἅγιος)), perfect (τέλειος).

18 23 [first Man].
20 of human form.

BG 47,9—48,4

9 but (ἀλλα) because of 10 the great ignorance
2 11 that had come forth from her,
4 she 12 is in the Ninth
13 until she has corrected her deficiency.
6 14 [A voice] came to her,
10 And (ὅτε) the Chief Ruler (ἄρχων), Yaldabaoth, heard (it).
10 18 He was thinking that
the 19 voice was not something coming 20 [from on high.
12 He taught] them about himself,
14 [48] namely, the holy and 2 perfect (τέλειος) Father,
2 above her son,
4 so, counting downward, there resulted the Ogdoad.
6 and thought that
8 "I am a jealous God; there is none beside me"
10 "and so, counting downward, there resulted the Ogdoad.
12 That after she had departed
14 he thought he alone existed (see 35,18-19)
16 "and that for this reason he said,
18 "I am a jealous God; there is none beside me"
20 (see 30,4-8: II only; 34,6-7)
11 but (άλλα)
13 deficiency.
15 heavenly; heaven:
17 the voice had come from his Mother.
19 he taught them,
21 the image (εἰκὼν) of the invisible One (ἄρατος)
23 the first Man,
24 in a human (ἄνθρωπος) form (τύπος)
22 37
23 37
24 37

The blessed One (μακάριος) revealed his appearance (εἰκών) to them.

And the entire array of rulers (ἄρχοντικῆ), the authorities (ἐξουσία), bent down (κατανεύεται),

and they [saw] in the water (τοῦμος) of the image (εἰκών). [They, therefore, said] among each other,

'Let us create man (κατά) the image (εἰκών) of God

and according to (κατά) his likeness.'

And they created out of themselves and [all] their powers (δύναμις).

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

---

* III 22.2 There is no room for ἄγα in the lacuna; it may have been omitted due to homoioteleuton. * III 22.3-4 Δ. ἐ is not possible since the scribe never breaks up a syllable. * III 22.4 Trace before the lacuna may be the tail of π which was crowded between λ and η; the reconstruction assumes line extended into the margin.
And he revealed his appearance.

2 And the whole aeon (αἰών) of the Chief Ruler (πρωτάρχων) trembled, and the foundations of the abyss shook.

4 And of the waters which are above matter (ὕλη),

6 the underside was illuminated by the appearance of this image (εἰκών) which had been revealed.

8 And when all the authorities (ἐξουσία) looked, they saw the whole region (μέρος) below illuminated.

12 And through the light, they saw in the water the form (τύπος) of the image (εἰκών).

15 And he said to the authorities (ἐξουσία) which attend him, "Come, let us create a man according to (κατά) the image (εἰκών) of God and according to (κατά) our likeness, that his image (εἰκών) may become a light for us."

20 And they created through their respective powers...
They molded (πλάσασιν) a form (πλάσμα) out of themselves (cf. Gen 2,7 LXX).

And each one of the [powers (δύναμις)] created from its power [a soul (ψυχή)].

(And) by means of the [power] they created the soul (ψυχή).

They created it from the image (εἰκών) which they had seen.

They molded (πλάσασιν) a form (πλάσμα) out of themselves (cf. Gen 2,7 LXX).

And each one of the [powers (δύναμις)] created from its power [a soul (ψυχή)].

They created it from the image (εἰκών) which they had seen.

They molded (πλάσασιν) a form (πλάσμα) out of themselves (cf. Gen 2,7 LXX).

And each one of the [powers (δύναμις)] created from its power [a soul (ψυχή)].

They created it from the image (εἰκών) which they had seen.
in correspondence (κατά) with the characteristics which were given.

2  And 7 each authority (ἐξουσία)

6 supplied a characteristic
8 by means of the form (τύπος) of the image (εἰκών) which he had seen
8 in its psychic (ψυχικῆ) (form).
He created a being (υπόστασις)
10 according to (κατά) the likeness
of the first, perfect (τέλειος) Man.

12 And they said, ‘Let us call him 12 Adam,
that his name may become 13 a power of light for us.’
And the powers (δύναμις) 14 began (ἀρχέων) (to create):
16 the first one, Goodness (χάρις),
 created 15 a bone-soul (ψυχή);
18 and the second, Providence (πρόνοια),
 created a sinew-soul (ψυχή);
20 the third, 17 Divinity,
(it created) a fleshly (σαρκική) soul (ψυχή).

2 and the entire constitution 23 of the body (σῶμα);

the fourth [is] Providence (πρόνοια).

4 [a marrow]-soul (ψυχή);

6 the fifth [is] Kingdom.

3 [a blood]-soul (ψυχή);

8 the sixth is 4 [Understanding (σύνεσις)],

a tooth-soul (ψυχή).

10 with 3 [the] whole body (σῶμα);

the seventh is Wisdom (σοφία).

12 it is a hair-soul (ψυχή).
created a flesh (σάρξ)-soul (ψυχή);

2 and (δέ) the fourth, Lordship,
4 created a marrow-soul (ψυχή);

6 the fifth, Kingdom,
20 created a blood-soul (ψυχή);
8 the sixth, Envy,
21 created a skin-soul (ψυχή);
10 the seventh, Understanding,
22 created a hair-soul (ψυχή).
And they ordered (κοσμεῖν) 7 the whole man.
2 And 8 their angels (ἄγγελος) attended them.
4 From the souls (ψυχή) they had prepared
4 10 the authorities (ἐξουσία) created
the substance (ὑπόστασις) of 11 [the souls (ψυχή)].
6 the [limbs (μέλος)] with the joints (ἀρμός).

And they ordered (κοσμεῖν) the whole body (σῶμα).
2 6 And their angels (ἄγγελος) 7 attended them.
8 From the things first prepared
4 9 by the authorities (ἐξουσία) <they created>
the substance (ὑπόστασις) of the soul (ψυχή).
6 10 the harmony of the 11 joined (ἀρμός) limbs (μέλος).

* III 23,9 The articulation mark after λ is visible.
And (δὲ) the multitude \(24\) of the angels (ἀγγέλος) attended him,

and they received \(25\) from the authorities (ἐξουσία)

the seven substances (ὑπόστασις) \(26\) of the soul (ψυχή)

in order to create

\(27\) the proportions of the limbs (μέλος),

and the proportions of the trunk

\(28\) and the proper working together (σύνθεσις) of each \(29\) of the parts (μέλος).

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* II 15,26 error under influence of 15,9 (?).
* IV 24,15 should probably be emended to <ΕΡΑΤ>ΟΥ.
The first one (+μειΟ began (άρχΕίν) to create the head.

2 Eteraphaope-Abron created his head;

Meniggesstroeth created the brain (ένκέφαλος);

34 Thaspomocham (created) the left eye;

6 Yeronumos (created) the right ear;

35 Bissoum (created) the left ear;

8 Akioreim (created) the nose;

16' Banen-Ephroum (created) the lips;

10 Amen (created) the teeth;

Ibikan (created) the molars;

12 Basiliademe (created) the tonsils (παρίσθμιον);

Achcha (created) the uvula (σταφυλή);

14 Adaban (created) the neck;

Chaaman (created) the vertebrae (σφόνδυλο?);

16 Dearcho (created) the throat;

Tebar (created) the (IV 25,4-5: right shoulder; IV 25,6-7: right elbow;... e (created) the) left shoulder;

Mniarchon (created) the (IV 25,4-5: right shoulder; IV 24,22-25,7: right elbow;... e (created) the) left elbow;
The first one (+μέν) began (ἀρχεῖν) to create 30 the head.

Eteraphaope-Abron created 31 his head;
Meniggesstroeth created 32 the brain (ἐνκέφαλος);
Asterechmen (created) the right eye;
31 Thaspomocham (created) the left eye;
34 Yeronumos (created) the right ear;
Bissoum (created) 35 the left ear;
Akioreim (created) the nose;
16 Banen-Ephroum (created) the lips;
Amen (created) 2 the teeth;
Ibikan (created) the molars;
Basiliademe (created) 3 the tonsils (παρίσθμιον);
Achcha (created) the uvula (στραφυλί);  
Adaban (created) 4 the neck;
Chaaman (created) the vertebrae (σφώνδυλος);
5 Dearcho (created) the throat;
Tebar (created) the {IV 25,4-5: right shoulder;  
N[.... (created) the} left 6 shoulder;
Mniarchon (created) the {IV 25,6-7: right elbow;  
[.... e (created) the} left 7 elbow;

* II 16.3 Ms reads ἄξσσαν σταφυλί: the scribe mistook the Greek word for a proper name.
* IV 24.22 Ms reads ἀρχεῖ.  * IV 24.32 or ἰκά ΝΝΝΝΑΞΕ.  * IV 25.4 It is difficult to estimate the length of the name in the lacuna.
* IV 25.3 reads, probably more correctly, ΜΝΙΑΧΩΡ.
Abirion (created) the right underarm;
2 Evanthen (created) the left underarm;
Kryis (created) the right hand;
9 Beluai (created) the left hand;
Treneu 10 (created) the fingers of the right hand;
Balbel 11 (created) the fingers of the left hand;
Kriman (created) the nails 12 of the hands;
B Astrops (created) the right breast;
13 Barroph (created) the left breast;
Baoum (created) the right 14 shoulder joint;
Ararim (created) the left shoulder joint;
Areche (created) 15 the belly (koulia);
Pthave (created) the navel;
Senaphim (created) 16 the abdomen (upoxouchiouv);
Arachethopi (created) the right 17 ribs;
Zabedo (created) the left ribs;
18 Barias (created) the IV 25,19-20: right hip;
Phnouth (created) the left hip;
Abenlenarchei (created) 19 the marrow;
Chnoumeninorin (created) the bones;

* IV 25,17 reads "Senaphthi." • IV 25,17 or "M. • IV 25,18 reads "Abedo."
THE APOCRYPHON OF JOHN

BG (50.11)

III (23.11)
II 16.20-32

20 Gesole (created) the stomach (στόμαχος);
Agromauma (created) 21 the heart;
Bano (created) the lungs (πνεύματι);
Sostrapal (created) 22 the liver (ηπαρ);
Anesimalar (created) the spleen (σπλήν);
Thopithro (created) 23 the intestines;
Bibo (created) the kidneys;
24 Roeror (created) the sinews;
Taphreo (created) the spine 25 of the body (σῶμα);
Ipouspoboba (created) the veins (φλέψ);
26 Bineborin (created) the arteries (ἀρτηρία);
Aatoimenpsephoei 27 theirs are the breaths
which are in all the limbs (μέλος);
28 Entholleia (created) all the flesh (σάρξ);
Bedouk (created) 29 the right buttock (?);
Arabeei (created) the left penis;
Eilo (created) 30 the testicles {IV 26.5 διδύμος};
Sorma (created) the genitals (αἰδοίον);
Gorma-Kaiochlabar 31 (created) the right thigh (μηρός);
Nebrith (created) 32 the left thigh (μηρός);

* II 16.26 Stroke should be on BINEBOVIN instead of the Greek word ἀρτηρία. * II 16.26 ά could also be λ. * II 16.30 has the Coptic plural attested in Bohairic.

* IV 25.22 reads "Sesole." * IV 25.29 Apparently the scribe thought φλέψ was a name. * IV 25.21.6.12.14.15.26-30 appear to have been unusually short lines.

* IV 26.1 reads "Aatoimenpsephoei."
Pserem (created) the kidneys of the right leg; Asaklas (created) the left kidney; Ormaoth (created) the right leg; Emenun (created) the left leg; Knyx (created) the right shin-bone; Tupelon (created) the left shin-bone; Achiel (created) the right knee; Phneme (created) the left knee; Phiothrom (created) the right foot; Boabel (created) its toes; Trachoun (created) the left foot; Phikna (created) its toes; Miamaiai (created) the nails of the feet; Labernioum...  
7 And (ὅλος) those who were appointed over all of these are seven: Athoth, Armas, Kalila, Jabel, [IV 26 19-20: Sabaath,
Cain,

Abel.

And (ὅτε) 9 those who are particularly (κατά μέρος) active (ἐνεργεῖν) in
the limbs (μέλος) 10 (are:
in the head (+μέν) Diolimodraza,
the neck Yammeax,
11 the right shoulder Yakoubib,
the 12 left shoulder Verton,
the right hand 13 Oudidi,
1 the left one Arbæo,
the fingers of the right hand 14 Lampno,
2 the fingers of the left hand 15 Leekaphar,
the right breast Barbar,
16 the left breast Imae,
the chest Pisandraptes,
17 the right shoulder joint Koade,
the left shoulder joint 18 Odeo,
3 the right ribs Asphixix,
the left 19 ribs Synogchouta,
) the belly (κοιλία) Arouph
III (23.11)  
BG (50.11)
II 17,20-31

20 the womb Sabalo,
2 the right thigh (£ιρός) 21 Charcharb,
the left thigh (£ιρός) Chthaoon,
4 all the genitals (αἵδοιον) Bathinoth,
the right leg 23 Choux,
6 the left leg Charcha,
24 the right shin-bone Aroer,
8 the left shin-bone 25 Toechtha,
the right knee Aol,
16 the left 26 knee Charaner,
the right foot 27 Bastan,
12 its toes Archentechtha,
the 28 left foot Marephnounth,
14 its toes 29 Abrana.

Seven, 7, have power over 30 all of these:
16 Michael,
Oureil,
18 Asmenedas,
Saphasatoel,
20 Aarmouriam.

• IV 27,5 reads “Chthao” and “Thabinoth.” • IV 27,11 reads “Achiaram.”
And the ones who are in charge over the senses (α'ίστησις) are Archendekla;
and he who is in charge over perception (άνάλημψυ) is Deitharbathas;
and he who is in charge over the imagination (φαντασία) is Oummaa;
and he who is in charge over the composition (όρμή) is Aachiaram,
and he who is in charge over the whole impulse (όρμή) 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 the ones who are in charge over the senses (αἰσθήσεως) 33 (are) Archendekta;
and he who is in charge over perception (άναληψις) 34 (is) Deitharbathas;
and he who is in charge over the imagination (φαντασία) 35 (is) Oummaa;
and he who is in charge over the composition 18¹ (is) Aachiaram,
and he who is in charge over the whole impulse (ὄρμη) ² (is) Riaramnacho.

And (δὲ) the origin (πηγή) of the demons (δαίμων)
³ which are in the whole body (σώμα) is determined to be four:
⁴ heat,
cold,
wetness,
⁵ and dryness.

And (δὲ) the mother of all of them is matter (ὕλη).
⁶ And (δὲ) he who reigns over the heat (is) Phloxopa;

* IV 27,24-end is missing.
and (δέ) he who reigns over the cold
(is) Oroorrothos;
and (δί) he who reigns over
what is dry (is) Erimacho;
and (δέ) he who reigns
over Ihe wetness (is) Athuro.
4 And (δέ) the mother of all of these, " Onorthochras, stands in their
midst,
for (γάρ) it is she who is illimitable,
6 and she mixes
13 with all of them.
And she is truly matter (ϋλη),
8 14 for (γάρ) they are nourished by her.
The four
15 chief (αρχηγό;) demons (δαίμων) (are):
10 Ephememphi who
16 belongs to pleasure (ήδονή),
Yoko who belongs to desire (έπιθυμία),
nenentophni who belongs to grief (λύπη),
22 Blaomen who belongs to fear.
14 And (δέ) the mother of them all (is)
Esthensis-Ouch-Epi-Ptoe.
From (+δέ) the four
demons (δαί μων) came forth.
21 And (δέ) from grief (λύπη) (came) envy (φθόνο;), jealousy,
23 distress, trouble (όχλησι;), pain,
24 and so on.
20 And (δέ) from pleasure (ήδονή)
II 18,7-24

peto de ἄξοεις εὖ ηὰροῦ ὄροορροος
peto de ἄξοεις εὖ πετ' τοῦγοιου ἐπὶμάξω
peto de ἄξοεις τῷ πνεύμα τῷ μάξῳ ἰδρυσί
τῷ ὕψῃ Νήματα, ἀρχή τῆς θεοῦ πάτης ἁρμάτων
ὀνορεορθῆ ἐκεῖ εὐσώοις, παττωύς, ἀγιός τῆς ὑγείας
αὐς στῇ ὕμης ὅτι θεός, ἀγιός τοῖς ὠνομένοις
τῷ τοιαύτῃ ὑπὲρ ὑπέρ ὑπόνομος, οἰκτοῦτος

1. ἐφεμεμφί ή πτατζαόννης
2. ἑνεντοφνι ή πτατάπνης
3. τούμαλα δὲ τῆς ὑγείας ἐκονινείς ὡς ἐπίπτον
4. ἀγιός ἐκ τῆς πιθούς ὑπεράκμον
5. ἀγιός ἐκ τοῦ πεπώνως
6. ἀγιός ἐκ τῆς ὑπεράκμονος ὑμῖνες
7. ἀγιός ἐκ τῆς ὑπεράκμονος ὑμῖνες
8. ἐφεμεμφί ἡ πτατζαόννης
9. ἑνεντοφνι ἡ πτατάπνης

10. ἀγιός ἐκ τῆς πιθούς ὑπεράκμονος
11. ἀγιός ἐκ τοῦ πεπώνως
12. ἀγιός ἐκ τῆς ὑπεράκμονος ὑμῖνες

And (ὁδέ) he who reigns over the cold (is) Oroorothos;
and (ὁδέ) he who reigns over what is dry (is) Erimacho;
and (ὁδέ) he who reigns over the wetness (is) Athuro.
And (ὁδέ) the mother of all of these, Onorthochras, stands in their midst,
for (γᾶρ) it is she who is illimitable,
and she mixes with all of them.
And she is truly matter, for (γᾶρ) they are nourished by her.

The four chief (ὁρμονά) demons (ὁρμοναί) are:
Ephememphi who belong to pleasure (ὁπόνιή),
Yoko who belongs to desire (ὑπνώμια),
Nenentophni who belongs to grief (λύπη),
Blaomen who belongs to fear.
And (ὁδέ) the mother of them all (is) Esthensis-Ouch-Epi-Ptoe.
From (ὁδέ) the four demons (ὁρμοναί)
passions (πάθος) came forth.
And (ὁδέ) from grief (λύπη) (came) envy (φθόνος), jealousy,
distress, trouble (δύολησις), pain, callousness, anxiety, mourning,
and so on.
And (ὁδέ) from pleasure (ὁπόνιή)

* II 18,18-19 bastardization of αἴσθησις οὐ̇χ ἐπὶ πτώη, "perception not in a state of excitement," mistaken for a proper name; see also 19.1  • II 18,12 name misread and γᾶρ omitted. • IV 28,3 Stroke over ξῆ visible. • IV 28,12 Part of stroke over NENENTOWHNI visible. • IV 28,17 Trace before Δ may be an articulation mark with έβολα (cf. IV 9,27).
11 And (δέ) from desire (επιθυμία) (comes) anger (όργή), wrath and bitterness (χολή) and bitter passion (έρως) and unsatedness and similar things.

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

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

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

15 They all worked on it until, limb for limb (κατά μέλος), the psychic (ψυχικόν) and the material (ύλικόν) body (σώμα) were completed by them.

16 Now (γάρ) there are other ones in charge over the remaining passions (πάθος) whom I did not mention to you. But (δέ) if you wish to know them, it is written in the book of Zoroaster.
much wickedness \((\kappa \kappa \iota)\) arises, and empty \((\epsilon^{\iota} \theta \mu \iota \mu \iota)\) pride, and similar things.

And \((\delta \epsilon)\) from desire \((\epsilon \pi \theta \mu \mu \iota \iota)\) (comes) anger \((\omega \rho \gamma \iota)\), wrath \((\omega \rho \varsigma)\) and bitterness \((\chi \omega \lambda)\) and bitter passion \((\epsilon \rho \omega \varsigma)\) and unsatedness and similar things.

And \((\delta \epsilon)\) from fear (comes) dread \((\epsilon \kappa \pi \lambda \eta \varsigma \iota \varsigma)\),\(^5\) fawning, agony \((\alpha \gamma \omega \nu \iota \varsigma)\), and shame.

All \((+\delta \epsilon)\) of these \((+\delta \epsilon)\) are like useful things as well as evil things. \(^3\) But \((\delta \epsilon)\) the insight \((\epsilon \iota \nu \iota \alpha \iota)\) into their true (character) is Anaro, \(^4\) who is the head of the material \((\iota \lambda \iota \kappa \iota \varsigma \iota)\) soul \((\psi \chi \varsigma \iota)\), \(^1\) for \((\gamma \varphi \rho)\) it belongs with the seven senses \((\alpha \iota \sigma \tau \tau \tau \tau \tau \iota \varsigma)\), Ouch-Epi-Ptoe.

This is the number of the angels \((\alpha \gamma \gamma \epsilon \iota \varsigma)\):

1 together \((\epsilon \iota \tau \tau \circ \alpha \tau \circ \tau \tau \circ)\) they are three hundred sixty-five.

They \(^4\) all worked on it until, \(^3\) limb for limb \((\kappa \alpha \tau \mu \epsilon \lambda \varsigma \iota)\), the psychic \((\psi \chi \varsigma \iota)\) and \(^6\) the material \((\iota \lambda \iota \kappa \iota \varsigma \iota)\) body \((\sigma \omega \mu \alpha)\) were completed by them.

Now \((\gamma \varphi \rho)\) there are \(^7\) other ones in charge over the remaining passions \((\iota \rho \beta \varsigma)\) \(^8\) whom I did not mention to you.

But \((\delta \epsilon)\) if you \(^9\) wish to know them, it is written in \(^1\) the book of Zoroaster.

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\(^2\) much wickedness \((\kappa \kappa \iota)\) arises, and empty \((\epsilon^{\iota} \theta \mu \iota \mu \iota)\) pride, and similar things.

\(^3\) And \((\delta \epsilon)\) from desire \((\epsilon \pi \theta \mu \mu \iota \iota)\) (comes) anger \((\omega \rho \gamma \iota)\), wrath \((\omega \rho \varsigma)\) and bitterness \((\chi \omega \lambda)\) and bitter passion \((\epsilon \rho \omega \varsigma)\) and unsatedness and similar things.

\(^4\) And \((\delta \epsilon)\) from fear (comes) dread \((\epsilon \kappa \pi \lambda \eta \varsigma \iota \varsigma)\),\(^5\) fawning, agony \((\alpha \gamma \omega \nu \iota \varsigma)\), and shame.

\(^5\) This is the number of the angels \((\alpha \gamma \gamma \epsilon \iota \varsigma)\):

1 together \((\epsilon \iota \tau \tau \circ \alpha \tau \circ \tau \tau \circ)\) they are three hundred sixty-five.

They \(^4\) all worked on it until, \(^3\) limb for limb \((\kappa \alpha \tau \mu \epsilon \lambda \varsigma \iota)\), the psychic \((\psi \chi \varsigma \iota)\) and \(^6\) the material \((\iota \lambda \iota \kappa \iota \varsigma \iota)\) body \((\sigma \omega \mu \alpha)\) were completed by them.

Now \((\gamma \varphi \rho)\) there are \(^7\) other ones in charge over the remaining passions \((\iota \rho \beta \varsigma)\) \(^8\) whom I did not mention to you.

But \((\delta \epsilon)\) if you \(^9\) wish to know them, it is written in \(^1\) the book of Zoroaster.

---

\(^2\) much wickedness \((\kappa \kappa \iota)\) arises, and empty \((\epsilon^{\iota} \theta \mu \iota \mu \iota)\) pride, and similar things.

\(^3\) And \((\delta \epsilon)\) from desire \((\epsilon \pi \theta \mu \mu \iota \iota)\) (comes) anger \((\omega \rho \gamma \iota)\), wrath \((\omega \rho \varsigma)\) and bitterness \((\chi \omega \lambda)\) and bitter passion \((\epsilon \rho \omega \varsigma)\) and unsatedness and similar things.

\(^4\) And \((\delta \epsilon)\) from fear (comes) dread \((\epsilon \kappa \pi \lambda \eta \varsigma \iota \varsigma)\),\(^5\) fawning, agony \((\alpha \gamma \omega \nu \iota \varsigma)\), and shame.

\(^5\) This is the number of the angels \((\alpha \gamma \gamma \epsilon \iota \varsigma)\):

1 together \((\epsilon \iota \tau \tau \circ \alpha \tau \circ \tau \tau \circ)\) they are three hundred sixty-five.

They \(^4\) all worked on it until, \(^3\) limb for limb \((\kappa \alpha \tau \mu \epsilon \lambda \varsigma \iota)\), the psychic \((\psi \chi \varsigma \iota)\) and \(^6\) the material \((\iota \lambda \iota \kappa \iota \varsigma \iota)\) body \((\sigma \omega \mu \alpha)\) were completed by them.

Now \((\gamma \varphi \rho)\) there are \(^7\) other ones in charge over the remaining passions \((\iota \rho \beta \varsigma)\) \(^8\) whom I did not mention to you.

But \((\delta \epsilon)\) if you \(^9\) wish to know them, it is written in \(^1\) the book of Zoroaster.
12 [The whole body (σώμα) was created, being fit together
13 [by the multitude] of angels (άγγελος)
14 [of which I have spoken] earlier.
15 But it [remained] motionless (υπολιθώ)
16 for a long time (χρόνος),

6 [because] the seven [authorities (ἐξουσία) were not] able to 17 awaken it,
18 nor (οὐδὲ) were the other 19 angels (άγγελος)
20 who had arranged 51 the joined (σύνζυγος) limbs (μέλος).
21 And she [wished to retrieve] the power
22 which she had given to the Ruler (άρχων)
23 in sexual desire (προμήχα),

12 [In?] innocence
13 [who] is most merciful,
14 and the five lights.
16 24 He sent, by means of a holy [decree],
2 [Autogenes (αὐτογενής)] with his four lights
18 3 in the form (τύπος) of the angels (άγγελος)
And (δὲ) 11 all the angels (ἀγγέλος) and demons (daemon) worked
12 until they had constructed the psychic (ψυχικόν) body (σῶμα).

4 13 And their product was completely 14 inactive (ἀργῶν)
and motionless for a long time.

8 15 And (δὲ) when the Mother wanted to retrieve 16 the power
which she had given to the Chief Ruler (ἀρχων),

12 17 she petitioned the Mother-Father (μητροπάτωρ) 18 of the All,
14 who is most merciful.

16 He sent, 19 by means of the holy decree,
the five lights (φωτήρ)
18 down upon the place (τόπος) of the angels (ἄγγελος)

*IV 29.25 The stroke over Ν° is visible.  * IV 29.27-28 are missing.
THE APOCRYPHON OF JOHN

III 24,3-16

2 And they advised him so that (ἐστε) they might bring forth from within him the power of the Mother.

4 And they said to him, 'Blow into his face something of your spirit (πνεῦμα), and the artifact will arise.'

8 And he blew at him, by means of his Spirit (πνεῦμα), which is the power from his Mother, into the body (σῶμα).

10 immediately it moved.

16 And 52 in [that moment] it moved.

of the Chief Ruler (ἀρχων).

2 And (they) advised him so that (ἐστε) they might retrieve the power (δύναμις) of the Mother from him.

4 And they said to him, 'Blow into his face something of your spirit (πνεῦμα), and the artifact will arise.'

8 And he blew at him, by means of his Spirit (πνεῦμα), which is the power (δύναμις) of the Mother, into the body (σῶμα).

10 immediately it moved.

16 [Immediately it] moved [and became stronger] than he.

18 [And the rest] of the authorities (ἐκουσία) became jealous, because (+γάρ) he had come into being through all of them,
Il 19,20—20,2

And they advised him that they might bring forth the power of the Mother.

and they said to Yaltabaoth, Blow into his face something of your spirit, which is the power of his Mother; he did not know (this), for he exists in ignorance. and the power of the Mother went out of Yaltabaoth to the psychic body which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous.

And in that moment the rest of the powers became jealous, because (γάρ) he had come into being through all of them.

II 19,21 ἄγου omitted due to homoioiteleuton. • II 19,29 correction 6 over τ.
and they had given their inner powers to the man,
2 and he possessed (φορεῖν) 7 the souls (ψυχηί) of the seven authorities (ἐξουσίαι)——
4 and [their] powers (δύναμις).
[His] 8 thought was
6 stronger than (that of) those who had 19 made him,
and also (that of) the [Chief] 20 Ruler (ἄρχων).
8 Now (δὲ), they recognized that he was [free] 21 from wickedness (κακία), because he was [wiser] 22 than they,
10 and that he had [entered into] 23 the light.
They took him
12 and [brought] 24 him into the lowest regions (μέρος) 17 of all matter (ὕλη).
25 The blessed (μακάριος) Father,
14 since he is a benefactor 251 and merciful,
2 [had] mercy on the power (δύναμις) 3 of the Mother
16 which they brought [forth] from the Ruler (ἄρχων).
And 5 [since they (the rulers) were about to] rule over
18 the body (σώμα),
6 he sent his Spirit (πνεῦμα),

and they had given their inner powers to 5 the man,
2 and he possessed (φορεῖν) 7 the souls (ψυχηί) of the seven 8 authorities (ἐξουσίαι)——
4 and their powers.
His 9 intelligence
6 was greater than (that of) 10 all of them,
and greater than (that of) <the> 11 Chief Ruler (πρωτάρχων).
8 Now (δὲ), they recognized 12 that he was free from 13 wickedness (κακία), because he was 14 wiser than they,
10 and that he had entered 15 into the light.
They took him
12 and 16 brought him into the lowest regions (μέρος) 17 of all matter (ὕλη).
But (δὲ) the 18 blessed (μακάριος) Father
14 19 is a merciful benefactor.
20 He had mercy on the power 531 [of the Mother
16 which they brought forth] from 2 the [Chief Ruler (πρωτάρχων)],
in order that they might (not) gain 3 power over
18 the body (σώμα).
4 He and his great mercy sent
and they had given their power to the man,

and his intelligence

was greater than (that of) those who had made him,

and greater than (that of) the Chief Ruler (ἀρχων).

and (ὁς) when they recognized that he was luminous,

and that he could think better than they,

and that he was free from wickedness (κακία),

they took him

and cast him down into the lowest region (μέρος) of all matter (ὕλη).

But (ὁς) the blessed One (μακάριος), the Mother-Father (μητροπάτωρ),

10 the beneficent and merciful One,

11 had mercy on the power (δύναμις) of the Mother

12 which had been brought forth from the Chief Ruler (πρωτάρχων).

13 for they (the rulers) might gain power over

14 the psychic (ψυχικῶν) and perceptible (αἰσθητῶν) body (σώμα).

And he sent, through his beneficent Spirit (πνεῦμα)
III 25.6—26.1

 beneficiary and abundant in its mercy,
2 as a helper (βοηθός)
to the first one who came down
4 who was given the name Adam—namely, the Reflection (ἐπιστολα) of the light,
6 who had been called ‘Life’ (ζωή) by him (Gen 3,21 LXX).
8 [And (郤) she assists (ὑποργεῖν) the] whole creature,
by toiling with him,
10 by restoring him to his perfection (πλήρωμα),
and by teaching him about the descent
12 of his defect (υστερήματα),
and by teaching him about its ascent.
14
Then the Reflection (ἐπιστολα) of the light was hidden in him,
16 in order that the rulers (ἀρχοι) might not know (her),
20 [but (ἄλλα)] that our fellow-sister, Wisdom, who resembles us,
18 might correct her deficiencies (υστερήματα)
by means of the Reflection (ἐπιστολα) of the light.
20 And the man shone

BG 53,5—54,5

the good Spirit (πνεύμα)
2 as a helper (βοηθός)
to the first one who had come down,
4 who was given the name Adam, namely, the Reflection (ἐπιστολα) of the light,
6 who had been called ‘Life’ (ζωή) by him (Gen 3,21 LXX).
8 [And (郤) she assists (ὑποργεῖν) the] whole creature,
by toiling with him,
10 by restoring him to his own temple,
and by teaching him about the descent
12 of his defect,
and by teaching him about its ascent.
14
And the Reflection (ἐπιστολα) of the light was hidden in him,
16 in order that the rulers (ἀρχοι) might not know (her),
20 but (ἄλλα) that our sister Wisdom (σοφία), who resembles us,
18 might correct her deficiencies by means of the Reflection (ἐπιστολα) of the light.
20 And the man shone...
and his great mercy,

Adam, a helper (βοηθός),

who comes out of him, who is called ‘Life’ (ζωή) (Gen 3,21 LXX).

And (δέ) she assists (ὑποηγεῖν) the whole creature (κτίσις),

by toiling with him, and by restoring him to his perfection (πληρωμα)

and by teaching him about the descent

of his seed (σπέρμα)

and by teaching him about the way of ascent,

which is) the way it came down.

And the Reflection (ἐπίνοια) of the light was hidden in Adam,

in order that the rulers (ἄρχων) might not know (her),

but (ἄλλα) that Reflection (ἐπίνοια)

might be a correction of the deficiency of the Mother.

And the man became apparent

• IV 31,17 ζωή fits the available space better than ζωήν. • IV 31.25 has the III Future: “in order that [the archons] might know.” • IV 31.26-28 are missing.
2 And he was [superior] to those who had made him.
And the whole array of rulers, of authorities (ἐξουσία),
bent down (καταβήσαντι).
They saw that the man surpassed them.
And they took counsel
with the angels (ἄγγελοι), with the rulers (ἄρχοντες)
and [with the] rest of the powers.
Then (τότε) [spirit (πνεῦμα)] and earth,
mixed (with) water and flame,
were mixed [with the] four winds.
Blowing with fire
and being joined with each other,
they [caused a] great [disturbance.
They brought him (Adam) into [the shadow of death.
They made] a form (ἀνάπλασις) [once more (Gen 2,7 LXX),
from] earth and water and [fire] and spirit (πνεῦμα),
that is, [from] the matter ( ὕλη) of darkness
and desire (ἐπιθυμία)

because of the shadow of the light which is in him.
2 And his thinking was superior to those who had made him.
And the whole array of rulers (ἀρχοντες), of authorities (ἐξουσία)
bent down (καταβήσαντι).
They saw that the man surpassed them.
And they took counsel
with the angels (ἄγγελοι), with the rulers (ἄρχοντες)
and [with the] rest of the powers.
Then (τότε) [spirit (πνεῦμα)] and earth,
mixed (with) water and flame,
were mixed [with the] four winds.
Blowing with fire
and being joined with each other,
they [caused a] great [disturbance.
They brought him (Adam) into [the shadow of death.
They made] a form (ἀνάπλασις) [once more (Gen 2,7 LXX),
from] earth and water and [fire] and spirit (πνεῦμα),
that is, [from] the matter ( ὕλη) of darkness
and desire (ἐπιθυμία)
II 20,29—21,9

because of the shadow of the light which is in him.
2 And his thinking was superior to all those who had made him.

4 When they looked down,
31 that his thinking was superior.
6 And they took counsel
34 with the array of rulers and all angels.

They took fire and earth
10 and water,
and mixed them together with the four
12 fiery winds.
And they wrought them together
14 and caused a great disturbance.
And they brought him (Adam) into the shadow of death
in order that they might form (him) again (Gen 2,7 LXX)
from earth and water and fire and spirit,
the one that originates in matter, which is the ignorance of darkness
and desire (ἐπιθυμία).
III 26.19—27.11

19 and their counterfeit (ἀντίκειμενον) [spirit (πνεύμα)].
2 This is our fetter.
20 This is the 21 tomb (σπήλαιον) of the form (ἀνάπλασις) of the body
21 (σώμα) with which the robbers clothed the man,
22 the fetter of forgetfulness (λήθη).
6 [And in this] 24 way, man became 25 mortal.
This is the first descent
8 27 and his first separation.
2 But [the] Thought (ἐννοία) of pre-existing (πρόωντος) light.
10 [because] she was in him, 4 [awakens] his thinking.
And 3 the Chief Ruler (ἀρχων) [took] him
12 and 5 placed him in paradise (παράδεισος)
of 7 [which] he [used to] say,
14 'Let it be his delight (τρόφη)' (cf. Gen 2,15 LXX).
16 8 but really in order to deceive (ἀπατάω) him.
For (γὰρ) 9 [their] food (τρόφη) was bitter,
18 and their 10 [beauty] was depraved (ἀνάπλασις).
And their food (τρόφη) [was] a deception (ἀπατή).

and the 9 contrary (ἀντίκειμενον) spirit (πνεύμα).
2 This is the fetter.
10 This is the tomb of the form (πλάσμα) 11 of the body (σώμα)
4 with which they 12 clothed the man
as the fetter 13 of matter (ὕλη).
6 This is the first one 14 who came down
8 and the 15 first separation.
2 But (δὲ) the Thought (ἐννοία) 16 of the first (πρόωντος) light,
10 because she was in him, awakens 18 his thinking.
19 The Chief Ruler (ἀρχων) took him,
12 and 20 placed him in paradise (παράδεισος)
56 he who used [to say].
14 'Let it be a 2 delight (τρόφη) for him' (cf. Gen 2,15 LXX).
16 but really 3 in order to deceive (ἀπατάω) him.
For (γὰρ) their 4 delight (τρόφη) is bitter
18 and their 3 beauty is depraved (ἀνάπλασις).
Their delight (τρόφη) 6 is a deception (ἀπατή).

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* III 26.20 p is crossed out after ἐρε. * III 26.23 ἄνω is crossed out at the beginning of the line; corr. θ over λ (dittography). * III 26.24 ἀπρωμέ is crossed out after ἦκ (dittography). * III 27.5 corr. λ over τ. * III 27.9 and 10 τρωφή may be a corruption of τρυφή.
* BG 55.16 Till-Schenke suggests ἰπεπρωμένος as in III 27.2. * BG 55.20 caret with horizontal stroke extending into the right margin.
* BG 56.1 Till-Schenke read χρω μμος ἐρω τε οὐ (too long).
II 21.9-21

 การแปลที่ผ่านมา:

 This is the tomb (στήλαιον) of the form (ἀνάπλασις) of the body
 with which the robbers (ληστῆς) had clothed the man,
 the fetter of forgetfulness.

 And he became a mortal man.

 This is the first one who came down and the first separation.

 But (δὲ) the Reflection (ἐπίνοια) of the light,
 who was in him, is the one who was to awaken his thinking.

 And the rulers (ἄρχων) took him,
 and placed him in paradise (παράδεισος).

 And they said to him,
 'Eat' (Gen 2, 16), that is, in idleness,
 for indeed (καὶ γὰρ) their delight (τρυφῆ) is bitter,
 and their beauty is depraved (ἀνώμος).

 And (δὲ) their delight (τρυφῆ) is deception (ἀπάτη).

 • IV 32.27-30 are missing. • IV 32.32 or πετενάκ if πετενάκ is meant to be the imperfect relative.
III 27,11—28,2

Δῗω Νευσύην ἰνεμὴντσαμίῃτε πε 2

4 Δῗω πευκαὶ[1]τος Νευματού ραττάλπο πε
Δῗι[2]ω πευερθη Νευμος παν πε 6
Ποιήν[3]τος ἡα ταγκαλιάχ χε
παπών πε 8
Ανοκ[4]τος ἡα ταγκαλιάχ χε
ού πο παμ[5]τσγηποιν ἰπευς 10
ἐτε πἀὶ πε πευη[6]πνα Ṉαντιμιμον 12
14 ἄκιας ἰνεγκνοει ἰπερταλψ ν[9]τα 16
Δῗω ποιήν εἰμαχ γοτεε[10]κίμην πε 18
τερπνειν χῆς
Δῗω πενθεκβε[13]γενμεστε νε 28
άπαθ 20
Δῗω πεντωσι υγως κτιπ[14]πονηρία νε

and their trees [12] were godlessness.

4 Their fruit (κορμός) [13] was an incurable poison,
and [14] their promise was death for them.
6 [As for (δέ) the tree, [15] which they planted (claiming),
'It is the one of life,' 8 [+δέ] shall teach you (pl.)
what is the [17] mystery (μυστήριον) of their life,
10 namely, their [18] counterfeit (ἀντίμιμον) [spirit (πνεύμα)]
12 from each [other,
[19] in order that they may] lead him (Adam) astray,
14 [so that] he might not know (νοεῖν) his perfection (πληρωμι) 21
And that tree [is] of this [22] sort:
16 Its root is bitter,
and [23] its branches (κλάδος) are shadows of [24] death,
18 and its leaves are acts of hatred
28 [deception (ἀπάτη)],
20 and its ointment is an ointment [of] 2 evil (πονηρία),

BG 56,6—57,3

Δῗω πεγκγην Νευμήτσαμίῃ 2

4 πούκαρπτος ουματού πε εμὴ ταλαβο Νήχτυ 2
Δῗω πευερθη ουμος παν πε 6
Ποιήν[7]τος ἡα ταγκαλιάχ χε
ποιήν ἰπων 13 πε 8
Ανοκ[8]τος ἡα ταγκαλιάχ χε
ἐμμυστιποιν ἰπευς 10
14 παὶ πε πευγκτιμιμον ἰν[15]ταν 12
ἐτωπ εβαλ Νήχτυ
ἐτρεγκκτου εβαλ 14
meye[9]νοιν ΜΗΠΑΣΧ
ποιήν εἰμαχ γοτεεκήμην πε 16
tερπνονε[10]κατε
18 νεγσήκωβε ουμοστε πε 28
ΜΗ ού[13]παθ 20
πεκάνεν ουτως δετε τπονηρία πε

and their tree is godlessness.

4 Their [8] fruit (κορμός) is an [9] incurable poison,
and their promise is [10] death for him.
6 As for (δέ) their tree, which [11] they planted (claiming),
'It is the one of life,' 8 I shall teach you (pl.)
[13] about the mystery (μυστήριον) of their life.
10 It is their counterfeit (ἀντίμιμον) [15] spirit (πνεύμα), 12 from within them,
[16] in order to lead him (Adam) astray,
14 so that he <might> not [17] know (νοεῖν) his perfection.
[18] That tree is of this sort:
16 Its [19] root is bitter,
and [23] its branches (κλάδος) are shadows of death,
18 and its [57] leaves are hatred
and [2] deception (ἀπάτη);
20 and its perfume is an ointment [of] 3 evil (πονηρία);

* III 27,21 corr. Υ over Ν. • III 27,22 χῆς is qual. of σαμής (be despised), but may be a corruption of σαμως (qual. of σκες, be bitter).
* BG 56,16 Ms reads Νεϱ due to haplography.
and their trees are godlessness (ἀδεσβήσ).  

4 and their fruit (καρπός) 23 is an incurable poison and their 24 promise is death.  

6 And (δὲ) the tree of their 25 life  
they had placed in the midst of paradise (παραδεισοῦ).  

8 And (δὲ) I shall teach you (pl.)  
what is the mystery (μυστήριον) of their life,  

10 which is the plan which they made together,  

28 which is the likeness of their spirit (πνεύμα).  

12  

16 Its (i.e., the tree’s) root is bitter  
and its branches (κλάδος) 31 are death,  

18 its shadow is hate  
32 and deception (ἀπάτη) is in its leaves,  

20 33 and its blossom is the ointment of evil (ποιημα).  

• II 21,31 correction q over c or c over q. • II 21,34 lacks πε after ποιημα.  
• IV 33,8-11 homoioteleuton (from ἀγω to ἀγω). • IV 33,24 has the feminine copulative. • IV 33,26 apparently has the Greek word μῆλον, “fruit.”
and its fruit (καρπὸς) is a desire (ἐπιθυμία) of death,
and its seed (σπέρμα) sprouted [from] darkness.
Those who taste it, [their] dwelling place is Hades.

As for (δὲ) the tree which is called by them,
which is the Reflection (ἐπίνοια) of the light,
about whom they gave the commandment (ἐντολῆ),
'[Do not] eat of her,'
that is, do not obey her,
because [it (the commandment) was being] given [against him
in order that he (Adam) might not look up] toward [his perfection
(πλήρωμα), and recognize (νοεῖν) that he was] stripped
[of his perfection (πλήρωμα)]
— but (δὲ) I influenced [Adam], so that he ate.'
And [I said to him,]
"Lord, was it not the serpent [that] taught him?"
He smiled and [said],
"The serpent appeared to them ...
and its fruit (καρπὸς) is the desire (ἐπιθυμία) of death,
and its seed (σπέρμα) drinks ever from <darkness>.
Those who taste it, Hades is their dwelling place.

As for (δὲ) the tree which is called by them,
in order that he (Adam) might not look up to his perfection
and recognize (νοεῖν) that he was stripped
of his perfection
— but (δὲ) it was I who influenced them
so that they ate.'
"Christ (Χριστὸς), was it not (μὴ) the serpent that taught her?"
He smiled and said,
"The serpent taught her about sexual (στορά) desire (ἐπιθυμία),"
II 21,34—22,14

11 And its fruit (καρπός) is death, and desire (ἐπιθυμία) is its seed (σπέρμα), and it sprouts in darkness. Those who taste from it, their dwelling place is Hades and the darkness is their place of rest.

3 But (ὅτι) what they call,
4 'The tree of knowledge of good and evil,' which is the Reflection (ἐπίνοια) of the light,
5 they stayed in front of it

But (ὅτι) it was I who brought about that they ate.”
6 And I said to the savior (σωτήρ),
7 "Lord, was it not (μὴ) the serpent that taught Adam to eat?"
8 The savior (σωτήρ) smiled and said,
9 "The serpent taught them
10 in order that he (Adam) might not look up to his perfection (πλήρωμα) and recognize the nakedness of his shamefulness (ἀσχημοσύνη)."
III 28.21—29.10

118 And he (the Chief Ruler) wanted to regain 11 the power (δυναμις) from within him (Adam).
120 And he cast 3 3 a 'trance' (ποτοτις) (Gen 2,21a LXX) over Adam." But (ὅτε) 3 I said to him, "Lord, what is the 'trance' (ποτοτις)?"
122 He smiled and said, "Are you thinking that it is as (κατά) 5 Moses said, 12
14 'He put him 6 to sleep' (Gen 2:21b)?
16 No, but (ἀλλά) 7 it was his perception (αισθησις) that he veiled
18 with lack of perception (ἀναισθησια).
18 For indeed (καὶ γέρ) he said through the 9 prophet (προφητης), 12
20 'I will 10 make the ears of their hearts heavy

about pollution 7 and destruction,
2 because these are useful to him (the serpent).
8 And he (the Chief Ruler) knew
4 that she (Reflection-Zoe) would not obey 9 him

6 because she was wiser
10 than he.
8 And he (the Chief Ruler) wanted to bring 11 out the power which had been given 12 to him (Adam) by him.
10 13 And he cast a 'trance' over 14 Adam."
12 I said to him, 15 “Christ (χριστός), what is the trance?"
12 16 And (ἐκεί) he said, "It is not as (κατά) 17 Moses said, 14
18 'He put him to sleep.' 16
18 but (ἀλλά) 19 it was his perception (αισθησις) that he veiled 20 with a veil.
18 He made him heavy with 59 1 lack of perception (ἀναισθησια).
For indeed (καὶ γέρ) he 2 said through the prophet (προφητης),
20 'I will 3 make 4 the ears of their hearts heavy

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II 22.14-27

And he (Adam) might be useful to him.

And he (the Chief Ruler) knew that he was disobedient to him (the Chief Ruler)
due to the light of Reflection (ἐπινοεῖα) which is in him,

which made him more correct in his thinking than the Chief Ruler (ἀρχηγός).

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

And he brought a 'trance' over Adam.

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

'It is not as Moses wrote and you heard.

For (ὑπὸ) he said in his first book, 'He put him to sleep,' but (ἀλλά) (it was) in his perception (ἀίσθησις).

For indeed (καὶ ὡρὰ) he said through the prophet (προφητὴς),

'I will make their hearts heavy

and destruction.

that he (Adam) might be useful to him.

And he (the Chief Ruler) knew

that he was disobedient to him (the Chief Ruler)
due to the light of Reflection (ἐπινοεῖα) which is in him,

which made him more correct in his thinking than the Chief Ruler (ἀρχηγός).

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

And he brought a 'trance' over Adam.

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

'It is not as Moses wrote and you heard.

For (ὑπὸ) he said in his first book, 'He put him to sleep,' but (ἀλλά) (it was) in his perception (ἀίσθησις).

For indeed (καὶ ὡρὰ) he said through the prophet (προφητὴς),

'I will make their hearts heavy

and destruction.

that he (Adam) might be useful to him.
so 11 [that] they may not understand (νοεῖν)
2
and may not (+οὐτε) see' (Isa 6:10).
12 Then (τότε) the Reflection (ἐνίκωνα) of the light
4 hid (σκέπαζε) herself in him (Adam).
And in 14 [desire he (the Chief Ruler) wanted to bring] her
6 out from his 15 [rib].
Reflection (ἐνίκωνα) is that (sort of thing)
8 16 that [cannot] be grasped.
The darkness pursued (διώκειν) 17 [her] light
10 (but) it did not catch the light.
18 [And] he wanted
12 to bring the power (δύναμις) 19 [out of] him.
And he made a new 20 [form (στάσις)]
14 in the shape (μορφή) of a woman.
16
And 21 [he] raised 22 her up before him.
18

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* III 29,12 Available space suggests a high stop after Λ in the lacuna. * III 29,15 The trace before ε could be ο, ι, ι, or η; corr. η over ΑΠ (?) and Υ over Π. * III 29,16 or (ΕΥΑΤΤ); ε omitted due to haplography. * III 29,17 corr. Υ' over Ρ. * III 29,20 The lacuna is too wide for (ΤΑΣΙΣΙΣ). Trace of a letter before ΤΑΣΙΣΙΣ suggests ditography ΤΑΣΙΣΙΣ. * BG 59,12 NAQ extends into margin; perhaps a correction. * BG 59,15 The original reading ΜΟΡΦΗ was misconstrued to ΜΟΡΦΗΦΗ.
II 22.27—23.2

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

Then (τότε) the Reflection (ἐπίνοια) of the light hid herself in him (Adam).

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

But (ὅτε) the Reflection (ἐπίνοια) of the light cannot be grasped.

Although darkness pursued her, it did not catch her.

And he brought a part (μέρος) of his power out of him.

And he made another form in the shape of a woman according to the likeness of Reflection (ἐπίνοια).

which he had brought from the power of the man.

*II 22,35 correction. Εκατονταμα In over Α or λ.
2 not 22 [as (κατά)] Moses said,
23 ‘He took a rib and created 24 a woman (Gen 2,21c)
4 and placed her beside him.’
30 Immediately
6 (Adam) became sober (υπέφειν) from the drunkenness 3 of death.

8 Reflection (επίνοια) lifted
3 the veil on his mind.
10 Immediately he 4 recognized his fellow-essence (συνουσία) who is like
12 him.
3 ‘Indeed you are bone of my bones;
14 and you are flesh (σάρξ) of my 6 flesh (σάρξ).’
7 Therefore the man will leave [his father]
16 8 and his mother and he will cleave (κολλάω) 9 to his wife,
and they will 10 both become one flesh (σάρξ).
18 [For] 11 the Mother’s consort (σύνζυγος) was sent forth

2 17 not as (κατά) Moses 18 said,
19 ‘He took a rib and 19 created the woman (Gen 2,21c)
4 beside him.’
4 20 Immediately
6 (Adam) became sober (υπέφειν) from 21 the drunkenness of darkness.

8 60 The Reflection (επίνοια) of the light
2 lifted the veil which lays over his mind.
10 Immediately, when he recognized 4 his essence (οὐσία),
12 he said,
5 ‘This is indeed bone of my 6 bones
14 and flesh (σάρξ) of 7 my flesh (σάρξ).’
Therefore the man 8 will leave his father
16 9 and his mother and he will cleave to 10 his wife
and they will 11 both become one flesh (σάρξ).
18 12 For 13 the Mother’s consort (σύνζυγος) will be sent forth

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11. And he (Adam) saw the woman beside him. And (δὲ) in that moment
6 luminous Reflection (ἐπίνοια) appeared,
8 and she
lifted 7 the veil (κάλυμμα) which lay over his mind.
10 And he became sober (υἱόθεν) from the drunkenness of darkness.
9 And he recognized his counter-image.
12 and he said,
10 'This is indeed bone of my bones
11 and flesh (σάρξ) of my flesh (σάρξ).'
Therefore 12 the man will leave his father
16 and his 13 mother and he will cleave to his wife
and they will 14 both become one flesh (σάρξ).
18 For (γάρ) 15 his consort will be sent to him,
16 and he will leave his father and his mother.
20 ...
2

4  

12 to rectify her deficiencies (υστέρημα).

6  13 Therefore [Adam gave her the name]

14 ‘the [Mother of all the living].’

8  15 sovereignty from [on high and the revelation] 16 of knowledge

10  17 Reflection (ἐπίνοια) [taught them].

12  From the tree, [in the form] 18 of an eagle (ἀετός).

14  19 Reflection (ἐπίνοια) taught him about knowledge.

16 she taught [them] 19 to eat of knowledge,

18 [so that they might] 20 remember their perfection (πλήρωμα),

[for] 21 both [had undergone] the fall (πτώμα) in [ignorance].

20

For parallel to 3-5 see 82,10-12.

6  13 Therefore 15 Adam gave her the name

16 ‘the [Mother of all the living].’

8  17 By the sovereignty (αὐθεντία) from on high and the revelation,

10  19 Reflection (ἐπίνοια) taught him about knowledge.

12  61 From the tree, in the 2 form of an eagle (ἀετός).

14  16 she 3 taught him to eat of 4 knowledge.

18 so that he might remember 5 his perfection,

for 6 both had (undergone) the fall (πτώμα) of 7 ignorance.

20

* III 31,17 corr. Χ over erasure. * III 30,20 or [ἐ νεύν].
THE APOCRYPHON OF JOHN

II 23,18-33

20 And (δέ) our sister 21 Sophia (σοφία)  

4 (is) she who came down in innocence (ἀκακός)  

22 in order to rectify her deficieny.

6 23 Therefore she was called ‘Life’ (ζωή) (Gen 3,21 LXX),  
which is 24 'the Mother of the living.'

8 by the Providence (πρόνοια) 25 of the sovereignty (αὐθεντία) of heaven,  

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

10 And through her  

28 they have tasted perfect (τέλειος) knowledge (γνῶσις).

12 I appeared  

27 in the form of an eagle (αετός) on 28 the tree of knowledge,  

14 which is the Reflection (ἐπίνοια) 29 from the Providence (πρόνοια)  

of pure light,

16 30 that I might teach them  

and awaken 31 them out of the depth of sleep.

18 For (γάρ) they 32 were both in a fallen state  

20 and they 33 recognized their nakedness.
Now, Ialtabaoth noticed

And (ὅς) they were afraid to curse him and to reveal his ignorance
10 to his angels (ἄγγελος).

And he threw them out of paradise
14 and clothed them in gloomy darkness.

Then (τότε) he saw the virgin (παρθένος)
16 standing by Adam.

Yaldabaoth 8 was full of ignorance
20 and he wanted to raise up a seed (σπέρμα) from her.

* III 30.23 or [ευςωροῦ]. * III 31.10 haplography. * III 30.22 corr. q over b (the scribe began to write ἑβολά).
II 23,33—24,13

Reflection (ἐπίνοια) 34 appeared to them as a light and she awakened 15 their thinking. And (ὅς) when <Y>aldabaoth 36 noticed that they withdrew from him, 37 he cursed his earth. He found the woman as she was 24 preparing herself for her husband. He was Lord 2 over her though he did not know the mystery (μυστήριον) which had come to pass through the holy decree.

And 4 they were afraid to blame him. And 5 he showed his angels (αγγέλος) his ignorance which is in him. And 7 he cast them out of paradise (παραδείσους) and 8 he clothed them in gloomy darkness. And the 9 Chief Ruler (πρωτάρχων) saw the virgin (πάρθενος) who stood 10 by Adam, and that the luminous 11 Reflection (ἐπίνοια) of life had appeared in her. 12 And <Y>aldabaath was full of ignorance.

* II 23.36 prob. haplography; the name ΑΛΘΑΒΩΘ is attested (Preisendanz, PGM IV,14), as are a number of theophoric names beginning with ΑΛ and ΑΛΤ-.
* II 24.12 prob. haplography.
* IV 37.15 The stroke combined the preposition ΤΜ and the article ΠΤ into one syllable (cf. 47.1).
And he defiled her and begot
the first child and similarly (ομοίως) the second:

Yavai, the bear (ἄρκος)-face,
and Eloim, [the cat-face].

The one (+μέν) is righteous (δίκαιος),
but (δὲ) [the other one] is unrighteous (άδικος).

Eloim is the righteous (δίκαιος) one,
Yavai is the unrighteous one (άδικος).

The righteous (δίκαιος) one (+μέν)
he set (ἀποκαθιστάναι) over fire
and (δὲ) the unrighteous (άδικος) one
over earth
and (δὲ) water.

These are called
II 24,13-24

13 And (δὲ) when the Providence (πρόνοια) of the All 14 noticed (it),
2 she sent some
and they snatched 15 Life (ζωὴ) out of Eve.

4 And the Chief Ruler (πρωτάρχων) 16 defiled her
and he begot in her 17 two sons;
6 the first and the second
18 (are) Eloim and Yave.

8 Eloim (+μεν) has a bear (άρκος)-face
19 and (δὲ) Yave has a cat-face.

10 The one (+μεν) 20 is righteous (δίκαιος),
but (δὲ) the other is unrighteous (ἀδίκαιος).

12 [IV 38,4-6: Yave (+μεν) is righteous (δίκαιος),
but (δὲ) Eloim is unrighteous (ἀδίκαιος).]

14 21 Yave (+μεν)

16 he set (ἀποκαθίσταναι) 22 over fire
and wind,
and (δὲ) Eloim

18 he set (ἀποκαθίσταναι) 23 over water
and 24 earth.

20 And (δὲ) these he called

* II 24,18 haplography. * II 24,19 The scribe mistakenly took ΔΕ to be part of the proper name. * II 24,19 C crossed out after γειν. * II 24,21 The scribe mistakenly took ΜΕΝ to be part of the proper name. * IV 37,25 appears to have the synonym άρκος-. * IV 37,26 omitted ΔΥΣ due to homoioiteleuton. * IV 38,9 The stroke over Μ is visible. * IV 38,9 homoioiteleuton (from άρκος to έροος).
Abel and Cain

[among] all generations (γενέω) of men.

Up to the present day.

[sexual intercourse (συνουσία) of marriage (γάμος) continued] due to the Chief Ruler (ἀρχή).

And in Adam he planted sexual (σπορά) desire (ἐπιθυμία).

so that (ὅστε) through this essence (οὐσία) they gave birth to their copy

by means of their counterfeit (ἀντίμιμον) spirit (πνεῦμα).

The two rulers he set (ἀποκαθίσταναι) over principalities (ἀρχή).

so that (ὅστε) they might rule (ἀρχεῖν) over the tomb (στῆλας).

He (Adam) knew his own lawlessness (ἀνομία).

and he begot

Cain and Abel

among all generations (γενέω) of men.

Up to the present day.

sexual intercourse (συνουσία) of marriage (γάμος) continued due to the Chief Ruler (ἀρχή).

In Adam he planted sexual (σπορά) desire (ἐπιθυμία).

so that (ὅστε) it (i.e., desire) is from this essence (οὐσία), that gave birth to a copy

from their counterfeit (ἀντίμιμον) <spirit (πνεῦμα)>

And (ὁ) the two rulers (ἀρχή) he set (καθίσταναι) over the principalities (ἀρχή).

so that (ὅστε) they might rule (ἀρχεῖν) over the tomb.

He knew his essence (οὐσία), which was like him.

Adam begot

Seth.

• BG 63.2-3 ἐγενν. or something similar appears to be missing. • BG 63.3 πυνοῦσια masculine article probably due to Greek συνουσίας. see III 31.21f.
with the names

2 25 Cain and Abel

4 with a view to deceive (παπουργία).

6 Now up to the present day

8 And he planted sexual (συνουσία) desire (ἐπιθυμία)

10 And (δὲ) he produced through 30 intercourse (συνουσία)

the copies of the bodies (σώμα),

12 and he inspired (χωρηγεῖν) them

with his counterfeit spirit (πνεῦμα).

14 And (δὲ) the two rulers (ἀρχῶν)
he set 33 over (ἀποκαθιστάναι) {IV 38,23: many} principalities (ἀρχῆ).  
16 so that (ὡστε) 34 they might rule (ἀρχεῖν) over the tomb (στήλαιον).

18 of his own 36 foreknowledge (πρόγνωσις),
he begot the likeness 25 of the Son of Man.

20 He called him Seth
according to (καὶ οὗ) the race (γενεά) on high among the aeons (αἰῶν).

2 Likewise (ὅμως) they sent to the Mother
10 her own (ῆμαν)

4 spirit (πνεῦμα),
11 to awaken those who are like it

6 after the model (τύπος) 12 of the perfection (πλήρωμα)
13 and to bring [them] out of forgetfulness (λήπη)

8 and the wickedness (κακία) of the tomb (σπήλαιον).

And 15 just as the race (γενεά) which is in heaven, in the aeons
2 (αἰῶν), thus the Mother 17 sent

4 18 The Spirit (πνεῦμα) came down to her
19 to awaken the essence (οὐσία) which is like him.

6 after the model (τύπος) of the perfection,
10 in order to awaken them from forgetfulness

8 3 and the wickedness (κακία) of the tomb.
2 according to (κατά) the way of the race in the aeons (αἰῶν).

2 Likewise (ὁμοίως) the Mother also sent down

4 her spirit (πνεῦμα)

4 which is in her likeness

6 and a copy (διάτυπον) of the one who is in the pleroma (πληρώμα),

8 for she will prepare a dwelling place

10 for the aeons (αἰῶν) which will come down.

12 And he made them drink water of forgetfulness,

8 from the Chief Ruler (πρωτάρχων),

in order that they might not know from where they came.
And thus they [remained for (πρὸς)] a 15 while

2 while she labored (ὑποσχάλης) [for her] 16 seed (σπέρμα),
in order that, when the 17 holy (ἁγίας) Spirit (σπερμα) [comes
forth from the] 18 great aeons (αιῶν),
he may rectify 19 their defects (υστέρημα)
6 for [the ordering (κατάσχοια)] 20 of the aeon (αιῶν)
that [it might] 21 become a holypleroma (πλήρωμα)
8 22 and that, therefore, they may not be defective.”

4 And thus he (the Spirit) remained for (πρὸς) a while.

2 3 He labored for her seed (σπέρμα)
6 in order that, when (ὅπως) 7 the Spirit (πνεῦμα) comes
forth from the 8 holy aeons (αιῶν),
he may rectify 9 their defect,
6 10 to establish the aeon (αιῶν)
that it might become a 12 holy perfection,
8 and that, therefore, there may be 13 no defect in it.”
Thus 10 the seed (σπέρμα) remained for (πρὸς) 11 a while
2 assisting (ὑποργεῖν) (him)
in order that, when (ὅταν) 12 the Spirit (πνεῦμα) comes
4 forth from 13 the holy aeons (αἰῶνες),
he may raise up and 14 heal him from the deficiency,
6 that the 15 whole pleroma (πλήρωμα) may (again) become holy
8 and 16 faultless."
And (δὲ) I said, "Christ (χριστός),
2 will the souls (ψυχῆς) 15 of every one live 16 on
in the pure light?"
4 He said to me,
"You have entered into a 18 consideration (ἐννοία) of great things
6 which are difficult (δύσκολον) to explain 2 to others
8 except (ἐὰν μὴ) those only 3 who are from the immovable (ἀσαλευτον) race (γενέα).
10 3 Those into whom the Spirit (πνεῦμα) of life comes 4 and joins itself with the power
12 6 will be saved (ἐὰν μὴ) those only 3 who are from the immovable race (γενέα).
10 3 Those on whom the Spirit (πνεῦμα) of life 4 is about to come,
after they have 5 joined with the power
12 they will be saved, 6 they will be perfect (τέλειος)
and they 7 will be worthy to enter 8 these great lights.
14 For (ὑπὲρ) there are they purified (καθαριζεῖν) from all wickedness (κακία)
16 5 and the fetters of evil (πονηρία),
since they do not 10 [devote themselves] to anything
18 except (ἐὰν μὴ) this 11 incorruptible (ἄφθαρτον) assembly
and direct their attention (μελετᾶν) to it 12 from now on
20 without (ὡς) anger (ἀγών) or envy

[1] 23 then said, "Lord,
2 will the [souls (ψυχῆς)] 24 of every one escape
to [the pure (καθαρῷ)] 25 light?"
4 He said to me,
"You have entered into a consideration (ἐννοία) of [great] 33 things
6 which are difficult (δύσκολον) to explain 2 to others
8 except (ἐὰν μὴ) those only 3 who are from the immovable (ἀσαλευτον) race (γενέα).
10 3 Those into whom the Spirit (πνεῦμα) of life comes 4 and joins itself with the power
12 6 will be saved (ἐὰν μὴ) those only 3 who are from the immovable race (γενέα).
10 3 Those on whom the Spirit (πνεῦμα) of life 4 is about to come,
after they have 5 joined with the power
12 they will be saved, 6 they will be perfect (τέλειος)
and they 7 will be worthy to enter 8 these great lights.
14 For (ὑπὲρ) there are they purified (καθαριζεῖν) from all wickedness (κακία)
16 5 and the fetters of evil (πονηρία),
since they do not 10 [devote themselves] to anything
18 except (ἐὰν μὴ) this 11 incorruptible (ἄφθαρτον) assembly
and direct their attention (μελετᾶν) to it 12 from now on
20 without (ὡς) anger (ἀγών) or envy

• I 32,24 or [ἐπιγραφή] (cf. 9,11). • II 133,7 ἦν was mistakenly crossed out. • II 33,10 corr. γ' over α (ditography). • III 33,12 or [ἈΧΝ] (cf. 36,4).
• BG 64,14 Till-Schenke emend to πεῖς, see 42,19. • BG 64,15 Till-Schenke suggest ἐνοία ἐννοια for ἐνοία ἐννοια due to confusion between ἐννοια and ἐννοια, but see 67,3. • BG 64,16 lit. "more than the pure light." • BG 65,13 Till-Schenke suggest ἄφθαρτοι ἐμελετά onition the basis of III 33,11.
And I said to the savior (σωτήρ), 17 “Lord, will all the souls (μυχή) then be brought safely into the pure light?” 4

He answered 19 and said to me, “Great things 20 have arisen in your mind, for (γάρ) it is 21 difficult (δύσκολον) to explain them to others, except (εἰ μὴ) to those who are from 23 the immovable race (γενέα). 10

Those on whom the Spirit (πνεῦμα) of life 24 will descend and (with whom) he will be with the power, 12 25 they will be saved and become perfect (τέλειος) and be worthy of the greatness. 16

And 27 they will be purified in that place from 28 all wickedness (κακία) and the involvements in evil (πονηρία) 18 since, then, they have no other care than (εἰ μὴ) 30 the incorruption alone, to which they direct their attention (μελετάν) 31 from here on, without (χωρίς) anger (ὀργή) or envy.

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* II 25.26 Ms reads πΝ.
33.12—34.3

without (χωρίς) jealousy (φθόνος) or desire (ἐπιθυμία)
2 or gratification (πλησιμονία)
4 [By] all these they are not affected
6 [except (εἰ μὴ)] (by) the state of being (προσωπότατος)
6 [in the flesh (σῶμα),] while they make use (χράσθαι) (of it),
looking expectantly (εἰρηκόην) for 17 [the hour]
8 when they will be received (παραλαμβάνειν)
10 [by] the receivers (παραλημπτωρ)
19 [into] the dignity
12 of eternal life 20 [and the] calling,
14 that they may 22 [finish] the contest (ἀθλον)
and inherit (κληρονομεῖν) 23 eternal life."
16 And (ὅτε) I 24 [said] to him, "Lord,
those who did not 25 [do] these things,
18 where are their souls (ψυχή)
341 or (ἡ) where will those go (χωρεῖν) into
20 whom the Spirit (πνεῦμα) 2 of life and the power (δύναμις) entered?

BG 65,15—66,17

or fear, or 16 desire (ἐπιθυμία).
2 or gratification.
4 By 17 all of these they are not affected,
6 nor (οὕτως) by any one 19 among them,
except (εἰ μὴ) only
8 they will be 3 brought forth
and 4 received (παραλαμβάνειν)
10 by the 6 receivers (παραλημπτωρ)
19 into the dignity
12 of eternal imperishable life 8 and the calling,
14 that they may finish 11 the contest (ἀθλον)
and 12 inherit (κληρονομεῖν) eternal life."
16 I said, "Christ (Χριστός),
if they did not 14 do these (things),
18 what will the souls (ψυχή) into which the power and 16 the Spirit (πνεῦμα) of life entered

13 The scribe wrote mistakenly ἐβολὰς ("because") instead of ἐβολὰ ἰδια. • III 33,22 corr. Χ over Ρ.
19 BG 66,13 Till-Schenke emend to τίθηναι. see 42,19.
II 25,31—26,10

or jealousy (φθόνος) or desire (ἐπιθυμία)
2 and greed of anything.
3 They are not affected by anything
4 except (εἰ μὴ) the state (ὑπόστασις) of being
5 in the flesh (σῶμα) alone, which they bear (φορεῖν)
6 while looking expectantly for the time
7 when they will be met
8 by the receivers (of the body).
9 Such then are worthy (ἄξιος)
10 of the imperishable, eternal life and the calling.
11 For they endure (ὑπομένειν) everything and bear everything,
12 that they may finish what is good (ἀγαθόν) (IV 40,18-19 the contest
13 (ἀθλοῦν) and inherit (κληρονομεῖν) eternal life."
14 I said to him, "Lord,
15 the souls (ψυχή) of those who did not do these works.
16 9 (but) on whom the power <and> Spirit (πνεῦμα) of life descended,

IV 40,6-24

...
2 He said to me, "Those into whom the Spirit (πνεύμα) of life enters will in any case (τοῦτον τοῦτως) be saved.

4 These fleck from evil (κακία).

6 For (γὰρ) the power (δύναμις) enters into every man, for (γὰρ) without it they would not be able to stand.

8 And (τότε) after it (i.e., the soul) is born, then (τότε) the Spirit (πνεύμα) of life is brought to it. Thus, when this strong Spirit (πνεύμα) of life has come, it strengthens [the soul (ψυχή)], which is the power (δύναμις), and [it (the soul)] is not led astray (πλανάν) into evil (πονηρία).

16 [The one into] whom [the] counterfeit (ἀντίμιμου) spirit (πνεύμα) enters [is drawn] by it.

18 And (ὅτε) I [said], "Lord, do 17 in order to be saved 18 as well?"

2 He said to me, "Those into whom that spirit (πνεύμα) enters will in any case (τοῦτον τοῦτως) live and come out of evil (κακία).

4 For (γὰρ) the power (δύναμις) enters into every man, for (γὰρ) without it they would not be able to stand.

6 And (τότε) after it (i.e., the soul) is born, then (τότε) the Spirit (πνεύμα) of life is brought to it. Thus, when this strong Spirit (πνεύμα) of life has come, it strengthens [the soul (ψυχή)], which is the power (δύναμις), and [it (the soul)] does not go astray into evil (πονηρία).

16 But (ὅτε) those 15 into whom the counterfeit (ἀντίμιμου) spirit (πνεύμα) enters are drawn by him and 18 are led astray (πλανάν)."

And (ὅτε) I 19 said, "Christ (Χριστός), the souls (ψυχῆς) of these,

3 Will they be saved or not?"

2 He said to me, "Those into whom the Spirit (πνεύμα) of life enters will in any case (τοῦτον τοῦτως) be saved.

4 These flee from evil (κακία).

6 For (γὰρ) the power (δύναμις) enters into every man, for (γὰρ) without it they would not be able to stand.

8 And (τότε) after it (i.e., the soul) is born, then (τότε) the Spirit (πνεύμα) of life is brought to it. Thus, when this strong Spirit (πνεύμα) of life has come, it strengthens [the soul (ψυχή)], which is the power (δύναμις), and [it (the soul)] does not go astray into evil (πονηρία).

16 And (ὅτε) after it (i.e., the soul) is born, then (τότε) the Spirit (πνεύμα) of life is brought to it. Thus, when this strong Spirit (πνεύμα) of life has come, it strengthens [the soul (ψυχή)], which is the power (δύναμις), and [it (the soul)] is not led astray into evil (πονηρία).

16 But (ὅτε) those 15 into whom the counterfeit (ἀντίμιμου) spirit (πνεύμα) enters are drawn by him and 18 are led astray (πλανάν)."

And (ὅτε) I 19 said, "Christ (Χριστός), the souls (ψυχῆς) of these,
He answered and said to me, 
"If the Spirit (πνεῦμα) [IV 40,25-26: descended upon them], 
they will in any case (πάντας πάντως) be saved 
and they will change (for the better).
For (γὰρ) the power (δύναμις) will descend on every man, 
for (γὰρ) without it no one can stand.
And (δὲ) after they are born, 
then (τότε), when the Spirit (πνεῦμα) of life increases 
and the power comes 
and strengthens that soul (διώχθη),
no one can lead it astray (πλανῶν) 
with works of evil (πονηρία).
But (δὲ) those on whom the counterfeit spirit (πνεῦμα) descends 
are drawn by him 
and are led astray.
And (δὲ) I 23 said, "Lord, 
the souls (διώχθη) of these
...when they have come out of the flesh (σάρξ),
2 where (ὅταν) will they go?"
3 And (ἀληθῶς) he smiled and 4 said,
4 "If the soul (ψυχή), which is the power,
[becomes stronger]
6 7 than the counterfeit (ἀντίτιμου) spirit (πνεῦμα)
— [for (γὰρ) the] (soul)
8 9 which flees (from) 10 evil (πονηρία) is strong —
it is saved
10 through the 35¹ incorruptible (δόξα) providential care (ἐπισκοπή),
and taken to the repose (ἀνάπαυσιν) 2 of the aeons (αἰῶν)."
12 And (ἀληθῶς) I said, "Lord,
3 those who have not known at all,
14 4 what are their souls (ψυχή) or where will they go (χωρεῖν)?"
5 He said to me,
16 "It is these that 6 the counterfeit (ἀντίτιμου) spirit (πνεῦμα) has
burdened 7 when they stumbled (σιδήρειν).
18 And in this way 8 their soul (ψυχή) was burdened (βαρεῖν),
drawn to works 9 of evil (πονηρία)
20 and brought 10 to forgetfulness."

¹ III 35,5 ε1 over erased letter, perhaps ο or beginning of µ.
² BG 68.4 Till-Schenke suggests <ἐρχαν> for ἐγέματον in III 34,5 delete ΝΤΑΣC on the basis of III 34,22. • BG 68.14 Till-Schenke emends to ΠΕΔΣC, see 42,19.
³ BG 68.16 Νε over erasure.
when (ὅταν) they have come out of their 25 flesh (σῶμα),
2 where will they go?"
And (ὅτα) he smiled 26 and said to me,
4 "The soul (ψυχή), in which the power
27 will become stronger
6 than (ναύλος) the despicable spirit (πνεῦμα)
—28 for (γάρ) it is strong
8 and it flees from 29 evil (πονηρία)—
and, through 30 the intervention of the incorruptible one,
10 it is saved
31 and taken up to the repose (ἀνάπαυσις) 32 of the aeons (αἰών),
12 And (ὅτα) I said, "Lord,
33 those, however, who have not known 34 to whom they belong,
14 where will their souls (ψυχή) 35 be?"
And he said to me,
16 36 "In those the despicable spirit (πνεῦμα) has 27' gained strength
when they went astray.
18 And he 2 burdens (βαρέων) the soul (ψυχή)
and draws it 3 to the works of evil (πονηρία),
20 and he casts 4 it down into forgetfulness.
And in this way, after being 11 stripped of the body (σῶμα)
2 they are handed over 12 to the authorities (ἐξουσία) who came to be 13 through the Ruler (ἀρχων).
4 and 14 again (πάλιν) put them into (bodily) parts (μέρος)

6 and 15 consort with them until they are 16 saved from evil (πονηρία) and 17 forgetfulness and acquire knowledge.

8 In this way 18 they become perfect and saved.
10 And (ὅτε) I 19 said to him, “Lord, and how does 20 the soul (ψυχή) become small again (πάλιν)
12 so as to be admitted (στίθηται) into the nature (φύσις) of the mother or (ὁ) the man?”
14 And (ὅτε) he rejoiced 21 when I asked him and he said to me, 24 “Blessed (μακάριος) are you for 25 paying close attention.

23 It (the soul) is given (μένει) to another (μακάριος),
18 where the Spirit (πνεῦμα) of life is: it follows (κοινωνεῖ) him, obeys through him,

*III 35,14 NOYXε is too long; for EINE see 35,9 and parallels in II/IV. • III 35,16 NOYXε is excluded since the scribe never breaks between O and Y. • III 35,21 Bωικ is too long and E1 too short for the lacuna. • III 35,22 There appears to be a high stop or articulation mark after q1. • III 35,24f lit. “in you followed.” • III 36,1 The stroke on ΝΩΣ is very faint. • BG 69,14 Till-Schenke emend to πνέον, see 42,19.
And after it 5 comes out of (the body),
2 it is handed over to the authorities (ἐξουσία),
6 who came into being through the Ruler (ἀρχων),
4 and 7 they bind it with chains
and cast 8 it into prison
6 and consort with it
9 until it awakens from forgetfulness
8 and 10 acquires knowledge.
And if thus it 11 becomes perfect, it is saved.
10 And (ἔστιν) I 12 said, “Lord,
how (πῶς) can the soul (ψυχή) become smaller
12 13 and return into the nature (φύσις) 14 of its mother
or (ἡ) into man?”
14 Then (τότε) 15 he rejoiced when I asked him this,
and 16 he said to me, “Truly (ἀληθῶς), you are blessed (μακάριος).
16 17 for (ἐπειδή) you have understood (νοεῖν)! That soul (ψυχή) 18 is made to follow another (σώμα; fem.),
18 in whom (fem.) the Spirit (πνεῦμα) of 19 life dwells.

And after it 5 comes out of (the body),
2 it is handed over to the authorities (ἐξουσία),
6 who came into being through the Ruler (ἀρχων),
4 and 7 they bind it with chains
and cast 8 it into prison
6 and consort with it
9 until it awakens from forgetfulness
8 and 10 acquires knowledge.
And if thus it 11 becomes perfect, it is saved.
10 And (ἔστιν) I 12 said, “Lord,
how (πῶς) can the soul (ψυχή) become smaller
12 13 and return into the nature (φύσις) 14 of its mother
or (ἡ) into man?”
14 Then (τότε) 15 he rejoiced when I asked him this,
and 16 he said to me, “Truly (ἀληθῶς), you are blessed (μακάριος).
16 17 for (ἐπειδή) you have understood (νοεῖν)! That soul (ψυχή) 18 is made to follow another (σώμα; fem.),
18 in whom (fem.) the Spirit (πνεῦμα) of 19 life dwells.

And after it 5 comes out of (the body),
2 it is handed over to the authorities (ἐξουσία),
6 who came into being through the Ruler (ἀρχων),
4 and 7 they bind it with chains
and cast 8 it into prison
6 and consort with it
9 until it awakens from forgetfulness
8 and 10 acquires knowledge.
And if thus it 11 becomes perfect, it is saved.
10 And (ἔστιν) I 12 said, “Lord,
how (πῶς) can the soul (ψυχή) become smaller
12 13 and return into the nature (φύσις) 14 of its mother
or (ἡ) into man?”
14 Then (τότε) 15 he rejoiced when I asked him this,
and 16 he said to me, “Truly (ἀληθῶς), you are blessed (μακάριος).
16 17 for (ἐπειδή) you have understood (νοεῖν)! That soul (ψυχή) 18 is made to follow another (σώμα; fem.),
18 in whom (fem.) the Spirit (πνεῦμα) of 19 life dwells.

And after it 5 comes out of (the body),
2 it is handed over to the authorities (ἐξουσία),
6 who came into being through the Ruler (ἀρχων),
4 and 7 they bind it with chains
and cast 8 it into prison
6 and consort with it
9 until it awakens from forgetfulness
8 and 10 acquires knowledge.
And if thus it 11 becomes perfect, it is saved.
10 And (ἔστιν) I 12 said, “Lord,
how (πῶς) can the soul (ψυχή) become smaller
12 13 and return into the nature (φύσις) 14 of its mother
or (ἡ) into man?”
14 Then (τότε) 15 he rejoiced when I asked him this,
and 16 he said to me, “Truly (ἀληθῶς), you are blessed (μακάριος).
16 17 for (ἐπειδή) you have understood (νοεῖν)! That soul (ψυχή) 18 is made to follow another (σώμα; fem.),
18 in whom (fem.) the Spirit (πνεῦμα) of 19 life dwells.

And after it 5 comes out of (the body),
2 it is handed over to the authorities (ἐξουσία),
6 who came into being through the Ruler (ἀρχων),
4 and 7 they bind it with chains
and cast 8 it into prison
6 and consort with it
9 until it awakens from forgetfulness
8 and 10 acquires knowledge.
And if thus it 11 becomes perfect, it is saved.
10 And (ἔστιν) I 12 said, “Lord,
how (πῶς) can the soul (ψυχή) become smaller
12 13 and return into the nature (φύσις) 14 of its mother
or (ἡ) into man?”
14 Then (τότε) 15 he rejoiced when I asked him this,
and 16 he said to me, “Truly (ἀληθῶς), you are blessed (μακάριος).
16 17 for (ἐπειδή) you have understood (νοεῖν)! That soul (ψυχή) 18 is made to follow another (σώμα; fem.),
18 in whom (fem.) the Spirit (πνεῦμα) of 19 life dwells.
2 They (the souls) do not enter flesh 4 from then on.”
   And (ὅ) I said, 5 “Lord,
4 those who knew and turned 6 back,
where are their souls (ψυχῆς)?” He said to me, 8 “The place to which
8 the angels (ἄγγελοι) of poverty will withdraw (χωρεῖν) to whom 10 repentance (μετάνοια) has not come.
10 And [they] will be kept 11 for that day 12 on which
12 everyone who has blasphemed 13 the Holy (ἅγιον) Spirit (πνεῦμα)
12 with an eternal [blasphemy]
14 will be punished (κολάζειν) by being tortured (βασανίζειν).
14 [with] 15 eternal torture (βασανος).
[And (ὅ) I] said, 16 “Lord,
16 [from where did] 17 the counterfeit (ἀντίμιμον) spirit (πνεῦμα) come?”
Then (τότε) he said,
18 “In the beginning (ἄρχη), [when the Mother]
—whenever I saw in the (Holy (ἅγιον) Spirit (πνεῦμα)

2 and is saved.
2 Indeed (μέντοι γε) it no longer 8 enters flesh (σάρξ).”
2 I said to 9 him, “Christ (χριστός),
4 and (ὅ) those who did know (μετανοοῦσιν) but have turned away
6 where are their souls (ψυχῆς)?” He said to me,
8 “They will go to the place to which
8 13 the angels (ἄγγελοι) of poverty withdraw (χωρεῖν) to whom 15 repentance (μετανοοῦσι) has not come.
15 They will be kept for the day 17 on which
17 everyone who has blasphemed 19 the Holy Spirit (πνεῦμα)
17 will be punished (κολάζειν). They will be 71 tortured (βασανίζειν)
14 with eternal 2 punishment (κολάζειν).”
2 And (ὅ) I said, “Christ (χριστός),
16 4 from where did the counterfeit (ἀντίμιμον) 5 spirit (πνεῦμα) come?”
He said to me,
18 “When 6 the Mother,
It is saved through 20 him.

2 It is not again cast 21 into another flesh (σῶμα).

And I said, 22 “Lord,

4 these also who did know but 23 have turned away,

where will their 24 souls (ψυχὰ) go?”

6 Then (τότε) he said to me,

“To that place 25 where

8 the angels (ἄγγελος) of poverty go 26 they will be taken,

the place 27 where there is no repentance (μετάνοια).

10 And 28 they will be kept for the day on which

29 those who have blasphemed the spirit (πνεῦμα)

12 will be tortured (βασανίζεται). 30 And they will be punished (κολάζεται)

14 with eternal punishment (κόλασις).

31 And (δὲ) I said, “Lord,

16 32 from where did the despicable spirit (πνεῦμα) come?”

33 Then (τότε) he said to me,

18 “The Mother-Father (μητροπατωρ)

* IV 43,4 appears to read “Holy Spirit.”
THE APOCRYPHON OF JOHN

III 36.19—37.7

2 η η ρ σ δ ι α β ε ε η η τ η ο σ ε ε η η η ε 

18 η η ρ σ δ ι α β ε ε η η τ η ο σ ε ε η η η ε 

16 and begot fate (εἰμαρμένη).

20

* III 36.24 ἔν over ε. * III 36.23 and BG 71.11 or "raised it from."!

BG 71.7—72.4

36,24 ἔν over ε. * III 36.23 and BG 71.11 or "raised it from."!

BG 72.1 ON over erasure.

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2 the holy Spirit (pneuma) in every way, the One who is merciful
and 28 who sympathizes with you (pl.),
4 that is, the Reflection (epivnia) of luminous Providence (provia),

6 he raised up the offspring (spirma)
of the perfect (telion) race (genea) and its mind
8 and the eternal light of Man.
When the Chief Ruler (archon) realized
10 that they were exalted above (parad) him in the height
- and they surpass (parad) him in thinking -
12 then he wanted to seize their thought,
not knowing
14 that they surpassed him in thinking
and that he will not be able to seize them.
16 He made a plan with his authorities (exousia), which are his powers,
and together they committed adultery with Wisdom (sophia),
18 and bitter fate (eimamevi)
was begotten through them,
20 which is the last of the changeable fettors.

* IV 43.28 Reconstruction uncertain since the text in II 28.14 appears corrupt. * IV 43.29 X probably represents ".
by means of measures and times (χρόνος) and moments (καιρός)
the gods of the heavens and angels (ἄγγελος).

For parallel to 75,3-5 see 75,20—76,3

The Apocryphon Of John

SYNOPSIS 75

III 37.8-10

2 5 by means of measure and times and 6 moments
20 the gods of the heavens and 7 angels (ἄγγελος).

For parallel to 75,3-5 see 75,20—76,3

BG 72.4-7
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 (ἀγγελος) and the demons (δαιμον) and all the generations (γενεα) until this day.

For (ὡς) from that fate (εἰμαρμένη) came forth every sin and injustice and blasphemy and the chain (μακρασ) of forgetfulness and ignorance and every severe command (παραγγέλια) with serious sins and great fears.

And thus the whole creation (κτισις) 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 (ὡς) they are bound with measures and times and moments (καιρος).

For parallel to 75,20—76,3 see 75,3-5.

* II 28,16 ditography.
and demons (daimōn) and men,
2 so that every one would come to be in its (fate's) bond,
and so that it would be lord over everyone
4 — an idea that is evil and perverse.
And he repented
6 for all that had happened through him.
He plotted to bring about a flood (kataklasmós).
8 over all the offspring (ánásttta) of man (Gen 7,4 LXX).
But the greatness of Providence (prónoia)
10 produced a thought
20 which is Reflection (epinokia).
12 and she appeared to Noah.
He preceded (πρόεπειν) to
14 men,
(but) they did not believe (πιστεύειν) him.
16 It is not as (kata) Moses said,
'They hid in an ark (kubwteos),'
18 but (allá) it was in a place (tópos) that they sheltered (σκεπάζειν)
themselves, 38 not only (ou mouno) Noah alone
20 but (allá) also other men

* III 37,14 Omission (homoioiakleuion from τον to ἐκουστε) was corrected by crossing out τον επολα ζίτοτυ and writing άγω ζηρ τη λη above it. τον should not have been crossed out. The superlinear stroke of ζίτοτυ was not erased, resulting in the apparent reading μηλη. * III 37,16 Room for one more letter in the lacuna. * BG 73,4 ξ over erasure.
II 28.32—29.10

2 since it (fate) is lord over everything.

4 And he 3 repented
6 for everything which had happened 34 through him.
This time (πάλιν) he plotted 35 to bring a flood (κατακλυσμός)
8 29 upon the work of man.
But (δὲ) the greatness 2 of the light of Providence (πρόνοια)
10

12 αὕτε σε ἁμαρτάνεις νόσος
14 εἴπα τηδείν οὐνηπετήσας τηρήσῃ
16 κατὰ θέλειν ἐντάξεις ζοοεις ἔτε
18 ἀλλα ἡμὼν ἐπὶ οὐτοποιοῦν
20 ἀλλα τίς κερώμεν εἰλαθήσω

IV 44.19—45.6

2 since it (fate) is lord over everything.

4 And he 3 repented
6 for everything which had happened 34 through him.
This time (πάλιν) he plotted 35 to bring a flood (κατακλυσμός)
8 29 upon the work of man.
But (δὲ) the greatness 2 of the light of Providence (πρόνοια)
10

12 τίς σε ἁμαρτάνεις νόσος
14 οὐνηπετήσας τηρήσῃ
16 σε ἐντάξεις ζοοεις ἔτε
18 ἡμὼν ἐπὶ οὐτοποιοῦν
20 τίς κερώμεν εἰλαθήσω

32 since it (fate) is lord over everything.

33 And he 3 repented
34 for everything which had happened 34 through him.
This time (πάλιν) he plotted 35 to bring a flood (κατακλυσμός)
35 upon the work of man.
But (δὲ) the greatness 2 of the light of Providence (πρόνοια)

12 τίς σε ἁμαρτάνεις νόσος
14 οὐνηπετήσας τηρήσῃ
16 σε ἐντάξεις ζοοεις ἔτε
18 ἡμὼν ἐπὶ οὐτοποιοῦν
20 τίς κερώμεν εἰλαθήσω

32 since it (fate) is lord over everything.

33 And he 3 repented
34 for everything which had happened 34 through him.
This time (πάλιν) he plotted 35 to bring a flood (κατακλυσμός)
35 upon the work of man.
But (δὲ) the greatness 2 of the light of Providence (πρόνοια)

12 τίς σε ἁμαρτάνεις νόσος
14 οὐνηπετήσας τηρήσῃ
16 σε ἐντάξεις ζοοεις ἔτε
18 ἡμὼν ἐπὶ οὐτοποιοῦν
20 τίς κερώμεν εἰλαθήσω
from the immovable race (γενεά).
2 They entered into a place (τόπος) and sheltered (σκέπασαν) themselves with a luminous cloud.
4 And they recognized his lordship above and those who were with him,
6 since the light shone upon them, because darkness was falling over everything upon the earth.
8 He made a plan with his angels (ἀγγελοί).
10 He sent his angels (ἀγγέλους) to the daughters of men that they might raise offspring (σπέρμα) from them,
12 thus giving satisfaction to themselves.
14 And the first time [they did not succeed].
16 And when they had no success,
18 to create [the counterfeit (αὐτήμων) spirit (πνεῦμα)] in imitation (μιμήσατο) of the spirit (πνεῦμα) who had descended.
20
* III 38,2 The expected stroke on Ν' is in a lacuna. * III 38,16 corr. Π' over Ν.
Il 29,10-26

And they went into a place and hid themselves in a luminous cloud. And he (Noah) recognized his authority, and she who belongs to the light was with him, having shone on them because he (the Chief Archon) had brought darkness upon the whole earth. And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they did not succeed, they gathered together again and made a plan together. They created a despicable spirit, who resembles the Spirit who had descended, so as to pollute the souls through it.

10 from the immovable race (γενειά).
11 They went into a place (τόπος) and hid themselves in a luminous cloud.
12 And he (Noah) recognized his authority (αυθεντία), and she who belongs to the light was with him.
13 having shone on them because he (the Chief Archon) had brought darkness upon the whole earth.
14 And he made a plan with his powers.
15 He sent his angels (ἀγγελος) to the daughters of men, that they might take some of them for themselves and raise offspring (σπέρμα) for their enjoyment.
16 And at first they did not succeed.
17 When they did not succeed, they gathered together again and made a plan together.
18 They created a despicable spirit (παθημα), who resembles the Spirit (παθήμα) who had descended.
19 and raise offspring (σπέρμα) for their enjoyment.
20 Made a plan with his powers.

IV 45,6-27

And they went into a place and hid themselves in a luminous cloud. And he (Noah) recognized his authority, and she who belongs to the light was with him, having shone on them because he (the Chief Archon) had brought darkness upon the whole earth. And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they did not succeed, they gathered together again and made a plan together. They created a despicable spirit, who resembles the Spirit who had descended, so as to pollute the souls through it.

10 from the immovable race (γενειά).
11 They went into a place (τόπος) and hid themselves in a luminous cloud.
12 And he (Noah) recognized his authority (αυθεντία), and she who belongs to the light was with him.
13 having shone on them because he (the Chief Archon) had brought darkness upon the whole earth.
14 And he made a plan with his powers.
15 He sent his angels (ἀγγελος) to the daughters of men, that they might take some of them for themselves and raise offspring (σπέρμα)
20 so as (ἀπετε) to pollute the souls (ψυχί) through it.

* Il 29,22 The stroke on ON appears to be a mistake.
* IV 45,21 It appears some blank space was left after the high stop.
* IV 45,22 has ἄε instead of ἄε.
* IV 45,27 or NNΨΨXY.
11 Their [angels (ἄγγελος)] changed their appearance
2 (μετασχήματι [ζεύς]) [in] 22 the likeness of their husbands
[in order to fill] 23 them with the spirit (πνεῦμα)
4 that was in [themselves], 24 full of the darkness
that stems from evil (πονηρία).
6 They brought them gold [and] 26 silver and gifts (δῶρον)
and [things] 39 [made of copper] and iron metal (μεταλλον)
8 2 and every thing (εἴδος) of the kind (γένος).
And they 3 [steered] them
10 into distractions (περιπατημός).

12 [so that] they would not remember their immovable Providence
(πρόνοια).

14

16

18

5 And they took [them]

19 They took children out of 7 [the] darkness
20 6 and begot children out of 7 [the] darkness
II 29.26—30.8

26 And the angels (οὐγγέλοις) changed themselves in their likeness 27 into (κατὰ) the likeness of their (the daughters of men) mates,
28 filling them with the spirit (πνεῦμα) of darkness,
4 29 which they had mixed (κοπάωμα) for them, and with evil (οὐδεμία).
6 30 They brought gold and silver 31 and a gift (δώρον) and copper and iron 32 and metal (μέταλλον) and all kinds (γένος) 33 of things (εἴδος).
And they steered the people 34 who had followed them
10 30 into great troubles, by leading them astray 2 with many deceptions (πλάνη).
12 They (the people) became old without having enjoyment.
14 3 They died, not having found truth and 4 without knowing the God of truth.
16 And 5 thus the whole creation (κτίσισι) became enslaved forever,
18 6 from the foundation (καταβολή) of the world (κόσμος) until now.
And they took women
20 8 and begot children out of the darkness

* IV 46.14 has the more common Sahidic synonym Ζῆμαλ.
by means of their counterfeit (άντίμιμου) spirit (πνεύμα).
2 And they closed their hearts ⁹ and became hard
through the hardness of ¹⁰ [their] counterfeit (άντίμιμου) spirit
4 (πνεύμα) until ¹¹ [now].
The blessed (μακάριος) Mother—² Father, therefore (οὖ ν),
6 who is rich in her mercy,
it is with her seed (σπέρμα) that she is taking ¹³ form (μορφή).
8 ¹⁴ I first

by means ⁶ of their counterfeit (άντίμιμου) spirit (πνεύμα).
2 He closed their hearts and they ⁸ became hard
through the hardness ⁹ of the counterfeit (άντίμιμου) spirit (πνεύμα)
4 ¹⁰ until now.
The blessed one, ¹¹ therefore, namely, the Mother-Father,
6 ¹² who is rich in mercy,
it is in her seed (σπέρμα) that she is taking ¹³ form (μορφή).
8 ¹⁴ I first

* III 39.12 corr. c' over N. The scribe placed a circumflex over the final ΕΕ; its purpose is unclear.
II 30,8-24

κατὰ πείνην ἡπομοίωνα
2 ἀγων ἀγωνιζόμενον ἀπεκρίθη ἀγων ἀγωνιζόμενον ἀπεκρίθη
ἐβολάς ἐν ἀργῷ ἑπτάνιε ἡμήν
4 ὑπὲραι ἐτενοὺς
ἀνοίκτες τεπρονοίας ἐτῆς ἤκα ἐνέτει μήτηρις
6 ὑπὲριπτόν ἔριπτον ἔμενος καὶ ἦταν ἑμοῦς
8 κατὰ πείνην ἡπομοίωνα
10 ἀνοίκτες τε τὴν ἀπεκρίθη ἡπομοίωσα
12 ἐκεῖ ὑμοῦς ὑπὲρὶ τὴν ἀπεκρίθη ἡπομοίωσα
14 ἐνεπώσας εἰς χαοῦν ἐνεπώσας ἡπεκρίθη
16 πάλιν ἐνεπώσας εἰς χαοῦν ἐνεπώσας εἰς χαοῦν ἐνεπώσας εἰς χαοῦν ἐνεπώσας εἰς χαοῦν ἐνεπώσας
18 εἶπε ἀνοίκτες τε τὴν ἀπεκρίθη ἡπομοίωσα
20 εἰς τὴν ἀπεκρίθη ἡπομοίωσα

according to (κατὰ) 9 the likeness of their spirit (πνεῦμα).
2 And they closed their hearts, 10 and they hardened themselves through the hardness 11 of the despicable spirit (πνεῦμα)
4 until now.

“I, 12 therefore, the perfect Providence (προνοια) of the all,
6 13 changed myself into my seed (σπέρμα),
8 for (γὰρ) I existed 14 first,
go on every road.
10 15 For (γὰρ) I am the richness of the light;
16 I am the remembrance of the pleroma (πληρωμα).
12 And (δὲ) I 17 went into the realm of darkness
and 18 I endured (ἀνέχειν)
14 till I entered the middle 19 of the prison.
And the foundations of chaos (χάος) 20 shook.
16 And I hid myself from them because of 21 their wickedness (κακία),
and they did not recognize me.
18 Again (πάλιν) 22 I returned for the second time
23 and I went about. I came forth from those who belong to the light.
20 24 which is I, the remembrance of Providence (προνοια).

IV 46,19-47,12

"κατὰ πείνην ἡπομοίωνα".
2 ἀγων ἀγωνιζόμενον ἀπεκρίθη ἀγων ἀγωνιζόμενον ἀπεκρίθη
ἐβολάς ἐν ἀργῷ ἑπτάνιε ἡμήν
4 ὑπὲραι ἐτενοὺς
ἀνοίκτες τεπρονοίας ἐτῆς ἤκα ἐνέτει μήτηρις
6 ὑπὲριπτόν ἔριπτον ἔμενος καὶ ἦταν ἑμοῦς καὶ ἦταν ἑμοῦς καὶ ἦταν ἑμοῦς
8 κατὰ πείνην ἡπομοίωνα
10 ἀνοίκτες τε τὴν ἀπεκρίθη ἡπομοίωσα
12 ἐκεῖ ὑμοῦς ὑπὲρὶ τὴν ἀπεκρίθη ἡπομοίωσα
14 ἐνεπώσας εἰς χαοῦν ἐνεπώσας ἡπεκρίθη
16 πάλιν ἐνεπώσας εἰς χαοῦν ἐνεπώσας εἰς χαοῦν ἐνεπώσας εἰς χαοῦν ἐνεπώσας εἰς χαοῦν ἐνεπώσας
18 εἶπε ἀνοίκτες τε τὴν ἀπεκρίθη ἡπομοίωσα
20 εἰς τὴν ἀπεκρίθη ἡπομοίωσα

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* IV 46,25 reads "[I] changed him (the initiate) into my seed."  • IV 46,27 has the more common Sahidic synonym 2ημ.  • IV 47,2 Ms reads ἐμ.  • IV 47,10 There is no room for ἐμετημετομοίων after ἡμοῦς.  • IV 47,10 the stroke on 2ημ is visible.
1 entered into the midst of darkness
2 and the inside of Hades,
since I was seeking (to accomplish)
27 my task (οικονομία).
4 And the foundations of chaos (χάος)
28 shook,
that they might fall down upon those who
29 are in chaos (χάος)
6 and might destroy them.
30 And again I ran up to my root of light
8 lest they be destroyed before
32 the time.
33 Still (έτι) for a third time
10 I am the light
34 which exists in the light,
33 the remembrance of Providence (πρόνοια) -
12 that I might
36 enter into the midst of darkness
14 And I filled my face
2 with the light of the completion (συντέλεια) of their aeon (αίών).
16 And I entered into the midst of their prison
4 which is the prison <of> the body (σώμα).
18 And I said,
'He who hears, let him get up from the deep
6 sleep.'
II 30.25—31.6

25 I entered into the midst of darkness
2 and the inside of Hades,
since I was seeking (to accomplish) my task.
4 And the foundations of chaos shook,
that they might fall down upon those who are in chaos.
6 and might destroy them.
30 And again I ran up to my root of light
31 lest they be destroyed before the time.
Still for a third time I went
10 I am the light which exists in the light,
I am the remembrance of Providence.
12 that I might enter into the midst of darkness
and the inside of Hades.
14 And I filled my face
with the light of the completion of their aeon.
16 And I entered into the midst of their prison
which is the prison of the body.
18 And I said,
'He who hears, let him get up from the deep sleep.'
20 And he wept and shed tears.

IV 47,12—48.8

25 I entered into the midst of darkness
2 and the inside of Hades,
since I was seeking (to accomplish) my task.
4 And the foundations of chaos shook,
that they might fall down upon those who are in chaos.
6 and might destroy them.
30 And again I ran up to my root of light
31 lest they be destroyed before the time.
Still for a third time I went
10 I am the light which exists in the light,
I am the remembrance of Providence.
12 that I might enter into the midst of darkness
and the inside of Hades.
14 And I filled my face
with the light of the completion of their aeon.
16 And I entered into the midst of their prison
which is the prison of the body.
18 And I said,
'He who hears, let him get up from the deep sleep.'
20 And he wept and shed tears.
1 Bitter tears he wiped from himself
2 and he said, 'Who is it that calls my name,
3 and from where has this hope come to me,
4 while I am in the chains of the prison?'
5 And I said,
6 'I am the Providence of the pure light;
7 I am the thinking of the virginal Spirit,
8 who raises you up to the honored place.
9 Arise and remember
10 that it is you who hearkened,
11 and follow your root,
12 which is I, the merciful One,
13 and guard yourself
14 against the angels of poverty
15 and the demons of chaos.
16 and all those who ensnare you,
17 and beware of the deep sleep
18 and the enclosure of the inside of Hades.'
19 And I raised him up
20 in the light of the water with five seals,
23 went up to this perfect (telios) aeon (aiw).  
4 And (de) I am saying these things to you  
6 that 17 you might write them down and give them secretly  
to your fellow spirits (oµonveuµa).  
8 [for (yap) this] is the mystery (µουστήριον)  
10 This Mother had come another time before me.  
12 —she was [rectifying] the defect (iostérma).  
14 For indeed (kai yap) I have presented these things to you  
16 them down and to keep them [in] safety (áσφαλεία).  
Then (tóte) he said to me, "[Cursed] be every one  
18 who will exchange these things for a gift (δωρον),  
whether of silver or (n) [gold.]  
whether (n) for drink or (n) for food

* III 40,2 n mistakenly was given a superlinear stroke.
THE APOCRYPHON OF JOHN

II 31,24-37

2 And behold, now I shall go up to the perfect (τέλειον) 27 aeon (αἰών).
4 I have completed everything for you 28 in your hearing.
6 that you might write 30 them down and give them secretly
to your fellow spirits (πνεῦμα),
8 for (γάρ) this is the mystery (μυστήριον)
of the immovable race (γενεά)."
10 For parallel to 10-12, see 62,3-5.

12

14 And the savior (σώτηρ) presented these things to him
that 33 he might write them down
16 and keep them 34 secure.
And he said to him, "Cursed be 35 everyone
18 who will exchange these things for a gift (δῶρον).

20 whether (ὁ) for food or (ἡ) for 37 drink

• II 31,33 1 was crossed out before q.
• IV 49,6 There is a blank space after the high stop. • IV 49,17 Unusually long line; perhaps it read ἔτη ταῖς ἑαυτήν. • 49,18 or the more common construction (ἴσος ὑμῖν).
or (ἡ) for clothing or (ἡ) for another such thing."
2 He entrusted this mystery (μυστήριον) to him.
And immediately he disappeared (ἀφαντός) from him.
4 [He stood] before his fellow disciples (μαθητῶν),
and began (ἀρχεσθαι) to speak with them.
6 [about the] things which the savior (σωτήρ) had told him.

8 6 The Apocryphon (ἀπόκρυφον) of 7 John.

or (ἡ) 14 for clothing or (ἡ) for another 15 such thing."
2 He entrusted this mystery (μυστήριον) to him.
17 And immediately he disappeared 18 from him.
4 And he went to his fellow disciples (μαθητῶν),
2 and began (ἀρχεσθαι) to tell them.
6 what had been told to him by 5 the savior (σωτήρ).

8 6 The Apocryphon (ἀπόκρυφον) of 7 John.
1. And these things were presented to him in a mystery.
2. And immediately he disappeared from him.
3. And he went to his fellow disciples and related what the savior had told him.
5. The Apocryphon of John according to John.
APPENDICES
APPENDIX I: TWO SETS OF NAMES

III and BG: Synopsis 28,1 3–29,4

On the one hand (μέν) they have one set of names
2 from the desires (ἐπιθυμία) and the wraths (ὀργή).
(On the other hand), to put it simply (ἀπλώς).
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 (κατὰ, ἀλήθεια)
they (the latter names) reveal their (true) nature (φύσις).
8 And Saklas called them by their (former) names
with reference to (πρὸς) illusion (φαντασία) and their powers.
10 Thus (οὖν) through (the names of) the glories
12 they decrease and grow weak;
(but) through the latter they grow strong and increase (αὐξάνειν).

And (δὲ), they all have one set of names
2 from desire (ἐπιθυμία) and wrath (ὀργή).
But (δὲ) 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 (δὲ) these (names) truthfully (κατὰ).
reveal their nature (φύσις).
8 And Saklas called them by the (former) names
with reference to illusion (φαντασία) and their power.
10 Now (μέν) through (the names given by the glories)
12 they gradually decrease and grow weak;
but (δὲ) by the latter they grow strong and increase (αὐξάνειν).
APPENDIX I: TWO SETS OF NAMES

II: Synopsis 33.3-12

4 Ναὶ ἡμεῖς ἄγαν ἐρωῦ
   κατὰ περὶοὐ ἦν ἄναττε
6 ἐπισχοῦσας ἀνιόδωμι
   ἦν ἀνὴρ ἐνταγγαῖ ἐρωῦ
8 ζήτησεν πολλαρχεῖν ἐπὶ
   ἢμὴ βοή  ἔργα ἦν ἄντατον
10 ἦν ἀνὴρ ἀνε'το ἐρωῦ
   κατὰ περὶοὐ ἦν ἄναττε
12 ἐγινομένος ἦω ἐγινομένῳ
   ἦλθεν ἀνιότατῳ ἦω
14 ζωοτέ ἢμιται ἦμιαῦ ἦν ἀνὴρ ἄναττε

2

4 They (+μὲν) were given names
   according to (κατά) the glory of the heavenly ones
6 for the [destruction of the] powers.
   And (δὲ) in the names which were given to [them]
8 by] their Originator (ἀρχὴ-γενέτωρ)
   there was power.
10 But (δὲ) the names which were given them
   according to (κατά) the glory of the heavenly ones
12 mean for them destruction and powerlessness.
14 Thus (ὡςτέ) they have two names.
He copulated with Ignorance, who is with him,

2 and begot the authorities (ἐξουσία) who are under him, the twelve angels (ἀγγέλος),

4 and for each of them (he created) an aeon (αἰών),
after (κατὰ) the pattern (τύπος) of the imperishable (ἀφθαρτος) ones.

6 They created for them

seven angels (ἀγγέλος)

8 and for the angels (ἀγγέλος) (he created) three powers (δύναμις)

10 according to (κατὰ) the likeness of this first pattern (τύπος),

12 which is prior to him.

And he copulated with Arrogance (ἀπόνοια), who is with him,

2 and begot the authorities (ἐξουσία) who are under him, the twelve angels (ἀγγέλος),

4 for each of them his (own) aeon (αἰών),
after (κατὰ) the pattern (τύπος) of the imperishable (ἀφθαρτος) aeons

6 (αἰών). And he created for each of them

seven angels (ἀγγέλος)

8 and for the angels (ἀγγέλος) (he created) three powers, who are all under him, being 360 angelic beings (ἀγγελία),

10 with his third power,

according to (κατὰ) the likeness of the first pattern (τύπος),

12 which is prior to him.
And he was amazed in his arrogance (ἀρετή), which is in him,
2 and begot authorities (ἐξουσία) for himself (26,16-18).

6 And the rulers (ἀρχων) created
seven powers for (each of) them, and the powers created for themselves
8 six angels (ἀγγέλος) for each one
until they became 365 angels (ἀγγέλος) (30,9-12)
APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

Apocryphon of John, BG 24.9-19

οὐδὲ νοῦς ἐπτελεῖος ἢ ἦν 
2 οὐδὲ νοῦς ἐπτελεῖος ἢ ἦν 

Apocryphon of John, III 5.5-14

νουμιτελεῖος ἢ ἦν 
2 νουμιτελεῖος ἢ ἦν 

10 ἄλλα οὐρας ἐπτελεῖος ἢ ἦν 
12 οὐδὲ νοῦς ἐπτελεῖος ἢ ἦν 

12 ἀλλὰ οὐδὲ νοῦς ἐπτελεῖος ἢ ἦν 
14 ἄλλα οὐρας ἐπτελεῖος ἢ ἦν 

14 ἄλλα οὐρας ἐπτελεῖος ἢ ἦν 
16 ἄλλα οὐρας ἐπτελεῖος ἢ ἦν 

16 ἄλλα οὐρας ἐπτελεῖος ἢ ἦν 
18 ἄλλα οὐρας ἐπτελεῖος ἢ ἦν 

He is neither (οὐδὲ) 10 perfection (τέλειος).
2 nor (οὐδὲ) 11 blessedness.
12 13 but (ἄλλα) he is something far superior 11 to them. 
He is neither (οὐδὲ) unlimited (ἄπειρος)
12 14 nor (οὐδὲ) limited.
13 but (ἄλλα) he is something superior to these.
14 For, 16 he is not corporeal (σωματικός); 17 he is not incorporeal (σώμα).
He is not large; he is not 18 small.
16 He is not quantifiable, 19 for he is not a creature.
20

10 but (ἄλλα) he is something 8 [superior to] them.
He [is] not unlimited (ἄπειρος); 12 9 (he is not limited).
14 He [is] not corporeal (σωματικός); 17 he is not [in]corporeal (σώμα).
17 He [is] not [large]; he is not small.
16 13 He is not [quantifiable],
for he is not a creature, 14 nor qualifiable.
18 20

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APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

Allogenes XI 62,27-63,12

62'OY'TE ΝΟΥΜΗΤ'ΝΟΥΤΕ ΑΝ ΠΕ
2 ΝΟΥΤΕ ΟΥΜΗΤ'ΜΑΚΑΡΙΟΣ
3 ΟΥΤΕ ΟΥΜΗΤ'ΤΕΛΙΟΣ
4 ἈΛΛΑ 'ΙΟΥΛΛΑΥ ΝΤΑΠ ΠΕ ΝΝΑΤ'ΚΟΥ'ΩΝΗ
5 ΝΠΗ ΑΝ ΕΤΗΝΑΤΗ
6 ἈΛΛΑ ΕΚΕΙΟΥΑ ΝΤΟΠ ΠΕ ΕΚΟΠΤῊΤΙ ΕΓΝΗΜΑΚΑΡΙΟΣ
8 ΟΥΤΕ ΓΑΡ ΝΝΟΥ'ΤΕΛΙΟΣ ΑΝ ΠΕ'
10 ἈΛΛΑ ΕΚΕΙΟΣ'ΚΑ ΠΕ ΕΚΟΠΤῊΤΙ ΟΥΤΕ ΝΝΟΥ'ΤΑΙΝΑΡΗΧΑ ΑΝ ΠΕ'
12 ΟΥΤΕ ΝΙΣΕΙΤΑ ΤΟΥ ΕΡΟΥ ΑΝ ΕΒΟΛ ΖΙΤΟΟΤΙΝ 'ΝΚΙΕΟΥΑ:
14 ΝΝΟΥΣΜΑ ΑΝ ΠΕ ΝΝΟΥΑΤΣΥΜΑ ΑΝ ΠΕ ΝΝΟΥ'ΤΟΟΓ'ΚΟΓ'ΓΙ ΑΝ ΠΕ'
16 ΝΝΟΥΗΤΗ ΑΝ ΠΕ ΝΝΟΥΣΜΑ'ΜΙΟ ΓΑΝ ΠΕ'
18 ΟΥΤΕ ΝΝΟΥΛΛΑΛ ΑΝ ΠΕ ΕΚΤΙΟΠΠ ΠΑΙ ΕΤΕ ΟΥΝ ΒΩΜ 11ΝΤΕΟΥΑ ΕΙΜΕ ΕΡΟΥ'
20 ἈΛΛΑ ΕΚΕΙΟΣ'ΑΛΛΑΥ ΝΤΑП ΠΕ ΕΚΟΠΤῊΤΙ

62°He is neither (οὔτε) divinity,
2 nor (οὔτε) blessedness (μακάριος),
4 but (ἀλλά) he is something unknowable
6 (and) it (i.e. knowability) is not proper to him.
8 and 9 divinity and perfection (τέλειος).
10 ἘΓΝΗΜΑΚΑΡΙΟΣ ΑΝ ΠΕ ΕΚΟΠΤῊΤΙ ΟΥΤΕ ΓΑΡ ΝΝΟΥ'ΤΕλίος ΑΝ ΠΕ'
12 ἈΛΛΑ ΕΚΕΙΟΣ'ΚΑ ΠΕ ΕΚΟΠΤῊΤΙ ΟΥΤΕ ΝΝΟΥ'ΤΑΙΝΑΡΗΧΑ ΑΝ ΠΕ'
14 ΝΝΟΥΣΜΑ ΑΝ ΠΕ ΝΝΟΥΑΤΣΥΜΑ ΑΝ ΠΕ ΝΝΟΥ'ΤΟΟΓ'ΚΟΓ'ΓΙ ΑΝ ΠΕ'
16 ΝΝΟΥΗΤΗ ΑΝ ΠΕ ΝΝΟΥΣΜΑ'ΜΙΟ ΓΑΝ ΠΕ'
18 ΟΥΤΕ ΝΝΟΥΛΛΑΛ ΑΝ ΠΕ ΕΚΤΙΟΠΠ ΠΑΙ ΕΤΕ ΟΥΝ ΒΩΜ 11ΝΤΕΟΥΑ ΕΙΜΕ ΕΡΟΥ'
20 ἈΛΛΑ ΕΚΕΙΟΣ'ΑΛΛΑΥ ΝΤΑΠ ΠΕ ΕΚΟΠΤῊΤΙ

20 (He is) [not] in perfection (τέλειος),
2 nor (οὔτε) in 31 blessedness (μακάριος),
4 nor (οὔτε) in 31 divinity,
6 ἘΓΝΗΜΑΚΑΡΙΟΣ ΑΝ ΠΕ ΕΚΟΠΤῊΤΙ ΟΥΤΕ ΓΑΡ ΝΝΟΥ'ΤΕλίος ΑΝ ΠΕ'
12 ἈΛΛΑ ΕΚΕΙΟΣ'ΚΑ ΠΕ ΕΚΟΠΤῊΤΙ ΟΥΤΕ ΝΝΟΥ'ΤΑΙΝΑΡΗΧΑ ΑΝ ΠΕ'
14 ΝΝΟΥΣΜΑ ΑΝ ΠΕ ΝΝΟΥΑΤΣΥΜΑ ΑΝ ΠΕ ΝΝΟΥ'ΤΟΟΓ'ΚΟΓ'ΓΙ ΑΝ ΠΕ'
16 ΝΝΟΥΗΤΗ ΑΝ ΠΕ ΝΝΟΥΣΜΑ'ΜΙΟ ΓΑΝ ΠΕ'
18 ΟΥΤΕ ΝΝΟΥΛΛΑΛ ΑΝ ΠΕ ΕΚΤΙΟΠΠ ΠΑΙ ΕΤΕ ΟΥΝ ΒΩΜ 11ΝΤΕΟΥΑ ΕΙΜΕ ΕΡΟΥ'
20 ἈΛΛΑ ΕΚΕΙΟΣ'ΑΛΛΑΥ ΝΤΑΠ ΠΕ ΕΚΟΠΤῊΤΙ

62°He is neither (οὔτε) divinity,
2 nor (οὔτε) blessedness (μακάριος),
4 but (ἀλλά) he is something unknowable
6 (and) it (i.e. knowability) is not proper to him.
8 and 9 divinity and perfection (τέλειος).
6 ἘΓΝΗΜΑΚΑΡΙΟΣ ΑΝ ΠΕ ΕΚΟΠΤῊΤΙ ΟΥΤΕ ΓΑΡ ΝΝΟΥ'ΤΕλίος ΑΝ ΠΕ'
12 ἈΛΛΑ ΕΚΕΙΟΣ'ΚΑ ΠΕ ΕΚΟΠΤῊΤΙ ΟΥΤΕ ΝΝΟΥ'ΤΑΙΝΑΡΗΧΑ ΑΝ ΠΕ'
14 ΝΝΟΥΣΜΑ ΑΝ ΠΕ ΝΝΟΥΑΤΣΥΜΑ ΑΝ ΠΕ ΝΝΟΥ'ΤΟΟΓ'ΚΟΓ'ΓΙ ΑΝ ΠΕ'
16 ΝΝΟΥΗΤΗ ΑΝ ΠΕ ΝΝΟΥΣΜΑ'ΜΙΟ ΓΑΝ ΠΕ'
18 ΟΥΤΕ ΝΝΟΥΛΛΑΛ ΑΝ ΠΕ ΕΚΤΙΟΠΠ ΠΑΙ ΕΤΕ ΟΥΝ ΒΩΜ 11ΝΤΕΟΥΑ ΕΙΜΕ ΕΡΟΥ'
20 ἈΛΛΑ ΕΚΕΙΟΣ'ΑΛΛΑΥ ΝΤΑΠ ΠΕ ΕΚΟΠΤῊΤΙ

20 (He is) [not] in perfection (τέλειος),
2 nor (οὔτε) in 31 blessedness (μακάριος),
4 nor (οὔτε) in 31 divinity,
APPENDIX 3: SYNOPSIS OF THE ALLOGENES PARALLEL

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

No one can know him. 2

4 He is not at all someone who exists, but he is something superior to them.
6 not as being superior, but as being himself.
8 He did not partake in an aeon. Time does not exist for him.
10 For he who partakes in an aeon, others prepared it for him.
12 And time was not apportioned to him, since he does not receive from another who apportions.

It is entirely impossible for anyone to know him. 2

4 He is not someone among beings, but he is something superior.
6 not as being superior, but as being himself.
8 He did not partake in the aeons.
20 Time does not exist for him.
10 For he who partakes in an aeon, then it is another who prepared it beforehand.
12 Time is not apportioned to him, since he does not receive from another.
which one cannot know.

2 14 He is primary revelation 13 and knowledge (γνώσις) of himself.

16 He alone knows himself,

4 17 since (ἐπειδή) he is not someone among (other) 18 beings,

but (ἀλλὰ) he is another thing.

6 19 He is superior to those that are superior,

20 but (ἀλλὰ) as being himself and 21 not being himself.

8 He neither (οὔτε) partakes 22 in an aeon (αἰών).

10

12 nor (οὔτε) 23 does he partake in time (χρόνος).

24 nor (οὔτε) does he ever receive anything from 24 another.

26 for (γάρ) no one can [know (νοεῖν) him].

2

4 27 He is not someone among (other) [beings, but (ἀλλὰ) he is] 28 far superior,

6 [not] as (ὡς) [being superior],

but (ἀλλὰ) 29 himself.

8 He does not (πανακεῖ) in the aeons (αἰών) nor (οὔδέ) 30 in time (χρόνος).

10 For (γάρ) he who partakes (μετέχειν) in [an aeon (αἰών)]

31 which was was prepared beforehand . . .

12 He [was not] not given a portion 32 in time (χρόνος), [since] he does not 33 receive anything from another.
Irenaeus, *Adv. Haer.* 1.29,


(1) *Super hos autem ex his qui praedicti sunt Simoniani*

2 multitudo Gnosticorum Barbelo

4 exsurrexit et uelut a terra fungi manifesti sunt,

6 quorum principales apud eos sententias ennarramus.

Quidam enim eorum Aeonem quendam numquam senescentem

8 in virginali Spiritu subiciunt, quem Barbelon nominant:

ubi esse Patrem quendam innominabilem dicunt.

10 Voluisse autem hunc manifestare se ipsi Barbeloni.

Ennoeum autem hanc progressam stetisse in conspectu eius

12 et postulasse Prognosin.

Cum prodisset autem et Prognosis,

14 his rursum petentibus proditi Incorruptela,

post deinde Vita aeterna.

16 In quibus gloriantem Barbelon et prospicientem in Magnitudinem

et conceptu delectatum in hanc,

18 generasse similis ei Lumen.

Hanc iniquum et luminationis et generationis omnium dicunt.

20 Et uidentem Patrem Lumen hoc,

unxisse illud sua benignitate,

22 ut perfectum fieret:

hunc autem dicunt esse Christum.

24 Qui rursus postulat, quemadmodum dicunt, adiutorium sibi dari Nun:

et progressus est Nus.

26 Super haec autem emittit Pater Logon.

Coniugationes autem fient Ennoiae et Logi,

28 et Aphtharsias et Christi,

et aeonia autem Zoe Thelemati coniuncta est,

30 et Nus Prognosis.

Et magnificabat hi magnum Lumen et Barbelon.

32 (2) *Post deinde de Ennoiae et de Logo*

Autogenen emissum dicunt

34 ad repraesentationem magni Luminis:

et ualde honorificatum dicunt et omnia huic subiecta.

36 Coemissam autem ei Alethiam,

et esse coniugationem

38 Autogenus et Alethiae.


Περὶ Βαρβηλιωτῶν ἡγοῦν Βορβοριανῶν

Έκ τῶν Βαλεντίνου σπερμάτων

2 τὸ τῶν Βαρβηλιωτῶν

ἡγοῦν Βορβοριανῶν ἢ Ναασημῶν

4 ἢ Στρατιωτικῶν ἢ Φημιοντιῶν καλουμένων

ε블άστησε μύσος.

6 Ὑπέθεντο γὰρ Αἰώνα τυχί αἰώνεθρον

8 ἐν παρθενικῷ διάγοντα Πνεύματι, ὁ Βαρβηλὼν ὀνομάζουσιν,

10

12 τὴν δὲ Βαρβηλὼν αἰτήσας Πρόγνωμαι παρ᾽ αὐτοῦ.

Προελθοῦσας δὲ ταύτης

14 εἶτα αὐτῆς αἰτησάτος, προελθῆθην Ἀφθαρσία, ἐπεὶτα αἰώνα Ζωῆ.

16

Εὐφρανθεῖσας δὲ τὴν Βαρβηλὼν ἑνκύμονα γενέσθαι

18 καὶ ἀποτεκεῖν τὸ Φῶς.

20

Τοῦτο φασίν τῇ τοῦ Πατρὸς χρισθέν

22 τελειότητι

ονομασθήναι Χριστὸν.

24 Οὗτος πάλιν ὁ Χριστὸς ἐπηγγεθεὶς Νοῦν καὶ ἔλαβεν.

26 ὁ δὲ Πατὴρ προστέθεικε καὶ Λόγον. Ἕτα συνεξύγησαν Ἑννοια καὶ Λόγος.

28 Ἀφθαρσία καὶ Χριστός,

Ζωῆ αἰώνας καὶ τὸ Θέλημα.

30 ὁ Νοῦς καὶ ἡ Πρόγνωσις.

32 Ἕπειτα πάλιν ἐκ τῆς Ἑννοιας καὶ τοῦ Λόγου προβληθήναι φασὶ τὸν Αὐτογενῆ

34

36 καὶ σὺν αὐτῷ τὴν Ἀληθείαν καὶ γενέσθαι πάλιν συζύγων ἑτέραν

38 Αὐτογενοῦς καὶ Ἀληθείας.

Καὶ τι δεὶ λέγει καὶ τὸς ἄλλος προβολάς

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(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.

Certain ones of them propose that there is a certain unaging aeon
8 in a virginal Spirit whom they call Barbelo.

They say that a certain unnameable Father also exists there;
10 that he willed to reveal himself to Barbelo;
12 and that this Thought came forth and attended him
14 and requested Foreknowledge.

When Foreknowledge had come forth,
16 they requested again, and Incorruptibility came forth;
18 and after that, Eternal Life.

That, while Barbelo gloried in them and looked into the majesty
20 and took delight in him in conception,
22 she gave birth to a light similar to him.

They say that this is the beginning of all light and generation,
24 and that, when the Father saw this Light,
26 he anointed him with his goodness
28 so that he might be made perfect.

Furthermore, they say that this Light is Christ,
30 who in turn, they say, asked that the Mind be given to him as a helper.

Therupon the Mind came forth.
32 In addition to these, the Father emitled the Word.

Then there were formed the conjugal couples of Thought and the Word,
34 Incorruptibility and Christ.

Likewise, Eternal Life was joined with the Will,
36 and the Mind with Foreknowledge.

And these magnified the great light and Barbelo.
38 (2) After this, they assert, from Thought and the Word

the Self-Generated was emitted
34 as an image of the great Light,

and they say that he was greatly honored and that all things were made
36 subject to him; that Truth was emitted with him

and that there was a conjugal coupling
38 between the Self-Generated and Truth.


On the Barbeloites or Borborians
From the seeds of Valentinus
2 the defilement of the Barbeloites
or Borborians or Naassenes
4 or Stratiotics or Phemionites
issued forth.
6 They posit a certain imperishable Aeon
8 living in a virginal Spirit which (ref. Spirit) they call Barbeloth;
10

12 that Barbeloth requested Foreknowledge.

When she had come forth
14 and requested in turn, Incorruptibility came forth,
16 and after that Eternal Life.

18 That, delighting, Barbelo conceived
18 and gave birth to a light
20

They say that this (light) having been anointed with the Father’s
22 perfection

was called Christ.
24 This Christ in turn requested the Mind

and received (it).
26 The Father also added the Word.

Then there were joined as couples Thought and the Word,
28 Incorruptibility and Christ,

Eternal Life and the Will,
30 the Mind and Foreknowledge.

32 Then again they say that from Thought and Word

the Self-Generated was emitted
34
36 and with him Truth,

and that again another conjugal coupling came about
38 between the Self-Generated and Truth.

But why should one mention the other emanations,
Irenaeus

40 De Lumine autem, quod est Christus, et de Incorruptela, quattuor emissa luminaria ad circumstantiam Autogeni dicunt.

42 Et de Thelemate rursus et aetonia Zoe quattuor emissiones factas ad subministrationem quattuor luminaribus.

44 quas nominant Charin, Thelesin, Synesin, Phronesin.

46 hunc autem esse Sotera ulunt et uocant eum (H)armogenes ; Thelesin autem secundo, quem et nominant Raguhel ;

48 Synesin autem tertio luminario, quem uocant David ; Phronesin autem quarto, quem nominant Eleleth.

50 Μακρὸς γὰρ ὁ μιθὸς καὶ πρὸς τῷ δυσσεβέω καὶ τὸ ἀτερπέω ἔχων. Ἐπιθείκασα δὲ τοῦτος καὶ Ἑβραϊκά ὀνόματα,

52 καταπλήττει τοὺς ἀπλουστέρους πειρώμενοι.

54 Τὸν δὲ Ἀυτογενῆ φασὶ προσβάλεσθαι Ἀθρωπον τέλειον καὶ ἀληθῆ, ὁν καὶ Ἀδάμαντα καλοῦσι.

58 προβεβλήθαι δὲ σὺν αὐτῷ καὶ ὀμόξυγα Γνώσιν τελείαν.

62 Et refrigerantia in hoc omnia hymnizare magnum Aeona.

64 Hinc autem dicunt manifestatam Matrem, Patrem, Filium ;

66 ex Anthropo autem et Gnosi natum Lignum, quod et ipsum Gnosis uocant.

68 ex primo Angelo qui adstat Monogeni emissum dicunt Spiritum sanctum,

70 quem et Sophiam et Prunicum uocant.

Hanc igitur uidentem reliqua omnia coniugationem habentia,

72 se autem sine coniugatione, quaesisse cui adunaretur ;

74 et cum non inueniret adseuerabat et extendebatur et prospiciebat ad inferiores partes,

76 putans hic invenire coniugem ; et non inveniens, exsiliit, taediata quoque,

78 quoniam sine bona voluntate Patris impectum fecerat.

Post deinde simplicitate et benignitate acta,

78 generavit opus in quo erat Ignorantia et Audacia : hoc autem opus eius esse Protarchontem dicunt,

82 Fabricatorem conditionis huius. Virtutem autem magnam abstulisse eum a Matre narrat

Theodoret

40 τὰς ἐκ τοῦ Φωτὸς καὶ τῆς Ἀφαρασίας:

42

44

46

48

50 Μακρὸς γὰρ ὁ μιθὸς καὶ πρὸς τῷ δυσσεβέω καὶ τὸ ἀτερπέω ἔχων. Ἐπιθείκασα δὲ τοῦτος καὶ Ἑβραϊκά ὀνόματα,

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58 προβεβλήθαι δὲ σὺν αὐτῷ καὶ ὀμόξυγα Γνώσιν τελείαν.

62 Εὐνείθέν φασὶ ἀναδειχθῆναι Μητέρα, Πατέρα, Τιόν.

64 Εκ δὲ τοῦ Ἀνθρώπου καὶ τῆς Γνώσεως βεβλαστηκέναι Ζωλυντικὸν Λόγον καὶ τοῦτο προσγραφεύσατων.

68 Εκ δὲ τοῦ πρώτου Ἀγγέλου προβληθῆναι λέγουσι Πνεῦμα Ἁγίου.

70 ὁ καὶ Σοφίαν καὶ Προώνικον προστηγορεύσαν. Ταύτην

72 φασὶν ἐφεμετῆν ὀμόξυγος

74

76

78

80 ἔργον ἀποκήψα τὸν ἢ ἡ Ἀγνοια καὶ Αὐθάδεια.

Τὸ δὲ ἔργον τοῦτο Πρωτάρχοντα καλοῦσι, καὶ τοῦτο εἶναι λέγουσι τῆς κτίσεως ποιήτην.
APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus

40 They say that from the Light, which is Christ, and from Incorruptibility four lights were emitted to attend the Self-Generated;

42 that, again, from the Will and Eternal Life other four emissions were made to attend the four lights,

44 which they name Grace, Volition, Understanding, and Prudence. They postulate that Grace was joined to the first light

46 and that this is the Savior—and they call him (H)armogenes—;

48 Understanding to the third light, whom they call David;

Prudence to the fourth, whom they call Eleleth.

50

52 (3) When all things had been established in this way

54 the Self-Generated emitted in addition to these the perfect and true Man whom they also call Adamas,

56 because neither he, nor those from whom he came to be, were subdued; who in turn was removed with the first light from (H)armogenes.

58 That, together with Man, from the Self-Generated, Perfect Knowledge was emitted and joined to him as consort;

60 that he too, therefore, knew the one who is above all things; and that an invincible power was given to him by the virginal Spirit;

62 and that, as all were thereupon at rest, they sang hymns to the great aeon.

64 They say that from this were manifested the Mother, the Father, the Son;

66 that from Man and Knowledge there sprouted the Tree, which they also call Knowledge.

68 (4) They say that from the first angel who attends the only-begotten the holy Spirit was emitted,

70 whom they also call Wisdom and the wanton sexual element; that when she saw that all others had a conjugal coupling

72 while she was without conjugal coupling she sought whom she might be united to;

74 and when she did not find one she struggled and strained forward and looked toward the lower regions,

76 thinking she might find a consort there; and when she found none, she leaped forward, but was also saddened,

78 because she had made the leap without the Father’s consent. After that, acting out of simplicity and kindness,

80 she produced a work in which there was Ignorance and Arrogance. They say that this work of hers is the Chief Ruler,

82 the maker of this creation...

Theodore

40 those from Light and Incorruptibility?

42

44

46

48

50 For the fable is long and, besides being impious, is insipid. They furnish these (emanations) with Hebrew names,

52 in the attempt to impress the simple.

54 They say that the Self-Generated emitted the perfect and true Man, whom they also call Adamas,

56 that with him was emitted (his) consort Perfect Knowledge.

58

60

62

64 They say that from this were manifested the Mother, the Father, the Son.

66 That from Man and Knowledge there sprouted the Tree, which they also call Knowledge;

68 that from the first Angel the holy Spirit was emitted, whom they also call Wisdom and the wanton sexual element. This (Wisdom),

70 they say, desiring a consort,

72

74

76

78

80 produced a work in which there was Ignorance and Arrogance. They call this work the Chief Ruler,

82 and they say that he is the maker of creation;
APPENDIX 4: IRENAEUS AND THEODORET, LATIN, GREEK, ENGLISH

Irenaeus

84 et abstitisse ab ea in inferiora
et fecisse firmamentum caeli, in quo et habitare dicunt eum.

86 Et cum sit Ignorantia, fecisse eas quae sunt sub eo
Potestates et Angelos et firmamenta et terrena omnia.

88 Deinde dicunt adunium eum Authidiaeci,
generasse Kakian, Zelum et Phthonon et Erin et Epithymian.

90 Generatis autem his, Mater Sophia contristata refugit
et in aliora secessit.

92 et fit deorsum numerantibus Octonatio.
Illa igitur secedente, se solum opinatum esse,

94 et propter hoc dixisse:
Ego sum Deus zelator, et praeter me nemo est.
Et hi quidem talia mentiuntur.

Theodoret

84 Ταύτα μὲν οὖν ἐν κεφαλαίω διήλθον, ὑπερβᾶς τὸ τοῦ
πλάσματος μήκος. Τὰς δὲ μυστικὰς αὐτῶν τελετὰς τίς οὕτω
τρισάθλοις, ὡς ὑδατης προενεγκείν τὰ τελεύματα;

86 Πάντα γὰρ λογισμῶν ποιημάν ὑπερβαίνει καὶ πάσαν ἐννοιαν
μυσαρὰν τὰ παρ’ ἐκείνων ζηχα θεία πραττόμενα. Ἄρκει δὲ καὶ ἡ

88 Ταύταν δὲ τῇ Αὐθάδεις συναφθέιτα
τὴν Κακίαν ἀπογενήσαι καὶ τὰ ταύτης μόρια.

90 Ταύτα μὲν οὖν ἐν κεφαλαίῳ διήλθον, ὑπερβᾶς τὸ τοῦ
πλάσματος μήκος. Τὰς δὲ μυστικὰς αὐτῶν τελετὰς τίς οὕτω
τρισάθλοις, ὡς ὑδατης προενεγκείν τὰ τελεύματα;

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94 Ταύτα μὲν οὖν ἐν κεφαλαίῳ διήλθον, ὑπερβᾶς τὸ τοῦ
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τρισάθλοις, ὡς ὑδατης προενεγκείν τὰ τελεύματα;

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and that he departed from her to the lower regions and made the firmament of heaven in which he also dwells; 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. Next they say that he copulated with Arrogance and begot Wickedness, Jealousy, Discord and Desire. When these had been born, the Mother, Wisdom, was grieved and fled, withdrawing to the upper regions; and so, counting downward, there resulted the Ogdoad. That after she had departed he thought he alone existed and that for this reason he said, "I am a jealous God; there is none beside me." Such are the lies these people tell.

I summarized these matters, leaving out the length of their fiction. But the celebration of their mysteries, who would be thrice-wretched enough to describe what they celebrate. For beyond all wicked conception and all loathsome thought is what they enact as divine. Their nickname suffices to hint at their altogether filthy practice. For this is why they were nicknamed Borborians (βόρβορος = filth, mud).
Theodore bar Koni quotes a list of the creators of the human body from an *Apocalypse of John* used by Audius. There are some parallels with the *Apocryphon of John*, but the differences are sufficient to make identification of the two texts doubtful. Bar Koni considers the list magical lore, “Now he took this from the Chaldeans” (see below). Text following Addai Scher, ed., Theodore bar Konai, *Liber Scholiorum*, SCSO 69, 319,29-320,26. Translation by Joseph Amar, University of Notre Dame. For the sixth member of the series, (“Anger made the flesh;” sic all manuscr.) Scher proposes reading, “Anger made the hair.”

Let us quote some examples of the impiety of 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 (and) of six other powers.” And he says again, “See by how many gods the soul is purified and by how many gods 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 creators when he says, “My Wisdom made the flesh,

and Understanding made the skin,

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.

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**BG 49,9—50,4**

And the powers began from below:

the first is Divinity: it (i.e., what it created) is a bone-soul;

the second is Christhood/goodness: it is a sinew-soul;

the third is Fire: it is a flesh-soul;

the fourth is Providence: it is a marrow-soul and the entire foundation of the body;

the fifth is Kingdom: it is a [blood]-soul;

the sixth is Understanding: it is a skin-soul;

the seventh is Wisdom: it is a hair-soul.

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**III 22,18—23,6**

And [the powers] began from below:

[the first is Divinity], (it created) a bone-[soul];

[the second] is [Lord]ship, [it created a sinew-soul];

the third is both Goodness and Fire, a fleshly soul and the entire foundation of the body;

[the fourth [is] Providence, [a marrow]-soul];

[the fifth [is] Kingdom, [a blood]-soul];

[the sixth is [Understanding], a tooth-soul with [the] whole body];

the seventh is Wisdom, a hair-soul.

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**II 15,13-23**

And the powers began:

the first one, Goodness/Christhood, created a bone-soul;

and the second, Providence, created a sinew-soul;

the third, Divinity, created a flesh-soul;

and the fourth, Lordship, created a marrow-soul;

the fifth, Kingdom, created a blood-soul;

the sixth, Envy, created a skin-soul;

the seventh, Understanding, created a hair-soul.

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14-27: the spiritual (λογικόν) power, ere it (she) had been revealed, its (her) name was not this, but (ἄλλα) its (her) name was Silence (σινη). For (ἐπείδη) all they that (were) in the heavenly Paradise (παραδείσος) were sealed in silence. But such as shall partake thereof will become spiritual (λογικόν), having known all; they shall seal the five powers in silence.

27-32: Lo, I have explained (ἐρμηνεύω) unto thee, O Johannes, concerning Adam and Paradise (παράδεισος) and the Five Trees, in an intelligible allegory (οὐχιφωθεύω).

33-43: When I, Johannes, heard these (things), I said, ‘I have made a good beginning (καίνως, καίνω); I have completed knowledge (γνώσεως) and a hidden mystery (μυστήριον) and allegories (οὐχιφωθεύω) of truth, having been encouraged (ἐπορεύεσθαι) by thy love (ἀγάπῃ).

44-56: Now I desire further to ask Thee that Thou wouldst explain (ἐρμηνεύω) unto me Thy will concerning Cain and Abel: according to what fashion (νόος) did Cain slay Abel? And not this only, but he was asked by him (that) spoke with him, saying, Where is Abel, thy brother? But Cain denied (κατείχει), saying, Am (μή) I the keeper ...

67-72: ... of the fullness (πλήρωμα) he (or: it) being completed.

Lo, I have explained (ἐρμηνεύω) unto thee, O Johannes, concerning Noah and [his] ark (κιβωτός) and ...

78-91: ... Now (δὲ) I desire further to [ask Thee that Thou wouldst] explain (ἐρμηνεύω) [unto me] concerning Melchizedek. Is it not (μή) said [concerning him]: being without [father, being without] mother, his generation (γενεά) [was not mentioned], having no beginning [of days], having no end of life, [being] like to the Son of God, being a priest forever. It is also said concerning him ...
Theodore bar Koni quotes a list of the creators of the human body from an Apocalypse of John used by Audius. There are some parallels with the Apocryphon of John, but the differences are sufficient to make identification of the two texts doubtful. Bar Koni considers the list magical lore, "Now he took this from the Chaldeans" (see below). Text following Addai Scher, ed., Theodore bar Konai, Liber Scholiorum, SCSO 69, 319-290.26. Translation by Joseph Amar, University of Notre Dame. For the sixth member of the series, ("Anger made the flesh;" sic all manuscript) Scher proposes reading, "Anger made the hair."

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**APPENDIX 5: APOCALYPSE OF JOHN ACCORDING TO THEODORE BAR KONI**

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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.

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αλτάκας (6b) n.m. marrow II 15,19; 16,19. III [23,2]. BG 49,17.

αμνί (8b) n.m. underworld, Hades II 11,4; 22,1; 31,22. III 17,19; 28,6. BG 41,15; 57,7.

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αμάξε (9b) vb. intr. prevail, rule; tr. seize II 28,8. III 18,8; 33,14. BG 38,19; 42,9; 65,17; 71,17.

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αμαρν (22b) n.m. multitude, amount BG 42,11.

αμετα (25b) without II 9,29; 9,31; 10,5. EXN BG 37,8; 37,15.

αμεταII 26,14. III 34,8. BG 44,15; 67,6.

βωκ (29a) vb. intr. go (see αωκείν) II 1,12; [1,25]; [1,27]; 19,28; 20,23; 26,25; 27,23; 27,25; 29,10; 30,18; 30,25; 30,36; 31,3; 31,26. III [1,24]; 25,17; [34,20]. BG 19,16; 20,14; 65,7; 68,2; 68,16; 69,16; 70,7; 70,12; 73,10.

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ΝΑΙΑΤ (73a) blessed III 9,14. BG 75,10.
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† ΡΙΘ II 22,15.

† ΡΙΘ III 25,9; 25,11. BG 49,7; 53,8.
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<td>(318a) vb. intr. and tr. drink; n. m. drink</td>
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<tr>
<td><strong>CHB€</strong></td>
<td>(319a) n. m. wise person</td>
</tr>
<tr>
<td><strong>C€</strong></td>
<td>sixty, see COOY</td>
</tr>
<tr>
<td><strong>Cl..</strong></td>
<td>(313a) n. m. side, pan.</td>
</tr>
<tr>
<td><strong>CMH</strong></td>
<td>(334b) n. f. voice</td>
</tr>
<tr>
<td><strong>CMOY</strong></td>
<td>(335a) vb. intr. bless, praise, n. m. praise</td>
</tr>
<tr>
<td><strong>CMNE</strong></td>
<td>(337a) vb. intr. be established; tr. establish, construct</td>
</tr>
<tr>
<td><strong>CNl..l..NC;9) Cl..Nl..cyTt</strong></td>
<td>vb. intr. live; If. nourish, rear, lend</td>
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<tr>
<td><strong>COTT</strong></td>
<td>(322b) vb. intr. stumble, slip</td>
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<td><strong>COOY</strong></td>
<td>(336b) n. m. care, concern</td>
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<tr>
<td><strong>Pwyc</strong></td>
<td>(309b) vb. intr. and tr. rejoice</td>
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<tr>
<td><strong>CAE</strong></td>
<td>vb. intr. be beautiful; n. m. beauty</td>
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<tr>
<td><strong>C6</strong></td>
<td>sixty, see COOY</td>
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<tr>
<td><strong>CEI</strong></td>
<td>(316b) n. m. satiety, gluttony(see πλησμονή)</td>
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<tr>
<td><strong>MNT€</strong></td>
<td>(323a) vb. intr. be ready tr. prepare</td>
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<td><strong>CMOT</strong></td>
<td>(340b) n. f. form, character, likeness, pattern (see μορφή)</td>
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<td><strong>CON</strong></td>
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<td><strong>CwNC</strong></td>
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<td>(345a) vb. intr. be created; tr. create; n. m. creature, creation (see κτίσις)</td>
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<td><strong>CNT€</strong></td>
<td>(345b) n. f. foundation</td>
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<tr>
<td><strong>ME2CNO</strong></td>
<td>(347b) n. m. wise person</td>
</tr>
<tr>
<td><strong>ME2CNTE</strong></td>
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<td><strong>CNAY</strong></td>
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<td><strong>PP€</strong></td>
<td>(299a) n. m. king</td>
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<td><strong>MNT€</strong></td>
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<td><strong>POEIC</strong></td>
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<td><strong>POOYw</strong></td>
<td>(306b) n. m. care, concern</td>
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<td><strong>PAWc</strong></td>
<td>(308b) vb. intr. and tr. rejoice</td>
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<td><strong>CA</strong></td>
<td>(313a) n. m. side, part.</td>
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<td><strong>NCANB</strong></td>
<td>except, beyond</td>
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<td><strong>CA</strong></td>
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<td><strong>CE</strong></td>
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<td>six, see COOY.</td>
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<td><strong>CINCW</strong></td>
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<td><strong>CAB€</strong></td>
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<td>(319b) n. f. doctrine, teaching</td>
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<td>(320b) vb. intr. laugh, play; tr. deride, mock</td>
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<td><strong>CBBT€</strong></td>
<td>II 3,31.</td>
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III [26,15]; 38,16; 39,19. BG 55,4; 59,14; 76,2.

CETT in MTTMECETT CNTY for a second time
II 30,22.

CEETE (351a) vb. intr. remain over; tr. leave remaining; n. m. remainder II 20,1. BG [52,2]; 54,13.

CTIP (351b) n. m. rib, side II 16,16; 16,17; 17,18; 17,19; 22,30.

BETSPIIIII II 23,4.

BHTCTIP n. f. rib BG 59,9; 59,18.

BHT NCTIP III [29,15]; 29,23.

COTIC (352a) vb. intr. and tr. pray, entreat; n. m. prayer (see CWPM (355a) vb. intr. go astray, err, be lost; tr. lead astray (see παραμελεῖν) II 14,2; 19,17. BG 46,17; 51,5.

CPTOY (353a) n. m. lips II 16,1.

CWDM (355a) vb. intr. go astray, err, be lost; tr. lead astray (see πλαῦν) II 26,22; 27,11; 30,1. BG 67,13.

CPEI II 21,19; 30,2.

CATE (360a) n. f. fire II 20,35; 21,2.

CITE (360b) vb. intr. and tr. throw, sow III 15,13; 29,1; 31,4.

CWTE (362a) vb. intr. and tr. redeem, rescue; n. m. redemption II 4,7.

CWTM (363b) vb. intr. and tr. hear (see ἀπολύειν) II [1,18]; 14,1; 14,15; 22,16; 22,23; 29,5; 31,5; 31,15. III 1,16; 21,2; [21,18]; [28,12]; 28,24; 36,2. BG 20,4; 22,11; 46,15; 47,16; 57,15; 58,8; 70,6.

(CWTTI) COTTI (365a) vb. intr. and tr. choose, qual. chosen, exquisite, better II [3,22]; [3,27]; [3,28]. III 5,8; [5,10]; 5,17.

BG [24,12]; 24,15; [24,21]; 24,22.

CATTI III 5,18.

CTWTT (366b) vb. intr. tremble II 14,25.

CHY (367b) n. m. time, season BG 72,5.

COOY (368b) six II 11,24.

MECOCOY sixth II 10,34; 11,32; 12,23. III 16,24; 18,4. BG 40,10; 42,4.

MA2COOY BG 44,2.

f. ME2COOY II 12,22. III 23,3.

ME2COE II 15,21. BG 50,1.

MA2COE BG 44,1.

CE sixty in WMTECE three hundred sixty III 23,18.

BG 39,14; 50,18.

WMTECEETH three hundred sixty five II 11,25.

WMTECETHIE II 19,3.

COOYN (369b) vb. intr. and tr. know; n. m. knowledge (see γνῶσις, νοεῖν) II 4,6; [4,15]; 9,35; 23,28; 24,2; 27,10; 27,22. III 6,9; [6,9]; 6,24; 15,1; 30,16; 30,26; 35,3; 35,17; 36,5; 37,5.

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COYWN II 22,8; 25,9; 30,4. III 14,3.

COYWN II 30,21.

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CAZ (381b) vb. intr. and tr. write II 22,23.

CHII I 19,9.

CAZ II 31,33. III [39,15]. BG 75,17; 76,8.

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CZO (385a) n. f. woman II 22,35; 23,4; 23,13; 23,17; 23,37.

III 29,20; 29,24; 30,9; [30,24]. BG 59,15; 59,19; 60,10; 61,11.

CZOAME II 30,7.

ZOYCT CZO androgynous II 5,9; 6,8. III 8,4; 9,9.

BG 28,3; 29,15.

MNTCZOII II 23,2.

CAZVE see WOZNE.

COPAT (389b) vb. intr. rest, pause; n. m. quiet rest II 4,11.

BG 26,7.

TA f. poss. article, see PA -.

TH THE five in WMNTWEDETH three hundred sixty five II 11,25.

WMNTWEDETH II 19,3.

TAIO (390b) vb. tr. honor; n. m. honor (see TIAH, TIAH)

BG 32,10.

TAIO II 7,20.

TAIO II 32,10.

† (392a) vb. intr. and tr. give; n. m. gift (see PARODIOI) II 1,8;

[3,7]; 3,8; [3,15]; 3,17; [4,3]; 4,4; 4,4; 4,6; 4,6; [4,7]; [4,8]; [4,9];

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PETVE n. m. giver III [6,5]; [6,6]; [6,7]; [6,8]; [6,9].

BG 25,14; 25,15; 25,16; 25,17; 25,19.

† five, see TOY.

THERE (397b) finger, toe II 16,10; 16,11; 17,13; 17,14.

THERE II 17,4; 17,5; 17,27; 17,28.

TBBO TBB (399b) vb. intr. become pure, be pure; tr. purify; n. m. purity (see ΕΙΚΩΝΗΣ, ΚΑΘΑΡΙΣΗΣ, ΚΑΘΑΡΟΣ) II 25,27.

BG 23,1; 24,7; 26,19; 29,20; 42,16; 64,16; 65,9.

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31,12.

TWBZ (402a) vb. intr. and tr. pray, entreat; n. m. prayer III 21,2;

BG 23,22.

(TW) (403b) vb. tr. throw, cast BG 37,10.

(TW) (404a) vb. intr. and tr. kindle, heat,

† (404b) n. m. spark (see ΣΩΠΗΡΗ) II 6,13.

TWKE see TWWB.

TAKO (405a) vb. tr. destroy; tr. perish; n. m. destruction, corruption

III 28,22. BG 58,7.

TEN II 22,14.

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ATTAKO imperishable (see ΑΦΘΑΡΤΟΣ) III 28,22.

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[5,23]; 6,7; 7,32; 25,30.

(TW) (405a) vb. tr. pluck, draw, drag (see ΑΦΘΑΡΤΗ) BG 42,17.

(TAKTO) (407b) TAKTO III 9,12.

TALEO (408a) vb. tr. lift, offer up, set on; intr. go up, mount

II 25,20.

TEHAL (410a) vb. intr. rejoice II 6,18. III 9,20. BG 30,9.

TWAM (410b) vb. intr. be defiled.

ATTWAM undefiled II 2,15. BG 22,1.

TALO (411b) vb. tr. heal; n. m. healing, cure BG 56,8.

TALO II 25,14.

ATTALO incurable II 21,23. III [27,13].

TWAM (412b) vb. intr. and tr. shut II 1,16; 30,9. III [1,13]; 39,8.

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TAMIO (413a) vb. tr. make; n. m. thing made, creation (see
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†PIT (423a) n. f. II 16,18.

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ΤΧΑΘΟ (434b) vb. tr. make wise, teach, show II 20,23.

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BG 20,16; 24,9; 26,6; 44,9; 66,7.
ATTTEKO II [1,28]; [4,11]; 13,1; 13,2; 26,2; 26,30; 30,31.
MNTTATTEKO (see ἀνθραγός) II 2,30; 3,20; [5,21]; [5,23]; 6,7; 7,32; 25,30.
(TWKM) TAKME (406a) vb. tr. pluck, draw, drag (see άποσταν) BG 42,17.
(TAKTO) (407b) TΚΑΤΟ III 9,12.
TALO (408a) vb. tr. lift, offer up, set on; intr. go up, mount II 25,20.
TELH€ (410a) vb. intr. rejoice II 6,18. III 9,20. BG 30,9.
TALAM (410b) vb. intr. be deified.
ATTUAM undeclared II 2,15. BG 22,1.
TALΔO (411b) vb. tr. heal; n. m. healing, cure BG 56,8.
TALΩ€ II 25,14.
ATTALΔO incurable II 21,23. III [27,13].
TAM (412b) vb. intr. and tr. shut II 1,16; 30,9. III [1,13]; 39,8.
BG 20,1; 75,7.
TAMIO (413a) vb. tr. make; n. m. thing made, creation (see
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<td>agree with BG &lt;37,1&gt; (par. εὐδοκεῖν); ms reads <strong>TWOYN</strong></td>
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<td><strong>THY</strong></td>
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<td>II 21,2. 24,22. BG 54,17.</td>
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<td>II 11,6. 19,19. III 9,3; 9,8; 17,19; 23,23.</td>
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<td>f. †T 31,24.</td>
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<td><strong>ME2†TOY</strong></td>
<td>fifth</td>
<td>II 10,33; 11,31. III 16,24; 18,3.</td>
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<td>II [1,19]. BG 20,5.</td>
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<td>vb. tr. send, produce, utter <strong>TANOY</strong></td>
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<td><strong>TOURY</strong></td>
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<td>II 19,24.</td>
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<td>vb. tr. make to open, in <strong>TOYNIAT</strong> open eyes of, instruct</td>
<td>BG 20,17.</td>
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<td><strong>TOYNOIAT</strong></td>
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61,2; 73,1.

ΤΑΧΥΔΕΙΤΕ (462b) vb. tr. make strong; intr. be strengthened, decided; n. m. strength, security (see ἀσφαλέων) II 4,14; 8,27; 11,21; 20,3; 26,17; 31,34. BG 34,16; 52,9; 76,9.

ΤΑΥΤΟCKETΕ (464b) vb. intr. be fixed, joined; tr. join, attain (see κολλάων) BG 38,15; 54,18.

ΤΑΧΕΙ II 15,23; 23,20; 24,5; [28,25].

ΤΟΩ η II 23,13; 23,17. BG 60,9.

ΤΑΩΟΙ (466a) u. g. one, ugliness, disgrace BG 37,14.

ΤΟΩΠΤΙΤΟΠ η (466b) vb. intr. be fixed, joined III [26,12].

ΟΥ (467b) who? what? II 2,16; [2,17]; 2,17; 13,18; 21,27; 22,21.

ΤΟΩ (472a) n. m. blasphemy II 27,29. III [36,12]; [36,13]. BG 70,18.

ΟΥ (469a) one, someone II 3,32; 11,5; 11,25; 13,12; 15,28; 15,28; 24,19; 24,20; 28,23.

ΤΟΩ (475a) vb. intr. blossom, sprout; tr. put forth; n. m. blossom, sprout D 5,23.

ΟΥ (470a) adj. alone, self BG 26,15; 46,5; 27,2.

ΟΥ (470a) n. f. unity, monad (see μονάς) BG [22,17].

ΟΥΑΟ (472a) n. m. rush, course.

ΤΟΥΕΙ see ΘΟΕΙ.

ΤΟΥ (453b) vb. intr. and tr. mix II 11,11; 11,12; 21,1.

ΤΟΥ (455a) vb. tr. make to stand, grasp, reach; intr. attain, be able BG 59,12.

ΤΟΥ (456b) vb. intr. be drunk; n. m. drunkenness II 23,8. III 30,1. BG 59,21.

ΤΟΥΜ (458b) vb. intr. knock, invite; tr. summon; n. m. calling, convocation II 26,3. III 33,20. BG 66,8.

ΤΟΥΜ (461a) vb. tr. make heavy, terrify III [29,10].

ΘΕΙΟ (462b) vb. tr. make strong; intr. be strength-
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<td>vb. intr. answer</td>
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<td>OYN</td>
<td>n. f. right hand</td>
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<td>OYN</td>
<td>n. f. hour</td>
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<td>(570b) vb. intr. be merciful or the immediately following</td>
<td><strong>wone</strong></td>
</tr>
<tr>
<td><strong>wone</strong></td>
<td>(570b) vb. intr. be merciful or the immediately following</td>
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<td><strong>wone</strong></td>
<td>(716b) be merciful II 20.11. III [25.2].</td>
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<td>vb. intr. be sick, weak.</td>
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<td><strong>wone</strong></td>
<td>(573b) vb. intr. be regular; tr. order; n. m. measure, order, partner (see σύμφωνος and σύμων) II 9.33; 9.35; 15.27; 15.27; [17.35].</td>
<td><strong>wone</strong></td>
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<td><strong>wone</strong></td>
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<td><strong>wone</strong></td>
<td>III [25.13].</td>
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<td>(577b) vb. intr. become, happen II 1.5; [2.3]; [2.17]; [2.18]; [3.11]; 4.30; 5.5; 5.20; 5.26; 5.32; 6.2; 6.20; 6.24; 7.3; 7.6; 7.15; 9.8; 9.22; 10.2; 10.8; 11.13; 11.14; 12.13; 12.35; 13.7; 13.22; 13.24; 13.34; 14.11; 14.17; 14.17; 14.22; 15.4; 15.12; 18.20; 18.25; 19.13; 20.1; 20.27; 21.12; 22.14; 23.14; 23.17; 24.3; 25.6; 25.10; 25.15; 25.24; 25.25; 26.35; 27.6; 28.33; 31.20.</td>
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<td><strong>wote</strong></td>
<td>III 8.7; [8.8]; 8.17; 9.7; 12.24; 14.12. BG 28.6; 28.8; 34.19; 36.19.</td>
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<td>vb. intr. and tr. upset, overturn; n. m. overthrow, destruction</td>
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<td>wHct</td>
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<td>ḫtoptr</td>
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<td>vb. intr. flow, pour; tr. pour, empty</td>
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<td>vb. refl. pride oneself; n. m. boast, pride</td>
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ZOΩQ (65 lb) emph. pron. self, also, for my (your, his) part
II 4,19; BG 22,13.

ZOΩ (653a) n. thing, work, matter, event (see 赀ουψεύν)
II 4,27; 6,34; 7,6; 10,3; 19,4; 19,10; 19,31; 28,33; 31,27; 31,29;
31,37. III 5,7; [5,10]; 5,17; 7,12; 10,10; 10,16; 10,18; 14,15;
15,5; [24,8]; [38,26]; 39,19; 40,4. BG 24,12; 24,15; 24,21;
26,10; 27,5; 31,6; 31,12; 31,13; 37,13; 51,17; 53,11; 64,5; 66,9;
66,9; 76,15.

ZOΩB (653a) n. m. thing, work, matter, event (see 赀ουψεύν)
pl. ZΩΗΕ 25,19; 26,8; 26,19; 27,3. III 33,1; 35,8.
BG 64,18; 68,8; 69,3.

ZOΩQ II 19,13.

ZOΩΒΕ (655a) n. m. and f. grief, mourning II 18,23.

ZOΩΒΡΗΣΕ, lightening, see ἘΒΡΗΣΕ.

(ΣΩΒΡ) ΖΩΟΥΡ (656b) n. f. left hand II 15,33; 15,35; 16,6;
16,7; 16,8; 16,9; 16,11; 16,13; 16,14; 16,17; 16,18; 16,29; 16,32;
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17,19; 17,21; 17,23; 17,24; 17,26; 17,28.

ZOΩΒΕΣ (665b) n. f. shade, shadow II 20,29; 21,4. BG 54,6;
55,2; 56,20.

ZOΩΕΒΕ III 27,23.

ΘΩΕΒΕ III [26,1]; [26,14].

ZOΩΒΕΣ II 21,31.

ZOΩΒΕ (658b) vb. intr. and tr. cover, be covered III 29,6.
BG 58,19.

ZOΩΒΕ covering, garment, veil III 30,3. BG 58,20; 60,1.

ZOΩΒΕΒΕ (661a) n. f. navel.

ΜΩΝΤΗΚΕ (664a) poverty II 27,25; 31,18. III 36,9.
BG 70,14.

ΖΑ (665a) n. m. servant, slave II 2,5. III [2,17].

ΖΑΛΟ (669b) n. m. old person II 30,2. III [8,3]. BG 21,5; 28,3.

ΖΕΛΕΠΕ (671a) n. f. navel.

ΘΕΛΕΠΕ III 16,15.

ΖΗΜΕ (676) n. f. palm, underarm.

ΘΩΜΕ II 16,7; 16,8.

ΖΗΜΕ (677a) vb. intr. be hot; n. m. heat II 18,6.

ΖΗΜΕ (677b) n. f. and m. heat, fever II 18,4.

ΖΗΜΕ (678a) n. m. copper, bronze.

ΖΗΜΕ BG 74,18.

ΖΗΜΕ II 29,31. III [39,1].

ΖΗΜΕ (681a) n. m. grace, gift II [4,8]. III 6,12; [6,12].
BG 25,21; 25,22.

ΖΟΥΝ (685b) n. m. inward part.

ΩΖΩΥΝ II 24,26; 28,20.

ΝΖΩΥΝ II 31,1; 31,22.

(ΣΕ) 2ΝΣ" (689a) vb. refl. move self II 27,23. BG 38,17;
61,8.

(ΣΕ) 2ΝΣ in phrase Ρ 2ΝΣ (690a) will, desire, decide
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