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and the Holy Spirit: They will all say ' with a single voice, 'The Father's truth is just, and the Son 'presides over the Entirety'. And from everyone²⁰ unto the ages of ages, 'Holy--Holy -- Holy! Amen!' " "

The Reality '
of the Rulers

ON THE ORIGIN OF THE WORLD (II, 5 AND XIII, 2)

Introduced by

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The modern title *On the Origin of the World* is used to name a tractate which has been transmitted without a title but which discusses what this hypothetical title suggests. *On the Origin of the World* is a compendium of essential Gnostic ideas, a work written in the form of an apologetic essay offering to the public an explanation of the Gnostic world-view. Although the treatise does not represent any known Gnostic system, there are reminiscences of Sethian, Valentinian, and Manichaean themes; the author obviously draws upon a variety of traditions and sources. For example, some sort of connection with the *Hypostasis of the Archons* (II, 4) is clear, though the precise nature of this relationship is uncertain. *On the Origin of the World* was probably composed in Alexandria at the end of the third century C.E. or the beginning of the fourth. The place and date of composition are suggested by the juxtaposition of various sorts of materials: the varieties of Jewish thought, Manichaean motifs, Christian ideas, Greek or Hellenistic philosophical and mythological concepts, magical and astrological themes, and elements of Egyptian lore together suggest that Alexandria may have been the place where the original Greek text was composed.

After opening with a reference to the philosophical controversy regarding the origin of Chaos, *On the Origin of the World* proceeds to a detailed portrayal of primeval history. The Genesis story of the creation of the world, the place of the arrogant demiurge Yaldabaoth, and the climactic creation and enlightened transgression of Adam and Eve are described from a Gnostic viewpoint. In addition, important salvific roles are played by Wisdom (Pistis Sophia and Sophia Zoe), the little blessed spirits, and Jesus the Logos and Savior. Finally, in a victorious blaze of destruction, light triumphs over darkness, and life over death.

The treatise *On the Origin of the World* is an important Gnostic work in several respects. This text provides insight into the thought, methodology, and argumentation of a Gnostic author presenting to the public at large certain information on the origin and end of the world and of man. Furthermore, the tractate also shows the freedom and skill with which such a writer could utilize various materials of a diverse character, all in the service of Gnostic proclamation. *On the Origin of the World* illustrates how the Gnostic world-view can assert itself in dialogue with other spiritual movements and in part even replace them.

The translation that follows is based on the text of Codex II. The fragmentary parallel texts from Codex XIII and from the British Library may also be consulted.

ON THE ORIGIN OF THE WORLD

II 97, 24-127, 17

Since everyone—the gods of the world²⁵ and men—says that nothing has existed prior to Chaos, I shall demonstrate that [they] all erred, since they do not know the [structure] of Chaos and its root. Here [is the]²⁶ demonstration:

If it is [agreed by] 98 all men concerning [Chaos] that it is a darkness, then it is something derived from a shadow. It was called darkness.

But the shadow is something derived from a work existing from the beginning.

So it is obvious that it (the first work) existed before Chaos came into being, which followed after the first work.

Now let us enter into the truth, but also into the first work, from whence Chaos came;¹⁰ and in this way the demonstration of truth will appear.

After the nature of the immortals was completed out of the boundless one, then a likeness called "Sophia" flowed out of Pistis. (She wished¹⁵ that) a work (should) come into being which is like the light which first existed, and immediately her wish appeared as a heavenly likeness, which possessed an incomprehensible greatness,²⁰ which is in the middle between the immortals and those who came into being after them, like what is above, which is a veil which separates men and those belonging to the (sphere) above.

Now the aeon of truth has no shadow (within) it²⁵ because the immeasurable light is everywhere within it. Its outside, however, is a shadow. It was called "darkness." From within it (darkness) a power appeared (as ruler) over the darkness. And (as for) the shadow, the powers³⁰ which came into being after them called (it) "the limitless Chaos." And out of it [every] race of gods was brought forth, both [one and] the other and the whole place. Consequently, [the shadow] too is posterior to the first 99 work [which] appeared. The abyss is derived from the aforementioned Pistis.

Then the shadow perceived that there was one stronger than it. It was jealous, and when it became self-impregnated,⁵ it immediately bore envy. Since that day the origin of envy has appeared in all of the aeons and their worlds. But that envy was found to be a miscarriage without any¹⁰ spirit in it. It became like the shadows in a great watery substance.

Then ' the bitter wrath which came into being from the shadow ' was cast into a region of Chaos. ' Since that day (a) watery substance ¹⁵ has appeared, i.e. what was (enclosed) in it (the shadow) ' flowed forth, appearing ' in Chaos. Just as all the useless afterbirth of one who bears a little ' child falls, ' likewise the matter which came into being ²⁰ from the shadow was cast aside. And it did not ' come out of Chaos, the matter was in Chaos, ' (existing) in a part of it. '

Now after these things happened, then Pistis came ' and appeared over the matter of ²⁵ Chaos, which was cast off like a ' miscarriage since there was no spirit in (her). For ' all of that is a boundless darkness ' and water of unfathomable depth. ' And when Pistis saw what came to being ³⁰ from her deficiency, she was disturbed. ' And the disturbance appeared as a ' fearful work. And it fled [in order to dwell] in ' the Chaos. Then she turned to it and [breathed] into ' its face in the abyss, which is] beneath 100 all of the heavens.

Now when Pistis ' Sophia desired [to cause] the one who ' had no spirit to receive the pattern of a likeness ' and rule over the matter and over ⁵ all its powers, a ruler first appeared ' out of the waters, ' lion-like appearance, androgynous, ' and having a great authority within ' himself, but not knowing ¹⁰ whence he came into being.

Then when Pistis Sophia ' saw him moving in the depth of the waters, ' she said to him, "O youth, ' pass over here," which is interpreted ' "Yaldabaoth." Since that day, the first principle ¹⁵ of the word which referred ' to the gods and angels and men has appeared. ' And the gods and angels ' and men constitute that which came into being by means of the word. ' Moreover, the ruler Yaldabaoth ²⁰ is ignorant of the power of Pistis. ' He did not see her face, but the likeness ' which spoke with him he saw in the water. ' And from that voice he called ' himself "Yaldabaoth." But the perfect ones ²⁵ call him "Ariael" because he ' was a lion-likeness. And after this one came ' to possess the authority of matter, ' Pistis Sophia withdrew ' up ' to her light.

When the ruler saw ³⁰ his greatness—and he ' saw only himself; he did not see another one ' except water and darkness—then he thought ' that [he] alone existed. His [thought was] made complete by means of the word, 101 and it appeared as a spirit moving to and fro ' over the waters. And when that spirit ' appeared, the ruler separated the watery substance ' to one region, and the dry (substance) ⁵ he separated to another region. And from the (one) matter ' he created a dwelling place for himself. He called it ' "heaven." And from the (other) matter ' the ruler created a footstool. ' He called it "earth."

Afterward ¹⁰ the ruler thought within his nature, and he created an androgynous being by means of the word. ' He opened his mouth (and) boasted to ' himself. When his eyes were opened, he saw his father and he said to him "y." His ¹⁵ father called him "Yao." Again he created the second son (and) boasted ' to himself. He opened his eyes (and) he said ' to his father "e." His father called ' him "Eloai." Again he created ²⁰ the third son (and) boasted to himself. He opened his eyes, (and) he said to his father "as." His ' father called him "Astaphaios." These ' are the three sons of their father. '

Seven appeared in Chaos ²⁵ as androgynous beings. They have their masculine name ' and their feminine name. The feminine name (of Yaldabaoth) ' is Pronoia Sambathas, i.e. the Hebdomad. ' (As for) his son called ' "Yao," his feminine name is "lordship." ³⁰ Sabaoth's feminine name is "divinity." Adonaios' feminine name is "kingship." ' Eloaios' feminine name is "envy." ' Oraios' feminine name is "[riches]." ' Astaphaios' [feminine] name 102 is "Sophia." These [are the seven] powers ' of the seven heavens of Chaos. And they came into ' being as androgynous beings according to the deathless pattern ' which existed before them and in accord with ⁵ the will of Pistis, so that the likeness of the one who ' existed from the first might rule until ' the end.

You will find the function of these names ' and the masculine power in "the Archangelikē ' of Moses the Prophet." ¹⁰ But the feminine names are in "the First Book ' of Noraia."

Now since the First Father, Yaldabaoth, ' had great authority, he created for each of his ' sons by means of the word beautiful heavens as dwelling places, ¹⁵ and for each heaven great glories, ' seven times more exquisite (than any earthly glory), thrones and ' dwelling places and temples and ' chariots and spiritual virgins and their glories. (looking up ' to an invisible (realm), each one ²⁰ having these within his heaven, (and also) armies of ' divine, lordly, angelic, ' and archangelic powers, myriads without number, ' in order to serve.

The report concerning these you will ' find accurately in "the First Logos ²⁵ of Noraia."

Now they were completed in this (way) up ' to the sixth heaven, the one belonging to Sophia. And ' the heaven and his earth were overturned by ' the troubler who was beneath all of them. ' And the six heavens trembled. For ³⁰ the powers of Chaos knew (not) who it was who ' destroyed the heaven beneath them. ' And when Pistis knew the scorn of ' the troubler, she sent her breath, and she ' [bound him and] cast him down to Tartaros. ³⁵

[Since] that [day], the heaven has been consolidated along with 103 the earth by means of the Sophia of Yaldabaoth, ' the one which is beneath them all. But after ' the heavens and their powers ' and all of their government set themselves aright, the First Father ³ exalted himself, and was glorified by ' <the> whole army of angels. And ' all the <gods> and their angels gave him praise ' and glory. And he ' rejoiced in his heart, and he boasted ¹⁰ continually, saying to them, ' I do not need anything.' He said, "I ' am god and no other one exists ' except me." But when he said these things, he sinned against ' all of the immortal <imperishable> ones, and ¹⁵ they protected him. Moreover, when Pistis saw the ' impiety of the chief ruler, she was angry. ' Without being seen, she said, "You err, ' Samael," [i.e. "the blind god." ' "An enlightened, immortal man ²⁰ exists before you. This will appear ' within your molded bodies. He will trample upon ' you like potter's clay, <which> is ' trampled. And you will go with those who are yours ' down to your mother, the abyss. For in the ²⁵ consummation of your works ' all of the deficiency which appeared ' in the truth will be dissolved. And it will cease, and it ' will be like that which did not come into being." After Pistis ' said these things, she revealed ³⁰ the likeness of her greatness in the waters. And ' thus she withdrew up to ' her light.

But when Sabaoth, the son ' of Yaldabaoth, heard the ' voice of Pistis, he worshipped [her. He] ³⁵ condemned the father 104 [on] account of the word of Pistis. [He] glorified her ' because she informed them of the deathless man ' and his light. Then Pistis Sophia ' stretched forth her finger, and she poured upon him ³ a light from her light for a condemnation ' of his father. Moreover when Sabaoth ' received light, he received a great authority ' against all of the powers of Chaos. Since that day, he has been called ¹⁰ "the lord of the powers." He hated his father, the darkness, ' and his mother, the abyss. He loathed ' his sister, the thought of the First Father, ' the one who moves to and fro over the water.

And on account ' of his light, all of the authorities of Chaos were jealous ¹⁵ of him. And when they were disturbed, ' they made a great war in the seven ' heavens. Then when Pistis Sophia ' saw the war, she sent ' seven archangels from her light to Sabaoth. ²⁰ They snatched him away up to the seventh ' heaven. They took their stand before him as servants. ' Furthermore, she sent him three other ' archangels. She established the kingdom for him ' above every one so that he might come to be ²⁵ above the twelve gods ' of Chaos.

But when Sabaoth received the place ' of repose because of his repentance, ' Pistis moreover gave him her daughter Zoe ' with a great authority so that she might ³⁰ inform him about everything that exists in the ' eighth (heaven). And since he had an authority, ' he first created a dwelling place for himself. ' It is a large place which is very excellent, sevenfold (greater) than all those which exist ³⁵ [in the] seven heavens.

Then in front of 105 his dwelling place he created a ' great throne on a ' four-faced chariot called ' "Cherubin." And the Cherubin has ' eight forms for each of the four ' corners—lion forms, and ' bull forms, and human forms, ' and eagle forms—so that all ' of the forms total sixty-four forms. ¹⁰ And seven archangels stand ' before him. He is the eighth, having ' authority. All of the forms total ' seventy-two. For from this chariot ' the seventy-two gods receive a pattern; ¹⁵ and they receive a pattern so that they might rule over the seventy-two ' languages of the nations. And on that throne ' he created some other ' dragon-shaped angels called ' "Seraphin," who glorify him continually. ²⁰

Afterward he created an ' angelic church—thousands and myriads, without ' number, (belong to her)—being like the church which is in the eighth. And a first-born ' called "Israel," i.e. ²⁵ "the man who sees god," and (also) having another ' name, "Jesus the Christ," who is like the Savior ' who is above the eighth, ' sits at his right upon ' an excellent throne. But on his left ³⁰ the virgin of the holy spirit sits ' upon a throne praising him. ' And the seven virgins stand before her ' while thirty (other virgins) <with ' lyres ' and harps [and] 106 trumpets in their hands glorify him. And ' all of the armies of angels glorify him and praise him. But he sits on a ' throne concealed by a great light cloud. ² And there was no one with him ' in the cloud except Sophia Pistis, teaching him about all those which exist in the ' eighth so that the likeness of those might be created, ' in order that the kingdom might continue ¹⁰ for him until the consummation of the heavens of Chaos ' and their powers.

Now Pistis Sophia ' separated him from the darkness. She summoned him to her right. ' But she left the First Father on her left. ' Since that day ' right has been called ¹⁵ "justice," but left has been called ' "injustice." Moreover, because of this they all received ' an order of the assembly of justice; ' and the injustice stands above all <their creations. '

Moreover, when the First Father of Chaos ²⁰ saw his son, Sabaoth and that the glory ' in which he (dwells) is more exquisite than all the authorities ' of Chaos, he was jealous of him. And when he was ' angry

he begot Death from his (own) ' death. It was set up over the sixth ²⁵ heaven. Sabaoth was snatched away from that place. ' And thus the number ' of the six authorities of Chaos was completed.

Then since Death ' was androgynous, he mixed with his nature ' and begot seven androgynous sons. ³⁰ These are the names of the males: Jealousy, Wrath, ' Weeping, Sighing, Mourning, Lamenting, ' Tearful groaning. And these are the names ' of the females: Wrath, Grief, Lust, ' Sighing, Cursing, Bitterness, Quarrelsomeness. ³⁵ They had intercourse with one another, and each ' one begot seven so that they total 107 forty-nine androgynous demons. '

Their names and their functions you will find in "the Book of Solomon."

And vis-à-vis these, Zoe, who ⁵ exists with Sabaoth, created seven androgynous good powers. ' These are the names of the males: One-who-is-not-jealous, ' the Blessed, Joy, the True One, ' One-who-is-not-envious, the Beloved, ¹⁰ the Trustworthy One. (As for) the females, however, these are their ' names: Peace, Gladness, Rejoicing, Blessedness, ' Truth, Love, Faith. And ' many good ' and guileless spirits are derived from these.

Their accomplishments ¹⁵ and their functions you will find in "the Schemata of the Heimarmene of the Heaven Which is ' Beneath the Twelve."

But when the First Father saw the likeness of ' Pistis in the waters, he grieved. Especially ²⁰ when he heard her voice, ' it was like the first voice which ' called to him out of the water, and ' when he knew that this was the one who named ' him, he groaned and was ashamed on account of his transgression. ²⁵ And when he actually knew ' that an enlightened, immortal man ' existed before him, he was ' very much disturbed, because he had first said ' to all the gods and their angels, ³⁰ "I am god. No other one ' exists except me." For he had been afraid lest perhaps ' they know that another one ' existed before him and condemn ' him. But he, like a fool, ³⁵ despised the condemnation ' and acted recklessly, and said, "If 108 someone exists before me, let him appear ' so that we might see his light." And ' immediately, behold, (a) light came out of the ' eighth, which is above, and passed through ³ all of the heavens of the earth.

When the First Father ' saw that the light was beautiful as it shone forth, ' he was amazed and was very much ashamed. When ' the light appeared, a human likeness, ' which was very wonderful, was revealed within it; ¹⁰ and no one saw it except ' the First Father alone and

Pronoia ' who was with him. But its light appeared ' to all the powers of the heavens. Therefore ' they were all disturbed by it.

Then when ¹⁶ Pronoia saw the angel, she became enamored of him. But he hated her because she was in the darkness ' Moreover she desired to embrace him, and she was not ' able. When she was unable to cease her love, ' she poured out her light upon the earth. From ²⁰ that day, that angel was called ' "Light-Adam," which is interpreted "the enlightened bloody (one)." And the earth ' spread over him, Holy Adamas, ' which is interpreted "the holy steel-like earth." ²⁵ At that time, ' all of the authorities began to honor the blood of the virgin. And the earth was purified because of ' the blood of the virgin. But especially ' the water was purified by the likeness of Pistis ³⁰ Sophia, which appeared to the ' First Father in the waters. Moreover, with reason they have said "through the waters." ' Since the holy water gives life to everything, ¹⁰⁹ it purifies it too. Out of the first blood Eros appeared, being androgynous. His masculine nature is Himeros because he is ' fire from the light. His feminine nature ⁵ which is with him is a blood-Soul, (and) is ' derived from the substance of Pronoia. He is very handsome ' in his beauty, having more loveliness than all the creatures of Chaos. Then when all of the gods ' and their angels saw ¹⁰ Eros, they became enamored of him. But when he appeared among all of them, he burned them. Just as ' many lamps are kindled from a single lamp ' and the single light (remains) there, but the lamp is not diminished, so also Eros ¹⁵ was scattered in all the creatures of Chaos ' and he was not diminished. Just as Eros appeared out of the mid-point between light and ' darkness, (and) in the midst ' of the angels and men ²⁰ the intercourse of Eros was consummated, so too the first sensual pleasure sprouted upon the earth.

 <The man followed> the earth,

 The woman followed <the man>.

 And marriage followed the woman,

 And ' reproduction followed marriage,

 And death ²⁵ followed reproduction.

After Eros, ' the grapevine sprouted up ' from the blood which was poured upon ' the earth. Therefore those who drink it (the vine) acquire for themselves the desire for intercourse. ³⁰ After the grapevine a fig tree ' and a pomegranate tree sprouted up ' in the earth, together with the rest of the trees, ' according to their kind, having their ' seed in them derived from the **110** seed of the authorities and their angels.

 Then Justice created the ' beautiful Paradise. It is outside the circuit

of the moon and the circuit of the sun⁵ in the luxuriant earth, which is in the East in the midst¹ of the stones. And desire is in the midst of² the trees since they are beautiful and tall. And³ the tree of immortal life, as it⁴ was revealed by the will of god, is¹⁰ in the north of Paradise in order to give¹ life to the immortal saints,¹ who will come out of the molded bodies of poverty¹ <in> the consummation of the aeon. Now the color¹ of the tree of life is like the sun, and¹⁵ its branches are beautiful. Its leaves are like¹ those of the cypress. Its fruit is like¹ the clusters of white grapes. Its height¹ rises up to heaven. And at its side is the tree¹ of knowledge, possessing the power²⁰ of god. Its glory is like the moon¹ shining forth¹ brilliantly. And its branches are beautiful.¹ Its leaves are like fig leaves.¹ Its fruit is like the good, magnificent dates.¹ And this is in the north side of Paradise²⁵ in order to raise up the souls from¹ the stupor of the demons, so that they might come¹ to the tree of life and eat¹ its fruit and condemn the¹ authorities and their angels.

The accomplishment³⁰ of this tree is written in "the Holy Book" (as follows):¹

"You are the tree of knowledge,
which is¹ in Paradise,
(from) which the first¹ man ate
and which opened his mind,¹
(so that) he became enamored of his co-likeness,
and condemned 111 other alien likenesses,
and loathed them"¹

Now after this there sprouted up the olive tree¹ which was to purify kings and¹ chief priests of justice, who will⁵ appear in the last days.¹ Now the olive tree appeared in the light¹ of the first Adam for the sake of the anointing¹ which they <will> receive.

But the first Psyche (Soul) loved¹ Eros who was with her, and poured her blood¹⁰ upon him and upon the earth. Then from¹ that blood the rose first sprouted¹ upon the earth out of¹ the thorn bush, for a joy in the light which¹ was to appear in the bramble. After¹⁵ this the beautiful, fragrant flowers¹ sprouted up in the earth according to¹ (their) kind from (the blood of) each of the virgins¹ of the daughters of Pronoia.¹ When they had become enamored of Eros, they poured out²⁰ their blood upon him and upon the earth.¹ After these things, every herb sprouted up¹ in the earth according to kind, and having¹ the seed <of> the authorities and their¹ angels. After these things, the authorities²⁵ created from the waters all species of beasts¹ and reptiles

and birds ' according to kind, having ' the seed (of) the authorities and their angels. '

But before all these (things), when he (the Light-Adam)³⁰ appeared on the first day, he remained ' thus upon the earth two days. He ' left the lower Pronoia in ' heaven, and began to ascend to his light. And immediately darkness came upon the whole world. 112 Now when Sophia, who is in the lower heaven, ' wished (to) receive an authority ' from Pistis, she created great luminaries ' and all the stars, and put them in the heaven in order to⁵ shine upon the earth and to perfect chronological signs and special times and ' years and months and days and nights and seconds, etc. ' And thus everything above the heaven was ordered.¹⁰

Now when Light-Adam desired ' to enter his light, i.e. ' the eighth, he was not able because of ' the poverty which had mixed with his light. Then ' he created a great aeon for himself; and in¹⁵ that aeon he created six aeons ' and their worlds, totaling six in number, which are sevenfold ' more exquisite than the heavens of Chaos and their worlds. But all these aeons and their ' worlds exist within the boundless (region).²⁰ which is between the eighth and Chaos, which is ' beneath it, and they are reckoned with the world which belongs ' to the poverty.

If you wish to know the ' arrangement of these, you will find it written in "the ' Seventh Cosmos of Hieraiaias the Prophet."²⁵

But before Light-Adam ' withdrew, the authorities saw him in Chaos. They laughed at the First Father because he ' lied, saying, "I am god. ' No one else exists before me." When they came to³⁰ him they said, "Is this not the god who ' destroyed our work?" He answered and said, "Yes, (but) if you desire that he not be able ' to destroy our work, come let us ' create a man from the earth according to³⁵ the image of our body and according to the likeness 113 of that one, (in order) that he may serve us so that whenever ' that one sees his likeness he may become enamored of it. Then he will no longer ' ruin our work, but we shall make those who will be begotten ' from the light servants to ourselves—" ⁴ through all the time of this aeon. Now all of this ' which came to pass was according to the foresight of Pistis ' in order that the man might appear ' face to face with his likeness and condemn them from within their molded body. And their molded body¹⁰ became a hedge for the light.

Then the authorities ' received knowledge (necessary) to create Man. Sophia Zoe, who is beside Sabaoth, anticipated them, ' and she laughed at ' their decision because they were blind—¹⁵ in ignorance

they created him against themselves—' and they do not know what they will ' do. Because of this she anticipated them. She created ' her man first in order to inform ' their molded body of how he would condemn ²⁰ them. And in this way he will save them.

Now the birth of the instructor occurred in ' this way. When Sophia cast a drop ' (of) light, it floated on the water. Immediately ' the man appeared, being androgynous. ²⁵ That drop first patterned (it) (the water) ' as a female body. Afterward it patterned itself within the body ' of the likeness of the mother who appeared, ' and it fulfilled itself in twelve months. ³⁰ An androgynous man was begotten, one whom ' the Greeks call "Hermaphrodites." ' But the Hebrews call his mother ' "Eve of Life," i.e. "the instructor ' of life." But her son is the begotten one ³⁵ who is lord—afterward the authorities 114 called him "the beast"—in order to lead ' their molded bodies astray. The interpretation of the "beast" ' is "the instructor." For he was found to be wiser ' than all of them. Moreover Eve is the first ' virgin, not having a husband. When she gave birth, ' she is the one who healed herself. On account of this ' it is said concerning her that she said,

"I am the portion of my mother,
and I am ' the mother.

I am the woman,
and I am the virgin. ⁴⁰
I am the pregnant one.
I am the physician.
I am the midwife. '

My husband is the one who begot me,
and ' I am his mother,
and he is my father ' and my lord.
He is my potency.

That which he desires ' he speaks with reason

I am (still) in a nascent state,
but ⁴⁵ I have borne a lordly man."

Now these things ' were revealed by the will of Sabaoth ' and Christ to the souls who will come to the molded bodies ' (of) the authorities; and concerning these, the holy voice ' said, "Multiply and flourish to rule ⁵⁰ over all the creatures." And these are the ones who ' are taken captive ' by the First Father according to lot, and thus ' they were shut up in the prisons of the molded bodies ' (until) the consummation of the aeon. And then at ⁵⁵ that time the First Father ' gave those who were with him a (false) intention concerning the man. ' Then

each one of them cast ' his seed on the midst of the navel of the ' earth. Since that day, the seven ³⁰ rulers have formed the man: his body ' is like their body, his likeness is ' like the man who appeared to them. His molded body came into being according to a portion of ' each one (of them). Their chief created ³¹ his head and the marrow. Afterward he appeared like the one who was before him. He became ¹¹⁵ a living man, and he who is the father was called ' "Adam," according to ' the name of the one who was before him.

Now after ' Adam was completed, he left him in a vessel since he had ⁵ taken form like the miscarriages, having no spirit in him. ' Because of this deed, when the chief ruler ' remembered the word of Pistis, he was afraid ' lest perhaps the man come into his ' molded body and rule over it. Because of this, he ¹⁰ left his molded body forty days without ' soul. And he withdrew and left him.

But on the ' fortieth day Sophia Zoe sent ' her breath into Adam, who was without ' soul. He began to move upon the earth. ¹⁵ And he was not able to rise. Now when the seven ' rulers came and saw him, they were ' very much disturbed. They walked up to ' him and seized him, and he (Yaldabaoth) said to ' the breath which was in him, "Who are you? And ²⁰ from whence have you come hither?" He answered ' and said, "I came through the power ' of the (light)-man because of the destruction of your work." ' (. . .) When they heard, they glorified him because he ' gave them rest from the fear and concern in which ²⁵ they were. Then they called that day ' "the rest," because they rested themselves ' from their troubles. And when they saw that Adam ' was not able to rise, they rejoiced. They took him ' and left him in Paradise, and withdrew ³⁰ up to their heavens.

After the day of rest, Sophia ' sent Zoe, her daughter, who is called "Eve (of life)," as an instructor to ' raise up Adam, in whom there was no soul, ³⁵ so that those whom he would beget might become ' vessels of the light. [When] ¹¹⁶ Eve saw her co-likeness cast down, she pitied him, and she said, "Adam, live! ' Rise up on the earth!" Immediately her word ' became a deed. For when Adam ⁵ rose up, immediately he opened his eyes. ' When he saw her, he said, "You will be called ' 'the mother of the living' because you are the one who ' gave me life."

Then the authorities were informed ' that their molded body was alive, and had arisen. They ¹⁰ were very much disturbed. They sent seven archangels ' to see what had happened. They came ' to Adam. When they saw Eve speaking with ' him, they said to one another, "What is this (female) light-being? ' For truly she is like the likeness which ¹⁵

But (as for) the All, he was in ' ignorance (of it). Afterwards, let me continue, ' when the rulers saw him and ' the (woman) who was with him, erring in ignorance ' like the beasts, they rejoiced greatly.¹⁰ When they knew that the deathless man would (not only) ' pass by them, but that they would also fear ' the (woman) who became a tree, they were troubled ' and said, "Is perhaps this one, ' who blinded us¹⁵ and taught us about this defiled (woman) who is like him, the true man, ' in order that we might be conquered (by her)?"

Then the seven took ' counsel. They came to Adam ' and Eve timidly. They said to him, ' "Every tree which is in Paradise,²⁰ whose fruit may be eaten, was created for you. But beware! ' Don't eat from the tree ' of knowledge. If you do eat, you will ' die." After they gave them a great fright, ' they withdrew up to their authorities.

Then²⁵ the one who is wiser than all of them, ' this one who was called "the beast," came. ' And when he saw the likeness of their mother Eve, he said to her, "What is it that god ' said to you? ' Don't eat from the tree³⁰ of knowledge?" She said, "He not only said ' 'Don't eat from it,' but 'Don't touch it lest [you] die.'" He said ' to her, "Don't be afraid! You certainly shall ' [not die]. For [he knows] that when you eat¹¹⁹ from it your mind will be sobered and ' you will become like god, ' knowing the distinctions which exist between ' evil and good men. For he⁵ said this to you, lest you ' eat from it, since he is jealous."

Now Eve believed ' the words of the instructor. She looked at ' the tree. And she saw that it was beautiful and ' magnificent, and she desired it. She took some of its¹⁰ fruit and ate, and she gave to her husband also, and he ate too. Then their mind ' opened. For when they ate, the light ' of knowledge shone for them. When they put ' on shame they knew that they were naked¹⁵ with regard to knowledge. When they sobered up, they saw ' that they were naked, and they became enamored of one another. When ' they saw their makers, they loathed them since they were ' beastly forms. They understood ' very much.

Then when the rulers knew that²⁰ they had transgressed their commandment, they came in an earthquake ' with a great threat into Paradise to Adam and Eve in order to see ' the result of the help. Then Adam and Eve were very much disturbed.²⁵ They hid under the trees which are in Paradise. ' Then because the rulers did not know where they were, ' they said, "Adam, where are you?" He said, "I am ' here. But because of fear of you I hid ' after I became ashamed." But they said to him, in³⁰ ignorance, "Who is the one who spoke to you of the shame which you put on, unless ' you ate from the tree?" He said

The woman whom you gave me, she is the one who ' gave to me, and ' ate." Then they [said to that (woman)], 120 "What is this you have done?" She answered and said, ' "The instructor is the one who incited me, and I ' ate." Then the rulers came to the instructor. ' Their eyes were blinded by him ⁸ (so that) they were not able to do anything to him. They (merely) cursed him ' since they were impotent. Afterward they came to the woman, ' and they cursed her and her sons. After ' the woman they cursed Adam, and (they cursed) the earth and the fruit because of him. ' And everything which they created ¹⁰ they cursed. There is no blessing from ' them. It is impossible that good be produced from ' evil. Since that day the authorities ' knew that truly one who is strong is ' before them. They would not have known except that ¹² their command was not kept. They brought a great ' envy into the world only because of ' the deathless man.

Now when the rulers saw ' that their Adam had acquired a different knowledge, they ' desired to test him. They gathered ²⁰ all of the domestic animals and wild beasts ' of the earth and the birds of the heaven. They brought them to Adam ' to see what he would call them. ' When he saw them, he named their ' creatures. They were troubled because Adam had sobered ²⁵ from every (ignorance). They gathered together and ' took counsel, and they said, "Behold, Adam ' has become like one of us, so that he ' understands the distinction of light and darkness. ' Now lest perhaps he is deceived in the manner of ³⁰ the tree of knowledge, and he also comes ' to the tree of life and eats from it ' and becomes immortal and rules and condemns ' us and regards [us] and all our glory as folly—' afterward he will pass judgment on ³⁵ [us and the] world—come, let us cast him 121 out of Paradise down upon the earth, ' the place from whence he was taken, so that he will no longer ' be able to know anything more ' about us." And thus they cast Adam and his wife ⁴ out of Paradise. And this ' which they had done did not satisfy them; rather, they were (still) afraid. ' They came to the tree of life and they set ' great terrors around it, fiery living beings ' called "Cherubin"; and they left ¹⁰ a flaming sword in the midst, turning ' continually with great terror, so that ' no one from among earthly men might ever enter ' that place.

After these things, when ' the rulers had become jealous of Adam, they desired to diminish their ¹⁵ lifetimes, (but) they were unable because of Fate, ' which was established since the beginning. ' For their lifetimes were determined: for each one (of the men) ' one thousand years according to the circuit of the luminaries. ' But because the rulers were

appeared to us in the light. Now come, ' let us seize her and let us cast ' our seed on her, so that when she is polluted ' she will not be able to ascend to her light. ' but those whom she will beget will serve ²⁰ us. But let us not tell Adam that (she) is not derived from ' us, but let us bring a stupor ' upon him, and let us teach him in his ' sleep as though she came into being from ' his rib so that the woman will serve ²⁵ and he will rule over her."

Then (the Life)-Eve, since she ' existed as a power, laughed at their (the) intention. ' She darkened their eyes and left ' her likeness there healthily beside Adam. She entered ' the tree of knowledge, and remained there. ³⁰ But they (tried to) follow her. She revealed ' to them that she had entered the tree and become ' tree. And when (the blind ones) fell into a great ' fear, they ran away.

Afterward, ' when they sobered up from the stupor, they came ³⁵ to Adam. And] when they saw the likeness of that (woman) with him, 117 they were troubled, thinking that this ' was the true Eve. And they acted senselessly, and came ' to her and seized her and cast ' their seed upon her. They did it ⁴⁰ with a lot of tricks, not only defiling her ' naturally but dominantly, ' defiling the seal of her first voice, ' which (before) spoke with them, saying, "What is it that exists ' before you?"—(But it is impossible) that they might defile those who say that ⁴⁵ they are begotten in the consummation by the true man ' by means of the word. ' And they were deceived, not knowing ' that they had defiled their own body. It was the likeness ' which the authorities ⁵⁰ and their angels defiled in every form.

She conceived Abel first ' from the prime ruler; and she bore the fruit ' of the sons from the seven ' authorities and their angels. Now all this ' came to pass according to the foresight of the ⁵⁵ First Father, so that the first mother might ' beget within herself every mixed seed ' which is joined together with the Fate ' of the world and its schemata and (Fate's) ' justice. A dispensation came into being ⁶⁰ because of Eve so that the molded body (of) the authorities ' might become a hedge for the light. ' Then it will condemn them through their ' molded bodies.

Moreover the first Adam of the light ' is spiritual. He appeared ⁶⁵ on the first day. The second ' Adam is soul-endowed. He appeared ' on the [fourth] day, and is called ' "(Herm)aphrodite(s)." The third ' Adam is earthy, i.e. ⁷⁰ "man of law," who appeared on ' the eighth day [after "the] rest of poverty," which is called "Sunday." Now the progeny of the ' earthy Adam multiplied and completed (the earth). ' They produced by themselves every knowledge of ⁷⁵ the soul-endowed Adam.

not able to ²⁰ do this, each one of those who do ' evil diminished ' their life-span ' for ten years, ' and all of this time amounts to nine hundred and ' thirty years, and these are in grief ' and ' weakness and in evil distraction: ' ²⁵ And from that day ' the course of life thus proceeded downward until the consummation ' of the aeon.

Then when Sophia Zoe ' saw that the rulers of darkness ' cursed her co-likeness, she was angry. ³⁰ And when she came out of the first heaven with ' every power, she chased the rulers ' from [their] heavens, and she cast them down ' to the sinful world so that they ' might become there like ³⁵ the evil demons upon the earth. [She sent the bird] 122 which was in Paradise so that, until the consummation of the aeon, it might spend the thousand years ' in their (the rulers') world, a vital living being ' called "Phoenix," ' ' (which) kills itself and reanimates itself for a witness ' to their judgment because they dealt unjustly with Adam and his ' race.

There are three ' men and his descendants (in) the world until the consummation of the aeon: ' (the) spiritual ' and the vital and the material. This is like ⁴⁰ the three (shapes) of Phoenixes (of) Paradise: the first ' [is] immortal, the second attains one thousand ' years, as for the third it is written in "the Holy Book" ' that "he is consumed." Likewise three baptisms exist: the first is ⁴⁵ spiritual, the second is a fire, the third is water.

Just as (the) Phoenix ' appears as a witness for the angels, ' so too the crocodiles in Egypt ' have become a witness to those who come down ⁵⁰ for the baptism of a true man. The two bulls in Egypt, in so far as they possess ' the sun and the moon as a mystery, exist ' for a witness to Sabaoth because (he exists) above ' them. Sophia (of Astaphaios) received the universe, since ⁵⁵ the day when she created the sun and the moon and ' sealed her heaven until (the consummation of) the aeon. Now the worm which is brought forth from (the Phoenix ' is also a man. It is written of it, ' "The just will sprout up like the Phoenix." And ⁶⁰ (the) Phoenix appears first ' alive, and dies, and again rises up, ' being a sign of the one who appeared ' in the consummation of [the aeon]. These ' great signs appeared ⁶⁵ only in Egypt, not in other lands, signifying 123 that it is like the Paradise of god. '

Again let us come to the rulers ' of whom we spoke, so that we might present ' their proof. For when the seven rulers ' were cast out of their heavens down ' upon the earth, they created for themselves angels, i.e. many demons, in order to serve ' them. But these (demons) taught men many errors ' with magic and potions and idolatry, ⁷⁰ and shedding

blood, and altars, and temples, and sacrifices, and libations to all
 demons of the earth, having as their co-worker Fate, who came
 being according to the agreement by the gods of injustice¹⁵ and
 vice. And thus when the world came to be in distraction, it wandered
 away throughout all time. For all the men who are on the earth
 served the demons from the foundation until the consummation (of the
 aeon)—the angels²⁰ (served) justice and the men (served) injustice.
 Thus the world came to be in a distraction and an ignorance and a
 error. They all erred until the appearance of the true man.
 Enough for you up²⁵ to here. And next we will come to our world
 that we might complete (the discussion of) its structure and its
 government precisely. Then he will appear just as the belief was
 found in the hidden things, which appear³⁰ from the foundation to
 the consummation of the aeon.
 Now I will come to the praiseworthy chapters [about] the immortal
 man. Concerning all [of] his own I will say why the forms are here.
 After a multitude³⁵ of men came into being through [this one] 124 who
 was molded from matter, and as soon as the world was filled, the
 rulers ruled over it, that is to say, they possessed it in ignorance.
 What is the cause? It is this. Since the immortal Father knows that a
 deficiency came into being in the aeons and their worlds out of the
 truth, therefore when he desired to bring to naught the rulers of
 destruction by means of their molded bodies, he sent your likenesses,⁴⁰
 the blessed little guileless spirits, down to the world of destruction.
 They are not strangers to knowledge. For all the knowledge is in an
 angel who appears before them. He stands in front of the Father
 and is not powerless to give them knowledge.⁴⁵ [For all knowledge
 is in an angel who appears before them. He stands in front of
 the Father and is not powerless to give them knowledge.] Immedi-
 ately, whenever they appear in the world of destruction, they will first
 reveal⁵⁰ the pattern of indestructibility for a condemnation of the rulers
 and their powers. Moreover when the blessed ones appeared in the mol-
 ded bodies (of) the authorities, they were jealous of them. And because
 of the jealousy the authorities mixed their seed with them in order to⁵⁵
 defile them, and they were not able. Moreover when the blessed ones ap-
 peared in their light, they appeared distinctively; and each one of them
 from their land revealed their knowledge of the church which appeared⁶⁰
 in the molded bodies of destruction. They found it to have every seed
 because of the seed (of) the authorities which was mixed [with it].
 Then the Savior created a [deliverance] from among all of them

And the spirits of these ²⁵ [appeared, being] elect and blessed 125 (but) varying in election, and many ' others are kingless and more exquisite than any one who was before them. Consequently four ' races exist. There are three which belong to the ³ kings of the eighth heaven. But the fourth ' race is kingless and perfect, one that is ' above all of them. For these will enter ' into the holy place of their father ' and they will rest themselves in a repose, ¹⁰ and eternal, ineffable glory, ' and a ceaseless joy. Now they ' are (already) kings as immortal within the mortal (realm). They ' will pass judgment on the gods of Chaos and their powers.

Moreover the Logos who is more exalted ¹⁵ than any one was sent for this work only, ' so that he might announce concerning what is unknown. ' He said, "There is nothing hidden which will not appear, ' and what was unknown ' will be known" (Matthew 10:26). Now these were sent ²⁰ so that they might reveal that which is hidden and ' (expose) the seven authorities of Chaos and their ' impiety. And thus they were condemned ' to be killed. Moreover, when all the perfect ones ' appeared in the molded bodies ²⁵ of the rulers, and when they revealed ' the incomparable truth, ' they put to shame every wisdom of the gods, ' and their Fate was discovered ' to be condemnable, their power ³⁰ dried up, their dominion was destroyed, ' and their foresight [and] their glories became [empty].

Before the consummation ' [of the aeon], the whole place will be shaken ' by a great thunder. Then the rulers ³⁵ will lament, [crying out on account of their] 126 death. The angels will mourn for their men, ' and the demons will weep for their times, ' and their men will mourn and cry ' out on account of their death. Then the aeon ⁵ will begin to <... and> they will be disturbed. Its kings will ' be drunk from the flaming sword and they will ' make war against one another, so that ' the earth will be drunk from the blood which is poured ' out. And the seas will be troubled by ¹⁰ that war. Then the sun will darken and the moon will lose its light. ' The stars of the heaven will disregard their course ' and a great thunder will come out ' of a great power that is ¹⁵ above all the powers of Chaos, the place ' where the firmament of woman is situated. When ' she has created the first work, she will ' take off her wise flame of insight. ' She will put on a senseless wrath. ²⁰ Then she will drive out the gods ' of Chaos whom she had created together with the First Father. She will cast them down to the abyss. ' They will be wiped out by their (own) injustice. ' For they will become like the mountains which blaze out fire, ²⁵ and they will gnaw at one

another until they are destroyed ' by their First Father. ' When he destroys them, he will turn against ' himself and destroy himself until he ceases (to be). And ' their heavens will fall upon one another²⁰ and their powers will burn. Their ' aeons will also be overthrown. And his (the First Father's) heaven will ' fall and it will split in two. Likewise (the place of) his joy, [however], will ' fall down to the earth, [and the earth will not] ' be able to support them. They will fall [down] to the abyss²¹ and the [abyss] will be overthrown.

The light will ' [cover the] darkness, and it will wipe it out. It will become like 127 one which had not come into being. And the work which ' the darkness followed will be dissolved. And ' the deficiency will be plucked out at its root (and thrown) down to ' the darkness. And the light will withdraw up²² to its root. And the glory of the unbegotten ' will appear, and it will fill ' all of the aeons, when the prophetic utterance and ' the report of those who are kings are revealed and ' are fulfilled by those who are called²³ perfect. Those who were not perfected ' in the unbegotten Father will receive their glories ' in their aeons and in the kingdoms of ' immortals. But they will not ever enter ' the kingless realm.

For it is necessary that every one²⁴ enter the place from whence he came. ' For each one by his deed and his ' knowledge will reveal his nature.

⟨Jesus said,⟩ "It will not come by ¹⁵ waiting for it. It will not be a matter of saying 'Here ' it is' or 'There it is.' Rather, the Kingdom of the Father is spread out upon the earth, and ' men do not see it."

(1:14) Simon Peter said ' to them, "Let Mary leave us, ²⁰ for women are not worthy of Life."

Jesus said, ' "I myself shall lead her ' in order to make her male, so that ' she too may become a living spirit resembling ' you males. For every woman who will make herself ²⁵ male will enter the Kingdom of Heaven."

The Gospel '
According to Thomas

THE GOSPEL OF PHILIP (II, 3)

Introduced and translated by

WISLEY W. ISENBERG

The *Gospel of Philip* is a collection of theological statements or excerpts concerning sacraments and ethics. Generally Valentinian in character, this collection was named for Philip the apostle, and was probably written in Syria in the second half of the third century C.E. The various sorts of statements comprising the collection are not organized in a way that can be conveniently outlined by the use of headings and subheadings. Though the line of thought is often rambling and disjointed, some continuity of thought is maintained by means of an association of ideas or through catchwords. This collection of excerpts seems to derive largely from a Christian Gnostic sacramental catechesis. In fact, the voice of the original author may still be heard as he speaks to catechumens preparing for the initiation rite.

While emphasizing the place of the sacraments, the *Gospel of Philip* concerns itself in particular with the bridal chamber: "The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber." According to this tractate, the existential malady of humanity results from the differentiation of the sexes. When Eve separated from Adam, the original androgynous unity was broken. The purpose of Christ's coming is to reunite "Adam" and "Eve." Just as a husband and wife unite in the bridal chamber, so also the reunion effected by Christ takes place in a bridal chamber, the sacramental, spiritual one, where a person receives a foretaste and assurance of ultimate union with an angelic, heavenly counterpart. "Christ came to repair the separation which was from the beginning and again unite the two," so that restoration may be accomplished and rest achieved.

The *Gospel of Philip* makes an important contribution to our rather limited knowledge of Gnostic sacramental theology and practice. The sacraments exhibited in the *Gospel of Philip* are similar to those used by Christians in the Great Church for the initiation of candidates. Thus the Gnostics who wrote and used the present text had not departed radically from orthodox sacramental practice; yet the interpretation provided for the sacraments clearly remains Gnostic.

THE GOSPEL OF PHILIP

II 51, 29-86, 19

A Hebrew makes another Hebrew,³⁰ and such a person is called 'proselyte.' But a proselyte does not 'make another proselyte. [Some] exist ' just as they [are] ' and make others like themselves, 52 while others simply exist '.

The slave seeks only to be ' free, but he does not hope to acquire the estate ' of his master. But the son is not only ' a son but lays claim to the inheritance of the father. Those ' who are heirs to ' the dead are themselves dead, ' and they inherit the dead. Those ' who are heirs to what is living are alive, ' and they are heirs to both what is living and the dead. ' The dead are heirs to ' nothing. For how can he who is dead inherit? ' If he who is dead inherits ' what is living he will not die, but he who is dead ' will live even more.

A Gentile ' does not die, for he has never lived in order that ' he may die. He who has believed in the truth ' has found life, and this one is in danger of dying, for he is alive. ' Ever since Christ came the world is ' created, the cities adorned, ' the dead carried out. When we were ' Hebrews we were orphans and ' had only our mother, but when we became ' Christians we had both father and mother. ' 25

Those who sow in winter reap in summer. ' The winter is the world, the summer the other aeon. ' Let us sow in the world that ' we may reap in the summer. Because of this it is fitting ' for us not to pray in the winter. Summer ' follows winter. But if any man reap ' in winter he will not actually reap but only ' pluck out, since this sort of thing will not provide ' [him] a harvest. It is not only [now] that ' the fruit will [not] come forth, but also on the Sabbath ' [his field] is barren.

Christ came ' to ransom some, ' to save others, to ' redeem others. He ransomed those who were strangers and ' made them his own. And he set ' his own apart, those whom he gave as a pledge ' in his will. It was not only when he ' appeared that he voluntarily laid down his life, ' but he voluntarily laid down his life ' from the very day the work came ' into being. ' Then he came forth in order to take it, since it had been given as a pledge. It fell into the hands of ' robbers and was taken captive, but he ' saved it. He redeemed the good people ' in the world as well as the evil.

Light and darkness, ' life and death, right and left, ' are brother of one another. They are inseparable. ' Because of this neither are the good ' good, nor the evil evil, ' nor is life life, nor death death. ' For this reason each one will dissolve ' into its original nature. But those who are exalted ' above the world are indissoluble, ' eternal.

Names given ' to worldly things are very deceptive, ' for they dive our thoughts ' from what is correct to what is incorrect. ' Thus of who hears the word "God" does not perceive ' what is correct, but perceives ' what is incorrect. So also with "the Father" ' and "the Son" and "the Holy Spirit" and ' "life" and "light" and "resurrection"

the Church" and all the rest-- people do not perceive what is correct but they ' perceive what is incorrect, [unless] they ³⁵ have come to know what is correct. The [names which are heard] ' are in the world ³⁴ deceive. If they were in the aeon, they would ' at no time be ³⁵ names in the world. ' Nor were they set among ' worldly things. They have an end in ³⁶ the aeon.

The single name is not uttered ' in the world, the name which the Father gave ' to the Son, the name above all things: ' the name of the Father. For the Son ' would not become Father unless he wears ³⁷ the name of the Father. ' Those who have this name know it, but they do ' not speak it. But those who do not have it ' do not know it.

Truth brought names into existence ' in the world because it is impossible ³⁸ to teach it without names. Truth is one single thing ' and ³⁹ many things for our sakes who ' learn this one thing in love ⁴⁰ many things. The powers wanted to deceive ' man, since they ⁴¹ that he had ⁴² a kinship with those that are ' truly good. They took the name of those that are good ' and gave it to those that are not ⁴³ so that through the names they might deceive ' him and bind ⁴⁴ to those that are ⁴⁵ not good. And afterward, if they do ' them a ⁴⁶ they will be made to remove them ' from those that are not ⁴⁷ and place them ' among those that are good. These things they ⁴⁸ for they wanted to ⁴⁹ take the free man and make him a ' slave to them forever.

There are powers ' which [contend against] man, not wishing ' him to be [saved], in order that they may ' [...]. For if man ⁵⁰ is [saved], there will not be any sacrifices ' [...] and animals will not be offered ⁵¹ to the powers. The [very ones] who [...] the animals are they ' who sacrifice to them. They were indeed offering ' them up alive, but when they offered them up they died. As for man, they offered ⁵² him up to God dead, and he lived. '

Before Christ came there was no bread ' in the world, just as paradise, the place ' where Adam was, had many trees ' to nourish the animals but no wheat ⁵³ to sustain man. Man used to feed ' like the animals, but when Christ ' came, the perfect man, he brought bread ' from heaven in order that man might be nourished ' with the food of man. The powers ⁵⁴ thought that it was by their own power and will ' that they were doing what they did, ' but the Holy Spirit in secret ' was accomplishing everything through them ' as it wished. Truth, ⁵⁵ which existed since the beginning, is sown everywhere. And ' many see it as it is sown, ' but few are they who see it as it is reaped. '

Some said, "Mary conceived by ' the Holy Spirit." They are in error.²⁵ They do not know what they are saying. When ' did a woman ever conceive by a woman? ' Mary is the virgin whom no ' power defiled. She is a ' great anathema to the Hebrews, who³⁰ are the apostles and [the] apostolic men. ' This virgin whom no power ' defiled [. . .] the powers ' defile themselves. And the Lord [would] not have said "My [Father who is in] heaven" (Matthew 16:17)³⁵ unless [he] had had another father, ' but he would have said simply "[My father]." "

The Lord said to the disciples, "[Bring 56 out] from every (other) house. Bring into the house ' of the Father. But do not take (anything) in the house ' of the Father nor carry it off."

"Jesus" is a hidden name, ' "Christ" is a revealed name.⁵ For this reason "Jesus" does not exist ' in any (other) language, but his name is always "Jesus," ' as he is called. "Christ" ' is also his name: in Syriac it is "Messiah," ' in Greek it is "Christ." Certainly¹⁰ all the others have it ' according to their own language. ' "The Nazarene" is he who reveals ' what is hidden. Christ has everything ' in himself, whether man or angel¹⁵ or mystery, and the Father.

Those who say ' that the Lord died first and (then) ' rose up are in error, for he rose up ' first and (then) died. If one does not first attain the resurrection will he not die? As God²⁰ lives, he would be (already) (dead).

No one ' will hide a large valuable object ' in something large, but many a time ' one has tossed countless thousands ' into a thing worth a penny. Compare²⁵ the soul. ' is a precious thing (and) it came to be in a contemptible body

Some ' are afraid lest they rise naked. ' Because of this they wish to rise ' in the flesh, and [they] do not know that it is those who³⁰ wear the [flesh] who are naked. ' [It is] those who [. . .] to unclothe ' themselves who are not naked. "Flesh ' [and blood shall] not [be able] to inherit the kingdom ' [of God]" (1 Corinthians 15:50). What is the which will 57 not inherit? This which is on us. But what ' is this very thing which will inherit? It is that which belongs to Jesus ' and his blood. Because of this he said, ' "He who shall not eat my flesh and drink⁵ my blood has not life in him" (John 6:53). What ' is it? His flesh is the word, and his blood ' is the Holy Spirit. He who has received these has ' food and he has drink and clothing. ' I find fault with the others who say¹⁰ that it will not rise. Then both of them ' are at fault. You say ' that the flesh will not rise. But tell me ' what will rise, that we may honor you. ' You say the spirit in the flesh,¹⁵ and it is also this

light in the flesh. (But) this too is a matter ' which is in the flesh, for whatever you shall, say, ' you say nothing outside the flesh. ' It is necessary to rise in this flesh, since ' everything exists in it. In this world ²⁰ those who put on garments are better than the ' garments. In the kingdom of heaven the garments are better than those who have put them on.

It is through ' water and fire that the whole place is purified — ' the visible by the visible, ²⁵ the hidden by the hidden. There are some things ' hidden through those visible. ' There is water in water, there is fire ' in chrim.

Jesus took them all by stealth, ' for he did not reveal himself in the manner ³⁰ [in which] he was, but it was ' in the manner in which [they could] be able to see ' him that he revealed himself. He revealed himself to [them all. ' He revealed himself] to the great ' as great. He [revealed himself] ³⁵ to the small as small. He [revealed himself 58 to the] angels as an angel, and ' to men as a man. Because of this his ' word hid itself from everyone. Some ' indeed saw him, thinking that they were seeing ' themselves, but when he appeared ' to his disciples in glory ' on the mount he was not small. He ' became great, but he made the disciples ' great, that they might be able to see ⁴⁰ him in his greatness.

He said on that day ' in the Thanksgiving, "You who have joined ' the perfect, the light, with the Holy Spirit, ' unite the angels with us also, ' the images." Do not despise the lamb, for without it ⁴⁵ it is not possible to see the king. No one ' will be able to go in to the king if he is ' naked.

The heavenly man has many more sons ' than the earthly man. If the sons of Adam ' are many, although they die, ⁵⁰ how much more the sons of the perfect man, ' they who do not die but are ' always begotten. The father makes a son, ' and the son has not the power to make ' a son. For he who has been begotten has not the power ⁵⁵ to beget, but the son gets ' brothers for himself, not sons. All who ' are begotten in the world ' are begotten in a natural way, and ' the others in a spiritual way. [Those who] are begotten ⁶⁰ by him [cry out] from that place ' to the (perfect) man [because they are nourished] on the ' promise [concerning] the heavenly [place. ' . . .] from the mouth, ' [because if] the word has gone out from that place 59 it would be nourished from the mouth and ' it would become perfect. For it is ' by a kiss that the perfect conceive and give birth. For this reason ' we also kiss one another. ⁶⁵ We receive conception from the grace which is in ' each other.

There were three who always walked with ' the Lord: Mary his mother ' and her sister and Magdalene, the one ' who was called his

companion.¹⁰ His sister and his mother ' and his companion were each a Mary.

"The Father" and "the Son" are single names, "the Holy Spirit" is a double name. For they are ' everywhere: they are above, they are below;¹⁵ they are in the concealed, they are in the revealed. ' The Holy Spirit is in the revealed: ' it is below. It is in the concealed: ' it is above.

The saints are served ' by evil powers,²⁰ for they are blinded by the Holy Spirit ' into thinking that they are serving ' an (ordinary) man whenever they do (something) for the saints. ' Because of this a disciple asked the Lord one day for something²⁵ of this world. He said to him, "Ask your mother and she will give you ' of the things which are another's."

The apostles said ' to the disciples, "May our whole offering ' obtain salt." ³⁰ They called [Sophia] "salt." Without it ' no offering [is] acceptable. But Sophia ' is barren, [without] child. For this reason ' she is called "a trace of ' salt." [But] where they will be³⁵ in their own way, the Holy Spirit [will (also) be, 60 and] her children are many.

What the father possesses ' belongs to the son, and the son ' himself, so long as he is small, is not ' entrusted with what is his. But when⁵ he becomes a man his father gives him ' all that he possesses.

Those who have gone astray, whom ' the Spirit (itself) begets, usually go astray also ' because of the Spirit. Thus, by this one and the same breath,⁶ ' the fire blazes and is put out.¹⁰

Echamoth is one thing and Echmoth another. ' Echamoth is Wisdom simply, ' but Echmoth is the Wisdom of death which is ' {the Wisdom of death which is} the one which ' knows death, which is called¹⁵ ' the little Wisdom."

There are ' domestic animals, like the bull ' and the ass and others of this kind. ' Others are wild ' and live apart in the deserts. Man ploughs²⁰ the field by means of the domestic animals, ' and from this he feeds (both) himself and ' the animals, whether tame or ' wild. Compare the perfect ' man. It is through powers which are submissive²⁵ that he ploughs, preparing for everything to come into being. ' For it is because of this that the whole place stands, ' whether the good or the evil, ' the right and the left. The Holy Spirit ' shepherds every one and rules³⁰ [all] the powers, the "tame" ones ' and the "wild" ones, as well as those which are unique. ' For indeed he [gathers them (and)] shuts them in, ' in order that [these, even if they] wish, will not be able ' [to escape].

[He who] has been created is³⁵ [beautiful and] you would find his

61 noble creations. If he was not ' created but begotten, you would not ' that his seed was noble. But now ' he was created (and) he begot. What ' nobility is this? First adultery ' came into being, afterward murder. And he ' was begotten in adultery, for he was the child ' of the serpent. So he became ' a murderer, just like his father, and ¹⁰ he killed his brother. Indeed every act of sexual intercourse ' which has occurred between those unlike ' one another is adultery.

God ' is a dyer. As the good dyes, ' which are called "true," dissolve with the things dyed in them, so ' it is with those whom God has dyed. ' Since his dyes are immortal, they are ' immortal by means of his colors. ' Now God dips what he dips ²⁰ in water.

It is not possible ' for anyone to see anything of the things that actually exist ' unless he becomes like ' them. This is not the way with man ' in the world: he sees the sun without being a sun, ²⁵ and he sees the heaven and the earth and ' all other things, but he is not these things. ' This is quite in keeping with the truth. But you (sing) saw ' something of that place and you became ' those things. You saw the Spirit, you ' became spirit. You saw Christ, you became ' Christ. You saw [the Father, you] shall become Father ' So [in this place] you see ' everything and [do] not [see] yourself, ' but [in that place] you do see yourself—and what ³⁵ you see you shall [become]. '

Faith receives, love gives. [No one will be able 62 to receive] without faith. No one will be able to give without ' love. Because of this, in order that we may indeed receive, ' we believe, but it is so that we may love and give, since ' if one does not give in love, he has no ⁵ profit from what he has given. He who ' has not received the Lord is still a Hebrew. '

The apostles who were before us had these names for him: "Jesus, the Nazorean, Messiah," that ' is, "Jesus, the Nazorean, the Christ." The last ¹⁰ name is "Christ," the first is "Jesus," that in ' the middle is "the Nazarene." "Messiah" ' has two meanings, both "the Christ" and "the measured." "Jesus" in Hebrew is ' "the redemption," "Nazara" ' "the truth." "The ¹⁵ Nazarene," then, is "the truth." "Christ" ' has been measured. "The Nazarene" and "Jesus" ' are they who have been measured.

When the pearl is cast ' down into the mud it does not become ' greatly despised, ²⁰ nor if it is anointed with balsam oil ' will it become more precious. But it always has ' value in the eyes of its owner. ' Compare the sons of ' God, wherever they may be ²⁵ They still have value in the eyes of their ' Father.

If you say, "I am a Jew," no one will be moved. If you say, "I am a ' Roman," no one will be disturbed. If you ' say, "I am a Greek, a barbarian,³⁰ a slave, [a] free man," no one ' will be troubled. [If] you [say], "I am a ' Christian," the [world] will tremble. Would ' that I [may receive] a name like that! This is the person whom ' the [powers] will not be able to endure³⁵ [when they hear] his name.

God is a 63 man-eater. For this reason men are [sacrificed] ' to him. Before men were sacrificed ' animals were being sacrificed, since those to whom they were sacrificed were not gods.⁵

Glass decanters and earthenware ' jugs are both made by means of fire. ' But if glass decanters break ' they are done over, for ' they came into being through a breath. If earthenware jugs¹⁰ break, however, they are destroyed, ' for they came into being without breath.

An ass ' which turns a millstone did a hundred miles ' walking. When it was loosed ' it found that it was still at the same place.¹⁵ There are men who make many journeys, ' but make no progress towards a destination. When evening came upon them, ' they saw neither city nor ' village, neither creation nor nature,²⁰ power nor angel. In vain have the wretches ' labored.

The eucharist is Jesus. For ' he is called in Syriac "Pharisatha," which is "the one who is spread out," ' for Jesus came crucifying the world.²⁵

The Lord went into the dye works ' of Levi. He took seventy-two different colors ' and threw them into the vat. He took them ' out all white. And he said, "Even so ' has the Son³⁰ of Man come [as] a dyer."

As for the Wisdom ' who is called "the barren," she ' is the mother [of the] angels. And the ' companion of the [Savior is] Mary Magdalene. [But Christ loved] her³⁵ more than [all] the disciples [and used to] ' kiss her [often] on her [mouth]. ' The rest of [the disciples 64 were offended] by it [and expressed disapproval]. They said to him, ' "Why do you love her more than all of us?" The ' Savior answered and said to them, "Why do I not love you⁵ like her?" When a blind man and one who sees ' are both together in darkness, they are no different from ' one another. When the light comes, then ' he who sees will see the light, and ' he who is blind will remain in darkness.¹⁰

The Lord said, "Blessed is he who ' is before he came into being. For he who ' is, has been and shall be."

The superiority ' of man is not obvious to the eye, but ' lies in what is hidden from view. Consequently he¹⁵ has mastery over the animals which are stronger than he is and ' great in terms of the obvious and

hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another.²⁰ They ate one another because they did not find any food. But now they have food because man tilled the soil.

None go down into the water and come up without having borrowed anything and says, "I am a Christian,"²¹ he has borrowed the name at interest. But if he receive the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but he who has borrowed it at interest, payment is demanded. This is the way²² [it happens to one] when one experiences a mystery.

That is the mystery of marriage! For [without] it the world would [not have existed]. Now the existence of [the world depends on] marriage and the existence²³ [of man on marriage]. Think of the [unclean] relationship, for it possesses [a great] power. Its image is 65 a defilement of the form.

For the unclean [spirits], there are males among them and there are females. The males are they which unite with the souls which inhabit a female form, but the females are they which are united with those in a male form, through one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power—the bridegroom and the bride.—One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down to him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come in to the man, nor can the male come in to the woman. So if the image and the angel are united²⁴ with one another, neither can any venture to come in to the man or the woman.

He who comes out of the world can no longer be detained, because he was in the world. It is evident that he is above²⁵ desire [...] and fear. He is master over [nature]. He is superior to envy. If [any one] comes, they seize him and throttle [him]. And how will [this one] be able to escape the [great grasping] powers?²⁶ How will he be able to escape from them? Often some [come and say], "We are faithful," in order that [they may be able to escape 66 the unclean spirits] and the demons. For if they had the Holy Spirit, no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyze you.

Either he will be in this world or in the resurrection or in the place in the middle. God forbid that I be found in them!¹⁰ In this world there is good and evil. Its good is not good, and its evil is not evil. But there is evil after this world which is truly evil—¹⁵ what is called "the Middle." It is death. While we are in this world it is fitting for us to acquire the resurrection for ourselves, so that when we strip off the flesh we may be found in rest and not²⁰ walk in the Middle. For many go astray on the way. For it is good to come forth from the world before one has sinned.

Some neither desire (to sin) nor are able (to sin). Others,²⁵ even if they desire (to sin), are not better off for not having done it, for [this] desire makes them sinners. But (even) if some do not desire (to sin), righteousness will be concealed from them both — the desire not and the do-not.

An³⁰ apostolic man in a vision saw some people shut up in a house of fire and bound with fiery [chains], lying in flaming [jointment]. They possessed [...]. And he said to them,³⁵ "[Why are they not able] to be saved?" [They answered], "They did not desire it. They received [this place as] punishment, what is called 67 'the [outer] darkness,' because he is [thrown] out (into it)."

It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of⁴ the bridal chamber (came into being). The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but to the other fire whose form is white, which is bright and beautiful, and which gives beauty.

Truth did not come¹⁰ into the world naked, but it came in types and images. One will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary that they should be born again through the image. What¹⁵ is the resurrection? The image must rise again through the image. The <bridegroom> and the image must enter through the image into the truth: this is the restoration. It is appropriate that those who do have it not only acquire the name of²⁰ the Father and the Son and the Holy Spirit but that they have acquired it on their own. If one does not acquire the name for himself, the name ("Christian") will also be taken from him. But one receives them in the aromatic unction of the power of the cross. This power the apostles²⁵ called "the right and the left." For this person is no longer a Christian but a Christ.

The Lord [did] everything in a mystery, a baptism and a chrism and a eucharist and a redemption³⁰ and a bridal chamber.

The Lord said, "I came to make [the things below] 'like the things [above, and the things] 'outside like those [inside. I came to unite] ' them in that place." [He revealed himself in] ³² this place through types and images]. ' Those who say, "[There is a heavenly man and] ' there is one above [him]," are wrong. ' For] he who is revealed [in heaven is] ⁶⁸ that [heavenly man], the one who is called ' "the one who is below"; and he to whom the hidden belongs ' is that one who is above him. ' For it is good that they should say, "The inner ⁶ and the outer, with what ' is outside the outer." Because of this the ' Lord called destruction "the outer darkness"; ' there is not another outside of it. He said, ' "My Father who is in secret." He said, ¹⁰ "Go into your chamber and shut ' the door behind you, and pray to your Father ' who is in secret" (Matthew 6:6), the one who is ' within them all. But that which is within ' them all is the fullness. ¹⁵ Beyond it there is nothing else within it. ' This is that of which they say, "That which is ' above them." Before Christ some ' came from a place they were no longer ' able to enter, and they went where they were no longer ²⁰ able to come out. Then Christ came. ' Those who went in he brought out, and ' those who went out he brought in.

When ' Eve was still in Adam death did not exist. ' When she was separated from him death came into being. ²⁵ If he again becomes complete and attains his former self, ' death will be no more.

"My God, my God, ' why, O Lord, have you forsaken me?" (Mark 15:34 and parallels). It was ' on the cross that he said these words, for ' it was there that he was divided.

[Everyone] who has been begotten through ³⁰ him who [destroys did not emanate] from ' God.

The [Lord rose] from the dead. ' [He became as he used] to be, but now ' [his body was] perfect. ' [He did indeed possess] flesh, but this ³⁵ [flesh] is true flesh. ' [Our flesh] is not true, but ' [we possess] only an image of the true. ⁶⁹

A bridal chamber is not for the animals, ' nor is it for the slaves, nor for the defiled ' women; but it is for the free ' men and virgins.

Through ⁶ the Holy Spirit we are indeed begotten ' again, out we are begotten through ' Christ in the two. We are anointed through ' the Spirit. When we were begotten we were united. None ' shall be able to see himself either in water or in ¹⁰ a mirror without light. Nor again will you be able ' to see in light without water or mirror. ' For this reason it is fitting to baptize in the two, ' in the light and the water.

Now the light ' is the chrism

There were three buildings specifically for¹⁸ sacrifice in Jerusalem. The one ' facing west was called ' "the Holy." Another facing ' south was called "the Holy of ' the Holy." The third facing²⁰ east was called "the Holy ' of the Holies," the place where only the high priest ' enters. Baptism ' is "the Holy" building. Redemption is "the Holy ' of the Holy." "The Holy of the Holies"²⁵ is the bridal chamber. Baptism includes ' the resurrection [and the] redemption; the redemption ' (takes place) in the bridal chamber. But the bridal chamber ' is in that which is superior to [it and the others, because] ' you will not find [anything like] it. [Those who are familiar with it]³⁰ are those who pray in "the Holy" in ' Jerusalem. [There are some in] ' Jerusalem who pray [only in] ' Jerusalem, awaiting [the kingdom of heaven]. ' These are called "the Holy³⁵ of the Holies," [because before the] ' veil was rent [we had no] other ' bridal chamber except the image [of the bridal chamber which is] 70 above. Because of this its ' veil was rent from top to bottom. For it was fitting for some ' from below to go upward.⁵

The powers do not see ' those who are clothed in the perfect light, and consequently are not able to detain them. ' One will clothe himself in this light ' sacramentally in the union.

If the¹⁶ woman had not separated from the man, she would not die with the man. His separation became ' the beginning of death. Because of this ' Christ came to repair ' the separation which was from the beginning¹⁵ and again unite the two, and to give life to those ' who died as a result of the separation ' and unite them. But the woman is united ' to her husband in the bridal chamber. ' Indeed those who have united in the bridal chamber will²⁰ no longer be separated. Thus Eve separated from Adam because she was never united with him ' in the bridal chamber.

The soul of Adam ' came into being by means of a breath, which is a synonym for [Spirit]; The spirit given him²⁵ is his mother. His soul was ' replaced by a [spirit]. When ' he was united (to the spirit), [he spoke] words incomprehensible ' to the powers. They envied him [because they were separated from the] spiritual union.³⁰ [...] hidden [...]. This [separation] afforded them the opportunity ' [to fashion] for themselves ' [the symbolic] bridal chamber so that ' [men would be defiled].

Jesus revealed³⁵ [himself at the] Jordan: it was the ' [fullness of the kingdom] of heaven. He who ' [was begotten] before everything 71 was begotten anew. He [who was] once [anointed] ' was anointed anew. He who was redeemed ' in turn redeemed (others).

Is it permitted to utter a ' mystery? The Father of everything united ⁶ with the virgin who came down, and ' a fire shone for him on that day. ' He appeared in the great bridal chamber. ' Therefore, his body came into being ' on that very day. It left the bridal chamber ¹⁰ as one who came into being ' from the bridegroom and the bride. So ' Jesus established everything ' in it through these. ' It is fitting for each of the disciples ¹⁵ to enter into his rest. '

Adam came into being from two virgins, ' from the Spirit and from ' the virgin earth. Christ, therefore, ' was born from a virgin ²⁰ to rectify the fall which ' occurred in the beginning. '

There are two trees growing in Paradise. ' The one bears [animals], the other bears ' men. Adam [ate] from the tree ²⁵ which bore animals. He became an animal ' and he brought forth animals. For this reason ' the children of Adam worship [animals]. ' The tree [whose] fruit [Adam ate] ' is [the tree of knowledge. That] ³⁰ is why [sins] increased. [If he] ' ate the [fruit of the other tree, that is to say, the] ' fruit of the [tree of life, the one which] ' bears men, [then the gods would] worship ' man. [For in the beginning] ³⁵ God created man. [But now men] ⁷² create God. That is the way it is in the world—' men make gods and worship ' their creation. It would be fitting for the gods ' to worship men!

Surely ⁴ what a man accomplishes ' depends on his abilities. ' We even refer to one's accomplishments as ' "abilities." Among his accomplishments are his children. They ' originate in a moment of ease. ¹⁰ Thus his abilities determine ' what he may accomplish, but this ease ' is clearly evident in the children. ' You will find that this applies directly to the image. ' Here is the man made after the image ¹⁵ accomplishing things with his physical strength, ' but producing his children with ease. '

In this world the slaves ' serve the free. In the ' kingdom of heaven the free will ²⁰ minister to the slaves: the children of ' the bridal chamber will minister to the children ' of the marriage. The children of the bridal chamber ' have [just one] name. Together ' they [share] rest. They need take no (other) ²⁵ form [because they have] contemplation, ' [comprehending by insight]. They are numerous ' [because they do not put their treasure] in the things ' [below, which are despised, but] in the glories which ' [are above, though they did] not (yet) [know] them.

Those ³⁰ [who will be baptized go] down into the water. ' [But Christ, by coming] out (of the water), will consecrate it, ' [so that] they who have [received baptism] ' in his name [may be perfect]. For he said, ' "[Thus] we should fulfill all 73 righteousness" (Matthew 3:15).

Those who say they will ' die first and then rise ' are in error. If they do not first receive the ' resurrection while they live, when they die they will receive nothing. ⁵ So also when speaking about ' baptism they say "Baptism ' is a great thing," because if people receive it they will ' live

Philip the apostle ' said, "Joseph the carpenter planted ¹⁰ a garden because he needed wood ' for his trade. It was he who ' made the cross from the ' trees which he planted. His own offspring hung ' on that which he planted. His offspring was ¹⁵ Jesus and the planting was the cross." But the tree ' of life is in the middle of the garden. ' However, it is from the olive tree ' that we get the chrism, and from the chrism, the resurrection.

This world is a corpse-eater. ²⁰ All the things eaten ' in it themselves die also. Truth ' is a life-eater. Therefore no one ' nourished by [truth] will die. It was ' from that place that Jesus came and brought ²⁵ food To those who ' so desired he gave [life, that] ' they might not die.

God [planted] a garden. ' Man [was put into the] garden. There were [many trees there for him], ³⁰ and man [lived] in [this place] ' with the [blessing and in the image] ' of God. The things which are in [it I will eat as] ' I wish. This garden [is the place where] ' they will say to me, "[O man, eat] ³⁵ this or do not eat [that, just as you] 74 wish." This is the place where I will eat all things, ' since the tree of knowledge is there. ' That one killed Adam, ' but here the tree of knowledge made men alive. ⁵ The law was the tree. It has power ' to give the knowledge of good ' and evil. It neither removed him from ' evil, nor did it set him in the good, ' but it created death for those who ¹⁰ ate of it. For when he said, "Eat this, do not eat that," it became ' the beginning of death.

The chrism is superior ' to baptism, for it is from the word "chrism" ' that we have been called "Christians," certainly not because ¹⁵ of the word "baptism." And it is because of the chrism that "the ' Christ" has his name. For the Father anointed ' the Son, and the Son anointed the apostles, ' and the apostles anointed us. He who ' has been anointed possesses everything. He possesses ²⁰ the resurrection, the light, the cross, ' the Holy Spirit. The Father gave him this ' in the bridal chamber, he merely accepted (the gift). The Father was ' in the Son and the Son in the Father. ' This is [the] kingdom of heaven. ²⁵

The Lord said it well: "Some have entered the kingdom ' of heaven laughing and they have come out." ' [They do not remain there--the] one because he is [not] a Christian, ' [the other because he regrets (his action)] afterward. And as soon as ' [Christ went down into] the water

came³⁰ [out laughing at] everything (of this world), [not] because he considers it a trifle, but '[because he is full of] contempt for it. [He who '[wants to enter] the kingdom of '[heaven will attain it]. If he despises³⁵ [everything (of this world)] and scorns it as a trifle, '[he will come] out laughing. So it is also 75 with the bread and the cup and the oil, even though there is another one superior to these.

The ' world came about through a mistake. ' For he who created it wanted to create⁵ it imperishable and immortal. ' He fell short of attaining his desire. ' For the world never was imperishable, ' nor, for that matter, was ' he who made the world.¹⁰ For things are not imperishable, ' but sons are. Nothing ' will be able to receive imperishability if it does not ' first become a son. But he who has not the ability ' to receive, how much more will he be unable to give?

The cup¹⁵ of prayer contains wine and ' water, since it is appointed as the type of ' the blood for which thanks is given. And ' it is full of ' Holy Spirit, and ' it belongs to the wholly perfect man. When²⁰ we drink this, we shall receive for ourselves the perfect ' man. The living water is a body. ' It is necessary that we put on the living man. ' Therefore, when he is about to go down into the water, ' he unclothes himself, in order that he may put on the living man.²⁵

A horse sires a horse, a ' man begets man, a god ' brings forth a god. Compare ' [the] bridegroom and the bride. [Their children] were ' conceived in the [bridal chamber].³⁰ No Jew [was ever born] ' to Greek parents [as long as the world] ' has existed. And, [as a] Christian [people], ' we [ourselves do not descend] ' from the Jews. [There was] another [people and]³⁵ these [blessed ones] are referred to as ' "the chosen people of [the living God]" 76 and "the true man" and "the Son of ' man" and "the seed of the Son of man." ' In the world it is called ' "this true people." Where⁵ they are, there are the sons of the bridal chamber. '

Whereas in this world the union ' is one of husband with wife—a case of strength complemented by ' weakness—in the aeon the form of the union ' is different, although we refer to them by the same names. There are¹⁰ other names, however; they are superior to every name ' that is named and are ' stronger than the strong. For where there is a show of strength, ' there those who excel in strength appear. ' These are not separate things,¹⁵ but both of them are this one ' single thing.

This is the one which will not be able to rise ' above the heart of flesh.

Is it not necessary for all those who possess ' everything to know themselves? ' Some indeed, if they do not know²⁰ themselves, will not

enjoy what they ' possess. But those who have come to know themselves will ' enjoy their possessions.

Not only ' will they be unable to detain the perfect man, ' but they will not be able to see him, for if they see him ²³ they will detain him. There is no other way ' for a person to acquire this quality except by putting on the perfect light ' [and] becoming perfect oneself. [Every] one who has [put this] on will enter ³⁰ [the kingdom]. This is the perfect [light, and it is necessary] that we [by all means] become ' [perfect men] before we leave ' [the world]. He who has received everything ' [and has not rid himself] of these places will [not] be able ²⁵ [to share in] that place, but will ' [go to the Middle] as imperfect. ⁷⁷ Only Jesus knows the end of this person. '

The priest is completely holy, down ' to his very body. For if he has taken the bread, ' will he consecrate it? Or the cup ⁵ or anything else that he gets, ' does he consecrate them? Then how will he not consecrate ' the body also?

By perfecting ' the water of baptism, Jesus ' emptied it of death. Thus we do go ¹⁰ down into the water, but we do not go ' down into death in order that we may not be poured ' out into the spirit of the world. When ' that spirit blows, it brings the winter. ' When the Holy Spirit breathes, ¹⁵ the summer comes.

He who has ' knowledge of the truth is a free man, ' but the free man does not sin, ' for "he who sins is the slave of sin" (John 8:34). Truth is the mother, knowledge ²⁰ the father. Those who think that sinning does not apply to them ' are called "free" by the world. Knowledge of the truth merely makes ' such people arrogant, which is what the words "it makes them free" mean. ²⁵ It even gives them a sense of superiority over the whole world. But "love ' builds up" (1 Corinthians 8:1). In fact, he who is really free through ' knowledge is a slave because of love ' for those who have not yet been able to attain to the ' freedom of knowledge. Knowledge ³⁰ makes them capable of becoming ' free. Love [never calls] ' something its own, [and yet] it may actually possess [that very thing]. ' It never [says "This is mine"] or "That is mine," [but "All these] ³⁵ are yours." Spiritual love ' is wine and fragrance. ⁷⁸ All those who anoint themselves with it take pleasure in it. ' While those who are anointed are present, ' those nearby also profit (from the fragrance). ' If those anointed with ointment withdraw from them ⁵ and leave, then those not anointed, ' who merely stand nearby, still ' remain in their bad odor. The Samaritan ' gave nothing but ' wine and oil to the wounded man. It is nothing other than ¹⁰ the

ment. It healed the wounds, ' for "love covers a multitude of sins" (Peter 4:8). '

The children a woman bears ' resemble the man who loves her. If her ' husband loves her, then they resemble her husband. If it is an adulterer, ¹⁵ then they resemble the adulterer. Frequently, ' if a woman sleeps with her ' husband out of necessity, while her heart is with the adulterer ' with whom she usually has intercourse, the child ' she will bear is born resembling ²⁰ the adulterer. Now you who live together with the Son ' of God, love not the world, ' but love the Lord, in order that those you will ' bring forth may not resemble the world, ' but may resemble the Lord. ²⁵

The human being has intercourse with the human being. ' The horse has intercourse with the horse, the ass ' with the ass. Members of a race usually have associated ' with those of like race. So spirit ' mingles with spirit, and thought ³⁰ consorts with thought, ' and [light] shares ' [with light. If you (sing.)] are born a human being, ' it is [the human being] who will love you. If you become ' [a spirit], it is the spirit which will be joined to you. If you become ³⁵ thought, it is thought which will mingle ⁷⁹ with you. If you become light, ' it is the light which will share ' with you. If you become one of those who belong above, ' it is those who belong above who will rest ⁵ in you. If you become horse ' or ass or bull or dog or sheep ' or another of the animals which are outside ' or below, then ' neither human being nor spirit ¹⁰ nor thought nor light will be able to love you. Neither ' those who belong above nor those who belong within ' will be able to rest in you, ' and you have no part in them.

He ' who is a slave against his will will be able to become free. ¹⁵ He who has become free by the favor ' of his master and has sold ' himself into slavery will no longer be able ' to be free.

Farming in the ' world requires the cooperation of four essential elements. A harvest is gathered ²⁰ into the barn only as a result of the natural action of water, ' earth, wind, and light. ' God's farming likewise ' has four elements--faith, ' hope, love, and ²⁵ knowledge. Faith is our earth, that in which we ' take root. [And] hope ' is the water through which we are ' nourished. Love is the wind through ' which we grow. Knowledge then is the light ³⁰ through which we [ripen]. ' Grace exists in [four ways: it is] ' earthborn; it is [heavenly; it comes from] ' the highest heaven; and [it resides] in [truth].

Blessed ' is the one who on no occasion caused a soul distress. ⁸⁰ That person is Jesus Christ. He came to ' the whole place and did not burden

anyone. Therefore, blessed is the one who is like ' this, because he is a perfect man. This indeed is ⁵ the Word. Tell us about it, since it is difficult to define. How shall we be able to accomplish ' such a great thing? How will he give everyone comfort? ' Above all, it is not proper to cause anyone distress—whether the person is great or small, ¹⁰ unbeliever or believer—and then give comfort ' only to those who take satisfaction in good deeds. ' Some find it advantageous to give ' comfort to the one who has fared well. He who does ' good deeds cannot give comfort ¹⁵ to such people, for it goes against his will. ' He is unable to cause distress, ' however, since he does not afflict them. To be sure, the one who ' fares well sometimes causes people distress—' not that he intends to do so; rather it is their own wickedness ²⁰ which is responsible for their distress. He who possesses ' the qualities (of the perfect man) rejoices in the good. ' Some, however, are terribly distressed by all this.

There was a householder who had ' every conceivable thing, be it son or slave or ²⁵ cattle or dog or pig or corn ' [or] barley or chaff or grass or ' castor oil or meat and acorn. [Now he was] a sensible fellow ' and he knew what the food of each ' one was. He [himself] served the children bread ³⁰ [and meat]. He served the slaves ' castor oil [and] meal. And ' [he threw barley] and chaff and grass to the cattle. ' He threw bones to [the] dogs, ' and to the pigs he threw acorns ⁸¹ and scraps of bread. Compare the disciple ' of God: if he is a sensible fellow he ' understands what discipleship⁸ is all about. The ' bodily forms will not deceive him, ⁵ but he will look at the condition ' of the soul of each one and speak ' with him. There are many animals in the world ' which are in human form. When ' he identifies them, to the swine he will throw ¹⁰ acorns, to the cattle he will throw ' barley and chaff and grass, to the dogs he will throw bones. To the slaves ' he will give only the elementary lessons, to the children he will give ' the complete instruction.

There is the Son of man ¹⁵ and there is the son of the Son of man. ' The Lord is the Son of man, ' and the son of the Son of ' man is he who is created through the Son ' of man. The Son of man received ²⁰ from God the capacity to create. He also has the ability ' to beget. He who has received ' the ability to create is a creature. He who has received ' the ability to beget is an offspring. He who creates cannot ' beget. He who begets also has power to create. ²⁵ Now they say, "He who creates begets." But his so-called "offspring" is merely a creature. [Therefore] ' his children are not offspring but [creatures]. ' He who creates works openly ' and he himself is visible. ³⁰ He who begets begets in [private] ' and he himself is hidden, [since he is superior to every] ' image. He who

creates [creates] ' openly. But one who begets [begets] ' children in private. No [one will be able] to ³² know when [the husband] 82 and the wife have intercourse with one another ' except the two of them. Indeed marriage in the ' world is a mystery for those who have taken ' a wife. If there is a hidden quality to the marriage of defilement, ³ how much more is the undefiled marriage ' a true mystery! It is not fleshly ' but pure. It belongs not to desire ' but to the will. It belongs not to the darkness ' or the night but to the day and ¹⁰ the light. If a marriage is open to the public, ' it has become prostitution, and the bride ' plays the harlot not only when she is impregnated by another man ' but even when she slips out of her bedroom ' and is seen. ¹⁵ Let her show herself only to her father and her ' mother and to the friend of the bridegroom and the sons of the bridegroom. These are permitted ' to enter every day into the bridal chamber. ' But let the others yearn just ²⁰ to listen to her voice and to enjoy ' her ointment, and let them feed from the ' crumbs that fall from the table, like the ' dogs. Bridegrooms and ' brides belong to the bridal chamber. No one shall be able ²⁵ to see the bridegroom with the bride unless ' [one become] one.

When Abraham ' [rejoiced] that he was to see what he was to see, ' [he circumcised] the flesh of the foreskin, teaching ' us that it is proper to destroy the flesh. ³⁰

[Most things] in the world, as long as their ' [inner parts] are hidden, stand upright and live. ' [If they are revealed] they die, as ' is illustrated by the visible man: ' [as long as] the intestines of the man are hidden, the man is alive; 83 when his intestines are exposed ' and come out of him, the man will die. ' So also with the tree: while its root ' is hidden it sprouts and grows. If its ' root is exposed, the tree dries up. ' So it is with every birth that is in the world, ' not only with the revealed ' but with the hidden. For so long as the root ' of wickedness is hidden, it is strong. But when it is recognized ¹⁰ it is dissolved. When it is revealed ' it perishes. That is why the word says, ' "Already the ax is laid at the root ' of the trees" (Matthew 3:10). It will not merely cut—what ' is cut sprouts again—but the ax ¹⁵ penetrates deeply until it ' brings up the root. Jesus pulled out ' the root of the whole place, while others did only ' partially. As for ourselves, let each ' one of us dig down after the root ²⁰ of evil which is within one, and let one pluck it ' out of one's heart from the root. It will be plucked out ' if we recognize it. But if we ' are ignorant of it, it takes root in ' us and produces its fruit ²⁵ in our heart. It masters us. ' We are its slaves. It takes us captive, ' to make us do what we do [not] want; and what we do want we do [not] do

It ' is powerful because we have not recognized it. While it exists ²⁰ it is active. Ignorance ' is the mother of [all evil]. ' Ignorance will eventuate in [death, because] ' those that come from [ignorance] ' neither were nor [are] ²⁵ nor shall be. [But those who are in the truth] ⁸⁴ will be perfect when all the truth ' is revealed. For truth is like ' ignorance: while it is hidden it rests ' in itself, but when it is revealed ⁵ and is recognized, it is praised inasmuch as ' it is stronger than ignorance and error. It gives freedom. The word said, ' "If you know the truth, ' the truth will make you free" (John 8:32). ¹⁰ Ignorance is a slave. Knowledge is freedom. If we know the truth, ' we shall find the fruits of the truth within ' us. If we are joined to it, it will bring our fulfillment.

At the present time we have the manifest things ¹⁵ of creation. We say, ' "The strong are they who are held in high regard. And the obscure are the weak who are despised." Contrast the manifest things ' of truth: they are weak and ' despised, while the hidden things are strong and ' held in high regard. The mysteries of truth are ' revealed, though in type and image. The bridal chamber, ' however, remains hidden. It is the holy in ' the holy. The veil at first ' concealed how God controlled ²⁵ the creation, but when the veil is rent ' and the things inside are revealed, ' this house will be left ' desolate, or rather will be ' [destroyed]. But the whole inferior Godhead will not flee ³⁰ [from] these places into the holies ' [of the] holies, for it will not be able to mix with the ' unmixed [light] and the ' [flawless] fullness, but will be under the wings of the Cross ' [and under] its arms. This ark will be ³⁵ [its] salvation when the flood ⁸⁵ of water surges over them. If ' some belong to the order of the priesthood ' they will be able to go ' within the veil with the high priest. ⁵ For this reason the veil was not ' rent at the top only, since it would have been open only to those above; nor ' was it rent at the bottom only, since ' it would have been revealed only to those below. ¹⁰ But it was rent from top to bottom. Those ' above opened to us who are below, ' in order that we may go in to the secret ' of the truth. This truly is what is ' held in high regard, since it is strong! But we shall go in there ¹⁵ by means of lowly types and forms of weakness. ' They are lowly indeed when compared with the perfect glory. ' There is glory which surpasses glory. There is power which surpasses ' power. Therefore the perfect things have opened ' to us, together with the hidden things of truth. The holies ²⁰ of the holies were revealed, and ' the bridal chamber invited us in.

As long ' as it is hidden, wickedness is indeed ineffectual, but ' it has not been removed from the midst of the seed of the Holy Spirit. ' They

slaves of evil. But when ²² it is revealed, then the ' perfect light will
 out on every ' one. And all those who are in it will [receive the
 'ism]. ' Then the slaves will be free [and] ' the captives ransomed.
 [Every] plant [which] ²⁰ my father who is in heaven [has not] planted
 will be] ' plucked out'' (Matthew 15:13). Those who are separated will
 united [and] ' will be filled. Every one who will [enter] ' the bridal
 chamber will kindle the [light], for [it burns] ' just as in the marriages
 which are [observed, though they] happen ³⁵ at night. That fire [burns]
 only ⁸⁶ at night and is put out. But the mysteries ' of this marriage are
 perfected rather in ' the day and the light. Neither that day ' nor its
 light ever sets. If anyone becomes a son ³ of the bridal chamber, he will
 receive the light. ' If anyone does not receive it while he is in these
 places, he will not be able to receive it ' in the other place. He who
 will receive that light ' will not be seen, nor can he be detained. ' And
 none shall be able to torment ¹⁰ a person like this even while he dwells '
 in the world. And again when he leaves ' the world he has already
 received the truth in ' the images. The world has become the aeon, ' for
 the aeon is fullness for him. ¹⁵ This is the way it is: it is revealed ' to
 him alone, not hidden in the darkness and the ' night, but hidden in a
 perfect day ' and a holy light.

The Gospel '
 According to Philip