

# NAG HAMMADI STUDIES

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IX

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E. J. BRILL  
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EDITED WITH ENGLISH TRANSLATION, INTRODUCTION AND NOTES

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# PISTIS SOPHIA

TEXT EDITED BY  
CARL SCHMIDT

TRANSLATION AND NOTES BY  
VIOLET MACDERMOT



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## CONTENTS

Foreword . . . . .	vii
Introduction . . . . .	xi
History of the Askew Codex . . . . .	xi
Description of the Manuscript . . . . .	xii
Summary of Contents . . . . .	xiv
Abbreviations . . . . .	xix
Sigla . . . . .	xx
Note . . . . .	xx

Pistis Sophia

## THE TEXT AND TRANSLATION

''' (Book I) . . . . .	2
(Book II) . . . . .	254
(Book III) . . . . .	512
(Book IV) . . . . .	706
Bibliography . . . . .	772
Key to Words of Greek Origin . . . . .	776
Greek Words . . . . .	786
Selected Words of Coptic Origin . . . . .	794
Proper Names . . . . .	798
References . . . . .	802

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over

## FOREWORD

The Pistis Sophia text which forms the contents of the Askew Codex was made available to scholars over a century ago. However a modern English translation of this Coptic gnostic document has been lacking for some years, and it is advantageous that previously known gnostic writings should now be included in the Nag Hammadi Studies Series. The admirable edition and German translation by C. Schmidt, re-edited by W. Till (Bibl. 46 and 44) would be hard to supersede; for this reason a new edition of the Coptic text is considered unnecessary. The present English translation is therefore based on the Coptic text as edited and emended by Schmidt (Bibl. 46), and the Coptic text is reproduced from this edition unaltered except for minor corrections. For purposes of study and comparison with the German, the general format of Bibl. 44 has been retained in the English translation.

For easy reference to previous translations, all the indexes are based on the page numbers of Schmidt's edition of the Coptic text (Bibl. 46) which are retained in the present volume, both for the text and the translation. In the German translation of the Pistis Sophia (Bibl. 44), these page numbers appear in the right-hand margin. Division of the text into paragraphs and numbered chapters corresponds to that in Bibl. 44. The verses of psalms are likewise numbered.

Any new translation has to be made in the light of those already in existence, and this one owes much to the work of Schmidt and Till. An important earlier edition and translation was that of Schwartze and Petermann (Bibl. 51), to which there are frequent references in Schmidt's textual notes. In the past there have been a number of occasions where opinions among scholars have differed on the correct rendering of various passages in this text. Although in the main the present translation closely follows that of Schmidt and Till, there are some minor differences. In such cases, the alternative readings or versions are given as footnotes. Till's notes on Schmidt's translation, which appear in the Appendix to Bibl. 44, are also incorporated into the present footnotes.

## FOREWORD

Schmidt's footnotes to the Coptic text have been checked with the manuscript, and are given here in English translation. His references to Schwartz's readings have been omitted.

The use of modern English poses certain problems in translating the *Pistis Sophia*. The text contains numerous quotations from and allusions to the Old and New Testaments which, to English-speaking readers, are probably familiar in the language of the Revised Version. It seemed best to adopt a somewhat formal English prose style, and this, it is hoped, will be both suitable and not unduly archaic. It will be seen that words of Greek origin are italicised. The alternative of giving the Greek words in brackets after the English words would have been very repetitive and would have added considerably to the cost of publication. A key to these words of Greek derivation is given on page 776. Certain Greek words, some of which are gnostic technical terms, have been left untranslated. Following Schmidt and Till, it was thought preferable to give words of uncertain meaning in transliteration, rather than to attempt a translation which might be misleading. It has been possible in some cases to indicate in the footnotes a comparable use of such words in the Nag Hammadi texts and elsewhere.

The Bibliography represents a selection from what is now a considerable accumulation of literature. Early writings of historic interest or likely to be of relevance today are included. For others not mentioned here, the bibliographies in G. R. S. Mead (Bibl. 34), J. Moffatt (Bibl. 35) and W. Till (Bibl. 44) should be consulted. Review articles on modern writers are listed in D. M. Scholer: *Nag Hammadi Bibliography*.

My acknowledgements are due to Gyldendal Publishers for permission to reproduce the Coptic text of *Pistis Sophia*; also to the Trustees of the British Museum and their successors in the British Library for facilities to study the manuscript in the Department of Oriental Manuscripts and Printed Books. I am grateful to Mr. T. A. Edridge, Assistant Manager of E. J. Brill, for his care and attention in the preparation of this volume. My thanks are also due to the Editorial Board of the Nag Hammadi Studies for the opportunity to contribute to their series; in particular to my volume editor, Professor R. McL. Wilson, who has read through the translation and made many helpful suggestions. Any

## FOREWORD

remaining errors are my responsibility. To Professor Martin Krause, for his kind encouragement over many years, I would also like to express my gratitude.

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VIOLET MACDERMOT

## INTRODUCTION

### *History of the Askew Codex*

The Askew Codex, a volume of unknown provenance containing the texts of the Pistis Sophia treatises, was named after its first owner, A. Askew, a London doctor. Askew was a collector of old manuscripts, and he bought the codex from a bookseller (probably in London) in 1772.<sup>1</sup> After the death of Askew the manuscript was bought by the British Museum. A copy in the British Museum of the sale catalogue (1785) of Askew's manuscripts contains the entry: "Coptic MS., £10. 0. 0." This reference was presumed by Crum to apply to the present document which appears in his catalogue as AD 5114.<sup>2</sup>

C. G. Woide, to whom Askew gave the task of studying the manuscript, first brought it to the attention of theological readers,<sup>3</sup> introducing it under the title "Pistis Sophia" which it has since retained. Woide also quoted the New Testament citations in his *Appendix ad editionem Novi Testamenti graeci e codice Ms. Alexandrino ...* (Oxford 1799). A copy of the whole text was made by Woide, but never published. The first parts to appear were the five "Odes of Solomon" which were published by the Danish bishop, F. Münter<sup>4</sup> in 1812. A further copy of the whole codex was made by E. Dularier between 1838 and 1840, again with the intention that it should be published. However the manuscript of Dularier never appeared in print and is now in the Bibliothèque Nationale in Paris (Bibl. 16).

The next attempt to prepare an edition of the text was made in 1848 by M. G. Schwartz who was sent to England for this

<sup>1</sup> J. G. Buhle: *Literarische Briefwechsel von Johann David Michaelis*. Leipzig 1794-1796. Vol. III, p. 69.

<sup>2</sup> W. E. Crum: *Catalogue of the Coptic Manuscripts in the British Museum*. London 1905. p. 173.

<sup>3</sup> J. A. Cramer: *Beyträge zur Beförderung theologischer und anderer wichtiger Kenntnisse*. Kiel und Hamburg 1778. Vol. III, pp. 55f. and 154f.

<sup>4</sup> F. Münter: *Odae gnosticae Salomoni tributae thebaice et latine, ...* Copenhagen 1812.

purpose by the Königlische Preussische Akademie der Wissenschaften. Schwartze died before its publication, and the manuscript which he left was published posthumously by J. H. Petermann (Bibl. 51). This edition, containing a transcription of the text and a Latin translation, is an outstanding achievement, even by modern standards.

A French translation by E. Amélineau in 1895 was the first to appear in a modern language (Bibl. 2). A year later G. R. S. Mead brought out an English translation, based on the Latin version by Schwartze (Bibl. 34); a second edition appeared in 1921 and reprints in 1947, 1955 and 1963. The only other English translation of the whole text was that of G. Horner which appeared in 1924 (Bibl. 22). This set out to be a literal translation, even keeping to the Coptic word order.

The translation of the text which has stood the test of time was published in Germany by C. Schmidt in 1905 (Bibl. 43). He was given the task of editing and translating the then known Coptic gnostic texts by the Kirchenväter-Kommission (now the Kommission für spätantike Religionsgeschichte) of the Berlin Akademie der Wissenschaften. The volume contained a translation of the Pistis Sophia, followed by translations of the Coptic gnostic texts contained in the Bruce Codex. These translations were fully annotated and preceded by an introductory discussion. A second edition of Schmidt's translation of the Pistis Sophia (Bibl. 47) and his annotated edition of the Coptic text (Bibl. 46) appeared in 1925. Since this date there have been no further editions of the text. In 1954 W. Till published a new edition of Schmidt's (1905 and 1925) translations (Bibl. 44). He followed Schmidt's versions closely, giving his own alternative renderings of certain passages in an appendix. A third edition, revised by Till, appeared in 1959, and a reprint of the third edition in 1962.

#### *Description of the Manuscript*

The Askew Codex is described in W. E. Crum's *Catalogue of Coptic Manuscripts in the British Museum* under the heading of Sahidic Manuscripts.

The manuscript, which now consists of 174 leaves in a modern

binding, originally comprised 178 leaves of parchment. The leaves measure 21 × 16.5 cms. The text is written in two columns on both sides of the leaves (354 sides), and is the work of two scribes. The first scribe numbered the pages on the rectos only, the second on rectos and versos. The book consists of 23 quires, the first of which consists of 6 leaves, the last of 4 leaves, and the remainder each of 8 leaves. Four leaves from the inside of one quire are missing, so that there is a lacuna between pages 336 and 345. The first two blank and unnumbered pages and the last four are also missing. The state of preservation of most of the text is very good. On parts of some pages the ink has faded, and in these places the script is only just legible.

The text consists of four "books". Book One ends with the first column on p. 114 (Schmidt 125) and has no title, either at the beginning or end. The second column of p. 114, which was left blank, was later filled with text by another hand.

Book Two begins on p. 115. A title at the head of this page: *The Second Book of the Pistis Sophia* is a later addition. The whole text is now known as the *Pistis Sophia* on the basis of this insertion. A title of the second book occurs on p. 233 (Schmidt 253.17) at the foot of the first column: *A Part of the Books of the Saviour*. The text continues in the second column, and ends in the second column of p. 234 (Schmidt 255.16). The last sentence of p. 234 suggests that this is the end of the book, rather than p. 233. It is suggested by Schmidt and Till that because the contents of the first and second columns of p. 233 appear to follow one another, the title properly belongs at the end of the text on p. 234.

Book Three thus begins on p. 235 (Schmidt 256), and ends on p. 318 (Schmidt 352). A title similar to that of Book Two stands below the last line of the first column on p. 318.

Book Four begins in the second column of p. 318 (Schmidt 353) and ends in the second column of p. 354 (Schmidt 384). A paragraph in a later hand stands at the head of the first column of p. 354 (Schmidt 385).

The end of the Pistis Sophia account proper occurs in Book Two (Schmidt p. 184.6; Chapter 82). Thereafter the text consists of teachings given to the disciples in the form of answers to their

## INTRODUCTION

questions. It may be noted here that there is a considerable lack of homogeneity in composition. Even within the individual books the narrative appears to rely upon a number of documents placed in approximate sequence. As the various "documents" contain different portions of the account, this gives rise, on the one hand, to repetitions — some episodes are described more than once — and on the other, to anomalies in the names of the speakers. Thus the central figure in Book One is named as Jesus; in Book Two, as the First Mystery, then as Jesus and at the end, as the Saviour; in Book III, as Jesus and the Saviour alternately; and in Book IV, as Jesus. Mary Magdalene appears as Maria and Mariam (Mariham) in different parts of the text. These inconsistencies support the view that the text is a compilation. Its authorship, date, provenance and purpose cannot be discussed here. A guide to the layout of the four books is given below, followed by a brief summary of the contents.

Book I, pp. 1-125, (Chapters 1-62). Untitled, but the title presumed to be *The First Book of the Pistis Sophia*.

Book II, pp. 127-255, (Chapters 63-101). Initial title (in a late hand) *The Second Book of the Pistis Sophia*; final title (original) *A part of the Books of the Saviour*.

Book III, pp. 256-352, (Chapters 102-135). Final title (original) as in Book II.

Book IV, pp. 353-384, (Chapters 136-148). Untitled.

### *Summary of Contents*

#### *Book I*

##### *Chapter*

- 1-6 Survey of the post-resurrection teaching of Jesus; description of the coming down of a light-power upon him on the Mount of Olives in the presence of his disciples; his ascension and descent.
- 7-10 Discourse by Jesus on his garments of light, his incarnation; the incarnation of John the Baptist and the disciples.
- 11-16 Account by Jesus of his ascension wearing the garment

## INTRODUCTION

- of light; the rebellion of the aeons against the light, and the removal of power from those that rebelled.
  - 17-18 Interpretation by Mariam, citing Isaiah 19.3,12.
  - 19-27 Answers by Jesus to questions by Mariam and Philip.
  - 28-31 Another account by Jesus of his passing through the aeons wearing the garment of light; account of his finding of the Pistis Sophia below the 13th aeon; her recognition of the garment of light; the leaving of the 13th aeon by the Pistis Sophia.
  - 32-57 13 repentances of the Pistis Sophia, spoken by Jesus, interpreted by various disciples, citing passages from the Psalms.
  - 47-48 After the 7th repentance, a description by Jesus of his taking of the Pistis Sophia to another place in the Chaos.
  - 52 After the 9th repentance, a description by Jesus of his removal of the Pistis Sophia from the Chaos.
  - 58 Another account by Jesus of his help to the Pistis Sophia in the Chaos, bringing her to a higher place. A song of praise by the Pistis Sophia interpreted by Salome, citing Psalm of Solomon 5.
  - 59 Discourse by Jesus on his light-power which became a crown of light for the Pistis Sophia. Interpretation by Mary, mother of Jesus, citing Psalm of Solomon 19.
  - 60-62 Another account by Jesus of the saving of the Pistis Sophia. The meeting of two light-powers which became a great outpouring of light. Interpretations by Mariam, citing Psalm 84; by Mary, mother of Jesus, citing Psalm 84; account by Mary of the childhood coming together of Jesus with his own Spirit. Interpretations by Mariam and Mary, citing Psalm 84, Matthew 3.13 and Luke 1.39.
- #### *Book II*
- 63 Interpretation by John, citing Psalm 84.
  - 64-65 Discourse by the First Mystery: another account of the saving of the Pistis Sophia through the meeting of two light-powers to become an outpouring of light. The

- taking of the light to the Chaos by Michael and Gabriel. Interpretation by Peter, citing Ode of Solomon 6.
- 66-67 Account by the First Mystery of the afflictions of the Pistis Sophia by the Authades and Adamas, the Tyrant, in the Chaos; her cry for help; the sending of Michael and Gabriel to carry her on their hands and to guide her out of the Chaos; the outpouring of light which became her crown. The trampling upon the powers of the Chaos by the Pistis Sophia and the First Mystery. Interpretation by James, citing Psalm 90.
- 68-76 Songs of praise of the Pistis Sophia, spoken by the First Mystery. Interpretations by various disciples, citing the Odes of Solomon and Psalms. Account by the First Mystery of the bringing of the Pistis Sophia to a place below the 13th aeon; discourse on the three times; account of the abandoning of the Pistis Sophia below the 13th aeon.
- 77-80 Discourse by the First Mystery, sitting on the Mount of Olives, before the sending of his garment from the 24th Mystery; the persecution of the Pistis Sophia by Adamas; her cry for help. Interpretation by James, citing Psalm 7. Account by the First Mystery of the words spoken by the Pistis Sophia to Adamas and the archons; her cry for help to the light. Interpretation by Martha, citing Psalm 7.
- 81-82 Account by Jesus of his taking of the Pistis Sophia to the 13th aeon; the recognition of the Pistis Sophia by the 24 invisible ones; her song of praise to Jesus and thanks for her deliverance. Interpretation by Philip, citing Psalm 106.
- 83-90 Answers by Jesus to questions by the disciples: on the 24 invisible ones; on the precedence of souls which have received mysteries in this world over all those within the Treasury of the Light; on the magnitude of the helpers; on the ranks to which souls may go, according to the mysteries they have received.
- 91-96 Another discourse on the ranks to which souls may go; on those who have received the mystery of the Ineffable;

- on this mystery as the source of all knowledge; despair of the disciples and answer by Jesus that this mystery is easy to those who renounce the world; another discourse on the knowledge of this mystery; the unimpeded ascent to the height of the souls of those who have received this mystery, and their fellow-rulership with Jesus.
- 97-99 Answers by Jesus to questions on the mysteries of the Ineffable, the twelve mysteries of the First Mystery and the mysteries of the light; the need of mankind for purification by the mysteries.
- 100-101 Answer by the Saviour to a question by Andrew on the status of mankind; the inheritance by the disciples of the Kingdom of the Light.
- Book III*
- 102 Discourse by Jesus on renouncing the world in order to be saved from the punishments of Amente; on preaching to the world, and the means of going to the Kingdom of the Light.
- 103-110 Answers by the Saviour to questions of the disciples on forgiveness in relation to the mysteries.
- 111 Discourse by the Saviour on the power, soul and spirit counterpart which compel men to sin.
- 112-113 Discourse by Jesus on the bondage of the soul to the spirit counterpart and destiny; the effectiveness of mysteries. Interpretation by Maria, citing the Gospels and Romans.
- 114-125 Answers by the Saviour to questions by the disciples on the efficacy of the mysteries in the forgiveness of sins. Interpretations by the disciples, citing the Gospels and Psalm 31.
- 126 Answer by Jesus to a question by Maria on the outer darkness and places of punishment; the dragon of twelve chambers, having its tail in its mouth; the names of the archons of each chamber.
- 127-135 Answers by the Saviour to questions of Maria and Salome. Discourse on the dragon of the outer darkness; on the bondage of the soul to the archons of the



INTRODUCTION

Heimarmene; on the spirit counterpart and destiny; on release by means of the mysteries; on the souls of the patriarchs and prophets.

*Book IV*

- 136 Ritual prayer of Jesus after his resurrection, in the presence of his disciples; description of the flight of the heavens, the world and the sea to the west, with Jesus and the disciples standing in the air in the way of the Midst.
- 137-140 Discourse by Jesus on the separation of the archons according to their practice of the mysteries of sexual intercourse; on five archons which are identified as planets; on another five archons which incite men to wickedness, and lead them to destruction. Discourse on the purification of souls; identification of the aeons of the sphere with the signs of the zodiac; the torments of souls.
- 141-143 Vision by the disciples of fire, water, wine and blood; mysteries of the light brought by Jesus into the world, which forgive sins. Ritual of fire, vine branches, wine, water and loaves. Prayer by Jesus to his Father for forgiveness of the disciples. Discourse on the mysteries of baptism of fire, water and spirit.  
(Interruption by lacuna of 8 pages)
- 144-148 Answers by Jesus to questions on the punishment of various sins; prayer to Jesus for compassion, spoken by the disciples in Amente.

ABBREVIATIONS

- AGSJU Arbeiten zur Geschichte des späteren Judentums und des Urchristentums.
- CH Corpus Hermeticum (A. D. Nock and A. J. Festugière. Paris, 1960).
- Crum A Coptic Dictionary (W. E. Crum. Oxford, 1962).
- DDAU Doctoral Dissertations accepted by American Universities.
- DTT Dansk Teologisk Tidsskrift.
- HRE Hastings Encyclopaedia of Religion and Ethics.
- IMG-E Les Intailles Magiques Gréco-Égyptiennes (A. Delatte et Ph. Derchain. Paris: Bibliothèque Nationale, 1964).
- JThS The Journal of Theological Studies.
- NTA New Testament Abstracts.
- NTT Norsk Teologisk Tidsskrift.
- RGG(3) Die Religion in Geschichte und Gegenwart, 3 Auflage.
- RQ Revue de Qumran.
- RV Revised Version of the New Testament.
- SPCK Society for Promoting Christian Knowledge.
- TU Texte und Untersuchungen zur Geschichte der alchristlichen Literatur.
- ZÄS Zeitschrift für Ägyptische Sprache und Altertumskunde.
- ZNW Zeitschrift für die neutestamentliche Wissenschaft.

*Berlin Codex*

- |       |           |                             |
|-------|-----------|-----------------------------|
| GMary | BG 8502 1 | The Gospel of Mary.         |
| ApJn  | 2         | The Apocryphon of John.     |
| SJC   | 3         | The Sophia of Jesus Christ. |

*Bruce Codex*

- |   |                    |
|---|--------------------|
| J | The Books of Jeu.  |
| U | The Untitled Text. |

*Nag Hammadi Codices*

- |          |               |                                |
|----------|---------------|--------------------------------|
| ApJn II  | II, 1         | The Apocryphon of John.        |
| GTh      | II, 2         | The Gospel of Thomas.          |
| GPh      | II, 3         | The Gospel of Philip.          |
| HypArch  | II, 4         | The Hypostasis of the Archons. |
| OnOrgWld | II, 5         | On the Origin of the World.    |
| GEgypt   | III, 2; IV, 2 | The Gospel of the Egyptians.   |
| Eug      | V, 1          | Eugnostos the blessed.         |
| ApAd     | V, 5          | The Apocalypse of Adam.        |
| ParaShem | VII, 1        | The Paraphrase of Shem.        |
| Zost     | VIII, 1       | Zostrianus.                    |

*Manichaean Literature*

- Keph Manichäische Handschriften der Staatlichen Museen, Berlin, Band I: Kephalaia. Hrsg. J. Polotsky und A. Böhlig, Stuttgart, 1940.

## SIGLA

- ( ) Round brackets in the translation indicate material which is useful to the English version, but not explicitly present in the Coptic.
- < > Pointed brackets in the text and translation indicate conjectural emendments. The actual readings of the manuscript and literal translations of the text are given as notes to the text and translation respectively.
- [ ] Square brackets in the text and translation indicate ditto-graphy or other material erroneously interpolated by the scribe which should be omitted in the translation.

## NOTE

The page numbers of the text and translation correspond, but the line numbers apply to the text only. At the beginning of each note on the translation, line references to the corresponding page of the text are given. Other references to the texts and translation are usually given in brackets at the end of a note. Where the notes refer to alternative renderings of the translation, Schmidt = Schmidt's translation, edited by Till (Bibl. 44, pp. 1-254); Till = Appendix by Till (ibid., pp. 369-82).

The pages of the text and translation carry the page numbers of Schmidt's edition of the Coptic text (Bibl. 46) in the upper left and right hand margins respectively. It is to these numbers that references are made throughout, and all indexes are based on these numbers.

## PISTIS SOPHIA THE TEXT AND TRANSLATION

VIOLET MACDERMOT, *Pistis Sophia*

### *Errata*

Since the publication of *The Nag Hammadi Library in English* based on the Facsimile Editions of the Nag Hammadi texts, previous systems of page numbering have been superseded. Corrections are therefore required as follows:

In II, 2 Gospel of Thomas, *for 84 read 36*

*for 86 read 38*

*for 90 read 42*

In II, 4 Hypostasis of the Archons, *for 143 read 95*

In II, 5 On the Origin of the World, *for 148 read 100*

*for 151 read 103*

ΑΣΩΩΠΕ ΔΕ ΜΝ̄Ν̄ΣΑ ΤΡΕ ῙC ΤΩΟΥΝ ΕΒΟΛ Ζ̄Ν̄ Ᾱ  
 ΝΕΤΜΟΟΥΤ ΛΥΩ ΛΥΡ̄-Μ̄Ν̄ΤΟΥΕ Ν̄ΡΟΜΠΕ ΕΨΑΧΕ  
 Μ̄Ν ΝΕΨΜΑΘΗΤΗΣ ΛΥΩ ΕΨ̄Τ̄CΒΩ ΝΑΥ ΨΑ Ν̄ΤΟΠΟΣ  
 Μ̄ΜΑΤΕ Μ̄Π̄ΩΡ̄Π̄-ΤΩΨ· ΛΥΩ ΨΑ Ν̄ΤΟΠΟΣ Μ̄Π̄ΩΡ̄Π̄  
 5 Μ̄ΜΥCΤΗΡΙΟΝ ΠΑῙ ΕΤΠΖΟΥΝ Μ̄Π̄ΚΑΤΑΠΕΤΑΣΜΑ ΕΤ-  
 Μ̄ΠΖΟΥΝ Μ̄Π̄ΩΡ̄Π̄ Ν̄ΤΩΨ ΕΤΕ Ν̄ΤΟΨ ΠΕ ΠΜΕΖΧΟΥΤ-  
 ΛΥΤΕ Μ̄ΜΥCΤΗΡΙΟΝ ΕΒΟΛ· ΛΥΩ ΕΠΕCΗΤ ΝΑῙ ΕΤ-  
 ΨΟΟΠ Ζ̄Μ̄ ΠΜΕΖCΝΑΥ Ν̄ΧΩΡΗΜΑ Ν̄ΤΕ ΠΨΩΡ̄Π̄ Μ̄ΜΥ-  
 CΤΗΡΙΟΝ ΕΤΖΑΤΕΖΗ Μ̄ΜΥCΤΗΡΙΟΝ ΝΙΜ· ΠΙΩΤ Μ̄ΠΙΝΕ  
 10 Ν̄CΡΟΟΜΠΕ· ΕΡΕ ῙC ΧΩ Μ̄ΜΟΣ Ν̄ΝΕΨΜΑΘΗΤΗΣ ΧΕ  
 Ν̄ΤΑῙΕΙ' ΕΒΟΛ Ζ̄Μ̄ ΠΨΩΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ ΕΤΕ  
 Ν̄ΤΟΨ ΠΕ' ΠΖΛΕ Μ̄ΜΥCΤΗΡΙΟΝ ΕΤΕ ΠΜΕΖΧΟΥΤΑΥΤΕ Ᾱ<sup>b</sup>  
 ΠΕ ΛΥΩ ΕΤΕ Μ̄ΠΕ Μ̄ΜΑΘΗΤΗΣ ΕΙΜΕ ΛΥΩ Μ̄ΠΟΥΝΟῙ  
 ΧΕ ΟῩΝ̄-ΑΛΛΑΥ Μ̄ΦΟΥΝ Μ̄ΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ· ΑΛΛΑ  
 15 ΝΕΥΜΕΕΥΕ ΠΕ ΕΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ ΧΕ Ν̄ΤΟΨ ΠΕ  
 ΤΚΕΦΑΛΗ Μ̄ΠΤΗΡ̄Ψ ΛΥΩ ΤΑΠΕ Ν̄ΝΕΤΨΟΟΠ ΤΗΡΟΥ·

1 the first hand runs to 23.15; the second hand continues until 212.18; the first hand begins again there and completes the main text to 384.23; 385.1-8 is in a later hand.

5 MS ΕΤΠΖΟΥΝ: perhaps better ΕΤ̄Μ̄ΠΖΟΥΝ.

7 cryptogram Μ̄Π̄ used very frequently for ΜΥCΤΗΡΙΟΝ.

(BOOK I)

1. *But* it happened that after Jesus had risen from the dead he spent eleven years speaking with his *disciples*<sup>1</sup>. And he taught them only as far as the *places* of the first ordinance<sup>2</sup> and as far as the *places* of the First *Mystery* which is within the *veil*<sup>3</sup> which is within the first ordinance, which is the 24th *mystery* outside and below<sup>4</sup>, these which are in the second *space* of the First *Mystery* which is before all *mysteries* — the Father in the form of a dove\*. And Jesus said to his *disciples*: “I have come forth from that First *Mystery* which is the last *mystery*, namely the 24th”. And the *disciples* did not know and *understand* that there was anything within that *mystery*. But they thought that that *mystery* was the *head* of the All<sup>5</sup>, and the head of all the things that exist<sup>o</sup>. | And they thought that it was the com-

\* cf. Mt. 3.16

<sup>o</sup> cf. Jn. 1.3, 4

<sup>1</sup> (1-3) see Resch (Bibl. 41), Apocryphon 51, p. 426.

<sup>2</sup> (4) first ordinance; see Bousset (Bibl. 10), p. 166, n. 1; J 122.

<sup>3</sup> (5) veil; see U 237.

<sup>4</sup> (7) outside and below; Till: towards the outer and lower.

<sup>5</sup> (16) the All; the Greek, τὸ πᾶν; see also U 226.

ΛΥΩ ΝΕΥΜΕΕΥΕ ΠΕ ΧΕ ΝΤΟΥ ΠΕ ΠΧΩΚ ΝΝΧΩΚ  
 ΤΗΡΟΥ· ΕΒΟΛ ΧΕ ΝΕΡΕ ΙΣ ΧΩ ΜΜΟΣ ΝΑΥ ΠΕ ΕΤΒΕ  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΧΕ ΝΤΟΥ ΠΕΤΚΩΤΕ ΕΠΩΡΠ  
 ΝΤΩΩ ΜΝ ΠΤΟΥ ΝΧΑΡΑΓΜΗ ΛΥΩ ΜΝ ΠΝΟΣ ΝΟΥ-  
 5 ΟΕΙΝ ΛΥΩ ΜΝ ΠΤΟΥ ΜΠΑΡΑΣΤΑΤΗΣ ΛΥΩ ΜΝ ΠΕΘΗ-  
 ΣΑΥΡΟΣ ΤΗΡΗ ΜΠΟΥΘΕΙΝ· ΛΥΩ ΟΝ ΕΝΕΜΠΕ ΙΣ ΧΩ  
 ΕΝΕΧΜΑΘΗΤΗΣ ΜΠΣΩΡ ΕΒΟΛ ΤΗΡΗ ΝΝΤΟΠΟΣ ΤΗΡΟΥ [E]  
 ΜΠΝΟΣ ΝΑΖΟΡΑΤΟΣ ΜΝ ΠΩΟΜΝΤ ΝΤΡΙΑΥΝΑΜΙΣ  
 ΜΝ ΠΧΟΥΤΑΥΤΕ ΝΑΖΟΡΑΤΟΣ ΜΝ ΝΕΥΤΟΠΟΣ ΤΗΡΟΥ  
 10 ΜΝ ΝΕΥΑΙΩΝ ΜΝ ΝΕΥΤΑΞΙΣ ΤΗΡΟΥ ΝΘΕ ΕΤΟΥΣΗΡ  
 ΕΒΟΛ ΜΜΟΣ ΝΑΙ ΕΤΕ ΝΤΟΥ ΝΕ ΝΕΠΡΟΒΟΛΟΟΥΕ  
 ΜΠΝΟΣ ΝΑΖΟΡΑΤΟΣ ΛΥΩ ΜΝ ΝΕΥΑΓΕΝΝΗΤΟΣ ΛΥΩ  
 ΜΝ ΝΕΥΑΥΤΟΓΕΝΗΣ ΛΥΩ ΜΝ ΝΕΥΓΕΝΝΗΤΟΣ ΛΥΩ ΜΝ  
 ΝΕΥΦΩΣΤΗΡ ΛΥΩ ΜΝ ΝΕΥΧΩΡΙΣΣΥΝΖΥΓΟΣ· ΛΥΩ  
 15 ΜΝ ΝΕΥΑΡΧΩΝ ΜΝ ΝΕΥΕΞΟΥΣΙΑ· ΜΝ ΝΕΥΧΟΕΙΣ ΜΝ  
 ΝΕΥΑΡΧΑΓΓΕΛΟΣ· ΜΝ ΝΕΥΑΓΓΕΛΟΣ· ΜΝ ΝΕΥΔΕΚΑ-  
 ΝΟΣ· ΜΝ ΝΕΥΛΙΤΟΥΡΓΟΣ· ΜΝ ΝΟΙΚΟΣ ΤΗΡΟΥ ΝΤΕ  
 ΝΕΥΣΦΑΙΡΑ· ΛΥΩ ΜΝ ΝΤΑΞΙΣ ΤΗΡΟΥ ΜΠΟΥΑ ΠΟΥΑ [E<sup>b</sup>]  
 ΜΜΟΥ· ΛΥΩ ΕΝΕΜΠΕ ΙΣ ΧΩ ΕΝΕΧΜΑΘΗΤΗΣ ΜΠΣΩΡ  
 20 ΕΒΟΛ ΤΗΡΗ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΕΘΗΣΑΥΡΟΣ ΟΥΔΕ  
 ΝΕΥΤΑΞΙΣ ΝΘΕ ΕΤΟΥΣΗΡ ΕΒΟΛ ΜΜΟΣ ΟΥΔΕ ΝΕ-  
 ΜΠΧΩ ΕΡΟΥ ΠΕ ΝΝΕΥΣΩΤΗΡ ΚΑΤΑ ΤΑΞΙΣ Μ-  
 ΠΟΥΑ ΠΟΥΑ ΝΘΕ ΕΤΟΥΟ ΜΜΟΣ· ΟΥΔΕ ΝΕΜΠΧ-

8 ΠΝΟΣ written over erasure. 2 letters following σ expunged (here and elsewhere letters are expunged by supralinear points); ΜΠΤ written over erasure; Π in margin before ΤΡΙΑΥΝΑΜΙΣ.

12 MS ΝΕΥΑΓΓΕΝΝΗΤΟΣ; the first Γ expunged.

23 MS ΜΠΟΥΑ: ΑΠΟΥΑ on next line.

pletion of all completions, because Jesus had said to them concerning that *mystery*, that it surrounded the first ordinance and the five *incisions*<sup>1</sup> and the great light and the five *helpers* (*parastatai*) and the whole *Treasury of Light*<sup>2</sup>. And moreover Jesus had not spoken to his *disciples* of the whole extent of all the *places* of the great *invisible one* and the three *triple powers* and the 24 *invisible ones* and all their *places* and their *aeons* and all their *ranks*, how they extend<sup>3</sup> — these which are the *emanations*<sup>4</sup> of the great *invisible one* — and their *unbegotten ones* and their *self-begotten ones* and their *begotten ones* and their *luminaries*<sup>5</sup> and their *unpaired ones* and their *archons* and their *powers* (*exousiai*) and their lords and their *archangels* and their *angels* and their *decans* and their *ministers*<sup>6</sup> and all the *houses* of their *spheres* and all the *ranks* of each one of them. And Jesus had not told his *disciples* of the whole extent of the *emanations* of the *treasury*, nor their *ranks* how they extend, nor had he told them of their *saviours*, according to the rank of each one, how they are. Nor had he | told them which *watcher* is

<sup>1</sup> (4) five incisions; see Bousset (Bibl. 10), p. 348-49; J 121.

<sup>2</sup> (5, 6) Treasury of Light; see J 99 etc.

<sup>3</sup> (10) extend; Till: are distributed (also 3.10; see 16.21).

<sup>4</sup> (11) emanations; see J 47 etc.

<sup>5</sup> (14) luminaries; see U 255.

<sup>6</sup> (16, 17) decans and ministers; see CH Exc. Stob. VI, Introduction, pp. xxxviii-lxi; J 79.

ΧΟΟΣ ΕΡΟΟΥ ΠΕ ΧΕ ΝΙΜ ΜΦΥΛΛΑΣ ΠΕΤΖΙΡΝ ΤΟΥΕΙ  
 ΤΟΥΕΙ (ΜΠΥΛΗ) ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΘΕΙΝ· ΟΥΔΕ  
 ΝΕΜΠΧΩ ΕΡΟΟΥ ΠΕ ΜΠΤΟΠΟΣ ΝΩΤΗΡ ΝΖΑΤΡΕ-  
 ΕΥ· ΕΤΕ ΝΤΟΤ ΠΕ ΠΑΛΟΥ ΜΠΑΛΟΥ· ΑΥΩ ΝΕΜΠΧ-  
 5 ΧΩ ΕΡΟΟΥ ΠΕ ΜΠΤΟΠΟΣ ΜΠΩΟΜΝΤ ΝΖΑΜΗΝ ΧΕ  
 ΕΥΣΗΡ ΕΒΟΛ' ΖΝ ΑΩ ΝΤΟΠΟΣ·" ΑΥΩ ΝΕΜΠΧΩ Γ  
 ΕΡΟΟΥ ΠΕ ΧΕ ΕΡΕ ΠΤΟΥ ΝΩΗΝ ΣΗΡ ΕΒΟΛ ΖΝ ΑΩ  
 ΝΤΟΠΟΣ· ΟΥΔΕ ΠΚΕΣΑΩΤ ΝΖΑΜΗΝ ΕΤΕ ΝΤΟΟΥ ΝΕ  
 ΤΣΑΩΤΕ ΝΦΩΗΝ ΧΕ ΑΩ ΠΕ ΠΕΥΤΟΠΟΣ ΚΑΤΑ ΘΕ  
 10 ΕΤΟΥΣΗΡ ΕΒΟΛ ΜΜΟΣ ΑΥΩ ΕΝΕΜΠΕ ΙΣ ΧΩ ΕΝΕΦ-  
 ΜΛΗΤΗΣ ΧΕ ΕΡΕ ΠΤΟΥ ΜΠΑΡΑΣΤΑΤΗΣ Ο' ΝΑΩ ΝΤΥ-  
 ΠΟΣ Η ΝΤΑΥΝΤΟΥ ΖΝ ΑΩ ΝΤΟΠΟΣ· ΟΥΔΕ ΝΕΜΠΧΩ  
 ΕΡΟΟΥ ΠΕ ΧΕ ΝΤΑ ΠΝΟΣ ΝΟΥΘΕΙΝ ΣΩΡ ΕΒΟΛ ΝΑΩ  
 ΝΖΕ· Η ΧΕ ΝΤΑΥΝΤΩ ΖΝ ΑΩ ΝΤΟΠΟΣ· ΟΥΔΕ ΝΕ-  
 15 ΜΠΧΩ ΕΡΟΟΥ ΠΕ ΜΠΤΟΥ ΝΧΑΡΑΓΜΗ· ΟΥΔΕ ΕΤΒΕ  
 ΠΩΟΡΠ ΝΤΩΩ ΧΕ ΝΤΑΥΝΤΟΥ ΖΝ ΑΩ ΝΤΟΠΟΣ· ΑΛ-  
 ΛΑ ΖΑΠΛΩΣ ΝΕΦΩΛΧΕ ΝΜΜΑΥ ΜΜΑΤΕ ΠΕ ΕΦΤΣΩ Γ<sup>b</sup>  
 ΝΑΥ ΧΕ ΣΕΦΟΟΠ· ΑΛΛΑ ΠΕΥΣΩΡ ΕΒΟΛ ΜΝ ΤΤΑΞΙΣ  
 ΝΤΕ ΝΕΥΤΟΠΟΣ ΝΕΜΠΧΟΟΣ ΕΡΟΟΥ ΠΕ ΚΑΤΑ ΘΕ  
 20 ΕΤΟΥΦΟΟΠ ΜΜΟΣ· ΕΤΒΕ ΠΛΙ ΡΩ ΜΠΟΥΕΙΜΕ ΧΕ  
 ΟΥΝ-ΚΕΤΟΠΟΣ ΦΟΟΠ ΦΟΥΝ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ·  
 ΑΥΩ ΕΝΕΜΠΧΟΟΣ ΕΝΕΦΜΛΗΤΗΣ ΧΕ ΝΤΑΙΕΙ' ΕΒΟΛ  
 ΖΝ ΑΩ ΝΤΟΠΟΣ ΦΑΝΤΕΙ' ΕΖΟΥΝ ΕΠΜΥΣΤΗΡΙΟΝ ΕΤ-  
 ΜΜΑΥ· ΦΑΝΤΠΡΟΕΛΘΕ ΕΒΟΛ ΝΖΗΤΩ· ΑΛΛΑ ΕΩΑΧ-

1 MS ΤΟΥΕΙ, thrice; the third expunged.

2 supply ΜΠΥΛΗ.

7 MS originally ΠΑΩ; 2 inserted above.

over each of the <doors> of the *Treasury* of Light. *Nor* had he told them of the *place* of the twin *saviour*<sup>1</sup> who is the child of the child<sup>2</sup>. *Nor* had he told them of the *place* of the three *amens*<sup>3</sup>, in which *places* they extend, and he had not told them in which *places* the five trees<sup>4</sup> are spread, *nor* of the seven other *amens*, namely the seven *voices*<sup>5</sup>, which their *place* is and *how* they extend. And Jesus had not told his *disciples* of what *type* are the five *helpers*<sup>6</sup> (*parastatai*). *Or* into which *places* they are brought. *Nor* had he told them in what manner the great light extends, *or* into which *places* it is brought. *Nor* had he told them of the five *incisions*, *nor* concerning the first ordinance, into which *places* they are brought. *But* he had only spoken to them *in general*, teaching them that they existed. *But* he had not told them their extent and the *rank* of their *places according* to how they exist. Because of this they also did not know that other *places* existed within that *mystery*. And he had not said to his *disciples*: "I came forth from such and such *places*<sup>7</sup> until I entered that *mystery*, until I came forth from it". *But* he had | said to them as he taught them: "I came

<sup>1</sup> (3) twin saviour: see Diod. Sic. IV, 43; J 119; ATh 11, 31, 39.

<sup>2</sup> (4) child of the child; see J 103, 119; GEgypt III.50; IV.62; Keph XIX p. 61.

<sup>3</sup> (5, 8) three amens, seven amens; see Hippol. VI, 43; J 99, 119.

<sup>4</sup> (7) five trees: see J 100; GTh 84; Keph VI p. 30 etc.

<sup>5</sup> (9) seven voices; see J 100; GEgypt III, 43; IV, 52; on seven vowels, see Hippol. VI, 47; Kropp (Bibl. 26) III, p. 28; Dieterich (Bibl. 15) p. 22 ff.: (see 273.5).

<sup>6</sup> (11) five helpers; see J 107, 121; U 230; GEgypt III.64.

<sup>7</sup> (24) such and such places; Till: such and such a place.

ΧΟΟΣ ΝΑΥ ΕϷϯϷΩ ΝΑΥ ΧΕ ΝΤΑΙΕΙ' ΕΒΟΛ ΖΜ ΠΜΥΣ-  
 ΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΕΤΒΕ ΠΑΙ ΣΕ ΝΕΥΜΕΕΥΕ ΕΠΜΥΣ-  
 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΧΕ ΝΤΟϷ ΠΕ ΠΧΩΚ ΝΝΧΩΚ ΤΗ-  
 ΡΟΥ· ΑΥΩ ΧΕ ΝΤΟϷ ΠΕ ΤΚΕΦΑΛΗ ΜΠΤΗΡϷ· ΑΥΩ  
 5 ΧΕ ΝΤΟϷ ΠΕ (ΠΕ)ΠΛΗΡΩΜΑ ΤΗΡϷ· ΕΠΙΔΗ ΕΨΑΡΕ [λ]  
 ΙϷ ΧΟΟΣ ΕΝΕϷΜΑΘΗΤΗΣ ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ  
 ΝΤΟϷ ΠΕΤΚΩΤΕ ΕΝΠΤΗΡϷ· ΝΕΝΤΑΙΧΟΟΥ ΕΡΩΤΝ  
 ΤΗΡΟΥ ΧΙΝ ΜΠΕϷΟΥ ΕΝΤΑΙΑΠΑΝΤΑ ΕΡΩΤΝ ΖΕΩϷ  
 ΨΑϷΟΥΝ ΕΠΟΥ ΝϷΟΥ· ΕΤΒΕ ΠΑΙ ΣΕ ΝΕΡΕ ΜΜΑ-  
 10 ΘΗΤΗΣ ΜΕΕΥΕ ΠΕ ΧΕ ΜΝ-ΛΑΛΥ ΨΟΟΠ ΜΦΟΥΝ Μ-  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ:

3 ΑϷΩΠΕ ΣΕ ΕΡΕ ΜΜΑΘΗΤΗΣ ΖΜΟϷ ΜΝ-ΝΕΥΕΡΗΥ  
 ΖΙΧΜ ΠΤΟΥ ΝΝΧΟΕΙΤ ΕΥΧΩ ΝΝΕΙΨΑΧΕ ΑΥΩ ΕΥ-  
 ΡΑΨΕ ΖΝ ΟΥΝΟϷ ΝΡΑΨΕ ΑΥΩ ΕΥΤΕΛΗΛ ΕΜΑΨΟ·  
 15 ΑΥΩ ΕΥΧΩ ΜΜΟϷ ΝΝΕΥΕΡΗΥ ΧΕ ΑΝΟΝ ΖΕΝΜΑΚΑ-  
 ΡΙΟϷ ΑΝΟΝ ΠΑΡΑ ΝΡΩΜΕ ΤΗΡΟΥ ΕΤΖΙΧΜ ΠΚΑΣ ΧΕ Α  
 ΠϷΩΤΗΡ ΒΑΠ-ΝΑΙ ΝΑΝ ΕΒΟΛ· ΑΥΩ ΑΝΧΙ ΜΠΕΠΛΗ- [λ<sup>b</sup>]  
 ΡΩΜΑ ΜΝ ΠΧΩΚ ΤΗΡϷ· ΝΑΙ ΕΥΧΩ ΜΜΟΟΥ ΕΝΕΥΕΡΗΥ  
 ΠΕ ΕΡΕ ΙϷ ΖΜΟϷ ΕϷΟΥΗΥ ΕΒΟΛ ΜΜΟΟΥ ΝΟΥΨΗΜ·  
 20 ΑϷΩΠΕ ΔΕ ΖΜ ΠΜΝΤΗ ΜΠΟΥϷ ΜΠΕΒΟΤ ΝΤΩΒΕ ΕΤΕ  
 ΝΤΟϷ ΠΕ ΠΕϷΟΥ ΕΨΑΡΕ ΠΟΥϷ ΧΩΚ ΝΖΗΤϷ· ΜΠΕ-  
 ϷΟΥϷ ΣΕ ΕΤΜΜΑΥ ΝΤΕΡΕ ΠΡΗ ΕΙ' ΕΒΟΛ ΖΝ ΤΕϷΒΑΣΙϷ·  
 ΑϷΕΙ' ΕΒΟΛ ΜΝΝϷΩϷ ΝϷΙ ΟΥΝΟϷ ΝΔΥΝΑΜΙϷ ΝΟΥΟΕΙΝ  
 ΕϷΡ-ΟΥΟΕΙΝ ΕΜΑΨΟ ΕΜΑΨΟ· ΕΜΝ-ΨΙ ΕΠΟΥΟΕΙΝ  
 25 ΕΤϷΟ' ΜΜΟϷ· ΝΤΑϷΕΙ' ΓΑΡ ΕΒΟΛ ΖΜ ΠΟΥΟΕΙΝ ΝΤΕ

1 MS originally ΠΠΜΥΣΤΗΡΙΟΝ; 2 inserted above.

5 ΠϷ following the copula ΠϷ omitted; ε at the end of line precedes ΨΑΡΕ.

forth from that *mystery*". Because of this they thought now  
 of that *mystery* that it was the completion of all completions,  
 and that it was the *head* of the All, and that it was <the>  
 whole *pleroma*, since Jesus had said to his *disciples*: "That  
*mystery* surrounds the totalities of which I have told you all  
 from the day on which I *met* you until today". Because of  
 this the *disciples* thought now that there was nothing existing  
 within that *mystery*.

2. It happened as the *disciples* were sitting with one  
 another upon the Mount of Olives, as they spoke these  
 words they rejoiced with great joy, and they were very  
 jubilant, and they said to one another: "We are *blessed*  
*beyond*<sup>1</sup> all men who are on earth because the *Saviour* has  
 revealed these things to us, and we have received the *pleroma*  
 and the whole completion". As they were saying these things  
 to one another, Jesus was sitting at a short distance from  
 them.

It happened, *however*, on the 15th of the moon in the  
 month of Tôbe<sup>2</sup>, which is the day on which the moon  
 becomes full, now on that day when the sun had risen on its  
*path*<sup>3</sup>, there came forth after it a great *power* of light, giving  
 a very great light, and there was no measure to its accom-  
 panying light<sup>4</sup>, *for* it came forth from the Light | of Lights,

<sup>1</sup> (16) blessed beyond; Till: more blessed than; Schmidt: blessed before.

<sup>2</sup> (20) Tôbe; fifth month of the Coptic year.

<sup>3</sup> (22) path; lit. basis; perhaps βάρυς, bark (of the sun); (see 354.21).

<sup>4</sup> (25) to its accompanying light; lit. to the light in which it (the power) is.

ΝΟΥΘΕΙΝ· ΛΥΩ ΝΤΑΨΕΙ' ΕΒΟΛ ΖΝ ΦΔΕ ΜΜΥΣΤΗΡΙΟΝ·  
 ΕΤΕ ΝΤΟϢ ΠΕ ΠΜΕΖΧΟΥΤΑϢΤΕ ΜΜΥΣΤΗΡΙΟΝ ΧΙΝ  
 ΝΖΟΥΝ ΨΑΒΟΛ· ΝΑΙ ΕΤΨΟΟΠ ΖΝ ΝΤΑΨΙϢ ΝΤΕ Ε  
 ΠΜΕΖCΝΑΥ ΝΧΩΡΗΜΑ ΝΤΕ ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ·  
 5 ΝΤΟC ΔΕ ΤCΟΜ ΕΤΜΜΑΥ ΝΟΥΘΕΙΝ ΑΨΕΙ' ΕΖΡΑΙ ΕΧΝ  
 ΙC ΛΥΩ ΑCΚΩΤΕ ΕΡΟϢ ΤΗΡϢ· ΕϢΖΜΟΟC ΕϢΟΥΗΥ ΕΒΟΛ  
 ΝΝΕϢΜΑΘΗΤΗC ΑΥΩ ΝΕΔϢΡ-ΟΥΘΕΙΝ ΠΕ ΕΜΑΨΟ ΕΜΑ-  
 ΨΟ· ΕΜΝ-ΨΙ ΕΠΟΥΘΕΙΝ ΕΝΕϢΨΟΟΠ ΜΜΟϢ· ΛΥΩ  
 ΕΝΕΜΠΕ ΜΜΑΘΗΤΗC ΝΑΥ ΕΙC ΕΒΟΛ ΜΠΝΟC ΝΟΥΘΕΙΝ  
 10 ΕΝΕϢΨΟΟΠ ΝΖΗΤϢ Η ΕΝΕϢΨΟΟΠ ΜΜΟϢ· ΝΕΑ ΝΕΥΒΑΛ  
 ΓΑΡ ΖΤΟΜΤΜ ΠΕ ΕΒΟΛ ΜΠΝΟC ΝΟΥΘΕΙΝ ΕΝΕϢΨΟΟΠ  
 ΝΖΗΤϢ· ΑΛΛΑ ΝΕΥΝΑΥ ΜΜΑΤΕ ΠΕ ΕΠΟΥΘΕΙΝ· ΕϢ-  
 ΝΟΥΧΕ ΕΒΟΛ ΝΖΕΝΑΚΤΙΝ ΝΟΥΘΕΙΝ ΕΝΑΨΩϢΟΥ· ΛΥΩ  
 ΝΕΥΩΗΨ ΑΝ ΠΕ ΜΝ-ΝΕΥΕΡΗΥ ΝCΙ ΝΑΚΤΙΝ ΝΟΥΘΕΙΝ· Ε<sup>b</sup>  
 15 ΛΥΩ ΝΕΡΕ ΠΟΥΘΕΙΝ ΝΕϢΟ ΜΜΙΝΕ ΜΙΝΕ ΠΕ· ΛΥΩ  
 ΝΕϢΟ' ΝΤΥΠΟC ΤΥΠΟC ΠΕ ΧΙΝ ΜΠΕCΗΤ ΕΤΠΕ· ΕΡΕ  
 ΟΥΑ CΟΤΠ ΕΟΥΑ ΤΜΠCΟΠ ΖΝ ΟΥΝΟC ΝΕΘΟΥ  
 ΝΟΥ(Ο)ΕΙΝ ΝΑΤΨΙ ΕΡΟϢ· ΝΕϢΧΙ ΧΙΝ ΠΕCΗΤ ΜΠΚΑΖ  
 ΨΑΖΡΑΙ ΕΜΠΗΥΕ·  
 20 Ζ ΛΥΩ ΝΤΕΡΕ ΜΜΑΘΗΤΗC ΝΑΥ ΕΠΟΥΘΕΙΝ ΕΤ-  
 ΜΜΑΥ· ΛΥΩΠΕ ΖΝ ΟΥΝΟC ΝΖΟΤΕ ΛΥΩ ΖΝ ΟΥ-  
 ΝΟC ΝΨΤΟΡΤΡ·<sup>1</sup>  
 Ζ ΑΨΩΠΕ CΕ ΝΤΕΡΕ ΤCΟΜ ΝΟΥΘΕΙΝ ΕΤΜΜΑΥ ΕΙ'  
 ΕΖΡΑΙ ΕΧΝ ΙC ΑCΚΩΤΕ ΕΡΟϢ ΤΗΡϢ ΨΗΜ ΨΗΜ· ΤΟΤΕ

17 MS originally COTΠϢ; ϣ expunged. MS originally ΝΘΟΥ; Ε inserted above.

18 MS ΠΟΥΕΙΝ.

and it came forth from the last *mystery*, which is the 24th  
*mystery* from within outwards, these which are in the *ranks*  
 of the second *space* of the First *Mystery*. That light-power,  
*however*, came down upon Jesus and it surrounded him com-  
 pletely as he was sitting at a distance from his *disciples*, and  
 he gave light exceedingly, there being no measure to the light  
 which was his. And the *disciples* did not see Jesus because  
 of the great light in which he was, or which was his, for  
 their eyes were darkened because of the great light in which  
 he was. *But* they only saw the light which cast forth many  
*rays* of light. And the *rays* of light were not equal to one  
 another. And the light was of many kinds, and it was of  
 different *types* from below upwards, so that one (ray) was  
 many times more excellent than another in a great glory  
 of light to which there was no measure. It reached from the  
 earth below<sup>1</sup> upwards to the heavens.

And when the *disciples* saw that light they were in great  
 fear, and in great agitation.

3. Now it happened when the light-power had come  
 down upon Jesus, it gradually surrounded him completely.  
*Then* | Jesus rose or ascended to the height, giving light

<sup>1</sup> (18) from the earth below; lit from the bottom of the earth.

λ·ἰς τοῖαε ἢ ἀφωλ' ἐπιχίσε ἐαφ'·οὔοειν ἐμαψο  
 ἐμαψο 2̄ν (οὔ)οὔοειν ἐμν·ω) ἐροφ· ἀψω νερε  
 ἠμαθῆτης ὠψῶτ̄ ἠσῶφ πε" ἐμν·οὔον ἠμοοὔ [ε̄]  
 5 ὠαχε· ὠαντ̄·βωκ ἐρραῖ ἐτπε· ἀλλὰ νεψῶοον τη-  
 ροὔ 2̄ν οὔνοσ ἠσιγη· ἠαῖ σε ἠταψῶωπε ἠπμῆτη  
 ἠποοὔ· περσοὔ ἐψαφωκ ἠ2̄ητ̄ ἠπεβοτ̄ ἠτῶβε:  
 3 ἀψῶωπε σε ἠτερε ἰς βωκ ἐρραῖ ἐτπε ἠἠἠσα  
 ὠομτε ἠοὔνοὔ· ἀψῶτορτ̄ ἠσι ἠσομ τηροὔ  
 ἠἠἠηγε ἀψω ἀψνοειν τηροὔ 2̄ι νεγερῆ· ἠτοοὔ  
 10 ἠἠ νεὔλιων τηροὔ ἠἠ νεὔτοποσ τηροὔ· ἀψω  
 ἠἠ νεὔτασις τηροὔ ἀψω λ πκα2̄ τηρ̄· κἠμ ἠἠ  
 ἠετοὔη2̄ 2̄ιχῶφ τηροὔ· ἀψω ἀψῶτορτ̄ ἠσι ἠ-  
 ρῶμε τηροὔ ἐτ2̄μ πκοσμοσ ἠἠ ἠκεμαθῆτης·  
 ἀψω νεὔμεεγε τηροὔ πε χε μεψακ ἐὔναβλ· [ε̄]  
 15 πκοσμοσ· ἀψω νεἠποὔκα-τοοτοὔ ἐβολ πε ἠσι  
 ἠσομ τηροὔ ἐτ2̄ν ἠἠηγε ἐψῶτ̄·ρτῶρ' ἠτοοὔ ἠἠ  
 πκοσμοσ τηρ̄ ἀψω νεὔκἠμ τηροὔ πε ἐχ̄ν νεὔ-  
 ἐρηὔ χἠν χ̄πῶομτε ἠπμῆτη ἠποοὔ (ἠπεβοτ̄)  
 ἠτῶβε ὠα2̄ραῖ ἐχ̄πψῖτε ἠπεφραστε· ἀψω νερε  
 20 ἠαγγελοσ τηροὔ ἠἠ νεὔαρχαγγελοσ ἀψω ἠἠ  
 ἠσομ τηροὔ ἠπχίσε νεὔ2̄μνεγε τηροὔ πε ἐπσα-  
 ἠ2̄οὔν ἠτε ἠἠσαν2̄οὔν· 2̄ωστε νερε πκοσμοσ  
 τηρ̄ σῶτ̄μ ἐπεὔ2̄ροοὔ ἐμποὔκα-τοοτοὔ ἐβολ  
 ὠα χ̄πψῖτε ἠπεφραστε· ἠμαθῆτης δε νεὔ2̄μοοσ  
 25 πε 2̄ι νεὔερῆ ἐὔο' ἠ2̄οτε· ἀψω νεὔαψτορτ̄ πε

2 MS 2̄η οὔοειν.

18 supply ἠπεβοτ̄.

exceedingly, with <a> light to which there was no measure. And the *disciples* gazed after him, and not one of them spoke until he had reached heaven, *but* they all kept a great *silence*. Now these things happened on the 15th of the moon, on the day on which it is full in the month of Tōbe.

Now it happened when Jesus went up to heaven, after three hours all the powers of the heavens were disturbed, and they all shook against one another<sup>1</sup>, they and all their *aeons*, and all their *places* and all their *ranks* and the whole earth moved with all who dwelt upon it. And all the men in the *world* were agitated, and also the *disciples*. And they all thought: "Perhaps the *world* will be rolled up". And all the powers which are in the heavens did not cease from their agitation, they and the whole *world*, and they all moved against one another<sup>2</sup> from the third hour of the 15th of the moon in <the month of> Tōbe until the ninth hour of the following day. And all the *angels* and their *archangels* and all the powers of the height all *sang praises* to the innermost of the inner<sup>3</sup>, *so that* the whole *world* heard their voices, and they did not cease until the ninth hour of the following day.

4. The *disciples*, *however*, sat with one another in fear, and were greatly agitated. | They were afraid, *however*, on

<sup>1</sup> (9) shook against one another; Till: trembled together.

<sup>2</sup> (17) moved against one another; Till: moved upon one another.

<sup>3</sup> (21, 22) innermost of the inner; see J 99.



ΕΜΑΨΟ ΕΜΑΨΟ · ΝΕΥΡ̄ΣΟΤΕ ΔΕ ΠΕ ΕΤΒΕ ΠΝΟΣ Ν̄- ̄  
 ΚΜΤΟ ΕΤΨΟΟΠ ΑΥΩ ΝΕΥΡΙΜΕ ΠΕ Μ̄Ν-ΝΕΥΕΡΗΥ  
 ΕΥΧΩ Μ̄ΜΟΣ ΧΕ ΟΥ ΑΡΑ ΠΕΤΝΑΨΩΠΕ · ΜΕΨΑΚ ΕΡΕ  
 ΠΣΩΤΗΡ ΝΑΒΩΛ ΕΒΟΛ Ν̄ΝΤΟΠΟΣ ΤΗΡΟΥ ·  
 5 ζ ΝΑΪ ΘΕ ΕΥΧΩ Μ̄ΜΟΟΥ ΕΥΡΙΜΕ ΕΣΟΥΝ ΕΝΕΥΕΡΗΥ ·  
 Μ̄ΠΝΑΥ Ν̄ΧΠΨΙΤΕ Μ̄ΠΕΡΑΚΤΕ Λ Μ̄ΠΗΥΕ ΟΥΩΝ ΑΥΩ  
 ΑΥΝΑΥ ΕΙΣ ΕΡΗΝΗΥ ΕΠΕΣΗΤ<sup>21</sup> · ΕΡ̄-ΟΥΟΕΙΝ ΕΜΑΨΟ  
 ΕΜΑΨΟ · ΕΜ̄Ν-ΨΙ ΕΠΕΧΟΥΟΙΝ ΕΤ̄ΨΟΟΠ Ν̄ΖΗΤ̄Ψ · ΝΕΡ̄-  
 ΟΥΟΕΙΝ ΓΑΡ Ν̄ΣΟΥΟ ΕΠΝΑΥ ΕΝΤΑΨΩΚ ΕΣΡΑΪ ΕΜ̄-  
 10 ΠΗΥΕ · ΣΩΣΤΕ ΝΕΜ̄ΝΨΩΣΟΜ Ν̄Ρ̄Μ̄ΝΚΟΣΜΟΣ ΕΨΑΧΕ  
 ΕΠΟΥΟΕΙΝ ΕΝΕΨΩΟΠ Μ̄ΜΟΨ · ΑΥΩ ΝΕΡ̄ΝΕΧ-ΑΚΤΙΝ  
 Ν̄ΟΥΟΕΙΝ ΕΒΟΛ ΠΕ ΕΜΑΤΕ ΕΜΑΤΕ ΕΜ̄Ν-ΨΙ ΕΝΕΨ- ̄<sup>β</sup>  
 ΑΚΤΙΝ · ΑΥΩ ΝΕΡ̄Ε ΠΕΧΟΥΟΕΙΝ ΝΕΨΩΗΨ ΑΝ ΠΕ Μ̄Ν-  
 ΝΕΨΕΡΗΥ · ΑΛΛΑ ΝΕΨΟ' Μ̄ΜΙΝΕ ΜΙΝΕ ΠΕ ΑΥΩ ΝΕΨΟ'  
 15 Ν̄ΤΥΠΟΣ ΤΥΠΟΣ ΠΕ ΕΡΕ ΣΟΪΝΕ ΟΥΟΤ̄Β ΕΝΕΥΕΡΗΥ  
 Τ̄ΜΠΣΟΠ · ΑΥΩ ΝΕΡ̄Ε ΠΟΥΟΕΙΝ ΤΗΡ̄Ψ ΖΙ ΝΕΨΕΡΗΥ ΠΕ ·  
 ΝΕΨΟ' Ν̄ΨΟΜΤΕ Ν̄ΣΕ ΠΕ ΑΥΩ ΝΕΡ̄Ε ΟΥΕΙ ΟΥΟΤ̄Β  
 ΘΟΥΕΙ ΠΕ Τ̄ΜΠΣΟΠ · ΤΜΕΣ̄ΝΤΕ ΕΤ̄Σ̄Ν ΤΜΗΤΕ ΝΕΣΟΥ-  
 ΟΤ̄Β ΠΕ ΕΤΕΣΟΥΕΙΤΕ ΕΤ̄ΜΠΕΣΗΤ · ΑΥΩ ΤΜΕΣΩΟΜΤΕ  
 20 ΕΤ̄Σ̄ΝΤΕ Μ̄ΜΟΟΥ ΤΗΡΟΥ ΝΕΣΟΥΟΤ̄Β ΠΕ ΕΤ̄Σ̄ΝΤΕ ΕΤ-  
 [Σ]ΜΠΕΣΗΤ · ΑΥΩ ΤΨΟΡ̄Π Ν̄ΣΙΤΕ ΚΗ ΕΤ̄ΜΠΕΣΗΤ  
 Μ̄ΜΟΟΥ ΤΗΡΟΥ · ΕΣΟ Μ̄ΠΙΝΕ Μ̄ΠΟΥΟΕΙΝ ΠΕΝΤΑΨΕΙ' [Π]  
 ΕΧ̄Ν ΙΣ ΕΜ̄ΙΑΤ̄ΨΩΚ ΕΣΡΑΪ ΕΜ̄ΠΗΥΕ ΑΥΩ ΕΨΩΗΨ  
 ΟΥΒΗΨ Μ̄ΜΑΤΕ Σ̄Μ ΠΕΧΟΥΟΕΙΝ · ΑΥΩ ΤΨΟΜΤΕ Ν̄ΣΕ  
 25 Ν̄ΟΥΟΕΙΝ ΝΕΥΟ Μ̄ΜΙΝΕ ΜΙΝΕ Ν̄ΟΥΟΕΙΝ ΠΕ ΑΥΩ ΝΕΥΟ'

21 MS ΕΤ̄Σ̄ΝΠΕΣΗΤ; read ΤΗ ΕΤ̄ΜΠΕΣΗΤ, or ΕΓΚΗ Μ̄ΠΕΣΗΤ.

account of the great earthquake which happened, and they wept together, saying: "What will happen *now*? Perhaps the *Saviour* will destroy all the *places*".

As they were saying these things and were weeping to one another, on the ninth hour of the following day the heavens opened, and they saw Jesus coming down, giving light exceedingly, and there was no measure to the light in which he was. *For* he gave more light than in the hour that he went up to heaven, *so that* the men in the *world* were not able to speak of the light which was his, and it cast forth very many *rays* of light, and there was no measure to its *rays*. And his light was not equal throughout, *but* it was of different kinds, and it was of different *types*, so that some were many times superior to others, and the whole light together was in three forms, and the one was many times superior to the other; the second which was in the middle was superior to the first which was below; and the third which was above them all was superior to the second which was below. And the first ray which was below them all was similar to the light which had come down upon Jesus before he went up to heaven, and it was quite equal to it in its light. And the three light-forms were of different kinds of light and they were | of different *types*. And some were many times superior to others.

ἡΓΥΠΟΣ ΤΥΠΟΣ ΠΕ· ΕΡΕ ΖΟΙΝΕ ΟΥΟΤΒ̄ ΕΣΟΙΝΕ ΤΜ-  
ΠСОП·

3 ΑΣΩΩΠΕ ΔΕ ἸΤΕΡΕ ΜΜΛΘΗΤΗΣ ΝΑΥ ΕΝΑΙ ΑΥΡ-  
ΖΟΤΕ ΕΜΑΤΕ ΑΥΩ ΑΥΩΤΟΡΤΡ̄· ΙC̄ CΕ ΠΝΑΗΤ' ΑΥΩ  
5 ΠΖΑΛCΖΗΤ' ἸΤΕΡΕCΗΝΑΥ ΕΝΕCΗΜΛΘΗΤΗΣ ΧΕ ΑΥΩΤΟΡΤΡ̄  
ΖΝ̄ ΟΥΝΟC ἸΩΤΟΡΤΡ̄· ΑΥΩΛΧΕ ΝΜΜΑΥ ΕCΧΩ ΜΜΟC  
ΧΕ ΤΩΚ ΝΖΗΤ' ΑΝΟΚ ΠΕ ΜΠΡ̄ΖΟΤΕ·

3 ΑΣΩΩΠΕ CΕ ἸΤΕΡΕ ΜΜΛΘΗΤΗΣ CΩΤΜ̄ ΕΠΕΪΩΛΧΕ  
ΠΕΧΛΑΥ ΧΕ ΠΧΟΕΙC ΕΩΧΕ ἸΤΟΚ ΠΕ CΩΚ ΕΡΟΚ Μ-  
10 ΠΕΚΟΥΟΕΙΝ ἸΕΟΟΥ ΤΑΡ̄ΝΕΩ-ΑΖΕΡΑΤΝ̄· ΕΜΜΟΝ Α [H<sup>b</sup>]  
ΝΕΝΒΑΛ ΖΤΟΜΤΜ̄ ΑΥΩ ΑΝΩΤΟΡΤΡ̄ ΑΥΩ ΟΝ ΑΥ-  
ΩΤΟΡΤΡ̄ ἸC̄Ι ΠΚΟCΜΟC ΤΗΡ̄C̄ ΕΒΟΛ ΜΠΝΟC ἸΟΥΟΕΙΝ  
ΕΤΩΟΟΠ ΜΜΟΚ:

3 ΤΟΤΕ ΙC̄ ΑΥCΩΚ ΕΡΟΑ ΜΠΕΟΟΥ ΜΠΕCΟΥΟΕΙΝ·  
15 ΑΥΩ ἸΤΕΡΕ ΠΑΙ ΩΩΠΕ ΑΥΤΩΚ ΝΖΗΤ' ἸC̄Ι ΜΜΛΘΗ-  
ΤΗΣ ΤΗΡΟΥ ΑΥΕΙ' ΕΡΑΤ̄C̄ ἸΙC̄ ΑΥΠΛΑΖΤΟΥ ΤΗΡΟΥ ΖΙ  
ΟΥCΟΗ ΑΥΟΥΩΩΤ̄ ΝΑΥ ΕΥΡΑΩCΕ ΖΝ̄ ΟΥΝΟC ἸΡΑΩCΕ·  
ΠΕΧΛΑΥ ΝΑΥ ΧΕ ΖΡΑΒΒΕΙ ἸΤΑΚΒΩΚ ΕΤΩΝ· Ἢ ΟΥ ΤΕ  
ΤΕΚΔΙΑΚΟΝΙΑ ἸΤΑΚΒΩΚ ΜΜΟC Ἢ ΖΝ̄ ΟΥ ἸΤΟΑ ΝΕ  
20 ΝΕΪΩΤΟΡΤΡ̄ ΤΗΡΟΥ ΜΝ̄ ΝΕΪΚΜΤΟ ΤΗΡΟΥ ΕΝΤΑΥ-  
ΩΩΠΕ· ΤΟΤΕ ΠΕΧΛΑΥ ΝΑΥ ἸC̄Ι ΙC̄ ΠΝΑΗΤ ΧΕ ΡΑΩCΕ  
ἸΤΕΤ̄ΝΤΕΛΗΛΑ ΧΙΝ ΜΠΕΪΝΑΥ ΧΕ ἸΑΪΒΩΚ ΩΑ ἸΤΟ- ὀ  
ΠΟC ΕΝΤΑΪΕΙ' ΕΒΟΛ ΝΖΗΤΟΥ· ΧΙΝ ΠΟΥ CΕ ΕΒΟΛ  
†ΝΑΩΛΧΕ ΝΜΜΗΤΝ̄ ΖΝ̄ ΟΥΠΑΡΡΗCΙΑ ΧΙΝ ΤΑΡΧΗ

5. It happened, *however*, when the *disciples* saw these they were greatly afraid and agitated. Now Jesus, the com-  
passionate and tender-hearted, when he saw that his *disciples* were in great agitation, he spoke to them saying:  
"Be courageous. It is I, do not fear" \*.

6. Now it happened when the *disciples* heard these words, they said: "Lord, if it be thou, draw thy light-glory to thy-  
self so that we can stand, otherwise our eyes are darkened and we are agitated, and also the whole *world* is agitated<sup>1</sup>,  
because of the great light which is thine".

Then Jesus drew to himself the glory of his light. And when this had happened all the *disciples* took courage, they came before Jesus, they all prostrated themselves at the same time, they worshipped him, rejoicing with great joy. They said to him: "Rabbi, where didst thou go, *or* what was thy *service* in which thou didst go, *or* for what reason were all these disturbances and all these earthquakes which happened?"<sup>2</sup>

Then Jesus, the compassionate, said to them: "Rejoice and be glad<sup>□</sup> from this hour because I have been to the *places* from whence I came forth. From today onwards now I will speak with you *openly* from the *beginning* | of the

\* cf. Mt. 14.27; Mk. 6.50

□ cf. Mt. 5.12

<sup>1</sup> (11, 12) are darkened ... are agitated ... is agitated; lit. have been darkened ... have been agitated ... has been agitated.

<sup>2</sup> (19) was thy service ... for what reason were; lit. is thy service ... for what reason are; on service, see U 239.

ΠΤΑΛΗΘΟΓΙΑ ΩΑ ΠΕΣΧΩΚ · ΑΥΩ ΨΠΑΩΑΧΕ ΠΜΜΗΤΝ  
 ΝΖΟ ΖΙ ΖΟ ΑΧΝ ΠΑΡΑΒΟΛΗ · ΠΨΝΑΖΕΠ-ΑΑΑΥ ΕΡΩΤΝ  
 ΑΝ ΧΙΝ ΠΕΪΝΑΥ ΠΤΕ ΝΑΠΧΙΣΕ ΑΥΩ ΝΑΪΤΟΠΟΣ ΠΤΑ-  
 ΛΗΘΟΓΙΑ · ΑΥΨ-ΕΖΟΥΣΙΑ ΓΑΡ ΝΑΪ ΖΙΤΜ ΠΙΑΤΩΑΧΕ  
 5 ΕΡΟΨ ΑΥΩ ΖΙΤΜ ΠΨΩΡΠ ΠΜΥΣΤΗΡΙΟΝ ΠΤΕ ΠΜΥΣΤΗ-  
 ΡΙΟΝ ΤΗΡΟΥ · ΕΤΡΑΩΑΧΕ ΠΜΜΗΤΝ ΧΙΝ ΤΑΡΧΗ ΩΑ  
 ΠΕΠΑΗΡΩΜΑ · ΑΥΩ ΧΙΝΖΟΥΝ ΩΑΒΟΛ ΑΥΩ ΧΙΝΒΟΛ  
 ΩΑΖΟΥΝ · ΣΩΤΜ ΣΕ ΤΑΧΩ ΕΡΩΤΝ ΝΖΩΒ ΝΙΜ · ΑΣ-  
 ΩΩΠΕ ΕΪΣΜΟΟΣ ΕΪΟΥΗΥ ΕΒΟΛ ΠΜΩΤΝ ΠΟΥΚΟΥΪ ̅<sup>b</sup>  
 10 ΖΙΧΜ ΠΤΟΥΟΥ ΠΝΧΟΕΪΤ ΕΪΜΕΕΥΕ ΕΝΤΑΞΙΣ ΠΤΑΙΑ-  
 ΚΟΝΙΑ ΕΝΤΑΥΤΑΥΟΕΪ ΕΤΒΗΗΤΣ ΧΕ ΑΣΧΩΚ ΕΒΟΛ ·  
 ΑΥΩ ΠΨΑΨΤΝΝΟΟΥ ΝΑΪ ΠΨΑΓΝΑΥΜΑ ΝΒΙ ΦΛΕ  
 ΠΜΥΣΤΗΡΙΟΝ · ΕΤΕ ΠΤΟΥ ΠΕ ΠΜΕΖΧΟΥΤΑΨΤΕ ΠΜΥΣ-  
 ΤΗΡΙΟΝ ΧΙΝ ΠΖΟΥΝ ΩΑΒΟΛ · ΝΑΪ ΕΤΩΟΟΠ ΖΜ ΠΜΕΖ-  
 15 ΣΝΑΥ ΠΧΩΡΗΜΑ ΠΤΕ ΠΨΩΡΠ ΠΜΥΣΤΗΡΙΟΝ ΖΝ ΤΤΑ-  
 ΞΙΣ ΠΤΕ ΠΕΧΩΡΗΜΑ ΕΤΜΜΑΥ · ΑΣΩΩΠΕ ΣΕ ΠΤΕΡΕΪ-  
 ΕΙΜΕ ΧΕ ΑΣΧΩΚ ΕΒΟΛ ΝΒΙ ΠΤΑΞΙΣ ΠΤΑΙΑΚΟΝΙΑ ΕΝΤ-  
 ΑΪΕΪ ΕΤΒΗΗΤΣ · ΑΥΩ ΕΜΨΑΤΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ  
 ΤΝΟΟΥ ΝΑΪ ΠΨΑΓΝΑΥΜΑ ΠΑΪ ΕΝΤΑΪΚΑΑΨ ΝΖΗΤΨ ·  
 20 ΩΑΝΤΨΧΩΚ ΕΒΟΛ ΝΒΙ ΠΕΧΟΥΟΕΪΩ · ΝΑΪ ΣΕ ΕΪΜΕΕΥΕ  
 ΕΡΟΟΥ ΕΪΣΜΟΟΣ ΖΙΧΜ ΠΤΟΥΟΥ ΠΝΧΟΕΪΤ ΕΪΟΥΗΥ [Ψ]  
 ΠΜΩΤΝ ΠΟΥΩΗΜ · ΑΣΩΩΠΕ ΕΡΕ ΠΡΗ ΠΗΥ ΕΡΨΑΪ ΖΝ  
 ΠΜΑΪΩΑ · ΠΝΠΣΩΣ ΣΕ ΕΒΟΛ ΖΙΤΟΥΨ ΠΨΩΡΠ Π-  
 ΜΥΣΤΗΡΙΟΝ · ΠΑΪ ΕΝΕΨΩΟΟΠ ΧΙΝ ΠΨΩΡΠ ΠΑΪ ΕΝΤΑ

10 MS ΕΠΤΑΞΙΣ; read ΕΤΤΑΞΙΣ, compare 17.

19 the forms ΠΠΟΥΟΥ and ΠΠΠΟΥΟΥ both occur; see 17.18, 21.

*truth* until its completion. And I will speak with you face to face, without *parable*\*. I will not conceal from you, from this hour onwards, anything of the things of the height and of the *place* of the *truth*<sup>1</sup>. For I have been given *authority*<sup>2</sup>, through the Ineffable<sup>2</sup> and through the First *Mystery* of all the *mysteries*, that I should speak with you from the *beginning* until the *pleroma*, and from within outwards, and from without inwards. Hear now, so that I tell you all things.

It happened as I was sitting at a short distance from you upon the Mount of Olives, I was thinking of the *rank*<sup>3</sup> of the *service* for which I was sent, that it should be completed, and that my *garment*<sup>4</sup> was not yet sent to me by the First *Mystery*, which is the 24th *mystery* from within outwards. These (24 *mysteries*) are in the second *space* of the First *Mystery* in the *rank* of that *space*. It happened now when I knew that the *rank* of the *service* for which I had been sent was completed, and that that *mystery* had not yet sent me the *garment*, which I had left behind within it until the time was completed — as I thought of these things, I was sitting upon the Mount of Olives at a short distance from you.

7. It happened when the sun rose in the East now afterwards, through the First *Mystery* which had existed from the beginning, because of which | the All existed, from

\* cf. Joh. 16.25

<sup>2</sup> cf. Mt. 28.18

<sup>1</sup> (3) place of the truth; see note on 122.10.

<sup>2</sup> (4) the Ineffable; see U 226.

<sup>3</sup> (10) the rank; lit. the ranks.

<sup>4</sup> (12) garment; see ATh 108-113; ParaShem 8 etc.; J 43; U 256.

ΠΤΗΡῶ ΩΩΠΕ ΕΤΒΗΗΤῶ· ΠΑΪ ΕΝΤΑΪΕΙ' ΖΩ ΕΒΟΛ  
 ΝΖΗΤῶ ΤΕΝΟΥ· ΜΠΙΟΥΘΕΙΩ ΔΝ ΕΜΠΑΤΟΥΣΤΑΥΡΟΥ  
 ΜΜΟΪ ΑΛΛΑ ΤΕΝΟΥ· ΔΣΩΠΕ ΖΙΤῆΝ ΤΚΕΛΕΥΣΙΣ ΜΠ-  
 ΜΥΣΤΗΡΙΟΝ ΕΤῆΜΑΥ ΛΥΤῆΝΝΟΟΥ ΝΑΪ ΝΠΑΕΝΔΥΜΑ  
 5 ΝΟΥΘΕΙΝ ΠΑΪ ΕΝΤΑΥΤΑΛΛΥ ΝΑΪ ΧΙΝ ΩΟΡῆ ΠΑΪ ΕΝΤ-  
 ΑΪΚΑΛΛΥ ΖῆΜ ΦΛΕ ΜΜΥΣΤΗΡΙΟΝ ΕΤΕ ΝΤΟΥ ΠΕ ΠΜΕΖ-  
 ΧΟΥΤΑΥΤΕ ΜΜΥΣΤΗΡΙΟΝ ΧΙΝ ΝΖΟΥΝ ΕΒΟΛ ΝΑΪ ΕΤ-  
 ΩΟΟΠ ΖῆΝ ΝΤΑΖΙΣ ΝΤΕ ΠΜΕΖΣΝΑΥ ΝΧΩΡΗΜΑ ΝΤΕ  
 ΠΩΟΡῆ ΜΜΥΣΤΗΡΙΟΝ· ΠΕΝΔΥΜΑ (ΝΟΥ)ΟΪΝ ΣΕ [Γ<sup>β</sup>]  
 10 ΕΤῆΜΑΥ ΑΝΟΚ ΠΕΝΤΑΪΚΑΛΛΥ ΖῆΜ ΦΛΕ ΜΜΥΣΤΗΡΙΟΝ  
 ΩΑΝΤῆΧΩΚ ΕΒΟΛ ΝΣΙ ΠΕΟΥΘΕΙΩ ΕΤΡΑΤΑΛΛΥ ΖΙΩΩΤ·  
 ΛΥΩ ΝΤΑΑΡΧΕΣΘΑΙ ΕΤΡΑΩΑΧΕ ΜῆΝ ΠΓΕΝΟC ΝΤῆΜῆΤ-  
 ΡΩΜΕ ΛΥΩ ΝΤΑΒΟΛΠΟΥ ΝΑΥ ΕΒΟΛ ΤΗΡΟΥ ΧΙΝ ΤΑΡ-  
 ΧΗ ΝΤΑΛΛΗΘΙΑ ΖΕΩC ΩΑ ΠΕCΧΩΚ ΛΥΩ ΝΤΑΩΑΧΕ  
 15 ΝῆΜΑΥ ΧΙΝ ΠCΑΝΖΟΥΝ ΝΤΕ ΝΙCΑΝΖΟΥΝ ΖΕΩC ΩΑ  
 ΠCΑΝΒΟΛ ΝΤΕ ΝΙCΑΝΒΟΛ· ΛΥΩ ΧΙΝ ΠCΑΝΒΟΛ ΝΤΕ  
 ΝΙCΑΝΒΟΛ· ΖΕΩC ΩΑ ΠCΑΝΖΟΥΝ ΝΤΕ ΝΙCΑΝΖΟΥΝ·  
 ΡΑΩΕ ΣΕ Ν(ΤΕΤῆΝ)ΤΕΛΗΛ· ΛΥΩ ΝΤΕΤῆΝΡΖΟΥΕ-ΡΑΩΕ·  
 ΧΕ ΝΤΩΤῆΝ ΝΕΝΤΑΥΤΑΔC ΝΗΤῆΝ ΕΤΡΑΩΑΧΕ ΝῆΜΗΤῆΝ  
 20 ΝΩΟΡῆ ΧΙΝ ΤΑΡΧΗ ΝΤΑΛΛΗΘΙΑ· ΖΕΩC ΩΑ ΠΕCΧΩΚ· ΙΑ  
 ΕΤΒΕ ΠΑΪ ΡΩ ΑΪCΕΤῆΠΤΗΥΤῆΝ ΧΙΝ ΝΩΟΡῆ ΕΒΟΛ ΖΙ-

1 MS ΕΝΤΑΪ: εἶ' inserted above.

2 CΤΑΥΡΟΥ written in the form CΤῆΟΥ.

4 MS originally ἦσι ΠΑΕΝΔΥΜΑ: σι expunged; read ἦΠΑΕΝΔΥΜΑ.

5 MS ΧΙΝ ΩΟΡῆ; better ΧΙΝ ΝΩΟΡῆ.

9 MS οἰν in margin before ΣΕ: read ΝΟΥΟΪΝ.

18 MS ἦΤΕΛΗΛ.

which I myself have come just now — not *prior to my crucifixion*<sup>1</sup>, but now — it happened through the *command* of that *mystery*, it sent me my *garment* of light, which it had given to me from the beginning, which I had left behind in the last *mystery* which is the 24th *mystery* from within outwards, these (24 mysteries) which are in the ranks of the second *space* of the First *Mystery*. That *garment* <of light> now I had left behind in the last *mystery* until the time was completed that I should put it on me, and that I should *begin* to speak with the *race* of mankind, and reveal to them all things from the beginning of the *truth* until its completion, and speak to them from the innermost of the inner to the outermost of the outer, and from the outermost of the outer to the innermost of the inner. Rejoice and be glad\*, and rejoice still more, that it is given to you that I should speak with you first from the *beginning* of the *truth* until its completion. Because of this indeed I have chosen you from the beginning | through the First *Mystery*. Rejoice now and

\* cf. Mt. 5.12

<sup>1</sup> (2) not prior to my crucifixion; lit. when they had not yet crucified me.

ΤΟΟΤῆ ΜΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΡΑΦΘ ΘΕ ΠΤΕΠΠΤΕ-  
 ΛΙΑ ΧΕ ΝΤΕΡΙΓΙ' ΕΙΝΗΥ ΕΒΟΛ ΕΠΚΟCΜΟC ΧΙΝ Ν-  
 ΩΟΡΠ ΛΙΕΙΝΕ ΜΜΝΤCΝΟΟΥC ΝCΟΜ ΝΜΜΑΙ ΚΑΤΑ ΘΕ  
 ΕΝΤΑΙΧΟΟC ΕΡΩΤῆ ΧΙΝ ΝΩΟΡΠ· ΕΝΤΑΙΧΙΤΟΥ ΝΤΟ-  
 5 ΟΤΟΥ ΜΜΝΤCΝΟΟΥC ΝCΩΤΗΡ ΝΤΕ ΠΕΘΗCΑΥΡΟC  
 ΠΟΥΘΕΙΝ ΚΑΤΑ ΤΚΕΛΕΥCΙC ΜΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ·  
 ΠΑΙ ΘΕ ΛΙΝΟΧΟΥ ΕΤΚΑΛΛΑΖΗ ΝΤΕΤΝΜΑΛΥ ΧΙΝ ΕΙΝΗΥ  
 ΕΠΚΟCΜΟC ΕΤΕ ΝΑΙ ΝΕΤΖῆ ΠΕΤῆCΩΜΑ ΜΠΟΥ· Ν-  
 ΤΑΥ| ΓΑΡ ΝΝΕΙCΟΜ ΕΡΩΤῆ ΠΑΡΑ ΠΚΟCΜΟC ΤΗΡῆ· ΧΕ  
 10 ΝΤΩΤῆ ΝΕΤῆΝΑΟΥΖῆ ΜΠΚΟCΜΟC ΤΗΡῆ ΑΥΩ ΧΕΚΑC  
 ΕΤΕΤΝΕΩῆCΟΜ ΝΤΩΟΥΝ ΖΑ ΤΑΠΙΑΗ ΝΝΑΡΧΩΗ Μ- 12<sup>b</sup>  
 ΠΚΟCΜΟC· ΑΥΩ ΜΝ ΝΖΙCΕ ΜΠΚΟCΜΟC ΑΥΩ ΜΝ ΝΕΥ-  
 ΚΙΝΑΥΝΟC ΑΥΩ ΜΝ ΝΕΥΔΙΩΓΜΟC ΤΗΡΟΥ ΕΤΟΥΝΑ-  
 ΝΤΟΥ ΕΧΩΤῆ ΝΒΙ ΝΑΡΧΩΗ ΜΠΧΙCΕ· ΛΙΧΟΟC ΓΑΡ  
 15 ΝΗΤῆ ΝΟΥΜΗΗΘΕ ΝCΟΠ ΧΕ ΤCΟΜ ΕΤΩΟΠ ΝΖΗΤ-  
 ΤΗΥΤῆ· ΝΤΑΙΝΤC ΕΒΟΛ Ζῆ ΠΜΝΤCΗΟΟΥC ΝCΩΤΗΡ·  
 ΝΑΙ ΕΤΩΟΠ Ζῆ ΠΕΘΗCΑΥΡΟC ΜΠΟΥΘΕΙΝ· ΕΤΒΕ ΠΑΙ  
 ΡΩ ΛΙΧΟΟC ΝΗΤῆ ΧΙΝ ΝΩΟΡΠ ΧΕ ΝΤΩΤῆ ΝΤΕΤῆ  
 ΖΕΝΕΒΟΛ ΑΝ Ζῆ ΠΚΟCΜΟC· ΠΑΙ ΖΩ ΑΝΟΚ ΑΝΓ ΟΥ-  
 20 ΕΒΟΛ ΑΝ ΝΖΗΤῆ· ΡΩΜΕ ΓΑΡ ΝΙΜ ΕΤΖῆ ΠΚΟCΜΟC· Ν-  
 ΤΑΥΧΙ-ΨΥΧΗ ΕΒΟΛ Ζῆ ΤCΟΜ ΝΝΑΡΧΩΗ ΝΝΑΙΩΗ·  
 ΤCΟΜ ΔΕ ΕΤΩΟΠ 21 ΖῆΤΗΥΤῆ ΟΥΕΒΟΛ ΜΜΟΙ ΤΕ· 12<sup>b</sup>  
 ΝΤΩΤῆ ΔΕ ΕΡΕ ΤΕΤῆΨΥΧΗ ΗΠ ΕΠΧΙCΕ· ΝΤΑΙΝ-  
 ΜΝΤCΗΟΟΥC ΝCΟΜ ΝΤΕ 12<sup>b</sup> ΝCΩΤΗΡ ΜΠΕΘΗCΑΥΡΟC

11 MS ΕΤΕΤΝΕΩῆCΟΜ; ε before ωῆCΟΜ expunged.

19 MS ΑΝΓ.

21 ΤCΟΜ written over erasure.

24 CΟΜ ΝΤΕ 12<sup>b</sup> Ν added in the same hand in margins.

be glad\*, because when I entered the *world* I brought the  
 twelve powers with me, as I told you from the beginning,  
 which I took from the twelve *saviours* of the *Treasury*  
 of Light, according to the *command* of the *First Mystery*.  
 These now I cast into the wombs of your mothers when  
 I came<sup>1</sup> into the *world*, and it is these which are in your  
*bodies* today. For these powers have been given to you *above*  
 the whole *world*, for you are those who are able to save  
 the whole *world*, so that you should be able to withstand  
 the *threat* of the *archons* of the *world*, and the sufferings  
 of the *world* and their *dangers*, and all their *persecutions*  
 which the *archons* of the height will bring upon you. For  
 I have said to you many times that the power which is  
 within you I have brought from the twelve *saviours*, which  
 are in the *Treasury* of Light. For this reason I have indeed  
 said to you from the beginning that you are not from the  
*world*; I also am not from it<sup>2</sup>. For all men who are in the  
*world* have received *souls* from <the power> of the *archons*  
 of the *aeons*. The power, however, which is in you, is from  
 me but your *souls* belong to the height. I have brought  
 twelve powers of the twelve *saviours* of the *Treasury* | of

\* cf. Mt. 5.12

<sup>2</sup> cf. Joh. 15.19; 17.14, 16

<sup>1</sup> (7) when I came; lit. since I came.

ΜΠΟΥΟΘΗΝ ΕΛΙΧΙΓΟΥ ΕΒΟΛ ΖΗ ΠΜΕΡΟΣ ΠΤΑΘΟΜ  
 ΤΕΝΤΑΧΙΤΣ ΝΨΟΡΠ· ΑΥΩ ΝΤΕΡΙΓΙ' ΕΙΝΗΥ ΕΠ-  
 ΚΟΣΜΟΣ ΑΙΓΙ' ΕΤΜΗΤΕ ΝΝΑΡΧΩΝ ΝΤΕΣΦΑΙΡΑ· ΑΙΡ-ΠΙΝΕ  
 ΝΓΑΒΡΙΗΛ ΠΑΓΓΕΛΟΣ ΝΤΕ ΝΑΙΩΝ ΑΥΩ ΜΠΟΥΣΟΥΩΝΤ  
 5 ΝΟΙ ΝΑΡΧΩΝ ΝΝΑΙΩΝ· ΑΛΛΑ ΝΕΥΜΕΕΥΕ ΠΕ ΧΕ ΑΝΟΚ  
 ΠΕ ΓΑΒΡΙΗΛ ΠΑΓΓΕΛΟΣ· ΑΣΩΩΠΕ ΘΕ ΝΤΕΡΙΓΙ' ΕΤΜΗΤΕ  
 ΝΝΑΡΧΩΝ ΝΝΑΙΩΝ· ΑΙΣΩΩΠΤ' ΕΠΕΣΗΓ' ΕΠΚΟΣΜΟΣ  
 ΝΤΕ ΤΜΝΤΡΩΜΕ· ΖΗΤΗ ΤΚΕΛΕΥΣΙΣ ΜΠΨΟΡΠ ΜΜΥΣΤΗ-  
 ΡΙΟΝ· ΑΙΘΙΝΕ ΝΕΛΙΣΑΒΕΤ ΤΜΑΛΥ ΝΨΩΣΑΝΝΗΣ ΠΒΑΠ- [IR<sup>b</sup>]  
 10 ΤΙΣΤΗΣ ΖΑΘΗ ΕΜΠΑΤΣΩΩ ΜΜΟΘ ΑΙΣΙΤΕ ΝΟΥΘΟΜ  
 ΕΖΟΥΝ ΕΡΟΣ ΤΑΙ ΕΝΤΑΙΧΙΤΣ ΝΤΟΟΤΥ ΜΠΚΟΥΙ ΝΙΑΩ  
 ΠΑΓΑΘΟΣ ΠΕΤΣΖΗ ΤΜΕΣΟΣ ΧΕ ΕΥΕΩΩΜΕΘΟΜ ΝΤΑΦΕ-  
 ΟΘΙΩ ΖΑΤΝΕΖΗ· ΑΥΩ ΝΨΟΒΤΕ ΝΤΑΖΗ· ΑΥΩ ΝΨΒΑΠ-  
 ΤΙΖΕ ΖΗ ΟΥΜΟΟΥ ΝΚΑΝΟΒΕ ΕΒΟΛ· ΤΘΟΜ ΘΕ ΕΤΜΜΑΥ  
 15 ΝΤΟΣ ΠΕΤΨΟΟΠ ΖΗ ΠΣΩΜΑ ΝΨΩΣΑΝΝΗΣ· ΑΥΩ ΟΗ  
 ΕΠΜΑ ΝΤΕΨΥΧΗ ΝΝΑΡΧΩΝ ΕΥΗΠ ΕΧΙΤΣ· ΑΙΘΙΝΕ  
 ΝΤΕΨΥΧΗ ΝΖΗΛΙΑΣ ΠΕΠΡΟΦΗΤΗΣ ΖΗ ΝΑΙΩΝ ΝΤΕ-  
 ΣΦΑΙΡΑ ΑΥΩ ΑΙΧΙΤΥ ΕΖΟΥΝ ΑΥΩ ΑΙΧΙ-ΤΕΨΥΧΗ ΟΗ  
 ΑΙΝΤΣ ΝΤΗΑΡΘΕΝΟΣ ΜΠΟΥΟΘΗΝ ΑΥΩ ΑΣΤΑΑΣ ΝΝΕΣ-  
 20 ΠΑΡΑΛΗΜΠΩΡ ΑΥΝΤΣ ΕΤΕΣΦΑΙΡΑ ΝΝΑΡΧΩΝ ΑΥΩ Π  
 ΑΥΝΟΧΣ ΕΖΟΥΝ ΕΓΚΑΛΑΖΗ ΝΕΛΙΣΑΒΕΤ· ΤΘΟΜ ΔΕ  
 ΜΠΚΟΥΙ ΝΙΑΩ ΠΑΤΜΕΣΟΣ ΑΥΩ ΤΕΨΥΧΗ ΝΖΗΛΙΑΣ ΠΕ-

2 MS ΤΕΝΤΑΧΙΤΣ; read ΤΕΝΤΑΙΧΙΤΣ.

15 MS ΠΕΤΨΟΟΠ; read ΤΕΤΨΟΟΠ. MS ΖΗ; read ΖΗ.

20 R in upper left-hand margin at beginning of quire.

the Light, taking them from the *part* of my power which  
 I received at first. And when I entered the *world* I came  
 to the midst of the *archons* of the *sphere*, and I took the  
 likeness of Gabriel, the *Angel* of the *aeons*, and the *archons*  
 of the *aeons* did not recognise me\*<sup>1</sup>. But they thought that  
 I was the *Angel* Gabriel. Now it happened that when I came  
 into the midst of the *archons* of the *aeons*, I looked down at  
 the *world* of mankind, at the *command* of the *First Mystery*.  
 I found Elisabeth, the mother of John the *Baptist*<sup>2</sup>, before  
 she had conceived him and I cast into her a power which  
 I had received from the Little Jao<sup>3</sup>, the *Good*, who is in the  
*Midst*, so that he should be able to preach before me, and  
 prepare my way and *baptise* with water of forgiveness<sup>4</sup>.  
 Now that power was in the *body* of John. And again, in  
 place of the *soul* of the *archons* which he was due to receive,  
 I found the *soul* of the *prophet* Elias<sup>5</sup> in the *aeons* of the  
*sphere*; and I took it in and I took his *soul* again; I brought  
 it to the *Virgin* of the Light<sup>4</sup>, and she gave it to her  
*paralemtors*<sup>5</sup>. They brought it to the *sphere* of the *archons*,  
 and they cast it into the womb of Elisabeth. But the power  
 of the Little Jao, he of the *Midst*, and the *soul* of the |

\* cf. 1 Cor. 2.8

<sup>2</sup> cf. Lk. 1

<sup>4</sup> cf. Mt. 3.11; 11.10; Mk. 1.2-4; Lk. 7.27

<sup>1</sup> (4) did not recognise me: cf. *Ascension of Isaiah* XI.24-28; (see also 21.5ff.).

<sup>2</sup> (11) Jao, the Little; see Odeberg (*Bibl.* 37); on the *Midst*, see *Iren.* I.5.3; 6.4; 7.1; Hippol. VI.32.8.

<sup>3</sup> (17) Elias (Elijah); see Hippol. VIII.10.2.

<sup>4</sup> (19) *Virgin of the Light*; see J 110.

<sup>5</sup> (20) *paralemtor*, -es; lit. receiver; see ApJn 66; GEgypt III 64, 66; J 101; U 241.

ΠΡΟΦΗΤΗΣ ΝΤΟΟΥ ΝΕΤΜΗΡ ΖΜ ΠΩΜΑ ΝΙΩΖΑΝΝΗΣ  
 ΠΒΑΠΤΙΣΤΗΣ· ΕΤΒΕ ΠΑΙ ΘΕ ΑΤΕΤΝΡ-ΖΗΤΣΝΑΥ ΜΠΙΟΥ-  
 ΟΒΙΩ ΝΓΕΡΙΧΟΟΣ ΝΗΤΝ ΧΕ ΑΧΧΟΟΣ ΝΒΙ ΙΩΖΑΝΝΗΣ  
 ΧΕ ΑΝΟΚ ΑΝ ΠΕ ΠΕΧΣ· ΑΥΩ ΑΤΕΤΝΧΟΟΣ ΝΑΙ ΧΕ  
 5 4СН2 ΖΝ ΤΕΓΡΑΦΗ ΧΕ ΕΡΩΑΝ ΠΕΧΣ ΕΙ' ΕΦΝΗΥ· 4ННΥ  
 ΝΒΙ ΖΗΛΙΑΣ ΖΑΤΕ42Н· ΑΥΩ Ν4СОВТЕ ΝТЕ42Н· ΑΝΟΚ  
 ΛΕ ΝΤΕΡΕΤΕΤΝΧΕ-ΝΑΙ ΝΑΙ ΑΙΧΟΟΣ ΝΗΤΝ ΧΕ Α4ΕΙ  
 ΜΕΝ ΝΒΙ ΖΗΛΙΑΣ· ΑΥΩ Α4СОВТЕ Ν2ΩВ ΝΙМ ΚΑΤΑ  
 ΟΕ ΕΤСН2· ΑΥΩ ΑΥΕΙΡΕ ΝΑ4 ΝΘΕ ΕΤΕ2ΝΑΥ· ΑΥΩ  
 10 ΝΤΕΡΕΙΕΙΜΕ ΧΕ ΜΠΕΤΝΝΟΙ ΧΕ ΝΤΑΙΧΟΟΣ ΝΗΤΝ  
 ΕΤΒΕ ΤΕΨΥΧΗ ΝΖΗΛΙΑΣ ΕΤΜΗΡ ΖΝ ΙΩΖΑΝΝΗΣ ΠΒΑΠ- Π<sup>b</sup>  
 ΤΙΣΤΗΣ· ΑΙΟΥΩΩВ ΝΗΤΝ ΖΝ ΠΩΛΧΕ ΖΝ ΟΥΠΑΡ-  
 ΡΗCΙΑ Ν20 ΜΝ 20 ΧΕ ΕΩΧΕ Ε2ННТН ΕΧΙ-ΙΩΖΑΝΝΗΣ  
 ΠΒΑΠΤΙCΤΗΣ· ΝΤΟΥ ΠΕ ΖΗΛΙΑΣ ΠΕΝΤΑΙΧΟΟΥ ΧΕ 4ННΥ·  
 15 3 А4ΟΥΩ2 ОН ΕΤΟΥТ4 ΝΒΙ ΙС ΖМ ΠΩΛΧΕ ΠЕ-  
 ΧΛ4 ΧΕ ΑCΩΩΠЕ ΘΕ ΜΝΝCА ΝΑΙ 2НТН ТКЕΛΕΥCΙC  
 ΜΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΑΙCΩΩТ ОН ΕΠЕCНТ ΕΧМ  
 ΠΚΟCΜΟC ΝΤΜΝТΡΩΜЕ· ΑΙCΙΝЕ ΜΜΑΡΙΑ ΤΑΙ ΕΩΛΥ-  
 ΜΟΥΤЕ ΕΡΟC ΧΕ ΤΑΜΑΥ ΚΑΤΑ ΠΩΜΑ ΝΘΥΛΗ· ΑΙ-  
 20 ΩΛΧΕ ОН ΝММАС ΚΑΤΑ ΠΤΥΠΟC ΝΓΑВРΗΛ· ΑΥΩ  
 ΝΤΕΡЕСКОТC ΕΠΙCΙC ΕΡΟΙ ΑΙΝΟΥΧΕ Ε2ΟΥΝ ΕΡΟC  
 ΝΤΩΟΡΠ ΝCОМ ТЕНТΑΙΧΙТC ΝΤΟΥТC ΝТВАРВΗΛΩ  
 ΕΤΕ<sup>11</sup> ΝΤΟΥ ΠΕ ΠΩΜΑ ΕΝΤΑΙΦΟΡΙ ΜΜΟΥ ΖМ ΠΧΙCЕ· [18]  
 ΑΥΩ ΕΠΜΑ ΝΤΕΨΥΧΗ· ΑΙΝΟΥΧΕ Ε2ΟΥΝ ΕΡΟC ΝΤCОМ

<sup>8</sup> 11 of ΜCН inserted above.

<sup>12</sup> MS ΖΠ ΠΩΛΧΕ; read ΖН ΠΩΛΧΕ.

*prophet* Elias were bound in the *body* of John the *Baptist*.  
 You doubted now at the time when I spoke to you *because*  
 John said: 'I am not the Christ'\* and you said to me:  
 'It is written in the *scripture*: when the Christ shall come,  
 there will come Elias before him and he will prepare his  
 way'<sup>8</sup>. *But* when you said this to me, I said to you: 'Elias  
 has *indeed* come and he has prepared all things, *as* it is  
 written: And they did to him as they pleased'<sup>9</sup>. And when  
 I knew that you did not *understand* what I said to you  
 concerning the *soul* of Elias, which was bound in John the  
*Baptist*, I answered you *openly* in speech, face to face, saying:  
 'If it pleases you to accept John the *Baptist*, he is Elias of  
 whom I have said that he will come'<sup>10</sup>.

8. Jesus continued again speaking and said: "Now it  
 happened after this, through the *command* of the First  
*Mystery*, I looked down again upon the *world* of mankind,  
 I found Mary, who is called my mother *according to* the  
*material body*. I spoke to her in the *type* of Gabriel<sup>11</sup>, and  
 when she turned to the height towards me, I cast into her  
 the first power which I had received from the Barbelo<sup>12</sup>,  
 which is the *body* which I *wore* in the height. And in place  
 of the *soul*, I cast into her the power | which I received

\* cf. Joh. 1.20

<sup>8</sup> cf. Mt. 17.10

<sup>9</sup> cf. Mt. 17.11, 12

<sup>10</sup> cf. Mt. 11.14

<sup>11</sup> cf. Lk. 2

<sup>12</sup> (22) Barbelo; see Iren. I.29.1; Epiph. 25.2ff.; 26.1.9; ApJn 27-32; GEgypt III 42; IV 52 etc.; J 133.

ΤΕΝΤΑΙΧΙΤΣ ΝΤΟΟΤΨ ΜΠΝΟΘ ΝΣΑΒΑΘΘ ΠΑΓΛΘΟΣ·  
 ΠΑΙ ΕΤΨΟΟΠ ΞΜ ΠΤΟΠΟΣ ΝΤΟΥΝΑΜ· ΑΥΩ ΤΜΝΤ-  
 ΚΝΟΟΥΣ ΝΘΟΜ ΝΤΕ ΠΜΝΤΚΝΟΟΥΣ ΝΨΩΤΗΡ ΜΠΕΘΗ-  
 ΣΑΥΡΟΣ ΜΠΟΥΘΕΙΝ· ΝΕΝΤΑΙΧΙΤΟΥ ΝΤΟΟΤΟΥ ΜΠ-  
 5 ΜΝΤΚΝΟΟΥΣ ΝΑΙΑΚΟΝΟΣ ΕΤΞΝ ΤΜΕΣΟΣ· ΑΙΝΟΧΟΥ  
 ΕΤΕΣΦΕΡΑ ΝΝΑΡΧΩΝ· ΑΥΩ ΝΑΓΚΑΝΟΣ ΝΝΑΡΧΩΝ ΜΝ  
 ΝΕΥΛΙΤΟΥΡΓΟΣ· ΝΕΥΜΕΕΥΕ ΠΕ ΧΕ ΞΕΝΨΥΧΟΟΥ(Ε)  
 ΝΕ ΝΤΕ ΝΑΡΧΩΝ ΑΥΩ ΑΥΝΤΟΥ ΝΘΙ ΝΑΙΤΟΥΡΓΟΣ·  
 ΑΙΜΟΡΟΥ ΞΜ ΠΨΩΜΑ ΝΤΕΤΝΜΑΛΥ· ΑΥΩ ΝΤΕΡΕ ΠΕ-  
 10 ΤΝΟΥΘΕΨ ΧΩΚ ΕΒΟΛ ΑΥΧΠΕ-ΤΗΥΤΝ ΞΜ ΠΚΟΣ· [ΙΧ.<sup>1</sup>]  
 ΜΟΣ ΕΜΝ-ΨΥΧΗ ΝΤΕ ΝΑΡΧΩΝ ΞΝΤΗΥΤΝ· ΑΥΩ ΑΤΕ-  
 ΤΝΧΙ ΜΠΕΤΝΜΕΡΟΣ ΕΒΟΛ ΞΝ ΤΘΟΜ ΤΑΙ ΕΝΤΑΧΝΙΘΕ  
 ΜΜΟΣ ΕΞΟΥΝ ΕΠΚΕΡΑΣΜΟΣ ΝΘΙ ΦΛΕ ΜΠΑΡΑΣΤΑΤΗΣ  
 ΤΑΙ ΕΤΜΟΧΘ ΜΝ ΝΑΖΟΡΑΤΟΣ ΤΗΡΟΥ ΜΝ ΝΑΡΧΩΝ  
 15 ΤΗΡΟΥ· ΜΝ ΝΑΙΩΝ ΤΗΡΟΥ ΞΑΠΛΞ ΞΑΠΛΩΣ ΕΣΜΟΧΘ  
 ΞΜ ΠΚΟΣΜΟΣ ΝΤΕ ΠΤΑΚΟ ΕΤΕ ΠΚΕΡΑΣΜΟΣ ΠΕ ΤΑΙ  
 ΕΝΤΑΙΝΤΣ ΕΒΟΛ ΜΜΟΙ ΧΙΝ ΝΨΟΡΠ ΑΙΝΟΧΣ ΕΞΟΥΝ  
 ΕΠΨΟΡΠ ΝΤΩΨ ΑΥΩ Λ ΠΨΟΡΠ ΝΤΩΨ ΑΧΝΟΥΧΕ  
 ΝΟΥΜΕΡΟΣ ΝΞΗΤΣ ΕΞΟΥΝ ΕΠΝΟΘ ΝΟΥΘΕΙΝ· ΑΥΩ  
 20 ΠΝΟΘ ΝΟΥΘΕΙΝ ΑΧΝΟΥΧΕ ΝΟΥΜΕΡΟΣ ΞΜ ΠΕΝΤΑΧ-  
 ΧΙΤΨ ΕΞΟΥΝ ΕΠΨΟΥ ΜΠΑΡΑΣΤΑΤΗΣ· ΑΥΩ ΦΛΕ ΜΠΑ-  
 ΡΑΣΤΑΤΗΣ ΑΧΧΙ ΝΟΥΜΕΡΟΣ ΞΜ ΠΕΝΤΑΧΧΙΤΨ· ΑΧ-  
 ΝΟΧΨ ΕΞΟΥΝ ΕΠΚΕΡΑΣΜΟΣ· ΑΥΩ ΑΨΩΠΕ ΞΝ ΝΕΤ- Π

5 MS ΑΙΝΟΥΧΟΥ: Υ expunged and crossed out.

7 MS ΞΕΝΨΥΧΟΟΥ.

9 MS ΑΙΜΟΡΟΥ; read ΑΥΜΟΡΟΥ.

15 ΜΝ ΝΑΙΩΝ ΤΗΡΟΥ written in lower margin; omission in MS indicated by signs ·/· and φ.

from the great Sabaoth, the *Good*<sup>1</sup>, who is in the *place*  
 of the right. And the twelve powers of the twelve *saviours*  
 of the *Treasury* of the Light, which I received from the twelve  
*servers* which are in the *Midst*, I cast into the *sphere* of the  
*archons*. And the *decans* of the *archons* and their *ministers*  
 thought that they were *souls* of the *archons*, and the *ministers*  
 brought them, they bound them in the *bodies* of your  
 mothers. And when your times were completed, they bore  
 you into the *world* without there being *souls* of the *archons*  
 in you. And you have received your *parts* from the power  
 which the last *helper* (*parastates*) had breathed into the  
*mixture*, this (power) which is mixed with all the *invisible*  
*ones* and all the *archons* and all the *aeons*. In a word, it is  
 mixed with the *world* of destruction, namely the *mixture*.  
 This (power) which, from the beginning, I brought out of  
 myself, I cast into the first ordinance. And the first ordinance  
 cast a *part* of it into the great light. And the great light cast  
 a *part* of what it received into the five *helpers* (*parastatai*),  
 and the last *helper* (*parastates*) took a *part* from what it  
 received and cast it into the *mixture*. And (the part) has  
 come to be | in all who are in the *mixture*, as I have just  
 said to you."

<sup>1</sup> (1) Sabaoth, the Good; see Iren. I.30.5; Origen c. *Cels.* VI.31; ApJn 40-43; GEgypt III 58; HypArch 143; OnOrgWld 151; J 119.



ΩΘΟΗ ΤΗΡΟΥ ΖΜ ΠΚΕΡΑΣΜΟΣ<sup>1</sup> ΚΑΤΑ ΘΕ ΕΝΤΑΙΟΥΩ  
 ΕΙΧΩ ΜΜΟΣ ΝΗΤΗ:

3 ΝΑΙ ΘΕ ΝΕΡΕ ΙC ΧΩ ΜΜΟΥ ΠΕ ΝΝΕΦΜΑΘΗΤΗΣ  
 ΖΙΧΜ ΠΤΟΥ ΝΝΧΟΕΙΤ· ΛΟΥΩ2 ΘΕ ΟΝ ΕΤΟΟΤ<sup>4</sup> Ν6Ι  
 5 ΙC ΖΜ ΠΩΛΧΕ ΜΜ ΝΕΦΜΑΘΗΤΗΣ ΧΕ ΡΑΩΕ ΛΥΩ ΝΤΕ-  
 ΤΗΤΕΛΗΛ ΛΥΩ ΝΤΕΤ<sup>5</sup>ΝΟΥΕ2-ΡΑΩΕ ΕΧΜ ΠΕΤ<sup>6</sup>ΡΑΩΕ  
 ΧΕ ΛΥΧΩΚ ΕΒΟΛ Ν6Ι ΝΕΥΟΕΙΩ ΕΤΡΑ† ΖΙΩΩΤ ΜΠΑ-  
 ΕΝΔΥΜΑ ΠΑΙ ΕΝΕΦCΒ<sup>7</sup>ΤΩΤ ΝΑΙ ΧΙΝ ΝΩΟΡΠ· ΠΑΙ ΕΝ-  
 ΤΑΙΚΑΛΛ ΖΜ ΦΔΕ ΜΜΥCΤΗΡΙΟΝ ΩΑ ΠΕΟΥΟΕΙΩ ΜΠΕΦ-  
 10 ΧΩΚ ΕΒΟΛ· ΠΕΥΟΕΙΩ ΔΕ ΜΠΕΦΧΩΚ ΕΒΟΛ ΠΕ ΠΕ-  
 ΟΥΟΕΙΩ ΕΤΟΥΝΑΚΕΛΕΥΕ ΖΙΤΜ ΠΩΟΡΠ ΜΜΥCΤΗ-  
 ΡΙΟΝ ΕΤΡΑΩΑΧΕ ΝΜΜΗΤ<sup>8</sup>Ν ΧΙΝ ΤΑΡΧΗ ΝΤΑΛΗΘΙΑ ΩΑ  
 ΠΕCΧΩΚ· ΛΥΩ ΧΙΝ ΠCΑΝ2ΟΥΝ<sup>9</sup> ΝΤΕ ΝΙCΑΝ2ΟΥΝ· ΙC<sup>b</sup>  
 (2ΕΩC ΩΑ ΠCΑΝΒΟΛ ΝΤΕ ΝΙCΑΝΒΟΛ) ΕΒΟΛ ΧΕ ΕΡΕ  
 15 ΠΚΟCΜΟC ΝΑΝΟΥΖΜ ΖΙΤ<sup>10</sup>Ν-ΤΗΥΤ<sup>11</sup>Ν· ΡΑΩΕ ΘΕ ΝΤΕΤ<sup>12</sup>Ν-  
 ΤΕΛΗΛ ΧΕ ΝΤΕΤ<sup>13</sup>Ν ΖΕΝΜΑΚΑΡΙΟC ΠΑΡΑ ΝΡΩΜΕ ΤΗΡΟΥ  
 ΕΤΖΙΧΜ ΠΚΛ2· ΧΕ ΝΤΩΤ<sup>14</sup>Ν ΝΕΤΝΑΝΟΥΖΜ ΜΠΚΟCΜΟC  
 ΤΗΡ<sup>15</sup>:

3 ΛCΩΩΠΕ ΘΕ ΝΤΕΡΕ ΙC ΟΥΩ ΕΦΧΩ ΝΝΕΙΩΛΧΕ  
 20 ΕΝΕΦΜΑΘΗΤΗΣ· ΛΟΥΩ2 ΟΝ ΕΤΟΟΤ<sup>4</sup> ΖΜ ΠΩΛΧΕ ΠΕ-  
 ΧΑ4 ΝΑΥ· ΧΕ ΕΙC2ΗΗΤΕ ΘΕ ΛΙΦΟΡΙ ΜΠΑΕΝΔΥΜΑ·  
 ΛΥΩ ΛΥ† ΝΑΙ ΝΕΖΟΥCΙΑ ΝΙΜ ΖΙΤΜ ΠΩΟΡΠ ΜΜΥC-  
 ΤΗΡΙΟΝ· ΕΤΙ ΚΕΚΟΥΙ<sup>16</sup> ΝΟΥΟΕΙΩ ΠΕ ΛΥΩ †ΝΑΧΩ

11 MS κεγλεγε; Υ expunged and crossed out.

14 2ΕΩC . . . . ΝΙCΑΝΒΟΛ omitted in MS.

Now Jesus was saying these things to his *disciples* upon the Mount of Olives. Jesus now continued again in the discourse with his *disciples*: “Rejoice and be glad\*, and add joy to your joy, because the times are completed that I should put on my *garment* which was prepared for me from the beginning, which I left behind in the last *mystery* until the time of its completion. *But* the time of its completion is the time when I am *commanded* by the First *Mystery* to speak to you from the *beginning* of the *truth* to its fulfilment, and from the innermost of the inner (to the outermost of the outer), because the *world* will be saved by you. Rejoice and be glad<sup>□</sup> because you are *blessed beyond* all men upon earth, because it is you who will save the whole *world*.”

9. It happened now when Jesus finished saying these words to his *disciples*, he continued again with the discourse, and he said to them: “Behold, I have *put on* my *garment* and all *authority* is given to me<sup>°</sup> through the First *Mystery*. *Yet* a little time, and I will tell you | the *mystery* of the

\* cf. Mt. 5.12

□ cf. Mt. 5.12

° cf. Mt. 28.18

ΕΡΩΤῆΝ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΤΗΡῘ· Μῆ ΠΕΠΛΗΡΩΜΑ Μ-  
 ΠΤΗΡῘ· ΑΥΩ †ΝΑΖΕΠ-ΑΑΑΥ ΕΡΩΤῆΝ ΑΝ ΧΙΝ ΜΠΕΙ-  
 ΝΑΥ· ΑΛΛΑ ΖῆΝ ΟΥΧΩΚ †ΝΑΧΕΚ-ΤΗΥῆΝ ΕΒΟΛ ΖῆΜ  
 ΠΛΗΡΩΜΑ ΝΙΜ· ΑΥΩ ΖῆΝ ΧΩΚ ΝΙΜ ΑΥΩ ΖῆΜ ΜΥΣΤΗ-  
 5 ΡΙΟΝ ΝΙΜ ΕΤΕ ΝΤΟΟΥ ΝΕ ΠΧΩΚ ΝῆΝΧΩΚ ΤΗΡΟΥ·  
 ΑΥΩ ΠΕΠΛΗΡΩΜΑ ΝῆΠΛΗΡΩΜΑ ΤΗΡΟΥ· ΑΥΩ ΤΕ- [ΓΕ']  
 ΓΝΩCΙC ΝῆΓΝΩCΙC ΤΗΡΟΥ· ΝΑΪ ΕΤΩΟΟΠ ΖῆΜ ΠΑΕΝ-  
 ΔΥΜΑ· †ΝΑΧΩ ΕΡΩΤῆΝ ΝῆΜΥCΤΗΡΙΟΝ ΤΗΡΟΥ ΧΙΝ  
 ΠCΑΝΒΟΛ ΝΤΕ ΝΙCΑΝΒΟΛ ΩΑ ΠCΑΝΖΟΥΝ ΝΤΕ ΝΙCΑΝ-  
 10 ΖΟΥΝ :

3 ΠΛΗΝ CΩΤῆΜ ΤΑΧΩ ΕΡΩΤῆΝ ΝΖΩΒ ΝΙΜ ΕΝΤΑΥ-  
 ΩΩΠΕ ΜΜΟΪ· ΑCΩΩΠΕ CΕ ΝΤΕΡΕ ΠΡΗ ΕΙ' ΕΖΡΑΪ ΖῆΠ  
 ΜΜΑῆΩΑ ΑCΕΙ' ΕΠΕCΗΤ' ΝΓΙ ΟΥΝΟC ΝΔΥΝΑΜΙC ΝΟΥ-  
 ΟΕΙΝ ΕΡΕ ΠΑΕΝΔΥΜΑ ΖΡΑΪ ΝΖΗΤC· ΠΑΪ ΕΝΤΑΪΚΑΑΥ ΖῆΜ  
 15 ΠΜΕΖΧΟΥΤΑΥΤΕ ΜΜΥCΤΗΡΙΟΝ ΚΑΤΑ ΟC ΕΝΤΑΪΟΥΩ  
 ΕΪΧΩ ΜΜΟC ΝΗΤῆΝ ΤΕΝΟΥ· ΑΥΩ ΑΪΘΙΝΕ ΝΟΥΜΥC-  
 ΤΗΡΙΟΝ ΖῆΜ ΠΑΕΝΔΥΜΑ· ΕΥCΗΖ ΖῆΝ †ΗΗ CΖΑΪ ΝΤΕ  
 ΝΑΠΧΙCΕ· ΖΑΜΑΖΑ ΜΑΩΖ ΖΑΡΑΧΑ ΜΑΩ ΖΛΪ· ΕΤΕ ΠΑΪ  
 ΠΕ ΠΕΥΒΩΛ· ΧΕ ΠΜΥCΤΗΡΙΟΝ ΕΤῆΒΟΛ ΖῆΜ ΠΚΟCΜΟC·  
 20 ΠΑΪ ΕΝΤΑ ΠΤΗΡῘ ΩΩΠΕ ΕΤΒΗΗΤῘ· ΠΑΪ ΠΕ ΠΕΙ [ΓΕ' b]  
 ΕΒΟΛ ΤΗΡῘ Μῆ ΠΩΛ' ΕΖΡΑΪ ΤΗΡῘ ΠΑΪ ΕΝΤΑΥCΩΡ ΕΒΟΛ  
 ΝῆCΩΡ ΕΒΟΛ ΤΗΡΟΥ Μῆ ΝΕΤῆΖΗΤΟΥ ΤΗΡΟΥ· ΑΥΩ  
 ΠΑΪ ΕΝΤΑ ΜΥCΤΗΡΙΟΝ ΝΙΜ ΩΩΠΕ ΕΤΒΗΗΤῘ ΑΥΩ Μῆ  
 ΝΕΥΤΟΠΟC ΤΗΡΟΥ· ΑΜΟΥ ΕΖΡΑΪ ΩΑΡΟΝ ΧΕ ΑΝΟΝ  
 25 ΝΕΚΩΒΗΡ-ΜΕΛΟC· ΑΝΟΝ ΔΕ ΤΗΡῆΝ ΝῆΜΑΚ ΖΩΩΚ ΟΝ·

3 MS originally ΟΥΧΩΜ; Μ crossed out, and κ written above.

20 ΠΕΙ inserted above in the same hand.

All and the *pleroma* of the All, and I will not hide anything from you from this hour, *but* in completion I will complete you in every *pleroma* and in every completion and in every *mystery*; these are the completion of all completions and the *pleroma* of all *pleromas* and the *gnosis* of all *gnoses*, these which are in my *garment*. I will tell you all the *mysteries* from the outermost of the outer to the innermost of the inner. Hear, *nevertheless*, and I will tell you everything which has happened to me.

10. It happened now when the sun rose in the East, a great *power* of light came down, in which was my *garment* which I had left in the 24th *mystery*, as I have just been telling you. And I found a *mystery* in my *garment*, written in the manner of writing of those of the height<sup>1</sup>: ζαμα ζαμα ωζζα ραχαμα ωζαι,<sup>2</sup> whose interpretation is: 'Ο *Mystery* which art outside the *world*<sup>3</sup>, because of which the All exists — this is the whole coming forth and the whole ascent which has emanated all emanations<sup>4</sup> and all that is within them, and because of which all *mysteries* and all their *places* exist — come forth to us because we are thy fellow-members. *But* we all with thee alone, | we and thou are one and the

<sup>1</sup> (17) in the manner of writing of those of the height; Schmidt: in five words of those of the height.

<sup>2</sup> (18) division of Greek into five words is uncertain.

<sup>3</sup> (19) outside the world; Schmidt: outside in the world.

<sup>4</sup> (21) emanated all emanations; lit. distributed all distributions (see 2.10).

ΑΝΟΝ ΟΥΑ ΝΟΥΩΤ ΛΥΩ ΝΤΟΚ ΠΕ ΟΥΑ ΝΟΥΩΤ ·  
 ΝΤΟΚ ΠΕ ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΝΤΑΨΩΠΕ ΧΙΝ  
 ΝΨΟΡΠ ΖΡΑΙ ΖΜ ΠΙΑΤΨΑΧΕ ΕΡΟΨ ΖΛΘΗ ΕΜΡΑΤΨΠΡΟ-  
 ΕΛΘΕ ΕΒΟΛ · ΛΥΩ ΠΡΑΝ ΜΠΕΤΨΜΑΥ ΑΝΟΝ ΤΗΡΝ ΠΕ ·  
 5 ΤΕΝΟΥ ΘΕ ΑΝΟΝ ΤΗΡΝ ΖΙ ΟΥΣΟΠ ΤΨΑΖΕ ΕΡΟΚ ΖΑΤΜ  
 ΦΛΕ ΝΖΟΡΙΟΝ · ΕΤΕ ΝΤΟΨ ΠΕ ΦΛΕ ΜΜΥΣΤΗΡΙΟΝ ΧΙΝ  
 ΝΖΟΥΝ · ΝΤΟΨ ΖΩΨ ΟΥΜΕΡΟΨ ΠΕ ΕΒΟΛ ΜΜΟΝ · ΤΕ-  
 ΝΟΥ ΘΕ ΑΝΤΨΝΟΟΥ ΝΑΚ ΜΠΕΚΕΝΔΥΨΜΑ ΕΤΕ ΠΩΚ 12  
 ΡΩΨ ΠΕ ΧΙΝ ΝΨΟΡΠ ΠΑΙ ΕΝΤΑΚΚΑΛΨ ΖΜ ΦΛΕ ΝΖΟ-  
 10 ΡΟΨ ΕΤΕ ΝΤΟΨ ΠΕ ΠΖΛΕ ΜΜΥΣΤΗΡΙΟΝ ΧΙΝΖΟΥΝ ·  
 ΨΑΝΤΕ ΠΕΨΟΥΘΕΙΨ ΨΩΚ ΕΒΟΛ ΚΑΤΑ ΤΚΕΛΕΥΨΙΨ  
 ΜΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ · ΕΙΨΖΗΗΤΕ ΛΨΨΩΚ ΕΒΟΛ ΝΘΙ  
 ΠΕΨΟΥΘΙΨ ΤΑΛΨ ΖΙΨΩΚ · ΑΜΟΥ ΨΑΡΟΝ ΧΕ ΤΨΑΖ-  
 ΕΡΑΤΨ ΕΡΟΚ ΤΗΡΝ ΕΤΡΕΝ† ΖΙΨΩΚ ΜΠΨΟΡΠ ΜΜΥΣ-  
 15 ΤΗΡΙΟΝ ΜΝ ΠΕΨΕΟΟΥ ΤΗΡΨ ΕΒΟΛ ΖΙΤΨ ΤΕΨΚΕΛΕΥ-  
 ΨΙΨ ΜΜΙΝ ΜΜΟΨ ΕΛΨΤΑΛΨ ΝΑΝ ΝΘΙ ΠΨΟΡΠ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΕΨΟ ΝΕΝΔΥΨΜΑ ΨΝΔΨ ΕΤΡΕΝΤΑΛΨ ΖΙΨΩΚ ·  
 ΧΨΡΙΨ ΠΑΙ ΕΝΤΑΝΤΝΟΟΥΨ ΝΑΚ ΧΕ ΚΜΨΨΑ Μ-  
 ΜΟΟΥ · ΕΠΙΔΗ ΝΤΟΚ ΠΕΤΟ ΝΨΟΡΠ ΕΡΟΝ ΛΥΩ  
 20 ΚΨΟΟΠ ΖΑΤΕΝΕΖΗ · ΕΤΒΕ ΠΑΙ ΘΕ Λ ΠΨΟΡΠ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΛΨΤΝΟΟΥΨ ΝΑΚ ΕΒΟΛ ΖΙΤΟΟΤΨ ΜΠΜΥΣΤΗΡΙΟΝ  
 ΜΠΕΨΕΟΟΥ ΤΗΡΨ ΕΨΟ ΝΕΝΔΥΨΜΑ ΨΝΔΨ · ΨΟΡΠ ΜΕΝ

1 read ΛΥΩ ΠΙΟΥΑ ΝΟΥΩΤ ΝΤΟΨ ΠΕ.

9 MS ΡΩΨ; read ΡΩ.

15 MS ΤΚΕΛΕΥΨΙΨ; ΕΨ inserted above in the same hand.

18, 21 see note on 9.19.

22 MS ΨΟΡΠ; better ΠΨΟΡΠ.

same. Thou art the First *Mystery* which has existed from  
 the beginning in the Ineffable One, before he *went forth*,  
 and the name of that one is all of us. Now all together we  
 will approach<sup>1</sup> thee at the last *boundary*, which is the last  
*mystery* from within, itself a *part* of us. Now we have sent  
 thee thy *garment* which has belonged to thee from the  
 beginning, which thou didst leave in the last *boundary*,  
 which is the last *mystery* from within, until its time was  
 completed *according to the command* of the First *Mystery*.  
 Behold, the time is completed. Put it on, come to us, that  
 we all approach<sup>1</sup> thee to put on thee the First *Mystery*  
 with all his glory, through his own *command*; as the First  
*Mystery*, having two *garments*<sup>2</sup>, has given it to us that we  
 should put it on thee, *apart from* this which we have sent  
 thee because thou art worthy, *since* thou art first among us  
 and thou didst exist before us\*. Because of this the First  
*Mystery* has sent to thee through us the *mystery* of his  
 whole glory, having two *garments*. *That is*, | in the first is

\* Col. 1.17

<sup>1</sup> (5, 14) approach; Till: await (also 19.20).

<sup>2</sup> (17, 22) having two garments; Schmidt: consisting of two garments.

ΕΦΝΖΗΤῆ Ν̄ΒΙ ΠΕΘΟΥ ΤΗΡῆ Μ̄ΝΡΑΝ ΤΗΡΟΥ ΝΤΕ Μ̄ 12<sup>b</sup>  
 ΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ Μ̄Ν ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ Ν̄Ν-  
 ΤΑΞΙΣ Ν̄ΝΕΧΩΡΙΜΑ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟϞ· ΑΥΩ ΠΜΕΖ-  
 ΟΝΑΥ Ν̄ΒΕΝΔΥΜΑ ΕΦΝΖΗΤῆ Ν̄ΒΙ ΠΕΘΟΥ ΤΗΡῆ Μ̄ΝΡΑΝ  
 5 Μ̄ΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ Μ̄Ν ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΝΑΪ  
 ΕΤΩΟΠ Ζ̄Ν ΝΤΑΞΙΣ Μ̄ΠΕΧΩΡΙΜΑ ΟΝΑΥ ΝΤΕ ΠΙΩΟΡΠ  
 Μ̄ΜΥΣΤΗΡΙΟΝ ΑΥΩ ΠΕΪΕΝΔΥΜΑ ΕΝΤΑΝΤ̄ΝΝΟΟΥϞ ΝΑΚ  
 ΤΕΝΟΥ ΕΦΝΖΗΤῆ Ν̄ΒΙ ΠΕΘΟΥ Μ̄ΝΡΑΝ Μ̄ΠΜΥΣΤΗ-  
 ΡΙΟΝ Μ̄ΠΜΗΝΕΥΤΗΣ ΕΤΕ ΝΤΟϞ ΠΕ ΠΙΩΟΡΠ ΝΤΩϞ·  
 10 ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΤΟΥ Ν̄ΧΑΡΑΓΜΗ ΑΥΩ ΠΜΥΣ-  
 ΤΗΡΙΟΝ Μ̄ΠΝΟΣ Μ̄ΠΡΕΣΒΕΥΤΗΣ ΝΤΕ ΠΙΑΤΩΑΧΕ ΕΡΟϞ  
 ΕΤΕ ΝΤΟϞ ΠΕ ΠΙΝΟΣ ΝΟΥΘΕΙΝ ΑΥΩ Μ̄Ν ΠΜΥΣΤΗ-  
 ΡΙΟΝ Μ̄ΠΤΟΥ Μ̄ΠΡΟΖΗΓΟΥΜΕΝΟΣ ΝΑΪ ΕΤΕ ΝΤΟΟΥ ΝΕ  
 ΠΤΟΥ Μ̄ΠΑΡΑСТАТΗΣ ΑΥΩ ΟΝ ϞΩΟΠ Ζ̄Μ ΠΕΝΔΥΜΑ  
 15 ΕΤ̄ΜΜΑΥ Ν̄ΒΙ ΠΕΘΟΥ Μ̄ΝΡΑΝ Μ̄ΠΜΥΣΤΗΡΙΟΝ Ν̄ΝΤΑΞΙΣ [III]  
 ΤΗΡΟΥ ΝΤΕ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΕΘΗΣΑΥΡΟΣ Μ̄ΠΟΥ-  
 ΟΪΝ· ΑΥΩ Μ̄Ν ΝΕΥΩΤΗΡ· ΑΥΩ Μ̄Ν ΝΤΑΞΙΣ Ν̄ΝΤΑΞΙΣ  
 ΕΤΕ ΝΤΟΟΥ ΝΕ ΠΣΑϞϞ Ν̄ΣΑΜΗΝ ΑΥΩ ΕΤΕ ΝΤΟΟΥ  
 ΝΕ ΠΣΑϞϞ Ν̄ΦΩΝΗ ΑΥΩ Μ̄Ν ΠΤΟΥ Ν̄ΦΗΝ· ΑΥΩ  
 20 Μ̄Ν ΠΩΟΜ̄ΝΤ̄ Ν̄ΣΑΜΗΝ ΑΥΩ Μ̄Ν ΠΩΤΗΡ Ν̄ΣΑΤΡΕΕΥ  
 ΕΤΕ ΝΤΟΟΥ ΝΕ ΠΑΛΟΥ Μ̄ΠΑΛΟΥ· ΑΥΩ Μ̄Ν ΠΜΥΣ-  
 ΤΗΡΙΟΝ Μ̄ΠΕΨΙΤ̄ Μ̄ΦΥΛΛΑΞ Ν̄ΤΩΟΜΤΕ Μ̄ΠΥΛΗ Μ̄ΠΕΘΗ-  
 ΣΑΥΡΟΣ Μ̄ΠΟΥΘΕΙΝ· ΑΥΩ ΟΝ ΕΦΝΖΗΤῆ Ν̄ΒΙ ΠΕΘΟΥ  
 ΤΗΡῆ Μ̄ΝΡΑΝ ΕΤ̄Ζ̄Ν ΤΟΥΝΑΜ Μ̄Ν ΝΕΤΩΟΠ ΤΗΡΟΥ

19 MS originally ΤΣΑϞϞ: ΦΩΝΗ written over crasure.

24 MS ΕΤ̄Ζ̄Ν: read Π̄ΝΕΤΩΟΠ ΤΗΡΟΥ Ζ̄Π̄ ΤΟΥΝΑΜ.

all the glory of all the names of all the *mysteries* and all the *emanations* and the *ranks* of the *spaces* of the Ineffable One. And in the second *garment* is the whole glory of the name of all the *mysteries* and all the *emanations* which are in the *ranks* of the two *spaces* of the First *Mystery*. And in this *garment* which we have now sent thee is the glory of the name of the *mystery* of the *informer*, which is the first ordinance, and the *mystery* of the five *incisions*, and the *mystery* of the great *messenger* of the Ineffable, who is the great light, and the *mystery* of the five *leaders* who are the five *helpers* (*parastatai*). And furthermore, there is in that *garment* the glory of the name of the *mystery* of all the *ranks* of the *emanations* of the *Treasury* of the Light, and their *saviours*, and (the *mystery* of) the *ranks* of the *ranks*, which are the seven *amens* and the seven *voices* and the five trees and the three *amens* and the twin *saviour*, namely the child of the child, and the *mystery* of the nine *watchers* of the three *gates* of the *Treasury* of the Light<sup>1</sup>. And furthermore there is in it the whole glory of the name <of all those> who are on the right, and all those who are | in the

<sup>1</sup> (22) gates of the Treasury of the Light: see J 123.

2N̄ TMECOC · AYΩ ON EΦN̄ZH̄T̄C̄ N̄C̄I PEΘOY THP̄C̄  
 M̄P̄PAN M̄PNOC N̄AZOPATOC · ETE N̄TOC PE PNOC M̄-  
 PPOPATWP AYΩ MN̄ (Π)MYCTHPION M̄ΠΩOMNT̄ N̄TP̄I-  
 AYNAMIC · AYΩ MN̄ ΠMYCTHPION M̄ΠEYTOΠOC  
 5 THP̄C̄ · AYΩ MN̄ ΠMYCTHPION N̄NEYAZOPATOC TH- [TH̄<sup>b</sup>]  
 POC · MN̄ NETΩOON THPOY 2M̄ ΠME2MN̄(T)ΩOMTE  
 N̄NAIΩN · AYΩ MN̄ ΠPAN M̄ΠMNTCNOOC N̄AIΩN · AYΩ  
 MN̄ NEYAPXΩN THPOY AYΩ MN̄ NEYAPXAGΓELOC TH-  
 POC AYΩ MN̄ NEYAGΓELOC THPOY AYΩ MN̄ NET-  
 10 ΩOON THPOY 2M̄ ΠMNTCNOOC N̄NAIΩN · AYΩ  
 ΠMYCTHPION THP̄C̄ M̄P̄PAN N̄NETΩOON THPOY 2N̄ ΘI-  
 MAPMENN̄ MN̄ M̄PHYCE THPOY · AYΩ ΠMYCTHPION  
 THP̄C̄ M̄P̄PAN N̄NETΩOON THPOY 2N̄ TEPΦEP̄A AYΩ  
 MN̄ NEYCTEPEΩMA MN̄ NETN̄ZH̄TOY THPOY AYΩ MN̄  
 15 NEYTOΠOC THPOY · EICZH̄HTE CE AN̄TN̄NOOC NAK  
 M̄ΠĒIENΔYMA ET̄M̄MAY EM̄PE AAY EIME XIN M̄Π-  
 ΩOP̄N̄ NTΩΩ EPESH̄T̄ · EBOL XE NEPE PEΘOY M̄ΠE-  
 OYOĒIN̄ ZH̄H̄ N̄ZH̄T̄C̄ · AYΩ NECΦAIPA MN̄ N̄TOΠOC 16  
 THPOY XIN M̄ΠΩP̄N̄ NTΩΩ EPESH̄T̄ · CEPIH̄ CE †  
 20 PĒIENΔYMA ZIΩOK AMOY ΩAPON XE T̄NAZE EPOK  
 ETREN̄† ZIΩOK M̄ΠEKENΔYMA CNAY ZIT̄N̄ TKELEYCIC  
 M̄ΠΩOP̄N̄ M̄MYCTHPION NAK̄ EYΩ(O)N̄ NAK̄ XIN N̄ΩOP̄N̄  
 ZAZTE ΠΩOP̄N̄ M̄MYCTHPION ΩANTE PEYOIEIΩ

3 MS π omitted.

4 MS M̄ΠEYTOΠOC; πO inserted above.

6 MS M̄N̄ΩOMTE.

19 read M̄ΠΩP̄N̄-TΩΩ or M̄ΠΩOP̄N̄ NTΩΩ.

22 MS EYΩON; read EYΩOON.

23 NAK̄ . . . M̄MYCTHPION added in upper margin.

*Midst.* And furthermore there is in it the whole glory of the name of the great *invisible one*, who is the great *forefather*<sup>1</sup>, and the *mystery* of the *triple power*, and the *mystery* of their whole *place*, and the *mystery* of all their *invisible ones* and of all those who are in the thirteenth *aeon*<sup>2</sup>, and the name of the twelve *aeons* and of all their *archons* and all their *archangels* and all their *angels*, and of all those which are in the twelve *aeons*, and the whole *mystery* of the names of all those which are in the *Heimarmene*<sup>3</sup> and all the heavens. And the whole *mystery* of the name of all those in the *sphere*, and their *firmaments* and all those which are in them, and all their *places*. Behold now, we have sent thee that *garment* which no one knew, from the first ordinance downwards, because the glory of its light was hidden within it. And the *spheres* and all the *places* from the first ordinance downwards <did not know it>. Behold now, put on this *garment* quickly. Come to us that we approach thee to put on thee thy two *garments*, through the *command* of the *First Mystery*, they having been for thee with the *First Mystery* since the beginning until the time | appointed by the *Ineffable One*

<sup>1</sup> (3) forefather; see U 228.

<sup>2</sup> (6, 7) thirteenth aeon; see J 134.

<sup>3</sup> (11) Heimarmene; see Jonas (Bibl. 23) p. 156-210; J 117; ApJn 72; OnOrgWld 155 etc.; CH 1.9.

ΧΩΚ ΕΒΟΛ ΠΛΪ ΕΤΤΗΩ ΖΙΤ̄Ν ΠΙΑΤΩΛΧΕ ΕΡΟϢ· ΕΙΣ-  
 ΖΗΗΤΕ ΘΕ ΛΧΧΩΚ ΕΒΟΛ Ν̄ΘΙ ΠΕΟΥΘΕΙΩ· ΑΜΟΥ ΘΕ  
 ΩΑΡΟΝ Ζ̄Ν ΟΥΘΕΠΗ ΤΑΡ̄ΝΤΑΛΥ ΖΙΩΩΚ ΩΑΝΤ̄ΚΧΩΚ  
 ΕΒΟΛ Ν̄ΤΑΙΑΚΟΝΙΑ ΤΗΡ̄Σ Μ̄ΠΧΩΚ ΕΒΟΛ Μ̄ΠΩΟΡ̄Π  
 5 Μ̄ΜΥΣΤΗΡΙΟΝ ΤΑΪ ΕΤΤΗΩ ΖΙΤ̄Ν ΠΙΑΤΩΛΧΕ ΕΡΟϢ·  
 ΑΜΟΥ ΘΕ ΩΑΡΟΝ Ζ̄Ν ΟΥΘΕΠΗ ΤΑΡ̄ΝΤΑΛΥ ΖΙΩΩΚ  
 ΚΑΤΑ ΤΚΕΛΕΥΣΙΣ Μ̄ΠΩΟΡ̄Π Μ̄ΜΥΣΤΗΡΙΟΝ ΕΤΙ ΓΑΡ ΚΕ-  
 ΚΟΥΪ Ν̄ΟΥ(Ο)ΕΙΩ ΠΕ Ν̄ΕΛΛΑΧΙΣΤΟΝ· ΚΝΗΥ ΕΡΑΤ̄Ν·  
 ΛΥΩ ΚΝΑΛΟ Ζ̄Μ ΠΚΟΣΜΟΣ· ΑΜΟΥ ΘΕ· Ζ̄Ν ΟΥΘΕΠΗ 16<sup>b</sup>  
 10 ΤΑΡΕΚΧΙ Μ̄ΠΕΚΕΟΟΥ ΤΗΡ̄Ϣ ΕΤΕ ΠΕΟΟΥ ΠΕ Μ̄ΠΩΟΡ̄Π  
 Μ̄ΜΥΣΤΗΡΙΟΝ :

3 ΛΣΩΩΠΕ ΘΕ ΑΝΟΚ Ν̄ΤΕΡΙΝΑΥ ΕΠΜΥΣΤΗΡΙΟΝ Ν̄ΝΕΪ-  
 ΩΑΧΕ ΤΗΡΟΥ ΖΡΑΪ Ζ̄Μ ΠΕΝΔΥΜΑ ΕΝΤΑϢΤ̄ΝΝΟΟΥϢ  
 ΝΑΪ· ΑΪΤΑΛϢ ΖΙΩΩΤ Ζ̄Ν ΤΕΥΝΟΥ ΕΤ̄ΜΜΑΥ· ΛΥΩ ΑΪΡ-  
 15 ΟΥΘΕΙΝ ΕΜΑΩΟ ΕΜΑΩΟ ΛΥΩ ΑΪΩΑ ΕΠΧΙΣΕ· ΛΥΩ  
 ΑΪΕΙ' ΕΡ̄Ν-ΤΗΥΛΗ Μ̄ΠΕΣΤΕΡΕΩΜΑ ΕΪΟ Ν̄ΟΥΘΕΙΝ ΕΜΑΩΟ  
 ΕΜΑΩΟ ΕΜ̄Ν-ΩΙ ΕΠΟΥΘΕΙΝ ΕΝΕΪΩΟΟΠ Μ̄ΜΟϢ· ΛΥΩ  
 ΛΥΩΤΟΡ̄ΤΡ ΕΧ̄Ν ΝΕΥΕΡΗΥ Ν̄ΘΙ Μ̄ΠΥΛΗ Μ̄ΠΕΣΤΕΡΕ-  
 ΩΜΑ ΛΥΟΥΩΝ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ· ΛΥΩ Α Ν̄ΑΡΧΩΝ  
 20 ΤΗΡΟΥ Μ̄Ν Ν̄ΕΧΟΥΣΙΑ ΤΗΡΟΥ· Μ̄Ν Ν̄ΑΓΓΕΛΟΣ ΤΗΡΟΥ  
 ΕΤ̄ΝΖΗΤ̄Ϣ ΛΥΩΤΟΡ̄ΤΡ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ ΕΤΒΕ ΠΝΟΘ  
 Ν̄ΟΥΘΕΙΝ ΕΤΩΟΟΠ Μ̄ΜΟΪ· ΛΥΩ ΛΥΩΩΩΤ ΕΠΕΝ-  
 ΔΥΜΑ Ν̄ΟΥΘΕΙΝ ΕΤ̄ΖΙΩΩΤ' ΕΤΟ Ν̄ΟΥΘΕΙΝ ΛΥΝΑΥ [Κ]

6 MS after ΑΜΟΥ, dittography ΘΕ ΩΑΡΟΝ Ζ̄ΝΟΥ is expunged.

8 MS Ν̄ΟΥΕΙΩ.

17 MS ΕΝΕΩΟΟΠ; ϣ crossed out, and ι inserted above in the same hand;  
 read ΕΝΕϢΩΟΟΠ Ε̄ΜΟΪ; compare 23.23.

is completed. Behold the time is completed. Come now quickly to us that we put them on thee, until thou hast completed the whole *service* of the completion of the First *Mystery*, which is appointed by the Ineffable One. Come now quickly to us that we put them on thee, *according to the command* of the First *Mystery*. For yet a little time, an *insignificant* one, and thou wilt come to us and leave the world\*. Come now quickly, and thou shalt receive the whole glory which is the glory of the First *Mystery*<sup>17</sup>

11. It happened now, when I saw the *mystery* of all these words in the *garment* which was sent to me, I put it on in that hour, and I gave light exceedingly, and I flew to the height, and I came before the *gate* of the *firmament*, shining exceedingly, there being no measure to the light which I had. And the gates of the firmament were agitated against one another, and they all opened at the same time. And all the *archons* and all the *powers* (*exousiai*) and all the *angels* therein were all agitated at the same time because of the great light which I had. And they looked upon the shining *garment* of light which I wore, they saw | the *mystery*

\* cf. Joh. 16.16, 28

<sup>17</sup> cf. Joh. 17.5

ΕΠΜΥΣΤΗΡΙΟΝ ΕΤΕΡΕ ΠΕΥΡΑΝ ΖΩΩΝ ΑΥΡΖΟΤΕ ΕΜΑΤΕ  
 ΕΜΑΤΕ ΑΥΩ ΑΥΒΩΛ ΕΒΟΛ Ν̄ΒΙ ΝΕΥΜ̄ΡΡΕ ΤΗΡΟΥ  
 ΝΑΪ ΕΤΟΥΜΗΡ Ν̄ΖΗΤΟΥ ΑΥΩ Α ΠΟΥΑ ΠΟΥΑ ΛΟ Ζ̄Ν  
 ΤΕΤΑΞΙΣ· ΑΥΩ ΑΥΠΑΖΤΟΥ ΤΗΡΟΥ Μ̄ΠΑΜ̄ΤΟ ΕΒΟΛ  
 5 ΑΥΟΥΩΨ̄Τ ΕΥΧΩ Μ̄ΜΟΣ ΧΕ Ν̄ΑΩ Ν̄ΖΕ ΑΥΟΥΟΤΒ̄Ν  
 ΕΒΟΛ Ν̄ΒΙ ΠΧΟΕΙΣ Μ̄ΠΤΗΡ̄Ψ̄ ΕΜΠ̄ΝΕΙΜΕ· ΑΥΩ ΑΥΖΥΜ-  
 ΝΕΥΕ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ ΕΠΣΑΝΖΟΥΝ Ν̄ΤΕ ΝΙΣΑΝΖΟΥΝ·  
 ΑΝΟΚ ΔΕ ΝΕΥΝΑΥ ΕΡΟΪ ΑΝ ΠΕ· ΑΛΛΑ ΝΕΥΝΑΥ  
 ΕΠΟΥΟΕΙΝ Μ̄ΜΑΤΕ ΑΥΩ ΝΕΥΨΟΟΠ ΠΕ Ζ̄Ν ΟΥΝΟΣ  
 10 Ν̄ΖΟΤΕ· ΑΥΩ ΝΕΥΨ̄ΤΡ̄ΤΩΡ ΠΕ ΕΜΑΤΕ· ΑΥΩ ΑΥ-  
 ΖΥΜΝΕΥΕ ΕΠΣΑΝΖΟΥΝ Ν̄ΤΕ ΝΙΣΑΝΖΟΥΝ· ΑΪΚΑ-ΠΜΑ  
 ΔΕ ΕΤ̄ΜΜΑΥ Ν̄ΣΩΪ ΑΪΕΙ' ΕΖΡΑΪ ΕΤΨΟΡ̄Π̄ Ν̄ΣΦΑΙΡΑ ΕΪΟ  
 Ν̄ΟΥΟΕΙΝ ΕΜΑΨΟ ΕΜΑΨΟ Ν̄ΖΟΥΟ ΕΘΕ ΕΝΤΑΪΡ̄ΟΥ-  
 ΟΕΙΝ Ν̄ΖΗΤ̄Σ Ζ̄Μ ΠΕΣΤΕΡΕΩΜΑ Ν̄ΖΜΕΨ̄ΙΤ' Ν̄ΚΩΒ Ν̄ΣΟΠ· [κ<sup>b</sup>]  
 15 ΑΣΨΩΠΕ ΣΕ Ν̄ΤΕΡΙΠΩΣ ΕΤΠΥΛΗ Ν̄ΤΨΟΡ̄Π̄ Ν̄ΣΦΑΙΡΑ  
 ΑΥΨΤΟΡ̄ΤΡ̄ Ν̄ΒΙ ΝΕΣΠΥΛΗ ΑΥΩ ΑΥΟΥΩΝ ΜΑΥΑΛΥ  
 ΖΙ ΟΥΣΟΠ· ΑΪΕΙ' ΕΖΟΥΝ ΕΝΟΙΚΟΣ Ν̄ΤΕΣΦΑΙΡΑ ΕΪΟ  
 Ν̄ΟΥΟΕΙΝ ΕΜΑΨΟ ΕΜΑΨΟ ΕΜ̄Ν-Ψ̄Ι ΕΠΟΥΟΕΙΝ ΕΤ-  
 ΨΟΟΠ Μ̄ΜΟΪ ΑΥΩ ΑΥΨΤΟΡ̄ΤΡ̄ ΕΧ̄Ν ΝΕΥΕΡΗΥ Ν̄ΒΙ  
 20 Ν̄ΑΡΧΩΝ ΤΗΡΟΥ Μ̄Ν ΝΕΤΨΟΟΠ ΤΗΡΟΥ Ζ̄Ν ΤΕΣΦΑΙΡΑ  
 ΕΤ̄ΜΜΑΥ ΑΥΩ ΑΥΝΑΥ ΕΠΝΟΣ Ν̄ΟΥΟΕΙΝ ΕΤΨΟΟΠ  
 Μ̄ΜΟΪ· ΑΥΩ ΑΥΣΩΨ̄Τ ΕΠΛΕΝΔΥΜΑ ΑΥΝΑΥ ΕΠΜΥΣ-  
 ΤΗΡΙΟΝ Μ̄ΠΕΥΡΑΝ Ν̄ΖΗΤ̄Ψ̄ ΑΥΩ ΑΥΡ̄ΖΟΥΕ-Ψ̄ΤΟΡ̄ΤΡ̄·  
 ΑΥΩ ΑΥΨΩΠΕ Ζ̄Ν ΟΥΝΟΣ Ν̄ΖΟΤΕ ΕΥΧΩ Μ̄ΜΟΣ  
 25 ΧΕ ΠΩΣ Α ΠΧΟΕΙΣ Μ̄ΠΤΗΡ̄Ψ̄ ΟΥΟΤΒ̄Ν ΕΒΟΛ ΕΜΠ̄Ν-  
 ΕΙΜΕ· ΑΥΩ ΑΥΒΩΛ ΕΒΟΛ Ν̄ΒΙ ΝΕΥΜ̄ΡΡΕ ΤΗΡΟΥ ΑΥΩ

1 MS ΕΠΜΥΣΤΗΡΙΟΝ.

which contained their name. They were exceedingly afraid and all their bonds in which they were bound were loosened, and each one abandoned his *rank*. And they all prostrated themselves in my presence, they worshipped, saying: 'How has the Lord of the All passed through us without our knowing?' And they all *sang praises* at once to the innermost of the inner. *However* they did not see me, *but* they saw the light alone and they were in great fear\*. And they were greatly agitated, and they *sang praises* to the innermost of the inner.

12. *Nevertheless* I left that place behind me, I came up to the first *sphere* shining exceedingly, 49 times more than when I gave light within the *firmament*. Now it happened when I reached the *gate* of the first *sphere*, its *gates* were agitated and they opened of themselves at the same time. I came into the *houses* of the *spheres* shining exceedingly, there being no measure to the light which I had. And all the *archons* and all those who were in that *sphere* were agitated together. And they saw the great light which I had. And they looked upon my *garment*, they saw the *mystery* of their name within it. And they were increasingly agitated, and they were in great fear, saying: 'How has the Lord of the All passed through us without our knowing?' And all their bonds were loosened, | and their *places* and their

\* cf. Acts 22.9

ΜΝ ΝΕΥΤΟΠΟΣ ΜΝ ΝΕΥΤΑΞΙΣ · ΑΥΩ Λ ΠΟΥΛ ΠΟΥΛ ΚΑ  
 ΛΟ ΖΝ ΤΕΥΤΑΞΙΣ ΑΥΠΑΣΤΟΥ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ ΑΥ-  
 ΟΥΩΩΤ ΜΠΑΜΤΟ ΕΒΟΛ Η ΜΗΓΜΤΟ ΕΒΟΛ ΜΠΑΕΝ-  
 ΔΥΜΑ · ΑΥΩ ΑΥΖΥΜΝΕΥΕ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ ΕΠΣΑΝ-  
 5 ΖΟΥΝ ΝΤΕ ΝΙΣΑΝΖΟΥΝ · ΕΥΩΟΠ ΖΝ ΟΥΝΟΣ ΝΖΟΤΕ  
 ΜΝ ΟΥΝΟΣ ΝΩΤΟΡΤΡ · ΑΥΩ ΑΙΚΩ ΝΩΩΙ ΜΠΜΑ ΕΤ-  
 ΜΜΑΥ ΑΙΕΙ' ΩΑ ΤΠΥΛΗ ΝΤΜΕΖΣΝΤΕ ΝΣΦΑΙΡΑ ΤΑΙ ΕΤΕ  
 ΝΤΟΣ ΤΕ ΘΙΜΑΡΜΕΝΗ · ΑΥΩΤΟΡΤΡ ΔΕ ΝΣΙ ΝΕΣΠΥΛΗ  
 ΤΗΡΟΥ ΑΥΩ ΑΥΟΥΩΝ ΖΙ ΝΕΥΕΡΗΥ · ΑΥΩ ΑΙΒΩΚ  
 10 ΕΖΟΥΝ ΕΝΟΙΚΟΣ ΝΘΙΜΑΡΜΕΝΗ ΕΙΟ ΝΟΥΟΕΙΝ ΕΜΑΩΟ  
 ΕΜΑΩΟ ΕΜΝ-ΩΙ ΕΠΟΥΟΙΝ ΕΤΩΟΟΠ ΜΜΟΙ' ΝΕΙΟ' ΓΑΡ  
 ΝΟΥΟΕΙΝ ΠΕ ΖΝ ΘΙΜΑΡΜΕΝΗ ΝΖΟΥΟ ΕΤΕΣΦΑΙΡΑ ΝΖΜΕ-  
 ΨΙΤ' ΝΚΩΒ ΝΣΟΠ · ΑΥΩ ΑΥΩΤΟΡΤΡ ΝΣΙ ΝΑΡΧΩΝ  
 ΤΗΡΟΥ ΜΝ ΝΕΤΩΟΟΠ ΤΗΡΟΥ ΖΝ ΘΙΜΑΡΜΕΝΗ ΑΥΩ ΚΑ<sup>b</sup>  
 15 ΑΥΖΕ ΕΧΝ ΝΕΥΕΡΗΥ ΑΥΩΩΠΕ ΖΝ ΟΥΝΟΣ ΝΖΟΤΕ  
 ΕΜΑΤΕ ΕΥΝΑΥ ΕΠΝΟΣ ΝΟΥΟΕΙΝ ΕΩΩΟΟΠ ΜΜΟΙ' ·  
 ΑΥΩ ΑΥΩΩΩΤ ΕΠΑΕΝΔΥΜΑ ΝΟΥΟΕΙΝ ΑΥΝΑΥ ΕΠ-  
 ΜΥΣΤΗΡΙΟΝ ΜΠΕΥΡΑΝ ΖΡΑΙ ΖΜ ΠΑΕΝΔΥΜΑ ΑΥΩ ΑΥΡ-  
 ΖΟΥΕ-ΩΤΟΡΤΡ ΑΥΩΩΠΕ ΖΝ ΟΥΝΟΣ ΝΖΟΤΕ ΕΥΧΩ  
 20 ΜΜΟΣ ΧΕ ΝΑΩ ΝΖΕ Λ ΠΧΟΙΣ ΜΠΤΗΡΩ ΟΥΟΤΒΝ ΕΒΟΛ  
 ΕΜΠΝΕΙΜΕ · ΑΥΩ ΑΥΒΩΛ ΕΒΟΛ ΝΣΙ ΜΜΡΡΕ ΤΗΡΟΥ  
 ΝΝΕΥΤΟΠΟΣ ΜΝ ΝΕΥΤΑΞΙΣ ΜΝ ΝΕΥΟΙΚΟΣ · ΑΥΕΙ' ΤΗ-  
 ΡΟΥ ΖΙ ΟΥΣΟΠ ΑΥΠΑΣΤΟΥ ΑΥΟΥΩΩΤ ΜΠΑΜΤΟ  
 25 ΝΖΟΥΝ ΝΤΕ ΝΙΣΑΝΖΟΥΝ · ΕΥΩΟΠ ΖΝ ΟΥΝΟΣ ΝΖΟΤΕ

23 MS ΑΥΠΑΣΤΟΥ; Τ inserted above.

24 MS ΑΥΖΥΜΝΕΥ.

*ranks*. And each one abandoned his *rank*. And they all prostrated themselves at the same time, they all worshipped in my presence *or* in the presence of my *garment*. And they all *sang praises* at the same time to the innermost of the inner, being in great fear and great agitation.

13. And I left that place behind me, I came to the *gate* of the second *sphere*, which is the *Heimarmene*. But all its *gates* were agitated and they opened of themselves<sup>1</sup>. And I entered into the *houses* of the *Heimarmene*, shining exceedingly, there being no measure to the light which I had, *for* I was shining in the *Heimarmene* 49 times more than in the *sphere*. And all the *archons* and all those who are in the *Heimarmene* were agitated and they fell upon one another, and were in very great fear as they saw the great light which I had. And they looked at my *garment* of light, they saw the *mystery* of their name in my *garment*, and they were increasingly agitated. They were in great fear, saying: 'How has the Lord of the All passed through us without our knowing?' And all the bonds of their *places* and their *ranks* and their *houses* were loosened. They all came at the same time, they prostrated themselves, they worshipped in my presence. And they all *sang praises* at the same time to the innermost of the inner, being in great fear | and great agitation.

<sup>1</sup> (9) of themselves; Till: one by one.



ΜΝ ΟΥΝΟΣ ΝΩΤΟΡΤΡ· ΑΥΩ ΛΙΚΑ-ΠΜΑ ΕΤΜΜΑΥ ΝΩΩΙ  
 ΛΙΕΙ' ΕΣΡΑΙ' ΕΝΝΟΣ ΝΝΑΙΩΝ ΝΤΕ ΝΑΡΧΩΝ ΛΙΕΙ' ΕΡΝ· [κβ]  
 ΝΕΥΚΑΤΑΠΕΤΑΣΜΑ· ΑΥΩ ΜΝ ΝΕΥΠΥΛΗ ΕΙΟ ΝΟΥΟΕΙΝ  
 ΕΜΑΩΟ ΕΜΑΩΟ ΑΥΩ ΕΜΝ-ΩΙ ΕΠΟΥΟΕΙΝ ΕΤΩΟΟΠ  
 5 ΜΜΟΙ·

ΑΣΩΠΕ ΣΕ ΝΤΕΡΙΠΩΣ ΕΠΜΝΤΣΝΟΟΥΣ ΝΝΑΙΩΝ  
 ΑΥΩΤΟΡΤΡ ΕΧΝ ΝΕΥΕΡΗΥ ΝΩΙ ΝΕΥΚΑΤΑΠΕΤΑΣΜΑ  
 ΑΥΩ ΜΝ ΝΕΥΠΥΛΗ ΑΥΩΚ ΜΑΥΑΛΥ ΝΩΙ ΝΚΑΤΑΠΕ-  
 ΤΑΣΜΑ· ΑΥΩ Α ΝΕΥΠΥΛΗ ΟΥΩΝ ΕΧΝ ΝΕΥΕΡΗΥ·  
 10 ΑΥΩ ΛΙΩΚ ΕΣΟΥΝ ΕΝΕΥΑΙΩΝ ΕΙΟ' ΝΟΥΟΕΙΝ ΕΜΑ-  
 ΩΟ ΕΜΑΩΟ ΕΜΝ-ΩΙ ΕΠΟΥΟΕΙΝ ΕΤΩΟΟΠ ΜΜΟΙ ΝΣΟΥΟ  
 ΕΠΟΥΟΕΙΝ ΕΝΤΑΙΡ-ΟΥΟΕΙΝ ΝΣΗΤΥ ΖΝ ΝΟΙΚΟΣ ΝΘΙ-  
 ΜΑΡΜΕΝΗ ΝΣΜΕΨΙΤ ΝΚΩΒ ΠΣΟΠ· ΑΥΩ Α ΝΑΓΓΕΛΟΣ  
 ΤΗΡΟΥ ΝΝΑΙΩΝ ΜΝ ΝΕΥΑΡΧΑΓΓΕΛΟΣ ΜΝ ΝΕΥΑΡ-  
 15 ΧΩΝ· [ΜΝ] ΜΝ ΝΕΥΝΟΥΤΕ· ΜΝ ΝΕΥΧΟΕΙΣ· ΜΝ  
 ΝΕΥΕΞΟΥΣΙΑ· ΑΥΩ ΜΝ ΝΕΥΤΥΡΑΝΝΟΣ· ΜΝ ΝΕΥ· [κβ<sup>b</sup>]  
 ΣΟΜ· ΜΝ ΝΕΥΣΗΝΟΗΡ ΜΝ ΝΕΥΦΩΣΤΗΡ· ΜΝ ΝΕΥΧΩ-  
 ΡΙΣΣΥΝΖΥΓΟΣ· ΜΝ ΝΕΥΑΔΟΡΑΤΟΣ· ΑΥΩ ΜΝ ΝΕΥΠΡΟ-  
 ΠΑΤΩΡ· ΜΝ ΝΕΥΤΡΙΑΥΝΑΜΟΣ ΑΥΝΑΥ ΕΡΟΙ ΕΙΟ ΝΟΥ-  
 20 ΟΕΙΝ ΕΜΑΩΟ ΕΜΑΩΟ· ΕΜΝ-ΩΙ ΕΠΟΥΟΕΙΝ ΕΤΩΟΟΠ  
 ΜΜΟΙ· ΑΥΩ ΑΥΩΤΟΡΤΡ ΕΧΝ ΝΕΥΕΡΗΥ· ΑΥΩ ΑΥ-  
 ΝΟΣ ΝΣΟΤΕ ΣΕ ΕΣΡΑΙ' ΕΧΩΟΥ· ΕΥΝΑΥ ΕΠΝΟΣ ΝΟΥ-  
 ΟΕΙΝ ΕΝΕΩΟΟΠ ΜΜΟΙ· ΑΥΩ ΠΕΥΝΟΣ ΝΩΤΟΡΤΡ ΜΝ  
 ΤΕΥΝΟΣ ΝΣΟΤΕ· ΑΥΠΩΣ ΩΑ ΠΤΟΠΟΣ ΜΠΝΟΣ ΜΠΡΟ-

15 the hand of the second scribe begins with ΜΝ which appears for the second time on the new line.

14. And I left that place behind me, I came upwards to the great *aeons* of the *archons*, I came before their *veils*<sup>1</sup> and their *gates* shining exceedingly, and there was no measure to the light which I had. Now it happened when I reached the twelve *aeons*<sup>2</sup>, their *veils* and their *gates* were agitated against one another. The *veils* drew themselves aside and the *gates* opened of themselves<sup>3</sup>, and I entered into their *aeons* shining exceedingly, there being no measure to the light which I had, 49 times greater than the light with which I was shining in the *houses* of the *Heimarmene*. And all the *angels* of the *aeons* and their *archangels* and their *archons* and their gods and their lords and their *powers* (*exousiai*) and their *tyrants* and their powers and their *light-sparks*<sup>4</sup> and their *luminaries* and their *unpaired ones* and their *invisible ones* and their *forefathers* and their *triple-powered ones*, they saw me shining exceedingly, there being no measure to the light which I had. And they were agitated against one another, and great fear came upon them as they saw the great light which I had. And their great agitation and their great fear reached to the *place* of the great | *invisible fore-*

<sup>1</sup> (3) veils; see J 83.

<sup>2</sup> (6) twelve aeons; see J 101.

<sup>3</sup> (9) of themselves; lit. against one another.

<sup>4</sup> (17) light-sparks; see U 242.

ΠΑΤΩΡ ΝΑΖΟΡΑΤΟΣ· ΑΥΩ ΜΝ ΠΩΟΜΝΤ ΝΝΟΣ ΝΤΡΙ-  
 ΔΥΝΑΜΟΣ· ΕΒΟΛ ΔΕ ΖΙΤΝ ΤΝΟΣ ΝΖΟΤΕ ΝΤΕ ΠΕΥ-  
 ΩΤΟΡΤΡ· ΑΥΩ ΕΦΠΗΤ ΕΠΙΣΑ ΜΝ ΠΑΙ ΖΜ ΠΕΥΤΟΠΟΣ  
 ΝΒΙ ΠΝΟΣ ΜΠΡΟΠΑΤΩΡ ΝΤΟΥ ΜΝ ΠΩΟΜΝΤ ΝΤΡΙ- ΚΓ  
 5 ΔΥΝΑΜΟΣ· ΑΥΩ ΜΠΟΥΕΩΩΤΑΜ ΝΝΕΥΤΟΠΟΣ ΤΗ-  
 ΡΟΥ ΕΤΒΕ ΤΝΟΣ ΝΖΟΤΕ ΕΝΕΥΩΟΟΠ ΖΡΑΙ ΝΖΗΤΣ ΑΥΩ  
 ΑΥΚΙΜ ΕΝΕΥΔΙΩΝ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ· ΜΝ ΝΕΥΣΦΕΡΑ  
 ΤΗΡΟΥ ΜΝ ΝΕΥΚΟΣΜΗΣΙΣ ΤΗΡΟΥ· ΕΥΡΖΟΤΕ ΑΥΩ  
 ΕΥΩΤΡΤΩΡ ΕΜΑΤΕ ΕΤΒΕ ΠΝΟΣ ΝΟΥΟΙΝ ΕΝΕΥΩΟΟΠ  
 10 ΜΜΟΙ ΝΘΕ ΑΝ ΜΠΕΟΥΟΙΩ ΕΝΕΥΩΟΟΠ ΜΜΟΙ· ΕΙΩΟΟΠ  
 ΖΙΧΜ ΠΚΑΣ ΝΤΕ ΤΜΝΤΡΩΜΕ ΝΤΕΡΕΦΕΙ' ΕΖΡΑΙ ΕΧΩΙ  
 ΝΒΙ ΠΕΝΔΥΜΑ ΝΟΥΟΕΙΝ· ΝΕΜΝΩΣΟΜ ΓΑΡ ΜΠΚΟΣ-  
 ΜΟΣ ΕΤΩΟΥΝ ΖΑ ΠΟΥΟΕΙΝ ΝΘΕ ΕΤΨΟ ΜΜΟΣ ΖΝ ΤΕΨ-  
 ΑΛΗΘΕΙΑ· ΕΜΜΟΝ ΠΚΟΣΜΟΣ ΝΑΒΩΛ ΕΒΟΛ ΜΝ ΝΕΤ-  
 15 ΖΙΧΩΥ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ· ΑΛΛΑ ΠΟΥΟΕΙΝ ΕΝΕΥΩΟΟΠ  
 ΜΜΟΙ ΖΜ ΠΜΝΤΣΝΟΟΥΣ ΝΝΔΙΩΝ ΝΑΛΛΥ ΕΠΕΝΤΑΥ· ΚΓ<sup>b</sup>  
 ΩΩΠΕ ΜΜΟΙ ΖΜ ΠΚΟΣΜΟΣ ΖΑΤΝΤΗΥΤΝ ΝΩΜΟΥΝ  
 ΝΩΟ· ΜΝ ΣΑΩΥ ΝΩΕ ΝΤΒΑ ΝΚΩΒ ΝΣΟΠ·  
 3 ΑΣΩΩΠΕ ΣΕ ΝΤΕΡΕ ΝΕΤΩΟΟΠ ΤΗΡΟΥ ΖΜ ΠΜΝΤ-  
 20 ΣΝΟΟΥΣ ΝΔΙΩΝ· ΝΤΕΡΟΥΝΔΥ ΕΠΝΟΣ ΝΟΥΟΕΙΝ ΕΝΕΥ-  
 ΩΟΟΠ ΜΜΟΙ· ΑΥΩΤΟΡΤΡ ΤΗΡΟΥ ΕΧΝ ΝΕΥΕΡΗΥ ΑΥΩ  
 ΑΥΠΩΤ ΕΠΙΣΑ ΜΝ ΠΑΙ ΖΡΑΙ ΖΝ ΝΔΙΩΝ· ΑΥΩ ΑΥΚΙΜ  
 ΕΧΝ ΝΕΥΕΡΗΥ ΝΒΙ ΝΔΙΩΝ ΤΗΡΟΥ ΜΝ ΜΠΗΥΕ ΤΗΡΟΥ  
 ΜΝ ΤΕΥΚΟΣΜΗΣΙΣ ΤΗΡΣ<sup>1</sup> ΕΤΒΕ ΤΝΟΣ ΝΖΟΤΕ ΕΝΤΑΣ-  
 25 ΩΩΠΕ ΜΜΟΟΥ ΕΒΟΛ ΧΕ ΜΠΟΥΕΙΜΕ ΕΠΜΥΣΤΗΡΙΟΝ

18 after ΝΩΕ are further erased letters, perhaps originally ΑΥΩ ΝΠ.

*father* and the three great *triple-powered ones*. However, because of the great fear from their agitation, the great *forefather* continued to run from side to side in his *place*, he and the three *triple-powered ones*, and they could not close all their *places* because of the great fear in which they were. And they moved all their *aeons* at the same time, and all their *spheres*, and all their *orders*, fearing and greatly agitated because of the great light which I had. Not as at the time when I had it, in which I was upon the earth of mankind, when the *garment* of light came down upon me, for the *world* would not be able to bear the light as it is in its *reality*, else the *world* and all that is upon it<sup>1</sup> would be dissolved at the same time. But the light which I had in the twelve *aeons* was 8700 myriad<sup>2</sup> times greater than that which I had with you in the *world*.

15. Now it happened when all those that were in the twelve *aeons* saw the great light which I had, they were all agitated against one another, and they ran from side to side in the *aeons*. And all the *aeons* and all the heavens and their whole *order* moved against one another, because of the great fear which they had because they did not know the *mystery* | which had happened. And Adamas,

<sup>1</sup> (14) all that is upon it; Till: all those that are upon it.

<sup>2</sup> (18) 8700 myriad; Till: 87 million.

ΕΝΤΑΧΩΠΕ ΑΥΩ ΠΑΔΑΜΑΣ ΠΝΟΣ ΝΤΥΡΑΝΝΟΣ ΜΝ  
 ΝΤΥΡΑΝΝΟΣ ΤΗΡΟΥ ΕΤΩΟΠ ΖΝ ΝΑΙΩΝ ΤΗΡΟΥ ΑΥΖΙ-  
 ΤΟΤΟΥ ΕΠΟΛΕΜΙ ΕΠΧΙΝΧΗ ΖΡΑΪ ΖΜ ΠΟΥΘΕΙΝ · ΑΥΩ  
 ΜΠΟΥΕΙΜΕ ΧΕ ΉΥΠΟΛΕΜΕΙ ΜΝ ΝΙΜ · ΕΒΟΛ ΧΕ ΝΕΥ· ΚΑ  
 5 ΝΑΥ ΑΝ ΕΛΛΑΥ ΝΣΑ ΠΟΥΘΙΝ ΕΤΟΥΟΤΒ ΕΜΑΩΟ · ΑΣ-  
 ΩΠΕ ΟΕ ΝΤΕΡΟΥΠΟΛΕΜΙ ΖΜ ΠΟΥΘΙΝ ΑΥΣΩΩΜ  
 ΤΗΡΟΥ ΖΙ ΝΕΥΕΡΗΥ ΑΥΩ ΑΥΖΕ ΕΠΕΧΤ ΖΡΑΪ ΖΝ  
 ΝΑΙΩΝ · ΑΥΩΠΕ ΝΘΕ ΝΝΙΡΜΝΚΑΣ ΕΤΜΟΟΥΤ · ΕΜΝ-  
 ΝΙΘΕ ΝΖΗΤΟΥ · ΑΥΩ ΑΪΘΙ ΝΟΥΟΥΩΝ ΝΩΟΜΝΤ ΖΝ  
 10 ΤΕΥΘΟΜ ΤΗΡΟΥ ΧΕΚΑΣ ΝΝΕΥΕΝΕΡΓΙ ΖΝ ΝΕΥΠΡΑΖΙΣ  
 ΕΘΟΥ · ΑΥΩ ΧΕΚΑΣ ΕΡΩΑΝ ΝΡΩΜΕ ΕΤΖΜ ΠΚΟ-  
 ΜΟΣ ΕΥΩΑΝΕΠΙΚΑΛΕΙ ΜΜΟΥ ΖΝ ΝΕΥΜΥΣΤΗΡΙΟΝ · ΝΑΪ  
 ΕΝΤΑΥΝΤΟΥ ΕΠΕΧΤ ΝΘΙ ΝΑΓΓΕΛΟΣ ΕΝΤΑΥΠΑΡΑΒΑ  
 ΝΑΪ ΕΤΕ ΝΕΥΜΑΓΙΑ ΝΕ · ΧΕΚΑΣ ΟΕ ΕΥΩΑΝΕΠΙΚΑΛΕΙ  
 15 ΜΜΟΥ ΖΝ ΝΕΥΠΡΑΖΙΣ ΕΘΟΥ · ΝΝΕΥΕΩΧΟΚΟΥ  
 ΕΒΟΛ · ΑΥΩ ΘΙΜΑΡΜΕΝΗ ΜΝ ΤΕΣΦΑΙΡΑ ΕΤΟΥΟ Ν-  
 ΧΟΕΙΣ ΕΡΟΥ · ΑΪΠΟΘΟΥ ΑΥΩ ΑΪΤΡΕΥΡ-ΟΟΥ· ΚΑ<sup>b</sup>  
 ΝΕΒΟΤ ΕΥΚΗΤ ΕΣΒΟΥΡ · ΑΥΩ ΑΥΧΩΚ ΕΒΟΛ ΝΝΕΥ-  
 ΑΠΟΤΕΛΕΣΜΑ · ΑΥΩ ΟΟΥ ΝΕΒΟΤ · ΕΥΣΩΩΤ ΕΟΥ·  
 20 ΝΑΜ ΕΥΧΩΚ ΕΒΟΛ ΝΝΕΥΑΠΟΤΕΛΕΣΜΑ · ΕΒΟΛ ΔΕ  
 ΖΙΤΝ ΤΚΕΛΕΥΣΙΣ ΜΠΩΟΡΠ ΝΤΩΩ · ΑΥΩ ΕΒΟΛ ΖΙΤΝ  
 ΤΚΕΛΕΥΣΙΣ ΜΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ · ΝΕΝΤΑΥΚΑΛΥ  
 ΠΕ ΕΥΣΩΩΤ ΕΣΒΟΥΡ ΝΝΑΥ ΝΙΜ ΝΘΙ ΙΘΟΥ ΠΕΠΙΣ-  
 ΚΟΠΟΣ ΜΠΟΥΘΕΙΝ ΕΥΧΩΚ ΕΒΟΛ ΝΝΕΥΑΠΟΤΕΛΕΣΜΑ ·

7 originally ΖΝ ΝΕΥΕΡΗΥ; Ν erased to give ι.

15 MS ΝΕΥΝΕΥΠΡΑΖΙΣ; the second ΝΕΥ is expunged.

17 MS originally ΑΥΠΟΘΟΥ; Υ is crossed out and ι inserted.

18 MS ΑΥΧΩΚ; read ΕΥΧΩΚ.

23 η altered to ηε after erasure.

the great *tyrant*<sup>1</sup>, and all the *tyrants* which are in all the  
*aeons* began to *wage war* in vain against the light. And they  
 did not know against whom they *waged war*, because they  
 saw nothing except the greatly surpassing light.

Now it happened when they *waged war* against the light,  
 they were all exhausted together, and they were cast down  
 into the *aeons*, and they became like the earth-dwellers who  
 are dead and have no breath in them. And I took a third  
 part of all their power so that they should not *work* their  
 wicked *actions*, and in order that when men who are in the  
*world call upon* them in their *mysteries* — those which the  
*transgressing angels*\* brought down, namely their *magic* —  
 that when now they *call upon* them in their wicked *actions*,  
 they are not able to complete them. And (as for) the  
*Heimarmene* and the *sphere* over which they rule, I turned  
 them and caused them to spend six months turned to the  
 left, as they complete their (periods of) *influence*, and to  
 look to the right for six months, as they complete their  
 (periods of) *influence*. However, through the *command* of  
 the first ordinance and through the *command* of the First  
*Mystery*, Jeu<sup>2</sup> the *Overseer* of the Light had placed them  
 so that they were looking to the left at all times, as they  
 completed their (periods of) *influence* | and their *actions*.

\* cf. Jud. 6

<sup>1</sup> (1) Adamas, the great tyrant; cf. Augustine *c. Faust.* VI 8; as Sabaoth, see Origen *c. Cels* VI 31; J 100; (also 355.17 ff.).

<sup>2</sup> (23) Jeu; see J 47 ff.; Bousset (*Bibl.* 10), pp. 165-66.

ΑΥΩ ΜΝ ΝΕΥΠΡΑΞΙΣ· ΑΣΩΩΠΙΣ ΔΕ ΝΤΕΡΙΕΙ' ΕΠΕΥΤΟ-  
 ΠΟΣ ΑΥΑΤΑΚΤΙ ΑΥΩ ΑΥΠΟΛΕΜΕΙ ΕΖΗΤῆ ΜΠΟΥΟΙΝ  
 ΛΙΧΙ ΝΟΥΟΥΩΝ ΝΩΟΜΝΤ' ΝΤΕ ΤΕΥΔΟΜ· ΧΕ ΝΝΕΥ-  
 ΕΩΩΜΔΟΜ ΕΧΩΚ ΕΒΟΛ ΝΝΕΥΠΡΑΞΙΣ ΕΘΟΟΥ· ΑΥΩ  
 5 ΘΙΜΑΡΜΕΝΗ ΜΝ ΤΕΣΦΑΙΡΑ· ΕΤΟΥ' ΝΧΟΕΙΣ ΕΡΟΟΥ· ΚΕ  
 ΛΙΠΟΘΝΟΥ· ΑΥΩ ΛΙΚΑΛΥ ΕΥΩΩΩΤ' ΕΖΒΟΥΡ ΝΣΟΟΥ  
 ΝΕΒΟΤ· ΕΥΧΩΚ ΕΒΟΛ ΝΝΕΥΑΠΟΤΕΛΕΣΜΑ ΑΥΩ ΛΙ-  
 ΚΑΛΥ ΝΚΕΣΟΟΥ ΝΕΒΟΤ· ΕΥΚΗΤ ΕΟΥΝΑΜ· ΕΥΧΩΚ  
 ΕΒΟΛ ΝΝΕΥΑΠΟΤΕΛΕΣΜΑ :

10 ΝΑΙ ΔΕ ΝΤΕΡΕΧΟΟΥ ΕΝΕΧΜΑΘΗΤΗΣ· ΠΕΧΑΥ ΝΑΥ·  
 ΧΕ ΠΕΤΕ ΟΥΝ-ΜΑΛΧΕ ΜΜΟΥ ΕΣΩΤΜ ΜΑΡΕΧΩΤΜ·  
 ΑΣΩΩΠΙΣ ΔΕ ΝΤΕΡΕ ΜΑΡΙΣΑΜ ΣΩΤΜ ΕΝΕΪΩΑΧΕ ΕΧΩ  
 ΜΜΟΥ ΝΒΙ ΠΩΤΗΡ· ΑΣΕΙΩΡΜ ΕΒΟΛ ΣΜ ΠΑΗΡ· Μ-  
 ΠΝΑΥ ΝΟΥΟΥΝΟΥ· ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ ΚΕΛΕΥΕ ΝΑΙ  
 15 ΝΤΑΩΑΧΕ ΣΝ ΟΥΠΑΡΣΗΣΙΑ·

3 ΑΦΟΥΩΩΒ ΝΒΙ ΙΣ ΠΝΑΗΤ· ΠΕΧΑΥ ΜΜΑΡΙΣΑΜ· ΧΕ  
 ΜΑΡΙΣΑΜ ΤΜΑΚΑΡΙΑ· ΤΑΙ ΕΪΝΑΧΟΚΣ ΕΒΟΛ ΣΝ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΤΗΡΟΥ ΝΤΕ ΝΑΠΧΙΣΕ· ΩΑΧΕ ΣΝ ΟΥΠΑΡ- ΚΕ<sup>b</sup>  
 ΣΗΣΙΑ ΧΕ ΝΤΟ ΤΕΤΕΡΕ ΠΕΣΖΗΤ ΣΟΥΤΩΝ ΕΣΟΥΝ  
 20 ΕΤΜΝΤΕΡΟ ΝΜΠΗΥΣ· ΝΣΟΥΟ ΕΝΟΥΣΝΗΥ ΤΗΡΟΥ·

3 ΤΟΤΕ ΠΕΧΑΣ ΝΒΙ ΜΑΡΙΣΑΜ ΜΠΣΩΤΗΡ ΧΕ ΠΑ-  
 ΧΟΕΙΣ· ΠΩΑΧΕ ΕΝΤΑΚΧΟΟΥ ΝΑΝ ΧΕ ΠΕΤΕ ΟΥΝ-  
 ΜΑΛΧΕ ΜΜΟΥ ΕΣΩΤΜ ΜΑΡΕΧΩΤΜ· ΕΚΧΩ ΜΜΟΣ ΧΕ  
 ΕΝΕΝΟΪ ΜΠΩΑΧΕ ΕΝΤΑΚΧΟΟΥ· ΣΩΤΜ ΔΕ ΠΑΧΟΕΙΣ·

16. Now it happened when I came to their *place*, they *rebelled* and *waged war* against the light. And I took a third part of their power, so that they should not be able to complete their wicked *actions*. And (as for) the *Heimarmene* and the *sphere* over which they rule, I turned them, I placed them looking to the left for six months, as they complete their (periods of) *influence*, and I placed them for another six months turning to the right, as they complete their (periods of) *influence*.<sup>\*</sup>

17. Now when he had said these things to his *disciples*, he said to them : "He who has ears to hear, let him hear"<sup>\*</sup>.

Now it happened when Mariam<sup>1</sup> heard these words as the *Saviour* was saying them, she stared for one hour into the *air* and said : "My Lord, *command* me that I speak *openly*".

Jesus, the compassionate, answered and said to Mariam : "Mariam, thou *blessed one*, whom I will complete in all the *mysteries* of the height, speak *openly*, thou art she whose heart is more directed to the Kingdom of Heaven than all thy brothers".

18. Then Mariam said to the *Saviour* : "My Lord, the word which thou hast spoken to us : 'Who has ears to hear, let him hear'<sup>□</sup>, thou sayest so that we may *understand* the word which thou hast spoken. Hear now, my Lord, | for

<sup>\*</sup> cf. Mk. 4.9

<sup>□</sup> cf. Mk. 4.9

<sup>1</sup> (12) Mariam; see Origen *c. Cels.* V. 62; Hippol. V.7.1; SophJC 90; GTh 84; GPh 59. 63; GMar 9 etc.

ΤΑΧΟΟΣ ἘΝ ΟΥΠΑΡΖΗCΙΑ· ΠΩΑΧΕ ΕΝΤΑΚΧΟΟC ΧΕ  
 ΑΪCΙ ΝΟΥΟΥΩΝ ΝΩΟΜΝΤ' ἘΝ ΤCΟΜ ΝΝΑΡΧΩΝ ΝΝ-  
 ΑΙΩΝ ΤΗΡΟΥ· ΑΥΩ ΧΕ ΑΪΠΩΩΝΕ ΝΤΕΥΖΙΜΑΡΜΕΝΗ·  
 5 ΕΥΩΑΝΕΠΙΚΑΛΓΙ ΜΜΟΟΥ ΝCΙ ΠΓΕΝΟC ΝΝΡΩΜΕ ἘΝ  
 ΝΕΥΜΥCΤΗΡΙΟΝ ΝΑΪ ΝΤΑΥΤCΑΒΟΟΥ ΕΡΟΟΥ ΝCΙ ΝΑΓ-  
 ΓΕΛΟC ΕΝΤΑΥΠΑΡΑΒΑ ΕΠΕΥΧΩΚ ΕΒΟΛ ΝΝΕΥΖΒΗΥΕ  
 ἘΘΟΟΥ· ΑΥΩ ΝΑΝΟΜΟΝ ἘΜ ΠΜΥCΤΗΡΙΟΝ ΝΤΕΥ- ΚΕ  
 ΜΑΓΙΑ· ΧΕΚΑΛC ΕΝΝΕΥΕΩCΜCΟΜ CΕ ΧΙΝ ΜΠΕΪΝΑΥ  
 10 ΕΧΩΚ ΕΒΟΛ ΝΝΕΥΖΒΗΥΕ ΝΑΝΟΜΟΝ ΕΒΟΛ ΧΕ ΑΚCΙ  
 ΝΤΕΥCΟΜ ΝΖΗΤΟΥ ΜΝ ΝΕΥΡΕCΚΑ-ΟΥΝΟΥ ΜΝ ΝΕΥΡΕC-  
 ΩΙΝΕ ΜΝ ΝΕΤΕΩΔΥΤΑΜC-ΝΡΩΜΕ ΕΤἘΜ ΠΚΟCΜΟC  
 ΕΩΒ ΝΙΜ ΕΤΝΑΩΩΠΕ ΧΕ ΝΝΕΥΝΟΕΙ ΧΙΝ ΜΠΕΪΝΑΥ  
 ΕΤΑΜΟΟΥ ΕΛΑΛΥ ΝΖΩΒ· ΕCΝΑΩΩΠΕ ΧΕ ΑΚΠΩΩΝΕ  
 15 ΝΝΕΥCΦΑΙΡΑ· ΑΥΩ ΑΚΤΡΕΥΡ-CΟΟΥ ΝΕΒΟΤ· ΕΥΚΗΤ  
 ΕΖΒΟΥΡ ΕΥΧΩΚ ΕΒΟΛ ΝΝΕΥΑΠΟΤΕΛΕCΜΑ· ΑΥΩ ΚΕ-  
 CΟΟΥ ΝΕΒΟΤ ΕΥCΩΩΤ ΓΟΥΝΑΜ· ΕΥΧΩΚ ΕΒΟΛ  
 ΝΝΕΥΑΠΟΤΕΛΕCΜΑ· ΕΤΒΕ ΠΕΪΩΑΧΕ CΕ ΠΑΧΟΪC ΕΝΤ-  
 ΑCΧΟΟC ΝΤΕΪCΕ ΝCΙ ΤCΟΜ ΕΤἘΝ ΗCΑΪΑC ΠΕΠΡΟΦΗ-  
 20 ΤΗC ΑΥΩ ΝΤΑCΤΑΥΟC ἘΝ ΟΥΠΑΡΑΒΟΛΗ ΜΠΝΠΤΙΚΗ ΚΕ<sup>b</sup>  
 ΜΠΠΟΥΟΕΩ ΕCΩΑΧΕ ΕΤΒΕ ΘΟΡΑCΙC ΝΚΗΜΕ· ΧΕ ΕΥ-  
 ΤΩΝ CΕ ΚΗΜΕ ΕΥΤΩΝ ΝΕΚΡΕCΩΙΝΕ ΜΝ ΝΕΚΡΕCΚΑ-  
 ΟΥΝΟΥ ΜΝ ΝΕΤΕΩΔΥΜΟΥΤΕ ΕΒΟΛ ἘΜ ΠΚΑC ΜΝ ΝΕΤ-  
 ΕΩΔΥΜΟΥΤΕ ΕΒΟΛ ΝΖΗΤΟΥ· ΜΑΡΟΥΤΑΜΟΚ CΕ ΧΙΝ

13 MS Ννευῖοει.

20 MS ΠΠΠΠΤΙΚΗ; read ΜΠΠΛΤΙΚΗ.

I will speak *openly*. The word which thou hast spoken :  
 'I have taken a third part of the power of the *archons* of  
 all the *aeons*, and I have turned their *Heimarmene* and their  
*sphere* over which they rule, so that when the *race* of  
 mankind *call upon* them in their *mysteries* — these which  
 the *transgressing angels* have taught them for the completion  
 of their evil and *iniquitous* deeds in the *mystery* of their  
*magic* — from this hour now they should not be able to  
 complete their *iniquitous* deeds, because thou hast taken  
 their power from them and from their astrologers and from  
 their soothsayers and from those who tell men who are in  
 the *world* all things which will happen, so that from this  
 hour they will not *understand* anything which will happen  
 so as to tell it. For thou hast turned their *sphere*, and thou  
 hast made them spend six months turned to the left, com-  
 pleting their (periods of) *influence*, and six months looking  
 to the right, completing their (periods of) *influence*.' Now  
 concerning this word, my Lord, the power within the *prophet*  
 Isaiah has spoken thus and has related once in a *spiritual*  
*parable*, speaking about the *vision* of Egypt : 'Where now  
 Egypt, where are thy soothsayers and thy astrologers, and  
 those who call from the earth, and those who call from  
 their bellies? Let them now tell thee, from | this hour, the

ΜΠΕΪΝΑΥ ΕΝΖΒΗΥΕ ΕΤ̄ΝΑΛΛΑΥ Ν̄ΟΙ ΠΧΟΕΙC CΑΒΑΘΘ ·  
 Ν̄ΤΑCΠΡΟΦΗΤΕΥΕ CΕ ΖΑΘΗ Μ̄ΠΑΤΚΕΙ' Ν̄ΟΙ ΤCΟΜ ΕΤ̄Ν  
 ΗCΑΪΑC ΠΕΠΡΟΦΗΤΗC Ν̄ΤΑCΠΡΟΦΗΤΕΥΕ ΖΑΡΟΚ ΧΕ  
 ΚΝΑΥΙ Ν̄ΤCΟΜ Ν̄ΝΑΡΧΩΝ Ν̄ΝΑΙΩΝ · ΑΥΩ Ν̄ΓΠΩΩΝΕ  
 5 Ν̄ΤΕΥCΦΑΙΡΑ · Μ̄Ν ΤΕΥΖΙΜΑΡΜΕΝΗ ΧΕ Ν̄ΝΕΥΕΙΜΕ  
 ΕΛΛΑΥ ΧΙΝ Μ̄ΠΕΪΝΑΥ · ΕΤΒΕ ΠΑΪ ΡΩ ΛCΧΟΟC ΧΕ  
 Ν̄ΤΕΤΝΑΕΙΜΕ ΑΝ CΕ ΧΕ ΟΥ ΠΕΤΕΡΕ ΠΧΟΕΙC CΑ-  
 ΒΑΘΘ ΝΑΛΛΑΥ · ΕΤΕ ΠΑΪ ΠΕ' ΧΕ Μ̄Ν-ΑΛΛΑΥ Ζ̄Ν ΝΑΡ- κ<sub>3</sub>  
 ΧΩΝ ΝΑΕΙΜΕ ΕΝΕΤ̄ΚΝΑΛΛΑΥ ΧΙΝ Μ̄ΠΕΪΝΑΥ ΕΤΕ Ν̄ΤΟΟΥ  
 10 ΠΕ ΚΗΜΕ · ΕΒΟΛ ΧΕ Ν̄ΤΟΟΥ ΝΕ ΤΖΥΛΗ Ν̄ΤΑ ΤCΟΜ  
 CΕ ΕΤ̄Ν ΗCΑΪΑC · Ν̄ΤΑCΠΡΟΦΗΤΕΥΕ ΖΑΡΟΚ Μ̄ΠΙΟΥ-  
 ΟΕΙΩ ΕCΧΩ Μ̄ΜΟC ΧΕ · Ν̄ΤΕΤΝΑΕΙΜΕ ΑΝ CΕ ΧΙΝ  
 Μ̄ΠΕΪΝΑΥ ΕΝΕΤ̄ΝΑΛΛΑΥ Ν̄ΟΙ ΠΧΟΕΙC CΑΒΑΘΘ · ΕΤΒΕ  
 ΤCΟΜ Ν̄ΟΥΟΕΙΝ ΕΝΤΑΚΧΙΤ̄C Ν̄ΤΟΟΤ̄Υ Ν̄CΑΒΑΘΘ ΠΑ-  
 15 ΓΛΘΟC ΠΑΪ ΕΤΨΟΟΠ Ζ̄Μ ΠΤΟΠΟC Ν̄ΤΟΥΝΑΜ ΤΑΪ ΕΤ-  
 ΨΟΟΠ Ζ̄Μ ΠΕΚCΩΜΑ Ν̄ΖΥΛΙΚΟΝ Μ̄ΠΟΟΥ · ΕΤΒΕ ΠΑΪ  
 CΕ ΑΚΧΟΟC ΝΑΝ ΠΑΧΟΕΙC ΙC ΧΕ ΠΕΤΕ ΟῩΝ-ΜΑΛΛΑΧΕ  
 Μ̄ΜΟΥ ΕCΩΤ̄Μ ΜΑΡΕΥCΩΤ̄Μ ΧΕ ΕΚΕΕΙΜΕ ΧΕ ΝΙΜ ΠΕΤ-  
 ΕΡΕ ΠΕΥΖΗΤ ΧΟΚ̄Ρ ΕΖΟΥΝ ΕΤ̄ΜΝ̄ΤΕΡΟ Ν̄ΜΠΗΥΕ · κ<sub>3</sub><sup>b</sup>  
 20 ζ ΛCΨΩΠΕ CΕ Ν̄ΤΕΡΕ ΜΑΡΙΑ ΟΥΩ ΕCΧΩ Ν̄ΝΕΪ-  
 ΨΑΧΕ · ΠΕΧΑΥ ΧΕ ΕΥΓΕ ΜΑΡΙΑ · ΧΕ Ν̄ΤΕ ΟΥΜΑΚΑ-  
 ΡΙΟC ΝΤΟ ΠΑΡΑ CΖΙΜΕ ΝΙΜ ΕΤ̄ΖΙΧ̄Μ ΠΚΑΖ · ΧΕ Ν̄ΤΟ  
 ΤΕΤΝΑΨΩΠΕ Μ̄ΠΛΗΡΩΜΑ Ν̄ΤΕ ΝΙΠΛΗΡΩΜΑ ΤΗΡΟΥ ·  
 ΑΥΩ Ν̄ΧΩΚ Ν̄ΤΕ ΝΙΧΩΚ ΤΗΡΟΥ ·

10 MS ΠΕ: read ΠΕ.

14 2 letters erased before ΤCΟΜ.

things which the Lord Sabaoth will do.'\* Now before thou  
 didst come, the power within Isaiah, the *prophet*, *prophesied*  
 concerning thee, that thou wouldst take away the power  
 of the *archons* of the *aeons*, and that thou wouldst turn their  
*sphere* and their *Heimarmene*, so that from this hour they  
 would know nothing. Concerning this also it has said: 'You  
 will not know what the Lord Sabaoth will do'<sup>□</sup>. That is,  
 none of the *archons* will know what things thou wilt do  
 from this hour. They (the *archons*) are Egypt, because they  
 are *matter*. The power within Isaiah has once *prophesied*  
 about thee saying: 'You will not know from this hour what  
 the Lord Sabaoth will do'<sup>□</sup>. Concerning the power of light  
 which thou hast taken from Sabaoth the *Good*, who is in  
 the *place* of the right, and which today is in thy *material*  
*body*, concerning this now, thou hast said to us, my Lord  
 Jesus: 'He who has ears to hear, let him hear'<sup>△</sup>, so that  
 thou shouldst know whose heart is directed towards the  
 Kingdom of Heaven."

19. Now it happened when Maria finished saying these  
 words, he said: "*Excellent*, Maria. Thou art *blessed beyond*  
 all women upon earth, because thou shalt be the *pleroma*  
 of all *pleromas* and the completion of all completions." |

\* cf. Is. 19.3, 12

□ cf. Is. 19.12

△ Mk. 4.9

3 Ἰ̅ ἡ̅Γ̅Ε̅Ρ̅Ε̅ Μ̅Α̅Ρ̅ΙΑ̅ Δ̅Ε̅ Σ̅Ω̅Τ̅Η̅Μ̅ Ε̅Π̅Ι̅Σ̅Ω̅Τ̅Η̅Ρ̅ Ε̅Χ̅Ω̅ ἡ̅Ν̅Ε̅Ι̅  
 Ψ̅Α̅Χ̅Ε̅· Ἀ̅Σ̅Τ̅Ε̅Λ̅Η̅Λ̅ ἡ̅Μ̅Ο̅Σ̅ Ε̅Μ̅Α̅Ψ̅Ο̅ Λ̅Υ̅Ω̅ Ἀ̅Σ̅Ε̅Ι̅' Ε̅Θ̅Η̅ ἡ̅Ι̅ϸ̅  
 Ἀ̅Σ̅Π̅Α̅Σ̅Τ̅Ι̅Σ̅ ἡ̅Π̅Ε̅ϸ̅ἡ̅Μ̅Τ̅Ο̅ Ε̅Β̅Ο̅Λ̅· Ἀ̅Σ̅Ο̅Υ̅Ω̅Ψ̅Ι̅Τ̅ ἡ̅Ν̅Ε̅ϸ̅Ο̅Υ̅Ε̅Ρ̅Η̅Τ̅Ε̅·  
 Π̅Ε̅Χ̅Λ̅Α̅Σ̅ Ν̅Α̅Υ̅ Χ̅Ε̅ Π̅Α̅Χ̅Ο̅Θ̅Ι̅Σ̅· Σ̅Ω̅Τ̅Η̅Μ̅ Ε̅Ρ̅Ο̅Ϊ̅ Τ̅Α̅Χ̅Ν̅Ο̅Υ̅Κ̅  
 5 Ε̅Π̅Ε̅Ψ̅Α̅Χ̅Ε̅· Ε̅Μ̅Π̅Α̅Τ̅Κ̅Ψ̅Α̅Χ̅Ε̅ ἡ̅Μ̅Μ̅Α̅Ν̅ Ε̅Ν̅Τ̅Ο̅Η̅Ο̅Σ̅ Ε̅Ν̅Τ̅-  
 Ἀ̅Κ̅Ε̅Ω̅Κ̅ Ε̅Ρ̅Ο̅Ο̅Υ̅·

3 Ἀ̅Σ̅Ο̅Υ̅Ω̅Ψ̅Ι̅Τ̅ ἡ̅Ν̅Ε̅Ι̅ ἡ̅Ι̅ϸ̅ Π̅Ε̅Χ̅Λ̅Α̅ ἡ̅Μ̅Α̅Ρ̅Ι̅Σ̅Α̅Μ̅ Χ̅Ε̅ Ψ̅Α̅Χ̅Ε̅  
 ἡ̅Ν̅ Ο̅Υ̅Π̅Α̅Ρ̅Ζ̅Η̅Σ̅ΙΑ̅· Ἰ̅ Λ̅Υ̅Ω̅ ἡ̅Π̅Ρ̅Ρ̅Ζ̅Ο̅Τ̅Ε̅· Ζ̅Ω̅Β̅ Ν̅Ι̅Μ̅ Ε̅Ρ̅Ε̅Ψ̅Ι̅Ν̅Ε̅ ἡ̅Ν̅  
 ἡ̅Σ̅Ω̅ΟΥ̅· †Ν̅Α̅Β̅Ο̅Λ̅Π̅ΟΥ̅ Ν̅Ε̅ Ε̅Β̅Ο̅Λ̅·

10 3 Π̅Ε̅Χ̅Λ̅Α̅Σ̅ Χ̅Ε̅ Π̅Α̅Χ̅Ο̅Θ̅Ι̅Σ̅· Ρ̅Ω̅Μ̅Ε̅ Ν̅Ι̅Μ̅ Ε̅Τ̅Σ̅Ο̅Ο̅Υ̅Ν̅ ἡ̅-  
 Π̅Μ̅Υ̅Σ̅Τ̅Η̅Ρ̅Ι̅Ο̅Ν̅ ἡ̅Τ̅Μ̅Α̅Γ̅ΙΑ̅ ἡ̅Ἠ̅Α̅Ρ̅Χ̅Ω̅Ν̅ Τ̅Η̅Ρ̅ΟΥ̅ ἡ̅Ἠ̅Λ̅Ι̅Ω̅Ν̅ Τ̅Η̅-  
 Ρ̅ΟΥ̅· ἡ̅Ν̅ Τ̅Μ̅Α̅Γ̅ΙΑ̅ ἡ̅Ἠ̅Α̅Ρ̅Χ̅Ω̅Ν̅ ἡ̅Θ̅Ι̅Μ̅Α̅Ρ̅Μ̅Ε̅Ν̅Η̅ ἡ̅Ν̅ Ν̅Α̅Τ̅Ε̅-  
 Σ̅Φ̅Α̅Ι̅Ρ̅Α̅ Κ̅Α̅Τ̅Α̅ Θ̅Ε̅ Ε̅Ν̅Τ̅Α̅Υ̅Τ̅Σ̅Α̅Β̅Ο̅ΟΥ̅ Ε̅Ρ̅Ο̅Ο̅Υ̅ ἡ̅Ν̅Ε̅Ι̅ ἡ̅Α̅Γ̅-  
 Γ̅Ε̅Λ̅Ο̅Σ̅ Ε̅Ν̅Τ̅Α̅Υ̅Π̅Α̅Ρ̅Α̅Β̅Α̅· Ἀ̅Υ̅Ω̅ Ε̅Υ̅Ψ̅Α̅Ν̅Ε̅Π̅Ι̅Κ̅Α̅Λ̅Ε̅Ι̅ ἡ̅Μ̅Ο̅ΟΥ̅  
 15 ἡ̅Ν̅ Ν̅Ε̅Υ̅Μ̅Υ̅Σ̅Τ̅Η̅Ρ̅Ι̅Ο̅Ν̅· Ε̅Τ̅Ε̅ Ν̅Ε̅Υ̅Μ̅Α̅Γ̅ΙΑ̅ Ν̅Ε̅ Ε̅Θ̅Ο̅ΟΥ̅·  
 Ε̅Σ̅Ω̅Ψ̅Ι̅Τ̅ Ε̅Ν̅Ε̅Σ̅Β̅Η̅Υ̅Ε̅ Ε̅Τ̅Ν̅Α̅Ν̅Ο̅Υ̅ΟΥ̅· Σ̅Ε̅Ν̅Α̅Χ̅Ο̅Κ̅ΟΥ̅ Ε̅Β̅Ο̅Λ̅  
 ἡ̅Π̅Ε̅Ϊ̅Ν̅Α̅Υ̅· ἡ̅Ν̅ ἡ̅Μ̅Ο̅Ν̅·

3 Ἀ̅Σ̅Ο̅Υ̅Ω̅Ψ̅Ι̅Τ̅ Δ̅Ε̅ ἡ̅Ν̅Ε̅Ι̅ ἡ̅Ι̅ϸ̅ Π̅Ε̅Χ̅Λ̅Α̅ ἡ̅Μ̅Α̅Ρ̅ΙΑ̅· Χ̅Ε̅ ἡ̅Σ̅Ε̅-  
 Ν̅Α̅Χ̅Ο̅Κ̅ΟΥ̅ Ἀ̅Ν̅ Ε̅Β̅Ο̅Λ̅· ἡ̅Θ̅Ε̅ Ε̅Ν̅Ε̅Υ̅Χ̅Ω̅Κ̅ ἡ̅Μ̅Ο̅ΟΥ̅ Ε̅Β̅Ο̅Λ̅  
 20 Χ̅Ι̅Ν̅ ἡ̅Ψ̅Ο̅Ρ̅Π̅· Χ̅Ε̅ ἡ̅Ι̅ϸ̅ ἡ̅Ν̅Ο̅Υ̅ΟΥ̅Ω̅Ν̅ ἡ̅Ψ̅Ο̅Μ̅Ν̅Τ̅ ἡ̅Ν̅ Τ̅Ε̅Υ̅-  
 Σ̅Ο̅Μ̅· Ἀ̅Λ̅Λ̅Α̅ Σ̅Ε̅Ν̅Α̅Ε̅Ι̅Ρ̅Ε̅ ἡ̅Ν̅Ο̅Υ̅Λ̅Ο̅Ε̅Ι̅Σ̅Ε̅ ἡ̅Ν̅ Ν̅Ε̅Τ̅Σ̅Ο̅Ο̅Υ̅Ν̅ ἡ̅Ν̅  
 ἡ̅Μ̅Μ̅Υ̅Σ̅Τ̅Η̅Ρ̅Ι̅Ο̅Ν̅ ἡ̅Τ̅Μ̅Α̅Γ̅ΙΑ̅ ἡ̅Π̅Μ̅Ε̅Σ̅Μ̅Ν̅Τ̅Ψ̅Ο̅Μ̅Τ̅Ε̅ ἡ̅Λ̅Ι̅Ω̅Ν̅·  
 Ἀ̅Υ̅Ω̅ Ε̅Υ̅Ψ̅Α̅Ν̅Ε̅Π̅Ι̅Κ̅Α̅Λ̅Ι̅ ἡ̅Μ̅Μ̅Υ̅Σ̅Τ̅Η̅Ρ̅Ι̅Ο̅Ν̅ ἡ̅Τ̅Μ̅Α̅Γ̅ΙΑ̅ ἡ̅Ν̅Ε̅Τ̅-  
 Ψ̅Ο̅Ο̅Π̅ ἡ̅Μ̅ Π̅Μ̅Ε̅Σ̅Μ̅Ν̅Τ̅Ψ̅Ο̅Μ̅Τ̅Ε̅ ἡ̅Ἠ̅Λ̅Ι̅Ω̅Ν̅· Σ̅Ε̅Ν̅Α̅Χ̅Ο̅Κ̅ΟΥ̅  
 25 Ε̅Β̅Ο̅Λ̅ Κ̅Α̅Λ̅Ω̅Σ̅ ἡ̅Ν̅ Ο̅Υ̅Ψ̅Ρ̅Χ̅ Ε̅Β̅Ο̅Λ̅ ἡ̅Ν̅ ἡ̅Π̅Ι̅ϸ̅-Σ̅Ο̅Μ̅ ἡ̅Μ̅

8 Ἰ̅ in upper right-hand margin at end of quire.

But when Maria heard the *Saviour* saying these words, she rejoiced greatly and she came before Jesus, she prostrated herself in his presence, she worshipped at his feet, she said to him: "My Lord, hear me that I question thee on this word before thou speakest with us of the *places* to which thou hast gone".

Jesus answered and said to Mariam: "Speak *openly* and do not fear. I will reveal all things which thou seekest".

20. She said: "My Lord, all men who know the *mystery* of the *magic* of all the *archons* of all the *aeons*, and the *magic* of the *archons* of the *Heimarmene* and those of the *sphere*, as the *transgressing angels* have taught them, when they call upon them in their *mysteries*, that is their evil *magic* to prevent good things: will they, from this hour, fulfil them or not?"

Then Jesus answered and said to Maria: "They will not fulfil them in the manner in which they fulfilled them from the beginning, because I have taken a third part of their power. *But* they will borrow from those who know the *mysteries* of the *magic* of the third *aeon*. And when they call upon the *mysteries* of the *magic* of those who are in the third *aeon*, they will fulfil them *well* and certainly because I have not taken power from | that *place*, according to the *command* of the *First Mystery*".

ΠΤΟΠΟΣ ΕΤ̄ΜΜΑΥ ΚΑΤΑ ΤΚΕΛΕΥΣΙΣ Μ̄ΠΩΟΡ̄Π̄ Μ̄ΜΥΣ-  
ΤΗΡΙΟΝ·

3 Ἰ ΛΩΩΠΕ ΔΕ Ν̄ΤΕΡΕ ῙC ΟΥΩ ΕΧΩ Ν̄ΝΕΪΩΛΧΕ·  
ΛCΟΥΩ2 ΟΝ ΕΤΟΟΤ̄C Ν̄ΒΙ·ΜΑΡΙΑ ΠΕΧΛC ΧΕ ΠΑΧΟΕΙC  
5 ΕΙΕ Ν̄ΡΕCΚΑ·ΟΥΝΟΥ Μ̄Ν Ν̄ΡΕCΩΙΝΕ· ΕΙΕ Ν̄CΕΝΑΤΑΜΕ-  
Ν̄ΡΩΜΕ ΔΝ ΕΠΕΤΝΑΩΩΠΕ Μ̄ΜΟΟΥ ΧΙΝ Μ̄ΠΕΪΝΔΥ·  
ΛCΟΥΩΩΒ ΔΕ Ν̄ΒΙ ῙC ΠΕΧΛC Μ̄ΜΑΡΙΑ ΧΕ ΕΡΕΩΔΝ  
Ν̄ΡΕCΚΑ·ΟΥΝΟΥ ΕΥΩΔΝ2Ε ΘΕΙΜΑΡΜΕΝΗ Μ̄Ν ΤΕCΦΑΙΡΑ  
ΕΥΚΗΤ̄ Ε2ΒΟΥΡ ΚΑΤΑ ΠΕΥΩΟΡ̄Π̄ Ν̄CΩΡ ΕΒΟΛ· ΩΔΡΕ <sup>κθ</sup>  
10 ΝΕΥΩΛΧΕ ΑΠΑΝΤΑ· ΛΥΩ CΕΝΑΧΩ Μ̄ΠΕΤΕΩΩΕ Ε-  
ΩΩΠΕ· ΕΥΩΔΝΑΠΑΝΤΑ ΔΕ ΘΕΙΜΑΡΜΕΝΗ Η̄ ΕΤΕ-  
CΦΑΙΡΑ ΕΥΚΗΤ̄ ΕΟΥΝΑΜ· ΜΕΥΧΙ·ΛΑΛΥ Ν̄2ΩΒ Μ̄ΜΕ  
ΕΒΟΛ ΧΕ ΔΙΚΤΟ Ν̄ΝΕΥΑΠΟΤΕΛΕCΜΑ· Μ̄Ν ΝΕΥCΤΟΟΥ  
Ν̄ΚΟΟ2· Μ̄Ν ΝΕΥΩΟΜ̄ΝΤ̄ Ν̄ΚΟΟ2· Μ̄Ν ΠΕΥΩΜΟΥΝ  
15 Ν̄CΜΟΤ· ΕΠΕΙΔΗ ΝΕΥΜΗΝ ΕΒΟΛ ΠΕ Ν̄ΒΙ ΝΕΥΑΠΟΤΕ-  
ΛΕCΜΑ ΧΙΝ Ν̄ΩΟΡ̄Π̄ ΕΥΚΗΤ̄ Ε2ΒΟΥΡ· Μ̄Ν ΝΕΥCΤΟΟΥ  
Ν̄ΚΟΟ2· Μ̄Ν ΝΕΥΩΟΜ̄ΝΤ̄ Ν̄ΚΟΟ2· Μ̄Ν ΠΕΥΩΜΟΥΝ  
Ν̄CΜΟΤ· ΤΕΝΟΥ ΔΕ ΛΙΤΡΕῩΡ·CΟΟΥ Ν̄ΕΒΟΤ ΕΥΚΗΤ̄  
Ε2ΒΟΥΡ· ΛΥΩ CΟΟΥ Ν̄ΕΒΟΤ ΕΥΚΗΤ̄ ΕΟΥΝΑΜ· ΠΕΤ-  
20 ΝΔCΙΝΕ CΕ Μ̄ΠΕΥΩΠ ΧΙΝ Μ̄ΠΕΟΥΟΕΙΩ ΕΝΤΑΙΠΟ-  
ΟΝΟΥ· ΕΛΙΚΑΛΥ ΕΤΡΕῩΡ·CΟΟΥ Ν̄ΕΒΟΤ ΕΥCΩΩΤ̄ <sup>κθ</sup><sup>b</sup>  
ΕΝΕΥΜΕΡΟC Ν̄2ΒΟΥΡ· ΛΥΩ CΟΟΥ Ν̄ΕΒΟΤ ΕΥCΩΩΤ̄  
ΕΝΕΥCΙΝΜΟΟΩΕ Ν̄ΟΥΝΑΜ· ΠΕΤΝΑ†2ΤΗC CΕ ΝΔΥ  
Ν̄ΤΕΪ2Ε CΝΔΕΙΜΕ ΕΝΕΥΑΠΟΤΕΛΕCΜΑ 2̄Ν ΟΥΩΡΧ·  
25 ΛΥΩ CΝΑΤΑΥΕ·2ΩΒ ΝΙΜ ΕΤΟΥΝΔΑΛΥ· 2ΟΜΟΙΩC ΟΝ  
Ν̄ΡΕCΩΙΝΕ ΕΥΩΔΝΕΠΙΚΑΛΙ Μ̄ΠΡΑΝ Ν̄ΝΑΡΧΩΝ· ΝCΕ-

9 F̄ in upper left-hand margin at beginning of quire.

21. It happened, *however*, when Jesus finished speaking these words, Maria answered again and said: "My Lord, will the astrologers and the soothsayers not tell men, from this hour, what will happen?"

Jesus answered, *however*, and said to Maria: "When the astrologers find the *Heimarmene* and the *sphere* turned to the left, *according to* their first distribution, then their words *concur* and they will say what is due to happen. *But* when they *meet* the *Heimarmene* or the *sphere* turned to the right, they do not speak anything of the truth, because I have turned their (periods of) *influence* and their quadrangles and their triangles and their figures of eight <sup>1</sup>, *since* their (periods of) *influence* remained turned to the left from the beginning, together with their quadrangles and their triangles and their figures of eight. *However*, I have now caused them to spend six months turned to the left, and six months turned to the right. He who now will find their reckoning from the time when I turned them, placing them to spend six months looking to their left hand *parts*, and six months looking to their right hand paths, and who will now consult them in this way, will know their (periods of) *influence* with certainty, and he will predict all things that they will do. *Likewise* also the soothsayers, when they *call upon* the name of the *archons*, and they | *meet* them looking to the left.

<sup>1</sup> (13, 16) figures of eight; lit. eight(fold) figures (also 31.19).



ΑΠΑΝΤΑ ΕΡΟΟΥ ΕΥΣΩΩΤ̄ ΕΣΒΟΥΡ· ΖΩΒ ΝΙΜ ΕΤΟΥ-  
 ΝΑΩΙΝΕ Ν̄ΝΕΥΔΕΚΑΝΟΣ ΕΤΒΗΗΤΟΥ· ΣΕΝΑΧΟΟΥ Ε-  
 ΡΟΟΥ Ζ̄Ν ΟΥΩΡ̄Χ· ΕΩΩΠΕ Ν̄ΤΟΥ ΕΡΩΑΝ ΝΕΥΡΕ-  
 ΩΙΝΕ ΕΥΩΑΝΕΠΙΚΑΛΙ Ν̄ΝΕΥΡΑΝ ΕΥΣΩΩΤ̄ ΕΟΥΝΑΜ·  
 5 Ν̄ΣΕΝΑΣΩΤ̄Μ ΕΡΟΟΥ ΑΝ ΕΒΟΛ ΧΕ ΕΥΣΩΩΤ̄ Ν̄ΚΕ-  
 ΣΜΟΤ· ΠΑΡΑ ΠΕΥΩΟΡ̄Π̄ Ν̄ΤΩΩ· ΕΝΤΑΧ̄ΜΝ̄ΤΟΥ Ν̄-  
 ΖΗΤ̄Υ Ν̄ΟΙ ῙΟΟΥ· ΕΠΕΙΔΗ ΟΥΕΤ ΝΕΥΡΑΝ̄ ΕΥΚΗΤ̄ Ᾱ  
 ΕΣΒΟΥΡ· ΑΥΩ ΟΥΕΤ ΝΕΥΡΑΝ ΕΥΚΗΤ̄ ΕΟΥΝΑΜ· ΑΥΩ  
 ΕΥΩΑΝΕΠΙΚΑΛΕΙ Μ̄ΜΟΟΥ ΕΥΚΗΤ̄ ΕΟΥΝΑΜ· Ν̄ΣΕΝΑΧΙ-  
 10 ΤΜΕ ΕΡΟΟΥ ΑΝ· ΑΛΛΑ Ζ̄Ν ΟΥΣΒΑ ΣΕΝΑΡ̄ΣΒΑ Μ̄ΜΟΟΥ·  
 ΑΥΩ Ζ̄Ν ΟΥΑΠΕΙΛΗ ΣΕΝΑΛΠΕΙΛΙ ΕΡΟΟΥ· ΝΕΤΣΟΟΥΝ  
 ΣΕ ΑΝ Ν̄ΤΕΥΣΙΝΜΟΩΕ ΕΥΚΗΤ̄ ΕΟΥΝΑΜ· ΑΥΩ Μ̄Ν  
 ΝΕΥΩΟΜ̄ΝΤ̄ Ν̄ΚΟΟΣ· ΑΥΩ Μ̄Ν ΝΕΥΥΤΟΟΥ Ν̄ΚΟΟΣ·  
 Μ̄Ν ΝΕΥΣΜΟΤ̄ ΤΗΡΟΥ· ΣΕΝΑΣ̄Ν-ΑΛΛΑΥ ΑΝ Μ̄ΜΕ· ΑΛΛΑ  
 15 ΣΕΝΑΡ̄ΣΒΑ Ζ̄Ν ΟΥΝΟΣ Ν̄ΣΒΑ· ΑΥΩ ΣΕΝΑΩΩΠΕ Ζ̄Ν ΟΥ-  
 ΝΟΣ Μ̄ΠΛΑΝΗ· ΑΥΩ ΣΕΝΑΣΩΡ̄Μ̄ Ζ̄Ν ΟΥΝΟΣ Ν̄ΣΩΡ̄Μ̄·  
 ΕΒΟΛ ΧΕ ΝΕΣΒΗΥΕ ΕΩΑΥΑΛΛΥ Μ̄ΠΙΟΥΟΕΙΩ Ζ̄Ν ΝΕΥ-  
 ΥΤΟΟΥ Ν̄ΚΟΟΣ ΕΥΚΗΤ̄ ΕΣΒΟΥΡ· ΑΥΩ Ζ̄Ν ΝΕΥΩΟΜ̄ΝΤ̄  
 Ν̄ΚΟΟΣ· ΑΥΩ Ζ̄Μ̄ ΠΕΥΩΜΟΥΝ Ν̄ΣΜΟΤ̄· ΝΑῙ ΕΝΕΥΜΗΝ  
 20 ΕΒΟΛ Ν̄ΖΗΤΟΥ· ΕΥΕΙΡΕ Μ̄ΜΟΟΥ ΕΥΚΗΤ̄ Ν̄ΣΒΟΥΡ· Ᾱ<sup>b</sup>  
 ΑΙΠΟΟΝΟΥ ΤΕΝΟΥ· ΑΥΩ ΑΙΤΡΕῩΡ̄-ΟΟΥ Ν̄ΕΒΟΤ· ΕΥ-  
 ΕΙΡΕ Ν̄ΝΕΥΣΧΗΜΑ ΤΗΡΟΥ ΕΥΚΗΤ̄ ΕΟΥΝΑΜ· ΧΕΚΑΣ  
 ΕΥΝΑΡ̄ΣΒΑ Ζ̄Ν ΟΥΣΒΑ Ζ̄Ν ΤΕΥΣΙΝΜΟΥΣ ΕΒΟΛ ΤΗΡ̄Σ·  
 ΑΥΩ ΟΝ ΑΙΤΡΕῩΡ̄-ΟΟΥ Ν̄ΕΒΟΤ ΕΥΚΗΤ̄ ΕΣΒΟΥΡ ΕΥ-  
 25 ΕΙΡΕ Ν̄ΝΕΣΒΗΥΕ Ν̄ΝΕΥΑΠΟΤΕΛΕΣΜΑ Μ̄Ν ΝΕΥΣΧΗΜΑ  
 ΤΗΡΟΥ· ΧΕΚΑΣ Ζ̄Ν ΟΥΣΒΑ ΕΥΕΡ̄ΣΒΑ· ΑΥΩ Ζ̄Ν ΟΥ-

20 Π̄ΣΒΟΥΡ: read ΕΣΒΟΥΡ.

everything concerning which they will seek of their *decans*, they will tell them with certainty. However, when their soothsayers *call upon* their names as they are looking to the right, they will not hear them, because they look in another form *than* their first ordinance in which Jeu established them, *since* their names are other when they are turned to the left than when they are turned to the right. And when they *call upon* them as they are turned to the right, they will not speak the truth to them, *but* in confusion they will confuse them, and with *threats* they will *threaten* them. Those now who do not know their paths as they are turned to the right, with their triangles and their quadrangles and all their figures, they will find nothing of truth, *but* they will be confused in great confusion, and they will be in great *error*, and they will be deluded in great delusion, because the works which they did in in the time when they were turned to the left in their quadrangles, in their triangles and in their figures of eight, these in which they continued as they were turned to the left, I have now turned. And I have caused them to spend six months making all their *patterns*<sup>1</sup> turned to the right, so that they should be confused in confusion in their whole circuit. And furthermore I have caused them to spend six months turned to the left, doing the works of their (periods of) *influence* and all their *patterns*, so that | the *archons* which are in the *aeons* and in their

<sup>1</sup> (22, 25) on σχῆμα, see CH Exc. Stob. VIII.2-4; U 237.

ΠΛΑΝΗ ΕΥΕΠΛΑΝΑ Ν̄ΣΙ Ν̄ΑΡΧΩΝ ΕΤΨΟΟΠ̄ Ζ̄Ν̄ Ν̄ΑΙΩΝ  
 ΑΥΩ Ζ̄Ν̄ ΝΕΥΣΦΑΙΡΑ ΑΥΩ Ζ̄Ν̄ ΝΕΥΜ̄ΠΗΥΕ · ΑΥΩ Ζ̄Ν̄  
 ΝΕΥΤΟΠΟΣ ΤΗΡΟΥ · ΧΕΚΑΣ Ν̄ΝΕΥΝΟΪ Ν̄ΤΕΥΣΙΝΜΟ-  
 ΟΨΕ Μ̄ΜΙΝ Μ̄ΜΟΟΥ :

5 ζ̄ ΑΨΩΠΕ ΣΕ Ν̄ΤΕΡΕ ῙC ΟΥΩ ΕΧΩ Ν̄ΝΕΪΨΑΧΕ  
 ΕΡΕ ΦΙΛΙΠΠΟΣ Ζ̄ΜΟΟΣ ΕΧΣΖΑΪ Ν̄ΨΑΧΕ ΝΙΜ ΕΤΕΡΕ ῙC  
 ΧΩ Μ̄ΜΟΟΥ : ΑΨΩΠΕ ΣΕ Μ̄Ν̄Ν̄CΑ ΝΑΪ · Α ΦΙΛΙΠΠΟΣ Λ̄Α  
 ΕΙ' ΕΘΗ ΑΨΑΖ̄Τ̄ ΑΨΟΥΨ̄Τ̄ ΕΝΟΥΕΡΗΤΕ Ν̄ΙC ΕΧΩ  
 Μ̄ΜΟΣ ΧΕ ΠΑΧΟΕΙC ΠCΩΤΗΡ · †-ΤΕΞΟΥCΙΑ ΝΑΪ ΕΤΡΑ-  
 10 ΨΑΧΕ Μ̄ΠΕΚ̄Μ̄ΤΟ ΕΒΟΛ ΑΥΩ Ν̄ΤΑΧΝΟΥΚ ΕΠΕΪ-  
 ΨΑΧΕ · ΕΜΠΑΤ̄Κ̄ΨΑΧΕ Ν̄Μ̄ΜΑΝ ΕΝΤΟΠΟΣ ΕΝΤΑΚΒΩΚ  
 ΕΡΟΟΥ ΕΤΒΕ ΤΕΚΔΙΑΚΟΝΙΑ · ΑΨΟΥΨ̄Β̄ Ν̄ΣΙ ΠCΩΤΗΡ  
 Ν̄ΝΑΗΤ · ΠΕΧΛΑΨ Μ̄ΦΙΛΙΠΠΟΣ ΧΕ ΤΕΞΟΥCΙΑ ΤΟ ΝΑΚ  
 ΕΤΑΥΕ-ΠΨΑΧΕ ΕΤΕΖΝΑΚ · ΑΨΟΥΨ̄Β̄ ΔΕ Ν̄ΣΙ ΦΙΛΙΠ-  
 15 ΠΟΣ ΠΕΧΛΑΨ Ν̄ΙC ΧΕ ΠΑΧΟΕΙC · ΕΤΒΕ ΑΨ Μ̄ΜΥCΤΗ-  
 ΡΙΟΝ ΑΚΠΩΩΝΕ Ν̄ΤCΙΝΜΟΥΡ Ν̄Ν̄ΑΡΧΩΝ Μ̄Ν̄ ΝΕΥΑΙΩΝ  
 Μ̄Ν̄ ΤΕΥΖΙΜΑΡΜΕΝΗ · Μ̄Ν̄ ΤΕΥCΦΑΙΡΑ · Μ̄Ν̄ ΝΕΥΤΟΠΟΣ  
 ΤΗΡΟΥ · ΑΥΩ Ζ̄Ν̄ ΟΥΖΒΑ ΑΚΤΡΕΥΡ̄ΖΒΑ \* Ζ̄Ν̄ ΤΕΥCΙΝ- Λ̄Α<sup>b</sup>  
 ΜΟΟΥΕ ΑΥΩ ΑΥΠΛΑΝΑ Ζ̄Μ̄ ΠΕΥΔΡΟΜΟΣ · Ν̄ΤΑΚΡ̄-ΠΑΪ  
 20 ΣΕ ΝΑΥ ΕΤΒΕ ΠΟΥΧΑΪ Μ̄ΠΚΟCΜΟΣ · Χ̄Ν̄ Μ̄ΜΟΝ ·

ζ̄ ΑΨΟΥΨ̄Β̄ ΔΕ Ν̄ΣΙ ῙC ΠΕΧΛΑΨ Μ̄ΦΙΛΙΠΠΟΣ Μ̄Ν̄ Μ̄-  
 ΜΑΘΗΤΗΣ ΤΗΡΟΥ ΖΙ ΝΕΥΕΡΗΥ · ΧΕ Ν̄ΤΑΪΠΩΩΝΕ  
 Ν̄ΤΕΥCΙΝΜΟΟΥΕ ΕΥΟΥΧΑΪ Ν̄ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ·  
 ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ Μ̄ΜΟΣ ΝΗΤ̄Ν ΧΕ Ν̄CΑΒΗΛΑ ΧΕ  
 25 ΑΪΠΩΩΜΕ Ν̄ΤΕΥCΙΝΜΟΟΥΕ Ν̄ΝΕΥΝΑΤΑΚΟ ΠΕ Ν̄ΟΥ-

25 second O in ΜΟΟΥΕ inserted above; MS Ν̄ΝΕΥΝΑΤΑΚΟ; read ΝΕΥ-  
 ΠΑΤΑΚΟ.

*spheres* and in their heavens and in all their *places* should be confused in confusion, and should *wander* in *error*, so that they should not *understand* their own paths”.

22. It happened when Jesus finished saying these words, Philip sat writing every word as Jesus said them. Now after this it happened that Philip came forward, he prostrated himself and worshipped at the feet of Jesus, saying: “My Lord, *Saviour*, give me *authority* that I speak in thy presence and that I question thee on this discourse before thou speakest with us of the *places* to which thou hast gone for the sake of thy *service*”.

The compassionate *Saviour* answered, he said to Philip: “The *authority* is given to thee to deliver the discourse which thou dost wish”.

Then Philip answered and spoke to Jesus: “My Lord, for the sake of what *mystery* hast thou turned the bondage of the *archons* and their *aeons* and their *Heimarmene* and their *sphere* and all their *places*, and in confusion hast thou caused them to be confused in their paths, and to *wander* in their *course*? Hast thou now done this for the sake of the salvation of the *world* or not?”

23. Jesus answered, *however*, and said to Philip and all the *disciples* together: “I have turned their paths for the salvation of all *souls*. *Truly, truly*, I say to you: unless I had turned their paths a multitude of *souls* would have been destroyed. | And they would have spent a long *period* if the

ΜΗΗΩΕ ΜΨΥΧΗ· ΛΥΩ ΝΕΥΝΑΡ-ΟΥΝΟΣ ΝΧΡΟΝΟΣ ΠΕ  
 ΕΜΠΟΥΒΩΛ ΕΒΟΛ ΝΒΙ ΝΑΡΧΩΝ ΝΝΑΙΩΝ· ΛΥΩ ΝΑΡ-  
 ΧΩΝ ΝΘΙΜΑΡΜΕΝΗ· ΜΝ ΤΕΣΦΑΙΡΑ· ΛΥΩ ΜΝ ΝΕΥΤΟ-  
 ΠΟΣ ΤΗΡΟΥ ΜΝ ΝΕΥΜΠΗΥΕ ΤΗΡΟΥ· ΜΝ ΝΕΥΑΙΩΝ  
 5 ΤΗΡΟΥ· ΛΥΩ ΝΕΡΕ ΝΕΨΥΧΟΟΥΕ ΝΑΡ-ΟΥΝΟΣ ΜΜΗΗ-  
 ΩΕ ΝΟΥΟΕΙΩ ΝΒΟΛ ΤΑΙ· ΛΥΩ ΝΕΥΝΑΩΣΚ ΠΕ ΕΧΩΚ ΛΕ  
 ΝΒΙ ΠΑΡΙΘΜΟΣ ΝΝΕΨΥΧΟΟΥΕ ΝΤΕΛΕΙΟΝ· ΝΑΙ ΕΤ-  
 ΝΑΩΠ ΕΖΟΥΝ ΕΤΕΚΛΗΡΟΝΟΜΙΑ ΜΠΧΙΣΕ ΖΙΤΝ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΛΥΩ ΝΣΕΩΠΕ ΖΜ ΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ·  
 10 ΕΤΒΕ ΠΑΙ ΣΕ ΛΙΠΩΩΝΕ ΝΤΕΥΣΙΝΜΟΟΩΕ ΧΕ ΕΥΕΡΒΑ·  
 ΛΥΩ ΝΣΕΩΤΟΡΤΡ ΝΣΕΚΩ ΕΒΟΛ ΝΤΣΟΜ· ΤΑΙ ΕΤ-  
 ΩΟΟΠ ΖΝ ΘΥΛΗ ΜΠΕΥΚΟΣΜΟΣ ΤΑΙ ΕΩΑΥΛΑΣ ΜΨΥ-  
 ΧΗ· ΧΕ ΕΥΕΣΟΤΒΟΥ ΖΝ ΟΥΣΕΠΗ ΛΥΩ ΝΣΕΩΛ ΕΖΡΑΙ  
 ΝΝΕΤΝΑΟΥΧΑΙ· ΝΤΟΟΥ ΜΝ ΤΣΟΜ ΤΗΡΣ· ΛΥΩ ΝΣΕ-  
 15 ΒΩΛ ΕΒΟΛ ΖΝ ΟΥΣΕΠΗ ΝΒΙ ΝΕΤΝΑΟΥΧΑΙ ΛΝ·

Ζ ΑΣΩΠΕ ΣΕ ΝΤΕΡΕ ΙΣ ΟΥΩ ΕΧΩΩ ΝΝΕΙΩΑΧΕ  
 ΕΝΕΥΜΑΘΗΤΗΣ ΑΣΕΙ' ΕΘΗ ΝΒΙ ΜΑΡΙΑ ΤΕΤΝΕΣΩΣ ΖΝ  
 ΤΕΣΣΙΝΩΑΧΕ· ΛΥΩ ΤΜΑΚΑΡΙΑ ΑΣΠΑΣΤΣ ΕΧΝ ΝΟΥΕ-  
 ΡΗΤΕ ΝΙΣ· ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ ΑΝΕΧΕ ΜΜΟΙ ΝΤΑ- ΛΕ<sup>b</sup>  
 20 ΩΑΧΕ ΜΠΕΚΜΤΟ ΕΒΟΛ· ΛΥΩ ΜΠΡΩΩΝΤ ΕΡΟΙ ΧΕ  
 †ΟΥΕΖ-ΣΙΣΕ ΕΡΟΚ ΝΟΥΜΗΗΩΕ ΝΣΟΠ ΕΙΩΠΙΝΕ ΜΜΟΚ·  
 ΛΧΟΥΩΩΒ ΝΒΙ ΠΣΩΤΗΡ ΖΝ ΟΥΜΝΤΩΑΝΣΤΗΡ ΠΕΧΑΥ  
 ΜΜΑΡΙΑ ΧΕ ΛΧΙ-ΠΩΑΧΕ ΕΤΕΣΝΕ· ΛΥΩ ΑΝΟΚ †ΝΑ-  
 ΒΟΛΠΩ ΝΕ ΕΒΟΛ ΖΝ ΟΥΠΑΡΡΗΣΙΑ :

25 ΑΣΟΥΩΩΒ ΔΕ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΝΙΣ ΧΕ ΠΑ-  
 ΧΟΕΙΣ· ΝΑΩ ΝΣΕ ΝΕΡΕ ΝΕΨΥΧΟΟΥΕ ΝΑΩΣΚ ΕΒΟΛ  
 ΤΑΙ· Η ΕΥΝΑΣΟΤΧΟΥ ΝΤΟΥ ΖΝ ΟΥΣΕΠΗ ΝΑΩ Ν-

14 MS ΝΝΕΤΝΑΟΥΧΑΙ; read ΝΒΙ ΝΕΤΝΑΟΥΧΑΙ.

*archons* of the *aeons* and the *archons* of the *Heimarmene* and the *sphere* and all their *places* and all their *heavens* and all their *aeons* were not dissolved. And the *souls* would have spent a great (period of) time outside. And there would have been delay in the completion of the *number* of *perfect souls*, which will be accounted among the *inheritance* of the height, through the *mysteries*, and will be in the Treasury of Light. Because of this, I have turned their paths so that they are confused and agitated, and give up the power which is in the *matter* of their *world*, which they make into *souls*, so that those that will be saved with all the power are purified quickly and ascend, and those who will not be saved are quickly dissolved”.

24. It happened now when Jesus finished speaking these words to his *disciples*, Maria, the beautiful in her speech, came forward. The *blessed* one prostrated herself at the feet of Jesus and said: “My Lord, *suffer* me that I speak in thy presence, and be not angry with me because I trouble thee many times, questioning thee”. The *Saviour* answered compassionately, he said to Maria: “Speak the discourse which thou dost wish, and I will reveal it to thee *openly*”.

Maria answered and said to Jesus: “My Lord, in what manner would the *souls* be delayed outside *or* in what form will they be quickly purified?” |

ΣΜΟΤ· ΑΧΟΥΩΩΒ ΔΕ Ν̄ΣΙ ῙC ΠΕΧΛΑϞ Μ̄ΜΑΡΙΑ ΧΕ ΕΥΓΕ  
 ΜΑΡΙΑ· ΤΕΩΙΝΕ ΚΑΛΩC Ζ̄Ν ΤCΙΝΩΙΝΕ ΕΤΝΑΝΟΥC·  
 ΑΥΩ ΤΕ†ΟΥΟΕΙ Ν̄CΑ ΖΩΒ ΝΙΜ Ζ̄Ν ΟΥΩΡΧ· ΑΥΩ Ζ̄Ν  
 ΟΥΜ̄ΝΤΑΚΡΙΒΗC· ΤΕΝΟΥ CΕ Ν̄†ΝΑΖΕΠ·ΑΛΛΥ ΕΡΩΤ̄Ν  
 5 ΑΝ ΧΙΝ Μ̄ΠΕΪΝΑΥ· ΑΛΛΑ †ΝΑCΑΠ·ΖΩΒ ΝΙΜ ΝΗΤ̄Ν ΕΒΟΛ ΑΓ  
 Ζ̄Ν ΟΥΩΡΧ· ΑΥΩ Ζ̄Ν ΟΥΠΑΡΖΗCΙΑ· CΩΤ̄Μ CΕ ΜΑΡΙΑ·  
 ΑΥΩ ΧΙCΜΗ Ν̄ΤΩΤ̄Ν Μ̄ΜΑΘΗΤΗC ΤΗΡΟΥ· ΧΕ ΖΑΘΗ  
 ΕΜΠΑ†ΤΑΩΘΕΟΕΙΩ Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΝΑΙΩΝ· ΑΥΩ  
 Μ̄Ν ΝΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΘΙΜΑΡΜΕΝΗ Μ̄Ν ΤΕCΦΑΙΡΑ·  
 10 ΝΕΥΜΗΡ ΤΗΡΟΥ ΠΕ Ζ̄Ν ΝΕΥΜ̄ΡΡΕ· ΑΥΩ Ζ̄Ν ΝΕΥ-  
 CΦΑΙΡΑ· ΑΥΩ Ζ̄Ν ΝΕΥCΦΡΑΓΙC· ΚΑΤΑ ΘΕ ΕΝΤΑϞ-  
 ΜΟΡΟΥ Μ̄ΜΟC ΧΙΝ Ν̄ΩΟΡ̄Π Ν̄CΙ ῙΕΟΥ ΠΕΠΙCΚΟΠΟC  
 Μ̄ΠΟΥΟΕΙΝ· ΑΥΩ ΝΕΡΕ ΠΟΥΑ ΠΟΥΑ Μ̄ΜΟΟΥ ΝΕΥ-  
 CΕΕΤ ΠΕ ΖΡΑΪ Ζ̄Ν ΤΕΥΤΑΖΙC ΑΥΩ ΝΕΡΕ ΠΟΥΑ ΠΟΥΑ  
 15 ΜΟΟΨΕ ΠΕ ΚΑΤΑ ΠΕϞΑΡΟΜΟC· ΚΑΤΑ ΘΕ Ν̄ΤΑϞΚΑΛΥ  
 Μ̄ΜΟC Ν̄CΙ ῙΕΟΥ ΠΕΠΙCΚΟΠΟC Μ̄ΠΟΥΟΕΙΝ· ΑΥΩ ΕϞ-  
 ΨΑΝΕΙ' Ν̄CΙ ΠΕΟΥΟΕΙΩ Μ̄ΠΑΡΙΘΜΟC Μ̄ΜΕΛΧΙCΕΔΕΚ·  
 ΠΝΟC Μ̄ΠΑΡΑΛΗΜΠΤΩΡ Ν̄ΟΥΟΕΙΝ ΝΕΨΑϞΕΙ' ΠΕ Ε†· ΑΓ·<sup>b</sup>  
 ΜΗΤΕ Ν̄ΝΑΙΩΝ Μ̄Ν ΝΑΡΧΩΝ ΤΗΡΟΥ ΕΤΜΗΡ Ζ̄Ν ΤΕ-  
 20 CΦΑΙΡΑ· ΑΥΩ Ζ̄Ν ΘΙΜΑΡΜΕΝΗ· ΑΥΩ ΨΑϞϞΙ·ΠCΩΤ̄Ϟ  
 Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΟΟΤΟΥ Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΝΑΙΩΝ·  
 ΑΥΩ Ν̄ΤΟΟΤΟΥ Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΘΙΜΑΡΜΕΝΗ· Μ̄Ν  
 ΝΑΤΕCΦΑΙΡΑ· ΝΕΨΑϞϞΙ ΓΑΡ Μ̄ΜΑΥ ΠΕ Μ̄ΠΕΤΩΤΟΡΤ̄Ρ  
 Μ̄ΜΟΟΥ· ΑΥΩ ΨΑϞΚΙΜ ΕΠΙCΠΟΥΔΑCΤΗC ΕΤΖΙΧΩΟΥ  
 25 Ν̄ϞΤΡΕΥΚΩΤΕ Ν̄ΝΕΥΚΥΚΛΟC Ζ̄Ν ΟΥCΕΠΗ ΑΥΩ ΨΑϞϞΙ-  
 ΤΕΥCΟΜ ΕΤ̄ΝΖΗΤΟΥ· Μ̄Ν ΠΝΙϞΕ Ν̄ΤΕΥΤΑΠΡΟ· ΑΥΩ  
 Μ̄Ν Μ̄ΜΟΥΕΙΟΟΥCΕ Ν̄ΝΕΥΒΑΛ· ΑΥΩ Μ̄Ν Ν̄ϞΩΤΕ Ν̄ΝΕΥ-

27 MS ΜΟΥΕΙΟΥCΕ; ο inserted above.

25. However Jesus answered and said to Maria: "Ex-  
 cellent, Maria. Thou dost ask *well* with an excellent question  
 and thou dost seek everything with certainty and with *accu-  
 racy*. Now indeed I will not conceal anything from you from  
 this hour, *but* I will reveal everything to you with certainty  
 and *openly*. Hear now, Maria, and give ear, all you *disciples*.  
 Before I preached to all the *archons* of the *aeons*, and all  
 the *archons* of the *Heimarmene* and the *sphere*, they were  
 all bound with their bonds, in their *spheres* and their *seals*,  
*according to* the manner in which Jeu, the *Overseer* of the  
 Light, had bound them from the beginning. And each one  
 of them was continuing in his *rank* and each one was pro-  
 ceeding *according to* his *course*, *according to* the manner  
 in which Jeu, the *Overseer* of the Light, had settled it. And  
 when the time came<sup>1</sup> of the *number* of Melchizedek<sup>2</sup>, the  
 great *Paralemtor* of Light, he came to the midst of the  
*aeons*, and to all the *archons* which were bound in the  
*sphere* and in the *Heimarmene*, and he took away what is  
 purified of the light from all the *archons* of the *aeons*, and  
 from all the *archons* of the *Heimarmene*, and from those  
 of the *sphere*, *for* he took away that which agitated them.  
 And he moved the *hastener* that is over them and made  
 their *cycles* turn quickly, and he (Melchizedek) took away  
 their power which was in them, and the breath of their  
 mouths, and the tears of their eyes, and the sweat of their |

<sup>1</sup> (16-35.24) verbs in present tense of habitude; (also 36.8-37.5).

<sup>2</sup> (17) Melchisedek; see Epiph. 55.1 ff.; Hippol. VII.36.1; J 110; (also 360 ff.).

ΣΩΜΑ· ΛΥΩ ΜΕΛΧΙΣΕΔΕΚ ΠΠΑΡΑΛΗΜΠΤΩΡ ΜΠΟΥ-  
 ΟΕΙΝ· ΨΑΥΣΩΤῆ ΝΝΩΟΜ ΕΤΜΜΑΥ· Νῆϑι-ΠΕΥΟΥΟΕΙΝ  
 ΕΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ ΛΥΩ ΤΕΥΣΥΛΗ ΤΗΡΟΥ ΖΙ  
 ΝΕΥΕΡΗΥ ΨΑΥΣΟΟΥΣΟΥ ΕΣΟΥΝ Νῆϑι ΝΛΕΙΤΟΥΡΓΟΣ  
 5 ΝΝΑΡΧΩΝ ΤΗΡΟΥ· ΛΥΩ ΨΑΥΧΙΤΟΥ Νῆϑι ΝΛΕΙΤΟΥΡ-  
 ΓΟΣ ΝΝΑΡΧΩΝ ΤΗΡΟΥ ΝΘΙΜΑΡΜΕΝΗ· ΜΝ ΝΛΕΙΤΟΥΡ-  
 ΓΟΣ ΝΤΕΣΦΑΙΡΑ· ΝΑΙ ΕΤΜΠΕΣΗΤ ΝΑΙΩΝ· ΝΣΕΛΛΥ  
 ΜΨΥΧΗ ΝΡΩΜΕ ΛΥΩ ΝΤΒΝΗ ΛΥΩ ΝΧΑΤΒΕ· ΖΙ ΘΗ-  
 ΡΙΟΝ· ΖΙ ΖΑΛΗΤ· ΛΥΩ ΝΣΕΧΟΟΥΣΟΥ ΕΠΕΘΙΚΟΣΜΟΣ  
 10 ΝΤΕ ΤΜΝΤΡΩΜΕ· ΛΥΩ ΟΝ ΜΠΑΡΑΛΗΜΠΤΩΡ ΜΠΡΗ  
 ΜΝ ΜΠΑΡΑΛΗΜΠΤΩΡ ΜΠΟΟΖ ΕΥΨΑΝΣΩΨΤ ΕΠΕ  
 ΝΣΕΝΑΥ ΕΝΕΣΧΗΜΑ ΝΝΩΙΝΜΟΟΨΕ ΝΝΑΙΩΝ· ΜΝ ΝΕ-  
 ΣΧΗΜΑ ΝΘΙΜΑΡΜΕΝΗ· ΜΝ ΝΑΤΕΣΦΑΙΡΑ· ΛΥΩ ΨΑΥϑι-  
 ΤΣΟΜ ΜΠΟΥΟΕΙΝ ΝΤΟΟΤΟΥ ΛΥΩ ΨΑΥΣΟΒΤΕ Νῆϑι  
 15 ΜΠΑΡΑΛΗΜΠΤΩΡ ΜΠΡΗ ΝΣΕΚΑΛΑΨΑΝΤΟΥΤΑΛΑΨΑΝ ΜΜ-  
 ΠΑΡΑΛΗΜΠΤΩΡ ΜΜΕΛΧΙΣΕΔΕΚ· ΠΡΕϑΩΤῆ ΝΟΥΟΕΙΝ·  
 ΛΥΩ ΠΕΥΣΥΛΙΚΟΝ ΝΣΟΡΜ· ΨΑΥΧΙΤῆ ΕΤΕΣΦΑΙΡΑ·  
 ΕΤΜΠΕΣΗΤ ΝΝΑΙΩΝ ΝΣΕΛΛΑΨ ΜΨΥΧΗ ΝΡΩΜΕ· ΛΥΩ ΛΑ<sup>b</sup>  
 ΟΝ ΨΑΥΑΛΑΨ ΝΧΑΤϑΕ· ΖΙ ΤΒΝΗ· ΖΙ ΘΗΡΙΟΝ· ΖΙ ΖΑΛΗΤ·  
 20 ΚΑΤΑ ΠΚΥΚΛΟΣ ΝΝΑΡΧΩΝ ΝΤΕΣΦΑΙΡΑ ΕΤΜΜΑΥ·  
 ΛΥΩ ΚΑΤΑ ΝΕΣΧΗΜΑ ΤΗΡΟΥ ΝΤΕΣΩΙΝΚΩΤΕ· ΛΥΩ  
 ΝΣΕΝΟΧΟΥ ΕΠΕΘΙΚΟΣΜΟΣ ΝΤΕ ΤΜΝΤΡΩΜΕ· ΛΥΩ  
 ΝΣΕΨΩΠΕ ΜΨΥΧΗ ΖΜ ΠΤΟΠΟΣ ΕΤΜΜΑΥ ΚΑΤΑ ΘΕ  
 ΕΝΤΑΙΟΥΩ ΕΙΧΩ ΜΜΟΣ ΝΗΤῆ· ΝΑΙ ΣΕ ΝΕΥΧΩΚ  
 25 ΕΒΟΛ ΜΜΟΟΥ ΠΕ ΕΥΜΗΝ· ΖΑΘΗ ΕΜΠΑΤΕ ΤΕΥΣΟΜ

3 MS ΤΕΥΣΥΛΗ; read ΠΕΥΣΥΛΗ.

7 MS ΠΑΙΩΝ; read ΠΠΑΙΩΝ.

13 MS ΨΑΥϑι; read ΨΑΥϑι.

25 MS ΕΥΜΗΝ; elsewhere ΕΥΜΗΝ ΕΒΟΛ.

*bodies.* And Melchizedek, the *Paralemtor* of the Light, puri-  
 fied those powers, he carried their light to the *Treasury* of  
 the Light. And all their *matter* was gathered together by the  
*ministers* of all the *archons*<sup>1</sup>. And the *ministers* of all the  
*archons* of the *Heimarmene* and the *ministers* of the *sphere*  
 which are below the *aeons* took them (the matter) and made  
 them into *souls* of men and cattle and reptiles and *beasts*  
 and birds. And they sent them to this *world* of mankind.  
 And furthermore the *paralemtors* of the sun and the  
*paralemtors* of the moon when they looked up and they  
 saw the *patterns* of the paths of the *aeons*, and the *patterns*  
 of the *Heimarmene* and those of the *sphere*, they took the  
 lightpower from them. And the *paralemtors* of the sun  
 prepared to lay it down until they gave it to the *paralemtor*  
 of Melchizedek, the purifier of the light. And their *material*  
 dregs they brought to the *sphere* which is below the *aeons*,  
 and they made it into the *souls* of men and they also made  
 it into (*souls* of) reptiles and cattle and *beasts* and birds,  
*according to* the cycle of the *archons* of that *sphere*, and  
*according to* all the *patterns* of its revolution. And they cast  
 them into this *world* of mankind, and they became *souls* in  
 that *place*, *according to* what I have just told you.

26. These things were now fully completed before their  
 power | diminished within them, and they declined and they

<sup>1</sup> (5) archons; Till: archons of the aeons.

ΕΒΟΚ ΖΡΑΪ ΝΖΗΤΟΥ· ΑΥΩ ΝΣΕΩΩΧΒ· ΑΥΩ ΝΣΕ-  
 ΑΤΟΝΙ· Η ΝΣΕΡ-ΑΤΣΟΜ· ΑΣΩΩΠΕ ΣΕ ΝΤΕΡΟΥΡ-  
 ΑΤΣΟΜ ΑΥΩ Α ΤΕΥΣΟΜ ΑΡΧΙ ΝΩΧΝ ΖΡΑΪ ΝΖΗΤΟΥ  
 ΑΥΩ ΝΣΕΡΩΩΒ ΖΝ ΤΕΥΣΟΜ· ΑΥΩ ΝΩΧΝ ΝΣΙ ΠΕΥ-  
 5 ΟΥΟΕΙΝ ΕΤΩΟΠ ΖΜ ΠΕΥΤΟΠΟΣ· ΑΥΩ ΝΤΕ ΤΕΥ-  
 ΜΝΤΕΡΟ ΒΩΛ ΕΒΟΛ· ΑΥΩ ΝΤΕ ΠΤΗΡΩ ΩΛ ΖΡΑΪ ΖΝ ΑΕ  
 ΟΥΣΕΠΗ· ΑΣΩΩΠΕ ΣΕ ΝΤΕΡΟΥΕΙΜΕ ΕΝΑΪ ΖΡΑΪ ΖΜ  
 ΠΕΟΥΟΕΙΩ· ΑΥΩ ΕΩΩΑΝΩΩΠΕ ΝΣΙ ΠΑΡΙΘΜΟΣ ΝΤΕ-  
 ΨΗΦΟΣ ΜΜΕΛΧΙΣΕΔΕΚ· ΠΠΑΡΑΛΗΜΠΤΩΡ (ΜΠΟΥΟΕΙΝ)·  
 10 ΝΕΩΑΧΕΙ' ΟΝ ΕΒΟΛ ΠΕ· ΝΩΒΩΚ ΕΣΟΥΝ ΕΤΜΗΤΕ ΝΝΑΡ-  
 ΧΩΝ ΝΝΑΙΩΝ ΤΗΡΟΥ· ΑΥΩ ΕΤΜΗΤΕ ΝΝΑΡΧΩΝ ΤΗΡΟΥ  
 ΝΘΙΜΑΡΜΕΝΗ· ΜΝ ΝΑΤΕΣΦΑΙΡΑ· ΑΥΩ ΩΑΧΩΤΡΩ-  
 ΡΟΥ· ΝΩΤΡΕΥΚΩ ΕΒΟΛ ΝΣΙ ΝΕΥΚΥΚΛΟΣ ΖΝ ΟΥ-  
 ΣΕΠΗ· ΑΥΩ ΝΤΕΥΝΟΥ ΩΑΥΘΑΙΒΕ ΝΣΕΣΙΤΕ ΝΤΣΟΜ  
 15 ΝΣΑΒΟΛ ΜΜΟΥ· ΕΒΟΛ ΖΜ ΠΝΙΘΕ ΝΤΕΥΤΑΠΡΟ· ΑΥΩ  
 ΕΒΟΛ ΖΝ ΜΜΟΥΕΙΟΟΥΕ ΝΝΕΥΒΑΛ· ΑΥΩ ΕΒΟΛ ΖΝ  
 ΝΩΩΤΕ ΝΝΕΥΣΩΜΑ· ΑΥΩ ΩΑΧΩΤΟΥ ΝΣΙ ΜΕΛ-  
 ΧΙΣΕΔΕΚ ΠΠΑΡΑΛΗΜΠΤΩΡ ΜΠΟΥΟΕΙΝ ΚΑΤΑ ΘΕ ΕΩΑΧ-  
 ΑΛΣ ΕΩΜΗΝ ΕΒΟΛ· ΑΥΩ ΝΩΧΙ-ΠΕΥΟΥΟΕΙΝ ΕΠΕΘΗ- ΑΕ<sup>b</sup>  
 20 ΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ· ΑΥΩ ΘΥΛΗ ΜΠΕΥΣΟΡΜ· ΩΑΡΕ  
 ΝΑΡΧΩΝ ΤΗΡΟΥ ΝΑΙΩΝ· ΑΥΩ ΝΑΡΧΩΝ ΝΘΙΜΑΡΜΕΝΗ  
 ΜΝ ΝΑΤΕΣΦΑΙΡΑ ΩΑΥΚΩΤΕ ΕΡΟΣ ΝΣΕΩΩΚ ΜΜΟΣ·  
 ΑΥΩ ΜΕΥΚΑΛΥ ΕΕΙ' ΕΡ-ΨΥΧΗ ΖΜ ΠΚΟΣΜΟΣ· ΩΑΥ-  
 ΩΩΚ ΣΕ ΝΤΕΥΣΥΛΗ· ΧΕ ΝΝΕΥΡ-ΑΤΣΟΜ· ΝΣΕΑΤΟΝΙ·

9 ΜΠΟΥΟΕΙΝ omitted in MS.

21 MS ΝΑΙΩΝ; read ΝΝΑΙΩΝ.

*weakened* or they became powerless. It happened when they became weak, their power *began* to cease within them, and they became weak in their power. And their light, which was in their *place*, ceased. And their kingdom dissolved. And the All was quickly carried up.

It happened now when these things in their time were known, and when the *number* of the *cipher* of Melchizedek, the *Paralemtor* <of the Light>, occurred, he came forth, and he went into the midst of the *archons* of all the *aeons*, and to the midst of all the *archons* of the *Heimarmene* and those of the *sphere*. And he agitated them, and he caused them quickly to abandon their *cycles*, and immediately they were *afflicted*, and they cast the power out of themselves, out of the breath of their mouths, and out of the tears of their eyes, and out of the sweat of their *bodies*. And Melchizedek, the *Paralemtor* of the Light purified them, *according* to the manner in which he did so continually. And he took their light to the *Treasury* of the Light. And the *matter* of their dregs was surrounded and swallowed by all the *archons* of the *aeons* and the *archons* of the *Heimarmene* and those of the *sphere*, and they did not allow them to go and become *souls* in the *world*. They now swallowed their *matter*, that they might not become powerless and *weak*, | that their

ΛΥΩ ΝΤΕ ΤΕΥΘΟΜ ΩΧΝ ΖΡΑΪ ΝΖΗΤΟΥ· ΛΥΩ ΝΤΕ  
 ΤΕΥΜΝΤΕΡΟ ΒΩΛ ΕΒΟΛ· ΑΛΛΑ ΩΛΥΟΜΚΣ ΧΕ ΝΝΕΥ-  
 ΒΩΛ ΕΒΟΛ ΑΛΛΑ ΧΕ ΕΥΕΩΣΚ ΝΣΕΡ-ΟΥΝΟΣ ΝΟΥΟ-  
 ΕΙΩ ΕΜΠΕΙΧΩΚ ΜΠΑΡΙΘΜΟΣ ΝΝΕΨΥΧΟΟΥΕ ΝΤΕΛΙΟΝ·  
 5 ΝΑΪ ΕΤΝΑΩΩΠΕ ΖΜ ΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ· ΑΣ-  
 ΩΩΠΕ ΣΕ ΕΡΕ ΝΑΡΧΩΝ ΝΝΑΙΩΝ ΜΝ ΝΛΘΙΜΑΡΜΕΝΙ  
 ΜΝ ΝΑΤΕΣΦΑΙΡΑ· ΕΥΜΗΝ ΕΒΟΛ· ΕΥΕΙΡΕ ΜΠΕΪΤΥΠΟΣ  
 ΕΥΚΤΟ ΜΜΟΟΥ ΕΥΟΥΩΜ ΜΠΣΟΡΜ ΝΤΕΥΖΥΛΗ ΕΜ· ΛΕ  
 ΠΟΥΚΛΑΥ ΕΡ-ΨΥΧΗ ΖΜ ΠΚΟΣΜΟΣ ΝΤΜΝΤΡΩΜΕ ΧΕ  
 10 ΕΥΕΩΣΚ ΕΥΟ ΝΡΡΟ· ΛΥΩ ΝΣΕΡ-ΟΥΝΟΣ ΝΟΥΟΕΙΩ  
 ΝΒΟΛ ΤΑΪ ΝΣΙ ΝΣΟΜ· ΝΑΪ ΕΤΟ ΝΣΟΜ ΝΖΗΤΟΥ ΕΤΕ  
 ΝΤΟΟΥ ΝΕ ΝΕΨΥΧΟΟΥΣ· ΝΑΪ ΣΕ ΛΥΣΩ ΕΥΕΙΡΕ  
 ΜΜΟΟΥ ΝΚΥΚΛΟΣ ΣΝΑΥ ΕΥΜΗΝ ΕΒΟΛ·

ΑΣΩΩΠΕ ΣΕ ΝΤΕΡΙΕΙ' ΕΪΝΑΒΩΚ ΕΖΡΑΪ ΕΤΔΙΑΚΟΝΙΑ  
 15 ΕΝΤΑΥΤΑΖΜΕΤ ΕΤΒΗΗΤΣ· ΖΙΤΝ ΤΚΕΛΕΥΣΙΣ ΜΠΩΟΡΠ  
 ΜΜΥΣΤΗΡΙΟΝ· ΑΪΕΙ' ΕΖΡΑΪ ΕΤΜΗΤΕ ΝΝΤΥΡΑΝΝΟΣ ΝΝ-  
 ΑΡΧΩΝ ΜΠΜΝΤΣΝΟΟΥΣ ΝΑΙΩΝ· ΕΡΕ ΠΑΕΝΔΥΜΑ  
 ΝΟΥΟΕΙΝ ΖΙΩΩΤ· ΕΪΟ' ΝΟΥΟΕΙΝ ΕΜΑΩΟ ΕΜΑΩΟ·  
 ΕΜΝ-ΩΙ ΕΠΟΥΟΕΙΝ ΕΝΕΨΩΟΟΠ ΜΜΟΪ· ΑΣΩΩΠΕ ΣΕ  
 20 ΝΤΕΡΟΥΝΑΥ ΕΠΝΟΣ ΝΟΥΟΕΙΝ ΕΤΩΟΟΠ ΜΜΟΪ ΝΣΙ  
 ΝΙΤΥΡΑΝΝΟΣ ΕΤΜΜΑΥ· Α ΠΝΟΣ ΝΑΔΑΜΑΣ ΠΤΥΡΑΝ· ΛΕ<sup>b</sup>  
 ΝΟΣ ΜΝ ΝΤΥΡΑΝΝΟΣ ΤΗΡΟΥ ΜΠΜΝΤΣΝΟΟΥΣ ΝΑΙΩΝ  
 ΑΥΑΡΧΕΣΘΑΙ ΤΗΡΟΥ ΜΠΟΛΕΜΕΙ ΜΝ ΠΟΥΟΕΙΝ ΜΠΑΕΝ-  
 ΔΥΜΑ ΕΥΟΥΕΩΚΑΤΕΧΕ ΜΜΟΪ ΖΑΤΗΥ· ΧΕ ΕΥΕΩΣΚ  
 25 ΟΝ ΖΝ ΤΕΥΜΝΤΕΡΟ· ΝΑΪ ΣΕ ΝΕΥΕΙΡΕ ΜΜΟΟΥ ΠΕ

power might not cease within them and their rulership (kingdom) dissolve. *And* they swallowed them so that they should not dissolve, *but* that they should be retarded, and should spend a great time until the completion of the *number* of *perfect souls* which would be in the *Treasury* of the Light.

27. It happened now as the *archons* of the *aeons* and those of the *Heimarmene* and those of the *sphere* continued acting after this *type*; as they turned themselves they ate the dregs of their *matter*, they did not allow them to become *souls* in the *world* of mankind, so that they might be retarded as rulers. And the powers, namely the powers within them which were *souls*, spent a great time outside this. Now these remained making two *cycles* continually.

It happened now when I came to go forth for the *service* for the sake of which I was appointed, through the *command* of the *First Mystery*, I came forth to the midst of the *tyrants* of the *archons* of the twelve *aeons*. And my *garment* of light was upon me, and I was shining exceedingly, there being no measure to the light which I had.

Now it happened, when those *tyrants* saw the great light which I had, the great *Adamas*, the *Tyrant*, and all the *tyrants* of the twelve *aeons* all *began* to *wage war* with the light of my *garment*, wishing to *restrain* it for themselves, so that they might still be retarded in their rulership (kingdom). These now acted thus, | not knowing with whom

4 MS ΕΜΠΕΙΧΩΚ; read ΩΛΠΧΩΚ.

11 MS ΝΤΣΟΜ; τ expunged.

20 MS ΣΠΗΣ; ο inserted above.

ΕΝΣΕΣΟΟΥΗ ΑΝ ΧΕ ΕΥΠΟΛΕΜΙ ΜΗ ΝΙΜ · ΠΤΕΡΟΥ-  
 ΑΤΑΚΤΙ ΘΕ ΕΛΥΠΟΛΕΜΙ ΜΗ ΠΟΥΘΕΙΝ · ΤΟΤΕ ΑΝΟΚ  
 ΚΑΤΑ ΤΚΕΛΕΥΣΙΣ ΜΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ · ΑΠΩΩΝΕ  
 ΝΝΩΙΝΜΟΟΩΕ ΜΗ ΝΔΡΟΜΟΣ ΝΗΕΥΑΙΩΝ · ΜΗ ΝΩΙΝ-  
 5 ΜΟΟΩΕ ΝΤΕΥΖΙΜΑΡΜΕΝΗ · ΜΗ ΤΕΥΣΦΑΙΡΑ · ΑΥΩ  
 ΑΙΤΡΕΥΡ-ΣΟΟΥ ΝΕΒΟΤ ΕΥΩΩΤ ΓΩΟΜΤ ΝΚΟΟ2  
 Ν2ΒΟΥΡ · ΑΥΩ ΕΝΕ4ΤΟΟΥ ΝΚΟΟ2 · ΑΥΩ ΕΝΕΤΜΠΕΥ-  
 ΖΟΤ ΕΒΟΛ · ΑΥΩ ΕΠΕΥΩΜΟΥΝ ΝΣΧΗΜΑ ΚΑΤΑ ΘΕ ΡΩ  
 ΕΝΕΥΟ ΜΜΟΣ ΝΩΟΡΠ · ΤΕΥΣΙΝΚΩΤΕ ΔΕ Η ΤΕΥΣΗ-  
 10 ΩΩΤ ΑΠΟΟΝΕΣ ΕΚΕΤΑΞΙΣ · ΑΥΩ ΑΙΤΡΕΥΡ-ΚΕΣΟΟΥ  
 ΝΕΒΟΤ ΕΥΩΩΤ ΕΝΕ2ΒΗΥΕ ΝΝΕΥΑΙΗΟΤΕΛΕΣΜΑ 2Π  
 ΝΕ4ΤΟΟΥ ΝΚΟΟ2 ΝΟΥΝΑΜ · ΑΥΩ 2Ν ΝΕΥΩΟΜΤ  
 ΝΚΟΟ2 · ΑΥΩ 2Ν ΝΕΤΜΠΕΥΖΟΤ ΕΒΟΛ · ΑΥΩ 2Μ ΝΕΥ-  
 ΩΜΟΥΝ ΝΣΧΗΜΑ · ΑΥΩ ΑΙΤΡΕΥΡ-2ΒΑ 2Ν ΟΥΝΟΣ  
 15 Ν2ΒΑ · ΑΥΩ ΑΙΤΡΕΥΡΑΛΑΝΑ 2Ν ΟΥΠΛΑΝΗ ΝΓΙ ΝΑΡΧΩΝ  
 ΝΑΙΩΝ · ΑΥΩ ΝΑΡΧΩΝ ΤΗΡΟΥ ΝΟΙΜΑΡΜΕΝΗ ΜΗ ΝΑ-  
 ΤΕΣΦΑΙΡΑ · ΑΥΩ ΑΙΩΤΡΤΩΡΟΥ ΕΜΑΤΕ · ΑΥΩ ΜΠΟΥ-  
 ΩΩΜΣΟΜ ΘΕ ΧΙΝ ΜΠΕΙΝΑΥ ΕΚΟΤΟΥ ΕΠΣΟΡΜ ΝΤΕΥ-  
 ΖΥΛΗ · ΕΤΡΕΥΟΜΕΚ4 · ΧΕ ΕΡΕ ΝΕΥΤΟΠΟΣ ΩΣΚ ΕΥ-  
 20 ΜΗΝ ΕΒΟΛ · ΑΥΩ ΧΕ ΕΥΕΡ-ΟΥΝΟΣ ΝΟΥΟΓΙΩ ΕΥΟ  
 ΝΡΡΟ · ΑΛΛΑ ΝΤΕΡΙΦΙ ΝΟΥΟΥΩΝ ΝΩΟΜΤ ΝΤΕ ΝΕΥ-  
 ΣΟΜ · ΑΠΩΩΝΕ ΝΝΕΥΣΦΑΙΡΑ ΕΤΡΕΥΡ-ΟΥΟΥΟΙΩ ΕΥ-  
 ΩΩΤ Ε2ΒΟΥΡ · ΑΥΩ ΝΣΕΡ-ΚΕΟΥΟΙΩ ΕΥΩΩΤ ΕΟΥ-  
 ΝΑΜ · ΑΠΩΩΝΕ ΝΤΕΥΩΙΝΜΟΟΩΕ ΤΗΡΣ ΜΗ ΝΕΥ-  
 25 ΔΡΟΜΟΣ ΤΗΡ4 · ΑΥΩ ΑΙΤΡΕΣΣΕΠΗ ΗΓΙ ΤΩΙΝΜΟΟΩΕ  
 ΜΠΕΥΔΡΟΜΟΣ ΧΕ ΕΥΕΣΩΤ4 2Ν ΟΥΩΕΠΗ · ΑΥΩ

16 MS ΝΑΙΩΝ; read ΝΝΑΙΩΝΙ.

they waged war. When they now rebelled and waged war  
 with the light, I then turned the paths and the courses of  
 their aeons, and the paths of their Heimarmene and their  
 sphere, according to the command of the First Mystery,  
 and I caused them to spend six months looking to the  
 triangles of the left, and to the quadrangles, and to those  
 in their aspect<sup>1</sup>, and to their pattern of eight, according to  
 the manner in which they were at first. But I turned their  
 rotation or their aspect to another rank. And I caused them  
 to spend another six months looking to the works of their  
 (periods of) influence in the quadrangles of the right, and  
 in their triangles, and in those which are in their aspect,  
 and in their pattern of eight. And I caused the archons of the  
 aeons to be confused with much confusion, and I caused  
 them to wander in error, together with all the archons of the  
 Heimarmene and those of the sphere. And I agitated them  
 greatly. And they were now, from this time, not able to  
 turn themselves to the dregs of their matter in order to  
 swallow it, so that their places might be continually retarded,  
 and so that they might spend a great time as rulers. But  
 when I had taken a third part of their power, I turned their  
 sphere to cause them to spend (a period of) time looking to  
 the left and to spend another (period of) time looking to  
 the right. I turned their whole path and their whole course,  
 and I caused the path of their course to be accelerated, so  
 that they might be purified quickly, | and they might go

<sup>1</sup> (8, 13) in their aspect: Till: opposite them (also 41.20).



ΠΙΣΤΩΣ ΕΞΡΑΙ ΖΗ ΟΥΒΕΙΗ· ΑΥΩ ΑΙΤΣΒΚΟ ΠΗΕΥΚΥ-  
 ΚΛΟΣ· ΑΥΩ ΑΙΤΡΕΣΑΧΑΙ ΝΙ ΤΕΥΒΙΝΜΟΟΩΕ· ΑΥΩ  
 ΑΣΒΕΙΗ ΕΜΑΩΟ· ΑΥΩ ΑΥΡΞΒΑ ΖΗ ΤΕΥΒΙΝΜΟΟΩΕ  
 ΑΥΩ ΜΠΟΥΩΩΜΩΟΜ ΧΙΝ ΜΠΕΙΝΑΥ ΕΩΜΚ ΝΘΥΛΗ  
 5 ΜΠΙΣΟΡΜ ΜΠΙΣΩΤΥ ΜΠΕΥΟΥΟΙΝ ΑΥΩ ΟΝ ΑΙΤΣΒΚΟ  
 ΠΗΕΥΟΥΟΙΩ ΜΠ ΠΕΥΧΡΟΝΟΣ· ΧΕ ΕΧΕΧΩΚ ΕΒΟΛ  
 ΖΗ ΟΥΒΕΙΗ ΠΙ ΠΑΡΙΟΜΟΣ ΠΤΕΛΙΟΝ ΠΤΕ ΝΕΨΥ-  
 ΧΟΟΥΕ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ· ΝΑΙ ΕΤΝΑΩΩΠΕ ΖΗ ΠΕ-  
 ΟΙΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ· ΝΣΑΒΗΑ ΟΕ ΧΕ ΑΠΩΩΠΕ  
 10 ΠΗΕΥΑΡΟΜΟΣ· ΑΥΩ ΝΣΑΒΗΑ ΧΕ ΑΙΤΣΒΚΟ ΠΗΕΥ- ΑΠ  
 ΧΡΟΝΟΣ ΠΕΥΝΑΚΑ-ΑΛΑΥ ΑΝ ΠΕ ΜΨΥΧΗ ΟΙ' ΕΠΚΟ-  
 ΜΟΣ ΕΤΒΕ ΟΥΛΗ ΜΠΕΥΣΟΡΜ ΕΤΟΥΩΜΚ ΜΜΟΦ ΑΥΩ  
 ΠΕΥΝΑΤΑΚΕ-ΟΥΜΗΗΩΕ ΜΨΥΧΗ ΠΕ· ΕΤΒΕ ΠΑΙ ΟΕ  
 ΑΙΧΟΟΣ ΗΗΤΗ ΜΠΟΥΟΕΙΩ ΧΕ ΑΙΤΣΒΚΕ-ΝΕΟΥΟΕΙΩ  
 15 ΕΤΒΕ ΠΑΣΩΤΗ ΕΜΜΟΗ ΠΕ ΜΠ-ΑΛΑΥ ΜΨΥΧΗ ΕΦΟΥ-  
 ΧΑΙ ΠΕ ΠΤΑΙΤΣΒΚΕ-ΠΕΟΥΟΕΙΩ ΔΕ ΜΠ ΝΕΧΡΟΝΟΣ ΕΤΒΕ  
 ΠΑΡΙΟΜΟΣ ΠΤΕΛΙΟΝ ΠΝΕΨΥΧΟΟΥΕ ΕΤΝΑΧΙ-ΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤΕ ΠΤΟΟΥ ΠΕ ΠΣΩΤΗ ΑΥΩ ΕΝΕ ΜΠΙΤΣΒΚΕ-  
 ΠΕΥΧΡΟΝΟΣ· ΠΕ ΜΠ-ΑΛΑΥ ΜΨΥΧΗ ΠΣΥΛΙΚΗ ΠΑΟΥ-  
 20 ΧΑΙ· ΑΛΛΑ ΠΕΥΝΑΑΝΣΑΙΚΕ ΠΕ ΖΗ ΠΚΩΣΤ· ΠΑΙ ΕΤ-  
 ΩΟΟΗ ΖΗ ΤΣΑΡΞ ΠΗΑΡΧΩΜ· ΠΑΙ ΟΕ ΠΕ ΠΩΑΧΕ  
 ΕΤΕΡΕΩΠΕ ΜΜΟΙ ΕΡΟΦ ΖΗ ΟΥΜΝΤΑΚΡΙΒΗΣ·  
 3 ΑΣΩΩΠΕ ΔΕ ΠΤΕΡΕ ΙΣ ΟΥΩ ΕΧΩ ΠΝΕΨΑΧΕ ΑΠ  
 ΕΝΕΜΑΘΗΤΗΣ· ΑΥΗΑΣΤΟΥ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ· ΑΥ-

3 MS ΑΥΣΕΙΗ; γ crossed out, and ε inserted above.

12 MS γ in ΕΤΟΥΩΜΚ inserted above.

15 MS ω in ΕΟΥΧΑΙ inserted above.

upwards quickly. And I lessened their *cycles*, and I made their path easier, and it was greatly accelerated, and they were confused in their path, and from this time they were not able to swallow the *matter* of the dregs of what is purified of their light. And further I lessened their times and their *periods*, so that the *perfect number* of souls which will receive *mysteries* and which will be in the *Treasury* of the Light should be completed quickly. And unless I had turned their *courses* and unless I had lessened their *periods*, they would not have allowed any *souls* to come to the *world*, on account of the *matter* of their dregs which they swallowed, and they would have destroyed a multitude of *souls*. On account of this now, I have said to you at this time: 'I have lessened the times for the sake of my chosen ones, otherwise none of the *souls* could have been saved'. *But* I have lessened the times and the *periods* for the sake of the *perfect number* of the *souls* which will receive *mysteries*, which are the chosen ones. And had I not lessened their *periods*, none of the *material souls* would have been saved, *but* they would have been *consumed* in the fire which is in the *flesh* of the *archons*. This now is the discourse on which you have questioned me with *accuracy*".

It happened, *however*, when Jesus finished saying these words to his *disciples*, they all prostrated themselves at once, |

ΟΥΩΩΤ̄ ΠΑΧ· ΑΥΩ ΠΕΧΛΑΥ ΠΑΧ ΧΕ ΑΠΟΗ ΖΕΗΜΑ-  
 ΚΑΡΙΟΣ ΠΑΡΑ ΡΩΜΕ ΗΜ· ΕΑΚΩΩΛΠ̄ ΠΑΗ ΕΒΟΛ Ν̄ΝΓΙ-  
 ΝΟΣ Μ̄ΜΝΤΝΟΣ·

5 Ἰ ΛΘΟΥΩΣ ΟΝ ΕΓΟΟΤ̄ῆ Ν̄ΓΙ ῙΣ Ζ̄Μ ΠΩΛΑΧΕ ΠΕΧΛΑΥ  
 5 Ν̄ΝΕΦΜΑΘΗΤΗΣ ΧΕ ΣΩΤ̄Μ [ΣΩΤ̄Μ] ΕΓΒΕ ΠΩΛΑΧΕ ΓΝΤ-  
 ΑΥΩΩΠΕ Μ̄ΜΟΪ Ζ̄Ν Ν̄ΑΡΧΩΝ Μ̄ΗΜΝΤ̄ΣΗΟΟΥΣ Ν̄ΑΙΩΝ·  
 Μ̄Ν ΝΕΥΑΡΧΩΝ ΤΗΡΟΥ Μ̄Ν ΝΕΥΧΟῙΣ Μ̄Ν ΝΕΥΕΞΟΥ-  
 CIA· Μ̄Ν ΝΕΥΑΙΓΕΛΟΣ· Μ̄Ν ΝΕΥΑΡΧΑΙΓΕΛΟΣ· Ν̄ΤΕ-  
 ΡΟΥΝΑΥ ΣΕ ΕΠΕΝΔΥΜΑ Ν̄ΟΥΟΓΙΝ ΕΓΙΩΩΤ̄· Ν̄ΤΟΟΥ  
 10 Μ̄Ν ΝΕΥΧΩΡΙΣΣΥΝΖΥΓΟΣ Α ΠΟΥΑ ΠΟΥΑ Μ̄ΜΟΟΥ ΑΥ-  
 ΠΑΥ ΕΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΕΥΡΑΝ· ΕΦΩΟΟΗ Ζ̄Μ ΠΑΓΗ-  
 ΔΥΜΑ Ν̄ΟΥΟΓΙΝ ΠΑΪ ΕΓΙΩΩΤ̄· ΑΥΠΑΣΤΟΥ ΤΗΡΟΥ Λ̄Ω  
 21 ΝΕΥΕΡΗΥ· ΑΥΟΥΩΩΤ̄ Μ̄ΠΕΝΔΥΜΑ Ν̄ΟΥΟΓΙΝ ΕΓ-  
 ΙΩΩΤ̄· ΑΥΩ ΑΥΩΩ ΕΒΟΛ ΤΗΡΟΥ ΖΙ ΟΥΣΟΗ· ΕΥΧΩ  
 15 Μ̄ΜΟΣ· ΧΕ ΠΩΣ Α ΗΧΟΓΙΣ Μ̄ΠΤΗΡ̄ ΟΥΟΤ̄ΒΠ̄ ΕΒΟΛ  
 ΕΜΠ̄ΝΓΙΜΕ· ΑΥΩ ΑΥΖΥΜΝΕΥΕ ΤΗΡΟΥ ΖΙ ΟΥΣΟΗ ΕΠΚΑΝ-  
 ΖΟΥΝ Ν̄ΤΕ ΝΙΚΑΝΖΟΥΝ· ΑΥΩ ΝΕΥΤΡΙΑΔΥΝΑΜΟΣ ΤΗ-  
 ΡΟΥ Μ̄Ν ΝΕΥΝΟΣ Μ̄ΠΡΟΠΑΤΩΡ· ΑΥΩ ΝΕΥΑΓΓΕΝΗΤΟΣ  
 Μ̄Ν ΝΕΥΑΥΤΟΓΕΝΗΣ· Μ̄Ν ΝΕΥΓΕΝΝΗΤΟΣ Μ̄Ν ΝΕΥ-  
 20 ΝΟΥΤΕ· Μ̄Ν ΝΕΥΣΗΝΘΗΡ· Μ̄Ν ΝΕΥΦΩΣΤΗΡ· ΖΑΠΛΞ  
 ΖΑΠΛΩΣ Μ̄Ν ΝΕΥΝΟΣ ΤΗΡΟΥ· ΑΥΗΛΑΥ ΕΝΤΥΡΑΝΝΟΣ  
 Μ̄ΠΕΥΤΟΠΟΣ ΕΛ[Υ] ΤΕΥΣΟΜ ΣΒΟΚ ΖΡΑΪ Π̄ΖΗΤΟΥ·  
 ΑΥΩ ΑΥΩΩΠΕ Ζ̄Ν ΟΥΜΝΤ̄ΣΩΒ· ΑΥΩ ΑΥΩΩΠΕ ΖΩΟΥ  
 Ζ̄Ν ΟΥΝΟΣ Ν̄ΖΟΤΕ ΕΜ̄Ν-ΩΙ ΕΡΟΣ· ΑΥΩ ΝΕΥΘΕΩΡΙ Λ̄Ω<sup>b</sup>

5 ΣΩΤ̄Μ: dittography.

20 MS ΝΕΥΦΩΣΤΗΡ.

22 MS ΕΛΥ: read ΕΛ.

they worshipped him and they said to him: "We are *blessed beyond* all men, for thou hast revealed to us these great events".

28. Jesus continued again with the discourse, he said to his *disciples*: "Hear [hear] concerning the things which happened to me among the *archons* of the twelve *aeons*, and all their *archons* and their lords and their *powers* (*exousiai*) and their *angels* and their *archangels*. Now when they saw the *garment* of light which was upon me, they and their *unpaired ones*, each one of them saw the *mystery* of his name which was in the *garment* of light which was upon me. They all prostrated themselves together, they worshipped the *garment* of light which was upon me. And they all cried out at once, saying: 'How has the Lord of All passed through us without our knowing?' And they all *sang praises* at once to the innermost of the inner. And all their *triple-powered ones* and their great *forefathers* and their *unbegotten ones* and their *self-begotten ones* and their *begotten ones* and their gods and their *light-sparks* and their *luminaries*, in a word, all their great ones saw the *tyrants* of their *place*, that their power was diminished within them, and that they were in a state of weakness. And they were in great fear, to which there was no measure. And they *contemplated* | the *mystery*

ΗΕ ΜΗΜΥΣΤΗΡΙΟΝ ΜΗΕΥΡΑΝ ΖΗ ΠΑΕΝΔΥΜΑ ΑΥΩ  
 ΝΕΛΥΖΙ-ΤΟΤΟΥ ΗΕ ΕΕΙ' ΝΕΟΟΥΩΩΤ' ΜΗΜΥΣΤΗΡΙΟΝ  
 ΜΗΕΥΡΑΝ ΕΤΖΗ ΠΑΕΝΔΥΜΑ· ΑΥΩ ΜΠΟΥΕΩΩΜΩΜ·  
 ΕΤΒΕ ΠΗΟΕ ΝΟΥΟΙΗ ΕΤΩΟΟΗ ΝΗΜΑΙ· ΑΛΛΑ ΝΤ-  
 5 ΑΥΟΥΩΩΤ' ΕΥΟΥΗΥ ΜΜΟΙ' ΝΟΥΩΗΜ· ΝΤΑΥΟΥ-  
 ΩΩΤ' ΔΕ ΜΠΟΥΟΕΙΗ ΜΠΑΕΝΔΥΜΑ· ΑΥΩ ΑΥΩΩ  
 ΕΒΟΛ ΤΗΡΟΥ ΖΙ ΟΥΣΟΗ ΕΥΖΥΜΗΕΥΕ ΕΠΕΑΝΖΟΥΝ  
 ΝΤΕ ΠΙΕΑΝΖΟΥΝ·

ΑΣΩΩΠΕ ΟΕ ΝΤΕΡΕ ΝΑΙ ΩΩΠΕ ΝΗΤΥΡΑΝΝΟΕ ΕΤ-  
 10 ΩΟΟΗ ΖΗ ΝΑΡΧΩΝ ΑΥΩΩΩΜ ΤΗΡΟΥ ΑΥΖΕ ΕΠΕΟΗΤ  
 ΖΗ ΝΕΥΑΙΩΝ ΑΥΩ ΑΥΩΩΠΕ ΝΘΕ ΝΗΗΡΜ-ΝΚΟΟΜΟΕ  
 ΕΤΜΟΟΥΤ· ΕΜΗ-ΝΗΕ ΝΖΗΤΟΥ ΝΘΕ ΟΗ ΕΝΤΑΥΑΛΑ  
 ΜΠΗΔΥ ΝΤΑΙ'Η ΝΤΕΥΩΜ ΝΖΗΤΟΥ· ΑΣΩΩΠΕ ΟΕ  
 ΜΠΗΝΑ ΝΑΙ· ΝΤΕΡΕΙ' ΕΒΟΛ ΖΗ ΝΑΙΩΝ ΕΤΜΜΑΥ·  
 15 Α ΠΟΥΑ ΠΟΥΑ' ΝΝΕΤΩΟΟΗ ΤΗΡΟΥ ΖΗ ΠΗΝΤΕΝΟΥΟΥΣ Π  
 ΝΑΙΩΝ· ΑΥΜΟΥΡ ΤΗΡΟΥ ΕΖΟΥΝ ΕΝΕΥΤΑΞΙΟ· ΑΥΩ  
 ΑΥΧΩΚ ΕΒΟΛ ΝΝΕΥΖΒΗΥΕ ΚΑΤΑ ΘΕ ΕΝΤΑΙ'ΚΑΛΥ  
 ΜΜΟΕ· ΕΤΡΕΥΡ-ΟΟΥ ΝΕΒΟΤ ΕΥΚΗΤ ΕΖΒΟΥΡ ΕΥΕΙΡΕ  
 ΝΝΕΥΖΒΗΥΕ ΖΗ ΝΕΥ'ΤΟΟΥ ΝΚΟΟΖ· ΜΗ ΝΕΥΩΜΗΤ  
 20 ΝΚΟΟΖ· ΜΗ ΝΕΤΜΠΕΥΖΟΤ ΕΒΟΛ· ΑΥΩ ΟΗ ΝΕΡ-  
 ΚΕΟΟΥ ΝΕΒΟΤ ΕΥΩΩΤ' ΕΟΥΝΑΜ· ΑΥΩ ΕΝΕΥ-  
 ΩΟΜΗΤ ΝΚΟΟΖ· ΜΗ ΝΕΥ'ΤΟΟΥ ΝΚΟΟΖ· ΜΗ ΝΕΤ-  
 ΜΠΕΥΖΟΤ ΕΒΟΛ· ΤΑΙ' ΟΗ ΤΕ ΘΕ ΕΤΟΥΝΑΜΟΟΩΕ  
 ΜΜΟΕ ΝΒΙ ΝΕΤΩΟΟΗ ΖΗ ΟΙΜΑΡΜΕΝΗ ΜΗ ΤΕΟΦΑΙΡΑ·  
 25 5 ΑΣΩΩΠΕ ΟΕ ΜΠΗΝΑ ΝΑΙ ΑΙΕΙ' ΕΠΧΙΟΕ ΩΑ ΝΚΑ-  
 ΤΑΠΕΤΑΣΜΑ ΜΠΜΕΖΜΗΤ'ΩΟΜΤΕ ΝΗΑΙΩΝ· ΑΣΩΩΠΕ  
 ΟΕ ΝΤΕΡΕΙ' ΕΧ'Ν ΝΕΥΚΑΤΑΠΕΤΑΣΜΑ· ΑΥΧΩΚ ΜΑΥ-

of their name in my *garment* and they tried to come to  
 worship the *mystery* of their name in my *garment*, and they  
 were not able, on account of the great light which I had.  
*But* they worshipped at a little distance from me. *However*,  
 they worshipped the light of my *garment*, and they all cried  
 out at once as they *sang praises* to the innermost of the  
 inner.

It happened moreover, when these things happened to the  
*tyrants* which are among the *archons*, they were all enfeebled,  
 they fell down in their *aeons*, and they became like men of  
 this *world* who are dead, having no breath within them,  
 as they did moreover at the time when I took away their  
 power from them.

It happened now after this, when I came forth from those  
*aeons*, each one of all those who are in the twelve *aeons*  
 were all bound within their *ranks*, and they completed their  
 works *according to* the manner in which I had disposed it,  
 that they should spend six months turned to the left, doing  
 their works in their quadrangles, and their triangles and  
 those in their aspects; and furthermore that they should  
 spend another six months looking to the right, and to their  
 triangles and their quadrangles and those in their aspects.  
 Furthermore, this is the manner in which those who are in  
 the *Heimarmene* and the *sphere* will proceed.

29. Now it happened after these things I came to the  
 height to the *veils* of the thirteenth *aeon*. Now it happened  
 that when I reached their *veils*, they drew themselves | and

ΛΛΥ ΛΥΟΥΩΗ ΝΑΪ· ΑΪΕΙ' ΕΞΟΥΗ ΕΠΙΜΕΖΜΝΤΩΟΜΤΕ <sup>Ν</sup><sup>Β</sup>  
 ΝΝΑΙΩΗ· ΑΪΞΕ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣΖΜΠΕΣΗΤ ΜΠΜΕΖ-  
 ΜΝΤΩΟΜΤΕ ΝΑΙΩΗ ΠΤΟΣ ΜΑΥΛΑΣ ΕΜΝ-ΟΥΟΗ  
 ΜΜΟΟΥ ΖΑΤΗΣ· ΝΕΣΖΜΟΟΣ ΔΕ ΗΕ ΜΠΜΑ ΕΤΜΜΑΥ  
 5 ΕΣΛΥΠΕΙ ΑΥΩ ΕΣΡΖΗΒΕ· ΧΕ ΜΠΟΥΧΙΤΣ ΕΠΙΜΕΖΜΝΤ-  
 ΩΟΜΤΕ ΝΑΙΩΗ ΠΕΣΤΟΠΟΣ ΕΤΜΠΧΙΣΣ· ΑΥΩ ΟΗ ΠΕΣ-  
 ΛΥΠΗ ΠΕ ΕΤΒΕ ΝΖΙΣΣ ΕΙΓΤΑΥΑΛΥ ΝΑΣ ΝΒΙ ΠΑΥΟΛ-  
 ΔΗΣ· ΠΑΪ ΕΤΕ ΟΥΑ ΗΕ ΖΜ ΠΩΟΜΝΤ ΠΤΡΙΑΔΥΝΑΜΟΣ·  
 ΠΑΪ ΔΕ ΕΪΩΑΝΩΑΧΕ ΠΜΜΗΤΗ ΕΤΒΕ ΠΕΥΣΩΡ ΕΒΟΛ·  
 10 ΠΝΑΧΩ ΕΡΩΤΗ ΜΠΜΥΣΤΗΡΙΟΝ ΧΕ ΠΩΣ Α ΝΑΪ Ω-  
 ΠΕ ΜΜΟΣ· ΑΣΩΩΠΕ ΒΕ ΠΤΕΡΕΣΝΑΥ ΕΡΟΪ ΝΒΙ ΤΠΙΣ-  
 ΤΙΣ ΣΟΦΙΑ ΕΪΟ ΝΟΥΟΕΙΝ ΕΜΑΩΟ ΕΜΑΩΟ· ΕΜΠ-ΩΙ  
 ΕΠΟΥΟΕΙΝ ΕΝΕΪΩΟΟΠ ΜΜΟΪ· ΑΣΩΩΠΕ ΖΝ ΟΥΝΟΣ  
 ΠΩΥΤΟΡΤΡ' ΑΥΩ Α(Σ)ΩΩΥΤ' ΕΒΟΛ ΖΜ ΠΟΥΟΕΙΝ ΜΠΑ- <sup>ΜΑ</sup>  
 15 ΕΝΔΥΜΑ· ΑΣΝΑΥ ΕΠΜΥΣΤΗΡΙΟΗ ΜΠΕΣΡΑΝ ΖΜ ΠΑ-  
 ΕΝΔΥΜΑ· ΑΥΩ ΜΝ ΠΕΟΟΥ ΤΗΡΨ ΜΠΕΪΜΥΣΤΗΡΙΟΝ  
 ΧΕ ΝΕΣΩΟΟΠ ΝΩΟΡΠ ΗΕ ΖΜ ΠΤΟΠΟΣ ΜΠΧΙΣΣ·  
 ΖΜ ΠΜΕΖΜΝΤΩΟΜΤΕ ΝΑΙΩΗ· ΑΛΛΑ ΝΕΩΑΣΖΥΜΝΕΥΕ  
 ΗΕ ΕΠΟΥΟΕΙΝ ΕΤΜΠΧΙΣΣ· ΠΑΪ ΕΝΤΑΣΝΑΥ ΕΡΟΪ  
 20 ΖΜ ΠΚΑΤΑΠΕΤΑΣΜΑ ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ· ΑΣ-  
 ΩΩΠΕ ΒΕ ΠΤΕΡΕΣΩΩ ΕΣΖΥΜΝΕΥΕ ΕΠΟΥΟΪΗ ΕΤΜ-  
 ΠΧΙΣΣ· Α ΝΑΡΧΩΗ ΤΗΡΟΥ ΩΩΥΤ' ΕΤΖΑΤΜ ΠΠΟΣ  
 ΣΝΑΥ ΠΤΡΙΑΔΥΝΑΜΟΣ ΑΥΩ ΜΝ ΠΕΣΑΖΟΡΑΤΟΣ ΕΤΖΟΤΡ

2 MS ΕΣΖΜΠΕΣΗΤ; ζ crossed out, and ν expunged; read ΕΣΠΠΕΣΗΤ.

14 MS originally ΑΥΩΩΥΤ; Υ erased and not replaced.

15 MS ΠΠΠΕΣΡΑΗ.

18 MS ΝΕΩΑΣΖΥΜΝΕΥΕ; 2 inserted above.

they opened to me. I entered into the thirteenth *aeon*, I found the Pistis Sophia<sup>1</sup> below the thirteenth *aeon* alone, none of them being with her. *But* she dwelt in that place, *sorrowful* and grieving because she had not been taken to the thirteenth *aeon*, her *place* in the height. And furthermore she was sorrowful on account of the torments which the Authades<sup>2</sup> inflicted on her, he being one of the three *triple-powered ones*. *But* when I tell you about their extent, I will tell you the *mystery* of *how* these things happened.

Now it happened, when the Pistis Sophia saw me shining exceedingly, there being no measure to the light which I had, she was in great agitation and she looked at the light of my *garment*. She saw the *mystery* of her name in my *garment* and the whole glory of its *mystery* because she was previously in the *place* of the height in the thirteenth *aeon*. *But* she was wont to *sing praises* to the light in the height which she saw in the *veil* of the *Treasury* of the Light. It happened now when she continued to *sing praises* to the light in the height, all the *archons*, which are with the two great *triple-powered ones*, looked on, and also her *invisible one* which is paired with her, | and the other 22 *invisible*

<sup>1</sup> (2) Pistis Sophia; see U 264.

<sup>2</sup> (7) Authades; as epithet of Jaldabaoth, see ApJn 46.

ΕΡΟΣ· ΑΥΩ ΠΚΕΧΟΥΤΣΝΟΟΥΣ Μ̄ΠΡΟΒΟΛΗ Ν̄ΑΖΟΡΑ-  
 ΤΟΣ ΕΠΕΙΔΗ ΤΠΙΣΤΙΣ ΣΟΦΙΑ Μ̄Ν ΠΕССΥΝΖΥΓΟΣ·  
 Ν̄ΤΟΟΥ Μ̄Ν ΠΚΕΧΟΥΤΣΝΟΟΥΣ Μ̄ΠΡΟΒΟΛΗ ΦΑΥΡ̄-  
 ΧΟΥΤΑΥΤΕ Μ̄ΠΡΟΒΟΛΗ ΝΑΪ ΕΝΤΑΥΠΡΟΒΑΛΕ Μ̄ΜΟΟΥ Μ̄Α<sup>b</sup>  
 5 ΕΒΟΛ Ν̄ΣΙ ΠΝΟΣ Μ̄ΠΡΟΠΑΤΩΡ Ν̄ΑΖΟΡΑΤΟΣ· Ν̄ΤΟΥ Μ̄Ν  
 ΠΝΟΣ ΣΝΑΥ Ν̄ΤΡΙΑΔΥΝΑΜΟΣ·

5 ΑΣΩΩΠΕ ΘΕ ΕΡΕ ῙΣ ΧΩ Ν̄ΝΑΪ ΕΝΕΦΜΑΘΗΤΗΣ·  
 ΑΣΕΙ' ΕΘΗ Ν̄ΣΙ ΜΑΡΙΣΑΜ ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ· ΑΪΣΩΤΜ  
 ΕΡΟΚ Μ̄ΠΙΟΥΘΕΙΩ ΕΚΧΩ Μ̄ΜΟΣ· ΧΕ ΤΠΙΣΤΙΣ ΣΟΦΙΑ  
 10 ΟΥΕΒΟΛ ΖΩΩΣ ΤΕ Ζ̄Μ ΠΧΟΥΤΑΥΤΕ Μ̄ΠΡΟΒΟΛΗ· ΑΥΩ  
 ΠΩΣ Ν̄ΣΩΟΠ ΑΝ Ζ̄Μ ΠΕΥΤΟΠΟΣ· ΑΛΛΑ ΑΚΧΟΟΣ  
 ΧΕ ΑΪΘ̄ΝΤΣ ΕΣ̄ΠΕΣΗΤ Μ̄ΠΜΕΖΜ̄ΝΤΩΟΜΤΕ Ν̄ΑΙΩΝ·

5 ΑΧΟΥΩΩΨ Ν̄ΣΙ ῙΣ ΠΕΧΑΥ Ν̄ΝΕΦΜΑΘΗΤΗΣ· ΧΕ  
 ΑΣΩΩΠΕ ΕΡΕ ΤΠΙΣΤΙΣ ΣΟΦΙΑ Ζ̄Μ ΠΜΕΖΜ̄ΝΤΩΟΜΤΕ  
 15 Ν̄ΝΑΙΩΝ Ζ̄Μ ΠΤΟΠΟΣ Ν̄ΝΕССΝΗΥ ΤΗΡΟΥ ΝΙΑΖΟΡΑΤΟΣ  
 ΕΤΕ Ν̄ΤΟΟΥ ΝΕ ΤΧΟΥΤΑΥΤΕ Μ̄ΠΡΟΒΟΛΗ Ν̄ΤΕ ΠΝΟΣ  
 Ν̄ΑΖΟΡΑΤΟΣ· ΑΣΩΩΠΕ" ΘΕ Ζ̄ΙΤ̄Μ ΠΤΩΩ Μ̄ΠΩΟΡ̄Π Μ̄Β  
 Μ̄ΜΥΣΤΗΡΙΟΝ· ΑΣΩΩΠ̄Τ ΕΠΧΙΣΕ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ  
 ΑΣΝΑΥ ΕΠΟΥΘΕΙΝ Μ̄ΠΚΑΤΑΠΕΤΑΣΜΑ Μ̄ΠΕΘΗΣΑΥΡΟΣ  
 20 Μ̄ΠΟΥΘΕΙΝ· ΑΥΩ ΑΣΕΠΙΘ̄ΥΜΙ ΕΒΩΚ ΕΠΤΟΠΟΣ ΕΤ-  
 Μ̄ΜΑΥ· ΑΥΩ Μ̄Π̄Σ̄Ω̄Μ̄ΒΟΜ ΕΒΩΚ ΕΠΤΟΠΟΣ ΕΤ̄Μ̄ΜΑΥ·  
 ΑΣΛΟ ΔΕ ΕΣΕΙΡΕ Μ̄ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΜΕΖΜ̄ΝΤΩΟΜΤΕ  
 Ν̄ΑΙΩΝ· ΑΛΛΑ ΝΕСΖΥΜΝΕΥΕ ΠΕ ΕΠΟΥΘΕΙΝ Μ̄ΠΧΙΣΕ  
 ΠΕΝΤΑΣΝΑΥ ΕΡΟΥ Ζ̄Μ ΠΟΥΘΕΙΝ Μ̄ΠΚΑΤΑΠΕΤΑΣΜΑ  
 25 Μ̄ΠΕΘΗΣΑΥΡΟΣ Μ̄ΠΟΥΘΕΙΝ· ΑΣΩΩΠΕ ΘΕ ΕСΖΥΜΝΕΥΕ  
 ΕΠΤΟΠΟΣ Μ̄ΠΧΙΣΕ· Α Ν̄ΑΡΧΩΝ ΤΗΡΟΥ ΕΤ̄ΩΟΠ Ζ̄Μ

10 MS ΠΧΟΥΤΑΥΤΕ; read ΤΧΟΥΤΑΥΤΕ.

*emanations* — since the Pistis Sophia with her partner, with the other 22 emanations make up the 24 emanations<sup>1</sup>, which the great invisible forefather with the two great triple-powered ones has emanated."

30. It happened now when Jesus said these things to his disciples, Mariam came forward and said: "My Lord, I heard thee at the time when thou didst say that the Pistis Sophia herself is one of the 24 emanations. How is she not in their place? Moreover thou hast said: 'I found her below the thirteenth aeon'."

Jesus answered and said to his disciples: "It happened as the Pistis Sophia was in the thirteenth aeon in the place of all her brethren, the invisible ones who are the 24 emanations of the great invisible one — it happened now, through the ordinance of the First Mystery, the Pistis Sophia looked to the height, she saw the light of the veil of the Treasury of the Light, and she desired to go to that place. And she was not able to go to that place. Moreover she ceased performing the mystery of the thirteenth aeon, but she sang praises to the light of the height which she saw in the light of the veil of the Treasury of the Light.

Now it happened, as she sang praises to the place of the height, all the archons which are in | the twelve aeons

<sup>1</sup> (4) 24 emanations; see J 134.

ΠΜΝΤΣΝΟΟΥΣ ΠΑΙΩΝ ΑΥΜΕΣΤΩΣ ΠΑΙ ΕΤΜΠΕΣΗΤ·  
 ΕΒΟΛ ΧΕ ΑΣΛΟ ΖΗ ΠΕΥΜΥΣΤΗΡΙΟΝ· ΑΥΩ ΕΒΟΛ ΧΕ  
 ΑΣΟΥΕΩΒΩΚ ΕΠΧΙΣΣ ΝΣΡ-ΖΙΧΩΟΥ ΤΗΡΟΥ· ΕΤΒΕ ΠΑΙ  
 ΣΕ ΑΥΩΩΝΤ ΕΡΟΣ ΑΥΩ ΑΥΜΕΣΤΩΣ· ΑΥΩ ΠΗΟΣ <sup>ΝΒ</sup>  
 5 ΠΤΡΙΑΥΝΑΜΟΣ ΠΑΥΟΑΛΛΗΣ ΕΤΕ ΠΜΕΣΩΟΜΠΤ ΠΕ Π-  
 ΤΡΙΑΥΝΑΜΟΣ ΠΑΙ ΕΤΩΟΟΠ ΖΜ ΠΜΕΣΜΝΤΩΟΜΤΕ  
 ΠΑΙΩΝ ΠΑΙ ΕΝΤΑΦ-ΑΤΣΩΤΜ ΕΜΠΠΙΡΟΒΑΛΕ ΕΒΟΛ  
 ΜΠΣΩΤΨ ΤΗΡΨ ΠΤΕΨΟΜ ΕΤΝΖΗΤΨ· ΟΥΔΕ ΜΠΨ-  
 ΠΣΩΤΨ ΜΠΨΟΥΟΕΙΝ ΜΠΨΟΥΟΕΨ ΕΝΤΑ ΠΑΡΧΩΝ Ψ-  
 10 ΠΕΥΣΩΤΨ ΠΖΗΤΨ ΕΨΟΥΕΨ-ΡΧΟΕΙΣ ΕΣΡΑΙ ΕΧΜ ΠΜΕΣ-  
 ΜΤΩΟΜΤΕ ΠΑΙΩΝ ΤΗΡΨ ΜΠ ΠΕΤΩΟΟΠ ΕΠΕΨΕΣΗΤ·  
 ΑΣΩΩΠΕ ΣΕ ΠΤΕΡΕ ΠΑΡΧΩΝ ΜΠΜΠΤΣΝΟΟΥΣ ΠΑΙΩΝ  
 ΠΤΕΡΟΥΣΩΝΤ ΕΤΗΣΤΙΣ ΣΟΦΙΑ· ΤΑΙ ΕΤΜΠΕΨΕΤΠΕ·  
 ΑΥΜΕΣΤΩΣ ΕΜΑΤΕ· ΑΥΩ ΠΗΟΣ ΠΤΡΙΑΥΝΑΜΟΣ ΠΑΥ-  
 15 ΟΑΛΗΣ ΠΑΙ ΕΝΤΑΪΟΥΨ ΕΪΧΩ ΜΜΟΣ ΝΗΤΠ ΤΕΝΟΥ  
 ΕΤΒΗΗΤΨ· ΑΨΟΥΩΣ ΖΩΩΨ ΠΣΑ ΠΑΡΧΩΝ ΜΠΜΠΤ- <sup>ΝΠ</sup>  
 ΣΝΟΟΥΣ ΠΑΙΩΝ· ΑΥΩ ΑΨΩΩΝΤ ΖΩΩΨ ΕΤΗΣΤΙΣ ΣΟ-  
 ΦΙΑ· ΑΥΩ ΑΨΕΣΤΩΣ ΕΜΑΤΕ· ΧΕ ΑΣΜΕΨΨΕ ΕΒΩΚ  
 ΕΠΟΥΟΕΙΝ ΠΑΙ ΕΤΧΟΣΕ ΕΡΟΨ· ΑΥΩ ΑΨΠΡΟΒΑΛΕ ΕΒΟΛ  
 20 ΠΖΗΤΨ ΠΟΥΝΟΣ ΠΣΟΜ ΠΖΟ ΜΜΟΥΪ· ΑΥΩ ΕΒΟΛ ΖΗ  
 ΤΕΨΖΥΛΗ ΕΤΝΖΗΤΨ· ΑΨΠΡΟΒΑΛΕ ΕΒΟΛ ΠΚΕΜΠΠΨΨΕ  
 ΜΠΡΟΒΟΛΗ ΠΖΥΛΗΗ ΕΥΠΛΨΤ ΕΜΑΤΕ· ΑΥΩ ΑΨΧΟ-  
 ΟΥΣΟΥ ΕΝΤΟΠΟΣ ΜΠΨΕΣΗΤ· ΕΜΜΕΡΟΣ ΜΠΨΕΧΛΟΣ· ΧΕ  
 ΕΨΕΨΩΡΨ ΕΤΗΣΤΙΣ ΣΟΦΙΑ ΜΜΑΨ· ΑΥΩ ΝΣΕΨΗ-ΤΣΣ-  
 25 ΣΟΜ ΠΖΗΤΨ· ΕΒΟΛ ΧΕ ΑΣΜΕΨΨΕ ΕΒΩΚ ΕΠΧΙΣΣ· ΠΑΙ

beneath hated her because she ceased from their *mystery*,  
 and because she wished to go to the height and to make  
 herself above them all. Now on account of these things  
 they were angry with her, and they hated her. And the great  
*triple-powered Authades* — the third *triple-powered one* who  
 is in the thirteenth *aeon*, who had been disobedient — had  
 not *emanated* all that was purified of his inner power, *nor*  
 had he given what was purified of his light at the time when  
 the *archons* had given their purification, and he had wished  
 to be lord over the whole thirteenth *aeon* and those beneath  
 it. Now it happened when the *archons* of the thirteenth  
*aeon* were angry at the Pistis Sophia, who was above them,  
 they hated her greatly. And the great *triple-powered Au-*  
*thades*, about whom I have just been speaking to you now,  
 was also included among the *archons* of the twelve *aeons*,  
 and he also was angry at the Pistis Sophia, and he hated  
 her greatly, because she thought to go to the light which  
 was above him. And he *emanated* from within himself  
 a great lion-faced power. And from out of the *matter* within  
 him, he *emanated* forth a further multitude of *material*  
*emanations* which were very powerful. And he sent them  
 to the *places* below, to the *parts* of the *Chaos*, so that they  
 should pursue the Pistis Sophia there and take her power  
 from her, because she thought to go to the height which |

ΕΤΙΧΩΟΥ ΤΗΡΟΥ· ΑΥΩ ΧΕ ΑΣΛΟ ΟΝ ΕΣΕΙΡΕ ΜΠΕΥ-  
 ΜΥΣΤΗΡΙΟΝ· ΑΛΛΑ ΑΣΩ ΕΣΡΗΒΕ ΕΣΩΙΝΕ Ν̄ΣΑ ΠΟΥ-  
 ΟΕΙΝ ΕΝΤΑΣΝΑΥ ΕΡΟΧ· ΑΥΩ ΑΥΜΕΣΤΩΣ Ν̄ΓΙ Ν̄ΑΡ-  
 ΧΩΝ ἘΤΑΞΕ Η ΕΤΣΕΕΤ ΕΠΜΥΣΤΗΡΙΟΝ ΕΥΕΙΡΕ Μ̄ΜΟΧ· <sup>ΜΓ</sup><sup>b</sup>  
 5 ΑΥΩ ΟΝ Α(Υ)ΜΕΣΤΩΣ Ν̄ΓΙ ΝΕΦΥΛΛΑΞ ΤΗΡΟΥ· ΕΤΣΙΡ̄Ν  
 ΜΠΥΛΗ Ν̄ΝΑΙΩΝ· ΑΣΩΩΠΕ ΘΕ Μ̄Ν̄Ν̄ΣΑ ΝΑΪ ΕΒΟΛ ΖΙΤ̄Μ  
 ΠΤΩΩ Μ̄ΠΩΟΡ̄Π̄ Ν̄ΤΩΩ· Α ΠΙΝΟΣ Ν̄ΑΥΘΑΔΗΣ Ν̄ΤΡΙ-  
 ΔΥΝΑΜΟΣ ΕΟΥΑ ΠΕ Ζ̄Μ ΠΩΟΜ̄Ν̄Τ̄ Ν̄ΤΡΙΔΥΝΑΜΟΣ·  
 ΑΧΔΙΩΚΕ Ν̄ΤΣΟΦΙΑ Ζ̄ΡΑΪ Ζ̄Μ ΠΜΕΖΜ̄Ν̄ΤΩΟΜΤΕ Ν̄ΑΙΩΝ  
 10 ΕΤΡΕΣΩΩΤ̄ ΕΜΜΕΡΟΣ Μ̄ΠΕΣΗΤ· ΧΕ ΕΣΕΝΑΥ ΕΤΕΧ-  
 ΔΥΝΑΜΙΣ Ν̄ΟΥΟΕΙΝ Μ̄ΠΜΑ ΕΤ̄Μ̄ΜΑΥ· ΤΑΪ ΕΤΟ Ν̄ΖΟ  
 Μ̄ΜΟΥΪ· ΑΥΩ Ν̄ΣΕΠ̄ΘΥΜΙ ΕΡΟΣ· Ν̄ΣΕΙ' ΕΠΤΟΠΟΣ ΕΤ-  
 Μ̄ΜΑΥ Ν̄ΣΕΧΙ Μ̄ΠΕΣΟΥΟΕΙΝ Ν̄ΖΗΤ̄Σ :

ΑΣΩΩΠΕ ΘΕ Μ̄Ν̄Ν̄ΣΑ ΝΑΪ· ΑΣΩΩΤ̄ ΕΠΕΣΗΤ· ΑΣ-  
 15 ΝΑΥ ΕΤΕΧΘΟΜ Ν̄ΟΥΟΕΙΝ Ζ̄Ν Μ̄ΜΕΡΟΣ Μ̄ΠΕΣΗΤ· ΑΥΩ  
 ΝΕ(Μ)Π̄ΣΕΙΜΕ ΠΕ ΧΕ ΤΑΠΤΡΙΔΥΝΑΜΟΣ Ν̄ΑΥΘΑΔΗΣ  
 ΤΕ· ΑΛΛΑ ΝΕΣ̄Μ̄ΕΕΥΕ ΕΡΟΣ ΧΕ ΟΥΕΒΟΛ Ζ̄Μ ΠΟΥΟΕΙΝ <sup>ΜΔ</sup>  
 ΤΕ· ΠΕΝΤΑΣΝΑΥ ΕΡΟΧ ΧΙΝ Ν̄ΩΟΡ̄Π̄ Ζ̄Μ ΠΧΙΣΕ· ΠΑΪ  
 ΕΥΕΒΟΛ ΠΕ Ζ̄Μ ΠΚΑΤΑΠΕΤΑΣΜΑ Μ̄ΠΕΘΗΣΑΥΡΟΣ Μ̄-  
 20 ΠΟΥΟΕΙΝ· ΑΥΩ ΑΣΜ̄ΕΕΥΕ Ν̄ΖΗΤ̄Σ ΧΕ ΕΙΝΔΒΩΚ ΕΠΤΟ-  
 ΠΟΣ ΕΤ̄Μ̄ΜΑΥ ΧΩΡΙΣ ΠΑΣΥΝΖΥΓΟΣ Ν̄ΤΑΧΙ Μ̄ΠΟΥΟΕΙΝ  
 Ν̄ΤΑΤΑΜΙΟΧ ΝΑΪ Ν̄ΖΕΝΑΙΩΝ Ν̄ΟΥΟΕΙΝ ΧΕ ΕΪΕΩΩΜ̄ΘΟΜ

4 MS ετσεετ επρι.

5 MS αμεστωσ; read αυμεστωσ.

16 MS πεπσειμε; read νεμπσειμε.

17 Γ̄ in upper right-hand margin at end of quire.

is above them all, and because she ceased to perform their *mystery*, but she remained sorrowing, seeking the light which she saw. And the *archons* which continued or persisted in performing the *mystery* hated her. And all the *watchers* which were at the *gates* of the *aeons* also hated her.

It happened now after this, through the ordinance of the first ordinance, the great *triple-powered* Authades, who is one of the three *triple-powered ones*, persecuted the Sophia in the thirteenth *aeon*, so that she should look at the *parts* below, so that she should see in that place his light *power*, which has a lion-face, and she should *desire* it, and come to that *place*, and her light would be taken from her.

31. It happened now after this she looked down. She saw his power of light in the *parts* below, and she did not know that it was that of the *triple-powered* Authades. But she thought that it was from the light which she had seen from the beginning in the height, which was from the *veil* of the *Treasury* of the Light. And she thought to herself: "I will go to that *place* without my *partner*, and take the light, and create of it for myself *aeons* of light, so that I shall be able | to go to the Light of Lights which is in the highest

ἄνωκ ἐπογοεῖν ἄντε νιογοεῖν παῖ ἐτῆμ πᾶσι  
 ἄνωκ ἐπογοεῖν· ἀλλ' ὅτε ἐμμεεγε ἐροοῦ ἀσει' ἐβολ ἄμ  
 πῆστοπος ἄμμεζῆμντῶμτε ἄνωκ· ἀγῶ ἀσει'  
 5 ἐρᾶι ἐμμεζῆμντῆσνοοῦς ἄνωκ· ἀγῶ ἀσει'  
 ἄνωκ ἄνωκ ἄνωκ· ἀγῶ ἀγῶντ' ἐρος χε ἀ-  
 μμεεγε ἐζεῦμντῆσ· ἀσει' ἀε ὄν ἐβολ ἄμ πῆμε-  
 μντῆσνοοῦς ἄνωκ· ἀσει' ἐντοπος ἄμπεχλος·  
 ἀγῶ ἀσ-πῆσῶγοεῖ ἐτῆσ ἄνωγοεῖν ἄνω μῆμοῦι·<sup>μα β</sup>  
 χε ἐσεομεκς· ἀγκῶτε ἀε ἐρος ἄνωκ νεπροβο-  
 10 λοογε τῆροῦ ἄνωκ ἄνωκ ἄνωκ· ἀγῶ τῆσ  
 ἄνωκ ἄνωγοεῖν ἄνω μῆμοῦι· ἀσῶμκ ἄνωκ  
 ἄνωγοεῖν ἄνω τῆσφια· ἀγῶ ἀσῶτῆ ἄμπεσογοεῖν  
 ἀσῶμκ· ἀγῶ τῆσγῆ· ἀγῶ ἀσῶκ ἐβολ ἐπεχλος·  
 ἀσῶμπε ἄνωκ ἄνω μῆμοῦι ἄμ πεχλος· ἐρε  
 15 τῆσπῶ ο' ἄνωκ· ἀγῶ ἐρε τῆσπῶ ο' ἄνωκ  
 κε· ἐτε ἄνωκ πε ἄνωκ· ἀλλ' ἐνταῖχροο  
 ἐρωτῆ ἄνωκ ἄνωκ ἄνωκ· ἀλλ' ὅτε ἄνωκ  
 ἀσῶμπε ἄνω τῆσφια ἐμῶ ἐμῶ ἀγῶ ὄν ἀσ-  
 τῶτῆ ἄνω τῆσ ἄνωγοεῖν ἄνω μῆμοῦι ἐτῆμ  
 20 ἐρεσῆ ἄνωκ ἄνωκ τῆροῦ ἄνωγοεῖν ἄνω τῆσφια· ἀγῶ  
 ἄνωκ τῆροῦ ἄνωκ ἄνωκ ἄνωκ ἄνωκ ἄνωκ  
 ἐτῆσφια 21 οὔσῶ ἀγῶ μῆμοκ· ἀσῶ ἐβολ  
 ἐμῶ ἐμῶ ἄνω τῆσφια· ἀσῶ ἐρᾶι  
 ἐπογοεῖν ἄντε νιογοεῖν· ἀλλ' ἐντασῆσ ἐρος χιν

3 MS ἄμμεζῆμντῶμντε; read ἄμμεζῆμντῶμντε.

6 MS ἐζεῦμντῆσ; ze apparently erased; Schmidt: read ἐγῆμντῆσ  
 instead of ἐζε ἐγῆμντῆσ.

21 χ in upper left-hand margin at beginning of quire.

height." Now as she was thinking these things, she came  
 forth from her place in the thirteenth *aeon*, and she came  
 out to the twelve *aeons*<sup>1</sup>. The *archons* of the *aeons* perse-  
 cuted her, and they were angry with her, because she had  
 thought to have greatness<sup>2</sup>. However, she came forth from  
 the twelve *aeons*, she came to the *places* of the *Chaos*. And  
 she made her way to the light-power with a lion-face in  
 order to swallow it. But all the *material emanations* of the  
 Authades surrounded her. And the great light-power with  
 a lion-face swallowed the light-powers in the *Sophia*. And  
 it purified her light and swallowed it, and her *matter* was  
 cast forth to the *Chaos*. There existed an *archon* with a lion-  
 face in the *Chaos*, whose one half was fire and whose other  
 half was darkness, namely Jaldabaoth<sup>3</sup>, of whom I have  
 spoken to you many times. Now when these things had  
 happened, the *Sophia* became very greatly weakened. And  
 again that light-power with a lion-face began to take away  
 all the light-powers from the *Sophia*. And all the *material*  
 powers of the Authades surrounded the *Sophia* at the same  
 time, they oppressed her.

32. The Pistis Sophia cried out very much. She cried  
 out to the Light of Lights which she had seen from the

<sup>1</sup> (4-7) to the twelve aeons ... from the twelve aeons; MS: to the twelfth aeon ...  
 from the twelfth aeon.

<sup>2</sup> (6) thought to have greatness; Schmidt: thought of glory.

<sup>3</sup> (16) Jaldabaoth; see Iren.I.30.5-14; Epiph. 25.2.2; Hippol. V.7.30; Origen  
 c. Cels. VI.30-32; J 128; ApJn 38 etc.; HypArch 143; OnOrgWld 148.



ἄνωρην ἐλπίστευε εἰς· ἄνω ἀσχω ἡτέριμετα-  
νοία ἐσχω ἄμος ἡτέριε· καὶ

1. ποῦσιν ἦτε ποῦσιν παῖ ἐνταῖς τευε εἰς  
χρη πῶρην· σὼτῃ σε τῆου ποῦσιν ἐταμετα-  
5 νοία· ἡσμετ ποῦσιν καὶ ἀ ἔσημεευε εὐσοῦ  
εἰ εἰσοῦν εἰοῖ·

2. ἀσὼτῃ ὠ ποῦσιν ἐνημερος ἐτῆπεσθ· ἀ-  
ἡλυ εὐοῦσιν ἄπμα ἐτῆμαυ εἰμεευε καὶ εἰνα-  
βωκ ἐπτοπος ἐτῆμαυ ἡταχι-ποῦσιν ἐτῆμαυ·  
10 ἄνω ἀβωκ ἀσὼπῃε ἔμ πκακε· ἐτῆμ πεχλος ἄπε-  
σθ· ἄνω ἄππεσὼτῃε εἰσὼλ εἰσὼλ· εἰσὼκ ἐπα-  
τοπος εἰσὼλ καὶ ἀσὼχ ἔμ ἡεπροβολοοῦε τῆρου ἄμῃ<sup>7</sup>  
ἄππαυοαλιε· ἄνω ἡεσὼτῃε ἄσο ἄμοῦι ἀσχι-πλοῦ-  
σιν ἐτῆσθ·

15 3. ἄνω ἀσὼτῃ εἰσὼλ εὐβοηθία· ἄνω ἄππε ἡεσοῦ  
εἰ εἰραῖ ἔμ πκακε· ἄνω ἀσὼτῃ ἐπχισε· καὶ  
εἰεβοηθί εἰοῖ ἄσι ποῦσιν ἐνταῖς τε εἰς·

4. ἄνω ἡερισὼτῃ ἐπχισε ἀἡλυ ἐνηρῶν τῆ-  
ρου ἄπαιων ἐνασὼτῃ· ἄνω εὐσὼτῃ εἰραῖ εἰσὼι  
20 εὐρασὼτῃ ἄμοῖ ἄππῃ-ἄἄλυ ἡλυ ἐπεσοῦ· ἀλλὰ  
ἡευσμετε ἄμοῖ ἡε ἐπχινχῃ· ἄνω ἡεροῦναυ  
ἐνηρῶν ἄπαιων εὐρασὼτῃ ἄμοῖ ἄσι ἡεπροβο-  
λοοῦε ἄππαυοαλιε· ἄνεμε καὶ ἄσσηβονθί εἰοῖ  
ἀπ ἄσι ἄρῶν ἄαιων ἄνω ἄτῶκ ἄσθ ἄσι ἡε-  
25 προβολοοῦε ἐτῆμαυ· ἡἰ ἐνεῦσὼχ ἄμοῖ ἔμ οὔ-  
χινσθ· ἄνω ποῦσιν ἐτε ἄππῃτῃ ἀνοκ ἄτοο-  
τοῦ· ἄππῃτῃ ἄτοοτ·

7 MS ἐνημερος; read ἐνημερος.

20 MS ἐπεσοῦ; read ἄπεσοῦ.

beginning, | in which she had *believed*, and she said this *repentance*, speaking thus :

1. 'O Light of Lights, in whom I have believed from the beginning, hear my *repentance* now at this time, O Light; save me, O Light, for wicked thoughts have entered into me.

2. I looked, O Light, to the *parts* below. I saw a light in that *place*, and I thought : I will go to that *place* to receive that light. And I went, and I came to be in the darkness which is in the *Chaos* below. And I was not able to proceed out to go to my *place*, because I was oppressed among all the *emanations* of the Authades. And the lion-faced power took away my inner light.

3. And I cried out for *help*, and my voice did not penetrate the darkness. And I looked to the height, so that the Light in which I had believed might *help* me.

4. And when I looked to the height, I saw all the *archons* of the *aeons*<sup>1</sup>, that they were numerous and they looked down upon me, rejoicing over me, although I had done nothing evil to them, *but* they had hated me without cause. And when the *emanations* of the Authades saw the *archons* of the *aeons* rejoicing over me, they knew that the *archons* of the *aeons* would not *help* me. And those *emanations* which oppressed me without cause were encouraged. And they took from me the light which I did not take from them. |

<sup>1</sup> (19) archons of the aeons, that they were numerous and they; Till: archons of the numerous aeons, that they.

5. ΤΕΝΟΥ ΘΕ ΠΟΥΘΕΙΝ ΝΤΑΛΗΟΙΑ ΚΘΟΥΝ ΧΕ ΝΤΙ- ΝΕ  
 ΛΙΡ-ΝΑΙ ΖΝ ΤΑΜΝΤΒΑΛΖΗΤ· ΕΙΜΕΕΥΕ ΧΕ ΕΧΗΠ ΕΡΟΚ  
 ΝΘΙ ΠΟΥΘΕΙΝ ΝΘΟ ΜΜΟΥΙ· ΛΥΩ ΗΝΟΒΕ ΕΝΤΑΙΛΛΑΧ  
 ΘΟΥΘΝΣ ΜΠΕΚΜΤΟ ΕΒΟΛ·

5 6. ΜΠΡΤΡΑΩΩΩΤ ΘΕ ΠΧΟΘΙΣ· ΧΕ ΝΤΑΙΝΑΖΤΕ ΕΠΕΚ-  
 ΟΥΘΕΙΝ ΧΙΝ ΝΩΟΡΠ· ΠΧΟΘΙΣ ΠΟΥΘΕΙΝ ΝΤΕ ΝΘΟΜ·  
 ΜΠΡΤΡΑΩΩΩΤ ΘΕ ΜΠΑΟΥΘΕΙΝ·

7. ΧΕ ΕΤΒΕ ΤΕΚΛΦΟΡΜΗ ΜΝ ΠΕΚΟΥΘΕΙΝ ΝΤΑΙΩΩΠΕ  
 ΖΜ ΠΕΙΖΩΧ· ΛΥΩ ΛΥΩΠΕ ΖΩΒΣ ΕΒΟΛ ΕΧΩΙ·

10 8. ΛΥΩ ΕΤΒΕ ΤΛΟΘΙΘΕ ΜΠΕΚΟΥΘΕΙΝ· ΛΙΡΩΜΜΟ  
 ΕΝΑΣΝΗΥ ΝΙΑΖΟΡΑΤΟΣ· ΛΥΩ ΜΝ ΝΕΠΡΟΒΟΛΟΥΘΕ  
 (Ν)ΝΟΣ ΝΤΕ ΤΒΑΡΒΗΛΩ·

9. ΝΤΑ ΝΑΙ ΩΩΠΕ ΜΜΟΙ Ω' ΠΟΥΘΕΙΝ ΧΕ ΛΙΚΩΣ  
 ΕΠΕΚΜΑΝΩΩΠΕ· ΛΥΩ ΛΧΕΙ' ΕΖΡΑΙ ΕΧΩΙ ΝΘΙ ΠΩΩΝΤ  
 15 ΜΠΑΥΘΑΛΛΗΣ ΠΑΙ ΕΤΕ ΜΠΨΩΩΤΜ ΝΘΑ ΤΕΚΚΕΛΕΥΘΙΣ  
 ΕΤΡΕΧΠΡΟΒΑΛΕ ΕΒΟΛ ΖΝ ΤΕΠΡΟΒΟΛΗ ΝΤΕΧΘΟΜ ΕΒΟΛ ΝΕ<sup>b</sup>  
 ΧΕ ΛΙΩΩΠΕ ΖΜ ΠΕΧΛΙΩΝ ΕΝΨΕΙΡΕ ΛΗ ΜΠΕΧΜΥΣΤΗ-  
 ΡΙΟΝ·

10. ΛΥΩ ΝΕΥΚΩΜΩ ΜΜΟΙ ΠΕ ΝΘΙ ΝΑΡΧΩΝ ΤΗΡΟΥ  
 20 ΝΑΙΩΝ·

11. ΛΥΩ ΛΙΩΩΠΕ ΖΜ ΠΤΟΠΟΣ ΕΤΜΜΑΥ ΕΙΡΖΗΒΕ ΕΙ-  
 ΩΠΕ ΝΘΑ ΠΟΥΘΕΙΝ ΕΝΤΑΙΝΑΥ ΕΡΟΧ ΖΜ ΠΧΙΘΕ·

12. ΛΥΩ ΝΕΥΩΠΕ ΝΘΩΙ ΠΕ ΝΘΙ ΝΕΦΥΛΛΑΖ ΝΜΠΥΛΗ  
 ΝΝΑΙΩΝ ΛΥΩ ΝΕΥΣΚΩΠΤΕ ΜΜΟΙ ΤΗΡΟΥ ΠΕ ΝΘΙ  
 25 ΝΕΤ[Τ]ΑΖΕ ΖΜ ΠΕΥΜΥΣΤΗΡΙΟΝ·

12 MS ΝΘΘ; read ΠΝΘΘ.

25 MS ΝΕΤΤΑΖΕ; read ΝΕΤΑΖΕ.

5. Now at this time, O *true* Light, thou knowest that I have done these things in my simplicity, thinking that the lion-faced light belonged to thee, and the sin which I have committed is manifest in thy presence.

6. Do not now let me be lacking, O Lord, for I have believed in thy light from the beginning, O Lord, Light of the powers, do not let me now lack my light.

7. For *on account* of thee and thy light I have come to be in this oppression, and shame has covered me.

8. And because of the delusion of thy light, I have become a stranger to my brothers, the *invisible ones*, and also to the great *emanations* of the Barbelo.

9. These things happened to me, O Light, because I was eager for thy dwelling-place. And the anger of the Authades came down upon me — this one who did not obey thy *command* to *emanate* from the *emanation* of his power — because I was in his *aeon* and not performing his *mystery*.

10. And all the *archons* of the *aeons* mocked me.

11. And I was in that *place*, sorrowing and seeking the light which I had seen in the height.

12. And the *watchers* of the *gates* of the *aeons* were seeking me, and all those who continued in their *mystery* mocked me. |

13. ΑΝΟΚ ΔΕ ΝΕΪΣΩΨΤ̄ ΕΞΡΑΪ̄ ΕΠΧΙΣΕ · ΕΞΡΑΪ̄ ΕΡΟΚ  
 ΠΟΥΟΪΝ · ΑΥΩ ΛΙΝΑΣΤΕ ΕΡΟΚ · ΤΕΝΟΥ ΣΕ ΠΟΥΟΪΝ  
 ΝΤΕ ΝΙΟΥΟΙΝ †ΖΗΧ ΖΡΑΪ̄ ΖΜ ΠΚΑΚΕ ΝΤΕ ΝΕΧΛΟΣ ·  
 ΣΩΧΕ ΚΟΥΩΨ ΣΕ ΕΕΙ' ΕΝΑΣΜΕΤ · ΟΥΝΟΣ ΠΕ ΠΕΚΝΑ'  
 5 ΣΩΤΜ̄ ΕΡΟΪ̄ ΖΝ ΟΥΜΕ · ΑΥΩ ΝΓΝΟΥΖΜ̄ ΜΜΟΪ̄ ·

14. ΝΑΣΜΕΤ̄ ΕΒΟΛ ΖΝ̄ ΘΥΛΗ ΜΠΕΪΚΑΚΕ ΧΕ ΝΝΑΩΜΣ̄  
 ΝΖΗΤΨ̄ ΧΕΚΑΣ ΕΪΕΝΟΥΖΜ̄ ΕΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑ-  
 ΛΗΣ̄ ΝΝΟΥΤΕ · ΝΑΪ̄ ΕΤΣΩΧ ΜΜΟΪ̄ · ΑΥΩ ΕΒΟΛ ΖΝ̄ ΜΣ̄  
 ΝΕΥΠΕΘΟΥ ·

10 15. ΜΠΡΤΡΕ ΠΕΪΚΑΚΕ ΟΜΕΣΤ̄ · ΑΥΩ ΤΕΪΣΟΜ ΝΖΑ  
 ΜΜΟΥΪ̄ · ΜΠΡΤΡΕΣΩΜΚ̄ ΝΤΑΣΟΜ ΤΗΡΣ̄ ΨΑΒΟΛ · ΑΥΩ  
 ΜΠΡΤΡΕ ΠΕΪΧΛΟΣ ΖΩΒΣ̄ ΕΒΟΛ ΕΧΝ̄ ΤΑΣΟΜ ·

16. ΣΩΤΜ̄ ΕΡΟΙ ΠΟΥΟΙΝ ΧΕ ΝΑΝΟΥ ΠΕΚΝΑ' ΑΥΩ  
 ΣΩΨΤ̄ ΕΞΡΑΪ̄ ΕΧΩΪ̄ ΚΑΤΑ ΠΑΨΑΪ̄ ΝΜΝΤΝΑΗΤ̄ ΜΠΕΚΟΥ-  
 15 ΟΪΝ ·

17. ΜΠΡΚΩΤΕ ΜΠΕΚΣΟ ΝΣΑΒΟΛ ΜΜΟΪ̄ ΧΕ †ΖΗΨ  
 ΣΜΑΤΣ̄ ·

18. ΣΕΠΗ ΣΩΤΜ̄ ΕΡΟΪ̄ · ΑΥΩ ΝΓΝΟΥΖΜ̄ ΝΤΑΣΟΜ ·

19. ΝΑΣΜΕΤ̄ ΕΤΒΕ ΝΑΡΧΩΝ ΕΤΜΟΣΤΕ ΜΜΟΪ̄ · ΧΕ  
 20 ΝΤΟΚ ΠΕΤΣΟΥΝ ΜΠΑΣΩΧ · ΜΝ ΠΑΣΩΨ ΜΝ ΦΩΨ  
 ΝΤΑΣΟΜ · ΕΝΤΑΥΧΙΤΣ̄ ΝΤΟΟΤ̄ · ΣΕΨΟΟΠ ΜΠΕΚΜΤΟ  
 ΕΒΟΛ · ΝΣΙ ΝΕΝΤΑΥΧΟΪ̄ ΖΝ̄ ΝΕΪΠΕΘΟΥ ΤΗΡΟΥ · ΧΡΩ  
 ΝΑΥ ΚΑΤΑ ΠΕΤΕΣΝΑΚ ·

20. Α ΤΑΣΟΜ ΣΩΨΤ̄ ΕΒΟΛ ΖΝ̄ ΤΜΗΤΕ ΝΝΕΧΛΟΣ ·  
 25 ΑΥΩ ΖΝ̄ ΤΜΗΤΕ ΝΝΚΑΚΕ · ΛΙΣΩΨΤ̄ ΕΒΟΛ ΖΗΤΨ̄ ΜΠΑ-  
 ΣΥΝΖΥΓΟΣ · ΧΕ ΣΥΝΗΥ ΝΨΜΙΨΕ ΕΧΩΪ̄ · ΑΥΩ ΜΠΨΕΙ' ·

13. *But* I looked up to the height to thee, O Light. And I believed in thee. Now at this time, O Light of Lights, I am oppressed in the darkness of the *Chaos*. If now thou dost wish to come to save me — great is thy compassion — hear me truly and save me.

14. Save me out of the *matter* of this darkness, so that I shall not be immersed in it, and that I shall be saved from the *emanations* of the deity, Authades, which oppress me, and from their evils.

15. Do not allow this darkness to immerse me, and do not allow this lion-faced power to swallow up all my power completely. And do not allow this *Chaos* to cover over my power.

16. Hear me, O Light, for thy mercy is precious, and look down upon me, *according to* the great compassion of thy light.

17. Do not turn away thy face from me, for I am greatly afflicted.

18. Hear me quickly and save my power.

19. Save me, on account of the *archons* which hate me, for thou knowest my affliction and my torment, and the torment of my power which they have taken from me. Those who have put me into all these evils are in thy presence. *Deal with* them *according to* thy will.

20. My power looked forth from the midst of the *Chaos*, and from the midst of the darkness. I looked for my *partner*, that he should come and fight for me, and he did not come. |

14 MS ΝΜΝΤΝΑΗΤ; read ΠΤΜΠΤΝΑΗΤ.

ΑΥΩ ΝΕΛΙΩΩΩΤ ΠΕ ΧΕ ΕΦΝΗΥ ΝΨΤ-ΣΟΜ ΝΑΪ· ΑΥΩ  
 ΜΠΙΞΕ ΕΡΟΨ· ΑΥΩ ΝΤΕΡΙΩΙΝΕ ΝΣΑ ΠΟΥΘΕΙΝ· ΑΥΤ  
 ΝΑΪ ΝΟΥΚΑΚΕ·

21. ΑΥΩ ΝΤΕΡΙΩΙΝΕ ΝΣΑ ΤΑΘΟΜ· ΑΥΤ ΝΑΪ ΝΟΥ·  
 5 ΖΥΛΗ·

22. ΤΕΝΟΥ ΘΕ ΠΟΥΘΕΙΝ ΝΤΕ ΝΙΟΥΟΪΝ· ΠΚΑΚΕ· ΜΝ  
 ΘΥΛΗ· ΕΝΤΑΥΝΤΟΥ ΕΧΩΪ ΝΘΙ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ·  
 ΠΛΥΘΑΔΗΣ· ΜΑΡΟΥΩΩΠΕ ΝΑΥ ΕΥΘΟΡΘΣ ΑΥΩ ΜΑ·  
 ΡΟΥΣΛΟΜΛΜ ΕΣΟΥΝ ΕΡΟΟΥ ΑΥΩ ΝΓΤΟΥΕΙΟ ΝΑΥ  
 10 ΑΥΩ ΝΣΕΣΚΑΝΔΑΛΙΖΕ ΝΣΕΤΜΒΩΚ ΕΠΤΟΠΟΣ ΜΠΕΥ·  
 ΑΥΘΑΔΗΣ·

23. ΜΑΡΟΥΩΩ 2Μ ΠΚΑΚΕ ΝΣΕΤΜΝΑΥ ΕΒΟΛ ΕΠΟΥ·  
 ΘΕΙΝ· ΜΑΡΟΥΩΩΩΤ ΕΠΕΧΛΟΣ ΝΝΑΥ ΝΙΜ· ΑΥΩ ΜΠΡ·  
 ΤΡΕΥΩΩΩΤ ΕΠΧΙΣΕ·

15 24. ΑΝΙΝΕ ΕΣΡΑΪ ΕΧΩΟΥ ΜΠΕΥΧΙΚΒΑ· ΑΥΩ ΜΑΡΕΨ·  
 ΤΑΣΟΥΪ ΝΘΙ ΠΕΚΣΛΠ·

25. ΜΠΡΤΡΕΥΩΚ ΕΠΕΥΤΟΠΟΣ ΧΙΝ ΜΠΕΪΝΑΥ· 2ΑΤΜ  
 ΠΕΥΑΥΘΑΔΗΣ ΝΝΟΥΤΕ· ΑΥΩ ΜΠΡΤΡΕ ΝΕΠΡΟΒΟ·  
 ΛΟΟΥΕ ΒΩΚ ΕΝΕΥΤΟΠΟΣ ΧΙΝ ΜΠΕΪΝΑΥ· ΧΕ ΟΥ·  
 20 ΛΣΕΒΗΣ ΠΕ· ΑΥΩ ΟΥΑΥΘΑΔΗΣ ΠΕ ΠΕΥΝΟΥΤΕ ΑΥΩ  
 ΝΕΨΜΕΕΥΕ ΠΕ ΧΕ ΝΤΑΨ-ΝΕΪΠΕΘΟΟΥ ΕΒΟΛ ΖΙΤΟΟΤΨ  
 ΕΝΨΣΟΟΥΝ ΡΩ ΑΝ ΧΕ ΝΣΑΒΗΛ ΧΕ ΑΥΘΒΒΙΟΪ ΚΑΤΑ  
 ΠΕΚΤΩΨ ΝΝΕΨΝΑΨΩΩΜΣΟΜ ΕΡΟΪ ΑΝ ΠΕ·

26. ΑΛΛΑ ΝΤΕΡΕΚΘΒΒΙΟΪ ΖΙΤΜ ΠΕΚΤΩΨ· ΑΥΔΙΩΚΕ  
 25 ΜΜΟΪ ΝΣΟΥΟ· ΑΥΩ Λ ΝΕΥΠΡΟΒΟΛΟΟΥΕ ΟΥΕΣ-ΖΙΣΕ  
 ΕΧΜ ΠΑΘΒΒΙΟ·

And I looked that he should come and give power to me, and I did not find him.

21. And when I sought for light, I was given darkness. And when I sought for my power, I was given *matter*<sup>1</sup>.

22. Now at this time, O Light of Lights, let the darkness and the *matter* which the *emanations* of the Authades have brought upon me become a snare for them, and let them be ensnared therein. And do thou repay them and *bring disgrace* upon them, so that they do not come to the *place* of their Authades.

23. Let them remain in darkness and not see the light. Let them look at the *Chaos* at all times, and do not let them look at the height.

24. Bring down upon them their vengeance, and let thy judgment seize them.

25. Do not let them go to their *place* from this time, to their deity, Authades. And do not let his *emanations* go to their *places* from this time. Because their god is *impious* and *insolent*, because he thought that he had done these wicked things of himself, not knowing that, unless I was humbled *according to* thy ordinance, he would have had no power over me.

26. *But* when thou didst humble me, *according to* thy ordinance, I was *persecuted* the more. And their *emanations* inflicted torments upon my humiliation. |

<sup>1</sup> (2-5) Till emends Schmidt's division of verses 20, 21.

27. ΛΥΩ ΛΥΧΙ ΝΟΥΘΟΜ ΝΟΥΘΕΙΝ ΝΖΗΤ· ΛΥΩ ΟΝ  
 ΛΥΖΙ-ΤΟΤΟΥ ΝΟΥΩΖΜ· ΛΥΖΩΧ ΜΜΟΪ ΕΜΑΩΟ ΕΤΡΕΥ-  
 41 ΜΠΟΥΘΕΙΝ ΤΗΡΨ ΕΤΝΖΗΤ· ΕΤΒΕ ΝΕΝΤΑΥΧΟΪ ΝΖΗ-  
 ΤΟΥ· ΜΠΡΓΡΕΥΒΩΚ ΕΖΡΑΪ ΕΠΜΕΖΜΝΤΩΟΜΤΕ ΝΑΙΩΝ ΜΠ<sup>b</sup>  
 5 ΠΤΟΠΟΣ ΝΤΑΙΚΑΙΟΣΥΝΗ·

28. ΛΥΩ ΜΠΡΤΡΕΥΩΠ ΕΖΟΥΝ ΕΠΕΚΛΗΡΟΣ ΝΝΕΤΟΥ-  
 ΣΩΤΨ ΜΜΟΟΥ· ΜΝ ΠΕΥΟΥΟΪΝ· ΛΥΩ ΜΠΡΤΡΕΥΩΠ  
 ΕΖΟΥΝ ΕΝΕΤΝΑΜΕΤΑΝΟΪ ΖΝ ΟΥΘΕΠΗ· ΕΤΡΕΥΧΙ-ΜΥΣ-  
 ΤΗΡΙΟΝ ΖΝ ΟΥΘΠΗ ΖΜ ΠΟΥΘΕΙΝ·

10 29. ΕΒΟΛ ΧΕ ΛΥΧΙ-ΠΑΟΥΘΕΙΝ ΑΝΟΚ ΝΖΗΤ· ΛΥΩ Λ  
 ΤΑΘΟΜ ΑΡΧΕΙ ΝΩΧΝ ΖΡΑΪ ΝΖΗΤ· ΛΥΩ ΛΪΩΩΩΤ Μ-  
 ΠΑΟΥΘΕΙΝ·

30. ΤΕΝΟΥ ΘΕ ΠΟΥΘΕΙΝ ΕΤΝΖΗΤΚ ΠΕΤΩΟΠ ΝΜΜΑΪ  
 †ΖΥΜΝΕΥΕ ΕΠΕΚΡΑΝ ΠΟΥΟΪΝ ΖΝ ΟΥΘΟΟΥ·

15 31. ΛΥΩ ΠΑΣΥΜΝΟΣ ΠΟΥΘΕΙΝ ΜΑΡΕΦΡΑΝΑΚ ΝΘΕ  
 ΝΟΥΜΥΣΤΗΡΙΟΝ ΕΘΟΥΟΤΒ· ΠΑΪ ΕΤΧΙ ΕΖΟΥΝ ΕΜΠΥΛΗ  
 ΜΠΟΥΘΕΙΝ ΠΑΪ ΕΤΟΥΝΑΧΟΟΥ ΝΘΙ ΝΕΤΝΑΜΕΤΑΝΟΕΙ·  
 ΛΥΩ ΝΣΕΣΩΤΨ ΜΠΕΘΟΥΘΕΙΝ·

32. ΤΕΝΟΥ ΘΕ ΜΑΡΕ ΝΖΥΛΗ ΤΗΡΟΥ ΡΑΩΕ· ΩΙΝΕ  
 20 ΤΗΡΤΝ ΝΣΑ ΠΟΥΟΪΝ ΤΑΡΕΣΩΝΖ ΝΘΙ ΤΘΟΜ ΝΤΕΤΜ-  
 ΨΥΧΗ ΕΤΖΝΤΗΥΤΝ·

33. ΧΕ Λ ΠΟΥΘΕΙΝ ΣΩΤΜ ΕΝΖΥΛΗ· ΛΥΩ ΝΨΝΑΚΛ-  
 ΛΑΛΥ ΑΝ ΝΖΥΛΗ ΕΜΠΨΣΟΤΨΟΥ·

34. ΜΑΡΕ ΝΕΨΥΧΟΟΥΕ ΜΝ ΝΖΥΛΗ· ΣΜΟΥ ΕΠΧΟΘΙΣ  
 25 ΝΑΙΩΝ ΠΗΡΟΥ· ΜΝ ΝΖΥΛΗ· ΜΝ ΝΕΤΝΖΗΤΟΥ ΤΗ-  
 ΡΟΥ·

21 MS ΕΤΨΖΨ; first τ crossed out.

27. And they took a light-power from me. And further-  
 more they began to torment me greatly<sup>1</sup>, in order to take  
 away all the light that was in me. On account of these things  
 into which I was put, do not let them go up to the thirteenth  
*aeon*, the *place of righteousness*.

28. And do not let them be numbered within the *por-  
 tion* of those who purify themselves and their light. And  
 do not let them be numbered among those who will *repent*  
 quickly, so that they will quickly receive *mysteries* in the  
 light.

29. For they have taken my light from me. And my power  
 has *begun* to decrease within me. And I lack my light.

30. Now at this time, O Light which art in thee and with  
 me, I *sing praises* to thy name, O Light, in glory.

31. And may my *song of praise*, O Light, please thee, like  
 an excellent *mystery* which is received into the *gates* of light,  
 which those who will *repent*, will recite, and whose light  
 they will purify.

32. Now at this time, let all *material things* rejoice; seek  
 the light, all of you, so that the power of your *souls*, which  
 is within you, may live.

33. Because the Light has heard the *material things*, and  
 it will not leave any *material things* which it has not purified.

34. Let the *souls* and the *material things* bless the Lord  
 of all the *aeons*<sup>2</sup>; the *material things* and all things in them. |

<sup>1</sup> (2) furthermore they began to torment me greatly; Till: they repeated it again  
 and tormented me greatly.

<sup>2</sup> (24, 25) all the aeons; the material things etc.; Till: (or) all the aeons and  
 the material things etc.

35. ΧΕ ΠΝΟΥΤΕ ΝΑΝΟΥΖΜ̄ ΝΤΕΥΨΥΧΗ ΕΒΟΛ ΖΝ̄  
 ΖΥΛΗ ΝΙΜ· ΛΥΩ ΣΕΝΑΣΟΒΤΕ ΝΟΥΠΟΛΙΣ ΖΡΑΪ ΖΜ̄ ΠΟΥ-  
 ΟΕΙΝ· ΛΥΩ ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΕΤΝΑΝΟΥΖΜ̄· ΣΕ-  
 ΝΑΟΥΩΣ ΖΝ̄ ΤΠΟΛΙΣ ΕΤΜ̄ΜΑΥ· ΝΣΕΚΛΗΡΟΝΟΜΙ Μ̄ΜΟΣ·

5 36. ΛΥΩ ΤΕΨΥΧΗ ΝΝΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΣΝΑΨΩΠΕ  
 ΖΜ̄ ΠΤΟΠΟΣ ΕΤΜ̄ΜΑΥ· ΛΥΩ ΝΕΝΤΑΥΧΙ-ΜΥΣΤΗΡΙΟΝ ΜΘ<sup>b</sup>  
 ΖΜ̄ ΠΕΦΡΑΝ ΣΕΝΑΨΩΠΕ ΝΖΗΤΣ:

3 ΛΑΨΩΠΕ ΘΕ ΕΡΕ ΙC ΧΩ ΝΝΕΪΨΑΧΕ ΕΝΕΦΜΑ-  
 ΘΗΤΗΣ· ΠΕΧΛΑΧ ΝΑΥ ΧΕ ΠΑΪ ΠΕ ΦΥΜΝΟΣ ΕΝΤΑΣ-  
 10 ΧΟΟC Ν̄ΒΙ ΤΠΙΣΤΙC ΣΟΦΙΑ· ΖΝ̄ ΤΕCΨΟΡΠ̄ Μ̄ΜΕΤΑΝΟΙΑ·  
 ΕCΜΕΤΑΝΟΪ ΕΤΒΕ ΠΕCΝΟΒΕ· ΛΥΩ ΕCΧΩ ΝΖΩΒ ΝΙΜ  
 ΕΝΤΑΨΩΠΕ Μ̄ΜΟΣ· ΤΕΝΟΥ ΘΕ ΠΕΤΕ ΟΥΝ-ΜΑΑΧΕ  
 Μ̄ΜΟC ΕCΩΤΜ̄ ΜΑΡΕCΩΤΜ̄:

3 ΛΣΕΙ' ΟΝ ΕΘΗ Ν̄ΒΙ ΜΑΡΙΑ ΠΕΧΛΑC ΧΕ ΠΑΧΟΕΙC  
 15 ΟΥΝ-ΜΑΑΧΕ Μ̄ΠΑΡΜ̄ΝΟΥΟΪΝ· ΛΥΩ †CΩΤΜ̄ ΖΝ̄ ΤΑCΟΜ  
 ΝΟΥΟΪΝ· ΛΥΩ ΛΥΝΗΦΕ Μ̄ΜΟΪ Ν̄ΒΙ ΠΕΚΠ̄ΝΑ ΕΤΝ̄ΜΜΑΪ  
 CΩΤΜ̄ ΘΕ ΤΑΨΑΧΕ ΕΤΒΕ ΤΜΕΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟC  
 Ν̄ΒΙ ΤΠΙΣΤΙC ΣΟΦΙΑ ΕCΧΩ Μ̄ΠΕCΝΟΒΕ Μ̄Ν ΝΕΝΤΑΨ-  
 ΨΩΠΕ Μ̄ΜΟΣ ΤΗΡΟΥ ΝΤΑ ΤΕΚCΟΜ' ΝΟΥΟΕΙΝ ΠΡΟ- Π̄  
 20 ΦΗΤΕΥΕ ΖΑΡΟC Μ̄ΠΙΟΥΟΕΪΩ ΖΙΤ̄Ν ΔΑΥΕΙΑ ΠΕΠΡΟ-  
 ΦΗΤΗΣ ΖΜ̄ ΠΜΕΖCΕΨΜΗΝ Μ̄ΨΑΛΜΟΣ· ΧΕ

1. ΠΝΟΥΤΕ ΜΑΤΟΥΧΟΪ ΧΕ Λ ΖΕΝΜΟΟΥ ΓΙ' ΕΖΟΥΝ  
 ΨΑ ΤΑΨΥΧΗ·

17 MS ΛCΧΟΟC; ι crossed out and C inserted above.

35. For God will save their *souls* out of all *matter*, and a *city* will be prepared in the light; and all *souls* which will be saved will dwell in that *city*, and they will *inherit* it.

36. And the *soul* of those who will receive *mysteries* will be in that *place*, and they who have received *mysteries* in his name will be within it'."

33. Now it happened, as Jesus said these words to his *disciples*, he said to them: "This is the *song of praise* which the Pistis Sophia spoke in the first *repentance*, as she *repented* for her sin. And she spoke of all the things which had happened to her. Now at this time, he who has ears to hear, let him hear\*."

Maria came forward again and said: "My Lord, there are ears to my man of light<sup>1</sup>, and I hear in my light-power, and thy *Spirit*, which is with me, has made me *sober*. Hear now, that I may speak concerning the *repentance* which the Pistis Sophia said, as she spoke of her sin, and all the things which had happened to her. Thy light-power once *prophesied* about it through David, the *prophet*, in the 68th *Psalms* :

1. 'Save me, O God, for the waters have come in to my *soul*. |

\* cf. Mk. 4.9

<sup>1</sup> (15) man of light; Schmidt: light-dweller.

2. Αἴτωλς ἢ αἴωμς ἐταοῖςε μῆνουν λυω νσμν-  
ωσომ πε· αἰεῖ' ἐνεχικ ἡθαλασσα· οὐσατιγ τε  
ἡτασόμεστ·

3. αἰςσε εἰχιωκακ εβολ· ταψοϋωβε τε εντ-  
5 λςωλ· λ ναβαλ ωχῆν εἰκω ἡσθηῖ ἐπνοϋτε·

4. λγαωαἰ εσοϋε-ἡρω ἡταλιε ἡσι νετμοστε ἡ-  
μοῖ ἐπχινχη· λγσμσომ ἡσι ναχαχε· νεταιωκε  
ἡμοῖ ἡν οϋχινσόνς· νετε ἡπιτορποϋ· λγφαττ  
ἡμοοϋ·

10 5. πνοϋτε ἡτοκ ἐντακειμε ἐταμῆταθητ· λγω  
ἡανοβε ἡποϋσωπ εροκ·

6. ἡπρτρεϋχιωπε ἐτβηητ ἡσι νετςϋπομινε εροκ  
πχοεῖς· πχοεῖς ἡἡσომ ἡπρτρεϋοϋωλς ἐτβηητ  
ἡσι νετωινε ἡσωκ πχοῖς πνοϋτε ἡπῆλ· πνοϋτε  
15 ἡἡσომ·

7. χε ἐτβηητκ αἰχι εροῖ ἡοϋνοσνεσ· λ πωινε  
σωβς εχῆ πασο·

8. αἰρωμμο ἐλασνηϋ ωμμο ἐνωηρε ἡταμλλϋ·

9. χε πκωσ ἡπεκῆῖ πε ἡτασοϋομτ· ἡνοσνεσ  
20 ἡνετνοσνεσ ἡμοῖ· λγσε εραῖ εχωῖ·

10. αἰκωλχ ἡταψγχη ἡν οϋνηστια· λσωωπε ναῖ  
εϋνοσνεσ·

11. αἰτ ἡοϋσοοϋνε σιωτ αἰωωπε ναϋ ἡπα-  
ραβολη·

2 MS ἐνεχικ; read ἐνετωηικ.

5 MS σωλ·λ·; second λ crossed out.

20 MS originally ἡμοκ.

2. I have sunk *or* been immersed by the mire of the abyss,  
and there was no power. I came to the depths of the *sea*;  
a storm wind overwhelmed me.

3. I have suffered as I cried out. My throat has gone. My  
eyes have failed as I waited upon God.

4. Those who hate me without cause have become more  
numerous than the hairs of my head. My enemies that  
*persecute* me with violence have become strong. They  
deprived me of those things which I did not steal.

5. O God, thou knowest my foolishness; and my sins are  
not hidden from thee.

6. Let not them that *wait on* thee be ashamed on my  
account, O Lord, Lord of the powers. Let not those that  
seek thee be put to shame on my account, O Lord, God  
of Israel, God of the powers.

7. For I have borne disgrace on thy account; shame has  
covered my face.

8. I have become a stranger to my brothers, a stranger  
to the sons of my mother.

9. For the zeal of thy house has eaten me up. The  
reproaches of those who reproach thee have fallen upon me.

10. I bowed down my *soul* with *fasting*; it became a re-  
proach to me.

11. I put sackcloth upon myself; I became a *proverb* to  
them. |

12. ΝΕΥΧΙ ΝΕΡΑΥ ΖΙΩΩΤ ΠΕ ΝΒΙ ΝΕΤΖΜΟΟΣ ΖΝ Μ- ΝΑ  
 ΠΥΛΗ· ΛΥΩ ΝΕΥΨΑΛΛΕ ΕΡΟΪ ΠΕ ΝΒΙ ΝΕΤΣΩ ΜΠΗΡΠ·

13. ΑΝΟΚ ΔΕ ΝΕΒΙΩΛΗΛ ΠΕ ΖΝ ΤΑΨΥΧΗ ΕΣΡΑΪ ΕΡΟΚ  
 ΠΧΟΕΙΣ· ΠΕΟΥΘΕΙΩ ΜΠΕΤΕΣΝΑΚ ΠΕ ΠΝΟΥΤΕ· ΖΜ  
 5 ΠΑΨΑΪ ΜΠΕΚΝΑ' ΣΩΤΜ ΕΠΛΟΥΧΑΪ ΖΝ ΟΥΜΕ·

14. ΜΑΤΟΥΧΟΪ ΕΤΕΪΟΜΕ· ΧΕ ΝΝΑΤΩΛΣ ΝΖΗΤΣ·  
 ΕΪΕΟΥΧΑΪ ΕΒΟΛ ΖΝ ΝΕΤΜΟΤΕ ΜΜΟΪ· ΛΥΩ ΕΒΟΛ ΖΜ  
 ΠΨΙΚ ΝΜΜΟΟΥ·

15. ΜΠΡΤΡΕ ΟΥΒΕΡΩ ΜΜΟΟΥ ΟΜΕΣΤ· ΜΠΡΤΡΕ ΠΝΟΥΝ  
 10 ΟΜΕΚΤ· ΜΠΡΤΡΕ ΟΥΨΩΤΕ ΑΜΑΣΤΕ ΝΡΩΣ ΕΧΩΪ·

16. ΣΩΤΜ ΕΡΟΪ ΠΧΟΕΙΣ ΧΕ ΟΥΧΡΗΣΤΟΣ ΠΕ ΠΕΚΝΑ'·  
 ΚΑΤΑ ΠΑΨΑΪ ΝΤΕΚΜΝΤΩΑΝΣΤΗΨ ΣΩΨΤ ΕΣΡΑΪ ΕΧΩΪ·

17. ΜΠΡΚΤΕ-ΠΕΚΣΟ ΝΣΑΒΟΛ ΜΠΕΚΖΜΖΛΛ ΧΕ †ΘΛΙΒΕ·

18. ΣΩΤΜ ΕΡΟΪ ΖΝ ΟΥΒΕΠΗ· †ΖΤΗΚ ΕΤΑΨΥΧΗ ΝΓ- ΝΑ<sup>b</sup>  
 15 ΣΟΤΣ·

19. ΝΑΣΜΕΤ ΕΤΒΕ ΝΑΧΑΧΕ· ΝΤΟΚ ΓΑΡ ΕΤΕΙΜΕ ΕΠΑ-  
 ΝΟΣΝΕΣ ΜΝ ΠΑΨΠΕ· ΛΥΩ ΠΛΟΥΩΛΣ· ΝΕΤΘΛΙΒΕ  
 ΜΜΟΪ ΤΗΡΟΥ ΜΠΕΚΜΤΟ ΕΒΟΛ·

20. Α ΠΑΣΗΤ ΣΩΨΤ ΕΒΟΛ ΖΗΤΨ ΝΟΥΝΟΣΝΕΣ ΜΝ  
 20 ΟΥΤΑΛΛΙΠΩΡΙΑ· ΛΪΣΩΨΤ ΕΒΟΛ ΖΗΤΨ ΜΠΕΤΝΑΛΛΥΠΙ  
 ΝΜΜΑΪ ΜΠΙΩΝΤΨ ΛΥΩ ΠΕΤΝΑΣΧΩΛΤ ΜΠΙΣΕ ΕΡΟΨ·

21. ΛΥ† ΝΟΥΣΙΩΕ ΕΤΑΣΡΕ· ΛΥΤΣΕΪ-ΟΥΖΜΧ ΖΜ ΠΑ-  
 ΕΙΒΕ·

22. ΜΑΡΕ ΤΕΥΤΡΑΠΕΖΑ ΨΩΠΕ ΜΠΕΥΜΤΟ ΕΒΟΛ ΕΥ-  
 25 ΣΟΡΘΣ· ΜΝ ΟΥΠΑΨ· ΛΥΩ ΟΥΤΩΩΒΕ· ΜΝ ΟΥΣΚΑΝ-  
 ΔΑΛΟΝ·

12. They that sat in the *gates* talked against me; and they that drink wine *sang* against me.

13. *But* I was praying in my *soul* to thee, O Lord; it is the time of thy pleasure, O God; in the magnitude of thy mercy, hear truly for my salvation.

14. Save me from this mire, that I do not sink in it. Let me be saved from those that hate me and from the depths of the waters.

15. Let not the water flood immerse me. Let not the abyss swallow me up; let not a pit close its mouth over me.

16. Hear me, O Lord, for *beneficent* is thy mercy; according to the magnitude of thy compassion look down upon me.

17. Turn not away thy face from thy servant, for I am *afflicted*.

18. Hear me quickly; give heed to my *soul* and save it.

19. Save me on account of my enemies; for thou knowest my reproach and my shame and my infamy. All that *afflict* me are before thee.

20. My heart has looked for reproach and *wretchedness*; I have looked for one to be *sorrowful* with me, I did not find him; and for one to comfort me, I did not meet him.

21. They gave me gall for my food; they made me drink vinegar for my thirst.

22. Let their *table* become a snare in their presence; and a stumbling block and a retribution and a *disgrace*. |



23. ΝΓΚΛΧ·ΓΕΥΧΙΣΕ ΝΧΗΥ ΝΙΜ·  
 24. ΠΩΣΤ̄ ΕΣΡΑΪ ΕΧΩΟΥ ΝΤΕΚΟΡΓΗ· ΑΥΩ ΠΩΝΤ̄  
 ΝΤΕΚΟΡΓΗ ΜΑΡΕΧΤΑΣΟΟΥ· ΠΒ  
 25. ΜΑΡΕ ΠΕΥΜΑΝΩΠΕ ΡΧΛΙΕ· ΝΥΤΜΩΠΕ ΝΣΙ  
 5 ΠΕΤΟΥΗΣ ΖΝ ΝΕΥΜΑΝΩΠΕ·  
 26. ΧΕ ΠΕΝΤΑΚΠΑΤΑΣΣΕ ΜΜΟΧ· ΑΥΔΙΩΚΕ ΝΩΩ·  
 ΑΥΟΥΩΣ ΕΣΡΑΪ ΕΧΜ ΠΕΜΚΑΣ ΜΠΕΥΣΑΩ·  
 27. ΑΥΟΥΕΣ-ΑΝΟΜΙΑ· ΕΧΝ ΝΕΥΑΝΟΜΙΑ· ΑΥΩ ΜΠΡ-  
 ΤΡΕΥΕΙ' ΕΣΟΥΝ ΖΝ ΤΕΚΑΙΚΑΙΟΣΥΝΗ·  
 10 28. ΜΑΡΟΥΧΟΤΟΥ· ΕΒΟΛ ΖΜ ΠΧΩΩΜΕ ΝΝΕΤΟΝΣ·  
 ΑΥΩ ΜΠΡΤΡΕΥΣΑΪΣΟΥ ΜΝ ΝΑΙΚΑΙΟΣ·  
 29. ΑΝΓ ΟΥ(Σ)ΗΚΕ ΕΥΡ-ΠΚΕΜΟΚΣ ΠΟΥΧΛΙ ΜΠΕΚΣΟ  
 ΠΝΟΥΤΕ ΠΕ ΝΤΑΧΩΠΤ̄ ΕΡΟΧ·  
 30. †ΝΑΣΜΟΥ ΕΠΡΑΝ ΕΠΝΟΥΤΕ ΖΝ ΟΥΣΩΔΗ· ΑΥΩ  
 15 †ΝΑΧΙΣΕ ΜΜΟΧ ΖΝ ΟΥΣΜΟΥ·  
 31. ΧΝΑΡΑΝΑΧ ΜΠΠΝΟΥΤΕ ΕΣΟΥΕ-ΟΥΜΑΣΣΕ ΝΒΡΡΕ· ΕΧ-  
 ΝΕΧ-ΤΑΠ ΕΒΟΛ ΖΙ ΙΕΙΒ·  
 32. ΜΑΡΕ ΝΣΗΚΕ \*ΝΑΥ ΝΣΕΕΥΦΡΑΝΕ· ΩΠΝΕ ΝΣΑ ΝΒ<sup>b</sup>  
 ΠΝΟΥΤΕ ΤΑΡΕ ΝΕΤΜΨΥΧΟΟΥΕ ΩΝΣ·  
 20 33. ΧΕ Α ΠΧΟΕΙΣ ΣΩΤΜ̄ ΕΝΣΗΚΕ· ΑΥΩ ΜΠΧΣΕΩΥ-  
 ΝΕΤΤΟ ΜΠΠΝΕ ΝΣΟΜΤ·  
 34. ΜΑΡΕ ΜΠΠΥΕ ΜΝ ΠΚΑΣ ΣΜΟΥ ΕΠΧΟΪΣ ΘΑΛΑΣΣΑ  
 ΜΝ ΝΕΤΝΣΗΤΣ ΤΗΡΟΥ·

8 MS ΑΥΟΥΕΣ: perhaps read ΟΥΕΣ (Greek πρόσθετος).

12 MS ΟΥΗΚΕ.

14 MS ΕΠΠΟΥΤΕ: read ΠΠΠΟΥΤΕ.

23. Do thou bend their backs at all times.  
 24. Pour out upon them thy *wrath*, and let the fury of  
 thy *wrath* take hold of them.  
 25. Let their dwelling-place be made desolate and let there  
 be no inhabitant in their dwelling-places.  
 26. For they have *persecuted* him whom thou hast *smitten*;  
 they have added to the pain of their blow<sup>1</sup>.  
 27. They have added *iniquity* to their *iniquities*; let them  
 not come into thy *righteousness*.  
 28. Let them be effaced from the book of the living, and  
 let them not be written with the *righteous*.  
 29. I am a poor man and also a sorrowful one; the  
 salvation of thy face, O God, is that which has accepted me.  
 30. I will bless the name of God in *song*, and raise him  
 up in blessing.  
 31. It will please God more than a young bull which  
 carries horns and hoofs.  
 32. Let the poor see and *rejoice*; seek God that your *souls*  
 may live.  
 33. For the Lord has heard the poor and he has not  
 despised those in fetters<sup>2</sup>.  
 34. Let the heavens and the earth bless the Lord, the  
*sea* and all that are within it. |

<sup>1</sup> (7) their blow; Schmidt: their wound.

<sup>2</sup> (21) in fetters; lit. in copper chains.

35. ΧΕ ΠΝΟΥΤΕ ΝΑΝΟΥΣ<sup>2</sup>Μ̄ Ν̄ΣΙΩΝ· ΛΥΩ ΣΕΝΑΚΩΤ  
 Ν̄ΜΠΟΛΕΙΣ Ν̄ΨΟΥΔΑΙΑ Ν̄ΣΕΟΥΩΣ Μ̄ΜΑΥ Ν̄ΣΕΚΛΗΡΟ-  
 ΝΟΜΙ Μ̄ΜΟΣ·

36. ΠΕΣΠΕΡΜΑ Ν̄ΝΕΥ<sup>2</sup>Μ̄ΣΑΛ ΝΑΛΜΑΣΤΕ Μ̄ΜΟΣ· ΛΥΩ  
 5 ΝΕΤΜΕ Μ̄ΠΕΦΡΑΝ ΝΑΟΥΩΣ Ν̄ΣΗΤ̄Σ·

3 ΛΑΦΩΠΕ ΘΕ Ν̄ΤΕΡΕ ΜΑΡΙΣΑΜ ΟΥΩ ΕΣΧΩ Ν̄ΝΕΪ-  
 ΩΛΧΕ ΕΙΣ Ξ̄Ν ΤΜΗΤΕ Ν̄ΜΜΑΘΗΤΗΣ· ΠΕΧΛΑΣ ΝΑΥ ΧΕ  
 ΠΑΧΟΕΙΣ· ΠΑΪ ΠΕ ΠΒΩΛ (ΜΠ)ΜΥΣΤΗΡΙΟΝ Ν̄ΤΜΕΤΑΝΟΙΑ  
 Ν̄ΤΠΙΣΤΙΣ ΣΟΦΙΑ·

10 3 ΛΑΦΩΠΕ ΘΕ Ν̄ΤΕΡΕ ῙΣ ΣΩΤ̄Μ̄ ΕΜΑΡΙΣΑΜ ΕΣΧΩ Ν̄Γ  
 Ν̄ΝΕΪΩΛΧΕ· ΠΕΧΛΑΥ ΝΑΣ ΧΕ ΕΥΓΕ ΜΑΡΙΣΑΜ ΤΜΑΚΑ-  
 ΡΙΑ· ΤΕΠΛΗΡΩΜΑ Η̄ ΤΠΑΝΜΑΚΑΡΙΟΣ Μ̄ΠΛΗΡΩΜΑ· ΤΑΪ  
 ΕΤΟΥΝΑΜΑΚΑΡΙΖΕ Μ̄ΜΟΣ Ξ̄Ν ΓΕΝΕΛ ΝΙΜ·

3 ΛΑΟΥΩΣ ΟΝ ΕΤΟΟΤ̄Υ Ν̄ΣΙ ῙΣ Ξ̄Μ ΠΩΛΧΕ· ΠΕΧΛΑΥ·  
 15 ΧΕ ΛΑΟΥΩΣ ΟΝ ΕΤΟΟΤ̄Σ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΛΑ-  
 ΣΥΜΝΕΥΕ Ν̄ΚΕΜΕΣ̄Σ̄ΝΤΕ Μ̄ΜΕΤΑΝΟΙΑ ΕΣΧΩ Μ̄ΜΟΣ  
 Ν̄ΤΕΪΣΕ ΧΕ

1. ΠΟΥΘΕΙΝ Ν̄ΝΟΥΘΙΝ Ν̄ΤΑΪΠΙΣΤΕΥΕ ΕΡΟΚ· Μ̄ΠΡ-  
 ΚΑΛΤ Ξ̄Μ ΠΚΑΚΕ ΩΛ ΠΧΩΚ Μ̄ΠΛΑΟΥΘΕΩ·

20 2. ΒΟΗΘΙ ΕΡΟΪ ΛΥΩ Ν̄ΓΝΑΣΜΕΤ Ξ̄Ν ΝΕΚΜΥΣΤΗΡΙΟΝ·  
 ΡΙΚΕ Μ̄ΠΕΚΜΑΛΧΕ ΕΡΟΪ ΛΥΩ Ν̄ΓΝΟΥΣ̄Μ̄ Μ̄ΜΟΪ·

3. ΜΑΡΕ ΤΣΟΜ Μ̄ΠΕΚΟΥΘΕΙΝ ΝΑΣΜΕΤ· ΛΥΩ Ν̄ΓΧΙΤ·  
 ΕΝΔΙΩΝ ΕΤΧΟΣΕ· ΧΕ Ν̄ΤΟΚ ΠΕΤΝΑΝΑΣΜΕΤ ΛΥΩ  
 Ν̄ΓΧΙΤ ΕΠΧΙΣΕ<sup>\*</sup> Ν̄ΤΕ ΝΕΚΑΙΩΝ·

Ν̄Γ<sup>b</sup>

1 MS originally Ξ̄ΝΣΙΩΝ; 2 crossed out.

8 MS Ν̄Γ written small in right-hand margin; Ν̄Π in left-hand margin.

35. For God will save Zion; and the *cities* of Judaea will be built, and (men) will dwell there and *inherit* it.

36. The *seed* of his servants will take possession of it, and they that love his name will dwell in it.”\*

34. Now it happened when Mariam finished saying these words to Jesus in the midst of the *disciples*, she said to him; “My Lord, this is the interpretation of the *mystery* of the *repentance* of the Pistis Sophia”.

It happened now when Jesus heard Mariam saying these words, he said to her: “*Excellent*, Mariam, thou *blessed one*, thou *pleroma* or thou *all-blessed pleroma*, who will be *blessed* among all *generations*”<sup>□</sup>.

35. Jesus continued again with the discourse. He said: “The Pistis Sophia continued again, she also *sang* a second *repentance*, in which she spoke thus:

1. ‘O Light of Lights, I have *believed* in thee. Do not leave me in the darkness until the completion of my time.

2. *Help* me and save me in thy *mysteries*. Incline thy ear to me and save me.

3. Let the power of thy light save me and carry me to the *aeons* on high, for it is thou who savest me and takest me to the height of thy *aeons*. |

\* cf. Ps. 68.1-36

□ cf. Lk. 1.48

4. ΝΑΣΜΕΤ ΠΟΥΘΕΙΝ ΝΤΟΟΤΣ ΝΤΕΪΣΟΜ ΝΣΟ ΜΜΟΥΪ  
 ΑΥΩ ΝΤΟΟΤΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΛΥΘΑΔΗΣ [Ν]Ν-  
 ΝΟΥΤΕ·

5. ΧΕ ΝΤΟΚ ΠΟΥΘΕΙΝ ΠΕ ΝΤΑΪΠΙΣΤΕΥΕ ΕΠΕΚΟΥΟΪΝ

6. ΑΥΩ ΝΤΑΪΝΑΣΤΕ ΡΩ ΕΠΕΚΟΥΟΪΝ ΧΙΝ ΝΨΟΡΠ·  
 ΑΥΩ ΛΪΠΙΣΤΕΥΕ ΕΡΟΧ ΧΙΝ ΤΕΥΝΟΥ ΕΝΤΑΧΠΡΟΒΑΛΕ  
 ΜΜΟΪ ΕΒΟΛ· ΑΥΩ ΝΤΟΚ ΡΩ ΠΕ ΝΤΑΚΤΡΕΥΠΡΟΒΑΛΕ  
 ΜΜΟΪ ΕΒΟΛ· ΑΥΩ ΛΝΟΚ ΣΩ ΛΪΠΙΣΤΕΥΕ ΕΠΕΚΟΥΟΪΝ  
 ΧΙΝ ΝΨΟΡΠ·

7. ΑΥΩ ΝΤΕΡΙΠΙΣΤΕΥΕ ΕΡΟΚ· ΝΝΕΥΣΩΒΕ ΜΜΟΪ ΠΕ  
 ΝΣΙ ΝΑΡΧΩΝ ΝΝΑΙΩΝ· ΕΥΧΩ ΜΜΟΣ ΧΕ ΔΣΛΟ ΣΜ  
 ΠΕΣΜΥΣΤΗΡΙΟΝ· ΝΤΟΚ ΠΕΤΝΑΝΑΣΜΕΤ· ΑΥΩ ΝΤΟΚ  
 ΠΕ ΠΑΣΩΤΗΡ· ΑΥΩ ΝΤΟΚ ΠΕ ΠΑΜΥΣΤΗΡΙΟΝ ΠΟΥ-  
 ΘΕΙΝ·

8. Α ΡΩΪ ΜΟΥΣ ΝΕΘΟΥ· ΧΕΚΑΣ ΕΙΕΧΩ ΜΠΜΥΣΤΗ-  
 ΡΙΟΝ ΝΤΕΚΜΝΤΝΟΣ ΝΟΥΟΪΨ ΝΙΜ·

ΝΑ

9. ΤΕΝΟΥ ΘΕ ΠΟΥΘΕΙΝ ΜΠΡΚΑΧΤ ΣΜ ΠΕΧΛΟΣ Μ-  
 ΠΧΩΚ ΕΒΟΛ ΜΠΛΟΥΘΕΪΨ ΤΗΡΨ· ΜΠΡΚΑΧΤ ΝΣΩΚ  
 ΠΟΥΘΕΙΝ·

10. ΧΕ ΑΥΧΙ-ΤΑΔΟΜ ΤΗΡΣ ΝΟΥΘΕΙΝ ΝΣΗΤ· ΑΥΩ  
 ΑΥΚΩΤΕ ΕΡΟΪ ΝΣΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΛΥ-  
 ΘΑΔΗΣ· ΑΥΟΥΕΨΧΙ-ΠΛΟΥΟΪΝ ΤΗΡΨ ΣΡΑΪ ΝΣΗΤ ΨΑΒΟΛ·  
 ΑΥΩ ΑΥΡΟΪΣ ΕΤΑΔΟΜ·

11. ΕΥΧΩ ΜΜΟΣ ΝΝΕΥΕΡΗΥ ΣΙ ΟΥΣΟΠ ΧΕ Α ΠΟΥ-  
 25 ΘΕΙΝ ΚΑΛΤ ΝΣΩΨ· ΑΜΑΣΤΕ ΜΜΟΣ ΝΤΝΨΙ-ΠΟΥΘΕΙΝ  
 ΤΗΡΨ ΕΤΝΣΗΤΣ·

2 MS ΠΠΝΟΥΤΕ; read ΠΠΟΥΤΕ.

10 MS ΠΠΕΥΣΩΒΕ; read ΠΕΥΣΩΒΕ.

25 MS ΚΑΛΤ; read ΚΑΑΣ.

4. Save me, O Light, from the hand of this lion-faced power, and from the hands of the *emanations* of the deity, Authades.

5. For thou, O Light, art the one in whose light I have *believed* and in whose light I have trusted from the beginning.

6. And I have believed in it from the hour that it *emanated* me forth. And thou indeed art he who caused me to be *emanated* forth. And I have indeed *believed* in thy light from the beginning.

7. And when I *believed* in thee, the *archons* of the *aeons* mocked me, saying: she has ceased in her *mystery*. It is thou who wilt save me. And thou art my *Saviour*. And thou art my *mystery*, O Light.

8. My mouth has been filled with glory, so that I might tell the *mystery* of thy greatness at all times.

9. Now, O Light, do not leave me in the *Chaos* during the completion of my whole time. Do not abandon me, O Light.

10. For my whole light-power has been taken away from me. And all the *emanations* of the Authades have surrounded me. They wanted to take all my light from me completely, and they watched for my power.

11. They were saying at the same time to one another: the light has left her<sup>1</sup>; let us seize her and take away all the light within her. |

<sup>1</sup> (25) the light has left her; MS the light has left me.

12. ΕΤΒΕ ΠΑΪ ΘΕ ΠΟΥΘΕΙΝ ΜΠΡΛΟ ΖΑΡΟΪ· ΚΟΤΚ ΠΟΥ-  
ΘΕΙΝ ΝΓΝΑΣΜΕΤ ΝΤΟΟΤΟΥ ΝΝΙΑΤΝΑΪ·

13. ΜΑΡΟΥΖΕ· ΑΥΩ ΝΣΕΡΑΤΣΟΜ ΝΣΙ ΝΑΪ ΕΤΟΥΕΩ-  
41-ΤΑΘΟΜ· ΜΑΡΟΥΘΟΟΛΟΥ ΖΜ ΠΚΑΚΕ ΑΥΩ ΝΣΕΩΩΠΕ  
5 ΖΝΪ ΟΥΜΝΤΑΤΣΟΜ ΝΣΙ ΝΑΪ ΕΤΟΥΕΩ41-ΤΑΘΟΜ ΝΟΥΟΙΝ ΠΛ<sup>β</sup>  
ΝΖΗΤ·

ΤΑΪ ΘΕ ΤΕ ΤΜΕΖΣΝΤΕ ΜΜΕΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ  
ΝΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣΖΥΜΝΕΥΕ ΕΣΡΑΪ ΕΠΟΥΘΕΙΝ·

3 ΑΣΩΩΠΕ ΘΕ ΝΤΕΡΕ ΙΣ ΟΥΩ ΕΧΩ ΝΝΕΪΩΛΧΕ  
10 ΕΝΕΦΜΑΘΗΤΗΣ· ΠΕΧΛ4· ΧΕ ΤΕΤΝΝΟΕΙ ΧΕ ΕΪΩΛΧΕ  
ΝΜΜΗΤΝ ΝΑΩ ΝΖΕ· Α4064 ΕΒΟΛ ΝΣΙ ΠΕΤΡΟΣ ΠΕΧΛ4  
ΝΙΣ ΧΕ ΠΑΧΟΕΙΣ· ΤΝΝΑΩ-ΔΝΕΧΕ ΔΝ ΝΤΕΪΣΖΙΜΕ·  
ΕΣΧΙ ΜΠΜΑ ΝΤΟΟΤΝ· ΑΥΩ ΜΠΣΚΛ-ΟΥΟΝ ΜΜΟΝ  
ΕΩΛΧΕ· ΑΛΛΑ ΕΣΩΛΧΕ ΝΖΑΖ ΝΣΟΠ·

15 Α4ΟΥΩΩΒ ΝΣΙ ΙΣ ΠΕΧΛ4 ΝΝΕΦΜΑΘΗΤΗΣ ΧΕ ΠΕΤ-  
ΕΡΕ ΤΣΟΜ ΜΠΕ4ΠΝΑ ΝΔΒΡΒΡ ΖΡΑΪ ΝΖΗΤ4· ΕΤΡΕΧΝΟΕΙ  
ΜΠΕΪΧΩ ΜΜΟ4· ΜΑΡΕ4ΕΙ' ΕΘΗ· Ν4ΩΛΧΕ· ΠΛΗΝ ΘΕ<sup>ΠΕ</sup>  
ΝΤΟΚ ΠΕΤΡΟΣ ΪΝΔΥ ΕΤΕΚΣΟΜ ΖΡΑΪ ΝΖΗΤΚ ΕΣΝΟΪ  
ΜΠΒΩΛ ΜΠΜΥΣΤΗΡΙΟΝ ΝΤΜΕΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ ΝΣΙ  
20 ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΤΕΝΟΥ ΘΕ ΝΤΟΚ ΠΕΤΡΟΣ ΧΩ Μ-  
ΠΝΟΗΜΑ ΝΤΕΣΜΕΤΑΝΟΙΑ ΝΤΜΗΤΕ ΝΝΕΚΣΝΗΥ· Α4ΟΥ-  
ΩΩΒ ΔΕ ΝΣΙ ΠΕΤΡΟΣ ΠΕΧΛ4 ΝΙΣ ΧΕ ΠΧΟΕΙΣ· ΣΩΤΜ  
ΤΑΧΩ ΜΠΝΟΗΜΑ ΝΤΕΣΜΕΤΑΝΟΙΑ ΝΤΑΣΠΡΟΦΗΤΕΥΕ  
ΖΑΡΟΣ ΝΣΙ ΤΕΚΣΟΜ ΜΠΠΟΥΘΕΪΩ ΖΙΤΝ ΔΔΥΕΙΑ ΠΕΠΡΟ-  
25 ΦΗΤΗΣ ΕΣΧΩ ΝΤΕΣΜΕΤΑΝΟΙΑ· ΖΜ ΠΜΕΖΩ4Ε ΜΪΛΛ-  
ΜΟΣ· ΧΕ

12. On account of this, O Light, do not cease towards me. Turn thyself, O Light, and save me from the hands of the merciless.

13. May those who want to take away my power fall and become powerless. May those who want to take away my light-power from me be wrapped in darkness and exist in powerlessness.'

This is the second *repentance* which the Pistis Sophia said, *singing praises to the light.*"

36. It happened now, when Jesus finished saying these words to his *disciples*, he said: "Do you understand in what manner I am speaking with you?"

Peter leapt forward, he said to Jesus: "My Lord, we are not able to *suffer* this woman who takes the opportunity from us, and does not allow anyone of us to speak, *but* she speaks many times."

Jesus answered, he said to his *disciples*: "Let him in whom the power of his *Spirit* has welled up so that he *understands* what I say, come forward and speak. *Nevertheless*, thou Peter, I see thy power within thee *understands* the interpretation of the *mystery* of the *repentance* which the Pistis Sophia spoke. Now at this time do thou, Peter, speak the *thought* of her *repentance* in the midst of thy brethren."

Peter answered, *however*, he said to Jesus: "Lord, hear, so that I say the *thought* of her *repentance*, about which thy power once *prophesied* through David the *prophet*, saying her *repentance* in the 70th *Psalms*: |

1. ΠΝΟΥΤΕ ΠΑΝΟΥΤΕ ΔΙΝΑΣΤΕ ΕΡΟΚ· ΜΠΡΤΡΑΧΙ-  
ΩΠΠΕ ΝΩΛΕΝΕΣ·

2. ΜΑΤΟΥΧΟΪ ΖΝ ΤΕΚΔΙΚΑΙΟΣΥΝΗ· ΑΥΩ ΝΓΝΑΣΜΕΤ·  
ΡΙΚΕ ΜΠΕΚΜΑΛΧΕ ΕΡΟΪ ΝΓΤΟΥΧΟΪ·

3. ΩΠΠΕ ΝΑΪ ΕΥΝΟΥΤΕ ΝΝΑΩΤΕ· ΑΥΩ ΕΥΜΑ ΕΦ-  
ΤΑΧΡΗΥ ΕΤΟΥΧΟΪ· ΧΕ ΝΤΟΚ ΠΕ ΠΑΤΑΧΡΟ· ΑΥΩ  
ΠΑΜΑΝΠΩΤ·

4. ΠΑΝΟΥΤΕ ΜΑΤΟΥΧΟΪ ΕΤΕΙΧ ΜΠΡΕΦΡΝΟΒΕ· ΑΥΩ  
ΕΒΟΛ ΖΝ ΤΕΙΧ ΜΠΠΑΡΑΝΟΜΟΣ ΜΝ ΠΑΣΕΒΗΣ·

5. ΧΕ ΝΤΟΚ ΠΧΟΕΙΣ ΠΕ ΤΑΖΥΠΟΜΟΝΗ· ΠΧΟΕΙΣ  
ΝΤΚ ΤΑΖΕΛΠΙΣ ΧΙΝ ΤΑΜΝΤΚΟΥΪ·

6. ΑΪΤΑΧΡΟΪ ΕΧΩΚ ΧΙΝ ΝΘΗ ΝΤΟΚ ΔΚΝΤ ΕΒΟΛ Ν-  
ΖΗΤΣ ΝΤΑΜΑΛΥ· ΕΡΕ ΠΑΡΠΜΕΕΥΕ ΝΖΗΤΚ ΝΟΥΟΕΙΩ ΝΙΜ·

7. ΑΪΩΠΠΕ ΝΘΕ ΝΝΙΣΟΣ ΝΟΥΜΗΝΩΕ· ΝΤΚ ΠΑΒΟ-  
15 ΗΘΟΣ· ΑΥΩ ΠΑΤΑΧΡΟ· ΝΤΚ ΠΑΣΩΤΗΡ ΠΧΟΕΙΣ·

8. Α ΤΑΤΑΠΡΟ ΜΟΥΣ ΝΣΜΟΥ ΧΕΚΑΣ ΕΪΕΣΜΟΥ Ε-  
ΠΕΘΟΥ ΝΤΕΚΜΝΤΝΟΣ ΜΠΕΖΟΥΥ ΤΗΡ·

9. ΜΠΡΝΟΧΤ ΕΒΟΛ ΕΥΟΥΟΪΩ ΜΜΝΤΣΛΛΟ· ΖΜ ΠΤΡΕ  
ΤΑΨΥΧΗ ΩΧΝ ΜΠΡΚΑΛΤ ΝΣΩΚ·

10. ΧΕ Α ΝΑΧΙΧΕΕΥ ΧΕ ΠΕΘΟΥ ΕΡΟΪ· ΑΥΩ ΝΕΤ-  
20 ΖΑΡΕΣ ΕΤΑΨΥΧΗ· ΑΥΧΙΩΟΧΝΕ ΕΤΑΨΥΧΗ·

11. ΕΥΧΩ ΝΜΟΣ ΖΙ ΟΥΣΟΠ· ΧΕ Α ΠΝΟΥΤΕ ΚΑΛΥ  
ΝΣΩΥ· ΠΩΤ ΝΤΕΤΝΤΑΣΟΥ ΧΕ ΜΝ ΠΕΤΝΑΝΑΣΜΕΥ·

12. ΠΝΟΥΤΕ ΨΤΗΚ ΕΤΑΒΟΗΙΑ·

13. ΜΑΡΟΥΧΙΩΠΠΕ ΝΣΕΩΧΝ ΝΒΙ ΝΕΤΔΙΑΒΑΛΕ ΝΤΑ-

NE<sup>b</sup>

NE

7 MS ΠΑΜΑΝΠΩΤ; better ΠΑΝΑΝΠΩΤ.

1. 'O God, my God, I have trusted in thee; let me never  
be put to shame.

2. Save me in thy *righteousness* and deliver me. Incline  
thy ear to me and save me.

3. Be to me a strong God and a fortified place to save me;  
for thou art my strength and my place of refuge.

4. My God, save me from the hand of the sinner, and  
from the hand of the *lawless* and the *impious*.

5. For thou, O Lord, art my *endurance*; O Lord, thou  
art my *hope* from my youth.

6. I have relied upon thee from the womb; thou hast  
brought me forth from my mother's womb; my memory is  
of thee at all times.

7. I have become for many like the crazy; thou art my  
*help* and my strength, thou art my *Saviour*, O Lord.

8. My mouth has been filled with blessings, so that I might  
bless the glory of thy greatness all the day.

9. Cast me not out in the time of my old age; when  
my *soul* diminishes, do not forsake me.

10. For my enemies have spoken evil against me; and  
they who lie in wait for my *soul* have taken counsel against  
my *soul*.

11. Saying at the same time: God has forsaken him; run  
and seize him, for there is none to save him.

12. O God, give heed to my *help*.

13. Let those that *slander* my *soul* be brought to shame

ΨΥΧΗ· ΜΑΡΟΥΣΟΛΟΥ ΝΟΥΩΗΕ ΜΝ ΟΥΟΥΩΛΣ ΝΒΙ  
 ΝΕΤΩΗΕ ΝΣΑ ΖΕΝΠΕΘΟΥ ΕΡΟΙ·

ΠΑΙ ΘΕ ΠΕ ΠΒΩΛ ΝΤΜΕΣΝΤΕ ΜΜΕΤΑΝΟΙΑ ΕΝΤ-  
 ΑΣΧΟΟΣ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ :

5 ΛΟΥΩΩΒ ΝΒΙ ΠΩΤΗΡ ΠΕΧΛΑ ΜΠΕΤΡΟΣ· ΧΕ ΚΑ-  
 ΛΩΣ ΠΕΤΡΟΣ ΠΑΙ ΠΕ ΠΒΩΛ ΝΤΕΣΜΕΤΑΝΟΙΑ· ΝΤΕΤΝ  
 ΖΕΝΜΑΚΑΡΙΟΣ ΝΤΩΤΝ ΠΑΡΑ ΡΩΜΕ ΝΙΜ· ΕΤΣΙΧΜ ΠΚΑΣ·  
 ΧΕ ΛΙΣΩΛΠ ΕΡΩΤΝ ΝΝΕΙΜΥΣΤΗΡΙΟΝ· ΖΑΜΗΝ ΖΑΜΗΝ ΠΕ<sup>b</sup>  
 †ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ †ΝΑΧΕΚ-ΤΗΥΤΝ ΕΒΟΛ ΜΠΑΗ-  
 10 ΡΩΜΑ ΝΙΜ ΧΙΝ ΜΜΥΣΤΗΡΙΟΝ ΜΠΣΑΝΣΟΥΝ ΖΕΩΣ ΩΑ  
 ΜΜΥΣΤΗΡΙΟΝ ΜΠΣΑΒΒΟΛ· ΛΥΩ †ΝΑΜΕΣ-ΤΗΥΤΝ ΕΒΟΛ  
 ΣΜ ΠΕΠΝΑ· ΧΕ ΕΥΕΜΟΥΤΕ ΕΡΩΤΝ ΧΕ ΝΕΠΝΑΤΙΚΟΣ  
 ΕΤΧΗΚ ΕΒΟΛ ΜΠΑΗΡΩΜΑ ΝΙΜ· ΛΥΩ ΖΑΜΗΝ ΖΑΜΗΝ  
 †ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ †ΝΑ† ΝΗΤΝ ΝΜΜΥΣΤΗΡΙΟΝ  
 15 ΤΗΡΟΥ ΝΤΕ ΝΤΟΠΟΣ ΤΗΡΟΥ ΜΠΑΙΩΤ· ΛΥΩ ΝΤΕ  
 ΝΤΟΠΟΣ ΤΗΡΟΥ ΜΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΧΕΚΑΣ ΠΕ-  
 ΤΕΤΝΑΧΙΤ<sup>4</sup> ΕΣΟΥΝ ΣΙΧΜ ΠΚΑΣ ΕΥΕΧΙΤ<sup>4</sup> ΕΣΟΥΝ  
 ΕΠΟΥΘΕΙΝ ΜΠΧΙΣΕ· ΛΥΩ ΠΕΤΕΤΝΑΝΟΧ<sup>4</sup> ΕΒΟΛ ΣΙΧΜ  
 ΠΚΑΣ· ΣΕΝΑΝΟΧ<sup>4</sup> ΕΒΟΛ ΣΝ ΤΜΝΤΕΡΟ ΜΠΑΙΩΤ ΕΤΣΝ  
 20 ΜΠΗΥΕ· ΠΛΗΝ ΘΕ ΣΩΤΜ ΛΥΩ ΝΤΕΤΝΧΙΣΜΗ ΕΝΜΕ-  
 ΤΑΝΟΙΑ ΤΗΡΟΥ· ΝΑΙ ΕΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ·  
 3 ΛΟΥΩΣ ΟΝ ΕΤΟΟΤΣ ΑΣΧΩ ΝΤΜΕΣΩΟΜΤΕ ΜΜΕ-  
 ΤΑΝΟΙΑ ΕΣΧΩ ΜΜΟΣ ΧΕ

1. ΠΟΥΘΕΙΝ ΝΝΣΟΜ †ΣΤΗΚ ΛΥΩ ΝΓΝΟΥΣΜ ΜΜΟΙ·

25 2. ΜΑΡΟΥΩΩΤ ΛΥΩ ΝΣΕΩΩΠΕ ΣΜ ΠΚΑΚΕ ΝΒΙ  
 ΝΑΙ ΕΤΟΥΕΩΦΙ ΜΠΛΟΥΘΕΙΝ ΝΣΗΤ· ΜΑΡΟΥΚΟΤΟΥ

7 MS ΠΑΡΑΡΑ.

and diminished; | let those who seek evil against me be clothed with shame and disgrace.’\*

This now is the interpretation of the second *repentance* which the Pistis Sophia said.”

37. The *Saviour* answered and said to Peter: “*Well done, Peter, this is the interpretation of her repentance. You are blessed beyond all men upon earth, for I have revealed to you these mysteries. Truly, truly, I say to you: I will fulfill you in every pleroma, from the mysteries of the inner to the mysteries of the outer. And I will fill you with Spirit so that you are called Pneumatics, fulfilled in every pleroma. And truly, truly, I say to you that I will give you all the mysteries of all the places of my Father, and all the places of the First Mystery, so that he whom you receive on earth will be received into the light of the height. And he whom you cast out upon earth will be cast out of the Kingdom of my Father which is in heaven. Nevertheless now hear and give ear to all the *repentances* which the Pistis Sophia said. She continued again and spoke the third *repentance*, saying:*

1. ‘O Light of the powers, give heed and save me.

2. May those that want to take away my light from me fail and be in darkness. Let them return | to the *Chaos*,

\* cf. Ps. 70.1-13

□ cf. Mt. 16.19; 18.18

ΕΠΕΧΛΟΣ· ΑΥΩ Ν̄ΣΕΧΙΩΠΕ Ν̄ΒΙ ΝΕΤΟΥΕΩϞΙ Ν̄ΤΑ-  
ΣΟΜ·

3. ΜΑΡΟΥΚΟΤΟΥ ΕΠΚΑΚΕ Ζ̄Ν ΟΥΣΕΠΗ Ν̄ΒΙ ΝΑΪ ΕΤ-  
ΖΩΧ Μ̄ΜΟΪ ΕΤΧΩ Μ̄ΜΟΣ ΧΕ ΑΝ̄ΡΧΟΕΙΣ ΕΣΡΑΪ ΕΧΩΣ·

5 4. ΜΑΡΟΥΡΑΩΕ Ν̄ΤΟϞ· ΑΥΩ Ν̄ΣΕΟΥΡΟΤ Ν̄ΒΙ ΟΥΟΝ  
ΝΙΜ ΕΤΩΠΙΝΕ Ν̄ΣΑ ΠΟΥΟΕΙΝ· ΑΥΩ ΜΑΡΟΥΧΟΟΣ Ν̄ΟΥ-  
ΟΕΙΩ ΝΙΜ· ΧΕ ΜΑΡΕΧΧΙΣΕ Ν̄ΒΙ ΠΜΥΣΤΗΡΙΟΝ Ν̄ΒΙ ΝΕΤ-  
ΟΥΕΩ-ΠΕΚΜΥΣΤΗΡΙΟΝ·

5. ΑΝΟΚ ΣΕ ΤΕΝΟΥ ΠΟΥΟΪΝ ΝΟΥΖ̄Μ Μ̄ΜΟΪ· ΧΕ  
10 ΑΪΩΩΩΤ Μ̄ΠΛΟΥΟΕΙΝ Ν̄ΤΑΥΧΙΤ̄Ϟ· ΑΥΩ †Ρ̄ΧΡΙΑ Ν̄ΤΑ-  
ΣΟΜ ΕΝΤΑΥΧΙΤ̄Σ Ν̄ΤΟΟΤ· Ν̄ΤΟΚ ΣΕ ΠΟΥΟΕΙΝ Ν̄ΤΟΚ <sup>nz b</sup>  
ΠΕ ΠΑΣΩΤΗΡ ΑΥΩ Ν̄ΤΟΚ ΠΕ ΠΑΡΕΧΝΟΥΖ̄Μ ΠΟΥΟΪΝ·  
ΣΕΠΗ Ν̄ΓΝΑΣΜΕΤ ΕΒΟΛ Ζ̄Μ ΠΕΪΧΛΟΣ·

3 ΑΣΩΩΠΕ ΔΕ Ν̄ΤΕΡΕ ῙΣ ΟΥΩ ΕΧΩ Ν̄ΝΕΪΩΛΧΕ  
15 ΕΝΕΨΜΑΘΗΤΗΣ ΕΧΩ Μ̄ΜΟΣ ΧΕ ΤΑΪ ΤΕ ΤΜΕΣΩΟΜΤΕ  
Μ̄ΜΕΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΠΕΧΛΑϞ  
ΝΑΥ ΧΕ ΠΕΝΤΑΧΧΙΣΕ Ν̄ΖΗΤ̄Ϟ Ν̄ΒΙ ΠΕΠ̄ΝΑ Ν̄ΑΙΣΘΗ-  
ΤΙΚΟΝ· ΜΑΡΕΧΕΙ' ΕΘΗ Ν̄ΨΩ Μ̄ΠΝΟΗΜΑ Ν̄ΤΜΕΤΑΝΟΙΑ  
ΕΝΤΑΣΧΟΟϞ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ·

20 3 ΑΣΩΩΠΕ ΣΕ ΕΜΠΛΤ̄ϞΟΥΩ ΕΨΩΛΧΕ Ν̄ΒΙ ῙΣ· ΑΣΕΙ'  
ΕΘΗ Ν̄ΒΙ ΜΑΡΘΑ ΑΣΠΑΣ̄Τ̄Σ ΕΧ̄Ν ΝΕΨΟΥΕΡΗΤΕ ΑΣ†ΠΙ  
ΕΡΟΟΥ· ΑΣΩΩ ΕΒΟΛ ΑΣΡΙΜΕ Ζ̄Ν ΟΥΛΩΚΑΚ· ΑΥΩ Ζ̄Ν  
ΟΥΘ̄ΒΒΙΟ· ΕΣΧΩ Μ̄ΜΟΣ ΧΕ ΠΑΧΟΪΣ ΝΑ' ΝΑΪ· ΑΥΩ  
Ν̄ΓΩΝ̄ΣΤΗΚ ΣΑΡΟΪ· ΑΥΩ Ν̄ΓΚΑΛΤ ΤΑΧΩ Μ̄ΠΒΩΛ Ν̄ΤΜΕ- <sup>ππ</sup>  
25 ΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ :

and may those who want to take away my power be put to shame.

3. May those that persecute me and say : we have become lords over her, return quickly to the darkness.

4. May all those who seek after the light rejoice and flourish; and may they who want thy *mystery* say at all times : let the *mystery* be raised up.

5. Do thou now at this time save me, O Light, for I am lacking in my light, which has been taken away. And I *need* my power which has been taken from me. Thou, O Light, thou art my *Saviour*, and thou art my rescuer, O Light. Save me quickly out of this *Chaos*."

38. It happened, *however*, when Jesus finished saying these words to his *disciples*, saying : "This is the third *repentance* which the Pistis Sophia said", he said to them : "Let him in whom the *Spirit of perception* has arisen, come forward and speak with *understanding* of the *repentance* which the Pistis Sophia said".

It happened now, before Jesus had finished speaking, Martha<sup>1</sup> came forward, she prostrated herself at his feet, she kissed them. She cried out, she wept aloud in humility, saying : "My Lord, have mercy on me, and be compassionate towards me, and allow me to say the interpretation of the *repentance* which the Pistis Sophia said". |

<sup>1</sup> (21) Martha; see Origen *c.Cels.* V.62.

3 ΑΥΩ Λ ΙC †ΤΟΟΤC ΜΜΑΡΘΑ ΠΕΧΛΑϞ ΝΑΣ· ΧΕ  
 ΟΥΜΑΚΑΡΙΟC ΠΕ ΡΩΜΕ ΝΙΜ ΕΩΛΑΘΕΒΒΙΟϞ· ΧΕ ΝΤΟϞ  
 ΠΕ ΕΤΟΥΝΑΝΑ' ΝΑϞ· ΤΕΝΟΥ CΕ ΜΑΡΘΑ ΝΤΕ ΟΥΜΑ-  
 ΚΑΡΙΟC· ΠΛΗΝ CΕ ΤΑΥΕ-ΠΒΩΛ ΜΠΝΟΗΜΑ ΝΤΜΕΤΑ-  
 5 ΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ· ΛCΟΥΩΨΒ ΔΕ ΝCΙ ΜΑΡΘΑ  
 ΠΕΧΛΑC ΝΙC ΞΝ ΤΜΗΤΕ ΝΜΜΑΘΗΤΗC ΧΕ ΕΤΒΕ ΤΜΕ-  
 ΤΑΝΟΙΑ ΕΝΤΑCΧΟΟC Ω' ΠΑΧΟΕΙC ΙC ΝCΙ ΤΠΙCΤΙC  
 CΟΦΙΑ· ΝΤΑCΠΡΟΦΗΤΕΥΕ ΖΑΡΟC ΜΠΙΟΥΟΕΙΩ ΝCΙ  
 ΤΕΚCΟΜ ΝΟΥΟΕΙΝ ΕΤΞΝ ΔΑΥΙΔ ΞΜ ΠΜΕΞCΕΨΙC Ν-  
 10 ΨΑΛΜΟC· ΕϞΧΩ ΜΜΟC ΧΕ  
 1. ΠΧΟΕΙC ΠΝΟΥΤΕ †ΖΤΗΚ ΕΤΑΒΟΗΘΙΑ·  
 2. ΜΑΡΟΥΧΙΩΠΕ ΝCΕΟΥΩΛC ΝCΙ ΝΕΤΩΠΙΝΕ ΝCΑ ΝΠΙ<sup>b</sup>  
 ΤΑΨΥΧΗ·  
 3. ΜΑΡΟΥΚΟΤΟΥ ΝΤΕΥΝΟΥ ΝCΕΧΙΩΠΕ ΝCΙ ΝΕΤ-  
 15 ΧΩ ΜΜΟC ΝΑΙ ΧΕ ΕΥΓΕ ΕΥΓΕ·  
 4. ΜΑΡΟΥΤΕΛΗΛ ΝCΕΟΥΝΟϞ ΕΧΩΚ ΝCΙ ΟΥΟΝ ΝΙΜ  
 ΕΤΩΠΙΝΕ ΝCΩΚ· ΝCΕΧΟΟC ΝΟΥΟΕΙΩ ΝΙΜ ΧΕ ΜΑΡC  
 ΠΝΟΥΤΕ ΧΙCΕ ΝCΙ ΝΕΤΜΕ ΜΠΕΚΟΥΧΛΙ·  
 5. ΔΝΟΚ ΔΕ ΔΝΓ ΟΥΖΗΚΕ ΔΝΓ ΟΥΕΒΙΗΝ ΠΧΟΕΙC  
 20 ΒΟΗΘΙ ΕΡΟΙ· ΝΤΚ ΠΑΒΟΗΘΟC· ΑΥΩ ΤΑΝΑΨΤΕ ΠΧΟΙC  
 ΜΠΡΩCΚ·  
 ΠΑΙ CΕ ΠΕ ΠΒΩΛ ΝΤΜΕΞΩΜΤΕ ΜΜΕΤΑΝΟΙΑ ΕΝΤ-  
 ΑCΧΟΟC ΝCΙ ΤΠΙCΤΙC CΟΦΙΑ ΕCΖΥΜΝΕΥΕ ΕΠΧΙCΕ·  
 3 ΑΩΩΠΕ CΕ ΝΤΕΡΕ ΙC CΩΤΜ ΕΜΑΡΘΑ ΕCΧΩ  
 25 ΝΝΕΙΩΛΧΕ· ΠΕΧΛΑϞ ΧΕ ΕΥΓΕ ΜΑΡΘΑ· ΑΥΩ ΚΑΛΩC·  
 ΑΧΟΥΩΞ ΟΝ ΕΤΟΟΤ' ΝCΙ ΙC ΞΜ ΠΩΛΧΕ ΠΕΧΛΑϞ ΝΝCϞ· ΠΟ

And Jesus gave Martha his hand <sup>1</sup>, he said to her : “*Blessed* is every man who humbles himself, for to him will mercy be given\*. Now at this time, Martha, thou art *blessed*. *Nevertheless* give now the interpretation of the *thought* of the *repentance* of the Pistis Sophia”.

Martha, *however*, answered and said to Jesus in the midst of the *disciples* : “Concerning the *repentance* which the Pistis Sophia said, *O* my Lord Jesus, thy light-power which was in David once *prophesied* in the 69th *Psalms*, saying :

1. ‘O Lord God, give heed to my *help*.

2. Let those that seek after my *soul* be put to shame and disgraced.

3. May those that say to me : *excellent, excellent*, be turned back immediately and put to shame.

4. May all those that seek after thee be glad and rejoice over thee; and may those that love thy salvation say at all times : let God be exalted.

5. *But* I am poor and I am needy. O Lord, *help* me; thou art my *help* and my defence. O Lord, do not delay.’<sup>□</sup>

This now is the interpretation of the third *repentance* which the Pistis Sophia said, *singing praises* to the height.”

39. It happened now when Jesus heard Martha saying these words, he said : “*Excellent, Martha, and well done.*”

Jesus continued again with the discourse. He said to his |

\* cf. Mt. 5.3-7

□ cf. Ps. 69.1-5

<sup>1</sup> (1) gave Martha his hand; Till : helped Martha.



ΜΑΘΗΤΗΣ· ΧΕ ΛΟΓΩΣ ΟΝ ΕΤΟΟΤΣ Ν̄ΟΙ ΤΠΙΣΤΙΣ  
 ΣΟΦΙΑ Σ̄Ν ΤΜΕΣΤΟ Μ̄ΜΕΤΑΝΟΙΑ ΕΣΧΩ Μ̄ΜΟΣ ΕΜ-  
 ΠΑΤΟΥΘΑΙΒΕ Μ̄ΜΟΣ Μ̄ΠΜΕΣΣΟΠ ΣΝΔΥ ΕΤΡΕΥΧΙ Μ̄ΠΕΣ-  
 ΚΕΟΥΘΕΙΝ ΤΗΡ̄ ΕΤ̄ΝΣΗΤΣ Ν̄ΟΙ †ΣΟΜ Ν̄ΣΟ Μ̄ΜΟΥΙ Μ̄Ν  
 5 ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ Ν̄ΣΥΛΙΚΟΝ ΕΤ̄Ν̄ΜΜΑΣ· ΝΑΙ  
 ΕΝΤΑ ΠΑΥΘΑΔΗΣ ΧΟΟΥΣΟΥ ΕΠΕΧΑΟΣ· ΑΣΧΩ ΘΕ  
 Ν̄ΤΕΙΜΕΤΑΝΟΙΑ Ν̄ΤΕΙΣΕ· ΧΕ

1. ΠΟΥΘΕΙΝ ΕΝΤΑΙΝΑΣΤΕ ΕΡΟΥ ΣΩΤ̄Μ ΕΤΑΜΕΤΑ-  
 ΝΟΙΑ· ΛΥΩ ΜΑΡΕ ΠΑΣΡΟΥ ΕΙ' ΕΣΟΥΝ ΕΠΕΚΜΑΝ̄-  
 10 ΩΠΕ·

2. Μ̄ΠΡΚΩΤΕ Ν̄ΤΕΚΣΙΚΩΝ Ν̄ΟΥΟΙΝ Ν̄ΣΑΒΟΛ Μ̄ΜΟΙ·  
 ΑΛΛΑ †ΣΤΗΚ ΕΡΟΙ· ΕΥΩΑΝΣΩΧ Μ̄ΜΟΙ· ΘΕΠΗ ΝΑΣΜΕΤ·  
 Μ̄ΠΕΟΥΘΕΙΩ Ε†ΝΑΩΩ ΕΣΡΑΙ ΟΥΗΚ·

3. ΧΕ Α ΠΑΟΥΘΕΙΩ ΩΧ̄Ν Ν̄ΘΕ Ν̄ΟΥΝΙΥ· ΛΥΩ ΑΙ- Ν̄Θ<sup>b</sup>  
 15 ΩΠΕ Ν̄ΣΥΛΗ·

4. ΛΥΧΙ-ΠΑΟΥΘΕΙΝ Ν̄ΣΗΤ· ΛΥΩ Α ΤΑΣΟΜ ΩΟΟΥΕ  
 ΑΙΡ̄-ΠΩΒ̄Ω Μ̄ΠΛΜΥΣΤΗΡΙΟΝ ΠΑΙ ΕΝΕΩΑΙΛΛΑΥ Ν̄ΩΟΡ̄Π·

5. ΕΒΟΛ Μ̄ΠΕΣΡΟΥ Ν̄ΘΟΤΕ Μ̄Ν ΤΣΟΜ Μ̄ΠΑΥΘΑΔΗΣ  
 Α ΤΑΣΟΜ ΩΧ̄Ν ΣΡΑΙ Ν̄ΣΗΤ·

20 6. ΑΙΩΠΕ Ν̄ΘΕ Ν̄ΟΥΣΙΑΙΟΣ Ν̄ΔΑΙΜΩΝ ΕΦΟΥΗΣ Σ̄Ν  
 ΟΥΣΥΛΗ ΕΜ̄Ν-ΟΥΟΙΝ Ν̄ΣΗΤ̄Υ· ΛΥΩ ΑΙΩΠΕ Ν̄ΘΕ Ν̄ΟΥ-  
 ΑΝΤΙΜΙΜΟΝ Μ̄Π̄ΝΑ ΕΦΣ̄Ν ΟΥΣΩΜΑ Ν̄ΣΥΛΙΚΟΝ ΕΜ̄Ν-ΣΟΜ  
 Ν̄ΟΥΘΕΙΝ Ν̄ΣΗΤ̄Υ·

7. ΛΥΩ ΑΙΩΠΕ Ν̄ΘΕ Ν̄ΟΥΔΕΚΑΝΟΣ ΕΦΣΙΧ̄Μ ΠΑΗΡ  
 25 ΜΑΥΛΛΑΥ·

13 MS ΟΥΗΚ; archaic form of ΟΥΒΗΚ.

*disciples*: "The Pistis Sophia continued again with the fourth *repentance*, saying it when the lion-faced power and all the *material emanations* with it, which the Authades had sent to the *Chaos*, had not yet *afflicted* her for the second time, to take away all the remaining light which was in her. She now said this *repentance* thus:

1. 'O Light whom I have trusted, hear my *repentance*; and let my voice come into thy dwelling-place.

2. Do not turn thy *image* of light away from me, *but* give heed to me. If they oppress me, save me quickly at the time when I cry to thee.

3. For my time<sup>1</sup> has vanished like a breath, and I have become *matter*.

4. My light has been taken from me, and my power has dried up. I have forgotten my *mystery* which I performed at first.

5. Through the voice of fear and the power of the Authades, my power has diminished within me.

6. I have become like a *peculiar demon*, which dwells in *matter*, in whom is no light. And I have become like a *spirit counterpart*<sup>2</sup> which is in a *material body*, in which there is no light-power.

7. And I have become like a *decan*, which is upon the *air* alone. |

<sup>1</sup> (14) my time; Till: (probably) my light.

<sup>2</sup> (22) spirit counterpart; perhaps counterfeit spirit; see ApJn 71.2-75.10; Böhlig (Bibl. 8), pp. 162-74; Bousset (Bibl. 10), p. 366 ff.; on Coptic translation of ἀντίμιμον, see ApJn(II) 21.9; 26.27 etc. (cf. 281.24).

8. ΛΥΟΛΙΒΕ ΜΜΟΪ ΓΜΑΤΕ Ν̄ΣΙ ΝΕΠΡΟΒΟΛΟΟΥΓΕ Μ̄-  
ΠΑΥΘΑΔΗΣ· ΛΥΩ ΝΕΛΥΧΟΟΣ ΠΕ ΖΡΑΪ Ν̄ΖΗΤῘ Ν̄ΣΙ  
ΠΑΣΥΝΖΥΓΟΣ·

9. ΧΕ ΕΠΜΑ Μ̄ΠΟΥΟΕΙΝ ΕΤ̄Ν̄ΖΗΤῘ· ΛΥΜΑΖῘ Ν̄ΧΛΟΣ  
5 ΛΙΩΜ̄Κ̄ Ν̄ΤῘΩΤΕ Ν̄ΤΑΖΥΛΗ Μ̄ΜΙΝ Μ̄ΜΟΪ ΛΥΩ Μ̄Ν ΦΩΩ Ῐ  
Ν̄ΜΜΟΥΕΙΟΟΥΕ Ν̄ΘΥΛΗ Ν̄ΝΑΒΛΛ· ΧΕ Ν̄ΝΕΥῘ-ΝΕΪΚΟ-  
ΟΥΕ Ν̄ΣΙ ΝΕΤῘΩΧ Μ̄ΜΟΪ·

10. ΝΑΪ ΤΗΡΟΥ ΠΟΥΟΪΝ Ν̄ΤΑΥΩΩΠΕ Μ̄ΜΟΪ ΕΒΟΛ  
ΖΙΤ̄Μ̄ ΠΕΚΤΩΩ· ΛΥΩ Μ̄Ν ΠΕΚΟΥΕΣΣΑΣΝΕ· ΛΥΩ ΠΕΚ-  
10 ΤΩΩ ΠΕ ΕΤΡΑΩΩΠΕ Ζ̄Ν ΝΑΪ·

11. Α ΠΕΚΤΩΩ Ν̄Τ̄ ΕΠΕΣΗΤ· ΛΥΩ ΛΙΕΪ' ΕΠΕΣΗΤ·  
Ν̄ΘΕ Ν̄ΟΥῘΟΜ Ν̄ΤΕ ΠΕΧΛΟΣ· ΛΥΩ Α ΤΑῘΟΜ ΩῘΡ ΖΡΑΪ  
Ν̄ΖΗΤ·

12. Ν̄ΤΟΚ ΔΕ ΠΧΟΕΙΣ Ν̄Τ̄Κ̄ ΟΥΟΕΙΝ Ν̄ΩΑΓΝΕΣ· ΛΥΩ  
15 ΩΑΚῘΜ-ΠΩΙΝΕ Ν̄ΝΕΤῘΗΧ Ν̄ΟΥΟΪΩ ΝΙΜ·

13. ΤΕΝΟΥ ῘΣ ΠΟΥΟΪΝ ΤΩΟΥΝ Ν̄ΓΩΙΝΕ Ν̄ΣΑ ΤΑ-  
ῘΟΜ Μ̄Ν ΤΕΨΥΧΗ ΕΤ̄Ν̄ΖΗΤ· ΛΥΧΩΚ ΕΒΟΛ Ν̄ΣΙ ΠΕΚ-  
ΤΩΩ ΕΝΤΑΚΤΩῘῘ ΕΡΟΪ Ζ̄Ν ΝΑΘΛΪΨΙῘ· Α ΠΑΟΥΟΕΙΩ  
ΩΩΠΕ ΕΤΡΕΚΩΙΝΕ Ν̄ΣΑ ΤΑῘΟΜ Μ̄Ν ΤΑΨΥΧΗ ΛΥΩ  
20 ΠΑΪ ΠΕ ΠΕΟΥΟΪΩ ΕΝΤΑΚΤΩῘῘ ΕΩΙΝΕ Ν̄ΣΩΪ· Ῐ<sup>b</sup>

14. ΧΕ Α ΝΕΚΡΕΧΩΤΕ ΩΙΝΕ Ν̄ΣΑ ΤῘΟΜ ΕΤ̄Ζ̄Ν ΤΑ-  
ΨΥΧΗ ΧΕ ΛΥΧΩΚ ΕΒΟΛ Ν̄ΣΙ ΠΑΡΙΘΜΟΣ ΛΥΩ ΕΤΡΕΥ-  
ΝΟΥῘΜ̄ Ν̄ΤΕΣΚΕΣΥΛΗ·

15. ΛΥΩ ΤΟΤΕ Μ̄ΠΕΟΥΟΕΙΩ ΕΤ̄Μ̄ΜΑῩ<sup>1</sup> Ν̄ΑΡΧΩΝ ΤΗ-  
25 ΡΟΥ Ν̄ΝΑΙΩΝ Ν̄ΖΥΛΙΚΟΝ· ΣΓΝΑΡ̄ΣΟΤΕ ΖΗΤῘ Μ̄ΠΕΚΟΥ-

5 Ῐ almost erased in upper right-hand margin at end of quire.

8. The *emanations* of the Authades have *afflicted* me greatly; and my *partner* has spoken of it thus:<sup>1</sup> in place of the light within her, they have filled her with *Chaos*<sup>2</sup>.

9. I have swallowed the sweat of my *matter* myself and the anguish of the tears of the *matter* of my eyes, lest those that oppress me take away these things also.

10. All these things have happened to me, O Light, through thy ordinance and with thy command. And it is thy ordinance that I should be among these things.

11. Thy ordinance has brought me down, and I have come down like a power of the *Chaos*; and my power has congealed within me.

12. *But* thou, O Lord, art eternal light; and at all times thou dost seek those who are oppressed.

13. Now at this time, O Light, arise and seek after my power and my *soul* within me. Thy ordinance is completed, which thou hast ordained for me in my *affliction*. My time has come, that thou shouldst seek after my power and my *soul*, and this is the time which thou hast ordained to seek me;

14. For thy saviours have sought after the power which is in my *soul*, because the *number* is completed, and that they should save its *matter* also.

15. And *then* in that time all the *archons* of the *material aeons* will fear before thy light; | and all the *emanations*

<sup>1</sup> (2) thus; lit. within himself.

<sup>2</sup> (3, 4) Till emends Schmidt's division of verses 8, 9.

ΟΓΙΝ · ΛΥΩ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΜΕΖΜΝΠΤ·  
 ΩΟΜΤΕ ΝΝΑΙΩΝ ΝΖΥΛΙΚΟΝ ΣΕΝΑΡΖΟΤΕ ΖΗΤΨ ΜΠ·  
 ΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΕΚΟΥΟΓΙΝ ΕΤΡΕ ΝΚΟΟΥΕ † ΖΙΩΟΥ  
 ΜΠΣΩΤΨ ΜΠΕΥΟΥΟΓΙΝ ·

5 16. ΧΕ ΠΧΟΕΙC ΝΑΩΙΝΕ ΝCΑ ΤCΟΜ ΝΤΕΤΜΨΥΧΗ·  
 ΛΧΟΥΩΝΖ ΕΒΟΛ ΜΠΕCΜΥCΤΗΡΙΟΝ·

17. ΧΕ ΕΥΝΑCΩΩΨΤ ΕΤΜΕΤΑΝΟΙΑ ΝΤΕ ΝΕΤΩΟΟΠ  
 ΖΝ ΝΤΟΠΟC ΜΠΕCΗΤ· ΛΥΩ ΜΠΨΚΩ ΝCΩΨ ΝΤΕΥΜΕ-  
 ΤΑΝΟΙΑ ·

10 18. ΠΑΙ ΘΕ ΠΕ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΠΑΙ ΕΝΤΑΨ·  
 ΨΩΠΕ ΝΤΥΠΟC ΕΤΒΕ ΠΓΕΝΟC ΕΤΟΥΝΑΧΠΟΨ· ΛΥΩ  
 ΠΓΕΝΟC ΕΤΟΥΝΑΧΠΟΨ ΝΑΖΥΜΝΕΥΕ ΕΠΧΙCΕ·

19. ΧΕ Λ ΠΟΥΟΓΙΝ CΩΩΨΤ ΕΒΟΛ ΖΜ ΠΧΙCΕ ΜΠΕC·  
 ΟΥΟΓΙΝ· ΨΝΑCΩΩΨΤ ΕΖΡΑΙ ΕΧΝ<sup>1</sup> ΘΥΛΗ ΤΗΡC·

15 20. ΕCΩΤΜ ΕΠΑΨΑΖΟΜ ΝΝΕΤΜΗΡ· ΕΒΩΛ ΕΒΟΛ Ν·  
 ΤCΟΜ ΝΝΕΨΥΧΟΟΥΕ ΝΕΝΤΑΥΜΟΥΡ ΝΤΕΥCΟΜ·

21. ΕΤΡΕΨΚΩ ΜΠΕΨΡΑΝ ΖΝ ΤΕΨΥΧΗ· ΛΥΩ ΠΕCΜΥC-  
 ΤΗΡΙΟΝ ΖΡΑΙ ΖΝ ΤCΟΜ·

3 ΛCΨΩΠΕ ΔΕ ΕΡΕ ΙC ΧΩ ΝΝΕΕΨΑΧΕ ΕΝΕΨΜΑ·  
 20 ΘΗΤΗC ΕΨΧΩ ΜΜΟC ΝΑΥ ΧΕ ΤΑΙ ΤΕ ΤΜΕΖΨΤΟ ΜΜΕ-  
 ΤΑΝΟΙΑ· ΕΝΤΑCΧΟΟC ΝCΙ ΤΠΙCΤΙC CΟΦΙΑ· ΤΕΝΟΥ  
 CΕ ΠΕΤΝΟΙ· ΜΑΡΕΨΝΟΙ· ΛCΨΩΠΕ CΕ ΝΤΕΡΕ ΙC ΧΩ  
 ΝΝΕΕΨΑΧΕ· ΛΨΕΙ' ΕΘΗ ΝCΙ ΙΩΖΑΝΝΗC ΛΧΟΥΩΨΤ  
 ΕΤΜΕCΤΝΖΗΤ ΝΙC ΠΕΧΛΨ ΧΕ ΠΑΧΟΕΙC· ΚΕΛΕΥΕ ΝΑΙ  
 25 ΖΩ ΛΥΩ CΥΓΧΩΡΕΙ ΝΑΙ ΕΤΡΑΧΩ ΜΠΒΩΛ ΝΤΜΕΖΨΤΟ

10  $\bar{\epsilon}$  in upper left-hand margin at beginning of quire.

16 MS ΝΕΝΤΑΥΜΟΥΡ; better ΝΝΕΝΤΑΥΜΟΥΡ.

23 first Ν in ΙΩΖΑΝΝΗC inserted above.

of the thirteenth *material aeon* will fear before the *mystery* of thy light, that the others may put on themselves what is purified of their light.

16. For the Lord will seek after the power of your *souls*; he has revealed his *mystery*.

17. For he will look at the *repentance* of those who are in the places below; and he has not overlooked their *repentance*.

18. This is that *mystery* which has become a *type* for the *race* which will be born; and the *race* which will be born will sing praises to the *height*.

19. For the light has looked forth from the height of his light. He will look down upon all *matter*;

20. To hear the groaning of those that are bound; to release the power of the *souls* whose power is bound.

21. To place his name in the *soul*, and his *mystery* in the power'."

40. It happened, *however*, while Jesus was speaking these words to his *disciples*, saying to them: "This is the fourth *repentance* which the Pistis Sophia said; now at this time let him who *understands understand*"\* — now it happened when Jesus said these words, John came forward. He kissed (lit. worshipped) the breast of Jesus, he said: "My Lord, *command* me also and *allow* me that I speak the interpretation of the fourth | *repentance* which the Pistis Sophia

\* cf. Mt. 19.12; 24.15

ἡμετάνοια· ταῖ ἐντασχοοσ ἡσὶ τπιστικ σοφια· ἡλ<sup>b</sup>  
 ηεχε ἰσ ἡῶσανηησ χε †κελεγε νாக· λγω †συγ-  
 χωρι νாக ετρεκχω ἡπβωλ ἡτμετάνοια ἐντασ-  
 χοοσ ἡσὶ τπιστικ σοφια·

5 ἡ ἀχογωῶβ ἡσὶ ἰωσανηησ ηεχαγ χε παχοῖσ  
 ησωτηρ ετβε τεῖμετάνοια ἐντασχοοσ ἡσὶ τπισ-  
 τικ σοφια· ἀσπροφητεγε ἡπιογοειω ετβηητς  
 ἡσὶ τεκσομ ἡογοειν ετςἡ ἀλγεια· ἡἡ ἡμεσθε-  
 ογλ' ἡψαλμοσ χε

10 1. ἡχοεισ σωτῆμ ἐπαωληλ· λγω μαρε πασροογ  
 ει' ωαροκ·

2. ἡπῖρκτη-πεκσο ἡσαβολ ἡμοῖ· ρεκτ-πεκμααχε  
 εροῖ ἡπεσοογ ε†ηαελιβε· βεπη σωτῆμ εροῖ ἡἡ ηε-  
 σοογ ε†ηαωω εσραῖ εροκ·

15 3. χε λ ηασοογ ωχἡ ἡθε ἡογκαπνοσ· λγω λ  
 ηακεεσ σωσ ἡθε ἡογωνε·

4. λειωωβε ἡθε ἡογχορτοσ· λγω λ ηασητ  
 ωοογε· χε λῖρ-πωβω ἡογωμ ἡπλοεικ· ἡἡ

5. εβολ ἡἡ ηεσροογ ἡπλαωασομ· λ πακασ τωσε  
 20 ετασαρῆ·

6. λῖρ-θε ἡογςῖμ ρι ηαλῖε· λῖωηε ἡοσ ἡογβαῖ  
 ἡἡ ογἡῖ·

7. λῖρ-ογωη ἡροεισ· λῖρ-θε ἡογχαλ· ρι ογχε-  
 νεπωρ μαγλαγ·

25 8. λ ηαχιχεεγ νεσνογστ· ἡπεσοογ τηρῖ· λγω  
 ηετταῖο ἡμοῖ ηεγωρῖ ἡμοῖ ηε·

spoke". Jesus said to John: "I *command* thee and I *allow* thee to give (lit. say) the interpretation of the *repentance* which the Pistis Sophia spoke."

John answered, he said: "My Lord *Saviour*, concerning this *repentance* which the Pistis Sophia spoke, thy light-power, which was in David, once *prophesied* about it in the 101st *Psalms* :

1. 'Lord, hear my prayer and let my voice come to thee.

2. Turn not thy face away from me; incline thy ear to me in the day of my *affliction*; hear me quickly in the day when I shall cry to thee.

3. For my days have vanished like *smoke*, and my bones are parched like a stone.

4. I am scorched like *grass* and my heart is dried up; for I have forgotten to eat my bread.

5. From the voice of my groaning my bone has cleaved to my *flesh*.

6. I have become like a pelican in the wilderness. I have become like an owl in a house.

7. I have spent nights of vigil; I have become like a sparrow alone upon a roof.

8. My enemies have reproached me all day long; and those that honour me have sworn against me. |

9. ΧΕ ΛΙΟΥΩΜ ΝΟΥΚΡΜΕΣ ΕΠΜΑ ΜΠΛΟΕΙΚ · ΛΙΚΕΡΑ  
ΜΠΕΤΝΑΣΟΟΥ ΖΙ ΡΜΕΙΗ ·

10. ΜΠΕΜΤΟ ΕΒΟΛ ΝΤΕΚΟΡΓΗ · ΜΝ ΠΕΚΩΝΤ ΧΕ  
ΑΚΧΙΤ · ΑΚΤΑΥΟΙ ΕΣΡΑΙ ·

5 11. Α ΝΑΣΟΥ ΡΙΚΕ ΝΘΕ ΝΟΥΖΑΙΒΕΣ · ΑΥΩ ΛΙΨΟΟΥΕ  
ΝΘΕ ΝΟΥΧΟΡΤΟΣ ·

12. ΝΤΟΚ ΔΕ ΠΧΟΕΙΣ ΚΩΟΠ ΨΑΕΝΕΣ · ΑΥΩ ΠΕΚ-  
ΡΠΜΕΕΥΕ ΨΑ ΟΥΧΩΜ ΝΤΕ ΟΥΧΩΜ ·

13. ΤΩΟΥΝ ΝΤΟΚ ΝΓΩΝΣΤΗΚ ΖΑ ΣΙΩΝ · ΧΕ Α ΠΕ-  
10 ΟΥΟΪΨ ΨΩΠΕ ΝΩΝΣΤΗΚ ΖΑΡΟΣ ΧΕ Α ΠΚΑΙΡΟΣ ΕΙ' ·

14. Α ΝΕΚΣΜΣΑΛ ΟΥΕΨ-ΝΕΣΩΝΕ · ΑΥΩ ΣΕΝΑΨΩΝ-  
2ΤΗΥ ΖΑ ΠΕΣΚΑΣ ·

15. ΝΤΕ ΝΖΕΘΝΟΣ ΡΣΟΤΕ ΖΗΤΨ ΜΠΡΑΝ ΜΠΧΟΕΙΣ ·  
ΑΥΩ ΝΡΡΨΟΥ ΜΠΚΑΣ ΣΕΝΑΡΣΟΤΕ ΖΗΤΨ ΜΠΕΚΕΟΟΥ ·

15 16. ΧΕ ΠΧΟΕΙΣ ΝΑΚΕΤ-ΣΙΩΝ ΝΨΟΥΩΝΣ ΕΒΟΛ ΣΜ  
ΠΕΨΕΟΟΥ ·

17. ΑΨΩΨΤ ΕΧΜ ΠΕΨΑΗΛ ΝΝΕΤΘΒΒΗΥ · ΑΥΩ  
ΜΠΨΣΕΨΨ-ΠΕΥΣΟΠΣ

18. ΜΑΡΟΥΣΕΣ-ΠΑΙ ΕΚΕΧΩΜ · ΑΥΩ ΠΛΑΟΣ ΕΤΟΥΝΑ-  
20 ΣΟΝΤΨ ΨΝΑΣΜΟΥ ΕΠΧΟΕΙΣ ·

19. ΧΕ ΑΨΩΨΤ ΕΒΟΛ ΕΧΜ ΠΕΨΧΙΣΕ ΕΤΟΥΛΑΒ · Α  
ΠΧΟΕΙΣ ΨΩΨΤ ΕΒΟΛ ΣΝ ΤΠΕ ΕΧΜ ΠΚΑΣ ·

20. ΕΣΩΤΜ ΕΠΑΨΑΖΟΜ ΝΝΕΤΜΗΡ · ΕΒΩΛ ΕΒΟΛ ΝΝ-  
ΨΗΡΕ ΝΝΕΝΤΑΥΜΟΟΥΤΟΥ ·

25 21. ΕΧΩ ΜΠΡΑΝ ΜΠΙΧΟΕΙΣ ΣΝ ΣΙΩΝ ΑΥΩ ΠΕΨΣΜΟΥ  
ΣΝ ΘΙΛΗΜ ·

20 N in ΣΟΝΤΨ inserted above.

9. For I have eaten ashes in place of my bread; I have  
*mixed* my drink<sup>1</sup> with tears;

10. In the presence of thy *wrath* and thy anger; for thou  
hast lifted me up, thou hast cast me down.

11. My days have declined like a shadow, and I am dried  
up like *grass*.

12. *But* thou, O Lord, dost exist for ever; and thy memory  
from generation to generation<sup>2</sup>.

13. Do thou arise and be compassionate to Zion; for it is  
(lit. has happened) time for compassion to her; for the  
*appointed time* has come.

14. Thy servants have desired her stones; and they will  
show pity on her land.

15. The *peoples* will fear the name of the Lord and the  
kings of the earth will fear thy glory.

16. For the Lord will build Zion and be manifest in his  
glory.

17. He has looked upon the prayer of the humble, and he  
has not despised their petition.

18. Let this be written for another generation; and the  
*people* which will be created will bless the Lord.

19. Because he has looked forth upon his holy height;  
the Lord has looked forth from heaven upon the earth;

20. To hear the groaning of those that are bound, to  
release the sons of those who have been killed;

21. To speak the name of the Lord in Zion, and his  
blessing in Jerusalem.\* |

\* Ps. 101.1-21

<sup>1</sup> (2) my drink; lit. what I will drink.

<sup>2</sup> (8) from generation to generation; lit. to a generation of a generation.

ΠΑΙ ΠΕ ΠΑΧΘΕΙΣ ΠΕ ΠΒΩΛ ΜΠΜΥΣΤΗΡΙΟΝ ΝΤΜΕ-  
ΤΑΝΟΙΑ ΕΝΤΑΣΧΘΟΣ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ·

3 ΑΣΩΩΠΕ ΘΕ ΝΤΕΡΕ ΙΩΣΑΝΝΗΣ ΟΥΩ ΕΧΩΩ ΝΝΕΙ-  
ΩΛΧΕ ΕΙΣ · ΖΝ ΤΜΗΤΕ ΝΝΕΦΜΑΘΗΤΗΣ · ΠΕΧΛΑΓ ΝΛΑΓ 31  
5 ΧΕ ΕΥΓΕ ΙΩΣΑΝΝΗΣ ΠΠΑΡΘΕΝΟΣ ΠΑΙ ΕΤΝΑΛΡΧΕΙ ΖΡΑΙ  
ΖΝ ΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ ·

3 ΛΧΟΥΩΣ ΔΕ ΟΝ ΕΤΟΟΤΨ ΝΒΙ ΙΣ ΖΜ ΠΩΛΧΕ ΠΕ-  
ΧΛΑΓ ΝΝΕΦΜΑΘΗΤΗΣ ΧΕ ΑΣΩΩΠΕ ΟΝ ΝΤΕΙΣΕ Λ ΝΕ-  
ΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ΑΥΣΩΧ ΟΝ ΝΤΠΙΣΤΙΣ ΣΟ-  
10 ΦΙΑ ΖΝ ΝΕΧΛΟΣ · ΛΥΟΥΕΨΨΙ-ΠΕΣΟΥΟΙΝ ΤΗΡΨ ΛΥΩ  
ΝΕΜΠΑΤΨΧΩΚ ΕΒΟΛ ΠΕ ΝΒΙ ΠΕΣΤΩΨ ΕΝΤΨ ΕΖΡΑΙ ΖΜ  
ΠΕΧΛΟΣ · ΛΥΩ ΝΕΜΠΑΤΕ ΤΚΕΛΕΥΣΙΣ ΕΙ' ΝΑΙ ΠΕ ΖΙΤΜ  
ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΤΡΑΝΔΣΜΕΣ ΖΜ ΠΕΧΛΟΣ · ΑΣ-  
ΨΩΠΕ ΘΕ ΝΤΕΡΟΥΣΩΧ ΜΜΟΣ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ  
15 ΤΗΡΟΥ ΝΖΥΛΙΚΟΝ ΝΤΕ ΠΑΥΘΑΔΗΣ · ΑΣΩΨ ΕΒΟΛ  
ΕΣΧΩ ΝΤΜΕΖ† ΜΜΕΤΑΝΟΙΑ ΕΣΧΩ ΜΜΟΣ ΧΕ

1. ΠΟΥΟΙΝ ΜΠΛΟΥΧΑΙ · †ΖΥΜΝΕΥΕ ΕΡΟΚ ΖΡΑΙ ΖΜ  
ΠΤΟΠΟΣ ΜΠΧΙΣΕ · ΛΥΩ ΟΝ ΖΜ ΠΕΧΛΟΣ · 31<sup>b</sup>

2. †ΝΑΖΥΜΝΕΥΕ ΕΡΟΚ ΖΜ ΠΑΖΥΜΝΟΣ · ΝΤΑΙΖΥΜΝΕΥΕ  
20 ΕΡΟΚ ΖΜ ΠΧΙΣΕ · ΛΥΩ ΠΕΝΤΑΙΖΥΜΝΕΥΕ ΜΜΟΥ ΕΡΟΚ  
ΕΙΖΜ ΠΕΧΛΟΣ · ΜΑΡΕΧΕΙ' ΝΝΔΖΡΑΚ · ΛΥΩ †ΖΤΗΚ ΠΟΥ-  
ΟΕΙΝ ΕΤΑΜΕΤΑΝΟΙΑ ·

3. ΧΕ Λ ΤΑΘΟΜ ΜΟΥΣ ΝΚΑΚΕ · ΛΥΩ Λ ΠΛΟΥΟΙΝ ΕΙ'  
ΕΖΡΑΙ ΕΠΕΧΛΟΣ ·

1 first *ne* superfluous.

2 MS originally ΠΒΩΛ ΝΤΜΕΤΑΝΟΙΑ; ΜΠΠ† inserted in right-hand margin;  
† in left-hand margin.

24 MS originally ΖΜ ΠΕΧΛΟΣ; ΖΜ crossed out and Ε inserted above.

This, my Lord, is the interpretation of the *mystery* of the *repentance* which the Pistis Sophia spoke.”

41. Now it happened when John finished saying these words to Jesus in the midst of his disciples, he said to him: “*Excellent*, John, thou *virgin* who wilt *rule* in the Kingdom of the Light.”

Jesus, *however*, continued again with the discourse, he said to his *disciples*: “It happened again thus: the *emanations* of the Authades oppressed the Pistis Sophia in the *Chaos(es)*. They wanted to take away all her light, and the ordinance was not yet completed to bring her forth from the *Chaos*, and the *command* had not yet come to me through the First *Mystery* to save her from the *Chaos*. Now it happened, when all the *material emanations* of the Authades oppressed her, she cried out and spoke the fifth *repentance*, saying:

1. ‘O Light of my salvation, I *sing praise* to thee in the *place* of the height, and again in the *Chaos*.

2. I will *sing praise* to thee in my *song*, with which I have *praised* thee in the height, and with which I have *praised* thee when I was in the *Chaos*; may it reach thee. And give heed, O Light, to my *repentance*.

3. My power has been filled with darkness; and my light has come down to the *Chaos*. |

4. ΑΪΩΩΠΕ ΖΩ ΝΘΕ ΝΝΑΡΧΩΝ ΜΠΕΧΛΟΣ ΝΑΪ ΕΤΒΗΚ  
ΕΝΚΑΚΕ ΜΠΕΣΗΤ· ΑΪΩΩΠΕ ΝΘΕ ΝΟΥΣΩΜΑ ΝΖΥΛΙΚΟΝ  
ΕΜΝΤΑΥ ΜΜΑΥ ΜΠΕΤΝΑΝΑΖΜΕΥ ΖΜ ΠΧΙΣΕ·

5. ΑΪΩΩΠΕ ΟΝ ΝΘΕ ΝΖΕΝΖΥΛΗ ΕΛΥΧΙ-ΤΕΥΣΟΜ ΝΖΗ-  
5 ΤΟΥ ΕΥΝΗΧ ΖΜ ΠΕΧΛΟΣ ΝΑΪ ΕΤΕ ΜΠΚΝΑΖΜΟΥ· ΑΥΩ  
ΑΥΤΑΚΟ ΖΜ ΠΕΚΤΩΩ·

6. ΤΕΝΟΥ ΘΕ ΑΥΚΑΑΤ ΖΜ ΠΚΑΚΕ ΜΠΕΣΗΤ· ΖΝ ΖΕΝ-  
ΚΑΚΕ ΑΥΩ ΖΝ ΖΕΝΖΥΛΗ ΕΥΜΟΟΥΤ· ΑΥΩ ΕΜΝΣΟΜ  
ΝΖΗΤΟΥ·

10 7. ΑΚΕΙΝΕ ΜΠΕΚΤΩΩ ΕΖΡΑΪ ΕΧΩΪ· ΑΥΩ ΜΝ ΖΩΒ  
ΝΙΜ ΕΝΤΑΚΤΩΟΥ·

8. ΑΥΩ Α ΠΕΚΠΝΑ ΠΩΤ ΑΥΚΑΑΤ· ΑΥΩ ΟΝ ΖΙΤΜ  
ΠΕΚΤΩΩ ΜΠΟΥΒΟΗΘΙ ΕΡΟΪ ΝΣΙ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ-  
ΠΑΔΙΩΝ· ΑΥΩ ΑΥΜΕΣΤΩΪ ΑΥΩ ΑΥΛΟ ΖΑΡΟΪ· ΑΥΩ  
15 ΟΝ ΜΠΠΤΑΚΟ ΩΒΟΛ·

9. ΑΥΩ Α ΠΑΟΥΟΕΙΝ ΣΒΟΚ ΖΡΑΪ ΝΖΗΤ· ΑΥΩ ΑΪΩΩ  
ΕΖΡΑΪ ΕΠΟΥΟΕΙΝ ΖΜ ΠΟΥΟΪΝ ΤΗΡΨ ΕΤΝΖΗΤ· ΑΥΩ  
ΑΪΠΩΡΩ ΝΝΑΣΙΧ ΕΖΡΑΪ ΕΡΟΚ·

10. ΤΕΝΟΥ ΘΕ ΠΟΥΟΕΙΝ ΜΗ ΕΚΝΑΧΩΚ ΕΒΟΛ ΜΠΕΚ-  
20 ΤΩΩ ΖΜ ΠΕΧΛΟΣ· ΑΥΩ ΝΡΕΥΝΟΥΖΜ ΝΑΪ ΕΤΝΗΥ  
ΚΑΤΑ ΠΕΚΤΩΩ· ΜΗ ΕΥΝΑΤΩΟΥΝ ΖΜ ΠΚΑΚΕ ΝΣΕΕΪ  
ΝΣΕΜΑΘΗΤΕΥΕ ΝΑΚ·

11. ΜΗ ΕΥΝΑΧΩ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΕΚΡΑΝ ΖΜ ΠΕ-  
ΧΛΟΣ·

7 MS originally ΖΜΠΣΗΤ; ΚΑΚΕ inserted in margin after ΖΜΠ, and ΜΠΕ in left-hand margin.

17 ΖΜ ΠΟΥΟΪΝ: dittography, the first expunged.

4. I have become like the *archons* of the *Chaos* which have gone to the darkness below; I have become like a *material body*, which has no one in the height who will save it.

5. I have become like *material things* whose power has been taken from them as they were cast into the *Chaos*, which thou hast not saved; and they have been destroyed by thy ordinance.

6. Now at this time I have been placed in the darkness below, in dark things and in *material things* which are dead; and there is no power within them.

7. Thou hast brought thy ordinance upon me; with all things which thou hast ordained.

8. And the *Spirit* has departed and left me; and again, through thy ordinance, the *emanations* of my *aeon* have not *helped* me; and they have hated me and they have ceased towards me, and yet I am not completely destroyed.

9. And my light has diminished within me, and I have cried out to the light with all the light that is in me; and I have stretched out my hands to thee.

10. Now at this time, O Light, wilt thou *perhaps* fulfil thy ordinance in the *Chaos*? And will the saviours, *perhaps*, who came *according to* thy ordinance, arise in the darkness and come and *be disciples* to thee?

11. Will they, *perhaps*, say the *mystery* of thy name in the *Chaos*? |

12. ἢ ἄμμον ἄτοϋ εϋναλϋω ἄπεκραν ἄν οϋζϋλι  
ἄχαοϋ· παῖ ετε ἄγναλωτϋ ἄν ἄζητϋ·

13. ἄνοκ ἄε ἄζϋμνεϋε ερραῖ εροκ ποϋοειν ἄϋω ἄλ<sup>h</sup>  
ταμετανοια ναταζοκ ερραῖ επχιϋε·

5 14. μαρε πεκοϋοῖν ει' ερραῖ εχωῖ·

15. χε ἄϋϋ-παοϋοῖν ϋραῖ ἄζητ· ἄϋω †ωοοπ ἄν  
ζενζιϋε ετβε ποϋοῖν· χιν ἄπεοϋοειω ενταϋπρο-  
βαλε ἄμοῖ εβολ· ἄϋω ἄτερικωϋτ επχιϋε εποϋ-  
οῖν ἄϋω ἄικωϋτ επεϋτ ε†εομ ἄοϋοῖν ετἄμ

10 πεχλοϋ· ἄττωϋν ἄει' επεϋτ·

16. ἄ πεκτωω ει' ερραῖ εχωῖ ἄϋω ἄζοτε εντ-  
ακτωϋοϋ εροῖ ἄϋωτϋρτωρτ·

17. ἄϋω ἄϋκωτε εροῖ εϋω ἄθε ἄοϋμοοϋ ἄϋ-  
αμαzte ἄμοῖ ζι οϋσοπ ἄπαοϋοῖω τηρϋ·

15 18. ἄϋω ζιτμ πεκτωω ἄπκκα-ναωβρπροβολη ε-  
βοηοι εροῖ· ἄϋω ἄπκκα-πασϋνζϋγοϋ εναζμετ  
εβολ ἄν ἄθαλιϋιϋ·

ταῖ ἄε τε τμεζ† ἄμετανοια εντασχοοϋ ἄσι ἄε  
τηϋτιϋ σοφια ϋραῖ ἄμ πεχλοϋ ἄτεροϋοϋωε ετοο-  
20 τοϋ ἄϋθαλιβε ἄμοϋ ἄσι νεπροβολοοϋε τηροϋ  
ἄζϋλικον ἄτε παϋθαλhc·

ζ ναῖ εε ερε ἄε χω ἄμοοϋ ενεϋμαθῆτhc· πε-  
χλϋ ναϋ χε πετε οϋν-μαλχε ἄμοϋ εσωτμ· μα-

12 MS εεροι; the second ε expunged. ἄϋ in ἄϋωτϋρτωρτ written over erasure.

12. Or will they not rather say thy name in *matter* of the *Chaos*, this in which thou wilt not purify?

13. But I have *sung praises* to thee, O Light, and my *repentance* will reach thee in the height.

14. May thy light come down upon me.

15. My light has been taken from me and I am in distress on account of the light, from the time when I was *emanated* forth. And when I looked to the height to the light, I looked down to the light-power which is in the *Chaos*; I rose, I came down.

16. Thy ordinance came down upon me, and the fears which thou didst ordain for me, agitated me.

17. And they surrounded me roaring<sup>1</sup> like water, they seized me at once for all my time.

18. And through thy ordinance, thou didst not allow my fellow-*emanations* to *help* me; and thou didst not allow my *partner* to save me from my *afflictions*.'

This now is the fifth *repentance* which the Pistis Sophia said in the *Chaos*, when all the *material emanations* of the Authades continued to *afflict* her."

42. Now when Jesus said these things to his *disciples*, he said to them: "He who has ears to hear, let him |

<sup>1</sup> (13) roaring; Schmidt: numerous.



ΡΕ4CΩΤΜ · ΑΥΩ ΠΕΤΕΡΕ ΠΕ4ΠΝΑ ΒΡΒΡ ΝΖΗΤΨ · ΜΑ-  
 ΡΕ4ΕΙ' ΕΘΗ ΝΨΧΩ ΜΠΒΩΛ ΜΠΝΟΗΜΑ ΝΤΜΕ2† ΜΜΕ-  
 ΤΑΝΟΙΑ ΝΤΠΙΣΤΙC CΟΦΙΑ · ΑΥΩ ΝΤΕΡΕ ΙC ΟΥΩ Ε4ΧΩ  
 ΝΝΕΪΨΑΧΕ · Α44ΟΒΨ Ε2ΡΑΪ ΝCΙ ΦΙΛΙΠΠΟC Α4Α2ΕΡΑΤΨ ·  
 5 Α4ΚΑ-ΠΧΩΩΜΕ ΕΤΝΤΟΟΤΨ ΕΠΕCΗΤ · ΝΤΟ4 ΓΑΡ ΠΕ  
 ΕΤC2ΑΪ ΝΨΑΧΕ ΝΙΜ ΕΝΕΡΕ ΙC ΧΩ ΜΜΟΟΥ · ΑΥΩ ΜΝ  
 ΝΕΤΨΕΙΡΕ ΜΜΟΟΥ ΤΗΡΟΥ · Α4ΕΙ' CΕ ΕΘΗ ΝCΙ ΦΙΛΙΠ-  
 ΠΟC ΠΕΧΑ4 ΝΑ4 ΧΕ ΠΑΧΟΕΙC · ΜΗΤΙ ΑΝΟΚ ΜΑΥΔΑΤ  
 ΠΕ ΕΝΤΑΚΤΑΑC ΝΑΪ ΕΤΡΑ4Η-ΠΡΟΟΥΨ ΜΠΙΚΟCΜΟC  
 10 ΝΤΑC2ΑΪ ΝΨΑΧΕ ΝΙΜ ΕΤΝΑΧΟΟΥ · ΑΥΩ ΜΝ ΝΕΤΝ-  
 ΝΑΑΛΥ · ΑΥΩ ΜΠΚΚΑΑΤ ΕΕΙ' ΕΘΗ ΝΤΑΧΙ-ΠΒΩΛ ΝΜ-  
 ΜΥCΤΗΡΙΟΝ ΝΤΜΕΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ · Α ΠΑΠΝΑ  
 ΓΑΡ ΒΡΒΡ ΝΖΗΤ · ΝΟΥΜΗΗΨΕ ΝCΟΠ · ΑΥΩ Α4ΒΩΛ  
 ΕΒΟΛ · ΑΥΩ Α4ΑΝΑΓΚΑΖΕ ΜΜΟΪ ΕΜΑΤΕ ΕΤΡΑΕΙ' ΕΘΗ ·  
 15 ΝΤΑΧΕ-ΠΒΩΛ ΝΤΜΕΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ · ΑΥΩ  
 ΜΠΨΕΙ' ΕΘΗ · ΕΒΟΛ ΧΕ ΑΝΟΚ ΠΕ ΕΤC2ΑΪ ΝΨΑΧΕ  
 ΝΙΜ ·

3 ΑCΨΩΠΕ CΕ ΝΤΕΡΕ ΙC CΩΤΜ ΕΦΙΛΙΠΠΟC ΠΕΧΑ4  
 ΝΑ4 ΧΕ CΩΤΜ ΦΙΛΙΠΠΕ ΠΜΑΚΑΡΙΟC ΝΤΑΨΑΧΕ ΝΜ-  
 20 ΜΑΚ ΧΕ ΝΤΟΚ ΜΝ ΘΩΜΑC ΜΝ ΜΑΘΘΑΙΟC ΝΕΝΤΑΥ-  
 ΤΑΑC ΝΗΤΝ 2Μ ΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΕCΕ2ΨΑΧΕ ΝΙΜ  
 Ε†ΝΑΧΟΟΥ · ΜΝ ΝΕ†ΝΑΑΛΥ · ΑΥΩ ΜΝ 2ΩΒ ΝΙΜ 2Ε  
 ΕΤΕΤΝΑΝΑΥ ΕΡΟΟΥ · ΝΤΟΚ ΔΕ ΜΠΑΤΨΧΩΚ ΕΒΟΛ  
 ΨΑ ΤΕΝΟΥ ΝCΙ ΠΑΡΙΘΟC ΝΝΨΑΧΕ ΕΤΚΝΑC2ΑΪCΟΥ ·  
 25 ΕΨΩΑΝΧΩΚ CΕ ΕΒΟΛ · ΚΝΑΕΙ' ΕΘΗ ΝΓΤΑΥΕ-ΠΕΤΕ-  
 2ΝΑΚ · ΤΕΝΟΥ CΕ ΝΤΩΤΝ ΜΠΨΟΜΤ ΝΕΤΝΑC2ΑΪ Ν-

10 MS ΕΤΝΑΧΟΟΥ; read ΕΤΝΝΑΧΟΟΥ.

hear\*. And he whose *Spirit* wells up within him, let him come forward and say the interpretation of the *thought* of the fifth *repentance* of the Pistis Sophia.”

And when Jesus finished saying these words, Philip sprang up, he took his stand, he laid down the book which was in his hand — for he is the scribe of all the words which Jesus said, and of all the things which he did — Philip now came forward, he said to him: “My Lord, *indeed* am I alone he to whom thou hast given to take care for the *world*, and to write down all the words which thou wilt say, and all things which thou wilt do? And thou hast not allowed me to come forward to say the interpretation of the *mystery* of the *repentance* of the Pistis Sophia. For my *Spirit* has welled up in me many times, and it was released and it *compelled* me strongly to come forward and say the interpretation of the *repentance* of the Pistis Sophia. And I could not come forward because it is I who write all the words.”

It happened now, when Jesus heard Philip, he said to him: “Hear, Philip, thou *blessed* one, with whom I spoke; for thou and Thomas and Matthew are those to whom was given, through the First *Mystery*, to write all the words which I will say, and those things which I will do, and everything which you will see. But as for thee, up till now the *number* of the words which thou shalt write is not yet completed. Now when it is completed thou shalt come forward and say what thou dost please. Now at this time it is you three who will write | every word which I will say, and

\* Mk. 4.9

ψαχε nim ε†ναχοοϋ· μ̄ν νε†ναααϋ· μ̄ν νε†-  
 ναναϋ εροοϋ· λϋω ν̄ταρ̄μ̄ν̄τρε ν̄σωβ nim ν̄τε  
 τμ̄ν̄τερο ν̄μ̄πηϋε· ναϊ σε ν̄τερεϋχοοϋ ν̄σι ῑς·  
 πεχαϋ ν̄νεϋμαθη̄της χε πετε οϋν̄-μααχε μ̄μοϋ  
 5 εσω̄τμ̄· μαρεϋσω̄τμ̄· λς̄χο̄β̄ς̄ ον̄ ε̄θη̄ ν̄σι μαριζαμ·  
 λς̄ε' ε̄τμη̄τε λς̄αζερᾱτς̄ ζᾱτμ̄ φιλιππος πεχας  
 ν̄ις̄ χε παχοεις· οϋν̄-μααχε μ̄παρ̄μ̄νοϋο̄ιν̄ λϋω  
 †ς̄β̄τω̄τ̄ εσω̄τμ̄ εβολ̄ ζ̄ν̄ ταδ̄ομ̄· λϋω λ̄ινο̄ῑ μ̄-  
 πωαχε ε̄ν̄τακχοοϋ· τενοϋ σε παχοεις σω̄τμ̄ <sup>ζε</sup> <sup>β</sup>  
 10 ταχοος̄ ζ̄ν̄ οϋπαρ̄η̄ς̄ια· ν̄τακχοος̄ ερον̄ χε πε-  
 τε οϋν̄-μααχε μ̄μοϋ εσω̄τμ̄ μαρεϋσω̄τμ̄· ε̄τβε  
 πωαχε ν̄τακχοοϋ ε̄φιλιππος χε ν̄τοκ μ̄ν̄ θω-  
 μας̄ μ̄ν̄ μαθη̄λιος̄ νε ν̄ταϋταας̄ ν̄η̄τ̄ν̄ μ̄πωομ̄τ̄  
 ζῑτμ̄ πωορ̄η̄ μ̄μϋστηριον̄ ες̄ζᾱῑ ν̄ωαχε nim ν̄τε  
 15 τμ̄ν̄τερο μ̄ποϋο̄ιν̄· λϋω ν̄τε̄τ̄ν̄ρ̄μ̄ν̄τρε ζαροοϋ·  
 σω̄τμ̄ σε ταταϋε-πβωλ̄ μ̄πε̄ψαχε παϊ πε ν̄τα  
 τεκδομ̄ νοϋοειν̄ προφη̄τεϋε μ̄μοϋ μ̄πιουο̄σιϋ  
 ζῑτμ̄ μω̄ϋς̄η̄ς̄· χε ζῑτ̄ν̄ μ̄ν̄τρε σ̄ναϋ λϋω ω̄ομ̄τ̄·  
 ερε σ̄ωβ nim νααζερᾱτς̄· πωομ̄τ̄ μ̄μ̄ν̄τρε πε φι-  
 20 λιππος̄ μ̄ν̄ θωμας̄ μ̄ν̄ μαθη̄λιος̄:  
 λς̄ωωπε σε ν̄τερε ῑς̄ εσω̄τμ̄ επ̄ε̄ψαχε· πεχαϋ  
 χε εϋγε μαρια· παϊ πε πβωλ̄ <sup>\*\*</sup> μ̄πωαχε· τενοϋ <sup>ζζ</sup>

1 MS νε†ναναϋ; read νετε̄τ̄ν̄ναναϋ.

2 ν̄ταρ̄μ̄ν̄τρε; read ν̄τε̄τ̄ν̄ρ̄μ̄ν̄τρε : τε in ν̄τε inserted above.

the things which I will do, and the things which you will see. And you will bear witness to all things of the Kingdom of Heaven."

43. Now when Jesus said these things he said to his *disciples*: "He who has ears to hear, let him hear."\*

Mariam sprang up again, she came to the midst, she stood beside Philip, she said to Jesus: "My Lord, my man of light has ears, and I am prepared to hear by means of my power. And I have *understood* the word which thou hast spoken. Now at this time, my Lord, hear, so that I speak *openly*, for thou hast said to us: 'He who has ears to hear, let him hear.'"

Concerning the word which thou didst say to Philip: 'Thou and Thomas and Matthew are the three to whom it has been given, through the First *Mystery*, to write every word of the Kingdom of the Light, and to bear witness to them'; hear now that I give the interpretation of these words. It is this which thy light-power once *prophesied* through Moses: 'Through two and three witnesses everything will be established' <sup>□</sup>. The three witnesses are Philip and Thomas and Matthew".

Now it happened when Jesus heard these words, he said: "*Excellent*, Maria, this is the interpretation of the word. Now at this time, | do thou, Philip, come forward and give

\* Mk. 4.9

□ cf. Deut. 19.15; Mt. 18.16

5 ΓΕ ΝΤΟΚ ΦΙΛΗΠΠΟΣ ΔΜΟΥ ΕΘΗ ΝΓΤΑΥΕ-ΠΒΩΛ ΜΠΜΥΣ-  
 ΤΗΡΙΟΝ ΝΤΜΕΖ† ΜΜΕΤΑΝΟΙΑ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΛΥΩ  
 ΜΝΝΣΩΣ ΖΜΟΟΣ ΕΣΡΑΪ ΝΓΣΖΑΪ ΝΨΑΧΕ ΝΙΜ Ε†ΝΑ-  
 ΧΟΟΥ ΨΑΝΤΨΧΩΚ ΕΒΟΛ ΝΣΙ ΠΑΡΙΘΜΟΣ ΜΠΕΚΜΕΡΟΣ  
 10 ΕΤΚΝΑΣΖΑΪΨ ΖΝ ΝΨΑΧΕ ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ ΜΝ-  
 ΝΣΑ ΝΑΪ ΕΚΕΕΪ' ΕΘΗ ΝΓΧΩ ΜΠΕΤΕΡΕ ΠΕΚΠΝΑ ΝΑΝΟΪ  
 ΜΜΟΥ· ΠΛΗΝ ΓΕ ΤΕΝΟΥ ΤΑΥΕ-ΠΒΩΛ ΜΠΜΥΣΤΗΡΙΟΝ  
 ΝΤΜΕΖ† ΜΜΕΤΑΝΟΙΑ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΑΧΟΥΩΨΒ  
 ΔΕ ΝΣΙ ΦΙΛΗΠΠΟΣ ΠΕΧΛΑΨ ΝΪΣ· ΧΕ ΠΑΧΘΕΙΣ· ΣΩΤΜ  
 15 ΤΑΧΩ ΜΠΒΩΛ ΝΤΕΣΜΕΤΑΝΟΙΑ· Δ ΤΕΚΘΟΜ ΓΑΡ ΠΡΟ-  
 ΦΗΤΕΥΕ ΕΤΒΗΗΤΣ ΖΙΤΝ ΔΛΥΕΙΑ ΜΠΙΟΥΘΕΙΑ ΕΣΧΩ  
 ΜΜΟΣ ΖΜ ΠΜΕΖΜΕΝΕΣΑΨΧΕ ΜΨΑΛΜΟΣ· ΧΕ

ΣΖ<sup>b</sup>

1. ΠΧΟΪΣ ΠΝΟΥΤΕ ΜΠΑΟΥΧΑΪ ΛΪΩΨ ΕΣΡΑΪ ΕΡΟΚ  
 ΜΠΕΖΟΥ ΜΝ ΤΕΥΩΗ·
2. ΜΑΡΕ ΠΑΨΑΛΙΑ ΕΪ' ΕΖΟΥΝ ΜΠΕΚΜΤΟ ΕΒΟΛ· ΡΙΚΕ  
 ΜΠΕΚΜΑΛΧΕ ΠΧΘΕΙΣ ΕΠΑΣΟΠΣ·
3. ΧΕ Δ ΤΑΨΥΧΗ ΜΟΥΣ ΜΠΕΘΟΥ· Δ ΠΑΩΝΣ ΖΩΝ  
 ΕΖΟΥΝ ΕΛΜΝΤΕ·
4. ΛΥΟΠΤ ΜΝ ΝΕΤΒΗΚ ΕΠΕΣΗΤ ΕΠΩΗΪ· ΛΪΡΘΕ ΝΟΥ·  
 20 ΡΩΜΕ ΕΜΝΤΨΒΟΗΘΟΣ·
5. ΝΕΛΕΥΘΕΡΟΣ ΖΝ ΝΕΤΜΟΥΤ· ΝΘΕ ΝΖΕΝΣΑΤΨΕΣ  
 ΕΥΝΗΧ· ΕΥΝΚΟΤΚ ΖΝ ΖΕΝΤΑΦΟΣ· ΝΑΪ ΕΤΕ ΜΠΚΡΠΕΥ-  
 ΜΕΕΥΕ ΣΕ· ΛΥΩ ΝΤΟΥ ΛΥΤΑΚΟ ΕΒΟΛ ΖΝ ΝΕΚΟΙΧ·
6. ΑΥΚΑΛΤ ΖΝ ΟΥΩΗΪ ΜΠΕΣΗΤ· ΖΝ ΖΕΝΚΑΚΕ· ΜΝ  
 25 ΘΑΪΒΕΣ ΜΠΜΟΥ·

22 ΖΕ in ΖΕΗΤΑΨΟΣ inserted above.

the interpretation of the *mystery* of the fifth *repentance* of the Pistis Sophia. And afterwards sit and write every word which I shall speak until the completion of the *number* of thy *part* in the words of the Kingdom of the Light, which thou wilt write. After this thou shalt come forward and speak whatever thy *Spirit* shall *understand*. Nevertheless now, at this time give the explanation of the *mystery* of the fifth *repentance* of the Pistis Sophia.

But Philip answered and said to Jesus: "My Lord, hear that I say the interpretation of her *repentance*. For thy power once *prophesied* about it through David in the 87th *Psalms*, saying:

1. 'O Lord God of my salvation, I have cried to thee by day and night.
2. Let my prayer come before thy presence. Incline thy ear, O Lord, to my petition.
3. For my soul is filled with evil; my life has approached Amente<sup>1</sup>.
4. I am numbered with those who have gone down to the pit, I have become like a man without a *helper*.
5. The *free* among the dead are like the slain who are cast out and sleep in *graves*, whom now thou dost not remember; and they are destroyed through thy hands.
6. I have been laid in a pit below in darkneses and the shadow of death. |

<sup>1</sup> (18) Amente; lit. the western place; Hades; see ApJn 41.

7. Α ΝΕΚΩΝΤ ΤΑΧΡΟ ΕΣΡΑΪ ΕΧΩΪ· ΑΥΩ Α ΝΕΚ-  
ΡΟΟΥΩ ΤΗΡΟΥ ΑΥΕΙ' ΕΣΡΑΪ ΕΧΩΪ· ΔΙΑΨΑΛΜΑ·
8. ΑΚΤΡΕ ΝΕΤΣΟΟΥΝ ΜΜΟΪ· ΟΥΕ ΜΜΟΪ· ΑΥΚΑΑΤ  
ΝΑΥ ΝΒΟΤΕ· ΑΥΚΑΑΤ· ΑΥΩ ΜΠΙΒΩΚ· 211
- 5 9. Α ΠΑΒΛΑ ΒΒΒΕ ΕΒΟΛ ΖΝ ΤΑΜΝΤΖΗΚΕ· ΑΙΧΙΩΚΑΚ  
ΕΣΡΑΕΙ ΕΡΟΚ ΠΧΟΕΙΣ ΜΠΕΣΟΟΥ ΤΗΡΩ ΑΠΩΡΩΩ ΝΝΑ-  
ΒΙΧ ΕΣΡΑΪ ΕΡΟΚ·
10. ΜΗ ΕΚΝΑΡ· ΝΕΚΩΠΗΡΕ ΖΝ ΝΕΤΜΟΟΥΤ· ΜΗ ΝΣΑΙΝ  
ΝΕΤΝΑΤΩΟΥΝ ΝΣΕΣΟΜΟΛΟΓΙ ΝΑΚ·
- 10 11. ΜΗ ΕΥΝΑΧΩ ΜΠΕΚΡΑΝ ΖΝ ΝΤΑΦΟΣ·
12. ΑΥΩ ΤΕΚΔΙΚΑΙΟΣΥΝΗ ΖΝ ΟΥΚΑΣ ΕΑΚΡΠΕΧΩΒΩ·
13. ΑΝΟΚ ΔΕ ΑΙΧΙΩΚΑΚ ΕΣΡΑΪ ΕΡΟΚ ΠΧΟΕΙΣ ΑΥΩ  
ΠΑΩΛΗΛ ΝΑΤΑΣΟΚ ΜΠΠΝΟΥ ΝΩΩΡΠ·
14. ΜΠΡΚΩΤΕ ΜΠΕΚΣΟ ΝΣΑΒΟΛ ΜΜΟΪ·
- 15 15. ΧΕ ΑΝΓ ΟΥΖΗΚΕ ΑΝΟΚ· ΕΙΖΝ ΖΕΝΣΙΣΕ ΧΙΝ ΤΑ-  
ΜΝΤΚΟΥΪ· ΝΤΕΡΙΧΙΣΕ ΔΕ ΑΙΘΒΒΙΟΪ· ΑΥΩ ΑΪΤΩΟΥΝ·
16. Α ΝΕΚΟΡΓΗ ΕΙ' ΕΣΡΑΪ ΕΧΩΪ· ΑΥΩ Α ΝΕΚΣΟΤΕ  
ΩΤΡΤΩΡΤ·
17. ΑΥΚΩΤΕ ΕΡΟΪ ΝΘΕ ΝΟΥΜΟΟΥ ΑΥΑΜΑΣΤΕ ΜΜΟΪ  
20 ΜΠΕΣΟΟΥ ΤΗΡΩ·
18. ΑΚΤΡΕ ΝΑΩΒΕΕΡ ΟΥΕ ΜΜΟΪ· ΑΥΩ ΝΕΤΣΟΟΥΝ 211<sup>b</sup>  
ΜΜΟΪ ΕΒΟΛ ΖΝ ΤΑΤΑΛΛΑΠΩΡΙΑ·
- ΠΑΪ ΒΕ ΠΕ ΠΒΩΛ ΜΠΜΥΣΤΗΡΙΟΝ ΝΤΜΕΖ† ΜΜΕΤΑ-  
ΝΟΙΑ ΝΤΑΣΧΟΟΣ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΝΤΕΡΟΥΘΛΙΒΕ  
25 ΜΜΟΣ ΖΜ ΠΕΧΛΟΣ·

4 MS ΑΥΚΑΑΤ; perhaps better ΑΥΤΑΑΤ.

13 MS ΜΠΠΝΟΥ; read ΜΠΠΛΥ.

7. Thy anger has pressed down upon me; and all thy cares have come down upon me. *Pause.*

8. Thou hast caused those that know me to be distant from me; they have set me as an abomination to themselves; they have set me and I did not go.

9. My eye(s) became weak through my poverty; I cried to thee, O Lord, all the day; I spread out my hands to thee.

10. Wilt thou *perhaps* do thy wonders among the dead? Will shades<sup>1</sup> rise that they *confess* thee?

11. Will thy name *perhaps* be spoken in the *graves*?

12. And thy *righteousness* in a land which thou hast forgotten?

13. *But* I have cried to thee, O Lord, and my prayer will reach thee at the hour of daybreak.

14. Turn not thy face away from me.

15. For I am poor; I have been in distress since my youth; *but* when I was exalted I humbled myself, and I arose.

16. Thy *rages* have come down upon me, and thy fears have agitated me.

17. They have surrounded me like water; they have seized me all day.

18. Thou hast caused my companions to be distant from me; and those that know me on account of my *wretchedness*\*.

This now is the interpretation of the fifth *repentance* which the Pistis Sophia said when she was *afflicted* in the *Chaos*. |

\* Ps. 87.1-18

<sup>1</sup> (8) shades; Schmidt: physicians (Coptic mistranslation of Hebrew *rephaim*).

3 Ἰ ἄσφωπῆε σε ἄτερε ἰς σὼτῆμ ἐνεΐψαχε εἴχω  
 ἄμοου ἄβι φιλιππος· πεχαχ χε εὔγε φιλιππος  
 πμεριτ· τένου σε ἄμοου ἄμοος ἄγςαἰ ἄπεκμερος  
 ἄψαχε νιμ εἴναχοου· ἄγω ἄν νεἴναλλυ· ἄν  
 5 ἄωβ νιμ εἴκῆναλλυ εἴροου· ἄγω ἄτεγῆνου εἴτῆ-  
 μαγ ἄγςμοος εἴραἰ ἄβι φιλιππος ἄγςαἰ·

3 Ἰ ἄσφωπῆε ὀν ἄνῆσα ἄλῆ ἄ ἰς ὀγῶς ὀν εἴτοοτῆ  
 ἄμ ψαχε πεχαχ ἄνεγῆμαθῆτης· χε τότε ἄσφω  
 εἴραἰ εἴπογῆν ἄβι τῆςτῆς σοφῆα· ἄγκω εἴολ  
 10 ἄπεςνοβε χε ἄσκα-πεςτοπος ἄσῶς ἄσει' εἴραἰ  
 εἴκακε ἄσχω ἄτμεῆςσο ἄμετανοῆα εἴσχω ἄμοος  
 ἄτεῆε χε

1. ἄἰγῆνεγε εἴραἰ εἴροκ πογῆν ἄμ πκακε ἄ-  
 πεςητ·

15 2. σὼτῆμ εἴαμετανοῆα ἄγω ἄρε πεκογῆν ἄ-  
 ἄτηη εἴεἴροου ἄπατῶβας·

3. πογῆν εἴψανῆπμεεγε ἄπανοβε· ἄἴναψει'  
 ἄν ἄναῆρακ ἄγω κῆκαλατ ἄσῶκ·

4. χε ἄτοκ πογῆν πε πανογῆμ εἴβε πογῆν  
 20 ἄπεκραν· ἄἴπῆςτεγε εἴροκ πογῆν·

5. ἄγω ἄ ταῶμ πῆςτεγε εἴεκμῆστηριον ἄγω  
 ὀν ἄ ταῶμ ἄαῆτε εἴπογῆν εἴψοοπ ἄν ἄαπῆςε  
 ἄγω ἄσῆαῆτε εἴροκ εἴσῆμ πεχαῶς ἄπεςητ·

6. ἄρε ὀμ νιμ εἴἄηητ ἄαῆτε εἴπογῆν εἴἄμ  
 25 πκακε ἄπεςητ· ἄγω ὀν ἄρογῆαῆτε εἴροκ εἴψαν-  
 ει' εἴτοπος ἄπῆςε·

22 MS εἴψοοπ; read εἴψοοπ.

44. It happened now when Jesus heard these words which Philip said <sup>1</sup>, he said to him: "Excellent, Philip, thou beloved one. Come now at this time, sit and write thy *part* of every word which I shall say, and what I shall do, and everything which thou shalt see". And immediately Philip sat down and wrote.

It happened furthermore after this Jesus continued again with the discourse. He said to his *disciples*: "Then the PISTIS SOPHIA cried out to the Light. He forgave her sin, that she had forsaken her *place*, she had come down to the darkness. She spoke the sixth *repentance* in this way, saying:

1. I have *sung praises* to thee, O Light, in the darkness below.

2. Hear my *repentance*, and may thy light give heed to the voice of my entreaty.

3. O Light, if thou dost remember my sins I shall not be able to come before thee, and thou wilt forsake me.

4. For thou, O Light, art my Saviour on account of the light of thy name. I have *believed* in thee, O Light.

5. And my power *believed* in thy *mystery*. And furthermore, my power trusted in the light, when it was in those of the height, and it (my power) trusted it (the light) when it (my power) was in the *Chaos* below.

6. May all the powers within me trust the light, when I am in the darkness below, and may they trust it when they come to the *place* of the height. |

<sup>1</sup> (1, 2) when Jesus heard these words which Philip said; see 117, n. 2.

7. ΧΕ ΝΤΟΥ ΠΕΤΝΑ ΝΑΥ ΑΥΩ ΝΨΟΤ̄Ν · ΑΥΩ ΟΥΝ-  
 ΟΥΝΟΣ ΜΜΥCΤΗΡΙΟΝ ΝΝΟΥΖ̄Μ ΝΖΗΤ̄Υ ·

30<sup>b</sup>

8. ΑΥΩ ΝΤΟΥ ΠΕ ΕΤΝΑΝΟΥΖ̄Μ ΝΝΣΟΜ ΤΗΡΟΥ ΕΒΟΛ  
 Ζ̄Μ ΠΕΧΑΟΣ ΕΤΒΕ ΤΑΠΑΡΑΒΑΣΙC ΧΕ ΑΙΚΩ ΝCΩῙ ΜΙΑ-  
 5 ΤΟΠΟC ΑΙΕΙ' ΕΞΡΑῙ ΕΠΕΧΑΟΣ ·

ΤΕΝΟΥ CΕ ΠΕΤΕΡΕ ΠΕCΗΟΥC ΧΟCΕ ΜΑΡΕCΗΟῙ ·

3 ΑCΩΩΠΕ CΕ ΝΤΕΡΕ ΙC ΟΥΩ CΥΧΩ ΝΝΕΙΩΧΑCΕ  
 ΕΝΕCΜΑΘΗΤΗC · ΠΕΧΑΥ ΝΑΥ ΧΕ ΤΕΤ̄ΝΝΟῙ ΧΕ ΕΙ-  
 ΩΧΑCΕ ΝΜΜΗΤ̄Ν ΝΑΩ ΝΖΕ · ΑΧΕΙ' ΕΘΗ ΝCΙ ΑΝΔΡΕΑC  
 10 ΠΕΧΑΥ ΧΕ ΠΑΧΟΕΙC · ΕΤΒΕ ΠΒΩΛ ΝΤΜΕCΟ ΜΜΕΤΑ-  
 ΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ · Α ΤΕΚCΟΜ ΝΟΥΟΕΙΝ ΠΡΟ-  
 ΦΗΤΕΥΕ ΜΠΙΟΥΟῙΩ ΖΙΤ̄Ν ΔΑΥΕΙΑ · Ζ̄Μ ΠΜΕCΩΕΧΟΥΤ-  
 ΨΙC ΝΨΑΛΜΟC ΕCΧΩ ΜΜΟC · ΧΕ

1. ΑΙΩΩ ΕΞΡΑῙ ΕΡΟΚ ΗΧΟΕΙC Ζ̄Ν ΝΕΤΩΗΚ ·

15 2. CΩΤ̄Μ ΕΠΑΣΡΟΥ · ΜΑΡΕ ΝΕΚΜΑΑΧΕ ΨΖΤΗΥ  
 ΕΠΕCΡΟΥ ΜΠΑCΟΠ̄C ·

3. ΗΧΟΕΙC ΕΚΩΑΝΨΖΤΗΚ ΕΝΑΛ̄ΝΟΜΙΑ ΝΙΜ ΠΕΤΝΑ- Ο  
 ΩΑΖΕΡΑΤ̄Υ ·

4. ΧΕ ΕΡΕ ΗΚΩ ΕΒΟΛ ΝΤΟΟΤ̄Κ · ΕΤΒΕ ΝΕΚΡΑΝ ΑΙΖΥ-

20 ΠΟΜΙΝΕ ΕΡΟΚ ΗΧΟΕΙC ·

5. Α ΤΑΨΥΧΗ ΖΥΠΟΜΙΝΕ ΕΠΕΚΩΧΑCΕ ·

6. Α ΤΑΨΥΧΗ ΖΕΛΠΙC ΕΠΧΟΕΙC · ΧΙΝ ΖΤΟΟΥΕ ΩΑ  
 ΡΟΥΖΕ · ΜΑΡΕ ΠΗΛ ΖΕΛΠΙC ΕΠΧΟΕΙC ΧΙΝ ΖΤΟΟΥ ΩΑ  
 ΡΟΥΖΕ ·

1 MS ΠΕΤΗΑΝΑΥ; read ΠΕΤΗΑ ΝΑΗ; ΑΥΩ inserted above.

13 MS ΝΨΑΛΜΟC; read ΜΨΑΛΜΟC.

23 MS ΖΤΟΟΥ; better ΖΤΟΟΥΕ.

7. For it (the light) is merciful to us<sup>1</sup> and saves us, and there is a great *mystery* of salvation within it.

8. And it will save all the powers from the *Chaos* on account of my *transgression*, because I have forsaken my *place*, I have come down to the *Chaos*.'  
 At this time now, he whose *understanding* (*mind*) is up-

lifted<sup>2</sup>, let him *understand*."

45. Now it happened when Jesus finished saying these words to his *disciples*, he said to them: "Do you *understand* in what manner I am speaking with you?" Andrew came forward, he said: "My Lord, concerning the interpretation of the sixth *repentance* of the Pistis Sophia, thy light-power *prophesied* once, through David, in the 129th *Psalms*, saying:

1. 'Out of the depths I have cried to thee, O Lord.

2. Hear my voice; let thine ears be inclined to the voice of my supplication.

3. O Lord, if thou givest heed to my *iniquities* who will be able to stand?

4. For forgiveness is with thee; I have *waited* for thee, O Lord, for thy name's sake.

5. My *soul* has *waited* on thy word.

6. My *soul* has *hoped* in the Lord from morning until evening; may Israel *hope* in the Lord from morning until evening. |

<sup>1</sup> (1) is merciful to us; Till: will be merciful to us (MS: them), or: will see.

<sup>2</sup> (6) uplifted; Till: up to the mark i.e. efficient (also 114.5).

7. ΧΕ ΕΡΕ ΠΝΑ' ΝΤΟΟΤΨ ΜΠΧΟΙΟΙΟ· ΑΥΩ ΟΥΝ-  
ΟΥΝΟΟ ΝΩΩΤΕ ΖΑΖΤΗΨ·

8. ΑΥΩ ΝΤΟΨ ΠΕΤΝΑΩΩΤΕ ΜΠΙΟΑ ΕΒΟΛ ΖΝ ΝΕΨΑ-  
ΝΟΜΙΑ ΤΗΡΟΥ·

5 ΠΕΧΑΨ ΝΑΨ ΝΒΙ ΙΟ ΧΕ ΕΥΓΕ ΑΝΔΡΕΑΟ ΠΜΑΚΑΡΙΟΟ  
ΠΑΙ ΠΕ ΠΒΩΛ ΝΤΕΟΜΕΤΑΝΟΙΑ· ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ  
ΜΜΟΟ ΝΗΤΝ ΧΕ †ΝΑΧΕΚ-ΤΗΥΤΝ ΕΒΟΛ ΜΜΥΟΤΗΡΙΟΝ  
ΝΙΜ ΝΤΕ ΠΟΥΟΕΙΝ· ΑΥΩ ΜΝ ΓΝΩΟΙΟ ΝΙΜ ΧΙΝ ΜΠΟΑ-  
ΝΟΟΥΝ ΝΝΟΑΝΟΟΥΝ· ΨΑ ΠΟΑΝΒΟΛ ΝΝΟΑΝΒΟΛ· ΧΙΝ  
10 ΠΙΑΤΨΑΧΕ ΕΡΟΨ ΨΑ ΠΚΑΚΕ ΝΝΚΑΚΕ· ΑΥΩ ΧΙΝ ΠΟΥ· Ο<sup>β</sup>  
ΟΙΝ ΝΝΟΥΟΙΝ· ΨΑ ΦΑΑΒ ΝΘΥΛΗ· ΧΙΝ ΝΝΟΥΤΕ ΤΗ-  
ΡΟΥ· ΨΑ ΝΔΑΙΟΜΟΝΙΟΝ· ΧΙΝ ΝΧΟΕΙΟ ΤΗΡΟΥ· ΨΑ  
ΝΔΕΚΑΝΟΟ· ΧΙΝ ΝΕΧΟΥΟΙΑ ΤΗΡΟΥ· ΨΑ ΝΑΙΤΟΥΡ-  
ΓΟΟ· ΧΙΝ ΠΤΑΜΙΟ ΝΡΡΩΜΕ· ΨΑ ΝΕΘΗΡΙΟΝ· ΜΝ ΝΤΒ-  
15 ΝΟΥΕ· ΜΝ ΝΧΑΤΨΕ· ΧΕ ΕΥΕΜΟΥΤΕ ΕΡΩΤΝ ΧΕ  
ΝΤΕΛΟΙΟ· ΕΤΧΗΚ ΕΒΟΛ ΖΜ ΠΑΗΡΩΜΑ ΝΙΜ· ΖΑΜΗΝ  
ΖΑΜΗΝ †ΧΩ ΜΜΟΟ ΝΗΤΝ ΧΕ ΠΤΟΠΟΟ Ε†ΝΑΨΩΠΕ  
ΝΖΗΤΨ ΖΝ ΤΜΝΤΕΡΟ ΜΠΛΕΙΩΤ· ΤΕΤΝΑΨΩΠΕ ΖΩΤ-  
ΤΗΥΤΝ ΜΜΑΥ ΝΜΜΑΙ· ΑΥΩ ΕΨΨΑΝΧΩΚ ΝΟΙ ΠΑΡΙΘ-  
20 ΜΟΟ ΝΤΕΛΕΙΟΟ ΕΤΡΕΨΩΛ ΕΒΟΛ ΝΟΙ ΠΚΕΡΑΟΜΟΟ·  
†ΝΑΚΕΛΕΥΕ ΝΟΕΕΙΝΕ ΝΝΝΟΥΤΕ ΤΗΡΟΥ ΝΤΥΡΑΝΝΟΟ  
ΝΑΙ ΕΤΕ ΜΠΟΥ†ΠΟΩΤΨ ΜΠΕΥΟΟΥΟΙΝ· ΑΥΩ †ΝΑ-  
ΚΕΛΕΥΕ ΜΠΙΚΩΖΤ ΝΟΑΒΕ· ΠΑΙ ΕΨΑΡΕ ΝΤΕΛΙΟΟ ΧΙ- ΟΑ  
ΟΟΡ ΜΜΟΨ· ΕΤΡΕΨΟΥΨΜ ΕΖΟΥΝ ΝΟΑ ΝΤΥΡΑΝΝΟΟ  
25 ΕΤΜΜΑΥ ΨΑΝΤΟΥ†ΠΖΑΕ ΝΩΩΤΨ ΝΤΕ ΠΕΥΟΟΥΟΕΙΝ·

22 MS †ΠΙΑΚΕΛΕΥΕ; † expunged.

7. For mercy is in the hand of the Lord, and with him is a great salvation.

8. And he will save Israel out of all his *iniquities*\*.

Jesus said to him: "*Excellent, Andrew, thou blessed one. This is the interpretation of her repentance. Truly, truly, I say to you, I will fulfil you in all the mysteries of the light, and every gnosis, from the innermost of the inner to the outermost of the outer; from the Ineffable to the darkness of darknesses; and from the Light of Lights to the (? matter)<sup>1</sup> of matter; from all the gods to the demons; from all the lords to the decans; from all the powers (exousiai) to the ministers; from the creation of men to (that of) beasts and cattle and reptiles, in order that you be called perfect, fulfilled in every pleroma. Truly, truly, I say to you that, in the place in which I shall be in the Kingdom of my Father, you will also be there with me<sup>2</sup>. And when the perfect number is completed so that the mixture is dissolved, I will command that all the tyrant gods who did not give (up) what is purified of their light be brought. I will command the fire of wisdom, which the perfect ones transmit, to consume those tyrants until they give (up) the last of what is purified of their light.*" |

\* Ps. 129.1-8

<sup>2</sup> cf. Mt. 26.29; Lk. 22.30

<sup>1</sup> (11) (? matter); Till: bottom (? dregs).

5 ἅ ἄσῳπῆ ὅε ἄτερῆ ἰῶ ὀγῳ ἔχῳ ἄνεῖψαχε  
 ἔνεῖμαῶθηῆς· πεχἄῃ ἄλῳ χῆ τετῆνοῖ χῆ εῖ-  
 ψαχε ἄμμητῆ ἄλῳ ἄῆ· πεχῆ ἄρἰα χῆ ὅε πῳ-  
 εῖς ἄἰνοῖ ἄπῳαχε ἔτῆχῳ ἄμοῃ· ἔτῆε πῳαχε ὅε  
 5 ἔντακχῳοῃ χῆ ῆρἰ ῆμ πῳα ἔβολ ἄπκερασμοῃ  
 τηῖ· κῆῆμοῃ ῆῆ ὀγῳ ἄογῳεῖν· ἄῳ ἄτε  
 ἄεῖμαῶθηῆς ἔτε ἄνον πε ἄτῆῆμοῃ ῆ ὀγῳ  
 ἄμοῃ· ἄῆ-ῆῆ ἔννοῳτε ἄτῆρἰνοῃ· ἄἰ ἔτε  
 ἄποῳ-πῳῆ ἄπεγῳεῖν· ἄῳ πῳῆ ἄῆ  
 10 ἄογῳ ἄῆ ὀγῳ ὀῳῳ-ῆῆ ἄογῳεῖν ἔτῆ-  
 ῆῆ· ἔτῆε πῳαχε ὅε ἄ τεῖμοῃ ἄογῳεῖν πῳ- ὀῳ<sup>b</sup>  
 ῆῆῆ ἄπῳογῳεῖ ῆῆ ἄῆῆ ἔῆῆ ἄμοῃ ῆῆ  
 πῆῆῆῆῆῆ ἄῆ ὀῳ ἄῆῆῆῆ· χῆ

1. πῆῆῆ ἄῆῆ ῆῆ ῆῆ ῆῆῆῆῆ ἄῆῆῆῆ  
 15 ἄῆῆῆῆ ἔννοῳτε·

πεχἄῃ ἄῆ ἄῆ ἰῶ χῆ ἔῆῆ ἄρἰα·

5 ἅ ἄῳῳ ὀῳ ἔῆῆ ἄῆ ἰῶ ῆῆ πῳαχε πεχἄῃ  
 ἄνεῖμαῶθηῆς χῆ ἄῳπῆ ἄτερῆ τῆῆῆ ὀῳῆ  
 ὀῳ ἔῆῆ ἄῆῆῆῆῆῆ· ἔτῆε πῳ ἔβολ  
 20 ἄῆῆῆῆῆῆ· ἄῆῆῆῆ ὀῳ ἔῆῆ ἔῆῆ χῆ ἄῆῆ  
 ἄῆ ἔβολ ἄῆῆῆῆ ἄῆῆ ἔῆῆ χῆ ἔῆῆῆῆῆῆ  
 ἔῆῆ ῆῆ πεχἄῃ· ἄῆ ἄῆῆῆῆῆῆῆ ἔῆῆ πε  
 ῆῆῆ ῆῆῆῆῆῆ ἄῆῆῆῆ ἄῆῆῆῆῆῆ ἔῆῆῆῆ  
 ἔβολ ἄῆῆῆῆ· ἄῆ ἄῆῆῆῆ ἔῆῆ ῆῆ πεχἄῃ·

It happened, when Jesus finished saying these words to his *disciples*, he said to them: "Do you *understand* in what manner I have spoken to you?"

Maria said: "Yes, O Lord, I have *understood* the discourse which thou hast spoken. Concerning the word now which thou didst say: 'At the dissolving of the whole *mixture* thou wilt sit upon a light-power, and thy *disciples*, that is we, we will sit to the right of thee\*. And thou wilt judge the *tyrant* gods which did not give (up) what is purified of their light. And the fire of wisdom will consume them until they give (up) the last of the light which is in them.' Now concerning this word, thy light-power once *prophesied*, through David, in the 81st *Psalms*, saying: 'God will sit in the *assembly* of gods and will judge the gods' □".

Jesus said to her: "*Excellent*, Maria."

46. Jesus continued again with the discourse, he said to his *disciples*: "It happened when the Pistis Sophia finished saying the sixth *repentance* concerning the forgiveness of her *transgression*, she turned again to the height to see whether her sins were forgiven her, and to see whether she would be brought up from the *Chaos*. And she was not yet heard, through the *command* of the First *Mystery*, that her sin would be forgiven, and that she would be brought out of the *Chaos*. | When she turned to the height to see whether

\* cf. Lk. 22.30

□ Ps. 81.1



ΠΤΕΡΕΣΚΟΤ̄Σ ΓΕ ΓΗΧΙΣΣ ΕΝΑΥ ΧΕ ΑΥΧΙ-ΤΕΣΜΕΤΑ-  
 ΝΟΙΑ ΝΤΟΟΤ̄Σ· ΑΣΝΑΥ ΕΝΑΡΧΩΝ ΤΗΡΟΥ ΜΠΜΤ̄ΣΝΟ-  
 ΟΥΣ ΝΑΙΩΝ ΕΥΣΩΒΕ Ν̄ΣΩΣ· ΑΥΩ ΕΥΡΑΩΕ ΜΜΟΣ·  
 ΕΒΟΛ ΧΕ ΜΠΟΥΧΙ-ΤΕΣΜΕΤΑΝΟΙΑ ΝΤΟΟΤ̄Σ· ΝΤΕΡΕΣ-  
 5 ΝΑΥ ΓΕ ΕΡΟΥ ΕΥΣΩΒΕ Ν̄ΣΩΣ· ΑΣΛΥΠΙ ΕΜΑΤΕ ΑΣΧΙ-  
 ΖΡΑΣ ΕΣΡΑΪ ΕΠΧΙΣΣ ΕΣΧΩ ΜΜΟΣ Ζ̄Ν ΤΜΕΣΑΩΨΕ  
 ΜΜΕΤΑΝΟΙΑ ΧΕ

1. ΠΟΥΘΕΙΝ ΑΪΧΙ ΝΤΑΒΟΜ ΕΣΡΑΪ ΕΡΟΚ ΠΑΟΥΘΕΙΝ·

2. ΑΪΠΙΣΤΕΥΕ ΕΡΟΚ ΜΠΡΤΡΑΧΙΩΨ· ΑΥΩ ΜΠΡΤΡΕΥ-  
 10 ΡΑΩΕ ΜΜΟΪ Ν̄ΣΙ ΝΑΡΧΩΝ ΜΠΜΝΤ̄ΣΝΟΟΥΣ ΝΑΙΩΝ ΝΑΪ  
 ΕΤΜΟΣΤΕ ΜΜΟΪ·

3. ΟΥΟΝ ΓΑΡ ΝΙΜ ΕΠΙΣΤΕΥΕ ΕΡΟΚ Ν̄ΣΕΝΑΧΙΩΨΙΠΕ  
 ΑΝ· ΕΥΕΣΩ Ζ̄Ν ΟΥΚΑΚΕ Ν̄ΣΙ ΝΕΝΤΑΥΧΙ ΝΤΑΒΟΜ Ν̄ΣΕ-  
 ΝΑ-ΖΗΥ ΜΜΟΣ ΑΝ ΑΛΛΑ ΣΕΝΑΧΙΤ̄Σ ΝΤΟΟΤΟΥ·

15 4. ΠΟΥΘΕΙΝ ΜΑΤΑΜΟΪ ΕΝΕΚΣΙΟΥΕ ΑΥΩ †ΝΑΝΟΥΖ̄Μ  
 ΝΖΗΤΟΥ· ΑΥΩ ΜΑΤΑΜΟΪ ΕΝΕΚΜΑΜΜΟΩΨΕ ΧΕ ΕΪΕ-  
 ΝΟΥΖ̄Μ Ζ̄Μ ΠΕΧΛΟΣ·

5. ΑΥΩ ΧΙΜΟΕΙΤ ΖΗΤ Ζ̄Μ ΠΕΚΟΥΟΪΝ· ΑΥΩ ΜΑΡΙ-  
 ΕΙΜΕ Ω' ΠΟΥΘΕΙΝ ΧΕ ΝΤΟΚ ΠΕ ΠΑΡΕΧΝΟΥΖ̄Μ· †ΝΑ-  
 20 ΝΑΣΤΕ ΕΡΟΚ ΜΠΛΟΥΘΕΨ ΤΗΡΨ·

6. †ΖΤΗΚ ΕΤΡΕΚΝΟΥΖ̄Μ ΜΜΟΪ ΠΟΥΟΪΝ ΧΕ ΤΕΚΜΝΤ-  
 ΝΑΗΤ ΩΟΟΠ ΝΩΛΕΝΕΣ·

7. ΕΤΒΕ ΤΑΠΑΡΑΒΑΣΙΣ ΕΝΤΑΪΑΑΣ ΧΙΝ ΝΩΟΡΠ Ζ̄Ν ΤΑ-  
 ΜΝΤΑΤΣΟΟΥΝ· ΜΠΡΟΠ̄Σ ΕΡΟΪ ΠΟΥΟΪΝ· ΑΛΛΑ ΝΑΣΜΕΤ  
 25 ΝΤΟΨ· Ζ̄Μ ΠΕΚΝΟΣ ΜΜΥΣΤΗΡΙΟΝ ΠΡΕΧΚΑΝΟΒΕ ΕΒΟΛ·  
 ΕΤΒΕ ΤΕΚΜΝΤΑΓΛΘΟΣ ΠΟΥΟΪΝ·

her *repentance* was accepted, she saw all the *archons* of the twelve *aeons* mocking her and rejoicing over her, because her *repentance* was not yet accepted. When she now saw them mocking her, she was very *sorrowful*, she lifted up her voice to the height, saying in the seventh *repentance* :

1. 'O Light, I have raised up my power to thee, my Light.

2. I have *believed* in thee; do not make me to be despised. Do not make the *archons* of the twelve *aeons*, which hate me, rejoice over me.

3. For all those that *believe* in thee will not be brought to shame. May those who have taken away my power remain in darkness, and have no profit from it, *but* have it taken away from them.

4. O Light, show me thy ways, and I will be saved by them; and show me thy paths, so that I be saved in the *Chaos*.

5. And lead me in thy light, and may I know, O Light, that thou art my Saviour; I will trust thee in my whole time.

6. Give heed, so that thou savest me, O Light, because thy compassion exists for ever.

7. Concerning my *transgression* which I have committed from the beginning in my ignorance, do not count it against me, O Light, *but* rather save me through thy great *mystery* of forgiveness of sins, for the sake of thy *goodness*, O Light. |

8. ΧΕ ΟΥΑΓΓΑΘΟΣ ΑΥΩ ΕΨΟΟΥΤΩΝ ΠΕ ΠΟΥΘΕΙΝ·  
ΕΤΒΕ ΠΑΪ ΧΝΑΨ-ΤΑΣΙΗ ΝΑΪ ΕΤΡΑΝΟΥΖΜ̄ ΖΝ̄ ΤΑΠΑΡΑ-  
ΒΑΣΙC·

9. ΑΥΩ ΝΑΒΟΜ ΕΝΤΑΥCΒΟΚ ΖΙΤ̄Ν̄ ΘΟΤΕ Ν̄ΝΕΠΡΟΒΟ-  
5 ΛΟΟΥΕ Ν̄ΖΥΛΙΚΟΝ̄ Μ̄ΠΑΥΘΑΔΗC ΧΝΑCΩΚ ΖΗΤΟΥ ΖΜ̄ ΟΙ·  
ΠΕΧΤΩΨ· ΑΥΩ ΝΑΒΟΜ ΕΝΤΑΥCΒΟΚ ΖΙΤ̄Ν̄ ΝΙΑΤΝΑΨ  
ΧΝΑΤCΑΒΟΟΥ ΕΠΕΨΟΟΥΝ·

10. ΧΕ Ν̄CΟΟΥΝ̄ ΤΗΡΟΥ Μ̄ΠΟΥΟΙΝ̄ ΖΕΝΝΟΥΖΜ̄ ΝC·  
ΑΥΩ ΖΕΝΜΥCΤΗΡΙΟΝ ΝΕ Ν̄ΟΥΟΝ ΝΙΜ ΕΤΨΙΝΕ Ν̄CΑ  
10 Ν̄ΤΟΠΟC Ν̄ΤΕΚΛΗΡΟΝΟΜΙΑ Μ̄Ν̄ ΝΕΨΜΥCΤΗΡΙΟΝ·

11. ΕΤΒΕ ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΕΚΡΑΝ ΠΟΥΘΕΙΝ ΚΩ ΕΒΟΛ  
Ν̄ΤΑΠΑΡΑΒΑΣΙC ΧΕ ΟΥΝΟC ΤΕ·

12. ΟΥΟΝ ΝΙΜ ΕΤΝΑΖΤΕ ΕΠΟΥΘΕΙΝ· ΧΝΑΨ ΝΑΨ  
Μ̄ΠΜΥCΤΗΡΙΟΝ ΕΤΕΖΝΑΨ·

13. ΑΥΩ ΤΕΨΨΥΧΗ ΝΑΨΩΠΕ ΖΝ̄ Ν̄ΤΟΠΟC Μ̄ΠΟΥΘΕΙΝ·  
ΑΥΩ ΤΕΨΒΟΜ ΝΑΚΛΗΡΟΝΟΜΙ Μ̄ΠΕΘΗCΑΥΡΟC Μ̄ΠΟΥ-  
ΟΓΙΝ·

14. ΠΟΥΘΕΙΝ ΠΕ ΕΤΨ-ΒΟΜ Ν̄ΝΕΤΠΙCΤΕΥΕ ΕΡΟΨ·  
ΑΥΩ ΠΡΑΝ Μ̄ΠΕΨΜΥCΤΗΡΙΟΝ ΠΑΝΕΤΝΑΖΤΕ ΕΡΟΨ ΠΕ·  
20 ΑΥΩ ΧΝΑΤΑΜΟΟΥ ΕΠΤΟΠΟC Ν̄ΤΕΚΛΗΡΟΝΟΜΙΑ ΕΤΖΜ̄  
ΠΕΘΗCΑΥΡΟC Μ̄ΠΟΥΘΕΙΝ·

15. ΑΝΟΚ ΔΕ ΧΙΠΙCΤΕΥΕ ΕΠΟΥΘΕΙΝ Ν̄ΟΥΘΕΙΨ ΝΙΜ  
ΧΕ Ν̄ΤΟΨ ΠΕ ΕΤΝΑΝΟΥΖΜ̄ Ν̄ΝΑΟΥΕΡΗΤΕ ΕΒΟΛ ΖΝ̄  
Μ̄ΜΡΡΕ Μ̄ΠΚΑΚΕ·

25 16. ΨΖΤΗΚ ΕΡΟΪ ΠΟΥΟΙΝ ΑΥΩ Ν̄ΓΝΟΥΖΜ̄ Μ̄ΜΟΪ· ΧΕ  
ΑΝΟΚ ΓΑΡ ΑΥΨΙ-ΠΑΡΑΝ Ν̄ΖΗΤ̄ ΖΜ̄ ΠΕΧΑΟC·

8. For the Light is *good* and upright. Because of this he (the Light) will allow me (lit. give me my way) to be saved from my *transgression*.

9. And my powers, which are diminished through fear of the *material emanations* of the Authades, he will draw out<sup>1</sup> thence by his ordinance. And to my powers, which are diminished through lack of mercy, he will teach his knowledge.

10. For all knowledges of the light are salvations and are *mysteries* to everyone who seeks the *places* of his *inheritance* and his *mysteries*.

11. For the sake of the *mystery* of thy name, O Light, forgive my *transgression*, for it is great.

12. To everyone who trusts the light, he will give the *mystery* which pleases him.

13. And his *soul* will exist in the *places* of the light; and his power will *inherit* the *Treasury* of the Light.

14. It is the light which gives power to those that *believe* in it. And the name of its *mystery* is for those that trust it. And it will show them the *place* of the *inheritance* which is in the *Treasury* of the Light.

15. *Moreover* I have *believed* in the light at all times, that it is this which will save my feet from the bonds of the darkness.

16. Give heed to me, O Light, and save me, *for* my name has been taken from me in the *Chaos*. |

<sup>1</sup> (5) draw out; Till: lead, guide.

17. ΠΑΡΑ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ· ΑΥΛΩΑΙ ΕΜΑΤΕ  
 ΝΟΙ ΝΑΘΛΙΨΙC ΜΝ ΠΑΖΩΧ· ΝΑΖΜΕΤ ΕΒΟΛ ΖΝ ΤΑΠΑ-  
 ΡΑΒΑΣΙC· ΑΥΩ ΜΝ ΠΕΪΚΑΚΕ·

18. ΑΥΩ ΑΝΑΥ ΕΦΙCΕ ΜΠΑΖΩΧ· ΝΓΚΩ ΕΒΟΛ ΝΤΑ-  
 5 ΠΑΡΑΒΑΣΙC·

19. †ΖΤΗΚ ΕΝΑΡΧΩΝ ΜΠΜΝΤCΝΟΟΥC ΝΑΙΩΝ· ΝΑΪ  
 ΕΝΤΑΥΜΕCΤΩΪ ΖΝ ΟΥΚΩZ·

20. ΡΟΪC ΕΤΑΔΟΜ ΑΥΩ ΝΓΝΟΥΖΜ ΜΜΟΪ· ΑΥΩ ΜΠΡ-  
 ΤΡΑΩ ΖΜ ΠΕΪΚΑΚΕ· ΧΕ ΑΪΠΙCΤΕΥΕ ΕΡΟΚ·

10 21. ΑΥΩ ΑΥΛΑΤ ΝCΟC ΕΜΑΤΕ ΧΕ ΑΪΠΙCΤΕΥΕ ΕΡΟΚ ΟΑ  
 ΠΟΥΟΕΙΝ·

22. ΤΕΝΟΥ CΕ ΠΟΥΟΪΝ ΝΟΥΖΜ ΝΝΑCΟΜ ΖΡΑΪ ΖΝ ΝΕ-  
 ΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΛΛΗC ΝΑΪ Ε†ΖΗΧ ΝΖΗΤΟΥ·

ΤΕΝΟΥ CΕ ΠΕΤΝΗΦΕ ΜΑΡΕCΗΝΗΦΕ· ΝΑΪ CΕ ΝΤΕΡΕ  
 15 ΙC ΧΟΟΥ ΕΝΕCΜΑΘΗΤΗC· ΑΥΕΪ ΕΘΗ ΝΟΙ ΘΩΜΑC ΠΕ-  
 ΧΛC ΧΕ ΠΑΧΟΕΙC· †ΝΗΦΕ †ΡΖΟΥΕ-ΝΗΦΕ ΑΥΩ ΠΑ-  
 ΠΝΑ ΡΟΟΥΤ ΖΡΑΪ ΝΖΗΤ· ΑΥΩ †ΤΕΛΗΛ ΕΜΑΨΟ ΧΕ  
 ΑΚCΩΛΠ ΝΑΝ ΕΒΟΛ ΝΝΕΪΨΑΧΕ· ΠΛΗΝ CΕ ΕΪΛΕΧΕ  
 ΝΝΑCΝΗΥ ΨΑ ΤΕΝΟΥ ΧΕ ΝΝΑ†CΩΝΤ ΝΑΥ· ΑΛΛΑ

20 †ΛΕΧΕ ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΕCΗΝΗΥ ΕΘΗ ΜΜΟΚ·  
 ΕΥΧΩ ΜΠΒΩΛ ΝΤΜΕΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ· ΤΕ-  
 ΝΟΥ CΕ ΠΑΧΟΕΙC ΕΤΒΕ ΠΒΩΛ ΝΤΜΕΖCΑΨCΕ ΜΜΕ-  
 ΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ· Α ΤΕΚCΟΜ ΝΟΥΟΪΝ ΠΡΟ- ΟΑ<sup>b</sup>  
 ΦΗΤΕΥΕ ΖΑΡΟC ΖΙΤΝ ΔΑΥΕΙΑ· ΝΕΠΡΟΦΗΤΗC ΕCΧΩ

25 ΜΜΟC ΝΤΕΕΙΖΕ ΖΜ ΠΜΕΖΧΟΥΤΛCΤΕ ΜΨΑΛΜΟC ΧΕ

17. *Beyond* all the emanations, my afflictions and my oppressions are very numerous; save me from my transgression and this darkness.

18. And look upon the distress of my oppression and forgive my transgression.

19. Give heed to the archons of the twelve aeons which hate me with envy.

20. Watch over my power and save me; and let me not remain in this darkness, for I have believed in thee.

21. And they have committed a great folly for I have believed in thee, O Light.

22. Now at this time, O Light, save my powers from the emanations of the Authades, by which I am oppressed.

Now at this time, he who is sober, let him be sober."

Now when Jesus had said these things to his disciples, Thomas came forward, he said: "My Lord, I am sober, I have become more sober, and my Spirit is ready within me. And I rejoice greatly because thou hast revealed to us these words. Nevertheless I have suffered my brothers up till now lest I cause anger in them. But I suffer each one of them to come before thee to say the interpretation of the repentance of the Pistis Sophia. Now at this time, O Lord, concerning the interpretation of the seventh repentance of the Pistis Sophia, thy light-power prophesied about it, through David the prophet, saying it thus in the 24th Psalm: |

1. ΠΧΟΕΙΣ ΔΙΨΙ ΝΤΑΨΥΧΗ ΕΞΡΑΪ ΕΡΟΚ ΠΑΝΟΥΤΕ ·  
 2. ΔΙΚΑΣΤΗΪ ΕΡΟΚ · ΜΠΡΤΡΑΧΙΩΠΕ · ΟΥΔΕ ΜΠΡΤΡΕ  
 ΝΑΧΛΑΧΕ ΣΩΒΕ ΝΣΩΪ ·  
 3. ΚΑΙΓΑΡ ΟΥΟΝ ΝΙΜ ΕΤΣΥΠΟΜΙΝΕ ΕΡΟΚ ΝΣΕΝΑΧΙ-  
 5 ΩΠΕ ΔΝ · ΕΥΕΧΙΩΠΕ ΝΣΙ ΝΕΤΑΝΟΜΙ ΕΠΧΙΝΧΗ ·  
 4. ΠΧΟΕΙΣ ΜΑΤΑΜΟΪ ΕΝΕΚΣΙΟΟΥΕ ΛΥΩ ΤΣΑΒΟΪ  
 ΕΝΕΚΜΑΜΜΟΟΨΕ ·  
 5. ΧΙΜΟΕΙΤ ΣΗΤ · ΖΙ ΤΕΣΙΗ ΝΤΕΚΜΕ · ΛΥΩ ΝΓΤΣΑΒΟΪ  
 ΧΕ ΝΤΟΚ ΠΑΝΟΥΤΕ ΠΑΣΩΤΗΡ · †ΝΑΣΥΠΟΜΙΝΕ ΕΡΟΚ  
 10 ΜΠΕΣΟΟΥ ΤΗΡΨ ·  
 6. ΑΡΙΠΜΕΕΥΕ ΝΝΕΚΜΝΤΨΑΝΣΤΗΨ ΠΧΟΕΙΣ · ΛΥΩ  
 ΝΕΚΝΑ' ΧΕ ΣΕΨΟΟΠ ΧΙΝ ΕΝΕΣ · οε  
 7. ΝΝΟΒΕ ΝΤΑΜΝΤΚΟΥΪ ΜΝ ΝΑΤΑΜΝΤΑΤΣΟΟΥΝ  
 ΜΠΡΡΠΕΥΜΕΕΥΕ · ΑΡΙΠΑΜΕΕΥΕ ΝΤΟΨ ΚΑΤΑ ΠΑΨΑΪ  
 15 ΜΠΕΚΝΑ' ΕΤΒΕ ΤΕΚΜΝΤΨΡΣ ΠΧΟΕΙΣ ·  
 8. ΟΥΧΡΣ ΛΥΩ ΕΨΟΥΤΩΝ ΠΕ ΠΧΟΕΙΣ · ΕΤΒΕ ΠΛΪ  
 ΨΝΑΨΣΩ ΝΝΕΤΡΝΟΒΕ ΖΙ ΤΕΣΙΗ ·  
 9. ΨΝΑΧΙΜΟΕΙΤ ΣΗΤΟΥ ΝΝΡΜΡΑΨ ΨΝ ΟΥΣΑΠ · ΨΝΑΤ-  
 ΣΑΒΕ-ΝΡΜΡΑΨ ΕΝΕΨΣΙΟΟΥΕ ·  
 20 10. ΝΕΣΙΟΟΥΕ ΤΗΡΟΥ ΜΠΧΟΕΙΣ ΣΕΝΝΑ' ΝΕ ΖΙ ΜΕ ·  
 ΝΕΤΨΙΝΕ ΝΣΑ ΤΕΨΔΙΚΑΙΟΣΥΝΗ ΛΥΩ ΝΕΨΜΝΤΜΝΤΡΕ ·  
 11. ΕΤΒΕ ΠΕΚΡΑΝ ΠΧΟΕΙΣ ΚΑ-ΠΑΝΟΒΕ ΝΑΪ ΕΒΟΛ  
 (ΧΕ) ΕΨΟΨ ΕΜΑΤΕ ·  
 12. ΝΙΜ ΠΕ ΠΡΩΜΕ ΕΤΡΣΟΤΕ ΣΗΤΨ ΜΠΧΟΕΙΣ · ΨΝΑ-  
 25 ΣΜΝ-ΝΟΜΟΣ ΝΑΨ ΖΙ ΤΕΣΙΗ ΕΝΤΑΨΟΥΑΨ ·  
 13. ΤΕΨΨΥΧΗ ΝΑΨΩΠΕ ΨΝ ΣΕΝΑΓΑΘΟΝ · ΛΥΩ ΠΕΨ- οε<sup>b</sup>  
 ΣΠΕΡΜΑ ΝΑΚΛΗΡΟΝΟΜΙ ΜΠΚΑΣ ·

23 erasure in MS.

1. O Lord, I have lifted up my *soul* to thee, my God.  
 2. I have relied on thee; let me not be put to shame, *nor*  
 let my enemies mock at me.  
 3. *Because* everyone that *waits upon* thee will not be put  
 to shame. Let those that *commit iniquity* without cause be  
 ashamed.  
 4. O Lord, show me thy ways, and teach me thy paths.  
 5. Lead me in the way of thy truth, and teach me for  
 thou art my God, my *Saviour*. I will *wait on* thee the whole  
 day.  
 6. Remember thy compassion, O Lord, and thy mercies,  
 for they are from eternity.  
 7. Remember not the sins of my youth and those of my  
 ignorance. Remember me rather *according to* the greatness  
 of thy mercy, for the sake of thy *benificence*, O Lord.  
 8. *Benificent* and upright is the Lord; because of this, he  
 will teach the sinners on the way.  
 9. He will guide the compassionate in judgment; he will  
 teach the compassionate his ways.  
 10. All the ways of the Lord are mercy and truth for  
 those that seek his *righteousness* and his witness.  
 11. For thy name's sake, O Lord, forgive me my sin, (for)  
 it is very great.  
 12. Who is the man who fears the Lord? He will appoint  
 (the) *law*<sup>1</sup> for him in the way which he has chosen.  
 13. His *soul* will be in *good things*; and his *seed* will  
*inherit* the earth. |

<sup>1</sup> (25) appoint (the) law for. i.e. instruct; Schmidt: appoint laws for.

14. ΠΧΟΘΙC ΠΕ ΠΤΑΧΡΟ ΝΝΕΤΡ̄ΣΟΤΕ ΖΗΤ̄Ϟ ΛΥΩ  
ΠΡΑΝ Μ̄ΠΧΟΪC ΠΑΝΕΤΡ̄ΣΟΤΕ ΖΗΤ̄Ϟ ΠΕ· ΕΤΑΜΟΟΥ  
ΕΤΕϞΔΙΑΘΗΚΗ·
15. ΕΡΕ ΝΑΒΑΛ ΕΙΟΡ̄Μ̄ ΕΠΧΘΕΙC ΝΟΥΘΙΩ ΝΙΜ ΧΕ  
5 ΝΤΟϞ ΠΕΤΝΑΤΕΚ̄Μ̄-ΝΛΟΥΕΡΗΤΕ ΕΒΟΛ Ζ̄Ν ΠΠΑΩ·
16. ΩΩΩΤ̄ ΕΡΑΪ ΕΧΩΪ ΝΓ̄ΝΑ' ΝΑΪ· ΧΕ ΑΝΓ̄ ΟΥΩΗΡΕ  
ΝΟΥΩΤ· ΑΝΓ̄ ΟΥΖΗΚΕ ΑΝΟΚ·
17. Λ ΝΕΘΛΙΨΙC Μ̄ΠΑΖΗΤ ΟΥΩΩC̄ ΕΒΟΛ· ΑΝΙΤ ΕΒΟΛ  
Ζ̄Ν ΝΑΛΝΑΓΚΗ·
- 10 18. ΑΝΑΥ ΕΠΑΘ̄ΒΒΙΟ Μ̄Ν ΠΑΖΙCΕ· ΝΓ̄ΚΩ ΕΒΟΛ Ν̄ΝΑ-  
ΝΟΒΕ ΤΗΡΟΥ·
19. ΑΝΑΥ ΕΝΑΧΑΧΕ ΧΕ ΑΥΟΥΩΩC̄ ΕΒΟΛ· ΑΥΩ  
ΑΥΜΕCΤΩΪ Ζ̄Ν ΟΥΜΟCΤΕ ΝΧΙΝCΘΝC·
20. ΖΑΡΕΖ ΕΤΑΨΥΧΗ ΝΓ̄ΤΟΥΧΟΪ· Μ̄ΠΡ̄ΤΡΑΧΙΩΠΕ ΧΕ <sup>ΟΕ</sup>  
15 ΑΙΖΕΛΠΙΖΕ ΕΡΟΚ·
21. ΒΒΑΛΛΗΤ Μ̄Ν ΝΕΤCΟΥΤΩΝ ΑΥΤΟCΟΥ ΕΡΟΪ· ΧΕ  
ΑΙΖΥΠΟΜΙΝΕ ΕΡΟΚ ΠΧΘΕΙC·
22. ΠΝΟΥΤΕ CΩΤ Μ̄ΠΙCΑ ΕΒΟΛ Ζ̄Ν ΝΕϞΘΛΙΨΙC ΤΗ-  
ΡΟΥ·
- 20 3 ΝΤΕΡΕ ΙC̄ ΔΕ CΩΤ̄Μ̄ ΕΝΩΑΧΕ ΝΘΩΜΑC· ΠΕΧΛΑϞ  
ΝΑϞ ΧΕ ΕΥΓΕ ΘΩΜΑC· ΑΥΩ ΚΑΛΩC· ΠΑΪ ΠΕ ΠΒΩΛ  
ΝΤΜΕCΑΩϞΕ Μ̄ΜΕΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ· ΖΑΜΗΝ  
ΖΑΜΗΝ †ΧΩ Μ̄ΜΟC ΝΗΤ̄Ν ΧΕ CΕΝΑΜΑΚΑΡΙΖΕ Μ̄ΜΩΤ̄Ν  
ΖΙΧ̄Μ̄ ΠΚΑΖ Ν̄ΒΙ ΝΓ̄ΝΕΛ ΤΗΡΟΥ Μ̄ΠΚΟCΜΟC ΧΕ ΑΙC̄ΛΠ-

14 <sup>Ϟ</sup> in upper right-hand margin at end of quire.

18 MS CΩΤ; better CΩΤΕ.

22 MS Π̄ΤΠΙCΙCΤΙC.

14. The Lord is the strength of those that fear him; and the name of the Lord, to those that fear him, is that which tells them of his *covenant*.

15. My eyes are directed to the Lord at all times; for it is he who will draw my feet out of the snare.

16. Look down upon me and have mercy on me; for I am an only son<sup>1</sup>, I am poor.

17. The *afflictions* of my heart have multiplied; lead me forth from my *necessities*.

18. Look upon my humbleness and my distress, and forgive all my sins.

19. Look upon my enemies, for they have multiplied and they have hated me with an unjust hatred.

20. Guard my *soul* and save me; let me not be put to shame for I have *hoped* in thee.

21. The harmless and the upright have joined themselves to me; for I have *waited upon* thee, O Lord.

22. O God, save Israel from all his *afflictions*\*<sup>2</sup>.

When *however* Jesus heard the words of Thomas, he said to him: "*Excellent, Thomas, and well done. This is the interpretation of the seventh repentance of the Pistis Sophia. Truly, truly, I say to you that all the generations of the world will bless you upon the earth, because I have revealed |*

\* Ps. 24.1-22

<sup>1</sup> (7) an only son; Schmidt: solitary.

ΝΑΪ ΝΗΤἼΝ ΕΒΟΛ· ΑΥΩ ΑΤΕΤἼΝΧΙ ΕΒΟΛ ΖἸΜ ΠΑΠΝΑ·  
 ΑΥΩ ΑΤΕΤἼΝΩΠΕ ΝΝΟΕΡΟC ΑΥΩ ΜΠΝΑΤΙΚΟC ΕΤΕ-  
 ΤἼΝΝΟΪ ΕΝΕΤΧΩ ΜΜΟΟΥ· ΑΥΩ ΜΝΝCΑ ΝΑΪ ΤΝΑΜΕZ- <sup>οε</sup>  
 ΤΗΥΤἼΝ ΕΒΟΛ ΖἸΜ ΠΟΥΟΓΙΝ ΤΗΡἼ ΑΥΩ ΜΝ ΤCΟΜ ΤΗΡC  
 5 ΝΤΕ ΠΕΠΝΑ· ΧΕΚΑC ΕΤΕΤἼΝΝΟΪ ΧΙΝ ΜΠΕΪΝΑΥ ΝΝΕΤ-  
 ΟΥΝΑΧΟΟΥ ΕΡΩΤἼΝ ΤΗΡΟΥ ΑΥΩ ΜΝ ΝΕΤΝΑΝΑΥ  
 ΕΡΟΟΥ· ΕΤΙ ΚΕΚΟΥΪ ΝΟΥΟΕΩ ΠΕ· ΤΝΑΩΑΧΕ ΜΜ-  
 ΜΗΤἼΝ ΕΝΑΠΧΙCΕ ΤΗΡΟΥ ΧΙΝ ΝΒΟΛ ΩΑΖΟΥΝ· ΑΥΩ  
 ΧΙΝ ΝΖΟΥΝ ΩΑΒΟΛ·  
 10 Ζ ΑΧΟΥΩZ ΟΝ ΕΤΟΟΤἼ ΝΒΙ ΙC ΖἸΜ ΠΩΑΧΕ ΠΕΧΑΧ  
 ΝΜΜΑΘΗΤΗC· ΧΕ ΑCΩΠΕ CΕ ΝΤΕΡΕCΧΩ ΝΤΕCΜΕZ-  
 CΑΩΠΕ ΜΜΕΤΑΝΟΙΑ ΖἸΜ ΠΕΧΑΟC ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ·  
 ΑΥΩ ΝΕΜΠΑΤΕ ΤΚΕΛΕΥCΙC ΕΙ' ΝΑΪ ΕΒΟΛ ΠΕ ΖΙΤἼΜ  
 ΠΩΟΡἼ ΜΜΥCΤΗΡΙΟΝ ΕΤΡΑΝΟΥΖἸΜ ΜΜΟC· ΝΤΑΝΤC  
 15 ΕΖΡΑΪ ΖἸΜ ΠΕΧΑΟC· ΑΛΛΑ ΑΝΟΚ ΕΒΟΛ ΖΙΤΟΟΤ ΜΜΙΝ  
 ΜΜΟΪ ΖἸΝ ΟΥΜΝΤΝΑΗΤ ΑΧΝ ΚΕΛΕΥCΙC ΛΙΝΤC ΕΥΤΟ- <sup>οz</sup>  
 ΠΟC ΕCΟΥΟΩC ΕΒΟΛ ΝΟΥΩΗΜ ΖἸΜ ΠΕΧΑΟC· ΑΥΩ  
 ΝΤΕΡΟΥΕΙΜΕ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΝΖΥΛΙΚΟΝ ΝΤΕ  
 ΠΑΥΘΑΛΗC· ΧΕ ΛΥΝΤC ΕΥΤΟΠΟC ΕCΟΥΟΩC ΕΒΟΛ  
 20 ΝΟΥΩΗΜ ΖἸΜ ΠΕΧΑΟC· ΑΥΛΟ ΕΥΖΩΧ ΜΜΟC ΝΟΥ-  
 ΩΗΜ· ΕΥΜΕΕΥΕ ΧΕ ΕΥΝΑΝΤC ΕΖΡΑΪ ΖἸΜ ΠΕΧΑΟC  
 ΕΠΤΗΡἼ· ΝΑΪ CΕ ΝΤΕΡΟΥΩΠΕ ΝΕCCOΟΥἼ ΑΝ ΠΕ  
 ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ· ΧΕ ΑΝΟΚ ΠΕ ΕΤΒΟΗΘΙ ΕΡΟC·  
 ΟΥΔΕ ΝΕCCOΟΥἼ ΜΜΟΪ ΑΝ ΕΠΤΗΡἼ· ΑΛΛΑ ΝΕΩΑCΩ  
 25 ΕCΖΥΜΝΕΥΕ ΕΠΟΥΟΕΙΝ ΜΠΕΘΗCΑΥΡΟC ΠΑΪ ΕΝΤΑC-

6 MS ΝΕΤΝΑΝΑΥ: read ΝΕΤΕΤΝΑΝΑΥ.

8 MS ΛΥΩΧΙΝ.

16 ☩ in upper left-hand margin at beginning of quire.

this to you, and you have received of my *Spirit*, and you have become *understanding* and *Pneumatic*, since you have *understood* what I have said. And after this I will fill you with all the light and all the power of the *Spirit*, so that from this time you will *understand* all those things which will be said to you, and those things which you will see. *Yet* a little time and I will speak with you of all the things of the height, from the outer to the inner, and from the inner to the outer.”

47. Jesus continued again with the discourse, he said to the *disciples*: “Now it happened when the Pistis Sophia said her seventh *repentance* in the *Chaos*, the *command*, through the First *Mystery*, that I should save her and bring her up from the *Chaos*, had not yet come forth to me. *But* I of myself, out of compassion, without *command*, I brought her to a *place* in the *Chaos* which was a little wider. And when the *material emanations* of the Authades knew she had been brought to a *place* in the *Chaos* which was a little wider, they ceased a little from oppressing her, thinking she would be brought up from the *Chaos* completely. Now when these things happened, the Pistis Sophia did not know that it was I who *helped* her, *nor* did she know me at all. *But* she continued *singing praises* to the light of the *Treasury* |

ΠΛΥ ΕΡΟΨ ΜΠΠΟΥΟΕΙΩ· ΑΥΩ ΠΑΙ ΕΝΤΑΣΠΙΣΤΕΥΕ  
 ΕΡΟΨ ΑΥΩ ΝΕΣΜΕΕΥΕ ΧΕ ΝΤΟΥ ΟΝ ΠΕ ΕΤΒΟΗΟΙ  
 ΕΡΟΣ· ΑΥΩ ΝΤΟΥ ΠΕ ΕΝΕΣΖΥΜΝΕΥΕ ΕΡΟΨ· ΕΣΜΕΕΥΕ  
 ΧΕ ΝΤΟΥ ΠΕ ΠΟΥΟΕΙΝ ΝΤΑΛΛΗΟΙΑ· ΑΛΛΑ ΕΠΕΙΔΗ ΑΣ- 02  
 5 ΠΙΣΤΕΥΕ ΕΠΟΥΟΕΙΝ ΠΑΙ ΕΤΙΠ ΕΤΑΛΛΗΟΙΑ ΜΠΕΘΗ-  
 ΣΑΥΡΟΣ· ΕΤΒΕ ΠΑΙ ΣΕΝΑΝΤΕΣ ΕΣΡΑΙ ΖΜ ΠΕΧΛΟΣ ΑΥΩ  
 ΝΣΕΧΙ-ΤΕΣΜΕΤΑΝΟΙΑ ΝΤΟΥΤΕ· ΑΛΛΑ ΕΤΕ ΜΠΑΤΕ-  
 ΧΩΚ ΕΒΟΛ ΝΒΙ ΠΤΩΨ ΜΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΤΡΕΥ-  
 ΧΙ ΝΤΕΣΜΕΤΑΝΟΙΑ ΝΤΟΥΤΕ· ΠΛΗΝ ΘΕ ΣΩΤΜ ΤΑΧΩ  
 10 ΕΡΩΤΗΝ ΜΝΩΑΧΕ ΤΗΡΟΥ ΕΝΤΑΥΩΠΕ ΝΤΠΙΣΤΙΣ ΣΟ-  
 ΦΙΑ· ΑΣΩΠΕ ΝΤΕΡΙΝΤΕ ΕΥΤΟΠΟΣ ΕΨΩΨΕ ΕΒΟΛ  
 ΝΟΥΨΗΜ ΖΜ ΠΕΧΛΟΣ· ΑΥΛΟ ΕΥΖΩΧ ΜΜΟΣ ΤΟΝΩ  
 ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ΕΥΜΕΕΥΕ ΧΕ ΕΥ-  
 ΝΑΝΤΕΣ ΕΣΡΑΙ ΖΜ ΠΕΧΛΟΣ ΕΠΤΗΡΕ· ΑΣΩΠΕ ΘΕ ΝΤΕ-  
 15 ΡΟΥΕΙΜΕ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ· ΧΕ Μ-  
 ΠΟΥΝ-ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΣΡΑΙ ΖΜ ΠΕΧΛΟΣ· ΑΥΚΟΤΟΥ ΟΝ  
 ΖΙ ΟΥΣΟΠ ΕΥΖΩΧ ΜΜΟΣ ΕΜΑΨΟ· ΕΤΒΕ ΠΑΙ ΘΕ ΑΣ- 04  
 ΧΩ ΝΤΜΕΣΨΜΟΥΝΕ ΜΜΕΤΑΝΟΙΑ· ΧΕ ΝΕΑΥΛΟ ΕΥ-  
 ΖΩΧ ΜΜΟΣ ΠΕ ΑΥΩ ΟΝ ΑΥΚΟΤΟΥ ΑΥΖΩΧ ΜΜΟΣ  
 20 ΕΦΑΕ· ΑΣΧΩ ΝΤΕΙΜΕΤΑΝΟΙΑ ΕΣΧΩ ΜΜΟΣ ΝΤΕΙΣΕ ΧΕ  
 1. ΑΙΚΑ-ΣΤΗΙ ΕΡΟΚ ΠΟΥΟΕΙΝ ΜΠΡΚΑΑΤ ΖΜ ΠΕΧΛΟΣ  
 ΣΩΤΕ ΜΜΟΙ ΑΥΩ ΝΓΝΑΣΜΕΤ ΖΜ ΠΕΚΣΟΟΥΝ·  
 2. †ΣΤΗΚ ΕΡΟΙ ΑΥΩ ΝΓΝΑΣΜΕΤ ΨΩΠΕ ΝΑΙ ΝΡΕΨ-  
 ΝΟΥΖΜ Ω' ΠΟΥΟΙΝ ΑΥΩ ΝΓΝΑΣΜΕΤ ΝΓΝΤ ΕΡΑΤΕ  
 25 ΜΠΕΚΟΥΟΕΙΝ·  
 3. ΧΕ ΝΤΟΚ ΠΕ ΠΑΣΩΤΗΡ ΑΥΩ ΚΝΑΝΤ ΕΡΑΤΚ·  
 ΑΥΩ ΕΤΒΕ ΠΜΥΣΤΗΡΙΟΝ ΜΠΕΚΡΑΝ ΧΙΜΟΕΙΤ ΣΗΤ·  
 ΑΥΩ ΝΓ† ΝΑΙ ΜΠΕΚΜΥΣΤΗΡΙΟΝ·

11 MS ΕΨΩΨΕ; read ΕΨΟΥΨΕ.

which she had once seen, and in which she *believed*. And she thought, furthermore, that it was he who *helped* her. And it was he to whom she *sang praises*, thinking that he was the *true light*. *But since* she *believed* in the light which belongs to the *true Treasury*, for this reason she will be brought up from the *Chaos* and her *repentance* will be received. *But* the ordinance of the *First Mystery* that her *repentance* should be received was not yet completed. *Therefore* hear now, and I will tell you all the things (lit. words) which happened to the *Pistis Sophia*.

It happened when I brought her to a *place* in the *Chaos*, which was a little wider, the *emanations* of the *Authades* ceased from oppressing her greatly<sup>1</sup>, thinking she would be brought up from the *Chaos* completely. Now it happened when the *emanations* of the *Authades* knew that the *Pistis Sophia* was not brought up from the *Chaos*, they turned again at the same time to oppress her greatly. Because of this she now said the eighth *repentance*, because they had ceased<sup>2</sup> from oppressing her, and they had turned again to oppress her to the last. She spoke this *repentance*, saying it thus:

1. 'I have hoped in thee, O Light. Leave me not in the *Chaos*; save me and deliver me with thy knowledge.

2. Give heed to me and save me. Be to me a Saviour, O Light, and save me and bring me into the presence of thy light.

3. For thou art my *Saviour* and thou wilt bring me to thy presence. And for the sake of the *mystery* of thy name, lead me and give me thy *mystery*. |

<sup>1</sup> (12) ceased from oppressing her greatly; Schmidt: ceased completely from oppressing her.

<sup>2</sup> (18, 19) they had ceased; Schmidt: they had not ceased.

4. ΑΥΩ ΚΝΑΝΑΣΜΕΤ ΕΤΓΕΙΣΟΜ ΝΞΟ ΜΜΟΥΙ ΓΝΤΑΥ-  
 ΟΡΘΣ ΕΡΟΙ ΧΕ ΝΤΟΚ ΠΕ ΠΑΣΩΤΗΡ·

5. ΑΥΩ †ΝΑ†-ΠΣΩΤΨ ΜΠΑΟΥΟΕΙΝ ΕΝΕΚΕΙΧ· ΑΚ-  
 ΝΑΣΜΕΤ ΠΟΥΟΙΝ ΞΜ ΠΕΚΣΟΟΥΝ·

6. ΑΚΩΝΤ ΕΝΕΤΡΟΙΣ ΕΡΟΙ ΝΑΙ ΕΤΕ ΝΣΕΝΑΨΑΜΑΣΤΕ  
 ΜΜΟΙ ΔΝ ΨΑΒΟΛ· ΑΝΟΚ ΔΕ ΔΙΝΑΣΤΕ ΕΠΟΥΟΙΝ·

7. †ΝΑΡΑΨΕ ΤΑΖΥΜΝΕΥΕ ΧΕ ΑΚΩΝΣΤΗΚ ΖΑΡΟΙ·  
 ΑΥΩ ΑΚ†ΣΤΗΚ ΕΨΩΨ Ε†ΨΟΟΠ ΝΞΗΤΨ· ΑΥΩ ΑΚ-  
 ΝΑΣΜΕΤ· ΑΥΩ ΟΝ ΚΝΑΤΟΥΧΕ-ΤΑΒΟΜ ΕΒΟΛ ΞΜ ΠΕ-  
 10 ΧΛΟΣ·

8. ΑΥΩ ΜΠΚΚΑΔΤ ΝΤΟΟΤΣ ΝΤΣΟΜ ΝΞΑ ΜΜΟΥΙ·  
 ΑΛΛΑ ΑΚΝΤ ΕΥΤΟΠΟΣ ΕΝΨΞΗΧ ΔΝ·

5 Ξ ΝΑΙ ΣΕ ΝΤΕΡΕ ΙΣ ΧΟΟΥ ΕΝΕΨΜΑΟΗΤΗΣ ΑΨΟΥ-  
 ΩΨΒ ΟΝ ΠΕΧΛΑΨ ΝΑΥ ΧΕ ΑΨΩΠΕ ΣΕ ΝΤΕΡΣΣΕΙΜΕ  
 15 ΝΣΙ †ΣΟΜ ΝΞΟ ΜΜΟΥΙ ΧΕ ΜΠΟΥΝ-ΤΠΙΣΤΙΣ ΣΟΦΙΑ  
 ΕΞΡΑΙ ΞΜ ΠΕΧΛΟΣ ΕΠΤΗΨ· ΑΣΕΙ' ΟΝ ΜΝ ΝΚΕΠΡΟΒΟ-  
 ΛΟΟΥΕ ΤΗΡΟΥ ΝΞΥΛΙΚΟΝ ΜΠΑΥΘΑΔΗΣ ΑΥΞΩΧ ΟΝ  
 ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΑΨΩΠΕ ΣΕ ΝΤΕΡΟΥΞΩΧ ΜΜΟΣ·  
 ΑΨΩΨ ΕΒΟΛ ΞΝ ΤΕΙΜΕΤΑΝΟΙΑ ΝΟΥΨΤ· ΕΣΧΩ Μ-  
 20 ΜΟΣ ΧΕ·

9. ΩΝΣΤΗΚ ΖΑΡΟΙ ΠΟΥΟΙΝ ΧΕ ΑΥΞΩΧ ΟΝ ΜΜΟΙ·  
 ΑΨΩΤΟΡΤΡ ΕΤΒΣ ΠΕΚΤΩΨ ΝΣΙ ΠΟΥΟΙΝ ΕΤΝΞΗΤ· ΑΥΩ  
 ΜΝ ΤΑΒΟΜ· ΜΝ ΠΑΝΟΥΣ·

10. Α ΤΑΒΟΜ ΑΡΧΙ ΝΩΧΝ ΕΨΩΟΠ ΞΝ ΝΕΨΩΧ·  
 25 ΑΥΩ ΤΗΠΕ ΜΠΑΟΥΟΕΨ ΕΨΩΟΠ ΞΜ ΠΕΧΛΟΣ· Α

25 MS ΕΨΩΟΠ; read ΕΨΩΟΠ.

4. And thou wilt save me as I am ensnared by<sup>1</sup> this lion-faced power; for thou art my *Saviour*.

5. And I will give what is purified of my light into thy hands; thou hast saved me, O Light, with thy knowledge.

6. Thou hast been angry with those who watch for me, who will not be able to seize me at all. *But* I have *believed* in the light.

7. I will rejoice and *sing praises*, for thou hast had compassion on me; and thou hast given heed to the oppression in which I am. And thou hast saved me. And also thou wilt deliver my power from the *Chaos*.

8. And thou didst not leave me to be in the hands of the lion-faced power, *but* thou hast brought me to a *place* which is not oppressed'."

48. When Jesus had said these things to his *disciples*, he answered again and said to them: "It happened now when the lion-faced power knew that the Pistis Sophia was not brought up from the *Chaos* at all, it came again with all the rest of the *material emanations* of the Authades. They oppressed the Pistis Sophia again. Now it happened when they oppressed her, she cried out in this same *repentance*, in which she spoke thus:

9. Have compassion on me, O Light, for they have oppressed me again. The light within me has been agitated on account of thy ordinance; and my power and my *understanding* (*mind*).

10. My power has *begun* to decrease while I am in these oppressions; and the reckoning of my time while I am in the *Chaos*. | My light has diminished, for they have

<sup>1</sup> (1, 2) as I am ensnared by; Schmidt: which they have set as a snare for me.



ΠΛΟΥΘΕΙΝ ΣΒΟΚ ΧΕ ΑΥΧΙ-ΤΑΘΟΜ ΝΖΗΤ· ΑΥΩ ΑΥΣΑ-  
ΛΕΥΕ ΝΣΙ ΝΣΟΜ ΤΗΡΟΥ ΕΤΝΖΗΤ·

11. ΑΙΡ-ΑΤΘΟΜ ΠΑΡΑ ΝΑΡΧΩΝ ΤΗΡΟΥ ΝΝΑΙΩΝ· ΝΑΙ  
ΕΤΜΟΣΤΕ ΜΜΟΙ· ΑΥΩ ΠΑΡΑ ΤΧΟΥΤΑΧΤΕ ΜΠΡΟΒΟΛΗ·  
5 ΝΑΙ ΕΝΕΪΩΟΟΠ ΖΜ ΠΕΥΤΟΠΟΣ· ΑΥΩ ΑΥΡΖΟΤΕ ΕΒΟ-  
ΗΘΙ ΕΡΟΪ ΝΣΙ ΠΑΣΟΝ· ΠΑΣΥΝΖΥΓΟΣ ΕΤΒΕ ΝΕΝΤΑΥ- 06<sup>b</sup>  
ΧΟΪ ΝΖΗΤΟΥ·

12. ΑΥΩ ΝΑΡΧΩΝ ΤΗΡΟΥ ΜΠΧΙΣΕ· ΑΥΟΠΤ ΕΤΟΟ-  
ΤΟΥ ΝΘΕ ΝΟΥΖΥΛΗ ΕΜΝ-ΟΥΘΕΙΝ ΝΖΗΤΣ· ΑΪΩΩΠΕ  
10 ΝΘΕ ΝΟΥΘΟΜ ΝΖΥΛΙΚΟΝ· ΕΛΣΖΕ ΕΒΟΛ ΖΝ ΝΑΡΧΩΝ·

13. ΑΥΩ ΑΥΧΟΟΣ ΝΣΙ ΝΕΤΩΟΟΠ ΤΗΡΟΥ ΖΝ ΝΑΙΩΝ  
ΧΕ ΑΣΡ-ΧΑΟΣ· ΑΥΩ ΜΝΝΣΑ ΝΑΙ ΑΥΚΩΤΕ ΕΡΟΪ ΖΙ  
ΟΥΣΟΠ ΝΣΙ ΝΣΟΜ ΝΑΤΝΑ· ΑΥΩ ΑΥΧΟΟΣ ΕΧΙ-ΠΛΟΥ-  
ΘΕΙΝ ΤΗΡΩ ΕΤΝΖΗΤ·

15 14. ΑΝΟΚ ΔΕ ΑΪΝΑΣΤΕ ΕΡΟΚ ΠΟΥΟΪΝ· ΑΥΩ ΑΪΧΟΟΣ  
ΧΕ ΝΤΟΚ ΠΕ ΠΑΣΩΤΗΡ·

15. ΑΥΩ ΕΡΕ ΠΑΓΩΩ ΕΝΤΑΚΤΩΩ ΕΡΟΪ ΕΧΩΟΟΠ  
ΖΝ ΝΕΚΣΙΧ· ΝΑΣΜΕΤ ΕΤΟΟΤΟΥ ΝΝΣΠΡΟΒΟΛΟΟΥΕ  
ΜΠΑΥΘΑΔΗΣ ΝΑΙ ΕΤΣΩΧ ΜΜΟΙ ΑΥΩ ΕΤΠΗΤ ΝΣΩΪ·

20 16. ΤΑΥΕ-ΠΕΚΟΥΘΕΙΝ ΕΣΡΑΪ ΕΧΩΪ ΧΕ ΑΝΓ ΟΥΛΛΑΥ  
ΝΝΑΣΡΑΚ· ΑΥΩ ΝΑΣΜΕΤ ΖΝ ΤΓΚΜΝΤΩΔΑΝΣΤΗΓ·

17. ΜΠΡΤΡΑΧΙΣΩΩ ΧΕ ΝΤΟΚ ΠΕ ΝΤΑΪΣΥΜΝΕΥΕ Π  
ΕΡΟΚ ΠΟΥΘΕΙΝ ΕΡΕ ΠΕΧΑΟΣ ΖΩΒΣ ΕΒΟΛ ΕΧΝ ΝΕΠΡΟ-  
ΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ΑΥΩ ΝΣΕΧΙΤΟΥ ΕΠΕΧΤ

25 ΕΠΚΑΚΕ·

taken away my power from me, and all the powers within me have been *shaken*.

11. I have become powerless *before*<sup>1</sup> all the archons of the *aeons* which hate me, and *before* the 24 *emanations* in whose *places* I was. And my brother, my *partner*, feared to *help* me, on account of those among whom I was held.

12. And all the *archons* of the height have reckoned me to be *matter* without light in it. I have become like a *material* power which has fallen out of the *archons*.

13. And all those who were in the *aeons* said: she has become *Chaos*. And after this the merciless powers surrounded me at the same time, and spoke to take away all my light that was in me.

14. *But* I trusted thee, O Light, and I said: thou art my *Saviour*.

15. And my ordinance which thou hast ordained for me is in thy hands; save me from the hands of the *emanations* of the Authades which oppress me and pursue after me.

16. Send down thy light upon me, for I am nothing before thee; and save me in thy compassion.

17. Let me not be despised, for thou art he to whom I have *sung praises*, O Light. May the *Chaos* cover over the *emanations* of the Authades, and may they be cast down to the darkness. |

<sup>1</sup> (3, 4) powerless before; or: more powerless than.

18. ΜΑΡΕΣΩΤΑΜ Ν̄ΣΙ ΤΤΑΠΡΟ Ν̄ΝΕΤΟΥΕΩΟΜΚΤ̄ Ζ̄Ν  
 ΟΥΚΡΟΧ· ΝΑΪ ΕΤΧΩ Μ̄ΜΟΣ ΧΕ ΜΑΡΕΝΧΙ-ΠΟΥΟΪΝ  
 ΤΗΡ̄ ΕΤ̄Ν̄ΖΗΤ̄Σ Ε̄ΜΠΙΡ̄-ΛΑΛΥ ΝΑΥ Μ̄ΠΕΘΟΟΥ·

ΝΑΪ ΔΕ Ν̄ΤΕΡΕΧΧΟΟΥ Ν̄ΣΙ ῙΣ· ΛΧΕΙ' ΕΘΗ Ν̄ΣΙ ΜΑ-  
 5 ΘΑΙΟΣ ΠΕΧΛΑΧ ΧΕ ΠΑΧΟΕΙΣ· Λ ΠΕΚΠ̄ΝΑ ΚΙΜ ΕΡΟΪ·  
 ΛΥΩ ΧΝΗΦΕ Μ̄ΜΟΪ Ν̄ΣΙ ΠΕΚΟΥΘΕΙΝ· ΕΤΡΑΤΑΥΕ-ΤΜΕΣ-  
 ΩΜΟΥΝΕ Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΤΠΙΣΤΙΣ ΣΟΦΙΑ· Λ ΤΕΚΒΟΜ  
 ΓΛΡ ΠΡΟΦΗΤΕΥΕ ΖΑΡΟΣ Μ̄ΠΙΟΥΘΕΙΩ ΖΙΓ̄Ν ΔΑΥΕΙΑ  
 10 Ζ̄Μ ΠΜΕΣΜΑΔΒ Μ̄ΨΑΛΜΟΣ ΕΣΧΩ Μ̄ΜΟΣ· ΧΕ  
 1. ΛΙΚΑ-ΖΗΤ̄Η ΕΡΟΚ ΠΧΟΕΙΣ· Μ̄Π̄ΡΤΡΑΧΙΩΠΕ Ν̄ΩΑ· Π̄<sup>δ</sup>  
 ΕΝΕΣ· ΜΑΤΟΥΧΟΪ Ζ̄Ν ΤΕΚΑΙΚΑΙΟΣΥΝΗ·

2. ΡΙΚΕ Μ̄ΠΕΚΜΑΔΧΕ ΕΡΟΪ· ΒΕΠΗ Ν̄ΓΤΟΥΧΟΪ· ΩΩ-  
 ΠΕ ΝΑΪ ΕΥΝΟΥΤΕ Ν̄ΝΑΩΤΕ· ΛΥΩ ΟΥΗΪ Μ̄ΜΑΜ̄ΠΩΤ  
 ΕΤΟΥΧΟΪ·

15 3. ΧΕ Ν̄ΤΟΚ ΠΕ ΠΑΤΑΧΡΟ· ΛΥΩ ΠΑΜΑΜ̄ΠΩΤ· ΕΤΒΕ  
 ΠΕΚΡΑΝ ΚΝΑΧΙΜΟΕΙΤ ΖΗΤ·

4. ΛΥΩ Ν̄ΓΣΑΝΟΥΩΤ̄ ΛΥΩ ΚΝΑΝ̄Τ̄ ΕΒΟΛ Ζ̄Μ ΠΕΪ-  
 ΠΑΩ· ΠΑΪ ΕΝΤΑΥΖΟΠ̄Χ̄ ΕΡΟΪ· ΧΕ Ν̄ΤΟΚ ΠΕ ΤΑΝΑΩΤΕ·

5. †ΝΑΒΟΪΛΕ ΕΠΑΠ̄ΝΑ ΕΝΕΚΟΙΧ· ΑΚΣΟΤ̄Τ̄ ΠΧΟΕΙΣ  
 20 ΠΝΟΥΤΕ Ν̄ΤΜΕ·

6. ΑΚΜΕΣΤΕ-ΝΕΤΖΑΡ̄ΕΣ ΕΜΠΕΤΩΟΥΪΤ̄ ΕΠΧΙΝΧΗ·  
 ΑΝΟΚ ΔΕ ΛΙΝΑΣΤΕ· ΛΥΩ †ΝΑΤΕΛΗΛ ΕΧ̄Μ ΠΧΟΕΙΣ·

7. ΛΥΩ †ΝΑΕΥΦΡΑΝΕ ΕΧ̄Μ ΠΕΚΝΑ'· ΧΕ ΑΚΩΩΩΤ̄  
 ΕΧ̄Μ ΠΑΘ̄ΒΒΙΟ ΛΥΩ ΑΚΤΟΥΧΕ-ΤΑΨΥΧΗ ΕΒΟΛ Ζ̄Ν ΝΑ-

25 ΔΝΑΓΚΗ·

19 MS ΕΠΑΠ̄ΝΑ; read Ν̄ΠΑΠ̄ΝΑ.

21 ΟΥ in ΩΟΥΪΤ̄ inserted above.

18. May the mouth be shut of those who, with cunning, want to swallow me; who say: let us take away all the light within her, although I have done nothing wicked to them<sup>1</sup>."

49. When, *however*, Jesus had said these things, Matthew came forward and said: "My Lord, thy *Spirit* has moved me, and thy light has made me *sober*, so that I should tell the eighth *repentance* of the Pistis Sophia. For thy power once *prophesied* about it through David, in the 30th *Psalms*, saying:

1. 'I have hoped in thee, O Lord. Let me not be put to shame for ever; save me in thy *righteousness*.

2. Incline thine ear to me; save me quickly, be to me a protecting God and a house of refuge to save me.

3. For thou art my support and my refuge; for the sake of thy name thou wilt guide me and nourish me.

4. And thou wilt bring me forth from this snare which they have hidden for me, for thou art my protector.

5. I will give up my *spirit* into thy hands. Thou hast saved me, O Lord, God of truth.

6. Thou hast hated those who idly keep to what is vain. *But* I have trusted;

7. And I will rejoice over the Lord<sup>1</sup>, and I will be *glad* over thy mercy; for thou hast looked upon my humbleness, and thou hast saved my *soul* out of my *necessities*. |

<sup>1</sup> (22, 23) Till emends Schmidt's division of verses 6, 7.

8. ΛΥΩ ΜΠΚΩΤΑΜ ΕΡΩΪ ΖΝ ΝΣΙΧ ΜΠΧΑΧΕ· ΑΚ-  
ΤΑΣΕ-ΝΑΟΥΕΡΗΤΕ ΕΡΑΤΟΥ ΖΝ ΟΥΟΥΟΥΣΤΝ· ΠΑ
9. ΝΑ' ΝΑΪ ΠΧΟΕΙΣ ΧΕ ΤΘΛΙΒΕ· Α ΠΑΒΑΛ ΩΤΟΡΤΡ  
ΖΜ ΠΣΩΝΤ· ΛΥΩ ΤΑΨΥΧΗ ΜΝ ΖΗΤ·
- 5 10. ΧΕ Α ΝΑΡΜΠΡΟΟΥΕ ΩΧΝ ΖΝ ΟΥΜΚΑΣ ΝΖΗΤ· ΛΥΩ  
Α ΠΑΩΝΣ ΩΧΝ ΖΝ ΖΕΝΑΩΛΑΖΟΜ· Α ΤΑΣΟΜ ΟΒΒΕ ΖΝ  
ΟΥΜΝΤΖΗΚΕ· ΛΥΩ ΛΥΩΤΟΡΤΡ ΝΣΙ ΝΑΚΕΕΣ·
11. ΛΙΩΩΠΕ ΝΝΟΘΝΕΣ ΝΝΑΧΑΧΕ ΤΗΡΟΥ· ΛΥΩ  
ΝΝΕΤΖΗΝ ΕΡΟΪ· ΛΙΩΩΠΕ ΝΖΟΤΕ ΝΝΕΤΣΟΟΥΝ ΜΜΟΪ·
- 10 ΛΥΩ ΝΕΤΝΑΥ ΕΡΟΪ ΛΥΠΩΤ ΝΣΑΒΟΛ ΜΜΟΪ·
12. ΛΥΡ-ΠΑΩΒΩ ΝΘΕ ΝΟΥΚΩΩΣ ΖΜ ΠΕΥΖΗΤ· ΛΥΩ  
ΛΙΡ-ΟΕ ΝΟΥΣΚΕΥΟΣ ΕΛΥΩΡΜ·
13. ΧΕ ΛΙΩΩΤΜ ΕΠΣΩΩ ΝΖΕΝΜΗΝΩΕ ΕΥΚΩΤΕ ΕΡΟΪ  
ΜΠΑΚΩΤΕ· ΖΜ ΠΤΡΕΥΣΩΟΥΣ ΕΖΡΑΪ ΕΧΩΪ ΖΙ ΟΥΣΟΠ·
- 15 ΛΥΩΟΧΝΕ ΕΧΙ-ΤΑΨΥΧΗ ΝΤΟΟΤ·
14. ΑΝΟΚ ΔΕ ΛΙΝΑΣΤΕ ΕΡΟΚ ΠΧΟΕΙΣ· ΛΙΧΟΟΣ ΧΕ  
ΝΤΟΚ ΠΕ ΠΑΝΟΥΤΕ·
15. ΕΡΕ ΝΑΚΛΗΡΟΣ ΖΝ ΝΕΚΣΙΧ· ΝΑΣΜΕΤ ΕΤΣΙΧ ΝΝΑ· ΠΑ<sup>b</sup>  
ΧΑΧΕ· ΛΥΩ ΤΟΥΧΟΪ ΕΝΕΤΠΗΤ ΝΣΩΪ·
- 20 16. ΟΥΩΝΣ ΝΕΚΣΟ ΕΖΡΑΪ ΕΧΜ ΝΕΚΣΜΣΑΛ· ΛΥΩ ΤΟΥ-  
ΧΟΪ ΖΜ ΝΕΚΝΑ' ΠΧΟΪΣ·
17. ΜΠΡΤΡΑΧΙΩΠΕ ΧΕ ΛΙΩΩ ΕΖΡΑΪ ΕΡΟΚ· ΜΑΡΟΥ-  
ΧΙΩΠΕ ΝΣΙ ΝΑΣΕΒΗΣ· ΛΥΩ ΝΣΕΚΟΤΟΥ ΕΛΜΝΤΕ·
18. ΜΑΡΟΥΡΜΠΟ ΝΣΙ ΝΕΣΠΟΤΟΥ ΝΚΡΟΧ· ΝΕΤΤΑΥΟ  
25 ΝΟΥΛΝΟΜΙΑ ΝΣΑ ΠΔΙΚΑΙΟΣ ΖΝ ΟΥΜΝΤΧΑΣΙΖΗΤ· ΜΝ  
ΟΥΣΩΩΨ·
- 3 ΝΤΕΡΕ ΙΣ ΔΕ ΣΩΤΜ ΕΝΕΪΩΛΑΧΕ· ΠΕΧΛΑΧ ΧΕ ΚΛ-

20 MS ΟΥΩΗΖ ΝΕΚΣΟ; better ΟΥΕΝΣ ΝΕΚΣΟ.

8. Thou hast not shut me in the hands of the enemy; thou hast set my feet in a wide place.

9. Have mercy on me, O Lord, for I am *afflicted*; my eye is<sup>1</sup> troubled with anger; and my *soul* and my belly.

10. For my years have been spent in distress and my life has been spent in groanings; my power has become weak in poverty, and my bones are troubled.

11. I have become a reproach to all my enemies and my neighbours. I have become a fear to those that know me, and those that saw me ran away from me.

12. I have been forgotten like a corpse in their hearts; and I have become like a broken *vessel*.

13. I have heard contempt from many at my side who surrounded me; when they gathered together against me, they took counsel to take away my *soul* from me.

14. *But* I have trusted thee, O Lord, I have said: thou art my God.

15. My *lots* are in thy hands; save me from the hand of my enemies, and deliver me from those that persecute me.

16. Reveal thy face over thy servant, and save me in thy mercy, O Lord.

17. Let me not be put to shame, for I have cried to thee; let the *impious* be put to shame and turned to Amente.

18. Let the cunning lips be dumb, who speak *iniquity* against the *righteous* with pride and contempt.\*

50. When *however* Jesus heard these words, he said: "*Well done*, | Matthew. Now at this time *truly* I say to

\* Ps. 30.1-18

<sup>1</sup> (3) my eye is; lit. my eye has been.

ΛΩΣ ΜΑΘΑΙΟΣ· ΤΕΝΟΥ ΘΕ ΖΑΜΗΝ †ΧΩ (Μ)ΜΟΣ ΝΗΤΝ  
 ΧΕ ΕΨΑΝΧΩΚ ΕΒΟΛ ΝΣΙ ΠΑΡΙΘΜΟΣ ΝΤΕΛΕΙΟΣ· ΑΥΩ  
 ΝΤΕ ΠΤΗΡΨ ΩΛ ΕΖΡΑΪ †ΝΑΖΜΟΟΣ ΖΜ ΠΕΘΗΣΑΥΡΟΣ  
 ΜΠΟΥΟΪΝ ΑΥΩ ΝΤΩΤΝ ΖΩΓΤΗΥΤΝ ΤΕΤΝΑΖΜΟΟΣ  
 5 ΖΙΧΝ ΜΝΤΣΝΟΟΥΣ ΝΣΟΜ ΝΟΥΟΕΙΝ ΨΑΝΤΝΑΠΟΚΑ- ΠΒ  
 ΟΙΣΤΑ ΝΝΤΑΣΙΣ ΤΗΡΟΥ ΜΠΜΝΤΣΝΟΟΥΣ ΝΣΩΤΗΡ ΕΠΤΟ-  
 ΠΟΣ ΝΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ·

Ζ ΝΑΪ ΔΕ ΝΤΕΡΕΨΧΟΟΥ· ΠΕΧΛΑ ΧΕ ΤΕΤΝΝΟΪ ΧΕ  
 ΕΪΧΩ ΜΜΟΣ ΧΕ ΟΥ· ΑΣΕΪ ΕΘΗ ΝΣΙ ΜΑΡΙΑ ΠΕΧΛΑ  
 10 ΧΕ ΠΧΟΕΙΣ· ΕΤΒΕ ΠΑΪ ΡΩ ΑΚΧΟΟΣ ΕΡΟΝ ΜΠΙΟΥ-  
 ΟΕΪΩ ΖΝ ΟΥΠΑΡΑΒΟΛΗ· ΧΕ ΝΤΩΤΝ ΑΤΕΤΝΖΥΠΟΜΙΝΕ  
 ΝΜΜΑΪ ΖΝ ΜΠΡΑΣΜΟΣ· †ΝΑΣΜΙΝΕ ΝΜΜΗΤΝ ΝΟΥΜΝΤ-  
 ΕΡΟ ΚΑΤΑ ΘΕ ΕΝΤΑ ΠΑΪΩΤ ΣΜΝΤΣ ΝΜΜΑΪ· ΧΕ ΕΤΕ-  
 ΤΝΕΟΥΩΜ· ΝΤΕΤΝΣΩ ΖΙΧΝ ΤΑΤΡΑΠΕΖΑ ΖΝ ΤΑΜΝΤ-  
 15 ΕΡΟ· ΑΥΩ ΝΤΩΤΝ ΤΕΤΝΑΖΜΟΟΣ ΖΙΧΝ ΜΝΤΣΝΟΟΥΣ  
 ΝΘΡΟΝΟΣ ΝΤΕΤΝΚΡΙΝΕ ΝΤΜΝΤΣΝΟΟΥΣ ΜΨΥΛΗ ΜΠΙΛ·

Ζ ΠΕΧΛΑ ΝΑΣ ΧΕ ΕΥΓΕ ΜΑΡΙΑ· ΑΨΟΥΩΣ ΟΝ ΕΤΟ-  
 ΟΤΨ ΝΣΙ ΙΣ ΠΕΧΛΑ ΝΝΕΨΜΑΘΗΤΗΣ ΧΕ ΑΣΩΠΕ ΘΕ ΠΒ<sup>b</sup>  
 ΟΝ ΜΝΝΣΑ ΝΑΪ ΝΤΕΡΟΥΣΩΧ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ ΖΜ ΠΕ-  
 20 ΧΛΟΣ ΝΣΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ· ΑΣΧΩ Ν-  
 ΤΜΕΖΨΙΤΕ ΜΜΕΤΑΝΟΙΑ ΕΣΧΩ ΜΜΟΣ· ΧΕ

1. ΩΨ ΠΟΥΟΕΙΝ ΠΑΤΑΣΣΕ ΝΝΕΝΤΑΥΨΙ-ΤΑΣΟΜ Ν-  
 ΤΟΟΤ· ΑΥΩ ΝΓΨΙ-ΤΣΟΜ ΝΝΕΝΤΑΥΨΙ-ΤΩΪ ΝΖΗΤ·

2. ΧΕ ΑΝΟΚ ΠΕ ΤΕΚΣΟΜ· ΜΝ ΠΕΚΟΥΟΕΙΝ ΑΜΟΥ  
 25 ΝΓΝΑΖΜΕΤ·

1 MS ΜΟΣ.

16 MS ΝΠΙΛ for ΜΠΙΣΑ or ΜΠΙΛ.

you, when the *perfect number* is completed and the All is raised up, I will sit in the *Treasury* of the Light, and you yourselves will sit on twelve light-powers, until we have set up again all the *ranks* of the twelve *saviours* at the *place* of the *inheritance* of each one of them.”

But when he had said these things, he said: “Do you understand what I say?”

Maria came forward and said: “O Lord, concerning this, thou didst once say to us in a *parable*: ‘You have *endured* with me in *temptations*. I will establish a kingdom for you in the way in which my Father established it for me<sup>1</sup>, so that you may eat and drink at my *table* in my kingdom. And you will sit upon twelve *thrones* and *judge* the twelve *tribes* of Israel’.\*”

He said to her: “*Excellent*, Maria.”

Jesus continued again and said to his *disciples*: “Now it happened after these things, when the *emanations* of the Authades oppressed the Pistis Sophia in the *Chaos*, she spoke the *ninth repentance*, saying:

1. ‘O Light, *smite down* those who have taken my power away from me; and take the power from those who have taken mine from me.

2. For I am thy power and thy light; come and save me. |

\* cf. Lk. 22.28-30

<sup>1</sup> (12) I will establish a kingdom for you ... for me; Till: I will establish a kingdom with you ... with me.

3. ΜΑΡΕ ΟΥΝΟΣ ΝΚΑΚΕ ΖΩΒΣ ΕΒΟΛ ΕΧΝ ΝΕΤΖΩΧ  
ΜΜΟΙ· ΛΧΙC ΝΤΑCΟΜ ΧΕ ΑΝΟΚ ΠΕΤΝΑΝΑΖΜΕ·

4. ΜΑΡΟΥΨΩΩΤ ΝΤΕΥCΟΜ ΝΓΙ ΝΑΙ ΤΗΡΟΥ ΕΤΟΥ-  
CΨΧΙ-ΠΛΟΥΟΙΝ ΝΖΗΤ ΕΠΤΗΡ· ΜΑΡΟΥΚΟΤΟΥ ΕΠΕ-  
5 ΧΛΟC· ΛΥΩ ΝCΕΡ-ΑΤCΟΜ ΝΓΙ ΝΕΤΟΥCΨΧΙ ΜΠΛΟΥΟΙΝ  
ΝΖΗΤ ΕΠΤΗΡ·

5. ΜΑΡΕ ΤΕΥCΟΜ ΨΩΠΕ ΝΘΕ ΝΟΥΨΟΪΩ· ΛΥΩ ΜΑ-  
ΡΕΠΛΑΤΑCCE ΜΜΟΟΥ ΝΓΙ ΙΕΟΥ ΠΕΚΑΓΓΕΛΟC· πρ

6. ΛΥΩ ΕΥΨΑΝCΙ' ΕΥΝΗΥ ΕΠΧΙC· ΜΑΡΕ ΟΥΚΑΚΕ  
10 ΤΑΖΟΥ· ΛΥΩ ΝCΕCΛΑΑΤΕ ΝCΕΚΟΤΟΥ ΕΠΕΧΑΟC·  
ΛΥΩ ΜΑΡΕΠΩΤ ΝCΩΟΥ ΝΓΙ ΙΕΟΥ ΠΕΚΑΓΓΕΛΟC ΝΨ-  
ΧΝΑΥ ΕΠΚΑΚΕ ΜΠΕCΗΤ·

7. ΧΕ ΛΥCΩΡC ΕΡΟΙ ΝΟΥCΟΜ ΝΖΟ ΜΜΟΥΙ ΕΜΠΙΡ-ΠΕ-  
ΟΟΟΥ ΝΑΥ ΤΑΙ ΕΤΟΥΝΑΧΙ ΜΠΕΥΟΥΟCΙΝ ΖΡΑΙ ΝΖΗΤC  
15 ΛΥΖΩΧ ΝΤCΟΜ ΕΤΝΖΗΤ· ΤΑΙ ΕΤΕ ΝCΕΝΑΨΧΙΤC ΑΝ·

8. ΤΕΝΟΥ CΕ ΠΟΥΟΕΙΝ ΧΙ-ΠCΩΤ· ΝΤCΟΜ ΝΖΟ Μ-  
ΜΟΥΙ ΕΜΠCΣΙΜΕ· ΛΥΩ ΠΜCΕΥC ΕΝΤΑΧΜCΕΕΥΕ ΕΡΟΧ  
ΝΓΙ ΠΑΥΘΑΛΙC ΕΧΙ-ΠΛΟΥΟΕΙΝ· ΧΙ-ΠΩΧ ΖΩΩΧ· ΛΥΩ  
ΜΑΡΟΥΧΙ-ΠΟΥΟΙΝ ΝΤCΟΜ ΝΖΟ ΜΜΟΥΙ ΤΑΙ ΕΤCΩΡC  
20 ΕΡΟΙ·

9. ΤΑCΟΜ ΝΤΟC ΝΑΟΥΡΟΤ ΖΜ ΠΟΥΟΕΙΝ· ΛΥΩ CΝΑ-  
ΡΑΨΕ· ΧΕ ΧΝΑΝΑΖΜΕC·

10. ΛΥΩ CΕΝΑΧΟΟC ΝΓΙ ΜΜΕΡΟC ΤΗΡΟΥ ΝΤΑCΟΜ  
ΧΕ ΜΝ CΕ ΡΕΧΝΟΥΖΜ ΝCΑΒΛΛΑΚ· ΧΕ ΝΤΟΚ ΠΕΤΝΑ- πρ<sup>b</sup>  
25 ΝΑΖΜΕΤ ΝΤΟΟΤC ΝΤCΟΜ ΝΖΟ ΜΜΟΥΙ ΤΑΙ ΕΝΤΑCΧΙ-

3. May a great darkness cover over those that oppress me; say to my power: it is I who will save thee.

4. All those who want to take my light from me completely: may their power fail; those who want to take my light from me completely: may they turn to the *Chaos* and become powerless.

5. May their power become like dust; and may Jeu, thine *angel*, smite them down.

6. And if they come to go to the height, may a darkness seize them, so that they stumble and turn to the *Chaos*; and may thine *angel*, Jeu, pursue them and send them to the darkness below.

7. For without my having done evil to them, they have ensnared me with a lion-faced power from which their light will be taken; they have oppressed the power within me, which they will not able to take away.

8. Now at this time, O Light, take away what is purified from the lion-faced power, without his knowing; and the thought which the Authades had (lit. thought), to take away my light: take his own away; and let the light of the lion-faced power, which ensnared me, be taken away.

9. My power will flourish in the light and will rejoice because it will save it.

10. And all the *parts* of my power will say: there is now no saviour except thee; for it is thou who wilt save me from the hands of the lion-faced power which has taken |

ΤΑΘΟΜ ΝΖΗΤ· ΑΥΩ ΝΤΟΚ ΠΕΤΝΟΥΖΜ ΜΜΟΪ ΕΒΟΛ ΖΙ-  
ΤΟΟΤΟΥ ΝΝΕΝΤΑΥΧΙ-ΤΑΘΟΜ ΝΖΗΤ ΜΝ ΠΑΟΥΟΪΝ·

11. ΧΕ ΑΥΑΣΕΡΑΤΟΥ ΕΡΟΪ ΕΥΧΙΘΟΛ ΕΡΟΪ· ΑΥΩ  
ΕΥΧΩ ΜΜΟΣ ΧΕ †ΣΟΟΥΝ ΕΠΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΪΝ  
5 ΕΤΖΜ ΠΧΙΣΕ ΠΑΪ ΕΝΤΑΪΠΙΣΤΕΥΕ ΕΡΟΪ· ΑΥΩ ΑΥΑΝΑΓ-  
ΚΑΖΕ ΜΜΟΪ ΧΕ ΧΩ ΕΡΟΝ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ  
ΕΤΖΜ ΠΧΙΣΕ· ΠΑΪ ΑΝΟΚ ΕΤΕ Ν†ΣΟΟΥΝ ΜΜΟΪ ΑΝ·

12. ΑΥΩ ΑΥΤΩΩΒΕ ΝΑΪ ΝΝΕΪΠΕΘΟΟΥ ΤΗΡΟΥ ΕΒΟΛ  
ΧΕ ΑΪΠΙΣΤΕΥΕ ΕΠΟΥΟΕΙΝ ΜΠΧΙΣΕ· ΑΥΩ ΑΥΡ-ΤΑΘΟΜ  
10 ΝΑΤΟΥΟΕΙΝ·

13. ΑΝΟΚ ΔΕ ΝΤΕΡΟΥΑΝΑΓΚΑΖΕ ΜΜΟΪ· ΑΪΖΜΟΟΣ  
ΕΣΡΑΪ ΖΜ ΠΚΑΚΕ· ΕΡΕ ΤΑΨΥΧΗ ΘΒΒΗΝΥ ΖΝ ΟΥΖΗΒΕ·

14. ΑΥΩ ΠΟΥΟΪΝ Ε†ΣΥΜΝΕΥΕ ΕΡΟΚ ΕΤΒΗΗΤΨ [ΧΕ]  
ΝΟΥΖΜ ΜΜΟΪ· †ΣΟΟΥΝ ΧΕ ΚΝΑΝΑΣΜΕΤ ΕΒΟΛ ΧΕ  
15 ΝΕΪΕΙΡΕ ΠΕ ΜΠΕΚΟΥΩΨ ΧΙΝ ΕΪΨΟΟΠ ΠΕ ΖΜ ΠΑΛΙΩΝ· ΠΛ  
ΝΕΪΕΙΡΕ ΠΕ ΜΠΕΚΟΥΩΨ ΝΘΕ ΝΝΙΑΖΟΡΑΤΟΣ ΕΤΨΟΟΠ  
ΖΜ ΠΑΤΟΠΟΣ· ΑΥΩ ΝΘΕ ΜΠΑΣΥΝΖΥΓΟΣ· ΑΥΩ ΝΕΪΡ-  
ΖΗΒΕ ΠΕ ΕΪΨΟΡΜ ΕΪΨΙΝΕ ΝΣΑ ΠΕΚΟΥΟΪΝ·

15. ΤΕΝΟΥ ΣΕ ΑΥΚΩΤΕ ΕΡΟΪ ΝΓΙ ΝΕΠΡΟΒΟΛΟΟΥΕ  
20 ΤΗΡΟΥ ΜΠΛΥΘΑΛΛΗΣ· ΑΥΩ ΑΥΡΑΨΕ ΕΣΡΑΪ ΕΧΩΪ·  
ΑΥΩ ΑΥΖΩΧ ΜΜΟΪ ΕΜΑΨΟ ΕΝ†ΣΟΟΥΝ (ΜΜΟΟΥ) ΑΝ·  
ΑΥΩ ΑΥΠΩΤ· ΑΥΛΟ ΖΑΡΟΪ· ΑΥΩ ΜΠΟΥΝΑ' ΝΑΪ·

16. ΑΥΚΟΤΟΥ ΟΝ ΑΥΠΙΡΑΖΕ ΜΜΟΪ· ΑΥΩ ΑΥΖΩΧ

6 MS ΜΠΜΥΣΤΗΡΙΟΝ.

13 omit ΧΕ.

18 first ι in ΕΪΨΟΡΜ inserted above.

21 supply ΜΜΟΟΥ.

my power from me. And it is thou who savest me from the hands of those who have taken my power and my light from me.

11. For they stood up against me and told lies about me. And they say: I know the *mystery* of the light which is in the height, in which I have *believed*. And they have *compelled* me, saying: Tell us the *mystery* of the light which is in the height, this one which I do not know.

12. And they have repaid me with all these wicked things, because I have *believed* in the light of the height; and they have made my power to be without light.

13. *But* when I was *compelled*, I sat in the darkness, while my *soul* was humble in sorrow.

14. And, O Light, concerning whom I *sing praises* to thee, save me; I know that thou wilt save me, because I have done thy will since I was in my *aeon*. I have done thy will like the *invisible ones* who are in my *place*, and like my *partner*; and I became sorrowful as I looked, seeking for thy light.

15. Now at this time all the *emanations* of the Authades have surrounded me; and have rejoiced over me, and they have oppressed me greatly, without my knowing; and they have run away, they have left me, and they have not been merciful to me.

16. They turned again and *tempted* me, and they oppressed | me with great oppression; they gnashed their

ἄμοι ἄν πνος ἄνωχ· ἀγροχρεχ ἄνεγυοβε εζοϋν  
εροι εγυογεψχι-παογοϊν ἄνητ επτηρῆ·

17. ψα τναγ σε πογοειν εκανεχε ἄμοου εγ-  
νωχ ἄμοι· νοϋτῆ ἄταβομ εβολ ἄν νεγμεεγε  
5 εθοου λγω ἄγνασμετ ἄτοοτῆ ἄτσομ ἄσο ἄ-  
μοϋι· χε ανοκ μαγαλτ ἄν ἄασορατος πετωοοπ  
ἄν πεϊτοπος· πα<sup>b</sup>

18. τἄασγμνεγε εροκ πογοϊν εϊἄν<sup>1</sup> τμητε ἄνετ-  
σοουτ τηροϋ εροι· λγω τἄαωψ εραϊ ουηκ ἄν  
10 τμητε ἄνετνωχ ἄμοι τηροϋ·

19. τενοϋ σε πογοϊν ἄπρτρεγραψε ἄμοι ἄγι  
νετμοστε ἄμοι· λγω εγυογεψχι-ταβομ ἄνητ· ἄν  
ετμοστε ἄμοι ετκίμ ἄνεγβαλ εζοϋν εροι· εμπίρ-  
λλαγ ναγ·

15 20. χε νεγκωρῶ μεν εροι πε ἄν ἄεψαχε εγ-  
νοτῆ εψωνε ἄμοι εἄμγστηριον ἄπογοϊν ἄν  
ετε ἄτσοοϋν ἄμοου ἄν· εγχω ἄμοσ εροι εγο  
ἄκροϋ εροι· λγω εγβοντ εροι χε λιπικτεγε  
εποϋοειν ετῆ πχισε·

20 21. λγοϋων ἄρωϋ εζοϋν εροι· πεχαγ χε σε  
τἄναχι-πεσοϋοϊν·

22. τενοϋ σε πογοειν ἀκειμε επεγκροϋ ἄπρ-  
ἀνεχε ἄμοου· λγω ἄπρτρε τεκβονθια οϋε ἄσα-  
βολ ἄμοι· πε

25 23. σεπη πογοειν· ἀρι-παλαπ· ἄν πακβα·

9 ουηκ; archaic form of ουβικ.

teeth at me, wanting to take away my light from me com-  
pletely.

17. How long now, O Light, dost thou *suffer* them, that they oppress me? Save my power from their wicked thoughts, and save me from the lion-faced power, for I alone among the *invisible ones* am in this *place*.

18. I will *sing praise* to thee, O Light, while I am in the midst of all those gathered against me. And I will cry out to thee in the midst of all those that oppress me.

19. Now at this time, O Light, let not those that hate me and want to take away my power from me, rejoice over me; these who hate me, as they move their eyes against me, without my having done anything to them.

20. For *indeed* they flatter me with sweet words while they seek from me the *mysteries* of the light which I do not know; speaking to me with cunning against me, and raging against me, because I have *believed* in the light which is in the height.

21. They have opened their mouths against me; they have said: Yes. We will take away her light.

22. Now at this time, O Light, thou hast known their cunning; *suffer* them not, and let not thy *help* be far from me.

23. Make haste, O Light, judge me and avenge me. |

24. ΛΥΩ †ΖΑΠ ΕΡΟΪ ΖΝ ΤΕΚΜΝΤΑΓΛΘΟΣ· ΤΕΝΟΥ ΘΕ  
ΠΟΥΟΙΝ ΝΝΟΥΟΙΝ ΜΠΡΤΡΕΥΧΙ-ΠΛΟΥΟΙΝ ΝΤΟΟΤ·

25. ΛΥΩ ΜΠΡΤΡΕΥΧΟΟΣ ΖΡΑΪ ΝΖΗΤΟΥ· ΧΕ Λ ΤΕΝ-  
ΣΟΜ ΣΕΙ' ΜΠΕΣΟΥΟΙΝ ΛΥΩ ΜΠΡΤΡΕΥΧΟΟΣ ΧΕ ΛΝΩ-  
5 ΜΚ ΝΤΕΣΣΟΜ·

26. ΑΛΛΑ ΜΑΡΕ ΟΥΚΑΚΕ ΝΤΟΥ ΕΙ' ΕΖΡΑΪ ΕΧΩΟΥ·  
ΛΥΩ ΜΑΡΟΥΡ-ΑΤΣΟΜ ΝΒΙ ΝΕΤΟΥΕΩΧΙ-ΠΛΟΥΟΙΝ Ν-  
ΤΟΟΤ· ΛΥΩ ΜΑΡΟΥ† ΖΙΩΟΥ ΝΟΥΧΑΟΣ ΜΝ ΟΥΚΑΚΕ·  
ΝΒΙ ΝΕΤΧΩ ΜΜΟΣ ΧΕ ΤΝΝΑΧΙ ΜΠΕΣΟΥΟΙΝ ΜΝ  
10 ΤΕΣΣΟΜ·

27. ΤΕΝΟΥ ΘΕ ΝΑΖΜΕΤ ΤΑΡΙΡΑΩΕ ΧΕ †ΟΥΕΩ-ΠΜΕΖ-  
ΜΝΤΩΟΜΤΕ ΝΑΙΩΝ ΠΤΟΠΟΣ ΝΤΑΙΚΑΙΟΣΥΝΗ· ΛΥΩ  
†ΝΑΧΟΟΣ ΝΟΥΟΕΙΩ ΝΙΜ ΧΕ ΕΓΕΡΖΟΥΓΕ-ΟΥΟΙΝ ΝΒΙ  
ΠΟΥΟΙΝ ΝΙΘΟΥ ΠΕΚΑΓΓΕΛΟΣ·

15 28. ΛΥΩ ΠΑΛΑΣ ΝΑΖΥΜΝΕΥΕ ΕΡΟΚ ΖΜ ΠΕΚΣΟΟΥΝ ΠΕ<sup>b</sup>  
ΜΠΛΟΥΟΕΙΩ ΤΗΡΨ ΖΜ ΠΜΕΖΜΝΤΩΟΜΤΕ ΝΑΙΩΝ :

3 ΑΣΩΩΠΕ ΝΤΕΡΕ ΙΣ ΟΥΩ ΕΧΧΩ ΝΝΕΪΩΛΧΕ ΕΝΕΓ-  
ΜΑΘΗΤΗΣ· ΠΕΧΛΑ ΝΛΥ ΧΕ ΠΕΤΝΗΦΕ ΖΝΤΗΥΤΝ· ΜΑ-  
ΡΕΥΤΑΥΕ-ΠΕΥΒΩΛ· ΛΧΕΙ' ΕΘΗ ΝΒΙ ΙΑΚΩΒΟΣ· ΛΥ†ΠΙ  
20 ΕΡΝ ΤΜΕΣΤΝΖΗΤ ΝΙΣ ΠΕΧΛΑ ΧΕ ΠΑΧΟΕΙΣ· ΛΥΝΗΦΕ  
ΜΜΟΪ ΝΒΙ ΠΕΚΠΝΛ· ΛΥΩ †ΡΟΟΥΤ ΕΤΑΥΕ-ΠΕΥΒΩΛ·  
ΕΤΒΕ ΠΑΪ ΡΩ Λ ΤΕΚΣΟΜ ΠΡΟΦΗΤΕΥΕ ΜΠΙΟΥΟΪΩ ΖΙΤΝ  
ΑΛΥΕΙΑ ΖΜ ΠΜΕΖΜΑΒΤΑΥΤΕ ΜΨΑΛΜΟΣ ΕΧΧΩ ΜΜΟΣ  
ΝΤΕΪΖΕ ΕΤΒΕ ΤΜΕΖΨΙΤΕ ΜΜΕΤΑΝΟΙΑ ΝΤΠΙΣΤΙΣ ΣΟ-  
25 ΦΙΑ· ΧΕ

1. †ΖΑΠ ΠΧΟΕΙΣ ΕΝΕΤΧΙ ΜΜΟΪ ΝΒΟΝΣ· ΜΙΩΕ ΜΝ  
ΝΕΤΜΙΩΕ ΝΜΜΑΪ·

24. And give judgment to me in thy *goodness*; now at this time, O Light of Lights, let them not take my light from me.

25. And do not let them say in their hearts<sup>1</sup>: Our power has satisfied itself with her light; and let them not say: We have swallowed her power.

26. *But* rather let darkness come down upon them; and let those that want to take away my light from me become powerless; and those that say: We will take away her light and her power, let them be covered with *Chaos* and darkness.

27. Now at this time, save me, that I may rejoice, because I want<sup>2</sup> the thirteenth *aeon*, the *place of righteousness*. And I will say at all times: May the light of *Jeu*, thy *angel*, give more light.

28. And my tongue will *sing praises* to thee in thy knowledge, all my time in the thirteenth *aeon*.<sup>3</sup>

51. It happened when Jesus finished saying these words to his *disciples*, he said to them: "He who is *sober* among you, let him give their interpretation."

James came forward, he kissed the breast of Jesus and said: "My Lord, thy *Spirit* has made me *sober*<sup>3</sup>, and I am willing to give their interpretation. Concerning this, indeed, thy power *prophesied* once, through David, in the 34th *Psalms*, speaking thus about the ninth *repentance* of the Pistis Sophia:

1. 'Judge, O Lord, those who do injustice to me; fight with those who fight with me. |

<sup>1</sup> (3) in their hearts; Till: within themselves, i.e. to themselves.

<sup>2</sup> (11) I want; Till: I love.

<sup>3</sup> (20, 21) thy Spirit has made me sober; Till: thy Spirit has become sober (awake) in me.



2. ΑΜΑΣΤΕ ΝΟΥΣΟΠΛΟΝ ΜΝ ΟΥΘΥΡΩΝ ΝΓΤΩΟΥΝ  
ΕΒΟΗΘΙ ΕΡΟΪ·

3. ΠΩΣΤ̄ ΕΒΟΛ ΝΟΥΣΙΗΕ· ΑΥΩ ΝΓΤΟΧΠ̄Σ ΜΠΕΜΤΟ Π̄Ε  
ΕΒΟΛ ΝΝΕΤΘΛΙΒΕ ΜΜΟΪ· ΛΧΙC ΝΤΑΨΥΧΗ ΧΕ ΛΝΟΚ  
5 ΠΕ ΠΟΥΟΥΧΑΪ·

4. ΜΑΡΟΥΧΙΩΠΕ ΝΣΕΟΥΩΛ̄C Ν̄CΙ ΝΕΤΩΠΝΕ ΝCΑ  
ΤΑΨΥΧΗ· ΜΑΡΟΥΚΟΤΟΥ ΕΠΑΣΟΥ ΝCΕΧΙΩΠΕ Ν̄CΙ  
ΝΕΤΜCΕΥΕ ΕΡΟΪ ΕΞΕΝΠΕΘΟΥ·

5. ΜΑΡΟΥΡ̄ΘΕ ΝΟΥΩΟΕΙΩ ΜΠΕΜΤΟ ΕΒΟΛ ΝΟΥΤΗΥ·  
10 ΑΥΩ ΕΡΕ ΠΑΓΓΕΛΟC ΜΠΧΟΕΙC ΠΗΤ ΝCΩΟΥ·

6. ΜΑΡΕ ΤΕΥΣΙΗ Ω(Ω)ΠΕ ΝΚΑΚΕ· ΑΥΩ ΝCΣΛΑΑΤΕ·  
ΑΥΩ ΕΡΕ ΠΑΓΓΕΛΟC ΜΠΧΟΕΙC ΘΛΙΒΕ ΜΜΟΥ·

7. ΧΕ ΑΥΣΩΠ ΕΡΟΪ ΝΟΥΠΑΩ ΜΠΧΙΝΧΗ· ΕΠΕΥΤΑΚΟ  
ΜΑΥΑΛΥ· ΑΥΩ ΑΥΝΕCΝΕC-ΤΑΨΥΧΗ ΕΠΠΕΤΩΟΥΕΙΤ·

8. ΜΑΡΕCΓΙ' ΝΑΥ Ν̄CΙ ΠΠΑΩ ΕΤΕ ΝCΕCΟΥΝ ΜΜΟΥ  
15 ΑΝ· ΑΥΩ ΜΑΡΕCΘΟΠΟΥ Ν̄CΙ ΤCΟΡC̄ ΕΝΤΑΥΣΟΠC̄ ΕΡΟΪ·  
ΑΥΩ CΕΝΛΣΕ ΕΞΡΑΪ ΕΠΕΪΠΑΩ·

9. ΤΑΨΥΧΗ ΔΕ ΝΑΤΕΛΗΛ ΕΧ̄Μ ΠΧΟΕΙC· ΑΥΩ CΝΑ- Π̄Ε<sup>b</sup>  
ΟΥΡΟΤ ΕΧ̄Μ ΠΕCΟΥΧΑΪ·

10. ΝΑΚΕC ΤΗΡΟΥ ΝΑΧΟΟC ΧΕ ΠΧΟΕΙC ΝΙΜ ΠΕ  
20 ΕΤΝΑΩΕΙΝΕ ΜΜΟΚ· ΕΚΤΟΥΧΟ ΜΦΗΚΕ ΕΤCΙΧ ΜΠΕΤ-  
ΧΟΟΡ ΕΡΟΥ· ΑΥΩ ΕΚΝΟΥΣ̄Μ ΝΟΥΣΗΚΕ ΜΝ ΟΥΕΒΙΗΝ  
ΝΤΟΟΤΟΥ ΝΝΕΤΤΩΡ̄Π ΜΜΟΥ·

11. ΑΥΤΩΟΥΝ Ν̄CΙ ΖΕΝΜΝΤΡΕ ΝΧΙΝCΟΝC̄· ΑΥΩΝΤ  
25 ΕΝΕΤΕ Ν†CΟΥΝ ΜΜΟΥ ΑΝ·

9 MS ΜΠΕΜΤΟ.

11 MS ΩΩΠC.

16 MS ΤCΟΡC; read ΤCΟΡC̄.

2. Take hold of a *weapon* and *shield*, and rise to *help* me.

3. Draw forth a sword and unsheath it in the presence of those that *afflict* me; say to my *soul*: I am thy<sup>1</sup> salvation.

4. May they be put to shame and disgrace that seek my *soul*; may those that think wicked things about me be turned back and be put to shame.

5. May they become like dust<sup>2</sup> before the wind; and may the *angel* of the Lord pursue them.

6. May their paths become dark and slippery; and may the *angel* of the Lord *afflict* them.

7. For, without cause, they have hidden for me a snare to their own destruction; and in vain they have slandered my *soul*.

8. May the snare which they do not know come to them; and may the net, which they have hidden for me, catch them, and may they fall into this snare.

9. *But* my *soul* will rejoice over the Lord, and be glad over its salvation.

10. All my bones will say: O Lord, who can resemble thee? Thou dost save the poor out of the hand of those that are stronger than he; and thou dost save a poor man and a needy from the hands of those that rob him.

11. Unjust witnesses have arisen; they have questioned me about things which I do not know. |

<sup>1</sup> (5) thy; lit. their.

<sup>2</sup> (9) dust; Schmidt: chaff.

12. ΑΥΤΩΩΒΕ ΝΑΪ ΝΖΕΝΠΕΘΟΥ· ΕΠΜΑ ΝΖΕΝΠΕΤ-  
ΝΑΝΟΥΟΥ· ΑΥΩ ΟΥΜΝΤΑΤΩΗΡΕ ΝΤΑΨΥΧΗ·

13. ΑΝΟΚ ΔΕ ΝΤΕΡΟΥΕΝΩΧΛΙ ΝΑΪ· ΛΙ† ΖΙΩΩΤ Ν-  
ΟΥΘΟΟΥΝΕ· ΑΥΩ ΛΙΘΒΒΙΕ-ΤΑΨΥΧΗ ΖΝ ΟΥΝΗCΤΙΑ·  
5 ΕΡΕ ΠΑΨΑΗΛ ΝΑΚΟΤΨ ΕΖΡΑΪ ΕΚΟΥΟΥΝΤ·

14. ΛΙΡΑΝΑΚ ΝΘΕ ΜΠΕΤΖΙΤΟΥΩΪ· ΑΥΩ ΝΘΕ ΜΠΑ-  
CΟΝ· ΑΥΩ ΛΙΘΒΒΙΟΪ ΝΘΕ ΜΠΕΤΡΖΗΒΕ· ΑΥΩ ΝΘΕ Μ-  
ΠΕΤΟΚΜ·

15. ΑΥΕΥΦΡΑΝΕ ΕΖΡΑΪ ΕΧΩΪ· ΑΥΩ ΑΥΧΙΩΠΕ· Α ΠΖ  
10 ΖΕΝΜΑCΤΙΨ CΩΟΥΖ ΕΖΡΑΪ ΕΧΩΪ· ΑΥΩ ΜΠΙΕΙΜΕ ΑΥ-  
ΠΩΡΧ ΑΥΩ ΜΠΟΥΜΚΑΖ ΝΖΗΤ·

16. ΑΥΠΙΡΑΖΕ ΜΜΟΪ· ΑΥΩ ΑΥΚΩΜΩ ΝCΩΪ ΖΝ ΟΥ-  
ΚΩΜΩ· ΑΥΖΡΟΧΡΕΧ ΝΝΕΥΟΒΖΕ ΕΖΡΑΪ ΕΧΩΪ·

17. ΠΧΟΕΙC ΕΚΝΑCΩΨΤ ΕΖΡΑΪ ΕΧΩΪ ΤΝΑΥ· ΤΑΖΕ-  
15 ΤΑΨΥΧΗ ΕΡΑΤC ΕΒΟΛ ΖΝ ΝΕΥΖΒΗΥΕ ΘΘΟΥ· ΑΥΩ  
ΝΛΖΜ-ΤΑΜΝΤΩΗΡΕ (Ν)ΟΥΩΤ· ΕΤΟΟΤΟΥ ΝΜΜΟΥΪ·

18. †ΝΛΟΥΩΝΖ ΝΑΚ ΕΒΟΛ ΠΧΟΕΙC ΖΝ ΟΥΕΚΚΛΗCΙΑ  
ΕΝΑΨΩC· ΑΥΩ †ΝΑCΜΟΥ ΕΡΟΚ ΖΝ ΟΥΛΛΑΟC ΕΜΝΤΨ-  
ΗΠΕ ΜΜΑΥ·

20 19. ΜΠΡΤΡΕΥΡΑΨΕ ΜΜΟΪ ΝCΙ ΝΕΤΟ ΝΧΑΧΕ ΕΡΟΪ ΖΝ  
ΟΥΧΙΝCΟΝC· ΝΕΤΜΟCΤΕ ΜΜΟΪ ΕΧΙΝΧΗ· ΑΥΩ ΕΥ-  
ΧΩΡΜ ΝΝΕΥΒΑΛ·

20. ΧΕ ΑΝΟΚ ΜΕΝ ΨΑΥΨΑΧΕ ΝΜΜΑΪ ΖΝ ΖΕΝΨΑΧΕ  
ΝΕΙΡΗΝΙΚΟΝ· ΑΥΩ ΨΑΥΜΟΚΜΕΚ ΕΥΟΡΓΗ ΖΝ ΖΕΝ- ΠΖ<sup>b</sup>  
25 ΚΡΟΨ·

10 MS ΜΑCCTIΨ.

16 MS ΟΥΩΤ.

12. They repaid me evil things for good, and childlessness to my *soul*.

13. *But* I, when they *troubled* me, I put on sackcloth, and I humbled my *soul* with *fasting*; and my prayer will return again to my bosom.

14. I was agreeable as if to my neighbour, and as if to my brother; and I humbled myself like a mourner and a sorrowful one.

15. They have *rejoiced* over me and have been put to shame. *Scourges* were gathered against me and I did not know; they were separated and they were not distressed.

16. They *tempted* me, and they sneered at me contemptuously; they gnashed their teeth against me.

17. O Lord, when wilt thou look down upon me? Establish my *soul* away from their wicked deeds; and save my only-begotten one<sup>1</sup> from the lions.

18. I will confess thee, O Lord, in a great *congregation*, and I will bless thee among countless *people*.

19. Let not those who are enemies to me unjustly, who hate me without cause and wink with their eyes, rejoice over me.

20. For *indeed* they speak to me with *peaceful* words; and they imagine *wrath* with cunning. |

<sup>1</sup> (16) only-begotten one; lit. only-son-ship.

21. ΛΥΟΥΩΨ(Σ) ΕΒΟΛ ΝΤΕΥΤΑΠΡΟ ΕΣΡΑΪ ΕΧΩΪ·  
 ΛΥΩ ΛΥΧΟΟΣ ΧΕ ΕΥΓΕ Λ ΝΕΝΒΑΛ ΜΕΣΒΙΑΤΝ ΜΜΟϢ·

22. ΑΚΝΑΥ ΠΧΟΕΙΣ ΜΠΡΚΑΡΩΚ ΠΧΟΕΙΣ ΜΠΡΣΑΖΩΚ  
 ΣΑΒΟΛ ΜΜΟΪ·

5 23. ΤΩΟΥΝ ΠΧΟΕΙΣ ΝΓ†ΖΤΗΚ ΕΠΑΖΑΠ· †ΖΤΗΚ ΕΠΑ-  
 ΧΙΚΒΑ ΠΑΝΟΥΤΕ ΛΥΩ ΠΑΧΟΕΙΣ·

24. ΚΡΙΝΕ ΜΜΟΪ ΠΧΟΕΙΣ ΚΑΤΑ ΤΑΛΙΚΑΙΟΣΥΝΗ· ΜΠΡ-  
 ΤΡΕΥΡΑΨΕ ΜΜΟΪ ΠΑΝΟΥΤΕ·

25. ΟΥΔΕ ΜΠΡΤΡΕΥΧΟΟΣ ΧΕ ΕΥΓΕ ΤΕΝΨΥΧΗ·  
 10 ΜΠΡΤΡΕΥΧΟΟΣ ΧΕ ΑΝΟΜΚΨ·

26. ΜΑΡΟΥΧΙΩΠΕ ΝΣΕΟΥΩΛΣ ΖΙ ΟΥΣΟΠ· ΝΣΙ ΝΕΤ-  
 ΡΑΨΕ ΕΧΝ ΝΑΠΕΘΟΥ· ΜΑΡΟΥ† ΖΙΩΟΥ ΝΟΥΨΠΕ  
 ΜΝ ΟΥΟΥΩΛΣ ΝΣΙ ΝΕΤΧΕ-ΝΟΣ ΝΨΑΧΕ ΕΣΡΑΪ ΕΧΩΪ·

27. ΜΑΡΟΥΤΕΛΗ· ΝΣΕΟΥΝΟΥ ΝΣΙ ΝΕΤΟΥΕΨ-ΤΑΛΙ-  
 15 ΚΑΙΟΣΥΝΗ· ΛΥΩ ΜΑΡΟΥΧΟΟΣ ΧΕ ΜΑΡΕ ΠΧΟΕΙΣ Ρ- ΠΠ  
 ΝΟΣ ΝΨΧΙΣ ΝΣΙ ΝΕΤΟΥΕΨ-†ΡΗΝΗ ΜΠΕΨΜΖΑΛ·

28. ΠΑΛΑΣ ΝΑΤΕΛΗ ΝΤΕΚΑΙΚΑΙΟΣΥΝΗ ΜΝ ΠΕΚΤΑΪΟ  
 ΜΠΕΖΟΥ ΤΗΡΨ·

3 1 ΝΑΪ ΣΕ ΝΤΕΡΕΨΧΟΥ ΝΣΙ ΙΑΚΚΩΒΟΣ ΠΕΧΛΨ ΝΣΙ  
 20 ΙΣ ΧΕ ΕΥΓΕ ΚΑΛΩΣ ΙΑΚΚΩΒΟΣ ΠΑΪ ΠΕ ΠΕΩΛ ΝΤΜΕΖ-  
 ΨΙΤΕ ΜΜΕΤΑΝΟΙΑ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΖΑΜΗΝ ΖΑΜΗΝ  
 †ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ ΤΕΤΝΑΡΨΟΡΠ ΕΖΟΥΝ ΕΤΜΝΤ-  
 ΕΡΟ ΝΜΠΗΥΕ ΖΑΘΗ ΝΝΑΖΟΡΑΤΟΣ ΤΗΡΟΥ ΜΝ ΝΝΟΥΤΕ  
 ΤΗΡΟΥ· ΜΝ ΝΑΡΧΩΝ ΤΗΡΟΥ· ΝΑΪ ΕΤΨΟΟΠ ΖΜ ΠΜΕΖ-  
 25 ΜΝΤΨΟΜΤΕ ΝΑΙΩΝ· ΛΥΩ ΖΜ ΠΜΕΖΜΝΤΣΝΟΥΣ Ν-  
 ΛΙΩΝ· ΝΤΩΤΝ ΔΕ ΑΝ ΜΑΥΑΤΤΗΨΤΝ· ΑΛΛΑ ΟΥΟΝ ΠΠ<sup>b</sup>

1 MS ΛΥΟΥΩΨ.

7 MS ΤΑΛΙΚΑΙΟΣΥΝΗ; read ΤΕΚΑΙΚ.

23 MS ΝΝ ΝΝΟΥΤΕ ΤΗΡΟΥ; dittography, the second expunged.

21. They opened wide their mouths against me and they said: *Excellent*, our eyes have had a full view of him.

22. Thou hast seen, O Lord, be not silent, O Lord; draw not back from me.

23. Arise, O Lord, give heed to my judgment; give heed to my revenge, my God and my Lord.

24. Judge me, O Lord, according to my righteousness; let them not rejoice over me, my God.

25. Neither let them say: *Excellent*, our soul; let them not say: We have swallowed him.

26. Let those that rejoice over my misfortunes be put to shame, and disgraced at the same time; let those that speak great words against me be covered with shame and disgrace.

27. Let those that wish my *righteousness* be glad and rejoice; and may those that wish the *peace* of his servant say: let the Lord be magnified and lifted up.

28. My tongue will rejoice at thy *righteousness* and thy glory all the day\*.”

52. When James had said these things, Jesus said: *Excellent, well done*, James. This is the interpretation of the ninth *repentance* of the Pistis Sophia. *Truly, truly*, I say to you that you will become first in the Kingdom of Heaven, before all the *invisible ones*, and all the gods, and all the *archons*, which are in the thirteenth *aeon*, and in the twelfth *aeon*. But not only you, | but also everyone who will perform my *mysteries*.”

\* Ps. 34.1-28

ΝΙΜ ΟΝ ΕΤΝΑΡ-ΝΑΜΥΣΤΗΡΙΟΝ: ΝΑΙ ΔΕ ΝΤΕΡΕΧΧΟΟΥ  
 ΠΕΧΛΑΧ ΝΑΥ ΧΕ ΤΕΤΝΝΟΕΙ ΧΕ ΕΙΨΑΧΕ ΝΜΜΗΤΝ  
 ΝΑΨ ΝΖΕ: ΑΣΧΟΒΣ ΟΝ ΕΒΟΛ ΝΒΙ ΜΑΡΙΣΑΜ· ΠΕΧΛΑΧ  
 ΧΕ ΣΕ ΠΧΟΕΙΣ· ΠΑΙ ΠΕ ΕΝΤΑΚΧΟΟΨ ΝΑΝ ΜΠΙΟΥΟΨ  
 5 ΧΕ ΝΖΑΕΕΥ ΝΑΡΨΟΡΠ· ΑΥΩ ΝΤΕ ΝΨΟΡΠ ΡΖΑΕ· Ν-  
 ΨΟΡΠ ΣΕ ΕΝΤΑΥΤΑΜΙΟΥ ΖΑΤΝΕΖΗ ΝΕ ΝΑΖΟΡΑΤΟΣ·  
 ΕΠΕΙΔΗ ΝΤΟΥ ΠΕ ΕΝΤΑΥΨΩΠΕ ΖΛΘΗ ΝΤΜΝΤΡΩΜΕ  
 ΝΤΟΥ ΜΝ ΝΝΟΥΤΕ ΜΝ ΝΑΡΧΩΝ ΑΥΩ ΝΡΩΜΕ ΕΤ-  
 ΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΣΕΝΑΡΨΟΡΠ ΕΡΟΥ ΕΖΟΥΝ ΕΤΜΝΤ-  
 10 ΕΡΟ ΝΜΠΗΥΕ· ΠΕΧΛΑΧ ΝΑΣ ΝΒΙ ΙΣ ΧΕ ΕΥΓΕ ΜΑΡΙΣΑΜ·  
 ΑΧΟΥΩΣ ΟΝ ΕΤΟΥΤΨ ΝΒΙ ΙΣ ΠΕΧΛΑΧ ΝΝΕΨΜΑΘΗΤΗΣ·  
 ΧΕ ΑΨΩΠΕ ΣΕ ΝΤΕΡΕΣΤΑΥΕ-ΤΜΕΨΨΙΤΕ ΜΜΕΤΑΝΟΙΑ ΠΩ  
 ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΑΣΩΧ ΟΝ ΜΜΟΣ ΝΒΙ ΨΣΟΜ  
 ΝΖΟ ΜΜΟΥΨ· ΕΣΟΥΕΨΨΙ-ΣΟΜ ΝΙΜ ΝΖΗΤΣ· ΑΣΩΨ ΟΝ  
 15 ΕΖΡΑΨ ΕΠΟΥΟΕΙΝ ΕΣΧΩ ΜΜΟΣ ΧΕ ΠΟΥΟΨΝ ΕΝΤΑΨ-  
 ΠΙΣΤΕΥΕ ΕΡΟΨ ΧΙΝ ΝΨΟΡΠ ΕΝΤΑΨΨΕΠ-ΝΕΨΝΟΣ ΝΖΙΣΣ  
 ΕΤΒΗΗΤΚ ΒΟΗΘΙ ΕΡΟΨ· ΑΥΩ ΑΥΧΙ ΝΤΟΥΤΣ ΝΤΕΣ-  
 ΜΕΤΑΝΟΙΑ ΝΤΕΥΝΟΥ ΕΤΜΜΑΥ· ΑΨΩΤΜ ΕΡΟΣ ΝΒΙ  
 ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΑΥΩ ΑΥΤΝΝΟΥΤ ΖΙΤΝ ΤΕΨ-  
 20 ΚΕΛΕΥΣΙΣ ΔΨΙΨ ΕΒΟΗΘΙ ΕΡΟΣ· ΑΨΝΤΣ ΕΖΡΑΨ ΖΜ ΠΕ-  
 ΧΛΟΣ· ΧΕ ΑΣΜΕΤΑΝΟΨ· ΑΥΩ ΟΝ ΕΒΟΛ ΧΕ ΑΣΠΙΣ-  
 ΤΕΥΕ ΕΠΟΥΟΕΙΝ· ΑΨΨΕΠ-ΝΕΨΝΟΣ ΝΖΙΣΕ· ΜΝ ΝΕΨΝΟΣ  
 ΝΒΙΝΔΥΝΟΣ· ΑΥΡΖΑΛ ΜΜΟΣ ΖΙΤΜ ΠΙΑΥΘΑΔΗΣ Ν-  
 ΝΟΥΤΕ· ΑΥΩ ΜΠΟΥΡΖΑΛ ΜΜΟΣ ΖΙΤΝ ΑΛΑΥ ΝΖΩΒΣ ΓΙ- ΠΩ<sup>1</sup>  
 25 ΜΗΤΙ ΖΙΤΝ ΟΥΔΥΝΑΜΙΣ ΝΟΥΟΨΝ ΕΤΒΕ ΠΣΙΝΣ ΜΠΟΥ-

7 MS ΠΕ: read ΠΕ.

25 MS ΕΤΒΕ: in margin ΖΙΤ: read ΖΙΤΤΙ for ΕΤΒΕ.

When he had said these things, he said to them: "Do you *understand* in what manner I am speaking with you?"

Mariam sprang up again, she said: "Yes, O Lord. This is what thou didst say to us once: 'The last will become first and the first will become last.'\* Now the first, which were created before us, are the *invisible ones*, since they existed before mankind, they and the gods and the *archons*; and the men who will receive *mysteries* will precede them in the Kingdom of Heaven."

Jesus said to her: "*Excellent*, Mariam."

Jesus continued again, he said to his *disciples*: "Now it happened when the Pistis Sophia had said the ninth *repentance*, the lion-faced power oppressed her again, wanting to take away all the power within her. She cried again to the Light, saying:

'O Light, in whom I have *believed* from the beginning, for whose sake I have suffered great afflictions, *help* me.'

And in that hour her *repentance* was accepted. The First *Mystery* heard her. And I was sent at his *command*, I came to *help* her. I brought her up from the *Chaos* because she had *repented*, and also because she had *believed* in the light, and she had suffered these great afflictions and these great *dangers*. She was deceived by the deity Authades. And she was deceived by nothing *except* a light-power, because of the likeness of the light | in which she *believed*. Now because

\* cf. Mt. 19.30; 20.16; Mk. 10.31; Lk. 13.30

ΟΕΙΝ Ν̄ΤΑΣΠΙΣΤΕΥΕ ΕΡΟϢ· ΕΤΒΕ ΠΑΙ ΣΕ ΑΥΤ̄ΝΝΟ-  
 ΟΥΤ̄ ΖΙΤ̄Ν ΤΚΕΛΕΥΣΙΣ Μ̄ΠΙΩΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ· Ε-  
 ΤΡΑΒΟΗΘΙ ΕΡΟΣ Ζ̄Ν ΟΥΠΕΘΗΠ· Ν̄ΝΕΜ̄ΠΑΤ̄ΕΙ' ΔΕ ΠΕ  
 ΕΠΤΟΠΟΣ Ν̄ΝΑΙΩΝ ΕΠΤΗΡ̄Ϣ· ΑΛΛΑ ᾹΙΕΙ' ΕΒΟΛ Ζ̄Ν ΤΕΥ-  
 5 ΜΗΤΕ ΤΗΡΟΥ ΕΜΠΕ ΑΛΛΥ Ν̄ΒΟΜ ΕΙΜΕ· ΟΥΤΕ ΝΑΠΣΑ-  
 ΝΖΟΥΝ Ν̄ΤΕ ΠΣΑΝΖΟΥΝ· ΟΥΤΕ ΝΑΠΣΑΒ̄ΒΟΛ Ν̄ΤΕ ΠΣΑ-  
 Β̄ΒΟΛ· ΕΙΜΗΤΙ ΕΠΙΩΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΜΑΤΕ·

3 ΑΣΩΩΠΕ ΣΕ Ν̄ΤΕΡΙΕΙ' ΕΠΕΧΛΟΣ ΕΒΟΗΘΙ ΕΡΟΣ·  
 ΑΣΝΑΥ ΕΡΟΪ ΕΙΟ Ν̄ΝΟΕΡΟΣ· ΑΥΩ ΕΙΟ Ν̄ΟΥΟΕΙΝ ΕΜΑ-  
 10 ΩΟ· ΕΪΩΟΠ Ζ̄Ν ΟΥΜ̄ΝΤ̄ΝΑΗΤ ΕΖΟΥΝ ΕΡΟΣ· ΝΕΙΟ  
 ΓΑΡ ΑΝ ΠΕ Ν̄ΑΥΘΑΔΗΣ Ν̄ΘΕ Ν̄Τ̄ΒΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ ΤΑΪ  
 ΕΝΤΑΣϢΙ-Τ̄ΒΟΜ Ν̄ΟΥΟΪΝ Ζ̄Ν ΤΣΟΦΙΑ· ΑΥΩ ΟΝ ΤΑΪ  
 ΕΤΖΩΧ Μ̄ΜΟΣ ΕϢΙ-ΠΟΥΟΕΙΝ ΤΗΡ̄Ϣ ΕΤ̄Ν̄ΖΗΤ̄Σ· ΑΣ̄ΝΑΥ 9  
 ΣΕ ΕΡΟΪ ΕΙΟ Ν̄ΟΥΟΪΝ Ν̄ΓΙ ΤΣΟΦΙΑ Ν̄ΖΟΥΟ ΕΤ̄ΛΥΝΑ-  
 15 ΜΙΣ Ν̄ΖΟ Μ̄ΜΟΥΪ Ν̄ΟΥΗΠΕ Ν̄ΤΒΑ Ν̄ΚΩΒ Ν̄ΣΟΠ· ΑΥΩ  
 ΕΪΩΟΠ Ζ̄Ν ΟΥΝΟΣ (Μ̄)Μ̄ΝΤ̄ΝΑΗΤ ΕΖΟΥΝ ΕΡΟΣ· ΑΥΩ  
 ΑΣΕΙΜΕ ΧΕ ΑΝ̄Γ ΟΥΕΒΟΛ Ζ̄Μ ΠΧΙΣΣ Ν̄ΝΧΙΣΣ· ΠΑΪ  
 ΕΝΤΑΣΠΙΣΤΕΥΕ ΕΠΕϢΟΥΟΪΝ ΧΙΝ Ν̄ΩΡ̄Π̄· ΑΣΤΩΚ ΣΕ  
 Ν̄ΖΗΤ̄ Ν̄ΓΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΑΥΩ ΑΣΧΩ Ν̄ΤΜΕΖΜΗΤΕ  
 20 Μ̄ΜΕΤΑΝΟΙΑ ΕΣΧΩ Μ̄ΜΟΣ ΧΕ

1. ΑΪΩΩ ΕΖΡΑΪ ΕΡΟΚ ΠΟΥΟΕΙΝ Ν̄ΤΕ ΝΙΟΥΟΕΙΝ Ζ̄Μ  
 ΠΤΡΕΪΖΩΩ ΑΚΣΩΤ̄Μ ΕΡΟΪ·

2. ΠΟΥΟΕΙΝ ΝΟΥΖ̄Μ Ν̄ΤΑΒΟΜ ΕΒΟΛ Ζ̄Ν ΖΕΝΣΠΟΤΟΥ  
 Ν̄ΧΙΝΘΟΝ̄Σ· ΑΥΩ Ν̄ΑΝΑΜΟΣ· ΑΥΩ ΕΒΟΛ Ζ̄Ν ΖΕΝ-  
 25 ΣΟΡ̄Θ̄Σ Ν̄ΚΡΟϢ·

7 MS ΕΠΙΩΟΡ̄Π̄; read ΠΙΩΟΡ̄Π̄.

16 MS Ζ̄Π̄ ΟΥΜ̄ΝΤ̄ΝΑΗΤ; ΝΟΣ in left-hand margin.

22 MS Ζ̄Μ ΠΤΡΕΪΖΩΩ; archaic form of Ζ̄Π̄ ΠΤΡΑΖΩΩ.

24 MS ΠΑΝΑΜΟΣ; read ΠΑΝΟΜΟΣ.

of this I was sent, through the *command* of the First *Mystery*, to *help* her secretly. *But* I had not yet come to the *place* of the *aeons* at all. *But* I came forth from the midst of them all without any power knowing; *neither* the innermost ones of the inner, *nor* the outermost ones of the outer, *except for* the First *Mystery* alone.

Now it happened when I came to the *Chaos*, to *help* her, she saw that I was *understanding*, and that I was shining exceedingly and with compassion towards her. *For* I was not *insolent* like the lion-faced power, which had taken away the power of light from the *Sophia*, and which had also afflicted her, to take away all the light within her. Now the *Sophia* saw me, that I was shining ten thousand times more than the lion-faced *power*, and that I had great compassion towards her. And she knew that I was from out of the height of heights, in the light of which she had *believed* from the beginning. The *Pistis Sophia* took courage and she spoke the tenth *repentance*, saying:

1. 'I have cried out to thee, O Light of Lights, in my affliction, and thou hast heard me.

2. O Light, save my power from unjust and *iniquitous* lips, and from cunning snares. |

3. ΠΟΥΘΕΙΝ ΕΤΟΥΝΑΧΙΤῆ ΝΖΗΤ· ΖΝ ΟΥΒΟΡΘΣ Ν-  
ΚΡΟϢ· ΝΕΥΝΑΝΤῆ ΝΑΚ ΑΝ·
4. ΝΒΟΡΘΣ ΓΑΡ ΜΠΑΥΟΛΛΗΣ ΣΗΡ ΕΒΟΛ· ΑΥΩ ΜΝ  
ΝΖΛΘΕ ΝΤΕ ΠΙΑΤΝΑ·
- 5 5. ΟΥΟΪ ΝΑΪ ΑΝΟΚ ΧΕ Α ΠΑΜΑΝΩΩΠΕ ΟΥΕ· ΑΥΩ ᾠ<sup>6</sup>  
ΑΪΩΩΠΕ ΖΝ ΜΜΑΝΩΩΠΕ ΝΤΕ ΠΕΧΛΟΣ·
6. Α ΤΑΘΟΜ ΩΩΠΕ ΖΝ ΖΕΝΤΟΠΟΣ ΕΝΝΟΥΪ ΑΝ ΝΕ·
7. ΑΥΩ ΛΙΚΩΡΩ ΕΝΙΑΤΝΑ' ΕΤΜΜΑΥ· ΑΥΩ ΕΪΩΔΑΝ-  
ΚΩΡΩ ΕΡΟΟΥ· ΩΑΥΤΟΥΒΗΪ ΕΠΧΙΝΧΗ·
- 10 ΝΑΪ ΘΕ ΝΤΕΡΕ ΙΣ ΧΟΟΥ ΕΝΕΦΜΑΘΗΤΗΣ ΠΕΧΛΑϢ ΝΑΥ  
ΧΕ ΤΕΝΟΥ ΘΕ ΠΕΤΕΡΕ ΠΕΦΠΝΑ ΚΙΜ ΕΡΟϢ· ΜΑΡΘΕΓΙ'  
ΘΗ· ΝΨΧΩ ΜΠΒΩΛ ΝΤΜΕΖΜΗΤΕ ΜΜΕΤΑΝΟΙΑ ΝΤΠΙΣ-  
ΤΙΣ ΣΟΦΙΑ· ΑΥΟΥΩΩΒ ΝΣΙ ΠΕΤΡΟΣ ΠΕΧΛΑϢ ΧΕ  
ΠΧΟΘΙΣ· ΕΤΒΕ ΠΑΪ ΟΝ Α ΤΕΚΘΟΜ ΝΟΥΘΕΙΝ ΠΡΟΦΗ-  
15 ΤΕΥΕ ΖΙΤΝ ΔΛΥΕΙΑ· ΜΠΙΟΥΟΪΩ ΕΣΧΩ ΜΜΟΣ ΖΜ  
ΗΜΕΖΩΕ ΜΝ ΜΝΤΨΙΣ ΜΨΑΛΜΟΣ· ΧΕ
1. ΑΪΩΩ ΕΖΡΑΪ ΕΡΟΚ ΠΧΘΕΙΣ ΖΜ ΠΤΡΑΖΩΩ· ΑΚ-  
ΣΩΤΜ ΕΡΟΪ·
2. ΠΧΘΙΣ ΝΟΥΖΜ ΝΤΑΨΥΧΗ ΕΒΟΛ ΖΝ ΖΕΝΣΠΟΤΟΥ ᾠ<sup>9</sup>  
20 ΝΧΙΝΘΟΝΣ· ΑΥΩ ΕΒΟΛ ΖΙΤΝ ΟΥΛΑΣ ΝΚΡΟϢ·
3. ΕΥΝΑΤ ΟΥ ΝΑΚ ΑΥΩ ΕΥΝΑΟΥΕΣ ΟΥ ΕΡΟΚ· Ν-  
ΝΑΖΡΝ ΟΥΛΑΣ ΝΚΡΟϢ·
4. ΝΣΟΤΕ ΜΠΧΩΡ ΩΟΛΘ ΜΝ ΝΑΝΟΡΑΖ ΝΤΕ ΠΧΛΙΕ·
5. ΟΥΟΪ ΝΑΪ ΧΕ Α ΠΑΜΑΝΩΩΠΕ ΟΥΕ ΕΒΟΛ· ΑΪ-  
25 ΟΥΩΣ ΖΝ ΜΜΑΝΩΩΠΕ ΝΚΗΛΑΡ·

3. The light which was taken away from me with a cunning snare will not be brought to thee.

4. For the snares of the Authades are widespread, with the traps of the merciless.

5. Woe to me, for my dwelling was far off and I was in the dwellings of the *Chaos*.

6. My power was in *places* which were not mine.

7. And I flattered those merciless ones, and when I flattered them, they attacked me without cause'."

53. Now when Jesus had said these things to his *disciples*, he said to them: "Now at this time let him whose *spirit* moves him, come forth and say the interpretation of the tenth *repentance* of the Pistis Sophia."

Peter answered and said: "O Lord, concerning this also, thy power *prophesied* once, through David, in the 119th *Psalms*, saying:

1. 'I cried to thee, O Lord, in my affliction and thou didst hear me.

2. O Lord, save my *soul* from unjust lips and from a cunning tongue.

3. What will be given to thee and what will be taken from thee with a cunning tongue?

4. The arrows of the strong are sharpened, together with the *coals* of the desert.

5. Woe on me, for my dwelling was far off. I dwelt in the dwellings of Kedar. |

6. Α ΤΑΨΥΧΗ Π-ΡΜΝ̄ΣΟΘΙΛΕ ΖΝ̄ ΟΥΜΗΗΩΕ ΜΜΑ·

7. ΝΕΙΟ ΝΕΙΡΗΝΙΚΟΣ ΠΕ ΜΝ̄ ΝΕΤΜΟСТΕ Ν̄-ΨΙΗΝΗ·  
ΕΨΩΑΝΩΑΧΕ ΝΜΜΑΥ· ΨΑΥΜΙΩΕ ΝΜΜΑΪ ΝΧΙΝΧΗ·

ΠΑΪ ΣΕ ΤΕΝΟΥ ΠΧΘΕΙΣ ΠΕ ΠΩΛ ΝΤΜΕΖΜΗΤΕ Μ-  
5 ΜΕΤΑΝΟΙΑ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΤΕΝΤΑΣΧΟΟΣ ΕΥΖΩΧ  
ΜΜΟΣ Ν̄ΣΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΝΖΥΛΙΚΟΝ ΝΤΕ ΠΑΥΘΑ-  
ΔΙΗΣ· ΝΤΟΟΥ ΜΝ̄ ΤΕΘΟΜ Ν̄ΣΟ ΜΜΟΥΪ· ΑΥΩ ΝΤΕ-  
ΡΟΥΘΛΙΒΣ ΜΜΟΣ ΕΜΑΨΟ· ΠΕΧΛΑΨ ΝΑΨ Ν̄ΣΙ ΙΣ ΧΕ <sup>4λ</sup>  
ΕΥΓΕ ΠΕΤΡΟΣ ΑΥΩ ΚΑΛΩΣ· ΠΑΪ ΠΕ ΠΩΛ ΝΤΜΕΖ-  
10 ΜΗΤΕ ΜΜΕΤΑΝΟΙΑ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ·

Ζ ΑΘΟΥΩΣ ΟΝ ΕΤΟΟΤΨ Ν̄ΣΙ ΙΣ ΖΜ̄ ΠΩΑΧΕ ΠΕΧΛΑΨ  
ΝΝΕΘΜΑΟΗΤΗΣ ΧΕ ΑΣΩΩΠΕ ΣΕ ΝΤΕΡΕΣΝΑΨ ΕΡΟΪ Ν̄ΣΙ  
ΨΟΜ Ν̄ΣΟ ΜΜΟΥΪ ΕΛΙΣΩΝ ΕΣΟΥΝ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ  
ΕΪΟ ΝΟΥΟΪΝ ΕΜΑΨΟ ΕΜΑΨΟ· ΑΣΩΩΝΤ̄ ΕΠΕΣΟΥΟ·  
15 ΑΥΩ ΑΣΠΡΟΒΑΛΕ ΕΒΟΛ Ν̄ΣΗΤΣ̄ ΝΚΕΜΗΗΩΕ ΜΠΡΟΒΟΛΗ  
ΕΥΝΑΨΤ̄ ΕΜΑΨΟ· ΝΑΪ ΣΕ ΝΤΕΡΟΥΨΩΠΕ· ΑΣΧΩ Ν-  
ΤΜΕΖΜΝ̄ΤΟΥΕ ΜΜΕΤΑΝΟΙΑ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣΧΩ  
ΜΜΟΣ· ΧΕ ΑΣΡΟΣ ΑΣΧΙΣΕ ΜΜΟΣ Ν̄ΣΙ ΨΟΜ ΝΧΩΨ  
ΖΡΑΪ ΖΝ̄ ΖΕΝΠΕΘΟΟΥ· ΕΡΕ ΠΕΣΜΕΕΥΕ ΨΙ ΜΠΟΥΟΪΝ  
20 Ν̄ΣΗΤ̄ ΝΟΥΟΪΩ ΝΙΜ· ΑΥΩ Ν̄ΘΕ ΝΟΥΠΕΝΙΠΕ ΕΥΨΩΨΤ̄  
ΑΥΨΙ ΝΟΥΣΟΜ Ν̄ΣΗΤ̄ ΛΙΜΕΡΕ-ΕΪ ΕΠΕΣΗΤ̄ ΕΠΕΧΛΑΟΣ· <sup>4ε</sup>  
Ν̄ΣΟΥΟ ΕΣΩ ΖΜ̄ ΠΜΟΥ ΜΠΜΕΖΜΝ̄ΤΩΟΜΤΕ ΝΛΙΩΝ·  
ΠΤΟΠΟΣ ΝΤΑΙΚΛΙΟΣΥΝΗ· ΑΥΩ ΑΥΟΥΨΩ ΕΧΙΤ̄ Ν-  
ΚΡΟΨ ΕΤΡΕΨΩΜΚ̄ ΜΠΛΟΥΘΕΙΝ ΤΗΡΨ· ΕΤΒΕ ΠΑΪ ΣΕ  
25 ΠΟΥΘΕΙΝ ΝΑΨΙ-ΠΕΨΟΥΘΕΙΝ ΤΗΡΨ· ΑΥΩ ΝΣΨΩΡΨ̄

20 MS ΕΥΨΩΨΤ̄: read ΕΨΩΨΩΤ̄.

21 Ψ̄ in upper right-hand margin at end of quire.

22 MS ΠΜΟΥ: read ΠΜΛ.

6. My *soul* has been a sojourner in many places.

7. I was *peaceful* with those who hate *peace*. When I spoke with them they fought me without cause.\*

Now at this time, O Lord, this is the interpretation of the tenth *repentance* of the Pistis Sophia, which she said when the *material emanations* of the Authades oppressed her, they and his lion-faced power, [and when they *afflicted* her greatly].”<sup>1</sup>

Jesus said to him: “*Excellent, Peter, and well done*. This is the interpretation of the tenth *repentance* of the Pistis Sophia.”

54. Jesus continued again with the discourse, he said to his *disciples*: “Now it happened when the lion-faced power saw me approaching the Pistis Sophia, that I was shining exceedingly, it was more angry, and it *emanated* from itself another multitude of very powerful *emanations*. Now when these things happened, the Pistis Sophia spoke the eleventh *repentance*, saying:

1. ‘Why has the strong power risen among the wicked?’<sup>2</sup>

2. Its thought took the light away from me at all times. And like sharp iron they took<sup>3</sup> power from me.

3. I preferred to come down to the *Chaos* more than to remain in the place of the thirteenth *aeon*, the *place of righteousness*.

4. And they wanted to take me by cunning, that they might swallow all my light.

5. Because of this now, the light will take all their light, |

\* Ps. 119.1-7

<sup>1</sup> (7, 8) [and when ... greatly]; Schmidt: delete as tautology.

<sup>2</sup> (19) among the wicked; lit. in what is wicked; Till: with wicked deeds.

<sup>3</sup> (20) like sharp iron they took; MS: like iron as they cut they took.

Ν̄ΒΙ ΤΕΥΚΕΣΥΛΗ ΤΗΡ̄Σ· ΛΥΩ ΚΝΑΧΙ Μ̄ΠΕΥΟΥΘΕΙΝ ΛΥΩ  
 Ν̄ΥΤΜΚΑΛΥ ΕΩΩΠΕ Ζ̄Μ ΠΜΕΖΜΤΩΟΜΤΕ Ν̄ΑΙΩΝ ΠΕΥ-  
 ΜΑΝΩΩΠΕ· ΛΥΩ Ν̄ΥΤΜΚΑ-ΠΕΥΡΑΝ Ζ̄Μ ΠΤΟΠΟΣ Ν̄ΝΕΤ-  
 ΝΑΩΝ̄Σ· ΛΥΩ ΣΕΝΑΝΑΥ ΕΝΕΝΤΑΥΩΩΠΕ Μ̄ΜΟ Ω'  
 5 ΤΣΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ Ν̄ΒΙ †ΧΟΥΤΑΥΤΕ Μ̄ΠΡΟΒΟΛΗ· Ν̄-  
 ΣΕΡ̄ΖΟΤΕ· ΛΥΩ Ν̄ΣΕΤΜΡ̄-ΑΤΣΩΤΜ· ΑΛΛΑ Ν̄ΣΕ† Μ̄-  
 ΠΣΩΤ̄Υ Μ̄ΠΕΥΟΥΘΙΝ· ΛΥΩ ΣΕΝΑΝΑΥ ΕΡΟ· Ν̄ΣΕΡΑΩΕ  
 ΕΣΡΑΪ ΕΧΩ· Ν̄ΣΕΧΟΟΣ ΧΕ ΕΙΣ ΟΥΠΡΟΒΟΛΗ ΕΜ̄Π̄Σ†- 48<sup>b</sup>  
 ΠΣΩΤ̄Υ Μ̄ΠΕΣΟΥΘΙΝ ΧΕ ΕΣΕΝΟΥΖ̄Μ· ΑΛΛΑ ΣΩΟΥΩΟΥ  
 10 Μ̄ΜΟΣ Ζ̄Μ ΠΑΩΑΪ Μ̄ΠΟΥΘΕΙΝ Ν̄ΤΕΣΣΟΜ· ΕΒΟΛ ΧΕ Μ̄-  
 ΠΣΠΡΟΒΑΛΕ ΕΒΟΛ Ζ̄Ν ΤΣΟΜ ΕΤΝ̄ΖΗΤ̄Σ· ΛΥΩ ΔΣΧΟΟΣ  
 ΧΕ †ΝΑΧΙ-ΠΟΥΘΙΝ Ν̄ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΠΑΪ ΕΤΟΥΝΑ-  
 ΧΙΤ̄Υ Ν̄ΤΟΟΤ̄Σ· ΤΕΝΟΥ ΟΕ ΠΕΝΤΑ ΤΕΣΣΟΜ ΧΙΣΕ  
 Ν̄ΖΗΤ̄Υ· ΜΑΡΕΧΕΙ' ΕΘΗ Ν̄ΥΤΑΥΕ-ΠΒΩΛ Ν̄ΤΜΕΖΜΝΤΟΥΕ  
 15 Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΤΟΤΕ ΔΣΕΙ' ΕΘΗ Ν̄ΒΙ  
 ΣΑΛΩΜΗ ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ· ΕΤΒΕ ΠΑΪ Α ΤΕΚΣΟΜ  
 ΝΟΥΘΕΙΝ ΠΡΟΦΗΤΕΥΕ Μ̄ΠΠΟΥΘΕΙΩ ΖΙΤ̄Ν ΔΛΥΕΙΑ ΕΣ-  
 ΧΩ Μ̄ΜΟΣ Ζ̄Μ ΠΜΕΖΤΑΪΟΥ Μ̄Ν ΟΥΑ Μ̄ΨΑΛΜΟΣ· ΧΕ

1. ΑΣΡΟΥ ΠΑΥΝΑΤΟΣ ΩΟΥΩΟΥ Μ̄ΜΟΥ Ζ̄Ν ΤΕΥΚΑ-  
 20 ΚΙΑ·

2. Α ΠΕΚΛΑΣ ΜΕΛΕΤΑ Μ̄ΠΧΙΝΣΟΝ̄Σ Μ̄ΠΕΣΟΥΟΥ ΤΗΡ̄Υ  
 Ν̄ΘΕ ΝΟΥΤΟΚ Ν̄ΣΩΩΚ ΕΥΤΗΜ· ΑΚΕΙΡΕ ΝΟΥΚΡΟΥ· 49<sup>b</sup>

3. ΑΚΜΕΡΕ-ΤΚΑΚΙΑ Ν̄ΖΟΥΟ ΕΠΑΓΛΘΟΝ· ΑΚΜΕΡΕ-ΠΧΙ-  
 Ν̄ΣΟΝ̄Σ ΕΖΟΥΟ ΕΩΑΧΕ ΕΤΑΙΚΑΙΟΣΥΝΗ·

22 Z̄ in upper left-hand margin at beginning of quire.

and also their whole *matter* will be destroyed. And he will take their light, and he will not let them exist in the thirteenth *aeon*, their dwelling place, and he will not let their names be in the *place* of those that will live.

6. And the 24 *emanations* will see what has happened to thee, O lion-faced power, and they will fear and they will not be disobedient, *but* they will give what is purified of their light.

7. And they will see thee, and they will rejoice over thee and they will say: Behold an *emanation* which has not given what is purified of its light, that it might be saved, *but* it boasts of the magnitude of the light of its power, because it did not *emanate* the power within it; and it said: I will take away the light of the Pistis Sophia, this which will be taken from her.<sup>7</sup>

Now at this time, let him in whom his power has arisen come forward and give the interpretation of the eleventh *repentance* of the Pistis Sophia.<sup>8</sup>

Then Salome<sup>1</sup> came forward and said: "My Lord, concerning this, thy light-power once *prophesied*, through David, in the 51st *Psalms*, saying:

1. 'Why does the *mighty* boast of his *evil*?

2. Thy tongue has *devised* injustice all the day; like a sharp cutting knife thou hast practised deceit.

3. Thou hast loved *evil* more than *goodness*; thou hast loved injustice more than to speak *righteousness*. |

<sup>1</sup> (16) Salome; see Origen *c.Cels.* V.62; GTh 90.



4. ΑΚΜΕΡΕ ΝΩΔΑΧΕ ΤΗΡΟΥ ΜΠΩΜΣ· ΜΝ ΟΥΛΑΣ Ν-  
ΚΡΟΥ·

5. ΕΤΒΕ ΠΑΙ ΠΝΟΥΤΕ ΝΑΩΡΩΩΡΚ ΩΑΒΟΛ ΨΝΑΠΟΡ-  
ΚΚ· ΑΥΩ ΝΨΤΟΚΜΕΚ ΕΒΟΛ ΖΜ ΠΕΚΜΑΝΩΩΠΕ ΑΥΩ  
5 ΨΝΑΤΩΛΚ ΝΤΕΚΝΟΥΝΕ ΝΨΝΟΧΣ ΣΑΒΟΛ ΝΝΕΤΟΝΣ·  
ΔΙΑΨΑΛΜΑ·

6. ΝΔΙΚΛΙΟΣ ΝΑΝΑΥ ΝΣΕΡΣΟΤΕ ΑΥΩ ΣΕΝΑΣΩΒΕ  
ΕΣΡΑΙ ΕΧΩΨ ΝΣΕΧΟΟΣ·

7. ΧΕ ΕΙΣ ΟΥΡΩΜΕ ΕΜΠΨΚΑ-ΠΝΟΥΤΕ ΝΑΨ ΝΒΟΗ-  
10 ΟΟΣ· ΑΛΛΑ ΑΨΝΑΣΤΕ ΕΧΝ ΤΕΨΜΝΤΡΜΜΑΟ ΕΝΑΨΩΣ·  
ΑΥΩ ΑΨΩΜΣΟΜ ΕΧΜ ΠΕΨΠΕΤΨΟΥΨΕΙΤ·

8. ΑΝΟΚ ΔΕ ΕΨΟ ΝΘΕ ΝΟΥΒΩ ΝΧΟΕΙΤ ΝΡΕΨ-ΚΑΡ-  
ΠΟΣ ΖΜ ΠΗΙ ΜΠΝΟΥΤΕ· ΑΨΝΑΣΤΕ ΕΠΝΑ' ΜΠΝΟΥΤΕ ΨΑ  
ΓΝΕΣ ΝΤΕ ΠΙΕΝΕΣ· 4F<sup>b</sup>

15 9. ΑΥΩ ΨΝΑΟΥΩΝΣ ΝΑΚ ΕΒΟΛ ΧΕ ΑΚΕΨΡΕ ΝΜΜΑΨ·  
ΑΥΩ ΨΖΨΠΟΜΨΝΕ ΕΠΕΚΡΑΝ ΧΕ ΟΥΧΡΗΣΤΟΝ ΠΕ Μ-  
ΠΕΜΤΟ ΕΒΟΛ ΝΝΕΚΠΕΤΟΥΑΛΒ·

16 ΠΑΨ ΘΕ ΤΕΝΟΥ ΠΑΧΟΕΨ ΠΕ ΠΒΩΛ ΝΤΜΕΣΜΝΤΟΥΨ  
ΜΜΕΤΑΝΟΨΑ ΝΤΠΨΣΤΨΣ ΣΟΨΙΑ· ΕΑ ΤΕΚΣΟΜ ΝΟΥΨΕΨΝ  
20 ΚΨΜ ΕΡΟΨ ΑΨΧΟΟΨ ΚΑΤΑ ΠΕΚΟΥΨΩΨ·

3 ΑΣΨΩΠΕ ΘΕ ΝΤΕΡΕ ΨΣ ΣΩΤΜ ΕΝΕΨΨΑΧΕ ΕΝΤΑΣ-  
ΧΟΟΨ ΝΣΨ ΣΑΛΩΜΗ ΠΕΧΑΨ ΧΕ ΕΥΓΕ ΣΑΛΩΜΗ· ΖΑ-  
ΜΨΠ ΨΑΜΗΝ ΨΧΩ ΜΜΟΣ ΝΗΤΝ· ΧΕ ΨΝΑΧΕΚ-ΤΗΥΤΝ

6 MS ΔΙΑΨΑΛΜΑ.

15 MS originally ΑΨΝΑΟΥΩΝΣ; ωΨ inserted above.

16 MS ΨΖΨΠΟΜΨΝΕ; read ·ΨΝΑΖΨΠΟΜΨΝΕ.

4. Thou hast loved all words of subterfuge and a cunning tongue.

5. For this reason God will destroy thee completely. He will uproot thee; and he will draw thee from thy dwelling, and he will pluck out thy root and cast it outside of those that are living. *Pause.*

6. The *righteous* will see and will fear; and they will mock at him and say:

7. Behold a man who did not make God his *helper*, but he trusted in his great wealth and he had power upon his vanity.

8. *But* I am like a *fruit-bearing* olive tree in the House of God; I have trusted in the mercy of God for ever and ever.

9. And I will give thanks to thee, for thou hast dealt with me; and I will *wait upon* thy name, for it is *beneficent* in the presence of thy holy ones.\*

Now at this time, my Lord, this is the interpretation of the eleventh *repentance* of the Pistis Sophia. As thy light-power moved me, I said it *according to* thy will."

Now it happened when Jesus heard these words which Salome said, he said: "Excellent, Salome. *Truly, truly*, I say to you that I will complete you | in all *mysteries* of the Kingdom of the Light."

\* Ps. 51.1-9

ΕΒΟΛ ΖΗ ΜΥΣΤΗΡΙΟΝ ΝΙΜ ΝΤΕ ΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ·  
 ΛΟΥΩΣ ΔΕ ΟΝ ΕΤΟΟΤΥ ΝΒΙ ΙΣ ΖΗ ΠΩΛΧΕ ΠΕΧΛΑ  
 ΝΝΕΦΜΑΘΗΤΗΣ ΧΕ ΛΣΩΠΕ ΘΕ ΜΝΝΣΑ ΝΑΙ· ΛΙΩΝ  
 ΕΣΟΥΝ ΕΠΕΧΛΟΣ· ΕΙΟ ΝΟΥΘΕΙΝ ΕΜΑΩΟ ΕΜΑΩΟ ΧΕ  
 5 ΕΙΕΧΙ ΜΠΟΥΘΙΝ ΝΤΕ †ΣΟΜ ΝΣΟ ΜΜΟΥΙ ΕΤΜΜΑΥ· ΕΙΟ  
 ΝΟΥΘΙΝ ΕΜΑΩΟ ΛΣΡΣΟΤΕ ΛΥΩ ΛΣΩΩ ΕΣΡΑΙ ΕΠΕΣ- 4α  
 ΝΟΥΤΕ ΝΑΥΘΑΛΛΗΣ ΕΤΡΕΦΒΟΗΘΙ ΕΡΟΣ ΛΥΩ ΝΤΕΥ-  
 ΝΟΥ ΕΤΜΜΑΥ ΛΥΩΩΩΤ ΕΒΟΛ ΖΗ ΠΜΕΣΜΝΤΩΟΜΤΕ  
 ΝΑΙΩΝ ΝΒΙ ΠΝΟΥΤΕ ΝΑΥΘΑΛΛΗΣ· ΛΥΩΩΩΤ ΕΠΕΣΗΤ  
 10 ΕΠΕΧΛΟΣ· ΕΦΘΟΝΤ ΕΜΑΩΟ ΕΦΟΥΕΩΒΟΗΘΙ ΕΤΕΦΘΟΜ  
 ΝΣΟ ΜΜΟΥΙ ΛΥΩ ΝΤΕΥΝΟΥ ΕΤΜΜΑΥ ΛΣΚΩΤΕ ΕΤΠΙΣ-  
 ΤΙΣ ΣΟΦΙΑ ΝΒΙ †ΣΟΜ ΝΣΟ ΜΜΟΥΙ ΝΤΟΣ ΜΝ ΝΕΣ-  
 ΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΕΥΟΥΕΩΦΙ-ΠΟΥΘΙΝ ΤΗΡΥ ΕΤΣΝ  
 ΤΣΟΦΙΑ· ΛΣΩΠΕ ΘΕ ΝΤΕΡΟΥΣΩΧ ΝΤΣΟΦΙΑ· ΛΣΩΩ  
 15 ΕΣΡΑΙ ΕΠΧΙΣΕ ΕΣΩΩ ΕΣΡΑΙ ΕΡΟΙ ΕΤΡΑΒΟΗΘΙ ΕΡΟΣ·  
 ΛΣΩΠΕ ΘΕ ΝΤΕΡΕΣΩΩΩΤ ΕΠΧΙΣΕ ΛΣΝΑΥ ΕΠΑΥ-  
 ΘΑΛΛΗΣ ΕΦΘΟΝΤ ΕΜΑΩΟ· ΛΥΩ ΛΣΡΣΟΤΕ· ΛΣΧΩ Ν-  
 ΤΜΕΣΜΝΤΣΝΟΟΥΣ ΜΜΕΤΑΝΟΙΑ ΕΤΒΕ ΠΑΥΘΑΛΛΗΣ ΜΝ 4α β  
 ΝΕΦΠΡΟΒΟΛΟΟΥΕ ΛΣΩΩ ΔΕ ΕΣΡΑΙ ΟΥΒΗΙ ΕΣΧΩ Μ-  
 20 ΜΟΣ ΝΤΕΙΣΕ ΧΕ

1. ΜΠΡΩΩΚ ΠΟΥΘΕΙΝ ΕΠΑΣΥΜΝΟΣ·

2. ΧΕ ΛΥΟΥΩΝ ΝΡΩΟΥ ΕΣΡΑΙ ΕΧΩΙ ΝΒΙ ΠΑΥΘΑ-  
 ΛΛΗΣ ΜΝ ΤΕΦΘΟΜ ΝΣΟ ΜΜΟΥΙ ΛΥΡΚΡΟΥ ΕΡΟΙ·

1 MS originally Πτερο; τμντε inserted in margins.

6 ΛΥΩ added in margins.

55. Jesus, *however*, continued again with the discourse. He said to his disciples: "It happened now after these things I entered into the *Chaos*, shining exceedingly, in order that I might take away the light of that lion-faced power. As I was of exceeding light, it was afraid, it cried out to its deity, Authades, to *help* it. And at that hour the deity Authades looked forth from the thirteenth *aeon*, he looked down upon the *Chaos*. He was exceedingly angry, wishing to *help* his lion-faced power. And at that hour the lion-faced power and all its *emanations* turned to the Pistis Sophia, wishing to take away all the light which was in the Sophia. It happened now when they oppressed the Sophia, she cried out to the height, she cried out to me, that I should *help* her. Now it happened when she looked to the height, she saw the Authades who was very angry, and she was afraid. She said the twelfth *repentance* because of the Authades and his *emanations*. *But* she cried out to me, saying thus:

1. 'O Light, forget not my *song of praise*.

2. For the Authades and his lion-faced power opened their mouths against me, they dealt cunningly with me. |

3. ΑΥΩ ΑΥΚΩΤΕ ΕΡΟΪ ΕΥΟΥΕΨΧΙ ΝΤΑΘΟΜ ΑΥΩ  
ΑΥΜΕΣΤΩΪ ΧΕ ΛΙΖΥΜΝΕΥΕ ΕΡΟΚ ·

4. ΕΠΜΑ ΝΣΕΜΕΡΙΤ · ΑΥΔΙΑΒΑΛΕ ΜΜΟΪ · ΑΝΟΚ ΔΕ  
ΝΕΙΖΥΜΝΕΥΕ ΠΕ ·

5 5. ΑΥΦΟΧΝΕ ΕΤΡΕΥΧΙ ΝΤΑΘΟΜ ΧΕ ΛΙΖΥΜΝΕΥΕ  
ΕΡΟΚ ΠΟΥΟΪΝ · ΑΥΩ ΑΥΜΕΣΤΩΪ ΧΕ ΛΙΜΕΡΙΤΚ ·

6. ΜΑΡΕ ΠΚΑΚΕ ΕΙ' ΕΣΡΑΪ ΕΧΜ ΠΑΥΘΑΔΗΣ · ΑΥΩ  
ΜΑΡΕΨΩ ΖΙ ΟΥΝΑΜ ΜΜΟΥ ΝΒΙ ΠΑΡΧΩΝ ΜΠΚΑΚΕ ΕΤ-  
ΖΙΒΟΛ ·

10 7. ΑΥΩ ΖΜ ΠΤΡΕΚΪΖΑΠ ΕΡΟΥ ·<sup>44</sup> ΧΙ ΝΤΕΨΩΜ ΝΖΗΤΨ ·<sup>45</sup>  
ΑΥΩ ΦΩΒ ΕΝΤΑΧΜΕΨΕ ΕΡΟΥ ΕΧΙ ΠΛΟΥΟΪΝ ΝΖΗΤ ·  
ΕΚΕΧΙ-ΠΩΨ ΝΖΗΤΨ ·

8. ΑΥΩ ΜΑΡΟΥΨΧΝ ΝΒΙ ΝΕΨΩΜ ΤΗΡΟΥ ΝΤΕ ΝΕΨ-  
ΟΥΟΪΝ ΕΤΝΖΗΤΨ · ΑΥΩ ΜΑΡΕ ΚΕΟΥΑ ΧΙ ΝΤΕΨΜΝΤ-  
15 ΝΟΣ ΖΜ ΠΨΟΜΤ ΝΤΡΙΑΔΥΝΑΜΟΣ ·

9. ΜΑΡΟΥΨ-ΑΤΟΥΟΪΝ ΝΒΙ ΝΨΩΜ ΤΗΡΟΥ ΝΤΕ ΝΕΨ-  
ΠΡΟΒΟΛΟΥΕ · ΑΥΩ ΝΤΕ ΤΕΨΥΛΗ ΨΩΨΕ ΕΜΝ-ΟΥΟΪΝ  
ΝΖΗΤΨ ·

10. ΜΑΡΕ ΝΕΨΠΡΟΒΟΛΟΥΕ ΨΩ ΖΜ ΠΕΧΛΟΣ · ΝΣΕ-  
20 ΤΜΚΑΛΥ ΕΒΩΚ ΕΠΕΥΤΟΠΟΣ · ΜΑΡΕ ΠΕΨΟΥΟΪΝ ΨΧΝ  
ΕΤΝΖΗΤΟΥ ΑΥΩ ΜΠΡΤΡΕΥΚΑΛΥ ΕΒΩΚ ΕΣΡΑΪ ΕΠΜΕΣ-  
ΜΝΤΨΟΜΤΕ ΝΛΙΩΝ ΠΕΨΤΟΠΟΣ ·

11. ΜΑΡΕΨΩΤΨ ΝΝΟΥΟΪΝ ΤΗΡΟΥ ΕΨΨΟΠ ΖΜ ΠΑΥ-  
ΟΑΔΗΣ ΝΒΙ ΠΠΑΡΑΛΗΜΤΗΣ ΠΡΕΨΩΤΨ ΝΝΟΥΟΪΝ · ΑΥΩ<sup>46</sup>  
25 ΜΑΡΕΨΙΤΟΥ ΝΤΟΤΟΥ ·

12. ΜΑΡΟΥΑΜΑΣΤΕ ΕΧΝ ΝΕΨΠΡΟΒΟΛΟΥΕ ΝΒΙ ΝΑΡ-  
ΧΩΝ ΜΠΚΑΚΕ ΜΠΕΨΗΤ · ΑΥΩ ΜΠΡΤΡΕ ΑΛΛΥ ΨΟΠΨ

24 MS ΠΨΟΥΟΪΝ; read ΝΟΥΟΪΝ.

3. And they surrounded me, wishing to take away my power; and they hated me because I *sang praises* to thee.

4. Instead of loving me, they *slandered* me, but I *sang praises*.

5. They planned to take away my power because I *sang praises* to thee, O Light. And they hated me because I loved thee.

6. Let the darkness come over the Authades, and may the *archon* of the outer darkness remain at his right hand.

7. And when thou dost judge him, take his power away from him; and that which he thought — to take away my light from me — do thou take his from him.

8. And may all his powers of his light<sup>1</sup> within him diminish; and may another one take his greatness in the three *triple-powered ones*.

9. May all the powers of his *emanations* become without light; and may his *matter* be without light in it.

10. May his *emanations* remain in the *Chaos*, and may they not be allowed to go to their *place*; may their light which is in them diminish, and let them not be allowed to go up to the thirteenth *aeon*, their *place*.

11. May the *paralempetes*, the purifier of the lights, purify all the lights which are in the Authades; and may he take them from them.

12. May the *archons* of the darkness below rule over his *emanations*, and let not anyone receive him | to himself in

<sup>1</sup> (13, 14) all his powers of his light; lit. all his powers of his lights.

ΕΡΟΧ Ζ̄Μ ΠΕΧΤΟΠΟΣ· ΑΥΩ Μ̄Π̄Ρ̄Τ̄Ρ̄Ε ΛΑΛΥ ΣΩΤ̄Μ̄  
ΕΤΣΟΜ Ν̄ΝΕΧΠΡΟΒΟΛΟΟΥΕ Ζ̄Μ ΠΕΧΛΟΣ·

13. ΜΑΡΟΥΧΙ-ΠΟΥΟΙΝ ΕΤΖ̄Ν̄ ΝΕΧΠΡΟΒΟΛΟΟΥΕ ΑΥΩ  
Ν̄ΣΕΛΛΑΘΕ ΕΠΕΥΡΑΝ Ζ̄ΡΑΙ Ζ̄Μ ΠΜΕΖ̄ΜΝ̄Τ̄ΩΟΜΤΕ Ν̄ΛΙΩΝ·  
5 Ν̄ΤΟΧ Ζ̄ΩΩΧ Ν̄ΣΕΧΙ-ΠΕΧΡΑΝ ΕΒΟΛ Ζ̄Μ ΠΤΟΠΟΣ ΕΤ̄Μ̄-  
ΜΑΥ ΩΑ ΕΝΕΖ·

14. ΑΥΩ ΤΣΟΜ Ν̄ΖΟ Μ̄ΜΟΥΙ ΜΑΡΟΥΕΙΝΕ ΕΖΡΑΙ ΕΧΩΣ  
Μ̄Π̄ΝΟΒΕ Μ̄Π̄ΕΝΤΑΧΠΡΟΒΑΛΕ Μ̄ΜΟΣ ΕΒΟΛ· Μ̄Π̄ΕΜΤΟ  
ΕΒΟΛ Μ̄ΠΟΥΘΕΙΝ· Ν̄ΣΕΤ̄Μ̄ΧΩΤΕ ΕΒΟΛ Ν̄ΤΑΝΟΜΙΑ Ν̄-  
10 ΘΥΛΗ ΕΝΤΑΧΤΑΥΟΧ ΕΒΟΛ·

15. ΑΥΩ ΠΕΥΝΟΒΕ ΖΙ ΟΥΣΟΠ ΕΧΕΩΩΠΕ Μ̄Π̄ΕΜΤΟ 4Ε  
ΕΒΟΛ Μ̄ΠΟΥΟΙΝ Ν̄ΩΛΕΝΕΖ· ΑΥΩ Ν̄ΣΕΤ̄Μ̄ΚΑΛΥ ΕΝΑΥ  
ΕΒΟΛ· Ν̄ΣΕΧΙ-ΠΕΥΡΑΝ Ζ̄Ν̄ ΤΟΠΟΣ ΝΙΜ·

16. ΕΒΟΛ ΧΕ Μ̄ΠΟΥΤ̄ΣΟ ΕΡΟΙ· ΑΥΩ ΑΥΖΩΧ Μ̄Π̄ΕΝΤ-  
15 ΑΥΧΙ-ΠΕΧΟΥΟΙΝ· Μ̄Ν̄ ΤΕΧΣΟΜ· ΑΥΩ ΟΝ Μ̄Ν̄Ν̄ΣΑ ΝΕΝ-  
ΤΑΥΧΟΙ Ν̄ΖΗΤΟΥ· ΑΥΟΥΕΩΧΙ-ΠΛΟΥΟΙΝ ΤΗΡ̄Χ̄ Ν̄ΖΗΤ·

17. ΑΥΜΕΡΕ-ΕΙ' ΕΠΕΧΗΤ ΕΠΕΧΛΟΣ· ΕΥΕΩΩΠΕ Ν̄ΖΗ-  
Τ̄Χ̄· ΑΥΩ Ν̄ΝΕΧ̄Ν̄ΤΟΥ ΕΖΡΑΙ ΧΙΝ Μ̄Π̄ΕΙΝΑΥ Μ̄ΠΟΥΕΩ-  
ΠΜΑΝ̄ΩΩΠΕ Μ̄ΠΤΟΠΟΣ Ν̄ΤΑΙΚΑΙΟΣΥΝΗ ΑΥΩ Ν̄ΝΕΥ-  
20 ΧΙΤΟΥ ΕΡΟΧ ΧΙΝ Μ̄Π̄ΕΙΝΑΥ·

18. ΑΥΤ̄-ΠΚΑΚΕ ΖΙΩΩΧ Ν̄ΘΕ Ν̄ΟΥΕΝΔΥΜΑ ΑΥΩ ΑΥ-  
ΒΩΚ ΕΖΟΥΝ ΕΖΗΤ̄Χ̄ Ν̄ΘΕ Ν̄ΟΥΜΟΟΥ· ΑΥΩ ΑΥΒΩΚ  
ΕΖΟΥΝ ΕΝΕΧΣΟΜ ΤΗΡΟΥ Ν̄ΘΕ Ν̄ΟΥΝΕΖ·

19. ΜΑΡΕΧΘΟΟΛΕΧ Μ̄ΠΕΧΛΟΣ Ν̄ΘΕ Ν̄ΟΥΖΟΙΤΕ· ΑΥΩ 4Ε<sup>1</sup>  
25 Ν̄ΧΜΟΡΕΧ Μ̄ΠΚΑΚΕ Ν̄ΘΕ Ν̄ΟΥΝ̄ΖΩΝΗ Ν̄ΩΛΑΡ Ν̄ΟΥΘΕΙΩ  
ΝΙΜ·

18 MS Ν̄ΝΕΧ̄Ν̄ΤΟΥ; read Ν̄ΝΕῩΝ̄ΤΟΥ. MS Μ̄ΠΟΥΕΩ; read Μ̄ΠΟΥΟΥΕΩ.

his *place*; and let not anyone hear the power of his *emanations* in the *Chaos*.

13. May the light which is in his *emanations* be taken away, and may their name be removed from the thirteenth *aeon*; indeed rather may his name be taken away from that *place* for ever.

14. And upon the lion-faced power, may there be brought the sin of him who *emanated* it in the presence of the light; and may the *iniquity* of the *matter* which brought him (the Authades) forth not be erased.

15. And may their sin immediately be in the presence of the eternal light<sup>1</sup>; and may they not be allowed to see, and may their name be removed from every *place*;

16. Because they did not spare me, and they oppressed the one whose light and power they took away. And afterwards they put me among them, wishing to take<sup>2</sup> away all my light from me.

17. They loved to come down to the *Chaos*; may they be within it, and not be brought forth from this time hence. They did not want the *place of righteousness* as dwelling place, and they will not be taken to it from this time forth.

18. He put on the darkness like a garment; and it (the darkness) went into him like water, and it went into all his powers like oil.

19. May he wrap himself in the *Chaos* like a *garment*, and gird himself with the darkness like a leather *girdle* at all times. |

<sup>1</sup> (12) in the presence of the eternal light; Schmidt: in the presence of the light eternally.

<sup>2</sup> (15, 16) they put me among them, wishing to take; or: those who put me among them wished to take.

20. ΕΡΕ ΝΑΪ ΨΩΠΙΕ ΝΝΕΝΤΑΥΝ-ΝΑΪ ΕΧΩΪ ΕΤΒΕ ΠΟΥ-  
ΟΪΝ· ΛΥΩ ΝΕΝΤΑΥΧΟΟΣ ΧΕ ΜΑΡΝΪ-ΤΕΣΣΟΜ ΤΗΡΣ·

21. ΝΤΟΚ ΔΕ ΠΟΥΟΪΝ ΨΝΣΤΗΚ ΖΑΡΟΪ ΕΤΒΕ ΠΜΥΣ-  
ΤΗΡΙΟΝ ΜΠΕΚΡΑΝ· ΛΥΩ ΝΑΣΜΕΤ ΞΝ ΤΜΝΤΧΡΣ ΝΤΕ  
5 ΠΕΚΝΑ·

22. ΕΒΟΛ ΧΕ ΛΥΧΙ-ΠΑΟΥΟΪΝ ΜΝ ΤΑΣΟΜ· ΛΥΩ Λ  
ΤΑΣΟΜ ΣΑΛΕΥΕ ΖΙΣΟΥΝ ΜΜΟΪ· ΛΥΩ ΜΠΙΨΑΣΕΡΑΤ ΞΝ  
ΤΕΥΜΗΤΕ·

23. ΛΙΡΘΕ ΝΟΥΣΥΛΗ ΕΑΣΣΕ· ΛΥΝΟΥΧΕ ΜΜΟΪ ΕΠΙΣΑ  
10 ΜΝ ΠΑΪ ΝΘΕ ΝΟΥΡΕΨΟΟΡ ΕΨΞΝ ΠΛΗΡ·

24. Λ ΤΑΣΟΜ ΤΑΚΟ ΧΕ ΜΝΤΑΪ-ΜΥΣΤΗΡΙΟΝ ΜΜΑΥ·  
ΛΥΩ Λ ΤΑΣΥΛΗ ΖΩΚΜ ΕΤΒΕ ΠΑΟΥΟΪΝ ΧΕ ΛΥΧΙΤΨ·

25. ΛΥΩ ΑΝΟΚ ΝΕΥΣΚΩΠΤΕ ΜΜΟΪ ΠΕ· ΨΑΥΣΩΨΤ 42  
ΕΡΟΪ ΕΥΧΩΡΜ ΕΡΟΪ·

15 26. ΒΟΗΟΙ ΕΡΟΪ ΚΑΤΑ ΤΕΚΜΝΤΨΑΝΣΤΗΨ·

ΤΣΝΟΥ ΣΕ ΠΕΤΕΡΕ ΠΕΨΠΝΑ ΡΟΟΥΤ· ΜΑΡΕΨΕΪ ΕΘΗ  
ΝΨΧΕ-ΠΒΩΛ ΝΤΜΕΣΜΝΤΣΝΟΟΥΣ ΜΜΕΤΑΝΟΙΑ ΝΤΠΙΣ-  
ΤΙΣ ΣΟΦΙΑ· ΛΨΕΪ ΔΕ ΕΘΗ ΝΓΙ ΑΝΔΡΕΑΣ ΠΕΧΛΨ ΧΕ  
ΠΑΧΟΪΣ ΠΩΤΗΡ Λ ΤΕΚΣΟΜ ΝΟΥΟΪΝ ΠΡΟΦΗΤΕΥΕ Μ-

20 ΠΙΟΥΟΪΨ ΖΙΤΝ ΔΑΥΕΙΑ· ΕΤΒΕ ΤΕΪΜΕΤΑΝΟΙΑ ΕΝΤΑΣ-  
ΧΟΟΣ ΝΓΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΛΥΩ ΑΣΧΟΟΣ ΞΜ ΠΜΕΣ-  
ΨΕ ΜΝ ΨΜΟΥΝ ΜΨΑΛΜΟΣ ΧΕ

1. ΠΝΟΥΤΕ ΜΠΡΚΑΡΩΚ ΕΠΑΣΜΟΥ·

2. ΧΕ ΤΤΑΠΡΟ ΜΠΡΕΨΡΝΟΒΕ ΜΝ ΠΕΚΡΟΨ· ΛΥΟΥΨΝ

5 MS originally ΠΕΚΠΝΑ; π crossed out.

20. While these things happen to those who brought these things upon me on account of the light; and they said: let us take away all her power.

21. *But* thou, O Light, have compassion on me, on account of the *mystery* of thy name; and save me in the *beneficence* of thy mercy.

22. Because they have taken away my light and my power, and my power is *shaken* within me, and I have not been able to stand upright in their midst,

23. I have become like *matter* which has fallen; I have been cast on this side and that, like a demon which is in the *air*.

24. My power has been destroyed, for I possess no *mystery*; and my *matter* has faded because of my light, for they took it away.

25. And as for me, they *mocked* me; they looked at me as they winked about me.

26. *Help* me according to thy compassion.'

Now at this time, he whose *spirit* is eager, let him come forward and say the interpretation of the twelfth *repentance* of the Pistis Sophia."

56. Andrew *however* came forward, he said: "My Lord and *Saviour*, thy light-power *prophesied* once, through David, concerning this *repentance* which the Pistis Sophia said, and spoke in the 108th *Psalms*, saying:

1. 'O God, do not be silent to my praise.

2. For the mouths of the sinner and the cunning, they have opened | against me; they have spoken about me with a cunning tongue.

ἄρωου ἐστραὶ ἐχωδὶ· ἀψαλαχε ἄνωδὶ ἔν̄ οὐλας ἄ-  
κροϋ·

3. ἀψω ψαγκωτε ερωῖ ἔν̄ ἔγνωλαχε ἄμοστε· ἄ<sup>b</sup>  
ἀψω ἀψμιψε ἄμμαῖ ἐπκινκχι·

5 4. ἐπμα ἄσεμεριτ· ἀψδιαβαλε ἄμοῖ· ἀνοκ ἀε  
νεῖψλη πε·

5. ἀψμινε ἄουηῖ ἄεππεθουου ἐπμα ἄεππετ-  
ἀνοουου· ἀψω οὐμοστε ἐπμα ἄταλαπη·

6. κἀθιστα ἄουρεφρνωβε ἐστραὶ ἐχωϋ· ἀψω μαρε  
10 πδιδβολος ἀερατῆ ρι οὐναμ ἄμοϋ·

7. εψψαντῆραπ ερωϋ· μαρεϋ(ει) εβολ ετῆαῖηϋ·  
ἀψω μαρε πεψψλη ψωπε εϋνωβε·

8. μαρε νεϋουου εβोक ἀψω μαρε κεουα χι ἄ-  
τεϋμντεπισκοπος·

15 9. μαρε νεψψηρε ῥορφανος· ἀψω μαρε τεϋεσιμε  
ῥχηρα·

10. μαροϋκιμ ἐνεψψηρε· ἀψω μαροϋποουου  
εβολ ἄσετωβῆ· μαροϋνοχοϋ εβολ ἔν̄ νεϋηῖ·

11. μαρε πδανιστης μεψτ-νετῆουοπ ναϋ τηρου· ἄ<sup>iii</sup>  
20 ἀψω μαρε ἔγνωμμο τωρπ ἄνεϋεσιε τηρου·

12. ἄπρτρεψωπε ἄσι πετνατῆουοτῆ· οὐδε ἄπρ-  
τρε ψανστηϋ ψωπε ἄνεϋορφανος·

13. μαροϋϋετ-νεψψηρε εβολ ἀψω μαροϋϋετ-πεϋ-  
ραν εβολ ἔν̄ οὐγενεα ἄουωτ·

7 MS ἄουηῖ; read οὐηῖ.

11 MS μαρεϋ; read μαρεϋει.

19 MS νετνετψουοπ.

3. And they surround me with words of hatred; and they have fought against me without a cause.

4. Instead of loving me, they *slandered* me, *but* I prayed.

5. They established for me evil in the place of good, and hatred in the place of my *love*.

6. *Set* a sinner over him, and let the *devil* stand at his right hand.

7. When he is judged, may he come forth condemned, and may his prayer become sin.

8. May his days be diminished, and may another take his *office*.

9. May his sons become *orphans*, and may his wife become a *widow*.

10. May his sons be moved, and may they be turned out and beg; may they be cast forth from their house.

11. May the *creditor* search all his belongings; and may strangers rob all his efforts.

12. May there not exist for him anyone who gives him a hand, *or* who is compassionate to his *orphans*.

13. May his sons be blotted out; and may his name be blotted out in one *generation*. |

14. ΜΑΡΟΥΡ̄ΠΜΕΕΥΕ Μ̄ΠΝΟΒΕ Ν̄ΝΕΦΓΙΟΤΕ Μ̄ΠΕΜΤΟ  
ΕΒΟΛ Μ̄ΠΧΟΕΙΣ · ΑΥΩ Μ̄ΠΡΤΡΕΥΧΩΤΕ ΕΒΟΛ Ν̄ΤΑΝΟ-  
ΜΙΑ Ν̄ΤΕΦΜΑΛΥ ·

15. ΜΑΡΟΥΩΩΠΕ Μ̄ΠΕΜΤΟ ΕΒΟΛ Μ̄ΠΧΟΕΙΣ Ν̄ΟΥΟΙΩ  
5 ΝΙΜ · ΜΑΡΟΥΧΕΡΕ-ΠΕΦ̄Ρ̄ΠΜΕΕΥΕ ΕΒΟΛ Ζ̄Μ ΠΚΑΣ ·

16. ΕΠΜΑ ΧΕ Μ̄Π̄Ρ̄ΠΜΕΕΥΕ ΕΕΙΡΕ Ν̄ΟΥΝΑ' · ΑΥΩ  
ΑΦΠΩΤ Ν̄ΣΑ ΟΥΡΩΜΕ Ν̄ΖΗΚΕ · ΑΥΩ Ν̄ΒΕΙΗΝ · ΑΥΩ ΑΦ-  
ΛΙΩΚΕ Ν̄ΣΑ ΟΥΛ' ΕΦΜΟΚ̄Σ Ν̄ΖΗΤ · ΕΜΟΟΥΤ̄Φ ·

411<sup>b</sup>

17. ΑΦΜΕΡΕ-ΠΚΑΣΟΥ ΑΥΩ ΕΦΕΕΙ' ΝΑΦ · Μ̄Π̄ΦΟΥΕΩ-  
10 ΠΕΣΜΟΥ ΕΦΕΟΥΕ ΕΒΟΛ Μ̄ΜΟΦ ·

18. ΑΦ†-ΠΚΑΣΟΥ ΖΙΩΩΦ Ν̄ΘΕ Ν̄ΟΥΩΤΗΝ · ΑΥΩ ΑΦ-  
ΒΩΚ ΕΝΕΦΣΑΝΖΟΥΝ Ν̄ΘΕ Ν̄ΟΥΜΟΟΥ · ΑΦ̄Ρ̄ΘΕ Ν̄ΟΥΝΕΣ  
Ζ̄Ν ΝΕΦΚΕΕΣ ·

19. ΜΑΡΕΦΩΠΕ ΝΑΦ Ν̄ΘΕ Ν̄Θ̄Β̄ΣΩ ΕΤ̄ΦΝΑΒΟΟΛΕΦ  
15 Μ̄ΜΟΦ · ΑΥΩ Ν̄ΘΕ Ν̄ΟΥΝ̄ΖΩΝΗ ΕΦΝΑΜΟΡ̄Φ Μ̄ΜΟΦ Ν̄ΟΥ-  
ΟΙΩ ΝΙΜ ·

20. ΠΑΙ ΠΕ ΦΩΒ Ν̄ΝΕΤΑΙΑΒΑΛΕ (Μ̄ΜΟΙ) ΖΑΤ̄Μ ΠΧΟΙΣ  
ΑΥΩ ΝΕΤΧΩ Ν̄ΖΕΝΠΑΡΑΝΟΜΟΝ ΕΣΟΥΝ ΕΤΑΨΥΧΗ ·

21. Ν̄ΤΟΚ ΔΕ ΠΧΟΕΙΣ ΠΧΟΕΙΣ ΑΡΙ-ΟΥΝΑ' Ν̄ΜΜΑΙ  
20 ΕΤΒΕ ΠΕΚΡΑΝ · ΜΑΤΟΥΧΟΙ' ·

22. ΧΕ ΑΝΓ ΟΥΖΗΚΕ ΑΥΩ ΑΝΓ ΟΥΒΕΙΗΝ · Α ΠΑΖΗΤ  
ΩΤΟΡ̄Τ̄Ρ̄ Μ̄ΠΑΣΑΝΖΟΥΝ ·

23. ΑΥΦΙΤ Ν̄ΤΜΗΤΕ Ν̄ΘΕ Ν̄[Ν]ΟΥΖΛΙΒΕΣ ΕΑΣΡΙΚΕ · ΑΥ-  
ΝΟΥΝ̄Τ̄ ΕΒΟΛ Ν̄ΘΕ Ν̄ΖΕΝΩΧΕ ·

15 MS Μ̄ΜΟΦ; read Μ̄ΜΟΦ.

17 supply Μ̄ΜΟΙ.

23 MS Ν̄ΝΟΥΖΛΙΒΕΣ; ΟΥ inserted; read Ν̄ΟΥΖΛΙΒΕΣ.

24 MS ΝΟΥΝ̄Τ̄; read ΝΟΥΠ̄Τ̄; see Crum 236b.

14. May the sin of his fathers be remembered in the presence of the Lord; and let not the *iniquity* of his mother be blotted out.

15. May they be in the presence of the Lord at all times; and may his memory be wiped out from the earth.

16. Because he did not remember to show mercy; and he pursued a poor man and a wretched one, and he *persecuted* one who was afflicted, to kill him.

17. He loved cursing and may it come to him; he did not wish to bless and may it be removed from him.

18. He put on cursing like a garment, and it went to his interior like water; it became like oil in his bones.

19. May it be to him like the garment with which he will wrap himself; and like a *girdle* with which he will gird himself at all times.

20. This is the dealing for those that *slander* me before the Lord, and those that speak *lawless things* into my *soul*.

21. *But* thou, O Lord, Lord show mercy on me, on account of thy name; save me.

22. For I am a poor man and I am a wretched one; my heart is agitated within me.

23. I have been taken into the midst like a shadow which goes down; I am blown forth like locusts. |

24. Λ ΝΑΠΑΤ ὄββε ἕν τνηστια· λυω λ τασαρῆ 46  
 ωββε ετβε πνεε·

25. ΑΝΟΚ ΔΕ ΔΙΨΩΠΕ ΝΑΥ ΝΝΟΘΝΕΘ· ΛΥΝΑΥ ΕΡΟΪ  
 ΛΥΩ ΛΥΚΙΜ ΝΝΕΥΑΠΗΥΕ·

5 26. ΒΟΗΘΙ ΕΡΟΪ ΠΧΟΕΙΣ ΠΝΟΥΤΕ ΛΥΩ ΤΟΥΧΟΪ  
 ΚΑΤΑ ΠΕΚΝΑ·

27. ΜΑΡΟΥΕΙΜΕ ΧΕ ΤΑΪ ΤΕ ΤΕΚΕΙΧ· ΛΥΩ ΝΤΟΚ  
 ΑΚΤΑΜΙΟΣ ΠΧΟΕΙΣ·

ΠΑΪ ΘΕ ΠΕ ΠΒΩΛ ΝΤΜΕΖΜΝΤΣΝΟΟΥΣ ΜΜΕΤΑΝΟΪΑ·  
 10 ΤΑΪ ΕΝΤΑΣΧΟ(Ο)Σ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣΖΜ ΠΕΧΛΑΟΣ·  
 ΛΧΟΥΩΣ ΔΕ ΟΝ ΕΤΟΟΤῆ ΝΒΙ ΙΣ ΖΜ ΠΩΛΧΕ ΠΕΧΛΑ  
 ΝΝΕΥΜΑΘΗΤΗΣ· ΧΕ ΛΨΩΠΕ ΟΝ ΜΝΝΣΑ ΝΑΪ ΛΨΩ  
 ΕΣΡΑΪ ΟΥΗΪ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣΧΩ ΜΜΟΣ ΧΕ  
 ΠΟΥΟΪΝ ΝΝΟΥΟΪΝ ΝΤΑΪΠΑΡΑΒΑ ΖΜ ΠΜΝΤΣΝΟΟΥΣ Ν- 46<sup>b</sup>  
 15 ΛΙΩΝ· ΛΪΕΪ ΕΠΕΣΗΤ ΝΖΗΤΟΥ· ΕΤΒΕ ΠΑΪ ΛΙΧΩ Ν-  
 ΜΝΤΣΝΟΟΥΣ ΜΜΕΤΑΝΟΙΑ ΚΑΤΑ ΠΟΥΛ ΠΟΥΛ ΝΛΙΩΝ·  
 ΤΕΝΟΥ ΘΕ ΠΟΥΟΪΝ ΝΝΟΥΟΪΝ ΚΩ ΝΑΪ ΕΒΟΛ ΝΤΑΠΑ-  
 ΡΑΒΑΣΙΣ ΧΕ ΟΥΝΟΣ ΕΜΑΤΕ ΤΕ ΧΕ ΛΙΚΩ ΝΣΩΪ ΝΝ-  
 ΤΟΠΟΣ ΜΠΧΙΣΕ ΛΪΕΪ ΛΙΟΥΩΣ ΖΝ ΝΤΟΠΟΣ ΜΠΕΧΛΑΟΣ·  
 20 ΝΑΪ ΘΕ ΝΤΕΡΕΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΛΧΟΥΩΣ  
 ΟΝ ΕΤΟΟΤΣ ΖΝ ΤΜΕΖΜΝΤΨΟΜΤΕ ΜΜΕΤΑΝΟΙΑ ΕΣΧΩ  
 ΜΜΟΣ· ΧΕ ΣΩΤΜ ΕΡΟΪ ΕΪΖΥΜΝΕΥΕ ΕΡΟΚ ΠΟΥΟΪΝ  
 ΝΝΟΥΟΪΝ· ΣΩΤΜ ΕΡΟΪ ΕΪΧΩ ΝΤΜΕΤΑΝΟΙΑ ΜΠΜΕΖ-  
 ΜΝΤΨΟΜΤΕ ΝΛΙΩΝ· ΠΤΟΠΟΣ ΕΝΤΑΪΕΪ ΕΠΕΣΗΤ ΕΒΟΛ  
 25 ΝΖΗΤῆ· ΧΕΚΑΣ ΕΣΕΧΩΚ ΕΒΟΛ ΝΒΙ ΤΜΕΖΜΝΤΨΟΜΤΕ  
 ΜΜΕΤΑΝΟΙΑ ΝΤΕ ΠΜΕΖΜΝΤΨΟΜΤΕ ΝΛΙΩΝ· ΝΑΪ ΝΤΑΪ-  
 Π

10 MS ΕΠΤΑΣΧΟΣ.

24. My knees are weak with *fasting*; and my *flesh* is changed on account of the (lack of) oil.

25. *But* I have become a mockery to them; they saw me and they shook their heads.

26. *Help* me, O Lord God, and save me, *according to* thy mercy.

27. May they know that this is thy hand, and thou hast created it, O Lord.\*

This is the interpretation of the twelfth *repentance* which the Pistis Sophia said, as she was in the *Chaos*."

57. Jesus continued again, *however*, with the discourse. He said to his *disciples*: "It happened again after these things, the Pistis Sophia cried out to me, saying: 'O Light of Lights, I have *transgressed* against the twelve *aeons*. I came down from them. For this reason I have said the twelve *repentances*, one *according to* each *aeon*. Now at this time, O Light of Lights, forgive me my *transgression*, for it is very great. Because I left the *places* of the height. I came to dwell in the *places* of the *Chaos*.'

Now when the Pistis Sophia finished saying these things, she continued again with the thirteenth *repentance*, saying:

1. 'Hear me as I *sing praises* to thee, O Light of Lights. Hear me as I say the *repentance* of the thirteenth *aeon*, the *place* from which I came down, so that the thirteenth *repentance* of the thirteenth *aeon* be completed. These (aeons) | against which I have *transgressed*, from them I came down.

\* Ps. 108.1-27



ΠΑΡΑΒΑ ΛΙΕΙ' ΕΠΕCΗΤ ΕΒΟΛ Ν̄ΖΗΤΟΥ· ΤΕΝΟΥ CΕ ΠΟΥ-  
 ΟCΙΝ Ν̄ΝΟΥΟΙΝ CΩΤΜ ΕΡΟΙ ΕΙΖΥΜΝΕΥΕ ΕΡΟΚ Ζ̄Μ  
 ΠΜCΖΜΝΤΨΟΜΤΕ Ν̄ΑΙΩΝ ΠΑΤΟΠΟC ΕΝΤΑΙΕΙ' ΕΒΟΛ Ν̄-  
 ΖΗΤ̄Η ΝΑΖΜΕΤ ΠΟΥΟΙΝ Ζ̄Μ ΠΕΚΝΟC Μ̄ΜΥCΤΗΡΙΟΝ·  
 5 ΛΥΩ ΚΩ ΕΒΟΛ Ν̄ΤΑΠΑΡΑΒΑCΙC Ζ̄ΡΑΙ Ζ̄Ν ΤΕΚΜ̄ΝΤΡΕCΚΩ  
 ΕΒΟΛ· ΛΥΩ ΜΑ ΝΑΙ Μ̄ΠΒΑΠΤΙCΜΑ Ν̄ΓΚΩ ΕΒΟΛ Ν̄ΝΑ-  
 ΝΟΒΕ· ΛΥΩ Ν̄ΓΤ̄ΒΒΟΙ ΕΒΟΛ Ζ̄Ν ΤΑΠΑΡΑΒΑCΙC· ΛΥΩ  
 ΤΑΠΑΡΑΒΑCΙC ΑΝΟΚ ΤΕ †CΟΜ Ν̄ΖΟ Μ̄ΜΟΥΙ ΤΑΙ ΕΤΕ  
 Ν̄ΝΕCΖΩΠ ΕΡΟΚ Ν̄ΟΥΟΙΨ ΝΙΜ· ΧΕ Ν̄ΤΑΙΕΙ' ΕΠΕCΗΤ  
 10 ΕΤΒΗΗΤC· ΛΥΩ ΑΝΟΚ ΑΙΠΑΡΑΒΑ ΜΑΥΑΛΤ· Ζ̄Ν Ν̄ΑΖΟ-  
 ΡΑΤΟC Ε†ΨΟΟΠ Ζ̄Μ ΠΕΥΤΟΠΟC· ΛΙΕΙ' ΕΠΕCΗΤ ΕΠΕ-  
 ΧΑΟC· ΑΙΠΑΡΑΒΑ Ν̄ΝΑΖΡΑΚ· ΧΕΚΑC ΕΡΕ ΠΕΚΤΩΨ<sup>Ρ</sup> b  
 ΧΩΚ ΕΒΟΛ· ΝΑΙ CΕ ΑCΧΟΟΥ Ν̄CΙ ΤΠΙCΤΙC CΟΦΙΑ·  
 ΤΕΝΟΥ CΕ ΠΕΤΕΡΕ ΠΕCΠ̄ΝΑ ΚΙΜ ΕΡΟΥ ΕΤΡΕCΗΟΕΙ Ν̄-  
 15 ΝΕCΨΑΧΕ· ΜΑΡΕCΕΙ' ΕΘΗ Ν̄CΤΑΥΕ-ΠΕΥΝΟΗΜΑ· ΑCΕΙ'  
 ΕΘΗ Ν̄CΙ ΜΑΡΘΑ ΠΕΧΑC ΧΕ ΠΑΧΘΕΙC· ΠΑΠ̄ΝΑ ΚΙΜ  
 ΕΡΟΙ ΕΤΡΑΤΑΥΕ-ΠΒΩΛ Ν̄ΝΕΝΤΑCΧΟΟΥ Ν̄CΙ ΤΠΙCΤΙC CΟ-  
 ΦΙΑ· Α ΤΕΚCΟΜ ΠΡΟΦΗΤΕΥC Μ̄ΠΙΟΥ(Ο)Ψ ΕΤΒΗΗΤΟΥ  
 ΖΙΤ̄Ν ΔΑΥΕΙΑ· Ζ̄Μ ΠΜΕΖΤΑΙΟΥ Μ̄ΨΑΛΜΟC ΕCΧΩ Μ̄ΜΟC  
 20 Ν̄ΤΕΙΖΕ· ΧΕ

1. ΝΑ' ΝΑΙ ΠΝΟΥΤΕ ΚΑΤΑ ΠΕΚΝΟC Ν̄ΝΑ' ΚΑΤΑ ΠΑ-  
 ΨΑΙ Ν̄ΝΕΚΜ̄ΝΤΨΑΝΖΤΗC·

2. CΩΤΕ ΕΒΟΛ Μ̄ΠΑΝΟΒΕ· ΕΙΑΛΤ ΕΜΑΤΕ ΕΒΟΛ Ζ̄Ν ΤΑ-  
 ΑΝΟΜΙΑ·

18 MS Ν̄ΠΙΟΥΨ.

2. Now at this time, O Light of Lights, hear me as I *sing* praises to thee in the thirteenth *aeon*, my *place* from which I came forth.

3. Save me, O Light, in thy great *mystery* and forgive my *transgression* in thy forgiveness.

4. And give me the *baptism* and forgive my sins and purify me from my *transgression*.

5. And this my *transgression* is the lion-faced power, which was not hidden from thee at any time, for on account of it I came down.

6. And I alone among the *invisible ones*, in whose *place* I existed, *transgressed*, and I came down to the *Chaos*. I *transgressed* before thee so that thy ordinance should be fulfilled.'

The Pistis Sophia now said these things. Now at this time let him whose *spirit* moves him to *understand* her words, come forth and give their *thought*."

Martha came forward and said: "My Lord, my *spirit* moves me to give the interpretation of those things which the Pistis Sophia said. Concerning them, thy power once *prophesied* through David in the 50th *Psalms*, speaking thus:

1. 'Have mercy upon me, O God, *according to* thy great pity; *according to* the multitude of thy mercies blot out my sin<sup>1</sup>.

2. Wash me thoroughly from my *iniquity*. |

<sup>1</sup> (22, 23) Till emends Schmidt's division of verses 1, 2.

3. ΛΥΩ ΠΑΝΟΒΕ ΜΠΑΜΤΟ<sup>1</sup> ΕΒΟΛ ΝΟΥΟΕΙΩ ΝΙΜ· ΡΑ

4. ΧΕΚΑΣ ΕΚΕΤΜΑΙΟ ΖΝ ΝΕΚΩΛΑΧΕ· ΛΥΩ ΝΓΧΡΟ  
ΖΜ ΠΤΡΕΚ†ΖΑΠ ΕΡΟΙ·

ΠΑΙ ΠΕ ΠΒΩΛ ΝΝΩΛΑΧΕ ΝΤΑΣΧΟΟΥ ΝΣΙ ΤΠΙΣΤΙC  
5 ΣΟΦΙΑ· ΠΕΧΛΑΧ ΝΑΣ ΝΣΙ ΙC· ΧΕ ΕΥΓΕ ΚΑΛΩC ΜΑΡΘΑ  
ΤΜΑΚΑΡΙΑ· ΛΥΟΥΩC ΔΕ ΟΝ ΕΤΟΟΤΥ ΝΣΙ ΙC ΖΜ ΠΩΛ-  
ΧΕ ΠΕΧΛΑΧ ΝΝΕΦΜΑΘΗΤΗC ΧΕ ΛCΩΩΠΕ CΕ ΝΤΕΡC  
ΤΠΙΣΤΙC ΣΟΦΙΑ ΧΩ ΝΝΕΪΩΛΑΧΕ ΛΥΧΩΚ ΕΒΟΛ ΝΣΙ  
ΠΕΟΥΟΪΩ ΕΤΡΕΥΝΤC ΕΖΡΑΪ ΖΜ ΠΕΧΛΑΟC ΛΥΩ ΕΒΟΛ  
10 ΖΙΤΟΟΤ ΜΜΙΝ ΜΜΟΪ ΧΩΡΙC ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΛΙ-  
ΕΙΝΕ ΝΟΥCΟΜ ΝΟΥΟΪΝ ΕΒΟΛ ΝΖΗΤ· ΑΪΧΝΑC ΕΖΡΑΪ  
ΕΠΕΧΛΑΟC· ΕΤΡΕCΝ-ΤΠΙCΤΙC ΣΟΦΙΑ ΕΖΡΑΪ ΖΜ ΝΤΟΠΟC  
ΕΤΩΗΚ ΝΤΕ ΠΕΧΛΑΟC· ΝCΕΝΤC ΕΠΙΤΟΠΟC ΕΤΜΠΕΤΠΕ ΡΑ<sup>2</sup>  
ΜΠΕΧΛΑΟC· ΩΑΝΤΕ ΤΚΕΛΕΥCΙC ΕΙ' ΕΒΟΛ ΖΙΤΜ ΠΩΟΡΠ  
15 ΜΜΥCΤΗΡΙΟΝ· ΕΤΡΕΥΝΤC ΕΖΡΑΪ ΖΜ ΠΕΧΛΑΟC ΕΠΤΗΡΥ·  
ΛΥΩ Λ ΤΑCΟΜ ΝΟΥΟΪΝ ΛCΝ-ΤΠΙCΤΙC ΣΟΦΙΑ ΕΖΡΑΪ  
ΕΝΤΟΠΟC ΕΤΜΠCΑΝΤΠΕ ΜΠΕΧΛΑΟC· ΛCΩΩΠΕ CΕ  
ΝΤΕΡΟΥΕΙΜΕ ΝΣΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΛΗC ΧΕ  
ΛΥΝ-ΤΠΙCΤΙC ΣΟΦΙΑ ΕΖΡΑΪ ΕΝΤΟΠΟC ΕΤΜΠCΑΝΤΠΕ  
20 ΜΠΕΧΛΑΟC· ΛΥΠΩΤ ΟΝ ΝCΩC ΕΠΧΙCΕ ΕΥΟΥΕΩΧΙΤC  
ΟΝ ΕΝΤΟΠΟC ΕΤΜΠΕΧΛΑΟC ΜΠΕCΗΤ· ΛΥΩ ΝΕCΡΟΥ-  
ΟΪΝ ΠΕ ΕΜΑΤΕ ΝΣΙ ΤΑCΟΜ ΝΟΥΟΪΝ ΤΑΪ ΕΝΤΑΪΧΟΟΥC  
ΕΝ-ΤCΟΦΙΑ ΕΖΡΑΪ ΖΜ ΠΕΧΛΑΟC· ΛCΩΩΠΕ CΕ ΝΤΕΡΟΥ-  
ΠΩΤ ΝCΑ ΤCΟΦΙΑ ΝΣΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΛΗC

1 MS CΕΒΟΛ.

21 MS ΕΤΜΠΕΧΛΑΟC ΜΠΕCΗΤ; read ΕΤΖΜ ΠΕΧΛΑΟC ΜΠΕCΗΤ or ΕΤ-  
ΜΠΕCΗΤ ΜΠΕΧΛΑΟC.

3. And my sin is present to me at all times.

4. That thou shouldst be justified in thy words and vic-  
torious when thou judgest me.\*

This is the explanation of the words which the Pistis  
Sophia said."

Jesus said to her: "Excellent, well done Martha, thou  
blessed one."

58. Jesus however continued again with the discourse.  
He said to his *disciples*: "Now it happened when the Pistis  
Sophia said these words, the time was fulfilled that she  
should be brought forth from the *Chaos*. And by myself  
alone, *without* the First *Mystery*, I brought forth from  
myself a light-power. I sent it down to the *Chaos* that it  
should bring the Pistis Sophia up from the deep *places* of  
the *Chaos* and bring her to the upper *place* of the *Chaos*,  
until the *command* came forth from the First *Mystery* that  
she should be brought up from the *Chaos* completely. And  
my light-power brought the Pistis Sophia up to the upper  
*places* of the *Chaos*. Now it happened when the *emanations*  
of the Authades knew that the Pistis Sophia was brought  
up to the upper *places* of the *Chaos*, they followed her  
upwards, wanting to take her again to the lower *places* of the  
*Chaos*. And my light-power, which I had sent to bring the  
Sophia up from the *Chaos*, gave light exceedingly. Now it  
happened when the *emanations* of the Authades followed  
the Sophia | when she was brought to the upper *places* of

\* Ps. 50.1-4

ΝΤΕΡΟΥΝΤΣ ΕΝΤΟΠΟΣ ΕΤΜΠΣΑ ΝΤΠΕ ΜΠΕΧΛΟΣ· ΛΣ-  
 ΖΥΜΝΕΥΕ ΟΝ ΛΥΩ ΛΣΩΨ ΕΣΡΑΪ ΟΥΗΪ ΕΣΧΩ ΜΜΟΣ  
 ΧΕ

1. †ΝΑΣΥΜΝΕΥΕ ΕΣΡΑΪ ΕΡΟΚ ΠΟΥΟΪΝ ΧΕ ΛΙΟΥΕΨΕΙ'  
 5 ΕΡΑΤΚ †ΝΑΣΥΠΝΕΥΕ ΕΣΡΑΪ ΕΡΟΚ ΠΟΥΟΪΝ ΧΕ ΝΤΟΚ  
 ΠΕ ΠΑΡΕΧΝΟΥΖΜ·

2. ΜΠΡΚΑΛΤ ΖΜ ΠΕΧΛΟΣ· ΝΑΣΜΕΤ ΠΟΥΟΪΝ ΝΤΕ  
 ΠΧΙΣΕ ΧΕ ΝΤΟΚ ΠΕ ΝΤΛΙΖΥΜΝΕΥΕ ΕΡΟΚ·

3. ΑΚΤΝΝΟΟΥ ΝΑΪ ΜΠΕΚΟΥΟΙΝ ΕΒΟΛ ΖΙΤΟΟΤΚ  
 10 ΛΥΩ ΑΚΝΑΣΜΕΤ· ΑΚΝΤ ΕΝΤΟΠΟΣ ΕΤΜΠΣΑ ΝΤΠΕ Μ-  
 ΠΕΧΛΟΣ·

4. ΜΑΡΟΥΖΕ ΘΕ ΕΠΕΣΗΤ ΕΝΤΟΠΟΣ ΕΤΣΠΕΣΗΤ ΜΠΕ-  
 ΧΛΟΣ ΝΣΙ ΝΕΠΡΟΒΟΛΟΥΕ ΜΠΑΥΘΑΔΗΣ ΝΑΪ ΕΤΠΗΤ  
 ΝΣΩΪ· ΛΥΩ ΜΠΡΤΡΕΥΕΙ' ΕΝΤΟΠΟΣ ΕΤΜΠΣΑ ΝΤΠΕ  
 15 ΕΤΡΕΥΝΑΥ ΕΡΟΪ·

5. ΛΥΩ ΜΑΡΕ ΟΥΝΟΣ ΝΚΑΚΕ ΖΩΒΣ ΕΒΟΛ ΕΧΩΟΥ·  
 ΛΥΩ ΜΑΡΕΧΕΙ' ΝΑΥ ΝΣΙ ΟΥΣΛΟCTN ΝΚΑΚΕ· ΛΥΩ Μ-  
 ΠΡΤΡΕΥΝΑΥ ΕΡΟΪ ΖΜ ΠΟΥΟΪΝ ΝΤΕΚΣΟΜ ΤΛΙ ΕΝΤΑΚ-  
 ΤΝΝΟΟΥΣ ΝΑΪ ΕΝΑΣΜΕΤ· ΧΕ ΝΝΕΥΑΜΑΣΤΕ ΟΝ ΕΣΡΑΪ  
 20 ΕΧΩΪ·

6. ΛΥΩ ΠΕΥΘΟΧΝΕ ΕΝΤΑΥΜΕΕΥΕ ΕΡΟΪ ΕΤΡΕΥΧΙ-  
 ΤΑΣΟΜ· ΜΠΡΤΡΕΨΩΠΕ ΝΑΥ· ΛΥΩ ΚΑΤΑ ΘΕ ΕΝΤ-  
 ΛΥΨΑΧΕ ΕΡΟΪ ΕΨΙ-ΠΛΟΥΟΪΝ ΝΣΗΤ· ΨΙ-ΠΩΟΥ ΖΩΟΥ  
 ΕΠΜΑ ΜΠΩΪ·

7. ΛΥΩ ΛΥΧΟΟΣ ΕΨΙ-ΠΛΟΥΟΕΙΝ ΤΗΡΨ· ΛΥΩ ΝΕ-  
 ΜΠΟΥΕΨΨΙΨ· ΧΕ ΤΕΚΣΟΜ ΝΟΥΟΪΝ ΨΟΟΠ ΝΤΟΚ  
 ΝΜΜΑΪ·

5 MS †ΝΑΣΥΠΠΕΥΕ ; read †ΝΑΣΥΜΝΕΥΕ.

the *Chaos*, she *sang praises* again and she cried out to me, saying :

1. 'I will *sing praises* to thee, O Light, for I wanted to come to thee. I will *sing praises* to thee, O Light, for thou art my Saviour.

2. Leave me not in the *Chaos*. Save me, O Light of the height, for thou art he to whom I have *sung praises*.

3. By thyself thou hast sent to me thy light and thou hast saved me. Thou hast brought me to the upper *places* of the *Chaos*.

4. May the *emanations* of the Authades which follow me fall down to the lower *places* of the *Chaos*. And let them not come to the upper *places* so that they see me.

5. And may a great darkness cover them over and may a cloud of darkness come to them. And let them not see me in the light of thy power which thou hast sent to me to save me, lest they gain power over me again.

6. And their plan which they thought of, to take away my power, let it not happen for them. And *according to* how they spoke against me to take away my light from me, take theirs rather instead of mine.

7. And they have spoken to take away all my light. And they were not able to take it, for thy light-power was with me; |

8. ΕΒΟΛ ΧΕ ΛΥΨΟΧΝΕ ΑΧΜ ΠΕΚΤΩΨ ΠΟΥΟΪΝ·  
ΕΤΒΕ ΠΑΪ ΜΠΟΥΕΨΧΙ-ΠΛΟΥΟΪΝ ΕΒΟΛ·

PF

9. ΧΕ ΝΤΑΪΠΙΣΤΕΥΕ ΕΠΟΥΟΪΝ· ΝΤΝΑΡΖΟΤΕ ΑΝ ΛΥΨ  
ΠΟΥΟΪΝ ΠΕ ΠΑΡΕΧΝΟΥΖΜ· ΛΥΨ ΝΤΝΑΡΖΟΤΕ ΑΝ·

5 ΤΕΝΟΥ ΒΕ ΠΕΤΕΡΕ ΤΕΧΘΟΜ ΧΟΨΕ· ΜΑΡΕΧΧΩ Μ-  
ΠΒΩΛ ΝΝΨΑΧΕ ΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΛΣ-  
ΨΩΠΕ ΔΕ ΝΤΕΡΕ ΙΣ ΟΥΨ ΕΧΧΩ ΝΝΕΪΨΑΧΕ ΕΝΕΨ-  
ΜΛΘΗΤΗΣ· ΛΣΕΪ ΕΘΗ ΝΒΙ ΣΑΛΩΜΗ ΠΕΧΑΣ ΧΕ ΠΑ-  
ΧΟΕΙΣ ΤΑΘΟΜ ΑΝΑΓΚΑΖΕ ΜΜΟΪ ΕΤΡΑΧΩ ΜΠΒΩΛ  
10 ΝΝΨΑΧΕ ΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· Α ΤΕΚΘΟΜ  
ΠΡΟΦΗΤΕΥΕ ΜΠΠΟΥΟΪΨ ΖΙΤΝ ΣΟΛΟΜΩΝ ΕΣΧΩ Μ-  
ΜΟΣ ΧΕ .

1. ΤΝΑΟΥΟΝΖΤ ΝΑΚ ΕΒΟΛ ΠΧΟΕΙΣ ΧΕ ΝΤΟΚ ΠΕ  
ΠΑΝΟΥΤΕ·

15 2. ΜΠΡΚΑΛΤ ΠΧΟΕΙΣ ΧΕ ΝΤΟΚ ΠΕ ΤΑΖΕΛΠΙΣ·  
3. ΑΚΤ ΝΑΪ ΜΠΕΚΣΑΠ ΝΧΙΝΧΗ· ΛΥΨ ΑΪΝΟΥΖΜ ΕΒΟΛ  
ΖΙΤΟΟΤΚ·

PF<sup>b</sup>

4. ΜΑΡΟΥΖΕ ΝΒΙ ΝΕΤΠΗΤ ΝΣΩΪ ΛΥΨ ΜΠΡΤΡΕΥΝΑΥ  
ΕΡΟΪ·

20 5. ΜΑΡΕ ΟΥΚΛΟΟΛΕ ΝΚΡΜΤΣ ΖΩΒΣ ΕΒΟΛ ΕΧΝ ΝΕΥ-  
ΒΑΛ· ΛΥΨ ΟΥΝΙΨ ΝΑΗΡ· ΜΑΡΕΨΚΑΚΕ ΕΡΟΟΥ· ΛΥΨ  
ΜΠΡΤΡΕΥΝΑΥ ΕΠΕΖΟΟΥ ΧΕ ΝΝΕΥΑΜΑΣΤΕ ΜΜΟΪ·

6. ΜΑΡΕΨ-ΑΤΘΟΜ ΝΒΙ ΠΕΥΨΟΧΝΕ· ΛΥΨ ΝΕΝΤΑΥ-  
ΨΟΧΝΕ ΕΡΟΟΥ ΜΑΡΟΥΕΪ ΕΣΡΑΪ ΕΧΩΟΥ·

8. Because they deliberated without thy ordinance, O Light.  
On account of this they were not able to take away my light.

9. Because I have *believed* in the light, I will not fear;  
and the light is my saviour, and I will not fear.'

Now at this time let him whose power is elevated say the  
interpretation of the words which the Pistis Sophia said."

*But* it happened when Jesus finished saying these words  
to his *disciples*, Salome came forward. She said: "My Lord,  
my power *compels* me to say the interpretation of the words  
which the Pistis Sophia said. Thy power *prophesied* once  
through Solomon, saying thus:

1. I will give thanks to thee, O Lord, for thou art my  
God.

2. Leave me not, O Lord, for thou art my *hope*.

3. Thou hast given me thy judgment freely, and I have  
been saved through thee.

4. May those that persecute me fall and let them not see  
me.

5. May a cloud of smoke cover their eyes, and may  
a misty *air* darken them; and let them not see the day, lest  
they seize me.

6. May their counsels become powerless; and may those  
things which they have devised come upon them. |

7. ΑΥΜΕΚΜΟΥΚΟΥ ΕΥΨΟΧΝΕ· ΑΥΩ ΜΠΨΩΠΕ  
ΝΑΥ·

8. ΑΥΩ ΑΥΧΡΟ ΕΡΟΥ ΕΥΩΜΣΟΜ· ΑΥΩ ΝΕΝΤΑΥ-  
ΣΒΤΩΤΟΥ ΚΑΚΩΣ· ΑΥΣΕ ΕΠΕΣΗΤ ΕΡΟΥ·

5 9. ΕΡΕ ΤΑΞΕΛΠΙΣ ΣΜ ΠΧΟΕΙΣ· ΑΥΩ ΝΨΝΑΡΣΟΤΕ ΛΝ  
ΧΕ ΝΤΟΚ ΠΕ ΠΑΝΟΥΤΕ ΠΑΣΩΤΗΡ·

3 ΑΣΩΠΕ ΣΕ ΝΤΕΡΕ ΣΑΛΩΜΗ ΟΥΩ ΕΣΧΩ ΝΝΕΕΙ-  
ΨΑΧΕ· ΠΕΧΛΑ ΝΑΣ ΝΣΙ ΙΣ ΧΕ ΕΥΓΕ ΣΑΛΩΜΗ ΑΥΩ  
ΚΑΛΩΣ· ΠΑΙ ΠΕ ΠΩΛ ΝΝΨΑΧΕ ΕΝΤΑΣΧΟΥ ΝΣΙ  
10 ΤΠΙΣΤΙΣ ΣΟΦΙΑ·

3 ΑΧΟΥΩΣ ΔΕ ΟΝ ΕΤΟΟΤΨ ΝΣΙ ΙΣ ΣΜ ΠΨΑΧΕ ΠΕ-  
ΧΛΑ ΝΝΕΕΜΛΟΗΤΗΣ· ΧΕ ΑΣΩΠΕ ΣΕ ΝΤΕΡΕ ΤΠΙΣΤΙΣ  
ΣΟΦΙΑ ΟΥΩ ΕΣΧΩ ΝΝΕΨΑΧΕ ΣΜ ΠΕΧΛΟΣ· ΑΪΤΡΕ  
†ΣΟΜ ΝΟΥΟΕΙΝ ΕΝΤΑΪΧΟΥΣ ΝΑΣ ΕΤΡΕΣΝΑΣΜΕΣ  
15 ΑΪΤΡΕΣΨ-ΟΥΚΛΟΜ ΝΟΥΟΙΝ ΕΤΕΣΑΠΕ· ΧΕ ΝΝΕΥΕΨ-  
ΩΜΣΟΜ ΕΡΟΣ ΧΙΝ ΜΠΕΕΙΝΑΥ ΝΣΙ ΝΕΠΡΟΒΟΛΟΥΕ  
ΜΠΑΥΘΑΔΗΣ ΑΥΩ ΝΤΕΡΕΣΨ-ΟΥΚΛΟΜ ΝΟΥΟΙΝ ΕΤΕΣ-  
ΑΠΕ· ΑΥΚΙΜ ΕΝΣΥΛΗ ΤΗΡΟΥ ΕΘΟΥ ΕΤΝΣΗΤΣ· ΑΥΩ  
ΑΥΣΩΤΨ ΕΒΟΛ ΤΗΡΟΥ ΝΣΗΤΣ· ΑΥΤΑΚΟ ΑΥΩ ΑΥ-  
20 ΨΩΠΕ ΣΜ ΠΕΧΛΟΣ ΕΥΣΩΨΤ ΕΡΟΥ ΝΣΙ ΝΕΠΡΟΒΟ-  
ΛΟΥΕ ΜΠΑΥΘΑΔΗΣ ΑΥΩ ΕΥΡΑΨΕ ΜΜΟΥ· ΑΥΩ  
ΝΣΩΤΨ ΝΟΥΟΕΙΝ ΝΣΙΑΙΚΡΙΝΕΣ ΕΤΣΝ ΤΣΟΦΙΑ· ΑΥ†-  
ΣΟΜ ΜΠΟΥΟΕΙΝ ΝΤΑΣΟΜ ΝΟΥΟΙΝ· ΤΑΪ ΕΝΤΑΣΨ-ΟΥ-

18 MS originally ΕΤΝΣΗΤΣ with ΘΟΥ ΕΤΨ in the same hand in the margins,  
giving ΕΤΨΘΟΥ ΕΤΝΣΗΤΣ with ΤΝ expunged before ΘΟΥ.

7. They have devised a counsel, and it has not happened for them.

8. And they, the powerful, are vanquished; and those things which they prepared with *evil intent* are cast down<sup>1</sup>.

9. My hope is in the Lord and I will not fear; for thou art my God, my *Saviour*.<sup>\*</sup>

Now it happened when Salome finished saying these words, Jesus said to her: "*Excellent, Salome, and well done.* This is the interpretation of the words which the Pistis Sophia said."

59. Jesus continued again, *however*, with the discourse. He said to his *disciples*: "Now it happened when the Pistis Sophia finished saying these words in the *Chaos*, I caused the light-power which I had sent to save her, I caused it to become a crown of light on her head, so that from this hour the *emanations* of the Authades would have no power over her. And when it became a crown of light on her head, all the *evil materials* which were in her were moved, and they were all purified within her; they were destroyed and came to be in the *Chaos*, while the *emanations* of the Authades saw them and they rejoiced. And what was purified of the *pure* light within the Sophia gave power to the light of my light-power which had become a | crown

\* Ps. Sol. 5.1-9

<sup>1</sup> (4) are cast down; Schmidt: have fallen down upon them.

κλωμ ἡτεσαπε· ασωπε σε ον εκωτε επογοειν  
 ἡλιακρινεσ ετῶν τσοφια· λγω πεσλιακρινεσ ἡου-  
 οϊν ἡπῆρῖβολ ἡπεκλωμ ἡτσομ ἡπιωλασ ἡπογοϊν χε  
 ἡνευχωσε εροχ ἡσι νεπροβολοογε ἡπαυοααησ·  
 5 ἡαἱ σε ἡτερογωωπε ἡμοσ· αστιτοοτῆσ ασζυμνευε  
 ἡσι τσομ ἡλιακρινεσ ἡπογοϊν ετῶν τσοφια· ἡτ-  
 ασζυμνευε δε ετασομ ἡπογοϊν ετο ἡουκλωμ  
 ετῆσαπε· ασζυμνευε δε εκχω ἡμοσ χε

πε

1. πογοειν ο' ἡουκλωμ ετααπε λγω ἡτῆναρπεχ-  
 10 βολ αν χε ἡνευχωσε εροἱ ἡσι νεπροβολοογε ἡ-  
 παυοααησ·

2. λγω ευωανκιμ ἡσι ἡσγλη τηρου· ἡνοκ δε  
 ἡτῆνακιμ αν·

3. λγω ευωαντακο ἡσι ἡσγλη τηρου ἡσεσω  
 15 ἡμ πεχλοσ· ἡαἱ ετογναγ εροογ ἡσι νεπροβο-  
 λοογε ἡπαυοααησ· ἡνοκ δε ἡτῆνατακο αν·

4. χε πογοϊν ωοοπ ἡμῆαἱ: λγω ἡνοκ ζω  
 τωοοπ ἡν πογοϊν·

νεἱωαχε δε ασχοογ ἡσι τπιστικ σοφια· τε-  
 20 νογ σε πετνοἱ ἡπνοημα ἡνεἱωαχε· μαρεχει' εοη  
 ἡτταγε-πευβαλ· ασει' δε εοη ἡσι μαρια τμαλυ  
 ἡις πεχλασ χε παωηρε κατα πκοσμοσ ἡανουτε  
 λγω πασωτηρ κατα πχισε κελεγε ἡαἱ ταταγε-  
 πεβαλ ἡνωαχε εντασχοογ ἡσι τπιστικ σοφια·  
 25 λχογωωβ δε ἡσι ις πεχλαχ χε ἡτο ζωωτε μα-  
 ρια· ταἱ εντασχι-μορφη ετῶν τβαρβηλω κατα θυ-

πε<sup>b</sup>

on her head. Now it happened further, as it surrounded the *pure* light within the Sophia, her *pure* light was not (left) without<sup>1</sup> the crown of the flame of the light-power, so that the *emanations* of the Authades did not steal it.

Now when these things had happened, the *pure* light-power within the Sophia began to *sing praises*; but she *sang praises* to my light-power which had become a crown on her head. She *sang praises*, saying thus:

1. 'The light has become a crown on my head and I will not be (left) without it, so that the *emanations* of the Authades do not steal it from me.

2. And even if all the *materials* move, I *however* will not move.

3. And even if all my *materials* are destroyed and remain in the *Chaos* — these which the *emanations* of the Authades see — I *however* will not be destroyed.

4. For the light is with me, and I myself am<sup>2</sup> with the light.'

But the Pistis Sophia said these words. Now at this time let him who *understands* the *thought* of these words come forward and give their interpretation."

Mary, the mother of Jesus, came forward. She said: "My son *according to the world*, my God and my *Saviour according to the height*, *command* me that I give the explanation of the words which the Pistis Sophia said."

But Jesus answered and said: "Thou also, Mary, thou hast received *form*<sup>3</sup> which is in the Barbelo *according to the matter*, | and thou hast received likeness which is in the

<sup>1</sup> (3) was not (left) without; Till: was not separate from (see 116.10; 117.12).

<sup>2</sup> (17) I myself am; Till: I also am.

<sup>3</sup> (26) received form; see Iren. 1.4.1, 5; U 226.

ΛΗ· ΛΥΩ ΑΡΕΧΙ-ΕΙΝΕ ΕΞ̄Ν ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΙΝ ΚΑΤΑ  
 ΠΟΥΟΙΝ ΝΤΟ ΜΝ ΤΚΕΜΑΡΙΣΑΜ ΤΜΑΚΑΡΙΟΣ· ΛΥΩ ΝΤΑ  
 ΠΚΑΚΕ ΩΩΠΕ ΕΤΒΗΗΤΕ ΛΥΩ ΟΝ ΝΤΑΧΕΙ' ΕΒΟΛ ΝΖΗΤΕ  
 ΝΒΙ ΠΣΩΜΑ ΝΘΥΛΗ ΕΨΩΟΠ ΝΖΗΤΨ ΠΑΙ' ΕΝΤΑΙΤΒΒΟΧ·  
 5 ΛΥΩ ΛΙΣΟΤΨΨ· ΤΕΝΟΥ ΣΕ ΨΚΕΛΕΥΕ ΝΕ ΕΤΡΕΤΑΥΕ-  
 ΠΒΩΛ ΝΝΨΑΧΕ ΝΑΙ' ΕΝΤΑΣΧΟΟΣ ΝΒΙ ΤΣΟΦΙΑ· ΑΣΟΥ-  
 ΩΨΒ ΔΕ ΝΒΙ ΜΑΡΙΑ ΤΜΑΛΥ ΝΙΣ ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ·  
 Α ΤΕΚΣΟΜ ΝΟΥΟΙΝ ΠΡΟΦΗΤΕΥΕ ΖΑ ΝΕΨΨΑΧΕ ΜΠΙ- ΡΕ̄  
 ΟΥΟΕΙΩ ΖΙΤ̄Ν ΣΟΛΟΜΩΝ Ζ̄Ν ΤΕΨΜΕΖΜΝΤΨΙΤΕ ΝΩΔΗ  
 10 ΛΥΩ ΠΕΧΑΣ ΧΕ  
 1. ΠΧΟΕΙΣ ΖΙΧ̄Ν ΤΑΛΠΕ ΝΘΕ ΝΟΥΚΛΟΜ· ΛΥΩ Ν-  
 ΨΝΑΡΠΕΨΒΟΛ ΔΝ·  
 2. ΛΥΨΩΝΤ ΝΑΙ' ΜΠΕΚΛΟΜ ΝΤΑΛΗΟΙΑ· ΛΥΩ ΛΨΤΡΕ  
 ΝΕΚΚΛΑΔΟΣ ΨΟΥΩ ΖΡΑΙ ΝΖΗΤ·  
 15 3. ΧΕ ΕΨΕΙΝΕ ΔΝ ΝΟΥΚΛΟΜ ΕΨΩΟΥΨΟΥ ΕΜΕΨΨ-  
 ΟΥΩ· ΑΛΛΑ ΚΟΝΖ ΖΙΧ̄Ν ΤΑΛΠΕ· ΛΥΩ ΑΨΨΟΥΩ ΖΡΑΙ  
 ΖΙΧΩΨ·  
 4. ΝΕΚΚΑΡΠΟΣ ΣΕΜΕΖ· ΛΥΩ ΣΕΧΗΚ· ΕΥΜΕΖ ΕΒΟΛ  
 Ζ̄Μ ΠΕΚΟΥΧΑΨ·  
 20 ΑΨΩΠΕ ΣΕ ΝΤΕΡΕ ΙΣ̄ ΣΩΤ̄Μ ΕΝΕΨΨΑΧΕ ΕΣΧΩ  
 ΜΜΟΟΥ ΝΒΙ ΜΑΡΙΑ ΤΕΨΜΑΛΥ· ΠΕΧΑΨ ΝΑΣ ΧΕ ΕΥΓΕ  
 ΚΑΛΩΣ· ΖΑΜΗΝ ΖΑΜΗΝ ΨΧΩ ΜΜΟΣ ΝΕ ΧΕ ΣΕΝΑ-  
 ΜΑΚΑΡΙΖΕ ΜΜΟ ΧΙΝ ΔΡΗΧΨ ΜΠΚΑΣ ΨΑ ΔΡΗΧΨ· ΧΕ  
 ΑΣΨΨΕΙΛΕ ΕΡΟ ΝΒΙ ΤΠΑΡΑΘΗΚΗ ΜΠΨΟΡΠ ΜΜΥΣΤΗ- ΡΕ̄<sup>b</sup>

18 MS ΣΕΜΕΖ and ΕΥΜΕΖ; better ΣΕΜΗΖ and ΕΥΜΗΖ.

*Virgin of the Light according to the light, thou and the other Mary, the blessed one. And for thy sake the darkness exists and furthermore, from thee has come forth the material body in which I exist, which I have cleaned and purified. Now at this time I command thee to give the interpretation of the words which the Sophia said.*

*However Mary, the mother of Jesus, answered, she said: "My Lord, thy light-power once prophesied about these words through Solomon in the 19th Ode and said:*

1. 'The Lord is upon my head like a crown and I shall not be without him.

2. They plaited for me the true crown<sup>1</sup>, and it caused thy branches to sprout in me.

3. For it is not like a withered crown which does not sprout; but thou livest upon my head and thou dost sprout upon me.

4. Thy fruits are full and ripe, filled with thy salvation'.<sup>\*\*</sup>

Now it happened when Jesus heard these words which Mary his mother spoke<sup>2</sup>, he said to her: "Excellent, well done. Truly, truly, I say that they will bless thee from end to end of the earth<sup>□</sup>, for the pledge of the First Mystery was entrusted to thee. | And by means of that pledge all those

\* Ps. Sol. 19.1-4

□ cf. Lk. 1.48

<sup>1</sup> (13) true crown; lit. crown of truth.

<sup>2</sup> (20, 21) when Jesus heard these words which ... spoke; Till: when Jesus had heard ... speaking these words; (cf. 124.11, 12; 125.14, 15 etc.).

ΡΙΟΝ· ΛΥΩ ΕΒΟΛ ΖΙΤΟΟΤ̄Σ Ν̄ΤΠΑΡΑΘΗΚΗ ΕΤ̄ΜΜΑΥ  
 ΕΥΝΑΝΟΥΖ̄Μ Ν̄ΣΙ ΝΑΠΚΑΣ ΤΗΡΟΥ Μ̄Ν ΝΑΠΧΙΣΕ ΤΗΡΟΥ·  
 ΛΥΩ ΤΠΑΡΑΘΗΚΗ ΕΤ̄ΜΜΑΥ· Ν̄ΤΟΣ ΤΕ ΤΑΡΧΗ ΛΥΩ  
 ΠΧΩΚ·

5 ΛΥΟΥΩΣ ΔΕ ΟΝ ΕΤΟΟΤ̄Σ Ν̄ΣΙ ῙΣ Ζ̄Μ ΠΩΛΧΕ ΠΕ-  
 ΧΛΑΧ Ν̄ΝΕΦΜΛΑΘΗΤΗΣ· ΧΕ ΛΩΩΠΕ Ν̄ΤΕΡΕΣΧΩ Ν̄-  
 ΤΜΕΖΜΝΤΩΟΜΤΕ Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· Ν̄-  
 ΤΕΥΝΟΥ ΔΕ ΕΤ̄ΜΜΑΥ ΛΥΧΩΚ ΕΒΟΛ Ν̄ΣΙ ΠΤΩΩ Ν̄ΝΕ-  
 ΘΑΨΙΣ ΤΗΡΟΥ· ΝΑΪ ΕΝΤΑΥΤΟΩΟΥ ΕΤΠΙΣΤΙΣ ΣΟ-  
 10 ΦΙΑ· ΕΤΒΕ ΠΧΩΚ ΕΒΟΛ Μ̄ΠΩΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΠΑΪ  
 ΕΤΩΟΟΠ ΧΙΝ Ν̄ΩΟΡ̄Π̄· ΛΥΩ ΛΥΕΙ' Ν̄ΣΙ ΠΕΟΥΘΕΙΩ  
 ΕΤΡΕΥΝΑΣΜΕΣ Ζ̄Μ ΠΕΧΛΟΣ' ΛΥΩ Ν̄ΣΕΝΤ̄Σ ΕΞΡΑΪ Ζ̄Ν Π̄Ζ  
 Ν̄ΚΑΚΕ ΤΗΡΟΥ· ΛΥΧΙ ΓΑΡ ΕΤΟΟΤ̄Σ Ν̄ΤΕΣΜΕΤΑΝΟΙΑ  
 ΖΙΤ̄Μ ΠΙΩΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ· ΛΥΩ Ν̄ΤΟΧ ΠΜΥΣΤΗΡΙΟΝ  
 15 ΕΤ̄ΜΜΑΥ ΛΥΤ̄ΝΝΟΟΥ ΝΑΪ Ν̄ΟΥΝΟΣ Ν̄ΣΟΜ Ν̄ΟΥΟΪΝ  
 ΕΒΟΛ Ζ̄Μ ΠΧΙΣΕ· ΕΤΡΑΒΟΗΟΙ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΛΥΩ  
 Ν̄ΤΑΝΤ̄Σ ΕΞΡΑΪ ΕΠΕΧΛΟΣ· ΛΙΣΩΩΤ̄ ΔΕ ΕΠΧΙΣΕ Ν̄-  
 ΛΙΩΝ· ΛΙΝΑΥ ΕΤΣΟΜ Ν̄ΟΥΘΕΙΝ ΕΝΤΑΥΤ̄ΝΝΟΟΥΣ ΝΑΪ  
 Ν̄ΣΙ ΠΙΩΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΧΕ ΕΪΕΝΟΥΖ̄Μ Ν̄ΤΣΟΦΙΑ Ζ̄Μ  
 20 ΠΕΧΛΟΣ· ΛΩΩΠΕ ΘΕ Ν̄ΤΕΡΙΝΑΥ ΕΡΟΣ ΕΣΝΗΥ ΕΒΟΛ  
 Ζ̄Ν Ν̄ΛΙΩΝ· ΛΥΩ ΕΣΠΗΤ ΕΖΟΥΝ ΕΡΟΪ· ΑΝΟΚ ΔΕ ΝΕΪ-  
 ΖΙΧ̄Μ ΠΕΧΛΟΣ ΠΕ· Α ΚΕΣΟΜ Ν̄ΣΟΜ Ν̄ΟΥΟΪΝ ΕΙ' ΕΒΟΛ  
 Ν̄ΖΗΤ ΖΩ ΧΕ ΕΣΕΒΟΗΘΙ ΖΩΩΣ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΛΥΩ  
 ΤΣΟΜ Ν̄ΟΥΟΪΝ ΕΝΤΑΣΕΙ' ΕΒΟΛ Ζ̄Μ ΠΧΙΣΕ ΖΙΤ̄Μ ΠΙ- Π̄Ζ<sup>b</sup>  
 25 ΩΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΛΣΕΙ' ΕΠΕΣΗΤ ΕΧ̄Ν ΤΣΟΜ Ν̄ΟΥ-

13 MS ΕΤΟΟΤ̄Σ; read Π̄ΓΟΟΤ̄Σ.

17 MS ΕΞΡΑΪ ΕΠΕΣΧΛΟΣ; c erased; read ΕΞΡΑΪ Ζ̄Μ ΠΕΧΛΟΣ. MS. Π̄ΛΙΩΝ;  
 read Π̄Π̄ΛΙΩΝ.

22 MS ΚΕΣΟΜ Π̄ΣΟΜ; omit Π̄ΣΟΜ.

of the earth and all those of the height will be saved. And that *pledge* is the *beginning* and the end."\*

60. Jesus *however* continued with the discourse. He said to his *disciples*: "It happened when the Pistis Sophia said the thirteenth *repentance*, *moreover* at that hour the ordinance was completed of all the *afflictions* which had been ordained for the Pistis Sophia, because of the completion of the First *Mystery*, which had been since the beginning. And the time came that she should be saved from the *Chaos* and brought forth from all the darkneses. *For* her *repentance* was received by the First *Mystery*. And that *Mystery* sent me a great light-power from the height, so that I should *help* the Pistis Sophia and bring her up from the *Chaos*. *But* I looked to the *aeons* of the height<sup>1</sup>, I saw the light-power which the First *Mystery* had sent to me so that I should save the Sophia from the *Chaos*. Now it happened, when I saw it coming forth from the *aeons* and it hastened towards me — *but* I was above the *Chaos* — another light-power also came forth from me, in order to *help* the Pistis Sophia. And the light-power which came forth from the height through the First *Mystery* came down upon the light-power | which came forth from me. And they

\* cf. Rev. 21.6; 22.13

<sup>1</sup> (17, 18) the aeons of the height; lit. the height of the aeons.



ΟΓΙΝ ΕΝΤΑΨΕΙ' ΕΒΟΛ ΜΜΟΙ· ΑΥΩ ΑΥΑΠΑΝΤΑ ΕΝΕΥ-  
ΕΡΗΥ ΑΥΡ-ΟΥΝΟΣ ΝΑΠΟΡΡΟΙΑ ΝΟΥΟΙΝ·

3 ΝΑΙ' ΓΕ ΝΤΕΡΕΧΧΟΥ ΝΟΙ ΙΕ ΝΝΕΦΜΑΘΗΤΗΣ· ΠΕ-  
ΧΛΑ ΧΕ ΤΕΤΝΝΟΙ ΧΕ ΕΨΑΧΕ ΝΜΜΗΤΝ ΝΑΩ ΝΖΕ·  
5 ΑΣΧΟΒΣ ΟΝ ΕΒΟΛ ΝΟΙ ΜΑΡΙΣΑΜ ΠΕΧΛΑΣ ΧΕ ΠΑΧΟΕΙΣ  
†ΝΟΙ ΧΕ ΕΚΧΕ-ΟΥ· ΕΤΒΕ ΠΒΩΛ ΜΠΕΨΑΧΕ Α ΤΕΚ-  
ΣΟΜ ΝΟΥΟΙΝ ΠΡΟΦΗΤΕΥΕ ΜΠΙΟΥΟΨ ΖΙΤΝ ΔΑΥΪΔ  
2Μ ΠΜΕΣΣΜΕΝΕΤΑΧΤΕ ΜΨΑΛΜΟΣ ΕΣΧΩ ΜΜΟΣ· ΧΕ

10 Α ΠΝΑ' ΜΝ ΤΜΕ ΤΩΜΤ' ΕΝΕΥΕΡΗΥ· ΑΥΩ ΤΔΙ-  
10 ΚΑΙΟΣΥΝΗ ΜΝ †ΡΗΝΗ ΑΥ†ΠΙ ΕΝΕΥΕΡΗΥ·

11 Α ΤΜΕ †ΟΥΩ ΕΒΟΛ 2Μ ΠΚΛΣ· ΑΥΩ Α ΤΔΙΚΑΙ- ΠΙ  
ΟΣΥΝΗ ΣΩΨΤ' ΕΒΟΛ 2Ν ΤΠΕ·

ΠΝΑ' ΓΕ ΠΕ †ΣΟΜ ΝΟΥΟΙΝ ΕΝΤΑΨΕΙ' ΕΒΟΛ ΖΙΤΜ ΠΙ-  
ΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΧΕ ΑΧΩΤΜ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ  
15 ΝΟΙ ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΑΧΝΑ' ΝΑΣ 2Ν ΝΕΣΘΛΙΨΙΣ  
ΤΗΡΟΥ· ΤΜΕ ΖΩΩΧ ΤΕ †ΣΟΜ ΕΝΤΑΨΕΙ' ΕΒΟΛ ΝΖΗΤΚ  
ΕΒΟΛ ΧΕ ΑΚΧΩΚ ΕΒΟΛ ΝΤΜΕ ΕΤΡΕΚΝΑΣΜΕΣ 2Μ ΠΕ-  
ΧΛΟΣ· ΑΥΩ ΟΝ ΤΔΙΚΑΙΟΣΥΝΗ ΤΕ †ΣΟΜ ΕΝΤΑΨΕΙ'  
ΕΒΟΛ ΖΙΤΜ ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΤΔΙ' ΕΤΝΑΡ2ΜΜΕ  
20 ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΑΥΩ ΟΝ †ΡΗΝΗ ΠΕ †ΣΟΜ ΝΤΑΨΕΙ'  
ΕΒΟΛ ΜΜΟΚ ΕΒΟΛ ΧΕ ΕΣΝΑΒΩΚ ΕΖΟΥΝ ΕΝΕΠΡΟΒΟ-  
ΛΟΥΕ ΜΠΑΥΘΑΔΗΣ ΝΣΧΙ ΝΖΗΤΟΥ ΝΝΟΥΟΙΝ ΕΝΤ-

11 2 in upper right-hand margin at end of quire.

20 MS ΠΕ; read ΤΕ.

met one another and became a great *outpouring* of light.”

Now when Jesus had said these things to his *disciples* he said: “Do you *understand* the manner in which I am speaking with you?”

Mariam sprang up, she said: “My Lord, I *understand* what thou dost say. Concerning the interpretation of these words, thy light-power once *prophesied* through David in the 84th *Psalms*, saying:

10. ‘Mercy and truth have met one another, and *righteousness* and *peace* have kissed one another.

11. Truth has sprouted from the earth and *righteousness* has looked forth from heaven.’\*

Now mercy is the light-power which came forth through the First *Mystery*, for the First *Mystery* heard the Pistis Sophia, and had mercy on her in all her *afflictions*. Truth, on the other hand, is the power which came forth from thee, because thou didst fulfil the truth that thou shouldst save her (the Pistis Sophia) from the *Chaos*. And furthermore, *righteousness* is the power which came forth through the First *Mystery*, which will guide the Pistis Sophia. And again *peace* is the power which came forth from thee, because it will go into the *emanations* of the Authades and take away from them the lights | which they took from

\* Ps. 84.10, 11

ΛΥΧΙΓΟΥ ΞΗ ΤΗΣΤΙΣ ΣΟΦΙΑ· ΕΤΕ ΠΑΙ ΗΕ ΝΙ'ΣΟΟΥ-  
 ΖΟΥ ΕΖΟΥΝ ΕΤΣΟΦΙΑ ΝΓΑΛΥ ΝΓΙΡΗΝΗ ΜΝ ΤΣΣΟΜ· ΠΙ<sup>15</sup>  
 ΤΜΕ ΖΩΩΣ ΤΕ ΤΣΟΜ ΕΝΤΑΣΕΙ' ΕΒΟΛ ΝΖΗΤΚ ΕΚΞΝ  
 ΝΤΟΠΟΣ ΜΠΕΣΗΤ ΜΠΕΧΛΟΣ· ΕΤΒΕ ΠΑΙ Α ΤΕΚΣΟΜ  
 5 ΧΟΟΣ ΖΙΤΝ ΔΑΥΕΙΑ· ΧΕ

Α ΤΜΕ ΤΟΥΩ ΕΒΟΛ ΞΗ ΠΚΑΣ· ΕΒΟΛ ΧΕ ΕΚΞΝ  
 ΝΤΟΠΟΣ ΜΠΕΣΗΤ ΜΠΕΧΛΟΣ· ΤΑΙΚΛΙΟΣΥΝΗ ΖΩΩΣ  
 ΝΤΑΣΩΩΤ ΕΒΟΛ ΞΗ ΤΠΕ· ΝΤΟΣ ΔΕ ΤΣΟΜ ΕΝΤΑΣΕΙ'  
 ΕΒΟΛ ΞΗ ΠΧΙΣΕ ΖΙΤΜ ΠΙΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΤΑΙ ΕΝΤ-  
 10 ΛΣΩΚ ΕΖΟΥΝ ΕΤΣΟΦΙΑ·

Ξ ΑΣΩΠΕ ΣΕ ΝΤΕΡΕ ΙΣ ΣΩΤΜ ΕΝΕΙΩΑΧΕ· ΠΕΧΛΑ  
 ΧΕ ΕΥΓΕ ΜΑΡΙΣΑΜ ΤΜΑΚΑΡΙΑ ΤΑΙ ΕΤΝΑΚΛΗΡΟΝΟΜΙ  
 ΝΤΜΝΤΕΡΟ ΤΗΡΣ ΜΠΟΥΟΙΝ· ΜΝΝΣΑ ΝΑΙ ΑΣΕΙ' ΖΩΩΣ  
 ΣΟΗ ΝΓΙ ΜΑΡΙΑ ΤΜΑΛΥ ΝΙΣ ΠΕΧΛΟΣ ΧΕ ΠΑΧΟΕΙΣ  
 15 ΛΥΩ ΠΑΣΩΤΗΡ ΚΕΛΕΥΕ ΝΑΙ ΖΩ ΕΤΡΑΧΩ ΜΠΕΙΩΑΧΕ ΡΟ  
 ΝΟΥΩΞΗ· ΠΕΧΛΑ ΝΓΙ ΙΣ ΧΕ ΠΕΤΕΡΕ ΠΕΥΠΝΑ ΝΑΡ-  
 ΝΟΕΡΟΣ· ΝΤΝΑΚΩΛΥ ΜΜΟΧ ΑΝ ΑΛΛΑ ΤΠΡΟΤΡΕΠΕ  
 ΜΜΟΧ ΝΖΟΥΟ ΕΤΡΕΧΩ ΜΠΠΟΗΜΑ ΕΝΤΑΧΚΙΜ ΕΡΟΧ·  
 ΤΕΝΟΥ ΣΕ ΜΑΡΙΑ ΤΑΜΑΛΥ ΚΑΤΑ ΘΥΛΗ ΤΕΝΤΑΙΣΟΙΛΕ  
 20 ΕΡΟΣ ΤΚΕΛΕΥΕ ΝΕ ΕΤΡΕΧΩ ΖΩΩΤΕ ΜΠΠΟΗΜΑ Μ-  
 ΠΩΑΧΕ· ΑΣΟΥΩΩΒ ΔΕ ΝΓΙ ΜΑΡΙΑ ΠΕΧΛΟΣ ΧΕ ΠΑ-  
 ΧΟΕΙΣ ΕΤΒΕ ΠΩΑΧΕ ΕΝΤΑ ΤΕΚΣΟΜ ΠΡΟΦΗΤΕΥΕ  
 ΜΜΟΧ ΖΙΤΝ ΔΑΥΕΙΑ· ΧΕ

8 MS ΝΤΟΣ ΓΣ ΤΣΟΜ.

15 Π in upper left-hand margin at beginning of quire.

the Pistis Sophia; that is, thou dost gather them within the Sophia and dost make them to be at *peace* with her power. Truth, on the other hand, is the power which came forth from thee when thou wast in the lower *places* of the *Chaos*. Concerning this, thy power spoke through David thus: "Truth has sprouted from the earth",\* because thou wast in the lower *places* of the *Chaos*. *Righteousness*, on the other hand, which looked forth from heaven, is the power which came forth from the height, through the *First Mystery*, and which entered into the Sophia."

61. Now it happened when Jesus heard these words, he said: "Excellent, Mariam, thou *blessed one* who wilt *inherit* the whole Kingdom of the Light."

After these things Mary, the mother of Jesus, also came forward and said: "My Lord and my *Saviour*, *command* me also that I answer<sup>1</sup> this discourse."

Jesus said: "I will not *prevent* him whose *spirit* has become *understanding*, but I *urge* him the more to speak the *thought* which has moved him. Now at this time, Mary, my mother *according to the matter*, to whom I was entrusted, I *command* thee that thou also sayest the *thought* of the discourse."

Mary answered, however, and said: "My Lord, concerning the word which thy power *prophesied* through David: |

\* Ps. 84.11

<sup>1</sup> (15) answer: Till: explain.

10. Α ΠΝΑ' ΜΝ ΤΜΕ ΤΩΜΤ' ΓΝΟΥΕΡΗΥ· ΤΑΙΚΑΙ-  
 ΟΣΥΝΗ ΜΝ ΤΡΙΝΗ ΑΥΤΠΙ ΕΡΝ ΝΟΥΕΡΗΥ·

11. Α ΤΜΕ ΤΟΥΩ ΕΒΟΛ ΖΜ ΠΚΛΣ· ΑΥΩ Α ΤΑΙΚΑΙ-  
 ΟΣΥΝΗ ΒΩΩΤ ΕΒΟΛ ΖΝ ΤΠΕ· ΝΤΑ ΤΕΚΒΟΜ ΠΡΟΦΗ-  
 5 ΤΕΥΕ ΜΠΕΪΩΛΧΕ ΜΠΕΪΟΥΟΪΩ ΕΤΒΗΗΤΚ· ΕΚΟ ΝΚΟΥΪ·  
 ΕΜΠΑΤΕ ΠΕΠΝΑ ΕΙ' ΕΧΩΚ ΕΚΨΟΟΠ ΖΝ ΟΥΜΑ ΝΕΛΟ- ΓΟ<sup>h</sup>  
 ΟΛΕ ΜΝ ΙΩΣΗΦ· ΑΧΕΙ' ΝΒΙ ΠΕΠΝΑ ΕΒΟΛ ΖΜ ΠΧΙΣΕ·  
 ΑΧΕΙ' ΝΑΪ ΕΖΟΥΝ ΕΠΑΗ· ΕΧΕΙΝΕ ΜΜΟΚ· ΑΥΩ ΕΝΕ-  
 ΜΠΙΣΟΥΩΝΝ<sup>q</sup> ΠΕ ΑΥΩ ΝΕΪΜΕΕΥΕ ΧΕ ΝΤΟΚ ΠΕ· ΑΥΩ  
 10 ΠΕΧΛΑΧ ΝΑΪ ΝΒΙ ΠΕΠΝΑ ΧΕ ΕΥΤΩΝ ΙΣ ΠΑΣΟΝ ΤΑΛ-  
 ΠΑΝΤΑ ΕΡΟΧ· ΑΥΩ ΝΤΕΡΕΧΧΕ-ΠΑΪ ΝΑΪ· ΑΪΑΠΟΡΙ· ΑΥΩ  
 ΝΕΪΜΕΕΥΕ ΠΕ ΧΕ ΟΥΦΑΝΤΑΣΜΑ ΠΕ ΕΠΙΡΑΖΕ ΜΜΟΪ·  
 ΑΪΧΙΤ<sup>q</sup> ΔΕ ΑΪΜΟΡ<sup>q</sup> ΕΖΟΥΝ ΕΤΟΥΕΡΗΤΕ ΜΠΜΑ ΝΝΚΟΤΚ  
 ΕΤΖΜ ΠΑΗ· ΨΑΝΤΕΙ' ΝΗΤΝ ΕΒΟΛ ΕΤΣΩΨΕ· ΝΤΟΚ  
 15 ΜΝ ΙΩΣΗΦ ΑΥΩ ΝΤΑΖΕ ΕΡΩΤΝ ΖΜ ΠΜΑ ΝΕΛΟΟΛΕ·  
 ΕΡΕ ΙΩΣΗΦ Τ ΜΠΜΑ ΝΕΛΟΟΛΕ ΕΠΚΑΨ· ΑΣΩΩΠΕ ΒΕ  
 ΝΤΕΡΕΚΣΩΤΜ ΕΡΟΪ ΕΪΧΩ ΜΠΨΑΧΕ ΕΪΩΣΗΦ ΑΚΝΟΪ  
 ΜΠΨΑΧΕ ΑΚΡΑΨΕ· ΑΥΩ ΠΕΧΛΑΚ ΧΕ ΕΥΤΩΝ ΤΑΝΔΥ  
 ΕΡΟΧ· ΕΜΜΟΝ· ΕΪΒΕΕΤ<sup>\*\*</sup> ΟΥΒΗΧ ΖΜ ΠΕΪΤΟΠΟΣ· ΑΣ- ΠΙ  
 20 ΨΩΠΕ ΔΕ ΝΤΕΡΕ ΙΩΣΗΦ ΣΩΤΜ ΕΡΟΚ ΕΚΧΩ ΝΝΕΪ-  
 ΨΑΧΕ· ΑΨΩΤΟΡΤΡ ΑΥΩ ΑΝΕΙ' ΕΖΡΑΪ ΖΙ ΟΥΣΟΠ ΑΝ-  
 ΒΩΚ ΕΖΟΥΝ ΕΠΗ ΑΝΖΕ ΕΠΕΠΝΑ ΕΧΜΗΡ ΕΖΟΥΝ ΕΠΜΑ  
 ΝΝΚΟΤΚ ΑΥΩ ΑΝΣΩΩΤ ΕΡΟΚ ΝΜΜΑΧ ΑΝΖΕ ΕΡΟΚ  
 ΕΚΕΙΝΕ ΜΜΟΧ· ΑΥΩ ΑΨΩΑ ΕΒΟΛ ΝΒΙ ΠΕΤΜΗΡ ΕΠΕ-

12 MS επιπράζε; read επιράζε.

19 Η in upper right-hand margin repeated.

10. 'Mercy and truth have met one another; *righteousness* and *peace* have kissed one another.

11. Truth has sprouted from the earth and *righteousness* has looked forth from heaven.\*

Thy power once *prophesied* in these words about thee. When thou wast small, before the *Spirit* came upon thee, while thou wast in a vineyard with Joseph, the *Spirit* came forth from the height<sup>□</sup>, he came to me into my house, he resembled thee. And I did not recognise him and I thought that he was thou. And the *Spirit* said to me: 'Where is Jesus, my brother, that I *meet* him?' And when he said these things to me, I was *confused* and I thought that he was a *phantom* to tempt me. But I took him, I bound him to the leg of the bed in my house, until I came out to you in the field, thou and Joseph, and I found you in the vineyard, as Joseph was hedging the vineyard with reeds. Now it happened, when thou didst hear me speaking the word to Joseph, thou didst *understand* the word and thou didst rejoice. And thou didst say: 'Where is he that I may see him? Or else I await him in this *place*'. But it happened when Joseph heard thee saying these words, he was agitated and we came up at the same time, we went into the house. We found the *Spirit* bound to the bed. And we looked at thee with him, we found thee like him. And he that was bound to | the bed

\* Ps. 84.10, 11

□ cf. Mt. 3.16

5 ΓΛΟΛ· ΛΥΩΛΩ ΕΡΟΚ ΛΥ†ΠΙ ΕΡΩΚ· ΛΥΩ ΝΤΟΚ ΖΩΩΚ  
 ΑΚ†ΠΙ ΕΡΩΥ ΑΤΕΤΝΡ-ΟΥΑ ΝΟΥΩΤ· ΠΛΙ ΘΕ ΠΕ ΠΩΛ-  
 ΧΕ ΜΝ ΠΕΥΩΛ· ΠΝΑ' (ΠΕ) ΠΕΠΝΑ ΕΝΤΑΧΕΙ' ΕΒΟΛ ΖΜ  
 ΠΧΙΣΕ ΖΙΤΜ ΠΙΦΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΒΟΛ ΧΕ ΛΧΝΑ'  
 10 ΖΑ ΠΓΕΝΟC ΝΡΡΩΜΕ ΛΥΤΝΝΟΥ ΜΠΕΥΠΝΑ ΕΤΡΕΧΚΩ  
 ΕΒΟΛ ΝΝΝΟΒΕ ΜΠΚΟCΜΟC ΤΗΡΨ· ΛΥΩ ΝCΕΧΙ-ΜΥCΤΗ-  
 ΡΙΟΝ· ΛΥΩ ΝCΕΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΙΝ· ΤΜΕ  
 ΖΩΩC ΤΕ ΤCΟΜ ΕΝΤΑCΘΟΙΛΕ ΕΡΟΙ ΕΛCΕΙ' ΕΒΟΛ ΖΝ ΠΙ<sup>b</sup>  
 ΤΒΑΡΒΗΛΩ ΛCΨΩΠΕ ΝΑΚ ΝCΩΜΑ ΝΖΥΛΙΚΟΝ· ΛΥΩ  
 15 ΑCΚΗΡΥCCE ΖΑ ΠΤΟΠΟC ΝΤΑΛΛΗΘΙΑ· ΤΑΙΚΑΙΟCΥΝΗ ΠΕ  
 ΠΕΚΠΝΑ ΠΛΙ ΕΝΤΑΧΕΙΝΕ ΝΜΜΥCΤΗΡΙΟΝ ΕΒΟΛ ΖΜ  
 ΠΧΙCΕ ΕΤΡΕΧΤΑΛΥ ΜΠΓΕΝΟC ΝΤΕ ΤΜΝΤΡΩΜΕ· †ΡΗΝΗ  
 ΖΩΩC ΤΕ ΤCΟΜ ΕΝΤΑCΘΟΙΛΕ ΕΠΕΚCΩΜΑ ΝΖΥΛΙΚΟΝ  
 ΚΑΤΑ ΠΚΟCΜΟC ΠΛΙ ΕΝΤΑΧΒΑΠΤΙΖΕ ΜΠΓΕΝΟC ΝΤ-  
 20 ΜΝΤΡΩΜΕ ΨΑΝΤΨΑΛΥ ΝΨΜΜΟ ΕΠΝΟΒΕ· ΛΥΩ ΝΨΑΛΥ  
 ΝΕΙΡΗΝΗ ΜΝ ΠΕΚΠΝΑ· ΛΥΩ ΝCΕΨΩΠΕ ΕΥΟ ΝΕΙΡΗΝΗ  
 ΜΝ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΟΥΟΙΝ ΕΤΕ ΠΛΙ ΠΕ ΧΕ ΤΑΙ-  
 ΚΑΙΟCΥΝΗ ΜΝ †ΡΗΝΗ ΛΥ†ΠΙ ΕΝΕΥΕΡΗΥ· ΛΥΩ ΚΑΤΑ  
 ΘΕ ΕΝΤΑΧΧΟΟC ΧΕ Λ ΤΜΕ †ΟΥΩ ΕΒΟΛ ΖΜ ΠΚΑ2·  
 25 ΤΜΕ ΔΕ ΠΕ ΠΕΚCΩΜΑ ΝΖΥΛΙΚΟΝ ΠΛΙ ΕΝΤΑΧ†ΟΥΩ ΠΙΑ  
 ΕΒΟΛ Ν2ΗΤ· ΚΑΤΑ ΠΚΑ2 ΝΤΜΤΡΩΜΕ ΠΛΙ ΕΝΤΑΧΚΗ-  
 ΡΥCCE ΖΑ ΠΤΟΠΟC ΝΤΜΕ ΝΤΑΛΛΗΘΙΑ· ΛΥΩ ΟΝ ΚΑΤΑ  
 ΘΕ ΕΝΤΑΧΧΟΟC ΧΕ Λ ΤΑΙΚΑΙΟCΥΝΗ †ΟΥΩ ΕΒΟΛ ΖΝ  
 ΤΠΕ· ΤΑΙΚΑΙΟCΥΝΗ ΤΕ ΤCΟΜ ΕΝΤΑCΘΩΤ ΕΒΟΛ ΖΜ

1 MS ΓΛΟΛ; read ΓΛΟC.

3 MS ΠΝΑ' ΠΕΠΝΑ; read ΠΝΑ' ΠΕ ΠΕΠΝΑ.

8 MS originally 21.

22 omit either ΝΤΜΕ or ΝΤΑΛΛΗΘΙΑ; but see 128.5 ΝΤΜΕ ΝΤΕ ΤΑΛΛΗΘΙΑ.

23 MS †ΟΥΩ ΕΒΟΛ; read CΩΨΤ ΕΒΟΛ.

was released, he embraced thee, he kissed thee. And thou also, thou didst kiss him and you became one.

This now is the discourse and its interpretation. Mercy is the *Spirit* which came forth from the height, through the *First Mystery*, because he (the *First Mystery*) had mercy on the *race* of men. He sent his *Spirit* that it should forgive the sins of the whole *world* so that they (men) should receive *mysteries* and *inherit* the Kingdom of the Light. Truth, on the other hand, is the power which was entrusted to me; when it came forth from the Barbelo, it became for thee a *material body*. And it *preached* about the *place* of the *truth*<sup>1</sup>. *Righteousness* is thy *Spirit* which has brought the *mysteries* forth from the height, to give them to the *race* of mankind. *Peace*, on the other hand, is the power which was entrusted to thy *material body*, according to the *world*, which *baptised* the *race* of mankind until they became strangers to sin. And it made them to be at *peace* with thy *Spirit*, and they came to be at *peace* with the *emanations* of the light. That is, *righteousness* and *peace* have kissed one another.\* And as it was said: 'Truth has sprouted from the earth':<sup>□</sup> truth however is thy *material body*, which sprouted from me, according to the earth of mankind, and which has *preached* about the *place* of the *truth*. And also as it was said: '*Righteousness* <looked forth><sup>2</sup> from heaven':<sup>○</sup> *righteousness* is the power which looked forth from | the height, which will give the *mysteries* of the light

\* Ps. 84.10

□ Ps. 84.11

○ Ps. 84.11

<sup>1</sup> (10, 22) place of the truth; Schmidt: true place; (see 9.3; 123.18; 128.5, 24; 372.14).

<sup>2</sup> (23) <looked forth>; MS: sprouted from.

ΠΧΙΣΕ ΤΑΙ ΕΤΝΑ† ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΜΠΓΕΝΟΣ  
 ΝΤΜΝΤΡΩΜΕ · ΛΥΩ ΝΣΕΩΩΠΕ ΝΔΙΚΑΙΟΣ ΛΥΩ ΝΣΕΡ-  
 ΑΓΛΘΟΣ ΝΣΕΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΙΝ ·

ΛΣΩΩΠΕ ΣΕ ΝΤΕΡΕ ΙΣ ΣΩΤΜ ΕΝΕΪΩΑΧΕ ΕΝΤ-  
 5 ΛΣΧΟΟΥ ΝΒΙ ΜΑΡΙΑ ΤΕΧΜΑΛΥ · ΠΕΧΛΑΧ ΧΕ ΕΥΓΕ ΚΑ-  
 ΛΩΣ ΜΑΡΙΑ · ΛΣΕΙ' ΕΘΗ ΝΒΙ ΤΚΕΜΑΡΙΑ ΠΕΧΛΑΣ ΧΕ ΠΑ-  
 ΧΟΪΣ ΑΝΕΧΕ ΜΜΟΪ ΛΥΩ ΜΠΡΩΩΝΤ ΕΡΟΪ ΕΜΜΟΝ ΧΙΝ  
 ΜΠΝΑΥ ΕΡΕ ΤΕΚΜΑΛΥ ΩΑΧΕ ΝΜΜΑΚ ΕΤΒΕ ΠΒΩΛ ΝΝΕΪ- ΠΙΛ<sup>b</sup>  
 ΩΑΧΕ · Λ ΤΑΣΟΜ ΩΤΡΤΩΡΤ · ΕΤΡΑΕΙ' ΕΘΗ ΝΤΑΧΩ  
 10 ΩΩ ΜΠΒΩΛ ΝΝΕΪΩΑΧΕ · ΠΕΧΛΑΧ ΝΑΣ ΝΒΙ ΙΣ ΧΕ †ΚΕ-  
 ΛΕΥΕ ΝΕ ΕΤΡΕΧΩ ΜΠΕΥΒΩΛ · ΠΕΧΛΑΣ ΝΒΙ ΜΑΡΙΑ ΧΕ  
 ΠΑΧΟΕΙΣ ΠΝΑ' ΜΝ ΤΜΕ ΑΥΤΩΜΝΤ ΕΝΕΥΕΡΗΥ · ΠΝΑ'  
 ΣΕ ΠΕ ΠΕΠΝΑ ΕΝΤΑΧΕΙ' ΕΣΡΑΪ ΕΧΩΚ ΝΤΕΡΕΚΧΙ-ΒΑΠ-  
 ΤΙΣΜΑ ΖΙΤΝ ΙΩΖΑΝΝΗΣ · ΠΝΑ' ΣΕ ΠΕ ΠΕΠΝΑ ΝΤΜΝΤ-  
 15 ΝΟΥΤΕ ΠΑΪ ΕΝΤΑΧΕΙ' ΕΣΡΑΪ ΕΧΩΚ ΑΧΝΑ' ΜΠΓΕΝΟΣ  
 ΝΤΜΝΤΡΩΜΕ ΑΧΕΙ' ΕΠΕΣΗΤ ΑΧΑΠΑΝΤΑ ΕΤΣΟΜ ΝΣΑ-  
 ΒΑΩΘ ΠΑΓΛΘΟΣ ΤΑΪ ΕΤΝΖΗΤΚ · ΤΑΪ ΕΝΤΑΣΚΗΡΥΣΣΕ  
 ΖΑ ΝΤΟΠΟΣ ΝΤΑΛΛΗΘΙΑ · ΑΧΧΟΟΣ ΔΕ ΟΝ ΧΕ ΤΑΙΚΛΙΟ-  
 ΣΥΝΗ ΜΝ †ΡΗΝΗ ΑΥ†ΠΙ ΕΡΝ<sup>19</sup> ΝΕΥΕΡΗΥ · ΤΑΙΚΛΙΟΣΥΝΗ ΠΙΒ<sup>20</sup>  
 20 ΣΕ (ΠΕ) ΠΕΠΝΑ ΜΠΟΥΟΕΙΝ · ΠΑΪ ΝΤΑΧΕΙ' ΕΣΡΑΪ ΕΧΩΚ ·  
 ΕΝΤΑΧΝ-ΜΜΥΣΤΗΡΙΟΝ ΜΠΧΙΣΕ ΕΤΡΕΧΤΑΛΥ ΜΠΓΕΝΟΣ  
 ΝΤΜΤΡΩΜΕ · †ΡΗΝΗ ΖΩΩΣ ΤΕ ΤΣΟΜ ΕΤΝΖΗΤΚ ΝΤΕ  
 ΣΑΒΑΩΘ ΠΑΓΛΘΟΣ · ΠΑΪ ΕΝΤΑΧΒΑΠΤΙΖΕ ΑΧΚΩ ΕΒΟΛ

19 MS ΝΕΥΝΕΥΕΡΗΥ.

20 MS ΣΕΠΕΠΝΑ.

21 MS originally ΕΤΡΕΥ; η inserted above.

to the *race* of mankind. And they will become *righteous* and *good* and *inherit* the Kingdom of the Light.”

Now it happened when Jesus heard these words which Mary his mother said, he said: “*Excellent, well done, Mary.*”

62. The other Mary came forward and said: “My Lord, *suffer* me and be not angry with me, for since the time that thy mother spoke with thee concerning the interpretation of these words, my power has agitated me that I should come forward and also say the interpretation of these words.”

Jesus said to her: “I *command* thee to say their interpretation.”

Maria said: “My Lord: ‘Mercy and truth have met one another’. \* Now mercy is the *Spirit* which came down upon thee when thou didst receive *baptism* from John<sup>o</sup>. Now mercy is the *Spirit* of Godhood which came forth upon thee, which had mercy upon the *race* of mankind. It came down, it *met* the power of Sabaoth the *Good* which is within thee and which has *preached* on the *places* of the *truth*. But it is said furthermore: ‘*Righteousness* and *peace* have kissed one another’<sup>o</sup>. Now *righteousness* is the *Spirit* of the light, which came down upon thee, bringing the *mysteries* of the height in order to give them to the *race* of mankind. *Peace*, on the other hand, is the power of Sabaoth the *Good* which is within thee. It is this which *baptised* and forgave | the

\* Ps. 84.10

<sup>o</sup> cf. Mt. 3.13

<sup>o</sup> Ps. 84.10

ΜΠΓΕΝΟΕ ΝΤΜΝΤΡΩΜΕ ΑΥΩ ΑΣΑΛΥ ΝΕΙΡΗΝΗ ΜΝ Ν-  
 ΩΗΡΕ ΜΠΟΥΘΕΙΝ· ΑΥΩ ΟΝ ΚΑΤΑ ΘΕ ΕΝΤΑ ΤΕΚΘΟΜ  
 ΧΟΟΣ ΖΙΤΝ ΔΑΥΕΙΑ· ΧΕ Α ΤΜΕ †ΟΥΩ ΕΒΟΛ ΖΜ  
 ΠΚΑΣ ΕΤΕ ΝΤΟC ΤΕ ΤΘΟΜ ΝΤΕ ΣΑΒΑΘΘ ΠΑΓΛΑΘΟC·  
 5 [ΝΤΑΧΧΟΟC ΧΕ· ΑC†ΟΥΩ ΕΒΟΛ ΖΜ ΠΚΑΣ·] ΤΑΙ ΕΝΤ-  
 ΑC†ΟΥΩ ΕΒΟΛ ΖΜ ΜΑΡΙΑ ΤΕΚΜΑΛΥ· †ΡΜΝΚΑΣ· ΤΔΙ-  
 ΚΑΙΚΑΙΝΗ ΖΩΩC ΕΝΤΑCΘΩΨΤ ΕΒΟΛ ΖΝ ΤΠΕ· ΝΤΟC  
 ΠΕ ΠΕΠΝΑ ΕΤΖΜ ΠΧΙCΕ· ΠΑΙ ΕΝΤΑΧΝ·ΜΜΥCΤΗΡΙΟΝ ΠΙΒ<sup>b</sup>  
 ΤΗΡΟΥ ΕΒΟΛ ΖΜ ΠΧΙCΕ· ΑΥΤΑΛΥ ΜΠΓΕΝΟC ΝΤΜΝΤ-  
 10 ΡΩΜΕ ΑΥΡΑΙΚΑΙΟC ΑΥΩ ΑΥΡΑΓΛΑΘΟC· ΑΥΚΛΗΡΟΝΟΜΙ  
 ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ· ΑCΩΩΠΕ ΔΕ ΝΤΕΡΕ ΙC ΟΥΩ  
 ΕΥCΩΤΜ ΕΝΕΪΩΛΧΕ ΕCΧΩ ΜΜΟΟΥ ΝCΙ ΜΑΡΙΖΑΜ· ΠΕ-  
 ΧΛΥ ΧΕ ΕΥΓΕ ΜΑΡΙΖΑΜ ΤΕΚΛΗΡΟΝΟΜΟC ΜΠΟΥΘΕΙΝ·  
 ΑCΕΙ' ΟΝ ΕΘΗ ΝCΙ ΜΑΡΙΑ ΤΜΑΛΥ ΝΙC ΑCΠΑΣΤC ΕΧΝ  
 15 ΝΕCΟΥΕΡΗΤΕ· ΑC†ΠΙ ΕΡΩΟΥ· ΑΥΩ ΠΕΧΑC· ΧΕ ΠΑ-  
 ΧΟΕΙC· ΑΥΩ ΠΑΩΗΡΕ· ΑΥΩ ΠΑCΩΤΗΡ· ΜΠΡΩΝΤ  
 ΕΡΟΪ· ΑΛΛΑ †CΟ ΕΡΟΪ· ΤΑΧΩ ΜΠΒΩΛ ΝΝΕΪΩΛΧΕ  
 ΝΚΕCΟΠ· Α ΠΝΑ' ΜΝ ΤΜΕ ΤΩΜΝΤ ΕΝΕΥΕΡΗΥ· ΑΝΟΚ ΠΙC<sup>b</sup>  
 ΤΕ ΜΑΡΙΑ ΤΕΚΜΑΛΥ· ΜΝ ΕΛΙCΑΒΕΤ· ΤΜΑΛΥ ΝΙΩΖΑΝ-  
 20 ΝΗC ΝΤΑΪΤΩΜΝΤ ΕΡΟC· ΠΝΑ' ΘΕ ΠΕ ΤΘΟΜ ΕΤΝΖΗΤ ΝΤΕ  
 ΣΑΒΑΘΘ· ΤΑΕΙ ΕΝΤΑCΕΙ' ΕΒΟΛ ΖΝ ΡΩΪ ΕΤΕ ΝΤΟC ΠΕ·  
 ΑΚΝΑ' ΜΠΓΕΝΟC ΤΗΡC ΝΤΜΝΤΡΩΜΕ· ΤΜΕ ΖΩΩC ΤΕ  
 ΤΘΟΜ ΕΤΖΝ ΕΛΙCΑΒΕΤ ΕΤΕ ΙΩΖΑΝΝΗC ΠΕ· ΠΑΙ ΕΝΤ-  
 ΑΧΕΙ' ΑΥΚΗΡΥCCE ΖΑ ΤΕΖΙΗ ΝΤΜΕ· ΕΤΕ ΝΤΟC ΠΕ ΕΝΤ-

1 MS ΑCΑCΑΛΥ; second ΑC expunged.

5 words in brackets better omitted.

6, 7 read ΤΑΙΚΑΙΟCΥΝΗ.

*race* of mankind and made them to be at *peace* with the Sons of the Light<sup>1</sup>. And furthermore, *as* thy power has said through David: 'Truth has sprouted from the earth'<sup>\*</sup>: that is, the power of Sabaoth the *Good*, [as it said: 'It sprouted from the earth'] it is this which sprouted from Mary thy mother, the earth-dweller<sup>2</sup>. On the other hand, *righteousness* which looked forth from heaven<sup>3</sup> is the Spirit which is in the height, which has brought forth all the *mysteries* from the height. It gave them to the *race* of mankind, and they became *righteous* and *good* and they *inherited* the Kingdom of the Light."

It happened *however* when Jesus finished hearing these words which Mariam spoke, he said; "*Excellent*, Mariam, thou *inheritor* of the light."

Mary, the mother of Jesus, came forward again. She prostrated herself at his feet, she kissed them, and she said: "My Lord and my Son and my *Saviour*, be not angry with me, *but* forgive me that I say the interpretation of these words a second time: 'Mercy and truth have met one another'.<sup>4</sup> I am Mary thy mother<sup>3</sup>, and Elisabeth, the mother of John whom I met<sup>4</sup>. Now mercy is the power in me of the Sabaoth which came forth from me<sup>4</sup>, which is thou. Thou hast had mercy on the whole *race* of mankind. On the other hand, truth is the power which was in Elisabeth, which is John who came and *preached* on the true way, which is thou, | before whom he *preached*. And further-

\* Ps. 84.11

2 Ps. 84.11

3 Ps. 84.10

4 cf. Lk. 1.39 ff.

<sup>1</sup> (2) Sons of the Light; see J 101; (also 359.7).

<sup>2</sup> (6) thy mother, the earth dweller; Till: i.e. thy earthly mother.

<sup>3</sup> (18, 19) I am Mary, thy mother; Till: that am I. Mary thy mother.

<sup>4</sup> (21) came forth from me; lit. came forth from my mouth.

ΛΥΚΗΡΥΣΣΕ ΣΑΤΕΚΣΗ · ΛΥΩ ΟΝ ΠΝΑ' ΜΝ ΤΜΕ ΝΤΑΥ-  
 ΤΩΜΝΤ' ΕΝΕΥΕΡΗΥ · ΝΤΟΚ ΠΕ ΠΑΧΟΕΙΣ ΕΝΤΑΚΤΩΜΝΤ  
 ΕΪΩΣΑΝΝΗΣ · ΜΠΕΣΟΟΥ ΕΚΝΑΧΙ-ΒΑΠΤΙΣΜΑ · ΝΤΟΚ ΔΕ  
 ΟΝ ΜΝ ΙΩΣΑΝΝΗΣ' ΝΕ ΤΑΙΚΑΙΟΣΥΝΗ ΜΝΙ †ΡΗΝΗ · ΝΤ-  
 5 ΛΥ†ΠΙ ΕΡΝ ΝΕΥΕΡΗΥ · ΝΤΑ ΤΜΕ †ΟΥΩ ΕΒΟΛ ΣΜ  
 ΠΚΑΣ · ΛΥΩ ΝΤΑ ΤΑΙΚΑΙΟΣΥΝΗ ΣΩΩΤ' ΕΒΟΛ ΣΝ ΤΠΕ  
 ΕΤΕ ΠΑΪ ΠΕ ΠΕΟΥΟΕΙΩ ΕΝΤΑΚΔΙΑΚΟΝΙ ΝΑΚ ΜΜΙΝ  
 ΜΜΟΚ · ΑΚΡ-ΠΤΥΠΟΣ ΝΓΑΒΡΗΛ · ΑΚΣΩΩΤ' ΣΡΑΪ (Ε)ΧΩΪ  
 ΕΒΟΛ ΣΝ ΤΠΕ ΑΚΩΑΧΕ ΜΜΜΑΪ ΛΥΩ ΝΤΕΡΕΚΩΑΧΕ  
 10 ΜΜΜΑΪ · ΑΚ†ΟΥΩ ΕΒΟΛ ΣΡΑΪ ΝΣΗΤ · ΕΤΕ ΤΜΕ ΤΕ ·  
 ΕΤΕ ΝΤΟΣ ΤΕ ΤΣΟΜ ΝΣΑΒΑΩΘ ΠΑΓΑΘΟΣ · ΤΑΪ ΕΤΩΟΠ  
 ΣΜ ΠΕΚΩΜΑ ΝΣΥΛΙΚΟΝ · ΕΤΕ ΤΑΪ ΤΕ ΤΜΕ ΕΝΤΑΣ†-  
 ΟΥΩ ΕΒΟΛ ΣΜ ΠΚΑΣ ·

ΛΣΩΠΕ ΣΕ ΝΤΕΡΕ ΙΣ ΣΩΤΜ ΕΝΕΪΩΑΧΕ ΕΣΧΩ ΠΛ  
 15 ΜΜΟΟΥ ΝΒΙ ΜΑΡΙΑ ΤΕΥΜΑΛΥ ΠΕΧΛΑΥ ΧΕ ΕΥΓΕ ΛΥΩ  
 ΚΑΛΩΣ · ΠΑΪ ΠΕ ΠΒΩΛ ΝΝΩΑΧΕ ΤΗΡΟΥ ΝΑΪ ΕΝΤΑ  
 ΤΣΟΜ ΝΟΥΟΪΝ ΠΡΟΦΗΤΕΥΕ ΣΑΡΟΟΥ ΜΠΙΟΥΟΕΙΩ  
 ΣΙΤΝ ΔΑΥΕΙΑ ΠΕΠΡΟΦΗΤΗΣ : † † † † †

† † † † † † † † † †

8 MS originally ΕΒΟΛ ΧΩΪ ΕΒΟΛ; ΒΟΛ inserted above ΣΡΑΪ.

10 MS ΤΜΕ ΕΤΕ.

more: 'Mercy and truth have met one another'\*: that is  
 thou, my Lord, who didst meet John on the day when thou  
 didst receive *baptism*<sup>o</sup>. But furthermore, thou and John  
 are *righteousness* and *peace*, which kissed one another.  
 'Truth has sprouted from the earth and *righteousness* has  
 looked forth from heaven'<sup>o</sup>: that is the time when thou  
 didst do *service* to thyself. Thou didst take the *type* of  
 Gabriel, thou didst look down upon me from heaven<sup>^</sup>, thou  
 didst speak with me; and when thou didst speak with me  
 thou didst sprout from me<sup>1</sup>. That is, the truth which is the  
 power of Sabaoth the *Good* which is in thy *material body*  
 — that is the truth which sprouted from the earth."

Now it happened when Jesus heard these words which  
 Mary, his mother, spoke, he said: "*Excellent and well done.*  
 This is the interpretation of all the words about which my  
 light-power once *prophesied* through David the *prophet*."

\* Ps. 84.10

<sup>o</sup> Mt. 3.13 ff.

<sup>o</sup> Ps. 84.11

<sup>^</sup> cf. Lk. 1.26 ff.

<sup>1</sup> (10) sprout from me; lit. sprout within me.

ΝΑΙ ΔΕ ΝΕ Ν̄ΡΑΝ Ε†ΝΑΤΑΛΥ ΧΙΝ ΠΙΑΠΕ-  
 ΡΑΝΤΟΣ ΣΖΑΪΣΟΥ Ζ̄Ν ΟΥΜΑΪΝ ΧΕΚΑΣ ΕΡΕ  
 ΝΩΗΡΕ Μ̄ΠΝΟΥΤΕ ΝΛΟΥΩΝ̄Σ ΕΒΟΛ ΧΙΝ Μ̄ΠΕΪ-  
 ΜΑ · ΠΑΪ ΠΕ ΠΡΑΝ Μ̄ΠΑΘΑΝΑΤΟΣ ΑΛΛ ΩΩΩ  
 5 ΛΥΩ ΠΑΪ ΠΕ ΠΡΑΝ Ν̄ΤΕΣΜΗ ΤΑΪ ΕΝΤΑ ΠΡΩΜΕ  
 Ν̄ΤΕΛΙΟΣ ΚΙΜ ΕΤΒΗΤ̄Σ Π̄Π ΝΑΪ ΔΕ ΝΕ Ν̄ΣΕΡ-  
 ΜΗΝΙΑ [Ν̄ΝΡΑΝ] Ν̄ΝΡΑΝ Ν̄ΝΕΪΜΥΣΤΗΡΙΟΝ  
 ΠΩΟΡ̄Π ΕΤΕ ΑΛΛ ΤΕΨΕΡΜΗΝΙΑ ΤΕ ΦΦΦ ·  
 ΠΜΕΣΝΑΥ ΕΤΕ ΜΜΜ ΠΕ Η̄ ΕΤΕ ΩΩΩ ΠΕ  
 10 ΤΕΨΕΡΜΗΝΙΑ ΤΕ ΑΛΛ ΠΜΕΣΨΟΜ̄ΝΤ ΕΤΕ ΨΨΨ ·  
 ΤΕΨΕΡΜΗΝΙΑ ΠΕ ΟΟΟ ΠΜΕΣΨΤΟΟΥ ΕΤΕ ΦΦΦ  
 ΠΕ ΤΕΨΕΡΜΗΝΙΑ ΠΕ ΝΝΝ ΠΜΕΣ†ΟΥ ΕΤΕ ΑΛΛ  
 ΤΕΨΕΡΜΗΝΙΑ ΠΕ ΑΛΛ ΠΕΤΖΙΧ̄Ν ΠΕΘΡΟΝΟΣ  
 ΠΕ ΑΛΛ ΤΑΪ ΤΕ ΘΕΡΜΗΝΙΑ Μ̄ΠΜΕΣΝΑΥ ΑΛΛΑ  
 15 ΑΛΛΑ ΑΛΛΑ ΤΑΪ ΤΕ ΘΕΡΜΗΝΙΑ Μ̄ΠΡΑΝ ΤΗΡ̄Ψ ΨΨ

ζ     ζ     ζ     ζ     ζ     ζ     ζ     ζ

6 MS ΕΤΒΗΤ̄Σ; read ΕΤΒΗΗΤ̄Σ.

7 omit Ν̄ΝΡΑΝ.

15 MS ΕΤΕ; the first ε crossed out.

These, *however*, are the names which I will give from the *endless one*. Write them with a sign so that the sons of God will be manifest from here. This is the name of the *immortal one*: ααα ωωω; and this is the name of the voice by which the *perfect man* is moved: ιι. But these are the *interpretations* of the names of these *mysteries*: the first name which is ααα, its *interpretation* is φφφ; the second which is μμμ, its *interpretation* is ωωω; the third which is ψψψ, its *interpretation* is οοο, the fourth which is φφφ, its *interpretation* is ννν, the fifth which is δδδ, its *interpretation* is ααα. That which is on the *throne* is ααα; this is the *interpretation* of the second: αααα, αααα, αααα; this is the *interpretation* of the whole name<sup>1</sup>.

<sup>1</sup> (4-15) on *ephesia grammata*, see Kropp (Bibl. 26) III, pp. 135-138.



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 ΠΜΕΣΟΝΑΥ ΝΤΟΜΟΣ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ ΠΙϸ  
 ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ

5 ἄχει' ζωωϣ εϷη ν̄σι ἰωζαννης πεχλαϣ χε πχοεις·  
 κελεγε ναἰ ζω ετραχω μ̄πωλ ν̄νωαχε εντα τεκ-  
 сом νογοἰν προφ̄ητεγε μ̄μοοϣ μ̄πιουοειϣ ρῑτν  
 5 ἀλγεια· ἀχοϣωϣβ δε ν̄σι ιϸ πεχλαϣ ν̄ιωζαννης  
 χε ν̄τοκ ζωωκ ἰωζαννης †κελεγε νακ ετρεκχω  
 μ̄πωλ εβολ ν̄νωαχε ναἰ εντα τασομ νογοἰν προ-  
 φ̄ητεγε μ̄μοοϣ ρῑτν ἀλγῖα· χε

10. ἀ πνα' μ̄ν τμε τωμ̄ντ̄ ενεγερ̄ηϣ· ἄϣω ἀ ταἰ-  
 10 καιοϣνη μ̄ν †ρηνη †πι ερ̄ν νεγερ̄ηϣ·

11. ἀ τμε †οϣω εβολ ρ̄μ̄ πκαρ· ἄϣω ἀ ταἰκαιο-  
 ϣνη Ϸωϣτ̄ εβολ ρ̄ν̄ τπε·

ἀχοϣωϣβ δε ν̄σι ἰωζαννης· πεχλαϣ χε παἰ πε ρῑϸ<sup>b</sup>  
 πωαχε εντακχοοϣ ερον μ̄πιουοειϣ χε λιει' εβολ  
 15 ρ̄μ̄ πχιϷε λιβωκ εροϣν εσαβαωθ παγαθος· λιζωλϷ  
 ε†σομ νογοειν ετ̄νητ̄ϣ· τενοϣ Ϸε πνα' μ̄ν τμε  
 ενταϣτωμ̄ντ̄ ενεγερ̄ηϣ· ν̄τοκ πε πνα' ν̄ταϣτ̄ν-  
 νοοϣκ εβολ ρ̄ν̄ ν̄τοπος μ̄πχιϷε ρῑτ̄μ̄ πεκειωτ̄· πι-  
 ϣορ̄π̄ μ̄μϣστηριον ετ̄σωϣτ̄ εροϣν· ελϣτ̄ννοοϣκ  
 20 ετρεκλα μ̄πκοσμος τηρ̄ϣ· τμε ζωωϣ τε †σομ

## (BOOK II)

## THE SECOND BOOK OF THE PISTIS SOPHIA

63. John also came forward, he said: "O Lord, *command* me also that I say the interpretation of the words which thy light-power once *prophesied* through David."

*But* Jesus answered and said to John: "Thou also, John, I *command* thee to say the interpretation of the words which my light-power *prophesied* through David:

10. 'Mercy and truth have met one another, and *righteousness* and *peace* have kissed one another.

11. Truth has sprouted from the earth and *righteousness* has looked forth from heaven'.\*"

John answered, *however*, and said: "This is the word which thou hast said to us once: 'I came forth from the height, I entered into Sabaoth the *Good*, I embraced the light-power within him.' Now at this time: 'Mercy and truth have met one another'<sup>o</sup>. Thou art the mercy which was sent forth from the *places* of the height through thy Father, the First *Mystery*, who looks within. He sent thee that thou shouldst have mercy on the whole *world*. Truth, on the other hand, is the power | of Sabaoth the *Good*

\* Ps. 84.10, 11

<sup>o</sup> Ps. 84.10

5  $\bar{\nu}\tau\epsilon$   $\bar{\varsigma}\alpha\beta\alpha\omega\theta$   $\bar{\rho}\alpha\gamma\lambda\theta\omicron\varsigma$  ·  $\tau\alpha\bar{\iota}$   $\bar{\epsilon}\nu\tau\alpha\sigma\tau\omicron\bar{\upsilon}\bar{\varsigma}$   $\bar{\epsilon}\rho\omicron\kappa$  ·  $\tau\alpha\bar{\iota}$   
 $\bar{\epsilon}\nu\tau\alpha\kappa\eta\bar{\nu}\omicron\bar{\chi}\bar{\varsigma}$   $\bar{\epsilon}\zeta\beta\omicron\upsilon\bar{\rho}$  ·  $\bar{\nu}\tau\omicron\kappa$   $\bar{\rho}\iota\omega\bar{\rho}\bar{\rho}\bar{\iota}$   $\bar{\mu}\bar{\mu}\bar{\upsilon}\bar{\varsigma}\tau\eta\bar{\rho}\iota\omicron\bar{\nu}$   $\bar{\epsilon}\tau$   
 $\bar{\varsigma}\omega\bar{\omega}\bar{\tau}$   $\bar{\epsilon}\beta\omicron\lambda$  ·  $\lambda\gamma\omega$   $\lambda\chi\chi\iota\bar{\tau}\bar{\varsigma}$   $\bar{\nu}\bar{\beta}\iota$   $\bar{\rho}\kappa\omicron\upsilon\bar{\iota}$   $\bar{\nu}\bar{\varsigma}\alpha\beta\alpha\omega\theta$   $\bar{\rho}\alpha$   
 $\bar{\gamma}\lambda\theta\omicron\varsigma$  ·  $\lambda\chi\eta\bar{\nu}\omicron\bar{\chi}\bar{\varsigma}$   $\bar{\epsilon}\zeta\omicron\upsilon\bar{\nu}$   $\bar{\epsilon}\theta\upsilon\lambda\eta$   $\bar{\nu}\bar{\tau}\bar{\nu}\alpha\bar{\rho}\bar{\nu}\eta\lambda\omega$  \*\*  $\lambda\gamma\omega$   $\bar{\rho}\iota\bar{\epsilon}$   
 $\lambda\chi\kappa\eta\bar{\rho}\upsilon\bar{\varsigma}\bar{\varsigma}\bar{\epsilon}$   $\zeta\alpha$   $\bar{\rho}\tau\omicron\bar{\rho}\omicron\varsigma$   $\bar{\nu}\bar{\tau}\bar{\mu}\bar{\epsilon}$   $\bar{\nu}\bar{\tau}\bar{\epsilon}$   $\tau\alpha\lambda\eta\theta\iota\alpha$   $\zeta\bar{\rho}\alpha\bar{\iota}$   $\zeta\bar{\nu}$   
 $\bar{\nu}\bar{\tau}\omicron\bar{\rho}\omicron\varsigma$   $\tau\eta\bar{\rho}\omicron\upsilon$   $\bar{\nu}\bar{\tau}\bar{\epsilon}$   $\bar{\nu}\alpha\zeta\beta\omicron\upsilon\bar{\rho}$  ·  $\theta\upsilon\lambda\eta$   $\bar{\beta}\bar{\epsilon}$   $\bar{\epsilon}\bar{\tau}\bar{\mu}\bar{\mu}\lambda\upsilon$   
 $\bar{\nu}\bar{\tau}\bar{\epsilon}$   $\bar{\tau}\bar{\nu}\alpha\bar{\rho}\bar{\nu}\eta\lambda\omega$   $\bar{\nu}\bar{\tau}\omicron\varsigma$   $\bar{\tau}\bar{\epsilon}\bar{\tau}\bar{\omega}\bar{\rho}\bar{\omicron}\bar{\rho}$   $\bar{\nu}\alpha\kappa$   $\bar{\nu}\bar{\varsigma}\omega\bar{\mu}\alpha$   $\bar{\mu}\bar{\rho}\bar{\omicron}\bar{\omicron}\bar{\upsilon}$  ·  
 $\lambda\gamma\omega$   $\tau\alpha\bar{\iota}\kappa\alpha\iota\omicron\varsigma\bar{\nu}\eta$   $\bar{\mu}\bar{\nu}$   $\bar{\tau}\bar{\rho}\eta\bar{\nu}\eta$   $\bar{\epsilon}\nu\tau\alpha\upsilon\bar{\tau}\bar{\rho}\iota$   $\bar{\epsilon}\bar{\rho}\bar{\nu}$   $\bar{\nu}\bar{\epsilon}\upsilon$   
 $\bar{\epsilon}\bar{\rho}\eta\upsilon$  ·  $\tau\alpha\bar{\iota}\kappa\alpha\iota\omicron\varsigma\bar{\nu}\eta$   $\bar{\rho}\bar{\epsilon}$   $\bar{\nu}\bar{\tau}\omicron\kappa$   $\bar{\nu}\bar{\tau}\alpha\kappa\bar{\eta}$   $\bar{\mu}\bar{\mu}\bar{\upsilon}\bar{\varsigma}\tau\eta\bar{\rho}\iota\omicron\bar{\nu}$   
 10  $\bar{\epsilon}\beta\omicron\lambda$   $\tau\eta\bar{\rho}\omicron\upsilon$   $\zeta\bar{\iota}\bar{\tau}\bar{\mu}$   $\bar{\rho}\bar{\epsilon}\kappa\bar{\epsilon}\iota\omega\bar{\tau}$   $\bar{\rho}\iota\omega\bar{\rho}\bar{\rho}\bar{\iota}$   $\bar{\mu}\bar{\mu}\bar{\upsilon}\bar{\varsigma}\tau\eta\bar{\rho}\iota\omicron\bar{\nu}$   $\bar{\epsilon}\tau$   
 $\bar{\varsigma}\omega\bar{\omega}\bar{\tau}$   $\bar{\epsilon}\zeta\omicron\upsilon\bar{\nu}$   $\lambda\gamma\omega$   $\lambda\kappa\bar{\nu}\alpha\bar{\rho}\tau\bar{\iota}\zeta\bar{\epsilon}$   $\bar{\nu}\bar{\tau}\bar{\beta}\omicron\bar{\omicron}\bar{\mu}$   $\bar{\nu}\bar{\tau}\bar{\epsilon}$   $\bar{\varsigma}\alpha\beta\alpha\omega\theta$   
 $\bar{\rho}\alpha\gamma\lambda\theta\omicron\varsigma$  ·  $\lambda\gamma\omega$   $\lambda\kappa\bar{\epsilon}\iota$   $\bar{\epsilon}\bar{\rho}\tau\omicron\bar{\rho}\omicron\varsigma$   $\bar{\nu}\bar{\nu}\bar{\alpha}\bar{\rho}\chi\omega\bar{\nu}$   $\lambda\kappa\bar{\tau}$   $\bar{\nu}\lambda\upsilon$   
 $\bar{\nu}\bar{\mu}\bar{\mu}\bar{\upsilon}\bar{\varsigma}\tau\eta\bar{\rho}\iota\omicron\bar{\nu}$   $\bar{\mu}\bar{\rho}\chi\iota\bar{\varsigma}\bar{\epsilon}$   $\lambda\gamma\omega$   $\lambda\upsilon\bar{\rho}\alpha\bar{\iota}\kappa\alpha\iota\omicron\varsigma$  ·  $\lambda\gamma\omega$   
 $\lambda\upsilon\bar{\rho}\alpha\gamma\lambda\theta\omicron\varsigma$  ·  $\bar{\tau}\bar{\rho}\eta\bar{\nu}\eta$   $\zeta\omega\omega\chi$   $\tau\bar{\epsilon}$   $\bar{\tau}\bar{\beta}\omicron\bar{\omicron}\bar{\mu}$   $\bar{\nu}\bar{\tau}\bar{\epsilon}$   $\bar{\varsigma}\alpha\beta\alpha\omega\theta$  ·  
 15  $\tau\alpha\bar{\iota}$   $\bar{\epsilon}\tau\bar{\epsilon}$   $\bar{\nu}\bar{\tau}\omicron\varsigma$   $\tau\bar{\epsilon}$   $\tau\bar{\epsilon}\kappa\psi\bar{\gamma}\chi\eta$  ·  $\tau\alpha\bar{\iota}$   $\bar{\epsilon}\nu\tau\alpha\bar{\varsigma}\bar{\beta}\omega\kappa$   $\bar{\epsilon}\zeta\omicron\upsilon\bar{\nu}$   
 $\bar{\epsilon}\theta\upsilon\lambda\eta$   $\bar{\nu}\bar{\tau}\bar{\nu}\alpha\bar{\rho}\bar{\nu}\eta\lambda\omega$  ·  $\lambda\gamma\omega$   $\bar{\nu}\bar{\alpha}\bar{\rho}\chi\omega\bar{\nu}$   $\tau\eta\bar{\rho}\omicron\upsilon$   $\bar{\mu}\bar{\rho}\bar{\iota}\bar{\varsigma}\bar{\omicron}\bar{\omicron}\bar{\upsilon}$   $\bar{\rho}\iota\bar{\epsilon}$  <sup>b</sup>  
 $\bar{\nu}\bar{\alpha}\iota\omega\bar{\nu}$   $\bar{\nu}\bar{\tau}\bar{\epsilon}$   $\bar{\iota}\bar{\alpha}\bar{\nu}\bar{\rho}\alpha\omega\theta$  ·  $\lambda\gamma\alpha\lambda\upsilon$   $\bar{\nu}\bar{\epsilon}\iota\bar{\rho}\eta\bar{\nu}\eta$   $\bar{\mu}\bar{\nu}$   $\bar{\rho}\bar{\mu}\bar{\upsilon}\bar{\varsigma}\tau\eta$   
 $\bar{\rho}\iota\omicron\bar{\nu}$   $\bar{\mu}\bar{\rho}\omicron\upsilon\bar{\omicron}\bar{\iota}\bar{\nu}$  ·  $\lambda\gamma\omega$   $\tau\bar{\mu}\bar{\epsilon}$   $\bar{\epsilon}\nu\tau\alpha\bar{\varsigma}\bar{\tau}\bar{\omicron}\bar{\upsilon}\bar{\omega}$   $\bar{\epsilon}\beta\omicron\lambda$   $\zeta\bar{\mu}$   
 $\bar{\rho}\kappa\alpha\zeta$  ·  $\bar{\nu}\bar{\tau}\omicron\varsigma$   $\tau\bar{\epsilon}$   $\bar{\tau}\bar{\beta}\omicron\bar{\omicron}\bar{\mu}$   $\bar{\nu}\bar{\tau}\bar{\epsilon}$   $\bar{\varsigma}\alpha\beta\alpha\omega\theta$   $\bar{\rho}\alpha\gamma\lambda\theta\omicron\varsigma$  ·  $\tau\alpha\bar{\iota}$   
 20  $\bar{\epsilon}\nu\tau\alpha\bar{\varsigma}\bar{\epsilon}\iota$   $\bar{\epsilon}\beta\omicron\lambda$   $\zeta\bar{\mu}$   $\bar{\rho}\tau\omicron\bar{\rho}\omicron\varsigma$   $\bar{\nu}\bar{\tau}\bar{\omicron}\bar{\upsilon}\bar{\nu}\bar{\alpha}\bar{\mu}$  ·  $\bar{\rho}\alpha\bar{\iota}$   $\bar{\epsilon}\bar{\tau}\bar{\mu}\bar{\rho}\bar{\iota}\bar{\varsigma}\bar{\alpha}$   
 $\bar{\nu}\bar{\beta}\omicron\lambda$   $\bar{\mu}\bar{\rho}\bar{\epsilon}\theta\eta\bar{\varsigma}\alpha\upsilon\bar{\rho}\omicron\varsigma$   $\bar{\mu}\bar{\rho}\omicron\upsilon\bar{\omicron}\bar{\iota}\bar{\nu}$  ·  $\lambda\gamma\omega$   $\lambda\bar{\varsigma}\bar{\beta}\omega\kappa$   $\bar{\epsilon}\bar{\rho}\tau\omicron$   
 $\bar{\rho}\omicron\varsigma$   $\bar{\nu}\bar{\nu}\alpha\zeta\beta\omicron\upsilon\bar{\rho}$  ·  $\lambda\bar{\varsigma}\bar{\beta}\omega\kappa$   $\bar{\epsilon}\zeta\omicron\upsilon\bar{\nu}$   $\bar{\epsilon}\theta\upsilon\lambda\eta$   $\bar{\nu}\bar{\tau}\bar{\nu}\alpha\bar{\rho}\bar{\nu}\eta\lambda\omega$  ·  
 $\lambda\gamma\omega$   $\lambda\bar{\varsigma}\kappa\eta\bar{\rho}\upsilon\bar{\varsigma}\bar{\varsigma}\bar{\epsilon}$   $\bar{\nu}\lambda\upsilon$   $\bar{\nu}\bar{\mu}\bar{\mu}\bar{\upsilon}\bar{\varsigma}\tau\eta\bar{\rho}\iota\omicron\bar{\nu}$   $\bar{\mu}\bar{\rho}\tau\omicron\bar{\rho}\omicron\varsigma$   $\bar{\nu}\bar{\tau}\alpha$   
 $\bar{\lambda}\eta\theta\iota\alpha$  ·  $\tau\alpha\bar{\iota}\kappa\alpha\iota\omicron\varsigma\bar{\nu}\eta$   $\zeta\omega\omega\varsigma$   $\bar{\epsilon}\nu\tau\alpha\bar{\varsigma}\bar{\beta}\omega\bar{\omega}\bar{\tau}$   $\bar{\epsilon}\beta\omicron\lambda$   $\zeta\bar{\nu}$

16 MS  $\bar{\mu}\bar{\rho}\bar{\iota}\bar{\varsigma}\bar{\omicron}\bar{\omicron}\bar{\upsilon}$   $\bar{\nu}\bar{\nu}\bar{\alpha}\iota\omega\bar{\nu}$ ; the first  $\bar{\iota}$  expunged.

which bound itself to thee, which thou didst  
 left, thou, the First *Mystery* which looks forth  
 Sabaoth<sup>1</sup> the *Good* received it, he cast it into  
 of the Barbelo, and he *preached* on the true  
*truth* in all the *places* of those of the left. No  
*matter* of the Barbelo which is a *body* to thee  
*righteousness* and *peace* have kissed one another  
*ousness* is thou who didst bring all the *myste*  
 thy Father, the First *Mystery* who looks withi  
 didst *baptise* the power of Sabaoth the *Good*. And  
 come to the *place* of the *archons*, thou didst g  
 the *mysteries* of the height and they became *ri*  
*good*. *Peace*, on the other hand, is the power  
 namely thy *soul* which entered into the *matter* of  
 And all the *archons* of the six *aeons* of Jabr  
 made *peace*<sup>3</sup> with the *mystery* of the light. And : “  
 has sprouted from the earth”<sup>2</sup>. This is the power  
 the *Good* which came forth from the *place* of the  
 is outside the *Treasury* of the light, and which  
 place of those of the left. It entered into the *m*  
 Barbelo, and it *preached* to them the *mysteries* ( *the power*  
 of the *truth*. *Righteousness*, on the other hand, which looked  
 forth from | heaven \* is thou, the First *Mystery* which looked

\* Ps. 84.10

2 Ps. 84.11

<sup>1</sup> (3) Sabaoth, the Little; as Zeus, see 357.4, 5; 361.18.

<sup>2</sup> (17) Jabraoth; brother of Adamas Sabaoth; see J 82 (also 355.17. 18).

<sup>3</sup> (17) made peace; lit. made themselves peaceful.

ΤΗΣ ΝΤΟΚ ΠΕ ΠΙΨΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΕΤΣΩΨΤ̄ ΕΒΟΛ  
 ΕΑΚΕΙ' ΕΒΟΛ ΞΝ̄ ΝΕΧΩΡΗΜΑ ΜΠΧΙΣΣ̄ · ΜΝ̄ ΜΜΥΣΤΗΡΙΟΝ  
 ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΙΝ̄ · ΛΥΩ' ΑΚΕΙ' ΕΞΡΑΙ' ΕΧΝ̄ ΠΕΝΔΥΜΑ ΡΙΖ̄  
 ΜΠΟΥΟΙΝ̄ ΠΑΙ' ΕΝΤΑΚΧΙΤ̄ ΝΤΟΟΤ̄ ΝΤΒΑΡΒΗΛΩ ΕΤΕ  
 5 ΙΣ̄ ΠΕ ΠΕΝΣΩΤΗΡ · ΕΑΚΕΙ' ΕΞΡΑΙ' ΕΧΩΨ̄ ΝΘΕ ΝΟΥΣΡΟ-  
 ΟΜΠΕ :

3 ΑΣΨΩΠΕ ΘΕ ΝΤΕΡΕ ΙΩΣΑΝΝΗΣ ΤΑΥΕ-ΝΕΪΨΑΧΣ ·  
 ΠΕΧΛΑΨ ΝΑΨ ΝΣΙ ΠΙΨΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΕΤΣΩΨΤ̄ ΕΒΟΛ  
 ΧΕ ΕΥΓΕ ΙΩΣΑΝΝΗΣ ΠΣΟΝ ΜΠΜΕΡΙΤ̄ · ΑΨΟΥΩΣ ΟΝ  
 10 ΕΤΟΟΤ̄ ΝΣΙ ΠΙΨΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΕΨΧΩ ΜΜΟΣ · ΧΕ  
 ΑΣΨΩΠΕ ΘΕ Α ΨΣΟΜ ΕΝΤΑΨΕΙ' ΕΒΟΛ ΞΜ̄ ΠΧΙΣΣ̄ ΕΤΕ  
 ΑΝΟΚ ΠΕ ΕΑ ΠΛΕΪΩΤ̄ Τ̄ΝΝΟΟΥΤ̄ ΕΤΡΑΝΟΥΞΜ̄ ΝΤΠΙΣ-  
 ΤΙΣ ΣΟΦΙΑ ΞΜ̄ ΠΕΧΛΟΣ · ΑΝΟΚ ΘΕ ΜΝ̄ ΤΚΕΣΟΜ ΕΝΤ-  
 ΑΨΕΙ' ΕΒΟΛ ΜΜΟΪ ΛΥΩ ΤΕΨΥΧΗ ΝΤΑΪΧΙΤ̄ ΝΤΟΟΤ̄  
 15 ΝΣΑΒΑΨΘ ΠΑΓΛΘΟΣ · ΛΥΓΙ' ΕΤΟΥΝ̄-ΝΕΨΕΡΗΨ · ΛΥΡ̄ ΡΙΖ̄  
 ΟΥΛΠΟΡΡΟΙΑ ΝΟΥΨΤ̄ ΝΟΥΟΕΙΝ · ΕΣΟ ΝΟΥΟΙΝ ΕΜΑΨΘ  
 ΕΜΑΨΘ · ΛΙΜΟΥΤΕ ΕΓΑΒΡΙΗΛ ΕΠΕΣΗΤ̄ ΕΒΟΛ ΞΝ̄ ΝΑΙΩΝ  
 ΛΥΩ ΜΝ̄ ΜΙΧΑΗΛ ΕΒΟΛ ΞΙΤ̄Ν ΤΚΕΛΕΨΣΙΣ ΜΠΛΪΩΤ̄ ΠΙ-  
 ΨΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΕΤΣΩΨΤ̄ ΕΞΟΥΝ̄ ΛΙΨ̄ ΝΑΨ Ν-  
 20 ΤΑΠΟΞΡΟΙΑ ΝΟΥΟΙΝ ΛΙΤΡΕΨΒΩΚ ΕΠΕΣΗΤ̄ ΕΠΕΧΛΟΣ  
 ΕΤΡΕΨΒΟΗΙ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΛΥΩ ΝΣΕΨΙ ΝΝΣΟΜ  
 ΝΟΥΟΙΝ ΝΑΪ ΝΤΑΨΧΙΤΟΥ ΝΤΟΟΤ̄ ΝΣΙ ΝΕΠΡΟΒΟΛΟ-  
 ΟΥΕ ΜΠΛΑΨΘΑΔΗΣ ΝΣΕΨΙΤΟΥ ΝΤΟΟΤΟΥ · ΛΥΩ ΝΣΕ-  
 ΤΑΛΨ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΛΥΩ ΝΤΕΨΝΟΥ ΝΤΑΨΧΙ-

9 MS ΜΠΜΕΡΙΤ; read ΜΜΕΡΙΤ.

forth, having come forth from *spaces* of the height with  
 the *mysteries* of the kingdom<sup>1</sup> of the light. And thou didst  
 come down upon the *garment* of light which thou didst  
 receive from the hand of the Barbelo; thou didst come down  
 upon him who is Jesus our *Saviour*, like a dove<sup>2</sup>.”

Now it happened when John had spoken these words,  
 the First *Mystery* who looks forth said to him: “*Excellent*,  
 John, thou beloved brother.”

64. The First *Mystery* continued again, saying: “Now  
 it happened, the power which came forth from the height,  
 namely I myself, whom my Father sent to save the Pistis  
 Sophia from the *Chaos* — now I with the other power which  
 came forth from me and the *soul* which I received from  
 Sabaoth the *Good*, they came towards one another, they  
 made one *outpouring* of light which was exceedingly bright.  
 I called Gabriel and Michael down from the *aeons*, by the  
 command of my Father, the First *Mystery* who looks within,  
 and I gave them the *outpouring* of light. I caused them to  
 go down to the *Chaos* to *help* the Pistis Sophia, and to  
 take the light-powers which the *emanations* of the Authades  
 had taken from her, to take them from them and to give  
 them to the Pistis Sophia. And in the hour that they  
 brought | the *outpouring* of light down to the *Chaos*, it gave

\* Ps. 84.11

² cf. Mt. 3.16

<sup>1</sup> (2) with the mysteries; Till: and the mysteries.

<sup>2</sup> (3-5) thou didst come down ... like a dove; lit. thou didst come down upon the garment of light which thou didst receive from the hand of the Barbelo, who is Jesus our Saviour, thou didst come down upon him like a dove.

ΓΑΠΟΞΡΟΙΑ ΝΟΥΟΕΙΝ ΕΠΕΣΗΤ ΕΠΕΧΛΟΣ· ΑΣΡΟΥΟΙΝ  
 ΕΜΑΨΟ ΕΜΑΨΟ ΞΜ ΠΕΧΛΟΣ ΤΗΡΨ· ΑΥΩ ΛΟΥΩΨΣ  
 ΕΒΟΛ ΞΝ ΝΕΥΤΟΠΟΣ ΤΗΡΟΥ· ΑΥΩ ΝΤΕΡΟΥΝΑΥ  
 ΕΠΝΟΣ ΝΟΥΟΕΙΝ ΝΤΑΠΟΞΡΟΙΑ ΕΤΜΜΑΥ ΝΒΙ ΝΕΠΡΟ- ΠΗ  
 5 ΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ΑΥΡΞΟΤΕ ΕΧΝ ΝΕΥΕΡΗΥ· ΑΥΩ  
 ΤΑΠΟΞΡΟΙΑ ΕΤΜΜΑΥ ΑΣΤΩΚΜ ΕΒΟΛ ΝΞΗΤΟΥ ΝΒΟΜ  
 ΝΙΜ ΝΟΥΟΕΙΝ ΝΑΪ ΝΤΑΥΧΙΤΟΥ ΝΤΟΟΤΣ ΝΤΠΙΣΤΙΣ  
 ΣΟΦΙΑ· ΑΥΩ ΜΠΟΥΨΤΟΛΜΑ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ-  
 ΠΑΥΘΑΔΗΣ ΕΜΑΣΤΕ ΝΤΑΠΟΞΡΟΙΑ ΝΟΥΟΕΙΝ ΕΤΜΜΑΥ  
 10 ΞΜ ΠΕΧΛΟΣ ΝΚΑΚΕ· ΟΥΔΕ ΜΠΟΥΨΑΜΑΣΤΕ ΜΜΟΣ ΞΝ  
 ΤΤΕΧΝΗ ΜΠΑΥΘΑΔΗΣ ΠΑΪ ΕΤΑΜΑΣΤΕ ΕΧΝ ΝΕΠΡΟΒΟ-  
 ΛΟΟΥΕ· ΑΥΩ ΓΑΒΡΙΗΛ ΜΝ ΜΙΧΑΗΛ· ΑΥΕΙΝΕ ΝΤΑ-  
 ΠΟΞΡΟΙΑ ΝΟΥΟΕΙΝ ΕΧΜ ΠΣΩΜΑ ΝΘΥΛΗ ΝΤΠΙΣΤΙΣ ΣΟ-  
 ΦΙΑ· ΑΥΩ ΑΥΝΟΥΧΕ ΕΞΟΥΝ ΕΡΟΣ ΝΝΕΣΟΥΟΙΝ ΤΗ-  
 15 ΡΟΥ ΕΝΤΑΥΧΙΤΟΥ ΝΤΟΟΤΣ· ΑΥΩ ΑΥΧΙ-ΟΥΟΙΝ ΤΗΡΨ  
 ΝΒΙ ΠΣΩΜΑ ΝΤΕΣΥΛΗ· ΑΥΩ ΟΝ ΑΥΧΙ-ΟΥΟΙΝ ΝΒΙ ΠΗ<sup>b</sup>  
 ΝΕΣΒΟΜ ΤΗΡΟΥ ΕΤΝΞΗΤΣ ΝΑΪ ΕΝΤΑΥΧΙ-ΠΕΥΟΥΟΙΝ  
 ΑΥΩ ΑΥΛΟ ΕΥΨΑΑΤ ΝΟΥΟΙΝ ΧΕ ΑΥΧΙ-ΠΕΥΟΥΟΙΝ  
 ΕΝΤΑΥΧΙΤΨ ΝΤΟΟΤΟΥ· ΕΒΟΛ ΧΕ ΝΤΑΥΨ-ΠΟΥΟΙΝ  
 20 ΝΑΥ ΕΒΟΛ ΞΤΟΟΤ· ΑΥΩ ΜΙΧΑΗΛ· ΜΝ ΓΑΒΡΙΗΛ· ΝΑΪ  
 ΕΝΤΑΥΔΙΑΚΟΝΙ ΝΑΪ ΕΝΤΑΥΧΙ-ΤΑΠΟΞΡΟΙΑ ΝΟΥΟΙΝ ΕΠΕ-  
 ΧΛΟΣ· ΣΕΝΑΨ ΝΑΥ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΝΤΟΟΥ  
 ΝΕ ΝΤΑΥΤΑΝΞΟΥΤΟΥ ΕΤΑΠΟΞΡΟΙΑ ΝΟΥΟΙΝ· ΤΑΪ ΕΝΤ-

11 MS τ inserted before ΤΕΧΝΗ.

18 MS ΑΥΧΙ; read ΑΥΧΙ.

light exceedingly in the whole *Chaos*, and it spread in all their (the emanations') *places*. And when the *emanations* of the Authades saw the great light of that *outpouring*, they were all afraid together. And that *outpouring* drew forth from them all the light-powers which they had taken from the Pistis Sophia. And the *emanations* of the Authades did not *dare* to take hold of that *outpouring* of light in the dark *Chaos*; nor were they able to take hold of it by the *artifice* of the Authades who had hold of the *emanations*. And Gabriel and Michael brought the *outpouring* of light over the *body of matter* of the Pistis Sophia. And they cast into her all her lights which had been taken from her. And the *body* of her *matter* received light completely. And furthermore, all her powers within her, whose light had been taken away, received light and they ceased to lack light, because they received their light which had been taken from them, because the light was given to them by me. And Michael and Gabriel, who *served* me and brought the *outpouring* of light to the *Chaos*, will give the *mysteries* of the light to them; these are they who were entrusted with the *outpouring* of light | which I gave to them, I brought it to the

ΑΙΤΑΛΟ ΝΑΥ ΑΙΧΙΤΕ ΕΠΕΧΛΟΟ· ΑΥΩ ΜΙΧΑΗΛ (ΜΝ) ΓΛ-  
 ΒΡΗΛ· ΜΠΟΥΧΙ-ΛΑΛΥ ΝΟΥΟΙΝ ΝΑΥ ΖΝ ΝΟΥΟΙΝ Ν-  
 ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΝΑΙ ΕΝΤΑΥΧΙΤΟΥ ΝΤΟΟΤΟΥ ΝΝΕ-  
 ΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΟ· ΑΣΩΩΠΕ ΟΕ ΝΤΕΡΕ ΤΑ-  
 5 ΠΟΖΡΟΙΑ ΝΟΥΟΙΝ ΝΤΕΡΕΟΝΟΥΧΕ ΕΖΟΥΝ ΕΤΠΙΣΤΙΣ ΠΙΘ  
 ΣΟΦΙΑ ΝΝΕΟΟΜ ΤΗΡΟΥ ΝΟΥΟΙΝ· ΝΑΙ ΝΤΑΣΧΙΤΟΥ  
 ΝΤΟΟΤΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΟ· ΑΣΡΟΥΟΙΝ  
 ΤΗΡΕ· ΑΥΩ ΝΚΕΟΟΜ ΝΟΥΟΙΝ ΝΑΙ ΕΤΩΟΠ ΖΝ ΤΠΙ-  
 ΣΤΙΣ ΣΟΦΙΑ· ΝΑΙ ΕΤΕ ΜΠΟΥΧΙΤΟΥ ΝΟΙ ΝΕΠΡΟΒΟΛΟΟΥΕ  
 10 ΜΠΑΥΘΑΔΗΟ ΑΥΟΥΡΟΤ ΟΝ· ΑΥΩ ΑΥΜΟΥΣ ΝΟΥΟΙΝ·  
 ΑΥΩ ΝΟΥΟΙΝ ΕΝΤΑΥΝΟΧΟΥ ΕΖΟΥΝ ΕΤΠΙΣΤΙΣ ΣΟ-  
 ΦΙΑ· ΑΥΤΑΝΣΕ-ΠΣΩΜΑ ΝΤΕΟΣΥΛΗ· ΤΑΙ ΕΤΕ ΜΝ-ΟΥΟΙΝ  
 ΝΣΗΤΕ· ΤΑΙ ΕΝΕΟΝΑΤΑΚΟ ΠΕ· Η ΤΑΙ ΕΩΑΣΤΑΚΟ·  
 ΑΥΩ ΑΥΤΑΟ ΕΡΑΤΟΥ ΝΝΕΟΟΜ ΤΗΡΟΥ ΝΑΙ ΕΝΕΥ-  
 15 ΝΑΒΩΛ ΕΒΟΛ· ΑΥΩ ΑΥΧΙ ΝΑΥ ΝΟΥΟΟΜ ΝΟΥΟΙΝ·  
 ΑΥΡΘΕ ΟΝ ΕΝΕΥΟ ΜΜΟΟ ΝΨΟΡΠ· ΑΥΩ ΟΝ ΑΥΧΙΟΕ ΠΙΘ<sup>b</sup>  
 ΖΝ ΤΑΙΟΗΟΙΟ ΝΟΥΟΙΝ· ΑΥΩ ΝΟΟΜ ΤΗΡΟΥ ΝΟΥΟΙΝ  
 ΝΤΕ ΤΟΦΙΑ· ΑΥΟΟΥΝ-ΝΕΥΕΡΗΥ ΕΒΟΛ ΖΙΤΜ ΤΑΛ-  
 ΠΟΖΡΟΙΑ ΝΟΥΟΙΝ· ΑΥΩ ΑΥΝΟΥΣΜ ΖΙΤΜ ΠΟΥΟΕΙΝ  
 20 ΝΤΑΠΟΖΡΟΙΑ ΕΤΜΜΑΥ· ΑΥΩ ΤΑΛΠΟΖΡΟΙΑ ΝΟΥΟΕΙΝ  
 ΝΤΕΡΕΟΟΙ ΝΝΟΥΟΕΙΝ ΝΤΟΟΤΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ Μ-  
 ΠΑΥΘΑΔΗΟ ΝΑΙ ΕΝΤΑΥΧΙΤΟΥ ΝΤΟΟΤΕ ΝΤΠΙΣΤΙΣ ΣΟ-  
 ΦΙΑ· ΑΣΝΟΧΟΥ ΕΖΟΥΝ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΑΥΩ ΑΣ-  
 ΚΟΤΕ ΑΟΕΙ ΕΣΡΑΙ ΣΜ ΠΕΧΛΟΟ· ΝΑΙ ΟΕ ΕΡΕ ΠΨΟΡΠ

1 MS ΜΙΧΑΗΛ inserted in margins; ΜΝ before ΓΛΒΡΗΛ omitted.

*Chaos*. And Michael (and) Gabriel did not take any light for themselves from the lights of the Pistis Sophia, which they took away from the *emanations* of the Authades.

Now it happened when my *outpouring* of light cast into the Pistis Sophia all her light-powers which it took away from the *emanations* of the Authades, she became completely lighted. And also the light-powers which were in the Pistis Sophia, which the *emanations* of the Authades did not take away, rejoiced again and they were filled with light. And the lights which were cast into the Pistis Sophia gave life to the *body* of her matter which had no light in it, which was about to be destroyed or was being destroyed, and they set up all its powers which were about to be dissolved. And they received light-power for themselves, they became as they were at first and they increased in *perception* of the light. And all the light-powers of the Sophia recognised one another through my *outpouring* of light. And they were saved through the light of that *outpouring*. And my *outpouring* of light, when it took the lights from the *emanations* of the Authades, which had taken them from the Pistis Sophia, it cast them into the Pistis Sophia. And it turned itself and came up out of the *Chaos*.”

Now when the First | Mystery said to the *disciples* that

ΜΜΥΣΤΗΡΙΟΝ ΧΩ ΜΜΟΟΥ ΕΜΜΛΘΗΤΗΣ ΧΕ ΛΥΩΠΕ  
 ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ ΖΜ ΠΕΧΛΟΣ · ΛΧΟΥΩΨΒ ΠΕΧΛΑΧ ΝΛΥ  
 ΧΕ ΤΕΤΝΝΟΙ ΧΕ ΕΪΩΛΧΕ ΝΜΜΗΤΝ ΝΛΩ ΝΖΕ :

5 Ζ ΑΧΕΙ' ΕΘΗ ΝΒΙ ΠΕΤΡΟΣ ΠΕΧΛΑΧ ΧΕ ΠΑΧΘΕΙΣ · ΕΤ- ΓΚ  
 ΒΕ ΠΒΩΛ ΝΝΨΑΧΕ ΕΝΤΑΚΧΟΟΥ · Λ ΤΕΚΣΟΜ ΝΟΥΟΪΝ  
 ΠΡΟΦΗΤΕΥΕ ΖΑΡΟΟΥ ΜΠΙΟΥΘΕΪΩ ΖΙΤΝ ΣΟΛΟΜΩΝ ΖΝ  
 ΝΕΧΩΔΗ · ΧΕ

7. ΑΧΕΙ' ΕΒΟΛ ΝΒΙ ΟΥΛΠΟΖΡΟΙΑ ΛΣΡ-ΟΥΝΟΣ ΝΪΕΡΟ  
 ΕΧΟΥΩΨΣ ·

10 8. ΑΣΣΟΚΟΥ ΤΗΡΟΥ · ΛΥΩ ΛΣΚΟΤΣ ΕΧΜ ΠΕΡΠΕ ·

9. ΜΠΟΥΨΑΜΑΣΤΕ ΜΜΟΣ · ΖΝ ΖΕΝΩΡΧ · ΜΝ ΖΕΝΜΑ  
 ΕΥΚΗΤ · ΟΥΔΕ ΜΠΟΥΨΑΜΑΣΤΕ ΜΜΟΣ ΝΒΙ ΝΤΕΧΝΗ  
 ΝΝΕΤΑΜΑΣΤΕ ΜΜΟΟΥ ·

15 10. ΛΥΝΤΣ ΕΧΜ ΠΚΑΣ ΤΗΡΨ · ΛΥΩ ΛΣΑΜΑΣΤΕ ΜΜΟΟΥ  
 ΤΗΡΟΥ ·

11. ΛΥΣΩ ΝΒΙ ΝΕΤΨΟΟΠ ΖΙΧΜ ΠΨΩ ΕΤΨΟΥΨΟΥ ·  
 Λ ΠΕΥΕΙΒΕ ΒΩΛ ΕΒΟΛ ΛΥΩ ΛΧΩΨΜ ΝΤΕΡΟΥ† ΝΛΥ  
 ΜΠΣΩ ΝΤΟΟΤΨ ΜΠΕΤΧΟΣΕ ·

20 12. ΖΕΝΜΑΚΑΡΙΟΣ ΝΕ ΝΔΙΑΚΩΝ ΜΠΣΩ ΕΤΜΜΑΥ ΝΗ ΓΚ<sup>b</sup>  
 ΕΝΤΑΥΤΑΝΖΟΥΤΟΥ ΕΠΜΟΟΥ ΜΠΧΘΕΙΣ ·

13. ΛΥΚΤΟ ΝΖΕΝΣΠΟΤΟΥ ΕΛΥΨΟΟΥΕ · ΛΥΧΙ ΝΟΥ-  
 ΟΥΡΟΤ ΝΖΗΤ ΝΒΙ ΝΗ ΕΤΒΗΛ ΕΒΟΛ ΛΥΑΜΑΣΤΕ ΝΖΕΝ-  
 ΨΥΧΗ ΕΥΝΟΥΧΕ ΜΠΤΗΥ ΧΕ ΝΝΕΥΜΟΥ ·

25 14. ΛΥΤΑΣΟ ΝΖΕΝΜΕΛΟΣ ΕΡΑΤΟΥ ΕΛΥΖΕ · ΛΥ†-ΣΟΜ  
 ΝΤΕΥΠΑΡΖΗΣΙΑ · ΛΥΩ ΛΥ†-ΟΥΟΪΝ ΝΝΕΥΒΑΛ ·

22 MS ΛΥΑΜΑΣΤΣ; read ΛΥΤΑΠΙΣΟ; see 135.6.

those things had happened to the Pistis Sophia in the *Chaos*, he answered and said to them: "Do you *understand* in what manner I am speaking with you?"

65. Peter came forward and said: "My Lord, concerning the interpretation of the words which thou hast spoken, thy light-power once *prophesied* through Solomon in his *Ode*:

7. 'There went forth an *outpouring*; it became a great broad river.

8. It gathered all things; it turned towards the Temple.

9. It could not be restrained with restrainers and buildings, *nor* could the *artifices* of those who restrain water restrain it.

10. It was brought over the whole earth and it took hold of all things.

11. Those who were on the dry sand were given to drink, their thirst was relieved and quenched when they were given to drink by the hand of the Most High.

12. *Blessed* are the *servers* of that drink to whom the water of the Lord is entrusted.

13. They have changed dry lips; those that were fainting received joy of heart. Souls were <given life><sup>1</sup>, and breath was cast in so that they did not die.

14. They have set upright *limbs* that had fallen; they have given power to their *feebleness*<sup>2</sup> and light to their eyes. |

<sup>1</sup> (22) souls were <given life>; MS: souls were held fast (see 135.6).

<sup>2</sup> (25) feebleness (πάρεσις); MS: openness; see Harris (Bibl. 21) note.

15. ΧΕ ΝΤΟΥΟΥ ΤΗΡΟΥ ΛΥΣΟΥΩΝΟΥ Ζ̄Μ ΠΧΟΙΣ·  
 ΛΥΩ ΛΥΝΟΥΖ̄Μ ΖΙΤ̄Ν ΟΥΜΟΥ ΝΩΝ̄Σ ΝΨΑΕΝΕΣ:

5. ΩΤ̄Μ ΕΕ ΠΑΧΟΙΣ ΤΑΤΑΥΕ-ΠΨΑΧΕ Ζ̄Ν ΟΥΠΑΡ-  
 ΖΗΣΙΑ· ΚΑΤΑ ΘΕ ΝΤΑ ΤΕΚΣΟΜ ΠΡΟΦΗΤΕΥΕ ΖΙΤ̄Ν ΣΟ-  
 10. ΛΟΜΩΝ· ΧΕ ΟΥΛΗΟΣΡΟΙΑ ΑΣΓΙ' ΕΒΟΛ ΑΣΡ̄-ΟΥΝΟΣ  
 ΝΙΕΡΟ ΕΦΟΥΩΨ̄Σ· ΕΤΕ ΠΑΙ ΠΕ ΧΕ Α †ΑΠΟΣΡΟΙΑ ΝΟΥ-  
 ΟΙΝ ΟΥΩΨ̄Σ ΕΒΟΛ Ζ̄Μ ΠΕΧΑΟΣ· Ζ̄Ν ΝΤΟΠΟΣ ΤΗΡΟΥ ΠΚΑ  
 ΝΝΕΠΡΟΒΟΛΟΥΕ ΜΠΑΥΘΑΛΗΣ· ΛΥΩ ΠΨΑΧΕ ΟΝ  
 15. ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟΨ ΖΙΤ̄Ν ΣΟΛΟΜΩΝ· ΧΕ ΑΣΣΟΚΟΥ  
 ΤΗΡΟΥ· ΑΣΝΤΟΥ ΕΧ̄Μ ΠΕΡΠΕ ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΑΣΣΩΚ  
 ΝΝ̄ΣΟΜ ΤΗΡΟΥ ΝΟΥΟΕΙΝ ΕΒΟΛ Ζ̄Ν ΝΕΠΡΟΒΟΛΟΥΕ  
 ΜΠΑΥΘΑΛΗΣ ΝΑΙ ΕΝΤΑΥΧΙΤΟΥ Ζ̄Ν ΤΠΙΣΤΙΣ ΣΟΦΙΑ·  
 ΛΥΩ ΑΣΝΟΧΟΥ ΕΣΟΥΝ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ ΝΚΕΣΟΠ·  
 ΛΥΩ ΠΨΑΧΕ ΟΝ ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟΨ ΧΕ ΜΠΟΥ-  
 20. ΨΑΜΑΣΤΕ ΜΜΟΣ Ν̄ΣΙ ΖΕΝΩΡ̄Χ· ΜΝ ΖΕΝΜΑ ΕΥΚΗΤ· ΕΤΕ  
 ΠΑΙ ΠΕ ΧΕ ΜΠΕ ΝΕΠΡΟΒΟΛΟΥΕ ΜΠΑΥΘΑΛΗΣ ΜΠΟΥ-  
 ΨΑΜΑΣΤΕ Ν†ΑΠΟΣΡΟΙΑ ΝΟΥΟΕΙΝ ΣΡΑΙ Ζ̄Ν ΝΣΟΒΤ̄ Μ-  
 ΠΚΑΚΕ ΝΤΕ ΠΕΧΑΟΣ· ΛΥΩ ΠΨΑΧΕ ΟΝ ΕΝΤΑΣΧΟΟΨ ΠΚΑ<sup>b</sup>  
 ΧΕ ΝΤΑΥΝΤ̄Σ ΕΧ̄Μ ΠΚΑΣ ΤΗΡ̄Ψ· ΛΥΩ ΑΣΜΕΣ-ΝΚΑ ΝΙΜ·  
 25. ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΝΤΕΡΕ ΓΑΒΡΙΗΛ ΜΝ ΜΙΧΑΗΛ· ΝΤΕ-  
 ΡΟΥΝΤ̄Σ ΕΧ̄Μ ΠΣΩΜΑ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ ΑΣΝΟΥΧΕ  
 ΕΣΟΥΝ ΕΡΟΣ ΝΝΟΥΟΕΙΝ ΤΗΡΟΥ ΝΑΙ ΕΝΤΑΥΧΙΤΟΥ  
 ΝΖΗΤ̄Σ Ν̄ΣΙ ΝΕΠΡΟΒΟΛΟΥΕ ΜΠΑΥΘΑΛΗΣ ΛΥΩ ΑΨ̄-  
 ΟΥΟΕΙΝ Ν̄ΣΙ ΠΣΩΜΑ ΝΤΕΣΖΥΛΗ· ΛΥΩ ΠΨΑΧΕ ΕΝΤ-

21 MS ΑΣΝΟΥΧΕ; read ΛΥΝΟΥΧΕ.

15. For they have all known themselves in the Lord; and they have been saved through a water of eternal life' \*.

Hear now, my Lord, and I will give the discourse *openly*<sup>1</sup>. As thy power *prophesied* through Solomon: 'There went forth an *outpouring*, it became a great, broad river': that is, the *outpouring* of light was spread out in the *Chaos* in all the *places* of the *emanations* of the Authades. And again, the word which thy power spoke through Solomon: 'It gathered all things, it brought them over the Temple': that is, it gathered out of the *emanations* of the Authades all the light-powers which they had taken from the Pistis Sophia, and it cast them into the Pistis Sophia again. And the word which thy power spoke: 'It could not be restrained with restrainers and buildings': that is, the *emanations* of the Authades were not able to restrain the *outpouring* of light in the walls of the darkness of the *Chaos*. And the word which it spoke: 'It was brought over the whole earth and filled all things': that is, when Gabriel and Michael had brought it (the *outpouring* of light) over the *body* of the Pistis Sophia, they cast into her<sup>2</sup> all the lights which the *emanations* of the Authades had taken away from her, and the *body* of her *matter* gave light. And the word which |

\* Ode Sol. 6.7-15

<sup>1</sup> (4) openly. As thy power; Till: (perhaps) openly, as thy power.

<sup>2</sup> (21) they cast into her; MS: it cast into her.

ΑΣΧΟΟΨ ΧΕ ΛΥΩ Ν̄Ι ΝΕΤΨΟΟΠ ΖΙΧ̄Μ ΠΩΩ ΕΤ-  
 ΨΟΥΨΟΥ· ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΛΥΧΙ-ΟΥΟΙΝ Ν̄Ι ΝΕΤ-  
 ΨΟΟΠ ΤΗΡΟΥ Ζ̄Ν ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΝΑΙ ΕΝΤΑΥΨΙ-ΠΕΥ-  
 ΟΥΟΙΝ Ν̄ΨΟΡ̄Π· ΛΥΩ ΠΨΑΧΕ ΕΝΤΑΣΧΟΟΨ ΧΕ Λ  
 5 ΠΕΥΕΙΒΕ ΒΩΛ ΕΒΟΛ ΛΥΩ ΛΨΩΨ̄Μ· ΕΤΕ ΠΑΙ ΠΕ ΧΕ  
 Λ ΝΕΣΣΟΜ ΛΟ ΕΥΨΑΛΤ Ν̄ΟΥΟΙΝ ΛΥΩ ΛΥΣΕΙ Ν̄ΟΥΟΙΝ  
 ΧΕ ΛΥ† ΝΑΥ Μ̄ΠΕΥΟΥΟΙΝ ΕΝΤΑΥΨΙ† Ν̄ΤΟΟΤΟΥ· <sup>PKB</sup>  
 ΛΥΩ ΟΝ ΚΑΤΑ ΘΕ ΟΝ ΕΝΤΑΣΧΟΟΨ Ν̄Ι ΤΕΚΣΟΜ· ΧΕ  
 Ν̄ΤΑΥ† ΝΑΥ Μ̄ΠΣΩ ΕΒΟΛ ΖΙΤΟΟΤ̄Ψ Μ̄ΠΕΤΧΟΨΕ· ΕΤΕ  
 10 ΠΑΙ ΠΕ ΧΕ Ν̄ΤΑΥ†-ΠΟΥΟΕΙΝ ΝΑΥ ΕΒΟΛ ΖΙΤΟΟΤ̄Ψ Ν̄†-  
 ΑΠΟΨΡΟΙΑ Ν̄ΟΥΟΙΝ· ΤΑΙ ΕΝΤΑΣΕΙ' ΕΒΟΛ Ν̄ΖΗΤ ΑΝΟΚ  
 ΠΨΟΡ̄Π Μ̄ΜΥΣΤΗΡΙΟΝ· ΛΥΩ ΚΑΤΑ ΘΕ ΕΝΤΑΣΧΟΟΨ  
 Ν̄Ι ΤΕΚΣΟΜ ΧΕ ΖΕΝΜΑΚΑΡΙΟΨ ΝΕ Ν̄ΔΙΑΚΩ(Ν) Μ̄ΠΣΩ  
 ΕΤ̄ΜΜΑΥ· ΕΤΕ ΠΑΙ ΠΕ ΠΨΑΧΕ ΕΝΤΑΧΧΟΟΨ ΧΕ ΜΙ-  
 15 ΧΑΗΛ· Μ̄Ν ΓΑΒΡΙΗΛ· ΝΑΙ Ν̄ΤΑΥΔΙΑΚΟΝΙ· ΛΥΧΙ-ΤΑ-  
 ΠΟΨΡΟΙΑ Ν̄ΟΥΟΕΙΝ ΕΠΕΧΛΟΨ· ΛΥΩ ΟΝ ΛΥΝ̄Τ̄Ψ ΕΨΡΑΙ·  
 ΣΕΝΑ† ΝΑΥ Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Μ̄ΠΧΙΨΕ· ΝΑΙ  
 Ν̄ΤΑΥΤΑΝΖΟΥΤΟΥ ΕΤΑΠΟΨΡΟΙΑ Μ̄ΠΟΥΟΕΙΝ· ΛΥΩ ΟΝ  
 ΚΑΤΑ ΘΕ ΕΝΤΑΣΧΟΟΨ Ν̄Ι ΤΕΚΣΟΜ ΧΕ ΛΥΚΤΟ <sup>PKB</sup> Ν̄ΖΕΝ-  
 20 ΣΠΟΤΟΥ ΕΛΥΨΟΟΥΨΕ· ΕΤΕ ΠΑΙ ΠΕ ΓΑΒΡΙΗΛ· Μ̄Ν ΜΙ-  
 ΧΑΗΛ· Μ̄ΠΟΥΨΙ ΝΑΥ ΕΒΟΛ Ζ̄Ν Ν̄ΟΥΟΕΙΝ Ν̄ΤΠΙΣΤΙΣ ΣΟ-  
 ΦΙΑ· ΝΑΙ Ν̄ΤΑΥΤΟΡΠΟΥ Ν̄ΤΟΟΤΟΥ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΨΕ  
 Μ̄ΠΑΥΘΑΔΗΣ· ΑΛΛΑ ΛΥΝΟΧΟΥ ΕΨΟΥΝ ΕΤΠΙΣΤΙΣ ΣΟ-  
 ΦΙΑ· ΛΥΩ ΟΝ ΠΨΑΧΕ Ν̄ΤΑΣΧΟΟΨ ΧΕ ΛΥΧΙ Ν̄ΟΥ-

13 MS Π̄ΔΙΑΚΩ.

20 ε' in ΕΛΥΨΟΟΥΨΕ inserted above.

it spoke: 'Those who were on dry sand were given to drink': that is, all those received light who were in the Pistis Sophia, those whose light was taken away at first. And the word which it spoke: 'And their thirst was relieved and quenched': that is, her powers ceased to lack light and they were satisfied with light, because they were given their light which had been taken from them. And again, *as* thy power spoke: 'They were given to drink by the hand of the Most High': that is, they were given light by (the hand of) the *outpouring* of light which came forth from me<sup>1</sup>, the *First Mystery*. And *as* thy power spoke: 'Blessed are the *servers* of that drink': that is, the word which thou didst say: Michael and Gabriel who have *served* brought the outflowing of light to the *Chaos* and furthermore they brought her up. They will give to them the *mysteries* of the light of the height, these to whom the *outpouring* of light was entrusted. And furthermore *as* thy power spoke: 'They have changed dry lips': that is, Gabriel and Michael have not taken for themselves from the lights of the Pistis Sophia, which they seized from the *emanations* of the Authades, *but* they cast them into the Pistis Sophia. And again the word which it spoke: | 'Those that were fainting

<sup>1</sup> (11) from me (i.e. Jesus, not Peter).



ΟΥΡΟΤ ΝΖΗΤ ΝΣΙ ΝΗ ΕΤΒΗΛ ΕΒΟΛ· ΕΤΕ ΠΛΙ ΠΕ ΧΕ  
 ΝΚΕΣΟΜ ΤΗΡΟΥ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΝΛΙ ΕΤΕ ΜΠΟΥ-  
 ΧΙΤΟΥ ΝΣΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ΛΥΟΥΡΟΤ  
 ΤΟΝΩ· ΛΥΩ ΛΥΜΟΥΣ ΝΟΥΘΕΙΝ ΕΒΟΛ ΖΜ ΠΕΥΩΒΡ-  
 5 ΟΥΟΙΝ· ΧΕ ΛΥΝΟΧΟΥ ΕΣΟΥΝ ΕΡΟΟΥ· ΛΥΩ ΠΩΛΧΕ  
 ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟΧ ΧΕ ΛΥΤΑΝΣΟ ΝΖΕΝΨΥΧΗ ΕΥ-  
 ΝΟΥΧΕ ΜΠΤΗΥ· ΧΕ ΝΝΕΥΜΟΥ· ΕΤΕ ΠΛΙ ΠΕ ΧΕ ΝΤΕ-<sup>PKΓ</sup>  
 ΡΟΥΝΟΥΧΕ ΝΝΟΥΘΕΙΝ ΕΣΟΥΝ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΛΥ-  
 ΤΑΝΣΟ ΜΠΣΩΜΑ ΝΤΕΣΖΥΛΗ· ΠΛΙ ΕΝΤΑΥΧΙ-ΝΕΦΟΥΘΕΙΝ  
 10 ΝΖΗΤΥ ΝΨΟΡΠ· ΠΛΙ ΕΝΕΦΝΑΤΑΚΟ ΠΕ· ΛΥΩ ΟΝ ΠΩΛΧΕ  
 ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟΧ ΧΕ ΛΥΤΑΣΟ ΝΖΕΝΜΕΛΟΣ ΕΡΑ-  
 ΤΟΥ ΕΛΥΖΕ· Η ΧΕ ΝΝΕΥΖΕ· ΕΤΕ ΠΛΙ ΠΕ ΧΕ ΝΤΕ-  
 ΡΟΥΝΟΥΧΕ ΕΣΟΥΝ ΕΡΟΣ ΝΝΕΣΟΥΘΕΙΝ ΛΥΤΑΣΟ ΕΡΑ-  
 ΤΟΥ ΝΝΕΣΟΜ ΤΗΡΟΥ· ΝΛΙ ΕΝΕΥΝΑΒΩΛ ΕΒΟΛ· ΛΥΩ  
 15 ΟΝ ΚΑΤΑ ΘΕ ΕΝΤΑ ΤΕΚΣΟΜ ΝΟΥΟΙΝ ΧΟΟΣ ΧΕ ΛΥΤ  
 ΝΟΥΣΟΜ ΝΤΕΥΠΑΡΖΗΣΙΑ· ΕΤΕ ΠΛΙ ΠΕ ΧΕ ΛΥΧΙ ΟΝ  
 ΜΠΕΥΟΥΟΙΝ· ΛΥΩ ΛΥΡΘΕ ΕΝΕΥΟ ΜΜΟΣ ΝΨΟΡΠ·  
 ΛΥΩ ΟΝ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟΧ ΧΕ ΛΥΤ-ΟΥΟΥΘΕΙΝ <sup>PKΓ</sup><sup>b</sup>  
 ΕΝΕΥΒΑΛ ΕΤΕ ΠΛΙ ΠΕ ΧΕ ΛΥΧΙ-ΛΙΣΘΗΣΙΣ ΖΜ ΠΟΥΟΙΝ  
 20 ΛΥΩ ΛΥΣΟΥΝ-ΤΑΠΟΣΡΟΙΑ ΝΟΥΟΙΝ ΧΕ ΕΣΗΠ ΕΠΧΙΣΕ·  
 ΛΥΩ ΟΝ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟΧ· ΧΕ ΝΤΟΟΥ ΤΗΡΟΥ  
 ΛΥΣΟΥΩΝΟΥ ΖΜ ΠΧΟΕΙΣ· ΕΤΕ ΠΛΙ ΠΕ ΧΕ Λ ΝΣΟΜ  
 ΤΗΡΟΥ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΛΥΣΟΥΝ-ΝΕΥΕΡΗΥ ΖΙΤΝ  
 †ΑΠΟΣΡΟΙΑ ΝΟΥΟΙΝ· ΛΥΩ ΟΝ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟΧ

14 C in ΝΕΣΟΜ inserted above.

22 MS letter before ΣΟΜ is T or H; read Λ ΠΣΟΜ.

23 MS ΠΤΠΙΣΤΙΣΤΙΣ.

received joy of heart': that is, all the other powers of the Pistis Sophia, those that were not taken away by the *emanations* of the Authades, rejoiced greatly and they were filled with light through their fellow light(s), because they were cast into them. And the word which thy power spoke: 'Souls were given life, breath was cast in so that they did not die': that is, when they cast the lights into the Pistis Sophia, they gave life to the *body* of her *matter*, from which its light had been taken at first and which was about to perish. And again the word which thy power spoke: 'They have set upright *limbs* that have fallen, or lest they fall': that is, when they cast her lights into her, they set upright all her powers which were about to collapse. And furthermore as thy light-power spoke: 'They have given power to their *feebleness*': that is, they have received their light again and they have become as they were at first. And again the word which it said: 'They have given light to their eyes': that is, they have received *perception* in the light, and they have known the *outpouring* of light, that it belongs to the height. And again the word which it spoke: 'They have all known themselves in the Lord': that is, all the powers of the Pistis Sophia have known one another through the *outpouring* of light. And again the word which it spoke: | 'They have been

ΧΕ ΛΥΝΟΥΖΜ̄ ΖΙΤ̄Ν ΟΥΜΟΟΥ ΝΩΝ̄Σ̄ ΝΩΛΕΝΕΣ̄· ΕΓ̄Ε  
 ΠΑΙ ΠΕ ΧΕ ΛΥΝΟΥΖΜ̄ ΖΙΤ̄Ν †ΑΠΟΣΡΟΙΑ ΝΟΥΟΙΝ ΤΗΡ̄Σ̄·  
 ΛΥΩ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟΥ ΧΕ ΑΣΣΟΚΟΥ ΤΗΡΟΥ Ν̄ΣΙ  
 †ΑΠΟΣΡΟΙΑ ΝΟΥΟΙΝ ΛΥΩ ΑΣΣΟΚΟΥ ΕΧ̄Μ̄ Π̄Ρ̄Π̄· ΕΤΕ  
 5 ΠΑΙ ΠΕ ΧΕ Ν̄ΤΕΡΕ ΤΑΠΟΣΡΟΙΑ ΝΟΥΟΕΙΝ Ν̄ΤΕΡΕΣ̄ΧΙ Π̄ΚΛ̄  
 Ν̄ΝΟΥΟΕΙΝ ΤΗΡΟΥ Ν̄ΤΠΙΣΤΙΣ̄ ΣΟΦΙΑ· ΛΥΩ Ν̄ΤΕΡΕΣ̄-  
 ΤΟΡΠΟΥ Ν̄ΤΟΟΤΟΥ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΛΥΘΑΛΛΗΣ̄·  
 ΑΣΝΟΧΟΥ ΕΖΟΥΝ ΕΤΠΙΣΤΙΣ̄ ΣΟΦΙΑ· ΛΥΩ ΑΣΚΟΤ̄Σ̄  
 ΑΣΕΙ' ΕΒΟΛ Ζ̄Μ̄ ΠΕΧΛΟΣ̄· ΑΣΕΙ' ΕΣΡΑΙ' ΕΧΩΚ̄· ΕΤΕ  
 10 Ν̄ΤΟΚ ΠΕ ΠΕΡΠΕ ΠΑΙ ΠΕ ΠΒΩΛ Ν̄ΝΩΛΧΕ ΤΗΡΟΥ ΝΑΙ  
 Ν̄ΤΑΣΧΟΟΥ Ν̄ΣΙ ΤΕΚΣΟΜ̄ ΝΟΥΟΕΙΝ ΖΙΤ̄Ν ΤΩΔΗ Ν̄ΣΟ-  
 ΛΟΜΩΝ·

ΑΣΩΩΠΕ ΘΕ Ν̄ΤΕΡΕ ΠΙΩΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΣΩΤ̄Μ̄  
 ΕΝΕΪΩΛΧΕ ΕΧΩ Μ̄ΜΟΟΥ Ν̄ΣΙ ΠΕΤΡΟΣ ΠΕΧΛΑΧ̄ ΝΑΧ̄·  
 15 ΧΕ ΕΥΓΕ ΠΜΑΚΑΡΙΟΣ ΠΕΤΡΕ ΠΑΙ ΠΕ ΠΒΩΛ Ν̄ΝΩΛΧΕ  
 ΕΝΤΑΥΧΟΟΥ· ΛΟΥΩΣ̄ ΔΕ ΟΝ ΕΤΟΟΤ̄Υ Ζ̄Μ̄ ΠΩΛΧΕ  
 Ν̄ΣΙ ΠΙΩΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΠΕΧΛΑΧ̄ ΧΕ ΑΣΩΩΠΕ ΘΕ  
 ΕΜΠΛ†Ν̄-ΤΠΙΣΤΙΣ̄ ΣΟΦΙΑ ΕΣΡΑΙ' Ζ̄Μ̄ ΠΕΧΛΟΣ̄· ΕΒΟΛ ΧΕ  
 Μ̄ΠΛΑΤΟΥΚΕΛΕΥΕ ΝΑΙ ΖΙΤ̄Μ̄ ΠΑΪΩΤ̄· ΠΙΩΟΡ̄Π̄ Μ̄ΜΥΣΤΗ- Π̄ΚΛ̄<sup>b</sup>  
 20 ΡΙΟΝ ΕΤΣΩΩΤ̄ ΕΖΟΥΝ· ΤΟΤΕ ΘΕ Μ̄Ν̄Ν̄ΣΑ (ΝΑ)Ι Ν̄ΤΕΡΟΥ-  
 ΕΙΜΕ Ν̄ΣΙ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΛΥΘΑΛΛΗΣ̄ ΧΕ Α ΤΑΛ-  
 ΠΟΣΡΟΙΑ ΝΟΥΟΕΙΝ ΧΙ-Ν̄ΣΟΜ̄ ΝΟΥΟΕΙΝ Ν̄ΣΗΤΟΥ ΝΑΙ  
 Ν̄ΤΑΥΧΙΤΟΥ Ζ̄Ν̄ ΤΠΙΣΤΙΣ̄ ΣΟΦΙΑ· ΛΥΩ [ΑΣΝΟΧΟΥ

saved through a water of eternal life': that is, they have  
 been saved through the whole *outpouring* of light. And the  
 word which it spoke: 'The *outpouring* of light gathered all  
 things and it gathered them over the Temple': that is, when  
 the *outpouring* of light took all the lights of the Pistis  
 Sophia and seized them from the *emanations* of the Authades,  
 it cast them into the Pistis Sophia, and it turned itself, it  
 came forth from the *Chaos*. It came down upon thee, thou  
 who art the Temple. This is the interpretation of all the  
 words which thy power of light spoke through the *Ode* of  
 Solomon."

Now it happened when the First *Mystery* heard these  
 words which Peter said, he said to him: "*Excellent, thou  
 blessed one, Peter, this is the interpretation of the words  
 which were spoken.*"

66. The First *Mystery* however continued again with the  
 discourse. He said: "Now it happened before I brought the  
 Pistis Sophia up from the *Chaos*, because I was not yet  
*commanded* by my Father, the First *Mystery* who looks  
 within, now *at that time* after this the *emanations* of the  
 Authades knew that my *outpouring* of light had taken away  
 from them the light-powers which they had taken away from  
 the Pistis Sophia, and had cast them | [the *outpouring* of

3 Υ in ΑΣΣΟΚΟΥ inserted above.

5 Π̄ in upper right-hand margin at end of quire.

20 MS Μ̄ΠΙΠ̄ΣΑΙ; read Μ̄ΠΙΠ̄ΣΑ ΠΑΙ.

23 words in brackets better omitted.

ΕΞΟΥΝ Ν̄ΒΙ Τ̄ΛΗΘΕΡΟΙΑ Ν̄ΟΥΟΪΝ·] ΑΣΝΟΧΟΥ ΕΞΟΥΝ  
 ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΑΥΩ ΟΝ ΑΥΝΑΥ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ  
 ΕΣΟ Ν̄ΟΥΟΪΝ Ν̄ΘΕ ΕΝΕΣΟ Μ̄ΜΟΣ ΧΙΝ Ν̄ΨΟΡ̄Π̄ ΑΥ-  
 5 ΓΩΝ̄Τ̄ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΑΥΩ ΟΝ ΑΥΩΨ ΕΞΡΑΪ ΟΥΒΕ  
 ΠΕΥΑΥΘΑΔΗΣ ΕΤΡΕΧΕΙ' Ν̄ΨΕΒΟΗΘΙ ΕΡΟΟΥ Ν̄ΣΕΨΙ Ν̄Ν̄ΣΟΜ  
 ΕΤ̄Σ̄Ν̄ ΤΣΟΦΙΑ Ν̄ΚΕΣΟΠ· ΑΥΩ Α ΠΑΥΘΑΔΗΣ Τ̄ΝΝΟΟΥ  
 ΕΒΟΛ Σ̄Μ ΠΧΙΣΕ Σ̄Μ ΠΜΕΣΜΝ̄Τ̄ΨΟΜΤΕ Ν̄ΑΙΩΝ ΑΥΤ̄Ν̄-  
 ΝΟΟΥ Ν̄ΚΕΝΟΣ Ν̄ΣΟΜ Ν̄ΟΥΟΕΙΝ ΑΣΕΙ' ΕΠΕΣΗΤ ΕΠΕ-  
 ΧΛΟΣ Ν̄ΘΕ Ν̄ΟΥΪΣΟΤΕ ΕΨΗΛ· ΧΕ ΕΨΕΒΟΗΘΕΙ ΕΝΕΨ-  
 10 ΠΡΟΒΟΛΟΟΥΕ Ν̄ΣΕΨΙ-Ν̄ΟΥΟΕΙΝ Ν̄ΤΠΙΣΤΙΣ ΣΟΦΙΑ Ν̄ΚΕ-  
 ΣΟΠ· ΑΥΩ Ν̄ΤΕΡΕΣΕΙ' ΕΠΕΣΗΤ Ν̄ΒΙ Τ̄ΣΟΜ Ν̄ΟΥΟΕΙΝ  
 ΕΤ̄Μ̄ΜΑΥ· Α ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗΣ ΝΑΪ ΕΤ-  
 ΨΟΟΠ Σ̄Μ ΠΕΧΛΟΣ ΕΤΘΑΙΒΕ Ν̄ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΑΥΤΩΚ  
 Ν̄ΣΗΤ ΕΜΑΨΟ· ΑΥΩ ΑΥΠΩΤ ΟΝ Ν̄ΣΑ ΤΠΙΣΤΙΣ ΣΟΦΙΑ  
 5 Σ̄Ν̄ ΟΥΝΟΣ Ν̄ΣΟΤΕ ΑΥΩ Σ̄Ν̄ ΟΥΝΟΣ Ν̄ΨΤΟΡ̄Τ̄Ρ̄· ΑΥΩ  
 ΑΥΘΑΙΒΕ Μ̄ΜΟΣ Ν̄ΒΙ ΣΟΪΝΕ Σ̄Ν̄ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥ-  
 ΘΑΔΗΣ ΟΥΑ ΜΕΝ Ν̄ΣΗΤΟΥ ΑΥΨ(Β)Τ̄Ψ̄ ΕΥΜΟΡΦΗ Ν̄ΝΟΣ  
 Ν̄ΣΟΨ· ΚΕΥΑ ΟΝ ΑΥΨΒ̄Τ̄Ψ̄ ΕΥΜΟΡΦΗ Ν̄ΣΟΨ Ν̄ΣΙΤ ΕΥΝ̄-  
 ΣΑΨΨΕ Ν̄ΑΠΕ Μ̄ΜΟΨ· ΚΕΟΥΑ ΟΝ ΑΥΨΒ̄Τ̄Ψ̄ ΕΥΜΟΡΦΗ  
 20 Ν̄ΔΡΑΚΩΝ· ΑΥΩ Μ̄Ν̄ ΤΚΕΨΟΡ̄Π̄ Ν̄ΔΥΝΑΜΙΣ Ν̄ΤΕ ΠΑΥ-  
 ΘΑΔΗΣ ΕΤΟ Ν̄ΣΟ Μ̄ΜΟΥΪ· ΑΥΩ Μ̄Ν̄ ΝΕΨΚΕΠΡΟΒΟΛΟ-

PKC

PKC<sup>b</sup>

light had cast them] into the Pistis Sophia. And furthermore  
 when they saw the Pistis Sophia lighted as she was from  
 the beginning, they were angry against the Pistis Sophia.  
 And they cried again to their Authades, that he should come  
 and *help* them, so that they should take away the powers  
 which were in the <Pistis> Sophia once again. And the  
 Authades sent out of the height, out of the thirteenth aeon,  
 he sent another great light-power. It came down to the *Chaos*  
 like a flying arrow, in order that he (the Authades) should  
*help* his *emanations*, so that they should take the lights from  
 the Pistis Sophia once again. And when that light-power  
 came down, the *emanations* of the Authades, which were in  
 the *Chaos* and *afflicted* the Pistis Sophia, were encouraged  
 greatly. And they again pursued the Pistis Sophia with a great  
 terror and a great disturbance. And some of the *emanations*  
 of the Authades *afflicted* her. *For* one of them changed to  
 the *form* of a great serpent; again another changed to the  
*form* of a basilisk, having seven heads; again another changed  
 to the *form* of a dragon; with the other previous *power*  
 of the Authades which has a lion-face; and with all his  
 other very numerous *emanations*. | And they came together,

9  $\bar{\Omega}$  in upper left-hand margin at beginning of quire.

17 MS ΑΥΨΤ̄Ψ̄.

ΟΥΕ ΤΗΡΟΥ ΕΝΑΨΩΟΥ ΕΜΑΤΕ · ΑΥΩ ΑΥΕΙ' ΕΞ̄Ν̄ ΝΕΥ-  
 ΕΡΗΥ ΑΥΖΩΧ Ν̄ΤΠΙΣΤΙC CΟΦΙΑ · ΑΥΩ ΟΝ ΑῩΝ̄Τ̄C ΕΝ-  
 ΤΟΠΟC ΕΤ̄Μ̄ΠΕCΗΤ Μ̄ΠΕΧΛΑΟC · ΑΥΩ ΟΝ ΑΥΩ̄Τ̄Ρ̄ΤΩ̄Ρ̄C  
 ΕΜΑΤΕ · ΑCΩΩΠΕ CΕ Ν̄ΤΕΡΟΥΩ̄Τ̄Ρ̄ΤΩ̄Ρ̄C · ΑCΠΩΤ Ν̄-  
 5 ΤΟΟΤΟΥ ΑCΕΙ' ΕΝΤΟΠΟC ΕΤ̄Μ̄ΠCΑ Ν̄ΤΠΕ Μ̄ΠΕΧΛΑΟC ·  
 ΑΥΩ ΑΥΠΩΤ Ν̄CΩC Ν̄CΙ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑ-  
 ΔΗC · ΑΥΩ̄Τ̄Ρ̄ΤΩ̄Ρ̄C ΕΜΑΤΕ · ΑCΩΩΠΕ CΕ Μ̄Ν̄ΝCΑ ΝΑΪ  
 ΑΥCΩΩ̄Τ̄ ΕΒΟΛ Ζ̄Μ̄ Π̄Μ̄Ν̄ΤCΝΟΟΥC Ν̄ΛΙΩΝ Ν̄CΙ ΠΑΔΛ-  
 ΜΑC ΠΤΥΡΑΝΝΟC ΠΑΪ ΟΝ ΕΝΕCΘΟΝ̄Τ̄ ΕΤΠΙCΤΙC CΟΦΙΑ ·  
 10 ΕΒΟΛ ΧΕ ΝΕCΟΥΕΨΩCΚ ΕΠΟΥΘΕΙΝ Ν̄ΤΕ ΝΙΟΥΘΕΙΝ ·  
 ΠΑΪ ΕΝΕCΗ̄Ν̄ΤΠΕ Μ̄ΜΟΟΥ' Τ̄ΗΡΟΥ · ΕΤΒΕ ΠΑΪ ΝΕCΘΟΝ̄Τ̄ <sup>PKΕ</sup>  
 ΕΡΟC ΠΕ · ΑCΩΩΠΕ CΕ Ν̄ΤΕΡΕ ΠΑΔΛΑΜΑC ΠΤΥΡΑΝΝΟC  
 Ν̄ΤΕΡΕCΩΩ̄Τ̄ ΕΒΟΛ Ζ̄Μ̄ Π̄Μ̄Ν̄ΤCΝΟΟΥC Ν̄ΛΙΩΝ · ΑΥΝΑΥ  
 ΕΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗC ΕΥΖΩΧ Ν̄ΤΠΙCΤΙC CΟ-  
 15 ΦΙΑ · ΨΑΝΤΟΥCΗ-ΝΟΥΘΕΙΝ ΤΗΡΟΥ Ν̄ΖΗΤ̄C · ΑCΩΩΠΕ  
 ΔΕ Ν̄ΤΕΡΕ ΤΑΥΝΑΜΙC Μ̄ΠΑΔΛΑΜΑC ΕΙ' ΕΠΕCΗΤ ΕΠΕ-  
 ΧΛΑΟC ΕΡΑΤΟΥ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ Μ̄ΠΑΥΘΑΔΗC ·  
 ΑCΩΩΠΕ CΕ Ν̄ΤΕΡΕ ΠΑΔΛΙΜΟΝΙΟΝ ΕΤ̄Μ̄ΜΑΥ ΕΙ' ΕΠΕCΗΤ  
 ΕΠΕΧΛΑΟC ΑΥΤΑΥΕ-ΤΠΙCΤΙC CΟΦΙΑ ΕΠΕCΗΤ · ΑΥΩ †-  
 20 CΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ · Μ̄Ν̄ ΠΙΖΑ Ν̄ΖΟΥC · ΑΥΩ Μ̄Ν̄ ΠΙΖΑ Ν̄CΙΤ  
 Ν̄ΖΟΥC · ΑΥΩ Μ̄Ν̄ ΠΙΖΑ Ν̄ΔΡΑΚΩΝ · ΑΥΩ Μ̄Ν̄ Ν̄ΚΕΠΡΟ-  
 ΒΟΛΟΟΥΕ ΤΗΡΟΥ Ν̄ΤΕ ΠΑΥΘΑΔΗC ΕΝΑΨΩΟΥ ΕΜΑ- <sup>PKΕ</sup> b  
 ΤΕ · ΑΥΚΩΤΕ ΤΗΡΟΥ ΕΤΠΙCΤΙC CΟΦΙΑ ΖΙ ΟΥCΟΠ · ΕΥ-  
 ΟΥΕΨΩCΗ-ΝΕCCΟΜ ΕΤ̄Ν̄ΖΗΤ̄C Ν̄ΚΕCΟΠ · ΑΥΩ ΑΥΖΩΧ  
 25 Ν̄ΤΠΙCΤΙC CΟΦΙΑ ΕΜΑΨΟ · ΑΥΩ ΑΥΑΠΙΛΕΙ ΕΡΟC · ΑC-  
 ΩΩΠΕ CΕ Ν̄ΤΕΡΟΥΖΩΧ Μ̄ΜΟC ΑΥΩ Ν̄ΤΕΡΟΥΩ̄Τ̄Ρ̄-  
 ΤΩ̄Ρ̄C ΕΜΑΤΕ · ΑCΩΩ ΟΝ ΕΞΡΑΪ ΟΥΒΕ ΠΟΥΟΪΝ ΑΥΩ

they oppressed the Pistis Sophia. And again they brought her to the *places* below in the *Chaos*. And again they agitated her greatly. Now it happened when they agitated her, she ran from them, she came to the upper *places* of the *Chaos*. And the *emanations* of the Authades pursued her, they agitated her greatly. Now it happened after these things Adamas, the *Tyrant*, looked forth from the twelve *aeons*. He also was angry with the Pistis Sophia, because she wished to go to the Light of Lights which was above them all; because of this he was angry with her. Now it happened when Adamas, the *Tyrant*, looked forth from the twelve *aeons*, he saw the *emanations* of the Authades oppressing the Pistis Sophia until they took away all her light from her. *But* it happened when the *power* of the Adamas came down to the *Chaos* to the presence of all the *emanations* of the Authades — now it happened when that *demon* came down to the *Chaos* — he threw the Pistis Sophia down. And the lion-faced power and the serpent-face and the basilisk-face and the *dragon*-face and all the other *emanations* of the Authades, which were very numerous, surrounded the Pistis Sophia at one time, wishing to take her inner powers once again. And they oppressed the Pistis Sophia greatly, and they *threatened* her. Now it happened when they oppressed her and when they agitated her greatly, she cried again to the light and | she *sang praises*, saying :

ΛΣΖΥΜΝΕΥΕ ΕΣΧΩ ΜΜΟΣ ΧΕ ΠΟΥΘΕΙΝ ΝΤΟΚ ΠΕ  
 ΝΤΑΚΒΟΗΘΙ ΕΡΟΪ ΜΑΡΕ ΠΚΟΥΟΪΝ ΕΙ' ΕΞΡΑΪ ΕΧΩΪ ΧΕ  
 ΝΤΟΚ ΠΕ ΠΑΡΕΧΩΘΪΤ' ΕΡΟΚ ΛΥΩ ΕΪΝΗΥ ΕΡΑΤΚ ΠΟΥ-  
 ΟΪΝ: ΕΪΠΙΣΤΕΥΕ ΕΡΟΚ ΠΟΥΘΕΙΝ ΧΕ ΝΤΟΚ ΠΕ ΠΑ-  
 5 ΡΕΧΝΟΥΖΜ ΜΜΟΪ ΕΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ· ΛΥΩ  
 ΜΝ ΠΑΔΑΜΑΣ ΠΤΥΠΑΝΝΟΣ· ΛΥΩ ΝΤΟΚ ΠΕΤΝΑΝΑΣΜΕΤ  
 ΕΝΕΧΑΠΙΛΗ ΤΗΡΟΥ ΕΤΝΑΨΤ·

ΝΑΪ ΔΕ ΝΤΕΡΕΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΤΟΤΕ  
 ΟΝ ΖΙΤΝ ΤΚΕΛΕΥΣΙΣ ΜΠΑΪΩΤ ΠΙΩΘΡΠ ΜΜΥΣΤΗΡΙΟΝ  
 10 ΕΤΩΨΤ' ΕΖΟΥΝ ΛΙΧΟΟΥ ΟΝ ΝΓΑΒΡΙΗΛ· ΜΝ ΜΙΧΑΗΛ  
 ΜΝ †ΝΟΣ ΝΝΑΠΟΣΡΟΙΑ ΝΟΥΘΕΙΝ ΧΕ ΕΥΕΒΟΗΘΙ ΕΤΠΙΣ-  
 ΤΙΣ ΣΟΦΙΑ· ΛΥΩ ΛΙΖΩΝ ΕΤΟΟΤΨ ΝΓΑΒΡΙΗΛ ΜΝ ΜΙ-  
 ΧΑΗΛ· ΧΕ ΕΥΕΧΙ-ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΖΙΧΝ ΝΕΥΣΙΧ ΧΕ  
 ΝΝΕ ΝΕΣΟΥΕΡΗΤΕ ΧΙ ΕΠΚΑΚΕ ΜΠΕΣΗΤ· ΛΥΩ ΟΝ  
 15 ΛΙΖΩΝ ΕΤΟΟΤΟΥ ΕΤΡΕΥΡΖΜΜΕ ΜΜΟΣ ΖΝ ΝΤΟΠΟΣ Μ-  
 ΠΕΧΛΟΣ ΝΑΪ ΕΤΟΥΝΑΝΤΨ ΕΞΡΑΪ ΝΖΗΤΟΥ· ΛΣΨΩΠΕ  
 ΘΕ ΝΤΕΡΕ ΝΑΓΓΕΛΟΣ ΒΩΚ ΕΠΕΣΗΤ ΕΠΕΧΛΟΣ ΝΤΟΟΥ  
 ΜΝ ΤΑΠΟΣΡΟΙΑ ΝΟΥΟΪΝ· ΛΥΩ ΟΝ Λ ΝΕΠΡΟΒΟΛΟΟΥΕ  
 ΤΗΡΟΥ ΜΠΑΥΘΑΔΗΣ· ΜΝ ΤΕΠΡΟΒΟΛΗ ΜΠΑΔΑΜΑΣ· ΛΥ- <sup>PKZ</sup> <sup>b</sup>  
 20 ΝΑΥ ΕΤΑΠΟΣΡΟΙΑ ΝΟΥΘΕΙΝ ΕΣΟ' ΝΟΥΘΕΙΝ ΕΜΑΨΟ  
 ΕΜΑΨΟ· ΕΜΝ-ΨΙ ΕΠΟΥΘΕΙΝ ΕΤΨΟΟΠ ΜΜΟΣ· ΛΥΡ-  
 ΖΟΤΕ· ΛΥΩ ΛΥΚΩ ΕΒΟΛ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΛΥΩ Λ  
 ΤΝΟΣ ΝΑΠΟΣΡΟΙΑ ΝΟΥΟΪΝ ΑΣΚΩΤΕ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ·  
 ΖΙ ΣΑ ΝΙΜ ΜΜΟΣ· ΖΙ ΖΒΟΥΡ ΜΜΟΣ· ΛΥΩ ΖΙ ΟΥΝΑΜ

11 MS originally πι; emended to † and ι expunged. MS ΠΙΝΑΠΟΣΡΟΙΑ;  
 read ΠΑΠΟΣΡΟΙΑ.

1. 'O Light, who hast *helped* me, may thy light come down upon me.

2. For thou art my shelter and I come to thee, O Light, *believing* in thee, O Light.

3. For thou art my Saviour from the *emanations* of the Authades and Adamas, the *Tyrant*; and it is thou who wilt save me from all his powerful *threats*.'

However, when the Pistis Sophia had said these things, *then* again through the *command* of my Father, the First Mystery who looks within, I again sent Gabriel and Michael and the great *outpouring* of light, that they should *help* the Pistis Sophia. And I commanded Gabriel and Michael that they should carry the Pistis Sophia upon their hands, lest her feet touch the darkness below. And again I commanded them that they should guide her in the *places* of the *Chaos* from whence they would bring her out. Now it happened when the *angels* went down to the *Chaos*, they and the *outpouring* of light, and all the *emanations* of the Authades and the *emanation* of Adamas saw the *outpouring* of light, that it was exceedingly shining, there being no measure to the light which it had, they were afraid and they released the Pistis Sophia. And the great *outpouring* of light surrounded the Pistis Sophia on every side of her, on her left, and on her right, | and on every side of her, and it made a crown of

ΜΜΟΣ· ΛΥΩ ΖΙ ΣΑ ΝΙΜ ΜΜΟΣ ΛΥΩ ΛΣΡ̄-ΟΥΚΛΟΜ  
 ΝΟΥΟΪΝ ΕΤΕΣΑΠΕ· ΛΣΩΩΠΕ ΣΕ ΝΤΕΡΕ ΤΑΠΟΖΡΟΙΑ  
 ΝΟΥΟΕΙΝ ΚΩΤΕ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΛΣΤΩΚ ΝΖΗΤ ΕΜΑ-  
 ΩΟ ΕΜΑΩΟ· ΛΥΩ ΜΠ̄ΣΛΟ ΕΣΚΩΤΕ ΕΡΟΣ ΖΙ ΣΑ ΝΙΜ  
 5 ΜΜΟΣ· ΛΥΩ ΜΠ̄ΣΡ̄ΣΟΤΕ ΖΗΤΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ Μ-  
 ΠΑΥΘΑΔΗΣ ΝΑΪ ΕΤΩΟΟΠ ΣΜ ΠΕΧΛΟΣ· ΛΥΔΕ ΟΝ Μ-  
 Π̄ΣΡ̄ΣΟΤΕ ΖΗΤ̄Σ Ν†ΚΕΪΟΜ Β̄Β̄Ρ̄Ρ̄Ε ΝΤΕ ΠΑΥΘΑΔΗΣ ΤΑΪ ΠΚΠ  
 ΕΝΤΑΧΝΟΧ̄Σ ΕΠΕΣΗΤ ΕΠΕΧΛΟΣ· ΝΘΕ ΝΟΥΣΟΤΕ Ε-  
 ΖΗΛ· ΟΥΔΕ ΟΝ ΜΠ̄ΣΣΤΩΤ ΖΗΤ̄Σ ΝΤ̄ΣΟΜ ΝΔΛΙΜΟΝΙΟΝ  
 10 ΝΤΕ ΠΑΔΑΜΑΣ ΤΑΪ ΕΝΤΑΣΕΙ' ΕΒΟΛ ΣΝ ΝΑΙΩΝ· ΛΥΩ  
 ΟΝ ΖΙΤ̄Ν ΤΑΚΕΛΕΥΣΙΣ ΔΝΟΚ ΠΙΩΟΡ̄Π ΜΜΥΣΤΗΡΙΟΝ  
 ΕΤΣΩΩΤ̄ ΕΒΟΛ· ΛΣΡ̄ΟΥΟΕΙΝ ΕΜΑΩΟ ΕΜΑΩΟ ΝΣΙ ΤΑ-  
 ΠΟΖΡΟΙΑ ΝΟΥΟΕΙΝ ΤΑΪ ΕΝΤΑΣΚΩΤΕ ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ  
 ΖΙ ΣΑ ΝΙΜ ΜΜΟΣ· ΛΥΩ Λ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΣΩ ΝΤΜΗΤΕ  
 15 ΜΠΟΥΟΕΙΝ· ΕΡΕ ΟΥΝΟΣ ΝΟΥΟΕΙΝ ΖΙ ΖΒΟΥΡ ΜΜΟΣ  
 ΛΥΩ ΖΙ ΟΥΝΑΜ ΜΜΟΣ· ΛΥΩ ΖΙ ΣΑ ΝΙΜ ΜΜΟΣ· ΛΥΩ  
 ΕΧΟ ΝΟΥΚΛΟΜ ΕΤΕΣΑΠΕ· ΛΥΩ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗ-  
 ΡΟΥ ΜΠΑΥΘΑΔΗΣ ΜΠΟΥ(ΕΩ)ΩΪΒΕ ΟΝ ΜΠΕΥΖΟ ΟΥΔΕ  
 ΜΠΟΥΕΩΤΩΟΥΝ ΣΑ ΘΟΡΜΗ ΜΠΝΟΣ' ΝΟΥΟΕΙΝ ΝΤΑ- ΠΚΠ<sup>b</sup>  
 20 ΠΟΖΡΟΙΑ· ΤΑΪ ΕΤΟ ΝΟΥΚΛΟΜ ΕΤΕΣΑΠΕ· ΛΥΩ ΝΕΠΡΟ-  
 ΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΑΥΘΑΔΗΣ ΛΥΜΗΗΩΕ ΝΖΗΤΟΥ  
 ΖΕ ΖΙ ΟΥΝΑΜ ΜΜΟΣ ΕΒΟΛ ΧΕ ΝΕΣΟ' ΝΟΥΟΕΙΝ ΠΕ  
 ΕΜΑΩΟ ΕΜΑΩΟ· ΛΥΩ Λ ΖΕΝΚΕΜΗΗΩΕ ΖΕ ΖΙ ΖΒΟΥΡ  
 ΜΜΟΣ· ΛΥΩ ΝΕΜΠΟΥΕΩΣΩΝ ΕΖΟΥΝ ΕΤΠΙΣΤΙΣ ΣΟ-

10 MS ΗΠ̄ΔΕ ΠΑΔΑΜΑΣ; read Π̄ΤΕ ΠΑΔΑΜΑΣ.

18 MS ΜΠΟΥΩΪΒΕ.

light for her head. Now it happened when the *outpouring*  
 of light surrounded the Pistis Sophia, she took courage  
 very greatly. And it (the outpouring) did not cease sur-  
 rounding her on every side. And she was not afraid of the  
*emanations* of the Authades, which were in the *Chaos*. *Nor*  
 again was she afraid of the other new power of the Authades  
 which he had cast down into the *Chaos* like a flying arrow.  
*Nor* did she tremble at the *demonic* power of the Adamas  
 which came forth from the *aeons*. And again through my  
 command, I, the First Mystery who look forth, my *outpouring*  
 of light which surrounded the Pistis Sophia on all sides  
 gave light exceedingly. And the Pistis Sophia remained in  
 the midst of the light, while a great light was on her left  
 and on her right and on all sides, and it was a crown for her  
 head. And all the *emanations* of the Authades were not able  
 to change their faces again, *nor* were they able to bear the  
*impact* of the great light of my *outpouring* which was a crown  
 of light for her head. And all the *emanations* of the Authades,  
 a multitude of them fell at her right because she was greatly  
 lighted, and another multitude fell at her left; and they were  
 not able to approach the Pistis Sophia | at all because of

φια επτηρῆ εβολ ἄπνοσ ἄνογοῖν· πλην λυζε τη-  
 ρου εχῆν νεγερη· ἡ λυει' τηρου ετουῆ-νεγ-  
 ερη· λυω(ἄ)πογωῆ-λλλγ ἄπεθοου ἄτπιστικ σο-  
 φια· εβολ κε νεσναστε πε επογοειν· λυω εβολ  
 5 ζιτῆ τελευσις ἄπαιωτ πιωοῆπ ἄμυστηριον ετ-  
 σωῶτ εζοῦν· ἀνοκ ζω λῆι' επεσнт επεχλος εῖο  
 ἄνογοειν εμαωο· εμαωο· ἄιτ-πλογοῖ ετσομ ἄζο <sup>PKΘ</sup>  
 ἄμογῆ ταῖ ενεσο ἄνογοειν εμαωο λυω λῆι-πεс-  
 ογοῖν τηρῆ ετῆζητс· λυω λῆκατεχε εнеπροβο-  
 10 λοουε τηρου ἄπλυθαλhc ετῆτρεῦβωκ επεῦτο-  
 ποс χιν ἄπειναλ· ετε πμεζῆντῶомте πε ἄλιων·  
 [λγ]λυω λῆι-тσομ ἄζῆ неπροβολооуε τηρου ἄπλυ-  
 θαλhc· λυω λυζε τηρου ἄζῆ πεχλος εγο ἄат-  
 сом· λυω λῆн-тπιστικ σοφια εβολ εсзи оунам  
 15 ἄγавриηλ· ἄн μιχαηλ· λυω тнос ἄпаορροια ἄноу-  
 οῖн асвωк он εζοῦн ерооу· λυω асμεзειαтс  
 ἄнесхахе ἄси тπιστικ σοφια κε λῆи-тeγсом ἄ-  
 ογοῖн ἄζηтоу· λυω λῆн-тπιστικ σοφια εβολ ἄζῆ  
 πεχλος· εасωм εῆραι εχῆн тeпpовoлн ἄπλυθα- <sup>PKΘ</sup> b  
 20 λhc тзо ἄζοу· λυω он несωм εχῆн тeпpовoлн  
 ἄзо ἄсит ἄзоу ере саωче ἄлпе ероу· λυω εсωм  
 εχῆн тсом ἄзо ἄмоγῆ· ἄн тзо ἄδpакων· λῆтpe

3 MS πογωῆ.

8 MS εсo; nec inserted in margin and first c crossed out.

12 MS λγλγω.

16 MS ерооу; read ерос.

21 зо ἄ inserted above ἄсит.

the great light. *Rather* they all fell upon one another or  
 they all came close to one another. And they were not able  
 to do any evil to the Pistis Sophia, because she trusted in the  
 light. And through the *command* of my Father, the First  
*Mystery* who looks within, I also came down to the *Chaos*  
 shining exceedingly. I made my way to the lion-faced power  
 which was shining greatly, and I took away all its light  
 from within it. And I *restrained* all the *emanations* of the  
 Authades so that from this hour they did not go to their  
*place*, namely the Thirteenth *Aeon*. And I took the power  
 from all the *emanations* of the Authades, and they all fell  
 powerless into the *Chaos*. And I brought the Pistis Sophia  
 forth on the right of Gabriel and Michael. And the great  
*outpouring* of light went again into her. And the Pistis  
 Sophia saw with her eyes her enemies, that I had taken<sup>1</sup>  
 their light-power from them. And I brought forth the Pistis  
 Sophia from the *Chaos*, while she trampled upon the *ema-*  
*nation* of the Authades with a serpent-face; and furthermore  
 she trampled upon the *emanation* with a basilisk-face with  
 seven heads; and she trampled upon the power with a lion-  
 face, and the *dragon*-face. | I caused the Pistis Sophia to

<sup>1</sup> (17) that I had taken; Till: because I had taken.

ΤΠΙΣΤΙΣ ΣΟΦΙΑ Ω ΕΣΑΞΕΡΑΤΣ ΕΧΝ ΤΕΠΡΟΒΟΛΗ Μ-  
 ΠΛΥΘΑΛΗΣ ΤΑΙ ΕΤΟ ΝΓΑ ΝΣΙΤ ΝΣΟΥ ΕΡΕ ΣΑΩΥΕ  
 ΝΑΠΕ ΜΜΟΥ ΝΤΟΣ ΔΕ ΝΕΣΧΟΟΡ ΕΡΟΟΥ ΤΗΡΟΥ ΞΝ  
 ΝΕΣΠΕΘΟΥ· ΑΥΩ ΑΝΟΚ ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΑΙΔ-  
 5 ΕΡΑΤ ΖΙΧΩΣ· ΑΥΩ ΑΙΧΙ ΝΝΩΟΜ ΤΗΡΟΥ ΕΤΝΖΗΤΣ·  
 ΑΥΩ ΑΙΤΑΚΕ-ΤΕΣΖΥΛΗ ΤΗΡΣ ΧΕ ΝΝΕΣΠΕΡΜΑ ΝΖΗΤΣ  
 ΤΩΟΥΝ ΧΙΝ ΜΠΕΙΝΑΥ :

ΝΑΙ ΔΕ ΕΡΕ ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΧΩ ΜΜΟΥ ΕΜ-  
 ΜΑΘΗΤΗΣ· ΑΧΟΥΩΩΒ ΕΧΧΩ ΜΜΟΣ ΧΕ ΤΕΤΝΝΟΙ ΧΕ  
 10 ΕΙΩΑΧΕ ΝΜΜΗΤΝ ΝΑΩ ΝΖΕ· ΑΧΕΙ ΕΘΗ ΝΣΙ ΙΑΚΚΩ- ΠΑ  
 ΒΟΣ ΠΕΧΛΑ ΧΕ ΠΑΧΟΕΙΣ ΕΤΒΕ ΠΩΑ ΩΕ ΝΝΩΑΧΕ  
 ΕΝΤΑΚΧΟΥ· ΑΣΠΡΟΦΗΤΕΥΕ ΖΑΡΟΥ ΜΠΙΟΥΟΪΩ ΝΣΙ  
 ΤΕΚΣΟΜ ΝΟΥΟΪΝ ΖΙΤΝ ΑΛΥΕΙΑ· ΞΜ ΠΜΕΖΠΣΤΑΪΟΥ  
 ΜΨΑΛΜΟΣ ΧΕ

15 1. ΠΕΤΟΥΗΣ ΖΑ ΤΒΟΗΟΙΑ ΜΠΕΤΧΟΣΕ ΧΝΑΩΩΠΕ ΖΑ  
 ΘΛΙΒΕΣ ΜΠΝΟΥΤΕ ΝΤΠΕ·

2. ΧΝΑΧΟΟΣ ΜΠΧΟΕΙΣ ΧΕ ΝΤΟΚ ΠΕ ΠΑΡΕΧΩΟΠΤ  
 ΕΡΟΚ· ΑΥΩ ΠΑΜΑΜΠΩΤ ΠΑΝΟΥΤΕ ΕΪΝΑΣΤΕ ΕΡΟΥ·

3. ΧΕ ΝΤΟΥ ΠΕΤΝΑΤΟΥΧΟΪ ΕΤΣΟΡΩΣ ΝΝΩΕΡΗΣ·  
 20 ΑΥΩ ΕΥΩΑΧΕ ΕΧΝΑΩΤ·

4. ΧΝΑΡ-ΖΑΙΒΕΣ ΕΡΟΚ ΖΑ ΤΕΚΜΕΣΤΝΖΗΤ ΑΥΩ ΚΝΑ-  
 ΝΑΣΤΕ ΖΑ ΝΕΧΤΝΣ· ΤΕΧΜΕ ΝΑΚΩΤΕ ΕΡΟΚ ΝΘΕ ΝΟΥ- ΠΑ<sup>b</sup>  
 ΖΟΠΛΟΝ·

5. ΝΓΝΑΡΣΟΤΕ ΔΝ ΖΗΤΣ ΝΟΥΣΟΤΕ ΝΩΡΣ· ΑΥΩ  
 25 ΖΗΤΨ ΝΟΥΣΟΤΕ ΕΧΖΗΛ ΜΠΕΖΟΥ·

21 MS ΤΕΚΜΕΣΤΝΖΗΤ; read ΤΕΧΜΕΣΤΝΖΗΤ.

remain standing upon the *emanation* of the Authades. *But* the one with a basilisk-face and seven heads was stronger than them all in its evil. And I, the First *Mystery*, stood upon it. And I took away all the powers within it, I destroyed all its *matter*, so that from this hour no *seed* from it should arise.”

67. When, *however*, the First *Mystery* said these things to the *disciples*, he answered, saying: “Do you *understand* in what manner I speak with you?”

James came forward and said: “My Lord, concerning the interpretation of the words which thou hast spoken, thy light-power once *prophesied* about them, through David, in the 90th *Psalms* :

1. ‘He that dwells in the *help* of the Highest will be under the shadow of the God of heaven.

2. He will say to the Lord: Thou art my shelter and my refuge, my God in whom I have trusted.

3. For he will save me from the snare of the hunters and a powerful word.

4. He will overshadow thee with his breast and under his wings thou wilt trust. His truth will surround thee like a *shield*.

5. Thou shalt not fear from terror by night and from an arrow that flies by day. |



6. 2HTC̄ N̄ΟΥ2ΩB̄ • Ε4ΜΟΟΨΕ 2̄M̄ ΠΚΑΚΕ • ΕΒΟΛ 2̄N̄  
 ΟΥ2ΤΟΠ N̄ΔΔΑΙΜΟΝΙΟΝ M̄ΠΝΑΥ M̄ΜΕΕΡΕ •
7. ΟΥN̄-ΨΟ ΝΑ2Ε 2Ī 2ΒΟΥΡ M̄ΜΟΚ • ΛΥΩ ΟΥΤΒΑ 2Ī  
 ΟΥΝΑΜ M̄ΜΟΚ • N̄CΕΝΑ2ΩΝ ΔΕ ΕΡΟΚ ΔN̄ •
- 5 8. ΠΛΗN̄ ΚΝΑΜΕ2ΕΙΑΤ̄Κ M̄ΜΟΟΥ • ΚΝΑΝΑΥ ΕΠΤΩΩΒC  
 N̄P̄P̄Ε4P̄ΝΟΒΕ •
9. ΧΕ N̄ΤΟΚ ΠΧΟΕΙC ΠΕ ΤΑ2ΕΛΠΙC • ΑΚΚΩ ΝΑΚ M̄-  
 ΠΕΤΧΟCΕ M̄ΜΑM̄ΠΩΤ •
10. M̄N̄ ΠΕΘΟΥ ΝΑ2ΩN̄ ΕΡΟΚ • M̄N̄ ΜΑCΤΙΓ̄2̄ ΝΑ2ΩN̄  
 10 Ε2ΟΥN̄ ΕΠΕΚΜΑN̄ΨΩΠΕ •
11. ΧΕ 4ΝΑ2ΩN̄ ΕΤΟΟΤΟΥ N̄N̄Ε4ΑΓΓΕΛΟC ΕΤΒΗΗΤ̄Κ (P̄ΛΛ)  
 ΕΤΡΕΥ2ΑΡΕ2 ΕΡΟΚ 2̄N̄ ΝΕΚ2ΙΟΟΥΕ ΤΗΡΟΥ •
12. N̄CΕ4ĪΤ̄Κ ΕΧN̄ ΝΕΥCΙΧ • ΜΗΠΟΤΕ N̄ΓΧΩP̄N̄ ΕΥ-  
 ΩN̄C 2̄N̄ ΤΕΚΟΥΕΡΗΤΕ •
- 15 13. ΚΝΑΤΑΛΕ Ε2ΡΑĪ ΕΧN̄ ΟΥ2ΟΥ • M̄N̄ ΟΥCΙΤ • N̄Γ2ΩM̄  
 ΕΧN̄ ΟΥΜΟΥĪ M̄N̄ ΟΥΔΡΑΚΩN̄ •
14. ΧΕ Λ4ΝΑ2ΤΕ ΕΡΟĪ • †ΝΑΤΟΥΧΟΥ †ΝΑP̄-2ΑĪΒΕC  
 ΕΡΟΥ ΧΕ Λ4CΟΥN̄-ΠΑΡΑΝ •
15. 4ΝΑΩΨ Ε2ΡΑĪ ΕΡΟĪ ΛΥΩ ΔΝΟΚ †ΝΑCΩT̄M̄ ΕΡΟΥ •  
 20 †ΨΟΟΠ N̄M̄M̄A4 2̄N̄ ΤΕ4ΘΛĪΨĪC • ΛΥΩ †ΝΑΤΟΥΧΟΥ •  
 ΤΑ†-ΕΟΥ ΝΑ4 •
16. ΤΑΤΑΨΟΥ 2̄N̄ ΟΥΜΗΗΨΕ N̄2ΟΥ • ΤΑΤCΑΒΟΥ  
 ΕΠΑΟΥΧΑĪ •
- ΠΑĪ ΠΕ ΠΑΧΟĪC ΠΒΩΛ N̄N̄ΨΑΧΕ ΕΝΤΑΚΧΟΥ • CΩ-  
 25 T̄M̄ CΕ ΤΑΧΟΥ 2̄N̄ ΟΥΠΑΡ2ΗCΙΑ • ΠΨΑΧΕ CΕ ΕΝΤΑ

2 MS N̄ΔΔΑΙΜΟΝΙΟΝ; Schmidt: read M̄N̄ ΟΥΔΔΑΙΜΟΝΙΟΝ.

6. From anything which walks in darkness; from a  
*demonic blow*<sup>1</sup> at midday.
7. A thousand will fall at thy left and ten thousand at  
 thy right, *but* they will not approach thee.
8. *Rather* thou wilt observe them with thy eyes and see  
 the reward of sinners.
9. For thou, O Lord, art my *hope*; thou hast set the  
 Highest as thy refuge.
10. No evil will approach thee, no *scourge* will enter thy  
 dwelling.
11. For he will command his *angels* concerning thee, that  
 they guard thee in all thy ways.
12. They will bear thee upon their hands *lest* thou striketh  
 a stone with thy foot.
13. Thou wilt tread upon the serpent and basilisk, and  
 thou wilt trample upon the lion and *dragon*<sup>2</sup>.
14. Because he has trusted in me I will save him; I will  
 overshadow him because he has known my name.
15. He will cry to me and I will hear him; I will be with  
 him in his *affliction*, and I will save him and honour him.
16. I will increase him with many days, I will teach him  
 my salvation'. \*

\* Ps. 90.1-16

<sup>1</sup> (2) a demonic blow; lit. a demonic fall; Schmidt: a fall (misfortune) and a  
 demon; RV: destruction that wasteth (see 146.1, 5, 8).

<sup>2</sup> (15, 16) the serpent and basilisk ... the dragon; lit. a serpent and basilisk ...  
 a dragon (see also 148.21, 22).

ΤΕΚΘΟΜ ΧΟΟϢ ΖΙΤ̄Ν ΔΛΥΕΙΑ · ΧΕ ΠΕΤΟΥΗΖ ΖΑ ΤΒΟ- (ΡΛΛ)<sup>b</sup>  
 ΗΟΙΑ ΜΠΕΤΧΟΟΕ · ΧΝΑΨΩΠΕ ΖΑ ΟΛΙΒΕΣ ΜΠΙΝΟΥΤΕ  
 ΝΤΠΕ · ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΝΤΕΡΕ ΤΣΟΦΙΑ ΝΑΖΤΕ ΕΠΟΥ-  
 ΟΕΙΝ · ΑΣΨΩΠΕ ΖΑ ΠΟΥΟΕΙΝ ΝΨΑΠΟΖΡΟΙΑ ΝΟΥΟΕΙΝ ·  
 5 ΤΑῙ ΕΝΤΑΣΕΙ' ΖΜ ΠΧΙΟΕ ΕΒΟΛ ΖΙΤΟΥΤΚ · ΑΥΩ ΠΨΑΧΕ  
 ΕΝΤΑ ΤΕΚΘΟΜ ΧΟΟϢ ΖΙΤ̄Ν ΔΛΥΕΙΑ · ΧΕ ΨΝΑΧΟΟС  
 ΜΠΧΟΕΙС ΧΕ ΝΤΟΚ ΠΕ ΠΑΡΕΨΩΠ̄Τ ΕΡΟΚ · ΑΥΩ ΠΛ-  
 ΜΑΜΠΩΤ ΠΑΝΟΥΤΕ · ΛΙΝΑΖΤΕ ΕΡΟϢ · ΝΤΟϢ ΠΕ ΠΨΑ-  
 ΧΕ ΕΝΤΑΣΖΥΜΝΕΥΕ ΜΜΟϢ ΝΒῙ ΤΠΙСТΙС СΟΦΙΑ · ΧΕ  
 10 ΝΤΟΚ ΠΕ ΠΑΡΕΨΩΠ̄Τ ΕΡΟϢ · ΑΥΩ ΕΙΝΗϢ ΕΡΑΤΚ ·  
 ΑΥΩ ΟΝ ΠΨΑΧΕ ΝΤΑ ΤΕΚΘΟΜ ΧΟΟϢ ΧΕ ΠΑΝΟΥΤΕ  
 ΕΕΙΝΑΖΤΕ ΕΡΟΚ · ΝΤΟΚ<sup>\*\*</sup> ΠΕΤΝΑΤΟΥΧΟῙ ΕΤΣΟΡ̄ϢС ΝΝ- ΡΛΒ  
 ϢΕΡΗϢ ΑΥΩ ΕΨΨΑΧΕ ΕΧΝΑΨ̄Τ · ΝΤΟϢ ΠΕ ΝΤΑΣΧΟΟϢ  
 ΝΒῙ ΤΠΙСТΙС СΟΦΙΑ ΧΕ ΠΟΥΟῙΝ ΕΙΠΙСТΕΥΕ ΕΡΟΚ ΧΕ  
 15 ΝΤΟΚ ΠΕΤΝΑΝΑΖΜΕΤ ΕΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗС ·  
 ΑΥΩ ΜΝ̄ ΝΑΠΑΔΑΜΑС ΠΤΥΡΑΝΝΟС · ΑΥΩ ΝΤΟΚ ΟΝ  
 ΠΕ ΕΤΝΑΝΑΖΜΕΤ ΕΝΕΥΑΠΙΛΗ ΤΗΡΟΥ ΕΤΝΑΨ̄Τ · ΑΥΩ  
 ΟΝ ΠΨΑΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒῙ ΤΕΚΘΟΜ ΖΙΤ̄Ν ΔΛΥΕΙΑ ·  
 ΧΕ ΧΝΑΨ̄-ΖΑΕΙΒΕС ΕΡΟΚ ΖΑ ΤΕΚΜΕСΤ̄Ν̄ΖΗТ · ΑΥΩ ΚΝΑ-  
 20 ΝΑΖΤΕ ΖΑ ΝΕϢΤ̄Ν̄Ζ · ΕΤΕ ΠΑΙ ΠΕ ΧΕ Δ ΤΠΙСТΙС СΟΦΙΑ  
 ΑΣΨΩΠΕ ΖΜ ΠΟΥΟΕΙΝ ΝΨΑΠΟΖΡΟΙΑ ΝΟΥΟΕΙΝ · ΤΑῙ ΕΝΤ-  
 ΑСΕΙ' ΕΒΟΛ ΜΜΟК ΑΥΩ ΑСΨΩ ΕСТΗК Ν̄ΖΗТ ΜΠΟΥΟῙΝ  
 ΕΤΖΙ ΖΒΟΥΡ ΜΜΟС · \* ΜΝ̄ ΠΕΤΖΙ ΟΥΝΑМ ΜΜΟС · ΕΤΕ ΡΛΒ<sup>b</sup>  
 ΝΤΟΟΥ ΝΕ ΝΤ̄Ν̄Ζ ΝΤΑΠΟΖΡΟΙΑ ΝΟΥΟῙΝ · ΑΥΩ ΠΨΑΧΕ

8 MS ΛΙΝΑΖΤΕ; read ΕΙΝΑΖΤΕ.

13 MS originally ΝΤΑϢΧΟΟϢ.

19 MS again ΤΕΚΜΕСΤ̄Ν̄ΖΗТ; read ΤΕϢΜΕСΤ̄Ν̄ΖΗТ.

dwells in the *help* of the Highest will be under the shadow  
 of the God of heaven<sup>\*</sup>: that is, when the Sophia trusted  
 in the light, she was under the light of the *outpouring* of light  
 which came from the height through thee. And the word  
 which thy power spoke through David: 'I will say to the  
 Lord: Thou art my shelter and my refuge, my God in whom  
 I have trusted'<sup>□</sup>: that is, the word with which the Pistis  
 Sophia *sang praises*: 'Thou art my shelter and I come to  
 thee'. And again the word which thy power said: 'My God  
 in whom I have trusted, thou who wilt save me from the  
 snare of the hunters and a powerful word'<sup>○</sup>: that is, what  
 the Pistis Sophia said: 'O Light, I *believe* in thee, thou art  
 my Saviour from the *emanations* of the Authades and  
 Adamas, the tyrant; and it is thou who wilt save me from  
 their powerful *threats*'. And furthermore, the word which  
 thy power spoke through David: 'He will overshadow thee  
 under his breast, and under his wings thou wilt trust'<sup>^</sup>:  
 that is, the Pistis Sophia was in the light of the *outpouring*  
 of light which came forth from thee, and she continued to  
 be encouraged by the light upon her left and upon her right,  
 which are the wings of the *outpouring* of light. And the word |

\* Ps. 90.1

□ Ps. 90.2

○ Ps. 90.2. 3

^ Ps. 90.4

ΕΝΤΑ ΤΕΚΒΟΜ ΝΟΥΟΙΝ ΠΡΟΦΙΓΓΕΥΕ ΜΜΟϠ ΖΗΤΝ ΔΑΥ-  
 ΓΙΑ· ΧΕ ΤΜΕ ΝΑΚΩΤΕ ΕΡΟΚ ΝΘΕ ΝΟΥΖΟΠΛΟΝ· ΝΤΟϠ  
 ΠΕ ΠΟΥΟΕΙΝ ΝΤΑΠΟΖΡΟΙΑ ΝΟΥΟΕΙΝ· ΠΕΝΤΑϠΚΩΤΕ  
 ΕΤΠΙΣΤΙΣ ΣΟΦΙΑ ΖΙ ΣΑ ΝΙΜ ΜΜΟΣ ΝΘΕ ΝΟΥΖΟΠΛΟΝ·  
 5 ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΒΟΜ ΧΟΟϠ ΧΕ ΝΨΝΑΡΖΟΤΕ  
 ΑΝ ΖΗΤΣ ΝΟΥΖΟΤΕ ΝΩΡΣ ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΜΠΕ ΤΠΙΣ-  
 ΤΙΣ ΣΟΦΙΑ ΡΖΟΤΕ ΖΗΤΟΥ ΝΝΖΟΤΕ ΜΝ ΝΨΤΟΡΤΡ ΝΑΙ  
 ΕΝΤΑΥΧΟΣ ΝΖΗΤΟΥ ΖΜ ΠΕΧΛΟΣ ΕΤΕ ΝΤΟϠ ΠΕ  
 (Π)ΩΡΣ· ΛΥΩ ΠΩ(Λ)ΧΕ ΕΝΤΑ ΤΕΚΒΟΜ ΧΟΟϠ ΧΕ  
 10 ΝΨΝΑΡΖΟΤΕ ΑΝ ΖΗΤϠ ΝΟΥΣΟΤΕ ΕϠΖΗΛ ΖΜ ΠΕΖΟΟΥ·<sup>ΡΑΙ</sup>  
 ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΜΠΕ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΜΠΣΡΖΟΤΕ ΖΗΤΣ  
 ΝΨΤΟΜ ΤΑΙ ΕΝΤΑ ΠΑΥΘΑΔΗΣ ΤΝΝΟΟΥΣ ΕΒΟΛ ΖΜ  
 ΠΧΙΣΕ ΜΦΛΕ· ΤΑΙ ΕΝΤΑΣΕΙ' ΕΠΕΧΛΟΣ ΕΣΟ ΝΘΕ ΝΟΥ-  
 ΣΟΤΕ ΕϠΖΗΛ· ΝΤΑ ΤΕΚΒΟΜ ΘΕ ΝΟΥΟΕΙΝ ΧΟΟΣ ΧΕ  
 15 ΝΨΝΑΡΖΟΤΕ ΑΝ ΖΗΤϠ ΝΟΥΣΟΤΕ ΕϠΖΗΛ ΖΜ ΠΕΖΟΟΥ·  
 ΕΒΟΛ ΧΕ ΝΤΑ ΤΣΟΜ ΕΤΜΜΑΥ ΕΙ' ΕΒΟΛ ΖΜ ΠΜΕΖΜΝΤ-  
 ΨΟΜΤΕ ΝΑΙΩΝ· ΕΝΤΟϠ ΠΕ ΕΤΟ ΝΧΟΕΙΣ ΕΧΝ ΠΜΕΖ-  
 ΜΝΤΣΝΟΟΥΣ ΝΑΙΩΝ ΛΥΩ ΝΤΟϠ ΠΕ ΕΤΟ ΝΟΥΟΕΙΝ  
 ΕΝΑΙΩΝ ΤΗΡΟΥ· ΕΤΒΕ ΠΑΙ ΘΕ ΛΧΧΟΟΣ ΧΕ ΠΕΖΟΟΥ·  
 20 ΛΥΩ ΠΩΛΧΕ ΟΝ ΕΝΤΑ ΤΕΚΒΟΜ ΧΟΟϠ ΧΕ ΝΨΝΑΡ-  
 ΖΟΤΕ ΑΝ ΖΗΤϠ ΝΟΥΖΩΒ ΕϠΜΟΟΨΕ ΖΜ ΠΚΑΚΕ· ΕΤΕ<sup>ΡΑΙ</sup>  
 ΠΑΙ ΠΕ ΧΕ ΝΠΕ ΤΣΟΦΙΑ ΡΖΟΤΕ ΖΗΤΣ ΝΨΠΡΟΒΟΛΗ ΝΖΑ  
 ΝΖΟϠ· ΤΑΙ ΕΝΕΣΨΟΤΕ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ ΖΜ ΠΕΧΛΟΣ  
 ΕΤΕ ΝΤΟϠ ΠΕ ΠΚΑΚΕ· ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΒΟΜ

9 MS ωρς; read πωρς. MS πωχε.

11 ῃ in ῃπε inserted above.

17 MS πμεζμντςνοους; perhaps read πμντςνοους.

22 MS ῃπε; read ῃπε.

which thy light-power *prophesied* through David: 'Truth  
 will surround thee like a *shield*\*: that is the light of the  
*outpouring* of light which surrounded the Pistis Sophia on  
 all sides like a *shield*. And the word which thy power spoke:  
 'He shall not fear from terror by night'<sup>ο</sup>: that is, that the  
 Pistis Sophia did not fear the terrors and disturbances which  
 were contained in the *Chaos* which is the night. And the  
 word which thy power spoke: 'He shall not fear from an  
 arrow that flies by day'<sup>ο</sup>: that is, that the Pistis Sophia did  
 not fear the power which the Authades finally sent from  
 the height, which came to the *Chaos* like an arrow which  
 flies. Now thy light-power said: 'Thou shalt not fear an  
 arrow that flies by day'<sup>α</sup>, because that power came forth  
 from the thirteenth (probably twelfth) *aeon*. He is lord  
 over the twelfth *aeon* and it is he who lights all the *aeons*;  
 because of this he has said 'the day'. And the word which  
 thy power spoke: 'He will not fear anything which walks  
 in the darkness'<sup>ο</sup>: that is, the Pistis Sophia did not fear the  
*emanation* with a serpent-face, which causes fear to the Pistis  
 Sophia in the *Chaos* which is the darkness. And the word  
 which thy power | said: 'He shall not fear a *demonic* blow

\* Ps. 90.4

ο Ps. 90.5

ο Ps. 90.5

α Ps. 90.5

ο Ps. 90.6

ΧΟΟϢ ΧΕ ΝϢΝΑΡ̄ΖΟΤΕ ΑΝ ΖΗΤ̄Ϣ ΝΟΥΖΤΟΠ ΜΝ ΟΥ-  
 ΔΑΙΜΟΝΙΟΝ ΜΠΝΑΥ ΜΜΕΡΕ ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΜΠΕ  
 ΤΗΙΣΤΙΣ ΣΟΦΙΑ Ρ̄ΖΟΤΕ ΖΗΤ̄Ϣ Ν̄†ΠΡΟΒΟΛΗ ΝΔΑΙΜΟΝΙΟΝ  
 ΝΤΕ ΠΑΔΑΜΑΣ ΠΤΥΡΑΝΝΟΣ· ΤΑΪ ΕΝΤΑΚΤΑΥΕ-ΤΠΙΣ-  
 5 ΤΙΣ ΣΟΦΙΑ ΕΠΕΧΗΤ Ζ̄Ν ΟΥΝΟΣ Ν̄ΖΤΟΠ· ΤΑΪ ΕΝΤ-  
 ΑΣΕΙ' ΕΒΟΛ Ζ̄Μ ΠΑΔΑΜΑΣ ΕΒΟΛ Ζ̄Μ ΠΜΕΖΜΝΤ̄ΣΝΟΟΥΣ  
 Ν̄ΝΑΙΩΝ· ΕΤΒΕ ΠΑΪ ΓΕ ΑΣΧΟΟϢ Ν̄ΒΙ ΤΕΚΘΟΜ· ΧΕ  
 ΝϢΝΑΡ̄ΖΟΤΕ ΑΝ ΖΗΤ̄Ϣ ΝΟΥΖΤΟΠ ΝΔΑΙΜΟΝΙΟΝ ΜΠΝΑΥ <sup>ΡΑΛ</sup>  
 ΜΜΕΡΕ· ΠΝΑΥ ΜΜΕΡΕ ΠΕ ΧΕ ΝΤΑΣΕΙ' ΕΒΟΛ Ζ̄Μ  
 10 ΠΜΝΤ̄ΣΝΟΟΥΣ Ν̄ΑΙΩΝ· ΕΤΕ ΝΤΟϢ ΠΕ ΠΝΑΥ ΜΜΕΡΕ·  
 ΑΥΩ ΟΝ ΝΤΑΣΕΙ' ΕΒΟΛ Ζ̄Μ ΠΕΧΑΟΣ· ΕΤΕ ΝΤΟϢ ΠΕ  
 ΤΕΥΩΗ· ΑΥΩ ΩΡ̄Ζ ΝΤΑΣΕΙ' ΕΒΟΛ Ζ̄Μ ΠΜΕΖΜΝΤ̄ΣΝΟ-  
 ΟΥΣ Ν̄ΑΙΩΝ· ΠΑΪ ΕΤ̄Ζ̄Ν ΤΕΥΜΗΤΕ ΜΠΕΣΝΑΥ· ΕΤΒΕ  
 ΠΑΪ Α ΤΕΚΘΟΜ ΝΟΥΟΕΙΝ ΧΟΟΣ ΧΕ ΠΝΑΥ ΜΜΕΡΕ·  
 15 ΧΕ ΠΜΝΤ̄ΣΝΟΟΥΣ Ν̄ΑΙΩΝ· ΣΕ ΝΤΜΗΤΕ ΜΠΜΕΖΜΝΤ̄-  
 ΩΟΜΤΕ Ν̄ΑΙΩΝ· ΑΥΩ ΝΤΜΗΤΕ ΜΠΕΧΑΟΣ· ΑΥΩ ΠΩΛ-  
 ΧΕ ΟΝ ΕΝΤΑ ΤΕΚΘΟΜ ΝΟΥΟῙΝ ΧΟΟϢ ΖΗΤ̄Ν ΔΑΥΙΔ·  
 ΧΕ ΟῩΝ-ΩΟ ΝΑΖΕ ΖΙ ΖΒΟΥΡ ΜΜΟϢ· ΑΥΩ ΟΥΤΒΑ ΖΙ  
 ΟΥΝΑΜ ΜΜΟϢ· ΑΥΩ ΝΣΕΝΑΖΩΝ ΕΡΟϢ ΑΝ· ΕΤΕ ΠΑΪ  
 20 ΠΕ ΧΕ ΝΤΕΡΕ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ΝΑΪ ΕΤ- <sup>ΡΑΛ</sup>  
 ΟΩ ΕΜΑΤΕ· ΝΤΕΡΟΥΤ̄ΜΕΩΩΜ̄ΘΟΜ ΕΤΩΟῩΝ ΖΑ ΠΝΟΣ  
 ΝΟΥΟΕΙΝ Ν̄†ΑΠΟΖΡΟΙΑ ΝΟΥΟΕΙΝ· ΑΥΜΗΗΩΕ Ν̄ΖΗΤΟΥ  
 ΖΕ ΖΙ ΖΒΟΥΡ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΑΥΩ ΑΥΜΗΗΩΕ ΖΕ ΖΙ

1 cf. 143.2.

4 MS ΠΠΤΥΡΑΝΝΟΣ.

7 MS Ν̄ΝΑΙΩΝ; read Ν̄ΑΙΩΝ.

11,12 text corrupt; read ΑΥΩ ΟΝ ΠΩΡ̄Ζ ΧΕ ΝΤΑΣΕΙ' ΕΒΟΛ Ζ̄Μ ΠΕΧΑΟΣ  
ΕΤΕ ΝΤΟϢ ΠΕ ΤΕΥΩΗ ΑΥΩ ΧΕ ΝΤΑΣΕΙ'.

15 MS ΣΕ ΠΤΜΗΤΣ; read ΣΕΟ Ν̄ΤΜΗΤΕ.

at midday'\* : that is the Pistis Sophia did not fear the  
*demonic emanation* of Adamas the *Tyrant*, which cast the  
 Pistis Sophia down with a great blow, which came forth  
 from Adamas from the twelfth *aeon*. Because of this thy  
 power said : 'He shall not fear a *demonic* blow at midday'<sup>□</sup>.  
 'Midday', because it came from the twelfth (lit. twelve)  
*aeon*, which is the hour of midday. And furthermore <'night'  
 because> it came forth from the *Chaos*, which is the night,  
 and it came forth from the twelfth *aeon*, which is the  
 middle between the two. Because of this thy light-power  
 said : 'the hour of midday', because the twelve *aeons* are  
 in the middle between the thirteenth *aeon* and the *Chaos*.  
 And the word which thy light-power spoke through David :  
 'A thousand will fall at his left and ten thousand at his  
 right, and they will not approach him'<sup>○</sup> : that is, when the  
*emanations* of the Authades which were very numerous were  
 not able to bear the great light of the *outpouring* of light,  
 a multitude of them fell at the left of the Pistis Sophia,  
 and a multitude fell | at her right. And they were not able

\* Ps. 90.6

□ Ps. 90.6

○ Ps. 90.7

ΟΥΝΑΜ ΜΜΟΣ· ΛΥΩ ΕΝΕ ΜΠΟΥΕΩΩΩΝ ΕΡΟΣ ΕΠΛΑΤΕ  
 ΜΜΟΣ· ΛΥΩ ΠΩΑΧΕ ΕΝΤΑ ΤΕΚΩΜ ΝΟΥΟΕΙΝ ΧΟΟΡ  
 ΖΙΤΝ ΔΛΥΙΑ· ΧΕ ΠΛΗΝ ΚΝΑΜΕΖΕΙΑΤΚ ΜΜΟΟΥ· ΛΥΩ  
 ΚΝΑΝΑΥ ΕΠΤΟΥΙΟ ΝΝΡΕΦΡΝΟΒΕ· ΧΕ ΝΤΟΚ ΠΧΟΕΙΣ  
 5 ΠΕ ΤΑΖΕΛΠΙΣ· ΕΤΕ ΠΛΙ ΠΕ ΠΩΑΧΕ· ΧΕ ΝΤΑ ΤΠΙΣΤΙΣ  
 ΣΟΦΙΑ ΜΕΖΕΙΑΤΣ ΝΝΕΣΧΑΧΕ· ΕΤΕ ΝΕΠΡΟΒΟΛΟΟΥΕ  
 ΜΠΑΥΘΑΔΗΣ ΝΕ ΝΑΙ ΕΝΤΑΥΖΕ ΤΗΡΟΥ ΕΧΝ ΝΕΥΕΡΗΥ  
 ΟΥΜΟΝΟΝ ΔΣΜΕΖΕΙΑΤΣ ΜΜΟΟΥ ΖΜ ΠΛΙ· ΑΛΛΑ ΝΤΟΚ ΠΛΕ  
 ΖΩΩΚ ΟΝ ΠΑΧΟΕΙΣ ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΑΚΧΙ-ΤΩΜ  
 10 ΝΟΥΟΕΙΝ ΕΤΩΟΟΠ ΖΝ †ΩΜ ΝΖΟ ΜΜΟΥΙ ΛΥΩ ΟΝ  
 ΑΚΧΙ-ΤΩΜ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΑΥΘΑΔΗΣ  
 ΛΥΩ ΟΝ ΑΚΚΑΤΕΧΕ ΜΜΟΟΥ ΖΜ ΠΕΧΛΟΣ ΕΤΜΜΑΥ  
 (ΕΤΜΤΡΕΥ)ΒΩΚ ΕΠΕΥΤΟΠΟΣ ΧΙΝ ΜΠΕΙΝΑΥ' ΕΤΒΕ ΠΛΙ  
 ΣΕ Α ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΜΕΖΕΙΑΤΣ ΝΝΕΣΧΑΧΕ· ΕΤΕ ΝΕ-  
 15 ΠΡΟΒΟΛΟΟΥΕ ΝΕ ΜΠΑΥΘΑΔΗΣ ΖΝ ΖΩΒ ΝΙΜ ΕΝΤΑΥ-  
 ΠΡΟΦΗΤΕΥΕ ΜΜΟΟΥ ΝΣΙ ΔΛΥΕΙΑ ΖΑ ΤΠΙΣΤΙΣ ΣΟΦΙΑ·  
 ΕΦΧΩ ΜΜΟΣ ΧΕ ΠΛΗΝ ΚΝΑΜΕΖΕΙΑΤΚ ΜΜΟΟΥ· ΛΥΩ  
 ΚΝΑΝΑΥ ΕΠΤΩΩΒΕ ΝΝΡΕΦΡΝΟΒΕ· ΟΥΜΟΝΟΝ ΧΕ ΔΣΜΕ-  
 ΖΕΙΑΤΣ ΜΜΟΟΥ· (ΧΕ) ΛΥΖΕ ΕΧΝ ΝΕΥΕΡΗΥ ΖΜ ΠΕΧΛΟΣ·  
 20 ΑΛΛΑ ΔΣΝΑΥ ΟΝ ΕΠΕΥΚΕΤΟΥΙΟ· ΠΛΙ ΕΝΤΑΥΤΟΟΒΕΦ ΠΛΕ<sup>b</sup>  
 ΝΑΥ· ΚΑΤΑ ΘΕ ΕΝΤΑ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ  
 ΜΕΕΥΕ ΕΦΙ-ΠΟΥΟΙΝ ΝΤΣΟΦΙΑ ΝΖΗΤΣ· ΑΚΤΩΩΒΕ ΝΑΥ·  
 ΛΥΩ ΑΚΤΟΥΙΟ ΝΑΥ· ΛΥΩ ΑΚΧΙ-ΤΩΜ ΝΟΥΟΕΙΝ ΕΤ-

1 Schmidt: ΠΛΑΤΕ = ΠΛΑΤΕΙΝ (?); see 148.9.

13 MS ΒΩΚ.

18 supply ΧΕ before ΛΥΖΕ.

to approach her to ...<sup>1</sup> her. And the word which thy light-  
 power spoke through David: 'Rather thou wilt observe them  
 with thine eyes and see the reward of sinners, for thou, O  
 Lord, art my *hope*'\* : that is<sup>2</sup>, the Pistis Sophia observed with  
 her eyes her enemies, namely the *emanations* of the Authades  
 which had all fallen upon one another. *Not only* did she  
 observe them in this with her eyes, *but* thou also, my Lord,  
 the *First Mystery*, thou didst take away the light-power which  
 was in the lion-faced power; and further thou didst take away  
 the power of all the *emanations* of the Authades, and thou  
 didst *restrain* them in that *Chaos*, <that they should not go>  
 to their *place* from that hour. Now because of this, the  
 Pistis Sophia observed with her eyes her enemies, namely  
 the *emanations* of the Authades, in everything which David  
*prophesied* about the Pistis Sophia, saying: 'Rather thou wilt  
 observe them with thy eyes and see the reward of sinners'<sup>o</sup>.  
*Not only* did she observe them with her eyes, that they fell  
 against one another in the *Chaos*, *but* she also saw their  
 reward with which they were rewarded. *As* the *emanations* of  
 the Authades thought to take away the light of the Sophia  
 from her, thou didst reward them and repay them. And thou  
 didst take away the light-power which is | in them, instead

\* Ps. 90.8, 9

<sup>o</sup> Ps. 90.8

<sup>1</sup> (1) unknown word; Schmidt: perhaps corruption of πελάζειν or πλάσσειν; perhaps form of πλήσσειν; (also 148.9).

<sup>2</sup> (5) that is: lit. this is the word.

ΝΖΗΤΟΥ· ΕΠΜΑ ΝΝΟΥΘΕΙΝ ΝΤΣΟΦΙΑ ΤΑΙ ΕΝΤΑΣΠΙ-  
 ΤΕΥΕ ΕΠΟΥΟΙΝ ΜΠΧΙΣΕ: ΛΥΩ ΚΑΤΑ ΘΕ ΕΝΤΑ ΤΕΚ-  
 ΒΟΜ ΝΟΥΘΕΙΝ ΧΟΟΣ ΖΙΤΝ ΔΛΥΙΔ· ΧΕ ΑΚΚΑ-ΠΕΤ-  
 ΧΟΟΣΕ ΝΑΚ ΜΜΑ ΜΠΩΤ· ΜΝ ΠΕΘΟΟΥ ΝΑΩΣΩΝ ΕΡΟΚ·  
 5 ΛΥΩ ΜΝ ΜΑΣΤΙΓΞ ΝΑΩΩΝ ΕΣΟΥΝ ΕΠΕΚΜΑ ΝΩΩΠΕ·  
 ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΝΤΕΡΕ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΠΙΣΤΕΥΕ ΕΡΑΤΨ  
 ΜΠΟΥΘΕΙΝ· ΛΥΩ ΝΤΕΡΕΣΩΩ ΑΣΖΥΜΝΕΥΕ ΕΣΡΑΪ  
 ΕΡΟΨ· ΜΠΟΥΨΡ-ΑΛΛΥ ΜΠΕΘΟΟΥ ΝΑΣ ΝΒΙ ΝΕΠΡΟΒΟ-  
 ΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ΟΥΔΕ ΜΠΟΥΕΨΠΛΑΤΕ ΜΜΟΣ·  
 10 ΛΥΩ ΜΠΟΥΕΨΩΩΝ ΕΡΟΣ ΕΠΤΗΡΨ· ΛΥΩ ΠΨΑΧΕ ΝΤΑ  
 ΤΕΚΒΟΜ ΝΟΥΘΟΙΝ ΧΟΟΨ ΖΙΤΝ ΔΛΥΕΙΔ· ΧΕ ΚΝΑΩΩΝ  
 ΕΤΟΟΤΟΥ ΝΝΕΧΑΓΓΕΛΟΣ ΕΤΒΗΗΤΚ· ΧΕ ΕΥΕΣΑΡΕΣ  
 ΕΡΟΚ ΖΝ ΝΕΚΖΙΟΟΥΕ ΤΗΡΟΥ· ΛΥΩ ΝΣΕΨΙΤΚ ΖΙΧΝ  
 ΝΕΥΒΙΧ· ΜΗΠΟΤΕ ΝΓΧΩΡΠ ΕΥΩΝΕ ΖΝ ΤΕΚΟΥΕΡΗΤΕ·  
 15 ΝΤΟΨ ΟΝ ΠΕ ΠΨΑΧΕ ΧΕ ΑΚΩΩΝ ΕΤΟΟΤΨ ΝΓΑΒΡΗΛ·  
 ΜΝ ΜΙΧΑΗΛ· ΕΤΡΕΥΡΖΜΜΕ ΝΤΣΟΦΙΑ ΖΝ ΝΤΟΠΟΣ ΤΗ-  
 ΡΟΥ ΜΠΕΧΑΟΣ· ΨΑΝΤΟΥΝΤΣ ΕΣΡΑΪ ΝΣΕΤΩΟΥΝ ΜΜΟΣ  
 ΖΝ ΝΕΥΒΙΧ· ΧΕ ΝΝΕ ΝΕΣΟΥΕΡΗΤΕ ΧΙ ΕΠΚΑΚΕ ΜΠΕ-  
 ΣΗΤ· ΝΣΕΑΜΑΣΤΕ ΖΩΟΥ ΜΜΟΣ ΝΒΙ ΝΑΠΚΑΚΕ ΜΠΕ-  
 20 ΣΗΤ: ΛΥΩ ΠΨΑΧΕ ΕΝΤΑ ΤΕΚΒΟΜ ΝΟΥΘΕΙΝ ΧΟΟΨ  
 ΖΙΤΝ ΔΛΥΕΙΔ· ΧΕ ΚΝΑΩΩΜ ΕΧΝ ΟΥΖΟΥ ΜΝ ΟΥΣΙΤ·  
 ΛΥΩ ΚΝΑΩΩΜ ΕΧΝ ΟΥΜΟΥΙ ΜΝ ΟΥΔΡΑΚΩΝ· ΧΕ ΑΨ-  
 ΝΑΣΤΕ ΕΡΟΪ †ΝΑΤΟΥΧΟΨ· ΛΥΩ †ΝΑΡΖΑΪΒΕΣ ΕΡΟΨ  
 ΧΕ ΑΨΟΥΝ-ΠΑΡΑΝ· ΕΤΕ ΠΑΙ ΠΕ ΠΨΑΧΕ ΧΕ ΝΤΕΡΕ  
 25 ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΙ' ΕΣΝΗΨ ΕΣΡΑΪ ΖΜ ΠΕΧΑΟΣ· ΑΣΩΩΜ  
 ΕΧΝ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ· ΑΣΩΩΜ ΕΧΝ

9 sec 147.1.

of the lights of the Sophia who *believed* in the light of the height. And *as* thy light-power said through David: 'Thou hast set the Most High as thy refuge. No evil will be able to approach thee, and no *scourge* will enter thy dwelling'\*: that is, when the Pistis Sophia *believed* in the light and was oppressed, she *sang praises* to it, and the *emanations* of the Authades were not able to do any evil to her, *nor* were they able to ...<sup>1</sup> her, and they were not able to approach her at all. And the word which thy power said through David: 'He will command his *angels* concerning thee, that they guard thee in all thy ways; and they will bear thee upon their hands, *lest* thou strike a stone with thy foot'<sup>2</sup>: that is furthermore the word: 'Thou didst command Gabriel and Michael that they should guide the Sophia in all the *places* of the *Chaos* until they bring her up, and that they should raise her upon their hands, *lest* her feet touch the darkness below and those of the darkness below seize her'. And the word which thy light-power spoke through David: 'Thou wilt tread upon the serpent and basilisk, and thou wilt trample upon the lion and *dragon*. Because he has trusted in me, I will save him and I will overshadow him because he has known my name'<sup>3</sup>: that is the word: 'When the Pistis Sophia came to emerge from the *Chaos*, she trampled upon the *emanations* of the Authades. She trampled upon |

\* Ps. 90.9, 10

<sup>2</sup> Ps. 90.11, 12

<sup>3</sup> Ps. 90.13, 14

<sup>1</sup> (9) sec 147, n. 1.

ΝΕΤΟ Ν̄ΣΟ Ν̄ΣΟϹ· ΑΥΩ ΕΧ̄Ν ΝΕΤΟ Ν̄ΣΟ Ν̄ΣΙΤ Ν̄ΣΟϹ·  
 ΕΡΕ ΣΑΨϹΕ Ν̄ΑΠΕ Μ̄ΜΟΟΥ· ΑΥΩ ΑΣΩΜ ΕΧ̄Ν †ΣΟΜ  
 Ν̄ΣΟ Μ̄ΜΟΥΙ Μ̄Ν ΤΗ ΕΤΟ Ν̄ΣΟ Ν̄ΔΡΑΚΩΝ ΕΒΟΛ ΧΕ ΑΣ-  
 ΠΙΣΤΕΥΕ ΕΠΟΥΟΙΝ ΑΣΝΟΥΣ̄Μ ΕΒΟΛ ΣΙΤΟΟΤΟΥ ΤΗΡΟΥ·  
 5 ΠΑΙ ΠΕ ΠΑΧΟΕΙΣ ΠΒΩΛ Ν̄ΝΨΑΧΕ Ν̄ΤΑΚΧΟΟΥ·

3 ΑΣΩΠΕ ΟΕ Ν̄ΤΕΡΕ ΠΙΨΟΡ̄Π Μ̄ΜΥΣΤΗΡΙΟΝ ΣΩΤ̄Μ Ρ̄ΑΖ  
 ΕΝΕΨΑΧΕ· ΠΕΧΛϹ ΧΕ ΕΥΓΕ ΙΑΚΚΩΒΟΣ ΠΜΕΡΙΤ·  
 ΑϹΟΥΩΣ ΔΕ ΟΝ ΕΤΟΟΤ̄Ϲ Σ̄Μ ΠΨΑΧΕ Ν̄ΣΙ ΠΙΨΟΡ̄Π Μ̄-  
 ΜΥΣΤΗΡΙΟΝ ΠΕΧΛϹ Ν̄ΜΜΑΘΗΤΗΣ· ΧΕ ΑΣΩΠΕ Ν̄ΤΕ-  
 10 ΡΙΝ-ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣΡΑΙ Σ̄Μ ΠΕΧΛΟΣ· ΑΣΩΩ ΟΝ ΕΒΟΛ  
 ΕΣΧΩ Μ̄ΜΟΣ ΧΕ

1. ΑΙΝΟΥΣ̄Μ Σ̄Μ ΠΕΧΛΟΣ· ΑΥΩ ΑΙΒΩΛ ΕΒΟΛ Σ̄Ν Μ̄-  
 ΜΡΡΕ Μ̄ΠΚΑΚΕ· ΑΙΕΙ' ΕΡΑΤ̄Κ ΠΟΥΟΕΙΝ·

2. ΧΕ ΑΚΩΠΕ Ν̄ΟΥΟΕΙΝ ΣΙ ΣΑ ΝΙΜ Μ̄ΜΟΙ ΕΚΝΟΥΣ̄Μ  
 15 Μ̄ΜΟΙ ΑΥΩ ΕΚ† Ν̄ΤΟΟΤ·

3. ΑΥΩ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗΣ ΝΑΙ ΕΥ†  
 Ν̄ΟΥΗΙ· ΑΚΚΩΛΥ Μ̄ΜΟΟΥ ΣΙΤ̄Μ ΠΕΚΟΥΟΕΙΝ· ΑΥΩ Μ̄-  
 ΠΟΥΕΨΩΝ ΕΣΟΥΝ ΕΡΟΙ· ΧΕ ΝΕΡΕ ΠΕΚΟΥΟΙΝ ΨΟΟΠ  
 Ν̄ΜΜΑΙ ΠΕ· ΑΥΩ ΕϹΝΟΥΣ̄Μ Μ̄ΜΟΙ Σ̄Ν ΤΕΚΑΠΟΣΡΟΙΑ  
 20 Ν̄ΟΥΟΙΝ·

4. ΕΒΟΛ ΓΑΡ ΧΕ Α ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗΣ Ρ̄ΑΖ<sup>b</sup>  
 ΣΩΧ Μ̄ΜΟΙ· ΑΥϹΙ-ΤΑΣΟΜ Ν̄ΣΗΤ· ΑΥΝΟΧ̄Τ ΕΒΟΛ Σ̄Ν  
 ΝΕΧΛΟΣ ΕΜ̄Ν-ΟΥΟΕΙΝ Ν̄ΣΗΤ· ΑΙΡ̄ΘΕ Ν̄ΟΥΣ̄ΥΛΗ ΕΣΩΡ̄Ω  
 Ν̄ΝΑΣΡΑΥ·

5. ΑΥΩ Μ̄Ν̄ΝΣΑ ΝΑΙ ΑΥΣΟΜ Ν̄ΑΠΟΣΡΟΙΑ ΕΙ' ΝΑΙ ΕΒΟΛ  
 ΣΙΤΟΟΤ̄Κ ΕΣΝΟΥΣ̄Μ Μ̄ΜΟΙ· ΑΣΡ̄ΟΥΟΙΝ ΣΙ ΣΒΟΥΡ Μ̄ΜΟΙ·  
 ΑΥΩ ΣΙ ΟΥΝΑΜ Μ̄ΜΟΙ· ΑΥΩ ΝΕΣΚΩΤΕ ΕΡΟΙ ΠΕ· ΣΙ

17 MS Πουίη; read ουίη.

those with serpent-faces and upon those with basilisk-faces  
 having seven heads. And she trampled upon the lion-faced  
 power and that with a *dragon*-face, because she *believed*  
 in the light she was saved from them all'. This, my Lord, is  
 the interpretation of the words which thou hast spoken."

68. It happened when the First *Mystery* heard these  
 words, he said: "*Excellent, James, thou beloved one.*"

The First *Mystery* continued again, *however*, with the  
 discourse. He said to the *disciples*: "It happened when  
 I brought the Pistis Sophia forth from the *Chaos*, she cried  
 out again saying:

1. 'I have been saved from the *Chaos* and released from  
 the bonds of darkness. I have come to thee, O Light.

2. For thou hast been light on every side of me as thou  
 didst save and help me.

3. And the *emanations* of the Authades, as they rose  
 against me, thou didst *prevent* them through thy light. And  
 they were not able to approach me, because thy light was  
 with me, and saving me through thy *outpouring* of light.

4. *For* because the *emanations* of the Authades oppressed  
 me, they took away my power from me, they cast me into  
 the *Chaos(es)* there being no light in me. I became like  
*matter* which was heavy, before them.

5. And after these things an *outpouring* power came to me  
 from thee, saving me; it gave light on my left and on my  
 right, and it surrounded me on | every side of me, so that  
 no *part* of me was without light.

CA NIM MMOI PE · XEKAC NNE AAY MMEPOC NTAI  
 WWPPE ECHO NATOYOIN ·

6. AYW AKSWBC EBOL EXWI MPOYOIN NTEKAPO-  
 ZPOIA · AYW AKCTY EBOL NZHT NNAZYLI THPOY  
 5 EOOY · AYW AIP-CATHE NNAZYLI THPOY ETBE PEK-  
 OYOIN ·

7. AYW TEKAPOZPOIA NOYOIN · NTOC TE NTAC-  
 XICE MMOI · AYW ACPI EBOL MMOI NNEPROBOLOYE  
 MPAZADHC NA EYALIBE MMOI · ΓΑΗ

10 8. AYW AIWWPPE EITHK NZHT ZM PEKOYOIN · AYW  
 (EIO) NOYOIN ECHOTY NTE TEKAPOZPOIA ·

9. AYW AYOYE NCABOL MMOI NSI NEPROBOLOYE  
 MPAZADHC NA ENEYZWX MMOI · AYW AIPYOIN  
 ZN TEKNOE NCOM · XE NTOK WAKNOYZM NOYOIOW

15 NIM ·

TAI TE TMETANOIA ENTACXOOC NSI TPIC TIC CO-  
 PHA NTERECEI' EZPAI ZM PEHALOC · AYW NTERE(C)BWA  
 EBOL ZN MMPPE MPEHALOC · TENOY CE PETE OYN-  
 MAAXE MMOY ECWTM · MARECWTM ·

20 ACWWPPE CE NTERE PIWOPM MMYSTHPION OYW EC-  
 XW NNEIWAHE EMMATHHC · AHEI' EOH NSI THMAS  
 PEHALX XE PAHOEIC · OYN-MAAXE MPAPMNOYOIN ·  
 AYW A PANOYC NOEI NNWAHE ENTACXOOC · TE- ΓΑΗ<sup>b</sup>  
 NOY CE KELEYE NA TATAYE-PEWA NNWAHE FL-  
 25 NEROC · AYOYAWB DE NSI PIWOPM MMYSTHPION PE-

1 omit PE.

11 supply EIO.

17 MS NTEREWA.

6. And thou hast clothed me with the light of thy *outpouring*. And thou hast purified from me all my evil *materials*. And I have become raised over all my *materials* because of thy light.

7. And thy *outpouring* of light is that which has raised me, and it has taken away from me the *emanations* of the Authades, which *afflicted* me.

8. And in thy light I became courageous and a pure light of thy *outpouring*.

9. And the *emanations* of the Authades which oppressed me have gone far from me, and I have become lighted in thy great power, for thou dost save me at all times.<sup>7</sup>

This is the *repentance* which the Pistis Sophia said when she came out of the *Chaos* and was released from the bonds of the *Chaos*. Now at this time, he who has ears to hear, let him hear."\*

69. Now it happened when the First *Mystery* finished saying these words to the *disciples*, Thomas came forward and said: "My Lord, my man of light has ears and my *mind* has *understood* the words which thou hast said. Now at this time *command* me that I give the interpretation of the words *clearly*."

But the First *Mystery* answered | and said to Thomas:

\* Mk. 4.9



χλϥ ἡϑωμας χε †κελεγε νακ ετρεκταγε-πρωλ  
 ἡπσυμνος· πενταςυμνεγε ἡμοϥ ρραϊ ουηῖ ἡσι  
 τπιστικ σοφια· λοουωϑβ δε ἡσι θωμας πεχλϥ  
 χε παχοεις ετβε φυμνος εντασχοοϥ ἡσι τπιστικ  
 5 σοφια χε ασνουζῆμ εβολ ῆμ πεχλαος· λ τεκβομ  
 ἡουοειν προφητεγε ρροϥ ἡπιουοειω· ριτῆ σο-  
 λομων πωρη ἡδαλυεια· ῆν νεϥωλη χε

1. λινουζῆμ εβολ ῆν ἡμρηε λιπωτ ερατκ πχοεις·

2. χε ακωωπε ναῖ ἡουναμ· εκνουζῆμ ἡμοῖ· ραθ

10 [αυω εκνουζῆμ ἡμοῖ] αυω εκ† ἡτοοτ·

3. ακκωλυ ἡνετ†ουβηῖ· αυω ἡποουοωῆε εβολ·  
 χε νερε πεκρο ωοοπ ἡμμαι πε εϥνουζῆμ ἡμοῖ ῆν  
 τεκχαρις·

4. λιχιωω ἡπεμτο εβολ ἡουμνηωε· αυω αυ-  
 15 νοχῖ εβολ· λιρε ἡουταστ ἡπευῆμτο εβολ·

5. ακωωπε ναῖ ἡσι ουβομ εβολ ριτοοτκ· εστ  
 ἡτοοτ· χε ακκω ἡγενεῆε ἡσα ουναμ ἡμοῖ·  
 αυω ἡσα ρβοϥ ἡμοῖ χεκας ἡνε λαλυ ἡσα ἡμοῖ  
 ωωπε εϥο ἡατοουοειν·

20 6. ακκεπαζε ἡμοῖ ρα θαῖβεε ἡπεκνα· αυω λιρ-  
 πετπε ἡνεωτην ἡωλαρ·

7. τεκουναμ τε ἡτασχιεε ἡμοῖ αυω ακχι-πωω-  
 νε ἡσαβολ ἡμοῖ·

ραθ<sup>b</sup>

2 MS πενταςυμνονεγε: πω erased. MS ρραϊ ἡουηῖ: η crossed out;  
 read εραϊ ουηῖ.

10 αυω εκνουζῆμ ἡμοῖ: dittography.

“I *command* thee to give the interpretation of the *song of praise* in which the Pistis Sophia *sang praises* to me.”

Thomas *however* answered and said: “My Lord, concerning the *song of praise* which the Pistis Sophia spoke because she was saved from the *Chaos*, thy light-power once *prophesied* about it through Solomon, the son of David, in his *Odes*, thus:

1. I have been saved from the bonds; I have fled to thee, O Lord.

2. For thou hast been a right hand to me; saving me [and saving me] and helping me.

3. Thou hast *prevented* those that rise against me; and they have not been revealed because thy face was with me, saving me with thy *grace*.

4. I was despised in the presence of a multitude; and they cast me forth; I became like lead in their presence.

5. There has been for me a power from thee, helping me; for thou hast placed lamps on my right side and on my left side, lest any side of me should be without light.

6. Thou hast *sheltered* me with the shadow of thy mercy, and I became raised above garments of skin.

7. It was thy right hand which raised me and thou hast taken away sickness from me. |

8. Αἰψωπε εἰς ἄβυσσον ἔν τε κέκμηται εἰς ββηγ ἔν  
τεκαδικαίος ὕνη·

9. ἀγογε εβολ ἄμοι ἄσι νετ-ῥοὺβηῖ ἄγω ἄ-  
τμαῖο ἔν τε κέκμηται χρηστός· ἔε πεκμητόν ὦρον  
5 ὦλενεῖ ἄτε πιενεῖ·

παῖ ὅε ὦ παχθεῖς πε πβωλ ἄτμετανοία ἐντ-  
αχχοός ἄσι τπιστικ σοφία ἄτερεσνοῦῖ ἔν πε-  
χλος· σῶτῃ ὅε ταχχοῖ ἔν οὐπαρῖησια· πῶαχε  
ὅε ἐντα τεκβόμ ἄνοῦοειν χοοῖ ἔντῃ σολομών·  
10 ἔε ἄνοῦῖ εβολ ἔν ἄμῖρε ἄπῶτ ἐρατῖ πχοῖς  
ἄτοῖ πε πῶαχε ἐνταχχοοῖ ἄσι τπιστικ σοφία·  
ἔε ἄβωλ εβολ ἔν ἄμῖρε ἄπκακε· ἄει' ἐρατῖ  
ποῦοῖν ἄγω πῶαχε ἐνταχχοοῖ ἄσι τεκβόμ ἔε ἄ  
15 ἄψωπε ἄπῖ ἄνοῦναμ ἐκνοῦῖ ἄμοι· ἄγω ἐκ-  
ἄτοοτ· ἄτοῖ ὀν πε πῶαχε ἐνταχχοοῖ ἄσι τπισ-  
τικ σοφία ἔε ἄψωπε ἄνοῦοειν ἔε ἄνιμ ἄμοει·  
(ἐκνοῦῖ ἄμοι) ἄγω ἐκ-ἄτοοτ· ἄγω πῶαχε  
ἐντα τεκβόμ ἄνοῦοειν χοοῖ ἔε ἄκκωλυ ἄνετ-  
ῥοὺβηῖ· ἄγω ἄποῦοῦῖ εβολ· ἄτοῖ πε πῶαχε  
20 ἐνταχχοοῖ ἄσι τπιστικ σοφία ἔε ἄγω ἄπροβο-  
λοοῦε ἄπλαγῶλαησ ἄπῖ ἐτ-ῥοὺβηῖ· ἄκκωλυ ἄμοοῦ  
ἔντῃ πεκοῦοειν· ἄγω ἄποῦοῦῖ εβολ ἔε ἄροῖ  
ἄγω πῶαχε ἐντα τεκβόμ χοοῖ· ἔε ἄερε πεκῖο  
ὦρον ἄμῖ ἄε ἄνοῦῖ ἄμοι ἔν τεκχαρῖς· ἄτοῖ

13 ὀ in upper right-hand margin at end of quire.

17 supply ἐκνοῦῖ ἄμοι.

8. I have become powerful in thy truth and purified in thy *righteousness*.

9. Those that rose against me have gone far from me; and I have been justified in thy *beneficence*, for thy rest exists for ever and ever'. \*

Now, O my Lord, this is the interpretation of the *repentance* which the Pistis Sophia spoke when she was saved from the *Chaos*. Hear now and I will say it *openly*.

Now the word which thy light-power spoke through Solomon: 'I have been saved from my bonds; I have fled to thee, O Lord': that is the word which the Pistis Sophia spoke: 'I have been released from the bonds of darkness; I have come to thee, O Light'. And the word which thy power spoke: 'Thou hast been a right hand to me; saving me and helping me': that again is the word which the Pistis Sophia said: 'Thou hast been a light on every side of me (saving me) and helping me'. And the word which thy light-power spoke: 'Thou hast *prevented* those that rise against me and they have not been revealed': that is the word which the Pistis Sophia said: 'And the *emanations* of the Aethades, which rose against me, thou didst *prevent* them through thy light; and they were not able to approach me'. And the word which thy power spoke: 'For thy face was with me, saving me with thy *grace*': that is | the word

\* Ode Sol. 25.1-11

ΠΕ ΠΩΛΧΕ ΝΤΑΣΧΟΟϞ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ ΝΕΡΕ <sup>PM</sup> b  
 ΠΕΚΟΥΘΕΙΝ ΨΟΟΠ Ν̄ΜΜΑΙ ΠΕ ΕϞΝΟΥΖ̄Μ̄ Μ̄ΜΟῙ Ζ̄Ν ΤΕΚ-  
 ΑΠΟΣΡΟΙΑ Ν̄ΟΥΟῙΝ· ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ  
 ΧΟΟϞ ΧΕ ΛΙΣΩΨ Μ̄ΠΕΜΤΟ ΕΒΟΛ Ν̄ΟΥΜΗΗΨΕ ΑΥΩ  
 5 ΑΥΝΟΧ̄Τ̄ ΕΒΟΛ· Ν̄ΤΟϞ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϞ Ν̄ΣΙ  
 ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ ΑΥΖΩΧ Μ̄ΜΟῙ Ν̄ΣΙ ΝΕΠΡΟΒΟ-  
 Λ̄ΟΟΥΕ Μ̄ΠΑΥΘΑΔΗΣ· [ΑΥΩ] ΑΥΩ ΑΥϞΙ-ΤΑΣΟΜ Ν̄ΖΗΤ·  
 ΑΥΩ ΛΙΣΩΨ̄Ϟ Ν̄ΝΑΣΡΑΥ· ΑΥΩ ΑΥΝΟΧ̄Τ̄ ΕΒΟΛ Ζ̄Μ̄ ΠΕ-  
 ΧΑΟΣ ΕΜ̄Ν-ΟΥΟῙΝ Ν̄ΖΗΤ· ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ  
 10 ΧΟΟϞ ΧΕ ΑῙΡ̄ΘΕ Ν̄ΟΥΤΑΣ̄Τ̄ Μ̄ΠΕῩΜ̄ΤΟ ΕΒΟΛ· Ν̄ΤΟϞ  
 ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϞ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ Ν̄-  
 ΤΕΡΟΥϞΙ-ΝΑΟΥΟῙΝ Ν̄ΖΗΤ· ΑΪΨΩΠΕ Ν̄ΘΕ Ν̄ΟΥΖ̄ΥΛΗ  
 ΕΣΖΟΡ̄Ψ̄ Ν̄ΝΑΣΡΑΥ· ΑΥΩ ΠΩΛΧΕ ΟΝ ΕΝΤΑ ΤΕΚΣΟΜ <sup>PM</sup> a  
 ΧΟΟϞ ΧΕ ΑΥΩ ΛΣΨΩΠΕ ΝΑῙ Ν̄ΣΙ ΟῩΣΟΜ ΕΒΟΛ ΖΙ-  
 15 ΤΟΟΤ̄Κ̄ ΕΣ† Ν̄ΤΟΟΤ̄· Ν̄ΤΟϞ ΟΝ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣ-  
 ΧΟΟϞ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΑΥΩ Μ̄Ν̄Ν̄ΣΑ ΝΑῙ ΑΥ-  
 ΣΟΜ Ν̄ΟΥΘΕΙΝ ΕΙ' ΝΑῙ ΕΒΟΛ ΖΙΤΟΟΤ̄Κ̄ ΕΣΝΟΥΖ̄Μ̄ Μ̄ΜΟῙ·  
 ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟϞ ΧΕ ΑΚΚΩ Ν̄ΖΕΝ-  
 ΖΗΒ̄Σ̄ Ν̄ΣΑ ΟῩΝΑΜ Μ̄ΜΟῙ· ΑΥΩ ΣΑ ΖΒΟΥΡ Μ̄ΜΟῙ ΧΕ-  
 20 ΚΑΣ Ν̄ΝΕ ΛΑΛΥ Ν̄ΣΑ Μ̄ΜΟῙ ΨΩΠΕ ΕϞΟ Ν̄ΑΤΟΥΘΕΙΝ·  
 Ν̄ΤΟϞ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϞ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ·  
 ΧΕ Α ΤΕΚΣΟΜ Ρ̄ΟΥΘΕΙΝ ΖΙ ΟῩΝΑΜ Μ̄ΜΟῙ· ΑΥΩ ΖΙ  
 ΖΒΟΥΡ Μ̄ΜΟῙ· ΑΥΩ ΕΣΚΩΤΕ ΕΡΟῙ ΖΙ ΣΑ ΝΙΜ Μ̄ΜΟῙ·  
 ΧΕΚΑΣ Ν̄ΝΕ ΛΑΛΥ Ν̄ΣΑ Μ̄ΜΟῙ ΨΩΠΕ ΕϞΟ Ν̄ΑΤΟΥΘΕΙΝ·  
 25 ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟϞ ΧΕ ΑΚΣΚΕΠΑΣΕ  
 Μ̄ΜΟῙ Ζ̄Ν ΘΑΙΒΕΣ Μ̄ΠΕΚΝΑ' Ν̄ΤΟϞ ΟΝ ΠΕ ΠΩΛΧΕ ΕΝΤ- <sup>PM</sup> a b

2 first Ν̄ in Μ̄ΜΟῙ inserted above.

7 ΑΥΩ: dittography.

13 Π in upper left-hand margin at beginning of quire.

which the Pistis Sophia said: 'Because thy light was with me, saving me through thy *outpouring* of light'. And the word which thy power spoke: 'I was despised in the presence of a multitude and they cast me forth': that is the word which the Pistis Sophia said: 'For the *emanations* of the Authades oppressed me [and] and they took away my power from me; and I was despised before them and they cast me into the *Chaos*, there being no light in me'. And the word which thy power spoke: 'I became like lead in their presence': that is the word which the Pistis Sophia said: 'When they took away my lights from me I became like *matter* which was heavy, before them'. And the word which thy power spoke: 'There has been for me a power from thee, helping me': that is the word which the Pistis Sophia said: 'And after these things a light-power came to me from thee, saving me'. And the word which thy power spoke: 'Thou hast placed lamps on my right side and on my left side, lest any side of me should be without light': that is the word which the Pistis Sophia said: 'Thy power gave light on my right and on my left, and it surrounded me on every side of me, so that no part of me was without light'. And the word which thy power spoke: 'Thou hast *sheltered* me in the shadow of thy mercy': that is the word | which

ΛΣΧΟΟϢ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ ΛΥΩ ΛΚΩΒ̄Σ ΕΒΟΛ  
 ΕΧΩΪ Μ̄ΠΟΥΘΕΙΝ Ν̄ΤΕΚΑΠΟΥΡΟΙΑ· ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ  
 ΤΕΚΒΟΜ ΧΟΟϢ ΧΕ ΛΙΡ̄-ΣΑΤΠΕ Ν̄ΝΕΩΤΗΝ Ν̄ΩΛΑΡ·  
 5 Ν̄ΤΟΥ ΟΝ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϢ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟ-  
 ΦΙΑ· ΧΕ ΛΥΩ ΛΥΣΩΤ̄Ϣ ΕΒΟΛ Μ̄ΜΟΪ Ν̄ΝΑΖΥΛΗ ΤΗΡΟΥ  
 ΕΘΟΥ· ΛΥΩ ΛΙΧΙΣΕ ΕΡΟΥ ΕΒΟΛ Ζ̄Μ ΠΕΚΟΥΘΕΙΝ·  
 ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΒΟΜ ΧΟΟϢ ΖΙΤ̄Ν ΣΟΛΟΜΩΝ·  
 ΧΕ ΤΕΚΟΥΝΑΜ ΤΕ Ν̄ΤΑΣΧΙΣΕ Μ̄ΜΟΪ· ΛΥΩ ΛΣΧΙ-  
 ΠΩΩΝΕ Ν̄ΣΑΒΟΛ Μ̄ΜΟΪ· Ν̄ΤΟΥ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣ-  
 10 ΧΟΟϢ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ ΛΥΩ ΤΕΚΑΠΟΥΡΟΙΑ  
 Ν̄ΟΥΘΕΙΝ· Ν̄ΤΟΣ ΤΕ Ν̄ΤΑΣΧΙΣΕ Μ̄ΜΟΪ Ζ̄Μ ΠΕΚΟΥΘΙΝ·  
 ΛΥΩ ΛΣΧΙ Ν̄ΣΑΒΟΛ Μ̄ΜΟΪ Ν̄ΝΕΠΡΟΒΟΛΟΥΘΕ Μ̄ΠΛΥΘ̄Λ·<sup>PMB</sup>  
 ΛΗΣ ΝΑΪ ΕΝΕΥΘΛΙΒΕ Μ̄ΜΟΪ· ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚ-  
 ΒΟΜ ΧΟΟϢ ΧΕ ΛΙΩΩΠΕ ΕΙΘ̄ΜΒΟΜ Ζ̄Ν ΤΕΚΜΕ ΛΥΩ  
 15 ΕΙΤ̄ΒΒΗΥ Ζ̄Ν ΤΕΚΛΙΚΑΙΟΣΥΝΗ· Ν̄ΤΟΥ ΠΕ ΠΩΛΧΕ ΕΝΤ-  
 ΑΣΧΟΟϢ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΛΙΩΩΠΕ ΕΙΘ̄ΜΒΟΜ  
 Ζ̄Μ ΠΕΚΟΥΘΕΙΝ· ΛΥΩ ΕΙΟ Ν̄ΟΥΘΕΙΝ ΕΥΣΟΤ̄Ϣ Ζ̄Ν ΤΕΚ-  
 ΑΠΟΥΡΟΙΑ· ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΒΟΜ ΧΟΟϢ ΧΕ  
 ΛΥΟΥΘΕ ΕΒΟΛ Μ̄ΜΟΪ Ν̄ΒΙ ΝΕΤ̄ΟΥΒΗΪ· Ν̄ΤΟΥ ΠΕ ΠΩΛ-  
 20 ΧΕ ΕΝΤΑΣΧΟΟϢ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ ΛΥΟΥΘΕ  
 ΕΒΟΛ Μ̄ΜΟΪ Ν̄ΒΙ ΝΕΠΡΟΒΟΛΟΥΘΕ Μ̄ΠΛΥΘ̄ΛΛΗΣ ΝΑΪ  
 ΕΝΕΥΖΩΧ Μ̄ΜΟΪ· ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΒΟΜ Ν̄ΟΥ-  
 ΘΕΙΝ ΧΟΟϢ ΖΙΤ̄Ν ΣΟΛΟΜΩΝ ΧΕ ΛΥΩ ΛΙΤΜΑΪΟ Ζ̄Ν ΤΕΚ-  
 Μ̄ΝΤΧΡΗΣΤΟΣ ΧΕ ΠΕΚΜ̄ΤΟΝ ΩΘΟΠ ΩΛ ΕΝΕΖ Ν̄ΕΝΕΖ·<sup>PMB</sup>  
 25 Ν̄ΤΟΥ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϢ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ

5 MS ΛΥΣΩΤ̄Ϣ; Schmidt: read ΛΚΩΒ̄Σ.

the Pistis Sophia said: 'And thou hast clothed me with  
 the light of thy *outpouring*'. And the word which thy power  
 spoke: 'I became raised above garments of skin': that is  
 the word which the Pistis Sophia said: 'I have been purified'<sup>1</sup>  
 from all my evil *materials*, and I have become raised over  
 them in thy light'. And the word which thy power spoke  
 through Solomon: 'It was thy right hand which raised me  
 and it took away sickness from me': that is the word which  
 the Pistis Sophia spoke: 'And thy *outpouring* of light is that  
 which has raised me in thy light, and it has taken away from  
 me the *emanations* of the Authades which *afflicted* me'.  
 And the word which thy power spoke: 'I have become  
 powerful in thy truth and purified in thy *righteousness*':  
 that is the word which the Pistis Sophia said: 'And in thy  
 light I became powerful and a pure light in thy *outpouring*'.  
 And the word which thy power spoke: 'Those that rose  
 against me have gone far from me': that is the word which  
 the Pistis Sophia said: 'And the *emanations* of the Authades  
 which oppressed me have gone far from me'. And the word  
 which thy light-power spoke through Solomon: 'And I have  
 been justified in thy *beneficence*, for thy rest exists for ever  
 and ever': that is the word which the Pistis Sophia said: |

<sup>1</sup> (5) I have been purified; cf. 150, v. 6.

ΧΕ ΛΙΝΟΥΖΜ̄ ΖΝ̄ ΤΕΚΜΝΤΧΡΗΣΤΟΣ· ΧΕ ΝΤΟΚ ΩΔΑΚ-  
 ΝΟΥΖΜ̄ ΝΟΥΟΝ ΝΙΜ·

ΠΑῙ ΣΕ Ω' ΠΑΧΘΕΙΣ ΠΕ ΠΒΩΛ ΤΗΡΨ̄ ΝΤΜΕΤΑΝΟΙΑ  
 ΕΝΤΑΣΧΟΟΣ̄ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΝΤΕΡΕΣΝΟΥΖΜ̄ ΖΜ̄  
 5 ΠΕΧΛΑΟΣ̄ ΛΥΩ ΛΣΒΩΛ ΕΒΟΛ ΖΝ̄ ΜΜΡΡΕ ΜΠΚΑΚΕ·

ΛΣΩΩΠΕ ΣΕ ΝΤΕΡΕ ΠΩΩΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΣΩΤΜ̄  
 ΕΘΩΜΑΣ ΕΧΩ ΝΝΕΪΩΔΑΧΕ· ΠΕΧΛΑΨ̄ ΝΑΨ̄ ΧΕ ΕΥΓΕ  
 ΚΑΛΩΣ ΘΩΜΑΣ ΠΜΑΚΑΡΙΟΣ· ΠΑῙ (ΠΕ) ΠΒΩΛ ΜΦΥΜΝΟΣ  
 ΕΝΤΑΣΧΟΟΨ̄ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΛΧΟΥΩΣ̄ ΔΕ ΟΝ  
 10 ΕΤΟΟΤΨ̄ Ν̄ΒΙ ΠΩΩΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΠΕΧΛΑΨ̄ ΝΜΜΑΘΗ-  
 ΤΗΣ· ΧΕ ΛΣΟΥΩΣ̄ ΔΕ ΟΝ ΕΤΟΟΤΣ̄ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟ- ΠΜΓ̄  
 ΦΙΑ· ΛΣΖΥΜΝΕΥΕ ΕΣΡΑΪ̄ ΕΡΟΪ̄ ΕΣΧΩ ΜΜΟΣ· ΧΕ

1. †ΖΥΜΝΕΥΕ ΕΣΡΑΪ̄ ΕΡΟΚ̄ ΠΑῙ ΕΒΟΛ ΖΙΤΜ̄ ΠΕΚΤΩΨ̄  
 ΑΚΝΤ̄ ΕΒΟΛ ΖΙΤΜ̄ ΠΑΙΩΝ ΕΤΧΟΣΕ ΕΤΜΠΣΑ ΝΤΠΕ· ΛΥΩ  
 15 ΑΚΝΤ̄ ΕΣΡΑΪ̄ ΕΝΤΟΠΟΣ ΕΤΜΠΕΣΗΤ·

2. ΛΥΩ ΟΝ ΖΙΤΜ̄ ΠΕΚΤΩΨ̄ ΑΚΝΑΖΜΕΤ̄ ΕΒΟΛ ΖΕΝ  
 ΝΤΟΠΟΣ ΕΤΜΠΕΣΗΤ· ΛΥΩ ΕΒΟΛ ΖΙΤΟΟΤΚ̄ ΑΚΨΙ-ΘΥ-  
 ΛΗ ΜΜΑΥ ΕΤΩΟΠ̄ ΖΝ̄ ΝΑΒΟΜ̄ ΝΟΥΟΪΝ̄ ΛΥΩ ΛΙΝΑΥ  
 ΕΡΟΣ·

20 3. ΛΥΩ ΝΤΟΚ ΠΕΤΧΩΨΡΕ ΣΑΒΟΛ ΜΜΟΪ̄ ΝΝΕΠΡΩΒΟ-  
 ΛΟΟΥΕ ΜΠΑΥΘΑΛΗΣ̄ ΝΑΪ̄ ΕΝΕΥΖΩΧ̄ ΜΜΟΪ̄· ΛΥΩ ΕΥΟ  
 ΝΧΑΧΕ ΕΡΟΪ̄· ΛΥΩ ΑΚ† ΝΑΪ̄ ΝΤΕΣΟΥΣΙΑ ΕΤΡΑΒΩΛ  
 ΕΒΟΛ ΝΜΜΡΡΕ ΝΝΕΠΡΩΒΟΛΟΟΥΕ ΜΠΑΔΑΜΑΣ·

ΠΜΓ̄<sup>b</sup>

2 in the ode ΝΟΥΟΪΩ ΝΙΜ; see 150.14, 15.

8 MS ΠΑῙ ΠΒΩΛ.

14 MS ΖΙΤΜ̄; read ΖΝ̄.

17 MS originally ΕΠΤΟΠΟΣ; emended to ΖΕΝ ΝΤΟΠΟΣ; read ΖΝ̄ ΝΤΟΠΟΣ.

20 MS ΠΕΤΧΩΨΡΕ; read ΠΕΝΤΑΚΧΩΨΡΕ.

'I have been saved in thy *beneficence*, for thou dost save everyone'.<sup>1</sup>

Now *O* my Lord, this is the whole interpretation of the *repentance* which the Pistis Sophia spoke when she was saved from the *Chaos*, and she was released from the bonds of the darkness."

70. Now it happened when the First *Mystery* heard Thomas saying these words, he said to him: "*Excellent, well done* Thomas, thou *blessed one*. This is the interpretation of the *song of praise* which the Pistis Sophia spoke."

The First *Mystery*, however, continued again. He said to the *disciples*: "*But* the Pistis Sophia continued again, she *sang praises* to me, saying:

1. 'I *sing praise* to thee; through thy ordinance thou didst bring me forth from the *aeon* on high, which is above, and thou didst bring me to the *places* below.

2. And again through thy ordinance thou didst save me from the *places* below; and through thyself thou hast there taken the *matter* which is in my light-power, and I saw it.

3. And thou hast dispelled from me the *emanations* of the Authades which oppressed me, and they were hostile to me; and thou didst give to me the *authority* that I should be released from the bonds<sup>2</sup> of the *emanations* of the Adamas. |

<sup>1</sup> (2) save everyone; in the ode: save me at all times; (see 150.14, 15).

<sup>2</sup> (22) that I should be released from the bonds; Till: that I should release the bonds.

4. ΛΥΩ ΑΚΠΑΤΑΣΣΕ ΜΦΟϞ ΝΣΙΤ· ΠΑΤΣΑΩϞΕ ΝΑΠΕ·  
 ΑΚΝΟΧ̄Ϟ ΕΒΟΛ Ζ̄Ν ΝΑΒΙΧ· ΛΥΩ ΑΚΤΑΣΟΙ ΕΡΑΤ ΕΧ̄Ν  
 ΤΕϞΣΥΛΗ· ΑΚΤΑΚΟC ΧΕΚΑΣ ΕΝΝΕ ΠΕϞΣΠΕΡΜΑ ΤΩ-  
 ΟῩΝ ΧΙΝ ΜΠΕΙΝΑΥ·
- 5 5. ΛΥΩ ΝΤΟΚ ΠΕΤΕ ΝΕΚΩΟΠ ΝΜΜΑΙ ΕΚΤΣΟΜ ΝΑΙ  
 Ζ̄Ν ΝΑΙ ΤΗΡΟΥ· ΛΥΩ Α ΠΕΚΟΥΟΕΙΝ ΚΩΤΕ ΕΡΟΙ Ζ̄Ν  
 ΤΟΠΟC ΝΙΜ [ΤΗΡΟΥ] ΛΥΩ ΕΒΟΛ ΣΙΤΟΟΤΚ ΑΚΡ̄-ΝΕΠΡΟ-  
 ΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΑΥΘΑΔΗC ΝΑΤΣΟΜ·
6. ΧΕ ΑΚΧΙ-ΤΣΟΜ ΜΠΕΥΟΥΟΙΝ ΣΡΑΙ ΝΖΗΤΟΥ· ΛΥΩ  
 10 ΑΚΣΟΥΤ̄Ν ΝΤΑΣΙΗ ΕΝΤ̄ ΕΒΟΛ Ζ̄Μ ΠΕΧΑΟC·
7. ΛΥΩ ΑΚΠΟΟΝΕΤ ΕΒΟΛ Ζ̄Ν ΝΙΚΑΚΕ ΝΖΥΛΙΚΟΝ·  
 ΛΥΩ ΑΚΧΙ-ΝΑΣΟΜ ΤΗΡΟΥ ΝΤΟΟΤΟΥ· "ΝΑΙ ΕΝΤΑΥΧΙ-  
 ΠΕΥΟΥΟΕΙΝ· ΡΜΔ
8. ΑΚΝΟΥΧΕ ΕΣΟΥΝ ΕΡΟΥ ΝΟΥΟΥΟΕΙΝ ΕϞΣΟΤ̄Ϟ·  
 15 ΛΥΩ ΝΑΜΕΛΟC ΤΗΡΟΥ ΝΑΙ ΕΤΕ ΜΝ-ΟΥΟΕΙΝ ΝΖΗΤΟΥ·  
 ΑΚΤ̄ ΝΑΥ ΝΟΥΟΥΟΕΙΝ ΕϞΣΟΤ̄Ϟ· ΕΒΟΛ Ζ̄Μ ΠΟΥΟΕΙΝ  
 ΜΠΧΙCΕ·
9. ΛΥΩ ΑΚΣΟΥΤ̄Ν-ΤΕΣΙΗ ΝΑΥ· ΛΥΩ ΠΟΥΟΕΙΝ Μ-  
 ΠΕΚΣΟ· ΑϞΩΠΕ ΝΑΙ ΝΟΥΩΝ̄Σ ΝΑΤΤΑΚΟ·
- 20 10. ΑΚΝΤ̄ ΕΣΡΑΙ ΜΠΕΤΠΕ ΜΠΕΧΑΟC· ΠΤΟΠΟC ΜΠΕ-  
 ΧΑΟC ΜΝ ΠΤΑΚΟ ΧΕΚΑΣ ΕΥΕΒΩΛ ΕΒΟΛ ΝΒΙ ΝΖΥΛΗ  
 ΤΗΡΟΥ ΕΤ̄ΝΖΗΤ̄ ΝΑΙ ΕΤΩΟΠ Ζ̄Μ ΠΤΟΠΟC ΕΤ̄ΜΜΑΥ·  
 ΛΥΩ ΝΣΕΡ̄ΒΡ̄ΡΕ ΝΒΙ ΝΑΣΟΜ ΤΗΡΟΥ Ζ̄Μ ΠΕΚΟΥΟΕΙΝ·  
 ΛΥΩ ΝΤΕ ΠΕΚΟΥΟΕΙΝ ΩΠΕ ΝΖΗΤΟΥ ΤΗΡΟΥ·
- 25 11. ΑΚΚΑ-ΠΟΥΟΕΙΝ ΝΤΕΚΑΠΟΣΡΟΙΑ ΝΖΗΤ· ΛΙΩΠΕ  
 ΝΟΥΟΕΙΝ ΕϞΣΟΤ̄Ϟ·

3 MS ΑΚΤΑΚΟC; read ΑΚΤΑΚΟϞ.

7 omit ΤΗΡΟΥ after ΝΙΜ.

4. And thou hast *smitten* the basilisk with seven heads, thou hast cast it out with my hands; and thou hast set me up over its *matter*. Thou hast destroyed it, lest its *seed* rise up from this hour.

5. And thou wast with me giving power to me in all these things; and thy light surrounded me in all *places*, and through thyself thou hast made all the *emanations* of the Authades powerless.

6. For thou hast taken away from them the power of their light; and thou hast made straight my way to bring me forth from the *Chaos*.

7. And thou hast removed me out of the *material* darkness(es) and thou hast taken away from them all my powers, the light of which had been taken.

8. Thou hast cast into them (my powers) pure light; and to all my *members*, in which there was no light, thou hast given pure light out of the light of the height.

9. And thou hast made straight the way for them (my members); and the light of thy face has become for me imperishable life.

10. Thou hast brought me above the *Chaos*, the *place* of the *Chaos* and the destruction, so that all the *materials* within it which are in that *place* should be released, so that all my powers should be renewed in thy light and that thy light should be within them all.

11. Thou hast placed the light of thy *outpouring* in me. I have become purified light'. |

ΠΑΙ ΟΝ ΠΕ ΠΜΕΣΝΑΥ ΝΖΥΜΝΟΣ ΕΝΤΑΣΧΟΟϞ Ν̄ΣΙ <sup>ΡΜΑ</sup> <sup>b</sup>  
 ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΠΕΤΝΟΕΙ ΘΕ ΝΤΕΙΜΕΤΑΝΟΙΑ ΜΑΡΕΧΕΙ'  
 ΕΘΗ Ν̄ΧΟΟϞ · ΛΣΩΠΠΕ ΘΕ ΝΤΕΡΕ ΠΩΘΟΡΠ̄ Μ̄ΜΥΣΤΗ-  
 ΡΙΟΝ ΟΥΩ ΕΧΩ Ν̄ΝΕΪΩΛΧΕ ΛΧΕΙ' ΕΘΗ Ν̄ΣΙ ΜΑΘΛΙΟΣ  
 5 ΠΕΧΛΑϞ ΧΕ ΛΙΝΟΪ Μ̄ΠΒΩΛ Μ̄ΠΖΥΜΝΟΣ ΠΑΪ ΕΝΤΑΣΧΟΟϞ  
 Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΤΕΝΟΥ ΘΕ ΚΕΛΕΥΕ ΝΑΪ ΤΑΧΟΟϞ  
 2̄Ν ΟΥΠΑΡΡΗΣΙΑ · ΛΧΟΥΩΨ̄Β ΔΕ Ν̄ΣΙ ΠΩΘΟΡΠ̄ Μ̄ΜΥΣΤΗ-  
 ΡΙΟΝ ΠΕΧΛΑϞ ΧΕ †ΚΕΛΕΥΕ ΝΑΚ ΜΑΘΛΙΟΣ ΕΤΡΕΚΤΑΥΕ-  
 ΠΒΩΛ Μ̄ΠΖΥΜΝΟΣ ΕΝΤΑΣΧΟΟϞ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ·  
 10 ΛΧΟΥΩΨ̄Β ΔΕ Ν̄ΣΙ ΜΑΘΛΙΟΣ ΠΕΧΛΑϞ ΧΕ ΕΤΒΕ ΠΒΩΛ  
 Μ̄ΦΥΜΝΟΣ ΕΝΤΑΣΧΟΟϞ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ · Λ ΤΕΚ-  
 ΣΟΜ ΝΟΥΟΕΙΝ' ΠΡΟΦΗΤΕΥΕ ΖΑΡΟϞ Μ̄ΠΙΟΥΟΕΙΩ ΖΙΤ̄Ν <sup>ΡΜΕ</sup>  
 ΤΩΔΗ Ν̄ΣΟΛΟΜΩΝ ΧΕ

1. ΠΕΝΤΑϞ̄ΝΤ̄ ΕΠΕΣΗΤ ΕΒΟΛ 2̄Ν Μ̄ΜΑ ΕΤΧΟΣΕ (Ε)Τ-  
 15 ΣΑΤΠΕ · ΛΥΩ ΛϞ̄ΝΤ̄ Ε2ΡΑΪ 2̄Ν Μ̄ΜΑ ΕΤ̄ΜΠ̄ΣΟΝ Μ̄ΠΕΣΗΤ ·

2. ΠΕΝΤΑϞϞΙ Μ̄ΜΑΥ Ν̄ΝΕΤ2̄Ν ΤΜΗΤΕ · ΛΥΩ ΛϞΤΣΑΒΟΥϞ  
 ΕΡΟΥϞ ·

3. ΠΕΝΤΑϞΧΩΠΡΕ ΕΒΟΛ Ν̄ΝΑΧΛΑΧΕ Μ̄Ν ΝΑΛΑΝΤΙ-  
 ΔΙΚΟΣ · ΠΕΝΤΑϞ† ΝΑΪ ΝΟΥΕΖΟΥΣΙΑ Ε2ΡΑΪ ΕΧ̄Ν 2̄ΕΝ-  
 20 Μ̄ΡΡΕ ΕΒΟΛΟΥ ΕΒΟΛ ·

4. ΠΕΝΤΑϞΠΑΤΑΣΣΕ Μ̄ΦΟϞ ΕΤΟ Ν̄ΣΑΨϞΕ Ν̄ΑΠΕ 2̄Ν  
 ΝΑΒΙΧ · ΛϞΤΑ20Ϊ ΕΡΑΤ ΖΙΧ̄Ν ΤΕϞΝΟΥΝΕ ΧΕΚΑΣ ΕΙΕ-  
 4ΩΤΕ ΕΒΟΛ Μ̄ΠΕϞΣΠΕΡΜΑ ·

5. ΛΥΩ Ν̄ΤΟΚ ΝΕΚ̄Ν̄Μ̄ΜΑΪ ΠΕ ΕΚ† Ν̄ΤΟΟΤ · 2ΡΑΪ 2̄Μ  
 25 ΜΑ ΝΙΜ · ΛϞΚΩΤΕ ΕΡΟΪ Ν̄ΣΙ ΠΕΚΡΑΝ ·

8 MS originally ΕΤΡΕΚΧΩ Μ̄; ΧΩ Μ̄ crossed out, ΤΑΥϞ inserted.

14 ΕΒΟΛ in margin. MS ΕΤΧΟΣΕ ΤΣΑΤΠΣ.

This again is the second *song of praise* which the Pistis Sophia spoke. Now let him who *understands* this *repentance* come forth and say it."

71. Now it happened when the First *Mystery* finished saying these words, Matthew came forward and said: "I have *understood* the interpretation of the *song of praise* which the Pistis Sophia spoke. Now at this time *command* me that I say it *openly*."

The First *Mystery*, however, answered and said: "I *command* thee, Matthew, to give the interpretation of the *song of praise* which the Pistis Sophia spoke."

Matthew, however, answered and said: "Concerning the interpretation of the *song of praise* which the Pistis Sophia spoke, thy light-power once *prophesied* about it through the *Ode* of Solomon, thus:

1. 'He who brought me down from the high places which are above has brought me up from the places in the depth below.

2. He who there has taken those that are in the midst has taught me <sup>1</sup> of them.

3. He who has dispelled my enemies and my *adversaries* has given me *authority* over bonds, to release them.

4. He who has *smitten* the serpent with seven heads with my hands has set me up over its root, so that I might wipe out its *seed*.

5. And thou wast with me, helping me. In all places thy name surrounded me. |

<sup>1</sup> (16) taught me; MS: taught them.

6. Α ΤΕΚΟΥΝΑΜ ΤΑΚΕ-ΤΜΑΤΟΥ ΜΠΡΕΧΧΕ-ΠΕΘΟΟΥ · ΡΜΕ<sup>b</sup>  
 Α ΤΕΚΩΙΧ ΚΕ2-ΤΕ2ΙΗ ΝΝΕΚΠΙΣΤΟΣ ·
7. ΑΚΣΟΤΟΥ ΕΒΟΛ 2Ν ΝΤΑΦΟΣ ΑΥΩ ΑΚΠΟΟΝΟΥ  
 ΕΒΟΛ 2Ν ΤΜΗΤΕ ΝΝΚΩΩC ·
- 5 8. ΑΚΧΙ Ν2ΕΝΚΑΣ ΕΥΜΟΟΥΤ · ΑΚ† 2ΙΩΟΥ ΝΟΥCΩ-  
 ΜΑ · ΑΥΩ ΝΕΤΕ ΝCΕΚΙΜ ΑΝ · ΑΚ† ΝΑΥ ΝΟΥΕΝΕΡΓΙΑ  
 ΝΩΝ2 ·
9. Α ΤΕΚ2ΙΗ ΩΩΠΕ ΝΟΥΜΝΤΑΤΤΑΚΟ · ΑΥΩ ΜΝ  
 ΠΕΚ2Ο ·
- 10 10. ΑΚΝ-ΠΕΚΑΙΩΝ ΕΧΜ ΠΤΑΚΟ · ΧΕΚΑΣ ΕΥΕΒΩΛ  
 ΕΒΟΛ ΤΗΡΟΥ · ΑΥΩ ΝCΕΡΕΡΡΕ · ΑΥΩ ΝΤΕ ΠΕΚΟΥΟΙΝ  
 Ρ-CΝΤΕ ΝΑΥ ΤΗΡΟΥ ·
11. ΑΚΚΕΤ-ΤΕΚΜΝΤΡΜΜΑΟ 2ΙΩΟΥ · ΑΥΩ ΑΥΡ-ΟΥΜΑ-  
 ΝΩΩΠΕ ΕΦΟΥΑΛΒ ·
- 15 ΠΑΙ 6Ε ΠΑΧΟΕΙC ΠΕ ΠΒΩΛ ΜΦΥΜΝΟC ΕΝΤΑCΧΟΟ4  
 Ν6Ι ΤΠΙCΤΙC CΟΦΙΑ · CΩΤΜ 6Ε ΤΑΧΟΟ4 2Ν ΟΥΟΥ-  
 ΩΝ2 ΕΒΟΛ · ΠΩΛΧΕ ΕΝΤΑ ΤΕΚ6ΟΜ ΧΟΟ4 2ΙΤΝ CΟ-  
 ΛΟΜΩΝ · ΧΕ ΠΕΝΤΑ4ΝΤ ΕΠΕCΗΤ ΕΒΟΛ 2Ν ΜΜΑ ΕΤ- ΡΜΕ<sup>c</sup>  
 ΧΟCΕ ΕΤ2ΙΠCΑΝΤΠΕ · ΑΥΩ ΟΝ ΑΚΝΤ Ε2ΡΑΙ 2Ν ΜΜΑ  
 20 ΕΤ2Ν Π6ΟΝ ΜΠΕCΗΤ · ΝΤΟ4 ΠΕ ΠΩΛΧΕ ΕΝΤΑCΧΟΟ4  
 Ν6Ι ΤΠΙCΤΙC CΟΦΙΑ ΧΕ (†)2ΥΜΝΕΥΕ Ε2ΡΑΙ ΕΡΟΚ ΠΑΙ  
 ΕΒΟΛ 2ΙΤΜ ΠΕΚΤΩΩ ΑΚΝΤ ΕΒΟΛ 2Μ ΠΕΙΛΙΩΝ ΕΤΧΟCΕ  
 ΕΤΜΠCΑ ΝΤΠΕ ΑΥΩ ΑΚΝΤ ΕΝΤΟΠΟC ΜΠΕCΗΤ · ΑΥΩ  
 ΟΝ ΑΚΝΑ2ΜΕΤ 2ΙΤΝ ΠΕΚΤΩΩ ΑΚΝΤ Ε2ΡΑΙ 2Ν ΝΤΟΠΟC  
 25 ΕΤΜΠΕCΗΤ · ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚ6ΟΜ ΧΟΟ4 2ΙΤΝ  
 CΟΛΟΜΩΝ ΧΕ ΠΕΝΤΑ4CΙ ΜΜΑΥ ΝΝΕΤ2Ν ΤΜΗΤΕ · ΑΥΩ

21 MS 2ΥΜΝΕΥΕ.

6. Thy right hand has destroyed the poison of the slan-  
 derer; thy hand has made the way for thy *faithful ones*.
7. Thou hast freed them from the *graves* and hast  
 removed them from the midst of the corpses.
8. Thou hast taken dead bones and thou hast clothed  
 them with a *body*; and to those that do not move thou hast  
 given *energy* of life.
9. Thy way has become indestructible, and thy face.
10. Thou hast brought thy *aeon* to destruction that all  
 things should be dissolved and be made new and that thy  
 light should become a foundation for them all.
11. Thou hast built thy wealth upon them, and they have  
 become a holy dwelling place'. \*

This now, my Lord, is the interpretation of the *song of praise* which the Pistis Sophia spoke. Hear now that I say it openly. The word which thy power spoke through Solomon: 'He who brought me down from the high places which are above also brought me forth<sup>1</sup> from the places in the depth below': that is the word which the Pistis Sophia said: 'I *sing praise* to thee; through thy ordinance thou didst bring me forth from the *aeon* on high which is above, and thou didst bring me to the *places* below. And again through thy ordinance thou didst save me and bring me out of the *places* below'. And the word which thy power spoke through Solomon: 'He who there has taken those that are in the midst | has taught me of them': that is the word which

\* Ode Sol. 22.1-12

<sup>1</sup> (18, 19) he who ... also brought me forth; MS: he who ... and thou didst also bring me forth.



ΛΗΤΣΑΒΟΪ ΕΡΟΟΥ· ΝΤΟϢ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ  
 ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ ΛΥΩ ΟΝ ΕΒΟΛ ΖΗΤΟΟΤΚ ΑΚΤΡΕΣ-  
 ΣΩΤϢ ΕΒΟΛ ΝΒΙ ΘΥΛΗ ΕΤΖΝ ΤΜΗΤΕ ΝΤΑΒΟΜ· ΛΥΩ  
 ΑΙΝΑΥ· ΕΡΟΣ· ΛΥΩ ΟΝ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΒΟΜ ΧΟΟϢ <sup>PMΕ<sup>b</sup></sup>  
 5 ΖΙΤΝ ΣΟΛΟΜΩΝ ΧΕ ΠΕΝΤΑϢΧΩΩΡΕ ΕΒΟΛ ΝΝΑΧΑΧΕ  
 ΜΝ ΝΑΑΝΤΙΔΙΚΟΣ· ΝΤΟϢ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ  
 ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΛΥΩ ΝΤΟΚ ΠΕ ΝΤΑΚΧΩΩΡΕ ΝΣΑ-  
 ΒΟΛ ΜΜΟΪ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΑΥΘΑΔΗΣ ΝΑΪ  
 ΕΝΕΥΖΩΧ ΜΜΟΪ· ΛΥΩ ΝΑΪ ΕΝΕΥΟ ΝΧΑΧΕ ΕΡΟΪ· ΛΥΩ  
 10 ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΒΟΜ ΧΟΟϢ ΧΕ ΠΕΝΤΑϢ† ΝΑΪ Ν-  
 ΤΕϢΣΟΦΙΑ ΕΣΡΑΪ ΕΧΝ ΖΕΝΜΡΡΕ ΕΒΟΛΟΥ ΕΒΟΛ· ΝΤΟϢ  
 ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΛΥΩ  
 ΛϢ† ΝΑΪ ΝΤΕϢΣΟΦΙΑ· ΕΣΡΑΒΩΛ ΕΒΟΛ ΖΝ ΜΡΡΕ ΝΝΕ-  
 ΠΡΟΒΟΛΟΟΥΕ ΕΤΜΜΑΥ· ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΒΟΜ  
 15 ΧΟΟϢ ΧΕ ΠΕΝΤΑϢΠΑΤΑΣΣΕ ΜΦΟϢ ΕΤΟ ΝΣΑΩϢΕ ΝΑΠΕ  
 ΖΝ ΝΑΒΙΧ· ΛΥΩ ΛΗΤΑΖΟΪ ΕΡΑΤ ΖΙΧΝ ΤΕϢΝΟΥΝΕ ΧΕ <sup>PMZ</sup>  
 ΚΑΣ ΕΪΕϢΩΤΕ ΕΒΟΛ ΜΠΕϢΣΠΕΡΜΑ· ΝΤΟϢ ΠΕ ΠΩΛΧΕ  
 ΕΝΤΑΣΧΟΟϢ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΛΥΩ ΑΚΠΑΤΑΣΣΕ  
 ΜΠΖΟϢ ΠΑ†ΣΑΩϢΕ ΝΑΠΕ ΕΒΟΛ ΖΙΤΝ ΝΑΒΙΧ· ΛΥΩ ΑΚ-  
 20 ΤΑΖΟΪ ΕΡΑΤ ΕΣΡΑΪ ΕΧΝ ΤΕϢΖΥΛΗ· ΑΚΤΑΚΟϢ ΧΕΚΑΣ  
 ΝΝΕ ΠΕϢΣΠΕΡΜΑ ΤΩΟΥΝ ΧΙΝ ΜΠΕΪΝΑΥ· ΛΥΩ ΠΩΛΧΕ  
 ΕΝΤΑ ΤΕΚΒΟΜ ΧΟΟϢ ΧΕ ΛΥΩ ΝΤΟΚ ΝΕΚΝΜΜΑΪ ΠΕ  
 ΝΕΚ† ΝΤΟΟΤ· ΝΤΟϢ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ  
 ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΛΥΩ ΝΤΟΚ ΝΕΚΝΜΜΑΪ ΠΕ ΕΚ†-  
 25 ΣΟΜ ΝΑΪ ΖΝ ΝΑΪ ΤΗΡΟΥ· ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΒΟΜ  
 ΧΟΟϢ ΧΕ ΛΥΩ Α ΠΕΚΡΑΝ ΚΩΤΕ ΕΡΟΪ ΣΡΑΪ ΖΜ ΜΑ ΝΙΜ·

11 MS ΠΤΕϢΣΟΦΙΑ; read ΠΤΕϢΣΟϢΟΥΣΙΑ; see 157.19.

23 MS ΛΥΩ ΝΕΚ·†; ΛΥΩ crossed out, but not Ν; read ΕΚ·†.

the Pistis Sophia said: 'And again through thyself thou hast caused the *matter* in the midst of my power to be purified, and I saw it'. And again the word which thy power spoke through Solomon: 'He who has dispelled my enemies and my *adversaries*': that is the word which the Pistis Sophia said: 'And thou hast dispelled from me the *emanations* of the Authades which oppressed me, and were hostile to me'. And the word which thy power said: 'He who gave to me his *wisdom*<sup>1</sup> over bonds, to release them': that is the word which the Pistis Sophia said: 'And he gave to me his *wisdom* to release me from the bonds of those *emanations*'. And the word which thy power spoke: 'He who has *smitten* the serpent with seven heads with my hands, has set me up over its root, that I should wipe out its *seed*': that is the word which the Pistis Sophia said: 'And thou hast *smitten* the serpent with seven heads with my hands; and thou hast set me up over its *matter*. Thou hast destroyed it that its *seed* may not rise up from this hour'. And the word which thy power spoke: 'And thou wast with me helping me': that is the word which the Pistis Sophia said: 'And thou wast with me giving power to me in all these things'. And the word which thy power spoke: 'In all places thy name surrounded me': | that is the word which the Pistis

<sup>1</sup> (11) wisdom: compare 157.19: authority.

ΝΤΟΥ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· <sup>PMZ</sup> b  
 ΧΕ ΛΥΩ Λ ΠΕΚΟΥΟΙΝ ΚΩΤΕ ΕΡΟΙ ΖΡΑΙ ΖΝ ΝΕΥΤΟΠΟΣ  
 ΤΗΡΟΥ· ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΒΟΜ ΧΟΟΥ ΧΕ ΛΥΩ  
 Λ ΤΕΚΟΥΝΑΜ ΤΑΚΕ-ΤΜΑΤΟΥ ΜΠΡΕΧΧΕ-ΠΕΘΟΥ·  
 5 ΝΤΟΥ ΠΕ ΠΩΛΧΕ ΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ·  
 ΧΕ ΛΥΩ ΕΒΟΛ ΖΙΤΟΥΤΚ ΛΥΡΑΤΒΟΜ ΝΒΙ ΝΕΠΡΟΒΟ-  
 ΛΟΥΥΕ ΜΠΑΥΘΑΛΛΗΣ ΧΕ ΑΚΧΙ-ΠΟΥΟΕΙΝ ΝΤΕΥΒΟΜ  
 ΖΡΑΙ ΝΖΗΤΟΥ· ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΒΟΜ ΧΟΟΥ ΧΕ  
 Λ ΤΕΚΒΙΧ ΚΕΖ-ΤΕΖΗ ΝΝΕΚΠΙΣΤΟΣ· ΝΤΟΥ ΠΕ ΠΩΛΧΕ  
 10 ΕΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΑΚΣΟΥΤΝ-ΤΑΖΗ  
 ΕΝΤ ΕΒΟΛ ΖΜ ΠΕΧΑΟΣ ΧΕ ΛΠΙΣΤΕΥΕ ΕΡΟΚ: ΛΥΩ  
 ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΒΟΜ ΧΟΟΥ· ΧΕ ΑΚΣΟΤΟΥ ΕΒΟΛ  
 ΖΝ ΝΤΑΦΟΣ ΛΥΩ ΑΚΠΟΟΝΟΥ ΕΒΟΛ ΖΝ ΤΜΗΤΕ ΝΝ-  
 ΚΩΦΣ· ΝΤΟΥ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ <sup>PMH</sup>  
 15 ΣΟΦΙΑ· ΧΕ ΛΥΩ ΑΚΣΟΤΤ ΕΒΟΛ ΖΜ ΠΕΧΑΟΣ· ΛΥΩ  
 ΑΚΠΟΟΝΕΤ ΕΒΟΛ ΖΝ ΝΚΑΚΕ ΝΖΥΛΙΚΟΝ· ΕΤΕ ΝΤΟΥΟΥ  
 ΝΕ ΝΕΠΡΟΒΟΛΟΥΥΕ ΝΚΑΚΕ ΕΤΖΜ ΠΕΧΑΟΣ· ΝΑΙ ΕΝΤ-  
 ΑΚΧΙ-ΠΕΥΟΥΟΕΙΝ ΖΡΑΙ ΝΖΗΤΟΥ· ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ  
 ΤΕΚΒΟΜ ΧΟΟΥ ΧΕ ΑΚΧΙ ΝΖΕΝΚΑΣ ΕΥΜΟΥΟΥΤ ΑΚ†  
 20 ΖΙΩΟΥ ΝΟΥΣΩΜΑ· ΛΥΩ ΝΕΤΕ ΝΣΕΚΙΜ ΑΝ· ΑΚ† ΝΑΥ  
 ΝΟΥΕΝΕΡΓΙΑ ΝΩΝΖ· ΝΤΟΥ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟΥ  
 ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ ΛΥΩ ΑΚΧΙ-ΝΑΒΟΜ ΤΗΡΟΥ  
 ΝΑΙ ΕΤΕ ΜΝ-ΟΥΟΕΙΝ ΝΖΗΤΟΥ ΑΚ† ΕΖΟΥΝ ΕΡΟΥΟΥ Ν-  
 ΟΥΟΥΟΙΝ ΕΧΣΟΤΨ· ΛΥΩ ΝΑΜΕΛΟΣ ΤΗΡΟΥ ΝΑΙ ΕΤΕ  
 25 ΜΝ-ΟΥΟΕΙΝ ΚΙΜ ΝΖΗΤΟΥ ΑΚ† ΝΑΥ ΝΟΥΟΥΟΙΝ ΝΩΝΖ  
 ΖΜ ΠΕΚΧΙΣΕ· ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΒΟΜ ΧΟΟΥ ΧΕ

Sophia said: 'And thy light surrounded me in all their  
*places*'. And the word which thy power spoke: 'Thy right  
 hand has destroyed the poison of the slanderer': that is the  
 word which the Pistis Sophia said: 'And through thyself  
 the *emanations* of the Authades were made powerless. For  
 thou hast taken away from them the light of their power'.  
 And the word which thy power spoke: 'Thy hand has made  
 the way for thy *faithful ones*': that is the word which the  
 Pistis Sophia spoke: 'Thou hast made straight my way,  
 to bring me forth from the *Chaos* because I have *believed*  
 in thee'. And the word which thy power spoke: 'Thou hast  
 freed them from the *graves* and hast removed them from  
 the midst of the corpses': that is the word which the Pistis  
 Sophia said: 'And thou hast freed me from the *Chaos* and  
 thou hast removed me out of the *material* darknesses which  
 are the dark *emanations* in the *Chaos*, the light of which  
 thou hast taken away from them'. And the word which  
 thy power spoke: 'Thou hast taken dead bones and thou  
 hast clothed them with a *body*; and to those that do not  
 move thou hast given *energy of life*': that is the word which  
 the Pistis Sophia said: 'Thou hast taken all my powers in  
 which there was no light, thou hast put into them pure light.  
 And to all my *members* in which no light moved, thou hast  
 given living light from thy height'. And the word which thy  
 power spoke: | 'Thy way has become indestructible, and

λ ΤΕΚ2ΙΗ ΩΩΠΕ ΝΟΥΜΝΤΑΤΤΑΚΟ · ΜΝ ΠΕΚ2Ο · ΝΤΟ4 <sup>PMH</sup> b  
 ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΛΥΩ  
 ΑΚΣΟΥΤΝ-ΤΕΚ2ΙΗ ΝΑΪ · ΜΝ ΠΟΥΟΪΝ ΜΠΕΚ2Ο ΛΥΩΩΠΕ  
 ΝΑΪ ΝΟΥΩΝ2 ΝΑΤΤΑΚΟ · ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚ2ΟΜ  
 5 ΧΟΟ4 ΧΕ ΑΚΝ-ΠΕΚΑΙΩΝ ΕΧΜ ΠΤΑΚΟ · ΧΕΚΑΣ ΕΥ-  
 ΕΒΩΛ ΕΒΟΛ ΝΣΕΡΒΡΡΕ ΤΗΡΟΥ · ΝΤΟ4 ΠΕ ΠΩΛΧΕ ΕΝΤ-  
 ΑΣΧΟΟ4 Ν6Ι ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΧΕ ΑΚΝΤ ΑΝΟΚ ΤΕΚ-  
 2ΟΜ Ε2ΡΑΪ ΕΧΜ ΠΕΧΑΟΣ · ΛΥΩ ΕΧΜ ΠΤΑΚΟ · ΧΕΚΑΣ  
 ΕΥΕΒΩΛ ΕΒΟΛ Ν6Ι Ν2ΥΛΗ ΤΗΡΟΥ ΕΤΩΟΟΠ 2Μ ΠΤΟ-  
 10 ΠΟΣ ΕΓΜΜΑΥ · ΛΥΩ ΝΣΕΡΒΡΡΕ Ν6Ι ΝΛ2ΟΜ ΤΗΡΟΥ 2Μ  
 ΠΟΥΟΪΝ · ΛΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚ2ΟΜ ΧΟΟ4 ΧΕ  
 ΛΥΩ ΠΕΚΟΥΟΕΙΝ Ρ-ΣΝΤΕ ΝΛΥ ΤΗΡΟΥ · ΝΤΟ4 ΠΕ  
 ΠΩΛΧΕ ΕΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΛΥΩ Λ  
 ΠΕΚΟΥΟΪΝ ΩΩΠΕ Ν2ΗΤΟΥ ΤΗΡΟΥ · ΛΥΩ ΠΩΛΧΕ <sup>PMO</sup>  
 15 ΕΝΤΑ ΤΕΚ2ΟΜ ΝΟΥΟΕΙΝ ΧΟΟ4 2ΙΤΝ ΣΟΛΟΜΩΝ ΧΕ  
 ΑΚΚΑ-ΤΕΚΜΝΤΡΜΜΑΟ 2ΙΧΩ4 · ΛΥΩ Λ4Ρ-ΟΥΜΑΝΩΩΠΕ  
 Ε4ΟΥΛΛΒ · ΝΤΟ4 ΠΕ ΠΩΛΧΕ ΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙΣΤΙΣ  
 ΣΟΦΙΑ ΧΕ ΑΚΤΑΧΡΕ-ΠΟΥΟΕΙΝ ΝΤΕΚΑΠΟ2ΡΟΙΑ 2ΙΧΩΪ ·  
 ΛΥΩ ΛΪΩΩΠΕ ΝΟΥΟΕΙΝ Ε4ΣΟΤ4 · ΠΑΪ 2Ε ΠΛΧΟΕΙΣ  
 20 ΠΕ ΠΒΩΛ ΜΦΥΜΝΟΣ ΕΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙΣΤΙΣ ΣΟΦΙΑ ·  
 3 ΛΩΩΠΕ 2Ε ΝΤΕΡΕ ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΣΩΤΜ  
 ΕΝΕΪΩΛΧΕ Ε4ΧΩ ΜΜΟΟΥ Ν6Ι ΜΛΘΑΙΟΣ ΠΕΧΛ4 ΧΕ  
 ΕΥΓΕ ΜΛΘΑΙΟΣ · ΛΥΩ ΚΑΛΩΣ ΠΜΕΡΙΤ · ΠΑΪ ΠΕ ΠΒΩΛ  
 ΜΦΥΜΝΟΣ ΕΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙΣΤΙΣ ΣΟΦΙΑ · Λ4ΟΥΩ2  
 25 ΔΕ ΟΝ ΕΤΟΟΤ4 Ν6Ι ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΠΕΧΛ4 ΧΕ  
 ΛΣΟΥΩ2 ΔΕ ΟΝ ΕΤΟΟΤ2 Ν6Ι ΤΣΟΦΙΑ 2Μ ΠΕΪ2ΥΜΝΟΣ ·  
 ΠΕΧΛΑΣ ΧΕ

3 MS ΛΥΩΩΠΕ; read Λ4ΩΩΠΕ.

thy face': that is the word which the Pistis Sophia said: 'And thou hast made straight thy way for me, and the light of thy face has become for me imperishable life'. And the word which thy power spoke: 'Thou hast brought thy *aeon* to destruction, that all things should be dissolved and made new': that is the word which the Pistis Sophia said: 'Thou hast brought me, thy power, above the *Chaos* and above the destruction, so that all the *materials* which are in that *place* should be dissolved, and that all my powers should be renewed in the light'. And the word which thy power spoke: 'And thy light becomes a foundation for them all': that is the word which the Pistis Sophia spoke: 'And thy light has been in them all'. And the word which thy light-power spoke through Solomon: 'Thou hast placed thy wealth upon it, and it has become a holy dwelling place': that is the word which the Pistis Sophia said: 'Thou hast made fast the light of thy *outpouring* upon me, and I have become purified light'. This now, my Lord, is the interpretation of the *song of praise* which the Pistis Sophia said."

72. Now it happened when the First *Mystery* heard these words which Matthew spoke, he said: "Excellent, Matthew, and *well done*, thou beloved one. This is the interpretation of the *song of praise* which the Pistis Sophia spoke."

The First *Mystery* however continued again, he said: "The Pistis Sophia, however, continued again in this *song of praise*. She said: |

1. †ΝΑΧΟΟΣ ΧΕ ΝΤΟΚ ΠΕ ΠΟΥΘΕΙΝ ΠΕΤΧΟΣΕ ΧΕ <sup>PMΘ</sup><sup>b</sup>  
 ΑΚΝΟΥΖΜ̄ ΜΜΟῙ. ΛΥΩ ΑΚΝΤ̄ ΕΡΑΤΚ̄ ΛΥΩ ΜΠΚΤΡΕΥΧΙ-  
 ΠΛΟΥΟῙΝ Ν̄ΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΛΛΗΣ ΝΑΪ ΕΤΟ  
 ΝΧΑΧΕ ΕΡΟῙ.

5 2. ΠΟΥΟῙΝ Ν̄ΤΕ ΝΙΟΥΟῙΝ. ΔΙΣΥΜΝΕΥΕ ΕΣΡΑΪ ΟΥΒΗΚ.

3. ΑΚΝΑΖΜΕΤ ΠΟΥΘΕΙΝ ΑΚΝ-ΤΑΘΟΜ ΕΣΡΑΪ ΖΜ ΠΕ-  
 ΧΛΟΣ. ΑΚΝΑΖΜΕΤ ΕΒΟΛ ΖΙΤ̄Ν ΝΕΤΒΗΚ ΕΠΕΧΗΤ ΕΠΚΑΚΕ.  
 ΝΕΪΩΑΧΕ ΟΝ ΑΧΧΟΥ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ. ΤΕΝΟΥ  
 ΣΕ ΠΕΝΤΑ ΠΕΧΝΟΥΣ Ρ̄ΝΟΕΡΟΣ ΕΛΧΗΝΟΪ Ν̄ΝΩΑΧΕ ΕΝΤ-  
 10 ΑΧΧΟΥ Ν̄ΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ. ΜΑΡΕΧΕΙ' ΕΘΗ Ν̄ΤΑΥΕ-  
 ΠΕΥΒΩΛ:

3 ΑΣ(Ω)ΩΠΕ ΣΕ Ν̄ΤΕΡΕ ΠΙΩΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΟΥΩ  
 ΕΧΧΩ Ν̄ΝΕΪΩΑΧΕ ΕΜΜΑΟΗΤΗΣ. ΑΣΕΙ' ΕΘΗ Ν̄ΒΙ ΜΑ-  
 ΡΙΑ. ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ. ΠΑΝΟΥΣ ΟΥΝΟΕΡΟΣ ΠΕ  
 15 Ν̄ΟΥΘΕΩ ΝΙΜ ΕΤΡΑΕΙ' ΕΘΗ Ν̄ΣΟΠ ΝΙΜ. ΤΑΤΑΥΕ-ΠΒΩΛ  
 Ν̄ΝΩΑΧΕ ΕΝΤΑΧΧΟΥ. ΑΛΛΑ "ΕΪΡΖΟΤΕ ΖΗΤ̄Υ Μ̄ΠΕ- Π̄Π̄  
 ΤΡΟΣ ΧΕ ΩΛΧΑΠΙΛΕΙ ΕΡΟῙ. ΛΥΩ ΧΜΟΣΤΕ Μ̄ΠΕΝΓΕ-  
 ΝΟΣ. ΝΑΪ ΔΕ Ν̄ΤΕΡΕΣΧΟΥ ΠΕΧΛΑΥ ΝΑΣ Ν̄ΒΙ ΠΙΩΟΡ̄Π̄  
 Μ̄ΜΥΣΤΗΡΙΟΝ ΧΕ ΟΥΟΝ ΝΙΜ ΕΤΝΑΜΟΥΖ ΕΒΟΛ ΖΜ ΠΕ-  
 20 ΠΝΑ Ν̄ΟΥΘΕΙΝ ΕΤΡΕΧΕΙ' ΕΘΗ Ν̄ΤΑΥΕ-ΠΒΩΛ Ν̄ΝΕ†ΧΩ  
 Μ̄ΜΟΟΥ. Μ̄Ν-ΑΛΛΥ ΝΑΩΚΩΛΥ Μ̄ΜΟΟΥ. ΤΕΝΟΥ ΣΕ Ν̄ΤΟ  
 Ω' ΜΑΡΙΑ. ΤΑΥΕ-ΠΒΩΛ Ν̄ΝΩΑΧΕ ΝΑΪ Ν̄ΤΑΧΧΟΥ Ν̄ΒΙ  
 ΤΠΙΣΤΙΣ ΣΟΦΙΑ. ΑΣΟΥΩΩΒ̄ ΣΕ Ν̄ΒΙ ΜΑΡΙΑ ΠΕΧΑΣ Μ̄Π-

7 MS ΕΒΟΛ ΖΙΤ̄Ν; read ΕΒΟΛ ΖΠ̄.

20 MS Π̄Π̄ΩΑΧΕ; read Π̄Π̄Ω-†ΧΩ.

1. 'I will say that thou art the light which is on high, for thou didst save me, and thou hast brought me to thyself. And thou didst not allow the *emanations* of the Authades, which are my enemies, to take away my light.

2. O Light of Lights, I have *sung praises* to thee; thou hast saved me<sup>1</sup>.

3. O Light, thou hast brought my power up from the *Chaos*; thou hast saved me from among those that go down to the darkness.'

The Pistis Sophia said these words also. Now at this time, he whose *mind* has become *understanding* to *understand* the words which the Pistis Sophia spoke, let him come forward and give their interpretation."

Now it happened when the First Mystery finished saying these words to the *disciples*, Maria came forward. She said: "My Lord, my *mind* is *understanding* at all times that I should come forward at any time and give the interpretation of the words which she spoke, *but* I am afraid of Peter, for he *threatens* me and he hates our *race*."

*But* when she said these things, the First *Mystery* said to her: "Everyone who will be filled with the *Spirit* of light to come forward and give the interpretation of those things which I say, him will no one be able to *prevent*. Now at this time, thou *O* Maria, give the interpretation of the words which the Pistis Sophia said."

Now Maria answered and said to the | First *Mystery*

<sup>1</sup> (5, 6) Verse division differs from Coptic text; cf. 163.7-9, 164.

ΩΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΝΤΜΗΤΕ ΝΜΜΛΘΗΤΗΣ· ΧΕ ΠΑ-  
 ΧΟΪΣ· ΕΤΒΕ ΠΩΛ ΝΝΩΛΧΕ ΕΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣ-  
 ΤΙΣ ΣΟΦΙΑ· Α ΤΕΚΘΟΜ ΝΟΥΟΕΙΝ ΠΡΟΦΗΤΕΥΕ ΜΜΟΥ  
 ΜΠΙΟΥΟΕΙΩ ΖΙΤ̄Ν ΔΑΥΕΙΑ· ΧΕ

5 1. †ΝΑΧΑΣΤ̄Κ ΠΧΟΕΙΣ· ΧΕ ΑΚΩΟΠ̄Τ ΕΡΟΚ· ΑΥΩ  
 ΜΠΚΕΥΦΡΑΝΕ ΝΝΑΧΑΧΕ ΕΣΡΑΪ ΕΧΩΪ·

2. ΠΧΟΕΙΣ ΠΑΝΟΥΤΕ ΛΪΩΨ ΕΣΡΑΪ ΕΡΟΚ· ΑΥΩ ΑΚ- ΠΠ̄<sup>b</sup>  
 ΤΑΛΘΟΪ·

3. ΠΧΟΪΣ ΑΚ̄Ν-ΤΑΨΥΧΗ ΕΣΡΑΪ Ζ̄Ν ΔΜ̄ΝΤΕ· ΑΚΤΟΥ-  
 10 ΧΟΪ ΕΝΕΤΒΗΚ ΕΠΕCΗΤ ΕΠΩΗΪ·

ΝΑΪ ΔΕ ΝΤΕΡΕCΧΟΟΥ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑ ΝΑΣ ΝΒΙ  
 ΠΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΧΕ ΕΥΓΕ ΚΑΛΩC ΜΑΡΙΑ ΤΜΑ-  
 ΚΑΡΙΟC· ΑΟΥΩC ΔΕ ΟΝ ΕΤΟΟΤ̄C Ζ̄Μ ΠΩΛΧΕ ΠΕΧΛΑ  
 ΝΜΜΛΘΗΤΗΣ ΧΕ ΑCΟΥΩC ΟΝ ΕΤΟΟΤ̄C ΝΒΙ ΤΠΙCΤΙC

15 ΣΟΦΙΑ Ζ̄Μ ΠΕΪΖΥΜΝΟC· ΠΕΧΛΑ ΧΕ

1. Α ΠΟΥΟΕΙΝ ΩΩΠΕ ΝΑΪ ΝΡΕCΗΟΥΖ̄Μ·

2. ΑΥΩ ΑΥΚΤΕ-ΠΑΚΑΚΕ ΝΑΪ ΕΥΟΥΟΕΙΝ· ΑΥΩ ΑΥ-  
 ΠΕC-ΠΕΧΛΑC ΕΤΚΩΤΕ ΕΡΟΪ· ΑΥΜΟΡ̄Τ ΝΟΥΟΥΟΕΙΝ·

ΑCΩΠΕ CΕ ΝΤΕΡΕ ΠΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΟΥΩ ΕC-

20 ΧΩ ΝΝΕΪΩΛΧΕ· ΑCΕΪ' ΕΘΗ ΝΒΙ ΜΑΡΘΑ ΠΕΧΛΑ ΧΕ  
 ΠΑΧΟΕΙC· ΝΤΑ ΤΕΚΘΟΜ ΠΡΟΦΗΤΕΥΕ ΜΠΙΟΥΟΕΙΩ ΠΠ̄<sup>a</sup>

ΖΙΤ̄Ν ΔΑΥΕΙΑ· ΕΤΒΕ ΝΕΪΩΛΧΕ ΧΕ

10. Α ΠΧΟΕΙC ΩΩΠΕ ΝΑΪ ΝΒΟΗΘΟC·

11. ΑΥΚΤΕ-ΠΑΝΕCΠΕ ΝΑΪ ΕΥΡΑΦΕ· ΑΥΠΕC-ΤΑΘΟΟΥΝΕ

25 ΑΥΜΟΡ̄Τ Ζ̄Ν ΟΥΟΥΝΟC·

9 MS 2N.

in the midst of the *disciples*: "My Lord, concerning the interpretation of the words which the Pistis Sophia spoke, thy light-power once *prophesied* through David thus:

1. 'I will exalt thee, O Lord, for thou hast received me and thou hast not given to my enemies *to rejoice* over me.

2. O Lord, my God, I cried to thee and thou didst heal me.

3. O Lord thou hast brought my *soul* up from Amente; thou hast saved me from those who go down to the pit'.\*

73. *However*, when Maria had said these things, the First *Mystery* said to her: "*Excellent, well done*, Maria, thou *blessed one*."

But he (the First *Mystery*) continued again with the discourse. He said to the *disciples*: "The Pistis Sophia continued again with this *song of praise*, she said:

1. 'The Light has become my Saviour.

2. And it has turned my darkness into light for me. And it has rent the *Chaos* which surrounded me. It has girded me with light'."

Now it happened when the First *Mystery* finished speaking these words, Martha came forward and said: "My Lord, thy power *prophesied* once, through David, concerning these words, saying:

10. 'The Lord has become my *helper*.

11. He has turned my lament into rejoicing for me, he has rent my sackcloth; he has girded me with gladness'<sup>□</sup>." |

\* Ps. 29.1-3

□ Ps. 29.10, 11

ΛCΩΠE ΔE NTEPE ΠIΩOPH MMYCTHPION OYΩ  
 E4CΩT̄M ENEIΩAXE ECXΩ MMOOY N̄C̄I MAPΘA · ΠE-  
 XA4 XE EYΓE AYΩ KAAΩC MAPΘA · A4OYΩ2 ΔE ON  
 ETOOT̄C̄ N̄C̄I ΠIΩOPH MMYCTHPION ΠEXA4 N̄MMΛOHTH-  
 5 THC · XE ACOPYΩ2 ON ETOOT̄C̄ 2̄M ΦYMNOC N̄C̄I  
 TPIC TIC COΦIA AYΩ ΠEXAC XE

1. TACOM 2YMN̄EȲE EPOYOIN̄ AYΩ M̄IΠP̄-ΠΩB̄Ω  
 N̄N̄C̄OM THPOY M̄ΠOYOC̄EIN NAĪ ENTAYTAAY NE ·

2. AYΩ N̄C̄OM THPOY ETN̄2HT · 2YMN̄EȲE EPAN  
 10 M̄ΠE4MYCTHPION ETOPYAB ·

3. ΠETKΩ EBOL N̄TOYΠAPABACIC THP̄C̄ · ΠETNOY2M̄  
 M̄MO EBOL 2̄N̄ NOY2ΩX THPOY · NAĪ ENTAYOΛIBE P̄T̄IAX̄<sup>h</sup>  
 M̄MO N̄2HTOY N̄C̄I NEΠPOBOLOC̄OȲE M̄ΠAYΘAΔHC ·

4. ΠENTAYNOY2M̄ M̄ΠOYOC̄OȲEIN EBOL 2̄N̄ NEΠPOBO-  
 15 ΛOC̄OȲE M̄ΠAYΘAΔHC NAĪ ETHH EP TAKO · ΠENTAYT̄  
 N̄OYKΛOM N̄OYOC̄ĪN EXΩ 2̄N̄ T̄E4M̄NT̄ΩAN2TH4 ΩAN-  
 T̄4NA2ME ·

5. ΠENTAYMAZE N̄OYOC̄EIN E4COT̄4 · AYΩ TOYAPXH  
 N̄AP̄B̄P̄PE · N̄ΘE N̄OYAZOPATOC̄ N̄TE ΠXICE ·

20 NEIΩAXE NEPE TPIC TIC (COΦIA) 2YMN̄EȲE M̄MOOY  
 ΠE XE ACNOY2M̄ · AYΩ EC̄P̄M̄EEȲE N̄NE2BH̄ȲE TH-  
 POY ENTAYTAAY NAC · ACΩΠE OE NTEPE ΠIΩOPH  
 MMYCTHPION OYΩ E4TAYO N̄NEIΩAXE EMMΛOHTHC ·  
 ΠEXA4 NAY XE ΠENTAYNOĪ EPBΩΛ N̄NEIΩAXE · MA-

25 PE4EI' EΘH · N̄4XOC̄OȲ 2̄N̄ OYΠAP2HCIA · ACEI' ON EΘH P̄NB

It happened, *however*, when the First *Mystery* finished hearing these words which Martha spoke, he said: “*Excellent and well done, Martha.*”

But the First *Mystery* continued again, he said to the *disciples*: “The Pistis Sophia continued again with the *song of praise* and she said:

1. ‘My power, *sing praise* to the Light and forget not all the powers of the light which he has given to thee.

2. And all the powers within me, *sing praise* to the name of his holy *mystery*.

3. Who forgives all thy *transgressions*, who saves thee from all thy oppressions with which the *emanations* of the Authades have *afflicted* thee.

4. Who has saved thy light from the *emanations* of the Authades which belong to destruction; who has crowned thee with light in his compassion until he saves thee.

5. Who has filled thee with pure light; and thy *beginning* will be renewed like an *invisible one* of the height.’

With these words the Pistis Sophia *sang praises* because she was saved. And she remembered all the things which I had done for her.”

74. Now it happened when the First *Mystery* finished saying these words to the *disciples*, he said to them: “He who *understands* the interpretation of these words, let him come forward and speak *openly*.” |

Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΛΑΧ ΧΕ ΠΑΧΟΘΙΣ· ΕΤΒΕ ΝΓΕΙΩΛΑΧΕ  
 ΕΝΤΑΣΖΥΜΝΕΥΕ Μ̄ΜΟΟΥ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· Α ΤΓΚ-  
 ΣΟΜ ΝΟΥΘΕΙΝ ΠΡΟΦΗΤΕΥΕ Μ̄ΜΟΟΥ ΖΙΤ̄Ν ΔΑΥΕΙΑ·  
 ΧΕ

5 1. ΤΑΨΥΧΗ ΣΜΟΥ ΕΠΧΟΘΙΣ· ΝΕΤ̄ΝΠΑΣΑΝ̄ΖΟΥΝ ΤΗ-  
 ΡΟΥ ΣΜΟΥ ΕΠΕΧΡΑΝ ΕΤΟΥΛΛΒ·

2. ΤΑΨΥΧΗ ΣΜΟΥ ΕΠΧΟΘΙΣ· ΑΥΩ Μ̄Π̄Ρ̄-ΠΩΒ̄Ω Ν̄-  
 ΝΕΧΤΩΩΒΕ ΤΗΡΟΥ·

3. ΠΕΤΚΩ ΝΕ ΕΒΟΛ Ν̄ΝΟΥΑΝΟΜΙΑ ΤΗΡΟΥ· ΠΕΤΤΑΛ-  
 10 ΣΟ Ν̄ΝΟΥΩΩΝΕ ΤΗΡΟΥ·

4. ΠΕΤΣΩΤΕ Μ̄ΠΟΥΩΝ̄Σ ΕΒΟΛ Ζ̄Μ ΠΤΑΚΟ· ΠΕΤ† Ν̄-  
 ΟΥΚΛΟΜ Ν̄ΝΑ' ΖΙΧΩ ΖΙ Μ̄ΝΤΩΑΝΣΤΗΓ·

5. ΠΕΤΣΙΟ Μ̄ΠΟΥΟΥΩΩ Ν̄ΑΓΛΟΟΝ· ΤΟΥΜ̄ΝΤΚΟΥΪ  
 ΝΑΡ̄Β̄Ρ̄Ε Ν̄ΘΕ Ν̄ΤΑΟΥΑΕΤΟΣ·

15 ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΤΣΟΦΙΑ ΝΑΡ̄ΘΕ Ν̄ΝΑΖΟΡΑΤΟΣ ΕΤ-  
 Μ̄ΠΧΙΣΕ' Ν̄ΤΑΧΧΟΟΣ ΘΕ ΧΕ Ν̄ΘΕ Ν̄ΟΥΑΕΤΟΣ· ΕΒΟΛ  
 ΧΕ ΕΡΕ ΠΜΑΝ̄ΩΩΠΕ Ν̄ΝΑΕΤΟΣ Ζ̄Μ ΠΧΙΣΕ· ΑΥΩ ΕΡΕ ΠΤΙΒ<sup>b</sup>  
 ΝΑΖΟΡΑΤΟΣ ΖΩΟΥ Ζ̄Μ ΠΧΙΣΕ ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΤΣΟΦΙΑ  
 ΝΑΡ̄ΟΥΘΕΙΝ Ν̄ΘΕ Ν̄ΝΑΖΟΡΑΤΟΣ· Ν̄ΘΕ ΕΝΕΣΟ' Μ̄ΜΟΣ  
 20 ΧΙΝ ΤΕΣΑΡΧΗ:

ΑΣΩΩΠΕ ΘΕ Ν̄ΤΕΡΕ ΠΩΘΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΣΩΤ̄Μ  
 ΕΝΕΪΩΛΑΧΕ ΕΣΧΩ Μ̄ΜΟΟΥ Ν̄ΣΙ ΜΑΡΙΑ· ΠΕΧΛΑΧ ΧΕ  
 ΕΥΓΕ Ω' ΜΑΡΙΑ ΤΜΑΚΑΡΙΟΣ· ΑΣΩΩΠΕ ΘΕ Μ̄Ν̄ΝΣΑ ΝΑΪ

12 ΖΙΧΩ should precede Ν̄ΝΑ.

13 MS ΠΕΤΣΙΟ; read ΠΕΤΤΣΙΟ.

Maria came forward again and said: "My Lord, con-  
 cerning these words with which the Pistis Sophia *sang praises*,  
 thy lightpower *prophesied* them through David thus:

1. Bless the Lord, my *soul*, and all that is within me,  
 bless his holy name.

2. Bless the Lord, my *soul*, and forget not all his rewards.

3. Who forgives all thy *iniquities* and who heals all thy  
 sicknesses.

4. Who saves thy life from destruction, who crowns thee  
 with mercy and compassion.

5. Who satisfies thy desire with *good things*; thy youth  
 will be renewed like that of an *eagle*.\*

That is<sup>1</sup>, the Sophia will become like the *invisible ones*  
 in the height. He has now said: "like an *eagle*", because  
 the dwelling place of the *eagles* is in the height, and the  
*invisible ones* are also in the height; that is, the Sophia will  
 be lighted like the *invisible ones* as she was from her  
*beginning*."

Now it happened when the First *Mystery* heard these  
 words which Maria spoke, he said: "*Excellent, O Maria,*  
*thou blessed one.*"

Now it happened after these things, | the First *Mystery*

\* Ps. 102.1-5

<sup>1</sup> (15) MS: explanation of the first four verses of the psalm is lacking.

ΛΥΟΥΩΣ ΟΝ ΕΤΟΟΤΨ ΞΜ ΠΩΛΧΕ ΝΒΙ ΠΩΟΡΠ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΠΕΧΛΑ ΝΜΜΑΘΗΤΙΣ ΧΕ ΛΪΧΙ-ΤΠΙΣΤΙΣ ΣΟΦΙΑ  
 ΛΪΝΤΣ ΕΞΡΑΪ ΕΥΤΟΠΟΣ ΕΨΑΠΕΣΗΤ ΜΠΜΕΞΜΝΤΨΟΜΤΕ  
 ΝΛΙΩΝ· ΛΥΩ ΛΪΨ ΝΑΣ ΝΟΥΜΥΣΤΗΡΙΟΝ ΝΒΡΡΕ ΝΤΕ  
 5 ΠΟΥΘΕΙΝ ΕΜΠΛΑΠΕΣΛΙΩΝ ΛΝ ΠΕ ΠΤΟΠΟΣ ΝΝΛΣΟΡΑ-  
 ΤΟΣ· ΛΥΩ ΟΝ ΛΪΨ ΝΑΣ ΝΟΥΞΥΜΝΟΣ ΝΤΕ ΠΟΥΘΕΙΝ ΠΜΙ  
 ΧΕ ΝΝΕΥΕΨΩΣΜΩΜ ΕΡΟΣ ΧΙΝ ΜΠΕΪΝΑΥ ΝΒΙ ΝΑΡ-  
 ΧΩΝ ΝΛΙΩΝ· ΛΥΩ ΛΙΚΑΑΣ ΞΜ ΠΤΟΠΟΣ ΕΤΜΜΑΥ·  
 ΨΑΝΨΕΪ ΝΣΩΣ ΝΤΑΧΙΤΣ ΕΠΕΣΤΟΠΟΣ ΕΤΜΠΧΙΣ·  
 10 ΛΣΩΠΕ ΣΕ ΝΤΕΡΙΚΑΑΣ ΞΜ ΠΤΟΠΟΣ ΕΤΜΜΑΥ· ΑΣΧΩ  
 ΟΝ ΜΠΕΪΞΥΜΝΟΣ ΕΣΧΩ ΜΜΟΣ ΝΤΕΪΣΕ ΧΕ  
 1. ΞΝ ΟΥΠΙΣΤΙΣ ΛΪΠΙΣΤΕΥΕ ΕΠΟΥΘΕΙΝ· ΛΥΩ ΛΥΨ-  
 ΠΑΜΕΥΕ ΛΥΩΤΜ ΕΠΑΣΥΜΝΟΣ·  
 2. ΛΥΝ-ΤΑΘΟΜ ΕΞΡΑΪ ΞΜ ΠΕΧΛΟΣ· ΜΝ ΠΚΑΚΕ ΜΠΕ-  
 15 ΣΗΤ ΝΤΕ ΘΥΛΗ ΤΗΡΣ· ΛΥΩ ΛΥΝΤ ΕΞΡΑΪ ΛΥΚΑΑΤ ΞΝ  
 ΟΥΛΙΩΝ ΕΨΧΟΣΕ· ΛΥΩ ΕΨΤΑΧΡΗΥ· ΛΥΚΑΑΤ ΞΙ ΤΕ-  
 ΞΙΗ ΕΤΒΗΚ ΕΠΑΤΟΠΟΣ·  
 3. ΛΥΩ ΛΥΨ ΝΑΪ ΝΟΥΜΥΣΤΗΡΙΟΝ ΝΒΡΡΕ· ΕΜΠΛ-  
 ΠΑΛΙΩΝ ΛΝ ΠΕ· ΛΥΩ ΛΥΨ ΝΑΪ ΝΟΥΞΥΜΝΟΣ ΝΤΕ ΠΜΙ<sup>b</sup>  
 20 ΠΟΥΘΕΙΝ· ΤΕΝΟΥ ΣΕ ΠΟΥΘΙΝ ΝΑΡΧΩΝ ΤΗΡΟΥ ΝΑ-  
 ΝΑΥ ΕΝΕΝΤΑΚΑΛΥ ΝΜΜΑΪ· ΝΣΕΡΞΟΤΕ· ΛΥΩ ΝΣΕ-  
 ΠΙΣΤΕΥΕ ΕΠΟΥΘΕΙΝ·  
 ΠΕΪΞΥΜΝΟΣ ΣΕ ΑΣΧΟΟΨ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣ-  
 ΡΑΨΕ ΧΕ ΛΥΝΤΣ ΕΞΡΑΪ ΞΜ ΠΕΧΛΟΣ· ΛΥΩ ΛΥΝΤΣ

8 MS ΠΛΙΩΝ; read ΠΠΛΙΩΝ.

11 ΧΕ inserted in margin.

19 ΛΙΩΝ: dittography, expunged.

continued again with the discourse, he said to the disciples :  
 "I took the Pistis Sophia, I brought her out to a *place* which  
 is below the thirteenth *aeon*. And I gave to her a new *mystery*  
 of the light, which is not that of her *aeon*, the *place* of the  
*invisible ones*. And I gave to her a *song of praise* of the light  
 so that from this time the *archons* of the *aeons* would not  
 be able to have power over her. And I set her in that *place*  
 until I should come for her and take her to her *place* which  
 is in the height.

Now it happened when I set her in that *place*, she spoke  
 again this *song of praise*, saying thus :

1. 'In *faith* I have *believed* in the Light; and he remembered  
 me, he heard my *song of praise*.

2. He brought my power out of the *Chaos* of all the  
*matter*, and the darkness below. And he brought me out,  
 he placed me in an *aeon* on high which is strong; he has  
 set me on the way which leads to my *place*.

3. And he gave me a new *mystery* which is not that of my  
*aeon*; and he gave me a *song of praise* of the light. Now at  
 this time, O Light, all the *archons* of the light will see what  
 thou hast done for me, and they will be afraid, and they  
 will *believe* in the light.'

Now the Pistis Sophia spoke this *song of praise*, rejoicing  
 because she was brought out of the *Chaos*, and she was  
 brought | to the *places* which are below the thirteenth *aeon*.



ΕΝΤΟΠΟΣ ΕΤΜΠΕΣΗΓΓ ΜΠΜΕΖΜΝΤΩΟΜΤΕ ΝΛΙΩΝ· ΤΕ-  
 ΝΟΥ ΘΕ ΠΕΤΕΡΕ ΠΕΧΝΟΥΣ ΚΙΜ ΕΡΟΥ ΕΤΡΕΧΝΟΪ Μ-  
 ΠΒΩΛ ΜΠΠΟΗΜΑ ΜΦΥΜΝΟΣ ΠΕΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ  
 ΣΟΦΙΑ· ΜΑΡΕΧΕΙ' ΕΘΗ ΝΧΧΟΟΥ· ΑΧΕΙ' ΕΘΗ ΝΒΙ ΑΝ-  
 5 ΔΡΕΑΣ ΠΕΧΛΑ ΧΕ ΠΑΧΘΕΙΣ· ΠΑΪ ΠΕ ΝΤΑ ΤΕΚΘΟΜ  
 ΝΟΥΘΕΙΝ ΠΡΟΦΗΤΕΥΕ ΖΑΡΟΥ ΜΠΠΙΟΥΘΕΙΩ ΖΙΤΝ ΔΑΥ-  
 ΕΙΑ· ΧΕ

1. ΖΝ ΟΥΖΥΠΟΜΟΝΗ ΑΪΖΥΠΟΜΙΝΕ ΕΠΧΟΪΣ<sup>44</sup> ΑΥΤΖΤΗΥ (ΡΝΛ)  
 ΕΡΟΪ ΑΥΩ ΑΥΩΤΜ ΕΠΑΣΟΠΣ·

10 2. ΑΥΝ-ΤΑΨΥΧΗ ΕΖΡΑΪ ΖΜ ΠΩΗΪ ΝΤΤΑΛΛΑΠΩΡΙΑ ΜΝ  
 ΠΟΜΕ ΝΤΛΟΪΘΕ· ΑΥΤΑΘΕ-ΝΑΟΥΕΡΗΤΕ ΕΡΑΤΟΥ ΖΙΧΝ  
 ΟΥΠΕΤΡΑ· ΑΥΩ ΑΥΣΟΥΤΝ-ΝΑΤΑΘΣΕ·

3. ΑΥΝΟΥΧΕ ΕΡΩΪ ΝΟΥΧΩ ΝΒΡΡΕ ΟΥΣΜΟΥ ΜΠΕΝ-  
 ΝΟΥΤΕ· ΟΥΝ-ΖΑΣ ΝΑΝΑΥ ΝΣΕΡΖΟΤΕ ΑΥΩ ΝΣΕΖΕΛΠΙΖΕ  
 15 ΕΠΧΘΕΙΣ·

ΑΣΩΩΠΕ ΘΕ ΝΤΕΡΕ ΑΝΔΡΕΑΣ ΤΑΥΕ-ΠΠΟΗΜΑ ΝΤ-  
 ΠΙΣΤΙΣ ΣΟΦΙΑ ΠΕΧΛΑ ΝΑΥ ΝΒΙ ΠΙΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ  
 ΧΕ ΕΥΓΕ ΑΝΔΡΕΑΣ ΠΜΑΚΑΡΙΟΣ· ΑΥΟΥΩΣ ΔΕ ΟΝ  
 ΕΤΟΟΤΥ ΖΜ ΠΩΑΧΕ ΠΕΧΛΑ ΝΜΜΛΘΗΤΗΣ ΧΕ ΝΑΪ ΝΕ  
 20 ΝΩΑΧΕ ΤΗΡΟΥ ΕΝΤΑΥΩΩΠΕ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΑΣ-  
 ΩΩΠΕ ΘΕ ΝΤΕΡΙΝΤΣ ΕΠΤΟΠΟΣ ΕΤΜΠΕΣΗΓΓ ΜΠΜΕΖ-  
 ΜΝΤΩΟΜΤΕ ΝΝΛΙΩΝ· ΑΪΓΙ' ΕΪΝΑΒΩΚ ΕΠΟΥΘΕΙΝ ΝΤΑ- (ΡΝΔ. b)  
 ΛΟ ΖΑΡΟΣ· ΠΕΧΛΑΣ ΝΑΪ ΧΕ ΠΟΥΘΕΙΝ ΝΝΟΥΘΕΙΝ ΕΚ-

1 MS ΜΠΜΕΖΜΝΤΩΟΜΤΕ.

20 MS ΕΠΤΠΙΣΤΙΣ; second Π expunged.

22 MS ΠΠΛΙΩΝ; read ΠΛΙΩΝ.

Now at this time, he whose *mind* moves him to *understand* the interpretation of the *thought* in the *song of praise* which the Pistis Sophia spoke, let him come forward and say it."

Andrew came forward, he said: "My Lord, this is what thy light-power once *prophesied* through David, saying:

1. 'I waited with *endurance* for the Lord; he gave heed to me and he heard my supplication.

2. He brought my *soul* up from the pit of *wretchedness* and the miry clay; he has set my feet upon a *rock* and he has directed my steps.

3. He has put a new song into my mouth, a blessing for our God. Many will see and will be afraid, and will *hope* in the Lord' \*."

Now it happened when Andrew gave the *thought* of the Pistis Sophia, the First *Mystery* said to him: "Excellent, Andrew, thou *blessed one*."

75. However he (the First *Mystery*) continued again with the discourse. He said to the *disciples*: "These are all the events which happened to the Pistis Sophia. Now it happened when I brought her to the *place* which is below the thirteenth *aeon*, I was about to go to the light and to abandon her, she said to me: 'O Light of Lights, thou | wilt go to the

\* Ps. 39.1-3

ΝΑΒΩΚ ΕΠΟΥΟΙΝ ΝΓΛΟ ΖΑΡΟΙ· ΛΥΩ ΝΨΕΙΜΕ ΝΒΙ ΠΑ-  
 ΔΑΜΑΣ ΠΤΥΡΑΝΝΟΣ ΧΕ ΑΚΛΟ ΖΑΡΟΙ· ΛΥΩ ΝΨΕΙΜΕ  
 ΧΕ ΝΨΩΟΠ ΑΝ ΝΒΙ ΠΕΤΝΑΝΑΣΜΕΤ· ΨΝΗΥ ΟΝ ΕΡΟΙ  
 ΕΠΕΙΤΟΠΟΣ ΝΤΟΨ ΜΝ ΝΕΨΑΡΧΩΝ ΤΗΡΟΥ ΕΤΜΟΤΕ  
 5 ΜΜΟΙ ΛΥΩ ΟΝ ΠΑΥΘΑΛΗΣ ΝΑΨ-ΒΟΜ ΝΤΕΨΠΡΟΒΟΛΗ  
 ΝΖΟ ΜΜΟΥΙ ΝΨΕΕΙ' ΤΗΡΟΥ ΝΨΕΖΩΧ ΜΜΟΙ ΖΙ ΟΥΨΟΠ·  
 ΛΥΩ ΝΨΕΨΙ-ΠΛΟΥΟΕΙΝ ΤΗΡΨ ΖΡΑΪ ΝΖΗΤ· ΛΥΩ ΝΤΑ-  
 ΨΩΠΕ ΝΑΤΨΟΜ· ΛΥΩ ΟΝ ΤΑΨΩΠΕ ΝΑΤΟΥΟΕΙΝ· ΤΕ-  
 ΝΟΥ ΨΕ ΠΟΥΟΕΙΝ ΛΥΩ ΠΛΟΥΟΕΙΝ ΨΙ-ΤΨΟΜ ΜΠΕΨΟΥ-(ΡΨΕ)  
 10 ΟΙΝ ΝΖΗΤΟΥ· ΧΕΚΑΛΨ ΝΝΕΨΕΨΨΜΨΟΜ ΝΖΩΧ ΜΜΟΙ  
 ΧΙΝ ΜΠΕΨΝΑΨ· ΑΨΩΠΕ ΨΕ ΝΤΕΡΙΨΩΤΜ ΕΝΕΨΨΑΧΕ  
 ΕΨΧΩ ΜΜΟΥ ΝΒΙ ΤΠΙΨΤΙΨ ΨΟΨΙΑ· ΛΙΟΥΨΩΨ ΝΑΨ  
 ΕΨΧΩ ΜΜΟΣ ΧΕ ΜΠΑΤΕ ΠΑΨΩΤ ΚΕΛΕΨΕ ΝΑΨ ΠΕΝΤ-  
 ΑΨΠΡΟΒΑΛΕ ΜΜΟΙ ΕΒΟΛ· ΕΤΡΑΨΙ-ΠΕΨΟΥΟΙΝ ΝΖΗΤΟΥ·  
 15 ΑΛΛΑ ΨΝΑΨΨΡΑΓΙΖΕ ΝΝΤΟΠΟΣ ΜΠΑΥΘΑΛΗΣ ΜΝ ΝΕΨ-  
 ΑΡΧΩΝ ΤΗΡΟΥ ΝΑΨ ΕΤΜΟΤΕ ΜΜΟ· ΧΕ ΑΡΕΠΙΨΤΕΨΕ  
 ΕΠΟΥΟΕΙΝ· ΛΥΩ ΟΝ ΨΝΑΨΨΡΑΓΙΖΕ ΝΝΤΟΠΟΣ ΜΠΑ-  
 ΔΑΜΑΣ ΜΝ ΝΕΨΑΡΧΩΝ ΧΕ ΝΝΕΨ ΟΥΟΝ ΜΜΟΥΨ ΨΜ-  
 ΨΟΜ ΕΠΟΛΕΜΕΙ ΝΜΜΕ· ΨΑΝΤΕ ΠΕΨΟΥΨ ΨΩΚ ΕΒΟΛ·  
 20 ΛΥΩ ΨΑΝΤΨΕΙ' ΝΒΙ ΠΚΑΙΡΟΣ ΝΨΚΕΛΕΨΕ ΝΑΨ ΝΒΙ ΠΑ-(ΡΨΕ<sup>13</sup>)  
 ΕΨΩΤ· ΝΤΑΨΙ-ΠΕΨΟΥΟΕΙΝ ΝΖΗΤΟΥ· ΜΝΝΨΩΨ ΔΕ ΟΝ  
 ΠΕΧΑΨ ΝΑΨ· ΧΕ ΨΩΤΜ ΤΑΨΑΧΕ ΝΜΜΕ ΕΠΕΨΟΥΟΕΨ  
 ΕΤΕΡΕ ΝΑΨ ΝΑΨΩΠΕ ΝΖΗΤΨ ΕΤΕ ΝΕΝΤΑΨΧΟΟΥ ΝΕ·

13 MS ΜΠΑΤΨΠΑΤΕ; last four letters crossed out.

24 MS ΝΕΝΕ.

light and abandon me, and Adamas, the *Tyrant*, will know that thou hast abandoned me, and he will know that there is no one who will save me. He will come again to me to this *place*, he and all his *archons* which hate me. And the Authades will again give power to his lion-faced *emanation*, that they all come and oppress me at the same time and take away all my light from me, so that I become powerless, and I also become without light. Now at this time, O Light and my Light, take the power of their light from them, so that they have not the power to oppress me from this time.'

Now it happened when I heard these words which the Pistis Sophia said, I answered her, saying: 'My Father who *emanated* me has not yet *commanded* me to take away their light from them, *but* I will *seal* the *places* of the Authades and all his *aeons* which hate thee, because thou hast *believed* in the light. And furthermore I will *seal* the *places* of Adamas and his *archons*, so that none of them are able to *wage war* on thee until their time is completed, and until the *appointed time* comes when my Father *commands* me to take away their light from them.'

76. *But* after this I said to her again: 'Hear that I speak with thee about their time, in which these things will happen which I have said to thee. | They will happen when the three times are completed.'

ΕΥΝΑΨΩΠΗ ΕΡΕΨΑΝ ΨΟΜΝΤ̄ ΝΟΥΘΕΙΩ ΧΩΚ ΕΒΟΛ.  
 ΛΣΟΥΨΩΒ̄ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΠΕΧΑΣ ΝΑΙ· ΧΕ ΠΟΥ-  
 ΘΕΙΝ· ΕΙΝΛΕΙΜΕ ΤΩΝ ΕΥΨΑΝΨΩΠΕ Ν̄ΣΙ ΠΨΟΜΝΤ̄  
 ΝΟΥΘΕΙΩ· ΧΕΚΑΣ ΕΙΘΟΥΝΟϞ Μ̄ΜΟΙ· ΛΥΩ ΝΤΑΡΑΨΕ  
 5 ΧΕ ΛϞΖΩΝ ΕΖΟΥΝ Ν̄ΣΙ ΠΕΟΥΘΕΙΩ ΕΤΡΕΚΧΙΤ ΕΠΑΤΟ-  
 ΠΟΣ· ΛΥΩ ΟΝ †ΝΑΡΑΨΕ ΧΕ ΛΧΕΙ' Ν̄ΣΙ ΠΕΟΥΘΕΙΩ  
 ΕΚΝΑϞΙ-Ν̄ΣΟΜ ΝΟΥΘΕΙΝ Ξ̄Ν ΝΗ ΤΗΡΟΥ ΕΤΜΟΣΤΕ Μ̄ΜΟΙ·  
 ΧΕ ΑΪΠΙΣΤΕΥΕ ΕΠΕΚΟΥΘΕΙΝ· ΑΝΟΚ ΔΕ ΑΙΟΥΨΩΒ̄ Π̄Π̄Ε  
 ΠΕΧΑΙ ΝΑΣ ΧΕ ΕΡΕΨΑΝΝΑΥ ΕΤΠΥΛΗ Μ̄ΠΕΘΗΣΑΥΡΟΣ  
 10 Μ̄ΠΙΝΟΣ ΝΟΥΘΟΙΝ ΤΑΙ ΕΤΟΥΗΝ ΕΠΜΕΞΜΝΤΨΟΜΤΕ Ν-  
 ΛΙΩΝ ΕΤΕ ΤΕΖΒΟΥΡ ΤΕ ΕΥΨΑΝΟΥΩΝ ΝΤΠΥΛΗ ΕΤΜ-  
 ΜΑΥ· ΕΙΕ ΛΥΧΩΚ ΕΒΟΛ Ν̄ΣΙ ΠΨΟΜΝΤ̄ ΝΟΥΘΕΙΩ·  
 ΛΣΟΥΨΩΒ̄ ΟΝ Ν̄ΣΙ ΤΣΟΦΙΑ ΠΕΧΑΣ ΧΕ ΠΟΥΘΕΙΝ·  
 ΕΙΝΛΕΙΜΕ ΤΩΝ ΕΙΞ̄Μ ΠΕΙΤΟΠΟΣ· ΧΕ ΛΥΟΥΩΝ ΝΤΠΥ-  
 15 ΛΗ ΕΤΜΜΑΥ· ΑΝΟΚ ΔΕ ΑΙΟΥΨΩΒ̄ ΠΕΧΑΙ ΝΑΣ ΧΕ  
 ΕΥΨΑΝΟΥΩΝ ΝΤΠΥΛΗ ΕΤΜΜΑΥ· ΣΕΝΛΕΙΜΕ Ν̄ΣΙ ΝΕΤ-  
 ΨΟΟΠ Ξ̄Ν ΝΑΙΩΝ ΤΗΡΟΥ ΕΤΒΕ ΠΝΟΣ ΝΟΥΘΟΙΝ ΕΤΝΑ-  
 ΨΩΠΕ Ξ̄Ν ΝΕΥΤΟΠΟΣ ΤΗΡΟΥ· ΠΛΗΝ ΣΕ ΕΙΣΖΗΗΤΕ  
 ΑΙΚΑΑΣ ΧΕ Ν̄ΝΕΥΤΟΛΜΑ ΕΡΟ Ξ̄Ν ΑΛΛΥ Μ̄ΠΕΘΟΟΥ·  
 20 ΨΑΝΤΟΥΧΩΚ ΕΒΟΛ Ν̄ΣΙ ΠΨΟΜΝΤ̄ ΝΟΥΘΕΙΩ· ΝΤΟ Π̄Π̄Ε<sup>b</sup>  
 ΔΕ ΤΕΡΑΨΩΠΕ ΕΥΝΤΕ ΤΕΞΟΥΣΙΑ Μ̄ΜΑΥ ΕΒΩΚ ΕΣΡΑΙ  
 ΕΠΕΥΜΝΤΣΝΟΟΥΣ ΝΑΙΩΝ Μ̄ΠΕΟΥΘΕΙΩ ΕΤΕΞΝΕ· ΛΥΩ  
 ΟΝ ΝΤΕΚΟΤΕ ΝΤΕΕΙ' ΕΠΟΥΤΟΠΟΣ· ΠΑΙ ΕΤΜΠΕΣΗΤ  
 Μ̄ΠΜΕΞΜΝΤΨΟΜΤΕ ΝΑΙΩΝ· ΠΑΙ ΕΡΕΨΟΟΠ Ν̄ΖΗΤϞ ΤΕ-

1 MS ΨΟΜΠΠ̄; read ΠΨΟΜΠΠ̄.

8 Π̄ in upper right-hand margin at end of quire.

16 Ν̄ΣΙ ΝΕΤΨΟΟΠ in margin.

The Pistis Sophia answered, she said to me: 'O Light, by what shall I know when the three times will happen, that I may rejoice and be glad, because the time has arrived that thou takest me to my *place*? And furthermore I will rejoice because the time has come that thou wilt take away the light-power from all those that hate me because I *believed* in thy light.'

However, I answered and said to her: 'When thou seest the *gate* of the *Treasury* of the great Light — this which opens to the thirteenth *aeon*, namely the left — when that *gate* is opened the three times are completed.'

The Pistis Sophia answered again, she said: 'O Light, by what shall I know, when I am in this *place*, that *gate* has been opened?'

But I answered and said to her: 'When that *gate* is opened, those who are in all the *aeons* will know, because of the great light which will happen in all their *places*. Nevertheless see, I have now established it that they (the archons) will not *dare* anything evil against thee, until the three times are completed. But thou wilt have the *authority* there to go to their twelve *aeons* at the time which pleases thee, and to return again, and to come to thy *place* in which thou art at this time, which is below the thirteenth *aeon*. | But thou

ΝΟΥ· ΑΛΛΑ ΝΤΕΡΑΨΩΠΕ ΑΝ ΕΥΝ-ΤΕΧΟΥΣΙΑ ΜΜΑΥ·  
 ΕΒΩΚ ΕΖΟΥΝ ΕΤΠΥΛΗ ΜΠΧΙΣΕ· ΤΑΙ ΕΤΩΟΟΠ ΖΜ  
 ΠΜΕΖΜΝΤΨΟΜΤΕ ΝΑΙΩΝ· ΕΤΡΕΒΩΚ ΕΖΟΥΝ ΕΠΟΥΤΟ-  
 ΠΟΣ ΠΑΙ ΝΤΑΡΕΕΙ' ΕΒΟΛ ΝΖΗΤΨ· ΠΛΗΝ ΟΕ ΕΥΨΑΝ-  
 5 ΧΩΚ ΕΒΟΛ ΝΓΙ ΠΨΟΜΝΤ ΝΟΥΟΕΨ· ΦΝΛΣΩΧ ΜΜΟ  
 ΟΝ ΝΓΙ ΠΑΥΘΑΛΗΣ ΜΝ ΝΕΧΑΡΧΩΝ ΤΗΡΟΥ ΕΤΡΕΥΧΙ-  
 ΠΟΥΟΥΟΙΝ ΝΖΗΤΕ· ΕΦΟΝΤ ΕΡΟ· ΕΦΜΕΕΥΕ ΧΕ ΝΤΟ ΠΙΖ  
 ΑΡΕΚΑΤΕΧΕ ΝΤΕΦΟΜ ΖΜ ΠΕΧΛΟΣ· ΑΥΩ ΕΦΜΕΕΥΕ  
 ΧΕ ΝΤΟ ΑΡΕΧΙ-ΠΕΣΟΥΟΕΙΝ ΝΖΗΤΣ· ΦΝΛΝΟΥΟΣ ΟΕ  
 10 ΕΡΟ ΕΤΡΕΦΧΙ-ΠΟΥΟΥΟΕΙΝ ΝΖΗΤΕ ΧΕ ΕΦΕΧΟΟΥΨ ΕΠΕ-  
 ΧΛΟΣ· ΝΣΕΤΑΛΨ ΕΖΟΥΝ ΕΤΕΦΠΡΟΒΟΛΗ ΕΤΜΜΑΥ ΧΕ-  
 ΚΑΣ ΕΣΕΨΘΜΣΟΜ ΝΕΙ' ΕΣΡΑΙ ΖΜ ΠΕΧΛΟΣ· ΑΥΩ ΝΣΕΙ'  
 ΕΠΕΦΤΟΠΟΣ· ΝΑΙ ΔΕ ΦΝΛΣΙΤΟΟΤΨ ΕΡΟΟΥ ΝΓΙ ΠΑΛΛ-  
 ΜΑΣ· ΑΝΟΚ ΔΕ †ΝΑΧΙ-ΝΟΥΟΜ ΤΗΡΟΥ ΝΖΗΤΨ· ΤΑ-  
 15 ΤΑΛΥ ΝΕ· ΑΥΩ †ΝΑΕΙ' ΝΤΑΧΙΤΟΥ· ΤΕΝΟΥ ΟΕ ΕΥ-  
 ΨΑΝΣΩΧ ΜΜΟ ΜΠΕΟΥΟΕΨ ΕΤΜΜΑΥ· ΖΥΜΝΕΥΕ ΕΣΡΑΙ  
 ΕΠΟΥΟΕΙΝ· ΑΥΩ ΑΝΟΚ Ν†ΝΑΩΣΚ ΑΝ ΕΤΡΑΒΟΗΕΙ  
 ΕΡΟ· ΑΥΩ †ΝΗΥ ΕΡΑΤΕ ΖΝ ΟΥΟΕΠΗ· ΕΒΟΛ ΖΝ ΝΤΟ-  
 ΠΟΣ ΕΤΜΠΟΥΕΣΗΤ· ΑΥΩ †ΝΗΥ ΕΣΡΑΙ ΕΝΕΥΤΟΠΟΣ· ΠΙΖ<sup>β</sup>  
 20 ΤΑΧΙ-ΠΕΟΥΟΕΙΝ ΝΖΗΤΟΥ· ΑΥΩ †ΝΗΥ ΕΠΕΪΤΟΠΟΣ  
 ΕΝΤΑΙΚΑΛΑΤΕ ΝΖΗΤΨ ΠΑΙ ΕΤΝΠΕΣΗΤ ΜΠΜΕΖΜΝΤΨΟΜΤΕ  
 ΝΑΙΩΝ· ΨΑΝ†ΧΙΤΕ ΕΠΟΥΤΟΠΟΣ ΠΑΙ ΝΤΑΡΕΕΙ' ΕΒΟΛ  
 ΝΖΗΤΨ·

1 MS ΕΥΠ ΤΕΧΟΥΣΙΑ; read ΕΥΝΤΕ ΤΕΧΟΥΣΙΑ.

7 Π in upper left-hand margin at beginning of quire.

18 MS ΕΒΟΛ ΖΝ ΝΤΟΠΟΣ; read ΕΝΤΟΠΟΣ.

21 MS ΕΤΝΠΕΣΗΤ; read ΕΤΜΠΕΣΗΤ.

wilt not have *authority* there to go within the *gate* of the  
 height which is in the thirteenth *aeon*, to go within to thy  
*place* from which thou didst come forth. *Nevertheless*, when  
 the three times are now completed, the Authades and all  
 his *archons* will oppress thee again to take away thy light  
 from thee. He will be angry with thee, thinking that thou  
 hast *restrained* his power in the *Chaos*, and thinking that  
 thou hast taken away the light (of his power) from it. He  
 will now be infuriated against thee to take away thy light  
 from thee, so that he may send it down to the *Chaos* and put  
 it into those *emanations* of his, so that they should have  
 power to come out of the *Chaos*, and to come to his (the  
 Authades) *place*. *But* Adamas will begin these things. *But*  
 I will take away all thy powers from him and give them  
 to thee, and I will come and take them. Now at the moment  
 when they oppress thee at that time, *sing praises* to the light  
 and I will not delay to *help* thee. And I will come to thee  
 in haste to the *places*<sup>1</sup> below thee. And I will come down  
 to their *places* to take their light from them. And I will come  
 to this *place* in which I have established thee, which is below  
 the thirteenth *aeon*, until I take thee to thy *place* from which  
 thou didst come forth.' |

<sup>1</sup> (18) to the places; MS: out of the places.

5 Ἰ ἄσῳπῆς ὅς ἐν ἑρέ τῆς τῆς σοφίας ὡς τῆς ἐνεῖ-  
 ψαχε εἶχῳ ἡμοῦ νᾶς· ἄσῳπῆς ἑν ὄγνος ἡρα-  
 ψῆ· ἄνοκ δὲ λῆκλας ἑμ πτοπος ἐτῆπεσῆτ ἡπμε-  
 μντῳομτε ἡλῳν· λῆβῳκ ἐποῦοεῖν· λῆλο ἑαρος·  
 5 νεῖψαχε δὲ τῆροῦ νερε πῳορῆ ἡμῳστηριον ἡῳ  
 ἡμοῦ ἡμῳαῆτης ἡ ἄσῳπῆς ἐτῆ τῆς τῆς σοφίας·  
 ἄσῳ νεῳμοος πῆ ἑῳμ πτοοῦ ἡῳχοεῖτ· ἐῳῳ  
 ἡνεῖψαχε τῆροῦ ἐτῆμῆτε ἡμῳαῆτης·

ἄσῳπῆς δὲ ὅν ἐτοῦτῆ πῆχῳ νᾶ ἡ ἄσῳπῆς  
 10 δὲ ὅν ἡμῳαῆτῆ νᾶ τῆροῦ εἶψοοπ ἑμ πκοσμος ἡ-<sup>PNH</sup>  
 τῆμῆτῆρῳμῆ· εἶμοος ἑῳτῆ τῆς ἐτε πῆτοπος πῆ  
 ἐτε πτοοῦ ἡῳχοεῖτ πῆ· ἑῳ ἡμῳαῆτῆρῳμῆ-  
 ἐνῳμῆ νᾶ· πᾶ ἐτῆλῆκῳ ἑμ πῆεῳχοῦτῆτῆ ἡ-  
 μῳστηριον ἡῳεῳ· πῳορῆ δὲ ἑῳπ πῆ ἡῳβῳ·  
 15 πᾶ ἐτε ἡτοῦ πῆ πῆος ἡῳῳρητος· πᾶ ἐτῆ-  
 βῳβῳ ἡῳητῆ· ἄσῳ ἑῳ ἡμῳαῆτῆρῳ ἐπῆεῳ ἐῳ-  
 πᾶκενῳμῆ ἡῳ· εἶμοος ἑῳτῆτῆτῆ ἑμ πῆ-  
 τοπος ἐτε ἡτοῦ πῆ πτοοῦ ἡῳχοεῖτ· ἄῳῳκ ἡῳ  
 πῆοῦοεῖψ ἐτῆλῆχοῦ ἡτῆ τῆς τῆς σοφίας ἡ ἡῳῳ  
 20 ἡμο ἡῳ πᾶλῳμῆς ἡμ νεῳαρχῳν τῆροῦ· ἄσῳπῆς  
 ὅς ἐν ἑρεῳπῆς ἡῳ πῆοῦοεῖψ ἐτῆμῆ· ἄνοκ δὲ ἡῳ<sup>PNH</sup>  
 νεῖψοοπ πῆ ἑμ πκοσμος ἡτῆμῆτῆρῳμῆ· εἶμοος  
 ἑῳτῆτῆτῆ ἑμ πῆτοπος ἐτε πτοοῦ ἡῳχοεῖτ πῆ·  
 ἄῳῳτ ἡῳ πᾶλῳμῆς ἐβῳ ἑμ πῆμῆτῆρῳμῆς ἡ-  
 25 λῳν· ἄῳῳτ ἐπεσῆτ ἐντοπος ἡπῆχῳς ἄῳῳ  
 ἐτεῳομ ἡλῳμονιον ἐτῆ πῆχῳς ἐμῆ-οῦοῖν ἡ-

14 MS originally ἑῳεῳ; ἡ written over erasure of 2, giving ἡῳεῳ; read ἡῳεῳ.

Now it happened when the Pistis Sophia heard these words which I spoke to her, she rejoiced with great joy. *But* I set her in the *place* which is below the thirteenth *aeon*, I went to the light, I abandoned her.”

77. The First *Mystery* however spoke to the *disciples* of all these events, for they happened to the Pistis Sophia. And he was sitting on the Mount of Olives, speaking all these words in the midst of the *disciples*. He continued again however, he said to them: “*But* it happened again after all these things, as I was in the *world* of mankind, as I was sitting by the wayside that is this *place*, namely the Mount of Olives, before I had yet been sent my *garment* — which I had left behind in the 24th *mystery* from within, *but* the first from without, which is the great *incomprehensible one* in which I shone — and before I went to the height to receive my second *garment*, as I was sitting before you<sup>1</sup> in this *place* which is the Mount of Olives, the time was completed of which I had spoken to the Pistis Sophia thus: ‘Adamas and all his *archons* will oppress thee.’

Now it happened when that time came — I *however* was in the *world* of mankind, sitting before you in this *place* which is the Mount of Olives — Adamas looked forth from the twelve *aeons*. He looked down to the *places* of the *Chaos*, he saw his *demonic* power which was in the *Chaos* with no light | at all in it, for I had taken away its light

<sup>1</sup> (17. 23) before you; Till: with you (sec 173.4).

2ΗΤ̄C̄ ΕΙΠ̄ΤΗΡ̄C̄ ΧΕ ΝΕΛ̄ΙCΗ-ΠΕCΟΥΟ̄ΙΝ̄ ΖΡᾹῙ Ν̄ΖΗΤ̄C̄ ΑΥΩ  
 ΑΧΝΑῩ ΕΡΟC̄ ΕCΟ' Ν̄ΚΑΚΕ̄· ΑΥΩ̄ ΕΜΠ̄CΕΩ̄C̄Μ̄CΟΜ̄ ΕΕΙ'  
 ΕΠΕCΤΟΠΟC̄· ΕΤΕ Π̄Μ̄ΝΤ̄C̄ΝΟΟΥC̄ ΠΕ Ν̄ΛΙΩΝ̄· ΑΥΡ̄-  
 ΠΜΕΕΥΕ̄ ΟΝ̄ Ν̄CΙ ΠΑΔΑΜΑC̄ Ν̄ΤΠΙCΤΙC̄ CΟΦΙᾹ ΑΥΩ̄ ΑΥ-  
 5 CΩΝΤ̄ ΕΡΟC̄ ΕΜΑΩ̄Ο ΕΜΑΩ̄Ο· ΕΥΜΕΕΥΕ̄ ΧΕ̄ Ν̄ΤΟC̄ ΤΕ  
 Ν̄ΤΑCΚΑΤΕΧΕ̄ Ν̄ΤΕCΘΟΜ̄ ΖΡᾹῙ Ζ̄Μ̄ ΠΕΧΑΟC̄<sup>3</sup> ΑΥΩ̄ ΕΥ- Π̄Π̄C  
 ΜΕΕΥΕ̄ ΧΕ̄ Ν̄ΤΟC̄ ΤΕ Ν̄ΤΑCΥΗ-ΠΕCΟΥΟ̄ΕΙΝ̄ Ν̄ΖΗΤ̄C̄ ΑΥΩ̄  
 ΑΥΝΟΥC̄C̄ ΕΜΑΤΕ̄ ΑΥΩ̄ ΑΥΟΥΕ2-CΩΝΤ̄ ΕΧ̄Ν̄ CΩΝΤ̄·  
 ΑΥΠΡΟΒΑΛΕ̄ ΕΒΟΛ̄ Ν̄ΖΗΤ̄C̄ Ν̄ΟΥΠΡΟΒΟΛΗ̄ Ν̄ΚΑΚΕ̄· ΑΥΩ̄  
 10 Μ̄Ν̄ ΚΕΟῩῙ Ν̄ΧΑΟC̄ Μ̄ΠΟΝΗΡΟΝ̄ ΕCΝΑΩ̄Τ̄· ΧΕ̄ ΕΥΕ-  
 Ω̄Τ̄Ρ̄Τ̄Ρ̄-ΤΠΙCΤΙC̄ CΟΦΙᾹ ΖΡᾹῙ Ν̄ΖΗΤΟῩ· ΑΥΩ̄ ΑΥΤΑΜΙΟ  
 Ν̄ΟΥΤΟΠΟC̄ Ν̄ΚΑΚΕ̄ ΖΡᾹῙ Ζ̄Μ̄ ΠΕΥΤΟΠΟC̄· ΧΕ̄ ΕΥΕ2ΩΧ̄  
 Ν̄ΤCΟΦΙᾹ ΖΡᾹῙ Ν̄ΖΗΤ̄C̄· ΑΥΩ̄ ΑΥΧῙ Ν̄ΖΕΝΜΗΗΩ̄Ε̄ Ν̄ΑΡ-  
 ΧΩΝ̄ Ν̄ΤΑῩ ΑΥΠΩΤ̄ Ν̄CΑ ΤCΟΦΙᾹ· ΕΤΡΕῩΝΤ̄C̄ ΕΠΙΧΑΟC̄  
 15 Ν̄ΚΑΚΕ̄ ΕΝΤΑΥΤΑΜΙΟῩ· ΑΥΩ̄ Ν̄CΕ2ΩΧ̄ Μ̄ΜΟC̄ Ζ̄Μ̄ ΠΤΟ-  
 ΠΟC̄ ΕΤ̄Μ̄ΜΑῩ· ΑΥΩ̄ Ν̄CΕΩ̄Τ̄Ρ̄Τ̄Ω̄Ρ̄C̄ Ν̄CῙ †ΠΡΟΒΟΛΗ̄  
 C̄ΝΤΕ̄ Ν̄ΚΑΚΕ̄· ΝᾹῙ ΕΝΤΑΥΠΡΟΒΑΛΕ̄ Μ̄ΜΟΟῩ ΕΒΟΛ̄ Ν̄CΙ  
 ΠΑΔΑΜΑC̄ Ω̄ΑΝΤΟΥCΗ-ΠΕCΟΥΟ̄ΕΙΝ̄ ΤΗΡ̄C̄ Ν̄ΖΗΤ̄C̄ ΑΥΩ̄ Π̄Π̄C<sup>b</sup>  
 Ν̄ΤΕ̄ ΠΑΔΑΜΑC̄ ΥΗ-ΠΟΥΟ̄ΕΙΝ̄ Ν̄ΤΠΙCΤΙC̄ CΟΦΙᾹ· Ν̄ΥΤΑΛΥ  
 20 Ν̄†ΠΡΟΒΟΛΗ̄ C̄ΝΤΕ̄ Ν̄ΚΑΚΕ̄ ΕΤΝΑΩ̄Τ̄· Ν̄CΕΧΙΤ̄C̄ ΕΠΝΟC̄  
 Ν̄ΧΑΟC̄ ΕΤ̄Μ̄ΠΕCΗΤ̄ ΠᾹῙ ΕΤΟ̄ Ν̄ΚΑΚΕ̄· ΑΥΩ̄ Ν̄CΕΝΟΧ̄C̄  
 Ε2ΟΥΝ̄ ΕΤΕCΘΟΜ̄ Ν̄ΚΑΚΕ̄ ΕΤΟ̄ Ν̄ΧΑΟC̄· ΧΕ̄ ΜΕΩ̄ΑΚ  
 ΕCΕΩ̄C̄Μ̄CΟΜ̄ ΕΕΙ' ΕΠΕCΤΟΠΟC̄· ΕΒΟΛ̄ ΧΕ̄ ΝΕΛCΡ̄ΚΑΚΕ̄  
 ΠΕ ΕΜΑΤΕ̄· ΧΕ̄ Λ̄ΙCΗ-ΤΕCΘΟΜ̄ Ν̄ΟΥΟ̄ΕΙΝ̄ Ν̄ΖΗΤ̄C̄·  
 25 ΑCΩ̄ΠΕ̄ C̄Ε̄ Ν̄ΤΕΡΟΥΠΩΤ̄ Ν̄CΑ ΤΠΙCΤΙC̄ CΟΦΙᾹ·  
 ΑCΩ̄Ω̄ ΟΝ̄ ΕΒΟΛ̄ ΑCΖΥΜΝΕΥΕ̄ Ε2ΡᾹῙ ΕΠΟΥΟ̄ΕΙΝ̄ ΕΠΕΙΔΗ

3 MS ΠΕ Ν̄ΛΙΩΝ; read Ν̄ΛΙΩΝ ΠΕ.

from it. And he saw it, that it was dark and not able to  
 come to his *place*, namely the twelve *aeons*. Adamas again  
 remembered the Pistis Sophia and he was exceedingly angry  
 with her, for he thought that it was she who had *restrained*  
 his power in the *Chaos*, and he thought that it was she who  
 had taken away its light from it (the power of Adamas).  
 And he was very wrathful and added anger to anger. He  
*emanated* forth a dark *emanation* and another *chaotic* and  
*wicked* one which was powerful, so that through them he  
 should agitate the Pistis Sophia. And he created a dark  
*place* in his *place*, so that he should oppress the Sophia  
 within it. And he took many of his *archons*, they pursued the  
 Pistis Sophia to bring her to the dark *Chaos* which he had  
 created. And the two dark *emanations* which Adamas had  
*emanated* oppressed her in that *place*, and they agitated her  
 until they took away all her light from her. And Adamas  
 took the light of the Pistis Sophia, and he gave it to the two  
 dark and powerful *emanations* to take to the great *Chaos*  
 below, which is dark, and to cast it within to his dark power  
 which is *chaotic*, so that perhaps it (the power) would be  
 able to come to his *place*, for it had become very dark because  
 I had taken away its light-power from it.

Now it happened when they pursued the Pistis Sophia,  
 she cried out again, she *sang praises* to the light *since* |

ΑΙΧΟΟΣ ΝΑΣ ΧΕ ΕΥΨΑΝΣΩΧ ΜΜΟ ΝΤΕΣΥΜΝΕΥΕ Ε-  
 2ΡΑΙ ΕΡΟΪ ΤΗΝΗΥ ΣΝ ΟΥΒΕΠΗ· ΝΤΑΒΟΗΟΙ ΕΡΟ· ΛΣ-  
 ΨΩΠΕ ΣΕ ΝΤΕΡΟΥΣΩΧ ΜΜΟΣ· ΑΝΟΚ ΔΕ ΝΕΪΣΜΟΟΣ Π<sup>β</sup>  
 ΠΕ ΣΑΤΝΤΗΝΟΥ ΣΜ ΠΕΪΤΟΠΟΣ· ΕΤΕ ΠΤΟΟΥ ΝΝΧΟΪΤ  
 5 ΠΕ ΑΣΥΜΝΕΥΕ ΕΡΑΙ ΕΠΟΥΘΕΙΝ ΕΣΧΩ ΜΜΟΣ ΧΕ

1. ΠΟΥΘΕΙΝ ΝΝΟΥΘΕΙΝ ΑΪΠΙΣΤΕΥΕ ΕΡΟΚ· ΝΑΣΜΕΤ  
 ΕΝΕΪΑΡΧΩΝ ΤΗΡΟΥ ΕΤΠΗΤ ΝΣΩΪ· ΑΥΩ ΝΓΒΟΗΟΙ ΕΡΟΪ·

2. ΜΗΠΟΤΕ ΝΣΕΨΙ-ΠΛΟΥΘΕΙΝ ΝΣΗΤ· ΝΘΕ ΝΤΣΟΜ  
 ΝΣΑ ΜΜΟΥΪ ΧΕ ΠΕΚΟΥΟΪΝ ΨΟΟΠ ΑΝ ΝΜΜΑΪ ΜΝ ΤΕΚ-  
 10 ΑΠΟΣΡΟΙΑ ΝΟΥΘΕΙΝ ΕΤΡΕΥΝΑΣΜΕΤ· ΕΜΜΟΝ· ΑΨΩΝΤ  
 ΕΡΟΪ ΝΒΙ ΠΑΔΑΜΑΣ ΕΨΩΧ ΜΜΟΣ ΝΑΪ ΧΕ ΝΤΟ ΑΡΕΚΑΤ-  
 ΕΧΕ ΝΤΑΒΟΜ ΣΜ ΠΕΧΛΟΣ·

3. ΤΕΝΟΥ ΣΕ ΠΟΥΘΕΙΝ ΝΝΟΥΘΕΙΝ ΕΨΩΧΕ ΑΝΟΚ  
 ΑΪΡ-ΠΑΪ· ΑΪΚΑΤΕΧΕ ΜΜΟΣ· ΕΨΩΧΕ ΑΪΡ-ΑΛΛΑΥ ΝΧΙΝΣΟΝΣ  
 15 ΝΤΣΟΜ ΕΤΜΜΑΥ·

4. Η ΕΨΩΧΕ ΑΪΣΩΧ ΜΜΟΣ ΝΘΕ ΝΤΑΣΣΩΧ ΜΜΟΪ·  
 ΕΥΕΨΙ-ΠΛΟΥΘΕΙΝ ΝΣΗΤ· ΝΒΙ ΝΕΪΑΡΧΩΝ ΤΗΡΟΥ ΕΤΠΗΤ Π<sup>β</sup>  
 ΝΣΩΪ· ΑΥΩ ΕΥΕΚΑΑΤ ΕΒΟΛ ΕΪΨΟΥΕΪΤ·

5. ΑΥΩ ΕΡΕ ΠΧΑΧΕ ΠΑΔΑΜΑΣ ΕΨΕΠΩΤ ΝΣΑ ΤΑ-  
 20 ΣΟΜ ΝΨΤΑΣΟΣ· ΑΥΩ ΕΨΕΨΙ-ΠΛΟΥΘΕΙΝ ΝΤΟΟΤ· ΝΨ-  
 ΝΟΧΨ ΕΣΟΥΝ ΕΤΕΨΟΜ ΝΚΑΚΕ ΤΑΪ ΕΤΣΜ ΠΕΧΛΟΣ·  
 ΑΥΩ ΕΨΕΚΑ-ΤΑΒΟΜ ΣΜ ΠΕΧΛΟΣ·

6. ΤΕΝΟΥ ΣΕ ΠΟΥΘΕΙΝ ΤΑΣΟΪ ΣΜ ΠΕΚΩΝΤ· ΑΥΩ  
 ΧΙΣΕ ΝΤΕΚΣΟΜ ΕΧΝ ΝΑΧΑΧΕ· ΝΑΪ ΕΝΤΑΥΤΩΟΥΝ  
 25 ΕΧΩΪ ΝΣΑΕ·

7. ΣΕΠΗ ΜΑΤΑΝΣΟΪ· ΚΑΤΑ ΘΕ ΣΝΤΑΚΧΟΟΣ ΧΕ ΤΝΑ-  
 ΒΟΗΟΙ ΕΡΟ·

I had said to her: 'When thou art oppressed and dost *praise* me, I will come in haste to *help* thee.'

Now it happened when she was oppressed — *but* I sat before you in this *place* which is the Mount of Olives — she *sang praises* to the light, saying:

1. 'O Light of Lights, I have *believed* in thee. Save me from all these *archons* which pursue me, and *help* me.

2. *Lest* they take away my light from me, like the lion-faced power, for thy light and thy *outpouring* of light are not with me to save me. Rather Adamas was angry with me, saying to me: It is thou who hast *restrained* my power in the *Chaos*.

3. Now O Light of Lights, if I have done this — if I have *restrained* it, if I have done anything unjust to that power.

4. If I have oppressed it as it has oppressed me — may all these *archons* which pursue me take away my light from me and leave me empty.

5. And may the enemy Adamas pursue my power and seize it and take away my light from me, and cast it into his dark power which is in the *Chaos*; and may he place my power in the *Chaos*.

6. Now O Light, seize me in thy anger, and raise thy power against my enemies which have risen against me at last.

7. Save me quickly, *according to* what thou hast said: I will *help* thee." |

ζ λσωπε σε ν̄τερε πωορ̄π̄ μ̄μυστηριον ουω  
 ερωω ν̄νεϊωαχε εμμοιητης· πεχαχ χε πεντ-  
 λχνοϊ ν̄νεϊωαχε ενταλχοογ· μαρεχει' εση ν̄ν-  
 ταγε-πευβωλ· λχει' (ε)θη ν̄σι ιακκωβος πεχαχ χε  
 5 παχοεις·" ετβε πεϊγμνος ενταςγυπνεγε ν̄ζητ'α ρ̄ζα  
 ν̄σι τπιστικ σοφια· λ τεκβom νουοειν προφητεγε  
 μμοογ μ̄πιουοϊω ζιτ̄ν λαγεια· ζ̄μ πμεσλαωγ μ̄-  
 ψαλμος χε

1. παχοεις πανουτε λ̄ιναστε εροκ· ματουχοϊ  
 10 ενετηητ ν̄σωϊ λγω ν̄γ̄νασμετ·

2. μηποτε ν̄τ̄ωρ̄π̄ ν̄ταψυχη ν̄θε νουμογι· εμν-  
 πετσωτε λγω πετνογζ̄μ·

3. παχοεις πανουτε εωχε λ̄ιρ̄-π̄λι· εωχε οῡν-  
 χινδον̄ς ζ̄ν ναδix·

15 4. εωχε λ̄ιτωβ̄ε ν̄νεττωβ̄ε ναϊ ν̄ζενπσοοογ·  
 ε̄ιεζε εβολ ζιτ̄ν ναχαχε ε̄ιωογιτ·

5. ν̄τε παχαχε πωτ ν̄σα ταψυχη· λγω ν̄τ̄αζος  
 ν̄ν̄ωμ μ̄παων̄ς ε̄ραϊ επκαζ· λγω ν̄τ̄ρε πασοογ  
 ωωπε ζ̄μ πεχογς· ν̄δ̄ιαψαλλα·

20 6. τωογν' παοε(ι)ς ζ̄ν τεκορη χιςε ν̄θαη ν̄να- ρ̄ζα<sup>b</sup>  
 χαχε·

τωογν ζ̄μ πογεσλαζνε ν̄τακζων μ̄μογ·

4 MS λχεϊ θη.

5 MS ενταςγυπνεγε: read ενταςγυμνεγε.

20 MS παχοεσ.

78. Now it happened when the First *Mystery* finished saying these words to the *disciples*, he said: "He who has *understood* these words which I have said, let him come forward and give their explanation." James came forward and said: "My Lord, concerning this *song of praise* which the Pistis Sophia has *sung*, thy light-power once *prophesied* it, through David, in the 7th *Psalms*, thus:

1. 'O Lord my God, I have trusted thee; save me from those that pursue me, and deliver me.

2. Lest he seize my *soul* like a lion; while there is no one who delivers and saves.

3. O Lord my God, if I have done this; if there is injustice at my hands;

4. If I have repaid those who repaid me with evil things, may I fall down empty through my enemies.

5. And may the enemy pursue my *soul* and seize it, and trample my life upon the earth, and make my glory to be in the *dust*. *Pause*.

6. Arise, O Lord, in thy *wrath*, be exalted in the boundary of my enemies. Arise in the commandment which thou hast decreed\*." |

\* Ps. 7.1-6.



5 ἄσφωπε σε ἄντερε πῶρπ ἄμυστηριον σῶτῃ  
 ἐνεΐψαχε ἐφχω ἄμοου ἄσι ἰακκῶβος· πεχαχ χε  
 εὔγε ἰακκῶβος πμεριτ· ἄφουωδ δε ον ετοοτῃ  
 ἄσι πῶρπ ἄμυστηριον πεχαχ ἄμῃμαθητῃ· χε  
 5 ἄσφωπε σε ἄντερε τπιστικ σοφια οὔω ἐσχω ἄν-  
 ψαχε ἄπείζυμνος· ἄσκοτῃ ἐπαζου ἐναυ χε ἄ  
 πἄλλαμας κοτῃ ἐπαζου ἄν νεφάρχων ἐτρεῦβωκ  
 ἐπεῦλαιων· ἄφω ἄσναυ ἐροου εὔπητ ἄσῶς· ἄ-  
 κοτῃ ἐροου πεχας ναυ χε  
 10 1. ἄρῶτῃ τετῃπητ ἄσῶι ἐτετῃνω ἄμος χε  
 ἄνταῖ οὔβονθια ἄμαυ· ἐτρεφῃζμετ ἄτεθητῃ·  
 2. τενοῦ σε οὔρεφτῃζαν (ἄμε) πέ ποῦοειν· ἄφω <sup>ρζε</sup>  
 οὔχωπε πε· ἄλλα φο ἄζαρωζητ· ψα πεοῦοειω  
 ἐνταφχοοφ ναῖ χε τῃνηῦ ταβονθι ἐρο· ἄφω ἄφ-  
 15 ἄλεις ἄν ἄτεφορῃ ἐχῃ τηῦτῃ ἄναυ νιμ· ἄφω  
 παῖ πε πεοῦοειω ἐνταφχοοφ ναῖ·  
 3. τενοῦ σε ἐτετῃτῃκετῃτηῦτῃ ἐπαζου ἄφω  
 ἄτετῃλο ἐτετῃπητ ἄσῶι· ποῦοειν ἄσῶτε-τεφ-  
 ῶμ· ἄφω φῃσῶτε ζῃ νεφῶμ τηροῦ·  
 20 4. ἄφω ἄφῶτε ζῃ τεφῶμ ἐτρεφῃ ἄνετῃνοῦ-  
 οειν ἐτῃζητῃτηνοῦ ἄφω ἄτετῃψωπε ἄκακε· ἄφω  
 νεφῶμ ἄταμιοῦ ἐτρεφῃ ἄτετῃῶμ ἄζητῃτηνοῦ  
 ἄτετῃτακο·  
 ναῖ δε ἄτερεσχοοῦ ἄσι τπιστικ σοφια· ἄσῶψτ  
 25 ἐπτοπος ἄπἄλλαμας ἄσναυ ἐπτοπος ἄκακε ἄφω <sup>ρζε</sup> b

4 MS χε expunged follows πεχαχ.

8 MS ἄφῃαυ; ῥ altered to φ.

12 ἄμε omitted in MS.

25 MS εεπτοπος; read επτοπος.

Now it happened when the First *Mystery* heard these words which James spoke, he said: "Excellent, James, thou beloved one."

79. However, the First *Mystery* continued, he said to the *disciples*: "Now it happened when the Pistis Sophia finished saying the words of this *song of praise*, she turned back to see whether Adamas and his *archons* had turned back to go to their *aeon*. And she saw them as they were pursuing her. She turned to them and said to them:

1. 'Why do you pursue me and say: there is no one to be a *help* to me, to save me from you?

2. Now at this time the light is a (true) judge and a strong one. *But* he is long-suffering until the time of which he has spoken to me thus: I will come and *help* thee; and he will not bring his *wrath* upon you at all times. And this is the time of which he has spoken to me.

3. Now at this time, if you do not turn yourselves back and cease to pursue me, the light will prepare his power, and he will prepare with all his powers.

4. And he has prepared with his power, that he may take away your light which is within you, so that you become dark; and he has created his powers, that he may take away your power from you and you be destroyed.'

*But* when the Pistis Sophia had said these things, she looked to the *place* of Adamas. She saw the dark and *chaotic place* | which he had created. And she saw further-

ΝΧΛΟΣ ΝΑΪ ΝΤΑΥΤΑΜΙΟΥ ΑΥΩ ΟΝ ΑΣΝΑΥ ΕΤΕΠΡΟ-  
 ΒΟΛΗ ΓΝΤΕ ΝΚΑΚΕ· ΕΤΝΑΩΤ ΕΜΑΤΕ ΝΑΪ ΕΝΤΑΥΠΡΟ-  
 ΒΑΛΕ ΜΜΟΥ ΕΒΟΛ ΝΒΙ ΠΑΔΑΜΑΣ· ΧΕΚΑΣ ΕΥΕΑΜΑΣΤΕ  
 ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΑΥΩ ΝΣΕΝΟΧΣ ΕΠΕΣΗΤ ΕΠΕΧΛΟΣ  
 5 ΕΝΤΑΥΤΑΜΙΟΥ· ΝΣΕΩΧ ΜΜΟΣ ΞΜ ΠΜΑ ΕΤΜΜΑΥ· ΑΥΩ  
 ΝΣΕΩΤΡΤΩΡΣ ΦΑΝΤΟΥΧΙ-ΠΕΣΟΥΟΕΙΝ ΝΖΗΤΣ· ΑΣΩΩ-  
 ΠΕ ΘΕ ΝΤΕΡΕ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΝΑΥ ΕΤΕΠΡΟΒΟΛΗ ΓΝΤΕ  
 ΝΚΑΚΕ ΕΤΜΜΑΥ· ΑΥΩ ΜΠΤΟΠΟΣ ΝΚΑΚΕ ΝΑΪ ΕΝΤΑΥ-  
 ΤΑΜΙΟΥ ΝΒΙ ΠΑΔΑΜΑΣ· ΑΣΡΩΤΕ ΑΥΩ ΑΣΩΩ ΕΣΡΑΪ  
 10 ΕΠΟΥΟΕΙΝ ΕΣΧΩ ΜΜΟΣ· ΧΕ

1. ΠΟΥΟΕΙΝ ΕΙΣΖΗΗΤΕ ΑΣΩΩΝΤ ΝΒΙ ΠΑΔΑΜΑΣΠΡΕ-  
 ΧΙΝΣΟΝΣ ΑΥΤΑΜΙΟ ΝΟΥΠΡΟΒΟΛΗ ΝΚΑΚΕ· ΑΥΩ ΟΝ ΠΣΤ  
 ΑΥΠΡΟΒΑΛΕ ΕΒΟΛ ΝΚΕΟΥΕΙ ΝΧΛΟΣ·

2. ΑΥΩ ΑΥΤΑΜΙΕ-ΚΕΟΥΕΙ ΝΚΑΚΕ ΑΥΩ ΝΧΛΟΣ· ΑΥΩ  
 15 ΑΥΣΒΤΩΤΨ·

3. ΤΕΝΟΥ ΘΕ Ω' ΠΟΥΟΕΙΝ ΠΕΧΛΟΣ ΝΤΑΥΤΑΜΙΟΥ Ε-  
 ΤΡΕΥΝΟΧΤ ΕΡΟΥ ΝΨΙ-ΤΑΒΟΜ ΝΟΥΟΕΙΝ ΝΖΗΤ· ΨΙ-ΤΩΨ  
 ΝΖΗΤΨ·

4. ΑΥΩ ΠΜΕΕΥΕ ΕΝΤΑΥΜΕΕΥΕ ΕΡΟΥ ΕΤΡΕΨΨΙ-ΠΛΟΥ-  
 20 ΟΕΙΝ· ΣΕΝΑ(ΨΙ-)ΠΩΨ ΝΖΗΤΨ· ΑΥΩ ΠΧΙΝΣΟΝΣ ΕΝΤ-  
 ΑΥΧΟΟΥ ΕΤΡΕΨΨΙ-ΝΛΟΥΟΕΙΝ ΝΖΗΤ· ΨΙ-ΝΟΥΨ ΤΗΡΟΥ·  
 ΝΑΪ ΝΕ ΝΨΑΧΕ ΕΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ·  
 ΞΡΑΪ ΞΜ ΠΕΣΖΥΜΝΟΣ· ΤΕΝΟΥ ΘΕ ΠΕΤΝΗΦΕ ΞΜ ΠΕΨΠΝΑ·  
 ΜΑΡΕΨΕΙ' ΕΘΗ ΝΨΤΑΥΕ-ΠΕΩΛ ΝΨΨΑΧΕ (ΝΑΪ ΕΝΤΑΣ-  
 25 ΧΟΟΥ) ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΞΡΑΪ ΞΜ ΠΕΣΖΥΜΝΟΣ ΑΣΕΙ'  
 ΟΝ ΕΘΗ ΝΒΙ ΜΑΡΘΑ ΠΕΧΑΣ· ΧΕ ΠΑΧΟΕΙΣ· †ΝΗΦΕ

20 ψι omitted in MS.

24 ΝΑΪ ΕΠΤΑΣΧΟΟΥ omitted in MS.

more the two dark *emanations*, of exceeding strength, which  
 Adamas had *emanated*, so that they should seize the Pistis  
 Sophia and should cast her down to the *Chaos* which  
 he had created, and should oppress her in that place, and  
 should agitate her until they took her light away from her.  
 Now it happened when the Pistis Sophia saw those two dark  
*emanations* and the dark *place* which Adamas had created,  
 she was afraid and she cried out to the light, saying:

1. 'O Light, behold Adamas the violent is angry. He has  
 created a dark *emanation*, and furthermore he has *emanated*  
 another *chaotic* one.

2. And he has created another dark and *chaotic* one; and  
 he has prepared it.

3. Now at this time O Light, the *Chaos* which he has  
 created so that he should cast me into it and take away my  
 light-power from me — take away his (light) from him.

4. And the thought which he conceived to take away my  
 light, let his be (taken) from him. And the violence which he  
 has spoken, to take away my lights from me — take away  
 all his (lights).

These are the words which the Pistis Sophia spoke in her  
*song of praise*. Now at this time he who is *sober* in his *spirit*,  
 let him come forward and give the interpretation of the  
 words (which the Pistis Sophia spoke) in her *song of praise*.

80. Martha came forward again and said: "My Lord,  
 I am *sober* | in my *spirit*, and I *understand* the words which

2M ΠΑΠΝΑ· ΛΥΩ †ΝΟΕΙ ΝΝΩΛΧΕ ΕΤΚΧΩ ΜΜΟΟΥ· P2G<sup>b</sup>  
 ΤΕΝΟΥ ΟΕ ΚΕΛΕΥΕ ΝΑΪ ΤΑΤΑΥΕ-ΠΕΥΒΩΛ 2N ΟΥΠΑΡ-  
 ΡΗCΙΑ· ΛΧΟΥΩΩΒ ΔΕ ΝΒΙ ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΠΕ-  
 ΧΛ4 ΜΜΑΡΘΑ· ΧΕ †ΚΕΛΕΥΕ ΝΕ ΜΑΡΘΑ ΕΤΡΕΤΑΥΕ-  
 5 ΠΒΩΛ ΝΝΩΛΧΕ ΝΑΪ ΕΝΤΑCΧΟΟΥ ΝΒΙ ΤCΟΦΙΑ 2M ΠΕC-  
 2ΥΜΝΟC· ΛCΟΥΩΩΒ ΔΕ ΝΒΙ ΜΑΡΘΑ ΠΕΧΛC ΧΕ ΠΑ-  
 ΧΟΕΙC· ΝΑΪ ΝΕ ΝΩΛΧΕ ΝΤΑ ΤΕΚΘΟΜ ΝΟΥΟΕΙΝ ΠΡΟ-  
 ΦΗΤΕΥΕ ΜΜΟΟΥ ΜΠΙΟΥΟΕΙΩ 2ITN ΔΑΥΕΙΑ· 2M ΠΜΕ2-  
 CΑΩΥ4 Μ†ΑΛΜΟC ΧΕ  
 10 11. ΠΝΟΥΤΕ ΟΥΚΡΙΤΗC ΜΜΕ ΠΕ ΝΧΩΩΡΕ Ν2ΑΡΩ-  
 2ΗΤ· ΕΜΕ4ΕΙΝΕ ΝΤΕ4ΟΡΓΗ ΜΜΗΝΕ·  
 12. ΕΤΕΤΝΤΜΚΕΤΤΗΥ(ΤN) 4ΝΑΧΩΡ ΝΤΕ4CΗ4Ε· Λ4-  
 CΩΜΤ† ΝΤΕ4ΠΙΓΕ Λ4CΒΤΩΤC·  
 13. Λ4CΟΒΤΕ Ν2ΗΤC† Ν2ΕΝCΚΕΥΟC ΜΜΟΥ· ΝΕ4CΟΤΕ P2A  
 15 Λ4ΤΑΜΙΟΥ ΝΝΕΤΟΥΝΑΡΟΚ2ΟΥ·  
 14. ΕΙC2ΗΗΤΕ Λ ΠΧΙΝCΟΝC †ΝΑΛΚΕ Λ4Ω'Ω' ΜΠΙCCE  
 Λ4ΧΠΕ-ΤΑΝΟΜΙΑ·  
 15. Λ4ΩΕΚ†-ΟΥΩΗ†· Λ4ΟΡΗ ΜΜΟΥ 4ΝΑ2Ε Ε2ΡΑ† ΕΠΕ-  
 2ΙΕ† ΕΝΤΑ4ΤΑΜΙΟΥ·  
 20 16. ΠΕ42ΙCΕ ΝΑΚΟ†4 ΕΧ†Ν ΤΕ4ΑΠΕ ΛΥΩ ΠΕ4ΧΙΝCΟΝC  
 ΝΗΥ ΕΧ†Ν ΤΜΗΤΕ ΝΧΩ4·  
 ΝΑΪ ΔΕ ΝΤΕΡΕCΧΟΟΥ ΝΒΙ ΜΑΡΘΑ ΠΕΧΛ4 ΝΑC ΝΒΙ  
 ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΕΤCΩΩ†† ΕΒΟΛ ΧΕ ΕΥΓΕ ΚΑ-  
 ΛΩC ΜΑΡΘΑ ΤΜΑΚΑΡΙΑ·

10 MS επε.

12 MS ΕΤΕΤΝΤΜΚΕΤΤΗΥ.

thou dost speak. Now at this time *command* me that I give their interpretation *openly*.”

The First *Mystery*, however, answered and said to Martha : “I *command* thee, Martha, that thou givest the interpretation of the words which the Sophia said in her *song of praise*.”

Martha, however, answered and said : “My Lord, these are the words which thy light-power once *prophesied* through David in the 7th *Psalms* :

11. ‘God is a righteous *judge*, and strong and long-suffering, who does not bring down his *wrath* every day.

12. If you do not turn round he will sharpen his sword; he has bent his bow and made it ready.

13. He has prepared in it *instruments* of death; he has made his arrows for those who will be burnt.

14. Behold, violence has travailed; he has conceived trouble, he has given birth to *iniquity*.

15. He has dug a pit, he has hollowed it; he will fall into the hole which he has made.

16. His trouble will return upon his head and his violence will come down upon the crown of his head\*.”

But when Martha had spoken these things, the First *Mystery* which looks forth said to her : “*Excellent, well done* Martha, thou *blessed one*.” |

\* Ps. 7.11-16

3 ΛCΩΩΠΕ CΕ ΝΤΕΡΕ ΙC ΟΥΩ ΕCΧΩ ΕΝΕCΜΛΘΗ-  
 ΤΗC ΝΝΕCΒΗΥΕ ΤΗΡΟΥ ΕΝΤΑΥΩΩΠΕ ΝΤΠΙCΤΙC CΟΦΙΑ  
 ΕCΣΜ ΠΕΧΛΟC· ΑΥΩ ΜΝ ΘΕ ΕΝΤΑCΣΥΜΝΕΥΕ ΕΞΡΑΙ  
 ΕΠΟΥΟΕΙΝ ΨΑΝΤΕCΗΝΟΥCΜ ΜΜΟC ΝΨΕΙΝΕ ΜΜΟC ΕΞΡΑΙ  
 5 ΣΜ ΠΕΧΛΟC· ΝΨΕΙΝΕ ΜΜΟC ΕCΟΥΝ ΕΠΜΕCΜΝΤCΝΟΟΥC ΡΞΛ·<sup>b</sup>  
 ΝΛΙΩΝ· ΑΥΩ ΜΝ ΘΕ ΕΝΤΑCΗΝΑCΜΕC ΕΒΟΛ ΣΝ ΝΕCΩΧ  
 ΤΗΡΟΥ ΝΑΙ ΝΤΑΥCΕCΧCΩCΤ ΝCΗΤΟΥ ΝCΙ ΝΑΡΧΩΝ ΝΤΕ  
 ΝΕΧΛΟC ΕΒΟΛ ΧΕ ΑCΕΠΙΘΥΜΕΙ ΕΒΩΚ ΕΡΑΤΨ ΜΠΟΥ-  
 ΟΙΝ·  
 10 3 ΛCΟΥΩC ΟΝ ΕΤΟΟΤΨ ΣΜ ΠΩΛΧΕ ΝCΙ ΙC ΠΕΧΛΑΨ  
 ΝΝΕCΜΛΘΗΤΗC ΧΕ ΛCΩΩΠΕ CΕ ΜΝΝCΑ ΝΑΙ ΤΗΡΟΥ  
 ΛΨΙ ΝΤΠΙCΤΙC CΟΦΙΑ ΛΙΝΤC ΕCΟΥΝ ΕΠΜΕCΜΝΤΨΟΜΤΕ  
 ΝΛΙΩΝ ΕΙΟ ΝΟΥΟΙΝ ΕΜΑΨΟ ΕΜΑΨΟ· ΕΜΝ-ΩΙ ΕΠΟΥ-  
 ΟΕΙΝ ΕΝΕΨΟΟΠ ΜΜΟΙ ΛΨΙ' ΕCΟΥΝ ΕΠΤΟΠΟC ΜΠΜΕC-  
 15 ΧΟΥΤΑΨΤΕ ΝΑCΟΡΑΤΟC ΕΙΟ ΝΟΥΟΕΙΝ ΕΜΑΨΟ ΕΜΑ-  
 ΨΟ· ΑΥΩ ΑΨΤΟΡΤΡ ΣΝ ΟΥΝΟC ΝΨΤΟΡΤΡ ΑΨΩΨΤ  
 ΑΨΝΑΨ ΕΤCΟΦΙΑ ΕΝΕCΝΜΜΑΙ ΑΨCΟΥΩΝC\* ΑΝΟΚ ΔΕ ΡΞC  
 ΜΠΟΥCΟΥΩΝΤ ΧΕ ΑΝΟΚ ΝΙΜ· ΑΛΛΑ ΝΕΥΜΕΕΥΕ ΕΡΟΙ  
 ΠΕ ΝΘΕ ΝΟΥΠΡΟΒΟΛΗ ΝΤΕ ΠΚΑC ΜΠΟΥΟΕΙΝ· ΑC-  
 20 ΨΩΠΕ CΕ ΝΤΕΡΕ ΤCΟΦΙΑ ΝΑΨ ΕΝΕCΨΒΕΕΡ ΝΑCΟΡΑ-  
 ΤΟC· ΑCΡΑΨΕ ΣΝ ΟΥΝΟC ΝΡΑΨΕ· ΑΨΩ ΑCΤΕΛΗΛ  
 ΕΜΑΨΟ· ΑCΟΥΩΨ ΕΤΑΜΟΟΥ ΕΝΕΨΠΗΡΕ ΕΝΤΑΙΛΛΨ  
 ΝΜΜΑC ΜΠΕCΗΤ ΣΜ ΠΚΑC ΝΤΕ ΤΜΝΤΡΩΜΕ CΕΩC

7 MS ΝΤΑΥCΕCΧCΩCΤ; final τ inserted above and expunged; read ΝΤΑΥCΕCΧCΩC.

23 C in CΕΩC inserted above.

81. Now it happened when Jesus finished saying to his *disciples* all the events which had happened to the Pistis Sophia when she was in the *Chaos*, and the manner in which she had *sung praises* to the Light until he saved her and brought her out from the *Chaos*, and brought her into the twelfth *aeon*, and the manner in which he had saved her from all her oppressions with which the *archons* of the *Chaos(es)* had oppressed her, because she *desired* to go to the light, Jesus continued again with the discourse. He said to his *disciples*: "Now it happened after all these things, I took the Pistis Sophia, I brought her into the thirteenth *aeon*. And I was shining exceedingly, there being no measure to the light which I had. I came into the *place* of the 24 *invisible ones* and I was shining exceedingly. And they were agitated with great agitation. They looked and saw the Sophia who was with me. They recognised her, *but* as for me they did not recognise who I was. *But* they thought of me as being like an *emanation* of the Land of the Light.

Now it happened when the Sophia saw her fellow *invisible ones* she rejoiced with great joy and she was very glad. She wished to tell them the wonders which I had done for her on the earth of mankind below, | *until* I saved her. She came

ΩΑΝ†ΝΟΥΖΜ ΜΜΟC· ΛCΓΙ' ΕΞΡΑΙ' ΕΤΜΗΤΕ ΝΝΑΖΟΡΑ-  
ΤΟC ΛCΖΥΜΝΕΥΕ ΕΡΟΪ ΖΝ ΤΕΥΜΗΤΕ ΕCΧΩ ΜΜΟC ΧΕ

1. †ΝΑΟΥΩΝΖ ΝΑΚ ΕΒΟΛ ΠΟΥΘΕΙΝ ΧΕ ΝΤΚ ΟΥCΩ-  
ΤΗΡ· ΑΥΩ ΝΤΚ ΟΥΡΕCΩΤΕ ΝΟΥΘΕΙΩ ΝΙΜ·

5 2. †ΝΑΧΩ ΜΠΕΙΖΥΜΗΟC ΕΠΟΥΘΕΙΝ ΧΕ ΛΥΝΟΥΖΜ  
ΜΜΟΪ· ΑΥΩ ΛΥΝΑΖΜΕΤ ΕΒΟΛ ΖΝ ΤCΙΧ ΝΝΑΡΧΩΝ Ν-  
ΝΑΧΙΧΕΕΥ·

ρζε<sup>b</sup>

3. ΑΥΩ ΑΚΝΑΖΜΕΤ ΖΝ ΝΤΟΠΟC ΤΗΡΟΥ· ΑΥΩ ΑΚ-  
ΝΑΖΜΕΤ ΖΜ ΠΧΙCΕ ΜΝ ΠΖΒΒΕ ΝΤΕ ΝΕΧΛΟC· ΑΥΩ ΖΝ  
10 ΝΑΙΩΝ ΝΝΑΡΧΩΝ ΝΤΕ ΤΕCΦΕΡΑ·

4. ΑΥΩ ΝΤΕΡΙΕΙ' ΕΒΟΛ ΖΜ ΠΧΙCΕ· ΑΪCΩΡΜ ΖΝ ΖΓΝ-  
ΤΟΠΟC ΕΜΝ-ΟΥΘΕΙΝ ΝΖΗΤΟΥ· ΜΠΙCΩΚΟΤΤ ΕΠΜΑΖ-  
ΜΝΤΩΟΜΤΕ ΝΑΙΩΝ ΠΑΜΑΝΩΩΠΕ·

5. ΧΕ ΜΝ-ΟΥΘΕΙΝ ΝΖΗΤ ΟΥΤΕ CΟΜ· Λ ΤΑCΟΜ  
15 ΜΟΥΚ ΕΠΤΗΡΨ·

6. ΑΥΩ Λ ΠΟΥΘΕΙΝ ΝΑΖΜΕΤ ΖΝ ΝΑΘΛΨΙC ΤΗΡΟΥ·  
ΛΙΖΥΜΝΕΥΕ ΕΞΡΑΙ' ΕΠΟΥΘΙΝ· ΛΥCΩΤΜ ΕΡΟΪ ΝΤΕΡΟΥ-  
ΟΛΙΒΕ ΜΜΟΪ·

7. ΛΥΧΙΜΟΕΙΤ ΖΗΤ ΖΜ ΠCΩΝΤ ΝΤΕ ΝΑΙΩΝ ΕΤΡΕCΗΤ  
20 ΕΞΡΑΙ' ΕΠΜΕΖΜΝΤΩΟΜΤΕ ΝΑΙΩΝ ΠΑΜΑΝΩΩΠΕ·

8. †ΝΑΟΥΩΝΖ ΝΑΚ ΕΒΟΛ ΠΟΥΘΕΙΝ ΧΕ ΑΚΝΑΖΜΕΤ·  
ΑΥΩ ΝΕΚΩΠΗΡΕ ΖΜ ΠΓΕΝΟC ΝΤΕ ΤΜΝΤΡΩΜΕ·

ρζε

9. ΝΤΕΡΙΩΩΤ ΝΤΑCΟΜ ΑΚ†-CΟΜ ΝΑΪ· ΑΥΩ ΝΤΕ-  
ΡΙΩΩΤ ΜΠΛΟΥΘΕΙΝ ΑΚΜΑΖΤ ΝΟΥΘΕΙΝ ΕΥCΟΤΨ·

25 10. ΑΪΩΠΕ ΖΜ ΠΚΑΚΕ ΜΝ ΘΛΙΒΕC ΝΤΕ ΠΕΧΛΟC·

7 MS †ΝΑΧΙΧΕΕΥ; read ΠΑΧΙΧΕΕΥ.

15 MS ΜΟΥΚ; read ΜΟΥΚΖ.

to the midst of the *invisible ones*, she sang praises to me in their midst, saying:

1. 'I will give thanks to thee, O Light, for thou art a *Saviour*, and thou art a deliverer at all times.

2. I will speak this *song of praise* to the light, for he has saved me and he has delivered me out of the hand of the *archons*, my enemies.

3. And thou hast saved me from all the *places*. And thou hast saved me from the height and the depth of the *Chaos*, and from the *aeons* of the *archons* of the *sphere*.

4. And when I came forth from the height I went astray in *places* in which there was no light. And I was not able to return to the thirteenth *aeon*, my dwelling place.

5. For there was no light in me, *nor* power. For my power had weakened<sup>1</sup> completely.

6. And the light saved me from all my *afflictions*. I sang praises to the light; he heard me when I was *afflicted*.

7. He guided me in the creation of the *aeons* in order to bring me to the thirteenth *aeon*, my dwelling place.

8. I will give thanks to thee, O Light, for thou hast saved me, and for thy wonders among the *race* of mankind.

9. When I lacked my power thou didst give power to me; and when I lacked my light thou didst fill me with purified light.

10. I have been in the darkness and the shadow of the

<sup>1</sup> (15) weakened; Till: disappeared.

ΕΙΜΗΡ ΖΝ ΜΜΡΡΕ ΕΥΝΑΩΤ' ΝΤΕ ΠΕΧΛΟΣ ΕΜΝ-ΟΥΟΙΝ  
ΝΖΗΤ·

11. ΧΕ ΑΙΨ-ΝΟΥΩΣ ΜΠΤΩΩ ΜΠΟΥΟΕΙΝ ΑΨΑΡΑΒΑ·  
ΑΥΩ ΑΨ-ΩΩΝΤ' ΜΠΤΩΩ ΜΠΟΥΟΕΙΝ ΧΕ ΑΨΙ' ΕΒΟΛ  
5 ΖΜ ΠΑΤΟΠΟΣ·

12. ΑΥΩ ΝΤΕΡΙΕΙ' ΕΠΕΧΗΤ· ΑΨΩΩΤ ΝΤΑΩΜ· ΑΥΩ  
ΑΨ-ΑΤΟΥΟΕΙΝ· ΑΥΩ ΝΕΜΠΕ ΑΑΥ ΒΟΗΟΙ ΕΡΟΪ ΠΕ·

13. ΑΥΩ ΖΜ ΠΤΡΕΥΟΛΙΒΕ ΜΜΟΪ· ΑΨΥΜΝΕΥΕ ΕΖΡΑΪ  
ΕΠΟΥΟΕΙΝ ΑΥΩ ΑΧΝΑΣΜΕΤ ΕΒΟΛ ΖΝ ΝΑΟΛΨΙΣ ΤΗΡΟΥ·

10 14. ΑΥΩ ΟΝ ΑΧΩΑΠ ΝΝΑΜΡΡΕ ΤΗΡΟΥ· ΑΧΝΤ' ΕΖΡΑΪ  
ΖΜ ΠΚΑΚΕ ΜΝ ΠΩΧΩΧ ΝΤΕ ΠΕΧΛΟΣ·

15. ΨΝΑΟΥΩΝΣ ΝΑΚ ΕΒΟΛ ΠΟΥΟΕΙΝ ΧΕ ΑΚΝΑΣΜΕΤ ΡΞΕ<sup>b</sup>  
ΑΥΩ Α ΝΕΚΩΠΗΡΕ ΩΩΠΕ ΖΜ ΠΓΕΝΟΣ ΝΤΕ ΤΜΝΤΡΩΜΕ·

16. ΑΥΩ ΑΚΟΥΩΩΠ ΝΜΠΥΛΗ ΕΤΧΟΣΕ ΝΤΕ ΠΚΑΚΕ·  
15 ΑΥΩ ΜΝ ΜΜΟΧΛΟΣ ΕΤΝΑΩΤ' ΝΤΕ ΠΕΧΛΟΣ·

17. ΑΥΩ ΑΚΤΡΑΡΑΚΤ' ΕΒΟΛ ΜΠΤΟΠΟΣ ΕΝΤΑΨΠΑΡΑΒΑ  
ΝΖΗΤ' ΑΥΩ ΟΝ ΝΤΑΥΧΙ ΝΤΑΩΜ ΧΕ ΑΨΑΡΑΒΑ·

18. ΑΥΩ ΑΨΟ ΖΝ ΜΜΥΣΤΗΡΙΟΝ· ΑΨΙ' ΕΖΡΑΪ ΖΝ ΜΠΥΛΗ  
ΜΠΕΧΛΟΣ·

20 19. ΑΥΩ ΝΤΕΡΟΥΘΑΙΒΕ ΜΜΟΪ· ΑΨΥΜΝΕΥΕ ΕΖΡΑΪ Ε-  
ΠΟΥΟΕΙΝ ΑΧΝΑΣΜΕΤ ΕΒΟΛ ΖΝ ΝΑΟΛΨΙΣ ΤΗΡΟΥ·

20. ΑΚΤΝΝΟΥΥ ΝΤΕΚΑΠΟΖΡΟΙΑ ΑΨ-ΩΜ ΝΑΪ ΑΥΩ  
ΑΧΝΑΣΜΕΤ ΕΒΟΛ ΖΝ ΝΑΩΧΩΧ ΤΗΡΟΥ·

21. ΨΝΑΟΥΩΝΣ ΝΑΚ ΕΒΟΛ ΠΟΥΟΕΙΝ ΧΕ ΑΚΝΑΣΜΕΤ·  
25 ΑΥΩ ΝΕΚΩΠΗΡΕ ΖΜ ΠΓΕΝΟΣ ΝΤΕ ΤΜΝΤΡΩΜΕ : ΡΞΞ

1 MS ΕΥΝΑΩΤ' : read ΕΤΝΑΩΤ'.

16 MS ΕΒΟΛ ΜΠΤΟΠΟΣ; read ΕΒΟΛ ΖΜ ΠΤΟΠΟΣ.

*Chaos*, | bound with the strong bonds of the *Chaos*, and there was no light in me.

11. I have caused wrath to the ordinance of the light, I have *transgressed*; I have caused anger to the ordinance of the light, for I came forth from my *place*.

12. And when I came down I lacked my power, and I was without light; and there was no one to *help* me.

13. And when I was *afflicted* I *sang praises* to the light, and he saved me from all my *afflictions*.

14. And furthermore he broke all my bonds, he brought me out of the darkness and the oppression of the *Chaos*.

15. I will thank thee, O Light, for thou hast saved me; and thy wonders exist among the *race* of mankind.

16. Thou hast broken the high *gates* of the darkness and the strong *bars* of the *Chaos*.

17. And thou didst cause me to turn away from the *place* in which I *transgressed*; and furthermore my power was taken because I *transgressed*.

18. And I desisted from the *mysteries*; I went down to the *gates* of the *Chaos*.

19. And when they *afflicted* me I *sang praises* to the light; he saved me from all my *afflictions*.

20. Thou didst send thy *outpouring* (of light); it gave power to me and it saved me from all my oppressions.

21. I will thank thee, O Light, for thou hast saved me; and thy wonders are among the *race* of mankind.' |

ΗΛΙ ΘΕ ΠΕ ΗΣΥΜΝΟΣ ΕΝΤΑΣΧΟΟϞ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟ-  
 ΦΙΑ ΕΣ̄Ν ΤΜΗΤΕ Μ̄ΠΧΟΥΤΑϞΤΕ Ν̄ΑΖΟΡΑΤΟΣ ΕΣΟΥΩϞ  
 ΕΤΡΕΥΕΙΜΕ ΤΗΡΟΥ ΕΝΕΩΠΗΡΕ ΤΗΡΟΥ ΕΝΤΑΙΛΛΥ Ν̄Μ-  
 ΜΑΣ· ΑΥΩ ΕΣΟΥΩϞ ΕΤΡΕΥΕΙΜΕ ΧΕ Δ̄ΒΩΚ ΕΠΚΟ-  
 5 ΜΟΕ Ν̄ΤΕ Τ̄Μ̄ΝΤ̄ΡΩΜΕ Δ̄Ι† ΝΑΥ Ν̄ΜΜΥΣΤΗΡΙΟΝ Μ̄ΠΧΙ-  
 ΣΕ· ΤΕΝΟΥ ΘΕ ΠΕΤΧΟΣΕ Σ̄Μ ΠΕΦΝΟΗΜΑ ΜΑΡΕϞΕΙ' ΕΘΗ  
 Ν̄ϞΧΩ Μ̄ΠΒΩΛ ΕΒΟΛ Μ̄ΠΣΥΜΝΟΣ ΕΝΤΑΣΧΟΟϞ Ν̄ΣΙ ΤΣΟ-  
 ΦΙΑ·

ΑΣΩΠΕ ΘΕ Ν̄ΤΕΡΕ ῙϞ ΟΥΩ ΕϞΧΩ Ν̄ΝΕΪΩΑΧΕ·  
 10 ΛϞΕΙ' ΕΘΗ Ν̄ΣΙ ΦΙΛΙΠΠΟΣ ΠΕΧΑϞ ΧΕ ῙϞ ΠΑΧΟΒΙΣ·  
 ϞΧΟΣΕ Ν̄ΣΙ ΠΑΝΟΗΜΑ· ΑΥΩ Δ̄ΙΝΟΪ Μ̄ΠΒΩΛ ΕΒΟΛ Μ̄-  
 ΗΣΥΜΝΟΣ Ν̄ΤΑΣΧΟΟϞ Ν̄ΣΙ ΤΣΟΦΙΑ Ν̄ΤΑϞΠΡΟΦΗΤΕΥΕ  
 ΟΝ ΖΑΡΟΣ Μ̄ΠΙΟΥΟΪΩ Ν̄ΣΙ ΔΑΥΕΙΑ ΠΕΠΡΟΦΗΤΗΣ· ΕϞ- <sup>Ρ̄ΣΖ</sup>  
 ΧΩ Μ̄ΜΟΣ Σ̄Μ ΠΜΕΣΩΕΣΟΟΥ Μ̄ΨΑΛΜΟΣ· ΧΕ  
 15 1. ΟΥΩΝ̄Σ ΕΒΟΛ Μ̄ΠΧΟΒΙΣ ΧΕ ΟΥΧΡΗΣΤΟΣ ΠΕ ΧΕ  
 ΟΥΩΔΕΝΕΣ ΠΕ ΠΕϞΝΑ'·

2. ΜΑΡΕ ΝΕΝΤΑ ΠΧΟΒΙΣ ΣΟΤΟΥ ΧΕ-ΠΛ̄ [ΠΕ] ΛϞ-  
 ΣΟΤΟΥ ΕΒΟΛ Σ̄Ν ΤΣΙΧ Ν̄ΝΕΥΧΑΧΕ·

3. ΑϞΣΟΟΣΟΥ ΕΣΟΥΝ Σ̄Ν ΝΕΥΧΩΡΑ ΕΒΟΛ Σ̄Μ ΠΕΪΒΤ  
 20 Μ̄Ν ΠΕΜΝΤ Μ̄Ν ΠΕΜΣΙΤ· Μ̄Ν ΘΑΛΛΑΣΑ·

3 ΤΗΡΟΥ after ΕΙΜΕ expunged. MS originally ΕΝΤΑ Ν̄ΜΜΑΣ; ΪΑΛΥ inserted above in another hand.

7 MS originally Ν̄ΝΕ ΗΣΥΜΝΟΣ; Μ written over erasure.

10 ΧΕ erased before ΠΑΧΟΒΙΣ.

17 omit ΠΕ.

20 MS ΠΕΜΜΣΙΤ; ΕΜ inserted in margin and second Μ crossed out.

Now this is the *song of praise* which the Pistis Sophia spoke as she was in the midst of the 24 *invisible ones*, wishing that they should know all the wonders which I had done for her. And she wished that they should know that I went to the *world* of mankind, I gave them the *mysteries* of the height. Now at this time, he who is elevated in his *thought*, let him come forward and say the interpretation of the *song of praise* which the Pistis Sophia spoke."

82. Now it happened when Jesus finished saying these words, Philip came forward. He said: "Jesus, my Lord, my *thought* is elevated and I have *understood* the interpretation of the *song of praise* which the Sophia spoke. David, the *prophet*, once also *prophesied* about it, saying in the 106th *Psalms*:

1. 'Give thanks to the Lord, for he is *beneficent*; for his mercy is eternal.

2. May those whom the Lord has saved say this; he has saved them out of the hands of their enemies.

3. He has gathered them together out of their *countries*; from the east, and from the west, and from the north, and from the *sea*. |

4. ΑΥΠΛΑΝΑ ΖΙ ΠΧΑΙΕ ΖΝ ΟΥΜΑ ΓΜΝ-ΜΟΟΥ ΝΖΗΤΥ·  
 ΜΠΟΥΓΩΝ-ΤΕΖΗ ΝΤΠΟΧΙC ΜΠΕΥΜΑΝΩΩΠΕ·
5. ΕΥΖΚΑΕΙΤ· ΕΥΟΒΕ Λ ΤΕΥΨΥΧΗ ΩΧΝ ΝΖΗΤΟΥ·
6. ΑΥΝΑΖΜΟΥ ΕΒΟΛ ΖΝ ΝΕΥΑΝΑΓΚΗ· ΑΥΧΙΩΚΑΚ  
 5 ΕΖΡΑΪ ΕΠΧΟΕΙC· ΑΥCΩΤΜ ΕΡΟΟΥ ΖΜ ΠΤΡΕΥΖΩΩ·
7. ΑΥΧΙΜΟΕΙΤ ΖΗΤΟΥ ΕΥΖΗ ΕCCOΥΤΩΝ ΕΤΡΕΥΒΩΚ ΡΖΗ  
 ΕΖΡΑΪ ΕΠΤΟΠΟC ΜΠΕΥΜΑΝΩΩΠΕ·
8. ΜΑΡΟΥΟΥΩΝΖ ΕΒΟΛ ΜΠΧΟΕΙC ΖΝ ΝΕΥΝΑ· ΑΥΩ  
 ΝΕΥΩΠΗΡΕ ΖΝ ΝΩΗΡΕ ΝΝΡΩΜΕ·
- 10 9. ΧΕ ΑΥΤCΙΟ ΝΟΥΨΥΧΗ ΕCΚΑΙΤ· ΟΥΨΥΧΗ ΕC-  
 ΖΚΑΙΤ ΑΥΜΑΖC ΝΑΓΑΘΟΝ·
10. ΝΕΤΖΜΟΟC ΖΜ ΠΚΑΚΕ ΜΝ ΘΑΪΒΕC ΜΠΜΟΥ ΝΕΤ-  
 ΜΠΡ ΖΝ ΟΥΜΝΤΖΗΚΕ ΜΝ ΠΠΕΝΙΠΕ·
11. ΧΕ ΑΥΤΝΟΥCC ΜΠΩΑΧΕ ΜΠΝΟΥΤΕ ΑΥΤΩΝΤ  
 15 ΜΠΩΟΧΝΕ ΜΠΕΤΧΟCΕ·
12. Λ ΠΕΥΖΗΤ ΘΒΒΙΟ ΖΝ ΝΕΥΖΙCΕ· ΑΥΡΩΒ· ΑΥΩ  
 ΜΝ-ΠΕΤΒΟΗΘΙ ΕΡΟΟΥ·
13. ΑΥΧΙΩΚΑΚ ΕΖΡΑΪ ΕΠΧΟΕΙC ΖΜ ΠΤΡΕΥΖΩΩ ΑΥ-  
 ΝΑΖΜΟΥ ΕΒΟΛ ΖΝ ΝΕΥΑΝΑΓΚΗ·
- 20 14. ΑΥΝΤΟΥ ΕΒΟΛ ΖΜ ΠΚΑΚΕ ΜΝ ΘΑΪΒΕC ΜΠΜΟΥ  
 ΑΥΩ ΑΥCΩΛΠ ΝΝΕΥΜΡΡΕ·
15. ΜΑΡΟΥΟΥΩΝΖ ΕΒΟΛ ΜΠΧΟΕΙC ΖΝ ΝΕΥΝΑ· ΑΥΩ  
 ΝΕΥΩΠΗΡΕ ΝΝΩΗΡΕ ΝΡΡΩΜΕ·
16. ΧΕ ΑΥΟΥΩΩΥ ΝΖΕΝΠΥΛΗ ΝΖΟΜΝΤ· ΑΥΩΡΒ Ν-  
 25 ΖΕΝΜΟΧΛΟC ΜΠΕΝΙΠΕ·

6 MS ΑΥΑΥΧΙ.

14 MS ΑΥ·; read ΑΥ·|·.

23 MS ΠΠΩΗΡΕ; the last τi is partly ρ·.

4. They have *wandered* in the desert in a place without water; they did not find the way to the *city* of their dwelling.
5. Hungry and thirsty, their *soul* fainted in them.
6. He saved them in their *necessity*. They cried to the Lord, he heard them in their distress.
7. He guided them into a straight path, that they might go to the *place* of their dwelling.
8. Let them thank the Lord for his mercies, and his wonders among the sons of men.
9. For he has satisfied a hungry *soul*, he has filled a hungry *soul* with *good things*.
10. They who sit in the darkness and the shadow of death, who are bound in poverty and iron.
11. For they have made wrathful<sup>1</sup> the word of God, they have made angry the counsel of the Most High.
12. Their heart was humbled with their troubles, they became weak and there was no one to *help* them.
13. They cried out to the Lord in their distress, he saved them in their *necessity*.
14. He brought them forth from the darkness and the shadow of death, and broke their bonds.
15. Let them thank the Lord for his mercies and his wonders to the sons of men.
16. For he has shattered the *gates* of brass, he has broken the *bars* of iron. |

<sup>1</sup> (14) they have made wrathful; MS: he has made wrathful.



17. ΑΥΦΘΗΟΥ ΕΡΟΥ ΖΝ ΤΕΣΗ ΝΤΕΥΑΝΟΜΙΑ · ΝΤΑΥ-  
 ΟΒΒΙΟ ΓΑΡ ΕΤΒΕ ΝΕΥΑΝΟΜΙΑ ·

18. Α ΠΕΥΖΗΤ ΒΕΤ-ΓΙΝΟΥΩΜ ΝΙΜ · ΑΥΖΩΝ ΕΖΟΥΝ  
 ΕΜΠΥΛΗ ΜΠΜΟΥ ·

5 19. ΑΥΧΙΩΚΑΚ ΕΣΡΑΪ ΕΠΧΟΕΙΣ ΖΜ ΠΤΡΕΥΖΩΩ ΑΥ-  
 ΝΑΣΜΟΥ ΕΒΟΛ ΖΝ ΝΕΥΑΝΑΓΚΗ ·

20. ΑΥΧΟΟΥ ΜΠΕΦΩΛΧΕ ΑΥΤΑΛΛΟΟΥ · ΑΥΤΟΥΧΟΟΥ  
 ΕΒΟΛ ΖΝ ΝΕΥΖΙΣΕ ·

21. ΜΑΡΟΥΟΥΩΝΖ ΕΒΟΛ ΜΠΧΟΕΙΣ ΖΝ ΝΕΥΝΑ' · ΑΥΩ  
 10 ΝΕΦΩΠΠΗΡΕ ΖΝ ΝΩΗΡΕ ΝΡΡΩΜΕ ·

ΠΑΪ ΟΥΝ ΕΕ ΠΑΧΟΕΙΣ ΠΕ ΠΒΩΛ ΕΒΟΛ ΜΠΖΥΜΝΟΣ  
 ΝΤΑΣΧΟΟΥ ΝΒΙ ΤΣΟΦΙΑ · ΣΩΤΜ ΟΥΝ ΠΑΧΟΕΙΣ · ΤΑ-  
 ΧΟΟΥ ΦΑΝΕΡΩΣ · ΠΩΛΧΕ ΜΕΝ ΝΤΑΥΧΟΟΥ ΝΒΙ ΔΑΥ-  
 ΕΙΑ · ΧΕ ΟΥΩΝΖ ΕΒΟΛ ΜΠΧΟΕΙΣ ΧΕ ΟΥΧΡΗΣΤΟΣ ΠΕ <sup>ΡΞΟ</sup>  
 15 ΧΕ ΟΥΦΑΛΕΝΕΣ ΠΕ ΠΕΥΝΑ' · ΝΤΟΥ ΠΕ ΠΩΛΧΕ ΕΝΤ-

ΑΣΧΟΟΥ ΝΒΙ ΤΣΟΦΙΑ · ΧΕ ΤΝΑΟΥΩΝΖ ΝΑΚ ΕΒΟΛ  
 ΠΟΥΟΕΙΝ ΧΕ ΝΤΚ ΟΥΣΩΤΗΡ ΑΥΩ ΝΤΚ ΟΥΡΕΥΩΤΕ  
 ΝΟΥΟΕΙΩ ΝΙΜ · ΑΥΩ ΠΩΛΧΕ ΝΤΑΥΧΟΟΥ ΝΒΙ ΔΑΥ-  
 ΕΙΑ · ΧΕ ΜΑΡΕ ΝΕΝΤΑ ΠΧΟΕΙΣ ΣΟΤΟΥ ΧΕ-ΠΑΪ · ΑΥ-

20 ΣΟΤΟΥ ΕΒΟΛ ΖΝ ΤΒΙΧ ΝΝΕΥΧΑΧΕ · ΝΤΟΥ ΠΕ ΠΩΛ-  
 ΧΕ ΕΝΤΑΣΧΟΟΥ ΝΒΙ ΤΣΟΦΙΑ ΧΕ ΤΝΑΧΩ ΜΠΕΙ-  
 ΖΥΜΝΟΣ ΕΠΟΥΟΕΙΝ ΧΕ ΑΥΝΟΥΖΜ ΜΜΟΪ ΑΥΩ ΑΥΝΑΣ-  
 ΜΕΤ ΕΒΟΛ ΖΝ ΤΒΙΧ ΝΝΑΡΧΩΝ ΝΑΧΙΧΕΕΥ · ΜΝ ΠΚΕ-  
 ΣΕΠΕ ΜΨΑΛΜΟΣ · ΠΑΪ ΟΥΝ ΠΑΧΟΕΙΣ ΠΕ ΠΒΩΛ ΕΒΟΛ

25 ΜΠΖΥΜΝΟΣ ΝΤΑΣΧΟΟΥ ΝΒΙ ΤΣΟΦΙΑ ΖΝ ΤΜΗΤΕ Μ-  
 ΠΧΟΥΤΑΥΤΕ ΝΑΣΟΡΑΤΟΣ ΕΣΟΥΩΩ ΕΤΡΕΥΕΙΜΕ ΕΝΕ-

21 Νβι ΤΣΟ written over erasure; φια ΧΕ inserted in margin.

17. He has taken them from the path of their *iniquity*;  
 for they were humbled on account of their *iniquity*.

18. Their heart abhorred all food; they entered into the  
*gates* of death.

19. They cried out to the Lord in their distress; he saved  
 them in their *necessity*.

20. He spoke his word, he healed them, he delivered them  
 from their troubles.

21. Let them thank the Lord for his mercies and his  
 wonders among the sons of men' \*.

This *now*, my Lord, is the interpretation of the *song of praise* which the Sophia spoke. Hear now, my Lord, that I speak *clearly*. The word, *moreover*, which David spoke: 'Give thanks to the Lord for he is *beneficent*; for his mercy is eternal' <sup>□</sup>: that is the word which the Sophia said: 'I will give thanks to thee, O Light, for thou art a *Saviour* and thou art a deliverer at all times'. And the word which David spoke: 'May those whom the Lord has saved say this; he has saved them out of the hands of their enemies' <sup>○</sup>: that is the word which the Sophia said: 'I will speak this *song of praise* to the light, for he has saved me, and he has delivered me out of the hand of the *archons*, my enemies.' And the rest of the *Psalms*.

This *now*, my Lord, is the interpretation of the *song of praise* which the Sophia said in the midst of the 24 *invisible ones*, wishing that they should know | all the wonders

\* Ps. 106.1-21

□ Ps. 106.1

○ Ps. 106.2

ϞΗΠΡΕ ΤΗΡΟΥ ΕΝΤΑΙΛΛΥ ΝΜΜΑΣ· ΑΥΩ ΛΟΥΩΩ Ϟ<sup>1</sup>  
 ΕΤΡΕΥΕΙΜΕ ΧΕ ΑΚ† ΝΝΕΚΜΥΣΤΗΡΙΟΝ ΜΗΓΕΝΟΣ ΝΤ-  
 ΜΝΤΡΩΜΕ: ΛΩΩΠΕ ΘΕ ΝΤΕΡΕ ΙϞ ΩΩΤΜ ΕΝΕΙΩΑΧΕ·  
 ΕΧΩ ΜΜΟΥ ΝΒΙ ΦΙΛΙΠΠΟΣ ΠΕΧΑΧ ΧΕ ΕΥΓΕ ΠΜΑ-  
 5 ΚΑΡΙΟΣ ΦΙΛΙΠΠΟΣ ΠΑΙ ΠΕ ΠΩΛ ΕΒΟΛ ΜΠΣΥΜΝΟΣ ΕΝΤ-  
 ΑΧΧΟΥ ΝΒΙ ΤΣΟΦΙΑ·

ΛΩΩΠΕ ΘΕ ΟΝ ΜΝΝΣΑ ΝΑΙ ΤΗΡΟΥ ΑΣΕΙ' ΕΟΗ ΝΒΙ  
 ΜΑΡΙΣΑΜ ΛΟΥΩΩΤ ΕΝΟΥΕΡΗΤΕ ΝΙϞ ΠΕΧΑΣ ΧΕ ΠΑ-  
 ΧΟΕΙϞ ΜΠΡΩΩΝΤ' ΕΡΟΙ ΕΙΩΙΝΕ ΜΜΟΚ· ΧΕ ΕΝΩΙΝΕ  
 10 ΝΣΑ ΖΩΒ ΝΙΜ ΖΝ ΟΥΩΡΧ ΜΝ ΟΥΑΣΦΑΛΙΑ· ΑΚΧΟΟΣ  
 ΓΑΡ ΕΡΟΝ ΜΠΙΟΥΘΕΙΩ· ΧΕ ΩΙΝΕ ΤΑΡΕΤΝΩΙΝΕ ΑΥΩ  
 ΤΩΣΜ ΤΑΡΟΥΟΥΩΝ ΝΗΤΝ ΧΕ ΟΥΟΝ ΓΑΡ ΝΙΜ ΕΤΩΙΝΕ  
 ΦΝΑΩΙΝΕ· ΑΥΩ ΟΥΟΝ ΝΙΜ ΕΤΤΩΣΜ ΕΣΟΥΝ· ΣΕΝΑ- Ϟ<sup>2</sup>  
 ΟΥΩΝ ΝΑΧ· ΤΕΝΟΥ ΘΕ ΠΑΧΟΕΙϞ ΝΙΜ ΠΕ†ΝΑΩΝΤ' Η  
 15 ΝΙΜ ΠΕΤΝΝΑΤΩΣΜ ΕΡΟΧ· Η ΝΙΜ ΝΤΟΧ ΠΕΤΕ ΟΥΝ-  
 ΩΣΟΜ ΜΜΟΧ ΕΧΩ ΕΡΟΝ ΝΤΑΠΟΦΑΣΙϞ ΝΝΩΑΧΕ ΕΤΝ-  
 ΝΑΩΝΤ'Κ ΕΡΟΟΥ· Η ΝΙΜ ΝΤΟΧ ΠΕ ΕΤΣΟΟΥΝ ΝΤΣΟΜ  
 ΝΝΩΑΧΕ ΕΤΝΝΑΩΙΝΕ ΝΩΩΟΥ· ΕΒΟΛ ΧΕ ΖΝ ΟΥΝΟΥϞ  
 ΑΚ†-ΝΟΥϞ ΝΑΝ ΝΤΕ ΠΟΥΘΕΙΝ· ΑΥΩ ΑΚ† ΝΑΝ ΝΟΥ-  
 20 ΛΙΟΗϞΙϞ ΜΝ ΟΥΜΕΕΥΕ ΕΧΧΟΕ ΕΜΑΤΕ· ΕΤΒΕ ΠΑΙ  
 ΟΥΝ ΜΝ-ΑΛΛΥ ΕΧΩΟΠ ΖΜ ΠΚΟΣΜΟΣ ΝΤΕ ΤΜΝΤ-  
 ΡΩΜΕ· ΟΥΔΕ ΕΧΩΟΠ ΖΜ ΠΧΙϞΕ ΝΤΕ ΝΑΙΩΝ ΕΥΝ-  
 ΩΣΟΜ ΜΜΟΧ ΕΧΩ ΕΡΟΝ ΝΤΑΠΟΦΑΣΙϞ ΝΝΩΑΧΕ ΕΤΝ-

1 ΕΠΤΑΙΛΛΥ; read ΕΠΤΑΚΑΛΥ. MS ΛΟΥΩΩ; better ΕΣΟΥΩΩ.

8 MS originally ΑΚ†ΟΥΩΩΤ; † erased.

which thou hast done<sup>1</sup> for her. And she wished that they should know that thou hast given thy *mysteries* to the *race* of mankind.”

Now it happened when Jesus heard these words which Philip spoke, he said: “*Excellent, thou blessed one, Philip.* This is the interpretation of the *song of praise* which the Sophia spoke.”

83. Now it happened again after all these things Maria came forward. She worshipped at the feet of Jesus and said: “My Lord, be not angry with me, that I question thee<sup>2</sup>, for we question all things with assurance and *certainty*. For thou hast once said to us: ‘Seek and ye shall find, and knock and it shall be opened to you, for everyone that seeks will find, and to everyone that knocks it will be opened to him’\*. Now at this time, my Lord, whom will I find, or to whom shall we knock, or rather who is able to say to us the *answer* to the words on which we question thee, or rather who knows the power of the words which we will question? Because with *understanding (mind)* thou hast given us *understanding (mind)* of the light; and thou hast given us *perception* and greatly elevated thought. For this reason *now* there is no one who exists in the *world* of mankind, nor who exists in the height of the *aeons* who is able to say to us the *answer* to the words | which we question, *except* thyself

\* Mt. 7.7, 8; Lk. 11.9, 10

<sup>1</sup> (1) thou hast done; MS: I have done.

<sup>2</sup> (9) question; the Coptic word also means “seek” and is so translated in 184.11, 12; also 250.4, 5; in passages elsewhere it is translated as “question” (e.g. 185.1-7).

ΩΙΝΕ Ν̄CΩΟΥ· ΓΙΜΗΓΓΙ Ν̄ΓΟΚ ΟΥΑΔΚ ΠΑΪ ΕΓCΟΟΥΝ̄  
 ΜΠΤΗΡ̄· ΑΥΩ ΕΤΧΗΚ ΕΒΟΛ Ζ̄Μ ΠΤΗΡ̄· ΕΒΟΛ ΧΕ Ρ̄Ο<sup>b</sup>  
 ΝΕΪΩΙΝΕ ΑΝ Ν̄CΑ ΘΕ ΕΤΟΥΩΙΝΕ Μ̄ΜΟC Ν̄ΓΙ Ν̄ΡΩΜΕ  
 Ν̄ΤΕ ΠΚΟCΜΟC· ΑΛΛΑ ΕΝΩΙΝΕ ΑΝΟΝ Ζ̄Μ ΠCΟΟΥΝ̄ Ν̄ΤΕ  
 5 ΠΧΙCΕ ΠΑΪ ΕΝΤΑΚΤΑΛΛΗ ΝΑΝ ΑΥΩ ΕΝΩΙΝΕ ΟΝ Ζ̄Μ  
 ΠΤΥΠΟC Ν̄ΤCΙΝΩΙΝΕ ΕΤΟΥΟΤ̄Β· ΤΑΪ Ν̄ΤΑΚΤCΑΒΟΝ  
 ΕΡΟC ΕΤΡΕΝΩΙΝΕ Ν̄ΖΗΤ̄C·

3 ΤΕΝΟΥ ΘΕ ΠΑΧΟΕΙC Μ̄ΠΡCΩΝΤ̄ ΕΡΟΪ· ΑΛΛΑ CΩΛΠ̄  
 ΝΑΪ ΕΒΟΛ Μ̄ΠΩΑΧΕ ΕΨΝΑΩΝΤ̄Κ ΕΡΟΪ· ΑCΩΩΠΕ Ν̄ΓC-  
 10 ΡΕ ΙC CΩΤ̄Μ ΕΝΕΪΩΑΧΕ ΕCΧΩ Μ̄ΜΡΟΥ Ν̄ΓΙ ΜΑΡΙΑ  
 ΤΜΑΓΔΑΛΛΗΝΗ· ΑΥΟΥΩΩΒ ΔΕ Ν̄ΓΙ ΙC ΠΕΧΑΪ ΝΑC ΧΕ  
 ΩΙΝΕ Ν̄CΑ ΠΕΤΕΡΕΟΥΕΩΩΙΝΕ Ν̄CΩΪ· ΑΥΩ ΑΝΟΚ  
 ΨΝΑCΟΛΠ̄ ΝΕ ΕΒΟΛ Ζ̄Ν ΟΥΩΡ̄Χ̄ Μ̄Ν ΟΥΑCΦΑΛΛΕΙΑ· ΖΑ-  
 ΜΗΝ ΖΑΜΗΝ ΨΧΩ Μ̄ΜΟC ΝΗΤ̄Ν ΧΕ ΡΑΩΕ Ζ̄Ν ΟΥΝΟC  
 15 Ν̄ΡΑΩΕ· ΑΥΩ Ν̄ΤΕΤ̄ΝΤΕΛΗ ΕΜΑΩΟ ΕΜΑΩΟ· ΕΤΕΤ̄Ν- Ρ̄ΟΛ  
 ΩΙΝΕ Ν̄CΑ ΖΩΒ ΝΙΜ Ζ̄Ν ΟΥΩΡ̄Χ̄· ΑΥΩ ΨΝΑΤΕΛΗ  
 ΕΜΑΩΟ ΕΜΑΩΟ ΧΕ ΤΕΤ̄ΝΩΙΝΕ Ν̄CΑ ΖΩΒ ΝΙΜ Ζ̄Ν ΟΥ-  
 ΩΡ̄Χ̄· ΑΥΩ ΤΕΤ̄ΝΩΙΝΕ Ν̄CΑ ΘΕ ΕΤΨΟΥΩΙΝΕ Μ̄ΜΟC·  
 20 ΤΕΝΟΥ ΘΕ ΩΙΝΕ Ν̄CΑ ΠΕΤΕΩΙΝΕ Ν̄CΩΪ· ΑΥΩ ΨΝΑ-  
 CΟΛΠ̄ ΝΕ ΕΒΟΛ Ζ̄Ν ΟΥΡΑΩΕ· ΑCΩΩΠΕ ΘΕ Ν̄ΤΕΡΕ  
 ΜΑΡΙΑ CΩΤ̄Μ ΕΝΕΪΩΑΧΕ ΕCΧΩ Μ̄ΜΟΟΥ Ν̄ΓΙ ΠCΩΤΗΡ·  
 ΑCΡΑΩΕ Ζ̄Ν ΟΥΝΟC Ν̄ΡΑΩΕ· ΑΥΩ ΑCΤΕΛΗ Μ̄ΜΟC  
 ΕΜΑΩΟ ΕΜΑΩΟ· ΠΕΧΑC Ν̄ΙC ΧΕ ΠΑΧΟΕΙC· ΑΥΩ ΠΑ-  
 CΩΤΗΡ· ΕΪΕ ΕΡΕ ΠΧΟΥΤΑΪΤΕ Ν̄ΑΖΟΡΑΤΟC Ο' Ν̄ΛΩ  
 25 Μ̄ΜΙΝΕ ΑΥΩ ΕΥΟ' Ν̄ΛΩ Ν̄ΤΥΠΟC Η Μ̄ΜΟΝ Ν̄ΤΟΪ ΕΥΟ'  
 Ν̄ΛΩ Ν̄CΟΤ· Η ΕΪΕ ΕΥΟ Ν̄ΛΩ Ν̄CΟΤ Ν̄ΓΙ ΠΕΥΟΥΟΕΙΝ·

3 MS ΝΕΪΩΙΝΕ; better ΝΕΜΩΙΝΕ.

alone who knowest the All, and art complete in the All. Because we do not question<sup>1</sup> in the manner in which men of the *world* question, but we question with the knowledge of the height which thou hast given to us, and we question with the *type* of superior questioning which thou hast taught us, that we should question therewith. Now at this time, my Lord, be not angry with me, but reveal to me the subject on which I will question thee."

It happened when Jesus heard these words which Maria Magdalene spoke, he, Jesus, answered *moreover* and said to her: "Question that which thou dost wish to question, and I will reveal it with assurance and *certainty*. *Truly, truly*, I say to you: rejoice with great joy, and be exceedingly glad. If you question everything with assurance, I will be exceedingly glad because you question everything with assurance, and you ask about the manner in which one should inquire. Now at this time question that which thou dost question, and I will reveal it with joy."

Now it happened when Maria heard these words which the *Saviour* said, she rejoiced with great joy, and she was exceedingly glad. She said to Jesus: "My Lord and my *Saviour*, of what kind are the 24 *invisible ones*, and of what *type*, or rather, of what form are they, or of what form is their light?" |

<sup>1</sup> (3) we do not question; MS: I do not question.

ΛΘΟΥΩΣΜ ΔΕ ΝΒΙ ΙΣ ΠΕΧΛΑΥ ΜΜΑΡΙΑ · ΧΕ ΟΥ ΠΕ ΕΤ- <sup>ΓΟΛ</sup>  
 ΣΜ ΠΕΪΚΟΣΜΟΣ ΕΥΘΙΝΕ ΜΜΟΟΥ · Η ΛΩ ΝΤΟΥ ΝΤΟΠΟΣ  
 ΠΕ ΕΤΣΜ ΠΕΪΚΟΣΜΟΣ ΠΕ ΕΤΓΝΤΟΝΤ ΕΡΟΟΥ · ΤΕΝΟΥ  
 ΘΕ ΕΒΙΝΑΤΝΤΩΝΟΥ ΕΟΥ Η ΟΥ ΝΤΟΥ ΠΕ ΕΤΝΑΧΟΟΥ  
 5 ΕΤΒΗΗΤΟΥ · ΜΝ-ΛΛΑΥ ΓΑΡ ΣΜ ΠΕΪΚΟΣΜΟΣ ΕΪΝΑΩΤΝ-  
 ΤΩΝΟΥ ΕΡΟΥ · ΑΥΩ ΜΝ-ΛΛΑΥ ΝΕΙΔΟΣ ΝΖΗΤΥ ΕΥ-  
 ΝΑΩΣΟΜΟΙΩΣΕ ΕΡΟΟΥ · ΤΕΝΟΥ ΘΕ ΜΝ-ΛΛΑΥ ΣΜ ΠΕΪ-  
 ΚΟΣΜΟΣ ΕΥΟ ΝΤΩΟΤ ΝΤΠΕ · ΖΑΜΗΝ ΤΧΩ ΜΜΟΣ ΝΗ-  
 ΤΝ ΧΕ ΠΟΥΑ ΠΟΥΑ ΝΑΖΟΡΑΤΟΣ ΝΑΛΥ ΕΤΠΕ ΜΝ ΤΕ-  
 10 ΣΦΑΙΡΑ ΕΤΣΙΧΩΣ · ΑΥΩ ΜΝ ΠΜΝΤΣΝΟΟΥΣ ΝΑΙΩΝ ΖΙ  
 ΟΥΣΟΠ ΝΨΙΣ ΝΚΩΒ ΝΣΟΠ · ΚΑΤΑ ΘΕ ΕΝΤΑΪΟΥΩ ΕΪΧΩ  
 ΜΜΟΣ ΝΗΤΝ ΝΚΕΣΟΠ · ΑΥΩ ΜΝ-ΛΛΑΥ ΝΟΥΘΕΙΝ ΣΜ  
 ΠΕΪΚΟΣΜΟΣ · ΕΥΟΥΟΤΒ ΕΠΟΥΘΕΙΝ ΜΠΡΗ · ΖΑΜΗΝ ΖΑ- <sup>ΓΟΒ</sup>  
 ΜΗΝ ΤΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ ΠΧΟΥΤΑΥΤΕ ΝΑΖΟΡΑΤΟΣ  
 15 ΣΣΟ' ΝΟΥΘΕΙΝ ΕΖΟΥΟ ΠΟΥΘΕΙΝ ΜΠΡΗ ΕΤΣΜ ΠΕΪΚΟΣ-  
 ΜΟΣ ΝΟΥΤΒΑ ΝΚΩΒ ΝΣΟΠ · ΚΑΤΑ ΘΕ ΕΝΤΑΪΟΥΩ ΕΪ-  
 ΧΩ ΜΜΟΣ ΝΗΤΝ ΝΚΕΣΟΠ ΕΒΟΛ ΧΕ ΠΟΥΘΕΙΝ ΜΠΡΗ  
 ΣΝ ΤΕΥΑΛΛΗΘΕΙΑ ΜΜΟΡΦΗ ΝΥΣΜ ΠΕΪΤΟΠΟΣ ΑΝ ΕΒΟΛ  
 ΓΑΡ ΧΕ ΥΧΩΤΕ ΝΒΙ ΠΕΥΟΥΘΕΙΝ ΝΟΥΜΗΗΩΕ ΝΚΑΤΑ-  
 20 ΠΕΤΑΣΜΑ ΝΤΟΠΟΣ · ΑΛΛΑ ΠΟΥΘΕΙΝ ΜΠΡΗ ΣΝ ΤΕΥΑ-  
 ΛΗΘΕΙΑ ΜΜΟΡΦΗ ΠΑΪ ΕΤΩΟΟΠ ΣΜ ΠΤΟΠΟΣ ΝΤΠΑΡ-  
 ΘΕΝΟΣ ΜΠΟΥΘΕΙΝ · ΥΟ' ΝΟΥΘΕΙΝ ΝΖΟΥΟ ΕΠΧΟΥΤ-  
 ΑΥΤΕ ΝΑΖΟΡΑΤΟΣ · ΑΥΩ ΜΝ ΠΚΕΝΟΣ ΜΠΡΟΠΑΤΩΡ Ν-  
 ΑΖΟΡΑΤΟΣ ΑΥΩ ΜΝ ΠΚΕΝΟΣ ΝΤΡΙΑΥΝΑΜΙΣ ΝΝΟΥΤΕ  
 25 ΝΟΥΤΒΑ ΝΚΩΒ ΝΣΟΠ · ΚΑΤΑ ΘΕ ΕΝΤΑΪΟΥΩ ΕΪΧΩ

13 <sup>Γ</sup> in upper right-hand margin at end of quire.

15 MS ΕΖΟΥΟ ΠΟΥΘΕΙΝ; read ΕΖΟΥΟ ΕΠΟΥΘΕΙΝ.

84. Jesus answered *however* and said to Maria: "What  
 is there in this *world* that resembles them, *or* rather, what  
*place* is there in this *world* that is comparable to them?  
 Now at this time with what shall I compare them, *or*  
 rather, what shall I say concerning them? *For* there is nothing  
 in this *world* with which I will be able to compare them,  
 and no *kind*<sup>1</sup> exists in it which can *be likened* to them.  
 Now at this time there is nothing in this *world* which is of  
 the form of heaven. *Truly*, I say to you, each one of the  
*invisible ones* is nine times greater than the heaven and  
 the *sphere* above it, including the twelve *aeons*, as I have  
 already said to you at another time. And there is no light  
 in this *world* which is superior to the light of the sun.  
*Truly, truly*, I say to you, the 24 *invisible ones* are lighted  
 ten thousand times more than the light of the sun which is  
 in this *world*, as I have already said to you at another time.  
 For the light of the sun in its *true form* is not in this *place*  
*because* its light passes through a multitude of *veils* and  
*places*<sup>2</sup>. But the light of the sun in its *true form*, which is in  
 the *place* of the *Virgin* of the Light, is lighted ten thousand  
 times more than the 24 *invisible ones* and the great *invisible*  
*forefather* and also the great *triple-powered* God, as I have  
 already said | to you at another time. Now at this time,

<sup>1</sup> (6) kind; Till: thing (see 187.2).

<sup>2</sup> (19, 20) of veils and places; MS: of veils of places.

ΜΜΟΣ ΝΗΤΝ ΝΚΕΣΟΗ· ΤΕΝΟΥ ΣΕ ΜΑΡΙΑ ΜΝ-ΛΑΛΥ ΡΟΒ<sup>b</sup>  
 ΝΕΙΔΟΣ ΣΜ ΠΕΙΚΟΣΜΟΣ ΟΥΔΕ ΜΝ-ΟΥΘΕΙΝ ΟΥΔΕ ΜΝ-  
 ΜΟΡΦΗ ΕΦΤΝΤΟΝΤ ΕΠΧΟΥΤΑΥΤΕ ΝΑΖΟΡΑΤΟΣ· ΧΕ  
 ΕΙΕΤΝΤΩΝΟΥ ΕΡΟΟΥ· ΑΛΛΑ ΕΤΙ ΚΕΚΟΥΙ ΝΟΥΘΕΙΩ  
 5 ΝΤΟ ΜΝ ΝΟΥΣΝΗΥ ΝΩΒΡ-ΜΑΘΗΤΗΣ †ΝΑΧΙΤΗΥΤΝ ΕΝ-  
 ΤΟΠΟΣ ΤΗΡΟΥ ΝΤΕ ΠΧΙΣΕ· ΑΥΩ †ΝΑΧΙΤΗΥΤΝ Ε-  
 ΠΩΟΜΝΤ ΝΧΩΡΗΜΑ ΜΠΙΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΩΑΤΝ  
 ΝΤΟΠΟΣ ΜΜΑΤΕ ΜΠΕΧΩΡΗΜΑ ΜΠΙΑΤΩΑΧΕ ΕΡΟΦ· ΑΥΩ  
 ΤΕΤΝΝΑΝΑΥ ΕΝΕΥΜΟΡΦΗ ΤΗΡΟΥ ΣΝ ΟΥΑΛΗΘΙΑ ΑΧΝ  
 10 ΤΟΝΤΝ· ΑΥΩ ΕΙΩΑΝΧΙΤΗΥΤΝ ΕΠΧΙΣΕ· ΕΤΕΤΝΝΑ-  
 ΝΑΥ ΕΠΕΘΟΥ ΝΝΑΠΧΙΣΕ· ΑΥΩ ΤΕΤΝΝΑΩΠΕ ΣΝ ΟΥ-  
 ΝΟΣ ΝΩΠΗΡΕ ΕΜΑΩΟ ΕΜΑΩΟ· ΑΥΩ ΕΙΩΑΝΧΙΤΗΥΤΝ  
 ΕΠΤΟΠΟΣ ΝΝΑΡΧΩΝ ΝΘΙΜΑΡΜΕΝΗ ΤΕΤΝΝΑΝΑΥ ΕΠΕ-  
 15 ΟΟΥ ΕΤΟΥΩΟΟΠ ΝΣΗΤ<sup>4</sup>· ΑΥΩ ΕΒΟΛ ΣΜ ΠΕΥΝΟΣ Ν-  
 ΣΟΥ ΕΤΟΥΟΤ<sup>5</sup> ΤΕΤΝΝΑΕΠ-ΠΕΙΚΟΣΜΟΣ ΝΝΑΣΡΗΤΝ  
 ΣΩΣ ΚΑΚΕ ΝΚΑΚΕ· ΑΥΩ ΝΤΕΤΝΝΑΣΩΩΤ<sup>6</sup> ΕΒΟΛ ΕΧΜ  
 ΠΚΟΣΜΟΣ ΤΗΡ<sup>4</sup> ΝΤΕ ΤΜΤΡΩΜΕ ΕΦΝΑΡ-ΤΣΟΤ ΝΟΥ-  
 ΝΑΠΝΕ ΝΩΟΪΩ ΝΝΑΣΡΗΤΝ ΕΒΟΛ ΜΠΝΟΣ ΝΟΥΕ ΕΤ<sup>4</sup>-  
 ΟΥΗΥ ΜΜΟΦ ΕΜΑΩΟ ΕΜΑΩΟ· ΜΝ ΤΝΟΣ ΝΣΟΤ· ΕΤ-  
 20 ΦΝΑΛΛΑΦ ΕΡΟΦ ΕΜΑΩΟ· ΑΥΩ ΕΙΩΑΝΧΙΤΗΥΤΝ ΕΠΜΝΤ-  
 ΣΝΟΟΥΣ ΝΛΙΩΝ ΤΕΤΝΝΑΝΑΥ ΕΠΕΘΟΥ ΕΤΟΥΩΟΟΠ  
 ΝΣΗΤ<sup>4</sup> ΑΥΩ ΕΒΟΛ ΜΠΝΟΣ ΝΕΘΟΥ· ΠΤΟΠΟΣ ΝΝΑΡ-  
 ΧΩΝ ΝΘΙΜΑΡΜΕΝΗ ΝΑΩΠ ΝΝΑΣΡΗΤΝ ΝΘΕ ΜΠΚΑΚΕ ΝΝ-  
 ΚΑΚΕ· ΑΥΩ ΦΝΑΡ-ΤΣΟΤ ΝΟΥΝΑΠΝΕ ΝΩΟΪΩ ΝΝΑΣΡΗ-

13 <sup>IE</sup> in upper left-hand margin at beginning of quire.

16 MS ΠΤΕΤΝΝΑΣΩΩΤ; read ΤΕΤΝΝΑΣΩΩΤ.

20 MS ΕΤΦΝΑΛΛΑΦ; read ΕΤΦΝΑΛΛΑΦ.

Maria, there is no *kind* in this *world*, nor light, nor form, which compares with the 24 *invisible ones*, with which I can compare them, *but yet* a little while and I will take thee with thy brothers and fellow *disciples* to all the *places* of the height. And I will take you to the three *spaces* of the First *Mystery*, with the exception only of the *places* of the *space* of the Ineffable, and you will see all their *forms* in *truth*, without semblance. And when I take you to the height and you shall see the glory of those of the height, you will be in exceedingly great amazement. And when I take you to the *place* of the *archons* of the *Heimarmene*, you shall see the glory in which they are. And as a result of their exceedingly great glory you will reckon this *world* before you as darkness of darknesses<sup>1</sup>. And you will look forth upon the whole *world* of mankind, and it will become the size of a speck of dust before you as a result of the great distance, by which it is exceedingly distant from it, and (as a result of) the large size by which it greatly exceeds it. And when I take you to the twelve *aeons* you will see the great glory in which they are. And as a result of the great glory, the *place* of the *archons* of the *Heimarmene* will count before you as darkness of darknesses. And it will become the size of a speck of dust before | you as a result

<sup>1</sup> (16) darkness of darknesses; Till: darkest darkness (see 188.13).

ΤΗΝΟΥ ΕΒΟΛ ΜΠΙΝΟΣ ΝΟΥΓΕ ΕΤΨΟΥΗΥ ΕΒΟΛ ΜΜΟϢ  
 ΕΜΑΤΕ· ΜΝ ΤΝΟΣ ΝΨΟΤ· ΕΤΨΝΑΛΛΑϢ ΕΡΟϢ ΕΜΑΨΟ·<sup>10</sup> ΡΟΙ·<sup>b</sup>  
 ΚΑΤΑ ΘΕ ΝΤΑΪΟΥΩ ΕΪΧΩ ΜΜΟΣ ΕΡΩΤΝ ΝΚΕΣΟΠ·  
 ΑΥΩ ΟΝ ΕΪΨΑΝΧΙΤΗΥΤΝ ΕΠΜΕΖΜΝΤΨΟΜΤΕ ΝΑΙΩΝ·  
 5 ΑΥΩ ΤΕΤΝΝΑΝΑΥ ΕΠΕΟΟΥ ΕΤΟΥΨΟΟΠ ΝΖΗΤΨ· ΠΜΝΤ·  
 ΣΝΟΟΥΣ ΝΑΙΩΝ ΝΑΩΠ ΝΝΑΖΡΗΤΝ ΝΘΕ ΜΠΚΑΚΕ ΝΝ·  
 ΚΑΚΕ· ΑΥΩ ΤΕΤΝΝΑΣΩΨΤ ΕΧΜ ΠΜΝΤΣΝΟΟΥΣ Ν·  
 ΑΙΩΝ· ΕϢΝΑΡ-ΠΙΝΕ ΝΟΥΝΑΠΠΕ ΝΨΟΪΨ ΝΝΑΖΡΝΤΗΝΟΥ  
 ΕΒΟΛ ΜΠΙΝΟΣ ΝΟΥΓΕ ΕΤΨΟΥΗΥ ΕΒΟΛ ΜΜΟϢ ΕΜΑΤΕ·  
 10 ΜΝ ΤΝΟΣ ΝΨΟΤ ΕΤΨΝΑΛΛΑϢ ΕΡΟϢ ΕΜΑΨΟ· ΑΥΩ ΕΪ·  
 ΨΑΝΧΙΤΗΥΤΝ ΕΠΤΟΠΟΣ ΝΑΤΜΕΣΟΣ· ΤΕΤΝΝΑΝΑΥ  
 ΕΠΕΟΟΥ ΕΤΟΥΨΟΟΠ ΝΖΗΤΨ· ΠΜΝΤΨΟΜΤΕ ΝΑΙΩΝ  
 ΝΑΩΠ ΝΝΑΖΡΗΤΝ ΝΘΕ ΜΠΚΑΚΕ ΝΝΚΑΚΕ· ΑΥΩ ΟΝ ΤΕ·  
 ΤΝΝΑΣΩΨΤ ΕΒΟΛ ΕΧΜ ΠΜΝΤΣΝΟΟΥΣ ΝΑΙΩΝ· ΑΥΩ  
 15 ΜΝ ΘΙΜΑΡΜΕΝΗ ΤΗΡΣ· ΑΥΩ ΜΝ ΤΚΟΣΜΗΣΙΣ ΤΗΡΣ·  
 ΑΥΩ ΜΝ ΝΕΣΦΑΙΡΑ ΤΗΡΟΥ ΜΝ ΝΕΥΤΑΞΙΣ ΤΗΡΟΥ<sup>11</sup> ΡΟΛ  
 ΕΤΟΥΨΟΟΠ ΝΖΗΤΟΥ ΣΕΝΑΡ-ΤΨΟΤ ΝΟΥΝΑΠΠΕ ΝΨΟ·  
 ΓΙΩ ΝΝΑΖΡΝΤΗΝΟΥ ΕΒΟΛ ΜΠΙΝΟΣ ΝΟΥΓΕ ΕΤΨΟΥΗΥ  
 ΜΜΟϢ· ΑΥΩ ΜΝ ΤΝΟΣ ΝΨΟΤ ΕΤΨΝΑΛΛΑϢ ΕΡΟϢ ΕΜΑ·  
 20 ΨΟ· ΑΥΩ ΕΪΨΑΝΧΙΤΗΥΤΝ ΕΠΤΟΠΟΣ ΝΝΑΟΥΓΕΙΝΑΜ·  
 ΤΕΤΝΝΑΝΑΥ ΕΠΕΟΟΥ ΕΤΟΥΨΟΟΠ ΝΖΗΤΨ· ΠΤΟΠΟΣ  
 ΝΑΤΜΕΣΟΣ ΝΑΩΠ ΝΝΑΖΡΝΤΗΝΟΥ ΝΘΕ ΝΤΕΥΨΗ ΕΤ·  
 ΖΜ ΠΚΟΣΜΟΣ ΝΤΕ ΤΜΤΡΩΜΕ· ΑΥΩ ΕΤΕΤΝΨΑΝΣΩ·  
 ΨΤ ΕΒΟΛ ΕΧΝ ΤΜΕΣΟΣ· ϢΝΑΡ-ΤΨΟΤ ΝΟΥΝΑΠΠΕ Ν·

11 MS ΠΑΤΜΕΣΟΣ; read ΠΗΑΤΜΕΣΟΣ.

22 MS ΠΑΤΜΕΣΟΣ; read ΠΗΑΤΜΕΣΟΣ.

of the great distance by which it is very distant from it,  
 and the large size by which it greatly exceeds it, *as* I have  
 already said to you at another time. And further, when  
 I take you to the thirteenth *aeon*, you will see the glory in  
 which they are. The twelve *aeons* will count before you as  
 darkness of darknesses. And you will look upon the twelve  
*aeons*, and it (the place of the twelve aeons) will become  
 like a speck of dust before you as a result of the great  
 distance, by which it is very distant from it, and the large  
 size, by which it greatly exceeds it. And when I take you  
 to the *place* of those of the *Midst*, you will see the glory  
 in which they are. The thirteen *aeons* will count before you  
 as darkness of darknesses. And again you will look forth  
 upon the twelve *aeons* and the whole *Heimarmene*, and the  
 whole *order* and all the *spheres* and all their *ranks* in which  
 they are; they will become the size of a speck of dust before  
 you, as a result of the great distance by which it is distant  
 from it, and the large size by which it greatly exceeds it.  
 And when I take you to the *place* of those of the right,  
 you will see the glory in which they are. The *place* of those  
 of the *Midst* will count before you as night in the *world*  
 of mankind. And when you look forth upon the *Midst*,  
 it will become the size of a speck | of dust before you as

5  $\omega\sigma\iota\omega$   $\bar{\eta}\eta\lambda\alpha\gamma\bar{\eta}\eta\tau\eta\eta\sigma\upsilon$   $\epsilon\beta\omicron\lambda$   $\bar{\mu}\eta\eta\sigma\bar{\nu}\bar{\nu}\bar{o}\upsilon\epsilon$   $\epsilon\tau\epsilon\bar{\rho}\epsilon$   
 $\eta\tau\omicron\pi\omicron\varsigma$   $\bar{\eta}\eta\lambda\omicron\upsilon\epsilon\eta\lambda\bar{\mu}$   $\omicron\upsilon\eta\eta$   $\epsilon\beta\omicron\lambda$   $\bar{\mu}\mu\omicron\varsigma$   $\epsilon\mu\alpha\omega\omicron$ ·  
 $\lambda\upsilon\omega$   $\epsilon\bar{\iota}\omega\lambda\chi\eta\tau\eta\upsilon\tau\bar{\eta}$   $\epsilon\eta\kappa\lambda\alpha\varsigma$   $\bar{\mu}\pi\omicron\upsilon\omicron\bar{\iota}\eta$   $\epsilon\tau\epsilon$   $\bar{\eta}\tau\omicron\varsigma$   $\eta\epsilon$   
 $\eta\epsilon\theta\eta\varsigma\lambda\upsilon\bar{\rho}\omicron\varsigma$   $\bar{\mu}\pi\omicron\upsilon\omicron\epsilon\eta$   $\bar{\eta}\tau\epsilon\tau\bar{\eta}\eta\lambda\upsilon$   $\epsilon\eta\epsilon\omicron\omicron\upsilon$   $\epsilon\tau\omicron\upsilon$ ·  
 $\omega\sigma\omicron\eta$   $\bar{\eta}\gamma\eta\tau\bar{\epsilon}$ ·  $\eta\tau\omicron\pi\omicron\varsigma$   $\bar{\eta}\eta\lambda\tau\omicron\upsilon\eta\lambda\bar{\mu}$   $\eta\lambda\omega\eta$   $\bar{\eta}\eta\lambda\alpha\gamma\bar{\eta}\eta\tau\eta\eta\sigma\upsilon$   $\bar{\rho}\omicron\lambda$ ·<sup>11</sup>  
 $\tau\bar{\eta}$   $\bar{\eta}\omicron\epsilon$   $\bar{\mu}\pi\omicron\upsilon\omicron\epsilon\eta$   $\bar{\mu}\eta\eta\lambda\upsilon$   $\bar{\mu}\mu\epsilon\epsilon\bar{\rho}\epsilon$   $\bar{\gamma}\bar{\mu}$   $\eta\kappa\omicron\varsigma\mu\omicron\varsigma$   $\bar{\eta}\tau\epsilon$   
 $\tau\bar{\mu}\bar{\eta}\tau\bar{\rho}\omega\mu\epsilon$   $\epsilon\mu\eta\eta$   $\bar{\eta}\beta\omicron\lambda$   $\lambda\eta$   $\lambda\upsilon\omega$   $\epsilon\tau\epsilon\tau\bar{\eta}\omega\lambda\eta\sigma\omega\omega\tau$   
 $\epsilon\gamma\bar{\rho}\alpha\bar{\iota}$   $\epsilon\chi\bar{\mu}$   $\eta\tau\omicron\pi\omicron\varsigma$   $\bar{\eta}\eta\lambda\omicron\upsilon\epsilon\eta\lambda\bar{\mu}$   $\eta\eta\lambda\bar{\rho}$ - $\tau\omicron\omicron\tau$   $\bar{\eta}\omicron\upsilon$ ·  
 $\eta\lambda\eta\eta\epsilon$   $\bar{\eta}\omega\sigma\iota\omega$   $\bar{\eta}\eta\lambda\alpha\gamma\bar{\eta}\eta\tau\eta\eta\sigma\upsilon$   $\epsilon\beta\omicron\lambda$   $\bar{\mu}\eta\eta\sigma\bar{\nu}\bar{\nu}\bar{o}\upsilon\epsilon$   
 $\epsilon\tau\bar{\epsilon}\omega\upsilon\eta\eta$   $\epsilon\beta\omicron\lambda$   $\bar{\mu}\mu\omicron\varsigma$   $\epsilon\mu\alpha\tau\epsilon$   $\bar{\eta}\omicron\iota$   $\eta\epsilon\theta\eta\varsigma\lambda\upsilon\bar{\rho}\omicron\varsigma$   $\bar{\mu}$ ·  
 $\pi\omicron\upsilon\omicron\epsilon\eta$ ·  $\lambda\upsilon\omega$   $\epsilon\bar{\iota}\omega\lambda\chi\eta\tau\eta\upsilon\tau\bar{\eta}$   $\epsilon\eta\tau\omicron\pi\omicron\varsigma$   $\bar{\eta}\eta\eta\epsilon\eta\tau$ ·  
 $\lambda\chi\chi\eta$ - $\eta\epsilon\kappa\lambda\eta\bar{\rho}\omicron\eta\omicron\mu\iota\alpha$   $\bar{\eta}\eta\eta\epsilon\eta\tau\lambda\chi\chi\eta$   $\bar{\eta}\bar{\mu}\bar{\mu}\bar{\gamma}\bar{\sigma}\tau\eta\bar{\rho}\iota\omicron\eta$   $\bar{\mu}$ ·  
 $\eta\pi\omicron\upsilon\omicron\epsilon\eta$ ·  $\bar{\eta}\tau\epsilon\tau\bar{\eta}\eta\lambda\upsilon$   $\epsilon\eta\epsilon\omicron\omicron\upsilon$   $\bar{\mu}\pi\omicron\upsilon\omicron\epsilon\eta$   $\epsilon\tau\omicron\upsilon$ ·  
 $\omega\sigma\omicron\eta$   $\bar{\eta}\gamma\eta\tau\bar{\epsilon}$ ·  $\eta\kappa\lambda\alpha\varsigma$   $\bar{\mu}\pi\omicron\upsilon\omicron\bar{\iota}\eta$   $\eta\lambda\omega\eta$   $\bar{\eta}\eta\lambda\alpha\gamma\bar{\eta}\eta\tau\eta\eta\sigma\upsilon$   
 $\bar{\eta}\omicron\epsilon$   $\bar{\mu}\pi\omicron\upsilon\omicron\epsilon\eta$   $\bar{\mu}\eta\eta$   $\epsilon\tau\bar{\gamma}\bar{\mu}$   $\eta\kappa\omicron\varsigma\mu\omicron\varsigma$   $\bar{\eta}\tau\epsilon$   $\tau\bar{\mu}\bar{\tau}$ ·  
 $\bar{\rho}\omega\mu\epsilon$ ·  $\lambda\upsilon\omega$   $\epsilon\tau\epsilon\tau\bar{\eta}\omega\lambda\eta\sigma\omega\omega\tau$   $\epsilon\gamma\bar{\rho}\alpha\bar{\iota}$   $\epsilon\chi\bar{\mu}$   $\eta\kappa\lambda\alpha\varsigma$   $\bar{\mu}$ ·  
 $\pi\omicron\upsilon\omicron\bar{\iota}\eta$   $\eta\eta\lambda\omega\eta$   $\bar{\eta}\eta\lambda\alpha\gamma\bar{\eta}\eta\tau\eta\eta\sigma\upsilon$   $\bar{\eta}\theta\epsilon$   $\bar{\eta}\omicron\upsilon\eta\lambda\eta\eta\epsilon$   $\bar{\eta}$ ·  
 $\omega\sigma\iota\omega$   $\epsilon\beta\omicron\lambda$   $\bar{\mu}\eta\eta\sigma\bar{\nu}\bar{\nu}\bar{o}\upsilon\epsilon$   $\epsilon\tau\bar{\epsilon}\omega\upsilon\eta\eta$   $\epsilon\beta\omicron\lambda$   $\bar{\mu}\mu\omicron\varsigma$   
 $\bar{\eta}\omicron\iota$   $\eta\kappa\lambda\alpha\varsigma$   $\bar{\mu}\pi\omicron\upsilon\omicron\bar{\iota}\eta$   $\lambda\upsilon\omega$   $\epsilon\beta\omicron\lambda$   $\bar{\eta}\tau\bar{\mu}\bar{\eta}\tau\bar{\eta}\omicron\varsigma$   $\epsilon\tau\bar{\epsilon}\eta\lambda$ ·  
 $\bar{\rho}\omicron\lambda$ ·<sup>13</sup>

20  $\lambda\lambda\varsigma$   $\epsilon\bar{\rho}\omicron\varsigma$   $\epsilon\mu\alpha\omega\omicron$ ·  
 $\zeta$   $\lambda\varsigma\omega\omega\eta\epsilon$   $\sigma\epsilon$   $\bar{\eta}\tau\epsilon\bar{\rho}\epsilon$   $\bar{\iota}\varsigma$   $\omicron\upsilon\omega$   $\epsilon\eta\chi\omega$   $\bar{\eta}\eta\eta\epsilon\bar{\iota}\omega\lambda\chi\epsilon$   
 $\epsilon\eta\epsilon\bar{\rho}\eta\lambda\omicron\eta\tau\eta\varsigma$ ·  $\lambda\varsigma\omega\bar{\omicron}\bar{\omicron}\varsigma$   $\epsilon\beta\omicron\lambda$   $\bar{\eta}\omicron\iota$   $\mu\alpha\bar{\rho}\eta\alpha$   $\tau\mu\alpha\gamma\lambda\lambda$ ·  
 $\lambda\eta\eta\eta$   $\eta\epsilon\chi\lambda\varsigma$   $\chi\epsilon$   $\eta\lambda\chi\omicron\epsilon\iota\varsigma$ ·  $\bar{\mu}\bar{\eta}\bar{\rho}\bar{\omega}\bar{\eta}\bar{\tau}$   $\epsilon\bar{\rho}\omicron\bar{\iota}$   $\epsilon\bar{\iota}\omega\eta\eta\epsilon$   
 $\bar{\mu}\mu\omicron\kappa$ ·  $\epsilon\beta\omicron\lambda$   $\chi\epsilon$   $\epsilon\eta\omega\eta\eta\epsilon$   $\bar{\eta}\varsigma\lambda$   $\gamma\omega\beta$   $\eta\eta\mu$   $\bar{\gamma}\bar{\eta}$   $\omicron\upsilon\omega\bar{\rho}\chi$ ·  
 25  $\lambda\eta\omicron\upsilon\omega\bar{\gamma}\bar{\mu}$   $\lambda\epsilon$   $\bar{\eta}\omicron\iota$   $\bar{\iota}\varsigma$   $\eta\epsilon\chi\lambda\chi$   $\bar{\mu}\mu\lambda\eta\eta\alpha$   $\chi\epsilon$   $\omega\eta\eta\epsilon$   $\bar{\eta}\varsigma\lambda$

11 MS  $\bar{\eta}\eta\eta\epsilon\eta\tau\lambda\chi\chi\eta$ ;  $\eta\tau\lambda\chi\chi\eta$  crossed out, giving  $\bar{\eta}\eta\eta\epsilon\kappa\lambda\eta\bar{\rho}\omicron\eta\omicron\mu\iota\alpha$ .

13 MS originally  $\epsilon\eta\epsilon\bar{\rho}\omicron\omicron\upsilon$ ;  $\gamma$  erased; read  $\epsilon\eta\epsilon\omicron\omicron\upsilon$ .

a result of the great distance by which the *place* of those of the right is very distant from it. And when I take you to the Land of the Light, which is the *Treasury* of the Light, and you see the glory in which they are, the *place* of those of the right will count before you like the light at the time of midday in the *world* of mankind, but without the sun. And when you look upon the *place* of those of the right, it will become the size of a speck of dust before you as a result of the great distance by which the *Treasury* of the Light is very distant from it. And when I take you to the *place* of [those who have received] the *inheritances* of those who have received the *mysteries* of the light<sup>1</sup>, and you see the glory of the light in which they are, the Land of the Light will count before you like the light of the sun which is in the *world* of mankind. And when you look upon the Land of the Light, it will count before you like a speck of dust as a result of the great distance by which the Land of the Light is distant from it, and on account of the greatness by which it much exceeds it."

85. Now it happened when Jesus finished saying these words to his *disciples*, Maria Magdalene sprang up and said: "My Lord, be not angry with me for questioning thee, because we question all things with assurance."

But Jesus answered and said to Maria: "Ask | what you

<sup>1</sup> (11-13) the place of [those who have received] the inheritances of those who have received the mysteries of the light; Schmidt: the place of those who have received the inheritances and have received the mysteries of the light.

ΠΕΤΕΟΥΕΨΩΠΙΝΕ Ν̄CΩ4 ΛΥΩ ΛΝΟΚ †ΝΑΒΟΛΠ̄C ΝΕ  
 ΕΒΟΛ Ζ̄Ν ΟΥΠΑΡΖΗCΙΑ· ΛΧ̄Ν ΠΑΡΑΒΟΛΗ· ΛΥΩ ΖΩΒ ΝΙΜ  
 ΕΤΕΨΩΠΙΝΕ Ν̄CΩΟΥ· †ΝΑΧΟΟΥ ΝΕ Ζ̄Ν ΟΥΩΡ̄Χ̄ Μ̄Ν ΟΥ-  
 ΑCΦΑΛΙΑ· ΛΥΩ †ΝΑΧΕΚΤΗΝΟΥ ΕΒΟΛ Ζ̄Ν ΣΟΜ ΝΙΜ·  
 5 Μ̄Ν ΠΛΗΡΩΜΑ ΝΙΜ· ΧΙΝ ΠCΑΝ̄ΖΟΥΝ Ν̄ΤΕ ΝΙCΑΝ̄ΖΟΥΝ· ρ̄ΟC<sup>b</sup>  
 ΖΕΩC ΨΑ ΠCΑΝ̄ΒΟΛ Ν̄ΤΕ ΝΙCΑΝ̄ΒΟΛ· ΧΙΝ ΠΙΛΤΨΑΧΕ  
 ΕΡΟ4· ΖΕΩC ΨΑ ΠΚΑΚΕ Ν̄ΝΚΑΚΕ· ΧΕ ΕΥCΜΟΥΤΕ  
 ΟΥΒΕΤΗΝΟΥ ΧΕ ΝΕΠΛΗΡΩΜΑ ΕΤΧΗΚ ΕΒΟΛ Ν̄CΟΟΥΝ  
 ΝΙΜ· ΤΕΝΟΥ ΣΕ ΜΑΡΙΑ ΨΙΝΕ Ν̄CΑ ΠΕΤΕΡΕΨΩΠΙΝΕ Ν̄CΩ4·  
 10 ΛΥΩ †ΝΑΒΟΛΠ̄C ΝΕ ΕΒΟΛ Ζ̄Ν ΟΥΝΟC Ν̄ΡΑΨΕ Μ̄Ν ΟΥ-  
 ΝΟC Ν̄ΤΕΛΗΛ· ΑCΨΩΠΕ ΣΕ Ν̄ΤΕΡΕ ΜΑΡΙΑ CΩΤ̄Μ ΕΝCΙ-  
 ΨΑΧΕ ΕCΧΩ Μ̄ΜΟΟΥ Ν̄ΒΙ ΠCΩΤΗΡ ΑCΡΑΨΕ Ζ̄Ν ΟΥ-  
 ΝΟC Ν̄ΡΑΨΕ ΕΜΑΨΟ· ΛΥΩ ΑCΤΕΛΗΛ ΠΕΧΑC ΧΕ ΠΑ-  
 ΧΟCΙC· ΕΕΙΕ Ν̄ΡΩΜΕ Ν̄ΤΕ ΠΚΟCΜΟC ΝΑΪ Ν̄ΤΑΥΧΙ Ν̄Μ-  
 15 ΜΥCΤΗΡΙΟΝ Ν̄ΤΕ ΠΟΥΟΪΝ CΕΝΑΨΩΠΕ ΕΥΟΤ̄Β ΕΝΕ-  
 ΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΕΘΗCΛΥΡΟC ΖΡΑΪ Ζ̄Ν ΤΕΚΜ̄ΝΤΕΡΟ  
 ΕΒΟΛ ΧΕ ΛΙCΩΤ̄Μ ΕΡΟΚ ΕΚΧΩ Μ̄ΜΟC ΧΕ ΕΕΨΑΝΧΙ- ρ̄ΟC<sup>c</sup>  
 ΤΗΥΤ̄Ν ΕΠΤΟΠΟC Ν̄ΠΕΡΧΙ-Μ̄ΜΥCΤΗΡΙΟΝ ΠΤΟΠΟC (Ν̄ΝΕ-  
 ΠΡΟΒΟΛΟΟΥΕ) ΠΚΑΖ Μ̄ΠΟΥΟΕΙΝ CΗΛΩΠ Ν̄ΝΑΖΡΗΤ̄Ν  
 20 Ν̄ΘΕ Ν̄ΟΥΝΑΠΝΕ Ν̄ΨΟΕΙΨ ΕΒΟΛ Μ̄ΠΝΟC Ν̄ΟΥΕ ΕΤ-  
 ΨΟΥΗΥ ΕΒΟΛ Ν̄ΖΗΤ̄4· ΛΥΩ Μ̄Ν ΠΝΟC Ν̄ΕΟΟΥ ΕΤΨ-  
 ΨΟΟΠ Ν̄ΖΗΤ̄4· ΕΤΕ ΠΚΑΖ Μ̄ΠΟΥΟΕΙΝ ΠΕ Μ̄ΠΕΘΗCΛΥ-  
 ΡΟC ΠΤΟΠΟC Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ· ΕΕΙΕ ΟΥΚΟΥΝ ΠΑ-

9 MS ΠΕΤΕΡΕΨΩΠΙΝΕ; better ΠΕΤΕΡΕCΟΥΕΨΩΠΙΝΕ.

15 MS ΕΥΟΤ̄Β; read ΕΥΟΥΟΤ̄Β.

18 letters erased before and after ρ̄ι; Μ̄ΠΟΥΟCΙΝ omitted; after ΠΤΟΠΟC supply Π̄ΝΕΠΡΟΒΟΛΟΟΥΕ.

21 MS originally ΟΥΟCΙΝ; ΟCΙΝ crossed out and CΟ inserted in left-hand margin.

22 MS Μ̄ΠCΘΗCΛΥΡΟC; read ΠCΘΗCΛΥΡΟC.

wish to question and I will reveal it *openly*, without *parable*.  
 And all things which you question I will say with assurance  
 and *certainly*. And I will fulfil you in all powers and all  
*pleromas* from the innermost of the inner *to* the outermost  
 of the outer; from the Ineffable himself *to* the darkness of  
 the darknesses, so that you may be called the *pleromas*,  
 fulfilled with all knowledge. Now at this time, Maria, ask  
 thy question and I will reveal it with great joy and great  
 gladness."

It happened now when Maria heard these words which  
 the *Saviour* spoke, she rejoiced with very great joy and was  
 glad. She said: "My Lord, will men of the *world* who have  
 received the *mysteries* of the light be superior to the *ema-*  
*nations* of the *Treasury* in thy kingdom? Because I heard  
 thee saying: 'When I take you to the *place* of those who  
 receive the *mysteries* of the light, then the *place* (of the  
*emanations*), the Land of the Light, will count to you like  
 a speck of dust, as a result of the great distance by which  
 it is distant from it, and the great glory in which it is;  
 that is, the Land of the Light is the *Treasury*, which is the  
*place* of the *emanations*. Therefore my | Lord, will the men



ΧΟΕΙΣ ΕΙΕ ΝΡΩΜΕ ΕΡΧΙ-ΜΜΥΣΤΗΡΙΟΝ ΣΕΝΑΨΩΠΕ ΕΥ-  
ΟΥΟΤΒ ΕΠΚΛΣ ΜΠΟΥΟΕΙΝ· ΛΥΩ ΝΣΕΨΩΠΕ ΕΥΟΥ-  
ΟΤΒ ΕΡΟΟΥ ΖΡΑΪ ΖΝ ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ·

ΛΧΟΥΩΣΜ ΔΕ ΝΒΙ ΙC ΠΕΧΛΑΥ ΜΜΑΡΙΑ ΧΕ ΚΑΛΩC  
5 ΜΕΝΤΟΙΓΕ ΤΕΨΙΝΕ ΝCΑ ΖΩΒ ΝΙΜ ΖΝ ΟΥΩΡΧ ΜΝ ΟΥ-  
ΛCΦΑΛΙΑ· ΑΛΛΑ CΩΤΜ ΜΑΡΙΑ· ΤΑΨΑΧΕ ΝΜΜΕ ΕΖΡΑΪ  
ΕΤCΥΝΤΕΛΕΙΑ ΜΠΑΙΩΝ· ΜΝ ΠΩΛ ΕΖΡΑΪ ΜΠΗΤΗΡC ΝΝΕC-  
ΝΑΨΩΠΕ ΔΝ ΖΙ ΝΑΪ· ΑΛΛΑ ΝΤΑΪΧΟΟC ΕΡΩΤΝ ΧΕ ΕΪ-  
ΨΑΝΧΙΤΗΥΤΝ ΕΠΤΟΠΟC ΝΝΕΚΛΗΡΟΝΟΜΙΑ ΝΝΕΤΝΑΧΙ  
10 ΜΠΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΜΠΕΘΗCΑΥΡΟC ΜΠΟΥΟΕΙΝ  
ΠΤΟΠΟC ΝΝΕΠΡΟΒΟΛΟΟΥΕ CΝΑΨΠ ΝΝΑΖΡΝΤΗΝΟΥ  
ΝΘΕ ΝΟΥΝΑΠΝΕ ΝΨΟΪΨ ΛΥΩ ΝΘΕ ΜΠΟΥΟΙΝ ΜΠΡΗ  
ΝΤΕ ΠΕΖΟΥ ΜΜΑΤΕ· ΝΤΑΥΧΟΟC ΟΥΝ ΧΕ ΕΡΕ ΝΑΪ  
ΝΑΨΩΠΕ ΖΜ ΠΕΟΥΟΪΨ ΝΤCΥΝΤΕΛΕΙΑ ΜΠΩΛ ΕΖΡΑΪ Μ-  
15 ΠΗΤΗΡC· ΠΜΝΤCΝΟΟΥC ΝCΩΤΗΡ ΜΠΕΘΗCΑΥΡΟC ΜΝ  
ΤΜΝΤCΝΟΟΥC ΝΤΑΪC ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΕΤΕ Ν-  
ΤΟΥ ΠΕ ΝΕΠΡΟΒΟΛΟΟΥΕ ΝΤCΑΨΥΕ ΜΦΩΝΗ ΜΝ  
ΠΤΟΥ ΝΨΗΝ ΣΕΝΑΨΩΠΕ ΝΜΜΑΪ ΖΜ ΠΤΟΠΟC ΝΝΕΚΛΗ-  
ΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ· ΕΥΟ ΝΡΡΟ ΝΜΜΑΪ ΖΝ ΤΑΜΝΤ-  
20 ΕΡΟ· ΕΡΕ ΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΕCΟ ΝΡΡΟ ΕΖΡΑΪ ΕΧΝ ΡΟZ  
ΝΕCΠΡΟΒΟΛΟΟΥΕ· ΛΥΩ ΟΝ ΕΡΕ ΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ  
ΕCΟ ΝΡΡΟ ΚΑΤΑ ΠΕCΕΟΥ· ΠΝΟC ΚΑΤΑ ΤΕCΜΝΤΝΟC  
ΠΚΟΥΕΙ ΚΑΤΑ ΤΕCΜΝΤΚΟΥΪ· ΛΥΩ ΠCΩΤΗΡ ΝΝΕΠΡΟ-  
ΒΟΛΟΟΥΕ ΝΤΨΟΡΠ ΜΦΩΝΗ ΣΕΝΑΨΩΠΕ ΖΜ ΠΤΟΠΟC

10 ΜΠΕ inserted in margins before ΘΗCΑΥΡΟC.

13 MS ΝΤΑΥΧΟΟC; better ΝΤΑΪΧΟΟC.

14 MS ΜΠΩΛ; better ΜΠ ΠΩΛ.

24 MS CΠΑΨΩΠΕ; read CΠΑΨΩΠΕ.

who receive *mysteries* be superior to (the *emanations* of) the Land of the Light, and be superior to them in the Kingdom of the Light?"

86. Jesus *however* answered and said to Maria: "Well done, in truth thou dost question everything with assurance and *certainty*. But hear, Maria, that I speak with thee upon the *end* of the *aeon*\* and the ascent of the All. It will not happen now, *but* I have said to you: 'When I take you to the *place* of the *inheritances* of those who receive the *mystery* of the light of the *Treasury* of the Light, the *place* of the *emanations* will count before you as a speck of dust, and only like the light of the sun by day'. I have *now* said<sup>1</sup>: 'This will happen at the time of the *end* and the ascent of the All.' The twelve *saviours* of the *Treasury* and the twelve *ranks* of each one of them, which are the *emanations* of the seven *voices* and the five trees, they will be with me in the *place* of the *inheritances* of the light, as rulers (kings) with me in my kingdom. Each one of them will rule (be king) over his *emanations*, and moreover, each one of them will rule (be king) *according to* his glory: the great *according to* his greatness, the small *according to* his smallness. And the *saviour* of the *emanations* of the first *voice* will be in the *place* | of the *souls* of those who receive<sup>2</sup> the first *mystery*

\* cf. Mt. 13.39

<sup>1</sup> (13) I have now said; MS: they have now said.

<sup>2</sup> (192.1) receive; Till: have received (also 192.7 and parallel passages).



ΩΜΟΥΝ Ν̄ΣΩΤΗΡ ΕΤΕ Ν̄ΤΟΥ ΠΕ Π̄ΣΩΤΗΡ Ν̄ΝΕΠΡΟΒΟ-  
 ΛΟΟΥΕ Μ̄ΠΩΟΡΠ̄ Ν̄ΩΗΝ Μ̄ΠΕΘΗΣΑΥΡΟΣ Μ̄ΠΟΥΘΕΙΝ ·  
 5 ΦΝΑΩΩΠΕ Ζ̄Μ̄ Π̄ΤΟΠΟΣ Ν̄ΝΕΨΥΧΟΟΥΕ Ν̄ΝΕΡΧΙ Μ̄ΠΜΕΖ-  
 ΩΜΟΥΝ Μ̄ΜΥΣΤΗΡΙΟΝ Ν̄ΤΕ Π̄ΩΟΡΠ̄ Μ̄ΜΥΣΤΗΡΙΟΝ Ζ̄ΡΑΪ  
 Ζ̄Ν̄ ΝΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΘΕΙΝ · ΛΥΩ Π̄ΜΑΖΨΙC Ν̄ΣΩ-  
 ΤΗΡ ΕΤΕ Ν̄ΤΟΥ ΠΕ Π̄ΣΩΤΗΡ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΜΕΖ-  
 CΝΑΥ Ν̄ΩΗΝ Μ̄ΠΕΘΗΣΑΥΡΟΣ Μ̄ΠΟΥΘΕΙΝ · ΦΝΑΩΩΠΕ  
 Ζ̄Μ̄ Π̄ΤΟΠΟΣ Ν̄ΝΕΨΥΧΟΟΥΕ Ν̄ΝΕΡΧΙ Μ̄ΠΜΕΖΨΙC Μ̄ΜΥC-  
 ΤΗΡΙΟΝ Ν̄ΤΕ Π̄ΩΟΡΠ̄ Μ̄ΜΥΣΤΗΡΙΟΝ Ζ̄ΡΑΪ Ζ̄Ν̄ ΝΕΚΛΗ-  
 10 ΡΟΝΟΜΙΑ Μ̄ΠΟΥΘΕΙΝ · ΛΥΩ Π̄ΜΑΖΜΗΤ Ν̄ΣΩΤΗΡ ΕΤΕ  
 Ν̄ΤΟΥ ΠΕ Π̄ΣΩΤΗΡ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΜΕΖΩΟΜ̄Τ̄ Ν̄-  
 ΩΗΝ Μ̄ΠΕΘΗΣΑΥΡΟΣ Μ̄ΠΟΥΘΕΙΝ · ΦΝΑΩΩΠΕ Ζ̄Μ̄ Π̄ΤΟ- <sup>ΡΟΠ̄</sup> <sup>b</sup>  
 ΠΟΣ (Ν̄)ΝΕΨΥΧΟΟΥΕ Ν̄ΝΕΡΧΙ Μ̄ΠΜΕΖΜΗΤ Μ̄ΜΥCΤΗΡΙΟΝ  
 Ν̄ΤΕ Π̄ΩΟΡΠ̄ Μ̄ΜΥCΤΗΡΙΟΝ Ζ̄ΡΑΪ Ζ̄Ν̄ ΝΕΚΛΗΡΟΝΟΜΙΑ Μ̄-  
 15 ΠΟΥΘΕΙΝ · ΖΟΜΟΙΩC ΟΝ Π̄ΜΑΖΜ̄Ν̄ΤΟΥΕ Ν̄ΣΩΤΗΡ ΕΤΕ  
 Ν̄ΤΟΥ ΠΕ Π̄ΣΩΤΗΡ Μ̄ΠΜΑΖΤΟΥ Ν̄ΩΗΝ Ν̄ΤΕ Π̄ΘΗ-  
 CΑΥΡΟΣ Μ̄ΠΟΥΘΕΙΝ · ΦΝΑΩΩΠΕ Ζ̄Μ̄ Π̄ΤΟΠΟΣ Ν̄ΝΕΨΥ-  
 ΧΟΟΥΕ Ν̄ΝΕΡΧΙ Μ̄ΠΜΑΖΜ̄Ν̄ΤΟΥΕ Μ̄ΜΥCΤΗΡΙΟΝ Ν̄ΤΕ Π̄-  
 ΩΟΡΠ̄ Μ̄ΜΥCΤΗΡΙΟΝ Ζ̄ΡΑΪ Ζ̄Ν̄ ΝΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥ-  
 20 ΟΕΙΝ ΛΥΩ Π̄ΜΑΖΜ̄Ν̄ΤCΝΟΟΥC Ν̄ΣΩΤΗΡ ΕΤΕ Ν̄ΤΟΥ ΠΕ  
 Π̄ΣΩΤΗΡ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΜΑΖΨΟΥ Ν̄ΩΗΝ Μ̄ΠΕΘΗ-  
 CΑΥΡΟΣ Μ̄ΠΟΥΘΕΙΝ · ΦΝΑΩΩΠΕ Ζ̄Μ̄ Π̄ΤΟΠΟΣ Ν̄ΝΕΨΥ-  
 ΧΟΟΥΕ Ν̄ΝΕΝΤΑΥΧΙ Μ̄ΠΜΑΖΜ̄Ν̄ΤCΝΟΟΥC Μ̄ΜΥCΤΗΡΙΟΝ  
 Ν̄ΤΕ Π̄ΩΟΡΠ̄ Μ̄ΜΥCΤΗΡΙΟΝ Ζ̄ΡΑΪ Ζ̄Ν̄ ΝΕΚΛΗΡΟΝΟΜΙΑ Μ̄-  
 25 ΠΟΥΘΙΝ · ΛΥΩ Π̄CΑΩΨ̄ Ν̄ΖΑΜΗΝ Μ̄Ν Π̄ΨΟΥ Ν̄ΩΗΝ

3 MS Ν̄ΕΡΧΙ; read Ν̄ΝΕΡΧΙ.

25 MS originally Π̄ΜΕΖCΑΨ̄Ψ̄; ΜΕΖ erased.

of the first tree of the *Treasury* of the Light, he will be  
 in the *place* of the *souls* of those who receive the eighth  
*mystery* of the *First Mystery* in the *inheritances* of the light.  
 And the ninth *saviour* who is the *saviour* of the *emanations*  
 of the second tree of the *Treasury* of the Light, he will be  
 in the *place* of the *souls* of those who receive the ninth  
*mystery* of the *First Mystery* in the *inheritances* of the light.  
 And the tenth *saviour* who is the *saviour* of the *emanations*  
 of the third tree of the *Treasury* of the Light, he will be in  
 the *place* of the *souls* of those who receive the tenth *mystery*  
 of the *First Mystery* in the *inheritances* of the light. *Likewise*  
 also the eleventh *saviour* who is the *saviour* of the fourth  
 tree of the *Treasury* of the Light, he will be in the *place*  
 of the *souls* of those who receive the eleventh *mystery* of  
 the *First Mystery* in the *inheritances* of the light. And the  
 twelfth *saviour* who is the *saviour* of the *emanations* of the  
 fifth tree of the *Treasury* of the Light, he will be in the  
*place* of the *souls* of those who have received the twelfth  
*mystery* of the *First Mystery* in the *inheritances* of the light.  
 And the seven *amens* and the five trees | and the three

ΜΝ ΠΩΟΜΝΤ' ΝΣΑΜΗΝ ΣΕΝΑΩΩΠΕ ΖΙ ΟΥΝΑΜ ΜΜΟΪ ΡΟΘ  
 ΕΥΟ ΝΡΡΟ ΖΡΑΪ ΖΝ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ· ΑΥΩ  
 ΠΣΩΤΗΡ ΝΣΑΤΡΕΕΥ ΕΤΕ ΝΤΟΟΥ ΠΕ ΠΑΛΟΥ ΜΠΑΛΟΥ·  
 ΑΥΩ ΜΝ ΠΕΨΙΣ ΜΦΥΛΛΑΞ ΣΕΝΑΩΩ ΖΩΟΥ ΟΝ ΖΙ ΖΒΟΥΡ  
 5 ΜΜΟΪ ΕΥΟ' ΝΡΡΟ ΖΡΑΪ ΖΝ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ  
 ΑΥΩ ΠΟΥΑ ΠΟΥΑ ΝΝΣΩΤΗΡ ΧΝΑΡΡΟ ΕΧΝ ΝΤΑΧΙΣ Ν-  
 ΝΕΧΠΡΟΒΟΛΟΟΥΕ ΖΡΑΪ ΖΝ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ·  
 ΝΘΕ ΟΝ ΕΤΟΥΟ ΜΜΟΣ ΖΜ ΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ·  
 ΑΥΩ ΠΕΨΙΣ ΜΦΥΛΛΑΞ ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ· ΣΕ-  
 10 ΝΑΩΩΠΕ ΕΥΟΥΟΤΒ ΕΝΣΩΤΗΡ ΖΡΑΪ ΖΝ ΝΕΚΛΗΡΟΝΟΜΙΑ  
 ΜΠΟΥΟΕΙΝ· ΑΥΩ ΝΣΑΤΡΕΕΥ ΝΣΩΤΗΡ· ΣΕΝΑΩΩΠΕ  
 ΕΥΟΥΟΤΒ ΕΠΕΨΙΣ ΜΦΥΛΛΑΞ ΖΡΑΪ ΖΝ ΤΜΝΤΕΡΟ· ΑΥΩ  
 ΠΩΟΜΝΤ' ΝΣΑΜΗΝ ΣΕΝΑΩΩΠΕ ΕΥΟΥΤΒ ΕΝΣΑΤΡΕΕΥ Ν- ΡΟΘ<sup>b</sup>  
 ΣΩΤΗΡ ΖΡΑΪ ΖΝ ΤΜΝΤΕΡΟ· ΑΥΩ ΠΤΟΥ ΝΩΗΝ ΣΕΝΑ-  
 15 ΩΩΠΕ ΕΥΟΥΟΤΒ ΕΠΩΟΜΝΤ' ΝΣΑΜΗΝ ΖΡΑΪ ΖΝ ΝΕΚΛΗ-  
 ΡΟΝΟΜΙΑ ΜΠΟΥΟΙΝ· ΑΥΩ ΙΕΟΥ ΜΝ ΠΕΦΥΛΛΑΞ ΜΠΚΑ-  
 ΤΑΠΕΤΑΣΜΑ ΜΠΝΟΣ ΝΟΥΟΕΙΝ· ΜΝ ΜΠΑΡΑΛΛΗΜΤΩΡ  
 ΝΟΥΟΕΙΝ· ΜΝ ΠΝΟΣ ΣΝΑΥ ΜΠΡΟΖΗΓΟΥΜΕΝΟΣ· ΜΝ  
 ΠΝΟΣ ΝΣΑΒΑΘΕ ΠΑΓΛΘΟΣ ΣΕΝΑΩΩΠΕ ΕΥΟ ΝΡΡΟ ΖΜ  
 20 ΠΩΟΡΠ ΝΣΩΤΗΡ ΝΤΕ ΤΩΟΡΠ ΜΦΩΝΗ ΜΠΕΘΗΣΑΥΡΟΣ  
 ΜΠΟΥΟΙΝ ΠΑΪ ΕΤΝΑΩΩΠΕ ΖΜ ΠΤΟΠΟΣ ΝΝΕΡΧΙ Μ-  
 ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ·  
 ΕΒΟΛ ΓΑΡ ΧΕ ΙΕΟΥ ΜΝ ΠΕΦΥΛΛΑΞ ΜΠΤΟΠΟΣ ΝΝΑΟΥ-  
 ΕΙΝΑΜ ΜΝ ΜΕΛΧΙΣΕΔΕΚ ΠΝΟΣ ΜΠΑΡΑΛΛΗΜΠΤΩΡ ΜΠΟΥ-

5 ἵ perhaps inserted after ΖΡΑ.

6 MS ΧΝΑΡΡΟ: read ΧΝΑΡΡΡΟ.

13 MS ΕΥΟΥΤΒ; read ΕΥΟΥΟΤΒ.

17 MS originally ΜΠΑΡΑΒΟΛΗΜΤΩΡ: ΒΟ erased.

*amens* will be on my right as rulers (kings) in the *inheritances* of the light. And the twin *saviours*, who are the child of the child, and the nine *watchers*, will remain on my left as rulers (kings) in the *inheritances* of the light. And each one of the *saviours* will rule over the *ranks* of his *emanations* in the *inheritances* of the light, as they also do in the *Treasury* of the Light. And the nine *watchers* of the *Treasury* of the Light will be superior to the *saviours* in the *inheritances* of the light. And the twin *saviours* will be superior to the nine *watchers* in the kingdom. And the three *amens* will be superior to the twin *saviours* in the kingdom. And the five trees will be superior to the three *amens* in the *inheritances* of the light. And Jeu and the *watcher* of the *veil* of the great light, and the *paralemtors* of the light, and the two great *leaders*, and the Great Sabaoth the *Good* will be rulers (kings) in the first *saviour* of the first *voice* of the *Treasury* of the Light, who (the first *saviour*) will be in the *place* of those who receive the first *mystery* of the First *Mystery*. For Jeu and the *watcher* of the *place* of those of the right, and Melchisedek the great *paralemtor* | of the light, and

ΟΓΙΝ· ΜΝ ΠΝΟΣ' ΣΝΛΥ ΜΠΡΟΖΗΓΟΥΜΕΝΟΣ ΝΤΑΥΠΡΟΛΕ ΡΠ  
 ΕΒΟΛ ΖΜ ΠΟΥΟΕΙΝ ΕΤΣΟΤΠ ΕΤΟ ΝΖΙΛΙΚΡΙΝΓΣ ΕΜΑΦΟ  
 ΝΤΕ ΠΩΟΡΠ ΝΩΗΝ· ΖΕΩΣ ΦΑ ΠΜΑΖΤΟΥ· ΙΕΟΥ ΜΕΝ  
 ΝΤΟΡ ΠΕ ΠΕΠΙΣΚΟΠΟΣ ΜΠΟΥΟΕΙΝ ΝΤΑΥΠΡΟΛΕ ΕΒΟΛ  
 5 ΝΩΟΡΠ ΖΡΑΙ ΖΜ ΠΖΙΛΙΚΡΙΝΓΣ ΝΟΥΟΕΙΝ ΝΤΕ ΠΩΟΡΠ  
 ΝΩΗΝ· ΠΕΦΥΛΛΑΖ ΖΩΩΨ ΜΠΚΑΤΑΠΕΤΑΣΜΑ ΝΝΑΟΥ-  
 ΕΙΝΑΜ ΝΤΑΥΠΡΟΛΕ ΕΒΟΛ ΖΜ ΠΜΕΖΣΝΛΥ ΝΩΗΝ· ΛΥΩ  
 ΠΕΠΡΟΖΗΓΟΥΜΕΝΟΣ ΣΝΛΥ ΝΤΑΥΠΡΟΛΕ ΖΩΟΥ ΕΒΟΛ  
 ΖΜ ΠΖΙΛΙΚΡΙΝΓΣ ΝΟΥΟΕΙΝ ΕΤΣΟΤΨ ΕΜΑΦΟ ΝΤΕ ΠΜΕΖ-  
 10 ΩΟΜΝΤ' ΝΩΗΝ ΜΝ ΠΜΕΖΨΤΟΥ ΖΜ ΠΕΟΗΣΑΥΡΟΣ Μ-  
 ΠΟΥΟΕΙΝ· ΜΕΛΧΙΣΕΔΕΚ ΖΩΩΨ ΝΤΑΥΠΡΟΛΕ ΕΒΟΛ ΖΜ  
 ΠΜΑΖΤΟΥ ΝΩΗΝ· ΣΑΒΑΩΟ ΠΝΟΣ ΖΩΩΨ ΝΑΓΛΘΟΣ ΠΑΙ  
 ΕΝΤΑΙΜΟΥΤΕ ΕΡΟΨ ΧΕ ΠΑΕΙΩΤ· ΝΤΑΥΠΡΟΛΕ ΕΒΟΛ ΖΝ ΡΠ<sup>b</sup>  
 ΙΕΟΥ ΠΕΠΙΣΚΟΠΟΣ ΜΠΟΥΟΕΙΝ· ΠΕΪΣΟΥ ΞΕ ΖΙΤΝ  
 15 ΤΚΕΛΕΥΣΙΣ ΜΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ Λ ΦΛΕ ΜΠΑΡΑΣΤΑ-  
 ΤΗΣ ΛΥΤΡΕΥΩΠΕ ΖΜ ΠΤΟΠΟΣ ΝΝΑΟΥΕΙΝΑΜ ΠΡΟΣ  
 ΤΟΙΚΟΝΟΜΙΑ ΜΠΣΩΟΥΣ ΕΖΟΥΝ ΜΠΟΥΟΕΙΝ ΕΤΜΠΧΙΣΕ  
 ΝΝΑΙΩΝ ΝΤΕ ΝΑΡΧΩΝ· ΛΥΩ ΖΝ ΝΚΟΣΜΟΣ ΜΝ ΓΕΝΟΣ  
 ΝΙΜ ΕΤΝΖΗΤΟΥ· ΝΛΙ ΕΤΝΑΧΩ ΕΡΩΤΝ ΜΠΖΩΒ ΜΠΟΥΛ  
 20 ΠΟΥΛ ΝΤΑΥΚΑΛΑΨ ΖΙΧΩΨ ΖΜ ΠΣΩΡ ΕΒΟΛ ΜΠΤΗΡΨ: ΕΤ-  
 ΒΕ ΠΧΙΣΕ ΟΥΝ ΜΠΖΩΒ ΕΝΤΑΥΚΑΛΑΨ ΝΖΗΤΨ· ΣΕΝΑ-  
 ΦΩΠΕ ΝΩΒΡΡΡΟ ΖΜ ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΤΩΟ-  
 ΡΠ ΜΦΩΝΗ ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ ΠΑΙ ΕΤΝΑΦΩΠΕ

1 MS originally ΠΤΑΥΠΡΟΒΑΛΕ; ΒΛ here and in following lines crased, giving ΠΡΟΛΕ; read ΠΡΟΣΛΟΣ.

2 MS ΕΤΣΟΤΠ; read ΕΤΣΟΤΨ.

21 MS ΕΝΤΑΥΚΑΛΑΨ; Schmidt: read ΕΝΤΑΥΚΑΛΑΨ.

22 MS ΜΜΥΣΤΗΡΙΟΝ; read ΠΙΣΩΤΗΡ.

the two great *leaders* have *come forth* from the purified and very *pure* light of the first tree, *as far as* the fifth tree. Jeu *indeed* is the *overseer* of the light, he who *came forth* first from the *pure* light of the first tree. The *watcher* of the *veil* of those of the right also *came forth* from the second tree. And the two *leaders* also *came forth* from the *pure* light, which is much purified, of the third and fourth trees in the *Treasury* of the Light. Melchisedek also *came forth* from the fifth tree. The Great Sabaoth the *Good*, he whom I have called my Father, also *came forth* from Jeu, the *overseer* of the light. Now, at the *command* of the First *Mystery*, the last *helper* (*parastates*) has caused these six to be in the *place* of those of the right for the *organisation* of the gathering together of the light of the height, from the *aeons* of the *archons* and from the *world* and all the *races* in them. On the work of each of these, over which he is placed<sup>1</sup> in the distribution of the All, I will speak to you. Now concerning the elevation of the work in which they are placed<sup>2</sup>, they will be fellow-rulers (kings) with the first *< saviour >*<sup>3</sup> of the first *voice* of the *Treasury* of the Light, which will be | in the *place* of the *souls* of those who receive

<sup>1</sup> (20) he is placed; Schmidt: he was placed; MS: they have placed him.

<sup>2</sup> (21) they are placed; Schmidt: he was placed; MS: he has placed himself.

<sup>3</sup> (22) first *< saviour >*; MS: first mystery.

5 ἄμ πτοπος ἡνεψυχοογε ἡνερχι-πιορπ ἡμυστι-  
 ριον ἡτε πιορπ ἡμυστιριον· λγω τηαρθενος  
 ἡπογοειν· ἡν πνος ἡνηγουμενος ἡτε τμεσος <sup>πα</sup>  
 παϊ εωαρε ἡαρχων ἡτε ἡαιων εωαυμουτε εροϋ  
 10 κε πνος ἡιαω κατα πραν ἡογνος ἡαρχων ετῆμ  
 πευτοπος· ἡτοϋ ἡν τηαρθενος ἡπογοειν· ἡν  
 πενῆντςνοογς ἡδιακων ναϊ ἡτατεῆνχι-μορφη  
 ἡνητοϋ· λγω ατεῆνχι ἡτῆομ εβολ ἡνητοϋ· σε-  
 ναωωπε ζωου τηροϋ εγο ἡρρο· ἡν πιορπ ἡσω-  
 15 τηρ ἡτε τιορπ ἡφωνη ἄμ πτοπος ἡνεψυχοογε  
 ἡνετναχι ἡπιορπ ἡμυστιριον ἡτε πιορπ ἡμυσ-  
 τηριον ρραι ἄν νεκληρονομια ἡπογοειν λγω ἡν  
 πῆντη ἡπαραστατης ἡτςαωϋε ἡπαρθενος ἡπογο-  
 20 ειν ναϊ ετωοοπ ἄν τμεσος σεναωωρ εβολ ρραι ἄν  
 ἡτοπος ἡπῆντςνοογς ἡσωτηρ· ἡν πεκεσειπε ἡ- <sup>πα</sup>  
 αγγελος ἡτε τμεσος ποϋα ποϋα κατα πεθεοοϋ  
 ἡσερρο ἡμμαι ρραι ἄν νεκληρονομια ἡπογοειν·  
 λγω ανοκ †ναρρο ρραι εχωου τηροϋ ερραι ἄν  
 25 νεκληρονομια ἡπογοειν·  
 5 ναϊ σε τηροϋ ἡταϊχοοϋ ἡητῆ ἡσεναωωπε  
 αν ἄμ πεϊογοειω· αλλα εϋναωωπε ἄν τςυντε-  
 λεια ἡπαιων· ετε ἡτοϋ πε πεωλ εβολ ἡπτηρϋ·  
 λγω ἡτοϋ πε πωλ ερραι τηρϋ ἡταριϋμησις ἡνεψυ-  
 25 χοογε ἡτελιος ἡτε νεκληρονομια ἡπογοειν· ρα-  
 5 οη σε οϋν ἡτςυντελεια ναϊ ἡταϊχοοϋ ἡητῆ ἡ-  
 σεναωωπε αν· αλλα ερε ποϋα ποϋα ναωωπε ἄμ

18 MS ρραι εχωου; read ερραι εχ. MS ερραι ἄν; read ρραι ἄν.

the first *mystery* of the First *Mystery*. And the *Virgin* of the Light and the great *hegumen* of the *Midst* — whom the *archons* of the *aeons* are wont to call the Great Jao<sup>1</sup>, according to the name of a great *archon* in their *place* — he and the *Virgin* of the Light and his twelve *servers*, from whom you have received *form* and from whom you have received power, they also will all be rulers (kings) with the first *saviour* of the first *voice* in the *place* of the *souls* of those who will receive the first *mystery* of the First *Mystery* in the *inheritances* of the light. And the fifteen *helpers* (*parastatai*) of the seven *virgins* of the light<sup>2</sup>, which are in the *Midst*, will be distributed in the *places* of the twelve *saviours*, and the rest of the *angels* of the *Midst*. Each one according to his glory will rule (be king) with me in the *inheritances* of the light, and I will rule (be king) over them all in the *inheritances* of the light.

Now all these things which I have said to you will not happen at this time, but they will happen at the *end* of the *aeon*, that is, at the dissolution of the All. And this is the whole ascent of the *number* of the *perfect souls*<sup>3</sup> of the *inheritances* of the light. Now before the *end* these things which I have said to you will not happen, but each one will be in his *place* | in which he was *placed* from the

<sup>1</sup> (5) Jao, the Great; see Iren. I.30.5, 11; Origen c.Cels. VI.31; J 119; ApJn 42.

<sup>2</sup> (13) seven virgins of the light; see J 107.

<sup>3</sup> (23, 24) the number of the perfect souls; Till: the complete number of souls (see 197.2, 3; 197.8, 9); lit. the reckoning of the perfect souls.

ΠΕΥΤΟΠΟΣ · ΕΝΤΑΥΚΑΛΥ ΝΖΗΤῆ ΧΙΝ ΝΩΟΡΠ · ΩΑΝ-  
 ΤΟΥΧΩΚ ΕΒΟΛ ΝΤΑΡΙΟΜΗCΙC ΜΗCΩΟΥZ ΕΖΟΥΝ ΝΝΕ-<sup>ΡΠΒ</sup>  
 ΨΥΧΟΟΥΕ ΝΤΕΛΙΟC · ΤCΑΩϞΕ ΜΦΩΝΗ ΜΝ ΠΤΟΥ Ν-  
 ΩΗΝ · ΑΥΩ ΜΝ ΠΩΟΜΝΤ ΝΖΑΜΗΝ · ΑΥΩ ΜΝ ΦΑΤΡΕΕΥ  
 5 ΝCΩΤΗΡ ΜΝ ΠΕΨΙC ΜΦΥΛΑΖ · ΑΥΩ ΜΝ ΠΜΝΤCΝΟΟΥC  
 ΝCΩΤΗΡ · ΑΥΩ ΜΝ ΝΑΠΤΟΠΟC ΝΝΑΟΥΕΙΝΑΜ · ΑΥΩ  
 ΜΝ ΝΑΠΤΟΠΟC ΝΤΜΕCΟC ΠΟΥΑ ΠΟΥΑ ΝΑCΩ ΖΜ ΠΤΟ-  
 ΠΟC ΕΝΤΑΥΚΑΛΥ ΝΖΗΤῆ ΩΑΝΤΟΥΩΛ ΕΞΡΑΙ ΤΗΡΟΥ  
 ΝΒΙ ΤΑΡΙΟΜΗCΙC ΝΤΕΛΙΟC ΝΝΕΨΥΧΟΟΥΕ ΝΝΕΚΛΗΡΟ-  
 10 ΝΟΜΙΑ ΜΠΟΥΟΕΙΝ · ΑΥΩ ΝΚΕΑΡΧΩΝ ΤΗΡΟΥ ΝΤΑΥ-  
 ΜΕΤΑΝΟΪ · CΕΝΑCΩ ΖΩΟΥ ΖΜ ΠΤΟΠΟC ΝΤΑΥΚΑΛΥ Ν-  
 ΖΗΤῆ ΩΑΝΤΟΥΩΛ ΕΞΡΑΙ ΤΗΡΟΥ ΝΒΙ ΤΑΡΙΟΜΗCΙC ΝΝΕ-  
 ΨΥΧΟΟΥΕ ΜΠΟΥΟΕΙΝ CΕΝΗΥ ΤΗΡΟΥ ΤΟΥΕΙ ΤΟΥΕΙ  
 ΖΜ ΠCΥΟΕΙΩ ΕΤCΝΑΧΙ-ΜΥCΤΗΡΙΟΝ ΝΖΗΤῆ · ΑΥΩ CΕ-  
 15 ΝΑΟΥΩΤΒ ΝΝΑΡΧΩΝ ΤΗΡΟΥ ΝΤΑΥΜΕΤΑΝΟΪ · ΑΥΩ CΕ-<sup>ΡΠΒ</sup>  
 ΝΗΥ ΕΠΤΟΠΟC ΝΝΑΤΜΕCΟC · ΑΥΩ ΝΑΤΜΕCΟC ΝΑΒΑΠ-  
 ΤΙΖΕ ΜΜΟΟΥ · ΝCΕΤ ΝΑΥ ΜΠΤΩC ΜΠΝΕΥΜΑΤΙΚΟΝ ·  
 ΑΥΩ ΝCΕCΦΡΑΓΙΖΕ ΜΜΟΟΥ ΖΡΑΙ ΖΝ ΝΕCΦΡΑΓΙC ΝΤΕ  
 ΝΕΥΜΥCΤΗΡΙΟΝ · ΑΥΩ CΕΝΑΟΥΩΤΒ ΕΖΟΥΝ ΕΝΑΝΤΟ-  
 20 ΠΟC ΤΗΡΟΥ ΝΤΜΕCΟC · ΑΥΩ CΕΝΑΟΥΩΤΒ ΕΖΟΥΝ Μ-  
 ΠΤΟΠΟC ΝΝΑΟΥΕΙΝΑΜ · ΑΥΩ ΠΖΟΥΝ ΜΠΤΟΠΟC ΜΠΕ-  
 ΨΙC ΜΦΥΛΑΖ · ΑΥΩ ΠΖΟΥΝ ΜΠΤΟΠΟC ΜΠΖΑΤΡΕΕΥ  
 ΝCΩΤΗΡ · ΑΥΩ ΠΖΟΥΝ ΜΠΤΟΠΟC ΜΠΩΟΜΝΤ ΝΖΑΜΗΝ ·  
 ΜΝ ΠΜΝΤCΝΟΟΥC ΝCΩΤΗΡ · ΑΥΩ ΠΖΟΥΝ ΜΠΤΟΥ Ν-  
 25 ΩΗΝ · ΜΝ ΤCΑΩϞΕ ΜΦΩΝΗ ΕΡΕ ΠΟΥΑ ΠΟΥΑ Τ ΝΑΥ  
 ΝΝΕΥCΦΡΑΓΙC ΝΤΕ ΝΕΥΜΥCΤΗΡΙΟΝ · ΑΥΩ ΝCΕΡΠΕΥ-

beginning until the *number* of the gathering together of the  
*perfect souls* is completed. The seven voices and the five  
 trees and the three *amens* and the twin *saviours* and the  
 nine *watchers* and the twelve *saviours* and those of the *place*  
 of the right and those of the *place* of the *Midst*, each one  
 will remain in the *place* in which he was set until the *number*  
 of the *perfect souls* of the *inheritances* of the light all ascend.  
 And all the other *archons* which have *repented* will also  
 remain in the *place* in which they were set until the *number*  
 of the *souls* of the light all ascend. They will all come, each  
 one at the time at which he will receive the *mystery*. And all  
 the *archons* which have *repented* will pass through, and they  
 will come to the *place* of those of the *Midst*. And those of  
 the *Midst* will *baptise* them, and they will give them the  
*spiritual inunction*<sup>1</sup>, and they will *seal* them with the *seals*<sup>2</sup>  
 of their *mysteries*. And they will pass within those of all  
 the *places* of the *Midst*. And they will pass within the *place*  
 of those of the right, and within the *place* of the nine *watchers*,  
 and within the *place* of the twin *saviours*, and within the  
*place* of the three *amens* and the twelve *saviours*, and within  
 the five trees and the seven voices. Each one gives them the  
*seals* of his *mysteries*, and they enter into them<sup>3</sup> all | and

<sup>1</sup> (17) spiritual inunction; see J 102.

<sup>2</sup> (18) seal(s); see J 83; U 232.

<sup>3</sup> (26) they enter into them all; Till: they all enter their interior (see 198.12).

20ΥΝ ΤΗΡΟΥ· Ν̄ΣΕΒΩΚ ΕΠΤΟΠΙΟΣ Ν̄ΝΕΚΛΗΡΟΝΟΜΙΑ  
 Μ̄Π̄ΙΟΥΘΕΙΝ ΠΟΥΛ ΠΟΥΛ Ν̄ΥΩ 2̄Μ ΠΤΟΠΟΣ ΕΝΤΑΥΧΙ- Π̄Π̄  
 ΜΥΣΤΗΡΙΟΝ ΩΑΡΟϢ 2̄Ν ΝΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΘΙΝ 2Δ-  
 ΠΑΞ 2ΔΠΛΩΣ ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ Ν̄ΤΜΝΤΡΩΜΕ ΝΑΪ  
 5 ΕΤΝΑΧΙ Ν̄ΜΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ Ν̄ΣΕΝΑΡ̄ΩΡ̄Π̄ ΕΝ-  
 ΑΡΧΩΝ ΤΗΡΟΥ ΕΝΤΑΥΜΕΤΑΝΟΪ· ΑΥΩ ΣΕΝΑΡ̄ΩΡ̄Π̄  
 ΕΝΑΠΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΝΑΤΜΕΣΟΣ· Μ̄Ν ΝΑΠΤΟΠΟΣ  
 ΤΗΡ̄Ϣ Ν̄ΝΑΟΥΕΙΝΑΜ· ΑΥΩ ΣΕΝΑΡ̄ΩΡ̄Π̄ ΕΝΑΠΤΟΠΟΣ  
 ΤΗΡ̄Ϣ Μ̄ΠΕΘΗΣΑΥΡΟΣ Μ̄ΠΟΥΘΕΙΝ· 2ΔΠΑΞ 2ΔΠΛΩΣ ΣΕ-  
 10 ΝΑΡ̄ΩΡ̄Π̄ ΕΝΑΠΤΟΠΟΣ ΤΗΡΟΥ· (Μ̄ΠΕΘΗΣΑΥΡΟΣ) ΑΥΩ  
 ΣΕΝΑΡ̄ΩΡ̄Π̄ ΕΝΑΠΤΟΠΟΣ ΤΗΡΟΥ Μ̄ΠΩΡ̄Π̄ Ν̄ΤΩΩ  
 ΑΥΩ Ν̄ΣΕΡ̄ΠΕΥ2ΟΥΝ ΤΗΡΟΥ Ν̄ΣΕΒΩΚ ΕΤΕΚΛΗΡΟΝΟ-  
 ΜΙΑ Μ̄ΠΟΥΘΕΙΝ ΩΑ ΠΤΟΠΟΣ Μ̄ΠΕΥΜΥΣΤΗΡΙΟΝ Ν̄ΤΕ  
 ΠΟΥΛ ΠΟΥΛ Ω 2̄Μ ΠΤΟΠΟΣ ΕΝΤΑΥΧΙ-ΜΥΣΤΗΡΙΟΝ  
 15 ΩΑΡΟϢ· ΑΥΩ ΝΑΠΤΟΠΟΣ Ν̄ΤΜΕΣΟΣ· Μ̄Ν ΝΑΟΥΕΙΝΑΜ· Π̄Π̄<sup>b</sup>  
 ΑΥΩ Μ̄Ν ΝΑΠΤΟΠΟΣ ΤΗΡ̄Ϣ Μ̄ΠΕΘΗΣΑΥΡΟΣ ΠΟΥΛ ΠΟΥΛ  
 2̄Μ ΠΤΟΠΟΣ Ν̄ΤΤΑΞΙΣ Ν̄ΤΑΥΚΑΛϢ Ν̄2ΗΤ̄Σ ΧΙΝ Ν̄ΩΡ̄Π̄·  
 2ΕΩΣ ΩΑΝΤΕ ΠΤΗΡ̄Ϣ ΩΑ Ε2ΡΑΪ Ε2Ε ΠΟΥΛ ΠΟΥΛ Μ̄-  
 ΜΟΥΥ ΧΩΚ ΕΒΟΛ Ν̄ΤΕΧΟΙΚΟΝΟΜΙΑ ΕΝΤΑΥΚΑΛϢ Ν̄2Η-  
 20 Τ̄Σ· ΕΤΒΕ ΠΩΟΥ2 Ε2ΟΥΝ Ν̄ΝΕΨΥΧΟΟΥΕ ΕΝΤΑΥΧΙ-  
 ΜΥΣΤΗΡΙΟΝ ΕΤΒΕ ΤΕΪΟΙΚΟΝΟΜΙΑ· ΧΕ ΕΥΕΣΦΡΑΓΙΖΕ  
 Ν̄ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΝΑΪ ΕΤΝΑ-  
 ΟΥΩΤ̄Β ΕΠΕΥ2ΟΥΝ ΕΤΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΘΙΝ· ΤΕ-  
 ΝΟΥ 2Ε ΜΑΡΙΑ ΠΑΪ ΠΕ ΠΩΑΧΕ ΕΤΕΩΠΙΝΕ Μ̄ΜΟΪ ΕΡΟϢ  
 25 2̄Ν ΟΥΩΡ̄Χ̄ Μ̄Ν ΟΥΑΣΦΑΛΛΕΙΑ· ΛΟΙΠΟΝ 2Ε ΤΕΝΟΥ ΠΕΤΕ  
 ΟῩΝ-ΜΑΛΛΧΕ Μ̄ΜΟϢ ΕΣΩΤ̄Μ· ΜΑΡΕϢΩΤ̄Μ·

10 MS Μ̄ΠΕΘΗΣΑΥΡΟΣ omitted.

they go to the *place* of the *inheritances* of the light. Each one remains in the *place* as far as which he has received *mysteries* in the *inheritances* of the light. *In a word*, all the *souls* of mankind who will receive the *mysteries* of the light will precede all the *archons* who have repented. And they will precede all those of the *place* of those of the *Midst*, and those of the whole *place* of those of the right<sup>1</sup>. And they will precede those of the whole *place* of the *Treasury* of the Light. *In a word*, they will precede all those of the *place* (of the *Treasury*), and they will precede all those of the *place* of the first ordinance and they will enter within them all and go to the *inheritance* of the light as far as the *place* of their *mystery*. Each one remains in the *place* as far as which he has received *mysteries*. And those of the *place* of the *Midst* and of the right, and those of the whole *place* of the *Treasury*, each one remains in the *place* of the rank in which he was set from the beginning *until* the All ascends. And each one of them completes his *office* in which he was placed. Concerning the gathering together of the *souls* which have received *mysteries* because of this *office*: all the *souls* which will receive *mysteries* and will pass within the *inheritance* of the light are *sealed*.

Now at this time, Maria, this is the discourse on which thou didst question me with assurance and *certainty*. Now at this time *furthermore*, he who has ears to hear let him hear."\* |

\* Mk. 4.9

<sup>1</sup> (7, 8) the place of those of the *Midst* ... place of those of the right; Schmidt: the place of the *Midst* ... place of the right.



5 ἡ ἀκούω ἡ δὲ ἄτερ ἐγὼ οὐκ ἔχω ἡνεῖψαχε·  
 ἀκούσ' εἶσα ἡ δὲ μαρία τμαγδαλινη πεχας· χε <sup>ῥπα</sup>  
 παχοεῖς· οὐν-μααχε ἡμαρῆνογοεῖν· ἀγὼ ἡπα-  
 ραλαμβανε ἡψαχε ἡμ ἐτῆχω ἡμοοῦ· τενου δὲ  
 10 παχοῖς ἐτβε ἡψαχε ἐντακχοοῦ χε νεψυχοοῦε  
 τηροῦ ἡπγενος ἡτε τμντρῶμε ἡαῖ ἐτναχι ἡμ-  
 μυστηριον ἡπογοεῖν σεναρῶρῆ εζοῦν ἐτε[κ]-  
 κληρονομια ἡπογοεῖν· εζοῦ ἡνῆρχων τηροῦ ἐτ-  
 ναμετανοῖ· ἀγὼ ἐθῆ ἡναπτοπος τηρῆ ἡναοῦει-  
 15 ναμ· ἀγὼ ἐθῆ ἡπτοπος τηρῆ ἡπεθσαγρος ἡ-  
 πογοεῖν· ἐτβε ἡεῖψαχε οὐν παχοεῖς ἐντακχοοῦ  
 ερον ἡπογοεῖω· χε ἡψορῆ ἡαρῆε· ἀγὼ ἡεε  
 εῦναρῶρῆ· ἐτε ἡεεεῦ νε πγενος τηρῆ ἡτε ἡ-  
 ρῶμε ἐτναρῶρῆ εζοῦν ἐτμντερο ἡπογοεῖν·  
 20 ἡοε ἡναπτοπος τηροῦ ἡτε ἡχιε· ἐτε ἡτοοῦ <sup>ῥπα</sup> <sup>b</sup>  
 ἡε ἡψορῆ· ἐτβε ἡαῖ οὐν παχοεῖς ἀκχοος ἡαν  
 χε ἡετε οὐν-μααχε ἡμοῦ εσωτῆ μαρεχσωτῆ ἐτε  
 ἡαῖ πε χε νεκοῦω εεῖμε χε ἡκαταλαμβανε  
 ἡψαχε ἡμ ἐτῆχω ἡμοοῦ· [21] ἡαῖ οὐν παχοῖς  
 25 ἡε ἡψαχε· ἀκούω ἡ δὲ ἄτερ ἐγὼ οὐκ ἔχω ἡνεῖ-

3 MS ἡμαρῆνογοεῖν; read ἡπαρῆνογοεῖν.

7 MS ἐτεκκληρονομια; read ἐτεκκληρονομια.

8 MS ἐτναμετανοῖ; better ἐτναγμετανοῖ.

15 MS ἡοε; read ἐθῆ.

19 omit 21.

20 MS originally ἡτερ ἐγὼ οὐκ ἔχω.

87. Now it happened when Jesus finished saying these words, Maria Magdalene sprang up and said: "My Lord, my man of light has ears and I *receive* all the words which thou dost speak. Now at this time, my Lord, concerning the word which thou didst speak: 'All *souls* of the *race* of mankind who will receive the *mysteries* of the light will be first within the *inheritance* of the light, before all the *archons* which have *repented*, and before those of the whole *place* of the right, and before the whole *place* of the *Treasury* of the Light — concerning this word *now*, my Lord, thou hast once said to us: 'The first will be last and the last will be first'\*. That is, the last are the whole *race* of mankind who will be first within the Kingdom of the Light before<sup>1</sup> those of all the *places* of the height, which are themselves first. Because of this *now*, my Lord, thou hast said to us: 'He who has ears to hear, let him hear':<sup>2</sup> that is, thou didst wish to know whether we have *grasped* every word which thou hast said. This *now* is the word, my Lord."

Now it happened when she finished speaking these |

\* cf. Mt. 19.30; 20.16; Mk. 10.31; Lk. 13.30

<sup>2</sup> Mk. 4.9

<sup>1</sup> (15) before; MS: in the manner of.

ψΑΧΕ Λ ΠΩΤΗΡ ΡΩΠΗΡΕ ΕΜΑΨΟ ΕΞΡΑΙ ΕΧΝ ΝΑΗΟ-  
 ΦΑΣΙC ΝΝΨΑΧΕ ΕΤΕCΧΩ ΜΜΟΟΥ ΕΒΟΛ ΧΕ ΝΕΛCΡ-  
 ΠΝΑ ΤΗΡC ΝΖΙΛΙΚΡΙΝΕC· ΛΧΟΥΩΖΜ ΟΝ ΝCΙ ΙC ΠΕΧΛΑΧ  
 ΝΑC ΧΕ ΕΥΓΕ ΤΕΠΝΕΥΜΑΤΙΚΗ ΝΖΙΛΙΚΡΙΝΕC ΜΑΡΙΑ ΠΑΙ  
 5 ΠΕ ΠΒΩΛ ΕΒΟΛ ΜΨΑΧΕ·

3 ΛCΨΩΠΕ CΕ ΟΝ ΜΝΝCΑ ΝΓΙΨΑΧΕ ΤΗΡΟΥ ΛΧΟΥΩZ  
 ΕΤΟΟΤΨ ΝCΙ ΙC ΖΜ ΠΨΑΧΕ ΠΕΧΛΑΧ ΝΝΕCΜΑΘΗΤΗC·  
 ΧΕ CΩΤΜ ΤΑΨΑΧΕ ΝΜΜΗΤΝ ΕΤΒΕ ΠΕΟΟΥ ΝΝΑΠΧΙCΕ ΠΠC  
 ΝΘΕ ΕΤΟΥΨΟΟΠ ΜΜΟC ΚΑΤΑ ΘΕ ΕΝΕΨΑΧΕ ΝΜΜΗΤΝ  
 10 ΨΑ ΠΟΟΥ· ΤΕΝΟΥ CΕ ΟΥΝ ΕΨΑΝΧΙΤΗΥΤΝ ΕΠΤΟ-  
 ΠΟC ΕΦΛΕ ΜΠΑΡΑCΤΑΤΗC ΠΑΙ ΕΤΚΩΤΕ ΕΠΕΘΗCΑΥΡΟC  
 ΜΠΟΥΘΕΙΝ· ΛΥΩ ΕΨΑΝΧΙΤΗΥΤΝ ΕΠΤΟΠΟC ΜΦΛΕ Μ-  
 ΠΑΡΑCΤΑΤΗC ΕΤΜΜΑΥ ΝΤΕΤΝΝΑΥ ΕΠΕΟΟΥ ΕΤΨΟΟΠ  
 ΝΖΗΤΨ· ΠΤΟΠΟC ΝΤΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΘΕΙΝ ΝΑΩΠ  
 15 ΝΝΑΖΡΝΤΗΝΟΥ ΝΤCΟΤ ΝΟΥΠΟΛΙC ΜΜΑΤΕ ΝΤΕ ΠΙΚΟC-  
 ΜΟC ΕΒΟΛ ΝΤΜΝΤΝΟC ΕΤΨΟΟΠ ΝΖΗΤC ΝCΙ ΦΛΕ Μ-  
 ΠΑΡΑCΤΑΤΗC ΛΥΩ ΜΝ ΠΝΟC ΝΟΥΘΕΙΝ ΕΤΨΟΟΠ Ν-  
 ΖΗΤΨ· ΛΥΩ ΜΝΝCΑ ΝΑΙ †ΝΑΨΑΧΕ ΝΜΜΗΤΝ ΟΝ Μ-  
 ΠΕΟΟΥ ΜΠΑΡΑCΤΑΤΗC· ΕΤΖΠCΑΖΡΕ ΜΠΚΟΥΨ ΜΠΑ- ΠΠC<sup>b</sup>  
 20 ΡΑCΤΑΤΗC· ΟΥΔΕ Ν†ΝΑΨΑΧΕ ΝΜΜΗΤΝ ΑΝ ΕΝ-  
 ΤΟΠΟC ΝΝΑΨ ΕΤΖΠCΑΖΡΕ ΝΜΠΑΡΑCΤΑΤΗC ΤΗΡΟΥ· ΜΝ-  
 ΤΥΠΟC ΓΑΡ ΝΨΑΧΕ ΕΡΟΟΥ ΖΜ ΠΕΨΚΟCΜΟC ΜΝ-ΕΙΝC  
 ΓΑΡ ΖΜ ΠΕΨΚΟCΜΟC ΕCΕΙΝC ΜΜΟΟΥ· ΧΕΚΑC ΕCΙΕΤΝ-  
 ΤΩΝΨ ΕΡΟΟΥ· ΟΥΔΕ ΜΝ-CΟΤ· ΟΥΔΕ ΜΝ-ΟΥΘΕΙΝ

11 MS εφλαc; read μεφλαc.

20 MS η-|ναψαχε; perhaps better η-|ναψαχε.

words, the *Saviour* marvelled greatly at the *answers* to the words which she gave, because she had completely become *pure Spirit*. Jesus answered and said to her: “*Excellent*, thou *pure spiritual* one, Maria. This is the interpretation of the discourse.”

88. Now it happened, moreover, after all these words Jesus continued with the discourse. He said to his *disciples*: “Hear that I speak with you concerning the glory of those of the height, how they are, *in the way* in which I have spoken to you up till this day. *Now* at this time, when I shall take you to the *place* of the last *helper* (*parastates*) which surrounds the *Treasury* of the Light, and when I shall take you to the *place* of that last *helper* (*parastates*) and you see the glory in which it is, the *place* of the *inheritance* of the light will count to you only as a *city* of the *world* in size, as the result of the greatness in which the last *helper* exists, and of the great light in which it is. And after these things I will speak with you further of the glory of the *helper* which is above the small *helper*. But I will not speak with you of the *places* of those who are above all the *helpers*, *for* there is no *type* in this *world* to describe them, *for* there is no likeness in this *world* which resembles them, so that I can compare them for you; *nor* size; *nor* light | which is similar to them,

ΕΥΤΗΝΤΟΝΤ ΕΡΟΟΥ· ΧΕ ΕΙΣΨΑΧΕ ΕΡΟΟΥ· ΟΥΜΟΝΟΝ  
 2Μ ΠΕΪΚΟΣΜΟΣ· ΑΛΛΑ ΛΥΩ ΜΝΤΟΥ-ΕΙΝΕ ΟΝ 2Ν ΝΑ-  
 ΠΧΙΣΕ ΝΤΑΙΚΑΙΟΣΥΝΗ· ΧΙΝ ΠΕΥΤΟΠΟΣ ΕΠΕΧΤ· ΕΤ-  
 ΒΕ ΠΑΙ 6Ε 6ΕΙ6 ΜΝ-ΘΕ ΝΨΑΧΕ ΕΡΟΟΥ 2Μ ΠΕΪΚΟΣΜΟΣ·  
 5 ΕΒΟΛ ΜΠΝΟΣ ΝΕΟΟΥ ΝΝΑΠΧΙΣΕ· ΛΥΩ ΜΝ ΤΝΟΣ Ν6ΟΤ  
 ΝΑΤ-ΨΙ ΕΡΟΣ· ΕΤΒΕ ΠΑΙ ΟΥΝ ΜΝ-ΘΕ ΝΨΑΧΕ ΕΡΟ4  
 2Μ ΠΕΪΚΟΣΜΟΣ·

ΛΣΨΩΠΕ 6Ε ΝΤΕΡΕ Ι6 ΟΥΩ Ε4ΧΩ ΝΝΕΪΨΑΧΕ Ε-  
 ΝΕ4ΜΑΘΗΤΗΣ· ΛΣΕΪ 6ΟΗ Ν6Ι ΜΑΡΙΑ ΜΑΓΔΑΛΛΗΝΗ ΠΕ-<sup>16</sup>  
 10 ΧΑΣ ΝΙ6 ΧΕ ΠΑΧΟΕΙ6· ΜΠΡ6ΩΝΤ ΕΡΟΪ ΕΪΨΙΝΕ ΜΜΟΚ  
 ΕΒΟΛ ΧΕ ΛΙΕΝΩΧΛΕΙ ΝΑΚ ΝΟΥΜΗΗΨΕ Ν6ΟΠ· ΤΕΝΟΥ  
 6Ε ΠΑΧΟΕΙ6 ΜΠΡ6ΩΝΤ ΕΡΟΪ ΕΪΨΙΝΕ Ν6Α 2ΩΒ ΝΙΜ 2Ν  
 ΟΥΩΡΧ ΜΝ ΟΥΑΣΦΑΛΙΑ ΧΕ ΕΡΕ ΝΑΣΝΗΥ ΚΗΡΥ66Ε  
 ΜΜΟΟΥ 2Μ ΠΓΕΝΟΣ ΝΤΕ ΤΜΝΤΡΩΜΕ Ν6Ε6ΩΤΜ Ν6Ε-  
 15 ΜΕΤΑΝΟΪ Ν6ΕΝΟΥ2Μ ΕΝΕΚΡΙ6Ι6 ΕΤΝΑΨΤ ΝΤΕ ΝΑΡ-  
 ΧΩΝ ΝΜΠΟΝΗΡΟΣ Ν6ΕΒΩΚ ΕΠΧΙ6Ε Ν6ΕΚΛΗΡΟΝΟΜΙ  
 ΝΤΜΝΤΕΡΟ ΜΠΟΥ6ΕΙΝ· ΕΒΟΛ ΠΑΧΟΕΙ6 ΧΕ ΟΥΜΟΝΟΝ  
 ΤΝΟ' ΝΨΑΝ2ΤΗ4 2ΑΡΟΝ ΜΜΙΝ ΜΜΟΝ· ΑΛΛΑ ΕΝΟ' Ν-  
 ΨΑΝ2ΤΗ4 2Α ΠΓΕΝΟΣ ΤΗΡ4 ΝΤΕ ΤΜΝΤΡΩΜΕ ΧΕ ΕΥΕ-  
 20 ΝΟΥ2Μ ΕΝΕΚΡΙ6Ι6 ΤΗΡΟΥ ΕΤΝΑΨΤ· ΤΕΝΟΥ 6Ε ΟΥΝ  
 ΠΑΧΟΕΙ6 ΕΤΒΕ ΠΑΙ ΕΝΨΙΝΕ Ν6Α 2ΩΒ ΝΙΜ 2Ν ΟΥΩΡΧ·<sup>17</sup>  
 ΧΕ ΕΡΕ ΝΑΣΝΗΥ ΚΗΡΥ66Ε ΜΜΟΟΥ ΜΠΓΕΝΟΣ ΤΗΡ4  
 ΝΤΕ ΝΡΩΜΕ ΧΕ ΝΝΕΥΕΙ ΕΤΟΟΤΟΥ ΝΝΑΡΧΩΝ ΕΤΝΑ-  
 ΨΤ ΝΤΕ ΠΚΑΚΕ· ΛΥΩ Ν6ΕΝΟΥ2Μ ΝΤΟΟΤΟΥ ΝΜΠΑ-  
 25 ΡΑΛΗΜΤΗΣ ΕΤΝΑΨΤ ΝΤΕ ΠΚΑΚΕ ΕΤ2ΙΒΟΛ·

16 MS ΝΜΠΟΝΗΡΟΣ; read ΜΠΟΝΗΡΟΣ.

17 4 in ΝΨΑΝ2ΤΗ4 inserted above.

25 6 in ΝΤΕ inserted above.

so that I can describe them. *Not only* in this world, but they also have no likeness in those of the height of *righteousness*, from their *place* downwards. Because of this now, there is no means of speaking of them in this world, on account of the great glory of those of the height and the great immeasurable magnitude. Because of this *now* there is no means of speaking of it (the glory) in this world.”

Now it happened when Jesus finished saying these words to his *disciples*, Maria Magdalene came forward. She said to Jesus: “My Lord, be not angry with me that I question thee because I have *troubled* thee many times. Now at this time, my Lord, be not angry with me that I question all things with assurance and *certainty*, because my brothers *preach* them among the *race* of mankind and they hear and *repent*, and are saved from the harsh *judgements* of the *wicked archons*, and they go to the height and *inherit* the Kingdom of the Light. For we, my Lord, are *not only* compassionate among ourselves, but we are compassionate to the whole *race* of mankind, so that they may be saved from all harsh *judgments*. Now at this time, my Lord, because of this we question all things with assurance, for my brothers *preach* them to the whole *race* of men, so that they come not into the hands<sup>1</sup> of the harsh *archons* of the darkness, and are saved from the hands of the harsh *paraleptai* of the outer darkness.” |

<sup>1</sup> (23) come not into the hands; Schmidt: escape from the hands.

ΛCΩΩΠΕ ΝΤΕΡΕ ΙC CΩΤΜ ΕΝΕΪΩΛΧΕ ΕCΧΩ Μ-  
 ΜΟΟΥ ΝΒΙ ΜΑΡΙΑ · ΛCΟΥΩΞΜ ΝΒΙ ΠCΩΤΗΡ ΕCΩΟΟΠ  
 ΞΝ ΟΥΝΟC ΝΝΑ' ΕΞΟΥΝ ΕΡΟC · ΠΕΧΛΑC ΝΑC ΧΕ ΩΙΝΕ  
 ΝCΑ ΠΕΤΕΟΥΕΩΩΙΝΕ ΝCΩC · ΛΥΩ ΛΝΟΚ †ΝΑCΟΛΠC  
 5 ΝΕ ΕΒΟΛ ΞΝ ΟΥΩΡΧ ΜΝ ΟΥΑCΦΛΛΙΑ ΑΧΝ ΠΑΡΑΒΟΛΗ ·  
 ΛCΩΩΠΕ CΕ ΝΤΕΡΕ ΜΑΡΙΑ CΩΤΜ ΕΝΕΪΩΛΧΕ ΕCΧΩ  
 ΜΜΟΟΥ ΝΒΙ ΠCΩΤΗΡ · ΑCΡΑΩΕ ΞΝ ΟΥΝΟC ΝΡΑΩΕ ·  
 ΛΥΩ ΑCΤΕΛΗΛ ΕΜΑΩΟ ΠΕΧΛΑC ΝΙC ΧΕ ΠΛΧΟΕΙC · ΕΕΙC  
 ΠΜΕΞCΝΑΥ ΜΠΑΡΑCΤΑΤΗC ΝΑΛΛΑC ΕΠΩΟΡΠ ΜΠΑΡΑCΤΑ-  
 10 ΤΗC ΝΝΑΟΥΗΡ ΝCΟΤ · ΛΥΩ CΟΥΗΥ ΜΜΟC ΝΝΑΟΥΗΡ  
 ΝΟΥΕ · Η ΜΜΟΝ ΝΤΟC CΟ' ΝΟΥΟΙΝ ΝΞΟΥΟ ΕΡΟC Ν-  
 ΝΑΟΥΗΡ ΝΚΩB ΝCΟΠ · ΛCΟΥΩΞΜ ΝΒΙ ΙC ΠΕΧΛΑC ΜΜΑ-  
 ΡΙΑ ΞΝ ΤΜΗΤΕ ΝΜΜΑΘΗΤΗC ΧΕ ΞΑΜΗΝ ΞΑΜΗΝ †ΧΩ  
 ΜΜΟC ΝΗΤΝ · ΧΕ ΠΜΕΞCΝΑΥ ΜΠΑΡΑCΤΑΤΗC ΟΥΗΥ Μ-  
 15 ΠΩΟΡΠ ΜΠΑΡΑCΤΑΤΗC ΞΝ ΟΥΝΟC ΝΟΥΕ ΕΜΝ-ΩΙ ΕΡΟC ·  
 ΕΠΧΙCΕ ΕΠCΑΞΡΕ · ΛΥΩ ΕΠΞΒΒΕ · ΕΠΒΛΘΟC ΛΥΩ ΕΤΕ-  
 ΩΙΙ · ΜΝ ΤΟΥΑΩCΕ · ΕCΟΥΗΥ ΓΑΡ ΜΜΟC ΕΜΑΩΟ ΞΝ  
 ΟΥΝΟC ΝΟΥΕ ΕΜΝ-ΩΙ ΕΡΟC ΞΙΤΝ ΝΑΓΓΕΛΟC · ΜΝ  
 ΝΑΡΧΑΓΓΕΛΟC ΛΥΩ ΞΙΤΝ ΝΝΟΥΤΕ ΜΝ ΝΑΞΟΡΑΤΟC  
 20 ΤΗΡΟΥ · ΛΥΩ ΝΑΛΛΑC ΕΡΟC ΕΜΑΩΟ ΕΜΑΩΟ ΞΝ ΟΥΩΙ<sup>PNZ</sup>  
 ΕΜΝ-ΗΠΕ ΕΡΟC ΞΙΤΝ Ν[Ν]ΑΓΓΕΛΟC · ΜΝ ΝΑΡΧΑΓΓΕΛΟC ·  
 ΛΥΩ ΞΙΤΝ ΝΟΥΤΕ ΜΝ ΝΑΞΟΡΑΤΟC ΤΗΡΟΥ · ΛΥΩ CΟ'  
 ΝΟΥΟΕΙΝ ΝΞΟΥΟ ΕΡΟC · ΞΝ ΟΥΩΙ ΕΜΝ-ΩΙ ΕΡΟC ΕΜΑ-  
 ΩΟ ΕΜΑΩΟ ΕΜΝ-ΩΙ ΕΠΟΥΟΕΙΝ ΕΤCΩΟΟΗ ΝΞΗΤC ΕΜΝ-

5 ΠΑΡΗCΙΑ, Greek word for ΩΡΧ, inserted in margin.

21 MS ΠΠΑΓΓΕΛΟC; read ΠΑΓΓΕΛΟC.

22 MS ΝΟΥΤΕ; read ΝΝΟΥΤΕ.

It happened when Jesus heard these words which Maria spoke, he, the *Saviour*, answered, having great compassion towards her. He said to her: "Question that which thou dost wish to question, and I will reveal it with assurance and *certainly*, without *parable*."

89. Now it happened when Maria heard these words which the Saviour spoke, she rejoiced with great joy and she was very glad. She said to Jesus: "My Lord, by what magnitude is the second *helper* (*parastates*) greater than the first *helper*, and by what distance is it distant from it, or rather, how many times more light is it?"

Jesus answered and said to Maria in the midst of the *disciples*: "*Truly, truly*, I say to you, the second *helper* is distant from the first *helper* by a great distance, for which there is no measure to the height above, and to the *depth* below, and to the length and to the breadth. *For* it is very distant from it by a great distance to which there is no measure by means of<sup>1</sup> the *angels* and the *archangels*, and by means of the gods and all the *invisible ones*. And its magnitude exceeds it by an exceedingly great amount to which there is no measure by means of the *angels* and the *archangels*, and by means of the gods and all the *invisible ones*. And its light exceeds it by an exceedingly great amount to which there is no measure, there being no measure to the light in which it is, and no | measure to it by means of

<sup>1</sup> (17, 18) a great distance to which there is no measure by means of; Schmidt: a great immeasurable distance through (see 202.20, 21; 203.1, 7).

ΩΙ ΕΡΟΨ ΖΙΤ̄Ν ΝΑΓΓΕΛΟΣ Μ̄Ν ΝΑΡΧΑΓΓΕΛΟΣ· ΛΥΩ ΖΙΤ̄Ν  
 ΝΝΟΥΤΕ· Μ̄Ν ΝΑΖΟΡΑΤΟΣ ΤΗΡΟΥ· ΚΑΤΑ ΘΕ ΕΝΤΑΙ-  
 ΟΥΩ ΕΪΧΩ Μ̄ΜΟΣ ΝΗΤ̄Ν ΝΚΕΣΟΠ· ΖΟΜΟΙΩΣ ΟΝ ΠΜΕΖ-  
 ΩΟΜΝΤ̄ ΜΠΑΡΑΣΤΑΤΗΣ Μ̄Ν ΠΜΕΖΥΤΟΥ· Μ̄Ν ΠΜΕΖ-  
 5 †ΟΥ· ΕῩΝ ΟΥΑ Ο' ΝΝΟΣ ΕΟΥΑ Τ̄ΜΠΣΟΠ· ΛΥΩ 40'  
 ΝΟΥΘΕΙΝ ΝΖΟΥΟ ΕΡΟΨ· ΛΥΩ 4ΗΥ Μ̄ΜΟΨ· Ζ̄Ν ΟΥΝΟΣ  
 ΝΟΥΕ ΕΜ̄Ν-ΩΙ ΕΡΟΨ ΖΙΤ̄Ν ΝΑΓΓΕΛΟΣ Μ̄Ν ΝΑΡΧΑΓΓΕ-  
 ΛΟΣ Μ̄Ν ΝΝΟΥΤΕ Μ̄Ν ΝΑΖΟΡΑΤΟΣ ΤΗΡΟΥ· ΚΑΤΑ ΘΕ  
 ΕΝΤΑΙΟΥΩ ΕΪΧΩ Μ̄ΜΟΣ ΝΗΤ̄Ν ΝΚΕΣΟΠ· ΛΥΩ ΟΝ <sup>ΡΠΠΙ</sup>  
 10 †ΝΑΧΩ ΕΡΩΤ̄Ν ΜΠΤΥΠΟΣ Μ̄ΠΟΥΑ ΠΟΥΑ Ζ̄Μ ΠΕΥΣΩΡ  
 ΕΒΟΛ·

ΛΣΩΠΕ ΘΕ ΝΤΕΡΕ ῙΣ ΟΥΩ ΕΪΧΩ ΝΝΕΪΩΛΧΕ Ε-  
 ΝΕΨΜΛΘΗΤΗΣ· ΛΣΕΙ ΟΝ ΕΘΗ Ν̄ΣΙ ΜΑΡΙΑ ΤΜΑΓΔΑΛΛΗΝΗ  
 ΛΣΟΥΩΣ ΕΤΟΟΤ̄Σ ΠΕΧΛΑΣ Ν̄ΙΣ ΧΕ ΠΑΧΟΕΙΣ· ΕΣΙΕ ΝΕΡ-  
 15 ΧΙ Μ̄ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ ΕΥΝΑΩΠΕ Ζ̄Ν ΛΩ Ν-  
 ΤΥΠΟΣ Ζ̄Ν ΤΜΗΤΕ Μ̄ΦΛΕ ΜΠΑΡΑΣΤΑΤΗΣ· ΛΟΥΩΖ̄Μ  
 ΔΕ Ν̄ΣΙ ῙΣ ΠΕΧΛΑΧ Μ̄ΜΑΡΙΑ Ζ̄Ν ΤΜΗΤΕ Ν̄ΜΜΛΘΗΤΗΣ· ΧΕ  
 ΝΕΝΤΑΥΧΙ Ν̄ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΟΥΘΕΙΝ ΕΥΩΑΝΕΙ'  
 ΕΒΟΛ Ζ̄Μ ΠΣΩΜΑ Ν̄ΘΥΛΗ ΝΤΕ ΝΑΡΧΩΝ· ΠΟΥΑ ΠΟΥΑ  
 20 ΚΑΤΑ ΠΜΥΣΤΗΡΙΟΝ ΕΝΤΑΥΧΙΤ̄Ψ· ΕΨΝΑΩΠΕ Ζ̄Ν ΤΕΨ-  
 ΤΑΞΙΣ· ΝΕΡΧΙ-Ν̄ΜΜΥΣΤΗΡΙΟΝ ΖΩΩΨ ΕΤΧΟΣΕ ΣΕΝΔΩ  
 Ζ̄Ν ΤΤΑΞΙΣ ΕΤΧΟΣΕ· ΝΕΡΧΙ ΖΩΟΥ Ν̄ΜΜΥΣΤΗΡΙΟΝ ΕΤ-  
 ΣΟΧ̄Β· ΣΕΝΑΩΠΕ Ζ̄Ν ΝΤΑΞΙΣ ΕΤΣΟΧ̄Β· ΖΑΠΛ ΖΑ-

6 MS 41Υ; read 40Υ1Υ.

19 π in ΠΣΩΜΑ inserted above.

21 MS Μ̄ΜΥΣΤΗΡΙΟΝ; read Μ̄ΜΥΣΤΗΡΙΟΝ.

22 MS ΤΤΑΞΙΣ; better ΝΤΑΞΙΣ.

the *angels* and the *archangels*, and by means of the gods and all the *invisible ones*, as I have already said to you at another time. *Likewise* also the third, fourth and fifth *helper*, one is innumerable times greater than the other; and its light exceeds it and it is distant from it by a great distance, to which there is no measure by means of the *angels* and the *archangels* and the gods and all the *invisible ones*, as I have already said to you at another time. And furthermore I will say to you the *type* of each one in its distribution."

90. Now it happened when Jesus finished saying these words to his *disciples*, Maria Magdalene came forward, she continued and said to Jesus: "My Lord, in what *type* will those who receive the *mystery* of the light exist in the midst of the last *helper* (*parastates*)?"

Jesus *however* answered and said to Maria in the midst of the *disciples*: "Those who have received the *mysteries* of the light, when they come forth from the *body* of the *matter* of the *archons*, each one will be in his *rank* according to the *mystery* which he has received. Those who have received the higher *mysteries* will remain in the higher *ranks*; on the other hand, those who have received the lower *mysteries* will be in the lower *ranks*. In a word, | in the

ΠΑΩC ΠΓΟΠΟC Ν̄ΤΑ ΠΟΥΑ ΠΟΥΑ ΧΙ-ΜΥCΤΗΡΙΟΝ ΩΑ-<sup>14</sup>  
 ΡΟϢ ΦΝΑCΩ Z̄N ΤΕΦΤΑΞΙC Z̄ΡΑΪ Z̄N ΤΕΚΛΗΡΟΝΟΜΙΑ Μ-  
 ΠΟΥΟΓΙΝ· ΕΤΒΕ ΠΑΪ C̄C ΛΙΧΟΟC ΕΡΩΤ̄N ΜΗΠΟΥΟΓΙΩ  
 ΧΕ ΠΜΑ ΕΤ̄Φ̄ΜΜΑΥ Ν̄CΙ ΠΕΤ̄N̄Z̄ΗΓ· ΕΦΝΑΩΩΠΕ Μ̄ΜΑΥ  
 5 Ν̄CΙ ΠΕΤ̄N̄ΑΖΟ· ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΠΜΑ Ν̄ΤΑ ΠΟΥΑ ΠΟΥΑ  
 ΧΙ-ΜΥCΤΗΡΙΟΝ ΩΑΡΟϢ· ΕΦΝΑΩΩΠΕ Μ̄ΜΑΥ·

3 Ἰ ΑCΩΩΠΕ Ν̄ΤΕΡΕ ΙC̄ ΟΥΩ ΕΦΧΩ Ν̄NΓΕΙΩΑΧΕ Ε-  
 ΝΕΦΜΑΘΗΤΗC ΑΦΕΙ' ΕΟΗ Ν̄CΙ ΙΩZ̄ΑΝ(ΝΗC)· ΠΕΧΛΑϢ Ν̄ΙC̄  
 ΧΕ ΠΑΧΟΕΙC ΑΥΩ ΠΑCΩΤΗΡ· ΚΕΛΕΥΕ Z̄Ω ΝΑΪ ΤΑ-  
 10 ΩΑΧΕ Μ̄ΠΕΚ̄M̄ΤΟ ΕΒΟΛ· ΑΥΩ Μ̄Π̄C̄ΩN̄Τ ΕΡΟΪ ΕΪΩΠΙΝΕ  
 Ν̄CΑ Z̄ΩB ΝΙΜ Z̄N ΟΥΩΡ̄Χ· Μ̄N̄ ΟΥΑCΦΑΛΙΑ· ΕΒΟΛ ΧΕ  
 ΠΑΧΟΕΙC Z̄N ΟΥΕΡΗΤ· ΑΚΕΡΗΤ ΝΑΪ ΕC̄ΩΛ̄Π ΝΑΝ ΕΒΟΛ  
 ΕΤΒΕ Z̄ΩB ΝΙΜ Ε-†ΝΑΩ̄N̄ΤΚ ΕΡΟΟΥ· ΤΕΝΟΥ C̄C ΠΑ-  
 ΧΟΕΙC Μ̄Π̄Z̄ΕΠ-ΛΑΑΥ ΕΡΟΝ ΕΠΤΗΡ̄Ϣ Z̄M̄<sup>14</sup> ΠZ̄ΩB ΕΤ̄N̄NΑ-<sup>14</sup>  
 15 Ω̄N̄ΤΚ ΕΡΟϢ·

3 Ἰ ΑΦΟΥΩZ̄M̄ ΔΕ Ν̄CΙ ΙC̄ Z̄N ΟΥΝΟC Ν̄NΑ' ΠΕΧΛΑϢ Ν̄-  
 ΙΩZ̄ΑΝΝΗC ΧΕ Ν̄ΤΟΚ Z̄ΩΩΚ ΠΜΑΚΑΡΙΟC Ν̄ΙΩZ̄ΑΝΝΗC  
 ΑΥΩ ΠΜΕΡΙΤ †ΚΕΛΕΥΕ ΝΑΚ ΕΤΡΕΚΧΩ Μ̄ΠΩΑΧΕ ΕΤΕ-  
 Z̄ΝΑΚ ΑΥΩ †ΝΑCΟΛ̄Π̄Ϣ ΝΑΚ ΕΒΟΛ Ν̄Z̄Ο ΟΥΒΕ Z̄Ο ΑΧ̄N̄  
 20 ΠΑΡΑΒΟΛΗ· ΑΥΩ †ΝΑΧΩ ΕΡΟΚ Ν̄Z̄ΩB ΝΙΜ ΕΤ̄Κ̄NΑ-  
 ΩΠΙΝΕ Ν̄CΩΟΥ Z̄N ΟΥΩΡ̄Χ Μ̄N̄ ΟΥΑCΦΑΛΙΑ· ΑΦΟΥΩZ̄M̄  
 Ν̄CΙ ΙΩZ̄ΑΝΝΗC ΠΕΧΛΑϢ Ν̄ΙC̄ ΧΕ ΠΑΧΟΕΙC· ΕΕΙΕ ΠΤΟ-  
 ΠΟC ΕΝΤΑ ΠΟΥΑ ΠΟΥΑ ΧΙ-ΜΥCΤΗΡΙΟΝ ΩΑΡΟϢ ΕΦΝΑ-  
 C̄Ω Ν̄Z̄ΗΤ̄Ϣ ΑΥΩ Μ̄N̄Τ̄Ϣ-ΕΞΟΥCΙΑ Μ̄ΜΑΥ ΕΤ̄ΡΕΦΩΚ ΕZ̄N-

8 MS ΙΩZ̄ΑΝ; ΝΗC on next line omitted.

14 Z̄M̄ dittography.

*inheritance* of the light each one will remain in the *rank* of the *place* as far as which he received *mysteries*. Concerning this I said to you once: 'The place where your heart is, there will your treasure be'\*. That is, the *place* as far as which each one has received *mysteries* is where he will be."

It happened when Jesus finished saying these words to his *disciples*, John came forward, he said to Jesus: "My Lord and my *Saviour*, *command* me also that I speak in thy presence. And be not angry with me that I question thee on all things with assurance and *certainty*. Because, my Lord, with a promise thou hast promised me to reveal to us concerning all things which I shall ask thee. Now at this time, my Lord, do not conceal anything at all from us in the matters on which we will question thee."

But Jesus answered with great compassion, he said to John: "Thou also, thou *blessed* one, John, and thou beloved one, I *command* thee to speak the word which thou dost wish, and I will reveal it to thee, face to face, without *parable*, and I will say to thee everything on which thou dost question me with assurance and *certainty*."

John answered and said to Jesus: "My Lord, will each one remain in the *place* as far as which he has received *mysteries*? And has he no *authority* to go to | other *ranks*

\* cf. Mt. 6.21; Lk. 12.34

ΚΕΤΑΞΙΣ ΕΤΠΕΥΕΑΞΡΕ· ΟΥΔΕ ΜΝΤΨ-ΕΞΟΥΣΙΑ ΜΜΑΥ  
 ΕΤΡΕΥΕΙ' ΕΝΤΑΞΙΣ ΕΤΠΕΥΕΕΧΤ· ΛΥΟΥΩΖΜ ΝΒΙ ΙΣ ΠΕ-  
 ΧΛΥ ΝΙΩΣΑΝΝΗΙΣ ΧΕ ΚΑΛΩΣ ΜΕΝΤΟΙΓΕ [ΧΕ] ΤΕΤΨ-  
 ΩΙΝΕ ΝΣΑ ΖΩΒ ΝΙΜ ΞΝ ΟΥΩΡΨ ΜΝ ΟΥΑΣΦΑΛΛΙΑ· ΑΛΛΑ ΡΠΩ<sup>b</sup>  
 5 ΤΕΝΟΥ ΘΕ ΙΩΣΑΝΝΗΙΣ ΣΩΤΨ ΤΑΨΑΧΕ ΝΜΜΑΚ· ΟΥΟΝ  
 ΝΙΜ ΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΟΥΟΕΙΝ ΠΤΟΠΟΣ ΕΝΤΑ  
 ΠΟΥΑ ΠΟΥΑ ΧΙ-ΜΥΣΤΗΡΙΟΝ ΨΑΡΟΥ ΕΦΝΑΩ ΝΖΙΠΨ·  
 ΛΥΩ ΜΝΤΑΨ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΥΕΙ' ΕΠΧΙΣΕ ΕΝ-  
 ΤΑΞΙΣ ΕΤΠΕΥΕΑΞΡΕ· ΖΩΣΤΕ ΝΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ ΞΜ  
 10 ΠΩΟΡΨ ΝΤΩΨ ΟΥΝΤΑΨ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΥΕΙ'  
 ΕΝΤΑΞΙΣ ΕΤΠΕΥΕΕΧΤ· ΕΤΕ ΝΤΟΟΥ ΝΕ ΝΤΑΞΙΣ ΤΗΡΟΥ  
 ΜΠΜΕΨΨΟΜΝΤ ΝΧΩΡΗΜΑ ΑΛΛΑ ΜΝΤΑΨ ΜΜΑΥ ΝΤ-  
 ΕΞΟΥΣΙΑ ΕΤΡΕΥΕΙ' ΕΠΧΙΣΕ ΕΝΤΑΞΙΣ ΕΤΠΕΥΕΑΞΡΕ· ΛΥΩ  
 ΠΕΤΝΑΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΨΩΟΡΨ ΜΜΥΣΤΗΡΙΟΝ ΕΤΕ  
 15 ΝΤΟΥ ΝΕ ΠΜΕΨΧΟΥΤΑΨΤΕ ΜΜΥΣΤΗΡΙΟΝ ΕΒΟΛ ΛΥΩ  
 ΝΤΟΥ ΝΕ ΤΚΕΦΑΛΗ ΜΠΨΩΟΡΨ ΝΧΩΡΗΜΑ ΕΤΨΠΣΑΨΒΟΛ·  
 ΛΥΩ ΟΥΝΤΑΨ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΥΕΙ' ΕΝΤΑΞΙΣ ΤΗΡΟΥ  
 ΕΤΠΕΥΕΒΟΛ· ΑΛΛΑ ΜΝΤΑΨ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΥΕΙ'  
 ΕΝΤΟΠΟΣ ΕΤΠΕΥΕΑΞΡΕ· Η ΕΤΡΕΥΕΜΟΥΨΤ ΜΜΟΟΥ· ΛΥΩ ΡΨ  
 20 ΝΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ ΞΝ ΝΤΑΞΙΣ ΜΠΙΧΟΥΤΑΨΤΕ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΠΤΟΠΟΣ ΝΤΑ ΠΟΥΑ ΠΟΥΑ ΧΙ-ΜΥΣΤΗΡΙΟΝ Ν-  
 ΖΗΤΨ· ΕΦΝΑΩΚ ΨΑΡΟΥ· ΛΥΩ ΦΝΑΨΩΠΕ ΕΥΝΤΑΨ Μ-  
 ΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΥΕΜΟΥΨΤ ΝΝΤΑΞΙΣ ΤΗΡΟΥ ΜΝ  
 ΝΕΧΩΡΗΜΑ ΕΤΠΕΥΕΒΟΛ· ΑΛΛΑ ΜΝΤΑΨ ΜΜΑΥ ΝΤΕΞΟΥ-  
 25 ΣΙΑ ΕΤΡΕΥΕΒΟΚ ΕΝΤΑΞΙΣ ΕΤΠΕΥΕΑΞΡΕ Η ΕΤΡΕΥΕΜΟΥΨΤ

3 omit ΧΕ.

9 MS ΝΕΡΧΙ . . . ΟΥΝΤΑΨ; better ΝΕΡΧΙ . . . ΟΥΝΤΑΨ.

which are above him? Or has he no authority to go to the ranks which are below him?

91. Jesus answered and said to John: "*In truth it is well that you question<sup>1</sup> all things with assurance and certainty, but now John, hear that I speak with thee. Everyone that receives the mysteries of the light will remain in the place as far as which he has received mysteries. And he does not have the authority to come to the height to the ranks which are above him, so that he who receives mysteries in the first ordinance has the authority to come to the ranks below him, which are all the ranks of the third space, but he does not have the authority to come to the height to the ranks which are above him. And he who will receive the mysteries of the First Mystery which is the 24th mystery from without and is the head of the first space on the outside, he has the authority to come to all the ranks outside him, but he has not the authority to come to the places which are above him, or to proceed in<sup>2</sup> them. And of those who received mysteries in the ranks of the 24 mysteries, each one will go as far as the place in which he has received mysteries, and he will have the authority to proceed in all the ranks and the spaces which are outside him; but he has not the authority to go to the ranks which are above him or to proceed | in them. And he who received mysteries in the*

<sup>1</sup> (3) In truth it is well that you question; Schmidt: truly well do you question.

<sup>2</sup> (19) proceed in; Schmidt: traverse (see 205.23, and passages following).

ΜΜΟΟΥ ΛΥΩ ΠΕΝΤΑΧΧΙ-ΜΥΣΤΗΡΙΟΝ ΞΝ ΝΤΑΞΙΣ ΜΠΙ-  
 ΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΤΞΜ ΠΜΕΞΩΟΜΝΤ ΝΧΩΡΗΜΑ ΟΥΝ-  
 ΤΑΧ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΧΕΙ' ΕΝΤΑΞΙΣ ΤΗΡΟΥ ΕΤ-  
 ΠΕΧΕΣΗΤ· ΛΥΩ ΕΤΡΕΧΜΟΥΨΤ (Μ)ΜΟΟΥ ΤΗΡΟΥ· ΑΛΛΑ  
 5 ΜΝΤΑΧ ΝΤΟΧ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΧΒΩΚ ΕΝΤΟΠΟΣ  
 ΕΤΠΕΧΑΞΡΕ Η ΕΤΡΕΧΜΟΥΨΤ ΜΜΟΟΥ· ΛΥΩ ΠΕΡΧΙ-  
 ΜΥΣΤΗΡΙΟΝ ΞΜ ΠΨΟΡΠ ΝΤΡΙΠΝΕΥΜΑΤΟΣ ΠΛΙ ΕΤΑΡΧΙ  
 ΕΧΜ ΠΧΟΥΤΑΧΤΕ ΜΜΥΣΤΗΡΙΟΝ ΖΙ ΝΕΥΕΡΗΥ· ΝΑΙ ΕΤ-<sup>Ρ4</sup> b  
 ΑΡΧΙ ΕΠΕΧΩΡΗΜΑ ΜΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΝΑΙ Ε-|ΝΑ-  
 10 ΧΩ ΜΠΕΥΤΟΠΟΣ ΕΡΩΤΝ ΖΡΑΙ ΞΜ ΠΨΩΡ ΕΒΟΛ ΜΠΗ-  
 Ρ4· ΠΕΤΝΑΧΙ ΟΥΝ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΕΤΡΙΠΝΕΥΜΑΤΟΣ  
 ΕΤΜΜΑΥ· ΟΥΝΤΑΧ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΧΕΙ' ΕΠΕ-  
 ΣΗΤ ΕΝΤΑΞΙΣ ΤΗΡΟΥ ΕΤΠΕΧΕΣΗΤ· ΑΛΛΑ ΜΝΤΑΧ ΜΜΑΥ  
 ΝΤΕΞΟΥΣΙΑ ΕΤΡΕΧΒΩΚ ΕΠΧΙΣΕ ΕΝΤΑΞΙΣ ΜΠΕΧΑΞΡΕ·  
 15 ΕΤΕ ΝΤΟΟΥ ΠΕ ΝΤΑΞΙΣ ΤΗΡΟΥ ΜΠΕΧΩΡΗΜΑ ΜΠΙΛΤ-  
 ΨΑΧΕ ΕΡΟΧ· ΛΥΩ ΠΕΝΤΑΧΧΙ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΜΕΞ-  
 ΟΝΑΥ ΝΤΡΙΠΝΕΥΜΑΤΟΣ ΟΥΝΤΑΧ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ  
 ΕΤΡΕΧΕΙ' ΕΝΤΑΞΙΣ ΤΗΡΟΥ ΜΠΨΟΡΠ ΝΤΡΙΠΝΕΥΜΑΤΟΣ  
 ΛΥΩ ΝΥΜΟΥΨΤ ΜΜΟΟΥ ΤΗΡΟΥ ΜΝ ΝΕΥΤΑΞΙΣ ΤΗΡΟΥ  
 20 ΕΤΨΟΟΠ ΝΖΗΤΟΥ· ΑΛΛΑ ΜΝΤΑΧ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ  
 ΕΤΡΕΧΒΩΚ ΕΝΤΑΞΙΣ ΜΠΧΙΣΕ \*\* ΜΠΜΕΞΩΟΜΝΤ ΝΤΡΙ-<sup>Ρ4λ</sup>  
 ΠΝΕΥΜΑΤΟΣ· ΛΥΩ ΠΕΝΤΑΧΧΙ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΜΕΞ-

4 MS ΜΟΟΥ.

5 MS ΜΜΑΥ in margin; ΝΤΕΞΟΥΣΙΑ written over erasure.

15 MS ΠΕ; read ΠΕ.

21 MS ΜΠΧΙΣΕ; read ΕΤΜΠΧΙΣΕ; ΤΡΙ inserted in margin.

*ranks* of the First *Mystery* which is in the third *space* has the *authority* to come to all the *ranks* which are below him, and to proceed in them all; *but* he has not the *authority* to go to the *places* which are above him, or to proceed in them. And he who receives *mysteries* in the first *triple-spirited one* which *rules* over the 24 *mysteries* together — these which *rule* the *space* of the First *Mystery*, whose *place* I will say to you in the distribution of the whole — *now* he who will receive the *mystery* of that *triple-spirited one*, he has the *authority* to come down to all the *ranks* which are below him, *but* he has not the *authority* to go to the height to the *ranks* above him, which are all the *ranks* of the *space* of the Ineffable. And he who has received the *mystery* of the second *triple-spirited one* has the *authority* to come to all the *ranks* of the first *triple-spirited one*, and to proceed in them all and all their *ranks* which are within them; *but* he has not the *authority* to go to the *ranks* of the height of the third *triple-spirited one*. And he who has received the *mystery* of the third | *triple-spirited one* which *rules* the



ΩΟΜΝΤ̄ ΝΤΡΙΠΝΕΥΜΑΤΟΣ· ΠΛ̄Ι ΕΤΑΡΧΙ ΕΠΩΟΜΝΤ̄ Ν-  
 ΤΡΙΠΝΕΥΜΑΤΟΣ· ΜΝ ΠΩΟΜΝΤ̄ ΝΧΩΡΗΜΑ ΖΙ ΝΕΥΕΡΗΥ  
 ΝΤΕ ΠΩΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ· (ΟΥΝΤΑϷ ΜΜΑΥ ΝΤΕΞΟΥ-  
 5 CIA ΕΤΡΕϷΒΩΚ ΕΝΤΑΞΙΣ ΤΗΡΟΥ ΕΤΠΕϷΕϷΗΤ) ΑΛΛΑ ΜΝ-  
 ΤΑϷ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕϷΒΩΚ ΕΠΧΙΣΕ ΕΝΤΑΞΙΣ  
 ΕΤΠΕϷΑΖΡΕ ΕΤΕ ΝΤΟΟΥ ΝΕ ΝΤΑΞΙΣ ΜΠΕΧΩΡΗΜΑ Μ-  
 ΠΙΑΤΩΑΧΕ ΕΡΟϷ· ΑΥΩ ΠΕΝΤΑϷΧΙ ΜΠΑΥΘΕΝΤΗΣ Μ-  
 ΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΩΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΙΑΤΩΑ-  
 10 ΧΕ ΕΡΟϷ· ΕΤΕ ΝΤΟϷ ΠΕ ΠΜΝΤϷΝΟΟΥϷ ΜΜΥΣΤΗΡΙΟΝ  
 ΖΙ ΝΕΥΕΡΗΥ ΝΤΕ ΠΩΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΝΑΪ ΕΤΑΡΧΙ  
 ΕΧ̄Ν ΝΕΧΩΡΗΜΑ ΤΗΡΟΥ ΜΠΩΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ· ΠΕΤ-  
 ΝΑΧΙ ΟΥΝ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ· ΟΥΝΤΑϷ ΜΜΑΥ  
 ΝΤΕΞΟΥΣΙΑ ΕΤΡΕϷΜΟΥϷΤ̄ ΝΝΤΑΞΙΣ ΤΗΡΟΥ ΝΝΕΧΩ-  
 ΡΗΜΑ ΜΠΩΟΜΤ̄ ΝΤΡΙΠΝΕΥΜΑΤΟΣ ΑΥΩ ΜΝ ΠΩΟΜΝΤ̄  
 15 ΝΧΩΡΗΜΑ ΜΠΩΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ· ΑΥΩ ΜΝ ΝΕΥΤΑ-<sup>ΓϷΛ</sup>  
 ΞΙΣ ΤΗΡΟΥ· ΑΥΩ ΟΥΝΤΑϷ ΜΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΤΡΕϷ-  
 ΜΟΥϷΤ̄ ΝΝΤΑΞΙΣ ΤΗΡΟΥ ΝΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ  
 ΕΤΡΕϷΜΟΥϷΤ̄ ΜΜΟΟΥ Χ̄ΙΝΒΟΛ ΕΖΟΥΝ· ΑΥΩ ΧΙΝΖΟΥΝ  
 ΕΒΟΛ [ΕΖΟΥΝ] ΑΥΩ ΧΙΝ ΤΠΕ ΕΠΕϷΗΤ· ΑΥΩ ΧΙΝ ΠΕ-  
 20 ϷΗΤ̄ ΕΤΠΕ· ΑΥΩ ΧΙΝ ΠΧΙΣΕ ΕΠΒΛΘΟΣ· ΑΥΩ ΧΙΝ  
 ΠΒΛΘΟΣ ΕΠΧΙΣΕ· ΑΥΩ ΧΙΝ ΤΕΨΙΗ ΕΤΟΥΑΨΕ· ΑΥΩ  
 ΧΙΝ ΤΟΥΑΨΕ ΕΤΕΨΙΗ· ΖΑΠΛΞ ΖΑΠΛΩϷ ΟΥΝΤΑϷ Μ-  
 ΜΑΥ ΝΤΕΞΟΥΣΙΑ ΕΜΟΥϷΤ̄ ΝΝΤΟΠΟΣ ΤΗΡΟΥ ΝΝΕΚΛΗ-

1 ΤΡ̄Ι inserted in margin. MS ΕΤΑΡΧΙ; read ΕΤΑΡΧΙ also line 10.

2 Τ in ΠΩΟΜΝΤ̄ inserted above.

3 MS the words ΟΥΝΤΑϷ . . . ΕΤΠΕϷΕϷΗΤ omitted.

18 MS originally ΧΙΝ ΒΟΛ ΕΖΟΥΝ; ΖΟΥΝ C inserted in margin; ΕΖΟΥΝ  
expunged after ΕΒΟΛ.

three *triple-spirited ones* and the three *spaces* of the *First Mystery* together (has the authority to go to all the ranks below him); *but* he does not have the *authority* to go to the height to the *ranks* above him, which are the *ranks* of the *space* of the Ineffable. And he who has received the *authentic mystery* of the *First Mystery* of the Ineffable — which is the twelve *mysteries* of the *First Mystery* together, which *rule* over all the *spaces* of the *First Mystery* — *now* he who will receive that *mystery* has the *authority* to proceed in all the *ranks* of the *spaces* of the three *triple-spirited ones* and the three *spaces* of the *First Mystery*, and all their *ranks*. And he has the *authority* to proceed in all the *ranks* of the *inheritances* of the light, to proceed in them from outside within and from within outside; and from above down and from below up; and from the height to the *depth* and from the *depth* to the height; and from the length to the breadth and from the breadth to the length; *in a word* he has the *authority* to proceed in all the *places* of the *inheritances* | of the light, and he has the *authority*

ΡΟΝΟΜΙΑ ΝΤΕ ΠΟΥΟΕΙΝ · ΛΥΩ ΟΥΝΤΑΨ ΜΜΑΥ ΝΤΕ-  
 ΧΟΥΣΙΑ ΕΤΡΕΨΩ ΞΜ ΠΤΟΠΟΣ ΕΤΕΞΝΑΨ ΞΡΑΪ ΞΝ ΤΕ-  
 ΚΛΗΡΟΝΟΜΙΑ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ · ΛΥΩ ΞΑΜΗΝ  
 †ΧΩ ΜΜΟΣ ΕΡΩΤΝ ΧΕ ΠΡΩΜΕ ΕΤΜΜΑΥ ΞΜ ΠΒΩΛ  
 5 ΕΒΟΛ ΜΠΚΟΣΜΟΣ · ΧΝΑΨΩΠΕ ΕΨΟ ΝΡΡΟ ΕΞΡΑΪ ΕΧΝ Π<sup>98</sup>  
 ΝΤΑΞΙΣ ΤΗΡΟΥ ΝΤΕΚΛΗΡΟΝΟΜΙΑ · ΛΥΩ ΠΕΤΝΑΧΙ Μ-  
 ΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΨΑΧΕ ΕΡΟΨ ΠΕΤΜΜΑΥ ΠΕ ΕΤΕ  
 ΑΝΟΚ ΠΕ · ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤΣΟΟΥΝ  
 ΧΕ ΕΤΒΕ ΟΥ Α ΠΚΑΚΕ ΨΩΠΕ · ΛΥΩ ΕΤΒΕ ΟΥ ΑΨ-  
 10 ΨΩΠΕ ΝΒΙ ΠΟΥΟΕΙΝ · ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ·  
 ΝΤΟΨ ΠΕ ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΠΚΑΚΕ ΝΝΚΑΚΕ  
 ΨΩΠΕ · ΛΥΩ ΕΤΒΕ ΟΥ Α ΠΟΥΟΕΙΝ ΝΝΟΥΟΕΙΝ ΨΩ-  
 ΠΕ · ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕ ΕΤΣΟΟΥΝ  
 ΧΕ ΕΤΒΕ ΟΥ Α ΝΕΧΛΟΣ ΨΩΠΕ · ΛΥΩ ΕΤΒΕ ΟΥ ΑΨ-  
 15 ΨΩΠΕ ΝΒΙ ΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ · ΛΥΩ ΠΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕ ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΝΕ-  
 ΚΡΙΣΙΣ ΨΩΠΕ ΛΥΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ ΝΒΙ ΠΚΛΞ Μ-  
 ΠΟΥΟΕΙΝ ΜΝ ΠΤΟΠΟΣ ΝΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ ·  
 ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤ- Π<sup>98</sup> b  
 20 ΒΕ ΟΥ Α ΝΚΟΛΛΑΙΣ ΝΝΡΕΨΡΝΟΒΕ ΨΩΠΕ · ΛΥΩ ΕΤΒΕ  
 ΟΥ ΑΨΩΠΕ ΝΒΙ ΤΑΝΑΠΛΑΥΣΙΣ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ ·  
 ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤΣΟΟΥΝ ΧΕ  
 ΕΤΒΕ ΟΥ Α ΝΡΕΨΡΝΟΒΕ ΨΩΠΕ ΛΥΩ ΕΤΒΕ ΟΥ ΑΨ-  
 ΨΩΠΕ ΝΒΙ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ · ΛΥΩ ΠΜΥΣ-  
 25 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨ-  
 ΨΩΠΕ ΝΒΙ ΝΑΣΕΒΗΣ ΛΥΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ ΝΒΙ

to remain in the *place* which pleases him in the *inheritance* of the Kingdom of the Light. And *truly* I say to you: at the dissolution of the *world* that man will rule (be king) over all the *ranks* of the *inheritance*. And he who will receive that *mystery* of the Ineffable — which I am — that *mystery* knows<sup>1</sup> why the darkness came into existence and why the light came into existence. And that *mystery* knows why the darkness of darknesses came into existence and why the light of lights. And that *mystery* knows why the *Chaos(es)* came into existence and why the *Treasury* of the Light. And that *mystery* knows why the *judgments* came into existence, and why the Land of the Light and the *place* of the *inheritances* of the light. And that *mystery* knows why the *punishments* of sinners came into existence, and why the *repose* of the Kingdom of the Light. And that *mystery* knows why sinners came into existence, and why the *inheritances* of the light. And that *mystery* knows why the *impious* came into existence, and why | the *good*. And that *mystery*

<sup>1</sup> (8) knows; lit. is the one that knows (also in parallel passages following).

ΠΑΓΛΑΟΟC· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟC ΠΕΤ-  
 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΝΕΚΡΙCΙC ΝΚΟΛΑCΙC ΩΩΠΕ·  
 ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΩΩΠΕ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ  
 ΜΠΟΥΟΙΝ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟC ΠΕΤ-  
 5 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΠΝΟΒΕ ΩΩΠΕ· ΑΥΩ ΕΤΒΕ  
 ΟΥ ΑΥΩΩΠΕ ΝΒΙ ΝΒΑΠΤΙCΜΑ ΜΝ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ  
 ΠΟΥΟΕΙΝ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟC ΠΕΤ-  
 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΩΩΠΕ ΝΒΙ ΠΚΩΖΤ ΝΤΕ ΤΚΟ-<sup>Ρ41</sup>  
 ΛΑCΙC· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΩΩΠΕ ΝΒΙ ΝΕCΦΡΑΓΙC Μ-  
 10 ΠΟΥΟΕΙΝ ΧΕ ΠΝΕ ΠΚΩΖΤ ΒΛΑΠΤΙ ΜΜΟΟΥ· ΑΥΩ ΠΜΥC-  
 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥ-  
 ΩΩΠΕ ΝΒΙ ΠCΩΝΤ· ΑΥΩ ΕΤΒΕ ΟΥ ΑCΩΩΠΕ ΝΒΙ  
 ΤΡΗΝΗ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟC ΠΕΤCΟΟΥΝ  
 ΧΕ ΕΤΒΕ ΟΥ Α ΠΧΙΟΥΑ ΩΩΠΕ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥ-  
 15 ΩΩΠΕ ΝΒΙ ΝΖΥΜΝΟC ΜΠΟΥΟΕΙΝ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ  
 ΕΤΜΜΑΥ ΝΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΝΕΠΡΟC-  
 ΕΥΧΟΟΥΕ ΜΠΟΥΟΕΙΝ ΩΩΠΕ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ-  
 ΜΜΑΥ ΝΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΠCΑΖΟΥ ΩΩ-  
 ΠΕ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΩΩΠΕ ΝΒΙ ΠΕCΜΟΥ· ΑΥΩ ΠΜΥC-  
 20 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α  
 ΤΜΝΤΠΟΝΟΡΟC ΩΩΠΕ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΩΩΠΕ ΝΒΙ  
 ΤΜΝΤΡΕCΚΩΡΩ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟC  
 ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΤΜΝΤΡΕCΩΤΩ ΩΩΠΕ·<sup>Ρ42</sup><sup>b</sup>  
 ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΩΩΠΕ ΝΒΙ ΠΤΑΝΖΟ ΝΝΕΨΥΧΟΟΥΕ·  
 25 ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤ-  
 ΒΕ ΟΥ ΑCΩΩΠΕ ΝΒΙ ΤΜΤΝΟΕΙΚ· ΜΝ ΤΠΟΡΝΙΑ ΑΥΩ

21 MS ΤΜΠΤΠΟΝΟΡΟC; read ΤΜΠΤΠΟΝΗΡΟC.

knows why the *punitive judgments* came into existence, and why all the *emanations* of the light. And that *mystery* knows why sin came into existence, and why the *baptisms* and the *mysteries* of the light. And that *mystery* knows why the fire of the *punishment* came into existence, and why the *seals* of the light, so that the fire should not *injure* them. And that *mystery* knows why anger came into existence, and why *peace*. And that *mystery* knows why the oath came into existence, and why the *songs of praise* of the light. And that *mystery* knows why the *prayers* of the light came into existence. And that *mystery* knows why cursing came into existence, and why blessing. And that *mystery* knows why *wickedness* came into existence, and why flattery<sup>1</sup>. And that *mystery* knows why the death-blow came into existence, and why the bringing to life of *souls*. And that *mystery* knows why adultery and *fornication* came into existence, and |

<sup>1</sup> (22) flattery; Schmidt: deception.

ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄Ι Π̄ΒΒΟ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ-  
 ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄Ι  
 ΤΣΥΝΟΥΣΙΑ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄Ι ΤΕΓΚΡΑ-  
 ΤΕΙΑ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ  
 5 ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄Ι ΤΜΝΤΧΑΙΣΗΤ· ΜΝ ΤΜΝΤ-  
 ΦΟΥΦΟ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄Ι ΠΕΘ̄ΒΒΙΟ ΜΝ  
 ΤΜΝΤΡΜΡΑΦ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ-  
 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Λ ΠΡΙΜΕ ΩΠΕ· ΛΥΩ ΕΤΒΕ ΟΥ  
 ΛΥΩΩΠΕ Ν̄Ι ΠΣΩΒΕ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄-  
 10 ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Λ ΤΚΑΤΑΛΑΛΙΑ ΩΠΕ·  
 ΛΥΩ ΕΤΒΕ ΟΥ Λ ΠΩΧΕ ΕΤΝΑΝΟΥϢ ΩΠΕ· ΛΥΩ <sup>ΡϢΛ</sup>  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ  
 Λ ΤΜΝΤΡΕϢΧΙΣΜΗ ΩΠΕ· ΛΥΩ ΕΤΒΕ ΟΥ Λ ΠΤΜΩΠ  
 ΜΝ ΠΡΩΜΕ ΩΠΕ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ  
 15 ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Λ ΠΚΡ̄Ρ̄Ρ̄Μ ΩΠΕ· ΛΥΩ ΕΤ-  
 ΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄Ι ΤΜΝΤΒΑΛΛΗΤ ΜΝ Π̄ΒΒΙΟ· ΛΥΩ  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ  
 ΛΥΩΩΠΕ Ν̄Ι ΤΜΝΤΡΕϢΡ̄ΝΟΒΕ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥ-  
 ΩΩΠΕ Ν̄Ι Π̄ΒΒΟ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ  
 20 ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄Ι ΤΜΤΧΩΩΡΕ·  
 ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄Ι ΤΜΝΤ̄ΩΩΒ· ΛΥΩ ΠΜΥΣ-  
 ΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥ-  
 ΩΩΠΕ Ν̄Ι ΤΚΙΝΗΣΙΣ Μ̄ΠΣΩΜΑ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥ-  
 ΩΩΠΕ Ν̄Ι ΠΕῩΡ̄ΩΛΥ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ  
 25 Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄Ι ΤΜΝΤ-  
 ΖΗΚΕ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄Ι ΤΜΝΤΡ̄ΜΜΑΟ· ΛΥΩ <sup>ΡϢΛ</sup> <sup>β</sup>  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ

why purity. And that *mystery* knows why *sexual intercourse*  
 came into existence, and why *abstinence*. And that *mystery*  
 knows why pride and boasting came into existence, and  
 why humility and gentleness. And that *mystery* knows why  
 weeping came into existence and why laughter. And that  
*mystery* knows why *slander* came into existence, and why  
 good report. And that *mystery* knows why obedience came  
 into existence, and why disregard of men. And that *mystery*  
 knows why grumbling came into existence, and why sim-  
 plicity and humility. And that *mystery* knows why sinfulness  
 came into existence and why purity. And that *mystery* knows  
 why strength came into existence and why weakness. And  
 that *mystery* knows why *movement*<sup>1</sup> of the *body* came into  
 existence, and why their use. And that *Mystery* knows why  
 poverty came into existence and why wealth. And that  
*mystery* knows why | freedom (?)<sup>2</sup> of the *world* came into

<sup>1</sup> (23) movement; cf. 279.1.

<sup>2</sup> (211.1) freedom; MS: wealth.

ΛΣΩΩΠΕ Ν̄ΣΙ ΤΜΝΤΡ̄ΜΜΑΟ Μ̄ΠΚΟCΜΟC· ΛΥΩ ΧΕ ΕΤΒΕ  
 ΟΥ ΛΣΩΩΠΕ Ν̄ΣΙ ΤΜΝΤ̄CΑΥΩΝ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ  
 ΕΤ̄ΜΜΑΥ Ν̄ΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΣΙ  
 ΠΜΟΥ· ΛΥΩ ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΣΙ ΠΩΝ̄C·  
 5 ὅ ΛΣΩΩΠΕ CΕ Ν̄ΤΕΡΕ ΙC̄ ΟΥΩ ΕCΧΩ Ν̄ΝΕΪΩΑΧΕ  
 ΕΝΕCΜΑΘΗΤΗC· ΛΥΡΑΩΕ Ζ̄Ν ΟΥΝΟC Ν̄ΡΑΩΕ· ΛΥΩ ΛΥ-  
 ΤΕΛΗ ΕΥCΩΤ̄Μ ΕΙC̄ ΕCΧΩ Ν̄ΝΕΪΩΑΧΕ· ΛCΟΥΩC ΟΝ  
 ΕΤΟΟΤ̄C Ν̄ΣΙ ΙC̄ Ζ̄Μ ΠΩΑΧΕ ΠΕΧΑC ΝΑΥ ΧΕ ΕΤΙ CΕ  
 ΜΑΜΑΘΗΤΗC CΩΤ̄Μ ΤΕΝΟΥ ΤΑΩΑΧΕ Ν̄ΜΜΗΤ̄Ν ΕΤΒΕ  
 10 ΠCΟΟΥΝ ΤΗΡ̄C Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟC· ΧΕ  
 ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟC ΕΤ̄ΜΜΑΥ Ν̄ΤΟC ΠΕΤ-  
 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΣΩΩΠΕ Ν̄ΣΙ ΤΜΝΤ̄ΑΤΝΑ· ΛΥΩ  
 ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΣΙ ΠΝΑ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ  
 ΕΤ̄ΜΜΑΥ Ν̄ΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΣΙ Π̄CΕ  
 15 ΠΤΑΚΟ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΣΙ ΠΙΛΕΙ' ΩΑ ΕΝΕC·  
 ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤ-  
 ΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΣΙ Ν̄ΧΑΤCΕ· ΛΥΩ ΕΤΒΕ ΟΥ CΕΝΑ-  
 ΒΩΛ ΕΒΟΛ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟC ΠΕΤ-  
 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ CΕΝΑΩΩΠΕ Ν̄ΣΙ ΝΕΘΗΡΙΟΝ· ΛΥΩ  
 20 ΕΤΒΕ ΟΥ CΕΝΑΒΩΛ ΕΒΟΛ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ-  
 ΜΑΥ Ν̄ΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΣΙ  
 Ν̄ΤΒΝΟΟΥCΕ ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΣΙ Ν̄CΑΛΛΑΤΕ·  
 ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤ-  
 ΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΣΙ Ν̄ΤΟῩΙΗ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΩ-

1 MS ΤΜΠΤΡ̄ΜΜΑΟ; perhaps read ΤΜΠΤΡ̄ΜΙCΕ.

9 MS ΜΑΜΑΘΗΤΗC; the first ΜΑ inserted above; read ΝΑΜΑΘΗΤΗC.

21 C̄C expunged before ΛΥΩΩΠΕ, also in next sentence, line 22.

existence, and why slavery. And that *mystery* knows why death came into existence, and why life."

92. Now it happened when Jesus finished speaking these words to his *disciples*, they rejoiced with great joy and they were glad when they heard Jesus saying these words.

Jesus continued again with the discourse, he said to them: "Hear now, my *disciples*, yet again, that I speak with you concerning the whole knowledge of the *mystery* of the Ineffable. Because that *mystery* of the Ineffable knows why mercilessness came into existence, and why mercy. And that *mystery* knows why destruction came into existence, and why the eternal *eternity*<sup>1</sup>. And that *mystery* knows why reptiles came into existence, and why they will perish. And that *mystery* knows why *wild beasts* came (lit. will come) into existence and why they will perish. And that *mystery* knows why cattle came into existence, and why birds. And that *mystery* knows why mountains came into existence, and why | the precious stones within them. And that *mystery*

<sup>1</sup> (15) eternity; see U 226.

ΠΕ Ν̄ΣΙ Ν̄ΩΝΕ ΕΤΤΛΕΙΝΥ ΕΤ̄Ν̄ΖΗΤΟΥ· ΑΥΩ ΠΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ̄ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΣΩΩ-  
 ΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΝΟΥΒ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΣΩΩΠΕ Ν̄ΣΙ  
 ΘΥΛΗ Μ̄ΠΖΑΤ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ- <sup>Ρ̄ϞΕ</sup> <sup>ᵇ</sup>  
 5 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΣΩΩΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΖΟΜ̄ΝΤ̄  
 ΑΥΩ ΕΤΒΕ ΟΥ ΑΣΩΩΠΕ [Μ̄Ν] ΘΥΛΗ Μ̄ΠΒΕΝΙΠΕ· Μ̄Ν  
 ΠΛΛ̄ΙΝΟΝ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕ ΕΤ-  
 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΣΩΩΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΤΑΞ̄Τ̄·  
 ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕ ΕΤΣΟΟΥΝ ΧΕ  
 10 ΕΤΒΕ ΟΥ ΑΣΩΩΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΛΒΛΘΗΕΙΝ· ΑΥΩ ΕΤ-  
 ΒΕ ΟΥ ΑΣΩΩΠΕ Ν̄ΤΖΥΛΗ Μ̄ΠΚΗΡΙΝΟΝ· ΑΥΩ ΠΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕ ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥ-  
 ΩΩΠΕ Ν̄ΣΙ Ν̄ΒΟΤΑΝΗ ΕΤΕ ΝΕ̄Ν̄ΤΗΣ ΝΕ· ΑΥΩ ΕΤΒΕ  
 ΟΥ ΑΥΩΩΠΕ Ν̄ΣΙ Ν̄ΖΥΛΗ ΤΗΡΟΥ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ  
 15 ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕ ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΩΩΠΕ  
 Ν̄ΣΙ Μ̄ΜΟΥΕΙΟΟΥΕ Μ̄ΠΚΑΖ· Μ̄Ν Ν̄ΚΑ ΝΙΜ ΕΤ̄Ν̄ΖΗΤΟΥ·  
 ΑΥΩ ΕΤΒΕ ΟΥ Α ΠΚΕΚΑΖ ΩΩΠΕ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ  
 ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ̄ΣΟΟΥΝ ΧΕ Ν̄ΤΑ ΝΕΘΑΛΛΑCΣΑ ΩΩ- <sup>Ρ̄ϞΕ</sup>  
 ΠΕ ΕΤΒΕ ΟΥ Μ̄Ν Μ̄ΜΟΥΕΙΟΟΥΕ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥ-  
 20 ΩΩΠΕ Ν̄ΣΙ ΝΕΘΗΡΙΟΝ Ζ̄Ν ΝΕΘΑΛΛΑCΣΑ· ΑΥΩ ΠΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ̄ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΣ-  
 ΩΩΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΚΟCΜΟC· ΑΥΩ ΕΤΒΕ ΟΥ ΨΝΑΒΩΛ  
 ΕΒΟΛ ΕΠ̄ΤΗΡ̄ϣ·

ΑϞΟΥΩΖ ΟΝ ΕΤΟΟΤ̄ϣ Ν̄ΣΙ ῙC ΠΕΧΑϣ Ν̄ΝΕϣΜΑΘΗΤΗΣ  
 25 ΧΕ ΕΤΙ CΕ ΝΑΜΑΘΗΤΗΣ ΑΥΩ ΝΑΩΒΕΕΡ ΑΥΩ ΝΑ-

6 omit Μ̄Ν before ΘΥΛΗ.

18 the first hand begins again with Ρ̄ϞΕ.

knows why the *matter* of gold came into existence, and why  
 the *matter* of silver. And that *mystery* knows why the *matter*  
 of copper came into existence, and why the *matter* of iron  
 and of *stone* (?)<sup>1</sup>. And that *mystery* knows why the *matter*  
 of lead came into existence. And that *mystery* knows why  
 the *matter* of glass came into existence, and why the *matter*  
 of wax. And that *mystery* knows why *vegetation*, that is,  
 plants came into existence, and why all *materials*. And that  
*mystery* knows why the waters of the earth and all things  
 within them came into existence, and why the earth also. And  
 that *mystery* knows why the *sea* and the waters came into  
 existence, and why the *wild beasts* in the *sea*. And that  
*mystery* knows why the *world-matter* came into existence  
 and why it will perish completely."

93. Jesus continued again, he said to his *disciples*: "Yet  
 again, my *disciples* and companions and | brothers, let each

<sup>1</sup> (7) stone: Till: steel also.

5 5 10 15 20 25  
 CNY· MAPÉ ΠΟΥΛ ΠΟΥΛ ΝΗΦΕ ΜΠΕΠΝΑ ΕΤΝΖΗΤΨ Ν-  
 ΤΕΤΝΧΙCΜΗ ΛΥΩ ΝΤΕΤΝΚΑΤΑΛΑΜΒΑΝΕ ΝΨΑΧΕ ΝΙΜ  
 ΕΨΝΑΧΟΟΥ ΝΗΤΝ· ΧΕ ΧΙΝ ΤΕΝΟΥ ΕΨΝΑΖΙΤΟΟΤ ΕΨΑ-  
 ΧΕ ΝΜΜΗΤΝ ΕΤΒΕ ΝCΟΟΥΝ ΤΗΡΟΥ ΝΤΕ ΠΙΑΤΨΑΧΕ  
 ΕΡΟΨ ΧΕ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤCΟΟΥΝ ΧΕ  
 ΕΤΒΕ ΟΥ ΛΨΨΩΠΕ ΝCΙ ΠΕΜΝΤ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΨ <sup>Ρ4Ε</sup><sup>b</sup>  
 ΨΩΠΕ ΝCΙ ΠΕΨΒΤ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ  
 ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΨΩΠΕ ΝCΙ ΠΡΗC· ΛΥΩ  
 ΕΤΒΕ ΟΥ ΛΨΨΩΠΕ ΝCΙ ΠΕΜΖΙΤ· ΕΤΙ CΕ ΟΝ ΝΑΜΛΘΗ-  
 ΤΗC CΩΤΜ ΛΥΩ ΝΤΕΤΝΟΥΨΖ ΕΤΕΤΗΥΤΝ ΝΤΕΤΝΝΗ-  
 ΦΕ ΝΤΕΤΝCΩΤΜ ΕΠCΟΟΥΝ ΤΗΡΨ ΝΤΕ ΠΜΥCΤΗΡΙΟΝ  
 ΝΤΕ ΠΙΑΤΨΑΧΕ ΕΡΟΨ· ΧΕ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν-  
 ΤΟΨ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΨΩΠΕ ΝCΙ ΝΔΛΙΜΟ-  
 ΝΙΟΝ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΨΨΩΠΕ ΝCΙ ΤΜΝΤΡΩΜΕ· ΛΥΩ  
 ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ  
 ΛΨΨΩΠΕ ΝCΙ ΠΚΛΥΜΑ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΨΨΩΠΕ ΝCΙ  
 ΠΑΗΡ ΕΤΝΟΤΜ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤ-  
 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΨΩΠΕ ΝCΙ ΝCΙΟΥ· ΛΥΩ ΕΤΒΕ <sup>Ρ4Ζ</sup>  
 ΟΥ ΛΨΨΩΠΕ ΝCΙ ΝCΗΠΕ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ  
 ΝΤΟΨ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Λ ΠΚΛΖ ΡΨΑΚΕ ΛΥΩ  
 ΕΤΒΕ ΟΥ Λ ΠΜΟΟΥ ΕΙ' ΕΧΩΨ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ-  
 ΜΜΑΥ ΝΤΟΨ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΠΚΛΖ ΨΟΟΥΕ  
 ΛΥΩ Λ ΠΜΟΥΝΖΩΟΥ ΕΙ' ΕΧΩΨ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ  
 ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΨΩΠΕ ΝCΙ  
 ΠΖΕΒΩΝ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΨΨΩΠΕ ΝCΙ ΠΖΕΝΟΥΨΕ·  
 ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟΨ ΠΕΤCΟΟΥΝ ΧΕ ΕΤ-

one be *sober* in the *Spirit* that is in him, and may you listen  
 and *grasp* every word which I will say to you, for from  
 now I will begin to speak with you concerning all the  
 knowledges of the Ineffable. That *mystery* knows why the  
 west came into existence, and why the east. And that *mystery*  
 knows why the south came into existence and why the  
 north.

Yet again, my *disciples*, listen and continue to be *sober*,  
 and hear the whole knowledge of the *mystery* of the In-  
 effable. For that *mystery* knows why *demons* came into  
 existence, and why mankind. And that *mystery* knows why  
*heat* came into existence, and why sweet *air*. And that  
*mystery* knows why the stars came into existence, and why  
 the clouds. And that *mystery* knows why the earth dried  
 and why the water came over it. And that *mystery* knows  
 why the earth was dry and why the rain came upon it.  
 And that *mystery* knows why famine came into existence  
 and why plenty. And that *mystery* knows why | frost came

βε ου λυωωπε ν̄σι π̄λαχ· λυω ετβε ου λυωωπε  
 ν̄σι †ωτε ετνανοῡς: λυω π̄μυστηριον ετ̄μμαγ  
 ν̄τοϋ πετσοο̄υν χε ετβε ου λυωωπε ν̄σι π̄ωο-  
 ειω· λυω ετβε ου λυωωπε ν̄σι πεκβο ετ̄ολ̄ε·  
 5 λυω π̄μυστηριον ετ̄μμαγ ν̄τοϋ πετσοο̄υν χε ετ-  
 βε ου λυωωπε ν̄σι τεχ̄λλαζα λυω ετβε ου λυ-<sup>p42<sup>b</sup></sup>  
 ωωπε ν̄σι πεχιων ετ̄νοτ̄μ· λυω π̄μυστηριον ετ-  
 μ̄μμαγ ν̄τοϋ πετσοο̄υν χε ετβε ου λυωωπε ν̄σι  
 π̄τηγ ν̄εμ̄ντ̄· λυω ετβε ου λυωωπε ν̄σι π̄τηγ ν̄-  
 10 εεῑβ̄τ̄· λυω π̄μυστηριον ετ̄μμαγ ν̄τοϋ πετσοο̄υν  
 χε ετβε ου λυωωπε ν̄σι π̄κω̄στ̄ μ̄π̄χῑσε λυω ετβε  
 ου λυωωπε ν̄σι ν̄κεμο̄ῡεῑο̄ο̄ῡε· λυω π̄μυστηριον  
 ετ̄μμαγ ν̄τοϋ πετσοο̄υν χε ετβε ου λυωωπε ν̄σι  
 π̄τηγ ν̄εεῑβ̄τ̄· λυω π̄μυστηριον ετ̄μμαγ ν̄τοϋ πετ-  
 15 σοο̄υν χε ετβε ου λυωωπε ν̄σι π̄το̄ῡρη̄ς λυω  
 ετβε ου λυωωπε ν̄σι π̄το̄ῡμ̄ζῑτ̄· λυω π̄μυστηριον  
 ετ̄μμαγ ν̄τοϋ πετσοο̄υν χε ετβε ου λυωωπε  
 ν̄σι ν̄σῑο̄ῡ ν̄τ̄πε· λυω μ̄ν̄ ν̄δ̄ῑσ̄κ̄ο̄ς ν̄τε νεφ̄ω̄σ̄τηρ·  
 λυω ετβε ου λυωωπε ν̄σι πε̄στ̄ερε̄ω̄μα μ̄ν̄ νε̄χ̄-<sup>(p411)</sup>  
 20 κατᾱπε̄τᾱσμᾱ τη̄ρο̄υ· λυω π̄μυστηριον ετ̄μμαγ  
 ν̄τοϋ πετσοο̄υν χε ετβε ου λυωωπε ν̄σι ν̄ᾱρ̄χ̄ων  
 ν̄νε̄σ̄φε̄ρα· λυω ετβε ου λυωωπε ν̄σι τε̄σ̄φε̄ρα μ̄ν̄  
 νε̄σ̄τῡπο̄ς τη̄ρο̄υ· λυω π̄μυστηριον ετ̄μμαγ ν̄τοϋ  
 πετσοο̄υν χε ετβε ου λυωωπε ν̄σι ν̄ᾱρ̄χ̄ων ν̄τε  
 25 ν̄αῑων· λυω ετβε ου λυωωπε ν̄σι ν̄αῑων μ̄ν̄ νε̄ῡ-  
 κατᾱπε̄τᾱσμᾱ· λυω π̄μυστηριον ετ̄μμαγ ν̄τοϋ πετ-

23 MS νε̄σ̄τῡπο̄ς; read νε̄στο̄πο̄ς.

into existence, and why beneficial dew. And that *mystery*  
 knows why dust came into existence and why sweet coolness.  
 And that *mystery* knows why *hail* came into existence, and  
 why pleasant *snow*. And that *mystery* knows why the west  
 wind came into existence, and why the east wind. And that  
*mystery* knows why the fire of the height came into existence,  
 and why the waters. And that *mystery* knows why the east  
 wind came into existence. And that *mystery* knows why the  
 south wind and why the north wind came into existence.  
 And that *mystery* knows why the stars of the sky came  
 into existence, and the *discs* of the *luminaries*, and why the  
*firmament* with all its *veils*. And that *mystery* knows why  
 the *archons* of the *spheres* came into existence, and why  
 the *sphere* with all its *places*<sup>1</sup>. And that *mystery* knows why  
 the *archons* of the *aeons* came into existence, and why the  
*aeons* with their *veils*. And that *mystery* | knows why the

<sup>1</sup> (23) places: MS: types.



COOYN XE ETBE OY AYΩΩΠE N̄CI N̄APXΩN N̄TE N̄-  
 ΛIΩN N̄TYPANNOC. AYΩ ETBE OY AYΩΩΠE N̄CI N̄-  
 APXΩN N̄TAYMETANOI. AYΩ ΠMYCTHPION ETMMAY  
 N̄TOY PETCOOYN XE ETBE OY AYΩΩΠE N̄CI N̄AGI-  
 5 TOYPTOC. AYΩ ETBE OY AYΩΩΠE N̄CI N̄ΔEKANOC.  
 AYΩ ΠMYCTHPION ETMMAY N̄TOY PETCOOYN XE ET-  
 BE OY AYΩΩΠE N̄CI N̄AΓΓEΛOC. AYΩ ETBE OY AY-<sup>(p̄q̄i<sup>b</sup>)</sup>  
 ΩΩΠE N̄CI N̄APXAGΓEΛOC. AYΩ ΠMYCTHPION ETM-  
 MAY N̄TOY PETCOOYN XE ETBE OY AYΩΩΠE N̄CI N̄-  
 10 XOEIC. AYΩ ETBE OY AYΩΩΠE N̄CI N̄NOYTE. AYΩ  
 ΠMYCTHPION ETMMAY N̄TOY PETCOOYN XE ETBE OY  
 ZΩΩC A ΠKΩZ ΩΩΠE Z̄M ΠXICE. AYΩ ETBE OY ZΩΩC  
 ACΩΩΠE N̄CI TMNTATKΩZ. AYΩ ΠMYCTHPION ETM-  
 MAY N̄TOY PETCOOYN XE ETBE OY AYΩΩΠE N̄CI  
 15 ΠMOCTE AYΩ ETBE OY AYΩΩΠE N̄CI ΠME. AYΩ  
 ΠMYCTHPION ETMMAY N̄TOY PE ETCOOYN XE ETBE  
 OY A ΠΩP̄X̄ ΩΩΠE. AYΩ ETBE OY AYΩΩΠE N̄CI  
 ΠZΩT̄II. AYΩ ΠMYCTHPION ETMMAY N̄TOY PETCOOYN  
 XE ETBE OY A TMNTMΛIZOYCO ΩΩΠE. AYΩ ETBE OY  
 20 A TAPOTAGH M̄ΠTHP̄C ΩΩΠE. AYΩ ETBE OY ACΩΩΠE <sup>p̄q̄θ</sup>  
 N̄CI TMNTMΛIXPHMA. AYΩ ΠMYCTHPION ETMMAY N̄-  
 TOY PETCOOYN XE ETBE OY A TMNTMΛIZHTC ΩΩ-  
 ΠE. AYΩ ETBE OY AYΩΩΠE N̄CI ΠCEI. AYΩ ΠMYC-  
 THPION ETMMAY N̄TOY PETCOOYN XE ETBE OY AY-  
 25 ΩΩΠE N̄CI N̄CYNZYΓOC. AYΩ ETBE OY AYΩΩΠE  
 N̄CI NEΧΩPICECYNZYΓOC. AYΩ ΠMYCTHPION ETMMAY

17 MS πωρ̄x̄; read ππωρ̄x̄.

*tyrannic archons* of the *aeons*<sup>1</sup> came into existence, and why  
 the *archons* which have *repented*. And that *mystery* knows  
 why the *ministers* came into existence, and why the *decans*.  
 And that *mystery* knows why the *angels* came into existence,  
 and why the *archangels*. And that *mystery* knows why the  
 lords came into existence, and why the gods. And that  
*mystery* knows why envy came into existence in the height,  
 and why lack of envy<sup>2</sup> also. And that *mystery* knows why  
 hatred came into existence, and why love. And that *mystery*  
 knows why disunity came into existence, and why unity.  
 And that *mystery* knows why covetousness came into exist-  
 ence, and why *renunciation* of all things, and why love of  
*money*. And that *mystery* knows why love of the belly came  
 into existence, and why satiety. And that *mystery* knows  
 why *partners* came into existence, and why the *unpaired ones*.  
 And that *mystery* knows | why godlessness came into exist-

<sup>1</sup> (1) tyrannic archons of the aeons; MS: archons of the tyrannic aeons.

<sup>2</sup> (13) lack of envy; Schmidt: harmony.

ΝΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΤΜ̄ΝΤ-  
 ΑΤΝΟΥΤΕ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΤΜ̄ΝΤΜΑΙ-  
 ΝΟΥΤΕ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΝΤΟϢ ΠΕΤΣΟΟΥΝ  
 ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΝΕΦΩΣΤΗΡ· ΛΥΩ ΕΤΒΕ  
 5 ΟΥ ΛΨΩΠΕ Ν̄Ι ΝΕΣΠΙΝΘΗΡ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ-  
 ΜΜΑΥ ΝΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι  
 ΝΕΤΡΙΔΥΝΑΜΙΣ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΝΑΖΟ-  
 ΡΑΤΟΣ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΝΤΟϢ ΠΕΤΣΟΟΥΝ  
 ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΝΕΠΡΟΠΑΤΩΡ· ΛΥΩ ΕΤΒΕ <sup>Ρ4Θ b</sup>  
 10 ΟΥ ΛΨΩΠΕ Ν̄Ι ΝΖΙΑΙΚΡΙΝΕΣ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ-  
 ΜΜΑΥ ΝΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι  
 ΠΙΝΟΣ ΝΑΥΘΑΛΛΗΣ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΝΕΨ-  
 ΠΙΣΤΟΣ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΝΤΟϢ ΠΕΤΣΟ-  
 ΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΠΙΝΟΣ ΝΤΡΙΔΥΝΑΜΙΣ·  
 15 ΛΥΩ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΠΙΝΟΣ ΜΠΡΟΠΑΤΩΡ ΝΑ-  
 ΖΟΡΑΤΟΣ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΝΤΟϢ ΠΕΤΣΟ-  
 ΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΠΜΑΖΜ̄ΝΤΨΟΜΤΕ Ν-  
 ΛΙΩΝ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΠΤΟΠΟΣ Ν̄ΝΑΤΜΕ-  
 ΣΟΣ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΝΤΟϢ ΠΕΤΣΟΟΥΝ  
 20 ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΜΠΑΡΑΛΛΗΜΠΤΗΣ ΝΤΜΕ-  
 ΣΟΣ· ΛΥΩ ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΝΠΑΡΘΕΝΟΣ  
 ΜΠΟΥΘΕΙΝ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΝΤΟϢ ΠΕ ΕΤ-  
 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΝΔΙΑΚΟΝΟΣ ΝΤ- [C]  
 ΜΕΣΟΣ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΨΩΠΕ Ν̄Ι ΝΑΓΓΕΛΟΣ ΝΤ-  
 25 ΜΕΣΟΣ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΝΤΟϢ ΠΕΤΣΟΟΥΝ

2 ΛΥΩ . . . ΤΜ̄ΝΤΜΑΙΝΟΥΤΕ written in margin below by the same hand.

tence, and why the love of God. And that *mystery* knows  
 why the *luminaries* came into existence, and why the *light-*  
*sparks*. And that *mystery* knows why the *triple-powered*  
*ones* came into existence, and why the *invisible ones*. And  
 that *mystery* knows why the *forefathers* and why the *pure*  
*ones* came into existence. And that *mystery* knows why the  
 great Authades came into existence, and why his *faithful ones*.  
 And that *mystery* knows why the great *triple-power* came  
 into existence, and why the great *invisible forefather*. And  
 that *mystery* knows why the thirteenth *aeon* came into exis-  
 tence, and why the *place* of those of the *Midst*. And that  
*mystery* knows why the *paraleptai* of the *Midst* came into  
 existence, and why the *virgins* of the light. And that *mystery*  
 knows why the *servers* of the *Midst* came into existence,  
 and why the *angels* of the *Midst*. And that *mystery* knows |

ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΒΙ ΠΚΛΖ Μ̄ΠΟΥΟΕΙΝ· ΛΥΩ  
 ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΒΙ ΠΙΝΟΣ Μ̄ΠΑΡΑΛΗΜΠΤΗΣ Μ̄ΠΟΥΟ-  
 ΕΙΝ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ  
 ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΒΙ ΝΕΦΥΛΛΑΖ Μ̄ΠΤΟΠΟΣ Ν̄ΝΑΟΥ-  
 5 ΝΑΜ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΒΙ ΝΕΠΡΟΖΗΓΟΥΜΕΝΟΣ  
 Ν̄ΝΑΪ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ  
 ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΒΙ ΤΠΥΛΗ Μ̄ΠΩΝ̄Ζ· ΛΥΩ ΕΤ-  
 ΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΒΙ ΣΑΒΑΩΘ ΠΑΓΛΘΟΣ· ΛΥΩ ΠΜΥΣ-  
 ΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ  
 10 ΛΥΩΩΠΕ Ν̄ΒΙ ΠΤΟΠΟΣ Ν̄ΝΑΟΥΝΑΜ· ΛΥΩ ΕΤΒΕ ΟΥ  
 ΛΥΩΩΠΕ Ν̄ΒΙ ΠΚΛΖ Μ̄ΠΟΥΟΕΙΝ ΕΤΕ Ν̄ΤΟϢ ΠΕ ΠΕΘΝΣΑΥ-  
 ΡΟΣ Μ̄ΠΟΥΟΕΙΝ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ [c<sup>b</sup>]  
 ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΒΙ ΝΕΠΡΟΒΟΛΟ-  
 ΟΥΕ Μ̄ΠΟΥΟΕΙΝ ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΒΙ ΠΜ̄ΝΤ-  
 15 ΣΝΟΟΥΣ Ν̄ΣΩΤΗΡ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ  
 ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΒΙ ΤΩΟΜΤΕ Μ̄-  
 ΠΥΛΗ Ν̄ΤΕ ΠΕΘΝΣΑΥΡΟΣ Μ̄ΠΟΥΟΕΙΝ· ΛΥΩ ΕΤΒΕ ΟΥ  
 ΛΥΩΩΠΕ Ν̄ΒΙ ΠΕΨΙC Μ̄ΦΥΛΛΑΖ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ  
 ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ  
 20 Ν̄ΒΙ Ν̄ΖΑΤΡΕΕΥ Ν̄ΣΩΤΗΡ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΒΙ  
 ΠΩΟΜΝΤ̄ Ν̄ΖΑΜΗΝ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ  
 ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΒΙ Π̄ϜΟΥ Ν̄ΩΗΝ  
 ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΩΩΠΕ Ν̄ΒΙ ΠCΑΩϣ̄ Ν̄ΖΑΜΗΝ· ΛΥΩ  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ  
 25 ΛΥΩΩΠΕ Ν̄ΒΙ ΠΚΕΡΑΪCΜΟΣ ΕΝ̄ϣΩΟΟΠ ΛΝ· ΛΥΩ ΕΤΒΕ C̄Α  
 ΟΥ ΛΥCΩΤ̄ϣ̄ ΕΒΟΛ:

4 MS ΛΥΩΩΠΕ; read ΛΥΩΩΠΕ.

why the Land of the Light came into existence, and why  
 the great *paralemples* of the light. And that *mystery* knows  
 why the *watchers* of the *place* of those of the right came into  
 existence, and why the *leaders* of these. And that *mystery*  
 knows why the *gate* of life came into existence, and why  
 Sabaoth the *Good*. And that *mystery* knows why the *place*  
 of those of the right came into existence, and why the Land  
 of the Light which is the *Treasury* of the Light. And that  
*mystery* knows why the *emanations* of the light came into  
 existence, and why the twelve *saviours*. And that *mystery*  
 knows why the three *gates* of the *Treasury* of the Light came  
 into existence, and why the nine *watchers*. And that *mystery*  
 knows why the twin *saviours* came into existence, and why  
 the three *amens*. And that *mystery* knows why the five  
 trees came into existence, and why the seven *amens*. And  
 that *mystery* knows why the *mixture* which does not exist  
 came into existence, and why it was purified." |

5 Ἰ ΛΗΟΥΩΣ ΟΝ ΕΓΟΟΤῲ ΝΟΙ ΙΣ ΠΕΧΛΑΥ ΠΝΕΦΜΑΟΙΗΤΗΣ  
 ΧΕ ΕΤΙ ΝΑΜΑΟΙΗΤΗΣ ΝΗΦΕ ΜΜΩΤῲΝ ΛΥΩ ΜΑΡΕ ΠΟΥΛ  
 ΠΟΥΛ ΜΜΩΤῲΝ ΕΙΝΕ ΝΤΣΟΜ ΝΤΑΙΣΘΗΣΙΣ ΝΤΕ ΠΟΥΘΕΙΝ  
 ΕΘΗ ΜΜΟΥ. ΝΤΕΤῲΝΧΙΣΜΗ ΕΒΟΛ ΖῆΝ ΟΥΩΡΧ. ΧΙΝ ΤΕ-  
 10 ΝΟΥ ΓΑΡ ΕΙΝΑΨΑΧΕ ΝΜΜΗΤῲΝ ΕΠΤΟΠΟΣ ΤΗΡῲ ΝΤΑΛΗ-  
 ΘΙΑ ΝΤΕ ΠΙΑΤΨΑΧΕ ΕΡΟΥ. ΛΥΩ ΜΝ ΘΕ ΕΤῲΟ ΜΜΟΣ:  
 5 Ἰ ΛΨΩΠΕ ΘΕ ΝΤΕΡΕ ΜΜΑΘΗΤΗΣ ΣΩΤῲΜ ΕΝΕΪΨΑΧΕ  
 ΕΤῲΧΩ ΜΜΟΟΥ ΝΟΙ ΙΣ. ΛΥΕΚΛΙΝΕ ΛΥΩ ΛΥΚΑΤΟΟΤΟΥ  
 ΕΒΟΛ ΕΠΤΗΡῲ. ΛΣΕΙ' ΕΘΗ ΝΟΙ ΜΑΡΙΑ ΤΜΑΓΔΑΛΛΗΝΗ  
 10 ΛΣΠΑΣΤῲΣ ΕΧῆΝ ΝΟΥΕΡΗΤΕ ΝΙΣ ΛΣΟΥΩΨῲΤ ΕΡΟΟΥ.  
 ΛΣΩΨ ΕΒΟΛ ΛΣΡΙΜΕ ΠΕΧΛΑΣ ΧΕ ΝΑ' ΖΑΡΟΙ ΠΑΧΟΕΙΣ.  
 ΕΜΜΟΝ Λ ΝΑΣΝΗΥ ΣΩΤῲΜ ΛΥΩ ΛΥΚΑΤΟΟΤΟΥ ΕΒΟΛ <sup>α</sup>  
 ΖῆΝ ΝΨΑΧΕ ΕΤῲΧΩ ΜΜΟΟΥ: ΤΕΝΟΥ ΘΕ ΠΑΧΟΕΙΣ ΕΤ-  
 ΒΕ ΠΣΟΟΥΝ ΝΝΕΪΨΑΧΕ ΤΗΡΟΥ ΝΤΑΚΧΟΟΥ ΕΥΨΟΟΠ  
 15 ΖΡΑΙ ΖῆΜ ΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΨΑΧΕ ΕΡΟΥ. ΑΛΛΑ ΛΙΣΩΤῲΜ  
 ΕΡΟΚ ΕΚΧΩ ΜΜΟΙ ΧΕ ΧΙΝ ΤΕΝΟΥ ΕΙΝΑΛΡΧΙ ΝΨΑΧΕ  
 ΝΜΜΗΤῲΝ ΕΠΣΟΟΥΝ ΤΗΡῲ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΨΑΧΕ  
 ΕΡΟΥ. ΠΕΪΨΑΧΕ ΟΥΝ ΕΤῲΧΩ ΜΜΟΥ ΕΙΕ ΜΠΙΑΤῲΚῶΝ  
 ΕΖΟΥΝ ΕΧΩΚ ΕΒΟΛ ΜΠΨΑΧΕ. ΕΤΒΕ ΠΑΙ ΟΥΝ ΝΑΣΝΗΥ  
 20 ΛΥΣΩΤῲΜ ΛΥΚΑΤΟΟΤΟΥ ΕΒΟΛ ΛΥΛΟ ΕΥΑΙΣΘΑΝΕ ΧΕ  
 ΕΚΨΑΧΕ ΝΜΜΑΥ ΝΑΨ ΝΖΕ. ΕΤΒΕ ΝΨΑΧΕ ΕΤῲΧΩ Μ-  
 ΜΟΟΥ ΝΑΥ. ΤΕΝΟΥ ΘΕ ΠΑΧΟΕΙΣ ΕΨΑΧΕ ΕΡΕ ΠΣΟΟΥΝ  
 ΝΝΑΙ ΤΗΡΟΥ ΕΨΨΟΟΠ ΖῆΜ ΠΜΥΣΤΗΡΙΟΝ ΕΤῲΜΜΑΥ. ΕΙΕ  
 ΝΙΜ ΠΕ ΠΡΩΜΕ ΕΤῲΜ ΠΚΟΣΜΟΣ ΕΤῲ ΟΥΝΨΩΣΟΜ Μ- [CE]  
 25 ΜΟΥ ΕΝΟΙ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤῲΜΜΑΥ ΜΝ ΝΕΨΣΟΟΥΝ ΤΗ-

2 ΛΥΩ ... ΝΜΩΤῲΝ written in margin below by the same hand.

14 MS ΕΥΨΟΟΠ; perhaps better ΕΨΨΟΟΠ.

94. Jesus continued again and said to his *disciples*: "Yet still, my *disciples*, be *sober* and let each one of you bring forward the power of *perception* of the light, that you may listen with assurance<sup>1</sup>. For from now I will speak to you of the whole *place* of *truth* of the Ineffable and of the manner in which it is."

Now it happened when the *disciples* heard these words which Jesus said, they *retired* and they *despaired* completely<sup>2</sup>.

Then Maria Magdalene came forward. She prostrated herself at the feet of Jesus, she worshipped at them, she cried out, she wept and said: "Have mercy on me, my Lord, for my brothers have heard and they have despaired because of the words<sup>3</sup> which thou hast said to them. Now at this time, my Lord, concerning the knowledge of all these words which thou hast said to us, that they are in the *mystery* of the Ineffable — but I have heard thee (saying to me)<sup>4</sup>: 'From this time I will *begin* to speak with you of the whole knowledge of the *mystery* of the Ineffable' — now this discourse which thou speakest, thou hast not approached the completion of the discourse<sup>5</sup>. Now because of this my brothers have heard and despaired, and have ceased to *perceive* in what manner thou dost speak with them. Concerning the words which thou hast said to them, now<sup>6</sup> at this time, my Lord, if the knowledge of all these things is in that *mystery*, what man in the *world* has power to *understand*

<sup>1</sup> (4) with assurance; Till: with attention.

<sup>2</sup> (8) they retired and they despaired completely; Till: they became discouraged and they ceased to listen.

<sup>3</sup> (12) they have despaired because of the words; Till: they have ceased to listen to the words (see also 218.20).

<sup>4</sup> (16) I have heard thee (saying to me); Coptic construction grammatically impossible but not emended by Schmidt.

<sup>5</sup> (18) thou hast not approached the completion of the discourse; Till: (or) art thou not yet near to completing the discourse?

<sup>6</sup> (22) with them. Concerning the words which ... to them, now ...; Till: with them about the words which ... to them. Now ...

ΡΟΥ· ΛΥΩ ΠΤΥΠΟΣ ἸΝΕΪΨΑΧΕ ΤΗΡΟΥ ΕΝΤΑΚΧΟΟΥ  
ΕΤΒΗΗΤῆ:

5 ὁ ΛΩΩΠΕ ὅΕ ἸΤΕΡΕ ἸΣ ΣΩΤῆ ΕΝΕΪΨΑΧΕ ΕΤῆΧΩ  
ἸΜΟΟΥ ἸΣΙ ΜΑΡΙΑ ΛΧΕΙΜΕ ΧΕ ΛΥΣΩΤῆ ἸΣΙ ἸΜΑ-  
5 ΘΗΤΗΣ ΛΥΑΡΧΙ ἸΚΑΤΟΟΤΟΥ ΕΒΟΛ ΛΥΤΩΚ ἸΣΗΤ  
ΝΑΥ ΠΕΧΛΑ ΝΑΥ ΧΕ ἸΠῆΡΛΥΠΙ ὅΕ ΝΑΜΛΘΗΤΗΣ ΕΤΒΕ  
ΠΜΥΣΤΗΡΙΟΝ ἸΠΙΑΤΨΑΧΕ ΕΡΟΛ· ΕΤΕΤῆΜΕΕΥΕ ΧΕ  
ἸΤΕΤῆΝΝΑΝΟΪ ἸΜΟΛ ΛΝ· ΣΑΜΗΝ ΤΧΩ ἸΜΜΟΣ ΝΗΤῆ ΧΕ  
ΠΩΤῆ ΠΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤῆΜΜΑΥ· ΛΥΩ ΠΛΟΥΟΝ ΝΙΜ  
10 ΠΕ ΕΤΝΑΣΩΤῆ ἸΣΩΤῆ ἸΣΕΛΠΟΤΑΣΣΕ ἸΠΕΪΚΟΣΜΟΣ  
ΤΗΡῆ ἸΜΝ ΘΥΛΗ ΤΗΡῆ ΕΤῆΣΗΤῆ· ΛΥΩ ἸΣΕΛΠΟΤΑΣΣΕ  
ἸΜΕΕΥΕ ΝΙΜ ἸΠΟΝΗΡΟΝ ΕΤΨΟΟΠ ἸΣΗΤΟΥ· ΛΥΩ  
ἸΣΕΛΠΟΤΑΣΣΕ ἸΠῆΡΟΟΥΨ ΤΗΡΟΥ ἸΠΕΪΛΙΩΝ· [CB<sup>b</sup>]

3 ΤΕΝΟΥ ὅΕ ΟΥΝ ΤΧΩ ἸΜΜΟΣ ΝΗΤῆ ΧΕ ΟΥΟΝ ΝΙΜ  
15 ΕΤΝΑΛΠΟΤΑΣΣΕ ἸΠΚΟΣΜΟΣ ΤΗΡῆ ἸΜΝ ΝΕΤῆΣΗΤῆ ΤΗ-  
ΡΟΥ· ΛΥΩ ἸΣΥΠΟΤΑΣΣΕ ἸΤῆΜῆΤΝΟΥΤΕ· ΠΜΥΣΤΗ-  
ΡΙΟΝ ΕΤῆΜΜΑΥ ΨΜΟΤῆ ΝΑΥ ἸΣΟΥΟ ΕἸΜΜΥΣΤΗΡΙΟΝ  
ΤΗΡΟΥ ἸΤῆΜῆΤΕΡΟ ἸΠΟΥΟΕΙΝ· ΛΥΩ ΨΜΑΤΨΟΥ ΕΝΟΪ  
ἸΜΜΟΛ ἸΣΟΥΟ ΕΡΟΟΥ ΤΗΡΟΥ· ΛΥΩ ΨΑΣΟΟΥΤ ἸΣΟΥΟ  
20 ΕΡΟΟΥ ΤΗΡΟΥ· ΠΕΤῆΝΗ ΕΣΟΥΝ ΕΠΣΟΟΥΝ ἸΠΜΥΣΤΗ-  
ΡΙΟΝ ΕΤῆΜΜΑΥ· ΨΛΧΛΠΟΤΑΣΣΕ ἸΠΕΪΚΟΣΜΟΣ ΤΗΡῆ ἸΜΝ  
ἸΠῆΡΟΟΥΨ ΤΗΡΟΥ ΕΤῆΣΗΤῆ· ΕΤΒΕ ΠΑΪ ὅΕ ΛΪΧΟΟΣ Ε-  
ΡΩΤῆ ἸΠΠΟΥΟΕΪΨ ΧΕ ΟΥΟΝ ΝΙΜ ΕΤΣΑΡΟΟΥΨ ΛΥΩ  
ΕΤΣΟΣΕ ΣΑ ΤΕΥΕΤΠΩ· ΛΜΗΪΤῆ ΕΡΑΤ ΤΑΤῆΜῆΤΟΝ ΝΗΤῆ

5 MS ΛΥΑΡΧΙ: read ΛΥΑΡΧΙ.

that *mystery*, with all its knowledges | and the *type* of all these words which thou hast spoken about it?"

95. Now it happened when Jesus heard these words which Maria said and he knew that the *disciples* had heard and that they had *begun* to despair, he encouraged them and said to them: "Be not now *sorrowful*, my *disciples*, because of the *mystery* of the Ineffable, thinking that you will not *understand* it. Truly I say to you, that *mystery* belongs to you and to everyone who will hear you, and *renounce* this whole *world* and all the *matter* within it, and *renounce* every *wicked* thought within themselves, and *renounce* all the cares of this *aeon*. Now at this time I say to you, everyone who will *renounce* the whole *world* and everything in it and will *submit* themselves<sup>1</sup> to Godhood, that *mystery* is easier for them than all the *mysteries* of the Kingdom of the Light, and it is more successfully *understood* than them all, and it is lighter than them all. He who comes to know that *mystery* is wont to *renounce* this whole *world* and all the cares within it.

Because of this now I said to you once: 'Everyone who is weary and heavy-laden<sup>2</sup>, come to me and I will give you rest. | For my burden is light and my yoke is compas-

<sup>1</sup> (16) themselves; lit. himself.

<sup>2</sup> (24, 25) weary and heavy-laden; lit. oppressed with care and troubled by their burden.

ΧΕ ΣΑΣΩΟΥ ΓΑΡ Ν̄ΒΙ ΤΑΕΤΠΩ\*\* ΛΥΩ ΟΥΡ̄ΜΡΑΩ ΠΕ <sup>α</sup>Γ  
 ΠΑΝΑΒΕΕ<sup>4</sup>· ΤΕΝΟΥ ΘΕ ΠΕΤΝΑΧΙ Μ̄ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ-  
 ΜΑΥ ΩΑΧΑΠΟΤΑΣΣΕ Μ̄ΠΚΟΣΜΟΣ ΤΗΡ̄<sup>4</sup>· ΛΥΩ Μ̄Ν ΠΡΟ-  
 ΟΥΩ Ν̄ΘΥΛΗ ΤΗΡ̄<sup>3</sup> ΕΤ̄Ν̄ΖΗΤ̄<sup>4</sup>· ΕΤΒΕ ΠΑΙ ΘΕ ΟΥΝ ΝΑ-  
 5 ΜΑΘΗΤΗΣ Μ̄ΠΡΑΥΠΕΙ ΕΤΕΤ̄ΝΜΕΕΥΕ ΧΕ ΠΜΥΣΤΗΡΙΟΝ  
 ΕΤ̄ΜΜΑΥ Ν̄ΤΕΤ̄ΝΝΑΝΟΙ Μ̄ΜΟ<sup>4</sup> ΛΝ· ΣΑΜΗΝ †ΧΩ Μ̄ΜΟΣ  
 ΝΗΤ̄Ν ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΦΜΑΤΩΟΥ ΕΝΟΙ Μ̄-  
 ΜΟ<sup>4</sup> Ν̄ΣΟΥΟ ΕΜ̄ΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ· ΛΥΩ ΣΑΜΗΝ †ΧΩ  
 Μ̄ΜΟΣ ΝΗΤ̄Ν ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΠΩΤ̄Ν ΠΕ Μ̄Ν  
 10 ΟΥΟΝ ΝΙΜ ΕΤΝΑΑΠΟΤΑΣΣΕ Μ̄ΠΚΟΣΜΟΣ ΤΗΡ̄<sup>4</sup> Μ̄Ν ΘΥ-  
 ΛΗ ΤΗΡ̄<sup>3</sup> ΕΤ̄Ν̄ΖΗΤ̄<sup>4</sup>· ΤΕΝΟΥ ΘΕ ΣΩΤ̄Μ ΝΑΜΑΘΗΤΗΣ ΛΥΩ  
 ΝΑΩΒΕΕΡ ΛΥΩ ΝΑΣΝΗΥ· ΤΑΠΡΟΤΡΕΠΕ Μ̄ΜΩΤ̄Ν ΕΠΣΟ-  
 ΟΥΝ Μ̄ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟ<sup>4</sup>· ΝΑΙ Ε†ΩΑΧΕ  
 Ν̄ΜΜΗΤ̄Ν ΕΡΟΟΥ ΧΕ ΠΣΟΟΥΝ ΓΑΡ ΤΗΡ̄<sup>4</sup> †ΠΗΖ ΕΧΟΟ<sup>4</sup> <sup>α</sup>Γ·<sup>b</sup>  
 15 ΕΡΩΤ̄Ν Σ̄Ν ΠΣΩΡ ΕΒΟΛ Μ̄ΠΤΗΡ̄<sup>4</sup>· ΧΕ ΠΣΩΡ ΓΑΡ ΕΒΟΛ  
 Μ̄ΠΤΗΡ̄<sup>4</sup> ΠΕ ΠΕΨΟΟΥΝ· ΑΛΛΑ ΤΕΝΟΥ ΘΕ ΣΩΤ̄Μ ΤΑ-  
 ΩΑΧΕ Ν̄ΜΜΗΤ̄Ν Σ̄Ν ΟΥΠΡΟΚΟΠΗ ΕΤΒΕ ΠΣΟΟΥΝ Μ̄Π-  
 ΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟ<sup>4</sup>  
 ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΚΥΛΛΕΙ Μ̄ΜΟ<sup>4</sup> Ν̄ΒΙ Π†ΟΥ  
 20 Μ̄ΠΑΡΑΣΤΑΤΗΣ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΠΡΟΕΛΘΕ ΕΒΟΛ Σ̄Ν  
 ΝΙΑΠΑΤΩΡ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟ<sup>4</sup> ΠΕΤ-  
 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΚΥΛΛΕΙ Μ̄ΜΟ<sup>4</sup> Ν̄ΒΙ ΠΝΟΣ Ν̄-  
 ΟΥΟΕΙΝ Ν̄ΤΕ ΝΙΟΥΟΕΙΝ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΠΡΟΕΛΘΕ  
 ΕΒΟΛ Σ̄Ν ΝΙΑΠΑΤΩΡ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄-  
 25 ΤΟ<sup>4</sup> ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΨΚΥΛΛΕΙ Μ̄ΜΟ<sup>4</sup> Ν̄ΒΙ

16 MS originally ΠΣΟΟΥΝ; π crossed out and ΠΕ<sup>4</sup> inserted above.

23 MS ΛΥΠΡΟΕΛΟΣ; read ΛΨΠΡΟΕΛΟΣ.

sionate'\*. Now at this time he who will receive that *mystery*  
 is wont to *renounce* the whole *world* and all the *material*  
 cares within it. Because of this *now*, my *disciples*, be not  
*sorrowful* and think that you will not *understand* that *mystery*.  
*Truly* I say to you, it is more successfully *understood* than  
 all the *mysteries*. And *truly* I say to you, that *mystery* belongs  
 to you and to all those who will *renounce* the whole *world*  
 and all the *matter* within it. Now at this time, hear, my  
*disciples* and companions and brothers, that I *urge* you to  
 the knowledge of the *mystery* of the Ineffable. I say these  
 things to you *for* I succeed in saying the whole knowledge to  
 you in the distribution of the All, *for* the distribution of the  
 All is its knowledge. *But* now at this time hear that I speak  
*progressively* concerning the knowledge of that *mystery* with  
 you. That *mystery* knows why the five *helpers* (*parastatai*)  
*troubled*<sup>1</sup>, and why they *came forth* from the *fatherless ones*.  
 And that *mystery* knows why the great Light of Lights  
*troubled*, and why it *came forth* from the *fatherless ones*.  
 And that *mystery* knows why the first ordinance *troubled*, |

\* cf. Mt. 11.28, 30

<sup>1</sup> (19) troubled; lit. troubled themselves; Schmidt: strained themselves; Till:  
troubled themselves; see Mk. 5. 35; Lk. 7.6; 8.49 (also 220.22ff.; 347.5;  
349.13).

ΠΩΟΡΠ̄ ΝΤΩΩ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΠΩΡΧ̄ ΕΒΟΛ ΕΣΑΩΨ̄  
 ΜΜΥΣΤΗΡΙΟΝ ΛΥΩ ΕΤΒΕ ΟΥ ΖΩΩΥ ΛΥΜΟΥΤΕ ΕΡΟΨ̄  
 ΧΕ ΠΩΟΡΠ̄ ΝΤΩΩ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΠΡΟΕΛΘΕ ΕΒΟΛ [CA]  
 ΖΝ̄ ΝΙΑΠΑΤΩΡ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑῩ ΝΤΟΨ̄ ΠΕΤ-  
 5 ΟΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΣΚΥΛΛΕΙ ΜΜΟΨ̄ ΝΒΙ ΠΝΟΘ̄ Ν-  
 ΟΥΘΕΙΝ̄ ΝΧΑΡΑΓΜΗ̄ ΝΟΥΘΕΙΝ̄· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΛΑΞΕ-  
 ΡΑΤΟῩ ΛΧΝ̄ ΠΡΟΒΟΛΗ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΠΡΟΕΛΘΕ  
 ΕΒΟΛ ΖΝ̄ ΝΙΑΠΑΤΩΡ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑῩ Ν-  
 ΤΟΨ̄ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΣΚΥΛΛΕ ΜΜΟΨ̄ ΝΒΙ  
 10 ΠΩΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΕΤΕ ΝΤΟΨ̄ ΠΕ ΠΜΕΖΧΟΥΤΑΨ̄ΤΕ  
 ΜΜΥΣΤΗΡΙΟΝ ΕΒΟΛ ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΚΩ ΖΡΑΪ̄ ΝΖΗΤΨ̄  
 ΜΠΜΝΤΣΝΟΟΥΣ̄ ΜΜΥΣΤΗΡΙΟΝ ΚΑΤΑ ΤΗΠΕ̄ ΝΤΑΡΙΘΜΗ-  
 ΣΙΣ̄ ΝΝΙΑΧΩΡΗΤΟΣ̄ ΝΑΠΕΡΑΝΤΟΣ̄· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥ-  
 ΠΡΟΕΛΘΕ ΕΒΟΛ ΖΝ̄ ΝΙΑΠΑΤΩΡ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ-  
 15 ΜΜΑῩ ΝΤΟΨ̄ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥΣΚΥΛΛΕΙ Μ-  
 ΜΟΟῩ ΝΒΙ ΠΜΝΤΣΝΟΟΥΣ̄ ΝΛΣΙΝΗΤΟΣ̄ ΛΥΩ ΕΤΒΕ ΟΥ [CA<sup>b</sup>]  
 ΡΩ ΛΥΤΑΖΟΟῩ ΕΡΑΤΟῩ ΜΝ̄ ΝΕΥΤΑΞΙΣ̄ ΤΗΡΟῩ ΛΥΩ  
 ΕΤΒΕ ΟΥ ΛΥΠΡΟΕΛΘΕ ΕΒΟΛ ΖΝ̄ ΝΙΑΠΑΤΩΡ· ΛΥΩ ΠΜΥΣ-  
 ΤΗΡΙΟΝ ΕΤΜΜΑῩ ΝΤΟΨ̄ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥ-  
 20 ΣΚΥΛΛΕΙ ΜΜΟΟῩ ΝΒΙ ΝΙΑΣΑΛΕΥΤΟΣ̄ ΛΥΩ ΕΤΒΕ ΟΥ  
 ΛΥΤΑΖΟΟῩ ΕΡΑΤΟῩ ΕΥΠΟΡΧ̄ ΕΒΟΛ ΕΜΝΤΣΝΟΟΥΣ̄ Ν-  
 ΤΑΞΙΣ̄ ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΠΡΟΕΛΘΕ ΕΒΟΛ ΖΝ̄ ΝΙΑΠΑΤΩΡ  
 ΝΑΪ̄ ΕΤΗΠ̄ ΕΝΤΑΞΙΣ̄ ΜΠΕΧΩΡΗΜᾹ ΜΠΙΑΤΩΑΧΕ̄ ΕΡΟΨ̄:

3 MS ΛΥΠΡΟΕΛΘΕ: read ΛΥΠΡΟΕΛΘΕ. Π̄ in upper right-hand margin at end of quire.

6 MS ΛΥΛΑΞΕΡΑΤΟΥ: read ΛΥΛΑΞΕΡΑΤΨ̄.

7 MS ΛΥΠΡΟΕΛΘΕ: read ΛΥΠΡΟΕΛΘΕ.

and why it was divided into seven *mysteries*; and moreover why it was called the first ordinance, and why it *came forth* from the *fatherless ones*. And that *mystery* knows why the great light of the *incisions* of light *troubled*, and why it was set up without *emanations*, and why it *came forth* from the *fatherless ones*. And that *mystery* knows why the First *Mystery troubled*, which is the 24th *mystery* from without, and why it laid down<sup>1</sup> within itself the twelve *mysteries* according to the reckoning of the number of the *incomprehensible* and the *endless ones*<sup>2</sup>, and why it *came forth* from the *fatherless ones*. And that *mystery* knows why the twelve *motionless ones troubled*, and why they all stood up with all their *ranks*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *unshakeable ones troubled*, and why they stood up separately in twelve *ranks*, and why they *came forth* from the *fatherless ones*, which belong to the *ranks* of the *space* of the *Ineffable*. |

<sup>1</sup> (11) laid down; Schmidt: imitated.

<sup>2</sup> (13) incomprehensible and endless ones; Till: endless incomprehensible ones.

ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ̄ΣΟΟΥΝ ΧΕ ΕΤ-  
 ΒΕ ΟΥ ΑΥΣΚΥΛΛΕ Μ̄ΜΟΟΥ Ν̄ΓΙ ΝΙΑΕΝΝΟΗΤΟΣ ΝΑΪ ΕΤ-  
 ΗΠ ΕΠΕΧΩΡΗΜΑ ΣΝΑΥ Ν̄ΤΕ ΠΙΑΤΩΑΧΕ ΕΡΟϢ· ΑΥΩ  
 ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ ̄Ν̄ ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥΣ-  
 5 ΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ̄ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥ-  
 ΣΚΥΛΛῙ Μ̄ΜΟΟΥ Ν̄ΓΙ ΠΙΜ̄Ν̄Τ̄ΣΝΟΟΥΣ Ν̄ΑΧΗΜΑΝΤΟΣ· <sup>cc</sup>  
 ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΤΑΞΟΟΥ ΕΡΑΤΟΥ Μ̄Ν̄Ν̄ΣΑ Ν̄ΤΑΞΙΣ ΤΗ-  
 ΡΟΥ Ν̄ΝΙΑΜΥΝΑΝΤΟΣ Ε̄Ν̄ΤΟΟΥ ΖΩΩΟΥ ΖΕΝΑΧΩΡΗΤΟΝ  
 ΝΕ Ν̄ΑΠΕΡΑΝΤΟΣ· ΑΥΩ ΕΤΒΕ ΟΥ ΡΩ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ  
 10 ̄Ν̄ ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ-  
 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΣΚΥΛΛῙ Μ̄ΜΟΟΥ Ν̄ΓΙ ΝΙΑΜΥ-  
 ΝΑΝΤΟΣ ΝΑΪ ΕΤΕ Μ̄ΠΟΥΜΥΝΕΥΕ Μ̄ΜΟΟΥ ΟΥΔΕ Μ̄-  
 ΠΟΥΝ̄ΤΟΥ ΕΠΕΤΟΥΟΝ̄Σ ΕΒΟΛ ΚΑΤΑ ΤΟΙΚΟΝΟΜΙΑ Μ̄ΠΙ-  
 ΟΥΑ Ν̄ΟΥΩΤ ΠΙΑΤΩΑΧΕ ΕΡΟϢ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥ-  
 15 ΠΡΟΕΛΘΕ ΕΒΟΛ ̄Ν̄ ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ-  
 Μ̄ΜΑΥ Ν̄ΤΟϢ ΠΕΤ̄ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΣΚΥΛΛῙ Μ̄-  
 ΜΟΟΥ Ν̄ΓΙ ΝΙΖΥΠΕΡΒΛΘΟΣ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΣΟΡΟΥ  
 ΕΒΟΛ ΕΥΟ Ν̄ΟΥΤΑΞΙΣ Ν̄ΟΥΩΤ ΑΥΩ ΕΤΒΕ ΟΥ ΑῩΠΡΟ- <sup>cc</sup> <sup>b</sup>  
 ΕΛΘΕ ΕΒΟΛ ̄Ν̄ ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ  
 20 Ν̄ΤΟϢ ΠΕΤ̄ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΣΚΥΛΛῙ Μ̄ΜΟΟΥ Ν̄-  
 ΓΙ ΠΙΜ̄Ν̄Τ̄ΣΝΟΟΥΣ Ν̄ΤΑΞΙΣ Ν̄ΝΙΑΞΡΗΤΟΣ ΑΥΩ ΕΤΒΕ ΟΥ  
 ΡΩ ΑΥΝΕΞΟΥ ΕΒΟΛ ΕΥΟ Ν̄ΨΟΜΤΕ Μ̄ΜΕΡΙΣ· ΑΥΩ ΕΤΒΕ  
 ΟΥ ΡΩ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ ̄Ν̄ ΝΙΑΠΑΤΩΡ:

ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ̄ΣΟΟΥΝ ΧΕ ΕΤ-  
 25 ΒΕ ΟΥ ΑΥΣΚΥΛΛῙ Μ̄ΜΟΟΥ Ν̄ΓΙ ΝΙΑΦΘΑΡΤΟΣ ΤΗΡΟΥ

6 Ἰλ in upper left-hand margin at beginning of quire.

8 MS Ν̄ΝΙΑΜΥΝΑΝΤΟΣ; read Ν̄ΝΙΑΜΗΝΥΤΟΣ; also line 11. MS ΖΩΩΟΥ;  
better ΖΩΟΥ.

And that *mystery* knows why the *unthinkable ones*, which belong to the two *spaces*<sup>1</sup> of the Ineffable, *troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the twelve *unmarked ones troubled*, and why afterwards all the *ranks* of the *undisclosed ones* stood up, they themselves being *incomprehensible* and *endless*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *undisclosed ones troubled* — these ones which were not *disclosed*, nor were they brought to manifestation *according to the organisation* of the Only One, the Ineffable — and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *fathomless* (?) ones *troubled*, and why they were distributed to be one *rank*<sup>2</sup>, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the twelve *ranks* of the *unutterable ones troubled*, and why they divided to be three *parts*, and why they *came forth* from the *fatherless ones*.

And that *mystery* knows why all the *imperishable ones troubled* | to be twelve *places*, and why they were placed

<sup>1</sup> (3) the two spaces; Schmidt: the second space.

<sup>2</sup> (18) distributed to be one rank; Schmidt: distributed, being one rank (see 222.22; 223.2, 8).



ΕΥΘ ΜΜΝΤ̄CNOOYC N̄TOΠOC· AYΩ ETBE OY AYKAAAY  
 EYCHP EBOΛ N̄CA NEYEPHY ZPAI ZN̄ OYTAZIC N̄OYΩT̄·  
 AYΩ ETBE OY AYΠOPXOY EBOΛ AYAAAY N̄TAZIC TAZIC·  
 5 ΓN̄TOOY ZΩOY ZENAXΩPHTON NE AYΩ ZENANEPAN-  
 TΩP: AYΩ ΠMYCTHPION ETMMAY N̄TOY PETCOOYN [CĒ]  
 XE ETBE OY AYCKYLLI M̄MOOY N̄GI NIANEPANTON  
 AYΩ ETBE OY AYTAZOY EPATOY EYO MMNT̄CNOOYC  
 N̄XΩPHMA N̄ANEPANTOC AYΩ AYKAAAY EYO N̄ΩOMTE  
 10 N̄TAZIC N̄XΩPHMA KATA TOIKONOMIA M̄ΠIOYA N̄OYΩT̄  
 ΠIATΩAXE EPOT̄· AYΩ ETBE OY AYΠPOEΛΘE EBOΛ ZN̄  
 NIANATΩP: AYΩ ΠMYCTHPION ETMMAY N̄TOY PET-  
 COOYN XE ETBE OY AYCKYLLI M̄MOOY N̄GI ΠMN̄T-  
 CNOOYC N̄AXΩPHHTOC NAĪ ETHH ENTAZIC M̄ΠIOYA N̄-  
 15 OYΩT̄ ΠIATΩAXE EPOT̄ AYΩ XE ETBE OY PΩ AY-  
 ΠPOEΛΘE EBOΛ ZN̄ NIANATΩP ΩANTOYNTOY PΩ EΠE-  
 XΩPHMA N̄TE ΠIΩOP̄N̄ M̄MYCTHPION ETE N̄TOY PE  
 ΠMEZCNAAY N̄XΩPHMA· AYΩ ΠMYCTHPION ETMMAY N̄-  
 TOY PETCOOYN XE ETBE OY AYCKYLLI M̄MOOY N̄GI  
 20 ΠIXOYTAHTE N̄TBΛ N̄ZYMNEYTHC· AYΩ ETBE OY PΩ [CĒ<sup>b</sup>]  
 AYCOPOY EBOΛ ΠBOΛ M̄PKATAΠETACMA M̄ΠIΩOP̄N̄ M̄-  
 MYCTHPION ETE N̄TOY PE ΠZATPEEY M̄MYCTHPION N̄-  
 TE ΠIOYA N̄OYΩT̄ ΠIATΩAXE EPOT̄· ΠH ETΩΩT̄ E-  
 ZOYN AYΩ ΠH ETΩΩT̄ EBOΛ· AYΩ ETBE OY PΩ AY-  
 25 ΠPOEΛΘE EBOΛ ZN̄ NIANATΩP: AYΩ ΠMYCTHPION ET-  
 MMAAY N̄TOY PETCOOYN XE ETBE OY AYCKYLLI M̄-

9 MS AYKAAAY: read AYKAAAY.

in one *rank*, distributed one behind another, and why they  
 were divided to make many *ranks*, being moreover *incom-*  
*prehensible* and *endless*, and why they *came forth* from the  
*fatherless ones*. And that *mystery* knows why the *endless ones*  
*troubled*, and why they stood up to be twelve *endless spaces*  
 and they were placed to be three *ranks of spaces*, according  
 to the *organisation* of the Only One, the Ineffable, and why  
 they *came forth* from the *fatherless ones*. And that *mystery*  
 knows why the twelve *incomprehensible ones*, which belong  
 to the *ranks* of the Only One, the Ineffable, *troubled*, and  
 why they *came forth* from the *fatherless ones* until they  
 were brought to the *space* of the First *Mystery*, which is  
 the second *space*. And that *mystery* knows why the 24 myriad  
*singers of praise troubled*, and why they were distributed out-  
 side the *veil* of the First *Mystery*, which is the twin *mystery*  
 of the Only One, the Ineffable, which looks inwards and  
 which looks outwards, and why they *came forth* from the  
*fatherless ones*. And that *mystery* knows why | all the *incom-*

ΜΟΟΥ Ν̄ΒΙ Ν̄ΑΧΩΡΗΤΟΣ ΤΗΡΟΥ ΝΑΪ Ν̄ΤΑΪΟΥΩ ΕΪΧΩ  
 Ν̄ΜΟΟΥ ΝΑΪ ΕΤ̄Ν̄ Ν̄ΤΟΠΙΟΣ Μ̄ΠΜΕΣCΝΑΥ Ν̄ΧΩΡΗΜΑ Ν̄ΤΕ  
 ΠΙΑΤΩΛΧΕ ΕΡΟC ΕΤΕ Ν̄ΤΟC ΠΕ ΠΕΧΩΡΗΜΑ Ν̄ΤΕ ΠΙΩΟ-  
 ΡΠ̄ Μ̄ΜΥCΤΗΡΙΟΝ· ΑΥΩ ΕΤΒΕ ΟΥ Α Ν̄ΑΧΩΡΗΤΟΣ ΕΤ̄Μ-  
 5 ΜΑΥ Μ̄Ν̄ Ν̄ΑΠΕΡΑΝΤΟΣ ΕΤ̄ΜΜΑΥ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ Ζ̄Ν̄  
 ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟC ΠΕΤ-  
 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥCΚΥΛΛΙ Μ̄ΜΟΟΥ Ν̄ΒΙ ΠΧΟΥΤ- <sup>cz</sup>  
 ΑCΤΕ Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΩΟΡΠ̄ Ν̄ΤΡΙΠΠΝΕΥΜΑΤΟΣ ΑΥΩ  
 ΕΤΒΕ ΟΥ ΑΥΜΟΥΤΕ ΕΡΟΟΥ ΧΕ ΠΧΟΥΤΑCΤΕ Ν̄ΧΩΡΗ-  
 10 ΜΑ Μ̄ΠΩΟΡΠ̄ Ν̄ΤΡΙΠΠΝΕΥΜΑΤΟΣ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΠΡΟ-  
 ΕΛΘΕ ΕΒΟΛ Ζ̄Μ̄ ΠΜΑΣCΝΑΥ Ν̄ΤΡΙΠΠΝΕΥΜΑΤΟΣ· ΑΥΩ  
 ΠΜΥCΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ  
 ΑΥCΚΥΛΛΙ Μ̄ΜΟΟΥ Ν̄ΒΙ ΠΧΟΥΤΑCΤΕ Μ̄ΜΥCΤΗΡΙΟΝ Μ̄Π-  
 ΜΕΣCΝΑΥ Ν̄ΤΡΙΠΠΝΕΥΜΑΤΟΣ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛ-  
 15 ΘΕ ΕΒΟΛ Ζ̄Μ̄ ΠΜΑΣΩΟΜ̄ΝΤ̄ Ν̄ΤΡΙΠΠΝΕΥΜΑΤΟΣ· ΑΥΩ  
 ΠΜΥCΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ  
 ΑΥCΚΥΛΛΙ Μ̄ΜΟΟΥ Ν̄ΒΙ ΠΧΟΥΤΑCΤΕ Μ̄ΜΥCΤΗΡΙΟΝ Μ̄-  
 ΠΜΕΣΩΟΜ̄ΝΤ̄ Ν̄ΤΡΙΠΠΝΕΥΜΑΤΟΣ ΕΤΕ Ν̄ΤΟΟΥ ΝΕ ΠΧΟΥΤ-  
 ΑCΤΕ Ν̄ΧΩΡΗΜΑ Μ̄ΠΜΕΣΩΟΜ̄ΝΤ̄ Ν̄ΤΡΙΠΠΝΕΥΜΑΤΟΣ ΑΥΩ  
 20 ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ Ζ̄Ν̄ ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥC- <sup>cz</sup><sup>b</sup>  
 ΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥ-  
 CΚΥΛΛΙ Μ̄ΜΟΟΥ Ν̄ΒΙ ΠΤΟΥ Ν̄ΩΗΝ Μ̄ΠΩΟΡΠ̄ Ν̄ΤΡΙΠΠΝΕΥ-  
 ΜΑΤΟΣ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥCΟΡΟΥ ΕΒΟΛ ΕΥΑΣΕΡΑΤΟΥ  
 Ν̄CΑ ΝΕΥΕΡΗΥ ΑΥΩ ΟΝ ΕΥΜΗΡ ΕΣΟΥΝ ΕΝΕΥΕΡΗΥ Μ̄Ν̄  
 25 ΝΕΥΤΑΣΙC ΤΗΡΟΥ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ

19 MS originally Μ̄ΠΩΟΜ̄ΝΤ̄; MC2 inserted above.

*prehensible ones*, of which I have just been speaking, *troubled* — these which are in the *places* of the second *space* of the Ineffable, which is the *space* of the First *Mystery* — and why those *incomprehensible* and *endless ones* came forth from the *fatherless ones*. And that *mystery* knows why the 24 *mysteries* of the first *triple-spirited one* *troubled*, and why they were called the 24 *spaces* of the first *triple-spirited one*, and why they *came forth* from the second *triple-spirited one*. And that *mystery* knows why the 24 *mysteries* of the second *triple-spirited one* *troubled*, and why they *came forth* from the third *triple-spirited one*. And that *mystery* knows why the 24 *mysteries* of the third *triple-spirited one* — which are the *spaces* of the third *triple-spirited one* — *troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the five trees of the first *triple-spirited one* *troubled*, and why they were distributed, standing behind one another and also bound together with one another and all their *ranks*, and why they *came forth* from | the *fatherless*

2̄N̄ NIAΠATΩP: AYΩ ΠMYCTHPION ET̄MMAY N̄TOY PET-  
 COOYN XE ETBE OY AYCKYLLI M̄MOOY N̄GI ΠTOY  
 N̄ΩHN M̄PMASCNAY N̄TRIPNEYMATOC. AYΩ ETBE OY  
 AYΠPOEΛΘE EBOL 2̄N̄ NIAΠATΩP. AYΩ ΠMYCTHPION  
 5 ET̄MMAY N̄TOY PETCOOYN XE ETBE OY AYCKYLLI  
 M̄MOOY N̄GI ΠTOY N̄ΩHN M̄PMASΩOMNT̄ N̄TRIPNEYMA-  
 TOC. AYΩ ETBE OY AYΠPOEΛΘE EBOL 2̄N̄ NIAΠATΩP. [CH]

AYΩ ΠMYCTHPION ET̄MMAY N̄TOY PETCOOYN XE ET-  
 BE OY AYCKYLLI M̄MOOY N̄GI NEΠPOAXΩPHTOC M̄-  
 10 ΠΩOP̄N̄ N̄TRIPNEYMATOC AYΩ ETBE OY AYΠPOEΛΘE  
 EBOL 2̄N̄ NIAΠATΩP. AYΩ ΠMYCTHPION ET̄MMAY N̄-  
 TOY PETCOOYN XE ETBE OY AYCKYLLI M̄MOOY N̄GI  
 NEΠPOAXΩPHTOC M̄PMESCNAY N̄TRIPNEYMATOC. AYΩ  
 ETBE OY AYΠPOEΛΘE EBOL 2̄N̄ NIAΠATΩP. AYΩ ΠMYC-  
 15 THPION ET̄MMAY N̄TOY PETCOOYN XE ETBE OY AY-  
 CKYLLI M̄MOOY N̄GI NEΠPOAXΩPHTOC THPOY M̄PMES-  
 ΩOMNT̄ N̄TRIPNEYMATOC. AYΩ ETBE OY AYΠPOEΛΘE  
 EBOL 2̄N̄ NIAΠATΩP. AYΩ ΠMYCTHPION ET̄MMAY N̄TOY  
 PETCOOYN XE ETBE OY AYCKYLLI M̄MOY N̄GI ΠΩOP̄N̄ [CH]<sup>b</sup>

20 N̄TRIPNEYMATOC XIN ΠECHT̄ NAĪ ETHN̄ ENΓAZIC̄ M̄ΠI-  
 OYX̄ N̄OYΩT̄ ΠATΩAXE EPOT̄. AYΩ ETBE OY AY-  
 ΠPOEΛΘE EBOL 2̄M̄ PMASCNAY N̄TRIPNEYMATOC. AYΩ  
 ΠMYCTHPION ET̄MMAY N̄TOY PETCOOYN XE ETBE OY  
 AYCKYLLI M̄MOY N̄GI PMESΩOMNT̄ N̄TRIPNEYMATOC  
 25 ETE N̄TOY NE ΠΩOP̄N̄ N̄TRIPNEYMATOC XIN ΠXICE.

21 MS AYΠPOEΛΘE; read AYΠPOEΛΘE.

22 MS ΠMMA2; the second M1 expunged.

*ones.* And that *mystery* knows why the five trees of the second *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the five trees of the third *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *proachoretoi* of the first *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *proachoretoi* of the second *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why all the *proachoretoi* of the third *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the first *triple-spirited one* from below, which belongs to the *ranks*<sup>1</sup> of the Only One, the Ineffable, *troubled* and why it *came forth*<sup>2</sup> from the second *triple-spirited one*. And that *mystery* knows why the third *triple-spirited one*, which is the first *triple-spirited one* from above, *troubled*, | and why it *came forth* from the twelfth *pre-triple-*

<sup>1</sup> (20) which belongs to the ranks; Schmidt: these (triple-spirited ones) which belong to the ranks.

<sup>2</sup> (22, 23) why it came forth; MS: why they came forth.

ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΠΡΟΕΛΘΕ ΕΒΟΛ Ζ̄Μ ΠΜΕΖΜ̄ΝΤ̄CΝΟΟΥC  
 Μ̄ΠΡΟΤΡΙΠΝΕΥΜΑΤΟC ΠΑῙ ΕΤ̄Ζ̄Μ ΠΖΛΕ Ν̄ΤΟΠΟC Ν̄ΤΕ Ν̄-  
 ΑΠΑΤΩΡ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ Ν̄ΤΟΥ ΠΕΤCΟ-  
 ΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΥCΩΡ ΕΒΟΛ Ν̄CΙ Ν̄ΤΟΠΟC ΤΗΡΟΥ  
 5 ΕΤ̄Ζ̄Μ ΠΕΧΩΡΗΜΑ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟC· ΛΥΩ Μ̄Ν ΝΕΤ̄Ν̄-  
 ΖΗΤΟΥ ΤΗΡΟΥ· ΛΥΩ ΕΤΒΕ ΟΥ ΛΥΠΡΟΕΛΘΕ ΕΒΟΛ Ζ̄Μ  
 ΠΖΛΕ Μ̄ΜΕΛΟC Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟC: ΛΥΩ ΠΜΥCΤΗΡΙΟΝ C̄C̄  
 ΕΤ̄Μ̄ΜΑΥ Ν̄ΤΟΥ ΠΕΤCΟΟΥΝ Μ̄ΜΟC Μ̄ΜΙΝ Μ̄ΜΟC ΧΕ ΕΤ-  
 ΒΕ ΟΥ ΛΥCΚΥΛΛΙ Μ̄ΜΟC ΕΤΡΕCΠΡΟΕΛΘΕ ΕΒΟΛ Ζ̄Μ ΠΙ-  
 10 ΑΤΩΑΧΕ ΕΡΟC ΕΤΕ Ν̄ΤΟΥ ΠΕΤΑΡΧΙ ΕΖΡΑῙ ΕΧΩΟΥ ΤΗ-  
 ΡΟΥ ΛΥΩ Ν̄ΤΟΥ ΠΕ Ν̄ΤΑΥCΟΡΟΥ ΕΒΟΛ ΤΗΡΟΥ ΚΑΤΑ  
 ΝΕΥΤΑΞΙC· ΝΑῙ C̄Ε ΤΗΡΟΥ †ΝΑΧΟΟΥ ΕΡΩΤ̄Ν̄ Ζ̄Μ ΠCΩΡ  
 ΕΒΟΛ Μ̄ΠΤΗΡ̄C· ΖΑΠΑΞ ΖΑΠΛΩC ΝΕΝΤΑΙΧΟΟΥ ΕΡΩΤ̄Ν̄  
 ΤΗΡΟΥ ΝΕΤΝΑΩΠΕ Μ̄Ν ΝΕΤΝΑΕΙ· ΝΑῙ ΕΤΠΡΟΒΑΛΕ  
 15 ΛΥΩ ΕΤΠΡΟΕΛΘΕ· ΛΥΩ Μ̄Ν ΝΕΤ̄Ν̄ΒΟΛ ΖΙΧΩΟΥ ΛΥΩ  
 Μ̄Ν ΝΕΤΡΗΤ ΖΡΑῙ Ν̄ΖΗΤΟΥ ΝΑῙ ΕΤΝΑΧΩΡΕΙ ΕΠΜΑ Μ̄-  
 ΠΩΡΠ̄ Μ̄ΜΥCΤΗΡΙΟΝ· ΛΥΩ Μ̄Ν ΝΕΤ̄Ζ̄Ν ΠΕΧΩΡΗΜΑ Μ̄-  
 ΠΙΑΤΩΑΧΕ ΕΡΟC· ΝΑῙ Ε†ΝΑΧΟΟΥ ΕΡΩΤ̄Ν̄ ΕΒΟΛ ΧΕ  
 †ΝΑCΟΛΠΟΥ ΝΗΤ̄Ν̄ ΕΒΟΛ· ΛΥΩ †ΝΑΧΟΟΥ ΕΡΩΤ̄Ν̄ C̄C̄<sup>b</sup>  
 20 ΚΑΤΑ ΤΟΠΟC· ΛΥΩ ΚΑΤΑ ΤΑΞΙC ΕΖΡΑῙ Ζ̄Μ ΠCΩΡ ΕΒΟΛ  
 Μ̄ΠΤΗΡ̄C· ΛΥΩ †ΝΑCΩΛΠ̄ ΝΗΤ̄Ν̄ ΕΒΟΛ Ν̄ΝΕΥΜΥCΤΗΡΙΟΝ  
 ΤΗΡΟΥ ΕΤΑΡΧΙ ΕΖΡΑῙ ΕΧΩΟΥ ΤΗΡΟΥ Μ̄Ν ΝΕΥΠΡΟΤΡΙ-  
 ΠΝΕΥΜΑΤΟC Μ̄Ν ΝΕΥΖΥΠΕΡΤΡΙΠΝΕΥΜΑΤΟC· ΝΑῙ ΕΤ-  
 ΑΡΧΙ ΕΧ̄Ν ΝΕΥΜΥCΤΗΡΙΟΝ Μ̄Ν ΝΕΥΤΑΞΙC· ΤΕΝΟΥ C̄Ε

*spirited one* which is in the last *place* of the *fatherless ones*. And that *mystery* knows why all the *places* in the *space* of the Ineffable and all within them were distributed, and why they *came forth* from the last *member* of the Ineffable. And that *mystery* knows of itself why it *troubled* itself in order to *come forth* from the Ineffable, namely from him who *rules* over them all and has distributed them all *according to their ranks*.

96. Now all these things I will say to you at the distribution of the All. *In a word* all I have said to you — those things which will happen and those which will come, which *emanate* and which *come forth*, those outside above them and those which grow within them, which will *occupy* the *place* of the First *Mystery*, and those which are in the *space* of the Ineffable — these things I will say to you because I will reveal them to you. And I will say them to you *according to places* and *according to ranks* within the distribution of the All. And I will reveal to you all their *mysteries* which *rule* over them all and their *pre-triple-spirited ones* and their *hyper-triple-spirited ones* which *rule* over their *mysteries* and their *ranks*. |

1 MS originally ΠΜΕΖCΝΑΥ; CΝΑΥ expunged.

9 MS Μ̄ΜΙΝ Μ̄ΜΟC expunged after Μ̄ΜΟC.

22 MS ΕΤΑΡΧΙ; read ΕΤΑΡΧΙ; also line 24.

ΟΥΝ ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΛΧΕ ΕΡΟϞ· Ν̄ΤΟϞ ΠΕΤΣΟ-  
 ΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Λ ΝΑΪ ΤΗΡΟΥ ΩΩΠΕ Ν̄ΝΕΝΤΑΪΧΟΟΥ  
 Ξ̄Ν ΟΥΠΑΡΣΗCΙΑ ΛΥΩ Ν̄ΤΑ ΝΑΪ ΤΗΡΟΥ ΩΩΠΕ ΕΤΒΗΗΤ̄Ϟ·  
 ΛΥΩ Ν̄ΤΟϞ ΠΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤΞ̄Ν ΝΑΪ ΤΗΡΟΥ ΛΥΩ  
 5 Ν̄ΤΟϞ ΠΕ ΠΕΥΕΙ' ΕΒΟΛ ΤΗΡΟΥ· ΛΥΩ Ν̄ΤΟϞ ΠΕ ΠΕΥΩΛ'  
 ΕΞΡΑΪ ΤΗΡΟΥ· ΛΥΩ Ν̄ΤΟϞ ΠΕ ΠΕΥΤΑΞΟ ΕΡΑΤ̄Ϟ ΤΗΡΟΥ·  
 ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΛΧΕ ΕΡΟϞ Ν̄ΤΟϞ ΠΕ ΠΜΥC-  
 ΤΗΡΙΟΝ ΕΤΞ̄Ν ΝΑΪ ΤΗΡΟΥ Ν̄ΤΑΪΧΟΟΥ' ΕΡΩΤ̄Ν· ΛΥΩ Μ̄Ν [c]  
 ΝΕ†ΝΑΧΟΟΥ ΕΡΩΤ̄Ν ΞΡΑΪ Ξ̄Μ ΠCΩΡ ΕΒΟΛ Μ̄ΠΤΗΡ̄Ϟ·  
 10 ΛΥΩ Ν̄ΤΟϞ ΠΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤΞ̄Ν ΝΑΪ ΤΗΡΟΥ· ΛΥΩ  
 Ν̄ΤΟϞ ΠΕ ΠΜΥΣΤΗΡΙΟΝ Ν̄ΟΥΩΤ Ν̄ΤΕ ΠΙΑΤΩΛΧΕ ΕΡΟϞ·  
 ΛΥΩ ΠCΟΟΥΝ Ν̄ΝΑΪ ΤΗΡΟΥ Ν̄ΤΑΪΧΟΟΥ ΕΡΩΤ̄Ν ΛΥΩ  
 Μ̄Ν ΝΕ†ΝΑΧΟΟΥ ΕΡΩΤ̄Ν· Μ̄Ν ΝΕΤΕ Μ̄ΠΙΧΟΟΥ ΕΡΩΤ̄Ν  
 ΝΑΪ †ΝΑΧΟΟΥ ΕΡΩΤ̄Ν ΤΗΡΟΥ ΞΡΑΪ Ξ̄Μ ΠCΩΡ ΕΒΟΛ Μ̄-  
 15 ΠΤΗΡ̄Ϟ Μ̄Ν ΠΕΥCΟΟΥΝ ΤΗΡ̄Ϟ ΞΙ ΝΕΥΕΡΗΥ ΧΕ ΕΤΒΕ ΟΥ  
 ΛΥΩΠΕ· Ν̄ΤΟϞ ΠΕ ΠΩΛΧΕ Ν̄ΟΥΩΤ Ν̄ΤΕ ΠΙΑΤΩΛΧΕ  
 ΕΡΟϞ· ΛΥΩ †ΝΑΧΩ ΕΡΩΤ̄Ν Μ̄ΠCΩΡ ΕΒΟΛ Ν̄ΝΕΥΜΥC-  
 ΤΗΡΙΟΝ ΤΗΡΟΥ Μ̄Ν Ν̄ΤΥΠΟC Μ̄ΠΟΥΑ ΠΟΥΑ Μ̄ΜΟΟΥ  
 Μ̄Ν ΘΕ Ν̄ΧΟΚΟΥ ΕΒΟΛ Ξ̄Ν ΝΕΥCΧΗΜΑ ΤΗΡΟΥ ΛΥΩ  
 20 †ΝΑΧΩ ΕΡΩΤ̄Ν Μ̄ΠΜΥCΤΗΡΙΟΝ Ν̄ΤΕ ΠΙΟΥΑ Ν̄ΟΥΩΤ  
 Μ̄ΠΙΑΤΩΛΧΕ ΕΡΟϞ Μ̄Ν ΝΕϞΤΥΠΟC ΤΗΡΟΥ Μ̄Ν ΝΕϞCΧΗ- [c] b  
 ΜΑ ΤΗΡΟΥ ΛΥΩ Μ̄Ν ΤΕϞΟΙΚΟΝΟΜΙΑ ΤΗΡ̄C ΧΕ ΕΤΒΕ  
 ΟΥ ΡΩ ΛϞΠΡΟΕΛΘΕ ΕΒΟΛ Ξ̄Μ ΠΞΛΕ Μ̄ΜΕΛΟC Μ̄ΠΙΑΤΩΛ-  
 ΧΕ ΕΡΟϞ ΕΒΟΛ ΧΕ ΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΛΥ ΠΕ ΠΕΥΤΑΞΟ  
 25 ΕΡΑΤ̄Ϟ ΤΗΡΟΥ· ΛΥΩ ΠΜΥCΤΗΡΙΟΝ Ν̄ΤΕ ΠΙΑΤΩΛΧΕ

3 MS ΛΥΩ wrongly precedes Ξ̄Ν ΟΥΠΑΡΣΗCΙΑ.

21 MS Μ̄ΠΙΑΤΩΛΧΕ; read ΠΙΑΤΩΛΧΕ.

Now at this time the *mystery* of the Ineffable knows why all these things of which I have spoken to you *openly* have happened and by what means they have all happened<sup>1</sup>. And it is the *mystery* within all these things. And it is the coming forth of them all, and it is the rising up of them all, and it is the setting up of them all. And the *mystery* of the Ineffable is the *mystery* which is in all these things which I have said to you, and those which I will say to you at the distribution of the All. And it is the *mystery* which is in all these things; and it is the one *mystery* of the Ineffable, and the knowledge of all those things which I have said to you, and those which I will say to you, and those which I have not said to you; all these I will tell you at the distribution of the All, and all their knowledge together, why they happened. It is the one word of the Ineffable. And I will tell you of the distribution of all their *mysteries*, and the *types* of each one of them, and the manner of completion in all their *patterns*<sup>2</sup>. And I will say to you the *mystery* of the Only One, the Ineffable, and all its *types*, and all its *patterns*, and its whole *organisation*, why it *came forth* from the last *member* of the Ineffable; because that *mystery* is the setting up of them all. And the *mystery* of that Ineffable |

<sup>1</sup> (3) by what means they have all happened; Till: for whose sake they have all happened.

<sup>2</sup> (19) patterns; see 31.22, n. 1.

ΕΡΟϢ ΕΤ̄ΜΜΑΥ ΟΥΨΑΧΕ ΟΝ ΝΟΥΩΤ ΠΕ ΠΚΕΤ ΕΨΩΟΠ  
 Ζ̄Ν ΤΑΣΠΕ Μ̄ΠΙΑΨΑΧΕ ΕΡΟϢ ΛΥΩ Ν̄ΤΟϢ ΠΕ ΤΟΙΚΟ-  
 ΝΟΜΙΑ Μ̄ΠΒΩΛ Ν̄ΨΑΧΕ ΝΙΜ Ν̄ΤΑΙΧΟΟΥ ΕΡΩΤ̄Ν· ΛΥΩ  
 ΠΕΤΝΑΧΙ Μ̄ΠΨΑΧΕ ΝΟΥΩΤ Μ̄ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ  
 5 ΠΑΙ ΕΨΝΑΧΟΟΥ ΕΡΩΤ̄Ν ΤΕΝΟΥ Μ̄Ν ΝΕΨΤΥΠΟΣ ΤΗΡΟΥ  
 Μ̄Ν ΝΕΨΧΗΜΑ ΤΗΡΟΥ Μ̄Ν ΘΕ Ν̄ΧΩΚ' ΕΒΟΛ Μ̄ΠΕΨΜΥΣ-  
 ΤΗΡΙΟΝ ΕΒΟΛ ΧΕ Ν̄ΤΩΤ̄Ν ΝΕ Ν̄ΤΕΛΙΟΣ Μ̄ΠΑΝΤΕΛΙΟΣ  
 ΛΥΩ Ν̄ΤΩΤ̄Ν ΠΕΤΝΑΧΩΚ ΕΒΟΛ Μ̄ΠΣΟΟΥΝ Τ̄ΗΡΨ Μ̄· <sup>α</sup>  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Μ̄Ν ΤΕΨΟΙΚΟΝΟΜΙΑ Τ̄ΗΡΨ ΧΕ  
 10 Ν̄ΤΩΤ̄Ν ΠΕΝΤΑΥΤΑΝΖΕΤΤΗΥΤ̄Ν ΕΜΥΣΤΗΡΙΟΝ ΝΙΜ:  
 ΣΩΤ̄Μ ΣΕ ΤΕΝΟΥ ΤΑΧΩ ΕΡΩΤ̄Ν Μ̄ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ-  
 ΜΑΥ ΕΤΕ ΠΑΙ ΠΕ: ΠΕΤΝΑΧΙ ΣΕ Μ̄ΠΨΑΧΕ ΝΟΥΩΤ Μ̄-  
 ΠΜΥΣΤΗΡΙΟΝ ΠΑΙ Ν̄ΤΑΙΧΟΟΥ ΕΡΩΤ̄Ν ΕΨΩΛΝΕΙ' ΕΒΟΛ  
 15 Ζ̄Μ ΠΣΩΜΑ Ν̄ΘΥΛΗ Ν̄ΝΑΡΧΩΝ· Ν̄ΣΕΕΙ Ν̄ΟΙ Μ̄ΠΑΡΑΛΗΜΠ-  
 ΤΗΣ Ν̄ΕΡΙΝΑΙΟΣ Ν̄ΣΕΒΟΛΨ ΕΒΟΛ Ζ̄Μ ΠΣΩΜΑ Ν̄ΘΥΛΗ Ν̄Ν-  
 ΑΡΧΩΝ Ν̄ΤΕ Μ̄ΠΑΡΑΛΗΜΠΤΗΣ Ν̄ΕΡΙΝΑΙΟΣ ΕΤΕ Ν̄ΤΟΟΥ  
 ΠΕ ΕΨΑΥΒΩΛ ΕΒΟΛ Μ̄ΨΥΧΗ ΝΙΜ ΕΤΝΗΥ ΕΒΟΛ Ζ̄Μ ΠΣΩ-  
 ΜΑ· ΕΨΩΠΕ ΣΕ ΕΡΩΛΑΝ Ν̄ΠΑΡΑΛΗΜΠΤΗΣ Ν̄ΕΡΙΝΑΙΟΣ  
 ΕΥΨΑΝΒΩΛ ΕΒΟΛ Ν̄ΤΕΨΥΧΗ ΕΝΤΑΣΧΙ Μ̄ΠΕΨΜΥΣΤΗΡΙΟΝ  
 20 ΝΟΥΩΤ Ν̄ΤΕ ΠΙΑΨΑΧΕ ΕΡΟϢ ΠΑΙ Ν̄ΤΑΙΟΥΩ ΕΙΧΩ Μ̄-  
 ΜΟϢ ΕΡΩΤ̄Ν ΤΕΝΟΥ· ΛΥΩ Ζ̄Ν ΤΕΥΝΟΥ ΕΤΟΥΝΑΒΟΛΨ <sup>α</sup>  
 ΕΒΟΛ Ζ̄Μ ΠΣΩΜΑ Ν̄ΘΥΛΗ ΣΝΑΡ̄-ΟΥΝΟΣ Ν̄ΛΠΟΡΡΟΙΑ Ν̄-  
 ΟΥΟΕΙΝ Ζ̄ΡΑΙ Ζ̄Ν ΤΜΗΤΕ Ν̄ΜΠΑΡΑΛΗΜΠΤΗΣ ΕΤ̄ΜΜΑΥ·

9 MS Μ̄Ν ΠΕΨ expunged before ΧΕ.

16 MS Ν̄ΤΕ: read Ν̄ΟΙ.

18 MS Ν̄ΠΑΡΑΛΗΜΠΤΗΣ: read Μ̄ΠΑΡΑΛΗΜΠΤΗΣ.

is again one word which also exists in the tongue of the In-  
 effable, and it is the *organisation* of the release of all the words  
 which I have said to you. And he who will receive the one  
 word of that *mystery*, that which I will now say to you, with  
 all its *types* and all its *patterns* and the manner of completion  
 of its *mystery* — because you are *perfected in all-perfection*  
 and you will complete all the knowledge of that *mystery*  
 and all its *organisation*, because to you are all *mysteries*  
 entrusted — hear now that I say to you that *mystery* which  
 is this: he who will receive the one word of the *mystery*  
 which I have told you, when he comes forth from the *material*  
*body* of the archons, the *erinaioi*<sup>1</sup> *paralempantai* come and  
 release him from the *material body* of the archons — the  
*erinaioi paralempantai* are they who release all *souls* which come  
 forth from the *body*. Now when the *erinaioi paralempantai*  
 release the *soul* which has received this one *mystery* of the  
 Ineffable, which I have just said to you, at the hour when  
 they release it from the *material body* it will become a great  
*outpouring* of light in the midst of those *paralempantai*. | And

<sup>1</sup> (15) *erinaioi*: c.f. the κήρες ἐρτινύες in Aeschylus *Oresteia* etc.

ΛΥΩ ΣΕΝΑΡΖΟΤΕ ΕΜΑΩΟ Ν̄ΣΙ (Μ̄)ΠΑΡΑΛΗΜΠΤΗΣ ΖΗΤ̄Υ  
 Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ· ΛΥΩ ΣΕΝΑΣΩΩΜ̄ Ν̄ΣΙ  
 Μ̄ΠΑΡΑΛΗΜΠΤΗΣ Ν̄ΣΕΖΕ Ν̄ΣΕΚΑΤΟΟΤΟΥ ΕΒΟΛ ΕΠΤΗΡ̄Υ·  
 ΕΒΟΛ Ζ̄Ν ΘΟΤΕ Μ̄ΠΝΟΣ Ν̄ΟΥΟΕΙΝ ΕΝΤΑΥΝΑΥ ΕΡΟΥ·  
 5 ΛΥΩ ΤΕΨΥΧΗ ΕΤΧΙ Μ̄ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟΥ  
 ΣΝΑΣΩΑ ΕΠΧΙΣΕ ΕΣΟ Ν̄ΟΥΝΟΣ Ν̄ΑΠΟΡΡΟΙΑ Ν̄ΟΥΟΕΙΝ·  
 ΛΥΩ Ν̄ΣΕΝΑΩΤΑΣΟΣ ΑΝ Ν̄ΣΙ Μ̄ΠΑΡΑΛΗΜΠΤΗΣ ΛΥΩ Ν̄-  
 ΣΕΝΑΕΙΜΕ ΑΝ ΧΕ ΑΩ ΤΕ ΤΕΖΙΗ ΕΤ̄ΣΝΑΒΩΚ Ν̄ΖΗΤ̄Σ ΕΒΟΛ  
 ΧΕ ΨΑΣ̄Ρ-ΟΥΝΟΣ Ν̄ΨΛΙΣ Ν̄ΟΥΟΕΙΝ Ν̄ΣΩΑ ΕΠΧΙΣΕ  
 10 ΛΥΩ Μ̄ΕΡΕ ΑΛΛΥ Ν̄ΔΥΝΑΜΙΣ ΕΨ̄ΩΜ̄ΣΟΜ ΕΚΑΤΕΧΕ Μ̄- [CIB]  
 ΜΟΣ ΕΠΤΗΡ̄Υ· ΟΥΔΕ ΡΩ Ν̄ΝΕΥΕΩΖΩΝ ΕΡΟΥ ΕΠΤΗΡ̄Υ·  
 ΑΛΛΑ ΨΑΣΧΩΤΕ Ν̄ΝΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΤΕ Ν̄ΑΡΧΩΝ Μ̄Ν  
 Ν̄ΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΟΥΟΕΙΝ ΛΥΩ  
 ΜΕΣ†-ΑΠΟΦΑΣΙΣ Ζ̄Ν ΑΛΛΥ Ν̄ΤΟΠΟΣ· ΟΥΔΕ ΜΕΣ†-ΑΠΟ-  
 15 ΛΟΓΙΑ· ΟΥΔΕ ΜΕΣ†-ΣΥΜΒΟΛΟΝ· ΟΥΔΕ ΓΑΡ Ν̄ΝΕΩ  
 ΑΛΛΥ Ν̄ΣΟΜ Ν̄ΤΕ Ν̄ΑΡΧΩΝ ΟΥΔΕ Ν̄ΝΕΩ ΑΛΛΥ Ν̄ΣΟΜ  
 Ν̄ΤΕ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΟΥΟΕΙΝ Ν̄ΝΕΥΕΩΖΩΝ ΕΖΟΥΝ  
 ΕΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ· ΑΛΛΑ ΨΑΡΕ Ν̄ΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΤΕ  
 Ν̄ΑΡΧΩΝ Μ̄Ν Ν̄ΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΤΕ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄-  
 20 ΠΟΥΟΕΙΝ· ΨΑΡΕ ΠΟΥΑ ΠΟΥΑ ΖΥΜΝΕΥΕ ΕΡΟΣ Ζ̄Ν ΝΕΥ-  
 ΤΟΠΟΣ ΕΥΟ Ν̄ΖΟΤΕ ΖΗΤ̄Υ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΑΠΟΡΡΟΙΑ ΕΤ-  
 ΒΟΟΛΕ Ν̄ΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ· Ζ̄ΩΣ ΨΑΝΤ̄ΣΧΩΤΕ Μ̄- [CIB<sup>b</sup>]  
 ΜΟΟΥ ΤΗΡΟΥ Ν̄ΣΒΩΚ ΕΠΤΟΠΟΣ Ν̄ΤΕΚΛΗΡΟΝΟΜΙΑ Ν̄ΤΕ  
 ΠΜΥΣΤΗΡΙΟΝ Ν̄ΤΑΣΧΙΤ̄Υ ΕΤΕ Ν̄ΤΟΥ ΠΕ ΠΜΥΣΤΗΡΙΟΝ  
 25 Μ̄ΠΙΟΥΑ Ν̄ΟΥΩΤ ΠΙΑΤΩΑΧΕ ΕΡΟΥ· ΛΥΩ Ν̄ΣΩΩΠΕ ΕΣ-

1 MS ΠΑΡΑΛΗΜΠΤΗΣ; read Μ̄ΠΑΡΑΛΗΜΠΤΗΣ.

the *paraleptai* will fear greatly at the light of that *soul*.  
 And the *paraleptai* will be enfeebled and they will fall  
 and desist altogether, because of the fear of the great light  
 which they have seen. And the *soul* which receives the  
*mystery* of the Ineffable will ascend to the height, being  
 a great *outpouring* of light. And the *paraleptai* will not be  
 able to seize it, and they will not know what is the way in  
 which it will go. For it becomes a great beam of light and  
 flies to the height, and no *power* is able to *restrain* it, *nor*  
 is it able to approach it at all. *But* it penetrates all the *places*  
 of the *archons* and all the *places* of the *emanations* of the  
 light, and it does not give *answer* in any *place*, *nor* does  
 it give a *defence*<sup>1</sup>, *nor* does it give a *secret sign*, *nor* is  
 any *power* of the *archons*, *nor* any *power* of the *emanations*  
 of the light able to approach that *soul*. *But* all the *places*  
 of the *archons* and all the *places* of the *emanations* of the  
 light — each one of them *sings praises* to it in their *places*,  
 as they are in fear of the *outpouring* of light<sup>2</sup> which surrounds  
 that *soul*, *until* it penetrates them all and goes to the *place*  
 of the *inheritance* of the *mystery* which it has received —  
 namely the *mystery* of the Only One, the Ineffable, and it  
 becomes | united within his *members*. *Truly* I say to you that

<sup>1</sup> (14) defence; see Kropp (Bibl. 26), III p. 138; see J 116 etc.

<sup>2</sup> (21) the outpouring of light; lit. the light of the outpouring.

20ΤΡ̄ Ε2ΟΥΝ̄ ΕΝΕΦΜΕΛΟΣ· 2ΑΜΗΝ̄ †ΧΩ̄ ΜΜΟΣ̄ ΝΗΤ̄Ν̄  
 ΧΕ̄ ΕCΝΑΩΩΠΕ̄ 2Ν̄ ΝΤΟΠΟΣ̄ ΤΗΡΟῩ ΜΠΚΟΟῩ ΝΤΕ̄ ΟΥ-  
 ΡΩΜΕ̄ ΝΟΥΧΕ̄ ΝΟΥCΟΤΕ̄· ΤΕΝΟῩ 6Ε̄ ΟΝ̄ 2ΑΜΗΝ̄ †ΧΩ̄  
 ΜΜΟΣ̄ ΝΗΤ̄Ν̄ ΧΕ̄ ΡΩΜΕ̄ ΝΙΜ̄ ΕΤΝΑΧῙ ΜΠΜΥCΤΗΡΙΟΝ̄ ΕΤ-  
 5 ΜΜΑῩ ΝΤΕ̄ ΠΙΑΤΩΑΧΕ̄ ΕΡΟC· Ν4ΧΟΚ4̄ ΕΒΟΛ̄ 2Ν̄ ΝΕ4-  
 ΤΥΠΟΣ̄ ΤΗΡΟῩ ΜΝ̄ ΝΕ4CΧΗΜᾹ ΤΗΡΟῩ· ΟΥΡΩΜΕ̄ ΠΕ̄  
 Ε42Μ̄ ΠΚΟCΜΟΣ̄· ΑΛΛᾹ 4ΟΥΟΤΒ̄ ΕΝΑΓΓΕΛΟΣ̄ ΤΗΡΟῩ·  
 ΑΥΩ̄ 4ΝΑΟΥΩΤΒ̄ Ν2ΟΥΟ̄ ΕΡΟΟῩ ΤΗΡΟῩ· ΟΥΡΩΜΕ̄ ΠΕ̄  
 Ε42ΙΧΜ̄ ΠΚΟCΜΟΣ̄ ΑΛΛᾹ 4ΟΥΟΤΒ̄ ΕΝΑΡΧΑΓΓΕΛΟΣ̄ ΤΗ-  
 10 ΡΟῩ· ΑΥΩ̄ 4ΝΑΟΥΩΤΒ̄ ΟΝ̄ Ν2ΟΥΟ̄ ΕΡΟΟῩ ΤΗΡΟῩ·  
 ΟΥΡΩΜΕ̄ ΠΕ̄ Ε42ΙΧΜ̄ ΠΚΟCΜΟΣ̄ ΑΛΛᾹ 4ΟΥΟΤΒ̄ ΕΝΤΥ- <sup>ci</sup>  
 ΡΑΝΝΟΣ̄ ΤΗΡΟῩ· ΑΥΩ̄ 4ΝΑΧΙCΕ̄ ΕΡΟΟῩ ΤΗΡΟῩ· ΟΥ-  
 ΡΩΜΕ̄ ΠΕ̄ Ε42ΙΧΜ̄ ΠΚΟCΜΟΣ̄ ΑΛΛᾹ 4ΟΥΟΤΒ̄ ΕΝΧΟΕΙC  
 ΤΗΡΟῩ· ΑΥΩ̄ 4ΝΑΧΙCΕ̄ ΕΡΟΟῩ ΤΗΡΟῩ· ΟΥΡΩΜΕ̄ ΠΕ̄  
 15 Ε42ΙΧΜ̄ ΠΚΟCΜΟΣ̄ ΑΛΛᾹ 4ΟΥΟΤΒ̄ ΕΝΝΟΥΤΕ̄ ΤΗΡΟῩ·  
 ΑΥΩ̄ 4ΝΑΧΙCΕ̄ ΕΡΟΟῩ ΤΗΡΟῩ· ΟΥΡΩΜΕ̄ ΠΕ̄ Ε42ΙΧΜ̄  
 ΠΚΟCΜΟΣ̄ ΑΛΛᾹ 4ΟΥΟΤΒ̄ ΕΝΕΦΩCΤΗΡ̄ ΤΗΡΟῩ ΑΥΩ̄  
 4ΝΑΧΙCΕ̄ ΕΡΟΟῩ ΤΗΡΟῩ· ΟΥΡΩΜΕ̄ ΠΕ̄ Ε42ΙΧΝ̄ ΠΚΟC-  
 ΜΟΣ̄ ΑΛΛᾹ 4ΟΥΟΤΒ̄ ΕΝ2ΙΛΙΚΡΙΝΕC̄ ΤΗΡΟῩ ΑΥΩ̄ 4ΝΑΧΙCΕ̄  
 20 ΕΡΟΟῩ ΤΗΡΟῩ· ΟΥΡΩΜΕ̄ ΠΕ̄ Ε42ΙΧΜ̄ ΠΚΟCΜΟΣ̄ ΑΛΛᾹ  
 4ΟΥΟΤΒ̄ ΕΝΕΤΡΙΔΥΝΑΜΙC̄ ΤΗΡΟῩ· ΑΥΩ̄ 4ΝΑΧΙCΕ̄ ΕΡΟ-  
 ΟῩ ΤΗΡΟῩ· ΟΥΡΩΜΕ̄ ΠΕ̄ Ε42ΙΧΜ̄ ΠΚΟCΜΟΣ̄ ΑΛΛᾹ 4ΟΥ-  
 ΟΤΒ̄ ΕΝΕΠΡΟΠΑΤΩΡ̄ ΤΗΡΟῩ ΑΥΩ̄ 4ΝΑΧΙCΕ̄ ΕΡΟΟῩ ΤΗ- <sup>ci</sup>  
 ΡΟῩ· ΟΥΡΩΜΕ̄ ΠΕ̄ Ε42ΙΧΜ̄ ΠΚΟCΜΟΣ̄ ΑΛΛᾹ 4ΟΥΟΤΒ̄  
 25 ΕΝΑ2ΟΡΑΤΟΣ̄ ΤΗΡΟῩ ΑΥΩ̄ 4ΝΑΧΙCΕ̄ ΕΡΟΟῩ ΤΗΡΟῩ·  
 ΟΥΡΩΜΕ̄ ΠΕ̄ Ε42ΙΧΜ̄ ΠΚΟCΜΟΣ̄ ΑΛΛᾹ 4ΟΥΟΤΒ̄ ΕΠΝΟC̄

18 MS Ε42ΙΧΝ̄: read Ε42ΙΧΜ̄.

it will be in all *places* in the length of time<sup>1</sup> in which a man shoots an arrow. Now at this time, *truly* I say to you that every man who will receive that *mystery* of the Ineffable and is completed in all its *types* and all its *patterns*, he is a man in the *world* but he is superior to all the *angels* and he will be much superior to them all. He is a man in the *world*, but he is superior to all the *archangels* and he will be much superior to them all. He is a man in the *world*, but he is superior to all the *tyrants* and he will be exalted over them all. He is a man in the *world*, but he is superior to all the lords and he will be exalted over them all. He is a man in the *world*, but he is superior to all the gods and he will be exalted over them all. He is a man in the *world*, but he is superior to all the *luminaries* and he will be exalted over them all. He is a man in the *world*, but he is superior to all the *pure ones* and he will be exalted over them all. He is a man in the *world*, but he is superior to all the *triple powers* and he will be exalted over them all. He is a man in the *world*, but he is superior to all the *forefathers* and he will be exalted over them all. He is a man in the *world*, but he is superior to all the *invisible ones* and he will be exalted over them all. He is a man in the *world*, but he is superior to the great | *invisible*

<sup>1</sup> (2) the length of time; Till: the short time.



ἄπροπατωρ ἄζορατος ἄγω ἄναχίσε ὄν ἐροῦ· ὄ-  
 ρωμε πέ ἐϋἰῶμ πκοσμος ἄλλα ἄοῦοῦτῶ ἐνατμε-  
 σοσ τηροῦ ἄγω ἄναχίσε ἐροῦ τηροῦ· ὄρρωμε  
 πέ ἐϋἰῶμ πκοσμος ἄλλα ἄοῦοῦτῶ ἐνεπροβολοοῦε  
 5 ἄτε πέθησαῦρος ἄποῦοῦεἰν ἄγω ἄναχίσε ἐροῦ  
 τηροῦ· ὄρρωμε πέ ἐϋἰῶμ πκοσμος ἄλλα ἄοῦοῦτῶ  
 ἐπκερασμος ἄγω ἄναχίσε ἐροῦ τηρῶ· ὄρρωμε πέ  
 ἐϋἰῶμ πκοσμος ἄλλα ἄοῦοῦτῶ ἐπτοπος τηρῶ ἄπε-  
 ἄθησαῦρος ἄγω ἄναχίσε ἐροῦ τηρῶ· ὄρρωμε πέ  
 10 ἐϋἰῶμ πκοσμος ἄλλα ἄναρῶρο ἄμμάἰ ἄν ταμνῆτερο·  
 ὄρρωμε πέ ἐϋἰῶμ πκοσμος ἄλλα ἄο ἄρρο ἄμ ποῦ- [CIA]  
 οῦεἰν· ὄρρωμε πέ ἐϋἰῶμ πκοσμος ἄλλα ἄοῦεβολ  
 ἄμ πκοσμος ἄν πέ: ἄγω ἄμην ἄχω ἄμμος ἄητῆ  
 ἄε ἄρωμε ἐτῆμαῦ πέ ἄνοκ ἄγω ἄνοκ πέ ἄρωμε  
 15 ἐτῆμαῦ· ἄγω ἄραἰ ἄν ἄβωλ ἐβολ ἄπκοσμος ἐτε  
 ἄλαἰ πέ ἐρωἄν ἄτηρῶ ἄλ' ἐραἰ· ἄγω ἐῦωἄνωλ  
 ἐραἰ τηροῦ ἄσι ἄριῄμος ἄνεψῦχοοῦε ἄτελιος·  
 ἄγω ἄταῦωπε εἰο ἄρρο ἄν τμητε ἄπῆε ἄπῆρα-  
 ταῦε εἰο ἄρρο ἐραἰ ἐῶμ ἄεπροβολοοῦε τηροῦ  
 20 ἄποῦοῦεἰν· ἄγω εἰο ἄρρο ἐραἰ ἐῶμ ἄσαῦῶ ἄῆ-  
 μην· ἄν ἄῶῦ ἄωην· ἄν ἄωῶμντ ἄῆμην· ἄν πέ-  
 ψῖς ἄφῦλλῶ· ἄγω εἰο ἄρρο ἐῶμ ἄλλοῦ ἄπῆλοῦ·  
 ἐτε ἄτοῦῦ ἄε ἄῆτῆεῦ ἄῶτῆρ· ἄγω εἰο ἄρρο [CIA<sup>b</sup>]  
 ἐῶμ ἄμνῆτσοῦς ἄῶτῆρ· ἄν ἄριῄμος τηρῶ ἄ-

1 MS ἄπροπατωρ inserted in margins.

8 MS ἐϋἰῶμ; read ἐϋἰῶμ; also line 10.

15 MS ἄμ; read ἄμ.

*forefather* and he will also be exalted above him. He is a man  
 in the *world*, but he is superior to all those of the *Midst*  
 and he will be exalted over them all. He is a man in the  
*world*, but he is superior to the *emanations* of the *Treasury*  
 of the light and he will be exalted over them all. He is a man  
 in the *world*, but he is superior to the *mixture* and he will  
 be exalted over it all. He is a man in the *world*, but he is  
 superior to the whole *place* of the *Treasury* and he will be  
 exalted over it all. He is a man in the *world*, but he will  
 become ruler (king) with me in my kingdom. He is a man  
 in the *world*, but he is ruler (king) in the light. He is a man  
 in the *world*, but he is not of the *world*. And *truly* I say  
 to you: that man is I and I am that man, and at the  
 dissolution of the *world* — that is, when the All ascends  
 and when the *number* of all the *perfect souls* ascends — I will  
 become<sup>1</sup> ruler (king) in the midst of the last *helper* (*para-*  
*states*), and ruler (king) over all the *emanations* of the light;  
 and ruler (king) over the seven *amens* and the five trees and  
 the three *amens* and the nine *watchers*; and ruler (king) over  
 the child of the child which are the twin *saviours*; and ruler  
 (king) over the twelve *saviours* and the whole *number* |

<sup>1</sup> (18) I will become; lit. I have become.

ΝΕΨΥΧΟΟΥΕ ΝΤΕΛΙΟΣ ΝΑΪ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΖΜ  
 ΠΟΥΟΕΙΝ· ΑΥΩ ΡΩΜΕ ΝΙΜ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΖΜ ΠΙ-  
 ΑΤΩΑΧΕ ΕΡΟϢ ΣΕΝΑΨΩΠΕ ΝΨΒΡΡΡΟ ΝΜΜΑΪ ΣΕΝΑ-  
 ΖΜΟΟΣ ΖΙ ΟΥΝΑΜ ΜΜΟΪ ΑΥΩ ΖΙ ΖΒΟΥΡ ΜΜΟΪ ΖΡΑΪ ΖΝ ΤΑ-  
 5 ΜΝΤΕΡΟ· ΑΥΩ ΖΑΜΗΝ †ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ ΝΡΩΜΕ  
 ΕΤΜΜΑΥ ΝΤΟΟΥ ΠΕ ΑΝΟΚ' ΑΥΩ ΑΝΟΚ ΠΕ ΝΤΟΟΥ·  
 ΕΤΒΕ ΠΑΪ ΣΕ ΛΙΧΟΟΣ ΕΡΩΤΝ ΜΠΙΟΥΟΕΙΩ ΧΕ ΤΕΤΝΑ-  
 ΖΜΟΟΣ ΕΖΡΑΪ ΕΧΝ ΝΕΤΝΘΡΟΝΟΣ ΖΙ ΟΥΝΑΜ ΜΜΟΪ ΑΥΩ  
 ΖΙ ΖΒΟΥΡ ΜΜΟΪ ΖΡΑΪ ΖΝ ΤΑΜΝΤΕΡΟ· ΑΥΩ ΤΕΤΝΑΡΡΟ  
 10 ΝΜΜΑΪ· ΕΤΒΕ ΠΑΪ ΣΕ ΜΠΙ†ΣΟ· ΟΥΔΕ ΜΠΙΩΠΕ ΕΙΜΟΥ-  
 ΤΕ ΟΥΒΕ-ΤΗΥΤΝ ΧΕ ΝΑΣΝΗΥ ΑΥΩ ΝΑΨΒΕΕΡ: ΕΒΟΛ <sup>ϢΙΕ</sup>  
 ΧΕ ΤΕΤΝΑΨΩΠΕ ΝΨΒΡΡΡΟ ΝΜΜΑΪ ΖΡΑΪ ΖΝ ΤΑΜΝΤΕΡΟ·  
 ΝΑΪ ΣΕ ΕΪΧΩ ΜΜΟΟΥ ΕΡΩΤΝ ΕΪΣΟΟΥΝ ΧΕ †ΝΑ†  
 ΝΗΤΝ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟϢ· ΕΤΕ ΠΜΥΣ-  
 15 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΠΕ ΑΝΟΚ ΑΥΩ ΑΝΟΚ ΠΕ ΠΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤΜΜΑΥ· ΤΕΝΟΥ ΣΕ ΟΥΜΟΝΟΝ ΝΤΩΤΝ ΤΕΤΝΑΡ-  
 ΡΡΟ ΝΜΜΑΪ· ΑΛΛΑ ΡΩΜΕ ΝΙΜ ΕΤΝΑΧΙ ΜΠΜΥΣΤΗΡΙΟΝ  
 ΜΠΙΑΤΩΑΧΕ ΕΡΟϢ· ΣΕΝΑΨΩΠΕ ΝΨΒΡΡΡΟ ΝΜΜΑΪ ΖΡΑΪ  
 ΖΝ ΤΑΜΝΤΕΡΟ· ΑΥΩ ΑΝΟΚ ΠΕ ΝΤΟΟΥ· ΑΥΩ ΝΤΟΟΥ  
 20 ΠΕ ΑΝΟΚ· ΑΛΛΑ ΠΑΘΡΟΝΟΣ ΝΑΨΩΠΕ ΕϢΟΥΟΤΒ ΕΡΟ-  
 ΟΥ· ΕΒΟΛ ΧΕ ΝΤΩΤΝ ΠΕΤΝΑΨΠΣΙΣΕ ΖΜ ΠΚΟΣΜΟΣ ΠΑ-  
 ΡΑ ΡΩΜΕ ΝΙΜ ΖΕΩΣ ΨΑΝΤΕΤΝΚΗΡΥΣΣΕ ΝΨΑΧΕ ΝΙΜ  
 Ε†ΝΑΧΟΟΥ ΕΡΩΤΝ· ΑΛΛΑ ΝΕΤΝΘΡΟΝΟΣ ΝΑΨΩΠΕ ΕΥ-  
 ΛΟΧ† ΕΠΩΪ ΖΡΑΪ ΖΝ ΤΑΜΝΤΕΡΟ· ΕΤΒΕ ΠΑΪ ΛΙΧΟΟΣ <sup>ϢΙΕ</sup><sup>β</sup>  
 25 ΕΡΩΤΝ ΜΠΙΟΥΟΪΩ ΧΕ ΠΜΑ Ε†ΝΑΨΩΠΕ ΜΜΟϢ· ΣΕΝΑ-  
 ΨΩΠΕ ΝΜΜΑΪ ΝΒΙ ΠΑΚΕΜΝΤΣΝΟΟΥΣ ΝΔΙΑΚΩΝ· ΑΛΛΑ

of *perfect souls* which will receive *mysteries* in the light. And all men who will receive *mysteries* in the Ineffable will become fellow-rulers (kings) with me and they will sit on my right and on my left in my kingdom. And *truly* I say to you, those men are I and I am they. Concerning this I said to you once: 'You will sit upon your *thrones* on my right and on my left in my kingdom. And you will become rulers (kings) with me. Because of this, I have not refrained *nor* been ashamed to call you my brothers and companions, because you will become fellow-rulers (kings) with me in my kingdom'\*. These things now I say to you, knowing that I will give you the *mystery* of the Ineffable, namely: that *mystery* is I and I am that *mystery*. Now at this time, *not only* will you become rulers (kings) with me, *but* all men who will receive the *mystery* of the Ineffable will become fellow-rulers (kings) with me in my kingdom. And I am they and they are I. *But my throne* will be superior to them. *But* because you will receive afflictions in the *world above* all men, *until* you *preach* every word which I will say to you, your *thrones* will be joined to mine in my kingdom. Concerning this I said to you once: 'In the place where I will be, there will also be with me my twelve *servers*'<sup>1</sup>. *But* |

\* cf. Mt. 19.28; Lk. 22.30

<sup>β</sup> cf. Jn. 12.26

<sup>1</sup> (26) see Resch (Bibl. 41) Apocryphon 47, p. 419.

ΜΑΡΙΑ ΤΜΑΓΔΑΛΛΗΝΗ ΜΝ̄ ΙΩΣΑΝΝΗΣ ΠΠΑΡΘΕΝΟΣ ΣΕΝΑ-  
 ΩΩΠΕ ΕΥΟΥΟΤΒ̄ ΕΝΑΜΛΘΗΤΗΣ ΤΗΡΟΥ· ΑΥΩ ΡΩΜΕ  
 ΝΙΜ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ Ξ̄Μ ΠΙΑΤΩΑΧΕ ΕΡΟΧ· ΣΕΝΑ-  
 ΩΩΠΕ ΖΙ ΖΒΟΥΡ Μ̄ΜΟῙ ΑΥΩ ΖΙ ΟΥΝΑΜ Μ̄ΜΟῙ· ΑΥΩ  
 5 ΑΝΟΚ ΠΕ Ν̄ΤΟΟΥ ΑΥΩ Ν̄ΤΟΟΥ ΠΕ ΑΝΟΚ· ΑΥΩ ΣΕΝΑ-  
 ΩΩΩ Ν̄ΜΜΗΤΝ̄ Ξ̄Ν ΖΩΒ ΝΙΜ· ΑΛΛΑ ΠΛΗΝ ΝΕΤΝΘΡΟΝΟΣ  
 ΝΑΩΩΠΕ ΕΥΟΥΟΤΒ̄ ΕΠΩΟΥ· ΑΥΩ ΠΛΘΡΟΝΟΣ ΖΩ  
 ΑΝΟΚ' ΝΑΩΩΠΕ ΕΥΟΥΟΤΒ̄ ΕΠΩΩΤΝ̄· ΑΥΩ ΡΩΜΕ ΝΙΜ  
 ΕΤΝΑΖΕ ΕΠΙΩΑΧΕ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟΧ· ΖΑΜΗΝ †ΧΩ Μ̄-  
 10 ΜΟΣ ΕΡΩΤΝ̄ ΧΕ Ν̄ΡΩΜΕ ΕΤΝΑΣΟΥΝ-ΠΩΑΧΕ ΕΤΜ̄ΜΑΥ·  
 ΣΕΝΑΣΟΥΝ-ΠΣΟΟΥΝ Ν̄ΝΕΪΩΑΧΕ ΤΗΡΟΥ· Ν̄ΤΑΪΧΟΟΥ  
 ΕΡΩΤΝ̄· ΝΑΠΒΛΘΟΣ ΑΥΩ Μ̄Ν ΝΑΠΧΙΣΕ· ΝΑΤΕΩΙΗ Μ̄Ν  
 ΝᾹΤΟΥΑΩΣΕ· ΖΑΠΛ ΖΑΠΛΩΣ ΣΕΝΑΣΟΥΝ-ΠΣΟΟΥΝ Ν̄- [CIE]  
 ΝΕΪΩΑΧΕ ΤΗΡΟΥ Ν̄ΤΑΪΧΟΟΥ ΕΡΩΤΝ̄· ΑΥΩ Μ̄Ν ΝΕΤΕ  
 15 Μ̄ΠΑ†ΧΟΟΥ ΕΡΩΤΝ̄· ΝΑΪ †ΝΑΧΟΟΥ ΕΡΩΤΝ̄ ΚΑΤΑ ΤΟ-  
 ΠΟΣ ΑΥΩ ΚΑΤΑ ΤΑΧΙΣ ΖΡΑΪ Ξ̄Μ ΠΣΩΡ ΕΒΟΛ Μ̄ΠΤΗΡ̄Ϛ·  
 ΑΥΩ ΖΑΜΗΝ †ΧΩ Μ̄ΜΟΣ ΕΡΩΤΝ̄ ΧΕ ΣΕΝΛΕΙΜΕ ΧΕ ΕΡΕ  
 ΠΚΟΣΜΟΣ ΚΗ ΕΖΡΑΪ Ν̄ΑΩ Μ̄ΜΙΝΕ· ΑΥΩ ΣΕΝΛΕΙΜΕ ΧΕ  
 ΕΡΕ ΝΑΠΧΙΣΕ ΤΗΡΟΥ ΚΗ ΕΖΡΑΪ Ν̄ΑΩ Ν̄ΤΥΠΟΣ· ΑΥΩ ΣΕ-  
 20 ΝΛΕΙΜΕ ΧΕ ΕΤΒΕ ΟΥ Ν̄ΣΩΒ Α ΠΤΗΡ̄Ϛ ΩΩΠΕ·  
 ΝΑΪ ΘΕ Ν̄ΤΕΡΕΧΧΟΟΥ Ν̄ΒΙ ΠΣΩΤΗΡ ΑΣΧΟΘ̄Σ ΕΒΟΛ Ν̄ΒΙ  
 ΜΑΡΙΑ ΤΜΑΓΔΑΛΛΗΝΗ ΠΕΧΑΣ· ΧΕ ΠΑΧΟΘΙΣ ΨΙ ΖΑΡΟΪ

9 MS originally ΕΠΙΑΤΩΑΧΕ; additional letters inserted in margin.

13 ΠΒΛΘΟΣ expunged before ΤΟΥΑΩΣΕ.

Maria Magdalene and John the *Virgin* will be superior to  
 all my *disciples*. And all men who will receive *mysteries*  
 in the Ineffable will be on my left and my right<sup>1</sup>. And I am  
 they and they are I. And they will be equal to you in every-  
 thing, *except that your thrones* will be superior to theirs,  
 and my own *throne* will be superior to yours<sup>2</sup>. And all men  
 who will find the word of the Ineffable, *truly* I say to you :  
 the men who will know that word will know the knowledge  
 of all these words which I have said to you, those of the  
*depth* and those of the height, those of the length and those  
 of the breadth. *In a word* they will know the knowledge of  
 all these words which I have said to you and those which  
 I have not yet said to you, which I will say to you *according*  
*to place* and *according to rank* in the distribution of the  
 All. And *truly* I say to you : they will know in what way  
 the world is established, and they will know in what *type* all  
 those of the height are established, and they will know why  
 the All has come into existence."

97. Now when the *Saviour* had said these things Maria  
 Magdalene sprang up and said : "My Lord, bear with me |

<sup>1</sup> (4) on my left and on my right; lit. to left of me and to right of me.

<sup>2</sup> (8, 9) superior to yours. And all men ... Ineffable, truly I say to you; Till :  
 superior to yours and that of all men ... Ineffable. Truly I say to you.

ΛΥΩ ΜΠΡΩΝΤ̄ ΕΡΟΪ ΕΪΩΙΝΕ Ν̄ΣΑ ΖΩΒ ΝΙΜ Ζ̄Ν ΟΥΩΡ̄Χ̄  
 Μ̄Ν ΟΥΑΣΦΑΛΙΑ· ΤΕΝΟΥ ΘΕ ΠΑΧΟΕΙΣ ΕΪΕ ΟΥΕΤ ΠΩΛ-  
 ΧΕ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΪ ΛΥΩ ΟΥΕΤ ΠΩΛ-  
 ΧΕ ΜΠΣΟΟΥΝ̄ ΤΗΡ̄Ϛ· ΛΧΟΥΩΖ̄Μ̄ Ν̄ΒΙ ΠΣΩΤΗΡ ΠΕΧΛΑϚ [ciε<sup>b</sup>]  
 5 ΧΕ ΕΡΕ ΟΥΕΤ ΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΪ· ΛΥΩ  
 ΟΥΕΤ ΠΩΑΧΕ ΜΠΣΟΟΥΝ̄ ΤΗΡ̄Ϛ· ΛΧΟΥΩΖ̄Μ̄ ΔΕ ΟΝ Ν̄ΒΙ  
 ΜΑΡΙΑ ΠΕΧΛΑΣ ΜΠΣΩΤΗΡ ΧΕ ΠΑΧΟΕΙΣ ΨΙ ΖΑΡΟΪ ΕΪΩΙΝΕ  
 Μ̄ΜΟΚ ΛΥΩ ΜΠΡΩΝΤ̄ ΕΡΟΪ· ΤΕΝΟΥ ΘΕ ΠΑΧΟΕΙΣ ΕΙ-  
 ΜΗΤΙ Ν̄ΤΝΩΝ̄Ζ̄ Ν̄ΤΝ̄ΣΟΥΝ̄-ΠΣΟΟΥΝ̄ ΜΠΩΑΧΕ ΤΗΡ̄Ϛ Μ-  
 10 ΠΙΑΤΩΑΧΕ ΕΡΟΪ· Ν̄ΤΝ̄ΝΔΕΨ̄Θ̄Μ̄ΣΟΜ ΔΝ ΕΚΛΗΡΟΝΟΜΙ  
 Ν̄ΤΜ̄ΝΤΕΡΟ ΜΠΟΥΟΪΝ̄· ΛΧΟΥΩΖ̄Μ̄ ΔΕ Ν̄ΒΙ ΠΣΩΤΗΡ ΠΕ-  
 ΧΛΑϚ Μ̄ΜΑΡΙΑ ΧΕ ΣΕ· ΟΥΟΝ ΓΑΡ ΝΙΜ ΕΤΝΑΧΙ ΜΠΜΥΣ-  
 ΤΗΡΙΟΝ Ν̄ΤΜ̄ΝΤΕΡΟ ΜΠΟΥΟΕΙΝ ΠΟΥΑ ΠΟΥΑ ΝΑΒΩΚ Ν̄Ϛ-  
 ΚΛΗΡΟΝΟΜΙ ΨΑ ΠΤΟΠΟΣ Ν̄ΤΑϚΧΙ-ΜΥΣΤΗΡΙΟΝ ΨΑΡΟϚ·  
 15 ΑΛΛΑ Ν̄ϚΝΑΣΟΥΝ̄-ΠΣΟΟΥΝ̄ ΔΝ ΜΠΤΗΡ̄Ϛ· ΧΕ ΕΤΒΕ ΟΥ  
 Λ ΝΑΪ ΤΗΡΟΥ ΨΩΠΕ ΕΙΜΗΤΙ Ν̄ϚΣΟΥΝ̄-ΠΩΑΧΕ Ν̄ΟΥΩΤ  
 Ν̄ΤΕ ΠΙΑΤΩΑΧΕ ΕΡΟΪ· ΕΤΕ Ν̄ΤΟϚ ΠΕ ΠΣΟΟΥΝ̄ ΜΠΤΗ-  
 Ρ̄Ϛ· ΛΥΩ ΟΝ Φ̄Λ̄Ν̄ΕΡΩΣ ΔΝΟΚ ΠΕ ΠΣΟΟΥΝ̄ ΜΠΤΗΡ̄Ϛ· <sup>ciζ</sup>  
 ΛΥΩ ΟΝ Μ̄Ν̄ΣΟΜ Ν̄ΣΟΥΝ̄-ΠΩΑΧΕ Ν̄ΟΥΩΤ Ν̄ΤΕ ΠΣΟ-  
 20 ΟΥΝ· ΕΙΜΗΤΙ ΘΕ Ν̄ϚΧΙ Ν̄ΨΟΡ̄Π̄ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤ-  
 ΩΑΧΕ ΕΡΟΪ· ΑΛΛΑ ΡΩΜΕ ΝΙΜ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ Ζ̄Μ̄  
 ΠΟΥΟΕΙΝ ΨΝΑΒΩΚ Ν̄ΒΙ ΠΟΥΑ ΠΟΥΑ Ν̄ϚΚΛΗΡΟΝΟΜΙ ΨΑ  
 ΠΤΟΠΟΣ Ν̄ΤΑϚΧΙ-ΜΥΣΤΗΡΙΟΝ ΨΑΡΟϚ· ΕΤΒΕ ΠΑΪ ΛΙ-  
 ΧΟΟΣ ΕΡΩΤ̄Ν̄ ΜΠΙΟΥΟΕΪΨ ΧΕ ΠΕΤΠΙΣΤΕΥΕ ΕΥΠΡΟ-

and be not angry with me, as I question all things with assurance and *certainly*. Now at this time, my Lord, is the word of the *mystery* of the Ineffable one thing, and the word of the whole knowledge another?"

The *Saviour* answered and said: "Yes, the *mystery* of the Ineffable is one thing and the word of the whole knowledge is another."

But Maria answered again and said to the *Saviour*: "My Lord, bear with me as I question thee and be not angry with me: Now at this time, my Lord, *unless* we live and know the knowledge of the whole word of the Ineffable, will we be unable to *inherit* the Kingdom of the Light?"

The *Saviour* however answered and said to Maria: "Certainly, *for* of everyone who will receive the *mystery* of the Kingdom of the Light, each will go and *inherit* the *place* as far as which he has received *mysteries*. But he will not know the knowledge of the All, why all these things came into existence, *unless* he knows the one word of the Ineffable, which is the knowledge of the All, and again *clearly*: I am the knowledge of the All. And furthermore it is not possible to know the one word of knowledge *unless* he first receives the *mystery*<sup>1</sup> of the Ineffable. But of all men who will receive mysteries in the light, each one will go and *inherit* the *place* as far as which he has received *mysteries*. Concerning this I once said to you: 'He who *believes* a *prophet* | will receive the reward of a *prophet*, and he who

ἡ ἀ 46

<sup>1</sup> (20) unless he first receives the mystery; Till: unless he receives the First Mystery.

ΦΗΤΗΣ ΚΝΑΧΙ ΜΠΒΕΚΕ ΝΟΥΠΡΟΦΗΤΗΣ· ΛΥΩ ΠΕΤΠΙΣ-  
 ΤΕΥΣ ΕΥΔΙΚΑΙΟΣ ΚΝΑΧΙ ΜΠΒΕΚΕ ΝΟΥΔΙΚΑΙΟΣ· ΕΤΕ  
 ΠΑΙ ΠΕ ΧΕ ΠΜΑ ΝΤΑ ΠΟΥΛ ΠΟΥΛ ΧΙ-ΜΥΣΤΗΡΙΟΝ ΨΑ-  
 ΡΟΥ ΕΚΝΑΒΩΚ ΕΡΟΥ· ΠΕΤΧΙ ΕΥΣΟΒΚ ΕΚΝΑΚΛΗΡΟΝΟΜΙ  
 5 ΜΠΜΥΣΤΗΡΙΟΝ ΕΥΣΟΒΚ· ΛΥΩ ΠΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ  
 ΕΥΟΥΟΤΒ ΕΚΝΑΚΛΗΡΟΝΟΜΙ ΝΝΤΟΠΟΣ ΕΥΧΟΣΕ· ΛΥΩ  
 ΠΟΥΛ ΠΟΥΛ ΝΑΩ ΞΜ ΠΕΥΤΟΠΟΣ ΞΡΑΪ ΞΜ ΠΟΥΟΕΙΝ  
 ΝΤΑΜΝΤΕΡΟ· ΛΥΩ ΠΟΥΛ ΠΟΥΛ ΝΑΡ-ΤΕΞΟΥΣΙΑ ΕΝΤΑ-  
 ΞΙΣ ΕΥΠΕΥΕΣΗΤ· ΑΛΛΑ ΝΚΝΑΡ-ΤΕΞΟΥΣΙΑ ΛΗ ΕΒΩΚ ΕΝ- <sup>CIZ</sup> b  
 10 ΤΑΞΙΣ ΕΥΠΕΥΕΣΑΞΕ· ΑΛΛΑ ΕΚΝΑΩ ΞΜ ΠΤΟΠΟΣ ΝΤΕ-  
 ΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ ΝΤΑΜΝΤΕΡΟ· ΕΥΨΟΠ ΞΝ ΟΥ-  
 ΝΟΣ ΝΟΥΟΪΝ ΕΜΝ-ΨΙ ΕΡΟΥ· ΞΙΤΝ ΝΝΟΥΤΕ ΜΝ ΝΑΞΟ-  
 ΡΑΤΟΣ ΤΗΡΟΥ ΛΥΩ ΝΨΩΠΕ ΞΝ ΟΥΝΟΣ ΝΡΑΨΕ ΜΝ  
 ΟΥΝΟΣ ΝΤΕΛΗΛ· ΤΕΝΟΥ ΣΕ ΞΩΨΥ ΣΩΤΜ ΤΑΨΑΧΕ  
 15 ΝΜΜΗΤΝ ΕΥΣΕ ΠΕΟΥ ΝΝΕΤΝΑΧΙ ΞΩΟΥ ΜΠΜΥΣΤΗ-  
 ΡΙΟΝ ΝΤΕ ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΠΕΤΝΑΧΙ ΟΥΝ Μ-  
 ΠΜΥΣΤΗΡΙΟΝ ΜΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΥΜΜΑΥ· ΚΝΑ-  
 ΨΩΠΕ ΞΜ ΠΕΟΥΟΕΨ ΕΥΤΝΗΥ ΕΒΟΛ ΞΜ ΠΣΩΜΑ ΝΘΥ-  
 ΛΗ ΝΝΑΡΧΩΝ· ΣΕΝΗΥ ΝΣΙ ΜΠΑΡΑΛΗΜΠΤΩΡ ΝΕΡΙΝΑΙΟΣ  
 20 ΝΣΕΕΙΝΕ ΝΤΕΨΥΧΗ ΜΠΡΩΜΕ ΕΥΜΜΑΥ ΕΒΟΛ ΞΜ ΠΣΩ-  
 ΜΑ· ΛΥΩ ΤΕΨΥΧΗ ΕΥΜΜΑΥ ΝΑΡ-ΟΥΝΟΣ ΝΨΛΙΣ ΝΟΥ-  
 ΟΕΙΝ ΝΤΟΟΥΟΥ ΝΜΠΑΡΑΛΗΜΠΤΩΡ ΝΕΡΙΝΑΙΟΣ ΛΥΩ  
 ΜΠΑΡΑΛΗΜΠΤΗΣ ΕΥΜΜΑΥ ΝΑΡΞΟΤΕ ΞΗΤΨ ΜΠΟΥΟΕΙΝ Ν- <sup>[CIN]</sup>  
 ΤΕΨΥΧΗ ΕΥΜΜΑΥ· ΛΥΩ ΤΕΨΥΧΗ ΕΥΜΜΑΥ ΣΝΑΒΩΚ  
 25 ΕΥΧΙΣΕ ΝΣΧΩΤΕ ΝΝΤΟΠΟΣ ΤΗΡΟΥ ΝΤΕ ΝΑΡΧΩΝ· ΜΝ  
 ΝΤΟΠΟΣ ΤΗΡΟΥ ΝΤΕ ΝΕΠΡΟΒΟΛΟΥΕ ΜΠΟΥΟΕΙΝ ΛΥΩ

4 MS ΧΙ ΕΥΣΟΒΚ; read ΧΙ-ΜΥΣΤΗΡΙΟΝ ΕΥΣΟΒΚ.

8 MS ΕΝΤΑΞΙΣ; better (ΕΒΩΚ) ΕΝΤΑΞΙΣ.

*believes a righteous man will receive the reward of a righteous man*\*. That is, each one will go to the *place* as far as which he has received *mysteries*. He who receives a small *<mystery>*<sup>1</sup> will *inherit* what is small. And he who receives a superior *mystery* will *inherit* the elevated *places*. And each one will remain in his *place* in the light of my kingdom. And each one will have *authority* over the *ranks* beneath him. *But* he will not have the *authority* to go to the *ranks* above him. *But* he will remain in the *place* of the *inheritance* of the light of my kingdom, being in a great light to which there is no measure among the gods and all the *invisible ones*, and he will be in great joy and great gladness.

Now at this time moreover, hear that I speak with you concerning the glory of those who will receive the *mystery* of the *First Mystery*. *Now* he who will receive the *mystery* of that *First Mystery*, it will happen at the time when he comes forth from the *body* of *matter* of the *archons*, the *erinaioi paralemptores* come to bring forth the *soul* of that man from the *body*. And that *soul* will become a great beam of light in the hands of the *erinaioi paralemptores*, and those *paralemtai* will be afraid at the light of that *soul*. And that *soul* will go to the height and penetrate all the *places* of the *archons* and all the *places* of the *emanations* of the light. And | it will not give an *answer*, nor a *defence*,

\* cf. Mt. 10.41

<sup>1</sup> (4) a small *<mystery>*; Schmidt: a small one.

Ν̄CNA†-ΑΠΟΦΑΣΙC ΑΝ ΟΥΔΕ ΑΠΟΛΟΓΙΑ ΟΥΔΕ CΥΜΒΟ-  
 ΛΟΝ ̄N̄ ΛΑΛΥ Ν̄ΤΟΠΟC Ν̄ΤΕ ΠΟΥΟΙΝ· ΟΥΔΕ ̄N̄ ΛΑΛΥ  
 Ν̄ΤΟΠΟC Ν̄ΤΕ Ν̄ΑΡΧΩΝ· ΑΛΛΑ CΝΑΧΩΤΕ ̄N̄ Ν̄ΤΟΠΟC  
 ΤΗΡΟΥ ΑΥΩ CΝΑΟΥΟΤΒΟΥ ΤΗΡΟΥ· Ν̄CΒΩΚ Ν̄CΡ̄Ρ̄Ρ̄Ο  
 5 ΕΞΡΑΙ ΕΧ̄Ν Ν̄ΤΟΠΟC ΤΗΡΟΥ Μ̄ΠΩΟΡ̄Π̄ Ν̄CΩΤΗΡ· ΖΟ-  
 ΜΟΙΩC ΟΝ ΠΕΤΝΑΧΙ Μ̄ΠΜΕΖCΝΑΥ Μ̄ΜΥCΤΗΡΙΟΝ Ν̄ΤΕ ΠΙ-  
 ΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ· Μ̄Ν ΠΜΕΖΩΟΜ̄Ν̄Τ̄ Μ̄Ν ΠΜΕΖΥΤΟΟΥ  
 ΖΕΩC ΩΑΝΤ̄Χ̄Χ̄Ι Μ̄ΠΜΕΖΜ̄Ν̄ΤCΝΟΟΥC Μ̄ΜΥCΤΗΡΙΟΝ Ν̄ΤΕ  
 ΠΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ· ΕΥΩΑΝΩΩΠΕ ̄N̄ ΠΕΟΥΟΙΩ ΕΤ-  
 10 ΟΥΝΗΥ ΕΒΟΛ ̄N̄ ΠCΩΜΑ Ν̄ΘΥΛΗ Ν̄ΤΕ Ν̄ΑΡΧΩΝ CΕΝΗΥ  
 Ν̄CΙ Μ̄ΠΑΡΑΛΗΜΠ̄ΤΩΡ Ν̄ΕΡΙΝΑΙΟC· Ν̄CΕΕΙΝΕ Ν̄ΤΕΨΥΧΗ [CIN<sup>b</sup>]  
 Μ̄ΠΡΩΜΕ ΕΤ̄Μ̄Μ̄ΑΥ ΕΒΟΛ ̄N̄ ΠCΩΜΑ Ν̄ΘΥΛΗ· ΑΥΩ ΝΕ-  
 ΨΥΧΟΟΥΕ ΕΤ̄Μ̄Μ̄ΑΥ CΕΝΑΡ̄-ΟΥΝΟC Ν̄ΩΛΙC Ν̄ΟΥΟΕΙΝ  
 Ν̄ΤΟΟΤΟΥ Μ̄ΠΑΡΑΛΗΜΠ̄ΤΩΡ Ν̄ΕΡΙΝΑΙΟC· ΑΥΩ Μ̄ΠΑΡΑ-  
 15 ΛΗΜΠ̄ΤΗC ΕΤ̄Μ̄Μ̄ΑΥ CΕΝΑΡ̄ΖΟΤΕ ΖΗΤ̄Χ̄ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΕ-  
 ΨΥΧΗ ΕΤ̄Μ̄Μ̄ΑΥ· ΑΥΩ CΕΝΑCΩΩΜ̄ Ν̄CΕΖΕ ΕΧ̄Μ̄ ΠΕΥΖΟ·  
 ΑΥΩ ΝΕΨΥΧΟΟΥΕ ΕΤ̄Μ̄Μ̄ΑΥ CΕΝΑΖΩΛ ΕΠΧΙCΕ Ν̄ΤΕΥ-  
 ΝΟΥ· Ν̄CΕΟΥΩΤ̄Β̄ Ν̄Ν̄ΤΟΠΟC ΤΗΡΟΥ Ν̄ΤΕ Ν̄ΑΡΧΩΝ·  
 ΑΥΩ ̄N̄ Ν̄ΤΟΠΟC ΤΗΡΟΥ Ν̄ΤΕ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΟΥ-  
 20 ΟΕΙΝ· ΑΥΩ Ν̄CΕΝΑ†-ΑΠΟΦΑΣΙC ΑΝ ΟΥΔΕ ΑΠΟΛΟΓΙΑ  
 ̄N̄ ΛΑΛΥ Ν̄ΤΟΠΟC ΟΥΔΕ CΥΜΒΟΛΟΝ· ΑΛΛΑ ΕCΝΑΧΩΤΕ  
 ̄N̄ Ν̄ΤΟΠΟC ΤΗΡΟΥ· ΑΥΩ Ν̄CΕΟΥΟΤΒΟΥ ΤΗΡΟΥ Ε-  
 ΖΟΥΝ· ΑΥΩ CΕΝΑΡ̄Ρ̄Ρ̄Ο ΕΞΡΑΙ ΕΧ̄Ν Ν̄ΤΟΠΟC ΤΗΡΟΥ Μ̄-  
 ΠΜ̄Ν̄ΤCΝΟΟΥC Ν̄CΩΤΗΡ· ΖΩCΤΕ ΝΕΤΧΙ Μ̄ΠΜΕΖCΝΑΥ CΙΘ̄  
 25 Μ̄ΜΥCΤΗΡΙΟΝ Ν̄ΤΕ ΠΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ CΕΝΑΡ̄Ρ̄Ρ̄Ο

9 MS ΕΤΟΥΝΗΥ; read ΕΤ̄Μ̄Ν̄ΗΥ.

19 MS ̄N̄ Ν̄ΤΟΠΟC; read Ν̄ΤΟΠΟC.

21 MS ΕCΝΑΧΩΤΕ; read CΕΝΑΧΩΤΕ.

*nor a secret sign in any place of the light, nor in any place of the archons, but it will penetrate into all places and it will pass through them all, and go and rule over all the places of the first saviour. Likewise also he who will receive the second mystery of the First Mystery, with the third and the fourth, until he receives the twelfth mystery of the First Mystery, when he reaches the time of his coming forth from the body of matter of the archons, the erinaioi paraleptores come and bring forth the soul of that man from the body of matter. And those souls will become a great beam of light in the hands of the erinaioi paraleptores and those paraleptai will be afraid at the light of that soul and they will be enfeebled and fall upon their faces. And those souls will ascend to the height immediately, and will pass through all the places of the archons and into all the places of the emanations of the light. And they will not give answer or defence in any place, nor a secret sign, but they will penetrate into all places and pass through them all. And they will rule over all the places of the twelve saviours. So that those who receive the second mystery of the First Mystery will rule | over all the places of the second saviour in the*

ΕΞΡΑΪ ΕΧΝ̄ ΝΤΟΠΟΣ ΤΗΡΟΥ ΜΠΜΕΖCΝΑΥ ΝCΩΤΗΡ ΖΡΑΪ  
 ΖΝ̄ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΘΕΙΝ· ΖΟΜΟΙΩC ΟΝ ΝΕΤΧΙ  
 ΜΠΜΕΖΩΜΝΤ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΙΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ  
 ΜΝ̄ ΠΜΕΖΤΟΥ ΜΝ̄ ΠΜΕΖΤΟΥ ΜΝ̄ ΠΜΕΖCΟΟΥ ΖΕΩC  
 5 ΩΑ ΠΜΕΖΜΝΤCΝΟΟΥC ΠΟΥΑ ΠΟΥΑ ΝΑΡΡΡΟ ΕΞΡΑΪ ΕΧΝ̄  
 ΝΤΟΠΟΣ ΤΗΡΟΥ ΜΠCΩΤΗΡ ΝΤΑΧΙ ΜΠΜΥCΤΗΡΙΟΝ ΩΑ-  
 ΡΟC· ΛΥΩ ΠΕΤΝΑΧΙ ΜΠΜΕΖΜΝΤCΝΟΟΥC ΜΜΥCΤΗΡΙΟΝ  
 ΖΙ ΝΕΥΕΡΗΥ ΝΤΕ ΠΙΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΕΤΕ ΝΤΟC ΠΕ  
 ΠΑΥΘΕΝΤΗC ΜΜΥCΤΗΡΙΟΝ· ΠΑΪ ΕΤΩΑΧΕ ΝΜΜΗΤΝ̄ ΕΤ-  
 10 ΒΗΗΤC· ΛΥΩ ΠΕΤΝΑΧΙ ΟΥΝ ΜΠΜΝΤCΝΟΟΥC ΜΜΥC-  
 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΑΪ ΕΤΗΠ ΕΠΙΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ·  
 ΕCΩΑΝΕΙ ΕΒΟΛ ΖΜ̄ ΠΚΟCΜΟC CΝΑΧΩΤΕ ΝΝΤΟΠΟC ΤΗ-  
 ΡΟΥ ΝΤΕ ΝΑΡΧΩΝ ΜΝ̄ ΝΤΟΠΟC ΤΗΡΟΥ ΝΤΕ ΠΟΥΘΕΙΝ  
 ΕCΟ ΝΟΥΝΟC ΝΑΠΟΡΡΟΙΑ ΝΤΕ ΠΟΥΟΪΝ· ΛΥΩ ΟΝ CΝΑΡ- <sup>ciē</sup> b  
 15 ΡΡΟ ΕΞΡΑΪ ΕΧΝ̄ ΝΤΟΠΟC ΤΗΡΟΥ ΜΠΜΝΤCΝΟΟΥC ΝCΩ-  
 ΤΗΡ· ΑΛΛΑ ΝCΕΝΑΩΩΩΑ ΔΝ̄ ΜΝ̄ ΝΕΤΧΙ ΜΠΜΥCΤΗΡΙΟΝ  
 ΝΟΥΩΤ ΜΠΙΑΤΩΑΧΕ ΕΡΟC· ΑΛΛΑ ΠΕΤΝΑΧΙ ΝΜΜΥCΤΗ-  
 ΡΙΟΝ ΕΤΜΜΑΥ CΝΑCΩ ΖΝ̄ ΝΤΑΧΙC ΕΤΜΜΑΥ ΕΒΟΛ ΧΕ  
 CΕΟΥΟΤΒ· ΛΥΩ CΝΑCΩ ΖΝ̄ ΝΤΑΧΙC ΜΠΜΝΤCΝΟΟΥC  
 20 ΝCΩΤΗΡ:

ΛCΩΩΠΕ ΝΤΕΡΕ ΙC ΟΥΩ ΕCΧΩ ΝΝΕΪΩΑΧΕ ΕΝΕC-  
 ΜΑΘΗΤΗC ΔCΕΙ' ΕΘΗ ΝCΙ ΜΑΡΙΑ ΤΜΑΓΔΑΛΛΗΝΗ ΔCΤΠΙ  
 ΕΝΟΥΕΡΗΤΕ ΝΙC ΠΕΧΑC ΧΕ ΠΑΧΟΕΙC CΙ ΖΑΡΟΪ ΛΥΩ  
 ΜΠΡCΩΝΤ̄ ΕΡΟΪ ΕΪΩΙΝΕ ΜΜΟΚ· ΑΛΛΑ ΝΑ ΝΑΝ ΠΑΧΟΕΙC  
 25 ΛΥΩ ΝΓCΩΛΠ̄ ΝΑΝ ΕΒΟΛ ΝΖΩΒ ΝΙΜ ΕΤΝΝΑΩΙΝΕ Ν-

16 MS ΝCΕΝΑΩΩΩΑ; better ΝCΕΝΑΩΩΩ.

*inheritances* of the light. Likewise of those who receive the third *mystery* of the First *Mystery* with the fourth, and the fifth and the sixth, *until* the twelfth, each one will rule over all the *places* of the *saviour* as far as whom he has received *mysteries*. And he who will receive the twelfth *mystery* together with the First *Mystery*, this is the *authentic mystery* of which I have spoken to you. And he who will *now* receive that twelfth *mystery* which belongs to the First *Mystery*, when he comes forth from the *world*, he will penetrate all the *places* of the *archons* and all the *places* of the light, being a great *outpouring* of light. And furthermore he will rule over all the *places* of the twelve *saviours*. But they will not be equal with those that receive the one *mystery* of the Ineffable. But he who will receive that *mystery* will remain in those *ranks* because they are superior, and he will remain in the *ranks* of the twelve *saviours*.”

98. It happened when Jesus finished saying these words to his *disciples*, Maria Magdalene came forward, she kissed the feet of Jesus, she said: “My Lord, bear with me and be not angry with me for questioning thee, *but* have mercy on us, my Lord, and reveal to us all things which we will question. | Now at this time, my Lord, *how* does the First

CΩΟΥ· ΤΕΝΟΥ ΘΕ ΠΑΧΘΕΙC ΠΩC ΠΩΟΡΠ̄ ΜΜΥCΤΗ-  
 ΡΙΟΝ ΟΥΝΤΑϸ ΜΜΑΥ ΜΜΝΤCΝΟΟΥC ΜΜΥCΤΗΡΙΟΝ· ΠΙ-  
 ΑΤΩΑΧΕ ΕΡΟϸ ΟΥΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ ΠΕΤΝΤΑϸ· Αϸ-  
 ΟΥΩΦΒ̄ ΝΓΙ ΙC ΠΕΧΑϸ ΝΑC· ΧΕ ΟΥΜΥCΤΗΡΙΟΝ ΝΟΥ-  
 5 ΩΤ ΜΕΝΤΟΙΓΕ ΠΕΤΝΤΑϸ· ΑΛΛΑ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ [Cκ]  
 ΧΕΙΡΕ ΝΩΟΜΝΤ̄ ΜΜΥCΤΗΡΙΟΝ ΕΠΙΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ  
 ΠΕ· ΑΛΛΑ ΟΥΕΤ ΠΤΥΠΟC ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ· ΑΥΩ  
 ΟΝ ΩΑϸΡ̄-ϸΟΥ ΜΜΥCΤΗΡΙΟΝ ΕΥΑ ΝΟΥΩΤ ΟΝ ΠΕ· ΑΛΛΑ  
 ΟΥΕΤ ΠΤΥΠΟC ΜΠΟΥΑ ΠΟΥΑ· ΖΩCΤΕ ΠΕΙϸΟΥ ΜΜΥC-  
 10 ΤΗΡΙΟΝ ΕΥΩΗΩ ΜΝ ΝΕΥΕΡΗΥ ΖΡΑΙ ΖΝ ΠΜΥCΤΗΡΙΟΝ  
 ΝΤΜΝΤΕΡΟ ΖΡΑΙ ΖΝ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ· ΑΛΛΑ  
 ΟΥΕΤ ΠΤΥΠΟC ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ· ΑΥΩ ΤΕΥ-  
 ΜΝΤΕΡΟ CΟΥΟΤΒ̄ ΑΥΩ CΧΟCΕ ΕΤΜΝΤΕΡΟ ΤΗΡC Μ-  
 ΠΜΝΤCΝΟΟΥC ΜΜΥCΤΗΡΙΟΝ ΖΙ ΝΕΥΕΡΗΥ ΝΤΕ ΠΩΟΡΠ̄  
 15 ΜΜΥCΤΗΡΙΟΝ· ΑΛΛΑ ΝCΕΩΗΩ ΑΝ ΖΝ ΤΜΝΤΕΡΟ ΜΠΙ-  
 ΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΖΝ  
 ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΖΟΜΟΙΩC ΟΝ ΠΩΟΜΝΤ̄ ΜΜΥC-  
 ΤΗΡΙΟΝ· ΝCΕΩΗΩ ΑΝ ΖΩΟΥ ΖΡΑΙ ΖΝ ΤΜΝΤΕΡΟ ΕΤΖΜ  
 ΠΟΥΟΕΙΝ· ΑΛΛΑ ΟΥΕΤ ΠΤΥΠΟC ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ·  
 20 ΑΥΩ ΝΤΟΟΥ ΖΩΟΥ ΟΝ ΝCΕΩΗΩ ΑΝ ΖΝ ΤΜΝΤΕΡΟ ΜΝ [Cκ<sup>b</sup>]  
 ΠΙΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ ΝΤΕ ΠΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΖΡΑΙ  
 ΖΝ ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΑΥΩ ΟΥΕΤ ΠΤΥΠΟC ΟΝ Μ-  
 ΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΜΠΩΟΜΝΤ̄ ΑΥΩ ΠΤΥΠΟC ΜΠΕ-

5 ἸΑ in upper right-hand margin at end of quire.

15 MS Μπιωορπ̄; Schmidt: read ΜΝ πωορπ̄.

18 MS ΕΤΖΜ πουοειν; better Μπουοειν.

*Mystery* possess twelve *mysteries* (and) the Ineffable possesses one *mystery*?"

Jesus answered and said to her: "Certainly it possesses one *mystery*, but that *mystery* makes three *mysteries* to be one *mystery*<sup>1</sup>, but the *type* of each one of them is different. And furthermore it makes five *mysteries* to be one also, but the *type* of each one is different, so that these five *mysteries* are equal with one another in the *mystery* of the kingdom in the *inheritances* of the light. But the *type* of each one of them is different. And their kingdom is superior and more elevated than the whole kingdom of the twelve *mysteries* of the First *Mystery* together, but they are not equal in the kingdom <with the one *mystery*><sup>2</sup> of the First *Mystery* in the Kingdom of the Light.

Likewise also, the three *mysteries* are not equal in the Kingdom of the Light, but the *type* of each of them is different. And they themselves also are not equal in the kingdom with the one *mystery* of the First *Mystery* in the Kingdom of the Light. And furthermore the *type* of each one of the three and the *type* of the | *pattern* of each one

<sup>1</sup> (6) that *mystery* makes three *mysteries* to be one *mystery*; Schmidt: that *mystery* makes three *mysteries*, although it is the one *mystery* (see 338.8).

<sup>2</sup> (15) <with the one *mystery*>; MS of the first *mystery*; Schmidt emends to: with the first *mystery*.



ΣΧΗΜΑ ΜΠΟΥΛ ΠΟΥΛ ΜΜΟΟΥ ΣΕΩΒΕΙΛΕΙΤ ΕΝΕΥΕΡΗΥ·  
 ΠΩΟΡΠ ΜΕΝ ΕΚΩΛΑΧΩΚ ΕΒΟΛ ΜΠΕΦΜΥΣΤΗΡΙΟΝ 21  
 ΝΕΦΕΡΗΥ ΛΥΩ ΝΓΑΖΕΡΑΤΚ ΝΓΧΟΚΨ ΕΒΟΛ ΚΑΛΩΣ 2Ν  
 ΝΕΦΣΧΗΜΑ ΤΗΡΟΥ ΨΑΚΕΙ ΕΒΟΛ 2Μ ΠΕΚΣΩΜΑ ΝΤΕΥ-  
 5 ΝΟΥ· ΝΓΡ-ΟΥΝΟΣ ΝΨΛΙΣ ΝΟΥΟΕΙΝ [ΝΑΠΟΡΡΟΙΑ]· ΝΓ-  
 ΧΩΤΕ ΝΤΟΠΟΣ ΝΙΜ ΝΤΕ ΝΑΡΧΩΝ ΜΝ ΝΤΟΠΟΣ ΤΗΡΟΥ  
 ΝΤΕ ΠΟΥΟΕΙΝ ΕΥΟ Ν2ΟΤΕ ΤΗΡΟΥ 2ΗΤΨ ΜΠΟΥΟΕΙΝ  
 ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ· 2ΕΩΣ ΨΑΝΤΨΒΩΚ ΕΠΤΟΠΟΣ Ν-  
 ΤΕΣΜΝΤΕΡΟ· ΠΜΕ2ΣΝΑΥ 2ΩΩΨ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΙ-  
 10 ΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΚΩΛΑΧΩΚ ΕΒΟΛ ΜΠΕΦΜΥΣΤΗ-  
 ΡΙΟΝ ΚΑΛΩΣ 2Ν ΝΕΦΣΧΗΜΑ ΤΗΡΟΥ· ΠΡΩΜΕ 6Ε ΕΤΝΑ-  
 ΧΩΚ ΕΒΟΛ ΜΠΕΦΜΥΣΤΗΡΙΟΝ· ΕΨΩΛΑΧΩ ΜΠΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤΜΜΑΥ Ε2ΡΑΙ ΕΧΝ ΤΑΠΕ ΝΡΩΜΕ ΝΙΜ ΕΤΝΗΥ  
 ΕΒΟΛ 2Μ ΠΣΩΜΑ· ΛΥΩ ΝΨΧΟΟΨ Ε2ΡΑΙ ΕΠΕΦΜΑΛΧΕ  
 15 ΣΝΑΥ ΕΨΩΠΕ ΜΕΝ ΠΡΩΜΕ ΕΤΝΗΥ ΕΒΟΛ 2Μ ΠΣΩΜΑ  
 ΕΛΨΧΙ-ΜΥΣΤΗΡΙΟΝ ΝΚΕΣΟΠ· ΛΥΩ ΨΟ ΜΜΕΤΟΧΟΣ Ε-  
 2ΟΥΝ ΕΨΩΛΧΕ ΝΤΑΛΛΗΘΙΑ· 2ΑΜΗΝ †ΧΩ ΜΜΟΣ ΕΡΩΤΝ  
 ΧΕ ΠΡΩΜΕ ΕΤΜΜΑΥ ΕΨΩΛΝΕΙ' ΕΒΟΛ 2Μ ΠΣΩΜΑ ΝΘΥ-  
 ΛΗ· ΤΕΨΥΧΗ ΝΑΡ-ΟΥΝΟΣ ΝΑΠΟΡΡΟΙΑ ΝΟΥΟΕΙΝ· ΝΨ-  
 20 ΧΩΤΕ ΝΤΟΠΟΣ ΝΙΜ 2ΕΩΣ ΨΑΝΤΨΒΩΚ ΕΤΜΝΤΕΡΟ Μ-  
 ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΕΨΩΠΕ ΔΕ ΝΤΟΨ ΠΡΩΜΕ ΕΤ-  
 ΜΜΑΥ ΜΠΨΧΙ-ΜΥΣΤΗΡΙΟΝ· ΛΥΩ ΝΨΟ ΜΜΕΤΟΧΟΣ ΔΝ  
 ΕΝΨΑΧΕ ΝΤΑΛΛΗΘΙΑ· ΨΑΡΕ ΠΕΤΧΩΚ ΕΒΟΛ ΜΠΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤΜΜΑΥ· ΕΨΩΛΑΧΩ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ

5 omit ΝΑΠΟΡΡΟΙΑ.

12 ΪΕ in upper left-hand margin at beginning of quire.

of them is different from the other. The first (mystery of the First Mystery) *indeed*, if thou completest its *mystery* with its others and standest and completest it *well* in all its *patterns*, thou comest forth from thy *body* immediately, thou becomest a great beam of light, and dost penetrate all *places* of the *archons* and all *places* of the light. And they are all in fear at the light of that *soul* until it goes to the *place* of its kingdom. The second *mystery* of the First *Mystery* moreover, if thou completest its *mystery* *well* in all its *patterns* — now the man who will complete its *mystery*, if he says that *mystery* over the head of any man who comes forth from the *body* and says it into his two ears, when *indeed* the man who comes forth from the *body* has received *mysteries* for a second time and he is a *partaker* of the word of *truth*, *truly* I say to you: that man when he comes forth from the *body* of *matter*, his *soul* will become a great *outpouring* of light. And it will penetrate every *place* until it goes to the kingdom of that *mystery*. *But* if that man has not received *mysteries* and he is not a *partaker* of the words of *truth* — when he who completes that *mystery* says that *mystery* | over the head of the man who comes forth from

εἰραῖ ἐχῆν τληε ἄπρωμε εἰτηνῆ εβολ ἄμ πσωμα·  
 παῖ ετε ἄπῆχι-μῆστηριον ἄτε ποῦοειν λῆω ἐνῆ-  
 κοινῶνι ἄν ἐνῶαξε ἄταλληῶια· ἄμην ἄχῶ ἄμοσ <sup>СКЛ</sup>  
 5 ἐρωτῆν χε πρωμε εἰτῆμαῆ εῆῶαγει' εβολ ἄμ πσω-  
 μα· μεῆκρине ἄμοῆ ἄν ἄλλῆ ἄτοπος ἄτε ἄαρχῶν·  
 οῆδε ἄσενῶκολλαξε ἄμοῆ ἄν ἄν ἄλλῆ ἄτοπος·  
 οῆδε ἄπκῶστ ἄλῶω εροῆ ἄν εβολ ἄμ πνωσ ἄ-  
 μῆστηριον ἄτε πιατῶαξε εροῆ εἰῶοοπ ἄμῆμαῆ·  
 λῆω σενῶσποῆαξε ἄν οῆβειν ἄσεταιῆ εἰτοοτοῆ  
 10 ἄνεῆρηῆ ἄσεῆμμε ἄμοῆ κατῆ τοπος λῆω κατῆ  
 ταῆις ῆεωσ ῶαντοῆχῆτῆ εραῆτῆ ἄτπαρῆενοσ ἄ-  
 ποῆοειν· ερε ἄτοπος τηροῆ ο ἄῆοτε ῆηῆ ἄ-  
 πμῆστηριον ἄν πῆαειν ἄτῆνῆτερο ἄπιατῶαξε εροῆ  
 παῖ εἰῶοοπ ἄμῆμαῆ λῆω εῆῶανῆτῆ εραῆτῆ ἄτπαρ-  
 15 ῆενοσ ἄποῆοειν· τπαρῆενοσ ἄποῆοειν ἄναῆ  
 εἰπῆαειν ἄπμῆστηριον ἄτῆνῆτερο ἄπιατῶαξε εροῆ <sup>СКВ</sup>  
 εῆῶοοπ ἄμῆμαῆ· ῶασῆῶπῆρε ἄσι τπαρῆενοσ ἄποῆ-  
 οειν λῆω ῶασῆοκῆμαξε ἄμοῆ· ἄλλῆ μεστρεῆχῆτῆ  
 εἰποῆοειν ῶανῆῆχῶκ εβολ ἄτπολιῆια τηῆσ ἄποῆ-  
 20 οειν ἄτε πμῆστηριον εἰτῆμαῆ ετε ἄῆ ἄε ἄῆαῆια  
 ἄταποταῆη ἄπκοσμοσ· λῆω ἄν ῆῆη τηῆσ εἰτῆ-  
 ῆηῆ· ῶαρε τπαρῆενοσ ἄποῆοειν ῶασῆφραῆιξε ἄ-  
 μοῆ ἄν οῆσφραῆις εσοῆοῆε ετε ταῖ τε· ἄστρεῆ-  
 νοῆῆ ἄμ πῆεβοτ πῆεβοτ εἰταῆει εβολ ἄμ πσωμα  
 25 ἄῆῆη ἄῆηῆ εῆσῶμα εῆῆῆ-ῆικῆιοσ παῖ εῆῆῆε  
 ἄτῆνῆτῆνοῆτε ἄταλληῶια ἄν ἄμῆστηριον εἰῆοσε

14 MS εῆῶανῆτῆ: read εῆῶανῆτῆ.

the *body*, who has not received *mysteries* of the light and  
 has not *partaken* of the words of *truth* — *truly* I say to you :  
 that man when he comes forth from the *body* will not be  
*judged* in any *place* of the *archons*, nor will he be *punished*  
 in any *place*, nor will the fire touch him as a result of the  
 great *mystery* of the Ineffable which is with him. And it will  
 be *effected with speed* that he be passed by hand from one to  
 another, and guided *from place to place* and *from rank to*  
*rank*, until he be brought before the *Virgin* of the Light.  
 And all the *places* are in fear at the *mystery* and the sign  
 of the Kingdom of the Ineffable which is with him. And  
 when he is brought before the *Virgin* of the Light, the  
*Virgin* of the Light will see the sign of the *mystery* of the  
 Kingdom of the Ineffable which is with him. The *Virgin*  
 of the Light will marvel and she will *examine* him, but she  
 will not cause him to be brought to the light until he com-  
 pletes the whole *life course* of the light of that *mystery*,  
 namely the *purifications* of the *renunciation* of the world  
 with all the *matter* within it. The *Virgin* of the Light *seals*  
 him with a superior *seal* which is this : in whatever month  
 he came forth from the *body* she causes him to be cast into  
 a *body*, that he may become *righteous* and find *true* God-  
 hood and the elevated *mysteries*, | and *inherit* them and

ΝΗΚΛΗΡΟΝΟΜΙ ΜΗΜΟΟΥ ΛΥΩ ΝΗΚΛΗΡΟΝΟΜΙ ΜΠΟΥΟΕΙΝ  
 ΝΩΛΕΝΕΣ· ΕΤΕ ΤΑΙ ΤΕ ΤΑΩΡΕΑ ΜΠΜΕΣΝΑΥ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΝΤΕ ΠΙΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΙΑΤΩΛΧΕ  
 ΕΡΟΧ· ΠΜΕΣΩΟΜΝΤ ΖΩΩΧ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΙΑΤ- [СКБ<sup>b</sup>]  
 5 ΩΛΧΕ ΕΡΟΧ ΕΤΜΜΑΥ· ΠΡΩΜΕ ΜΕΝ ΕΤΝΑΧΩΚ ΕΒΟΛ  
 ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΟΥΜΟΝΟΝ ΧΕ ΕΦΩΛΝΕΙ' ΕΒΟΛ  
 ΖΜ ΠΣΩΜΑ ΕΦΝΑΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ ΜΠΜΥΣΤΗΡΙΟΝ  
 ΑΛΛΑ ΕΦΩΛΝΤΑΜΙΟ ΜΠΜΥΣΤΗΡΙΟΝ ΝΗΧΟΚΗ ΕΒΟΛ ΜΝ  
 ΝΕΦΣΧΗΜΑ ΤΗΡΟΥ ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΕΦΩΛΝΕΙΡΕ ΜΠΜΥΣ-  
 10 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΗΧΟΚΗ ΕΒΟΛ ΚΑΛΩΣ· ΛΥΩ ΝΗΟΝΟ-  
 ΜΑΖΕ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΕΧΝ ΟΥΡΩΜΕ ΕΦΝΗΥ Ε-  
 ΒΟΛ ΖΜ ΠΣΩΜΑ ΕΛΗΣΟΥΝ-ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΠΑΙ  
 ΕΛΗΣΩΣΚ Η ΜΜΟΝ ΝΤΟΧ ΜΠΠΩΣΚ· ΠΑΙ ΕΤΩΟΟΠ' ΖΝ ΝΚΟ-  
 ΛΛΣΙΣ ΕΤΝΑΩΤ ΝΤΕ ΝΑΡΧΩΝ· ΛΥΩ ΜΝ ΝΕΥΚΡΙΣΙΣ ΕΤ-  
 15 ΝΑΩΤ ΜΝ ΝΕΥΚΩΣΤ ΕΥΩΟΒΕ· ΖΑΜΗΝ †ΧΩ ΜΜΟΣ ΝΗ-  
 ΤΝ ΧΕ ΠΡΩΜΕ ΕΝΤΑΧΕΙ ΕΒΟΛ ΖΜ ΠΣΩΜΑ ΕΥΩΛΑΝΟΝΟ-  
 ΜΑΖΕ ΜΠΕΙΜΥΣΤΗΡΙΟΝ ΕΤΒΗΗΤΗ· ΣΕΝΑΣΠΟΥΔΑΖΕ ΤΑ-  
 ΧΥ ΝΣΕΠΟΟΝΕΧ ΕΒΟΛ· ΝΣΕΤΑΛΛΗ ΕΤΟΟΤΟΥ ΝΝΕΥΕΡΗΥ СКГ<sup>r</sup>  
 ΖΕΩΣ ΩΑΝΤΟΥΧΙΤΗ ΕΡΑΤΣ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ·  
 20 ΛΥΩ ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ ΝΑΣΦΡΑΓΙΖΕ ΜΜΟΧ ΖΝ ΟΥ-  
 ΣΦΡΑΓΙΣ ΕΣΟΥΟΤΒ ΕΤΕ ΤΑΙ ΤΕ· ΛΥΩ ΖΜ ΠΙΕΒΟΤ ΠΙΕΒΟΤ  
 ΣΝΑΤΡΕΥΝΟΧΗ ΕΠΣΩΜΑ ΝΔΙΚΑΙΟΣ ΠΑΙ ΕΤΝΑΣΙΝΕ ΝΤ-  
 ΜΝΤΝΟΥΤΕ ΝΤΑΛΛΗΘΙΑ ΜΝ ΠΜΥΣΤΗΡΙΟΝ ΕΤΟΥΟΤΒ ΝΗ-  
 ΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΤΑΙ ΘΕ ΟΥΝ ΤΕ  
 25 ΤΑΩΡΕΑ ΜΠΜΕΣΩΟΜΝΤ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΙΑΤΩΛΧΕ  
 ΕΡΟΧ· ΤΕΝΟΥΘΕ ΟΥΟΝ ΝΙΜ ΠΕΤΝΑΧΙ ΕΒΟΛ ΖΜ ΠΤΟΥ Μ-  
 ΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΙΑΤΩΛΧΕ ΕΡΟΧ· ΠΑΙ ΕΦΩΛΝΕΙ' ΕΒΟΛ

*inherit* the eternal light. This is the *gift* of the second *mystery* of the First *Mystery* of the Ineffable.

Moreover the third *mystery* of that Ineffable — the man *indeed* who will complete that *mystery* will *not only inherit* the kingdom of the *mystery* when he comes forth from the *body*, but when he accomplishes the *mystery* and completes it with all its *patterns*, that is to say, when he performs that *mystery* and completes it *well*, and he *invokes* that *mystery* over a man who has known that *mystery* as he comes forth from the *body* — whether he has delayed *or* rather whether he has not delayed — who is in the severe *punishments* of the *archons* and in their harsh *judgments* and their various fires<sup>1</sup> — *truly* I say to you: it will be *effected with speed* that the man who has come forth from the *body*, on behalf of whom this *mystery* has been *invoked*, will be removed and be passed *quickly* from one to another *until* he is taken before the *Virgin* of the Light. And the *Virgin* of the Light will *seal* him with a superior *seal* which is this: in whatever month <he came forth> she will cause him to be cast into the *righteous body* which will find *true* Godhood and the superior *mystery*, and *inherit* the Kingdom of the Light. This *now* is the *gift* of the third *mystery* of the Ineffable.

Now at this time everyone who will receive from the five *mysteries* of the Ineffable — when he comes forth | from

<sup>1</sup> (15) various fires; Till: dreadful fires.

2M ΠCΩΜΑ ΝΨΚΛΗΡΟΝΟΜΙ ΩΔ ΠΤΟΠΙΟC ΜΠΜΥCΤΗΡΙΟΝ  
 ΕΤΜΜΑΥ ΑΥΩ ΤΜΝΤΕΡΟ ΜΠΤΟΥ ΜΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ  
 CΟΥΟΤΒ ΕΤΜΝΤΕΡΟ ΜΠΜΝΤCΝΟΟΥC ΜΜΥCΤΗΡΙΟΝ  
 ΝΤΕ ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΑΥΩ CΟΥΟΤΒ ΕΜΥCΤΗ-  
 5 ΡΙΟΝ ΝΙΜ ΕΠΙΕΥΕCΗΤ· ΑΛΛΑ ΠΤΟΥ ΜΜΥCΤΗΡΙΟΝ ΕΤ-  
 ΜΜΑΥ ΝΤΕ ΠΑΤΩΑΧΕ ΕΡΟC· CΕΩΗΩ ΜΝ ΝΕΥΕΡΗΥ <sup>CKP</sup><sup>b</sup>  
 ΖΡΑΪ 2N ΤΕΥΜΝΤΕΡΟ· ΑΛΛΑ ΝCΕΩΗΩ ΑΝ ΜΝ ΠΩΟΜΝΤ  
 ΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΑΤΩΑΧΕ ΕΡΟC· ΠΕΤΧΙ ΖΩΩC  
 ΕΒΟΛ 2M ΠΩΟΜΝΤ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΑΤΩΑΧΕ ΕΡΟC·  
 10 ΕCΩΑΝΕΙ ΟΝ ΕΒΟΛ 2N CΩΜΑ CΝΑΚΛΗΡΟΝΟΜΙ ΩΔ ΤΜΝΤ-  
 ΕΡΟ ΜΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΑΥΩ ΠΩΟΜΝΤ ΜΜΥC-  
 ΤΗΡΙΟΝ ΕΤΜΜΑΥ CΕΩΗΩ ΜΝ ΝΕΥΕΡΗΥ ΖΡΑΪ 2N ΤΜΝΤ-  
 ΕΡΟ· ΑΥΩ CΕΟΥΟΤΒ ΑΥΩ CΕΧΟCΕ ΕΠΤΟΥ ΜΜΥCΤΗ-  
 ΡΙΟΝ ΝΤΕ ΠΑΤΩΑΧΕ ΕΡΟC ΖΡΑΪ 2N ΤΜΝΤΕΡΟ· ΑΛΛΑ  
 15 ΝCΕΩΗΩ ΑΝ ΜΝ ΠΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ ΝΤΕ ΠΑΤΩΑΧΕ  
 ΕΡΟC· ΠΕΤΧΙ ΖΩΩC ΜΠΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ ΝΤΕ ΠΑ-  
 ΤΩΑΧΕ ΕΡΟC· CΝΑΚΛΗΡΟΝΟΜΙ ΜΠΤΟΠΙΟC ΝΤΜΝΤΕΡΟ  
 ΤΗΡC ΚΑΤΑ ΘΕ ΝΤΑΪΟΥΩ ΕΪΧΩ ΕΡΩΤΝ ΜΠΕCΕΟΥ  
 ΤΗΡC ΝΚΕCΟΠ· ΑΥΩ ΟΥΟΝ ΝΙΜ ΕΤΝΑΧΙ ΜΠΜΥCΤΗΡΙΟΝ  
 20 ΕΤ2N ΠΕΧΩΡΗΜΑ ΜΠΤΗΡC ΜΠΑΤΩΑΧΕ ΕΡΟC· ΜΝ ΝΚΕ-  
 ΜΥCΤΗΡΙΟΝ ΤΗΡΟΥ ΕΤ2ΟΛC 2N ΜΜΕΛΟC ΜΠΑΤΩΑΧΕ <sup>[CKΛ]</sup>  
 ΕΡΟC· ΝΑΪ ΕΤΕ ΜΠΑΤΩΑΧΕ ΝΜΜΗΤΝ ΕΤΒΗΠΤΟΥ ΜΝ  
 ΠΕΥCΩΡ ΕΒΟΛ ΜΝ ΘΕ ΕΤΟΥΑΖΕΡΑΤΟΥ ΜΜΟC ΑΥΩ ΜΝ  
 ΠΤΥΠΟC ΜΠΟΥΑ ΠΟΥΑ ΝΘΕ ΕΤCΟ ΜΜΟC ΑΥΩ ΧΕ ΕΤ-  
 25 ΒΕ ΟΥ ΑΥΜΟΥΤΕ ΕΡΟC ΧΕ ΠΑΤΩΑΧΕ ΕΡΟC· Η ΕΤΒΕ  
 ΟΥ ΑΧΑΖΕΡΑΤC ΕCΠΟΡΩ ΕΒΟΛ ΜΝ ΝΕCΜΕΛΟC ΤΗΡΟΥ·

2 ΑΥΩ . . . ΕΤΜΜΑΥ written below in margin.

25 ΡΟC in margin after ΑΤΩΑΧΕ: Π C in margin before ΤΒC.

the *body* he *inherits* as far as the *place* of that *mystery*. And  
 the kingdom of these five *mysteries* is superior to the king-  
 dom of the twelve *mysteries* of the First *Mystery*, and it  
 is superior to every *mystery* below it. *But* these five *mysteries*  
 of the Ineffable are equal with one another in their kingdom.  
*But* they are not equal with the three *mysteries* of the  
 Ineffable. Moreover he who receives from the three *mysteries*  
 of the Ineffable when he comes forth from the *body*, he will  
*inherit* as far as the kingdom of that *mystery*. And these  
 three *mysteries* are equal with one another in the kingdom.  
 And they are superior to, and more elevated than, the five  
*mysteries* of the Ineffable in the kingdom. *But* they are not  
 equal with the one *mystery* of the Ineffable. Moreover he  
 who receives the one *mystery* of the Ineffable will *inherit*  
 the *place* of the whole kingdom, as I have already on another  
 occasion told you of his whole glory.

And everyone who will receive the *mystery* which is in the  
*space* of the whole of the Ineffable, with all the other  
*mysteries* which are united in the *members* of the Ineffable  
 — about these I have not yet spoken to you, and about  
 their distribution and the manner of their setting up and the  
*type* of each one, how it is and why it was called the  
 Ineffable, or why it stood spread out with all its *members*, |

ΛΥΩ ΧΕ ΟΥΝ ΟΥΗΡ ΜΜΕΛΟΣ ΩΟΟΠ ΖΡΑΪ ΝΖΗΤΨ ΜΝ  
 ΝΕΧΟΙΚΟΝΟΜΙΑ ΤΗΡΟΥ ΝΑΪ ΝΨΝΑΧΟΟΥ ΕΡΩΤΝ ΑΝ ΤΕ-  
 ΝΟΥ ΑΛΛΑ ΕΪΩΑΝΝΟΥ (ΕΧΩ) ΕΡΩΤΝ ΜΠΣΩΡ ΕΒΟΛ ΜΠ-  
 ΤΗΡΨ ΨΝΑΧΟΟΥ ΕΡΩΤΝ ΤΗΡΟΥ ΚΑΤΑ ΟΥΑ ΟΥΑ· ΧΕ  
 5 ΝΕΧΩΡ ΓΑΡ ΕΒΟΛ ΜΝ ΤΕΧΘΙΝΩΑΧΕ ΕΡΟΨ ΝΘΕ ΕΤΨΟ  
 ΜΜΟΣ ΜΝ ΠΣΩΡΧ ΝΝΕΧΜΕΛΟΣ ΤΗΡΟΥ ΕΥΗΠ ΕΤΟΙΚΟ-  
 ΝΟΜΙΑ ΜΠΙΟΥΑ ΝΟΥΩΤ ΠΝΟΥΤΕ ΝΤΑΛΗΘΙΑ ΝΑΤΝΡΑΤΨ·  
 ΠΤΟΠΟΣ ΘΕ ΕΤΕΡΕ ΠΟΥΑ ΠΟΥΑ ΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΩΑ-  
 ΡΟΨ ΖΡΑΪ ΨΜ ΠΕΧΩΡΗΜΑ ΜΠΙΑΤΩΑΧΕ ΕΡΟΨ· ΨΝΑΚΛΗ-  
 10 ΡΟΝΟΜΙ ΩΑ ΠΤΟΠΟΣ ΝΤΑΨ[ΑΡ]ΧΙ ΩΑΡΟΨ· ΛΥΩ ΝΑ- [σκα<sup>b</sup>]  
 ΠΤΟΠΟΣ ΤΗΡΨ ΜΠΕΧΩΡΗΜΑ ΜΠΙΑΤΩΑΧΕ ΕΡΟΨ· ΜΕΨΨ-  
 ΑΠΟΦΑΣΙΣ ΚΑΤΑ ΤΟΠΟΣ ΟΥΔΕ ΜΕΨΨ-ΑΠΟΛΟΓΙΑ ΟΥ-  
 ΔΕ ΜΕΨΨ-ΣΥΜΒΟΛΟΝ· ΖΕΝΑΤΣΥΜΒΟΛΟΝ ΓΑΡ ΝΕ ΛΥΩ  
 ΜΝΤΟΥ-ΠΑΡΑΛΗΜΠΤΩΡ ΜΜΑΨ· ΑΛΛΑ ΩΑΨΧΩΤΕ ΝΝ-  
 15 ΤΟΠΟΣ ΤΗΡΟΥ ΩΑΝΤΟΥΒΩΚ ΕΠΤΟΠΟΣ ΝΤΜΝΤΕΡΟ Μ-  
 ΠΜΥΣΤΗΡΙΟΝ ΝΤΑΨΧΙΤΨ· ΖΟΜΟΙΩΣ ΟΝ ΝΕΤΝΑΧΙ-ΜΥΣ-  
 ΤΗΡΙΟΝ ΨΜ ΠΜΕΨΣΝΑΨ ΝΧΩΡΗΜΑ ΜΝΤΟΥ-ΑΠΟΦΑΣΙΣ Μ-  
 ΜΑΨ ΟΥΔΕ ΑΠΟΛΟΓΙΑ ΖΕΝΑΤΣΥΜΒΟΛΟΝ ΓΑΡ ΝΕ ΨΜ  
 ΠΚΟΣΜΟΣ ΕΤΜΜΑΨ· (ΕΤΕ) ΝΤΟΨ ΝΕ ΠΕΧΩΡΗΜΑ ΜΠΙ-  
 20 ΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΨΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΛΥΩ  
 ΝΑΠΜΕΨΩΟΜΝΤ ΨΩΩΨ ΝΧΩΡΗΜΑ ΕΤΨΠΣΑΝΒΟΛ' ΕΤΕ  
 ΝΤΟΨ ΝΕ ΠΜΕΨΩΟΜΝΤ ΨΩΩΨ ΝΧΩΡΗΜΑ ΧΙΝ ΠΣΑΝ-  
 ΒΟΛ' ΟΥΝ ΝΤΕ ΠΤΟΠΟΣ ΠΤΟΠΟΣ ΨΜ ΠΕΧΩΡΗΜΑ ΕΤ-

3 MS ΕΧΩ omitted.

6 MS ΠΣΩΡΧ: perhaps ΠΣΩΛΣ.

10 MS ΠΤΑΨΑΡΧΙ.

19 MS ΕΤΕ omitted. MS originally ΠΕΧΩΡΗΜΑ ΜΠΨΩΟΡΠ ΜΜΥΣ-  
ΤΗΡΙΟΝ.

23 MS ΟΨΠΠΤΕ: read ΟΨΠΤΕ.

and how many *members* are within it and its whole *organi-  
 sation*. I will not say these things to you now, *but* when  
 I begin <to tell> you of the distribution of the All I will say  
 them all to you, one *by* one: namely its distribution<sup>1</sup> and  
 its description of how it is, and the harmony<sup>2</sup> of all its  
*members* which belong to the *organisation* of the Only One,  
 the *true*, inaccessible God. As far as the *place* to which  
 each one will receive *mysteries* in the *space* of the Ineffable,  
 as far as the *place* to which he has received, he will *inherit*.  
 And those of the whole *place* of the *space* of the Ineffable  
 do not give *answer in any place*, nor do they give a *defence*,  
 nor do they give a *secret sign*, for they are without *secret  
 signs* and they have no *paralemptores*, but they penetrate all  
*places* until they go to the *place* of the kingdom of the  
*mystery* which they have received.

*Likewise* also, those who will receive *mysteries* in the  
 second *space* have no *answer*, nor *defence*, for they are  
 without *secret signs* in that *world* <which> is the *space* of  
 the first *mystery* of the First *Mystery*.

And those of the third *space* which is outside, namely the  
 third *space* from without, every *place* in that *space* has | its

<sup>1</sup> (5) distribution; lit. distributions.

<sup>2</sup> (6) harmony; perhaps translation of συμφωνία; see ApJn 50.10; ApJn II 15.27.

ἄμα γὰρ ἡ ἐκ παραλλημηπτης ἡ μὴ ἐκ ἀποφασίς· ἡ μὴ ἐκ ἀπο-  
 λογίας ἡ μὴ ἐκ σύμβολον καὶ ἐκ τῆς ἀποφασίς ἐρωτῶν  
 ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν  
 5 ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν  
 παῖ πε ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν  
 οὐκ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν  
 παῖ ἡ τὰ πτηρῶν ὡς πε (ἐκ τῆς πτηρῶν) ἐκ τῆς πτηρῶν τῆς ἀποφασίς ἡ  
 ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν  
 10 ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν  
 τῆς ἀποφασίς ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν  
 τῆς ἀποφασίς ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν

ἀποφασίς ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν  
 15 ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν  
 ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν  
 ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν  
 20 ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν  
 ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν  
 ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν  
 25 ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν ἡ μὴ ἐκ ἀποφασίς ἐρωτῶν

8 MS ἐκ τῆς πτηρῶν omitted.

21 MS ΠΑΡΑΣΤΑΤΗΣ; read ΠΑΡΑΣΤΑΤΗΣ.

*paraleptai* and its answers and its defences and its secret signs which I will tell you at the time when I tell you of that mystery, which is when I finish speaking with you of the distribution of the All. Nevertheless at the dissolution of the All, namely when the number of perfect souls is completed, and the mystery, for the sake of which the All came into existence, is quite completed, I will spend 1000 years\*<sup>1</sup>, according to years of light, as ruler (king) over all the emanations of the light, and over the whole number of perfect souls which have received all the mysteries."

99. It happened when Jesus finished saying these words to his disciples, Maria Magdalene came forward, she said: "My Lord, how many years of the world is a year of the light?"

Jesus answered and said to Maria: "A day of light is 1000 years in the world, so that 365,000 years of the world are one year of light. I will now spend 1000 years of light as ruler (king) in the midst of the last helpers (*parastatai*) and as ruler (king) over all the emanations of the light, and over the whole number of perfect souls which have received the mysteries of the light. And you, my disciples with all those who will receive | the mystery of the Ineffable,

\* cf. Rev. 20.4

<sup>1</sup> (8, 9) see Resch (Bibl. 41) Apocryphon 94. p. 45.

ΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΨ· ΨΝΑΣΩ ΝΜΜΑΪ ΝΣΑ  
 ΟΥΝΑΜ ΜΜΟΪ ΛΥΩ ΝΣΑ ΖΒΟΥΡ ΜΜΟΪ ΕΤΕΤΝΟ ΝΡΡΟ  
 ΝΜΜΑΪ ΖΝ ΤΑΜΝΤΕΡΟ· ΛΥΩ ΝΕΤΧΙ ΖΩΟΥ ΜΠΩΟΜΝΤ  
 ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ Π-|ΟΥ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΙΑΤΩΑΧΕ  
 5 ΕΡΟΨ ΕΤΜΜΑΥ· ΣΕΝΑΡΩΒΡΡΟ ΝΜΜΗΤΝ ΖΡΑΪ ΖΝ ΤΜΝΤΕ-  
 ΡΟ ΜΠΟΥΟΕΙΝ· ΛΥΩ ΝΣΕΝΑΩΩΩ ΝΜΜΗΤΝ ΑΝ· ΝΤΩ- [CKE<sup>a</sup>]  
 ΤΝ ΜΝ ΝΕΤΧΙ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΨ ΕΥ-  
 ΝΑΣΩ ΖΩΟΥ ΜΝΝΣΩΤΝ ΕΥΟ ΝΡΡΟ· ΛΥΩ ΝΕΤΧΙ ΜΠ-  
 ΤΟΥ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΙΑΤΩΑΧΕ ΕΡΟΨ· ΕΥΝΑΣΩ  
 10 ΖΩΟΥ ΜΝΝΣΑ ΠΩΟΜΝΤ ΜΜΥΣΤΗΡΙΟΝ ΕΥΟ ΖΩΟΥ ΝΡΡΟ·  
 ΛΥΩ ΟΝ ΝΕΤΧΙ ΜΠΜΕΖΜΝΤΣΝΟΟΥΣ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ  
 ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΥΝΑΣΩ ΖΩΟΥ ΟΝ ΜΝΝΣΑ Π-  
 ΤΟΥ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΙΑΤΩΑΧΕ ΕΡΟΨ· ΛΥΩ ΕΥΟ  
 ΖΩΟΥ ΝΡΡΟ ΚΑΤΑ ΤΤΑΞΙΣ ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΛΥΩ  
 15 ΝΕΤΧΙ ΤΗΡΟΥ ΖΝ ΜΜΥΣΤΗΡΙΟΝ ΖΝ ΝΤΟΠΟΣ ΤΗΡΟΥ  
 ΜΠΕΧΩΡΗΜΑ ΜΠΙΑΤΩΑΧΕ ΕΡΟΨ· ΣΕΝΑΡΡΡΟ ΖΩΟΥ Ν-  
 ΣΕΣΩ ΖΩΟΥ ΜΝΝΣΑ ΝΕΤΧΙ ΖΩΟΥ ΜΠΜΥΣΤΗΡΙΟΝ ΝΤΕ  
 ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΕΥΣΗΡ ΕΒΟΛ ΚΑΤΑ ΠΕΟΟΥ Μ-  
 ΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ· ΖΩΣΤΕ ΝΕΤΧΙ ΜΠΜΥΣΤΗΡΙΟΝ  
 20 ΕΤΟΥΟΤΒ ΣΕΝΑΣΩ ΖΝ ΝΤΟΠΟΣ ΕΤΟΥΟΤΒ· ΝΕΤΧΙ Ν-  
 ΜΜΥΣΤΗΡΙΟΝ ΕΤΣΟΒΚ· ΣΕΝΑΣΩ ΖΝ ΝΤΟΠΟΣ ΕΤΣΟΒΚ [CKE<sup>b</sup>]  
 ΕΥΟ ΝΡΡΟ [ΕΥΟ ΝΡΡΟ] ΖΡΑΪ ΖΜ ΠΟΥΟΕΙΝ ΝΤΑΜΝΤΕΡΟ·  
 ΝΑΪ ΜΜΑΤΕ ΝΕ ΠΕΚΛΗΡΟΣ ΝΤΑΜΝΤΕΡΟ ΝΤΕ ΠΩΟΡΠ Ν-  
 ΧΩΡΗΜΑ ΝΤΕ ΠΙΑΤΩΑΧΕ ΕΡΟΨ· ΝΕΤΧΙ ΖΩΩΨ ΝΜΜΥΣ-  
 25 ΤΗΡΙΟΝ ΤΗΡΟΥ ΜΠΜΕΖΣΝΑΥ ΝΧΩΡΗΜΑ ΕΤΕ ΝΤΟΨ ΠΕ  
 ΠΕΧΩΡΗΜΑ ΝΤΕ ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΣΕΝΑΣΩ ΖΩΟΥ

19 MS ΜΠΜΥΣΤΗΡΙΟΝ; read ΠΜΜΥΣΤΗΡΙΟΝ.

22 ΕΥΟ ΝΡΡΟ dittography.

will remain with me on my right and on my left, as rulers  
 (kings) with me in my kingdom. And those moreover who  
 receive the three *mysteries* [of the five mysteries] of that  
 Ineffable will become fellow-rulers (kings) with you in the  
 Kingdom of the Light. And they will not be equal with you  
 and with those who receive the *mystery* of the Ineffable;  
 they will remain as rulers (kings) after you<sup>1</sup>. And those  
 who receive the five *mysteries* of the Ineffable will also  
 remain after the three *mysteries* as rulers (kings) likewise.  
 And furthermore those who receive the twelfth *mystery* of  
 the First *Mystery* will also remain after the five *mysteries*  
 of the Ineffable, being rulers (kings) likewise, *according to*  
*the rank* of each one of them. And all those who receive  
 from the *mysteries* in all the *places* of the *space* of the  
 Ineffable will become rulers (kings) likewise, and also remain  
 after those who receive the *mystery* of the First *Mystery*.  
 They are distributed *according to* the glory of each one of  
 them, *so that* those that receive the superior *mysteries* will  
 remain in the superior *places*, and those that receive the  
 inferior *mysteries* will remain in the inferior *places* as rulers  
 (kings) in the light of my kingdom. These alone are the  
*portion* of the kingdom of the first *space* of the Ineffable.

Those moreover who receive all the *mysteries* of the  
 second *space*, which is the *space* of the First *Mystery*, will  
 likewise remain | in the light of my kingdom, distributed

<sup>1</sup> (8) they will remain as rulers (kings) after you; Till: they will remain after you, although they are kings.

ON ZPAI ZM ΠΟΥΘΕΙΝ ΝΤΑΜΝΤΕΡΟ ΕΥΣΗΡ ΕΒΟΛ ΚΑΤΑ  
 ΠΕΘΟΥ ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΥ· ΕΡΕ ΠΟΥΑ ΠΟΥΑ Μ-  
 ΜΟΥ ΦΟΟΠ' ΖΜ ΠΜΥΣΤΗΡΙΟΝ ΝΤΑΧΧΙ ΦΑΡΟΧ· ΑΥΩ  
 ΝΕΤΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΕΤΟΥΟΤΒ ΣΕΝΑΔΩ ΖΩΟΥ ΖΝ  
 5 ΝΤΟΠΟΣ ΕΤΧΟΣΕ ΑΥΩ ΝΕΤΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΕΤΣΟ-  
 ΒΚ· ΕΥΝΑΔΩ ΖΝ ΝΤΟΠΟΣ ΕΤΣΟΒΚ ΖΡΑΙ ΖΜ ΠΟΥΘΕΙΝ  
 ΝΤΑΜΝΤΕΡΟ· ΠΑΙ ΠΕ ΠΕΚΛΗΡΟΣ ΜΠΜΕΖΣΝΑΥ ΝΡΡΟ Ν-  
 ΝΕΤΧΙ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΜΕΖΣΝΑΥ ΝΧΩΡΗΜΑ ΝΤΕ ΠΙ-  
 ΦΩΡΠ ΜΜΥΣΤΗΡΙΟΝ: ΝΕΤΧΙ ΖΩΟΥ ΝΜΜΥΣΤΗΡΙΟΝ Μ-  
 10 ΠΜΕΖΣΝΑΥ ΝΧΩΡΗΜΑ ΕΤΕ ΝΤΟΧ ΠΕ ΠΦΩΡΠ ΝΧΩΡΗΜΑ <sup>CKZ</sup>  
 ΧΙΝ ΠΣΑΝΒΟΛ· ΝΕΤΜΜΑΥ ΖΩΟΥ ΟΝ ΣΕΝΑΔΩ ΜΝΝΣΑ  
 ΠΜΕΖΣΝΑΥ ΝΡΡΟ ΕΥΣΗΡ ΕΒΟΛ ΖΩΟΥ ΖΜ ΠΟΥΘΕΙΝ Ν-  
 ΤΑΜΝΤΕΡΟ ΚΑΤΑ ΠΕΘΟΥ ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΥ· ΕΡΕ  
 ΠΟΥΑ ΠΟΥΑ ΝΑΔΩ ΖΜ ΠΤΟΠΟΣ ΝΤΑΧΧΙ-ΜΥΣΤΗΡΙΟΝ  
 15 ΦΑΡΟΧ ΖΩΣΤΕ ΝΕΤΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΕΤΧΟΣΕ ΣΕΝΑ-  
 ΔΩ ΖΩΟΥ ΖΝ ΝΤΟΠΟΣ ΕΤΧΟΣΕ· ΑΥΩ ΝΕΤΧΙ ΝΜΜΥΣ-  
 ΤΗΡΙΟΝ ΕΤΣΟΒΚ' ΣΕΝΑΔΩ ΖΩΟΥ ΖΝ ΝΤΟΠΟΣ ΕΤΣΟΒΚ·  
 ΝΑΙ ΝΕ ΠΦΩΜΝΤ ΝΚΛΗΡΟΣ ΝΤΕ ΤΜΝΤΕΡΟ ΜΠΟΥΟΙΝ·  
 ΝΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΕΪΦΩΜΝΤ ΝΚΛΗΡΟΣ ΝΤΕ ΠΟΥ-  
 20 ΟΕΙΝ ΣΕΩΩ ΕΜΑΩΟ ΕΜΑΩΟ ΤΕΤΝΝΑΖΕ ΕΡΟΟΥ ΖΜ  
 ΠΝΟΣ ΣΝΑΥ ΝΧΩΩΜΕ ΝΙΕΟΥ· ΑΛΛΑ |·ΝΑ·| ΝΗΤΝ ΑΥΩ  
 †ΝΑΧΩ ΕΡΩΤΝ ΝΝΝΟΣ ΜΜΥΣΤΗΡΙΟΝ ΜΠΕΚΛΗΡΟΣ ΠΕ-  
 ΚΛΗΡΟΣ· ΝΑΙ ΕΤΟΥΟΤΒ ΕΠΤΟΠΟΣ ΠΤΟΠΟΣ ΕΤΕ ΝΤΟ-  
 ΟΥ ΠΕ ΝΚΕΦΑΛΗ ΚΑΤΑ ΤΟΠΟΣ ΑΥΩ ΚΑΤΑ ΤΑΞΙΣ· ΝΑΙ <sup>CKZ</sup> <sup>b</sup>

3 MS ΖΜ ΠΜΥΣΤΗΡΙΟΝ ΝΤΑΧΧΙ ΦΑΡΟΧ: better ΖΜ ΠΤΟΠΟΣ ΝΤΑΧΧΙ-  
 ΜΥΣΤΗΡΙΟΝ ΦΑΡΟΧ.

19 MS ΝΜΜΥΣΤΗΡΙΟΝ: read ΜΜΥΣΤΗΡΙΟΝ.

according to the glory of each one of them, each of them  
 being in the *mystery*<sup>1</sup> as far as which he has received. And  
 those moreover who receive the superior *mysteries* will like-  
 wise remain in the elevated *places* and those who receive the  
 inferior *mysteries* will remain in the inferior *places* in the  
 light of my kingdom. This is the *portion* of the second ruler  
 (king) for those who receive the *mystery* of the second *space*  
 of the First *Mystery*.

Furthermore those who receive the *mysteries* of the second  
*space* which is the first *space* from without, they also will  
 remain behind the second ruler (king), distributed in the  
 light of my kingdom, according to the glory of each one  
 of them. Each of them will remain in the *place* as far as  
 which he has received *mysteries*, so that those who receive  
 the elevated *mysteries* will remain in the elevated *places* and  
 those who receive the inferior *mysteries* will remain in the  
 inferior *places*.

These are the three *portions* of the Kingdom of the Light.  
 The *mysteries* of these three *portions* of the light are ex-  
 ceedingly numerous. You will find them in the two great  
 Books of Jeu<sup>2</sup>. But I will give you and I will say to you the  
 great *mysteries* of every *portion*. Those which are superior  
 to every *place* are the *heads*, according to *place* and according  
 to *rank*, | which will take the whole *race* of mankind into

<sup>1</sup> (3) in the mystery; better: in the place ... mysteries.

<sup>2</sup> (20, 21) Schmidt: [you will find them ... Jeu].



ΕΤΝΑΧΙ ΜΠΓΕΝΟΣ ΤΗΡΨ ΝΤΕ ΤΜΝΤΡΩΜΕ ΕΖΟΥΝ ΕΝ-  
 ΤΟΠΟΣ ΕΤΧΟΣΕ ΚΑΤΑ ΠΕΧΩΡΗΜΑ ΝΤΕΚΛΗΡΟΝΟΜΙΑ  
 [ΝΤΕ] ΠΚΕΣΕΕΠΕ ΟΥΝ ΜΜΥΣΤΗΡΙΟΝ ΕΤΣΟΒΚ ΝΤΕΤΝΡ-  
 ΧΡΕΙΑ ΜΜΟΟΥ ΑΝ ΑΛΛΑ ΤΕΤΝΝΑΣΕ ΕΡΟΟΥ ΖΙ ΠΧΩΩΜΕ  
 5 ΣΝΑΥ ΝΙΕΘΟΥ· ΝΑΙ ΝΤΑΥΣΑΙΣΟΥ ΝΒΙ ΕΝΩΧ ΕΪΩΑΧΕ  
 ΝΜΜΑΥ ΕΒΟΛ ΖΜ ΠΩΗΝ ΜΠΣΟΟΥΝ ΑΥΩ ΕΒΟΛ ΖΜ ΠΩΗΝ  
 ΜΠΩΝΣ ΖΡΑΪ ΖΜ ΠΠΑΡΑΔΙΣΟΣ ΝΑΔΑΜ· ΤΕΝΟΥ ΓΕ ΟΥΝ  
 ΕΪΩΑΝΟΥΩ ΕΪΩΡ ΝΗΤΝ ΕΒΟΛ ΜΠΣΩΡ ΕΒΟΛ ΤΗΡΨ·  
 †ΝΑ† ΝΗΤΝ ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΝΝΝΟΣ ΜΜΥΣΤΗ-  
 10 ΡΙΟΝ ΜΠΩΟΜΝΤ ΝΚΛΗΡΟΣ ΝΤΑΜΝΤΕΡΟ· ΕΤΕ ΝΤΟΟΥ  
 ΝΕ ΝΚΕΦΑΛΗ ΝΜΜΥΣΤΗΡΙΟΝ Ε†ΝΑΤΑΛΥ ΝΗΤΝ· ΑΥΩ  
 Ε†ΝΑΧΟΟΥ ΕΡΩΤΝ ΖΝ ΝΕΥΣΧΗΜΑ ΤΗΡΟΥ ΜΝ ΝΕΥ-  
 ΤΥΠΟΣ ΤΗΡΟΥ ΜΝ ΝΕΥΨΗΦΟΣ· ΜΝ ΝΕΣΦΡΑΓΙΣ ΜΠΣΑΕ  
 ΝΧΩΡΗΜΑ· ΕΤΕ ΝΤΟΥ ΠΕ ΠΩΟΡΠ ΝΧΩΡΗΜΑ ΧΙΝ ΠΣΑ- [CΚΤΙ]  
 15 ΝΒΟΛ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΝΝΑΠΟΦΑΣΙΣ ΜΝ ΝΑΠΟ-  
 ΛΟΓΙΑ ΜΝ ΝΣΥΜΒΟΛΟΝ ΜΠΕΧΩΡΗΜΑ ΕΤΜΜΑΥ· ΠΜΕΖ-  
 ΣΝΑΥ ΝΤΟΥ ΝΧΩΡΗΜΑ ΕΠΣΑΝΣΟΥΝ· ΜΝΤΟΥ-ΑΠΟΦΑ-  
 ΣΙΣ ΜΜΑΥ ΟΥΔΕ ΑΠΟΛΟΓΙΑ ΟΥΔΕ ΣΥΜΒΟΛΟΝ· ΟΥΔΕ  
 ΨΗΦΟΣ ΟΥΔΕ ΣΦΡΑΓΙΣ· ΑΛΛΑ ΖΕΝΤΥΠΟΣ ΜΜΑΤΕ ΝΕ  
 20 ΜΝ ΖΕΝΣΧΗΜΑ ΝΕΤΝΤΑΥ·

ΝΑΙ ΤΗΡΟΥ ΝΤΕΡΕΧΟΥΩ ΕΧΧΩ ΜΜΟΟΥ ΝΒΙ ΠΣΩ-  
 ΤΗΡ ΕΝΕΧΜΑΟΗΓΗΣ ΑΥΕΙ' ΕΘΗ ΝΒΙ ΑΝΔΡΕΑΣ ΠΕΧΑΥ  
 ΧΕ ΠΑΧΟΕΙΣ ΜΠΡΩΝΤ' ΕΡΟΪ· ΑΛΛΑ ΩΝΣΤΗΚ ΖΑΡΟΪ  
 ΑΥΩ ΝΓ'ΩΑΠ ΝΑΙ ΕΒΟΛ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΩΑΧΕ Ε†-  
 25 ΝΑΧΝΟΥΚ ΕΡΟΥ ΕΜΜΟΝ ΑΥΩΠΠΕ ΕΧΝΑΩΤ ΝΝΑΣΡΑΪ

3 omit ΠΓΓ.

17 MS ΕΠΣΑΝΣΟΥΝ; read ΕΤΠΣΑΝΣΟΥΝ.

the elevated *places*, according to the *space* of the *inheritance*.  
*Now* you have no *need* for the remainder of the inferior  
*mysteries*, but you will find them in the two Books of Jeu  
 which Enoch has written as I spoke with him out of the Tree  
 of Knowledge and out of the Tree of Life in the *paradise*  
 of Adam. *Now* at this time when I have finished spreading  
 before you the whole distribution, I will give to you and  
 I will say to you the great *mysteries* of the three *portions*  
 of my kingdom. These are the *heads* of the *mysteries* which  
 I will give you and will say to you in all their *patterns* and  
 all their *types* and their *ciphers* and the *seals* of the last  
*space*, which is the first *space* from without. And I will say  
 to you the *answers* and the *defences* and the *secret signs* of  
 that *space*. On the other hand, the second *space* within  
 possesses no *answers*, or *defences*, or *secret signs*, or *ciphers*,  
 or *seals*, but it possesses only *types* and *patterns*."

100. When the *Saviour* had finished saying all these things  
 to his *disciples*, Andrew came forward said: "My Lord,  
 be not angry with me, *but* have compassion on me and  
 reveal to me the *mystery* of the discourse on which I will  
 question thee, for it has become hard for me, and I *understand*  
 it not." |

ΑΥΩ ΜΗΙΝΟΙ ΜΜΟΧ: ΑΥΟΥΩΣΜ ΝΣΙ ΠΩΤΗΡ ΠΕΧΑΧ  
 ΝΑΧ ΧΕ ΩΙΝΕ ΝΣΑ ΠΕΤΚΟΥΕΩΩΙΝΕ ΝΣΩΧ· ΑΥΩ [- [CΚΤΙ<sup>b</sup>]  
 ΝΑΣΟΛΠΗ ΝΑΚ ΕΒΟΛ ΝΣΟ ΟΥΒΕ ΣΟ ΑΧΝ ΠΑΡΑΒΟΛΗ·  
 ΑΥΟΥΩΣΜ ΔΕ ΝΣΙ ΑΝΔΡΕΑΣ ΠΕΧΑΧ ΧΕ ΠΑΧΟΕΙΣ ΕΙΡ-  
 5 ΩΠΗΡΕ ΑΥΩ ΕΙΘΑΥΜΑΖΕ ΕΜΑΩΟ· ΧΕ ΝΡΩΜΕ ΕΤΣΝ  
 ΠΚΟΣΜΟΣ ΕΤΣΝ ΠΣΩΜΑ ΝΤΕΙΣΥΛΗ ΠΩΣ ΕΥΩΑΝΕΙ ΕΒΟΛ  
 ΣΜ ΠΕΙΚΟΣΜΟΣ ΣΕΝΔΟΥΩΤΒ ΝΝΕΙΣΤΕΡΕΩΜΑ ΜΝ ΝΕΙ-  
 ΑΡΧΩΝ ΤΗΡΟΥ· ΜΝ ΝΧΟΕΙΣ ΤΗΡΟΥ· ΜΝ ΝΝΟΥΤΕ ΤΗ-  
 ΡΟΥ· ΜΝ ΝΕΙΝΟΣ ΤΗΡΟΥ ΝΑΖΟΡΑΤΟΣ ΜΝ ΝΑΠΤΟΠΟΣ  
 10 ΤΗΡΟΥ ΝΝΑΤΜΕΣΟΣ· ΑΥΩ ΜΝ ΝΑΠΤΟΠΟΣ ΤΗΡΗ ΝΝΑ-  
 ΟΥΝΑΜ· ΜΝ ΝΝΟΣ ΤΗΡΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΝΤΕ ΝΑ-  
 ΟΥΝΑΜ· ΝΣΕΡΠΕΥΣΟΥΝ ΤΗΡΟΥ ΝΣΕΚΛΗΡΟΝΟΜΙ Ν-  
 ΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ· ΠΕΙΣΩΒ ΟΥΝ ΠΑΧΟΕΙΣ ΧΜΟΚΣ  
 ΝΝΑΣΡΑΙ· ΝΑΙ ΣΕ ΝΤΕΡΕΧΧΟΟΥ ΝΣΙ ΑΝΔΡΕΑΣ Α ΠΕΠΝΑ  
 15 ΜΠΣΩΡ ΚΙΜ ΣΡΑΙ ΝΣΗΤΗ· ΑΥΩΩ ΕΒΟΛ ΠΕΧΑΧ ΧΕ ΣΕΩΣ CΚΟ  
 ΩΑ ΤΝΑΥ ΕΙΝΑΧΙ ΣΑΡΩΤΝ· ΣΕΩΣ ΩΑ ΤΝΑΥ ΕΙΝΑΛΑΝΕΧΣ  
 ΜΜΩΤΝ· ΕΙΤΕ ΑΚΜΗΝ ΟΝ ΜΠΕΤΝΝΟΙ ΑΥΩ ΤΕΤΝΟ Ν-  
 ΑΤΣΟΟΥΝ ΕΙΕ ΝΤΕΤΝΣΟΟΥΝ ΑΝ ΝΤΩΤΝ ΑΥΩ ΝΤΕ-  
 ΤΝΝΟΙ ΑΝ ΧΕ ΝΤΩΤΝ ΜΝ ΝΑΓΓΕΛΟΣ ΤΗΡΟΥ· ΜΝ ΝΑΡΧ-  
 20 ΑΓΓΕΛΟΣ ΤΗΡΟΥ· ΜΝ ΝΝΟΥΤΕ ΜΝ ΝΧΟΕΙΣ· ΜΝ Ν-  
 ΑΡΧΩΝ ΤΗΡΟΥ· ΜΝ ΝΝΟΣ ΤΗΡΟΥ ΝΑΖΟΡΑΤΟΣ· ΜΝ ΝΑ-  
 ΤΜΕΣΟΣ ΤΗΡΟΥ· ΜΝ ΝΑΠΤΟΠΟΣ ΤΗΡΗ ΝΝΑΟΥΝΑΜ·  
 ΑΥΩ ΜΝ ΝΝΟΣ ΤΗΡΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΝΤΕ ΠΟΥ-

11 MS ΝΤΕ ΠΝΑΟΥΝΑΜ; better ΝΤΕ ΠΟΥΘΕΙΝ.

17 MS ΕΙΤΕ; read ΕΙΕ.

The Saviour answered and said to him: "Question that which thou dost wish to question, and I will reveal it to thee face to face without *parable*."

Andrew *however* answered and said: "My Lord, I am astonished and I *marvel* greatly *that* when men who are in the *world* and in the *body* of this *matter* come forth this *world*, they will surpass these *firmaments* and all these *archons* and all the lords and all the gods and all these great *invisible ones*, and all those of the *place* of those of the *Midst*, and those of the whole *place* of those of the right, and all the great ones of the *emanations* of the light<sup>1</sup>, and enter into them all and *inherit* the Kingdom of the Light. This fact *now*, my Lord, is difficult for me."

Now when Andrew had said these things the *Spirit* of the *Saviour* was moved within him. He cried out and said: "For how long shall I bear with you? For how long shall I *suffer* you?\*" Have you *still* not *understood* and are ignorant? Do you not know and *understand*<sup>2</sup> that you and all the *angels* and all the *archangels* and the gods and the lords and all the *archons* and all the great *invisible ones* and all those of the *Midst* and those of the whole *place* of those of the right and all the great ones of the *emanations* of the light | and their whole glory, you are all with one

\* cf. Mt. 17.17; Mk. 9.19; Lk. 9.41

□ cf. Mt. 15.16, 17

<sup>1</sup> (11) of the light; MS of those of the right.

<sup>2</sup> (18) do you not know and understand?; Till: you have (thus) never understood and are (still) ignorant.

ΟΕΙΝ· ΜΝ ΠΕΥΘΟΥ ΤΗΡΨ· ΝΤΕΤΝΖΕΝΕΒΟΛ ΤΗΡΤΝ ΖΝ  
 ΝΕΤΝΕΡΙΨ ΖΝ ΠΙΟΥΩΩΜ ΝΟΥΩΤ ΜΝ ΨΥΛΗ ΝΟΥΩΤ·  
 ΜΝ ΨΟΥΣΙΑ ΝΟΥΩΤ· ΛΥΩ ΝΤΕΤΝΖΕΝΕΒΟΛ ΖΜ ΠΙΚΕ-  
 ΡΑΣΜΟΣ ΝΟΥΩΤ ΤΗΡΤΝ· ΛΥΩ ΖΙΤΝ ΤΚΕΛΕΥΣΙΣ ΜΠΙ-  
 5 ΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΛΥΑΝΑΓΚΑΖΕ ΜΠΚΕΡΑΣΜΟΣ ΖΕΩΣ  
 ΨΑΝΤΟΥΣΩΤΨ ΕΒΟΛ ΝΒΙ ΝΝΟΣ ΤΗΡΟΥ ΝΝΕΠΡΟΒΟΛΟ- κρο<sup>b</sup>  
 ΟΥΕ ΝΤΕ ΠΟΥΟΕΙΝ ΜΝ ΠΕΥΘΟΥ ΤΗΡΨ· ΛΥΩ ΨΑΝ-  
 ΤΟΥΣΩΤΨ ΕΒΟΛ ΜΠΚΕΡΑΣΜΟΣ ΛΥΩ ΝΤΑΥΣΩΤΨ ΛΝ  
 ΕΒΟΛ ΖΙΤΟΟΤΟΥ ΜΜΙΝ ΜΜΟΥ· ΑΛΛΑ ΝΤΑΥΣΟΤΨΟΥ  
 10 ΖΝ ΟΥΑΝΑΓΚΗ ΚΑΤΑ ΤΟΙΚΟΝΟΜΙΑ ΜΠΙΟΥΑ ΝΟΥΩΤ·  
 ΠΙΑΤΨΑΧΕ ΕΡΟΨ ΛΥΩ ΝΤΟΥ ΜΠΟΥΨΠΣΙΣ ΕΠΤΗΡΨ·  
 ΛΥΩ ΜΠΟΥΜΕΤΑΒΑΛΕ ΜΜΟΥ ΖΝ ΝΤΟΠΟΣ· ΟΥΔΕ Μ-  
 ΠΟΥΣΚΥΛΛΕ ΜΜΟΥ ΕΠΤΗΡΨ· ΟΥΔΕ ΜΠΟΥΜΕΤΑΓΓΙΖΕ  
 ΜΜΟΥ ΖΝ ΖΕΝΣΩΜΑ ΕΥΨΒΕΙΛΕΙΤ· ΟΥΔΕ ΜΠΟΥΨΩΠΕ  
 15 ΖΝ ΑΛΛΥ ΝΘΛΨΙΣ· ΜΑΛΙΣΤΑ ΘΕ ΝΤΩΤΝ ΕΝΤΕΤΝ-ΠΙ-  
 ΣΟΡΜ ΜΠΕΘΗΣΑΥΡΟΣ· ΛΥΩ ΝΤΕΤΝ-ΠΣΟΡΜ ΜΠΤΟΠΟΣ  
 ΝΝΑΟΥΝΑΜ ΛΥΩ ΝΤΕΤΝ-ΠΣΟΡΜ ΜΠΤΟΠΟΣ ΝΝΑΤΜΕ-  
 ΣΟΣ· ΛΥΩ ΝΤΕΤΝ-ΠΣΟΡΜ ΝΝΑΖΟΡΑΤΟΣ ΤΗΡΟΥ ΜΝ Ν-  
 ΑΡΧΩΝ ΤΗΡΟΥ ΖΑΠΛΑ ΖΑΠΛΩΣ ΝΤΕΤΝ-ΠΣΟΡΜ ΝΝΑΪ ΤΗ- [CΛ]  
 20 ΡΟΥ· ΛΥΩ ΑΤΕΤΝΨΩΠΕ ΖΝ ΖΕΝΝΟΣ ΝΖΙΣΕ ΜΝ ΖΕΝΝΟΣ  
 ΝΘΛΨΙΣ ΖΡΑΪ ΖΝ ΜΜΕΤΑΓΓΙΣΜΟΣ ΖΝ ΖΕΝΣΩΜΑ ΕΥΨΒ-  
 ΕΙΛΕΙΤ ΝΤΕ ΠΚΟΣΜΟΣ· ΛΥΩ ΜΝΝΣΑ ΝΕΪΣΙΣ ΤΗΡΟΥ  
 ΕΒΟΛ ΖΙΤΕΤΗΥΤΝ ΜΜΙΝ ΜΜΩΤΝ· ΑΤΕΤΝΑΓΩΝΙΖΕ ΛΥΩ  
 ΑΤΕΤΝΜΨΕ· ΕΑΤΕΤΝΑΠΟΤΑΣΣΕ ΜΠΚΟΣΜΟΣ ΤΗΡΨ ΜΝ  
 25 ΘΥΛΗ ΤΗΡΨ ΕΓΝΖΗΤΨ· ΛΥΩ ΜΠΕΤΝΚΑΤΟΤΤΗΥΤΝ  
 ΕΒΟΛ ΕΤΕΤΝΨΙΝΕ ΖΕΩΣ ΨΑΝΤΕΤΝΨΙΝΕ ΝΜΜΥΣΤΗΡΙΟΝ

another out of one dough and one *matter* and one *substance*,  
 and that you are all out of the same *mixture*. And through  
 the *command* of the First *Mystery* the *mixture* was *compelled*  
*until* all the great ones of the *emanations* of the light and  
 their whole glory were purified, and until they were purified  
 from the *mixture*. And they have not been purified of  
 themselves, *but* they have been purified from *necessity*, *ac-*  
*ording* to the *organisation* of the Only One, the Ineffable.  
 And they have not suffered at all, and they have not  
*changed places*, *nor* have they *troubled* themselves at all,  
*nor* have they been *transferred* into various *bodies*, *nor*  
 have they been in any *afflictions*. Now you *especially* are  
 the dregs of the *Treasury*, and you are the dregs of the  
*place* of those of the right, and you are the dregs of the  
*place* of those of the *Midst*, and you are the dregs of all  
 the *invisible ones* and all the *archons*; *in a word*, you are  
 the dregs of all these. And you have come to be in great  
 sufferings and great *afflictions* from the *transferences* into  
 various *bodies* of the *world*. And after all these sufferings,  
 of yourselves you have *striven* and fought, so that you have  
*renounced* the whole *world* and all the *matter* in it. And  
 you have not ceased to seek *until* you found all the *mysteries* |

ΤΗΡΟΥ ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ ΝΑΙ ΝΓΛΥΩΤῆ ΜΜΩΤΝ  
 ΑΥΡΤΗΥΤΝ ΝΖΙΛΙΚΡΙΝΕΣ ΝΟΥΘΕΙΝ ΕΥΣΟΤῆ ΕΜΑΩΟ  
 ΑΥΩ ΑΤΕΤΝΩΩΠΕ ΝΟΥΘΕΙΝ ΕΥΣΟΤῆ· ΕΤΒΕ ΠΑΙ ΣΕ  
 ΑΙΧΟΟΣ ΕΡΩΤΝ ΜΠΟΥΘΕΙΩ ΧΕ ΩΙΝΕ ΤΑΡΕΤΝΩΙΝΕ·  
 5 ΝΤΑΙΧΩ ΟΥΝ ΕΡΩΤΝ ΧΕ ΕΤΕΤΝΕΩΙΝΕ ΝΣΑ ΜΜΥΣΤΗ- [C<sup>a</sup> b]  
 ΡΙΟΝ ΜΠΟΥΘΕΙΝ ΝΑΙ ΕΩΔΥΩΤῆ ΜΠΣΩΜΑ ΝΘΥΛΗ·  
 ΑΥΩ ΝΣΕΛΛΑΥ ΝΖΙΛΙΚΡΙΝΕΣ ΝΟΥΘΕΙΝ ΕΥΣΟΤῆ ΕΜΑΩΟ·  
 ΣΑΜΗΝ †ΧΩ ΜΜΟΣ ΕΡΩΤΝ ΧΕ ΕΤΒΕ ΠΓΕΝΟΣ ΝΤΕ  
 ΤΜΝΤΡΩΜΕ ΧΕ ΣΕΟ ΝΖΥΛΙΚΟΝ· ΝΤΑΙΣΚΥΛΛΙ ΜΜΟΙ  
 10 ΑΙΕΙΝΕ ΝΜΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ ΝΑΥ ΝΤΕ ΠΟΥΘΕΙΝ ΧΕ  
 ΕΙΕΣΩΤῆ ΜΜΟΟΥ ΧΕ ΝΤΟΥΟΥ ΠΕ ΠΣΟΡΜ ΝΘΥΛΗ ΤΗΡΣ  
 ΝΤΕ ΤΕΥΣΥΛΗ· ΕΜΜΟΝ ΕΝΕ ΜΝ-ΑΛΛΑΥ ΜΨΥΧΗ ΣΜ ΠΓΕ-  
 ΝΟΣ ΤΗΡῆ ΝΤΕ ΤΜΝΤΡΩΜΕ ΝΑΟΥΧΑΙ· ΑΥΩ ΝΝΕΥ-  
 ΝΑΩΚΛΗΡΟΝΟΜΙ ΑΝ ΠΕ ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ· ΝΣΑΒΗΛ  
 15 ΧΕ ΑΙΕΙΝΕ ΝΑΥ ΝΜΜΥΣΤΗΡΙΟΝ ΝΡΕΥΣΩΤῆ· ΝΕΠΡΟΒΟ-  
 ΛΟΥΥΕ ΓΑΡ ΜΠΟΥΘΕΙΝ ΝΣΕΡῆΧΡΙΑ ΑΝ ΜΜΥΣΤΗΡΙΟΝ ΣΕ-  
 ΣΟΤῆ ΓΑΡ· ΑΛΛΑ ΠΓΕΝΟΣ ΝΤΜΝΤΡΩΜΕ ΝΤΟΥΟΥ ΝΕΤΡ-  
 ΧΡΙΑ ΜΜΟΟΥ ΕΒΟΛ ΧΕ ΖΕΝΣΟΡΜ ΝΖΥΛΙΚΟΝ ΤΗΡΟΥ ΝΕ·  
 ΕΤΒΕ ΠΑΙ ΣΕ ΑΙΧΟΟΣ ΕΡΩΤΝ ΜΠΟΥΘΕΙΩ ΧΕ ΝΕΤ- C<sup>a</sup>  
 20 ΜΟΤΝ ΝΣΕΡῆΧΡΙΑ ΑΝ ΜΠΣΑΕΙΝ ΑΛΛΑ ΝΕΤΩΟΟΠ ΚΑΚΩΣ  
 ΝΕ ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΝΑΠΟΥΘΕΙΝ ΝΣΕΡῆΧΡΙΑ ΑΝ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΧΕ ΖΕΝΟΥΘΕΙΝ ΝΤΟΥΟΥ ΕΥΣΟΤῆ ΝΕ· ΑΛΛΑ  
 ΠΓΕΝΟΣ ΝΤΜΝΤΡΩΜΕ ΝΤΟΥΟΥ ΝΕΤΡῆΧΡΙΑ ΜΜΟΟΥ ΧΕ  
 ΖΕΝΣΟΡΜ ΝΖΥΛΙΚΟΝ ΝΕ· ΕΤΒΕ ΠΑΙ ΣΕ ΚΗΡΥΣΣΕ ΜΠΓΕ-

21 MS ΠΑΝΟΥΠΟΥΘΕΙΝ; ΠΟΥ crossed out.

of the Kingdom of the Light which purified you (and) made you to be *pure*, very purified light, and you have become purified light. Concerning this I once said to you: "Seek and ye shall find"\*. Now I have said to you: "Seek the *mysteries* of the light which purify the *body* of *matter* and make it to be *pure*, very purified light. *Truly* I say to you, concerning the *race* of mankind, because it is *material* I have *troubled* myself, I have brought all the *mysteries* of the light to them, so that I should purify them, because they are the dregs of all the *materials* of their *matter*. Otherwise no *soul* of the whole *race* of mankind would be saved; nor would they be able to *inherit* the Kingdom of the Light unless I had brought to them the *mysteries* of purification. *For* the *emanations* of the light have no *need* of the *mysteries*, for they are purified; *but* the *race* of mankind have *need* because they are all *material* dregs. Concerning this I said to you once: "The healthy have no *need* of the physician, *but* they who are *sick*"<sup>o</sup>. That is, those of the light have no *need* of *mysteries* because they are purified lights; *but* the *race* of mankind have *need* of them because they are *material* dregs.

Because of this now, *preach* to the whole *race* | of

\* Mt. 7.7; Lk. 11.9

<sup>o</sup> cf. Mt. 9.12; Mk. 2.17; Lk. 5.31

ΝΟC ΝΤΜΝΤΡΩΜΕ ΤΗΡΨ ΧΕ ΜΠΡΚΑΤΕΤΗΥΤΝ ΕΒΟΛ  
 ΕΤΕΤΝΩΙΝΕ ΞΜ ΠΕΞΟΥ ΜΝ ΤΕΥΩΗ· ΖΕΩC ΨΑΝΤΕ-  
 ΤΝΞΕ ΕΜΜΥCΤΗΡΙΟΝ ΝΡΕΨΩΤΨ· ΑΥΩ ΛΧΙC ΜΠΓΕΝΟC  
 ΝΤΜΝΤΡΩΜΕ ΧΕ ΑΠΟΤΑCCE ΜΠΚΟCΜΟC ΤΗΡΨ ΜΝ ΘΥ-  
 5 ΛΗ ΤΗΡC ΕΤΝΞΗΤΨ· ΕΜΜΟΝ ΠΕΤΧΙ ΑΥΩ ΕΤΨ ΞΜ ΠΚΟC-  
 ΜΟC ΑΥΩ ΕΤΟΥΩΜ ΑΥΩ ΕΤCΩ ΞΝ ΤΕΨΥΛΗ· ΑΥΩ  
 ΕΤΟΝΞ ΞΝ ΝΕΨΡΟΟΥΨ ΤΗΡΟΥ ΜΝ ΝΕΨΟΜΙΛΙΑ ΤΗΡΟΥ·  
 ΕΨΩΟΥΞ ΝΑΨ ΕΞΟΥΝ ΝΞΕΝΚΕΞΥΛΗ ΕΡΑΤΨ ΝΤΕΨΚΕΞΥ-  
 10 ΛΗ· ΕΒΟΛ ΧΕ ΠΕΨΚΟCΜΟC ΤΗΡΨ ΜΝ ΝΕΤΝΞΗΤΨ ΤΗΡΨ·  
 ΜΝ ΝΕΨΟΜΙΛΙΑ ΤΗΡΟΥ ΞΕΝCΟΡΨ ΝΞΥΛΙΚΟΝ ΝΕ· ΑΥΩ  
 CΕΝΑΧΝΕ-ΠΟΥΛ ΠΟΥΛ ΕΡΟΟΥ ΕΤΒΕ ΠΕΥΤΒΒΟ· ΕΤΒΕ  
 ΠΛΨ ΟΥΝ ΛΨΧΟΟC ΕΡΩΤΝ ΜΠΙΟΥΟΕΨ ΧΕ ΑΠΟΤΑCCE  
 ΜΠΚΟCΜΟC ΤΗΡΨ ΜΝ ΘΥΛΗ ΤΗΡC ΕΤΝΞΗΤΨ ΧΕ ΝΝΕ-  
 ΤΝCΩΟΥΞ ΝΗΤΝ ΕΞΟΥΝ ΝΚΕΞΥΛΗ ΕΡΑΤC ΝΤΕΤΝΚΕΞΥ-  
 15 ΛΗ ΕΤΝΞΗΤΟΥ· ΕΤΒΕ ΠΛΨ ΟΥΝ ΚΗΡΥCCE ΜΠΓΕΝΟC ΤΗ-  
 ΡΨ ΝΤΕ ΤΜΝΤΡΩΜΕ ΧΕ ΑΠΟΤΑCCE ΜΠΚΟCΜΟC ΤΗΡΨ  
 ΜΝ ΝΕΨΟΜΙΛΙΑ ΤΗΡΟΥ ΧΕ ΝΝΕΤΝCΩΟΥΞ ΝΗΤΝ ΕΞΟΥΝ  
 ΝΚΕΞΥΛΗ ΕΡΑΤC ΝΤΕΤΝΚΕΞΥΛΗ ΕΤΞΝΤΗΝΟΥ· ΑΥΩ  
 ΛΧΙC ΕΡΟΟΥ ΧΕ ΜΠΡΚΑΤΕΤΗΥΤΝ ΕΒΟΛ ΕΤΕΤΝΩΙΝΕ  
 20 ΞΜ ΠΕΞΟΥ ΜΝ ΤΕΥΩΗ· ΑΥΩ ΜΠΡΑΝΑΚΤΕ ΜΜΩΤΝ  
 ΨΑΝΤΕΤΝCΙΝΕ ΝΜΜΥCΤΗΡΙΟΝ ΝΡΕΨΩΤΨ· ΝΑΨ ΕΤΝΑ- [CΛΒ]  
 CΕΤΨΤΗΝΟΥ· ΝCΕΡΨΗΥΤΝ ΝΞΙΛΙΚΡΙΝΕC ΝΟΥΟΕΨΝ ΝΤΕ-

1 ΜΝΤ in ΠΤΜΝΤΡΩΜΕ inserted in margin.

2 MS originally ΠΤΕΤΨΙCΙΝΕ; Ψ inserted above.

8 MS ΕΡΑΤΨ; read ΕΡΑΤC.

9 MS ΤΗΡΨ; better ΤΗΡΟΥ.

15 MS ΕΤΨΞΗΤΟΥ; read ΕΤΞΗΤΗΤΟΥ.

20 MS ΑΝΑΚΤΕ; read ΑΝΑΚΤΑ.

mankind: do not cease to seek by day and night, *until* you  
 find the *mysteries* of purification. And say to the *race* of  
 mankind: *renounce* the whole *world* and all the *matter* in it.  
 Because he who buys and sells<sup>1</sup> in the *world*, and who eats  
 and drinks of its *matter*, and who lives amongst all its  
 cares and all its *relationships* gathers to himself still further  
*matter* to his remaining *matter*. Because this whole *world*  
 and all those within it and all its *relationships* are *material*  
 dregs. And each one of them will be questioned concerning  
 his purity. Concerning this *now* I said to you once: '*Renounce*  
 the whole *world* and all the *matter* within it, so that you do  
 not gather for yourselves further *matter* to your remaining  
*matter* which is within you'. Concerning this *now* *preach*  
 to the whole *race* of mankind: '*Renounce* the whole *world*  
 and all its *relationships*, lest you gather for yourselves further  
*matter* to your remaining *matter* which is within you'. And  
 say to them: 'Do not cease from seeking by day and night,  
 and do not *refresh* yourselves until you find the *mysteries*  
 of purification, which will purify you and make you to be  
*pure* light, so that | you go to the height and *inherit* the  
 light of my kingdom.'

<sup>1</sup> (5) buys and sells; lit. receives and gives.

ΤΝΒΩΚ' ΕΠΧΙΣΕ ΝΤΕΤΝΚΛΗΡΟΝΟΜΙ ΜΠΟΥΟΕΙΝ ΝΤΑ-  
 ΜΝΤΕΡΟ· ΤΕΝΟΥ ΘΕ ΝΤΟΚ' ΟΝ ΑΝΔΡΕΑΣ ΜΝ ΝΕΚΣΝΗΥ  
 ΤΗΡΟΥ ΝΕΚΩΒΡΜΑΘΗΤΗΣ· ΕΤΒΕ ΝΕΤΝΑΠΟΤΑΓΗ ΜΝ  
 ΝΕΤΝΖΙΣΕ ΤΗΡΟΥ ΝΤΑΤΕΤΝΩΟΠΟΥ ΚΑΤΑ ΤΟΠΟΣ ΜΝ  
 5 ΝΕΤΝΠΑΡΑΒΟΛΗ ΚΑΤΑ ΤΟΠΟΣ· ΑΥΩ ΜΝ ΝΕΤΝΜΕΤΑΓ-  
 ΓΙΣΜΟΣ ΖΝ ΝΩΜΑ ΕΥΩΒΕΙΛΕΙΤ' ΑΥΩ ΜΝ ΝΕΤΝΘΑΙΨΙΣ  
 ΤΗΡΟΥ· ΑΥΩ ΜΝΝΣΑ ΝΑΙ ΤΗΡΟΥ ΑΤΕΤΝΧΙ ΝΜΜΥΣΤΗ-  
 ΡΙΟΝ ΝΡΕΨΩΤΨ· ΑΤΕΤΝΡΖΙΑΙΚΡΙΝΕΣ ΝΟΥΟΕΙΝ ΕΨΩΤΨ  
 ΕΜΑΨΟ· ΕΤΒΕ ΗΑΙ ΘΕ ΤΕΤΝΔΒΩΚ' ΕΠΧΙΣΕ· ΝΤΕΤΝΡ-  
 10 ΠΖΟΥΝ ΝΝΤΟΠΟΣ ΤΗΡΟΥ ΝΝΙΝΟΣ ΤΗΡΟΥ ΜΠΡΟΒΟΛΟ-  
 ΟΥΕ ΝΤΕ ΠΟΥΟΕΙΝ· ΝΤΕΤΝΩΩΠΕ ΕΤΕΤΝΟ ΝΡΡΟ ΖΝ [CAB<sup>b</sup>]  
 ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ ΝΩΔΕΝΕΣ· [ΤΑΙ ΤΕ ΤΑΠΟΦΑΣΙΣ  
 ΝΝΩΔΕ ΕΤΕΤΝΩΠΙΝΕ ΝΩΟΥ· ΤΕΝΟΥ ΘΕ ΟΝ ΑΝ-  
 ΔΡΕΑΣ ΗΤΙ ΕΨΩΟΠ' ΖΝ ΟΥΜΝΤΑΠΙΣΤΟΣ ΑΥΩ ΜΝ  
 15 ΟΥΜΝΤΑΤΣΟΟΥΝ·] ΑΛΛΑ ΕΤΕΤΝΩΔΑΝΕΙ' ΕΒΟΛ ΖΜ ΝΩ-  
 ΜΑ ΝΤΕΤΝΒΩΚ' ΕΠΧΙΣΕ ΝΤΕΤΝΠΩΣ ΕΠΤΟΠΟΣ ΝΝΑΡ-  
 ΧΩΝ· ΝΑΡΧΩΝ ΤΗΡΟΥ ΝΑΧΙΩΠΕ ΝΝΑΖΡΗΤΝ· ΧΕ Ν-  
 ΤΕΤΝ-ΠΣΟΡΜ ΝΤΕΥΖΥΛΗ· ΑΥΩ ΑΤΕΤΝΡ-ΟΥΟΕΙΝ ΕΨ-  
 ΩΤΨ ΝΖΟΥΟ ΕΡΟΥ ΤΗΡΟΥ· ΑΥΩ ΕΤΕΤΝΩΔΑΝΠΩΣ  
 20 ΕΠΤΟΠΟΣ ΝΝΙΝΟΣ ΝΑΖΟΡΑΤΟΣ ΜΝ ΠΤΟΠΟΣ ΝΝΑΤΜΕ-  
 ΣΟΣ ΜΝ ΝΑΟΥΝΑΜ ΜΝ ΝΤΟΠΟΣ ΝΝΙΝΟΣ ΤΗΡΟΥ ΜΠΡΟ-  
 ΒΟΛΗ ΝΤΕ ΠΟΥΟΕΙΝ· ΤΕΤΝΑΧΙ-ΕΟΥ ΝΝΑΖΡΑΥ ΤΗΡΟΥ  
 ΧΕ ΝΤΩΤΝ ΠΕ ΠΣΟΡΜ ΝΤΕΥΖΥΛΗ· ΑΥΩ ΑΤΕΤΝΡ-ΟΥ-  
 ΟΥΟΕΙΝ ΕΨΩΤΨ ΝΖΟΥΟ ΕΡΟΥ ΤΗΡΟΥ· ΑΥΩ ΝΤΟ- CAX

5 MS ΝΕΤΝΠΑΡΑΒΟΛΗ; read ΝΕΤΝΜΕΤΑΒΟΛΗ; ΜΝ ΝΕ crossed out before ΚΑΤΑ.

12-15 this passage is better transferred to 253.2ff.

Now at this time, thou Andrew and all thy brothers, thy fellow-*disciples*, because of your *renunciations* and all your sufferings which you have received in *every place*, and your *changes* in *every place*, and your *transferences* into various *bodies*, and all your *afflictions*; and (that) after all these things you have received the *mysteries* of purification, you have become *pure*, very purified light; because of this now, you will go to the height, you will enter into all the *places* of all the great *emanations* of the light, and become rulers (*kings*) in the eternal Kingdom of the Light<sup>1</sup>.

*But* when you come forth from the *body* and go to the height and reach the *place* of the *archons*, all the *archons* will be put to shame before you, because you are the dregs of their *matter* and you have become more purified light than them all. And when you reach the *place* of the great *invisible* ones, and the *place* of those of the *Midst* and those of the right, and the *places* of all the great *emanations* of the light, you will receive glory before them all because you are the dregs of their *matter*, and you have become more purified light than them all. And all the *places* | will

<sup>1</sup> (12-15) This is the answer ... ignorance; this passage interrupts the sequence and is transferred to 253.2.

ΠΟΣ ΤΗΡΟΥ ΝΑΖΥΜΝΕΥΕ ΖΑΤΕΤΝΖΗ ΖΕΩΣ ΩΑΝΤΕ-  
 ΤΝΒΩΚ ΕΠΤΟΠΟΣ ΝΤΜΝΤΕΡΟ · (ΤΕΝΟΥ ΘΕ ΟΝ ΑΝ-  
 ΔΡΕΑΣ ΛΙΤΙ ΕΚΩΘΟΠ ΖΝ ΟΥΜΝΤΑΠΙΣΤΟΣ ΛΥΩ ΜΝ  
 ΟΥΑΤΣΟΟΥΝ) ·

5 ΝΑΙ ΘΕ ΕΥΧΩ ΜΜΟΟΥ ΝΒΙ ΠΣΩΤΗΡ · ΛΥΕΙΜΕ ΝΒΙ  
 ΑΝΔΡΕΑΣ ΦΑΝΕΡΩΣ · ΟΥΜΟΝΟΝ ΝΤΟΘ ΑΛΛΑ ΛΥΕΙΜΕ  
 ΤΗΡΟΥ ΝΒΙ ΜΜΑΘΗΤΗΣ ΖΝ ΟΥΣΟΟΥΤΝ ΧΕ ΣΕΝΑ-  
 ΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ · ΛΥΠΑΣΤΟΥ ΤΗ-  
 ΡΟΥ ΖΙ ΝΕΥΕΡΗΥ ΕΧΝ ΝΟΥΕΡΗΤΕ ΝΙΣ · ΛΥΩΩ Ε-  
 10 ΒΟΛ ΛΥΡΙΜΕ ΛΥΠΑΡΑΚΑΛΕΙ ΜΠΣΩΤΗΡ ΕΥΧΩ ΜΜΟΣ ΧΕ  
 ΠΧΟΕΙΣ ΚΩ ΕΒΟΛ ΜΠΝΟΒΕ ΝΤΜΝΤΑΤΣΟΟΥΝ ΜΠΕΝ-  
 ΣΟΝ: ΛΟΥΩΩΒ ΝΒΙ ΠΣΩΤΗΡ ΠΕΧΑΧ ΧΕ †ΚΩ ΕΒΟΛ  
 ΛΥΩ †ΝΑΚΩ ΕΒΟΛ · ΕΤΒΕ ΠΑΙ ΘΕ ΝΤΑΥΤΝΝΟΟΥΤ' ΝΒΙ  
 ΠΩΘΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΤΡΑΚΩ ΕΒΟΛ ΝΝΝΟΒΕ ΝΟΥΟΝ  
 15 ΝΙΜ: ☩ ☩ ☩ ☩ ☩ ☩ ☩ ☩ ☩ ☩ ☩ ☩ ☩ ☩ ☩ ☩ ☩ ☩ ☩ —

[ ̅̅̅ — ☩☩ — ☩☩ — ☩☩ — ☩☩ — ]

[ ΟΥΜΕΡΟΣ ΝΤΕ ΝΤΕΥΧΟΣ ]

[ — ☩☩ — ΜΠΣΩΤΗΡ — ]

20

ΛΥΩ ΝΕΤΜΠΩΑ ΝΜΜΥΣΤΗΡΙΟΝ ΕΤΚΑΤΟΙΚΙ ΖΜ ΠΙΑΤ- ΣΛΓ<sup>b</sup>  
 ΩΑΧΕ ΕΡΟΘ · ΕΤΕ ΝΤΟΥ ΠΕ ΕΤΕ ΜΠΟΥΠΡΟΕΛΘ

2-4 the sentence transferred by Schmidt from 252.13-15; the sense is better if the previous line is included as indicated.

17 the title at the foot of column 1 of ΣΛΓ is transferred to the foot of column 2 of ΣΛΛ; the text begins again in the middle of a sentence at the top of column 2 of ΣΛΓ; the lacuna here is of unknown length.

*sing praises before you until you go to the place of the kingdom. (This is the answer to the words which you questioned. Now at this time, Andrew, art thou still in disbelief and in ignorance?)*"

Now when the Saviour said these things Andrew knew clearly, and *not only he but the disciples* all knew with certainty that they would *inherit* the Kingdom of the Light. They all prostrated themselves together at the feet of Jesus. They cried out, they wept, they *begged* the *Saviour*, saying: "O Lord, forgive the sin of ignorance of our brother."

The *Saviour* answered and said: "I forgive and I will forgive. For this reason has the First *Mystery* sent me, that I should forgive the sins of everyone."

[A part of the *Books of the Saviour*.]<sup>1</sup>

(Lacuna)<sup>2</sup>

101. And those who are worthy of *mysteries* which *dwell* in the Ineffable which did not *come forth*, | these exist

<sup>1</sup> (16) see Introduction p. xiii; the title properly belongs after 255.16.

<sup>2</sup> (19-22) lacuna preceding 253.23.

ΕΒΟΛ· ΝΑΪ ΨΟΟΠ ΖΑΘΗ ΜΠΨΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ· ΑΥΩ  
 ΚΑΤΑ ΟΥΤΟΝΤ̄Ν Μ̄Ν ΟΥΖΙCOC ΝΤΕ ΠΩΛΧΕ ΧΕ ΕΤΕ-  
 Τ̄ΝΝΟΪ ΜΜΟC· ΖΩCΤΕ ΝΤΟΟΥ ΝΕ ΜΜΕΛΟC ΜΠΙΑΤΩΛΧΕ  
 ΕΡΟC· ΑΥΩ ΠΟΥΛ ΠΟΥΛ ΕΨΟΟΠ ΚΑΤΑ ΤΕΤΙΜΗ Μ-  
 5 ΠΕCΕΟΟΥ· ΤΑΠΕ ΚΑΤΑ ΤΕΤΙΜΗ ΝΤΑΠΕ· ΑΥΩ ΠΒΑΛ'  
 ΚΑΤΑ ΤΕΤΙΜΗ ΝΒΒΑΛ· ΑΥΩ ΠΜΑΛΧΕ ΚΑΤΑ ΤΕΤΙΜΗ Ν-  
 ΜΜΑΛΧΕ· ΑΥΩ ΠΚΕCΕΕΠΕ ΝΜΜΕΛΟC· ΖΩCΤΕ ΕΡΕ ΠΩΒ  
 ΟΥΩΝ̄2 ΕΒΟΛ ΧΕ ΟΥΜΗΗΨΕ ΜΜΕΛΟC ΠΕ ΑΛΛΑ ΟΥ-  
 CΩΜΑ ΝΟΥΩΤ ΠΕ· ΠΑΪ ΜΕΝ ΕΪΧΩ ΜΜΟC 2̄Ν ΟΥΠΑΡΑ-  
 10 ΔΙΓΜΑ Μ̄Ν ΟΥΖΙCOC Μ̄Ν ΟΥΤΟΝΤ̄Ν· ΑΛΛΑ 2̄Ν ΟΥΑΛΗ-  
 ΘΕΙΑ ΑΝ ΜΜΟΡΦΗ· ΟΥΤΕ ΝΤΑΪΟΥΕΝ̄2-ΠΩΛΧΕ ΕΒΟΛ  
 ΑΝ 2̄Ν ΟΥΜΕ ΑΛΛΑ ΠΜΥCΤΗΡΙΟΝ ΜΠΙΑΤΩΛΧΕ ΕΡΟC·  
 ΑΥΩ ΜΕΛΟC<sup>9</sup> ΝΙΜ ΕΤ̄Ν2ΗΤ̄C ΚΑΤΑ ΠΩΛΧΕ ΕΝΤΑΪΤΟΝ· [CΛΛ.]  
 Τ̄Ν ΕΡΟC ΕΤΕ ΝΕΤΜΜΑΥ ΝΕΤΚΑΤΟΙΚΙ ΕΠΜΥCΤΗΡΙΟΝ  
 15 ΜΠΙΑΤΩΛΧΕ ΕΡΟC Μ̄Ν ΝΕΤΚΑΤΟΙΚΙ Ν2ΗΤ̄C· ΑΥΩ ΠΚΕ-  
 ΨΟΜΝΤ̄ ΝΧΩΡΗΜΑ ΕΤΜ̄Ν̄ΝCΩΟΥ ΚΑΤΑ ΜΜΥCΤΗΡΙΟΝ  
 ΝΑΪ ΤΗΡΟΥ 2̄Ν ΟΥΑΛΗΘΕΙΑ Μ̄Ν ΟΥΜΕ· ΑΝΟΚ ΠΕ ΠΕΥ-  
 Λ2Ο ΤΗΡΟΥ ΠΑΪ ΕΤΕ Μ̄Ν-ΚΕΛ2Ο ΝΒΛΛΑC· ΠΑΪ ΕΤΕ Μ̄Ν-  
 Τ̄C-ΠΕC2ΙΑΙΟΝ 2ΙΧ̄Μ ΠΚΟCΜΟC· ΑΛΛΑ ΕΤΙ ΟΥΝ-ΩΛΧΕ  
 20 ΨΟΟΠ ΑΥΩ ΟΥΝ-ΜΥCΤΗΡΙΟΝ ΑΥΩ ΟΥΝ-ΤΟΠΟC· ΤΕ-  
 ΝΟΥ 6Ε ΟΥΜΑΚΑΡΙΟC ΠΕ ΠΕΝΤΑCΕΙΝΕ ΝΜΜΥCΤΗΡΙΟΝ  
 ΕΠCΑΝΒΟΛ· ΑΥΩ ΟΥΝΟΥΤΕ ΠΕ ΠΕΝΤΑCΘ̄Ν-ΝΕΪΩΛΧΕ Ν-  
 ΜΜΥCΤΗΡΙΟΝ ΜΠΜΕ2CΝΑΥ ΝΧΩΡΗΜΑ ΕΤ̄ΝΤΜΗΤΕ· ΑΥΩ  
 ΟΥCΩΡ̄ ΠΕ ΑΥΩ ΟΥΑΧΩΡΗΤΟΝ ΠΕ ΠΕΝΤΑCΕΙΝΕ Ν̄Ν-

9 MS ΕΪΧΩ; better ΑΪΧΩ.

17 2̄Ν ΟΥΛ expunged before ΝΑΪ.

21 MS ΛCΕΙΠΕ; read ΛCΕΙΠΕ. MS Π̄ΜΥCΤ. ΕΠCΑΝΒΟΛ; read  
 Π̄ΨΩΛΧΕ Π̄ΜΥCΤ. (ΜΠΨΟΡΠ̄ ΝΧΩΡΗΜΑ) ΕΠCΑΝΒΟΛ

before the First *Mystery*; and *according to* a likeness and  
 an *image* of the word, that you may *understand*, so that  
 they are *members* of the Ineffable and each one exists  
*according to the worth* of his glory. The head *according to*  
 the *worth* of the head; and the eye *according to the worth*  
 of eyes; and the ear *according to the worth* of ears; and the  
 rest of the *members*, so that the fact is revealed that it is  
 a multitude of *members* but one *body*. This *indeed* I say as  
 a *model* and *image* and likeness, but not in a *true form*, nor  
 have I revealed the word truly but the *mystery* of the  
 Ineffable. And all the *members* which are within it, *according*  
 to the word with which I have compared it, namely those  
 who  *dwell* with the *mystery* of the Ineffable and those who  
 dwell in it, and also the three *spaces* after them *according to*  
 the *mysteries* — to all these in *truth* and *verihood*, I am their  
 treasure, and excepting me there is no other treasure, and  
 there is not its *like* in the *world*. But *nevertheless* there are  
 words and *mysteries* and *places*. *Blessed* now is he who  
 has found<sup>1</sup> the *mysteries* <of the first *space*> without; and  
 he is a god who has found these words of the *mysteries*  
 of the second *space* which is in the *Midst*; and he is a *saviour*  
 and an *incomprehensible one* who has found the | words

<sup>1</sup> (21) found; MS: brought (see 254.24). MS: the mysteries; Schmidt: <the words  
 of> the mysteries.



ΩΛΑΧΕ ΠΜΜΥΣΤΗΡΙΟΝ [ΜΝ ΝΩΛΑΧΕ] ΜΗΜΕΣΩΟΜΝΤ Ν-  
 ΧΩΡΗΜΑ ΕΤΣΙΠΣΑΝΣΟΥΝ· ΛΥΩ ΧΟΥΟΤΒ ΕΠΤΗΡΨ· ΛΥΩ  
 ΨΩΗΠ' ΝΝΕΤΩΟΟΠ' ΣΜ ΠΜΕΣΩΟΜΝΤ ΝΧΩΡΗΜΑ ΕΤΜ- [ελλ<sup>β</sup>]  
 ΜΑΥ· ΕΒΟΛ ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤΟΥΩΟΟΠ' ΝΣΗΤΨ ΜΝ  
 5 ΠΕΤΟΥΛΣΕΡΑΤΟΥ ΝΣΗΤΨ ΛΧΧΙΤΨ· ΕΤΒΕ ΠΛΙ ΘΕ ΛΧ-  
 ΩΩΩ ΟΥΒΗΨ· ΠΕΝΤΑΧΘΙΝΕ ΣΩΩΨ ΝΝΩΛΑΧΕ ΝΜΜΥΣ-  
 ΤΗΡΙΟΝ ΝΑΙ ΝΤΑΙΣΣΑΙΣΟΥ ΝΗΤΝ ΚΑΤΑ ΟΥΤΟΝΤΝ· ΧΕ  
 ΝΤΟΟΥ ΝΕ ΜΜΕΛΟΣ ΜΠΙΑΤΩΛΑΧΕ ΕΡΟΨ· ΣΑΜΗΝ ΨΧΩ  
 ΜΜΟΣ ΝΗΤΝ ΧΕ ΠΕΝΤΑΧΘΙΝΕ ΝΝΩΛΑΧΕ ΝΜΜΥΣΤΗΡΙΟΝ  
 10 ΕΤΜΜΑΥ ΣΝ ΟΥΜΕ ΝΤΕ ΠΝΟΥΤΕ ΧΕ ΠΡΩΜΕ ΕΤΜΜΑΥ  
 ΝΤΟΨ ΝΕ ΠΩΟΡΠ ΣΝ ΟΥΛΛΗΘΙΑ· ΛΥΩ ΨΩΗΨ ΟΥΒΗΨ·  
 ΧΕ ΕΤΒΕ ΝΩΛΑΧΕ ΕΤΜΜΑΥ ΜΝ ΜΜΥΣΤΗΡΙΟΝ· [ΛΥΩ]  
 ΝΤΑ ΠΤΗΡΨ ΣΩΩΨ ΛΣΕΡΑΤΨ ΕΤΒΕ ΠΩΟΡΠ ΕΤΜΜΑΥ· ΕΤ-  
 ΒΕ ΠΛΙ ΠΕΝΤΑΧΘΙΝΕ ΝΝΩΛΑΧΕ ΝΜΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ  
 15 ΨΩΗΨ ΜΝ ΠΩΟΡΠ· ΤΕΓΝΩΣΙΣ ΓΑΡ ΜΠΣΟΟΥΝ ΜΠΙΑΤ-  
 ΩΛΑΧΕ ΕΡΟΣ ΝΤΑΙΩΛΑΧΕ ΝΝΜΗΤΝ ΝΣΗΤΨ ΜΠΟΟΥΨ· Ξ —

ξ — ξ — ξ — ξ — ξ — ξ —

⟨ΟΥΜΕΡΟΣ ΝΤΕ ΝΤΕΥΧΟΣ⟩

⟨ΜΠΣΩΤΗΡ⟩

1 MS ΜΠ ΠΩΛΑΧΕ better omitted.

3 MS ΨΩΗΠ' ΠΝΕΤΩΟΟΠ; read ΨΩΗΨ ΜΠ ΠΕΤΩΟΟΠ.

7 MS ΠΤΑΙΣΣΑΙΣΟΥ; 2 inserted above.

12 MS ΛΥΩ better omitted.

15 ΛΥΩ expunged before ΤΕΓΝΩΣΙΣ.

16 MS ΕΡΟΣ; read ΕΡΟΨ.

of the *mysteries* (and the words) of the third *space* within.  
 And he is superior to the All. And he is equal to<sup>1</sup> those  
 who are in that third *space*. Because he has received the  
*mystery*<sup>2</sup> in which they are and in which they stand, for  
 this reason he is equal to them. Moreover he who has found  
 the words of the *mysteries* which I have written<sup>3</sup> to you  
*as* a comparison, that they are *members* of the Ineffable,  
*truly* I say to you, he who has found the words of those  
*mysteries* in God's *truth*, that man is *truly* first, and he is  
 equal to him (the Ineffable). For because of those words and  
*mysteries*, the All itself<sup>4</sup> stands on account of the First  
 One. Because of this, he who has found the words of those  
*mysteries* is equal with the First One. *For* the *gnosis* of the  
 knowledge of the Ineffable is that of which I have spoken  
 with you today.

⟨A part of the *Books of the Saviour*⟩<sup>5</sup>

<sup>1</sup> (3) is equal to; MS: is pleasing to.

<sup>2</sup> (4, 5) he has received the mystery; Till: (or) the mystery has received him.

<sup>3</sup> (7) written; Schmidt: described.

<sup>4</sup> (13) the All itself; Till: (or) the All also.

<sup>5</sup> (17) the title is transferred from 253.23.

ἄφοϋω2 ον ετοοτῆ ἄσι ἰς 2ῃ πωλαχε πεχα4 ἄ- ελε  
 νε4μαοητης χε εἰωανβωκ εποϋοειν κηρυςσε ἄ-  
 πκοσμοc τῆρῆ ἄχιc εροϋ χε ἄπρκατοττηγῆ  
 εβολ ἄπε2οϋ ἄν τεγωη ετετῆωινε λγω ἄπρ-  
 5 ἀνακτα ἄμωτῆ 2εωc ωαντετῆωινε ἄμμυcτηριον  
 ἄτμντερο ἄποϋοειν· ναἰ ετναcετῆτηνοϋ ἄcερ-  
 τηγῆ ἄγιακρινεc ἄοϋοειν· ἄcεχιτηγῆ ετμντ-  
 ερο ἄποϋοἰν· ἄχιc εροϋ χε ἀποταcσε ἄπκοc-  
 μοc τῆρῆ· ἄν ἠγλη τῆρc ετῆ2ητῆ· λγω ἄν νε4-  
 10 ροϋω τῆροϋ· λγω ἄν νε4νοβε τῆροϋ· 2απα2  
 2απωc ἄν νε42ομιλια τῆροϋ ετῆ2ητῆ· χε ετετῆ-  
 ἄπωα ἄμμυcτηριον ἄποϋοειν ἄτετῆνοϋ2ῃ ἐνκο-  
 λαcιc τῆροϋ ετῆ νεκρῆc· ἄχιc εροϋ χε ἀπο-  
 ταcσε ἄπεκρῆρῆ· χε ετετῆἄπωα ἄμμυcτηριον ἄ-  
 15 ποϋοειν· ἄτετῆνοϋ2ῃ ἐπκω2τ ἄπῆ2ο ἄοϋ2ορ· ἄχιc ελε ἄ  
 εροϋ χε ἀποταcσε ἄτμντρε4χιcμη (χε ετετῆ-  
 ἄπωα ἄμμυcτηριον ἄποϋοειν) ἄτετῆνοϋ2ῃ ἐνε-  
 κρῆcιc ἄπῆ2ο ἄοϋ2ορ· ἄχιc εροϋ χε ἀποταcσε ἄ-  
 τμντρε4τα2μα· ἄτετῆἄπωα ἄμμυcτηριον ἄποϋ-  
 20 οειν· ἄτετῆνοϋ2ῃ ἐνκολαcιc ἄαριηλ· ἄχιc εροϋ  
 χε ἀποταcσε ἄππα ἄνοϋχ ταρετῆἄπωα ἄμμυc-  
 τηριον ἄποϋοειν ἄτετῆνοϋ2ῃ ἐνεερο ἄκω2τ ἄ-

3 MS τοττηγῆ; read τοοτῆγῆ.

4 λγω . . . ἄμωτῆ added below in margin.

11 ἄν better omitted.

16 MS χε . . . ἄποϋοειν omitted.

21 MS ἄππα; read ἄππαc.

## (BOOK III)

102. Jesus continued again with the discourse, he said to his *disciples*: “When I have gone to the light, *preach* to the whole *world*. Say to them: do not cease by day and night from seeking, and do not *refresh* yourselves *until* you find the *mysteries* of the Kingdom of the Light, which will purify you and make you to be *pure* light and will take you to the Kingdom of the Light. Say to them: *renounce* the whole *world* and all the *matter* within it, and all its cares, and all its sins, *in a word*, all its *relationships* which are in it, so that you may be worthy of the *mysteries* of the light, and be saved from all the *punishments* within the *judgments*. Say to them: *renounce* complaining, that you may be worthy of the *mysteries* of the light, and be saved from the fire of the dog-face. Say to them: *renounce* listening (to falsehood), <that you may be worthy of the *mysteries* of the light> and be saved from the *judgments* of the dog-face. Say to them: *renounce* mischief-making<sup>1</sup>, that you may be worthy of the *mysteries* of the light, and be saved from the *punishments* of Ariel<sup>2</sup>. Say to them: *renounce* falsehood, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of fire | of the dog-face. Say to them:

<sup>1</sup> (19) mischief-making; Schmidt: ? quarrelsomeness.

<sup>2</sup> (20) Ariel; see Hippol. V.14.6; OnOrgWld 148; Kropp (Bibl. 26) I. R12.

ΠΙΣΤΑ ΝΟΥΣΟΡ· ΛΧΙΣ ΕΡΟΟΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΡΕ  
 ΝΝΟΥΧ ΝΤΕΤΝΜΠΩΑ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΤΑ-  
 ΡΕΤΝΡΒΟΛ· ΤΑΡΕΤΝΝΟΥΣΜ ΕΝΙΕΡΟ ΝΚΩΣΤ ΜΠΙΣΤΑ ΝΟΥ-  
 ΣΟΡ· ΛΧΙΣ ΕΡΟΟΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΩΟΥΩΟ ΜΝ  
 5 ΝΙΜΝΤΧΑΣΙΖΗΤ ΧΕ ΕΤΕΤΝΜΠΩΑ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥ-  
 ΟΕΙΝ ΝΤΕΤΝΝΟΥΣΜ ΕΝΙΣΙΕΙΤ ΝΚΩΣΤ ΝΑΡΙΗΛ· ΛΧΙΣ  
 ΕΡΟΟΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΜΑΙΣΗΤΨ ΝΤΕΤΝΜΠΩΑ [CΛΕ']  
 ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΣΜ ΕΝΕΚΡΙΣΙC Ν-  
 ΑΜΝΤΕ· ΛΧΙΣ ΕΡΟΟΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΣΑΣ Ν-  
 10 ΩΑΧΕ ΤΑΡΕΤΝΜΠΩΑ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕ-  
 ΤΝΝΟΥΣΜ ΕΝΚΩΣΤ ΝΑΜΝΤΕ· ΛΧΙΣ ΕΡΟΟΥ ΧΕ ΑΠΟ-  
 ΤΑΣΣΕ ΝΝΙΨΕ ΕΤΣΟΟΥ ΝΤΕΤΝΜΠΩΑ ΝΜΜΥΣΤΗΡΙΟΝ  
 ΜΠΟΥΟΙΝ ΝΤΕΤΝΝΟΥΣΜ ΕΝΚΟΛΛΑCΙC ΕΤΣΝ ΑΜΝΤΕ·  
 ΛΧΙΣ ΕΡΟΟΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΜΑΙΤΟΝΣΟΥΟ ΧΕ  
 15 ΕΤΕΤΝΜΠΩΑ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΣΜ  
 ΕΝΕΙΕΡΟ ΝΚΡΩΜ ΝΤΕ ΠΙΣΤΑ ΝΟΥΣΟΡ· ΛΧΙΣ ΕΡΟΟΥ ΧΕ  
 ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΜΑΙΚΟCΜΟC ΧΕ ΕΤΕΤΝΜΠΩΑ ΝΜ-  
 ΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΣΜ ΕΝΣΒCΩ ΝΑΜ-  
 ΧΑΤΠ ΣΙ ΚΩΣΤ ΝΤΕ ΠΙΣΤΑ ΝΟΥΣΟΡ· ΛΧΙΣ ΕΡΟΟΥ ΧΕ  
 20 ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΡΕΨΤΩΡΠ ΧΕ ΕΤΕΤΝΜΠΩΑ ΝΜ-  
 ΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΣΜ ΕΝΕΙΕΡΟ Ν- [CΛΕ' b]  
 ΚΡΩΜ ΝΤΕ ΑΡΙΗΛ· ΛΧΙΣ ΕΡΟΟΥ ΧΕ ΑΠΟΤΑΣΣΕ Ν-  
 ΝΙΩΑΧΕ ΕΘΟΥ ΧΕ ΕΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ Μ-  
 ΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΣΜ ΕΝΙΚΟΛΛΑCΙC ΝΕΙΕΡΟ ΝΚΡΩΜ·  
 25 ΛΧΙΣ ΕΡΟΟΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΠΟΝΗΡΟC ΝΤΕΤΝ-

*renounce* false witness<sup>1</sup> that you may be worthy of the *mysteries* of the light, and escape and be saved from the rivers of fire of the dog-face. Say to them: *renounce* pride and boasting, that you may be worthy of the *mysteries* of the light, and be saved from the pits of fire of Ariel. Say to them: *renounce* the love of the belly, that you may be worthy of the *mysteries* of the light, and be saved from the *judgments* of Amente. Say to them: *renounce* talkativeness, that you may be worthy of the *mysteries* of the light, and be saved from the fires of Amente. Say to them: *renounce* evil habits, that you may be worthy of the *mysteries* of the light, and be saved from the *punishments* in Amente. Say to them: *renounce* covetousness, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of flame of the dog-face. Say to them: *renounce* love of the *world*, that you may be worthy of the *mysteries* of the light, and be saved from garments of pitch and fire of the dog-face. Say to them: *renounce* robbery, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of fire of Ariel. Say to them: *renounce* evil speech, that you may be worthy of the *mysteries* of the light, and be saved from the *punishments* of the rivers of flame. Say to them: *renounce wickedness*, that you | may be worthy of

<sup>1</sup> (1) false witness; MS: false witnesses.

1 MS ΝΝΙΜΝΤΡΕ; read ΝΝΙΜΝΤΡΕ.

7 Ψ in upper right-hand margin at end of quire.

24 MS ΝΕΙΕΡΟ; read ΝΝΕΙΕΡΟ.

ΜΠΩΑ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΕ-  
 ΘΑΛΑССΑ ΝΚΩΖΤ ΝΑΡΙΗΛ· ΑΧΙC ΕΡΟΥ ΧΕ ΑΠΟΤΑССЕ  
 ΝΝΙΜΝΤΑΤΝΑ ΝΤΕΤΝΜΠΩΑ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΙΝ  
 ΝΤΕΤΝΝΟΥΖΜ ΕΝΕΚΡΙCΙC ΝΝΙΖΑ ΝΕΔΡΑΚΩΝ· ΑΧΙC Ε-  
 5 ΡΟΥ ΧΕ ΑΠΟΤΑССЕ ΝΝΙCΩΝΤ ΝΤΕΤΝΜΠΩΑ ΝΜΜΥC-  
 ΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΕΙΕΡΗ ΝΚΡΩΜ Ν-  
 ΝΙΖΑ ΝΕΔΡΑΚΩΝ· ΑΧΙC ΕΡΟΥ ΧΕ ΑΠΟΤΑССЕ ΜΠCΑ-  
 ΖΟΥ ΝΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝ-  
 ΝΟΥΖΜ ΕΠΚΩΖΤ ΝΝΖΑΛΑССΑ ΝΝΙΖΑ ΝΕΔΡΑΚΩΝ· ΑΧΙC  
 10 ΕΡΟΥ ΧΕ ΑΠΟΤΑССЕ ΜΠΧΙΟΥC ΝΤΕΤΝΜΠΩΑ ΝΜ- <sup>CAZ</sup>  
 ΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΖΑΛΑССΑ ΕΤ-  
 ΒΕΒΕ ΝΝΙΖΑ ΝΕΔΡΑΚΩΝ· ΑΧΙC ΕΡΟΥ ΧΕ ΑΠΟΤΑССЕ  
 ΝΝΙCΩCΕ ΝΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕ-  
 ΤΝΝΟΥΖΜ ΕΙΛΑΤΑΒΑΩΘ· ΑΧΙC ΕΡΟΥ ΧΕ ΑΠΟΤΑССЕ  
 15 ΝΤΚΑΤΑΛΑΛΙΑ ΝΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ  
 ΝΤΕΤΝΝΟΥΖΜ ΕΝΙΕΡΩΟΥ ΝΚΩΖΤ ΜΠΙΖΟ ΜΜΟΥΙ· ΑΧΙC  
 ΕΡΟΥ ΧΕ ΑΠΟΤΑССЕ ΝΝΙΜΝΤΡΕCΜΙCΩC ΜΝ ΝΙCΩΝΤ  
 ΝΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ  
 ΕΝΕΙΕΡΩΟΥ ΕΤΒΡΒΡ ΝΙΛΑΤΑΒΑΩΘ· ΑΧΙC ΕΡΟΥ ΧΕ  
 20 ΑΠΟΤΑССЕ ΝΝΙΜΝΤΑΤCΒΩ ΝΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ  
 ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΑΙΤΟΥΡΓΟC ΝΤΕ ΙΛΑΤΑ-  
 ΒΑΩΘ ΜΝ ΝΚΩΖΤ ΝΝΕΘΑΛΑССΑ· ΑΧΙC ΕΡΟΥ ΧΕ  
 ΑΠΟΤΑССЕ ΝΝΙΜΝΤΚΑΚΟΥΡΓΟC ΝΤΕΤΝΜΠΩΑ ΝΜΜΥC-  
 ΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΔΑΙΜΟΝΙΟΝ ΤΗ- <sup>CAZ</sup><sup>b</sup>  
 25 ΡΟΥ ΝΤΕ ΙΛΑΤΑΒΑΩΘ ΜΝ ΝΕCΚΟΛΑCΙC ΤΗΡΟΥ· ΑΧΙC

6 MS ενειερη: read ενειερο.

9 MS ΝΝΖΑΛΑССΑ: read ΝΝΕΘΑΛΑССΑ; also line 11.

10 ἱ in upper left-hand margin at beginning of quire.

the *mysteries* of the light, and be saved from the *seas* of fire of Ariel. Say to them: *renounce* mercilessness, that you may be worthy of the *mysteries* of the light, and be saved from the *judgments* of the *dragon-faces*. Say to them: *renounce* anger, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of flame of the *dragon-faces*. Say to them: *renounce* cursing, that you may be worthy of the *mysteries* of the light, and be saved from the fire of the *seas* of the *dragon-faces*. Say to them: *renounce* theft, that you may be worthy of the *mysteries* of the light, and be saved from the bubbling *seas* of the *dragon-faces*. Say to them: *renounce* violence, that you may be worthy of the *mysteries* of the light, and be saved from Jaldabaoth. Say to them: *renounce* slander, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of fire of the lion-face. Say to them: *renounce* fighting and quarrels, that you may be worthy of the *mysteries* of the light, and be saved from the bubbling rivers of Jaldabaoth. Say to them: *renounce* ignorance, that you may be worthy of the *mysteries* of the light, and be saved from the *ministers* of Jaldabaoth and the *seas* of fire. Say to them: *renounce* *evil-doing* that you may be worthy of the *mysteries* of the light, and be saved from all the *demons* of Jaldabaoth and all his *punishments*. Say | to them: *renounce* *frenzy*, that you

ΕΡΟΥΥ ΧΕ ΑΠΟΤΑΣΣΕ Ν†ΑΠΟΝΟΙΑ ΝΤΕΤΝΜΠΩΑ ΝΜ-  
 ΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΕΘΑΛΛΑССΑ Ν-  
 ΛΑΜΧΑΤΠ ΝΤΕ ΙΑΛΤΑΒΑΩΘ ΕΤΒΡΒΡ· ΑΧΙC ΕΡΟΥΥ ΧΕ  
 ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΝΟΕΙΚ' ΝΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ  
 5 ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΕΘΑΛΛΑССΑ Ν-  
 ΟΗΝ ΖΙ ΛΑΜΧΑΤΠ ΝΤΕ ΠΙΖΟ ΜΜΟΥΪ· ΑΧΙC ΕΡΟΥΥ ΧΕ  
 ΑΠΟΤΑΣΣΕ ΝΝΙΖΩΤΒ ΝΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ Μ-  
 ΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΠΙΑΡΧΩΝ ΝΖΑ ΝΜCΑΖ ΠΑΙ ΕΤ-  
 ΖΜ ΠΧΛΥ ΠΕ ΠΩΟΡΠ ΝΤΑΜΙΟ· ΖΜ ΠΚΑΚΕ ΕΤΖΙΒΟΛ·  
 10 ΑΧΙC ΕΡΟΥΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΑΤΝΑ ΜΝ ΝΙΜΝΤ-  
 ΑCΕΒΗC ΝΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕ-  
 ΤΝΝΟΥΖΜ ΕΝΑΡΧΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΑΧΙC ΕΡΟΥΥ  
 ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΑΤΝΟΥΤΕ'' ΝΤΕΤΝΜΠΩΑ ΝΜ- [CΑΗ]  
 ΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΠΡΙΜΕ ΜΝ ΠCΑΖ-  
 15 CΖ ΝΝΝΟΒΖΕ· ΑΧΙC ΕΡΟΥΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΕΦΑΡ-  
 ΜΑΓΙΑ ΝΤΕΤΝΜΠΩΑ ΜΗΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝ-  
 ΝΟΥΖΜ ΕΠΝΟC ΝΧΛΥ ΜΝ ΝΕΧΑΛΛΑΖΑ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ·  
 ΑΧΙC ΕΡΟΥΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΡΕCΧΙΟΥΑ ΝΤΕ-  
 ΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ Ε-  
 20 ΠΝΟC ΝΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΑΧΙC ΕΡΟΥΥ ΧΕ  
 ΑΠΟΤΑΣΣΕ ΝΝΕCΒΩ ΜΠΛΑΝΗ ΝΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗ-  
 ΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΚΟΛΛΑCΙC ΤΗΡΟΥ Μ-  
 ΠΝΟC ΝΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΑΧΙC ΕΝΕΤ†CΒΩ  
 ΖΝ ΝΕCΒΩ ΜΠΛΑΝΗ ΜΝ ΟΥΟΝ ΝΙΜ ΕΤΧΙCΒΩ ΕΒΟΛ ΖΙ-

9 MS ΠΤΑΜΙΟ; read ΠΤΑΜΙΟΠ. G: expunged before ΖΜ.

15 MS ΠΠΝΟΒΖΕ; read ΠΠΟΒΖΕ.

21 MS originally ΠΠΠCΒΩ; † altered to ε in later hand; also line 24.

may be worthy of the *mysteries* of the light, and be saved from the boiling *seas* of pitch of Jaldabaoth. Say to them: *renounce* adultery, that you may be worthy of the *mysteries* of the Kingdom of the Light, and be saved from the *seas* of sulphur and pitch of the lion-face. Say to them: *renounce* killing, that you may be worthy of the *mysteries* of the light, and be saved from the *archon* with a crocodile-face which, in the frost, is the first *chamber*<sup>1</sup> of the outer darkness. Say to them: *renounce* mercilessness and *impiety*, that you may be worthy of the *mysteries* of the light, and be saved from the *archons* of the outer darkness. Say to them: *renounce* godlessness, that you may be worthy of the *mysteries* of the light, and be saved from the weeping and gnashing of teeth\*. Say to them: *renounce* sorceries, that you may be worthy of the *mysteries* of the light, and be saved from the great frost and the *hail* of the outer darkness. Say to them: *renounce* blasphemy, that you may be worthy of the *mysteries* of the light, and be saved from the great *dragon* of the outer darkness. Say to them: *renounce* erroneous teachings, that you may be worthy of the *mysteries* of the light, and be saved from all the *punishments* of the great *dragon* of the outer darkness. Say to all those who teach *erroneous* teachings and all those who learn from them: | woe to you, for unless you *repent* and give up your

\* cf. Mt. 8.12; 13.42, 50; 22.13; 24.51; 25.30; Lk. 13.28

<sup>1</sup> (9) first chamber; see KephVI p. 30 etc. (also 317.23).

ΤΟΟΥΤΟΥ ΧΕ ΟΥΟΪ ΝΗΤ̄Ν̄ Ν̄ΤΩΤ̄Ν̄ Ν̄ΧΕ ΕΩΩΠ̄Ε ΕΤΕ-  
 Τ̄Ν̄Τ̄ΜΜΕΤΑΝΟΪ Ν̄ΤΕΤ̄Ν̄ΚΩ Ν̄ΣΩΤ̄Ν̄ Ν̄ΤΕΤ̄Ν̄ΠΛΑΝΗ ΤΕ- [CANT] <sup>b</sup>  
 ΤΝΑΒΩΚ' ΕΝΚΟΛΑCIC Μ̄ΠΝΟC Ν̄ΔΡΑΚΩΝ Μ̄Ν ΠΚΑΚΕ ΕΤ-  
 ΖΙΒΟΛ ΠΑΪ ΕΤΝΑΨ̄Τ̄ ΕΜΑΨΟ· ΛΥΩ Ν̄CΕΝΑCΕΤ̄Τ̄ΗΥΤ̄Ν̄  
 5 ΑΝ ΕΠΚΟCΜΟC Ν̄ΨΑΕΝΕZ ΑΛΛΑ ΕΤΕΤΝΑΡ̄ΑΤ̄ΩΩΠ̄Ε ΨΑ-  
 ΒΟΛ· ΑΧΙC ΕΝΕΤΝΑΚΩ Ν̄CΩΟΥ Ν̄ΤΕCΒΩ Ν̄ΤΑΛΗΘΙΑ  
 Ν̄ΤΕ ΠΨΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ ΧΕ ΟΥΟΪ ΝΗΤ̄Ν̄ Ν̄ΤΩΤ̄Ν̄ ΧΕ  
 ΤΕΤ̄Ν̄ΚΟΛΑCIC ΖΟΥ ΠΑΡΑ ΡΩΜΕ ΝΙΜ· ΕΤΕΤΝΑCΩ ΓΑΡ  
 10 Ζ̄Μ̄ ΠΝΟC Ν̄ΧΑC· ΠΕΚΡΥCΤΑΛΛΟC Μ̄Ν ΤΕΧΑΛΑΖΑ ΖΡΑΪ  
 Ζ̄Ν̄ ΤΜΗΤΕ Μ̄ΠΕΔΡΑΚΩΝ Μ̄Ν ΠΚΑΚΕ ΕΤΖΙΒΟΛ ΛΥΩ Ν̄-  
 CΕΝΑCΕΤ̄Τ̄ΗΝΟΥ ΑΝ ΕΠΚΟCΜΟC ΧΙΝ ΠΕΪΝΑΥ ΨΑΕΝΕZ·  
 ΑΛΛΑ ΤΕΤΝΑΡ̄ΖΡΟΥΟΥΧ̄C̄ Μ̄ΠΜΑ ΕΤ̄Μ̄ΜΑΥ· ΛΥΩ ΖΡΑΪ  
 Ζ̄Μ̄ ΠΒΩΛ ΕΒΟΛ Μ̄ΠΤΗΡ̄C̄ ΤΕΤΝΑΛΝΖΑΛΙCΚΕ Ν̄ΤΕΤ̄Ν̄Ρ̄ΑΤ̄-  
 ΨΩΠ̄Ε ΨΑΕΝΕZ· ΑΧΙC ΖΩΩC ΟΝ ΕΝΡΩ̄Μ̄Ε Ν̄ΤΕ ΠΚΟC- <sup>CANT</sup>  
 15 ΜΟC ΧΕ ΨΩΠ̄Ε Ν̄ΖΟΡ̄Κ̄C̄ Ν̄ΤΕΤ̄Ν̄ΧΙ Ν̄ΜΜΥCΤΗΡΙΟΝ Μ̄-  
 ΠΟΥΟΕΙΝ Ν̄ΤΕΤ̄Ν̄ΒΩΚ ΕΠΧΙCΕ Ν̄ΤΜ̄Ν̄Τ̄ΕΡΟ Μ̄ΠΟΥΟΕΙΝ·  
 ΑΧΙC ΕΡΟΥ ΧΕ ΑΡΙΜΑΪΡΩΜΕ Ν̄ΤΕΤ̄Ν̄Μ̄ΠΨΑ Ν̄ΜΜΥCΤΗ-  
 ΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΕΤ̄Ν̄ΒΩΚ ΕΠΧΙCΕ ΕΤ̄Μ̄Ν̄Τ̄ΕΡΟ Μ̄ΠΟΥ-  
 ΟΕΙΝ· ΑΧΙC ΕΡΟΥ ΧΕ ΑΡΙΡ̄Μ̄Ρ̄ΑΨ Ν̄ΤΕΤ̄Ν̄ΧΙ Ν̄ΜΜΥC-  
 20 ΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΕΤ̄Ν̄ΒΩΚ ΕΠΧΙCΕ ΕΤ̄Μ̄Ν̄Τ̄ΕΡΟ Μ̄-  
 ΠΟΥΟΕΙΝ· ΑΧΙC ΕΡΟΥ ΧΕ ΑΡΙΕΙΡΗΜΙΚΟC Ν̄ΤΕΤ̄Ν̄ΧΙ Ν̄-  
 Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΕΤ̄Ν̄ΒΩΚ ΕΠΧΙCΕ ΕΤ̄Μ̄Ν̄Τ̄Ε-  
 ΡΟ Μ̄ΠΟΥΟΕΙΝ· ΑΧΙC ΕΡΟΥ ΧΕ ΑΡΙΝΑΗΤ̄ Ν̄ΤΕΤ̄Ν̄ΧΙ Ν̄-  
 Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΕΤ̄Ν̄ΒΩΚ ΕΠΧΙCΕ ΕΤ̄Μ̄Ν̄Τ̄Ε-

1 MS Ν̄ΧΕ; read ΧΕ. MS originally ΕΠΨΩΠ̄Ε; Ν̄ expunged.

7 ΠΑΡΑΡ̄ expunged before Ν̄ΤΩΤ̄Ν̄.

16 MS Ν̄ΤΜ̄Ν̄Τ̄ΕΡΟ; read ΕΤ̄Μ̄Ν̄Τ̄ΕΡΟ.

19 MS originally Ν̄ΤΕΤ̄Ν̄ΨΩΠ̄ΕΧΙ; ΨΩΠ̄Ε expunged and crossed out.

*error*, you will go to the *punishments* of the great *dragon*, and the outer darkness which is very severe, and for eternity you will not be cast into the *world*, but you will become non-existent to the end<sup>1</sup>. Say to those who will abandon the *true* teachings of the *First Mystery*: woe to you, for your *punishment* is severe *beyond* all men<sup>2</sup>. For you will remain in the great frost, *ice* and *hail* in the midst of the *dragon* and the outer darkness, and you will not be cast into the *world* from this time henceforth for ever, but you will perish<sup>3</sup> in that place. And at the dissolution of the All you will be *consumed* and become non-existent for ever.

Say rather to the men of the *world*: be calm, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them: be loving, that you may be worthy of the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them: be compassionate, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them: be *peaceful*, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them: be merciful, that you may receive the *mysteries* of the light, and go to the height to the Kingdom | of the

<sup>1</sup> (5, 6) non-existent to the end; Till: completely non-existent.

<sup>2</sup> (8) severe beyond all men; Till: more severe than (that) of all (other) men.

<sup>3</sup> (12) perish; Schmidt: stiffen (cf. 271.23).

ΡΟ ΜΠΟΥΘΕΙΝ· ΑΧΙΣ ΕΡΘΟΥ ΧΕ ΑΡΙΜΝΤΗΛΑ ΝΤΕΤΝΧΙ  
 ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ· ΝΤΕΤΝΒΩΚ ΕΠΧΙΣΕ ΕΤ-  
 ΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ· ΑΧΙΣ ΕΡΘΟΥ ΧΕ ΛΙΑΚΟΝΕΙ ΕΝ- <sup>αλο</sup> <sup>β</sup>  
 ΖΗΚΕ ΜΝ ΝΕΤΩΩΝΕ ΜΝ ΝΕΤΖΗΧ ΝΤΕΤΝΧΙ ΝΜΜΥΣΤΗ-  
 5 ΡΙΟΝ ΜΠΟΥΘΕΙΝ ΝΤΕΤΝΒΩΚ ΕΠΧΙΣΕ ΕΤΜΝΤΕΡΟ Μ-  
 ΠΟΥΘΕΙΝ· ΑΧΙΣ ΕΡΘΟΥ ΧΕ ΑΡΙΜΑΙΝΟΥΤΕ ΝΤΕΤΝΧΙ Ν-  
 ΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΝΤΕΤΝΒΩΚ ΕΠΧΙΣΕ ΕΤΜΝΤΕ-  
 ΡΟ ΜΠΟΥΘΕΙΝ· ΑΧΙΣ ΕΡΘΟΥ ΧΕ ΑΡΙΑΚΑΙΟΣ ΝΤΕΤΝ-  
 ΧΙ ΝΜΜΥΣΤΗΡΙΟΝ (ΜΠΟΥΘΕΙΝ) ΝΤΕΤΝΒΩΚ ΕΠΧΙΣΕ Ε-  
 10 ΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ· ΑΧΙΣ ΕΡΘΟΥ ΧΕ ΑΡΙΑΓΛΑΘΟΣ Ν-  
 ΤΕΤΝΧΙ ΝΜΜΥΣΤΗΡΙΟΝ (ΜΠΟΥΘΕΙΝ) ΝΤΕΤΝΒΩΚ ΕΠΧΙ-  
 ΣΕ ΕΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ· ΑΧΙΣ ΕΡΘΟΥ ΧΕ ΑΠΟΤΑΣΣΕ  
 ΜΠΗΡΦ ΝΤΕΤΝΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΝΤΕΤΝ-  
 ΒΩΚ ΕΠΧΙΣΕ ΕΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ· ΝΑΪ ΝΕ ΝΖΟΡΟΣ  
 15 ΤΗΡΟΥ ΝΝΕΖΙΟΥΕ ΝΝΕΤΜΠΩΛ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥ-  
 ΘΕΙΝ· ΝΑΪ ΟΥΝ ΝΤΕΪΜΙΝΕ ΝΤΑΥΑΠΟΤΑΣΣΕ ΝΤΕΪ-  
 ΛΗΟΤΑΓΗ † ΝΑΥ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΑΥΩ Μ- <sup>[CM]</sup>  
 ΠΡΖΟΠΟΥ ΕΡΘΟΥ ΕΠΤΗΡΦ ΚΑΝ ΕΩΩΠΕ ΖΕΝΡΕΦ-  
 ΝΟΒΕ ΗΕ ΑΥΩ ΑΥΩΩΠΕ ΖΝ ΝΟΒΕ ΝΙΜ ΜΝ ΑΝΟΜΙΑ  
 20 ΝΙΜ ΝΤΑΪΧΟΟΥ ΕΡΩΤΝ ΝΤΕ ΠΚΟΣΜΟΣ ΤΗΡΟΥ ΝΣΕ-  
 ΚΟΤΟΥ ΝΣΕΜΕΤΑΝΟΪ ΑΥΩ ΝΣΕΩΩΠΕ ΖΝ ΘΥΠΟΤΑΓΗ  
 Ε†ΧΩ ΜΜΟΣ ΝΗΤΝ· ΤΕΝΟΥ ΧΕ † ΝΑΥ ΝΜΜΥΣΤΗΡΙΟΝ  
 ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ ΜΠΡΖΟΠΟΥ ΕΡΘΟΥ ΕΠΤΗΡΦ· ΕΤ-  
 ΒΕ ΤΜΝΤΡΕΦΡΝΟΒΕ ΓΑΡ ΝΤΑΝΕΙΝΕ ΝΜΜΥΣΤΗΡΙΟΝ Ε-  
 25 ΠΚΟΣΜΟΣ· ΧΕ ΕΙΕΚΩ ΕΒΟΛ ΝΝΕΥΝΟΒΕ ΤΗΡΟΥ ΝΤ-  
 ΑΥΑΛΥ ΧΙΝ ΝΩΡΠ· ΕΤΒΕ ΠΑΪ ΘΕ ΛΙΧΘΟΣ ΕΡΩΤΝ Μ-

9 ΜΠΟΥΘΕΙΝ omitted; also in line 11.

20 ΤΗΡΟΥ is unnecessary.

24 MS ΠΤΑΠΕΠΕ; read ΠΤΑΠΕΠΕ.

25 α expunged before ΠΤΑΥΑΛΥ.

Light. Say to them: be charitable, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them: *serve* the poor and the sick and the oppressed, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them: be God-loving, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them: be *righteous*, that you may receive the *mysteries* (of the light), and go to the height to the Kingdom of the Light. Say to them: be *good*, that you may receive the *mysteries* (of the light), and go to the height to the Kingdom of the Light. Say to them: *renounce* the All, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light.

These are all the *boundaries* of the ways of those who are worthy of the *mysteries* of the light. Now to such as have *renounced* with this *renunciation*, give the *mysteries* and do not conceal them from them at all, *even if* they are sinners and have come to be in all sins and all *iniquities* of the *world*, all of which I have told you, so that they may turn round and *repent* and be in *submission*. As I have now said to you: give to them the *mysteries* of the Kingdom of the Light, and do not conceal them from them at all. *For* because of sinfulness I brought the *mysteries* to the *world*, so that I should forgive all their sins which they have committed from the beginning. Concerning this now I once said to you: | 'I have not come to call the *righteous*'\*. Now at

\* cf. Mt. 9.13; Mk. 2.17; Lk. 5.32

ΠΟΥΘΕΩ ΧΕ ΝΤΑΙΕΙ' ΑΝ ΕΤΑΞΜ-ΝΔΙΚΑΙΟΣ· ΤΕΝΟΥ  
 ΟΕ ΝΤΑΙΕΙΝΕ ΝΜΜΥΣΤΗΡΙΟΝ ΧΕ ΕΥΕΚΩ ΕΒΟΛ ΝΝΗΝΟΒΕ  
 ΝΟΥΟΝ ΝΙΜ ΑΥΩ ΝΣΕΧΙΤΟΥ ΕΤΜΝΤΕΡΟ ΜΠΟΥΟΓΙΝ·  
 ΜΜΥΣΤΗΡΙΟΝ ΓΑΡ ΝΤΟΟΥ' ΝΕ ΤΔΩΡΕΑ ΜΠΙΩΟΡΗ Μ- [CM<sup>b</sup>]  
 5 ΜΥΣΤΗΡΙΟΝ· ΕΤΡΕΦΩΤΕ ΕΒΟΛ ΝΝΗΝΟΒΕ ΜΝ ΝΑΝΟΜΙΑ  
 ΝΡΡΕΦΡΟΒΕ ΤΗΡΟΥ·

ΑΣΩΩΠΕ ΟΕ ΝΤΕΡΕ ΙΣ ΟΥΩ ΕΧΧΩ ΝΝΕΙΩΑΧΕ Ε-  
 ΝΕΧΜΛΘΗΤΗΣ· ΑΣΕΙ' ΕΘΗ ΝΣΙ ΜΑΡΙΑ ΠΕΧΑΣ ΜΠΣΩΡ  
 ΧΕ ΠΑΧΟΕΙΣ ΕΙΕ ΟΥΝΡΩΜΕ ΝΔΙΚΑΙΟΣ ΕΧΧΗΚ ΕΒΟΛ ΖΝ  
 10 ΤΜΝΤΔΙΚΑΙΟΣ ΤΗΡΣ ΑΥΩ ΠΡΩΜΕ ΕΤΜΜΑΥ ΕΜΝΤΨ-  
 ΛΛΑΥ ΝΝΟΒΕ ΕΠΤΗΡΨ· ΠΑΙ ΝΤΕΙΜΙΝΕ ΣΕΝΑΒΑΣΑΝΙΖΕ  
 ΜΜΟΨ ΖΝ ΝΚΟΛΑΣΙΣ ΜΝ ΝΕΚΡΙΣΙΣ ΧΝ ΜΜΟΝ· Η ΜΜΟΝ  
 ΝΤΟΨ ΠΡΩΜΕ ΕΤΜΜΑΥ ΣΕΝΑΨΙΤΨ ΕΣΟΥΝ ΕΤΜΝΤΕΡΟ  
 ΝΜΠΗΥΕ ΧΝ ΜΜΟΝ· ΑΨΟΥΩΞΜ ΔΕ ΝΣΙ ΠΣΩΤΗΡ ΠΕ-  
 15 ΧΑΨ ΜΜΑΡΙΑ ΧΕ ΟΥΡΩΜΕ ΝΔΙΚΑΙΟΣ ΠΑΙ ΕΧΧΗΚ ΕΒΟΛ  
 ΖΝ ΤΜΝΤΔΙΚΑΙΟΣ ΤΗΡΣ· ΑΥΩ ΜΠΨΡ-ΛΛΑΥ ΝΝΟΒΕ ΕΝΕΞ· CMA  
 ΑΥΩ ΠΑΙ ΝΤΕΙΜΙΝΕ ΕΜΠΨΧΙ-ΛΛΑΥ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ  
 ΠΟΥΟΕΙΝ ΕΝΕΞ ΕΨΩΛΝΩΩΠΕ ΝΣΙ ΠΕΥΟΕΩ ΕΨΝΗΥ  
 ΕΒΟΛ ΖΜ ΠΣΩΜΑ ΝΤΕΥΝΟΥ ΨΑΥΕΙ ΝΣΙ ΜΠΑΡΑΛΗΜΠΤΗΣ  
 20 ΜΠΟΥΑ ΜΠΝΟΣ ΝΤΡΙΑΥΝΑΜΙΣ· ΝΑΙ ΕΥΝ-ΟΥΝΟΣ ΝΣΗ-  
 ΤΟΥ ΝΣΕΣΑΡΠΑΞΕ ΝΤΕΨΥΧΗ ΜΠΡΩΜΕ ΕΤΜΜΑΥ ΝΤΟ-  
 ΟΤΟΥ ΝΜΠΑΡΑΛΗΜΠΤΗΣ ΝΕΡΙΝΑΙΟΣ· ΝΣΕΨΩΜΝΤ Ν-  
 ΣΟΥ ΕΥΚΩΤΕ ΝΜΜΑΣ ΨΡΑΙ ΖΝ ΝΣΩΝΤ ΤΗΡΟΥ ΝΤΕ

9 MS ΟΥΝΡΩΜΕ; read ΟΥΡΩΜΕ.

19 MS originally ΠΑΡΑΛΗΜΠΤΗΣ; Ν inserted above.

20 MS ΜΠΗΚΟΣ; read ΜΠΗΚΟΣ.

this time I have brought the *mysteries*, so that the sins of everyone should be forgiven, and that they should be taken to the Kingdom of the Light. For the *mysteries* are the gift of the First *Mystery* to erase the sins and the *iniquities* of all sinners."

103. Now it happened when Jesus finished saying these words to his *disciples*, Maria came forward. She said to the *Saviour*: "My Lord, will a *righteous* man who is fulfilled in all *righteousness* and that man has committed no sins at all, will such a one as this be *tormented* in the *punishments* and the *judgments* or not? Or rather, will that man be brought into the Kingdom of Heaven or not?"

The *Saviour* however answered and said to Maria: "A *righteous* man who is fulfilled in all *righteousness* and has never committed any sins, such a one who has never received any of the *mysteries* of the light, when the time comes that he should go forth from the *body*, in that hour come the *paraleptai* of one of the great *triple powers* — these among which is a great one — and they *snatch* the *soul*<sup>1</sup> of that man from the hands of the *erinaioi paraleptai*. And they spend three days going round with it among all the creations of | the

<sup>1</sup> (21) snatch the soul; see J 99; (also 360.3 ff.).



ΠΚΟΣΜΟΣ ΜΝΗΣΑ ΠΩΟΜΝΤ̄ ΝΖΟΥ· ΩΛΥΧΙΤ̄Σ ΕΠΕ-  
 ΣΗΤ̄ ΕΠΕΧΛΟΣ· ΝΣΕΧΙΤ̄Σ ΕΒΟΛ Ζ̄Ν ΝΚΟΛΛΑΣΙΣ ΤΗΡΟΥ  
 ΝΤΕ ΝΕΚΡΙΣΙΣ· ΝΣΕΤΑΥΟΣ ΕΝΕΚΡΙΣΙΣ ΤΗΡΟΥ ΑΥΩ ΜΕ-  
 ΡΕ ΝΚΩΣΤ̄ ΠΝΕΧΛΟΣ ΜΕΥΕΝΩΧΛΕΙ ΝΑΣ ΕΜΑΤΕ· ΑΛΛΑ  
 5 ΕΚΜΕΡΟΥΣ ΩΛΥΕΝΩΧΛΙ ΝΑΣ ΠΡΟΣ ΟΥΚΟΥΓ̄Ι ΝΟΥΟΕΙΩ· <sup>CMIA</sup><sup>b</sup>  
 ΑΥΩ Ζ̄Ν ΟΥΣΠΟΥΔΗ Ζ̄Ν ΟΥΣΕΠΗ ΩΛΥΝΑ ΝΑΣ· ΝΣΕΝ-  
 Τ̄Σ ΕΖΡΑῙ Ζ̄Ν ΝΕΧΛΟΣ ΝΣΕΧΙΤ̄Σ ΕΒΟΛ ΖΙ ΤΕΖΗ ΝΤΜΗΤΕ  
 ΕΒΟΛ ΖΙΤΟΥΤΟΥ ΝΝΑΡΧΩΝ ΤΗΡΟΥ ΕΤ̄ΜΜΑΥ ΑΥΩ ΜΕΥ-  
 ΚΟΛΛΑΖΕ ΜΜΟΣ Ζ̄Ν ΝΕΥΚΡΙΣΙΣ ΕΤ̄ΝΑΩΤ̄ ΑΛΛΑ ΩΑΡΕ  
 10 ΠΚΩΣΤ̄ ΝΝΕΥΤΟΠΟΣ ΕΝΩΧΛΕΙ ΝΑΣ ΕΚΜΕΡΟΥΣ ΑΥΩ  
 ΕΥΩΔΗΧΙΤ̄Σ ΕΠΤΟΠΟΣ ΝΝΙΑΧΘΑΝΑΒΑΣ ΠΙΑΤ̄ΝΑ· ΜΕΥ-  
 ΕΩΚΟΛΛΑΖΕ ΜΜΟΣ ΜΕΝΤΟΙΓΕ Ζ̄Ν ΝΕΥΚΡΙΣΙΣ ΕΘΟΥ· ΑΛ-  
 ΛΑ ΩΑΥΚΑΤΕΧΕ ΜΜΟΣ ΝΟΥΚΟΥΕΙ ΝΟΥΟΙΩ· ΕΡΕ ΠΚΩ-  
 ΣΤ̄ ΝΝΕΥΚΟΛΛΑΣΙΣ ΕΝΩΧΛΙ ΝΑΣ ΕΚΜΕΡΟΥΣ ΑΥΩ ΟΝ Ζ̄Ν  
 15 ΟΥΣΕΠΗ ΩΛΥΝΑ ΝΑΣ ΝΣΕΝΤ̄Σ ΕΖΡΑῙ Ζ̄Ν ΝΕΥΤΟΠΟΣ  
 ΕΤ̄ΜΜΑΥ· ΑΥΩ ΜΕΥΧΙΤ̄Σ ΕΒΟΛ Ζ̄Ν ΝΑΙΩΝ ΧΕ ΝΝΕ Ν- <sup>CMIB</sup>  
 ΑΡΧΩΝ ΝΝΑΙΩΝ ΝΝΕΥΧΙΤ̄Σ ΝΣΤΕΡΕΣΙΜΟΝ ΑΛΛΑ ΩΑΥ-  
 ΧΙΤ̄Σ ΕΒΟΛ ΖΙ ΤΕΖΗ ΜΠΟΥΟΕΙΠ ΜΠΡΗ ΝΣΕΧΙΤ̄Σ ΕΡΑΤ̄Σ  
 ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ· ΩΑΣΛΟΚΙΜΑΖΕ ΜΜΟΣ ΝΣΖΕ  
 20 ΕΡΟΣ ΕΣΟΥΟΧ ΕΝΟΒΕ ΑΥΩ ΜΕΣΤΡΕΥΧΙΤ̄Σ ΕΠΟΥ(Ο)-  
 ΕΙΝ ΧΕ ΠΜΛΕΙΝ ΝΤΜΝΤΕΡΟ ΜΠΜΥΣΤΗΡΙΟΝ ΝΨΩΟΠ  
 ΝΜΜΑΣ ΑΝ· ΑΛΛΑ ΩΑΣΣΦΡΑΓΙΖΕ ΜΜΟΣ Ζ̄Ν ΟΥΣΦΡΑΓΙΣ

8 ΠΑΤΙΑ· ΖΟΜΟΙΩΣ ΟΝ ΩΛΥΧΙΤ̄Σ ΕΒΟΛ Ζ̄Ν ΝΚΟΛΛΑΣΙΣ ΤΗΡΟΥ  
written in lower margin; words perhaps omitted from this line.

11 MS ΝΝΙΑΧΘΑΝΑΒΑΣ; read ΝΙΑΧΘΑΝΑΒΑΣ. MS ΜΕΥΕΩΚΟΛΛΑΖΕ; read  
ΜΕΥΕΩΚΟΛΛΑΖΕ.

20 MS ΕΠΟΥΕΙΠ; read ΕΠΟΥΟΕΙΠ.

22 MS ΩΑΥΣΦΡΑΓΙΖΕ; 4 altered to C.

*world.* After the three days they take it down to the *Chaos* and cast it into all the *punishments* of the *judgments*, and they send it to all the *judgments*. And the fires of the *Chaos(es)* do not *trouble* it greatly, *but* they *trouble* it *in part* for a short time. And *with speed* they quickly have mercy on it, and bring it up from the *Chaos(es)*, and take it forth upon the way of the *Midst* by means of all those *archons*<sup>1</sup>. And they (the *archons*) do not *punish* it with their harsh *judgments*, *but* the fire of their *places* *troubles* it *in part*. And when they take it to the *place* of *Jachthanabas*<sup>2</sup>, the merciless, he is *certainly* not able to *punish* it with his wicked *judgments*, *but* he *restrains* it for a short time. And the fire of his *punishments* *troubles* it *in part*. And again quickly they have mercy on it and bring it up from their *places* there. And they do not bring it forth into the *aeons* lest the *archons* of the *aeons* should take it away *by theft*, *but* they take it forth upon the way of the light of the sun, and bring it to the *Virgin* of the Light. She *examines* it and finds it free from sin. And she does not allow them to take it to the light because it has not the sign of the kingdom of the *mystery*. *But* she *seals* it with a superior *seal* | and

<sup>1</sup> (8) those archons; MS (perhaps): those merciless archons. And likewise they bring it forth from all the punishments, and they (the archons) ...

<sup>2</sup> (11) Jachthanabas; see J 141; (also 365.12).

ΕΣΟΥΟΤΒ̅ Ν̅ΣΤΡΕΥΝΟΧ̅ ΕΠΙΣΩΜΑ 2̅Ν̅ Ν̅ΑΙΩΝ̅ Ν̅Τ̅ΛΙ-  
 ΚΑΙΟΣΥΝΗ̅ Η̅ ΠΑΙ̅ ΕΦΝΑΡ̅ΑΓΑΘΟΣ̅ Ν̅Ψ̅2̅Ε̅ Ε̅Μ̅ΜΑΓΙΝ̅ Ν̅Μ̅ΜΥΣΤΗ-  
 ΡΙΟΝ̅ Μ̅Η̅ΟΥΘΕΙΝ̅ Ν̅Ψ̅ΚΛΗΡΟΝΟΜΙ̅ Ν̅Τ̅Μ̅Ν̅Τ̅ΕΡΟ̅ Μ̅Π̅ΟΥΘΕΙΝ̅  
 ΩΛΕΝΕ2̅· ΕΩΩΠΗΕ̅ Ν̅Τ̅ΟΥ̅ ΕΦ̅Ρ̅ΝΟΒΕ̅ Ν̅ΟΥ̅ΣΟΗ̅· Π̅ ΣΗΛΥ̅ Π̅  
 5 ΩΜ̅Ν̅Τ̅ ΠΑΙ̅ ΟΝ̅ ΣΕΝΑΤ̅ΣΤΟΥ̅ ΕΠ̅ΚΟΣΜΟΣ̅ ΚΑΤΑ̅ Η̅ΤΥ-  
 ΠΟΣ̅ Ν̅Ν̅ΝΟΒΕ̅ ΕΝΤΑΦΑΛΥ̅ ΝΑΙ̅ †ΝΑΧΩ̅ Μ̅Π̅ΕΥΤΥΠΟΣ̅ Ε-  
 ΡΩΤ̅Ν̅ ΕΙ̅ΩΑΝΟΥΩ̅ ΕΙ̅ΧΩ̅ ΕΡΩΤ̅Ν̅ Μ̅Π̅ΣΩΡ̅ ΕΒΟΛ̅ Μ̅Η̅ΤΗ- [CMB<sup>b</sup>]  
 Ρ̅· ΑΛΛΑ̅ ΖΑΜΗΝ̅ ΖΑΜΗΝ̅ †ΧΩ̅ Μ̅ΜΟΣ̅ ΕΡΩΤ̅Ν̅· ΧΕ̅ ΚΑΝ̅  
 ΟΥΡΩΜΕ̅ Ν̅ΛΙΚΑΙΟΣ̅ ΕΜ̅Π̅Ψ̅-ΑΛΛΥ̅ Ν̅ΝΟΒΕ̅ ΕΠ̅ΤΗΡ̅ Μ̅Ν̅-  
 10 ΩΣΟΜ̅ ΕΤΡΕΥΧΙΤ̅ ΕΤ̅Μ̅Ν̅Τ̅ΕΡΟ̅ Μ̅Π̅ΟΥΘΕΙΝ̅· ΕΒΟΛ̅ ΧΕ̅  
 Μ̅Η̅ΜΑΕΙΝ̅ Ν̅Τ̅Μ̅Ν̅Τ̅ΕΡΟ̅ Ν̅Μ̅ΜΥΣΤΗΡΙΟΝ̅ Ν̅Ψ̅ΩΟΗ̅ Ν̅Μ̅ΜΑΦ̅  
 ΛΗ̅· ΖΑΠΑΞ̅ ΖΑΠΑΩΣ̅ Μ̅Ν̅ΣΟΜ̅ Ν̅ΧΙ-Ψ̅ΧΗ̅ ΕΠ̅ΟΥΘΕΙΝ̅ ΑΧ̅Ν̅  
 Μ̅ΜΥΣΤΗΡΙΟΝ̅ Ν̅Τ̅Μ̅Ν̅Τ̅ΕΡΟ̅ Μ̅Π̅ΟΥΘΕΙΝ̅·

ΑΣΩΩΠΗΕ̅ 6̅Ε̅ Ν̅Τ̅ΕΡΕ̅ Ι̅Σ̅ ΟΥΩ̅ ΕΦΧΩ̅ Ν̅Ν̅ΕΙΩΑΧΕ̅ Ε-  
 15 Ν̅ΕΦ̅ΜΑΘΗΤΗΣ̅ Λ̅ΦΕΙ̅ ΕΘΗ̅ Ν̅ΓΙ̅ ΪΩΖΑΜΝΗΣ̅ Π̅ΕΧΛΑΦ̅ ΧΕ̅ ΠΑ-  
 ΧΘΕΙΣ̅ ΕΙ̅Ε̅ ΩΩΠΗΕ̅ ΟΥΡΩΜΕ̅ Ν̅Ρ̅ΕΦ̅Ρ̅ΝΟΒΕ̅ Μ̅Π̅ΑΡΑΝΟΜΟΣ̅  
 ΕΦΧΗΚ̅ ΕΒΟΛ̅ Ν̅ΑΝΟΜΙΑ̅ ΝΙΜ̅· ΑΥΩ̅ Λ̅ΦΛΟ̅ Ν̅ΖΗΤΟΥ̅ ΤΗ-  
 ΡΟΥ̅ ΕΤ̅ΒΕ̅ Τ̅Μ̅Ν̅Τ̅ΕΡΟ̅ Ν̅Μ̅Η̅Η̅ΥΣ̅· ΑΥΩ̅ Λ̅ΦΑΠΟΤΑΣΣΕ̅ Μ̅-  
 Π̅ΚΟΣΜΟΣ̅ ΤΗΡ̅ Μ̅Ν̅ ΘΥΛΗ̅ ΤΗΡ̅ ΕΤ̅Ν̅ΖΗΤ̅ ΑΥΩ̅ Ν̅Τ̅Ν̅-†  
 20 ΝΑΦ̅ ΧΙΝ̅ ΤΑΡΧΗ̅ Ν̅Μ̅ΜΥΣΤΗΡΙΟΝ̅ Μ̅Π̅ΟΥΘΕΙΝ̅ ΝΑΙ̅ ΕΤ̅Σ̅Μ̅ CMB<sup>b</sup>  
 Π̅ΩΟΡ̅Π̅ Ν̅ΧΩΡΗΜΑ̅ ΧΙΝ̅ Η̅ΣΑΝ̅ΒΟΛ̅· ΑΥΩ̅ ΕΦΩΑΝΧΙ̅ Ν̅-  
 Μ̅ΜΥΣΤΗΡΙΟΝ̅ Μ̅Ν̅Ν̅ΣΑ̅ ΟΥΚΟΥ̅Ι̅ ΟΝ̅ Ν̅ΟΥΘΕΙΩ̅ Ν̅Ψ̅ΚΟΤ̅Ψ̅  
 Ν̅Ψ̅ΠΑΡΑΒΑ̅· ΑΥΩ̅ ΟΝ̅ Μ̅Ν̅Ν̅ΣΑ̅ ΝΑΙ̅ Ν̅Ψ̅ΚΟΤ̅Ψ̅ Ν̅Ψ̅ΛΟ̅ 2̅Ν̅ ΝΟ-  
 ΒΕ̅ ΝΙΜ̅· ΑΥΩ̅ Ν̅Ψ̅ΚΟΤ̅Ψ̅ Ν̅Ψ̅ΑΠΟΤΑΣΣΕ̅ Μ̅Π̅ΚΟΣΜΟΣ̅ ΤΗΡ̅

8 MS originally ΖΑΜΗΝ̅ only.

16 MS εἰε̅ ωωπηε̅; read εἰε̅ εωωπηε̅.

allows them to cast it into the *body* in the *aeons* of *righteousness*. This (man) will become *good* and will find the sign of the *mysteries* of the light, and will *inherit* the Kingdom of the Light for ever. If he has committed sin once *or* twice *or* thrice he will be cast again into the *world*, according to the *type* of the sins which he has committed. I will say their *type* to you when I finish telling you of the distribution of the All. *But truly, truly*, I say to you, *even if a righteous man* has committed no sins at all, it is not possible for him to be taken to the Kingdom of the Light, unless he has the sign of the kingdom of the *mysteries*. *In a word* it is impossible to take *souls* to the light without the *mysteries* of the Kingdom of the Light.”

104. Now it happened when Jesus finished saying these words to his *disciples*, John came forward and said: “My Lord, if there is a sinful and *lawless* man who is filled with all *iniquities*, and he has ceased from them all for the sake of the Kingdom of Heaven, and he has *renounced* the whole *world* and all the *matter* within it. And we give to him from the *beginning* the *mysteries* of the light which are in the first *space* from without. And when he has received the *mysteries*, after a short time he turns and *transgresses*. And again after these things, he turns and ceases from all sin. And he turns and *renounces* the whole *world* | and all *matter* within it,

ΜΝ ΟΥΛΗ ΤΗΡΕ ΕΤΝΣΗΤΥ ΠΡΟ ΟΝ ΠΥΩΩΠΕ ΣΗ ΟΥ-  
 ΠΟΘ ΜΜΕΤΑΝΟΙΑ· ΑΥΩ ΠΤΝΕΙΜΕ ΛΛΗΩΩΣ ΣΗ ΟΥΜΕ·  
 ΧΕ ΦΟΥΕΩ-ΗΠΟΥΤΕ ΠΤΝ·|· ΝΑΥ ΜΗΜΕΣΕΝΑΥ ΜΜΥΣΤΗ-  
 ΡΙΟΗ ΜΗΩΟΡΠ ΠΧΩΡΗΜΑ· ΝΑΙ ΕΤΣΗΠΣΑΝΒΟΛ· ΣΟΜΟΙΩΣ  
 5 ΟΗ ΠΟΥΩΣΜ ΠΚΟΤΥ ΠΧΗΑΡΑΒΑ· ΠΥΩΩΠΕ ΟΗ ΣΗ Π-  
 ΠΟΘΕ ΠΤΕ ΠΚΟΣΜΟΣ· ΑΥΩ ΟΗ ΜΠΗΣΑ ΝΑΙ ΠΚΟΤΥ  
 ΠΧΛΟ ΣΗ ΠΠΟΘΕ ΠΤΕ ΠΚΟΣΜΟΣ· ΑΥΩ ΟΗ ΠΧΗΠΟΤΑΣΣΕ  
 ΜΠΚΟΣΜΟΣ ΤΗΡΥ ΜΗ ΟΥΛΗ ΤΗΡΕ ΕΤΝΣΗΤΥ· ΑΥΩ ΟΗ  
 ΠΥΩΩΠΕ ΣΗ ΟΥΠΟΘ ΜΜΕΤΑΝΟΙΑ· ΠΤΝΕΙΜΕ ΣΗ ΟΥΩΡΧ·  
 10 ΑΥΩ ΕΠΣΥΠΟΚΡΙΠΕ ΑΠ· ΠΤΠΚΟΤΠ ΠΤΠ·|· ΝΑΥ ΜΜ-<sup>CMU·b</sup>  
 ΜΥΣΤΗΡΙΟΗ ΠΤΑΡΧΗ ΝΑΙ (ΕΤΩΟΠ ΣΗ ΠΩΟΡΠ ΠΧΩ-  
 ΡΗΜΑ ΧΙΝ ΠΣΑΝΒΟΛ)· ΣΟΜΟΙΩΣ ΟΗ ΠΚΟΤΥ ΠΧΡΠΟΘΕ·  
 ΑΥΩ ΠΥΩΩΠΕ ΣΗ ΠΠΥΠΟΘ ΠΠΥΠΟΘ ΚΟΥΩΩ ΕΤΡΕΠ-  
 ΚΩ ΝΑΥ ΕΒΟΛ ΣΕΩΣ ΩΑ ΣΑΩΥ ΠΣΟΠ ΑΥΩ ΠΤΠ·|· ΝΑΥ  
 15 ΠΜΜΥΣΤΗΡΙΟΗ ΝΑΙ ΕΤΣΗ ΠΩΟΡΠ ΠΧΩΡΗΜΑ ΧΙΝ ΠΣΑΝ-  
 ΣΟΥΠ ΣΕΩΣ ΩΑ ΣΑΩΥ ΠΣΟΠ ΧΝ ΜΜΟΗ· ΑΦΟΥΩΣΜ ΟΗ  
 ΠΣΗ ΠΣΩΤΗΡ ΠΕΧΛΑ ΠΩΣΑΜΠΠΕ 'ΧΕ ΟΥΜΟΠΟΗ ΚΩ  
 ΝΑΥ ΕΒΟΛ ΩΑ ΣΑΩΥ ΠΣΟΠ· ΑΛΛΑ ΣΑΜΠΠ Π·ΧΩ ΜΜΟΣ  
 ΠΠΠ ΧΕ ΚΩ ΝΑΥ ΕΒΟΛ ΩΑ ΣΑΩΥ ΠΣΟΠ ΠΟΥΠΠΠΩΣ  
 20 ΠΣΟΠ· ΠΤΕΠΠ·|· ΝΑΥ ΚΑΤΑ ΣΟΠ ΜΜΜΥΣΤΗΡΙΟΗ ΧΙΝ  
 ΤΑΡΧΗ ΝΑΙ ΕΤΣΗ ΠΩΟΡΠ ΠΧΩΡΗΜΑ ΧΙΝ ΠΣΑΝΒΟΛ·  
 ΑΡΠΥ ΡΩ ΠΤΕΠΠ·|·ΣΠΟΥ ΠΤΕΥΥΧΗ ΜΠΣΟΠ ΕΤΜΑΥ  
 ΠΚΛΗΡΟΠΟΠ ΠΤΜΠΠΕΡΟ ΜΠΟΥΟΠΠ· ΕΤΒΕ ΠΑΙ ΟΥΠ  
 ΠΤΕΡΕΠΠΧΠΟΥ ΠΠΟΥΟΠΠ ΕΤΕΠΠΧΩ ΜΜΟΣ ΧΕ ΕΡ-

11 ΕΤΩΟΠ . . . ΠΣΑΝΒΟΛ omitted after ΝΑΙ.

16 MS ΟΗ inserted above.

and he comes again and exists in great *repentance*. And we know *truly*, in verihood, that he longs for God, and we give him the second *mystery* of the first *space* which is outside. *Likewise* again he turns and *transgresses* once more, and again he exists in the sins of the *world*. And again after these things he turns and ceases from the sins of the *world*. And again he *renounces* the whole *world* and all the *matter* within it. And again he exists in great *repentance*, and we know with certainty that he is not being *hypocritical*, and we turn and give to him the *mysteries* of the *beginning* (which are in the first *space* from without). *Likewise* again he turns and sins, and he is in *every type* (of sin). Dost thou wish that we forgive him *up to seven times* and that we give him the *mysteries* which are in the first *space* from without <sup>1</sup>, *up to seven times, or not?*"

The *Saviour* answered again and said to John: "*Not only* forgive him up to seven times, *but truly* I say to you, forgive him up to seven times, many times over. And give to him *every time* the *mysteries* from the *beginning* which are in the first *space* from without. Perhaps you (will) win the *soul* of that brother, and he (will) *inherit* the Kingdom of the Light. Concerning this *now* you once asked me saying: |

<sup>1</sup> (16) from without; MS: from within.

ΩΑΝ<sup>11</sup> ΠΕΝΣΟΝ ΡΗΘΕ ΕΡΟΝ ΚΟΥΩΩ ΕΤΡΕΝΚΩ ΝΑΥ [GMA]  
 ΕΒΟΛ ΩΑ ΣΑΩΨ ΝΣΟΗ· ΑΙΟΥΩΩΒ ΑΙΧΟΟΣ ΝΗΤΝ ΖΜ  
 ΟΥΠΑΡΑΒΟΛΗ ΕΙΧΩ ΜΜΟΣ ΧΕ ΟΥΜΟΝΟΝ ΩΑ ΣΑΩΨ  
 ΝΣΟΗ' ΑΛΛΑ ΩΑ ΣΑΩΨ ΝΨΑΕ ΝΣΟΗ· ΤΕΝΟΥ ΘΕ ΚΩ  
 5 ΝΑΥ ΕΒΟΛ ΝΟΥΜΗΗΩΕ ΝΣΟΗ ΝΤΕΤΝ† ΝΑΥ ΚΑΤΑ ΣΟΗ  
 ΝΜΜΥΣΤΗΡΙΟΝ ΕΤΖΗΠΣΑΝΒΟΛ· ΝΑΙ ΕΤΖΜ ΠΩΟΡΠ ΝΧΩ-  
 ΡΗΜΑ· ΑΡΗΥ ΡΩ ΝΤΕΤΝ† ΖΗΥ ΝΤΕΨΥΧΗ ΜΠΣΟΝ ΕΤΜ-  
 ΜΑΥ ΝΚΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΖΑΜΗΝ ΖΑ-  
 ΜΗΝ †ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ ΠΕΤΝΑΤΑΝΣΟ ΝΟΥΨΥΧΗ Ν-  
 10 ΟΥΩΤ· ΑΥΩ ΝΑΝΟΥΖΜ ΜΜΟΣ ΧΩΡΙΣ ΠΟΥΟ ΕΤΝΤΑΥ  
 ΖΗ ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΑΝΑΧΙ ΝΚΕΘΟΥ ΕΗΜΑ ΝΤΕ-  
 ΨΥΧΗ ΝΤΑΥΝΟΥΖΜ ΜΜΟΣ· ΖΩΣΤΕ ΠΕΤΝΑΝΟΥΖΜ ΝΟΥ-  
 ΜΗΗΩΕ ΜΨΥΧΗ ΧΩΡΙΣ ΠΕΘΟΥ ΕΤΝΤΑΥ ΖΗ ΠΕΘΟΥ·  
 15 ΑΝΑΧΙ ΝΚΕΜΗΗΩΕ ΝΣΟΥ ΕΗΜΑ ΝΝΕΨΥΧΗ ΝΤΑΥΝΟΥ- [GMA<sup>b</sup>]  
 ΖΗ ΜΜΟΥ·

ΝΑΙ ΘΕ ΝΤΕΡΕΧΧΟΥ ΝΒΙ ΠΣΩΡ ΑΥΟΘΨ ΕΒΟΛ ΝΒΙ  
 ΪΩΣΑΝΝΗΣ ΠΕΧΑΥ ΧΕ ΠΑΧΟΕΙΣ ΑΙ ΖΑΡΟΪ ΕΪΩΙΝΕ ΜΜΟΚ  
 ΧΕ ΧΙΝ ΤΕΝΟΥ ΓΑΡ ΕΪΝΑΑΡΧΙ ΝΨΙΝΕ ΜΜΟΚ ΕΤΒΕ ΖΩΒ  
 ΝΙΜ· ΕΤΒΕ ΘΕ ΕΝΝΑΚΗΡΥΣΣΕ ΜΜΟΣ ΝΤΜΝΤΡΩΜΕ· Ε-  
 20 ΩΩΠΕ ΟΥΝ ΠΣΟΝ ΕΤΜΜΑΥ ΕΪΩΑΝ† ΝΑΥ ΝΟΥΜΥΣΤΗ-  
 ΡΙΟΝ ΖΗ ΠΜΥΣΤΗΡΙΟΝ ΝΤΑΡΧΗ ΝΑΙ ΕΤΩΟΟΠ ΖΗ ΠΩΟ-  
 ΡΠ ΝΧΩΡΗΜΑ ΧΙΝ ΠΣΑΝΒΟΛ ΕΪΩΑΝ† ΝΑΥ ΝΟΥΜΗΗΩΕ  
 ΜΜΥΣΤΗΡΙΟΝ ΝΨΤΜΕΙΡΕ ΜΠΕΜΨΑ ΝΤΜΝΤΕΡΟ ΝΜ-

6 ΕΤΖΗΠΣΑΝΒΟΛ should follow ΝΧΩΡΗΜΑ.

10 MS originally ΠΟΥΟΕΙΝ; ΕΙΝ expunged; read ΠΕΘΟΥ.

13 MS ΖΗ ΠΣΟΥ; read ΖΗ ΠΟΥΟΕΙΝ or ΖΗ ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ.

19 MS originally ΕΠΤΑΙΚΗΡ; ΤΑ expunged and Α inserted above.

'If our brother sins against us, dost thou wish that we forgive him up to seven times?' \* I answered, I spake to you in a *parable*, saying: 'Not only up to seven times, but up to seventy times seven' <sup>α</sup>. Now at this time forgive him many times and give him *each* time the *mysteries* which are in the first *space* without. Perhaps you (will) win the *soul* of that brother, and he will *inherit* the Kingdom of the Light. *Truly, truly*, I say to you, he who will give life to one *soul* and save it, *apart from* the glory which he has in the Kingdom of the Light, he will receive further glory in return for the *soul* which he has saved. *So that* he who will save a multitude of *souls*, *apart from* the glory which he has in <the Kingdom of> the Light, he will receive much other glory in return for the *souls* which he has saved."

105. Now when the *Saviour* had said these things, John sprang up and said: "My Lord, bear with me that I question thee, *for* from now I will *begin* to question thee concerning everything regarding the manner in which we will *preach* to mankind. *Now* if I give to that brother a *mystery* from the *mysteries* <sup>1</sup> of the *beginning* which are in the first *space* from without, and if I give him many *mysteries* and he does not become worthy of the Kingdom | of Heaven, dost thou

\* cf. Mt. 18.21; Lk. 17.4

<sup>α</sup> cf. Mt. 18.22

<sup>1</sup> (21) mysteries; lit. mystery.

ΠΙΠΥΓΕ· ΚΟΥΩΩ ΕΤΡΕΝΟΥΟΤΒΕΓ ΕΖΟΥΝ ΕΜΜΥΣΤΗΡΙΟΝ  
 ΜΗΜΕΖCΝΑΥ ΝΧΩΡΗΜΑ· ΑΡΙΠΥ ΡΩ ΝΤΝ†ΖΗΥ ΝΤΕΨΥΧΗ  
 ΜΠCΟΝ ΕΤΜΜΑΥ ΝΨΚΟΤΨ ΝΨΜΕΤΑΝΟΪ ΝΨΚΛΗΡΟΝΟΜΙ  
 ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΚΟΥΩΩ ΕΤΡΕΝΟΥΟΤΒΕΓ Ε-  
 5 ΖΟΥΝ ΕΜΜΥΣΤΗΡΙΟΝ ΧΝ ΜΜΟΝ ΝΑΪ ΕΤΖΜ ΠΜΕΖCΝΑΥ <sup>CMΕ</sup>  
 ΝΧΩΡΗΜΑ· ΑΨΟΥΩΖΜ ΛC ΝCΙ ΠCΩΡ ΠΕΧΛΑΨ ΝΪΩΖΑΝΝΗC  
 ΧC ΕΨΩΠΗC ΟΥCΟΝ ΗC ΕΝΨΖΥΠΟΚΡΙΝΕ ΑΝ· ΑΛΛΑ ΕΨ-  
 ΟΥΕΨ-ΠΠΟΥΤΕ ΖΝ ΟΥΑΛΛΗΘΙΑ· ΕΛΤΕΤΝ†· ΝΑΨ ΝΟΥ-  
 ΜΗΠΩΕ ΝCΟΠ ΝΜΜΥCΤΗΡΙΟΝ ΝΤΑΡΧΗ· ΑΨΩ ΠΑΪ ΕΤΒΕ  
 10 ΤΑΝΑΓΚΗ ΝΝΕCΤΟΙΧΙΟΝ ΝΘΗΜΑΡΜΕΝΗ ΕΜΠΨΕΙΡΕ ΜΠΕΜ-  
 ΠΨΑ ΝΜΜΥCΤΗΡΙΟΝ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΪΝ· ΚΩ ΝΑΨ  
 ΕΒΟΛ ΟΥΟΤΒΕΓ ΕΖΟΥΝ † ΝΑΨ ΜΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ  
 ΕΤΖΜ ΠΜΕΖCΝΑΥ ΝΧΩΡΗΜΑ· ΑΡΗΥ ΡΩ ΝΤΕΤΝ†ΖΗΥ ΝΤΕ-  
 ΨΥΧΗ ΜΠCΟΝ ΕΤΜΜΑΥ· ΑΨΩ ΕΨΩΠΗC ΜΠΨΡ-ΠCΕΜΠΨΑ  
 15 ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ· ΑΨΩ ΝΨΕΙΡΕ Ν†ΠΑΡΑΒΑCΙC  
 ΜΝ ΝΙΝΟΒΕ ΝΙΝΟΒC· ΑΨΩ ΟΝ ΜΝΝCΑ ΝΑΪ ΝΨΚΟΤΨ ΑΨ-  
 ΩΠΗC ΖΝ ΟΥΝΟC ΜΜΕΤΑΝΟΙΑ· ΑΨΩ ΑΨΑΠΟΤΑCCE Μ-  
 ΠΚΟCΜΟC ΤΗΡΨ ΑΨΩ ΑΨΛΟ ΖΝ ΝΝΟΒΕ ΤΗΡΟΥ ΝΤΕ  
 ΠΚΟCΜΟC ΝΤΕΤΝΕΙΜΕ ΖΝ ΟΥΨΡΧ ΧC ΝΨΕΨΖΥΠΟΚΡΙΝΕ <sup>CMΕ</sup><sup>b</sup>  
 20 ΑΝ· ΑΛΛΑ ΕΨΟΥΕΨ-ΠΠΟΥΤΕ ΖΝ ΟΥΑΛΛΗΘΙΑ· ΚΕΤΤΗ-  
 ΠΟΥ ΝΟΥΩΖΜ ΚΩ ΝΑΨ ΕΒΟΛ' ΟΥΟΤΒΕΓ ΕΖΟΥΝ † ΝΑΨ  
 ΜΠΜΕΖCΝΑΥ ΜΜΥCΤΗΡΙΟΝ ΖΡΑΪ ΖΜ ΠΜΕΖCΝΑΥ ΝΧΩΡΗ-  
 ΜΑ ΝΤΕ ΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΑΡΗΥ ΡΩ ΝΤΕΤΝ†ΖΗΥ  
 ΝΤΕΨΥΧΗ ΜΠCΟΝ ΕΤΜΜΑΥ ΝΨΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ  
 25 ΜΠΟΥΟΕΙΝ· ΑΨΩ ΟΝ ΕΨΩΠΗC ΜΠΨΕΙΡΕ ΜΠΕΜΠΨΑ ΜΜ-  
 ΜΥCΤΗΡΙΟΝ· ΑΛΛΑ ΑΨΩΠΗC ΖΝ †ΠΑΡΑΒΑCΙC ΜΝ ΝΙΝΟ-

5 ΧΝ ΜΜΟΝ should follow ΝΧΩΡΗΜΑ.

wish that we should let him pass through into the *mysteries* of the second *space*? Perhaps we (will) win the *soul* of that brother and he (will) turn and *repent* and *inherit* the Kingdom of the Light. Dost thou wish that we should let him pass through into the *mysteries* which are in the second *space* or not?"

The *Saviour* however answered and said to John: "If he is a brother who is not *hypocritical*, but longs for God in *truth*, if you have given him many times the *mysteries* of the *beginning*, and because of the *constraint* of the *elements*<sup>1</sup> of the *Heimarmene* he has not done what is worthy of the *mysteries* of the Kingdom of the Light, forgive him and pass him within and give him the first *mystery* which is in the second *space*. Perhaps you (will) win the *soul* of that brother. And if he does not do what is worthy of the *mysteries* of the light, and he commits *transgression* and all kinds of sin, and again after these things he has turned and come to be in great *repentance*, and he has *renounced* the whole *world*, and he has ceased from all sins of the *world* and you know with certainty that he is not *hypocritical*, but he longs for God in *truth*, turn yourselves once more, forgive him, pass him within and give to him the second *mystery* in the second *space* of the First *Mystery*. Perhaps you (will) win the *soul* of that brother and he (will) *inherit* the Kingdom of the Light. And again if he does not do what is worthy of the *mysteries*, but has come to be in *transgression* and all kinds of | sins, and again after these things he has

<sup>1</sup> (10) elements : see Keph. VI. p. 30; Augustine c. *Faust.* II.8; Bousset (Bibl. 10), pp. 223-37.

ΒΕ ΠΙΝΟΒΕ· ΑΥΩ ΟΝ ΜΝΝΣΑ ΝΑΪ ΑΥΚΟΤΨ ΑΥΩΩΠΕ ΞΝ  
 ΟΥΝΟΒ ΜΜΕΤΑΝΟΙΑ· ΑΥΑΠΟΤΑΨΕ ΜΠΚΟΨΜΟΨ ΤΗΡΨ  
 ΜΝ ΟΥΛΗ ΤΗΡΨ ΕΤΝΞΗΤΨ ΑΥΩ ΑΥΛΟ ΞΝ ΠΝΟΒΕ ΝΤΕ  
 ΠΚΟΨΜΟΨ· ΝΤΕΤΝΓΙΜΕ ΛΛΗΘΩΨ ΧΕ ΠΝΕΨΥΠΟΚΡΙΝΕ  
 5 ΑΝ ΑΛΛΑ ΕΨΟΥΕΨ-ΠΝΟΥΤΕ ΝΤΜΕ ΚΕΤΤΗΝΟΥ ΝΟΥΩΞΜ  
 ΚΩ ΝΑΨ ΕΒΟΛ ΑΥΩ ΝΤΕΤΝΧΙ ΝΤΟΟΤΨ ΝΤΕΨΜΕΤΑΝΟΙΑ  
 ΕΒΟΛ ΧΕ ΟΥΨΑΝΞΤΗΨ ΝΝΑΗΤ ΠΕ ΠΨΟΡΠ ΜΜΥΨΤΗ- [CNE']  
 ΡΙΟΝ· ΟΥΩΤΒ ΟΝ ΜΠΡΩΜΕ ΕΤΜΜΑΥ ΕΞΟΥΝ Ψ' ΝΑΨ Μ-  
 ΠΨΟΜΝΤ ΜΜΥΨΤΗΡΙΟΝ ΨΙ ΝΕΥΕΡΗΨ ΕΤΞΡΑΪ ΞΜ ΠΜΕΞ-  
 10 ΣΝΑΥ ΝΧΩΡΗΜΑ ΝΤΕ ΠΨΟΡΠ ΜΜΥΨΤΗΡΙΟΝ· ΕΨΩΠΕ  
 ΕΡΨΑΝ ΠΡΩΜΕ ΕΤΜΜΑΥ ΕΨΩΑΝΠΑΡΑΒΑ ΝΨΩΠΕ ΞΝ  
 ΝΙΝΟΒΕ ΝΙΝΟΒΕ· ΝΝΕΤΝΚΩ ΝΑΨ ΕΒΟΛ ΧΙΝ ΠΕΪΝΑΥ·  
 ΟΥΔΕ ΝΝΕΤΝΧΙ ΝΤΟΟΤΨ ΝΝΕΨΜΕΤΑΝΟΙΑ· ΑΛΛΑ ΜΑ-  
 ΡΕΨΩΠΕ ΝΞΗΤΤΗΨΤΝ ΞΩΨ ΣΚΑΝΑΛΛΟΨ ΑΥΩ ΞΩΨ  
 15 ΠΑΡΑΒΑΤΗΨ· ΞΑΜΗΝ ΓΑΡ ΨΧΩ ΜΜΟΨ ΝΗΤΝ· ΧΕ ΠΨΟ-  
 ΜΝΤ ΜΜΥΨΤΗΡΙΟΝ ΕΤΜΜΑΥ ΣΕΝΑΨΩΠΕ ΝΑΨ ΜΜΝΤΡΕ  
 ΕΟΛΗ ΝΤΕΨΜΕΤΑΝΟΙΑ· ΑΥΩ ΜΝΤΨ-ΜΕΤΑΝΟΙΑ ΜΜΑΥ  
 ΧΙΝ ΠΕΪΝΑΥ· ΞΑΜΗΝ ΓΑΡ ΨΧΩ ΜΜΟΨ ΕΡΩΤΝ ΧΕ  
 ΠΡΩ(ΜΕ) ΕΤΜΜΑΥ ΜΜΝΤΟΥΤΨΤΟ ΝΤΕΨΨΥΧΗ ΕΠΚΟΨ-  
 20 ΜΟΨ ΕΤΞΠΧΙΨΕ ΧΙΝ ΠΕΪΝΑΥ· ΑΛΛΑ ΕΣΝΑΨΩΠΕ ΞΝ Μ-  
 ΜΑΝΨΩΠΕ ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΞΒΟΛ· ΕΤΒΕ ΝΕ-  
 ΨΥΧΟΟΥΕ ΓΑΡ ΠΝΕΪΡΩΜΕ ΝΤΕΪΜΙΝΕ ΝΤΑΪΧΟΟΨ ΕΡΩ- [CNE']  
 ΤΝ ΜΠΠΟΥΟΓΙΩ ΞΝ ΟΥΠΑΡΑΒΟΛΗ ΕΪΧΩ ΜΜΟΨ· ΧΕ ΕΡ-  
 ΨΑΝ ΠΕΚΣΟΝ ΠΝΟΒΕ ΕΡΟΚ' ΣΟΟΞΕ ΜΜΟΚ ΟΥΤΩΚ ΠΜ-

6 ΑΥΩ . . . ΕΒΟΛ written in margin below.

19 MS ΠΡΩ; read ΠΡΩΜΕ.

20 MS ΕΣΝΑΨΩΠΕ; read ΣΠΛΑΨΩΠΕ.

24 MS ΠΒΟΚ; read ΠΒΟΨ.

turned and is in great *repentance*, he has *renounced* the whole *world* and all the *matter* within it, and he has ceased from the sins of the *world* so that you know *truly* that he is not *hypocritical*, but he longs for God truly<sup>1</sup>, turn yourselves once more, forgive him and receive from him his *repentance*, because the First *Mystery* is compassionate and merciful. Pass that man again within, give him the three *mysteries* together which are in the second *space* of the First *Mystery*. If that man *transgresses* and is in all kinds of sins, from this time do not forgive him *or* receive his *repentance* from him. *But* let him be among you as a *disgrace* and as a *transgressor*. *For truly* I say to you, those three *mysteries* will be witnesses to him of the end of his *repentance*<sup>2</sup>, and from this hour there is no *repentance* for him. *For truly* I say to you, the *soul* of that man will not be cast back into<sup>3</sup> the *world* on high from this time, *but* it will be in the dwellings of the *dragon* of the outer darkness. *For* concerning the *souls* of men such as these I spoke to you once in a *parable*, saying: 'If thy brother sins against thee, reprove him between | himself and thee alone. If he listens to thee

<sup>1</sup> (5) God truly; lit. the God of truth; (also 274.15).

<sup>2</sup> (17) of the end of his repentance; Schmidt: of his last repentance.

<sup>3</sup> (19) will not be cast back into; Till: cannot be brought back to (see 271.19; 275.1).

ΝΑΥ ΜΜΙΝ ΜΜΟΚ· ΕΩΩΠΕ ΕΦΩΑΝCΩΤΜ ΝCΩΚ ΚΝΑΪ-  
 ΖΗΥ ΜΠΕΚCΟΝ· ΕΩΩΠΕ ΕΦΩΑΝΤΜCΩΤΜ ΝCΩΚ ΧΙ ΝΜ-  
 ΜΑΚ' ΝΚΕΟΥΑ· ΕΩΩΠΕ ΕΦΩΑΝΤΜCΩΤΜ ΝCΩΚ ΜΝ  
 ΠΚΕΟΥΑ· ΔΝΙΦ ΕΤΕΚΚΛΗCΙΑ· ΕΩΩΠΕ ΕΦΩΑΝΤΜCΩΤΜ  
 5 ΝCΑ ΝΚΟΟΥΕ· ΜΑΡΕΦΩΠΕ ΝΝΑΖΡΗΤΝ ΖΩC ΠΑΡΑΒΑ-  
 ΤΗC ΑΥΩ ΖΩC CΚΑΝΔΑΛΛΟΝ· [ΑΥΩ] ΕΤΕ ΠΑΪ ΠΕ ΕΩΩ-  
 ΠΕ ΕΦΩΑΝΤΜΡΩΑΥ ΖΜ ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ Ψ ΝΑΥ Μ-  
 ΠΜΕΖCΝΑΥ· ΑΥΩ ΕΩΩΠΕ ΕΦΤΜΡΩΑΥ ΖΜ ΠΜΕΖCΝΑΥ  
 Ψ ΝΑΥ ΜΠΩΟΜΝΤ ΖΙ ΠΕΥΕΡΗΥ ΕΥCΟΟΥΖ ΕΤΕ ΝΤΟΟΥ  
 10 ΠΕ ΤΕΚΚΛΗCΙΑ· ΑΥΩ ΕΩΩΠΕ ΕΦΩΑΝΤΜΡΩΑΥ ΖΜ ΠΜΕΖ-  
 ΩΟΜΝΤ ΜΜΥCΤΗΡΙΟΝ ΜΑΡΕΦΩΠΕ ΝΝΑΖΡΗΤΝ ΖΩC <sup>CMZ</sup>  
 CΚΑΝΔΑΛΛΟΝ ΑΥΩ ΖΩC ΠΑΡΑΒΑΤΗC· ΑΥΩ ΠΩΑΧΕ ΝΤ-  
 ΛΙΧΟΟΦ ΕΡΩΤΝ ΜΠΠΟΥΘΕΩ ΧΕΚΑC ΖΙΤΝ ΜΝΤΡΕ CΝΑΥ  
 ΩΑ ΩΟΜΝΤ ΜΜΝΤΡΕ ΕΡΕ ΩΑΧΕ ΝΜ' ΑΖΕΡΑΤΨ· ΕΤΕ  
 15 ΠΑΪ ΠΕ ΠΩΟΜΝΤ ΜΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ CΕΝΑΡΜΝΤΡΕ  
 ΕΤΕΦΖΑΗ ΜΜΕΤΑΝΟΙΑ ΑΥΩ ΖΑΜΙΗ Ψ ΧΩ ΜΜΟC ΕΡΩΤΝ  
 ΧΕ ΕΡΩΑΗ ΠΡΩΜΕ ΕΤΜΜΑΥ ΕΦΩΑΗΜΕΤΑΝΟΪ· ΜΝΤΕ-  
 ΛΑΛΥ ΜΜΥCΤΗΡΙΟΝ ΚΩ ΝΑΥ ΕΒΟΛ' ΠΝΕΦΗΟΒΕ ΟΥΔΕ  
 ΜΠΤΟΥΧΙ ΝΤΕΦΜΕΤΑΝΟΙΑ ΠΤΟΟΤΨ· ΟΥΔΕ ΜΠΤΟΥ-  
 20 CΩΤΜ ΕΡΟΦ ΕΠΤΗΡΨ ΖΙΤΝ ΛΑΛΥ ΜΜΥCΤΗΡΙΟΝ ΕΙΜΠΤΙ  
 ΖΙΤΝ ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΠΤΕ ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ·  
 ΜΝ ΜΜΥCΤΗΡΙΟΝ ΜΠΠΑΤΩΑΧΕ ΕΡΟΦ· ΝΑΪ ΜΜΑΤΕ ΠΕΤ-  
 ΠΑΧΙ ΠΤΜΕΤΑΝΟΙΑ ΜΠΡΩΜΕ ΕΤΜΜΑΥ ΠΤΟΟΤΨ· ΑΥΩ  
 ΠCΕΚΩ ΕΒΟΛ ΠΠΕΦΗΟΒΕ· ΕΒΟΛ ΓΑΡ ΧΕ ΖΕΗΩΑΝΖΤΠΥ

6 omit ΑΥΩ.

8 MS ΠΠΜΕΖCΝΑΥ; 2 added.

10 MS originally ΠΤΕΚΚΛΗCΙΑ; Π expunged.

14 MS ΖΑΖΕΡΑΤΨ; 2 expunged.

thou wilt win thy brother. If he does not listen to thee, take another one with thee. If he does not listen to thee and the other, bring him to the *congregation*. If he does not listen to the others, let him be among you *as a transgressor* and *as a disgrace*\*. That is, if he is not suitable in the first *mystery*, give him the second. And if he is not suitable in the second, give him the three *mysteries* together, which are the *congregation*. And if he is not suitable in the third *mystery*, let him be among you *as a disgrace* and *as a transgressor*. And the word which I spoke to you once: 'So that by means of two or three witnesses every word stands'<sup>o</sup>. That is: those three *mysteries* will bear witness of his last *repentance*. And *truly* I say to you: if that man *repents*, no *mystery* forgives his sins *nor* is his *repentance* received from him, *nor* is he heard at all by any *mystery*, *except* by the first *mystery* of the First *Mystery* and the *mysteries* of the Ineffable. It is these alone which receive the *repentance* of that man from him, and forgive his sins, | *for*

\* cf. Mt. 18.15-17; Lk. 17.3

<sup>o</sup> cf. Deut. 19.15; Mt. 18.16

ΝΝΛΗΤ' ΝΕ ΜΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΡΕΥΚΩ ΕΒΟΛ' Ν-  
ΟΥΘΕΙΩ ΝΙΜ·

ΝΑΙ ΓΕ ΝΤΕΡΕΥΧΟΟΥ ΝΒΙ ΠΩΡ ΛΟΥΩΣ ΟΝ ΕΤΟΟΤ<sup>3</sup> <sup>CMZ</sup> <sup>b</sup>  
ΝΒΙ ΙΩΣΑΝΝΗΣ ΠΕΧΛΑ ΜΠΩΡ ΧΕ ΠΑΧΘΕΙΣ ΕΙΕ ΩΩΠΕ  
5 ΟΥΣΟΝ ΝΡΕΥΡΝΟΒΕ ΕΜΑΩΟ ΕΛΑΠΟΤΑΣΣΕ ΜΠΚΟΣΜΟΣ  
ΤΗΡ<sup>4</sup> ΜΝ ΘΥΛΗ ΤΗΡ<sup>5</sup> ΕΤΝ<sup>6</sup>ΖΗΤ<sup>7</sup>· ΜΝ ΝΕΥΝΟΒΕ ΤΗΡΟΥ  
ΛΥΩ ΜΝ ΝΕΥΡΟΥΩ ΤΗΡΟΥ· ΛΥΩ ΝΤΝΔΟΚΙΜΑΖΕ Μ-  
ΜΟΥ ΝΤΝΕΙΜΕ ΧΕ Ν<sup>8</sup>ΩΟΟΠ' ΑΝ ΖΝ ΟΥΚΡΟΥ ΜΝ ΟΥ-  
ΖΥΠΟΚΡΙΣΙΣ ΑΛΛΑ ΕΟΥΕΩΩΩΠΕ ΖΝ ΟΥΜΕ ΜΝ ΟΥ-  
10 ΑΛΗΘΙΑ· ΝΤΝΕΙΜΕ ΧΕ Λ<sup>9</sup>ΜΠΩΑ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΜΕΣ-  
ΣΝΑΥ ΝΧΩΡΗΜΑ· Η ΠΜΕΩΩΜΝΤ· ΚΟΥΩΩ ΖΑΠΛΑ  
ΕΤΡΕΝ† ΝΑΥ ΕΒΟΛ ΖΝ ΜΜΥΣΤΗΡΙΟΝ ΜΠΜΕΣΣΝΑΥ ΝΧΩ-  
ΡΗΜΑ Η ΜΝ ΠΜΑΩΩΜΝΤ ΕΜΠΛΤ<sup>10</sup>ΧΙ-ΜΥΣΤΗΡΙΟΝ ΕΙΠΠ-  
Ρ<sup>11</sup> ΝΤΕ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΘΕΙΝ ΚΟΥΩΩ ΕΤΡΕΝ†  
15 ΝΑΥ ΧΝ ΜΜΟΝ· ΛΟΥΩΩΜ ΔΕ ΝΒΙ ΠΩΤΗΡ ΠΕΧΛΑ Ν-  
ΙΩΣΑΝΝΗΣ ΖΝ ΤΜΗΤΕ ΝΜΜΛΘΗΤΗΣ ΧΕ ΕΤΕΤΝΩΛΑΝΕΙΜΕ <sup>[CMII]</sup>  
ΖΝ ΟΥΩΡ<sup>12</sup> ΧΕ Α ΠΡΩΜΕ ΕΤΜΜΑΥ ΛΑΠΟΤΑΣΣΕ ΜΠΚΟΣ-  
ΜΟΣ ΤΗΡ<sup>13</sup> ΜΝ ΝΕΥΡΟΥΩ ΤΗΡΟΥ ΜΝ ΝΕΥΣΟΜΙΑ ΤΗ-  
ΡΟΥ ΜΝ ΝΕΥΝΟΒΕ ΤΗΡΟΥ ΛΥΩ ΝΤΕΤΝΕΙΜΕ ΖΝ ΟΥ-  
20 ΑΛΗΘΙΑ ΧΕ ΕΩΟΟΠ' ΑΝ ΖΝ ΟΥΚΡΟΥ ΟΥΔΕ ΝΝΕΥ-  
ΩΟΟΠ' ΑΝ ΖΝ ΟΥΖΥΠΟΚΡΙΣΙΣ· ΟΥΔΕ ΝΝΕΥΟ' ΜΠΕΡΕΡ-  
ΓΟΣ ΑΝ ΧΕ ΕΥΕΙΜΕ ΕΝΕΤΜΜΥΣΤΗΡΙΟΝ ΧΕ ΕΥΟ ΠΑΩ

3 MS ON inserted above.

9 NI expunged before ΑΛΛΑ. MS ΕΟΥΕΩΩΩΠΕ; read ΕΟΥΕΩΩΠΠΟΥΓΕ.

10 MS ΝΓΕΤΝΕΙΜΕ; ΤΕ expunged.

those *mysteries* are compassionate and merciful, and for-  
giving at all times.”

106. Now when the *Saviour* had said these things John continued again. He said to the *Saviour*: “My Lord, if a very sinful brother has *renounced* the whole world and all the matter within it, and all its sins and all its cares, and we examine him and know that he is not in cunning or *hypocrisy*, but he longs <for God><sup>1</sup> in verihood and *truth*, and we know that he has become worthy of the *mysteries* of the second space or the third; in a word, dost thou wish that we give to him from the *mysteries* of the second space or from the third before he receives any *mysteries* of the inheritances of the light? Dost thou wish that we give to him or not?”

The *Saviour* however answered and said to John in the midst of the *disciples*: “If you know with certainty that that man has *renounced* the whole world and all its cares and all its relationships and all its sins, and you know in *truth* that he is not in cunning nor is he in *hypocrisy*, nor is he *curious* to know about your *mysteries*, in what forms they are, |

<sup>1</sup> (9) he longs <for God>; MS: he longs to become.



ΠΙΣΜΟΤ ΑΛΛΑ ΕΥΟΥΣΩ-ΠΙΝΟΥΤΕ ΖΗ ΟΥΑΛΗΘΙΑ· ΠΑΙ ΠΙ-  
 ΤΕΙΜΙΝΕ ΜΠΡΩΠΟΥ ΕΡΟΧ· ΑΛΛΑ † ΝΑΧ ΕΒΟΛ ΖΗ Μ-  
 ΜΥΣΤΗΡΙΟΝ ΜΠΜΕΣΟΝΑΥ ΝΧΩΡΗΜΑ ΜΝ ΠΜΑΣΩΟΜΝΤ·  
 ΑΥΩ ΠΤΩΤΝ ΖΩΤΤΗΥΤΝ ΝΤΕΤΝΔΟΚΙΜΑΖΕ ΧΕ ΕΥΜ-  
 5 ΠΩΑ ΝΑΩ ΜΜΥΣΤΗΡΙΟΝ· ΑΥΩ ΠΕΤΥΜΠΩΑ ΜΜΟΧ ΤΑΛΧ  
 ΝΑΧ· ΑΥΩ ΜΠΡΩΠ' ΕΡΟΧ ΕΜΜΟΝ ΕΤΕΤΝΩΑΝΣΩΠ ΕΡΟΧ  
 ΤΕΤΝΩΗΠ' ΕΣΟΥΝ ΕΥΝΟΣ ΝΚΡΙΜΑ· ΕΩΩΠΕ ΕΤΕΤΝ- [CMT] ]  
 ΩΑΝ† ΝΑΧ ΝΟΥΣΟΠ· ΖΗ ΠΜΕΣΟΝΑΥ ΝΧΩΡΗΜΑ Η ΖΗ  
 ΠΜΕΣΩΟΜΝΤ ΝΥΚΟΤΥ ΟΝ ΝΥΡΝΟΒΕ· ΕΤΕΤΝΕΟΥΩΣ ΟΝ  
 10 ΕΤΟΤΤΗΥΤΝ ΜΠΜΕΣΟΠ ΟΝΑΥ· ΖΕΩΣ ΩΑ ΠΜΕΣΩΟΜΝΤ  
 ΝΟΠ· ΕΩΩΠΕ ΟΝ ΕΥΩΑΝΡΝΟΒΕ ΝΝΕΤΝΟΥΩΣ ΕΤΕ-  
 ΤΗΥΤΝ Ε† ΝΑΧ· ΧΕ ΠΩΟΜΝΤ ΜΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ  
 ΟΝΑΩΠΕ ΝΑΧ ΜΜΝΤΡΕ ΖΗ ΤΕΥΖΑΗ ΜΜΕΤΑΝΟΙΑ· ΑΥΩ  
 ΖΑΜΗΝ †ΧΩ ΜΜΟC ΕΡΩΤΝ ΧΕ ΠΕΤΝΑ†-ΜΥΣΤΗΡΙΟΝ  
 15 ΜΠΡΩΜΕ ΕΤΜΜΑΥ ΝΟΥΩΣΜ ΖΗ ΠΜΕΣΧΩΡΗΜΑ ΟΝΑΥ Η  
 ΖΗ ΠΜΕΣΩΟΜΝΤ ΟΗΠ' ΕΣΟΥΝ ΕΥΝΟC ΝΚΡΙΜΑ· ΑΛΛΑ  
 ΜΑΡΕΥΩΠΕ ΝΝΑΖΡΗΤΝ ΖΩC ΠΑΡΑΒΑΤΗC ΑΥΩ ΖΩC  
 ΟΚΑΝΔΑΛΟΝ· ΑΥΩ ΖΑΜΗΝ †ΧΩ ΜΜΟC ΕΡΩΤΝ ΧΕ  
 ΠΡΩΜΕ ΕΤΜΜΑΥ ΜΝΤΟΥCΩΤΕ ΝΤΕΥΨΥΧΗ Π ΕΠΚΟCΜΟC  
 20 ΧΙΝ ΠΕΙΝΑΥ· ΑΛΛΑ ΠΕΥΜΑΝΩΠΕ ΠΕ ΖΗ ΤΜΗΤΕ ΝΤ- [CME]  
 ΤΑΠΡΟ ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΠΜΑ ΜΠΡΙΜΕ ΜΝ  
 ΠΒΑΖΩ ΝΝΟΒΣΕ· ΑΥΩ ΖΗ ΠΒΩΛ' ΕΒΟΛ ΜΠΚΟCΜΟC ΤΕΥ-  
 ΨΥΧΗ ΝΑΡΣΡΟΥΟΥΧΥ ΑΥΩ ΝΟΑΝΣΑΛΙCΚΕ ΕΠΧΑΧ ΕΤ-  
 ΝΑΩΤ ΜΝ ΠΚΩΣΤ ΕΤΝΑΩΤ ΕΜΑΩΟ· ΑΥΩ ΟΝΑΡΑΤΩΑ-  
 25 ΠΕ ΩΑΕΝΕΣ· ΑΛΛΑ ΕΩΩΠΕ ΟΝ ΕΤΙ ΕΥΩΑΝΚΟΤΥ ΝΥ-

9 MS ON inserted above.

*but* that he longs for God in *truth*; do not conceal them from  
 such a one, *but* give to him from the *mysteries* of the second  
*space* and the third. And do yourselves *examine* of which  
*mystery* he is worthy, and that of which he is worthy give it  
 to him. And do not conceal from him, lest when you conceal  
 from him you are guilty of a great *judgment*. If you have given  
 to him once from the second *space*, or from the third, and  
 he turns again and sins, continue again to give the second  
 time *until* the third time. If he sins again, do not continue  
 to give to him, so that that third *mystery* may be a witness to  
 him of his last *repentance*. And *truly* I say to you that he  
 who gives *mysteries* to that man again from the second  
*space* or the third is guilty of a great *judgment*. *But* let him  
 be to you *as a transgressor* and *as a disgrace*. And truly I say  
 to you, the *soul* of that man is not cast back into the *world*  
 from this hour, *but* his dwelling is in the midst of the jaws of  
 the *dragon* of the outer darkness, the place of weeping and  
 gnashing of teeth\*. And at the dissolution of the *world* his  
*soul* will perish and be *consumed* by the severe frost and the  
 very fierce fire<sup>1</sup>, and it will become non-existent for ever.  
*But* if yet again he turns | and *renounces* the whole *world*

\* cf. Mt. 8.12 etc.

<sup>1</sup> (24) the severe frost and the very fierce fire; lit. the fierce frost and the very fierce fire.

ΑΠΟΤΑΧΣΕ ΜΗΚΟΣΜΟΣ ΤΗΡΑ ΜΗ ΝΕΦΡΟΥΩ ΤΗΡΟΥ  
 ΜΗ ΝΕΦΝΟΒΕ ΤΗΡΟΥ· ΑΥΩ ΝΑΩΩΠΗΕ ΖΗ ΟΥΝΟΣ Μ-  
 ΠΟΛΙΓΙΑ ΜΗ ΟΥΝΟΣ ΜΜΕΤΑΝΟΙΑ· ΜΝΤΕ-ΑΛΛΑΥ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΧΙ ΝΤΟΟΤΑ ΝΤΕΦΜΕΤΑΝΟΙΑ· ΟΥΤΕ ΜΝΤΟΥ-  
 5 ΣΩΤΜ ΕΡΟΦ ΕΤΡΕΥΗΑ ΝΑΧ ΝΣΕΧΙ ΝΤΟΟΤΑ ΝΤΕΦΜΕ-  
 ΤΑΝΟΙΑ ΝΣΕΚΩ ΕΒΟΛ ΝΝΕΦΝΟΒΕ ΣΙΜΙΓΓΙ ΗΜΥΣΤΗΡΙΟΝ  
 ΜΠΩΟΡΗ ΜΜΥΣΤΗΡΙΟΝ· ΑΥΩ ΜΗ ΗΜΥΣΤΗΡΙΟΝ ΜΠΙ-  
 ΑΤΩΑΧΕ ΕΡΟΦ· ΝΑΙ ΜΜΑΤΕ ΝΕΤΝΑΧΙ ΝΤΜΕΤΑΝΟΙΑ Μ-  
 ΠΡΩΜΕ ΕΤΜΜΑΥ ΝΤΟΟΤΑ ΝΣΕΚΩ ΕΒΟΛ ΝΝΕΦΝΟΒΕ· <sup>CMO</sup> b  
 10 ΕΒΟΛ ΓΑΡ ΧΕ ΖΕΝΩΑΝΣΤΗΥ ΝΝΑΗΤ ΝΕ ΜΜΥΣΤΗΡΙΟΝ  
 ΕΤΜΜΑΥ· ΑΥΩ ΖΕΝΡΕΚΑΝΟΒΕ ΕΒΟΛ ΝΕ ΝΟΥΟΙΩ ΝΙΜ·  
 ΝΑΙ ΔΕ ΝΤΕΡΕΦΧΟΟΥ ΝΒΙ ΠΩΤΗΡ ΑΦΟΥΩΣ ΟΠ Ε-  
 ΤΟΟΤΑ ΝΒΙ ΪΩΣΑΝΝΗC ΠΕΧΑΧ ΧΕ ΠΑΧΟΓΙC ΑΠΕΧΕ  
 ΝΜΟΪ ΕΪΩΠΗΕ ΜΜΟΚ· ΑΥΩ ΜΠΡΩΩΝΤ ΕΡΟΪ ΕΪΩΠΗΕ ΓΑΡ  
 15 ΝΣΑ ΖΩΒ ΝΙΜ' ΖΗ ΟΥΩΡΧ ΜΗ ΟΥΑCΦΑΛΙΑ ΕΤΒΕ ΘΕ  
 ΕΝΙΑΚΗΡΥCΣΕ ΜΜΟC ΝΠΡΩΜΕ ΜΗΚΟΣΜΟC· ΑΦΟΥΩΣΜ  
 ΔΕ ΝΒΙ ΠΩΤΗΡ ΠΕΧΑΧ ΝΪΩΣΑΝΝΗC ΧΕ ΩΠΗΕ ΝΣΑ  
 ΖΩΒ ΝΙΜ ΕΤΚΩΠΗΕ ΝΣΩΟΥ ΑΥΩ ΑΝΟΚ ΪΝΑCΟΛΠΟΥ  
 ΝΑΚ' ΕΒΟΛ ΝΖΟΥΟ ΝΖΟΥΟ ΖΗ ΟΥΠΑΡΡΗCΙΑ ΑΧΝ ΠΑΡΑ-  
 20 ΒΟΛΗ· Η ΖΗ ΟΥΩΡΧ· ΑΦΟΥΩΣΜ ΔΕ ΝΒΙ ΪΩΣΑΝΝΗC ΠΕ-  
 ΧΑΧ ΧΕ ΠΑΧΟΓΙC ΕΝΩΑΝΓΙ ΕΝΚΗΡΥCΣΕ ΝΤΗΒΩΚ' Ε-  
 ΖΡΑΪ ΕΥΠΟΛΙC Η ΕΥΚΩΜΕ· ΑΥΩ ΝΣΕΓΙ' ΕΒΟΛ ΖΑΤΕΗΖΗ  
 ΝΒΙ ΝΡΩΜΕ ΝΓΗΟΛΙC ΕΤΜΜΑΥ ΕΝΤΗCΟΟΥΝ ΑΝ ΧΕ ΟΥ <sup>[CII]</sup>  
 ΝΕ· ΕΥΩΟΟΗ' ΖΗ ΟΥΝΟC ΠΚΡΟΦ ΜΗ ΟΥΝΟC ΝΖΥΠΟ-  
 25 ΚΡΙCΙC ΝΣΕΩΟΠΗ ΕΡΟΟΥ ΝΣΕΧΙΓΓΗ ΕΖΟΥΝ ΕΠΕΥΗΪ ΕΥ-

5-9 MS script very faded in lower part of column.

19 MS ΝΖΟΥΟ ΝΖΟΥΟ; Schmidt: read ΝΖΟ ΜΗ ΖΟ or ΝΖΟ ΖΙ ΖΟ.

20 O expunged before ΖΗ.

20-23 MS last four lines almost erased in column 2.

and all its cares and all its sins, and he is in a great *life course*  
 and great *repentance*, there is no *mystery* to receive his  
*repentance*, nor to hear him to have mercy on him and receive  
 his *repentance* from him and forgive his sins, *except* the  
*mystery* of the First *Mystery* and the *mystery* of the Ineffable.  
 It is these alone which will receive the *repentance* of that  
 man from him and forgive his sins, *for* those *mysteries* are  
 compassionate and merciful, and they forgive sins at all  
 times."

107. *But* when the *Saviour* said these things John con-  
 tinued again. He said: "My Lord, *suffer* me questioning  
 thee and be not angry with me, *for* I question everything  
 with assurance and *certainty*, concerning the manner in which  
 we will *preach* to the men of the *world*."

*But* the *Saviour* answered and said to John: "Question all  
 things about which thou dost question, and I will reveal  
 them to thee more and more<sup>1</sup>, *openly* without *parable*, or  
 with *certainty*.

John answered *however* and said: "My Lord, if we come  
 to *preach*, and we go into a *city* or a *village*, and the men  
 of that *city* come forth before us and we do not know who  
 they are; and they are in great cunning and great *hypocrisy*,  
 and they receive us and take us into their houses, | wishing

<sup>1</sup> (19) more and more; Schmidt: face to face.

ΟΥΩΩ ΕΠΙΡΑΖΕ ΝΜΜΥΣΤΗΡΙΟΝ ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ·  
 ΑΥΩ ΝΣΕΩΩΠΕ ΕΥΣΥΠΟΚΡΙΝΕ ΝΜΜΑΝ ΖΝ ΘΥΠΟΤΑΓΗ·  
 ΑΥΩ ΝΤΝΜΕΕΥΕ ΧΕ ΕΥΟΥΕΩ-ΠΝΟΥΤΕ ΝΤΝ† ΝΑΥ Ν-  
 ΜΜΥΣΤΗΡΙΟΝ ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ· ΑΥΩ ΜΝΝΣΑ ΝΑΪ  
 5 ΝΤΝΕΙΜΕ ΧΕ ΜΠΟΥΕΙΡΕ ΜΠΕΜΠΩΑ ΜΠΜΥΣΤΗΡΙΟΝ· ΑΥΩ  
 ΝΤΝΕΙΜΕ ΧΕ ΝΤΑΥΣΥΠΟΚΡΙΝΕ ΝΜΜΑΝ· ΑΥΩ ΝΤΑΥ-  
 ΩΩΠΕ ΝΚΡΟϢ ΕΡΟΝ· ΑΥΩ ΝΚΕΜΥΣΤΗΡΙΟΝ ΑΥΑΑΥ Μ-  
 ΠΑΡΑΔΙΓΜΑ ΚΑΤΑ ΤΟΠΟΣ ΕΥΧΙΜΑΖΕ ΜΜΟΝ ΜΝ ΝΕΝ-  
 ΚΕΜΥΣΤΗΡΙΟΝ ΕΙΕ ΟΥ ΠΕ ΠΩΒ ΕΤΝΑΩΩΠΕ ΝΝΑΪ Ν-  
 10 ΤΕΪΜΙΝΕ· ΑΧΟΥΩΖΜ ΔΕ ΝΣΙ ΠΩΤΗΡ ΠΕΧΛΑϢ ΝΪΩΖΑΝ- [Cn<sup>b</sup>]  
 ΝΗΣ· ΧΕ ΕΤΕΤΝΩΑΝΒΩΚ ΕΖΡΑΪ ΕΥΠΟΧΙΣ Η ΟΥΚΩΜΗ·  
 ΠΗΪ ΕΤΕΤΝΑΒΩΚ ΕΖΟΥΝ ΕΡΟϢ ΝΣΕΩΕΠΤΗΥΤΝ ΕΡΟΟΥ  
 † ΝΑΥ ΝΟΥΜΥΣΤΗΡΙΟΝ· ΕΩΩΠΕ ΕΥΜΠΩΑ ΕΙΕ ΤΕΤ-  
 ΝΑ†ΖΗΥ ΝΝΕΥΨΥΧΟΟΥΕ ΝΣΕΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ  
 15 ΜΠΟΥΘΕΙΝ· ΑΛΛΑ ΕΩΩΠΕ ΕΝΣΕΜΠΩΑ ΑΝ ΑΛΛΑ ΕΥΟ  
 ΝΚΡΟϢ ΕΡΩΤΝ· ΑΥΩ ΝΣΕΡ-ΝΚΕΜΥΣΤΗΡΙΟΝ ΜΠΑΡΑΔΙΓ-  
 ΜΑ ΕΥΧΙΜΑΖΕ ΜΜΩΤΝ ΜΝ ΝΚΕΜΥΣΤΗΡΙΟΝ ΕΙΕ ΩΩ Ε-  
 ΖΡΑΪ ΕΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ  
 ΠΑΪ ΕΩΑϢΝΑ ΝΟΥΟΝ ΝΙΜ· ΑΧΙΣ ΧΕ ΠΚΕΜΥΣΤΗΡΙΟΝ  
 20 ΝΤΑΝΤΑΑϢ ΝΝΕΪΨΥΧΟΟΥΕ ΝΑΣΕΒΗΣ ΑΥΩ ΜΠΑΡΑΝΟ-  
 ΜΟΣ ΕΜΠΟΥΕΙΡΕ ΜΠΕΜΠΩΑ ΜΠΕΚΜΥΣΤΗΡΙΟΝ· ΑΛΛΑ  
 ΑΥΑΑΝ ΜΠΑΡΑΔΙΓΜΑ· ΚΤΟ ΜΠΜΥΣΤΗΡΙΟΝ ΕΡΟΝ· ΑΥΩ  
 ΝΓΑΑΥ ΝΑΛΛΟΤΡΙΟΣ ΕΠΜΥΣΤΗΡΙΟΝ ΝΤΕΚΜΝΤΕΡΟ ΩΑ-

5 ΟΥ expunged after ΧΕ.

8 MS ΕΥΧΙΜΑΖΕ; read ΕΥΔΟΚΙΜΑΖΕ; also in line 17.

17 MS originally ΝΜΟΝΩΠΠ; ΟΝ expunged.

21 MS originally ΝΠΚΕΜΥΣΤΗΡΙΟΝ; Ε crossed out and ε inserted above, between π and κ.

to try the *mysteries* of the Kingdom of the Light; and if they are *hypocritical* with us in *submission*, and we think that they are longing for God, and we give them the *mysteries* of the Kingdom of the Light; and after these things we know that they do not do what is worthy of the *mystery*, and we know that they have been *hypocritical* with us, and they have been cunning with us; and also that they have made a *mockery* of the *mysteries* in every place, as they test us and our *mysteries*: what will become of (men) such as these?"

The *Saviour* however answered and said to John: "When you go into a *city* or a *village*, if you go into a house and they receive you\*, give to them a *mystery*. If they are worthy, you will win their *souls* and they will *inherit* the Kingdom of the Light. *But* if they are not worthy, *but* they are being cunning with you, and they are also making a *mockery* of the *mysteries*, testing you and also the *mysteries*, then call upon the first *mystery* of the First *Mystery*, which is merciful to everyone, and say: 'Thou also, O *Mystery* which we have given to these *impious* and lawless *souls* who have not done what is worthy of thy *mystery*<sup>1</sup>, *but* they have made a *mockery* of us; return the *mystery* to us, and make them *strangers* to the *mystery* of thy kingdom for | ever.' And

\* cf. Mt. 10.11, 12

<sup>1</sup> (21) thy mystery; MS originally: the mystery also.

ΕΝΕΞ· ΛΥΩ ΝΟΥΞΕ ΕΒΟΛ ΜΠΨΟΕΙΩ ΝΝΕΤΝΟΥΕΡΗΤΕ <sup>СНА</sup>  
 ΕΥΜΝΤΜΝΤΡΕ ΝΑΥ ΕΤΕΤΝΧΩ ΜΜΟС ΝΑΥ ΧΕ ΕΡΕ ΝΕ-  
 ΤΝΨΥΧΟΟΥΕ ΡΘΕ ΜΠΨΟΕΙΩ ΜΠΕΤΝΗΙ· ΛΥΩ ΖΑΜΗΝ  
 †ΧΩ ΜΜΟС ΝΗΤΝ ΧΕ ΖΝ ΤΕΥΝΟΥ ΕΤΜΜΑΥ СЕНАКО-  
 5 ΤΟΥ ΕΡΩΤΝ ΝΟΙ ΜΥСΤΗΡΙΟΝ ΝΙМ ΝΤΑΤΕΤΝΤΑΛΥ ΝΑΥ  
 ΛΥΩ СЕНАЧИ ΝΖΗΤΟΥ ΝΨΑΧΕ ΝΙМ' ΜΝ ΜΥСΤΗΡΙΟΝ ΝΙМ  
 ΠΤΟΠΟС ΝΤΑΥΧΙ-СХΗΜΑ ΨΑΡΟС· ΕΤΒΕ ΝΡΩΜΕ ΟΥΝ  
 ΝΤΕΙΜΙΝΕ ΝΤΑΙΧΟΟС ΕΡΩΤΝ ΖΝ ΟΥΠΑΡΑΒΟΛΗ ΜΠΙΟΥ-  
 ΟΕΙΩ ΕΙΧΩ ΜΜΟС ΧΕ ΠΗΙ ΕΤΕΤΝΑΒΩΚ ΕΖΟΥΝ ΕΡΟС  
 10 ΝСΕΨΕΠΤΗΥΤΝ ΕΡΟС· ΑΧΙС ΝΑΥ ΧΕ †ΡΗΝΗ ΝΗΤΝ·  
 ΛΥΩ ΕΨΩΠΕ ΕΥΜΠΨΑ ΜΑΡΕ ΤΕΤΝΕΙΡΗΝΗ ΕΙ' ΕΞΡΑΙ Ε-  
 ΧΩΟΥ· ΛΥΩ ΕΨΩΠΕ ΕΝСЕМΨΑ ΑΝ ΜΑΡΕСКОТС Ε-  
 ΡΩΤΝ ΝΟΙ ΤΕΤΝΕΙΡΗΝΗ· ΕΤΕ ΠΑΙ ΠΕ ΕΨΩΠΕ ΝΡΩΜΕ  
 ΕΤΜΜΑΥ СЕΕΙΡΕ ΜΠЕМΨΑ ΝΜΜΥСΤΗΡΙΟΝ· ΛΥΩ ΕΥ- <sup>СНА</sup> b  
 15 ΟΥΕΨ-ΠНОУТΕ ΝТМЕ ΕΙΕ † ΝΑΥ ΝΜΜΥСΤΗΡΙΟΝ Ν-  
 ТМΝΤЕРО ΜΠΟΥΟΕΙΝ· ΑΛΛΑ ΕΨΩΠΕ ΝТΟΥ ΕΥΖΥΠΟ-  
 ΚΡΙΝΕ ΝΜΜΗТН ΛΥΩ ΕΥΟ ΝΚРОС ΕΡΩТН ΕΜΠΕТΝΕΙМЕ  
 ΝТЕТН† ΝΑΥ ΝΜΜΥСΤΗΡΙΟΝ ΝТМНТЕРО ΜΠΟΥΟΕΙΝ·  
 ΛΥΩ ΟΝ ΜННСА ΝΑΙ ΝСЕР-ММΥСΤΗΡΙΟΝ ΜΠΑΡΑΔΙΓΜΑ·  
 20 ΛΥΩ ΝСЕР-ПКЕХИМАЗЕ ΜΜΩТН ΜН ΝКЕМΥСΤΗΡΙΟΝ·  
 ΑΡΙΡΕ ΜΠΨΟΡΠ ΜΜΥСΤΗΡΙΟΝ ΝТЕ ΠΨΟΡΠ ΜΜΥСΤΗ-  
 ΡΙΟΝ· ΛΥΩ ЧНАКТО ΕΡΩТН ΜΜΥСΤΗΡΙΟΝ ΝΙМ ΝΤΑΤΕ-  
 ΤΝΤΑΛΥ ΝΑС· ΛΥΩ ЧНАААΥ ΝΑΛЛОТРИОС ΕΜΜΥСΤΗ-  
 ΡΙΟΝ ΜΠΟΥΟΕΙΝ ΨΑΕΝΕΞ· ΛΥΩ ΝΑΙ ΝΤΕΙΜΙΝΕ [ΛΥΩ] Ν-

6 MS ΝΙМ ΠΤΟΠΟС; read ΝΙМ ΜΠΤΟΠΟС.

20 MS ΠΚΕΧΙΜΑΖΕ; read ΠΚΕΔΟΚΙΜΑΖΕ.

23 MS ΝΑС; read ΝΑΥ.

cast off the dust of your feet \* as a witness to them, saying to  
 them: 'May your *souls* become as the dust of your house'.  
 And *truly*, I say to you that in that hour all the *mysteries*  
 which you have given to them will return to you. And all  
 the words and all the *mysteries* of the *place* as far as which  
 they have received *pattern* will be taken from them. *Now*  
 concerning such men, I spoke to you once in a *parable*,  
 saying: 'When you go into a house, and they receive you,  
 say to them: *peace* be with you. And if they are worthy,  
 let your *peace* come upon them. And if they are not worthy,  
 let your *peace* return to you' <sup>o</sup>. That is, if those men do what  
 is worthy of the *mysteries* and long for God truly, give to  
 them the *mysteries* of the Kingdom of the Light. *But* if they  
 are *hypocritical* with you, and cunning towards you without  
 your knowing, and you give to them the *mysteries* of the  
 Kingdom of the Light; and again after these things they  
 make a *mockery* of the *mysteries*, and they make a test of  
 you and also of the *mysteries*, then perform the first *mystery*  
 of the First *Mystery* and it will return to you all the *mysteries*  
 which you have given to them. And it will make them  
*strangers* to the *mysteries* of the light for ever. And such  
 (men) | will not be cast back <sup>1</sup> into the *world* from this

\* cf. Mt. 10.14; Mk. 6.11; Lk. 9.5; 10.11

<sup>o</sup> cf. Mt. 10.12, 13; Mk. 6.10; Lk. 9.4, 5; 10.5, 6

<sup>1</sup> (275.1) cast back: Schmidt: led back.

ΣΕΝΑΤ̄ΣΤΟΟΥ ΛΝ ΕΠΚΟΣΜΟΣ ΧΙΝ ΠΕΪΝΑΥ· ΑΛΛΑ ΖΑ-  
 ΜΗΝ †ΧΩ ΜΜΟΣ ΕΡΩΤ̄Ν ΧΕ ΕΡΕ ΠΕΥΜΑΝ̄ΩΩΠΕ Ζ̄Ν  
 ΤΜΗΤΕ Ν̄ΤΤΑΠΡΟ Μ̄ΠΕΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ· Ε-  
 ΩΩΠΕ ΔΕ ΕΤΙ Ζ̄Ν ΟΥΟΥΟΕΙΩ Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΣΕΛΠΟ-  
 5 Ἰ̄ΑΣΣΕ Μ̄ΠΚΟΣΜΟΣ ΤΗΡ̄Ç Μ̄Ν ΘΥΛΗ ΤΗΡ̄Ç ΕΤ̄ΝΖΗΤ̄Ç· [CNE]  
 Μ̄Ν Ν̄ΝΟΒΕ ΤΗΡΟΥ Ν̄ΤΕ ΠΚΟΣΜΟΣ ΑΥΩ Ν̄ΣΕΩΩΠΕ Ζ̄Ν  
 ΘΥΠΟΤΑΓΗ ΤΗΡ̄Ç Ν̄ΜΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Μ̄ΝΤΕ-  
 ΑΛΛΑΥ Μ̄ΜΥΣΤΗΡΙΟΝ ΣΩΤ̄Μ ΕΡΟΟΥ ΟΥΤΕ Μ̄ΝΤΟΥΚΩ  
 ΕΒΟΛ Ν̄ΝΕΥΝΟΒΕ· ΕΙΜΗΤΙ Μ̄ΠΙΜΥΣΤΗΡΙΟΝ Ν̄ΟΥΩΤ Ν̄ΤΕ  
 10 ΠΑΤΩΑΧΕ ΕΡΟÇ· ΠΑΪ ΕΩΑΧΝΑ Ν̄ΟΥΟΝ ΝΙΜ ΑΥΩ Ν̄Ç-  
 ΚΩ ΕΒΟΛ Ν̄Ν̄ΝΟΒΕ Ν̄ΟΥΟΝ ΝΙΜ:

ΑΣΩΩΠΕ Ν̄ΤΕΡΕ ῙC ΟΥΩ ΕÇΧΩ Ν̄ΝΕΪΩΑΧΕ ΕΝΕÇΜΑ-  
 ΘΗΤΗΣ· ΑΣΟΥΩΩΤ̄ Ν̄CΙ ΜΑΡΙΑ ΕΝΟΥΕΡΗΤΕ Ν̄ΙC ΑC†ΠΙ  
 ΕΡΟΟΥ· ΠΕΧΑΣ Ν̄CΙ ΜΑΡΙΑ ΧΕ ΠΑΧΟΕΙC ΑΝΕΧΕ Μ̄ΜΟΪ  
 15 ΕΪΩΙΝΕ Μ̄ΜΟΚ ΑΥΩ Μ̄ΠΡ̄CΩΝ̄Τ̄ ΕΡΟΪ· ΑÇΟΥΩΩΜ̄ Ν̄CΙ  
 ΠCΩΤΗΡ ΠΕΧΛΑ Μ̄ΜΑΡΙΑ ΧΕ ΩΙΝΕ Ν̄CΑ ΠΕΤΕΡΕΟΥΕΩ-  
 ΩΙΝΕ Ν̄CΩÇ· ΑΥΩ ΑΝΟΚ †ΝΑCΟΛΠ̄Ç ΝΕ ΕΒΟΛ Ζ̄Ν ΟΥ-  
 ΠΑΡΡΗCΙΑ· ΑCΟΥΩΩΜ̄ ΔΕ Ν̄CΙ ΜΑΡΙΣΑΜ ΠΕΧΑΣ ΧΕ ΠΑ-  
 ΧΟΕΙC ΕΪΕ ΩΩΠΕ ΟΥCΟΝ Ν̄ΑΓΛΘΟC ΑΥΩ ΕΝΑΝΟΥÇ· [CNE<sup>b</sup>]  
 20 ΕΑΝΠΛΗΡΟΥ Μ̄ΜΟÇ Ζ̄Ν Μ̄ΜΥCΤΗΡΙΟΝ ΤΗΡΟΥ Μ̄ΠΟΥΟΕΙΝ·  
 ΑΥΩ ΠCΟΝ ΕΤ̄ΜΜΑΥ ΕΟῩΝ̄ΤΑÇ Μ̄ΜΑΥ Ν̄ΟΥCΟΝ Η̄ ΟΥ-  
 CΥΓΓΕΝΗΣ· ΖΑΠΛΑ ΖΑΠΛΩC ΕΟῩΝ̄ΤΑÇ Μ̄ΜΑΥ Ν̄ΟΥΡΩΜΕ  
 ΕΠΤΗΡ̄Ç· ΑΥΩ ΠΑΪ ΕΥΡΕÇΡ̄ΝΟΒΕ ΠΕ ΑΥΩ ΕΥΛCΕΒΗΣ  
 ΠΕ· Η̄ Μ̄ΜΟΝ Ν̄ΤΟÇ ΕΝΟΥΡΕÇΡ̄ΝΟΒΕ ΑΝ ΠΕ ΑΥΩ ΠΑΪ  
 25 Ν̄ΤΕΪΜΙΝΕ ΑÇΕΙ' ΕΒΟΛ Ζ̄Ν CΩΜΑ· ΑΥΩ ΕΡΕ ΠΖΗΤ Μ̄ΠCΟΝ

9 MS Μ̄ΠΙΜΥCΤΗΡΙΟΝ; read ΠΙΜΥCΤΗΡΙΟΝ.

19 Ἰ̄ in upper right-hand margin at end of quire.

time. *But truly* I say to you: their dwelling-place is in the  
 midst of the jaws of the *dragon* of the outer darkness. *But*  
*even if, in a time of repentance, they renounce* the whole world  
 and all the *matter* within it and all the sins of the *world*,  
 and are in complete *submission* to the *mysteries*<sup>1</sup> of the  
 light, no *mystery* can hear them *or* forgive their sins, *except*  
 the one *mystery* of the Ineffable which is merciful to every-  
 one and forgives the sins of everyone."

108. It happened when Jesus finished saying these words  
 to his *disciples*, Maria worshipped at the feet of Jesus and  
 kissed them. Maria said: "My Lord, *suffer* me to question  
 thee and be not angry with me."

The *Saviour* answered and said to Maria: "Question what  
 thou dost wish to question, and I will reveal it *openly*."

Maria answered *however* and said: "My Lord, if there is  
 a *good* and excellent brother whom we have *filled* with all  
 the *mysteries* of the light; and that brother has a brother *or*  
 a *relative, in a word*, he actually has a man and this one is  
 a sinner and *impious, or even*<sup>2</sup> if he is not a sinner, and such  
 a one has gone forth from the *body*; and the heart of the |

<sup>1</sup> (6, 7) are in complete submission to the mysteries; Till: come completely into dependence on the mysteries.

<sup>2</sup> (24) or even; Till: but.

ΝΑΓΛΘΟΣ ΕΥΜΟΚΣ̄ ΛΥΩ ΕΥΛΥΠΙ ΖΑΡΟΥ ΧΕ ΨΩΟΠ ΖΡΑΪ  
 ΖΝ ΖΕΝΚΡΙΣΙC ΜΝ ΖΕΝΚΟΛΛΑΣΙC· ΤΕΝΟΥ ΘΕ ΠΑΧΘΕΙC  
 ΟΥ ΠΕΤΝΝΑΛΛΑΨ ΨΑΝΤΟΥΠΟΟΝΕΨ ΕΒΟΛ ΖΝ ΝΚΟΛΛΑΣΙC  
 ΜΝ ΝΕΚΡΙCΙC ΕΤΝΑΨΤ· ΛΟΥΩΖΜ ΔΕ ΝΒΙ ΠCΩΤΗΡ ΠΕ-  
 5 ΧΑΨ ΜΜΑΡΙΑ ΧΕ ΕΤΒΕ ΠΕΪΨΑΧΕ ΟΥΝ ΛΙΧΟΟΨ ΕΡΩΤΝ  
 ΝΚΕCΟΠ' ΑΛΛΑ CΩΤΜ ΟΥΝ ΤΑΧΟΟΨ ΝΟΥΩΖΜ ΧΕ ΕΤΕ-  
 ΤΝΕΨΩΠΠΕ ΕΤΕΤΝΕΧΗΚ ΕΒΟΛ ΜΜΥCΤΗΡΙΟΝ ΝΙΜ ΧΕ <sup>CNF</sup>  
 ΕΥΕΜΟΥΤΕ ΟΥΒΕ ΤΗΥΤΝ ΧΕ ΝΕΤΧΗΚ' ΕΒΟΛ ΜΠΛΗ-  
 ΡΩΜΑ ΝΙΜ· ΤΕΝΟΥ ΘΕ ΡΩΜΕ ΝΙΜ ΝΡΕΨΡΝΟΒΕ Η ΜΜΟΝ  
 10 ΝΤΟΨ ΕΖΕΝΡΕΨΡΝΟΒΕ ΑΝ ΝΕ· ΟΥΜΟΝΟΝ ΧΕ ΕΤΕΤΝ-  
 ΨΑΝΟΥΨΩ ΕΤΡΕΨΨΩΠ ΕΡΟΟΥ ΖΝ ΝΕΚΡΙCΙC ΜΝ ΝΚΟ-  
 ΛΛΑΣΙC ΕΤΝΑΨΤ ΑΛΛΑ ΕΤΡΕΨΠΟΟΝΟΥ ΕΥCΩΜΑ ΝΔΙ-  
 ΚΛΙΟC ΠΑΪ ΕΤΨΝΑΖΕ ΕΜΜΥCΤΗΡΙΟΝ ΝΤΜΝΤΝΟΥΤΕ ΝΨ-  
 ΒΩΚ ΕΠΧΙCΕ ΝΨΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ·  
 15 ΑΡΙΡΕ ΜΠΜΕΨΨΟΜΝΤ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΑΤΨΑΧΕ Ε-  
 ΡΟΥ ΛΥΩ ΝΤΕΤΝΧΟΟC ΧΕ ΨΙ ΝΤΕΨΥΧΗ ΝΝΙΜ ΝΡΩΜΕ  
 ΠΑΪ ΕΤΝΜΕΕΨΕ ΕΡΟΥ ΖΜ ΠΕΝΖΗΤ ΨΙΤΨ ΖΝ ΚΟΛΛΑΣΙC ΝΙΜ  
 ΝΤΕ ΝΑΡΧΩΝ· ΛΥΩ CΠΟΥΔΑΖΕ ΖΝ ΟΥΒΕΠΗ ΝΤΕΤΝ-  
 ΧΙΤC ΕΡΑΤC ΝΤΠΑΡΘΕΝΟC ΜΠΟΥΟΕΙΝ· ΛΥΩ ΖΡΑΪ ΖΜ  
 20 ΠΕΪΕΒΟΤ ΠΕΪΕΒΟΤ ΝΤΕ ΤΠΑΡΘΕΝΟC ΜΠΟΥΟΕΙΝ CΦΡΑ-  
 ΓΙΖΕ ΜΜΟΨ ΖΝ ΟΥCΦΡΑΓΙC ΕCΟΥΟΤΒ· ΛΥΩ ΖΡΑΪ ΖΜ ΠΕΪ- <sup>CNF</sup><sup>b</sup>  
 ΕΒΟΤ ΠΕΪΕΒΟΤ ΜΑΡΕ ΤΠΑΡΘΕΝΟC ΜΠΟΥΟΕΙΝ ΝΟΧΨ  
 ΕΥCΩΜΑ ΕΨΝΑΡΔΙΚΛΙΟC ΝΨΡΑΓΛΘΟC ΝΨΒΩΚ' ΕΠΧΙCΕ  
 ΝΨΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΝΑΪ ΔΕ ΕΤΕΤΝ-  
 25 ΨΑΝΧΟΟΥ ΖΑΜΗΝ ΨΧΩ ΜΜΟC ΕΡΩΤΝ· ΧΕ ΨΑΨCΠΟΥ-  
 ΔΑΖΕ ΝΒΙ ΝΕΤΨΥΠΟΥΡΓΙ ΤΗΡΟΥ ΖΝ ΝΤΑΞΙC ΤΗΡΟΥ Ν-

1 MS ΕΖΑΡΟΥ: ε expunged.

7 Ϊ in upper left-hand margin at beginning of quire.

16 MS ΝΤΡΩΜΕ: τ expunged. <sup>CNF</sup> lower part of column faded in places.

*good* brother is troubled and *sorrowful* about him, that he is in *judgments* and *punishments*; now at this time, my Lord, what shall we do until he is returned from the *punishments* and the severe *judgments*?"

The *Saviour* answered *however* and said to Maria: "I have spoken to you concerning these words at another time, *but now* hear that I say it once more, so that you may become completed in all *mysteries*, so that you may be called: those who are completed in every *pleroma*. Now at this time all men, sinners *or* even if they are not sinners, *not only* if you want that they should be taken from the *judgments* and the severe *punishments*, *but* that they should be returned to a *righteous body* which will find the *mysteries* of Godhood and go to the height and *inherit* the Kingdom of the Light, then perform the third *mystery* of the Ineffable, and say: 'Take the *soul* of such and such a man, of whom we are thinking in our hearts, out of all the *punishments* of the *archons*. And *hasten* with speed to take it before the *Virgin* of the light. And every month let the *Virgin* of the Light *seal* him with a superior *seal*. And every month may the *Virgin* of the Light cast him into a *body* which will become *righteous* and *good*, and go to the height and *inherit* the Kingdom of the Light.' *But* when you have said these things, *truly* I say to you that all those who *serve* in all the *ranks* of | the *judgments* of the *archons* *hasten* and they hand

ΝΕΚΡΙCIC ΝΤΕ ΝΑΡΧΩΝ ΝCΕ† ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ Ε-  
 ΤΟΟΤΟΥ ΝΝΕΥΕΡΗΥ ΖΕΩC ΨΑΝΤΟΥΧΙΤC ΕΡΑΤC Ν-  
 ΤΠΑΡΘΕΝΟC ΜΠΟΥΘΕΙΝ· ΛΥΩ ΨΑΡΕ ΤΠΑΡΘΕΝΟC Μ-  
 ΠΟΥΘΕΙΝ ΨΑCΦΡΑΓΙΖΕ ΜΜΟC ΞΝ ΜΜΑΙΝ ΝΤΜΝΤΕΡΟ  
 5 ΜΠΙΑΤΨΑΧΕ ΕΡΟϢ· ΛΥΩ ΨΑCΤΑΑC ΝΝΕCΠΑΡΑΛΗΜΤΩΡ·  
 ΛΥΩ ΨΑΡΕ ΜΠΑΡΑΛΗΜΙΤΗC ΝΟΧC ΕΥCΩΜΑ ΕϢΝΑΡΔΙ-  
 ΚΛΙΟC ΛΥΩ ΕϢΝΑΖΕ ΕΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΝϢΡ-  
 ΛΓΛΘΟC ΝϢΒΩΚ ΕΠΧΙCΕ ΝϢΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ Μ- [C1A.]  
 ΠΟΥΘΕΙΝ· ΕΙC ΠΛΙ ΠΕ ΕΤΕΤΝΧΝΟΥ ΜΜΟΪ ΕΡΟϢ·  
 10 ΛCΟΥΨΩΒ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑC ΧΕ ΤΕΝΟΥ ΒΕ ΠΑΧΟ-  
 ΕΙC ΕΙΕ ΜΠΚΜ-ΜΥCΤΗΡΙΟΝ ΝΤΟϢ ΕΠΚΟCΜΟC ΧΕΚΑC ΕΝ-  
 ΝΕ ΠΡΩΜΕ ΜΟΥ ΖΙΤΜ ΠΜΟΥ ΕΤΗΠ' ΕΡΟϢ ΖΙΤΝ ΝΑΡΧΩΝ  
 ΝΘΙΜΑΡΜΕΝΗ· ΧΕ ΕΨΩΠΕ ΕCΗΠ' ΕΥΑ ΕΤΡΕϢΜΟΥ ΖΙΤΝ  
 ΤCΗϢΕ· Η ΕΤΡΕϢΜΟΥ ΖΙΤΝ ΜΜΟΥΕΙΟΟΥΕ Η ΞΝ ΖΕΝΒΑ-  
 15 CΑΝΟC ΜΝ ΖΕΝΒΑCΑΝΙCΜΟC ΜΝ ΖΕΝΖΥΒΡΙCIC ΕΤΞΝ Ν-  
 ΝΟΜΟC Η ΖΙΤΝ ΚΕΜΟΥ ΕϢΖΟΟΥ· ΕΙΕ ΜΠΚΜ-ΜΥCΤΗΡΙΟΝ  
 ΕΠΚΟCΜΟC ΧΕΚΑC ΕΝΝΕ ΠΡΩΜΕ ΜΟΥ ΝΖΗΤΟΥ ΖΙΤΝ Ν-  
 ΑΡΧΩΝ ΝΘΙΜΑΡΜΕΝΗ· ΑΛΛΑ ΧΕΚΑC ΕϢΕΜΟΥ ΞΝ ΟΥΜΟΥ  
 ΝΨΠΝΨΩΠ· ΧΕΚΑC ΕΝΝΕϢΨΠ-ΑΛΛΑΥ ΝΖΙCΕ ΖΙΤΝ ΝΕΙ-  
 20 ΜΟΥ ΝΤΕΪΜΙΝΕ· ΕΒΟΛ ΓΑΡ ΧΕ ΑΝΟΝ ΝΖΟΥΟ ΝΑΨΕ ΝΕΤ-  
 ΠΗΤ' ΝCΩΝ ΕΤΒΗΗΤΚ· ΛΥΩ ΝΑΨΕ ΝΕΤΔΙΩΚΕ ΝCΩΝ [C1A. b]  
 ΕΤΒΕ ΠΕΚΡΑΝ· ΧΕΚΑC ΕΥΨΑΝΒΑCΑΝΙΖΕ ΜΜΟΝ ΕΝΕΧΩ  
 ΜΠΜΥCΤΗΡΙΟΝ ΝΤΝΕΙ ΕΒΟΛ ΞΝ CΩΜΑ ΝΤΕΥΝΟΥ ΕΜ-  
 ΠΝΨΠ-ΑΛΛΑΥ ΝΖΙCΕ· ΑϢΟΥΨΞΜ ΝΒΙ ΠCΩΡ ΠΕΧΑϢ ΝΝΕϢ-  
 25 ΜΑΘΗΤΗC ΤΗΡΟΥ ΧΕ ΕΤΒΕ ΠΕΪΨΑΧΕ ΕΤΕΤΝΨΙΝΕ  
 ΜΜΟΪ ΕΡΟϢ ΔΙΧΟΟϢ ΝΗΤΝ ΝΚΕCΟΠ· ΑΛΛΑ CΩΤΜ ΟΝ  
 ΤΑΧΟΟC ΕΡΩΤΝ ΝΚΕCΟΠ· ΟΥΜΟΝΟΝ ΝΤΩΤΝ ΑΛΛΑ  
 ΡΩΜΕ ΝΙΜ' ΕΤΝΑΧΩΚ ΕΒΟΛ ΜΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ

that *soul* to one another *until* they cast it before the *Virgin* of the Light. And the *Virgin* of the Light seals it with the sign of the Kingdom of the Ineffable. And she gives it to her *paralemptores*, and the *paralemptai* cast it into a *body* which will become *righteous* and find the *mysteries* of the light and become *good*, and go to the height and *inherit* the Kingdom of the Light. Behold this is what you ask me."

109. Maria answered and said: "Now at this time, my Lord, hast thou not brought *mysteries* into the *world* so that a man should not die through the death which is allotted to him by the *archons* of the *Heimarmene*, whether it be allotted to one that he should die by the sword, or that he should die by water, or in *torments* and *tortures* and *ill-treatment* in the *laws*, or by another bad death? Hast thou not brought *mysteries* into the world so that with them a man should not die through the *archons* of the *Heimarmene*, but that he should die by a sudden death so that he should not suffer any afflictions through deaths of this kind? For they are very many which persecute us for thy sake. And they are many which *persecute* us for the sake of thy name, so that when they *torment* us we may say the *mystery*, and go forth from the *body* immediately without receiving any afflictions."

The *Saviour* answered and said to all his *disciples*: "Concerning these words on which you question me, I have spoken to you at another time *but* hear again that I tell you once more. *Not only* you but every man who will complete the first *mystery* | of the First *Mystery* of the Ineffable, he *now* who

ΝΤΕ ΠΙΩΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΙΔΤΩΔΧΕ ΕΡΟϢ·  
 ΠΕΤΝΑΕΙΡΕ ΟΥΝ Μ̄ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ· Ν̄ϢΧΟΚ̄  
 ΕΒΟΛ Ζ̄Ν ΝΕϢΧΗΜΑ Μ̄Ν ΝΕϢΤΥΠΟΣ ΤΗΡΟΥ Μ̄Ν ΝΕϢ-  
 ΓΙΝΑΣΕΡΑΤΟΥ ΕϢΕΙΡΕ ΜΕΝ Μ̄ΜΟϢ Ν̄ϢΝΗΥ ΔΝ ΕΒΟΛ  
 5 Ζ̄Ν ΣΩΜΑ· ΑΛΛΑ Μ̄Ν̄Ν̄ΣΑ ΤΡΕϢΧΩΚ' ΕΒΟΛ Μ̄ΠΜΥ-  
 ΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Μ̄Ν ΝΕϢΧΗΜΑ Μ̄Ν ΝΕϢΤΥΠΟΣ  
 ΤΗΡΟΥ· Μ̄Ν̄Ν̄ΣΩΣ ΘΕ ΝΑΥ ΝΙΜ' ΕΤ̄ΝΔΛΟΝΟΜΑΖΕ  
 Μ̄ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ\*\* ϢΝΔΝΟΥΖ̄Μ̄ ΕΝΗ ΤΗΡΟΥ <sup>ϢΝΓ</sup>  
 ΕΤΗΠ' ΕΡΟϢ ΖΙΤ̄Ν Ν̄ΑΡΧΩΝ Ν̄ΘΙΜΑΡΜΕΝΗ· ΑΥΩ Ν-  
 10 ΤΕΥΝΟΥ ΕΤ̄ΜΜΑΥ ϢΝΗΥ ΕΒΟΛ Ζ̄Μ̄ ΠΣΩΜΑ Ν̄ΘΥΛΗ  
 Ν̄Ν̄ΑΡΧΩΝ ΑΥΩ ΤΕϢΨΥΧΗ ΝΑΡ-ΟΥΝΟΣ Ν̄ΑΠΟΡΡΟΙΑ  
 Ν̄ΟΥΟΕΙΝ Ν̄ΣΩΛ ΕΠΧΙΣΕ ΑΥΩ Ν̄ΣΧΩΤΕ Ν̄ΤΟΠΟΣ ΝΙΜ  
 ΝΤΕ Ν̄ΑΡΧΩΝ Μ̄Ν ΤΟΠΟΣ ΝΙΜ' ΝΤΕ ΠΟΥΟΕΙΝ ΖΕΩΣ  
 ΩΑΝΤ̄ΣΒΩΚ ΕΠΤΟΠΟΣ Ν̄ΤΕΣΜ̄ΝΤΕΡΟ· ΟΥΤΕ ΜΕΣΨ-  
 15 ΑΠΟΨΑΣΙΣ ΟΥΤΕ ΑΠΟΛΟΓΙΑ Ζ̄Ν ΑΛΛΥ Ν̄ΤΟΠΟΣ· ΟΥΑΤ-  
 ΣΥΜΒΟΛΟΝ ΓΑΡ ΤΕ·

ΝΑΪ ΘΕ Ν̄ΤΕΡΕϢΧΟΟΥ Ν̄ΣΙ ῙΣ ΑΣΟΥΩΣ ΕΤΟΟΤ̄Σ Ν̄ΣΙ  
 ΜΑΡΙΑ ΑΣΠΑΣΤ̄Σ ΕΧ̄Ν Ν̄ΟΥΕΡΗΤΕ Ν̄ΙΣ ΑΣΨΠΙ ΕΡΟΟΥ ΠΕ-  
 ΧΑΣ ΧΕ ΠΑΧΟΕΙΣ ΕΤΙ ΨΝΑΨΙΝΕ Μ̄ΜΟΚ ΣΩΛΠ̄ ΝΑΝ  
 20 ΕΒΟΛ' ΑΥΩ Μ̄ΠΡ̄ΣΩΠ' ΕΡΟΝ· ΑϢΟΥΩΖ̄Μ̄ Ν̄ΣΙ ῙΣ ΠΕΧΑϢ  
 Μ̄ΜΑΡΙΑ ΧΕ ΨΙΝΕ Ν̄ΣΑ ΠΕΤΕΤ̄ΝΨΙΝΕ Ν̄ΣΩϢ· ΑΥΩ ΔΝΟΚ <sup>ϢΝΓ</sup><sup>b</sup>  
 ΨΝΑΨΩΛΠ̄ ΝΗΤ̄Ν ΕΒΟΛ Ζ̄Ν ΟΥΠΑΡΡΗΣΙΑ ΑΧ̄Ν ΠΑΡΑΒΟΛΗ·  
 ΑΣΟΥΩΖ̄Μ̄ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ ΕΙΕ Μ̄ΠΚΜ-  
 ΜΥΣΤΗΡΙΟΝ ΕΠΚΟΣΜΟΣ ΕΤΒΕ Τ̄Μ̄ΝΤ̄ΣΗΚΕ Μ̄Ν Τ̄Μ̄ΝΤ̄ΡΜ-  
 25 ΜΑΟ· ΑΥΩ ΕΤΒΕ Τ̄Μ̄ΝΤ̄ΣΩΒ Μ̄Ν Τ̄Μ̄ΝΤ̄ΧΩΨΕ· ΑΥΩ

1 ΝΤΕ ΠΙΩΟΡΠ̄ . . . Μ̄ΠΜΥΣΤΗΡΙΟΝ written below in margin.

25 MS Μ̄Ν Μ: Μ expunged.

will perform that *mystery* and complete it in its *patterns* and all its *types* and its stations, when *indeed* he performs it he does not come forth from the *body*, but after he has completed that *mystery* with its *patterns* and all its *types*. Now thereafter, every time he will *invoke* that *mystery* he will be saved from all those things which are allotted to him by the *archons* of the *Heimarmene*. And in that hour he will come forth from the *body* of *matter* of the *archons*, and his *soul* will become a great *outpouring* of light and will fly to the height, and penetrate all the *places* of the *archons* and all the *places* of the light, until it goes to the *place* of its kingdom. *Neither* does it give *answers* nor *defences* in any *place*, for it is without *secret sign*.<sup>1</sup>

110. Now when Jesus said these things Maria continued again, she prostrated herself at the feet of Jesus, she kissed them and said: "My Lord, *yet still* I will question thee. Reveal to us and do not conceal from us." Jesus answered and said to Maria: "Question that which you question, and I will reveal to you *openly* without *parable*."

Maria answered and said: "My Lord, hast thou not brought *mysteries* to the *world* concerning poverty and riches<sup>1</sup>, and concerning weakness and strength, and | con-

<sup>1</sup> (24) poverty and riches etc.; lit. the poverty and the riches etc.



ΕΤΒΕ Ν̄CΙΝΗCΙC Μ̄Ν̄ Ν̄CΩΜΑ ΕΤΟΥΟΧ· ΖΑΠΑΞ ΖΑΠΛΩC  
 ΕΤΒΕ ΝΑΪ Ν̄ΤΕΪΜΙΝΕ ΤΗΡΟΥ ΧΕΚΑC ΕΝΩΑΝΒΩΚ ΕΞΡΑΪ  
 Ζ̄Ν̄ Ν̄ΤΟΠΟC Ν̄ΤΕΧΩΡΑ· ΛΥΩ Ν̄CΕΤ̄ΜΠΙCΤΕΥΕ ΕΡΟΝ  
 ΛΥΩ Ν̄CΕΤ̄ΜCΩΤ̄Μ̄ Ν̄CΑ ΝΕΝΩΑΧΕ· Ν̄ΤΝΕΙΡΕ Ν̄ΟΥΜΥC-  
 5 ΤΗΡΙΟΝ Ν̄ΤΕΪΜΙΝΕ Ζ̄Ν̄ Ν̄ΤΟΠΟC ΕΤ̄ΜΜΑΥ· ΧΕΚΑC ΕΥΕ-  
 ΕΙΜΕ ΛΛΗΘΩC Ζ̄Ν̄ ΟΥΜΕ ΧΕ ΕΝΚΗΡΥCCE Ν̄ΝΩΑΧΕ (Μ-  
 ΠΝΟΥΤΕ) Μ̄ΠΤΗΡ̄· ΛΥΟΥΩΖ̄Μ̄ Ν̄CΙ ΠCΩΡ̄ ΠΕΧΑΥ Μ̄ΜΑ-  
 ΡΙΑ Ζ̄Ν̄ ΤΜΗΤΕ Ν̄ΜΜΑΘΗΤΗC ΧΕ ΕΤΒΕ ΠΕΪΜΥCΤΗΡΙΟΝ  
 ΕΤΕΤ̄ΝΩΙΝΕ Μ̄ΜΟΪ ΕΡΟΥ ΑΪΤ̄ΛΛΑΥ ΝΗΤ̄Ν̄ Ν̄ΚΕCΟΠ ΑΛΛΑ [CNE']  
 10 †ΝΑΟΥΩΖ̄Μ̄ ΟΝ Ν̄ΤΑΧΩ ΕΡΩΤ̄Ν̄ Μ̄ΠΩΑΧΕ· ΤΕΝΟΥ ΘΕ  
 ΟΥΝ ΜΑΡΙΑ ΟΥΜΟΝΟΝ Ν̄ΤΩΤ̄Ν̄ ΑΛΛΑ ΡΩΜΕ ΝΙΜ' ΕΤΝΑ-  
 ΧΩΚ ΕΒΟΛ Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΤΟΥΝΕC-ΡΕΥΜΟΟΥΤ· ΠΑΪ  
 ΩΑΥΘΕΡΑΠΕΥΕ Ν̄ΝΔΑΙΜΟΝΙΟΝ Μ̄Ν̄ ΜΟΚΖ̄C̄ ΝΙΜ· Μ̄Ν̄ ΩΩ-  
 ΝΕ ΝΙΜ· ΛΥΩ Μ̄Ν̄ Ν̄ΒΛΛΕΕΥ· ΛΥΩ Μ̄Ν̄ Ν̄CΑΛΛΕΕΥ Μ̄Ν̄ Ν̄-  
 15 CΑΝΑΖ· Μ̄Ν̄ Ν̄ΕΜΠΟ· Μ̄Ν̄ Ν̄ΚΩΦΟC· ΠΑΪ Ν̄ΤΑΪΤΑΛΑΥ ΝΗ-  
 Τ̄Ν̄ Μ̄ΠΙΟΥΘΕΙΩ· ΠΕΤΝΑΥΙ ΕΟΥΜΥCΤΗΡΙΟΝ Ν̄ΥΧΟΚΥ  
 ΕΒΟΛ· Μ̄Ν̄ΝCΩC ΘΕ ΕΥΩΑΝΑΙΤΙ Ν̄ΖΩΒ ΝΙΜ· Μ̄Ν̄ΤΖΗΚΕ ΖΙ  
 Μ̄Ν̄ΤΡ̄ΜΜΑΟ· Μ̄Ν̄ΤCΩΒ ΖΙ Μ̄Ν̄ΤΧΩΩΡΕ· CΙΝΩCΙC ΖΙ CΩ-  
 ΜΑ ΕΥΟΥΟΧ· Μ̄Ν̄ ΘΕΡΑΠΙΑ ΝΙΜ' Ν̄ΤΕ ΠCΩΜΑ· ΛΥΩ Μ̄Ν̄  
 20 ΠΤΟΥΝΕC-ΡΕΥΜΟΟΥΤ· ΛΥΩ ΕΘΕΡΑΠΕΥΕ Ν̄ΝCΑΛΛΕ Μ̄Ν̄  
 Ν̄ΒΛΛΕΕΥ Μ̄Ν̄ Ν̄ΚΩΦΟC Μ̄Ν̄ Ν̄ΕΜΠΟ· Μ̄Ν̄ ΩΩΝΕ ΝΙΜ Μ̄Ν̄  
 ΜΟΚΖ̄C̄ ΝΙΜ· ΖΑΠΑΞ ΖΑΠΛΩC ΠΕΤΝΑΧΩΚ ΕΒΟΛ Μ̄ΠΜΥC-  
 ΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΥΑΙΤΙ Ν̄ΖΩΒ ΝΙΜ' ΕΝΤΑΪΧΟΟΥ CΕΝΑ-  
 ΩΩΠΕ ΝΑΥ Ζ̄Ν̄ ΟΥCΠΟΥΔΗ· [CNE' b]

1 MS Ν̄CΙΝΗCΙC; but line 18 CΙΝΩCΙC; perhaps read ΚΙΝΗCΙC; cf. 210.23.

7 Μ̄ΠΝΟΥΤΕ omitted.

13 MS ΠΑΪ ΩΑΥΘΕΡΑΠΕΥΕ; read ΠΑΪ ΕΩΑΥΘΕΡΑΠΕΥΕ.

16 MS ΠΕΤΝΑΥΙ ΕΟΥΜΥCΤΗΡΙΟΝ; read ΠΕΤΝΑΥΙ ΠΟΥΜΥCΤΗΡΙΟΝ.

cerning *plagues*<sup>1</sup> and sound *bodies*, in a word, all things of  
 this kind? So that when we go to *places* of the country,  
 and they do not *believe* us and they do not listen to our  
 words, and we perform a *mystery* of this kind in those *places*,  
 then they know *truly* and verily that we are *preaching*  
 the words <of the God> of All."

The *Saviour* answered and said to Maria in the midst of  
 the *disciples*: "Concerning this *mystery* upon which you  
 question me, I gave it to you once, *but* I will repeat again  
 and say the word to you. *Now* at this time, Maria, *not only*  
 you *but* all men who will complete the *mystery* of the raising  
 of the dead: this *cures demons* and all pains and all sicknesses  
 and the blind and the lame and the maimed and the dumb  
 and the *deaf*, this I have given to you once. He who will  
 take a *mystery* and complete it, if now afterwards he *asks*  
 for anything: poverty and riches, weakness and strength,  
*plague* or sound *body*, and all *cures* of the *body*, and the  
 raising of the dead, and *curing* of the lame and the blind  
 and the *deaf* and the dumb and all sicknesses and pains,  
*in a word*, he who completes that *mystery* and *asks* for any  
 thing which I have said, it will happen to him *with speed*." |

<sup>1</sup> (1, 18) *plague(s)*; Till: *movement(s)* (see 210.23).

5 ΝΑΙ ΣΕ ΝΤΕΡΕΧΧΟΥ ΝΟΙ ΠΩΤΗΡ· ΑΥΕΙ' ΕΘΗ ΝΟΙ  
 ΜΜΑΘΗΤΗΣ ΑΥΩΩ ΕΒΟΛ ΤΗΡΟΥ ΖΙ ΝΕΥΕΡΗΥ ΕΥΧΩ  
 ΜΜΟΣ ΧΕ ΠΩΤΗΡ ΑΚΛΒΤΝ ΕΜΑΩΟ ΕΜΑΩΟ ΕΒΟΛ ΝΜ-  
 ΜΝΤΝΟΣ ΕΤΚΧΩ ΜΜΟΥ ΝΑΝ ΑΥΩ ΧΕ ΑΚΧΙ ΝΝΕΝ-  
 5 ΨΥΧΗ ΑΥΩ ΑΥΡΖΟΙ ΝΕΙ' ΕΒΟΛ ΝΖΗΤΝ ΕΖΟΥΝ ΕΡΟΚ·  
 ΕΒΟΛ ΓΑΡ ΧΕ ΖΕΝΕΒΟΛ ΝΖΗΤΚ ΝΕ· ΤΕΝΟΥ ΣΕ ΕΤΒΕ  
 ΝΕΙΜΝΤΝΟΣ ΑΥΛΙΒΕ ΝΟΙ ΝΕΝΨΥΧΟΥΕ ΝΑΙ ΕΤΚΧΩ Μ-  
 ΜΟΥ ΕΡΟΝ· ΑΥΩ ΑΥΘΛΙΒΕ ΕΜΑΩΟ ΕΜΑΩΟ ΕΥΟΥΩΩ  
 ΕΕΙ' ΕΒΟΛ ΝΖΗΤΝ ΕΠΧΙΣΕ ΕΠΤΟΠΟΣ ΕΤΕΚΜΝΤΕΡΟ· ΝΑΙ  
 10 ΣΕ ΝΤΕΡΟΥΧΟΥ ΝΟΙ ΜΜΑΘΗΤΗΣ ΑΧΟΥΩΣ ΟΝ ΕΤΟ-  
 ΟΤΥ ΝΟΙ ΠΩΤΗΡ ΠΕΧΛΑΥ ΝΝΕΥΜΑΘΗΤΗΣ· ΧΕ ΕΤΕΤΝ-  
 ΩΑΝΒΩΚ' ΕΖΕΝΠΟΛΙΣ Η ΖΕΝΜΝΤΕΡΟ Η ΖΕΝΧΩΡΑ· ΚΗ-  
 ΡΥΣΣΕ ΝΑΥ ΝΩΟΡΠ ΕΤΕΤΝΧΩ ΜΜΟΣ ΧΕ ΩΙΝΕ ΝΝΑΥ  
 ΝΙΜ· ΑΥΩ ΜΠΡΚΑΤΕΤΗΥΤΝ ΕΒΟΛ· ΖΕΩΣ ΩΑΝΤΕΤΝ-  
 15 ΣΙΝΕ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ· ΝΑΙ ΕΤΝΑΧΙΤΗΥΤΝ  
 ΕΖΟΥΝ ΕΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ· ΑΧΙΣ ΕΡΟΥ ΧΕ ΖΡ-  
 ΤΗΥΤΝ ΕΡΩΤΝ ΕΝΕΣΒΩ ΜΠΑΛΛΗ ΕΜΜΟΝ ΟΥΝ ΟΥΜΗ-  
 ΗΩΕ ΝΗΥ ΖΜ ΠΑΡΑΝ ΕΥΧΩ ΜΜΟΣ ΧΕ ΑΝΟΚ ΠΕ ΕΝ-  
 ΑΝΟΚ' ΑΝ ΠΕ· ΑΥΩ ΣΕΝΑΠΛΑΝΑ ΝΟΥΜΗΗΩΕ· ΤΕΝΟΥ  
 20 ΣΕ ΡΩΜΕ ΝΙΜ ΕΤΝΗΥ ΕΡΑΤΤΗΥΤΝ ΝΣΕΠΙΣΤΕΥΕ ΕΡΩ-  
 ΤΝ ΑΥΩ ΝΣΕΣΩΤΜ ΝΣΑ ΝΕΤΝΩΔΑΧΕ· ΑΥΩ ΝΣΕΕΙΡΕ  
 ΜΠΕΜΠΩΑ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ· ΕΙΕ † ΝΑΥ ΝΜ-  
 ΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΑΥΩ ΜΠΡΖΟΠΟΥ ΕΡΟΥ· ΑΥΩ  
 ΠΕΤΜΠΩΑ ΝΜΜΥΣΤΗΡΙΟΝ ΕΤΧΟΣΕ ΤΑΛΥ ΝΑΥ· ΑΥΩ  
 25 ΠΕΤΜΠΩΑ ΝΜΜΥΣΤΗΡΙΟΝ ΕΤΣΟΒΚ ΤΑΛΥ ΝΑΥ· ΑΥΩ

9 MS ΝΤΕΚΜΝΤΕΡΟ.

17 MS originally ΕΝΙΣΒΩ; † altered to Ε in later hand.

Now when the *Saviour* said these things, the *disciples* came forward, they all cried out together, saying: "O *Saviour*, thou hast maddened us exceedingly with the great things which thou hast said to us, and because thou didst take away our *souls* and they strove to come forth from us towards thee, *for* they are from thee<sup>1</sup>. Now at this time because of these great things which thou hast said to us, our *souls* have been maddened, and they were *afflicted* exceedingly, wishing to come forth from us to the height to the *place* of thy kingdom."

111. Now when the *disciples* said these things the *Saviour* continued again, he said to his *disciples*: "When you go to *cities* or kingdoms or countries, *preach* to them first, saying: seek at all times and do not cease *until* you find the *mysteries* of the light, which will take you into the Kingdom of the Light. Say to them: beware of *erroneous* teachings, for many will come in my name, saying: I am he, although it is not I, and will lead many into *error*\*. Now at this time to all men who come before you and *believe* in you and hear your words and do what is worthy of the *mysteries* of the light, give to them the *mysteries* of the light and do not conceal them from them. And to him that is worthy of the *mysteries* which are superior, give them to him. And to him that is worthy of the *mysteries* which are inferior, give them to him and |

\* Mt. 24.4, 5

<sup>1</sup> (6) they are from thee; Schmidt: we are from thee.

ΜΠΡΩΠ-ΑΛΛΥ ΕΛΛΑΥ· ΠΜΥΣΤΗΡΙΟΝ ΝΤΟϢ ΜΠΤΟΥΝΕΣ-  
 ΡΕϢΜΟΟΥΤ' ΑΥΩ ΕΘΕΡΑΠΕΥΕ ΝΝΩΩΝΕ ΜΠΡΤΑΛϢ Ν-  
 ΑΛΛΥ ΟΥΔΕ ΜΠΡ†ΣΒΩ ΝΖΗΤϢ ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜ-  
 ΜΑΥ ΠΑΝΑΡΧΩΝ ΠΕ· ΝΤΟϢ ΜΝ ΝΕϢΟΝΟΜΑϢΙΑ ΤΗΡΟΥ·  
 5 ΕΤΒΕ ΠΑΙ ΟΥΝ ΜΠΡΤΑΛϢ ΝΑΛΛΥ ΟΥΔΕ ΜΠΡ†ΣΒΩ Ν-<sup>CNZ b</sup>  
 ΖΗΤϢ· ΖΕΩΣ ΩΑΝΤΕΤΝΤΑΧΡΟ ΝΤΠΙϢΤΙϢ ΖΜ ΠΚΟϢΜΟϢ  
 ΤΗΡϢ· ΧΕΚΑϢ ΕΤΕΤΝΩΑΝΒΩΚ' ΕΖΡΑΙ ΕΖΕΝΠΟΛΙϢ· Η  
 ΖΕΝΧΩΡΑ ΑΥΩ ΝΣΕΤΜΩΕΠΤΗΥΤΝ ΕΡΟΟΥ ΑΥΩ ΝΣΕ-  
 ΤΜΠΙϢΤΕΥΕ ΕΡΩΤΝ ΝΣΕΤΜϢΩΤΜ ΝΣΑ ΝΕΤΝΩΑΧΕ· Ν-  
 10 ΤΕΤΝΤΟΥΝΕϢ-ΖΕΝΡΕϢΜΟΟΥΤ ΖΝ ΝΤΟΠΟϢ ΕΤΜΜΑΥ·  
 ΑΥΩ ΝΤΕΤΝΘΕΡΑΠΕΥΕ ΝΝΣΑΛΕΕΥ ΜΝ ΝΒΛΛΕΕΥ ΜΝ  
 ΝΩΩΝΕ ΕΤΩΒΕΙΛΕΙΤ ΖΝ ΝΤΟΠΟϢ ΕΤΜΜΑΥ· ΑΥΩ ΕΒΟΛ  
 ΖΙΤΝ ΝΑΙ ΤΗΡΟΥ ΝΤΕΙΜΙΝΕ· ΣΕΝΑΠΙϢΤΕΥΕ ΕΡΩΤΝ ΧΕ  
 ΕΤΕΤΝΚΗΡΥϢΣΕ ΜΠΝΟΥΤΕ ΜΠΤΗΡϢ· ΑΥΩ ΝΣΕΠΙϢΤΕΥΕ  
 15 ΕΩΑΧΕ ΝΙΜ' ΝΤΕΤΗΥΤΝ· ΕΤΒΕ ΠΑΙ ΣΕ ΟΥΝ ΝΤΑΙ†  
 ΝΗΤΝ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΖΕΩΣ ΩΑΝΤΕΤΝΤΑΧΡΟ  
 ΝΤΠΙϢΤΙϢ ΖΜ ΠΚΟϢΜΟϢ ΤΗΡϢ·

ΝΑΙ ΣΕ ΝΤΕΡΕϢΧΟΟΥ ΝΣΙ ΠΣΩΡ ΑϢΟΥΩϢ ΟΝ ΕΤΟΟΥϢ  
 ΖΜ ΠΩΑΧΕ ΠΕΧΛϢ ΜΜΑΡΙΑ ΧΕ ΤΕΝΟΥ ΣΕ ΟΥΝ ΣΩΤΜ  
 20 ΜΑΡΙΑ· ΕΤΒΕ ΠΩΑΧΕ ΕΝΤΑΩΝΤ ΕΡΟϢ ΧΕ ΝΙΜ ΠΕΤΑΝΑΓ- [CNH]  
 ΚΛΧΕ ΜΠΡΩΜΕ ΖΕΩΣ ΩΑΝΤϢΡΝΟΒΕ· ΤΕΝΟΥ ΣΕ (ΣΩΤΜ  
 ΧΕ) ΩΑΥΜΙϢΕ ΜΠΩΗΡΕ ΩΗΜ' ΕΡΕ ΤΣΟΜ ΣΟΒΚ ΝΖΗΤϢ·  
 ΑΥΩ ΕϢΣΟΒΚ ΝΖΗΤϢ ΝΣΙ ΤΕΨΥΧΗ· ΑΥΩ ΕϢΣΟΒΚ ΝΖΗΤϢ  
 ΝΣΙ ΠΚΕΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΖΑΠΛΞ ΖΑΠΛΩϢ ΕΥΣΟΒΚ Μ-

12 MS ΕΤΩΒΕΙΛΕΙΤ; ε inserted over ι.

18 MS originally ΑϢΟΥΩΖΜ; μ expunged.

21 ΣΩΤΜ ΧΕ omitted.

do not conceal anything from anyone. Do not give the *mystery* of the raising of the dead and *healing* of the sick to anyone *nor* teach in it, for that *mystery* is of the *archons*, it and all its *invocations*. For this reason *now* do not give it to anyone *nor* teach in it *until* you confirm the *faith* in the whole *world*. So that when you go into *cities* or *countries*, and they do not receive you and they do not *believe* you and they do not listen to your words, then raise the dead in those *places*, and *cure* the lame and the blind and the various sicknesses in those *places*. And by means of all such things as these they will *believe* you, that you are *preaching* the God of All, and will *believe* all words of yours. *Now* for this reason I have given you that *mystery* *until* you confirm the *faith* in the whole *world*."

Now when the *Saviour* had said these things he continued again with the discourse. He said to Maria: "Now at this time hear, Maria, concerning the word about which you questioned me: 'Who *compels* men *until* they commit sin?'"

Now at this time <hear>: when the child is born, the power in him is small, and the *soul* in him is small, and the *spirit counterpart* also is small in him. *In a word*, | the three

ΠΩΘΟΜΝΤ' ΖΙ ΝΕΥΕΡΗΥ· ΕΜΝΑΛΛΑΥ ΜΜΟΟΥ ΛΙΘΑΝΕ  
 ΕΛΛΑΥ ΝΩΒ' ΕΙΤΕ ΠΕΤΝΑΝΟΥΥ ΕΙΤΕ ΠΕΘΟΟΥ· ΕΒΟΛ  
 ΜΠΕΣΡΩΨ ΝΤΒΩΕ ΕΤΣΟΡΨ ΕΜΑΨΟ· ΛΥΩ ΟΝ ΕΥΣΟΒΚ  
 ΝΒΙ ΠΚΕΣΩΜΑ ΛΥΩ ΨΑΡΕ ΠΩΗΡΕ ΨΗΜ' ΟΥΩΜ ΕΒΟΛ ΖΝ  
 5 ΝΕΤΡΥΦΟΟΥΕ ΜΠΚΟΣΜΟΣ ΝΤΕ ΝΑΡΧΩΝ· ΛΥΩ ΨΑΡΕ  
 ΤΣΟΜ ΣΩΚ' ΝΑΣ ΕΒΟΛ' ΜΠΜΕΡΟΣ ΝΤΣΟΜ' ΕΤΖΝ ΝΕΤΡΥ-  
 ΦΟΟΥΕ· ΛΥΩ ΨΑΡΕ ΤΕΨΥΧΗ ΣΩΚ' ΝΑΣ ΕΒΟΛ ΜΠΜΕ-  
 ΡΟΣ ΝΤΕΨΥΧΗ ΕΤΖΝ ΝΕΤΡΥΦΟΟΥΕ· ΛΥΩ ΨΑΡΕ ΠΑΝ-  
 ΤΙΜΙΜΟΝ ΜΠΝΑ ΣΩΚ' ΝΑΥ ΕΒΟΛ ΜΠΜΕΡΟΣ ΝΤΚΑΚΙΑ  
 10 ΕΤΖΝ' ΝΕΤΡΥΦΟΟΥΕ ΜΝ ΝΕΧΕΠΙΘΥΜΙΑ· ΛΥΩ ΨΑΡΕ [CPIH<sup>b</sup>]  
 ΠΣΩΜΑ ΖΩΩΥ ΣΩΚ ΝΑΥ ΝΘΥΛΗ ΕΝΣΑΙΣΘΑΝΕ ΑΝ ΕΤΖΝ  
 ΝΕΤΡΥΦΟΟΥΕ· ΤΜΟΙΡΑ ΝΤΟΥ ΜΕΣΧΙ ΕΒΟΛ ΖΝ ΝΕΤΡΥ-  
 ΦΟΟΥΕ· ΕΒΟΛ ΧΕ ΝΣΤΗΖ ΑΝ ΕΖΟΥΝ ΝΜΜΑΥ· ΑΛΛΑ  
 ΤΣΟΤ ΨΑΣΕΙ' ΕΠΚΟΣΜΟΣ ΝΖΗΤΣ ΨΑΣΒΩΚ' ΟΝ ΝΖΗΤΣ  
 15 ΛΥΩ ΚΑΤΑ ΚΟΥΙ' ΚΟΥΙ' ΨΑΡΕ ΤΣΟΜ ΜΝ ΤΕΨΥΧΗ ΜΝ  
 ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΨΑΥΡΝΟΣ· ΛΥΩ ΨΑΡΕ ΠΟΥΛ· ΠΟΥΛ  
 ΜΜΟΟΥ ΨΑΥΑΙΣΘΑΝΕ ΚΑΤΑ ΤΕΦΥΣΙΣ· ΤΣΟΜ ΜΕΝ  
 ΨΑΥΑΙΣΘΑΝΕ ΕΨΙΝΕ ΝΣΑ ΠΟΥΘΕΙΝ ΜΠΧΙΣΕ· ΤΕΨΥΧΗ  
 ΖΩΩΣ ΨΑΥΑΙΣΘΑΝΕ ΕΨΙΝΕ ΝΣΑ ΠΤΟΠΟΣ ΝΤΑΙΚΛΙΟ-  
 20 ΣΥΝΗ ΠΑΙ' ΕΤΤΗΖ· ΕΤΕ ΝΤΟΥ ΠΕ ΠΤΟΠΟΣ ΝΤΣΥΓΚΡΑ-  
 ΣΙΣ· ΠΑΝΤΙΜΙΜΟΝ ΖΩΩΥ ΜΠΝΑ ΨΑΥΨΙΝΕ ΝΣΑ ΚΑΚΙΑ  
 ΤΗΡΟΥ ΜΝ ΝΕΠΙΘΥΜΙΑ ΜΝ ΝΟΒΕ ΝΙΜ· ΠΣΩΜΑ ΖΩΩΥ  
 ΜΕΥΑΙΣΘΑΝΕ ΕΛΛΑΥ ΕΙΜΗΤΙ ΝΨΤΑΛΕ-ΣΟΜ ΕΒΟΛ ΖΝ ΤΖΥ-  
 ΛΗ· ΛΥΩ ΝΤΕΥΝΟΥ ΨΑΥΑΙΣΘΑΝΕ ΜΠΩΘΟΜΝΤ' ΠΟΥΛ CPH  
 25 ΠΟΥΛ ΚΑΤΑ ΤΕΦΥΣΙΣ· ΛΥΩ ΨΑΡΕ (ΜΠΑΡΑΛΗΜΠΤΗΣ)

15 MS originally ΝΤΕΨΥΧΗ: Μ inserted above before Ν.

25 supply ΜΠΑΡΑΛΗΜΠΤΗΣ before ΝΕΡΙΠΛΙΟΣ.

together are small. None of them *feels* anything *either* good  
 or bad, because of the weight of forgetfulness<sup>1</sup> which is  
 very heavy. And again he is small in his *body*, and the child  
 eats from the *foods*<sup>2</sup> of the *world* of the *archons*, and the  
 power draws to itself from the *part* of the power which is in  
 the *foods*. And the *soul* draws to itself from the *part* of the  
*soul* which is in the *foods*. And the *spirit counterpart* draws  
 to itself from the *part* of the *evil* which is in the *foods*, and  
 also his (the child's) *desires*<sup>3</sup>. And on the other hand the *body*  
 draws to itself from the *insensate matter* which is in the  
*foods*. *Destiny*, however, is not taken from the *foods*, because  
 it is not mixed with them. *But* the form which comes to the  
*world* with it also goes with it. And little *by* little the power  
 and the *soul* and the *spirit counterpart* become greater. And  
 each one of them *perceives according to his nature*. The power  
*perceives* in order to seek the light of the height. The *soul*,  
 on the other hand, *perceives* in order to seek the *place* of  
*righteousness* which is mixed, which is the *place* of the  
*mixing*. The *spirit counterpart* however seeks all *evil* and  
 the *desires* and all sins. The *body* does not itself *perceive*  
 anything *unless* it receives power from the *matter*. And  
 straightway each one of the three *perceives* according to its  
*nature*. And the | *erinaioi* <*paralemptai*> instruct the

<sup>1</sup> (3) forgetfulness; Till: inability to perceive.

<sup>2</sup> (5-13) foods; perhaps delicacies; see Epiph. 26.9.

<sup>3</sup> (10) his (the child's) desires; Till: its (the part's) desires; Schmidt: its (the spirit's) desires.

ΝΕΡΙΝΑΙΟΣ ΖΩΟΥ ΨΑΥΤΑΥΟ ΝΝΛΙΤΟΥΡΓΟΣ ΝΣΕΑΚΟ-  
 ΛΟΥΟΙ ΝΑΥ· ΝΣΕΡΜΝΤΡΕ ΝΝΟΒΕ ΝΙΜ ΕΤΟΥΕΙΡΕ Μ-  
 ΜΟΟΥ· ΕΤΒΕ ΘΕ ΕΤΟΥΝΑΚΟΛΛΑΖΕ ΜΜΟΟΥ ΞΝ ΝΕΚΡΙ-  
 ΣΙΣ· ΑΥΩ ΜΝΝΣΑ ΝΛΙ ΟΝ ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ·  
 5 ΨΑΧΕΠΙΝΟΙ ΑΥΩ ΝΨΑΙΣΘΑΝΕ ΝΝΝΟΒΕ ΤΗΡΟΥ· ΜΝ ΜΠΕ-  
 ΘΟΟΥ ΕΝΤΑΥΖΟΝΟΥ ΕΤΟΟΤΨ ΕΤΕΨΥΧΗ ΝΣΙ ΝΑΡΧΩΝ  
 ΝΤΝΟΣ ΝΖΙΜΑΡΜΕΝΗ· ΑΥΩ ΝΨΑΛΥ ΝΤΕΨΥΧΗ· ΑΥΩ  
 ΨΑΡΕ ΤΣΟΜ ΕΤΖΙΖΟΥΝ ΨΑΣΚΙΜ' ΕΤΕΨΥΧΗ· ΕΤΡΕΣ-  
 ΨΙΝΕ ΝΣΑ ΠΤΟΠΟΣ ΜΠΟΥΘΕΙΝ· ΑΥΩ ΜΝ ΤΜΝΤΝΟΥΤΕ  
 10 ΤΗΡΣ· ΑΥΩ ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΨΑΧΡΙΚΕ ΝΤΕ-  
 ΨΥΧΗ ΑΥΩ ΨΑΧΑΝΑΓΚΑΖΕ ΜΜΟΣ ΝΨΤΡΕΣΕΙΡΕ ΝΝΕΨΑ-  
 ΝΟΜΙΑ ΤΗΡΟΥ· ΑΥΩ ΜΝ ΝΕΨΠΛΘΟΣ ΤΗΡΟΥ· ΜΝ ΝΕΨ-  
 ΝΟΒΕ ΤΗΡΟΥ ΕΣΜΗΝ ΕΒΟΛ' ΑΥΩ ΨΑΨΩ ΕΨΤΟ [ΝΟΥ]- <sup>СΠΘ</sup>  
 ΕΤΕΨΥΧΗ· ΑΥΩ ΕΨΟ ΝΧΑΧΕ ΕΡΟΣ· ΕΨΤΡΕΣΕΙΡΕ Ν-  
 15 ΝΕΨΠΕΘΟΟΥ ΤΗΡΟΥ ΜΝ ΝΕΨΝΟΒΕ ΤΗΡΟΥ· ΑΥΩ ΨΑΨ-  
 ΤΩΒΣ ΝΝΛΕΙΤΟΥΡΓΟΣ ΝΕΡΙΝΑΙΟΣ ΧΕ ΕΥΕΡΜΝΤΡΕ ΕΡΟΣ  
 ΞΝ ΝΟΒΕ ΝΙΜ ΕΨΝΑΤΡΕΣΕΙΡΕ ΜΜΟΟΥ· ΕΤΙ ΟΝ ΕΣΕΙ'  
 ΕΣΝΑΜΤΟΝ ΜΜΟΣ ΞΝ ΤΕΨΨΗ (Η) ΞΜ ΠΕΖΟΟΥ· ΨΑΨΚΙΜ'  
 ΕΡΟΣ ΞΝ ΖΕΝΡΑΣΟΥ· Η ΞΝ ΖΕΝΕΠΙΘΥΜΙΑ ΝΤΕ ΠΚΟΣΜΟΣ·  
 20 ΑΥΩ ΨΑΨΤΡΕΣΕΠΙΘΥΜΙ ΕΣΩΒ ΝΙΜ' ΝΤΕ ΠΚΟΣΜΟΣ ΖΑ-  
 ΠΑΞ ΖΑΠΛΩΣ ΨΑΨΖΟΚΝΣ ΕΝΕΣΒΗΥΕ ΤΗΡΟΥ ΝΤΑΥΖΟΝΟΥ  
 ΕΤΟΟΤΨ ΝΣΙ ΝΑΡΧΩΝ· ΑΥΩ ΨΑΨΨΩΠΕ ΝΧΑΧΕ ΜΝ  
 ΤΕΨΥΧΗ ΕΨΤΡΕΣΕΙΡΕ ΜΠΕΤΕΝΣΝΑΣ ΑΝ· ΤΕΝΟΥ ΘΕ

6 MS originally ΕΤΟΟΤΨ ΝΣΙ ΤΕΨΥΧΗ ΝΝΑΡΧΩΝ; later altered to ΕΤΟΟΤΨ ΕΤΕΨΥΧΗ ΝΣΙ ΝΑΡΧΩΝ.

13 MS ΕΨΤΟ ΠΟΥΕΤΕΨΥΧΗ; read ΕΨΤΟ ΕΤΕΨΥΧΗ.

18 Η omitted.

*ministers to accompany them, and they bear witness to all sins which are committed, because of the manner in which they will punish them in the judgments. And after these things again the spirit counterpart observes and perceives all the sins and the wickedness which the archons of the great Heimarmene have commanded for the soul, and it (the spirit counterpart) makes them for the soul. And the power within moves the soul to seek after the place of the light and the whole Godhood. And the spirit counterpart inclines the soul and compels it to commit all its iniquities, with all its passions and all its sins continually. And it remains allotted to the soul, and it is hostile to it and causes it to commit all these wicked things and all these sins. And the erinaioi ministers seal it, because they are witnesses of it in all sins which it will cause it to commit. Yet further, when it comes to rest at night <or> by day, it moves it with dreams or with desires of the world, and it causes it to desire everything of the world. In a word, it incites it to all things which the archons have commanded for it. And it becomes hostile to the soul, causing it to do what it does not wish. Now at this time, | Maria, this*

ΟΥΝ ΜΑΡΙΑ ΕΙΕ ΠΛΙ ΠΕ ΠΧΛΧΕ ΝΤΕΨΥΧΗ· ΛΥΩ ΠΛΙ  
 ΠΕΤΑΝΑΓΚΑΖΕ ΜΜΟΣ ΖΕΩΣ ΩΑΝΤΣΡ-ΝΟΒΕ ΝΙΜ· ΤΕΝΟΥ  
 ΟΕ ΟΥΝ ΕΨΩΑΝΩΠΕ ΝΨΧΩΚ' ΕΒΟΛ ΝΟΙ ΠΕΟΥΟΕΙΩ  
 ΜΠΡΩΜΕ ΕΤΜΜΑΥ· ΝΨΟΡΠ ΜΕΝ ΩΑΧΕΙ' ΕΒΟΛ ΝΟΙ  
 5 ΤΜΟΙΡΑ ΝΣΑΓΕ ΜΠΡΩΜΕ ΕΖΟΥΝ ΕΠΜΟΥ ΖΙΤΝ ΝΑΡΧΩΝ [CZ]  
 ΜΝ ΝΕΥΜΡΡΕ· ΝΑΙ ΝΤΑΥΜΟΡΟΥ ΝΖΗΤΟΥ ΖΙΤΝ ΘΙΜΑΡ-  
 ΜΕΝΗ· ΛΥΩ ΜΝΝΣΩΣ ΩΑΥΕΙ' ΝΟΙ ΜΠΑΡΑΛΗΜΠΤΩΡ  
 ΝΕΡΙΝΑΙΟΣ· ΝΣΕΕΙΝΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΒΟΛ ΖΝ  
 ΣΩΜΑ· ΛΥΩ ΜΝΝΣΩΣ ΩΑΡΕ ΜΠΑΛΛΑΛΗΜΠΤΩΡ ΝΕΡΙ-  
 10 ΝΑΙΟΣ ΩΑΥΡ-ΩΟΜΝΤ ΝΖΟΥ ΕΥΚΩΤΕ ΜΝ ΤΕΨΥΧΗ  
 ΕΤΜΜΑΥ ΖΡΑΙ ΖΝ ΝΤΟΠΟΣ ΤΗΡΟΥ· ΕΥΤΑΥΟ ΜΜΟΣ  
 ΕΝΛΙΩΝ ΤΗΡΟΥ ΝΤΕ ΝΚΟΣΜΟΣ· ΕΥΟΥΗΖ ΝΣΑ ΤΕΨΥ-  
 ΧΗ ΕΤΜΜΑΥ ΝΟΙ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΤΜΟΙΡΑ ΛΥΩ  
 ΩΑΡΕ ΤΣΟΜ ΑΝΑΧΩΡΙ ΕΡΑΤΣ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ·  
 15 ΛΥΩ ΜΝΝΣΑ ΠΩΟΜΝΤ ΝΖΟΥ ΩΑΡΕ ΜΠΑΡΑΛΗΜΠΤΩΡ  
 ΝΕΡΙΝΑΙΟΣ ΩΑΥΕΙΝΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ [ΕΠΕCΗΤ] ΕΠΕ-  
 CΗΤ ΕΑΜΝΤΕ ΝΤΕ ΠΕΧΛΟΣ ΛΥΩ ΕΥΩΑΝΕΙΝΕ ΜΜΟΣ  
 ΕΠΕCΗΤ' ΕΠΕΧΛΟΣ· ΩΑΥΤΑΑΣ ΕΤΟΟΤΟΥ ΝΝΕΤΚΟ-  
 ΛΑΖΕ· ΛΥΩ ΩΑΡΕ ΜΠΑΡΑΛΗΜΠΤΗΣ ΑΝΑΧΩΡΙ ΕΝΕΥΤΟ- [CZ b]  
 20 ΠΟΣ ΚΑΤΑ ΤΟΙΚΟΝΟΜΙΑ ΝΝΕΖΒΗΥΕ ΝΝΑΡΧΩΝ ΕΤΒΕ  
 ΤΣΙΝΕΙ' ΕΒΟΛ ΝΝΕΨΥΧΟΟΥΕ· ΛΥΩ ΩΑΡΕ ΠΑΝΤΙΜΙΜΟΝ  
 ΜΠΝΑ ΩΑΨΩΠΕ ΜΠΑΡΑΛΗΜΠΤΗΣ ΝΤΕΨΥΧΗ ΕΨΤΟ  
 ΕΡΟΣ ΕΨΟΟΖΕ ΜΜΟΣ ΚΑΤΑ ΤΚΟΛΛΑCΙC ΕΤΒΕ ΝΝΟΒΕ  
 ΝΤΑΨΤΡΕCΕΙΡΕ ΜΜΟΥ· ΛΥΩ ΩΑΨΩΠΕ ΖΝ ΟΥΝΟΣ  
 25 ΜΜΝΤΧΑΧΕ ΕΖΟΥΝ ΕΤΕΨΥΧΗ· ΛΥΩ ΕΨΩΑΝ ΤΕΨΥΧΗ

4 ΝΨΟΡΠ expunged after ΕΒΟΛ.

9 MS ΜΠΑΛΛΑΛΗΜΠΤΩΡ; read ΜΠΑΡΑΛΗΜΠΤΩΡ.

16 MS ΕΠΕCΗΤ dittography.

is the enemy of the *soul*, and it is this which *compels* it *until*  
 it commits all sins. *Now* at this time when the time of that  
 man is completed, first comes the *destiny* and *guides* the man  
 towards death by means of the *archons* and their bonds,  
 with which they are bound by the *Heimarmene*. And after-  
 wards the *erinaioi paralemptores* come and bring that *soul*  
 forth from the *body*. And then the *erinaioi paralemptores*  
 spend three days going round with that *soul* in all the *places*,  
 and sending it to all the *aeons* of the *world*. And the *spirit*  
*counterpart* and the *destiny* follow that *soul*, and the power  
*withdraws* to the *Virgin* of the *Light*. And after three days  
 the *erinaioi paralemptores* lead that *soul* down to *Amente*  
 of the *Chaos*, and when they have brought it down to the  
*Chaos* they hand it over to those who *punish*. And the  
*paralemphtai* *withdraw* to their *places* according to the *organi-*  
*sation* of the works of the *archons* in relation to the coming  
 forth of the *souls*. And the *spirit counterpart* becomes *para-*  
*lemptes* of the *soul*, as it is allotted to it to reprove it by  
*every punishment* on account of the sins which it has caused  
 it to commit. And it has great hostility towards the *soul*.  
 And when the *soul* | completes the *punishments* in the

ΧΩΚ ΕΒΟΛ ΖΝ ΝΚΟΛΛΑCIC ΖΝ ΝΕΧΛΑΟC ΚΑΤΑ ΝΝΟΒΕ ΝΤ-  
 ΛCΕΙΡΕ ΜΜΟΟΥ· ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ (ΜΠΝΛ) ΝΤC ΕΞΡΑΙ ΖΝ  
 ΝΕΧΛΑΟC ΕΨΤΟ ΕΡΟC ΕΨΟΟΖΕ ΜΜΟC ΚΑΤΑ ΤΟΠΟC ΕΤΒΕ  
 ΝΝΝΟΒΕ ΝΤΑCΑΛΥ· ΑΥΩ ΨΛΗΝΤC ΕΒΟΛ ΖΙ ΤΕΖΙΗ ΝΝΑΡ-  
 5 ΧΩΝ ΝΤΜΗΤΕ· ΑΥΩ ΕΨΑΝΠΩ2 ΕΡΟΟΥ· ΨΑΥΩΝΤC  
 ΕΜΜΥCΤΗΡΙΟΝ ΝΤΜΟΙΡΑ· ΑΥΩ ΕCΨΑΝΤΜ2Ε ΕΡΟΟΥ  
 ΨΑΥΩΙΝΕ ΝΤΕΥΜΟΙΡΑ· ΑΥΩ ΨΑΡΕ ΝΑΡΧΩΝ ΕΤΜΜΑΥ  
 ΨΑΥΚΟΛΑΖΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΚΑΤΑ ΝΝΟΒΕ ΕΤ- <sup>СЗА</sup>  
 10 ΚΟΛΑCIC ΖΡΑΙ ΖΜ ΠCΩΡ ΕΒΟΛ ΜΠΤΗΡ4· ΕCΨΑΝΨΩΠΕ  
 CΕ ΟΥΝ ΕΨΑΝΧΩΚ' ΕΒΟΛ ΝCΙ ΠΕΥΟΕΙΩ ΝΝΚΟΛΛΑCIC  
 ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΖΡΑΙ ΖΝ ΝΕΚΡΙCIC ΝΝΑΡΧΩΝ ΝΤΜΗ-  
 ΤΕ· ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΛ ΨΑΨΕΙΝΕ ΝΤΕΨΥΧΗ  
 ΕΞΡΑΙ ΖΝ ΝΤΟΠΟC ΤΗΡΟΥ ΝΝΑΡΧΩΝ ΝΤΜΗΤΕ· ΨΑΨ-  
 15 ΧΙΤC ΕΞΡΑΙ ΜΠΕΜΤΟ ΕΒΟΛ ΜΠΟΥΟΕΙΝ ΜΠΡΗ· ΚΑΤΑ  
 ΤΚΕΛΕΥCIC ΜΠΨΟΡΠ ΝΡΩΜΕ ΙΒΟΥ· ΑΥΩ ΨΑΨΧΙΤC  
 ΕΡΑΤC ΝΤΕΚΡΙΤΗC ΤΠΑΡΘΕΝΟC ΜΠΟΥΟΕΙΝ· ΨΑCΔΟΚΙ-  
 ΜΑΖΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΝC2Ε ΕΡΟC ΕΥΨΥΧΗ ΝΡΕΨ-  
 ΝΟΒΕ ΤΕ· ΑΥΩ ΨΑCΝΟΥΧΕ ΝΤΕCCΟΜ ΝΟΥΟΕΙΝ Ε2ΟΥΝ  
 20 ΕΡΟC ΕΤΒΕ ΠΕCΤΑ2Ο ΕΡΑΤ4· ΜΝ ΠCΩΜΑ· ΜΝ ΤΚΟΙΝΩ-  
 ΝΙΑ ΝΤΑΙCΘΗCIC· ΝΑΙ ΕΨΝΑΧΩ ΜΠΕΥΤΥΠΟC ΕΡΩΤΝ  
 ΖΜ ΠCΩΡ ΕΒΟΛ ΜΠΤΗΡ4· ΑΥΩ ΨΑΡΕ ΤΠΑΡΘΕΝΟC Μ- <sup>СЗА</sup>  
 ΠΟΥΟΕΙΝ ΨΑCΦΡΑΓΙΖΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΝCΤΑΛΟC  
 ΕΥΑ ΝΝΕCΠΑΡΑΛΗΜΤΗC· ΝCΤΡΕΥΝΟΧ4 ΕΥCΩΜΑ ΕΨ-

1 MS ΖΝ ΝΚΟΛΛΑCIC; better ΝΝΚΟΛΛΑCIC.

2 supply ΜΠΝΛ.

5 MS ΕΨΑΝΠΩ2; read ΕCΨΑΝΠΩ2.

17, 18 MS originally ΨΑΨΑ.ΟΚΙΜΑΖΕ and ΝΨ2Ε; ψ altered to c.

24 MS originally ΝΕCΠΑΡΑΛΗΜΤΗC; ν inserted above.

*Chaos(es)*, according to the sins which it has committed, the *(spirit) counterpart* brings it up from the *Chaos(es)*, as it is allotted to it to reprove it in every place on account of the sins which it has committed. And it brings it forth upon the path of the *archons* of the *Midst*. And when it reaches them they question it upon the *mysteries* of the *destiny*, and when it does not find them, they (the *archons*) seek their *destiny*. And those *archons* punish that *soul* according to the sins of which it is worthy — I will tell you the *type* of their *punishments* in the distribution of the *All*. Now when it happens that the time of the *punishments* of that *soul* in the *judgments* of the *archons* of the *Midst* is completed, the *spirit counterpart* brings the *soul* out of all the *places* of the *archons* of the *Midst*. It takes it into the presence of the light of the sun, according to the command of the *First Man*, *Jeu*. And it brings it before the *judge*, the *Virgin* of the *Light*. She *examines* that *soul* and finds that it is a *sinful soul*, and she casts into it her *light-power* for the sake of its setting up with the *body*, and with the *communion* of *perception* whose *type* I will tell you in the distribution of the *All*. And the *Virgin* of the *Light* seals that *soul* and gives it to one of her *paraleptai*, and causes them to cast it into a *body* | which

ΜΠΩΑ ΝΝΝΟΒΕ ΝΤΑΣΑΛΥ· ΑΥΩ ΣΑΜΗΝ †ΧΩ ΜΜΟC  
 ΕΡΩΤΝ ΧΕ ΝΝΕCΚΩ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΒΟΛ ΖΝ Μ-  
 ΜΕΤΑΒΟΛΗ ΜΠCΩΜΑ· ΕΜΠC† ΜΠΕCΣΛΕ ΝΚΥΚΛΟC ΚΑΤΑ  
 ΝΕΤCΜΠΩΑ ΜΜΟΟΥ· ΝΑΙ CΕ ΤΗΡΟΥ †ΝΑΧΩ ΜΠΕΥ-  
 5 ΤΥΠΟC ΕΡΩΤΝ ΜΝ ΠΤΥΠΟC ΝΝCΩΜΑ ΕΩΛΥΝΟΧΟΥ  
 ΕΡΟΟΥ· ΚΑΤΑ ΝΝΟΒΕ ΝΤΕΨΥΧΗ ΤΕΨΥΧΗ ΝΑΙ †ΝΑ-  
 ΧΟΟΥ ΕΡΩΤΝ ΤΗΡΟΥ ΕΙΩΛΝΟΥΩ ΕΙΧΩ ΕΡΩΤΝ Μ-  
 ΠCΩΡ ΕΒΟΛ ΜΠΤΗΡC·

ΑΧΟΥΩC ΟΝ ΕΤΟΟΤC ΝCΙ ΙC ΖΜ ΠΩΛΧΕ ΠΕΧΛC ΧΕ  
 10 ΕΩΠΕ ΖΩΩC ΟΥΨΥΧΗ ΤΕ ΕΜΕCΩΤΜ ΝCΑ ΠΑΝΤΙΜΙ-  
 ΜΟΝ ΜΠΝΑ ΖΡΑΙ ΖΝ ΝΕCΖΒΗΥΕ ΤΗΡΟΥ· ΑΥΩ ΤΑΙ ΑCΡ-  
 ΑΓΛΘΟC ΑCΧΙ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΑΙ ΕΤΖΜ  
 ΠΜΕCΝΑΥ ΝΧΩΡΗΜΑ· Η ΝΤΟC ΝΑΙ ΕΤΖΜ ΠΜΕCΩΟΜΝΤ [CXB]  
 ΝΧΩΡΗΜΑ ΝΑΙ ΕΤΖΠCΑΝΖΟΥΝ· ΕCΩΛΝΧΩΚ ΕΒΟΛ ΝCΙ  
 15 ΠΕΟΥΟΕΙΩ (ΜΠΕΙ' ΕΒΟΛ) ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΒΟΛ ΖΜ  
 ΠCΩΜΑ· ΑΥΩ ΩΑΡΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΩΑΧΟΥΛΖC  
 ΝCΑ ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΝΤΟC ΜΝ ΤΜΟΙΡΑ ΩΑΧΟΥΛΖC  
 ΝCΩC ΖΝ ΤΕΖΗΝ ΕΤCΝΑΒΩΚ ΜΜΟC ΕΠΧΙCΕ· ΑΥΩ ΕΜ-  
 ΠΑΤCΟΥΕ ΕΠΧΙCΕ ΩΑCΧΩ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΒΩΛ  
 20 ΕΒΟΛ ΝΝΕCΦΡΑΓΙC· ΜΝ ΜΜΡΡΕ ΤΗΡΟΥ ΜΠΑΝΤΙΜΙΜΟΝ  
 ΜΠΝΑ· ΝΑΙ ΝΤΑ ΝΑΡΧΩΝ ΜΟΡC ΝΖΗΤΟΥ ΕΖΟΥΝ ΕΤΕ-  
 ΨΥΧΗ ΑΥΩ ΕΥΩΛΝΧΟΟΥ ΩΑΥΒΩΛ ΕΒΟΛ ΝCΙ ΜΜΡΡΕ  
 ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΝCΛΟ ΕCΗΝΗ ΕΖΟΥΝ ΕΤΕΨΥΧΗ  
 ΕΤΜΜΑΥ· ΑΥΩ ΩΑΧΚΩ ΕΒΟΛ ΝΤΕΨΥΧΗ ΚΑΤΑ ΝΕΝ-  
 25 ΤΟΛΟΟΥΕ ΝΤΑΥΖΟΝΟΥ ΕΤΟΟΤC ΝCΙ ΝΑΡΧΩΝ ΝΤΝΟC  
 ΝΖΙΜΑΡΜΕΝΗ· ΕΥΧΩ ΜΜΟC ΝΑC ΧΕ ΜΠΡΚΩ ΕΒΟΛ

15 MS Μπει' ΕΒΟΛ omitted.

is worthy of the sins which it has committed. And *truly* I say to you that she does not release that *soul* from the *changes* of the *body* before it has done its last *cycle*, according to its worthiness. Now I will tell you the *type* of all these things and the *type* of the *bodies* into which every *soul* is cast, according to the sins (which it has committed). All these things I will tell you when I shall have finished telling you of the distribution of the All."

112. Jesus continued again with the discourse and said: "Moreover if there is a *soul* which has not listened to the *spirit counterpart* in all his works, and becomes *good* and receives the *mysteries* of the light which are in the second *space*, or those which are in the third *space* which are within, when the time (of the coming forth) of that *soul* from the *body* is completed, the *spirit counterpart* follows after that *soul*. It, with the *destiny*, follows after it on the path on which it is to go to the height. And before it is far from the height<sup>1</sup> it (the *soul*) says the *mystery* of the releasing of the *seals* and all the bonds of the *spirit counterpart*, with which the *archons* bound it (the *spirit counterpart*) to the *soul*. And when they are said, the bonds of the *spirit counterpart* are released, it ceases to come into that *soul*, and it releases the *soul* according to the *injunctions* which the *archons* of the great *Heimarmene* have enjoined, saying to it: 'Release not | this *soul* unless it says to thee the *mystery* of the

<sup>1</sup> (19) it is far from the height; Schmidt: it withdraws upwards; see Crum 470b.



ΝΤΕΪΨΥΧΗ· ΕΙΜΗΤΙ Ν̄CΧΩ ΕΡΟΚ Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΒΩΛ  
 Ν̄CΦΡΑΓΙC ΝΙΜ ΝΑΪ Ν̄ΤΑΝΜΟΡ̄Κ̄ Ν̄ΖΗΤΟΥ ΕΞΟΥΝ ΕΤΕ- [CXB b]  
 ΨΥΧΗ· ΕCΩΑΝΩΩΠΕ ΟΥΝ CΕ ΕΡΩΑΝ ΤΕΨΥΧΗ ΕC-  
 ΩΑΝΧΩ Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΒΩΛ ΕΒΟΛ Ν̄ΝΕCΦΡΑΓΙC· Μ̄Ν  
 5 Μ̄ΜΡΡΕ ΤΗΡΟΥ Μ̄ΠΑΝΤΙΜΙΜΟΝ Μ̄ΠΝΑ· Ν̄CΛΟ ΕCΗΗΥ Ε-  
 ΖΟΥΝ ΕΤΕΨΥΧΗ Ν̄CΛΟ ΕCΜΗΡ ΕΖΟΥΝ ΕΡΟC· ΛΥΩ Ζ̄Ν  
 ΤΕΥΝΟΥ ΕΤ̄ΜΜΑΥ ΩΑCΧΩ Ν̄ΟΥΜΥCΤΗΡΙΟΝ Ν̄CΚΩ  
 ΕΒΟΛ Ν̄ΤΜΟΙΡΑ CΠΕCΤΟΠΟC ΕΡΑΤΟΥ Ν̄ΝΑΡΧΩΝ ΕΤΖΙ  
 ΤΕΖΗ Ν̄ΤΜΗΤΕ· ΛΥΩ ΩΑCΧΩ Μ̄ΠΜΥCΤΗΡΙΟΝ Ν̄CΑΠΟΛΥ  
 10 Μ̄ΠΑΝΤΙΜΙΜΟΝ Μ̄ΠΝΑ· ΕΡΑΤΟΥ Ν̄ΝΑΡΧΩΝ Ν̄ΘΙΜΑΡΜΕΝΗ  
 ΕΠΤΟΠΟC Ν̄ΤΑΥΜΟΡ̄C ΕΡΟC Ν̄ΖΗΤ̄C· ΛΥΩ Ζ̄Ν ΤΕΥΝΟΥ  
 ΕΤ̄ΜΜΑΥ ΩΑCΡ̄-ΟΥΝΟC Ν̄ΑΠΟΡΡΟΙΑ Ν̄ΟΥΟΕΙΝ· ΕCΟ Ν̄-  
 ΟΥΟΕΙΝ ΕΜΑΩΟ ΕΜΑΩΟ· ΛΥΩ ΩΑΡΕ Μ̄ΠΑΡΑΛΛΗΜΠΤΩΡ  
 Ν̄ΕΡΙΝΑΙΟC· ΝΑΪ Ν̄ΤΑΥΝ̄ΤC ΕΒΟΛ Ζ̄Μ ΠCΩΜΑ· ΩΑΥΡ̄-  
 15 ΖΟΤΕ ΖΗΤ̄C Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ Ν̄CΕΖΕ ΕΖΡΑΪ  
 ΕΧ̄Μ ΠΕΥΖΟ· ΛΥΩ Ζ̄Ν ΤΕΥΝΟΥ ΕΤ̄ΜΜΑΥ ΩΑΡΕ ΤΕ-  
 ΨΥΧΗ ΕΤ̄ΜΜΑΥ ΩΑCΡ̄-ΟΥΝΟC Ν̄ΑΠΟΡΡΟΙΑ Ν̄ΟΥΟΕΙΝ·  
 ΛΥΩ ΩΑCΡ̄-ΤΝ̄Ζ Ν̄ΟΥΟΕΙΝ ΤΗΡ̄C· ΛΥΩ Ν̄CΧΩΤΕ Ν̄ΤΟ- C̄XΓ  
 ΠΟC ΝΙΜ Ν̄ΤΕ Ν̄ΑΡΧΩΝ· Μ̄Ν Ν̄ΤΑΞΙC ΤΗΡΟΥ Ν̄ΤΕ ΠΟΥ-  
 20 ΟΕΙΝ· ΖΕΩC ΩΑΝΤ̄CΒΩΚ' ΕΠΤΟΠΟC Ν̄ΤΕCΜΝ̄ΤΕΡΟ Ν̄Τ-  
 ΑCΧΙ-ΜΥCΤΗΡΙΟΝ ΩΑΡΟC· ΕΩΩΠΕ ΖΩΩC ΟΥΨΥΧΗ ΤΕ  
 ΕΛCΧΙ-ΜΥCΤΗΡΙΟΝ Ζ̄Μ ΠΩΟΡ̄Π̄ Ν̄ΧΩΡΗΜΑ ΕΤΖΙΠCΑΝ̄ΒΟΛ·  
 ΛΥΩ Μ̄Ν̄ΝCΑ ΤΡΕCΧΙ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ Ν̄CΧΟΚΟΥ ΕΒΟΛ·  
 ΛΥΩ Ν̄CΚΟΤC Ν̄CΡ̄ΝΟΒΕ Ν̄ΟΥΩΖ̄Μ Μ̄Ν̄ΝCΑ ΠΧΩΚ ΕΒΟΛ  
 25 Ν̄Μ̄ΜΥCΤΗΡΙΟΝ· ΛΥΩ ΟΝ ΕCΩΑΝΧΩΚ ΕΒΟΛ Ν̄CΙ ΠΕ-

7 MS ΩΑCΧΩ . . . Ν̄CΚΩ; read ΩΑCΧΩ . . . Ν̄CΚΩ.

24 MS Ν̄CΚΟΤC; TM wrongly inserted above in later hand.

releasing of every *seal* with which we have bound thee to the  
*soul*. Now when it happens that the *soul* says the *mystery*  
 of the releasing of its *seals* and all the bonds of the *spirit*  
*counterpart*, it (the *spirit*) ceases entering into the *soul* and  
 ceases being bound to it. And at that time it (the *soul*) says  
 a *mystery* and releases the *destiny* to its *place* in the presence  
 of the *archons* which are on the way of the *Midst*. And it  
 says the *mystery* and releases the *spirit counterpart* in the  
 presence of the *archons* of the *Heimarmene* to the *place* in  
 which it was bound to it. And at that time it (the *soul*)  
 becomes a great *outpouring* of light, being of exceeding light.  
 And the *erinaioi paralemptores* which have brought it forth  
 from the *body* are afraid at the light of that *soul*, and they  
 fall upon their faces. And at that time that *soul* becomes  
 a great *outpouring* of light and becomes entirely winged with  
 light, and penetrates every *place* of the *archons* and all their  
*ranks* of light, until it goes to the *place* of its kingdom, as far  
 as which it has received *mysteries*. Moreover if a *soul* has  
 received *mysteries* in the first *space* without, and after it  
 has received the *mysteries* and completed them, it turns and  
 sins again after the completion of the *mysteries*; and when  
 the | time of the coming forth of that *soul* is completed,

ΟΥΟΓΙΩ ΜΠΗ ΕΒΟΛ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΨΑΥΕΙ' ΝΒΙ  
 ΜΠΑΡΑΛΗΜΠΤΗΣ ΝΕΡΙΝΑΙΟΣ ΝΣΕΕΙΝΕ ΝΤΕΨΥΧΗ ΕΤΜ-  
 ΜΑΥ ΕΒΟΛ ΖΝ ΣΩΜΑ· ΛΥΩ ΨΑΡΕ ΤΜΟΙΡΑ ΜΝ ΠΑΝΤΙ-  
 ΜΙΜΟΝ ΜΠΝΑ· ΨΑΥΟΥΑΖΟΥ ΝΣΑ ΤΕΨΥΧΗ ΕΤΜΜΑΥ  
 5 ΕΒΟΛ ΧΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΜΗΡ ΕΖΟΥΝ ΕΡΟΧ ΖΝ  
 ΝΕΣΦΡΑΓΙΣ ΜΝ ΜΜΡΡΕ ΝΝΑΡΧΩΝ ΨΑΧΑΚΟΛΟΥΘΙ ΝΣΑ  
 ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΣΜΟΩΕ ΖΙ ΝΕΖΙΟΥΕ ΜΠΑΝΤΙ-  
 ΜΙΜΟΝ ΜΠΝΑ· ΨΑΣΧΩ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ <sup>СХГ' b</sup>  
 ΝΜΜΡΡΕ ΤΗΡΟΥ ΜΝ ΝΕΣΦΡΑΓΙΣ ΤΗΡΟΥ ΝΤΑ ΝΑΡΧΩΝ  
 10 ΜΟΥΡ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΝΖΗΤΟΥ ΕΖΟΥΝ ΕΤΕΨΥΧΗ·  
 ΛΥΩ ΕΡΩΑΝ ΤΕΨΥΧΗ ΧΩ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ  
 ΝΝΕΣΦΡΑΓΙΣ· ΝΤΕΥΝΟΥ ΨΑΥΒΩΛ ΕΒΟΛ ΝΒΙ ΜΜΡΡΕ Ν-  
 ΝΕΣΦΡΑΓΙΣ ΝΑΙ ΕΤΜΗΡ ΖΜ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΖΟΥΝ  
 ΕΤΕΨΥΧΗ· ΛΥΩ ΕΡΩΑΝ ΤΕΨΥΧΗ ΕΣΩΑΝΧΩ ΜΠΜΥΣ-  
 15 ΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ ΝΝΕΣΦΡΑΓΙΣ· ΛΥΩ ΝΤΕΥΝΟΥ  
 ΨΑΥΒΩΛ ΕΒΟΛ ΝΒΙ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΛΥΩ ΨΑΥΛΟ  
 ΕΧΤΟ ΕΤΕΨΥΧΗ· ΛΥΩ ΝΤΕΥΝΟΥ ΕΤΜΜΑΥ ΨΑΣΧΩ  
 ΝΟΥΜΥΣΤΗΡΙΟΝ ΝΒΙ ΤΕΨΥΧΗ ΝΣΚΑΤΕΧΕ ΜΠΑΝΤΙΜΙ-  
 ΜΟΝ ΜΠΝΑ ΜΝ ΤΜΟΙΡΑ· ΝΣΚΑΛΥ ΕΥΟΥΗΖ ΝΣΩΣ· ΑΛΛΑ  
 20 ΕΜΝ ΟΥΟΝ ΜΜΟΥ Ο ΝΤΕΥΕΖΟΥΣΙΑ· ΑΛΛΑ ΝΤΟΣ ΕΣΟ  
 ΝΤΕΥΕΖΟΥΣΙΑ· ΛΥΩ ΝΤΕΥΝΟΥ ΕΤΜΜΑΥ ΨΑΡΕ ΜΠΑ-  
 ΡΑΛΗΜΠΤΩΡ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΜΝ ΜΜΥΣΤΗΡΙΟΝ ΝΤ-  
 ΑΣΧΙΤΟΥ ΨΑΥΕΙ' ΝΣΕΖΑΡΠΑΖΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΝΤΟ-  
 ΟΤΟΥ ΝΜΠΑΡΑΛΗΜΠΤΗΣ ΝΕΡΙΝΑΙΟΣ· ΛΥΩ ΨΑΡΕ ΜΠΑ- [СХЛ.]  
 25 ΡΑΛΗΜΠΤΗΣ ΨΑΥΑΝΑΧΩΡΙ ΕΝΕΖΒΗΥΕ ΝΝΑΡΧΩΝ ΠΡΟΣ

5 MS ΕΡΟΧ: read ΕΡΟΣ.

7 MS ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ: read ΜΝ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ.

the *erinaioi paralemptai* come and bring forth that *soul* from the *body*. And the *destiny* and the *spirit counterpart* follow that *soul*, because the *spirit counterpart* is bound to it with the *seals* and the bonds of the *archons*, and it *accompanies* that *soul* as it proceeds upon the paths of the *spirit counterpart*<sup>1</sup>. It (the *soul*) says the *mystery* of the releasing of all the bonds and all the *seals*, with which the *archons* bound the *spirit counterpart* to that *soul*. And when the *soul* says the *mystery* of the releasing of the *seals*, immediately the bonds of the *seals* which bind the *spirit counterpart*<sup>2</sup> to the *soul* are released. And when the *soul* says the *mystery* of the releasing of the *seals*, immediately the *spirit counterpart* is released, and it ceases to be allotted to the *soul*<sup>3</sup>. And immediately the *soul* says a *mystery*, it *restrains* the *spirit counterpart* and the *destiny* and leaves them following after<sup>4</sup> it. *But* none of them have *authority*, *but* it has *authority* over them<sup>5</sup>. And at that time the *paralemptores* of that *soul*, with the *mysteries* which it has received, come and *snatch* that *soul* from the hands of the *erinaioi paralemptai*, and the *paralemptai* *withdraw* to the works of the *archons* for the purpose of | the *organisation* of

<sup>1</sup> (7) paths of the spirit counterpart; Schmidt: paths with the ...

<sup>2</sup> (13) which bind the spirit counterpart; Schmidt: which are bound in the ...

<sup>3</sup> (14-17) And when the soul ... allotted to the soul; Till: delete as erroneous repetition of the preceding passage.

<sup>4</sup> (19) leaves them following after it; Till: allows them to follow it; Schmidt: dismisses those that follow it.

<sup>5</sup> (20, 21) none of them have authority ... over them; Schmidt: no one of them is in its (lit. their) power, but it (the soul) is in their power; Till: neither of them determine what happens to them, only the soul (does so).

ΤΟΙΚΟΝΟΜΙΑ ΜΠΙΝΕ ΕΒΟΛ' ΝΝΕΨΥΧΟΟΥΕ· ΑΥΩ ΨΑΡΕ  
 ΜΠΑΡΑΛΛΗΜΠΤΗΣ ΖΩΩΗ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΝΑΪ ΕΤΗΠ  
 ΕΠΟΥΟΕΙΝ ΨΑΥΡ-ΤΝΣ ΝΟΥΟΕΙΝ ΕΤΕΨΥΧΗ ΕΤΜΜΑΥ·  
 ΑΥΩ ΝΣΕΡ-ΕΝΔΥΜΑ ΝΟΥΟΕΙΝ ΕΡΟΣ· ΑΥΩ ΜΕΥΧΙΤΣ  
 5 ΕΒΟΛ ΖΝ ΝΕΧΛΟΣ ΧΕ ΟΥΚ ΕΞΕΣΤΙ ΕΧΙ-ΨΥΧΗ ΕΛΧΙ-  
 ΜΥΣΤΗΡΙΟΝ ΕΒΟΛ ΖΝ ΝΕΧΛΟΣ· ΑΛΛΑ ΕΨΑΥΧΙΤΣ ΕΒΟΛ  
 ΖΙ ΤΕΣΗ ΝΝΑΡΧΩΝ ΝΤΜΗΤΕ· ΑΥΩ ΕΣΩΑΝΠΩΣ ΕΝΑΡ-  
 ΧΩΝ ΝΤΜΗΤΕ· ΨΑΥΕΙ' ΕΒΟΛ ΖΗΤΣ ΝΤΕΨΥΧΗ ΝΣΙ Ν-  
 ΑΡΧΩΝ ΕΤΜΜΑΥ ΕΥΨΟΟΠ ΖΝ ΟΥΝΟΣ ΝΖΟΤΕ ΜΝ ΟΥ-  
 10 ΚΩΣΤ ΕΦΝΑΨΤ· ΜΝ ΖΕΝΣΟ ΕΥΨΟΒΕ· ΖΑΠΛΣ ΖΑΠΛΩΣ  
 ΕΥΨΟΟΠ ΖΝ ΟΥΝΟΣ ΝΖΟΤΕ ΕΜΝ-ΨΙ ΕΡΟΣ· ΑΥΩ ΝΤΕΥ-  
 ΝΟΥ ΕΤΜΜΑΥ ΨΑΡΕ ΤΕΨΥΧΗ ΨΑΣΧΩ ΜΠΜΥΣΤΗΡΙΟΝ  
 ΝΤΕΥΑΠΟΛΟΓΙΑ· ΑΥΩ ΨΑΥΡΣΟΤΕ ΕΜΑΨΟ ΝΣΕΣΕ ΕΧΜ  
 ΠΕΥΣΟ· ΕΥΟ ΝΖΟΤΕ ΖΗΤΣ ΜΠΜΥΣΤΗΡΙΟΝ ΝΤΑΣΧΟΟΥ· [Czλ<sup>b</sup>]  
 15 ΑΥΩ ΜΝ ΤΕΥΑΠΟΛΟΓΙΑ· ΑΥΩ ΨΑΡΕ ΤΕΨΥΧΗ ΕΤΜΜΑΥ  
 ΨΑΣΑΠΟΥ ΝΑΥ ΝΤΕΥΜΟΙΡΑ· ΕΣΧΩ ΜΜΟΣ ΝΑΥ ΧΕ ΧΙ  
 ΝΗΤΝ ΝΤΕΤΝΜΟΙΡΑ· ΝΤΝΗΥ ΑΝ ΕΝΕΤΝΤΟΠΟΣ ΧΙΝ Μ-  
 ΠΕΪΝΑΥ· ΛΙΡ-ΑΛΛΟΤΡΙΟΣ ΕΡΩΤΝ ΨΑΕΝΕΣ· ΕΪΝΑΒΩΚ Ε-  
 ΠΤΟΠΟΣ ΝΤΑΚΛΗΡΟΝΟΜΙΑ· ΝΑΪ ΔΕ ΕΣΩΑΝΟΥΩ ΕΣΧΩ  
 20 ΜΜΟΟΥ ΝΣΙ ΤΕΨΥΧΗ· ΨΑΡΕ ΜΠΑΡΑΛΛΗΜΠΤΗΣ ΜΠΟΥΟ-  
 ΕΙΝ ΨΑΥΣΩΛ' ΝΜΜΑΣ ΕΠΧΙΣΕ· ΑΥΩ ΨΑΥΧΙΤΣ ΕΒΟΛ  
 ΖΝ ΝΑΙΩΝ ΝΘΙΜΑΡΜΕΝΗ· ΕΣΤ ΝΤΑΠΟΛΟΓΙΑ ΜΠΤΟΠΟΣ  
 (ΠΤΟΠΟΣ) ΝΑΥ· ΜΝ ΝΕΥΣΦΡΑΓΙΣ· ΝΑΪ ΤΝΑΧΟΟΥ ΕΡΩ-  
 ΤΝ ΖΜ ΠΣΩΡ ΕΒΟΛ ΝΜΜΥΣΤΗΡΙΟΝ· ΑΥΩ ΨΑΣΤ ΝΝΑΡ-  
 25 ΧΩΝ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΑΥΩ ΨΑΣΧΩ ΕΡΟΟΥ Μ-

5 MS ΕΛΧΙ: read ΕΛΣΧΙ.

23 MS ΠΤΟΠΟΣ omitted.

the coming forth of *souls*. Moreover the *paralemptai* of that *soul* which belong to the light become wings of light for that *soul*. And they become a *garment* of light for it. And they do not lead it to the *Chaos(es)*, because it is *not permitted* to lead a *soul* which has received *mysteries* to the *Chaos(es)*, but they lead it upon the path of the *archons* of the *Midst*. And when it reaches the *archons* of the *Midst*, those *archons* come forth against the *soul* in great fearfulness, with fierce fire and changing faces<sup>1</sup>. *In a word*, they are of great fearfulness to which there is no measure. And at that time the *soul* says the *mystery* of their *defences*. And they are greatly afraid and fall upon their faces in fear at the *mystery* which it has said, and at their *defences*. And that *soul* dismisses their *destiny* to them, saying: receive back your *destiny*; I do not come to your *places* from this time; I have become a *stranger* to you for ever and I shall go to the *place* of my *inheritance*. When the *soul* finishes saying these things, the *paralemptai* of the light fly up with it to the height, and they take it forth from the *aeons* of the *Heimarmene*, and it gives the *defence* of *<every> place* to it and its *seals* which I will tell you at the distribution of the *mysteries*. And it gives the *spirit counterpart* to the *archons* and it says to them | the *mystery* of the bonds with which

<sup>1</sup> (10) changing faces; Till: dreadful faces.

ΠΜΥΣΤΗΡΙΟΝ ΝΜΜΡΡΕ ΝΤΑΥΜΟΡΦ ΝΖΗΤΟΥ ΕΣΟΥΝ  
 ΕΡΟϢ· ΑΥΩ ΩΑΣΧΟΟΣ ΝΑΥ ΧΕ ΜΜΗΕΙΤΝ ΠΕΤΝΑΝΤΙ-  
 ΜΙΜΟΝ ΜΠΝΑ· ΝΤΝΗΥ ΑΝ ΕΠΕΤΝΤΟΠΟΣ ΧΙΝ ΜΠΕΪΝΑΥ·  
 ΑΪΡ-ΑΛΛΟΤΡΙΟΣ ΕΡΩΤΝ ΝΩΛΕΝΕΣ· ΑΥΩ ΩΑΣΤ ΝΤΕ-  
 5 ΣΦΡΑΓΙΣ ΜΠΟΥΑ ΠΟΥΑ ΝΑϢ· ΜΝ ΤΕϢΑΠΟΛΟΓΙΑ· ΝΑΪ <sup>cxε</sup>  
 ΔΕ ΕΣΩΑΝΟΥΩ ΕΣΧΩ ΜΜΟΟΥ ΝΒΙ ΤΕΨΥΧΗ· ΩΑΡΕ  
 ΜΠΑΡΑΛΗΜΠΤΗΣ ΜΠΟΥΟΕΙΝ ΩΑΥΣΩΛ ΝΜΜΑΣ ΕΠΧΙΣΕ·  
 ΑΥΩ ΩΑΥΧΙΤΣ ΕΒΟΛ ΖΝ ΝΑΙΩΝ ΝΘΙΜΑΡΜΕΝΗ· ΑΥΩ  
 ΩΑΥΧΙΤΣ ΕΣΡΑΪ ΖΝ ΝΑΙΩΝ ΤΗΡΟΥ· ΕΣΤ ΝΤΑΠΟΛΟΓΙΑ  
 10 ΜΠΤΟΠΟΣ ΠΤΟΠΟΣ ΝΑϢ· ΜΝ ΤΑΠΟΛΟΓΙΑ ΝΝΤΟΠΟΣ  
 ΤΗΡΟΥ· ΜΝ ΝΕΣΦΡΑΓΙΣ ΜΝ ΝΤΥΡΑΝΝΟΣ ΜΠΡΡΟ ΠΑΔΑ-  
 ΜΑΣ· ΑΥΩ ΩΑΣΤ-ΤΑΠΟΛΟΓΙΑ ΝΝΑΡΧΩΝ ΤΗΡΟΥ ΝΝ-  
 ΤΟΠΟΣ ΤΗΡΟΥ ΝΤΕΣΒΟΥΡ· ΝΑΪ ΕΤΝΑΧΩ ΕΡΩΤΝ Ν-  
 ΝΕΥΑΠΟΛΟΓΙΑ ΤΗΡΟΥ ΜΝ ΝΕΥΣΦΡΑΓΙΣ· ΜΠΕΥΟΕΙΩ  
 15 ΕΤΝΑΧΩ ΕΡΩΤΝ ΜΠΣΩΡ ΕΒΟΛ ΝΜΜΥΣΤΗΡΙΟΝ· ΑΥΩ  
 ΟΝ ΩΑΡΕ ΜΠΑΡΑΛΗΜΠΤΗΣ ΕΤΜΜΑΥ ΩΑΥΧΙ ΝΤΕΨΥΧΗ  
 ΕΤΜΜΑΥ ΕΡΑΤΣ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ· ΑΥΩ ΟΝ  
 ΩΑΡΕ ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΩΑΣΤ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥ-  
 ΟΕΙΝ ΝΝΕΣΦΡΑΓΙΣ· ΜΝ ΠΕΟΟΥ ΝΝΣΥΜΝΟΣ· ΑΥΩ ΩΑ-  
 20 ΡΕ ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ· ΑΥΩ ΜΝ ΤΚΕΣΑΩϢΕ Μ- <sup>cxε</sup><sup>b</sup>  
 ΠΑΡΘΕΝΟΣ ΜΠΟΥΟΙΝ ΩΑΥΔΟΣΙΜΑΖΕ ΤΗΡΟΥ ΝΤΕΨΥ-  
 ΧΗ ΕΤΜΜΑΥ ΝΣΕΒΙΝΕ ΤΗΡΟΥ ΝΝΕΥΜΔΕΙΝ ΝΖΗΤΣ· ΜΝ  
 ΝΕΥΣΦΡΑΓΙΣ· ΜΝ ΝΕΥΒΑΠΤΙΣΜΑ· ΜΝ ΠΕΥΧΡΙΣΜΑ· ΑΥΩ  
 ΩΑΡΕ ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ ΩΑΣΣΦΡΑΓΙΖΕ ΝΤΕΨΥΧΗ

<sup>2</sup> MS ΕΡΟϢ: read ΕΡΟΣ.

<sup>11</sup> MS ΜΝ ΝΤΥΡΑΝΝΟΣ: read ΝΝΤΥΡ.

it (the *spirit counterpart*) was bound to it. And it says to them: take your *spirit counterpart*; I do not come to your *places* from this time; I have become a *stranger* to you for ever. And it gives the *seal* of each one to it, and its *defence*. But when the *soul* has finished saying these things, the *paraleptai* of the light fly with it to the height and take it forth from the *aeons* of the *Heimarmene*. And they take it out among all the *aeons*, and it gives the *defence* of every *place* to it, and the *defence* of all the *places*<sup>1</sup>, and the *seals* of the *tyrants*<sup>2</sup> of the ruler (king) Adamas. And it gives the *defence* of all the *archons*<sup>3</sup> of all the *places* of the left, all of whose *defences* and *seals* I will tell you at the time when I shall tell you of the distribution of the *mysteries*. And furthermore those *paraleptai* take that *soul* to the presence of the *Virgin* of the Light. And that *soul* gives the *Virgin* of the Light the *seals* and the glory of the *songs of praise*. And the *Virgin* of the Light and the seven other *virgins* of the light all *examine* that *soul*, and they all find their signs within it, and their *seals* and their *baptisms* and their *inunction*. And the *Virgin* of the Light *seals* that *soul*. |

<sup>1</sup> (10) the defence of all the places; Schmidt: the defence to all the places.

<sup>2</sup> (11) of the tyrants; Schmidt: to the tyrants; MS: and the tyrants.

<sup>3</sup> (12) of all the archons; Schmidt: to all the archons.

ΕΤ̄Μ̄Μ̄ΑΥ· ΛΥΩ Μ̄ΠΑΡΑΛΗΜΠΤΗΣ Μ̄ΠΟΥΘΕΙΝ ΨΑΥΒΑΠ-  
 ΤΙΖΕ Ν̄ΤΕΨΥΧΗ ΕΤ̄Μ̄Μ̄ΑΥ Ν̄ΣΕ† ΝΑΣ Μ̄ΠΕΧΡΙΣΜΑ Μ̄ΠΝΙ-  
 ΚΟΝ. ΛΥΩ ΨΑΡΕ ΤΟΥΕΙ' ΤΟΥΕΙ' Ν̄Μ̄ΠΑΡΘΕΝΟΣ Μ̄ΠΟΥ-  
 ΘΕΙΝ· ΨΑΥΣΦΡΑΓΙΖΕ Μ̄ΜΟΣ Ξ̄Ν̄ ΝΕΥΣΦΡΑΓΙΣ· ΛΥΩ ΟΝ  
 5 ΨΑΡΕ Μ̄ΠΑΡΑΛΗΜΠΤΗΣ Μ̄ΠΟΥΘΕΙΝ ΨΑΥΤΑΑΣ ΕΤΟΟΤ̄ϸ  
 Ν̄ΠΝΟΣ ΣΑΒΑΘΘ ΠΑΓΑΘΟΣ ΠΑΪ ΕΤ̄ΖΙΡ̄Ν̄ ΤΠΥΛΗ Μ̄ΠΩΝ̄Ξ̄  
 Ξ̄Μ̄ ΠΤΟΠΟΣ Ν̄ΝΑΟΥΝΑΜ· ΠΑΪ ΕΨΑΥΜΟΥΤΕ ΕΡΟϸ ΧΕ  
 ΠΕΙΩΤ· ΛΥΩ ΨΑΡΕ ΤΕΨΥΧΗ ΕΤ̄Μ̄Μ̄ΑΥ ΨΑΣ† ΝΑϸ Μ̄-  
 ΠΕΘΟΥ Ν̄ΝΕϸΖΥΜΝΟΣ Μ̄Ν̄ ΝΕϸΦΡΑΓΙΣ Μ̄Ν̄ ΝΕϸΑΠΟΛΟ-  
 10 ΓΙΑ· ΛΥΩ ΨΑΡΕ ΣΑΒΑΘΘ ΠΝΟΣ Ν̄ΑΓΑΘΟΣ ΨΑΥΣΦΡΑ- [οξε']  
 ΓΙΖΕ Μ̄ΜΟΣ Ξ̄Ν̄ ΝΕϸΦΡΑΓΙΣ· ΛΥΩ ΨΑΡΕ ΤΕΨΥΧΗ ΨΑΣ†  
 Ν̄ΤΕΣΕΠΙΣΤΗΜΗ Μ̄Ν̄ ΠΕΘΟΥ Ν̄Ν̄ΖΥΜΝΟΣ· Μ̄Ν̄ ΝΕϸΦΡΑ-  
 ΓΙΣ Μ̄ΠΤΟΠΟΣ ΤΗΡ̄ϸ Ν̄ΝΑΟΥΝΑΜ· ΨΑΥΣΦΡΑΓΙΖΕ Μ̄ΜΟΣ  
 ΤΗΡΟΥ Ξ̄Ν̄ ΝΕΥΣΦΡΑΓΙΣ ΛΥΩ ΨΑΡΕ ΜΕΛΧΙΣΕΔΕΚ ΠΝΟΣ  
 15 Μ̄ΠΑΡΑΛΗΜΠΤΗΣ Μ̄ΠΟΥΘΕΙΝ ΠΑΪ ΕΤ̄Ξ̄Ν̄ ΠΤΟΠΟΣ Ν̄ΝΑ-  
 ΟΥΝΑΜ· ΛΥΩ ΨΑΥΣΦΡΑΓΙΖΕ Ν̄ΤΕΨΥΧΗ ΕΤ̄Μ̄Μ̄ΑΥ ΛΥΩ  
 ΨΑΡΕ Μ̄ΠΑΡΑΛΗΜΠΤΩΡ Μ̄ΜΕΛΧΙΣΕΔΕΚ' ΨΑΥΣΦΡΑΓΙΖΕ  
 Ν̄ΤΕΨΥΧΗ ΕΤ̄Μ̄Μ̄ΑΥ· ΛΥΩ Ν̄ϸΧΙΓ̄Σ̄ ΕΠΕΘΗΣΑΥΡΟΣ Μ̄-  
 ΠΟΥΘΕΙΝ· ΛΥΩ ΨΑΣ† Μ̄ΠΕΘΟΥ Μ̄Ν̄ ΤΕΤΙΜΗ Μ̄Ν̄ ΠΤΑΪΟ  
 20 Ν̄Ν̄ΖΥΜΝΟΣ· Μ̄Ν̄ ΝΕϸΦΡΑΓΙΣ ΤΗΡΟΥ Ν̄Ν̄ΠΤΟΠΟΣ ΤΗΡΟΥ  
 Μ̄ΠΟΥΘΕΙΝ ΛΥΩ ΨΑΡΕ ΝΑΠΤΟΠΟΣ ΤΗΡΟΥ Μ̄ΠΕΘΗΣΑΥ-  
 ΡΟΣ Μ̄ΠΟΥΘΕΙΝ ΨΑΥΣΦΡΑΓΙΖΕ Μ̄ΜΟΣ Ξ̄Ν̄ ΝΕΥΣΦΡΑΓΙΣ·  
 ΛΥΩ ΨΑΣΒΩΚ ΕΠΤΟΠΟΣ Ν̄ΤΕΚΛΗΡΟΝΟΜΙΑ· [οξε' b]

15 MS ΕΤ̄Ξ̄Ν̄; read ΕΤ̄Ξ̄Μ̄.

18 MS Ν̄ϸΧΙΓ̄Σ̄; read Ν̄ΣΣΧΙΓ̄Σ̄.

And the *paralemtai* of the light baptise that soul and give  
 it the *spiritual inunction*. And each one of the *virgins* of the  
 light seals it with their seals. And also the *paralemtai* of  
 the light give it into the hands of the Great Sabaoth, the  
*Good*, who is above the gate of life in the *place* of the right,  
 who is called the Father. And that *soul* gives him the glory  
 of his *songs of praise* and his seals and his *defences*. And  
 Sabaoth the Great and *Good* seals it with his seals. And the  
 soul gives its *knowledge* and the glory of the *songs of praise*  
 and the seals of the whole *place*<sup>1</sup> of those of the right. They  
 all seal it with their seals, and Melchisedek, the great  
*paralempetes* of the light, who is in the *place* of those of the  
 right, seals that soul. And the *paralempetes* of Melchisedek  
 seal that soul and they take it to the *Treasury* of the Light;  
 and it gives glory and *honour* and the eulogy of *songs of*  
*praise*, and all the seals of all the *places* of the light. And  
 all those of the *place* of the *Treasury* of the Light seal it  
 with their seals, and it goes to the *place* of the *inheritance*." |

<sup>1</sup> (13) of the whole place; Schmidt: to the whole place.

ΝΑΪ ΘΕ ΝΤΕΡΕ ΠΩΡ ΧΟΟΥ ΕΝΕΜΛΕΗΤΗΣ ΠΕΧΛΑ  
 ΝΑΥ ΧΕ ΤΕΤΝΝΟΪ ΧΕ ΕΪΩΛΧΕ ΝΜΜΗΤΝ ΝΑΩ ΝΖΕ·  
 ΑΣΧΟΒΣ ΟΝ ΕΒΟΛ' ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑ ΧΕ ΘΕ ΠΑΧΟΕΙΣ  
 †ΝΟΪ ΧΕ ΕΚΩΛΧΕ ΝΜΜΑΪ ΝΑΩ ΝΖΕ· ΑΥΩ †ΝΑΚΑΤΑ-  
 5 ΛΑΜΒΑΝΕ ΜΜΟΟΥ ΤΗΡΟΥ· ΤΕΝΟΥ ΘΕ ΕΤΒΕ ΝΕΪΩΛΧΕ  
 ΕΤΚΧΩ ΜΜΟΟΥ· Α ΠΑΝΟΥΣ Ρ-ΥΤΟΟΥ ΝΝΟΗΜΑ ΖΡΑΪ  
 ΝΖΗΤ· ΑΥΩ Α ΠΑΡΜΝΟΥΘΕΙΝ ΑΥΑΓΕ ΑΥΩ ΑΥΤΕΛΗΛ  
 ΑΥΒΡΒΡ ΖΡΑΪ ΝΖΗΤ' ΕΥΟΥΩΩ ΕΒΙ' ΕΒΟΛ ΝΖΗΤ· ΑΥΩ  
 ΝΥΒΩΚ ΕΖΟΥΝ ΕΖΗΤΚ· ΤΕΝΟΥ ΘΕ ΟΥΝ ΠΑΧΟΕΙΣ ΣΩΤΜ  
 10 ΤΑΧΩ ΕΡΟΚ ΜΠΕΥΤΟΟΥ ΝΝΟΗΜΑ ΝΤΑΥΩΩΠΕ ΖΡΑΪ  
 ΝΖΗΤ· ΠΩΟΡΠ ΜΕΝ ΝΝΟΗΜΑ ΝΤΑΥΩΩΠΕ ΖΡΑΪ ΝΖΗΤ  
 ΕΤΒΕ ΠΩΛΧΕ ΝΤΑΚΧΟΟΧ ΧΕ ΤΕΝΟΥ ΘΕ ΩΑΡΕ ΤΕ-  
 ΨΥΧΗ ΩΑΣ† ΝΤΑΠΟΛΟΓΙΑ ΜΝ ΤΕΣΦΡΑΓΙΣ ΝΝΑΡΧΩΝ  
 ΤΗΡΟΥ ΕΤΖΝ ΝΤΟΠΟΣ ΜΠΡΡΟ ΠΑΔΑΜΑΣ· ΑΥΩ ΩΑΣ†  
 15 ΝΤΑΠΟΛΟΓΙΑ ΜΝ ΤΕΤΙΜΗ ΜΝ ΠΕΟΟΥ ΝΝΕΥΣΦΡΑΓΙΣ <sup>CSZ</sup>  
 ΤΗΡΟΥ· ΜΝ ΝΖΥΜΝΟΣ ΝΝΤΟΠΟΣ ΜΠΟΥΘΕΙΝ ΕΤΒΕ ΠΕΪ-  
 ΩΛΧΕ ΟΥΝ ΝΤΑΚΧΟΟΧ ΕΡΟΝ ΜΠΙΟΥΟΪΩ· ΝΤΕΡΟΥΕΙΝΕ  
 ΝΑΚ Ν†ΣΑΤΕΕΡΕ ΑΚΝΑΥ ΕΡΟΣ ΕΣΟ ΝΖΑΤ ΖΙ ΖΟΜΝΤ·  
 ΝΤΑΚΩΙΝΕ ΧΕ ΤΑΝΙΜ ΤΕ ΤΕΪΖΙΚΩΝ ΠΕΧΛΑΥ ΧΕ ΤΑΠΡΡΟ  
 20 ΤΕ· ΝΤΕΡΕΚΝΑΥ ΔΕ ΕΡΟΣ ΧΕ ΣΤΗΖ ΝΖΑΤ ΖΙ ΖΟΜΝΤ·  
 ΠΕΧΛΑΚ ΧΕ † ΝΤΟ ΟΥΝ ΝΤΑΠΡΡΟ ΜΠΡΡΟ· ΑΥΩ ΤΑ-  
 ΠΝΟΥΤΕ ΜΠΝΟΥΤΕ· ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΕΡΩΑΝ ΤΕΨΥΧΗ  
 ΧΙ-ΜΥΣΤΗΡΙΟΝ ΩΑΣ† ΝΤΑΠΟΛΟΓΙΑ ΝΝΑΡΧΩΝ ΤΗΡΟΥ·  
 ΜΝ ΠΤΟΠΟΣ ΜΠΡΡΟ ΠΑΔΑΜΑΣ· ΑΥΩ ΩΑΣ† ΝΤΕΨΥΧΗ

24 MS ΜΠ ΠΤΟΠΟΣ; perhaps better ΜΠΠΟΠΟΣ. MS ΝΤΕΨΥΧΗ; read ΝΒΙ ΤΕΨΥΧΗ.

113. Now when the *Saviour* had said these things to his *disciples* he said to them: "Do you *understand* in what manner I am speaking with you?"

Maria sprang up again and said: "Yes my Lord, I *understand* in what manner thou speakest, and I will *grasp* all of them (the words). Now at this time, concerning these words which thou hast spoken, my *understanding* (*mind*) has produced four *thoughts* within me. And my man of light<sup>1</sup> has *guided* (me), and has rejoiced and has welled up within me, wishing to come forth from me, and to go towards thee. Now at this time, my Lord, hear and I will say to thee the four *thoughts* which have come into existence within me. The first *thought* which has come into being within me, concerning the word which thou hast spoken: 'Now at this time the *soul* gives the *defence* and the *seal* to all the *archons* which are in the *places* of the ruler (king) Adamas. And it gives the *defence* and the *honour* and the glory of all their *seals* and the *songs of praise* to the *places* of the light.' Concerning these words now thou hast said to us once when a *stater*<sup>2</sup> was brought to thee, and thou didst see that it was of silver and copper, thou didst question: 'Whose is this *image*?' They said: 'That of the king'. But when thou sawest that it was mixed, of silver and copper, thou didst say: 'Give *therefore* what is of the king to the king, and what is of God, to God'\*. That is to say, when the *soul* receives *mysteries*, it gives the *defence* to all the *archons* of the *place* of the ruler (king) Adamas<sup>3</sup>. And the *soul* gives | the *honour* and the glory to all those of the

\* cf. Mt. 22.19-21; Mk. 12.15-17; Lk. 20.24, 25

<sup>1</sup> (7) man of light; see U 239.

<sup>2</sup> (18) stater; Schmidt: denarius; see Crum 366a.

<sup>3</sup> (23, 24) all the archons of the place of ... Adamas; MS: all the archons and the place of ... Adamas (see 292.14).

ΝΤΤΙΜΗ ΜΝ ΠΕΘΟΥ ΝΝΑΠΤΟΠΟΣ ΤΗΡΟΥ ΜΠΟΥΘΕΙΝ·  
 ΛΥΩ ΠΩΛΧΕ ΧΕ ΑΣΤΑΛΤΕ ΝΤΕΡΕΚΝΑΥ ΕΡΟΣ ΕΣΟ  
 ΝΖΑΤ' ΖΙ ΖΟΜΝΤ· ΝΤΟΥ ΠΕ ΠΤΥΠΟΣ ΝΤΑΪ ΕΡΕ ΤΘΟΜ  
 ΜΠΟΥΘΕΙΝ ΝΖΗΤΨ ΕΤΕ ΝΤΟΥ ΠΕ ΠΖΑΤ\* ΕΤΣΟΤΨ· ΛΥΩ <sup>CSZ</sup><sup>b</sup>  
 5 ΕΥΝΖΗΤΨ ΝΒΙ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΕΤΕ ΝΤΟΥ ΠΕ ΠΖΟΜΝΤ  
 ΝΖΥΛΙΚΟΝ· ΕΪΕ ΠΑΪ ΠΑΧΘΕΙΣ ΠΕ ΠΩΘΡΠ ΝΝΟΗΜΑ· ΠΜΕΖ-  
 ΟΝΑΥ ΖΩΩΨ ΝΝΟΗΜΑ ΝΤΑΚΟΥΩ ΕΚΧΩ ΜΜΟΨ ΝΑΝ  
 ΤΕΝΟΥ ΕΤΒΕ ΤΕΨΥΧΗ ΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ· ΧΕ ΕΣΩΑΝΕΙ'  
 ΕΠΤΟΠΟΣ ΝΝΑΡΧΩΝ ΝΤΕΖΙΗ ΝΤΜΗΤΕ· ΛΥΩ ΩΛΥΕΙ'  
 10 ΕΒΟΛ ΖΑΤΕΥΖΗ ΖΝ ΟΥΝΟΣ ΝΖΟΤΕ ΕΜΑΩΟ ΕΜΑΩΟ·  
 ΛΥΩ ΩΑΡΕ ΤΕΨΥΧΗ ΩΑΣ† ΜΠΜΥΣΤΗΡΙΟΝ ΝΘΟΤΕ  
 ΝΑΨ· ΛΥΩ ΩΑΣΡΖΟΤΕ ΖΑΤΕΣΖΗ· ΛΥΩ ΩΑΣ† ΝΤΜΟΪΡΑ  
 ΕΠΕΣΤΟΠΟΣ· ΛΥΩ ΩΑΣ† ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΠΕΨ-  
 ΤΟΠΟΣ· ΛΥΩ ΩΑΣ† ΝΤΑΠΟΛΟΓΙΑ ΜΝ ΝΕΣΦΡΑΓΙΣ Μ-  
 15 ΠΟΥΑ ΠΟΥΑ ΝΝΑΡΧΩΝ ΕΤΖΙ ΝΕΖΙΘΟΥΕ (ΝΤΜΗΤΕ)· ΛΥΩ  
 ΩΑΣ† ΝΤΤΙΜΗ ΜΝ ΠΕΘΟΥ ΜΝ ΠΤΑΕΙΟ ΝΝΕΣΦΡΑΓΙΣ·  
 ΜΝ ΝΖΥΜΝΟΣ ΝΝΑΠΤΟΠΟΣ ΤΗΡΟΥ ΜΠΟΥΘΕΙΝ· ΕΤΒΕ  
 ΠΕΪΩΛΧΕ ΠΑΧΘΕΙΣ\*\* ΕΝΤΑΚΧΟΟΨ ΖΙΤΝ ΤΤΑΠΡΟ ΜΠΑΥ- [CSZ]  
 ΛΟΣ ΠΕΝΣΟΝ ΜΠΙΟΥΘΕΪΩ ΧΕ ΜΑ-ΠΤΕΛΟΣ ΜΠΑΠΤΕΛΟΣ·  
 20 ΛΥΩ ΜΑ-ΘΟΤΕ ΜΠΛΘΟΤΕ· ΜΑ-ΠΕΦΟΡΟΣ ΜΠΑΠΕΦΟΡΟΣ·  
 ΛΥΩ ΜΑ-ΤΕΤΙΜΗ ΜΠΑΤΤΙΜΗ· ΛΥΩ ΜΑ-ΠΤΑΕΙΟ ΜΠΑ-

4 MS ΝΖΗΤΨ; read ΝΖΗΤΨ.

10 MS ΖΑΤΕΥΖΗ; read ΖΑΤΕΣΖΗ.

12 MS ΩΑΣΡΖΟΤΕ; read ΩΑΥΡΖΟΤΕ.

15 MS ΝΤΜΗΤΕ omitted.

18 Ψ in upper right-hand margin at end of quire.

21 MS ΤΕΤΙΜΗ; read ΤΤΙΜΗ.

place of the light. And the word: 'It shone when thou didst see that it was of silver and copper': that is the *type* of this, that the power of light within it (the soul) is the silver which is purified, the *spirit counterpart* within it is the *material copper*. This, my Lord, is the first *thought*.

The second *thought*, moreover, thou hast now just finished saying to us concerning the *soul* which receives *mysteries*: 'When it comes to the *place* of the *archons* of the path of the *Midst*, they come forth before it in exceeding fearfulness. And the *soul* gives the *mystery* of fear to <them><sup>1</sup>, and they fear before it. And it gives the *destiny* to its *place*, and it gives the *spirit counterpart* to its *place*. And it gives the *defence* and the *seals* of each one to the *archons* which are upon the paths <of the *Midst*>. And it gives the *honour* and the *glory* and the *eulogy* of the *seals* and the *songs of praise* to all those of the *place* of the light.' Concerning this word my Lord, thou hast once spoken through the mouth of Paul, our brother, saying: 'Give *tribute* to whom *tribute* is due, fear to whom fear, give *custom* to whom *custom* is due, give *honour* to whom *honour* is due, and give *eulogy* |

<sup>1</sup> (12) to <them>; MS: to him.

ΠΤΑΪΟ· ΛΥΩ ΜΠΡΚΑ-ΛΑΛΥ ΕΡΩΤΝ ΝΤΝ ΛΑΛΥ· ΕΤΕ  
 ΠΑΪ ΠΑΧΟΕΙΣ ΧΕ ΤΕΨΥΧΗ ΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ· ΩΑΣ†  
 ΝΤΑΠΟΛΟΓΙΑ ΝΝΤΟΠΟΣ ΤΗΡΟΥ· ΕΤΕ ΠΑΪ ΠΑΧΟΕΙΣ ΠΕ  
 ΠΜΕΣΝΑΥ ΝΝΟΗΜΑ· ΠΜΕΣΩΟΜΝΤ ΖΩΩΥ ΝΝΟΗΜΑ·  
 5 ΕΤΒΕ ΠΩΑΧΕ ΝΤΑΚΧΟΟϢ ΕΡΟΝ ΜΠΙΟΥΟΕΙΩ ΧΕ ΠΑΝΤΙ-  
 ΜΙΜΟΝ ΜΠΝΑ ΩΑϢΩΠΕ ΝΧΑΧΕ ΕΤΕΨΥΧΗ ΕΥΤΡΕΣ-  
 ΕΙΡΕ ΝΝΟΒΕ ΝΙΜ ΖΙ ΠΑΘΟΣ ΝΙΜ· ΛΥΩ ΩΑϢϢΟΟΣΕ ΜΜΟΣ  
 ΖΝ ΝΚΟΛΛΑΙΣ ΕΤΒΕ ΝΝΟΒΕ ΤΗΡΟΥ ΝΤΑϢΤΡΕΣΑΛΥ· ΖΑ-  
 ΠΑΞ ΖΑΠΛΩΣ ΩΑϢΡΧΑΧΕ ΕΤΕΨΥΧΗ ΜΜΙΝΕ ΝΙΜ· ΕΤΒΕ  
 10 ΠΕΪΩΑΧΕ ΟΥΝ ΝΤΑΚΧΟΟϢ ΕΡΟΝ ΜΠΙΟΥΟΕΙΩ· ΧΕ  
 ΝΧΙΧΕΕΥ ΜΠΡΩΜΕ ΝΕ ΝΕϢΡΜΝΗΗ· ΕΤΕ ΝΡΜΝΗΗ ΝΤΕ- [CZH<sup>b</sup>]  
 ΨΥΧΗ ΠΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΤΜΟΙΡΑ· ΝΑΪ ΕΤΟ  
 ΝΧΑΧΕ ΕΤΕΨΥΧΗ ΝΟΥΟΕΙΩ ΝΙΜ· ΕΥΤΡΕΣΕΙΡΕ ΝΝΟΒΕ  
 ΝΙΜ ΜΝ ΑΝΟΜΙΑ ΝΙΜ· ΕΙΣ ΠΑΪ ΠΑΧΟΕΙΣ ΠΕ ΠΜΕΣΩΟΜΝΤ  
 15 ΝΝΟΗΜΑ· ΠΜΕΣϢΤΟΟΥ ΖΩΩΥ ΝΝΟΗΜΑ ΕΤΒΕ ΠΩΑΧΕ  
 ΝΤΑΚΧΟΟϢ· ΧΕ ΕΩΩΠΕ ΕΡΩΑΝ ΤΕΨΥΧΗ ΕΙ' ΕΒΟΛ ΖΜ  
 ΠΣΩΜΑ ΝΣΜΟΩϢΕ ΖΝ ΤΕΖΙΗ ΜΝ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ·  
 ΛΥΩ ΕΣΩΑΝΤΜΖΕ ΕΠΜΥΣΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ ΝΜΜΡΡΕ  
 ΤΗΡΟΥ ΜΝ ΝΕΣΦΡΑΓΙΣ· ΝΑΪ ΕΤΜΗΡ ΖΜ ΠΑΝΤΙΜΙΜΟΝ Μ-  
 20 ΠΝΑ ΝϢΛΟ ΕΥΤΟ ΕΡΟΣ· ΕΩΩΠΕ ΟΥΝ ΕϢΩΑΝΤΜΖΕ  
 ΕΡΟϢ ΩΑΡΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΩΑϢΧΙ ΝΤΕΨΥΧΗ  
 ΕΡΑΤΣ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ ΤΕΚΡΙΤΗΣ· ΛΥΩ ΩΑΡΕ  
 ΤΕΚΡΙΤΗΣ ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ· ΩΑΣΔΟΘΙΜΑΖΕ Ν-  
 ΤΕΨΥΧΗ ΝΣΖΕ ΕΡΟΣ<sup>1</sup> ΕΑΣΡΝΟΒΕ· ΛΥΩ ΕΜΠΣΚΕΖΕ ΕΜ-

20 MS ΕϢΩΑΝΤΜΖΕ: read ΕΣΩΑΝΤΜΖΕ.

to whom eulogy is due; and do not owe anything to another'\*<sup>1</sup>. That is, my Lord, the *soul* which receives<sup>2</sup> *mysteries* gives the *defence* to all *places*. This, my Lord, is the second *thought*.

The third *thought*, moreover, concerning the word which thou hast once said to us: 'The *spirit counterpart* is hostile to the *soul*, causing it to do all sins and all *passions*. And it reproves it in the *punishments* for all the sins which it has committed. In a word, it becomes hostile to the *soul* in every way.' Now concerning this word thou hast once said to us: 'The enemies of a man are they of his household'<sup>2</sup>; that is, they of the household of the *soul* are the *spirit counterpart* and the *destiny*, which are hostile to the *soul* at all times, causing it to commit all sins and all *iniquities*. Behold, this, my Lord, is the third *thought*.

The fourth *thought* moreover, concerning the word which thou hast spoken: 'If the *soul* comes forth from the *body* and proceeds upon the way with the *spirit counterpart*, and it has not found the *mystery* of the releasing of all the bonds and the *seals* which bind to the *spirit counterpart*, so that it ceases to be allotted to it (the *soul*); now if it does not find it, the *spirit counterpart* takes the *soul* to the presence of the *Virgin* of the Light, the *judge*. And the *judge*, the *Virgin* of the Light, *examines* the *soul* and finds that it has sinned, and she also does not find | *mysteries* of the light with

\* cf. Rom. 13.7, 8

<sup>2</sup> cf. Mt. 10.36

<sup>1</sup> (1) do not owe anything to another; Till: do not allow a debt to exist with anyone.

<sup>2</sup> (2) the *soul* which receives; Till: the *soul* which has received.



ΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΜΜΑΣ· ΑΥΩ ΩΑΣΤΑΛΣ ΝΟΥΑ <sup>cxθ</sup>  
 ΝΝΕΣΠΑΡΑΛΗΜΠΤΗΣ· ΑΥΩ ΩΑΡΕ ΠΕΣΠΑΡΑΛΗΜΠΤΗΣ  
 ΩΑΧΝΤΣ ΝΧΝΟΧΣ ΕΠΣΩΜΑ ΑΥΩ ΜΕΣΕΙ' ΕΒΟΛ ΖΝ Μ-  
 ΜΕΤΑΒΟΛΗ ΜΝ ΠΣΩΜΑ ΕΜΠΣ† ΜΠΖΛΕ ΝΚΥΚΛΟΣ· ΕΤΒΕ  
 5 ΠΕΪΩΛΧΕ ΟΥΝ ΠΛΧΟΕΙΣ ΝΤΑΚΧΟΟϢ ΕΡΟΝ ΜΠΙΟΥ-  
 ΟΕΪΩ ΧΕ ΩΩΠΕ ΕΚΒΗΛ' ΕΒΟΛ ΜΝ ΠΕΚΧΑΧΕ ΕΠΣΟΣΟΝ  
 ΕΚΖΙ ΤΕΖΙΗ ΝΜΜΑϢ· ΜΗΠΩΣ ΝΤΕ ΠΕΚΧΑΧΕ ΝΧΤΑΑΚ'  
 ΜΠΕΚΡΙΤΗΣ· ΑΥΩ ΝΤΕ ΠΕΚΡΙΤΗΣ ΝΧΤΑΑΚ ΜΠΖΥΠΗΡΕ-  
 ΤΗΣ· ΝΤΕ ΠΖΥΠΗΡΕΤΗΣ ΝΟΧΚ' ΕΠΕΩΤΕΚΟ· ΑΥΩ Ν-  
 10 ΝΕΚΕΙ' ΕΒΟΛ ΖΜ ΠΜΑ ΕΤΜΜΑΥ ΕΜΠΚ† ΜΠΖΛΕ ΝΛΥΠ-  
 ΤΟΝ· ΕΤΒΕ ΠΑΪ ΠΕ ΠΩΛΧΕ ΦΑΝΕΡΩΣ ΧΕ ΨΥΧΗ ΝΙΜ  
 ΕΤΝΗΥ ΕΒΟΛ ΖΝ ΣΩΜΑ· ΝΣΜΟΟΩΕ ΖΙ ΤΕΖΙΗ ΜΝ ΠΑΝΤΙ-  
 ΜΙΜΟΝ ΜΠΝΑ· ΑΥΩ ΝΣΤΜΖΕ ΕΠΜΥΣΤΗΡΙΟΝ ΜΠΒΩΛ  
 ΕΒΟΛ ΝΝΕΣΦΡΑΓΙΣ ΤΗΡΟΥ ΜΝ ΜΜΡΕ ΤΗΡΟΥ· ΝΣΒΩΛ  
 15 ΕΒΟΛ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕϢΜΗΡ ΕΖΟΥΝ ΕΡΟΣ· ΕΪΕ  
 ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΜΠΣΧΙ-ΜΥΣΤΗΡΙΟΝ ΖΜ ΠΟΥΟΕΙΝ· <sup>cxθ</sup>  
 ΕΜΠΣΖΕ ΕΜΜΥΣΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ ΜΠΑΝΤΙΜΙΜΟΝ  
 ΜΠΝΑ ΕϢΜΗΡ ΕΖΟΥΝ ΕΡΟΣ· ΕΣΤΜΖΕ ΟΥΝ ΕΡΟϢ· ΩΑΡΕ  
 ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΩΑΧΧΙ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΡΑΤΣ  
 20 ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ· ΑΥΩ ΩΑΡΕ ΤΠΑΡΘΕΝΟΣ Μ-  
 ΠΟΥΟΙΝ ΑΥΩ ΤΕΚΡΙΤΗΣ ΕΤΜΜΑΥ· ΩΑΣ† ΝΤΕΨΥΧΗ  
 ΕΤΜΜΑΥ ΕΤΟΟΤϢ ΝΟΥΑ ΝΝΕΣΠΑΡΑΛΗΜΠΤΗΣ· ΑΥΩ  
 ΩΑΡΕ ΠΕΣΠΑΡΑΛΗΜΠΤΗΣ ΩΑΧΝΟΧΣ ΕΤΕΣΦΑΙΡΑ ΝΛΙΩΝ

1 ΠΑ in upper left-hand margin at beginning of quire.

4 MS ΜΠ ΠΣΩΜΑ; read ΜΠΣΩΜΑ.

6 MS originally εωωπε; ε erased.

23 MS ΠΑΙΩΝ; read ΝΠΑΙΩΝ.

it, she gives it to one of her *paralemptai*. And her *paralempetes*  
 brings it and casts it into a *body*, and it does not come  
 forth from the *changes* of the *body*<sup>1</sup> before it has done the  
 last *cycle*.<sup>2</sup> Now concerning this word, my Lord, thou hast  
 once said to us: 'Agree with thine enemy *whilst* thou art  
 upon the way with him, *lest* thy enemy hand thee to the  
*judge*, and the *judge* hand thee to the *officer*, and the *officer*  
 cast thee into the prison, and thou dost not come forth  
 from that place before thou hast given the last *farthing*'\*.  
 Concerning this, the word is *clear*: every *soul* which comes  
 forth from the *body*, and proceeds upon the way with the  
*spirit counterpart* and does not find the *mystery* of the  
 releasing of all the *seals* and all the bonds, so that it releases  
 itself from the *spirit counterpart* which is bound to it,  
 that *soul* which has not received *mysteries* in the light and  
 has not found the *mysteries* of the releasing of<sup>2</sup> the *spirit*  
*counterpart* which is bound in it, *now* if it does not find it,  
 the *spirit counterpart* takes that *soul* to the presence of the  
*Virgin* of the Light. And that *Virgin* of the Light and *judge*  
 gives that *soul* into the hands of one of her *paralemptai*,  
 and her *paralempetes* casts it into the *sphere* of the aeons, |

\* cf. Mt. 5.25, 26

<sup>1</sup> (4) of the body; MS: and the body.

<sup>2</sup> (17) releasing of; Schmidt: releasing from.

ΛΥΩ ΜΕΣΕΙ' ΕΒΟΛ ΖΝ ΜΜΕΤΑΒΟΛΗ ΜΠΣΩΜΑ· ΕΜΠΣΤ  
 ΜΠΣΛΕ ΝΚΥΚΛΟΣ ΕΤΗΠ' ΕΡΟΣ· ΠΑΙ ΟΥΝ ΠΑΧΟΕΙΣ ΠΕ  
 ΠΜΕΣΥΤΟΟΥ ΝΝΟΗΜΑ:

ΑΣΩΩΠΕ ΣΕ ΝΤΕΡΕ ΙΣ ΣΩΤΜ ΕΝΕΪΩΛΧΕ ΕΣΧΩ Μ-  
 5 ΜΟΟΥ ΝΒΙ ΜΑΡΙΑ· ΠΕΧΛΑΧ ΧΕ ΕΥΓΕ ΤΠΑΝΜΑΚΑΡΙΟΣ  
 ΜΑΡΙΑ ΤΕΠΝΙΚΗ· ΝΑΙ ΝΕ ΝΒΩΛ ΕΒΟΛ ΝΝΨΑΧΕ ΝΤΑΙ-  
 ΧΟΟΥ· ΛΣΟΥΩΖΜ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑΧ ΧΕ ΠΑΧΟΕΙΣ·  
 ΛΙΤΙ ΨΙΝΙ ΜΜΟΚ ΕΒΟΛ ΓΑΡ ΧΕ ΧΙΝ ΤΕΝΟΥ ΕΪΝΑΖΙ- [co]  
 ΤΟΟΤ ΕΨΝΤΚ ΕΣΩΒ ΝΙΜ ΖΝ ΟΥΩΡΧ· ΕΤΒΕ ΠΑΙ ΟΥΝ  
 10 ΠΑΧΟΕΙΣ ΑΡΙΣΑΡΨΖΗΤ ΝΜΜΑΝ ΝΓΣΩΛΠ ΝΑΝ ΕΒΟΛ Ν-  
 ΖΩΒ ΝΙΜ' ΕΤΝΝΑΨΝΤΚ ΕΡΟΟΥ· ΕΤΒΕ ΘΕ ΖΩΩΧ ΕΡΕ  
 ΝΑΣΝΗΥ ΝΑΚΗΡΥΣΣΕ ΜΠΓΕΝΟΣ ΝΤΜΝΤΡΩΜΕ ΤΗΡΨ· ΝΑΙ  
 ΔΕ ΝΤΕΡΕΣΧΟΟΥ ΜΠΣΩΡ· ΛΣΟΥΩΖΜ ΖΩΩΧ ΝΒΙ ΠΣΩ-  
 ΤΗΡ ΠΕΧΛΑΧ ΝΑΣ ΕΨΩΟΠ ΖΝ ΟΥΝΟΣ ΝΝΑ' ΕΣΟΥΝ  
 15 ΕΡΟΣ· ΧΕ ΖΑΜΗΝ ΖΑΜΗΝ ΨΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ ΟΥ-  
 ΜΟΝΟΝ ΨΝΑΣΩΛΠ ΝΗΤΝ ΕΒΟΛ ΝΣΩΒ ΝΙΜ ΕΤΕΤΝΑΨΙΝΕ  
 ΝΣΩΟΥ· ΑΛΛΑ ΧΙΝ ΤΕΝΟΥ ΟΝ ΨΝΑΣΩΛΠ ΝΗΤΝ ΕΒΟΛ  
 ΝΣΕΝΚΟΟΥΕ ΝΑΙ ΕΤΕ ΜΠΕΤΝΝΟΪ ΜΜΟΟΥ ΕΨΙΝΕ Ν-  
 ΣΩΟΥ· ΝΑΙ ΕΤΕ ΜΠΟΥΑΛΕ ΕΧΜ ΠΖΗΤ ΝΡΡΩΜΕ· ΝΑΙ  
 20 ΕΤΕ ΝΣΕΣΟΟΥΝ ΜΜΟΟΥ ΑΝ ΝΒΙ ΝΚΕΝΟΥΤΕ ΤΗΡΟΥ  
 ΕΤΖΝ ΝΡΩΜΕ· ΤΕΝΟΥ ΣΕ ΟΥΝ ΝΤΟ ΜΑΡΙΑ ΨΙΝΕ ΝΣΑ  
 ΠΕΤΕΡΕΨΙΝΕ ΝΣΩΧ ΛΥΩ ΑΝΟΚ ΨΝΑΣΩΛΠ ΝΕ ΕΒΟΛ [co<sup>b</sup>]  
 ΝΣΟ ΜΝ ΖΟ ΑΧΝ ΠΑΡΑΒΟΛΗ· ΛΣΟΥΩΖΜ ΔΕ ΝΒΙ ΜΑΡΙΑ  
 ΠΕΧΛΑΧ ΧΕ ΠΑΧΟΕΙΣ ΕΪΕ ΕΨΑΡΕ ΝΒΑΠΤΙΣΜΑ ΚΑΝΟΒΕ  
 25 ΕΒΟΛ ΝΑΨ ΝΤΥΠΟΣ· ΛΪΣΩΤΜ ΕΡΟΚ ΕΚΧΩ ΜΜΟΣ·

8 MS ΨΙΝΙ; read ΨΙΝΕ.

and it does not come forth from the *changes* of the *body* until it has done the last *cycle* allotted to it. *Now* this, my Lord, is the fourth *thought*."

114. Now it happened when Jesus heard these words which Maria spoke, he said: "*Excellent*, thou *all-blessed* Maria, thou *spiritual one*. This is the interpretation of the words which I have said."

Maria answered and said: "My Lord, *yet* (further) I question thee, *for* from this time I will proceed to question thee on all things with assurance. Because of this *now*, my Lord, be compassionate to us and reveal to us all things about which we will question thee, for the sake of the manner in which my brothers will *preach* to the whole *race* of mankind."

But when she had said these things to the Saviour, the Saviour himself answered and said to her with great mercy towards her: "*Truly, truly*, I say to you, *not only* will I reveal all things to you about which you question, *but* from this time I will also reveal to you other things about which you did not *understand*, to question them, which have not arisen in the hearts of men\*, which all the gods which are among men also do not know. *Now* at this time thou, Maria, question what thou dost question, and I will reveal it to thee face to face without *parable*."

115. Maria *however* answered and said: "My Lord, in what *type* do *baptisms* forgive sins? I have heard thee saying: |

\* cf. 1 Cor. 2.9

ΧΕ ΨΑΡΕ ΝΛΙΤΟΥΡΓΟΣ ΝΕΡΙΝΑΙΟΣ ΨΑΥΑΚΟΛΟΥΘΕΙ  
 ΝΣΑ ΤΕΨΥΧΗ ΕΥΟ ΜΜΝΤΡΕ ΕΡΟΣ ΝΝΟΒΕ ΝΙΜ ΕΤΣΕΙΡΕ  
 ΜΜΟΟΥ ΧΕΚΑΣ ΕΥΕΣΟΟΖΕ ΜΜΟΣ ΣΝ ΝΕΚΡΙCIC· ΤΕ-  
 ΝΟΥ ΣΕ ΟΥΝ ΠΑΧΟΕΙC· ΨΑΡΕ ΜΜΥCΤΗΡΙΟΝ ΝΝΒΑΠ-  
 5 ΤΙCΜΑ· ΨΑΥΧΩΤΕ ΕΒΟΛ ΝΝΝΟΒΕ ΕΤΝΤΟΟΤΟΥ ΝΝ-  
 ΛΙΤΟΥΡΓΟΣ ΝΕΡΙΝΑΙΟΣ· ΧΕ ΝΤΟΟΥ ΜΕΝ ΨΑΥΡΠΕΥ-  
 ΩΒΩ· ΤΕΝΟΥ ΣΕ ΟΥΝ ΠΑΧΟΕΙC ΧΩ ΕΡΟΝ ΜΠΤΥΠΟC  
 ΕΨΑΥΚΑΝΟΒΕ ΕΒΟΛ· ΑΛΛΑ ΤΝΟΥΩΨ ΕΕΙΜΕ ΕΡΟΟΥ  
 ΣΝ ΟΥΩΡΧ· ΛΧΟΥΩΨ ΔΕ ΝΓΙ ΠCΩΤΗΡ ΠΕΧΑΧ Μ-  
 10 ΜΑΡΙΑ ΧΕ ΚΑΛΩC ΜΕΝ ΛΧΟΟC· ΝΛΙΤΟΥΡΓΟC ΜΕΝ-  
 ΤΟΙΓΕ ΝΤΟΟΥ ΝΕ ΕΨΑΥΡΜΝΤΡΕ ΝΝΟΒΕ ΝΙΜ· ΑΛΛΑ  
 ΨΑΥCΩ ΟΝ ΣΝ ΝΕΚΡΙCIC ΕΥΑΜΑCΤΕ ΝΝΕΨΥΧΟΟΥΕ· <sup>COA</sup>  
 ΕΥCΟΟΖΕ ΝΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΝΡΡΕΦΡΝΟΒΕ· ΝΛΙ  
 ΕΤΕ ΜΠΟΥΧΙ-ΜΥCΤΗΡΙΟΝ· ΛΥΩ ΨΑΥΚΑΤΕΧΕ ΜΜΟΟΥ  
 15 ΣΝ ΝΕΧΑΟC ΕΥΚΟΛΑΖΕ ΜΜΟΟΥ· ΛΥΩ ΜΕΡΕ (ΝΛΙΤΟΥΡ-  
 ΓΟC) ΝΕΡΙΝΑΙΟC ΕΤΜΜΑΥ ΜΕΥCΜCΟΜ' ΕCΝ-ΝΕΧΑΟC  
 ΕΒΟΛ ΕΤΡΕΥΕΙ' ΕΝΤΑCΙC ΕΤCΙΠCΑCΡΕ ΝΝΕΧΑΟC ΝCΕ-  
 CΟΟΖΕ ΝΝΕΨΥΧΟΟΥΕ ΕΤΝΗΥ ΕΒΟΛ ΣΝ ΝΤΟΠΟC ΕΤ-  
 ΜΜΑΥ· ΤΕΝΟΥ ΣΕ ΝΕΨΥΧΟΟΥΕ ΕΡΧΙ-ΜΥCΤΗΡΙΟΝ  
 20 ΟΥΚ ΕΞΕCΤΙ ΕΤΡΕΥΒΙΑΖΕ ΜΜΟΟΥ ΝCΕΧΙΤΟΥ ΕΒΟΛ  
 ΣΝ ΝΕΧΑΟC· ΧΕ ΕΥΕCΟΟΖΕ ΜΜΟΟΥ ΝΓΙ ΝΛΙΤΟΥΡ-  
 ΓΟC ΝΕΡΙΝΑΙΟC· ΑΛΛΑ ΨΑΡΕ ΝΛΙΤΟΥΡΓΟC ΝΕΡΙΝΑΙΟC  
 ΨΑΥCΟΟΖΕ ΝΝΕΨΥΧΟΟΥΕ ΝΡΡΕΦΡΝΟΒΕ· ΝCΕΑΜΑCΤΕ  
 ΝΝΛΙ ΕΤΕ ΜΠΟΥΧΙ-ΜΥCΤΗΡΙΟΝ ΝΛΙ ΕΨΑΥΝΤΟΥ ΕΒΟΛ

14 MS originally λυκατεχε; ψ inserted above.

15 MS Νλιτουργος omitted.

'The *erinaioi* ministers accompany the soul, and they are witnesses to it of all the sins which it commits, so that they may reprove it in the *judgments*'. Now at this time, my Lord, do the *mysteries* of the *baptisms* wipe out the sins which are in the hands of the *erinaioi* ministers, so that they forget them? Now at this time, my Lord, tell us the *type* how they forgive, but we wish to know it with assurance."

The Saviour answered however, he said to Maria: "Well hast thou spoken. The ministers certainly are those who witness to all sins. But they remain in the *judgments* as they seize the souls and reprove all the souls of sinners, who have not received *mysteries*. And they restrain them in the *Chaos(es)*, punishing them. And those *erinaioi* (ministers) are not able to pass out from the *Chaos(es)* to come to the ranks which are above the *Chaos(es)*, and to reprove the souls which come forth from those places. Now at this time it is not permitted that the souls which have received *mysteries* should suffer violence, and be taken into the *Chaos(es)*, so that the *erinaioi* ministers reprove them. But the *erinaioi* ministers reprove the souls of sinners, and they detain those who have not received *mysteries*, who are brought forth from | the *Chaos(es)*. But the souls which have received

2N NEΧAOC· NEΨYXOOCYE NTOCY EPXH-MYCTHPION  
 MNTOY-ZWB ECOCOE MMOOY XE MEYEI' EBOL 2N  
 NEYTOΠOC AYΩ ON EYΩANEI' MEYEWOMOCOM EAZE- COA<sup>b</sup>  
 PATOY EPPOY· ΠAHH PΩ MEYEWXITOCY EBOL 2N NE-  
 5 XAOC ETMMAY· CWTM ON TAYΩ EPOTN MPΩAXE  
 2N OYAAHΘIA XE EΩAPE ΠMYCTHPION MPBAPTICMA  
 KANOC EBOL NAY NTYΠOC· TENOC OE OYN EP-  
 ΩAN NEΨYXOOCYE PNOBE ETI EY2IXM PKOCMOC·  
 ΩAYEI' MENTOIGE NCI NAITOYPTOC NEPINAIOC· NCEP-  
 10 MNTPPE NNOBE NIM' ETERE TEΨYXH EIRE MMOOY· XE  
 MHΠOC PΩ NCCEI' EBOL 2N NTOCOC NTE NEΧAOC·  
 XEKAC EYECOCOE MMOC 2N NEKPCIC NAI ETΠBOL  
 NNEXAOC XEKAC EYECOCOE MMOC· AYΩ ΩAPE  
 ΠANTIMIMON MPNAX ΩAYPMNTPPE NNOBE NIM' ETANAAY  
 15 NCI TEΨYXH XEKAC ZΩOC EYECOCOE MMOC 2N NE-  
 KPCIC NAI ETΠBOL NNEXAOC· OYMONON XE PPMNTPPE  
 MMOOY· AΛΛA NOBE NIM NTE NEΨYXOOCYE ΩAYCFPA-  
 ΓIZE NNOBE NCTOCOCY EZOYN ETEΨYXH· XEKAC [COB]  
 EP E NAXΩN THPOY NPPPEPNOBE NNEKPCIC EYE-  
 20 COYΩNC XE OYΨYXH NPEPNOBE TE AYΩ XE  
 EYEEIME ETHEPE NNOBE NTACAAY EBOL 2N NECΦPA-  
 TIC NTAYCTOCOCY EPOC NCI ΠANTIMIMON MPNAX XEKAC  
 EYEKOLAZE MMOC KATA THPE NNOBE NTACAAY·  
 TAXI TE OE EΩAYAAC MΨYXH NIM NPEPNOBE· TE-  
 25 NOY OE PETNAXH NMMYCTHPION NNBAPTICMA ΩAPE

13 XEKAC EYECOCOE MMOC better omitted.

15 MS ZΩOC; read ZΩOC.

19 MS NPPPEPNOBE NNEKPCIC; read NNEKPCIC NPPPEPNOBE.

*mysteries*, they cannot reprove because they do not come forth from their *places*. And also when they come, they are not able to stand against them, and *furthermore* they are not able to take them into those *Chaos(es)*.

Hear, moreover, and I will say the word to you in *truth* in which *type* the *mystery* of the *baptism* forgives sins. Now at this time, when the *souls* commit sin while they are still in the *world*, the *erinaioi ministers* are certain to come and they bear witness to all the sins which the *soul* commits, lest they come forth from the *places* of the *Chaos*, so that they reprove it in the *judgments* which are outside the *Chaos*<sup>1</sup>. And the *spirit counterpart* bears witness to all the sins which the *soul* commits, so that it also reproves it in the *judgments* which are outside the *Chaos(es)*. Not only does it witness to them, but — all the sins of the *souls* — it seals the sins and fixes them within the *soul*, so that all the *archons* of the *judgments* of sinners recognise that it is a sinful *soul*, and so that they know the number of the sins which it has committed, by means of the *seals* which the *spirit counterpart* has fixed to it, so that they should *punish* it according to the number of the sins which it has committed. Thus is it done to all sinful *souls*.

Now at this time, he who will receive the *mysteries* of the *baptisms*, | the *mysteries*<sup>2</sup> of those things are a great

<sup>1</sup> (13) dittography omitted; MS: reprove it in the ... chaos so that they reprove it.

<sup>2</sup> (299.1) *mysteries*; Schmidt: *mystery*.

ΜΜΥΣΤΗΡΙΟΝ ΝΝΕΤΜΜΑΥ ΩΛΑΨΩΠΕ ΝΟΥΝΟΣ ΝΚΩΣΤ  
 ΕΦΝΑΨΤ ΕΜΑΤΕ ΝΣΑΒΕ ΝΨΡΕΚΣ-ΝΝΟΒΕ· ΑΥΩ ΩΛΑΨΩΚ  
 ΕΣΟΥΝ ΕΤΕΨΥΧΗ ΣΝ ΟΥΠΕΘΗΠ' ΝΨΟΥΩΜ ΕΣΟΥΝ ΝΣΑ  
 ΝΝΟΒΕ ΤΗΡΟΥ· ΝΑΪ ΝΤΑΨΤΟΒΟΥ ΕΣΟΥΝ ΕΡΟΣ ΝΒΙ  
 5 ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΑΥΩ ΕΨΑΝΟΥΩ ΕΨΚΛΑΡΙΖΕ Ν-  
 ΝΝΟΒΕ ΤΗΡΟΥ ΝΑΪ ΝΤΑΨΤΟΒΟΥ ΕΡΟΣ ΝΒΙ ΠΑΝΤΙΜΙΜΟΝ  
 ΜΠΝΑ ΩΛΑΨΩΚ ΟΝ ΕΣΟΥΝ ΕΨΩΜΑ ΣΝ ΟΥΠΕΘΗΠ' [Cob<sup>b</sup>]  
 ΝΨΔΙΩΚΕ ΝΣΑ ΝΔΙΩΚΗΤΗΣ ΤΗΡΟΥ ΣΝ ΟΥΠΕΘΗΠ' ΝΨ-  
 ΠΟΡΧΟΥ ΕΨΑ ΜΠΜΕΡΟΣ ΜΨΩΜΑ· ΩΨΔΙΩΚΕ ΓΑΡ  
 10 ΝΣΑ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΤΜΟΪΡΑ· ΝΨΠΟΡΧΟΥ ΝΣΑ-  
 ΒΟΛ ΝΤΣΟΜ ΜΝ ΤΕΨΥΧΗ ΝΨΚΛΑΥ ΣΨΣΑ ΜΨΩΜΑ·  
 ΣΩΣΤΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΤΜΟΪΡΑ ΜΝ ΨΩΜΑ·  
 ΩΨΠΟΡΧΟΥ ΕΨΜΕΡΟΣ· ΤΕΨΥΧΗ ΣΩΨ ΜΝ ΤΣΟΜ  
 ΩΨΠΟΡΧΟΥ ΕΚΕΜΕΡΟΣ· ΠΜΥΣΤΗΡΙΟΝ ΣΩΨ ΜΨΒΑΠ-  
 15 ΤΙΣΜΑ ΩΨΨΩ ΣΝ ΤΕΨΜΗΤΕ ΜΨΕΣΝΑΥ· ΝΨΨΩ ΕΨ-  
 ΠΩΨ ΜΜΟΟΥ ΕΝΕΨΕΡΗΥ· ΧΕΚΑΣ ΕΨΕΤΨΒΟΟΥ ΝΨ-  
 ΚΛΑΡΙΖΕ ΜΜΟΟΥ ΧΕ ΝΝΕΨΩΣΜ ΕΒΟΛ ΣΝ ΘΥΛΗ·  
 ΤΕΝΟΥ ΣΕ ΟΥΝ ΜΑΡΙΑ ΤΑΪ ΤΕ ΘΕ ΕΨΑΡΕ ΜΜΥΣΤΗ-  
 ΡΙΟΝ ΝΝΒΑΠΤΙΣΜΑ ΚΑΝΟΒΕ ΕΒΟΛ· ΑΥΩ ΜΝ ΑΝΟΜΙΑ  
 20 ΝΙΜ·  
 ΝΑΪ ΣΕ ΝΤΕΡΕΨΧΟΟΥ ΝΒΙ ΨΩΤΗΡ ΠΕΧΛΑ ΝΝΕΨΜΑ-  
 ΘΗΤΗΣ· ΧΕ ΤΕΤΝΝΟΪ ΧΕ ΕΨΨΑΧΕ ΝΜΜΗΤΝ ΝΑΨ ΝΣΕ·  
 ΑΣΨΟΒΣ ΕΒΟΛ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑΣ ΧΕ ΣΕ ΠΑΧΟΕΙΣ ΣΝ COT  
 ΟΥΜΕ ΨΑΚΡΙΒΑΖΕ ΝΣΑ ΨΑΧΕ ΝΙΜ' ΕΤΨΧΩ ΜΜΟΟΥ·  
 25 ΕΤΒΕ ΠΨΑΧΕ ΟΥΝ ΜΨΚΩ ΕΒΟΛ ΝΝΝΟΒΕ ΝΤΑΚΧΟΟΥ  
 ΕΡΟΝ ΜΨΠΙΟΥΘΕΨ ΣΝ ΟΥΠΑΡΑΒΟΛΗ ΕΚΧΩ ΜΜΟΣ ΧΕ  
 ΝΤΑΪΕΙ' ΕΝΟΥΧΕ ΝΟΥΚΩΣΤ ΕΣΡΑΪ ΕΧΜ ΠΚΑΣ· ΑΥΩ

1 MS ΜΜΥΣΤΗΡΙΟΝ . . . ΩΛΑΨΩΠΕ; read ΜΜΥΣΤΗΡΙΟΝ . . . ΩΛΑΨΩΠΕ.

and wise fire which is very powerful and burns sins. And it goes<sup>1</sup> secretly into the *soul* and consumes all the sins which the *spirit counterpart* has fixed within it. And when it has finished *purifying* all the sins which the *spirit counterpart* fixed in it, it goes also into the *body* secretly and it *pursues* all the *persecutors* secretly. And it separates them to the side of the *part* of the *body*. For it pursues the *spirit counterpart* and the *destiny* and separates them out of the power and the *soul*, and places them upon the side of the *body*, so that it separates the *spirit counterpart* and the *destiny* and the *body* to one *part*. The *soul*, on the other hand, and the power, it separates to another *part*. The *mystery* of the *baptism* remains in the midst of the two and continues to separate them from one another, so that it makes them pure, and *purifies* them so that they are not defiled with *matter*. Now at this time, Maria, this is the manner in which the *mysteries* of the *baptisms* forgive sins and all *iniquities*.”

116. Now when the *Saviour* had said these things, he said to his *disciples*: “Do you *understand* in what manner I am speaking with you?”

Maria sprang up and said: “Yes, my Lord, in truth I *understand thoroughly* every word which thou dost speak. Now concerning the discourse on the forgiveness of sins, thou didst speak to us once in a *parable*, saying: ‘I have come to cast fire upon the earth’\*; and | also: ‘What will

\* cf. Lk. 12.49

<sup>1</sup> (2. 7) it goes; lit. they go.

ΟΝ ΟΥ ΠΕΤΟΥΛΩΥ<sup>α</sup> ΝΣΑ ΤΡΕΥΜΟΥΣ· ΑΥΩ ΟΝ ΑΚΠΟΡΧ  
 ΕΒΟΛ ΦΑΝΕΡΩΣ ΕΚΧΩ ΜΜΟC ΧΕ ΟΥΝΤΑΙ ΟΥΒΑΠΤΙC-  
 ΜΑ ΜΜΑΥ ΕΒΑΠΤΙΖΕ ΝΖΗΤ<sup>α</sup>· ΑΥΩ ΝΑΩ ΝΖΕ †ΝΑΛΝΕΧΕ  
 ΩΑΝΤ<sup>α</sup>ΧΩΚ' ΕΒΟΛ· ΕΤΕΤΝΜΕΕΥΕ ΧΕ ΝΤΑΙΕΙ' ΕΝΟΥΧΕ  
 5 ΝΟΥΓΙΡΗΝΗ ΕΧΜ ΠΚΛΣ· ΜΜΟΝ· ΑΛΛΑ ΟΥΠΩΡΧ ΠΕ  
 ΝΤΑΙΕΙ' ΕΝΟΥΧΕ ΜΜΟC· ΧΙΝ ΤΕΝΟΥ ΓΑΡ ΟΥΝ-†ΟΥ  
 ΝΑΩΩΠΕ ΖΝ ΟΥΗΙ ΝΟΥΩΤ· ΟΥΝ-ΩΟΜΝΤ ΝΑΠΩΩ  
 ΕΧΝ CΝΑΥ· ΑΥΩ CΝΑΥ ΕΧΝ ΩΟΜΝΤ· ΠΑΙ ΠΑΧΟΕΙC  
 ΠΕ ΠΩΑΧΕ ΝΤΑΚΧΟΟC ΦΑΝΕΡΩC· ΠΩΑΧΕ ΜΕΝ ΝΤ-  
 10 ΑΚΧΟΟC ΧΕ ΝΤΑΙΕΙ' ΕΝΟΥΧΕ ΝΟΥΚΩΣΤ ΕΧΜ ΠΚΛΣ·  
 ΑΥΩ ΟΥ ΠΕΤΟΥΛΩΥ<sup>α</sup> ΝΣΑ ΤΡΕΥΜΟΥΣ· ΕΤΕ ΠΑΙ (ΠΕ) <sup>COΓ</sup><sup>b</sup>  
 ΠΑΧΟΕΙC ΧΕ ΑΚΕΙΝΕ ΝΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΝΒΑΠΤΙCΜΑ  
 ΕΠΚΟCΜΟC· ΑΥΩ ΟΥ ΠΕΤΕΣΝΑΚ' ΝΣΑ ΤΡΕΥΟΥΩΜ'  
 ΕΣΟΥΝ ΝΣΑ ΝΝΟΒΕ ΤΗΡΟΥ ΝΤΕΨΥΧΗ ΝΚΚΑΘΑΡΙΖΕ  
 15 ΜΜΟΟΥ· ΑΥΩ ΟΝ ΜΝΝCΩC ΑΚΠΟΡΧ<sup>α</sup> ΕΒΟΛ ΦΑΝΕΡΩC  
 ΕΚΧΩ ΜΜΟC· ΧΕ ΟΥΝΤΑΙ ΟΥΒΑΠΤΙCΜΑ ΜΜΑΥ ΕΒΑΠ-  
 ΤΙΖΕ ΝΖΗΤ<sup>α</sup>· ΑΥΩ ΝΑΩ ΝΖΕ †ΝΑΛΝΕΧΕ ΖΕΩC ΩΑΝΤ<sup>α</sup>-  
 ΧΩΚ' ΕΒΟΛ· ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΝΓΝΑCΩ ΑΝ ΖΜ ΠΚΟCΜΟC  
 ΖΕΩC ΩΑΝΤΕ ΝΒΑΠΤΙCΜΑ ΧΩΚ' ΝCΕΚΑΘΑΡΙΖΕ ΝΝΕ-  
 20 ΨΥΧΟΟΥΕ ΝΤΕΛΙΟC· ΑΥΩ ΟΝ ΠΩΑΧΕ ΝΤΑΚΧΟΟC  
 ΕΡΟΝ ΜΠΙΟΥΟΕΙΩ ΧΕ ΕΤΕΤΝΜΕΕΥΕ ΧΕ ΝΤΑΙΕΙ' Ε-  
 ΝΟΥΧΕ ΝΟΥΓΙΡΗΝΗ ΕΧΜ ΠΚΛΣ· ΜΜΟΝ· ΑΛΛΑ ΟΥΠΩΡΧ

<sup>1</sup> MS ΑΚΠΟΡΧ; read ΑΚΠΟΡΧ<sup>α</sup>.

<sup>11</sup> MS ΠΕ omitted.

I except that it burns?''\*<sup>1</sup> And also thou hast *clearly* distin-  
 guished, saying: 'I have a *baptism* to be *baptised* with, and  
 how will I *suffer* until it be fulfilled? Do you think that  
 I have come to cast *peace* upon the earth? No, *but* division  
 have I come to cast. *For* from this time five will be in one  
 house, three will be divided against two and two against  
 three''<sup>2</sup>. This, my Lord, is the word which thou hast said  
*clearly*. *Moreover*, the word which thou didst say: 'I have  
 come to cast fire upon the earth and what will I except  
 that it burns?''<sup>3</sup> is this, my Lord: thou hast brought into  
 the *world* the *mysteries* of *baptism*, and what pleases thee  
 except that it (the baptism)<sup>3</sup> consumes all the sins of the  
*soul* and *purifies* them? And also after this thou hast distin-  
 guished *clearly*, saying: 'I have a *baptism* to be *baptised*  
 with and how will I *suffer* until it be fulfilled?''<sup>4</sup>; that is:  
 thou will not remain in the *world* until the *baptisms* are  
 completed and the *perfect souls* are *purified*. And further-  
 more the word which thou didst say to us once: 'Do you  
 think that I have come to cast *peace* upon the earth? No, *but* |

\* cf. Lk. 12.49

<sup>2</sup> cf. Lk. 12.50-52

<sup>3</sup> cf. Lk. 12.49

<sup>4</sup> cf. Lk. 12.50

<sup>1</sup> (1, 11) except that it burns; Schmidt: that it burns.

<sup>2</sup> (6-8) cf. GTh 84.

<sup>3</sup> (13) except that it (the baptism) consumes; Schmidt: except that they consume;  
Till: is that they consume.

ΠΕ ΝΤΑΙΕΙ' ΕΝΟΥΧΕ ΜΜΟϞ· ΧΕ ΧΙΝ ΤΕΝΟΥ ΓΑΡ ΟΥΝ-  
 ΤΟΥ ΝΑΩΩΠΕ ΖΝ ΟΥΗΙ ΝΟΥΩΤ· ΟΥΝ-ΩΟΜΝΤ ΝΑ-  
 ΠΩΩ ΕΧΝ ΣΝΑΥ· ΑΥΩ ΣΝΑΥ ΕΧΝ ΩΟΜΝΤ· ΕΤΕ ΠΑΙ  
 ΠΕ ΠΜΥΣΤΗΡΙΟΝ ΝΝΒΑΠΤΙΣΜΑ<sup>17</sup> ΝΤΑΚΝΤ' ΕΠΚΟΣΜΟΣ· [CΟΛ]  
 5 ΕΛϞΡ-ΟΥΠΩΡΧ ΖΡΑΙ ΖΝ ΝΣΩΜΑ ΝΤΕ ΠΚΟΣΜΟΣ ΕΒΟΛ  
 ΧΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΠΣΩΜΑ ΜΝ ΤΜΟΙΡΑ· ΑϞ-  
 ΠΟΡΧΟΥ ΕΥΜΕΡΟΣ· ΤΕΨΥΧΗ ΖΩΩΣ ΜΝ ΤΣΟΜ' ΑϞ-  
 ΠΟΡΧΟΥ ΕΚΕΜΕΡΟΣ· ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΟΥΝ-ΩΟΜΝΤ  
 ΝΑΠΩΩ ΕΧΝ ΣΝΑΥ ΑΥΩ ΣΝΑΥ ΕΧΝ ΩΟΜΝΤ·  
 10 ΝΑΙ ΔΕ ΝΤΕΡΕΣΧΟΟΥ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑ ΝΒΙ ΠΣΩ-  
 ΤΗΡ ΧΕ ΕΥΓΕ ΤΕΠΝΙΚΗ ΝΖΙΛΙΚΡΙΝΕΣ ΝΟΥΘΕΙΝ ΜΑΡΙΑ  
 ΠΑΙ ΠΕ ΠΒΩΛ ΕΒΟΛ ΜΠΩΑΧΕ: ΔΣΟΥΩΖΜ ΟΝ ΝΒΙ ΜΑ-  
 ΡΙΑ ΠΕΧΛΑ ΧΕ ΠΑΧΘΕΙΣ ΕΤΙ ΟΝ ΕΙΝΛΟΥΩΣ ΕΤΟΟΤ'  
 ΕΩΙΝΕ ΜΜΟΚ· ΤΕΝΟΥ ΣΕ ΠΑΧΘΕΙΣ ΔΝΕΧΕ ΜΜΟΙ ΕΙ-  
 15 ΩΙΝΕ ΜΜΟΚ· ΕΙΣΖΗΗΤΕ ΜΕΝ ΖΝ ΟΥΠΑΡΡΗΣΙΑ ΔΝΕΙΜΕ  
 ΕΠΤΥΠΟΣ ΕΩΑΡΕ ΝΒΑΠΤΙΣΜΑ ΚΑΝΟΒΕ ΕΒΟΛ· ΤΕΝΟΥ  
 ΖΩΩϞ ΠΜΥΣΤΗΡΙΟΝ ΜΠΕΪΩΟΜΝΤ ΝΧΩΡΗΜΑ· ΜΝ ΜΜΥΣ-  
 ΤΗΡΙΟΝ ΜΠΕΪΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΜΝ ΜΜΥΣΤΗΡΙΟΝ ΜΠΙ-  
 ΑΤΩΑΧΕ ΕΡΟϞ· ΕΩΔΥΚΑΝΟΒΕ ΕΒΟΛ ΝΑΩ ΝΤΥΠΟΣ· [CΟΔ<sup>b</sup>]  
 20 ΕΩΔΥΚΩ ΕΒΟΛ ΜΠΤΥΠΟΣ ΝΝΒΑΠΤΙΣΜΑ ΧΝ ΜΜΟΝ·  
 ΑϞΟΥΩΩΒ ΟΝ ΝΒΙ ΠΣΩΤΗΡ ΠΕΧΛΑ ΧΕ ΜΜΟΝ· ΑΛΛΑ  
 ΜΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ ΜΠΩΟΜΝΤ ΝΧΩΡΗΜΑ ΕΩΔΥΚΩ  
 ΕΒΟΛ ΖΝ ΤΕΨΥΧΗ· ΑΥΩ ΝΤΟΠΟΣ ΤΗΡΟΥ ΝΤΕ ΝΑΡ-

17 MS ΠΜΥΣΤΗΡΙΟΝ: read ΜΜΥΣΤΗΡΙΟΝ.

22 MS ΜΠΩΟΜΝΤ probably originally ΜΠΩΟΡΠ: Ϟπ erased, and altered by later hand to ΜΠΤ.

23 MS ΖΝ ΤΕΨΥΧΗ ΑΥΩ ΝΤΟΠΟΣ ΤΗΡΟΥ: read ΝΤΕΨΥΧΗ ΖΝ ΝΤΟΠΟΣ ΤΗΡΟΥ.

division have I come to cast. *For* from this time five will be in one house, three will be divided against two and two against three<sup>\*</sup>. This is the *mystery* of the *baptisms* which thou hast brought<sup>1</sup> into the *world*, and it has made a separation in the *bodies* of the *world*, because it has separated the *spirit counterpart* and the *body* and the *destiny* into one *part*. The *soul* on the other hand and the power, it has separated into another *part*. That is, there will be three divided against two and two against three."<sup>□</sup>

When Maria had said these things, *however*, the *Saviour* said to her: "*Excellent*, thou *spiritual* one of *pure light*, Maria. This is the interpretation of the discourse".

117. Maria answered again and said: "My Lord, *yet* again will I continue to question thee. Now at this time, my Lord, *suffer* me that I question thee. Behold, we have recognised *openly* the *type* in which the *baptisms* forgive sins. Now also the *mysteries*<sup>2</sup> of these three *spaces* and the *mysteries* of this *First Mystery* and the *mysteries* of the *Ineffable*: in what *type* do they forgive sins? Do they forgive in the *type* of the *baptisms* or not?"

The *Saviour* answered again and said: "No, *but* all the *mysteries* of the three *spaces* forgive the *soul* in all the *places* of the *archons* | for all the sins which the *soul* has

\* cf. Lk. 12.51, 52

□ cf. Lk. 12.52

<sup>1</sup> (3, 4) this is the mystery ... which thou hast brought; Schmidt: thou hast brought the mystery ...

<sup>2</sup> (17) mysteries; MS: mystery.

ΧΩΝ ΝΝΝΟΒΕ ΤΗΡΟΥ ΝΤΑΣΑΛΥ ΝΒΙ ΤΕΨΥΧΗ ΧΙΝ  
 ΝΨΟΡΠ ΨΑΥΚΑΛΥ ΝΑΣ ΕΒΟΛ· ΛΥΩ ΟΝ ΨΑΥΚΩ ΕΒΟΛ  
 ΝΝΝΟΒΕ ΕΤΣΝΑΛΑΥ ΜΝΝΣΑ ΝΑΙ· ΖΕΩΣ ΨΑ ΠΕΟΥ-  
 ΟΕΙΩ ΕΤΕΡΕ ΠΟΥΑ ΠΟΥΑ ΝΜΜΥΣΤΗΡΙΟΝ ΝΑΔΜΑΣΤΕ  
 5 ΨΑΡΟΦ· ΝΑΙ †ΝΑΧΩ ΕΡΩΤΝ ΜΠΕΥΟΕΙΩ ΕΡΕ ΠΟΥΑ  
 ΠΟΥΑ ΝΜΜΥΣΤΗΡΙΟΝ ΝΑΔΜΑΣΤΕ ΨΑΡΟΦ· ΖΡΑΙ ΖΜ  
 ΠΣΩΡ ΕΒΟΛ ΜΠΤΗΡΦ· ΛΥΩ ΟΝ ΠΜΥΣΤΗΡΙΟΝ ΜΠ-  
 ΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΜΝ ΜΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΨΑΧΕ  
 ΕΡΟΦ ΕΨΑΥΚΩ ΕΒΟΛ ΝΤΕΨΥΧΗ ΖΝ ΝΤΟΠΟΣ ΤΗΡΟΥ  
 10 ΝΤΕ ΝΑΡΧΩΝ· ΝΟΒΕ ΝΙΜ' ΜΝ ΔΝΟΜΙΑ ΝΙΜ' ΝΤΑΣΑΛΥ  
 ΝΒΙ ΤΕΨΥΧΗ· ΛΥΩ ΟΝ ΧΕ ΨΑΥΚΑΛΥ ΤΗΡΟΥ ΝΑΣ  
 ΕΒΟΛ· "ΑΛΛΑ ΜΕΥΕΠ-ΝΟΒΕ ΕΡΟΣ ΧΙΝ ΠΕΪΝΑΥ ΖΕΩΣ <sup>COE</sup>  
 ΨΑΕΝΕΣ ΝΕΝΕΣ· ΕΤΒΕ ΤΔΩΡΕΑ ΜΠΝΟΣ ΜΜΥΣΤΗΡΙΟΝ  
 ΕΤΜΑΥ· ΜΝ ΠΕΥΕΘΟΥ ΕΤΝΑΨΩΦ ΕΜΑΨΟ ΕΜΑΨΟ·  
 15 ΝΑΙ ΣΕ ΝΤΕΡΕΧΧΟΥ ΝΒΙ ΠΣΩΤΗΡ ΠΕΧΛΑ ΝΝΕΦ-  
 ΜΛΘΗΤΗΣ ΧΕ ΤΕΤΝΝΟΪ ΧΕ ΕΪΨΑΧΕ ΝΜΜΗΤΝ ΝΑΨ  
 ΝΖΕ· ΛΣΟΥΨΩΒ ΟΝ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑΣ ΧΕ ΣΕ ΠΑΧΟ-  
 ΕΙΣ· ΛΪΟΥΨ ΕΪΖΑΡΠΑΖΕ ΝΨΑΧΕ ΝΙΜ' ΕΤΚΧΩ ΜΜΟΟΥ·  
 ΤΕΝΟΥ ΣΕ ΟΥΝ ΠΑΧΟΕΙΣ ΕΤΒΕ ΠΨΑΧΕ ΕΤΚΧΩ Μ-  
 20 ΜΟΦ ΧΕ ΨΑΡΕ ΜΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ ΜΠΨΟΜΝΤ ΝΧΩ-  
 ΡΗΜΑ ΨΑΥΚΑΝΟΒΕ ΕΒΟΛ· ΛΥΩ ΝΣΕΖΩΒΣ ΕΒΟΛ' ΕΧΝ  
 ΝΕΥΑΝΟΜΙΑ· ΝΤΑΧΠΡΟΦΗΤΕΥΕ ΟΥΝ ΜΠΙΟΥΟΕΙΩ ΖΑ  
 ΠΕΪΨΑΧΕ ΝΒΙ ΔΑΥΕΙΑ' ΠΕΠΡΟΦΗΤΗΣ· ΕΦΧΩ ΜΜΟΣ·  
 ΧΕ ΝΑΪΑΤΟΥ ΝΝΕΝΤΑΥΚΩ ΕΒΟΛ ΝΝΕΥΝΟΒΕ· ΜΝ  
 25 ΝΕΝΤΑΥΖΩΒΣ ΕΒΟΛ' ΕΧΝ ΝΕΥΑΝΟΜΙΑ· ΝΤΑΧΠΡΟΦΗ-

11 MS ΛΥΩ ΟΝ; read ΛΥΩ (ΟΥΜΟΝ)ΟΝ.

committed from the beginning. They forgive it for them, and also they forgive the sins which it will commit afterwards *up to* the time as far as which each one of the *mysteries* will be powerful. The time, as far as which each one of the *mysteries* will be powerful, I will say to you at the distribution of the All. And again, the *mystery* of the First *Mystery* and the *mysteries* of the Ineffable forgive the *soul* in all the *places* of the *archons* for all the sins and all the *iniquities* which the *soul* has committed. And (not only) do they forgive it for them all, *but* they do not reckon sin to it from this time *until* eternity, because of the *gift* of that great *mystery* and its exceedingly great glories<sup>1</sup>.

118. Now when the *Saviour* had said these things, he said to his *disciples*: "Do you *understand* the manner in which I speak to you?"

Maria answered again and said: "Yes, my Lord, I have already *grasped* every word which thou sayest. *Now* at this time, my Lord, concerning the word which thou didst speak: 'All the *mysteries* of the three *spaces* forgive sins and cover over their (the *soul*'s) *iniquities*'; *now* about this word David the *prophet prophesied* once, saying: 'Blessed are they whose sins are forgiven, and those whose *iniquities* are covered'\*. [*Now* he has *prophesied* | once upon this word].

\* Ps. 31.1

<sup>1</sup> (14) its ... glories; lit. their glory.



ΤΕΥΕ ΟΥΝ ΖΑ ΠΕΪΨΑΧΕ ΜΠΙΟΥΘΕΪΩ· ΛΥΩ ΠΨΑΧΕ <sup>COE</sup><sup>b</sup>  
 ΝΤΑΚΧΟΟϢ ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΨΟΡΠ ΜΜΥΣΤΗ-  
 ΡΙΟΝ ΜΝ ΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΨΑΧΕ ΕΡΟϢ ΧΕ ΡΩΜΕ  
 ΝΙΜ' ΕΤΝΑΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΟΥΜΟΝΟΝ ΧΕ  
 5 ΨΑΥΚΩ ΕΒΟΛ ΝΝΝΟΒΕ ΝΤΑΥΑΑΥ ΧΙΝ ΝΨΟΡΠ· ΑΛΛΑ  
 ΜΕΥΡ-ΠΚΕΩΠ' ΡΩ ΕΡΟΟΥ ΧΙΝ ΜΠΕΪΝΑΥ ΨΑΕΝΕΣ· ΕΤΒΕ  
 ΠΕΪΨΑΧΕ ΟΝ ΝΤΑϢΠΡΟΦΗΤΕΥΕ ΖΑΡΟϢ ΜΠΙΟΥΘΕΪΩ  
 ΝΒΙ ΔΑΥΕΙΑ' ΕϢΧΩ ΜΜΟC ΧΕ ΝΑΪΑΤΟΥ ΝΝΕΤΕ Μ-  
 ΠΧΘΕΙC ΠΝΟΥΤΕ ΝΑΕΠ-ΝΟΒΕ ΕΡΟΟΥ ΑΝ· ΕΤΕ ΠΑΪ ΠΕ  
 10 ΝCΕΝΑΕΠ-ΝΟΒΕ ΕΡΟϢ ΑΝ ΧΙΝ ΠΕΪΝΑΥ· ΝΕΡΧΙ ΝΜΜΥC-  
 ΤΗΡΙΟΝ ΜΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΜΝ ΝΕΡΧΙ ΝΜΜΥCΤΗ-  
 ΡΙΟΝ ΜΠΙΑΨΑΧΕ ΕΡΟϢ· ΠΕΧΑϢ ΧΕ ΕΥΓΕ ΤΕΠΝΙΚΗ  
 ΝΖΙΛΙΚΡΙΝΕC ΝΟΥΘΕΙΝ ΜΑΡΙΑ ΠΑΪ ΠΕ ΠΒΩΛ ΕΒΟΛ Μ-  
 ΠΨΑΧΕ· ΔCΟΥΩC ΟΝ ΕΤΟΟΤC ΝΒΙ ΜΑΡΙΑ ΠΕΧΑC ΧΕ  
 15 ΠΑΧΘΕΙC· ΕΪΕ ΕΡΨΑΝ ΠΡΩΜΕ ΧΙ-ΜΥCΤΗΡΙΟΝ ΖΝ Μ-  
 ΜΥCΤΗΡΙΟΝ ΜΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΛΥΩ ΟΝ ΝϢΚΟΤϢ <sup>[COE]</sup>  
 ΝϢΡΝΟΒΕ ΝϢΠΑΡΑΒΑ· ΛΥΩ ΟΝ ΜΝΝCΑ ΝΑΪ ΝϢΚΟΤϢ  
 ΝϢΜΕΤΑΝΟΪ ΛΥΩ ΝϢΠΡΟCΕΥΧΕ ΖΜ ΠΕϢΜΥCΤΗΡΙΟΝ  
 ΠΕϢΜΥCΤΗΡΙΟΝ CΕΝΑΚΩ ΝΑϢ ΕΒΟΛ ΧΝ ΜΜΟΝ· ΛϢΟΥ-  
 20 ΩΖΜ ΝΒΙ ΠCΩΤΗΡ ΠΕΧΑϢ ΜΜΑΡΙΑ ΧΕ ΖΑΜΗΝ ΖΑΜΗΝ  
 †ΧΩ ΜΜΟC ΝΗΤΝ ΧΕ ΟΥΟΝ ΝΙΜ ΕΤΝΑΧΙ ΝΜΜΥCΤΗ-  
 ΡΙΟΝ ΜΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΛΥΩ ΟΝ ΝϢΚΟΤϢ ΝϢ-  
 ΠΑΡΑΒΑ ΜΜΝΤCΝΟΟΥC ΝCΟΠ ΛΥΩ ΟΝ ΝϢΜΕΤΑΝΟΪ ΪΒ  
 ΝCΟΠ ΕϢΠΡΟCΕΥΧΕ ΖΜ ΠΜΥCΤΗΡΙΟΝ ΜΠΨΟΡΠ ΜΜΥC-

10 MS ΕΡΟϢ; read ΕΡΟΟΥ.

17 MS ΠϢΡΝΟΒΕ; Ϣ inserted above.

23 ΛΥΩ ΟΝ . . . ΝCΟΠ written below in margin.

And the word which thou didst speak: 'The *mystery* of the First *Mystery* and the *mystery* of the Ineffable, all men who will receive those *mysteries*, *not only* do they forgive the sins which they have committed from the beginning, *but* they also do not reckon them to them from this time for ever': concerning this word David once *prophesied* about it, saying: 'Blessed are they to whom the Lord God does not reckon sin'\*; that is, from this time sins will not be reckoned to those who receive the *mysteries* of the First *Mystery* and who receive the *mysteries* of the Ineffable."

He said: "Excellent, thou *spiritual* one of *pure* light, Maria. This is the interpretation of the discourse."

Maria continued again and said: "My Lord, if the man receives *mysteries* from the *mysteries* of the First *Mystery* and he turns again and sins and *transgresses*, and again after this he turns and *repents*, and he *prays* in each of his *mysteries*, will he be forgiven or not?"

The *Saviour* answered and said to Maria: "Truly, truly, I say to you, everyone who will receive the *mysteries* of the First *Mystery*, and turns again and *transgresses* twelve times, and again he *repents* twelve times and he *prays* in the *mystery* of the First *Mystery*, | he will be forgiven.

\* Ps. 31.2

ΤΗΡΙΟΝ ΣΕΝΑΚΩ ΝΑΥ ΕΒΟΛ· ΑΥΩ ΟΝ Ν̄ΣΕΠΑΡΑΒΑ  
 Μ̄Ν̄Ν̄ΣΑ Π̄Μ̄Ν̄Τ̄Σ̄Ν̄Ο̄Ο̄ῩΣ̄ Ν̄ΣΟΠ̄ Ν̄Ψ̄ΚΟΤ̄Ψ̄ Ν̄Ψ̄ΠΑΡΑΒΑ Ν̄-  
 ΣΕΝΑΚΩ ΝΑΥ ΕΒΟΛ ΑΝ ΨΑΕΝΕΣ· ΕΤΡΕΨΚΟΤ̄Ψ̄ ΕΠΕΨ-  
 ΜΥΣΤΗΡΙΟΝ ΠΕΨΜΥΣΤΗΡΙΟΝ· ΑΥΩ ΠΑΪ Μ̄Ν̄Τ̄Ψ̄-ΜΕΤΑ-  
 5 ΝΟΙΑ Μ̄ΜΑΥ· ΕΙΜΗΤΙ Ν̄Ψ̄ΧΙ Μ̄Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ  
 ΕΡΟΨ· ΠΑΪ ΕΨΑΨΝΑ Ν̄ΟΨΟΕΨ ΝΙΜ· ΑΥΩ ΟΝ Ν̄Ψ̄ΚΩ  
 ΕΒΟΛ Ν̄ΟΨΟΕΨ ΝΙΜ·

ΑΣΟΥΨΩΣ ΟΝ ΕΤΟΟΤ̄Σ̄ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΨΑΣ· ΧΕ ΠΑ-  
 ΧΟΕΨ ΕΨΩΠΕ ΔΕ Ν̄ΤΟΨ Ν̄ΕΡΧΙ Μ̄Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΙ-  
 10 ΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ· ΑΥΩ Ν̄ΣΕΚΟΤΟΥ Ν̄ΣΕΠΑΡΑΒΑ  
 ΑΥΩ Ν̄ΣΕΕΨ' ΕΒΟΛ Ψ̄Ν̄ ΣΩΜΑ ΕΜΠΟΥΜΕΤΑΝΟΨ· ΣΕΝΑ- [COE<sup>b</sup>]  
 ΚΛΗΡΟΝΟΜΙ Ν̄Τ̄Μ̄Ν̄Τ̄Ρ̄Ρ̄Ο Ψ̄Ν̄ Μ̄ΜΟΝ· ΧΕ ΑΥΧΙ ΡΩ Ν̄-  
 ΤΑΨΡΕΑ Μ̄ΠΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ· ΑΨΟΥΨΩΣ̄Μ̄ Ν̄ΣΙ ΠΣΩ-  
 ΤΗΡ ΠΕΨΑΨ Μ̄ΜΑΡΙΑ· ΧΕ ΣΑΜΗΝ ΣΑΜΗΝ †ΧΩ Μ̄ΜΟΣ  
 15 ΝΗΤ̄Ν̄ ΧΕ ΡΩΜΕ ΝΙΜ' ΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ Ψ̄Ν̄ ΠΨΟΡ̄Π̄ Μ̄-  
 ΜΥΣΤΗΡΙΟΝ ΕΑΨΠΑΡΑΒΑ Μ̄ΠΨΟΡ̄Π̄ Ν̄ΣΟΠ̄ Μ̄Ν̄ ΠΜΕΣΣΝΑΥ  
 Μ̄Ν̄ ΠΜΕΣΨΟΜ̄Ν̄Τ̄ ΑΥΩ ΠΑΪ Ν̄Ψ̄ΕΨ' ΕΒΟΛ Ψ̄Ν̄ ΣΩΜΑ ΕΜ-  
 Π̄ΨΜΕΤΑΝΟΨ· ΤΕΨΚΡΙΣΨ ΟΨΟΤ̄Ψ̄ Ν̄ΣΟΨΟ ΠΑΡΑ ΚΡΙΣΨ  
 ΝΙΜ· ΠΕΨΜΑΨΨΩΠΕ ΓΑΡ ΠΕ Ψ̄Ν̄ ΤΜΗΤΕ Ν̄Τ̄ΤΑΠΡΟ Μ̄-  
 20 ΠΕΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤΨΒΟΛ· ΑΥΩ Ν̄ΣΑΕ Ν̄ΝΑΪ ΤΗΡΟΥ  
 Ψ̄ΝΑΨ-ΨΡΟΥΨΟΥΨΨ̄ Ψ̄Ν̄ Ν̄ΚΟΛΛΑΨ· ΑΥΩ Ν̄Ψ̄ΑΝΣΑΛΙΣΚΕ  
 Ν̄ΨΑΕΝΕΣ· ΧΕ ΑΨΧΙ Ψ̄Ν̄ ΤΑΨΡΕΑ Μ̄ΠΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗ-  
 ΡΙΟΝ Μ̄Π̄Ψ̄Ω Ν̄ΣΗΤ̄Σ̄·

ΑΣΟΥΨΩΣ̄Μ̄ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΨΑΣ ΧΕ ΠΑΧ̄ΟΕΨ ΕΨΕ ΡΩΜΕ  
 25 ΝΙΜ' ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ Μ̄ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ  
 ΕΡΟΨ· ΑΥΩ ΑΨΠΑΡΑΒΑ ΑΥΛΟ Ψ̄Ν̄ ΤΕΨΠΙΣΤΙΨ· ΑΥΩ ΟΝ

1 MS Ν̄ΣΕΠΑΡΑΒΑ; read Ν̄Ψ̄ΠΑΡΑΒΑ.

24 MS originally ΑΨΟΥΨΩΣ̄Μ̄; Ψ crossed out and C inserted above.

And if he *transgresses* again after the twelfth time and turns  
 and *transgresses*, he will not be forgiven for ever that he  
 should turn to each of his *mysteries*. And this (man) has  
 no *repentance*, *except* he receive the *mysteries* of the Ineffable  
 who is merciful at all times and forgives at<sup>1</sup> all times."

119. Maria continued again and said: "My Lord, *but*  
 if those who receive the *mysteries* of the First *Mystery*  
 turn and *transgress* and come forth from the *body* before  
*repenting*, will they *inherit* the kingdom or not? Because  
 they have indeed received the *gift* of the First *Mystery*."

The *Saviour* answered, he said to Maria: "*Truly, truly*,  
 I say to you, every man who receives *mysteries* in the First  
*Mystery* and has *transgressed* the first time, and the second,  
 and the third, if he comes forth from the *body* before  
*repenting*, his *judgment* exceeds *beyond* all *judgments*. For  
 his dwelling-place is in the midst of the jaws of the *dragon*  
 of the outer darkness. And at the end of all these things,  
 he will perish in the *punishments*, and he will be *consumed*  
 for ever, because he has received from the *gift* of the First  
*Mystery* and he has not remained in it."

Maria answered and said: "My Lord, all men who will  
 receive *mysteries* of the *mystery* of the Ineffable, and have  
*transgressed*, and have ceased in their *faith*, and again |

<sup>1</sup> (6) who is merciful ... and forgives; Schmidt: which are merciful ... and forgive.

ΜΝΗΝΣΑ ΝΑΪ ΛΙΤΙ ΕΥΟΝΣ̄ ΛΥΚΟΤΟΥ ΛΥΜΕΤΑΝΟΪ ΣΕ-  
 ΝΑΚΩ ΝΑΥ' ΕΒΟΛ ΝΑΟΥΗΡ ΝΣΟΠ· ΛΧΟΥΩΣ̄Μ ΝΣΙ ΠΣΩΡ̄ <sup>coz</sup>  
 ΠΕΧΛΑΧ ΜΜΑΡΙΑ· ΧΕ ΣΑΜΗΝ ΣΑΜΗΝ †ΧΩ ΜΜΟΣ ΝΗΤΝ  
 ΧΕ ΡΩΜΕ ΝΙΜ' ΕΤΝΑΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ  
 5 ΕΡΟΧ· ΟΥΜΟΝΟΝ ΕΦΩΑΝΠΑΡΑΒΑ ΝΟΥΣΟΠ' ΑΥΩ ΟΝ  
 ΝΨΚΟΤΨ̄ ΝΨΜΕΤΑΝΟΪ ΣΕΝΑΚΩ ΝΑΥ ΕΒΟΛ· ΑΛΛΑ ΕΦ-  
 ΩΑΝΠΑΡΑΒΑ ΝΟΥΟΪΩ ΝΙΜ· ΑΥΩ ΟΝ ΕΤΙ ΕΦΟΝΣ̄ ΝΨ-  
 ΚΟΤΨ̄ ΝΨΜΕΤΑΝΟΪ ΠΑΪ ΕΝΨΩΟΟΠ ΑΝ ΣΝ ΟΥΣΥΠΟΚΡΙ-  
 ΣΙΣ· ΑΥΩ ΟΝ ΝΨΚΟΤΨ̄ ΝΨΜΕΤΑΝΟΪ· ΑΥΩ ΝΨΠΡΟΣΕΥΧΕ  
 10 ΣΝ ΝΕΨΜΥΣΤΗΡΙΟΝ ΝΕΨΜΥΣΤΗΡΙΟΝ· ΣΕΝΑΚΩ ΝΑΥ ΕΒΟΛ  
 ΝΟΥΟΕΪΩ ΝΙΜ· ΕΒΟΛ ΧΕ ΛΧΧΙ ΕΒΟΛ ΣΝ ΤΔΩΡΕΑ ΝΜ-  
 ΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΧ· ΑΥΩ ΟΝ ΕΒΟΛ ΧΕ  
 ΣΕΝΝΑΗΤ ΝΕ ΜΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΑΥΩ ΣΕΝΡΕΨΚΩ  
 ΕΒΟΛ ΝΕ ΝΟΥΟΕΪΩ ΝΙΜ·  
 15 ΛΣΟΥΩΣ̄Μ ΟΝ ΝΣΙ ΜΑΡΙΑ ΠΕΧΛΑΣ ΝΪΣ̄ ΧΕ ΠΑΧΟΕΙΣ·  
 ΣΙΕ ΝΕΡΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΧ· ΑΥΩ  
 ΟΝ ΛΥΚΟΤΟΥ ΑΥΠΑΡΑΒΑ ΑΥΛΟ ΣΝ ΤΕΥΠΙΣΤΙΣ· ΑΥΩ  
 ΟΝ ΑΥΕΙ' ΕΒΟΛ ΣΜ ΠΣΩΜΑ ΕΜΠΟΥΜΕΤΑΝΟΪ· ΟΥ ΟΝ <sup>coz</sup><sup>b</sup>  
 ΠΕΤΝΑΨΩΠΕ ΝΝΑΪ ΝΤΕΪΜΙΝΕ· ΛΧΟΥΩΣ̄Μ ΔΕ ΝΣΙ ΠΣΩ-  
 20 ΤΗΡ ΠΕΧΛΑΧ ΜΜΑΡΙΑ· ΧΕ ΣΑΜΗΝ ΣΑΜΗΝ †ΧΩ ΜΜΟΣ  
 ΝΗΤΝ· ΧΕ ΡΩΜΕ ΝΙΜ' ΕΤΝΑΧΙ ΣΝ ΜΜΥΣΤΗΡΙΟΝ ΜΠΙ-  
 ΑΤΩΑΧΕ ΕΡΟΧ· ΣΕΝΜΑΚΑΡΙΟΣ ΝΕ ΜΕΝΤΟΙΓΕ ΝΕΨΥ-  
 ΧΟΟΥΕ ΕΤΝΑΧΙ ΣΝ ΜΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΑΛΛΑ ΕΥ-  
 ΩΑΝΚΟΤΟΥ ΝΣΕΠΑΡΑΒΑ ΑΥΩ ΝΣΕΕΙ' ΕΒΟΛ ΣΝ ΣΩΜΑ  
 25 ΕΜΠΟΥΜΕΤΑΝΟΪ· ΝΡΩΜΕ ΕΤΜΜΑΥ ΤΕΥΚΡΙΣΙΣ ΣΟΥΥ  
 ΕΣΟΥΕ ΚΡΙΣΙΣ ΝΙΜ· ΑΥΩ ΟΥΝΟΣ ΤΕ ΕΜΑΨΟ ΕΜΑΨΟ·  
 ΚΑΝ ΕΨΩΠΕ ΝΕΨΥΧΟΟΥΕ ΕΤΜΜΑΥ ΕΣΕΝΒΡΡΕ ΝΕ·

27 MS ΕΣΕΝΒΡΡΕ; read ΣΕΝΒΡΡΕ.

after these things, while they are *still* living, have turned and have *repented*, how many times will they be forgiven?"

The *Saviour* answered and said to Maria: "*Truly, truly*, I say to you, every man who will receive the *mysteries* of the *Ineffable*, not only if he *transgresses* once and again turns and *repents* will he be forgiven, but every time if he *transgresses* and while he is *still* living he turns again and *repents*, and this is not in *hypocrisy*. And if he turns and *repents* and *prays* in each of his *mysteries* he will be forgiven every time, because he has received from the *gift* of the *mysteries* of the *Ineffable*, and also because those *mysteries* are merciful and forgiving at all times."

Maria answered and said to Jesus: "My Lord, those who receive the *mysteries* of the *Ineffable*, and have turned again and *transgressed* and ceased in their *faith*, and furthermore have come forth from the *body* before they *repented*, what will happen to such as these?"

The *Saviour* however answered and said to Maria: "*Truly, truly*, I say to you, all men who will receive from the *mysteries* of the *Ineffable*, the *souls* which will receive from those *mysteries* are *certainly blessed*. But if they turn and *transgress* and come forth from the *body* before *repenting*, the *judgment* of those men is much worse than all *judgments*, and it is exceedingly severe. *Even if* those *souls* are new, | and it is

ΛΥΩ ΕΠΕΥΨΩΡ̄Π̄ Ν̄CΩΠ ΠΕ Ν̄ΕΙ' ΕΠΚΟCΜΟC· Ν̄CΕΝΑ-  
 ΚΟΤΟΥ ΑΝ Ε̄ΜΜΕΤΑΒΟΛΗ Μ̄ΠΚΟCΜΟC Ν̄ΤΕ Ν̄CΩΜΑ  
 ΧΙΝ ΠΕΪΝΑΥ ΛΥΩ ΜΕΥΨΩΡ̄-ΛΑΛΥ Ν̄ΩΒ· ΑΛΛΑ ΕΨΑΥ-  
 ΝΟΧΟΥ ΕΠCᾹΝΒΟΛ· ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΛΥΩ Ν̄CΕΑΝΖΑ-  
 5 ΛΙCΚΕ Ν̄CΕΡ̄ΑΤΩΠΕ ΨΑΕΝΕZ·

ΝΑΪ ΔΕ Ν̄ΤΕΡΕΧΟΟΥ Ν̄CΙ ΠCΩΤ̄ΗΡ ΠΕΧΛΑΥ Ν̄ΝΕΥ· [CΩΠ]

ΜΑΘΗΤΗC ΧΕ ΤΕΤ̄ΝΝΟΪ ΧΕ ΕΪΨΑΧΕ Ν̄ΜΜΗΤ̄Ν Ν̄ΑΨ  
 Ν̄ΖΕ· ΛCΟΥΩZ̄Μ Ν̄CΙ ΜΑΡΙΑ ΠΕΧΛΑC ΧΕ CΕ ΠΑΧΟΕΙC  
 ᾹΖΑΡΠΑΖΕ Ν̄ΝΨΑΧΕ Ν̄ΤΑΚΧΟΟΥ· ΤΕΝΟΥ CΕ ΠΑΧΟΕΙC  
 10 ΠΑΪ ΠΕ ΠΨΑΧΕ Ν̄ΤΑΚΧΟΟΥ ΧΕ ΝΕΤΝΑΧΙ Ν̄ΜΜΥCΤΗ-  
 ΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ ΕΡΟΨ· ΖΕΝΜΑΚΑΡΙΟC ΜΕΝΤΟΙΓΕ ΝΕ  
 ΝΕΨΥΧΟΟΥΕ ΕΤ̄ΜΑΥ· ΑΛΛΑ ΕΥΨΑΝΚΟΤΟΥ Ν̄CΕΠΑ-  
 ΡΑΒΑ Ν̄CΕΛΟ Ν̄ΤΕΥΠΙCΤΙC· ΛΥΩ Ν̄CΕΕΙ' ΕΒΟΛ Ζ̄Ν CΩΜΑ  
 ΕΜΠΟΥΜΕΤΑΝΟΪ· ΜΕΥΨΑΥ CΕ ΧΙΝ ΠΕΪΝΑΥ ΕΚΟΤΟΥ  
 15 Ε̄ΜΜΕΤΑΒΟΛΗ Μ̄ΠCΩΜΑ· ΟΥΔΕ ΑΛΛΥ Ν̄ΩΒ· ΑΛΛΑ  
 ΨΑΥΝΟΧΟΥ ΕΠCᾹΒΒΟΛ' ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ· CΕΝΑΑΝΖΑ-  
 ΛΙCΚΕ Μ̄ΜΟΟΥ Ζ̄Μ ΠΜΑ ΕΤ̄ΜΑΥ· ΛΥΩ CΕΝΑΡ̄ΑΤΩΠΕ  
 ΨΑΕΝΕZ· ΕΤΒΕ ΠΨΑΧΕ Ν̄ΤΑΚΧΟΟΥ ΕΡΟΝ Μ̄ΠΙΟΥΟΕΨ  
 ΕΚΧΩ Μ̄ΜΟC· ΧΕ ΝΑΝΟΥ ΠΕZΜΟΥ· ΕΡΨΑΝ ΠΕZΜΟΥ  
 20 ΒΑΛΒΕ ΕΥΝΑΜΟΛZ̄Ψ Ζ̄Ν ΟΥ· ΜΕΨΨΑΥ ΕΤΚΟΠΡΙΑ· ΟΥΔΕ [CΩΠ]<sup>b</sup>  
 ΕΠΚΑZ· ΑΛΛΑ ΕΨΑΥΝΟΧ̄Ψ ΕΒΟΛ· ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΟΥ-  
 ΜΑΚΑΡΙΟC ΠΕ ΨΥΧΗ ΝΙΜ' ΕΤΝΑΧΙ Ζ̄Ν Μ̄ΜΥCΤΗΡΙΟΝ

1 MS originally ΕΠΕΚΟΝΟΜΟC; ΠΟ expunged, and C inserted above.

2 MS originally ΕΜΕΤΑΒΟΛΗ Μ̄ΠΚΟCΜΟC CΩΜΑ; Μ in ΕΜΕΤΑΒΟΛΗ inserted above, and ΠΤΕ Π̄ in margins before CΩΜΑ.

15 MS ΟΥΔΕ ΑΛΛΥ; read ΟΥΔΕ ΕΛΛΛΥ.

18 MS ΠΨΑΧΕ; read ΠΕΨΑΧΕ.

their first time of coming to the *world*, from this time they will not return to the *changes* of the *world* of the *body*. And they are not able to do anything, *but* they are cast outside to the outer darkness, and are *consumed* and become non-existent for ever."

120. When the *Saviour* had said these things, *however*, he said to his *disciples*: "Do you *understand* in what manner I am speaking with you?"

Maria answered and said: "Yes, my Lord, I have *grasped* the words which thou hast spoken. Now at this time, my Lord, this is the word which thou hast spoken: 'Those who will receive the *mysteries* of the Ineffable, those *souls* are *certainly blessed*. *But* if they turn and *transgress* and cease in their *faith*, and they come forth from the *body* before *repenting*, it is not possible now from this time to return to the *changes* of the *body*, *nor* anything *except* to be cast outside to the outer darkness. They will be *consumed* in that *place*, and they will become non-existent for ever'. Concerning (this) word thou hast once said to us: 'Salt is good; if the salt becomes insipid, with what will it be salted? It is no use for the *dung* *nor* for the earth, *but* it is cast out'\*. That is, *blessed* is every *soul* that will receive from the *mysteries* | of the Ineffable. *But* if they once *transgress*,

\* cf. Mt. 5.13; Mk. 9.50; Lk. 14.34, 35

ΜΠΙΑΤΩΑΧΕ ΕΡΟΨ· ΑΛΛΑ ΕΥΨΑΝΠΑΡΑΒΑ ΝΟΥΣΟΙΨ  
 ΜΕΥΡΨΑΥ ΝΚΟΤΟΥ ΕΠΨΩΜΑ ΧΙΝ ΠΕΨΝΑΥ· ΟΥΔΕ  
 ΕΛΛΑΥ ΝΨΩΒ· ΑΛΛΑ ΕΨΑΥΝΟΧΟΥ ΕΠΚΑΚΕ ΕΤΨΙΒΟΛΨ  
 ΝΨΕΑΝΨΑΙΣΚΕ ΜΜΟΥ ΜΠΜΑ ΕΤΨΜΑΥ· ΝΑΨ ΔΕ Ν-  
 5 ΤΕΡΕΨΧΟΟΥ ΝΠΨΩΤΗΡ· ΠΕΧΛΑΨ ΧΕ ΕΥΓΕ ΤΕΨΝΙΚΗΨ  
 ΝΨΙΛΙΚΡΙΝΕΨ ΜΑΡΙΑ· ΠΑΨ ΠΕ ΠΨΩΛ ΕΒΟΛ ΜΠΨΑΧΕ·

ΛΨΟΥΨΩΨ ΟΝ ΕΤΟΨΤΨ ΝΨΙ ΜΑΡΙΑ ΠΕΧΛΑΨ ΧΕ ΠΑΧΟΨΨ·  
 ΕΨΕ ΡΨΜΕ ΝΙΜΨ ΝΤΑΥΧΙ ΝΜΨΥΨΤΗΡΙΟΝ ΜΠΨΩΡΠ Μ-  
 ΜΨΥΨΤΗΡΙΟΝ· ΜΝ ΜΨΥΨΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΨ· ΝΑΨ  
 10 ΕΤΕ ΜΠΟΥΠΑΡΑΒΑ· ΑΛΛΑ ΕΡΕ ΤΕΥΠΙΨΤΙΨ ΨΝ ΜΨΥΨΤΗ-  
 ΡΙΟΝ ΨΝ ΟΥΨΟΟΥΤΨΝ ΑΧΝ ΨΥΠΟΚΡΙΨΙΨ· ΝΑΨ ΨΕ ΕΒΟΛ  
 ΨΙΤΨ ΤΑΝΑΓΚΗ ΝΨΘΙΜΑΡΜΕΝΗ· ΑΨΩ ΟΝ ΑΨΡΝΟΒΕ· ΑΨΩ  
 ΟΝ ΑΨΚΟΤΟΥ ΑΨΜΕΤΑΝΟΨ· ΑΨΩ ΟΝ ΑΨΠΡΟΨΕΥΧΕ <sup>ϞΘΘ</sup>  
 ΨΝ ΝΕΥΜΨΥΨΤΗΡΙΟΝ ΝΕΥΜΨΥΨΤΗΡΙΟΝ· ΨΕΝΑΚΨ ΝΑΨ  
 15 ΕΒΟΛΨ ΝΑΟΥΗΡ ΝΨΟΠ· ΑΨΟΥΨΩΨΜ ΔΕ ΝΨΙ ΠΨΩΤΗΡ ΠΕ-  
 ΧΛΑΨ ΜΜΑΡΙΑ ΨΝ ΤΜΗΤΕ ΝΝΕΨΜΑΘΗΤΗΨ ΧΕ ΨΑΜΗΝ  
 ΨΑΜΗΝ †ΧΨ ΜΜΟΨ ΕΡΨΤΨΝ ΧΕ ΡΨΜΕ ΝΙΜΨ ΕΤΝΑΧΙ  
 ΝΜΨΥΨΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΨ· ΑΨΩ ΟΝ ΜΝ ΜΨΥΨ-  
 ΤΗΡΙΟΝ ΜΠΨΩΡΠ ΜΨΥΨΤΗΡΙΟΝ· ΝΑΨ ΨΙΤΨ ΤΑΝΑΓΚΗ  
 20 ΝΨΘΙΜΑΡΜΕΝΗ ΨΕΡΝΟΒΕ ΝΨΟΠ ΝΙΜ· ΑΨΩ ΕΤΙ ΕΥΟΝΨ  
 ΝΨΕΚΟΤΟΥ ΝΨΕΜΕΤΑΝΟΨ· ΑΨΩ ΟΝ ΝΨΕΨΩ ΨΝ ΝΕΥ-  
 ΜΨΥΨΤΗΡΙΟΝ ΝΕΥΜΨΥΨΤΗΡΙΟΝ· ΨΕΝΑΚΨ ΝΑΨ ΕΒΟΛ Ν-  
 ΟΥΟΕΨΨ ΝΙΜ· ΧΕ ΜΨΥΨΤΗΡΙΟΝ ΕΤΨΜΑΥ ΨΕΝΝΑΗΤΨ  
 ΝΕ· ΨΕΝΡΕΨΚΨ ΕΒΟΛΨ ΝΕ ΝΟΥΟΕΨΨ ΝΙΜ· ΕΤΨΕ ΠΑΨ  
 25 ΟΥΝ ΑΨΧΟΟΨ ΕΡΨΤΨΝ ΜΠΙΟΥΟΕΨΨ· ΧΕ ΜΨΥΨΤΗΡΙΟΝ  
 ΕΤΨΜΑΥ· ΟΥΜΟΝΟΝ ΧΕ ΨΕΝΑΚΨ ΝΑΨ ΕΒΟΛ ΝΝΕΥ-

5 MS originally ΝΤΕΡΕΨΧΟΟΥ ΝΨΙ ΠΨΩΤΗΡ; 4 altered to C, and Ϟ  
 crossed out; read ΝΤΕΡΕΨΧΟΟΥ ΜΠΨΩΤΗΡ.

they are not fit to return to the *body* from this time, or for anything *but* they are cast to the outer darkness, and are *consumed* in that place.”

But when she had said these things to the *Saviour*, he said: “*Excellent*, thou *spiritual* and *pure* Maria. This is the interpretation of the word.”

Maria continued again and said: “My Lord, all men who have received the *mysteries* of the First Mystery, and the *mysteries* of the Ineffable, who have not *transgressed* but whose *faith* in the *mysteries* was firm, without *hypocrisy*; and now through the *constraint* of the *Heimarmene* these have sinned again, and again they have turned and have *repented*, and again they have *prayed* in each of their *mysteries*: how many times will they be forgiven?”

The *Saviour* however answered and said to Maria in the midst of his *disciples*: “*Truly, truly*, I say to you, all men who will receive the *mysteries* of the Ineffable with the *mysteries* of the First *Mystery*, who sin every time through the *constraint* of the *Heimarmene*, and while they are *still* living turn and *repent* and also continue in each of their *mysteries*, they will be forgiven every time, because those *mysteries* are merciful and forgiving at all times. *Now* because of this I said to you once: ‘Those *mysteries* will *not only* forgive their | sins which they have committed from the

ΝΟΒΕ ΝΤΑΥΛΑΥ ΧΙΝ ΝΨΟΡΠ· ΑΥΩ ΜΕΥΟΠΟΥ ΕΡΟΨ  
 ΧΙΝ ΠΕΪΝΑΥ· ΝΕΝΤΑΪΧΟΟΥ ΕΡΩΤΝ ΧΕ ΨΑΥΧΙ-ΜΕΤΑ-  
 ΝΟΙΑ ΝΟΥΟΪΨ ΝΙΜ· ΑΥΩ ΣΕΝΑΚΩ ΕΒΟΛ ΟΝ ΝΝΝΟΒΕ <sup>COO</sup><sup>b</sup>  
 ΕΨΑΥΛΑΥ ΝΟΥΩΣΜ· ΕΨΩΠΕ ΝΤΟΨ ΝΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ  
 5 ΣΜ ΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΨΑΧΕ ΕΡΟΨ· ΜΝ ΜΜΥΣΤΗΡΙΟΝ  
 ΜΠΙΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΑΥΩ ΝΣΕΚΟΤΟΥ ΝΣΕΡΝΟΒΕ·  
 ΑΥΩ ΝΣΕΕΙ' ΕΒΟΛ ΣΝ ΣΩΜΑ ΕΜΠΟΥΜΕΤΑΝΟΪ· ΕΥΝΑ-  
 ΨΩΠΕ ΣΩΟΥ ΟΝ ΝΘΕ ΝΝΗ ΕΝΤΑΥΠΑΡΑΒΑ ΜΠΟΥ-  
 ΜΕΤΑΝΟΪ· ΠΕΥΜΑΝΨΩΠΕ ΣΩΟΥ ΟΝ ΠΕ ΤΜΗΤΕ ΝΤ-  
 10 ΤΑΠΡΟ ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΣΙΒΟΛ· ΑΥΩ ΣΕΝΑ-  
 ΛΝΣΑΛΙΚΚΕ ΜΜΟΟΥ ΝΣΕΡΑΤΨΩΠΕ ΨΑΕΝΕΣ· ΕΤΒΕ ΠΛΪ  
 ΨΧΩ ΜΜΟC ΝΗΤΝ ΧΕ ΡΩΜΕ ΝΙΜ' ΕΤΝΑΧΙ ΝΜΜΥΣΤΗ-  
 ΡΙΟΝ· ΕΝΕΥCΟΟΥΝ ΜΠΕΟΥΟΕΪΨ ΕΤΟΥΝΗΥ ΕΒΟΛ ΣΜ  
 ΠCΩΜΑ ΝΣΗΤΨ· ΝΕΥΝΑΡΣΜΜΕ ΜΜΟΟΥ ΠΕ ΝCΕΤΜΡ-  
 15 ΝΟΒΕ· ΧΕ ΕΥΕΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤ'ΕΡΟ ΜΠΟΥΟΕΙΝ ΨΑ-  
 ΕΝΕΣ·

ΝΑΪ ΘΕ ΝΤΕΡΕΨΧΟΟΥ ΝΘΙ ΠCΩΤΗΡ ΕΝΕΨΜΑΘΗΤΗΣ  
 ΠΕΧΑΨ ΝΑΥ· ΧΕ ΤΕΤΝΝΟΪ ΘΕ ΧΕ ΕΪΨΑΧΕ ΝΜΜΗΤΝ <sup>[CΠ]</sup>  
 ΝΑΨ ΝΣΕ· ΑCΟΥΩΣΜ ΝΘΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΣΕ ΠΑ-  
 20 ΧΟΕΙC· ΣΝ ΟΥΑΚΡΙΒΙΑ ΛΪΑΚΡΙΒΑCΕ ΝCΑ ΨΑΧΕ ΝΙΜ ΕΤΚ-  
 ΧΩ ΜΜΟΟΥ· ΕΤΒΕ ΠΕΪΨΑΧΕ ΟΥΝ ΝΤΑΚΧΟΟΥ ΕΡΟΝ  
 ΜΠΙΟΥΟΕΪΨ ΧΕ ΕΝΕΨCΟΟΥΝ ΝΘΙ ΠΧΟΕΙC ΜΠΗΪ ΧΕ  
 ΕΡΕ ΠΡΕΨΧΙΟΥC ΝΗΥ ΝΑΨ ΝΝΑΥ ΣΝ ΤΕΨΩΗ ΕCΩΤΣ  
 ΕΠΗΪ· ΝΕΨΝΑΡΟΕΙC ΟΝ ΝΕ ΝΨΤΜΚΑ-ΡΩΜΕ ΕCΩΤΣ ΕΠΕΨ-  
 25 ΗΪ· ΝΑΪ ΘΕ ΝΤΕΡΕCΧΟΟΥ ΝΘΙ ΜΑΡΙΑ· ΠΕΧΑΨ ΝΘΙ ΠCΩ-  
 ΤΗΡ· ΧΕ ΕΥΓΕ ΤΕΠΝΙΚΗ ΜΑΡΙΑ ΠΛΪ ΠΕ ΠΨΑΧΕ· ΑΨΟΥΩΣ

1 MS ΑΥΩ; read ΛΑΛΛ. MS ΕΡΟΨ; read ΕΡΟΟΥ.

beginning, but they are not reckoned to them from this time'.  
 About these I have said to you: 'They receive *repentance*  
 at all times and they will also forgive the sins which have been  
 committed afresh.' If, on the other hand, they receive  
*mysteries* from the *mystery* of the Ineffable and the *mysteries*  
 of the First *Mystery*, and they turn and commit sin and  
 come forth from the *body* without *repenting*, they will them-  
 selves be like those who have *transgressed* and have not  
*repented*. Their dwelling-place is also in the midst of the  
 jaws of the *dragon* of outer darkness, and they will be  
*consumed* and become non-existent for ever. Because of this  
 I say to you: all men who receive *mysteries*, if they knew  
 their time of coming forth from the *body*, would direct them-  
 selves so that they do not sin, so that they may *inherit* the  
 Kingdom of the Light for ever."

121. Now when the *Saviour* had said these things to his  
*disciples*, he said to them: "Do you now *understand* in what  
 manner I am speaking with you?"

Maria answered and said: "Yes, my Lord, with *accuracy*  
 I have *understood thoroughly*<sup>1</sup> all the discourses which thou  
 hast spoken. *Now* concerning this word, thou hast said<sup>2</sup>  
 to us once: 'If the lord of the house had known at what  
 time in the night the thief would come, to ransack<sup>3</sup> the  
 house, he would have watched and not allowed anyone<sup>4</sup>  
 to ransack his house' \*"<sup>4</sup>

Now when Maria had said these things, the *Saviour* said:  
 "*Excellent, thou spiritual one, Maria. This is the word.*" |

\* cf. Mt. 24.43; Lk. 12.39

<sup>1</sup> (20) understood thoroughly; Schmidt: traced thoroughly; Till: thoroughly inquired into.

<sup>2</sup> (21) this word, thou hast said; lit. this word which thou hast said; (also 314.3).

<sup>3</sup> (23, 24) to ransack; Till: to break into.

<sup>4</sup> (24) anyone; Schmidt: the man.

ON ETOOTY NBI PCWP PEKACH NNECHMAETHHC XE TE-  
 NOY CE KHPYCCG NPMOME NIM ETNAKXIMYCTHPION ZM  
 POYOIN. AKIC NAY ETETNXW MOC XE ZPTHNOY  
 EPWTN MPPPNOC. MHOTE NTETNNOYXE NOYZOY  
 5 NCA OYZOY. AYW NTETNBI' EBOA ZN COMA EMP-  
 TNMGTANOI. NTETNPALLOTPIOC ETMNTERO MPOYOIN  
 WAGNGZ.

NAI NTERECHOOY NBI PCWP. ACOYAZM NBI MARIA [cn<sup>b</sup>]  
 PEKACH XE PAKOCIC. NAWE TMNTNAHT NNEIMYCTH-  
 10 PION ETKANOC EBOA NOYOIOW NIM. ACOYAZM NBI  
 PCWP PEKACH MMARIA ZN TMHTE NMMATHHC. XE  
 EOWXE OYPRO MPOOY EPOME PE NTE PKOCMOC.  
 CT NOYAWPEA NPMOME NTECHG. AYW NCKW EBOA  
 ON NNΦONGYC MN NPECHKOTK MN ZOYT' MN PKE-  
 15 CENGE NNOBE ETZOPW EMAYO NAI EYMPWA MPMOY.  
 EOWE AE EPCH EPOME PE NTE PKOCMOC EACHEPE  
 MPAI. MAKCTA CE PIATWAXE EPCH MN PIOPM M-  
 MYCTHPION. NAI ETO NXOIC EPRAI EXM PTHPC. EYN-  
 20 TAY MMAI NTEZOYCIA ZN ZWB NIM' EP-PETEZNAI.  
 EPPEYKW EBOA' NOYON NIM EPXIMYCTHPION. H M-  
 MON NTOCH EOWPE OYPRO MPOOY NCT NOYENAYMA  
 NPRO ZI OYMATOI NCHCOYCH EZENKETOPOC NCHPE  
 NZENZOTB. MN ZENNOBE EYZOPW EYMPWA MPMOY CTA  
 AYW MEYONOY EPCH. AYW MEYEP-AXAY MPEOOCY  
 25 NACH. XE PENAYMA MPRO TO ZIOWCH. MAKCTA CE NET-  
 ΦOPH NMMYCTHPION NNEAYMA MPAIATWAXE EPCH.  
 MN NAWOPM MMYCTHPION. NAI ETO NXOCIC ENA-

The *Saviour* continued again and said to his *disciples*:  
 "Now at this time *preach* to all men who will receive  
*mysteries* in the light. Say to them: 'Take heed that you do  
 not sin, lest you spend day after day<sup>1</sup> and come forth from  
 the *body* without having *repented*, and become *strangers* to  
 the Kingdom of the Light for ever'."

When the *Saviour* had said these things, Maria answered  
 and said: "My Lord, great is the compassion of these  
*mysteries* which forgive sin at all times."

The *Saviour* answered and said to Maria in the midst of  
 the *disciples*: "If today a king, who is a man of the *world*,  
 gives a *gift* to men of his kind, and he forgives *murderers*  
 and pederasts and the other very serious sins which are  
 worthy of death, if it is fitting to him who is a man of the  
*world* to have done this, especially now do the Ineffable  
 and the First *Mystery* who are the rulers over the All have  
 the *authority* in all things to do what pleases them, so that  
 they forgive everyone who receives<sup>2</sup> *mysteries*. Or if, on the  
 other hand, a king today puts a royal *garment* upon a soldier  
 and sends him to other *places*, and he commits murders  
 and serious sins which are worthy of death, they are not  
 reckoned to him and it is not possible to do any harm to  
 him because he is clothed with the royal *garment*. Much  
 more so now are those who wear the *garments* of the  
*mysteries*<sup>3</sup> of the Ineffable and those of the First *Mystery*,  
 who are rulers over | all those of the height and all those  
 of the *depth*."

<sup>1</sup> (4, 5) spend day after day; Schmidt: add evil to evil (see 315.1).

<sup>2</sup> (20) receives; Till: has received; Schmidt: will receive.

<sup>3</sup> (26) the garments of the mysteries; lit. the mysteries of the garments.

ΠΧΙΣΕ ΤΗΡΟΥ· ΜΝ̄ ΝΑΠΒΑΘΟΣ ΤΗΡΟΥ· ΜΝ̄ΝΙΣΑ ΝΑΪ Λ  
 ΙC̄ ΝΑΥ ΕΥCΣΙΜΕ ΕΛCΕΙ' ΕΜΕΤΑΝΟΙ' ΛΥΒΑΠΤΙΖΕ Μ̄ΜΟΣ  
 Ν̄ΩΟΜΝΤ̄ ΝCΟΠ̄ ΛΥΩ ΝΕΜ̄ΠCΕΙΡΕ Μ̄ΠΕΜΠΩΛ Ν̄ΝΒΑΠΤΙC-  
 ΜΑ· ΛΥΩ Λ ΠCΩΤΗΡ ΟΥΩΩ ΕΠΙΡΑΖΕ Μ̄ΠΕΤΡΟΣ ΕΝΛΥ  
 5 ΧΕ ΕΝΕΛΑΥΩΠΕ Ν̄ΝΑΗΤ· ΛΥΩ Ν̄ΡΕCΚΩ ΕΒΟΛ ΚΑΤΑ  
 ΘΕ ΕΝΤΑCΩΝ ΕΤΟΟΤΟΥ Μ̄ΜΟΣ· ΠΕΧΛΑC ΕΞΟΥΝ ΕΞΜ̄  
 ΠΕΤΡΟΣ ΧΕ ΕΙC ΩΟΜΝΤ̄ ΝCΟΠ̄ ΛΙΒΑΠΤΙΖΕ Ν̄ΤΕΪΨΥΧΗ·  
 ΛΥΩ ΞΜ̄ ΠΕΪΩΟΜΝΤ̄ ΝCΟΠ̄ Μ̄ΠCΕΙΡΕ Μ̄ΠΕΜΠΩΛ Ν̄ΜΜΥC-  
 ΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ· ΕΤΒΕ ΟΥ ΘΕ' CΟΥΩC̄C̄ Μ̄ΠΚΕCΩ- CΠΛ̄<sup>b</sup>  
 10 ΜΑ· ΤΕΝΟΥ ΘΕ ΟΥΝ ΠΕΤΡΟΣ ΑΡΙΡΕ Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄-  
 ΠΟΥΟΕΙΝ ΠΑΪ ΕΩΛΑΥΩΩΤ' ΕΒΟΛ Ν̄ΝΕΨΥΧΗ ΞΝ̄ ΝC-  
 ΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΟΕΙΝ· ΑΡΙΡΕ Μ̄ΠΜΥCΤΗΡΙΟΝ ΕΤΜ̄-  
 ΜΑΥ Ν̄CΩΩΩΤ' ΕΒΟΛ Ν̄ΤΕΨΥΧΗ Ν̄ΤΕΪCΣΙΜΕ ΞΝ̄ ΝCΚΛΗ-  
 ΡΟΝΟΜΙΑ Μ̄ΠΟΥΟΕΙΝ· ΝΑΪ ΘΕ Ν̄ΤΕΡΕCΧΟΟΥ Ν̄CΙ ΠCΩ-  
 15 ΤΗΡ ΛΥΠΙΡΑΖΕ (Μ̄ΠΕΤΡΟΣ) ΕΝΛΥ ΧΕ ΕΝΕΛΑΥΩΠΕ Ν̄-  
 ΝΑΗΤ' Ν̄ΡΕCΚΩ ΕΒΟΛ· ΝΑΪ ΘΕ Ν̄ΤΕΡΕCΧΟΟΥ Ν̄CΙ ΠCΩ-  
 ΤΗΡ ΠΕΧΛΑC Ν̄CΙ ΠΕΤΡΟΣ ΧΕ ΠΑΧΟΕΙC ΚΑΛC Μ̄ΠΕΪ-  
 ΚΕCΟΠ· Ν̄ΤΝ̄† ΝΑC Ν̄ΜΜΥCΤΗΡΙΟΝ ΕΤΧΟCΕ· ΛΥΩ  
 ΕCΩΑΝΡ̄ΩΛΥ ΑΚΚΑΛC ΑCΚΛΗΡΟΝΟΜΙ Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥ-  
 20 ΟΕΙΝ· ΕΩΩΠΕ ΔΕ ΕCΩΑΝΤ̄Μ̄Ρ̄ΩΛΥ ΑΚΩΛΛΑΤ̄C ΕΒΟΛ'  
 ΞΝ̄ ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΟΕΙΝ· ΝΑΪ ΘΕ Ν̄ΤΕΡΕCΧΟΟΥ Ν̄CΙ ΠΕ-  
 ΤΡΟΣ ΛΥCΙΜΕ Ν̄CΙ ΠCΩΤΗΡ ΧΕ Λ ΠΕΤΡΟΣ ΩΩΠΕ Ν̄-  
 ΝΑΗΤ Ν̄ΤΕCΓΕ ΛΥΩ Ν̄ΡΕCΚΩ ΕΒΟΛ·

ΝΑΪ ΘΕ ΤΗΡΟΥ Ν̄ΤΕΡΟΥΩΩΠΕ ΠΕΧΛΑC<sup>1</sup> Ν̄CΙ ΠCΩΤ̄ΗΡ [CΠΒ]  
 25 Ν̄ΝΕCΜΑΘΗΤΗC· ΧΕ ΑΤΕΤ̄ΝΝΟΙ' Ν̄ΝΕΪΩΛΧΕ ΤΗΡΟΥ Μ̄Ν

15 MS Μ̄ΠΕΤΡΟΣ omitted.

19 MS ΑΚΚΑΛC ΑCΚΛΗΡΟΝΟΜΙ; read ΑΚΚΑΛC ΕCΚΛΗΡΟΝΟΜΙ.

24 MS ΠΕΧΛΑΥ; Υ crossed out, and ς inserted above.

122. After these things Jesus saw a woman who had come to *repent*. He had *baptised* her three times and she had not done what was worthy of the *baptisms*. And the *Saviour* wished to *try* Peter to see whether he was merciful and forgiving *as* he had commanded them. He addressed Peter: "Behold, I have *baptised* this *soul* three times, and at this third time<sup>1</sup> it has not done what is worthy of the *mysteries* of the light. Why does it make the *body* also idle? *Now* at this time, Peter, perform the *mystery* of the light which cuts off *souls* from the *inheritance* of the light. Perform that *mystery* and cut off the *soul* of this woman from the *inheritance* of the light."

Now when the *Saviour* said these things he *tried* (Peter) to see whether he was merciful and forgiving.

Now when the *Saviour* had said these things, Peter said: "My Lord, leave her again this time, so that we give her the higher *mysteries*. And if she is suitable thou hast allowed her to *inherit* the Kingdom of the Light. *But* if she is not suitable thou hast cut her off from the Kingdom of the Light."

Now when Peter had said these things, the *Saviour* knew that Peter was merciful like himself, and forgiving.

Now when all these things had happened, the *Saviour* said to his *disciples*: Have you *understood* all these words and | the *type* of this woman?"

<sup>1</sup> (8) at this third time; lit. at these three times.



ΠΤΥΠΟΣ ΝΤΕΪΣΙΜΕ· ΛΣΟΥΩΣΜ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΣ  
 ΠΑΧΟΓΙΣ ΛΙΝΟΪ ΝΜΜΥΣΤΗΡΙΟΝ ΝΝΨΑΧΕ ΝΤΑΥΩΠΕ  
 ΝΤΕΪΣΙΜΕ· ΕΤΒΕ ΝΨΑΧΕ ΟΥΝ ΝΤΑΥΩΠΕ ΜΜΟΣ·  
 ΝΤΑΚΧΟΟΣ ΕΡΟΝ ΜΠΙΟΥΘΕΨ ΖΝ ΟΥΠΑΡΑΒΟΛΗ ΕΚΧΩ  
 5 ΜΜΟΣ· ΧΣ ΝΕΟΥΝΤΕ-ΟΥΡΩΜΕ ΟΥΒΩ ΝΚΝΤΕ ΖΜ  
 ΠΕΥΜΑ ΝΕΛΟΟΛΕ· ΛΓΕΙ' ΔΕ ΕΨΩΠΕ ΝΣΑ ΠΕΥΚΑΡΠΟΣ  
 ΛΥΩ ΜΠΨΕ ΕΟΥΟΝ ΖΨΩΣ· ΠΕΧΑΧ ΝΜΛΖΡΜ ΠΕΘΜΕ  
 ΧΣ ΕΙΣ ΨΟΜΤΕ ΝΡΟΜΠΕ †ΝΗΥ †ΨΩΠΕ ΝΣΑ ΚΑΡΠΟΣ  
 ΖΝ ΤΕΪΒΩ ΝΚΝΤΕ· ΛΥΩ Ν†ΖΗΥ ΑΝ ΕΟΥΟΝ ΝΖΗΤΣ·  
 10 ΨΑΛΤΣ ΕΕ ΕΤΒΕ ΟΥ ΣΟΥΩΣΨ ΜΠΚΕΚΑΣ· ΝΤΟΨ ΔΕ  
 ΛΧΟΥΩΨΒ ΠΕΧΑΧ ΝΑΨ ΧΣ ΠΑΧΟΓΙΣ ΑΛΟΚ ΖΑΡΟΣ Ν-  
 ΤΕΪΚΕΡΟΜΠΕ ΨΑΝ†ΕΡΗ ΜΠΕΣΚΩΤΕ ΤΑ†-ΜΕΖΡΟ ΝΑΣ·  
 ΕΨΩΠΕ ΔΕ ΕΨΨΑΝΤΑΥΟ ΕΒΟΛ ΝΚΕΡΟΜΠΕ ΑΚΚΑΑΣ·  
 ΕΨΩΠΕ ΔΕ ΕΚΤΜΖΕ ΕΟΥΟΝ ΑΚΨΑΛΤΣ· ΕΙΣ' ΠΑΪ ΠΑ- [CΠΒ<sup>b</sup>]  
 15 ΧΟΓΙΣ ΠΕ ΠΒΩΛ ΕΒΟΛ ΜΠΨΑΧΕ· ΛΧΟΥΩΣΜ ΝΒΙ ΠΣΩ-  
 ΤΗΡ ΠΕΧΑΧ ΜΜΑΡΙΑ ΧΣ ΕΥΓΕ ΤΕΠΝΙΚΗ ΠΑΪ ΠΕ ΨΑΧΕ·  
 ΛΣΟΥΩΣ ΟΝ ΕΤΟΟΤΣ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΜΠΣΩΤΗΡ  
 ΧΣ ΠΑΧΟΓΙΣ ΕΪΕ ΟΥΡΩΜΕ ΕΛΧΧΙ-ΜΥΣΤΗΡΙΟΝ· ΛΥΩ  
 ΜΠΨΕΪΡΕ ΜΠΕΜΠΨΑ ΝΜΜΥΣΤΗΡΙΟΝ· ΑΛΛΑ ΛΧΚΟΤΨ ΛΨΡ-  
 20 ΝΟΒΕ· ΜΝΝΣΑ ΝΑΪ ΟΝ ΛΧΜΕΤΑΝΟΪ ΛΥΩ ΛΨΩΠΕ ΖΝ  
 ΟΥΝΟΘ ΜΜΕΤΑΝΟΙΑ· ΕΞΕΣΤΙ ΟΝ ΝΑΣΝΗΥ ΕΟΥΛΖΜΕΨ  
 ΕΠΜΥΣΤΗΡΙΟΝ ΝΤΑΧΧΙΤΨ· Η ΜΜΟΝ ΝΤΟΨ Ε† ΝΑΨ Ν-  
 ΟΥΜΥΣΤΗΡΙΟΝ ΖΝ ΜΜΥΣΤΗΡΙΟΝ ΕΤΠΕΨΕΣΗΤ· ΕΞΕΣΤΙ  
 ΟΥΝ ΧΝ ΜΜΟΝ· ΛΧΟΥΩΣΜ ΔΕ ΝΒΙ ΠΣΩΤΗΡ ΠΕΧΑΧ  
 25 ΜΜΑΡΙΑ ΧΣ ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΣ ΟΥΔΕ

21 MS ΟΝ ΝΑΣΝΗΥ; better ΟΥΝ ΝΝΑΣΝΗΥ.

Maria answered and said: "My Lord, I have *understood* the *mysteries* of the things spoken which have happened to this woman. Now concerning the things spoken which have happened to her, thou hast spoken to us once in a *parable*, saying: 'There was a man who had a fig-tree in his vineyard. He came to seek its *fruit* but he could not find one upon it. He said to the gardener: behold, I have come for three years seeking *fruit* on this fig-tree and I do not find one upon it. Cut it down now. Why does it make the ground idle? But he answered and said to him: my lord, withhold from it for another year until I dig around it and give it dung. If *however* it bears (in) another year, thou hast left it, but if thou dost not find anything thou hast cut it down'\*. Behold, this my Lord, is the interpretation of the things spoken."

The *Saviour* answered and said to Maria: "Excellent, thou *spiritual one*, this is the word."

123. Maria continued again, she said to the *Saviour*: "My Lord, if a man who has received *mysteries* has not done what is worthy of the *mysteries*, but has turned and has sinned, and after these things he has *repented* and has been in great *repentance*, is it *permitted* to my brothers to give him once again the *mystery* which he has received or, on the other hand, to give him a *mystery* among the lower *mysteries*? Now is it *permitted* or not?"

The *Saviour* however answered and said to Maria: "Truly, truly, I say to you, *neither* | the *mystery* which he has

\* cf. Lk. 13.6-9

ΠΜΥΣΤΗΡΙΟΝ ΝΤΑΧΙΤ̄. ΟΥΔΕ ΠΕΤΣΑΠΕΘΕΣΗΤ ΜΕΥ-  
 ΣΩΤ̄Μ ΕΡΟΧ ΕΚΩ ΕΒΟΛ ΝΝΕΦΝΟΒΕ. ΑΛΛΑ ΜΜΥΣΤΗ-  
 ΡΙΟΝ ΕΤΧΟΣΕ ΕΝΕΝΤΑΧΙΤΟΥ. ΝΤΟΟΥ ΠΕ ΕΩΛΥ-  
 ΣΩΤ̄Μ ΕΡΟΧ ΛΥΩ ΝΣΕΚΩ ΕΒΟΛ ΝΝΕΦΝΟΒΕ. ΤΓΝΟΥ  
 5 ΓΕ ΟΥΝ ΜΑΡΙΑ ΜΑΡΕ ΝΟΥΣΝΗΥ † ΝΑΥ ΜΠΜΥΣΤΗΡΙΟΝ <sup>СПГ</sup>  
 ΕΤΧΟΣΕ ΕΠΕΝΤΑΧΙΤ̄. ΛΥΩ ΣΕΝΑΧΙ ΝΤΕΦΜΕΤΑΝΟΙΑ  
 ΝΤΟΟΤ̄ ΛΥΩ ΝΣΕΚΩ ΕΒΟΛ ΝΝΕΦΝΟΒΕ. ΠΗ ΜΕΝ ΧΕ  
 ΛΑΧΙΤ̄ ΝΚΕΣΟΠ' ΛΥΩ ΝΚΟΟΥΕ ΧΕ ΛΧΟΥΟΤΒΟΥ  
 ΕΤΠΕ. ΠΑΙ ΜΕΝ ΜΕΦΣΩΤ̄Μ ΕΡΟΧ ΕΚΩ ΕΒΟΛ ΝΝΕΦΝΟΒΕ.  
 10 ΑΛΛΑ ΠΜΥΣΤΗΡΙΟΝ ΕΤΧΟΣΕ ΕΠΕΝΤΑΧΙΤ̄ ΝΤΟΧ ΠΕ  
 ΕΩΛΥΚΩ ΕΒΟΛ ΝΝΕΦΝΟΒΕ. ΑΛΛΑ ΕΩΩΠΕ ΝΤΟΧ ΕΛΑΧΙ-  
 ΩΟΜΝΤ̄ ΜΜΥΣΤΗΡΙΟΝ Ζ̄Μ ΠΕΧΩΡΗΜΑ ΣΝΑΥ. Η Ζ̄Μ  
 ΠΜΕΣΩΟΜΝΤ̄ ΕΣΟΥΝ. ΛΥΩ ΠΑΙ ΛΑΚΟΤ̄ ΛΑΠΑΡΑΒΑ.  
 ΜΕΡΕ ΑΛΛΥ ΜΜΥΣΤΗΡΙΟΝ ΣΩΤ̄Μ ΕΡΟΧ ΕΤΡΕΥ†ΤΟΟΤ̄  
 15 Ζ̄Ν ΤΕΦΜΕΤΑΝΟΙΑ. ΟΥΔΕ ΝΕΤΧΟΣΕ. ΟΥΔΕ ΝΕΤΣΑΠΕ-  
 ΣΗΤ ΜΜΟΧ. ΕΙΜΗΤΙ ΠΜΥΣΤΗΡΙΟΝ ΜΠΩΟΡ̄Π ΜΜΥΣΤΗ-  
 ΡΙΟΝ. ΜΝ ΜΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΧ. ΝΤΟΟΥ ΠΕ  
 ΕΩΛΥΣΩΤ̄Μ ΕΡΟΧ ΝΣΕΧΙ ΝΤΟΟΤ̄ ΝΤΕΦΜΕΤΑΝΟΙΑ.  
 ΛΣΟΥΩΖ̄Μ ΝΓΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ. ΕΙΕ ΟΥ-  
 20 ΡΩΜΕ ΕΛΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΩΑ ΣΝΑΥ Η ΩΑ ΩΟΜΝΤ̄ Ζ̄ΡΑΙ  
 Ζ̄Μ ΠΜΕΣΧΩΡΗΜΑ ΣΝΑΥ Η ΠΜΕΣΩΟΜΝΤ̄ ΝΧΩΡΗΜΑ. <sup>СПГ</sup><sup>b</sup>  
 ΛΥΩ ΠΑΙ ΜΠΠΠΑΡΑΒΑ. ΑΛΛΑ ΕΤΙ ΕΦΩΟΟΠ' Ζ̄Ν ΤΕΦΠΙΣΤΙΣ

17 MS the words ΜΠ ΜΜΥΣΤΗΡΙΟΝ ΜΠΩΟΡ̄Π ΜΜΥΣΤΗΡΙΟΝ expunged after ΜΜΥΣΤΗΡΙΟΝ.

22 MS ΠΠΑΡΑΒΑ; π inserted above in later hand, giving ΠΠΠΑΡΑΒΑ = ΜΠΠΠΑΡΑΒΑ. MS originally ΟΥΠΙΣΤΙΣ: ΟΥ crossed out, and ΤΕΦ inserted above.

received, *nor* that which is below it <sup>1</sup>, listen to him to forgive his sins, but the *mysteries* which are above those he has received, it is they which listen to him and forgive his sins. *Now* at this time, Maria, let thy brothers give to him the *mystery* which is higher than that which he has received, and they will receive his *repentance* from him and forgive his sins — this (*mystery*) *indeed* because he received it once again, and the others because he passed them over, these do not listen <sup>2</sup> to him to forgive his sins — *but* the *mystery* which is higher than that which he has received is the one which forgives his sins. *But* on the other hand, if he has received three *mysteries* in the second *space* or in the third (*space*), and has turned and *transgressed*, no *mysteries* listen to him to help him in his *repentance*; neither those above *nor* those below him, *except* the *mystery* of the First *Mystery* and the *mystery* of the Ineffable, it is they which listen to him and receive his *repentance* from him.”

Maria answered and said: “My Lord, what of a man who has received *mysteries* as far as two or three in the second or third *space*, and has not transgressed, *but* is still in his *faith* | with certainty and without *hypocrisy*?” <sup>3</sup>

<sup>1</sup> (1) that which is below it; Schmidt: the lower one.

<sup>2</sup> (9) these do not listen; lit. this does not listen.

<sup>3</sup> (313.1) Schmidt (emended Coptic text): <is it permitted to him to receive mysteries in the space which pleases him or not?>

2N OYCOOYTN AYW AXN ZYPOKPCIC. \*\*\* AYOWWB  
 ΔΕ ΝΒΙ ΠΩΤΗΡ ΠΕΧΛΑΧ ΜΜΑΡΙΑ ΧΕ ΡΩΜΕ ΝΙΜ ΝΤΙ-  
 ΛΧΧΙ-ΜΥΣΤΗΡΙΟΝ 2M ΠΜΕ2CΝΑΥ ΝΧΩΡΗΜΑ ΑΥΩ 2M  
 ΠΜΕ2ΦΟΜΝΤ. ΑΥΩ ΟΝ ΜΠ4ΠΑΡΑΒΑ ΑΛΛΑ ΕΤΙ Ε4-  
 5 ΦΟΟΠ' 2N ΤΕ4ΠΙCΤΙC ΑΧΝ ΖΥΠΟΚΡΙCΙC ΕΞΕCΤΙ ΝΝΑΙ  
 ΝΤΕΙΜΙΝΓ ΕΧΙ-ΜΥCΤΗΡΙΟΝ 2M ΠΕΧΩΡΗΜΑ ΕΤΕ2ΝΑ4·  
 ΧΙΝ ΝΨΟΡΠ' 2ΕΩC ΨΑ 2ΔΕ ΕΒΟΛ ΧΕ ΜΠΟΥΠΑΡΑΒΑ:  
 ΑCΟΥΩ2 ΟΝ ΕΤΟΟΤC ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑC ΧΕ ΠΑ-  
 ΧΟΕΙC ΕΙΕ ΟΥΡΩΜΕ ΕΛ4CΟΥΝ-ΤΜΝΤΝΟΥΤΕ ΑΥΩ ΛΧΧΙ  
 10 2N ΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΑΥΩ ΛΧΚΟΤ4 Λ4ΠΑΡΑΒΑ  
 ΛΧΑΝΟΜΙ ΜΠ4ΚΟΤ4 ΕΜΕΤΑΝΟΙ ΑΥΩ ΟΥΡΩΜΕ 2ΩΩ4  
 ΕΜΠ42Ε ΕΤΜΝΤΝΟΥΤΕ ΟΥΔΕ ΜΠ4CΟΥΩΝC ΑΥΩ  
 ΠΡΩΜΕ ΕΤΜΜΑΥ ΕΥΡΕ4ΡΝΟΒΕ ΠΕ ΑΥΩ ΟΝ ΟΥΛCΕ- [CΠΛ]  
 ΒΗC ΠΕ ΑΥΩ ΛΥΕΙ' ΕΒΟΛ 2N CΩΜΑ ΜΠΕCΝΑΥ ΝΙΜ  
 15 ΜΜΟΟΥ ΠΕΤΝΑΧΙ-2ΙCΕ Ν2ΟΥΟ 2N ΝΕΚΡΙCΙC Α4ΟΥΩ2M  
 ΟΝ ΝΒΙ ΠΩΤΗΡ ΠΕΧΛΑΧ ΜΜΑΡΙΑ ΧΕ 2ΑΜΗΝ 2ΑΜΗΝ  
 †ΧΩ ΜΜΟC ΕΡΟ ΧΕ ΠΡΩΜΕ ΝΤΑ4CΟΥΝ-ΤΜΝΤΝΟΥΤΕ·  
 ΠΑΙ ΝΤΑ4ΧΙ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΑΥΩ Λ4ΡΝΟΒΕ  
 ΕΜΠ4ΚΟΤ4 ΕΜΕΤΑΝΟΙ 4ΝΑΧΙ-2ΙCΕ 2N ΝΚΟΛΛΑCΙC ΝΤΕ  
 20 ΝΚΡΙCΙC 2N 2ΕΝΝΟC Ν2ΙCΕ ΜΝ 2ΕΝΚΡΙCΙC ΝΟΥΜΗΗΨΕ  
 ΝΚΩΒ ΝCΟΠ' ΕΜΑΨΟ ΕΜΑΨΟ ΠΑΡΑ ΠΡΩΜΕ ΝΑCΕΒΗC  
 ΑΥΩ ΜΠΑΡΑΝΟΜΟC ΠΑΙ ΕΤΕ ΜΠ4CΟΥΝ-ΤΜΝΤΝΟΥΤΕ·  
 ΤΕΝΟΥ 6Ε ΠΕΤΕ ΟΥΝ-ΜΑΛΛΧΕ ΜΜΟ4 ΕCΩΤΜ ΜΑΡΕ4-  
 CΩΤΜ ΝΑΙ 6Ε ΝΤΕΡΕ4ΧΟΟΥ ΝΒΙ ΠΩΤΗΡ ΑC4Ο6C

1 the next sentence omitted; probably ΕΞΕCΤΙ ΟΥΝ ΝΑ4 ΕΧΙ-ΜΥCΤΗΡΙΟΝ 2M ΠΕΧΩΡΗΜΑ ΕΤΕ2ΝΑ4 ΧΝ ΜΜΟΝ.

13 Π in upper right-hand margin at end of quire.

15 2ΙCΕ inserted in margin.

The *Saviour* answered *however* and said to Maria: "Every man who has received *mysteries* in the second *space* and in the third, and has not *transgressed*, but still is in his *faith* without *hypocrisy*, it is *permitted* to those of this kind to receive *mysteries* in the *space* which pleases him, from the first *as far as* the last, because they have not *transgressed*."

124. Maria continued again and said: "My Lord, what of a man who has known Godhood and has received from the *mysteries* of the light, and has turned and *transgressed* and committed *iniquity* and has not turned to *repent*, and a man, on the other hand, who has not found Godhood *nor* known it, and that man is a sinner and he is also *impious*; and they both come forth from the *body*, which of them will receive the greater suffering in the *judgments*?"

The *Saviour* answered again and said to Maria: "Truly, truly, I say to thee: the man who has known Godhood and has received the *mysteries* of the light, and has sinned and has not turned to *repent*, he will receive sufferings in the *punishments* of the *judgments* with very many times greater sufferings and *judgments* than the *impious* and *lawless* man who has not known Godhood. Now at this time, he who has ears to hear, let him hear."\*

Now when the *Saviour* had said these things, | Maria

\* Mk. 4.9

ΕΒΟΛ Ν̄ΒΙ ΜΑΡΙΑ ΠΕΧΛΑΧ ΧΕ ΠΑΧΟΕΙΣ· ΟΥΝ-ΜΑΛΛΧΕ  
 Ν̄ΠΑΡΜ̄ΝΟΥΘΕΙΝ ΛΥΩ ΛΙΝΟΪ Μ̄ΠΩΛΧΕ ΤΗΡ̄Χ Ν̄ΤΑΚ-  
 ΧΟΟΧ· ΕΤΒΕ ΠΕΪΩΛΧΕ ΟΥΝ Ν̄ΤΑΚΧΟΟΧ ΕΡΟΝ Μ̄ΠΙ-  
 ΟΥΘΕΙΩ Ξ̄Ν ΟΥΠΑΡΒΟΛΗ ΧΕ Π̄ΣΜ̄ΣΑΛ Ν̄ΤΑΧΕΙΜΕ Ε- [σπλ<sup>b</sup>]  
 5 ΠΟΥΩΩ Μ̄ΠΕΧΧΟΕΙΣ ΛΥΩ Μ̄Π̄ΧΟΒΤΕ ΟΥΔΕ Μ̄Π̄ΧΕΙΡΕ  
 Μ̄ΠΟΥΩΩ Μ̄ΠΕΧΧΟΕΙΣ ΧΝΑΧΙ Ν̄ΣΕΝΝΟΘ Ν̄ΧΗΩΕ· ΠΕΤΕ  
 Μ̄Π̄ΧΕΙΜΕ ΔΕ· ΛΥΩ Μ̄Π̄ΧΕΙΡΕ ΧΝΑΡ̄Μ̄ΠΩΔ Ν̄ΣΕΝΚΟΥΪ· ΧΕ  
 ΟΥΟΝ ΝΙΜ' ΕΝΤΑΥΤΑΝΣΟΥΤ̄Χ ΕΣΟΥΟ ΣΕΝΑΩΙΝΕ Ν̄ΣΑ  
 10 ΣΕΝΑΩΑΤ̄Χ Ν̄ΣΑ· ΕΤΕ ΠΑΪ ΠΕ ΠΑΧΟΕΙΣ ΠΕΡΣΟΥΝ-  
 ΤΜ̄ΝΤ̄ΝΟΥΤΕ· ΛΥΩ ΛΧΘΙΝΕ Ν̄Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ  
 ΛΧΠΑΡΒΑ· ΣΕΝΑΚΟΛΑΖΕ Μ̄ΜΟΧ Ξ̄Ν ΟΥΝΟΘ Ν̄ΚΡΙΣΙΣ Ν̄-  
 ΣΟΥΟ ΕΠΕΤΕΜ̄Π̄ΧΟΥΝ-ΤΜ̄ΝΤ̄ΝΟΥΤΕ· ΠΑΪ ΠΑΧΟΕΙΣ ΠΕ  
 ΠΒΩΛ ΕΒΟΛ Μ̄ΠΩΛΧΕ·  
 15 ΛΣΟΥΩΣ ΟΝ ΕΤΟΟΤ̄Σ Ν̄ΒΙ ΜΑΡΙΑ ΠΕΧΛΑΧ Μ̄Π̄ΣΩΤΗΡ  
 ΧΕ ΠΑΧΟΙΣ ΕΩΧΕ ΕΡΕ ΤΠΙΣΤΙΣ Μ̄Ν Μ̄ΜΥΣΤΗΡΙΟΝ ΝΗΥ  
 Ν̄ΟΥΩΝ̄Σ ΕΒΟΛ· ΤΕΝΟΥ ΘΕ ΟΥΝ ΕΡΩΔΑΝ ΣΕΝΨΥΧΗ  
 ΕΥΩΔΑΝΕΙ' ΕΠΚΟΣΜΟΣ Ν̄ΟΥΜΗΗΩΕ Ν̄ΚΥΚΛΟΣ ΛΥΩ Ν̄-  
 ΣΕΛΜΕΛΙ Ν̄ΣΕΤ̄Μ̄ΧΙ-ΜΥΣΤΗΡΙΟΝ ΕΥΚΩ Ν̄ΣΤΗΥ ΧΕ ΕΥ- σπε  
 20 ΩΔΑΝΕΙ' ΕΠΚΟΣΜΟΣ Ν̄ΚΕΚΥΚΛΟΣ ΣΕΝΑΧΙΤΟΥ· ΕΪΕ ΟΥΚ-  
 ΟΥΝ Ν̄ΣΕΣΗΩ ΔΝ ΣΕΠΗΣ ΕΧΙ Ν̄Μ̄ΜΥΣΤΗΡΙΟΝ· ΛΧΟΥ-  
 ΩΩΒ Ν̄ΒΙ ΠΩΤΗΡ ΠΕΧΛΑΧ Ν̄ΠΕΧΜΑΘΗΤΗΣ· ΧΕ ΚΗΡΥΣ-  
 ΣΕ Μ̄ΠΚΟΣΜΟΣ ΤΗΡ̄Χ ΕΤΕΤ̄Ν̄ΧΩ Μ̄ΜΟΣ Ν̄Ρ̄ΡΩΜΕ ΧΕ  
 ΜΩΕ ΕΡΩΤ̄Ν Ν̄ΤΕΤ̄Ν̄ΧΙ Ν̄Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ Ξ̄Ν  
 25 ΠΕΪΟΥΘΕΙΩ ΕΤΣΗΧ' Ν̄ΤΕΤ̄Ν̄ΒΩΚ' ΕΣΟΥΝ ΕΤΜ̄ΝΤ̄ΕΡΟ

19 ἸΘ in upper left-hand margin at beginning of quire.

21 MS ΛΗΣΕΠΗ12 : read ΔΗ ἸΣΕΠΗ2.

sprang up and said : "My Lord, my man of light has ears, and I have *understood* the whole discourse which thou hast spoken. Concerning this word *now*, thou hast once spoken to us in a *parable* thus : 'The servant who knew the will of his lord and did not make ready, *nor* did he do the will of his lord, he will receive great blows. *But* he who did not know and did nothing, he will be worthy of small (blows). For from everyone to whom much has been entrusted, much shall be sought from him, and from those to whom much has been assigned, much shall be required'\*. That is, my Lord, he who knows Godhood and has found the *mysteries* of the light and has *transgressed* will be *punished* with a greater *judgment* than he who does not know Godhood. This, my Lord, is the interpretation of the word."

125. Maria continued again and said to the *Saviour* : "My Lord, if the *faith* and the *mysteries* have come to be revealed, *now* at this time when *souls* come into the *world* in many *cycles* and they *neglect* to receive *mysteries*, being confident that when they come into the *world* to other *cycles* they will receive them, are they *not therefore* in danger that they do not attain to receiving the *mysteries*?"

The *Saviour* answered and said to his disciples : "*Preach* to the whole *world* and say to men : strive that you receive the *mysteries* of the light in this restricted time, so that you go into the Kingdom | of the Light. Do not spend

\* cf. Lk. 12.47-48

ΜΠΟΥΘΕΙΝ· ΜΠΡΝΟΥΧΕ ΝΟΥΖΟΥ ΕΖΟΥΝ ΕΥΖΟΥ· Η  
 ΟΥΚΥΚΛΟΣ ΕΖΟΥΝ ΕΥΚΥΚΛΟΣ· ΝΤΕΤΝΚΑΣΤΗΤΝ ΧΕ  
 ΤΕΤΝΠΗΖ ΕΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΕΝΩΛΝΕΙ' ΕΠΚΟΣΜΟΣ Ν-  
 ΚΕΚΥΚΛΟΣ· ΛΥΩ ΝΑΙ ΝΣΕΣΟΥΝ ΛΝ ΧΕ ΕΧΝΑΩΩΠΕ  
 5 ΤΝΛΥ ΝΣΙ ΠΑΡΙΘΜΟΣ ΝΝΕΨΥΧΟΟΥΕ ΝΝΤΕΛΙΟΣ· ΧΕ  
 ΕΧΩΛΑΩΩΠΕ ΓΑΡ ΝΣΙ ΠΑΡΙΘΜΟΣ ΝΝΕΨΥΧΟΟΥΕ ΝΤΕ-  
 ΛΙΟΣ· †ΝΑΩΤΑΜ' ΣΕ ΕΜΠΥΛΗ ΜΠΟΥΘΕΙΝ· ΛΥΩ ΜΝ-  
 ΛΛΑΥ ΝΑΒΩΚ' ΕΖΟΥΝ ΧΙΝ ΠΕΙΝΛΥ· ΟΥΔΕ ΜΝ-ΛΛΑΥ  
 ΝΗΥ ΕΒΟΛ ΜΝΝΣΩΣ' ΕΒΟΛ ΧΕ ΛΧΩΚ' ΕΒΟΛ ΝΣΙ ΠΑ- <sup>cnε</sup><sup>b</sup>  
 10 ΡΙΘΜΟΣ ΝΝΕΨΥΧΟΟΥΕ ΝΤΕΛΙΟΣ· ΛΥΩ ΛΧΩΚ ΕΒΟΛ  
 ΝΣΙ ΠΜΥΣΤΗΡΙΟΝ ΜΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΠΑΙ ΝΤΑ  
 ΠΤΗΡΨ ΩΩΠΕ ΕΤΒΗΗΤΨ· ΕΤΕ ΛΝΟΚ ΠΕ ΠΜΥΣΤΗΡΙΟΝ  
 ΕΤΜΜΑΥ· ΛΥΩ ΧΙΝ ΠΕΙΝΛΥ ΜΝ-ΛΛΑΥ ΝΑΒΩΚ' ΕΠΟΥ-  
 ΟΕΙΝ· ΛΥΩ ΜΝ-ΛΛΑΥ ΝΑΩΕΙ' ΕΒΟΛ ΧΕ ΖΡΑΙ ΖΜ ΠΧΩΚ'  
 15 ΕΒΟΛ ΜΠΕΟΥΘΕΙΩ ΜΠΑΡΙΘΜΟΣ ΝΝΕΨΥΧΟΟΥΕ ΝΤΕ-  
 ΛΙΟΣ ΖΛΗ ΕΜΠΑ†ΚΩ ΕΒΟΛ ΜΠΚΩΖΤ' ΕΠΚΟΣΜΟΣ·  
 ΕΤΡΕΨΩΤΨ (Ν)ΝΑΙΩΝ ΜΝ ΝΚΑΤΑΠΕΤΑΣΜΑ· ΜΝ ΝΕΣΤΕ-  
 ΡΩΜΑ ΜΝ ΠΚΑΣ ΤΗΡΨ ΜΝ ΝΚΕΖΥΛΗ ΤΗΡΟΥ ΕΤΖΙΧΩΨ·  
 ΛΙΤΙ ΟΝ ΕΥΩΟΟΠ' ΝΣΙ ΤΜΝΤΡΩΜΕ· ΖΡΑΙ ΟΥΝ ΖΜ ΠΕΥ-  
 20 ΟΕΙΩ ΕΤΜΜΑΥ ΣΝΑΡΖΟΥΕ-ΟΥΩΝΖ ΕΒΟΛ ΝΣΙ ΤΠΙΣΤΙΣ  
 ΜΝ ΜΜΥΣΤΗΡΙΟΝ ΖΝ ΝΕΖΟΥ ΕΤΜΜΑΥ· ΛΥΩ ΟΥΝ-ΖΑΣ  
 ΝΨΥΧΗ ΝΗΥ ΖΙΤΝ ΝΚΥΚΛΟΣ ΝΤΕ ΜΜΕΤΑΒΟΛΗ ΝΤΕ  
 ΠΣΩΜΑ· ΛΥΩ ΕΥΝΗΥ ΕΠΚΟΣΜΟΣ ΕΥΝ-ΖΟΙΝΕ ΝΖΗΤΟΥ  
 ΖΜ ΠΕΙΟΥΟΨ\*\* ΤΕΝΟΥ ΕΛΥΣΩΤΜ ΕΡΟΨ ΕΨ†ΣΩ ΖΜ [cnε']

3 MS ενωλαιει'; read ετεπνωλαιει'.

5 MS ππτελιος; read πτελιος.

17 a letter erased before ηλαιων; read πηλαιων.

19 MS ευωοοπ; better εσωοοπ.

24 the letter λ erased before τεπιου.

day upon day *or cycle* upon *cycle*, being confident that you  
 will attain to receiving the *mysteries* when you come<sup>1</sup> into  
 the *world* in another *cycle*. And these do not know when  
 the time of the *number* of the *perfect souls* will come about,  
*for* when the *number* of the *perfect souls* exists I will shut  
 the *gates* of the light. And no one will go within from  
 this hour. *Nor* will anyone come forth afterwards, because  
 the *number* of the *perfect souls* is completed, and the  
*mystery* of the *First Mystery* is completed, for the sake of  
 which the All came into existence: that is, I am that  
*Mystery*. And from that hour no one will go into the light,  
 and no one will come forth. For at the completion of the  
 time of the *number* of the *perfect souls*, before I lay fire  
 to the *world* in order to purify the *aeons* and the *veils*  
 and the *firmaments* and the whole earth and all the *matter*  
 which is upon it, mankind is *still* in existence. *Now* in that  
 time, in those days the *faith* and the *mysteries* will be the  
 more revealed. And many *souls* will come by means of the  
*cycles* of the *changes* of the *body*. And as they come into  
 the *world*, some of them at that time who have heard me  
 teaching about | the completion of the *number* of the *perfect*

<sup>1</sup> (3) when you come; MS: when we come.

ΠΧΩΚ ΕΒΟΛ ΜΠΑΡΙΘΜΟΣ ΝΤΕΛΙΟΣ ΝΝΕΨΥΧΟΟΥΕ ΣΕ-  
 ΝΑΣΕ ΕΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΑΥΩ ΝΣΕΧΙΤΟΥ· ΑΥΩ  
 ΣΕΝΗΥ ΕΣΡΑΪ ΕΡΝ ΜΠΥΛΗ ΜΠΟΥΘΕΙΝ· ΝΣΕΣΕ ΕΡΟΦ  
 ΕΛΧΩΚ ΕΒΟΛ ΝΣΙ ΠΑΡΙΘΜΟΣ ΝΝΕΨΥΧΟΟΥΕ ΝΤΕΛΙΟΣ·  
 5 ΕΤΕ ΝΤΟΦ ΠΕ ΠΧΩΚ ΕΒΟΛ ΜΠΩΘΡΠ ΜΜΥΣΤΗΡΙΟΝ·  
 ΑΥΩ ΝΤΟΦ ΠΕ ΠΣΟΟΥΝ ΜΠΤΗΡΦ· ΑΥΩ ΣΕΝΑΣΕ ΕΡΟΣ  
 ΕΛΪΩΤΑΜ' ΕΡΝ ΜΠΥΛΗ ΜΠΟΥΘΕΙΝ· ΑΥΩ ΜΝΣΟΜ' ΕΤΡΕ  
 ΑΛΛΥ ΕΙ' ΕΣΟΥΝ· Η ΕΤΡΕ ΑΛΛΥ ΕΙ' ΕΒΟΛ ΧΙΝ ΠΕΪΝΑΥ·  
 ΝΕΨΥΧΟΟΥΕ ΟΥΝ ΕΤΜΜΑΥ ΣΕΝΑΤΩΣΜ ΕΣΟΥΝ ΕΜ-  
 10 ΠΥΛΗ ΜΠΟΥΘΕΙΝ· ΕΥΧΩ ΜΜΟΣ ΧΕ ΠΧΟΕΙΣ ΛΟΥΩΝ  
 ΝΑΝ· †ΝΛΟΥΩΩΒ ΤΑΧΟΟΣ ΝΑΥ ΧΕ Ν†ΣΟΟΥΝ Μ-  
 ΜΩΤΝ ΑΝ ΧΕ ΝΤΕΤΝ ΣΕΝΕΒΟΛ ΤΩΝ· ΑΥΩ ΣΕΝΑΧΟΟΣ  
 ΝΑΪ ΧΕ ΑΝΧΙ ΕΒΟΛ ΣΝ ΝΕΚΜΥΣΤΗΡΙΟΝ ΑΥΩ ΑΝΧΩΚ'  
 ΕΒΟΛ ΝΤΕΚΣΩ ΤΗΡΣ ΑΥΩ ΑΚ†ΣΩ ΝΑΝ ΣΝ ΝΕΠΛΑ- [cπΕ<sup>b</sup>]  
 15 ΤΕΙΑ· ΑΥΩ †ΝΛΟΥΩΩΒ ΤΑΧΟΟΣ ΝΑΥ ΧΕ Ν†ΣΟΟΥΝ  
 ΑΝ ΜΜΩΤΝ ΧΕ ΝΤΕΤΝ ΝΙΜ· ΝΕΤΡΣΩΒ ΕΤΑΝΟΜΙΑ· ΜΝ  
 ΜΠΕΘΟΥ ΣΕΩΣ ΩΑ ΤΣΝΟΥ· ΕΤΒΕ ΠΑΪ ΒΩΚ ΕΠΚΑΚΕ  
 ΕΤΣΙΒΟΛ· ΑΥΩ ΣΝ ΤΕΥΝΟΥ ΕΤΜΜΑΥ ΣΕΝΑΒΩΚ' ΕΠΚΑ-  
 ΚΕ ΕΤΣΙΒΟΛ· ΠΜΑ ΕΤΦΜΜΑΥ ΝΣΙ ΠΡΙΜΕ ΜΝ ΠΣΑΣΣΕ Ν-  
 20 ΝΟΒΣΕ· ΕΤΒΕ ΠΑΪ ΣΕ ΟΥΝ ΚΗΡΥΣΣΕ ΜΠΚΟΣΜΟΣ ΤΗΡΦ·  
 ΑΧΙΣ ΕΡΟΥ ΧΕ ΜΙΩΕ ΕΡΩΤΝ ΑΠΟΤΑΣΣΕ ΜΠΚΟΣΜΟΣ  
 ΤΗΡΦ ΜΝ ΘΥΛΗ ΤΗΡΣ ΕΤΝΣΗΤΦ· ΝΤΕΤΝΧΙ ΝΜΜΥΣΤΗΡΙΟΝ  
 ΜΠΟΥΘΕΙΝ· ΕΜΠΑΤΦΧΩΚ ΕΒΟΛ ΝΣΙ ΠΑΡΙΘΜΟΣ ΝΝΕ-  
 ΨΥΧΟΟΥΕ ΝΤΕΛΙΟΣ· ΧΕΚΑΣ ΕΝΝΕΥΚΑΤΗΝΟΥ ΣΙΡΝ ΠΡΟ

1 MS ΜΠΑΡΙΘΜΟΣ ΝΤΕΛΙΟΣ ΝΝΕΨΥΧΟΟΥΕ; read ΜΠΑΡΙΘΜΟΣ ΝΝΕΨΥ-  
 ΧΟΟΥΕ ΝΤΕΛΙΟΣ.

*souls* will find the *mysteries* of the light, and they will receive  
 them, and they will come to the *gates* of the light, and they  
 will find that the *number* of the *perfect souls* is completed,  
 which is the completion of the First *Mystery* and that is the  
 knowledge of the All. And they will find that I have shut  
 the *gates* of the light, and it is not possible for anyone to  
 enter within *or* for anyone to come forth from this time.  
*Now* those *souls* will knock, at the *gates* of the light, saying :  
 'O Lord, open to us.' I will answer and say to them : 'I do  
 not know you, whence you are.' And they will say to me :  
 'We have received from thy *mysteries*, and we have com-  
 pleted thy whole teaching, and thou hast taught us upon  
 the *streets*.' And I will answer and say to them : 'I do not  
 know you, who you are, you who do deeds of *iniquity* and  
 evil *up till now* \*. Because of this go to the outer darkness.'  
 And in that hour they will go to the outer darkness, that  
 place where is weeping and gnashing of teeth<sup>o</sup>. Because of  
 this *now*, *preach* to the whole *world*. Say to them : strive that  
 you *renounce* the whole *world* and all the *matter* in it, that  
 you may receive the *mysteries* of the light, before the *number*  
 of the *perfect souls* is completed, that you may not be  
 left before the door | of the *gate* of the light, and be taken

\* cf. Mt. 7.22, 23; 25.11, 12

<sup>o</sup> cf. Mt. 8.12; 22.13; Lk. 13.24-28

ΠΤΗΥΛΗ ΜΠΟΥΘΕΙΝ· ΛΥΩ ΝΣΕΧΙΤΗΥΤΝ̄ ΕΠΚΑΚΕ ΕΤ-  
 ΖΙΒΟΛ· ΤΕΝΟΥ ΣΕ ΟΥΝ ΠΕΤΕ ΟΥΝ-ΜΑΛΛΧΕ ΜΜΟϸ ΕΣΩ-  
 ΤΜ ΜΑΡΕϸΣΩΤΜ̄·

ΜΑῙ ΣΕ ΝΤΕΡΕϸΧΟΟῩ Ν̄ΣΙ ΠΣΩΤΗΡ· ΛΣϸΟϸΣ̄ ΟΝ  
 5 ΕΒΟΛ̄ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ ΟΥΜΟΝΟΝ ΧΕ <sup>crz</sup>  
 ΟΥΝ-ΜΑΛΛΧΕ ΜΠΑΡΜΝΟΥΘΕΙΝ· ΑΛΛΑ ΛΣΣΩΤΜ̄ Ν̄ΣΙ ΤΑ-  
 ΨΥΧΗ ΛΥΩ ΛΣΝΟΪ̄ ΝΨΑΧΕ ΝΙΜ' ΕΤΚ̄ΧΩ̄ ΜΜΟΟῩ· ΤΕ-  
 ΝΟΥ ΣΕ ΟΥΝ ΠΑΧΟΕΙΣ ΕΤΒΕ ΝΨΑΧΕ ΝΤΑΚΧΟΟῩ  
 ΧΕ ΚΗΡΥΣΣΕ Ν̄ΡΡΩΜΕ̄ ΝΤΕ ΠΚΟΣΜΟΣ ΛΧΙΣ ΕΡΟΟῩ  
 10 ΧΕ ΜΙΨΕ ΕΡΩΤΝ̄ ΧΙ Ν̄ΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΣΜ̄  
 ΠΣΙΟΥΘΕΙΩ ΕΤΖΗΧ' ΧΕ ΕΤΕΤ̄ΝΕΚΛΗΡΟΝΟΜῙ ΝΤΜ̄ΝΤΕΡΟ  
 ΜΠΟΥΘΕΙΝ·

ΛΣΟΥΩΣ̄ ΟΝ ΕΤΟΟΤΣ̄ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΑΣ Ν̄ΙΣ ΧΕ  
 ΠΑΧΟΕΙΣ ΕΙΕ ΕΡΕ ΠΚΑΚΕ ΕΤΖΙΒΟΛ' Ο Ν̄ΛΩ̄ ΝΤΥΠΟΣ·  
 15 Π̄ ΜΜΟΝ ΝΤΟϸ ΟΥΝ ΟΥΗΡ̄ ΜΜᾹ ΝΚΟΛΑΣΙΣ ΝΖΗΤϸ·  
 ΛϸΟΥΩΣΜ̄ ΔΕ Ν̄ΣΙ ΙΣ̄ ΠΕΧΑϸ ΜΜΑΡΙΑ· ΧΕ ΠΚΑΚΕ ΕΤ-  
 ΖΙΒΟΛ ΟΥΝΟΣ̄ ΝΔΡΑΚΩΝ ΠΕ ΕΡΕ ΠΕϸΣΑΤ' ΝΖΟΥΝ Ν-  
 ΡΩϸ ΕϸΜ̄ΠΒΟΛ̄ ΜΠΚΟΣΜΟΣ ΤΗΡϸ̄ ΛΥΩ ΕϸΚΩΤΕ ΕΠΚΟΣ-  
 ΜΟΣ ΤΗΡϸ̄ ΕΡΕ ΟΥΜΗΗΨΕ̄ ΝΤΟΠΟΣ̄ ΝΚΡΙΣΙΣ̄ ΝΖΟΥΝ  
 20 ΝΖΗΤϸ̄ ΕϸΟ̄ ΜΜΝΤΣΝΟΟΥΣ̄ ΝΤΑΜΙΟΝ̄ ΝΚΟΛΑΣΙΣ̄ ΕΥ-  
 ΝΑΨΤ· ΕΡΕ ΟΥΑΡΧΩΝ ΣΜ̄ ΠΤΑΜΙΟΝ ΠΤΑΜΙΟΝ ΕΡΕ ΠΖΟ  
 Ν̄ΝΑΡΧΩΝ ΨΟΒΕ ΕΝΕΥΕΡΗΥ· ΠΨΟΡΠ̄ ΔΕ ΝΑΡΧΩΝ ΕΤ-  
 ΨΟΟΠ' ΣΜ̄ ΠΨΟΡΠ̄ ΝΤΑΜΙΟΝ ΟΥΖΟ ΝΜΣΛΣ̄ ΠΕ ΕΡΕ  
 ΠΕϸΣΑΤ' ΝΖΟΥΝ ΝΡΩϸ̄ ΕΡΕ ΧΑϸ̄ ΝΙΜ̄ ΝΗῩ ΕΒΟΛ̄ ΣΝ̄  
 25 ΤΤΑΠΡΟ̄ ΜΠΕΔΡΑΚΩΝ̄ ΜΝ̄ ΨΟΕΙΩ̄ ΝΙΜ· ΜΝ̄ ΑΡΩΨ

25 MS originally ΠΨΩΘΕΙΩ; ΠΨΟ expunged, and Ν̄Π̄ inserted in margin.

to the outer darkness. *Now* at this time, he who has ears to hear let him hear.”\*

Now when the *Saviour* had said these things, Maria sprang up again and said: “My Lord, *not only* does my man of light have ears, *but* my *soul* has heard and has *understood* every word which thou sayest. *Now* at this time, my Lord, concerning the words which thou hast spoken: ‘*Preach* to the men of the *world*, say to them: strive to receive the *mysteries* of the light in this restricted time, so that you may *inherit* the Kingdom of the Light’.” (lacuna)<sup>1</sup>

126. Maria continued again, she said to Jesus: “My Lord, of what *type* is the outer darkness, *or* rather, how many *places* of *punishment* are there in it?”

Jesus *however* answered and said to Maria: “The outer darkness is a great *dragon* whose tail is in its mouth, and it is outside the *whole* world, and it surrounds the *whole* world. And there is a great number of *places* of *judgment* within it, and it has twelve *chambers* of severe *punishments*, and an *archon* is in every *chamber* and the faces of the *archons* are different from one another. The first *archon* *moreover* which is in the first *chamber* has a crocodile-face and his tail is in his mouth, and all freezing comes out of the mouth of the *dragon*, and all dust | and all cold and all

\* Mk. 4.9

<sup>1</sup> (12) the interpretation of the preceding paragraph in the light of Mt. 7.22, 23 and Lk. 13.24-28 is lacking.

ΝΙΜ· Ν̄Ν ΩΩΝΕ ΝΙΜ ΕΤΩΒΒΙΑΕΙΤ· ΠΑΪ ΕΩΛΥΜΟΥΤΕ  
 ΕΠΕΧΛΥΘΕΝΤΙΚΟΝ Ν̄ΡΑΝ Ζ̄Μ ΠΕΥΤΟΠΟΣ ΧΕ ΕΝΧΘΟΝΙΝ·  
 ΛΥΩ ΠΑΡΧΩΝ ΕΤΩΟΟΠ Ζ̄Μ ΠΜΕΣΝΑΥ Ν̄ΤΑΜΙΟΝ ΟΥΖΟ  
 Ν̄ΕΜΟΥ ΠΕ ΠΕΧΛΥΘΕΝΤΙΚΟΝ Ν̄ΖΟ· ΠΑΪ ΕΩΛΥΜΟΥΤΕ  
 5 ΕΡΟΧ Ζ̄Μ ΠΕΥΤΟΠΟΣ ΧΕ ΧΑΡΑΧΑΡ· ΛΥΩ ΠΑΡΧΩΝ ΕΤ-  
 ΩΟΟΠ Ζ̄Μ ΠΜΕΣΩΟΜΝΤ̄ Ν̄ΤΑΜΙΟΝ ΟΥΖΟ Ν̄ΟΥΖΟΡ ΠΕ  
 ΠΕΧΛΥΘΕΝΤΗΣ Ν̄ΖΟ ΠΑΪ ΕΩΛΥΜΟΥΤΕ ΕΡΟΧ Ζ̄Μ ΠΕΥ-  
 ΤΟΠΟΣ ΧΕ ΑΡΧΑΡΩΧ· ΛΥΩ ΠΑΡΧΩΝ ΕΤΩΟΟΠ Ζ̄Μ [CIII]  
 ΠΜΕΣΤΟΟΥ Ν̄ΤΑΜΙΟΝ ΟΥΖΟ Ν̄ΖΟΧ ΠΕ ΠΕΧΛΥΘΕΝΤΗΣ  
 10 Ν̄ΖΟ· ΠΑΪ ΕΩΛΥΜΟΥΤΕ ΕΡΟΧ Ζ̄Μ ΠΕΥΤΟΠΟΣ ΧΕ ΑΧΡΩ-  
 ΧΑΡ· ΛΥΩ ΠΑΡΧΩΝ ΕΤΩΟΟΠ Ζ̄Μ ΠΜΕΣΤΟΥ Ν̄ΤΑΜΙΟΝ  
 ΟΥΖΟ Μ̄ΜΑΣΕ Ν̄ΚΑΜΕ ΠΕ ΠΕΧΛΥΘΕΝΤΙΚΟΝ Ν̄ΖΟ· ΠΑΪ  
 ΕΩΛΥΜΟΥΤΕ ΕΡΟΧ Ζ̄Μ ΠΕΥΤΟΠΟΣ ΧΕ ΜΑΡΧΟΥΡ·  
 ΛΥΩ ΠΑΡΧΩΝ ΕΤΩΟΟΠ Ζ̄Μ ΠΜΕΣΟΟΥ Ν̄ΤΑΜΙΟΝ·  
 15 ΟΥΖΟ Ν̄ΡΙΡ̄ΝΤΟΟΥ ΠΕ ΠΕΧΖΟ Ν̄ΛΥΘΕΝΤΗΣ· ΠΑΪ Ε-  
 ΩΛΥΜΟΥΤΕ ΕΡΟΧ Ζ̄Μ ΠΕΥΤΟΠΟΣ ΧΕ ΛΑΜΧΑΜΩΡ·  
 ΛΥΩ ΠΑΡΧΩΝ Μ̄ΠΜΕΣΑΩΥ Ν̄ΤΑΜΙΟΝ· ΟΥΖΟ Ν̄ΑΡΞ̄ ΠΕ  
 ΠΕΧΛΥΘΕΝΤΗΣ Ν̄ΖΟ· ΠΑΪ ΕΩΛΥΜΟΥΤΕ ΕΡΟΧ Ζ̄Μ ΠΕΧ-  
 ΛΥΘΕΝΤΙΚΟΝ Ν̄ΡΑΝ Ζ̄Μ ΠΕΥΤΟΠΟΣ ΧΕ ΛΟΥΧΑΡ· ΛΥΩ  
 20 ΠΑΡΧΩΝ Μ̄ΠΜΕΣΩΜΟΥΝ Ν̄ΤΑΜΙΟΝ· ΟΥΖΟ Ν̄ΝΟΥΡΕ ΠΕ  
 ΠΕΧΛΥΘΕΝΤΗΣ Ν̄ΖΟ· ΠΑΪ ΕΩΛΥΜΟΥΤΕ ΕΠΕΧΡΑΝ Ζ̄Μ  
 ΠΕΥΤΟΠΟΣ ΧΕ ΛΑΡΑΩΧ· ΛΥΩ ΠΑΡΧΩΝ Μ̄ΠΜΕΣΨΙΤ̄  
 Ν̄ΤΑΜΙΟΝ ΟΥΖΟ Ν̄ΣΙΤ ΠΕ ΠΕΧΖΟ Ν̄ΛΥΘΕΝΤΗΣ· ΠΑΪ [CIII]<sup>b</sup>  
 ΕΩΛΥΜΟΥΤΕ ΕΠΕΧΡΑΝ Ζ̄Μ ΠΕΥΤΟΠΟΣ ΧΕ ΑΡΧΕΩΧ·  
 25 ΛΥΩ ΠΜΕΣΜΗΤ̄ Ν̄ΤΑΜΙΟΝ ΟΥΝ-ΟΥΜΗΗΩΕ Ν̄ΑΡΧΩΝ Ν̄-  
 ΖΗΤ̄ ΕΡΕ ΣΑΩΥΕ Ν̄ΑΠΕ Ν̄ΔΡΑΚΩΝ Μ̄ΠΟΥΛΑ ΠΟΥΛΑ  
 Μ̄ΜΟΟΥ Ζ̄ΡΑΪ Ζ̄Μ ΠΕΥΖΟ Ν̄ΛΥΘΕΝΤΗΣ· ΛΥΩ ΠΕΤΖΙ-  
 ΧΩΟΥ ΤΗΡΟΥ ΩΛΥΜΟΥΤΕ ΕΠΕΧΡΑΝ Ζ̄Μ ΠΕΥΤΟΠΟΣ

the various diseases; this one is called by his *authentic* name in his *place*: Enchthonin<sup>1</sup>. And the *archon* which is in the second *chamber*, a cat-face is his *authentic* face; this one is called in their *place*<sup>2</sup>: Charachar. And the *archon* which is in the third *chamber*, a dog-face is his *authentic* face; this one is called in their *place*: Archaroch. And the *archon* which is in the fourth *chamber*, a serpent-face is his *authentic* face; this one is called in their *place*: Achrochar. And the *archon* which is in the fifth *chamber*, a black bull-face is his *authentic* face; this one is called in their *place*: Marchur. And the *archon* which is in the sixth *chamber*, a mountain pig-face is his *authentic* face; this one is called in their *place*: Lamchamor. And the *archon* which is in the seventh *chamber*, a bear-face is his *authentic* face; this one is called by his *authentic* name in their *place*: Luchar. And the *archon* of the eighth *chamber*, a vulture-face is his *authentic* face; this one is called by his name in their *place*: Laraoch. And the *archon* of the ninth *chamber*, a basilisk-face is his *authentic* face; this one is called by his name in their *place*: Archeoch. And the tenth *chamber*: there is a great number of *archons* within it, each one having seven *dragon* heads with their *authentic* face. And the one over them all is called by his name in their *place*: | Zarmaroch. And the eleventh *chamber*:

<sup>1</sup> (2) Enchthonin; on magical names, see Kropp (Bibl. 26), III p. 117ff; (also 357.13-17).

<sup>2</sup> (5) their *place*; Schmidt: his *place* (passim to 319.10).



χε ζαρμαρωχ· λυω πμεζμντογε νταμιον ουν-  
 ουμνηωε ναρχων μιμα ετμμαι ερε σαωχε ναπε  
 νδα νεμοου μπουα πουα μμοου ζμ πευζο ναυ-  
 θενθις· λυω πνοε ετιχωου φαυμουτε εροχ  
 5 ζμ πευτοπος χε ρωχαρ· λυω πμεζμντcνοουc  
 νταμιον ουν-ουμνηωε ναρχων νζητq ενλωωου  
 εματε· ερε σαωχε ναπε νδα νουζορ μπουα πουα  
 μμοου ζραϊ ζμ πευζο ναυθενθις· λυω πνοε ετ-  
 ριχωου εφαυμουτε εροχ ζμ πευτοπος χε xpi- <sup>cpo</sup>  
 10 μαωρ· νεϊαρχων σε μπειμντcνοουc νταμιον εγ-  
 νζουν νζητq μπεδρακων μπκακε ετιβολ· λυω  
 ουντε-πουα πουα μμοου ουραν κατα ουνου·  
 λυω ωαρε πουα πουα μμοου ωιβε μπερζο κατα  
 ουνου· λυω ον πειμντcνοουc νταμιον ουντε-  
 15 πουα πουα μμοου ουρο εφουην επχιςε· ζωστε  
 πεδρακων μπκακε ετιβολ' χο μμντcνοουc ντα-  
 μιον νκακε· ευν-ουρο μπταμιον πταμιον εφουην  
 επχιςε· λυω ουν-ουαγγελος ντε πχιςε εφροειc  
 επουα πουα νπρο ννταμιον· ναϊ ντα ιεου πωορπ  
 20 νρωμε πεπισκοπος ντε πουοειν πεπερςβυθις μ-  
 πωορπ ντωω ντοχ πε νταχκαλυ εφροειc επεδρα-  
 κων χε ννεχατακτι μν ναρχων τηρου ννεχτα-  
 μιον ετνζητq· <sup>cpo</sup> b

ναϊ σε ντερεχουου νει πωτηρ· λοουωζμ νει  
 25 μαρια τμαγδαλληνι πεχας· χε παχοειc ειε ουκ-  
 ουν νεψυχοουε εφαυχιτου επτοπος ετμμαι  
 φαυχιτου εβολ ριτν πειμντcνοουc νπρο ννταμιον

there is a great number of *archons* in that place, each one of them having seven cat heads<sup>1</sup> with their *authentic* face. And the great one over them is called in their *place*: Rochar. And the twelfth *chamber*: there is a very great number of *archons* in it, each one of them having seven dog heads with their *authentic* face. And the great one over them is called in their *place*: Chremaor.

Now these *archons* of these twelve *chambers* are inside the *dragon* of the outer darkness. And each of them has a name *according to* the hour. And each one of them changes his face *according to* the hour. And furthermore, to each of these twelve *chambers*, there is a door opening to the height, so that the *dragon* of the outer darkness has twelve *chambers*<sup>2</sup> of darkness, and there is a door to every *chamber* opening to the height. And there is an *angel* of the height watching at each of the doors of the *chambers*, whom Jeu, the First Man, the *Overseer* of the Light, the *Messenger* of the First Ordinance, has placed to keep watch over the *dragon*, so that it does not *rebel*, together with all the *archons* of its *chambers* which are within it.

127. When the *Saviour* had said these things, Maria Magdalene answered and said: My Lord, are *not therefore* the *souls* which are taken to that *place* taken through these twelve doors of the *chambers*, | each one *according to* the *judgment* of which he is worthy?"

<sup>1</sup> (3, 7) cat heads; lit. cat-faced heads; dog heads; lit. dog-faced heads.

<sup>2</sup> (16) has twelve chambers; Till: consists of twelve chambers.

ΠΟΥΛΑ ΚΑΤΑ ΤΕΚΡΙΣΙΣ ΕΤΨΜΠΩΛ ΜΜΟΣ: ΛΟΥ-  
 ΩΣΜ ΝΒΙ ΠΩΤΗΡ ΠΕΧΛΑΧ ΜΜΑΡΙΑ ΧΕ ΜΕΥΧΙ-ΛΛΑΥ Μ-  
 ΨΥΧΗ ΕΣΟΥΝ ΕΠΕΔΡΑΚΩΝ ΕΒΟΛ ΞΝ ΝΕΪΡΟ· ΑΛΛΑ ΤΕ-  
 ΨΥΧΗ ΝΝΡΕΧΧΙΟΥΛΑ ΛΥΩ ΝΕΤΩΟΟΠ ΞΝ ΟΥΣΒΩ ΜΠΛΛ-  
 5 ΝΗ· ΜΝ ΟΥΟΝ ΝΙΜ ΕΤΨ-ΣΒΩ ΞΝ ΝΕΠΛΛΑΝΗ· ΛΥΩ ΜΝ  
 ΝΡΕΧΝΚΟΤΚ ΜΝ ΣΟΟΥΤ· ΛΥΩ ΜΝ ΤΑΝΙΡΩΜΕ ΕΤΣΟΟΧ·  
 ΛΥΩ ΜΝ ΝΑΣΕΒΗC· ΜΝ ΡΩΜΕ ΝΙΜ' ΝΑΤΝΟΥΤΕ· ΛΥΩ  
 ΝΕΦΟΝΕΥC· ΜΝ ΝΝΟΕΙΚ· ΛΥΩ ΜΝ ΝΕΦΑΡΜΑΚΟC· ΝΕ-  
 ΨΥΧΟΟΥΕ ΟΥΝ ΤΗΡΟΥ ΝΤΕΪΜΙΝΕ ΕΥΩΑΝΤΜΜΕΤΑΝΟΪ  
 10 ΕΤΙ ΕΥΟΝΞ· ΑΛΛΑ ΝΣΕΩ ΞΝ ΠΕΥΝΟΒΕ ΕΥΜΗΝ· ΜΝ  
 ΝΚΕΨΥΧΟΟΥΕ ΤΗΡΟΥ· ΝΑΪ<sup>11</sup> ΕΝΤΑΥΩΩΧΠ ΝΒΟΛ ΤΑΪ· [C<sup>q</sup>]  
 ΕΤΕ ΝΤΟΟΥ ΠΕ ΝΤΑΥΧΙ ΝΤΕΥΗΠC ΝΚΥΚΛΟC ΕΤΗΠ  
 ΕΡΟΟΥ ΞΝ ΤΕCΦΕΡΑ ΕΜΠΟΥΜΕΤΑΝΟΪ· ΑΛΛΑ ΣΡΑΪ ΞΝ  
 ΠΕΥΣΑC ΝΚΥΚΛΟC CΕΝΑΧΙ ΝΝΕΨΥΧΟΟΥΕ ΕΤΜΜΑΥ·  
 15 ΝΤΟΟΥ ΜΝ ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΝΤΑΪΟΥΩ ΕΪΧΩ Μ-  
 ΜΟΟΥ· CΕΝΑΧΙΤΟΥ ΕΒΟΛ ΞΝ ΤΤΑΠΡΟ ΜΠCΑΤ ΜΠΕΔΡΑ-  
 ΚΩΝ ΕΣΟΥΝ ΕΝΤΑΜΙΟΝ ΜΠΚΑΚΕ ΕΤΣΙΒΟΛ· ΛΥΩ ΕΥ-  
 ΩΑΝΟΥΩ ΕΥΧΙ ΝΝΕΨΥΧΟΟΥΕ ΕΣΟΥΝ ΕΠΚΑΚΕ ΕΤΣΙ-  
 ΒΟΛ ΞΝ ΤΤΑΠΡΟ ΜΠΕCΑΤ· ΩΛΧΚΩΤΕ ΟΝ ΜΠΕCΑΤ'  
 20 ΕΣΟΥΝ ΕΡΩΧ ΜΜΙΝ ΜΜΟΧ ΝΨΩΤΑΜ' ΕΡΩΟΥ· ΤΑΪ ΤΕ  
 ΘΕ ΕΤΟΥΝΑΧΙ ΝΝΕΨΥΧΟΟΥΕ ΕΣΟΥΝ ΕΠΚΑΚΕ ΕΤΣΙΒΟΛ·  
 ΛΥΩ ΟΥΝΤΕ-ΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΣΙΒΟΛ' ΟΥΝΤΑΧ  
 ΜΜΑΥ ΜΜΝΤCΝΟΟΥC ΝΡΑΝ ΝΑΥΘΕΝΤΗC ΝΑΪ ΕΤΣΡΑΪ  
 ΞΝ ΝΕΧΡΩΟΥ· ΟΥΡΑΝ ΚΑΤΑ ΠΟΥΛΑ ΠΟΥΛΑ ΝΝΡΩΟΥ Ν-  
 25 ΝΤΑΜΙΟΝ· ΛΥΩ ΠΕΪΜΝΤCΝΟΟΥC ΝΡΑΝ CΕΩΒΒΙΛΕΪΤ' [C<sup>q</sup> b]  
 ΕΝΕΥΕΡΗΥ· ΑΛΛΑ ΕΥΣΡΑΪ ΞΝ ΝΕΥΕΡΗΥ ΜΠΜΝΤCΝΟΟΥC·  
 ΣΩCΤΕ ΠΕΤΝΑΧΩ ΝΟΥΛΑ ΝΝΡΑΝ ΕΧΧΩ ΝΝΡΑΝ ΤΗΡΟΥ·

10 MS ΕΥΜΗΝ; read ΕΥΜΗΝ.

The *Saviour* answered and said to Maria: "No *souls* are taken into the *dragon* through these doors, *except* the *soul* of the slanderers and those who are in *erroneous* teaching, and all those who teach *errors*, and the pederasts, and those (souls) of men who are defiled and the *impious* and all godless men, and the *murderers* and adulterers and *poisoners*. Now all *souls* of this kind if they do not *repent* while they are *still* living, *but* continue to remain in their sins, with all the other *souls* who have remained outside — namely those who have received their number of *cycles* which are allotted to them in the *sphere*, without having *repented* — [but] in their last *cycle* those *souls* will be taken, together with all the *souls* of which I have just spoken. They will be taken through the mouth of the tail of the *dragon* into the *chamber* of the outer darkness. And when the *souls* finish being taken into the outer darkness in the mouth of its tail, it returns its tail into its own mouth and encloses them. This is the manner in which the *souls* are taken into the outer darkness. And the *dragon* of the outer darkness has twelve *authentic* names which are in its doors, a name *according to* each of the doors of the *chambers*. And these twelve names are different from one another, *but* the twelve are within one another, *so that* he who says one of the names says all the names. | Now these things I will say to you in

ΝΑΪ ΘΕ †ΝΑΧΟΟΥ ΕΡΩΤῆΝ ΖῆΜ ΠCΩΡ ΕΒΟΛ ΤΗΡῆ· ΤΑΪ  
ΘΕ ΤΕ ΘΕ ΕΤῆΨΟΟΠ ΜΜΟC ΝῆΙ ΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΕΤΕ  
ΝΤΟC ΠΕ ΠΕΔΡΑΚΩΝ·

ΝΑΪ ΘΕ ΝΤΕΡΕCΗΧΟΟΥ ΝῆΙ ΠCΩΡ ΛCΟΥΩΖῆΜ ΝῆΙ ΜΑΡΙΑ  
5 ΠΕΧΛΑC ΜΠCΩΤΗΡ ΧΕ ΠΑΧΟΕΙC ΕΪΕ ΝΚΟΛΛΑCΙC ΜΠΕ-  
ΔΡΑΚΩΝ ΕΤῆΜΑΥ ΝΑΨῆΤ ΕΜΑΤΕ ΠΑΡΑ ΝΚΟΛΛΑCΙC ΝΝΕ-  
ΚΡΙCΙC ΤΗΡΟΥ· ΛCΟΥΩΖῆΜ ΝῆΙ ΠCΩΡ ΠΕΧΛΑC ΜΜΑΡΙΑ  
ΧΕ ΟΥΜΟΝΟΝ ΧΕ CΕΜΟΚῆ ΠΑΡΑ ΝΚΟΛΛΑCΙC ΤΗΡΟΥ  
ΝΝΕΚΡΙCΙC· ΑΛΛΑ ΨΥΧΗ ΝΙΜ' ΕΤΟΥΝΑΧΙΤΟΥ ΕΠΤΟΠΟC  
10 ΕΤῆΜΑΥ CΕΝΑΡ-ΖΡΟΥΟΥΧῆ ΖῆΜ ΠΧΛΑC ΕΤΝΑΨῆΤ· ΛΥΩ  
ΜῆΙ ΝΕΧΑΛΑΖΑ· ΛΥΩ ΜῆΙ ΠΚΩΖῆΤ ΕΤΝΑΨῆΤ ΕΜΑΨΟ·  
ΝΑΪ' ΕΤΨΟΟΠ ΖῆΜ ΠΤΟΠΟC ΕΤῆΜΑΥ· ΑΛΛΑ ΖῆΜ ΠΚΕΒΩΛ CῆΛ  
ΕΒΟΛ' ΜΠΚΟCΜΟC· ΕΤΕ ΠΑΪ ΠΕ ΖῆΜ ΠΩΛ' ΕΖΡΑΪ ΜΠΤΗΡῆ  
ΝΕΨΥΧΟΟΥΕ ΕΤῆΜΑΥ CΕΝΑΑΝΖΑΛΙCΚΕ ΖΙΤῆΜ ΠΧΛΑC  
15 ΕΤΝΑΨῆΤ· ΛΥΩ ΜῆΙ ΠΚΩΖῆΤ ΕΤΝΑΨῆΤ ΕΜΑΨΟ· ΛΥΩ  
CΕΝΑΡΑΤΨΩΠΕ ΨΛΕΝΕC·

ΛCΟΥΩΖῆΜ ΝῆΙ ΜΑΡΙΑ ΠΕΧΛΑC· ΧΕ ΕΪΕ ΟΥΟΪ ΝΝΕ-  
ΨΥΧΟΟΥΕ ΝΡΡΕCῆΡΝΟΒΕ· ΤΕΝΟΥ ΘΕ ΟΥΝ ΠΑΧΟΕΙC  
ΠΚΩΖῆΤ ΕΤῆΜ ΠΤΟΠΟC ΝΤΕ ΤΜΝΤΡΩΜΕ CΧΗC· ΧΕ  
20 ΠΚΩΖῆΤ ΕΤῆΝ ΑΜΝΤΕ ΧΗC· ΛCΟΥΩΖῆΜ ΝῆΙ ΠCΩΤΗΡ  
ΠΕΧΛΑC ΜΜΑΡΙΑ· ΧΕ ΖΑΜΗΝ †ΧΩ ΜΜΟC ΕΡΟ ΧΕ  
CΧΗC ΝῆΙ ΠΚΩΖῆΤ ΕΤῆΝ ΑΜΝΤΕ ΝΖΟΥΟ ΕΠΚΩΖῆΤ ΕΤῆΝ  
ΤΜΝΤΡΩΜΕ ΜΨΙC ΝΚΩΒ ΝCΟΠ· ΛΥΩ ΠΚΩΖῆΤ ΕΤῆΝ  
ΝΚΟΛΛΑCΙC ΜΠΝΟC ΝΧΑΟC· CΝΑΨῆΤ ΝΖΟΥΟ ΕΠΕΤῆΝ  
25 ΑΜΝΤΕ ΝΨΙC ΝΚΩΒ ΝCΟΠ· ΛΥΩ ΠΚΩΖῆΤ ΕΤῆΝ ΝΕ-  
ΚΡΙCΙC ΝΝΑΡΧΩΝ ΕΤΖΙ ΤΕΖΙΗ' ΝΤΜΗΤΕ· CΝΑΨῆΤ ΝΖΟΥΟ CῆΛ<sup>b</sup>

1 MS ΤΗΡῆ; read ΜΠΤΗΡῆ.

25 MS ὀΨΙC; read ἄΨΙC.

the distribution of the All. This now is the manner in which the outer darkness, which is the *dragon*, exists."

Now when the *Saviour* had said these things, Maria answered and said to the *Saviour*: "My Lord, are the *punishments* of that *dragon* much more severe than the *punishments* of all the judgments?"

The *Saviour* answered and said to Maria: "Not only are they painful beyond all the *punishments* of the judgments, but every soul which will be taken to that *place* will perish in the severe frost and the hail and the very fierce fire which are in that *place*. But also at the dissolution of the world, namely at the ascension of the All, those souls will be consumed by the severe frost and the very fierce fire, and they will become non-existent for ever."

Maria answered and said: "Woe to the souls of the sinners. Now at this time, my Lord, is the fire which is in the *place* of mankind hotter, or is the fire which is in Amente hotter?"

The *Saviour* answered and said to Maria: "Truly, I say to you, the fire which is in Amente is nine times hotter than the fire which is among mankind. And the fire which is in the *punishments* of the great *Chaos* is nine times fiercer than that which is in Amente. And the fire which is in the judgments of the *archons* which are upon the path of the *Midst* is nine times fiercer than | the fire of the *punishments*

ΕΠΚΩΣΤ̄ Ν̄ΝΚΟΛΛΑCIC ΕΤ̄Σ̄Μ ΠΝΟC Ν̄ΧΑΟC Μ̄ΨIC Ν̄ΚΩB  
 Ν̄CΟΠ̄· ΛΥΩ Π̄ΚΩΣΤ̄ ΕΤ̄Σ̄Μ ΠΕΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤ̄Σ̄-  
 ΒΟΛ Μ̄Ν ΝΕΚΡΙCIC ΤΗΡΟΥ ΕΤ̄Ν̄Σ̄ΗΤ̄· CΕΝΑΩΤ̄ Ν̄ΣΟΥC  
 ΕΠΚΩΣΤ̄ ΕΤ̄Σ̄Ν̄ Ν̄ΚΟΛΛΑCIC ΤΗΡΟΥ ΕΤ̄Σ̄Ν̄ ΝΕΚΡΙCIC Ν̄Ν-  
 5 ΑΡΧΩΝ· ΝΑΙ ΕΤ̄Σ̄Ι ΤΕΣ̄ΙΗ Ν̄ΤΜΗΤΕ CΗΝΑΩΤ̄ Ν̄ΣΟΥC ΕΡΟΥ  
 Ν̄ΩCΕ Ν̄ΚΩB Ν̄CΟΠ̄·

ΝΑΙ ΔΕ Ν̄ΤΕΡΕCΧΟΥC Ν̄CΙ ΠCΩΤΗΡ ΕΜΑΡΙΑ ΑCΙΟΥC  
 ΕΣΟΥΝ Σ̄Ν ΤΕCΜΕCΤ̄Ν̄Σ̄ΗΤ̄· ΑCΩC ΕΒΟΛ ΑCΡΙΜΕ Ν̄ΤΟC  
 Μ̄Ν Μ̄ΜΑΘΗΤΗC ΤΗΡΟΥ Σ̄Ι ΟΥCΟΠ̄ ΠΕΧΑC ΧΕ ΟΥΟΙ  
 10 Ν̄ΡΡΕCΦ̄ΝΟΒΕ ΧΕ ΝΑCΕ ΝΕΥΚΡΙCIC ΕΜΑCΟ· ΑCΕΙ' ΕΘΗ  
 Ν̄CΙ ΜΑΡΙCΑΜ ΑCΠΑΣΤ̄C ΕΧ̄Ν Ν̄ΟΥΕΡΗΤΕ Ν̄ΙC ΑCΟΥΩCΤ̄  
 ΕΡΟΥ· ΠΕΧΑC ΧΕ ΠΑΧΟΕΙC ΑΝΕΧΕ Μ̄ΜΟΙ ΕΪΩΙΝΕ  
 Μ̄ΜΟΚ· ΛΥΩ Μ̄Π̄CΩΝΤ̄ ΕΡΟΙ ΧΕ †ΕΝΩΧΛΕΙ ΝΑΚ Ν̄ΣΑC  
 Ν̄CΟΠ̄· ΧΕ ΧΙΝ ΤΕΝΟΥ ΓΑΡ ΕΪΝΑΑΡΧΙ Ν̄ΩΙΝΕ Μ̄ΜΟΚ· [C48]  
 15 ΕΤΒΕ ΣΩB ΝΙΜ Σ̄Ν ΟΥΩΡ̄Χ̄· ΑCΟΥΩCΤ̄Μ Ν̄CΙ ΠCΩΤΗΡ  
 ΠΕΧΑC Μ̄ΜΑΡΙΑ ΧΕ ΩΙΝΕ Ν̄CΑ ΣΩB ΝΙΜ' ΕΤΕΡΕΟΥCΕC-  
 ΩΙΝΕ Ν̄CΩΟΥ· ΛΥΩ ΑΝΟΚ †ΝΑΒΟΛΠΟΥ ΝΕ ΕΒΟΛ Σ̄Ν  
 ΟΥΠΑΡΡΗCΙΑ ΑΧ̄Ν ΠΑΡΒΟΛΗ· ΑCΟΥΩCΤ̄Μ Ν̄CΙ ΜΑΡΙΑ  
 ΠΕΧΑC ΧΕ ΠΑΧΟΕΙC ΕΪΕ ΟΥΡΩΜΕ Ν̄ΑΓΛΘΟC ΕΑCΧΩΚ  
 20 ΕΒΟΛ Μ̄ΜΥCΤΗΡΙΟΝ ΝΙΜ· ΕΟΥΝΤΑC Μ̄ΜΑΥ Ν̄ΟΥCΥΓΓΕ-  
 ΝΗC ΣΑΠΑΞ ΣΑΠΛΩC ΕΟΥΝΤΑC Μ̄ΜΑΥ Ν̄ΟΥΡΩΜΕ· ΛΥΩ  
 ΠΡΩΜΕ ΕΤ̄ΜΜΑΥ ΕΥΑCΕΒΗC ΠΕ ΕΑCΕΙΡΕ Ν̄ΝΟΒΕ ΝΙΜ  
 ΕῩΜΠΩΑ Μ̄ΠΚΑΚΕ ΕΤ̄Σ̄ΒΟΛ· ΛΥΩ Μ̄Π̄CΜΕΤΑΝΟΙ· Η  
 Μ̄ΜΟΝ ΕΑCΧΩΚ ΕΒΟΛ Ν̄ΤΕCΗΠ̄C Ν̄ΚΥΚΛΟC Σ̄Ν Μ̄ΜΕΤΑ-  
 25 ΒΟΛΗ Μ̄ΠCΩΜΑ· ΛΥΩ ΕΜ̄Π̄CΡ̄ΩΛΥ ΑΛΛΥ Ν̄CΙ ΠΡΩΜΕ  
 ΕΤ̄ΜΜΑΥ· ΕΑCΕΙ' ΕΒΟΛ Σ̄Ν CΩΜΑ· ΛΥΩ ΑΝΕΙΜΕ ΕΡΟΥ

which are in the great *Chaos*. And the fire which is in the *dragon* of the outer darkness and all the *judgments* which are in it is seventy times fiercer than the fire which is in all the *punishments* in the *judgments* of the *archons* which are upon the path of the *Midst*.”

128. When *however* the *Saviour* had said these things to Maria, she beat her breast, she cried out, and she and all the *disciples* wept at once. She said: “Woe to the sinners, for their *judgments* are very numerous.”

Mariam came forward, she prostrated herself at the feet of Jesus, she kissed them, she said: “My Lord, *suffer* me that I question thee, and be not angry with me that I *trouble* thee many times, *for* from this time I will *begin* to question thee concerning all things with assurance.”

The *Saviour* answered and said to Maria: “Question everything which thou dost wish to question, and I will reveal them *openly* without *parable*.”

Maria answered and said: “My Lord, if a *good* man has fulfilled all the *mysteries*, and he has a *relative*, in a word, he has a man and that man is an *impious one* who has committed all the sins which are worthy<sup>1</sup> of the outer darkness; and he has not *repented*; or he has completed his number of *cycles* in the *changes* of the *body*, and that man has done nothing profitable<sup>2</sup> and has come forth from the *body*; and we have known of him | *certainly* that he has

<sup>1</sup> (23) which are worthy; Schmidt: and who is worthy.

<sup>2</sup> (25) has done nothing profitable; Till: was altogether useless.

ΛΣΦΑΛΩΣ ΧΕ ΛΥΡ̄ΝΟΒΕ ΕῩΜΠΩΔΑ Μ̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ' [C<sup>48</sup> b]  
 ΕΙΕ ΟΥ ΠΕΤ̄ΝΝΑΛΛΑΥ ΨΑΝΤ̄ΝΝΟΥΖ̄Μ Μ̄ΜΟΥ ΕΝΚΟΛΛΑCIC  
 Μ̄ΠΕΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ ΛΥΩ Ν̄CΕΠΟΟΝΕΥ ΕΥ-  
 CΩΜΑ Ν̄ΔΙΚΑΙΟC ΕΥΝΑΖΕ ΕΜ̄ΜΥCΤΗΡΙΟΝ Ν̄ΤΜ̄ΝΤΕΡΟ  
 5 Μ̄ΠΟΥΘΕΙΝ· ΛΥΩ Ν̄ΥΡΑΓΛΑΘΟC Ν̄ΥΒΩΚ' ΕΠΧΙCΕ· Ν̄Υ-  
 ΚΛΗΡΟΝΟΜΙ Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΘΕΙΝ· ΛΥΟΥΩΖ̄Μ Ν̄CΙ  
 ΠCΩΤΗΡ ΠΕΧΛΑΥ Μ̄ΜΑΡΙΑ ΧΕ ΕΨΩΠΕ ΟΥΡΕῩΡ̄ΝΟΒΕ ΠΕ  
 ΕῩΜΠΩΔΑ Μ̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ· Η̄ Μ̄ΜΟΝ Ν̄ΤΟΥ ΛῩΡ̄ΝΟΒΕ  
 ΚΑΤΑ Ν̄ΚΟΛΛΑCIC Μ̄ΠΚΕCΕΕΠΕ Ν̄ΚΟΛΛΑCIC· ΛΥΩ ΠΑΙ  
 10 Μ̄ΠΥΜΕΤΑΝΟΙ· Η̄ Μ̄ΜΟΝ Ν̄ΤΟΥ ΟΥΡΩΜΕ Ν̄ΡΕῩΡ̄ΝΟΒΕ  
 ΕΛΥΧΩΚ ΕΒΟΛ' Ζ̄Ν ΤΕῩΗΠ̄C Ν̄ΚΥΚΛΟC Ζ̄Ν Μ̄ΜΕΤΑΒΟΛΗ  
 Μ̄ΠCΩΜΑ· ΛΥΩ ΠΑΙ Μ̄ΠΥΜΕΤΑΝΟΙ· ΕΡΨΑΝ Ν̄ΡΩΜΕ  
 ΟΥΝ ΕΤ̄ΜΜΑΥ ΝΑΙ ΕΝΤΑΙΧΟΟΥ ΕΥΨΑΝΕΙ' ΕΒΟΛ Ζ̄Μ  
 ΠCΩΜΑ Ν̄CΕΧΙΤΟΥ ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΤΕΝΟΥ CΕ  
 15 ΕΨΩΠΕ ΤΕΤ̄ΝΟΥΩΨ ΕΠΟΟΝΟΥ ΕΒΟΛ Ζ̄Ν Ν̄ΚΟΛΛΑCIC  
 Μ̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ' Μ̄Ν ΚΡΙCIC ΝΙΜ· ΛΥΩ Ν̄CΕΠΟΟ̄ΝΟΥ C<sup>49</sup>  
 ΕΥCΩΜΑ Ν̄ΔΙΚΑΙΟC ΠΑΙ ΕΥΝΑΖΕ ΕΜ̄ΜΥCΤΗΡΙΟΝ Μ̄-  
 ΠΟΥΘΕΙΝ Ν̄ΥΒΩΚ ΕΠΧΙCΕ Ν̄ΥΚΛΗΡΟΝΟΜΙ Ν̄ΤΜ̄ΝΤΕΡΟ  
 Μ̄ΠΟΥΘΕΙΝ· ΛΥΡΕ Μ̄ΠΙΜΥCΤΗΡΙΟΝ Ν̄ΟΥΩΤ' Ν̄ΤΕ ΠΙ-  
 20 ΑΤΨΑΧΕ ΕΡΟΥ ΠΑΙ ΕΨΑΥΚΑΝΟΒΕ ΕΒΟΛ Ν̄ΟΥΘΕΙΩ  
 ΝΙΜ' ΛΥΩ ΕΤΕΤ̄ΝΨΑΝΟΥΩ ΕΤΕΤ̄ΝΕΙΡΕ Μ̄ΠΜΥCΤΗΡΙΟΝ·  
 ΛΧΙC ΧΕ ΤΕΨΥΧΗ Ν̄ΝΙΜ Ν̄ΡΩΜΕ ΤΑΙ ΕΤ̄ΜΕΕΥΕ ΕΡΟC  
 Ζ̄Μ ΠΑΖΗΤ· ΕΨΩΠΕ CΣ̄Ν ΠΤΟΠΟC Ν̄ΝΚΟΛΛΑCIC Ν̄Ν-  
 ΤΑΜΙΟΝ Μ̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ' Η̄ Μ̄ΜΟΝ Ν̄ΤΟΥ ΕΨΩΠΕ  
 25 CΣ̄Ν ΠΚΕCΕΕΠΕ Ν̄ΝΚΟΛΛΑCIC Ν̄ΤΕ Ν̄ΤΑΜΙΟΝ Μ̄ΠΚΑΚΕ  
 ΕΤΖΙΒΟΛ' Μ̄Ν ΠΚΕCΕΕΠΕ Ν̄ΝΚΟΛΛΑCIC Ν̄ΝΕΔΡΑΚΩΝ ΕΥΕ-

11 MS Ζ̄Ν ΤΕῩΗΠ̄C; better ΕΤΕῩΗΠ̄C.

sinned and is worthy of the outer darkness; what should we do to him so that we save him from the *punishments* of the *dragon* of the outer darkness, so that he is returned to a *righteous body* which will find the *mysteries* of the Kingdom of the Light, and become *good* and go to the height, and *inherit* the Kingdom of the Light?"

The *Saviour* answered and said to Maria: "If he is a sinner worthy of the outer darkness; or if he has sinned *according* to the *punishments* of the rest of the *punishments*, and he has not *repented*; or if a sinful man has completed his number of *cycles* in the *changes* of the *body* and has not *repented* — now when these men of whom I have spoken come forth from the *body* and have been taken to the outer darkness, now at this time, if you want to return them from the *punishments* of the outer darkness and all the *judgments*, and return them to a *righteous body* which will find the *mysteries* of the light, and go to the height and *inherit* the Kingdom of the Light — perform the one *mystery* of the Ineffable which forgives sins at all times. And when you have finished performing the *mystery*, say: 'The *soul* of such and such a man on whom I think in my heart, when it comes to the *place* of the *punishments* of the *chambers* of the outer darkness; or when it is in the rest of the *punishments* of the *chambers* of the outer darkness and the rest of the *punishments* of the *dragon*: | may it be returned

ΠΟΟΝΟΥ ΕΒΟΛ' ΝΖΗΤΟΥ ΤΗΡΟΥ· ΛΥΩ ΕΩΩΠΕ ΕΣ-  
 ΩΑΝΧΩΚ' ΕΒΟΛ ΝΤΕCΗΠ ΝΚΥΚΛΟΣ ΖΝ ΜΜΕΤΑΒΟΛΗ·  
 ΕΥΕΧΙΤ̄C ΕΡΑΤ̄C ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ· ΛΥΩ ΝΤΕ  
 ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ CΦΡΑΓΙΖΕ ΜΜΟC ΖΝ ΤΕCΦΡΑ-  
 5 ΓΙC ΝΤΕ ΠΙΑΤΩΑΧΕ ΕΡΟC· ΛΥΩ ΝCΝΟΧC ΖΜ ΠΕΙΕΒΟΤ' <sup>СЧГ</sup><sup>b</sup>  
 ΠΕΙΕΒΟΤ ΕΥCΩΜΑ ΝΔΙΚΑΙΟC ΠΑΙ ΕΤΝΑΖΕ ΕΜΜΥCΤΗ-  
 ΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΖΗΤ̄C ΛΥΩ ΝCΡΑΓΑΘΟC ΝCΒΩΚ' Ε-  
 ΠΧΙCΕ ΝCΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΛΥΩ  
 ΟΝ ΕΩΩΠΕ ΔCΧΩΚ ΕΒΟΛ ΝΝΚΥΚΛΟC ΝΜΜΕΤΑΒΟΛΗ  
 10 ΕΥΕΧΙ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΡΑΤ̄C ΝΤCΑΩCΗ ΜΠΑΡΘΕ-  
 ΝΟC ΜΠΟΥΟΕΙΝ ΝΑΙ ΕΤΖΙΧΜ ΠΒΑΠΤΙCΜΑ· ΝCΕΚΑΛC  
 ΖΙΧΝ ΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΝCΕCΦΡΑΓΙΖΕ ΜΜΟC ΖΜ ΠΜΑΙΝ  
 ΝΤΜΝΤΕΡΟ ΜΠΙΑΤΩΑΧΕ ΕΡΟC ΝCΕΧΙΤ̄C ΖΑΖΤΝ ΝΤΑΖΙC  
 ΜΠΟΥΟΕΙΝ· ΝΑΙ ΕΤΕΤΝΝΑΧΟΟΥ ΕΤΕΤΝΩΑΝΧΩΚ ΕΒΟΛ  
 15 ΜΠΜΥCΤΗΡΙΟΝ· ΖΑΜΗΝ †ΧΩ ΜΜΟC ΝΗΤΝ ΧΕ ΤΕΨΥΧΗ  
 ΕΤΕΤΝΝΑΕΥΧΕ ΕΧΩC· ΕΩΩΠΕ ΜΕΝ ΕCΖΜ ΠΕΔΡΑΚΩΝ  
 ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· CΝΑΝΟΥΖΕ ΜΠΕCΑΤ' ΕΒΟΛ ΖΝ ΡΩC·  
 ΛΥΩ ΝCΚΑΒΟΛ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΛΥΩ ΟΝ ΕΩΩΠΕ  
 ΕCΖΝ<sup>2</sup> ΤΟΠΟC ΝΙΜ' ΝΤΕ ΝΕΚΡΙCΙC ΝΤΕ ΝΑΡΧΩΝ· ΖΑΜΗΝ <sup>СЧЛ</sup>  
 20 †ΧΩ ΜΜΟC ΕΡΩΤ̄Ν ΧΕ CΕΝΑΖΑΡΠΑΖΕ ΜΜΟC ΖΝ ΟΥ-  
 CΠΟΥΔΗ ΝCΙ ΜΠΑΡΑΛΛΗΜΠΤΗC ΜΜΕΛΧΙCΕΔΕΚ ΕΙΤΕ ΕC-  
 ΩΑΝΚΑΒΟΛ ΜΜΟC ΝCΙ ΠΕΔΡΑΚΩΝ· Η ΜΜΟΝ ΝΤΟC  
 ΕCΖΝ ΝΕΚΡΙCΙC ΝΤΕ ΝΑΡΧΩΝ· ΖΑΠΑΖ ΖΑΠΑΩC CΕΝΑΖΑΡ-  
 ΠΑΖΕ ΜΜΟC ΝCΙ ΜΠΑΡΑΛΛΗΜΠΤΩΡ ΜΜΕΛΧΙCΕΔΕΚ' ΖΝ

2 MS ΠΤΕCΗΠ; read ΝΤΕCΗΠ̄C.

4 MS ΜΜΟC; read ΜΜΟC.

13 MS ΝCΕΧΙΤ̄C; read ΝCΕΧΙΤ̄C.

from them all. And when it finishes its number of *cycles* in  
 the *changes*, may it be taken to the presence of the *Virgin* of  
 the Light; and may the *Virgin* of the Light *seal* it with the  
*seal* of the Ineffable, and cast it in that very month into  
 a *righteous body* which will find<sup>1</sup> the *mysteries* of the light  
 in it, and become *good*, and go to the height and *inherit* the  
 Kingdom of the Light. And furthermore, when it has com-  
 pleted the *cycles* of the *changes*, may that *soul* be taken to the  
 presence of the seven *virgins* of the light which are in charge  
 of (lit. over) the *baptism*. And may they place it (the baptism)  
 upon that *soul*, and *seal* it with the sign of the Kingdom of  
 the Ineffable, and may they take it to the *ranks* of the light.<sup>2</sup>  
 These things you will say when you have completed the  
*mystery*. Truly, I say to you: the *soul* for which you shall  
*pray*, if *indeed* it is in the *dragon* of the outer darkness,  
 it will withdraw its tail out of its mouth, and release<sup>2</sup> that  
*soul*. And furthermore, if it is in any *place* of the *judgments*  
 of the *archons*, truly I say to you, the *paralemtai* of Melchi-  
 sedek will *speedily snatch* it up, *whether* the *dragon* has  
 released it, *or* whether it is in the *judgments* of the *archons*.  
*In a word*, the *paralemtores* of Melchisedek will *snatch* it |

<sup>1</sup> (6) which will find; Till: <and the soul> will find.

<sup>2</sup> (18) release; Till: cast out, spew out.

ΤΟΠΟΣ ΝΙΜ ΕΤΕΝΩΗΤΟΥ· ΛΥΩ ΣΕΝΑΧΙΤΣ ΕΠΤΟΠΟΣ  
 ΝΤΜΕΣΟΣ ΕΡΑΤΣ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ ΛΥΩ ΨΑΡΕ  
 ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ ΨΑΣΔΟΒΙΜΑΖΕ ΜΜΟΣ ΝΣΝΑΥ  
 ΕΠΜΑΙΝ ΝΤΜΝΤΕΡΟ ΜΠΙΑΤΨΑΧΕ ΕΡΟΘ ΕΨΩΘΟΠ ΖΝ  
 5 ΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΛΥΩ ΕΨΩΠΕ ΜΠΑΤΣΧΩΚ ΕΒΟΛ  
 ΝΤΕΣΗΠΣ ΝΚΥΚΛΟΣ ΖΝ ΤΣΙΝΨΙΒΕ ΝΤΕΨΥΧΗ Η ΖΝ  
 ΠΣΩΜΑ· ΨΑΡΕ ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ ΨΑΣΣΦΡΑΓΙΖΕ  
 ΜΜΟΣ ΖΝ ΟΥΣΦΡΑΓΙΣ ΕΣΟΥΟΤΒ· ΛΥΩ ΝΣΣΠΟΥΔΑΖΕ [σϣΔ<sup>b</sup>]  
 ΝΣΤΡΕΥΝΟΧΣ ΖΜ ΠΕΙΕΒΟΤ' ΠΕΙΕΒΟΤ ΕΥΣΩΜΑ ΝΔΙ-  
 10 ΚΛΙΟΣ ΠΑΙ ΕΦΝΑΖΕ ΕΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ· ΛΥΩ  
 ΕΦΝΑΡΑΓΛΑΘΟΣ ΝΨΒΩΚ' ΕΠΧΙΣΕ ΕΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ·  
 ΛΥΩ ΕΨΩΠΕ ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΑΣΧΙ ΝΤΕΣΗΠΣ Ν-  
 ΚΥΚΛΟΣ· ΨΑΡΕ ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ ΨΑΣΔΟΒΙ-  
 ΜΑΖΕ ΜΜΟΣ ΜΕΣΚΑΛΥ ΕΚΟΛΛΑΖΕ ΜΜΟΣ ΕΒΟΛ ΧΕ ΑΣΧΙ  
 15 ΝΤΕΣΗΠΣ ΝΚΥΚΛΟΣ· ΑΛΛΑ ΨΑΣΤΑΑΣ ΕΤΟΟΤΟΥ Ν-  
 ΤΣΑΨΧΕ ΜΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ· ΛΥΩ ΨΑΡΕ ΤΣΑΨΧΕ  
 ΜΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ ΨΑΥΔΟΒΙΜΑΖΕ ΝΤΕΨΥΧΗ  
 ΕΤΜΜΑΥ ΛΥΩ ΨΑΥΒΑΠΤΙΖΕ ΜΜΟΣ ΖΝ ΝΕΥΒΑΠΤΙΣΜΑ·  
 ΛΥΩ ΝΣΕ† ΝΑΣ ΜΠΕΧΡΙΣΜΑ ΜΠΝΙΚΟΝ ΝΣΕΧΙΤΣ ΕΠΕ-  
 20 ΘΗΣΑΥΡΟΣ ΜΠΟΥΘΕΙΝ ΝΣΕΚΑΑΣ ΖΝ ΘΑΗ ΝΤΑΞΙΣ Μ-  
 ΠΟΥΘΕΙΝ ΖΕΩΣ ΨΑ ΠΩΛ ΕΖΡΑΙ ΝΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ  
 ΝΤΕΛΙΟΣ· ΛΥΩ ΕΥΨΑΝΣΟΒΤΕ ΕΣΩΚ ΝΝΚΑΤΑΨΕΤΑΣ<sup>σϣΕ</sup>  
 ΜΑ ΜΠΤΟΠΟΣ ΝΝΑΟΥΝΑΜ' ΨΑΥΣΩΤΨ ΝΤΕΨΥΧΗ ΕΤΜ-  
 ΜΑΥ ΝΟΥΨΖΜ· ΛΥΩ ΝΣΕΚΑΘΑΡΙΖΕ ΜΜΟΣ ΝΣΕΚΑΑΣ  
 25 ΖΝ ΝΤΑΞΙΣ ΜΠΨΟΡΠ ΝΣΩΤΗΡ ΠΑΙ ΕΤΖΜ ΠΕΘΗΣΑΥΡΟΣ  
 ΜΠΟΥΘΕΙΝ·

6 MS ΖΝ ΠΣΩΜΑ; better ΖΝ ΤΣΙΝΨΙΒΕ ΜΠΣΩΜΑ.

17 MS ΜΜΟΣ expunged before ΝΤΕΨΥΧΗ.

from all the *places* in which it is. And they will take it to the  
*place* of the *Midst* to the presence of the *Virgin* of the Light.  
 And the *Virgin* of the Light *examines* it and she sees the  
 sign of the Kingdom of the Ineffable which is in that *soul*.  
 And if it has not yet completed its number of *cycles* in  
 the changes of the *soul* or in (the changes of) the *body*, the  
*Virgin* of the Light *seals* it with an excellent *seal* and *hastens*  
 to cause it to be cast in that very month into a *righteous*  
*body* which will find the *mysteries* of the light. And it will  
 become *good*, and go to the height to the Kingdom of the  
 Light. And if that *soul* has received its number of *cycles*,  
 then the *Virgin* of the Light will *examine* it, and she does  
 not allow it to be *punished* because it has received its number  
 of *cycles*, but she gives it into the hands of the seven *virgins*  
 of the light. And the seven *virgins* of the light *examine* that  
*soul* and *baptise* it with their *baptisms*, and give it the  
*spiritual inunction*, and take it to the *Treasury* of the Light.  
 and place it in the last *rank* of the light until the ascension  
 of all the *perfect souls*. And when they prepare to draw  
 the *veils* of the *place* of those of the right, they cleanse that  
*soul* once more and *purify* it, and place it in the *ranks*  
 of the first *saviour* who is in the *Treasury* of the Light." |

ΑΣΩΩΠΕ ΘΕ ΝΤΕΡΕ ΠΣΩΤΗΡ ΟΥΩ ΕΡΧΩ ΝΝΕΪΩΑΧΕ  
 ΓΝΕΜΑΘΗΤΗΣ· ΑΣΟΥΩΣΜ ΝΒΙ ΜΑΡΙΣΑΜ ΠΕΧΑΣ ΝΙΣ ΧΕ  
 ΠΑΧΟΕΙΣ ΑΙΣΩΤΜ ΕΡΟΚ ΕΚΧΩ ΜΜΟΣ ΧΕ ΠΕΤΝΑΧΙ  
 5 ΖΝ ΜΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΧ· Η ΠΕΤΝΑΧΙ ΖΝ  
 ΜΜΥΣΤΗΡΙΟΝ ΜΠΙΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΩΛΥΡ-ΖΕΝΩΛΙΣ  
 ΝΟΥΟΕΙΝ ΜΝ ΖΕΝΑΠΟΡΡΟΙΑ ΝΟΥΟΕΙΝ ΝΣΕΧΩΤΕ ΝΤΟ-  
 ΠΟΣ ΝΙΜ' ΖΕΩΣ ΩΑΝΤΟΥΒΩΚ ΕΠΤΟΠΟΣ ΝΤΕΥΚΛΗΡΟ-  
 ΝΟΜΙΑ· ΑΣΟΥΩΣΜ ΝΒΙ ΠΣΩΤΗΡ ΠΕΧΑΧ ΜΜΑΡΙΑ ΧΕ  
 ΕΥΩΑΝΧΙ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΙ ΕΥΟΝΣ· ΑΥΩ ΕΥΩΑΝΕΙ'  
 10 ΕΒΟΛ ΖΝ ΣΩΜΑ ΩΑΥΡ-ΖΕΝΩΛΙΣ ΝΟΥΟΕΙΝ ΜΝ ΖΕΝ-  
 ΑΠΟΡΡΟΙΑ ΝΟΥΟΕΙΝ ΝΣΕΧΩΤΕ ΝΤΟΠΟΣ ΝΙΜ' ΖΕΩΣ <sup>СЧЕ</sup> b  
 ΩΑΝΤΟΥΒΩΚ ΕΠΤΟΠΟΣ ΝΤΕΥΚΛΗΡΟΝΟΜΙΑ· ΑΛΛΑ Ε-  
 ΩΩΠΕ ΕΖΕΝΡΕΦΡΝΟΒΕ ΝΤΟΧ ΝΕ ΕΛΥΕΙ' ΕΒΟΛ ΖΜ ΠΣΩ-  
 ΜΑ ΕΜΠΟΥΜΕΤΑΝΟΪ· ΑΥΩ ΝΤΕΤΝΕΙΡΕ ΖΑΡΟΥ ΜΠΜΥΣ-  
 15 ΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΧ ΧΕ ΕΥΕΠΟΟΝΟΥ ΕΒΟΛ  
 ΖΝ ΝΚΟΛΛΑΙΣ ΝΙΜ ΝΣΕΝΟΧΟΥ ΕΥΣΩΜΑ ΝΔΙΚΑΙΟΣ ΠΛΪ  
 ΕΧΝΑΡΑΓΛΑΘΟΣ ΝΥΚΛΗΡΟΝΟΜΕΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ·  
 Η ΜΜΟΝ ΝΤΟΧ ΝΣΕΧΙΤΩ ΕΘΑΗ ΝΤΑΞΙΣ ΜΠΟΥΟΕΙΝ·  
 ΜΕΥΕΩΣΜΣΟΜ ΕΧΩΤΕ ΝΝΤΟΠΟΣ ΧΕ ΝΤΟΟΥ ΑΝ  
 20 ΕΤΕΙΡΕ ΜΠΜΥΣΤΗΡΙΟΝ· ΑΛΛΑ ΩΑΡΕ ΜΠΑΡΑΛΗΜΠΤΗΣ  
 ΜΜΕΛΧΙΣΕΔΕΚ' ΩΑΥΕΙ' ΝΣΩΟΥ ΝΣΕΧΙΤΟΥ ΕΡΑΤΣ Ν-  
 ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ· ΑΥΩ ΟΥΜΗΗΩΕ ΝΣΟΠ' ΩΑΡΕ  
 ΝΛΙΤΟΥΡΓΟΣ ΝΝΕΚΡΙΤΗΣ ΝΝΑΡΧΩΝ ΩΑΥΣΠΟΥΔΑΖΕ  
 ΝΣΕΧΙ ΝΝΕΪΥΧΟΟΥΕ ΕΤΜΜΑΥ ΝΣΕΤΑΔΥ ΕΤΟΟΤΟΥ  
 25 ΝΝΕΥΕΡΗΥ ΖΕΩΣ ΩΑΝΤΟΥΧΙΤΣ ΕΡΑΤΣ ΝΤΠΑΡΘΕΝΟΣ [СЧЕ]  
 ΜΠΟΥΟΕΙΝ·

23 MS ΝΝΕΚΡΙΤΗΣ; better ΝΝΕΚΡΙΣΙΣ.

129. Now it happened when the *Saviour* finished saying these words to his *disciples*, Mariam answered and said to Jesus: "My Lord, I have heard thee say: he who will receive from the *mystery* of the Ineffable, or he who will receive from the *mystery* of the First *Mystery*, they will become beams of light and *outpourings* of light, and will penetrate every *place* until they go to the *place* of their *inheritance*."

The *Saviour* answered and said to Maria: "If they receive the *mystery* while they are still alive, when they come forth from the *body* they become beams of light and *outpourings* of light, and they penetrate every *place* until they go to the *place* of their *inheritance*. But if they are sinners, on the other hand, and they come forth from the *body* and have not *repented*, and you perform for them the *mystery* of the Ineffable, so that they should be returned from all the *punishments* and cast into a *righteous body* which will become *good* and *inherit* the Kingdom of the Light, or else that they should be brought to the last *rank* of the light: they are not able to penetrate the *places* because it is not they who perform the *mystery*. But the *paraleptai* of Melchisedek come after them and take them to the presence of the *Virgin* of the Light. And the *ministers* of the *judgments*<sup>1</sup> of the *archons* hasten many times to take those *souls*, and they hand them to one another until they take them to the presence of the *Virgin* of the Light." |

<sup>1</sup> (23) judgments; MS: judges.



ΛΣΟΥΩΣ ΟΝ ΕΤΟΟΤ̄Σ̄ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΑΣ Μ̄ΠΣΩΤΗΡ  
 ΧΕ ΠΑΧΟΕΙΣ ΕΙΕ ΟΥΡΩΜΕ ΕΛΑΧΙ Ν̄ΜΜΥΣΤΗΡΙΟΝ Μ̄-  
 ΠΟΥΟΕΙΝ ΝΑΪ ΕΤ̄Σ̄Μ ΠΩΟΡ̄Π̄ Ν̄ΧΩΡΗΜΑ ΕΤ̄Μ̄ΠΣΑΝ̄ΒΟΛ·  
 ΑΥΩ Ν̄ΤΕΡΕΧΧΩΚ ΕΒΟΛ Ν̄ΣΙ ΠΕΟΥΟΕΙΩ Ν̄ΜΜΥΣΤΗ-  
 5 ΡΙΟΝ ΕΤΟΥΑΜΑΣΤΕ ΨΑΡΟΟΥ· ΑΥΩ ΠΡΩΜΕ ΕΤ̄Μ̄ΜΑΥ  
 Ν̄ΦΟΥΩΣ ΕΤΟΟΤ̄Ψ̄ Ν̄ΟΥΩΣ̄Μ̄ ΕΧΙ-ΜΥΣΤΗΡΙΟΝ Σ̄Ν̄ Μ̄-  
 ΜΥΣΤΗΡΙΟΝ ΕΤΣΙΠΣΑΝΣΟΥΝ Ν̄ΜΜΥΣΤΗΡΙΟΝ ΕΝΤΑΧΟΥΩ  
 ΕΧΧΙ Μ̄ΜΟΟΥ ΑΥΩ ΟΝ ΑΨ̄-ΠΚΕΑΜΕΛΙ Ν̄ΣΙ ΠΡΩΜΕ ΕΤ̄-  
 Μ̄ΜΑΥ· ΕΜ̄Π̄Ψ̄ΠΡΟΣΕΥΧΕ Σ̄Ν̄ ΤΕΠΡΟΣΕΥΧΗ ΕΨΑΣΧΙ Ν̄-  
 10 ΤΚΑΚΙΑ Ν̄ΝΕΤΡΥΦΟΟΥΕ ΕΤ̄Ψ̄ΟΥΩΜ Μ̄ΜΟΟΥ Μ̄Ν̄ ΝΕΤ̄Ψ̄-  
 ΣΩ Μ̄ΜΟΟΥ· ΑΥΩ ΕΒΟΛ Σ̄ΙΤ̄Ν̄ ΤΚΑΚΙΑ Ν̄ΝΕΤΡΥΦΟΟΥΕ  
 ΑΥΜΟΡ̄Ψ̄ ΕΣΟΥΝ ΕΠΑΣΩΝ Ν̄ΘΙΜΑΡΜΕΝΗ Ν̄ΝΑΡΧΩΝ· ΑΥΩ  
 Σ̄ΙΤ̄Ν̄ ΤΑΝΑΓΚΗ Ν̄ΝΕΣΤΟΙΧΙΟΝ ΑΨ̄Ρ̄ΝΟΒΕ Ν̄ΟΥΩΣ̄Μ̄· Μ̄Ν̄-  
 Ν̄ΣΑ ΠΧΩΚ̄ ΕΒΟΛ Μ̄ΠΕΥΟΕΙΩ ΕΡΕ ΠΜΥΣΤΗΡΙΟΝ ΑΜΑΣΤΕ [C4E<sup>b</sup>]  
 15 ΨΑΡΟΨ̄· ΧΕ ΑΧΑΜΕΛΙ Μ̄Π̄Ψ̄ΠΡΟΣΕΥΧΕ Σ̄Ν̄ ΤΕΠΡΟΣΕΥΧΗ·  
 ΤΑΪ ΕΨΑΣΧΙ Ν̄ΤΚΑΚΙΑ Ν̄ΝΕΨ̄ΥΧΟΟΥΕ ΑΥΩ ΕΣΚΑΘΑΡΙΖΕ  
 Μ̄ΜΟΟΥ· ΑΥΩ ΠΡΩΜΕ ΕΤ̄Μ̄ΜΑΥ ΑΨ̄ΕΙ' ΕΒΟΛ Σ̄Ν̄ ΣΩΜΑ  
 ΕΜ̄Π̄ΑΤ̄Ψ̄ΜΕΤΑΝΟΪ Ν̄ΟΥΩΣ̄Μ̄ Ν̄Ψ̄ΧΙ-ΜΥΣΤΗΡΙΟΝ Ν̄ΟΥΩΣ̄Μ̄  
 Σ̄Ν̄ Μ̄ΜΥΣΤΗΡΙΟΝ ΝΑΪ ΕΤΣΙΣΟΥΝ Ν̄ΜΜΥΣΤΗΡΙΟΝ Ν̄Τ-  
 20 ΑΧΟΥΩ ΕΧΧΙ Μ̄ΜΟΟΥ· ΝΑΪ ΕΨΑΥΧΙ Ν̄ΟΥΩΣ̄Μ̄ Ν̄ΤΜΕ-  
 ΤΑΝΟΙΑ Ν̄ΣΕΚΩ ΕΒΟΛ Ν̄Ν̄ΝΟΒΕ· ΑΥΩ Ν̄ΤΕΡΕΧΕΙ' ΕΒΟΛ  
 Σ̄Ν̄ ΣΩΜΑ ΛΝΕΙΜΕ Σ̄Ν̄ ΟΥΩΡ̄Χ̄ ΧΕ ΑΥΧΙΤ̄Ψ̄ ΕΣΟΥΝ Ε-  
 ΤΜΗΤΕ Μ̄ΠΕΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤΣΙΒΟΛ· ΕΒΟΛ Ν̄Ν̄ΝΟΒΕ  
 ΕΝΤΑΧΑΑΥ· ΑΥΩ ΠΡΩΜΕ ΕΤ̄Μ̄ΜΑΥ Μ̄Ν̄Τ̄Ψ̄-ΒΟΗΘΟΣ  
 25 Σ̄ΙΧ̄Μ̄ ΠΚΟΣΜΟΣ ΟΥΔΕ ΨΑΝΣΤΗΨ̄ ΕΤΡΕΧΕΙΡΕ Μ̄ΠΜΥΣ-  
 ΤΗΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ ΕΡΟΨ̄· Σ̄ΕΩΣ ΨΑΝΤΟΥΨΟΟΝΕΨ̄

5 MS ΨΑΡΟΟΥ; read ΨΑΡΟΨ̄.

130. Maria continued again, she said to the *Saviour*:  
 "My Lord, if a man has received the *mysteries* of the light  
 which are in the first *space* without, and when the time  
 of the *mysteries*, to which they extend<sup>1</sup>, is completed; and  
 that man continues once more to receive *mysteries* in the  
*mysteries* which are within the *mysteries* which he has already  
 received; and furthermore that man has become *neglectful*,  
 so that he has not *prayed* in the *prayer* which takes away the  
*evil* of the *foods* which he eats and drinks; and through the  
*evil* of the *foods* he has been bound to the *axis* of the *Heimar-*  
*mene* of the *archons*; and through the *constraint* of the *ele-*  
*ments* he has sinned once more after the completion of the  
 time to which the *mystery* extends, because he has been  
*neglectful* and has not *prayed* in the *prayer* which takes away  
 the *evil* of the *souls* and *purifies* them; and that man has come  
 forth from the *body* before he has *repented* once more, and  
 has received *mysteries* once more in the *mysteries* which are  
 within the *mysteries* which he has already received, these  
 which receive *repentance* and forgive sins once more; and  
 when he comes forth from the *body* we have known with  
 certainty that he was taken into the midst of the *dragon*  
 of the outer darkness, because of the sins which he has  
 committed; and that man has no *helper* in the *world*, nor  
 compassionate one, who would perform the *mystery* of the  
*Ineffable*, *until* he is returned | from the midst of the *dragon*

<sup>1</sup> (5) the time of the mysteries to which they extend; MS: the time of the mysteries which extend to them (see 327.14, 15).

ΕΒΟΛ ΝΤΜΗΤΕ ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΝΣΕ-  
 ΧΙΤῆ ΕΖΟΥΝ ΕΤΜΝΤΕΡΟ ΜΠΟΥΟΙΝ· ΤΕΝΟΥ ΘΕ ΟΥΝ  
 ΠΑΧΟΙΣ· ΕΙΕ ΟΥ ΠΕΤῆΝΑΛΛΑΥ ΩΑΝΤῆΝΟΥΣΜ ΕΝΚΟΛΑCIC <sup>с4z</sup>  
 ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΜΠΩΡ ΠΧΟΕΙC ΜΠΡ-  
 5 ΚΑΛΥ ΝΣΩΚ· ΕΒΟΛ ΧΕ ΛΥΩΠῆCΙCΕ ΖΡΑΪ ΖΝ ΝΔΙΩΓΜΟC·  
 ΛΥΩ ΖΡΑΪ ΖΝ ΤΜΝΤΝΟΥΤΕ ΤΗΡC ΕΤῆΩΟΟΠ ΝΖΗΤC·  
 ΤΕΝΟΥ ΘΕ ΟΥΝ ΠCΩΤΗΡ ΝΑ ΝΑΪ· ΜΗΠΩC ΝΤΕ ΟΥΑ  
 ΝΝΕΝCΥΓΓΕΝΗC ΩΩΠΕ ΖΜ ΠΕΪΤΥΠΟC ΝΤΕΪΜΙΝΕ· ΛΥΩ  
 ΝΑ ΝΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΕΤΝΑΩΩΠΕ ΖΜ ΠΕΪΤΥΠΟC·  
 10 ΧΕ ΝΤΟΚ ΠΕ ΠΩΟΩΤ ΕΤΑΟΥΩΝ ΕΡΜΠΤΗΡῆ· ΛΥΩ  
 ΕΤΩΤΑΜ ΕΡΜΠΤΗΡῆ· ΛΥΩ ΠΕΚΜΥCΤΗΡΙΟΝ ΠΕΤΑΜΑΖΤΕ  
 ΜΜΟΟΥ ΤΗΡΟΥ· ΛΙΟ ΠΧΟΕΙC ΝΑ· ΝΝΕΨΥΧΟΟΥΕ ΝΤΕΪ-  
 ΜΙΝΕ· ΧΕ ΛΥΟΝΟΜΑΖΕ ΡΩ ΝΝΕΚΜΥCΤΗΡΙΟΝ ΝΟΥΖΟΟΥ  
 ΝΟΥΩΤ· ΛΥΩ ΛΥΠΙCΤΕΥΕ ΕΡΟΟΥ ΖΝ ΟΥΜΕ· ΛΥΩ  
 15 ΧΕ ΝΕΥΩΟΟΠ· ΑΝ ΖΝ ΟΥΖΥΠΟΚΡΙCΙC· ΛΙΟ ΠΧΟΕΙC  
 † ΝΑΥ ΝΟΥΔΩΡΕΑ ΖΡΑΪ ΖΝ ΤΕΚΜΝΤΑΓΛΘΟC· ΛΥΩ  
 † ΝΑΥ ΝΟΥΜΟΤΝΕC ΖΝ ΤΕΚΜΝΤΝΑΗΤ· <sup>с4z b</sup>  
 ΝΑΪ ΘΕ ΝΤΕΡΕCΧΟΟΥ ΝΒΙ ΜΑΡΙΑ ΛΥΜΑΚΑΡΙΖΕ ΜΜΟC  
 ΝΒΙ ΠCΩΤΗΡ ΕΜΑΩΟ ΕΜΑΩΟ· ΕΒΟΛ ΝΝΩΛΧΕ ΕΤCΧΩ  
 20 ΜΜΟΟΥ· ΛΥΩ ΛΥΩΩΠΕ ΖΝ ΟΥΝΟC ΝΝΑ ΝΒΙ ΠCΩΤΗΡ·  
 ΠΕΧΑΥ ΜΜΑΡΙΑ ΧΕ ΡΩΜΕ ΝΙΜ· ΕΤΝΑΩΩΠΕ ΖΜ ΠΕΪ-  
 ΤΥΠΟC ΕΝΤΑΧΟΟΥ· ΛΙΤΙ ΕΥΟΝΖ † ΝΑΥ ΜΠΜΥCΤΗ-  
 ΡΙΟΝ ΝΟΥΑ· ΜΠΜΝΤCΝΟΟΥC ΝΡΑΝ· ΝΤΕ ΝΤΑΜΙΟΝ  
 ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΝΑΪ Ε†ΝΑΤΑΛΥ ΝΗΤῆΝ  
 25 ΕΪΩΑΝΟΥΩ ΕΪCΩΡ ΕΒΟΛ ΝΗΤῆΝ ΜΠΤΗΡῆ ΧΙΝ ΖΟΥΝ  
 ΕΒΟΛ ΛΥΩ ΧΙΝ ΒΟΛ· ΕΖΟΥΝ· ΛΥΩ ΡΩΜΕ ΝΙΜ ΕΤΝΑΖΕ

10 MS ΕΤΑΟΥΩΝ; read ΕΤΟΥΩΝ.

of the<sup>4</sup> outer darkness and taken into the Kingdom of the  
 Light: *now* at this time, my Lord, what will become of him<sup>1</sup>  
 until he is saved from the *punishments* of the *dragon* of the  
 outer darkness? By no means, O Lord, abandon him, because  
 he has endured suffering in the *persecutions* and in all the  
 godliness in which he was. *Now* at this time, O *Saviour*,  
 have mercy upon me, *lest* one of our *relatives* should be  
 of such a *type* as this. And have mercy on all the *souls*  
 which will be of this *type*. For thou art the key which opens  
 the door of the All, and which closes the door of the All<sup>2</sup>.  
 \* And it is thy *mystery* which controls them all. Now, O Lord,  
 have mercy upon the *souls* of this kind, for they have *invoked*  
 thy *mysteries* for a single day, and they have truly *believed*  
 in them, and they were not in *hypocrisy*. Now, O Lord,  
 give to them a *gift* in thy *goodness*, and give them rest in  
 thy mercy.”

When Maria had said these things, the *Saviour* *blessed* her  
 very greatly on account of the words which she had spoken.  
 And the *Saviour*, with great mercy<sup>3</sup>, said to Maria: “All  
 men who will be of this *type* of which thou hast spoken,  
 while they are *still* living, give to them the *mystery* of one  
 of the twelve names of the *chambers* of the *dragon* of the  
 outer darkness, which I shall give you when I have finished  
 setting forth to you the All, from within out, and from  
 without in. And all men who will find | the *mystery* of one

\* cf. Rev. 3.7

<sup>1</sup> (3) what will become of him?; Till: what must he do?.

<sup>2</sup> (10) see Resch (Bibl. 41), Apocryphon 58, p. 431.

<sup>3</sup> (20) with great mercy; lit. was in a great mercy.

ΕΠΜΥΣΤΗΡΙΟΝ ΝΟΥΑ ΜΠΜΝΤΣΝΟΟΥΣ ΝΡΑΝ ΝΤΕ ΠΕ-  
 ΔΡΑΚΩΝ ΕΤΜΜΑΥ ΜΠΚΑΚΕ ΕΤΣΙΒΟΛ' ΑΥΩ ΡΩΜΕ ΝΙΜ  
 ΚΑΝ ΕΖΕΝΡΕΦΡΝΟΒΕ ΝΕ ΕΜΑΩΟ· ΑΥΩ ΕΛΥΧΙ ΝΜΜΥΣ-  
 ΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΝΨΟΡΠ ΜΝΝΣΩΣ ΑΥΠΑΡΑΒΑ· Η  
 5 ΜΜΟΝ ΝΤΟΑ ΜΠΟΥΡ-ΑΛΛΑΥ ΜΠΜΥΣΤΗΡΙΟΝ ΕΠΤΗΡ'· ΝΑΪ  
 ΕΥΨΑΝΧΩΚ ΕΒΟΛ ΝΝΕΥΚΥΚΛΟΣ ΞΝ ΜΜΕΤΑΒΟΛΗ ΑΥΩ [C9H]  
 ΝΑΪ ΝΤΕΪΜΙΝΕ ΕΥΨΑΝΕΙ' ΕΒΟΛ ΞΝ ΣΩΜΑ ΕΜΠΟΥΜΕΤΑ-  
 ΝΟΪ ΝΟΥΩΞΜ· ΑΥΩ ΝΣΕΧΙΤΟΥ ΝΚΟΛΛΑCΙC ΕΤΞΝΤΜΗΤΕ  
 ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΣΙΒΟΛ· ΑΥΩ ΝΣΕΨΩΧΠ ΞΝ  
 10 ΝΚΥΚΛΟΣ ΝΣΕΨΩΧΠ ΞΝ ΝΚΟΛΛΑCΙC ΞΝ ΤΜΗΤΕ ΜΠΕ-  
 ΔΡΑΚΩΝ ΑΥΩ ΝΑΪ ΕΥCΟΟΥΝ ΜΠΜΥΣΤΗΡΙΟΝ ΝΟΥΑ  
 ΜΠΜΝΤΣΝΟΟΥC ΝΡΑΝ ΝΤΕ ΝΑΓΓΕΛΟΣ ΕΥΟΝΞ ΕΥΨΟΟΠ  
 ΞΜ ΠΚΟCΜΟC· ΑΥΩ ΝΣΕΧΩ ΝΟΥΑ ΝΝΕΥΡΑΝ ΕΥ-  
 ΝΞΟΥΝ ΞΝ ΤΜΗΤΕ ΝΝΚΟΛΛΑCΙC ΜΠΕΔΡΑΚΩΝ ΑΥΩ ΠΝΑΥ  
 15 ΕΤΟΥΝΑΧΟΟΑ ΨΑΧCΑΛΕΥΕ ΝCΙ ΠΕΔΡΑΚΩΝ ΤΗΡ' ΑΥΩ  
 ΨΑΧΨΤΟΡΤΡ' ΕΜΑΩΟ ΕΜΑΩΟ· ΑΥΩ ΠΤΑΜΙΟΝ ΕΤΟΥ-  
 ΝΞΗΤ' ΝCΙ ΝΕΨΥΧΟΟΥΕ ΝΡΡΩΜΕ ΕΤΜΜΑΥ· ΨΑΡΕ ΠΕΧ-  
 ΡΟ ΟΥΩΝ ΝCΑ ΤΠΕ· ΑΥΩ ΨΑΡΕ ΠΑΡΧΩΝ ΜΠΤΑΜΙΟΝ  
 ΕΤΟΥΨΟΟΠ ΝΞΗΤ' ΝCΙ ΝΡΩΜΕ ΕΤΜΜΑΥ· ΑΥΩ ΨΑΧ-  
 20 ΝΟΥΧΕ ΝΝΕΨΥΧΟΟΥΕ ΝΡΡΩΜΕ ΕΤΜΜΑΥ ΕΒΟΛ ΞΝ [C9H]<sup>b</sup>  
 ΤΜΗΤΕ ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΣΙΒΟΛ· ΧΕ ΑΥΞΕ ΕΠ-  
 ΜΥCΤΗΡΙΟΝ ΜΠΡΑΝ ΜΠΕΔΡΑΚΩΝ· ΑΥΩ ΕΡΨΑΝ ΠΑΡ-  
 ΧΩΝ ΝΟΥΧΕ ΕΒΟΛ ΝΝΕΨΥΧΟΟΥΕ· ΨΑΡΕ ΝΑΓΓΕΛΟΣ  
 ΝΙΕΟΥ ΠΨΟΡΠ ΝΡΩΜΕ· ΝΑΪ ΕΤΡΟΕΙC ΕΝΤΑΜΙΟΝ ΜΠΜΑ  
 25 ΕΤΜΜΑΥ· ΨΑΧCΠΟΥΔΑΞΕ ΝΤΕΥΝΟΥ ΝΨΑΡΠΑΞΕ ΝΤΕ-  
 ΨΥΧΗ ΕΤΜΜΑΥ ΨΑΝΤ'ΧΙΤ'C ΕΡΑΤ' ΝΙΕΟΥ ΠΨΟΡΠ

14 ΑΥΩ ΠΝΑΥ . . . ΠΕΔΡΑΚΩΝ written below in margin.

of the twelve names of that *dragon* of the outer darkness; and all men, *even if* they are great sinners and they have received the *mysteries* of the light first and afterwards have *transgressed*; or on the other hand, they have not performed any *mystery* at all: these men, when they have completed their *cycles* in the *changes*, and when such as these have come forth from the *body* without *repenting* once more, and they are taken to the *punishments* which are in the midst of the *dragon* of the outer darkness, and they are left in the *cycles*, and they are left in the *punishments* in the midst of the *dragon*; and if these have known the *mystery* of one of the twelve names of the *angels* while they were alive and in the *world*, and they say one of their names while they are inside in the midst of the *punishments* of the *dragon*: at the time when they shall say it, the whole *dragon* will be *shaken* and will be exceedingly agitated. And the door of the *chamber* in which are the *souls* of those men opens upwards. And the *archon* of the *chamber* in which are those men casts the *souls* of those men forth from the midst of the *dragon* of the outer darkness, because they have found the *mystery* of the name of the *dragon*. And when the *archon* casts forth the *souls*, the *angels* of Jeu, the First Man, who watch over the *chambers* of that place, *hasten* immediately and *snatch* that *soul*, so that they take<sup>1</sup> it to the presence of Jeu, the First | Man, the *Messenger*

<sup>1</sup> (23-26) the angels ... hasten ... and snatch ... so that they take; MS: he hastens ... and snatches ... so that he takes.

ἄνωμε πεπρεσβευτης ἄνωρπ ἄνωω· ἄνω ωαρε  
 ἰεοῦ πωορπ ἄνωμε ωαचना ἔνεψυχοογε ἄνωδοσι-  
 μαζε ἄνωοογ· ωαचे εροογ ελγχωκ' εβολ ἄνεγ-  
 κυκλος· ἄνω οὐκ ἐξεστι ἐτρεῦντοῦ ἐπκοσμος  
 5 ἄνωωζμ· χε ψυχη ним ετοῦνανοχοῦ ἐπκακε  
 ἐτβιβολ· οὐκ ἐξεστι ἐντοῦ ἐπκοσμος ἄνωωζμ·  
 ωαγκλαγ ἄνωτοτοῦ ἄνω ἄνωπαρραλημπτης ἄνωοῦ  
 εωωπε εμποῦχωκ εβολ ἄνεγνηπс ἄνωκυκλος ζἄ <sup>с40</sup>  
 ἄνωμεταβολη ἄνωσωμα· ἄνω ωαντοῦειρε ἄνωμῦστη-  
 10 ριον ἄνωπιατωαχε εροч зароογ· ωαντοῦκοτοῦ εγ-  
 σωμα ἄνωαγθος· παῖ εचनाζε εἰμῦστηριον ἄνωοο-  
 ειν ἄνωκληρονομι ἄνωτμντερο ἄνωοοεин· εωωπε δε  
 εचनाдооимазе ἄνωοογ ἄνω ἰεοῦ ἄνωче εροογ ε-  
 λγχωκ εβολ ἄνεγκυκλος· ἄνω οὐκ ἐξεστι ναγ  
 15 εκοτοῦ ἐπκοσμος ἄνωωζμ· ἄνω πεκαλῖν ἄνω-  
 πιατωαχε εροч ἄνωωοоп ἄνωмаγ ан· ἄνω ωαचना  
 наγ ἄνω ἰεοῦ· ωαχитоῦ ερατοῦ ἄνωτсаωче ἄνω-  
 пар-  
 θенос ἄνωοοοῖн ωαγβαπτιζε ἄνωοч зраῖ ζἄ ने-  
 वाप्टिस्मा· ἄνω μεγ† наγ ἄνωπεχρισма ἄνωπникон·  
 20 ἄνω ωαχитоῦ ἐπεθнсаγрос ἄνωοοεин· ἄνω  
 मेकलाγ ζἄ ἄνωταзис ἄνωτεκληρονομια· εβολ χε ἄνω-  
 маῖн οὐδε ἄνω-сфрагис ἄνω πιατωαχε εροч ἄνω <sup>с40</sup><sup>b</sup>  
 माγ· ἄνω ωαγνοοζμ ἐκολλасис ним· ἄνω ωαγ-  
 कलाγ ζἄ ποοοεин ἄνωπεθнсаγрос ἄνωса οὐса οὐα-  
 25 ατοῦ ζωс ωα πωλ' εзраῖ ἄνωπτηрч ἄνω ζἄ पेοοο-  
 ειω ετοῦναςωκ' ἄνωκαταπεταςма ἄνωπεθнсаγрос

18 MS ἄνωοч; read ἄνωοογ.

of the First Ordinance. And Jeu, the First Man, sees the  
*souls* and he *examines* them. He finds that they have com-  
 pleted their *cycles*, and it is *not permitted* to bring them  
 once more into the *world*, because it is *not permitted* to  
 bring into the *world* once more any *soul* which is cast<sup>1</sup> into  
 the outer darkness. If they have not completed their number  
 of *cycles* in the *changes* of the *body*, the *paraleptai* of Jeu  
 keep them with them until they have performed the *mystery*  
 of the Ineffable for them, and they return them to a *good*  
*body* which will find the *mysteries* of the light, and *inherit*  
 the Kingdom of the Light. *But* if Jeu *examines* them, and  
 he finds that they have completed their *cycles*, and it is  
*not permitted* for them to return to the *world* once more,  
 and also the sign of the Ineffable is not with them: Jeu has  
 mercy upon them, and he takes them to the presence of  
 the seven *virgins* of the light. They *baptise* them with their  
*baptisms*, *but* they do not give to them the *spiritual inunction*,  
 and they take them to the *Treasury* of the Light. *But* they  
 do not place them in the *ranks* of the *inheritance*, because  
 there is no sign *or seal* of the Ineffable with them. *But* they  
 save *<them>*<sup>2</sup> from all *punishments*. *And* they place them  
 in the light of the *Treasury* on one side apart, *until* the  
 ascension of the All, and until the time when the *veil* of  
 the *Treasury* of the Light will be drawn. | Those *souls* are

<sup>1</sup> (5) any soul which is cast; lit. any souls which will be cast.

<sup>2</sup> (23) they save *<them>*; Till: they are saved.

ἄπογοεῖν· ψαλγωτῆ ἄνεψυχοογε ετῆμαγ ἄ-  
 ογωῶσμ ἄσεκαθαριζε ἄμοογ εμαψο εμαψο· λγω  
 ἄσετ-μυστηριον ναγ ἄογωῶσμ ἄσεκαλυ ῶν ἄλη  
 ἄταξικ ετῆμ πεθηςαγρος· λγω ἄσενογῶσμ ἄσι νε-  
 5 ψυχοογε ετῆμαγ ενκολασικ τηρογ ἄτε νεκρισικ·  
 παῖ δε ἄτερεχχοογ ἄσι πεωτηρ πεχλαγ ἄνεεμα-  
 ἄηθικ κε ἀτετῆνοῖ κε εἰψαχε ἄμμητῆ ἄαγ ἄγε·  
 λσογῶσμ ἄν ἄσι μαρια πεχλας κε παχοεῖς παῖ πε  
 πεαχε ἄτακχοογ ερον ἄπιογοεῖω ῶν ογπαῤῥαβολη [τ]  
 10 εκκω ἄμος κε κω νητῆ ἄογψβηρ εβολ ῶμ παμω-  
 νας ἄτε ταδικια κεκας ετετῆωανωῶπ εχεχι-  
 τηγῆ εσογν ενεσκηνη ψαενεῖ· νιμ ογν σε πε  
 παμωνας ἄτε ταδικια· εἰμητι πεδρακων ἄπκακε  
 ετῆβολ· ετε παῖ πε πεαχε κε πετῆανοῖ ἄπμγς-  
 15 τηριον ἄπογα ἄνραν ἄπεδρακων ἄπκακε ετῆβολ  
 εψωανωῶπ ῶμ πκακε ετῆβολ· ἄ εψωανωκ εβολ  
 ῶν ἄκγκλος ἄμμεταβολη λγω ἄχω ἄνραν ἄπε-  
 δρακων· χῆανογῶσμ ἄχει' εραῖ ῶμ πκακε· λγω  
 ἄσεχιτῆ επογοεῖν ἄπεθηςαγρος· παῖ πε πεαχε  
 20 παχοεῖς· λσογῶσμ ἄν ἄσι πεωρ πεχλαγ ἄμαρια  
 κε εγγε τεπῆικη ἄγιακρινες· παῖ πε πεωλ εβολ  
 ἄπψαχε·  
 λσογῶς ἄν ετοοτῆ ἄσι μαρια πεχλας κε παχοεῖς  
 ψαρε πεδρακων ἄπκακε ετῆβολ· ψαχει' εσογν [τ<sup>b</sup>]

3 MS originally ἄπμγςτηριον; μπ erased.

9 τῆ in upper right-hand margin at end of quire.

10 MS παμωνας; read πμαμωνας; also line 13.

then once more cleansed and very much *purified*, and they are given *mysteries* once more, and they are placed<sup>1</sup> in the last *rank* which is in the *Treasury*. And those *souls* are saved from all the *punishments* of the *judgments*."

When *however* the *Saviour* had said these things, he said to his *disciples*: "Have you *understood* in what manner I was speaking to you?"

Maria answered again and said: "My Lord, this is the word which thou hast spoken to us once in a *parable*, saying: 'Make to yourselves a friend from the *mammon* of *unrighteousness*, so that when you remain behind he takes you into the eternal *habitations*'\*<sup>2</sup>. Now who is the *mammon* of *unrighteousness*, except the *dragon* of the outer darkness? This is the word: he who will *understand* the *mystery* of one of the names of the *dragon* of the outer darkness, if he remains behind in the outer darkness or if he completes the *cycles*<sup>3</sup> of the *changes* and he says the name of the *dragon*, he will be saved, and will come forth from the darkness, and will be taken to the light of the *Treasury*. This is the word, my Lord."

The *Saviour* answered again and said to Maria: "*Excellent*, thou *spiritual* and *pure* one. This is the interpretation of the word."

131. Maria continued again and said: "My Lord, does the *dragon* of the outer darkness come into | this *world*, or does he not come?"

\* cf. Lk. 16.9

<sup>1</sup> (1-3) those souls are ... cleansed and ... purified and given mysteries ... and placed; Schmidt: they cleanse those souls and ... purify them and give them mysteries ... and ... place them.

<sup>2</sup> (12) into the eternal habitations; lit. into the tents for ever.

<sup>3</sup> (16, 17) if he completes the cycles; Till: if he is completed in the cycles.

ΕΠΕΪΚΟΣΜΟΣ ΧΕ ΜΕΧΕΙ· ΛΧΟΥΩΞΜ̄ Ν̄ΣΙ ΠΣΩΤΗΡ ΠΕ-  
 ΧΛΑΧ Μ̄ΜΑΡΙΑ ΧΕ ΖΟΤΑΝ ΕΡΕ ΠΟΥΘΕΙΝ Μ̄ΠΡΗ Ν̄ΒΟΛ·  
 ΨΑΧΖΩΒ̄Σ Μ̄ΠΚΑΚΕ Μ̄ΠΕΔΡΑΚΩΝ· ΕΨΩΠΕ ΔΕ ΕΡΨΑΝ  
 ΠΡΗ Ρ̄-ΠΕΣΗΤ Μ̄ΠΚΟΣΜΟΣ· ΨΑΡΕ ΠΚΑΚΕ Μ̄ΠΕΔΡΑΚΩΝ  
 5 ΣΩ Ν̄ΛΙΚΤ̄Χ̄ Μ̄ΠΡΗ· ΛΥΩ ΨΑΡΕ ΠΝΙΧ Μ̄ΠΚΑΚΕ ΕΙ' ΕΞΟΥΝ  
 ΕΠΚΟΣΜΟΣ Μ̄ΠΕΣΜΟΤ' ΝΟΥΚΑΠΝΟΣ Ξ̄Ν ΤΕΥΨΗ· ΕΤΕ  
 ΠΑΪ ΠΕ ΕΡΨΑΝ ΠΡΗ ΣΩΚ' ΕΡΟΧ Ν̄ΝΕΧΑΚΤΙΝ· Μ̄ΝΨΟΜ  
 ΓΑΡ Μ̄ΠΚΟΣΜΟΣ ΕΤΩΟΥΝ ΖΑ ΠΚΑΚΕ Μ̄ΠΕΔΡΑΚΩΝ Ξ̄Ν  
 ΤΕΧΑΛΗΘΙΑ Μ̄ΜΟΡΦΗ· ΕΜ̄ΜΟΝ ΨΑΧΒΩΛ ΕΒΟΛ Ν̄ΧΤΑΚΟ  
 10 ΖΙ ΟΥΣΟΠ·

ΝΑΪ Ν̄ΤΕΡΕΧΧΟΥ Ν̄ΣΙ ΠΣΩΤΗΡ· ΛΧΟΥΩΞ ΟΝ Ε-  
 ΤΟΟΤ̄Σ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΛΑΣ Μ̄ΠΣΩΤΗΡ ΧΕ ΠΑΧΟΕΙΣ  
 ΕΤΙ ΨΩΙΝΕ Μ̄ΜΟΚ ΛΥΩ Μ̄ΠΡ̄ΞΩΠ ΕΡΟΪ· ΤΕΝΟΥ ΣΕ ΠΑ-  
 ΧΟΕΙΣ ΕΪΕ ΝΙΜ ΠΕΤΑΝΑΓΚΑΖΕ Μ̄ΠΡΩΜΕ ΖΕΩΣ ΨΑΝΤ̄Χ̄Ρ-  
 15 ΝΟΒΕ· ΛΧΟΥΩΞΜ̄ Ν̄ΣΙ ΠΣΩΤΗΡ ΠΕΧΛΑΧ Μ̄ΜΑΡΙΑ ΧΕ Ν̄-  
 ΤΑ  
 ΑΡΧΩΝ Ν̄ΘΙΜΑΡΜΕΝΗ Ν̄ΤΟΟΥ ΝΕΤΑΝΑΓΚΑΖΕ Μ̄ΠΡΩΜΕ  
 ΖΕΩΣ ΨΑΝΤ̄Χ̄ΡΝΟΒΕ· ΛΧΟΥΩΞΜ̄ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΛΑΣ Μ̄-  
 ΠΣΩΤΗΡ ΧΕ ΠΑΧΟΕΙΣ· ΜΗΤΙ ΡΩ ΨΑΡΕ Ν̄ΑΡΧΩΝ ΨΑΥΕΙ'  
 ΕΠΕΣΗΤ' ΕΠΚΟΣΜΟΣ Ν̄ΣΕΑΝΑΓΚΑΖΕ Μ̄ΠΡΩΜΕ ΖΕΩΣ  
 20 ΨΑΝΤ̄Χ̄ΡΝΟΒΕ· ΛΧΟΥΩΞΜ̄ Ν̄ΣΙ ΠΣΩΤΗΡ ΠΕΧΛΑΧ (Μ̄)ΜΑΡΙΑ  
 ΧΕ ΕΨΑΥΕΙ' ΑΝ Ν̄ΤΕΪΞΕ ΕΠΕΣΗΤ' ΕΠΚΟΣΜΟΣ· ΑΛΛΑ  
 ΕΨΑΡΕ Ν̄ΑΡΧΩΝ Ν̄ΘΙΜΑΡΜΕΝΗ· ΕΡΨΑΝ ΟΥΨΥΧΗ Ν̄-  
 ΑΡΧΑΙΟΝ ΕΙ' ΕΣΝΗΥ ΕΠΕΣΗΤ ΕΒΟΛ ΖΙΤΟΟΤΟΥ ΨΑΡΕ  
 Ν̄ΑΡΧΩΝ Ν̄ΤΝΟΣ Ν̄ΖΙΜΑΡΜΕΝΗ ΕΤΜ̄ΜΑΥ ΠΑΪ ΕΤΞ̄Ν Ν̄-

15  $\bar{\kappa}$  in upper left left-hand margin at beginning of quire.

20 MS ΜΑΡΙΑ; read Μ̄ΜΑΡΙΑ.

24 MS ΠΑΪ; read ΠΑΪ.

The *Saviour* answered and said to Maria: "When the light of the sun is outside (the world) it covers the darkness of the *dragon*. But when the sun is beneath the *world*, the darkness of the *dragon* remains as a *veil* of the sun. And the breath of the darkness enters into the *world* in the form of *smoke* at night, that is, when the sun draws to itself its *rays*. For the *world* is not able to bear the darkness of the *dragon* in its *true form*, else it would be dissolved and perish at the same time."

When the *Saviour* had said these things, Maria continued again, she said to the *Saviour*: "My Lord, I *still* question thee and do not conceal from me. Now at this time, my Lord, who *compels* a man *until* he sins?"

The *Saviour* answered and said to Maria: "The *archons* of the *Heimarmene* are the ones who *compel* a man *until* he sins."

Maria answered and said to the *Saviour*: "My Lord, do *perhaps* the *archons* come down to the *world* and *compel* a man *until* he sins?"

The *Saviour* answered and said to Maria: "They do not come in this manner down to the *world*, but the *archons* of the *Heimarmene* — when an *ancient soul* is about to come down by means of them — the *archons* of that great *Heimarmene* who are in the | *places* of the *head* of the *aeons*, which

ΤΟΠΟΣ ΝΤΚΕΦΑΛΗ ΝΤΕ ΝΑΙΩΝ ΕΤΕ ΠΤΟΠΟΣ ΕΤΜΜΑΥ  
 ΝΤΟϢ ΠΕ ΕΨΑΥΜΟΥΤΕ ΕΡΟϢ ΧΕ ΠΤΟΠΟΣ ΝΤΜΝΤΕΡΟ  
 ΜΠΑΔΑΜΑΣ· ΛΥΩ ΠΤΟΠΟΣ ΕΤΜΜΑΥ ΝΤΟϢ ΠΕ ΕΤ-  
 ΜΠΕΜΤΟ ΕΒΟΛ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΪΝ· ΨΑΡΕ ΝΑΡΧΩΝ  
 5 ΜΠΤΟΠΟΣ ΝΤΚΕΦΑΛΗ ΕΤΜΜΑΥ ΨΑϢ† ΝΤΕΨΥΧΗ Ν- ΤΑ<sup>b</sup>  
 ΑΡΧΑΙΟΝ ΝΟΥΑΠΟΤ ΝΒΨΕ ΕΒΟΛ ΞΜ ΠΕΣΠΕΡΜΑ ΝΤΚΑ-  
 ΚΙΑ ΕϢΜΕΞ ΕΒΟΛ ΞΝ ΕΠΙΘΥΜΙΑ ΝΙΜ' ΕΤΨΟΒΕ· ΛΥΩ ΜΝ  
 ΒΨΕ ΝΙΜ· ΛΥΩ ΞΝ ΤΕΥΝΟΥ ΕΤΕΡΕ ΤΕΨΥΧΗ ΕΤΜΜΑΥ  
 ΝΑϢΩ ΞΜ ΠΑΠΟΤ· ΨΑϢΡΠΩΒΨ ΝΤΟΠΟΣ ΝΙΜ' ΝΤΑϢΒΩΚ  
 10 ΕΡΟΟΥ· ΜΝ ΝΚΟΛΛΑϢΙϢ ΤΗΡΟΥ ΝΤΑϢΨΕ ΝΞΗΤΟΥ· ΛΥΩ  
 ΨΑΡΕ ΠΑΠΟΤ ΜΜΟΥΝΒΨΕ ΕΤΜΜΑΥ ΨΑϢΨΩΠΕ Ν-  
 ϢΩΜΑ ΠΒΟΛ ΝΤΕΨΥΧΗ· ΛΥΩ ΨΑϢΨΩΠΕ ΕϢΕΙΝΕ Ν-  
 ΤΕΨΥΧΗ ΞΝ ϢΜΟΤ ΝΙΜ' ΛΥΩ ΕϢΖΟΜΟΙΩϢΕ ΕΡΟϢ ΕΤΕ  
 ΠΑΪ ΠΕ ΕΨΑΥΜΟΥΤΕ ΕΡΟϢ ΧΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ·  
 15 ΕΨΩΠΕ ΖΩΩϢ ΟΥΨΥΧΗ ΝΒΡΡΕ ΤΕ ΨΑΥϢΙ ΕΒΟΛ ΞΝ  
 ΤϢΩΤΕ ΝΤΕ ΝΑΡΧΩΝ· ΛΥΩ ΕΒΟΛ ΞΝ ΜΜΟΥΕΙΟΟΥΕ  
 ΝΤΕ ΝΕΥΒΑΛ· Η ΜΜΟΝ ΝΤΟϢ ΕΒΟΛ ΞΜ ΠΝΙϢΕ ΝΤΕ  
 ΤΕΥΤΑΠΡΟ ΖΑΠΛΑΞ ΖΑΠΛΩϢ ΕΨΩΠΕ ΟΥΕΒΟΛ ΞΝ ΒΒΡΡΕ ΤΕ  
 ΜΨΥΧΗ· Η ΟΥΕΒΟΛ ΞΝ ΝΕΨΥΧΟΟΥΕ ΝΤΕΪΜΙΝΕ ΤΕ  
 20 ΕΨΩΠΕ ΟΥΕΒΟΛ ΞΝ ΤϢΩΤΕ ΤΕ· ΨΑΡΕ Π†ΟΥ ΝΝΟϢ  
 ΝΑΡΧΩΝ ΝΤΝΟϢ ΝΞΙΜΑΡΜΕΝΗ· ΨΑΥϢΙ ΝΤϢΩΤΕ ΝΝ-  
 ΑΡΧΩΝ ΤΗΡΟΥ ΝΤΕ ΝΕΥΑΙΩΝ ΝϢΕΟΥΟΨΜΟΥ ΜΝ  
 ΝΕΥΕΡΗΥ ΖΙ ΟΥϢΟΠ ΝϢΕΠΩΨ ΜΜΟϢ ΝϢΕΑΛΛϢ ΜΨΥΧΗ·  
 Η ΜΜΟΝ ΝΤΟϢ ΕΨΩΠΕ ΟΥϢΟΡΜ ΤΕ ΝΤΕ ΠϢΩΤϢ Μ-  
 25 ΠΟΥΟΕΙΝ ΨΑΡΕ ΜΕΛΧΙϢΕΔΕΚ' ϢΙΤϢ ΝΤΕ ΝΑΡΧΩΝ ΨΑΡΕ

5 MS ΨΑϢ†; read ΨΑΥ†.

15 MS ΤΕ ΨΑΥϢΙ; read ΤΕ ΕΨΑΥϢΙ.

is that *place* which is called the *place* of the kingdom of  
 Adamas and that *place* which is in the presence of the *Virgin*  
 of the Light, the *archons* of that *place* of the *head* give to the  
*ancient soul* a cup of forgetfulness; from the *seed* of *evil*,  
 filled with all the various *desires* and with all forgetfulness.  
 And immediately when that *soul* will drink from the cup,  
 it forgets all the *places* to which it has gone, and all the  
*punishments* into which it has gone. And that cup of water  
 of forgetfulness becomes a *body* outside the *soul*, and it  
 becomes like to the *soul* in every form, and it *resembles* it  
 and this is what is called the *spirit counterpart*. If, on the  
 other hand, it is a new *soul* (which) they take<sup>1</sup> from the  
 sweat of the *archons*, and from the tears of their eyes, *or*  
 else from the breath of their mouths — *in a word*, if it is  
 one from among new *souls* *or* one from *souls* of this kind,  
 if it is from the sweat — then the five great *archons* of the  
 great *Heimarmene* take the sweat of all the *archons* of their  
*aeons*, and they knead <it><sup>2</sup> together with one another and  
 they divide it and make a *soul* of it; *or* else, if it is dregs of  
 what is purified of the light, Melchisedek takes it<sup>3</sup> from the  
*archons*. | The five great *archons* of the great *Heimarmene*

<sup>1</sup> (15) they take; lit. they are wont to take.

<sup>2</sup> (22) <it>; lit. them (also 334.8, 12, 15).

<sup>3</sup> (25) it; i.e. the dregs; cf. 334.11.

ΠΤΟΥ ΝΝΟΣ ΝΑΡΧΩΝ ΝΤΕ ΤΝΟΣ ΝΖΙΜΑΡΜΕΝΗ ΩΛΥ-  
 ΟΥΩΩΜ ΜΠCΟΡΜ ΖΙ ΝΕCΕΡΗΥ ΝCΕΜΕΡΙΖΕ ΜΜΟC Ν-  
 CΕΑΛΛ ΜΨΥΧΗ ΨΥΧΗ· ΧΕΚΑΣ ΕΡΕ ΠΟΥΛ ΠΟΥΛ ΝΝ-  
 ΑΡΧΩΝ ΝΤΕ ΝΔΙΩΝ ΕΡΕ ΠΟΥΛ ΠΟΥΛ ΜΜΟΟΥ ΚΩ  
 5 ΜΠΕCΜΕΡΟC ΖΝ ΤΕΨΥΧΗ· ΕΤΒΕ ΠΑΙ ΟΥΝ ΕΥΟΥΩΩΜ  
 ΜΜΟΟΥ ΖΙ ΝΕΥΕΡΗΥ· ΧΕ ΕΥΕΧΙ ΤΗΡΟΥ ΕΒΟΛ ΖΝ ΤΕ-  
 ΨΥΧΗ· ΛΥΩ ΩΑΡΕ ΠΤΟΥ ΝΝΟΣ ΝΑΡΧΩΝ ΕΥΩΑΝ- [ΤΒ<sup>b</sup>]  
 ΜΕΡΙΖΕ ΜΜΟΟΥ ΝCΕΑΛΛ ΜΨΥΧΗ ΕΥΕΙΝΕ ΜΜΟΟΥ ΕΒΟΛ  
 ΖΝ ΤCΩΤΕ ΝΝΑΡΧΩΝ· ΕΩΩΠΕ ΔΕ ΟΥΕΒΟΛ ΖΜ ΠCΟΡΜ  
 10 ΠΕ ΜΠCΩΤC ΜΠΟΥΟΕΙΝ· ΩΑΡΕ ΜΕΛΧΙCΕΧΕΚ' ΠΝΟC  
 ΜΠΑΡΑΛΗΜΠΤΗC ΜΠΟΥΟΕΙΝ CΙΤC ΝΤΕ ΝΑΡΧΩΝ Η ΜΜΟΝ  
 ΝΤΟC ΕΩΩΠΕ ΖΕΝΕΒΟΛ ΝΕ ΖΝ ΜΜΟΥΕΙΟΟΥΕ ΝΤΕ ΝΕΥ-  
 ΒΑΛ· Η ΕΒΟΛ ΖΜ ΠΝΙCΕ ΝΤΕΥΤΑΠΡΟ ΖΑΠΛΖ ΖΑΠΛΩC  
 ΕΒΟΛ ΖΝ ΝΕΨΥΧΟΟΥΕ ΝΤΕΙΜΙΝΕ· ΕΡΩΑΝ ΠΤΟΥ Ν-  
 15 ΑΡΧΩΝ ΕΥΩΑΝΜΕΡΙΖΕ ΜΜΟΟΥ ΝCΕΑΛΛ ΜΨΥΧΗ ΨΥΧΗ·  
 Η ΜΜΟΝ ΝΤΟC ΟΥΨΥΧΗ ΝΑΡΧΑΙΟΝ ΤΕ ΩΑΡΕ ΠΑΡΧΩΝ  
 ΖΩΩC ΠΑΙ ΕΤΩΟΟΠ ΖΝ ΝΚΕΦΑΛΗ ΝΤΕ ΝΔΙΩΝ· ΩΑC-  
 ΟΥΩΩΜ ΜΠΑΠΟΤ ΝΤΒΩΕ ΝΤΕ ΠΕCΠΕΡΜΑ ΝΤΚΑΚΙΑ·  
 ΩΑCΟΥΩΩΜΕC ΜΝ ΤΟΥΕΙ' ΤΟΥΕΙ' ΝΝΕΨΥΧΟΟΥΕ Ν-  
 20 ΒΡΡΕ ΖΜ ΠΕΥΟΕΙΩ ΕΤCΩΟΟΠ' ΖΜ ΠΤΟΠΟC ΝΤΚΕΦΑΛΗ· ΤΓ  
 ΛΥΩ ΩΑΡΕ ΠΑΠΟΤ' ΝΤΒΩΕ ΕΤΜΜΑΥ· ΩΑCΩΩΠΕ Ν-  
 ΑΝΤΙΜΙΜΟΝ ΜΠΠΛΑ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΛΥΩ ΩΑCΩ  
 ΠΒΟΛ ΝΤΕΨΥΧΗ ΕCΟ ΝΕΝΔΥΜΑ ΕΡΟC· ΕCΕΙΝΕ ΜΜΟC  
 ΜΜΙΝΕ ΝΙΜ ΕCΟ ΝΚΟCΙC ΝΕΝΔΥΜΑ ΠΕCΒΟΛ· ΛΥΩ ΩΑΡΕ  
 25 ΠΤΟΥ ΝΝΟΣ ΝΑΡΧΩΝ ΝΤΝΟC ΝΖΙΜΑΡΜΕΝΗ ΝΤΕ ΝΔΙΩΝ·  
 ΛΥΩ ΜΝ ΠΑΡΧΩΝ ΜΠΑΙCΚΟC ΜΠΡΗ· ΜΝ ΠΑΡΧΩΝ Μ-

2 ΠCΕΡΗΥ; better ΠCΥΕΡΗΥ.

knead the dregs together, they *divide* it and they make various *souls* from it<sup>1</sup>, so that each one of the *archons* of the *aeons*, each one of them places his *part* in the *soul*. Because of this *now*, they knead<sup>2</sup> <it><sup>3</sup> together, so that they all take (part in)<sup>4</sup> the *soul*. And the five great *archons*, when they *divide* <it> and make <it> into a *soul*, they bring <it> from the sweat of the *archons*.

But if it (the soul) is from the dregs of what is purified of the light, Melchisedek, the great *paralempetes* of the light, takes it (the dregs) from the *archons*, or else, if <it> is from the tears of their eyes or from the breath of their mouth, in a word from *souls* of this kind, when the five *archons* *divide* <it> and make various *souls*; or on the other hand, if it is an *ancient soul*, the *archon* himself who is in the *heads* of the *aeons* mixes the cup of forgetfulness of the *seed of evil*<sup>5</sup>, and he kneads it with each one of the new *souls* at the time when he is in the *place* of the *head*. And that cup of forgetfulness becomes a *spirit counterpart* for that *soul*. And it remains outside the *soul* as a *garment* for it, resembling it in every way as a sheathing *garment* outside it. And the five great *archons* of the great *Heimarmene* of the *aeons* and the *archon* of the *disc* of the sun and the *archon* of |

<sup>1</sup> (3) make various souls from it; Schmidt: make it into various souls; Till: make every single soul from it.

<sup>2</sup> (5, 19) knead; Schmidt: mix.

<sup>3</sup> (6, 8) <it>; lit. them.

<sup>4</sup> (6) take (part in); lit. take from.

<sup>5</sup> (18) of the seed of evil; Schmidt: with the seed of evil.



ΠΑΙΣΚΟC ΜΠΟΟ2· ΨΑΥΝΙϷ Ε2ΟΥΝ ΕΤΜΗΤΕ ΝΤΕΨΥΧΗ  
 ΕΤΜΜΑΥ· ΑΥΩ ΝΨΕΙ' ΕΒΟΛ Ν2ΗΤC Ν6Ι ΟΥΜΕΡΟC ΕΒΟΛ  
 2Ν ΤΑCΟΜ ΠΑΙ ΝΤΑ Π2ΑΕ ΜΠΑΡΑCΤΑΤΗC ΝΟΧC Ε2ΟΥΝ  
 ΕΠΚΕΡΑCΜΟC· ΑΥΩ ΨΑΡΕ ΠΜΕΡΟC ΝΤCΟΜ ΕΤΜΜΑΥ  
 5 ΨΑϷΩ 2Ι2ΟΥΝ ΝΤΕΨΥΧΗ ΕϷΒΗΛ' ΕΒΟΛ' ΕϷΨΟΟΠ' 2ΙΧΝ  
 ΤΕϷΕ2ΟΥCΙΑ ΜΜΙΝ ΜΜΟϷ· ΠΡΟC ΤΟΙΚΟΝΟΜΙΑ ΕΝΤΑΥ-  
 ΚΑΛΗ Ν2ΗΤC ΕΤΡΕϷ†-ΛΙCΘΗCΙC ΝΤΕΨΥΧΗ· ΧΕΚΑC ΕCΕ- ΤΓ<sup>b</sup>  
 ΨΙΝC ΝCΑ ΝΕ2ΒΗΥΕ ΜΠΟΥΟΕΙΝ ΜΠΧΙCΕ ΝΟΥΟΕΙΨ ΝΙΜ·  
 ΑΥΩ ΨΑΡΕ ΤCΟΜ ΕΤΜΜΑΥ ΨΑC2ΟΜΟΙΩCΕ ΕΤΜΙΝΕ Ν-  
 10 ΤΕΨΥΧΗ 2Ν CΜΟΤ ΝΙΜ' ΑΥΩ ΕCΕΙΝΕ ΜΜΟC· ΜΕCΕΨΡ-  
 ΠΒΟΛ ΝΤΕΨΥΧΗ· ΑΛΛΑ ΨΑCΩ ΠΕC2ΟΥΝ· ΚΑΤΑ ΘΕ  
 ΕΝΤΑΙ2ΩΝ ΝΑC ΧΙΝ ΝΨΟΡΠ ΕΙΝΑΝΟΧC Ε2ΟΥΝ ΕΠΨΟΡΠ  
 ΝΤΩΨ ΝΤΑΙ2ΩΝ ΝΑC ΕΤΡΕCΩ ΒΒΟΛ ΝΝΕΨΥΧΟΟΥΕ·  
 ΠΡΟC ΤΟΙΚΟΝΟΜΙΑ ΜΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ· 2ΩCΤΕ  
 15 ΝΕΨΑΧΕ ΤΗΡΟΥ †ΝΑΧΟΟΥ ΕΡΩΤΝ 2Μ ΠCΩΡ ΕΒΟΛ'  
 (ΜΠΤΗΡϷ) ΕΤΒΕ ΤCΟΜ' ΑΥΩ ΕΤΒΕ ΤΚΕΨΥΧΗ ΧΕ ΕΥΡ-  
 2ΩΒ ΕΡΟΟΥ ΝΑΨ ΝΤΥΠΟC· Η ΝΙΜ ΝΤΟϷ ΝΑΡΧΩΝ ΠΕΤ-  
 Ρ2ΩΒ ΕΡΟC· Η ΟΥ ΤΕ ΤΜΙΝΕ ΤΜΙΝΕ ΝΤΕΨΥΧΗ· 2ΩCΤΕ  
 †ΝΑΧΟΟΥ ΕΡΩΤΝ 2Μ ΠCΩΡ ΕΒΟΛ ΜΠΤΗΡϷ· ΧΕ ΟΥΝ-  
 20 ΟΥΗΡ Ρ2ΩΒ ΕΤΕΨΥΧΗ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΜΠΡΑΝ  
 ΝΝΕΤΡ2ΩΒ ΤΗΡΟΥ ΕΤΕΨΥΧΗ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ [ΤΑ]  
 ΜΠΤΥΠΟC ΝΤΑΥΤΑΜΙΟ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΤΚΕ-  
 ΜΟΙΡΑ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΜΠΡΑΝ ΝΤΕΨΥΧΗ ΕΜ-  
 ΠΑΤCΩΤϷ ΕΒΟΛ· ΑΥΩ ΠΕCΡΑΝ ΟΝ ΕΥΨΑΝCΟΤϷ  
 25 ΝCΡ2ΙΛΙΚΡΙΝΕC· ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΜΠΡΑΝ ΜΠΑΝΤΙ-

2 MS Ν2ΗΤC; read Ν2ΗΤΟΥ.

16 MS ΜΠΤΗΡϷ omitted.

24 MS originally ΕΥΨΑΝCΟΤϷ; c added.

the *disc* of the moon breathe into the midst of that *soul*.  
 And a *part* of my power, which the last *helper* cast into the  
*mixture*, comes forth from them <sup>1</sup>. And that *part* of the power  
 remains within the *soul*, released and existing upon its own  
*authority for the sake of the organisation* in which it was  
 placed to give *perception* to the *soul*, so that it should seek  
 after the things of the light of the height at all times. And  
 that power *resembles* the form of the *soul* in every way, and  
 it is like to it. It is not able to exist outside the *soul*, *but*  
 it remains within it *according to* the manner in which I com-  
 manded it from the beginning. When I was about to cast it  
 into the first ordinance, I commanded it to remain outside  
 the *souls for the sake of the organisation* of the First *Mystery*.  
*Therefore* I will speak all these words to you at the distri-  
 bution < of the All > concerning the power and also con-  
 cerning the *soul*, in which *type* it is acted upon; *or* rather,  
 which are the *archons* which act upon it; *or* what is each  
 different form of the *soul*. *Therefore* I will speak to you  
 at the distribution of the All of how many act upon the  
*soul*. And I will say to you the name of all those which  
 act upon the *soul*. And I will say to you the *type* in which  
 the *spirit counterpart* and the *destiny* were made. And I will  
 say to you the name of the *soul* before it is purified, and  
 its name also after it is cleansed and made *pure*. And I will say  
 to you the name of the | *spirit counterpart*. And I will say

<sup>1</sup> (2) from them; MS: from it.

ΜΙΜΟΝ ΜΠΝΑ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΜΠΡΑΝ ΝΤΜΟΙΡΑ·  
 ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΜΠΡΑΝ ΝΜΜΡΡΕ ΤΗΡΟΥ· ΝΑΪ Ε-  
 ΩΑΡΕ ΝΑΡΧΩΝ ΜΟΥΡ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΝΖΗΤΟΥ  
 ΕΖΟΥΝ ΕΤΕΨΥΧΗ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΜΠΡΑΝ ΝΝ-  
 5 ΔΕΚΑΝΟΣ ΤΗΡΟΥ ΝΑΪ ΕΩΑΥΡΩΒ ΕΤΕΨΥΧΗ ΖΡΑΪ ΖΝ  
 ΝΣΩΜΑ ΝΤΕΨΥΧΗ ΖΝ ΠΚΟΣΜΟΣ ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ  
 ΧΕ ΕΥΡΩΒ ΕΝΕΨΥΧΟΟΥΕ ΝΑΩ ΝΖΕ· ΑΥΩ †ΝΑΧΩ  
 ΕΡΩΤΝ ΜΠΤΥΠΟΣ ΝΤΟΥΕΙ' ΤΟΥΕΙ' ΝΝΕΨΥΧΗ· ΑΥΩ  
 †ΝΑΧΩ ΕΡΩΤΝ ΜΠΤΥΠΟΣ ΝΝΕΨΥΧΟΟΥΕ ΝΡΡΩΜΕ ΜΝ [ΤΑ<sup>1</sup>]  
 10 ΝΑΝΖΑΛΑΤΕ· ΜΝ ΝΑΝΘΗΡΙΟΝ· ΜΝ ΝΧΑΤΑΓΕ· ΑΥΩ  
 †ΝΑΧΩ ΕΡΩΤΝ ΜΠΤΥΠΟΣ ΝΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΜΝ  
 ΝΑΝΑΡΧΩΝ ΤΗΡΟΥ ΕΤΤΑΥΟ ΜΜΟΟΥ ΕΠΚΟΣΜΟΣ ΧΕ  
 ΕΤΕΤΝΩΩΠΕ ΕΤΕΤΝΧΗΚ ΕΒΟΛ' ΖΝ ΣΟΟΥΝ ΝΙΜ· ΝΑΪ  
 ΤΗΡΟΥ †ΝΑΧΟΟΥ ΕΡΩΤΝ ΖΡΑΪ ΖΜ ΠΣΩΡ ΕΒΟΛ ΜΠΤΗΡΑ·  
 15 ΑΥΩ ΜΝΝΣΑ ΝΑΪ ΤΗΡΟΥ †ΝΑΧΩ ΕΡΩΤΝ ΧΕ ΕΤΒΕ ΟΥ  
 ΖΩΩΑ Χ ΝΑΪ ΤΗΡΟΥ ΩΩΠΕ· ΣΩΤΜ ΟΥΝ ΝΤΑΩΑΧΕ  
 ΝΜΜΗΤΝ ΕΤΒΕ ΤΕΨΥΧΗ ΚΑΤΑ ΘΕ ΕΝΤΑΪΧΟΟΣ ΧΕ Ε-  
 ΩΑΡΕ ΠΤΟΥ ΝΝΟΣ ΝΑΡΧΩΝ ΝΤΝΟΣ ΝΖΙΜΑΡΜΕΝΗ ΝΤΕ  
 ΝΛΙΩΝ· ΑΥΩ ΜΝ ΝΑΡΧΩΝ ΜΠΑΙΚΚΟΣ ΜΠΡΗ· ΜΝ ΝΑΡ-  
 20 ΧΩΝ ΜΠΑΙΚΚΟΣ ΜΠΟΟΣ· ΩΑΥΝΙΧΕ ΕΖΟΥΝ ΕΖΝ ΤΕ-  
 ΨΥΧΗ ΕΤΜΜΑΥ· ΑΥΩ ΝΨΕΙ' ΕΒΟΛ' ΝΖΗΤΟΥ ΝΓΙ ΟΥ- ΤΕ  
 ΜΕΡΟΣ ΕΒΟΛ ΖΝ ΤΑΘΟΜ ΚΑΤΑ ΘΕ ΝΤΑΪΟΥΩ ΕΪΧΩ  
 ΜΜΟΣ ΕΡΩΤΝ· ΑΥΩ ΩΑΡΕ ΠΜΕΡΟΣ ΝΤΘΟΜ ΕΤΜΜΑΥ  
 ΩΑΥΩΩ ΖΙΖΟΥΝ ΝΤΕΨΥΧΗ ΧΕ ΕΣΣΩΑΖΕΡΑΤΣ ΝΓΙ ΤΕ-

6 MS ΕΤΖΠ; ΕΤ expunged; read ΖΠ.

12 MS ΕΤΤΑΥΟ; Schmidt: read ΕΤΑΥΟ.

22 MS originally ΟΥΜΕΡΟΣ ΝΖΠ; ΕΒΟΛ added in margin, and Π crossed out.

to you the name of the *destiny*. And I will say to you the  
 name of all the bonds with which the *archons* bind the  
*spirit counterpart* within the *soul*. And I will say to you the  
 name of all the *decans* which act upon the *soul* in the *bodies*  
 of the *soul* in the *world*, and I will say to you in what manner  
 the *souls* are acted upon. And I will say to you the *type*  
 of each one of the *souls*. And I will say to you the *type* of the  
*souls* of men, and those of birds, and those of *beasts*, and  
 (those of) *reptiles*. And I will say to you the *type* of all the  
*souls* and all those of the *archons* that send them<sup>1</sup> into the  
*world*, so that you will be completed in all knowledge. All  
 these things I will say to you in the distribution of the All.  
 And after all these things I will say to you for what reason  
 all these things have happened.

Hear *now* and I will speak to you concerning the *soul*:  
 as I have said, the five great *archons* of the great *Heimarmene*  
 of the *aeons*, and the *archons* of the *disc* of the sun, and  
 the *archons* of the *disc* of the moon breathe into that *soul*.  
 And there comes forth from them a *part* of my power, as  
 I have already said to you. And that *part* of the power  
 remains within the *soul*, so that the *soul* is able to stand. |

<sup>1</sup> (12) those of the archons that send them; Schmidt's emendation of the Coptic is doubtful.

ΨΥΧΗ· ΛΥΩ ΨΑΥΚΩ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΠΒΟΛ Ν-  
 ΤΕΨΥΧΗ ΕΦΡΟΕΙΣ ΕΡΟΣ ΛΥΩ ΕΦΤΟ ΕΡΟΣ· ΛΥΩ ΨΑΡΕ  
 ΝΑΡΧΩΝ ΜΟΡΦ ΕΞΟΥΝ ΕΤΕΨΥΧΗ ΖΡΑΪ ΖΝ ΝΕΥΣΦΡΑΓΙΣ  
 ΜΝ ΝΕΥΜΡΡΕ· ΛΥΩ ΨΑΥΣΦΡΑΓΙΖΕ ΜΜΟΦ ΕΞΟΥΝ ΕΡΟΣ  
 5 ΧΕ ΕΦΕΛΝΑΓΚΑΖΕ ΜΜΟΣ ΝΟΥΟΕΙΩ ΝΙΜ ΧΕ ΕΦΕΕΙΡΕ  
 ΝΝΕΥΠΑΘΟΣ ΜΝ ΝΕΥΑΝΟΜΙΑ ΤΗΡΟΥ ΕΤΜΗΝ ΕΒΟΛ ΧΕ-  
 ΚΑΣ ΕΣΕΡΖΜΖΑΛ ΝΑΥ ΝΟΥΟΕΙΩ ΝΙΜ· ΛΥΩ ΝΣΕΩ ΖΑ  
 ΤΕΥΖΥΠΟΤΑΓΗ ΝΟΥΟΕΙΩ ΝΙΜ ΖΡΑΪ ΖΝ ΜΜΕΤΑΒΟΛΗ ΝΤΕ  
 ΠΣΩΜΑ· ΛΥΩ ΨΑΥΣΦΡΑΓΙΖΕ ΜΜΟΦ ΕΞΟΥΝ ΕΡΟΣ Ε-  
 10 ΤΡΕΣΩΠΕ ΖΝ ΝΟΒΕ ΝΙΜ· ΜΝ ΕΠΙΘΥΜΙΑ ΝΙΜ ΝΤΕ  
 ΠΚΟΣΜΟΣ· ΕΤΒΕ ΠΑΪ ΟΥΝ ΝΤΕΪΜΙΝΕ ΝΤΑΪΕΙΝΕ ΝΜ- τε<sup>b</sup>  
 ΜΥΣΤΗΡΙΟΝ ΕΠΚΟΣΜΟΣ ΝΑΪ ΕΨΑΥΒΩΛ ΕΒΟΛ' ΝΜΜΡΡΕ  
 ΤΗΡΟΥ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΛΥΩ ΜΝ ΝΕΣΦΡΑΓΙΣ ΤΗ-  
 ΡΟΥ ΝΑΪ ΕΤΜΗΡ ΕΞΟΥΝ ΕΤΕΨΥΧΗ ΝΑΪ ΕΨΑΥΕΙΡΕ ΝΤΕ-  
 15 ΨΥΧΗ ΝΕΛΕΥΘΕΡΟΣ· ΛΥΩ ΨΑΥΣΩΤΕ ΜΜΟΣ ΝΤΟΟ-  
 ΤΟΥ ΝΝΕΣΕΙΟΤΕ ΠΑΡΧΩΝ· ΛΥΩ ΨΑΥΛΑΣ ΝΖΙΚΡΙΝΕΣ  
 ΝΟΥΟΕΙΝ· ΝΣΕΧΙΤΣ ΕΖΡΑΪ ΕΤΜΝΤΕΡΟ ΜΠΕΣΕΙΩΤ' ΠΙ-  
 ΨΟΡΠ ΝΕΙ' ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΨΑΕΝΕΖ· ΕΤΒΕ ΠΑΪ  
 ΣΕ ΟΥΝ ΛΙΧΟΟΣ ΕΡΩΤΝ ΜΠΙΟΥΟΪΩ ΧΕ ΠΕΤΕ ΝΨ-  
 20 ΝΑΚΑ-ΕΙΩΤ' ΑΝ ΖΙ ΜΑΛΥ ΝΣΩΦ ΝΨΕΙ' ΝΨΟΥΛΖΨ ΝΣΩΪ  
 ΠΑΪ ΝΨΜΠΨΑ ΜΜΟΪ ΑΝ· ΝΤΑΪΧΟΟΣ ΟΥΝ ΜΠΕΥΟΕΙΩ  
 ΕΤΜΜΑΥ ΧΕ ΕΤΕΤΝΕΚΩ ΝΣΩΤΝ ΝΝΕΤΝΕΙΟΤΕ ΝΑΡ-  
 ΧΩΝ· ΤΑΡΤΗΥΤΝ ΝΨΗΡΕ ΜΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ Ν-  
 ΨΑΕΝΕΖ·

5 MS εφεειρε; read εσεειρε.

6 MS ετμηη; read ετμην.

7 MS ησεω; read ησεω.

And they place the *spirit counterpart* outside the *soul* to watch over it, and it is allotted to it. And the *archons* bind it to the *soul* with their *seals* and their bonds. And they *seal* it to it, so that it *compels* it at all times to enact their *passions* and all their *iniquities* continually<sup>1</sup>, so that it serves them at all times, and it remains in *submission* to them at all times in the *changes* of the *body*. And they *seal* it (the *spirit counterpart*) to it (the *soul*), so that it is in all sins and all *desires* of the *world*. For this reason *now* I have brought into the *world* in this manner the *mysteries* which release all the bonds of the *spirit counterpart* and all the *seals* which are bound to the *soul* — these which make the *soul free* and save it from the hands of its fathers, the *archons*. And they make it *pure light*, and they take it forth to the kingdom of its father, the first to appear, the *First Mystery*, for ever. *Now* concerning this I have said to you once: 'He who does not leave father and mother and come and follow me is not worthy of me'\*. *Now* I said at that time: 'You should leave your fathers, the *archons*, so that I make you sons of the *First Mystery* for ever.' |

\* cf. Mt. 10.37; Lk. 14.26

<sup>1</sup> (6) to enact their passions and all their iniquities continually; lit. to enact all their continual passions and iniquities.

ΝΑΪ ΔΕ ΝΤΕΡΕΧΟΟΥ Ν̄ΟΙ Π̄ΩΤΗΡ Λ̄ΟΦ̄Ο̄Σ ΕΒΟΛ  
 Ν̄ΟΙ ΣΑΛΩΜΗ ΠΕΧΛΑ ΧΕ ΠΑΧΟΘΙΣ ΕΩΧΕ ΝΕΝΘΙΟΤΕ  
 ΝΕ ΝΑΡΧΩΝ ΕΙΕ ΠΩΣ ΧΗΖ Ξ̄Μ Π̄ΝΟΜΟΣ Μ̄ΜΩΨ̄ΧΗΣ ΧΕ [Τ̄Ε]  
 ΠΕΤΝΑΚΩ Ν̄ΩΦ̄ Μ̄ΠΕΦΕΙΩΤ Μ̄Ν ΤΕΦΜΑΛΥ Ξ̄Ν ΟΥΜΟΥ  
 5 ΜΑΡΕΦΜΟΥ· ΕΙΕ ΟΥΚΟΥΝ Ν̄ΤΑ Π̄ΝΟΜΟΣ ΩΛΑΧΕ ΑΝ ΖΑ-  
 ΡΟΥ· ΝΑΪ ΔΕ ΝΤΕΡΕΧΟΟΥ Ν̄ΟΙ ΣΑΛΩΜΗ· Α Τ̄ΟΜ Μ̄-  
 ΠΟΥΘΙΝ ΕΤΞ̄Ν ΜΑΡΙΑ ΤΜΑΓΔΑΛΗΝΗ· ΑΣΒΡ̄ΒΡ̄ ΖΡΑΪ Ν̄-  
 ΖΗΤ̄Σ ΠΕΧΛΑ Μ̄Π̄ΩΤΗΡ ΧΕ ΠΑΧΟΘΙΣ ΚΕΛΕΥΕ ΝΑΪ ΤΑ-  
 ΩΑΧΕ Μ̄Ν ΤΑΩΝΕ ΣΑΛΩΜΗ ΤΑΧΩ ΕΡΟΣ Μ̄Π̄ΩΛ ΕΒΟΛ  
 10 Μ̄Π̄ΩΑΧΕ Ν̄ΤΑΧΟΟΥ· Λ̄ΩΦ̄ΠΕ ΘΕ Ν̄ΤΕΡΕ Π̄ΩΤΗΡ  
 ΩΩΤ̄Μ ΕΝΕΪΩΑΧΕ ΕΣΧΩ Μ̄ΜΟΟΥ Ν̄ΟΙ ΜΑΡΙΑ· ΑΦΜΑΚΑ-  
 ΡΙΖΕ Μ̄ΜΟΣ ΕΜΑΩΟ ΕΜΑΩΟ· ΑΦΟΥΩΞ̄Μ Ν̄ΟΙ Π̄ΩΤΗΡ  
 ΠΕΧΛΑ Μ̄ΜΑΡΙΑ ΧΕ †ΚΕΛΕΥΕ ΝΕ ΜΑΡΙΑ ΕΤΡΕΧΩ Μ̄-  
 Π̄ΩΛ ΕΒΟΛ Μ̄Π̄ΩΑΧΕ Ν̄ΤΑΧΟΟΥ Ν̄ΟΙ ΣΑΛΩΜΗ· ΝΑΪ  
 15 ΔΕ ΝΤΕΡΕΧΟΟΥ Ν̄ΟΙ Π̄ΩΤΗΡ· Α ΜΑΡΙΑ Φ̄Ο̄Σ̄ ΕΖΟΥΝ  
 Ξ̄Ν ΣΑΛΩΜΗ Λ̄ΑΣΠΑΖΕ Μ̄ΜΟΣ ΠΕΧΛΑ ΧΕ ΤΑΩΝΕ ΣΑ-  
 ΛΩΜΗ· ΕΤΒΕ ΠΩΑΧΕ Ν̄ΤΑΧΟΟΥ ΧΕ Φ̄ΧΗΖ Ξ̄Μ Π̄ΝΟΜΟΣ [Τ̄Ε<sup>β</sup>]  
 Μ̄ΜΩΨ̄ΧΗΣ ΧΕ ΠΕΤΝΑΚΩ Ν̄ΩΦ̄ Μ̄ΠΕΦΕΙΩΤ Μ̄Ν ΤΕΦ-  
 ΜΑΛΥ Ξ̄Ν ΟΥΜΟΥ ΜΑΡΕΦΜΟΥ· ΤΕΝΟΥ ΘΕ ΟΥΝ ΤΑ-  
 20 ΩΩΝΕ ΣΑΛΩΜΗ· Ν̄ΤΑ Π̄ΝΟΜΟΣ ΑΝ ΧΕ-ΠΑΪ ΕΤΒΕ ΤΕ-  
 Ψ̄ΥΧΗ ΟΥΤΕ ΕΤΒΕ Π̄ΩΜΑ ΟΥΤΕ ΕΤΒΕ ΠΑΝΤΙΜΙΜΟΝ  
 Μ̄Π̄ΝΑ· ΧΕ ΝΑΪ ΓΑΡ ΤΗΡΟΥ Ν̄ΩΗΡΕ ΝΕ ΝΤΕ ΝΑΡΧΩΝ·  
 ΑΥΩ ΖΕΝΕΒΟΛ Ν̄ΖΗΤΟΥ ΝΕ· ΑΛΛΑ Ν̄ΤΑ Π̄ΝΟΜΟΣ ΧΕ-  
 ΠΑΪ ΕΤΒΕ Τ̄ΟΜ Ν̄ΤΑΣΕΙ ΕΒΟΛ Ξ̄Μ Π̄ΩΤΗΡ ΤΑΪ ΕΤΟ

3 MS CH2: read Φ̄ΧΗΖ.

132. When *however* the *Saviour* had said these things, Salome sprang up. She said: "My Lord, if our fathers are the *archons*, *how* is it that it is written in the *Law* of Moses: 'He who shall leave his father and his mother shall die the death?' Did the *Law not therefore* speak of it?"

*But* when Salome had said these things, the power of light within Maria Magdalene welled up. She said to the *Saviour*: "My Lord, *command* me, that I speak with my sister Salome, so that I tell her the interpretation of the word of which she has spoken."

Now it happened when the *Saviour* heard these words which Maria said, he *blessed* her exceedingly. The *Saviour* answered and said to Maria: "I *command* thee, Maria, to say the interpretation of the word which Salome has spoken."

*But* when the *Saviour* had said these things, Maria sprang towards Salome, she *embraced* her and said: "My sister Salome, concerning the word which thou hast spoken, it is written in the *Law* of Moses: 'He who shall leave his father and his mother shall die the death'\*. *Now* at this time, my sister Salome, the *Law* has not said this concerning the *soul*, *nor* concerning the *body*, *nor* concerning the *spirit counterpart*, for all these are sons of the *archons* and come from them, *but* the *Law* has said this concerning the power which came forth from the *Saviour*, which is | the man of

\* cf. Ex. 21.17; Mt. 15.4; Mk. 7.10

ΝΡΜΝΟΥΘΕΙΝ ΠΕΝΖΟΥΝ ΜΠΟΥΟΥ· ΝΤΑ ΠΝΟΜΟΣ ΟΝ  
 ΧΟΟΣ ΧΕ ΟΥΟΝ ΝΙΜ ΕΤΝΑΩ ΠΒΟΛ ΜΠΣΩΤΗΡ ΜΝ  
 ΝΕΧΜΥΣΤΗΡΙΟΝ ΝΕΧΕΙΟΤΕ ΤΗΡΟΥ· ΟΥΜΟΝΟΝ ΧΕ ΖΝ  
 ΟΥΜΟΥ ΦΝΑΜΟΥ· ΑΛΛΑ ΖΝ ΟΥΤΑΚΟ ΦΝΑΤΑΚΟ· ΝΑΪ  
 5 ΟΕ ΝΤΕΡΕΣΧΟΥ ΝΓΙ ΜΑΡΙΑ· Α ΣΑΛΩΜΗ ΦΟΒΣ ΕΖΟΥΝ  
 ΖΝ ΜΑΡΙΑ ΑΣΑΠΑΖΕ ΜΜΟΣ ΝΟΥΩΖΜ· ΠΕΧΑΣ ΝΓΙ ΣΑ-  
 ΛΩΜΗ ΧΕ ΟΥΝ-ΒΟΜ ΜΠΣΩΤΗΡ ΝΦΑΛΤ ΝΝΟΕΡΟΣ Ν- ΤΖ  
 ΤΟΥΖΕ ΖΩΩΤΕ· ΑΣΩΠΗ ΝΤΕΡΕ ΠΣΩΤΗΡ ΣΩΤΜ ΕΝ-  
 ΩΑΧΕ ΜΜΑΡΙΑ ΑΦΜΑΚΑΡΙΖΕ ΜΜΟΣ ΕΜΑΩΟ ΕΜΑΩΟ·  
 10 ΑΦΟΥΩΖΜ ΟΝ ΝΓΙ ΠΣΩΤΗΡ ΠΕΧΑΣ ΜΜΑΡΙΑ ΖΝ ΤΜΗΤΕ  
 ΜΜΑΘΗΤΗΣ· ΧΕ ΣΩΤΜ ΟΕ ΜΑΡΙΑ ΧΕ ΝΙΜ ΠΕΤΑΝΑΓΚΑ-  
 ΖΕ ΜΠΡΩΜΕ ΖΕΩΣ ΩΑΝΤΦΡΝΟΒΕ· ΤΕΝΟΥ ΟΕ ΩΑΡΕ Ν-  
 ΑΡΧΩΝ ΩΑΥΣΦΡΑΓΙΖΕ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΖΟΥΝ ΕΤΕ-  
 ΨΥΧΗ ΧΕ ΝΝΕΦΑΛΕΥΕ ΜΜΟΣ ΝΝΑΥ ΝΙΜ' ΕΦΤΡΕΣΕΙΡΕ  
 15 ΝΝΟΒΕ ΝΙΜ ΜΝ ΑΝΟΜΙΑ ΝΙΜ· ΑΥΩ ΟΝ ΩΑΥΖΩΝ Ε-  
 ΤΟΟΤΦ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΥΧΩ ΜΜΟΣ ΝΑΦ· ΧΕ  
 ΕΡΩΑΝ ΤΕΨΥΧΗ ΟΝ ΕΙ' ΕΒΟΛ ΖΝ ΣΩΜΑ· ΜΠΡΣΑΛΕΥΕ  
 ΜΜΟΣ ΕΚΤΟ ΕΡΟΣ ΕΚΣΟΟΖΕ ΜΜΟΣ ΖΝ ΝΤΟΠΟΣ ΤΗΡΟΥ  
 ΝΤΕ ΝΕΚΡΙΣΙΣ ΚΑΤΑ ΤΟΠΟΣ· ΕΤΒΕ ΝΝΟΒΕ ΤΗΡΟΥ ΝΤ-  
 20 ΑΚΤΡΕΣΕΙΡΕ ΜΜΟΟΥ ΧΕΚΑΣ ΕΥΕΚΟΛΑΖΕ ΜΜΟΣ ΖΝ Ν-  
 ΤΟΠΟΣ ΤΗΡΟΥ ΝΤΕ ΝΕΚΡΙΣΙΣ· ΧΕ ΝΝΕΣΕΩΩΜΒΟΜ ΤΖ<sup>b</sup>  
 ΕΒΩΚ' ΕΠΧΙΣΕ ΕΠΟΥΟΪΝ ΧΕ ΕΣΕΤΡΕΥΚΟΤΣ ΕΖΟΥΝ ΕΜ-  
 ΜΕΤΑΒΟΛΗ ΝΤΕ ΠΣΩΜΑ· ΖΑΠΑΞ ΖΑΠΛΩΣ ΩΑΥΖΩΝ ΝΤΕ  
 ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΧΕ ΜΠΡΣΑΛΕΥΕ ΜΜΟΣ ΕΠΤΗΡΦ ΖΝ  
 25 ΑΛΛΑΥ ΝΝΑΥ· ΕΙΜΗΤΙ ΝΣΧΙ-ΜΥΣΤΗΡΙΟΝ ΝΣΒΩΛ ΕΒΟΛ'  
 ΝΝΕΣΦΡΑΓΙΣ ΤΗΡΟΥ ΜΝ ΜΜΡΡΕ ΤΗΡΟΥ ΝΤΑΝΜΟΡΚ

7 MS originally ΧΝΦΑΛΤ; Χ expunged.

23 MS ΝΤΕ ΠΑΓΙΤΙΜΙΜΟΝ ΜΠΝΑ; read ΕΤΟΟΤΦ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ.

light within us today. The *Law* has thus said: 'Everyone who will remain outside (in relation to) the *Saviour* and his *mysteries*, all his fathers<sup>1</sup>, *not only* will he die the death, *but* he will be destroyed with destruction'\* "

Now when Maria had said these things, Salome sprang towards Maria, she *embraced* her once more. Salome said: 'The *Saviour* has power to make me *understanding* like thyself."

It happened when the *Saviour* heard the words of Maria, he *blessed* her exceedingly. The *Saviour* answered again and said to Maria in the midst of the *disciples*: "Hear now, Maria, who it is that *compels* a man *until* he sins. Now at this time the *archons seal* the *spirit counterpart* to the *soul*, so that it may not *shake* it at all times, causing it (the soul) to commit all sins and all *iniquities*. And furthermore they command the *spirit counterpart*, saying to it: 'When the *soul* comes forth from the *body*, do not *shake* it, as thou art allotted to it in all *places* of the *judgments*, to reprove it in every *place* in respect of all the sins which thou hast caused it to commit, so that it is *punished* in all *places* of the *judgments*, so that it should not be able to go to the height to the light, and is made to return<sup>2</sup> into the *changes* of the *body*.' *In a word* they command the *spirit counterpart*: 'Do not shake it at all at any time, *unless* it has not said<sup>3</sup> the *mysteries*, and it has not released all the *seals* and all the bonds with which we have bound thee | to it. And if it

\* cf. Ex. 21.17

<sup>1</sup> (3) his mysteries, all his fathers; lit. all his mysteries, his fathers.

<sup>2</sup> (22) is made to return; Schmidt: and to return.

<sup>3</sup> (25) said; lit. received; (also 340.1).

ΝΖΗΤΟΥ ΕΞΟΥΝ ΕΡΟΣ· ΑΥΩ ΕΣΩΛΑΝΧΙ ΝΜΜΥΣΤΗΡΙΟΝ  
 ΝΣΒΩΛ ΕΒΟΛ ΝΝΕΚΦΡΑΓΙΣ ΤΗΡΟΥ ΜΝ ΜΜΡΡΕ ΤΗΡΟΥ ΜΝ  
 ΤΑΠΟΛΟΓΙΑ ΜΠΤΟΠΟΣ ΑΥΩ ΕΣΩΛΑΝΒΩΚ ΚΑΛΣ ΕΒΟΛ  
 ΕΕΙ· ΕΛΣΩΠ' ΕΝΑΠΟΥΘΕΙΝ ΜΠΧΙΣΕ· ΑΥΩ ΔΣΡΑΛΛΟ-  
 5 ΤΡΙΟΣ ΕΡΟΝ ΑΥΩ ΕΡΟΚ· ΑΥΩ ΝΓΝΑΩΑΜΑΣΤΕ ΜΜΟΣ  
 ΑΝ ΧΙΝ ΠΕΪΝΑΥ· ΕΩΩΠΕ ΝΤΟΤ ΕΣΩΛΑΝΤΜΧΩ ΝΜΜΥΣ-  
 ΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ ΝΝΕΚΜΡΡΕ ΜΝ ΝΕΚΣΦΡΑΓΙΣ ΜΝ  
 ΝΑΠΟΛΟΓΙΑ ΜΠΤΟΠΟΣ ΑΜΑΣΤΕ ΜΜΟΣ ΜΠΡΚΑΛΣ ΕΒΟΛ'  
 ΕΚΕΣΟΟΖΕ ΜΜΟΣ ΖΝ ΝΚΟΛΑΙΣΙΣ ΜΝ ΝΤΟΠΟΣ ΤΗΡΟΥ [ΤΗ]  
 10 ΝΤΕ ΝΕΚΡΙΣΙΣ· ΕΤΒΕ ΝΟΒΕ ΝΙΜ' ΝΤΑΚΤΡΕΣΕΙΡΕ ΜΜΟΟΥ·  
 ΑΥΩ ΜΝΝΣΑ ΝΑΪ ΧΙΤΟΥ ΕΡΑΤΣ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥ-  
 ΘΕΙΝ ΤΑΪ ΕΩΔΑΤΝΝΟΟΥΣΟΥ ΕΠΚΥΚΛΟΣ ΝΚΕΣΟΠ' ΝΑΪ  
 ΝΕ ΕΩΔΑΡΕ ΝΑΡΧΩΝ ΝΤΝΟΣ ΝΖΙΜΑΡΜΕΝΗ ΝΤΕ ΝΑΙΩΝ  
 ΕΩΛΥΤΑΛΥ ΕΤΟΟΤ<sup>4</sup> ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΑΥΩ ΩΔΑΡΕ  
 15 ΝΑΡΧΩΝ ΩΔΥΜΟΥΤΕ ΕΝΛΙΤΟΥΡΓΟΣ ΝΤΕ ΝΕΥΔΙΩΝ  
 ΕΥΜΕΖ ΤΞΕ· ΕΩΔΥΤ ΝΑΥ ΝΤΕΨΥΧΗ ΜΠΑΝΤΙΜΙΜΟΝ  
 ΜΠΝΑ ΕΥΜΗΡ ΕΞΟΥΝ ΕΝΕΥΕΡΗΥ· ΕΡΕ ΠΑΝΤΙΜΙΜΟΝ  
 ΜΠΝΑ ΠΒΟΛ ΝΤΕΨΥΧΗ ΕΡΕ ΠΜΙΓΜΑ ΝΤΣΟΜ ΦΟΥΝ  
 ΝΤΕΨΥΧΗ ΕΠΕΥΖΟΥΝ ΜΠΕΣΝΑΥ· ΧΕΚΑΛΣ ΕΥΕΩΩΜ-  
 20 ΣΟΜ ΝΑΖΕΡΑΤΟΥ· ΕΒΟΛ ΧΕ ΤΣΟΜ ΝΤΟΣ ΕΩΔΑΤΑΖΟΥ  
 ΕΡΑΤΟΥ ΜΠΕΣΝΑΥ· ΑΥΩ ΩΔΑΡΕ ΝΑΡΧΩΝ ΩΔΥΖΩΝ Ε-  
 ΤΟΟΤΟΥ ΝΝΑΙΤΟΥΡΓΟΣ ΕΥΧΩ ΜΜΟΣ ΝΑΥ ΧΕ ΠΑΪ  
 ΠΕ ΠΤΥΠΟΣ ΕΤΕΤΝΑΚΑΛ<sup>4</sup> ΖΜ ΠΣΩΜΑ ΝΘΥΛΗ ΝΤΕ [ΤΗ<sup>b</sup>]  
 ΠΚΟΣΜΟΣ· ΕΩΔΥΧΟΟΣ ΜΕΝ ΝΑΥ ΧΕ ΚΩ ΜΠΜΙΓΜΑ  
 25 ΝΤΣΟΜ' ΦΟΥΝ ΝΤΕΨΥΧΗ ΖΙΖΟΥΝ ΜΜΟΟΥ ΤΗΡΟΥ· ΧΕ

1 MS ΕΣΩΛΑΝΧΙ; read ΕΣΩΛΑΝΧΩ.

15 MS ΝΑΙΩΝ; ΕΥ inserted above.

16 MS ΜΠΑΝΤΙΜΙΜΟΝ; read ΜΝ ΠΑΝΤΙΜΙΜΟΝ.

says the *mysteries* and releases all the *seals*, and all the  
 bonds, and the *defence* of the *place*, and as it goes, allow it to  
 come, as it belongs to those of the light of the height, and it  
 has become a *stranger* to us and to thee. And thou wilt not  
 be able to seize it from this time. On the other hand, if it  
 has not said the *mysteries* of the releasing of thy bonds  
 and thy *seals*, and the *defences* of the *place*, seize it and do  
 not allow it to go forth. Do thou reprove it in the *punish-*  
*ments* and all the *places* of the *judgments* in respect of all  
 the sins which thou hast caused it to commit. And after  
 these things, take them (the souls) to the presence of the  
*Virgin* of the Light who sends them once more into the  
*cycle.*' The *archons* of the great *Heimarmene* of the *aeons*  
 hand these (souls) over to the *spirit counterpart*, and the  
*archons* call the *ministers* of their *aeons* which number 365<sup>1</sup>,  
 and give to them the *soul* and the *spirit counterpart* which  
 are bound to one another, so that the *spirit counterpart*  
 is outside the *soul*, and the *mixture* of the power is inside  
 the *soul* as the innermost of the two. Thus they are able  
 to stand because the power is that which maintains them  
 both upright. And the *archons* command the *ministers*, saying  
 to them: 'This is the *type* which you will place in the *body*  
 of *matter* of the *world.*' They say to them *moreover*: 'Place  
 the *mixture* of the power within the *soul* inside of them  
 all, so that | they may be able to stand, for this is their

<sup>1</sup> (16) 365 ministers; see U 243; (also 342.14).

ΕΥΓΕΩΒΜΒΟΜ' ΕΛΞΕΡΑΤΟΥ· ΧΕ ΝΤΟΣ ΠΕ ΠΕΥΤΑΣΟ  
 ΕΡΑΤΟΥ· ΛΥΩ ΜΝΝΣΑ ΤΕΨΥΧΗ ΚΩ ΜΠΑΝΤΙΜΙΜΟΝ  
 ΜΠΝΑ ΤΑΙ ΤΕ ΘΕ ΕΩΛΥΣΩΝ ΕΤΟΟΤΟΥ ΝΝΕΥΛΙΤΟΥΡ-  
 ΓΟΣ ΝΜΟΣ· ΧΕ ΕΥΕΚΛΑΥ ΖΡΑΙ ΞΝ ΝΣΩΜΑ ΜΠΑΝΤΙ-  
 5 ΤΥΠΟΣ· ΛΥΩ ΜΝΝΣΑ ΠΕΪΣΜΟΤ ΨΑΡΕ ΝΛΙΤΟΥΡΓΟΣ  
 ΝΝΑΡΧΩΝ ΨΑΥΕΙΝΕ ΝΤΣΟΜ ΜΝ ΤΕΨΥΧΗ ΜΝ ΠΑΝΤΙ-  
 ΜΙΜΟΝ ΜΠΝΑ ΨΑΥΝΤΟΥ ΜΠΨΟΜΝΤ ΕΠΕΣΗΤ ΕΠΚΟΣ-  
 ΜΟΣ ΛΥΩ ΨΑΥΠΩΣΤ' (ΜΜΟΟΥ) ΕΠΚΟΣΜΟΣ ΝΝΑΡΧΩΝ  
 ΝΤΜΗΤΕ ΨΑΡΕ ΝΑΡΧΩΝ ΖΩΩΨ ΝΤΜΗΤΕ ΨΑΥΜΟΥΨΤ  
 10 ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΤΚΕΜΟΙΡΑ ΖΩΩΨ ΕΠΕΨΡΑΝ  
 ΠΕ ΤΜΟΙΡΑ ΨΑΧΑΓΕ ΜΠΡΩΜΕ ΨΑΝΤΨΤΡΕΥΣΩΤΒ ΜΜΟΨ  
 ΞΜ ΠΜΟΥ ΕΤΨΗΠ' ΕΡΟΨ· ΤΑΙ ΕΝΤΑΥΜΟΡΨ ΕΞΟΥΝ ΕΤΕ- ΤΘ  
 ΨΥΧΗ ΝΒΙ ΝΑΡΧΩΝ ΝΤΝΟΣ ΝΖΙΜΑΡΜΕΝΗ ΛΥΩ ΨΑΡΕ  
 ΝΛΙΤΟΥΡΓΟΣ ΝΤΕΣΦΕΡΑ ΨΑΥΜΟΥΡ ΝΤΕΨΥΧΗ ΜΝ  
 15 ΤΣΟΜ ΜΝ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΛΥΩ ΜΝ ΤΜΟΙΡΑ ΨΑΥ-  
 ΠΟΨΟΥ ΤΗΡΟΥ ΝΣΕΛΛΑΥ ΜΜΕΡΟΣ ΣΝΑΥ ΝΣΕΚΩΤΕ  
 ΝΣΑ ΠΡΩΜΕ ΜΝ ΤΚΕΣΖΙΜΕ ΞΜ ΠΚΟΣΜΟΣ ΝΑΙ ΕΝΤΑΥΨ-  
 ΜΑΕΙΝ ΝΑΥ ΧΕ ΕΝΑΧΟΟΥΣΟΥ ΕΞΟΥΝ ΕΡΟΟΥ ΛΥΩ  
 ΨΑΥΨ-ΟΥΜΕΡΟΣ ΜΠΖΟΟΥΤ' ΛΥΩ ΟΥΜΕΡΟΣ ΝΤΕΣΖΙΜΕ  
 20 ΖΡΑΙ ΞΝ ΟΥΤΡΟΦΗ ΝΤΕ ΠΚΟΣΜΟΣ Η ΖΡΑΙ ΞΝ ΟΥΝΙΨΕ  
 ΝΤΕ ΠΑΗΡ' Η ΞΝ ΟΥΜΟΟΥ Η ΞΝ ΟΥΒΙΔΟΣ ΕΩΛΥΣΟΟΨ·  
 ΝΑΙ ΤΗΡΟΥ ΨΝΑΧΟΟΥ ΕΡΩΤΝ ΜΝ ΤΜΙΝΕ ΝΤΕΨΥΧΗ  
 ΤΕΨΥΧΗ· ΜΝ ΠΤΥΠΟΣ ΕΤΕΨΑΥΒΩΚ' ΕΞΟΥΝ ΕΝΣΩΜΑ  
 ΕΙΤΕ ΡΩΜΕ ΕΙΤΕ ΖΑΛΗΤ' ΕΙΤΕ ΝΤΒΝΟΟΥΕ ΕΙΤΕ ΘΗΡΙΟΝ

2 MS several letters erased before ΨΥΧΗ; ΕΤΕ written over crasure.

8 MS ΠΜΟΟΥ omitted.

18 MS ΕΝΑΧΟΟΥΣΟΥ; read ΣΕΝΑΧΟΟΥΣΟΥ.

24 MS ΝΤΒΝΟΟΥΕ; read ΤΒΝΟΟΥΕ.

establishment, and place the *spirit counterpart* behind the *soul*.<sup>7</sup> This is the manner in which they command their *ministers*, that they should place them<sup>1</sup> in the *bodies* of the *anti-type*. And after this form, the *ministers* of the *archons* bring the power and the *soul* and the *spirit counterpart*. They bring the three of them down to the *world*, and they pour <them> upon the *world* of the *archons* of the Midst. The *archons* of the Midst, on the other hand, examine the *spirit counterpart* and also the *destiny* named *moira* (which) *guides* the man<sup>2</sup> until it causes him to die by the death appointed for him. This (destiny) the *archons* of the great *Heimarmene* have bound to the *soul*. And the *ministers* of the *sphere* bind the *soul* and the power and the *spirit counterpart* and the *destiny*, they divide them all and they make them into two *parts*. And they seek for the man and also the woman in the *world* to whom signs have been given that they should be sent into them. And they give a *part* to the man and a *part* to the woman in a *foodstuff* of the *world*, or in a breath of the *air*, or in water, or in a *kind* which they drink. All these things I will say to you, with the kind of each *soul* and the *type*; how they go into the *bodies*, *whether* of men, *whether* of birds, *whether* of cattle, *whether* of wild beasts, |

<sup>1</sup> (4) place them; Schmidt: place it; MS: place them (the mixture of the power and the spirit counterpart).

<sup>2</sup> (10, 11) grammatically, the subject of the sentence is the spirit counterpart (m), and not destiny (f).

ΕΙΤΕ ΧΑΤΡΕ· ΕΙΤΕ ΕΙΔΟΣ ΝΙΜ' ΕΤΖΜ ΠΚΟΣΜΟΣ †ΝΑΧΩ  
 ΕΡΩΤΗΝ ΜΠΕΥΤΥΠΙΟΣ ΧΕ ΕΩΛΥΒΩΚ ΝΑΩ ΝΤΥΠΟΣ Ε-<sup>το</sup>  
 ΖΟΥΗ ΕΝΡΩΜΕ †ΝΑΧΟΟΥ ΕΡΩΤΗΝ ΖΜ ΠΩΡ ΕΒΟΛ Μ-  
 ΠΤΗΡΦ· ΤΕΝΟΥ ΓΕ ΕΡΩΑΝ ΝΛΙΤΟΥΡΓΟΣ ΝΝΑΡΧΩΝ  
 5 ΕΥΩΑΝΝΟΥΧΕ ΜΠΜΕΡΟΣ ΕΖΟΥΗ ΕΤΕΣΖΙΜΕ· ΛΥΩ ΠΚΕ-  
 ΜΕΡΟΣ ΕΖΟΥΗ ΕΠΖΟΥΤ ΜΠΕΣΜΟΤ ΝΤΑΙΧΟΟΥ ΕΡΩΤΗΝ·  
 ΚΑΝ ΕΩΩΠΕ ΣΕΟΥΗΥ ΝΠΕΥΕΡΗΥ ΖΝ ΟΥΟΥΕ ΕΝΑΩΩΥ  
 ΩΑΡΕ ΝΛΙΤΟΥΡΓΟΣ ΑΝΑΓΚΑΖΕ ΜΜΟΟΥ ΖΝ ΟΥΠΕΘΗΠ  
 ΝΣΕΣΥΜΦΩΝΙ ΜΝ ΝΕΥΕΡΗΥ ΖΝ ΟΥΣΥΜΦΩΝΙΑ ΝΤΕ  
 10 ΠΚΟΣΜΟΣ· ΛΥΩ ΩΑΡΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΤΖΜ ΠΖΟ-  
 ΟΥΤ ΩΑΧΕΙ' ΕΠΜΕΡΟΣ ΕΤΣΑΛΛΗΥΤ' ΕΠΚΟΣΜΟΣ ΖΝ ΘΥΛΗ  
 ΜΠΕΥΕΡΗΥ ΩΑΧΕΙΤΣ ΝΦΝΟΧΣ ΕΖΡΑΙ ΕΤΜΗΤΡΑ ΝΤΕΣΖΙ-  
 ΜΕ (ΕΥΜΕΡΟΣ) ΕΥΕΑΛΛΗΥΤ' ΕΠΕΣΠΕΡΜΑ ΝΤΚΑΚΙΑ ΛΥΩ  
 ΖΝ ΤΕΥΝΟΥ ΕΤΜΜΑΥ ΩΑΡΕ ΠΩΟΜΝΤ ΝΦΕΣΕΤΗ ΝΛΙ-  
 15 ΤΟΥΡΓΟΣ ΝΤΕ ΝΑΡΧΩΝ ΩΑΥΒΩΚ ΕΖΡΑΙ ΕΖΗΤΣ ΝΣΕ- [ΤΙ]  
 ΣΟΙΛΕ ΕΡΟΣ· ΩΑΡΕ ΝΛΙΤΟΥΡΓΟΣ ΜΠΜΕΡΟΣ ΣΝΑΥ Ν-  
 ΝΕΥΕΡΗΥ· ΛΥΩ ΟΝ ΩΑΡΕ ΝΛΙΤΟΥΡΓΟΣ ΚΑΤΕΧΕ ΜΠΕ-  
 ΣΝΟΥ ΝΤΡΟΦΗ ΝΙΜ ΝΤΕ ΤΕΣΖΙΜΕ ΕΤΣΝΑΟΥΟΜΟΥ ΜΝ  
 ΝΕΤΣΝΑΣΟΟΥ ΩΑΥΚΑΤΕΧΕ ΜΜΟΟΥ ΖΡΑΙ ΝΖΗΤΣ ΝΤΕ-  
 20 ΣΖΙΜΕ ΖΕΩΣ ΩΑ ΖΜΕ ΝΖΟΟΥ· ΛΥΩ ΜΝΝΣΑ ΠΕΖΜΕ Ν-  
 ΖΟΟΥ· ΩΑΥΟΥΩΩΜ ΜΠΕΣΝΟΥ ΝΤΣΟΜ ΝΝΕΤΡΟΦΟΟΥΕ  
 ΩΑΥΟΥΩΩΜΕΥ ΚΑΛΩΣ ΖΡΑΙ ΖΝ ΤΜΗΤΡΑ ΝΤΕΣΖΙΜΕ ΜΝ-  
 ΝΣΑ ΠΕΖΜΕ ΝΖΟΟΥ· ΩΑΥΡ-ΚΕΜΑΛΒ ΝΖΟΟΥ ΕΥΚΩΤ Ν-  
 ΝΕΥΜΕΛΟΣ ΖΝ ΘΙΚΩΝ ΜΠΣΩΜΑ ΜΠΡΩΜΕ ΩΑΡΕ ΠΟΥΛ  
 25 ΠΟΥΛ ΩΑΥΚΩΤ ΝΟΥΜΕΛΟΣ· ΝΑΙ Ε†ΝΑΧΩ ΕΡΩΤΗΝ Ν-

12 MS ΩΑΧΕΙΤΣ ΝΦΝΟΧΣ; Schmidt: read ΩΑΧΕΙΤΦ ΝΦΝΟΧΦ.

13 MS ΕΥΜΕΡΟΣ omitted.

25 MS originally ΩΑΧΚΩ; Τ inserted above.

*whether* of reptiles, *whether* any kind which is in the world. I will tell you their *type*, in which *type* they go into men. I will say them to you in the distribution of the All. Now at this time when the *ministers* of the *archons* cast the *part* into the woman and the other *part* into the man, in the form which I have said to you, *even if* they are far from one another at a great distance, the *ministers compel* them secretly so that they *accord* with one another in an *accord* of the *world*. And the *spirit counterpart* which is in the man comes to the *part* which is assigned to the *world* in the *matter* of his *body*. It takes it (the matter) and casts it into the *womb* of the woman <to a *part*> which is assigned to the *seed* of *evil*. And at that moment the 365 *ministers* of the *archons* go into her womb and they dwell in it. The *ministers* <unite> the two *parts* together. And further the *ministers restrain* the blood of all *food* of the woman — what she will eat and what she will drink — they *restrain* them within the womb of the woman for *up to* 40 days. And after 40 days they knead the blood of the power of the *foods*, they knead it *well* in the *womb* of the woman. After 40 days they take another 30 days to build his *members* in the *image* of the *body* of the man. Each one of them builds a *member*; these I will say to you | — the *decans*



ΠΑΓΚΑΝΟΣ ΕΤΟΥΝΑΚΟΤΨ· †ΝΑΧΟΟΥ ΕΡΩΤΨΝ ΞΜ ΠΩΡ  
 ΕΒΟΛ ΜΠΤΗΡΨ· ΕΣΩΑΝΩΩΠΕ ΟΥΝ ΜΝΝΣΑ ΝΑΪ ΕΡΩΑΝ  
 ΠΛΙΤΟΥΡΓΟΣ ΧΩΚ ΕΒΟΛ ΜΠΣΩΜΑ ΤΗΡΨ ΜΝ ΝΕΦΜΕΛΟΣ  
 ΤΗΡΟΥ ΞΡΑΪ ΞΝ ΩΦΕ ΝΞΟΥΨ· ΑΥΩ ΜΝΝΣΑ ΝΑΪ ΩΑΡΕ [π<sup>b</sup>]  
 5 ΠΛΙΤΟΥΡΓΟΣ ΩΑΥΚΑΛΕ ΕΞΟΥΝ ΕΠΣΩΜΑ ΕΝΤΑΥΚΟΤΨ·  
 ΝΩΟΡΠ ΜΕΝ ΩΑΥΚΑΛΕ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝΝΣΩΣ  
 ΩΑΥΚΑΛΕ ΝΤΕΨΥΧΗ ΠΕΥΞΟΥΝ ΑΥΩ ΜΝΝΣΩΣ ΩΑΥ-  
 ΚΑΛΙ ΜΠΜΙΓΜΑ ΝΤΣΟΜ ΕΞΟΥΝ ΕΤΕΨΥΧΗ ΑΥΩ ΤΜΟΙΡΑ  
 ΩΑΥΚΑΛΣ ΠΕΥΒΟΛ ΤΗΡΟΥ· ΕΝΣΤΗΞ ΕΞΟΥΝ ΝΜΜΑΥ  
 10 ΑΝ ΕΣΑΚΟΛΟΥΘΙ ΠΑΥ ΕΣΟΥΝΞ ΝΣΩΟΥ ΑΥΩ ΜΝΝΣΑ  
 ΝΑΪ ΩΑΡΕ ΠΛΙΤΟΥΡΓΟΣ ΩΑΥΣΦΡΑΓΙΞ ΜΜΟΟΥ ΕΞΟΥΝ  
 ΕΝΕΥΕΡΗΥ ΞΜ ΝΣΦΡΑΓΙΣ ΤΗΡΟΥ ΝΤΑΥΤΑΑΥ ΠΑΥ ΝΣΙ  
 ΠΑΡΧΩΝ ΑΥΩ ΩΑΥΣΦΡΑΓΙΞ ΠΕΞΟΥ ΝΤΑΥΟΥΩΞ  
 ΝΞΗΤΣ ΝΤΕΣΙΜΕ ΩΑΥΣΦΡΑΓΙΞ ΜΜΟΧ ΕΞΟΥΝ ΕΤΣΙΧ  
 15 ΝΞΒΟΥΡ ΝΤΕ ΠΕΠΛΑΣΜΑ· ΑΥΩ ΩΑΥΣΦΡΑΓΙΞ ΜΠΕ-  
 ΞΟΥ ΕΝΤΑΥΧΕΚ-ΠΣΩΜΑ ΕΒΟΛ' ΕΤΣΙΧ ΝΟΥΝΑΜ· ΑΥΩ  
 ΩΑΥΣΦΡΑΓΙΞ ΜΠΕΞΟΥ ΕΝΤΑ ΠΑΡΧΩΝ ΤΑΑΥ ΕΤΟΟ-  
 ΤΟΥ ΕΤΜΗΤΣ ΜΠΕΚΡΑΝΙΟΝ ΜΠΣΩΜΑ ΜΠΕΠΛΑΣΜΑ· ΑΥΩ  
 ΩΑΥΣΦΡΑΓΙΞ ΜΠΕΞΟΥ ΕΝΤΑ ΤΕΨΥΧΗ ΕΙ' ΕΒΟΛ ΞΝ ΠΑ  
 20 ΠΑΡΧΩΝ ΕΩΑΥΣΦΡΑΓΙΞ ΜΜΟΧ ΕΠΕΚΡΑΝΙΟΝ ΜΠΕΠΛΑΣ-  
 ΜΑ· ΑΥΩ ΩΑΥΣΦΡΑΓΙΞ ΜΠΕΞΟΥ ΕΝΤΑΥΟΥΕΩΜ-Μ-  
 ΜΕΛΟΣ ΑΥΩ ΑΥΠΟΡΧΨ ΕΒΟΛ ΕΥΨΥΧΗ· ΩΑΥΣΦΡΑΓΙΞ

3 MS originally ΜΠ ΠΣΩΜΑ; Π expunged.

7 MS originally ΠΤΕΨΥΧΗ; Ψ erased. MS ΜΠΕΥΞΟΥΠ; Μ expunged.

9 MS originally ΩΑΥΚΑΑΥ; Σ written over Ψ.

10 two letters erased before ΕΣΑΚΟΛΟΥΘΙ.

11 ΕΞΟΥΝ ΕΠΕΥΕΡΗΥ... ΩΑΥΣΦΡΑΓΙΞ added below in margin.

13 MS ΠΕΞΟΥ; read ΜΠΕΞΟΥ.

20 MS ΕΩΑΥΣΦΡΑΓΙΞ; read ΩΑΥΣΦΡΑΓΙΞ; perhaps add ΝΞΒΟΥΡ after ΕΠΕΚΡΑΝΙΟΝ.

which are to build it, I will say them to you in the distribution  
 of the All. Now when after these things the *ministers* complete  
 the whole *body* with all its *members* in 70 days, after these  
 things the *ministers* call within the *body* which they have  
 built. Thus first they call the *spirit counterpart*. Afterwards  
 they call the *soul* within them, and afterwards they call the  
*mixture* of the power in the *soul*, and they place the *destiny*  
 outside them all, so that it is not mixed with them, as it  
*accompanies* them and follows after them. And after these  
 things the *ministers* seal them to each other with all the  
*seals* which the *archons* have given them. And they seal  
 the day on which they came to dwell in the womb of the  
 woman. They seal it in the left hand of the *figure*. And they  
 seal the day on which they completed the *body* on the  
 right hand. And they seal the day on which the *archons*  
 gave them up to them in the middle of the *skull* of the  
*body* of the *figure*. And they seal the day on which the  
*soul* came forth from the *archons*, they seal it on (the left  
 of) the *skull* of the *figure*. And they seal the day on which  
 they kneaded the *limbs* and they divided it to be a *soul*,  
 they seal | it on the right of the *skull* of the *figure*. And the

ἄμμοϣ ἄμ πεκρανιον ἄνοϥναμ ἄπεπλασμα· λϥω πε-  
 ϣοοϥ ἄταλμοϥρ ἄπαντιμιμον ἄπῆνα ερος ϣαϥ-  
 ϣφραγιζε ἄμμοϣ επιασοϥ ἄχωϣ ἄπεπλασμα λϥω πε-  
 ϣοοϥ ἄταλνιϣε ἄτσομ εσοϥν επσωμα ἄβι ἄαρχων  
 5 ϣαϥϣφραγιζε ἄμμοϣ επιαγκεφλλον ετῶν τμητε ἄ-  
 χωϣ ἄπεπλασμα· λϥω ον επῆητ ἄπεπλασμα λϥω  
 ον τηῆς ἄρομπε ετῶναλλϥ ἄβι τεψϥχη ἄμ πσω-  
 μα· ϣαϥϣφραγιζε ἄμμοϣ ετῶνε ταῖ ετῶν πεπλασ-  
 μα· ϣωστε νεῖςφραγις τηροϥ ϣαϥϣφραγιζε ἄμμοϥ  
 10 επεπλασμα· νεῖςφραγις τηροϥ †ναχω ἄπεϥραν <sup>τῆα</sup> <sup>β</sup>  
 ερωτῆν ἄπσωρ εβολ ἄπητηρϣ λϥω ἄμῆνα πσωρ εβολ  
 †ναχω ερωτῆν ἄπητηρϣ χε ετβε οϥ ἄσωβ λ ναῖ τη-  
 ϣοϥ ϣωπε· λϥω εϣωπε τετῆνοϥεϣνοῖ ἄνοκ πε  
 πμϥστηριον ετῆμαϥ· τενοϥ σε οϥν ϣαρε ἄλιτοϥρ-  
 15 γοϣ ϣαϥχωκ εβολ ἄπρωμε τηρϣ λϥω νεῖςφραγις  
 τηροϥ ἄταϥϣφραγιζε ἄπσωμα ἄῆητοϥ ϣαρε ἄλι-  
 τοϥργοϣ ϣαϥμ-φῖδιον τηρϣ ἄσεχίτοϥ ἄῆαρχων  
 τηροϥ ἄεριναιοϣ ναῖ ετῶχῆν ἄκολλαςίς τηροϥ ἄτε  
 νεκρικής λϥω ναῖ εϣαϥταλλϥ ἄνεϥπαρallahμηπῆς ἄ-  
 20 σεεῖνε ἄνεϥψϥχοοϥε εβολ ἄν σωμα ναῖ εϣαϥ†  
 ναϥ ἄφῖδιον ἄνεϣφραγις χεκας εϥεεῖμε επεοϥ-  
 οειϣ ετοϥναεῖνε ἄνεϥψϥχοοϥε εβολ ἄν ἄσωμα  
 [λϥω χεκας εϥναεῖμε επεοϥοει(ϣ) ετοϥ]ῆναεῖνε <sup>[τῆβ]</sup>  
 ἄνεϥψϥχοοϥε εβολ ἄν σωμα] λϥω χεκας εϥναεῖμε

1 MS ἄπεπλα expunged before ἄνοϥναμ.

11 ἄπητηρϣ should be added after πσωρ εβολ at end of line.

13 MS τετῆνοϥεϣνοῖ: read τετῆεϣνοῖ.

23 omit as dittography λϥω χεκας . . . εβολ ἄν σωμα.

day on which they bound the *spirit counterpart* to it (the soul), they *seal* to the back of the head of the *figure*. And the day on which the *archons* breathed the power into the *body*, they *seal* to the *brain* which is in the middle of the head of the figure, and also to the heart of the *figure*. And furthermore the number of years which the *soul* is to spend in the *body*, they *seal* to the forehead which is on the *figure*. Thus do they *seal* all these seals to the *figure*. I will say to you the names of all these seals in the distribution of the All. And after the distribution of the All, I will say to you for what reason all these things have happened. And if you are able to *understand*<sup>1</sup>: I am that *mystery*. Now at this time the *ministers* complete the whole man, and the *ministers* bring the whole *identity* of all these seals with which they have sealed the *body*, and they take them (the seals) to all the *erinaioi archons* which are over all the *punishments* of the *judgments*. And these give them to their *paralemtai*, so that they bring forth their *souls* from the *bodies*. These give to them the *identity* of the seals, so that they should know the time when they should bring forth the *souls* from the *bodies* [and so that they should know the time when <they> should bring forth the *souls* from the *bodies*], and so that they should know | the time when they

<sup>1</sup> (13) are able to understand; MS: want to understand.

ΕΠΕΥΘΕΩ ΕΤΟΥΝΑΜΙΣΕ ΜΠΣΩΜΑ ΝΖΗΤΨ ΧΕΚΑΣ ΕΥΕ-  
 ΤΗΝΝΟΟΥ ΝΝΕΥΛΙΤΟΥΡΓΟΣ ΝΣΕΛΣΕΡΑΤΟΥ ΝΣΕΛΚΟ-  
 ΛΟΥΘΙ ΝΣΑ ΤΕΨΥΧΗ ΝΣΕΡΜΝΤΡΕ ΝΝΟΒΕ ΝΙΜ ΕΤΨΝΑ-  
 ΛΛΥ ΝΤΟΟΥ ΜΝ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΤΒΕ ΘΕ ΕΤ-  
 5 ΟΥΝΑΚΟΛΑΖΕ ΜΜΟΣ ΞΝ ΤΕΚΡΙΣΙΣ ΛΥΩ ΕΡΩΑΝ ΝΛΙ-  
 ΤΟΥΡΓΟΣ ΕΥΩΑΝ† ΜΦΙΔΙΟΝ ΝΝΕΣΦΡΑΓΙΣ ΝΝΑΡΧΩΝ  
 ΝΕΡΙΝΑΙΟΣ ΨΑΥΑΝΑΧΩΡΙ ΕΤΟΙΚΟΝΟΜΙΑ ΝΝΕΥΣΒΗΥΕ  
 ΕΤΤΗΨ ΝΑΥ ΖΙΤΝ ΝΑΡΧΩΝ ΝΤΝΟΣ ΝΖΙΜΑΡΜΕΝΗ ΛΥΩ  
 ΕΥΩΑΝΧΩΚ' ΕΒΟΛ ΝΣΙ ΤΗΠΣ ΝΕΒΟΤ ΜΠΕΧΠΟ ΜΠΩΗΡΕ  
 10 ΨΗΜ ΨΑΥΜΙΣΕ ΜΠΩΗΡΕ ΨΗΜ ΕΣΣΟΒΚ ΝΖΗΤΨ ΝΣΙ  
 ΠΜΙΓΜΑ ΝΤΣΟΜ ΛΥΩ ΕΣΣΟΒΚ ΝΖΗΤΨ ΝΣΙ ΤΕΨΥΧΗ  
 ΛΥΩ ΕΨΤΣΒΚΗΥ ΝΖΗΤΨ ΝΣΙ ΠΑΝΤΙΜΙΜΟΝ Μ(ΠΝΑ) ΤΜΟΙΡΑ  
 ΝΤΟΨ ΕΥΝΟΣ ΤΕ ΕΝΣΤΗΣ ΛΝ ΕΣΟΥΝ ΕΠΣΩΜΑ ΝΤΕΥ- [ΤΙΒ<sup>b</sup>]  
 ΟΙΚΟΝΟΜΙΑ ΑΛΛΑ ΕΣΑΚΟΛΟΥΘΕΙ ΝΣΑ ΤΕΨΥΧΗ ΜΝ  
 15 ΠΣΩΜΑ ΜΝ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΖΕΩΣ ΨΑ ΠΕΥΘΕΩ  
 ΕΤΕΡΕ ΤΕΨΥΧΗ ΝΗΥ ΕΒΟΛ ΞΜ ΠΣΩΜΑ ΝΖΗΤΨ ΕΤΒΕ  
 ΠΤΥΠΟΣ ΜΠΜΟΥ ΕΤΨΝΑΖΟΤΒΕΨ ΝΖΗΤΨ ΚΑΤΑ ΠΕΤΗΠ  
 ΕΡΟΨ ΖΙΤΝ ΝΑΡΧΩΝ ΝΤΝΟΣ ΝΖΙΜΑΡΜΕΝΗ ΕΙΤΕ ΕΨΝΑΜΟΥ  
 ΖΙΤΝ ΟΥΘΗΡΙΟΝ ΨΑΡΕ ΤΜΟΙΡΑ ΛΓΕ ΜΠΕΘΗΡΙΟΝ ΕΣΟΥΝ  
 20 ΕΡΟΨ ΨΑΝΤΨΩΤΒ ΜΜΟΨ· Η ΕΨΝΑΜΟΥ ΖΙΤΝ ΟΥΧΑΤΨΕ  
 Η ΕΨΝΑΖΕ ΕΥΖΙΕΙΤ ΞΝ ΟΥΣΤΟΠ Η ΕΨΝΑΩΣΤ ΜΜΟΨ  
 ΜΜΙΝ ΜΜΟΨ Η ΝΤΟΨ ΕΨΝΑΜΟΥ ΞΝ ΟΥΜΟΟΥ Η ΖΙΤΝ  
 ΝΑΙ ΝΤΕΙΜΙΝΕ Η ΝΤΟΨ ΖΙΤΝ ΚΕΜΟΥ ΕΨΣΟΥΨ ΕΝΑΙ Η  
 ΕΝΑΝΟΥΨ ΖΑΠΑΣ ΖΑΠΑΩΣ ΤΜΟΙΡΑ ΤΕ ΕΨΑΣΑΝΑΓΚΑΖΕ

9 MS ΕΥΩΑΝΧΩΚ; better ΕΣΩΑΝΧΩΚ.

10 MS ΕΣΣΟΒΚ; read ΕΨΣΟΒΚ.

12 MS damaged; read Μ(ΠΝΑ).

21 ΖΙΕΙΤ added in margin.

should give birth to the *body*. (This is) in order that they  
 should send their *ministers*, that they should stand and that  
 they with the *spirit counterpart* should *accompany* the *soul*,  
 and that they should bear witness to all the sins which it has  
 committed, in relation to the manner in which it will be  
*punished* in the *judgment*. When the *ministers* give the *identity*  
 of the *seals* to the *erinaioi archons*, they *withdraw* to the  
*organisation* of their affairs which is appointed for them by  
 the *archons* of the great *Heimarmene*. And when the number  
 of months for the birth of the child is completed, the child  
 is born. The *mixture* of the power within him is small; and  
 the *soul* within him is small; and the *spirit counterpart* within  
 him is small; the *destiny*, on the other hand, is large. It (the  
*destiny*) is not mixed within the *body* of their *organisation*<sup>1</sup>,  
 but it *accompanies* the *soul* and the *body* and the *spirit*  
*counterpart* until the time when the *soul* comes forth from  
 the *body*, for the sake of the *type* of the death by which  
 he is to die, *according to* what is appointed to him by the  
*archons* of the great *Heimarmene*. *In a word*, the *destiny* is  
 what *compels* his death to him; *whether* he is to die through  
 a *wild beast*, (and) the *destiny* *guides* the *wild beast* to him  
 until it kills him; *or* <whether> he is to die through a *snake*<sup>2</sup>  
*or* to fall into a pit by misfortune, *or* to hang himself, *or*  
 to die in water, *or* through something of this kind, *or* through  
 other deaths which are worse than these, *or* better. | This

<sup>1</sup> (13, 14) of their organisation; Till: (meaning) to guide them (the various parts).

<sup>2</sup> (20) snake: lit. reptile.

ΜΠΕΡΜΟΥ ΕΣΟΥΝ ΕΡΟΨ ΠΑΙ ΠΕ ΠΣΩΒ ΝΤΜΟΙΡΑ ΛΥΩ  
 ΜΝΤΣ-ΚΕΣΩΒ ΝΣΑ ΠΑΙ ΛΥΩ ΨΑΡΕ ΤΜΟΙΡΑ ΑΚΟΛΟΥ-  
 ΘΕΙ ΝΣΑ ΠΡΩΜΕ ΕΤΜΜΑΥΨΑ ΠΕΣΟΥ ΜΠΕΡΜΟΥ· ΤΠΓ

ΛΣΟΥΩΣΜ ΝΣΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΕΙΕ ΡΩΜΕ ΝΙΜ ΕΤ-  
 5 ΔΙΧΜ ΠΚΟΣΜΟΣ ΕΙΕ ΣΩΒ ΝΙΜ ΕΤΗΠ' ΕΡΟΥ ΣΙΤΝ ΘΙ-  
 ΜΑΡΜΕΝΗ ΕΙΤΕ ΑΓΛΘΟΝ ΕΙΤΕ ΠΕΘΟΥ ΕΙΤΕ ΝΟΒΕ ΕΙΤΕ  
 ΜΟΥ ΕΙΤΕ ΩΝΣ ΖΑΠΛΑ ΖΑΠΛΩΣ ΣΩΒ ΝΙΜ' ΕΤΗΠ ΕΡΟΥ  
 ΣΙΤΝ ΝΑΡΧΩΝ ΝΘΙΜΑΡΜΕΝΗ ΣΕΝΑΧΠΙΒΩΚ ΝΣΗΤΟΥ·  
 ΛΧΟΥΩΨΒ ΝΣΙ ΠΣΩΤΗΡ ΠΕΧΛΑ ΜΜΑΡΙΣΑΜΜΗ ΧΕ ΖΑ-  
 10 ΜΗΝ ΨΧΩ ΜΜΟΣ ΕΡΩΤΝ ΧΕ ΣΩΒ ΝΙΜ ΕΤΗΠ' ΕΡΟΥ  
 ΠΟΥΑ ΣΙΤΝ ΘΙΜΑΡΜΕΝΗ ΕΙΤΕ ΑΓΛΘΟΝ ΝΙΜ ΕΙΤΕ ΝΟΒΕ  
 ΝΙΜ ΖΑΠΛΑ ΖΑΠΛΩΣ ΣΩΒ ΝΙΜ ΕΤΗΠ ΕΡΟΥ ΨΑΥΒΩΚ  
 ΝΣΗΤΟΥ ΕΤΒΕ ΠΑΙ ΘΕ ΝΤΑΙΕΙΝΕ ΜΠΩΨΤ ΝΜΜΥΣΤΗ-  
 ΡΙΟΝ ΝΤΜΝΤΕΡΟ ΝΜΠΗΥΕ Η ΜΜΟΝ ΝΕΜΝ-ΑΛΛΥ ΝΣΑΡΞ  
 15 ΝΑΟΥΧΑΙ ΠΕ ΔΙΧΜ ΠΚΟΣΜΟΣ ΧΕ ΑΧΝ ΜΥΣΤΗΡΙΟΝ ΓΑΡ  
 ΜΝ-ΑΛΛΥ ΝΑΒΩΚ' ΕΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ ΕΙΤΕ ΔΙΚΑΙΟΣ  
 ΕΙΤΕ ΡΕΦΡΝΟΒΕ· ΕΤΒΕ ΠΑΙ ΟΥΝ ΝΤΕΙΜΙΝΕ ΝΤΑΙΕΙΝΕ  
 ΝΠΩΨΤ ΝΜΜΥΣΤΗΡΙΟΝ ΕΠΚΟΣΜΟΣ ΧΕ ΕΙΕΒΩΛ ΕΒΟΛ ΤΠΓ<sup>b</sup>  
 ΠΡΡΕΦΡΝΟΒΕ ΝΑΙ ΕΤΝΑΠΙΣΤΕΥΕ ΕΡΟΨ ΛΥΩ ΕΤΝΑΣΩΤΜ  
 20 ΝΣΩΨ ΧΕΚΑΣ ΕΙΕΒΟΛΟΥ ΕΒΟΛ ΣΡΑΨ ΣΝ ΜΜΡΡΕ ΜΝ ΝΕ-  
 ΣΦΡΑΓΙΣ ΝΝΑΙΩΝ ΝΤΕ ΝΑΡΧΩΝ ΝΤΑΜΟΡΟΥ ΕΣΟΥΝ  
 ΕΝΕΣΦΡΑΓΙΣ ΜΝ ΝΕΝΔΥΜΑ ΜΝ ΝΤΑΞΙΣ ΜΠΟΥΘΕΙΝ ΧΕ-  
 ΚΑΣ ΠΕΨΑΒΟΛΑ ΕΒΟΛ ΔΙΧΜ ΠΚΟΣΜΟΣ ΣΝ ΜΜΡΡΕ ΜΝ  
 ΝΕΣΦΡΑΓΙΣ ΝΝΑΙΩΝ ΝΤΕ ΝΑΡΧΩΝ ΕΥΕΒΟΛΑ ΕΒΟΛ ΣΡΑΨ

11 MS ΣΕΠΕΙΤΕ; ΣΕΝ expunged.

13 MS originally ΜΠΩΨΟΝΤ; ΜΠ expunged and ψ added.

21 ΝΝΑΙΩΝ . . . ΕΝΕΣΦΡΑΓΙΣ written in margin above; it was first intended to write the sentence below, and ΝΝΑΙ appears in lower margin.

is the work of the *destiny*, and it has no other work apart from this. And the *destiny accompanies* that man until the day of his death.”

133. Maria answered and said: “For all men who are in the *world*, must all things which are appointed for them through the *Heimarmene*, whether good or evil, or sin, or death, or life, in a word must all things which are appointed for them through the *archons* of the *Heimarmene* come to them?”

The *Saviour* replied and said to Mariam: “*Truly*, I say to you: all things which are appointed to each one through the *Heimarmene*, whether all good, whether all sin, in a word, everything which is appointed for them will come to them. Now because of this I have brought the key of the *mysteries* of the Kingdom of Heaven, or else no *flesh* would be saved in the *world*. For without *mysteries* no one will go to the Kingdom of the Light, either *righteous* or sinners. Now because of this I have thus brought the keys of the *mysteries* to the *world*, so that I may release the sinners who will *believe* in me, and will obey me so that I may release them from the bonds and the *seals* of the *aeons* of the *archons*, that I may bind them to the *seals* and the *garments* and the *ranks* of the light. Thus he whom I will release in the *world* from the bonds and the *seals* of the *aeons* of the *archons* will be released | in the height from the bonds and

2M ΠΧΙCΘ ΝΜΜΡΡΕ ΜΝ ΝΕCΦΡΑΓΙC ΝΤΕ ΝΑΙΩΝ ΝΝΑΡ-  
 ΧΩΝ ΑΥΩ ΠΕΤΝΑΜΟΡΦ ΖΙΧΜ ΠΚΟCΜΟC ΕΖΟΥΝ ΕΝΕ-  
 CΦΡΑΓΙC ΜΝ ΠΕΝΔΥΜΑ ΜΝ ΝΤΑΞΙC ΜΠΟΥΘΕΙΝ ΝCΕ-  
 ΜΟΡΦ ΖΜ ΠΚΑΞ ΜΠΟΥΘΕΙΝ ΕΖΟΥΝ ΕΝΤΑΞΙC ΝΝΕΚΛΗΡΟ-  
 5 ΝΟΜΙΑ ΜΠΟΥΘΕΙΝ· ΕΤΒΕ ΝΡΕΦΡΝΟΒΕ ΟΥΝ ΝΤΑΙCΚΥΛΛΙ  
 ΜΜΟΪ ΜΠΕΪCΟΠ ΑΙΕΙΝΕ ΠΜΜΥCΤΗΡΙΟΝ ΝΑΥ ΧΕ ΕΙΕΒΟ-  
 ΛΟΥ ΕΒΟΛ ΠΤΟΟΤΟΥ ΝΝΑΙΩΝ ΝΤΕ ΝΑΡΧΩΝ ΝΤΑΜΟ-  
 ΡΟΥ ΕΖΟΥΝ ΕΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΘΕΙΝ ΟΥΜΟΝΟΝ  
 ΝΡΕΦΡΝΟΒΕ ΑΛΛΑ ΝΚΑΙΔΙΚΑΙΟC ΧΕ ΕΙΕΤ ΝΑΥ ΝΜ-  
 10 ΜΥCΤΗΡΙΟΝ ΝCΕΧΙΤΟΥ ΕΠΟΥΘΕΙΝ ΧΕ ΑΧΝ ΜΥCΤΗ- [ΤΙΑ]  
 ΡΙΟΝ ΓΑΡ ΜΠΩCΟΜ ΕΧΙΤΟΥ ΕΠΟΥΘΕΙΝ ΕΤΒΕ ΠΑΪ ΟΥΝ  
 ΜΠΙΖΟΠC ΑΛΛΑ ΑΪΩΩ ΕΒΟΛ ΦΑΝΕΡΩC ΑΥΩ ΝΤΑΪΠΩΡΧ  
 ΕΒΟΛ ΑΝ ΝΡΡΕΦΡΝΟΒΕ ΑΛΛΑ ΝΤΑΪΩΩΟΥ ΕΒΟΛ' ΑΥΩ  
 ΑΪΧΟΟC ΕΡΩΜΕ ΝΙΜ' ΝΡΕΦΡΝΟΒΕ ΜΝ ΝΔΙΚΑΙΟC ΕΙΧΩ  
 15 ΝΜΟC ΧΕ ΩΙΝΕ ΤΑΡΕΤΝΩΙΝΕ ΤΩΖΜ ΤΑΡΟΥΟΥΩΝ  
 ΝΗΤΝ ΧΕ ΟΥΟΝ ΓΑΡ ΝΙΜ' ΕΤΩΙΝΕ ΖΝ ΟΥΑΛΛΗΘΙΑ ΧΝΑ-  
 CΙΝΕ ΑΥΩ ΠΕΤΤΩΖΜ CΕΝΑΟΥΩΝ ΝΑΥ ΝΤΑΪΧΟΟC ΓΑΡ  
 ΕΡΩΜΕ ΝΙΜ' ΧΕ ΕΥΕΩΙΝΕ ΝCΑ ΜΜΥCΤΗΡΙΟΝ ΝΤΜΝΤΕΡΟ  
 ΜΠΟΥΘΕΙΝ ΝΑΪ ΕΤΝΑΤΒΒΟ ΜΜΟΟΥ ΝCΕΛΛΥ ΝΖΙΛΙΚΡΙ-  
 20 ΝΕC ΝCΕΧΙΤΟΥ ΕΠΟΥΘΕΙΝ· ΕΤΒΕ ΠΑΪ CΕ Α ΪΩΖΑΝΝΗC  
 ΠΒΑΠΤΙCΤΗC ΑΥΠΡΟΦΗΤΕΥΕ ΖΑΡΟΪ ΕΥΧΩ ΜΜΟC· ΧΕ  
 ΑΝΟΚ ΜΕΝ ΑΪΒΑΠΤΙΖΕ ΜΜΩΤΝ ΖΝ ΟΥΜΟΟΥ ΕΥΜΕΤΑ-

1 MS ΝΜΜΡΡΕ; read ΖΜ ΜΜΡΡΕ.

9 MS ΝΚΑΙΔΙΚΑΙΟC; read ΝΚΕΔΙΚΑΙΟC.

13 MS ΝΤΑΪΩΩΟΥ; read ΝΤΑΪΩΩ.

the seals of the aeons of the archons. And he whom I will bind in the world within the seals and the garments and the ranks of the light will be bound in the Land of Light within the ranks of the inheritances of the light. Now for the sake of sinners I have troubled myself at this time, I have brought the mysteries to them, so that I may release them from the aeons of the archons, and bind them within the inheritances of the light. Not only sinners, but the righteous ones, so that I may give to them the mysteries that they be taken to the light, for without mysteries it is not possible to be taken to the light. Now because of this I have not hidden it, but I have proclaimed clearly. And I have not separated sinners, but I have proclaimed and I have spoken to all men, the sinners and the righteous, saying: 'Seek and ye shall find, knock and it shall be opened to you. For everyone who seeks in truth will find, and to him that knocks it will be opened'\*. For I have said to all men that they should seek the mysteries of the Kingdom of the Light which will cleanse them and make them pure and take them to the light. Now because of this, John the Baptist prophesied about me, saying: 'I have indeed baptised you with water unto repentance | for the

\* cf. Mt. 7.7, 8; Lk. 11.9, 10

ΝΟΙΑ ΕΠΚΩ ΕΒΟΛ ΝΝΕΤΝΝΟΒΕ ΠΕΤΝΗΥ ΜΝΝΩΩΙ' ΧΟΥ- [ΤΙΛ<sup>b</sup>]  
 ΟΤΒ ΕΡΟΙ· ΠΛΙ ΕΤΕΡΕ ΠΕΧΖΑ ΖΝ ΤΕΧΟΙΧ ΕΧΝΑΤΒΒΟ  
 ΜΠΕΧΧΝΟΟΥ· ΠΤΩΖ ΜΕΝ ΝΨΡΟΚΖΨ ΖΝ ΟΥΚΩΖΤ' ΕΜΕΧ-  
 ΩΩΜ· ΠΕΧΣΟΥΟ ΔΕ ΝΨΣΥΝΑΓΕ ΜΜΟΧ ΕΖΟΥΝ Ε-  
 5 ΤΕΧΑΠΟΘΗΚΗ· ΝΤΑ ΤΣΟΜ' ΕΤΖΝ ΙΩΖΑΝΝΗΧ ΠΡΟΦΗ-  
 ΤΕΥΕ ΖΑΡΟΙ ΕΣΣΟΟΥΝ ΧΕ ΨΝΑΕΙΝΕ ΝΜΜΥΣΤΗΡΙΟΝ Ε-  
 ΠΚΟΣΜΟΧ ΝΤΑΚΛΑΡΙΖΕ ΝΝΝΟΒΕ ΝΨΡΕΨΡΝΟΒΕ ΝΑΙ ΕΤ-  
 ΝΑΠΙΣΤΕΥΕ ΕΡΟΙ ΝΣΕΣΩΤΜ (Ν)ΩΩΙ ΝΤΑΑΛΥ ΝΖΙΑΙΚΡΙ-  
 ΝΕΧ ΝΟΥΘΕΙΝ ΝΤΑΧΙΤΟΥ ΕΠΟΥΘΕΙΝ·  
 10 ΝΑΙ ΣΕ ΝΤΕΡΕΨΧΟΟΥ ΝΒΙ ΙΣ ΑΣΟΥΩΩΒ ΝΒΙ ΜΑΡΙΑ  
 ΠΕΧΛΑΧ ΧΕ ΠΑΧΟΕΙΧ ΕΙΕ ΕΨΩΑΝ ΝΨΩΜΕ ΒΩΚ ΧΕ ΕΥ-  
 ΨΙΝΕ ΝΣΕΕΙ' ΕΧΝ ΖΕΝΣΒΩ ΜΠΑΛΛΗ ΕΥΝΑΕΙΜΕ ΕΤΩΝ  
 ΧΕ ΕΥΗΠ' ΕΡΟΚ ΧΝ ΜΜΟΝ· ΑΧΟΥΩΩΒ ΝΒΙ ΠΣΩΤΗΡ  
 ΠΕΧΛΑΧ ΜΜΑΡΙΑ ΧΕ ΛΙΧΟΟΧ ΕΡΩΤΝ ΜΠΙΟΥΘΕΙΩ ΧΕ  
 15 ΩΩΠΕ ΝΘΕ ΝΝΙΣΑΒΕ ΝΤΡΑΠΕΖΕΙΤΗΧ ΧΕ ΠΕΤΝΑΝΟΥΧ ΤΙΕ  
 ΧΙΤΨ ΠΕΘΟΟΥ ΝΟΧΨ ΕΒΟΛ· ΤΕΝΟΥ ΣΕ ΑΧΙΧ ΝΨΩΜΕ  
 ΝΙΜ ΕΤΝΑΨΙΝΕ ΖΝ ΤΜΝΤΝΟΥΤΕ ΧΕ ΕΨΩΑΝ ΟΥΤΗΥ  
 ΝΜΖΙΤ' ΕΙ' ΕΒΟΛ ΨΑΤΕΤΝΕΙΜΕ ΧΕ ΟΥΚΒΟ ΠΕΤΝΑΨΩ-  
 ΠΕ· ΕΨΩΑΝ ΟΥΤΟΥΡΗΧ ΕΙ' ΕΒΟΛ ΨΑΤΕΤΝΕΙΜΕ ΧΕ ΟΥ-  
 20 ΚΑΥΜΑ ΜΝ ΟΥΖΜΟΜ ΠΕΤΝΑΨΩΠΕ· ΤΕΝΟΥ ΣΕ ΑΧΙΧ  
 ΕΡΟΟΥ ΧΕ ΕΨΧΕ ΑΤΕΤΝΣΟΥΝ-ΦΟ ΝΤΠΕ ΜΝ ΠΚΑΖ  
 ΕΒΟΛ ΖΝ ΝΤΗΥ· ΕΨΩΑΝ ΖΟΙΝΕ ΣΕ ΤΕΝΟΥ ΕΙ' ΕΡΑΤ-  
 ΤΗΥΤΝ ΝΣΕΚΗΡΥΣΣΕ ΝΗΤΝ ΝΟΥΜΝΤΝΟΥΤΕ ΝΤΕΤΝ-

4 MS ΧΠ ΠΕΧΣΟΥΟ; ΧΝ expunged.

8 MS damaged.

18 ΚΒΟ . . . ΨΑΝΤΕΤΠΕΙΜΕ ΧΕ ΟΥ written in upper margin.

22 MS ΗΖΟΗΕ; Η expunged.

forgiveness of your sins. He who comes after me surpasses  
 me, whose winnowing fan is in his hand. He will purify his  
 threshing floor. The chaff *indeed* he will burn in an  
 unquenchable fire. *But* his wheat he will *gather* in his  
*barn*\*. The power which was in John *prophesied* about  
 me, knowing that I would bring the *mysteries* to the  
*world*, and would *purify* the sins of the sinners who would  
*believe* in me and obey me, and would make them to be  
*pure* light, and take them to the light."

134. Now when Jesus had said these things, Maria  
 answered and said: "My Lord, when men go and seek, and  
 they come upon the teachings of *error*, whence will they  
 know whether they belong to thee or not?"

The *Saviour* answered and said to Maria: "I have said to  
 you once: 'Become like the wise *money-changers*, take what  
 is good, cast away what is evil'<sup>1</sup>. Now at this time say to  
 all men who will seek Godhood: 'When a north wind  
 comes, you know that cold will come to pass. When a south  
 wind comes, you know that *heat* and burning will come to  
 pass'<sup>2</sup>. Now at this time say to them: 'If you know the face  
 of the heaven and the earth by means of the wind, if some  
 now at this time come to you and they *preach* Godhood to  
 you, you | know with certainty their words have been in

\* cf. Mt. 3.11, 12; Lk. 3.16, 17

<sup>2</sup> cf. Mt. 16.3

<sup>1</sup> (15) agraphon; see Resch (Bibl. 41) Logion 43, pp. 116-117.

ΕΙΜΕ 2N ΟΥΩΡΧ ΧΕ Λ ΝΕΥΩΛΧΕ ΣΥΜΦΩΝΕΙ ΛΥΩ  
 ΛΥΣΟΡΜΑΖΕ Ε2N ΝΕΤΝΩΛΧΕ ΤΗΡΟΥ ΝΑΙ ΕΝΤΑΙΧΟΟΥ  
 ΕΡΩΤN ΖΙΤN ΜΑΡΤΥΡΙΑ CΝΤΕ ΩΛ ΩΟΜΤΕ· ΛΥΩ Ε-  
 ΛΥΣΥΜΦΩΝΕΙ 2M ΠΤΑ2Ο ΕΡΑΤ4 ΜΠΑΙΗΡ ΜN ΜΠΗΥΕ ΜN  
 5 ΝΚΥΚΛΟC ΜN ΝΑCΤΗΡ ΜN ΜΦΩCΤΗΡ ΜN ΠΚΑ2 ΤΗΡ4  
 ΜN ΝΕΤN2ΗΤ4 ΤΗΡΟΥ ΜN ΝΚΕΜΟΥΕΙΟΟΥΕ ΤΗΡΟΥ ΜN  
 ΝΕΤN2ΗΤΟΥ ΤΗΡΟΥ· ΛΧΙC ΕΡΟΟΥ ΧΕ ΝΕΤNΗΥ ΩΛ- ΤΕ<sup>b</sup>  
 ΡΩΤN ΝΤΕ ΝΕΥΩΛΧΕ ΣΟΡΜΑΖΕ ΛΥΩ ΝCΕCΥΜΦΩΝΙ  
 Ε2M ΠCΟΟΥΝ ΤΗΡ4 ΝΕΝΤΑΙΧΟΟΥ ΕΡΩΤN ΕΙΕΧΙΤΟΥ  
 10 ΕΥΗΠ ΕΡΟΝ· ΝΑΙ ΝΕ ΕΤΕΤΝΑΧΟΟΥ ΕΝΡΩΜΕ ΕΤΕΤN-  
 ΚΗΡΥCCE ΝΑΥ ΧΕΚΑC ΕΥΝΑ2ΟΡΟΥ ΕΡΟΟΥ ΕΝΕCΒΩ Μ-  
 ΠΛΑΝΗ· ΤΕΝΟΥ CΕ ΟΥΝ ΕΤΒΕ ΝΡΕ4ΡΝΟΒΕ ΝΤΑΙCΚΥΛΛΙ  
 ΜΜΟΙ ΛΙΕΙ' ΕΠΚΟCΜΟC ΧΕ ΕΙΕΝΟΥ2M ΜΜΟΟΥ ΕΒΟΛ ΧΕ  
 ΝΔΙΚΑΙΟC ΝΤΟΟΥ ΝΑΙ ΕΤΕ ΜΠΟΥΡ-ΛΛΑΥ ΜΠΕΘΟΟΥ  
 15 ΕΝΕ2 ΛΥΩ ΝΑΙ ΕΤΕ ΜΠΟΥΡΝΟΒΕ ΕΠΤΗΡ4· ΖΑΠC ΕΡΟΟΥ  
 ΠΕ ΕΤΡΕΥ2Ε ΕΜΜΥCΤΗΡΙΟΝ ΝΑΙ ΕΤ2Ι ΝΧΩΩΜΕ ΝΙΕΟΥ  
 ΝΑΙ ΝΤΑΙΤΡΕ ΕΝΩΧ' C2ΛΙCΟΥ 2ΡΑΙ 2M ΠΠΑΡΑΔΙCΟC  
 ΕΙΩΛΧΕ ΝΜΜΑ4 ΕΒΟΛ 2M ΠΩΗΝ ΜΠCΟΟΥΝ ΛΥΩ ΕΒΟΛ  
 2M ΠΩΗΝ ΜΠΩΝ2· ΛΥΩ ΛΙΤΡΕ4ΚΑΛΥ 2N ΤΠΕΤΡΑ ΝΛ-  
 20 ΡΑΡΑΔ ΛΥΩ ΛΙΚΩ ΝΚΑΛΛΑΠΑΤΑΥΡΩΘ' ΠΑΡΧΩΝ ΕΤ2ΙΧN  
 CΜΜΟΥΤ ΠΑΙ ΕΤΕΡΕ ΤΟΥΕΡΗΤΕ ΝΙΕΟΥ 2ΙΧΩ4 ΛΥΩ [ΤΕ<sup>c</sup>]  
 ΝΤΟΥ ΕΤΚΩΤΕ ΕΝΔΙΩΝ ΤΗΡΟΥ· ΜN Ν2ΙΜΑΡΜΕΝΗ·  
 ΠΑΡΧΩΝ ΕΤΜΜΑΥ ΛΙΚΑΛ4 Ε4ΡΟΕΙC ΕΝΧΩΩΜΕ ΝΙΕΟΥ  
 ΕΤΒΕ ΠΚΑΤΑΚΛΥCΜΟC· ΛΥΩ ΧΕ ΝΝΕ ΛΛΑΥ ΝΑΡΧΩΝ

3 MS ΜΜΑΡΤΥΡΙΑ; Μ expunged.

14 MS originally ΠΑΙΤΟΟΥ; ΛΙ expunged.

21 K̄ in upper right-hand margin at end of quire.

*accord*, and have *fitted* with all your words, which I have said to you through two or three witnesses\*, and they have been in *accord* with the establishment of the *air* and the heaven and the *cycles* and the *stars* and the *luminaries* and the whole earth and all things within it, and also all the waters and all things within them; say to them: 'Those who come to you, and whose words *fit* and are in *accord* with the whole knowledge which I have said to you, I will accept as belonging to us.' This is what you will say to men when you *preach* to them, so that they may guard themselves from the teachings of *error*. Now at this time, for the sake of sinners, I have *troubled* myself. I have come to the *world* that I might save them. Because even for the *righteous* themselves who have never done evil, and have not committed sins at all, it is necessary that they should find the *mysteries* which are in the Books of Jeu, which I caused Enoch to write in *Paradise* when I spoke with him from the Tree of Knowledge and from the Tree of Life. And I caused him to place them in the *rock* of Ararad<sup>2</sup>, and I placed the *archon* Kalapatauroth, which is over Gemmut<sup>1</sup>, upon whose head<sup>2</sup> are the feet of Jeu, and who goes round all the *aeons* and the *Heimarmene*, I placed that *archon* to watch over the Books of Jeu because of the *Flood*, so that none of the *archons* | should *envy* them and destroy them — these which

\* cf. Deut. 19.15; Mt. 18.16; 2 Cor. 13.1; 1 Tim. 5.19; Heb. 10.28

<sup>2</sup> cf. Gen. 8.4

<sup>1</sup> (21) Gemmut; Schmidt/Till: seven stars, probably the Pleiades; see Crum 821a; ParaShem 47.

<sup>2</sup> (21) upon whose head; Till: (or) upon whom.

φθονι ερωοῡ ν̄σεταικοοῡ ναϊ̄ ε̄φ̄ναταλῡ νητ̄ν̄ ε̄ι-  
 ψανοϋω̄ ε̄ῑχω̄ ερωτ̄ν̄ μ̄ησωρ̄ εβολ̄ μ̄πτηρ̄ϑ̄.

ναϊ̄ σε̄ ν̄τερεϑοῡ ν̄σῑ π̄σωτηρ̄ λ̄σοϋωϋβ̄ ν̄σῑ  
 μαριᾱ πεχας̄ χε̄ παχοεις̄· ε̄ῑε̄ ν̄ιμ̄ σε̄ ζωωϑ̄ πε  
 5 π̄ρωμε̄ ε̄τ̄ῑχ̄ν̄ π̄κοσμο̄ς ε̄τε̄ μ̄π̄ϑ̄ρ̄νοβε̄ ε̄π̄τηρ̄ϑ̄ πᾱῑ  
 ε̄ϑοῡοχ̄ ε̄ανomiā· ε̄ϑω̄ανοϋχᾱῑ γαρ̄ ε̄οϋλᾱ ν̄ϑ̄ναϋ-  
 οϋχᾱῑ αν̄ εκ̄εοϋλᾱ χε̄κας̄ ε̄ϑε̄ζε̄ ε̄μ̄μ̄ϋσ̄τηριον̄ ε̄τ̄ῑ  
 ν̄χω̄ωμε̄ ν̄ῑεοϋ̄· †χω̄ μ̄μο̄ς γαρ̄ χε̄ μ̄ν̄-ρ̄ωμε̄ ρ̄ῑχ̄ν̄  
 π̄κοσμο̄ς ε̄ϑ̄ναϋωϋχᾱῑ ε̄νοβε̄ ε̄ϑω̄ανοϋχᾱῑ γαρ̄ ε-  
 10 οϋλᾱ ν̄ϑ̄ναϋωϋχᾱῑ αν̄ εκ̄εοϋλᾱ· λ̄ϑοῡω̄ζ̄μ̄ ν̄σῑ π̄σω-  
 τηρ̄ πεχασ̄ μ̄μαριᾱ· χε̄ †χω̄ μ̄μο̄ς νητ̄ν̄ χε̄ σε̄ναζε̄ [τῑε̄<sup>b</sup>]  
 ε̄οϋλᾱ ρ̄ν̄ ω̄ο· σ̄ηλαϋ̄ ρ̄ν̄ οϋτ̄βᾱ· ε̄τ̄βε̄ π̄χωκ̄ εβολ̄  
 μ̄π̄μ̄ϋσ̄τηριον̄ μ̄π̄ω̄ρ̄π̄ μ̄μ̄ϋσ̄τηριον̄· ναϊ̄ †ναχ̄ω  
 ερωτ̄ν̄ ε̄ῑψανοϋω̄ ε̄ῑσωρ̄ εβολ̄ νητ̄ν̄ μ̄π̄τηρ̄ϑ̄· ε̄τ̄βε̄  
 15 πᾱῑ σε̄ λ̄ῑσ̄κ̄ῡλλεῑ μ̄μο̄ῑ λ̄ῑε̄ῑνε̄ ν̄μ̄μ̄ϋσ̄τηριον̄ ε̄π̄κο̄ς-  
 μο̄ς χε̄ σε̄ω̄ο̄π̄ τηροϋ̄ ρ̄ᾱ π̄νοβε̄· λ̄ϋω̄ σε̄ω̄λατ̄  
 τηροϋ̄ ν̄τ̄ᾱω̄ρε̄ᾱ ν̄μ̄μ̄ϋσ̄τηριον̄· λ̄σοϋω̄ζ̄μ̄ ν̄σῑ μαριᾱ  
 πεχασ̄ μ̄π̄σωτηρ̄ χε̄ παχο̄ῑς ρ̄ᾱθ̄ν̄ ε̄μ̄πατ̄κεῑ' ε̄π̄το-  
 πο̄ς ν̄ν̄αρ̄χω̄ν̄· λ̄ϋω̄ ρ̄ᾱθ̄ν̄ ε̄μ̄πατ̄κεῑ' ε̄ρ̄ρᾱῑ ε̄π̄κο̄ςμο̄ς  
 20 μ̄π̄ε̄-λᾱᾱϋ̄ μ̄ψ̄ϋχη̄ β̄ωκ̄' ε̄ποϋο̄ῑν̄· λ̄ϑοῡω̄ϋβ̄ ν̄σῑ  
 π̄σωτηρ̄ πεχασ̄ μ̄μαριᾱ χε̄ ρ̄ᾱμ̄η̄ν̄ ρ̄ᾱμ̄η̄ν̄ †χω̄ μ̄μο̄ς  
 ερωτ̄ν̄ χε̄ ρ̄ᾱθ̄ν̄ ε̄μ̄πατ̄κεῑ' ε̄π̄κο̄ςμο̄ς· μ̄π̄ε̄-λᾱᾱϋ̄ μ̄-  
 ψ̄ϋχη̄ β̄ωκ̄ ε̄ροϋ̄ν̄ ε̄ποϋο̄εῑν̄· λ̄ϋω̄ τε̄νοϋ̄ σε̄ ν̄τε-  
 ρ̄εῑ' λ̄ιοϋ̄ων̄ ε̄μ̄π̄ϋλη̄ μ̄ποϋο̄εῑν̄· λ̄ϋω̄ λ̄ιοϋ̄ων̄ ν̄νε̄-  
 25 ρ̄ιοοϋε̄ ε̄τ̄χῑ ε̄ροϋ̄ν̄ ε̄ποϋο̄εῑν̄· λ̄ϋω̄ τε̄νοϋ̄ σε̄  
 πε̄τ̄νᾱλ̄εῑρε̄ μ̄πε̄μ̄ψ̄ᾱ ν̄μ̄μ̄ϋσ̄τηριον̄ μᾱρεϑ̄χῑ ν̄μ̄-  
 τ̄ῑζ̄

24 MS ε̄π̄π̄ϋλη̄; read ν̄π̄π̄ϋλη̄.

26 κ̄λ̄ in upper left-hand margin at beginning of quire.

I shall give to you when I have finished speaking to you of the distribution of the All.”

Now when the *Saviour* had said these things, Maria answered and said: “My Lord, who then now is the man in the *world* who has not sinned at all, who is safe from *iniquity*? For if he is safe from one he will not be able to be safe from another, so that he finds the *mysteries* which are in the Books of *Jeu*. For I say that no man in the *world* will be saved from sin, for if he is saved from one he will not be saved from another.”

The *Saviour* answered and said to Maria: “I say to you, there will be found one in a thousand\*, two in ten thousand<sup>1</sup>, for the sake of the completion of the *mystery* of the First *Mystery*. These I will say to you when I have finished setting out to you the All. Because of this now I have *troubled* myself, I have brought the *mysteries* to the *world* because all (men) are under sin. And they all lack the *gift* of the *mysteries*.”

135. Maria answered and said to the *Saviour*: “My Lord, before thou didst come to the *place* of the *archons*, and before thou didst come into the *world*, did no *soul* go to the light?”

The *Saviour* answered and said to Maria: “Truly, truly, I say to you, before I came to the *world* no *soul* went into the light. And now at this time as I have come I have opened the *gates* of the light. And I have opened the ways which lead into the light. And now at this time, he who will do what is worthy of the *mysteries*, let him receive the *mysteries* | and go to the light.”

\* cf. Eccles. 7.8

<sup>1</sup> (12) agraphon; see Iren. I.24.6; Epiph. 24.5; GTh 86.1-3.



ΜΥΣΤΗΡΙΟΝ ΠΕΒΩΚ ΕΠΟΥΘΕΙΝ: ΛΘΟΥΩΣ ΟΝ ΕΤΟΟΤ̄  
 Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧΘΕΙΣ· ΑΛΛΑ ΛῙΣΩΤ̄Μ ΧΕ Λ  
 ΝΕΠΡΟΦΗΤΗΣ ΒΩΚ' ΕΠΟΥΘΕΙΝ· ΛΘΟΥΩΣ ΟΝ ΕΤΟΟΤ̄  
 Ν̄ΣΙ ΠΩΤΗΡ ΠΕΧΛΑΧ Μ̄ΜΑΡΙΑ ΧΕ ΣΑΜΗΝ ΣΑΜΗΝ †ΧΩ  
 5 Μ̄ΜΟΣ ΝΕ ΧΕ Μ̄ΠΕ-ΛΛΑΥ Μ̄ΠΡΟΦΗΤΗΣ ΒΩΚ ΕΠΟΥΘΕΙΝ·  
 ΑΛΛΑ Ν̄ΤΑ Ν̄ΑΡΧΩΝ Ν̄ΤΕ Ν̄ΛΙΩΝ Ν̄ΤΑΥΩΑΧΕ Ν̄ΜΜΑΥ  
 ΕΒΟΛ Σ̄Ν Ν̄ΛΙΩΝ ΑΥ† ΝΑΥ Μ̄ΠΜΥΣΤΗΡΙΟΝ Ν̄ΤΕ Ν̄ΛΙΩΝ  
 ΑΥΩ Ν̄ΤΕΡΙΓ' ΕΠΤΟΠΟΣ Ν̄Ν̄ΛΙΩΝ· ΣΗΛΙΑΣ ΛῙΚΟΤ̄Υ ΑΙΤ̄Ν-  
 ΝΟΟΥΥ ΕΠΣΩΜΑ Ν̄ΙΩΣΑΝΝΗΣ ΠΒΛΠΤΙΣΤΗΣ· ΠΚΕΣΕΠΕ  
 10 ΔΕ ΛῙΚΟΤΟΥ ΕΣΕΝΣΩΜΑ Ν̄ΔΙΚΑΙΟΣ ΝΑῙ ΕΤΝΑΣΕ ΕΜ-  
 ΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ Ν̄ΣΕΒΩΚ' ΕΠΧΙΣΕ Ν̄ΣΕΚΛΗΡΟ-  
 ΝΟΜΙ Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΘΕΙΝ· ΑΒΡΑΣΑΜ Ν̄ΤΟΥ Μ̄Ν̄ ῙΣΑΑΚ  
 Μ̄Ν̄ ῙΑΚΩΒ ΛῙΚΩ ΝΑΥ ΕΒΟΛ Ν̄ΝΕΥΝΟΒΕ ΤΗΡΟΥ Μ̄Ν̄  
 ΝΕΥΑΝΟΜΙΑ· ΑΥΩ ΛῙ† ΝΑΥ Ν̄Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ  
 15 ΣΡΑῙ Σ̄Ν Ν̄ΛΙΩΝ· ΑΥΩ ΛῙΚΑΛΥ Σ̄Μ ΠΤΟΠΟΣ Ν̄ΙΑΒΡΑΘΕ Τ̄Κ<sup>b</sup>  
 Μ̄Ν̄ Ν̄ΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΤΑΥΜΕΤΑΝΟῙ· ΑΥΩ ΕῙΒΩΚ' Ε-  
 ΠΧΙΣΕ ΤΑΓῙ ΕῙΝΑΒΩΚ' ΕΠΟΥΘΕΙΝ †ΝΑΧΙ Ν̄ΝΕΥΨΥΧΗ  
 Ν̄ΜΜΑῙ ΕΠΟΥΘΕΙΝ· ΑΛΛΑ ΣΑΜΗΝ †ΧΩ Μ̄ΜΟΣ ΝΕ ΜΑΡΙΑ  
 ΧΕ Ν̄ΦΝΑΒΩΚ' ΛΝ ΕΠΟΥΘΕΙΝ ΕΜΠῙΧΙ Ν̄ΤΟΥΨΥΧΗ Ν̄ΤΟ  
 20 Μ̄Ν̄ ΤΑΝΟΥΣΝΗΥ ΤΗΡΟΥ ΕΠΟΥΘΕΙΝ· ΠΚΕΣΕΠΕ ΔΕ  
 Μ̄ΠΑΤΡΙΑΡΧΗΣ Μ̄Ν̄ Ν̄ΔΙΚΑΙΟΣ ΧΙΝ Μ̄ΠΕΟΥΘΕΙΩ Ν̄ΑΔΑΜ  
 ΣΕΩΣ ΨΑ ΤΕΝΟΥ ΝΕΤ̄Σ̄Ν Ν̄ΛΙΩΝ Μ̄Ν̄ (Ν̄ΤΑΞΙΣ) ΤΗΡΟΥ  
 Ν̄ΤΕ Ν̄ΑΡΧΩΝ· Ν̄ΤΕΡΙΓ' ΕΠΤΟΠΟΣ Ν̄ΛΙΩΝ ΛῙΤΡΕΥΚΟΤΟΥ  
 ΕΣΕΝΣΩΜΑ ΤΗΡΟΥ ΕΥΝΑΡ̄ΔΙΚΑΙΟΣ Ν̄ΣΙ Τ̄ΠΑΡΘΕΝΟΣ Μ̄-

19 MS Π̄ΦΗΛΑΒΩΚ; read Π̄ΣΕΠΛΑΒΩΚ.

22 MS indistinct.

23 MS indistinct; read ΛῙΤΡΕΥΚΟΤΟΥ.

24 MS Τ̄Π̄ΣΙ; τ expunged.

Maria continued again and said: "But, my Lord, I have heard that the *prophets* went to the light."

The *Saviour* continued again and said to Maria: "Truly, truly, I say to thee, no *prophet* went to the light. But the *archons* of the *aeons* have spoken with them out of the *aeons*, they given to them the *mystery* of the *aeons*. And when I came to the *place* of the *aeons*, I returned Elias, I sent him to the *body* of John the *Baptist*. But the rest I have returned to *righteous bodies* which will find the *mysteries* of the light, and go to the height and *inherit* the Kingdom of the Light. On the other hand, I forgave Abraham, and Isaac, and Jacob, all their sins and their *iniquities*, and I gave to them the *mysteries* of the light in the *aeons*, and I put them in the *place* of Jabraoth and all the *archons* who have *repented*. And when I go to the height and I am about to go to the light, I will carry their *souls* with me to the light. But truly I say to thee, Maria, that they will not go<sup>1</sup> to the light before I carry thy *soul* and those of all thy brothers to the light. But the rest of the *patriarchs* and the *righteous ones*, from the time of Adam until the present, which are in the *aeons* and all (the *ranks*) of the *archons*, when I came to the *place* of the *aeons*, I caused them all, (through) the *Virgin* of the Light, to return to bodies which will become *righteous* |

<sup>1</sup> (19) they will not go; MS: he will not go.

ΠΟΥΘΕΙΝ ΝΑΪ ΕΤΝΑΖΕ ΕΜΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ ΜΠΟΥ-  
 ΟΕΙΝ Ν̄ΣΕΒΩΚ ΕΞΟΥΝ Ν̄ΣΕΚΛΗΡΟΝΟΜΙ Ν̄ΤΜΝΤΕΡΟ Μ̄-  
 ΠΟΥΘΕΙΝ· ΑΣΟΥΩΣ̄Μ̄ Ν̄ΣΙ ΜΑΡΙΑ ΠΕΧΛΑΧ ΧΕ ΑΝ ΖΕΝ-  
 ΜΑΚΑΡΙΟΣ ΑΝΟΝ ΠΑΡΑ ΡΩΜΕ ΝΙΜ Ν̄ΝΕΙΜ̄ΝΤ̄ΝΟΣ̄ ΕΝΤ-  
 5 ΑΚΣΟΛΠΟΥ ΝΑΝ ΕΒΟΛ· ΑΦΟΥΩΣ̄Μ̄ Ν̄ΣΙ ΠΣΩΤΗΡ ΠΕΧΛΑΧ  
 Μ̄ΜΑΡΙΑ Μ̄Ν Μ̄ΜΑΘΗΤΗΣ ΤΗΡΟΥ ΧΕ ΕΤΙ †ΝΑΣΩΛΠ̄ Τ̄ΠΗ  
 ΝΗΤ̄Ν ΕΒΟΛ Ν̄ΜΜΝ̄Τ̄ΝΟΣ̄ ΤΗΡΟΥ Ν̄ΤΕ ΠΧΙΣΕ ΧΙΝ ΠΣΑ-  
 ΝΣΟΥΝ Ν̄ΤΕ ΝΙΣΑΝΣΟΥΝ ΖΕΩΣ ΩΛ ΠΣΑΝΒΟΛ Ν̄ΤΕ ΝΙ-  
 ΣΑΝΒΟΛ ΧΕ ΕΤΕΤΝΕΩΩΠΕ ΕΤΕΤ̄Ν̄ΧΗΚ ΕΒΟΛ Σ̄Ν̄ ΣΟ-  
 10 ΟΥΝ ΝΙΜ' ΑΥΩ Μ̄Ν ΠΛΗΡΩΜΑ ΝΙΜ' Μ̄Ν ΠΧΙΣΕ Ν̄Ν̄ΧΙΣΕ·  
 Μ̄Ν Ν̄ΒΑΘΟΣ Ν̄Ν̄ΒΑΘΟΣ· ΑΣΟΥΩΣ̄ ΟΝ ΕΤΟΟΤ̄Σ̄ Ν̄ΣΙ ΜΑΡΙΑ  
 ΠΕΧΛΑΧ Μ̄ΠΣΩΤΗΡ ΧΕ ΠΑΧΟΕΙΣ ΕΙΣΖΗΗΤΕ ΑΝΕΙΜΕ Σ̄Ν̄  
 ΟΥΠΑΡΡΗΣΙΑ Σ̄Ν̄ ΟΥΩΡ̄Χ̄ ΦΑΝΕΡΩΣ ΧΕ ΑΚΕΙΝΕ Ν̄Ν̄-  
 ΩΟΩΤ̄ Ν̄ΜΜΥΣΤΗΡΙΟΝ Ν̄ΤΜΝΤΕΡΟ Μ̄ΠΟΥΘΕΙΝ ΝΑΪ Ε-  
 15 ΩΛΑΥΚΩ ΕΒΟΛ Ν̄Ν̄ΝΟΒΕ Ν̄ΝΕΨΥΧΟΟΥΕ Ν̄ΣΕΚΛΑΘΑΡΙΖΕ  
 Μ̄ΜΟΟΥ Ν̄ΣΕΛΛΥ Ν̄ΖΙΛΙΚΡΙΝΕΣ Ν̄ΟΥΘΕΙΝ Ν̄ΣΕΧΙΤΟΥ  
 ΕΠΟΥΘΕΙΝ:    ̄ — ̄ — ̄ —

̄ — ̄ — ̄ — ̄ — ̄ — ̄ — ̄ — ̄ — ̄ —  
 ̄ — ̄ — ̄ — ̄ — ̄ — ̄ — ̄ — ̄ — ̄ —  
 20 ̄ ΟΥΜΕΡΟΣ Ν̄Ν̄ΤΕΥΧΟΣ Μ̄ΠΣΩΤΗΡ ̄  
 — ̄ — ̄ — ̄ — ̄ — ̄ — ̄ — ̄ — ̄ —

4 MS Ν̄Ν̄ΕΙΜ̄ΝΤ̄ΝΟΣ̄; read ΕΤΒΕ Ν̄ΣΙΜ̄ΝΤ̄ΝΟΣ̄.

17 the subtitle is written in the first column of page Τ̄ΠΗ; 4 lines remain at the foot of this column; the text begins again in column 2.

and find all the *mysteries* of the light, and enter in and *inherit* the Kingdom of the Light.”

Maria answered and said: “*Blessed* are we *above* all men for these great things which thou hast revealed to us.”

The *Saviour* answered, he said to Maria and all the *disciples*: “I will *yet* reveal to you all the great things of the height, from the innermost of the inner *as far as* the outermost of the outer, so that you may be completed in all knowledge and all *pleromas*, and in the height of the heights, and the *depth* of the *depths*.”

Maria continued and said to the *Saviour*: “My Lord, behold we have known *openly* with certainty and *clarity* that thou hast brought the keys of the *mysteries* of the Kingdom of the Light, which forgive sins to the *souls* and *purify* them, and make them to be *pure* light and take them to the light.”

*A Part of the Books of the Saviour.*

λσωπε σε̄ ν̄τεροϋς̄ ρ̄οϋ̄ μ̄πενχοεις̄ ῑς̄ λϣτωοϋν [τιη̄<sup>b</sup>]  
 εβολ̄ ζ̄ν̄ νετμοοϋτ̄ μ̄πεϣμεζωομ̄ντ̄ ν̄ζοοϋ̄· λϣω-  
 οϋς̄ εροϣ̄ ν̄σῑ νεϣμαθη̄της̄ λϣτωβ̄ς̄ μ̄μοϣ̄ εϣϣω  
 μ̄μοϣ̄· ϣε̄ πενχοεις̄ ω̄ν̄ς̄τηκ̄ ζαρ̄ον̄ ϣε̄ λνκλ-ειωτ̄·  
 5 ρ̄ῑ μαλϋ̄ ν̄ς̄ων̄ μ̄ν̄ π̄κοσμ̄οϣ̄ τη̄ρ̄ϣ̄ λνοϣλ̄ς̄ν̄ ν̄ς̄ωκ̄:  
 τοτε̄ ῑς̄ λϣαζερατ̄ϣ̄ μ̄ν̄ νεϣμαθη̄της̄ ρ̄ῑς̄ν̄ π̄μοοϋ  
 μ̄π̄ωκελ̄νοϣ̄ λϣεπικαλεῑ ν̄τε̄ῑπροσεϣ̄χη̄ εϣϣω μ̄μοϣ̄  
 ϣε̄ σ̄ωτ̄μ̄ ερο̄ῑ παειωτ̄'̄ πειωτ̄ μ̄μ̄ν̄τε̄ιωτ̄ ν̄ιμ̄ πα-  
 περαν̄τον̄ μ̄ποϋοειν̄· λειοϋω̄· ῑλω̄· αω̄ῑ· ω̄ῑᾱ·  
 10 ψ̄ινωθερ̄· θερνωψ̄· νωψ̄ιτερ̄· ζαγοϋρη̄· παγοϋρη̄·  
 νεθμομαωθ̄· νεψ̄ιομαωθ̄· μαρλαχαθᾱ· θωβαρρα-  
 βαϋ· θαρναχαχαν̄· ζοροκοθορᾱ· ῑεοῡ· σαβαωθ̄:  
 νᾱῑ λε̄ εϣϣω μ̄μοοϋ̄ ν̄σῑ ῑς̄ νερε̄ θωμας̄ μ̄ν̄ λν-  
 λρεας̄ μ̄ν̄ ῑλκωβοϣ̄ μ̄ν̄ σ̄ιμω̄ν̄ π̄κανανῑτης̄ νεϣ̄ρ̄ῑ  
 15 πεμ̄ντ̄ πε̄ ερε̄ ρ̄αϣ̄ κητ̄'̄ επ̄εῑβτ̄'̄ φιλιπποϣ̄ δε̄ μ̄ν̄ τ̄ῑθ̄  
 βαρθολομαιοϣ̄ νεϣ̄ρ̄ῑ π̄ρη̄ς̄ πε̄ εϣ̄κητ̄ ε̄ρη̄τ̄· π̄κε-  
 ωω̄ϣ̄π̄ δε̄ μ̄μαθη̄της̄ μ̄ν̄ μ̄μαθη̄τριᾱ ν̄ς̄ρ̄ῑμε̄ νεϣ̄-  
 λζερατοϋ̄ πε̄ ρ̄ῑπαζοϋ̄ ν̄ῑς̄· ῑς̄ δε̄ νεϣαζερατ̄ϣ̄ πε̄  
 ρ̄ῑς̄μ̄ πεθϋσιαστηριον̄· λϣω̄ λϣωω̄ εβολ̄ ν̄σῑ ῑς̄ εϣ-  
 20 κωτε̄ μ̄μοϣ̄ επ̄εϣτεϣ̄-λακ̄ς̄ ν̄τε̄ π̄κοσμ̄οϣ̄ μ̄ν̄ νεϣ-  
 μαθη̄της̄ εϣ̄βοολε̄ τη̄ροϋ̄ ν̄ζεν̄ς̄βοϣ̄ ν̄ν̄εῑλαϣ̄· εϣ-  
 ϣω μ̄μοϣ̄ ϣε̄ ῑλω̄· ῑλω̄· ῑλω̄· τᾱῑ τε̄ τεϣ̄ζερ̄μη̄νεῑᾱ·  
 ῑωτᾱ· ϣε̄ λ̄ π̄τη̄ρ̄ϣ̄ εῑ'̄ εβολ̄· λλφᾱ ϣε̄ σ̄ενακτοοϋ  
 ε̄ροϋ̄ν̄· ω'̄ω'̄ ϣε̄ ϣναωωπε̄ ν̄σῑ π̄ϣωκ̄ ν̄ν̄ϣωκ̄ τη̄-  
 25 ροϋ̄· νᾱῑ δε̄ ν̄τερεϣ̄χοοϋ̄ ν̄σῑ ῑς̄ πεϣαϣ̄· ϣε̄ ῑαφθᾱ·

22 ῑλω̄ inserted above.

## (BOOK IV)

136. Now it happened when they *crucified* our Lord Jesus, he rose from the dead on the third day\*. His *disciples* gathered to him, they entreated him, saying: "Our Lord, have compassion on us, for we have left father and mother and the whole *world* behind us, and we have followed thee<sup>o</sup>."

Then Jesus stood with his *disciples* beside the water of the *ocean* and *pronounced* this *prayer*, saying: "Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light: αη̄ιουω̄. ῑαω̄. αω̄ῑ. ω̄ῑᾱ. ψ̄ινωθερ̄. θερνωψ̄. νωψ̄ιτερ̄. ζαγοϋρη̄. παγοϋρη̄. νεθμομαωθ̄. νεψ̄ιομαωθ̄. μαραχαθᾱ. θωβαρραβαῡ. θαρναχαχαν̄. ζοροκοθορᾱ. ῑεοῡ. σαβαωθ̄."

As Jesus was saying these things *however*, Thomas, Andrew, James and Simon the Canaanite<sup>o</sup> were in the west, with their faces turned to the east. *But* Philip and Bartholomew were in the south, (with their faces) turned to the north. The rest of the *disciples* and women *disciples however* were standing behind Jesus. *But* Jesus was standing before the *altar*.

And Jesus cried out as he turned to the four corners of the *world* with his *disciples*, and they were all robed in linen garments, and he said: "ῑαω̄. ῑαω̄. ῑαω̄. This is its *interpretation*: *iota*, because the All came forth; *alpha*, because it will return again; *omega*, because the completion of all completions will happen<sup>1</sup>.

When *however* Jesus had said these things, he said: "ῑαφθᾱ. | ῑαφθᾱ. μουννηρ̄. μουννηρ̄. ερμανουηρ̄. ερμα-

\* cf. 1 Cor. 15.4

<sup>o</sup> cf. Mt. 10.37; 19.27, 29; Mk. 10.28, 29; Lk. 14.26; 18.28, 29

<sup>o</sup> cf. Mt. 10.4; Mk. 3.18

<sup>1</sup> (22) ιαω; see J 124; Burkitt (Bibl. 13b).

ἸΑΦΘΑ· ΜΟΥΝΑΗΡ· ΜΟΥΝΑΗΡ· ΕΡΜΑΝΟΥΗΡ· ΕΡΜΑΝ-  
 ΟΥΗΡ· ΕΤΕ ΠΑΙ ΠΕ ΠΕΙΩΤ' Μ̄Ν̄Ν̄Τ̄ΓΙΩΤ' ΝΙΜ Ν̄ΤΕ ΝΙ-  
 ΑΠΕΡΑΝΤΟΝ· ΕΚΕΣΩΤ̄Μ̄ ΕΡΟΪ ΕΤΒΕ ΝΑΜΑΘΗΤΗΣ ΕΝΤ-  
 ΛΙΝ̄ΤΟΥ Μ̄ΠΕΚ̄Μ̄ΤΟ ΕΒΟΛ ΧΕ ΕΥΕΠΙΣΤΕΥΕ ΕΩΑΧΕ ΝΙΜ  
 5 Ν̄ΤΕ ΤΕΚΑΛΗΘΙΑ· ΑΥΩ Ν̄ΓΕΙΡΕ Ν̄ΣΩΒ ΝΙΜ Ε†ΗΛΑΩΩ Ε- ΤΙΘ<sup>b</sup>  
 ΖΡΑΪ ΟΥΒΗΚ ΕΤΒΗΗΤΟΥ· ΧΕ †ΣΟΟΥΝ Μ̄ΠΡΑΝ Μ̄ΠΕΙΩΤ'  
 Μ̄ΠΕΘΗΣΛΥΡΟΣ Μ̄ΠΟΥΟΒΙΝ· ΠΑΛΙΝ ΟΝ ΛΥΩΩ ΕΒΟΛ  
 Π̄ΣΙ Τ̄Σ ΕΤΕ ΑΒΕΡΑΝΕΝΘΩΡ ΠΕ ΕΥΧΩ Μ̄ΠΡΑΝ Μ̄ΠΕΙΩΤ'  
 Μ̄ΠΕΘΗΣΛΥΡΟΣ Μ̄ΠΟΥΟΪΝ· ΑΥΩ ΠΕΧΛΑ· ΧΕ ΜΑΡΕ Μ̄-  
 10 ΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ Ν̄ΝΑΡΧΩΝ Μ̄Ν̄ Ν̄ΕΞΟΥΣΙΑ Μ̄Ν̄ Ν̄ΑΓ-  
 ΓΕΛΟΣ Μ̄Ν̄ Ν̄ΑΡΧΑΓΓΕΛΟΣ Μ̄Ν̄ ΣΟΜ ΝΙΜ Μ̄Ν̄ ΣΩΒ ΝΙΜ  
 Ν̄ΤΕ ΠΑΣΟΡΑΤΟΣ Ν̄ΝΟΥΤΕ ΑΓΡΑΜΜΑΧΑΜΑΡΕΙ· Μ̄Ν̄ ΤΒΑΡ-  
 ΒΗΛΩ ΤΕΒΑΕΛΛΑ· ΜΑΡΟΥΣ̄Ν̄ΤΟΥ Π̄ΣΑ ΟΥΣΑ Ν̄ΣΕΠΟΡ-  
 ΧΟΥ ΕΒΟΛ' Ν̄ΟΥΝΑΜ· Ν̄ΤΕΥΝΟΥ ΔΕ ΕΤ̄Μ̄ΜΑΥ Α Μ̄ΠΗΥΣ  
 15 ΤΗΡΟΥ ΕΓ' ΕΠΕΜ̄Ν̄Τ Μ̄Ν̄ Ν̄ΑΙΩΝ ΤΗΡΟΥ Μ̄Ν̄ ΤΕΣΦΕΡΑ  
 Μ̄Ν̄ ΝΕΥΑΡΧΩΝ Μ̄Ν̄ ΝΕΥΔΥΝΑΜΙΣ ΤΗΡΟΥ ΑΥΠΩΤ ΤΗ-  
 ΡΟΥ ΕΠΕΜ̄Ν̄Τ ΕΣΒΟΥΡ Μ̄ΠΑΙΣΚΟΣ Μ̄ΠΡΗ Μ̄Ν̄ ΠΑΙΣΚΟΣ  
 Μ̄ΠΟΟΣ· ΝΕΡΕ ΠΑΙΣΚΟΣ ΔΕ Μ̄ΠΡΗ ΝΕΧΟ ΜΟΥΝΟΣ Ν̄-  
 ΔΡΑΚΩΝ ΕΡΕ ΠΕΥΣΑΤ Ν̄ΣΟΥΝ Ν̄ΡΩΥ ΕΥΑΛΕ Ε̄ΣΛΩΥΕ [ΤΚ]  
 20 Ν̄ΔΥΝΑΜΙΣ Ν̄ΤΕΣΒΟΥΡ· ΕΥΣΩΚ ΖΑΡΟΥ Ν̄ΣΙ ΥΤΟ Ν̄ΔΥ-  
 ΝΑΜΙΣ ΕΥΟ Μ̄ΠΕΙΝΕ Ν̄ΣΕΝΣΤΟ Ν̄ΟΥΩΒΩ· ΝΕΡΕ ΤΒΑΙΣ  
 ΔΕ Μ̄ΠΟΟΣ ΝΕΣΟ Μ̄ΠΤΥΠΟΣ Ν̄ΟΥΧΟΪ ΕΡΕ ΟΥΔΡΑΚΩΝ  
 Ν̄ΣΟΥΤ Μ̄Ν̄ ΟΥΔΡΑΚΩΝ Ν̄ΣΙΜΕ ΕΥΟ Ν̄ΣΙΕ ΕΡΟΥ· ΕΡΕ  
 ΜΑΣΕ ΣΝΑΥ Ν̄ΟΥΩΒΩ ΣΩΚ ΖΑΡΟΥ· ΕΡΕ ΠΕΙΝΕ Ν̄ΟΥ-

8 MS ΑΒΕΡΑΝΕΝΘΩΡ; Ρ expunged. MS originally Μ̄ΜΟΣ ΠΡΑΝ; ΜΟΣ expunged.

12 MS originally ΑΧΡΑ . . . : Χ expunged and Γ written above.

21 MS originally ΕΡΕ; Γ inserted above.

vounp. which is: O Father of all fatherhoods of the *infinite* ones, hear me for the sake of my *disciples* whom I have brought into thy presence that they may *believe* every word of thy *truth*. And do thou perform everything about which I shall cry out to thee, because I know the name of the Father of the *Treasury* of the Light."

Then Jesus, who is Aberamentho<sup>1</sup>, cried out *again*, saying the name of the Father of the *Treasury* of the Light, and he said: "May all the *mysteries* of the *archons* and the *powers* (*exousiai*) and the *angels* and the *archangels*, and all powers and all things of the *Invisible* God Agrammachamarei<sup>2</sup> and the Barbelo, the *leech*, approach one side and divide themselves to the right."

In that moment *however* all the heavens came to the west, with all the *aeons* and the *sphere* and their *archons* and all their *powers*. They all ran to the west to the left<sup>3</sup> of the *disc* of the sun and the *disc* of the moon. *But* the *disc* of the sun was a great *dragon* whose tail was in its mouth, and it carried seven *powers*<sup>4</sup> of the left. And four *powers* having the likeness of white horses drew it. *But* the *base* of the moon was of the *type* of a boat, and a male *dragon* and a female *dragon* steered it, while two white bulls drew it. And the likeness of a | child was at the back of

<sup>1</sup> (8) Aberamentho; see Burkitt (Bibl. 13b).

<sup>2</sup> (12) Agrammachamarei; see Kropp (Bibl. 26) III, p. 123; Scholem (Bibl. 50).

<sup>3</sup> (15) ran to the west to the left; see J 104.

<sup>4</sup> (19) carried seven powers; lit. mounted seven powers.

ΩΗΡΕ ΩΗΜ' ΖΙΠΛΖΟΥ ΜΠΟΟΖ ΕΦΡΖΜΜΕ ΝΝΕΔΡΑΚΩΝ  
 ΕΥΤΩΡΠ ΜΠΟΥΟΕΙΝ ΝΝΑΡΧΩΝ ΝΤΟΟΤΟΥ ΕΡΕ ΟΥΖΟ  
 ΝΑΜΟΥ ΝΖΙΘΗ ΜΜΟΧ· ΛΥΩ ΠΚΟΣΜΟΣ ΤΗΡΨ ΜΝ ΝΤΟΥ-  
 ΕΙΗ ΜΝ ΝΘΑΛΛΑССΑ ΛΥΠΩΤ ΤΗΡΟΥ ΕΠΕΜΝΤ ΕΤΕΖΒΟΥΡ·  
 5 ΛΥΩ ΙC ΜΝ ΝΕΨΜΑΘΗΤΗΣ ΛΥCΩ ΝΤΜΗΤΕ ΝΟΥΤΟΠΟΣ  
 ΝΑΕΡΙΝΟΝ ΖΝ ΝΕΖΙΟΟΥΕ ΝΤΕΖΙΗ ΝΤΜΗΤΕ ΤΑΙ ΕΤΖΑ-  
 ΠΕCΗΤ ΝΤΕCΦΕΡΑ· ΛΥΩ ΛΥΕΙ' ΕΤΕΖΟΥΙΤΕ ΝΤΑΖΙC  
 ΝΤΕΖΙΗ ΕΤΖΝ ΤΜΗΤΕ· ΙC ΔΕ ΛΥΑΖΕΡΑΤΨ ΖΝ ΠΑΗΡ ΜΠΕC-  
 ΤΟΠΟΣ ΜΝ ΝΕΨΜΑΘΗΤΗΣ· ΠΕΧΕ ΜΜΑΘΗΤΗΣ ΝΙC ΝΑΨ  
 10 ΧΕ ΟΥ ΠΕ ΠΕΙΤΟΠΟΣ ΕΤΝΝΖΗΤΨ· ΠΕΧΕ ΙC ΧΕ ΝΑΙ ΝΕ [TK<sup>b</sup>]  
 ΝΤΟΠΟΣ ΝΤΕΖΙΗ ΝΤΜΗΤΕ· ΑCΩΩΠΕ ΓΑΡ ΝΤΕΡΟΥΑΤΑΚ-  
 ΤΙ ΝΓΙ ΝΑΡΧΩΝ ΜΠΑΔΑΜΑC ΛΥΜΟΥΝ ΕΒΟΛ' ΕΥΡΖΩΒ  
 ΕΤCΥΝΟΥCΙΑ ΕΥΧΠΕ-ΑΡΧΩΝ ΖΙ ΑΡΧΑΓΓΕΛΟΣ ΖΙ ΑΓΓΕ-  
 ΛΟΣ ΖΙ ΛΕΙΤΟΥΡΓΟΣ ΖΙ ΔΕΚΑΝΟΣ· ΑΨΕΙ' ΕΒΟΛ ΖΝ ΟΥΝΑΜ  
 15 ΝΓΙ ΙΕΟΥ ΠΕΙΩΤ ΜΠΑΕΙΩΤ'· ΑΨΜΟΥΡ ΜΜΟΟΥ ΖΝ ΟΥ-  
 ΖΙΜΑΡΜΕΝΗ ΝCΦΑΙΡΑ· ΟΥΝ-ΜΝΤCΝΟΟΥC ΓΑΡ ΝΑΙΩΝ  
 ΩΟΟΠ ΕΡΕ CΑΒΑΘΘ ΠΑΔΑΜΑC ΑΡΧΙ ΕΧΝ CΟΟΥ ΛΥΩ  
 ΕΡΕ ΙΑΒΡΑΘΘ' ΠΕΨCΟΝ ΑΡΧΙ ΕΧΝ ΚΕCΟΟΥ· ΤΟΤΕ ΘΕ  
 ΙΑΒΡΑΘΘ' ΑΨΠΙCΤΕΥΕ ΕΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΜΝ ΝΕΨ-  
 20 ΑΡΧΩΝ· ΛΥΩ ΑΨΡΖΩΒ ΖΝ ΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΑΨ-  
 ΚΩ ΝCΩΨ ΜΠΜΥCΤΗΡΙΟΝ ΝΤCΥΝΟΥCΙΑ· CΑΒΑΘΘ ΔΕ  
 ΝΤΟΨ ΠΑΔΑΜΑC ΑΨCΩ ΕΨΡΖΩΒ ΖΝ ΤCΥΝΟΥCΙΑ ΜΝ ΝΕΨ-  
 ΑΡΧΩΝ· ΛΥΩ ΝΤΕΡΕΨΝΑΨ ΝΓΙ ΙΕΟΥ ΠΕΙΩΤ ΜΠΑΕΙΩΤ  
 ΧΕ ΑΨΠΙCΤΕΥΕ ΝΓΙ ΙΑΒΡΑΘΘ' ΑΨΨΙΤΨ ΜΝ ΝΑΡΧΩΝ ΤΗ-  
 25 ΡΟΥ ΕΝΤΑΨΠΙCΤΕΥΕ ΝΜΜΑΨ· ΑΨΩΩΠ ΕΡΟΨ ΖΝ ΤΕ- ΤΚΛ  
 CΦΑΙΡΑ ΑΨΧΙΤΨ ΕΨΛΗΡ ΕΨCΟΤΨ ΜΠΕΜΤΟ ΕΒΟΛ Μ-

8 ΝΤΕΖΙΗ added in margin.

the moon, and guided the *dragons* as they stole the light  
 of the *archons* from them, while a cat-face was in front  
 of it<sup>1</sup>. And the whole *world* and the mountains and the  
*seas* all fled to the left to the west. And Jesus with his  
*disciples* remained in the *Midst* in an *airy place* on the  
 paths of the way of the *Midst* which is below the *sphere*.  
 And they came to the first *rank* of the way of the *Midst*.  
*But* Jesus stood in the *air* of its (the way of the *Midst*) *place*  
 with his *disciples*.

*The disciples* of Jesus said to him: "What is this *place*  
 in which we are?" Jesus said: "These are the places of the  
 way of the *Midst*. For it happened, when the *archons* of  
 the *Adamas rebelled*, and they continued to be concerned  
 with *sexual intercourse*, begetting *archons* and *archangels*  
 and *angels* and *ministers* and *decans*, then Jeu, the Father  
 of my Father, came from the right. He bound them in  
 a *Heimarmene-sphere*. For there were twelve *aeons*; Sabaoth,  
 the *Adamas*, ruled over six, and Jabraoth, his brother, ruled  
 over the other six. Now then Jabraoth believed in the *mys-*  
*teries* of the light with his *archons*. And he practised the  
*mysteries* of the light and he abandoned the *mystery* of *sexual*  
*intercourse*. But Sabaoth, the *Adamas*, with his *archons*,  
 continued to practise *sexual intercourse*. And when Jeu, the  
 Father of my Father, saw that Jabraoth believed, he carried  
 him with all the *archons* which had believed with him, he  
 received him to himself in the *sphere*, he took him to a  
 purified *air* in the presence of | the light of the sun, between

<sup>1</sup> (1-3) at the back of the moon ... in front of it; Till: behind the moon ...; Schmidt: in the stern ... in the bows.

ΠΟΥΘΕΙΝ ΜΠΡΗ ΟΥΤΩΟΥ ΝΝΤΟΠΟΣ ΝΝΑΤΜΕΣΟΣ ΑΥΩ  
 ΟΥΤΩΟΥ ΝΝΤΟΠΟΣ ΝΠΑΖΟΡΑΤΟΣ ΝΝΟΥΤΕ· ΑΥΩ ΑΥΩ  
 ΜΜΑΥ ΜΝ ΝΑΡΧΩΝ ΕΝΤΑΥΠΙΣΤΕΥΕ ΕΡΟΧ· ΑΥΩ ΑΥΩ  
 ΝΣΑΒΑΘΘ ΠΑΔΑΜΑΣ ΜΝ ΝΕΧΑΡΧΩΝ ΝΑΙ ΕΤΕ ΜΠΟΥΡ-  
 5 ΖΩΒ ΖΝ ΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΑΛΛΑ ΕΛΥΜΟΥΝ ΕΒΟΛ  
 ΕΥΡΖΩΒ ΖΝ ΜΜΥΣΤΗΡΙΟΝ ΝΤΣΥΝΟΥΣΙΑ ΑΥΜΟΡΟΥ Ε-  
 ΖΟΥΝ ΕΤΕΣΦΑΙΡΑ· ΑΥΜΟΥΡ ΜΜΝΤΩΜΗΝ ΝΩΕ ΝΑΡΧΩΝ  
 ΖΜ ΠΑΙΩΝ ΠΑΙΩΝ· ΑΥΚΩ ΝΩΜΤΩΕ ΣΕ ΖΙΧΩΟΥ· ΑΥΚΩ  
 ΝΚΕΤΟΥ ΝΝΟΣ ΝΑΡΧΩΝ ΕΥΑΡΧΙ ΕΧΝ ΠΩΜΤΩΕ ΣΕ·  
 10 ΑΥΩ ΕΧΝ ΝΑΡΧΩΝ ΤΗΡΟΥ ΕΤΜΗΡ· ΝΑΙ ΝΕΤΕΦΑΥ-  
 ΜΟΥΤΕ ΕΡΟΟΥ ΖΜ ΠΚΟΣΜΟΣ ΤΗΡΥ ΝΤΜΝΤΡΩΜΕ ΝΝΕΙ-  
 ΡΑΝ· ΠΕΖΟΥΕΙΤ' ΕΩΛΥΜΟΥΤΕ ΕΡΟΧ ΧΕ ΚΡΟΝΟΣ·  
 ΠΜΕΖΣΝΑΥ ΧΕ ΑΡΗΣ· ΠΜΕΖΩΟΜΝΤ ΧΕ ΖΕΡΜΗΣ· ΠΜΕΖ-  
 4ΤΟΟΥ ΧΕ ΤΑΦΡΟΔΙΤΗ· ΠΜΕΖΤΟΥ ΧΕ ΠΖΕΥΣ· TKA<sup>b</sup>  
 15 ΑΥΟΥΩΣ ΟΝ ΕΤΟΟΤΥ ΝΣΙ ΙΣ ΠΕΧΑΥ· ΧΕ ΣΩΤΜ ΟΝ  
 ΤΑΧΩ ΕΡΩΤΗΝ ΜΠΕΥΜΥΣΤΗΡΙΟΝ· ΑΣΩΠΕ ΣΕ ΝΤΕΡΕΧ-  
 ΜΟΡΟΥ ΖΙ ΝΑΙ ΝΣΙ ΙΣΟΥ ΑΥΣΩΚ ΝΟΥΔΥΝΑΜΙΣ ΕΒΟΛ  
 ΖΜ ΠΝΟΣ ΝΑΖΟΡΑΤΟΣ ΑΥΜΟΡΣ ΖΜ ΠΑΙ ΕΤΕΦΑΥΜΟΥΤΕ  
 ΕΡΟΧ ΧΕ ΚΡΟΝΟΣ· ΑΥΩ ΟΝ ΑΥΣΩΚ' ΝΚΕΣΟΜ ΕΒΟΛ  
 20 ΖΝ ΙΨΑΝΤΑ ΧΟΥΝ ΧΑΙΝ ΧΟΥΧΕΩΧ· ΕΟΥΑ ΠΕ ΖΙ ΠΩΟ-  
 ΜΝΤ ΝΤΡΙΑΥΝΑΜΙΣ ΝΝΟΥΤΕ· ΑΥΜΟΡΣ ΖΝ ΑΡΗΣ· ΑΥΩ  
 ΑΥΣΩΚ ΝΟΥΔΥΝΑΜΙΣ ΕΒΟΛ ΖΝ ΧΑΙΝΧΩΩΧ· ΕΥΟΥΑ  
 ΟΝ ΠΕ ΖΙ ΠΩΟΜΝΤ ΝΤΡΙΑΥΝΑΜΙΣ ΝΝΟΥΤΕ ΑΥΜΟΡΣ  
 ΖΜ ΦΕΡΜΗΣ· ΠΑΛΙΝ ΟΝ ΑΥΣΩΚ' ΝΟΥΔΥΝΑΜΙΣ ΕΒΟΛ  
 25 ΖΝ ΤΠΙΣΤΙΣ ΤΣΟΦΙΑ ΤΩΕΕΡΕ ΝΤΒΑΡΒΗΛΟΣ ΑΥΜΟΥΡ Μ-  
 ΜΟΣ ΖΝ ΑΦΡΟΔΙΤΗ· ΑΥΩ ΟΝ ΑΥΤΖΤΗΥ ΧΕ ΣΕΡΧΡΙΑ

2 MS ΝΠΑΖΟΡΑΤΟΣ; read ΝΠΑΖΟΡΑΤΟΣ.

8 MS originally ΣΕΤΗ: ΤΗ expunged.

the *places* of those of the *Midst* and between the *places* of  
 the *Invisible God*. He placed him there with the *archons*  
 which had *believed* in him. And he carried Sabaoth, the  
 Adamas, with his *archons* which did not practise the *mysteries*  
 of the light *but* continued to practise the *mysteries* of *sexual*  
*intercourse*. He bound them within the *sphere*. He bound  
 1800 *archons* in every *aeon*. He placed 360 over them. He  
 placed five other great *archons* to rule over the 360 and  
 over all the *archons* which are bound, which are called in  
 the whole *world* of mankind by these names. The first is  
 called Cronos, the second Ares, the third Hermes, the fourth  
 Aphrodite, the fifth Zeus."

137. Jesus continued again and said: "Hear now that  
 I tell you of their *mysteries*. Now it happened, when Jeu  
 had bound them thus, he drew a *power* out of the great  
*invisible one* and bound it to that one which is called Cronos.  
 And he drew another *power* out of ἰψανταχουναϊνχουσεωχ,  
 which is one of the three *triple-powered* gods, and bound it  
 to Ares. And he drew a *power* out of χαινχωωχ<sup>1</sup>, which  
 is also one of the three *triple-powered* gods, and bound it to  
 Hermes. Then *again* he drew a *power* out of the Pistis Sophia,  
 the daughter of the Barbelo, and bound it to Aphrodite.  
 And furthermore he noticed that they *needed* | a rudder in

<sup>1</sup> (22) χαινχωωχ = Bainchooch; see Kropp (Bibl. 26) III, p. 124; IMG-E p. 78 etc. (also 382.1).

ΝΟΥΣΙΕ ΕΤΡΕΦΡ̄ΣΜΜΕ Μ̄ΠΚΟΣΜΟΣ Μ̄Ν Ν̄ΛΙΩΝ Ν̄ΤΕΣΦΕΡΑ  
 ΧΕ Ν̄ΝΕΥΤΑΚΟΧ Ζ̄Ν ΤΕΥΠΟΝΗΡΙΑ· ΛΥΒΩΚ' ΕΣΡΑΪ ΕΤΜΕ-  
 СОС ΛΥΒΩΚ ΝΟΥΔΥΝΑΜΙC ΕΒΟΛ Ζ̄Μ' Π̄ΚΟΥΪ Ν̄CΑΒΛΑΩΘ [TKB]  
 ΠΑΓΛΘΟC ΠΑΤΜΕCOC ΛΥΜΟΡC Ζ̄Ν ΖΕΥC ΕΒΟΛ ΧΕ ΟΥ-  
 5 ΑΓΛΘΟC ΠΕ· ΕΤΡΕΦΡ̄ΣΜΜΕ Μ̄ΜΟΟΥ Ζ̄Ν ΤΕΥΜΝΤΑΓΛΘΟC·  
 ΛΥΩ ΛΥΚΩ Ν̄ΤCΙΝΚΩΤΕ Ν̄ΤΕΥΤΑΞΙC ΖΙ ΝΑΪ ΕΤΡΕΦΡ̄-Μ̄ΝΤ-  
 ΩΟΜΤΕ Ν̄ΕΒΟΤ Ζ̄Μ ΠΑΙΩΝ ΠΑΙΩΝ ΕΥCΤΗΡΙΖΕ ΧΕΚΑΛC  
 ΑΡΧΩΝ ΝΙΜ' ΕΤ̄ΝΗΥ ΕΧΩΟΥ ΕΧΕΒΩΛ ΕΒΟΛ Ν̄ΤΚΑΚΙΑ  
 Ν̄ΤΕΥΠΟΝΗΡΙΑ· ΛΥΩ ΛΥΤ ΝΑΥ Ν̄ΛΙΩΝ CΝΑΥ Μ̄ΜΑΝ-  
 10 ΩΠΕ ΕΥΜ̄ΠΕΜΤΟ ΕΒΟΛ Ν̄ΝΑΦΕΡΜΗC· ΔΙΧΩ ΕΡΩΤ̄Ν  
 Μ̄ΠΩΟΡ̄Π̄ Ν̄CΟΠ' Ν̄ΝΡΑΝ Μ̄ΠΕΪΤΟΥ Ν̄ΝΟC Ν̄ΑΡΧΩΝ ΝΑΪ  
 ΕΤΕΨΑΡΕ Ν̄ΡΩΜΕ Μ̄ΠΚΟΣΜΟC ΜΟΥΤΕ ΕΡΟΟΥ Ν̄ΖΗΤΟΥ·  
 CΩΤ̄Μ ΟΝ ΤΕΝΟΥ ΤΑΧΩ ΕΡΩΤ̄Ν Ν̄ΝΕΥΚΕΡΑΝ Ν̄ΑΦΘΑΡ-  
 ΤΟC ΕΤΕ ΝΑΪ ΝΕ· ΩΡΙΜΟΥΘ' ΕΡ̄Ν ΚΡΟΝΟC· ΜΟΥΝΙΧΟΥ-  
 15 ΝΑΦΩΡ ΕΡ̄Ν ΑΡΗC· ΤΑΡΠΕΤΑΝΟΥΦ ΕΡ̄Ν ΦΕΡΜΗC· ΧΩCΙ  
 ΕΡ̄Ν ΤΑΦΡΟΔΙΤΗ· ΧΩΝΒΑΛ ΕΡ̄Ν ΖΕΥC· ΕΤΕ ΝΑΪ ΝΕΥ-  
 ΡΑΝ Ν̄ΑΥΘΑΡΤΟC:

Ν̄ΤΕΡΟΥCΩΤ̄Μ ΔΕ ΕΝΑΪ Ν̄CΙ Μ̄ΜΑΘΗΤΗC ΑΥΠΑCΤΟΥ [TKB<sup>b</sup>]  
 ΛΥΟΥΩΨ̄Τ̄ Ν̄ΙC ΠΕΧΑΥ· ΧΕ ΝΑΪΑΤ̄Ν ΑΝΟΝ ΠΑΡΑ ΡΩΜΕ  
 20 ΝΙΜ ΧΕ ΔΚΩΛ̄Π̄ ΝΑΝ ΕΒΟΛ Ν̄ΝΕΪΝΟC Ν̄ΩΠΗΡΕ· ΛΥ-  
 ΟΥΩC ΟΝ ΕΤΟΟΤΟΥ ΑΥΤΩΒ̄C Μ̄ΜΟΥ ΕΥΧΩ Μ̄ΜΟC·  
 ΧΕ Τ̄ΝΤΩΒ̄C Μ̄ΜΟΚ CΩΛ̄Π̄ ΝΑΝ ΕΒΟΛ ΧΕ ΖΕΝΟΥ ΖΩΩΧ  
 ΝΕ ΝΕΪΖΙΟΟΥΕ· ΛΥΩ ΑCΖ̄ΝΤC ΕΖΟΥΝ ΕΡΟΥ Ν̄CΙ ΜΑΡΙ-  
 ΖΑΜ' ΑCΠΑΣΤC ΑCΟΥΩΨ̄Τ̄ ΕΝΕΥΟΥΕΡΗΤΕ ΑΥΩ ΑCΤ̄ΠΙ  
 25 ΕΝΕΥΟΙΧ· ΠΕΧΑC ΧΕ ΖΑΪΟ ΠΑΧΟΘΙC CΩΛ̄Π̄ ΝΑΝ ΕΒΟΛ

14 MS originally ΓΙΑΪ; ΤΕ inserted above.

15 MS originally ΕΡ̄ΜΗC; φ inserted above.

21 MS originally ΑΥΤΩC̄B̄.

order to guide the *world* with the *aeons* of the *sphere* so that it (the world) might not be destroyed by their wickedness. He went into the *Midst*, he drew a *power* out of the Little Sabaoth, the *Good*, he of the *Midst*, he bound it to Zeus because he is *good*, so that he should guide them with his *goodness*. And he established the circuit of his *rank* thus: that he should spend thirteen months in every *aeon*, *firmly fixed*, so that he should release all the *archons* over which he comes from the *evil* of their *wickedness*. And he gave to him two *aeons* as dwellings in the neighbourhood (lit. presence) of those of Hermes. I have told you for the first time the names of these five great *archons*, by which the men of the *world* call them. Hear again now that I tell you their *imperishable* names<sup>1</sup> also, which are these: Ori-muth corresponds to Cronos; Munichunaphor corresponds to Ares; Tarpetanuph corresponds to Hermes; Chosi corresponds to Aphrodite; Chonbal corresponds to Zeus<sup>2</sup>; these are their *imperishable* names."

138. *But* when the *disciples* heard these things, they prostrated themselves, they worshipped Jesus and said: "Blessed are we *beyond* all men, for thou hast revealed to us these great marvels." They continued, they entreated him, saying: "We beg thee, reveal to us, what are these ways?" And Mariam approached him, she prostrated herself, she worshipped at his feet and she kissed his hands. She said: "Now my Lord, reveal to us | what is the *use* of the

<sup>1</sup> (13) on magical names, see note on 318.2.

<sup>2</sup> (14, 15) on planetary names and gnostic aeons, see Kropp (Bibl. 26) III, pp. 26-39; Origen *c.Cels.* VI 22.

ΧΕ ΟΥ ΤΕ ΤΕΧΡΙΑ Ν̄ΝΕΖΙΟΟΥΕ Ν̄ΤΜΗΤΕ· ΛΝCΩΤ̄Μ ΓΑΡ  
 ΕΡΟΚ ΧΕ ΕΥΚΗ ΖΙΧ̄Ν ΖΕΝΝΟC Ν̄ΚΟΛΛΑCΙC· ΟΥ CΕ ΤΕ  
 ΘΕ ΠΕΝΧΟΕΙC ΕΤ̄ΝΝΑΞΙΛΙ Η̄ ΕΤ̄ΝΝΑΡ̄ΒΟΛ ΕΡΟΟΥ Η̄  
 ΕΩΛΥΑΜΑΖΤΕ Ν̄ΝΕΨΥΧΟΟΥΕ Ν̄ΛΩ Ν̄ΖΕ· Η̄ ΩΛΥΡ̄ΟΥΗΡ  
 5 Ν̄ΟΥΟΕΙΩ Ζ̄Ν ΝΕΥΚΟΛΛΑCΙC· Ω̄Ν̄ΖΤΗΚ ΖΑΡΟΝ ΠΕΝΧΟΕΙC  
 ΠΕΝCΩΤΗΡ ΧΕ Ν̄ΝΕΥCΗ Ν̄ΝΕΝΨΥΧΟΟΥΕ Ν̄CΙ Μ̄ΠΑΡΑ-  
 ΛΗΜΠΤΗC Ν̄ΝΕΚΡΙCΙC Ν̄ΝΕΖΙΟΟΥΕ Ν̄ΤΜΗΤΕ· ΛΥΩ ΧΕ  
 Ν̄ΝΕΥΚΡΙΝC̄ Μ̄ΜΟΝ Ζ̄Ν ΝΕΥΚΟΛΛΑCΙC ΕΘΟΟΥ· ΤΑΡ̄ΝΚΛΗ- ΤΚΓ  
 ΡΟΝΟΜΙ ΖΩΩΝ Μ̄ΠΟΥΟΕΙΝ Μ̄ΠΕΚΕΙΩΤ' ΧΕ Ν̄ΝΕΝΩΩΠΕ  
 10 ΕΝΟ Ν̄ΒΙΗΝ ΕΝΩΑΛΤ CΑΒΟΛ Μ̄ΜΟΚ· ΝΑΙ CΕ ΕCΧΩ  
 Μ̄ΜΟΟΥ Ν̄CΙ ΜΑΡΙΖΑΜ ΕCΡΙΜΕ· ΛCΟΥΩΩΒ̄ Ν̄CΙ ΙC Ζ̄Ν  
 ΟΥΝΟC Μ̄ΜΝΤ̄ΩΑΝΖΤΗC ΠΕΧΛC ΝΑΥ· ΧΕ ΛΛΗΘΩC  
 ΝΑCΝΗΥ ΛΥΩ ΝΑΜΕΡΑΤΕ ΝΑΙ ΕΝΤΑΥΚΑ-ΕΙΩΤ' ΖΙ ΜΑΛΥ  
 Ν̄CΩΟΥ ΕΤΒΕ ΠΑΡΑΝ· ΧΕ †ΝΑ† ΝΗΤ̄Ν Μ̄ΠΜΥCΤΗΡΙΟΝ  
 15 ΝΙΜ' Μ̄Ν CΟΟΥΝ ΝΙΜ· †ΝΑ† ΝΗΤ̄Ν Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄-  
 Π̄ΜΝΤCΝΟΟΥC Ν̄ΛΙΩΝ Ν̄ΝΑΡΧΩΝ Μ̄Ν ΝΕΥCΦΡΑΓΙC Μ̄Ν  
 ΝΕΥΨΗΦΟC Μ̄Ν ΘΕ Ν̄ΕΠΙΚΑΛΕΙ Μ̄ΜΟΟΥ ΕΒΩΚ ΕΝΕΥ-  
 ΤΟΠΟC· ΛΥΩ ΟΝ †ΝΑ† ΝΗΤ̄Ν Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΜΕΖ-  
 Μ̄ΝΤ̄ΩΟΜΤΕ Ν̄ΛΙΩΝ Μ̄Ν ΘΕ Ν̄ΕΠΙΚΑΛΕΙ ΕΒΩΚ' ΕΝΕΥ-  
 20 ΤΟΠΟC· ΛΥΩ †ΝΑ† ΝΗΤ̄Ν Ν̄ΝΕΥΨΗΦΟC Μ̄Ν ΝΕΥCΦΡΑ-  
 ΓΙC· ΛΥΩ †ΝΑ† ΝΗΤ̄Ν Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΒΑΠΤΙCΜΑ Ν̄-  
 ΝΑΤΜΕCΟC Μ̄Ν ΘΕ Ν̄ΕΠΙΚΑΛΕΙ ΕΒΩΚ ΕΝΕΥΤΟΠΟC ΛΥΩ  
 ΝΕΥΨΗΦΟC Μ̄Ν ΝΕΥCΦΡΑΓΙC †ΝΑΤΑΜΩΤ̄Ν ΕΡΟΟΥ· ΤΚΓ<sup>b</sup>  
 25 ΠΟC· Μ̄Ν ΝΕΨΨΗΦΟC Μ̄Ν ΝΕΨCΦΡΑΓΙC ΛΥΩ Μ̄Ν ΘΕ Ν̄ΕΠΙ-

ways of the *Midst*? For we have heard from thee that they  
 are set over great *punishments*. Now my Lord, how shall  
 we *escape* or be released from them, or how are the *souls*  
 seized, or how long do they spend in their *punishments*?  
 Have compassion on us, our Lord, our *Saviour*, lest the  
*paralemptai* of the *judgments* of the ways of the *Midst* carry  
 off our *souls*, and lest they *judge* us in their evil *punishments*,  
 so that we ourselves may *inherit* the light of thy Father,  
 so that we shall not be wretched and separated from thee."

Now as Mariam said these things, weeping, Jesus answered  
 with great compassion. He said to them: "Truly, my brothers  
 and my beloved ones, who have left father and mother for  
 the sake of my name\*, I will give to you all *mysteries* and  
 all knowledge. I will give to you the *mystery* of the twelve  
*aeons* of the *archons*, and their *seals* and their *ciphers*, and  
 the manner of *calling upon* them in order to go to their  
*places*. And furthermore I will give to you the *mystery* of  
 the thirteenth *aeon* and the manner of *calling upon* (them)  
 in order to go to their places; and I will give to you their  
*ciphers* and their *seals*. And I will give to you the *mystery*  
 of the *baptism* of those of the *Midst*, and the manner of  
*calling upon* (them) in order to go to their *places*; and I will  
 tell you their *ciphers* and their *seals*. And I will give to you  
 the baptism of those of the right, our *place*, with its *ciphers*  
 and its *seals*, and the manner of | *calling upon* (them) in

\* cf. Mt. 19.29; Mk. 10.29



ΚΑΛΕΙ ΕΒΩΚ ΕΜΑΥ· ΑΥΩ †ΝΑ† ΝΗΤΝ ΜΠΝΟΘ ΜΜΥΣΤΗ-  
 ΡΙΟΝ ΝΤΕ ΠΕΘΗΣΑΥΡΟC ΜΠΟΥΘΕΙΝ· ΑΥΩ ΜΝ<sup>1</sup> ΘΕ Ν-  
 ΕΠΙΚΑΛΕΙ ΕΒΩΚ' ΕΜΑΥ· †ΝΑ† ΝΗΤΝ ΜΜΥΣΤΗΡΙΟΝ ΝΙΜ  
 ΜΝ<sup>2</sup> CΟΟΥΝ ΝΙΜ ΧΕ ΕΥΕΜΟΥΤΕ ΕΡΩΤΝ ΧΕ ΝΩΗΡΕ Μ-  
 5 ΠΕΠΛΗΡΩΜΑ ΕΤΧΗΚ' ΕΒΟΛ ΝCΟΟΥΝ ΝΙΜ ΖΙ ΜΥCΤΗΡΙΟΝ  
 ΝΙΜ· ΝΤΕΤΝ ΖΕΝΜΑΚΑΡΙΟC ΝΤΩΤΝ ΠΑΡΑ ΡΩΜΕ ΝΙΜ  
 ΕΤΖΙΧΜ ΠΚΑΖ ΧΕ Δ ΝΩΗΡΕ ΜΠΟΥΘΕΙΝ ΕΙ' ΖΜ ΠΕΤΝ-  
 ΟΥΘΕΙΩ·

ΑΧΟΥΩ<sup>2</sup> ΟΝ ΕΤΟΟΤ<sup>4</sup> ΖΜ ΠΩΑΧΕ ΝCΙ ΙC ΠΕΧΑΥ·  
 10 ΧΕ ΑCΩΠΕ CΕ ΜΝΝCΑ ΝΑΪ ΑΧΕΙ ΝCΙ ΠΕΙΩΤ ΜΠΑΕΙΩΤ  
 ΕΤΕ ΠΑΪ ΠΕ ΙΘΟΥ· ΑΧΙ ΝΚΕΩΟΜΝΤ ΝΩΕ ΜΝ CΕ Ν-  
 ΑΡΧΩΝ ΖΝ ΝΑΡΧΩΝ ΟΝ ΜΠΑΔΑΜΑC· ΝΑΪ ΕΤΕ ΜΠΟΥ-  
 ΠΙCΤΕΥΕ ΕΠΜΥCΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΑΧΜΟΡΟΥ ΖΝ ΝΕΙ-  
 ΤΟΠΟC ΝΑΕΡΙΟΝ ΕΤΝΖΗΤΟΥ ΤΕΝΟΥ ΖΑΡΟC ΝΤΕCΦΑΙΡΑ· [ΤΚΑ]  
 15 ΑΧΚΛΘΙCΤΑ ΝΚΕΤΟΥ ΝΝΟC ΝΑΡΧΩΝ ΕΧΩΟΥ ΕΤΕ ΝΑΪ  
 ΝΕ ΝΕΤΩΟΠ' ΖΙ ΤΕΖΙΗ ΝΤΜΗΤΕ ΠΕΖΟΥΕΙΤ' ΝΑΡΧΩΝ  
 ΝΤΕΖΙΗ ΝΤΜΗΤΕ ΕΩΛΥΜΟΥΤΕ ΕΡΟΧ ΧΕ ΤΠΑΡΑΠΛΗΖ·  
 ΟΥΑΡΧΩΝ ΕΧΟ ΜΜΟΡΦΗ ΝCΖΙΜC ΠΕ· ΕΡΕ ΠΕCΧΩ CΩΩΕ  
 ΕΠΕCΗΤ' ΕΧΝ ΝΕCΟΥΕΡΗΤΕ· ΕΡΕ ΧΟΥΤΗ ΝΑΡΧΙΑΔΙ-  
 20 ΜΟΝΙΟΝ ΖΑΡΑΤC ΝΤΕCΕΖΟΥCΙΑ ΕΥΑΡΧΙ ΕΧΝ ΚΕΜΗΗΩΕ  
 ΝΔΑΙΜΟΝΙΟΝ· ΑΥΩ ΝΕΙΔΑΙΜΟΝΙΟΝ ΕΤΜΜΑΥ ΝΤΟΟΥ  
 ΝΕ ΕΩΛΥΒΩΚ' ΕΖΟΥΝ ΕΝΡΩΜΕ ΝCΕΤΡΕΥCΩΝΤ ΝCΕ-  
 CΑΖΟΥ ΑΥΩ ΝCΕΚΑΤΑΛΛΑΙ· ΑΥΩ ΝΤΟΟΥ ΝΕ ΕΩΛΥCΙ  
 ΝΝΕΨΥΧΟΟΥΕ ΝCΤΕΡΕCΙΜΟΝ ΝCΕΧΟΟΥ ΕΒΟΛ ΖΙΤΜ  
 25 ΠΕΥΚΡΩΜ' ΝΚΑΚΕ ΜΝ ΝΕΥΚΟΛΛΑCΙC ΜΠΟΝΗΡΟΝ· ΠΕΧΑC  
 ΝCΙ ΜΑΡΙΖΑΜ' ΧΕ Π†ΝΑΕΓΚΑCΕΙ ΑΝ ΕΪΩΙΝΕ ΜΜΟΚ ΜΠΡ-

16 ΠΕΖΟΥΕΙΤ ... ΠΤΜΗΤΕ inserted in margin above.

order to go there. And I will give to you the great *mystery* of the *Treasury* of the Light, and the manner of *calling upon* (them) in order to go there. I will give to you all *mysteries* and all knowledge, so that you may be called: 'Sons of the *pleroma*, complete in all knowledge and all *mysteries*'. You are *blessed beyond* all men upon the earth, for the Sons of the Light have come in your time."

139. Jesus continued again with the discourse, he said: "Now it happened after these things the Father of my Father, who is Jeu, came. He carried off another 360 *archons* among the *archons* of the Adamas which did not *believe* in the *mystery* of the light. He bound them in these *airy places* in which we are now, beneath the *sphere*. He set another five great *archons* over them, namely these which are upon the way of the Midst. The first *archon* of the way of the Midst is called Paraplex<sup>1</sup>, an *archon* having a woman's *form*, whose hair reaches down to her feet. Under her *authority* are 25 *archdemons* which rule over another multitude of *demons*. And it is these *demons* which go into men and incite them to anger and cursing and *slander*, and it is they who carry off the *souls* by *theft*, and send them through their dark smoke<sup>2</sup> and their *wicked punishments*."

Mariam said: "I will not *tire* of asking thee. Be not |

<sup>1</sup> (17) Paraplex: sec J 140.

<sup>2</sup> (25) smoke; Schmidt: smoke; lit. fire (the Coptic is translated as "smoke" in this and parallel passages when qualified by the adjective "dark").

ΝΟΥΘ̄Σ̄ ΕΡΟΪ ΕΪΨΙΝΕ Ν̄ΣΑ ΖΩΒ ΝΙΜ· ΠΕΧΕ ῙC ΧΕ ΨΙΝΕ  
 Ν̄ΣΑ ΠΕΤΕΖΝΕ· ΠΕΧΑΣ Ν̄ΣΙ ΜΑΡΙΣΑΜ ΧΕ ΠΑΧΟΕΙC [ΤΚΛ<sup>b</sup>]  
 ΤΟΥΝΟΥΕΙΑΤ̄Ν̄ ΕΒΟΛ' ΧΕ ΕΨΑΥΧΙ Ν̄ΝΕΨΥΧΟΟΥΕ Ν̄-  
 CΤΕΡΕCΙΜΟΝ Ν̄ΛΨ Ν̄ΖΕ ΧΕ ΕΡΕ ΝΑΣΝΗΥ ΖΩΟΥ ΝΟΪ  
 5 Μ̄ΜΟΟΥ· ΠΕΧΕ ῙC ΕΤΕ ΛΒΕΡΑΝΕΝΘΩ ΠΕ· ΧΕ ΕΠΕΙΔΗ  
 ΠΕΙΩΤ Μ̄ΠΛΕΙΩΤ· ΕΤΕ ΠΛ̄Ι ΠΕ ῙΕΟῩ Ν̄ΤΟC ΠΕ ΠΕ-  
 ΠΡΟΝΟΗΤΟC Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ Μ̄Ν̄ Ν̄ΝΟΥΤΕ Μ̄Ν̄ Ν̄-  
 ΔΥΝΑΜΙC ΝΑΪ ΕΝΤΑΥΨΩΠΕ Ξ̄Ν̄ ΘΥΛΗ Μ̄ΠΟΥΘΕΙΝ Μ̄ΠΕ-  
 ΘΗCΑΥΡΟC· ΛΥΩ ΖΟΡΟΚΟΘΟΡΑ ΜΕΛΧΙCΕΔΕΚ· Ν̄ΤΟC  
 10 ΖΩΩC ΠΕ ΠΕΠΡΕCΒΕΥΤΗC Ν̄ΝΟΥΘΕΙΝ ΤΗΡΟΥ ΕΤΟΥ-  
 CΩΤ̄C̄ Μ̄ΜΟΟΥ Ξ̄Ν̄ Ν̄ΑΡΧΩΝ· ΕCΧΙ Μ̄ΜΟΟΥ ΕΖΟΥΝ ΕΠΕ-  
 ΘΗCΑΥΡΟC Μ̄ΠΟΥΘΕΙΝ· ΠΕΪCΝΑΥ Μ̄ΜΑΤΕ ΝΕ Ν̄ΝΟC  
 Ν̄ΟΥΘΕΙΝ· ΕΤΕΥΤΑΞΙC ΤΕ ΤΑΪ ΕΤΡΕΥΕΙ' ΕΠΕCΗΤ ΕΝ-  
 ΑΡΧΩΝ Ν̄CΕCΩΤ̄C̄ Ν̄ΖΗΤΟΥ· ΛΥΩ Ν̄ΤΕ ΖΟΡΟΚΟΘΟΡΑ  
 15 ΜΕΛΧΙCΕΔΕΚ Ν̄C̄ΧΙ Μ̄ΠCΩΤ̄C̄ Ν̄ΝΟΥΘΕΙΝ ΕΝΤΑΥCΟΤCΟΥ  
 Ξ̄Ν̄ Ν̄ΑΡΧΩΝ Ν̄C̄ΧΙΤΟΥ ΕΠΕΘΗCΑΥΡΟC Μ̄ΠΟΥΘΕΙΝ· ΕC- ΤΚΕ  
 ΨΑΝΨΩΠΕ Ν̄ΣΙ ΤΕΨΗΦΟC ΛΥΩ Μ̄Ν̄ ΠΕΟΥΘΕΙΩ Ν̄ΤΕΥ-  
 ΤΑΞΙC ΕΤΡΕΥΕΙ' ΕΞΡΑΪ ΕΝΑΡΧΩΝ Ν̄CΕΖΕΧΖΩΧΟΥ Ν̄-  
 CΕΘΑΙΒΕ Μ̄ΜΟΟΥ ΕΥCΙ-CΩΤ̄C̄ Ξ̄Ν̄ Ν̄ΑΡΧΩΝ· Ξ̄Ν̄ ΤΕΥΝΟΥ  
 20 ΔΕ ΕΤΟΥΝΑΚΑΛΥ ΕΒΟΛ Ξ̄Μ̄ ΠΖΟΧΞ̄Χ̄ Μ̄ΠΕΘΑΙΒΕ Ν̄CΕ-  
 ΑΝΑΧΩΡΙ ΕΞΡΑΪ ΕΝΤΟΠΟC Μ̄ΠΕΘΗCΑΥΡΟC Μ̄ΠΟΥΘΕΙΝ  
 ΨΑCΩΠΕ ΕΥΨΑΝΠΩ2 ΕΝΤΟΠΟC Ν̄ΤΜΕCΟC ΨΑΡΕ.  
 ΖΟΡΟΚΟΘΟΡΑ ΜΕΛΧΙCΕΔΕΚ ΨΑΥCΙ Ν̄ΝΟΥΘΕΙΝ Ν̄C̄ΧΙ-

2 Ν̄ΣΙ added in margin. MS originally Μ̄ΜΑΡΙΣΑΜ; Μ̄ expunged.

5 MS originally ΛΒΕΡΑΝΕΘΩ; ΠΕ inserted above.

20 MS Μ̄ΠΕΘΑΙΒΕ; read Μ̄Ν̄ ΠΕΘΑΙΒΕ.

angry with me for questioning everything." Jesus said: "Question what thou dost wish." Mariam said: "My Lord, reveal to us in what manner the *souls* are carried off by *theft*, so that my brothers also understand."

Jesus, who is Aberamentho, said: "Since the Father of my Father, who is Jeu, is the *provider* of all the *archons* and the gods and the *powers* which have come into existence in the *matter* of the light of the *Treasury*, and Zorokothora<sup>1</sup> Melchisedek is the *messenger* of all the lights which are purified in the *archons*, as he takes them into the *Treasury* of the Light, then these two alone are the great lights. Their *rank* is this, that they come down to the *archons* and they (the lights) are purified in them. And Zorokothora Melchisedek takes what is purified of the lights which have been purified in the *archons*, and takes them to the *Treasury* of the Light. When the *cipher* and the time of their *rank* comes and causes them to come down to the *archons*<sup>2</sup>, they oppress them and *afflict* them, taking away what is purified from the *archons*. *But* at the time that they cease from<sup>3</sup> oppression and *affliction*<sup>4</sup>, they *withdraw* to the *places* of the *Treasury* of the Light. It happens when they reach the *places* of the *Midst*, Zorokothora Melchisedek bears the lights and takes | them into the *gate* of those of

<sup>1</sup> (9) Zorokothora: see Kropp (Bibl. 26) III, p. 127; J 110; (cf. 353.12).

<sup>2</sup> (16, 17) when the cipher ... archons; Schmidt takes this passage as continuous with the preceding one.

<sup>3</sup> (20) they cease from; Till: they set them free from.

<sup>4</sup> (20) oppression and affliction; MS: oppression of affliction.

ΤΟΥ ΕΞΡΑΪ ΖΝ<sup>1</sup> ΤΗΥΛΗ ΝΝΑΤΜΕΣΟC ΝΨΧΙΤΟΥ ΕΠΕΘΗ-  
 ΣΑΥΡΟC ΜΠΟΥΘΕΙΝ· ΑΥΩ ΩΑΡΕ ΙΒΟΥ ΖΩΩC ΑΝΑΧΩΡΙ  
 ΜΜΟC ΕΝΤΟΠΟC ΝΝΑΤΟΥΝΑΜ· ΩΑ ΠΕΟΥΟΪΩ ΟΝ ΝΤΕ-  
 ΨΗΦΟC ΕΤΡΕΥΓΕΙ' ΕΒΟΛ· ΩΑΡΕ ΝΑΡΧΩΝ CΕ ΑΤΑΚΤΙ  
 5 ΖΙΤΝ ΠCΩΝΤ ΝΤΕΥΠΟΝΗΡΙΑ ΖΝ ΤΕΥΝΟΥ ΕΥΜΟΟΩΕ  
 ΕΞΡΑΪ ΜΝ ΝΟΥΘΕΙΝ ΕΒΟΛ ΧΕ ΝCΕ2Α2ΤΗΥ ΑΝ ΜΠΝΑΥ  
 ΕΤΜΜΑΥ· ΑΥΩ ΩΑΥCΙ ΝΝΕΨΥΧΟΟΥΕ ΕΤΟΥΝΑΕΩ-  
 ΤΟΡΠΟΥ ΝCΤΕΡΕCΙΜΟΝ ΝCΕΑΝ2ΑΛΙCΚΕ ΜΜΟΟΥ ΖΙΤΝ ΤΚΕ<sup>b</sup>  
 ΠΕΥΚΡΩΜ ΝΚΑΚΕ ΜΝ ΠΕΥΚΩ2Τ ΜΠΟΝΗΡΟΝ· ΤΟΤΕ CΕ  
 10 ΝΕΨΥΧΟΟΥΕ ΝΡΡΕCΩΝΤ ΜΝ ΝΡΕCΑ2ΟΥ ΜΝ ΝΡΕC-  
 ΚΑΤΑΛΛΑΙ· ΩΑCΗΤΟΥ ΝCΙ ΤΕΙΞΟΥCΙΑ ΧΕ ΤΠΑΡΑΠΛΗΖ  
 ΜΝ ΝΑΛΙΜΟΝΙΟΝ ΕΤ2ΑΡΑΤC ΝCΧΟΟΥ ΕΒΟΛ ΖΙΤΜ ΠΕ-  
 ΚΡΩΜ ΝΚΑΚΕ ΑΥΩ ΝCΤΑΚΟΟΥ ΖΙΤΜ ΠΕCΚΩ2Τ ΜΠΟ-  
 ΝΗΡΟΝ· ΝCΕΑΡΧΙ ΝΩΧΝ ΑΥΩ ΕΒΩΛ ΕΒΟΛ· ΩΑΥΡ-ΩΕ-  
 15 ΜΑΒΩΟΜΤΕ ΝΡΟΜΠΕ ΜΝ ΨΙC ΝΕΒΟΤ' ΖΝ ΝΚΟΛΛΑCΙC Ν-  
 ΝΕCΤΟΠΟC ΕCΒΑCΑΝΙΖΕ ΜΜΟΟΥ ΖΜ ΠΚΩ2Τ ΝΤΕCΠΟ-  
 ΝΗΡΙΑ· ΩΑCΩΠΕ CΕ ΜΝΝCΑ ΝΕΙΟΥΘΕΙΩ ΤΗΡΟΥ ΕΡ-  
 ΩΑΝ ΤΕCΦΑΙΡΑ ΚΩΤΕ ΝΤΕ ΠΚΟΥΪ ΝCΑΒΑΘ' ΠΖΕΥC·  
 ΝΨΕΙ' ΕΠΕ2ΟΥΕΙΤ' ΝΝΑΙΩΝ ΝΤΕCΦΑΙΡΑ ΠΑΪ ΕΤΕΩΑΥ-  
 20 ΜΟΥΤΕ ΕΡΟC ΖΜ ΠΚΟCΜΟC ΧΕ ΠΕΚΡΙΟC ΝΤΕ ΤΒΟΥ-  
 ΒΑCΤΙ ΕΤΕ ΤΑΦΡΟΛΙΤΗ ΤΕ' ΕCΩΑΝΕΙ' ΕΠΜΕ2CΑΩΪ Ν [ΤΚΕ']  
 ΟΙΚΟC ΝΤΕCΦΕΡΑ ΕΤΕ ΠΖΥΓΟC ΠΕ ΩΑΥCΩΚ ΝΝΚΑΤΑ-  
 ΠΕΤΑCΜΑ ΕΤΟΥΤΩΟΥ ΝΝΑ2ΒΟΥΡ ΜΝ ΝΑΟΥΝΑΜ· ΑΥΩ  
 ΩΑΥCΩΩΤ ΕΒΟΛ ΖΜ ΠΧΙCΕ ΖΝ ΝΑΟΥΝΑΜ ΝCΙ ΠΝΟC  
 25 ΝCΑΒΑΘ' ΠΑΓΛΘΟC ΝΤΕ ΠΚΟCΜΟC ΤΗΡΪ ΜΝ ΤΕCΦΑΙΡΑ  
 ΤΗΡC (ΩΤΟΡΤΡ) ΖΑΘΗ ΕΜΠΑΤΪCΩΩΤ· ΝΨCΩΩΤ ΕΠΕ-

26 ΩΤΟΡΤΡ or ΚΙΜ omitted.

the *Midst*, and takes them to the *Treasury* of the Light; and  
 Jeu also *withdraws* himself to the *places* of those of the right,  
 until the time of the *cipher* that they should go forth  
 again<sup>1</sup>. Now the *archons rebel* through the anger of their  
*wickedness*, going forth immediately with the lights because  
 they (Jeu and Melchisedek) are not present at that time.  
 And they carry the *souls* which they are able to snatch up  
 by *theft*, and they *consume* them through their dark smoke  
 and their *wicked* fire. Then this *power* (*exousia*) Paraplex,  
 with the *demons* which are under her, takes the *souls* of  
 the hot-tempered, the cursers and the *slanderers*, and sends  
 them through the dark smoke, and destroys them through  
 her *wicked* fire, so that they *begin* to perish and be dissolved.  
 They (the souls) spend 133 years and 9 months in the  
*punishments* of her *places*, while she (Paraplex) *torments*  
 them in the fire of her *wickedness*. Now it happens after  
 all these times, when the *sphere* turns and the Little Sabaoth,  
 Zeus, comes to the first *aeon* of the *sphere*, which in the  
*world* is called the *Ram* (Aries), Bubastis which is Aphrodite  
 comes to the seventh *house* of the *sphere* which is the  
*Balance* (Libra), then the *veils* are drawn aside which are  
 between those of the left and those of the right. And the  
 Great Sabaoth, the *Good*, looks forth from the height upon  
 those of the right. And the whole *world* and the whole  
*sphere* <are in agitation> before he looks. He looks | down

<sup>1</sup> (3, 4) those of the right, until ... again. Now the archons rebel; Schmidt:  
 those of the right. Until ... again, the archons rebel.

CHT EΧN̄ N̄TOΠOC N̄TPAPAΠAN̄X̄' N̄TE NECTOΠOC BWA  
 EBWA. N̄CETAKO. AYW NEΨYXOYGE THPOY ETZN̄  
 NESCOKACCIC WAYCHITOY N̄CETC̄CTOY ETESΦAIPA N̄-  
 KECOP' EBWA XE AYTAKO ZN̄ N̄KOKACCIC N̄TPAPAΠAN̄X̄.  
 5 AYOWZ ON ETOOTY ZM̄ ΠWAXE ΠEXAY. XE TMEZ-  
 CNTE N̄TAZIC EWAYMOYTE EPAC XE APYOYΘ' TEOO-  
 OWE. EYAPXON N̄CZIME TE ECKHM' THPC̄ EP E KE-  
 MN̄TACTE N̄AAIMONION ZAPATC̄ EYAPXI EΧN̄ KEMNHWE  
 N̄AAIMON. AYW NEIAIMONION ETMMAY ETZAPATC̄ [TKE<sup>b</sup>]  
 10 N̄APYOYΘ' TEOOWE N̄TOOY NE EWAYBOK' EZOYN  
 ENPOME N̄PECTAZMA WANTOYNEZCE N̄NIOEOMOC N̄TE  
 ZENZWTB̄ WONE N̄CE† N̄WOT' M̄PEYZHT' ZI BWNT̄ ETPE  
 ZENZWTB̄ WONE. AYW NEΨYXOYGE ET̄CNAYCHITOY N̄-  
 CTEPESIMON N̄CI TEIEZOYCIA WAYP̄-WE MN̄ MN̄T-  
 15 WOMTE N̄POMPE ZN̄ NECTOΠOC ECBACANIZE M̄MOOY  
 ZITM̄ ΠECKPOM N̄KAKE. MN̄ ΠECKWZT̄ M̄ΠONHPON NCE-  
 ZON EZOYN EP TAKO. AYW MN̄NCA NAĪ EPWAN TE-  
 CΦAIPA KOTE N̄CEI' N̄CI PKOYI N̄CABAWΘ' ΠAGATHOC  
 NAĪ ETEWAYMOYTE EPAC ZM̄ PKOCMOC XE ZEYC.  
 20 EYWANEI EPMEZCTOY N̄AIWN N̄TE TECTAIPA ETE  
 PKARKINOC NE AYW N̄CEI' N̄CI TBOYBACTI TAĪ ETE-  
 WAYMOYTE EPAC ZM̄ PKOCMOC XE TAΦPOΔITH N̄CEI  
 EPMEZM̄HT̄ N̄AIWN N̄TE TECTAIPA NAĪ EWAYMOYTE TKZ  
 EPAC XE NAIGOKEPAC. TOTE WAYCOK' N̄NKATANE-  
 25 TACMA ETOUTWOU N̄NEZBOYP̄ MN̄ NAOYNAM'. N̄C-

upon the *places* of the Paraplex, so that her *places* are dissolved and destroyed. And all the *souls* which are in her *punishments* are taken and once more returned again to the *sphere* because they were perishing<sup>1</sup> in the *punishments* of the Paraplex."

140. He continued further with the discourse and said: "The second *rank* is called Ariuth, the Ethiopian Woman, which is a female *archon*, completely black, under which are 14 other *demons* which *rule* over a multitude of other *demons*. And those *demons* which stand under Ariuth, the Ethiopian Woman, are those which go into quarrelsome men until they cause *fights*, and murders happen, and they harden their hearts in anger<sup>2</sup>, so that murders happen. And the *souls* which this *power* (*exousia*) carries off by *theft* spend 113 years in her *places*, while she *torments* them through her dark smoke and her *wicked* fire, and they approach destruction. And after these things when the *sphere* turns and the Little Sabaoth, the *Good*, who is called Zeus in the *world*, comes, when he comes to the fourth *aeon* of the *sphere*, that is, the *Crab* (Cancer), and Bubastis who is called Aphrodite in the *world* comes to the tenth *aeon* of the *sphere* which is called the *Goat* (Capricorn), then the *veils* which are between those of the left and those of the right are drawn aside. | And Jeu looks forth upon

<sup>1</sup> (4) they were perishing; lit. they perished (perfect); (cf. also 363.6; 364.6; 365.8; 366.11).

<sup>2</sup> (12) they harden their hearts in anger; lit. they give hardness and anger to their hearts.

21 MS originally N̄CEI; C crossed out, and C inserted above.

24 MS originally AIGOKEPAC; π inserted above.

25 MS N̄NEZBOYP̄; read N̄NAZBOYP̄.

5 ὄψωτ̄ εβολ̄ ρι οὐνάμ' ἄσῑ ἰεοῦ ἄτε̄ π̄κοσμ̄ος τ̄ηρ̄<sup>4</sup>  
 ὤτορ̄τ̄ρ̄ λ̄γω ἄκ̄κ̄ιμ' ἄν̄ ἄλιων̄ τ̄ηροῦ ἄτεσ̄φερα  
 ἄψωτ̄ εχ̄ν̄ ἄμ̄αν̄ωωπε ἄριουθ̄ τεσοῶε λ̄γω  
 ἄτε̄ νεστοπος̄ βωλ̄ εβολ̄' ἄσετακο ἄσεχῑ ἄνεψ̄γ-  
 5 χοοῦε τ̄ηροῦ ετ̄<sup>2</sup>ἄν̄ νεσ̄κολλ̄ασις ἄσετ̄στοοῦ ετε-  
 σ̄φαιρα ἄκεσοπ' εβολ̄ χε̄ λ̄γτακο ριτ̄μ̄ πεσ̄κρωμ̄  
 ἄκακε ἄν̄ πεσ̄κω<sup>2</sup>τ̄ ἄπον̄ηρον̄·

λ̄χοῦω<sup>2</sup> ον̄ ετοοτ̄<sup>4</sup> πεχα<sup>4</sup>· χε̄ τ̄με<sup>2</sup>ωομ̄τε ἄ-  
 τασις̄ εωλ̄μοῦτε̄ ερος̄ χε̄ θεκατη̄ πιωομ̄<sup>2</sup>τ̄ ἄ<sup>2</sup>ο·  
 10 οὐν-κεχοῦτ̄σαω<sup>4</sup>ε δε̄ ἄλαιμονιον̄ ρᾱ τεσεχοῦ-  
 ριᾱ εἴτοοῦ νε̄ εωλ̄γβωκ' ε<sup>2</sup>οῦν̄ ε<sup>2</sup>ρ̄ωμε̄ ἄσετ̄ρεῦ-  
 ω<sup>2</sup>ρ̄κ̄ ἄνοῦχ̄ λ̄γω ἄσεχῑσολ̄· λ̄γω ἄσεμερε-πετε̄ <sup>τ̄κκ̄<sup>b</sup></sup>  
 ἄπωοῦ λ̄ν̄ πε· νεψ̄γχοοῦε δε̄ ετ̄<sup>2</sup>ναχῑτοοῦ ἄ-  
 στερεσιμον̄ ἄσῑ θεκατη̄ ψ̄αστα<sup>2</sup>ῡ ετοοτοῦ ἄνεσ-  
 15 λαιμονιον̄ ετ̄<sup>2</sup>αρατ̄<sup>2</sup> ἄσεβασανιζε̄ ἄμοοῦ ριτ̄<sup>2</sup>ν̄ πεσ̄-  
 κρωμ̄ ἄκακε ἄν̄ πεσ̄κω<sup>2</sup>τ̄ ἄπον̄ηρον̄ εὔθαλιβε̄ ἄ-  
 μοοῦ εματε̄ ριτ̄<sup>2</sup>ν̄ ἄλαιμονιον̄· λ̄γω ψ̄αγ̄ρ̄-ωε̄ ἄν̄  
 † ἄρομπε̄ ἄν̄ σοοῦ ἄεβοτ̄ εὔκολλαζε̄ ἄμοοῦ ρ̄<sup>2</sup>ν̄  
 20 νεσ̄κολλ̄ασις̄ εθοοῦ· ψ̄αγ̄αρ̄χῑ δε̄ ἄω<sup>2</sup>χ̄<sup>2</sup>ν̄ λ̄γω ε-  
 τακο· λ̄γω ἄν̄<sup>2</sup>σᾱ λ̄αἰ̄ ερ̄ωλ̄ν̄ τεσ̄φαιρᾱ κωτε̄ ἄ<sup>2</sup>εῑ  
 ἄσῑ π̄κοῦεῑ ἄσαβ<sup>2</sup>α<sup>2</sup>ωθ̄' παγ<sup>2</sup>αθ̄ος̄ πατ̄μεσο<sup>2</sup>ς̄ παἰ̄ ε-  
 ψ̄αλ̄μοῦτε̄ ερο<sup>4</sup> ρ̄<sup>2</sup>μ̄ π̄κοσμ̄ος̄ χε̄ ρεγ̄ς̄· ἄ<sup>2</sup>εῑ' ε<sup>2</sup>π̄με<sup>2</sup>-  
 ωμοῦν̄ ἄλιων̄ ἄτε̄ τεσ̄φαιρᾱ παἰ̄ εωλ̄μοῦτε̄ ερο<sup>4</sup>  
 χε̄ πεσ̄κορ̄πιος̄ λ̄γω ἄ<sup>2</sup>εῑ' ἄσῑ τ̄βοῦβ<sup>2</sup>ασ̄τῑ ταἰ̄ ε-  
 25 ψ̄αλ̄μοῦτε̄ ερος̄ χε̄ ταφ̄ρολῑτη̄ ἄ<sup>2</sup>εῑ' ε<sup>2</sup>π̄με<sup>2</sup>ς̄να<sup>2</sup>ῡ  
 ἄλιων̄ ἄτε̄ τεσ̄φερᾱ παἰ̄ εωλ̄μοῦτε̄ ερο<sup>4</sup>· χε̄ <sup>[τ̄κ̄η]</sup>  
 π̄ταγ̄ρος̄· ψ̄αγ̄ς̄ωκ̄ ἄ<sup>2</sup>κατα<sup>2</sup>π̄ετα<sup>2</sup>σμᾱ ετοῦτ̄ωοῦ  
 ἄ<sup>2</sup>να<sup>2</sup>βοῦρ̄ ἄν̄ λ̄αοῦ<sup>2</sup>ναμ̄ ἄ<sup>2</sup>ψωτ̄ εβολ̄ ρ̄<sup>2</sup>μ̄ π̄χῑσε̄

the right. And the whole *world* is in agitation, and it moves with all the *aeons* of the *sphere*. And he (Jeu) looks upon the dwelling-places of Ariuth, the Ethiopian Woman, and her *places* are dissolved and destroyed. And all the *souls* which are in her *punishments* are carried off and returned again once more to the *sphere*, because they were perishing through the dark smoke and the *wicked* fire."

He continued again and said: "The third *rank* is called Hekate, the Three-faced<sup>1</sup>. But another 27 *demons* are under her *authority*, and it is they which go into men and cause them to swear false oaths and to lie and to desire what is not theirs. Now the *souls* which Hekate carries off by *theft*, she gives to her *demons* which are under her, and they *torment* them with her dark smoke and her *wicked* fire, and they (the *souls*) are greatly *afflicted* by the *demons*. And they spend 105 years and six months being *punished* in her *wicked punishments*. But they *begin* to perish and to be destroyed. And after these things, when the *sphere* turns, the Little Sabaoth, the *Good*, he of the *Midst*, who is called Zeus in the *world*, comes, and he comes to the eighth *aeon* of the *sphere* which is called the *Scorpion* (Scorpio); and Bubastis, who is called Aphrodite, comes, and she comes to the second *aeon* of the *sphere* which is called the *Bull* (Taurus), then the *veils* which are between those of the left and those of the right are drawn aside. And Zorokothora Melchisedek looks forth from the height, | and the *world*

<sup>1</sup> (19) Hekate; as triple, see IMG-E p. 189 ff.; also Hippol. IV.4.8; Dieterich (Bibl. 15) p. 77, n. 3; Kropp (Bibl. 26) III, p. 149.

ἄσι πζοροκοθορα μελχισεδεκ' ἄτε πκοσμος κιμ  
 μν ἄτογειν λγω ἄτε ἄρχων ὤτορτῖρ ἄφωφῖτ  
 εἰν ἄτοπος τηροῦ ἄεκατη ἄτε νεστοπος βωλ  
 εβολ ἄσετακο· λγω ἄσεχι ἄνεψυχοογε τηροῦ  
 5 ετῆν νεσκολλασις ἄσετῖστοοῦ ετεςφαιρα ἄκεσον'  
 εβολ χε λγωἰν ῆμ πκωῆτ ἄνεσκολλασις·

λχοῦω2 ον ετοοτῖ πεχλχ χε τμε24το ἄτασις  
 εωλγμοῦτε εροχ χε ἄπαρ2εδρων πγῦφων εγ-  
 αρχων ἄχωρε πε εγωοον 2λ τεχε2ουσια ἄσι  
 10 μαβснооус ἄδαимонιον εντοοῦ νε εωλγβωκ ε-  
 2οῦν ενρωμε ἄσετρεγειθῦμι λγω ἄσεπορνευε  
 ἄσεῖρνοεικ ἄσεωωπε εγειρε' ἄτсγнoуcиa εῦμην [TKH]<sup>b</sup>  
 εβολ· νεψυχοογε σε ετῖναχитоῦ ἄστερεσιμον  
 ἄσι πεῖαρχων φαῦρ-φεμαβωμηνε ἄρομπε ῆν νεφ-  
 15 топос εῦβасανize ἄμοоῦ ἄσι νεφδαимонιον 2ιτῖ  
 πεчкpωм' ἄκαке μн πεчкωῆт ἄπονηρον ἄσεαρχи  
 εαν2αλιске λγω ετακο· φασωωπε σε ερωλн τε-  
 сφαιρα κωτε ἄχει' ἄσι πκοῦει ἄсλβαωθ παγλθос  
 παтмесос παῖ εωλγμοῦτε εροχ χε 2εус· εφωλн-  
 20 ει' επμε2ψис ἄλιων ἄτεςφαιρα· παῖ εωλγμοῦτε  
 εροχ χε παο2οthс· λγω ἄτε τβοῦβастi τεῖ ε-  
 φλγμοῦτε εрос ῆμ πκοσμος χε таφpодитн ἄσει'  
 επμε2ωomнт ἄλιων ἄτεςφера παῖ εωλγμοῦτε

5 MS originally ἄκολλασις; εс inserted above.

7 MS originally τμε2ωомте; ωомте expunged.

8 MS εροχ; read εрос.

with the mountains moves, and the *archons* are in agitation. And he looks upon all the *places* of Hekate, and her *places* are dissolved and destroyed. And all the *souls* which are in her *punishments* are carried off and returned once more to the *sphere*, because they were perishing in the fire of her *punishments*.”

He continued again and said: “The fourth *rank* is called the *Assessor* (Parhedron)<sup>1</sup> Typhon<sup>2</sup>, a powerful *archon*, under the authority of whom are 32 *demons*. It is they which go into men and cause them to *desire*, and to *fornicate*, and commit adultery, and to practise *sexual intercourse* continually. Now the *souls* which this *archon* will carry off *by theft* spend 138 years in his *places*, while his *demons* torment them through his dark smoke and his *wicked* fire, so that they *begin* to be *consumed* and to be destroyed. Now it happens when the *sphere* turns, the Little Sabaoth, the *Good*, he of the *Midst* who is called Zeus, comes. And when he comes to the ninth *aeon* of the *sphere*, which is called the *Archer* (Sagittarius), and when Bubastis, who is called Aphrodite in the *world*, comes to the third *aeon* of the *sphere* which is called | the *Twins* (Gemini), then the

<sup>1</sup> (8) assessor (πάρεδρον); perhaps: familiar; see Iren. I.23.4.

<sup>2</sup> (8) Typhon; see J 141.

ΕΡΟΧ ΧΕ ΠΑΙΔΥΜΟΣ· ΨΑΥΣΩΚ Ν̄ΝΚΑΤΑΠΕΤΑΣΜΑ ΕΤ-  
 ΟΥΤΩΟΥ Ν̄ΝΑΣΒΟΥΡ Μ̄Ν ΝΛΟΥΝΑΜ' Ν̄ΨΩΨΤ̄ ΕΒΟΛ' Ν̄ΒΙ ΤΚΘ̄  
 ΖΑΡΑΖΑΖ· ΠΑΪ ΕΤΕΨΑΡΕ Ν̄ΑΡΧΩΝ ΜΟΥΤΕ ΕΡΟΧ Ζ̄Μ ΠΡΑΝ  
 Ν̄ΟΥΑΡΧΩΝ Ν̄ΧΩΡΕ Ν̄ΤΕ ΝΕΥΤΟΠΟΣ ΧΕ ΜΑΣΚΕΛΛΙ·  
 5 ΛΥΩ Ν̄ΨΩΨΤ̄ ΕΧ̄Ν Μ̄ΜΑΝΨΩΠΕ Μ̄ΠΑΡΣΕΑΡΩΝ ΠΤΥ-  
 ΦΩΝ Ν̄ΤΕ ΝΕΥΤΟΠΟΣ ΒΩΛ ΕΒΟΛ Ν̄ΣΕΤΑΚΟ· Ν̄ΣΕΨΙ Ν̄-  
 ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΕΤ̄Ζ̄Ν ΝΕΥΚΟΛΛΑΣΙΣ Ν̄ΣΕΤ̄ΣΤΟΥ  
 ΕΤΕΣΦΑΙΡΑ Ν̄ΚΕΣΟΠ· ΕΒΟΛ ΧΕ ΛΥΣΒΟΚ' ΖΙΤ̄Μ ΝΕΥΚΡΩΜ  
 Ν̄ΚΑΚΕ ΛΥΩ ΖΙΤ̄Μ ΝΕΥΚΩΣΤ̄ Μ̄ΠΟΝΗΡΟΝ·  
 10 ΠΑΛΙΝ ΟΝ ΛΟΥΩΣ ΕΤΟΟΤ̄Ψ̄ Ζ̄Μ ΠΨΑΧΕ ΝΕΧΛΑΨ Ν̄-  
 ΝΕΥΜΑΘΗΤΗΣ ΧΕ ΤΜΕΖ† Ν̄ΤΑΣΙΣ ΕΨΑΥΜΟΥΤΕ ΕΠΕΥ-  
 ΑΡΧΩΝ ΧΕ ΪΛΧΘΑΝΑΒΑΣ· ΕΥΑΡΧΩΝ Ν̄ΧΩΡΕ ΝΕ· ΕΥ-  
 ΖΑΡΑΤ̄Ψ̄ Ν̄ΒΙ ΖΕΝΚΕΜΗΗΨΕ Ν̄ΛΛΙΜΟΝΙΟΝ· Ν̄ΤΟΥ ΝΕ  
 ΕΨΑΥΒΩΚ' ΕΖΟΥΝ ΕΝΡΩΜΕ Ν̄ΣΕΤΡΕΨΩΠΕ Ν̄ΡΕΧΖΙΣ  
 15 ΕΥΛΑΙΚΕΙ Ν̄ΝΔΙΚΛΙΟΣ ΛΥΩ ΕΥΧΙ Μ̄ΠΣΟ Ν̄ΡΡΕΨ̄Ρ̄ΝΟΒΕ  
 ΕΥΧΙ-ΔΩΡΟΝ ΕΧ̄Μ' ΦΑΠ Μ̄ΜΕ ΕΥΤΑΚΟ Μ̄ΜΟΥ ΕΥΩΒΨ ΤΚΘ̄<sup>b</sup>  
 Μ̄ΜΟΥ ΕΝΖΗΚΕ Μ̄Ν ΝΕΤΨΑΛΤ' ΕΥΤΑΨΟ Ν̄ΤΒΨΕ Ζ̄Ν  
 ΤΕΥΨΥΧΗ Μ̄Ν ΠΡΟΥΨ ΕΤΕ Μ̄Ν-ΖΗΥ Ν̄ΖΗΤ̄Ψ̄ ΧΕ Ν̄-  
 ΝΕῩΡ̄ΠΜΕΕΥΕ Μ̄ΠΕΥΩΝ̄Σ ΧΕΚΑΣ ΕΥΨΑΝΕΙ' ΕΒΟΛ Ζ̄Ν  
 20 ΣΩΜΑ ΕΥΕΨΙΤΟΥ Ν̄ΣΤΕΡΕΣΙΜΟΝ· ΝΕΨΥΧΟΟΥΕ ΣΕ ΕΤ-  
 Ψ̄ΝΑΨΙΤΟΥ Ν̄ΣΤΕΡΕΣΙΜΟΝ Ν̄ΒΙ ΝΕΪΑΡΧΩΝ ΨΑΥΨΩΠΕ  
 Ζ̄Ν ΝΕΥΚΟΛΛΑΣΙΣ Ν̄ΨΕΤΑΪΟΥ Ν̄ΡΟΜΠΕ Μ̄Ν ΨΜΟΥΝ Ν̄-  
 ΒΩΤ' Ν̄ΨΑΝΣΑΛΙΣΚΕ Μ̄ΜΟΥ ΖΙΤ̄Μ ΝΕΥΚΡΩΜ Ν̄ΚΑΚΕ Μ̄Ν  
 ΝΕΥΚΩΣΤ̄ Μ̄ΠΟΝΗΡΟΝ ΕΥΘΛΙΒΕ Μ̄ΜΟΥ ΕΜΑΤΕ ΖΙΤ̄Μ  
 25 ΠΨΑΣ Μ̄ΠΕΥΚΩΣΤ̄· ΛΥΩ ΕΨΑΝ ΤΕΣΦΑΙΡΑ ΚΩΤΕ Ν̄ΨΕΙ'

8 MS originally ΠΕΥΚΡΩΜ; C crossed out, and Ψ inserted above.

11 MS originally ΕΡΟΣ ΠΕΥΑΡΧΩΝ; ΡΟΣ expunged; read ΕΠΕΣΑΡΧΩΝ.

*veils* which are between those of the left and those of the right are drawn aside. And Zarazaz looks forth, whom the *archons* call by the name of a powerful *archon* of their *places*, Maskelli<sup>1</sup>. And he looks upon the dwelling-places of the *Assessor* (Parhedron) Typhon, so that his *places* are dissolved and are destroyed. And all the *souls* which are in his *punishments* are carried off and returned to the *sphere* once more, because they were being diminished through his dark smoke and through his *wicked fire*.<sup>2</sup>

He continued *again* with the discourse and said to his *disciples*: "The *archon* of the fifth *rank* is called<sup>3</sup> Jachthanas, a powerful *archon*, under whom stand a multitude of *demons*. It is they which go into men and cause them to be partial, *wronging* the *righteous* and showing favour to sinners by receiving *gifts* to suppress a true judgment, forgetting the poor and needy, while they (the *demons*) increase forgetfulness in their *souls* and concern for things of no value, so that they take no thought for their lives<sup>3</sup> until, when they come forth from the *body*, they are carried off *by theft*. Now the *souls* which this *archon* will carry off *by theft* are in his *punishments* for 150 years and eight months. And he *consumes* them through his dark smoke and his *wicked fire*, and they are *afflicted* greatly through the flame of his fire. And when the *sphere* turns, | the Little

<sup>1</sup> (3, 4) Zarazaz = Maskelli; on Maskelli, see Kropp (Bibl. 26) III, p. 127.

<sup>2</sup> (11, 12) the *archon* of the fifth rank is called ...; lit. the fifth rank, its *archon* is wont to be called ....

<sup>3</sup> (18, 19) *souls* ... *lives*; lit. *soul* ... *life*.

ἄνθρωποι πκογῑ ἄσβαθω παγλαθωσ παῖ εψαλυμοϋτε εροϋ  
 2ῃ πκοσμοσ κε γεϋσ ἄνθρωποῑ επμεσῃμντοϋε ἄνθρωπων  
 ἄνθρωποῑ τεσφερα· παῖ εψαλυμοϋτε εροϋ κε πγυδρη-  
 χοοσ· λϋω ἄνθρωποῑ ἄνθρωποῑ τβοϋβαστι επμεσῃτοϋ ἄνθρωπων  
 5 ἄνθρωποῑ τεσφερα παῖ εψαλυμοϋτε εροϋ κε πλεων εψαλυ- [τλ]  
 σωκ ἄνθρωποῑ καταπεταςμα ετοϋτωοϋ ἄνθρωποῑ πνασβοϋρ ἄνθρωποῑ  
 οϋναμ' ἄνθρωποῑ εβολ 2ῃ πχισε ἄνθρωποῑ πνοσ ἄνθρωποῑ  
 παγλαθωσ πατμεσοσ εσραῖ εἰ̄ν ἄνθρωποῑ πτοποσ ἄνθρωποῑ  
 βασ ετε νεϋτοποσ βωλ εβολ ἄνθρωποῑ σετακο λϋω ἄνθρωποῑ  
 10 ἄνθρωποῑ ψϋχοοϋε τηροϋ ετῃ̄ν νεϋκολλασις ἄνθρωποῑ τεστοοϋ  
 ετεσφαιρα ἄνθρωποῑ οϋωσῃ· εβολ κε λϋτακο 2ῃ̄ν νεϋκο-  
 λλασις· ναῖ σε νε νεπρασις ἄνθρωποῑ σιοοϋε ἄνθρωποῑ  
 πτημητε εντ-  
 λετῃ̄ν εροοϋ:

ἄνθρωποῑ τεροϋσωτῃ̄ δε ενναῖ ἄνθρωποῑ ἄνθρωποῑ πμαθητις λϋπαστωϋ  
 15 λϋοϋωτῃ̄ ναϋ εϋχω ἄνθρωποῑ πμοσ κε βοηθι ερον πεν-  
 χοεισ ἄνθρωποῑ πσθηκ 2ῃ̄ν κε ενεοϋχαῖ ενεῖκολλασις  
 εθοοϋ ετῃ̄ν ἄνθρωποῑ πρεϋρνοβε· οϋοῖ̄ ναϋ οϋοῖ̄ ναϋ  
 ἄνθρωποῑ πρηρε ἄνθρωποῑ πρωμε κε εϋο ἄνθρωποῑ πθε πσενβλασεϋ σομοσ [τλ<sup>b</sup>]  
 2ῃ̄ν πκακε ενσεναϋ εβολ αν· ἄνθρωποῑ πσθηκ 2ῃ̄ν πχοεισ  
 20 2ῃ̄ν τεῖνοσ ἄνθρωποῑ πβλαε ετῃ̄ν οοπ 2ῃ̄ν πσθηκ· λϋω  
 ἄνθρωποῑ πσθηκ 2ῃ̄ν πγενοσ τηρϋ ἄνθρωποῑ πτημητρωμε κε λϋσωρσ  
 ενεϋψϋχοοϋε ἄνθρωποῑ πνιμοϋῖ εϋπασσε εϋσοβτε ἄνθρωποῑ  
 ἄνθρωποῑ προφη ἄνθρωποῑ πνεϋκολλασις 2ῃ̄ν πσθηκ ἄνθρωποῑ  
 ετῃ̄ν πσθηκ· ἄνθρωποῑ πσθηκ δε 2ῃ̄ν πσθηκ· πσθηκ πσθηκ

5 MS παῖ εψαλυσωκ; παῖ crossed out and expunged; read εψαλυσωκ.

8 παῖ expunged before εσραῖ.

9 MS ετε; read ἄνθρωποῑ.

12 σιοοϋε expunged before ππρασις.

20 MS originally ετῃ̄ν οοπ; π inserted above.

Sabaoth, the *Good*, who is called Zeus in this *world*, comes, and he comes to the eleventh *aeon* of the *sphere* which is called the *Water Carrier*<sup>1</sup> (Aquarius), and when Bubastis comes to the fifth *aeon* of the *sphere* which is called the *Lion* (Leo), then the *veils* which are between those of the left and those of the right are drawn aside. And the great Jao, the *Good*, he of the *Midst*, looks forth upon the *places* of Jachthanabas, so that his *places*<sup>2</sup> are dissolved and destroyed. And all the *souls* which are in his *punishments* are carried off and returned to the *sphere* once more, because they were being destroyed through his *punishments*. These are the *actions* of the ways of the *Midst* about which you have asked."

141. When *however* the *disciples* had heard these things, they prostrated themselves, they worshipped him, saying: "*Help* us, our Lord, and have compassion upon us, so that we may be saved from these evil *punishments* which are prepared for sinners. Woe to them, woe to them, the sons of men, for they are like blind men, groping in the darkness, and they do not see. Have compassion upon us, O Lord, in this great blindness in which we are. And be compassionate to the whole *race* of mankind, for they (the archons) pursue their *souls* like lions after prey, and prepare it (the prey) as *food* for their *punishments*, through the forgetfulness and the ignorance which is in them. Have compassion upon us, our Lord, our *Saviour*, | have mercy upon us and save us in this great distress."

<sup>1</sup> (3, 4) water carrier; lit. water pourer.

<sup>2</sup> (9) so that his places; lit. whose places.



ΠΓΝΑ ΖΑΡΟΝ ΝΓΝΑΣΜΝ ΖΜ ΠΕΙΝΟΣ ΝΖΒΑ· ΠΕΧΕ ΙC Ν-  
 ΝΕΦΜΑΘΗΤΗΣ ΧΕ ΤΩΚ' ΝΖΗΤ ΜΠΡΡΖΟΤΕ ΧΕ ΝΤΕΤΝ  
 ΖΕΝΜΑΚΑΡΙΟΣ· ΧΕ †ΝΑΡΤΗΥΤΝ ΝΧΟΕΙC ΕΧΝ ΝΑΙ  
 ΤΗΡΟΥ ΛΥΩ †ΝΑΤΡΕΥΖΥΠΟΤΑCCE ΝΗΤΝ ΤΗΡΟΥ· ΑΡΙ-  
 5 ΠΜΕΕΥΕ ΧΕ ΛΙΟΥΩ ΕΙΧΩ ΜΜΟC ΝΗΤΝ ΖΑΘΗ ΕΜΠΑ-  
 ΤΟΥC-†ΟΥ ΜΜΟΙ ΧΕ †ΝΑ† ΝΗΤΝ ΝΝΩΟΩΤ ΝΤΜΝΤΕΡΟ  
 ΝΜΠΗΥΕ· ΤΕΝΟΥ ΟΝ †ΧΩ ΜΜΟC ΝΗΤΝ ΧΕ †ΝΑΤΑΛΥ ΤΑΛ  
 ΝΗΤΝ:

ΝΑΙ ΘΕ ΝΤΕΡΕΦΧΟΟΥ ΝΓΙ ΙC ΛΥΖΥΜΝΕΥΕ ΖΜ ΠΝΟC  
 10 ΠΡΑΝ ΛΥΖΩΠ ΝΓΙ ΝΤΟΠΟC ΝΤΕΖΙΗ ΝΤΜΗΤΕ· ΛΥΩ Λ  
 ΙC ΜΝ ΝΕΦΜΑΘΗΤΗΣ ΛΥCΩ ΖΙΧΝ ΟΥΔΗΡ ΝΟΥΟΙΝ Ε-  
 ΝΑΩΩΦ ΕΜΑΤΕ· ΠΕΧΕ ΙC ΝΝΕΦΜΑΘΗΤΗΣ ΧΕ ΖΩΝ  
 ΕΖΟΥΝ ΕΡΟΙ ΛΥΩ ΛΥΖΩΝ ΕΖΟΥΝ ΕΡΟΦ· ΛΥΚΟΤΦ ΕΠΕ-  
 15 ΕΧΝ ΤΕΥΑΠΕ ΛΥCΜΟΥ ΕΡΟΟΥ ΛΥΝΙΦΕ ΕΖΟΥΝ ΕΝΝΕΥ-  
 ΒΑΛ· ΠΕΧΕ ΙC ΝΑΥ ΧΕ CΩΩΤ ΕΡΑΙ ΑΝΑΥ ΧΕ ΕΤΕΤΝ-  
 ΝΑΥ ΕΟΥ· ΛΥΩ ΛΥΦΙ ΝΝΕΥΒΑΛ ΕΡΑΙ ΛΥΝΑΥ ΕΥΝΟC  
 ΝΟΥΟΕΙΝ ΕΝΑΩΩΦ ΕΜΑΤΕ ΕΝΝΕΩ-ΡΜΝΚΛΖ ΦΑΧΕ  
 ΕΡΟΦ· ΠΕΧΛΦ ΟΝ ΝΑΥ ΝΟΥΩΖΜ ΧΕ CΩΩΤ ΕΒΟΛ ΖΜ  
 20 ΠΟΥΟΕΙΝ ΑΝΑΥ ΧΕ ΕΤΕΤΝΝΑΥ ΕΟΥ· ΠΕΧΛΥ ΧΕ ΕΝ-  
 ΝΑΥ ΕΟΥΚΩΖΤ ΜΝ ΟΥΜΟΟΥ ΜΝ ΟΥΗΡΠ ΜΝ ΟΥCΝΟΦ·  
 ΠΕΧΕ ΙC ΕΤΕ ΛΒΕΡΑΜΕΝΘΩ ΠΕ ΕΖΟΥΝ ΕΖΝ ΝΕΦΜΑΘΗ- ΤΑΛ<sup>b</sup>  
 ΤΗΣ ΧΕ ΖΑΜΗΝ †ΧΩ ΜΜΟC ΝΗΤΝ ΧΕ ΜΠΙΝ-ΑΛΑΥ Ε-  
 ΠΚΟCΜΟC ΕΙΝΗΥ ΝCΑ ΠΕΙΚΩΖΤ ΜΝ ΠΕΙΜΟΟΥ ΜΝ ΠΕΙ-

11 MS originally ΟΥΖΛΗΡ; 2 expunged.

15 MS originally ΕΡΑΥ ΝΝΕΥΒΑΛ; ΖΡΑΥ expunged.

23 Ε expunged before ΖΑΜΗΝ.

Jesus said to his disciples: "Have courage and do not  
 fear, for you are *blessed*. For I will make you rulers over  
 all these things, and I will cause all things to be *submitted*  
 to you. Remember that I already said to you before I was  
*crucified*: 'I will give you the keys of the Kingdom of  
 Heaven'\*. Now again I say to you: "I will give them to  
 you'."

When Jesus had said these things he *sang praise* to the  
 great name. The *places* of the way of the Midst were  
 concealed, and Jesus with his *disciples* remained upon an  
*air* of very strong light.

Jesus said to his *disciples*: "Approach me." And they  
 approached him. He turned to the four corners of the *world*.  
 He said the great name over their heads, he blessed them,  
 he breathed into their eyes<sup>□</sup>. Jesus said to them: "Look  
 up, see what you see." And they raised their eyes, they saw  
 a great, very strong light, of which no man on earth could  
 speak.

He said to them again once more: "Look away from the  
 light and see what you see." They said: "We see fire and  
 water and wine and blood."

Jesus, who is Aberamentho, said to his *disciples*: "*Truly*,  
 I say to you, when I came I brought nothing to the *world*  
 except this fire and this water and this | wine and this blood.

\* cf. Mt. 16.19

□ cf. Joh. 20.22

ΗΡΠ̄ ΜΝ̄ ΠΕΪΣΝΟϢ· ΛῙΜ-ΠΜΟΟῩ ΜΝ̄ ΠΚΩΣΤ̄ Σ̄Μ̄ ΠΤΟΠΟΣ  
 ΜΠΟΥΟῙΝ̄ ΝΤΕ̄ ΝΙΟΥΟΕῙΝ̄ ΜΠΕΘΗΣΑΥΡΟΣ̄ ΜΠΟΥΟΕῙΝ̄·  
 ΛῙΝ̄-ΠΗΡΠ̄ ΜΝ̄ ΠΕΣΝΟϢ Σ̄Μ̄ ΠΤΟΠΟΣ̄ ΝΤΒΑΡΒΗΛΟΣ· ΑΥΩ  
 ΜΝ̄ΝΣΑ ΟΥΩΗΜ̄ ΝΟΥΟΕΙΩ̄ Α ΠΑΕΙΩΤ̄ Τ̄Ν̄ΝΟΟῩ ΝΛῙ  
 5 ΜΠΕΠ̄ΝᾹ ΕΤΟΥΛΛΒ̄ ΜΠΤΥΠΟΣ̄ ΝΟΥΓΡΟΟΜΠΕ· ΠΚΩΣΤ̄  
 ΔΕ̄ ΜΝ̄ ΠΜΟΟῩ ΜΝ̄ ΠΗΡΠ̄ ΑΥΩΠΕ̄ ΕΥΚΑΘΑΡΙΖΕ̄ ΜΝ̄-  
 ΝΟΒΕ̄ ΤΗΡΟῩ ΜΠΚΟΣΜΟΣ· ΠΕΣΝΟϢ ΣΩΩϢ ΑΥΩΠΕ̄  
 ΝΛῙ Μ̄ΜΑΣΙΝ̄ ΕΤΒΕ̄ ΠΣΩΜᾹ ΝΤΜ̄ΝΤΡΩΜΕ̄· ΠΛῙ ΕΝΤ-  
 ΛΙΧΙΤ̄Ϣ Σ̄Μ̄ ΠΤΟΠΟΣ̄ ΝΤΒΑΡΒΗΛΟΣ̄ †ΝΟΣ̄ Ν̄ΔΥΝΑΜΙΣ  
 10 ΝΤΕ̄ ΠΑΣΟΡΑΤΟΣ̄ Ν̄ΝΟΥΤΕ̄· ΠΕΠ̄ΝᾹ ΣΩΩϢ ΕΨΩΚ̄ ΣΗ-  
 ΤΟῩ ΜΨΥΧΗ̄ ΝΙΜ̄ ΕΨῙ Μ̄ΜΟΟῩ ΕΠΤΟΠΟΣ̄ ΜΠΟΥΟῙΝ̄· [ΤΑΒ]  
 ΕΤΒΕ̄ ΠΛῙ ΛΙΧΟΟΣ̄ ΝΗΤ̄Ν̄ ΧΕ̄ ΝΤΑῙΕῙ' ΕΝΟΥΧΕ̄ ΝΟΥ-  
 ΚΩΣΤ̄ ΕΧ̄Μ̄ ΠΚΑΣ· ΕΤΕ̄ ΠΛῙ ΠΕ̄ ΧΕ̄ ΝΤΑῙΕῙ' ΕΚΑΘΑΡΙΖΕ̄  
 Μ̄Ν̄ΝΟΒΕ̄ ΜΠΚΟΣΜΟΣ̄ ΤΗΡ̄Ϣ Σ̄Ν̄ ΟΥΚΩΣΤ̄· ΑΥΩ ΕΤΒΕ̄  
 15 ΠΛῙ ΛΙΧΟΟΣ̄ ΝΤΣΑΜΑΡΙΤΗΣ̄ ΧΕ̄ ΕΝΕΡΕΣΟΟῩΝ̄ ΠΕ̄ Ν-  
 ΤΔΩΡΕΛ̄ Μ̄ΙΝΟΥΤΕ̄ ΑΥΩ ΧΕ̄ ΝΙΜ̄ ΠΕΤΧΩ̄ Μ̄ΜΟΣ̄ ΝΕ̄  
 ΧΕ̄ ΛΥΕΙΣ̄ ΝΤΑΣΩ· ΝΕΡΑΛΙΤῙ Μ̄ΜΟϢ ΠΕ̄ Ν̄Ϣ† ΝΕ̄ ΝΟΥ-  
 ΜΟΟῩ ΕΨΟΝ̄Σ̄ Ν̄ΨΩΠΕ̄ ΝΕ̄ ΝΟΥΠΗΓΗ̄ (Μ̄ΜΟΟῩ) Ν̄ΣΗΤΕ̄  
 ΕΨΩΣΕ̄ ΕΣΟῩΝ̄ ΕΨΩΝ̄Σ̄ Ν̄ΨΑΕΝΕΣ̄· ΑΥΩ ΟΝ̄ ΕΤΒΕ̄ ΠΛῙ  
 20 ΛΙΧῙ ΝΟΥΛΠΟΤ̄' Ν̄ΗΡΠ̄ ΛΙΣΜΟῩ ΕΡΟϢ̄ ΛΙΤΑΛϢ̄ ΝΗΤ̄Ν̄ ΧΕ̄  
 ΠΛῙ ΠΕ̄ ΠΕΣΝΟϢ̄ ΝΤΔΙΑΘΗΚΗ̄ ΕΤΟΥΝΑΠΟΝ̄Ϣ̄ ΕΒΟΛ̄ ΣΔ-

2 ΣΜΠΤΟ expunged before ΜΠΕΘΗΣΑΥΡΟΣ.

11 ΚᾹ in upper right-hand margin at end of quire.

17 MS ΝΕΡΑΛΙΤΙ; read ΝΕΡΕΛΙΤΙ.

18 Μ̄ΜΟΟῩ omitted.

I have brought the water and the fire from the *place* of  
 the lights of the *Treasury* of the Light. I have brought the  
 wine and the blood from the *place* of the Barbelo. And  
 after a little time my Father sent to me the Holy *Spirit*  
 in the *type* of a dove\*. *But* the fire, the water and the wine  
 have come into existence to *purify* all the sins of the *world*.  
 On the other hand, the blood was for me a sign concerning  
 the *body* of mankind, which I received in the *place* of the  
 Barbelo, the great *power* of the *Invisible* God<sup>1</sup>. Furthermore  
 the *Spirit* draws all *souls* together and takes them to the  
*place* of the light. Because of this, I have said to you:  
 'I have come to cast fire upon the earth'<sup>2</sup>. That is, I have  
 come to *purify* the sins of the whole *world* with fire. And  
 because of this I said to the Samaritan woman: 'If thou  
 hadst known the *gift* of God, and who it is who says to  
 thee: give me to drink, thou wouldst have *asked* him and  
 he would have given thee living water and it would have  
 been a *source* <of water> in thee springing up to eternal  
 life'<sup>3</sup>. And also because of this I took a cup of wine,  
 I blessed it, I gave it to you, saying: 'This is the blood of  
 the *covenant* which will be shed | for you for the forgiveness

\* cf. Mt. 3.16; Lk. 3.22; Joh. 1.32

<sup>2</sup> cf. Lk. 12.49

<sup>3</sup> cf. Joh. 4.10, 14

<sup>1</sup> (10) Invisible God; see J 39.

ΡΩΤΗ ΕΠΚΩ ΕΒΟΛ ΠΗΓΤΗΝΟΒΕ· ΛΥΩ ΟΝ ΕΤΒΕ ΠΑΙ  
 ΑΥΧΟ ΠΤΛΟΓΧΗ ΕΒΟΥΝ ΕΠΑΣΠΗ· ΑΧΕΙ' ΕΒΟΛ ΝΒΙ ΟΥ-  
 ΜΟΟΥ ΜΠ ΟΥΣΝΟΗ· ΠΑΙ ΔΕ ΝΕ ΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟ-  
 ΓΗΝ ΕΨΑΥΚΑ-ΝΟΒΕ ΕΒΟΛ ΕΤΕ ΠΤΟΟΥ ΝΕ ΠΟΝΟΜΑCΙΑ  
 5 ΜΠ ΠΡΑΗ ΜΠΟΥΟΓΗ· [ΤΑΒ<sup>19</sup>]

ΑCΩΩΠΕ ΓΕ ΜΗΝCΑ ΠΑΙ ΑΧΚΕΛΕΥΕ ΝΒΙ ΙC ΧΕ ΜΑΡΕ  
 ΠΑΥΗΑΜΙC ΤΗΡΟΥ ΠΤΕΒΟΥΡ ΕΙ' ΕΝΕΥΤΟΠΟC· ΑΥΩ  
 Α ΙC ΜΠ ΝΕCΜΑΘΗΤΗC ΓΩ ΖΙΧΜ ΠΤΟΟΥ ΠΤΓΑΛΙΑΙΑ·  
 ΑΥΟΥΩC ΟΝ ΕΤΟΟΤΟΥ ΝΒΙ ΜΜΑΘΗΤΗC ΑΥΤΩΒΞ ΜΜΟΗ  
 10 ΧΕ ΟΥΑ ΤΗΑΥ ΓΕ ΜΠΚΤΡΕΥΚΩ ΕΒΟΛ ΠΗCΗΝΟΒΕ ΕΠΤ-  
 ΑΙΑΛΥ ΜΠ ΝΕΠΙΛΗΟΜΙΑ· ΑΥΩ ΠΓΤΡΕΝΜΠΨΑ ΠΤΜΠΓΕΡΟ  
 ΜΠΕΚΒΙΩΤ' ΙC ΔΕ ΝΕΧΑΥ ΝΑΥ ΧΕ ΖΑΜΗΝ †ΧΩ ΜΜΟC  
 ΠΗΓΗ ΧΕ ΟΥΜΟΝΟΗ †ΝΑΚΛΟΑΡΙΖΕ ΠΗΓΤΗΝΟΒΕ· ΑΛΛΑ  
 †ΠΑΤΡΕΤΗΜΠΨΑ ΟΝ ΠΤΜΠΓΕΡΟ ΜΠΛΕΙΩΤ· ΑΥΩ †ΝΑ-†  
 15 ΠΗΤΗ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΚΑ-ΝΟΒΕ ΕΒΟΛ ΖΙΧΜ ΠΚΑC· ΧΕ-  
 ΚΑC ΠΕΤΕΤΗΑΚΩ ΠΑΥ ΕΒΟΛ ΖΙΧΜ ΠΚΑC ΕΥΕΚΩ ΠΑΥ  
 ΕΒΟΛ ΖΗ ΜΠΠΥΕ ΑΥΩ ΠΕΤΕΤΗΑΜΟΡΨ ΖΙΧΜ ΠΚΑC ΨΝΑ-  
 ΩΩΠΕ ΕΨΜΠΡ ΖΗ ΜΠΠΥΕ· †ΝΑ-† ΠΗΤΗ ΜΠΜΥCΤΗΡΙΟΝ  
 ΠΤΜΠΓΕΡΟ ΠΜΠΠΥΕ ΧΕΚΑΛC ΝΤΩΤΗ ΖΩΤΤΗΥΤΗ Ε- ΤΑΙ  
 20 ΤΕΤΗΕΑΛΥ ΝΡΡΩΜΕ· ΙC ΔΕ ΝΕΧΑΥ ΝΑΥ ΧΕ ΑΝΗC  
 ΠΑΙ ΝΟΥΚΩCΤ ΜΠ ΖΕΝΩΕ ΝΕCΛΟΟΛΕ· ΑΥΗΠΤΟΥ ΠΑΥ  
 ΑΥΤΑΛΟ ΕΡΑΙ ΠΤΕΠΡΟCΦΟΡΑ ΑΥΚΩ ΠΑΓΓΙΟΝ CΝΑΥ  
 ΠΗΡΗ ΟΥΑ ΖΙ ΟΥΝΑΜ' ΑΥΩ ΠΚΕΟΥΑ ΖΙ ΖΒΟΥΡ ΠΤΕ-  
 ΠΡΟCΦΟΡΑ· ΑΥΚΩ ΠΤΕΠΡΟCΦΟΡΑ ΖΙΘΗ ΜΜΟΟΥ· ΑΥΚΩ

4 MS originally ΠΟΝΑCΙΑ; ΟΝ inserted above.

19 ΚΒ in upper left-hand margin at beginning of quire.

of your sins'\*. And also because of this the *spear* was thrust into my side and there came forth water and blood<sup>o</sup>. These *moreover* are the *mysteries* of the light which forgive sins, which are the *invocations* and the names of the light."

Now it happened after these things, Jesus *commanded*: "Let all the *powers* of the left go to their *places*." And Jesus with his *disciples* remained upon the mountain of Galilee<sup>o</sup>. The *disciples* continued again, they entreated him: "For how long now hast thou not caused the sins which we have committed and our *iniquities* to be forgiven, and made us worthy of the Kingdom of thy Father?"

But Jesus said to them: "Truly I say to you, *not only* will I *purify* your sins, *but* I will also make you worthy of the Kingdom of my Father. And I will give to you the *mystery* of forgiveness upon earth, so that he whom you will forgive upon earth will be forgiven in heaven<sup>a 1</sup>. I will give to you the *mystery* of the Kingdom of Heaven so that you yourselves<sup>2</sup> perform them (the mysteries) for men."

142. Jesus *moreover* said to them: "Bring me fire and vine branches<sup>3</sup>." They brought them to him. He lifted up the *offering*, he placed two *pitchers* of wine, one on the right and the other on the left of the *offering*. He placed the *offering* in front of them. He placed | a cup of water in front

\* cf. Mt. 26.27, 28

<sup>o</sup> cf. Joh. 19.34

<sup>o</sup> cf. Mt. 28.16

<sup>a</sup> cf. Mt. 16.19; 18.18; Joh. 20.23

<sup>1</sup> (17, 18) heaven; lit. the heavens.

<sup>2</sup> (19) you yourselves; Till: (or) you also.

<sup>3</sup> (21) vine branches; lit. vine wood; sec J 106.

ΝΟΥΑΠΟΤ ΜΜΟΟΥ ΖΑΤΜ ΠΕΖΝΑΛΥ ΝΗΡΠ ΕΤΖΙ ΟΥΝΑΜ'  
 ΑΥΩ ΛΥΚΩ ΝΟΥΑΠΟΤ' ΝΗΡΠ' ΖΑΤΜ ΠΕΖΝΑΛΥ ΝΗΡΠ  
 ΕΤΖΙ ΖΒΟΥΡ ΑΥΩ ΛΥΚΩ ΝΖΕΝΟΓΙΚ ΚΑΤΑ ΤΗΠΕ ΝΜ-  
 ΜΑΘΗΤΗΣ ΖΝ ΤΜΗΤΕ ΝΝΑΠΟΤ' ΛΥΚΩ ΝΟΥΑΠΟΤ Μ-  
 5 ΜΟΟΥ ΖΗΠΑΣΟΥ ΝΝΟΓΙΚ· ΛΥΑΣΕΡΑΤ' ΝΓΙ ΙΣ ΖΙΘΗ ΝΤΕ-  
 ΠΡΟΣΦΟΡΑ ΛΥΚΩ ΝΜΜΑΘΗΤΗΣ ΖΗΠΑΣΟΥ ΜΜΟΥ ΕΥ-  
 ΓΟΟΛΕ ΤΗΡΟΥ ΝΖΕΝΖΒΟΣ ΝΝΓΙΑΛΥ· ΕΡΕ ΤΕΨΗΦΟΣ  
 ΜΠΡΑΝ ΜΠΙΣΩΤ ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΓΙΝ ΖΝ ΝΕΥΣΙΧ·  
 ΛΥΩΩ ΕΒΟΛ ΝΤΕΙΣΕ ΕΥΧΩ ΜΜΟΣ ΧΕ ΣΩΤΜ ΕΡΟΪ  
 10 ΠΑΙΩΤ· ΠΙΩΤ' ΜΜΝΤΕΙΩΤ ΝΙΜ' ΠΑΠΕΡΑΝΤΟΝ ΝΟΥΟ- ΤΑΓ<sup>b</sup>  
 ΕΙΝ· ΙΑΩ· ΙΟΥΩ· ΙΑΩ· ΛΩΪ· ΩΙΑ ΨΙΝΩΘΕΡ· ΘΕΡΩΨΙΝ·  
 ΩΨΙΘΕΡ· ΝΕΦΘΟΜΑΘ· ΝΕΦΙΟΜΑΘ· ΜΑΡΑΧΑΧΟΛ·  
 ΜΑΡΜΑΡΑΧΘΑ· ΠΙΑΝΑ ΜΕΝΑΜΑΝ· ΑΜΑΝΗΪ ΤΟΥ ΟΥΡΑ-  
 ΝΟΥ· ΙΣΡΑΪ ΖΑΜΗΝ ΖΑΜΗΝ· ΣΟΥΒΑΪΒΑΪ· ΑΠΠΑΑΠ· ΖΑ-  
 15 ΜΗΝ· ΖΑΜΗΝ· ΔΕΡΑΡΑΪ ΖΑ ΠΑΣΟΥ ΖΑΜΗΝ ΖΑΜΗΝ·  
 ΣΑΡΣΑΡΣΑΡΤΟΥ ΖΑΜΗΝ ΖΑΜΗΝ· ΚΟΥΚΙΑΜΙΝ ΜΙΑΪ· ΖΑ-  
 ΜΗΝ ΖΑΜΗΝ· ΙΑΪ· ΙΑΪ· ΤΟΥΛΠ ΖΑΜΗΝ ΖΑΜΗΝ ΖΑΜΗΝ·  
 ΜΑΪΝ ΜΑΡΙ· ΜΑΡΗ· ΜΑΡΕΙ· ΖΑΜΗΝ ΖΑΜΗΝ ΖΑΜΗΝ· ΣΩΤΜ  
 ΕΡΟΪ ΠΑΙΩΤ ΠΙΩΤ ΝΜΜΝΤΕΙΩΤ ΝΙΜ· †ΕΠΙΚΑΛΓΙ  
 20 ΜΜΩΤΝ ΖΩΤΤΗΥΤΝ ΝΡΕΚΚΑ-ΝΟΒΕ ΕΒΟΛ ΝΡΕΚΚΑΘΑΡΙΖΕ  
 ΝΝΑΝΟΜΙΑ·<sup>1</sup> ΚΩ ΕΒΟΛ ΝΝΝΟΒΕ ΝΝΕΨΥΧΗ ΝΝΕΪΜΑΘΗ-  
 ΤΗΣ ΕΝΤΑΥΟΥΛΑΣΟΥ ΝΣΩΪ ΑΥΩ ΝΤΕΤΝΚΑΘΑΡΙΖΕ Ν-  
 ΝΕΥΑΝΟΜΙΑ· ΝΤΕΤΝΤΡΕΥΜΠΩΑ ΝΩΠ' ΕΖΟΥΝ ΕΤΜΝΤΕ-  
 ΡΟ ΜΠΑΪΩΤ· ΠΙΩΤ ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΓΙΝ ΧΕ [ΤΑΛ]  
 25 ΑΥΟΥΛΑΣΟΥ ΝΣΩΪ ΑΥΩ ΑΥΣΑΡΕΣ ΕΝΑΕΝΤΟΛΗ· ΤΕΝΟΥ  
 ΟΕ ΠΑΙΩΤ ΠΙΩΤ ΜΜΝΤΕΙΩΤ ΝΙΜ' ΜΑΡΕΥΕΙ ΠΙΣΙ Π-

5 MS ΝΝΗΟΓΙΚ; third Ν expunged.

19 MS ΝΜΝΤΕΙΩΤ; read ΜΜΝΤΕΙΩΤ.

of the pitcher of wine which was on the right. And he placed  
 a cup of wine in front of the pitcher of wine which was on  
 the left. And he placed loaves *according to* the number of  
 the *disciples* in the midst of the cups. He placed a cup of  
 water behind the loaves. Jesus stood before the *offering*.  
 He placed his *disciples* behind him, all robed in linen  
 garments, while the *cipher* of the name of the Father of  
 the *Treasury* of the Light was in their hands. He cried out  
 thus, saying: "Hear me, my Father, thou father of all  
 fatherhoods, thou *infinite* Light ἰαω, ἰουω. ἰαω. αἰ. ωἰα.  
 ψινωθερ. θερωψιν. ωψιθερ. νεφθομαωθ. νεφιομαωθ. μαρ-  
 χαχθα. μαρμαραχθα. ιηανα. μεναμαν. αμανηἰ. *of heaven*  
 ἰσραἰ *Amen, amen* σουβαἰβαἰ. αππααπ. *Amen, amen.* δε-  
 ρααραἰ behind them, *Amen, amen.* σαρσαρσαρτου. *Amen,*  
*amen.* κουκιαμιν μιἰ. *Amen, amen.* ἰαἰ. ἰαἰ. τουαπ. *Amen,*  
*amen, amen.* μαἰν μαρι. μαριη. μαρει. *Amen, amen, amen.*  
 Hear me, my Father, thou Father of all Fatherhoods.  
 I *call upon* you also, you forgivers of sins, you *purifiers*  
 of *iniquities*. Forgive the sins of the *souls* of these *disciples*  
 which have followed me and *purify* their *iniquities*. Make  
 them worthy to be numbered within the Kingdom of my  
 Father, the Father of the *Treasury* of the Light, because  
 they have followed me and they have kept my *injunctions*.  
 Now at this time, my Father, thou Father of all Fatherhoods,  
 may the forgivers of sins come, | whose names are these:

ΡΕΧΚΑ-ΝΟΒΕ ΕΒΟΛ· ΕΤΕ ΝΕΥΡΑΝ ΝΕ ΝΑΪ· ΣΙΦΙΡΕΨΝΙ-  
 ΧΙΕΥ· ΖΕΝΕΙ· ΒΕΡΙΜΟΥ· ΣΟΧΑΒΡΙΧΗΡ· ΕΥΘΑΡΙ· ΝΑΝΑΪ  
 ΛΙΕΙΣΒΑΛΜΗΡΙΧ· ΜΕΥΝΙΠΟΣ· ΧΙΡΙΕ· ΕΝΤΑΪΡ· ΜΟΥΘΙΟΥΡ·  
 ΣΜΟΥΡ· ΠΕΥΧΗΡ· ΟΟΥΣΧΟΥΣ· ΜΙΝΙΟΝΟΡ· ΙΣΟΧΟΒΟΡ-  
 5 ΟΛ· ΣΩΤΜ ΕΡΟΪ ΕΪΕΠΙΚΑΛΕΙ ΜΜΩΤΝ ΚΩ ΕΒΟΛ ΝΝ-  
 ΗΟΒΕ ΝΝΕΪΨΥΧΟΟΥΕ· ΑΥΩ ΨΩΤΕ ΕΒΟΛ ΝΝΕΥΑΝΟΜΙΑ·  
 ΜΑΡΟΥΜΠΩΑ ΝΩΠ ΕΖΟΥΝ ΕΤΜΝΤΕΡΟ ΜΠΑΙΩΤ ΠΕΙΩΤ  
 ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΘΕΙΝ· ΧΕ ΑΝΟΚ †ΣΟΟΥΝ Ν-  
 ΗΕΚΝΟΣ ΝΔΥΝΑΜΙΣ ΑΥΩ †ΕΠΙΚΑΛΙ ΜΜΟΟΥ· ΑΥΗΡ·  
 10 ΒΕΒΡΩ· ΛΘΡΟΝΙ· ΗΟΥΡΕΦ· ΗΩΝΕ· ΣΟΥΦΕΝ· ΚΝΙΤΟΥ-  
 ΣΟΧΡΕΩΦ· ΜΑΥΩΝΒΙ· ΜΝΕΥΩΡ· ΣΟΥΩΝΙ· ΧΩΧΕ-  
 ΤΕΩΦ· ΧΩΧΕ· ΕΤΕΩΦ· ΜΕΜΩΧ· ΑΝΗΜΦ ΚΩ ΕΒΟΛ [ΤΑΛ<sup>b</sup>]  
 ΠΝΝΟΒΕ ΝΝΕΪΨΥΧΟΟΥΕ ΨΩΤΕ ΕΒΟΛ ΝΝΕΥΑΝΟΜΙΑ  
 ΗΕΝΤΑΥΑΛΥ ΕΥΣΟΟΥΝ ΑΥΩ ΝΕΝΤΑΥΑΛΥ ΕΝΣΕΣΟΟΥΝ  
 15 ΑΝ· ΗΕΝΤΑΥΑΛΥ ΖΝ ΟΥΠΟΡΝΕΙΑ ΜΝ ΟΥΜΝΤΝΟΒΙΚ'  
 ΖΕΩΣ ΨΑΖΟΥΝ ΕΠΟΟΥ ΝΖΟΟΥ ΚΑΛΥ ΝΑΥ ΕΒΟΛ· ΑΥΩ  
 ΗΓΤΡΕΥΜΠΩΑ ΝΩΠ' ΕΖΟΥΝ ΕΤΜΝΤΕΡΟ ΜΠΑΙΩΤ  
 ΠΣΕΜΠΩΑ ΝΧΙ ΕΒΟΛ ΖΝ ΤΕΪΠΡΟΣΦΟΡΑ ΠΑΙΩΤ' ΕΤ-  
 ΟΥΛΑΒ· ΕΨΩΠΕ ΣΕ ΠΑΙΩΤ ΑΚΣΩΤΜ ΕΡΟΪ ΑΥΩ ΑΚΚΩ  
 20 ΕΒΟΛ ΝΝΗΟΒΕ ΝΝΕΪΨΥΧΗ ΑΥΩ ΑΚΨΩΤΕ ΕΒΟΛ ΝΝΕΥ-  
 ΑΝΟΜΙΑ· ΑΥΩ ΑΚΤΡΕΥΜΠΩΑ ΝΩΠ' ΕΖΟΥΝ ΕΤΕΚΜΝΤΕ-  
 ΡΟ· ΕΚΕ† ΝΑΪ ΝΟΥΜΑΪΝ ΖΝ ΤΕΪΠΡΟΣΦΟΡΑ· ΑΥΩ ΑΨ-  
 ΩΠΕ ΝΣΙ ΠΜΑΪΝ ΝΤΑ ΙΣ ΧΟΟΥ· ΠΕΧΕ ΙΣ ΕΖΟΥΝ  
 ΕΖΝ ΝΕΨΜΑΘΗΤΗΣ· ΧΕ ΡΑΨΕ ΝΤΕΤΝΤΕΛΗΛ ΧΕ ΑΥΚΩ  
 25 ΕΒΟΛ ΝΝΕΤΝΝΟΒΕ ΑΥΩ ΑΥΨΩΤΕ ΕΒΟΛ ΝΝΕΤΝΑΝΟΜΙΑ· ΤΛΕ

19 πλι expunged before ΕΨΩΠΕ.

σιφιρεψνιχιευ. ζενει. βεριμου. σοχαβριχηρ. ευθαρι. ναναϊ.  
 διεισβαλμηριχ. μευνιπος. χιριε. ενταϊρ. μουθιουρ. σμουρ.  
 πευχηρ. σουσχους. μινιονορ. ισοχοβορθα. Hear me as I  
*call upon* you. Forgive the sins of these *souls* and wipe out  
 their *iniquities*. May they be worthy to be numbered within  
 the Kingdom of my Father, the Father of the Treasury of  
 the Light. For I know thy great *powers* and I *call upon*  
 them: αυηρ. βεβρω. αθρονη. η ουρεφ. η ωνε. σουφεν.  
 κνιτουσοχρεωφ. μαωνβι. μνευωρ. σουωνι. χωχετεωφ.  
 χωχε. ετεωφ. μεμωχ. ανημφ. Forgive the sins of these *souls*;  
 wipe out their *iniquities* which they have committed know-  
 ingly and unknowingly. Forgive them these which they have  
 committed in *fornication* and adultery *until* the present day.  
 And make them worthy to be numbered within the Kingdom  
 of my Father, and worthy to partake of this *offering*, my  
 holy Father. Now my Father, if thou hast heard me, and  
 thou hast forgiven the sins of these *souls* and thou hast  
 wiped out their *iniquities*, and thou hast made them worthy  
 to be numbered within thy Kingdom, do thou give me  
 a sign in this *offering*." And the sign of which Jesus spoke  
 happened.

Jesus said to his *disciples*: "Rejoice and be glad, because  
 your sins are forgiven, and your *iniquities* are wiped out, |

ΛΥΩ ΛΤΕΤΝΩΠ' ΕΞΟΥΝ ΕΤΜΝΤΕΡΟ ΜΠΑΪΩΤ· ΝΑΪ ΔΕ  
 ΝΤΕΡΕΓΧΟΟΥ Α ΜΜΑΘΗΤΗΣ ΡΑΩΓΕ ΖΝ ΟΥΝΟΣ ΝΡΑΩΓΕ·  
 ΠΕΧΕ ΙC ΝΑΥ ΧΕ ΤΑΪ ΤΕ ΘΕ ΛΥΩ ΠΑΪ ΠΕ ΠΜΥCΤΗ-  
 ΡΙΟΝ ΕΤΕΤΝΑΛΛΑΧ ΝΡΡΩΜΕ ΕΤΝΑΠΙCΤΕΥΕ ΕΡΩΤΝ ΕΜΝ-  
 5 ΚΡΟΧ ΝΖΗΤΟΥ ΛΥΩ ΕΥCΩΤΜ ΝCΑ-ΤΗΥΤΝ ΖΝ ΩΧΕ  
 ΝΙΜ' ΕΤΝΑΝΟΥC· ΛΥΩ ΝΕΥΝΟΒΕ ΜΝ ΝΕΥΑΝΟΜΙΑ CΕ-  
 ΝΑCΟΤΟΥ ΕΒΟΛ ΩΑ ΠΕΞΟΥ ΕΝΤΑΤΕΤΝΕΙΡΕ ΝΑΥ Μ-  
 ΠΕΪΜΥCΤΗΡΙΟΝ· ΑΛΛΑ ΖΩΠ' ΜΠΕΪΜΥCΤΗΡΙΟΝ ΜΠΡΤΑΛΛΑΧ  
 ΝΡΩΜΕ ΝΙΜ· ΕΙΜΗΤΙ ΠΕΤΝΑΕΙΡΕ ΝΖΩΒ ΝΙΜ' ΕΝΤΑΪΧΟΟΥ  
 10 ΝΗΤΝ ΖΝ ΝΑΕΝΤΟΛΗ· ΠΑΪ ΟΥΝ ΠΕ ΠΜΥCΤΗΡΙΟΝ ΝΤΑ-  
 ΛΗΘΕΙΑ ΜΠΒΑΠΤΙCΜΑ ΝΝΕΤΟΥΝΑΚΩ ΕΒΟΛ ΝΝΕΥΝΟΒΕ  
 ΛΥΩ ΝΕΤΟΥΝΑΖΩΒC ΕΒΟΛ ΕΧΝ ΝΕΥΑΝΟΜΙΑ· ΠΑΪ ΠΕ  
 ΠΒΑΠΤΙCΜΑ ΝΤΩΟΡΠ ΜΠΡΟCΦΟΡΑ ΕΤΧΙΜΟΕΙΤ ΕΞΟΥΝ Ε-  
 ΠΤΟΠΟC ΝΤΑΛΛΗΘΙΑ· ΛΥΩ ΕΞΟΥΝ' ΕΠΤΟΠΟC ΜΠΟΥΟΓΙΝ· ΤΛΕ<sup>b</sup>  
 15 ΜΝΝCΑ ΝΑΪ ΟΝ ΠΕΧΑΥ ΝΑΧ ΝCΙ ΝΕCΜΑΘΗΤΗΣ ΧΕ  
 ΖΡΑΒΒΕΙ CΩΛΠ ΝΑΝ ΕΒΟΛ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ  
 ΝΤΕ ΠΕΚΕΙΩΤ ΕΠΕΙΔΗ ΑΝCΩΤΜ ΕΡΟΚ ΕΚΧΩ ΜΜΟC  
 ΧΕ ΟΥΝ-ΚΕΒΑΠΤΙCΜΑ ΝΚΡΩΜ· ΛΥΩ ΟΥΝ-ΚΕΒΑΠΤΙCΜΑ  
 ΜΠΝΑ ΕCΟΥΑΛΛΒ ΝΤΕ ΠΟΥΟΓΙΝ· ΛΥΩ ΟΥΝ-ΟΥΤΩΖC  
 20 ΜΠΝΑΤΙΚΟΝ ΝΑΪ ΕΩΑΥΧΙ ΝΝΕΨΥΧΟΟΥC ΕΠΕΘΗCΑΥ-  
 ΡΟC ΜΠΟΥΟΕΙΝ· ΧΩ CΕ ΕΡΟΝ ΜΠΕΥΜΥCΤΗΡΙΟΝ ΤΑΡΝ-  
 ΚΛΗΡΟΝΟΜΙ ΖΩΩΝ ΝΤΜΝΤΕΡΟ ΜΠΕΚΕΙΩΤ· ΠΕΧΕ ΙC  
 ΝΑΥ ΧΕ ΝΕΪΜΥCΤΗΡΙΟΝ ΕΤΕΤΝΩΠΙΝΕ ΝCΩΟΥ· ΜΝ-  
 ΜΥCΤΗΡΙΟΝ ΕCΟΥΟΤΒ ΕΡΟΟΥ· ΕCΝΑΧΙ ΝΤΕΤΝΨΥΧΗ  
 25 ΕΠΟΥΟΕΙΝ ΝΤΕ ΝΙΟΥΟΕΙΝ ΕΝΤΟΠΟC ΝΤΑΛΛΗΘΕΙΑ ΜΝ  
 ΤΜΝΤΑΓΛΘΟC ΜΠΤΟΠΟC ΝΠΕΤΟΥΑΛΛΒ ΝΤΕ ΝΕΤΟΥΑΛΛΒ

26 MS ΜΠΠΤΟΠΟC; read ΕΠΤΟΠΟC. MS ΝΠΕΤΟΥΑΛΛΒ; read ΝΠΕΤΟΥΑΛΛΒ.

and you are numbered within the Kingdom of my Father." *But* when he had said these things, the *disciples* rejoiced with great joy.

Jesus said to them: "This is the manner and this is the *mystery* which you shall perform for men who will *believe* in you, without guile in them, and who obey you with all good words. And their sins and their *iniquities* will be wiped out until the day on which you have performed this *mystery* for them. *But* hide this *mystery*, and do not give it to any man, *except* him who will do everything which I have said to you in my *injunctions*. This *now* is the *true mystery* of the *baptism* for those whose sins will be forgiven, and whose *iniquities* will be covered over. This is the *baptism* of the first *offering* which leads the way into the *place* of the *truth*<sup>1</sup> and into the *place* of the light."

143. After these things his *disciples* said to him: "Rabbi, reveal to us the *mystery* of the light of thy Father, *since* we have heard thee saying: 'There is one *baptism* of fire, and there is another *baptism* of the Holy Spirit of the light, and there is a *spiritual* inunction<sup>2</sup>; these take the *souls* to the *Treasury* of the Light'. Say to us now their *mystery*, so that we also *inherit* the kingdom of thy Father."

Jesus said to them: "There is no *mystery* which is superior to these *mysteries* about which you question, which will take your *souls* to the Light of Lights, to the *places* of *truth* and *goodness*; to the *place* of the Holy of all Holies; | to the

<sup>1</sup> (14) place of the truth; Schmidt: true place (see note on 122.10).

<sup>2</sup> (18 ff.) 3 baptisms; see J 102.

ΤΗΡΟΥ· ΕΠΤΟΠΟΣ ΕΤΕ ΜΝ-ΣΙΜΕ ΝΖΗΤΨ· ΟΥΔΕ ΜΝ-  
 ΖΟΟΥΤ· ΟΥΔΕ ΜΝ-ΜΟΡΦΗ ΖΜ ΠΤΟΠΟΣ ΕΤΜΜΑΥ ΑΛΛΑ [ΤΛΕ]  
 ΟΥΟΥΟΕΙΝ ΠΕ ΕΨΜΗΝ ΕΒΟΛ' ΝΑΤΨΑΧΕ ΕΡΟΨ· ΜΝ  
 ΠΕΤΟΥΟΤΨ ΕΕ ΕΝΕΪΜΥΣΤΗΡΙΟΝ ΕΤΕΤΝΨΙΝΕ ΝΣΩΟΥ  
 5 ΕΙΜΗΤΙ ΕΠΜΥΣΤΗΡΙΟΝ ΝΤΣΑΨΨΕ ΜΨΩΝΗ ΜΝ ΤΕΥΖΜΕ-  
 ΨΙΤΕ ΝΔΥΝΑΜΙΣ ΑΥΩ ΝΕΥΨΗΦΟΣ ΑΥΩ ΜΝ ΠΡΑΝ ΕΤ-  
 ΟΥΟΤΨ ΕΡΟΟΥ ΤΗΡΟΥ· ΠΡΑΝ ΕΤΕΡΕ ΡΑΝ ΝΙΜ ΨΟΟΠ  
 ΖΡΑΪ ΝΖΗΤΨ· ΖΙ ΟΥΟΕΙΝ ΝΙΜ' ΖΙ ΔΥΝΑΜΙΣ ΝΙΜ· ΠΕΤ-  
 ΣΟΟΥΝ ΕΕ ΜΠΡΑΝ ΕΤΜΜΑΥ ΕΨΩΑΝΕΙ' ΕΒΟΛ ΖΜ ΠΣΩΜΑ  
 10 ΠΟΥΛΗ ΝΝΣΨ-ΑΛΛΑΥ ΝΚΡΩΜ ΟΥΔΕ ΑΛΛΑΥ ΝΚΑΚΕ ΟΥΔΕ  
 ΕΞΟΥΣΙΑ ΟΥΔΕ ΑΡΧΩΝ ΝΤΕ ΤΕΣΦΑΙΡΑ ΝΖΙΜΑΡΜΕΝΗ  
 ΟΥΔΕ ΑΓΓΕΛΟΣ ΟΥΔΕ ΑΡΧΑΓΓΕΛΟΣ ΟΥΔΕ ΔΥΝΑ-  
 ΜΙΣ ΝΝΕΥΨΩΚΑΤΕΧΕ ΝΤΕΨΥΧΗ ΕΤΣΟΟΥΝ ΜΠΡΑΝ ΕΤ-  
 ΜΜΑΥ· ΑΛΛΑ ΕΨΩΑΝΕΙ' ΕΒΟΛ ΖΜ ΠΚΟΣΜΟΣ ΝΨΧΩ Μ-  
 15 ΠΡΑΝ ΕΤΜΜΑΥ ΕΠΚΩΨΨ ΨΑΨΩΨΜ· ΑΥΩ ΨΑΡΕ ΠΚΑΚΕ  
 ΑΝΑΨΡΕΙ· ΑΥΩ ΕΨΩΑΝΧΟΟΨ ΕΝΔΔΙΜΟΝΙΟΝ ΜΝ Μ-  
 ΠΑΡΑΛΗΜΠΤΗΣ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΜΝ ΝΕΥΑΡΧΩΝ ΜΝ [ΤΛΕ<sup>b</sup>]  
 ΝΕΥΕΞΟΥΣΙΑ ΜΝ ΝΕΥΔΥΝΑΜΙΣ ΣΕΝΑΤΑΚΟ ΤΗΡΟΥ ΝΤΕ  
 ΠΕΥΨΑΣ ΜΟΥΨ· ΝΣΕΨΩ ΕΒΟΛ ΧΕ ΚΟΥΛΑΒ· ΚΟΥΛΑΒ  
 20 ΠΕΤΟΥΑΛΒ ΝΤΕ ΝΕΤΟΥΑΛΒ ΤΗΡΟΥ· ΑΥΩ ΕΨΩΑΝΧΩ  
 ΜΠΡΑΝ ΕΤΜΜΑΥ ΕΜΠΑΡΑΛΗΜΠΤΗΣ ΝΤΕ ΝΕΚΡΙΣΙΣ  
 ΕΘΟΟΥ ΜΝ ΝΕΥΕΞΟΥΣΙΑ ΜΝ ΝΕΥΣΟΜ ΤΗΡΟΥ ΑΥΩ  
 ΤΚΕΒΑΡΒΗΛΩ ΜΝ ΠΑΖΟΡΑΤΟΣ ΝΝΟΥΤΕ ΜΝ ΠΨΟΜΝΤ  
 ΝΝΟΥΤΕ ΝΤΡΙΑΔΥΝΑΜΙΣ· ΝΤΕΥΝΟΥ ΕΤΟΥΝΑΧΩ ΜΠΕΪ-  
 25 ΡΑΝ ΖΝ ΝΤΟΠΟΣ ΕΤΜΜΑΥ ΣΕΝΑΖΕ ΤΗΡΟΥ ΕΧΝ ΝΕΥ-  
 ΕΡΗΥ ΝΣΕΒΩΛ ΕΒΟΛ ΝΣΕΤΑΚΟ ΝΣΕΨΩ ΕΒΟΛ ΧΕ ΠΟΥ-

5 MS ΕΠΜΥΣΤΗΡΙΟΝ; read ΠΜΥΣΤΗΡΙΟΝ.

26 MS originally ΠΣΕΨΩ; Ψ expunged; Κ and Λ inserted above.

*place* in which there is neither woman *nor* man; *nor* are there *forms* in that *place*, but a perpetual ineffable light. Now there is nothing superior to these *mysteries* about which you question, *except* the *mystery* of the seven *voices* and their 49 *powers* and their *ciphers*, and the name which is superior to them all, the name within which are all names, and all lights and all *powers*. Now he who knows that name, when he comes forth from the *body* of *matter*, neither fire *nor* darkness, *nor* power (*exousia*) *nor* archon of the *Heimarmene-sphere*, *nor* angel *nor* archangel *nor* power can *restrain* the *soul* which knows that name. *But* when he (the man) comes forth from the *world* and says that name to the fire, it is extinguished; and the darkness *withdraws*. And when he says it to the *demons* and the *paraleptai* of the outer darkness, with their *archons* and their *powers* (*exousiai*) and their *powers* (*dunameis*), they will all be destroyed, and their flame will burn, and they will cry out: 'Holy, holy art thou, thou holiest among all holy ones'. And when that name is said to the *paraleptai* of the wicked *judgments* and their *powers* (*exousiai*), and all their *powers* and the Barbelo also, and the *invisible* god and the three *triple-powered* gods, immediately when that name is said in those *places*, they will all fall upon one another and be dissolved and destroyed. And they will cry out: | 'O Light of all

OGIN NTE OYOGIN NIM ETWOOH' ZN NIAPHPANTON N-  
OYOGIN APHPENMEEYE ZWON NTCWTY MMON.

NTERECHOYAW AE EYXW NNEIWAJAE NBI IC AYWY  
EBOA THPOY NBI NEYMAOHITHC AYRIME ZN OYNOG  
5 N2POOY EYXW NMOG XE \* \* \* \* \*  
(MNNCA NAI NCEXITC EBOA ZN NEICPWOY NKPOWM MN  
ZENΘAΛACCA NKW)ZT NCEITIMWPBI NMOG N2HTOY N- TME  
KECOOY NEBOT MN OMOYN N2OY. MNNCA NAI NCG-  
XITC EPXI ZI TEZIH NTMHTE NTE POYA POYA NNAPXWH  
10 NTEZIH NTMHTE KOLAZE NMOG ZN NEYKOLACIC NKE-  
COOY NEBOT MN OMOYN N2OY. MNNCA NAI NCG-  
XITC NTPAPΘENOC MPOYOEIN TAXI EYACKPINE NNI-  
AGATHOC MN NIHPONHPOC NCKPINE NMOG. AYW EPWAN  
TECFAPPA KWTE WACTAAY ETOOTOY NNGCPAPAXHMP-  
15 THC NCENOXC ENAIWN NTECFAPPA. AYW WARE N-  
AITOYRΓOC NTECFAPPA XITC EBOA EYMOOY EY2A-  
PECHT NTECFAPPA NCP-OYKWZT EYBPBP NCHOYWM' E-  
ZOYN NCWC WANTYKATHARIZE NMOG TONW. AYW  
WACHY' NBI IAYOY2AM NPARAXHMPHHC NCBΛWΘ' PA-  
20 ΛAMAC PAI EYACH MPAHOT' NTWAE NNEFYXOYOE  
NPEINE NOYAPOT' EYMEZ EBOA ZM NMOOY NTWAE TME<sup>b</sup>  
NCTAAY NTEFYXH NCCOOC NCPWBW MMA NIM' MN  
TOPOC NIM' ENTACBWK EPOOY. NCENOXC EPXI EY-  
COWMA EYNAPECHOYOEIY EYACHMKA2 EPEY2HT' EYMIH  
25 EBOA. TAXI TE TKOACIC MHPWME NPEYCAZOY.

5 lacuna of 4 leaves = 8 pages (TAX - TMA).

24 MS originally CYNAYACHMKA2; CHA expunged.

Lights who art in the *infinite* lights, remember us and save us'."

But when Jesus had finished saying these words, all his *disciples* cried out. They wept with loud voices, saying ...

Lacuna of 8 pages (4 leaves)

144. <After these things it is taken through rivers of fire and seas of fire> and it (the soul) is *punished* in them for another six months and eight days. After these things it is taken upon the way of the Midst, so that each one of the *archons* of the way of the Midst *punishes* it with his *punishment* for another six months and eight days. After these things it is taken to the *Virgin* of the Light who *judges* the *good* and the *wicked*, and she *judges* it. And when the *sphere* turns, she gives it into the hands of her *paralemtai*, and they cast it into the *aeons* of the *sphere*. And the *ministers* of the *sphere* take it forth to a water which is below the *sphere* which becomes a boiling fire that consumes<sup>1</sup> it until it *purifies* it completely. And there comes Jalouham<sup>2</sup>, the *paralempetes* of Sabaoth, the Adamas, he who gives the cup of forgetfulness to the *souls*, and he brings a cup full of the water of forgetfulness and he gives it to the *soul*, and it drinks it and forgets every place and all *places* to which it has gone. And it is cast into<sup>3</sup> a *body* in which it will spend its time<sup>4</sup> continuing to be troubled in heart. This is the *punishment* of the man who curses." |

<sup>1</sup> (17) consumes; Till: eats into (also 376.3; 378.15; 379.15; 382.20, 21).

<sup>2</sup> (19) Jalouham; perhaps Elohim; see Bousset (Bibl. 9) p. 10; (cf. also 333.6 ff.).

<sup>3</sup> (23) cast into; Till: stuck into.

<sup>4</sup> (23) it will spend its time; lit. he will spend his time; (also 376.8).



ΑΣΟΥΩΣ ΟΝ ΕΤΟΟΤΣ̄ Ν̄ΣΙ ΜΑΡΙΣΑΜ ΠΕΧΑΣ ΧΕ ΠΑΧΟ-  
 ΓΙΣ ΕΙΕ ΠΡΩΜΕ Ν̄ΡΕΚΑΤΑΛΛΑΙ ΕΥΜΗΝ ΕΒΟΛ ΕΨΑΝΓΕΙ'  
 ΕΒΟΛ Ζ̄Ν ΣΩΜΑ ΕΨΑΒΩΚ ΕΤΩΝ Η̄ ΟΥ ΤΕ ΤΕΚΟΛΛΑ-  
 ΓΙΣ· ΠΕΧΕ ΙΣ̄ ΧΕ ΟΥΡΩΜΕ Ν̄ΡΕΚΑΤΑΛΛΑΙ ΕΥΜΗΝ  
 5 ΕΒΟΛ' ΕΨΑΝΧΩΚ' ΕΒΟΛ Ν̄ΣΙ ΠΕΨΟΥΟΓΙΩ ΖΙΤ̄Ν ΤΕ-  
 ΣΦΑΙΡΑ ΕΤΡΕΧΕΙ' ΕΒΟΛ Ζ̄Ν ΣΩΜΑ ΨΑΥΓΙ' Ν̄ΣΩΨ Ν̄ΣΙ  
 ΑΒΙΟΥΤ· Μ̄Ν ΧΑΡΜΩΝ Μ̄ΠΑΡΑΛΗΜΠΤΗΣ Ν̄ΑΡΙΗΛ Ν̄ΣΕΓΙΝΕ  
 Π̄ΤΕΨΨΥΧΗ ΕΒΟΛ Ζ̄Ν ΣΩΜΑ Ν̄ΣΕΨ-ΨΟΜΝΤ' Ν̄ΖΟΥΥ ΕΥΨ-  
 ΟΥΟΙ Ν̄ΜΜΑΣ ΕΥΤΣΑΒΟ Μ̄ΜΟΣ ΕΝΣΩΝΤ' Μ̄ΠΚΟΣΜΟΣ·  
 10 Μ̄ΝΗΣΑ' ΝΑΪ Ν̄ΣΕΧΙΤΣ̄ ΕΠΕΣΗΤ ΕΛΜΝΤΕ ΕΡΑΤΨ Ν̄ΑΡΙΗΛ· [ΤΜΕ']  
 Π̄ΚΟΛΛΑΖΕ Μ̄ΜΟΣ Ζ̄Ν ΝΕΨΚΟΛΑΓΙΣ Μ̄ΜΝΤΟΥΕ Ν̄ΕΒΟΤ'  
 Μ̄Ν ΧΟΥΤΟΥΕ Ν̄ΖΟΥΥ Μ̄ΝΗΣΩΣ Ν̄ΣΕΧΙΤΣ̄ ΕΠΕΧΛΟΣ  
 ΕΡΑΤΨ Ν̄ΙΑΛΛΑΒΑΩΘ Μ̄Ν ΠΕΨΖΜΕΨΙΤ' Ν̄ΔΑΙΜΟΝΙΟΝ Ν̄ΤΕ  
 ΠΟΥΑ ΠΟΥΑ Ν̄ΝΕΨΔΑΙΜΟΝΙΟΝ ΒΩΚ ΕΒΟΛ ΖΙΧΩΣ Ν̄ΚΕ-  
 15 Μ̄ΝΤΟΥΕ Ν̄ΕΒΟΤ' Μ̄Ν ΚΕΧΟΥΤΟΥΕ Ν̄ΖΟΥΥ ΕΥΨΡΑΓΕΛ-  
 ΛΟΥ Μ̄ΜΟΣ ΖΙΤ̄Ν ΖΕΝΜΑΣΤΙΓΞ̄ Ν̄ΚΡΩΜ· Μ̄ΝΗΣΑ ΝΑΪ Ν̄ΣΕ-  
 ΧΙΤΣ̄ ΕΒΟΛ Ζ̄Ν Ν̄ΓΙΕΡΩΟΥ Ν̄ΚΡΩΜ' Μ̄Ν ΖΕΝΘΑΛΛΑΣΣΑ Ν̄-  
 ΚΩΖΤ' ΕΥΒΡΒΡ Ν̄ΣΕΤΙΜΩΡΕΙ Μ̄ΜΟΣ Ν̄ΖΗΤΟΥ Ν̄ΚΕΜΝΤΟΥΕ  
 Ν̄ΕΒΟΤ Μ̄Ν ΧΟΥΤΟΥΕ Ν̄ΖΟΥΥ· ΛΥΩ Μ̄ΝΗΣΑ ΝΑΪ ΨΑΥ-  
 20 ΧΙΤΣ̄ ΕΡΑΪ ΖΙ ΤΕΖΗ Ν̄ΤΜΗΤΕ Ν̄ΤΕ ΠΟΥΑ ΠΟΥΑ Μ̄ΝΑΡΧΩΝ  
 Ζ̄Ν ΤΕΖΗ Ν̄ΤΜΗΤΕ ΚΟΛΛΑΖΕ Μ̄ΜΟΣ Ζ̄Ν ΝΕΨΚΟΛΑΓΙΣ Ν̄-  
 ΚΕΜΝΤΟΥΕ Ν̄ΕΒΟΤ' Μ̄Ν ΧΟΥΤΟΥΕ Ν̄ΖΟΥΥ· Μ̄ΝΗΣΑ ΝΑΪ [ΤΜΕ'<sup>b</sup>]  
 ΨΑΥΧΙΤΣ̄ Ν̄ΤΠΑΡΘΕΝΟΣ Μ̄ΠΟΥΟΓΙΝ ΤΑΪ ΕΨΑΣΚΡΙΝΕ  
 Ν̄ΝΔΙΚΑΙΟΣ Μ̄Ν Ν̄ΡΕΨΡΝΟΒΕ Ν̄ΣΚΡΙΝΕ Μ̄ΜΟΣ· ΛΥΩ ΕΡ-  
 25 ΨΑΝ ΤΕΣΦΑΙΡΑ ΚΩΤΕ Μ̄ΜΟΣ ΨΑΣΤΑΑΣ ΕΤΟΟΤΟΥ Ν̄-  
 ΠΕΣΠΑΡΑΛΗΜΠΤΗΣ Ν̄ΣΕΝΟΧΣ̄ ΕΒΟΛ ΕΝΔΙΩΝ Ν̄ΤΕΣΦΑΙΡΑ·

Mariam continued again and said: "My Lord, the man who continuously *slanders*, when he comes forth from the *body*, where will he go, or what is his *punishment*?"

Jesus said: "A man who *slanders* continuously, when his time through the *sphere* is completed, so that he comes forth from the *body*, Abiut<sup>1</sup> and Charmon<sup>2</sup>, the *paralemtai* of Ariel, come for him, and they bring forth his *soul* from the *body* and they spend three days proceeding with it, teaching it of the creation of the *world*. After these things they take it down to Amente to the presence of Ariel. And he *punishes* it in his *punishments* for eleven months and 21 days. Afterwards they take it to the *Chaos* to the presence of Jaldabaoth with his 49 demons, and each one of his *demons* attacks it for another eleven months and 21 days as they *flagellate* it with fiery *scourges*. After these things they take it forth into the rivers of fire and boiling *seas* of fire, and in them they *take revenge* on it for another eleven months and 21 days. And after these things they carry it out upon the way of the *Midst*, and each one of the *archons* in the way of the *Midst* *punishes* it in his *punishments* for another eleven months and 21 days. After these things they carry it to the *Virgin* of the Light who *judges* the *righteous* and the sinners, and she *judges* it. And when the *sphere* turns, she gives it into the hands of her *paralemtai*, and they cast it into the *aeons* of the *sphere*. | And the

<sup>1</sup> (7) Abiut; see Kropp (Bibl. 26) I, M4.

<sup>2</sup> (7) Charmon; perhaps Egyptian Chnoumis; see IMG-E p. 54 ff.

ΑΥΩ ΝΤΕ ΛΙΤΟΥΡΓΟΣ ΝΤΕΣΦΑΙΡΑ ΧΙΤ̄Σ ΕΒΟΛ' ΕΥ-  
 ΝΟΟΥ ΕΨΑΠΕΣΗΤ ΝΤΕΣΦΑΙΡΑ ΝΨ̄Ρ-ΟΥΚΡΩΜ' ΕΨΒ̄ΡΒ̄Ρ  
 Π̄ΨΟΥΩΜ ΕΞΟΥΝ Ν̄ΩΣ ΨΑΝΤ̄ΨΚΑΘΑΡΙΖΕ Ν̄ΜΟΣ ΤΟΝΩ·  
 ΑΥΩ ΨΑΨΕΙΝΕ ΜΠΑΠΟΤ' ΝΤ̄ΨΩΕ Ν̄ΣΙ ἸΛΛΟΥΖΑΜ Π̄ΠΑΡΑ-  
 5 ΛΗΜΠΤΗΣ Ν̄ΣΑΒΑΘΩ' ΠΑΔΑΜΑΣ Ν̄ΨΤΑΛΛΥ ΝΤΕΨΥΧΗ Π̄Σ-  
 ΣΟΟΥ Ν̄ΣΡΠΩΨΩ ΜΜΑ ΝΙΜ' ΜΝ ΖΩΒ ΝΙΜ' ΜΝ ΤΟΠΟΣ  
 ΝΙΜ' ΕΝΤΑΣΒΩΚ ΕΡΟΟΥ· Ν̄ΣΕΤΑΑΣ ΕΞΡΑΪ ΕΥΣΩΜΑ  
 ΕΨΝΑΨ-ΠΕΨΟΥΟΕΨ ΕΨΞΕΧΖΩΧ· ΤΑΪ ΤΕ ΤΕΚΡΙΣΙC Μ-  
 ΠΡΩΜΕ Ν̄ΡΕΨΚΑΤΑΛΛΑΛΙ·  
 10 ΠΕΧΑΣ Ν̄ΣΙ ΜΑΡΙΖΑΜ' ΧΕ ΟΥΟΪ ΟΥΟΪ Π̄ΡΡΕΨ̄ΡΝΟΒΕ·  
 ΛΣΟΥΨΩΨ̄Β ΖΩΩC Ν̄ΣΙ ΣΑΛΩΜΗ ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙC Τ̄ΜΖ  
 ΙC ΟΥΡΩΜΕ Ν̄ΡΕΨΩΨ̄Τ̄Β ΕΜΠ̄Ψ̄ΡΝΟΒΕ ΕΝΕΖ Ν̄ΣΑ ΖΩΤ̄Β  
 ΕΨΩΛΝΕΙ' ΕΒΟΛ Ζ̄Ν ΣΩΜΑ ΟΥ ΤΕ ΤΕΨΚΟΛΛΑΣΙC· ΛΨΟΥ-  
 ΨΩΨ̄Β Ν̄ΣΙ ΙC ΠΕΧΑΣ ΧΕ ΟΥΡΩΜΕ Ν̄ΡΕΨΩΨ̄Τ̄Β ΕΜΠ̄Ψ̄Ρ-  
 15 ΝΟΒΕ ΕΝΕΖ Ν̄ΣΑ ΖΩΤ̄Β ΕΨΩΑΝ ΠΕΨΟΥΟΕΨ ΧΩΚ ΕΒΟΛ'  
 ΖΙΤ̄Ν ΤΕΣΦΑΙΡΑ ΕΤΡΕΨΕΙ' ΕΒΟΛ Ζ̄Ν ΣΩΜΑ ΨΑΨΕΙ' Ν̄ΣΙ  
 ΜΠΑΡΑΛΗΜΠΤΗΣ Ν̄ΪΛΛΑΔΑΒΑΘ Ν̄ΣΕΕΙΝΕ ΝΤΕΨΥΧΗ  
 ΕΒΟΛ Ζ̄Ν ΣΩΜΑ Ν̄ΣΕΜΟΡ̄C Ζ̄Ν ΠΕΣΟΥΕΡΗΤΕ Ν̄ΣΑ ΟΥ-  
 ΝΟΣ Ν̄ΔΑΙΜΩΝ Ν̄ΖΑΝ Ν̄ΖΤΟ Ν̄Ψ̄Ρ-ΨΩΜΝΤ' Ν̄ΖΟΟΥ ΕΨ-  
 20 ΚΩΤΕ Π̄ΜΜΑΣ Ζ̄Μ ΠΚΟΣΜΟΣ· ΜΝ̄Ν̄ΣΑ ΝΑΪ ΨΑΨΧΙΤ̄C  
 ΕΒΟΛ ΕΜΜΑ ΜΠΧΑΣ ΜΝ ΠΕΧΙΩΝ Ν̄ΣΕΤΙΜΩΡΕΙ Μ̄ΜΟΣ  
 ΜΜΑΨ ΠΨΩΜΤΕ ΠΡΟΜΠΕ ΜΝ ΣΟΟΥ Ν̄ΒΟΤ'· Μ̄Ν̄Π̄CΑ  
 ΝΑΪ Ν̄ΣΕΧΙΤ̄C ΕΞΡΑΪ ΕΠΕΧΑΟΣ ΕΡΑΤ̄Ψ Ν̄ΪΛΛΑΔΑΒΑΘ'  
 ΜΝ ΠΕΨΖΜΕΨ̄ΙΤ' Ν̄ΔΑΙΜΟΝΙΟΝ Ν̄ΣΕΜΑΨΤΙΓΟΥ Μ̄ΜΟΣ Ν̄ΣΙ Τ̄ΜΖ<sup>b</sup>

1 MS ΛΙΓΟΥΡΓΟΣ; read ΝΛΙΓΟΥΡΓΟΣ.

12 ΙC inserted above.

19 MS Ν̄ΖΑΝ̄Ν̄ΖΤΟ; read Ν̄ΖΑ Ν̄ΖΤΟ.

*ministers of the sphere* take it forth to a water which is below the *sphere*, which becomes a boiling fire that consumes it until it *purifies* it completely. And Jalouham, the *paralemples* of Sabaoth, the Adamas, brings the cup of forgetfulness and gives it to the *soul*, and it drinks it and forgets every place and everything, and all *places* to which it has gone. And it is given to a *body* in which it will spend its time being oppressed. This is the *judgment* of the man who *slanders*.<sup>1</sup>

145. Mariam said: "Woe, woe to sinners."

Salome answered and said: "My Lord Jesus, a murderer who has never sinned, except for murder, what is his *punishment* when he comes forth from the *body*?"

Jesus answered and said: "A murderer who has never sinned except for murder, when his time is completed through the *sphere* that he should come forth from the *body*, the *paralemptai* of Jaldabaoth come and bring his *soul* forth from the *body* and bind it by its feet behind a great horse-faced *demon*, which spends three days going round with it in the *world*. After these things they take it forth to the places of frost and *snow*<sup>1</sup>, and they *take revenge* on it there for three years and six months. After these things it is taken down to the *Chaos* to the presence of Jaldabaoth and his 49 *demons*, and each of his *demons scourges* it | for another

<sup>1</sup> (21) frost and snow; lit. the frost and the snow; (also 380.6).

ΝΕΦΑΛΙΜΟΝΙΟΝ ΝΚΕΨΟΜΤΕ ΝΡΟΜΠΕ [ΕΠΟΥΑ] ΜΝ  
 ΣΟΥ ΝΕΒΟΤ· ΜΝΝΣΑ ΝΑΙ ΨΑΥΧΙΤΣ ΕΠΕΧΑΟΣ ΕΡΑΤΣ  
 ΝΤΠΕΡΣΕΦΟΝΗ ΝΣΕΤΙΜΩΡΕΙ ΜΜΟΣ ΞΝ ΝΕΣΚΟΛΛΑCIC  
 ΝΚΕΨΟΜΤΕ ΝΡΟΜΠΕ ΜΝ ΣΟΥ ΝΕΒΟΤ· ΜΝΝΣΑ ΝΑΙ  
 5 ΨΑΥΧΙΤΣ ΕΣΡΑΙ ΖΙ ΤΕΣΗ ΝΤΜΗΤΕ ΝΤΕ ΠΟΥΑ ΠΟΥΑ  
 ΠΗΑΡΧΩΝ ΝΤΕΣΗ ΝΤΜΗΤΕ ΤΙΜΩΡΕΙ ΜΜΟΣ ΞΝ ΝΚΟΛΛΑ-  
 CIC ΝΝΕΨΤΟΠΟΣ ΝΚΕΨΟΜΤΕ ΝΡΟΜΠΕ ΜΝ ΣΟΥ Ν-  
 ΕΒΟΤ· ΜΝΝΣΑ ΝΑΙ ΝΣΕΧΙΤΣ ΝΤΠΑΡΘΕΓΝΟΣ ΜΠΟΥΘΕΙΝ  
 ΤΑΙ ΕΨΑΚΡΙΝΕ ΝΝΔΙΚΑΙΟΣ ΜΝ ΝΡΕΨΡΝΟΒΕ ΝΣΚΡΙΝΕ  
 10 ΜΜΟΣ· ΛΥΩ ΕΡΨΑΝ ΤΕΣΦΑΙΡΑ ΚΩΤΕ ΨΑΚΕΛΕΥΕ  
 ΝΣΕΗΟΧΣ ΕΠΚΑΚΕ ΕΤΣΙΒΟΛ· ΨΑ ΠΕΥΟΪΨ ΕΤΟΥΝΑΧΙ  
 ΜΠΚΑΚΕ ΝΤΜΗΤΕ ΨΑΚΩΧΝ ΝΣΒΩΛ ΕΒΟΛ ΤΑΙ ΤΕ ΤΚΟ-  
 ΛΑCIC ΜΠΡΩΜΕ ΝΡΕΨΩΤΣ·

ΠΕΧΛΑ ΠΣΙ ΠΕΤΡΟΣ ΧΕ ΠΑΧΟΪC· ΜΑΡΕ ΝΕΣΙΟΜΕ ΖΩ [ΤΜΗ]  
 15 ΕΡΟΥ ΕΥΨΙΝΕ ΤΑΡΝΨΙΝΕ ΖΩΩΝ· ΠΕΧΕ ΙC ΜΜΑΡΙΣΑΜ·  
 ΜΠ ΝΕΣΙΟΜΕ ΧΕ ΚΑ-ΠΜΑ ΝΝΕΤΝCΝΗΥ ΝΖΟΥΤ ΝΣΕ-  
 ΨΙΝΕ ΖΩΟΥ· ΛΟΥΨΩΨΒ ΝΣΙ ΠΕΤΡΟΣ ΠΕΧΛΑ ΧΕ ΠΑ-  
 ΧΟΕΙC ΕΪΕ ΟΥΡΩΜΕ ΝΣΟΟΝΕ ΝΡΕΨΧΙΟΥΕ ΕΠΕΨΝΟΒΕ  
 ΠΕ ΠΑΪ ΕΨΜΗΝ ΕΒΟΛ· ΕΨΩΛΝΕΪ' ΕΒΟΛ ΞΝ ΣΩΜΑ ΟΥ ΤΕ  
 20 ΤΕΨΚΟΛΛΑCIC· ΠΕΧΕ ΙC ΧΕ ΠΑΪ ΝΤΕΪΜΙΝΕ ΕΡΨΑΝ ΠΕΨ-  
 ΟΥΘΕΨ ΧΩΚ' ΕΒΟΛ ΖΙΤΝ ΤΕΣΦΑΙΡΑ ΨΑΥΕΪ' ΝΣΩΨ  
 ΠΣΙ ΜΠΑΡΑΛΗΜΠΙΤΗΣ ΝΑΔΩΝΙC· ΝΣΕΝ-ΤΕΨΨΥΧΗ ΕΒΟΛ  
 ΞΠ ΣΩΜΑ ΝΣΕΨ-ΨΟΜΝΤ' ΝΖΟΥ ΕΥΚΩΤΕ ΝΜΜΑC ΕΥ-  
 ΤΣΑΒΟ ΜΜΟΣ ΕΝCΩΝΤ' ΜΠΚΟCΜΟC ΜΝΝΣΑ ΝΑΙ ΨΑΥ-  
 25 ΧΙΤΣ ΕΠΕCΗΤ' ΕΛΜΝΤΕ ΕΡΑΤΨ ΝΑΡΗΛ' ΝΨΤΙΜΩΡΕΙ ΜΜΟΣ

1 MS ΕΠΟΥΑ; Schmidt: should be omitted.

14 ΚΒ in upper right-hand margin at end of quire.

three years<sup>1</sup> and six months. Then they take it to the *Chaos* to the presence of Persephone, and they *take revenge* on it with her *punishments* for another three years and six months. Then they take it forth upon the way of the Midst, and each of the *archons* of the way of the Midst *takes revenge* on it in the *punishments* of his *places* for another three years and six months. After these things they bring it to the *Virgin* of the Light who *judges* the *righteous* and the *sinner*s, and she *judges* it. And when the *sphere* turns, she *commands* that it be cast to the outer darkness, until the time when the darkness of the Midst will be lifted and it is destroyed and dissolved. This is the *punishment* of the murderer."

146. Peter said: "My Lord, let the women cease to question, that we also may question."

Jesus said to Mariam and the women: "Give way to the men, your brothers<sup>2</sup>, that they may question also."

Peter answered and said: "My Lord, a robber and thief whose sin has continued to be this, when he comes forth from the *body*, what is his *punishment*?"

Jesus said: "When the time of such a one is completed through the *sphere*, the *paralemtai* of Adonis<sup>3</sup> come for him, and they bring his *soul* forth from the *body*, and they spend three days going round with it, teaching it of the creation of the *world*. After these things they take it down to Amente to the presence of Ariel, and he *takes revenge* on it | in his *punishments* for three months and eight days

<sup>1</sup> (1) each of his demons ... three years; MS: "each of" follows "years"; Schmidt deletes "each of".

<sup>2</sup> (16) give way to the men, your brothers; lit. leave place to your male brothers.

<sup>3</sup> (22) Adonis; see ApJn 40, 42.

2N̄ HC4KOLLACIC N̄CJOMNT̄ N̄EBOT̄' MN̄ CJMOYN̄ N̄2OOY  
 MN̄ OYNOY C̄NTĒ· MN̄NCA NAĪ N̄CEXIT̄C̄ EΠEΧAOC̄ E- [T̄MII<sup>14</sup>]  
 PACT̄C̄ N̄IALLABAWO' MN̄ HC42MEΨIT̄' N̄ΔAIMONION̄ NTĒ  
 HOYA HOYA N̄NECΔAIMONION̄ TIMOP̄EĪ M̄MOC̄ N̄KE-  
 5 CJOMNT̄ N̄EBOT̄' MN̄ CJMOYN̄ N̄2OOY MN̄ OYNOY C̄NTĒ·  
 MN̄NCA NAĪ CJAYXIT̄C̄ E2PAĪ 2I TĒ2IH̄ NT̄MHTĒ NTĒ  
 HOYA HOYA N̄NAPXON̄ NTĒ2IH̄ NT̄MHTĒ TIMOP̄EĪ M̄MOC̄  
 2ITM̄ HC4KPOM̄' N̄KAKĒ MN̄ HC4KΩ2T̄ M̄ΠONHPON̄ N̄KE-  
 CJOMNT̄ N̄EBOT̄ MN̄ CJMOYN̄ N̄2OOY MN̄ OYNOY C̄NTĒ·  
 10 MN̄NCA NAĪ CJAYXIT̄C̄ E2PAĪ ET̄NAP̄ΘENOC̄ M̄ΠIOYOEIN̄  
 TAĪ EΦACKPINĒ N̄NΔIKAIOC̄ MN̄ N̄PE4P̄NOBĒ N̄CKPINĒ  
 M̄MOC̄ AYΩ EP̄JAN̄ T̄CCΦAIPĀ KΩTĒ CJACTAAC̄ N̄NCC-  
 ΠAPAXHMITHC̄ N̄CENOX̄C̄ ENAIΩN̄ NTĒCCΦAIPĀ N̄CEXIT̄C̄  
 EBOL̄ EYMOOȲ E42APECHT̄ NTĒCCΦAIPĀ N̄C̄P̄-OYK̄P̄OM̄  
 15 E4B̄P̄B̄P̄ N̄C̄OYOM̄ E2OYN̄ N̄CΩC̄ CJANT̄CKAOP̄IZĒ M̄MOC̄  
 TONΩ· MN̄NCA NAĪ CJAYCEĪ N̄C̄I ĪALLOY2AM̄' N̄NAPAXHMITHC̄  
 N̄CABAWO' ΠAΔAMAC̄ N̄C̄EINĒ M̄NAPOT̄ NT̄B̄C̄JĒ  
 N̄C̄TAA4̄ NTĒΨYXH̄ N̄CCOOC̄ N̄CP̄ΩB̄C̄J̄ N̄2ΩB̄ NIM̄ MN̄  
 20 N̄C̄AAĒ AYΩ N̄C̄ANAZ̄ AYΩ N̄B̄AAĒ· TAĪ TĒ TKOLLACIC̄  
 M̄HPOMĒ N̄PE4XIOYĒ:

AYOCYΩB̄ N̄C̄I ANAP̄EAC̄ PE4A4· XĒ OYPOMĒ N̄-  
 XACI2HT̄ N̄PE4CΩC̄J̄ E4C̄JANEĪ' EBOL̄ 2N̄ CΩMĀ EYNAP̄-  
 OY NA4· PE4EĪC̄ XĒ NAĪ NTĒIMINĒ EP̄JAN̄ NE4OYOEIC̄J̄  
 25 XOK̄ EBOL̄ 2ITM̄ T̄CCΦAIPĀ CJAYEĪ' N̄CΩ4̄ N̄C̄I M̄NAPAX-  
 HMITHC̄ N̄AP̄IH̄ N̄CEXĪ NTĒC̄ΨYXH̄ (EBOL̄ 2N̄ CΩMĀ)

14 KΓ in upper left-hand margin at beginning of quire.

26 EBOL̄ 2N̄ CΩMĀ omitted.

and two hours. After these things they take it to the *Chaos* to the presence of Jaldabaoth and his 49 *demons*. And each of his *demons takes revenge* on it for another three months and eight days and two hours. After these things they take it upon the way of the *Midst*, and each one of the *archons* of the way of the *Midst takes revenge* on it by means of his dark smoke and his *wicked* fire for another three months and eight days and two hours. After these things they take it forth to the *Virgin* of the *Light* who *judges* the *righteous* and the *sinner*s, and she *judges* it. And when the *sphere* turns, she gives it to her *paremptai* and they cast it to the *aeons* of the *sphere*. And they (the ministers of the sphere) take it to a water which is below the *sphere*. And it becomes a boiling fire which consumes it until it *purifies* it completely. After these things Jalousham, the *paremptes* of Sabaoth the *Adamas*, comes and he brings the cup of forgetfulness. And he gives it to the *soul*, and it drinks it and forgets everything and all *places* to which it has gone. And they cast it into a lame, crooked and blind *body*. This is the *punishment* of the thief."

Andrew answered and said: "A proud, scornful man, when he comes forth from the *body*, what will happen to him?"

Jesus said: "When the time of such a one is completed through the *sphere*, the *paremptai* of Ariel come for him, and they take his *soul* (forth from the body), | and they

Π̄Σ̄Ϟ̄Ϟ̄-Ω̄Ω̄Μ̄Η̄Τ̄ Π̄Ζ̄Ω̄Ω̄Ῡ Ε̄Ῡ-Τ̄Ω̄ῩΟ̄Ῑ (Π̄Μ̄Μ̄ᾹΣ̄) Ζ̄Μ̄ Π̄Κ̄Ω̄Σ̄Μ̄Ω̄Σ̄  
 Ε̄ῩΤ̄Σ̄ᾹΒ̄Ω̄ Π̄Μ̄Ω̄Σ̄ Ε̄Ν̄Σ̄Ω̄Η̄Τ̄ Π̄Π̄Κ̄Ω̄Σ̄Μ̄Ω̄Σ̄· Μ̄Μ̄Η̄Ν̄Σ̄Ᾱ Ν̄ᾹῙ Τ̄Ν̄Ω̄<sup>b</sup>  
 Ω̄Λ̄ῩΧ̄ῙΤ̄Σ̄ Ε̄Π̄Ε̄Σ̄ῙΓ̄ Ε̄ᾹΜ̄Η̄Ν̄Τ̄Ε̄ Ε̄Ρ̄ᾹΤ̄Ψ̄ Ν̄ᾹΡ̄Η̄Λ̄' Ν̄Ψ̄Τ̄ῙΜ̄Ω̄Ρ̄Ῑ  
 Π̄Μ̄Ω̄Σ̄ Ζ̄Η̄ Π̄Ε̄ῩΚ̄Ο̄Λ̄Λ̄ᾹΣ̄ῙΣ̄ Ν̄Χ̄Ω̄ῩΩ̄Τ̄' Π̄Ε̄Β̄Ω̄Τ̄' Μ̄Η̄Ν̄Σ̄Ᾱ Ν̄ᾹῙ  
 5 Ω̄Λ̄ῩΧ̄ῙΤ̄Σ̄ Ε̄Π̄Ε̄Χ̄ᾹΩ̄Σ̄ Ε̄Ρ̄ᾹΤ̄Ψ̄ Π̄ῙΛ̄Λ̄ᾹΒ̄Λ̄ᾹΩ̄Θ̄' Μ̄Η̄ Π̄Ε̄ῩΖ̄Μ̄Ε̄-  
 Ψ̄Τ̄ Π̄Δ̄Δ̄ῙΜ̄Ο̄Η̄ῙΟ̄Η̄ Λ̄ῩΩ̄ Ν̄Ψ̄Τ̄ῙΜ̄Ω̄Ρ̄Ῑ Π̄Μ̄Ω̄Σ̄ Μ̄Η̄ Π̄Ε̄ῩΔ̄Δ̄Ῑ-  
 Μ̄Ο̄Η̄ῙΟ̄Η̄ Κ̄ᾹΤ̄Ᾱ Ο̄ῩᾹ Ο̄ῩᾹ Ν̄Κ̄Ε̄Χ̄Ω̄ῩΩ̄Τ̄' Π̄Ε̄Β̄Ω̄Τ̄· Μ̄Η̄Ν̄Σ̄Ᾱ  
 Ν̄ᾹῙ Ω̄Λ̄ῩΧ̄ῙΤ̄Σ̄ Ε̄Ρ̄ᾹῙ Ζ̄Ῑ Τ̄Ε̄Ζ̄Η̄ Π̄Τ̄Μ̄Η̄Τ̄Ε̄ Ν̄Τ̄Ε̄ Π̄Ο̄ῩᾹ Π̄Ο̄ῩᾹ  
 Π̄Η̄ᾹΡ̄Χ̄Ω̄Η̄ Ν̄Τ̄Ε̄Ζ̄Η̄ Π̄Τ̄Μ̄Η̄Τ̄Ε̄ Π̄Ψ̄Κ̄Ο̄Λ̄Λ̄ᾹΖ̄Ε̄ Π̄Μ̄Ω̄Σ̄ Π̄Κ̄Ε̄-  
 10 Χ̄Ω̄ῩΩ̄Τ̄ Π̄Ε̄Β̄Ω̄Τ̄· Λ̄ῩΩ̄ Μ̄Η̄Ν̄Σ̄Ᾱ Ν̄ᾹῙ Ω̄Λ̄ῩΧ̄ῙΤ̄Σ̄ Π̄Τ̄Π̄ᾹΡ̄-  
 Ο̄Σ̄Η̄Ο̄Σ̄ Μ̄Π̄ῙΟ̄ῩΟ̄Γ̄ῙΗ̄ Π̄Σ̄Κ̄Ρ̄Η̄Ν̄Σ̄ Π̄Μ̄Ω̄Σ̄ Λ̄ῩΩ̄ Ε̄Ρ̄Ω̄Λ̄Η̄ Τ̄Ε̄-  
 Σ̄Φ̄ᾹῙΡ̄Ᾱ Κ̄Ω̄Τ̄Ε̄ Ω̄ᾹΣ̄Τ̄ᾹᾹΣ̄ Π̄Η̄Ε̄Σ̄Π̄ᾹΡ̄ᾹΛ̄Η̄Μ̄Π̄Τ̄Η̄Σ̄ Π̄Σ̄Σ̄-  
 Π̄Ο̄Χ̄Σ̄ Ε̄Ν̄ᾹῙΩ̄Ν̄ Π̄Τ̄Ε̄Σ̄Φ̄ᾹῙΡ̄Ᾱ· Λ̄ῩΩ̄ Ω̄ᾹΡ̄Ε̄ Ν̄ᾹῙΤ̄Ο̄ῩΡ̄Γ̄Ο̄Σ̄  
 Π̄Τ̄Ε̄Σ̄Φ̄ᾹῙΡ̄Ᾱ Χ̄ῙΤ̄Σ̄ Ε̄Β̄Ο̄Λ̄ Ε̄ῩΜ̄Ο̄Ο̄Ῡ Ε̄ῩΖ̄ᾹΠ̄Ε̄Σ̄Η̄Τ̄ Ν̄Τ̄Ε̄-  
 15 Σ̄Φ̄ᾹῙΡ̄Ᾱ Ν̄Ψ̄Ρ̄-Ο̄ῩΚ̄Ρ̄Ω̄Η̄ Ε̄ῩΒ̄Ρ̄Β̄Ρ̄ Ν̄Ψ̄Ο̄ῩΩ̄Μ̄' Ε̄Ζ̄Ω̄ῩΝ̄ Π̄Σ̄Ω̄Σ̄ [Τ̄Π̄Ῑ]  
 Ω̄ᾹΝ̄Τ̄Ψ̄Κ̄Λ̄Ο̄ᾹΡ̄ῙΖ̄Ε̄ Π̄Μ̄Ω̄Σ̄· Λ̄ῩΩ̄ Ω̄ᾹΨ̄Ε̄Ῑ' Ν̄Σ̄Ῑ ῙΛ̄Λ̄Ο̄ῩΖ̄ᾹΜ̄  
 Π̄Η̄ᾹΡ̄ᾹΛ̄Η̄Μ̄Π̄Τ̄Η̄Σ̄ Π̄Σ̄ᾹΒ̄ᾹΩ̄Θ̄' Π̄ᾹΔ̄Δ̄Μ̄ᾹΣ̄ Ν̄Ψ̄Γ̄ῙΝ̄Σ̄ Μ̄Η̄ᾹΠ̄Ο̄Τ̄  
 Π̄Μ̄Ο̄ῩΝ̄Β̄Ω̄Ε̄ Ν̄Ψ̄Γ̄ᾹΛ̄Ψ̄ Ν̄Τ̄Ε̄Ψ̄ῩΧ̄Η̄ Π̄Σ̄Σ̄Ο̄Ο̄Ψ̄ Π̄Σ̄Ρ̄Π̄Ω̄Β̄Ω̄  
 Π̄Ζ̄Ω̄Σ̄ Ν̄ῙΜ̄ Μ̄Η̄ Τ̄Ο̄Π̄Ο̄Σ̄ Ν̄ῙΜ̄' Ε̄Ν̄Τ̄ᾹΣ̄Ε̄Ω̄Κ̄ Ε̄Ρ̄Ο̄Ο̄Ῡ Λ̄ῩΩ̄  
 20 Π̄Σ̄Ε̄Ν̄Ο̄Χ̄Σ̄ Ε̄Ρ̄ᾹῙ Ε̄ῩΣ̄Ω̄Μ̄Ᾱ Π̄Κ̄Ω̄(Φ̄Ο̄)Σ̄ Ε̄Ν̄Ε̄Σ̄Ω̄Ψ̄· Ν̄Τ̄Ε̄  
 Ο̄ῩΟ̄Ν̄ Ν̄ῙΜ̄ Σ̄Ω̄ Ε̄ῩΣ̄Ω̄Ψ̄ Π̄Μ̄Ο̄Ψ̄ Τ̄ᾹῙ Τ̄Ε̄ Τ̄Κ̄Ο̄Λ̄Λ̄ᾹΣ̄ῙΣ̄ Π̄-  
 Π̄Ρ̄Ω̄Μ̄Ε̄ Π̄Χ̄ᾹΣ̄ῙΖ̄Η̄Τ̄ Π̄Ρ̄Ε̄Ψ̄Ω̄Ω̄Ψ̄:

Π̄Ε̄Χ̄Λ̄Ψ̄ Ν̄Σ̄Ῑ Θ̄Ω̄Μ̄ᾹΣ̄ Χ̄Ε̄ Ο̄ῩΡ̄Ω̄Μ̄Ε̄ Π̄Ρ̄Ε̄Ψ̄Χ̄Ε̄-Ο̄ῩᾹ Ε̄Ψ̄-  
 Μ̄Η̄Ν̄ Ε̄Β̄Ο̄Λ̄' Ο̄Ῡ Τ̄Ε̄ Τ̄Ε̄ῩΚ̄Ο̄Λ̄Λ̄ᾹΣ̄ῙΣ̄· Π̄Ε̄Χ̄Ε̄ ῙΣ̄ Χ̄Ε̄ Π̄ᾹῙ Π̄-

1 supply Π̄Μ̄Η̄Ν̄Σ̄Ᾱ.

20 MS indistinct: Π̄Κ̄Ω̄ . . . C.

spend three days proceeding <with it> in the *world*, teaching it of the creation of the *world*. After these things they take it down to Amente to the presence of Ariel. And he *takes revenge* on it in his *punishments* for 20 months. After these things they take it to the *Chaos* to the presence of Jaldabaoth and his 49 *demons*, and he *takes revenge* on it with his *demons*, one *by (according to) one* for another 20 months. After these things they take it forth upon the way of the *Midst*. And each one of the *archons* of the way of the *Midst* *punishes* it for another 20 months. And after these things they take it to the *Virgin of the Light* and she *judges* it. And when the *sphere* turns, she gives it to her *paraleptai* and they cast it into the *aeons* of the *sphere*. And the *ministers* of the *sphere* take it forth to a water which is below the *sphere* which becomes a boiling fire which consumes it until it *purifies* it. And Jalouham, the *paraleptes* of Sabaoth, the *Adamas*, comes and he brings the cup of water of forgetfulness. And he gives it to the *soul*, and it drinks it and forgets everything and all *places* to which it has gone. And they cast it into a *lame*<sup>1</sup> and ugly *body*, so that everyone continually despises it. This is the *punishment* of the proud and scornful man."

Thomas said: "A continual blasphemer, what is his *punishment*?"

Jesus said: | "When the time of such a one is completed

<sup>1</sup> (20) lame: perhaps deaf (κωφός).

ΤΕΓΙΜΙΝΕ ΕΡΩΑΝ ΠΕΦΟΥΘΕΙΩ ΧΩΚ ΕΒΟΛ ΖΙΤΝ ΤΕ-  
 ΣΦΑΙΡΑ ΩΛΥΓΕΙ' ΝΣΩΦ ΝΒΙ ΜΠΑΡΑΛΗΜΠΤΗΣ ΝΙΛΛΑΛ-  
 ΒΑΩΟ' ΝΣΕΜΟΡΨ ΝΣΑ ΠΕΦΑΛΣ ΝΣΑ ΟΥΝΟΣ ΝΔΛΙΜΩΝ  
 ΝΖΑ ΝΖΤΟ ΝΣΕΡ-ΩΟΜΝΤ' ΝΖΟΟΥ ΕΥΨΟΥΟΙ' ΝΜΜΛΥ  
 5 ΖΝ ΠΚΟΣΜΟΣ ΝΣΕΤΙΜΩΡΕΙ ΜΜΟΦ· ΜΝΝΣΑ ΝΑΪ ΩΛΥ-  
 ΧΙΤΨ' ΕΒΟΛ ΕΗΜΑ ΜΠΧΛΥ ΜΝ ΠΕΧΙΩΝ ΝΣΕΤΙΜΩΡΕΙ [τιτ<sup>b</sup>]  
 ΜΜΟΦ ΜΜΛΥ ΜΜΝΤΟΥΕ ΝΡΟΜΠΕ· ΜΝΝΣΑ ΝΑΪ ΩΛΥ-  
 ΧΙΤΨ' ΕΠΕΣΗΤ ΕΠΕΧΛΟΣ ΕΡΑΤΨ ΝΙΛΛΑΛΒΑΩΘ ΜΠ  
 ΠΕΦΖΜΕΨΙΤ' ΝΔΛΙΜΟΝΙΟΝ ΝΤΕ ΠΟΥΑ ΠΟΥΑ ΝΝΕΦΔΛΙ-  
 10 ΜΟΝΙΟΝ ΤΙΜΩΡΕΙ ΜΜΟΦ ΝΚΕΜΝΤΟΥΕ ΝΡΟΜΠΕ ΜΝΝΣΑ  
 ΝΑΪ ΩΛΥΧΙΤΨ' ΕΒΟΛ ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΩΑ ΠΕΖΟΟΥ  
 ΕΤΟΥΝΑΚΡΙΝΕ ΜΠΠΟΣ ΝΑΡΧΩΝ ΝΖΑ ΝΔΡΑΚΩΝ' ΕΤ-  
 ΚΩΤΕ ΕΠΚΑΚΕ ΛΥΩ ΩΑΡΕ ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΩΑΣΡ-  
 ΖΡΟΥΟΥΧΕΦ ΝΣΑΝΖΑΛΙΣΚΕ ΝΣΒΩΛ ΕΒΟΛ· ΤΑΪ ΤΕ ΤΕ-  
 15 ΚΡΙΣΙΣ ΜΠΡΩΜΕ ΝΡΕΦΧΕ-ΟΥΑ·

ΠΕΧΛΥ ΝΒΙ ΒΑΡΘΟΛΟΜΑΙΟΣ ΧΕ ΟΥΡΩΜΕ ΝΡΕΦΝΚΟΤΚ  
 ΜΝ ΖΟΟΥΤ ΟΥ ΤΕ ΤΕΦΤΙΜΩΡΙΑ· ΠΕΧΛΥ ΝΒΙ ΙΣ ΧΕ  
 ΠΡΩΜΕ ΝΡΕΦΝΚΟΤΚ ΜΝ ΖΟΟΥΤ ΜΝ ΠΡΩΜΕ ΕΤΟΥΝ-  
 ΚΟΤΚ ΝΜΜΛΥ ΠΕΪΩΙ ΝΟΥΩΤ ΠΕ ΝΘΕ ΜΠΡΩΜΕ ΝΡΕΦΧΕ- ΤΙΛ  
 20 ΟΥΑ· ΕΡΩΑΝ ΠΕΟΥΘΕΙΩ ΣΕ ΧΩΚ ΕΒΟΛ ΖΙΤΝ ΤΕ-  
 ΣΦΑΙΡΑ ΩΛΥΓΕΙ' ΝΣΑ ΤΕΨΥΧΗ ΝΒΙ ΜΠΑΡΑΛΗΜΠΤΗΣ  
 ΝΙΛΛΑΛΒΑΩΘ' ΝΨΤΙΜΩΡΕΙ ΜΜΟΟΥ ΜΝ ΠΕΦΖΜΕΨΙΤ' Ν-  
 ΔΛΙΜΟΝΙΟΝ ΝΜΝΤΟΥΕ ΝΡΟΜΠΕ· ΜΝΝΣΑ ΝΑΪ ΩΛΥΧΙ-  
 ΤΟΥ ΕΒΟΛ ΕΖΕΝΕΙΕΡΩΟΥ ΝΚΡΩΜ' ΜΝ ΖΕΝΘΑΛΑΣΣΑ Ν-  
 25 ΑΜΡΗΖΕ ΕΥΒΡΕΨ' ΕΥΜΕΖ ΝΔΛΙΜΩΝ ΝΖΑ ΝΡΙΡ ΝΤΟΟΥ

20 MS ΠΕΟΥΘΕΙΩ; better ΠΕΦΟΥΘΕΙΩ.

23 originally ΝΖΜΣ; ΖΜΣ expunged; ΜΝΝΤΟΥΕ in margin.

through the *sphere*, the *paraleptai* of Jaldabaoth come for him, and they bind him by his tongue behind a great horse-faced *demon*, and they spend three days proceeding with him in the *world* and *taking revenge* on him. After these things they take him forth to the place of frost and *snow*, and they *take revenge* on him there for eleven years. After these things they take him down to the *Chaos* to the presence of Jaldabaoth and his 49 *demons*, and each one of his *demons takes revenge* on him for another eleven years. After these things they take him forth to the outer darkness until the day when the great *dragon*-faced *archon* which surrounds the darkness will be *judged*, and that *soul* perishes and is *consumed* and dissolves. This is the *judgment* of the blasphemer."

147. Bartholomew said: "A pederast, what is the *vengeance* on him?"

Jesus said: "The measure of the pederast and of the man with whom he sleeps is the same as that of the blasphemer. When now the time is completed through the *sphere*, the *paraleptai* of Jaldabaoth come for their *souls*, and with his 49 *demons* he *takes revenge* on them for eleven years. After these things they take them forth to rivers of fire and *seas* of boiling bitumen, which are full of pig<sup>1</sup>-faced *demons* |

<sup>1</sup> (25) lit. mountain-pig.

ΩΛΥΟΥΩΜ ΕΣΟΥΝ ΝΩΟΥ ΝΩΕΧΙΜΩΕ ΜΜΟΥ ΖΝ  
 ΝΕΙΕΡΩΟΥ ΝΚΡΩΜ ΝΚΓΜΝΤΟΥΕ ΝΡΟΜΠΕ ΜΝΝΣΑ ΝΑΙ  
 ΩΛΥΟΥΟΥ ΕΒΟΛ ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΩΛ ΠΕΖΟΥ ΜΦΛΗ  
 ΕΤΟΥΝΑΚΡΙΝΕ ΜΠΗΟΣ ΝΚΑΚΕ ΕΩΛΥΒΩΛ' ΕΒΟΛ ΝΩΕ-

5 ΤΑΚΟ \*

ΠΕΧΛΑΧ ΝΩΙ ΘΩΜΑΣ ΧΕ ΛΝΩΤΜ ΧΕ ΟΥΝ-ΖΟΙΝΕ  
 ΖΙΧΜ ΠΚΑΣ ΕΩΛΥΧΙ ΜΠΕΣΠΕΡΜΑ ΝΝΖΟΥΤ ΜΝ ΤΕ-  
 ΩΡΩ ΝΤΕΣΖΙΜΕ ΝΩΕΤΑΛΥ ΕΥΑΡΩΙΝ ΝΩΕΟΥΟΜ' ΕΥΧΩ  
 ΜΜΟΣ ΧΕ ΕΝΠΙΣΤΕΥΕ ΕΗΣΛΥ ΜΝ ΙΑΚΩΒ' ΑΡΑ ΖΗ ΟΥ  
 10 ΖΩΒ' ΕΩΩΕ ΠΕ ΧΝ ΜΜΟΝ· Α ΙΩ ΔΕ ΩΩΝΤ' ΕΠΚΟΣΜΟΣ  
 ΜΠΝΑΥ ΕΤΜΜΑΥ· ΑΥΩ ΠΕΧΛΑΧ ΝΩΩΜΑΣ ΧΕ ΖΑΜΗΗ  
 ΧΩ ΜΜΟΣ ΧΕ ΝΟΒΕ ΝΙΜ' ΖΙ ΛΝΟΜΙΑ ΝΙΜ ΠΕΙΝΟΒΕ  
 ΟΥΟΤΒ ΕΡΟΟΥ· ΝΑΙ ΝΤΕΙΜΙΝΕ ΕΥΝΑΧΙΤΟΥ ΝΩΑ ΤΟΟ-  
 ΤΟΥ ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΟΥΔΕ ΝΝΕΥΤ'ΤΟΟΥ ΕΤΕ-  
 15 ΣΦΑΙΡΑ ΝΟΥΩΖΜ· ΑΛΛΑ ΕΥΝΑΑΝΖΑΛΙΚΕ ΜΜΟΥ ΝΩΕ-  
 ΤΑΚΟΥ ΖΜ ΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΠΜΑ ΕΤΕ ΜΝ-ΝΑ ΝΖΗΤ'Α  
 ΟΥΔΕ ΜΝ-ΟΥΟΓΙΝ· ΑΛΛΑ ΠΡΙΜΕ ΠΕ ΜΝ ΠΩΛΖΩΖ ΜΝ-  
 ΟΒΖΕ ΠΕ· ΑΥΩ ΨΥΧΗ ΝΙΜ' ΕΤΟΥΝΑΧΙΤΟΥ ΕΠΚΑΚΕ  
 ΕΤΖΙΒΟΛ· ΜΕΥΤ'ΤΟΟΥ ΝΟΥΩΖΜ ΑΛΛΑ ΩΛΥΤΑΚΟ ΝΩΕ-  
 20 ΒΩΛ ΕΒΟΛ:

ΛΟΥΩΩΒ ΝΩΙ ΙΩΖΑΝΗΗΧ ΧΕ ΕΙΕ ΟΥΡΩΜΕ' ΕΜΠ'ΑΡ- [ΤΤΙΒ]  
 ΝΟΒΕ ΑΛΛΑ ΕΥΡ-ΑΓΛΑΘΟΝ ΕΥΜΗΝ ΕΒΟΛ' ΕΜΠ'ΑΖΕ ΔΕ  
 ΕΝΚΜΥΣΤΗΡΙΟΝ ΕΤΡΕΟΥΩΤΒ ΝΝΑΡΧΩΝ ΕΩΩΛΑΝΕΙ'  
 ΕΒΟΛ ΖΗ ΣΩΜΑ ΕΥΝΑΡ-ΟΥ ΝΑΥ: ΠΕΧΕ ΙΩ ΧΕ ΠΡΩΜΕ  
 25 ΠΤΕΙΜΙΝΕ ΕΡΩΛΗ ΠΕΟΥΟΓΙΩ ΧΩΚ ΕΒΟΛ ΖΙΤΝ ΤΕ-  
 ΣΦΑΙΡΑ ΩΛΥΕΙ' ΝΩΑ ΤΕΥΨΥΧΗ ΝΩΙ ΜΠΑΡΑΛΗΜΠΤΗΧ

which devour them and immerse them in the rivers of fire for another eleven years. After these things they carry them forth to the outer darkness until the day of judgment when the great darkness will be *judged*, when they will dissolve and be destroyed."

Thomas said; "We have heard that there are some upon the earth who take male *sperm* and female menstrual blood and make a dish of lentils and eat it, saying: 'We *believe* in Esau and Jacob'<sup>1</sup>. Is this *then* a seemly thing or not?"

Jesus *however* was angry with the *world* at that time. And he said to Thomas: "Truly I say that this sin surpasses every sin and every *iniquity*. (Men) of this kind will be taken immediately to the outer darkness, and will *not* be returned again into the *sphere*. But they will be *consumed* and perish in the outer darkness, the *place* in which there is no pity, *nor* is there light. But there is weeping and gnashing of teeth\*. And every *soul* which is taken to the outer darkness is not returned again, *but* is destroyed and dissolves."

John answered: "A man who has not committed sin, *but* has continually done *good*, *but* he has not found thy *mysteries* in order to pass the *archons*: when he comes forth from the *body*, what will be done with him?"

Jesus said: "When the time of such a man is completed through the *sphere*, the *paraleptai* of | Bainchoooch, who

\* cf. Mt. 8.12 etc.

<sup>1</sup> (9) compare J 100; on libertine gnostics, see Epiph. 26.4, 5.

ΝΒΑΙΝΧΩΩΧ' ΕΟΥΑ ΠΕ ΖΙ ΠΩΟΜΝΤ̄ ΝΝΟΥΤΕ ΝΤΡΙ-  
 ΛΥΝΑΜΙC ΝCΕΧΙ ΝΤΕΨΥΧΗ ΖΝ ΟΥΡΑΩΕ ΜΝ ΟΥΤΕΛΗΛ  
 ΝCΕΡ-ΩΟΜΝΤ̄ ΝΖΟΥ ΕΥΚΩΤΕ ΝΜΜΑC ΕΥΤCΑΒΟ ΜΜΟC  
 ΕΝCΩΝΤ̄ ΜΠΚΟCΜΟC ΖΝ ΟΥΡΑΩΕ ΜΝ ΟΥΤΕΛΗΛ' ΜΝΝCΑ  
 5 ΝΑΙ ΨΑΥΧΙΤC ΕΠΕCΗΤ ΓΑΜΝΤΕ ΝCΕΤCΑΒΟC ΕΝΚΟ-  
 ΛΑCΤΗΡΙΟΝ ΕΤΖΝ ΑΜΝΤΕ· ΝΝΕΥΝΑΤΙΜΩΡΕΙ ΔΕ ΜΜΟC  
 ΑΝ ΝΖΗΤΟΥ ΑΛΛΑ ΕΥΝΑΤCΑΒΟC ΜΜΑΤΕ ΕΡΟΟΥ· ΛΥΩ  
 ΠΕΛΩΒ' ΜΠΩΔ ΝΝΚΟΛΑCΙC ΨΑΥΩΠΕ ΕΨΤΑΖΟ ΜΜΟC [TIII<sup>b</sup>]  
 ΜΜΑΤΕ ΝΟΥΩΗΜ ΜΝΝCΑ ΝΑΙ ΝCΕΨΙΤC ΕΞΡΑΙ ΖΙ ΤΕΖΗ  
 10 ΝΤΜΗΤΕ ΝCΕΤCΑΒΟC ΕΝΚΟΛΑCΙC ΝΝΕΖΙΟΥΕ ΝΤΜΗΤΕ  
 ΕΡΕ ΠΕΛΩΒ ΜΠΩΔ ΤΑΖΟ ΜΜΟC ΝΟΥΩΗΜ· ΜΝΝCΑ  
 ΝΑΙ ΝCΕΧΙΤC ΝΤΠΑΡΘΕΝΟC ΜΠΟΥΟΓΙΝ ΝCΚΡΙΝΕ ΜΜΟC  
 ΝCΚΛΑC ΖΑΤΝ ΠΚΟΥΙ ΝCΑΒΑΩΘ ΠΑΓΛΘΟC ΠΑΤΜΕCΟC  
 ΨΑΝΤΕ ΤΕCΦΑΙΡΑ ΚΩΤΕ ΝΤΕ ΖΕΥC ΜΝ ΤΑΦΡΟΔΙΤΗ  
 15 ΝCΕΕΙ' ΜΠΕΜΤΟ ΕΒΟΛ ΝΤΠΑΡΘΕΝΟC ΜΠΟΥΟΓΙΝ· ΝΤΕ  
 ΚΡΟΝΟC ΜΝ ΑΡΗC ΓΙ' ΝCΑ ΠΑΖΟΥ ΜΜΟC· ΤΟΤΕ ΨΑΨΙ  
 ΝΤΕΨΥΧΗ ΝΔΙΚΑΙΟC ΕΤΜΜΑΥ ΝCΕΤΑΛC ΕΤΟΟΤΟΥ Π-  
 ΝΕCΠΑΡΑΛΗΜΠΤΗC ΝCΕΝΟΧC ΕΝΑΙΩΝ ΝΤΕCΦΑΙΡΑ ΛΥΩ  
 ΝΤΕ ΝΑΙΤΟΥΡΓΟC ΝΤΕCΦΑΙΡΑ ΝCΕΧΙΤC ΕΒΟΛ' ΕΥΜΟΟΥ  
 20 ΕΖΩΠΕCΗΤ ΝΤΕCΦΑΙΡΑ ΝΨΡ-ΟΥΚΡΩΜ' ΕΨΒΡΒΡ ΝΨΟΥΩΜ TIII<sup>c</sup>  
 ΕΖΟΥΝ ΝCΩC ΨΑΝΤΨΚΛΘΑΡΙΖΕ ΜΜΟC ΤΟΝΩ· ΛΥΩ  
 ΨΑΨΕΙ' ΝΓΙ ΪΛΛΟΥΖΑΜ' ΠΠΑΡΑΛΗΜΠΤΗC ΝCΑΒΑΩΘ ΠΑ-  
 ΛΑΜΑC· ΠΑΙ ΕΨΑΨΨ ΜΠΑΠΟΤ' ΝΤΒΩΕ ΝΝΕΨΥΧΟ-  
 ΟΥΕ· ΛΥΩ ΨΑΨΕΙΝΕ ΜΠΜΟΥΝΒΩΕ ΝΨΤΑΛΨ ΝΤΕΨΥΧΗ

1 MS ΖΙ; read ΖΠ.

6 MS ΠΝΕΥΝΑΤΙΜΩΡΕΙ; read ΠΕΥΝΑΤΙΜ.

17 MS ΝCΕΤΑΛC; read ΝCΤΑΛC.

24 MS originally ΜΠΟΥ; Μ inserted above. MS originally ΝΝΕΤΕΨΥΧΗ; ΝΕ expunged.

is one of the three *triple-powered* gods, come for his *soul*; and they take his *soul* with joy and gladness. And they spend three days going round with it, teaching it of the creation of the *world* with joy and gladness. After these things they take it down to Amente, and teach it of the *places of correction* in Amente. *But* they will not take revenge on it in them. *But* they will only teach it of them, and the smoke of the flame of the *punishments* only reaches it a little. After these things they take it forth upon the way of the *Midst*, and teach it of the *punishments* of the ways of the *Midst*, and the smoke of the flame reaches it a little. After these things they take it to the *Virgin* of the *Light*, and she *judges* it and places it in the presence of the *Little Sabaoth*, the *Good*, he of the *Midst*, until the *sphere* turns, and Zeus and Aphrodite come into the presence of<sup>1</sup> the *Virgin* of the *Light*, and Cronos and Ares come behind her. *Then* she carries that *righteous soul* and gives it<sup>2</sup> into the hands of her *paralemtai*, and they cast it into the *aeons* of the *sphere*. And the *ministers* of the *sphere* take it forth to a water which is below the *sphere*, and it becomes<sup>3</sup> a boiling fire and consumes it until it *purifies* it completely. And Jalouham, the *paralemtes* of Sabaoth, the *Adamas*, comes. It is he who gives the cup of forgetfulness to *souls*. And he brings the water of forgetfulness and gives it to the *soul*, | and

<sup>1</sup> (15) into the presence of; Till: before; (also 383.26; 384.20).

<sup>2</sup> (17) and gives it; MS: and it is given.

<sup>3</sup> (20) it becomes; Schmidt: there arises.



(NCCCOOY) NCPPOBΩY N2OB NIM' MN TOΠOC NIM' ENT-  
 ACBOK EP0OY • MNHCOC ΩAЧEИ' NCI OYΠAPAAHMHΠTHC  
 NTE PKOYEI NCABAΩΘ' ΠAΓAΘOC ΠATMECOC ΩAЧEИE  
 2ΩΩY N OYANOT' EЧME2 NNOHMA ZI MNTCABE AYΩ  
 5 EP E TNHΨIC N2HTY • NCTAA4 NTEΨYXH NCENOXC EY-  
 CΩMA ENCNAY-NKOTK AN OYAE ENCNAY-ΩBΩ AN  
 ETBE ΠIAΠOT NTE TNHΨIC ENTAYTAAY NAC AAA  
 EYHAYΩΠE EYXΩΩKE MΠEC2HT EYMHN EBOL' ECΩINE  
 HCA MMYCTHPION MΠOYOEIN ΩANTC2E EP(O)OY ZITM TIT<sup>b</sup>  
 10 ITΩY NTΠAPΘEHC MΠOYOEIN NCKAHPONOMI M-  
 ΠOYOEIN NΩAHEC2 •

HEXE MAPIZAM' XE EIE OYPOME EAYP-NOBE NIM' ZI  
 ANOMIA NIM EMH2E MMYCTHPION MΠOYOEIN EYHAXI  
 NT EYKOAACTC THPOY NOYCON NOYOT • HEXE IC XE  
 15 CE YHAXITOY • EΩΠE ON ENTAYP-ΩOMNT NNOBE  
 EYHAXI NTKOAACTC NΩOMNT •

HEXE IΩZANNHC XE EIE OYPOME EAYP-NOBE NIM  
 ZI ANOMIA NIM' EΦAE AE AY2E EMMYCTHPION MΠOYO-  
 EIN OYH-COM MMOY ETPEOYXAI • HEXE IC XE PAI  
 20 NT EIMHC ENTAYP-NOBE NIM ZI ANOMIA NIM' N42E EM-  
 MYCTHPION MΠOYOEIN N4AY N4XOKOY EBOL' N4-  
 TMKA-TOOTY EBOL' OYAE N4TMRNOBE EYHAKAHPO-  
 NOMI MΠEΘHCAYPOC MΠOYOEIN • HEXE IC NNEYMAΘH-  
 THC XE EΩΠE EPΩAN TEC(Φ)AIPA KOTE NTE KPO- [TIIA]  
 25 NOS MN APHC EI' NCA ΠAZOY NTΠAPΘEHC MΠOYO-  
 EIN AYΩ NTE ZEYC MN TAΦPOAITH EI' MΠEHTO EBOL

<it drinks it> and forgets everything and every *place* to which it has gone. Afterwards a *paraleptes* of the Little Sabaoth, the *Good*, he of the *Midst*, also brings a cup which is filled with *understanding* and wisdom, and there is *soberness* in it. And he gives it to the *soul*, and it is cast into a *body* which is not able<sup>1</sup> to sleep *nor* is it able to forget, because of the cup of *soberness* which was given to it. *But* it will be a goad to its heart continually, to seek<sup>2</sup> for the *mysteries* of the light until it finds them, through the ordinance of the *Virgin* of the Light, and *inherits* the eternal light."

148. Mariam said: "A man who has committed every sin and every *iniquity*, and has not found the *mysteries* of the light, will he receive the *punishment* for them all at once?"

Jesus said: "Yes, he will receive it. If he has committed three sins he will receive the *punishment* for three."

John said: "A man who has committed every sin and every *iniquity*, but at last has found the *mysteries* of the light: is it possible for him to be saved?"

Jesus said: "Such a one who has committed every sin and every *iniquity*, and finds the *mysteries* of the light, and performs them and completes them, and does not cease from them *nor* does he commit sin: he will *inherit* the *Treasury* of the Light."

Jesus said to his *disciples*: "If when the *sphere* turns, Cronos and Ares come behind the *Virgin* of the Light, and Zeus and Aphrodite come into the presence | of the *Virgin* and

<sup>1</sup> (6) a body which is not able; Till: a body in which it is not able.

<sup>2</sup> (8) a goad ... to seek; Schmidt: a whip ... to ask.

1 MS NCCCOOY omitted.

ΠΤΗΑΡΘΕΝΟΣ ΕΥΣΤΗ ΝΕΥΑΙΩΝ ΜΜΙΝ ΜΜΟΟΥ ΩΛΥΣΩΚ'  
 ΝΗΚΑΤΑΚΕΤΑΠΕΤΑΣΜΑ ΝΠΤΗΑΡΘΕΝΟΣ ΩΛΩΩΠΗ ΕΣ-  
 ΡΟΥΤ ΜΗΝΑΥ ΕΤΜΜΑΥ ΕΣΝΑΥ ΕΠΙΕΪΣΙΟΥ ΣΝΑΥ Π-  
 ΟΥΟΕΙΝ ΜΠΕΣΜΤΟ ΕΒΟΛ ΑΥΩ ΨΥΧΗ ΝΙΜ ΕΤΕΝΑ-  
 5 ΝΟΧΟΥ ΕΠΚΥΚΛΟΣ ΝΗΛΙΩΝ ΝΤΕΣΦΑΙΡΑ ΜΠΗΝΑΥ ΕΤ-  
 ΜΜΑΥ ΕΤΡΕΥΓΙ' ΕΒΟΛ ΕΠΚΟΣΜΟΣ ΩΛΩΩΠΗΕ ΠΑΙ-  
 ΚΑΙΟΣ ΝΑΓΛΑΟΣ ΑΥΩ ΩΛΥΣΕ ΕΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟ-  
 ΕΙΝ ΜΠΕΪΣΟΠ ΩΛΣΤΗΝΝΟΟΥΣΟΥ ΝΚΕΣΟΠ' ΝΣΕΣΕ ΕΜ-  
 ΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ· ΕΩΩΠΗΕ ΣΩΩΡ ΕΡΩΑΝ ΔΡΗΣ  
 10 ΜΗ ΚΡΟΝΟΣ ΕΙ' ΜΠΕΜΤΟ ΕΒΟΛ ΠΤΗΑΡΘΕΝΟΣ ΕΡΕ ΖΕΥΣ  
 ΜΗ ΤΑΦΡΟΔΙΤΗ ΣΙ ΠΑΣΟΥ ΜΜΟΣ ΕΝΣΝΑΥ ΕΡΟΥΟΥ ΛΗ-  
 ΨΥΧΗ ΝΙΜ ΕΤΕΝΑΝΟΧΟΥ ΕΝΣΩΝΤ' ΝΤΕΣΦΕΡΑ ΜΠΗΝΑΥ [ΠΠΛ<sup>b</sup>]  
 ΕΤΜΜΑΥ ΩΛΩΩΠΗΕ ΜΠΟΝΗΡΟΣ ΑΥΩ ΝΡΕΦΩΝΤ' ΑΥΩ  
 ΜΕΥΣΕ ΕΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ:

15 ΝΑΪ ΣΕ ΕΡΕ ΙΣ ΧΩ ΜΜΟΟΥ ΝΜΕΦΜΑΘΗΤΗΣ ΣΗ ΤΜΗΤΕ  
 ΝΑΜΝΤΕ· ΑΥΩΩ ΕΒΟΛ ΑΥΡΙΜΕ ΝΣΙ ΜΜΑΟΗΤΗΣ· ΧΕ  
 ΟΥΟΪ ΟΥΟΪ ΝΡΡΩΜΕ ΝΡΕΦΡΝΟΒΕ ΝΑΪ ΕΡΕ ΤΑΜΕΛΙΑ  
 ΝΚΟΤΚ ΕΒΟΛ ΣΙΧΩΟΥ ΜΗ ΤΕΩΕ ΝΝΑΡΧΩΝ ΩΑΝΤΟΥΓΙ'  
 ΕΒΟΛ ΣΗ ΣΩΜΑ· ΝΣΕΧΙΤΟΥ ΕΝΕΪΚΟΛΛΑΣΙΣ· ΝΑ ΝΑΝ·  
 20 ΝΑ ΝΑΝ· ΠΩΗΡΕ ΜΠΕΤΟΥΛΛΑΒ' ΝΓΩΝΣΤΗΚ ΣΑΡΟΝ ΧΕ  
 ΕΝΕΟΥΧΑΪ ΕΝΕΪΚΟΛΛΑΣΙΣ ΜΗ ΝΕΪΚΡΙΣΙΣ ΕΥΣΒΤΩΤ ΝΡ-  
 ΡΕΦΡΝΟΒΕ· ΕΜΜΟΝ ΑΝΡΝΟΒΕ ΣΩΩΝ ΠΕΝΧΟΕΙΣ ΑΥΩ  
 ΠΕΝΟΥΟΕΙΝ:

J — 33 — 33 — 33 — 33 — 33 — 33 — 33 — 33 — 33

2 MS ΝΗΚΑΤΑΚΕΤΑΠΕΤΑΣΜΑ; read ΝΗΚΑΤΑΠΕΤΑΣΜΑ.

23 the main text ends here, leaving about 6 lines uninscribed at the foot of column 2.

they are in their own *aeons*, the *veils* of the *Virgin* are drawn aside. And she is glad in that hour as she sees these two stars of light in her presence. And all *souls* which she will cast into the *cycle* of the *aeons* of the *sphere* at that hour, so that they come forth in the *world*, become<sup>1</sup> *righteous* and *good*, and they find the *mysteries* of the light at this time; she sends them again to find the *mysteries* of the light. If on the other hand Ares and Cronos come into the presence of the *Virgin*, while Zeus and Aphrodite are behind her, so that she does not see them, all *souls* which she will cast into the creation of the *sphere* in that hour become *wicked* and ill-tempered, and do not<sup>2</sup> find the *mysteries* of the light."

Now when Jesus had said these things to his *disciples* in the midst of Amente, the *disciples* cried out and wept: "Woe, woe to the sinful men upon whom rests the *negligence* and the forgetfulness of the *archons*, until they come forth from the *body* and are cast into these *punishments*. Have mercy on us, have mercy on us, thou Son of the Holy One, and have compassion on us, so that we are saved from these *punishments* and these *judgments* which are prepared for sinners, since we also have sinned, our Lord and our Light."

<sup>1</sup> (6) become; lit. are wont to become; (also 384.13).

<sup>2</sup> (14) do not; lit. are not wont to.

ΠΑΙΚΛΙΟΣ. ΛΥΓΙ' ΕΒΟΛ ΨΟΜΤ ΨΟΜΤ· ΕΠΕΧΤΟΥ  
 ΝΚΛΙΜΑ ΝΤΠΕ ΛΥΤΑΨΘΟΪΩ ΜΠΕΥΑΓΓΕΛΙΟΝ ΝΤΜΝΤΕΡΟ  
 ΞΜ ΠΚΟΣΜΟΣ ΤΗΡΨ ΕΡΕ ΠΕΧΣ ΕΝΕΡΓΕΙ ΝΜΜΑΥ ΞΜ  
 ΠΨΑΧΕ ΜΠΤΑΧΡΟ ΜΝ ΜΜΑΕΙΝ ΕΤΟΥΗΣ ΝΣΩΟΥ ΜΝ  
 5 ΝΕΨΗΡΕ· ΛΥΩ ΝΤΕΙΣΕ ΛΥΣΟΥΝ-ΤΜΝΤΕΡΟ ΜΠΝΟΥΤΕ  
 ΞΜ ΠΚΑΣ ΤΗΡΨ ΛΥΩ ΞΜ ΠΚΟΣΜΟΣ ΤΗΡΨ ΜΠΙΣΡΑΗΛ·  
 ΕΥΜΝΤΜΝΤΡΕ ΝΝΣΘΕΝΟΣ ΤΗΡΟΥ ΝΑΪ ΕΤΨΟΟΠ ΧΙΝ  
 ΜΜΑ ΝΨΑ· ΨΑ ΜΜΑ ΝΣΩΤΠ.

10     }   ξ   ξ   ξ   ξ   ξ   ξ   ξ   ξ   ξ   ξ  
           ξ   ξ   ξ   ξ   ξ   ξ   ξ   ξ   ξ   ξ  
           ·   ·   ·   ·   ·   ·   ·   ·   ·   ·  
           ·   ·   ·   ·   ·   ·   ·   ·   ·   ·  
           }   ξ   ξ   ξ   ξ   ξ   ξ   ξ   ξ   ξ   ξ  
           ξ   ξ   ξ   ξ   ξ   ξ   ξ   ξ   ξ   ξ

- 1 a text by a later hand is written in the first column of the recto of the last unpaginated leaf.  
 11 two lines, each of about 12 letters, are erased; they probably contained the title of this text.

... the *righteous*. They came forth three by three to the four *regions*<sup>1</sup> of the heavens. They preached the *Gospel* of the Kingdom in the whole *world* while the Christ *worked* with them through the word of confirmation and the signs which followed them and the marvels. And in this way the Kingdom of God was known upon the whole earth and in the whole *world* of Israel, as a witness to all *peoples* which exist from the places of the East to the places of the West<sup>2</sup>.

<sup>1</sup> (2) four regions; see J 91; (cf. also 367.14).

<sup>2</sup> (8) East ... West; lit. places of rising ... places of setting.

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## KEY TO WORDS OF GREEK ORIGIN

- Above* see *Beyond*  
*Abstinence* ἐγκράτεια 210  
*Accompany, to* ἀκολουθεῖν 283, 288, 297, 343, 345, 346  
*Accord, to* συμφωνεῖν 342, 349  
*Accord* συμφωνία 342  
*According to* κατὰ 3 etc.; also *As* 124 etc.; *Each* 266 etc.; *Every* 252 etc.; *How* 3 etc.  
*Account of, on* ἀφορμή 48  
*Accuracy* ἀκρίβεια 308; ἀκριβής 34, 39  
*Action* πράξις 25, 26, 366  
*Adversary* ἀντίδικος 157, 159  
*Aeon* αἰών (αἰώνες) 2 etc.  
*Afflict, to* θλίβειν 36, 54, 63, 64, 66, 70, 74, 89, 95, 101, 137, 150, 154, 164, 179, 180 etc.  
*Affliction* θλίψις 64, 70, 81, 83, 118, 119, 143, 179, 180, 249, 252  
*Again* πάλιν 354, 356  
*Air* ἀήρ 26, 63, 107, 114, 213, 341, 349, 355, 367  
*Airy* ἀέρινος 355, 359  
*All-blessed* πανμακάριος 56, 296  
*Allow, to* συγχωρεῖν 65, 66  
*All-perfect* παντέλειος 228  
*Altar* θυσιαστήριον 353  
*Amen* ἀμήν see *Truly*  
*Amen* (gnostic aeon) ἀμήν 3, 18, 193, 194, 197, 217, 231  
*Ancient* ἀρχαῖος 332, 333, 334  
*Angel* ἄγγελος 2, 6, 12, 19, 20, 23, 25, 27, 29, 40, 91, 94, 95, 139, 143, 148, etc.  
*Answer* ἀπόφασις 184, 200, 229, 236, 243, 244, 247, 253, 278  
*Antitype* ἀντίτυπος 341  
*Apart from* see *Without*  
*Archangel* ἀρχάγγελος 2, 6, 19, 23, 40, 202, 203, 215, 230, 248, 354, 355, 373  
*Archdemon* ἀρχιδαιμόνιον 359  
*Archer* (Sagittarius) τοξότης 364  
*Archon* ἄρχων (ἄρχοντες) 2 etc.  
*Artifice* τέχνη 130, 132  
*As* see *According to*  
*As* ὡς 187, 268, 269, 271  
*As far as; To* ἕως 10, 60, 178, 190 etc.  
*Ask, to* αἰτεῖν 279, 368  
*Assembly* συναγωγή 78  
*Assessor* πάρεδρος 364, 365  
*At that time* see *Then*  
*Authentic* αὐθεντής 207, 237, 318, 320; αὐθεντικός 318  
*Authority* ἐξουσία 9, 15, 32, 155, 157, 169, 170, 205, 206, 207, 208, 235, 288, 309\*  
*Avenge, to* τιμωρεῖν 375, 377, 378, 379, 380, 382; *Punish, to* 374  
*Axis* ἄξων 327  
*Balance* (Libra) ζυγός 361  
*Baptise, to* βαπτίζειν 12, 122, 123, 128, 197, 291, 300, 310, 325 etc.  
*Baptism* βάπτισμα 111, 123, 125, 209, 290, 296, 297, 298, 299, 300, 310, 324, 325 etc.  
*Baptist* βαπτιστής 12, 13, 347, 351  
*Bar* μοχλός 180, 182  
*Barn* ἀποθήκη 348  
*Base* see *Path*  
*Bear* ἄρκτος 318  
*Beast* θηρίον 35, 77, 211, 212, 336, 341, 345  
*Because* καὶ γάρ 82  
*Beg, to* παρακαλεῖν 253  
*Begin, to* ἀρχεσθαι 10, 36, 37, 51, 86, 218, 219, 266, 322, 361, 363, 364  
*Beginning* ἀρχή 8, 9, 10, 15, 118, 164, 165, 264, 265, 267 etc.  
*Begotten* γεννητός 2, 40

## KEY TO WORDS OF GREEK ORIGIN

- Believe, to* πιστεύειν 47, 56, 57, 75, 79, 80, 81, 85, 92, 93 etc.  
*Beneficent* χρηστός 54, 82, 103, 152, 155, 181, 183  
*Beyond* παρά 4 etc.; *Compared with; Than* 31 etc.; *Above* 11 etc.  
*Bless, to* μακαρίζειν 56, 83, 117, 328, 338, 339  
*Blessed* μακάριος 4, 15, 26, 28, 33, 40, 56, 60, 62, 71, 77, 112, 117, 120, 132, 134, 136 etc.  
*Body* σῶμα 11, 12, 13, 28, 35, 36, 63, 69, 117, 122, 125, 128, 130, 131, 133, 135, 158, 160 etc.  
*Book* τεύχος (253), 255, 352  
*Book* τόμος 127  
*Boundary* ὄριον 17; ὄρος 17, 261  
*Brain* ἐγκέφαλος 344  
*Branch* κλάδος 117  
*Bull* (Taurus) ταύρος 363  
*But* ἀλλά 3 etc.; *Except* 320  
*But* δέ 1 etc.; also *However*  
*Call, to* καλεῖν 343  
*Call upon, to* ἐπικαλεῖν 25, 27, 29, 31, 353, 358, 370, 371; *Pronounce, to* 353  
*Certainly* ἀσφαλῶς 323  
*Certainly* see *In truth*  
*Certainty* ἀσφάλεια 184, 185, 190, 191, 198, 201, 202, 204, 205, 234, 272  
*Chamber* ταμεῖον 259, 317, 318, 319, 320, 323, 328, 329  
*Change, to* μεταβάλλειν 249  
*Change* μεταβολή 252, 286, 295, 296, 306, 315, 322, 323, 324, 331 etc.  
*Chaos* χάος 44, 46, 47, 49, 50, 57, 61, 63, 64, 68 etc.  
*Cipher* ψήφος 36, 247, 358, 370, 373  
*City* πόλις 52, 56, 182, 200, 272, 273, 280  
*Clarity, with* see *Clearly*  
*Clearly* φανερώς 150, 183, 234, 253, 295, 300, 347; *Clarity, with* 352  
*Coal* ἄνθραξ 100  
*Come forth, to* προέρχεσθαι (προελ-  
 θεῖν) 3, 17, 195, 220, 221, 222, 223, 224, 225, 226, 227, 253  
*Command, to* κελεύειν 15, 26, 65, 66, 77, 116, 117, 120, 123, 127, 136  
*Command* κέλευσις 10, 11, 12, 13, 17, 19, 20, 25, 30, 37, 38, 48, 68, 78, 84, 98, 99, 112 etc.  
*Communion* κοινωνία 285  
*Compared with* see *Beyond*  
*Compel, to* ἀναγκάζειν 71, 92, 114, 249, 281, 283, 284, 332, 337, 339, 342, 345  
*Comprehend, to* see *Occupy, to*  
*Concur, to* see *Meet, to*  
*Confess, to* ὁμολογεῖν 74  
*Confused, to* be ἀπορεῖν 121  
*Congregation* ἐκκλησία 96, 269  
*Constraint* see *Necessity*  
*Consume, to* ἀναλίσκεσθαι 39, 260, 271, 304, 306, 307, 308, 321, 361, 364, 365, 380, 381  
*Contemplate, to* θεωρεῖν 40  
*Counterpart* ἀντίμιμον 63, 281, 282, 283, 284, 285, 286, 287, 288, 289, 293, 294, 298 etc.  
*Country* χώρα 181, 279, 280, 281  
*Course* δρόμος 32, 34, 38, 39  
*Covenant* διαθήκη 83, 368  
*Crab* (Cancer) καρκίνος 362  
*Creditor* δανειστής 108  
*Crucify, to* σταυροῦν 353, 367; also *Crucifixion* 10  
*Cure, to* θεραπεύειν 279, 281  
*Cure* θεραπεία 279  
*Curious* περίεργος 270  
*Custom* φόρος 293  
*Cycle* κύκλος 34, 35, 36, 37, 39, 286, 295, 296, 314, 315, 320 etc.  
*Danger* κίνδυνος 11, 98  
*Dare, to* τολμᾶν 130, 169  
*Deaf* κωφός 279, 379  
*Deal with, to* χρησθαι 49  
*Decan* δεκανός 2, 14, 31, 63, 77, 215, 336, 343, 355

## KEY TO WORDS OF GREEK ORIGIN

- Deep* see *Depth*  
*Defence* ἀπολογία 229, 236, 243, 244, 247, 278, 289, 290, 291, 292 etc.  
*Demon* δαιμόνιον 77, 138, 140, 143, 146, 171, 213, 258, 279, 359, 361, 362, 363 etc.  
*Demon* δαιμών 63, 362, 376, 380  
*Depth* βάθος 202, 207, 233, 310  
*Desire, to* ἐπιθυμῆναι 43, 45, 178, 283, 364  
*Desire* ἐπιθυμία 282, 283, 333, 337  
*Destiny* μοῖρα 282, 284, 285, 286, 287, 288, 289, 293, 294, 299, 301, 335, 336 etc.  
*Devil* διάβολος 108  
*Devise, to* μελετᾶν 102  
*Disbelief* -ἄπιστος 252  
*Disc* δίσκος 214, 334, 335, 336, 354  
*Disciple, to be a* μαθητεύειν 69  
*Disciple* μαθητής 1, 2 etc.  
*Disclose, to* μηνύειν 222  
*Disgrace, to bring* σκανδαλίζειν 50  
*Disgrace* σκάνδαλον 54, 268, 269, 271  
*Dismiss, to see* *Release, to*  
*Divide, to* μερίζειν 334  
*Dragon* δράκων 137, 138, 141, 143, 148, 149, 258, 259, 260, 268, 271, 275, 304  
*Dung* κοπρία 306  
*Dust* χοῦς 174  
*Dwell, to* κατοικεῖν 253, 254
- Each* see *According to*  
*Eagle* ἀετός 165  
*Element* στοιχεῖον 267, 327  
*Emanate, to* προβάλλειν 43, 44, 48, 57, 70, 101, 102, 106 etc.  
*Emanation* προβολή 2, 18, 43, 44, 46, 47, 49, 50 etc.  
*Embrace, to* ἀσπάζεσθαι 338, 339  
*End* συντέλεια 191, 196  
*Endless* ἀπέραντος 126, 221, 222, 223, 224; *Infinite* 353, 354, 370, 374  
*Endurance* ὑπομονή 59, 167  
*Endure, to see* *Wait on, to*  
*Energy* ἐνέργεια 158, 160  
*Envy, to* φθονεῖν 350
- Erinaios* ἐριναῖος 228, 235, 236, 262, 283, 284, 287, 288, 297, 298, 344, 345  
*Error, to lead into* see *Wander, to cause to*  
*Error* see *Wander, to*  
*Escape, to* ἐξαιρεῖσθαι 358  
*Especially* μάλιστα 249, 309  
*Eternity* αἰεί 211  
*Even if* καὶν 261, 264, 305, 329, 342  
*Every* see *According to*  
*Evil* κακία 102, 282, 327, 333, 334, 342, 357  
*Evil-doing* κακοῦργος 258  
*Evil intent with* κακῶς 115; also *Sick* 250  
*Examine, to* δοκιμάζειν 240, 263, 270, 271, 285, 290, 294, 325, 330  
*Excellent* ἔυγε 28, 34, 56, 62, 68, 72, 75, 77, 78, 83, 90, 97 etc.  
*Except* εἰμήτι 98, 99, 185, 234, 269, 272, 275 etc.  
*Except* see *But*  
*Except for* see *Without*
- Faith* πίστις 166, 304, 306, 307, 312, 313, 314, 315  
*Faithful* πιστός 158, 160, 216  
*Farthing* λεπτόν 295  
*Fasting* νηστεία 53, 96, 110  
*Fatherless* ἀπάτωρ 220, 221, 222, 223, 226  
*Fathomless depth* ὑπέρβαθος 222  
*Feebleness* πάρεσις 132, 135  
*Fight* πόλεμος 362  
*Figure* πλάσμα 343, 344  
*Fill, to* πληροῦν 275  
*Firmament* στερέωμα 19, 20, 21, 214, 248, 315  
*Fit, to* ἀρμόζειν 349  
*Fix firmly, to* στηριζειν 357  
*Flagellate, to* φραγελλοῦν 375  
*Flesh* σὰρξ 39, 66, 110, 346  
*Flood* κατακλυσμός 349  
*Food* τροφή 342, 366; also *Foodstuff* 341  
*Food* τροφή 282, 327  
*For* πρός 195, 263, 288; *For the sake of* 335

## KEY TO WORDS OF GREEK ORIGIN

- For* γάρ 4 etc.  
*Forefather* προπάτωρ 19, 23, 24, 40, 43, 186, 216, 230, 231  
*Form* μορφή 116, 137, 186, 187, 196, 254, 332, 359, 373  
*Fornicate, to* πορνεύειν 364  
*Fornication* πορνεία 209, 371  
*Free* ἐλεύθερος 73, 337  
*Frenzy* ἀπονοεῖα 259  
*Fruit* καρπός 103, 117, 311  
*Furthermore* λοιπόν 198  
*Furthermore* see *Again*
- Garment* ἔνδυμα 9, 10, 15, 16, 17, 18, 19, 21, 24, 37, 40, 41, 42, 106, 129, 171, 289 etc.  
*Gate* πύλη 18, 20, 21, 22, 23, 45, 48, 51, 54, 169  
*Gather, to* συναγεῖν 348  
*Generation* γενεά 56, 83, 108  
*Gift* δωρεά 241, 262, 302, 304, 305, 309, 328, 350, 368  
*Gift* δῶρον 365  
*Girdle* ζώνη 106, 109  
*Glad, to be* see *Rejoice, to*  
*Gnosis* γνώσις 16, 77, 255  
*Goat* (Capricorn) αἰγόκερως 362  
*Good* ἀγαθός 12, 14, 28, 79, 80, 94, 123, 124, 125, 127, 128, 129 etc.  
*Good thing* ἀγαθόν 82, 102, 165, 182  
*Gospel* εὐαγγέλιον 385  
*Grace* χάρις 151, 152  
*Grasp, to* καταλαμβάνειν 199, 213, 292  
*Grass* χόρτος 66, 67  
*Grave* τάφος 73, 74, 158, 160  
*Guide, to* ἄγειν 284, 292, 341, 345
- Habitation* σκηνή 331  
*Hail* χάλαζα 214, 259, 260, 321  
*Hasten, to* see *Speed, to effect with*  
*Hastener* σπουδαστής 34  
*Head* κεφαλή 1, 4, 205, 246, 247, 333, 334  
*Heat* καῦμα 213, 348  
*Heaven* οὐρανός 370
- Hegumen* ἡγούμενος 196  
*Heimarmene* εἰμαρμένη 19, 22, 23, 25, 26, 27, 28, 29, 30, 32, 33, 34, 35 etc.  
*Help, to* βοηθεῖν 47, 56, 62, 69, 70, 84, 85, 87, 95, 98, 99, 104, 107, 110, 118, 129, 137 etc.  
*Help* βοήθεια 47, 59, 62, 93, 142, 144, 175  
*Helper* βοηθός 59, 62, 73, 103, 163, 327  
*Helper* παραστάτης 2, 3, 14, 18, 195, 196, 200, 202, 203 etc.  
*Honour* τιμή 291, 292, 293; also *Worth* 254  
*Hope, to* ἐλπίζειν 76, 83, 167  
*Hope* ἐλπίς 59, 114, 115, 143, 147  
*House* οἶκος 2, 21, 22, 23, 361  
*How* πῶς 21, 40, 42, 238, 248, 338  
*How* see *According to*  
*However* see *But*  
*Hyper-triple-spirited* ὑπερτριπνεύματος 226  
*Hypocrisy* ὑπόκρισις 270, 272, 305, 307, 313, 328  
*Hypocritical, to be* ὑποκρίνεσθαι 265, 267, 268, 273, 274
- Ice* κρύσταλλος 260  
*Identity* see *Peculiar*  
*Ill-treatment* ὕβρισις 277  
*Image* ἴσος 254  
*Image* εἰκόν 63, 292, 342  
*Immortal* ἀθάνατος 126  
*Impact* ὄρμη 140  
*Imperishable* ἀφθαρτος 222, 357  
*Impious* ἀσεβής 50, 59, 89, 208, 273, 275, 313, 320, 322  
*In general* ἀπλῶς 3  
*In part* ἐκ μέρους 263  
*In truth* μέντοιγε 191, 205; also *Certainly* 238, 263, 297, 298, 305, 306  
*Incision(s)* χαραγμή (χαραγμαί) 2, 3, 18, 221  
*Incomprehensible* ἀχώρητος 171, 221, 222, 223, 224, 254; see *Pre-incomprehensible*

## KEY TO WORDS OF GREEK ORIGIN

- Indeed* μέν 13, 93, 239, 254 etc.; also  
That is 17; *Moreover* 183  
*Infinite* see *Endless*  
*Influence* ἀποτέλεσμα 25, 26, 27, 30,  
31, 38  
*Informant* μηνυτής 18  
*Inherit, to* κληρονομεῖν 52, 56, 80, 82,  
120, 122, 123, 124, 234, 235 etc.  
*Inheritance* κληρονομία 33, 80, 90, 189,  
191, 192, 194 etc.  
*Inheritor* κληρονόμος 124  
*Iniquitous* ἄνομος 27, 99  
*Iniquity, to commit* ἄνομεῖν 82, 313  
*Iniquity* ἄνομία 55, 76, 77, 89, 106, 109,  
111, 165, 177, 183, 261, 262, 264, 283  
*Injunction* ἐντολή 286, 370, 372  
*Injure, to* βλάπτειν 209  
*Insignificant* ἐλάχιστος 20  
*Insolent* αὐθάδης 50, 99  
*Instrument* see *Vessel*  
*Interpretation* ἐρμηνεία 126, 353  
*Inunction* χρίσμα 290, 291, 325, 330  
*Invisible* ἀόρατος 2, 19, 24, 42, 164 etc.  
*Invisible ones* ἀόρατοι 2, 14, 19, 23,  
43, 48, 92, 93, 97, 98, 111, 165,  
166 etc.  
*Invocation* ὀνομασία 281, 369  
*Invoke, to* ὀνομάζειν 241, 278, 328
- Joy to, to give* see *Rejoice, to*  
*Judge, to* κρίνειν 90, 97, 240, 358, 374,  
377, 378, 379, 380, 381, 382  
*Judge* κριτής 177, 285, 294, 295, 326  
*Judgment* κρίμα 271  
*Judgment* κρίσις 201, 208, 209, 241,  
256, 257, 258, 262 etc.
- Kind* εἶδος 186, 187, 341, 342  
*Knowledge* ἐπιστήμη 291
- Law* νόμος 82, 277, 338, 339  
*Lawless* παράνομος 59, 109, 264, 273,  
313  
*Leader* προηγούμενος 18, 194, 195, 217  
*Leech* βδέλλα 354
- Less* μήποτε 143, 148, 173, 174, 309;  
also μήπως 295, 298, 328  
*Life course* πολιτεία 240, 272  
*Light-spark* σπινθήρ 23, 40, 216  
*Like* see *Peculiar*  
*Likened to, to be* ὁμοιάζειν 186  
*Likewise* ὁμοίως 30, 192, 193, 203, 236,  
237, 238, 243, 265  
*Limb* see *Member*  
*Lion (Leo)* λέων 366  
*Lot* see *Portion*  
*Love* ἀγάπη 108  
*Luminary* φωστήρ (φωστήρες) 2, 23,  
40, 214, 216, 230, 349
- Magic* μαγεία 25, 27, 29  
*Mantra* μαμωνάς 331  
*Marvel, to* θαυμάζειν 248  
*Material* ὑλικός 28, 35, 39, 44, 46, 63,  
64, 65, 68, 69, 70, 80, 84, 86, 87,  
101, 122, 125, 156 etc.  
*Matter* ὄλη 13, 28, 33, 35, 36, 37, 38,  
39, 44, 46, 49, 50, 51 etc.  
*Meet, to* ἀπαντᾶν 4, 30, 31, 119, 121,  
123; also *Concur, to* 30  
*Member* μέλος 16, 156, 160, 226, 227,  
230, 242, 243, 254, 255; also *Limb*  
132, 135  
*Messenger* πρεσβευτής 18, 319, 330, 360  
*Midst* μέσος 12, 14, 19, 188, 196, 197,  
198, 216, 231  
*Mighty* δυνατός 102  
*Minister* λειτουργός 2, 14, 35, 77, 215,  
258, 283, 297, 298, 327, 340, 341 etc.  
*Mix, to* κεραννύειν 67  
*Mixing* σύγκρασις 282  
*Mixture* κερασμός 14, 77, 78, 217, 231,  
249, 335  
*Mixture* μίγμα 340, 343, 345  
*Mock, to* σκώπτειν 48, 107  
*Mockery* see *Model*  
*Model* παράδειγμα 254; *Mockery* 273,  
274  
*Money* χρήμα 215  
*Money changer* τραπεζίτης 348

## KEY TO WORDS OF GREEK ORIGIN

- Moreover* see *Indeed*  
*Motionless* ἀκίνητος 221  
*Movement* κίνησις 210  
*Murderer* φονεύς 309, 320  
*Mystery* μυστήριον 1 etc.
- Nature* φύσις 282  
*Necessity* ἀνάγκη 83, 88, 182, 183, 249;  
Constráint 267, 307, 327  
*Need* χρεία 61, 247, 250, 356; *Use* 358  
*Neglect, to* ἀμελεῖν 314, 327  
*Negligence* ἀμέλεια 384  
*Neither ... nor* οὔτε ... οὔτε 99, 179, 254,  
272, 275, 278, 338  
*Nevertheless* πλὴν 16, 58, 60, 62 etc.;  
also *Rather* 141, 143, 147  
*Nor* οὐδέ 2, 3, 44, 82, 84, 97 etc.  
*Not* οὐκ 289, 297, 330  
*Not only* οὐ μόνον 147, 201, 232, 241,  
253, 265, 266, 276, 277, 279, 296,  
298 etc.  
*Not therefore* οὐκ οὖν 190, 314, 319, 338  
*Now* ἄρα 7, 381  
*Now* οὖν 183, 184, 191, 195, 196, 199,  
200, 201 etc.  
*Number* ἀριθμός 33, 34, 36, 37, 39, 64,  
71, 73, 77 etc.; see *Reckoning*
- O* ὦ 47, 48, 62 etc.  
*Observe, to* ἐπινοεῖν 283  
*Occupy, to* χωρεῖν 226  
*Ocean* ὠκεανός 353  
*Ode* ὠδή 117, 132, 136, 151, 157; also  
Song 55  
*Offering* προσφορά 369, 370, 371, 372  
*Office* ἐπισκοπή 108  
*Office* see *Organisation*  
*Officer* ὑπηρετής 295  
*Once* ἅπαξ 270  
*Openly* (lit. openness) παρῆσια 8, 26,  
27, 29, 33, 34, 72, 133, 143, 152, 157,  
164, 177 etc.  
*Or* ἢ 3, 5, 22, 30 etc.  
*Order* κόσμησις 24, 188  
*Organisation* οἰκονομία 195, 222, 223,  
227, 228, 243, 249, 284, 289, 335, 345;  
also *Office* 198  
*Orphan* ὄρφανός 108  
*Outpouring* ἀπόρροια 119, 129, 130, 131,  
133, 134, 136, 139, 140, 141, 144, 146,  
149 etc.  
*Overseer* ἐπίσκοπος 25, 34, 195, 319
- Parable* παραβολή 9, 27, 90, 202, 204,  
248, 266, 268, 272, 273, 274, 278, 296,  
299, 311, 314 etc.; also *Proverb* 53  
*Paradise* παράδεισος 247, 349  
*Paralemples* παραλήμπτης 105, 201,  
216, 217, 228, 229, 235, 236, 244 etc.  
*Paralemprior* παραλήμπτωρ 12, 34, 35,  
36, 194, 235, 236, 243 etc.  
*Part* μερίς 222  
*Part* μέρος 12, 14, 17, 30, 44, 45, 47,  
73, 75, 91, 150, 253 etc.  
*Partake, to* κοινωνεῖν 240  
*Partaker* μέτοχος 239  
*Partner* σύζυγος 43, 45, 49, 64, 70, 87,  
92, 215  
*Passion* πάθος 283, 294, 337  
*Path* βάσις 4; also *Base* 354  
*Patriarch* πατριάρχης 351  
*Pattern* σχήμα 31, 35, 38, 227, 228,  
230, 239, 241, 247 etc.  
*Pause* διάπαλα 74, 103, 174  
*Peace* εἰρήνη 97, 101, 119, 120, 121,  
122, 123, 124, 125, 127, 128, 209, 274  
*Peaceful* εἰρηνικός 96, 101, 260  
*Peculiar* ἴδιος 63; also *Like* 254; *Identity*  
ἴδιον 344, 345  
*People* ἔθνος 67, 385  
*People* λαός 67, 96  
*Perceive, to* αἰσθάνεσθαι 218, 282, 283  
*Perception* αἴσθησις 131, 135, 184, 218,  
285, 335  
*Perception, of* αἰσθητικός 61  
*Perfect* τέλειος 33, 37, 39, 77, 90, 126,  
196, 197, 228, 231, 232 etc.  
*Perhaps* μή(τι) 69, 74, 332; also *Indeed*  
71  
*Period* χρόνος 33, 39



## KEY TO WORDS OF GREEK ORIGIN

- Permitted, it is* ἔξεστι 289, 297, 311, 313, 330
- Persecute, to* διώκειν 45, 46, 50, 53, 55, 109, 277; *Pursue, to* 299
- Persecution* διωγμός 11, 328
- Persecutor* διωκητής 299
- Phantom* φάντασμα 121
- Pitcher* ἀγγεῖον 369
- Place* τόπος I etc.
- Place of correction* κολαστήριον 382
- Plague* σίνησις(σίνωσις) 279
- Pledge* παραθήκη 117, 118
- Pleroma* πλήρωμα 4, 9, 16, 28, 56, 60, 77, 190, 276, 352, 359
- Pneumatic* see *Spiritual*
- Poisoner* φαρμακός 320
- Portion* κληρος 51, 245, 246, 247; *Lots* κληροί 89
- Power* δύναμις 4, 16, 45, 46, 98, 99, 137, 138, 229, 354, 356, 357, 360, 368, 369, 373
- Powers* ἐξουσία 2, 20, 23, 40, 77, 354, 361, 362, 373
- Pray, to* εὐχέσθαι 324
- Pray, to* προσεύχεσθαι 303, 305, 307, 327
- Prayer* προσευχή 209, 327, 353
- Preach, to* κηρύσσειν 122, 123, 124, 125, 128, 201, 232, 251, 256, 266 etc.
- Pre-triple-spirited* προτριπνεύματος 226
- Prevent, to* κωλύειν 120, 149, 151, 152, 162
- Proachoretos* προαχώρητος 225
- Progressively* προκοπή 220
- Pronounce, to* see *Call upon, to*
- Prophecy, to* προφητεύειν 28, 52, 58, 62, 66, 72, 73, 76, 78, 81, 88, 94, 100, 102, 107, 111, 114, 117, 119, 120, 121 etc.
- Prophet* προφήτης 12, 13, 27, 28, 52, 58, 81, 181, 234, 302, 351
- Proverb* see *Parable*
- Provider* προνόητος 360
- Psalms* ψαλμός 52, 58, 62, 66, 73, 76, 78, 81, 88, 94, 100, 102, 111 etc.
- Punish, to* see *Avenge, to*
- Punish, to* κολάζειν 240, 263, 283, 284, 285, 297, 298, 314, 325, 339 etc.
- Punishment* κόλασις 208, 209, 241, 256, 257, 258, 259, 260, 262 etc.
- Pure* εὐλικρινής 115, 116, 195, 200, 216, 230, 250
- Purification* ἄγνεια 240
- Purify, to* καθαρίζειν 299, 300, 325, 327, 331, 348, 352, 368, 369, 370, 374, 376, 378, 379, 382
- Pursue, to* see *Persecute, to*
- Put on, to* see *Wear, to*
- Quickly* ταχύ 241
- Race* γένος 10, 27, 65, 122, 123, 124, 162, 179, 180, 184, 195, 199, 201 etc.
- Rage(s)* see *Wrath*
- Ram (Aries)* κριός 361
- Rank(s)* τάξις (τάξεις) 2, 3 etc.
- Rather* see *Nevertheless*
- Ray* ἀκτίς 5, 7, 332
- Reality* see *Truth*
- Rebel, to* ἀτακτεῖν 26, 38, 319, 355, 361
- Receive, to* παραλαμβάνειν 199
- Reckoning (Number)* ἀρίθμησις 196, 197, 221
- Refresh, to* ἀνακτάσθαι 251, 256
- Region* κλίμα 385
- Rejoice, to* εὐφραίνεσθαι 55, 96, 163; *Glad, to be* 88
- Relationship(s)* ὁμιλία 251, 256, 270
- Relative* συγγενής 275, 322, 328
- Release, to* ἀπολύειν 287; also *Dismiss, to* 289
- Renounce, to* ἀποτάσσεσθαι 219, 220, 249, 251, 256, 258, 259, 261, 264, 265
- Renunciation* ἀποταγή 215, 240, 252, 261
- Repent, to* μετανοεῖν 51, 52, 98, 197, 198, 199, 201, 215, 260, 261, 267 etc.
- Repentance* μετάνοια 47, 52, 56, 58, 60, 61, 62 etc.
- Repose* ἀνάπαυσις 208
- Resemble, to* ὁμοιοῦν 333, 335
- Restrain, to* κατέχειν 37, 141, 147, 170, 172, 173, 229, 263, 288, 297, 342

## KEY TO WORDS OF GREEK ORIGIN

- Retire, to* ἐκκλίνειν 218
- Righteous* δίκαιος 55, 89, 103, 123, 124, 128, 235, 240, 241, 261, 262, 276, 277, 323, 324 etc.
- Righteousness* δικαιοσύνη 51, 55, 59, 74, 82, 88, 94, 97, 101, 102, 106, 119, 120, 121, 122, 123, 124, 125, 127, 128 etc.
- Rock* πέτρα 167, 349
- Rule, to* ἄρχειν 68, 206, 207, 226, 355, 356, 359
- Sanctuary* see *Holy*
- Saviour* σωτήρ 4, 7, 26, 29, 32, 33, 57, 60, 61, 66, 82, 85, 86 etc.
- Saviours* σωτήρες 2, 3, 11, 14, 18, 90, 191, 194 etc.
- Scorpion (Scorpio)* σκορπίος 363
- Scourge, to* μαστιγοῦν 376
- Scourge* μάστιξ 96, 143, 148, 375
- Scripture* γραφή 13
- Sea* θάλασσα 53, 55, 181, 212, 258, 355, 375, 380
- Seal, to* σφραγίζειν 168, 197, 198, 240, 241, 263, 276, 277, 285 etc.
- Seal* σφραγίς 34, 197, 209, 240, 241, 247, 263, 276, 286, 287 etc.
- Secret sign* σύμβολον 229, 236, 243, 244, 247, 278
- Seed* σπέρμα 56, 82, 142, 156, 157, 159, 333, 334, 342, 381
- Self-begotten* αὐτογενής (αὐτογενεῖς) 2, 40
- Serve, to* ὑπουργεῖν 276
- Serve, to* διακονεῖν 125, 130, 134, 261
- Server* διάκονος 14, 132, 134, 196, 216, 232
- Service* διακονία 8, 9, 20, 32, 37
- Set up, to* ἀποκαθιστάναι 90
- Set up, to* καθιστάνειν 108, 359
- Sexual intercourse* συνουσία 210, 355, 356, 364
- Shake, to* σαλεύειν 87, 107, 329, 339
- Shelter, to* σκεπάζειν 151, 153
- Shield* θυρεός 95
- Shield* see *Weapon*
- Sick* see *Evil intent*
- Silence* σιγή 6
- Since* ἐπειδὴ 4, 17, 30, 31, 43, 85, 98, 172, 360, 372
- Sing, to* ψάλλειν 54
- Sing praises, to* ὑμνεύειν 6, 21, 22, 40, 41, 42, 43, 51, 56, 58, 62 etc.
- Singer of praise* ὑμνευτής 223
- Skull* κρανίον 343, 344
- Slander, to* διαβάλλειν 59, 105, 108, 109
- Slander, to* καταλαλεῖν 359, 361, 375, 376
- Slander* καταλαλία 210, 258
- Smite (down), to* πατάσσειν 55, 90, 91, 156, 157, 159
- Smoke* καπνός 66, 232
- Snatch, to* ἀρπάζειν 262, 288, 302, 324, 329; also *Grasp, to* 306
- Snow* χιὼν 214, 376, 380
- So that* ὥστε 6, 7, 205, 236, 238, 244 etc.
- Sober, to be* νήφειν 52, 81, 88, 94, 176, 213, 218
- Soberness* νήψις 383
- Song* see *Ode*
- Song of praise* ὕμνος 51, 52, 68, 104, 151, 155, 157, 161, 162 etc.
- Sorrowful, to be* λυπεῖσθαι 42, 54, 79, 219, 220, 276
- Sorcery* φαρμακεία 259
- Soul* ψυχή 11, 12 etc.
- Source* πηγή 368
- Space* χώρα 1, 5, 9, 10, 18, 129, 187, 205, 221, 222, 223, 224 etc.
- Spear* λόγχη 369
- Species* see *Race*
- Speed, to effect with* σπουδάζειν 240, 241; also *Hasten, to* 276, 325, 326, 329
- Speed, (with)* σπουδή 263, 279; *Speed-(ily)* 324
- Sphere* σφαῖρα 2, 12, 19 etc.
- Spirit* πνεῦμα 52, 58, 60, 61, 63, 69, 71, 73, 81, 84, 88 etc.
- Spiritual* πνευματικός 27, 197, 200, 291, 296, 301, 303, 307, 308, 311, 325, 330, 331 etc.; also *Pneumatic* 60, 84
- Star* ἀστήρ 349

## KEY TO WORDS OF GREEK ORIGIN

- Star* see *Luminary*  
*Stair* στατήρ 292  
*Still* ἄκμῆν 248  
*Still* see *Yet*  
*Stone*, of λάϊνον 212  
*Stranger* ἀλλότριος 273, 274, 289, 290, 309, 340  
*Street* πλατεία 316  
*Strive*, to ἀγωνίζεσθαι 249  
*Submission* ὑποταγή 261, 273, 275, 337  
*Submit*, to ὑποτάσσεσθαι 219, 367  
*Substance* οὐσία 249  
*Suffer*, to ἀνέχεσθαι 33, 58, 81, 93, 123, 272, 275, 300, 301, 322
- Table* τράπεζα 54, 90  
*Tempt*, to πειράζειν 92, 96, 121; *Try*, to 273, 310  
*Temptation* πειρασμός 90  
*That is* see *Indeed*  
*Theft*, by στερησιμῶς 263, 359, 360, 361, 362, 363, 364, 365  
*Then* τότε 5, 8, 26, 38 etc.  
*Thought* see *Understanding*  
*Threaten*, to ἀπειλεῖν 31, 138, 162  
*Threat* ἀπειλή 11, 31, 139, 144  
*Throne* θρόνος 90, 126, 232, 233  
*Time appointed* καιρός 67, 168  
*Tire of*, to ἐγκακεῖν 359  
*Torment*, to βασανίζειν 262, 277, 361, 362, 364  
*Torment* βάσανος 277  
*Torture* βασανισμός 277  
*Transfer*, to μεταγίγειν 249  
*Transference* μεταγισμός 249, 252  
*Transgress*, to παραβαίνειν 25, 27, 29, 110, 111, 180, 264, 265, 268, 303 etc.  
*Transgression* παράβασις 76, 78, 79, 80, 81, 110, 111, 164, 267  
*Transgressor* παραβάτης 268, 269, 271  
*Treasury* θησαυρός 2 etc.  
*Tribe* φυλή 90  
*Tribute* τέλος 293  
*Triple power* τριδύναμις 2, 19, 186, 216, 230, 262, 356, 373, 382  
*Triple-powered* τριδύναμος 23, 24, 40, 42, 43, 44, 105  
*Triple-spirited* τριπνεύματος 206, 207, 224, 225; see *Pre-triple-spirited*  
*Trouble*, to ἐνοχλεῖν 96, 201, 263, 322  
*Trouble*, to σκόλλειν 220, 221, 222, 223, 224, 225, 226, 249, 250, 347, 349, 350  
*Truly* ἀληθῶς 265, 268, 279, 358  
*Truly* ἀμῆν 32, 60, 77, 83, 90, 97, 103 etc.  
*Truth* ἀλήθεια 9, 10, 15, 48, 85, 117, 122, 123, 128 etc.; *Reality* 24  
*Try*, to see *Tempt*, to  
*Twin(s)* (Gemini) δίδυμος (δίδυμοι) 365  
*Type* τύπος 3, 5, 7, 8, 13, 37, 65, 125, 185, 200, 203, 219, 227 etc.  
*Tyrant* τύραννος 23, 25, 37, 40, 41, 77, 78, 138, 139, 144, 146, 168, 215, 230, 290  
*Unbegotten* ἀγέννητος 2, 40  
*Understand*, to νοεῖν 1, 13, 26, 27, 32, 58, 65, 72, 73, 76, 78, 84, 90  
*Understanding* νοερός 84, 99, 120, 162, 339  
*Understanding* νοῦς 76, 86, 150, 162, 167, 184, 292  
*Understanding* νοήμα 61, 383; *Thought* 58, 62, 71, 111, 116, 120, 167, 181, 292, 293, 294, 296  
*Understand thoroughly*, to ἀκριβάζειν 299, 308  
*Undisclosed?* ἀμύναντος (ἀμῆνυτος) 222  
*Unmarked* ἀσήμαντος 222  
*Unmoved* ἀσάλευτος 221  
*Unpaired* χωρισσόμενος 2, 23, 40, 215  
*Unrighteousness* ἀδικία 331  
*Unthinkable* ἀενοήτος 222  
*Unutterable* ἄρρητος 222  
*Urge*, to προτρέπειν 120, 220  
*Use* see *Need*  
*Vegetation* βοτάνη 212  
*Veil* καταπέτασμα 1, 23, 41, 43, 45, 186, 194, 195, 214, 223 etc.

## KEY TO WORDS OF GREEK ORIGIN

- Vengeance* τιμωρία 380  
*Vessel* σκεῦος 89; also *Instrument* 177  
*Village* κώμη 272, 273  
*Violence*, to suffer βιάζεσθαι 297  
*Virgin* παρθένος 12, 68, 117, 186, 196, 216, 233, 240, 241 etc.  
*Vision* δρασις 27  
*Voice* φωνή 3, 18, 191, 192, 194, 195, 196, 197, 373  
*Wage war*, to πολεμεῖν 25, 26, 37, 38, 168  
*Wait on (for)*, to ὑπομένειν 53, 76, 82, 83, 103, 167; *Endure*, to 90  
*Wander*, to cause to πλανᾶν 32, 38;  
*Wander*, to 182; also *Error*, to lead into 280; *Error* πλάνη 31, 32, 38, 259, 260, 280, 320, 348, 349  
*Watcher* φύλαξ 3, 18, 45, 48, 194, 195, 197, 217, 231 etc.  
*Water carrier* (Aquarius) ὑδρηχός 366  
*Wax* κήρινον 212  
*Weaken*, to ἀτονεῖν 36  
*Weapon* ὄπλον 95; also *Shield* 142, 145  
*Wear*, to φορεῖν 13, 309; *Put on*, to 15  
*Well (done)* καλῶς 29, 34, 60, 62, 83, 89, 97, 101, 112, 115, 117, 123, 125, 155, 161, 163, 164, 177 etc.  
*When* ὅταν 332  
*Whether ... or* εἴτε ... εἴτε 282, 324, 341, 346  
*While* ὅσον 295  
*Wicked* πονηρός 172, 201, 219, 257, 359, 361, 362, 363, 364, 365, 374, 378, 384  
*Wickedness* πονηρία 209, 357, 361  
*Widow* χήρα 108  
*Wisdom* σοφία 159  
*Withdraw*, to ἀναχωρεῖν 284, 288, 345, 361, 373  
*Without* χωρὶς 45, 112; also *Apart from* 17, 266  
*Witness* μαρτυρία 349  
*Woman disciple* μαθήτρια 353  
*Womb* μήτρα 342  
*Word*, in a ἀπαξιαπλῶς 14, 40, 198, 203, 207, 226, 233 etc.  
*Work*, to ἐνεργεῖν 25, 385  
*World* κόσμος 6, 7, 8, 11 etc.  
*Wrath* ὀργή (ὀργαί) 55, 67, 96, 174, 175, 177; *Rage(s)* 74  
*Worth* see *Honour*  
*Wretchedness* ταλαιπωρία 54, 74, 167  
*Wrong*, to do ἄδικεῖν 365  
*Yet* ἔτι 15, 20, 84, 187 etc.; also *Still* 252

## GREEK WORDS

ἀγαθόν 82, 102, 165, 182  
 ἀγάθος 12, 14, 28, 79, 80, 94, 123, 124,  
 125, 127, 128, 129 etc.  
 ἀγάπη 108  
 ἄγγελος 369  
 ἄγγελος 2, 6, 12, 19, 20, 23, 25, 27, 29,  
 40, 91, 94, 95, 139, 143, 148 etc.  
 ἄγειν 284, 292, 341, 345  
 ἀγέννητος 2, 40  
 ἀγνεία 240  
 ἀγωνίζεσθαι 249  
 ἀδικεῖν 365  
 ἀδικία 331  
 ἀεὶ 211  
 ἀεινοῦν 222  
 ἄερινος 355, 359  
 ἀετός 165  
 ἀήρ 26, 63, 107, 114, 213, 341, 349,  
 355, 367  
 ἀθάνατος 126  
 αἰγόκερος 362  
 αἰσθάνεσθαι 218, 282, 283  
 αἰσθησις 131, 135, 184, 218, 285, 335  
 αἰσθητικός 61  
 αἰτεῖν 279, 368  
 αἰών 2 etc.  
 ἀκίνητος 221  
 ἀκμήν 248  
 ἀκολουθεῖν 283, 288, 297, 343, 345, 346  
 ἀκριβάζειν 299, 308  
 ἀκρίβεια 308  
 ἀκριβής 34, 39  
 ἀκτίς 5, 7, 332  
 ἀλήθεια 9, 10, 15, 24, 48, 85, 117, 122,  
 123, 128, 186, 187, 218, 239 etc.  
 ἀληθῶς 265, 268, 279, 358  
 ἀλλά 3 etc.  
 ἀλλότριος 273, 274, 289, 290, 309, 340  
 ἀμέλεια 384  
 ἀμελεῖν 314, 327  
 ἀμήν 32, 60, 77, 83, 90, 97, 103, 117,  
 185 etc.  
 ἀμήν (gnostic aeon) 3, 18, 193, 194,  
 197, 217, 231  
 ἀμόναντος? (ἀμήνυτος) 222  
 ἀναγκάζειν 71, 92, 114, 249, 281, 283,  
 284, 332, 337, 339, 342, 345  
 ἀνάγκη 83, 88, 182, 183, 249, 267, 307,  
 327  
 ἀνακτᾶσθαι 251, 256  
 ἀναλίσκεσθαι 39, 260, 271, 304, 306,  
 307, 308, 321, 361, 364, 365, 380, 381  
 ἀπάπαυσις 208  
 ἀναχωρεῖν 284, 288, 345, 361, 373  
 ἀνέχεσθαι 33, 58, 81, 93, 123, 272, 275,  
 300, 301, 322  
 ἄνθραξ 100  
 ἀνομεῖν 82, 313  
 ἀνομία 55, 76, 77, 89, 106, 109, 111,  
 165, 177, 183, 261, 262, 264, 283  
 ἄνομος 27, 99  
 ἀντίδικος 157, 159  
 ἀντίμιμον 63, 281, 282, 283, 284, 285,  
 286, 287, 288 etc.  
 ἀντίτυπος 341  
 ἄξων 327  
 ἄόρατος 2, 19, 24, 42, 164 etc.  
 ἄορατοι 2, 14, 19, 23, 43, 48, 92, 93,  
 97, 98, 111, 165, 166 etc.  
 ἀπαντᾶν 4, 30, 31, 119, 121, 123  
 ἄπαξ 270  
 ἀπαξᾶπλῶς 14, 40, 198, 203, 207, 226,  
 233 etc.  
 ἀπάτωρ 220, 221, 222, 223, 226  
 ἀπειλεῖν 31, 138, 162  
 ἀπειλή 11, 31, 139, 144  
 ἀπέραντος 126, 221, 222, 223, 224, 353,  
 354, 370, 374  
 ἄπιστος 252  
 ἀποθήκη 348

## GREEK WORDS

ἀποκαθιστάναί 90  
 ἀπολογία 229, 236, 243, 244, 247, 278,  
 289, 290, 291, 292 etc.  
 ἀπολύειν 287, 289  
 ἀπόνοια 259  
 ἀπορεῖν 121  
 ἀποταγή 215, 240, 252, 261  
 ἀποτάσσεσθαι 219, 220, 249, 251, 256,  
 258, 259, 261, 264, 265 etc.  
 ἀποτέλεσμα 25, 26, 27, 30, 31, 38  
 ἀπόφασις 184, 200, 229, 236, 243, 244,  
 247, 253, 278  
 ἄρα 7, 381  
 ἀρίθμησις 196, 197, 221  
 ἀριθμός 33, 34, 36, 37, 39, 64, 71, 73,  
 77, 90, 231, 244, 315 etc.  
 ἄρκτος 318  
 ἀρμόζειν 349  
 ἀρπάζειν 262, 288, 302, 306, 324, 329  
 ἄρρητος 222  
 ἀρχάγγελος 2, 6, 19, 23, 40, 202, 203,  
 215, 230, 248, 354, 355, 373  
 ἀρχαῖος 332, 333, 334  
 ἄρχειν 68, 206, 207, 226, 355, 356, 359  
 ἄρχεσθαι 10, 36, 37, 51, 86, 218, 219,  
 266, 322, 361, 363, 364  
 ἀρχή 8, 9, 10, 15, 118, 164, 165, 264,  
 265, 266, 267 etc.  
 ἀρχιδαιμόνιον 359  
 ἄρχων (ἄρχοντες) 2 etc.  
 ἀσάλευτος 221  
 ἀσεβής 50, 59, 89, 208, 259, 273, 275,  
 313, 320, 322  
 ἀσημαντος 222  
 ἀσπάζεσθαι 338, 339  
 ἀστήρ 349  
 ἀσφάλεια 184, 185, 190, 191, 198, 201,  
 202, 204, 205, 234, 272  
 ἀσφαλῶς 323  
 ἀτακτεῖν 26, 38, 319, 355, 361  
 ἀτονεῖν 36  
 αὐθάδης 50, 99  
 αὐθέντης 207, 237, 318, 319, 320  
 αὐθεντικός 318  
 αὐτογενής (αὐτογενεῖς) 2, 40  
 ἄφθαρτος 222, 357  
 ἀφορμή 48  
 ἀχώρητος 171, 221, 222, 223, 224, 254  
 βάθος 202, 207, 233, 310  
 βαπτίζειν 12, 122, 123, 128, 197, 291,  
 300, 310, 325 etc.  
 βάπτισμα 111, 123, 125, 209, 290, 296,  
 297, 298, 299, 300, 310, 324, 325 etc.  
 βαπτιστής 12, 13, 347, 351  
 βασανίζειν 262, 277, 361, 362, 364  
 βασανισμός 277  
 βάσανος 277  
 βάσις 4, 354  
 βδέλλα 354  
 βιάζεσθαι 297  
 βλάπτειν 209  
 βοήθεια 47, 59, 62, 93, 142, 144, 175  
 βοηθεῖν 47, 56, 62, 69, 70, 84, 85, 87,  
 95, 98, 99, 104, 107, 110, 118, 129,  
 137 etc.  
 βοηθός 59, 62, 73, 103, 163, 327  
 βοτάνη 212  
 γάρ 4 etc.  
 γενεά 56, 83, 108  
 γεννητός 2, 40  
 γένος 10, 27, 65, 122, 123, 124, 162,  
 179, 180, 184, 195, 199, 201 etc.  
 γνώσις 16, 77, 255  
 γραφή 13  
 δαιμόνιον 77, 138, 140, 143, 146, 171,  
 213, 258, 279, 359, 361, 362, 363 etc.  
 δαίμων 63, 362, 376, 380  
 δανειστής 108  
 δέ 1 etc.  
 δεκανός 2, 14, 31, 63, 77, 215, 336,  
 343, 355  
 διαβάλλειν 59, 105, 108, 109  
 διάβολος 108  
 διαθήκη 83, 368  
 διακονεῖν 125, 130, 134, 261  
 διακονία 8, 9, 20, 32, 37  
 διάκονος 14, 132, 134, 196, 216, 232

## GREEK WORDS

διάπαλαμα 74, 103, 174  
 δίδυμος (δίδυμοι) 365  
 δίκαιος 55, 89, 103, 123, 124, 128, 235, 240, 241, 261, 262, 276, 277, 323, 324 etc.  
 δικαιοσύνη 51, 55, 59, 74, 82, 88, 94, 97, 101, 102, 106, 119, 120, 121, 122 etc.  
 δίσκος 214, 334, 335, 336, 354  
 διωγμός 11, 328  
 διώκειν 45, 46, 50, 53, 55, 109, 277, 299  
 διωκτητής 299  
 δοκιμάζειν 240, 263, 270, 271, 285, 290, 294, 325, 330  
 δράκων 137, 138, 141, 143, 148, 149, 258, 259, 260, 268, 271, 275, 304  
 δρόμος 32, 34, 38, 39  
 δύναμις 4, 16, 45, 46, 98, 99, 137, 138, 229, 354, 356, 357, 360, 368, 369, 373  
 δυνατός 102  
 δωρεά 241, 262, 302, 304, 305, 309, 328, 350, 368  
 δῶρον 365  
 ἐγκακεῖν 359  
 ἐγκέφαλος 344  
 ἐγκράτεια 210  
 ἔθνος 67, 385  
 εἶδος 186, 187, 341, 342  
 εἰκῶν 63, 292, 342  
 εἰλικρινής 115, 116, 195, 200, 216, 230, 250  
 εἰμαρμένη 19, 22, 23, 25, 26, 27, 28, 29, 30, 32, 33, 34, 35 etc.  
 εἰμήτι 98, 99, 185, 234, 269, 272, 275 etc.  
 εἰρήνη 97, 101, 119, 120, 121, 122, 123, 124, 125, 127, 128, 209, 274  
 εἰρηνικός 96, 101, 260  
 εἶτε ... εἴτε 282, 324, 341, 345, 346  
 ἐκκλησία 96, 269  
 ἐκκλίνειν 218  
 ἐκ μέρους 263  
 ἐλάχιστος 20  
 ἐλεύθερος 73, 337  
 ἐλπίζειν 76, 83, 167  
 ἐλπίς 59, 114, 115, 143, 147  
 ἔνδυμα 9, 10, 15, 16, 17, 18, 19, 21, 24, 37, 40, 41, 42, 106, 129, 171, 289 etc.  
 ἐνέργεια 158, 160  
 ἐνεργεῖν 25, 385  
 ἐνοχλεῖν 96, 201, 263, 322  
 ἐντολή 286, 370, 372  
 ἐξαιρεῖσθαι 358  
 ἔξεστι 289, 297, 311, 313, 330  
 ἐξουσία 9, 15, 32, 155, 157, 169, 170, 205, 206, 207, 208, 235, 288, 309 etc.  
 ἐξουσίαι 2, 20, 23, 40, 77, 354, 361, 362, 373  
 ἐπειδὴ 4, 17, 30, 31, 43, 85, 98, 172, 360, 372  
 ἐπιθυμεῖν 43, 45, 178, 283, 364  
 ἐπιθυμία 282, 283, 333, 337  
 ἐπικαλεῖν 25, 27, 29, 31, 353, 358, 370, 371  
 ἐπινοεῖν 283  
 ἐπισκοπή 108  
 ἐπίσκοπος 25, 34, 195, 319  
 ἐπιστήμη 291  
 ἐριναός 228, 235, 236, 262, 283, 284, 287, 288, 297, 298, 344, 345  
 ἐρμηνεῖα 126, 353  
 ἔτι 15, 20, 84, 187 etc.  
 εὐαγγέλιον 385  
 εὐφραίνεσθαι 55, 88, 96: εὐφραίνειν 163  
 εὐχεσθαι 324  
 ἕως 10, 60, 178, 190 etc.  
 ζυγός 361  
 ζώνη 106, 109  
 ἦ 3, 5, 6, 8, 22, 30 etc.  
 ἡγούμενος 196  
 θάλασσα 53, 55, 181, 212, 258, 355, 375, 380  
 θαυμάζειν 248  
 θεραπεία 279  
 θεραπεύειν 279, 281  
 θεωρεῖν 40

## GREEK WORDS

θηρίον 35, 77, 211, 212, 336, 341, 345  
 θησαυρός 2 etc.  
 θλίβειν 36, 54, 63, 64, 66, 70, 74, 89, 95, 101, 137, 150, 154, 164, 179, 180 etc.  
 θλίψις 64, 70, 81, 83, 118, 119, 143, 179, 180, 249, 252  
 θρονός 90, 126, 232, 233  
 θυρεός 95  
 θυσιαστήριον 353  
 ἴδιος (ἴδιον) 63, 254, 344, 345  
 ἴσος 254  
 καθαρίζειν 299, 300, 325, 327, 331, 348, 352, 368, 369, 370, 374, 376, 378, 379, 382  
 καθιστάνει 108, 359  
 καὶ γὰρ 82  
 καιρός 67, 168  
 κακία 102, 282, 327, 333, 334, 342, 357  
 κακοῦργος 258  
 κακῶς 115, 250  
 καλεῖν 343  
 καλῶς 29, 34, 60, 62, 83, 89, 97, 101, 112, 115, 117, 123, 125, 155, 161, 163 etc.  
 κἄν 261, 264, 305, 329, 342  
 καπνός 66, 332  
 καρκίνος 362  
 καρπός 103, 117, 311  
 κατὰ 3 etc.  
 κατακλυσμός 349  
 καταλαλία 210, 258  
 καταλαλεῖν 359, 361, 375, 376  
 καταλαμβάνειν 199, 213, 292  
 καταπέτασμα 1, 23, 41, 42, 43, 45, 186, 194, 195, 214, 223 etc.  
 κατέχειν 37, 141, 147, 170, 172, 173, 229, 263, 288, 297, 342  
 κατοικεῖν 253, 254  
 καῦμα 213, 348  
 κελεύειν 15, 26, 65, 66, 77, 116, 117, 120, 123, 127, 136  
 κέλευσις 10, 11, 12, 13, 17, 19, 20, 25, 30, 37, 38, 48, 68, 78, 84, 98, 99, 112 etc.  
 κεραυνῶναι 67  
 κερασμός 14, 77, 78, 217, 231, 249, 335  
 κεφαλή 1, 4, 205, 246, 247, 333, 334  
 κήρινον 212  
 κηρύσσειν 122, 123, 124, 125, 128, 201, 232, 250, etc.  
 κίνδυνος 11, 98  
 κίνησις 210  
 κλάδος 117  
 κληρονομεῖν 52, 56, 80, 82, 120, 122, 123, 124, 234, 235 etc.  
 κληρονομία 33, 80, 90, 189, 191, 192, 193, 194 etc.  
 κληρονόμος 124  
 κληρὸς 51, 89, 245, 246, 247  
 κλίμα 385  
 κοινωνεῖν 240  
 κοινωνία 285  
 κολάζειν 240, 263, 283, 284, 285, 297, 298, 314, 325, 339 etc.  
 κόλασις 208, 209, 241, 256, 257, 258, 259, 260, 262, 263 etc.  
 κολαστήριον 382  
 κοπρία 306  
 κόσμησις 24, 188  
 κόσμος 6, 7, 8, 11, 12 etc.  
 κρανίον 343, 344  
 κρίμα 271  
 κρίνειν 90, 97, 240, 358, 374, 377, 378, 379, 380, 381, 382  
 κρίσις 361  
 κρίσις 201, 208, 209, 241, 256, 257, 258, 262 etc.  
 κριτής 177, 285, 294, 295, 326  
 κρύσταλλος 260  
 κύκλος 34, 35, 36, 37, 39, 286, 295, 296, 314, 315, 320 etc.  
 κωλύειν 120, 149, 151, 152, 162  
 κόμη 272, 273  
 κωφός 279, (379)  
 λάτινον 212  
 λαός 67, 96

## GREEK WORDS

λειτουργός 2, 14, 35, 77, 215, 258 etc.  
 λεπτόν 295  
 λέων 366  
 λόγχη 369  
 λοιπόν 198  
 λυπέσθαι 42, 54, 79, 219, 220, 276  
  
 μαγεία 25, 27, 29  
 μαθητεύειν 69  
 μαθητής 1, 2 etc.  
 μαθήτρια 353  
 μακαρίζειν 56, 83, 117, 328, 338, 339  
 μακάριος 4, 15, 26, 28, 33, 40, 56, 60,  
 62 etc.  
 μάλιστα 249, 309  
 μαμωνᾶς 331  
 μαρτυρία 349  
 μαστιγοῦν 376  
 μᾶστιξ 96, 143, 148, 375  
 μελετᾶν 102  
 μέλος 16, 132, 135, 156, 160, 226, 227,  
 230, 242, 243, 254, 255  
 μέν 13, 17, 93, 183, 239 etc.  
 μέντοιγε 191, 205, 238, 263, 297, 298,  
 305, 306  
 μερίζειν 334  
 μερίς 222  
 μέρος 12, 14, 17, 30, 44, 45, 47, 73,  
 75, 91, 150 etc.  
 μέσος 12, 14, 19, 188, 196, 197, 198,  
 216, 231  
 μεταβάλλειν 249  
 μεταβολή 252, 286, 295, 296, 306, 315,  
 322, 323, 324, 329, 330, 331 etc.  
 μεταγγίζειν 249  
 μεταγγισμός 249, 252  
 μετανοεῖν 51, 52, 98, 197, 198, 199, 201,  
 215, 260, 261, 267 etc.  
 μετάνοια 47, 52, 56, 58, 60, 61, 62 etc.  
 μέτοχος 239  
 μή 69, 74  
 μηνύειν 222  
 μηνυτής 18  
 μήποτε 143, 148, 173, 174, 309  
 μήπως 295, 298, 328  
 μήτι 71, 332  
 μήτρα 342  
 μίγμα 340, 343, 345  
 μοῖρα 282, 284, 285, 286, 287, 288, 289,  
 293, 294, 299 etc.  
 μορφή 116, 137, 186, 187, 196, 254,  
 332, 359, 373  
 μοχλός 180, 182  
 μυστήριον 1 etc.  
  
 νηστεία 53, 96, 110  
 νήφειν 52, 81, 88, 94, 176, 213, 218  
 νήψις 383  
 νοεῖν 1, 13, 26, 27, 32, 58, 65, 72, 73,  
 76, 78, 84, 90  
 νοερός 84, 99, 120, 162, 339  
 νοήμα 58, 61, 62, 71, 111, 116, 120,  
 167, 181, 292, 293, 294, 296, 383  
 νόμος 82, 277, 338, 339  
 νοῦς 76, 86, 150, 162, 167, 184, 292  
  
 οἰκονομία 195, 198, 222, 223, 227, 228,  
 243, 249, 284, 289, 335, 345  
 οἶκος 2, 21, 22, 23, 361  
 ὀμιλία 251, 256, 270  
 ὀμοιάζειν 186  
 ὀμοιοῦν 333, 335  
 ὀμοίως 30, 192, 193, 203, 236, 237, 238,  
 243, 265  
 ὀμολογεῖν 74  
 ὀνομάζειν 241, 278, 328  
 ὀνομασία 281, 369  
 ὄπλον 95, 142, 145  
 ὄρασις 27  
 ὄργη (ὄργαι) 55, 67, 74, 96, 174, 175,  
 177  
 ὄριον 17  
 ὄρμη 140  
 ὄρος 17, 261  
 ὄρφανός 108  
 ὅσον 295  
 ὅταν 332  
 οὐδέ 2, 3, 44, 84, 97, 108 etc.  
 οὐκ 289, 297, 330  
 οὐκουν 190, 314, 319, 338

## GREEK WORDS

οὐ μόνον 147, 201, 232, 241, 253, 265,  
 266, 276, 277 etc.  
 οὖν 183, 184, 191, 195, 196, 199, 200,  
 201 etc.  
 οὐρανός 370  
 οὐσία 249  
 οὔτε 99, 179, 254, 272, 275, 278, 338  
  
 πάθος 283, 294, 337  
 πάλιν 354, 356  
 πανμακάριος 56, 296  
 παντέλειος 228  
 παρά 4, 11, 31 etc.  
 παραβαίνειν 25, 27, 29, 110, 111, 180,  
 264, 265, 268, 303 etc.  
 παράβασις 76, 78, 79, 80, 81, 110, 111,  
 164, 267  
 παραβάτης 268, 269, 271  
 παραβολή 9, 27, 53, 90, 202, 204, 248,  
 266, 268, 272, 274, 278, 296, 299, 311,  
 314 etc.  
 παράδειγμα 254, 273, 274  
 παράδεισος 247, 349  
 παραθήκη 117, 118  
 παρακαλεῖν 253  
 παραλαμβάνειν 199  
 παραλήμπτης 105, 201, 216, 217, 228,  
 229, 235, 236, 244 etc.  
 παραλήμπτωρ 12, 34, 35, 36, 194, 235,  
 236, 243 etc.  
 παράνομος 59, 109, 264, 273, 313  
 παραστάτης 2, 3, 14, 18, 195, 196, 200,  
 202, 203 etc.  
 πάρεδρος 364, 365  
 πάρεσις 132, 135  
 παρθένος 12, 68, 117, 186, 196, 216,  
 233, 240, 241 etc.  
 παρῆρησία 8, 26, 27, 29, 33, 34, 72, 133,  
 143, 152, 157, 164, 177 etc.  
 πατάσσειν 55, 90, 91, 156, 157, 159  
 πατριάρχης 351  
 πειράζειν 92, 96, 121, 273, 310  
 πειρασμός 90  
 περιεργός 270  
 πέτρα 167, 349  
 πηγὴ 368  
 πιστεύειν 47, 56, 57, 75, 79, 80, 81, 85,  
 92, 93, 98, 99, 114 etc.  
 πίστις 166, 304, 306, 307, 312, 313, 314,  
 315  
 πιστός 158, 160, 216  
 πλανᾶν 32, 38, 280: πλανᾶσθαι 182  
 πλάνη 31, 32, 38, 259, 260, 280, 320,  
 348, 349  
 πλάσμα 343, 344  
 πλατεία 316  
 πλήν 16, 58, 60, 62, 73, 81, 85, 141,  
 143, 147 etc.  
 πληροῦν 275  
 πλήρωμα 4, 9, 16, 28, 56, 60, 77, 190,  
 276, 352, 359  
 πνεῦμα 52, 58, 60, 61, 63, 69, 71, 73,  
 81, 84, 88 etc.  
 πνευματικός 27, 60, 84, 197, 200, 291,  
 296, 301, 303, 307, 308, 311, 325,  
 330 etc.  
 πολεμεῖν 25, 26, 37, 38, 168  
 πόλεμος 362  
 πόλις 52, 56, 182, 200, 272, 273, 280  
 πολιτεία 240, 272  
 πονηρία 209, 357, 361  
 πονηρός 172, 201, 219, 257, 359, 361,  
 362, 363, 364, 365, 374, 378, 384  
 πορνεύειν 364  
 πορνεία 209, 371  
 πράξις 25, 26, 366  
 πρεσβευτής 18, 319, 330, 360  
 προαχώρητος 225  
 προβάλλειν 43, 44, 48, 57, 70, 101, 102,  
 106 etc.  
 προβολή 2, 18, 43, 44, 46, 47, 49, 50 etc.  
 προέρχεσθαι (προελθεῖν) 3, 17, 195,  
 220, 221, 222, 223, 224, 225, 226,  
 227, 253  
 προηγούμενος 18, 194, 195, 217  
 προκοπή 220  
 προνόητος 360  
 προπάτωρ 19, 23, 24, 40, 43, 186, 216,  
 230, 231  
 πρὸς 195, 263, 288, 335

## GREEK WORDS

προσεύχεσθαι 303, 305, 307, 327  
 προσευχή 209, 327, 353  
 προσφορά 369, 370, 371, 372  
 προτρέπουν 120, 220  
 προτριπνεύματος 226  
 προφητεύειν 28, 52, 58, 62, 66, 72, 73,  
 76, 78, 81, 88, 94, 100, 102, 107 etc.  
 προφήτης 12, 13, 27, 28, 52, 58, 81,  
 125, 181, 234, 235, 302, 351  
 πύλη 18, 20, 21, 22, 23, 45, 48, 51,  
 54, 169  
 πῶς 21, 40, 42, 238, 248, 338

σαλεύειν 87, 107, 329, 339  
 σάρξ 39, 66, 110, 346  
 σιγή 6  
 σίνησις (σίνωσις)? 279  
 σκανδαλιζειν 50  
 σκάνδαλον 54, 268, 269, 271  
 σκεπάζειν 151, 153  
 σκευός 89, 177  
 σκηνή 331  
 σκορπίος 363  
 σκύλλειν 220, 221, 222, 223, 224, 225,  
 249, 250, 347, 349, 350  
 σκόπτειν 48, 107  
 σοφία 159  
 σπέρμα 56, 82, 142, 156, 157, 159, 333,  
 334, 342, 381  
 σπινθήρ 23, 40, 216  
 σπουδάζειν 240, 241, 276, 325, 326, 329  
 σπουδαστής 34  
 σπουδή 263, 279, 324  
 στατήρ 292  
 σταυροῦν 10, 353, 367  
 στερέωμα 19, 20, 21, 214, 248, 315  
 στερησίμως 263, 359, 360, 361, 362,  
 363, 364, 365  
 στηρίζειν 357  
 στοιχεῖον 267, 327  
 συγγενής 275, 322, 328  
 σύγκρασις 282  
 συγχωρεῖν 65, 66  
 σύζυγος 43, 45, 49, 64, 70, 87, 92, 215  
 σύμβολον 229, 236, 243, 244, 247, 278

συμφωνεῖν 342, 349  
 συμφωνία 342  
 συναγειν 348  
 συναγωγή 78  
 συνουσία 210, 355, 356, 364  
 συντέλεια 191, 196  
 σφαῖρα 2, 12, 19 etc.  
 σφραγίζειν 168, 197, 198, 240, 241, 263,  
 276, 277, 285 etc.  
 σφραγίς 34, 197, 209, 240, 241, 247,  
 263, 276, 286, 287 etc.  
 σχῆμα 31, 35, 38, 227, 228, 230, 239,  
 241, 247 etc.  
 σῶμα 11, 12, 13, 28, 35, 36, 63, 69,  
 117, 122, 125, 128, 131 etc.  
 σωτήρ 4, 7, 26, 29, 32, 33, 57, 60, 61,  
 66, 82, 85, 86 etc.  
 σωτήρες 2, 3, 11, 14, 18, 90, 191, 194  
 etc. J 119

ταλαιπωρία 54, 74, 167  
 ταμείον 259, 317, 318, 319, 320, 323,  
 328, 329  
 τάξις (τάξεις) 2, 3 etc.  
 τάφος 73, 74, 158, 160  
 ταῦρος 363  
 ταχύ 241  
 τέλειος 33, 37, 39, 77, 90, 126, 196,  
 197, 228, 231, 232 etc.  
 τέλος 293  
 τεύχος (253), 255, 352  
 τέχνη 130, 132  
 τιμή 254, 291, 292, 293  
 τιμωρεῖν 374, 375, 376, 377, 378, 379,  
 380, 382  
 τιμωρία 380  
 τολμᾶν 130, 169  
 τόμος 127  
 τοξότης 364  
 τόπος I etc.  
 τότε 5, 8, 26, 38 etc.  
 τράπεζα 54, 90  
 τραπεζίτης 348  
 τύραννος 23, 25, 37, 40, 41, 77, 78,  
 138, 139, 144, 146, 168, 215, 230, 290

## GREEK WORDS

τριδύναμις 2, 19, 186, 216, 230, 262,  
 356, 373, 382  
 τριδύναμος 23, 24, 40, 42, 43, 44, 105  
 τριπνεύματος 206, 207, 224, 225  
 τροφή 341, 342, 366  
 τρυφή 282, 327  
 τύπος 3, 5, 7, 8, 13, 37, 65, 125, 185,  
 200, 203, 219 etc.

ὑβρίσις 277  
 ὑδρηχός 366  
 ὕλη 13, 28, 33, 36, 37, 38, 39, 44, 46,  
 49, 50, 51 etc.  
 ὕλικός 28, 35, 39, 44, 46, 63, 64, 65,  
 68, 69, 70, 80, 84, 86, 87, 101 etc.  
 ὑμενεῖν 6, 21, 22, 40, 41, 42, 43, 51,  
 56 etc.  
 ὕμνος 51, 52, 68, 104, 151, 155, 157,  
 161 etc.  
 ὑπέρβαθος 222  
 ὑπερτριπνεύματος 226  
 ὑπερέτης 295  
 ὑποκρίνεσθαι 265, 267, 268, 273, 274  
 ὑπόκρισις 270, 272, 305, 307, 313, 328  
 ὑπομένειν 53, 76, 82, 83, 90, 103, 167  
 ὑπομονή 59, 167  
 ὑποταγή 261, 273, 275, 337  
 ὑποτάσσεσθαι 219, 367  
 ὑπουργεῖν 276

φανερῶς 150, 183, 234, 253, 295, 300,  
 347, 352  
 φάντασμα 121  
 φαρμακεία 259  
 φαρμακός 320  
 φθονεῖν 350  
 φονεύς 309, 320  
 φορεῖν 13, 15, 309  
 φόρος 293  
 φραγελλοῦν 375  
 φύλαξ 3, 18, 45, 48, 194, 195, 197, 217,  
 231 etc.

φυλή 90  
 φύσις 282  
 φωνή 3, 18, 191, 192, 194, 195, 196,  
 197, 373  
 φωστήρ (φωστήρες) 2, 23, 40, 214, 216,  
 230, 349

χάλαζα 214, 259, 260, 321  
 χάος 44, 46, 47, 49, 50, 57, 61, 63, 64,  
 68 etc.  
 χαραγμή (χαραγμαί) 2, 3, 18, 221  
 χάρις 151, 152  
 χήρα 108  
 χίων 214, 376, 380  
 χόρτος 66, 67  
 χούς 174  
 χρεία 61, 247, 250, 356, 358  
 χρῆμα 215  
 χρήσθαι 49  
 χρηστός 54, 82, 103, 152, 155, 181, 183  
 χρίσμα 290, 291, 325, 330  
 χρόνος 33, 39  
 χώρα 181, 279, 280, 281  
 χωρεῖν 226  
 χώρημα 1, 5, 9, 10, 18, 129, 187, 205,  
 221, 222, 223, 224 etc.  
 χωρίς 17, 45, 112, 266  
 χωρισσόμενος 2, 23, 40, 215

ψάλλειν 54  
 ψαλμός 52, 58, 62, 66, 73, 76, 78, 81,  
 88, 94, 100, 102, 111, 119, 142, 174,  
 177, 181, 183  
 ψήφος 36, 247, 358, 370, 373  
 ψυχή 11, 12 etc.

ὦ 47, 48, 62 etc.  
 ὠδή 55, 117, 132, 136, 151, 157  
 ὠκεανός 353  
 ὦς 187, 268, 269, 271  
 ὥστε 6, 7, 205, 236, 238, 244 etc.

## SELECTED WORDS OF COPTIC ORIGIN

Abomination 74  
 Abyss 53, 54  
 Adulterer 320; Adultery 209, 259, 364, 371  
 All, the 4, 10, 16, 36, 90, 185, 198, 231, 233, 244, 255, 261, 315, 328, 350, 353  
 Arrow 142  
 Ash 67  
 Astrologer 27, 30  
 Back(s) 55  
 Basilisk 131, 138, 141, 142, 143, 148, 149, 156, (159); - face 318  
 Beam; - of light 229, 235, 236, 239, 326  
 Bed 122  
 Bird 35, 211, 336, 341  
 Bitumen 380  
 Blasphemer 379, 380; Blasphemy 259  
 Blind, the 279, 281; Blindness 366  
 Blood 242, 367, 368, 369  
 Blood, menstrual 381  
 Blow 143, 146, 345  
 Boat 354  
 Bond(s) 21, 22, 34, 80 etc.  
 Bone(s) 66, 89, 95, 109, 158, 160  
 Book 55, 71, 246, 247  
 Bow 177  
 Brass; see Copper  
 Bread 66, 67, 370  
 Breast 65, 94, 142, 322  
 Breath 25, 34, 36, 41 etc.  
 Brother(s) 26, 43, 48 etc.  
 Bull 55, 354; - face 318  
 Cat; - face 318, 319, 355  
 Cattle 35, 77, 211, 341  
 Chaff 348  
 Chain(s) 55  
 Child 281, 282, 345, 355  
 Child of the child 18, 194, 231  
 Cloud(s) 114; also 213  
 Command(ment) 64, 174  
 Copper (Brass) 55, 182, 212, 292, 293  
 Corner(s) 353, 367  
 Corpse(s) 89, 158, 160  
 Creation 179, 262, 375, 377, 379, 382  
 Crocodile; - face 259, 317  
 Crown 116, 117; - of light 115, 116, 140  
 Cunning 88, 89, 93  
 Cup 333, 368, 374, 376, 378, 379, 382  
 Darkness 46, 47, 49 etc.; outer - 105, 201, 259, 306, 307, 316, 317, 320, 321, 322, 323, 329, 373  
 Death 73, 177, 182, 183, 211, 277, 341  
 Delusion 48  
 Depth 157, 158  
 Desert; see Wilderness  
 Dew 214  
 Dog; - face 256, 257, 318, 319  
 Dough 249  
 Dove 1, 129, 368  
 Dregs 35, 36, 37, 38, 39, 249, 250, 251, 252, 333, 334  
 Dumb, the 279  
 Dust 91, 95, 214, 274, 317  
 Ear(s) 26, 28, 52 etc.  
 Earth 4, 5, 6, 27, 28 etc.; - quake 7, 8  
 East 181, 213, 353; - wind 214  
 End 117  
 Enemy (Enemies) 53, 54, 59, 66, 82 etc.  
 Envy (Zeal) 53, 81, 215  
 Evening 76  
 Eye(s) 5, 8, 34 etc.  
 Father(s) 109, 337, 338; - of Jesus 1, 60, 168, 353, 369, 370, 371, 372  
 Fear 5, 6, 21, 63 etc.  
 Figure; - of eight 30, 31, (38)

## SELECTED WORDS OF COPTIC ORIGIN

Fire 39, 46, 240, 271, 321, 373; also 257, 258, 361; - of the height 214; - of the punishment 209; - of wisdom 77, 78, 299; baptism of - 372; river of - 374, 375; sea of - 374, 375  
 Flame 116, 365, 373  
 Flood 54  
 Forehead 344  
 Forgetfulness 282, 366, 384; cup of - 333, 334, 374, 376, 378, 379, 382; water of - 333, 379, 382; weight of - 282  
 Food 54  
 Foot (Feet) 33, 61, 80 etc.  
 Freezing 317  
 Frost 214, 259, 260, 317, 380  
 Gall 54  
 Gardener 311  
 Garment(s) 109, 257, 353, 370; also 109, 151, 154; also 106  
 Generation 67  
 Glass 212  
 Glory 5, 8 etc.  
 God pass.; Godhood 123, 219, 240, 241; Godlessness 216, 259  
 Gold 212  
 Groaning 65, 66, 67, 89  
 Hair(s) 53, 359  
 Hand(s) 59, 69, 73  
 Head 1, 53, 115 etc.  
 Heaven(s) 5, 6, 7 etc.  
 Hoof(s) 55  
 Horn(s) 55  
 Horse(s) 354; - face 376, 380  
 House 53, 66, 88 etc.; - hold 294  
 Hunter(s) 142, 144  
 Innermost of the inner 6, 10, 15, 16, 21, 22, 40, 41, 77, 99, 190, 352  
 Inunction 197, 372  
 Iron 101, 182, 212  
 Judgment 50, 82, 97, 114; Judge 175  
 Key(s) 328, 346, 352  
 King(dom) 37, 38, 67, 191 etc.; - of Heaven 26, 28, 262, 264, 266, 346, 367, 369  
 Kiss 61, 94, 119, 121, 122, 123, 124 etc.  
 Knee(s) 110  
 Knife 102  
 Lame, the 279, 378  
 Lamp(s) 151, 153  
 Lead 151, 153, 212  
 Leather (Skin) 106, 151, 154  
 Left; powers of the - 354, 369; those of the - 128, 361, 362, 363, 365, 366  
 Lentil(s) 381  
 Life 73, 89, 133 etc.  
 Light; beam of - 229, 235, 236, 239, 326; crown of - 115, 116, 140; kingdom of the - 68, 191, 199, 238, 245, 256, 260, 261 etc.; land of the - 178, 189, 190, 191, 208, 347; man of - 292, 317, 339; treasury of the - 2, 33, 35, 36, 37, 39 etc.; virgin of the - 12, 117, 196, 240, 241, 263, 276, 277, 284, 285, 290, 294, 324, 325, 326, 333, 340, 351, 374, 375, 377, 378, 379, 382, 383, 384; seven virgins of the - 290, 291, 324, 325, 330; wings of - 287, 289  
 Linen 353, 370  
 Lion(s) 366; - face 44, 45, 46, 47, 48, 49, 57, 63 etc.  
 Lip(s) 89, 99, 100, 132, 134  
 Locust(s) 109  
 Lord(s) 2, 8, 21 etc.  
 Mid-day 143, 146, 189  
 Midst; way of the - 263, 355, 358, 366, 374, 375, 377, 378, 379, 382  
 Mire 53, 167  
 Month(s) 4, 6, 25, 26 etc.  
 Moon 4, 6, 35, 335, 336, 354  
 Mother(s) 11, 12, 14, 53 etc.  
 Mountain(s) 211, 355; - pig-face 318, 380  
 Mouth(s) 34, 36, 59, 88 etc.  
 Murder 309, 376, 377

SELECTED WORDS OF COPTIC ORIGIN

Name: mystery of the - 19, 21, 22, 40, 41, 42, 69, 80, 85, 107; great - 367  
 Night 142, 145; also 73, 146, 188  
 North 181, 213, 353; - wind 214, 348  
 Number 320, 322, 323  
 Oath 209  
 Oil 106, 109, 110  
 Ordinance, the first 1, 2, 3, 14, 19, 25, 45, 198, 205, 220, 221, 335  
 Outermost of the outer 10, 15, 16, 77, 99, 190, 352  
 Owl 66  
 Pain(s) 279  
 Pederast(s) 309, 320, 380  
 Pelican 66  
 Physician 250  
 Pit(s) 73, 163, 167, 177; also 54; also 177, 257, 345  
 Pitch 257, 259  
 Pitcher 370  
 Place 21, 22, 23; dwelling - 48, 55, 63, 100 etc.  
 Plant(s) 212  
 Poison 158, 160  
 Power 5, 6, 11 etc.  
 Pride 89, 210, 257  
 Prison 295  
 Promise 204  
 Quadrangle 30, 31, 38  
 Raising of the dead 279, 281  
 Ray 7  
 Reptile(s) 35, 77, 211, 336, 342  
 Reward 235  
 Right: place of the - 14, 28, 128; those of the - 18, 188, 189, 195, 197, 198, 199 etc.  
 River(s) 132, 133, 256, 257, 258; - of fire 374, 375  
 Robber 377  
 Roof 66  
 Root 103, 157  
 Rudder 357  
 Sackcloth 53, 96, 163  
 Salt 306  
 Sand 132, 134  
 Serpent 137, 143, 345; - face 138, 141, 149, 159, 318  
 Servant(s) 54, 56, 67 etc.  
 Shadow 67, 73, 109, 142  
 Sickness(es) 151, 154, 165, 279, 281  
 Sign 126, 240, 263 etc.  
 Silver 212, 292, 293  
 Sin(s) 48, 52, 53 etc.; sinner 59, 208 etc.  
 Sister 338  
 Skin; see Leather  
 Smoke 114; also 382  
 Snare 50, 95, 99, 100, 142  
 Soldier 309  
 Son(s) 53, 67; - of the light 124, 359; - of men 366  
 Sorrow 92  
 South 213, 353; - wind 214, 348  
 Sparrow 66  
 Star(s) 213, 214, 384  
 Step(s) 167  
 Stone(s) 66, 67, 143; precious - 212  
 Sulphur 259  
 Sun 4, 9, 16, 189, 332; disc of the - 336, 354; light of the - 186, 191, 263, 285, 332, 356  
 Sweat 34, 36, 64, 333, 334  
 Sword 95, 177, 277  
 Tail 317, 320, 324  
 Teaching(s) 259, 260  
 Tears 34, 36, 64, 333, 334  
 Teeth 93, 96, 259, 271, 316  
 Temple 132, 133, 136  
 Thirst 54, 132, 134  
 Thirteenth aeon 19, 41, 42, 43, 44, 45, 46, 51, 65, 94, 104 etc.  
 Threshing floor 348  
 Throat 53  
 Time: completion of the - 9, 10, 14; three times 169  
 Tongue 228; also 94, 97, 100 etc.  
 Treasure 204, 254

SELECTED WORDS OF COPTIC ORIGIN

Tree; fig - 311; olive - 103; the five trees 3, 18, 191, 194, 197, 217, 231  
 Triangle 30, 31, 38  
 Truth 30, 31, 82 etc.  
 Twelfth aeon 145, 146, 178; twelve aeons 23, 24, 41, 46, 110, 138, 146, 169, 171, 172, 186, 187, 188, 355  
 Twin (saviours) 3, 18, 194, 197, 217, 231  
 Vengeance 50  
 Vine; - branch 369; - yard 121, 311  
 Voice(s) 126; also 6, 47, 63, 66  
 Vulture; - face 318  
 Wall(s) 133  
 Way(s) 12, 13, 79, 82, 143 etc.  
 Water(s) 12, 52, 54, 213, 367, 369, 370; - of forgetfulness 333, 379, 382  
 West 181, 213, 353; - wind 214, 348  
 Wilderness (Desert) 66, 100, 182  
 Wind 95, 132, 135 etc.; north -, south -, east -, west - 214  
 Wine 54, 367, 368, 369, 370  
 Wing(s) 142, 144; - of light 287, 289  
 Witness(es) 72, 82, 95, 257, 385  
 Woman (Women) 28, 58 etc.  
 Wonder(s) 74, 178, 179, 180, 181  
 Year(s) 1, 89, 244, 311  
 Youth 59, 74, 82, 165, 191  
 Zeal; see Envy



## PROPER NAMES

Aberamentho : = Jesus ΑΒΕΡΑΜΕΝΘΩ (ΑΒΕΡΑΝΕΝΘΩ) 354, 360, 367  
 Abiut : paraleptes of Ariel ΑΒΙΟΥΤ 375  
 Abraham : ΑΒΡΑΑΜ 351  
 Achrochar : serpent-faced archon in the 4th chamber of the darkness ΑΧΡΩΧΑΡ 318  
 Adam : ΑΔΑΜ 247, 351  
 Adamas Sabaoth : the great tyrant ΑΔΑΜΑΣ ΣΑΒΑΩΘ 25, 37, 138-146, 155, 168, 170-173, 175, 176; see Jalouham  
 Adonis : ΑΔΩΝΙΣ 377  
 Agrammachamerci : name of the invisible God ΑΓΡΑΜΜΑΧΑΜΑΡΚΙ 354  
 Amente : ΑΜΕΝΤΕ 375, 377, 379, 382, 384  
 Andrew : the disciple ΑΝΔΡΕΑΣ 76, 77, 107, 167, 247, 248, 252, 253, 378  
 Aphrodite : 4th of the 5 great archons, bound in the sphere and ruler of 360 archons ΑΦΡΟΔΙΤΗ 356, 357, 361, 362, 363, 364, 382, 383, 384  
 Ararad : the rock ΑΡΑΡΑΔ 349  
 Archaroth : dog-faced archon in the 3rd chamber of the darkness ΑΡΧΑΡΩΧ 318  
 Archeoth : basilisk-faced archon in the 9th chamber of the darkness ΑΡΧΩΧ 318  
 Ares : 2nd of the 5 great archons, bound in the sphere and ruler of 360 archons ΑΡΗΣ 356, 357, 382, 384  
 Ariel : in Amente ΑΡΙΗΛ 256, 257, 258, 375, 377, 378, 379  
 Ariuth : the Ethiopian woman ΑΡΙΟΥΘ ΓΕΘΘΩΘΕ 362, 363  
 Authades : 3rd of the 3 triple-powered ones in the 13th aeon ΑΥΘΑΔΗΣ 42, 44-50, 63, 64, 91, 104-116, 129-160, 164, 168-170, 216  
 Bainchoooh : 1st of the 3 triple-powered ones ΒΑΙΝΧΩΩΧ (ΝΑΙΝΧΩΩΧ) 356, 382  
 Barbelo : in the 13th aeon ΒΑΡΒΗΛΩ 13, 48, 116, 122, 128, 354, 356, 368, 373  
 Bartholomew : ΒΑΡΘΟΛΟΜΑΙΟΣ 353, 380  
 Bubastis : ΒΟΥΒΑΣΤΗ – called Aphrodite 361, 362, 364, 366  
 Charachar : cat-faced archon in the 2nd chamber of the darkness ΧΑΡΑΧΑΡ 318  
 Charmon : paraleptor of Ariel ΧΑΡΜΩΝ 375  
 Chonbal : = Zeus ΧΩΝΒΑΛ 357  
 Chosi : = Aphrodite ΧΩΣΗ 357  
 Chremaor : archon with 7 dog-faced heads, in the 12th chamber of the darkness ΧΡΗΜΑΩΡ 319  
 Christ : ΧΡ 385  
 Cronos : 1st of the 5 great archons of the sphere ΚΡΟΝΟΣ 356, 357, 382, 383, 384

## PROPER NAMES

David : the prophet ΔΑΥΙΔ (ΔΑΥΪΔ) 52, 58, 62, 66, 73, 76, 78, 81, 88, 100, 102, 107, 111, 119, 120, 124, 125, 127, 142, 144, 146, 148, 151, 163, 165, 167, 174, 177, 181, 183, 302  
 Egypt : ΚΗΜΕ 27, 28  
 Elias : the prophet ΕΗΛΙΑΣ 12, 13, 351  
 Elisabeth : the mother of John the Baptist ΕΛΙΣΑΒΕΤ 12, 124  
 Enchthonin : crocodile-faced 1st archon in the 1st chamber of the darkness ΕΝΧΘΟΝΗΝ 318  
 Enoch : author of the two Books of Jeu ΕΠΩΧ 247, 349  
 Esau : ΗΣΑΥ 381  
 Ethiopian woman : see Ariuth  
 Gabriel : ΓΑΒΡΗΗΛ 12, 13, 129, 133, 134, 139, 141, 148  
 Galilee : ΓΑΛΙΛΑΙΑ 369  
 Gemmut : seven stars, probably the Pleiades ΓΕΜΜΟΥΤ 349  
 Hecate : the three-faced, 3rd rank of the Way of the Midst ΖΕΚΑΤΗ 363, 364  
 Hermes : 3rd of the 5 great archons of the sphere ΖΕΡΜΗΣ 356, 357  
 Isaac : ΪΣΑΑΚ 351  
 Isaiah : ΗΣΑΪΑΣ 27, 28  
 Israel : ΪΣΡΑΗΛ, ΪΪΛ, ΪΣΑ 53, 83, 385  
 Jabraoth : the brother of Adamas and ruler over 6 aeons ΪΒΡΑΩΘ 128, 351, 355  
 Jachthanabas : ΪΑΧΘΑΝΗΒΑΣ 5th rank of the Way of the Midst 263, 365, 366  
 Jacob : ΪΑΚΩΒ 351, 381  
 Jaldabaoth : lion-faced archon in the Chaos ΪΑΛΔΑΒΑΩΘ (ΪΑΛΤΑΒΑΩΘ) 46, 258, 259, 375, 376, 378, 379, 380  
 Jaluham : paraleptes of Adamas ΪΑΛΟΥΣΑΜ 374, 376, 378, 379, 382  
 James : the disciple ΪΑΚΚΩΘΘΟΣ 94, 97, 142, 149, 174, 175, 353  
 Jao : the Great, the Good, of the Midst ΪΑΩ 196, (353), 366  
 Jao : the Little, the Good, of the Midst ΪΑΩ 12  
 Jesus : ΪΣ = ΪΗΣΟΥΣ pass.  
 Jeu : ΪΕΟΥ the First Man 285, 319, 329, 330; the overseer of the light 25, 31, 34, 194, 195, 319; the angel of light 91, 94; the Father of Jesus' Father (353), 355, 359, 360, 363  
 John : the Baptist ΪΩΣΑΝΝΗΣ 12, 13, 123, 124, 125, 347, 348, 351  
 John : the disciple ΪΩΣΑΝΝΗΣ 65, 66, 68, 127, 129, 205, 233, 264, 265, 266, 267, 270, 272, 273, 381, 383  
 Joseph : the father of Jesus ΪΩΣΗΦ 121  
 Kalapatauroth : the archon over Gemmut ΚΑΛΑΠΑΤΑΥΡΩΘ 349  
 Lamchamor : mountain pig-faced archon in the 6th chamber of the outer darkness ΛΑΜΧΑΜΩΡ 318

PROPER NAMES

Marchur: black bull-faced archon in the 5th chamber of the outer darkness  
 ΜΑΡΧΟΥΡ 318  
 Maria Magdalene: ΜΑΡΙΖΑΜ (ΜΑΡΙΑ) ΜΑΓΔΑΛΛΗΝΗ 26, 28, 29, 33, 34, 43, 52,  
 56, etc.  
 Maria: mother of Jesus ΜΑΡΙΑ 13, 116, 117, 120, 123, 124, 125  
 Martha: ΜΑΡΘΑ 61, 62, 111, 112, 163, 164, 176, 177  
 Matthew: ΜΑΘΘΑΙΟΣ, ΜΑΘΑΙΟΣ 71, 72, 88, 90, 157, 161  
 Melchisedek: ΜΕΛΧΙΣΕΔΕΚ ΜΕΛΧΙΣΕΔΕΚ 34, 35, 36, 194, 195, 291, 324, 326,  
 333, 334 see also Zorokothora  
 Michael: ΜΙΧΑΗΛ 129, 133, 134, 139, 141, 148  
 Moses: ΜΩΨΕΥΣ 72, 338  
 Munichunaphor: imperishable name of Ares ΜΟΥΝΙΧΟΥΝΑΦΩΡ 357

Olives, Mount of: ΠΤΟΟΥ ΠΠΙΧΟΕΓΓ, 9, 15, 171, 173  
 Orimuth: imperishable name of Cronos ΩΡΙΜΟΥΘΟ 357

Paraplex: female archon of the Way of the Midst ΠΑΡΑΠΛΗΞ 359, 361, 362  
 Parhedron: see Typhon  
 Paul: ΠΑΥΛΟΣ 293  
 Persephone: in the Chaos ΠΕΡΣΕΦΩΝΗ 377  
 Peter: ΠΕΤΡΟΣ 58, 60, 100, 101, 132, 136, 162, 310, 377  
 Philip: ΦΙΛΙΠΠΟΣ 32, 71, 72, 73, 75, 181, 184, 353  
 Pistis Sophia: ΠΙΣΤΙΣ ΣΟΦΙΑ 42 etc.; see also Sophia

Rochar: cat-faced archon with 7 heads in the 11th chamber of the darkness ΡΩΧΑΡ  
 319

Sabaoth, Adamas: see Adamas  
 Sabaoth: the Great, the Good, in the place of those of the right ΣΑΒΑΩΘ  
 14, 28, 123-129, 194, 195, 361  
 Sabaoth: the Little, the Good ΣΑΒΑΩΘ 128, 357, 382, 383  
 Sabaoth: called Zeus ΣΑΒΑΩΘ ΠΖΕΥΣ 361, 363, 364, 366  
 Salome: ΣΑΛΩΜΗ 102, 103, 114, 115, 338, 339, 376  
 Samaritan woman ΤΣΑΜΑΡΙΤΙΣ 368  
 Simon: the Canaanite ΣΙΜΩΝ ΠΚΑΝΑΝΗΤΗΣ 353  
 Solomon ΣΟΛΟΜΩΝ 114, 117, 132, 133, 136, 151, 152, 154, 157, 158, 159  
 Sophia: ΣΟΦΙΑ 45, 46, 104, 112, 131, 144, 147, 148, 178, 181, 183 etc.

Tarpetanuph: imperishable name of Hermes ΤΑΡΠΕΤΑΝΟΥΦ 357  
 Thomas: ΘΩΜΑΣ 71, 72, 81, 83, 150, 151, 155, 353, 379, 381  
 Typhon: the Assessor, 4th rank of the Way of the Midst ΤΥΦΩΝ 364, 365

Zarazaz: = Maskelli, in the place of the Midst ΖΑΡΑΖΑΖ 365

PROPER NAMES

Zarmaroch: archon with 7 dragon-heads, in the 10th chamber of the darkness  
 ΖΑΡΜΑΡΩΧ 319  
 Zeus: 5th of the great archons of the sphere ΖΕΥΣ 356, 357, 382, 383, 384  
 see also Sabaoth  
 Zorokothora: ΖΟΡΟΚΟΘΟΡΑ 353; — Melchisedek ΖΟΡΟΚΟΘΟΡΑ ΜΕΛΧΙΣΕ-  
 ΔΕΚ 360, 363

## REFERENCES

### OLD TESTAMENT

Gen.		84.11	119, 120, 121, 122, 124,
8.4	349		125, 127, 128
Ex.		87	73, 74
21.17	338, 339	90	142, 143
Deut.		90.1	144
19.15	72, 269, 349	90.2	144
Ps. (LXX)		90.3	144
7.1-6	174	90.4	144, 145
7.11-16	177	90.5	145
24	82, 83	90.6	145, 146
29.1-3	163	90.7	146
29.10, 11	163	90.8	147
30.1-18	88, 89	90.9	147, 148
31.1, 2	303	90.10-14	148
34	94-97	101.1-21	66, 67
39.1-3	167	102.1-5	165
50.1-4	111, 112	106.1-21	181-183
51	102, 103	108.1-27	107-110
68	52-56	119	100, 101
69	62	129	76, 77
70.1-13	59, 60	Eccles.	
81.1	78	7.28	350
84.10	119, 121, 122, 123, 124,	Is.	
	125, 127, 128	19.3, 12	27, 28

### NEW TESTAMENT

Mt.		5.25, 26	295
3.11	12	6.21	204
3.11, 12	348	7.7	250
3.13	123, 125	7.7, 8	184, 347
3.16	1, 121, 129, 368	7.22, 23	316
5.3-7	62	8.12	259, 271, 316, 381
5.12	8, 10, 11, 15	9.12	250
5.13	306	9.13	262

## REFERENCES

10.4	353	3.18	353
10.11, 12	273	4.9	26, 28, 52, 70, 72, 150, 198,
10.12, 13	274		199, 313, 317
10.14	274	6.10	274
10.36	294	6.11	274
10.37	337, 353	6.50	8
10.41	235	7.10	338
11.10	12	9.19	248
11.14	13	9.50	306
11.28, 30	219, 220	10.28	353
13.39	191	10.29	353, 358
13.42, 50	259	10.31	98, 199
14.27	8	12.15-17	292
15.4	338	Luke	
15.16, 17	248	1	12
16.3	348	1.26 f.	125
16.19	60, 367, 369	1.39 f.	124
17.10	13	1.48	56, 117
17.11, 12	13	2	13
17.17	248	3.16, 17	348
18.15-17	268, 269	3.22	368
18.16	72, 269, 349	5.31	250
18.18	60, 369	5.32	262
18.21, 22	266	7.27	12
19.12	65	9.4, 5	274
19.27	353	9.41	248
19.28	232	10.5, 6	274
19.29	353, 358	10.11	274
19.30	98, 199	11.9	184, 250, 347
20.16	98, 199	11.10	184, 347
22.13	259, 316	12.34	204
22.19-21	292	12.39	308
24.4, 5	280	12.47, 48	314
24.15	65	12.49	299, 300, 368
24.43	308	12.50-52	300
24.51	259	12.51, 52	301
25.11, 12	316	13.6-9	311
25.30	259	13.24-28	316
26.27, 28	368, 369	13.28	259
26.29	77	13.30	98, 199
28.16	369	14.26	337, 353
28.18	9, 15	14.34, 35	306
Mk.		16.9	331
1.2-4	12	17.3	268, 269
2.17	250, 262	17.4	266

REFERENCES

18.28, 29	353	1 Cor.	
20.24, 25	292	2.8	12
22.28-30	90	2.9	296
22.30	77, 78, 232	15.4	353
John		2 Cor.	
1.3, 4	1	13.1	349
1.20	13	Col.	
1.32	368	1.17	17
4.10, 14	368	1 Tim.	
12.26	232	5.19	349
15.19	11	Hebr.	
16.16, 28	20	10.28	349
16.25	9	Jude	
17.5	20	6	25
17.14, 16	11	Rev.	
19.34	369	3.7	328
20.22	367	20.4	244
20.23	369	21.6	118
Acts		22.13	118
22.9	21		
Rom.			
13.7, 8	293, 294		

NON-CANONICAL LITERATURE

Agrapha	348, 350	Odes of Solomon	
Apocrypha	1, 232, 244, 328	6.7-15	132-133
Acts of Thomas		22.1-12	157-158
11, 31, 39	3	25.1-11	151-152
108-113	9	Psalms of Solomon	
Ascension of Isaiah (Eth.)		5.1-9	114-115
XI 24-28	12, 21	19.1-4	117

ANCIENT AUTHORS

Augustine		Epiphanius	
<i>c. Faust.</i>		<i>Pan.</i>	
II 8	267	24.5	350
VI 8	25	25.2, 2 ff.	13, 46
Diodorus Siculus		26.1.9	13
<i>Bibl. Hist.</i>		26.4, 5	381
IV 43	3	26.9	282
		55.1 ff.	34

REFERENCES

Hippolytus		I 5.3; 6.4; 7.1	12
<i>Ref.</i>		I 23.4	364
IV 4.8	363	I 24.6	350
V 7.1	26	I 29.1	13
V 7.30	46	I 30.5	14
V 14.6	256	I 30.5, 11	196
VI 32.8	12	I 30.5-14	46
VI 43	3	Origen	
VI 47	3	<i>c. Cels.</i>	
VII 36.1	34	V 62	26, 61, 102
VIII 10.2	12	VI 22	357
Irenaeus		VI 30	46
<i>Adv. Haer.</i>		VI 31	14, 25, 46, 196
I 4.1, 5	116	VI 32	46

GNOSTIC LITERATURE

Bruce Codex		133	13
Books of Jeu		134	19, 43
39	368	140	359
43	9	141	364
47	2, 25	Untitled Text	
79	2	226	1, 9, 116, 211
82	128	228	19
83	23, 197	230	3
91	385	232	197
99	2, 3, 6, 262	237	1, 31
100	3, 25, 381	239	8, 292
101	12, 24, 124	241	12
102	197, 372	242	23
103	3	243	340
104	354	255	2
106	369	256	9
107	3, 196	264	42
110	12, 34, 360	Berlin Codex	
116	229	Gospel of Mary	
117	19	9 ff.	26
118	23	Apocryphon of John	
119	3, 14, 196	27-32	13
121	2, 3	38	46
122	1	40	14, 377
123	18	41	73
124	353	42	196, 377
128	46	43	14

REFERENCES

46	42	II, 4 Hypostasis of the Archons	
50	243	143	14, 46
66	12	II, 5 On the Origin of the World	
71-75	63	148	46, 256
72	19	151	14
Sophia of Jesus Christ		III, 2 Gospel of the Egyptians	
90	26	42	13
Nag Hammadi Codices		43	3
II, 1 Apocryphon of John		50	3
15	243	58	14
21, 26	63	64	3, 12
II, 2 Gospel of Thomas		IV, 2 Gospel of the Egyptians	
84	3, 26, 300	52	3, 13
86	350	62	3
90	102	VII, 1 Paraphrase of Shem	
II, 3 Gospel of Philip		8	9
59, 63	26	47	349

HERMETIC LITERATURE

Corpus Hermeticum		Stobaeus Excerpta	
19	19	VI	2
		VIII 2-4	31, 227

MANICHAEAN LITERATURE

Kephalaia			
VI	3, 259	XIX	3