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Pistis Sophia

Literally translated from the Coptic by George Horner, with an introduction by F. Legge

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PISTIS SOPHIA

LITERALLY TRANSLATED FROM THE COPTIC BY GEORGE HORNER

WITH AN INTRODUCTION BY F. LEGGE, F.S.A.

LONDON

SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE

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PREFACE

The history of Gnosticism, which may be defined as the belief that man's place in the next world is determined by the knowledge of it that he acquires in this, goes back probably to the very dawn of our civilisation; but its importance for most of us is mainly centred round the first three centuries of our Era. Not even Christianity, as Amélineau quotes from Pascal, was able at once to make an angel out of a beast; and no sooner did it emerge from its first home in Judæa into the broader light of the Roman Empire than there sprang up within it many more or less secret schools which sought to combine the truths of the new religion with some of the most pernicious superstitions of the old. Until lately, however, our knowledge of the teaching of these post-Christian Gnostics has been limited to the statements of their opponents. Before the close of the second century, Irenaeus and Tertullian had written against them; and, some two hundred years later, Epiphanius, then Bishop of Constantia in Cyprus, repeated their accusations in his huge *Panarion*, with some doubtful additions of his own in a form which at least has the merit of restoring for us a great part of the lost Greek text of Irenaeus. These writers were avowed heresy-hunters, keenly alive to the danger to Christianity in the doctrines which they exposed, and therefore necessarily inclined to believe the worst that could be said against them. But granting the Fathers' entire good faith in the matter—and that of Irenaeus and Tertullian at least is undoubted—there was one cogent reason why their account of Gnostic teaching had to be received with suspicion. The leaders of the Gnostics did not teach openly but in secret and by a method of initiation and allegory which was directly copied from the Mysteries then current in the Pagan world; and such of their writings as fell into the hands of the Catholics were therefore not likely to give any clear view of their doctrine without prolonged study and comparison. Hence the heresiologists, while dwelling upon minor points which seemed strange and absurd to those who had not the key to their meaning, exaggerated the differences between the different teachers and ignored for the most part the many features of their teaching which they had in common. In the

words of one who certainly had no leaning towards the error which the Fathers belabour: "... they took minor and unimportant details and magnified them, and treated them as the essentials of a system or systems.... The essential principles were largely the same throughout, the difference was chiefly in regard to details. It is this conduct on the part of the Fathers that gives us such a distorted and often ridiculous view of Gnosticism."[1]

It is true that Clement of Alexandria and his friend Origen, writing in the birthplace of post-Christian Gnosticism, afford us a more tolerant and philosophical idea of Gnostical teaching, and have even preserved for us some precious extracts from the writings of the school of Valentinus, the great leader—who at one time nearly attained to the Primacy of the Catholic Church; but save for this, it was not until the middle of the nineteenth century that we had any chance of studying Gnosticism from the works of its adherents. The discovery in 1840 of an almost complete copy of Hippolytus' *Philosophumena* gave us for the first time sufficient excerpts from those writings to enable us to judge of their style and form; and the publication in 1851 of Schwartze's text of the *Pistis Sophia* first made it known to the world of scholars that there were in the Museums of London and Oxford Coptic MSS. undoubtedly written by Gnostics for Gnostics. It is the longer and more important of these which forms the subject of the following pages.

The value of our text for the study of the early days of Christianity can hardly be overrated. If I am right in my conclusions, the main part of the documents which it contains are actually from the school of Valentinus, the heresiarch just mentioned who flourished in the reign of Hadrian and Antoninus Pius, and one of them was certainly written before the Fourth Gospel was known to the Christian communities of the East. Hence it is to be placed among the earliest Christian writings, and follows immediately in point of date on the Synoptics and other writings of the Apostolic Age. Both this and the other documents in the MS. show also how these heretical schools used to wring and twist Scripture for their purpose, how closely their teaching was linked with the Egyptian and other religions of the pre-Christian world, and how surely, in spite of some good and even noble elements, it was bound to end

as they did in what the late Professor Tylor styled with justice “one of the most pernicious delusions which ever vexed mankind, the belief in magic.” As I am dealing with this at more length in the Introduction, I will say nothing further about it here; but I may point out that the outlandish names and words in the later documents of our text have not yet been fully elucidated, and that it is probable that many of its episodes are intended to bear an allegorical interpretation. The use of words in a double sense is also one of the many means adopted by the writers in order to conceal their meaning from the profane, and this should be constantly borne in mind by the reader.

F. L.

The literal translation follows the order of the words as far as possible, and with common verbs very seldom uses the passive form for which the Coptic employs the third person plural, and occasionally requires the preposition denoting the agent. There are two words for “and,” one meaning addition and the other being the common preposition “with.” As a general rule the meaning “with” is kept, and very rarely in the translation “together” precedes “with” to show that it is not “and.” “And,” “with” are often used meaning only “and.” Greek ἀλλά and δέ have not been distinguished, and all Greek words can be found printed within brackets in Dr. Schmidt’s German translation (Leipzig, 1905). The indefinitive or frequentative tense has been translated by “wont to,” with expression of “wont” repeated when the Coptic repeats this expression. The preposition “in” is often translated “from” when the sense requires the change.

Another translation made by Mr. Legge from my literal translation was carefully annotated by him, and many difficulties of terms and expression were explained. After the death of Mr. Legge it was decided by the Committee of S.P.C.K. to refrain from publishing this great addition to the work, and to print as much of Mr. Legge’s Introduction as would supply explanations required.

G. H.

ABBREVIATIONS

(M.) = margin.

(MS.) = the manuscript.

The numbers in square brackets give the pages of the manuscript.

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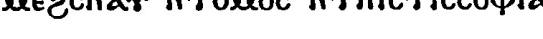
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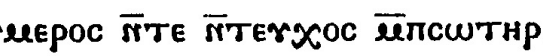
INTRODUCTION

1. The Manuscript and its History

The Manuscript known as the *Pistis Sophia* and now in the British Museum was bought by the authorities in 1785 for the sum of ten guineas at the sale of the library of the antiquary, Dr. Anthony Askew. How it came into Dr. Askew's possession is not accurately known. It is written throughout in Coptic of the dialect of the Sahid or Upper Egypt, and is on vellum in an excellent state of preservation. In appearance it singularly resembles a modern book, being written on small quarto leaves measuring 8⅜ inches by 6½, in double columns on both sides of the skins. It contains 174 leaves in all, and the pages are numbered consecutively in Coptic[2] letters, at first on one side of the page only, but later on both sides. We are therefore able to establish that there are no leaves missing from the body of the MS. since its pagination, until we come to the 337th page (p. 379 of Schwartze's printed text),[3] after which four leaves are wanting, the next page in the volume being numbered 344. On the 114th page (p. 125 of Schwartze), the scribe had left the last two-thirds of the page blank, and this was filled at some later time by the cryptogram given on p. 62, *infra*, in a different hand and in blacker ink than the foregoing part of the MS. The original writing is resumed on p. 115, but above the point at which the other pages begin is written:



"The Second Tome of the Pistis Sophia," from which the whole MS. has taken the title by which it is known. At the foot of the first column of the front or *recto* of p. 233 (p. 252 of Schwartze), there is also written after a line of ornament,



"A part of the Books of the Saviour," and the same words (omitting one word) occur at the foot of the first column of the back or *verso*

of p. 317 (p. 357 of Schwartze). On the last leaf in the book has been left a blank, which some later writer has used for a sentence about the Apostles going to the four quarters of the world to preach the Gospel, which has no apparent connection with our text.[4] Two lines at the foot, now become so faint as to be illegible, may have contained the names of the scribes or owners of the MS.

Apart from this incidental use of the parchment on which it is written, all who have studied the MS. are of opinion that it is the work of more than one scribe. Uncial letters are used throughout, and for the first score or so of pages are so carefully and elegantly formed as to compare not unfavourably with those of the calligraphically perfect *Codex Alexandrinus*, also on exhibition in the British Museum. According to Mr. Crum, whose acquaintance with nearly every Coptic MS. yet brought to light is unrivalled, the second hand begins at the twenty-second page, after which the writing not only becomes more careless and the letters less well formed, but the method of correction for misspelt or omitted words alters. This second hand continues, according to the same authority, up to p. 210, when the first hand resumes and continues up to p. 386, but Mr. Crum says nothing as to the writing of the few remaining pages. Dr. Carl Schmidt of Berlin, whose work in connection with the MS. will be noticed at length later, agrees in the main with this, and would apparently put the termination of the second scribe's task at p. 195 of the manuscript, and he says that the first scribe here resumes and continues to the end. A note, however, taken by the present writer on his first inspection of the MS. thirty years ago, records that while the writing of the Second Document, which begins at p. 125, on the whole resembles the writing of the preceding pages, yet a change takes place on the *verso* of p. 210 which indicates yet a third hand, and this is confirmed by his later scrutiny for the purpose of this edition.[5] Save for this, there is no serious doubt as to the number of hands which have worked on the MS.; and Mr. Crum, in confirming Dr. Schmidt's view that the alternative work of the scribes shows that the whole of the MS. must have been written at one time, adds that the corrections of the work of the second scribe seem to be in the hand-writing of the first.[6] This is of importance when we come to

consider the purpose with which the MS. was made.

The date at which the MS. was written is the subject of a much greater difference of opinion. Woide, who was the first to call attention to it, thought that this was at latest the fourth century, the Abbé Hyvernat the seventh,[7] Amélineau—whose work upon it will presently be noticed—the ninth or tenth, and Dr. Schmidt the fifth. All these conclusions were apparently arrived at on paleographic grounds and I do not feel myself qualified to discuss them; but the dates of the different documents from which the MS. was copied will be dealt with later. Nearly all those who have studied it are of opinion that these documents were originally written in Greek, and that our MS. is therefore only a translation.[8]

After its purchase by the Museum, the MS. remained unnoticed until Woide, then minister at the German Chapel at St. James' Palace and subsequently the editor of the *Codex Alexandrinus*, called attention to it in Cramer's Beiträge for 1778. Later, he appears to have copied out the whole MS., to which he refers in his *Appendix to the Alexandrian Codex* in 1799. The extracts that he there gave from it were sufficient to enable the Danish Bishop Münter to publish in 1812 the five "Odes of Solomon" quoted in it, of which no other copy was known until Dr. Rendel Harris' recent discovery of them in a Syriac MS. The learned Academician, Dulaurier, when on a visit to England, in 1838, also made a copy of our MS., and proposed to publish it with a French translation, but died before doing so; and the MS. would probably have remained unknown even to scholars but for the pains of Maurice George Schwartze, a young German, who was sent over here in 1848 by the generosity of the King of Prussia, to study such of our MSS. as seemed to him valuable. Schwartze completed a fairly accurate copy of the text, and also translated it into Latin retaining untranslated the Greek words which occur on every page; but he too died before the result of his labours could be printed, and the task of editing and correcting his translation fell upon his friend Petermann, who published both Schwartze's Coptic text and his Latin (and Greek) translation in 1853. Unfortunately, Petermann, though a competent Coptic scholar for his time, did not feel called upon to contribute anything more than textual criticism to his

predecessor's work.[9] Schwartze's text was therefore published without introduction or notes other than corrections of mistranslated words and suggestions for alternative readings; and this prevented the book from obtaining such general notice as was given to the *Philosophumena* of Hippolytus which appeared at nearly the same time. Bunsen, who had begun the controversy between Catholic and Protestant scholars which sprang up round Hippolytus' work,[10] poured contempt upon the *Pistis Sophia* as "a most worthless offshoot of the Marcosian heresy," and, although Köstlin contributed a long discussion of the work to a Tübingen theological annual in 1854,[11] it remained practically unknown to English readers for more than thirty years.[12]

At length in 1887, Lipsius published a detailed study of it in Smith and Wace's *Dictionary of Christian Biography*, in which full use was made of Köstlin's analysis, and he agreed with that writer in assigning to it an Ophite origin, although he also drew attention to certain peculiarities which appeared to him Manichæan. In the same year there also appeared the second edition of C. W. King's *Gnostics and their Remains*, which gave for the first time to English readers translations of a great part of the work. The late Mr. King, then Senior Fellow of Trinity College, Cambridge, had hitherto been known chiefly as a collector of ancient gems on which he had published many useful volumes, and he proposed, like his predecessors, to publish a full translation of the *Pistis Sophia*. At his death such a translation was found among his papers; but the failure of his eyesight, which had taken place even before the issue of the second edition of his *Gnostics*, had left it in such a condition that his executors decided against giving it to the public. It was confessedly made from Schwartze's Græco-Latin version only; but Mr. King did much to attract public notice to the *Pistis Sophia* by the excellent and dignified English in which his extracts from it were clothed, and the erudition which he brought to bear upon points like the less-known religions of the Roman Empire and the barbarous names and words left entirely unexplained in Schwartze's version. He also asserted in his Preface, with much show of reason, that it was the statements made by him in his first edition that led Madame Blavatsky, whom

he describes as “the Sibyl of Esoteric Buddhism,” to include the relics of Gnosticism among the foundations of what he refers to as “her new religion.”

Before this hint was taken, the MS. again received attention from a scholar in many respects well fitted to deal with it. M. Amélineau, who had for many years devoted himself to the study of Coptic religious texts, and had also a very considerable working knowledge of Egyptology, published in the same year of 1887, in the *Annales du Musée Guimet* an “Essai sur le Gnosticisme Egyptien,” in which he dealt at great length with the *Pistis Sophia*, and compared it for the first time to the *Papyrus Bruce* of the Bodleian Library at Oxford which had hitherto defied interpretation. Both these works he assigned to the school of Valentinus, the heresiarch whom the Ante-Nicene Fathers considered the most dangerous enemy of the Catholic Church, and he followed this up in 1891 by publishing in the *Notices et Extraits* of the Académie des Inscriptions, the text and translation into French of the Oxford Papyrus. These two publications were both made at the expense of the French Government and were therefore produced in a style worthy of the subject, and with all the notes, references, and illustrations that they seemed to demand. But the *Pistis Sophia* remained untouched by M. Amélineau save for the excerpts from it to be found in his *Essai*, until in 1895 he astonished the learned world by publishing in a series called “*Les Classiques de l’Occulte*,” a low-priced translation into French of the whole *Pistis Sophia* with a comparatively brief introduction devoted almost entirely to the vindication of the opinion formerly advanced by him as to its authorship. M. Amélineau will be remembered by many as the first explorer of the Protodynastic Tombs at Abydos which entirely revolutionised all our ideas of early Egyptian history; and it was probably only the difficulties under which he laboured all his life which prevented him from publishing the results of this—his first and only excavation—in a manner which would have gained him the full credit of his really epoch-making discovery.[13] It was doubtless the same difficulties which compelled him to produce his translation of the *Pistis Sophia* in the form in which he did; and although he states in his

Introduction that he inspected the MS. at the British Museum during a visit to London shortly before his translation appeared, it is plain that this translation was made from Schwartze's text only, that the work was executed throughout in so hasty a fashion as to leave nearly all the faults of Schwartze's version uncorrected, and that it passes by most of the difficulties presented by the MS. without attempt at solution. It was in consequence very severely criticised first by Dr. Schmidt, and then by Dr. Andersson, the editor of the Swedish Egyptological periodical, *Sphinx*, and most of these criticisms appear unfortunately to be well founded.

Such as it was, however, it gave rise to the only complete English translation of our MS. which has yet appeared in print. Mr. G. R. S. Mead, then secretary of the Theosophical Society, the year after the appearance of Amélineau's French translation, published with the Theosophical Publishing Company an English translation of the *Pistis Sophia*, which on its title-page is expressed to be made from "Schwartze's Latin Version ... checked by Amélineau's French Version." Mr. Mead laid no claims to proficiency in Coptic, and had already published more than half his work in a Theosophical magazine before Amélineau's version saw the light. His attitude towards the original may be guessed by the statement in his Preface that the comprehensive treatment of Gnosticism "requires not only a writer who at least believes in the possibilities of magic, but also a mystic or at least a person who is in sympathy with mysticism," and by the fact that he had already attempted to explain the Cabalistic Cryptogram on p. 125 by Sanskrit words. He further states in his Introduction that he proposes to publish a commentary on the whole book, his Introduction dealing only with the date and authorship; but up to the present this has not appeared. It is also evident that in his translation from Schwartze's Latin version he has omitted in more than one instance to notice Petermann's emendations, which in some cases completely change the meaning of the passage; and altogether it may be said that the most valuable part of his work is the short bibliography appended, in which he gives fairly long extracts from the authors whom he quotes.

The way was therefore still left open for a translation of the *Pistis*

Sophia by competent hands, and the appearance of Dr. Schmidt's work in 1905 at first sight gave hopes that this was at last accomplished. The book, which bears the somewhat clumsy title of *Koptisch-Gnostischen Schriften, Ersten Buch* only, is one of the excellent series of translations of Christian writers of the first three centuries published by the Church Fathers Committee of the Royal Prussian Academy of Science, and contains a full German translation of both the *Pistis Sophia* and the *Bruce Papyrus*. Dr. Schmidt is a scholar whose competence in the Coptic language is probably only surpassed by that of Mr. Crum, he has all his' countrymen's taste for philology and grammar, and his acquaintance with the Christian literature of the early centuries of our Era is profound. It is not therefore to be wondered at that his translation of our text is from the etymological point of view as nearly perfect as our present knowledge of Coptic—still limited by the paucity of MSS. other than Biblical—allows it to be, and that very little complaint can be made against it on the score of verbal accuracy. The addition to it of a translation of the *Bruce Papyrus* is also most convenient for purposes of reference; but perhaps by reason of this, Dr. Schmidt's notes on his translation of the British Museum MS. are confined to Scripture references and verbal matters only, while in his Introduction he only gives seventeen pages to consideration of its history, writing, language, composition, source, and date. This cursory treatment is doubtless in part due to his having in the text and translation of the *Bruce Papyrus*, published by him in 1892 in Harnack and Gebhardt's well-known series of "*Texte und Untersuchungen*," already given his views on these matters, most of which he reiterates in the Introduction last mentioned. These views may be briefly stated as follows:

1. The *Pistis Sophia* is not Valentinian, but comes from an obscure sect of what he calls Barbelo-Gnostics, known as Severiani.

2. Its title should not be *Pistis Sophia* but Τεύχη τοῦ Σωτῆρος.

3. While admitting that the whole work is a "*Miszellenhandschrift*," he thinks that the Fourth Document is

the oldest in the collection and, as it were, the root of the other three, which in their turn form a connected whole.

Dr. Schmidt's fellow-countrymen Drs. Lichtenhau and Preuschen have already attacked some of these positions in the *Zeitschrift für wissenschaftliche Theologie*[14] and elsewhere, and after mature consideration, the present writer feels himself compelled to dissent from all three. The reasons for doing so will be best given when we come to consider the composition and authorship of the MS. Before leaving this branch of the subject, however, it may be said that beside the work of Köstlin, Lipsius, and Dr. Schmidt, the *Pistis Sophia* has been treated of at some length in Father Giraud's *Ophitus* (1884), and in a special work by Prof. Harnack in the *Texte und Untersuchungen* above mentioned (1891). More recently, it has also been dealt with by M. Eugène de Faye in his *Introduction à l'Etude du Gnosticisme* (1903) and his *Gnostiques et Gnosticisme* (1913), by Dr. James Moffat in his article under its name in Hastings' *Encyclopædia of Religion and Ethics*, and by the present writer in his *Forerunners and Rivals of Christianity* (1915).[15] The late Sir Gaston Maspero and Prof. Lieblein (of Christiania) have also stated their conviction that it could only have been written by persons intimately acquainted with the old Egyptian religion, on which point none could speak with greater authority than they.[16]

2. The Documents in the MS.

As has been said above, Dr. Schmidt speaks of our text as a miscellany, and the phrase by no means overstates the case. It contains indeed no less than six documents, only the two first of which are directly connected or can be taken as necessarily intended to be read consecutively. The second of these breaks off in the middle of a conversation, the third has neither beginning nor end. The opening sentence of the fourth implies that it is the continuation of a conversation which cannot be certainly identified with any that has gone before, and the same document concludes with a sentence which does not seem likely to be the end of the extract. The fifth begins with what is clearly a fresh narrative without reference to anything that has preceded it and must have ended in the *lacuna* caused by the missing pages, while the sixth, whose beginning has been lost in the same *lacuna*, ends in the middle of a phrase. Of these six documents, the third only covers one and a half pages of the MS. and is manifestly a fragment of some document which has somehow strayed over into this place; but as it appears directly after the words: “A Part of the Books of the Saviour,” I hesitate to say that it never formed part of any of the other documents in the text, and I shall therefore speak of it hereafter as “The Interpolated Fragment” merely. Only the two first of the six, also, can claim to be included under the title of the *Pistis Sophia*, but they are by far the largest and take up between them more than half the volume. This arrangement follows strictly the rule of stichometry observed by writers of the period, which prescribes that the longest document shall come first. Thus in this translation:—

Document	Begin page	End page
1st	63	126
2nd	63	126
Interpolated	127	128
3rd	128	179
4th	180	192

Taking these in this order, we will summarise them as briefly as possible.

The First Document, then, tells how Jesus spent twelve years after the Resurrection teaching His disciples the mysteries of the heavenly "places,"[17] but that their instruction did not extend beyond this visible, or more accurately, this sensible, universe which corresponds, it would seem, to the Third Chorema or Space of the "First Mystery" or God Manifest, of Whom Jesus is the Incarnation. This Chorema is under the governance of a Power called the First Law, under whom are eleven others called the Five Marks, the Great Light, and the Five Parastatai or Helpers; and all these twelve came from still higher states of being from which, we are told later, they voluntarily descended to take part in the scheme of salvation. When the First Document opens, however, Jesus has only told His disciples of the existence of those Powers, but has not revealed to them their origin, function, or arrangement; and all the action in this Document passes in the lower part of this Chorema which is called the Kerasmos or Confusion, because in it Light is mingled with Matter. The highest part of the Kerasmos is the Treasure house where the Light as it is won from Matter is stored up; and then come a great number of inferior Places inhabited by Powers concerned with the administration of our universe's more material parts, especially the heavenly bodies or sun, moon, and stars. Below these again is our earth with its firmament or "Height," and outside this Chaos or the dark and unformed mass of Matter which has received no Light.[18]

While Jesus is sitting with His disciples on the Mount of Olives, the Document goes on to say, there descends upon Him a "Great Power of Light," which is in fact the "vesture" or Heavenly Nature which He had left in the Limit or Lower Boundary of the upper worlds on His descent to earth in "the shape of Gabriel." This vesture enables Him to rise to the Boundary and there assume two other vestures which are necessary for the continuation of the journey to the two transcendental "Spaces" which are higher than this. In this first vesture, also, He finds five mysterious words

written which are here interpreted as an address from the higher powers hailing Him as the First Mystery, and the catalogue of names which follows enables us to form a fairly correct idea of the arrangement of this Chorema as well as of the higher ones which are known as the “Spaces” of the First Mystery and of the “Ineffable” or Supreme Unmanifested God respectively.[19]

On assuming this vesture, Jesus flies into the Height, but returns the next day clad in three vestures of dazzling light, and tells His disciples how He provided for the births of Himself and them by casting into their respective mothers Powers from the higher parts of the Kerasmos instead of the material souls which they would otherwise have received from the Rulers of the stars. In like manner also, He tells how He caused the soul of Elijah to become incarnate in the body of John the Baptist. He then goes on to describe His journey upward through the First Sphere directly above the firmament, the Second Sphere called Destiny, and the Twelve Æons,[20] which appear to be the signs of the Zodiac. The Kings or Tyrants of these last rebel against Him, and He punishes them by taking away part of their power and altering their course, so that mankind will no longer be able to foretell the future by means of the astrology and magic taught them by the sinning angels. Leaving their Place, He ascends to the thirteenth Æon, and finds below it Pistis Sophia, the heroine of the book. She is, it appears, one of the twenty-four Unseen or Invisible Ones put forth in pairs by the head of the Left Hand or most material part of the Kerasmos, and had left her spouse and her work to pursue a light which she saw below her and which she thought would enable her to mount to the Treasure-house. This light, however, was a snare sent into Chaos by one of the material Powers immediately above her; and on her advancing to seize it, she was set upon by several material Powers that her persecutor had put forth and deprived of her own light, so that she could not return to her own Place in the thirteenth Æon.

In this plight, she sings hymns of penitence to the “Light of Lights” or Light of the Treasure-house, and these are all recited at full length by Jesus to His disciples, who identify them at His instance with passages from the Canonical Psalms, and from those “Odes of

Solomon" which are mentioned above. These Penitences are twelve in number, and in the course of their recital and the conversation that takes place on them, we learn something more about the arrangement of the different worlds and the process of the redemption of Light from Matter which it is apparently the object of the book to describe. Finally, after this tenth "Penitence," Jesus, who has throughout her affliction procured for Pistis Sophia certain alleviations in her misery, calls into existence several new Powers who go into Chaos to her assistance and form a crown of light to her head, so that her tormentors dare not come near to her.

With this the Document ends, and it is manifest from the appearance of the MS. that the scribes who wrote it, at this point thought that they had come to the end of their task and did not then expect to carry it further.

The Second Document begins with the caption "The Second Tome of Pistis Sophia" in a handwriting which Mr. Crum has no hesitation in declaring to be the same as that of the first seventy pages of the Document. Whereas the First Document ends, however, with Jesus' approval of Mary Magdalene's interpretation of the quotation from the Psalms about Mercy and Truth kissing each other, the Second Document opens with another interpretation of the same text offered by John. Coupled with the caption given above, this seems sufficient to show that the Second Document was intended to be taken for a continuation of the First, although this by no means proves that they were written at the same time or by the same author. The Document goes on to elaborate the story of the rescue of Pistis Sophia, and tells with great detail how Gabriel and Michael being summoned for that purpose go to her assistance. This provokes a fresh display of anger on the part of the "Self-willed God" who is Pistis Sophia's chief persecutor, and the powers of Chaos make a fresh assault upon her. On this, Jesus orders Gabriel and Michael to bear her on their hands out of Chaos, while He Himself descends thither, smites her tormentors, and renders them powerless to follow her. He then leads her into the "Place below the thirteenth Æon" where He finds her on His ascension

from the Mount of Olives, and warns her that she will again be tormented when the Gate of the Treasure-house is set open. This apparently happens just before Jesus' ascension in the vesture of light, and He then routs her enemies for the last time and restores her to her original Place in the thirteenth Æon, where she sings a final song of praise to Him for the wonders which He has wrought for her "in the world of men."

This ends the episode of Pistis Sophia, who is not again mentioned until we come to the Fourth Document. The author now turns to what was probably the main reason for attempting the continuation of the First Document, which is the questioning of Mary Magdalene and the other disciples upon the order and use of the Heavenly Places, and the Saviour's replies thereto.[21] Beginning with the answer to Mary's question as to the nature of the twenty-four Unseen Ones of whom Pistis Sophia was one, the Saviour promises Himself to lead the disciples through all the Upper worlds right up to that of the Ineffable One Himself, each successive world and even Place being, it is said, so greatly superior in size and in light to the lower ones, that they will appear like grains of dust when viewed from it. He also tells them that the beatitudes in store for them will be progressive, beginning with the Millenium which will ensue when the number of perfect souls is accomplished, the Kerasmos purified and "caught up," and the Twelve Disciples established with Jesus as joint Kings reigning over the blessed in the Last Parastates or Helper—a name given to the world which is placed in our universe immediately over the Treasure-house. Here they will apparently receive further instruction and be given "mysteries" which will enable them to mount to the upper universes before, it is expressly said, the "Projections" or emanations of the Treasure-house who are concerned with the administration of the scheme of salvation. The details of this scheme are extremely complicated, the Saviour several times promising to explain further in a subsequent revelation constantly referred to as "the Distribution of the Universe."

But its final aim is indicated without ambiguity. Jesus, who as we have seen was hailed in the First Document as the First Mystery in the address of the Spirits written on the vesture of light sent to

Him on the Mount of Olives, is throughout this part of the Second Document always spoken of by that title; and we are told that those who receive the highest mystery of all, called the “Mystery of the Ineffable One,” will be absorbed into His being. “That Man is I, and I am that Man,” are the words in which this announcement is made, and the full meaning of the phrase can be appreciated by other sentences in the narrative which go to show that this First Mystery is the first Being to come forth from the Ineffable One, and is regarded as a “Twin Mystery” or Father and Son, the first-named or “First Mystery looking inwards” being alone capable of remaining in contemplation of the greatness of the Ineffable One, while the Son or “First Mystery looking outwards” is sent to earth in the Person of Jesus Himself.[22]

The way to obtain this elevation in the scale of being is, perhaps, left purposely obscure, but it can apparently be gained by certain initiations or mysteries, which like the Mysteries of Eleusis will give the initiate the knowledge of the universe, how it came to be, and how it will end. These also are progressive and culminate in the “One Word of the Ineffable One,” the effect of which is so tremendous that if it be spoken over the dying, or for the dead, whether partly initiate or wholly uninitiate, it will expedite his passage to the heaven to which his initiation entitles him, or, in the case of one wholly uninitiate, will ensure his reincarnation in a “righteous” body, which will “find the God of Truth and the exalted mysteries, and will inherit them and the Light for ever and ever.”[23] The way to this and to the Mysteries in general is “the renunciation of the whole world and all the matter therein.”

Beside this, however, there are lesser mysteries which will admit the faithful recipient to heaven and privileges less exalted indeed than that last described, but will yet confer on him great beatitude after death. These, known collectively as the “Mysteries of the third Space,” involve a “Defence” a “Password” and a “Symbol” which have to be handed in by the dead in his flight upward so as to procure him uninterrupted passage to the heaven of which he has received the mystery. Of these, it is said that the disciples have no need, because nothing of the sort is required by the recipients of the higher mysteries, but Jesus adds that they are to be found in

“the two great Books of Jeu” which “Enoch wrote when I spake with him out of the Tree of Knowledge and the Tree of Life in the Paradise of Adam.”[24] In spite of these assurances, Andrew provokes the Saviour by asking how “men of this world” can be expected to adventure after death upon the long and dangerous journey among all the Great Powers of the Treasurehouse and their subordinates, and the Saviour reminds him in reply that they and He are all of the same origin, being made from “the same mass and the same matter and the same substance” and are all “out of the same Confusion.”[25] On this, the other disciples successfully implore Jesus to pardon Andrew, and this Document ends in the middle of a sentence in which He declares that He has been sent for the remission of sins.

Before leaving this Document, it must be noted that in it there appear long rhetorical statements in a form which has no parallel in the other documents of our text. They repeat the same phrase with the variation of two or three words at each repetition, the object being apparently to give the hearer an idea which he could not otherwise obtain—except, perhaps, by a picture or diagram[26] of the different hierarchies of Powers or arrangement of Places which the speaker is describing. Thus in one place, Jesus, after speaking of the “Mystery of the Ineffable One,” goes on to declare that “that Mystery knoweth why the Darkness came to be and why the Light,” and then after going through a string of similar antitheses in which the Treasurehouse is contrasted with Chaos, murder with the quickening of souls, Death with Life and all sorts of natural phenomena with one another, continues with “That Mystery knoweth why the Triple Powers came to be and why the Unseen Ones,” and so on through an incredible number of Spirits and Powers until He at last reaches the First Emanation of the Ineffable One which is in fact Himself. This is amplified when He says later that “That Mystery knoweth” why these higher Powers “despoiled” themselves (or stripped themselves of their exalted natures), when a great part of the Places and Powers of the highest worlds are enumerated all over again. Not long after this, He has occasion to speak of the man who receives this same Mystery of the Ineffable One, when He says that “He is a man in the world,

but he excelleth all the Angels and is more excellent than them all," and then repeats the same phrase with regard to Archangels, Unseen Ones, Triple Powers, and all the Projections of the Treasurehouse and its dependencies for the third time.[27] This kind of rhapsody does not seem to be cast into any rhythmical form, yet seems to be intended for repetition by word of mouth rather than by writing. The only likeness that I can find to this practice is in one of the Chapters of the *Book of the Dead*, where all the different parts of the Hall of Two Truths demand to be told their names, or those in the *Book of Gates* where the parts of the Bark of Ra make the like demand. It therefore seems to be a purely Egyptian feature and may be connected with the fact that the early Egyptian Church, like the colleges formed for the worship of gods like Amen in earlier times, had "prophets," who seem to have occupied a position in the Church next after the bishop.

The INTERPOLATED FRAGMENT which occupies most of the first leaf of the Third Document is entirely taken up with the relation of the Ineffable one to His "members"; but is too short and disconnected to give us much information on the subject. It is put into the mouth of Jesus and it makes allusion to other revelations which Jesus is said to have previously made or "written," or which He promises. The style is not unlike that of the First Document, so that I do not see why it may not be an extract from the same book if, as may be probable, Jesus continued in it the account of His upward journey after leaving Pistis Sophia in the thirteenth Æon.[28]

The THIRD DOCUMENT may perhaps be called without fear of contradiction "Part of the Books of the Saviour," because it bears that title both at its head and at its foot. It begins by an exhortation to the disciples to preach "to the whole world" a series of ἀποτάγματα or renunciations of sin which may be connected with Jesus' speech to Andrew at the end of the Second Document. It should be noted, however, that while in the Second Document mankind is to be entreated to renounce the world and its matter so that they may "go unto the Light," the author of this Document presses them to abjure sin lest they suffer the torments of hell.

These torments are also dealt with in considerable detail, and we can gather from the description that there are four Places of Punishment called respectively Amente, Chaos, the Middle Way, and the Outer Darkness.[29] This seems to be a sort of amalgam of different traditional beliefs, for while Amente appears in the *Book of the Dead*, Chaos in the First Document does not seem to be thought of as necessarily a Place of Punishment, and we have seen Pistis Sophia speaking of it in the Second Document as "the world of men." So, too, the location of these different hells shows some confusion of thought. Amente is probably in the West or beyond the earth as it is in the *Book of the Dead*, Chaos is either the earth itself or beneath it, while the Middle Way is, like the Place of Punishment in the Enochian literature, in the firmament or "below the Sphere." As for the Outer Darkness, its name shows it to be a relic of Pagan Egypt where it was held that beyond the confines of the earth, the air became so thick as to be actually tangible and concrete. Among the tormentors in these various hells we find Ariel, Pistis Sophia's persecutor Ialdabaoth, one "Iakhthanabas the Merciless" and the Dragon of Outer Darkness who is depicted as a great serpent coiled round the world having his tail in his mouth and containing places of torment within him where ice and cold come to supplement the tortures of fire and smoke.

A great part of the Document is likewise taken up by the questions of Mary Magdalene and the other disciples, among whom John is the most insistent, as to the sinners to whom they shall give their mysteries and the effect which they will have on them. We who hear in this Document of a mystery or secret whereby the dead can be raised, the sick healed, and other wonders performed, although Jesus tells His disciples that this mystery belongs to the Archons or wicked Rulers of the Stars and is not to be used save for the purpose of establishing the faith throughout the world.[30] We also have much in this Document as to the soul or incorporeal part of man which the disciples are told consists of the Power, the Soul proper, the Spirit Counterfeit, and the Fate. Of these, the Power is the most worthy and causes the man to seek after the mysteries, and the soul is really the Life or Breath and is made either out of the *ejecta* of the Rulers or from the dregs or grosser parts of the

Light which is at certain periods squeezed out of them by certain powers appointed for that purpose. The Spirit Counterfeit, on the other hand, is the envelope or mask of the soul which constantly leads it to commit sin and bears witness after death to its having done so, while the Fate is the death to which the man is predestined, and which he can never escape while uninitiate.[31] Incidentally, too, we hear a good deal in this Document as to the Gnostic belief in the transmigration of souls, reincarnation being obligatory on such souls as have not found the more sublime mysteries.[32] Several formulas are also given whereby the soul can cut itself loose from the Spirit Counterfeit and the Fate, and we are told that even an uninitiated person can escape from the torments of the Dragon of Outer Darkness if one of the names of the reptile be said by or for him. Throughout this Document the tortures of the different hells and the beast-shaped demons who administer them are much dwelt upon. Finally, Jesus tells His disciples that He came to earth to bring these mysteries, and that had He not done so neither Patriarchs nor Prophets would have entered into the Light.[33]

The opening sentence of the FOURTH DOCUMENT shows plainly that it comes from a book written independently of the preceding ones and not as their continuation. It ignores completely the tradition held in the time of the Antonines by orthodox and heretic alike, that Jesus spent many years on earth after the Resurrection,[34] and announces that after He "rose from among the dead the third day," His disciples gathered round Him reminding Him that they had left the whole world to follow Him.[35] Then begins a scene that reminds one irresistibly of the magical practices rife during the first three centuries of our Era, some details of which have come down to us in the *Philosophumena* and in the different Magic Papyri to be found in the Museums of Paris, London, Leyden, and Berlin. Jesus, standing by an altar by the side of the sea "Ocean," makes invocation to His Father in words which are not gibberish, as at first sight they appear to be, but a jumble of Hebrew, Egyptian, and perhaps Persian words copied and re-copied by scribes ignorant of these languages until they are all but unrecognisable.

He calls upon the name of the Father of the Treasurehouse of Light, whereupon the heavens open revealing the “true shapes” of the sun and moon, and Jesus and His disciples are uplifted to “the Middle Way which is below the Sphere.” Here the arrangement of the stars is explained to them and they learn that the rebellious Rulers who persisted in copulation were bound to the Sphere to the number of 1800 for each sign of the Zodiac, under the rule of 360 of that number, who are themselves under the sway of the five Planets, Saturn, Mars, Mercury, Venus, and Jupiter. Yet the author of this Document must have known, although he varies, the tradition of the First Document, for Jesus tells His hearers that these planets were strengthened by the infusion into Saturn of a Power from the Great Unseen God who projected Pistis Sophia, into Mars of a similar Power from one of the three Triple-powered Gods, into Mercury of one from another of the Triple Powers, and into Venus of one from “Pistis Sophia the daughter of Barbelo”[36]; while one from the “Little Sabaoth the Good,” a Power of higher rank than these last, who in the story of Pistis Sophia proper is described as supplying the Power which takes the place of Jesus’ own earthly soul, is cast into the planet Jupiter and is given rule over all the others. All these planets are given barbarous names in addition to their Greek ones, as are the Great Unseen God and the two Triple Powers, these last names appearing also in the Magic Papyri, while the names of both planets and Powers appear to have a real meaning.

Jesus then shows to His disciples the five torture-chambers of the Middle Way, each of them presided over by an “Authority,” who with his (or her) assistants has been chosen from among the rebellious Rulers. Each of these Authorities sees to the punishment of particular sins, which sins his or her ministers have “entered into man” and caused him to commit. Three of these presiding demons are females, one of them being the triple-faced Hecate still famous in the Middle Ages and Renaissance, and among them we find the merciless Iakhthanabas already mentioned in the Third Document, and the Egyptian God Typhon. The different terms of punishment from 150 years downwards which sinful souls will suffer in these tortures of the Middle Way are all given, and it is

expressly said that these places of torment will be dissolved when the two beneficent planets, Venus and Jupiter, come into certain positions in the Zodiac.[37] These Places are, it would seem, actually shown to the disciples, Jesus thereby in part fulfilling the promise made in the First Document to lead them through all the heavenly Places. He then restores the heavens to their normal condition, and returns with the disciples to the "Mountain of Galilee," where he celebrates for them a sacrament with "fire and water, wine and blood." The distribution of bread also forms part of this sacrament, and it is accompanied by a "sign" which we know from other sources was the conversion of one of the cups of wine into the water of baptism.[38] This "mystery" or sacrament is said to have the effect of remitting all the sins of the disciples, and they are told to perform the same ceremony for all those who will listen to their preaching. They remind Him that there are other Baptisms of Fire and the Holy Spirit of Light respectively, and He tells them that these are more excellent than any Mystery save only those of the Seven Sounds and of the Great Name of God, which if spoken to any demon will destroy him with all his tortures. He is apparently about to perform these for the benefit of the disciples when the Document abruptly ends with the gap left by the tearing-away of the four pages already noticed.

It must be noted that nearly all the first part of this Document is full of invocations or prayers couched in the apparent gibberish before mentioned, that "Mary"—whether the Mother of Jesus or the Magdalene is not stated—asks one question only, that the planet Venus is called "Bubastis," Egyptian, Greek, and Hebrew magic and astrology being present in nearly every line, while there is some little trace of Persian influence as well. It is also closely connected with one of the documents of the *Bruce Papyrus*, where the peculiar sacrament here celebrated by Jesus is described on similar lines and is followed by the celebration of the other already mentioned; while in another Document of the same Papyrus the name of Pistis Sophia is given in connection with a place of repentance. The story of the Samaritan woman and of the spear thrust at the Crucifixion is also mentioned in this Fourth Document, these being the first unmistakable quotations from the

Fourth Gospel to be found in our text.

The FIFTH DOCUMENT is, as has been said above, the shortest of all, and has lost its title in the gap of four leaves in the British Museum MS. It is entirely concerned with the punishments assigned to different sins; and as sedition, lust, and robbery with violence appear in the Fourth Document as sins punishable in the Middle Way, but are not mentioned in the present fragment, we may presume that they were dealt with in the part lacking, and probably occupied at least three of the missing pages. But the Baptism of Fire and the Holy Spirit which Jesus is going to celebrate when the *lacuna* occurs, if treated at the same length as in the *Bruce Papyrus*, can hardly have taken up less than the other five missing pages, and it is therefore plain that nothing in addition to these punishments can have occupied the missing beginning of this Document. After this the Fifth Document begins with a broken sentence containing the punishment of the man who curses, and then goes on to describe the punishment of the evil speaker, the murderer, the habitual thief, the proud man, the blasphemer, the sodomite, and the celebrant of the filthy parody of the Eucharist known as the Black Mass.[39] In one or other of those cases, the four hells of Amente, Chaos, the Middle Way, and the Outer Darkness are introduced, the punishments in them being successive, and we read again here the names of Ariel and Ialdabaoth who are mentioned in the Third Document, as those of torturers in Amente and Chaos respectively. So, too, we hear again of the cup of forgetfulness which in the Third Document is administered to the soul after it has been shown the punishments in order that it may profit nothing on reincarnation by its knowledge of their terrors. But here the punishments are so different from those formerly described that we see at once we are dealing with a different author. The sum total of the periods of punishment for cursing which are administered in all the different hells does not amount to more than four years as against the 133 assigned to it in the Fourth Document; and the penalty for slander is here given as no more than 30 years as against the same period of 133. The Receiver of Sabaoth Adamas, leader of the rebellious Rulers, now

administers the cup of oblivion instead of as in the Third Document, the “Rulers of the head of the Æons,” and he is given the name of Ialuham, while the Receivers of Ariel, who are here mentioned for the first time in our text, are named Abiuth and Kharmon. The case of the uninitiated but righteous dead is also dealt with in answer to a question from John, but in a different manner from its treatment in the Third Document, as here the soul on coming out of the body is met by the Receivers of Bainkhookh or the planet Mercury, while the cup which takes away the baleful effect of the cup of oblivion is administered by a Receiver of the planet Jupiter[40]. It is also to be noted that in this Document for the first time the division of mankind into “righteous” and “wicked” bodies, which find or do not find, as the case may be, the mysteries of light, is made to depend entirely on the periodic disposition of the stars. When, it is said, the two beneficent planets Jupiter and Venus come before the Virgin of Light and the two maleficent Saturn and Mars behind her in the revolution of the Sphere, all the souls sent into the world will be good, and when the position is reversed, all will be wicked.[41] Here, too, for the first time, we are told that the form of the body on reincarnation depends on the sins committed by the soul in its last life,—that the soul of the proud man will be put into a body dumb and deformed, the soul of the thief into one lame and maimed and blind—and so on.

It will therefore be seen that this Document is sufficiently connected with some of the preceding ones to warrant the supposition that it comes from the same school or sect, although it is noteworthy that neither in our Fourth nor our Fifth Document are the Ineffable One or the First Mystery ever referred to. The chief point in common between this Fifth Document and the *Bruce Papyrus* is the mention of the Black Mass which appears in both Documents. A feature peculiar to this Document alone is the open reference to the Pagan Gods as fiends; and besides Typhon and Hecate, who have in truth a more or less malevolent character in the later Egyptian and Greek mythology, Adonis, one of the forms under which Osiris was worshipped at Alexandria, is made to take the soul of the thief to Amente, while “the high goddess” of Homer, Persephone, the much-loved daughter of the Eleusinian Demeter,

figures as one of the tormentors in Chaos. The sentence about the journeys of the Apostles written on the blank leaf bound in with the rest of the volume has no perceptible connection with our text and may possibly be the work of some one who, suddenly coming across it in some other document and wishing to preserve it, seized upon this leaf as the only piece of parchment available.

To sum up then: the MS. contains five principal documents together with a fragment which may or may not once have formed part of one of them. All are imperfect and are extracts from longer and possibly more coherent writings. Two of them—the *Pistis Sophia* proper, and our Fourth Document—can be clearly distinguished as written by different authors, and the same can be said with nearly as much certainty with regard to the Third and Fifth. Yet the book from which the tale of Pistis Sophia was extracted must have been old enough to have gone through more than one recension, as is shown by the number of alternative readings duly noted in the MS. There are also in the details of the same story, blunders or contradictions which go to show that the translator or scribe had more than one MS. to work from; and these may have differed as much as do, for instance, the two versions of the (Coptic) *Book of the Resurrection* attributed to St. Bartholomew and published by M. Lacau and Sir Ernest Wallis Budge from the MSS. in the *Bibliothèque Nationale* and the British Museum respectively. This is the view taken by the German commentators on our text; but they are by no means in accord upon it, and it therefore does not seem necessary to do more here than refer to it.

3. Purpose and Composition of the MS.

Why now was this miscellany made? Not certainly for edification or the use of the sect or school[42] whose doctrines it sets forth. Every Coptic inscription on tombstone or wall and nearly every Coptic religious text has at its head the words [Coptic], with God, generally accompanied by the so-called Coptic or Orbed Cross, itself an adaptation of the *ankh* or symbol of life in Pagan Egypt. That this was the practice with heretics as well as orthodox Christians is shown by the *Bruce Papyrus*, which actually bears as its frontispiece such words and such a cross with the letters A and Ω and which seems to be a reproduction of the Constantinian Labarum.[43] If, too, we put side by side the passages in our MS. and the *Bruce Papyrus* which are practically identical—as is the case with the three sacraments or baptisms mentioned in the Fourth Document of our text—we find that the "seals" or diagrams, passwords, and names given in the Oxford MS. have all been omitted from the London book. No one who is familiar with the beliefs current in Pagan Egypt can mistake the reason of this omission, which is obviously to avoid the risk of their being used in magic.[44] A like precaution was taken with many chapters of the *Book of the Dead* and becomes more insistent with every successive recension. It is absent from the Pyramid texts, doubtless because when these were once carved on the inside of a royal burying-place and the entrance closed, there was little risk of these being seen by unauthorised persons. The same reason doubtless operated in the same way with the wooden coffins of the eleventh dynasty on which the next recension was inscribed. But with the Theban recension of the New Empire, the case was changed. "Let no one outside know it. It is a mystery which is not known to the common people," says the hundred and sixty-first chapter after directions to engrave it on the coffin of the dead. "Reveal it not to anyone, may he be thy father or thy son except thyself. It is a real mystery."[45] So, too, with the Saite recension. "This book is most secret," says the hundred and sixty-second chapter, which M. Pierret thinks was intended to be the last. "Let it not be seen by any man, for it is forbidden to know it. Let it be hidden. It is called

the mistress of the hidden abode. This is the end."[46] That similar ideas persisted into Christian times may be guessed from the Homily *de Magis* ascribed to St. Ephraim in which the Homilist tells his hearers that in his day (circa A.D. 450) even the clergy resorted to magicians for these mysterious writings. "Instead of the blessings of the Saints," he says, "they carry about the incantations of the magicians, and instead of the Holy Cross, they carry the books of devils ... and a child who knows nothing at all, carries about devil's names and comes to church."[47]

It was evidently, therefore, for the information of orthodox persons that our MS. was made, but not for that of the orthodox public generally, whether clerical or lay. Had it been so, it would have been weighted with a running commentary casting scorn upon its erroneous doctrines, or by so-called refutations like those which encumber the pages of heresiologists such as Irenæus, Hippolytus, and Epiphanius. Had it been written by an ecclesiastic, moreover, it would certainly have borne some preface, or colophon, as does the *Philosophumena*, claiming merit for, and giving the date of the completion of the work.[48] Yet there is nothing in the present text to show that it was written by an ecclesiastic of any kind, while it follows from what has been said above that it was begun by a scribe who took unusual pains to ensure an accurate copy, and that when he handed over for a time the continuation of his work to a subordinate, he yet went over and corrected the latter's work with as much care as he bestowed upon his own. All this suggests that it was made for official or judicial use; and the most reasonable guess is that it was the draft or copy of a legal document made for the enlightenment of some conciliar, episcopal, or even secular tribunal concerned in the suppression of heresy, such as the Inquisitors of the Faith set up by Theodosius. This would solve the problem which has so vexed the minds of commentators like Prof. Harnack and Dr. Schmidt as to the occurrence of the colophon "Part of the Books of the Saviour" at the foot of the Second and Third Documents. It is natural enough that the second or subaltern scribe, continuing the work of which only the first part was once thought sufficient, should preface the continuation by the title "The Second Tome of Pistis Sophia"; but that as he completed the

copying of each subsequent extract stichometrically arranged, should add the words: “Part of the Books of the Saviour” to indicate the collection of MSS., probably seized in a raid by the Imperial authorities on some heretic’s library, from which they were all taken.

If this be admitted, it certainly alters materially the view which recent German scholars, following, perhaps, after their manner, the first German commentator Köstlin, have formed of the whole text, and in which we might be inclined to acquiesce if we considered it a mere Encyclopædia or, as Epiphanius calls his own collection, a “bread-basket,” in which heterogeneous scraps of doctrine were thrown together anyhow. If, on the other hand, it was made for the use of a tribunal, it would be in the order of things concerned with the tenets of one school or sect alone, and this we find on investigation to be the case. Although the episode of Pistis Sophia comes to a stop about halfway, she is, as has been said, mentioned in the Fourth Document as well as in the First and Second, and even in the Third there are phrases which show that its author has the same general conception of the constitution of the universe, of the Person and Mission of Jesus, and of the means of salvation as the writers of the earlier parts. Yet it is equally plain that no two of the documents are by the same hand. While the First Document makes the Power which Jesus received from Barbelo “the body which He wore in the Height,”[49] and His soul another power received from one of the great leaders of “the Height,”[50] the Second Document attributes the Incarnation to a lesser power of “the Middle” who casts what came from the same leader into “the matter of Barbelo,” which thereupon becomes the earthly and not the heavenly body of the Saviour.[51] In like manner, while the First Document puts into the mouth of Mary the Mother a story not traceable to any other source about the Holy Spirit coming down from the First Mystery in the exact likeness of Jesus’ earthly body, and says that after kissing each other, they become one,[52] the Second Document makes St. John say that the First Mystery himself came down upon Jesus in the form of a dove, but in a “vesture of light” received from Barbelo.[53] So, again, the First Document especially declares that “the disciples” (not the

Apostles) were endowed by Jesus at His coming with twelve powers from the Treasure-house of Light instead of the souls which they would otherwise have received from the Rulers,[54] while the Second makes Jesus tell them that their souls instead of coming straight from the Treasure-house have suffered much from transmigration into different bodies.[55] So, too, the Sphere of Destiny, which in the First Document is described as "the Second Sphere"[56] (or the one which is reached from the earth next after passing through the First Sphere, below which is the visible firmament), is in the Third Document transformed into a Place called "Great Destiny,"[57] which is in the Place of the head of the Æons [or Zodiac] which Place they call "the Place of the Kingdom of Adamas," the Ruler of the twelve Æons or signs, and in the Fourth Document is made equivalent to the Sphere or visible firmament only.[58] And so again "the cause of sin," which in the Third Document is laid upon the shoulders of "the Five Rulers of Great Destiny,"[59] is in the Fourth assigned to certain demons from the Middle Way who enter into man.[60] These discrepancies are too great to be accounted for as merely clerical errors or mistakes in translation, and we can therefore only attribute them to the different documents being the work of different authors.[61]

This being the case, we must, to get a true perspective of the work, seek for the earliest document in it, and then endeavour to arrange the others in their relative order of date; and I have no hesitation in deciding that in this, the scribes followed the usual practice in legal matters and that the earliest document is that which comes first in the MS. Not only has it a regular preface, an advantage which it shares with the Fourth, but it is the one of the four principal documents which alone gives an orderly and coherent account of the heavenly hierarchy and its "Places,"[62] and therefore affords the reader a sort of key to the system of its successors. Hence it must be considered as the mother document, so to speak, from which all the rest are derived, or to which they refer; and it will be found on examination that while all these contain what may be called supplemental information as to the different universes or worlds and their inhabitants, there is none which deals so exhaustively with the speculations that during the early centuries

of our Era occupied the attention of orthodox and heretic alike, that is to say, the Constitution of the Godhead and the relation of the Saviour to the Supreme Being. It is also probable that anyone making extracts for judicial use from the books of a sect would begin with the most informative; and while Pistis Sophia is here described so fully as to leave no doubt in one's mind that the author knows that he is here introducing her to his readers for the first time, the references to her in the other documents are so brief as to show that their writers knew that their readers had already heard about her. But the most conclusive proof at present of the anteriority of the First Document as compared with the others, is that it does not quote from the Fourth Gospel. The opening words of St. John would have been extremely useful to the author in expressing the relations between his Ineffable One and the First Mystery, and are in fact so used later both in the *Excerpta Theodoti* and the *Bruce Papyrus*.[63] Ptolemy and Heracleon,[64] the leaders of the sect to which, as will be shown later, our text can with the greatest likelihood be attributed, both knew of this Gospel and discuss its words and especially its opening at length. Yet the author of our First Document not only makes no use of this, but he gives no quotation among the many from the New Testament to be found in this Document that can by any possibility be assigned to the Fourth Gospel, save those which may equally well be taken from the Synoptics. The one apparent exception to this statement is neither conclusive in itself, nor strong enough to found any argument upon it.[65] In the later part of the Second Document, however, the words of St. John: "Where I am, there shall my servants be," may possibly be thought to underlie the sentence in our text: "Wherefore I said unto you aforetime: Where I shall be, there will be with Me my Twelve servants,"[66] the word διάκονος being used in both cases; and in the Fourth Document there appear unmistakably the conversation of Jesus with the Samaritan woman,[67] and the spear thrust in His side at the Crucifixion,[68] neither of which incidents are recorded in the Synoptics. The conclusion, therefore, seems irresistible that while the author of the First Document did not know of St. John's Gospel, the writer of part of the Second may have done so, and the writer of the Fourth was fully acquainted with it.

Yet the literary critic, especially he who is acquainted with the literature of the early Christian centuries, will hardly require further proof of the relative dates of our four chief Documents than that afforded by a comparison of their contents. In the First, apart from a sketch of—to use a comprehensive word—the uranography of the sect, and the speculations about the Divine Nature before referred to, the author devotes nearly all his space to the episode of Pistis Sophia, which may fairly be looked upon as an allegory pointing out to man the penalty of transgressing the Divine Law, and the necessity of repentance. Thus, in one of the "Penitences" addressed to the highest Power that she knew, Pistis Sophia confesses that she has offended "the Law of the Light" and attributes her deliverance from Chaos to her consequent repentance.[69] There is more than one hint in the text that both the fall and the repentance take place within what is called "the world of humanity," and we can without any overstraining of the allegory consider Pistis Sophia as representing the heathen world before the light of Christianity raised it from the degradation into which it had fallen by its material luxury, and restored it to something like what was supposed to be its primeval innocence.[70] Hence we have a fairly close parallel to stories like that of Christian in the *Pilgrim's Progress*, who leaves the city of Mansoul to strive upward to the Heavenly City; and allowing for the difference of time and place, there is no reason why we should consider the Coptic version as the more ignoble allegory of the two. It should also be noticed that in this Document, the terrors of hell are hardly touched upon, and the "afflictions" of Sophia are spoken of throughout as confined to the loss of "light" and her consequent impotence to return without Divine aid to the Place which she had wilfully abandoned. Lastly magic and astrology are expressly if briefly condemned as unlawful knowledge brought to men by the sinning angels.

From this fairly lofty standard of thought, the remaining Documents show one long and successive degradation. The author of the Second Document, after making a somewhat clumsy effort to conclude the history of Pistis Sophia, does not, as we might expect him to do, continue the account of Jesus' upward journey, but

dismisses it to plunge into a series of inquiries as to the exact nature of the heavenly hierarchies and the amount of “Light” which each of them enjoys; and the answers of the Saviour not only describe these at great length, but indicate, though obscurely, the various steps by which man can approach divinity. But the benefits there promised are to be confined evidently to a small and privileged class chosen out of the main body of Christians. The use of these means, moreover, is a good deal more magical than religious—that is to say, they apparently act by compulsion rather than by propitiation of the celestial powers—and was perhaps bound up with the different “arrays” of stars in a fashion which shows a distinct leaning towards the astrology of the time.[71] The rebel Rulers of the stars are here made for the first time the instruments in the punishment of sinful souls,[72] and the terrors of hell are held out as a menace which may induce mankind to accept initiation into the mysteries offered. In all this, we cannot but see the reversion to Pagan practices, to the dualistic theory of the universe, and to the tendency to appeal to ignoble motives into which post-Christian gnosticism sank in its decadence, and which finds, perhaps, its fullest expression in Manichaeism.

The Interpolated Fragment is, it is true, markedly free from these objections. The gaze of the author of this is indeed turned upwards instead of downwards, and we find him indulging in unrestrained speculation as to the “members” of the Supreme Being which are still unmanifested but existed before even the First Mystery, and have apparently remained without emanation.[73] The fragment is too short for us to guess of what practical use these pretended revelations are supposed to be; but Jesus is represented as saying with regard to the “Members,” that “He is the Treasure-house of them all.” Something of the kind is hinted at in the long catalogue of transcendental powers given in the Second Document; and it is therefore possible that this Fragment may once have formed part of some continuation of the account of Jesus’ journey upwards which was in course of narration when broken off to recount the episode of Pistis Sophia.

The Third Document, however, resumes the descent of the slope of degradation with increased speed. As with the Egyptian funerary

texts which succeeded and in some measure supplanted the *Book of the Dead*,[74] the punishments after death and the way to escape them form the principal theme of this Document. As for magic, the gifts of healing and working of miracles, here explained as the raising of the dead and the casting out of devils, which the Epistle to the Corinthians puts among the Charismata or gifts of the Spirit,[75] are here said to belong to the Rulers or wicked Archons, and to be only lawfully exercised by the disciples for the purpose of spreading the faith throughout the world.[76] So, too, the information as to the fourfold division of man's incorporeal part: Power, Soul, Spirit Counterfeit, and Fate, is all taken from the popular beliefs of Pagan Egypt; and the formulas enabling the initiate to "loose the bonds" which bind the soul to the worst of these, are as clearly to be referred to the belief in the power of names and in the compulsion of the spirit-world which Iamblichus tells us was the main peculiarity of Egyptian magic.[77] The divisions of the place of punishment into four hells of graduated intensity and the final doom of annihilation for the worst sinners are also taken from the same literature.[78] So far does this go, that even the uninitiated dead when in the worst of all the hells can escape from his torments and enjoy a qualified beatitude, if he then repeats certain names which he has learned during his life.[79] It is quite true that we hear in this Document about the Love of God and the initiates doing things worthy of the mysteries and praying prayers in certain forms; but its general tendency remains almost entirely magical.

With the Fourth Document, we seem to have reached the bottom of the slope. The disciples here know nothing—it will be remembered that the scene is supposed to take place directly after the Resurrection—of the higher worlds and their mysteries, or even of the parts of this Chorema or Space which are above the Treasure-house; and their flight upward with Jesus has for its object merely the exhibition of the terrors of one of the Places of Punishment. So, too, the information which they obtain both by sight and by word of mouth as to the disposition and names of the stars and planets can hardly have been of use to them except for the purpose of magic and astrology. Of the joys prepared for the faithful and of the

glories of the Divine Presence described in the *Book of Enoch* and other Apocrypha, they are told nothing. The sacraments that Jesus celebrates for them are, it would seem, to be given to them in return for leaving all and following Him;[80] but are entirely magical in character, and nothing is said of any abandonment of sinful practices or of any repentance being necessary for their efficacy. The sign that He asks for from His Father,[81] here called merely the Father of the Treasure-house, although not here specifically described, is, as we know from the parallel passage in the *Bruce Papyrus*, the conversion of the wine in one of the wine-cups into the "water of baptism,"[82] in a way which strongly reminds us of the juggling sacraments attributed by Irenæus and the other heresiologists to the magician Marcus. The formal remission of sins which precedes this sacrament is accomplished by the invocation of many powers with incomprehensible names, and, if we read the passage correctly, only extends to sins of the flesh.[83] They are told to "hide this mystery and give it to none" save those who observe His commandments in words which almost repeat those of the *Book of the Dead*.[84] Yet even these sacraments would appear not to be needed by those who know the Great Name, the utterance of which will put to flight all demons, dissolve their houses of torment, and subjugate the highest material powers of the universe.[85] Nothing is wanting to show that the sect which put forth this Document had slipped back into the preoccupation with the terrors of hell which is the prevailing feature of the Egyptian religion of the last native dynasties,[86] and that the belief in magic and astrology into which Hellenic Paganism had sunk during the third and fourth centuries had taken the place of the loftier if vain speculations of the earlier Documents of our text. So much is this the case that the Ineffable One and the First Mystery of the first three Documents are not even mentioned here, and the only link connecting this with the story of Pistis Sophia is the casual mention of her name as supplying a "Power" for the planet Venus.[87]

With the Fifth Document a still lower level is reached. Hell and its torments form the only subject of this book, which as has been said above, is probably nearly complete, only a few pages of the

conclusion being beyond recall. More proper-names of fiends are given here than in any of the preceding documents; and as has been said, these now include many of the Pagan gods such as the Egyptian Typhon, the Syrian Adonis, and the Greek Persephone and Hecate. These may possibly have been included among the subordinate “gods” several times referred to in the First Document, but the fact that their names are here openly given, seems to point to a time when the Pagans were in a minority in the Eastern world. The increasing influence of the belief in astrology with which even the Neo-Platonists of Alexandria did not disdain to meddle, is also shown by the answer already mentioned of Jesus to an inquiry of Mary Magdalene wherein He tells her that the allotment of souls to “righteous” and “wicked” bodies respectively is periodic and depends wholly on the disposition of the stars.

The bearing that all this has on the absolute as distinct from the relative dating of the five Documents will be dealt with presently.

4. The Authorship and Date of the Documents

We now have to consider by whom and at what date the Documents making up our text were composed. That they were written in Egypt and for Egyptian readers there can be no doubt, nor is it seriously disputed by any commentator who has dealt with them. The use of the Egyptian calendar evidenced by the placing of the opening scene of the story of Pistis Sophia in the Egyptian month Tybi, the employment of psalms and hymns as a means of expounding doctrine, and the peculiar form of rhetoric which I have called rhapsody, all point to the First and Second Documents being written by an Egyptian for Egyptians, while to an Egyptologist the likeness of the long array of Powers here enumerated to the three successive Enneads or "Companies of Gods" known to Pharaonic Egypt is too close for us to seek further for its source. Yet the writer shows an acquaintance with the Platonic philosophy and also with those Synoptic Gospels which were admittedly written in Greek, which we should not expect from an inhabitant of the Sahid or Upper Egypt, and this is unlikely in the earliest period of Christianity to have been possible outside Alexandria. In this university of the Western world, as it has been justly called, philosophy was so universal during the first and second centuries that, not only did the Catholic Church have to set up about the year 200 the school for the teaching of its officers of whom Clement of Alexandria was afterwards the head, but Philo, a leader of the Alexandrian synagogue a hundred years earlier had found himself obliged to discover Plato's teaching in the Hebrew Scriptures in a way that is almost an exact parallel to that used by the author of our First Document. We have therefore, if we wish to find an author for that Document, to look for an Alexandrian teacher of Christianity who, although a heretic, did not take up the uncompromising opposition to the Catholic Church that Marcion and others did, and who taught before St. John's Gospel was generally known. I have said elsewhere that there is no one who fulfils all those qualifications so well as Valentinus, the heresiarch who taught in the reigns of Hadrian and Antoninus Pius, or from about A.D. 135 to 160.[88]

Of Valentinus' own teaching we know very little directly because the Fathers who denounced him as the heresiarch who had attracted the largest number of followers, have yet given us the doctrines of his successors rather than of himself. Thus, Irenæus, who wrote at least a generation after Valentinus, records the teaching of Valentinus' immediate successor, Ptolemy; Hippolytus, half a century after Irenæus, the teaching probably of Axionicus,[89] while Tertullian and Epiphanius merely copy the statements of the two earlier heresiologists, and Origen quotes from the writings of Ptolemy's contemporary Heracleon. Only Clement of Alexandria, Valentinus' fellow countryman, who must have been born about the time when Valentinus was endeavouring to convert the Church of Rome to his views, quotes directly from Valentinus' own words; and from these, it appears that Valentinus' theology differed little in outward appearance from that of the Catholic Church of his time.[90] That this must have been so is indeed manifest when we read in Tertullian that Valentinus came to Rome expecting to be made bishop,[91] as one might now say, Pope, because of his genius and eloquence. Hippolytus, who probably drew his account from Axionicus, says that he declared the Supreme God to be "all Love" who created subsequent things that He might have something to love.[92] According to his opponents, Valentinus also taught that the Supreme God's first and greatest creation was Nous or Mind, called also Monogenes or the Only One, or the Father, who was "like and equal to Himself,"[93] and from whom came Logos or the Word, from whom came Anthropos or Man. Yet none of these three last-named Powers produced offspring without female assistance, being, according to one account, themselves both male and female, or, according to another, having spouses called respectively Aletheia or Truth, Zoe or Life, and Ecclesia or the Church. It was even said that the Supreme God or Abyss, who was the source of all being, had in like manner a spouse named Sige "Silence," or Charis "Grace," although the Fathers admit that the followers of Valentinus, whose tenets they denounce, held various opinions as to this. They are, however, agreed that from these three syzygies or pairs, making with the Supreme God a Hebdomad or Ogdoad as the case may be, come forth at separate removes a Decad and a Dodecad or two groups of five and six syzygies respectively; and

that this collection of Divine beings made up the Pleroma or Fulness of the Godhead. The same writers agree that all Valentinians also taught that the lowest member of the Pleroma fell away from the Godhead from ambition or some similar cause, strayed outside the Pleroma and necessitated the creation of another Divine syzygy called Christ and the Holy Spirit to restore her to her place, and of a solitary Power called Horos or Stauros the "Limit" or the "Cross" to preserve the Pleroma from further contact with the Kenoma or the Void outside it. Before returning to the Pleroma, moreover, Sophia had given birth without male assistance to a being expressly compared to the "earth without form and void" of Genesis, which the last Divine Syzygy of Christ and the Holy Spirit before returning to the Godhead fashioned into an Æon as perfect as those within it.[94] On finding herself alone, however, this Sophia Without, as she was called, suffered several "passions" or emotions:—fear, grief, perplexity, and supplication—and she prayed to the Syzygy which had given her form for deliverance from them. In answer to her prayers, yet another Divine Emanation came forth from the Godhead. This was "Jesus, the Great High Priest," to whose formation every one of its members had contributed whatever was best and brightest in the nature of each. Jesus in His emanation went immediately to the consolation of Sophia Without, stripped her of her passions and remained with her as her spouse in what is called the Heavenly Jerusalem to reign with her over all that is without the Godhead. As for her passions, since they could not be destroyed, they were made, say the Valentinians quoted by Hippolytus, into different substances or essences—her fear into the essence of the soul, her grief into that of matter, and her perplexity into that of demons, while of her supplication He made "a path for repentance." The essence of the soul, which is called by several names suggesting the God of Moses, became the Architect of the Cosmos or ordered world, and rules, without being aware of the existence of the Powers superior to himself, in the Heavenly Jerusalem or Ogdoad, over the Seven Heavens. The more material Cosmos or ordered world of matter is, according to the same writer, ruled by a Power called Diabolos, perhaps the Accuser or Adversary, and the Chaos, which is below all, by Beelzebub the prince of the devils.[95]

It may, of course, be thought that by putting forth ideas so much opposed to our modern ideas of Christianity, Valentinus was irreconcilably cutting himself off from the Catholic Church. But is it certain that the Fathers, who report the doctrine of his successors, really understood Valentinus in this respect? The idea of allegory in an Oriental mind is not exactly the same as in our own, and with the Egyptian especially, it is always difficult to tell whether he is not taking what we see at once to be metaphor as the narration of actual fact. Thus, the rise of the Nile is, as every ancient Egyptian very well knew, caused by the sudden influx of water coming down after the seasonal rains from the Abyssinian highlands. Yet the way in which he chose to describe it was that the goddess Isis let drop a tear into the river which went on swelling in volume until it reached the sea. Nor is the reverse process unknown. In the Coptic text known as the *Book of Resurrection*, Judas Iscariot when in Amente has his mouth filled with thirty snakes "so that they might devour him," and if this statement stood by itself, we might believe that it was actual snakes which were meant. But the writer (supposed to be St. Bartholomew the Apostle) goes on to say that the name of the first snake is "Remoteness from God," of the seventh "Haughtiness of Heart," of the twelfth "Hypocrisy," of the eighteenth "Treachery" and so on.[96] Irenæus and Tertullian are agreed that certain Valentinians explained the names of their Supreme Ogdoad as a mere figure of speech showing the steps by which the Divine Nature became appreciable by man. When, they said, God *thought* of producing offspring He acquired the name of Father; and because His offspring was *true*, the name of Truth; and because he wished to appear in human form, he was called Man; and because He assembled His attributes in His mind and *chose* from them those best fitted for His purpose, they were called the *Church*.[97] I have shown elsewhere that all the names of the male and female members of the Decad and Dodecad attributed to Valentinus can in like manner be read so as to make a connected sentence;[98] and the way in which the Fathers deceived themselves in such matters has lately been shown by the brilliant discovery of an American scholar that thirty words of apparent gibberish which Epiphanius

gives as the names of the thirty Æons of Valentinus' Pleroma, are really the fragments of a Valentinian hymn describing how the Celestial Light came to be in every Place and restored tranquillity to the worlds.[99] There is therefore considerable reason to think that the statements of Irenæus and the other heresiologists on Valentinus' division of the Godhead need not be taken as literally and exactly accurate; and it is noticeable that while the number of beings within the Pleroma is sometimes represented by them as thirty, it is sometimes twenty-eight and sometimes thirty-three. The same discrepancies are marked in the old Egyptian religion from which, if I am right, Valentinus drew his phraseology. All that we can say, therefore, with certainty as to Valentinus' views regarding the Godhead is that he believed it manifested itself in three successive stages of emanation. The most convincing proof that this was the fundamental point of his teaching can perhaps be found in the manner in which Hippolytus, at the end of his account of it, drags in the second epistle of Plato about the Good Source of All and its secondary and tertiary developments as evidence of Valentinus' Platonizing.[100]

The other great and distinguishing feature of Valentinus' teaching was the story of Sophia. This is found in no other heresy but the Ophite, where it takes a form so much grosser and coarser than that of Valentinus as to betray its connection with the myths current in Western Asia long before our Era; and I have before suggested that it was probably from Ophite sources that Valentinus constructed his story. In doing so, he refined it, and instead of making Sophia's fall from the Godhead a mere accident, he portrayed it as the result of disobedience and emulation, while her eventual return thereto was the result of her repentance. That the Demiurge or Architect of the Universe was brought into being by her, and that Matter is his creation, while the Divine spark in man comes from Sophia Without, who in her turn depends upon the Sophia within the Pleroma, appears plainly from a "psalm" by Valentinus himself quoted by Hippolytus.[101] We see, then, that the fundamental points of Valentinus' teaching were the manifestation of the Godhead in three successive stages, the story of Sophia's Fall through error and her restoration by repentance, and the

dependence of the lower and more material parts of the Universe upon the higher ones. We shall see later that these are also the foundations of the system disclosed in the earlier documents of the *Pistis Sophia*.

Before considering this, however, it will be well to see if our text was so entirely unknown to the Fathers as has been generally assumed. We know from Eusebius that it was the policy of the triumphant Church after the pact with Constantine to destroy all the writings of the heretics, and that this policy was continuous is shown by the advice given by St. Augustine to burn, without regard for their volume or beauty, all the manuscripts of the Manichæans. Hence we can hardly expect quotations to be as direct and as accurate as those which the Fathers made, as I have said elsewhere, from the different summaries of heathen philosophers then current, and could not have been suppressed by them had they tried to do so. But there are many allusions to phrases and words peculiar to our MS. which seem to support the view that it was used in some form or other by the early heresiologists and especially by Tertullian, who both as a lawyer striving to prove his case at all hazards and as a rebel (as he finally proved to be) against ecclesiastical discipline, would be less likely to be cautious in such matters than high officers of the Church like Irenæus and Hippolytus. We find Tertullian in his attack on the Valentinians quoting a remark about those who seek God in simplicity of heart from "the Sophia not of Valentinus, but of Solomon." The quotation is of course from the extra-Canonical *Book of Wisdom* to be found in the Apocrypha of the Thirty-nine Articles; and it is, as Amélineau has well said, most natural that a book should be compared to a book. But it would be contrary to the whole tenour of Valentinian ideas as they have come down to us, that the "æon" or emanation or goddess Sophia should be supposed to write books, and it results that Tertullian must have been referring to a book by Valentinus bearing the title of *Sophia*.[102] We may fairly look, then, on the hypothesis just stated, in our MS. for expressions attributed by Tertullian to Valentinus, and of these we find a fair number. Thus in the same book *Adversus Valentinianos* (c. 27), Tertullian says that the Valentinians spoke of Christ coming upon Jesus "in

the form of a dove," which are the very words which the opening of our Second Document puts into the mouth of St. John. Later, he speaks of the Pneumatici or Spiritual Ones "despoiling" themselves by putting off their earthly souls, which is the expression used *ad nauseam* in the same Second Document for the process used by the higher Powers and by Jesus Himself with regard to these heavenly natures. So, again, in the treatise *de Resurrectione Carnis* (c. 32), Tertullian speaks of the flesh of man being created *ex faecibus terrae* "from the dregs of the earth," which is the explanation made by Jesus to St. Andrew in the last words of the same Document; and the parallel is more close because one or other of the many Sophias in the Valentinian system was always identified with the earth. Again, in the treatise *de Scorpiace* (c. 4), he speaks of the hidden sacraments of the heretics—by which phrase the ante-Nicene Fathers nearly always mean the Valentinians—and the answers which the soul must make when arraigned before the *veras potestates et veros homines*, "powers and men of Truth," the "Teleti and Abascanti and Akineti of Valentinus," of which names some are to be found in the long catalogue of transcendental Powers inhabiting the heaven of Truth in the Second Document. So, too, in the *Adversus Valentinianos* (c. 35), he speaks of many Powers distinguished by prefixes like *Prae* and *An* which according to him occupied a very high place in the Valentinian Pantheon, and which correspond fairly to the Proachoreti, the Protripneumata, and the Hypertripneumata in the last-mentioned catalogue. Nor is Tertullian here entirely alone among the Fathers of the period. Irenæus, cautious as he is not to quote the name of powers reverenced by the heretics, says (II. xlvii. p. 368 H.) that there is no Pleroma of thirty Æons ... *nec lumen virginale, nec Æon innominabilis*, under cover of which general expressions it is plain that he is referring to the Virgin of Light and the "Great Unseen Forefather" of our First Document. So, too, Hippolytus (*Philosophumena*, VI. 30, p. 283, Cr.), by a sort of slip of the pen, calls Sophia "the youngest of all the twenty-four" (not thirty or twenty-eight or thirty-three) Æons which she is indeed said to be in our First Document. Finally, Origen writing long after Valentinus and his immediate successors had passed away, speaks of the heretical stories of "doors opening of their own accord," an episode

which occurs nowhere else, so far as I know, than in Jesus' account of His upward journey in the same Document.[103]

We see, then, that there are adequate grounds for supposing that the main documents of our MS. or perhaps those upon which, according to the German commentators,[104] they are themselves based, are by Valentinus, and that in any case the Greek original from which the Coptic translation was made, must be earlier than A.D. 170. This, however, does not apply to the Interpolated Fragment, which in its present form it is impossible to date, although, as I have before said, I should myself be inclined to guess that it once formed part of the story of Jesus' upward flight. To continue this until it described the Saviour's entry into the realms of the Ineffable One would hardly have seemed too daring to a writer acquainted, as ours evidently was, with the literature that passes under the name of Enoch, and the author of the part of the *Bruce Papyrus* which Dr. Schmidt calls "*Unbekanntes altgnostiche Werk*," plunges into a description of the Source of All Being which leaves nothing to be desired on the ground of temerity. But this last is, on the face of it, a much later document than the history of Pistis Sophia, and on the whole it is better to say nothing further as to the authorship or date of the Fragment.

The case is different when we come to our Third Document to which the Fragment has somehow been prefixed. While the first two Documents are, as has been said, probably by Valentinus, it is perfectly certain that this cannot be the case with the Third. Valentinus was, as his opponents admitted, a man of genius who for a time must have held a leading position in the Christian world, and had he been made Pope, might possibly have introduced a syncretistic religion like that of Manes two centuries later, and have attempted to fit into the Gospel narrative elements borrowed from the Egyptian, the Persian, and the Buddhist religions. But of these, the Egyptian, which Valentinus was naturally most anxious to amalgamate with Christianity, had long since sunk into what has been called "a systematised sorcery," and the result of his attempt to pour new wine into old bottles was not long in showing itself. Between the times of Valentinus and of Irenæus a Jewish magician named Marcus produced a system which anticipates many of the

childish processes of the Mediæval Cabala, and attempted to turn Valentinus' account of the Pleroma into a senseless juggling with the numerical value of the Greek letters.[105] Such foolishness seems to have been popular in Egypt, Catholic writers themselves not being entirely free from it,[106] and to this Marcus added according to Irenæus, sacraments with invocations in some Hebrew jargon assisted by tricks which caused the consecrated wine to change colour and to overflow the cup. Our Third Document, though not going so far in this respect as the Fourth, tends manifestly in this direction, and although it resembles the story of Pistis Sophia in being in the form of a dialogue between Jesus and His disciples, it has very little in common with it. The constitution of the Universe, which it rather assumes than describes, is indeed the same, and the First Mystery and the Ineffable One are still mentioned with reverence as being "merciful and compassionate and forgiving sins alway." Save for this, however, there is nothing to connect it with Valentinus' more sublime ideas, and the whole purport of the questions asked by the disciples and the answers of the Saviour is how the "mysteries" which Jesus has brought with Him are to be used to enable their recipients to avoid the consequences of their sins and thus to go after death to "inherit the Kingdom of Light." All this is reminiscent throughout of the *Book of the Dead* and the other Egyptian funerary texts, and the likeness is increased when, as before said, we read in it of "mysteries" which, when spoken into the ears of the dying or repeated over the dead, or even the knowledge gained during life of the names of certain Powers set over punishments, will afford the dwellers in Amente and the other hells deliverance from their tortures and will finally admit them into the Kingdom. These have already been sufficiently dealt with in the last part of the Introduction to make further reference to them unnecessary, and the conclusion there come to, that the whole of this Document is magical rather than religious must only be repeated. That the four-fold division of man's incorporeal part comes from the belief of Pagan Egypt hardly needs demonstration when we see how closely the Spirit Counterfeit of our text corresponds to the *Ka* or double, while the Fate which leads every man to his appointed death is a familiar personage in Egyptian

folk-lore. If in the description of the cup of oblivion, the author for once seems to borrow from Plato, it is by no means certain whence Plato drew his fable, if not from Egypt itself.[107]

One must see, then, I think, in the Third Document the work of a Valentinian, but of one of late date, who had slipped back, as the whole sect probably did, into the systematised sorcery of his ancestor's faith, and whose Christianity mainly consisted in putting the account of the semi-magical "mysteries" or secrets by which he hoped to escape the horrors of hell, into the mouth of its Founder. But there are also many other signs that this must have been later in date than the two first Documents. The author shows a much greater acquaintance with the letter of the New Testament than his predecessors, and while those quote almost entirely from Matthew, the quotations in the Third Document are taken largely from Luke. The author goes so far in one place as to quote from the Epistle to the Romans as having been written by "our brother Paul,"[108] which some writers think did not appear until well on in the second century. The author, too, frequently refers to the persecutions and the "torments which are in the law" as something imminent and pressing on all Christians alike, and this can hardly be said of any measures taken before the reign of Septimius Severus (A.D. 193-211), when Valentinus had long been dead. The story of the woman who "came to repent" and the subsequent command to St. Peter to "perform the mystery which will cut off this soul from the Kingdom of Light," together with the many mysteries enumerated as exercising a magical effect on the living and the dead, argue an established and regulated ritual which can hardly have been organised in the lifetime of Valentinus or of his immediate successors, Ptolemy and Heracleon.[109]

Lastly, Dr. Schmidt, following therein Prof. Harnack, attributes the curious argument in this Third Document as to "a King of to-day" who gives gifts to a man equal to himself, clothes him with "the vestures of a King," and pardons him for the most heinous crimes, to an episode in the reign of Philip the Arabian recounted in the Augustan History.[110] There seems the more reason in this contention that the argument—bad though it may be ethically—comparing the Emperor's proceeding to the pardon extended by

the Highest Powers to the worst of sinners, is dragged in, as it were, by the neck and heels. But if it be this episode which is really hinted at in our Third Document, this last cannot be put earlier than A.D. 244 or 250, the dates of Philip's accession—and death.

Passing on to the Fourth Document, there is no need to emphasise what has been already said in the preceding chapter of this Introduction as to the ever-increasing use therein of the practices of magic and astrology as shown in the galimatias with which the prayers of Jesus are prefaced and the pre-ponderating part in man's destiny assigned in it to the stars. Dr. Schmidt and Prof. Harnack follow their predecessor Köstlin in regarding this as evidence of a more primitive form of heresy than that which is taught in the earlier documents; but the argument is really the other way. The same galimatias is found in the Græco-Egyptian Magic Papyri none of which is assigned on palæographic grounds to an earlier date than the third century, and the various "magical prayers" which can be found in the Ethiopic MSS. published by Sir Ernest Wallis Budge reproduce the same feature *ad nauseam*. It is found, too, in the very late so-called "Gnostic" Papyrus of Turin, where the "Eli, Eli lama sabachthani" spoken on the Cross is numbered in entire ignorance of its context among "the glorious names of God";[111] while we know from other sources that the practice of astrology became so frequent under the Christian Emperors that its use had to be limited by law. The same assumption that words unintelligible to both writers and readers form part of a "Divine language" appears strongly marked in even orthodox Christian literature of the post-Constantinian centuries, as in the series of Coptic Apocrypha lately acquired for the British Museum which in their present form are not put earlier than the tenth century.[112] Another proof of a late date for this Fourth Document can be found in its concluding words about the Great Name which, although the belief can be traced to the ancient Egyptian tale of the Illness of Râ, in the form here given already approaches the stories to the same effect in the Mediæval Cabala.

The Fifth Document need not detain us long, as nearly all that can be said about it has been said above. But the picture of the murderer's soul tied by the tongue to a great demon in the shape

of a horse is found again in the Coptic Life of Bishop Pisentius which mentions the invasion of the Persians in the reign of Heraclius and cannot therefore be earlier than the end of the seventh century.[113] The descriptions of the torments of hell, without being identical, are cast in the same mould as those in the *Apocalypse of Paul*, which is attributed to the year 380 A.D. The doctrine that it is the nature of the sins committed by the soul which determine the bodily infirmities allotted to it in its next incarnation also first appears formally stated, so far as I am aware, in the *Acta Archelai* written for the refutation of the teaching of Manes, and therefore not earlier than the end of the third century. It was probably this which led Lipsius to think that he could perceive Manichaean features in our text.

To sum up, then, I believe that all the Documents in our text belong to the School of Valentinus. As to date, the First and the greatest part of the Second are probably taken from documents written by Valentinus himself, and therefore before A.D. 160, while the last part of the Second, and the whole of the Third, Fourth, and Fifth, are by the degenerate successors of his school and are arranged in date order. These last may be of any date between A.D. 245 and 388, when we last hear of the Valentinians as an organised sect, and some parts of them may not improbably be later still.

LITERAL TRANSLATION OF PISTIS SOPHIA
THE FIRST DOCUMENT

But it happened after that Jesus rose out of those who (are) dead, and he spent eleven years speaking with his disciples, and teaching them only as far as the Places of the First precept (Law?), and as far as the Places of the First Mystery, this which (is) the inward of the veil which (is) within the First precept, namely the twenty-fourth mystery out(side) and below; these (Places) which become in the second Space of the First Mystery which (is) before every mystery, the Father in the form of dove. Jesus is saying to his disciples, I came out of that First Mystery, namely [1[b]] the Last mystery which is the twenty-fourth, and which the disciples knew not and understood not that there is anything within that mystery; but they were thinking of that mystery that it is the head of the Universe, and the head of all those which become.

And they were thinking that it is the completion of all the completions because that Jesus was saying to them concerning that mystery that it (is) that which surroundeth the first precept with the five Marks and with the great Light and with the five Helpers and with all the Treasury of the Light. And also Jesus had not said unto his disciples all the distribution [2[a]] of all the Places of the great Invisible with the three Triple Powers with the twenty-four Invisibles with all their Places with their Aeons with all their arrays as they are distributed, these namely the emanations of the great Invisible and with their Unbegotten (ones) and with their Self begotten (ones) and with their Begotten (ones) and with their luminaries and with their Unpaired (ones) and with their Rulers with their Authorities with their Lords with their Archangels with their Angels with their Dekans with their Ministers with all the houses of their Spheres, and [2[b]] with all the arrays each one of them. And Jesus had not said unto his disciples all the distribution of the emanations of the Treasury nor their arrays as they are distributed: nor had he said unto them their Saviours according to the array of each one as they are. Nor had he said unto them what Guardian is at each (door) of the Treasury of the Light. Nor had he

said unto them the Place of the Twin Saviour, namely the child of the child. And he had not said unto them the Place of the three Amens in what Place they are distributed [3ª]. And he had not said unto them in what Place the five Trees are distributed, nor the other seven Amens, namely, the seven Voices, what is their Place according as they are distributed. And Jesus had not said unto his disciples of what type are the five Helpers, or in what Place they were brought. Nor had he said unto them in what manner the great Light was distributed, or in what Place it was brought.

Nor had he said unto them the five Marks, nor concerning the First precept in what Place it was brought.

But he was only speaking [3ᵇ] with them simply, teaching them that they exist (become). But their distribution with the array of their Places he had not said unto them according as they exist.

Because of this indeed they knew not that there are other Places becoming the inward of that Mystery. And he had not said unto his disciples out of what Place I came until I came into that Mystery, until I came forth out of it. But he was wont to say to them, teaching them that I came out of that Mystery. Because of this therefore they were thinking of that Mystery that it is the completion of all completions; and that it is the head of the Universe; and that [4ª] it is the whole Pleroma: since Jesus is wont to say unto his disciples that that Mystery (is) that which surroundeth the Universe of all which I said unto you from the day when I met you even unto to-day. Because of this therefore the disciples were thinking that there is not anything becoming within that mystery.

It happened therefore while the disciples are sitting with one another upon the mountain of the Olives saying these words and rejoicing in great joy and being very glad, and saying to one another, We happy are beyond all men who (are) upon the earth, because the [4ᵇ] Saviour revealed these (things) to us, and we received the Pleroma with all the completion. While these they are saying unto one another Jesus is sitting, being distant from them a little (way). But it happened on the fifteenth day of the month of Tōbe, namely the day in which the moon is wont to be full, on that

day therefore the sun having come out in his course, (there) came out after him a great power of light enlightening greatly greatly, (there) being no measure for the light which was made, for it came out of the Light of the lights, and it came out of the Last mystery, namely the twenty-fourth mystery (reckoning) from within [5ª] unto without, these (mysteries) which become in the array of the second Space of the First Mystery. But that power indeed of light came upon Jesus and surrounded him altogether, while sitting at a distance from his disciples, and he was enlightening greatly greatly, (there) being no measure for the light which was becoming. And the disciples had not seen Jesus from the great light in which he was being, or which was being (from) him; for their eyes had been darkened from the great light in which he was being. But they were only seeing the light casting out beams of light which are great. And not equal with one another [5ᵇ] were the beams of light; and the light was being of different kinds, and it was being of different types (reaching) from below to above, one being more excellent than one at a time in a great glory of light immeasurable, it was reaching from below on the earth even up to the heavens.

And the disciples having seen that light, they became in great fear and in great disturbance.

It happened therefore when the power of that light came upon Jesus, it surrounded him entirely (by) little (and) little. Then Jesus mounted up, or flew, unto the Height having enlightened greatly greatly in light for which there is not measure. And the disciples were looking [6ª] at him, none of them speaking until he went up unto the heaven, but they were all being in great silence. These (things) therefore happened on the fifteen of the moon, the day on which is wont to be completed the month of Tōbe.

It happened therefore Jesus having gone into the heaven, after three hours were disturbed all the powers of the heavens, and they all quaked against one another, they with all their Aeons with all their Places and with all their arrays; and all the earth was moved with all those who dwell upon it. And were disturbed all the men who (are) in the World with the disciples also, and they were all thinking that perhaps [6ᵇ] will be rolled up the World. And had not

ceased all the powers which (are) in the heavens being disturbed, they with all the World, and they were all being moved upon one another from three of the fifteen of the moon of Tōbe even unto nine of the morrow. And all the Angels with their Archangels and with all the Powers of the Height were all hymning unto the inner part of the inner parts. So that all the earth heard their voices, not ceasing even unto the nine of the morrow.

But the disciples were sitting with one another being in fear, and they had been disturbed [7[a]] greatly greatly, but they were fearing because of the great earthquake which becometh, and they were weeping with one another, saying, What then is it that will happen? Perhaps the Saviour is about to overturn all the Places.

These therefore they are saying, weeping toward one another. At the hour of nine of the morrow the heavens opened, and they saw Jesus coming down, enlightening greatly greatly, there being no measure for his light in which he is becoming, for he was enlightening more than the hour in which he went up unto the heavens, so that it was not possible for world-men to speak of the light which was being from him: and he was casting out beams of [7[b]] light greatly greatly, there being no measure for his beams; and his light was not being equal with itself (one another), but it was being of different kinds, and it was being of different types, some more excellent than one another at a time; and all the light was in itself different; it was being of three manners and one more excellent than one at a time; the second which is in the middle was being more excellent than the first which is below, and the third which is above them all was more excellent than the two which (are) below. And the first ray placed below them all, being of the kind of light which [8[a]] came upon Jesus before that he went up unto the heavens, and being equal to it only in his light. And the three lights were being of different kinds of light, and they were being of different types, some more excellent than some at a time.

But it happened, (that) the disciples having seen these they feared greatly and were disturbed. Jesus therefore the merciful and the sweet (of) heart, having seen his disciples that they were disturbed in a great disturbance spake with them, saying, Be confident of heart, I am, fear not.

It happened therefore, the disciples having heard this word said they, Lord if thou art, draw away unto thee thy light of glory, that [8b] we may be able to stand, otherwise our eyes are darkened, and we were disturbed, and also was disturbed all the World out of the great light which becometh from thee.

Then Jesus drew away unto him the glory of his light, and this having happened were confident of heart all the disciples, they came up to foot of Jesus, they prostrated all, at once, they worshipped to him rejoicing in great joy. Said they to him, Hrabbei, whither wentest thou, or what is thy Service which thou wentest (upon), or in what indeed were all these disturbances with all these earthquakes which happened? Then said he to them Jesus, the merciful, Rejoice and be glad from this hour, because [9a] I went even to the Places out of which I came. From to-day, therefore, henceforth I shall speak with you in boldness from the beginning of the Truth even to its end, and I shall speak with you face to face without parable, I shall not hide anything from you, from this hour, of the (things) of the Height and the (things) of the Place of the Truth; for they gave authority from the Ineffable and from the First Mystery of all the mysteries for me to speak with you from the beginning even to the Pleroma, and from within even to without and from without even to within. Hear therefore that I may say unto you everything. It happened while I am sitting being distant from you [9b] a little upon the mountain of the Olives, thinking of the arrangement of the service concerning which they sent me, that it was finished: and the Last mystery dispatched not to me my vesture, namely the twenty-fourth mystery (reckoning) from within even to without, these which become in the second Space of the First Mystery in the array of that Space. It happened therefore, I having known that was finished the arrangement of the service, concerning which I came, and not yet that Mystery dispatched to me my vesture this which I left in it, until was finished his time. These (things) therefore thinking, sitting [10a] upon the mountain of the Olives distant from you a little, it happened as the sun came up in the Places of rising, afterward therefore through the First Mystery, this which was becoming from at first, this because of whom the Universe became, this out of which I also came now, not

at the time before they crucified me, but now. It happened by the commandment of that Mystery, he dispatched to me my vesture of light, this which he gave for me from (at) first, this which I left in the Last mystery, namely the twenty-fourth mystery (reckoning) from within out, these which become in the arrays of the second Space of the First [10[b]] Mystery. That vesture of light therefore, that which I, I left in the Last mystery, until finished the time for me to put it on, and to begin for me to speak with the race of mankind, and reveal to them all from the beginning of the Truth even unto its end, and speak with them from the inward part of the inward parts even unto the outward part of the outward parts, and from the outward part of the outward parts even unto the inward part of the inward parts. Rejoice therefore with gladness and make more joy, because ye are those to whom they gave it for me to speak with you at first from the beginning of the Truth [11[a]] even unto its end. Because of this indeed I chose you from at first through the First Mystery. Rejoice therefore and be glad, because having come, coming out unto the World from at first I brought twelve powers with me according as I said unto you from at first, which I received from the twelve Saviours of the Treasury of Light, according to the commandment of the First Mystery. These therefore I cast unto the womb of your mother, from when I come unto the World, these which (are) in your body to-day, for they gave these powers unto you beyond all the World, because ye are those who will save all the World; and that ye should [11[b]] prevail to endure the threat of the Rulers of the World with the toils of the World with their dangers and with their persecutions, all which will bring upon you the Rulers of the Height. For I said to you many times that the power which becometh within you, this which I brought out of the twelve Saviours, these who become in the Treasury of the Light. Because of this indeed I said to you from at first that ye are not (such as are) out of the World, this I also, I am not out of it, for every man who (is) in the World received soul out of the Rulers of the Aeons, but the power which becometh [12[a]] in you is (something) from me. But ye, your souls are numbered unto the Height. I brought twelve powers of 12 Saviours to the Treasury of the Light, which I took out of the part of my power, that which I took at first. And having come, coming unto the World I came unto

the midst of the Rulers of the Sphere, I was the likeness of Gabriel the angel of the Aeons, and knew me not the Rulers of the Aeons. But they were thinking that I am Gabriel the angel. It happened therefore, having come unto the midst of the Rulers of the Aeons, I looked down unto the World of the mankind by the command of the First Mystery, I found Elisabet the mother of Iohannes, [12^{b}] the baptist, before that that (woman) yet conceived him, I sowed a power into her, this which I received from the little Iao, the good, he who (is) in the Middle, that he should prevail to preach in front of us, and prepare my road and baptise in water for forgiving sin. That power therefore, that (is) that which becometh in the body of Iohannes, and also in the Place of the soul of the Rulers, destined to receive it, I found the soul of Helias the prophet in the Aeons of the Sphere, and I took him in, and I took his soul also, I brought it to the Virgin of the Light and she gave it to her Receivers, they brought it unto the Sphere of the [13^{a}] Rulers and they cast it into the womb of Elisabet. But the power of the little Iao, he of the Middle, and the soul of Helias the prophet, they (are) those which are bound in the body of Iohannes the baptist. Because of this therefore ye doubted, at the time I having said to you, that Iohannes said, I am not the Christ, and ye said to me, It is written in the Scripture that if the Christ should come, he coming, cometh Helias before him and prepareth his road. But I, ye having said to me these (things) I said to you, Came indeed Helias, and he prepared everything according as it is written, and they did to him as they are willing (to do). And having known that ye did not understand that I said to you [13^{b}] concerning the soul of Helias which is bound in Iohannes the baptist, I answered to you in the word in boldness of face with face, If ye are willing to receive (it) Iohannes the baptist, he is Helias, he whom I said that he cometh.

Added also Jesus in the word, said he, It happened therefore after these (things), by the command of the First Mystery I looked also down upon the World of the mankind I found Maria this whom they are wont to call my mother according to the body of the matter. I spake also with her according to the form of Gabriel, and she having turned herself unto the Height unto me I cast in unto her the first power that which I took from the Barbelo, [14^{a}] namely,

the body which I wear in the Height and in the place (Coptic) of the soul I cast in unto her the power, that which I took from the great Sabaoth, the good, this who becometh in the Place of the Right (hand), and the twelve powers of the twelve Saviours of the Treasury of the Light, those which I took from the twelve Deacons which (are) in the Middle, I cast them unto the Sphere of the Rulers, and the Dekan of the Rulers with their Ministrants, they were thinking that souls they were of the Rulers, and brought them the Ministrants, I bound them in the body of your mother. And when your time was finished they produced you in [14[b]] the World, there not being soul of the Rulers in you; and ye took your part out of the power, this which breathed in unto the Confusion the last Helper, this (power) which is mixed with all the Invisibles with all the Rulers, with all the Aeons, once simply being mixed in the World of the corruption which is the Confusion: this (power) which I brought out of me from at first, I cast it in unto the First precept, and the First precept cast a part from it in unto the great Light, and the great Light cast a part from that which he received in unto the five Helpers, and the last Helper received a part from that which he received he cast it in unto the Confusion, [15[a]] and it became in all (things) those which become in the Confusion, according as I have already said to you.

These therefore Jesus is saying to his disciples upon the mountain of the Olives.

Added Jesus also in the word with his disciples, Rejoice and be glad and add joy upon your joy because fulfilled were the times for me to put on my vesture, this which was being prepared for me from at first, this which I left in the Last mystery even unto the time of its fulfilment. But the time of its fulfilment is the time which they will command by the First mystery for me to speak with you from the beginning of the Truth even unto its end, and from the inward part [15[b]] of the inward parts, because that the World will be delivered by you. Rejoice therefore and be glad because ye are happy beyond all the men who (are) upon the earth, because ye are those who will deliver all the World.

It happened therefore, Jesus having finished saying these words unto his disciples, he added also in the word, said he to them,

Behold therefore I wore my vesture, and they gave to me all authorities by the First Mystery. Yet a little more time is, and I shall say unto you the mystery of the all with the Pleroma of the all; and I shall hide nothing from you from this hour, but in a fulfilment I shall fulfil you in every Pleroma and in every completion and in every mystery, namely the completion of all completions, and [16[a]] the Pleroma of all the Pleromas and the knowledge of all the knowledges these which become in my vesture I shall say unto you all the mysteries from the outward part of the outward parts unto the inward part of the inward parts.

Nevertheless, hear, that I may say unto you everything which happened to me. It happened therefore the sun having come up in the places (Coptic) of rising, (there) came down a great power of light, my vesture being in it, this which I left in the twenty-fourth Mystery according as I have already said to you now, and I found a mystery in my vesture, written in the sort of, the writing of the (things) of the Height *zama zama ozza rakhama ozai*, namely, its interpretation, The mystery which is outside of the World, this [16[b]] because of which the Universe became. This is with the whole (going) out the whole taking away up, this which distributed all the distributions with all those which are in them, and this because of which every mystery became and with all their Places. Come up even unto us, because we (are) thy fellow members, but we all (are) with thyself also, we (are) One of One and thou art One of One, that is the First Mystery which became from at first in the Ineffable before that he came forth, and the name of that (One) we all (are). Now therefore we all together we wait for thee at the last Boundary, namely, the last mystery (reckoning) from within, he also is a part of us. Now therefore we have dispatched to thee thy vesture [17[a]] which is thy very own from at first, this which thou left in the last Boundary, namely, the Last mystery from within, until his time is completed according to the command of the First Mystery.

Behold, having been completed his time, put it on. Come even unto us, we all wait for thee, for us to put on thee the First Mystery with all his glory through his own command, the First Mystery having given him to us being two vestures for us to put on thee, beside

this which we dispatched to thee, because thou art worthy of them, since thou (art) he who preceded us and thou becomest before us.

Because of this, therefore, the First Mystery dispatched to thee through us the mystery of all his glory, being two vestures. (The) First indeed being [17[b]] in it all the glory of all names of all the mysteries with all the emanations of the arrays of the Spaces of the Ineffable. And the second clothing, being in it all the glory of all the names of all the mysteries with all the emanations, these which become in the arrays of the two Spaces of the First Mystery. And this vesture which we dispatched to thee now, being in it the glory of the name of the mystery of the Herald, namely, the First precept, and the mystery of the five Marks, and the mystery of the great Legate of the Ineffable, namely, the great Light and with the mystery of the five Leaders, these who are the five Companions; and also becometh in that vesture the glory [18[a]] of the name of the mysteries of all the arrays of the emanations of the Treasury of the Light and with their Saviours, and with the arrays of the arrays, namely, the seven Amens, and, namely, the seven Voices and with the five Trees, and with the three Amens and with the Twin Saviour, namely, the child of the child, and with the mystery of the nine Guards of the three Gates of the Treasury of the Light, and also being in it all the glory of the name of all those who (are) on (the) Right (hand) with all those who become in the Middle, and also being in it all the glory of the name of the great Invisible, namely, the great Forefather, and with the mysteries of the three Triple-powers, and with the mysteries of all their Places, [18[b]] and with the mysteries of all their Invisibles, with all those who become in the thirteenth of the Aeons, and with the name of the twelve Aeons and with all their Rulers, and with all their Archangels and with all their Angels, and with all those who become in the twelve Aeons: and all the mysteries of the names of all those who become in the Destiny, with all the heavens, and all the mysteries of the names of all those who become in the Sphere, and with their firmaments, with all those who (are) in them, and with all their Places. Behold, therefore, we dispatched to thee that vesture, which no one knew from the First precept downwards, because that the glory of his light [19[a]] was being hid in it, and the Spheres

with all the Places (knew it not). Hasten therefore put this vesture on thee, come even unto us because we (may) wait for thee, for us to put on thee thy two vestures by the command of the First Mystery (Margin: these which become to thee from the first together with the First Mystery) until the time is fulfilled, this which is defined by the Ineffable.

Behold, therefore, was fulfilled the time. Come therefore unto us in haste that we may put them on thee, until thou completest all the service of the completion of the First Mystery, this (service) which is defined by the Ineffable. Come, therefore, unto us quickly that we may put them on thee according to the command of the First Mystery. For yet other little time is very short: thou comest up to us and thou wilt cease (being) in the World [19[b]]. Come, therefore, quickly that thou mayest receive all thy glory, which is the glory of the First Mystery.

It happened therefore, I, having seen the mystery of all these words in the vesture which he dispatched to me, I put it on me in that hour: and I enlightened greatly greatly, and I flew unto the Height, and I came at the gate of the firmament enlightening greatly greatly, there being no measure unto the light with which I was becoming. And were disturbed upon one another the gates of the firmament, all were opened at once, and all the Rulers with all the Authorities, with all the Angels who (were) in it, they were all disturbed together because of the great light which becometh from me. And they looked at the vesture of light which (was) on me, which [20[a]] enlighteneth, they saw the mystery on which is being their name, they feared greatly greatly, and were loosened all their bonds, these in which they are bound, and each one ceased from his array. And they prostrated all before my presence, they worshipped, saying, In what manner passed through us the Lord of the Universe, while we knew (it) not? And they all hymned together unto the inward part of the inward parts. But I, they were seeing me not, but they were seeing the light only, and they were becoming in great fear and they were disturbed greatly, and they hymned unto the inward part of the inward parts: but I left that Place, I came up unto the first Sphere enlightening greatly greatly, more than as I enlightened [20[b]] in the firmament forty-nine of

double of time. It happened therefore, I having reached the gate of the first Sphere, were disturbed its gates and they opened themselves at once. I came into the houses of the Sphere enlightening greatly greatly, there being no measure unto the light which becometh from me; and were disturbed upon one another all the Rulers with all those who become in that Sphere, and they saw the great light which becometh from me, and they looked at my vesture, they saw the mystery of their name in it and they were disturbed and they became in great fear, saying, How did the Lord of the Universe pass through us while we knew (it) not? And were loosened all their bonds and with their Places [21[a]] with their arrays. And each ceased in his array. They prostrated all together, they worshipped at my presence or at presence of my vesture and they hymned all together unto the inward part of the inward parts, becoming in great fear with great disturbance. And I left that place behind me, I came even unto the gate of the second Sphere, this, namely, the Destiny. But were disturbed all her gates, and they were opened one on another, and I went in unto the houses of the Destiny enlightening greatly greatly, there being no measure unto the light which becometh from me. For I was enlightening in the Destiny more than the Sphere forty-nine of double of time. And were disturbed all the Rulers with [21[b]] all those who become in the Destiny, and they fell upon one another, they became in great fear greatly, seeing the great light becoming from me. And they looked at my vesture of light, they saw the mystery of their name in my vesture, and they were made more disturbed, they became in great fear saying, In what manner did the Lord of the Universe pass through us, while we know (it) not? And were loosened all their bonds of their Places with their arrays with their houses: they came all together, they prostrated they worshipped at my presence, and they hymned all together unto the inward part of the inward parts, becoming in great fear with great disturbance. And I left that Place behind me, I came unto the great Aeons of the Rulers, [22[a]] I came at their veils and with their gates, enlightening greatly greatly, and there being no measure unto the light which becometh from me. It happened therefore when I had reached unto the twelve Aeons, were disturbed one upon another their veils and with their gates: drew (away) of themselves the veils, and their

gates opened one upon another, and I went in unto their Aeons enlightening greatly greatly, there being no measure unto the light which becometh from me: more than the light in which I enlightened in the houses of the Destiny forty-nine of double of time: and all the Angels of the Aeons with their Archangels with their Rulers (Another (2nd) hand begins here.) with their Gods with their Lords with their [22[b]] Authorities and their Tyrants with their powers with their sparks with their luminaries, with their Unpaired-ones, with their Invisibles and with their Forefathers, with their Triple-powered-ones, they saw me enlightening greatly, there being no measure unto the light which becometh from me: and they were disturbed one upon another, and great fear fell upon them, seeing the great light which was becoming from me. And their great disturbance with their great fear reached even unto the Place of the great invisible Forefather, and with the three great Triple-powered-ones. But through the great fear of their disturbance continued running hither and thither in his Place the great Forefather, [23[a]] he with the three Triple-powered-ones. And they were not able to shut all their Places because of the great fear in which they were becoming: and moved all their Aeons together, with all their Spheres with all their orderings, fearing and being disturbed greatly because of the great light which was becoming from me, not as once was becoming from me being upon the earth of the mankind, having come upon me the vesture of light, for it was not possible for the World to endure the light, as it was in its truth, otherwise the World would have dissolved with all those who (are) upon it together. But the light which was becoming from me in the twelve Aeons [23[b]] was greater than that which became from me in the World together with you (of) eight thousand with seven hundred of ten thousand of double of time.

It happened therefore all those who become in the twelve Aeons, having seen the great light which was becoming from me, they were all disturbed one upon another, and they ran hither and thither in the Aeons, and moved one upon another all the Aeons with all the heavens with all their ordering, because of the great fear which became to them, because that they knew not the great mystery which became. And the Adamas the great Tyrant with all

the Tyrants who become in all the Aeons began to war without cause against the light and they knew not [24[a]] with whom they are warring, because that they were not seeing anyone except the light which surpassed greatly.

It happened therefore, they having warred against the light, they all burned one with another and fell down in the Aeons, they became as the earth-beings who are dead, no breath being in them. And I took away a third part of all their powers, that they should not work in their evil doings, and that whenever the men who (are) in the World should invoke them in their mysteries, these who brought them down even the Angels who transgressed—these which were their magic, that therefore whenever they should invoke them in their evil doings, they should not be able to accomplish them: and the Destiny with the Sphere which is lord unto them I removed, [24[b]] and I caused them to spend six months turned to the Left (hand) and they fulfilling their influences, and six months, looking to the Right (hand) fulfilling their influences: but (it was) through the command of the First precept, and through the command of the First Mystery, Ieou the overseer of the light, put them looking to the left every hour fulfilling their influences and with their doings. It happened therefore, I having come unto their place, they were refractory and they warred against the light: I took away the third part of their power, that they should not be able to prevail in fulfilling their evil doings; and the Destiny with the Sphere [25[a]] which is lord unto them I removed, and I put them looking to the Left for six months, fulfilling their influences, and I put them for six other months turned to the Right, fulfilling their influences. These therefore having said unto his disciples, said he to them, He who hath ear to hear let him hear. It happened therefore, Mariham having heard these words, saying them the Saviour, she gazed in the air for the time of an hour. Said she, My Lord command to me that I may speak in boldness.

Answered Jesus the merciful, said he to Mariham, Mariham the happy, this whom I shall complete in all the mysteries [25[b]] of the (things) of the Height. Speak in boldness, because thou art she whose heart straineth toward the Kingdom of the heavens more than all thy brothers.

Then said she, Mariham to the Saviour, My Lord, the word which thou saidst to us, He who hath ear to hear let him hear, art thou saying that we should understand the word which thou saidst? Hear, therefore, my Lord and I (will) say in boldness. The word which thou saidst that I took away the third part from the power of the Rulers of all the Aeons; and that I removed their Destiny with their Spheres, these which are for lord unto them, that whenever the race of the men should invoke them in their mysteries, these which taught them the Angels, who transgressed, unto the accomplishment of their evil [26[a]] works and unlawful, in the mystery of their magic; in order that they should not be able to prevail any more from this hour to accomplish their unlawful works, because that thou tookest away their power from them: with their hour-setters, with their enquirers, with those who are wont to show to the men, who are in the World, everything which will happen, that they should not understand from this hour to show to them any thing which will happen, because thou removedst their Spheres; and thou causedst them to spend six months turned to the left, fulfilling their influences, and other six months looking to the right, fulfilling their influences. Because of this word therefore, my Lord, which it said thus (viz.) the power which (is) in Esaias the prophet, and which it uttered in a spiritual parable, [26[b]] once speaking concerning the vision of Egypt: Where, therefore, Egypt, where are thy enquirers, with thy hour-setters, with those who are wont to call out of the earth, with those who are wont to call out of their belly? Let them show to thee, therefore, from this hour the works which will do the Lord, Sabaoth. Of whom prophesied therefore before that thou camest, the power which (is) in Esaias the prophet who prophesied about thee, that thou would take away the power of the Rulers of the Aeons, and remove their Sphere with their Destiny that they should not know anything from this hour? Concerning this indeed it said, Ye will not know, therefore, what the Lord, Sabaoth will do, namely, [27[a]] that there is not any in the Rulers about to know the (things) which thou wilt do from this hour, which (Rulers) are (called) Egypt because that they are of matter: which the power, therefore, which is in Esaias prophesied about thee once saying, Ye will not know therefore from this hour the (things) which will do

the Lord, Sabaoth, because of the power of light which thou receivedst from Sabaoth the good, this who becometh in the Place of Right (hand), this (power) which becometh in thy material body of to-day. Concerning this therefore thou saidst to us, my Lord Jesus, He who hath ear to hear let him hear, that thou shouldest know who is he whose heart is eager for the Kingdom [27[b]] of the heavens.

It happened, therefore, Maria having finished saying these words, said he, Well (done) Maria because thou art happy beyond every woman who (is) upon the earth, because thou art she who will become the Pleroma of all the Pleromas and the completion of all the completions.

But Maria having heard the Saviour saying these words, she was glad greatly, and she came before Jesus, she prostrated at his presence, she worshipped to his feet, said she to him, My Lord, Hear me, that I may ask thee of this word, thou having not yet spoken with us of the Places unto which thou wentest.

Answered Jesus, said he to Mariham, Speak in boldness, [28[a]] and fear not. Every thing which thou seekest after I shall reveal to thee.

Said she, My Lord; Every man who knoweth the mystery of the magic of all the Rulers of all the Aeons, with the magic of the Rulers of the Destiny, with those of the Sphere, according as taught them the Angels who transgressed; if they should invoke them in their mysteries, namely their evil magic, to hinder the works which are good, will they accomplish them from this hour or otherwise?

But answered Jesus, said he to Maria, They will not accomplish them as they were accomplishing them from at first, because I took away a third part of their power, but they will make [28[b]] a pretext in those who know the mysteries of the magic of the thirteenth Aeon. And if they should invoke the mysteries of the magic of those who become in the thirteenth Aeon, they will accomplish them well and in accuracy, because that I took not away power from that Place according to the command of the First Mystery.

But it happened, Jesus having finished saying these words, added again Maria, said she, My Lord, then the hour-setters, with the

enquirers, then they will not show to the men that which will happen to them from this hour?

But answered Jesus, said he to Maria: If the hour-setters—if they should find the Destiny, with the Sphere turned [29[a]] to the Left according to their first distribution, their words are wont to come (right), and they will say that which it is right to become; but if they come (upon) the Destiny or the Sphere turned to the Right, they are not wont to say anything true, because that I turned their influences with their four-corners with their three-corners with their eight-forms. Since were being constant their influences from at first (so long as they were) turned to the Left, with their four-corners, with their three-corners, with their eight-forms. But now I caused them to spend six months turned to the Left and six months turned to the Right: he who will find their numbering from the time which I [29[b]] altered them; having put them for to spend six months looking unto their Left paths, and six months unto their Right paths, he who attendeth therefore to them thus, he will know their influences in accuracy, and he will utter every thing which they will do. Likewise also the enquirers if they should invoke the name of the Rulers, and come upon them looking to the Left, everything concerning which they will seek of their Dekans they will tell them in accuracy. If however should their enquirers invoke their names looking to the Right, they will not hear them, because that they are looking another form contrary to their first precept (position) in which settled them Ieou; since some of their names [30[a]] are turned to the Left and other of their names are turned to the Right: and if they should invoke them turned to the Right, they will not say unto them the truth, but in confusion they will confuse them and in a threat they will threaten them. Those who know not therefore their direction turned to the Right, and with their three-corners, and with their four-corners, with all their figures, they will find nothing true, but they will be confused in great confusion, and they will become in a great error, and they will stray in great straying (from the truth): because that the works which they were wont to do once in their four-corners turned to the Left and in their three-corners and in their eight-figure, these in which they were being constant, [30[b]] doing them turned to the Left. I altered them

now, and I caused them to spend six months doing all their forms turned to the Right, that they might be confused in confusion in all their circuit; and further I cause them to spend six months turned to the Left, doing the works of their influences with all their forms, that in confusion should be confused and in an error should err the Rulers who become in the Aeon and in their Spheres and in their heavens and in all their Places, that they should not understand their own movements.

It happened therefore, Jesus having finished saying these words, Philippos (was) sitting, writing every word which Jesus is saying; [31[a]] it happened therefore after these (things) Philippos came forward he prostrated, he worshipped unto the feet of Jesus, saying, My Lord, the Saviour, give authority to me for me to speak in thy presence and ask thee this word before that thou spakest with us of the Places unto which thou wentest because of thy service.

Answered the Saviour merciful, said he to Philippos, The authority is given to thee to utter the word which thou art willing (to say).

But answered Philippos, said he to Jesus, My Lord, because of which mystery removedst thou the binding of the Rulers with their Aeons, with their Destiny, with their Sphere, with all their Places, and in confusion thou causedst them to be confused in their paths, and they erred [31[b]] in their course. Didst thou this therefore to them because of the salvation of the World or otherwise?

But answered Jesus, said he to Philippos with the disciples all together: I altered their path unto salvation of all the souls, Amen amen I say to you that except that I altered their path, they would have destroyed a multitude of souls, and they would have spent much time, having not been dissolved the Rulers of the Aeons, and the Rulers of the Destiny with the Sphere, and with all their Places, with all their heavens with all their Aeons. And the souls would have spent a great amount of [32[a]] time outside this (place ?); and they would have delayed from completion the number of the perfect souls, these which will be reckoned unto the inheritance of the Height by the mysteries, and become in the Treasury of the Light. Because of this, therefore, I altered their path that they

should be confused and be disturbed, and put away the power, this which becometh in the matter of their World, this which is wont to make the souls, that they should purify them quickly, and they should be lifted up to those who will be saved, they with all the power; and be dissolved quickly those who will not be saved.

It happened therefore, Jesus having finished saying these words unto his disciples, came forward Maria, she who is beautiful in her speaking, and the happy (one) she prostrated at the feet of Jesus. [32^{b}] Said she, My Lord bear with me that I may speak in thy presence, and be not angry unto me because I add trouble unto thee for many times enquiring of thee.

Answered the Saviour in compassion, said he to Maria, Say the word which thou art willing (to say), and I, I shall reveal it to thee in boldness.

But answered Maria, said she to Jesus, My Lord, in what manner will the souls be delaying outside of this (place)? or in what form will they be purifying them indeed quickly?

But answered Jesus, said he to Maria, Well (done) Maria, thou enquirest aright in the enquiring which is good, and thou givest light upon everything in accuracy and in exactness. Now therefore I shall not hide anything from you from this hour, but I shall reveal [33^{a}] everything to you in accuracy and in boldness. Hear therefore, Maria and listen all ye disciples. Before that I preached to all the Rulers of the Aeons and with all the Rulers of the Destiny with the Sphere, they were all being bound in their bonds and in their Spheres and in their seals, according as bound them from at first Ieou the overseer of the Light: and each of them was continuing in his array, and each one was walking according to his course, according as put them Ieou the overseer of the Light: and whenever should come the time of the number of Melkhisedek, the great Receiver of Light is wont to come unto [33^{b}] the midst of the Aeons with all the Rulers who are bound in the Sphere and in the Destiny, and he is wont to take away the purgation of the light from all the Rulers of the Aeons and from all the Rulers of the Destiny with those of the Sphere. For he was wont to take away there that which disturbed them. And he is wont to put in motion

the task-master who is over them, and cause them to be turned in their orbit quickly; and he is wont to take away their power which is in them, with the breath of their mouth, and with the tears of their eyes and with the sweat of their bodies. And Melkhisedek the Receiver of the Light is wont to purify those powers, and carry their light unto the Treasury of the Light: and all their matter, whatever it be, they are wont to gather it in, the Ministers of all the Rulers, [34[a]] and are wont to take them the Ministers of all the Rulers of the Destiny, with the Ministers of the Sphere, these who (are) below the Aeons, and make them souls of man and of beast and of creeping thing and wild-beast and bird, and send them unto this World of the mankind: and further the Receiver of the sun, with the Receiver of the moon, whenever they should look unto the heaven and see the forms of the courses of the Aeons, with the forms of the Destiny, with those of the Sphere, and he is wont to take away the power of the light from them, and the Receivers of the sun are wont to prepare and put it (down), until they give it to the Receiver of Melkhisedek the purifier of light; and their material purgations they are wont to take it unto the Sphere which is below the Aeons [34[b]], and make it for soul of man; and also they are wont to put it for creeping thing and beast and wild-beast and bird according to the cycle of the Rulers of that Sphere, and according to all the forms of its turning. And they cast them unto this World of the mankind, and they become for soul in that Place according as I finished saying to you. These therefore, they were completing, continuously, before that their power diminished in them, and they (were) impaired and they became weak, or they became powerless.

It happened therefore, they having become powerless, and their power began to cease in them, and they became weak in their power, and ceased their light which becometh in their Place, and their kingdom dissolved and the Universe was caught up [35[a]] quickly. It happened therefore, they having known these (things) in the time, and whenever became the number of the ticket, of Melkhisedek, the Receiver was wont to come out also and go in unto the midst of the Rulers of all the Aeons, and unto the midst of all the Rulers of the Destiny, with those of the Sphere, and he is wont to disturb them and cause them to put away indeed their

cycles quickly, and then they are wont to be distressed, and sow the power outside of them, out of the breath of their mouth and out of the tears of their eyes, and out of the sweat of their bodies. And is wont to purify them Melkhisedek the Receiver of the Light according as he is wont to do, continuously; and [35^{b}] to take their Light unto the Treasury of the Light: and the matter of their purgation all the Rulers of Aeon and the Rulers of the Destiny with those of the Sphere are wont to surround it and swallow it (down); and they are not wont to let them come to make soul in the World; they are wont therefore to swallow (down) their matter, that they should not become powerless and weak, and their power should cease in them, and their kingdom be dissolved, but they are wont to swallow it (down) that they should not be dissolved, but that they should tarry and spend much time, having not been completed the number of the perfect souls, these which will become in the Treasury of the Light. It happened therefore while the Rulers of the Aeons, with those of the Destiny, with those of the Sphere are abiding, doing this kind (of thing) [36^{a}] turning them round, eating the purgation of their matter, having not been allowed to make souls in the World of the mankind, that they should tarry being kings and spend much time outside this, namely the powers; these in which become the powers, namely the souls; these therefore remained making themselves for two cycles, continuously. It happened therefore, I having come, about to go up unto the service, having been invited because of it by the command of the First Mystery, I came up unto the midst of the Tyrants of the Rulers of the twelve Aeons, my vesture of light being upon me, enlightening greatly greatly, there not being measure for the light which was becoming from me. It happened therefore, they having seen the great light which becometh from me those Tyrants [36^{b}] the great Adamas the Tyrant with all the Tyrants of the twelve Aeons, they all began to war with the light of my vesture, wishing to hold (it) down together with them, that they should tarry still in their kingdom. These (things) therefore they were doing, not knowing with whom they were warring. They therefore having rebelled, having warred with the light, then I according to the command of the First Mystery I altered the paths with the courses of their Aeons, with the paths of their Destiny with their Sphere;

and I caused them to spend six months looking unto (the) Left (hand) three-corners and unto the four-corners and unto those who were in front of them, and unto their eight-figure according as indeed they were at [37ª] first. But their turning, or their looking, I altered it unto other array; and I caused them to spend six other months looking at the works of their influences in the Right (hand) four-corners and in their three-corners and in those who are in front of them and in their eight-figure. And I caused them to be confused in great confusion, and I caused them to stray in straying even the Rulers of Aeons, and all the Rulers of the Destiny, with those of the Sphere; and I disturbed them greatly; and they were not able to prevail any more from this hour to turn them unto the purgation of their matter, for them to swallow it (down), that their Places should tarry continually, and that they should spend much time being kings. But having taken away a third part of their power, [37ᵇ] I altered their Spheres for them to spend time looking to (the) Left, and to spend another time looking to (the) Right. I altered all their path with all their course, and I caused it to hasten even their path of their course, that should be purged quickly and be caught up quickly; and I shortened their orbit, and I caused to go more easily their path: and they hastened greatly, and they were confused in their path, and they prevailed not from this hour to swallow (down) the matter of the purgation of the purifying of their light: and also I shortened their periods with their times, that should be completed quickly the perfect number of the souls which will receive mysteries, these which will become in the Treasury of the Light. Except therefore that I altered [38ª] their courses, and except that I shortened their times, they would not have let any of the souls come unto the World, because of the matter of their purgation which they swallow (down), and they would have destroyed a multitude of souls. Because of this therefore I said to you once, that I shortened the times because of my chosen (ones), otherwise there is not any soul able to be saved. But I shortened the periods with the times because of the perfect number of the souls, which will receive mysteries, namely the chosen (ones): and if I did not shorten their times, there is not any material soul (which) will be saved. But they would have been consumed in the fire, this which becometh in the flesh of the Rulers. This therefore

is the word about which thou enquirest of me in accuracy.

[38b] But it happened, Jesus having finished saying these words unto his disciples, they all prostrated together, they worshipped to him, and said they to him, We are happy (ones) beyond every man, thou having revealed to us these great grandeurs.

Added also Jesus in the word, said he to his disciples, Hear, hear concerning the words which became to me among the Rulers of the twelve Aeons, with all their Rulers, with their Lords, with their Authorities, with their Angels with their Archangels. They having seen therefore the vesture of light which (is) upon me, they with their Unpaired (ones) every one of them saw the mystery of their name becoming in my vesture of light, this [39a] which (is) upon me, they prostrated all one after another, they worshipped to the vesture of light which (is) upon me, and they all cried out together, saying, How did the Lord of the Universe pass through us, we having not known (it). And they all hymned together unto the inward part of the inward parts. And all their Triple powers, with their great Forefather and their Unbegotten (ones) with their Self-begotten (ones) with their Begotten (ones) with their Gods with their sparks with their luminaries, in one word, with all their great (ones) they saw the Tyrants of their Places abiding in feebleness, having their power diminished in them, and they became themselves in great weakness, and they became also in great fear, there being no measure unto it. And they were [39b] beholding the mystery of their name in my vesture, and they had begun to come and worship the mystery of their name, which (is) in my vesture: and they were not able to prevail because of the great light which becometh with me. But they worshipped distant from me a little: but they worshipped the light of my vesture, and they all cried out together hymning unto the inward part of the inward parts. It happened therefore, these having happened, to the Tyrants, who become among the Rulers, they were all weakened, they fell down in their Aeons, and they became as the men of the world who are dead, having not breath in them, as also they did at the hour (in) which I took away their power from them. It happened therefore after these (things) I having come out to those Aeons, each [40a] one of all those who become in the twelve Aeons, they were all

bound in unto their arrays, and they completed their works according as I put them, for to spend six months turned to the Left, doing their works in their four-corners with their three-corners, with those who (are) in front of them.

And again to spend another six months beholding the Right in their three-corners and in their four-corners, with those who are in front of them. Thus also will move, those who become in the Destiny with the Sphere.

It happened therefore after these (things) I came unto the Height even unto the veils of the thirteenth Aeon (MS. Aeons). It happened therefore having come upon their veils, they drew (away) of their own (accord), they opened to me, I came [40[b]] in unto the thirteenth of the Aeon (MS. Aeons), I found the Pistis Sophia being below the thirteenth Aeon, she by herself, being none of them with her. But she was sitting at that place grieving and making lament, because they took her not unto the thirteenth Aeon, her Place which is at the Height. And also she was grieving concerning the tribulations which did to her the Self-willed (one), this who is one of the three Triple powers. But these whenever I should speak with you concerning their distribution, I shall say unto you the mystery, how these became. It happened therefore, she having seen me, the Pistis Sophia, as I am enlightening greatly greatly, there being not measure unto the light which is from me, she became in great disturbance [41[a]], and she looked in the light of my vesture, she saw the mystery of her name in my vesture, and all the glory of its mystery: because she was becoming at first in the Place of the Height in the thirteenth Aeon. But she was wont to hymn the light which (is) at the Height, this which she saw in the veil of the Treasury of the Light. It happened therefore, she having continued hymning the Light which is at the Height, all the Rulers looked, who (are) together with the great two Triple powers and with her Invisible, who is joined unto her, and the other twenty-two emanation Invisibles. Since the Pistis Sophia with her partner, they with the other twenty-two emanations are wont to make (up) twenty-four emanations, [41[b]] these which emanated them out the great Forefather Invisible, he with the great two Triple powers.

It happened therefore while Jesus saith these (things) unto his

disciples came forward Mariham, said she, My Lord I heard thee once saying, The Pistis Sophia is not herself One out of the twenty-four emanations, and how she becometh not in their Place. But thou saidst that I found her being below the thirteenth Aeon.

Answered Jesus, said he to his disciples, It happened while the Pistis Sophia (was) in the thirteenth of the Aeons in the Place of all her brothers the Invisibles, namely twenty-four emanations of the great Invisible, it happened [42[a]] therefore by the precept of the First Mystery, looked unto the Height the Pistis Sophia, she saw the light of the veil of the Treasury of the Light, and she desired to go unto that Place: and she could not prevail to go unto that Place. But she ceased doing the mystery of the thirteenth Aeon. But she was hymning unto the Light of the Height, that which she saw in the light of the veil of the Treasury of the Light. It happened therefore while she is hymning unto the Place of the Height, all the Rulers who become in the twelve Aeons hated her, these who (are) below, because that she ceased from their mysteries, and because that she wished to go unto the Height and be above them all. Because of this, therefore, they were angry against her and they hated her. [42[b]] And the great Triple power Self-willed who is the third Triple powered, this who becometh in the thirteenth Aeon, this who was disobedient, having not emanated all the purgation of his power which (is) in him, nor did he give the purgation of his light at the time when the Rulers gave their purgations in him: wishing to be lord over all the thirteenth Aeon with those who become below it. It happened therefore, the Rulers of the twelve Aeons having been angry against the Pistis Sophia, she who is above them, they hated her greatly and the great Triple power Self-willed, this concerning whom I finished saying to you now, he [43[a]] himself followed the Rulers of the twelve Aeons, and he was angry himself against the Pistis Sophia, and he hated her greatly, because she thought to go unto the Light, this which is higher than her. And he emanated out of him a great power of face of lion; and out of his matter which (is) in him, he emanated many other material emanations cruel exceedingly, and he sent them unto the Places below, unto the parts of the Chaos, that they should waylay the Pistis Sophia there, and take away her power from her;

because that she thought to go unto the Height, this which (is) over all of them; and (because) that she ceased also doing their mystery. But she continued making lament, seeking for the light which she saw: and hated her the Rulers [43[b]] who are living, or who continue unto the mystery, doing it; and also hated her all the Guards who (are) at the gates of the Aeons. It happened therefore after these (things) through the precept of the First precept the great Triple power Self-willed, being one of the three Triple powers, he pursued the Sophia in thirteenth Aeon, for her to look at the parts below, that she should see his power of light at that Place, this (power) which is of face of lion, and lusteth for her, and would come unto that Place, and take away her light from her. It happened therefore after these (things), she looked down, she saw his power of light in the parts below, and she was not knowing that it is that of the Triple power Self-willed: but she was [44[a]] thinking of her (self) that it is out of the light, that which she saw from at first in the Height, this which is out (side) of the veil of the Treasury of the Light: and she thought in her (self), I am about to go unto that Place apart from my partner, and take away the light which fashioned for me some Aeons of Light, that I should be able to prevail to go unto the Light of the Lights, this which (is) in the Height of the Heights. These (things) therefore thinking, she came out of her Place of the thirteenth Aeon, and she came down into the twelve Aeons. Pursued her the Rulers of the Aeons, and they were angry with her, because she thought of greatness. But she came also out of the twelve Aeons, she came unto the Place of the Chaos, and she came up [44[b]] unto the power of light of face of lion, that she should swallow it (down): but surrounded her all the material emanations of the Self-willed, and the great power of light of face of lion swallowed (down) the powers of light in the Sophia, and it purged her light she having swallowed it, and her matter was cast out unto the Chaos. It became a Ruler of face of lion in the Chaos, whose (one) half became fire and whose other half became darkness, namely, Ialdabaoth this which I said unto you many times. These therefore having happened, was weakened the Sophia greatly greatly; and also began that power of light of face of lion to cause itself to take away all the powers of light in the Sophia; and all [45[a]] the material powers of the Self-willed

surrounded the Sophia together, they afflicted her. She cried out greatly greatly the Pistis Sophia, she cried up unto the Light of the Lights, this which she saw from at first, having believed it, and she said this Repentance, saying thus, O Light of the Lights, this whom I believed from at first, Hear therefore now, O Light, my repentance. Deliver me, O Light, because evil thoughts came in unto me. I looked, O Light, unto the parts which (are) below, I saw a light at that place, I am thinking that I am about to go unto that Place and (to) take away that light: and I went, I became in the darkness which (is) in the Chaos below, and I was not able to prevail to fly out to go unto my Place: [45[b]] because that I was afflicted in all the emanations of the Self-willed, and the power of face of lion took away my light which (was) in me: and I cried out for a help, and came not my shout up in the darkness, and I looked unto the Height that should help me, the Light which I trusted. And having looked unto the Height, I saw all the Rulers of the Aeons which are many. And they are looking upon me, rejoicing at me who did not anything to them for evil; but they were hating me without cause. And they having seen the Rulers of the Aeons rejoicing at me, (they) the emanations of the Self-willed, knew that would not help me the Rulers of the Aeons; and were glad of heart those emanations, these which were afflicting me in violence; and the light which I took not away from them indeed, they took it away from me [46[a]]. Now therefore, O Light of the Truth, thou knowest that I did these (things) in my innocence, in thinking that (thy light) is belonging unto the light of the face of lion, and the sin which I did is manifest in thy presence. Let me not therefore be cut off, O Lord, because I trusted unto thy light from at first, O Lord, O light of the powers, let me not be cut off therefore from my light: for by reason of thy cause and thy light I became in my affliction and shame covered over me: and because of the pretext of thy light I became alien unto my brothers the Invisibles; and with the great emanations of the Barbelo: these (things) happened to me, O Light, because I was jealous of thine abode, and came up upon me the anger of the Self-willed, this who hearkened not unto thy command for him to emanate out of the [46[b]] emanation of his power; because that I became in his Aeon, not doing his mystery: and were deriding me all the Rulers of the Aeons: and I became in that Place,

making lamentations seeking after the light which I saw in the Height: and were seeking after me the Guards of the gates of the Aeons, and all were mocking me even those who are living in their mystery. But I, I was looking up unto the Height, up unto thee O Light. And I trusted unto thee: now therefore, O Light of the Lights, I am afflicted in the darkness of the Chaos: if thou wishest therefore to come to deliver me, great is thy mercy; hear me in truth and deliver me: deliver me out of the matter of this darkness, that I should not be drowned in it, that I should be delivered unto the emanations of the Self-willed God, [47[a]] these which afflict me, and out of their evil: let not this darkness drown me, and this power with face of lion, let not it swallow (down) all my power for ever, and let not this Chaos cover over my power. Hear me, O Light, because good is thy mercy, and look upon me according to the multitude of mercifulness of thy light. Turn not thy face away from me because I am tormented greatly. Hasten, hear me and deliver my power, deliver me because of the Rulers who hate me, because thou art he who knoweth my affliction with my torment, with the torment of my power which they took away from me. They are being in thy presence, those who planted me in all these evils: use them according to that which thou willest. My power looked out of the midst of the Chaos, and (out) of the midst of the darknesses. I looked out [47[b]] for my partner, that he should come and fight for me, and he came not. And I was looking that he should come and give power to me, and I did not find him. And having sought after the light, they gave to me a darkness, and having sought after my power they gave to me matter. Now therefore, O Light of the Lights, the darkness with the matter, which brought upon me the emanations of the Self-willed: let them become to them for a snare, and let them be entangled among them, and pay back to them; and (let) them stumble and not come unto the Place of their Self-willed: let them continue in the darkness and not see out unto the light, let them look unto the Chaos for every hour; and let them not look unto the Height. Bring upon them their vengeance and let catch them [48[a]] thy judgment. Let them not go unto their Place from this hour together with their Self-willed God; and let not his emanations go unto their Places from this hour, because impious and self-willed is their God; and he

was thinking that he did these evils through himself, not knowing of course that unless they humbled me according to the precept he would not have been able to prevail against me: but thou having humbled me by thy precept they pursued me the more, and their emanations added trouble to my humbling, and they took away a power of light in me. And also they began again, they afflicted me greatly for to take away all the light which (is) in me. Because of those in which they planted me, let them not [48[b]] go up unto the thirteenth Aeon the Place of the righteousness, and let them not be reckoned unto the lot of those who purify themselves and their light. And let them not be reckoned unto those who will repent quickly, for them to receive mystery quickly in the light. Because that they took away my own light from me, and my power began to fail in me, and I was lacking of my light. Now therefore, O Light which is in me, that which becometh with me, I hymn thy name, O Light, in glory. And my hymn, O Light, let it be pleasing to thee as of a mystery surpassing this which taketh into the gates of the Light, this which will say those who will repent and will purge [49[a]] his light. Now therefore let all the gates rejoice. Seek ye all after the Light, that may live the power of your soul which is in you: because the Light heard the (things of) matter and it would not leave any matter which it did not purge. Let the souls with the (things of) matter bless the Lord of all Aeons, with the matter, with all those who are in them: because God will deliver their souls out of every matter, and they will prepare a city in the Light: and all the souls who will be delivered will dwell in that city, and inherit it: and the souls of [49[b]] those who will receive mystery will be in that Place, and those who receive mystery in his name will become in it.

It happened therefore, while Jesus is saying these words unto his disciples, said he to them, This is the hymn which said the Pistis Sophia in her first repentance, repenting because of her sin, and saying everything which happened to her. Now therefore he who hath ear to hear let him hear.

Came forward again Maria, said she, My Lord, my companion of light hath ear, and I hear in my power of light, and was wakeful in me thy spirit which (is) with me, hear, therefore, that I may speak concerning the repentance which said the Pistis Sophia, saying her

sin with all the (things) which happened to her. Thy power [50[a]] of Light prophesied about her once through David the prophet in the sixty-eighth psalm. O God, save me because waters came in unto my soul. I sank, or I was drowned, in the mire of the abyss and there was not strength (left): I came unto the depths of the sea. A whirlwind it is which drowned me. I toiled, crying out, my throat is that which flew away, mine eyes fail while I trust unto God: were multiplied more than the hairs of my head those who hate me without cause: prevailed my enemies, those who pursued me in violence: the (things) which I did not rob, they required them of me: O God thou knewest my foolishness and [50[b]] my sins they hid them not from thee: let them not be ashamed because of me, those who wait for thee, O Lord. O Lord of the powers cause them not to be disgraced because of me, those who seek for thee, O Lord the god of Israel, O God of the powers! For because of thee I took up unto me reproach, the shame covered over my face, I was alien unto my brothers, strange unto the sons of my mother: because the zeal of thy house is that which ate me; the reproaches of those who reproached thee they fell upon me; I bowed my soul in fasting, it became for me unto reproach; I put a sackcloth upon me, I became to them for proverb. They lifted up their voice upon me, those who sit [51[a]] in the gates; and were singing at me, those who drink the wine. But I was praying in my soul up unto thee, O Lord; the time of thy will it is, O God. In the multitude of thy mercy listen unto my salvation in truth. Save me from this mire, that I should not sink in it, (that) I should be saved from those who hate me, and out of the depth of the waters. Let not a flood of water drown me, let not the pit swallow me (down), let not a well take hold with mouth upon me. Hear me, O Lord, because kind is thy mercy. According to the multitude of thy compassion look upon me. Turn not thy face away from thy servant because I am afflicted. Hear me quickly, [51[b]] take heed unto my soul and redeem it. Deliver me because of my enemies; for thou art (he) who knoweth my reproach with my shame and my disgrace: all those who afflict me (are) in thy presence. My heart looked out for a reproach with wretchedness; I looked out for him who will grieve with me, I found him not, and he who will comfort me I discovered him not. They gave gall for my food; they gave me to drink vinegar in my thirst. Let their table

become in their presence unto a snare with a trap and a recompense with a scandal; and bow (down) their back every time. Pour upon them thy wrath and the anger of [52ª] thy wrath let it catch them. Let their abode be made desert; and let there be not him who dwelleth in their abodes. Because he whom thou smotest they pursued him; they added upon the pain of his wounds, they added unlawfulness upon their unlawfulnesses; and let them not come in unto thy righteousness; let them wipe them out of the book of those who live, and let them not write them with the righteous. I am a poor (one) suffering also pains; the salvation of thy face, O God, is that which accepted me. T shall bless the name of God in a song, and I shall exalt him in a blessing. It will please God more than a new calf which putteth forth horn and hoof. Let the poor [52ᵇ] see and be glad. Seek after God that your souls may live. Because the Lord heard the poor (ones) and he despised not those who are in fetters of brass. Let the heavens with the earth bless the Lord, the sea with all the (things) which (are) in it, because the Lord will deliver Sion; and they will build the cities of the Ioudaia and dwell there and inherit it. The seed of his servants will possess it, and those who love his name will dwell in it.

It happened therefore, Mariham having finished these words unto Jesus in the midst of the disciples, said she to him, My Lord, this is the explanation (of the) mystery (in margin) of the repentance of the Pistis Sophia.

It happened therefore, Jesus having heard Mariham saying [53ª] these words, said he to her, Well (done) Mariham the happy, the Pleroma, or the all-blessed of Pleroma, this (woman) whom they will call happy in every generation.

Added also Jesus in the word, said he, Added also the Pistis Sophia she hymned in a second Repentance saying thus, O Light of the Lights I believed thee, leave me not in the darkness even unto the completion of my time, help me and deliver me through thy mysteries. Incline thine ear unto me and deliver me. Let the power of thy light deliver me and take me away unto the Aeons which are on high; because thou art he who will deliver me and take me unto the Height [53ᵇ] of thy Aeons. Deliver me, O Light from this power of face of lion, and from the emanations of the Self-willed of the

Gods. Because thou, O Light, art he whose light I believed, and whose light I trusted indeed from at first. And I believed him from the hour (in) which he emanated me, and thou indeed art he who caused them to emanate me, and I myself, I believed thy light from at first. And having believed thee, were not mocking me the Rulers of the Ages saying, She ceased from her mystery? Thou (art) he who will deliver me, and thou art my Saviour, and thou art my mystery, O Light. My mouth was full of glory, that I should say the mystery of thy [54[a]] greatness at every time. Now therefore, O Light, leave me not in the Chaos for the completion of all my time. Leave me not behind thee O Light, because they took away all my power of light in me, and surrounded me all the emanations of the Self-willed. They wished to take away all my light in me for ever, and they watched my power, saying to one another at once, that the light forsook me, Lay hold on her and, let us take away all the light which is in her. Because of this therefore, O Light, cease not from me: turn thee, O Light, and deliver me from the unmerciful (ones). Let them fall and be powerless, these who wish to take away my power. Let them wrap them up in the darkness, and become in [54[b]] powerlessness, these who wish to take away my power of light in me. This therefore is the second Repentance which said the Pistis Sophia hymning up unto the Light.

It happened therefore, Jesus having finished saying these words unto his disciples, said he, Understand ye in what manner I am speaking with you. Sprang up Petros, said he to Jesus, My Lord, we are not able to bear with this woman, saying instead of us; and she let not any of us speak, but she is speaking many times.

Answered Jesus, said he to his disciples, He in whom the power of his spirit will bubble up in him to cause him to understand that which I say, let him come forward and speak. [55[a]] Nevertheless therefore, thou Petros I see thy power in thee understanding the explanation of the mystery of the repentance, which said the Pistis Sophia. Now therefore thou Petros, say the meaning of her repentance in the midst of thy brothers.

But answered Petros, said he to Jesus, O Lord hear, that I may say the meaning of her repentance about which prophesied thy power once by David the prophet, saying her repentance in the seventieth

psalm, O Lord my God I trusted unto thee. Let me not be ashamed for ever. Save me in thy righteousness and deliver me. Incline thy ear unto me and save [55[b]] me. Become to me unto a God of trust, and unto a Place firm unto the salvation, because thou art my firmness and my place of refuge: my God save me from the hand of the sinner, and out of the hand of the law-breaker with the impious. Because thou art the lord of my patience, O Lord thou art my hope from my youth; I leaned upon thee from the belly; thou, thou broughtest me out of the belly of my mother. My remembrance in thee will be at every time. I became as the fools to many. Thou art my helper and my firmness. Thou art my Saviour, O Lord. My mouth was filled with blessing, that I should bless the glory of thy greatness all the day long. Cast me not away unto a time of old age, in the failing of my soul; [56[a]] forsake me not. Because mine enemies say evil against me, and those who watch for my soul, they took counsel against my soul, saying together, The God forsook him, run and catch him, because there is not he who will deliver him. O God take heed unto my help. Let them be ashamed and fail, those who slander my soul. Let them wrap them in shame with ignominy, those who seek after evil (things) against me. This therefore is the explanation of the second repentance which said the Pistis Sophia.

Answered the Saviour, said he to Petros, Well (said), Petros, this is the explanation of her repentance. Ye are happy (ones) beyond every man who is upon the earth, because [56[b]] I revealed unto you these mysteries. Verily verily I say to you, I shall complete you with every Pleroma from the mysteries of the inward part even unto the mysteries of the outward part; and I shall fill you with the spirit, that they should call you the spiritual (ones), completed with every Pleroma. And verily verily I say to you, that I shall give to you all the mysteries of all the Places of my Father, and of all the Places of the First Mystery, that that which ye will accept upon the earth, they shall accept unto the Light of the Height, and they whom ye will reject upon the earth, they will reject in the kingdom of my Father which is in the heavens. Nevertheless therefore hear and listen [57[a]] unto all the repentances, these which said the Pistis Sophia.

She added also, she said the third Repentance, saying, O Light of the powers, take heed and deliver me: let them be diminished and be in the darkness, these who wish to take away my light in me. Let them turn them unto the Chaos and be ashamed, those who wish to take away my power. Let them turn them unto the darkness quickly, these who afflict me, who say, We are lords over her. Let them rejoice indeed and be cheerful, every one who seeketh for the Light, and let them say in every time, Let the Mystery be exalted, those who wish (for) thy mystery. Me therefore now, O Light, deliver me, because I diminished (in) my light which they took away, and I am [57[b]] lacking in my power which they took away from me. Thou therefore, O Light, thou art my Saviour and thou art my deliverer, O Light, Hasten and deliver me from this Chaos.

But it happened, Jesus having finished saying these words unto his disciples, saying, This is the third repentance which said the Pistis Sophia: said he to them, He in whom was exalted the spirit of perception, let him come forward and say the meaning of the repentance which said the Pistis Sophia.

It happened therefore, before that finished speaking Jesus, came forward Martha, she prostrated at his feet, she kissed them, she cried out, she wept in a cry, and in humility saying My Lord have mercy on me and pity me, and let me [58[a]] say the explanation of the repentance which said the Pistis Sophia.

And Jesus helped Martha, he said he to her, Happy is every man who is wont to humble himself, because he is he on whom they will have mercy. Now therefore Martha thou art happy. Nevertheless therefore utter the explanation of the meaning of the repentance of the Pistis Sophia.

But answered Martha, said she to Jesus in the midst of the disciples, Concerning the repentance which said, O my Lord Jesus, the Pistis Sophia, prophesied once thy power of Light which (is) in David in the sixty-ninth psalm saying, O Lord God take heed unto my help. Let them [58[b]] be ashamed and disgraced, those who seek after my soul. Let them turn them henceforth and be ashamed, those who say to me, Well (done). Well (done)! Let them be glad

and delighted over me, every one who seeketh after thee, and say at every time, Let God be exalted, even those who love thy salvation. But I am poor I am miserable, O Lord help me. Thou art my helper and my trust, O Lord, tarry not. This therefore is the explanation of the third repentance which said the Pistis Sophia hymning unto the Height.

It happened therefore, Jesus having heard Martha saying these words, said he, Well done, Martha, and fairly (said). Added also [59[a]] Jesus in the word, said he to his disciples, Added also the Pistis Sophia saying in the fourth Repentance, before that afflicted her the second time, for to take away all her other light which is in her, even the power of face of lion with all the material emanations which (are) with her, these which the Self-willed sent unto the Chaos. She said therefore this repentance thus, O Light unto which I trusted, hear my repentance and let my shout come in unto thy abode. Turn not thy image of light away from me, but take heed unto me, whenever they should afflict me. Hasten, deliver me at the time when I shall cry up unto thee. [59[b]] Because my time failed as a breath, and I became matter. They took away my light from me. And my power dried up. I forgot my mystery this which I was wont to do at first. From the shout of the fear with the power of the Self-willed my power failed in me—I became as a mere demon, dwelling in matter in which there is not light. And I became as a counterfeit spirit, being in a material body in which there is not power of light. And I became as a dekan, being over the air, alone. Afflicted me greatly the emanations of the Self-willed, and had said in him(self) my partner. Instead of the light which is in her, they filled her with Chaos. I swallowed (down) the sweat [60[a]] of my own matter and with the anguish of the tears of the matter (deleted in MS.) of mine eyes, lest they should take away these also, those who afflict me. All these (things), O Light, happened to me through thy precept and with thy commandment. And thy precept is for me to become in these (things): thy precept brought me down, and I came down as a power of the Chaos. And my power was benumbed in me. But thou O Lord art Light unto age, and thou art wont to visit those who are afflicted at every time. Now therefore, O Light, arise and seek after my power with the soul

which is in me. Completed was thy precept which thou orderedst unto me in my afflictions. My time became for thee to seek after my power with my soul. And this is the [60[b]] time which thou orderedst to seek after me, because thy redeemers sought after the power which is in my soul: because completed was the number, and (the time) for them to deliver her matter also. And then at that time all the Rulers of the material Aeons they will fear thy Light, and all the emanations of the thirteenth material Aeon they will fear the mystery of thy light, to cause the others to put on the purification of their light. Because the Lord will seek after the power of your soul: he manifested his mystery, that he should look at the repentance of those who become in the Places below, and he did not forsake their repentance. This therefore is that mystery [61[a]] this which became type for the race which they are about to beget, and the race which they are about to beget will hymn unto the Height: because the Light looked out the Height of his Light, he will look over all the matter to hear the groan of those who are bound, to let loose the power of the souls, those whose power they bound, for him to put his name in the soul and his mystery in the power.

But it happened while Jesus is saying these words unto his disciples saying to them, This is the fourth repentance which said the Pistis Sophia. Now therefore he who understandeth, let him understand. It happened therefore, Jesus having said these words, came forward Iohannes, he worshipped unto the breast of Jesus, said he, My Lord command to me also, and allow to me for to say the explanation of the fourth repentance, [61[b]] this which said the Pistis Sophia. Said Jesus to Iohannes, I command to thee and I allow to thee, for to say the explanation of the repentance which said the Pistis Sophia.

Answered Iohannes, said he, My Lord, the Saviour, concerning this repentance which said the Pistis Sophia, prophesied once concerning it thy power of Light which (was) in David in the hundred and first psalm, O Lord hear my prayer and let my shout come even unto thee, turn not thy face away from me, incline thine ear unto me at the day in which I shall be afflicted. Hasten, hear me in the day (in) which I shall cry up unto thee. Because my days

failed as a smoke, and my bones burned as a stone. I was scorched as grass, and my heart dried up so that I forgot [62[a]] to eat my bread, out of the shout of my groan my bone clave to my flesh, I was as a pelican in the desert, I became as an owl in a house. I spent night in watching: I was as a sparrow on a roof alone. Mine enemies reproached me all the day, and those who honour me were swearing at me. Because I ate ash instead of my bread, I mingled that which I shall drink with tears at presence of thy anger with thy wrath; because thou tookest me up, thou sentest me down. My days inclined as a shadow, and I was dried as grass. But thou, O Lord, thou becometh even unto age, and thy remembrance even unto a generation of a generation. Arise thou and have compassion on Sion, because the time became of having compassion on her: because the season came. Thy servants wish (for) her stones, and they [62[b]] will have compassion on her earth, and the heathen (will) fear the name of the Lord, and the kings of the earth will fear thy glory: because the Lord will build Sion and manifest in his glory. He looked upon the prayer of those who are humble and he despised not their supplication. Let them write this unto another generation, and the people whom they will create will bless the Lord: because he looked out upon his Height which is holy, the Lord looked out of the heaven upon the earth to hear the groan of those who are bound, to unloose the sons of those whom they put to death, to say the name of the Lord in Sion and his blessing in Jerusalem. This is, my Lord, [is] the explanation of the mystery (M) of the repentance which said the Pistis Sophia.

It happened therefore, Iohannes having finished saying these words unto Jesus in the midst [63[a]] of his disciples, said he to him: Well (done) Iohannes the Virgin, this who will rule in the kingdom of the Light.

But added also Jesus in the word, said he to his disciples, It happened also thus: the emanations of the Self-willed afflicted also the Pistis Sophia in the Chaoses, they wished to take away all her light: and was not yet completed her precept to bring her up from the Chaos, and the command had not yet come to me from the First Mystery, for me to deliver her from the Chaos. It happened therefore, having afflicted her all the material emanations of the

Self-Willed, she cried out, saying the fifth Repentance, saying: O Light of my salvation, I hymn unto thee in the Place of the Height, and also [63[b]] in the Chaos. I shall hymn unto thee in my hymn. I hymned unto thee in the Height, and that in which I hymned unto thee while I am being in the Chaos, let it come before thy face; and take heed, O Light, unto my repentance, because my power was full of darkness and my light came down unto the Chaos. I became also as the Ruler of the Chaos, those who are going unto the darkness below. I became as a material body which has not him who will deliver him in the Height. I became also as (things of) matter from which they took away their power, casting in the Chaos these which thou didst not deliver, and they perished by thy precept. Now therefore, they put me in the darkness (M) below, in darknesses and in (things of) matter being dead, and there being not power in them. Thou broughtest thy precept upon me, and with every [64[a]] thing which thou orderest: and thy spirit ran (away), it left me, and also through thy precept helped me not the emanations of my Aeon, and they hated me and they ceased from me; and also I perished, not for ever; and my light was diminished in me: and I cried up unto the Light in all the light which is in me, and I spread my hands up unto thee. Now therefore, O Light, wilt thou not complete thy precept in the Chaos? And the deliverers those who are coming according to thy precept, will they not arise in the darkness and come and be disciples to thee? Will they not say the mystery of thy name in the Chaos (or otherwise rather will they say thy name in a matter of Chaos) this in which thou wilt not purify? But I [64[b]] hymned up unto thee, O Light and my repentance will attain thee up unto the Height. Let thy Light come upon me, because they took away my light from me. And I became in tribulations because of the light, since the time (in) which they emanated me. And I having looked at the Height unto the light, I looked down unto the power of light which (is) in the Chaos. I arose I came down: thy precept came upon me, and the fears which thou orderedst unto me disturbed me, and they surrounded me being numerous as water, they laid hold on me together in all my time: and by thy precept thou didst not let my fellow emanations to help me, and thou didst not let my partner to deliver me out of my afflictions. This [65[a]] therefore is the fifth repentance

which said the Pistis Sophia in the Chaos, they having finished afflicting her, all the material emanations of the Self-willed.

These therefore, while Jesus is saying unto his disciples said he to them, He who hath ear to hear let him hear, and he whose spirit is bubbling in him, let him come forward and say the explanation of the meaning of the fifth repentance of the Pistis Sophia. And Jesus having finished saying these words, sprang up Philippos, he stood up, he put down the book which (is) in his hand; for he it is who writeth every word which Jesus was saying, and with all the (things) which he is doing: came therefore forward Philippos, [65^{b}] said he to him, My Lord, Am I not alone he to whom thou gavest for me to take care of the World, and to write every word which thou wilt say, and with those which thou wilt do. And thou lettest me not come forward, that I may say the explanation of the mysteries of the repentance of the Pistis Sophia? For my spirit bubbled in me for many times, and was unloosed and compelled me greatly for to come forward that I may say the explanation of the repentance of the Pistis Sophia, and I was not able to come forward, because that I am he who writeth every word.

It happened therefore, Jesus having heard Philippos, said he to him, Hear O Philippos the happy, that I may speak with thee, because thou with Thomas with Maththaios are those to whom it was given by the First Mystery to write every word which I shall say, [66^{a}] with the (things) which I shall do, and with every thing which ye will see. But as for thee, was not yet completed until now the number of the words which thou wilt write. Whenever therefore they should be completed, thou wilt come forward and utter that which thou willest. Now therefore ye are the three, those who will write every word which I shall say, with the (things) which I shall do, with the (things) which I shall see, and that I may bear witness of everything of the kingdom of the heavens.

These therefore having said them Jesus, said he to his disciples, He who hath ear to hear let him hear. Sprang up again in front Mariham, she came unto the midst, she stood by Philippos, said she to Jesus, My Lord, hath ear my companion of light, and I prepare me to hear out of my power, and I understood the words [66^{b}] which thou saidst. Now therefore, My Lord, hear that I may

say it boldly. Thou saidst to us, He who hath ear to hear let him hear. Concerning the word which thou saidst unto Philippos, Thou with Thomas with Maththaios are those three to whom it was given by the First Mystery to write every word of the kingdom of the Light, and (to) bear witness to them: hear therefore that I may utter the explanation of this word, this (is) that which thy power of light prophesied once by Mōysēs, that by witness (of) two and three every thing will be established. The three witnesses are Philippos with Thomas with Maththaios. It happened therefore, Jesus having heard this word, said he, Well (done) Maria, this is the explanation [67[a]] of the word. Now therefore thou Philippos, Come forward and utter the explanation of the mystery of the fifth repentance of the Pistis Sophia. And afterwards sit (down) and write every word which I shall say, until is completed the number of thy part which thou wilt write in the words of the kingdom of the Light. After these (things) thou shalt come forward and say that which thy spirit will understand. Nevertheless therefore now utter the explanation of the mystery of the fifth repentance of the Pistis Sophia.

But answered Philippos, said he to Jesus, My Lord, hear that I may say the explanation of her repentance: for thy Power prophesied concerning it by David once saying in the eighty-seventh [67[b]] psalm; O Lord God of my salvation I cried up unto thee in the day with the night: let my prayer come in to thy presence. Incline thine ear, O Lord, unto my supplication, because my soul was filled with evil, my life draweth near into Amente, they numbered me with those who are going down unto the pit. I became as a man who hath not helper: free among those who are dead as wounded (ones), being cast (away) sleeping in the tombs, these whom thou rememberedst not any more, and they, they perished out of thy hands. They put me in a pit below, in darkness with the shade of the death thy wrath was firm upon me, and all thy cares came upon me. Diapsalma. Thou causedst those who know me to be distant from me, thou lettest me be to them for abomination: [68[a]] they left me and I went not (away). Mine eye is weak out of my poverty: I cried up unto thee O Lord, all the day. I spread my hands up unto thee. Wilt thou make thy wonder in those who are dead? Are not

the physicians those who will arise and confess to thee? Will they be saying thy name in the tombs and thy righteousness in a land which thou forgottest? But I cried up unto thee, O Lord, and my prayer will catch thee at the hour of early (day). Turn not thy face away from me because I am poor; beg in tribulations since my youth. But having been exalted, I humbled myself and I arose. Thine angers came upon me, and thy fears disturbed me. They surrounded me as water, they laid hold on me all the day: they caused my fellows to be distant from me, and those who [68^{b}] know me, away from my misery. This therefore is the explanation of the mystery of the fifth repentance which said the Pistis Sophia, they having afflicted her in the Chaos.

It happened therefore, Jesus having heard these words, saying them Philippos, said he, Well (done) Philippos the beloved. Now therefore come, sit (down) and write thy part of every word which I shall say, and with the things which I shall do, with everything which thou wilt see. And at that hour sat down Philippos, he wrote.

It happened also after these (things), Jesus added also in the word, said he to his disciples, Then cried up unto the Light the Pistis Sophia. It forgave her sin, because she forsook her Place, she came down unto the darkness, she said the [69^{a}] sixth Repentance, saying thus, I hymned up unto thee, O Light, in the darkness below: hear my repentance, and let thy light take heed unto the shout of my prayer. O Light, if thou shouldest remember my sin I shall not be able to come toward thee, and thou wilt forsake me: because thou, O Light, art my deliverer, because of the light of thy name. I believed thee, O Light, and my power believed thy mystery, and also my power trusted unto the light which becometh in the (things) of the Height, and it trusted unto him, being in the Chaos below. Let every power which (is) in me trust unto the Light while I am in the darkness below. And also let them trust unto him, if they should come unto the Place of the Height: because it (is) he who will see and redeem us, and there is a great mystery [69^{b}] of deliverance in him: and he is he who will deliver all the powers out of the Chaos, because of my transgression: because I forsook my Place, I came down unto the Chaos. Now therefore he who whose mind is exalted, let him understand.

It happened therefore, Jesus having finished saying these words unto his disciples, said he to them, Understand ye that I am speaking with you in what manner? Came forward Andreas, said he, My Lord, concerning the explanation of the sixth repentance of the Pistis Sophia thy power of light prophesied once by David in the hundred and twenty-ninth psalm saying, I cried up unto thee, O Lord, in those which are deep, hear my shout. Let thine ears give heed unto the shout of my supplication, O Lord, if thou should give heed unto the [70[a]] unlawfulness, who is he who will be able to stand? Because the forgiveness is being from thee. Because of thy name I had patience unto thee, O Lord. My soul had patience unto thy word. My soul hoped in the Lord from morning even unto evening, Let the Israel hope in the Lord from morning unto evening. Because the mercy is being from the Lord. And there is a great redemption with him, and he it (is) who will redeem the Israel out of all his unlawfulness.

Said to him Jesus, Well (done), Andreas, the happy, this is the explanation of her repentance. Amen amen I say to you, I shall fill you with all the mysteries of the Light and with all knowledge, from the inward part of the inward parts, even unto the outward part of the outward parts, from the Ineffable even unto the darkness of the darknesses, [70[b]] and from the Light of Lights unto the matter (haab) of the matter, from all the Gods even unto the Demons, from all the Lords even unto the Dekans, from all the Authorities even unto the Ministers, from the fashioning of the men unto that of the wild-beasts with the beasts with the creeping things: because they shall call you the perfect (ones) who are completed with every Pleroma. Amen, amen I say to you, The Place in which I shall become in the kingdom of my Father ye also shall become there with me. And if should be fulfilled the perfect number for the Confusion to be dissolved, I shall command that they shall bring all the tyrant Gods these who gave not the purification of their light. And I shall command the discerning fire (wise fire), [71[a]] this which are wont the perfect (ones) to pass across, for it to eat into those Tyrants, until they give (up) the remainder (last) of the purification of their light.

It happened therefore, Jesus having finished saying these words

unto his disciples, said he to them, Ye understand in what manner I am speaking with you?

Said Maria: Yea, O Lord, I understood the word which thou sayest. Concerning the word therefore which thou saidst, In the dissolving of all the Confusion thou wilt sit upon a power of light, and thy disciples, namely we, (will) sit on right of thee, and thou (wilt) give judgment upon the tyrant Gods, these who gave not the purification of their light. And the discerning fire will eat after them until they give the remainder (last) of light which is in them. [71[b]] Because of this word therefore thy power of light prophesied once by David, saying in the four-twentieth with one psalm, God will sit in the assembly of the gods and (will) give judgment unto the gods. Said he to her Jesus, Well (done) Maria.

Added also Jesus in the word, said he to his disciples, It happened, the Pistis Sophia having finished saying the sixth repentance concerning the forgiveness of her transgression, she turned also unto the Height to see whether they forgave to her her sins, and to see if they will bring her up from the Chaos. And they did not yet hear her by the command of the First Mystery for them to forgive her sin and bring her up from the Chaos. She having turned therefore unto the Height to see whether they [72[a]] received her repentance from her, she saw all the Rulers of the twelve Aeons mocking at her, and rejoicing at her, because that they received not her repentance from her. She having seen therefore them mocking at her, she was grieved greatly, she lifted up her voice unto the Height saying in the seventh Repentance, O Light, I lifted up my power unto thee; my Light, I believed thee: let me not be despised, and let them not rejoice at me the Rulers of the twelve Aeons, these who hate me: for every one who believeth thee will not be ashamed: shall remain in darkness those who took away my power, and will not make gain of it, but it will be taken from them. O Light, show to me thy ways, and I shall be delivered from them and [72[b]] show me thy paths, that I should be delivered from the Chaos, and guide me in thy light. And let me know, O Light, that thou art my deliverer, I shall trust unto thee in all my time. Give heed for to deliver me, O Light, because thy mercifulness becometh even unto age: because of my transgression which I did

from at first in my ignorance, reckon it not unto me, O Light, but deliver me rather in thy great mystery of forgiver of sin: because of thy goodness, O Light, because good (and) straight is the Light: because of this thou wilt give thy way to me for to be delivered from my transgression, and my powers which were diminished by the fear of the material emanations [73ª] of the Self-willed, it will draw them near by its precept; and my powers which were diminished by the unmerciful (ones) it will teach them his knowledge: because all the knowledges of the Light are deliverances, and are mysteries for everyone who seeketh for the Places of his inheritance with his mysteries. Because of the mystery of thy name O Light, forgive my transgression, because it is great. Every one who trusteth unto the Light will give to himself the mystery which he willeth, and his soul will become in the Place of the Light, and his power will inherit the Treasury of the Light. The Light is that which giveth power to those who believe it, and the name of his mystery is that of those who trust unto him, and he will show to them the Place of the inheritance [73ᵇ] which is in the Treasury of the Light. But I, I believed the Light at every time, because it is he who will deliver my feet out of the bonds of the darkness. Give heed unto me, O Light, and deliver me. For I, they took away my name from me in the Chaos. Beyond all the emanations, were multiplied greatly my afflictions with my oppressions. Deliver me out of my transgressions, and with this darkness, and see the tribulation of my oppression, and forgive my transgression. Give heed unto the Rulers of the twelve Aeons, these which hated me in jealousy. Be watchful with my power and deliver me, and let me not remain in this darkness: because I believed thee, and they made me foolish greatly because I believed [74ª] thee, O Light. Now therefore, O Light, deliver my powers up from the emanations of the Self-willed, these in which I am oppressed.

Now therefore he who is sober let him be sober. These therefore Jesus having said them unto his disciples came forward Thomas, said he, My Lord, I am sober I become soberer and my spirit is ready in me, and I am glad greatly, because thou revealedst to us these words: nevertheless therefore I am bearing with my brothers

up till now, that I should not be angry with them. But I bear with each of them, coming forward to thee, saying the explanation of the repentance of the Pistis Sophia. Now therefore, my Lord, concerning the explanation of the seventh repentance of the Pistis Sophia, [74[b]] thy power of light prophesied about it by David the prophet, saying thus in the twenty-fourth psalm, O Lord, I lifted my soul up unto thee, my God, I confided in thee, let me not be ashamed, nor let mine enemies mock at me. For even every one who is patient with thee, they will not be ashamed. They shall be ashamed, those who are unlawful without a cause. O Lord, show to me thy ways and teach me thy paths guide me in the way of thy truth and teach me: because thou art my God my Saviour, I will have patience with thee all the day. Remember thy compassions, O Lord, and thy [75[a]] mercies because they become from age. The sins of my youth with my ignorance remember not; remember me rather according to the multitude of thy mercy, because of thy kindness, O Lord: kind and being straight is the Lord, because of this he will teach the sinners on the road: he will guide the meek in judgment, he will teach the meek his roads. All the roads of the Lord mercies are and truth, to those who seek for his righteousness and his testimonies: because of thy name, O Lord, forgive my sin to me which is plentiful greatly. Who is the man who feareth the Lord? He will establish law for him on the road which he wished. His soul [75[b]] will dwell in goods, and his seed will inherit the earth. The Lord is the firmness of those who fear him, and the name of the Lord is that of those who fear him, to show to them his covenant. Mine eyes are gazing at the Lord at every time; because he it is who will draw my feet out of the snare. Look upon me, and have mercy upon me, because I am orphan, I am poor, indeed. The afflictions of my heart widened. Bring me out of my necessities. See my humility with my tribulations and forgive all my sins. See mine enemies because they increased; and they hated me in a hatred of violence. Guard my soul [76[a]] and save me. Let me not be ashamed because I hoped unto thee. The innocent (ones) with those who are straight clave unto me, because I have patience unto thee, Lord God, redeem the Israel out of all his afflictions.

But Jesus having heard the words of Thomas, said he to him, Well

(done) Thomas and fairly. This is the explanation of the seventh repentance of the Pistis Sophia. Amen, amen I say to you, Will call you happy upon the earth all the generations of the World, because I revealed these (things) to you, and ye received out of my spirit, and ye became understanding and spiritual (ones), understanding the (things) which I say. And after these (things) I shall [76[b]] fill you with all the light and with all the power of the spirit that ye should understand from this hour all the (things) which they will say unto you, and with the (things) which they will see. Yet a little other time (and) I shall speak with you all the (things) of the Height from outward even unto inward, and from inward even unto outward.

Added also Jesus in the word, said he to the disciples. It happened therefore, having said her seventh repentance in the Chaos the Pistis Sophia, and not yet the command came to me through the First Mystery, for me to deliver her and bring her up from the Chaos. But I through my own self in mercifulness, without [77[a]] command I brought her unto a Place widened a little in the Chaos. And having known the material emanations of the Self-willed, that they brought her unto a Place widened a little in the Chaos, they ceased oppressing her for a little, thinking that they are going to bring her up from the Chaos altogether. These (things) therefore having happened was not knowing the Pistis Sophia that I it (is) who helpeth her, nor was she knowing me at all; but she was wont to continue hymning unto the light of the Treasury, this which she saw at the time, and this which she believed: and she was thinking that he also it (is) who helpeth her, and he it (is) unto whom she was hymning, thinking that it is the Light [77[b]] of the truth. But since she believed the Light, this which belongeth unto the truth of the Treasury, because of this they will bring her up from the Chaos, and receive her repentance from her: but not yet had been fulfilled the precept of the First Mystery for them to receive her repentance from her. Nevertheless therefore hear that I may say unto you all the words which happened to the Pistis Sophia. It happened I having brought her unto a Place widened a little in the Chaos, ceased oppressing her entirely the emanations of the Self-willed, thinking that they are going to bring her up from the Chaos

altogether. It happened therefore, having known the emanations of the Self-willed, that they brought not the Pistis Sophia up from the Chaos, they turned also (back) oppressing her greatly. Because of [78[a]] this therefore she said the eighth Repentance, because they had (before) ceased oppressing her, and also they turned (back) they oppressed her unto the end. She said this repentance, saying thus, I confided in unto thee, O Light, leave me not in the Chaos, redeem me and deliver me in thy knowledge. I confided in thee and thou deliverest me: become for me deliverer, O Light, and deliver me and bring me (close) to thy light: because thou art my Saviour, and thou wilt bring me (close) to thee. And because of the mystery of thy name guide me, and give to me thy mystery: and thou wilt deliver me from this power of face of lion which ensnared me; because thou art my Saviour, and I shall give the purgation of my light unto thy hands. Thou [78[b]] deliveredst me, O Light, by thy knowledge. Thou wast angry with those who are watchful against me, these who will not be able to lay hold on me for ever. But I, I trusted unto the Light, I shall rejoice and hymn, because thou hadst compassion upon me, and thou gavest heed unto the straits in which I become, and thou deliveredst me: and also thou wilt save my power out of Chaos, and thou didst not leave me in hand of the power of face of lion, but thou broughtest me unto a Place which is not oppressing.

These therefore, Jesus having said unto his disciples, he answered also, said he to them, It happened therefore having known the power of face of lion that they brought not the Pistis Sophia up from the Chaos altogether (that power) came also with all the other material emanations of the Self-willed, [79[a]] they oppressed also the Pistis Sophia. It happened therefore, they having oppressed her, she cried out in the same Repentance, saying, Have compassion upon me, O Light, because they oppressed me also. Was disturbed because of thy precept the light which is in me. And my power and my mind: my power began to fail, while I become in these oppressions; and the number of my time while I become in Chaos. My light was diminished because they took away my power from me, and shook all the powers which (are) in me. I became powerless beyond all the Rulers of the Aeons, these who hate me,

and beyond the twenty-four emanations, these in whose Place I was becoming. And feared to help me my brother, my partner, because of [79b] the (things) in which they planted me. And all the Rulers of the Height reckoned me unto them as matter in which is not light. I became as a material power, which fell out of the Rulers, and said all those who are in the Aeons, She became Chaos. And after these (things) surrounded me the merciless powers, and they said about taking away all my light which is in me. But I, I trusted unto thee, O Light, and I said, Thou art my Saviour. And my precept which thou orderedst unto me being in thy hands. Deliver me from the emanations of the Self-willed these which oppress me and which persecute me. Send thy light upon me, because I am nothing with thee. And deliver me in thy [80a] compassion: let me not be despised, because thou art he whom I hymned, O Light: the Chaos will cover over the emanations of the Self-willed, and take them below unto the darkness. Let be shut the mouth of those who wish to swallow me (down) in guile, these who say, Let us take away all the light which is in her, to whom I did not anything evil. But these having said them Jesus, came forward Maththaios said he, My Lord, thy spirit moved me, and sober in me is thy light for me to utter the eighth repentance of the Pistis Sophia. For thy power prophesied about her once by David in the thirtieth psalm, saying, I confide in thee, O Lord, let me not be ashamed [80b] for ever. Save me in thy righteousness. Incline thy ear unto me. Hasten and save me. Become to me a God of defence, and a house of refuge, to save me: because thou art my firmness and my refuge, because of thy name thou wilt guide me and nourish me and thou wilt bring me out of this snare, this which they hid from me: because thou art my defence. I shall deposit my spirit into thy hands. Thou redeemedst me, O Lord, the God of the truth. Thou hatedst those who keep that which is vain without cause; but I, I trusted, I shall be glad about the Lord, and I shall be delighted over thy mercy: because thou lookedst upon my humility and thou savedst my soul out of the necessities, and thou shutest not me up in the hands of the darkness, thou madest stand my feet in a [81a] wide place: have mercy on me, O Lord, because I am afflicted. Mine eyes were disturbed in the anger, and my soul with my belly. Because my years failed in pain of heart, and my life failed in

groanings. My power was weakened in poverty, and were disturbed my bones. I became for reproach to all my enemies, and those who are near unto me. I became for fear to those who know me. And those who see me they ran away from me. They forgot me as a corpse in their heart, and I was as a vessel which perished. Because I heard the contempt of multitudes surrounding me round about me, in their gathering upon me together. They counselled to take away my soul from me. But I trusted unto thee, O Lord. I said, Thou art my God [81[b]] my lot is being in thy hands. Deliver me from the hand of mine enemies and save me from those who persecute me. Manifest thy face upon thy servant, and save me in thy mercy, O Lord. Let me not be ashamed because I cried up unto thee, let them be ashamed, the impious (ones), and (let) them turn them unto Amente. Let be silenced the lips of guile, those who utter unlawfulness at the just in pride with contempt.

But Jesus having heard these words, said he, Fairly (said) Maththaios. Now therefore, Amen I say to you, Whenever should be completed the perfect number, and the Universe be caught up, I shall sit in the Treasury of the Light, and ye also ye will sit upon twelve powers of light until we shall [82[a]] restore all the arrays of the twelve Saviours unto the Place of the inheritance of each of them.

But these having said them, said he, Understand ye what I am saying?

Came forward Maria, said she, O Lord, because of this indeed thou saidst unto us once in a parable, Ye, ye were patient with me in the temptations, I shall establish with you a kingdom according as my Father established with me, that ye should eat and drink upon my table in my kingdom, and ye, ye will sit upon twelve thrones and judge the twelve tribes of the Israel.

Said he to her, Well (done) Maria. Added also Jesus, said he to his disciples [82[b]]. It happened therefore also after these (things), having oppressed the Pistis Sophia in the Chaos, the emanations of the Self-willed, she said the ninth Repentance, saying, O Light, Smite those who took away my power from me, and take away the power of those who took away mine from me, because I am thy

power with thy light. Come and deliver me. Let a great darkness cover over those who oppress me. Say to my power, I am he who will deliver thee. Let them be diminished of their power, all these who wish to take away my light from me altogether. Let them turn them unto the Chaos, and let them be powerless, those who wish to take away my light from me altogether. Let their power become as dust, and let smite them Ieou thy [83ª] angel; and whenever they should set out to come unto the Height, let darkness catch them, and let them slide down, and let them turn them unto the Chaos. And let persecute them Ieou thy angel, and send them unto the darkness below. Because they ensnared me with a power of face of lion, I having not done evil to them, this (power) from which they will take away its light: they oppressed the power which (is) in me, this which they will not be able to take away. Now therefore, O Light, take away the purgations of the light of the power of face of lion, it having not known: and the thought which thought the Self-willed to take away my light, take away his own also; and let them take away the light of the power of face of lion, this which ensnareth me. My power itself will be cheerful in the light, and it will rejoice because thou wilt deliver it. And will say all parts of my power, There is not other deliverer except thee; because thou [83ᵇ] art he who will deliver me from the power of face of lion, this which took away my power and my light from me, and thou art he who delivereth me from those who took away my power from me with my light. Because they stood against me, lying about me and saying, I know the mystery of the Light which (is) in the Height, this which I believed, and they compelled me, saying, Say unto us the mystery of the Light which is in the Height, this indeed which I know not. And they repaid to me all these evils, because that I believed the Light of the Height. And they made my power lightless. But I, they having compelled me, I sat down in the darkness, my soul being humbled in a lamentation. And, O Light, because of whom I hymn up unto thee, Deliver me. I know that thou wilt deliver me, because that I was doing thy wish since [84ª] becoming in my Aeon. I was doing thy wish as the Invisibles who become in my Place, and as my partner, and I was lamenting, gazing, seeking after thy Light. Now therefore surrounded me all the emanations of the Self-willed, and they rejoiced over me, and

they oppressed me greatly, while I know not (the cause?). And they ran (away) they ceased from me, and they had not mercy upon me, they turned (back) also, they tempted me, and they oppressed me in the great oppression: they gnashed their teeth at me, wishing to take away my light from me altogether. How long therefore, O Light, art thou bearing with them oppressing me? Deliver my power out of their evil thoughts, and deliver me from the power of face of lion, because I alone among the Invisibles am that which becometh in this [84^{b}] Place. I shall hymn unto thee, O Light, being in the midst of all those who collected unto me, and I shall cry up at thee in the midst of all those who oppress me. Now therefore, O Light, let not rejoice at me those who hate me, and who wish to take away my power from me, these who hate me; who move their eyes at me, I having not done anything to them. Because they were flattering me indeed in words fair, seeking from me the mysteries of the Light, these which I know not; saying unto me, being crafty unto me, and being angry with me because I believed the Light which (is) in the Height. They opened their mouth against me, said they, Yea, we shall take away her light. Now therefore, O Light, thou knewest their guile. Bear not with them, and let not thy help be far away [85^{a}] from me. Hasten, O Light. Do my judgment with my avenging, and give judgment unto me in thy goodness. Now therefore, O Light of the Lights, let them not take away my light from me, and let them not say within them, Our power was satisfied with her light, and let them not say, (We) swallowed (down) her power, but let darkness rather come upon them, and let them be powerless, those who wish to take away my light from me: and let them clothe them with Chaos and darkness, those who say, We shall take away her light with her power. Now therefore deliver me that I may rejoice, because I wish for the thirteenth Aeon the Place of the righteousness. And I shall say at every time, Shall make more light the light of Ieou thy angel, because I long for the light, [85^{b}] and my tongue will hymn unto thee in thy knowledge in all my time in the thirteenth Aeon.

It happened, Jesus having finished saying these words unto his disciples, said he to them, He who is sober among you, let him utter their explanation. Came forward Iakobos. He kissed the

breast of Jesus, said he, My Lord, was sober in me thy spirit, and I am ready to utter their explanation. Concerning this indeed thy power prophesied once by David in the thirty-fourth psalm, saying thus concerning the ninth repentance of the Pistis Sophia. Give judgment, O Lord, unto those who illtreat me, fight with those who fight with me: lay hold on a weapon with a shield and arise to help me. Draw out a sword [86[a]] and shut off (the way) in the presence of those who afflict me. Say to my soul, I am thy salvation: let them be ashamed and be disgraced those who seek after my soul. Let them turn them back and be ashamed those who think unto me evil (things). Let them be as the dust before a wind and the angel of the Lord persecuting them. Let their road become darkness and slippery and the angel of the Lord afflicting them. Because they hid unto me a snare without cause unto their own destruction. And they reproached my soul with that which is vain. Let come to them the snare which they know not, and let seize them the trap which they hid for me, and they will fall into this snare. But my soul will be glad over the Lord, and [86[b]] it will be cheerful over its salvation. All my bones will say, O Lord, who is he who will be able to be like thee? Thou savest the poor (one) from the hand of him who is stronger than he, and thou deliverest a poor (one) with a miserable (one) from those who spoil him. Arose witnesses of violence; they questioned me about the things which I know not: they repaid to me evil (things) instead of good, (things) and childlessness to my soul. But I, they having annoyed me, I clothed me with a sackcloth and I humbled my soul in a fasting, my prayer will turn (back) into my bosom. I was pleasing to thee, as he who is my neighbour, and as my brother; and I humbled my(self) as he who lamenteth, and as he who mourneth. They delighted [87[a]] over me, and they were ashamed. Scourges collected upon me, and I knew not. They were separated, and they were not pained at heart. They tempted me and they derided me in derision, they gnashed their teeth upon me. O Lord, when wilt thou look upon me? Set up my soul out of their evil works, and deliver mine only sonship from the lions. I shall manifest to thee, O Lord, in a congregation which is many, and I shall bless thee in a people which hath not number. Let them not rejoice at me, those who are enemies unto me in violence, those who hate me without a cause, and they are winking

with their eyes. Because I indeed, they are wont to speak with me in words of peace, and they are [87b] wont to think in anger in guiles. They widened their mouth upon me, and they said, Well (done) our eyes were full of sight of him. Thou sawest, O Lord. Be not silent, O Lord, withdraw not thee from me. Arise, O Lord, and give heed unto my judgment. Give heed unto my avenging, my God and my Lord. Judge me, O Lord, according to my righteousness: let them not rejoice at me, my God, nor let them say, Well (done), our soul! Let them not say, We swallowed him (up). Let them be ashamed and be disgraced together, those who rejoice over my evil. Let them clothe them with shame with disgrace, those who say great words against me. Let them be glad and be joyful, those who wish my righteousness [88a] and let them say, Let the Lord be great and be exalted. Let them be exalted, those who wish the peace of his servant. My tongue will be glad for thy righteousness with thy honour in all the day.

These therefore having said them Iakobos, said he Jesus, Well (and) fairly (done), Iakobos: this is the explanation of the ninth repentance of the Pistis Sophia. Amen, amen I say to you, Ye will be first in unto the kingdom of the heavens before all the Invisibles with all the Gods with all the Rulers, these which become in the thirteenth Aeon and in the twelve Aeons. But ye, not ye alone, [88b] but every one also who will do my mysteries. But these having said them, said he to them, Understand ye in what manner I am speaking with you? Sprang up again Mariham, said she, Yea, O Lord, This is that which thou saidst to us once, The last (ones) will be first, and the first (will) be last. The first (ones) therefore (are those) whom they fashioned before us, the Invisibles. Since they it is, who became before the mankind, they with the Rulers, and the men who will receive mysteries, will be first (before) them in unto the kingdom of the heavens. Said he to her Jesus, Well (done), Mariham. Added also Jesus, said he to his disciples, It happened therefore, she having uttered [89a] the ninth repentance the Pistis Sophia, oppressed her again the power of face of lion, wishing to take away every power from her. She cried also up unto the Light, saying, O Light, whom I believed from at first, because of whom I suffered these great tribulations, help me. And they accepted from

her her repentance at that hour: heard her the First Mystery and they dispatched me by his command, I came to help her, I brought her up from the Chaos, because she repented, and also because that she believed the Light, she suffered these great tribulations with these great dangers, (she was deceived) by the Self-willed God, and she was not deceived by any work except [89[b]] by a power of light, because of the likeness to the light which she believed. Because of this therefore they dispatched me by the command of the First Mystery for me to help her in concealment: but that I should not yet come unto the Place of the Aeons altogether. But I came out of all their midst, not any power knew (it), neither those of the inward part of the inward parts, nor those of the outward part of the outward, except the First Mystery only.

It happened therefore, I having come unto the Chaos to help her, she saw me, I being comprehensible and enlightening greatly, becoming in mercifulness toward her. For I was not being self-willed as the power of face of lion, this which took away the power of light from the Sophia, and also this which oppressed her to take away all the light which (is) in her. [90[a]] Saw therefore me enlightening, the Sophia, more than the power of face of lion a number of ten thousand times, and I am becoming in great mercifulness toward her. And she knew that I am out of the Height of the Heights, this whose light she believed from at first. Was confident of heart the Pistis Sophia, and she said the tenth Repentance, saying, I cried up unto thee, O Light of the Lights, in my being oppressed, thou heardest me. O Light, deliver my power out of lips of violence and the unlawful, and out of snares of guile, O Light, that which they will take away from me by a snare of guile, they would not have brought it to thee. For the snares of the Self-willed are spread abroad and with the traps of the unmerciful (ones). Woe [90[b]] to me indeed, because my place of dwelling was distant, and I became in the places of dwelling of the Chaos: my power became in Places which are not mine; and I flattered those unmerciful (ones): and whenever I should flatter them they are wont to fight against me without a cause. These therefore Jesus having said them to his disciples, said he to them, Now therefore he whose spirit moveth him, let him come forward and say the

explanation of the tenth repentance of the Pistis Sophia.

Answered Petros, said he, O Lord, concerning this also thy power of light prophesied by David once, saying in the hundred and nineteenth psalm, I cried up unto thee, O Lord, in my being oppressed, thou heardest me, O Lord, deliver my soul [91[a]] out of lips of violence and from a tongue of guile. What will they give to thee, and what will they add unto thee with a tongue of guile? The arrows of the strong one are sharp with the coals of the desert. Woe to me because my place of dwelling became far away. I dwelt in the places of dwelling of Kedar. My soul was made sojourner in a multitude of places. I was being peaceable with those who hate the peace, whenever I should speak with them they are wont to fight with me without a cause. This therefore now, O Lord, is the explanation of the tenth repentance of the Pistis Sophia, that which she said while are oppressing her the material emanations of the Self-willed, they with his power of face of lion afflicted her greatly. Said he [91[b]] to him Jesus, Well (done) Petros and fairly (said). This is the explanation of the tenth repentance of the Pistis Sophia.

Added also Jesus in the word, said he to his disciples, It happened therefore, having seen me the power of face of lion, I having come near unto the Pistis Sophia enlightening greatly, it was angry unto the more, and it emanated out of it other multitudes of emanations being fierce greatly. These therefore having become, said the eleventh Repentance the Pistis Sophia saying, Why exalted itself the power of the strong (one) among evils? Its thought is taking away the light from me at every time; and as iron they are cutting, [92[a]] they took away a power from me. I loved to come down unto the Chaos, more than to remain in the Place of the thirteenth Aeon the Place of the righteousness; and they wished to take me by guile, for to swallow down all my light. Because of this therefore the Light will take away all their light, and (will) be overthrown all their other matter and it will take away their light, and not let them dwell in the thirteenth Aeon their place of dwelling, and not leave their name in the Place of those who will live: and will see the (things) which happened to thee O power of face of lion, the twenty-four emanations, and they (will) fear and not be disobedient, but they (will) give up the purgation of their light, and

they will see thee, and (will) rejoice over thee, and (will) say, Behold, an emanation [92b] which did not give up the purgation of its light, that it should be delivered, but it boasteth itself in the multitude of the light of its power, because that it did not emanate out of the power which is in it, and it said, I shall take away the light of the Pistis Sophia, this which they will not take from her. Now therefore he whose power was exalted in him let him come forward and utter the explanation of the eleventh repentance of the Pistis Sophia.

Then came forward Salome, said she, My Lord, concerning this thy power of light prophesied once by David, saying in the fiftieth with one psalm, Why doth the powerful boast himself in his wickedness? Thy tongue meditateth the violence all the day; as a razor [93a] being sharp thou didst beguile. Thou lovedst the evil more than the good. Thou lovedst the violence more than speaking of the righteousness. Thou lovedst all the words of the deceit with a tongue of guile. Because of this God will overthrow thee for ever, he will pluck thee up, and he (will) drag thee out of thy abode: and he will tear (away) thy root, and he (will) cast it outside of those who live. Diapsalma. The righteous will see and they (will) fear and they will mock at him and they (will) say, Behold a man who put not God to him for helper. But he trusted upon his wealth which is much, and he presumed upon his vanity. But I, I am being as a tree of olive yielder of fruit in the house of the God, I trusted unto the mercy of God even unto age of the age. [93b] And I shall manifest to thee because thou workedst with me, and I have patience upon thy name because kind it is in presence of thy holy (ones). This therefore now, my Lord, is the explanation of the eleventh repentance of the Pistis Sophia, thy power of light having moved me, I said it according to thy wish.

It happened therefore, Jesus having heard these words which said them Salome, said he, Well (done) Salome. Amen, amen I say to you, I shall complete you in every mystery of the kingdom of the light. But added also Jesus in the word, said he to his disciples, It happened therefore after these (things) I drew near unto the Chaos enlightening greatly greatly, that I should take away the light of that power of face of lion: while I am enlightening [94a] greatly, it

(she MS.) feared and it cried up unto its God Self-willed, for him to help it: and at that hour looked out of the thirteenth Aeon the God Self-willed, he looked down unto the Chaos being angry greatly, wishing to help his power of face of lion, and at that hour surrounded the Pistis Sophia the power of face of lion, itself with all its emanations, wishing to take away all the light which (is) in the Sophia. It happened therefore, they having oppressed the Sophia, she cried up unto the Height, crying up unto me for to help her. It happened therefore, she having looked unto the Height she saw the Self-willed being angry greatly, and she feared, she said the twelfth [94^{b}] Repentance concerning the Self-willed (God) with his emanations. But she cried up against me saying thus, Forget not, O Light, my hymn; because opened mouths upon me the Self-willed with his power of face of lion: they make guile unto me, and they surrounded me wishing to take away my power; and they hated me because I hymned unto thee. Instead of loving me, they slandered me. But I, I was hymning, they plotted for to take away my power because I hymned unto thee, O Light; and they hated me because I loved thee. Let the darkness come upon the Self-willed, and let remain at his right (hand) the Ruler of the Darkness which (is) outer: and in thy giving judgment unto him [95^{a}] take away his power from him: and the work which he thought unto himself to take away my light from me, thou shalt take away his own from him: and let fail all his powers of his lights which (are) in him. And let another take his greatness among the three Triple-powered: Let become lightless all the powers of his emanations, and (let) his matter become having not light in it. Let his emanations remain in the Chaos, and (let) them not allow them to go unto their Place: let their light fail which (is) in them, and allow them not to go up unto the thirteenth Aeon their Place. Let [95^{b}] the Receiver, the purifier of the lights, purify all the lights which become in the Self-willed, and let him take them from him (them?). Let them lay hold upon his emanations, the Rulers of the Darkness below; and let not any (one) accept him in his Place, and let not any obey the power of his emanations in the Chaos: let them take away the light which is in his emanations and (let) them blot out their name in the thirteenth Aeon, and his own also (let) them take away his name out of that Place for ever: and the power of face of lion let them bring upon it

the sin of him who emanated it in presence of the Light, and (let) them not blot out the unlawfulness of the matter which he sent out, (the Self-willed); [96a] and their sin altogether shall become in presence of the Light for ever; and (let) them not allow them to see out; and (let) them take away their name from every Place. Because that they spared me not, and they oppressed her (his, MS) whose light they took away with her (his MS.) power. And furthermore those in whom they planted me they wished to take away all my light from me: they loved to come down unto the Chaos; they shall become in it, and they shall not bring them up from this hour. They wished not the place of dwelling of the Place of the righteousness, and they shall not receive them unto it from this hour. He clothed him(self) with the darkness as clothing, and it went into his belly as water, and it went into all his powers as oil. [96b] Let him wrap him(self) up in the Chaos as in a garment, and (let) him bind him(self) with the darkness as with a girdle of leather at every time. These (things) are happening to those who brought these upon me because of the light, and those who said, Let us take away all her power. But, thou, O Light, have compassion on me because of the mystery of thy name; and save me in the kindness of thy mercy: because that they took away my light with my power, and my power was shaken within me, and I was not able to stand in their midst. I was as matter which fell; they cast me unto this part and that, as a demon being in the air. My power perished, because I have not mystery; and my matter is worn out (?) because of my light, because they took it away. And I, they were deriding me, [97a] they are wont to look at me beckoning unto me. Help me according to thy compassion. Now therefore he whose spirit is ready, let him come forward and say the explanation of the twelfth repentance of the Pistis Sophia.

But came forward Andreas, said he, My Lord, the Saviour, thy power of light prophesied once by David concerning this repentance which said the Pistis Sophia. And it said in the hundred with eight psalm, O God be not silent unto my blessing, because the mouth of the sinner with the guile, they opened their mouth upon me: they spake at me in a tongue of guile; and they surrounded me in words [97b] of hatred, and they fight with me

without a cause: instead of loving me. They slandered me, but I, I was praying. They established against me evil (things) instead of good (things), and a hatred instead of my love. Set up a sinner over him, and let the Accuser stand at his right (hand). Whenever they should give judgment unto him, let him (come) out being condemned, and let his prayer become unto a sin. Let his days be shortened, and let another take his episcopate. Let his sons be orphans, and let his wife be widow. Let them turn out his children, and let them remove them away, and (let) them beg. Let them cast them out of their houses. Let the usurer demand [98[a]] all the (things) which become to him; and let strangers rob all his toils. Let there not become him who will help him; nor let compassion become to his orphans. Let them blot his sons out, and let them blot his name out in one generation. Let them remember the sin of his fathers in presence of the Lord, and let them not blot out the unlawfulness of his mother. Let them become in presence of the Lord at every time. Let them scatter his remembrance out of the earth. Because that he remembered not to do a mercy, and on the contrary he persecuted a poor man and miserable, and he persecuted after one being [98[b]] pained at heart unto putting him to death. He loved the curse, and it shall come to him. He did not wish the blessing, it shall be far from him. He clothed him with the curse as a tunic, and it went unto his inside as water, it was as oil in his bones. Let it become to him as vesture which he will wrap about him, and as a girdle, being about to gird him with it at every time. This is the work of those who slander with the Lord and those who say contrary to lawful (things) against my soul. But thou, O Lord, do mercy with me because of thy name. Save me because I am poor and I am miserable: my heart was disturbed in my inward part, they took me away from the midst, as a shadow which declined. They drive me away [99[a]] as locusts. My knees weakened in the fasting, and my flesh changed because of (the want of) the oil. But I, I became to them for reproach: they saw me, they moved their heads. Help me, O Lord God, and save me according to thy mercy. Let them know that this is thy hand, and thou, thou fashionedst it, O Lord. This therefore is the explanation of the twelfth repentance, this which said the Pistis Sophia being in the Chaos.

But added again Jesus in the word, said he to his disciples, It happened also after these (things), cried up at me the Pistis Sophia, saying, O Light of the Lights, I transgressed in the twelve [99b] Aeons, I came down from them. Because of this I said twelve Repentances according to each one of the Aeons. Now therefore, O Light of the Lights, forgive to me my transgressions, because great greatly it is, because I forsook the Place of the Height, I came, I dwelt in the Place of the Chaos. These therefore, having said them the Pistis Sophia, she added also in the thirteenth Repentance, saying, Hear me while I hymn unto thee, O Light of the Lights. Hear me saying the Repentance of the thirteenth Aeon, the Place out of which I came down, that should be completed the thirteenth Repentance of [100a] the thirteenth Aeon: these Aeons which I transgressed, I came down out of them. Now therefore, O Light of the Lights, hear me while I hymn unto thee in the thirteenth Aeon, my Place out of which I came. Deliver me, O Light, in thy great mystery, and forgive my transgression in thy forgivingness. And give to me the baptisms and forgive my sins, and cleanse me out of my transgression. And my own transgression is the power of face of lion, this which shall not be hidden from thee in every time, because I came down because of it. And I, I transgressed alone among the Invisibles, in whose Place I become. I came down unto the Chaos, [100b] I transgressed before thee, that thy precept should be completed. These therefore said the Pistis Sophia. Now therefore, he whose spirit moveth him for to understand her words, let him come forward and utter their meaning. Came forward Martha, said she, O Lord, my spirit moveth me for to utter the explanation of those (words) which said the Pistis Sophia. Thy power prophesied once concerning them by David in the fiftieth psalm, saying thus, Have mercy upon me, O God, according to thy great mercy. According to the multitude of thy compassions blot out my sin. Wash me greatly out of my unlawfulness. And my sin is in my presence [101a] at every time: that thou shouldst be justified in thy words, and conquer in thy giving judgment unto me. This is the explanation of the words which said the Pistis Sophia.

Said he to her, Jesus, Well (done) (and) fairly, Martha the happy. But added also Jesus in the word, said he to his disciples, It

happened therefore, the Pistis Sophia having said these words, completed was the time for bringing her up from the Chaos, and through my own self, without the First Mystery I brought a power of light out of myself; I sent it down unto the Chaos for it to bring the Pistis Sophia up from the Place which is deep of the Chaos [101[b]], and bring her unto the Place which (is) upper of the Chaos, until the command (should) come out from the First Mystery for them to bring her up from the Chaos absolutely. And my power of light brought the Pistis Sophia up unto the Places which (are) upward of the Chaos. It happened therefore, the emanations of the Self-willed having known that they brought the Pistis Sophia up unto the Places which (are) upward of the Chaos they again persecuted her unto the high (part), wishing to take her again unto the Places which (are) of the Chaos below. And was enlightening greatly my power of light, this which I sent to bring the Pistis Sophia up from the Chaos. It happened therefore, having persecuted the Sophia, the emanations [102[a]] of the Self-willed, they having brought her unto the Places which (are) upward of the Chaos, she hymned again, and she cried up at me saying, I shall hymn up unto thee, O Light, because I wished to come (close) to thee. I shall hymn up unto thee, O Light, because thou art my deliverer: leave me not in the Chaos: deliver me, O Light of the Height, because thou art he unto whom I hymned: thou dispatched to me thy light through thyself and thou deliveredst me: thou broughtest me unto the Places which (are) upward of the Chaos. Let them fall therefore below unto the Places which (are) beneath of the Chaos, the emanations of the Self-willed, these which are persecuting me: and let them not come unto the Places which (are) upward, for to [102[b]] see me. And let great darkness cover over them, and let come to them an obscurity of darkness: and let them not see me in the light of thy power, this which thou dispatchedst to me to deliver me, that they should not lay hold upon me: and their plot which they thought for to take away my power, let it not happen for them: and according as they spake of me to take away my light from me, take away theirs also instead of mine. And they said to take away all my light, and they were not able to take it away, because thy power of light becometh indeed with me, because they plotted without thy precept, O Light, because of this

they were not able to take away my [103a] light, because that I believed the light, and I shall not fear; and the light is my deliverer, and I shall not fear. Now therefore he whose power is exalted, let him say the explanation of the words which said the Pistis Sophia. But it happened, Jesus having finished saying these words unto his disciples, came forward Salome, said she, My Lord, my power forced me for to say the explanation of the words which said the Pistis Sophia. Thy power prophesied once by Solomon saying, I shall manifest to thee, O Lord, because thou art my God. Leave me not, O Lord, because [103b] thou art my hope: thou gavest to me thy judgment without a cause, and I was delivered through thee. Let fall those who are persecuting me; and let them not see me. Let a cloud of smoke cover over their eyes, and a mist of air let it make darkness unto them: and let them not see the day, that they should not lay hold on me. Let become powerless their plot, and the (things) which they plotted let them come upon themselves they deliberated unto a plot, and it did not happen for them: and they conquered them though being mighty; and the (things) which they prepared evilly fell down upon them. My hope (is) being in the Lord, and I shall not fear: because thou art my God, [104a] my Saviour.

It happened therefore, Salome having finished saying these words, said he to her, Jesus, Well (done) Salome and fairly: this is the explanation of the words which said the Pistis Sophia.

But added also Jesus in the word, said he to his disciples, It happened therefore, the Pistis Sophia having finished saying these words in the Chaos, I caused the power of Light which I sent to her for to deliver her, I caused it to make a crown of light unto her head, that should not be able to prevail against her from this hour the emanations of the Self-willed. And it having made a crown of light unto her head, moved all the matter which (are) evil, which (are) in her, and they were all purged from her [104b], they perished and they became in the Chaos, looking at them the emanations of the Self-willed, and rejoicing at them. And the purities of true light which (are) in the Sophia, her true light combined to give power with the light of my power of Light, this which made a crown for her head. It happened therefore also,

while (my power) surroundeth the true light which (is) in the Sophia, her true light did not become outside of the crown of the power of the flame of light, that should not steal it, the emanations of the Self-willed. These (things) therefore having happened to her, the power of true light which (is) in the Sophia began (and) hymned. But she hymned unto my power of Light which became for a crown unto her head: [105^{a}] but she hymned saying, The Light becometh for a crown unto my head, and I shall not become outside it, that should not rob me the emanations of the Self-willed: and (even) if should move all the matters, but I shall not be moved: and (even) if should perish all my matters, and remain in the Chaos, these which were seen by the emanations of the Self-willed. But I shall not perish, because the light becometh with me, and I also become with the light. But these words said the Pistis Sophia. Now therefore he who understandeth the meaning of these words, let him come forward and utter their explanation. But came forward Maria the mother of Jesus, said she, My son according to the world, [105^{b}] my God and my Saviour according to the Height, command to me and (let) me utter the explanation of the words which said the Pistis Sophia. But answered Jesus, said he, Thou also Maria, this (one) who tookest form which (is) in the Barbelo according to the matter, and thou tookest likeness which (is) in the Virgin of the Light according to the Light, thou with the other Mariham the happy. And the darkness became because of thee, and also came out of thee the body of the matter in which I am becoming, this which I cleansed and I purified it. Now therefore I command to thee for to utter the explanation of the words, these which said the Sophia.

But answered Maria the mother of Jesus, said she, My Lord, thy power of light prophesied about these [106^{a}] words once by Solomon in his nine(teenth) ode and said it, The Lord upon my head as a crown, and I shall not become outside of him. They planted for me the crown of the truth and he caused thy branches to burst forth in me: because he is not being like to a crown drying up, which is not wont to burst forth; but thou art living upon my head and thou bursteth forth over me, thy fruits are full and they are completed, being full of thy salvation. It happened therefore,

Jesus having heard these words, which is saying Maria his mother, said he to her, Well (done and) fairly. Amen, amen I say to thee, Will call thee happy from (one) end of the world even unto (the other) end, because [106[b]] sojourned with thee the pledge (of) the First Mystery: and through that pledge are about to be delivered all the (things) of the earth with all the (things) of the Height. And that pledge itself is the beginning and the end. But added also Jesus in the word, said he to his disciples, It happened, having said the thirteenth repentance the Pistis Sophia, from that hour indeed was completed the precept of all the afflictions, these which they ordered unto the Pistis Sophia because of the completion of the First Mystery, this which becometh from at first; and came the time for them to deliver her from the Chaos [107[a]] and to bring her up from all the darknesses: for was received (they received, MS) from her her repentance by the First Mystery. And himself that Mystery, dispatched to me a great power of Light out of the Height for me to help the Pistis Sophia and to bring her up out of her Chaos. But I looked at the Height of Aeons, I saw the power of Light which the First Mystery dispatched to me, that I should deliver the Sophia from the Chaos. It happened therefore, I having seen it coming out of the Aeons and rushing toward me, but I, I was being over the Chaos, another power of Light came out of me also, that it should help also the Pistis Sophia. And the power of [107[b]] Light which came out of the Height by the First Mystery came down upon the power of Light which came out of me, and they met one another, they made a great effluence of light. These therefore having said them Jesus to his disciples, said he, Do ye understand in what manner I am speaking with you? Sprang up again Mariham, said she, My Lord I understand what thou art saying concerning the explanation of this word: thy power of light prophesied once by David in the eighty-fourth psalm, saying, The mercy with the truth met one another, and the righteousness with the peace kissed one another. The truth burst forth out [108[a]] of the earth and the righteousness looked out of the heaven. The mercy therefore is the power of Light which came by the First Mystery, because he heard the Pistis Sophia, the First Mystery, he had mercy on her in all her afflictions. The truth also is the power which came out of thee, because that thou completedst the truth,

for thee to deliver her from the Chaos. And again the righteousness is the power which came by the First Mystery which will steer the Pistis Sophia: and again the peace is the power which came out of thee, because that it will go toward the emanations of the Self-willed, and take away from them the lights, which they took away from the Pistis Sophia, namely, that thou may gather them into the Sophia [108[b]] and make them at peace with her power. The truth also is the power which came out of thee, thou being in the Place below of the Chaos. Because of this, thy power said by David, The truth burst forth out of the earth, because that thou art in the Place below of the Chaos. The righteousness also which looked out of the heaven, that is the power which came out of the Height by the First Mystery, this which went into the Sophia.

It happened therefore, Jesus having heard these words, said he, Well (done), Mariham the happy, this (One) who will inherit all the kingdom of the Light. After these (things) there came also forward Maria the mother of Jesus, said she, My Lord [109[a]] and my Saviour, command to me also, for me to say this word of answer? Said he, Jesus, He whose spirit will become understanding I forbid him not, but I urge him the more for to say the meaning which moved him.

Now therefore Maria my mother according to the matter in which I sojourned I command to thee, for thee to say also the meaning of the word. But answered Maria, said she, My Lord, concerning the word which thy power prophesied by David, The mercy with the truth met one another, the righteousness with the peace, they kissed one another, the truth burst forth in the earth, and the righteousness looked out of the heaven. Thy power prophesied this word once concerning thee, thou being yet little, before [109[b]] the spirit came upon thee, thou being in a vineyard with Ioseph came the spirit out of the Height, he came to me into my house, being like to thee, and I was not knowing him, and I was thinking that (it) is thou. And said to me the spirit, Where is Jesus my brother that I may meet him? And he having said this to me, I was puzzled, and I was thinking that (it) is a phantasm to the tempting me. But I took him up I bound him unto the foot of my place of lying which is in my house, until I should come to you out unto the field, thou with

Ioseph. And I having found thee in the vineyard, while Ioseph giveth the vineyard unto the reed, it happened therefore, thou having heard me saying the word to Ioseph, thou understoodest the word, thou rejoicedst, and saidst thou, Where is he that I may see him or else I am remaining [110[a]] for him in this place? But it happened, Ioseph having heard thee saying these words he was disturbed, and we came up together, we went into the house: we found the spirit bound unto the place of lying, and we looked at thee with him, we found thee being like to him, and was loosened he who was bound unto the bed, he embraced thee, he kissed thee, and thou also thou kissedst him, ye became only one. This therefore is the word with its explanation. The mercy is the spirit which came out of the Height by the First Mystery: because that he had mercy on the race of the men, he dispatched his spirit for to forgive the sins of all the world, and for them to receive mystery and inherit the kingdom of the light. The truth also is the power which sojourned in me, having come [110[b]] out of the Barbelo, it became for thee for body material and it preached of the Place of the truth. The righteousness is thy spirit, this which brought the mysteries out of the Height for him to give them to the race of the mankind. The peace also is the power which sojourned in thy material body according to the World, this which baptised the race of the mankind, until it made them stranger unto the sin, and made them at peace with thy spirit, and become being at peace with the emanations of the Light, namely, that the righteousness with the peace kissed one another. And according as he said, The truth burst forth out of the earth, but the truth is [111[a]] thy material body, this which burst forth from me according to the earth of the mankind, this which preached of the Place of the truth (Coptic) of the Truth: and also according as he said, The righteousness burst forth out of the heaven, (so) the righteousness is the power which looked out of the Height, this which will give the mysteries of the light to the race of the mankind, and for them to become righteous and for them to be good, and inherit the kingdom of the light. It happened therefore, Jesus having heard these words which said Maria his mother, said he: Well (done and) fairly, Maria. Came forward the other Maria, said she, My Lord, bear with me, and be not angry with me. While thy mother was [111[b]] speaking with thee

concerning the explanation of these words, my power disturbed me for to come forward, and say also the explanation of these words. Said he to her Jesus, I command to thee for to say their explanation. Said she Maria, My Lord, the mercy and the truth met one another. The mercy therefore is the spirit which came upon thee, thou having received baptism by Iohannes: the mercy therefore is the spirit of the divinity, this which came upon thee: he had mercy on the race of the mankind, he came down, he met the power of Sabaoth the good, this which is in thee, this which preached of the Places of the truth. But she said also, The righteousness with the peace kissed one another. [112[a]] The righteousness therefore is the spirit of the Light, this which came upon thee, this which brought the mysteries of the Height, for to give them to the race of the mankind. The peace also is the power which (is) in thee of Sabaoth the good, this which baptised (and) forgave to the race of the mankind, and it made them at peace with the sons of the light. And also according as thy power said by David, The truth burst forth in the earth, namely, the power of the Sabaoth the good. He said, It burst forth in the earth. This which burst forth in Maria thy mother the native of earth. The righteousness also which looked out of the heaven, that [112[b]] is the spirit which (is) in the Height, this which brought all the mysteries out of the Height, he gave them to the race of the mankind, they became righteous and they became good, they inherited the kingdom of the light. It happened therefore, Jesus having finished hearing these words, saying them Mariham, said he, Well (done) Mariham, inheritor of the light. Came again forward Maria the mother of Jesus, she prostrated at his feet, she kissed them, and said she, My Lord and my son and my Saviour, be not angry with me, but spare me that I may say the explanation of these words another time. The mercy with the truth met one another [113[a]]. I am Maria thy mother with Elisabet the mother of Iohannes, I met her: the mercy therefore is the power which (is) in me of the Sabaoth: this which came out of me, namely thee, thou hadst mercy on all the race of the mankind. The truth also is the power which (is) in Elisabet, namely Iohannes, this who came, he preached of the way of the truth, namely thee: who preached before thee. And again the mercy with the truth which met one

another, are thou my Lord who met Iohannes on the day, thou being about to receive baptism (and Iohannes himself). But thou also with Iohannes [113[b]] are the righteousness with the peace who kissed one another.

The truth burst forth out of the earth, and the righteousness looked out of the heaven, namely, the time (at) which thou ministeredst to thy own self: thou madest form of Gabriel, thou lookedst out upon me out of the heaven, thou spakest with me, and thou having spoken with me, thou burstedst forth in me, namely the truth, namely the power of Sabaoth the good, this which becometh in thy material body, namely the truth which burst forth out of the earth.

It happened therefore, [114[a]] Jesus having heard these words, saying them Maria his mother, said he: Well (done and) fairly. This is the explanation of all the words, these which my power of light prophesied about them once by David the prophet.

[*Written on the vacant page between the 1st and 2nd Documents.*]

[114[b]] But these are the names which I shall give from the Boundless (One downwards). Write them with a sign, that the sons of God should be manifested from this place (onwards). This is the name of the Deathless (One) ααα ωωω. And this is the name of the sound by which the Perfect Man was moved ιιι. But these are the interpretations of the names of these Mysteries. The first is ααα. Its interpretation is φφφ. The second is μμμ or is ωωω. Its interpretation is ααα. The third is ψψψ. Its interpretation is ooo. The fourth is φφφ. Its interpretation is ννν. The fifth is δδδ. Its interpretation is ααα. He who (is) upon the throne is ααα. This is the interpretation of the second αααα αααα αααα. This is the interpretation of the whole name.

THE SECOND DOCUMENT
THE SECOND TOME OF THE PISTIS SOPHIA

[115a] Came also forward Iohannes, said he, O Lord, command to me also for to say the explanation of the words which thy power of light prophesied once by David. But answered Jesus, said he to Iohannes, Thou also Iohannes I command to thee for to say the explanation of the words, these which my power of light prophesied by David, The mercy with the truth met one another, and the righteousness with the peace kissed one another. The truth burst forth in the earth and the righteousness looked out of the heaven. But answered Iohannes, said [115b] he, This is the word which thou saidst unto us once, I came out of the Height, I went in unto Sabaoth the good. I embraced the power of light which (is) in him. Now therefore the mercy with the truth which met one another: thou art the mercy, which dispatched thee out of the Places of the Height by thy Father, the First Mystery which looketh inward, having dispatched thee for to have mercy on all the World. The truth also is the power of the Sabaoth the good, this which planted itself in thee, this which thou castedst in the Left, thou, the First Mystery which looked outward. And received it the little Sabaoth the good, he cast it in unto the matter of the Barbelo. [116a] And he preached of the Place of the truth (of the alethia) in all the Places of those on the Left. That matter therefore of the Barbelo, that (is) which becometh to thee for body to-day. And the righteousness with the peace which kissed one another: the righteousness is thou, who broughtest all the mysteries out of thy Father the First Mystery which looked in, and thou baptisedst the power of the Sabaoth the good, and thou camest unto the Place of the Rulers; thou gavest to them the mysteries of the Height: and they became righteous and they became good. The peace also is the power of the Sabaoth, this which itself is thy soul, this which went in unto the matter [116b] of the Barbelo. And all the Rulers of the six Aeons of the Sabaoth (Iabraoth) made them at peace with the mystery of the light. And the truth which burst forth in the earth: that is the power of the Sabaoth the good. This which came out of the Place of the Right, this which is outside of the Treasury

of the Light. And it went unto the Place of those on the Left, it went in unto the matter of the Barbelo, and it preached to them the mysteries of the Place of the truth. The righteousness also which looked out of the heaven: thou art the First Mystery, which looked outward, having come out of the Spaces of the Height with the Mysteries of the kingdom of the light, and [117[a]] thou camest down upon the vesture of the light, this which thou tookest from the Barbelo, which is Jesus our Saviour, thou having come down upon him as a dove.

It happened therefore when Iohannes had uttered these words, said he to him, the First Mystery which looked outward, Well (done), Iohannes the brother, the beloved. Added the First Mystery saying, It happened therefore, the power which came out of the Height, which is I, whom my Father dispatched, for me to deliver the Pistis Sophia from the Chaos. I therefore with the power also which came out of me, and the soul which I took from Sabaoth the good, they came close to one another [117[b]], they became one effluence of light which enlighteneth greatly greatly; I called unto Gabriel down out of the Aeons, and with Mikhael through the command of my Father the First Mystery who looked inward: I gave to them the effluence of light, I caused them to go down unto the Chaos for to help the Pistis Sophia, and (to) take away the powers of light, these which the emanations of the Self-willed took away from her, (to) take them away from them, and (to) give them to the Pistis Sophia. And immediately they took the effluence of light down unto the Chaos, it enlightened greatly greatly in all the Chaos. And it widened out in all their Places: and having seen the great [118[a]] light of that effluence, the emanations of the Self-willed they feared one upon another, and that effluence drew out of them all powers of light, these which they took away from the Pistis Sophia. And were not able to dare the emanations of the Self-willed to lay hold on that effluence of Light in the Chaos of darkness, nor were they able to lay hold on her by art of the Self-willed, this who laid hold on the emanations. And Gabriel with Mikhael brought the effluence of Light upon the body of the matter of the Pistis Sophia, and they cast in unto it all her lights which they took away from her, and received all the light the body of her

matter, [118[b]] and again received light all her powers which (are) in her, these whose light they took away, and they ceased being diminished of light, because they took up their light which they took away from them, because that they gave the light to them through me. And Mikhael with Gabriel, these who ministered to me, these who took the effluence of light unto the Chaos, they will give to them the mysteries of the light: they are those who were entrusted with the effluence of Light, this which I gave to them, I took it unto the Chaos. And Gabriel (Mikhael added in margin without 'with') did not take away for themselves any from the lights of the Pistis Sophia, these which they took away from the emanations of the Self-willed. It happened therefore, the effluence of Light, it [119[a]] having cast in unto the Pistis Sophia all her powers of light, these which it took from the emanations of the Self-willed, she became light all (over), and the other powers of light, those which become in the Pistis Sophia, these which the emanations of the Self-willed did not take away, they were cheerful again, and they were filled with light: and the lights which they cast in unto the Pistis Sophia vivified the body of her matter, this in which there is not light, this which was about to perish, (or this which is wont to perish), and they set up all her powers, these were about to dissolve: and they received for them a power of light, they became as they were being at first. [119[b]] And again they were exalted in the perception of light, and all the powers of light of the Sophia recognised one another through the effluence of Light, and they were delivered by the light of that effluence. And my effluence of Light, having taken away the lights from the emanations of the Self-willed, these which they took from the Pistis Sophia. It cast them in unto the Pistis Sophia, and it returned, it came up from the Chaos. These (things) therefore while the First Mystery is saying unto the disciples, that they happened to the Pistis Sophia in the Chaos, answered, said he to them, Do ye understand in what manner I am speaking with you?

Came forward [120[a]] Petros, said he, My Lord, concerning the explanation of the words which thou saidst, thy power of light prophesied about them once by Solomon in his Odes, Came out an effluence it made a great river being wide, it drew all (things) and

it turned itself toward the Temple. They were not able to lay hold on it with strong-banks, with places built: nor were able to lay hold on it the arts of those who lay hold on the waters: they brought it over all the earth, and it laid hold on all. Drank those who became upon the sand which is dry: their thirst was dissolved and it was quenched, they having given to them the drink from that which is exalted: happy (ones) are the deacons [120[b]] of that drink, those who were entrusted with the water of the Lord: they turned lips which were dry, took a cheerful heart those who were brought low: they laid hold on souls giving up the breath, that they should not die: they set up the limbs which fell, they gave power to their boldness, and they gave light to their eyes: because they all knew themselves in the Lord, and they were delivered through a water of life eternal. Hear therefore, my Lord and I (shall) utter the word in boldness, according as thy power prophesied by Solomon. An effluence came out it became a great river being wide, namely, that the effluence of Light was wide [121[a]] out in the Chaos in all the Places of the emanations of the Self-willed. And the word also which thy power said by Solomon, It drew all (things), it brought them toward the Temple, namely, that it drew all the powers of light out of the emanations of the Self-willed, these which they took away from the Pistis Sophia, and it cast them in unto the Pistis Sophia another time. And the word also which thy power said, Were not able to lay hold on it strong-banks with places built, namely, that the emanations of the Self-willed were not able to lay hold on the effluence of Light in the wall of the darkness of the Chaos. And the word [121[b]] also which it said, They brought it over all the earth, and it filled every thing, namely, that Gabriel with Mikhael they having brought it upon the body of the Pistis Sophia, it cast in unto her all the lights, these which took away from her the emanations of the Self-willed and became light the body of her matter. And the word which it said, Drank those who become upon the sand which is dry, namely, that received light all those which become in the Pistis Sophia, these whose light they took away at first. And the word which it said, Their thirst was dissolved and it was quenched, namely, that her power ceased being diminished of light and they were satisfied with light, because they gave (back) to them their light [122[a]] which they took away from them. And

also according as also said thy power, They gave to them the drink through him who is exalted, namely, that they gave the Light to them through the effluence of Light, this which came out of me, I the First Mystery. And according as said thy power of light, Happy are the deacons of that drink, namely, the word which thou saidst, Mikhael with Gabriel, these who served they took the effluence of Light unto the Chaos, and also they brought it up (from Chaos). They will give to them the mysteries of the Light of the Height, these who were entrusted with the effluence of the Light. And also according as said thy power, They turned [122[b]] lips which were dry, namely, Gabriel with Mikhael took not away for themselves the light of the Pistis Sophia, these which they snatched from the emanations of the Self-willed, but they cast them in unto the Pistis Sophia. And also the word which it said, Received a cheerfulness of heart those who were dissolved, namely, that all the other powers of the Pistis Sophia, these which took not away the emanations of the Self-willed were cheerful very, and they were filled with light out of the other light, because they cast it in unto them. And the word which thy power said, They vivified souls giving-up the breath, that they should not die, [123[a]] namely, that they having cast the lights in unto the Pistis Sophia they vivified the body of her matter, this from which they took away its light at first, this which was about to perish. And also the word which thy power said, They set up limbs which fell, (or that they should not fall), namely, that they having cast in unto her her lights, they set up all her powers, these which were about to be dissolved. And also according as thy power of light said, They gave a power to their boldness, namely, that they took again their light, and they became as they were being at first. And also the word which [123[b]] said, They gave a light unto their eyes, namely, that they received perception from the light, and they knew the effluence of Light, that it is belonging unto the Height. And also the word which it said, They all knew them in the Lord, namely, that all the powers of the Pistis Sophia knew one another by the effluence of Light. And also the word which it said, They were delivered by a water of life eternal, namely, that they were delivered by the whole the effluence of Light. And the word which it said, Drew them all the effluence of Light. And it drew them toward the Temple, namely,

that the effluence of Light [124a] having taken up all the lights of the Pistis Sophia and having snatched them from the emanations of the Self-willed, it cast them in unto the Pistis Sophia and it returned, it came out of the Chaos, it came upon thee, who thyself art the Temple. This is the explanation of all the words, these which said thy power of light by the Ode of Solomon. It happened therefore, the First Mystery having heard these words, saying them Petros, said he to him, Well (done), O happy Petros, this is the explanation of the words which they said. But added also in the word the First Mystery said he, It happened therefore, I having not yet brought the Pistis Sophia up from the Chaos, because that they had not yet commanded to me by my Father, [124b] the First Mystery who looked inward. Then therefore after these (things) having known the emanations of the Self-willed that my effluence of Light took away the powers of light from them, these which they took away from the Pistis Sophia, it cast them in unto the Pistis Sophia, and also they saw the Pistis Sophia becoming light as she was being from at first, they were angry with the Pistis Sophia, and also they cried up against their Self-willed for to come and help them and take away the powers which (are) in the Sophia another time. And the Self-willed dispatched out of the Height in the thirteenth Aeon, he dispatched another great power of light, it came down unto the Chaos as an [125a] arrow flying, that he should help his emanations, and take away the lights of the Pistis Sophia another time. And having come down that power of light, the emanations of the Self-willed, these which become in the Chaos, which afflicted the Pistis Sophia, they were confident of heart greatly, and again they persecuted the Pistis Sophia with great fear and in a great disturbance; and they afflicted her some among the emanations of the Self-willed, one indeed among them changed himself unto a form of great serpent, another also changed himself unto a form of serpent of basilisk having seven heads: another also changed himself unto a form of dragon, and also the first [125b] power of the Self-willed which is of face of lion, and also all his emanations which are many greatly came together they oppressed the Pistis Sophia, and also they brought her into the Places which are below (of) the Chaos, and also they disturbed her greatly. It happened therefore, they having disturbed her, she

ran from them, she came unto the Places which (are) of the upper part of the Chaos, and ran after her the emanations of the Self-willed, they disturbed her greatly. It happened therefore after these (things), looked out of the twelve Aeons the Adamas the tyrant, this (one) also was being angry with the Pistis Sophia, because that she was wishing to go unto the Light of the Lights, this who was being above all of them: [126[a]] because of this he was angry with her. It happened therefore, the Adamas the tyrant having looked out of the twelve Aeons, he saw the emanations of the Self-willed oppressing the Pistis Sophia, until they take away all the lights in her. But it happened the power of the Adamas having come down unto the Chaos (close) to all the emanations of the Self-willed, it happened therefore, that demon having come down unto the Chaos he thrust the Pistis Sophia down, and the power of face of lion, with the face of serpent, and with the face of basilisk serpent, and with the face of dragon, and with all the other emanations of the Self-willed which are [126[b]] many greatly, they all surrounded the Pistis Sophia, wishing to take away her powers which (are) in her another time. And they oppressed the Pistis Sophia greatly, and they threatened her. It happened therefore, they having oppressed her and having disturbed her greatly, she cried again up towards the Light and she hymned saying, O Light thou (art) he who helped me: let thy light come upon me, because thou art my accepter, and I am coming (close) to thee, O Light. I am believing thee, O Light, because thou art my deliverer of me from the emanations of the Self-willed and with the Adamas the tyrant; and thou (art) he who delivereth me from all his [127[a]] threats which are cruel.

But these having said the Pistis Sophia, then also by the command of my Father the First Mystery which looked inward, I sent also Gabriel with Mikhael with the ten (?) great effluences of Light, that they should help the Pistis Sophia. And I ordered unto Gabriel with Mikhael, that they should take away the Pistis Sophia upon their hands, that her feet should not touch the darkness below: and also I ordered unto them for to steer her from the Places of the Chaos, into those which they are about to bring her. It happened therefore, the angels having gone down unto the Chaos, they with

the effluence of Light, and also all the emanations of the Self-willed [127[b]] with the emanation of the Adamas, they saw the effluence of Light enlightening greatly greatly, there being not measure unto the light which becometh from it, they feared and they let go of the Pistis Sophia: and the great effluence of Light surrounded the Pistis Sophia on every side of her on left of her and on right of her, and on every side of her, and it became a crown of light unto her head. It happened therefore, the effluence of Light having surrounded the Pistis Sophia, she was confident of heart greatly greatly, and it ceased not surrounding her on every side of her; and she feared not the emanations of the Self-willed, these which become in the Chaos, nor also she feared the other new [128[a]] power of the Self-willed, this which he cast down unto the Chaos as an arrow flying; nor also she trembled at the demonic power of the Adamas, this which came out of the Aeons. And also by my command, I, the First Mystery who looked outward, enlightened greatly greatly my effluence of Light, this which surrounded the Pistis Sophia on every side of her. And the Pistis Sophia remained in the midst of the light, there being a great light on left of her and on right of her and on every side of her, and being also a crown unto her head: and all the emanations of the Self-willed changed not also their face, nor were they able to support the rush of the great [128[b]] light of the effluence, this which became a crown unto her head. And all the emanations of the Self-willed, a multitude among them fell on right of her, because that she is enlightening greatly greatly; and other multitudes fell on left of her, and they were not able to approach unto the Pistis Sophia at all, from the great light. Nevertheless they fell all upon one another (or they came all who are close to one another). And they were not able to do anything of evil to the Pistis Sophia, because that she was trusting unto the light. And through the command of my Father the First Mystery, who looked inward, I also, I came down unto the Chaos enlightening greatly greatly. [129[a]] I came up to the power of face of lion, this (power) which was enlightening greatly, and I took away all its light which (is) in it, and I held down all the emanations of the Self-willed for them not to go unto their Place from this hour, which (is) the thirteenth Aeon. And I took away the power from all the emanations of the Self-willed: and they fell all in

the Chaos being powerless. And I brought out the Pistis Sophia, being on (the) right of Gabriel with Mikhael. And the great effluence of Light, it went also in unto them; and filled her sight with her enemies the Pistis Sophia, because I took away their power of light from them, and I brought the Pistis Sophia out of the Chaos, she having trampled [129[b]] upon the emanation of the Self-willed the face of serpent, and also she was trampling upon the emanation of face of basilisk having seven heads. And she is trampling upon the power of face of lion, with the face of dragon. I caused the Pistis Sophia to remain standing upon the emanation of the Self-willed, this which became of face of basilisk of serpent having seven heads, but it was being strong(er) than all of them in its evils. And I, the First Mystery, I stood upon it, and I took away all the powers which (are) in it, and I destroyed all its matter, that seed from it should not rise up from this hour.

But these while the First Mystery is saying unto the disciples, he answered saying, Understood ye in what manner I am speaking [130[a]] with you. Came forward Iakkobos said he, My Lord, concerning the explanation therefore of the words which thou saidst, prophesied about them once thy power of light by David in the ninetieth psalm, He who dwelleth under the help of him who is high shall abide under the shadow of the God of the heaven. He will say to the Lord, Thou art my accepter, and my place of refuge: my God I am trusting unto him; because he it is who will save me from the snare of the snarer, and from a word being cruel. He will make shadow unto thee under his (thy, MS) breast, and thou wilt trust under his wing. His [130[b]] truth will surround thee as an armour (weapon, MS). Thou wilt not fear for a fear of night, and for an arrow which flieth in the day, for a thing which moveth in the darkness; for a calamity of demon of the hour of mid-day. There are a thousand (who) will fall on left of thee and ten thousand on right of thee; but they will not approach unto thee. Nevertheless thou wilt fill thy sight with them, thou wilt see the recompense of the sinners: because thou art, O Lord my hope; thou placest for thee that which is high for place of refuge: there is not evil (which) will approach unto thee; there is not scourge (which) will approach in unto thy place of abiding: because he will order unto [131[a]] his

angels because of thee, for to keep thee in all thy ways; and they (will) lift thee upon their hands lest-at-any-time thou should dash against a stone with thy foot. Thou wilt mount upon a serpent with a basilisk, and trample upon a lion with a dragon. Because he trusted unto me I will save him; I will make shadow unto him, because he knew my name: he will cry up unto me, and I, I shall hear him, I am with him in his affliction, and I shall save him and (I shall) give glory to him; and (I shall) increase him in a multitude of days, and (I shall) teach him of my salvation. This is, O Lord, the explanation of the words which thou saidst. Hear therefore that I may say them in boldness. The word therefore which [131[b]] thy power said by David, He who dwelleth under the help of him who is high, will abide under the shadow of the God of the heaven, namely, that when the Pistis Sophia had trusted unto the Light she abode under the light of the effluence of Light. This which came from the Height through thee. And the word which thy power said by David, I shall say to the Lord, Thou art my accepter and my place of refuge, my God I trusted unto him. That is the word with which hymned the Pistis Sophia, Thou art my accepter and I am coming (close) to thee. And also the word which thy power said, My God unto whom I am trusting, thou art [132[a]] he who will save me from the snare of the snarers, and from a word being cruel. That is that which said the Pistis Sophia, O Light I am believing thee, because thou art he who will deliver me from the emanations of the Self-willed, and with those of the Adamas the tyrant. And thou also art he who will deliver me from all their threats which are cruel. And also the word which said thy power by David, He will make shadow unto thee under his (thy, MS) breast, and thou wilt trust under his wing, namely, that the Pistis Sophia became in the light of the effluence of Light, this which came out of thee, and she remained confident of heart, for the light which (is) on left of her [132[b]] with that which (is) on right of her, namely the wings of the effluence of Light. And the word which thy power of light prophesied by David, The truth will surround thee as armour (a weapon, MS), that is the light of the effluence of Light, that which surrounded the Pistis Sophia on every side of her as armour. And the word which thy power said, He will not fear for a fear of night, namely, that the Pistis Sophia feared not for the fears with the

disturbances, these in which they planted her in the Chaos which is the night. And the word which thy power said, He will not fear [133[a]] for an arrow flying in the day, namely, that the Pistis Sophia did not fear for the power, this which the Self-willed dispatched out of the Height at the last, this which came unto the Chaos, being as an arrow flying, which thy power therefore of light said, Thou wilt not fear for an arrow flying in the day. Because that power came out of the thirteenth Aeon, that is (that) which is lord over the twelve Aeons, and that is (that) which enlighteneth unto all the Aeons. Because of this therefore he said, The day. And the word also which thy power said, He will not fear [133[b]] for a thing, walking in the darkness, namely, that the Sophia did not fear for the emanation of face of lion (serpent, MS) which was giving fear to the Pistis Sophia in the Chaos, namely, the darkness. And the word which thy power said, He will not fear for an accident with a demon of the hour of mid-day, namely, that the Pistis Sophia did not fear for the emanation demonic of the Adamas, the tyrant, this which thrust the Pistis Sophia down in great calamity, this which came from Adamas out of the twelve Aeons. Because of this therefore said thy power, He will not fear [134[a]] for a calamity of demon of the time of mid-day. The time of mid-day is because it came out of the twelve Aeons, namely, the time of mid-day. And also Night, because it came out of the Chaos, namely, the night, and it came out of the twelve Aeons, which are between the two. Because of this thy power of light said, The time of mid-day because the twelve Aeons are between the thirteenth Aeon and between the Chaos. And the word also which thy power of light said by David, There are thousand (who) will fall on left of him and a ten thousand on right of him; and they will not approach him, namely, [134[b]] that when the emanations of the Self-willed One, these which are numerous greatly, they having not been able to support the great light of the effluence of Light, a multitude among them fell on left of the Pistis Sophia. And a multitude fell on right of her. And they were not being able to approach her to hurt her. And the word which thy power of light said by David, Nevertheless thou wilt fill thy sight with them, and thou wilt see the recompense of the sinners, because thou, O Lord, art my helper, namely, the word that the Pistis Sophia filled her sight with her enemies which

are the emanations of the Self-willed, those all of which fell (down) upon one another: [135a] not only she filled her sight with them in this, but thou also, my Lord, the First Mystery, thou tookest away the power of light which becometh in the power of face of lion, and also thou tookest away the power of all the emanations of the Self-willed, and also thou heldest them down in Chaos for them to go unto their Place from that hour. Because of this therefore the Pistis Sophia filled her sight with her enemies, namely, the emanations of the Self-willed in every thing, which prophesied David about the Pistis Sophia, saying, Nevertheless thou wilt fill thy sight with them, and thou wilt see the recompense of the sinners. Not only that she filled her sight with them, they fell upon one another in the Chaos, but she saw [135b] also their recompense also this which they repaid to them: according as the emanations of the Self-willed thought to take away the light of the Pistis Sophia from her, thou repaidest to them, and thou recompensed to them. And thou tookest away the power of light which (is) in them instead of the light of the Sophia, this (one) who believed the light of the Height. And according as thy power of light said by David, Thou placedst him who is high for thee for place of refuge: there is not evil (which) will be able to approach thee, and there is not scourge (which) will approach in unto thy place of dwelling, namely, that when the Pistis Sophia had believed (closely) in the Light, and when she had been oppressed she hymned up unto him, were not able to do anything of evil to her the emanations of the Self-willed, [136a] nor were they able to hurt her, and they were not able to approach her at all. And the word which thy power of light said by David, He will order to his angels concerning thee, that they should guard thee in all thy ways, and lift thee upon their hands lest-at-any-time thou should dash against a stone with thy foot. That also is the word that thou orderest to Gabriel with Mikhael for them to steer the Pistis Sophia through all the Places of the Chaos, until they brought her up and raised her in their hands, that her feet should not touch the darkness below, and (should not) also lay hold on her those of the darkness below. And the word which thy power of light [136b] said by David, Thou wilt trample upon a serpent with a basilisk, and thou wilt trample upon a lion with a dragon. Because he trusted unto me I shall save him and I shall make

shadow unto him, because he knew my name, namely, the word that when the Pistis Sophia came, coming up from the Chaos, she trampled upon the emanations of the Self-willed, she trampled upon those who have face of serpent, and upon those who have face of basilisk of serpent having seven heads. And she trampled upon the power of face of lion, with that which hath face of dragon, because that she believed the Light she was delivered from them all. This is, my Lord, the explanation of the words which thou saidst.

It happened therefore, the First [137[a]] Mystery having heard these words said he: Well (done) Iakkobos, the beloved, But added also in the word the First Mystery, said he to the disciples, It happened, I having brought the Pistis Sophia up from the Chaos, she cried out also saying, I was delivered from the Chaos and I was loosed from the bonds of the darkness. I came (close) to thee, O Light, because thou becamest light on every side of me, thou art delivering me and thou art helping me: and the emanations of the Self-willed, these which are fighting against me, thou preventedst them by thy light, and they were not able to approach in unto me, because thy light was becoming with me, and it is delivering me by thy effluence of Light: because that [137[b]] emanations of the Self-willed oppressed me, they took away my power from me: they cast me out in the Chaos there being not light in me. I became as a matter which is heavy in comparison with them. And after these (things) a power of effluence came to me from thee delivering me: it made light on left of me and on right of me, and it was surrounding me on every side of me, that should not any part of mine become being lightless. And thou coveredst over me with the light of thy effluence. And thou purged out of me all my matters evil. And I became above all my matters because of thy light, and thine effluence of Light: that is (that) which exalted me, and it took away from me the emanations of the Self-willed, these which are wont [138[a]] to afflict me. And I became being confident of heart in thy light, and in the light which is purified by thy effluence. And were distant away from me the emanations of the Self-willed, these which were oppressing me, and I became light by thy great power, because thou, thou art wont to deliver at every time. This is the

Repentance which said the Pistis Sophia, she having come up from the Chaos, and having been loosened the bonds of the Chaos. Now therefore he who hath ear to hear let him hear. It happened therefore, the First Mystery having finished saying these words unto the disciples, came forward Thomas, said he, My Lord, there is ear to my light-dweller and my understanding understandeth the words [138[b]] which thou saidst. Now therefore command to me that I may utter the explanation of the words clearly. But answered the First Mystery, said he to Thomas, I command to thee for to utter the explanation of the hymn, that which hymned up toward me the Pistis Sophia. But answered Thomas, said he, My Lord, concerning the hymn which said the Pistis Sophia, because she was delivered out of the Chaos, thy power of light prophesied about it once by Solomon the son of David in his Odes, I was delivered out of the bonds, I ran (close) up to thee, O Lord, because thou becamest to me on right (hand), [139[a]] thou art delivering me, and thou art helping me. Thou preventedst those who fight against me, and they were not manifested; because thy face was becoming with me, delivering me in thy grace. I received insult in presence of a multitude, and they cast me out, I became as lead before them. Happened to me a power from thee helping me, because thou puttest torches on right of me and left of me, that not any part of me should be being lightless. Thou shelteredst me under the shadow of thy mercy, and I became above the coats of the skin. Thy right (hand) is that which exalted me, and thou tookest the weakness [139[b]] away from me, I became prevailing in thy truthfulness, being cleansed in thy righteousness. Were distant away from me those who fight against me. And I was justified in thy kindness, because thy rest becometh ever unto age of the age. This therefore, O my Lord, is the explanation of the repentance which said the Pistis Sophia, having been delivered from the Chaos. Hear therefore, that I may say in boldness. The word therefore which thy power of light said by Solomon, I was delivered out of the bonds I ran (close) to thee, O Lord. That is the word which said the Pistis Sophia, I was loosened from the bonds of the darkness, I came (close) to thee, O Light. [140[a]] And the word which said thy power, Thou becamest to me on (the) right, thou art delivering me and thou art helping me. That also is the word which

said the Pistis Sophia, Thou becamest light on every part of me, and thou art helping me. And the word which thy power of light said, Thou preventedst those who fight against me, and they were not manifested. That is the word which said the Pistis Sophia. And the emanations of the Self-willed, these which fight against me, thou preventedst them by thy light, and they were not able to approach in unto me. And the word which thy power said, Thy face was becoming with me in thy grace. That is the word which said [140[b]] the Pistis Sophia. Thy light was becoming with me delivering me by thy effluence of Light. And the word which thy power said, I was insulted before a multitude and they cast me out. That is the word which said the Pistis Sophia. Oppressed me the emanations of the Self-willed. And they took away my power from me, and I was despised with them. And they cast me out in the Chaos there being not light in me. And the word which thy power of light said, I became as lead before them. That is the word which said the Pistis Sophia, they having taken away my light from me I became as matter being heavy with them [141[a]]. And the word also which thy power said, And became to me a power from thee, helping me. That also is the word which said the Pistis Sophia, And after these (things) a power of light came to me from thee, delivering me. And the word which thy power said, Thou puttest torches on the right of me and on the left of me, that not anything about me should become being lightless. That is the word which said the Pistis Sophia, Thy power made light on right of me and left of me and (was) surrounding me on every part, that not anything about me should become lightless. And the word which thy power said, Thou shelteredst me [141[b]] in the shadow of thy mercy. That also is the word which said the Pistis Sophia. And thou coveredst over me with the light of thy effluence. And the word which thy power said, I became above the coats of skin. That also is the word which said the Pistis Sophia, And they purged away from me all my matters evil. And I was exalted above them through thy light. And the word which thy power said by Solomon, Thy right (hand) is that which exalted me, and it took the weakness away from me. That is the word which said the Pistis Sophia, And thine effluence of Light, that is that which exalted me by thy light, and it took away from me the emanations of Self-willed [142[a]], these which were afflicting

me. And the word which thy power said, I became prevailing in thy truth, and cleansed in thy righteousness. That is the word which said the Pistis Sophia, I became prevailing by thy light. And I am becoming light which is purified by thy effluence. And the word which thy power said, Were distant from me those who fight against me. That is the word which said the Pistis Sophia, Were distant from me the emanations of the Self-willed, these which were oppressing me. And the word which thy power of light said by Solomon, And I was justified in thy kindness, because thy rest becometh [142[b]] even unto age of age. That is the word which said the Pistis Sophia, I was delivered in thy kindness, because thou, thou art wont to deliver every one. This therefore, my Lord is all the explanation of the repentance which said the Pistis Sophia, she having been delivered from the Chaos, and she was loosened out of the bonds.

It happened therefore, the First Mystery having heard Thomas saying these words, said he to him, Well (done and) fairly, Thomas, the happy: this (is) the explanation of the hymn which said the Pistis Sophia. But he added also the First Mystery, said he to the disciples, But [143[a]] added also the Pistis Sophia, she hymned up unto me saying, I hymn up unto thee this, through thy precept; thou broughtest me from the Aeon which is high, which (is) the upper part, and thou broughtest me down unto the Places which (are) below. And also by thy precept thou deliveredst me out of the Places which (are) below. And through thyself thou tookest away the matter there which becometh in my powers of light, and I saw it. And thou art he who scatterest away from me the emanations of the Self-willed these which were oppressing me, and being enemies unto me. And thou gavest to me the authority for to loosen [143[b]] the bonds of the emanations of the Adamas, and thou struckest the serpent of basilisk, that of the seven heads: thou castest him out of my hands, and thou madest me stand upon his matter, thou destroyedst it, that this seed should not rise (up) from this hour. And thou art he who was being with me, giving power to me in all these (things). And thy light surrounded me in every Place. And through thyself thou madest all the emanations of the Self-willed powerless: because thou tookest away the power of

their light from them. And thou directedst my way to bring me out of the Chaos. And thou removedst me out of the material darkness, and thou tookest away all my powers from them, [144a] these (powers) whose light they took away. Thou castest in unto them a light being purified, and all my members, these in which there is not light, thou gavest to them a light being purified out of the light of the Height. And thou directedst the way for them. And the light of thy face, it became to me manifest incorruptible. Thou broughtest me up to that which is above the Chaos, the Place of the Chaos with the destruction, that should be dissolved all the matters which (are) in it, these which become in that Place and became new all my powers by thy light, and thy light became in them all: thou puttest the light of thy effluence in me, I became light being purified.

[144b] This again is the second hymn which said the Pistis Sophia. He who understandeth therefore this repentance, let him come forward and say it. It happened therefore, the First Mystery having finished saying these words, came forward Mathaios, said he, I understood the explanation of the hymn, this which said the Pistis Sophia, now therefore command to me that I may say it boldly. But answered the First Mystery, said he, I command to thee Mathaios for to utter the explanation of the hymn which said the Pistis Sophia. But answered Mathaios, said he, Concerning the explanation of the hymn which said the Pistis Sophia, thy power of light [145a] prophesied about it once, the Ode of Solomon. It is he who brought me down from the Places which are high above, and he brought me up from the Places which are at the bottom below. He who there took away the (things) which are in the Middle, and he taught me them. He who scattered away mine enemies with my adversaries. He who gave to me authority over bonds to loosen them. He who struck the serpent which hath seven heads with my hands, He made me stand upon his root, that I should blot out his seed. And thou wast being with me, thou art helping me in every Place. Surrounded me thy name. Thy right hand destroyed the poison of the evil [145b] speaker. Thy hand opened the road for thy faithful (ones). Thou redeemedst them out of the tombs, and thou removedst them out of the midst of the embalmed-corpses. Thou

tookest bones being dead, thou clothedst them with a body; and those which move not, thou gavest to them an energy of life. Thy road became uncorruptness and with thy face. Thou broughtest thine Aeon upon the corruption, that they should all be dissolved and made new and thy light should be foundation to them all. Thou buildest thy richness on them, and they became a dwelling being holy. This therefore, my Lord, is the explanation of the hymn which said the Pistis Sophia. Hear therefore, that I may say manifestly. The word which thy power said by Solomon, [146[a]] He who brought me down out of the Places which are high above, and also thou broughtest me up from the places which are in the bottom below. That is the word which said the Pistis Sophia, I hymn up unto thee, this through whose precept thou broughtest me out of this Aeon which is high above, and thou broughtest me unto the Places below. And also thou deliveredst me by thy precept, thou broughtest me up from the Places which are below. And the word which thy power said by Solomon, He who there took away those which are in the Middle and he taught me them. That is the word which said the Pistis Sophia. And also through thyself thou causedst to be purified the matter which is in the midst of my power, and I saw [146[b]] it. And also the word which thy power said by Solomon, He who scattered away mine enemies with mine adversaries. That is the word which said the Pistis Sophia, And thou art he who scattered away from me all the emanations of the Self-willed, these which were oppressing me, and these which were becoming enemy unto me. And the word which thy power said, He who gave to me his wisdom over bonds to loosen them. That is the word which said the Pistis Sophia, And he gave to me his wisdom, for me to be loosened from the bonds of those emanations. And the word which thy power said, He who struck the serpent which hath seven heads with my hands, [147[a]] and he made me stand upon his root, that I should blot out his seed. That is the word which said the Pistis Sophia, And thou struckest the serpent, he of the seven heads through my hands. And thou settest me up upon his matter, thou destroyedst him that his seed should not rise up from this hour. And the word which thy power said, And thou wast being with me, and thou wast helping me. That is the word which said the [147[b]] Pistis Sophia, And thou wast being with me, thou art

helping me in all these (things). And the word which thy power said, And thy name surrounded me in every Place. That is the word which said the Pistis Sophia, And thy light surrounded me in all their Places. And the word which said thy power, And thy right (hand) destroyed the poison of the evil speaker. That is the word which said the Pistis Sophia, And through thee were made powerless the emanations of the Self-willed, because thou tookest away the light of their power from them. And the word which thy power said, Thy hand opened the road of thy faithful (ones). That is the word which said the Pistis Sophia, Thou directedst my road to bring me out of the Chaos, because I believed thee. And the word which thy power said, Thou redeemedst them out of the tombs, and thou removedst them out of the midst of the embalmed-corpses. That is the word which said [148[a]] the Pistis Sophia, And thou redeemedst me out of the Chaos, and thou removedst me out of the material darkness, namely, the emanations of darkness which (are) in the Chaos, these whose light thou tookest away from them. And the word which thy power said, Thou tookest away bones being dead, thou clothedst them with a body, and those which move not, thou gavest to them an energy of life. That is the word which said the Pistis Sophia, And thou tookest away all my powers, these in which there is not light, thou puttest in unto them a light being purified. And all my members in which there is not light moving, thou gavest to them a light of life from thy Height. And the word which thy power said, Thy road became uncorruptness, with thy face. [148[b]] That is the word which said the Pistis Sophia, And thou directedst thy road for me and (with, MS) the light of thy face became to me a life indestructible. And the word which thy power said, Thou broughtest thy Aeon upon the destruction, that they should loosen all the bonds. That is the word which said the Pistis Sophia, Thou broughtest me even me, thy power, upon the Chaos and upon the destruction, that should be loosened all the matter which becometh in that Place, and should be made new all my powers by the light. And the word which thy power said, And thy light maketh foundation for them all. That is the word which said the Pistis Sophia, And thy light became in them [149[a]] all. And the word which thy power of light said by Solomon, Thou puttest thy richness upon him. And he made a dwelling being holy. That is the

word which said the Pistis Sophia, Thou strengthenest the light of thy effluence upon me, and I became light, being purified. This therefore, my Lord, is the explanation of the hymn which said the Pistis Sophia.

It happened therefore, the First Mystery having heard these words, saying them Mathaios, said he, Well (done) Mathaios and fairly, the beloved. This is the explanation of the hymn which said the Pistis Sophia. But added also the First Mystery, said he, But added also the Pistis Sophia in this hymn, said she, I [149[b]] shall say, Thou art the Light, that which is high, because thou deliveredst me; and thou broughtest me (close) to thee; and thou causedst them not to take away my light, even the emanations of the Self-willed, these which are enemy unto me: O Light of the Lights I hymned up at thee, thou deliveredst me, O Light, thou broughtest my power up from the Chaos. Thou deliveredst me from those who went down unto the darkness. These words also said the Pistis Sophia. Now therefore he whose mind became intelligent, having understood the words which said the Pistis Sophia, let him come forward and utter their explanation.

It happened therefore, the First Mystery having finished saying these words unto the disciples, came forward Maria, said she, My Lord, my mind intelligent is at every time, for me to come forward at every moment and utter the explanation of the words which she said. But [150[a]] I am fearing Petros, because he is wont to threaten me, and he hateth our sex. But these she having said them, said he to her the First Mystery, Every one who will be filled with the spirit of light for to come forward, and utter the explanation of the things which I say, there is not anyone (who) will be able to prevent him. Now therefore, thou O Maria, utter the explanation of the words, these which said the Pistis Sophia. Answered therefore Maria, said she to the First Mystery in the midst of the disciples, My Lord, concerning the explanation of the words which said the Pistis Sophia, thy power of light prophesied them once by David, I shall exalt thee, O Lord, because thou acceptedst me, and thou didst not cause to rejoice my enemies over me. O Lord my God, I [150[b]] cried up unto thee and thou healedst me. O Lord, thou broughtest my soul up from Amente, thou savedst me from those who went down

unto the pit. These having said them Maria, said he to her, the First Mystery, Well (done and) fairly, Maria the happy. But he added also in the word, said he to the disciples, Added also the Pistis Sophia in this hymn, said she, The Light became to me for deliverer, and turned my darkness for me unto light, and it rent asunder the Chaos, which surroundeth me, he girded me with light. It happened therefore when the First Mystery finished saying these words, came in front Martha, said she, My Lord thy power prophesied once [151[a]] by David concerning these words, The Lord became to me helper, he turned my mourning for me unto joy, he rent asunder my sackcloth he girded me with gladness. But it happened, the First Mystery having finished hearing these words, saying them Martha, said he, Well (done and) fairly, Martha.

But added also the First Mystery, said he to the disciples. Added also in the hymn the Pistis Sophia and said she, My power hymn unto the light, and forget not all the powers of the light, these which he gave to thee; and all the powers which (are) in thee hymn unto the name of his mystery which is holy. He who forgiveth all thy transgression. He who delivereth thee [151[b]] out of all their oppressions, those with which afflicted thee the emanations of the Self-willed. He who delivered thy light out of the emanations of the Self-willed, these which belonged unto the destruction. He who gave a crown of light unto thy head in his compassion until he delivered thee. He who filled thee with light being purified; and thy beginning will become new as an Invisible of the Height. These words the Pistis having hymned (with) them, because she was delivered, and remembering all the things which I gave to her: it happened therefore, the First Mystery having finished uttering these words unto the disciples, said he to them, He who understandeth the explanation of these words, let him come forward, and say them in boldness.

[152[a]] Came again forward Maria, said she, My Lord, concerning these words with which hymned the Pistis Sophia, thy power of light prophesied them by David, My soul, bless the Lord, all those which (are) in my inward part bless his name which is holy. My soul, bless the Lord and forget not all his recompenses: he who forgiveth all thy unlawfulness; he who healeth all thy sicknesses.

He who redeemeth thy life out of the destruction. He who giveth a crown of mercy upon thy head and (of) compassion. He who satiateth thy wish with good; thy youth (he) will make new as that of an eagle, namely, that the Sophia will become as the Invisibles which are at the Height: [152^{b}] having said therefore, As an eagle, because that the dwelling of the eagles is being in the height, and the Invisibles (are) also in the Height, namely, that the Sophia will become light as the Invisibles, as she was from her beginning. It happened therefore, the First Mystery having heard these words, saying them Maria, said he, Well (done), O Maria the happy. It happened therefore after these things added also in the word the First Mystery, said he to the disciples, I took away the Pistis Sophia, I brought her up unto a Place being 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 Invisibles. And also I gave [153^{a}] to her a hymn of the light, that should not be able to prevail against her from this hour the Rulers of the Aeons. And I put her in that Place, until I come for her and take her unto her Place which is at the Height. It happened therefore, I having put her in that Place, she said also this hymn saying thus, In faith I believed the Light, and he remembered me, he heard my hymn: he brought my power up from the Chaos with the darkness below of all the matter. And he brought me up, he put me in an Aeon being exalted, and being firm. He put me on the road which goeth unto my Place, and he gave to me a new mystery which not my Aeon is, and he gave to me [153^{b}] a hymn of the light. Now therefore, O Light, all the Rulers will see the (things) which thou diddest with me, and they (will) fear, and they (will) believe the Light. This hymn therefore said the Pistis Sophia, rejoicing because they brought her up from the Chaos. And they brought her unto the Place which (is) below the thirteenth Aeon. Now therefore he whose mind moveth him, understanding the explanation of the meaning of the hymn, that which said the Pistis Sophia, let him come forward and say it. Came forward Andreas, said he, My Lord, this is that which thy power of light prophesied about it once by David: In patience I had patience with the Lord, [154^{a}] he gave heed unto me, and he heard my supplication. He brought my soul up from the pit of the misery with the mire of the filth, he set my feet upon a rock, and he

directed my footsteps. He cast unto my mouth a new song, a blessing for our God. There are many (who) will see and they (will) fear, and they (will) hope in the Lord. It happened therefore, Andreas having uttered the meaning of the Pistis Sophia, said he to him the First Mystery, Well (done) Andrea the happy. But added also in the word, said he to the disciples, These are all the words which happened to the Pistis Sophia. It happened therefore, I having brought her unto the Place which is below of the [154[b]] thirteenth Aeon. I came being about to go unto the Light, and cease (being) with her, said she to me, O Light of the Lights, being thou about to go unto the Light and cease from being with me: and (is about to) know the Adamas the tyrant, that thou ceasedst being with me, and to know that becometh not he who will deliver me: he cometh also unto me unto this Place, he with all his Rulers who hate me. And also the Self-willed will give power to his emanation of face of lion, and all (will) come and all oppress me at once, and (will) take away all my light from me, and I (shall) become powerless. And also I (shall) become lightless. Now therefore, O Light [155[a]] and my Light, take away the power of their light from them, that they may not be able to prevail to oppress me from this hour. It happened therefore, I having heard these words saying them the Pistis Sophia, I answered to her, saying, Not yet did my Father command to me, he who emanated me out, for to take away their light from them. But I shall seal (up) their Places of the Self-willed with all his Rulers, these which hate thee, because thou believedst the Light. And also I shall seal (up) the Places of the Adamas with his Rulers, that they should not be able to war with thee, until their time is fulfilled, and until [155[b]] cometh the season, and commandeth to me my Father, that I should take away their light from them. But afterwards also said I to her. Hear and I (will) speak with thee of their time in which these (things) will happen, namely, these which I said to thee, They are about to happen whenever (the) three times should be fulfilled. Answered the Pistis Sophia, said she to me, O Light, whereby shall I know when (will) happen the three times, that I might be glad and rejoice because approached the time for thee to lead me unto my Place, and also I shall rejoice because came the time (when) thou wilt take away the powers of light from all those who hate me,

because I [156[a]] believed thy light? But I, I answered, said I to her, Whenever thou wilt see the gate of the Treasury of the great Light, this which is open unto the thirteenth Aeon, namely the Left, whenever they should open that gate, then were fulfilled the three times. Answered also the Sophia, said she, O Light, whereby shall I know, being in this Place, that they opened that gate? But I, I answered, said I to her, Whenever they open that gate, will know those who become in all the Aeons, because of the great light which will become in all their Places: nevertheless therefore, behold, I appointed that they should not dare (to do) unto thee anything of evil, until were fulfilled [156[b]] the three times. But thou, thou shalt become having the authority to go up unto their twelve Aeons at the time which thou wishest, and also thou (wilt) return and come unto thy Place, this which is below the thirteenth Aeon, this in which thou art becoming now. But thou wilt not have authority to go in unto the gate of the Height, this which becometh in the thirteenth Aeon, for thee to go in unto thy Place, this out of which thou camest. Nevertheless therefore whenever should be fulfilled the three times, will oppress thee the Self-willed with all his Rulers, for them to take away thy light from thee, [157[a]] he being angry with thee, thinking that thou, thou restrained his power in the Chaos, and he is thinking that thou, thou tookest away its light from it: he will be exasperated against thee, for him to take away thy light from thee, that he should send it unto the Chaos, and give it in unto his emanation which is there, that it should be able to come up from the Chaos and come unto his Place. But these will begin the Adamas. But I, I shall take away all thy powers from him and give them to thee. And I shall come and take them away. Now therefore whenever they should oppress thee at that time, hymn up unto the Light, and I, I shall not fail thee for to help thee. And I am coming (close) to thee quickly out of the Places which are below. [157[b]] And I am coming down unto their Places and take away their light from them. I am coming unto this Place in which I put thee, this which is below the thirteenth Aeon, until I lead thee unto thy Place, this out of which thou camest.

It happened therefore, the Pistis Sophia having heard these words, I saying them to her, she rejoiced in great joy. But I, I left her in

the Place which is below the thirteenth Aeon. I went unto the light, I ceased from being with her. But all these words was the First Mystery saying to the disciples, that they happened to the Pistis Sophia. And he was sitting upon the hill of the Olives, saying all these words in the midst of the disciples.

But he added also, said he to them, But it happened also [158[a]] after all these (things) while I am being in the World of the mankind, sitting by the road which is this Place, which is the mountain of the Olives, before that they dispatched my vesture, this which I left in the twenty-fourth Mystery (reckoning) from within, but the First itself it is (reckoning) from without, this which is that, the great Uncontainable, this in which I shone, and before that I went unto the Height to receive my other two vestures: sitting by you in this Place, namely, the mountain of the Olives, was fulfilled the time which I said to the Pistis Sophia, Will oppress thee the Adamas with all his Rulers. It happened therefore, having happened that [158[b]] time, but I, I was becoming in the World of the mankind, sitting by you in this place which is the mountain of the Olives, looked the Adamas out of the twelve Aeons, he looked down unto the Place of the Chaos, he saw his power demonic which (is) in the Chaos, in which there is not light at all, because I had taken away its light from it: and he saw it being darkness, and it was not possible to come unto his Place which is the twelve Aeons. Remembered also the Adamas (about) the Pistis Sophia, and he was angry with her greatly greatly, thinking that it (is) she who restrained his power in the Chaos. [159[a]] And thinking that it (is) she who took away its light from it, and he was exasperated greatly, and he added anger upon anger: he emanated out of him an emanation of darkness, and with another cruel (power) of evil Chaos, that he might disturb the Pistis Sophia with them.

And he fashioned a Place of darkness in his Place, that he should oppress the Sophia with it. And he took multitudes of Rulers of his own, they persecuted the Sophia, for to bring her unto the Chaos of darkness which he fashioned. And for to oppress her in that Place. And for to disturb her the two emanations of the darkness, these which emanated out the Adamas, [159[b]] until they took away all her light from her, and until the Adamas took away the light of the

Pistis Sophia, and gave it to the two emanations which are cruel, and they took it unto the great Chaos, which is below this which is dark, and they cast it in unto his power of darkness which is chaotic, that perhaps it should be able to come unto this Place: because that it had become dark greatly, because I took away its power of light from it. It happened therefore, they having persecuted the Pistis Sophia, she cried out also, she hymned up unto the Light, since I said to her, Whenever they oppress thee and thou hymnest up unto me I am coming quickly and I (will) help thee. It happened therefore, they having oppressed her, but I, I was [160[a]] sitting by you in this place, which is the mountain of the Olives. She praised up unto the Light, saying, O Light of the Lights, I believed thee. Deliver me from these Rulers which are persecuting me, and help me lest-at-anytime they may take away my light from me, as (did) the power of face of lion. Because thy light becometh not with me, with thy effluence of Light, for them to deliver me. Otherwise was angry with me the Adamas, saying to me, Thou, thou restrainedst my power in the Chaos. Now therefore, O Light of the Lights, if I did this (and) I restrained it. If I did nothing of violence to that power. Or if I oppressed it as it oppressed me, then (and, MS) shall take away my light from me, all these [160[b]] Rulers who persecute me, and they shall put me out, being empty: and the enemy the Adamas shall persecute my power and seize it, and he shall take away my light from me, and cast it in unto his power of darkness, this which is in the Chaos: and he shall put my power in the Chaos. Now therefore, O Light, seize me in thy anger, and exalt thy power over my enemies, these who rose up against me at last. Speed, vivify me according as thou saidst, I shall help thee.

It happened therefore, the First Mystery having finished saying these words unto the disciples, said he, He who understood these words which I said, let him come forward and utter their explanation. Came forward Iakkobos said he, My Lord, [161[a]] concerning this hymn, in which hymned the Pistis Sophia, thy power of light prophesied them once by David in the seventh psalm, O Lord, my God I trusted unto thee; save me from those who persecute me and deliver me, lest-at-anytime he might carry

off my soul as a lion, there being not he who redeemeth and he who delivereth. O Lord, my God, if I did this (thing) if there is violence in my hands, if I repaid to those who repaid to me evil (things), may I perish by my enemy, being empty: and may my enemies persecute my soul and seize it: and trample my life down unto the earth and cause my glory to become in the Chaos. Diapsalma. Rise (up), [161[b]] O Lord, in thy wrath: be exalted at the last to my enemies: rise up in the commandment which thou orderedst.

It happened therefore, the First Mystery having heard these words, saying them Iakkobos, said he, Well (done), Iakkobos the beloved. But added also the First Mystery, said he to the disciples, It happened therefore, the Pistis Sophia having finished saying the words of this hymn she turned round to see, whether the Adamas turned backward with his Rulers for to go unto their Aeon, and she saw (they saw, MS) them running after her: she turned unto them, said she to them, Why do ye persecute me saying, I have not help for him to deliver me from you. Now therefore a judge of truth is [162[a]] the Light and strong (he) is. But he is compassionate until the time which he said to me, I am coming and I (will) help thee, and he (will) not bring his wrath upon you at every hour. And this is the time which he said to me. Now therefore if ye turn not yourselves backward, and cease from persecuting me, the Light will make ready his power, and he will make ready with all his powers, and he made ready in his power for to take away your light which is in you, and ye will become darkness: and his powers he fashioned them, for him to take away your powers from you, and ye (will) perish. But these having said them the Pistis Sophia, she looked unto the Place of the Adamas, she saw the Place of dark [162[b]] and of Chaos, this which he fashioned. And also she saw the two emanations of darkness which (are) cruel greatly, these which emanated them out the Adamas, that they should lay hold on the Pistis Sophia, and should cast her down unto the Chaos, which he fashioned, and should oppress her in that place, and should disturb her, until they took away her light from her. It happened therefore, the Pistis Sophia having seen those two emanations of darkness and of the Place of darkness, these which fashioned the Adamas,

she feared and she cried up unto the Light saying, O Light, behold, was angry the Adamas, the violent being, he fashioned an emanation of darkness and [163[a]] also he emanated out another (from) Chaos, and he fashioned another dark and chaotic and he prepared it. Now therefore, O Light, the Chaos which he fashioned for to cast me unto it, and (to) take away my power of light from me, take away his from him; and the thought which he thought for to take away my light, they will (take) his from him; and the violence which he said for to take away my light from me, take away all his (lights). These are the words which said the Pistis Sophia in her hymn. Now therefore he who is sober in his spirit, let him come forward and utter the explanation of the words (which said) the Pistis Sophia in her hymn.

Came also forward Martha, said she, My Lord, I am sober [163[b]] in my spirit, and I understand the words which thou sayest: now therefore command to me that I may utter their explanation in boldness. But answered the First Mystery, said he to Martha, I command to thee Martha for to utter the explanation of the words, these which said the Sophia in her hymn. But answered Martha said she, My Lord, these are the words which thy power of light prophesied once by David in the seventh psalm, God is a judge of truth, strong, compassionate, being not wont to bring his anger day by day: if ye turn not yourselves he will whet his sword, he stretched his bow, he made (it) ready: he made ready in it [164[a]] weapons of death, his arrows he fashioned for those whom they will burn. Behold, the violence travailed, he conceived trouble he brought forth unlawfulness, he dug a pit, he excavated it, he will fall down unto the hole which he fashioned, his trouble will turn upon his head and his violence (is) coming upon the middle of his head. But these having said them Martha, said he to her the First Mystery who looketh outwards, Well (done and) fairly, Martha, the happy.

It happened therefore, Jesus having finished saying unto his disciples all the things which happened to the Pistis Sophia, being in the Chaos, and with the manner (in) which she hymned up unto the Light, until he delivered her and brought her up from the Chaos, [164[b]] and brought her in unto the twelve Aeon, and with

the manner (in) which he delivered her out of all her oppressions, with which oppressed her the Rulers of the Chaoses, because that she lusted to go (close) to the Light.

Added again in the word Jesus, said he to his disciples, It happened therefore after all these (things) I took away the Pistis Sophia, I brought her in unto the thirteenth Aeon, I, shining greatly greatly, there being not measure unto the light which was becoming from me, I came in unto the Place of the twenty-four (fourth, MS) Invisibles, I, shining greatly greatly; and they were disturbed with great disturbance: they looked, they saw the Sophia who was being with me, they recognised her. [165[a]] But I, they recognised me not who I (was), but they were thinking of me as of an emanation of the land of the Light. It happened therefore, the Sophia having seen her fellow Invisibles, she rejoiced in great joy, and she was delighted greatly; she wished to show to them the wonders which I did with her below in the land of the mankind, until I delivered her. She came up unto the midst of the Invisibles, she hymned unto me in their midst, saying, I shall manifest to thee, O Light, because thou art a Saviour, and thou art a redeemer at every time: I shall hymn this hymn unto the Light because he delivered me: and he delivered out of the hand of the Rulers [165[b]] mine enemies. And thou deliveredst me in all the Places, and thou deliveredst me from the exaltation and the humiliation of the Chaoses, and from the Aeons of the Rulers of the Sphere. And I having come out of the Height, I went astray in Places, there being not light in them. I could not return into the thirteenth Aeon my dwelling, because there is not light in me nor power, my power was defective altogether, and the Light delivered me from all my afflictions. I hymned up unto the Light, he heard me, they having afflicted me. He guided me in the creation of the Aeons, for him to bring me up unto the thirteenth Aeon, my dwelling. I shall manifest to thee, O Light, because thou deliveredst me, and (for) thy wonders in the race of [166[a]] the mankind, I having become deficient of my power, thou gavest power to me, and I having become deficient of my light, thou filledst me with light being purified. I became in the darkness with the shadow of the Chaos, being bound in the bonds being cruel of the Chaos, there being not light in me: because I

exasperated the precept of the Light, I transgressed, I gave anger to the precept of the Light, because I came out of my Place: and I having come down, I was deficient of my power, and I became lightless, and there was not any to help me: and in their afflicting me I hymned up unto the Light, and he delivered me out of all my afflictions: and also he burst all my bonds: he brought me up from the darkness with the oppression of the Chaos. I shall manifest [166[b]] to thee, O Light, because thou deliveredst me, and thy wonders happened in the race of the mankind. And thou brokest-in-pieces the gates which (are) high of the darkness, and with the bars which (are) cruel of the Chaos, and thou madest me go down from the Place, from which I transgressed: and also they took away my power because I transgressed, and I ceased from the mysteries, I came down in the gates of the Chaos: and they having afflicted me, I hymned up unto the Light, he delivered me out of all my afflictions. Thou dispatchedst thine effluence, it gave power to me, and it delivered me out of all my oppressions. I shall manifest to thee, O Light, because thou deliveredst me, and (for) thy wonders in [167[a]] the race of the mankind. This therefore is the hymn which said the Pistis Sophia, being in the midst of the twenty-four Invisibles, wishing, for them all to know all the wonders which I did with her, and wishing for them to know that I went unto the World of the mankind. I gave to them the mysteries of the Height. Now therefore he who is exalted in his understanding, let him come forward, and say the explanation of the hymn which said the Pistis Sophia. It happened therefore, Jesus having finished saying these words, came forward Philippos, said he, Jesus My Lord, exalted is my understanding and I understand the explanation of the hymn which said the Sophia: prophesied [167[b]] also about it once David the prophet, saying in the hundred and sixth psalm, Manifest to the Lord that he is kind, because unto age is his mercy, let those whom the Lord redeemed say, This is he, he redeemed them out of the hand of their enemies: he gathered them in from their countries, out of the east with the west with the north with the sea. They went astray in the wilderness in a place in which there is not water; they found not the road to the city of their dwelling. Being hungry being thirsty their soul failed in them. He delivered them out of their necessity. They cried up unto the Lord, he heard them

being distressed: he guided them unto a road, being straight [168a] for them to go up unto the Place of their dwelling, Let them manifest to the Lord in his mercies, and his wonders among the sons of the men: because he satisfied a soul, being hungry, a soul being hungry he filled it with good. Those who sit in the darkness with the shadow of the death, those who are bound in a poverty with the iron; because he exasperated the word of God, they irritated the counsel of him who is exalted: their heart was humbled in their tribulations; they became weak and there was not he who helped them. They cried up unto the Lord in their being distressed; he delivered them out of their necessity, he brought them out of the darkness with the shadow of the death, and he burst their bonds. Let them manifest to the Lord in his mercies, and his wonders for the sons [168b] of the men: because he broke gates of brass, he shattered bars of iron: he received them unto him in the road of their unlawfulness; for they were humiliated because of their unlawfulness: their heart abhorred every (kind) of meat, they approached unto the gates of the death. They cried up unto the Lord in their being distressed, he delivered them out of their necessity: he sent his word, he healed them, and he saved them out of their tribulation. Let them manifest to the Lord in his mercy and his wonders among the sons of the men. This therefore, my Lord is the explanation of the hymn which said the Sophia. Hear therefore, my Lord that I may say it plainly. The word indeed which said David, Manifest [169a] to the Lord because he is kind, because an eternal is his mercy. That is the word which said the Sophia, I shall manifest to thee, O Light, because thou art a Saviour, and thou art a redeemer at every time. And the word which said David, Let those whom the Lord redeemed say this, He redeemed them out of the hand of their enemies. That is the word which said the Sophia, I shall say this hymn unto the Light, He delivered me; and he delivered me out of the hand of the Rulers mine enemies, with the rest also of the psalm. This therefore, my Lord is the explanation of the hymn which said the Sophia in the midst of the twenty-four Invisibles, wishing for them to know [169b] all the wonders which I did with her, and she wished for them to know, that thou gavest thy mysteries of the race of the mankind.

It happened therefore, Jesus having heard these words, saying them Philippos, said he, Well (done), O happy Philippos, this is the explanation of the hymn which said the Sophia. It happened therefore also after all these (things) came forward Mariham, she worshipped at the feet of Jesus, said she, My Lord, be not angry with me seeking from thee, because we are seeking after every thing in an exactness with a certainty, for thou saidst unto us once, Seek that ye may find and knock that they may open to you. For every one who seeketh will find, and every one who knocketh [170[a]] in, they will open to him. Now therefore, my Lord, who is he whom I shall find, or who is he unto (whom) we shall knock, or who, rather, is he for whom it is possible to say unto us the answer to the words about which we shall seek (from) thee, or who, rather, is he who knoweth the power of the words after which we shall seek, because that in a mind thou gavest mind to us of the Light, and thou gavest to us perception with a thought being exalted greatly? Concerning this therefore there is not anyone becoming in the World of the mankind, nor becoming in the Height of the Aeons, for whom it is possible to say unto us the answer to the words which we seek after, except thee alone, this who knoweth the Universe and who is complete in the Universe. [170[b]] Because that I was not seeking after the manner (in) which seek the men of the World; but we are seeking indeed in the knowledge of the Height, this which thou gavest to us, and we are seeking also in the type of the search which is preferable, this which thou taughtest us for to seek in it.

Now therefore, my Lord, be not angry with me, but reveal to me the word about which I shall ask thee. It happened therefore, Jesus having heard these words, saying them Maria, the Magdalene, answered then (but, MS) Jesus, said he to her, Seek after that which thou wishest to seek after, and I shall reveal it to thee in an exactness with a certainty, Amen, amen I say to you, Rejoice in great joy and be [171[a]] glad greatly greatly, ye are seeking after every thing in an exactness, and I shall be glad greatly greatly, because ye seek after every thing in an exactness. And ye seek after the manner (in) which it is worthy to seek. Now therefore, seek after that which thou seekest after, and I shall reveal it to

thee in joy. It happened therefore, Maria having heard these words, saying them the Saviour, she rejoiced in great joy, and she was glad for her greatly greatly. Said she to Jesus, My Lord and my Saviour, then of what kind are the twenty-four Invisibles, and being, also, of what type: or otherwise rather of what nature: or, then, being of what nature is their light? But answered Jesus, said he [171[b]] to Maria, What is that which is in this World being like to them: or what, rather, of Place which is in this World is that which is resembling unto them? Now therefore unto what shall I compare them: or, rather, is that which I shall say concerning them: for there is not any one in this World unto whom I shall be able to compare them; and there is not any of appearance in it unto whom I shall be able to liken them? Now therefore there is not any in this World being of the nature of the heaven, Amen I say to you, Each Invisible, is great(er) than the heaven with the Sphere which is upon it, and with the twelve Aeons together nine times, according as I finished saying to you another time. And there is not any light in this World being preferable unto the light [172[a]] of the sun. Amen, amen I say to you: The twenty-four Invisibles are of light more than the light of the sun which is in this World ten thousand times according as I finished saying to you another time. Because that the light of the sun in his truth of shape is not in this Place. Because that his light passeth through many veils of Places. But the light of the sun in his truth of shape, this which becometh in the Place of the Virgin of the Light shineth more than the twenty-four Invisibles and with the great Forefather invisible and with also the great Triple-powered God a ten thousand times, according as I finished saying to you another time. [172[b]] Now therefore, Maria, there is not any appearance in this world, nor is there light, nor is there shape comparable to the twenty-four Invisibles, that I should compare them unto them: but yet another little time, thou with thy brothers of fellow-disciples, I shall take you unto all the Places of the Height, and I shall take you unto the three Spaces of the First Mystery, until the Places only of the Space of the Ineffable. And ye will see all their shape in truth without comparison. And whenever I should take you unto the Height, ye will see the glory of those of the Height. And ye will become in a great wonder greatly greatly. And whenever I should take you unto the Place of the (Rulers of

the) Destiny [173a] ye will see the glory in which they become, and out of their great glory which is preferable, ye will reckon this World with you as darkness of darkness: and ye will look out upon all the World of the mankind, being about to become the size of a speck of dust with you, from the great distance which it is distant from it greatly greatly, with the great size which it is great(er) than it greatly. And whenever I should take you unto the twelve Aeons, ye will see the glory in which they become, and from the great glory the Place of the Rulers of the Destiny will be reckoned with you as the darkness of the darknesses; and it will become the size of a speck of dust with you from the great distance which it is distant from it greatly, with the great size in which it is great(er) than [173b] it greatly, according as I finished saying unto you another time. And again whenever I should take you unto the thirteenth Aeon, and ye will see the glory in which it becometh, the twelve Aeons will be reckoned with you of the darkness of the darknesses: and ye will look out upon the twelve Aeons being about to become the likeness of a speck of dust with you from the great distance which it is distant from it greatly, with the greatness of size in which it is great(er) than it greatly. And whenever I should take you unto the Place of the Middle, ye will see the glory in which they are, the thirteenth Aeon will be reckoned with you as the darkness of the darknesses. And also ye will look upon the twelve Aeons and with all the Destiny and all the arrangement, and with all the Spheres [174a] with all their arrays in which they become, they will be the size of a speck of dust with you from the great distance which it is distant from it, and the great size (in) which it is great(er) than it greatly. And whenever I should take you unto the Place of those of the Right (hand), ye will see the glory in which they become, the Place of the Middle will be reckoned with you as the night which is in the World of the mankind: and if ye should look out upon the Middle, it will become the size of a speck of dust with you, from the great distance which the Place of those of the Right (hand) are distant from it greatly. And if I should take you unto the Land of the Light, namely, the Treasury of the Light, and ye (will) see the glory in which it becometh, [174b] the Place of those of the Right (hand) will be reckoned with you as the light of the hour of mid-day in the World

of the mankind, the sun being not out (of cloud): and if ye should look upon the Place of those of the Right (hand), it will be the size of a speck of dust with you, from the great distance which is distant from it greatly, the Treasury of the Light. And whenever I should take you unto the Place of those who received the Inheritance, of those who received the mysteries of the Light, and ye (will) see the glory of the light in which they become, the Land of the Light will be reckoned with you as the light of the sun which is in the World of the mankind: and if ye should look [175[a]] upon the Land of the Light, it will be reckoned with you as a speck of dust, from the great distance which is distant from it, the Land of the Light, and from the greatness which it is great(er) than it greatly.

It happened therefore, Jesus having finished saying these words unto his disciples, sprang up Maria the Magdalene, said she, My Lord, be not angry with me, seeking (from) thee, because that we are seeking after every thing in an exactness. But, answered Jesus, said he to Maria, Seek after that which thou wishest to seek after, and I, I shall reveal it to thee boldly without parable. And every thing which thou seekest after, I shall say to thee in an exactness with a certainty, and I shall complete you with every power [175[b]] with every Pleroma, from the inward part of the inward parts as far as the outward part of the outward parts, from the Ineffable even unto the darkness of the darknesses, that they should call of (against you, MS), the Pleromas which are complete in every knowledge. Now therefore, Maria, seek that which thou art seeking after, and I shall reveal it to thee in great joy with great delight. It happened therefore, Maria having heard these words, speaking them the Saviour, she rejoiced in great joy greatly and she was delighted, said she, My Lord, then the men of the World, these who received the mysteries of the Light, will they become preferable to the emanations of the Treasury in thy kingdom? [176[a]] Because that I heard thee saying, Whenever I should take you unto the Place of those who receive the Mysteries, the Place, the Land of the Light will be reckoned with you as a speck of dust, from the great distance which it is distant from it, and with the great glory in which it becometh, namely the Land of the Light of

the Treasury, the Place of the emanations, then therefore, my Lord will the men who receive the mysteries become preferable to (those who belong to) the Land of the Light, and become preferable to them in the Kingdom of the Light? But answered Jesus, said he to Maria, Fairly, however, at least thou seekest after everything in an exactness with a certainty: but hear, Maria, that I may speak with thee upon the Consummation of the Aeon with the catching-up [176[b]] of the Universe. It shall not happen thus, but I said unto you, Whenever I should take you unto the Place of the Inheritance of those who receive the mystery of the Light, the Treasury of the Light, the Place of the emanations, it will be reckoned with you as a speck of dust, and as the light of the sun of the day only. They said therefore, These will happen in the time of the consummation of the catching-up of the Universe. The twelve Saviours of the Treasury with the twelve arrays of each of them, namely, the emanations of the seven Voices with the five Trees will become with me in the Place of the Inheritances of the Light, being Kings with me: each one of them being King [177[a]] over his emanations: and also each one of them is becoming 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, they will become in the Place of the souls of those who received the First Mystery of the First Mystery in my Kingdom: and the Saviour of the emanations of the second Voice will become in the Place of the souls of those who received the Second Mystery of the First Mystery. Likewise also the Saviour of the emanations of the third Voice will become in the Place of the souls of those who receive the Third Mystery of the First Mystery in the Inheritances of the Light. And the Saviour of the emanations of the fourth Voice of the Treasury of the Light [177[b]] will become in the Place of the souls of those who receive the Fourth Mystery of the First Mystery in the Inheritances of the Light. And the fifth [*sic*] Saviour of the fifth Voice of the Treasury of the Light will become in the Place of the souls of those who receive the Fifth mystery of the First Mystery in the Inheritances of the Light. And the sixth Saviour of the emanations of the sixth Voice of the Treasury of the Light will become in the Place of the souls of those who receive the Sixth mystery of the First Mystery. And the

seventh Saviour of the emanations of the seventh Voice of the Treasury of the Light will become in the Place of the souls [178a] of those who receive the Seventh mystery of the First Mystery in the Treasury of the Light. And the eighth Saviour, namely, the Saviour of the emanations of the first Tree of the Treasury of the Light will become 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, namely, the Saviour of the emanations of the second Tree of the Treasury of the Light will become 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 of the emanations of the third Tree of the Treasury of the Light will [178b] become 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, namely, the Saviour of the fourth Tree of the Treasury of the Light will become 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, namely, the Saviour of the emanations of the fifth Tree of the Treasury of the Light will become in the Place of the souls of those who receive the Twelfth mystery of the First Mystery in the Inheritances of the Light. And the seven (seventh, MS) Amens with the five (fifth, MS) Trees with the three [179a] Amens will become on right-hand of me being King in the Inheritance of the Light. And the Twin-saviours, namely, the child of the child and with the nine Guards, they indeed will remain also on left of me being King in the Inheritance of the Light. And every Saviour will be King over the arrays of his emanations in the Inheritances of the Light, as also they are in the Treasury of the Light. And the nine Guards of the Treasury of the Light will become, being preferable unto the Saviours in the Inheritances of the Light. And the Twin-saviours will become preferable unto the nine Guards in the Kingdom. And [179b] the three Amens will become preferable unto the Twin-saviours in the Kingdom. And the five Trees will become preferable unto the five Amens in the Inheritances of the Light. And Ieou with the Guard of the Veil of the great Light with the Receivers of Light with the great two Chief Captains with the great Sabaoth, the good, they will become being King in the first Saviour of the first

Voice of the Treasury of the Light, this which will become in the Place of those who receive the First Mystery of the First Mystery. Because that Ieou with the Guard of the Place of those on Right (hand) with Melkhisedek the great Receiver of the Light, with the great [180[a]] two Chief Captains who came out of the Light which is choice, which is pure, greatly, of the First Tree even unto the fifth. Ieou indeed he is the Overseer of the Light who came forth first from the pure light of the first Tree. The Guard also of the Veil of those of (the) Right (hand) who came forth out of the second Tree. And the two Chief Captains came forth also out of the pure light choice greatly of the third Tree with the fourth in the Treasury of the Light. But Melkhisedek also came forth out of the fifth Tree. Sabaoth the great also (the) good, this whom I called, my Father, [180[b]] he came forth out of Ieou the Overseer of the Light. These six therefore by the command of the First Mystery, the last Helper caused to become in the Place of those of (the) Right (hand) for the arrangement of the collection of the Light which is of the Height of the Aeons of the Rulers, and in the World with every race which is in them. These which I shall say unto you of the work of each over which they put him in the Distribution of the Universe. Because of the height therefore of the work in which he put him, they will become fellow-kings in the First Mystery of the first Voice of the Treasury of the Light, this which will become in the Place of the souls of those who receive the First Mystery of the First Mystery. And the Virgin of the Light with the great [181[a]] Captain of the Middle, this who were wont the Rulers of the Aeons to call, The great Iao, according to the name of a great Ruler who (is) in their Place; he, with the Virgin of the Light, with his twelve Deacons, this from whom ye received shape, and ye received the power out of them, they will also all become 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 with the fifteen Helpers of the seven Virgins of the Light, these who become in the Middle will be distributed in the Places of the twelve Saviours, [181[b]] with the others also, Angels of the Middle, each according to his glory, and (shall) be kings with me in the Inheritances of the Light. And I, I shall rule over all of them in the Inheritances of the Light.

These therefore, all which I said to you will not happen in this time, but they are about to happen in the Consummation of the Aeon, namely, the dissolution of the Universe. And that is the whole dissolution of the numbering of the perfect souls of the Inheritances of the Light. Before therefore the Consummation these (things) which I said to you will not happen. But each will happen in his Place in which they put him from at first, until they complete the numbering of the collection [182[a]] of the perfect souls. The seven (seventh, MS) Voices with the five (fifth, MS) Trees, and with the three Amens, and with the Twin-saviours with the nine Guards, and with the twelve Saviours, and with those of the Place of those of the Right (hand), and with those of the Place of the Middle, each will remain in the Place in which they put them, until mount up all the numbering of the perfect of the souls of the Inheritances of the Light. And all the Rulers also who repented, they will remain also in the Place in which they put them, until mount up all the numbering of the souls of the Light: they are coming all each in their time in which she receives Mystery. And they will precede all the Rulers who repented. [182[b]] And they are coming unto the Place of those of the Middle, and those of the Middle will baptise them (with) the spiritual unction, and seal them with the seal of their mystery and they will pass through in unto those of all Places of the Middle, and they will pass through in to the Place of those of (the) Right (hand), and the interior of the Place of the nine Guards, and the interior of the Place of the Twin-saviours, and the interior of the Place of the three Amens, with the twelve Saviours, and the interior of the five Trees, with the seven Voices, each giving to them their seal of their mysteries, and all (will) make their entry, and go unto the Place of the Inheritances [183[a]] of the Light: and each (will) remain in the Place up to which he received mysteries in the Inheritances of the Light, in one word, all the souls of the mankind, these who will receive the mysteries of the Light will precede all the Rulers who repented, and they will precede those of all the Places of those of the Middle, with those of all the Places of those of (the) Right (hand), and they will precede those of all the Place of the Treasury of the Light, in one word, they will precede those of all the Places

of the First precept, and (will) all enter and go unto the Inheritances of the Light, even unto the Place of their mystery, that each may remain in the Place unto which they received mystery. [183[b]] And those of the Place of the Middle, with those of (the) Right (hand) and with those of all the Place of the Treasury, each in the Place of the array in which they put him from at first, until the Universe should be caught up: each of them will complete his charge in which they put him, in regard to the collection (gathering in) of the souls who received mystery, in regard to this charge, that they should seal all the souls who will receive mysteries, these who will pass through unto their inner (place) unto the Inheritances of the Light. Now therefore, Maria, this is the word about which thou seekest of me in an exactness with a certainty. As for the rest therefore now, he who hath ear to hear let him hear.

It happened therefore, Jesus having finished saying these words sprang [184[a]] up Maria the Magdalene, said she, My Lord, my Light-dweller, hath ear, and I comprehend every word which thou sayest. Now therefore, my Lord, concerning the word which thou sayest that all the souls of the race of the mankind, these who will receive the mystery of the Light will precede in unto the Inheritances of the Light before all the Rulers who will repent, and before every Place of those of (the) Right (hand), and before every Place of the Treasury of the Light. Concerning this word therefore, my Lord, which thou saidst unto us once, The first will be last and the last will be first, namely, all the race of the men who will precede in unto the kingdom of the Light as [184[b]] those of all the Places of the Height, namely, the first. Concerning this therefore, my Lord, thou saidst to us, He who hath ear to hear let him hear, namely, thou wast wishing to know whether we grasp every word which thou sayest. This, therefore, my Lord, is the word. It happened therefore, when she (Jesus, MS) had finished saying these words, the Saviour wondered greatly at the assertion of the words which she saith, because that she had (MS) become spirit quite pure. Answered further Jesus, said he to her, Well (done), O pure spiritual Maria, this is the explanation of the word.

It happened therefore also after all these words, added Jesus in the word, said he to his disciples, [185[a]] Hear that I may speak with

you concerning the glory of those of the Height as they become, according as I was speaking with you unto to-day. Now therefore whenever I should take you unto the Place of the last Helper, this who surroundeth the Treasury of the Light, and whenever I should take you unto the Place of that last Helper, and ye (should) see the glory in which he is, the Place of the Inheritance of the Light, (it) will be reckoned with you of the size of a city only of the World from the greatness in which becometh the last Helper, and with the great light in which it is: and after these I shall speak with you also of the glory of the Helper who is above the lesser [185[b]] Helper, nor shall I speak with you of the Place of these who are above all the Helpers, for there is not a kind of word unto them in this World, for there is not likeness in this World being like to them, that I should compare it unto them. Nor is there size, nor is there light which is comparable unto them, that I should speak of them. Not only in this World, but also they have not likeness also in those of the Height of the Righteousness from their Place downward. Because of this therefore in fact there is not the manner of word for them in this World from the great glory of those of the Height, and there is not the great and immeasurable size. Because of this therefore there is not the manner of word for it in this World. It happened therefore, Jesus having finished saying these words unto his disciples, came forward [186[a]] Maria the Magdalene, said she to Jesus, My Lord, Be not angry with me, seeking from thee, because that I molest thee in a multitude of times. Now therefore, my Lord, be not angry with me seeking after every thing in an exactness with a certainty, because my brothers preach them in the race of the mankind, that they should hear and repent and be delivered from the judgments which are cruel of the wicked Rulers, and go unto the Height and inherit the kingdom of the Light: because that, my Lord, not only are we compassionate of ourselves, but we are compassionate of all the race of the mankind, that they should be delivered from all the judgments which are cruel. Now therefore, my Lord, concerning this we are seeking after everything in [186[b]] an exactness, because my brothers preach them to all the race of the men that they should not come unto hands of the Rulers which are cruel, of the Darkness, and that they should be delivered from the hands of the Receivers which are

cruel of the Darkness which is without. It happened, Jesus having heard these words, saying them Maria, answered the Saviour becoming in great mercy in unto her. Said he to her, Seek after that which thou wishest to seek after it, and I shall reveal to thee in an exactness and a certainty without parable. It happened therefore, Maria having heard these words, saying them the Saviour, she rejoiced in great joy, and she delighted greatly, said she to Jesus, My Lord, then the second [187[a]] Helper is great(er) than the first Helper? About how much of size, and he is distant from him about how much distance, or otherwise he is shining more than he about how many times? Answered Jesus, said he to Maria in the midst of the disciples, Amen, amen I say to you, The second Helper is distant from the first Helper in a great distance immeasurable in reference to the height above and beneath, in reference to the depth and in reference to the length with the breadth: for he is being distant from him greatly greatly in a great (amount) immeasurable by the Angels with the Archangels and by the Gods with all the Invisibles: and greater he is than him greatly greatly [187[b]] immeasurable by the angels with the archangels and by (the) Gods with all the Invisibles, and he shineth more than him immeasurable greatly greatly there not being measure unto the light which becometh from him, being immeasurable by the Angels with the Archangels and by the Gods with all the Invisibles as I finished saying to you another time. Likewise also the third Helper with the fourth with the fifth, one being great(er) than one infinitely, and he shineth more than him, and he is distant from him in a great distance immeasurable by the Angels with the Archangels with the Gods with all the Invisibles, according as [188[a]] I finished saying to you another time. And also I shall say unto you the type of each in their Distribution. It happened therefore, Jesus having finished saying these words unto his disciples, came again forward Maria the Magdalene, she added, said she to Jesus, My Lord, then those who receive the mystery of the Light will become in what type in the midst of the last Helper? But answered Jesus, said he to Maria in the midst of the disciples. Those who received the mysteries of the Light, whenever they should come out of the body of the matter of the Rulers, each according to the mysteries which he received, being about to

become in his array. Those who receive mystery also which is high, they will remain in the array which is high. Those who receive also the mysteries which are lower they will become in the array which is lower, in one word [188[b]] the Place (in) which each received mystery, even unto it will he remain in his array in the Inheritance of the Light. Because of this therefore I said unto you once. The Place (in) which your heart is about to become, there your treasure; namely, that the Place (in) which each received mystery even unto it is about to become there.

It happened, Jesus having finished saying these words unto his disciples, came forward Iohan(nes), said he to Jesus, My Lord and my Saviour, command to me also, that I may speak in thy presence, and be not angry with me seeking after everything in an exactness with a certainty, because that, my Lord, in a promise thou promisedst to me to reveal everything which I shall seek from thee. Now therefore my Lord, hide not anything from us at all in [189[a]] the thing which we shall seek from thee.

But answered Jesus in great mercy, said he to Iohannes, Thou also, the happy Iohannes and the beloved, I command to thee for to say the word which thou willest, and I shall reveal to thee in face against face without parable, and I shall say to thee every thing which thou wilt seek after (them) in an exactness with a certainty. Answered Iohannes, said he to Jesus, My Lord, then the Place in which each received the mystery even unto it he is about to remain, and he hath not authority to go in unto another array which (is) above him, nor hath he authority to come unto the arrays which (are) below him. Answered Jesus, said he to Iohannes, Fairly (done) however at least because ye seek after everything in an exactness with a certainty. [189[b]] But now therefore, Johannes hear, that I may speak with thee, Every one who receiveth mystery of the Light, the Place unto which each receiveth mystery he is about to remain in it, and he hath not the authority for to come unto the Height unto the array which is above him, so that he who receive mystery in the First precept hath the authority for to come unto the arrays which (are) below him, namely, all the arrays of the third Space. But he hath not the authority for to come unto the Height, unto the arrays which are above him. And he who will

receive the mysteries of the First Mystery, namely, the twenty-fourth Mystery (reckoning) outwards, and that is the head of the first Space which (is) outside. And he hath the authority for to come unto all the arrays which (are) outside of him; but he hath not the authority for to come unto the Places which (are) above him, [190[a]] or for to move about in them. And those who receive mystery in the arrays of the twenty-fourth Mystery, the Place in which each received mystery, he is about to go even unto it, and he will become having the authority to move about in all the arrays with the Spaces which (are) outside him. But he hath not the authority for to go unto the arrays which (are) above him, or for to move about in them. And he who received mystery in the arrays of the First Mystery which (is) in the third Space, hath the authority for to come unto all the arrays which (are) below him, and for to move about in all of them; but he hath not indeed the authority for to go unto the Places which (are) above him, or for to move about in them. And he who receiveth mystery in the first Triple spirit, this who ruleth over the twenty-four [190[b]] Mysteries all together, these which rule over the Space of the First mystery, these whose Place I shall say unto you in the Distribution of the Universe. He who will receive, therefore, the mystery of that Triple spirit hath the authority for to come below unto all the arrays, which (are) below him, but he hath not the authority for to go unto the Height, unto the arrays above him, namely, all the arrays of the Space of the Ineffable. And he who received the mystery of the second Triple spirit is having the authority for to come unto all the arrays of the first Triple spirit, and to move about in them all with all their arrays in which they become; but he hath not the authority for to go unto the arrays [191[a]] of the third Triple spirit (which are higher). And he who received the mystery of the third Triple spirit, this who ruleth over the three (third, MS) Triple spirits with the three Spaces all together of the First Mystery, (hath authority to go unto all the Places below him) but he hath not the authority for to go unto the Height, unto the arrays which are above him, namely, the arrays of the Space of the Ineffable. And he who received the absolute Mystery of the First Mystery of the Ineffable, namely, the twelve Mysteries all together of the First Mystery, these which rule over all the Spaces of the First Mystery. He who will receive,

therefore, that mystery hath the authority for to move about in all the arrays of the Spaces of the three Triple spirits and with the three [191[b]] Spaces of the First Mystery, and with all their arrays. And he hath the authority for to move about in all the arrays of the Inheritances of the Light, for to move about in them from without out unto within and from within in unto without and from above unto below and from below unto above, and from the height unto the depth, and from the depth unto the height, and from the length unto the breadth, and from the breadth unto the length, in one word, he hath the authority to move about in all the Places of the Inheritances of the Light. And he hath the authority for to remain in the Place which he willeth in the Inheritance of the Kingdom of the Light. And Amen I say unto you that man in the dissolution of the World will become [192[a]] reigning over all the arrays of the Inheritance. And he who will receive the Mystery of the Ineffable, that one which is I. That Mystery, indeed, is that which knoweth because of what the Darkness became, and because of what became the Light. And that Mystery indeed is that which knoweth because of what the Darkness of the Darknesses became, and because of what the Light of the Lights became. And that Mystery indeed is that which knoweth because of what the Chaoses became, and because of what became the Treasury of the Light. And that Mystery indeed is that which knoweth because of what the Judgments became, and because of what became the Land of the Light with the Place of the Inheritances of the Light. And that Mystery indeed is that which [192[b]] knoweth because of what the Punishments of the sinners became, and because of what became the Repose of the Kingdom of the Light. And that Mystery indeed is that which knoweth because of what the sinners became, and because of what became the Inheritances of the Light. And that Mystery indeed is that which knoweth because of what became the impious, and because of what became the good.

And that Mystery is that which knoweth because of what the Judgments of the Punishments became, and because of what became all the emanations of the Light.

And that Mystery indeed is that which knoweth because of what the Sin became, and because of what became the Baptisms with

the Mystery of the Light. And that Mystery indeed is that which knoweth because of what became the fire of the Punishment, and because of what [193[a]] became the Seals of the Light, that the Fire should not hurt them. And that Mystery indeed is that which knoweth because of what became the Anger, and because of what became the Peace. And that Mystery indeed is that which knoweth because of what the Blasphemy became, and because of what became the Hymns of the light. And that Mystery indeed is that which knoweth because of what the Prayers of the Light became. And that Mystery indeed is that which knoweth because of what the Curse became, and because of what became the Blessing. And that Mystery indeed is that which knoweth because of what the Wickedness became, and because of what became the Deceit. And that Mystery indeed is that which [193[b]] knoweth because of what the Murder became, and because of what became Vivifying of the souls. And that Mystery indeed is that which knoweth because of what became the Adultery with the Fornication, and because of what became the Purity. And that Mystery indeed is that which knoweth because of what became the Intercourse, and because of what became the Continence. And that Mystery indeed is that which knoweth because of what became the Pride with the Boasting, and because of what became the Humility with the Meekness. And that Mystery indeed is that which knoweth because of what the Weeping became, and because of what became the Laughter. And that Mystery indeed is that which knoweth because of what the Slander became, and because of what the Word which is good [194[a]] became: and that Mystery indeed is that which knoweth because of what the Obedience became, and because of what the Disregard of man became. And that Mystery indeed is that which knoweth because of what the Murmuring became, and because of what became the Innocence with the humility.

And that Mystery indeed is that which knoweth because of that became the Sinfulness, and because of what became the Purity. And that Mystery indeed is that which knoweth because of what became the Strength, and because of what became the Weakness. And that Mystery indeed is that which knoweth because of what became the Movement of the body, and because of what became

its usefulness. And that Mystery indeed is that which knoweth because of what became the Poverty, and because of what became [194[b]] the Wealth. And that Mystery indeed is that which knoweth because of what became the Wealth of the World, and because of what became the Slavery. And that Mystery indeed is that which knoweth because of what became the Death, and because of what became the Life.

It happened therefore, Jesus having finished saying these words unto his disciples they rejoiced in great joy and they were delighted, hearing Jesus saying these words. Added also Jesus in the word, said he to them: Yet therefore my disciples, hear now that I may speak with you concerning all the knowledge of the Mystery of the Ineffable, because the Mystery of that Ineffable indeed is that which knoweth because of what became the Mercilessness, and because of what became the Mercy. And that Mystery [195[a]] indeed is that which knoweth because of what became the Destruction, and because of what became the Always eternal. And that Mystery indeed is that which knoweth because of what became the creeping things, and because of what they will be dissolved. And that Mystery indeed is that which knoweth because of what will become the Wild-beasts and because of what they will be dissolved. And that Mystery indeed is that which knoweth because of what became the Beasts, and because of what became the Birds. And that Mystery indeed is that which knoweth because of what became the Mountains, and because of what became the Precious stones which (are) in them. And that Mystery indeed is that which knoweth because of what became the Matter of the Gold, and because of what became the Matter of the Silver. And that Mystery [195[b]] indeed is that which knoweth because of what became the Matter of the Brass, and because of what became also the Matter of the Iron with the Steel. And that Mystery indeed is that which knoweth because of what became the Matter of the Tin, and because of what became the Matter of the Lead. And that Mystery indeed is that which knoweth because of what became the Matter of the Glass, and because of what became the Matter of the Wax. And that Mystery indeed is that which knoweth because of what became the Grass, namely, the Vegetables. And because of

what became all the Matters. And that Mystery indeed is that which knoweth because of what became the Waters of the earth and every thing which (is) in them, and because of what the Earth also became. And that Mystery indeed is that [196[a]] which knoweth the Seas became because of what, with the Waters, and because of what became the Wild-beasts in the Sea. And that Mystery indeed is that which knoweth because of what became the Matter of the World, and because of what it will be dissolved altogether. And added also Jesus, said he to his disciples, Yet therefore my Disciples and my friends and my brothers, let each be sober of the spirit which (is) in him that ye may listen and understand every word which I shall say to you, because from now I shall begin to speak with you concerning all the knowledge of the Ineffable, because that Mystery indeed is that which knoweth because of [196[b]] what became the West and because of what became the East. And that Mystery indeed is that which knoweth because of what became the South, and because of what became the North. Yet therefore also my disciples, hear and continue and be sober and hear all the knowledge of the Mystery of the Ineffable, because that Mystery indeed is that which knoweth because of what became the demons and because of what became the mankind. And that Mystery indeed is that which knoweth because of what became the Heat, and because of what became the Air which is wholesome. And that Mystery indeed is that which knoweth because of what became the Stars [197[a]], and because of what became the Clouds. And that Mystery indeed is that which knoweth because of what the earth became Deep, and because of what the Water came over it. And that Mystery indeed is that which knoweth because of what the earth dried up and the water of rain came upon it. And that Mystery indeed is that which knoweth because of what became the Famines, and because of what became the Abundance. And that Mystery indeed is that which knoweth because of what became the Frost, and because of what became the Dew which is good. And that Mystery indeed is that which knoweth because of what became the Dust, and because of what became the Cooling which is sweet. And that Mystery indeed is that which knoweth because of what became the Hail, and [197[b]] because of what became the Snow which is wholesome. And that

Mystery indeed is that which knoweth because of what became the Wind of the West, and because of what became the Wind of the East. And that Mystery indeed is that which knoweth because of what became the Fire of the height, and because of what became also the Waters. And that Mystery indeed is that which knoweth because of what became the Wind of West, and because of what became the Wind of East. And that Mystery indeed is that which knoweth because of what became the Wind of South, and because of what became the Wind of North. And that Mystery indeed is that which knoweth because of what became the Stars of the heaven and with the Disks of the phoster (planets) and because of what became the [198[a]] Firmament with all its Veils. And that Mystery indeed is that which knoweth because of what became the Rulers of the Spheres, and because of what became the Sphere with all its types. And that Mystery indeed is that which knoweth because of what became the Rulers of the Aeons, and because of what became the Aeons with their Veils. And that Mystery indeed is that which knoweth because of what became the Rulers of the tyrant Aeons, and because of what became the Rulers who repented. And that Mystery indeed is that which knoweth because of what became the Ministers and because of what became the Dekans. And that Mystery indeed is that which knoweth because of [198[b]] what became the Angels, and because of what became the Archangels. And that Mystery indeed is that which knoweth because of what became the Lords, and because of what became the Gods. And that Mystery indeed is that which knoweth because of what also the Jealousy became in the height, and because of what also became the Absence of Jealousy. And that Mystery indeed is that which knoweth because of what became the Hate, and because of what became the Love. And that Mystery indeed is that which knoweth because of what the Dissension became, and because of what became the Reconciliation. And that Mystery indeed is that which knoweth because of what became the Covetousness, and because of what all the Renunciation of the all became, [199[a]] and because of what became the love of Wealth. And that Mystery indeed is that which knoweth because of what the Love of self became, and because of what became the Satiety.

And that Mystery indeed is that which knoweth because of what became the Partners, and because of what became the Separated Partners. And that Mystery indeed is that which knoweth because of what became the Godlessness (added in margin), and because of what became the Love of God (in lower margin). And that Mystery indeed is that which knoweth because of what became the Phoster (Planets) and because of what became the Sparks (Fixed Stars). And that Mystery indeed is that which knoweth because of what became the Triple powers, and because of what became the Invisibles. And that Mystery indeed is that which knoweth [199[b]] because of what became the Forefather, and because of what became the Pure (Lights). And that Mystery indeed is that which knoweth because of what became the great Self-willed, and because of what became his Believers. And that Mystery indeed is that which knoweth because of what became the great Triple powered, and because of what became the great Forefather invisible. And that Mystery indeed is that which knoweth because of what became the Thirteenth Aeon, and because of what became the Place of the Middle (plural, MS). And that Mystery indeed is that which knoweth because of what became the Receiver of the Middle, and because of what became the Virgins of the Light. And that Mystery indeed is that which knoweth because of [200[a]] what became the Deacons of the Middle, and because of what became the Angels of the Middle. And that Mystery indeed is that which knoweth because of what became the Land of the Light, and because of what became the great Receiver of the Light. And that Mystery indeed is that which knoweth because of what became the Guards of the Place of those of the Righthand, and because of what became the Chief Captains of these. And that Mystery indeed is that which knoweth because of what became the Gate of the life, and because of what became Sabaoth the good. And that Mystery indeed is that which knoweth because of what became the Place of those of the Righthand, and because of what became the Land of the Light, namely, the Treasury of the Light: and that Mystery [200[b]] indeed is that which knoweth because of what became the emanations of the Light, and because of what became the twelve Saviours. And that Mystery indeed is that which knoweth because of what became the Three Gates of the Treasury of the Light, and

because of what became the nine Guards. And that Mystery indeed is that which knoweth because of what became the Twin-saviours, and because of what became the three Amens. And that Mystery indeed is that which knoweth because of what became the five Trees, and because of what became the seven Amens. And that Mystery indeed is that which knoweth because of what became the Confusion [201[a]] which becometh not, and because of what was purified.

Added Jesus, said he to his disciples, Yet my disciples, be sober and let each one (added in lower margin) of you bring the power of the perception of the Light in front of him, and listen out of an exactness: for from now I am about to speak with you of the whole Place of the truth, of the Ineffable, and with the manner of which it is (being). It happened therefore, the disciples having heard these words which said Jesus, they drew back and they were silent altogether. Came forward Maria the Magdalene, she prostrated at the feet of Jesus, she worshipped unto them, she cried out, she wept, said she, Have mercy on me, my Lord, or did my brothers hear and they were silent [201[b]] at the words which thou sayest. Now therefore, my Lord concerning the knowing of all these words which thou saidst, becoming in the Mystery of the Ineffable; but I heard thee saying, From now I am about to begin speaking with you of all the knowledge of the Mystery of the Ineffable, This word therefore which thou sayst, didst not thou, then, approach unto completing the word? Because of this therefore my brothers heard, they were silent, they ceased perceiving how thou art speaking with them concerning the words which thou sayest to them. Now therefore, my Lord, if the knowledge of all these (things) is becoming in that Mystery, then who is the man who (is) in the World who [202[a]] is able to understand that Mystery with all his knowledges, and the type of all these words concerning which thou saidst them.

It happened therefore, Jesus having heard these words which said Maria, he knew that having heard the disciples, they began to be silent, he encouraged them, said he to them, Grieve not therefore, my disciples, concerning the Mystery of the Ineffable, which ye think that ye will not understand. Amen I say to you, Yours is that

Mystery, and that of every one who will hearken to you and renounce all the World with all the matter which (is) in it, and renounce all evil thoughts which become in them, and renounce all the cares of [202[b]] this Aeon.

Now therefore I say to you, Every one who will renounce all the World with all the (things) which (are) in it, and submit to the Godhead, that Mystery is easy for them more than all the Mysteries of the kingdom of the Light, and is fit to understand more than all of them, and is light (*levis*) more than all of them. He who will come in unto the knowledge of that Mystery is wont to renounce all this World with all the cares which (are) in it. Because of this therefore I said unto you once, Every one who is under care, and who toileth under his burden, come ye (close) to me that I may give rest to you, for light is my burden [203[a]] and gentle is my yoke. Now therefore he who will receive that Mystery is wont to renounce all the World and with the care of all the matter which (is) in it. Because of this therefore my disciples grieve not at your thoughts that that Mystery ye will not understand.

Amen I say to you, That Mystery is fit to understand more than all the Mysteries: and Amen I say to you that that Mystery is yours with every one who will renounce all the World with all the matter which (is) in it. Now therefore hear, my disciples, and my friends and my brothers that I may urge you unto the knowledge of the Mystery of the Ineffable. These (things) I speak with you [203[b]], because I have come to say unto you the whole knowledge about the Distribution of the Universe, because the Distribution is (his) knowledge. But now therefore hear that I may speak with you in advance concerning the knowledge of that Mystery: because that Mystery indeed is that which knoweth because of what despoiled themselves the five Helpers, and because of what they proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled himself him the great Light of the Lights, and because of what he (they, MS) proceeded out of the Fatherless (ones), and that Mystery indeed is that which knoweth because of what despoiled himself the First precept, and because of what he separated the seven Mysteries, and because of what also they called it (him, MS), the First [204[a]] precept. And because

of what he (they, MS) proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled himself the great Light of the Marks of Light, and because of what he stood (up) without emanation, and because of what he (they, MS) proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled himself the First Mystery, namely, the twenty-fourth Mystery (reckoning) outward, and because of what he counterfeits within him the twelve Mysteries according to the number of the numbering of the Boundless Uncontainable (ones), and because of what he proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled themselves the twelve [204[b]] Immoveable (ones), and because of what indeed they set them up with all their arrays, and because of what they proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled themselves the Unshakeable (ones), and because of what they set them up divided unto twelve arrays, and because of what they proceeded out of the Fatherless (ones) these which belong unto (the) arrays of the Space of the Ineffable. And that Mystery indeed is that which knoweth because of what they despoiled them the Inconceivable (ones) which belong (to) the second (two, MS) Space of the Ineffable, and because of what they proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled [205[a]] themselves the twelve Undesignated (ones), and because of what they set them up after all their arrays of the Unrevealed (ones), namely also, some Uncontainable (ones) of the Boundless (ones), and because of what indeed they proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled themselves the Unrevealed (ones) these which did not reveal themselves, nor brought they them unto that which manifesteth according to the arrangement of the Only One, the Ineffable, and because of what they proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled themselves the Most profound (ones), and because of what they distributed them being one only array, and because of what they [205[b]] proceeded out of the Fatherless (ones). And that

Mystery indeed is that which knoweth because of what despoiled themselves the twelve arrays of the Unspeakable (ones), and because of what indeed they separated them, being three Parts, and because of what indeed they proceeded out of the Fatherless (ones).

And that Mystery indeed is that which knoweth because of what despoiled themselves all that Incorruptible (ones), being twelve Places, and because of what they placed them being distributed one after another in one only array, and because of what also they separated them and they made them diverse arrays, being themselves Uncontainable (ones) and Boundless (ones), and because of what they proceeded out of the Fatherless (ones). And that Mystery [206[a]] indeed is that which knoweth because of what despoiled themselves the Boundless (ones) and because of what they set them up being twelve Boundless Spaces, and they placed them being three arrays of Spaces according to the arrangement of the Only One, the Ineffable, and because of what they proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled themselves the twelve Uncontainable (ones) these which belong to (the) arrays of the Only One, the Ineffable One, and because of what indeed they proceeded out of the Fatherless (ones), until they bring them indeed unto the Space of the First Mystery, namely, the second Space. And that Mystery indeed is that which knoweth because of what despoiled themselves [206[b]] the twenty-four ten thousand of hymners, and because of what indeed they distributed them outside of the Veil of the First Mystery, namely, the twin Mysteries of the Only One, the Ineffable, that (One) which looketh inward and that (One) which looketh outward, and because of what indeed they proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled themselves all the Uncontainable (ones), these whom I finished saying, these which (are) in the Places of the second Space of the Ineffable, namely, the Space of the First Mystery, and because of what those Uncontainable (ones) with those Boundless (ones) proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of [207[a]] what despoiled themselves,

the twenty-four Mysteries of the first Triple spirit, and because of what they called them, The twenty-four Spaces of the first Triple spirit, and because of what they proceeded out of the second Triple spirit. And that Mystery indeed is that which knoweth because of what despoiled themselves the twenty-four Mysteries of the second Triple spirit, and because of what they proceeded out of the third Triple spirit. And that Mystery indeed is that which knoweth because of what despoiled themselves the twenty-four Mysteries of the third Triple spirit, namely, the twenty-four Spaces of the third Triple spirit, and [207[b]] because of what they proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled themselves the five Trees of the first Triple spirit, and because of what they distributed them standing one after another, and also being bound in unto one another, with all their arrays, and because of what they proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled themselves the five Trees of the second Triple spirit, and because of what they proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled themselves the five Trees of the third Triple spirit, and because of what they proceeded [208[a]] out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled themselves the Pre-Uncontainable (ones) of the first Triple spirit, and because of what they proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled themselves the Pre-Uncontainable (ones) of the second Triple spirit, and because of what they proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled themselves all the Pre-Uncontainable (ones) of the third Triple spirit, and because of what they proceeded out of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what despoiled himself [208[b]] the first Triple spirit from below this, which belongeth to the arrays of the Only One, the Ineffable, and because of what they proceeded out of the second Triple spirit. And that Mystery indeed is that which knoweth because of what despoiled himself the third Triple spirit, namely, the first Triple spirit from the Height, and because of what he proceeded out of

the twelfth Triple spirit, this which (is) the last Place of the Fatherless (ones). And that Mystery indeed is that which knoweth because of what were distributed all the Places, which (are) in the Space of the Ineffable, and with those who are in them all, and because of what they proceeded out of the last member [209[a]] of the Ineffable One. And that Mystery indeed is that which knoweth his own self, because of what he despoiled himself, for him to proceed out of the Ineffable who is he who ruleth over all of them, and it is he who distributed all of them according to their arrays. These therefore all I shall say unto you in the Distribution of the Universe, in one word, all the (things) which I said unto you, those which will happen, with those which will come, these which emanate and which proceed, and with those which (are) outside of them, and with those which are implanted in them, these which will contain the Place (coptic) of the First Mystery, and with those which (are) in the Space of the Ineffable, these which I shall say unto you, because that I shall reveal them to you, and I shall say them unto [209[b]] you according to Places and according to arrays in the Distribution of the Universe. And I shall reveal to you all their mysteries which rule over them all, with their pre-triple spirits, with their hyper-triple spirits, these which rule over their mysteries with their arrays. Now therefore the Mystery of the Ineffable is he who knoweth because of what all these became, of those which I said, and in boldness, because of which all these became. And he is the Mystery which (is) in all these, and he is all their coming out, and he is all their catching up, and he is all their setting up. And the Mystery of the Ineffable, he is the Mystery which is in all these, which I said unto [210[a]] you, and with those which I shall say unto you in the Distribution of the Universe, and he is the Mystery which is in all these: and he is the only Mystery of the Ineffable, and the knowledge of all these (things) which I said to you, and with those which I shall say unto you: with those which I said not unto you, all these I shall say unto you in the Distribution of the Universe, with all their knowledge one upon another, because of what they became. That is the one word of the Ineffable. And I shall say unto you the Distribution of all their mysteries, with the type of each of them, with the manner of their completing in all their figures, and I shall say unto you the mystery

of the Only One [210b], the Ineffable, with all its (his, MS thus again) types, with all its figures; and with all its arrangements, because of what indeed it proceeded out of the last limb of the Ineffable, because that mystery is all their setting up. And that mystery of the Ineffable is also (the) one only word which also becometh in the language of the Ineffable, and that is the arrangement of the explanation of every word which I said unto you. And he who will receive the one word of that mystery, this which I shall say unto you now with all its (his, MS thus again) types with all its figures, with the manner of completing its mystery: because that ye are the perfect of all-perfect. And ye are that which will complete all knowledge [211a] of that mystery with all its arrangement with its...: because ye are those to whom they entrusted every mystery. Hear therefore now, that I may say unto you that mystery which is this, He who will receive therefore the one word of the mystery, this which I said unto you, whenever he should come out the body of the matter of the Rulers, and should come the Receivers of Contentious (ones), and they should loosen him out of the body of the matter of the Rulers of the Receivers of Contentious (ones), namely, they are wont to loosen every soul which cometh out of the body. If therefore the Receivers of Contentious (ones) should loosen the soul which received this one mystery of the Ineffable this which I finished saying unto you now [211b] and in the hour they will loosen it from the body of the matter it will become a great effluence of light in the middle of those Receivers and will fear greatly the Receivers before the light of that soul, and will be weakened the Receivers and fall and be silent altogether, out of the fear of the great light which they saw. And the soul which receiveth this mystery of the Ineffable will fly unto the Height becoming a great effluence of light. And will not seize it the Receivers, and they will not know what is the road in which it will go, because that it became a great Beam of light, and it flieth unto the Height: and not [212a] any power is wont to be able to hold it down at all, nor indeed shall they be able to approach it at all; but it is wont to pass through all the Places of the Rulers, with all the Places of the emanations of the Light, and it is not wont to give answer in any Place, nor is it wont to give defence, nor is it wont to give symbol: for not even shall any power

of the Rulers be able, nor shall any power of the emanations of the Light, they shall not be able to approach that soul, but all the Places of the Rulers, with all the Places of the emanations of the Light are wont each to hymn unto it in their Places, being in fear before the Light of the effluence which envelopeth the soul, even until [212[b]] it passeth through them all, and goeth unto the Place of the Inheritance of the mystery which it received, namely, the mystery of the Only One, the Ineffable and it becometh joined in unto his members. Amen I say to you, It will become in all the Places in the time of a man shooting an arrow. Now therefore also, Amen I say to you, Every man who will receive that Mystery of the Ineffable and is complete or fulfilleth (it) in all its types with all its figures, is a man being in the World, but he excelleth all Angels and he will excel more than they all, he is a man being upon the World, but he excelleth all the Archangels, and he will excel more than they all. [213[a]] He is a man being upon the World, but he excelleth all the Tyrants, and he will be exalted over them all. He is a man being upon the World, but he excelleth all the Lords, and he will be exalted over them all. He is a man being upon the World, but he excelleth all the Gods, and he will be exalted over them all. He is a man being upon the World, but he excelleth all the luminaries (phoster), and he will be exalted over them all. He is a man being upon the World, but he excelleth all the pure (lights), and he will be exalted over them all. He is a man being upon the World, but he excelleth all the Triple powers, and he will be exalted over them all. He is a man being upon the World, but he excelleth all the Forefathers, and he will be exalted [213[b]] over them all. He is a man being upon the World, but he excelleth all the Invisibles, and he will be exalted over them all. He is a man being upon the World, but he excelleth the great Forefather invisible, and he will also be exalted over him. He is a man being upon the World, but he excelleth all those of the Middle, and he will be exalted over them all. He is a man being upon the World, but he excelleth the emanations of the Treasury of the Light, and he will be exalted over them all. He is a man being upon the World, but he excelleth the Confusion, and he will be exalted over all of it. He is a man being upon the World, but he excelleth the whole Place of the Treasury, and he will be exalted over all of it. He is a man being

upon the World, but he will become King with me in my kingdom. He is a man [214[a]] being upon the World, but he becometh King in the Light. He is a man being upon the World, but not one (out) of the World is he, and Amen I say to you, That man is I and I am that man: and in the dissolution of the World, namely, whenever the Universe should be caught-up and whenever should be caught-up all the number of the perfect souls, and I become ruling in the midst of the last Helpers, ruling over all the emanations of the Light, and ruling over the seven Amens, with the five Trees, with the three Amens, with the nine Guards, and ruling over the child of the child, namely the [214[b]] Twin-saviours, and ruling over the twelve Saviours, with all the number of the perfect souls, these which will receive the mystery of the Light. And every man who will receive the mystery in the Ineffable will become fellow-King with me, they will sit on my right (hand) and on my left in my kingdom. And Amen I say to you, Those men are I, and I am those. Because of this therefore I said unto you once, Ye will sit upon your thrones on my right (hand) and on my left in my Kingdom and ye will reign with me. Because of this therefore I did not spare, nor was I ashamed, calling you, My brothers and my [215[a]] friends, because that ye will become fellow-Kings with me in my kingdom.

These therefore I am saying them unto you, I am knowing that I shall give to you the Mystery of the Ineffable, which Mystery is I, and I am that Mystery. Now therefore not only ye will reign with me, but every man who will receive the Mystery of the Ineffable, they will become ruling with me in my kingdom, and I am them, and they are I: but my throne will become more excellent than they, because that ye will suffer in the World beyond every man, even until ye preach every word which I shall say unto you: but your thrones will become fastened unto mine in my kingdom. Because of this I said [215[b]] unto you once, The place in which I shall become, will become with me also my twelve Deacons: but Maria the Magdalene with Iohannes the Virgin will become excelling all my disciples. And every man who will receive Mystery of the Ineffable, they will become on my left and on my right, and I am they and they are I. And they will be equal with you in every thing. But nevertheless your thrones will become excelling theirs,

and my throne even mine will become excelling yours. And every man who will find the word of the Ineffable, Amen I say unto you, The men will know that word, they will know the knowledge of all these words which I said unto you, those of the depth and those of the height, those of the length with those of [216[a]] the breadth, in one word, they will know the knowledge of all these words which I said unto you, and those which I said not unto you, these I shall say unto you according to Place and according to array in the Distribution of the Universe. And Amen I say unto you, They will know in what sort the World is placed, and they will know in what type all the things of the Height are placed, and they will know because of what thing the Universe became.

These therefore having said them the Saviour, sprang up Maria the Magdalene, said she, My Lord bear with me, and be not angry with me seeking after every thing in an exactness with a certainty. Now therefore, my Lord, then is one the word of the Mystery of the Ineffable and one the word of the knowledge of the Universe [216[b]]? Answered the Saviour, said he, Yea one (is) the Mystery of the Ineffable and one is the word the knowledge of the Universe. But also answered Maria, said she to the Saviour, My Lord, bear with me, seeking from thee, and be not angry with me. Now therefore, my Lord, except we live and know all the word of the Ineffable, shall we not be able to inherit the kingdom of the Light? But answered the Saviour, said he to Maria, Yea, for every one who will receive the Mystery of the kingdom of the Light, each will go and inherit even unto the Place unto which he received mystery; but he will not know the knowledge of the Universe because of what all these (things) became, except he should know the one word of the Ineffable namely, the knowledge of the Universe. And also openly [217[a]] I am the knowledge of the Universe. And also it is impossible to know the one word of the knowledge, except forsooth he receive the First Mystery of the Ineffable: but every man who will receive mystery in the Light will go each and inherit unto the Place unto which he received mystery. Because of this I said unto you once, He who believeth a prophet will receive the reward of a prophet, and he who believeth a righteous (man) will receive the reward of a righteous man, namely, even unto the Place

which each receiveth mystery he will go unto it. He who receiveth, being prepared is going to inherit the mystery which is less, and he who will receive mystery being more excellent he is going to inherit the Places which are exalted. And each will remain in his Place in the Light of my kingdom. And each will be the authority unto the array which is below him; but [217[b]] he will not be the authority to go unto the array which is above him, but he is going to remain in the Place of the Inheritance of the Light of my kingdom, becoming in a great light for which there is not measure by the Gods with all the Invisibles, and he (will) become in great joy with great delight.

Now therefore also hear that I may speak with you concerning the glory of those who will also receive the mystery of the First Mystery. He who will receive therefore the mystery of that First Mystery, will become at the time (at) which he cometh out of the body of the matter of the Rulers, come the Receivers of the Contentious (ones), and bring the soul of that man out of the body; and that soul will become a great overflow of light among the Receivers of Contentious (ones): and those Receivers will fear before [218[a]] the light of that soul, and that soul will go unto the Height, and pass through all the Places of the Rulers, with all the Places of the emanations of the Light: and it will not give answer nor defence nor symbol in any Place of the Light, nor in any Place of the Rulers; but it will pass through in all the Places and it will surpass all, and go and reign over all the Places of the First Saviour. Likewise also he who will receive the second mystery of the First Mystery with the third with the fourth even until he receive the twelfth mystery of the First Mystery, whenever he should become in the time (at) which they come out of the body of the matter of the Rulers, come the Receivers [218[b]] of Contentious (ones) and bring the soul of that man out of the body of the matter, and those souls will become a great overflow of light among the Receivers of Contentious (ones). And those Receivers will fear before the light of that soul, and they will be weakened and fall upon their face. And those souls will fly unto the Height at the hour and pass over all the Places of the Rulers, and in all the Places of the emanations of the Light, and they will not give answer nor

defence in any Place nor symbol: but it will pass through in all the Places and they surpass all within, and they will reign over all the Places of the twelve Saviours, so that those who receive the second [219[a]] mystery of the First Mystery will reign over all the Places of the second Saviour in the Inheritances of the Light. Likewise also those who receive the third mystery of the First Mystery with the fourth with the fifth with the sixth even until the twelfth, each will reign over all the Places of the Saviour, who received the mystery unto him. And he who will receive twelve (twelfth, MS) mysteries one after (upon, MS) another of the First Mystery, namely, the absolute Mystery, this concerning which I speak with you. And he who will receive therefore those twelve (twelfth, MS) mysteries these which are reckoned unto the First Mystery, whenever he should come out of the World, he will pass through all the Places of the Rulers, with all the Places of the Light, being with a great effluence of the Light [219[b]]. And also he will reign over all the Places of the twelve Saviours. But they will not be equal with those who receive the one Mystery of the Ineffable, but he who will receive that Mystery will remain in those arrays, because that they surpass, and he will remain in the arrays of the twelve Saviours.

It happened, Jesus having finished saying these words unto his disciples, came forward Maria the Magdalene, she kissed the feet of Jesus, said she, My Lord, bear with me, and be not angry with me, seeking from thee, but have mercy on us, my Lord, and reveal to us every thing which we shall seek after. Now therefore, my Lord, how hath the First Mystery the twelve mysteries; the Ineffable (only) one mystery is that which it hath? Answered Jesus said he to her, One (only) mystery however at least is that which [220[a]] it hath, but that mystery doeth three mysteries being the one (only) mystery, but different type (is) of each of them. And also it is wont to do five mysteries, being yet one only, but different (is) the type of each: so that the five mysteries are equal with one another in the mystery of the kingdom in the Inheritances of the Light. But different (is) the type of each of them, and their kingdom excelleth and is being exalted above the whole kingdom of the twelve mysteries one after (upon, MS) another of the First Mystery: but they are not equal in the kingdom with the one (first,

MS) mystery of the First Mystery in the kingdom of the Light. Likewise again the three mysteries are not equal also in the kingdom which (is) in the Light, but different (is) the type of each of them. And they also again are not equal in the kingdom [220[b]] with the one (only) mystery of the First Mystery in the kingdom of the Light. And different is the type also of each of them three, and the type of the figures of each of them varieth from one to another. The first indeed if thou shouldest complete its mystery throughout, and stand and complete it well in all its figures, until thou comest out of the body of the present, and become a great overflow of light of effluence, and pass (i.e. the soul) through every Place of the Rulers with all the Place of the Light, all fearing before the light of that soul, even until it goeth unto the Places of its kingdom. Also the second mystery of the First Mystery, if thou shouldst complete its mystery well in all its figures, the man therefore who will complete [221[a]] its mystery, whenever he should say that mystery over the head of every man who cometh out of the body, and he (should) say it unto his two ears. If indeed the man who cometh out of the body of matter having received the mystery another time, and is made partaker in unto the word of the truth. Amen I say unto you, That man whenever he should come out of the body of the matter, his soul will become a great effluence of Light and (will) pass through every Place, even until it go unto the kingdom of that mystery. But if he, that man did not receive mystery and (was) not made partaker unto the words of the truth, he who completeth that mystery, whenever he should say that mystery over the head of the man who cometh out of the body, this who did not receive mystery of the Light, and [221[b]] who communicated not in the word of the truth. Amen I say unto you, That man whenever he should come out of the body, they are not wont to judge him in any Place of the Rulers, nor will they be able to punish him in any Place, nor the fire will touch him through the great mystery of the Ineffable, which becometh with him: and they will hasten quickly, and deliver him up to one another, and steer him along (from Place to Place) and from array to array, even until they take him (close) to the Virgin of the Light, all the Places fearing before the mystery with the sign of the kingdom of the Ineffable, this which becometh with him: and whenever they should take it (close) to the Virgin of

the Light, the Virgin will see the sign of the mystery of the kingdom [222[a]] of the Ineffable, becoming with him, is wont to wonder the Virgin of the Light, and she is wont to prove him. But she is not wont to cause them to take him unto the Light, until he completeth all the duties (politia) of the Light of that mystery, which are these the purifications of the renunciation of the World and with all the matter which is in it. The Virgin of the Light is wont to seal him with a seal more excellent, which is this, (the form of the seal is not given), and to cause them to cast him in any month in which he came out of the body of the matter unto a body being about to become righteous, this being about to find the Godhead of the truth, with the mysteries which are high, and (to) inherit them, and (to) inherit the Light unto age, namely, the free-gifts of the second mystery of the First Mystery of the Ineffable.

The third [222[b]] Mystery also of that Ineffable, the man indeed who will complete that mystery, not only because whenever he should come out of the body being about to inherit the kingdom of the mystery, but whenever he should perform and complete it with all its figures, which is this, that whenever he should do that mystery and complete it well, and mention by name that mystery over a man coming out of the body, having known that mystery, this (man) who having delayed, or rather did not delay this (man) who becometh in the punishments which are cruel of the Rulers, and with their judgments which are cruel with their fires which are various: Amen I say to you, The man who cometh out of the body, whenever they should name this mystery for his sake, they will hasten quickly and remove him and deliver [223[a]] him up to one another, even until they take him (close) to the Virgin of the Light, and the Virgin of the Light will seal him with a seal being more excellent, which is this (the form of the seal is not given): and in any month she will cause them to cast him unto the body of (a) righteous (man), this who will find the Godhead of the truth with the mystery which is more excellent, and he (will) inherit the kingdom of the Light. This therefore is the free-gift of the third mystery of the Ineffable. Now therefore every one who will receive (one) out of the five mysteries of the Ineffable, this whenever he should come out of the body and inherit unto the Place of that

mystery (and the kingdom of those five mysteries)[114] [223b] they are equal with one another in their kingdom, but they are not equal with the three mysteries of the Ineffable. He who also receiveth out of the three mysteries of the Ineffable, whenever also he should come out of body he will inherit unto the kingdom of that mystery, and those three mysteries are equal with one another, they are in the kingdom and they are more excellent and they are higher than the five Mysteries of the Ineffable in the kingdom. But they are not equal with the one (only) mystery of the Ineffable. He who receiveth also the one (only) mystery of the Ineffable will inherit the Place of the whole kingdom, according as I finished saying unto you all his glory another time. And every one who will receive the mystery, which is in the Space of the Universe of the Ineffable with all the other mysteries, which are joined in the members of the Ineffable [224a], these concerning which I did not yet speak with you with their distribution with the manner in which they stand, and with the type of each as it is, and because of what they called him, The Ineffable, or because of what he stood being distributed with all his members, and how many members there are becoming in him, with all his arrangements, these which I shall not say unto you now, but whenever I should be about (to say) unto you the Distribution of the Universe, I shall say unto you all one after another, indeed his distributions with his form of words (speaking of himself) as he is with the joining of all his members, belonging to the arrangement of the only one God of the truth, inaccessible.

The Place therefore unto which each will receive mystery in the Space of the Ineffable, he will inherit unto [224b] the Place which he received. And those of the whole Place of the Space of the Ineffable are not wont to give answer at every Place, nor are they wont to give defence nor are they wont to give symbol for ones without symbol are they; and they have not Receiver, but they are wont to pass through all the Places, until they go unto the Place of the kingdom of the mystery which they received. Likewise also those who will receive mystery in the second Space have not answer nor defence, for ones without symbol they are in that World, that is the Space of the first mystery of the First Mystery: and those of the third Space also which is the outside, namely, the

third Space also from the outside, each Place hath in that Space its Receivers with its answer [225[a]] with its defence with its symbol, these which I shall say unto you in the time (in) which I shall say unto you that mystery, namely, whenever I should finish saying unto you the Distribution of the Universe. Nevertheless in the dissolution of the Universe, namely, whenever should be completed the number of the perfect souls, and (should) be completed the mystery this (through) which the Universe entirely became, I shall spend (a) thousand years according to the years of the Light reigning over all the emanations of the Light with all the number of the perfect souls, these which received all the mysteries.

It happened, Jesus having finished saying these words unto his disciples, came forward Maria the Magdalene, said she, My Lord, how many years in the years of this World is a year of the Light? Answered Jesus, said he to Maria [225[b]], A day of the light is ten hundred years of the World, so that thirty-six ten thousand years with another half ten thousand years of the World is (only) one year of the Light. I shall spend therefore ten hundred years of the Light, reigning in the midst of the last Helper, reigning over all the emanations of the Light and over all the number of the perfect souls, these which received the mysteries of the Light. And ye, my disciples, with every one who will receive the mysteries of the Ineffable will remain with me on my right (hand) and on my left reigning with me in my kingdom. And those also who receive the three mysteries of the five mysteries of that Ineffable will be fellow-Kings with you in the kingdom of the Light. And they [226[a]] will not be equal with you, (but) ye with those who receive the mystery of the Ineffable are about to remain also after you reigning. And those who receive the five mysteries of the Ineffable are about to remain also after (those who receive) the three mysteries, reigning also. And also those who receive the twelve (twelfth, MS) mysteries of the First Mystery are about to remain also further after (those who receive) the five mysteries of the Ineffable and reigning also according to the array of each of them. And all those who receive the mysteries in all the Places of the Space of the Ineffable, will reign also and remain also within those who receive also the mysteries of the First Mystery, being

distributed according to the glory of each of them. So that those who receive the mystery which is (more) excellent will remain in the Place which is more excellent. Those who receive the mystery which is lower, they will remain in the Place which is lower, [226^{b}] reigning in the Light of my kingdom.

These only are the lots of the kingdom of the first Space of the Ineffable, those who receive also all the mysteries of the second Space, namely, the Space of the First Mystery, they will remain also in the Light of my kingdom, being distributed according to the glory of each of them, each of them becoming in the (Place of the) mystery unto which he received. And those who receive the mysteries which are more excellent will remain also in the Place which is high, and those who receive the mysteries which are lower, being about to remain in the Place which is lower in the Light of my kingdom. This is the lot of the second kingdom (King, MS) of those who receive the mystery of the second Space of the First Mystery. Those who receive also the mysteries of the second Space, [227^{a}] (of the First Mystery) namely, the first Space (reckoning) from without, those also, they will remain after the second kingdom (King, MS) being distributed also in the Light of my kingdom according to the glory of each of them, (they) will remain in the Place unto which they received mysteries so that those who receive the mysteries which are high, will remain also in the Places which are high, And those who receive the Mysteries which are lower, they will remain also in the Places which are lower. These are the three lots of the kingdom of the Light, the mysteries of these three lots of the Light they are numerous greatly greatly: ye will find them in the great two books of Ieou, but I shall give to you, and I shall say unto you the great mysteries of each lot, these which are more excellent than each Place, namely, the heads in every [227^{b}] Place and in every array, these which will take the whole race of the mankind in unto the Places which are high according to the Space of the Inheritance. The remainder therefore of the Mysteries which are lower ye need them not, but ye will find them in the two books of Ieou, these which wrote Enokh, while I was speaking with him out of the Tree of the Knowledge, and out of the Tree of the Life in the paradisos

of Adam. Now therefore whenever I should finish distributing to you the Distribution of the Universe, I shall give to you and I shall say unto you the great mysteries of the three lots of my kingdom, namely, the heads of the mysteries which I shall give to you, and which I shall say unto you in all their figures with all their types with all their tickets (pebble, MS) with the seals of the last [228[a]] Space, namely, the first Space (reckoning) from without. And I shall say unto you the answers with the defences with the symbols of that Space. (As for) the second Space however (reckoning) inwards they have not answer nor defence nor symbol nor ticket nor seal, but only types are they with figures, those which they have. All these having finished saying them the Saviour unto his disciples, came forward Andreas, said he, My Lord, Be not angry with me, but have pity upon me, and reveal to me the mystery of the word of which I seek (from) thee: otherwise it became hard for me and I understood it not.

Answered the Saviour, said he to him, Seek after that which thou [228[b]] wishedst, and I shall reveal it to thee face to face without parable. But answered Andreas, said he, My Lord I am wondering and I am marvelling greatly, that the men who are in the World, who are in the body of this matter, how, whenever they should come out of this World, they will pass over these firmaments, with all these Rulers, with all the Lords, with all the Gods, with all these great Invisibles, with all those of the Place of those of the Middle, and with those of the whole Place of those of (the) Right (hand) with all the great emanations of the Light and all make their entrance and inherit the kingdom of the Light. This thing therefore, my Lord, is difficult for me. These therefore having said them Andreas, this spirit of the Saviour moved in him he cried out, [229[a]] said he, How long am I to bear with you, how long am I to suffer you, if thus far also ye understood not, and ye are without knowledge. Then ye know not, ye, and ye understand not that ye with all the Angels with all the Archangels, with the Gods, with the Lords, with all the Rulers, with all the great Invisibles, with all those of the Middle, with those of the whole Place of those of (the) Right (hand), and with all the great emanations of the Light, with all their glory, ye all one with another are out of the same lump

with the same matter, with the same substance, and ye are out of the same Confusion all of you: and by the command of the First Mystery was the Confusion compelled (to be) until should be [229b] purified all the great emanations of the Light with all their glory, and until they should be purified from the Confusion. And they were not purified through their own selves, but they were purified under compulsion according to the arrangement of the one only, the Ineffable. And they, they did not suffer at all, and they did not transfer them from the Places, nor did they despoil them at all, nor did they melt them down into bodies, various, nor did they become in any affliction. Yea, verily therefore ye are the dregs of the Treasury, and ye are the dregs of the Place of those of (the) Right (hand), and ye are the dregs of the Place of those of the Middle, and ye are the dregs of all the Invisibles, with all the Rulers, in one word [230a], ye are the dregs of all these. And ye became in great tribulations with great afflictions in the change in bodies various of the World. And after all these tribulations through your own selves ye agonised and ye fought having renounced all the World with all the matter which is in it: and ye did not cease from seeking, even until ye found all the mysteries of the kingdom of the Light, these which purified you, they made you pure light, purified greatly; and ye became light purified. Because of this therefore I said unto you once, Seek that ye may find the (things) which I said unto you. I said unto you, Ye shall seek after [230b] the mysteries of the Light, these which are wont to purify the body of the matter, and make it pure light, purified greatly. Amen I say unto you, Because of the race of the mankind, because they are material I despoiled myself I brought all the mysteries to them of the Light, that I should purify them, because they are the dregs of all the matter of their matter. Otherwise not any soul in all the race of the mankind would be saved. And they would not inherit the kingdom of the Light, except that I brought to them the mysteries of purification. For the emanations of the Light need not the mysteries, for they are purified, but the race of the mankind, they (are) those who need them, because that they are all material dregs. Because of this therefore I said unto you once, [231a] Those who are at ease need not the physician, but those who become badly, namely, Those of the Light need not the mysteries, because they are light being

purified: but the race of the mankind, they are those who need them, because material dregs they are. Because of this therefore, preach to all the race of the mankind, Desist not from seeking in the day with the night, even until ye should find the mysteries of purification. And say to the race of the mankind, Renounce all the World with all the matter which is in it: otherwise he who receiveth and he who giveth in the World and who eateth and who drinketh in his matter and who liveth in all his cares with all his life (politia, MS) gathering in for himself matters (close) to [231^{b}] his other matter: because that all this World with all the (things) which are in it with all its life (politia, MS) are material dregs, and they will ask them each concerning their cleansing. Because of this therefore I said unto you once, Renounce all the World with all the matter which is in it, that ye should not gather in for you other matter unto your other matter which is in them. Because of this therefore, preach to all the race of the mankind, Renounce all the World with all its life (politia, MS), that ye should not gather in for you other matter unto your other matter which is in you. And say unto them, Desist not seeking in the day with the night and renew (your seeking) not yourselves, until ye [232^{a}] find the mysteries of purification, these which will purify you and make you pure light; and ye (will) go unto the Height, and ye (will) inherit the Light of my kingdom.

Now therefore, thou also, Andreas with all thy brothers, thy fellow-disciples, concerning your renunciations with all your tribulations which ye received from Place to Place, and with your changes in bodies various, and with all your afflictions, and after all these ye received the mysteries of purification, ye became pure light purified greatly. Because of this therefore ye will go unto the Height and make entrance to all the Places of (the) emanations of the Light; and ye [232^{b}] (will) become being Kings in the kingdom of the Light unto age. This is the answer of the words after which ye seek.

Now therefore also, Andreas, yet art thou being in unbelief and with ignorance? But whenever ye should come out of the body and go unto the Height, and arrive at the Place of the Rulers, all the Rulers will take shame before you; because ye are the dregs of

their matter, and ye became Light purified more than they all. And whenever ye should arrive at the Place of the great Invisibles with the Place of those of the Middle, with those of (the) Right (hand), with the Place of all the great emanations of the Light, ye will take glory together with them all, because ye are the dregs of their matter, and ye became [233[a]] light excellent more than they all. And all the Places will hymn before you, even until ye go unto the Places of the kingdom.

These therefore saying them the Saviour, knew Andreas clearly not only he, but knew all the disciples in directness that they will inherit the kingdom of the Light. They prostrated all one after (upon, MS) another at the feet of Jesus, they cried out, they wept, they besought the Saviour, saying, O Lord, forgive the sin of the ignorance of our brother. Answered the Saviour, said he, I forgive and I shall forgive. Because of this therefore dispatched me the First Mystery for me to forgive the sins of everyone.

[Half this last line is ornament: more ornament follows, and the title of the Third Document finishes the column.]

THE THIRD DOCUMENT
A PART OF THE BOOKS OF THE SAVIOUR
[*The Interposed Fragment*]

[233[b]] and those who are worthy of the Mysteries which dwell in the Ineffable, namely, which did not proceed out: these become before the First Mystery and according to resemblance and (with, MS) equality with the word, that ye may understand it, so that they are the Members of the Ineffable: and each according to the honour of his glory, the head according to the honour of the head, and the eye according to the honour of the eyes, and the ear according to the honour of the ears, and (so with) the rest of the Members. So that the thing (is) manifest, that many members are, but one body it is. This indeed I am saying in an example with an equality with a comparison, but in truth not of form, nor did I manifest the word in truth, but the Mystery of the Ineffable, and every member [234[a]] which (is) in him, according to the word (with) which I compared it, namely, those who dwell unto the Mystery of the Ineffable with those who dwell in him, and the three Spaces which (are) after them, according to the Mysteries in one of all of these in truth. I am the Treasury of them all, this beside which there is not other Treasury, this which hath not his own upon the World. But yet there are words becoming, and there are mysteries and there are Places. Now therefore happy is he who brought the Mysteries unto the outward: and a God is he who found these words of the Mysteries of the second Space which is in the Middle. And a Saviour he is, and uncontainable is he who found the words of the mysteries, with the words of the third Space which is on the inward: and he excelleth the Universe, and he is acceptable to those who become in that third Space, [234[b]] because that the Mystery, in which they become, with that in which they stand, receiveth him. Because of this therefore he is equal unto them. He who found also the words of the mysteries, these which I wrote to you according to a comparison, because they are the members of the Ineffable. Amen I say to you, He who found the words of those mysteries in truth of the God, that that man, he is the first in truth, and he is equal unto him, because of

those words with the mysteries. And the Universe also stood because of that First (One). Because of this he who found the words of those mysteries is equal with the First (One). For the knowledge of the comprehension of the Ineffable (is that) in which I spake (it) with you to-day.

[235[a]] Continued also Jesus in the word, said he to his disciples, Whenever I should go unto the Light, preach ye to all the World, say unto them, Desist not in the day with the night seeking, and hold not yourselves back (in lower margin) even until ye find the mysteries of the kingdom of the Light, these which will purify you and make you pure light, and take you unto the kingdom of the Light. Say unto them, Renounce all this World with all the matter which (is) in it, and with all its cares, and with all its sins, in one word, with all its life (politeia, MS), which (are) in it, that ye may be worthy of the mysteries of the Light, and be delivered from all the punishments which (are) in the judgments. Say unto them, Renounce the murmuring, that ye may be worthy of the mysteries of the Light, and be delivered from the fire of the face [235[b]] of a dog. Say unto them, Renounce the listening that ye may be worthy of the mysteries of the Light (Schm. supplies this), and be delivered from the judgments of the face of a dog. Say unto them, Renounce litigiousness, and be worthy of the mysteries of the Light, and be delivered from the punishments of Ariel. Say unto them, Renounce the false calumny, that ye may be worthy of the mysteries of the Light, and be delivered from the rivers of fire of the face of a dog. Say unto them, Renounce the false witnessings, and be worthy of the mysteries of the Light, that ye may escape, that ye may be delivered from the river of fire of the face of a dog. Say unto them, Renounce the boastings with the prides, that ye may be worthy of the mysteries of the Light, and be delivered from the pits of fire of Ariel. Say unto them, Renounce the gluttony (self-lovings, MS) that ye may be [236[a]] worthy of the mysteries of the Light, and be delivered from the judgments of Amente. Say unto them, Renounce the garrulity that ye may be worthy of the mysteries of the Light, and be delivered from the fire of Amente. Say unto them, Renounce the wiles which are evil, and be worthy of the mysteries of the Light, and be delivered from the

punishments which (are) in Amente. Say unto them, Renounce the lovings of the greater portion, that ye may be worthy of the mysteries of the Light, and be delivered from the rivers of flame of the face of a dog. Say unto them, Renounce the lovings of the world that ye may be worthy of the mysteries of the Light, and be delivered from the vesture of pitch and fire of the face of a dog. Say unto them, Renounce the robberies, that ye may be worthy of the mysteries of the Light and be delivered from the rivers [236^{b}] of flame of Ariel. Say unto them, Renounce the words which are evil, that ye may be worthy of the mysteries of the Light, and be delivered from the punishments of the rivers of flame. Say unto them, Renounce the wickednesses, and be worthy of the mysteries of the Light, and be delivered from the seas of fire of Ariel. Say unto them, Renounce the unmercifulnesses, and be worthy of the mysteries of the Light, and be delivered from the judgments of the faces of the dragon. Say unto them, Renounce the angers, and be worthy of the mysteries of the Light, and be delivered from the rivers of flame of the faces of the dragons. Say unto them, Renounce the curse, and be worthy of the mysteries of the Light, and be delivered from the fire of the seas of the faces of the dragons. Say unto them, Renounce the blasphemy, and be worthy [237^{a}] of the mysteries of the Light, and be delivered from the seas which boil of the faces of the dragons. Say unto them, Renounce the thievings, and be worthy of the mysteries of the Light, and be delivered from Ialtabaoth. Say unto them, Renounce the slander, and be worthy of the mysteries of the Light, and be delivered from the rivers of fire of the face of lion. Say unto them, Renounce the fightings and the quarrellings, and be worthy of the mysteries of the Light, and be delivered from the rivers which are boiling of Ialtabaoth. Say unto them, Renounce the ignorance, and be worthy of the mysteries of the Light and be delivered from the ministers of Ialtabaoth, with the fires of the seas. Say unto them, Renounce the villainies, and be worthy of the mysteries of the Light, and be delivered from all the [237^{b}] demons of Ialtabaoth with all his punishments. Say unto them, Renounce the senselessness, and be worthy of the mysteries of the Light, and be delivered from the seas of pitch of Ialtabaoth which are boiling. Say unto them, Renounce the adulteries, and be worthy of the mysteries of the

Light, and be delivered from the seas of sulphur and pitch of the face of lion. Say unto them, Renounce the murders, and be worthy of the mysteries of the Light, and be delivered from the Ruler of face of crocodile, this who (is) in the cold, the first chamber which is in the Darkness which is outer. Say unto them, Renounce the unmercifulnesses with the impiousnesses, and be worthy of the mysteries of the Light, and be delivered from the Rulers of the Darkness which is outer. Say unto them, Renounce the godlessnesses [238[a]] and be worthy of the mysteries of the Light, and be delivered from the weeping with the gnashing of the teeth. Say unto them, Renounce the witchcraft, and be worthy of the mysteries of the Light, and be delivered from the great cold with the hail of the Darkness which is outer. Say unto them, Renounce the blaspheming, and be worthy of the mysteries of the Light, and be delivered from all the punishments of the great dragon of the Darkness which is outer. Say unto them, Renounce the teaching of error, and be worthy of the mysteries of the Light, and be delivered from all the punishments of the great dragon of the Darkness which is outer. Say unto those who teach in the teachings of error, with every one who learneth through them, Woe to you, ye, because if ye do not repent and forsake [238[b]] your error, ye will go unto the punishments of the great dragon with the Darkness which is outer, this which is cruel greatly, and they will not cast you unto the World for unto age, but ye will become existenceless outside. Say unto those who will forsake the teaching of the truth of the First Mystery, Woe to you, ye, because your punishment is evil beyond (that of) all men. For ye will remain in the great cold, the ice with the hail in the midst of the dragon with the Darkness which is outer, and they will not cast you unto the World from this hour unto age, but ye will become petrified at that place. And in the dissolution of the Universe ye will be wasted away, and ye will become without existence unto age.

Say also further unto the men [239[a]] of the World, Be quiet and receive the mysteries of the Light and go unto the Height of the kingdom of the Light. Say unto them, Do love of man, and be worthy of the mysteries of the Light, and go unto the Height of the kingdom of the Light. Say unto them, Be meek and receive the

mysteries of the Light, and go unto the Height unto the kingdom of the Light. Say unto them, Be peaceable and receive the mysteries of the Light, and go unto the Height unto the kingdom of the Light. Say unto them, Be merciful and receive the mysteries of the Light, and go unto the Height unto the kingdom of the Light. Say unto them, Do alms and receive the mysteries of the Light, and go unto the Height unto the kingdom of the Light. Say unto them, [239[b]] Minister unto the poor with those who are sick, with those who are paralysed, and receive the mysteries of the Light, and go unto the Height unto the kingdom of the Light. Say unto them, Do love of God and receive the mysteries of the Light, and go unto the Height unto the kingdom of the Light. Say unto them, Be righteous and receive the mysteries, and go unto the Height unto the kingdom of the Light. Say unto them, Be good and receive the mysteries, and go unto the Height unto the kingdom of the Light. Say unto them, Renounce the Universe, and receive the mysteries of the Light, and go unto the Height unto the kingdom of the Light.

These are all the limits of the roads for those who are worthy of the mysteries of the Light. These therefore of this kind who renounced this renunciation, give to them [240[a]] the mysteries of the Light, and hide them not from them at all, even if they are sinners and they became in every sin with every unlawfulness, all which I said unto you of the World, that they should turn and repent and should become in the submission which I say to you now, Give to them the mysteries of the kingdom of the Light, do not hide them from them at all, for because of the sinfulness I (we, MS) brought the mysteries unto the World, that I should forgive all their sins which they did from the first. Because of this therefore I said unto you once, I came not to invite the righteous. Now therefore I brought the mysteries, that they should forgive the sins of every one, and take them unto the kingdom of the Light: for the mysteries, they [240[b]] are the free-gift of the First Mystery, for him to blot out the sins with the unlawfulness of all the sinners.

It happened therefore, Jesus having finished saying these words unto his disciples, came forward Maria, said she to the Saviour, My Lord, then there is man righteous, being complete in all the righteousness, and that man having not any sin at all.—Such a one

they will torment him in the punishments with the judgments, or otherwise? Or otherwise rather, that man they will take away in unto the kingdom of the heavens, or not? Answered the Saviour, said he to Maria, A man righteous, this being complete in all the righteousness, and he did not any sin [241ª] ever, and such a one having not received any mystery of the Light ever, whenever should happen the time (of his) coming out of the body, immediately are wont to come the Receivers of the one of the great Triple powers, these in whom there is a great (one), and they (will) carry off the soul of that man from the Receivers of Contentious (ones), and spend three days moving round with it in all creations of the World. After the three days they are wont to take it down unto the Chaos, and take it through in all the punishments of the judgments, and send it unto all the judgments. And the fires of the Chaos are not wont to molest it greatly, but [241ᵇ] in part they are wont to molest it for a little time: and in haste quickly they are wont to have mercy on it and bring it up from the Chaoses, and take it on the road of the Middle through all those Rulers. And they are not wont to punish it in their judgments which (are) cruel, but the fires of their Places are wont to molest it in part: and whenever they should take it unto the Place of Iakhthanabas the unmerciful, they are not wont to be able to punish it, indeed at least in his evil judgments, but he is wont to hold it down for a little time, while the fire of his punishments molesteth it in part. And also speedily they are wont to have mercy on it in those their Places. [242ª] And they are not wont to take it out of the Aeons, that the Rulers of their Aeon should not take it away in the firmaments, but they are wont to take it through the road of the light of the sun and take it up (close) to the Virgin of the Light, until she should prove it and find it free from sin, and she is not wont to cause them to take it unto the Light, because the sign of the kingdom of the Mystery is not becoming with it, but she is wont to seal it in a seal which is excellent, and cause them to cast it unto the body among the Aeons of the righteousness: this body which is about to become good, and find the sign of the mysteries of the Light and inherit the kingdom of the Light unto age. If that (one) sinneth once or twice or thrice, this, also, they will reject unto the World according to the type of the sins which he did, these of which I shall say their types unto

you, [242[b]] whenever I should finish saying unto you the Distribution of the Universe. But Amen, amen I say unto you, Even if a man (is) righteous having not done any sin at all, it is impossible for them to take him unto the kingdom of the Light, because that the sign of the kingdom, of the mysteries is not becoming with him, in one word, it is impossible to take the soul unto the Light without the mysteries of the kingdom of the Light.

It happened therefore, Jesus having finished saying these words unto his disciples, came forward Iohannes, said he, My Lord, then if a man, sinner, lawbreaker, being complete in every unlawfulness; and he ceased from all of them, because of the kingdom of the heavens, and he renounced all the World with all its matter which (is) in it; and we give to him from the beginning the mysteries [243[a]] of the Light, these which (are) in the first Space from without (the outward part, MS); and whenever he should receive the mysteries, after a little more time he turned and transgressed, and also after these he turned and ceased from every sin; and he turned and renounced all the World with all the matter which is in it, and cometh also, and becometh in a great repentance; and we know in truth that he wisheth for God; and we give to him the second mystery of the first Space, these which are on the outward part: likewise also again he turned and transgressed, and became also in the sins of the World; and also after these he turned and ceased from the sins of the World, and further he renounced all the World with all the matter which is in it; and further he became in a great repentance; and we knew in an exactness, and [243[b]] not being hypocritical; and we turned and gave to him the mysteries of the beginning, these (which) become in the first Space from without (the outward part, MS). Likewise also he turned and sinned and became in every type (type type, MS), wishest thou for us to forgive him until as far as seven times, and we (should) give to him the mysteries, these which are in the first Space from within (the inward part, MS) until as far as seven times, or otherwise. Answered also the Saviour, said he to Iohannes, Not only forgive to him as far as seven times, but Amen I say to you, Forgive him as far as seven times of a multitude of times: and give to him every time the mysteries from the

beginning, these which are in the first Space from without (the outward part, MS): perhaps indeed ye will gain the soul of that brother, and he (will) inherit the kingdom of the Light. Because of this when ye had asked me once, saying, Whenever [244[a]] our brother should sin against us, wishest thou for us to forgive to him as far as seven times? I answered, I said to you in a parable, saying, Not only as far as seven times, but as far as seven of seventy times. Now therefore forgive to him a multitude of times, and give to him every time the mysteries which (are) on the outward part, these which are in the first Space: perhaps indeed ye (will) gain the soul of that brother, and he (will) inherit the kingdom of the Light. Amen, amen I say to you, He who will vivify one soul, and deliver it, beside the glory which he hath in the kingdom of the Light he will receive other glory on account of the soul which he delivered: so that he who will deliver a multitude of souls, beside the glory which he hath in (the kingdom of the Light) [244[b]] he will receive other multitude of glory on account of the souls which he delivered. These therefore having said them the Saviour, sprang up Iohannes said he, My Lord, bear with me, seeking from thee, for from now I am about to begin to seek from thee concerning everything, concerning the manner in which we are to preach to the mankind. If therefore that brother, whenever I should give to him a mystery among the mysteries of the beginning, these which become in the first Space from without (the outward part, MS), whenever I should give to him a multitude of mysteries, and he doeth not that which is worthy of the kingdom of the heavens, wishest thou for us to pass him on in unto the mysteries of the second Space, perhaps we (shall) gain the soul of that brother, and he (will) turn and repent and inherit the kingdom of the Light? Wishest thou for us to pass him on in [245[a]] unto the mysteries or otherwise, these which (are) in the second Space? But answered the Saviour said he to Iohannes, If a brother is being not hypocritical, but wisheth for God in truth, ye having given to him a multitude of times the mysteries of the beginning, and this because of the compulsion of the elements of the Destiny, he having not done that which is worthy of the mysteries of the kingdom of the Light, forgive to him, pass him on in, give to him the first mystery which is in the second Space: perhaps indeed ye (will) gain the soul

of that brother. And if, having not done that which is worthy of the mysteries of the Light, and he did the transgression with every sin (the sins the sins, MS) and also after these he turned, he became in a great repentance, and he renounced all the World, and he ceased from all the sins of the World, and ye knew in an exactness that [245^{b}] he was not being hypocritical, but wishing for God in truth, turn again, forgive to him, pass him on inwards, give to him the second mystery in the second Space of the First Mystery: perhaps indeed ye (will) gain the soul of that brother and he (will) inherit the kingdom of the Light. And also if he did not do that which is worthy of the mysteries, and he became in the transgression with every sin (the sins the sins, MS) and also after these he turned, he became in a great repentance, he renounced all the World with all its matter which is in it, and he ceased from the sins of the World, and ye know truly that he was not being hypocritical but wishing for God of the truth, turn ye again forgive to him, (and receive from him his repentance, M) because a compassion of mercy is the First Mystery: pass on, also, that man inwards, give [246^{a}] to him the three mysteries one after (upon, MS) another in the second Space of the First Mystery. If that man should transgress and become in every sin (the sins the sins, MS) ye shall not forgive to him from this hour, nor shall ye receive from him his repentances, but let him become among you as a scandal and as transgressor: for Amen I say to you, Those three mysteries will become to him witness unto his last repentance, and he hath not repentance from that hour. Amen I say unto you, That man they have not cast back his soul unto the World which is on the Height from this hour, but it will become in the dwelling place of the dragon of the Darkness which is outer. [246^{b}] For concerning the souls of these men of this kind, I said unto you once in a parable saying, Whenever thy brother sinneth against thee reprove him (thee, MS) between thee and him alone. If he should hearken unto thee, thou wilt gain thy brother. If he should not hearken unto thee, take with thee another, if he should not hearken unto thee with the other, bring him unto the ecclesia, if he should not hearken unto the others, let him become with you as a scandal, [and] which is this, if he should not be profitable in the first mystery, give to him the second; and if he should not be profitable in the second, give to him the three one

after another, namely, the ecclesia, and if he should not be profitable in the third mystery, [247[a]] let him become with you as scandal and as transgressor. And the word which I said unto you once, that upon witness two, as far as three witnesses, every word shall stand, namely, those three mysteries will be witness unto his last repentance: and Amen I say unto you, Whenever that man should repent, having not any mystery (to) forgive to him his sins, nor have they received his repentance from him, nor have they heard him at all from any of the mysteries except from the first mystery of the First Mystery with the mystery of the Ineffable. These only are those which will receive the repentance of that man from him, and they will forgive his sins, because that compassions of mercy are those Mysteries, forgiving at every time. These therefore [247[b]] having said them the Saviour, continued Iohannes, said he to the Saviour, My Lord, then if a brother, sinner greatly, having renounced all the World with the matter which is in it, with all its sins, and with all its cares and we proved him and knew that he (was) not becoming in guile with hypocrisy but he is wishing to become in verity with truth, and ye know that he was worthy of the mysteries of the second Space or the third, wishest thou once for us to give to him out of the mysteries of the second Space or the third, he having not yet received mystery at all of the kingdom of the Light, wishest thou for us to give to him, or otherwise? But answered the Saviour, said he to Iohannes in the midst of the disciples, [248[a]] Whenever ye know in an exactness that that man renounced all the World with all its cares with all its life (politeia, MS) with all its sins, and ye know in truth that he becometh not in guile nor was he becoming in hypocrisy, nor was he becoming curious that he should know the (things) of the mysteries that they are being of what kind; but he is wishing for God in truth, this of this kind, hide them not from him, but give to him out of the mysteries of the second Space with the third. And ye also (shall) prove that he is worthy of which mystery: and that which he is worthy of, give to him and hide not from him: (for) otherwise whenever ye should hide (them) from him, ye are guilty of a great offence. [248[b]] If ye should give to him once in the second Space or in the third, and he (should) turn also and do sin, ye shall continue also the second time until as far as the third time. If also he should

sin, ye shall not continue to give to him, because those three mysteries will become to him witness in his last repentance, and Amen I say unto you, He who will give mystery to that man again in the second Space or in the third, he is guilty of a great offence. But let him become with you as transgressor and as scandal. And Amen I say unto you, That man they have not to cast back his soul unto the World from this hour, but his [249[a]] dwelling place is in the midst of the mouth of the dragon of the Darkness which is outer, the place of the weeping with the gnashing of the teeth. And in the dissolution of the World his soul will become petrified and consumed by the cold which is cruel with the fire which is cruel greatly, and it will become non-existent unto age. But if also yet whenever he should turn and renounce all the World with all its cares with all its sins, and become in a great life (politeia, MS) with a great repentance, no mystery having been received from his repentance, nor they having heard of it, for them to have mercy on him and receive from him his repentance and forgive to him his sins, except the mystery of the First Mystery, and with the mystery of the Ineffable. These only are they who will receive the repentance of that man [249[b]] from him and will forgive his sins, because that compassions of mercy are those Mysteries, and they are forgivenesses of sin at every time. But these having said them the Saviour, continued also Iohannes, said he, My Lord, suffer me seeking from thee, and be not angry with me, for I am seeking after every thing in an exactness with a certainty, concerning the manner (in) which we shall preach to the men of the World. But answered the Saviour, said he to Iohannes, Seek after every thing which thou seekest after, and I shall reveal to thee more and more in boldness without parable, or in an exactness. But answered Iohannes, said he, My Lord, whenever we should come preaching and (should) go into a city or a village, and (should) come out in front of us [250[a]] the men of that city, and we know not what they are, being in great guile with great hypocrisy, and they (should) receive us unto them, and take us in unto their house wishing to make trial of the mysteries of the kingdom of the Light; and become playing the hypocrite with us in the subjection, and we should think that they are wishing for God; and we (should) give to them the mysteries of the kingdom of the Light, and after these

(things) we (should) know that they did not that which is worthy of the mystery, and we (should) know that they played the hypocrite with us, and they became with guile toward us, and the mysteries also they did them in derision from place to place, trying us and also our mysteries, then what is the thing which will happen to these of this kind? But answered the Saviour, said he to [250b] Iohannes, Whenever ye should go into a city or a village, the house unto which ye will go in, and they receive you unto them, give to them a mystery: if they are worthy then ye will gain their souls and they (will) inherit the kingdom of the Light. But if they should not be worthy, but being with guile unto you, and should do the mysteries also in derision, trying you with the mysteries also, then cry up unto the first mystery of the First Mystery, this which is wont to have mercy on every one: say, Even, the mystery which we gave to these souls impious and lawbreaking, having not done that which is worthy of the mystery even, but they made us for derision, return the mystery unto us, and make them alien to the mystery of thy kingdom unto age. And shake off the dust [251a] of your feet unto a witness to them, saying to them, Your souls shall become as the dust of your house. And Amen I say to you, In that hour will return to you every mystery which ye gave to them, and they will take them away from them every word with every mystery of the Place unto which they received figure. Concerning the men therefore of this kind I said unto you in a parable once, saying, The house unto which ye go in and they receive you unto it, say to them, The peace to you. And if they are worthy, let your peace come upon them, and if they are not worthy, let it return unto you your peace, namely, if those men do that which is worthy of the mysteries [251b] and wishing for God of the truth, then give to them the mysteries of the kingdom of the Light. But if rather they are playing the hypocrite with you, and they are being with guile unto you, ye having not known, and ye gave to them the mysteries of the kingdom of the Light; and also after these (things) they did the mysteries in derision, and they made trial also of you with the mysteries also, do the first mystery of the First Mystery and he will make return unto you every mystery which ye gave to them (him, MS). And he will make them alien to the mysteries of the Light unto age. And these men of this kind, [and] they will not cast them

back unto the World from this hour: but Amen I say unto you, Their dwelling place shall (be) in the midst of the mouth of the dragon of the Darkness which is outer. But if yet in a time of repentance they should renounce [252[a]] all the World, with all the matter which is in it, with all the sins of the world, and they (are they) who become in all the subjection to the mysteries of the Light, not any Mystery heard them, nor have they forgiven their sins except by the one mystery of the Ineffable, this which is wont to be merciful to every one and forgiveth the sins of every one.

It happened, Jesus having finished saying these words unto his disciples, worshipped Maria unto the feet of Jesus, she kissed them said she, Maria, My Lord suffer me seeking from thee, and be not angry with me. Answered the Saviour, said he to Maria, Seek after that which thou wishest to seek after, and I shall reveal it to thee boldly. But answered Mariham, said she, My Lord, [252[b]] then if a brother good (agathos) and who is good (coptic word), we having filled him with all mysteries of the Light, and that brother having a brother or a kinsman, in one word, being a man anyhow, and this (one) being a sinner and being impious, or otherwise, he being not a sinner, and this one of this kind came out of the body, and the heart of the brother good, being pained and being grieved for him because he becometh in judgments with punishments. Now therefore, my Lord, what is that which we shall do until they remove him out of the punishments with the judgments which (are) cruel? But answered the Saviour, said he to Maria, Because of this word therefore I said unto you at another time, but hear therefore that I may say in answer that ye may become, [253[a]] (that) ye should fulfil every mystery, that they should call of [against] you, Those who are completed with every mystery. Now therefore every man sinner, or otherwise being not sinners, not only that whenever ye should wish for them to take them from the judgments with the punishments which (are) cruel, but (also) for them to remove them unto a righteous body, this which will find the mysteries of the Godhead, and go unto the Height and inherit the kingdom of the Light, do the third mystery of the Ineffable and say ye, Take away the soul of these manhoods, this (man) which we think of in our heart, take him out of every punishment of the Rulers, and hasten

quickly, and take it (close) to the Virgin of the Light: and in the same month, the Virgin of the Light (will) seal [253[b]] him with a seal more excellent, and in the same month, let the Virgin of the Light cast him unto a body about to become righteous and become good, and he (will) go unto the Height and inherit the kingdom of the Light. But these whenever ye should say them, Amen I say unto you, They are wont to hasten all those who work in all the array of the judgments of the Rulers, and give that soul unto hands of one another, even until they take it up to the Virgin of the Light, and the Virgin of the Light is wont to seal it with a sign of the kingdom of the Ineffable, and is wont to give it to her Receivers, and the Receivers to cast it unto a body being about to be righteous, and he being about to find the mysteries of the Light and become good, and go unto the Height [254[a]] and inherit the kingdom of the Light. Behold, this is (that) which ye ask me of. Answered Maria, said she, Now therefore, my Lord, then thou didst not bring Mysteries indeed unto the World, that the man should not die by the death which is reckoned unto him by the Rulers of the Destiny: because if it is being reckoned unto one for to die by the sword, or for to die by the waters or in torture with torment with violence which (are) in the laws, or by other evil deaths, then thou didst not bring mystery unto the world, that the man should not die among them by the Rulers of the Destiny, but that he should die in a death sudden, that he should not suffer any tribulation by these deaths of this kind: because that, we, very many are those who are pursuing us [254[b]] because of thee, and we, many are those who persecute us because of thy name, that whenever they should torment us we should say the mysteries and come out of the body immediately having not suffered any tribulation. Answered the Saviour, said he to all his disciples, Because of this word which ye ask me of, I said to you at another time: but hear also that I may say unto you at another time: not only ye but every man who will complete the first mystery (of the First Mystery of the Ineffable, he who will do therefore that Mystery, M), and (will) complete it (in) its figures with all its types with its positions, doing indeed it and coming not out of body, but after completing that mystery with its figure with all its type, afterwards therefore, every time at which he will name that mystery, [255[a]] he will be delivered from all those which are

reckoned unto him by the Rulers of the Destiny, and at that hour he cometh out of the body of the matter of the Rulers, and his soul will become a great effluence of Light, and (will) fly unto the Height, and (will) pass through every Place of the Rulers with every Place of the Light, until it should go unto the Place of its Kingdom: neither is it wont to give answer nor defence in any Place, for it is one without symbol.

These therefore having said them Jesus, added Maria, she prostrated at the feet of Jesus, she kissed them, said she, My Lord, yet I shall seek from thee, Reveal to us and hide not from us. Answered Jesus, said he to Maria, Seek after that which ye seek after, [255^{b}] and I shall reveal to you in boldness without parable. Answered Maria, said she, My Lord, then thou didst not bring mystery unto the world because of the poverty with the riches and because of the weakness with the strength, and because of the diseased with the bodies which are sound, in one word, because of all these kinds, that whenever we should go in the places of the country, and they should not believe us, and they should not hearken unto our words, and we should do a mystery of this kind in those places, that they should know truth truly that we are preaching the words of (the Lord of) the Universe? Answered the Saviour, said he to Maria in the midst of the disciples, Concerning this mystery of which ye seek from me, I gave [256^{a}] it to you at another time, but I shall repeat also and say unto you the word. Now therefore Maria, not only ye but every man who will complete the mystery of the raising of the dead, this is wont to cure the demons with every pain, with every sickness, and with the blind, and with the lame, with the maimed, with the dumb, with the deaf, this I gave to you once. He who taketh up a mystery and completeth it, afterwards therefore whenever he should ask any (every) thing, poverty and riches, weakness and strength, disease and sound body, with every healing of the body, and with the raising of the dead, and to cure the lame with the blind with the deaf with the dumb, with every sickness with every pain, in one word, he who will complete that mystery and ask (every) thing which I said, it will [256^{b}] happen to him instantly.

These therefore having said them the Saviour, came forward the

disciples, they cried out all one after (upon, MS) another, saying, O Saviour, thou distracted us greatly with the greatnesses which thou sayest to us, and because thou tookest away our souls, and they became compelled to come out of us in unto thee, (for) because that ones out of thee they are. Now therefore because of these greatnesses were distracted our souls these which thou sayest unto us, and they were pressed greatly greatly unto a wishing to come out of us unto the Height unto the Place of thy kingdom. These therefore having said them the disciples, added also the Saviour, said he to his disciples, Whenever ye should go to cities or kingdoms or countries, preach to them at first, saying, Seek at every hour, and [257[a]] leave not off even until ye find the mysteries of the Light, these which will take you in unto the kingdom of the Light. Say unto them, Take heed unto you of the teachings of error, otherwise there are a multitude coming in my name saying, I am, being not I, and they will deceive a multitude. Now therefore every man who cometh (close) to you and believe you, and hearken unto your words, and do that (which is) worthy of the mysteries of the Light, then give to them the mysteries of the Light, and hide not them from them: and he who is worthy of the mysteries which are high, give them to him, and he who is worthy of the mysteries which are lower, give them to him, and hide not any from any. The mystery indeed of the raising the dead and curing the sicknesses, give it not to any, nor teach in it: because that mystery is the (mystery) of the Rulers, it with all its namings. Because of this therefore [257[b]] give it not to any, nor teach in it, even until ye establish the faith in all the World: that whenever ye should come into cities or countries and they do not receive you unto them, and they believe you not and they hearken not unto your words, and ye should raise dead (ones) in those places, and cure the lame with the blind with the sicknesses which are various in those places: and through you all these of this kind they will believe you, that ye are preaching the God of the Universe, and they (will) believe every word from you: because of this therefore I gave to you that mystery, even until ye establish the faith in all the World. These therefore having said them the Saviour, he added also in the word, said he to Maria, Now therefore hear, Maria, concerning [258[a]] the word of which thou sought from me, What it

is which compelleth the man even until he doeth sin. Now therefore they are wont to bear the child, the power in him being small, and being small in him the soul, and being small in him the counterfeit spirit also in one word, being small the three together: having not any of them any perception of thing whether good or evil, from the weight of the heedlessness which weigheth greatly: and also being small the body also: and the child is wont to eat out of the meats of the world of the Rulers; and is wont the power to attract to it(self) from the particle of the power which is in the meats, and is wont the soul to attract to it(self) from the particle of the soul which is in the meats, and is wont the counterfeit spirit to attract to it(self) from the particle of the evil which is in [258[b]] the meats with its lusts, and is wont the body also to attract to itself the matter, which perceiveth not which is in the meats. The Fate, indeed is not wont to receive out of the meats, because that it is not mixed up with them (the others), but in the condition in which it is wont to come unto the World it is wont to go also in it: and gradually (by little, little, MS) are wont the power with the soul with the counterfeit spirit to become great, and each of them is wont to perceive according to his nature. The power indeed is wont to perceive to seek after the Light of the Height, the soul also is wont to perceive to seek after the Place of the righteousness this which is mixed, namely the Place of the Confusion, the counterfeit spirit also is wont to seek after all evil with the lusts with every sin, the body also is not wont to perceive anything, except it taketh up power out of the matter. [259[a]] And then they are wont to perceive, each of the three, according to his nature. And the Contentious ones also are wont to tell to the Ministers (that) they should follow them, and become witness to every sin which they do, concerning the manner in which they will punish them in the judgments, and after these also, the counterfeit spirit is wont to take notice and perceive all the sins with the evil, which order unto the soul the Rulers of the great Destiny; and it maketh them of the soul. And is wont the power which is within to move the soul, for it to seek after the Place of the Light, and of all the Godhead: and is wont the counterfeit spirit to turn aside the soul, and it is wont to compel it and cause it to do all his unlawfulnesses and with all his passions with all its sins persevering (in them). And is wont [259[b]] to remain

imparting to the soul, and becoming enemy unto it, causing it to do all these evils with all these sins. And he is wont to instigate the Contentious ministers that they should become witness against her in every sin which it will cause her to do: still also coming, she being about to rest herself in the night (and) in the day, it is wont to move her in dreams or in lusts of the World. And it is wont to cause her to lust after everything of the World, in one word, it is wont to urge her unto all things which order to it the Rulers. And it is wont to become enemy with the soul causing her to do the (things) which she would not. Now therefore Maria, then this is the enemy of the soul, and this is that which compelleth her, even until she doeth every sin. Now therefore whenever should become completed the time of that man, at first indeed is wont to come out the Fate and lead the man [260[a]] in unto the death by the Rulers with their bonds, these in which they were bound by the Destiny: and afterwards are wont to come the Contentious Receivers, and bring that soul out of the body, and afterwards are wont the Contentious Receivers they are wont to spend three days going about with that soul in all the Places, sending it unto all the Aeons of the World: (while) followeth after that soul the counterfeit spirit with the Fate, and is wont the power to withdraw (close) to the Virgin of the Light. And after the three days are wont the Contentious Receivers they are wont to bring that soul down down unto Amente of the Chaos. And whenever they should bring her down unto the Chaos they are wont to deliver her to those who punish. And are wont the [260[b]] Receivers to withdraw unto their Places according to the arrangement of the works of the Rulers, because of the coming out of the souls. And is wont the counterfeit spirit, it is wont to become Receiver of the soul, allotting her, convicting her according to the punishment, because of the sins which it caused her to do. And it is wont to become in a great enmity towards the soul, and whenever the soul should complete the punishments in the Chaoses according to the sins which she did, is wont the counterfeit to bring her up from the Chaoses allotting her, convicting her from Place to Place because of the sins which she did. And is wont to bring her out on the road of the Rulers of the Middle. And whenever he should reach them, they are wont to seek from her the mysteries of the Fate. And if she did

not find them, they are wont to seek from their Fate. And are wont those Rulers, they are wont to punish that soul [261[a]] according to the sins for which she is worthy (to be punished). These I shall say unto you, viz.: the type of their punishment in the Distribution of the Universe. Whenever therefore it should happen, whenever should be completed the time of the punishment of that soul in the judgments of the Rulers of the Middle, is wont the counterfeit spirit, it is wont to bring the soul up from all the Places of the Rulers of the Middle, it is wont to take her up before the light of the sun according to the commandment of the first man Ieou: and it is wont to take her (close) to the judge the Virgin of the Light. She is wont to prove that soul, and find it being a sinful soul. And she is wont to cast her power of light in unto her, because of setting up the soul and the body and the sharing of the perception. These I shall say, viz.: their type, unto you in the Distribution of the Universe. [261[b]] And is wont the Virgin of the Light, she is wont to seal that soul and lay her on one of her Receivers, and causeth them to cast her (him, MS) into a body worthy of the sins which she did: and Amen I say unto you that she shall not release that soul from the changes of the body, having not given her last cycle (of changes) according to the (things) which are worthy (for her). These all therefore I shall say their type unto you with the type of the bodies unto which they shall cast them according to the sins of every soul, these I shall say unto you all (of them), whenever I should finish saying to you the Distribution of the Universe. Added also Jesus in the word, said he, If also a soul is which is not wont to hearken unto the counterfeit spirit (in) all his works, and this (soul) became good, she received the mysteries of the Light, these which (are) in the second Space, or indeed these [262[a]] which (are) in the third Space, these which (are) from within (on the inward part, MS): whenever should be completed the time of that soul (of coming) out of the body; and is wont the counterfeit spirit, it is wont to follow that soul, it with the Fate, it is wont to follow in the road by which it will go unto the Height. And having not yet been distant from the Height, she is wont to say the mystery of the loosing of her seals, with all the bonds of the counterfeit spirit, these with which the Rulers bound it in unto the soul. And whenever they should say them, are wont to be loosed the bonds of

the counterfeit spirit, and it is (wont) to cease coming in unto that soul, and it is wont to release the soul according to the commands which ordered unto it the Rulers of the great Destiny, saying to it, Release not this soul except she say unto thee the mystery of the loosing of every seal, these in which we bound thee in unto [262[b]] the soul. Whenever it should happen therefore, whenever the soul, whenever she should say the mystery of the loosing of the seals with all the bonds of the counterfeit spirit, and (whenever) it ceaseth coming in unto the soul, and ceaseth being bound in unto her, and in that hour it is wont to say a mystery and dismiss the Fate unto her Place (close) to the Rulers which (are) in the road of the Middle. And she is wont to say the mystery, and dismiss the counterfeit spirit (close) to the Rulers of the Destiny unto the Place in which they bound it unto her. And in that hour she is wont to become a great effluence of light, becoming of light greatly greatly, and are wont the Contentious Receivers, these which brought her out of the body, they are wont to fear before the light of that soul, and fall down upon their face. And in that hour is wont that soul, she is wont to become a great effluence of light, and she is wont to [263[a]] become wing of light all of her, and to pass through every Place of the Rulers with all the arrays of the Light, even until she goeth unto the Place of her kingdom unto which she received mystery. If also it is a soul, having received mystery in the first Space, reckoning from without (which is from without, MS), and after receiving the mysteries and completing them, and turned (not M) and committed sin again, after the completion of the mysteries; and also if should be completed the time of the coming out of that soul, are wont to come the Contentious Receivers and bring that soul out of the body: and is wont the Fate with the counterfeit spirit, they are wont to follow that soul because that the counterfeit spirit is being bound in unto her with the seals and the bonds of the Rulers, it is wont to follow after that soul walking on the roads of the counterfeit spirit: she is wont to say the mystery of the loosening [263[b]] of all the bonds and all the seals with which the Rulers bound the counterfeit spirit in unto the soul. And whenever should the soul say the mystery of the loosening of the seals, immediately are wont to be loosened the bonds of the seals, these which bound the counterfeit spirit in unto the soul.

And whenever the soul, whenever she should say the mystery of the loosening of the seals, and immediately is wont to be loosened the counterfeit spirit; and it is wont to cease coming in against the soul, and it ceaseth from allotting the soul. And immediately is wont to say a mystery, the soul, and hold down the counterfeit spirit with the Fate and dismiss them from following her. But there is not any of them being in their (own) authority: but she is being in her (their, MS) authority: and immediately are wont the Receiver of that soul and the mysteries which she received, they are wont to come and snatch away that soul from [264[a]] the Contentious Receiver. And are wont the Receivers, they are wont to withdraw unto the works of the Rulers in regard to the arrangement for the bringing out of the souls. And are wont the Receivers also of that soul, these which belong unto the Light, they are wont to become wing of light unto that soul, and she becometh vesture of light unto her(self). And they are not wont to take her out of the Chaoses, because it is not right to take a soul having received mystery out of the Chaoses, but they are wont to take her by the road of the Rulers of the Middle: and whenever she should arrive at the Rulers of the Middle, are wont to come out to meet the soul those Rulers, becoming in a great fear with a flame which is fierce with varied faces, in one word, being in a great fear, there being not measure unto it. And immediately is wont the soul, she is wont to say the mystery of their defence. And they are wont to fear greatly and (to) fall upon their face being in fear [264[b]] before the mystery which she said, and before her defence. And is wont that soul, she is wont to dismiss them to their Fate, saying to them, Receive to you your Fate. I am not coming unto your Place from this hour. I became strange unto you unto age, being about to go unto the Place of mine inheritance. But these whenever should finish saying them the soul, are wont the Receivers of the Light, they are wont to fly with her unto the Height, and they are wont to take her out of the Aeons of the Destiny, she giving the defence of the Place to it with its seal, these which I shall say unto you in the Distribution of the mysteries. And she is wont to give to the Rulers the counterfeit spirit, and she is wont to say unto them the mystery of the bonds with which they bound it in unto her (him, MS). And she is wont to say to them, Come (take) your counterfeit spirit. I

am not coming unto your Place from this hour, I became strange unto you unto age. And she is wont to give the seal of each [265ᵃ] to him with his defence. But these whenever should finish saying the soul, are wont the Receivers of the Light, they are wont to fly with her unto the Height, and they are wont to take her out of the Aeons of the Destiny, and they are wont to take her up in all the Aeons, she giving the defence of each Place to it, with the defence of all the Places, with the seals of (with, MS) the Tyrants of the King the Adamas. And she is wont to give the defence to all the Rulers of all the Places of the Left, these which I shall say unto you all their defences with their seals, at the time (in) which I shall say unto you at the Distribution of the mysteries. And also are wont these Receivers, they are wont to take that soul up to the Virgin of the Light, and also is wont that soul, she is wont to give to the Virgin of the Light the seals with the glory of the hymn. And is wont [265ᵇ] the Virgin of the Light and with the other seven Virgins of the Light, they are all wont to prove that soul, and all to find their signs in her, with their seals with their baptisms with their chrisms. And is wont the Virgin of the Light, she is wont to seal that soul; and the Receivers of the Light are wont to baptise that soul, and give to her the chrism spiritual. And are wont each of the Virgins of the Light, they are wont to seal her with their seals, and also are wont the Receivers of the Light, they are wont to deliver her up to the great Sabaoth the good, this who (is) at the gate of the Life in the Place of those of the Right (hand), this whom they are wont to call, The Father. And is wont that soul, she is wont to give the glory of the hymn with his seals with his defences. And [266ᵃ] is wont Sabaoth the great, good, he is wont to seal her with his seals. And is wont the soul, she is wont to give her knowledge with the glory of the hymns with the seals of every Place of those of the Right (hand), they are all wont to seal her with their seals. And is wont Melkhisedek the great Receiver of the Light, this who (is) in the Place of those of the Right (hand), he is wont to seal that soul. And are wont the Receivers of Melkhisedek, they are wont to seal that soul, and to receive her unto the Treasury of the Light. And she is wont to give the glory with the honour with the respect of the hymns with all the seals of all the Places of the Light. And are wont those of all the Places of the Treasury of the Light, they

are wont to seal her with their seals. And she is wont to go unto the Place of her inheritance. [266[b]] These therefore the Saviour having said them unto his disciples, said he to them, Understand ye in what manner I am speaking with you? Sprang up again Maria, said she, Yea, my Lord, I understand in what manner thou art speaking with me, and I shall comprehend all of them. Now therefore concerning these words which thou sayest my understanding maketh four meanings in me, and my Light-dweller, it led and it was glad, it boiled in me wishing to come out of me and to go in unto thee. Now therefore, My Lord, hear that I may say unto thee the four meanings which became in me. The first meaning indeed which happened in me (is) concerning the word which thou saidst, Now therefore is wont the soul, she is wont to give the defence with the seal to all the Rulers who (are) in the Place of the King, the Adamas, and she is wont to give the defence [267[a]] with the honour with the glory of all their seals with the hymn of the Places of the Light. Concerning this word therefore which thou saidst unto us once, they having brought to thee the stater, thou sawest it being of silver and brass, thou soughtest, That of whom is this image? Said they, That of the King it is. But thou having seen it, that it was mixed in silver and brass, saidst thou, Give the part, that of the King to the King. And that of the God to the God, namely, whenever the soul should receive mystery she is wont to give the defence to all the Rulers with the Place of the King, the Adamas. And the soul is wont to give the honour with the glory to those of all the Places of the Light. And the word, It shone when thou hadst seen it, being of silver and brass. That is the type of this, the power of the Light being in it, namely, the silver [267[b]] which is choice. And being in her the counterfeit spirit, namely, the material brass. Then this, my Lord, is the first meaning. The second meaning also which thou finishedst saying to us now concerning the soul which receiveth mystery, whenever it should come unto the Place of the Rulers of the road of the Middle, and they are wont to come out before her in a great fear greatly greatly, and is wont the soul, she is wont to give to them (him, MS) the mystery of the fear. And they (she, MS) are wont to fear before her, and she is wont to give the Fate unto her Place, and she is wont to give the counterfeit spirit unto its Place, and she is wont to

give the defence with the seals to each of the Rulers who (are) upon the roads, and she is wont to give the honour with the glory with the respect of the seals with the hymns to those of all the Places of the Light. Concerning this word, my Lord, [268[a]] which thou saidst by the mouth of Paulos our brother once, Give the tribute to him of the tribute, and give the fear to him of the fear, give the custom to him of the custom, and give the honour to him of the honour, and give the respect to him of the respect, and do not owe anything to anyone. Which (is) this My Lord, The soul who receiveth mystery is wont to give the defence to all the Places, This is, my Lord, the second meaning. The third meaning also concerning the word which thou saidst unto us once, The counterfeit spirit is wont to become enemy unto the soul, causing it to do all the sins and all the passions, and it is wont to convict her in the punishment concerning all the sins which it caused her to do, in one word, it is wont to be enemy unto the soul in every form. Concerning this word therefore which thou saidst unto us once, The enemies of the man are his domestics [268[b]] namely the domestics of the soul are the counterfeit spirit with the Fate, these which are enemy unto the soul at every time causing her to do every sin with every wickedness. Then this, my Lord, is the third meaning. The fourth meaning also concerning the word which thou saidst, If the soul should come out of the body, and walk in the road of the counterfeit spirit, and whenever it should not find the mystery of the loosening of all the bonds with the seals, these which are bound to the counterfeit spirit, and (yet) it should cease to be allotted unto her. If therefore she should not find it, is wont the counterfeit spirit, it is wont to take the soul (close) to the Virgin of the Light, the judge: and is wont the judge, the Virgin of the Light, she is wont to prove the soul and find about her, she having done sin; and having not also found the mysteries of the Light with her. And she is wont to give [269[a]] her to one of her Receivers, and is wont her Receiver, he is wont to bring her and cast her unto the body, and she is not wont to come out of the changes with the body, having not given the last Cycle. Concerning this word therefore my Lord, which thou saidst unto us once, (Become) being reconciled with thine enemy while thou art on the road with him, lest-haply thine enemy should give thee to the

judge, and the judge should give thee to the officer and the officer should cast thee unto the prison, and thou shalt not come out of that place, having not given the last smallest coin (lypton, MS), namely, the word (said) plainly, Every soul which cometh out of the body, and walketh on the road with the counterfeit spirit, and findeth not the mystery of the loosening of all the seals, with all the bonds, and (yet) is loosened from the counterfeit spirit, which is bound unto her; then that soul having [269^{b}] not received mystery of (in, MS) the Light, having not found the mysteries of the loosening of the counterfeit spirit, which is bound unto her. She therefore finding it not, is wont the counterfeit spirit, it is wont to take that soul (close) to the Virgin of the Light; and is wont the Virgin of the Light, and that judge, she is wont to deliver that soul unto one of her Receivers, and is wont her Receiver, he is wont to cast her unto the Sphere of Aeons, and she is not wont to come out of the changes of the body, having not given the last Cycle which is reckoned unto her. This therefore my Lord, is the fourth meaning.

It happened therefore, Jesus having heard these words, saying them Maria, said he, Well (done) O happy Maria, the spiritual. These are the explanations of the words which I said. Answered Maria, said she, My Lord, yet I seek from thee [270^{a}] because that from now I am about to begin to seek thee of everything in an exactness. Because of this therefore My Lord, be long suffering with us, and reveal to us everything, about which we shall seek thee, concerning the manner also in which my brothers will preach to the race of all the mankind. But these she having said them to the Saviour, answered also the Saviour, said he to her becoming in a great mercy in unto her, Amen I say to you, Not only shall I reveal to you every thing ye will seek after, but from now also I shall reveal to you these other (things) which ye understood not to seek after them; these mounted not upon the heart of the men, these which knew not all the Gods also who (are) among the men. Now therefore, thou Maria, seek after that which thou art seeking after, [270^{b}] and I shall reveal it to thee face to face, without parable. But answered Maria, said she, My Lord, then in what type are wont the baptisms to forgive sin? I heard thee saying, Are wont the Contentious Ministers, they are wont to follow after the soul,

being witness unto her of every sin which she did, that they should convict her in the judgments. Now therefore, My Lord, are wont the mysteries of the baptisms, are they wont to blot out the sins, which are with the Contentious Ministers, because they indeed are wont to make their forgetfulness? Now therefore My Lord, say unto us the type (by) which they are wont to forgive sin, but we wish to know them in an exactness. But answered the Saviour, said he to Maria, Fairly indeed thou saidst, the Ministers however at least they are not (those) who are wont to bear witness of every sin, but [271[a]] they are wont to remain also among the judgments holding on to the souls, convicting all the souls of the sinners, these who received not mystery, and they are wont to hold them down in the Chaoses punishing them. And are not wont those Contentious (ones) they are not wont to prevail to pass through the Chaoses, for them to come unto the arrays which are above the Chaoses, and convict the souls which come out of those Places. Now therefore the souls which receive mysteries, it is not allowed for them to overpower them, and take them out of the Chaos, that should convict them the Contentious Ministers, but are wont the Contentious Ministers, they are wont to convict the souls of the sinners, and lay hold on these which received not mysteries, these which are wont to bring from the Chaoses. The souls however who receive mysteries have not (any) work (for which) to convict them, because they are not wont to come out of their Places. [271[b]] And also whenever they should come, they are not able to prevail to stand up before them, nevertheless indeed they are not wont to be able to take them in those Chaoses.

Hear, also, that I may say unto you the word in truth in what type is wont the mystery of the baptism to forgive sin. Now therefore whenever the souls should do sin, yet being upon the World are wont to come however at least the Contentious Ministers, and bear witness to all the sins which the soul did, lest haply indeed they should come out of the Place of the Chaos, that they should convict her in the judgments, these which are out(side) of the Chaoses. And is wont the counterfeit spirit, it is wont to bear witness of all the sins which did the soul, that also he should convict her in the judgments, these which are out(side) of the Chaoses. And not only

because it beareth witness of them, but every sin of the souls it is wont to seal [272[a]] the sins, and affix them in unto the soul, that all the Rulers of the judgments of the sinners should recognise her, that she is a sinful soul, and that they should know the number of the sins which she did from the seals which affixed unto her the counterfeit spirit, that they should punish her according to the number of the sins which she did. This is the manner in which they are wont to do to every soul of sinner. Now therefore he who will receive the mysteries of the baptisms, are wont the mysteries of those, they are (it is, MS) wont to become in a great fire being fierce greatly (and) wise, and it burneth the sins: and they are wont to go in unto the soul in concealment, and it eateth in after all the sins, these which affixed in unto it the counterfeit spirit, they are wont to go also [272[b]] in unto the body in concealment, and pursue all the pursuers in concealment, and separate them on each side of the body; for it is wont to pursue the counterfeit spirit and (with, MS) the Fate, and separate them outside the power and (with, MS) the soul, and them on (one) side of the body, so that the counterfeit spirit with the Fate with the body it is wont to separate them unto one part: the soul also with the power it is wont to separate them unto another part. The mystery also of the baptism is wont to remain in the midst of the two, and remain separating them from one another, that it should cleanse them and purify them, that they should not be defiled by the matter. Now therefore Maria, this is the manner in which are wont the mysteries of the baptisms to forgive sin and with every unlawfulness. These then having said them the Saviour, said he to his disciples, Understand ye in what manner I am speaking with you? Sprang up Maria, said she [273[a]]: Yea, My Lord, truly I fully take in every word which thou sayest. Concerning the word therefore of the forgiveness of the sins which thou saidst unto us once in a parable, saying, I came to cast fire upon the earth; and also, What is that which I wish, except that it should be kindled: and also thou separatedst plainly, saying, I have a baptism to be baptised in it; and how shall I endure, until it should be completed? Ye are thinking that I came to cast peace upon the earth? Nay but a division is that which I shall send. For from now there are five (who) will become in one house, there are three (who) will be upon two and two upon three. This, my Lord, is

the word which thou saidst plainly. The word indeed which thou saidst, I came to cast a fire upon the earth and what is that which [273b] I wish, except that it should be kindled, which (is) this, my Lord, that thou broughtest the mysteries of the baptisms unto the world? And what is that which thou willest, except that it should eat in after all the sins of the soul and purify them. And also afterwards thou separatedst plainly saying, I have a baptism to be baptised in it, and how shall I endure, even until it should be completed, namely, that thou wilt not remain in the World, even until the baptisms should be completed, and purify the perfect souls. And also the word which thou saidst unto us once, Ye are thinking that I came to cast peace upon the earth? nay, but division is that which I came to cast: because from now there are five (who) will become in one house; there are three (who) will be divided upon two and two upon three, namely, the mysteries of the baptisms [274a] which thou broughtest unto the World, it having made a division in the bodies of the World: because that the counterfeit spirit with the body with the Fate, it separated them unto one part, the soul also with the power it separated them unto another part, namely, that there are three who will be divided upon two and two upon three. But these having said them Maria, said he the Saviour, Well (done), O spiritual (one) of pure Light, Maria, this is the explanation of the word. Answered also Maria, said she, My Lord yet also I am about to add in seeking from thee. Now therefore, my Lord, bear with me seeking from thee. Behold indeed in boldness we knew the type (in) which are wont the baptisms to forgive sin: now also the mystery of these (this, MS) three Spaces with the mysteries of this First Mystery with the mysteries of the Ineffable, in what type are they wont to forgive sin [274b]? Are they wont to forgive in the type of the baptism, or otherwise? Answered also the Saviour, said he, Otherwise but all the mysteries of the three Spaces are wont to forgive to (in, MS) the soul in (dative, MS) all the Places of the Rulers all the sins which did the soul from at first; they are wont to forgive to her, and further they are wont to forgive, those which she will do after these, even until the time unto which each of the mysteries will dominate: these I shall say unto you in the Distribution of the Universe viz.: the time up to which each of the mysteries will dominate. And also the mystery of

the First Mystery with the mysteries of the Ineffable they are wont to forgive to the soul in all the Places of the Rulers, every sin with every unlawfulness which did the soul. And also that (not only) are they wont to forgive all of them to her, [275[a]] but they are not wont to reckon sin unto her from this hour, even until unto age of age, because of the free-gift of that great mystery with its (their, MS) glory which is much, greatly greatly. These therefore having said them the Saviour, said he to his disciples, Understand ye in what manner I am speaking with you? Answered also Maria, said she, Yea, my Lord, I finished carrying off every word which thou sayest. Now therefore my Lord, concerning the word which thou sayest, Are wont all the mysteries of the three Spaces they are wont to forgive sin and cover over their unlawfulness which prophesied once about this word David the prophet, saying: Happy are those whose sin they forgave with those whose unlawfulness they covered over. He prophesied [275[b]] about this word once, and the word which thou saidst, The mystery of the First Mystery with the mystery of the Ineffable, that every man who will receive those mysteries, not only that they are wont to forgive the sins, which they did from at first, but also they are not wont to make the reckoning indeed of them from that time unto age. Because of this word also prophesied about it once David saying, Happy are they unto whom the Lord the God will not reckon sin, namely, they will not reckon sin unto him from this time (viz.) those who receive the mysteries of the First Mystery with those who receive the mysteries of the Ineffable. Said he: Well (done), the spiritual of pure Light Maria, this is the explanation of the word. Added also Maria, said she, My Lord, Then whenever the man shall receive mystery in the mysteries of the First Mystery, [276[a]] and also should turn (away) and do sin and transgress. And also, after these should turn and repent and pray in his mystery (after) his mystery, will they forgive to him or otherwise? Answered the Saviour, said he to Maria, Amen amen I say to you, Every one who will receive the mysteries of the First Mystery, and also turneth (away) and transgresseth twelve times and also repenteth twelve times praying in the mysteries of the First Mystery they will forgive to him. And also should he (they, MS) transgress after the twelve times, and turn (away) and transgress they will not forgive to him

unto age, for him to turn unto his mystery (after) his mystery, and this (one) hath not repentance except he should receive the mysteries of the Ineffable, that which is wont to be merciful at every time, and, also, he forgiveth at every time. Added also Maria, said she, My Lord, but if however those who receive the mysteries of the First Mystery, and they should turn (away) and transgress and come out [276[b]] of (the) body, having not repented, will they inherit the kingdom or otherwise? Because they received indeed the free-gift of the First Mystery? Answered the Saviour, said he to Maria, Amen amen I say to you, Every man who receiveth mystery in the First Mystery, having transgressed the first time with the second with the third, and this (one) should come out of body, having not repented, his judgment surpasseth much beyond every judgment. For his dwelling place is in the midst of the mouth of the dragon of the Darkness which is outer, and at end of all these he will be petrified in the punishments, and he will be consumed unto age, because he received in the free-gift of the First Mystery, he remained not in it. Answered Maria, said she, My Lord, then every man who will receive the mystery of the Ineffable, and they transgress, they cease from their faith, and also after these yet living, they turned, they repented, will they forgive to them [277[a]] how many times? Answered the Saviour, said he to Maria, Amen amen I say to you, Every man who will receive the mysteries of the Ineffable, not only whenever he should transgress once and also turn and repent will they forgive to him, but whenever he should transgress at every time, and, also, yet living and turn and repent, not becoming in an hypocrisy, and also should turn and repent, and he should pray in his mysteries (after) his mysteries, they will forgive to him at every time? Because that he received out of the free-gift of the mysteries of the Ineffable. And also because that merciful are all those mysteries and forgiving are they at every time. Answered also Maria, said she to Jesus, My Lord, then those who receive the mysteries of the Ineffable, and also they turned (away) they transgressed, they ceased from their faith, and also they came [277[b]] out of (the) body having not repented, what also is that which will happen to these of this kind? But answered the Saviour, said he to Maria, Amen amen I say to you, Every man who will receive from the mysteries of the Ineffable, happy (ones) are

they however at least, the souls which will receive from those mysteries, but whenever they turn (away) and transgress and come out of (the) body having not repented, those men, their judgment is worse than every judgment, and great is greatly greatly: even if those souls are new (ones), and it being their first time of coming unto the World; and they will not return unto the changes of the bodily World from this hour. And they are not wont to be able to do any work; but they are wont to cast them unto outside unto the Darkness which is outer, and they will be consumed and will be without existence unto age. But these having said them the Saviour [278[a]], said he to his disciples, Understand ye in what manner I am speaking with you? Answered Maria, said she, Yea, my Lord. I carried off the words which thou saidst. Now therefore, my Lord, this is the word which thou saidst, Those who will receive the mysteries of the Ineffable happy (ones) however at least are those souls; but whenever they should turn (away) and transgress and cease from their faith, and they should come out of body having not repented, they are not wont to be profitable any longer from this hour to return them unto the changes of the body, nor (for) any work, but they are wont to cast them unto the outside unto the Darkness which is outer, they will consume them in that Place, and they will be without existence unto age. Because of the word which thou saidst unto us once saying, Good is the salt, whenever the salt insipid becometh in what are they about to salt it? [278[b]] It is not wont to be profitable unto dunghill nor unto the land, but they are wont to cast it out, namely, happy is every soul who will receive from the mysteries of the Ineffable, but whenever they should transgress once, they are not able to be profitable for return unto the body from this hour, nor unto any work, but they are wont to cast them unto the Darkness which is outer, and they will consume away in that place. But these she having said them to the Saviour, said he, Well (done) the pure spiritual Maria, this is the explanation of the word. Added also Maria, said she, My Lord, then every man who received the mysteries of the First Mystery with the mysteries of the Ineffable, these having not transgressed, but their faith in the mysteries (is) in a directness without hypocrisy, these therefore through the compulsion of the Destiny, and also they did sin, and also they turned, they repented and also [279[a]]

they prayed in their mysteries, (after) their mysteries, will they forgive to them for about how many times? But answered the Saviour, said he to Maria in the midst of the disciples, Amen amen I say unto you, Every man who will receive the mysteries of the Ineffable, and also with the mysteries of the First Mystery, these by the compulsion of the Destiny did sin every time, and yet being alive they turn and they repent and also they remain in their mystery, they will forgive to them every time, because those mysteries are merciful, forgivers they are at every time. Because of this therefore I said unto you once, Those mysteries not only that they will forgive to them their sins which they did from at first, but (and, MS) they are not wont to reckon them unto him from that hour, those whom I said unto you that they are wont to take repentance at every time. [279[b]] And they will forgive also the sins which they are wont to do repeatedly. If however those who receive mystery in the mysteries of the Ineffable with the mysteries of the First Mystery, and they (should) turn (away) and do sin, and they (should) come out of body having not repented, they also are about to become also as those who transgressed (and) they repented not. Their dwelling place indeed also is the midst of the mouth of the dragon in the Darkness which is outer, and they will consume away and become without existence unto age. Because of this I said to you, Every man who will receive the mysteries, if they knew the time in which they are coming out of the body, they would govern them(selves) and not do sin, that they should inherit the kingdom of the Light unto age. These therefore having said them the Saviour unto his disciples, said he to them, Understand ye in what manner I am speaking with you? [280[a]] Answered Maria, said she, Yea, my Lord, In an exactness I exact every word which thou sayest. Concerning this word therefore which thou saidst unto us once, If had known the lord of the house in what hour the thief would come in the night to dig through the house he would have kept vigil also, and not have let man dig through his house. This therefore having said Maria, said he, the Saviour: Well (done), the spiritual Maria, this is the word. Added also the Saviour said he to his disciples, Now therefore, preach to every man who will receive mystery in the Light: say to them, saying, Take heed to your(selves), do not sin, lest at any time ye cast an evil after an evil

and ye come out of the body having not repented, and ye be alien unto the kingdom of the Light unto age. These [280[b]] having said them the Saviour, answered Maria, said she, My Lord, Much is the mercifulness of these mysteries which forgive sin at every time. Answered the Saviour, said he to Maria in the midst of the disciples, If a king to-day being a man of this World giveth a free-gift to the men of his manner, and forgiveth also the murderers with the sleepers with male with the rest also of the sins which are grievous greatly, these being worthy of the death. But if it is proper for him being man of the World having done this, very much more therefore the Ineffable with the First Mystery, these who are lord over the Universe are having the authority in everything to do that which they will, for them to forgive everyone who receiveth mystery? Or otherwise indeed if a king to-day putteth vesture of king upon a soldier, and sendeth him unto other places, and he doeth [281[a]] murders with sins which are grievous being worthy of the death, and they are not wont to be able to do anything evil to him because the vesture of the king put upon him, very much more therefore those who wear the mysteries of the vestures of the Ineffable with those of the First Mystery, these which are lord over all those of the Height with all those of the Depth.

After these (things) Jesus saw a woman having come to repent, he baptised her three times, and she did not do that which is worthy of the baptism. And the Saviour wished to tempt Petros to see if he became merciful and forgiving according as he ordered unto them, said he toward Petros, Behold three times I baptised this soul, and in these (this, MS) three times she did not that which is worthy of the mysteries of the Light. Because of what therefore [281[b]] doth she render useless also the body? Now therefore Petros, perform the mystery of the Light, this which is wont to cut away the souls from the inheritance of the Light. Perform that mystery, and cut away the soul of this woman from the inheritances of the Light. These therefore having said them the Saviour he tempted to see whether he became merciful and forgiving. These therefore having said them the Saviour, said he, Petros, My Lord, leave her this time also, that we may give to her the mysteries which are high, and whenever she should become profitable thou lettest her, she

inherited the kingdom of the Light, but if she should not become profitable, thou cuttest her away from the kingdom of the Light. These therefore having said them Petros, knew the Saviour that Petros became merciful (like) his manner and forgiving. All these therefore having happened, said he the Saviour [282[a]] to his disciples, Understand ye all these words with the type of this woman? Answered Maria, said she, My Lord, I understand the mysteries of the words which happened to this woman. Concerning the words therefore which happened to her, which thou saidst unto us once in a parable, saying, A man had a fig-tree in his vineyard, but he came seeking after his fruit, and he found not any on it. Said he to his gardener, Behold, three years I come, I seek after fruit in this fig-tree, and I find not any in it, cut it (down), therefore, because of what rendereth it useless also the ground. But he answered, said he to him, My Lord, bear with it this year also, until I shall dig around it, and put dung to it. But if it should send forth another year, thou lettest it (be), but if thou findest not any, thou cuttest it (down). Behold [282[b]] this, my Lord, is the explanation of the word. Answered the Saviour, said he to Maria, Well (done) O spiritual (one) this is the word. Added also Maria, said she to the Saviour, My Lord, then a man who received mystery, and did not that which is worthy of the mysteries, but turned (away), he did sin: after these (things) also he repented and he became in a great repentance, is it lawful also, my brothers, to repeat the mystery which he received, or otherwise indeed to give to him a mystery among the mysteries which are below him. Is it lawful therefore or otherwise. But answered the Saviour, said he to Maria, Amen amen I say to you, Neither the mystery which he received nor that which is below him are wont to hear him to forgive his sins, but the mysteries which are high(er) than those which he received, they are those which are wont to hear him, and they forgive his sins. Now therefore Maria [283[a]] let thy brothers give to him the mystery which is high(er) than that which he received, and they will receive his repentance from him, and they will forgive his sins. That (one) indeed because he received another time, and the others because he surpassed them above. This indeed is not wont to hear him to forgive his sins, but the mystery which is high(er) than that which he received, that is that which is wont to forgive

his sins. But if he, having received three mysteries in the two Spaces or in the third (reckoning from) within, and this (one) turned (away) he transgressed, is (are, MS) wont not any mystery to hear him, for to help him in his repentance, neither those which are high, nor those which are below him, except the mystery of the First Mystery with the mystery of the Ineffable: they are those which are wont to hear him and receive from him his repentance. Answered Maria, said she, My Lord, then a man, having received mystery up to two or up to three in [283^{b}] the second Space or the third Space, and this (one) turned (away) and transgressed, but yet being in his faith in directness and without hypocrisy. (shall he continue to receive?) Answered the Saviour, said he to Maria, Every man who received mystery in the second Space and in the third, and also he did not transgress, but yet being in his faith without hypocrisy, it is lawful for these of this kind to receive mystery in the Space which he willeth from at first, even until to last, because that he (they, MS) did not transgress.

Added also Maria, said she, My Lord, then a man having known the Godhead, and he received from the mysteries of the Light, and he turned (away) he transgressed he lawless became, he did not turn unto repentance: and a man also who found not the Godhead nor knew it, and that man being a sinner, and also impious [284^{a}] is, and they came out of body both, which of them is he who will receive (tribulation, M) more the judgments?

Answered also the Saviour, said he to Maria, Amen amen I say unto thee, The man who knew the Godhead, this who received the mysteries of the Light, and he did sin, not having turned to repent, he will receive tribulation in the punishments of the judgments in great tribulations with judgments manifold, greatly greatly beyond the impious man and lawbreaker, this who knew not the Godhead. Now therefore he who hath ear to hear let him hear. These therefore having said them the Saviour, sprang up forward Maria, said she, My Lord, there is ear of my Light-dweller, and I understood all the word which thou saidst: concerning this word therefore which thou saidst unto us once in a parable [284^{b}], The servant who knew the wish of his lord and prepared not, nor did the wish of his lord, he will receive great stripes, but he who knew

not and did not, he will be worthy of little (stripes): because every one to whom they entrusted more they will seek after more from him, and unto whom they committed many (things) they will require of him many, namely, my Lord, he who knoweth the Deity and he found the mystery of the Light, (and) he transgressed, they will punish him in a great judgment more than him who knew not the Godhead. This my Lord is the explanation of the word. Added also Maria, said she to the Saviour, My Lord, if the faith with the mysteries come to manifestation, now therefore whenever souls, whenever they should come unto the world for many of cycles, and they neglect to [285[a]] receive mystery, trusting that whenever they should come unto the world for another cycle they will receive them, then indeed do they not run risk of not attaining to receive the mysteries? Answered the Saviour, said he to his disciples, Preach to all the world, saying to the men, strive that ye receive the mysteries of the Light at this time which is troublous and go in unto the kingdom of the Light. Do not cast a day in unto a day or a cycle in unto a cycle, and trust that ye attain unto receiving the mysteries, whenever we should come unto the world for another cycle: and these know not when is about to become the number of the perfect souls, for whenever should become the number of the perfect souls I shall shut therefore the gate of the Light. And there is not any (who) will go in from this hour, nor is there any (who) cometh out afterwards. [285[b]] Because that was completed the number of the perfect souls, and was completed the mystery of the First Mystery, this because of which the Universe became, which is I, that Mystery. And from this hour there is not any (who) will go in unto the Light, and there is not any who will be able to come out: because in the completion of the time of the number of the perfect souls, before that I put forth the fire unto the World for to purify the Aeons with the veils with the firmaments with all the earth all the other matter which (is) upon it, yet also are becoming the mankind. In that time therefore will be more manifested the faith with the mysteries in those days: and there are many souls coming by the cycle of the change of the body, and they are coming unto the World, some of them being in this present [286[a]] time, having heard me teaching: in the completion of the number of the perfect souls they will find the mysteries of the Light and receive them:

and they (will) come up to the gate of the Light and find it, having been completed the number of the perfect souls, namely, the completion of the First Mystery, and that is the knowing of the Universe. And they will find it, I having shut up the gate of the Light. And it is not possible for any to come in, or for any to come out from this hour. These souls therefore will knock in unto the gate of the Light, saying, Lord open to us. I shall answer that I may say to them, I know you not whence ye are. And they will say to me, We received out of thy mysteries, and we completed all thy teaching, and thou [286[b]] taughtest to us in the highways. And I shall answer that I may say to them, I know not you who ye are, those who work the unlawfulness with the evil, even until now. Because of this go unto the Darkness which is outer. And in that hour they will go unto the Darkness which is outer, the Place in which is the weeping with the gnashing of the teeth. Because of this therefore preach to all the World, say unto them: Strive, renounce all the World with all the matter which is in it, and receive the mysteries of the Light, before that was completed the number of the perfect souls, that they should not put you at the door of the gate of the Light, and betake you unto the Darkness which is outer. Now therefore he who hath ear to hear, let him hear. These therefore having said them the Saviour, sprang up also forward [287[a]] Maria, said she, My Lord not only (is it) that hath ear my Light-dweller, but heard my soul and understood every word which thou sayest. Now therefore, my Lord, concerning the words which thou saidst, Preach to the men of the World say unto them, Strive, receive the mysteries of the Light in this time which is troublous, that ye should inherit the kingdom of the Light.

Added also Maria, said she to Jesus, My Lord, then the Darkness which is outer of what type is it being, or otherwise rather, there are how many Places of punishment in it? But answered Jesus, said he to Maria, The Darkness which is outer is a great dragon, with his tail within his mouth, being outside all the World and going round all the World with a multitude of places of judgment within it, being of twelve [287[b]] chambers of the punishments cruel, with a Ruler in every chamber (the chamber the chamber, MS) with the faces of the Rulers different from one another. But the first Ruler

who becometh in the first (hath) a face of crocodile, with his tail within his mouth: with all ice coming out of his mouth of the dragon, with at every time with all cold with all sicknesses which are various, this (one) they are wont to call his original name in his Place, Enkhthonin: and the Ruler who becometh in the second chamber, a face of cat is his original face. This they are wont to call him in their Place Kharakhar. And the Ruler who becometh in the third chamber, a face of a dog is his original face. This they are wont to call him in their Place, Arkharokh. [288[a]] And the Ruler who becometh in the fourth chamber, a face of snake is his original face, this (one) they are wont to call him in their Place, Akhrokhar. And the Ruler who becometh in the fifth chamber, a face of black calf is his original face, this (one) they are wont to call him in their Place, Markhour. And the Ruler who becometh in the sixth chamber, a face of sow of mountain is his original face, this (one) they call him in their Place, Lamkhamor. And the Ruler of the seventh chamber, a face of bear is his original face, this (one) they are wont to call him in his original name in their Place, Lukhar. And the Ruler of the eighth chamber a face of a gryphus is his original face, this (one) they are wont to call his name in their Place, Laraokh. And the Ruler of the ninth [288[b]] chamber a face of a basilisk is his original face, this (one) they are wont to call his name in their Place, Arkheokh. And the tenth chamber there are many Rulers in it seven heads of dragon to each of them in their original face, and he who is over them all they are wont to call his name in their Place, Xarmarokh. And eleventh chamber, there are many Rulers of that Place (coptic word, MS) with seven heads of cat to each of them in their original face, and the great (one) who is over them, they are wont to call him in his Place, Rokhar. And the twelfth chamber there are many Rulers in it, they being many exceedingly, with seven heads of face of a dog to each of them in their original face. And the great (one) who is over them they are wont to call him in [289[a]] their Place, Khremaor. These Rulers therefore of these twelve chambers being within the dragon of the Darkness which is outer, and each of them having a name according to hour. And is wont each of them to change his face according to hour. And these twelve chambers have each of them a door open unto the Height, so that the dragon of the Darkness

which is outer hath twelve chambers of Darkness, there being a door to every chamber (the chamber the chamber, MS) open unto the Height. And there is an Angel of the Height being vigilant unto each of the doors of the chambers. These who Ieou the first man, the overseer of the Light, the Legate of the First precept, he is he who put them being vigilant unto the dragon that he should not be disorderly with all the Rulers of his chambers which are in him.

[289^{b}] These therefore having said them the Saviour, answered Maria the Magdalene, said she, My Lord, then the souls indeed which they take unto that Place are they not indeed wont to take them through these twelve doors of the chambers, each according to the judgment of which it is worthy? Answered the Saviour, said he to Maria, They are not wont to take any soul in unto the dragon through these doors, but the soul of the blasphemers, and those who become with teaching of error, with every one who giveth teaching in the error, and with the sleepers with male, and with the (soul) of the men who are polluted, and with the impious, with every man atheist, and the murderers, with the adulterers, and with the sorcerers. All the souls therefore of this kind whenever they should not repent, yet being alive, but remaining in their sin steadfast, with all the souls also, these [290^{a}] who were left outside of this, namely, who received their number of cycles which is reckoned unto them in the Sphere, they having not repented, but in their last cycle they will take those souls, those with all the souls which I finished saying them, they will take them through the mouth of the tail of the dragon in unto the chambers of the Darkness which is outer. And whenever they should finish taking the souls in unto the Darkness which is outer in the mouth of his tail, he is wont to bring round again his tail in unto his own mouth and shut them (in). This is the manner (in) which they will take the souls in unto the Darkness which is outer. And the dragon of the Darkness, which is outer, hath twelve original names, these which (are) in his mouths, a name according to each of the doors of the chambers. And these (this, MS) [290^{b}] twelve names are various with one another, but being with (in, MS) one another twelve, so that he who will say one of the names is saying all the names. This therefore I shall say unto you in the Distribution of (the) Universe.

This therefore is the manner which becometh the Darkness which is outer, namely the dragon. These therefore having said them the Saviour, answered Maria, said she to the Saviour, My Lord, then the punishment of that dragon (is) cruel greatly, beyond the punishment of all the judgment. Answered the Saviour, said he to Maria, Not only also that they are painful beyond all the punishments of the judgments; but every soul which they will take unto the Place they will numb it in the cold which is cruel, and with the hails and with the fire which is cruel greatly: these [291[a]] which become in that Place. But in the dissolution of the World, namely, in the catching up of the Universe, those souls will be wasted away by the cold which is cruel, and with the fire which is cruel greatly, and they will be without existence unto age. Answered Maria, said she, Then woe to the souls of the sinners. Now therefore my Lord, the flame which (is) in the place of the mankind is being hot or the fire which (is) in Amente is hot? Answered the Saviour, said he to Maria, Amen I say to thee, Hot is being the fire which (is) in Amente more than the fire which is in mankind nine times. And the fire which is in the punishment of the great Chaos is cruel, more than that which (is) in Amente nine times: and the fire which (is) in the judgment of the Rulers, who are on the road [291[b]] of the Middle, is cruel, more than the fire of the punishment which is in the great Chaos nine times: and the fire which is in the dragon of the Darkness which is outer with all the judgments which (are) in it, are cruel more than the fire which (is) in all the punishments which (are) in the judgments of the Rulers, these who (are) on the road of the Middle, is cruel more than them seventy times. But these having said them the Saviour unto Maria she smote on her breast, she cried out, she wept, she with all the disciples at once, said she, Woe to the sinners because many are their judgments greatly. Came in front Mariham, she prostrated upon the feet of Jesus, she worshipped them, said she, My Lord, bear with me, seeking from thee, and be not angry with me because I molest thee many [292[a]] times, for from now I am about to begin to seek from thee concerning every thing in an exactness.

Answered the Saviour, said he to Maria, Seek after every thing which thou wishest to seek after, and I shall reveal them to thee in

boldness, without parable. Answered Maria said she, My Lord, then a man, good, having completed all the mysteries, having a kinsman, in one word, having a man, and that man being impious, having done every sin which are worthy of the Darkness which is outer, and he did not repent, or otherwise, having completed his number of cycle in the changes of the body, and being not profitable at all, that man, having come out of the body, and we knew securely that he sinned, worthy of the Darkness which is outer, then what is that which we shall do, until we deliver [292[b]] him from the punishments of the dragon of the Darkness which is outer, and remove him unto a righteous body, being about to find the mysteries of the kingdom of the Light, and that he may become good and go unto the Height and inherit the kingdom of the Light.

Answered the Saviour, said he to Maria, If a sinner, he is being worthy of the Darkness which is outer, or otherwise indeed he did sin according to the punishment, the rest also of the punishments; and this (one) did not repent, or otherwise indeed (he is) a man sinner who completed his number of cycle in the changes of the body and this (one) did not repent, whenever those men therefore, these whom I said, whenever they should come out of the body, and they should take them unto the Darkness which is outer. Now therefore if ye wish to remove them out of the punishments of the Darkness which is outer with all the judgments, and they remove [293[a]] them unto a righteous body, this (one) being about to find the mysteries of the Light, that he may go unto the Height and inherit the kingdom of the Light, do the same mystery of the Ineffable, this which is wont to forgive sin at every time: and whenever ye should finish doing the mystery, say, The soul of such or such a man of whom I thought in my heart, if she is in the Place of the punishments of the chambers of the Darkness which is outer, even if it is in the rest also of the punishments of the chambers of the Darkness which is outer, with the rest also of the punishments of the dragon, they shall remove her out of the all: and if she should not complete the number of the cycles in the changes (of the body) they shall take her (close) to the Virgin of the Light, and the Virgin of the Light (will) seal her (him, MS) with the seal of the Ineffable [293[b]] and cast it in the same month unto a righteous

body, this in whom she will find the mysteries of the Light, and that she may become good and go unto the Height and inherit the kingdom of the Light. And also if she completed the cycles of the changes, they shall take that soul up to the seven Virgins of the Light, these who are over the baptism, and they (will) put it upon that soul, and seal her with the sign of the kingdom of the Ineffable and take her (him, MS) among the arrays of the Light, these I will say whenever ye should complete the mysteries. Amen I say to you, The soul (for) which ye will pray, if indeed she is in the dragon of the Darkness which is outer, he will liberate his tail out of his mouth and vomit out that soul. And also if she is in [294[a]] any (every, MS) Place of the judgments of the Rulers, Amen I say unto you, Will carry her off in a haste the Receiver of Melkhisedek, if should have vomited her the dragon, or otherwise indeed she is in the judgments of the Rulers, in one word, will carry her off the Receivers of Melkhisedek from any (every, MS) Place in which she is in. And they will take her unto the Place of the Middle (close) to the Virgin of the Light. And is wont the Virgin of the Light, she is wont to prove her, and see the sign of the kingdom of the Ineffable being in that soul, and if she hath not yet completed the number of cycles in the changing of the soul, or in (the changing) of the body, is wont the Virgin of the Light, she is wont to seal her with a seal more excellent, and [294[b]] hasten to make them cast her in the same month unto a righteous body, this which is about to find the mysteries of the Light, and about to be good, that he may go unto the Height unto the kingdom of the Light. And if that soul received her number of cycles, is wont the Virgin of the Light, she is wont to prove her, she is not wont to let them punish her, because that she received the number of cycle: but she is wont to deliver her unto the seven Virgins of the Light. And are wont the seven Virgins of the Light, they are wont to prove that soul, and they are wont to baptise her with their baptisms, and give to her the spiritual chrism, and take her unto the Treasury of the Light, and put her in the last array of the Light, until the catching up of all the perfect souls. And whenever they should prepare for drawing away the veils [295[a]] of the Place of those on the Right (hand), they are wont to purify that soul again and cleanse her and put her in the arrays of the first Saviour, he who (is) in the Treasury of the Light.

It happened therefore, the Saviour having finished saying these words unto his disciples, answered Mariham, said she to Jesus, My Lord, I heard thee saying, He who will receive the mysteries of the Ineffable, or he who will receive the mysteries of the First Mystery, they are wont to make beams of light with effluence of light, and pass through every Place, even until they go unto the Place of their inheritance. Answered the Saviour, said he to Maria, Whenever they should receive the mystery yet being alive, and whenever they should come out of body, they are wont to make beams of light with effluence of light and pass [295[b]] through every Place, even until they go unto the Place of their inheritance. But if being sinners indeed, having come out of the body, having not repented, and ye make for them the mystery of the Ineffable, that they should remove them out of all the punishments, and cast them unto a righteous body, that he may inherit the kingdom of the Light, or otherwise indeed they should take him unto the last array of the Light, they are not wont to be able to prevail to pass through the Places, because they are not those who make the mystery: but are wont the Receivers of Melkhisedek, they are wont to come after them and take them (close) to the Virgin of the Light, and a multitude of times are wont the Ministers of the Judges of the Rulers, they are wont to hasten and take those souls, and deliver them unto one (to) another, even until [296[a]] they take her (close) to the Virgin of the Light. Added also Maria, said she to the Saviour, My Lord, then a man who received the mysteries of the Light, those which (are) in the first Space reckoning from without, and having been completed the time of the mysteries up to which they extend, and that man added not again to receive mystery in the mysteries which are toward the interior of the mysteries which he finished receiving, and also was negligent that man, having not prayed the prayer which is wont to take away the wickedness of the meats which he eateth with those which he drinketh, and through the wickedness of the meats they bound him in unto the Pole of the Destiny of the Rulers, and by the compulsion of the elements he did sin again after the completion [296[b]] of the time up to which the mystery extendeth, because he was negligent, having not prayed in the prayer, this which is wont to take away

the wickedness of the souls, and to cleanse them. And that man came out of the body before that he repented again and received mystery again in the mysteries, those which (are) within the mysteries which he finished receiving, these which they are wont to receive again for the repentance, and they forgive the sins; and he having come out of the body we knew in an exactness that they took him away in unto the midst of the dragon of the Darkness which is outer on account of the sins which he did. And that man hath not helper upon the World nor compassionate (one) for him to make the mystery of the Ineffable, even until they should remove him out of the midst of the dragon of the Darkness which is outer, and take him in unto the kingdom of the Light. Now therefore, my Lord, [297[a]] then what is that which he will do until he is delivered from the punishments of the dragon of the Darkness which is outer? Nay, O Lord, forsake him not because he suffered in the persecutions and in the whole Godhead in which he becometh. Now therefore O Saviour, have mercy on me, lest at any time any one of our kindred should become in this type of this kind. And have mercy on all the souls who will become in this type, because thou art our key which openeth (the) door of the Universe and which shutteth (the) door of the Universe, and thy mystery is that which extendeth to them all. Aio, O Lord, have mercy on the souls of this kind, because they named indeed thy mysteries on one day, and they believed them truly, and because they were not becoming in hypocrisy. Aio, O Lord, give to them a free-gift in thy goodness, and give to them a rest which is in [297[b]] thy mercifulness. These therefore having said them Maria, called her happy the Saviour greatly greatly on account of the words which she saith. And became in great mercy the Saviour, said he to Maria, Every man who will become in this type which thou sayest, yet being alive, give to them the mystery of one of the twelve names of the chambers of the dragon of the Darkness which is outer, these which I shall give to you whenever I should finish distributing to you the Universe from within out and from without in. And every man who will find the mystery of one of the twelve names of that dragon of the Darkness which is outer, and every man even though they are sinners greatly, and having received the mysteries of the Light at first (but) afterwards they transgressed, or otherwise

indeed they did not do any mystery at all. These whenever they should complete [298[a]] their cycle in the changes (of body). And these of this kind, when they should come out of body having not repented again, and they take them unto the punishments which are in the midst of the dragon of the Darkness which is outer, and are left in the cycles, and are left in the punishments which (are) in the midst of the dragon, and these knowing the mystery of one of the twelve names of the Angels, being alive, being become in the World, and they say one of their names, being within in the midst of the punishments of the dragon, (and the hour (in) which they will say it, is wont to shake the whole dragon, M), and he is wont to be disturbed greatly greatly. And the chambers in which are in the souls of those men is wont to open its doors toward the heaven, and is wont the Ruler of the chamber in which become those men, and he is wont to cast the souls of those men [298[b]] out of the midst of the dragon of the Darkness which is outer, because they found the mystery of the name of the dragon. And whenever the Ruler should cast out the souls, are wont the Angels of Ieou, the first man, these who are vigilant unto the chambers of that Place, he is wont to hasten immediately and to carry off that soul until he bringeth her (close) to Ieou, the first man, the Legate of the First precept. And is wont Ieou, the first man, he is wont to see the souls and to prove them, he is wont to find them, having completed their cycles. And it is not lawful for them to bring them unto the World again, because every soul which they will cast unto the dragon of the Darkness which is outer, it is not lawful to bring them unto the World again: are wont to retain them the Receivers of Ieou, if they did not [299[a]] complete their number of cycles in the changes of the body, and until they do the mystery of the Ineffable for them, until they turn them unto a good body, this which is wont to find the mysteries of the Light and inherit the kingdom of the Light. But if should prove them Ieou, and find them having completed their cycle, and it is not lawful for them to turn them unto the World again, and the sign also of the Ineffable is not becoming with them, and is wont to have mercy on them Ieou, he is wont to bring them (close) to the seven Virgins of the Light: they are wont to baptise them (him, MS) in their baptisms, but they are not wont to give to them the spiritual chrism, and they are wont to take them unto the

Treasury of the Light, but they are not wont to put them in the array of the inheritance, because that there is not sign nor is there seal [299[b]] of the Ineffable with them. But they are wont to be delivered from every punishment, but they are wont to put them in the Light of the Treasury apart by themselves, even until the catching up of the Universe: and in the time (in) which they will draw (back) the veils of the Treasury of the Light, they are wont to purify those souls again and cleanse them greatly greatly, and give (the) mystery to them again, and put them in the last array which is in the Treasury. And are delivered those souls from all punishments of the judgments.

But these having said them the Saviour, said he to his disciples: Did ye understand in what manner I am speaking with you? Answered also Maria, said she, My Lord, this is the word which thou saidst once in a parable [300[a]] saying, Put to you a friend out of the mamonas of the unrighteousness, that whenever ye should be left, he should receive you in unto the tabernacle unto age. What therefore is the mamonas of the unrighteousness except the dragon of the Darkness which is outer, which is this, the word, He who will understand the mystery of one of the names of the dragon of the Darkness which is outer, whenever he should be left in the Darkness which is outer, or he should complete in the cycle of the change (of the body), and (should) say the name of the dragon, he will be delivered and come up from the Darkness, and they (will) take him unto the Light of the Treasury. This is the word, my Lord. Answered also the Saviour, said he to Maria, Well (done) pure spiritual one, this is the explanation of the word. Added also Maria, said she, My Lord, is wont the dragon [300[b]] of the Darkness which is outer, he is wont to come in unto this World, or is he not wont to come? Answered the Saviour, said he to Maria, Whenever the light of the sun is out, it is wont to cover with darkness the dragon: but if the sun should be down from the World, is wont the darkness to remain as curtain for the sun; and is wont the cloud (breath, MS) of the darkness to come in unto the World in the form of a (pillar of) smoke in the night, namely, whenever the sun should draw unto him(self) his rays: for it is impossible for the World to endure the darkness of the dragon in its truth of shape, otherwise it is wont to

be dissolved and perish at once. These when had said them the Saviour, added also Maria, said she to the Saviour, My Lord, yet I seek from thee, and hide not from me. Now therefore, my Lord, Who is he who will compel the man, even until he doth sin? Answered [301ª] the Saviour said he to Maria, The Rulers of the Destiny they are those who compel the man, even until he should do sin. Answered Maria, said she to the Saviour, My Lord, Are not indeed wont the Rulers, they are wont to come down unto the World and compel the man, even until he should do sin? Answered the Saviour, said he (to) Maria, They are not wont thus to come down unto the World, but are wont the Rulers of the Destiny whenever an ancient soul should come, coming down from them, are wont the Rulers of that great Destiny, this which (is) in the Place of the head of the Aeons, which Place is that which they are wont to call, The Place of the kingdom of the Adamas, and that Place indeed is that which is in presence of the Virgin of the Light, are wont the Rulers of the Place [301ᵇ] of that head they (he, MS) are wont to give to the ancient soul a cup of forgetfulness out of the seed of the wickedness filled with all lusts which are various, and with every forgetfulness: and as soon as that soul will drink from the cup, she is wont to forget every Place unto which she went, with all the punishments in which she went (through); and is wont that cup of water of forgetfulness, it is wont to become body outside of the soul, and it is wont to become being like to the soul in every form, and being like unto her namely it is this which they are wont to call, The counterfeit spirit. If however it is a new soul they are wont to take out of the sweat of the Rulers, and out of the tears of their eyes, or otherwise indeed out of the breath of their mouth, in one word, if one out of the [302ª] new souls or one of the souls of this kind, if one out of the sweat it is, are wont the great Rulers of the great Destiny, they are wont to take away of the sweat of all the Rulers of their Aeons, and knead them with one another at once, and divide it and make it into soul, or otherwise indeed if it is dregs of the purifying of the Light, is wont Melkhisedek to take it away from the Rulers; are wont the five great Rulers of the great Destiny, they are wont to knead the dregs upon one another, and divide it and make it into soul after soul, that each of the Rulers of the Aeons, each of them should put his

portion in the soul. Because of this therefore they are kneading them up one on another, that they all should belong to the soul. And [302[b]] are wont the five great Rulers, whenever they should divide them and make them into souls, they are taking them out the sweat of the Rulers. But if it is one out of the dregs of the purifying of the Light, is wont Melkhisedek the great Receiver of the Light to take her from the Rulers, or otherwise indeed if they are some out of the tears of their eyes, or out of the breath of their mouth, in one word, out of the souls of this kind; whenever the five Rulers, whenever they divide them, and make them into souls; or otherwise indeed an ancient soul it is, is wont the Ruler also, this who becometh among the heads of the Aeons, he is wont to mingle (knead, MS) the cup of the forgetfulness of the seed of the wickedness, he is wont to knead it with each of the new souls in the [303[a]] time (at) which he becometh in the Place of the head. And is wont that cup of forgetfulness, it is wont to become counterfeit spirit to that soul. And it is wont to remain outside of the soul being for vesture unto her, being like to her in every kind, being for vesture sheath outside her. And are wont the five great Rulers of (the) Destiny of the Aeons, and with the Ruler of the disk of the sun with the Ruler of the disk of the moon, they are wont to breathe in unto the midst of that soul, and cometh out of them (her, MS) a portion out of my power, this which the last Helper cast in unto the Confusion. And is wont the portion of that power, it is wont to remain within the soul, being dissolved, becoming upon its own authority in regard to the arrangement, in which they put it for to give sense [303[b]] to the soul, that she should seek after the works of the Light of the Height at every time. And is wont that power, it is wont to be like unto the kind of the soul in every feature, and being similar to her: she is not wont to be able to be outside of the soul, but she is wont to remain within her according as I ordered to her from at first, being about to cast her in unto the First precept, which I ordered to her for her to remain outside of the souls in regard to the arrangement of the First Mystery: wherefore all these words I shall say them unto you in the Distribution (of the Universe) concerning the power and also concerning the soul, in what types they are working them, or which Ruler indeed it is who worketh her, or what is each kind of the

souls, so that I shall say them unto you in the Distribution of the Universe, how many there are working the soul. And I shall say unto you the name of all those who work [304[a]] the soul, and I shall say unto you the type (in) which they fashion the counterfeit spirit with the Fate, and I shall say unto you the name of the soul, which is not yet purified, and her name also whenever they should purify her, and she (should) become pure. And I shall say unto you the name of the counterfeit spirit, and I shall say unto you the name of the Fate, and I shall say unto you the name of all the bonds, these in which are wont the Rulers to bind the counterfeit spirit in unto the soul, and I shall say unto you the name of all the Dekans, these which worked the soul in the bodies of the soul which (is) in the World: and I shall say unto you in what manner they are working the souls: and I shall say unto you the type of each of the souls, and I shall say unto you the type [304[b]] of the souls of the men, with those of the birds, with those of the wild beasts, with the creeping things: and I shall say unto you the type of all the souls, with those of all the Rulers who sent them unto the World, that ye may become being complete in all knowledge, that they should call you, Those who are complete in all knowledge, with every pleroma. These all I shall say them unto you in the Distribution of the Universe, and after these all I shall say unto you, because of what also these all became. Hear therefore that I may speak with you concerning the soul, according as I said that are wont the five great Rulers of the great Destiny of the Aeons; and with the Rulers of the disk of the sun, with the Rulers of the disk of the moon, they are wont to breathe in unto that soul, and cometh out [305[a]] of them a portion out of my power, according as I finished saying unto you. And is wont the portion of that power, it is wont to remain within the soul, that should be able to stand (upright) the soul, and they are wont to put the counterfeit spirit outside of the soul, being vigilant unto her and imparted unto her. And are wont the Rulers to bind it in unto the soul with their seals with their bonds, and they are wont to seal it in unto her, that it should compel her at every time, that it should make their passions with their unlawfulnesses with all their sins which are continued, that she should be slave to them at every time, and remain under their subjection at every time in the changes of the body: and they are

wont to seal it in unto her, for her to become in every sin with every lust of the World. Because of this therefore of this [305[b]] kind I brought the mysteries unto the World, these which are wont to loosen all the bonds of the counterfeit spirit and with all the seals, these which bind in unto the soul, these (mysteries) which are wont to make the soul free, and they are wont to redeem her from her Ruler parents, and they are wont to make her pure Light, and take her up unto the kingdom of her Father the First of coming, the First Mystery unto age. Because of this therefore I said unto you once, He who will not forsake father and mother and come and follow me, this (one) is not worthy of me. I said therefore once, Ye shall forsake your Ruler parents, that I may make you for son of the First Mystery for unto age.

But these having said them the Saviour, sprang up forward Salome, said she, My Lord, if our parents are the Rulers, then how (is it) written in the Law of [306[a]] Moyses, He who will forsake his father with his mother, in a death let him die? Then did not the law speak of it? But these having said them Salome, the power of light which (is) in Maria the Magdalene boiled up within her, said she to the Saviour, My Lord, command to me that I may speak with my sister Salome, that I may say unto her the explanation of the word which she said. It happened therefore, the Saviour having heard these words, saying them Maria, he called her happy greatly greatly. Answered the Saviour, said he to Maria: I command to thee Maria for to say the explanation of the word which said Salome. But these having said them the Saviour, Maria sprang up toward Salome she saluted her, said she, My sister Salome because of the word [306[b]] which thou saidst, It is written in the Law of Moyses, He who will forsake his father with his mother in a death let him die. Now therefore my sister Salome, the Law did not say this concerning the soul, nor concerning the body, nor concerning the counterfeit spirit, for these all the sons are of the Rulers, and ones out of them are, but the Law did say this concerning the power which came out of the Saviour, this which is Light-dweller within us to-day. The Law also said, Every one who will remain outside of the Saviour with his mysteries, his parents, not only that in a death he will die, but in a perishing he will perish. These

therefore having said them Maria, Salome sprang up toward Maria, she saluted her again, said she, Salome, There is a power [307[a]] of the Saviour making me understanding as thee also. It happened the Saviour having heard the words of Maria he called her happy greatly greatly. Answered also the Saviour, said he to Maria in the midst of the disciples. Hear therefore Maria, Who it is who compelleth the man, even until he should do sin. Now therefore are wont the Rulers, they are wont to seal the counterfeit spirit in unto the soul, that it should not shake her at every hour, for her to do every sin with every unlawfulness: and also they are wont to order unto the counterfeit spirit, saying to it, Whenever the soul (psykikon, MS) should come out of the body, shake her not, being imparted unto her, convicting her in all the Places of the judgments, according to Places, because of all the sins which thou causedst her to do, that they should punish her in all the Places [307[b]] of the judgments, that she should not be able to go unto the Light, that she should cause them to turn her in unto the change of the body, in one word, they are wont to order the counterfeit spirit, Do not shake her at all in any hour except she should say mystery and loosen all the seals with all the bonds, in which we bound thee in unto her. And whenever she should say the mysteries and loosen all her seals with all the bonds with the defence of the Place, and whenever she should go, allow her to come, she having been reckoned unto those of the Light of the Height, and she was alien unto us and unto thee, and thou wilt be able to lay hold on her from that hour. If indeed she should not say the mysteries of the loosening of thy bonds with thy seals with the defence of the Place, lay hold on her, dismiss her not, thou shalt convict [308[a]] her in the punishments with all the Places of the judgments concerning every sin which thou caused her to do: and after these take them (close) to the Virgins of the Light, this who is wont to dispatch them unto the cycle another time. These (commands) are those which are wont the Rulers of the great Destiny of the Aeons they are wont to deliver them (him, MS) to the counterfeit spirit: and are wont the Rulers, they are wont to call the Ministers of the Aeons amounting to (filling, MS) 365, who are wont to give to them the soul and (of, or to, MS) the counterfeit spirit, being bound in unto one another, the counterfeit spirit being outside of the soul, the mixture of the

power being the inward of the soul, being within them both, that they should be able to stand up both: and are wont the Rulers, they are wont to order unto the Ministers, saying to them, This is the type [308[b]] which ye will put in the body of the matter of the World. They are wont to say indeed to them: Put the mixture of the power the innermost of them all, that they should be able to stand up, because it is their setting up; and after the soul place the counterfeit spirit: this is the manner which they are wont to order unto their Ministers, that they should put them down in the bodies of the anti-type: and after this form are wont the Ministers of the Rulers, they are wont to bring the power with the soul with the counterfeit spirit, they are wont to bring them (all) three down unto the World, and they are wont to pour (them) out unto the World of the Rulers of the Middle. Are wont also the Rulers of the Middle, they are wont to consider the counterfeit spirit with the Fate also, whose name is "the Moira" he is wont to conduct the man, until he cause them to kill him in the death which is reckoned unto him: [309[a]] this (fate) which bound in unto the soul the Rulers of the great Destiny; and are wont the Ministers of the Sphere, they are wont to bind (together) the soul with the power with the counterfeit spirit and with the Fate, they are wont to divide them all, and put them in two parts, and go round after the man with the woman in the World, these to whom they gave sign that they (we, MS) will send them in unto them. And they are wont to give (one) part to the male and (one) part to the woman in meat of the World or in a breath of the air, or in water or in some thing (form, MS) which they are wont to drink. All these I shall say unto you the kind of each soul with the types which are wont to go in unto the bodies, either man or bird or beast, or wild-beast or creeping thing or every form which is on the World, I shall say unto you [309[b]] their types in what type they are wont to go in unto the men, I shall say them unto you in the Distribution of the Universe. Now therefore whenever the Ministers of the Rulers, whenever they should cast the part in unto the woman and the part also in unto the male, in the way which I said unto you, even if they are at (a) distance from one another, in a distance which is much, are wont the Ministers to compel them in concealment that they should harmonise with one another in the harmony of the World: and is wont the counterfeit

spirit which is in the male, it is wont to come unto the part which is deposited unto the World in the matter of his body, he is wont to take it away and cast it unto the womb of the woman being deposited unto the seed of the wickedness: and immediately are wont the three hundred (and) sixty five Ministers of the Rulers, they are wont to go into her belly and [310[a]] lodge in it. Are wont the Ministers to bring the two parts to one another, and also are wont the Ministers to hold back the blood of every meat of the woman which she will eat, with the (things) which she drinketh, they are wont to hold them back in the belly of the woman, even until forty days: they are wont to knead the blood of the power of the meats, they are wont to knead it well in the womb of the woman: after the forty days they are wont to spend thirty other days building (up) his members in the image of the body of the man, is wont each to build (up) a member, these (of) which I shall say unto you which Dekans will build it, I shall say them unto you in the Distribution of the Universe. If therefore it should happen after these, the Ministers should complete all the body with all its members in [310[b]] seventy days. And after these, are wont the Ministers they are wont to call in unto the body which they built (up): first indeed they are wont to call the counterfeit spirit, afterwards they are wont to call the soul within them, and afterwards they are wont to call the mixture of the power in unto the soul: and the Fate they are wont to put it outside of all (but) not mixing in with them, following them at a distance after them: and after these are wont the Ministers, they are wont to seal them in unto one another with all the seals which gave to them the Rulers, and they are wont to seal (added in lower margin) on the day (in) which they settled in the belly of the woman, they are wont to seal him in unto the left hand of the (human) form; and they are wont to seal on the day in which they completed the body on the right hand: and they are wont to seal on the day in which the Rulers delivered them unto them in the middle of the skull of the body of the (human) form: and they are wont to seal on the [311[a]] day (in) which the soul cometh out of the Rulers, they are wont to seal him on the skull of the (human) form. And they are wont to seal on the day (in) which they kneaded the members, and separated unto (one) soul, they are wont to seal him in the skull on right (hand) of

the form. And the day (in) which they bound the counterfeit spirit unto her (the soul) they are wont to seal him behind the head of the form: and the day in which breathed the power in unto the body the Rulers, they sealed him on the cerebellum which is in the middle of the head of the form, and also on the heart of the form: and also the number of years which will spend the soul in the body, they are wont to seal him on the forehead, this which is in the form: so that all these seals they are wont to seal on [311[b]] the form: all these seals I shall say their name unto you at the Distribution of the Universe. And after the Distribution of the Universe I shall say unto you because of what thing all these became. And if ye wish to understand, I am that Mystery. Now therefore are wont the Ministers, they are wont to complete the whole man, and all these seals in which they sealed the body; are wont the Ministers, they are wont to bring the whole speciality, and take them to all the Contentious Rulers, these which are over all the punishments of the judgments, and they are wont to give them to their Receivers who (and, MS) being their souls out of the body: these are wont to give to them the speciality of the seals, that they should know the time (in) which they will bring the souls out of (the) bodies; [312[a]] And that they should know the time in which they will bring forth the body, that they should dispatch them to their Ministers and stand (up) and follow after the soul and become witness of every sin which she will do, they with the counterfeit spirit concerning the manner (in) which they will punish her in the judgments. And whenever the Ministers, whenever they should give the speciality of the seals to the Contentious Rulers, they are wont to withdraw unto the arrangement of their works which are prescribed for them by the Rulers of the great Destiny. And whenever should be completed the number of month of begetting children, they are wont to bring forth the child, being small in him the mixture of the power, and being small in him the soul, and being made small in him the counterfeit spirit. (But) the Fate indeed [312[b]] being great, being not mixed in unto the body of the arrangement, but following after the soul with the body with the counterfeit spirit, even until the time in which the soul is coming out of the body, because of the type of the death by which she will kill him, according to that

which is reckoned unto him by the Rulers of the great Destiny: or being about to die by a wild-beast, is wont the Fate to bring the wild-beast toward him until he killeth him: or being about to die by a creeping thing: or being about to fall unto a pit by a chance: or being about to strangle himself: or indeed being about to die by water, or by these of this kind, or indeed by other death worse than these or better, (good, MS) in one word the Fate is (that) which compelleth his death toward him. This is the work of the Fate, and she hath not other work except this, and is wont the Fate to follow after that man [313[a]] until the day of his death.

Answered Maria, said she, Then every man who (is) on the World, then every work which is reckoned unto them by the Destiny either good or evil, or sin or death or life, in one word, every thing which is reckoned unto them by the Ruler of the Destiny will happen to them. Answered the Saviour, said he to Marihamme, Amen, I say unto you, Every thing which is reckoned to each by the Destiny, either every good (deed) or every sin, in one word every thing which is reckoned unto them, they are wont to go on them. Because of this therefore I brought the key of the mysteries of the kingdom of the heavens; or otherwise there was no flesh (which) will be saved upon the World, for without mysteries there is not any (who) will go unto the kingdom of the Light either righteous (or) when he had done sin. Because of this therefore of this kind, I brought the keys of the mysteries [313[b]] unto the World, that I should unloose the sinners, these who will believe me, and who will hearken to me, that I should unloose them from the bonds with the seals of the Aeons of the Rulers and bind them in unto the seals (added in upper margin) with the vestures with the arrays of the Light, that he whom I shall loosen upon the World from the bonds with the seals of the Aeons of the Rulers, they shall loosen him in the Height from the bonds with the seals of the Aeons of the Rulers, and he whom I shall bind upon the World in unto the seals with the vestures with the arrays of the Light, they (will) bind him in the land of the Light in unto the arrays of the inheritances of the Light. Because of the sinners I despoiled myself at this time, I brought the mysteries to them, that I should unloose them from the Aeons of the Rulers, and bind them in unto the inheritances of the

Light: not only (for) the sinners but also the righteous, that I should give to them the mysteries, [314[a]] and they (will) take them unto the Light: for without mystery it is not possible to take them unto the Light: Because of this therefore I hid not it, but I cried out plainly, and I separated not the sinners: but I cried out, and I said unto all men the sinners with the righteous (ones), saying, Seek that ye may find, knock that they may open to you: for every one who seeketh in truth will find, and he who knocketh they will open to him. For I said unto every man that they should seek after the mysteries of the kingdom of the Light, these which will purify them and make them pure (Light), and they (will) take them unto the Light. Because of this therefore Iohannes the baptist prophesied about me, saying, I indeed baptised you in water unto repentance unto the forgiveness of your sins: he who is coming after me [314[b]] is more excellent than I, this whose fan (is) in his hand, he is about to purify his threshing-floor, the chaff indeed he is burning it in a fire which is not wont to be quenched, but the wheat he is gathering it in unto his barn. My power which (is) in Iohannes prophesied about me, knowing that I shall bring the mysteries unto the World, and I (shall) purify the sins of the sinners, these who will believe me, and hearken unto me, and I (shall) make them pure light, and take them unto the Light. These therefore having said them Jesus, answered Maria, said she, My Lord, then whenever the men go that they should seek, and come upon teachings of error, by what are they about to know that they are reckoned unto thee or otherwise? Answered the Saviour, said he to Maria, I said unto you once, Be as the wise money-changers, because that which is [315[a]] good he taketh it, that which is bad he casteth it out. Now therefore, say to every man who will seek the Godhead, Whenever a wind of north, ye are wont to know that a coolness is that will happen, whenever a south wind cometh out, ye are wont to know that (added in upper margin) burning-heat with a warmth is that which will happen. Now therefore say unto them, If ye knew the face of the heaven with the earth out of the winds, Whenever some therefore now should come up (close) to you and preach to you a Godhead, and ye know in an exactness that their words agreed and suited (to) all your words, these which I said unto you by witnessings two up to three, and they have agreed in the

constitution of the air with the heavens with the cycles with the stars (aster) with the planet (phoster) with all the earth with all which are in it with all the waters also with all which are in them, say unto them, Those who come [315[b]] unto you and their words suit and agree in all the knowledge which I said unto you, then receive them (as) belonging unto us. These are the (things) which ye will say unto the men to whom ye preach, that they should keep them(selves) from the teachings of error. Now therefore because of the sinners I despoiled my(self) I came unto the World, that I should deliver them, because that the righteous (ones) indeed, these who did not do any of evil ever, and these who did not do sin at all, it is necessary for them to find the mysteries, these which (are) in the Book of Ieou, these which I caused Enokh to write in the paradisos, while speaking with him out of the Tree of the Knowledge and out of the Tree of the life. And I caused him to put them in the rock of Ararad. And I put Kalapatauroth, the Ruler who (is) over Ghemmout, this (one) upon whom are the feet [316[a]] of Ieou, and he it is who goeth round all the Aeons with the Destinies. That Ruler I put him being vigilant unto the Books of Ieou because of the Flood, and that no Ruler should envy them and should destroy them. These which I shall give to you whenever I finish saying unto you the Distribution of the Universe. These therefore having said them the Saviour, answered Maria, said she, My Lord, then who therefore also is the man who is upon the World, who sinned not at all, this (one) being sound from unlawfulness? For whenever he should be sound from one he will not be able to be sound from another, that he should find the mysteries which are in the Books of Ieou. For I say that there is not man upon the World who will be able to be sound from sin. For whenever he should be able to be sound from one he would not be able to be sound from another. Answered the Saviour, said he to Maria, I [316[b]] say to you that they will find one in thousand, two in ten thousand because of the completion of the mystery of the First Mystery, these which I shall say whenever I should finish Distributing to you the Universe. Because of this therefore I despoiled my(self) I brought the mysteries unto the World, because they become all under the sin, and they all come short of the free-gift of the mysteries. Answered Maria, said she to the Saviour, My Lord,

before that thou camest unto the Place of the Rulers, and before that thou camest into the World did no soul go unto the Light? Answered the Saviour said he to Maria, Amen amen I say unto you, Before that I came unto the world not any soul went in unto the Light. And now therefore I having come, I opened the gates of the Light, and I opened the roads which take in unto the Light. And now therefore [317[a]] he who will do that which is worthy of the mysteries, let him receive the mysteries and go unto the Light. Added also Maria, said she, My Lord, but I heard that the prophets went unto the Light. Added also the Saviour said he to Maria, Amen amen I say to thee, Not any prophet went unto the Light. But the Rulers of the Aeons who spake with them out of the Aeons, they gave to them the mystery of the Aeons; and I having come unto the Place of the Aeons, Helias—I turned him, I dispatched him unto the body of Iohannes the baptist. But the rest also I turned them unto righteous bodies, these who will find the mysteries of the Light, and go unto the Height and inherit the kingdom of the Light, Abraham indeed with Isaak with Iakob, I forgave to them all their sins with all their unlawfulnesses, and I gave to them the mysteries of the Light in the Aeons, and I put [317[b]] them in the Place of Iabraoth with all the Rulers who repented: and while I go unto the Height, and come, being about to go unto the Light, I shall take away their souls with me unto the Light. But Amen I say to thee Maria: He (they, MS) will not go unto the Light, I not having taken away thy soul, thine with that of all thy brothers unto the Light. But the rest also of the patriarchs with the righteous since the time of Adam even until now, those who are in the Aeons with all the arrays of the Rulers: I having come unto the Place of Aeons, I caused these, the Virgin of the Light to turn them unto all bodies being about to become righteous (ones), these (are those) who will find all the mysteries of the Light and go in and inherit the kingdom of the Light. Answered Maria, said she, We are happy beyond every man for these greatnesses which thou revealedst to us. Answered the Saviour, said he to [318[a]] Maria with all the disciples. Yet I shall reveal to you all the greatnesses of the Height from inward part of the inward parts even until the outward part of the outward parts, that ye may become being complete in every knowledge and with every pleroma with the height of the heights

with the depth of the depths. Continued also Maria, said she to the Saviour, My Lord, behold, we knew in boldness in an exactness plainly that thou broughtest the keys of the Mysteries of the kingdom of the Light, these which are wont to forgive the sins of the souls and purify them, and make them pure light and take them unto the Light.

[Half this line is ornament, two lines of ornament follow, and the title of the Fourth Document follows with ornament below.]

THE FOURTH DOCUMENT
A PART OF THE BOOKS OF THE SAVIOUR

[318b] It happened therefore, they having crucified our Lord Jesus, He rose out of those who are dead on his third day, gathered unto him his disciples, they prayed him, saying, Our Lord be compassionate to us, because we forsook father and mother with all the World, we followed thee.

Then Jesus stood (up) with his disciples at the water of the Ocean and he invoked with this prayer saying, Hear me, my Father, the Father of every fatherhood, the boundless Light: a e ē i o u ō i a o a o i ō i a psinother— ther(i)nops—nōpsither—zagourē—pagouri—nethmomaoth— nepsiomaoth—marakhakhtha—thobarraban—tharnakhakhan— zorokothora—Ieou—sabaoth: But these saying them Jesus, Thomas with Andreas with Iakobos with Simon the Kananites they were being on the west, their faces being turned unto the east. [319a] But Philippos with Bartholomaios, they were being on the south, being turned unto north. But the remainder of disciples with the women disciples, they were standing behind Jesus. But Jesus was standing at the altar, and cried out Jesus, turned him(self) about it unto the four corners of the World with his disciples, all being wrapped in linen garments, saying, i a o i a o (written above) i a o. This is its (his, MS) interpretation i ō t a, The Universe came out alpha, They will turn them. ō, Will become the completion of all the completions. But these he having said them Jesus, said he, Iaphtha iaphtha mounaēr, mounaēr, ermanouēr, ermanouēr, which is this, O Father of every fatherhood of the Boundless Ones, thou shalt hear me concerning my disciples whom I brought into thy presence, because that they shall believe every word of thy truths: [319b] and do thou everything which I shall cry up unto thee concerning them: because I know the name of the Father of the Treasury of the Light. Again also cried out Jesus, who Aberamenthō is, saying the name of the Father of the Treasury of the Light, and said he, Let all the mysteries of the Rulers with the authorities, with the Angels with the Archangels, with every power, with every work of the invisible God ag(x

corrected)rammakhamar(inserted)ei with the Barbēlo the bdella, let them draw near apart and separate them(selves) on (the) right (hand). But at that hour all the heavens came unto the west with all the Aeons with the Sphere with their Rulers with all their powers, they ran all unto the west on (the) left (hand) of the disk of the sun with the disk of the moon. But the disk of the sun was being a great dragon with his tail within his mouth, being mounted on [320ª] seven powers of the Left, and drawing under him viz.: four powers being in the likeness of white horses: but the going (basis, MS) of the moon was being of the type of a ship, with a dragon male with a dragon female being for rudder unto it, with two calves of white drawing under it, with the likeness of a child behind the moon steering the dragons who rob the light of the Rulers from them: with a face of cat in front of him. And all the World with the mountains with the seas ran all of them unto the west unto the left. And Jesus with his disciples remained in the midst of the aëry Place in the roads of the road of the Middle, this which is below the Sphere. And they came unto the first array of the road (added in margin, MS) which is in the Middle. But Jesus stood (up) in the air of her (of the road) Place with his disciples. Said the disciples of Jesus to him, What is this Place in which we are? [320ᵇ] Said Jesus, These are the Places of the road of the Middle: for it happened, having been disorderly the Rulers of the Adamas, they continued working intercourse, begetting Rulers and Archangels and Angels and Ministers and Dekans. Came out on (the) Right Ieou the Father of my Father, he bound them in a Destiny of the Sphere: for there are twelve Aeons becoming, Sabaoth the Adamas ruling over six, and Iabraoth his brother ruling over other six. Then therefore Iabraoth believed the mysteries of the Light with his Rulers, and he worked in the mysteries of the Light, he forsook the mysteries of the intercourse. But Sabaoth indeed the Adamas remained working in the intercourse with his Rulers. And Ieou the Father of my father, having seen, that believed Iabraoth, he took him away with all the Rulers who believed [321ª] with him: he received (him) unto him(self) from the Sphere, he took him unto a (Place of) air, which was purified in the presence of the light of the sun, between the Places of those of the Middle, and between the Places of the invisible God. He put him there with the Rulers who believed him.

And he took away Sabaoth the Adamas with his Rulers, these who worked not in the mysteries of the Light, but who continued working in the mysteries of the intercourse. He bound them in unto the Sphere. He bound eighteen hundred Rulers in every Aeon: he put three hundred and sixty over them. He put another five great Rulers ruling over the three hundred sixty and over all the Rulers who are bound, these whom they are wont to call in all the World of the mankind by these names: the first they are wont to call him, Kronos; the second, Ares; the third, The hermes; the fourth, The aphrodite; the fifth, [321[b]] The zeus. Continued further Jesus, said he, Hear also that I may say unto you their mystery. It happened therefore, Ieou, having bound them thus, he drew a power out of the great Invisible, he bound it in this which they are wont to call it, Kronos. And also he drew another power out of Ipsantakhounkhainkhoukheokh, who is one among the three triple-powered gods, he bound it in Ares: and he drew a power out of Khainkhōōōkh, being one also among the three triple-powered gods. He bound it in the hermes. Again also he drew a power out of the Pistis the Sophia, the daughter of the Barbēlōs, he bound it in Aphrodite. And also he noticed that they needed a rudder for him to steer the World and (with, MS) the Aeons of the Sphere, that they should not destroy it in their evil doing, he went up unto the Middle, he drew a power out of [322[a]] the Little Sabaoth the good, he of the Middle, he bound it in Zeus, because that good is (he), for him to steer them in his goodness. And he arranged the turning about of his array thus, for him to spend thirteen months in Aeon (after) Aeon standing still, that every Ruler upon whom he cometh should liberate (from) the wickedness of their evil doing. And he gave to him the two Aeons for dwellingplace in the presence of those of the hermes. I said unto you at the first time the names of these five great Rulers, these in which are wont the men of the World to call them: hear also now that I may say unto you also their incorruptible names, which are these, Orimuth for Kronos, Munikhunaphōr for Ares, Tarpetanuph for Hermes, Khōsi for the aphrodite, Khōnbal for Zeus, namely their incorruptible names. But having heard [322[b]] these (words) the disciples, they prostrated, they worshipped Jesus, said they, Happy are we, we, beyond every man, because thou revealedst to us these great wonders. They

added also, they prayed him, saying, We pray thee, reveal to us, About (in, MS) what also are these roads. Drew near in unto him Mariham, she prostrated, she worshipped unto his feet, and she kissed his hands, said she, Yea, my Lord, reveal to us, What is the need of the roads of the Middle: for we heard thee that they are put over great punishments: what therefore is the manner, our Lord, (in) which we shall escape? or (in) which we shall be quit of them? or are they wont to lay hold on the souls in what manner? or are they (the souls) wont to spend how much time in their punishments. Have compassion upon us, our Lord, our Saviour, that should not take away our souls the Receivers of the judgments of the roads of the Middle. And that they should not judge [323^{a}] us, in their punishments which are evil, that we may inherit also the Light of thy Father, that we should not become being poor and cut away from thee. These therefore saying them Mariham weeping, answered Jesus in great compassion, said he to them, Truly, my brothers and my beloved, these who have forsaken father and mother because of my name, that I should give to you every mystery with every knowledge, I shall give to you the mystery of the twelve Aeons of the Rulers with their seals with their tickets with the manner of invoking them to go unto their Places. And I shall give to you the mystery of the thirteenth (thirteen, MS) Aeon with the manner of invoking to go unto its Place (their Places, MS). And I shall give to you their tickets with their seals. And I shall give to you the mystery of the baptism of those of the Middle with the manner of invoking to go unto their Place and their [323^{b}] tickets with their seals, I shall show to you them. And I shall give to you the baptism of those of the Right, our Place, with his tickets with his seals, and with the manner of invoking to go thither. And I shall give to you the great mystery of the Treasury of the Light and with the manner of invoking to go thither. I shall give to you every mystery with every knowledge, that they should call you, The sons of the Pleroma which is complete in every knowledge and every mystery. Ye are happy indeed beyond every man who (is) upon the earth, because the sons of the Light came in your time.

Added also in the word Jesus, said he, It happened therefore after these (things), came the Father of my Father, namely, Ieou, he took

away other three hundred with sixty Rulers among the Rulers also of the Adamas, these who did not believe the mysteries of the Light: he bound them in these [324[a]] aery Places in which we are now below the Sphere, he placed five other great Rulers over them, namely, those who become upon the road of the Middle. The first Ruler of the road of the Middle (added in upper margin) they are wont to call him The (feminine) Paraplex a Ruler being of shape of woman, with her (his, MS) hair reaching down upon her (his, MS) feet: with fifteen arch-demons under her (his, MS) authority ruling over many other demons: and those demons they are those which are wont to go in unto the men, and cause them to be angry and curse and slander. And they are those which are wont to take away the souls by robbery, and send them through their smoke of darkness with their evil punishments. Said she, Mariham, I shall not fail in seeking from thee, Be not angry with me, while I am seeking after every thing. Said Jesus, Seek [324[b]] after that which thou wilt. Said she, Mariham, My Lord, reveal to us in what manner are they wont to take away the souls by robbery, that my brothers also should understand it (them, MS). Said Jesus, namely, Aberamentho, Since the Father of my Father, namely, Ieou, he is the Provider of all the Rulers with the Gods with the powers, these which became in the matter of the Light of the Treasury. And Zorokothora Melkhisedek he also is the Legate of all the Lights which are purified among the Rulers, taking them in unto the Treasury of the Light. These two only are the great Lights, their business being this, for them to come down unto the Rulers and purify them. And Zorokothora Melkhisedek took away the purification of the Lights which they purified among the Rulers, and took it unto the Treasury [325[a]] of the Light, whenever should become the ticket, and with the time of their array, for them to come down unto the Rulers and oppress them and afflict them, taking away the purification from the Rulers. But in the hour in which they release them from the oppression of the afflicting, and withdraw unto the Places of the Treasury of the Light, when they should reach unto the Places of the Middle, is wont Zorokothora Melkhisedek, he is wont to take away the lights, and take them into the gate of those of the Middle, and take them unto the Treasury of the Light. And is wont Ieou also to withdraw him(self) unto the

Places of those on the Right until the time also of the ticket for them to come out. Are wont the Rulers therefore to be disorderly through the anger of their evil doing. Immediately they are walking up with the Lights, because that they (Ieou and M.) are not with them at that hour. And they are wont to take away the souls which they will be able to carry off by robbery [325[b]] and waste them away by their smoke of darkness and their evil fire. Then therefore the souls the quick-tempered (ones) with the cursers with the slanderers, is wont to take them away the authority called the Paraplex with the demons which are under her and send them through the smoke of darkness and destroy them by her evil fire, and they begin to be consumed and to be dissolved. They (the souls) are wont to spend hundred thirty three years with nine months in the punishment of her Places, while she tormenteth them in the fire of her evil doing. It is wont to happen therefore after all these times, whenever the Sphere should turn round and the little Sabaoth the Zeus cometh unto the first of the Aeons of the Sphere, this (one) whom they are wont to call in the World the Ram of the Bubasti, namely the Aphrodite. [326[a]] Whenever (Aphrodite) should come unto the seventh House of the Sphere, namely, the Balance, they are wont to draw (away) the veils which are between those on the Left with those on the Right, and is wont to look out of the Height among those on the Right the great Sabaoth the good, and all the World with all the Sphere (are troubled) before that he looked: and he looked down upon the Places of the Paraplex, and her Places dissolved and perished. And all the souls which (are) in her punishments, they are wont to take them away and throw them back unto the Sphere another time, because that they were (being) destroyed in the punishments of the Paraplex.

He added also in the word, said he, (The Ruler of) the second array they are wont to call him Ariuth the Ethiopian-woman, being a woman Ruler being quite black, with fourteen other demons under her, they ruling over many other demons. [326[b]] And these demons which are there, who are under Ariuth the Ethiopian-woman, they are those which are wont to go in unto the men quarrelsome, until they excite the wars and killings which happen; and give hardness to their heart and anger, for killings to happen. And the souls,

which this authority will take away by robbery are wont to spend hundred with thirteen years in her Places, she is tormenting them by her smoke of darkness with her evil fire, and they draw near unto destruction. And after these (things) whenever the Sphere should turn round, and (should) come the little Sabaoth the good, this whom they are wont to call in the World Zeus; whenever he should come unto the fourth Aeon of the Sphere which the Crab is, and (should) come the Bubasti, this whom they are wont to call in the World, The aphrodite, and she (should) come unto the [327[a]] tenth House (Aeon, MS) of the Sphere, this which they are wont to call, The He-goat, then they are wont to draw (back) the veils which are between those of the Left with those of the Right, and Ieou (should) look out on the Right and all the World should be disturbed, and (should) be moved with all the Aeons of the Sphere and (should) look upon the dwelling places of Ariuth the Ethiopian-woman and her Places (should) be dissolved and be destroyed, and they should take away all the souls which are in her punishments, and (they) should throw them (back) unto the Sphere another time, because that they perished by her smoke of darkness with her evil fire. Added also said he, The (Ruler of the) third array they are wont to call, The hecate the three of face, but there are twenty seven other demons under her authority: they are those which are wont to go in unto the men and they cause them to swear false(ly) and [327[b]] they lie, and love that which is not their own. The souls therefore which will take away by robbery the hekate, she is wont to deliver them unto her demons which are under her to torment them by her smoke of darkness with her evil fire: they are afflicting them greatly by the demons, and they are wont to spend hundred with five years with six months punishing them in her punishments evil. But they are wont to begin to be destroyed and to perish. And after these (things) whenever the Sphere should turn round and (should) come the little Sabaoth the good, he of the Middle, this (one) whom they are wont in the World to call, Zeus, and he (should) come unto the eighth House (Aeon, MS) of the Sphere, this which they are wont to call, The scorpion, and (should) come the Bubasti, this whom they are wont to call, The aphrodite, and she (should) come unto the second House (Aeon, MS) of the Sphere, this which they are wont to call, [328[a]] The bull, they are

wont to draw (back) the veils between those of the Left with those of the Right, and (to) look out of the Height the Zorokothora Melkhisedek, and the World is (wont to) be moved with the mountains, and the Rulers are (wont to) be disturbed: and he is (wont to) look out upon all the Places of the hecate, and her Places are (wont to) be dissolved and perish; and they take away all the souls which (are) in her punishments, and throw them (back) unto the Sphere another time, because that they were destroyed in the fire of her punishments.

He added also, said he, The (Ruler of the) fourth array which they are wont to call, The Assessor of the Typhon, being a strong Ruler, becoming under his authority thirty two demons: they are those who are wont to go into the men and cause them to lust and fornicate and commit adultery and to become doing [328[b]] the intercourse continually. The souls therefore which will take away by robbery this Ruler, they are wont to spend hundred thirty eight years in his Places, are tormenting them his demons by his smoke of darkness with his evil fire, and they begin to be wasted away and to perish. It is wont to happen therefore whenever the Sphere should turn (round), and (should) come the little Sabaoth, the good, he of the Middle, this whom they are wont to call, Zeus, whenever he should come unto the ninth Aeon of the Sphere, this which they are wont to call, The archer, and the Bubasti, this whom they are wont to call in the World, The aphrodite and she (should) come unto the third Aeon of the Sphere, this which they are wont to call, The twin, they are wont to draw (back) the veils which are between those of the Left with those of the Right, and is (wont to) look out [329[a]] Zarazaz, this whom the Rulers are wont to call in the name of a strong Ruler of their Places, Maskelli. And he is (wont to) look upon the dwelling places of the Assessor the Typhon, and his Places are (wont to) be dissolved and perish: and they take away all the souls which (are) in his punishments and throw them (back) unto the Sphere another time, because that they were diminished by his (her, MS) smoke of darkness and by his evil fire. Again also he added in the word, said he to his disciples, The fifth array, of which they are wont to call its Ruler, Iakhthanabas, being a strong Ruler, being under him many other demons: they

are those who are wont to go in unto the men, and cause them to become acceptors of person, wronging the righteous, and they are accepting person of the sinners, receiving gifts against [329[b]] the true judgment, they are destroying it (judgment), they are forgetting the poor with those who are in want, they are increasing the forgetfulness in their soul with the care in which there is not profit, that they should not remember their life, that whenever they should come out of the body they should take away by robbery the souls: (and those) which will take away by robbery this Ruler, they are wont to become in his punishments for hundred fifty years with eight months; and they are wasted away by his smoke of darkness with his evil fire, afflicting them greatly by the flame of his fire. And whenever the Sphere should turn round, and (should) come the little Sabaoth, the good, this whom they are wont to call in the World, Zeus, unto the eleventh Aeon of the Sphere, this which they are wont to call, The water-bearer, and (should) come the Bubasti unto the fifth Aeon [330[a]] of the Sphere, this which they are wont to call, The lion, they are wont to draw (back) the veils, which are between those of the Left with those of the Right, and (is wont) to look out of the height the great Iao, the good, he of the Middle, down upon the Places of Iakhthanabas whose Places dissolve and perish, and they take away all the souls which are in his punishments, and they throw them back unto the Sphere again, because that they were destroyed by his punishments. These therefore are the actions of the roads of the Middle of which ye sought (from) me.

But having heard these (things) the disciples, they prostrated, they worshipped to him, saying, Help us, our Lord, and have compassion upon us, that we should be saved from these punishments which are evil, which are prepared for the sinners! Woe to them, Woe to them, the sons of men, because they are being [330[b]] like to blind (men) groping in the darkness and seeing not! Have compassion on us, O Lord, in this great blindness in which we are in, and have mercy on all the race of the mankind, because they laid snares for the souls as the lions for a prey, which they prepare for food for their punishments by the forgetfulness and the ignorance which is in them. Have compassion therefore

upon us, our Lord, our Saviour, and have mercy on us and deliver us in this great bewilderment.

Said Jesus to his disciples, Be of good cheer, fear not because ye are happy: because I shall make you for lord over all these, and I shall make them all subject to you. Remember that I finished saying to you before that they crucified me, that I shall give to you the keys of the kingdom of the heavens. Now also I say to you [331[a]] that I shall give them to you.

These therefore having said them Jesus, he hymned in the great name. Were hidden the Places of the road of the Middle and Jesus with his disciples remained upon air of light which is much greatly. Said Jesus to his disciples, Draw near unto me. And they drew near unto him: he turned unto the four corners of the World, he said the great name over their head: he blessed them, he breathed in unto their eyes. Said Jesus to them, Look up, see what ye see. And they took away their eyes up, they saw a great light which is much greatly, native of earth shall not be able to speak of it. Said he also to them again, Look out on the Light, see what ye see. Said they, We are seeing a fire with water with wine with blood. Said [331[b]] Jesus, who Aberamentho is, toward his disciples, Amen I say to you, I brought not anything unto the World, while coming, except this fire with this water with this wine with this blood. I brought the water with the fire from the Place of the Light of the Lights from the Treasury of the Light. I brought the wine with the blood from the Place of the Barbelos, and after a little time my Father dispatched to me the spirit which is holy in the type of a dove: but the fire with the water with the wine they became unto a purifying of the world. The blood also became to me for sign, because of the body of the mankind, this which I took from the Place of the Barbelos, the great power of the Invisible God. The spirit also is drawing in front of every soul, taking them [332[a]] unto the Place of the Light. Because of this I said to you, I came to cast a fire upon the earth, which is this, that I came to purify the sins of all the World in fire. And because of this I said to the Samaritan woman, Thou wast not knowing the free-gift of God, and who it is who saith to thee, Give me that I may drink: Thou wast asking him and he (would) give to thee water living, and it (would) become to thee for

a fountain in thee, springing up unto a life of unto age. And also because of this I took a cup of wine, I blessed it I gave it to you, because this is the blood, the Covenant which they will shed for you unto the forgiving of your sins. And also because of this they thrust the spear in unto my side, came out water with blood. But these are the mysteries of the Light which are wont to forgive sins, which are those, the appellations and (with, MS) [332^{b}] the names of the Light.

It happened therefore after these (things), commanded Jesus, Let all the powers of the Left (hand) come unto their Places. And Jesus with his disciples remained upon the mountain of the Galilaia. Added also the disciples, they prayed him, How long therefore dost not thou cause them to forgive our sins which we did with our unlawfulness, and make us worthy of the kingdom of thy Father. But Jesus, said he to them, Amen I say to you, Not only shall I purify your sins, but I shall make you worthy of the kingdom of my Father. And I shall give to you the mystery of the forgiving of sin upon the earth, that that which ye will forgive upon the earth, they shall forgive to him in the heavens, and that which ye will bind upon the earth it will become being bound in the heavens. I shall give to you the mystery of the kingdom of the heavens that ye also [333^{a}] shall do them to the men. But Jesus, said he to them, Bring to me fire with some wood of vine. They brought them to him, he offered up the Oblation: he put the two jars of wine one on the right hand and the other on the left of the Oblation. He put the Oblation in front of them. He put a cup of water by the vessel of wine which (is) on the right, and he put a cup of wine by the vessel of wine which (is) on the left, and he put some cakes according to the number of the disciples in the midst of the cups. He put a cup of water behind the cakes. Stood (up) Jesus in front of the Oblation: he put the disciples behind him, all being wrapped in garment of linen, with the ticket of the name of the Father of the Treasury of the Light in their hands. He cried out thus, saying, Hear me, my [333^{b}] Father, the Father of every fatherhood, the boundless Light Iao iuo iaō aoi uia psinother theropsin (n)opsither nephthomaoth nephiomaōth marakhakhtha marmarakhtha ieanamenaman amaneitououranou israi amen amen soubaibai appaap amen amen

deraaraiapaou amen amen sarsasartou amen amen koukiaminmiai amen amen iai iai touap amen amen amen main mari marie marei amen amen amen. Hear me, my Father, the Father of every kingdom, I invoke you also the forgivers, the purifiers of the unlawfulness, forgive the sins of the souls of these disciples who followed me, and purify their unlawfulness, and cause them to be worthy of being numbered in unto the kingdom of my [334[a]] Father, the Father of the Treasury of the Light, because they followed me and kept my commandments. Now therefore my Father, Father of every fatherhood, let come the forgivers, whose names are these ghiphirepsnijiet—zenei berimou—sokhabrikher euthari nanei dieis balmerikh Meuni poskhirie entair mouthiour cmour peukher oouskhous minionor isokhobor tha. Hear me invoking you, forgive the sins of these souls and blot out their unlawfulness: let them be worthy of being numbered in unto the kingdom of my Father the Father of the Treasury of the Light: because I know thy great powers and I invoke them Ayer bebrō athroni eoureph eone souphen knitou sokhreoph mayoubi mneyor sououi khokheteoph khōkhe [334[b]] eteoph memōkh aneuph. Forgive the sins of these souls, blot out their unlawfulness, those which they did knowing, and those which they did not knowing, those which they did in fornication with adultery even until to-day: forgive them to them, and cause them to be worthy of being numbered in unto the kingdom of my Father, and be worthy of receiving out of this Oblation, my Father who (art) holy. If therefore my Father thou heardest me and forgavest the sins to these souls and blottedst out their unlawfulness, and thou causedst them to be worthy of being numbered in unto thy kingdom, thou shalt give to me a sign in this Oblation. And happened the sign which Jesus said. Said Jesus toward his disciples, Rejoice and be glad; because they forgave your sins, they blotted out your unlawfulness [335[a]] and ye were numbered in unto the kingdom of my Father.

But these having said them, the disciples rejoiced in great joy, said Jesus to them, This is the manner and this is the mystery which ye will do for the men who will believe you, having not guile in them, and hearkening to you in every word which is good. And their sins

with their unlawfulness they will blot them out unto the day (in) which ye did this mystery. But hide this mystery, give it not to every man except him who will do every thing which I said to you in my commandments. This therefore is the mystery of the truth of the baptism of those who will forgive their sins, and those who will cover over their unlawfulnesses. This is the baptism of the First Oblation which guideth in unto the Place of the truth, and in [335^{b}] unto the Place of the Light. After these (things) also said they his disciples, Rabbei reveal to us the mystery of the Light of thy Father, since we knew thee while thou sayest, that there is also baptism of Fire, and there is also baptism of Spirit, being holy, of the Light, and there is a spiritual anointing, these which are wont to take the souls unto the Treasury of the Light. Say therefore unto us their mystery, that we may inherit also the kingdom of thy Father. Said Jesus to them, These mysteries after which ye seek? There is not mystery more excellent than they, which is about to take your souls unto the Light of the Lights, unto the Places of the truth with the goodness, of the Place of him who is holy of all those who are holy, unto the Place in which there is not woman, nor is there male, nor is there shape in that Place, but [336^{a}] a light is being steadfast ineffable: there is not that which is more excellent therefore than those mysteries after which ye seek, except the mystery of the Seven Voices with their forty nine powers, and their tickets, and with the Name which is more excellent than all of them, the Name in which is becoming every name, and every light and every power. He who knoweth that Name, whenever he should come out of the body of the matter, shall not any smoke nor any darkness nor authority nor Ruler of the Sphere of the Destiny, nor Angel nor Archangel nor power, they shall not be able to hold back the soul which knoweth that Name. But whenever he should come out of the World and (should) say that Name unto the fire, it is wont to be quenched, and is wont the darkness to withdraw. And whenever he should say unto the demons with the Receivers [336^{b}] of the Darkness which is outer, with their Rulers with their authorities with their powers, they will all perish and their flame burn and they (will) cry out, Thou art holy, thou art holy, he who is holy of all those who are holy. And whenever they should say that Name unto the Receivers of the judgments which are evil, with

their authorities with all their powers, and the Barbelo also with the Invisible God with the three Triple-powered Gods, at the hour in which they will say this Name in those Places, they will fall all of them one upon another and be dissolved and perish, and they (will) cry out, O Light of every Light which becometh in the Boundless Light, remember us also and purify us.

But having finished saying these words Jesus, cried out all his disciples, they wept in a great cry, saying,

(*Four leaves wanting.*)

THE FIFTH DOCUMENT

(*Title and eight pages wanting*)

[345[a]] fire and punish her in them for six other months with eight days. After these (things) they (will) take her upon the road of the Middle, and each of the Rulers of the road of the Middle (will) punish her in his punishments for six other months with eight days. After these things they (will) take her to the Virgin of the Light, this who is wont to judge the good and (with, MS) the evil, that she may judge her. And whenever the Sphere should turn round she is wont to deliver them up to her Receivers, that they may cast her unto the Aeons of the Sphere. And are wont the Ministers of the Sphere to take her out unto water which is below the Sphere; and it is (wont) to become a fire boiling and eating into her, until it purifieth her entirely. And is wont to come Ialouham

(*Eight lines wanting*)

the Receiver of Sabaoth, the Adamas, this who is wont to give the cup of forgetfulness to the souls, and to bring a [345[b]] cup being full of the water of the forgetfulness and give it to the soul: and she (is wont to) drink it and forget every place (coptic word) with every Place unto which she went: and cast her into a body, which is about to spend its time (in which) he is wont to pain his heart continually. This is the punishment of the man who curseth. Added further Mariham, said she, My Lord Jesus, then the man (a) slanderer continually, whenever he should come out of body whither is he about to go, or what is his punishment? Said Jesus, A man (a) slanderer continually, whenever should be completed his time by the Sphere for him to come out of body, are wont to come after him Abiout with Kharmon the Receivers of Ariel, and they bring his soul out of body, and spend three days going with her teaching her the creatures of the World. And after these (things) [346[a]] they take her down unto Amente (close) to Ariel, and he (is wont) to punish her in his punishments eleven months with twenty one days. And afterwards they take her unto the Chaos (close) to Ialdabaoth with his forty nine demons, and each one of his demons goeth out upon her for another eleven months with other twenty

one days, scourging her with whips of smoke. And after these they take her into the rivers of smoke with seas of fire boiling, and they punish her in them other eleven months with twenty one days. And after these they are wont to take her away upon the road of the Middle, and each of the Rulers in the road of the Middle punisheth her in his punishments other eleven months with twenty one days. After [346[b]] these they are wont to take her away to the Virgin of the Light, this who is wont to judge the righteous with the sinners, that she may judge her. And whenever the Sphere should turn round, she is wont to deliver her up to her Receivers, that they may cast her out unto the Aeons of the Sphere. And the Ministers of the Sphere take her out unto water below the Sphere, and it becometh a smoke boiling and it eateth in at her, until it purifieth her entirely. And bringeth the cup of forgetfulness Ialouham, the Receiver of Sabaoth, the Adamas, and he giveth it to the soul: and she drinketh it and forgetteth every place (coptic word) with every thing with every Place unto which she went: and they give her into a body being about to spend his time being oppressed. This is the judgment of the man, (the) slanderer. Said she, Mariham, Woe woe to the sinners. Answered [347[a]] also Salome, said she, My Lord, Jesus, a man, murderer having not done sin ever except killing, whenever he should come out of body, what is his punishment? Answered Jesus, said he, A man killer, having not done sin ever except killing, whenever his time should be completed by the Sphere for him to come out of body, are wont to come the Receivers of Ialdabaoth, and bring his soul out of body, and bind her by her feet behind a great demon of face of horse, and he spendeth three days going round with her in the World. After these (things) they are wont to take her out unto the Place of the cold with the snow and punish her there for three years with six months. After these they (are wont to) take her down unto the Chaos (close) to Ialdabaoth with his forty nine demons, and scourge [347[b]] her his demons other three years for each (demon) with six months. After these (things) they are wont to take her unto the Chaos (close) to the Persephone, and punish her in her punishments other three years with six months. After these (things) they are wont to take her away upon the road of the Middle, and each of the Rulers of the road of the Middle punisheth

her in the punishments of his Places for other three years with six months. And after these they take her to the Virgin of the Light, this who is wont to judge the righteous with the sinners that she may judge her, and whenever the Sphere should turn round she is wont to command, that they cast her unto the Darkness which is outer, until the time (in) which they will take away the Darkness of the Middle she is wont to be destroyed and dissolved. This is the punishment of the man, (a) killer. Said he, Petros, My Lord, [348[a]] Let the women be content unto seeking, that we also may seek. Said Jesus to Mariham with the women, Leave the place for your brothers, (the) male that they also may seek. Answered Petros said he, My Lord, then a man, (a) thief, (a) robber, his sin being this continually, whenever he should come out of body, what is his punishment? Said Jesus, This of this kind whenever his time should be completed by the Sphere, are wont to come after him the Receivers of Adonis, and bring his soul out of body and spend three days going round with her teaching her the creatures of the World. After these (things) they are wont to take her down unto Amente (close) to Ariel that he may punish her in his punishments for three months with eight days with hours two. [348[b]] And after these (things) they take (her) unto the Chaos (close) to Ialdabaoth, with his forty nine demons, that each of his demons should punish her other three months with eight days with hours two. After these (things) they are wont to take her down upon the road of the Middle, that each of the Rulers of the road of the Middle should punish her by his smoke of darkness with his evil fire for other three months with eight days with hours two. After these (things) they are wont to take her up to the Virgin of the Light, this who is wont to judge the righteous and the sinners, that she may judge her. And whenever should the Sphere turn round, she is wont to give her to her Receivers, that they may cast her unto the Aeons of the Sphere, that the Ministers of the Sphere may take her unto water being below the Sphere, that it may become [349[a]] smoke boiling, that it may eat in at her, until it purify her entirely. After these (things) is wont to come Ialouham the Receiver of Sabaoth, the Adamas, and he bringeth the cup of the forgetfulness, and he giveth it to the soul that she may drink it, and she forgetteth every thing with every Place unto which she went: and they cast her unto

a body lame and maimed and blind. This is the punishment of the man, (a) robber.

Answered Andreas, said he, A man proud, (a) despiser whenever he should come out of body, what will they do to him? Said Jesus, This of this kind whenever his time should be completed by the Sphere, are wont to come after him the Receivers of Ariel and take his soul, and they spend three days going about in the World teaching her the creatures of [349[b]] the World. After these (things) they are wont to take her down unto Amente, up to Ariel that he may punish her in his punishments for twenty months. After these (things) they are wont to take her unto the Chaos up to Ialdabaoth with his forty nine demons, and that he may punish her with his demons one by one for other twenty months. After these (things) they are wont to take her up on the road of the Middle, that each of the Rulers of the road of the Middle may punish her for other twenty months. And after these (things), they are wont to take her to the Virgin of the Light that she may judge her. And whenever should the Sphere turn round, she is wont to give her to her Receivers, that they may cast her unto Aeons of the Sphere. And are wont the Ministers of the Sphere to take her out unto water being underneath the Sphere, that it may become a smoke boiling that it may eat in [350[a]] at her until it purifieth her. And is wont to come Ialouham the Receiver of Sabaoth, the Adamas, and bringeth the cup of forgetfulness, and he giveth it to the soul that she may drink it, and she forgetteth every thing with every Place unto which she went: and they cast her down unto a body dumb, deformed, that every one may remain despising him. This is the punishment of the man proud (a) despiser.

Said he, Thomas, A man blasphemer continually, what is his punishment? Said Jesus, This of this kind whenever should his time be completed by the Sphere, are wont to come after him the Receivers of Ialdabaoth and bind him with his tongue to a great demon with face of horse, and they spend three days going about with him in the World and punish him. After these (things) they are wont to take him [350[b]] out unto the place of the cold with the snow to punish him for eleven years. After these (things) they are wont to take him down unto the Chaos (close) to Ialdabaoth with

his forty nine demons, that each of the demons may punish him other eleven years. After these (things) they are wont to take him out unto the Darkness which is outer, until the day (in) which they will judge the great Ruler of face of dragon which goeth round the Darkness, and is wont that soul, she is wont to be numbed and to waste away and to be dissolved. This is the judgment of the man blasphemer.

Said Bartholomaios, A man who sleeper with male, What is his punishment? Said he, Jesus: The man sleeping with male with the man who will sleep with him (there shall be the same measure) [351[a]] as the man blasphemer: whenever the time therefore should be completed by the Sphere, are wont to come after their souls the Receivers of Ialdabaoth that he may punish them with his forty nine demons for eleven (added in margin) years. After these (things) they are wont to take them out unto rivers of smoke with seas of pitch boiling, full of demons of face of swine, they are wont to eat in at them and punish them in the rivers of smoke for other eleven years. After these (things) they are wont to take them out in the Darkness which is outer, until the day of the judgment (in) which they will Judge the great Darkness, they are wont to be dissolved and perish.

Said Thomas, We heard that there are some upon the earth who are wont to take away the sperma of the males with the menstruum [351[b]] of the woman and give them unto a (mess of) lentil and eat it, while they say, We are believing Esau with Iakob. Is it a thing which is right or otherwise? But Jesus was angry with the World at that hour, and said he to Thomas, Amen I say that every sin and every unlawfulness—this sin surpasseth them—these of this kind. They are about to take them immediately unto the Darkness which is outer, nor shall they throw them back unto the Sphere again. But they are not about to be wasted away and destroy them in the Darkness which is outer, the place in which there is not mercy nor is there light, but the weeping is, and the gnashing of the teeth is (there). And every soul which they will take unto the Darkness which is outer, they are not wont to throw them back again, but they are wont to perish and be dissolved.

Answered Iohannes, Then a man [352[a]] having not done sin but

being become good continually, but having not found thy mysteries for him to pass through the Rulers, whenever he should come out of body, what will they do to him? Said Jesus, The man of this kind whenever should his time be completed by the Sphere, are wont to come after his soul the Receivers of Bainkhoookh, being one among the Triple-powered Gods, that they may take his soul in a joy with a gladness, and spend three days going round with her teaching her the creatures of the World in joy with gladness. After these (things) they are wont to take her down unto Amente and teach her the punishment-places, those which (are) in Amente, but they would not be about to punish her in them, but they are about to teach her only of them. And the steam of the flame of the punishments [352[b]] is wont to become touching her only a little. After these (things) they take her away up on the road of the Middle, and teach her the punishments of the roads of the Middle, while the steam of the flame toucheth her a little. And after these (things) they take her to the Virgin of the Light, that she may judge her before the little Sabaoth the good, he of the Middle, until the Sphere should turn round, that Zeus with Aphrodite may come in the presence of the Virgin of the Light, that the Kronos with Ares may come behind her. Then she is wont to take away that righteous soul and deliver her up to her Receivers and cast her unto the Aeons of the Sphere, that the Ministers of the Sphere may take her out unto water being underneath the Sphere, that it may become a smoke [353[a]] boiling, that it may eat in at her until it should purify her entirely. And is wont to come Ialouham the Receiver of Sabaoth, the Adamas, this who is wont to give the cup of forgetfulness to the souls. And he is wont to bring the water of forgetfulness, and give it to the soul and she forgetteth every thing with every Place unto which she went. Afterwards is wont to come a Receiver of the little Sabaoth, the good, he of the Middle, he is wont to bring also a cup, full of the understanding and wiseness and with watchfulness in it, and giveth it to the soul, and they cast her unto a body, that she will not be able to sleep nor will she be able to forget, because of the cup of the watchfulness which they gave to her, but it will become beating her heart continually, seeking after the mysteries of the Light, [353[b]] until she find them by the precept of the Virgin of the Light, and inherit the Light

eternal (of-unto-age, MS).

Said Mariham, Then a man having done every sin and every unlawfulness, having not found the mysteries of the Light is he about to receive all his punishments at one time? Said Jesus, Yea, he is about to receive them. If also those which he did (were) three he is about to receive three punishments.

Said Iohannes, Then a man having done every sin and every unlawfulness, but at the last he found the mysteries of the Light is it possible for him to be saved? Said Jesus, This of this kind who did every sin and every unlawfulness, and found the mysteries of the Light, and did them and completed them, and did not cease, nor did sin, he is about to inherit the Treasury of the Light.

Said Jesus to his disciples, If should [354[a]] the Sphere turn round and (if) Kronos with Ares should come behind the Virgin of the Light; and Zeus with the Aphrodite should come in the presence of the Virgin, being in their own Aeons, they are wont to draw (away) the veils of the Virgin; she is wont to become cheerful in that hour, seeing these two stars of light in her presence. And every soul which she will cast unto the cycle of the Aeons of the Sphere at that hour, for them to come out unto the world, they are wont to become righteous and good, and they are wont to find the mysteries of the Light at this time. (Or if not) she is wont to dispatch them another time, that they may find the mysteries of the Light. If Ares also with Kronos should come to the presence of the Virgin, Zeus with the Aphrodite beg behind her, not seeing them, every soul which she will cast [354[b]] unto the creatures of the Sphere at that hour, they are wont to become evil and wrathful, and they are not wont to find the mysteries of the Light.

These therefore while Jesus is saying them to his disciples in the Middle of Amente, cried out, wept the disciples, Woe woe to the men the sinners, these upon whom the neglect lieth and the forgetfulness of the Rulers, until they come out of body and they take them unto these punishments. Have mercy on us, have mercy on us, the Son of him who is holy, and have compassion on us, that we should be saved from these punishments and these judgments, which are prepared for the sinners. Otherwise we did sin, we also,

our Lord and our Light....

(*Seven lines vacant*)

[355[a]] the righteous (one). They came out (by) three (and) three unto the four regions of the heaven, they preached the evangel of the Kingdom in all the world, the Christ working with them in the word of the strengthening and the signs which follow them and the wonders. And thus they knew the kingdom of the God in all the earth and in all the world of the Israel, unto witness to all the nations, these who become from the places of rising to place of setting: (two lines of ornament, two lines erasure, and two more lines of ornament.)

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Footnotes

1. A. C. McGiffert, *Prolegomena to Church History of Eusebius in Schaff and Wace*. Select Library of Nicene and post-Nicene Fathers. I. p. 179, n. 17.

2. *Not* Greek, as has been sometimes said. The point is of importance for dating.

3. Where not otherwise mentioned, this pagination is used in all references hereafter.

4. Cf. alternative ending of Mark and Apocal. of Paul. Budge, *Misc. Coptic Texts*, p. 1084.

5. See my article “Some Heretic Gospels” in *Scottish Review* for 1893.

6. *Archæological Report* of the Egypt Exploration Fund, 1897-1898, p. 62.

7. *Album de Paléographie Copte.*

8. F. Granger, in a review in the *Journal of Theological Studies*, v. v. (1904), pp. 0400 ff., says he sees no reason why Coptic should not have been its original language. I am inclined to agree with him, particularly with regard to the Fourth and Fifth Documents. But the balance of expert opinion is distinctly against this view.

9. In the Preface to the Coptic text of 1851, he states his intention of publishing later a "tractate," showing the Ophite origin of the work; but this promise, like others affecting it, remains unfulfilled.

10. All this is dealt with in the Introduction to my translation of the *Philosophumena*, published by the S.P.C.K. in 1921, pp. 5, 6.

11. *Theologische Jahrbucher*, Bd. XIII., pp. 1-104, 137-196, Edited by Baur and Zeller, Tübingen.

12. Buckle, who was a most omnivorous reader, found Schwartze's Latin version and summarised it in the Commonplace Book, published after his death.

13. I had the pleasure in 1912 of again uncovering a great part of these tombs under the leadership of my old friend Prof. Edouard Naville. I was astonished both at their extent and the very imperfect account of their first discovery given by M. Amélineau in the volumes published by him long after the excavation, from what were evidently imperfectly taken notes. Lack of funds prevented the Egypt Exploration Fund, for which Prof. Naville and I were working, from continuing our exploration, but I saw enough to convince me that there is still much to be gathered from a fresh exploration of the site.

14. Dr. Preuschen's criticism was made in the *Theologische Litteratur-Zeitung* (of Jena) Bd. XIX. (1894), pp. 183-187, and answered by Dr. Schmidt in the *Zeitschrift für Wissenschaftliche Theologie* of the same year, Bd. XXXVII., pp. 555 ff. Pastor Lichtenhau's attack was given in the last-named periodical for 1901, Bd. XVIII., pp. 236 ff.

15. Among the earlier writers, I should mention Joh. Nap. Grüber, who, in an inaugural Thesis read before the Faculty of the University of Würzburg in 1864, on the Ophite heresy, dealt at great length with the *Pistis Sophia*. I have worked through this, however, without deriving from it any new ideas which could be substantiated by later information. Among more recent writers, I may also mention the late Mr. P. D. Scott-Moncrieff's *Paganism and Christianity in Egypt* (1913), which contains many useful hints and might, but for the writer's premature death, have been expanded into a useful text-book.

16. *E.g.* M. Maspero's review in the *Revue Critique* (n. 3, LXVIII., 2nd plie) for 1909, pp. 192, 193 of Lieblein's article on the *Pistis Sophia* in the *Kristiania Videnskobs-Selskabs Forhandlingen* of the same year.

17. The word *topos* used here and elsewhere in the text seems to be a Greek translation of the Egyptian *Ker-t*, which as M. Naville, *Litanie du Soleil*, pp. 15, 16, points out, is the place which serves as a residence for a spirit or a body such as the Sun. He thinks with Champollion that it was also what the Alexandrians sometimes described as a zone or sphere.

18. All this appears in the opening pages of our text with the exception of the place of our earth and of Chaos which is nowhere distinctly stated. Chaos is represented in the episode of *Pistis Sophia* as being below the twelve Æons or Zodiac; but in her hymn of thanksgiving, she describes what has been done there as taking place "in the world of men." Does this mean that the earth was made out of the "passions" of Sophia, as Irenæus (I. i., 10, pp. 48, 49 Harvey) says Valentinus affirmed? It is probable; but in any case, the Egyptians seem always to have regarded Chaos or the Darkness as outside rather than below the earth.

19. See pp. 16-20 Copt.

20. The word "Æon," frequently employed in our text, seems to have in it quite a different meaning from that which the

Fathers attributed to it. According to them, the Gnostics used it as equivalent to “Spirit” or “Power,” going so far as to describe the Supreme God of their system as “the Perfect Æon.” In our MS., however, it generally signifies the signs of the Zodiac and their curious adjunct the thirteenth Æon, which are all inhabited at some time or other by rebellious powers. In other passages, especially in the later documents, it resumes its proper etymological meaning of “Age” as when “the Consummation of the Æon” is talked of.

21. Mary Magdalene appears as the chief interlocutor in the dialogues with the Saviour, asking, it is said, thirty-nine questions in all out of a total of forty-six. A Gnostic work is mentioned by Epiphanius in his twenty-sixth Heresy, as being used by a sect which he calls “the Gnostics” only, and bearing the title [the great] “Interrogations of Mary.” Hence Harnack (*Über das gnostische Buch Pistis Sophia*, pp. 107 ff.) concludes that this may have been the original title of our text or of some part of it, and Schmidt seems to agree with him. But the practices which Epiphanius attributes to his Gnostics are expressly condemned in one of the later Documents of our text, nor do any of the tenets which he assigns to them agree with those here described.

22. The Father is called “the First Mystery looking inward” on p. 126 (Copt) and Jesus “the First Mystery looking outward” on p. 128, while the Veil of the First Mystery who is the Twin Mystery “looking inwards and outwards” is mentioned on p. 222.

23. See pp. 237-240 (Copt).

24. See p. 246 (Copt).

25. See pp. 248-252. The Treasurehouse is therefore part of the Kerasmos.

26. The Ophites actually had such a diagram, and this with their “defences” or “passwords” is described by Origen. Cf. *Forerunner*, II., pp. 66-74.

27. These three “rhapsodies” are to be found on pp. 206-216, 219-224, and 229-231. Scott-Moncrieff in his *Paganism and Christianity in Egypt*, pp. 77-80, points out that the early organisation of the Church in Egypt included “prophets” who were accustomed to utter things in ecstasy; and it is quite possible that these rhapsodies may be a specimen of their utterances. Besides being familiar with the *Book of the Dead*, they may have had an hereditary connection with the prophets of Amen.

28. That He was supposed to have visited the highest realms is shown by the fact that He wore all three robes on his return.

29. To correspond doubtless to the one “Space” of the Ineffable and the three Spaces of the First Mystery; making four in all.

30. See pp. 279-281, Copt.

31. See pp. 281-285; 336-341, Copt.

32. These transmigrations are limited in number (see p. 327, Copt); but the number is not stated. It would be interesting to know if they were five, like those of the Manichæans.

33. See p. 355, Copt.

34. Thus Irenæus (II., 33, 3, p. 331 H.) says He suffered on completing His thirtieth year; yet that He taught until He was forty or fifty years old.

35. This is repeated in the *Bruce Papyrus* in the same connection.

36. See p. 361, Copt.

37. See pp. 364-371, Copt.

38. See pp. 372-376, Copt.

39. See pp. 379-387, Copt.

40. See pp. 387-389, Copt.

41. See pp. 389-390, Copt.

42. That Valentinus, unlike Marcian, only wished to found a school within the Church and not to set up a rival one in opposition to it, is shown in *Forerunners*, p. 125.

43. Our MS. is not only without any heading of the kind, but lacks any of the coloured or illuminated initial letters used in the religious texts of its period. A good specimen of their practices is seen in Budge's *Coptic Apocrypha*, *passim*. In the *Pistis Sophia* all this is absent, the paragraphs being marked with a single sign, while the gaps are filled by the simplest possible ornament corresponding to our dots.

44. The belief that knowledge of the name of a person or thing gave its possessor power over it appears in nearly every chapter of the *Book of the Dead* as well as in the story of the Places of Râ. Hence it is probable that many of the names given in our text are only pseudonyms borrowed, perhaps, from other sects. Thus the names of Iao and Maskelli are expressly said to be those by which they are called by "the demons" and to correspond to those of certain wicked "Rulers."

45. Cf. P. S. B. A., 1903, p. 304.

46. Pierrot, *Livre des Morts*, 1882, p. 555.

47. F. C. Burkitt in P. S. B. A., 1901, p. 78. Prof. Burkitt thinks the Homily was probably written by Isaac of Antioch. Cf. the thirty-sixth Canon of the Council of Laodicea quoted by Lightfoot. *Colossians*, p. 69.

48. Cf. the elaborate colophon to the *Apocalypse of Paul* in Budge's *Miscellaneous Coptic Texts*, p. 1084 and Pl. XL.

49. P. 8, Copt.

50. See last note.

51. P. 127, Copt.

52. Pp. 120 f., Copt.

53. P. 128, Copt.

54. Pp. 11 f., Copt.

55. Pp. 248, 249, 251, Copt.

56. P. 22, Copt.

57. P. 336, Copt.

58. P. 360, Copt.

59. Pp. 336 f., Copt.

60. Pp. 336 ff., Copt.

61. There are many other discrepancies which I have found myself obliged to omit here, lest this Introduction should unduly delay the reader on his way to the text. I believe nearly all of them are to be found referred to in the Notes.

62. In the five Words or Addresses in the Vesture of Light.

63. For the *Excerpta*, see Clem. Alex. III., pp. 107 ff. of Stählin's text or c. VI. of Migne's. For the *Bruce Papyrus*, see Amélineau, *Notices et Extraits* XXIX., 2nd Ptie., p. 106; or Schmidt, *Koptisch Gnostische Schriften*, p. 343.

64. Ptolemy and Heracleon were contemporary and flourished about 170-200 A.D.

65. Prof. Harnack (*op. cit.* pp. 26, 27) gives a long table of supposed quotations from the Fourth Gospel which he thinks are to be found in our text. There is not one of these which might not equally well be taken from the Synoptics until we come to our Fourth Document with two exceptions. One of these is given above; the other is on p. 11 (First Document) where Jesus says to His disciples: "Wherefore I said to you in the Beginning that you are not of the Cosmos. I also am not of it." This Harnack wishes to identify with the words of John

xvii. 16: “They are not of the world, even as I am not of the world.” The words “in the Beginning” frequently used by our author seem to us to show that the quotation must be referred to an entirely different time and place from those of the Gospel verse.

66. P. 321, Copt.

67. P. 373, Copt.

68. P. 374, Copt.

69. P. 177, Copt.

70. As I have shown in *Forerunners* (II. 45 n. 1; 104 n. 4, etc.) *all* the Sophias, pre-Christian as well as Gnostic, in some way or other typify the Earth.

71. According to M. Cumont (*Astrology and Religion*, American edition, p. 96), Astral religion reached its zenith under the Severi, or from A.D. 193 to 235.

72. P. 199, Copt.

73. P. 252, Copt. He here refers also to the promised revelation on the “Distribution of the Universe.”

74. Maspero, *Hyp. Poy.*, pp. 178 ff.

75. 1 Cor. xii, 12.

76. P. 280, Copt.

77. *de Mysteriis*, Bk. I. c. 1.

78. Amélineau, *Gnosticisme Egyptien* (quoting Pierret), p. 152 and note.

79. P. 332. Copt.

80. P. 357, Copt. The same plea is made in the opening of the *Bruce Papyrus*.

81. P. 377, Copt.

82. P. 184, Amélineau; 369, Schmidt, K. G. S.

83. P. 376, Copt.

84. P. 377, Copt.

85. Pp. 378, 379, Copt.

86. Maspero, *Hyp. Poy.* p. 179.

87. P. 361, Copt.

88. *Forerunners*, II., pp. 178-180.

89. Axionicus was living at Antioch when Tertullian wrote, and is said by him to have preserved Valentinus' doctrine unaltered. Cf. *adv. Valentin.* c. IV. (II. p. 386, Ochl.).

90. See especially Clement's quotation from Valentinus given in full in *Forerunners*, II. p. 125.

91. See last note.

92. Hipp., *Philosophum.* VI. c. 29, pp. 280, 281, Cf. *Forerunners*, II. p. 123, for the passage in full.

93. Mallet, *Culte de Neol. à Saix*, confuses the relations of these two to those of Nu and Ptah in the older faith.

94. See *Forerunners*, II. pp. 104-106, for authorities.

95. *Ibid*., pp. 106-109.

96. Budge, *Coptic Apocrypha*, pp. 185, 186.

97. Irenæus I. vi. 2, p. 112 H.; Tertull. *adv. Valentinia.* c. 36, II. p. 419 Oehl.

98. *Forerunners*, II. p. 103.

99. W. R. Newbold. A Syriac Valentinian Hymn in *Journal of the American Oriental Society*, Vol. 38, pt. I. (1918), pp. 1 ff.

100. *Philosophumena*, VI. 2, 37, pp. 299 Cr.

101. *Ibid*., p. 301 Cr.

102. *Forerunners*, II. pp. 159-163; pp. 178-180.

103. See last note.

104. Schmidt and Lichtenhaus in the articles above quoted attribute many of the discrepancies in the story of Pistis Sophia to the supposed fact that the translator or the scribe was working on several different documents or on different recensions of one document. This is likely enough; but as its details savour of the textual criticisms or, as it seems to me, the guess work which has given us the "polychrome" Bible, I have thought it best not to dwell further upon it.

105. Irenæus, I. 7, 8, II. pp. 114-156 H.

106. Cf. *Epistle of Barnabas*, c. 10, pp. 23, 24, Hilgenfeld; quoted in *Forerunners*, II. p. 1566, n. 2.

107. In *Forerunners* I have given my reasons for adhering to M. Foucart's opinion that the Eleusinian Mysteries originally came from Egypt.

108. P. 294, Copt.

109. Ptolemy in his letter to his "dear sister Flora," given in full in Epiphanius, does not even hint at anything of the kind, nor does Heracleon in his commentaries on St. John quoted by Origen.

110. Harnack, *op. cit.* p. 100.

111. Cf. Amélineau, *Le Nouveau Traité Gnostique de Turin*, 1895, p. 18.

112. Budge, *Miscellaneous Coptic Texts*, *passim*.

113. Budge, *Coptic Apocrypha*, p. 329.

114. Legge adds: excelleth the kingdom of the twelve mysteries of the First Mystery and excelleth any mystery whichever, which is below them. But these five mysteries of the Ineffable are equal etc.

- Transcriber’s Notes:
    - Footnotes have been collected at the end of the text, and are linked for ease of reference.