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# ΠΕΥΑΓΓΕΛΙΟΝ ΠΚΑΤΑ ΦΙΛΙΠΠΟΣ ∞ THE GOSPEL ACCORDING TO PHILIP

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## INTRODUCTION

The Coptic text of the *Gospel of Philip* was discovered, along with the other tractates of the *Nag Hammadi Library* (NHL), in 1945. The work follows on directly (without any extra space of page break) from the more well-known *Gospel of Thomas* (Codex II, p. 51); however, unlike that work, we have no ‘supporting evidence’ from other sources for this book (as we have the Greek fragments from the Oxyrhynchus papyri for the *Gospel of Thomas*).

As in the Gospel of Thomas, the influence of Gnostic theology is clearly present, though it is not possible to ascribe the work to any particular school or sect.

The [Coptic text presented here](#) text is derived from that of the “[Nag Hammadi Library Complete Transcription](#),” published by Martijn Linssen in 2024. The numeration of the 143 Sayings is not in the manuscript itself but is followed by most scholars today. The English text here presented largely follows that of [Mark M. Mattison’s open-source translation](#) but we also include some sections from that of Wesley W. Isenberg. The footnotes draw heavily on those presented on the [Metalogos.org website](#).

## AUTHORSHIP AND DATES

The *Gospel of Philip* is generally dated to the 3<sup>rd</sup> Century; a work of the name is mentioned by Epiphanius (*Against Heresies*, 26:13, written in 374/5), who says, speaking of the ‘Gnostics of Egypt’: “They produce a Gospel forged in the name of Philip the holy disciple.” The original language was probably Koine Greek.

## ΠΕΥΑΓΓΕΛΙΟΝ ΠΚΑΤΑ ΦΙΛΙΠΠΟΣ

<sup>1</sup> ΟΥΖΕΒΡΑΙΟΣ Ρ̄ΡΩΜΕ [Ω]ΑΨΤΑΜΙΕ ΖΕΒΡΑΙΟΣ ΑΨΩ  
ΩΑΨΜΟΥΤΕ [ΕΝΑ]ΕΙ Ν̄ΤΕΕΙΜΙΝΕ ΧΕ ΠΡΟΣΗΛΥΤΟΣ  
ΟΥΠ[ΡΟΣΗ]ΛΥΤΟΣ ΔΕ ΜΑΨΤΑΜΙΕ ΠΡΟΣΗΛΥΤΟΣ [.....].Ε ΜΕΝ  
ΣΕΨΟΟΠ Ν̄ΘΕ ΕΤΟΥΨ[.....] ΑΨΩ ΣΕΤΑΜΕΙΟ Ν̄Ζ̄ΝΚΟΟ[ΥΕ  
.....] [ΔΕ] ΜΟΝΟ[Ν ΕΣ]ΡΩΨΕ ΕΡΟΟΥ ΨΙΝΑ ΕΨΝΑΨΩΨΕ'

<sup>2</sup> Π[ΖΜ] Ξ̄Ᾱ Λ̄ ΜΟΝΟΝ ΕΨΩΙΝΕ ᾹΡΕΛΕΥΘΕΡΟ[Σ] ΜΑΨΩΙΝΕ ΔΕ  
Ν̄ΣΑ ΤΟΥΣΙΑ Μ̄ΠΕΨΧΟ[ΕΙ]Σ ΠΩΗΡΕ ΔΕ ΟΥ ΜΟΝΟΝ ΧΕ Ο  
Ν̄ΩΗΡΕ ΑΛΛΑ ΤΚΛΗΡΟΝΟΜΕΙΑ Μ̄ΠΕΙΩΤ' ΨΑΨΣΑΖ̄Σ̄ Ν̄ΣΩΨ'

<sup>3</sup> ΝΕΤ̄Ρ̄ΚΛΗΡΟΝΟΜΕΙ Ν̄ΝΕΤ'ΜΟΟΥΤ' Ν̄ΤΟΟΥ ΖΩΟΥ ΣΕΜΟΟΥΤ'  
ΑΨΩ ΕΨΚΛΗΡΟΝΟΜΕΙ Ν̄ΝΕΤ'ΜΟΟΥΤ' ΝΕΤ̄Ρ̄ΚΛΗΡΟΝΟΜΕΙ  
Μ̄ΠΕΤΟΝΖ Ν̄ΤΟΟΥ ΣΕΟΝΖ ΑΨΩ ΣΕ̄Ρ̄ΚΛΗΡΟΝΟΜΕΙ Μ̄ΠΕΤΟΝΖ  
Μ̄Ν̄ ΝΕΤ'ΜΟΟΥΤ' ΝΕΤΜΟΟΥΤ' ΜΑΨ̄Ρ̄ΚΛΗΡΟΝΟΜΕΙ Λ̄ΛΑΔΨ  
ΠΩΣ ΓΑΡ ΠΕΤΜΟΟΥΤ' ΨΝΑΚΛΗΡΟΝΟΜΕΙ ΠΕΤΜΟΟΥΤ'  
ΕΨΨΑΚΛΗΡΟΝΟΜΕΙ Μ̄ΠΕΤΟΝΖ ΨΝΑΜΟΥ ΑΝ ΑΛΛΑ  
ΠΕΤΜΟΟΥΤ' ΕΨΝΑΩΝΖ Ν̄ΖΟΥΟ

<sup>4</sup> ΟΥΖΕΘΝΙΚΟΣ Ρ̄ΡΩΜΕ ΜΑΨΜΟΥ Μ̄ΠΕΨΩΝΖ ΓΑΡ ΕΝΕΖ ΖΙΝΑ  
ΕΨΝΑΜΟΥ' ΠΕΝΤΑΖΠΙΣΤΕΨΕ ΕΤΜΕ ΑΨ'ΩΝΖ ΑΨΩ ΠΑΨ  
ΨΣ̄Ν̄ΔΥΝΕΨΕ ΕΜΟΥ ΨΟΝΖ ΓΑΡ ΧῙΜ̄ ΠΖΟΥ Ν̄ΤΑ Π̄Χ̄Σ̄ ΕΙ

<sup>5</sup> ΣΕΨΩΝΤ' Μ̄ΠΚΟΣΜΟΣ ΣΕ̄Ρ̄ΚΟΣΜΕΙ Ν̄Μ̄ΠΟΛΕΙΣ ΣΕΨΙ  
Μ̄ΠΕΤΜΟΟΥΤ' ΕΒΟΛ'

## § THE GOSPEL ACCORDING TO PHILIP

<sup>1</sup> A Hebrew *person habitually* creates a Hebrew, and [those] of this kind are called 'a proselyte'. But a [proselyte] does not *habitually* create (another) proselyte. They are like [...] and they create others [...] it is good enough for them that they *shall* come into being.

<sup>2</sup> The slave seeks only freedom; they do not seek their master's property. But the son is not just a son; he claims the inheritance of his father for himself.

<sup>3</sup> Those who inherit the dead are themselves dead, and they inherit the dead. Those who inherit the Living-One are themselves alive, and they inherit (both) the Living-One and the dead. The dead cannot inherit anything, because how can the dead inherit? If the dead inherits the Living-One, they will not die, but the dead will live even more!

<sup>4</sup> A gentile does not die; for, they never lived in order to die. Whoever has believed in the Truth has lived, and is at risk of dying, because they are alive since the day Christ came.

<sup>5</sup> The world is created, the cities gentrified, and the dead carried out.

§ As is normal for such books, this title only appears at the end of the text; we add it here for clarity.

<sup>1</sup> Mattison lacks 'person' and 'habitually' (the latter twice in this saying).

<sup>2</sup> Cf. Pr 17:2, Jn 8:32, and GoT 72. In place of 'the inheritance of his father', Mattison has 'his father's inheritance'.

<sup>3</sup> Cf. GoT 111. In place of 'Living-One', here following Isenberg, Mattison has 'living' (thrice in this saying).

<sup>4</sup> Cf. Gn 12:1-3, Is 40:17, Mt 24:9.

<sup>5</sup> Cf. Gn 4:17, Is 40:17, Rv 18, Lk 9:60.

<sup>6</sup> ἡ̄ρσοϋ̄ νεν'ωσοϋ' ἡ̄ρζεβραϊος' νενο ἡ̄ορφανος νεϋ̄νταν  
ἡ̄ντῆμααϋ ἡ̄νταρῆωωπε δε ἡ̄νρηστιανος δειωτ' ρι μααϋ  
ωωπε ναν

<sup>7</sup> νετσιτε ρ̄ἡ̄ τπρω ωαγωρ ρ̄ἡ̄ πωωμ' τπρω πε  
πκοσμος πωωμ' πε πκεαιων' μαρῆσιτε ρ̄ἡ̄ πκοσμος  
χεκαας ενναωρς ρ̄ἡ̄ πωωμ' δια τοϋτο ωωε ερον'  
ετῆτρῆωληλ' ρ̄ἡ̄ τπρω πιεβολ ρ̄ἡ̄ τπρω' πε πωωμ'  
ερωα ογα δε ωρ ρ̄ἡ̄ τεπρω' εφναωρς αν αλλα  
εφναρωλε ρωσ παε[ι ἡ̄]τεειμεινε εφνατεεε καρπος  
[ναϋ'] αν' οϋ μονον εφῆνηϋ εβο[λ .....] αλλα ρ̄ἡ̄  
πκεσabbaton [..... ο]γατκαρπος τε

<sup>8</sup> απεχ ρ̄ε̄ ει ροεινε μεν ετρεϋτοοϋς[ε ρ̄ἡ̄]κοοϋε δε  
ετρεϋ'ναρμοϋ ρ̄ἡ̄κοοϋε ετρεϋσοτοϋ νετο ἡ̄ωῆμο  
ἡ̄νταϋτοοϋσε αφααϋ ἡ̄νετε νοϋϋ νε αϋω αϋνοϋρ' ἡ̄νετε  
νοϋϋ ναει ἡ̄νταϋκααϋ ἡ̄νεοϋω ρ̄ἡ̄ πεϋ'οϋωϋ' οϋ μονον  
χε ἡ̄νταρεϋ'οϋωωρ εβολ αϋκω ἡ̄ντῆϋχη ἡ̄νταρεϋ'οϋωω  
αλλα χιμ φοοϋ επκοσμος ωσοϋ' αϋκω ἡ̄ντῆϋχη ἡ̄πσοϋ'  
ετεϋ'οϋωϋ' τοτε αϋει ἡ̄ωορπ' εφναϋιτ̄ε̄ επει  
ἡ̄νταϋκαας ἡ̄νεοϋω' αςωωπε ρα νληστῆς αϋω αϋϋιτ̄ε̄  
ἡ̄ναιχμαλωτος αϋνορμες δε αϋω νετῆανοϋοϋ ρ̄ἡ̄  
πκοσμος αϋσοτοϋ αϋω νεθooϋ

<sup>9</sup> ποϋοειν ἡ̄ἡ̄ πκακε πωνρ ἡ̄ἡ̄ πμοϋ ἡ̄οϋναμ' ἡ̄ἡ̄ ἡ̄ρβοϋρ  
ἡ̄σνηϋ νε ἡ̄νοϋερῆϋ ἡ̄ἡ̄ σομ' ἡ̄σεπωρχ ανοϋερῆϋ' ετβε

<sup>6</sup> When we were Hebrews, we were fatherless – we had (only) our mother. But, when we became Christians, we gained both father and mother.

<sup>7</sup> Those who sow in the winter reap in the summer. The winter is the world, the summer the other age. Let us sow in the world, so that we may reap in the summer. Because of this, it is not right for us to pray in the winter. The summer follows the winter. But, if someone reaps in the winter, they will not reap, but uproot, as this kind will not produce fruit [...] it does not just come out [...] but in the other Sabbath [...] it is fruitless.

<sup>8</sup> Christ came to buy some, but to save others, and to redeem yet others. He bought those who were strangers, made them his own, and set them apart as a pledge as he wanted to. It was not just when he appeared that he laid down his life when he wanted to, but since the day the world came into being he laid down his life when he wanted to. Then he came first to take it, since it had been pledged. It was dominated by the robbers that had captured it, but he saved it; and those who are good in the world he redeemed, as well as those who are bad.

<sup>9</sup> The light and the darkness, the right and the left, are brothers of each other. They are inseparable. So, those who

<sup>6</sup> The Greek term from which ορφανος is derived (ορφανος) means 'orphans' but the corresponding Hebrew/Aramaic word (יתום/יתומא) means only 'fatherless'.

<sup>7</sup> Cf. Mt 6:1–6.

<sup>8</sup> Cf. Mk 10:45, Jn 10:17–18.

<sup>9</sup> Cf. Is 45:7, Lm 3:38. In place of 'Thus', Mattison has 'Because of this'.

ΠΑΕΙ ΟΥΤΕ ΝΕΤΝΑΝΟΥΟΥ ΝΑΝΟΥΟΥ ΟΥΤΕ ΝΕΘΟΥΟΥ ΣΕΖΟΥΟΥ  
ΟΥΤΕ ΠΩΝΖ ΟΥΩΝΖ ΠΕ ΟΥΤΕ ΠΜΟΥ ΟΥΜΟΥ ΠΕ ΔΙΑ ΤΟΥΤΟ  
ΠΟΥΑ ΠΟΥΑ ΝΑΒΩΛ ΕΒΟΛ' ΑΤΕΦΑΡΧΗ ΔΙΝ ΩΡΟΠ' ΝΕΤΧΟΣΕ  
ΔΕ ΔΠΚΟΣΜΟΣ Ζ̄ΝΝΑΤΒΩΛ ΕΒΟΛ ΝΕ Ζ̄ΝΩΔΑ ΕΝΕΖ ΝΕ

<sup>10</sup> ΠΡΑΝ ΕΤΟΥ† Μ̄ΜΟΥΟΥ ΔΝΚΟΣΜΙΚΟΣ ΟῩΝΤΕΥ Μ̄ΜΑΥ  
Ν̄ΟΥΝΟΣ Μ̄ΠΛΑΝΗ ΣΕΠΩΩΣ ΓΑΡ Μ̄ΠΟΥΖΗΤ' ΕΒΟΛ Ζ̄Ν  
ΝΕΤΣΜΟΝΤ' ΕΖΟΥΝ ΕΝΕΤΣΜΟΝΤ' ΔΝ ΑΥΩ ΠΕΤΣΩΤΜ̄  
ΕΠΝΟΥΤΕ ΕΦΝΟΕΙ ΔΝ Μ̄ΠΕΤΣΜΟΝΤ' ΑΛΛΑ ΑῩΡΝΟΕΙ  
Μ̄ΠΕΤ'ΣΜΟΝΤ ΔΝ ΤΕΕΙΖΕ ΟΝ Μ̄ΠΕΙΩΤ' Μ̄Ν ΠΩΗΡΕ Μ̄Ν ΠΠ Ν̄Α  
ΕΤΟΥΑΔΒ Μ̄Ν ΠΩΝΖ Μ̄Ν ΠΟΥΟΕΙΝ ΑΥΩ ΤΑΝΑΣΤΑΣΙΣ Μ̄Ν  
ΤΕΚΚΛΗΣΙΑ [Μ]̄Ν̄ Ν̄ΚΟΥΟΥΕ ΤΗΡΟΥ ΕῩΡΝΟΕΙ ΔΝ  
Ν̄ΝΕΤ'ΣΜΟ]ΝΤ' ΑΛΛΑ ΕῩΡΝΟΕΙ Ν̄ΝΕΤ'ΣΜΟΝ[Τ' ΔΝ ΠΛ]ΗΝ'  
ΑΥΣΕΒΟ ΔΝΕΤΣΜΟΝΤ' Ρ̄Ρ̄Α[Ν Ν̄ΤΑΥΣ]ΔΤΜΟΥ ΣΕΩΟΟΠ' Ζ̄Μ̄  
ΠΚΟΣΜΟ[Σ .....] [ΔΠ]ΔΤΑ [Ε]Ν[ΕΥ]Ω[Ο]ΟΠ' Ζ̄Μ̄ ΠΑΙΩΝ  
ΝΕΥΝΑΡ̄ΟΝΟΜΑΖ[Ε] ΔΝ Ζ̄Μ̄ ΠΚΟΣΜΟΣ ΛΛΑΔΥ Ν̄ΖΟΥΟΥ ΟΥΤΕ  
Μ̄ΠΟΥΚΑΔΥ Ζ̄Ν Ν̄ΖΒΗΥΕ Ν̄ΚΟΣΜΙΚΟΝ ΟῩΝΤΑΥ Μ̄ΜΑΥ  
Ν̄ΝΟΥΖΑΗ Ζ̄Μ̄ ΠΑΙΩΝ

<sup>11</sup> ΟΥΡΑΝ' ΟΥΩΤ' ΜΑΥΤΕΥΟΥΑΥ' Ζ̄Μ̄ ΠΚΟΣΜΟΣ ΠΡΑΝ' Ν̄ΤΑ  
ΠΕΙΩΤ' ΤΑΔΑΥ' Μ̄ΠΩΗΡΕ ΥΧΟΣΕ ΕΟΥΟΝ ΝΙΜ' ΕΤΕ ΠΑΕΙ ΠΕ  
ΠΡΑΝ' Μ̄ΠΕΙΩΤ' ΝΕΡΕ ΠΩΗΡΕ ΓΑΡ' ΝΑΩΩΠΕ ΔΝ' ΕΙΩΤ'  
ΣΑΒΗΛ ΔΕ ΑΥ† ΖΙΩΩΥ' Μ̄ΠΡΑΝ Μ̄ΠΕΙΩΤ' ΠΕΕΙΡΑΝ  
ΝΕΤΕῩΝΤΑΥΥ ΣΕΡ̄ΝΟΕΙ ΜΕΝ' Μ̄ΜΟΥ ΣΕΩΑΧΕ ΔΕ ΕΡΟΥ ΔΝ  
ΝΕΤΕ Μ̄ΝΤΑΥΥ ΔΕ ΣΕΡ̄ΝΟΕΙ Μ̄ΜΟΥ ΔΝ ΑΛΛΑ ΑΤΜΕ ΧΠΕ  
ΖΕΝΡΑΝ Ζ̄Μ̄ ΠΚΟΣΜΟΣ ΕΤΒΗΤ̄Ν̄ ΝΔΕΙ ΕΜ̄Ν ΣΟΜ' ΔΣΕΒΟ ΕΡΟΣ  
ΧΩΡΙΣ Ρ̄ΡΑΝ

are good are not good, those who are bad are not bad, nor is  
life (*really*) life, nor is death (*really*) death. Thus, each will be  
dissolved into its origin from the beginning. But those who  
are exalted above the world are indissoluble and eternal.

<sup>10</sup> The names that are given to those who are worldly are  
very deceptive, because they turn the heart away from  
what is right to what is not right, and someone who hears  
'God' does not think of what is right but thinks of what is  
not right. So, also with 'the Father', 'the Son', 'the Holy  
Spirit', 'the life', 'the light', 'the resurrection', 'the church',  
and all the others - they do not think of [what is right] but  
think of what is [not] right, [unless] they have learned what  
is right. The [names that were heard] exist in the world [...] [  
deceive. If they existed] in the (eternal) age they would  
not have been used as names in the world, nor would they  
have been placed among worldly things. They have an end  
in the (eternal) age.

<sup>11</sup> There is one name that is not uttered in the world: the name  
that the Father gave to the Son. It is exalted over everything;  
it is the Father's name, because the Son would not have  
become father unless he had taken the name of the Father.  
Those who have this name know it, but do not say it; and  
those who do not have it, do not know it. But Truth brought  
names into the world for us; for, it is impossible for us to  
learn it without these names.

<sup>10</sup> Cf. Is 5:20.

<sup>11</sup> On the 1<sup>st</sup> part of this saying, cf. GoT 77, on the 2<sup>nd</sup> part, cf. 1K 19:12.

<sup>12</sup> ΟΥΕΙ ΟΥΩΤ' ΤΕ ΤΜΕ ΣΟ Ν̄ΖΑΖ ΑΥΩ ΕΤΒΗΤ̄Ν̄ ΕΤΣΕΒΟ ΕΠΑΕΙ ΟΥΑΑΦ Ζ̄Ν̄ ΟΥΑΓΑΠΗ ΖΙΤ̄Ν̄ ΖΑΖ

<sup>13</sup> ΑΝΑΡΧΩΝ ΟΥΩΩ ΑΡ̄ΑΠΑΤΑ Μ̄ΠΡΩΜΕ ΕΠΕΙΔΗ ΑΥΝΑΥ ΕΡΟΦ' ΕῩΝΤΑΦ' Μ̄ΜΑΥ Ν̄ΝΟΥΣΥΓ'ΓΕΝΕΙΑ ΩΑ ΝΕΤΝΑΝΟΥΟΥ ΝΑΜΕ ΑΥΦΙ ΠΡΑΝ Ν̄ΝΕΤΝΑ'ΝΟΥΟΥ ΑΥΤΑΑΦ' ΑΝΕΤΝΑΝΟΥΟΥ ΑΝ' ΧΕΚΑΑΣ ΖΙΤ̄Ν̄ Ρ̄ΡΑΝ ΕΥΝΑΡ'ΑΠΑΤΑ Μ̄ΜΟΦ' ΑΥΩ Ν̄ΣΕΜΟΡΟΥ ΕΖΟΥΝ' ΑΝΕΤΝΑΝΟΥΟΥ ΑΝ ΑΥΩ Μ̄Μ̄Ν̄ΣΩΩ ΕΩΧΕ ΕΥΕΙΡΕ ΝΑΥ Ν̄ΟΥΖΜΟΤ' Ν̄ΣΕΤΡΟΥΣΕΖΩΟΥ ΕΒΟΛ Ν̄ΝΕΤΝΑΝΟΥΟΥ ΑΝ ΑΥΩ Ν̄ΣΕΚΑΑΥ Ζ̄Ν̄ ΝΕΤΝΑΝΟΥΟΥ ΝΑΕΙ ΝΕΥΣΟΟΥΝ Μ̄ΜΟΟΥ ΝΕΥΟΥΩΩ ΓΑΡ ΕΤΡΟΥΦΙ ΠΕΛΕΥΘΕΡ[Ο]Σ Ν̄ΣΕΚΑΑΦ' ΝΑΥ Ν̄ΖΜ̄ Ζ̄Α Λ' ΩΑ ΕΝΕΖ ΟΥΝ Ζ̄Ν̄ΔΥΝΑΜΙΣ ΩΟΟΠ' ΕΥ†Ζ[...] ΠΡΩΜΕ ΕΣΕΟΥΩΩ ΑΝ' ΑΤΡΕΦ'ΟΥ[ΧΑΕΙ] ΧΕΚΑΑΣ ΕΥΝΑΩΩΠΕ ΕΥΜ[.....]λ̄ ΕΡΩΑ ΠΡΩΜΕ ΓΑΡ ΟΥΧ[ΑΕΙ Ν̄ΝΟΥ]

<sup>14</sup> ΩΩΠΕ Ν̄ΣΙ Ζ̄Ν̄ΘΥΣΙΑ [.....]ΑΥΩ ΝΕΥΤΑΛΕ ΘΗΡΙΟΝ' ΕΖΡΑΪ Ν̄ΝΔΥΝΑΜΙΣ ΝΕ [Ζ̄]Ν̄[Θ]ΗΡΙΟΝ ΓΑΡ ΝΕ ΝΕΤΟΥΤΕΛΟ ΕΖΡΑΪ ΝΑ[Υ] ΝΕΥΤΕΛΟ ΜΕΝ Μ̄ΜΟΟΥ ΕΖΡΑΪ ΕΥΟΝΖ Ν̄ΤΑΡΟΥΤΕΛΟΟΥ ΔΕ ΕΖΡΑΪ ΑΥΜΟΥ ΠΡΩΜΕ ΑΥΤΕΛΟΦ ΕΖΡΑΪ Μ̄ΠΝΟΥΤΕ ΕΦΜΟΟΥΤ' ΑΥΩ ΑΦΩΝΖ

<sup>15</sup> ΖΑ ΤΕΖΗ ΕΜ'ΠΑΤΕ ΠΕΧ̄Σ ΕΙ ΝΕ Μ̄Ν̄ ΟΕΙΚ' Ζ̄Μ̄ ΠΚΟΣΜΟΣ Ν̄ΘΕ Μ̄ΠΠΑΡΑΔΙΣΟΣ ΠΜΑ ΝΕΡΕ ΑΔΑΜ Μ̄ΜΑΥ ΝΕῩΝΤΑΦ ΖΑΖ Ν̄ΩΗΝ Ν̄ΝΤΡΟΦΗ Ν̄ΝΘΗΡΙΟΝ ΝΕ Μ̄ΝΤΑΦ ΣΟΥΟ Ν̄ΤΤΡΟΦΗ Μ̄ΠΡΩΜΕ ΝΕΡΕ ΠΡΩΜΕ ΣΟΕΙΩ Ν̄ΘΕ Ν̄ΝΘΗΡΙΟΝ' ΑΛΛΑ Ν̄ΤΑΡΕ

<sup>12</sup> There is only one Truth, but it is many things for us, to teach this one thing in love through many things.

<sup>13</sup> The rulers wanted to deceive humanity, because they saw that they had a kinship with those that are truly good. They took the name of those that are good and gave it to those that are not good, in order to deceive them by the names and bind them to those that are not good; and then, what a favour they do for them! They take them from those that are not good and place them among those that are good. They knew what they were doing, because they wanted to take those who were free and place them in slavery forever. There are powers that exist [...] humanity, not wanting them to be [saved], so that they may be [...] because if humanity [was saved], ...

<sup>14</sup> Sacrifices [would not] happen [...] and animals offered up to the powers, because those to whom offerings were made were animals. They were offered up alive, but when they were offered up, they died. A human was offered up to God dead, and he lived.

<sup>15</sup> Before Christ came, there was no bread in the world – just as Paradise, where Adam was, had many trees to feed the animals but no wheat to feed humanity. Humanity used to eat like the animals; but, when Christ, the perfect

<sup>12</sup> Cf. sayings 6, 18, and 40.

<sup>13</sup> Cf. saying 10 & Is 5:20.

<sup>14</sup> The 'human' here is Christ.

<sup>15</sup> NB: *επιουσιον* in Mt 6:11 – its sole occurrence in all Greek literature – means literally 'super-substantial' and thus 'essential', not 'daily'.



πεφραν' πε ιη̄ σ̄ ν̄θε̄ ετοϋμοϋτε εροϋ' μ̄μοσ̄ πεχ̄ ρ̄σ̄ δε̄  
πεφ'ραν' {πε} μ̄μ̄ν̄τ̄ς̄ϋ̄ροσ̄ πε̄ μεσ̄σιασ̄ μ̄μ̄ν̄τοϋ̄ᾱεῑαν̄ιν̄  
δε̄ πε̄ π̄χ̄ς̄ παν̄τωσ̄ ν̄κοοϋε̄ τη̄ροϋ̄ οϋ̄ν̄ταϋ̄ϋ' μ̄μαϋ̄  
κᾱτᾱ τᾱσπε̄ μ̄ποϋ̄ᾱ ποϋ̄ᾱ ν̄ρη̄τοϋ' <sup>(b)</sup> π̄νᾱζᾱρη̄νοσ̄  
πε̄τοϋ̄ον̄ς̄ ε̄βολ̄ πε̄ μ̄π̄πε̄θη̄π'

<sup>21</sup> πε̄χ̄ς̄ οϋ̄ν̄ταϋ̄' οϋ̄ον̄ ν̄ιμ' ρ̄ρᾱῑ ν̄ρη̄τϋ' εῑτε̄ ρ̄ω̄με̄ εῑτε̄  
ᾱγ'γε̄λοσ̄ εῑτε̄ μ̄ϋσ̄τη̄ριον̄ ᾱϋω̄ πε̄ιω̄τ'

<sup>22</sup> νε̄τ̄χ̄ω̄ μ̄μοσ̄ δε̄ απ̄χο̄εισ̄ μοϋ' ν̄ω̄ρο̄π' ᾱϋω̄  
ᾱϋτω̄οϋ̄ν' σε̄ρ̄πλᾱνᾱ ᾱϋτω̄οϋ̄ν̄ γᾱρ' ν̄ω̄ρο̄π' ᾱϋω̄  
ᾱϋμοϋ̄ ε̄τ̄μ̄ οϋ̄ᾱ χ̄πε̄ τᾱνᾱσ̄τᾱσ̄ῑς̄ ν̄ω̄ρο̄π' ϋ̄νᾱμοϋ̄ αν̄  
ϋ̄ον̄ς̄ ν̄σῑ π̄νοϋ̄τε̄ νε̄ρε̄ π̄η̄ νᾱμ̄

<sup>23</sup> μ̄λ̄ λᾱαϋ̄ νᾱρ̄ω̄π' ν̄νοϋ̄νοσ̄ μ̄π̄ρᾱγμᾱ ε̄ϋ̄τᾱεῑηϋ̄ ρ̄ν̄  
οϋ̄νοσ̄ ν̄ρ̄ω̄β̄ ᾱλλᾱ ρ̄ᾱρ̄ ν̄σο̄π' ᾱοϋ̄ᾱ ρ̄ν̄τ̄βᾱ ε̄τε̄ μ̄ν̄τοϋ̄  
η̄πε̄ ᾱϋνο̄χοϋ̄ ᾱϋρ̄ω̄β̄ ρ̄ᾱ οϋ̄ᾱσ̄σᾱριον̄ τᾱεῑ τε̄ θε̄ ν̄τ̄ϋ̄ϋ̄χη̄  
οϋ̄ρ̄ω̄β̄ ε̄ϋ̄τᾱεῑηϋ̄ πε̄ ᾱσ̄ω̄πε̄ ρ̄ν̄νοϋ̄σ̄ω̄μᾱ ε̄ϋ̄ω̄η̄ς̄

<sup>24</sup> οϋ̄ν̄ ρ̄ο̄εῑνε̄ ρ̄ ρ̄ο̄τε̄ δε̄ μη̄πο̄ς̄ ν̄σε̄τ̄ω̄οϋ̄ν̄ ε̄ϋ̄κᾱκᾱρη̄ϋ̄  
ε̄τ̄βε̄ π[α]εῑ σε̄οϋ̄ω̄ ε̄τ̄ω̄οϋ̄ν̄ ρ̄ν̄ τ̄σᾱρ̄ζ̄ ᾱϋω̄ [ς]ε̄σο̄οϋ̄ν̄  
αν̄ δε̄ νε̄τ̄ρ̄φο̄ρεῑ ν̄τ̄ς̄[ᾱρ̄ζ̄ ν̄το]οϋ̄ πε̄ ε̄τ̄κη̄κᾱρη̄ϋ̄ νᾱεῑ  
ε̄τε̄[.....] μ̄μοοϋ̄ ε̄κᾱκοϋ̄ ε̄ρη̄[ϋ] ν̄[τοοϋ̄ ε̄τ̄κ]ᾱκᾱρη̄ϋ̄ αν̄

<sup>25</sup> μ̄ν̄ σᾱρ̄ζ' [ρῑ σ̄νοϋ̄ να]ρ̄κ̄λη̄ρο̄νο̄μ̄εῑ ν̄τ̄μ̄ν̄τε[ρο̄  
μ̄π̄νο]ϋ̄τε̄ ν̄ιμ' τε̄ τᾱει' ε̄τ̄νᾱκ̄λη̄ρο̄νο̄μ̄εῑ αν̄ τᾱει

in any language, but he is called by his name, 'Jesus'. But the name 'Christ' in Syriac is 'Messiah', and in Ionian 'Ο ΧΡΙΣΤΟΣ', and all the others have 'anointed' according to their own language. <sup>(b)</sup> 'The Nazarene' reveals what is hidden.

<sup>21</sup> Christ has everything within himself, whether human or angel or mystery, and the Father.

<sup>22</sup> Those who say that the Lord died first and then arose are wrong, because he arose first and (then) he died. Anyone who does not first acquire the resurrection will not die. As God lives, that one would [die]!

<sup>23</sup> No one will hide something great and valuable in a great thing, but often someone has put countless thousands into something worth (only) a penny. It is the same with the soul; a valuable thing came to be in a contemptible body.

<sup>24</sup> Some are afraid that they will arise naked. So, they want to arise in the flesh, and [they] do not know that those who wear the [flesh] are naked. Those [...] to strip themselves naked [are] not naked.

<sup>25</sup> "Flesh [and blood will not] inherit [God's] kingdom." What is it that will not inherit? That which is on us. But what

<sup>21</sup> Cf. Lk 17:21, Jn 17:21–23, GoT 3.

<sup>22</sup> Cf. Lk 20:36, Jn 11:26, GoT 29.

<sup>23</sup> Cf. Gn 3:7, Job 10:11, GoT 29 & 37.

<sup>24</sup> Isenberg restores the 2<sup>nd</sup> sentence to, "These who are made [into light] (by) divesting themselves (of the flesh), are they who are not naked." Cf. Odes of Solomon 25:8.

<sup>25</sup> At the start of this saying, Isenberg adds (in parentheses) 'Paul claims that'.

ΕΤΡΙΩΩΝ ΝΙΜ ΔΕ ΤΕ ΤΑΕΙ ΖΩΩΣ ΕΤΝΑΚΛΗΡΟΝΟΜΕΙ ΤΑ ΙC  
ΤΕ ΜN ΠΕΦ'CΝΟQ' ΔΙΑ ΤΟΥΤΟ ΠΕΧΑQ ΔΕ ΠΕΤΑΟΥΩΜ ΑΝ  
NΤΑCΑΡΖ ΑΥΩ NΦCΩ ΜΠΑCΝΟQ' ΜNΤΑQ ΩΝΖ ΖΡΑΙ NΖΗΤQ  
ΑΩ ΤΕ' ΤΕΦ'CΑΡΖ ΠΕ ΠΛΟΓΟC ΑΥΩ ΠΕΦ'CΝΟQ' ΠΕ ΠΠNΑ  
ΕΤΟΥΑΑΒ ΠΕΝΤΑΡΖΧΙ ΝΑΕΙ ΟΥΝΤΕΦ' ΤΡΟΦΗ ΑΥΩ ΟΥNΤΑQ'  
CΩ ΖΙ ΒCΩ' ΑΝΟΚ' †C̄N ΔΡΙΚΕ ΔΝΚΟΟΥΕ ΕΤΧΩ ΜΜΟC ΔΕ  
CΝΑΤΩΟΥΝ ΑΝ ΕΙΤΕ NΤΟΟΥ ΜΠΕCΝΑΥ CΕΩΟΟΠ' ΖN ΟΥΩΤΑ'  
ΚΧΩ ΜΜΟC ΔΕ ΤCΑΡΖ' ΝΑΤΩΟΥΝ ΑΝ ΑΛΛΑ ΧΟΟC ΕΡΟΕΙ ΔΕ  
ΑΩ ΠΕΤΝΑΤΩΟΥΝ ΩΙΝΑ ΕΝΑΤΑΕΙΟΚ' ΚΧΩ ΜΜΟC ΔΕ ΠΠNΑ  
ΖN ΤCΑΡΖ ΑΥΩ ΠΕΕΙΚΕΟΥΟΕΙΝ ΠΕ ΖN ΤCΑΡΖ ΟΥΛΟΓΟC ΠΕ  
ΠΕΕΙΚΕ ΕΦΖN ΤCΑΡΖ ΔΕ ΠΕΤΚΝΑΧΟΟC ΕΚΧΕ ΛΑΑΥ ΑΝ  
ΜΠΒΟΛ NΤCΑΡΖ ΖΑΠC ΠΕ ΕΤΩΟΥΝ ΖN ΤΕΕΙCΑΡΖ' ΕΖΩΒ ΝΙΜ'  
ΩΟΟΠ' NΖΗΤC̄

<sup>26</sup> ΖM ΠΕΕΙΚΟCΜΟC ΝΕΤ† ΖΙΩΟΥ NΝΖΒCΩ CΕCΟΤΠ' ΑΝNΖΒ  
CΩ ΖN ΤM̄NΤΕΡΟ ΝM̄ΠΗΥΕ NΖ ΒCΩ CΕCΟΤΠ' ΑΝΕΝΤΑΥΤΑΑΥ  
ΖΙΩΟΥ ΖΙΤN ΟΥΜΟΟΥ ΜN ΟΥΚΩΖΤ' ΕΥΤΟΥΒΟ ΜΠΜΑ ΤΗΡQ'  
<sup>27</sup> ΝΕΤΟΥΟΝΖ ΖΙΤN ΝΕΤΟΥΟΝΖ ΕΒΟΛ ΝΕΘΗΠ' ΖΙΤN ΝΕΘΗΠ'  
ΟΥΝ ΖΟΕΙΝΕ ΕΥΖΗΠ' ΖΙΤN ΝΕΤΟΥΟΝΖ ΕΒΟΛ

<sup>28</sup> ΟΥM̄ΜΟΟΥ ΖN ΟΥΜΟΟΥ ΟΥN ΚΩΖΤ' ΖNΝΟΥΧΡΙCΜΑ

<sup>29</sup> ΑΙC̄ QΙΤΟΥ NΧΙΟΥΕ ΤΗΡΟΥ ΜΠΕΦ'ΟΥΩN[Ζ] ΓΑΡ ΕΒΟΛ' NΘΕ  
ΕΝΕΦΩΟΟΠ' [NΖ]H[ΤC̄ Δ] ΑΛΛΑ NΤ'ΑΦΟΥΩΝΖ ΕΒΟΛ NΘΕ  
ΕΤ[ΟΥΝΑΩ]C̄M̄ C̄ΟΜ' NΝΑΥ ΕΡΟQ' NΖΗΤC̄ Ν[ΔΕΙ ΔΕ ΤΗ]ΡΟΥ

is it, too, that will inherit? It is Jesus' (flesh) and blood. Because of this, he said, "Whoever does not eat my flesh and drink my blood does not have life in them." What is his flesh? It is the Word, and his blood is the Holy Spirit. Whoever has received these have food, drink, and clothing. (So) I myself disagree with the others who say, "It will not arise." Both (sides) are wrong. You who say, "the flesh will not arise," tell me what will arise, so that we may honour you. You say, "the spirit in the flesh and this other light in the flesh." (But) this saying is in the flesh too, because whatever you say, you cannot say apart from the flesh. It is necessary to arise in this flesh, since everything exists in it.

<sup>26</sup> In this world, people are better than the clothes they wear. In the kingdom of heaven, clothes are better than the people who wear them. Everything is purified by water and fire ...

<sup>27</sup> ... the visible by the visible, the hidden by the hidden. Some things are hidden by things that are visible.

<sup>28</sup> There's water in water, and fire in chrim.

<sup>29</sup> Jesus took all of them by stealth, because he did not appear as he was, but he appeared as [they would] be able to perceive him. *They were susceptible to dying, (but) he*

<sup>26</sup> Cf. Ps 104:2.

<sup>27</sup> This saying appears to be a continuation of 26.

<sup>28</sup> Cf. Mt 3:11.

<sup>29</sup> In place of, "*They were susceptible to dying, (but) he revealed himself to them,*" here following Isenberg, Mattison has, "*He appeared to them (in) [all these] (ways):*"

αφοϋωνη εβολ ναϋ αϋ[οϋωνη] εβολ ν[ν]νοσ ρωσ νοσ  
αφοϋω[νη εβολ ν]νκοϋει ρωσ κοϋει αϋο[ϋωνη εβολ]  
[νν]αγγελοσ ρωσ αγγελοσ αϋω νρρωμε ρωσ ρωμε  
ετβε παει απεϋ'λογοσ αϋροπϋ' εοϋον νιμ' ροεινε μεν'  
αϋναϋ εροϋ' εϋμεεϋε δε ναϋναϋ εροοϋ μμιν μμοοϋ'  
αλλα νταρεϋ'οϋωνη' εβολ' ννεϋ'μαθητησ ρννοϋεοοϋ  
ριϋμ πτοοϋ νεϋο αν νκοϋει αϋ'ωωπε ννοσ αλλα  
νταϋρ μμαθητησ ννοσ δεκαασ εϋναωσμ σομ νναϋ  
εροϋ' εϋο ννοσ

<sup>30</sup> πεϋαϋ' μφοοϋ ετμμαϋ ρν τεϋχαριστηα δε  
πενταρρω τρ μπτελειοσ ποϋοειν' επινα ετοϋααβ'  
ροτρ ναγ'γελοσ ερον' ρωων α νρικων

<sup>31</sup> μπρκαταφρονει' μπριειβ" αϋντϋ' γαρ' μν ωσομ'  
εναϋ επρο' μν λααϋ ναω† πεϋ'οϋοει εροϋν' επρρο  
εϋ'κηκαρηϋ'

<sup>32</sup> πρμπε ναωε νεϋ'ωηρε νροϋο' απρμκκαρ εωδε  
νωηρε ναδαμ' ναωωοϋ καιτοιγε ωαϋμοϋ ποσω  
μαλλον νωηρε μπτελειοσ ρρωμε ναει εμαϋμοϋ αλλα  
σεϋπο μμοοϋ' οϋοειω νιμ'

<sup>33</sup> πειωτ' ταμειο ωηρε αϋω πωηρε' μν σομ μμοϋ'  
νϋταμειε ωηρε πεν'ταϋϋποϋ γαρ' μν σομ' μμοϋ'  
νϋϋπο αλλα επωηρε ϋπο' ναϋ' νρνσνηϋ νρνωηρε αν

*revealed himself to them. He [appeared] to [the] great  
as great. He [appeared] to the small as small. He [appeared]  
[to the] angels as an angel, and to humans as a human.  
So, his Word hid itself from everyone. Some did see  
him, thinking they were seeing themselves. But, when he  
appeared to his disciples in glory on the mountain,  
he was not small. He became great, but he made the  
disciples great (too) so that they would be able to see  
him as great.*

<sup>30</sup> He said on that day in the Eucharist, "You who have united  
the perfect light with the Holy Spirit, unite the angels with us  
too, with the images!"

<sup>31</sup> Do not despise the lamb, because without him it is  
impossible to see the door. No one will be able to approach  
the king naked.

<sup>32</sup> The sons of the heavenly human are more numerous than  
those of the earthly human. If Adam has so many sons, even  
though they die, how many sons does the perfect human  
have – those who do not die, but are begotten all the time?

<sup>33</sup> The father makes a son, but it is impossible for a son to  
make a son, because it is impossible for someone who has  
been born to beget (sons); the son begets brothers, not sons.

<sup>30</sup> Note that, in Hebrew/Aramaic, the word for 'spirit' (רוח) is feminine while that for 'light' (אור) is masculine.

<sup>31</sup> Cf. Jn 1:36.

<sup>32</sup> Cf. Gn 2:17, Qo 5:16, Jn 1:13, 11:26. Mattison has 'children' in place of 'sons' (thrice in this saying).

<sup>33</sup> Cf. Ps 2:7, Jn 20:17, GoT 25.

<sup>34</sup> ΝΕΤΟΥΧΠΟ ΜΜΟΟΥ ΤΗΡΟΥ ΖΜ ΠΚΟΣΜΟΣ ΕΥΧΠΟ ΜΜΟΟΥ[Υ]  
ΕΒΟΛ ΖΝ ΤΦΥΣΙΣ ΑΥΩ ΝΚΟΟΥΕ ΖΜ [ΠΑΕ]! [ΕΤ]ΟΥΧΠΟ  
ΜΜΟΟΥ ΕΒΟΛ' ΝΖΗΤΥ [ΕΥΣΟΕΙ]Ω' ΕΒΟΛ' ΜΜΑΥ ΕΠΡΩΜΕ Χ[Ι  
ΜΠΣΟ]ΕΙΩ ΕΒΟΛ ΖΜ ΠΡ[Ρ]ΗΤ' ΕΞΟ[ΥΝ ΕΠΤΟ]ΠΟΣ ΜΠΣΑ  
ΝΤΠΕ [....]

<sup>35</sup> [....] ΜΜΟΟΥ' ΕΒΟΛ ΖΝ Τ'ΤΑΠΡΟ [ΑΥΩ ΕΝΕ] ΔΙΠΛΟΓΟΣ ΕΙ  
ΕΒΟΛ ΜΜΑΥ ΝΕΦΝΑΣΟΕΙΩ ΕΒΟΛ ΖΝ ΤΤΑΠΡΟ ΑΥ[Ω]  
ΝΕΦΝΑΩΩΠΕ ΝΤΕΛΕΙΟΣ ΝΤΕΛΕΙΟΣ ΓΑΡ ΖΙΤΝ ΟΥΠΕΙ ΕΥΩ  
ΑΥΩ ΕΥΧΠΟ ΔΙΑ ΤΟΥΤΟ ΔΝΟΝ' ΖΩΩΝ ΤΝ† ΠΙ ΕΡΝ  
ΝΝΝΕΡΗΥ ΕΝΧΙ ΜΠΩ ΕΒΟΛ ΖΝ ΤΧΑΡΙΣ ΕΤΖΝ ΝΝΝΕΡΗΥ

<sup>36</sup> ΝΕ ΟΥΝ ΩΟΜΤΕ ΜΟΟΩΕ ΜΝ ΠΧΟΕΙΣ ΟΥΟΕΙΩ ΝΙΜ' ΜΑΡΙΑ  
ΤΕΦΜΑΔΥ ΑΥΩ ΤΕΣΣΩΝΕ ΑΥΩ ΜΑΓΔΑΛΗΝΗ ΤΑΕΙ  
ΕΤΟΥΜΟΥΤΕ ΕΡΟΣ ΧΕ ΤΕΦΚΟΙΝΩΝΟΣ ΜΑΡΙΑ ΓΑΡ' ΤΕ  
ΤΕΦΣΩΝΕ ΑΥΩ ΤΕΦ'ΜΑΔΥ ΤΕ ΑΥΩ ΤΕΦΖΩΤΡΕ ΤΕ

<sup>37</sup> ΠΕΙΩΤ ΜΝ ΠΩΗΡΕ ΝΖΑΠΛΟΥΝ ΝΕ ΡΡΑΝ ΠΠΝΑ ΕΤΟΥΑΑΒ  
ΟΥΡΑΝ' ΠΕ ΝΔΙΠΛΟΥΝ ΣΕΩΟΟΠ ΓΑΡ' ΜΜΑ ΝΙΜ' ΣΕΜΠΣΑ  
ΝΤΠΕ ΣΕΜΠΣΑ ΜΠΙΤΝ ΣΕΖΝ ΠΕΘΗΠ' ΣΕΖΝ ΝΕΤΟΥΟΝΖ ΕΒΟΛ  
ΠΠΝΑ ΕΤΟΥΑΑΒ' ΟΖΜ ΠΟΥΩΝΖ ΕΒΟΛ' ΟΖΜ ΠΣΑ ΜΠΙΤΝ ΟΖΜ  
ΠΕΘΗΠ' ΟΖΜ ΠΣΑ ΝΤΠΕ

<sup>38</sup> ΣΕΩΜΩΕ ΝΝΕΤΟΥΑΑΒ' ΖΙΤΝ ΝΔΥΝΑΜΙΣ ΜΠΟΝΗΡΟΝ' ΣΕΟ  
ΓΑΡ ΝΒΛΛΕ ΖΙΤΝ ΠΝΑ ΕΤΟΥΑΑΒ' ΧΕΚΑΑΣ ΕΥΝΑΜΕΕΥΕ ΧΕ

<sup>34</sup> All who are begotten in the world are begotten physically, and the others in [*the spirit*] are begotten by him [...] out there to the human [...] in the [...] heavenly place [...] it from the mouth [...]

<sup>35</sup> [...] the Word came out from there they would be nourished from the mouth [and] become perfect. The perfect are conceived and begotten through a kiss. Because of this, we kiss each other too, conceiving from the grace within each other.

<sup>36</sup> There were three who travelled with the Lord all the time: His mother Mary, her sister, and Magdalene, who is called his companion; because Mary is his sister, his mother, and his partner.

<sup>37</sup> 'The Father' and 'The Son' are single names; 'the Holy Spirit' is a double name, because they are everywhere. They are in heaven, they are below, they are hidden, and they are revealed. The Holy Spirit is revealed below and hidden in heaven.

<sup>38</sup> Those who are holy are served through the evil powers, because the Holy Spirit has blinded them so that they think

<sup>34</sup> Cf. Jn 1:12–13. In place of '*the spirit*', Mattison has an ellipsis.

<sup>35</sup> The point of division between 34 & 35 (both in the translation and in the Coptic text) is not completely clear; there is extensive damage to the MS here and restorations vary considerably.

<sup>36</sup> Cf. Mk 3:35 and GoT 101.

<sup>37</sup> Cf. saying 74(c).

<sup>38</sup> Cf. Mt 6:11.

εὐρ̄ζυπηρεται ἡνοῦρωμε ροποτε εγειρε ἡνετογααβ'  
ετβε παει ἀγ{ῃ}μαθητης ῥαιτει ἡπχοεις ἡνοῦροοῦ  
ετβε οὔζωβ ἡτε πκοσμος πεχαϩ ναϩ' δε εριαιτει  
ἡτεκμααγ ἀγω σνα† νακ εβολ ῥῆ ἄλλοτριον

<sup>39</sup> πεχε ναποστολος ἡἡμμαθητης δε τῆπροσφορα  
τηρ̄ μαρεσχο [N]ἄς ἡοῦρμοῦ' νεῦμοῦτε [ετσοφι]α  
δε ρμοῦ ἀχῆτ̄ς μαρε προσφ[ορα ωω]πε ερωηπ'

<sup>40</sup> τσοφια δε οὔστειρ[α τε ἀχῆ] ωηρε δια τοῦτο  
εῦμοῦτε ερο[ς δε πκε]σεπει ἡρμοῦ πμα  
ετοῦναω[....]ῆω ἡτοῦρε ππῆἄ ετοῦγααβ [.....] [ἀγ]ω  
ναω[ε] νεσωηρε

<sup>41</sup> πετεῦῆταϩ' ἡσι πειωτ' να πωηρε νε ἀγω ἡτοῦ  
ρωω' πωηρε εν ροσον ϑο ἡκοῦει' μαγπστεγε ναϩ'  
ανετε νοῦϩ' ροταν εϩ ωαωωπε ῥρωμε ωαρε πεχειωτ'  
† ναϩ νετεῦῆταβσε τηροῦ

<sup>42</sup> νετσορμ' νετε π'πῆἄ χπο ἡμοοῦ ωαγσωρμ' ον' εβολ  
ρῆτοοτϩ' δια τοῦτο εβολ ρῆτῆ ππῆἄ οὔωτ' ϩχερο ἡσι  
πκωρτ' ἀγω ϩωωῃ

<sup>43</sup> κεογα πε ε ἡἄ ἡωῃ ἀγω κεογα πε' ε ἡῃωῃ ε ἡἄ ἡωῃ  
τε τσοφια ραπλωε εχῃωῃ δε τε τσοφια ἡπμοῦ ετε  
ταει τε {τσοφια ἡπμοῦ ετε ταει τε} ετσοοῦν ἡπμοῦ  
ταει ετοῦμοῦτε ερος δε τκοῦει ἡσοφια

they are serving a (regular) human when they are (really) working for the holy ones. So, a disciple asked the Lord one day about a worldly thing. He told him, "Ask your Mother and she will give you from someone else."

<sup>39</sup> The apostles said to the disciples, "May our entire offering acquire salt." They called [*wisdom*] 'salt'. Without it, the offering does not [become] acceptable.

<sup>40</sup> But Wisdom [is] childless; because of this [she is] called [*the Mother*], this of salt, the place they will [...] in their own way. [*being found by*] the Holy Spirit, [*the true Mother with*] many children.

<sup>41</sup> What belongs to the father belongs to the son, and he himself – the son – as long as he is little, is not entrusted with what is his. When he becomes a man, his father gives him everything that belongs to him.

<sup>42</sup> Those who have been begotten by the Spirit and go astray, go astray through it too. Because of this, through this one Spirit it blazes, that is, the fire, and it is extinguished.

<sup>43</sup> Echamoth is one thing and Echmoth another. Echamoth (*in Aramaic*) is simply Wisdom (*in Greek*), but Echmoth is the Wisdom of Death, which knows death. This is called 'the little Wisdom'.

<sup>39</sup> In place of 'wisdom', Mattison has an ellipsis.

<sup>40</sup> For the words in italics, here following Isenberg, Mattison has ellipses.

<sup>41</sup> Cf. saying 2 and GoT 61.

<sup>42</sup> Cf. Pr 16:4, Is 45:7, Lm 3:38, Jn 19:11.

<sup>43</sup> For 'Echamoth' and 'Echmoth', here following Mattison, Isenberg has 'Wisdom' and 'Death', respectively.



<sup>47</sup> ΠΝΟΥΤΕ ΟΥΧΘΙΤ ΠΕ ΝΘΕ ΝΝΧΩΘΕ ΕΤΝΑΝΟΥΟΥ  
ΩΑΥΜΟΥΤΕ ΕΡΟΥ' ΔΕ ΝΑΛΗΘΙΝΟΝ ΩΑΥΜΟΥ ΜΝ  
ΝΕΝ'ΤΑΥΧΩΘΕ ΖΡΑΪ ΝΖΗΤΟΥ ΤΑ'ΕΙ ΤΕ ΘΕ ΝΝΕΝ'ΤΑ ΠΝΟΥΤΕ  
ΧΟΣΟΥ' ΕΠΕΙΔΗ ΖΝΝΑΤ'ΜΟΥ ΝΕ ΝΕΥΧΩΘΕ ΩΑΥΡ'ΑΤΜΟΥ  
ΕΒΟΛ' ΖΙΤΟΥΤ' ΝΝΕΥ'ΠΑΖΡΕ' ΠΝΟΥΤΕ ΔΕ ΡΒΑΠΤΙΖΕ  
ΝΝΕΥ'ΡΒΑΠΤΙΖΕ ΜΜΟΥ ΖΝ ΟΥΜΟΥ

<sup>48</sup> ΜΝ {ΟΥ} ΘΟΜ' Ν ΤΕ ΛΑΔΥ ΝΑΥ' ΑΛΑΔΥ ΖΝ ΝΕΤ'ΣΜΟΝΤ'  
ΕΙ ΜΗΤΙ Ν ΤΕ ΠΕΤΜΜΑΥ ΩΩΠΕ ΝΘΕ ΝΝΕΤΜΜΑΥ ΝΘΕ  
ΜΠΡΩΜΕ ΑΝ ΕΦΖΜ ΠΚΟΣΜΟΣ ΚΝΑΥ ΕΠΗ ΕΦΟ ΡΡΗ ΑΝ ΔΥΩ  
ΚΝΑΥ ΕΤΠΕ ΜΝ ΠΚΑΖ ΜΝ ΝΚΕΖΒΗΥΕ ΤΗΡΟΥ ΕΝ'ΤΟΥ' ΑΝ ΠΕ  
ΝΕΤΜΜΑΥ ΤΑΕΙ ΤΕ ΘΕ ΖΡΑΪ ΖΝ ΤΜΕ ΑΛΛΑ ΑΚ'ΝΑΥ ΕΛΑΔΥ'  
Ν ΤΕ ΠΜΑ ΕΤΜΜΑΥ ΕΚ'ΩΩΠΕ ΝΝΕΤΜΜΑΥ' ΑΚΝΑΥ ΑΠΠΝΑ  
ΑΚ'ΩΩΠΕ ΜΠΝΑ ΑΚΝΑ[Υ Α]ΠΧΣ ΑΚΩΩΠΕ Ν ΧΣ ΑΚΝΑΥ  
ΑΠ[ΕΙΩΤ Κ]ΝΑΩΩΠΕ ΝΕΙΩΤ' ΔΙΑ ΤΟΥΤΟ [ΝΝΕΙΜΑ] ΜΕΝ  
ΚΝΑΥ ΑΖΩΒ ΝΙΜ' ΔΥΩ Κ[ΝΑΥ ΕΡΟ]Κ' ΑΝ ΟΥΑΔΚ' ΚΝΑΥ ΔΕ  
ΕΡΟΚ' ΜΠ[ΜΑ ΕΤΜ]ΜΑΥ ΠΕΤΚΝΑΥ ΓΑΡ' ΕΡΟΥ' ΕΚΝΑΩ[ΩΠΕ  
ΜΜ]ΟΥ

<sup>49</sup> ΤΠΙΣΤΙΣ ΧΙ ΤΑΓΑΠΗ' Σ† Μ[Ν ΛΑΔΥ ΝΑΩ] [ΧΙ] ΔΧΝ  
ΤΠΙΣΤΙΣ [Μ]Ν ΛΑΔΥ ΝΑΩ† ΔΧΝ ΑΓΑΠΗ ΕΤΒΕ ΠΑΕΙ' ΔΕΚΑΔΣ  
ΜΕΝ' ΕΝΑΧΙ ΤΠΡΠΙΣΤΕΥΕ ΩΙΝΑ Δ ΕΝΑΜΕ ΝΤΝ† ΕΠΕΙ ΕΡΩΔ  
ΟΥΑ † ΖΝ ΟΥΑΓΑΠΗ ΑΝ ΜΝΤΕΥ ΩΦΕΛΕΙΑ ΖΜ ΠΕΝΤΑΥΤΑΔΥ'

<sup>50</sup> ΠΕΝΤΑΖΧΙ ΠΧΘΕΙΣ ΑΝ Ο ΝΝΖΕΒΡΑΙΟΣ ΕΤΙ

<sup>47</sup> God is a dyer. Like the good pigments – they are called permanent – die with what has been dyed in them, so it is with those who were dyed by God. Because his dyes are imperishable, they become immortal by means of his colours. Yet whomever he baptizes, God immerses in an inundation of waters.

<sup>48</sup> It is impossible for anyone to see anything that really exists unless they become like them. It is not like the person in the world who sees the sun without becoming a sun, and who sees heaven and earth and everything else without becoming them. That is the way it is. But you have seen something of that place and have become them. You saw the Spirit, you became spirit; you saw Christ, you became Christ; you saw [the Father, you] will become father. Because of this, [here] you see everything and do not [see yourself], but you see yourself [there], because you will [become] what you see.

<sup>49</sup> Faith receives; love gives. [No one can receive] without faith, and no one can give without love. So, we believe so we may receive, but we give so we may love, since anyone who does not give with love does not get anything out of it.

<sup>50</sup> Whoever has not received the Lord is still a Hebrew.

<sup>47</sup> In place of 'permanent', here following Isenberg, Mattison has 'true'.

<sup>48</sup> Cf. Ps 8:3-4.

<sup>49</sup> Mattison has 'will be able to' in place of 'can' (twice in this saying).

<sup>50</sup> Cf. saying 6 and GoT 43.

51  $\bar{\nu}\alpha\pi\sigma\tau\omicron\lambda\omicron\varsigma$   $\epsilon\tau\epsilon\iota$   $\tau\bar{\eta}\nu\epsilon\zeta\eta$   $\tau\epsilon\epsilon\iota\zeta\epsilon$   $\nu\epsilon\gamma\mu\omicron\upsilon\tau\tau\epsilon$   $\chi\epsilon$   $\iota$   $\bar{\eta}\varsigma$   
 $\pi\bar{\nu}\alpha\zeta\omega\rho\alpha\iota\omicron\varsigma$   $\mu\epsilon\sigma\sigma\iota\alpha\varsigma$   $\epsilon\tau\epsilon$   $\pi\alpha\epsilon\iota$   $\pi\epsilon$   $\bar{\eta}\eta\varsigma$   $\pi\bar{\nu}\alpha\zeta\omega\rho\alpha\iota\omicron\varsigma$   $\pi\epsilon\chi\bar{\varsigma}$   
 $\pi\zeta\alpha\epsilon$   $\bar{\rho}\rho\alpha\bar{\nu}$ '  $\pi\epsilon$   $\pi\epsilon\chi\bar{\varsigma}$   $\pi\omega\omicron\rho\pi$ '  $\pi\epsilon$   $\bar{\iota}\varsigma$   $\pi\epsilon\tau\zeta\bar{\eta}\bar{\nu}$   $\tau\mu\eta\tau\epsilon$   $\pi\epsilon$   
 $\pi\bar{\nu}\alpha\zeta\alpha\rho\eta\eta\omicron\varsigma$   $\mu\epsilon\sigma\sigma\iota\alpha\varsigma$ '  $\omicron\gamma\bar{\eta}\tau\alpha\upsilon$ '  $\sigma\eta\mu\alpha\varsigma\iota\alpha$   $\sigma\bar{\eta}\tau\epsilon$   $\lambda\gamma\omega$   $\pi\epsilon\chi$   
 $\bar{\rho}\varsigma$   $\lambda\gamma\omega$   $\pi\epsilon\tau\omega\eta\gamma$   $\bar{\iota}\varsigma$   $\mu\bar{\eta}\bar{\eta}\bar{\nu}\bar{\tau}$   $\zeta\epsilon\upsilon\beta\rho\alpha\iota\omicron\varsigma$   $\pi\epsilon$   $\pi\omega\tau\epsilon$   $\nu\alpha\zeta\alpha\rho\alpha$   $\tau\epsilon$   
 $\tau\alpha\lambda\eta\theta\epsilon\iota\alpha$   $\pi\bar{\nu}\alpha\zeta\alpha\rho\eta\eta\omicron\varsigma$   $\{\nu\epsilon\}$   $\sigma\epsilon$   $\tau\epsilon$   $\tau\alpha\lambda\eta\theta\epsilon\iota\alpha$   $\pi\epsilon$   $\pi\chi\bar{\varsigma}$   
 $\bar{\eta}\tau\alpha\gamma\omega\iota\tau\alpha$ '  $\pi\bar{\nu}\alpha\zeta\alpha\rho\eta\eta\omicron\varsigma$   $\mu\bar{\eta}$   $\bar{\iota}\varsigma$   $\nu\epsilon\bar{\nu}\tau\alpha\gamma\omega\iota\tau\omicron\upsilon$

52  $\pi\bar{\mu}\alpha\rho\gamma\alpha\rho\iota\tau\eta\varsigma$   $\epsilon\gamma\omega\alpha\bar{\nu}\nu\omicron\chi\alpha$ '  $\epsilon\pi\iota\tau\bar{\eta}$   $\epsilon\pi\omega\omicron\rho\omega\omicron\rho\omicron\bar{\nu}$   
 $\omega\alpha\omega\omega\pi\epsilon$   $\{\omega\alpha\omega\omega\pi\epsilon$   $\alpha\bar{\nu}\}$   $\epsilon\omega\omega\eta\varsigma$   $\bar{\eta}\zeta\omicron\gamma\omicron$   $\omicron\upsilon\tau\epsilon$   
 $\epsilon\gamma\omega\alpha\tau\alpha\zeta\sigma\alpha$ '  $\bar{\eta}\nu\alpha\pi\omicron\upsilon\alpha\rho\sigma\iota\omicron\mu\omicron\bar{\nu}$   $\epsilon\phi\eta\alpha\omega\omega\pi\epsilon$   $\epsilon\phi\tau\alpha\epsilon\iota\eta\gamma$ '  
 $\alpha\lambda\lambda\alpha$   $\omicron\gamma\bar{\eta}\tau\alpha\upsilon$ '  $\bar{\mu}\mu\alpha\gamma$   $\bar{\mu}\pi\tau\alpha\epsilon\iota\omicron$   $\zeta\alpha\zeta\tau\bar{\eta}$   $\pi\epsilon\upsilon\chi\omicron\epsilon\iota\varsigma$ '  $\omicron\gamma\omicron\epsilon\iota\omega$   
 $\nu\eta\mu$ '  $\tau\alpha\epsilon\iota$   $\tau\epsilon$   $\theta\epsilon$   $\bar{\eta}\nu\omega\eta\bar{\rho}\epsilon$   $\bar{\mu}\pi\bar{\nu}\omicron\upsilon\tau\epsilon$   $\zeta\bar{\eta}$   $\nu\epsilon\tau\omicron\gamma\eta\alpha\omega\omega\pi\epsilon$   
 $\bar{\eta}\zeta\eta\tau\omicron\upsilon$   $\epsilon\tau\iota$   $\omicron\gamma\bar{\eta}\tau\alpha\upsilon$   $\bar{\mu}\mu\alpha\gamma$   $\bar{\mu}\pi\tau\alpha\epsilon\iota\omicron$   $\zeta\alpha\zeta\tau\bar{\eta}$   $\pi\omicron\gamma\epsilon\iota\omega\tau$ '

53  $\epsilon\kappa\omega\alpha\chi\omicron\omicron\varsigma$   $\chi\epsilon$   $\alpha\bar{\nu}\omicron\kappa$ '  $\omicron\gamma\bar{\iota}\omicron\upsilon\gamma\alpha\bar{\iota}$   $\mu\bar{\eta}$   $\lambda\alpha\alpha\gamma$   $\nu\alpha\kappa\iota\mu$ '  
 $\epsilon\kappa\omega\alpha\chi\omicron\omicron\varsigma$ '  $\chi\epsilon$   $\alpha\bar{\nu}\omicron\kappa$ '  $\omicron\gamma\zeta\rho\omega\mu\alpha\iota\omicron\varsigma$   $\mu\bar{\eta}$   $\lambda\alpha\alpha\gamma$   $\nu\alpha\bar{\rho}\tau\alpha\rho\alpha\sigma\sigma\epsilon$   
 $\epsilon\kappa\omega\alpha\chi\omicron\omicron\varsigma$   $\chi\epsilon$   $\alpha\bar{\nu}\omicron$   $[\kappa$   $\omicron]$   $\gamma\zeta\epsilon\lambda\lambda\eta\eta\bar{\nu}$   $\omicron\gamma\upsilon\alpha\rho\upsilon\alpha\rho\omicron\varsigma$   $\omicron\gamma\zeta\eta$   $\zeta\alpha$   $\bar{\lambda}$   
 $[\omicron\gamma\epsilon\lambda\epsilon\gamma]$   $\theta\epsilon\rho\omicron\varsigma$   $\mu\bar{\eta}$   $\lambda\alpha\alpha\gamma$   $\nu\alpha\omega\tau\omicron\rho\tau\bar{\rho}$   $\epsilon\kappa[\omega\alpha\chi\omicron\omicron\varsigma]$   $\chi\epsilon$   
 $\alpha\bar{\nu}\omicron\kappa$ '  $\omicron\gamma\chi\rho\eta\varsigma\tau\iota\alpha\bar{\nu}\omicron\varsigma$   $\pi[\dots]$   $\nu\alpha\bar{\nu}\omicron\epsilon\iota\bar{\nu}$   $\bar{\eta}\gamma\epsilon\bar{\nu}\omicron\iota\tau\omicron$   $\bar{\eta}\tau\alpha\omega$   $[\dots]$   
 $\bar{\eta}\tau$   $]\epsilon\epsilon\iota\mu\epsilon\iota\bar{\nu}\epsilon$   $\pi\alpha\epsilon\iota$ '  $\epsilon[\tau]$   $\epsilon$   $[\dots]$   $\nu\alpha\omega\zeta\gamma\pi\omicron\mu\epsilon\iota\bar{\nu}\epsilon$   $\alpha\bar{\nu}$ '  
 $\epsilon[\sigma\omega\tau\bar{\eta}$   $\epsilon\pi]$   $\epsilon\phi\rho\alpha\bar{\nu}$ '

54  $\pi\bar{\nu}\omicron\upsilon\tau\epsilon$   $\omicron\gamma\alpha\mu\rho\omega$ '  $\mu\epsilon$   $\pi\epsilon$   $\delta\iota\alpha$   $\tau\omicron\upsilon\tau\omicron$   $\sigma\epsilon$   $[\omega\omega]$   $\omega\tau$   
 $\bar{\mu}\pi\rho\omega\bar{\mu}[\epsilon]$   $\nu\alpha\upsilon$   $\zeta\alpha$   $\tau\epsilon\zeta\eta$   $\epsilon\mu\pi\alpha\tau\omicron\gamma\omega\omega\omega\tau$ '  $\bar{\mu}\pi\rho\omega\mu\epsilon$   
 $\nu\epsilon\gamma\omega\omega\omega\tau$ '  $\bar{\eta}\zeta\bar{\eta}\theta\eta\rho\iota\omicron\bar{\nu}$   $\nu\epsilon$   $\zeta\bar{\eta}\bar{\nu}\omicron\upsilon\tau\epsilon$   $\gamma\alpha\rho$   $\alpha\bar{\nu}$   $\nu\epsilon$   $\nu\alpha\epsilon\iota$   
 $\epsilon\tau\omicron\gamma\omega\omega\omega\tau$ '  $\nu\alpha\gamma$

51 The apostles before us called (him) 'Jesus the Nazarene Messiah', that is, 'Jesus the Nazarene Christ'. The last name is 'Christ', the first is 'Jesus', the middle one is 'the Nazarene'. 'Messiah' has two meanings: 'Christ' and 'the measured'. 'Jesus' in Hebrew is 'redemption'. 'Nazara' is 'truth'. So 'the Nazarene' is 'the truth'. 'Christ' is he who was measured. 'The Nazarene' and 'Jesus' are they who measured.

52 A pearl does not become less valuable if it is cast down into the mud, nor will it become more valuable if it is anointed with balsam; but rather it is of great value to its owner all the time. That is what it is like with the sons of God: no matter where they are, they are still of great value to their Father.

53 If you say, "I am a Jew," no one will be moved. If you say, "I am a Roman," no one will be disturbed. If you say, "I am a Greek," "a Barbarian," "a slave," ["a free person,"] no one will be troubled. [If] you [say,] "I am a Christian," the [...] will tremble. If only [...] of] this kind, this one [who ...] will not be able to endure [hearing] his name.

54 God is a human-eater. Because of this, the human is [sacrificed] to him. Before the human was sacrificed, animals were sacrificed, because those to whom they were sacrificed were not gods.

51 Cf. Nb 6:1-8, Jg 13:5, Mt 2:23.

52 In place of 'sons of God', Mattison has 'God's children'.

53 Cf. Ac 5:41 and 22:25.

54 Cf. Is 44:9-20.



τμαγ[δα]ληνη νερε π.[..... με] ἄμο[ς ἄ]ρογο  
ἀμμάθη[ης τηροῦ ἀγῶ νεφ]ἀσπαζε ἄμος ἀτεῖ[.....  
ἄρα] ἄσοπ' ἀπεσεεπε ἄ[μάθητης [..].ερο.[.].[..]μα  
πεδαγ ναγ' δε ετβε οὔ κμε ἄμος παρaron' τηρῆ  
ἀφ'οὔωωβ ἄσι πωτηρ' πεδαγ ναγ {πεδαγ ναγ} δε  
ετβε οὔ τμε ἄμωτῆ ἀν' ἄτεσε

<sup>60</sup> οὔβλλε μῆ οὔα εφναγ εβολ εὔζμ πκακε ἄπεснаγ  
σεωοβε ενοϋερηῦ ἀν ροταν' ερωα ποϋοειν ει' τοτε  
πετναβολ' φηναγ εποϋοειν ἀγῶ πετο ββλλε εφνασω  
ζμ πκακε

<sup>61</sup> πε'δε πχοεις δε οὔμακαριος πε πετ'ωοοπ' ρα τεζη  
εμ'πατεφ'ωωπε' πετ'ωοοπ' γαρ ἀφωωπε ἀγῶ  
φναωωπε

<sup>62</sup> πχιε ἄπρωμε φοϋονη ἀν' εβολ' ἀλλα φωοοπ' ζμ  
πεθηπ' ετβε παει φο ἄχοεις ἀν'θηριον ετχοοπ' εροφ'  
ετνεαγ κ'ατα πετοϋονη εβολ' μῆ πεθηπ' ἀγῶ παει τ  
ναγ ἄπμοῦν' εβολ ερωα' πρωμε δε πωρχ' εροοῦ  
ωαῦμοῦοῦτ' ἄνοϋερηῦ ἄσεπωρς ἄνοϋερηῦ ἀγῶ  
ἀϋοῦωμ ἄνοϋερηῦ δε ἄποῦρζε ετροφη τενοῦ δε ἀρζε  
ετροφη εβολ δε ἀπρωμε ῖ ρωβ επικαη

<sup>63</sup> ερωα οὔα' βωκ' επεснт' επμοοῦ ἄφει ερραϊ εμ'πεφχι  
λααῦ ἄφχοος δε ἀνοκ' οὔχρηστιανος ἄταφχι ἄπραν'

Mariam the Magdalene. The [Lord loved] Mariam more  
than [all the (other)] Disciples, [and he] kissed her often on her  
[mouth]. The other [women] saw his love for Mariam, they  
said to him, "Why do you love [her] more than all of us?" || The  
Saviour replied, saying to them, "Why do I not love you as  
(I do) her?"

<sup>60</sup> "When a person who is blind and one who sees are both in  
the dark, they are no different from one another. When the  
light comes, the one who sees will see the light, and the one  
who is blind will remain in the dark."

<sup>61</sup> The Lord said, "Blessed is the one who exists before  
coming into being, because they who exist did exist, and  
will exist."

<sup>62</sup> The superiority of humanity is not revealed but exists in  
what is hidden. So, it masters animals that are stronger, that  
are greater in terms of that which is revealed and that which  
is hidden. This allows them to survive; but if humanity  
separates from them, they kill, bite, and eat each other,  
because they did not find food. But now they have found  
food because humanity has worked the earth.

<sup>63</sup> If one goes down into the water and comes up without  
receiving anything, and says, "I am a Christian," he has taken

<sup>60</sup> Cf. Jn 9 and GoT 34.

<sup>61</sup> Cf. Rv 1:8 & GoT 19.

<sup>62</sup> Before 'masters', Mattison adds 'humanity' in parentheses.

<sup>63</sup> In place of 'taken the name on loan', here following Isenberg, Mattison has 'borrowed the name at interest'. On the message of this saying, see also  
Jn 4:10 and GoT 41.

ΕΤΜΗCΕ ΕΦ'ΩΑΧΙ ΔΕ ΜΠΠ̄Ν̄Α ΕΤΟΥΑΑΒ ΟῩΝ̄ΤΑΦ Μ̄ΜΑΥ  
Ν̄ΤΔΩΡΕΑ Μ̄ΠΡΑΝ ΠΕ̄Ν̄ΤΑΞΧΙ Ν̄ΟΥΔΩΡΕΑ ΜΑΥΦΙΤ̄  
Ν̄ΝΤΟΟΤΦ' ΠΕΝΤΑΞΧΙ ΔΕ ΕΧΩΦ' ΕΤΜΗCΕ ΦΑΥΦΑΤΦ'

<sup>64</sup> ΤΑΕΙ ΤΕ ΘΕ ΕΤΩΦ[Ο]Π ΝΑΝ ΕΡΩΑ ΟΥΑ ΦΩΠΕ Ξ̄Ν  
ΟΥΜΥCΤΗΡΙΟ[Ν'] [ΠΜ]ΥCΤΗΡΙΟΝ ΜΠΓΑΜ[ΟC]' ΟΥΝΟC [ΠΕ  
ΑΧ̄Ν]Τ̄Φ ΓΑΡ ΝΕ ΠΚΟC[ΜΟ]C ΝΑΦΩ[ΠΕ ΑΝ ΤC]ΥCΤΑCΙC ΓΑΡ'  
Μ[ΠΚΟ]CΜΟ[C.....]ΜΕ ΤCΥCΤΑCΙC ΔΕ [..... ΠΓ]ΑΜΟC  
ΕΡΙΝΟΕΙ Ν̄ΤΚΟΙ[ΝΩΝΙΑ .. Χ]ΩΞ̄Μ̄ ΧΕ ΟῩΝ̄ΤΑC Μ̄ΜΑΥ [.....]  
ΔΥΝΑΜΙC ΤΕCΤΙΚΩΝ ΕCΩΟΟΠ Ξ̄Ν ΟΥΧΩ[Ξ̄Μ] [Ν]C̄Χ[ΗΜ]Α

<sup>65</sup> ΜΠ̄Ν̄[Α] ΝΑΚΑΘΑΡΤΟΝ ΟῩΝ̄ ΞΟΟΥΤ ΝΞΗΤΟΥ ΟῩΝ̄  
Ξ̄ΝCΞΙΟΜΕ ΝΞΟΟΥΤ ΜΕΝ ΝΕ ΕΤ̄ΡΚΟΙΝΩΝΕΙ ΑΜΨΥΧΗ  
ΕΤ̄ΡΠΟΛΙΤΕΥΕCΘΕ Ξ̄ΝΝΟΥCΧΗΜΑ ΝCΞΙΜΕ ΝCΞΙΟΜΕ ΔΕ ΝΕ  
ΝΕΤ̄ΤΗΞ Μ̄Ν ΝΕΤΞ̄Ν ΟΥCΧΗΜΑ ΝΞΟΟΥΤ' ΕΒΟΛ ΞΙΤ̄Ν  
ΟΥΑΤ'ΤΩΤ' ΑΥΩ Μ̄Ν ΛΑΑΥ ΝΑΦ̄ ΒΟΛ ΕΝΑΕΙ ΕΥΕΜΑΞΤΕ  
Μ̄ΜΟΦ' ΕΦΤ̄Μ̄ΧΙ Ν̄ΟΥCΘΟΜ ΝΞΟΟΥΤ' Μ̄ΝΝΟΥCΞΙΜΕ ΕΤΕ  
ΠΝΥΜΦΙΟC ΠΕ ΜΝ ΤΝΥΜΦΗ ΟΥΑ ΔΕ ΧΙ ΕΒΟΛ Ξ̄Μ ΠΝΥΜ'ΦΩΝ  
Ν̄ΞΙΚΟΝΙΚΟC Λ ΞΟΤΑΝ ΕΡΩΑ ΝCΞΙΜΕ ΝΑΤCΒΩ ΝΑΥ  
ΑΥΞΟΟΥΤ' ΕΦΞΜΟΟC ΟΥΑΑΦ' ΦΑΥΦΩCΕ ΕΞΡΑΪ ΕΧΩΦ  
ΝCΕCΩΒΕ Ν̄Μ̄ΜΑΦ' ΝCΕΧΟΞΜΕΦ' ΤΕΕΙΞΕ ΟΝ Ξ̄Ρ̄ΡΩΜΕ  
ΝΑΤ'CΒΩ ΕΥΦΑΝΝΑΥ ΕΥCΞΙΜΕ ΕCΞΜΟΟC ΟΥΑΑΤ̄C ΕΝΕCΩC  
ΦΑΥΠ̄ΘΕ Μ̄ΜΟC ΝCΕΡ̄ΒΙΑΞΕ Μ̄ΜΟC ΕΥΟΥΦΩ ΕΧΟΞΜΕC  
ΕΥΦΑΝΝΑΥ ΔΕ ΑΠΞΟΟΥΤ' Μ̄Ν ΤΕΦΞΙΜΕ ΕΥΞΜΟΟC ΞΑΤ̄Ν  
ΝΟΥΕΡΗΥ ΜΑΡΕ ΝΞΙΟΜΕ ΦΒΩΚ' ΕΞΟΥΝ ΦΑ ΠΞΟΟΥΤ ΟΥΤΕ  
ΜΑΡΕ ΝΞΟΟΥΤ ΦΒΩΚ' ΕΞΟῩΝ ΦΑ ΤCΞΙΜΕ ΤΑΕΙ ΤΕ ΘΕ ΕΡΩΑ  
ΘΙΚΩΝ' Μ̄Ν Π[Α]Γ'ΓΕΛΟC ΞΩΤ̄Ρ̄ ΕΝΟΥΕΡΗΥ ΟΥΤΕ Μ̄Ν [ΛΑ]ΑΥ

the name on loan. But, if he receives the Holy Spirit, he has the gift of the name. He who receives a gift does not have it taken away, but he who has taken a loan has to pay it back.

<sup>64</sup> That is what it is like when someone comes into being in a mystery. [The] mystery of marriage [is] great, because [without] it the world would [not exist]; because [the] structure of [the world ...], but the structure [... the marriage]. Think about the [intimate ...] defiled, because it has [...] power. Its image exists in a [defilement].

<sup>65</sup> The impure spirits take male and female [forms]. The males are those that are intimate with the souls that dwell in a female form, and the females are those that mingle with those in a male form through disobedience. No one will be able to escape being bound by them without receiving a male power and a female one - the groom and the bride - in the image of the bridal chamber. When the foolish females see a male sitting alone, they jump on him, play with him, and defile him. In the same way, when the foolish males see a beautiful female sitting alone, they seduce and coerce her, wanting to defile her. But if they see the husband and his wife sitting together, the females cannot go inside the husband, nor the males inside the wife. That is what it is like when the image unites with the angel; no one will be able to dare to go inside the [male] or the female. Whoever

<sup>64</sup> There is significant damage to the MS at this point, with text near the margins illegible.

<sup>65</sup> Cf. Ps 3:6, GoT 61, and saying 46.

ναωρ̄τολμα αβωκ' ερογν ωα φ[ρο]ογτ' η τριμε  
πετ̄νην η εβολ ρ̄μ̄ πκοσμος̄ η̄σετ̄ωεμαρτε̄ μμογ' ετι  
δε νεφρ̄μ̄ πκοσμος̄ φογον[ρ] εβολ δε φχοσε  
ατεπιθ̄γιᾱ μ̄π[.]φ[.]ε [μ]̄η̄ ε̄ρτε φο η̄χοεις̄ α..[.]ϛ[.]ϛ  
φσοτπ' επκωρ̄ εωδε̄ [....]ϣ̄ ει σεαμ[α]ρ̄τε̄ μμογ' σεωσ[τ  
μμογ]̄ αγω̄ πω[ϛ εφ']ναωρ̄βολ̄ ανη[οσ̄ η̄δ̄γν]αμ̄ι[ϛ ....]  
τε̄ πως̄ φναωρ̄[.....]

<sup>66</sup> [.....]κ̄ις̄ ογ̄η̄ ροεινε̄ εϣ[αω̄ η̄μ̄ος' δε] ανον̄ ρ̄μ̄πιστος̄  
ροπω[ϛ.....] [π]̄ η̄ᾱ η̄α[καθαρτο]η̄ ρ̄ῑ δ̄αιμονιον̄  
νεϣ̄η̄ταϣ̄ γαρ̄ η̄μα[ϣ̄]̄ η̄μ̄η̄ᾱ ετογααβ̄ νε̄ η̄η̄ η̄η̄ᾱ  
η̄ακαθαρτον̄ ναρ̄κολλᾱ εροοϣ̄

<sup>67</sup> η̄μ̄η̄ ροτε̄ ρ̄η̄τ̄ς̄ η̄τ̄σαρ̄ζ̄ ογ̄δε̄ η̄η̄μεριτ̄ς̄ εκωαρ̄ ροτε̄  
ρ̄η̄τ̄ς̄ σ̄ναρ̄̄ χοεις̄ εροκ' εκωανμεριτ̄ς̄ σ̄ναομκ' η̄σοσ̄κ'

<sup>68</sup> η̄ η̄φωωπε̄ ρ̄μ̄ πεεικοσμος̄ η̄ ρ̄η̄ ταναστασις̄ η̄ ρ̄η̄  
η̄τοπος̄ ετ̄ρ̄η̄ τ̄η̄η̄τε̄ μη̄ γενοιτο̄ η̄σερε̄ εροεῑ η̄ρ̄η̄τοϣ̄  
πεεικοσμος̄ ογ̄η̄ πετ̄νανοϣ̄ η̄ρ̄η̄η̄η̄φ' ογ̄η̄ πεθooϣ̄  
νεφ̄πετ̄νανοϣ̄οϣ̄ η̄πετ̄νανοϣ̄οϣ̄ αν̄ νε̄ αγω̄ νεφ̄πεθooϣ̄  
ρ̄μ̄πεθooϣ̄ αν̄ νε̄ ογ̄η̄ πεθooϣ̄ δε̄ η̄η̄η̄σᾱ πεεικοσμος̄  
ερ̄μ̄πεθooϣ̄ ναμε̄ νε̄ τετογ̄μοϣ̄τε̄ ερος̄ δε̄ τ̄μεσοτ̄η̄ς̄  
η̄τοϣ̄' πε̄ η̄μοϣ̄ ρ̄ω̄ς̄ ενωοοπ̄ ρ̄μ̄ πεεικοσμος̄ ωωε̄ ερον̄  
ε̄χ̄πο̄ ναη̄ η̄τ̄αναστασις̄ δεκαδ̄ς̄ ενωακαακ̄η̄ ᾱρη̄η̄  
η̄τ̄σαρ̄ζ̄ εϣ̄ναρε̄ ερον̄ ρ̄η̄ ταναπαϣ̄σις̄ η̄τ̄η̄η̄τ̄η̄μοωε̄ ρ̄η̄  
τ̄μεσοτ̄η̄ς̄ ρ̄ᾱρ̄ γαρ̄' σε̄ρ̄π̄λανεσ̄θε̄ ρ̄η̄ τ̄ρη̄η̄ νανοϣ̄ς̄ γαρ̄ εεῑ  
εβολ̄ ρ̄μ̄ πκοσμος̄ ρ̄ᾱ τερ̄η̄ η̄μ̄πατε̄ η̄ρωμε̄ η̄̄ νοβε̄

comes out of the world can no longer be bound because they were in the world. They are revealed to be above the desire of the [... and] fear. They are master over [...] they are better than envy. If [...] come, they (the powers) bind and choke [them]. How will [they] be able to escape the [great powers ...]? How will they be able to [...]?

<sup>66</sup> [Frequently,] there are some who [say], "We are faithful," in order that [... impure spirit] and demon, because, if they had possessed the Holy Spirit, no impure spirit would have clung to them.

<sup>67</sup> Do not fear the flesh, nor love it. If you fear it, it will master you; if you love it, it will swallow and choke you.

<sup>68</sup> One exists either in this world, or in the resurrection, or in the transitional regions. May it never happen that I should be found there! There is both good and evil in this world. Its good things are not good, and its evil things are not evil. But there is an evil after this world which is truly evil: that which is called 'the transition'. It is death. While we are in this world, it is right for us to acquire the resurrection for ourselves, so that when we are stripped of the flesh we shall be found in the rest and not travel in the middle, because many stray on the way. It is good to come out of the world before one sins.

<sup>66</sup> Cf. Mk 1:39. Mattison does not include the opening 'Frequently', here following Isenberg.

<sup>67</sup> Cf. Ps 56:4, Jn 6:63.

<sup>68</sup> In place of 'transitional regions', here following Isenberg, Mattison has 'middle places'.



ΠΝΥΜΦΩΝ Μῆ ΘΙΚΩΝ ΖΙΤῆ ΘΙΚΩΝ ΩΩΕ ΕΤΡΟΥΕΙ ΕΖΟΥΝ  
ΕΤΑΛΗΘΕΙΑ ΕΤΕ ΤΑΕΙ ΤΕ Τ'ΑΠΟΚΑΤΑΚΤΑΚΙΣ ΩΩΕ  
ΑΝΕΤΧΠΟ ΔΗ ΜῆΜΑΤΕ ΜῆΡΑΝ' ΜῆΠΕΙΩΤ' Μῆ ΠΩΗΡΕ Μῆ  
ΠῆΝΑ ΕΤΟΥΑΑΒ ΑΛΛΑ ΑΥΧΠΟΥ ΝΑΚ ΖΩΟΥ ΕΤῆ ΟΥΑ  
ΧΠΟΥ ΝΑΥ' ΠΚΕΡΑΝ' ΣΕΝΑΟΥΤΥ' ΝΤΟΥΤΥ' ΟΥΑ ΔΕ ΧΙ  
ΜῆΜΟΥ Ζῆ ΠΧΡΙΣΜΑ ΜῆΠΣΟ.[.] ΝΤΔΥΝΑΜΙΣ' ΜῆΠΣ'Ρ[Ο]Σ  
ΤΑ[Ε]Ι ΝΕ ΝΑΠΟΣΤΟΛΟΣ ΜΟΥΤΕ ΕΡΟΣ ΧΕ [ΤΟ]ΥΝΑΜ Μῆ  
ΤΕΖΒΟΥΡ ΠΑΕΙ ΓΑΡ' ΟΥΚΕΤΙ ΟΥ[ΧΡΗ]ΣΤ[Ι]ΑΝΟΣ ΠΕ ΑΛΛΑ  
ΟΥΧ ΡΣ

<sup>73</sup> ΠΕ ΑΠΧΟΕΙ[Σ Ρ] ΖΩΒ' ΝΙΜ' ΖῆΝΟΥΜΥΣΤΗΡΙΟΝ  
ΟΥΒΑ[Π]ΤΙΣΜΑ Μῆ ΟΥΧΡΙΣΜΑ ΜῆΝΟΥΕΥΧΑΡ[ΙΣΤ]ΙΑ  
ΜῆΝΟΥΣΩΤΕ ΜῆΝΟΥΝΥΜ'ΦΩΝ [.....]ΕΙ

<sup>74</sup> (a) Π[ΕΧ]ΑΥ' ΧΕ ΔΕΙ ΕΤΡΑΕΙΡΕ [ῆΝΑ ΠΣΑ ΜΠ]Τῆ ΝΘΕ ῆΝΑ  
ΠΣΑ Ν[ΤΠΕ ΑΥΩ ΝΑ ΠΣΑ Ν]ΒΟΛ ΝΘΕ ῆΝΑ ΠΣ[Α ΝΖΟΥΝ ΑΥΩ  
ΕΤΡΑΖΟΤ]ΡΟΥ ΜῆΜΑ ΕΤῆ[ΜΑΥ ΝΤΠΕ ΜῆΠΕ]ΕΙΜΑ ΖΙΤῆ  
ΖῆΝΤΥ[ΠΟΣ Μῆ ΝΖΙΚΩΝ ...] (b) ΝΕΤΧΩ ΜῆΜΟΣ ΧΕ [ΟΥῆ  
ΟΥΡῆΜΠΕ ΑΥΩ] ΟΥῆ ΟΥΕΙ ΜῆΠΣΑ ΝΤΠΕ [ΜῆΜΟΥ  
ΣΕΡῆΠΛΑ]ΝΑΣΘΕ (c) ΠΕΤΟΥΟΝΕΖ Γ[ΑΡ ΕΒΟΛ ΠΡῆΜ]ΠΕ  
ΕΤῆΜΑΥ Π[Ε]ΤΟΥ[Υ]ΜΟΥΤΕ ΕΡΟΥ' ΧΕ ΠΕΤῆΠΣΑ ΝΠῆΤῆ ΑΥΩ  
ΠΕΤΕ ΠΕΘΗΠ' ΩΟΥΠ' ΝΑΥ ΠΕΤῆΜΑΥ ΠΕ ΕΤῆΤΠΕ ΜῆΜΟΥ'  
ΝΑΝΟΥΣ ΓΑΡ ῆΣΕΧΟΟΣ ΧΕ ΠΣΑ ΝΖΟΥΝ ΑΥΩ ΠΕΤῆΠΣΑ  
ΝΒΟΛ' Μῆ ΠΕΤῆΠΣΑ ΝΒΟΛ ΜῆΠΣΑ ΝΒΟΛ' ΕΤΒΕ ΠΑῖ ΑΠΧΟΕΙΣ  
ΜΟΥΤΕ ΑΠΤΑΚΟ ΧΕ ΠΚΑΚΕ ΕΤΖΙ ΠΣΑ ΝΒΟΛ' Μῆ ΣΕ ΩΟΥΠ'  
ΜῆΠΕΦΒΑΛ' ΠΕΧΑΥ' ΧΕ ΠΑΕΙΩΤ' ΕΤῆΜ ΠΕΘΗΠ' ΠΕΧΑΥ ΧΕ  
ΒΩΚ' ΕΖΟΥΝ' ΕΠΕΚ'ΤΑΜΕΙΟΝ ῆΓΩΤΑΜ' ΜῆΠΕΚ'ΡΟ ΕΡΩΚ'

The bridal chamber and the image? Through the image, it is necessary for them to enter the truth, which is the restoration. It is not only necessary for those who acquire the name of the Father and the Son and the Holy Spirit, but they too have been acquired for you. Whoever does not acquire them, the name will also be taken from them. But they are received in the chrism of the [...] of the power of the cross. The apostles called this '[the] right and the left', because this person is no longer a [Christian] but a Christ.

<sup>73</sup> The Lord [did] everything in a mystery: a baptism, a chrism, a Eucharist, a redemption, a [holy] bridal chamber [...]

<sup>74</sup> (a) He [said], "I came to make [the below] like the [above and the outside] like the [inside, and to unite] them in the place." *He spoke of] everything in that place, which is there [above] this place, by means of symbolic [images....]* (b) Those who say, "[I am a Christian] there is one above [...]" they are wrong, (c) because] what is revealed is that [...], that [which] is called 'what is below', and what is hidden is to it what is above it, because it is good, and they say, "inside and what is outside and what is outside the outside." So, the Lord called destruction 'the outer darkness'. There is nothing outside it. He said, "My Father who is hidden." He said, "Enter your closet, shut the door behind you, and pray to your Father who is

<sup>73</sup> This saying lists the 5 Messianic Sacraments.

<sup>74</sup> The extended restorations (in green) follow Till (Walter C. Till, "Das Evangelium nach Philippos," Berlin: Walter de Gruyer & Co, 1963).

ἡΓΩΛΗΛ' ἀπεκ'είωτ' ἐτῆμ̄ πεθηπ' ἐτε παει πε πετῆρι σα  
νηοῦν' ἡμοοῦ τηροῦ πετῆρι σα νηοῦν' δε ἡμοοῦ τηροῦ  
πε πληρωμα ἡμ̄ἡν̄σωφ' ἡν̄ σε ἡπεφ'σα νηοῦν παει πε  
ετοῦωαδε εροφ' δε πετῆρ̄σα νηπε ἡμοοῦ

<sup>75</sup> ῥα τεῆη ἡπεχ̄ς ἀροεινε ει εβολ' εβολ τῶν' οὔκετι  
ἡποῦω'βωκ' εροῦν ἀγῶ ἀγβωκ' ἐτῶν οὔκετι ἡποῦωι  
εβολ ἀφει δε ἡβ̄ι πεχ̄ς νενταρβωκ' εροῦν' ἀφῆτοῦ εβολ  
ἀγῶ νενταρβωκ' εβολ' ἀφῆτοῦ εροῦν

<sup>76</sup> ἡροοῦ' νερε εῤῥα [ῥ]ἡ̄ ἀ[Δ]ἄμ' νε ἡν̄ μοῦ ωροπ'  
ἡταρεσπῶρχ [εῤ]οφ' ἀπμοῦ ωωπε παλιν εφωαβω[κ  
εῤ]οῦν ἡφχ̄ιτφ' εροφ ἡν̄ μοῦ ναωωπε

<sup>77</sup> [π]ἄνοῦτε πανοῦτε ἐτβε οὔ πχοεις [ἀ]κ'καατ'  
ἡσῶκ' ἡταφδε ναει ρι πε-φ̄ος [νε] ἀφπῶρχ' γαρ' ἡπμα  
ετ[μ-]ἡἄγ [..][..] ἡταγχποφ' εβολ ῥῆμ̄ πετῆ[.....ε]β̄ολ  
ῥιτῆμ̄ πνοῦτε

<sup>78</sup> ἀπ[χοεις τῶοῦν εβ]οῦλ ῥῆμ̄ νετμοοῦτ' [Δφωωπε νεε  
ενεφω]οοπ' ἀλλα νε[ρεπεφσωμα ωροπ] εφο ἡτελειον  
[τηρφ οῦνταφ ἡμαγ] ἡσαρζ ἀλλα τεει [σαρζ μεν  
οῦς]αρζ τε ἡαληθεινη [τενσαρζ Δ]ε οὔαληθεινη ἀν τε  
ἀλλ[λα οὔσαρζ] ἡρικῶν ἡταληθεινη

<sup>79</sup> μαρε παστος ωωπε ἡἡθηριον οὔτε μαφωωπε ἡἡῆμ̄  
ῥᾶ.ῆ̄ οὔτε ἡςριμε εφχορμ ἀλλα ωαφωωπε ἡῆἡρωμε  
ἡελεγθερος ἡν̄ ῥῆπαρθενος

hidden,” that is, the one who is within all of them. But  
the one who is within all of them is the fullness. Beyond  
that, there is nothing else within. This is what is called  
‘that which is above them’.

<sup>75</sup> Before Christ, some came from where they were no longer  
able to enter, and they went where they were no longer able  
to come out. Then Christ came. He brought out those who  
entered and brought in those who went out.

<sup>76</sup> When Eve was [in] Adam, death did not exist. When she  
separated from him, death came into being. If he [enters]  
again and receives it for himself, there will be no death.

<sup>77</sup> “[My] God, my God, why, Lord, [have] you forsaken me?”  
He said this on the cross, because he was divided in that  
place. [...] that he was begotten through that which [...] from  
God.

<sup>78</sup> The [Lord arose] from among the dead. [He became (again)]  
as he had been, but [his body] was made [entirely] perfect.  
He is incarnate, but this [flesh is indeed] a true flesh. [Yet  
our flesh] is not true, but rather a mirror-image of the  
true [flesh].

<sup>79</sup> A bridal chamber is not for the animals, nor for the  
slaves, nor for the impure, but it is for free people and  
virgins.

<sup>75</sup> Cf. 1K 3:7.

<sup>76</sup> The phrase, ‘When Eve was [in] Adam’ could be a misreading of the Hebrew for ‘when life was in man[kind]’.

<sup>77</sup> Cf. Ps 22:1 & Mk 15:34.

<sup>78</sup> The text of this saying is very poorly preserved; the extended restorations (in green) follow Till’s facsimile (Walter C. Till, “Das Evangelium nach Philippos,” Berlin: Walter de Gruyter & Co, 1963) and the translation follows Isenberg.

<sup>79</sup> Cf. Gn 24:16, 1K 1:2, Ac 21:8-9.

<sup>80</sup> ΕΒΟΛ ΖΙΤῆ ΠΝᾶ ΕΤΟΥΑΑΒ ΣΕΧΠΟ ΜΕΝ ἸΜΜΟΝ ἸΚΕΣΟΠ' ΣΕΧΠΟ ΔΕ ἸΜΜΟΝ ΖΙΤῆ ΠΕΧΣ Ζῆ ΠΣΝΑΥ ΣΕΤΩΣΣ ἸΜΜΟΝ ΖΙΤῆ Π'ΠΝᾶ ἸΤΑΡΟΥΧΠΟΝ ΔΥΣΟΤΡῆ

<sup>81</sup> Μῆ ΛΑΔΥ ΝΑΩΝΑΥ ΕΡΟQ' ΟΥΤΕ Ζῆ ΜΟΟΥ ΟΥΤΕ Ζῆ ΕΙΑΛ' ΧΩΡΙΣ ΟΥΟΕΙΝ ΟΥΤΕ ΠΑΛΙΝ ΚΝΑΩΝΑΥ ΔΝ Ζῆ ΟΥΟΕΙΝ ΧΩΡΙΣ ΜΟΟΥ ΖΙΑΛ ΔΙΑ ΤΟΥΤΟ ΩΩΕ ΔΡΒΑΠΤΙΖΕ Ζῆ ΠΣΝΑΥ Ζῆ ΠΟΥΟΕΙΝ' Μῆ ΠΜΟΟΥ ΠΟΥΟΕΙΝ ΔΕ ΠΕ ΠΧΡΙΣΜΑ

<sup>82</sup> ΝΕΥῆ ΩΟΜΤ' ἸΝΗΙ Μᾶ ἸΠΡΟΣΦΟΡΑ Ζῆ ΘΙΕΡΟΣΟΛΥΜΑ ΠΟΥΑ' ΕΦΟΥΕΝ ΕΠΑΜΝΤΕ ΕΥΜΟΥΤΕ ΕΡΟQ' ΧΕ ΠΕΤΟΥΑΑΒ ΠΚΕΟΥΑ ΕΦΟΥΗΝ' ΕΠΣΑΡΗΣ ΕΥΜΟΥΤΕ ΕΡΟQ' ΧΕ ΠΕΤΟΥΑΑΒ ἸΠΕΤΟΥΑΑΒ ΠΜΑΖΩΟΜΤ' ΕΦ'ΟΥΗΝ ΔΠΑΕΙΒΤΕ ΕΥΜΟΥΤΕ ΕΡΟQ' ΧΕ ΠΕΤΟΥΑΑΒ ἸΝΕΤΟΥΑΑΒ ΠΜΑ ΕΩΔΡΕ ΠΑΡΧΙΕΡΕΥ[Σ] ΒΩΚ' ΕΖΟΥΝ ΕΜΑΥ' ΟΥΑ[Δ]Υ ΠΒΑΠΤΙΣΜΑ ΠΕ ΠΝΗΙ ΕΤΟΥΑΑΒ [Π]ΣΩ[Τ]Ε ΠΕΤΟΥΑΑΒ ἸΠΕΤΟΥΑΑΒ ΠΕΤ[ΟΥΑ]ΔΒ ἸΝΕΤΟΥΑΑΒ' ΠΕ ΠΝΥΜΦΩΝ Π[ΒΑΠΤΙ]ΣΜΑ ΟΥῆΤΑQ' ΜᾶΥ ἸΤΑΝΑΣΤΑ[Σ] ἸC Μῆ Π]CΩΤΕ ΕΠCΩΤΕ Ζῆ ΠΝΥΜ'ΦΩΝ [ΕΠΝ]ΥΜ'ΦΩΝ ΔΕ Ζῆ ΠΕΤΧΟCΕ ΕΡΟ[....]Ἰ[.]ΟΟ.. ΚΝΑΖΕ ΔΝ' ΕΤΕQ[.....]ΤΩΠ

<sup>83</sup> [ΝΕΤΟΥΑΑΒ] ΝΕ ΝΕΤΩΛΗΛ [Ζῆ ΠΟΥΡΟΕΙΩ ΝΙΜ ΕΧΝ] ΘΙΕΡΟΣΟΛΥΜ[Α ΔΥΩ ΣΕΟΥΩΩ ΝΘΙΕΡΟ]CΟΛΥΜΑ ΕΥΩ [ἸΩΩΡΠ Ζῆ ΘΙΕΡΟΣΟ]ΛΥΜΑ ΕΥCΩΩ[Τ ΘΙΕΡΟΣΟΛΥΜΑ ΤΕΝΟΥ] ΝΔΕΙ ΕΤΟΥΜΟΥ[ΤΕ ΕΡΟΟΥ ΧΕ ΠΕΤΟΥ]ΑΑΒ ἸΝΕΤΟΥΑΑΒ

<sup>80</sup> We are born again through the Holy Spirit, but we are born through Christ by two things. We are anointed through the Spirit. When we were born, we were united.

<sup>81</sup> Without light, no one can see himself in water or in a mirror; nor again will you be able to see in light without water or mirror. Because of this, it is necessary to baptize in both: in the light and in the water, but the light is the chrism.

<sup>82</sup> There were three houses of offering in Jerusalem. The one which opens to the west is called 'the Holy'. The other one, which opens to the south, is called 'the Holy of the Holy'. The third, which opens to the east, is called 'the Holy of the Holies', the place where the high priest enters alone. Baptism is 'the Holy' house. [Redemption] is 'the Holy of the Holy'. 'The [Holy] of the Holies' is the bridal chamber. The [baptism] includes the resurrection [with] the redemption. The redemption is in the bridal chamber. But [the] bridal chamber is better than [...] You will not find its [...]

<sup>83</sup> [The saints] are those who pray [always for] Jerusalem [and love] Jerusalem; they [are already in] Jerusalem (and) they see [Jerusalem now.] These are called 'the saints of the holiness'.

<sup>80</sup> Mattison has 'begotten' in place of 'born' (thrice in this saying).

<sup>81</sup> Cf. Pr 27:19, Is 43:2, Mt 3:11.

<sup>82</sup> Cf. Lv 16, Nb 18:7.

<sup>83</sup> The text of sayings 83 & 84 is very poorly preserved; the extended restorations (in green) follow Till's facsimile (Walter C. Till, "Das Evangelium nach Philippos," Berlin: Walter de Gruyter & Co, 1963) and the translation follows Isenberg.

<sup>84</sup> [.....πκα]ταπεταςμα πωρ κε[κλας φουονη̄ ν̄π] παστος ει μη οικων [..... ετ][μ̄π]σα ν̄π̄ε] ετ[β]ε [π]αι' απεκαταπεταςμα πω[ρ] χ̄ιμ̄ π̄σα ν̄π̄ε ω̄α π̄σα μ̄πιτ̄ν̄ νε ω̄ω̄ε γαρ εροεινε χ̄ιμ̄ π̄σα μ̄πιτ̄ν̄ ν̄σεβωκ' επ̄σα ν̄'τ̄πε

<sup>85</sup> νενταρ̄τ̄ ρ̄ιωοῡ μ̄π̄τελειον̄ ν̄ο̄υοειν̄ μαροϋναϋ̄ εροοῡ ν̄β̄ι ν̄δ̄ῡναμ̄ις̄ αϋω̄ μαϋω̄εμαρ̄τε̄ μ̄μοοῡ οϋ̄α δε νατ̄ ρ̄ιωωϋ' μ̄π̄ο̄υοειν̄ ρ̄μ̄ π̄μ̄ϋστηριον̄ ρ̄μ̄ π̄ρ̄ωτ̄ρ̄

<sup>86</sup> νε μ̄'πετ̄'ς̄ριμε̄ πωρ̄χ̄ εφοοῡτ̄ νεσ̄ναμοϋ̄ αν̄ πε μ̄ν̄ φοοῡτ̄ πεϋπωρ̄χ̄ ν̄ταϋ'ω̄ω̄πε̄ ν̄αρχ̄η̄ μ̄π̄μοϋ̄ διᾱ τοϋτο̄ απεχ̄ ρ̄ε̄ εῑ δεκαας̄ π̄πωρ̄χ̄ ν̄ταρ̄ω̄ω̄πε̄ χ̄ιν' ω̄ορ̄π'̄ εϋνασερ̄ωϋ̄ ερατϋ'̄ παλιν'̄ ν̄ϋρ̄οτ̄ροϋ̄ μ̄π̄ς̄ναϋ̄ αϋω̄ νενταρ̄μοϋ̄ ρ̄μ̄ π̄πωρ̄χ̄'̄ εϋνατ̄̄ ναϋ̄ ν̄νοϋω̄νη̄ ν̄ϋρ̄οτ̄ροϋ̄ ω̄αρε̄ τ̄ς̄ριμε̄ δε ρ̄ωτ̄ρ̄̄ απεσ̄ραεῑ ρ̄ρᾱῑ ρ̄μ̄ π̄παστος̄ νενταρ̄ωτ̄ρ̄̄ δε ρ̄μ̄ π̄παστος̄ οϋ̄κετῑ σεναπωρ̄χ̄'̄ διᾱ τοϋτο̄ δεϋρᾱ πωρ̄χ̄'̄ ααδαμ̄ δε̄ ν̄ταρ̄ωτ̄ρ̄̄ εροϋ'̄ αν̄ ρ̄μ̄ π̄παϋ[το]ς̄

<sup>87</sup> τ̄ϋϋχη̄ ν̄αδαμ'̄ ν̄ταρ̄ωω̄πε̄ ε[β]ολ̄ ρ̄ν̄νοϋνη̄ϋε̄ πεσ̄ρ̄ωτ̄ρ̄̄ πε̄ π̄π̄[ν̄]ᾱ π̄[ε]ν'ταϋτααϋ̄ ναϋ'̄ τε̄ τεϋμααϋ̄ αϋ[ϋι]̄ ν̄τεϋϋϋχη̄ αϋτ̄̄ ναϋ'̄ ν̄νοϋ[π̄ν̄ᾱ ε]πεσ̄μᾱ επεῑ ν̄ταρεϋ'̄ρ̄ωτ̄ρ̄̄ [αϋχ̄]ω̄ ν̄ρ̄ν̄ω̄αχε̄ εϋχοσε̄'̄ αν̄δ̄ϋνα[μ̄ις]̄ αϋρ̄βασκᾱνε̄ εροϋ̄ [....]ρ̄χ̄ [....ρ̄]ωτ̄ρ̄̄

<sup>84</sup> [... The] curtain (of the Temple) was torn [in order to reveal] the Bridal-Chamber, (which) is nothing other than the image [of the ...] place above. [...] Its curtain was torn from the top to the bottom, for it was appropriate for some from below to go above.

<sup>85</sup> The powers cannot see those who have put on the perfect light, and they cannot bind them. But one will put on that light in the mystery of the union.

<sup>86</sup> If the female had not separated from the male, she would not have died with the male. His separation was the start of death. So, Christ came to repair the separation that existed since the beginning by uniting the two again. He will give life to those who died in the separation by uniting them. Now, the wife unites with her husband in the bridal chamber, and those who have united in the bridal chamber will not be separated any longer. Thus, Eve separated from Adam, because she did not unite with him in the bridal chamber.

<sup>87</sup> The soul of Adam came into being by a Spirit, whose mate is the [Christ. The Spirit] bestowed upon (Adam) is his Mother, and [...] her place was given to him in his soul. (Yet) because he had [not yet] been mated in the Logos, the dominant powers bewitched him. [... Yet those who] unite with the

<sup>84</sup> See #83.

<sup>85</sup> Cf. Ps 104:2.

<sup>86</sup> On the possible meaning for 'Eve' and 'Adam', see #76.

<sup>87</sup> The text of the latter parts of this saying is very poorly preserved; the extended restorations (in green) follow Till's facsimile (Walter C. Till, "Das Evangelium nach Philippos," Berlin: Walter de Gruyter & Co, 1963) and the translation (loosely) follows Isenberg.

ἄγιος πνεῦμα [τικ..] ἡ [.] ἀ[.....] κη τεθηπ' ἀγ[.....] ἀεισε  
ἄβι πε[.....] νετμογτε ..] οὐ ναγ οὔααγ [.....]  
ἐπι] ἄστος ὄμινα [ἐγναροτρ]. οὐ

<sup>88</sup> αἰς ὄλιπ' [εβωλ.....πείο] ρδανης ππλη[ρωμα  
ἄτμῆτε] ρο ἄμπηγε πεν[ταχπου ρ] ἀ τερη ἄπτηρ  
πα' λιν ἀχπου' π[εντα] ἡ [ο] ρς ἄ ἄωρ[π] παλιν  
ἀγορς ἄ π[εν]' ταχσοτ ἄ παλιν ἀφωτε

<sup>89</sup> ὄχε ὄχε ἄω ἄοἡμςτηριον ἀπειωτ' ἄπτηρ  
ρωτ ἄτ' παρθενος ἄταρει ἀπῆτ ἄω ἀκωτ' ἄ οὔοειν'  
ερω' ἄφοοῦ ετῆμαγ ἀφωλιπ' εβωλ ἄπνος ἄπαστος  
ετβε παει πεφωμα ἄταφωπε ἄφοοῦ ετῆμαγ ἀφει  
εβωλ ρμ ππαστος ἄθε ἄπεν' ταρωπε εβωλ ρμ  
πῆμφιος ἄτ τῆμφη τα' ει τε θε αἰς τερο ἄπτηρ  
ερατ' ρραἰ ἄρητ' εβωλ ρῆτ ἄει ἀω' ὄχε ετρε πογα  
πογα ἄμῆαθητης μοοχε εροῦν' ετεφ' ἀναπαγς

<sup>90</sup> ἀδδμ' ὄωπε εβωλ ρἄ παρθενος ἄντε εβωλ ρμ ππἄ  
ἀω εβωλ' ρμ πκαρ ἄπαρθενος ετβε παει ἀχπε πεχς  
εβωλ ρἄ οὔπαρθενος χεκαας πεκλοοτε ἄταρωπε ρἄ  
τερογειτε εφἄ[ς] ερω ερατ'

<sup>91</sup> οὔἄ ὄην' ἄναγ ρῆτ [ρ] ἄ ππαραδῆκος πογα χπε  
ἄ[ηριον] πογα χπε ρωμε ἀδδμ' ο[γωμ] εβωλ ρμ  
πωην ἄταρχπε ἄηρ' [ον ἀφω] ὄωπε ἄηριον ἀφχπε

[Sacred] Spirit [...] (in) secret [...] are invited individually  
[...] to the Bridal-Chamber, in order that [...] they shall  
be united.

<sup>88</sup> Jesus appeared [... the] Jordan, the [fullness of the  
kingdom] of heaven. He who [was begotten] before  
everything was begotten again. He [who was anointed] first  
was anointed again. He who was redeemed, redeemed again.

<sup>89</sup> If it is necessary to tell a mystery: the Father of everything  
united with the virgin who came down, and a fire  
enlightened him on that day. He revealed the great bridal  
chamber, so his body came into being on that day. He came  
out of the bridal chamber like the one who came into being  
from the groom and the bride. That is how Jesus established  
everything within himself. It is also necessary for each of the  
disciples to enter into his rest through these things.

<sup>90</sup> Adam came into being from two virgins: from the Spirit  
and from the virgin earth. Therefore, Christ was begotten  
from a virgin, to rectify the fall that occurred in the  
beginning.

<sup>91</sup> There are two trees growing in Paradise. The one produces  
[animals] and the other produces humans. Adam [ate] from  
the tree that produced animals, [and he] became an animal,

<sup>88</sup> The words, πα' λιν ἀχπου', are repeated in the MS by dittography.

<sup>89</sup> Cf. Odes of Solomon, 33:5-8.

<sup>90</sup> Cf. Gn 2:7, Lk 1:26-35.

<sup>91</sup> The text of the 2<sup>nd</sup> half of this saying is very poorly preserved; the extended restorations (in green) follow Till's facsimile (Walter C. Till, "Das Evangelium nach Philippos," Berlin: Walter de Gruyter & Co, 1963).

θη[ριον ε]τβε παϊ σε̄ρσεβεςθε̄ ανθη[ριον ν̄σ]ῑ ν̄ωηρε̄  
ν̄αδαν̄ πωη[ν ....] καρπος̄ πε̄ π[.....] παεῑ αγαω[δει ....]  
ουωμ'̄ μη̄[.....] καρπος̄ μη̄[.... απρωμε̄] χπο̄ ν̄ρρωμε̄  
[αγω̄ τοτε̄ ασεουω] ωτ'̄ μη̄ρωμε̄ ν̄[.....]

<sup>92</sup> [..] πνουτε̄ ταμειε̄ πρω[με...ρρω] με̄ ταμειε̄  
π[ν]ουγ[τ]ε̄ ταῑ τε̄ θε̄ ζ̄ν̄ πκοσμος̄ ενρω[μ]ε̄ ταμει  
νουτε̄ αγω̄ σεουωωτ'̄ ν̄νουταμιο̄ νε̄ ωωε̄ ετρε̄  
ν̄νουτε̄ ουωωτ'̄ ν̄ρρωμε̄

<sup>93</sup> ν̄θε̄ εσωοοπ'̄ μη̄μος̄ ν̄σῑ ταληθ̄ειᾱ ν̄νη̄ρβηγε̄ μη̄ρωμε̄  
ωαγωωπε̄ εβολ̄ ζ̄ν̄ τεφ'̄δυναμικ̄ ετβε̄ παεῑ σεμουτε̄  
ερωοῡ δε̄ ν̄δυναμικ̄ νεφρβηγε̄ νε̄ νεφ'̄ωηρε̄ ν̄ταγωωπε̄  
εβολ̄ ζ̄ν̄ ουαναπαυσις̄ ετβε̄ παεῑ τεφδυναμικ̄  
ρ̄πολιτεγ̄εσθε̄ ζ̄ραϊ̄ ζ̄ν̄ νεφρβηγε̄ εταναπαυσις̄ δε̄ ουον̄ζ̄  
εβολ̄ ζ̄ραϊ̄ ζ̄ν̄ ν̄ωηρε̄ αγω̄ κναζε̄ επαεῑ εφχωτε̄ ωᾱ ζ̄αϊ̄  
εθικων̄ αγω̄ παεῑ πε̄ πρωμε̄ ν̄ρικονικος̄ εφειρε̄  
ν̄νεφρβηγε̄ εβολ̄ ζ̄ν̄ τεφσ̄ομ'̄ εβολ̄ δε̄ ζ̄ν̄ αναπαυσις̄  
εφχπο̄ ν̄νεφ'̄ωηρε̄

<sup>94</sup> ζ̄ν̄ πεεικοσμος̄ ν̄ζ̄μ̄ ζ̄ᾱ λ̄ ρ̄ζ̄υπηρε̄ταῑ νε̄λεγε̄θε̄ρος̄ ζ̄ν̄  
τμη̄ντερο̄ ν̄μη̄πηγε̄ νε̄λεγε̄θε̄ρος̄ νᾱρ̄διακον[ει]̄ ν̄νη̄ζ̄μ̄ ζ̄ᾱ  
λ̄ ν̄ν̄ωηρε̄ μη̄πνημφ[ω]ν̄ η̄[α]ρ̄διακον̄εῑ ν̄ν̄ωηρε̄  
μη̄πγα[μος̄ ν̄]ωηρε̄ μη̄πνημ'̄φων̄ ουραν̄ ου[ωτ̄ πε]τε̄  
οῡνταγ̄'̄ ταναπαυσις̄'̄ ε[γ̄ρῑ ν]οῡε̄ρη̄ῡ σε̄ρ̄χρη̄ιᾱ αν̄ ν̄.χ̄ῑ  
ζ̄ρ̄β[']̄ εγ̄ν̄ταγ̄[

and he fathered [animals]. Therefore, Adam's children  
worship the [animals]. The tree [...] is fruit [...] this they [to  
worship] ate the [...] fruit of the [...] beget humans [and  
worshipped] of the human of [...]

<sup>92</sup> God makes the human, [... humans] make [God]. That is  
what it is like in the world: humans make gods and worship  
their creation. It would be better for the gods to worship  
humans!

<sup>93</sup> [Thus,] the real truth is that the work of humankind  
comes from their power, so they are called 'the powers'.  
Their works are their children, who come into being  
through rest; therefore, their power exists in their  
works, but the rest is revealed in their children. And  
you will find that this extends to the image. And  
this is the person in the image: they do their works  
through their power, but they beget their children  
through rest.

<sup>94</sup> In this world, the slaves are forced to work for the free. In  
the kingdom of heaven, the free will act to serve the slaves.  
The children of the bridal chamber will serve the children of  
the [marriage. The] children of the bridal chamber have a  
[single] name: 'Rest'. [Being] together, they do not need to  
take form, ...

<sup>92</sup> Cf. Is 44:9-20, Jr 16:20, Hab 2:18-19.

<sup>93</sup> Cf. Jn 5:19.

<sup>94</sup> Cf. Lk 20:34-36, Ac 4:34-35.

<sup>95</sup> ΤΕΘΕΩΡΕΙΑ Μ̄ΜΑΥ [Ν̄Ν̄ΖΙΚΩΝ ΤΕ] Φ[ΥΝΕΙΔ.]ΗCIC Ζ̄Ν̄ΖΟΥΟ  
ΝΕ [ΟΟΥ ΝΑΜΕ ΟῩΝ̄ ΑΘΑΝΑ]CΙΑ Ζ̄Ν̄ ΝΕΤΖ̄Ν̄ Π'[ΝΥΜΦΩΝ ....]Ν̄  
ΝΕΟΟῩ Ν̄ΝΕ[.....]Ε

<sup>96</sup> [ΝΕΤΒΩΚ ΕΠΙΤ̄Ν̄ Ε]Μ̄ΜΟΟῩ ΑΝ ΝΕ[.....Β]ΩΚ' ΕΠΙΤ̄Ν̄  
ΕΠΜΟ[ΟΥ .....] ΕΒΟΛ' ΕΦΝΑCΟΥΤ' [.....Ν̄ΤΕΡΕΦΩ]Κ' ΕΒΟΛ  
Ν̄CΙ ΝΕΝ'ΤΑΖ[.....] Ζ̄Μ̄ ΠΕΦΡΑΝ ΠΕΧΑΦ ΓΑΡ [ΧΕ ΤΑΕΙ ΤΕ Θ]Ε  
ΕΝΑΧΩΚ' ΕΒΟΛ Ν̄ΔΙΚΟCΥΝΗ ΝΙΜ'

<sup>97</sup> ΝΕΤΧΩ Μ̄ΜΟC ΧΕ CΕΝΑΜΟῩ Ν̄ΩΡΠ' ΑΥΩ CΕΝΑΤ̄ΩΟΥΝ  
{Ν̄} CΕΡ̄ΠΛΑΝΑCΘΕ ΕΥΤ̄Μ̄ΧΙ Ν̄ΩΡΠ' Ν̄ΤΑΝΑCΤΑCΙC ΕΥΟΝΖ  
ΕΥΩΑΜΟῩ CΕΝΑΧΙ ΛΑΑΥ ΑΝ ΤΑΕΙ ΤΕ ΘΕ ΟΝ ΕΥΧΩ Μ̄ΜΟC  
ΕΠΒΑΠΤΙCΜΑ ΕΥΧΩ Μ̄ΜΟC ΧΕ ΟΥΝΟC ΠΕ ΠΒΑΠΤΙCΜΑ ΧΕ  
ΕΥΩΑΧΙΤ' CΕΝΑΩΝΖ

<sup>98</sup> ΦΙΛΙΠΠΟC ΠΑΠΟCΤΟΛΟC ΠΕΧΑΦ ΧΕ ΪΩCΗΦ' ΠΖΑΜ'ΩΕ'  
ΑΦΤΩCΕ Ν̄ΝΟΥΠΑΡΑΔΕΙCΟC ΧΕ ΝΕΦΡ̄ΧΡΕΙΑ Ν̄Ζ̄Ν̄ΩΕ ΕΖΟΥΝ'  
ΕΤΕΦ'ΤΕΧΝΗ Ν̄ΤΟΥ ΠΕΝΤΑΖΤΑΜΙΟ Μ̄ΠCΤΑΥΡΟC ΕΒΟΛ Ζ̄Ν̄  
Ν̄ΩΗΝ Ν̄ΤΑΦ'ΤΟCΟῩ ΑΥΩ ΠΕΦΡΟC ΝΕΦ' ΟΩΕ  
ΑΠΕΝΤΑΦΤΟCΦ' ΝΕ ΠΕΦΡΟC ΠΕ Ι ΗC ΠΤΩCΕ ΔΕ ΠΕ  
ΠΕCΨΟC ΑΛΛΑ ΠΩΗΝ Μ̄ΠΩΝΖ Ζ̄Ν̄ ΤΜΗΤΕ Μ̄ΠΠΑΡΑΔΕΙCΟC  
ΑΥΩ ΤΒΕ̄Ν̄ΧΟΕΙΤ' Ν̄ΤΑ ΠΕΧΡΕΙCΜΑ ΩΩΠΕ ΕΒΟΛ' Ν̄ΖΗΤC  
ΕΒΟΛ ΖΙΤΟΥΤ' ΑΤΑΝΑCΤΑCΙC

<sup>99</sup> ΠΕΕΙΚΟCΜΟC ΟΥΑΜΚΩC ΠΕ Ν̄ΚΕ ΝΙΜ' ΕΤΟΥΩΜ' Μ̄ΜΟΟῩ  
ΖΡΑΪ Ν̄ΖΗΤ' CΕΜΟ[Υ] ΖΩΟῩ ΟΝ' ΤΑΛΗΘΕΙΑ ΟΥΑΜΩΝΖ ΤΕ

<sup>95</sup> The contemplation [of the images is awareness] in greatness of  
glory. [Truly there is immortality] within those in the [Holy Bridal-  
Chamber, who receive] the glories of those who [are fulfilled].

<sup>96</sup> He who goes down] to the water does not [...] go down to death,  
[... for] (Christ) shall atone him [once he has come] forth – namely  
those who were [called to be fulfilled] in his Name. For he says:  
[Thus,] we shall fulfil all righteousness.

<sup>97</sup> Those who say they will die first and then they will rise are  
wrong. If they do not first receive the resurrection while they  
live, they will receive nothing when they die. It is the same  
when they talk about baptism and they say, “Baptism is  
great;” for, those who receive it will live.

<sup>98</sup> Philip the apostle said, “Joseph the carpenter planted  
a garden because he had need of wood for his trade.  
He himself made the cross from the trees that he had  
planted, and his offspring hung from what he planted. His  
offspring was Jesus, and the plant was the cross.” But the  
Tree of Life is in the middle of Paradise and, from the  
heart of olive tree, came the chrism and, through that,  
came the resurrection.

<sup>99</sup> This world devours corpses. Furthermore, all that are  
eaten in it die themselves. Truth [or true person] eats life, so

<sup>95</sup> The text of sayings 95 & 96 is very poorly preserved; the extended restorations (in green) follow Till's facsimile (Walter C. Till, “Das Evangelium nach Philippos,” Berlin: Walter de Gruyter & Co, 1963) and the translation follows Isenberg.

<sup>96</sup> See #95.

<sup>97</sup> Cf. Jn 11:26.

<sup>98</sup> Cf. Mt 13:55, Ex 30:22–33, Dt 21:22–23, Rv 22:2; the Romans doubtless thus compelled Israelite artisans to make crosses.

<sup>99</sup> Cf. Jn 6:53.

ΕΤΒΕ ΠΑΕΙ ΜΝ ΛΑΔΥ ΖΝ ΝΕΤ'ΟΝΩ ΖΝ Τ[ΜΕ] ΝΑΜΟΥ ΝΤΑ  
ΙC ΕΙ ΕΒΟΛ ΖΜ ΠΜΑ Ε[ΤΜ]ΜΑΥ ΑΥΩ ΑΦΕΙΝΕ ΝΖΝΤΡΟΦΗ ΕΒΟΛ  
ΜΜΑΥ ΑΥΩ ΝΕΤΟΥΩΥ ΑΥΤ ΝΑΥ [ΝΟΥ]Ω[ΝΖ] ΧΕ[ΚΑΔC]  
ΝΝΟΥΜΟΥ

<sup>100</sup> ΑΠΝ[ΟΥΤΕ ΤΑΜΙΟ] ΝΟ[ΥΠΑΡΑ]ΔΕΙCOC ΑΠΡΩ [ΜΕ ΩΝΖ  
ΖΜ ΠΠΑΡΑ] ΔΕΙCOC ΟΥΝ Ζ[..... ΩΟ]ΟΠ' ΜΝ ΖΜΠ  
[.....] ΜΠΝΟΥΤΕ ΖΜ [.....] ΜΕ ΝΕΤΝΖΗΤ  
[Υ.....Ε]Τ ΟΥΩΥ ΠΠΑΡΑ Δ[ΕΙCOC ΠΕ ΠΜΑ Ε]  
ΤΟΥΝΑΧΟΟC ΝΑΕΙ ΧΕ [....ΟΥΩΜ] ΜΠΑΕΙ Η ΜΝΟΥΩΜ'  
Μ[ΠΑΕΙ ΝΘΕ ΕΤΚ]ΟΥΩΥ ΠΑΕΙ ΠΜΑ [Ε]ΤΝΑΟΥΩΜ' ΝΚΕ ΝΙΜ'  
ΜΜΑΥ ΕΦΩΟ[Ο]Π ΜΜΑΥ ΝΒΙ ΠΩΗΝ ΝΤ'ΓΝΩCΙC ΠΕΤΜΜΑΥ  
ΑΦΜΟΥΤ' ΑΔΑΜ ΠΕΕΙΜΑ ΔΕ ΠΩΗΝ' ΝΤΓΝΩCΙC ΑΥΤΝΖΕ  
ΠΡΩΜΕ ΠΝΟΜΟC ΝΕ ΠΩΗΝ ΠΕ ΟΥΝ ΒΟΜ' ΜΜΟΥ ΝΥΤ  
ΤΓΝΩCΙC ΜΠΠΕΤΝΑΝΟΥΥ' ΜΝ ΠΕΘΟΟΥ ΟΥΤΕ ΜΠΕΥΛΑΔΕ  
ΕΡΟΥ ΖΜ ΠΠΕΘΟΟΥ ΟΥΤΕ ΜΠΕΥ'ΚΑΔΥ ΖΜ ΠΠΕΤΝΑΝΟΥΥ  
ΑΛΛΑ ΑΥΤΑΜΙΟ ΝΟΥΜΟΥ ΝΝΕΝΤΑΖΟΥΩΜ' ΕΒΟΛ ΝΖΗΤΥ' ΖΜ  
ΠΤΡΕΥΧΟΟC ΓΑΡ ΧΕ ΟΥΩΜ' ΠΑΕΙ' ΜΝΟΥΩΜ' ΠΑΕΙ ΑΥΩΥΠΕ  
ΝΑΡΧΗ' ΜΠΜΟΥ

<sup>101</sup> ΠΧΡΕΙCΜΑ ΥΟ ΝΧΟΕΙC ΕΠΒΑΠΤΙCΜΑ ΕΒΟΛ ΓΑΡ ΖΜ  
ΠΧΡΙCΜΑ ΑΥΜΟΥΤΕ ΕΡΟΝ' ΧΕ ΧΡΙCΤΙΑΝΟC ΕΤΒΕ ΠΒΑΠΤΙCΜΑ  
ΑΝ' ΑΥΩ ΝΤΑΥΜΟΥΤΕ ΕΠΕΧC ΕΤΒΕ ΠΧΡΙCΜΑ ΑΠΕΙΩΤ' ΓΑΡ'  
ΤΩΖC ΜΠΩΗΡΕ ΑΠΩΗΡΕ ΔΕ ΤΩΖC ΝΑΠΟCΤΟΛΟC  
ΑΝΑΠΟCΤΟΛΟC ΔΕ ΤΑΖCΝ ΠΕΝΤΑΥΤΟΖCΥ' ΟΥΝΤΕΥ' ΠΤΗΡΥ'  
ΜΜΑΥ ΟΥΝΤΑΥ ΤΑΝΑCΤΑCΙC ΠΟΥΟΕΙΝ ΠΕC'ΦΟC' ΠΠΝΑ  
ΕΤΟΥΑΔΒ' ΑΠΕΙΩΤ' Τ ΝΑΥ ΜΠΑΕΙ ΖΜ ΠΝΥ[Μ]ΦΩΝ ΑΥΧΙ

no one nourished by [Truth] shall die. Jesus came from within that place, and he brought food nourishment there, and to those who wanted, he gave them [to eat, so that] they will not die.

<sup>100</sup> God [created] a garden-paradise. Mankind [lived in the] garden, [... but] they were not in the [...] of God in [...] their hearts' [...] given desire. [...] This garden [is the place] where it will be said to me: [Thou may eat] this or not eat [this, according to thy] desire. This is the place (where) I shall consume every different (thing) – there, where is the tree of knowledge which slew Adam. Yet (in) this place, the tree of knowledge gave life to mankind. The Torah was the tree. It has (the) capability in itself to bestow the knowledge of good and evil. It neither cured him of the evil nor preserved him in the good, but rather it caused those who had ingested it to die. For death originated because of (the Torah's) saying: "Eat this, but do not eat (that)!"

<sup>101</sup> The chrism is better than baptism, as we are called 'Christians' for the chrism, not for baptism. And it was for the chrism that Christ was named; for, the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. Whoever is anointed has everything: the resurrection, the light, the cross, the Holy Spirit. The Father gave this to him in the bridal chamber and he received it.

<sup>100</sup> The text of the early part of this saying is very poorly preserved; the extended restorations (in green) follow Till's facsimile (Walter C. Till, "Das Evangelium nach Philippos," Berlin: Walter de Gruyer & Co, 1963) and the translation follows Isenberg.

<sup>101</sup> Cf. Mt 3:11, Lk 4:18, Jn 20:21-22, Ac 6:5-6.

<sup>102</sup> αφωπε ν̄βι πειωτ' ρ̄μ̄ πω[η]ρε αγω πωηρε ρ̄μ̄  
πειωτ' ται τ[ε τμ̄ντ]ερο ν̄μ̄πηγε

<sup>103</sup> καλωσ απχοεισ χοο[σ χ]ε αροεινε βοκ' ετμ̄ντερο  
ν̄μ̄πηγ[ε] εγσωβε αγω αγει εβολ [επκοσμοσ] εαγ  
[ογνοσ] ογα δε ουχρηστιανοσ [...]πεχ[..]' [...] ον αγω  
ν̄τεγνογ' [.....βοκ επι]τ̄ν̄ επμοογ αγει [εβολ εφο  
ν̄χοει]ς απτηρ' ετβε [δε αν αφμεεγε δε ογπ]αιγνιον  
πε αλ[λα δε αφ̄καταφ]ρονει μ̄πειπε[ενε̄κοσμοσ  
ραρ]ν' ετμ̄ντερο ν̄μ̄[πηγε .....] εφωαρ̄καταφρονε  
[.....α]γω ν̄φωοσ' ρωσ παιγνι[ον φναει εβ]ολ εγσωβε

<sup>104</sup> τειρε ον τε ρι ποεικ' μ̄ν̄ ππο[τ]ηριον μ̄ν̄ πνηρ καν  
ογ̄ν̄ κεογα εφχοσε εναει

<sup>105</sup> απ'κοσμοσ ωωπε ρ̄ν̄ ογπαρραπτωμα πενταρταμιοσ  
γαρ' νεφ'ογωω' αταμιοσ' εφο ν̄ατ'τακο αγω  
ναθανατοσ αγρε εβολ αγω μ̄πεφ'μετε αθελπισ  
νεσωοοπ' γαρ αν ν̄βι τμ̄νταττεκο μ̄πκοσμοσ αγω  
νεφωοοπ' αν ν̄βι τμ̄ντατ'τακο μ̄πενταρταμιε  
πκοσμοσ σωοοπ γαρ αν ν̄βι τμ̄ντατ'τακο ν̄ν̄ρβηγε  
αλλα ν̄νωηρε αγω μ̄ν̄ ογρωβ' ναωχι νογμ̄νταττακο  
εφτ̄ωωπε ν̄ωηρε πετε μ̄ν̄ σομ δε μ̄μοσ' εχι ποσω  
μαλλον φναω† αν

<sup>106</sup> πποτηριον' μ̄πωληλ ογ̄ν̄ταφ ηρπ' μ̄μαγ ογ̄ν̄ταφ'  
μοογ εφ'κη ερραϊ επιγποσ' μ̄πεσνοσ' ετογ̄ρευχαριστει

<sup>102</sup> The Father was in the Son and the Son in the Father. This is [the kingdom] of heaven.

<sup>103</sup> Excellently did the Lord say: Some have attained the Sovereignty of the Heavens laughing, and they came forth [rejoicing from the world]. The Christian [...] who went down into the water immediately came forth as master over everything; because [he did not consider (the Baptism) a] game, but rather he disdained this [changing world for] the Sovereignty of the Heavens. If he disdains (the world) and scorns it as a game, he [shall] come forth laughing.

<sup>104</sup> It is the same way with the bread and the cup and the oil, though there is one better than these.

<sup>105</sup> The world came into being through a transgression, because the one who created it wanted to create it imperishable and immortal. He fell away and did not get what he wanted, because the world was not imperishable, and the one who created it was not imperishable; because things are not imperishable, but rather children. Nothing will be able to receive imperishability without becoming a child. But whoever cannot receive, how much more will they be unable to give?

<sup>106</sup> The cup of prayer has wine and water, since it is laid down as the type of the blood over which they give thanks. It fills

<sup>102</sup> Cf. Jn 14:10, 17:20-23.

<sup>103</sup> The extended restorations (in green) follow Walter C. Till, ("Das Evangelium nach Philippos," 1963) and the translation follows Isenberg.

<sup>104</sup> Cf. saying 73.

<sup>105</sup> Cf. sayings 5 & 49.

<sup>106</sup> Cf. Mk 14:23-24, Jn 19:34, 1 5:6-8.

εχωσ αγω υμοσ εβολ εμ ππνα ετογααβ αγω πα  
πτελειος τηρσ ρρωμε πε ροταν εν'ωανσω μπαι  
τναχι ναν μπτελειος ρρωμε

<sup>107</sup> πμοογ ετονρ ογσωμα πε ωωε ετρνη ριων  
μπρωμε ετονρ ετβε παι εφει εφβηκ' επιτη επιμοογ  
ωαφκακσ αρηγ ωινα εφνατ πη ριωωσ'

<sup>108</sup> ωαρε ογρτο χπε ογρτο ογρωμε ωαρεφ'χπε ρωμε  
ογνογτε ωαρεφ'χπε νογτε ται τε θε εμ[πα τ]ωελεετ'  
μη εμ[κεωε]λεετ' αγ[ωω]πε εβολ εμ πη[υμωων νσι]  
η[εγωηρε] νε μη ιογδα ο[.....] εβολ εμ ηρε[λληνη]  
ωοοπ' αγω αν[χριστιανος ωοοπ αν] εβολ εμ η ιογδ[αι  
.....] ηχριστιανος ακ[.....] ω αγωγτε ανεεμα  
[νογογ χε] πγενος ετσοτη' μηη[να ετογααβ] αγω  
παληθειος ρρωμε αγω πωηρε μπρωμε αγω πσπερμα  
μπωηρε μπρωμε πεειγενος ηαληθεινον σερονμαζε  
μμοσ' εμ πκοσμος ναει νε πμα ετογωοοπ' μμαγ ησι  
ηωηρε μπηγμφων

<sup>109</sup> επρωτρ ωοοπ' εμ πεεικοςμος ροογτ ρι σειμε πμα  
ετσομ μη τμητ'σωβ εμ παιων κεογα πε πεινε  
μπρωτρ εμ'μογτε δε εροογ ηνεειραν ογν εμκοογε δε  
ωοοπ' σεχοσε παρα ραν' ηιμ ετογρονμαζε μμοογ  
αγω σεχοσε επχωρε πμα γαρ ετε ογν βια μμαγ  
εγωοοπ' μμαγ ησι νετ'σοτη' ετσομ νετμμαγ

with the Holy Spirit, and it belongs to the completely perfect human. Whenever we drink this, we will receive the perfect human.

<sup>107</sup> The living water is a body. It is necessary for us to put on the living human. So, coming down to the water, they strip themselves so that they will put on that one.

<sup>108</sup> A horse naturally begets a horse, a human begets (a) human, a god begets (a) god. And so it is regarding the Bridegroom within the Bride – [their Sons] came forth in the Bridal-Chamber. (The) Jews had not derived [...] from the Greeks, [...] and [we Christians do not derive] from the Jews. [...] And these were called [...] the chosen generation of the [Sacred Spirit] – the True Man and the Son of Mankind and the seed of the Son of Mankind. This generation is named true in the world. This is the place where the Sons of the Bridal-Chamber are.

<sup>109</sup> In this world, union is between male and female, the place of power and weakness; in the age, the union is like something else, but we refer to them by the same names. There are other names, however, that are above every name that is named, and they are better than the strong, because where there is force, there are those who are more powerful.

<sup>107</sup> Cf. saying 3 & 26.

<sup>108</sup> The translation here (loosely) follows Isenberg and the extended restorations (in green) follow Walter C. Till.

<sup>109</sup> Cf. Gn 3:16.

<sup>110</sup> ΚΕΟΥΑ ΑΝ ΠΕ ΑΥΩ ΚΕΟΥΑ ΠΕ ΑΛΛΑ Ν̄ΤΟΥ Μ̄ΠΕCΝΑΥ ΠΙΟΥΑ ΟΥΩΤ' ΠΕ ΠΑΕΙ ΠΕ ΕΤΥΝΑΩΙ ΑΝ ΕΖΡΑΪ ΕΧ̄Ν ΦΗΤ' Ν̄CΑΡΖ ΟΥΟΝ'

<sup>111</sup> ΝΙΜ ΕΤΟΥΝ̄ΤΟΥ ΠΤΗΡΥ' Μ̄ΜΑΥ ΩΩΕ ΑΝ ΕΤΡΟΥΕΙΜΕ Μ̄ΜΜΟΥ ΤΗΡΟΥ ΖΟΕΙΝΕ ΜΕΝ ΕΥΤ̄Μ̄ΕΙΜΕ Μ̄ΜΟΥ CΕΝΑΡ̄ΑΠΟΛΑΥΕ ΑΝ Ν̄ΝΕΤΕ ΟῩΝΤΑΥCΕ ΝΕΤΑΖCΕΒΟ ΔΕ ΕΡΟΥ CΕΝΑΡ̄ΑΠΟΛΑΥΕ Μ̄ΜΟΥ

<sup>112</sup> ΟΥ ΜΟΝΟΝ ΠΡΩΜΕ Ν̄ΤΕΛΕΙΟC CΕΝΑΩΕΜΑΖΤΕ ΑΝ Μ̄ΜΟΥ' ΑΛΛΑ CΕΝΑΩΝΑΥ ΕΡΟΥ ΑΝ ΕΥΩΑΝΝΑΥ ΓΑΡ' ΕΡΟΥ' CΕΝΑΕΜΑΖΤΕ Μ̄ΜΟΥ' Ν̄ΚΕΡΗΤΕ Μ̄Ν ΟΥΑ ΝΑΩΧΠΟ ΝΑΥ' Ν̄ΤΕΕΙΧΑΡΙC ΕΙ [ΜΗ Ν̄]Υ† Ζ[Ι]ΩΩΥ Μ̄ΠΤΕΛΕΙΟΝ' Ν̄ΟΥΟΕΙΝ [ΑΥΩ] Ν̄ΥΩ[ΠΕ Ζ]ΩΩΥ Ν̄ΤΕΛΕΙΟΝ ΟΥΟ[ΕΙΝ ΠΕ]Ν̄ΤΑ[Ζ'ΤΑΑΥ'] ΖΙΩΩΥ' ΥΝΑΒΩΚ' [.....] ΠΑΕΙ ΠΕ ΠΤΕΛΕΙΟΝ [.....]

<sup>113</sup> [.....] ΕΤΡ̄Ν̄ΩΩΠΕ Ν̄[.....]ΩC ΕΜ'ΠΑΤ̄Ν̄ΕΙ Ε[.....] ΠΕΤΑ{Ζ}ΧΙ ΠΤΗΡΥ' [.....] ΑΝΕΕΙΜΑ ΥΝΑΩ Ρ̄[.....]ΠΜΑ ΕΤ̄Μ̄ΑΥ ΑΛΛΑ ΥΝΑ[...ΤΜΕ]CΟΤΗC ΖΩC ΑΤΧΩΚ' ΕΒΟΛ ΜΟΝΟΝ ΙC CΟΥΝ Μ̄ΠΤΕΛΟC Μ̄ΠΑΕΙ

<sup>114</sup> ΠΡΩΜΕ ΕΤΟΥΑΑΒ ΟΥΑΑΒ ΤΗΡΥ' ΩΑΖΡΑΪ ΕΠΕΥ'CΩΜΑ ΕΩΧΕ ΑΥΧΙ ΓΑΡ' Μ̄ΠΟΕΙΚ' ΥΝΑΑΥ' ΕΥ'ΟΥΑΑΒ' Η ΠΠΟΤΗΡΙΟΝ Η ΠΚΕCΕΠΕ ΤΗΡΥ' ΕΤΥΧΙ Μ̄ΜΟΥ ΕΥ'ΤΟΥΒΟ Μ̄ΜΟΥ ΑΥΩ ΠΩC ΥΝΑΤΟΥΒΟ ΑΝ Μ̄ΠΚΕCΩΜΑ

<sup>110</sup> They are not (two) different things, but they are both the same thing. This is what will not be able to come down upon the fleshly heart.

<sup>111</sup> Is it not necessary for everyone who has everything to know themselves completely? Some who do not know themselves will not be able to enjoy what they have, but those who have come to understand themselves will enjoy them.

<sup>112</sup> Not only will they not be able to bind the perfect human, they will not be able to see them (the perfect human), because if they see them, they will bind them. There is no other way for someone to acquire this grace for themselves [except by] putting on the perfect light [and] becoming the perfect [light. Whoever has put it on] themselves will go [...] this is the perfect [...]

<sup>113</sup> [...] for us to become [...] before we came to [...] whoever receives everything [...] these places, they will be able to [...] that place, but they will [...] the middle] as incomplete. Only Jesus knows the end of this one.

<sup>114</sup> The holy man (priest) is completely holy, down to his (very) body because, if he receives the bread, he will make it holy, or the cup, or anything else that he takes and purifies. Why will he not purify the body too?

<sup>110</sup> Cf. A proverb of Chuang Tzu (China, 4<sup>th</sup> Century BCE): *That which is one is one and that which is not one is also one; he who regards all things as One is a companion of Heaven.*

<sup>111</sup> Cf. Qo 6:1-2.

<sup>112</sup> Cf. Mt 5:48.

<sup>113</sup> Cf. Mt 5:48, 25:31-46, Jn 8:7.

<sup>114</sup> The 'cup' here refers to that of the Eucharist.

115  $\bar{\nu}\theta\epsilon \bar{\nu}\tau\alpha \bar{\iota}\bar{\varsigma} \bar{\chi}\omega\kappa'$   $\bar{\epsilon}\nu\omicron\lambda \bar{\mu}\pi\mu\omicron\upsilon\gamma \bar{\mu}\pi\upsilon\alpha\pi\tau\iota\varsigma\mu\alpha$   $\tau\alpha\epsilon\iota \tau\epsilon$   
 $\theta\epsilon \alpha\upsilon\prime\pi\omega\gamma\tau'$   $\bar{\epsilon}\nu\omicron\lambda' \bar{\mu}\pi\mu\omicron\upsilon\gamma \epsilon\tau\upsilon\epsilon \pi\alpha\epsilon\iota \tau\bar{\nu}\bar{\nu}\eta\kappa'$   $\bar{\mu}\epsilon\bar{\nu} \epsilon\pi\iota\tau\bar{\nu}$   
 $\epsilon\pi\mu\omicron\upsilon\gamma \tau\bar{\nu}\bar{\nu}\eta\kappa \Delta\epsilon \alpha\bar{\nu} \epsilon\pi\iota\tau\bar{\nu} \epsilon\pi\mu\omicron\upsilon\gamma \omega\iota\bar{\nu}\alpha \chi\epsilon \bar{\nu}\omicron\upsilon\pi\alpha\rho\tau\bar{\nu}$   
 $\bar{\epsilon}\nu\omicron\lambda \bar{\gamma}\bar{\mu} \pi\pi\bar{\nu}\alpha \bar{\mu}\pi\kappa\omicron\varsigma\mu\omicron\varsigma \bar{\gamma}\omicron\tau\alpha\bar{\nu} \epsilon\upsilon\omega\alpha\bar{\nu}\eta\eta\iota\upsilon\epsilon \omega\alpha\rho\epsilon\upsilon\prime\tau\epsilon$   
 $\tau\pi\bar{\rho}\omega \omega\omega\pi\epsilon \pi\pi\bar{\nu}\alpha \epsilon\tau\omicron\upsilon\gamma\alpha\alpha\bar{\nu} \bar{\gamma}\omicron\tau\alpha\bar{\nu}' \epsilon\upsilon\omega\alpha\bar{\nu}\eta\eta\iota\upsilon\epsilon \omega\alpha\rho\epsilon$   
 $\tau\omega\alpha\bar{\mu}\eta \omega\omega\pi\epsilon'$

116  $\pi\epsilon\tau\epsilon\upsilon\bar{\nu}\tau\alpha\upsilon\prime \bar{\mu}\mu\alpha\gamma \bar{\nu}\tau\gamma\bar{\nu}\omega\varsigma\iota\varsigma \bar{\nu}\tau\mu\epsilon \omicron\upsilon\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\omicron\varsigma \pi\epsilon$   
 $\pi\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\omicron\varsigma \Delta\epsilon \bar{\mu}\alpha\upsilon\bar{\rho} \bar{\nu}\omicron\upsilon\epsilon \pi\epsilon\tau\bar{\rho}\epsilon \gamma\alpha\rho \bar{\mu}\pi\bar{\nu}\omicron\upsilon\epsilon \pi\bar{\gamma} \bar{\mu}\bar{\gamma}\alpha \bar{\lambda}$   
 $\bar{\mu}\pi\bar{\nu}\omicron\upsilon\epsilon \pi\epsilon \tau\bar{\mu}\alpha\gamma \tau\epsilon \tau\alpha\lambda\eta\theta\epsilon\iota\alpha \tau\gamma\bar{\nu}\omega\varsigma\iota\varsigma \Delta\epsilon \pi\epsilon \pi\tau\omega\tau'$   
 $\bar{\nu}\epsilon\tau\epsilon\varsigma\tau\omicron \bar{\nu}\alpha\gamma \alpha\bar{\nu} \bar{\alpha}\bar{\rho} \bar{\nu}\omicron\upsilon\epsilon \epsilon\pi\kappa\omicron\varsigma\mu\omicron\varsigma \bar{\mu}\omicron\upsilon\tau\epsilon \epsilon\rho\omicron\upsilon\gamma \chi\epsilon$   
 $\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\omicron\varsigma \bar{\nu}\alpha\epsilon\iota \epsilon\tau\varsigma\tau\omicron \bar{\nu}\alpha\gamma \alpha\bar{\nu} \bar{\alpha}\bar{\rho} \bar{\nu}\omicron\upsilon\epsilon \tau\gamma\bar{\nu}\omega\varsigma\iota\varsigma$   
 $\bar{\nu}\tau\alpha\lambda\eta\theta\epsilon\iota\alpha \chi\iota\varsigma\epsilon \bar{\nu}\bar{\gamma}\eta\tau' \epsilon\tau\epsilon \pi\alpha\epsilon\iota \pi\epsilon \varsigma\epsilon\iota\rho\epsilon \bar{\mu}\mu\omicron\upsilon\gamma$   
 $\bar{\nu}\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\omicron\varsigma \alpha\gamma\omega \varsigma\tau\rho\omicron\upsilon\chi\iota\varsigma\epsilon \epsilon\pi\bar{\mu}\alpha \tau\eta\rho\upsilon' \tau\alpha\gamma\alpha\pi\eta \Delta\epsilon$   
 $\kappa\omega\tau' \pi\epsilon\tau\alpha\bar{\gamma}\bar{\rho} \epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\omicron\varsigma \Delta\epsilon \bar{\gamma}\iota\tau\bar{\nu} \tau\gamma\bar{\nu}\omega\varsigma\iota\varsigma \upsilon\theta\omicron \bar{\nu}\bar{\gamma}\bar{\mu} \bar{\gamma}\alpha \bar{\lambda}$   
 $\epsilon\tau\upsilon\epsilon \tau\alpha\gamma\alpha\pi\eta \bar{\nu}\bar{\nu}\alpha\epsilon\iota \epsilon\bar{\mu}'\pi\alpha\tau\omicron\upsilon\omega\upsilon\iota \epsilon\bar{\gamma}\rho\alpha\iota \bar{[\nu\tau\epsilon]}\lambda\epsilon\upsilon\theta\epsilon\rho\iota\alpha$   
 $\bar{\nu}\tau\gamma\bar{\nu}\omega\varsigma\iota\varsigma \tau\gamma\bar{\nu}\omega\bar{[\varsigma\iota\varsigma \Delta\epsilon]} \varsigma\epsilon\iota\rho\epsilon \bar{\mu}\mu\omicron\upsilon\gamma \bar{\nu}\omega\iota\kappa\alpha\bar{\nu}\omicron\varsigma$   
 $\epsilon\varsigma\bar{[\tau\rho\omicron\upsilon]}\omega\omega\pi\epsilon \bar{\nu}\epsilon\lambda\epsilon\upsilon\bar{[\theta]}\epsilon\rho\bar{[\omicron\varsigma]}$

117  $\tau\alpha\gamma\alpha\pi\eta \bar{[\mu\alpha\varsigma\chi\epsilon]} \lambda\alpha\alpha\gamma \chi\epsilon \pi\omega\varsigma \bar{[\pi\epsilon \dots]}\omicron\iota\bar{[\dots]}$   $\pi\omega\varsigma$   
 $\pi\epsilon \bar{\mu}\alpha\varsigma\chi\bar{[\omicron\omicron\varsigma \chi\epsilon \pi\alpha\epsilon\iota \pi\omega\epsilon\iota \pi\epsilon]} \eta \pi\alpha\epsilon\iota \pi\omega\epsilon\iota \pi\epsilon \bar{\alpha}[\lambda\lambda\alpha$   
 $\bar{\nu}]\omicron\upsilon\bar{[\epsilon\iota \tau\eta\rho\omicron\upsilon]} \bar{\nu}\omicron\gamma\kappa' \bar{\nu}\epsilon$

118  $\tau\alpha\gamma\alpha\pi\eta \bar{\mu}\pi\bar{\nu}\epsilon\gamma\bar{[\alpha\tau\iota\kappa\eta]} \omicron\upsilon\eta\eta\rho\prime \tau\epsilon \bar{\gamma}\iota \varsigma\tau\omicron\epsilon\iota$   
 $\varsigma\epsilon\bar{\rho}\alpha\pi\omicron\bar{[\lambda\alpha\gamma\epsilon \bar{\mu}]} \bar{\mu}\omicron\varsigma \tau\eta\rho\omicron\upsilon \bar{\nu}\bar{\omicron}\iota \bar{\nu}\epsilon\tau\bar{\nu}\alpha\tau\omicron\bar{\gamma}\omicron\varsigma\omicron\upsilon \bar{\mu}\bar{\mu}\omicron\varsigma$   
 $\varsigma\epsilon\bar{\rho}\alpha\pi\omicron\bar{[\lambda\alpha\gamma\epsilon \bar{\gamma}\omega\omicron\upsilon \bar{\nu}\bar{\omicron}\iota \bar{\nu}\epsilon\tau'\alpha\bar{\gamma}\epsilon\rho\alpha\tau\omicron\upsilon \bar{\mu}\pi\omicron\upsilon\gamma\bar{\nu}\omicron\lambda \bar{\gamma}\omega\varsigma}$

115 As Jesus perfected the water of baptism, that is the way he poured out death. So, we go down into the water, but we do not go down into death, so that we will not be poured out into the spirit of the world. When it blows, the winter comes. When the Holy Spirit breathes, the summer comes.

116 Whoever knows the truth is a free person, and the free person does not sin, because, “whoever sins is the slave of sin.” Truth is the Mother, but knowledge is the joining. Those who are not given to sin are called ‘free’ by the world. These who are not given to sin are made proud by the knowledge of the truth. That is what makes them free and exalts them over everything. But, “love builds up,” and whoever has been made free through knowledge is a slave because of love for those who are not yet able to attain [the] freedom of knowledge, [but] knowledge makes them able [to] become free.

117 Love [does not take] anything (for) its own [...] it [...] its own. It never [says, “this is mine”] or, “that is mine,” [but, “they] are yours.”

118 Spiritual love is wine with fragrance. All those who will anoint themselves with it enjoy it. While those who are anointed stay around, those who are nearby also enjoy it. If

115 This saying contradicts Paul’s doctrine in Rm 6:3–4.

116 Cf. Jn 8:32–36, 1J 3:9.

117 The text in italics is not present in Mattison’s translation and (loosely) follows Isenberg’s.

118 Cf. Lk 10:30–37, Pr 10:12, 1P 4:8.



εξραϊ̄ ε̄χωκ' εκωανωωπε̄ ν̄ρητο η̄ ν̄ειω η̄ μ̄μασε η̄  
νογροορ' η̄ νεσοογ η̄ σε̄ ρ̄ν̄ νεθηριον̄ ε̄τη̄ν̄πσᾱ νβολ̄ μ̄ν̄  
νετ̄μ̄πσᾱ μπιτ̄ν̄ φναωμεριτκ' αν̄ ογτε̄ πρωμε̄ ογτε̄  
π̄π̄νᾱ ογτε̄ πλογοσ̄ ογτε̄ πογοειν̄ ογτε̄ ναπσᾱ η̄τπε̄  
ογτε̄ νᾱ πσᾱ η̄ρογν̄ σεναωμ̄τον' μ̄μοογ̄ αν' ρ̄ραϊ̄ ν̄ρητκ'  
αγω̄ μ̄ν̄τακ' μεροσ̄ ρ̄ραϊ̄ ν̄ρητογ̄

<sup>121</sup> πετο̄ ν̄ρημ̄ ρ̄ᾱ λ̄ ε̄ρηναγ' αν̄ φναω̄ρελεγ̄θεροσ̄  
πενταρ̄ρελεγ̄θεροσ̄ μ̄περημοτ' μ̄πεφ̄χοεισ̄ αγω̄ αφταφγ'  
εβολ̄ ογααγ' αγμ̄ν̄τρ̄ μ̄ρᾱ λ̄ ογκετῑ φναω̄ρελεγ̄θεροσ̄

<sup>122</sup> τ̄μ̄ν̄τογοειε̄ μ̄πκοσμοσ̄ ρ̄ιτ̄ν̄ φτοογ̄ ν̄ειδοσ̄ ω̄αγολογ̄  
ε̄ρογν̄ αταποθηκη̄ ρ̄ιτ̄ν̄ ογμοογ̄ μ̄ν̄νογκαρ̄ μ̄ν̄νογπ̄νᾱ  
μ̄ν̄νογοειν̄ αγω̄ τ̄μ̄ν̄τογοειε̄ μ̄πνογτε̄ τεειρε̄ ον̄ ρ̄ιτ̄ν̄  
φτοογ̄ ρ̄ιτ̄ν̄ ογπιςτις̄ μ̄ν̄νογρ̄ελπις̄ μ̄ν̄νογαγαπη̄ μ̄ν̄  
ογγ̄νωσ̄ις̄ π̄ν̄καρ̄ τε̄ τ'πιςτις̄ ταϊ̄ εν'δε̄ νογνε̄ ρ̄ραϊ̄  
ν̄ρητ̄σ̄ πμο[ο]γ̄ [δε̄] τε̄ θελπις̄ εβολ̄ ρ̄ιτοοτ̄σ̄ ε[νσο]ειω̄  
π̄π̄νᾱ τε̄ ταγαπη̄ εβολ̄ [ρ̄ιτο]τογ' ε̄ναγζᾱνε̄ πογοειν̄  
Δ[ε̄ τε̄] τ̄γ̄νωσ̄ις̄ εβολ̄ [λ̄ ρ̄]ιτ̄[οο]τ̄σ̄ τ̄ν̄π[ωρ']

<sup>123</sup> τ̄χαρις̄ σο̄ ν̄φ[τοογ̄ μ̄]μ[εινε̄ σο̄ ρ̄]ρ̄μ̄ν̄καρ̄ σο̄  
ρ̄ρ[μ̄μ̄πε̄ .....] τ̄πε̄ ν̄τε̄ τ̄πε̄ αγ[..]ρ̄ν̄ [..] [ογμακα]ριοσ̄  
πε̄ παεῑ ε̄μ'πεφ̄λλ[.... ν̄] νογγ̄γ̄χη̄

<sup>124</sup> παεῑ πε̄ ῑσ̄ π̄χ̄σ̄ αφραπαντᾱ μ̄πμᾱ τηρηγ' αγω̄  
μ̄πεφ̄ρ̄βαρεῑ λλααγ̄ ε̄τβε̄ παεῑ' ογμακαριοσ̄ πε̄ παεῑ  
ν̄τεε̄ιμ̄ινε̄ δε̄ ογτελειοσ̄ ρ̄ρωμε̄ πε̄ παεῑ γαρ' πλογοσ̄

above will rest upon you. If you become horse or donkey or calf or dog or sheep or any other of the animals which are outside or below, neither human nor spirit nor Word nor light nor those from above nor those inside will be able to love you. They will not be able to rest within you, and you will have no part in them.

<sup>121</sup> Whoever is an unwilling slave will be able to be freed. Whoever has become free by the grace of their master and has sold himself into slavery can no longer be made free.

<sup>122</sup> The world is farmed through four things. They gather into barns through water, earth, wind, and light. And in the same way, God farms through four things too: through faith, hope, love, and knowledge. Our earth is the faith in which we are rooted. [And] the [water] is the hope through which [we are] nourished. The wind is the love through which we grow. And the light [is] the knowledge through which we [ripen].

<sup>123</sup> Grace exists in [four kinds. It is] earthly, it is [heavenly, ...] the heaven of the heaven [...] through [...] Blessed is the one who has not [...] a soul.

<sup>124</sup> This is Jesus Christ. He went everywhere and did not burden anyone. So, blessed is someone like this; they are a perfect person, because this one is the Word..

<sup>121</sup> Cf. Ex 21:5-6, but also Lv 25:10.

<sup>122</sup> Cf. saying 116 and GoT 25.

<sup>123</sup> Isenberg ends, 'who by his Logos truly uplifts his soul'.

<sup>124</sup> Cf. saying 29.

<sup>125</sup> χΝΟΥΝ' ΜΜΟΝ ΕΡΟΨ' ΖΩΣ ΜΟΚΖ ΔΣΕΖΕ ΠΑΕΙ ΕΡΑΤΨ' ΠΩΣ  
Τ̄ΝΝΑΩΡ̄ΚΑΤΟΡΘΟΥ Μ̄ΠΕΕΙΝΟΣ

<sup>126</sup> ΠΩΣ ΕΨΝΑΨ̄ ΑΝΑΠΑΨΣΙΣ Ν̄ΟΥΟΝ' ΝΙΜ ΖΑ ΤΕΖΗ Ν̄ΖΩΒ ΝΙΜ'  
ΩΨΕ ΔΝ Ε̄ΛΛΨΠΕΙ Λ̄ΛΑΑΨ ΕΙΤΕ ΝΟΣ ΕΙΤΕ ΚΟΥΕΙ Η ΔΠΙΣΤΟΣ  
Η ΠΙΣΤΟΣ ΕΙΤΑ ΔΨ̄ ΑΝΑΠΑΨΣΙΣ Ν̄ΝΕΤ̄Μ̄ΤΟΝ' Μ̄ΜΟΟΥ Ζ̄Ν  
ΝΕΤΝΑΝΟΥΟΥ ΟῩΝ ΖΟΕΙΝΕ ΕΤΟΥΝΟΥΡΕ ΤΕ ΕΨ̄ ΑΝΑΠΑΨΣΙΣ  
Μ̄ΠΕΤ'ΩΡΟΠ' ΚΑΛΩΣ ΠΕΨΡΕ Μ̄ΠΕΤΝΑΝΟΥΨ' Μ̄Ν ΣΟΜ' Μ̄ΜΟΥ  
Ν̄Ψ̄ ΑΝΑΠΑΨΣΙΣ Ν̄ΝΑΕΙ ΨΙ ΓΑΡ ΔΝ' Μ̄ΠΕΤΕΖΝΑΨ' Μ̄Ν ΣΟΜ ΔΕ  
Μ̄ΜΟΥ ΑΛΛΨΠΕΙ' ΕΨ̄Τ̄Μ̄ΤΡΟΥΡ̄ΘΛΙΒΕ Μ̄ΜΟΟΥ ΑΛΛΑ  
ΠΕΤΩΨΠΕ ΚΑΛΩΣ Ζ̄ΝΣΟΠ' ΨΑΨ̄ΛΛΨΠΕΙ Μ̄ΜΟΟΥ ΨΩΡΟΠ'  
ΔΝ' Ν̄ΤΕΕΙΖΕ ΑΛΛΑ ΤΟΥΚΑΚΙΑ ΤΕ ΕΤ̄Ρ̄ΛΨΠΕΙ Μ̄ΜΟΟΥ  
ΠΕΤΕῩΝΤΑΨ' Μ̄ΜΑΨ Ν̄ΤΨΨΣΙΣ ΨΨ̄ ΟΥΝΟΥ Μ̄ΠΕΤΝΑΝΟΥΨ'  
ΖΟΕΙΝΕ ΔΕ ΕΒΟΛ Ζ̄Ν ΠΑΕΙ ΣΕ̄ΛΛΨΠΕΙ ΚΑΚΩΣ

<sup>127</sup> ΟΥΔΕΣΖ̄Ν̄ΝΗΕΙ' ΔΨΔΠΕ Ν̄ΚΑ ΝΙΜ ΕΙΤΕ ΨΗΡΕ ΕΙΤΕ Ζ̄Μ Ζ̄Α  
Λ̄ ΕΙΤΕ ΤΒΝΗ ΕΙΤΕ ΟΥΖΟΡ' ΕΙΤΕ ΡΙΡ' ΕΙΤΕ ΣΟΥΟ' [ΕΙΤΕ] ΕΨΩΤ'  
ΕΙΤΕ ΤΩΖ ΕΙΤΕ ΧΟΡΤΟΣ ΕΙΤΕ [...]. ΕΙΤΕ ΔΨ ΔΨΩ ΒΑΛΑΝΟΣ  
ΟΥΣΑΒΕ [ΔΕ Π]Ε ΔΨΩ ΔΨΕΙΜΕ Ν̄Τ'ΤΡΟΦΗ Μ̄ΠΟΥΑ [ΠΟΥΑ]  
Ν̄ΨΗΡ[Ε] Μ̄ΕΝ' ΔΨΚΕ ΑΡΤΟΣ ΖΑΡΩ[ΟΥ ....]ΔΔ[.... Ν̄]Ζ̄Μ Ζ̄Α Λ̄  
ΔΕ ΔΨΚΕ ΚΙ[.....ΖΑΡΩΟΥ ΖΙ Ε]ΒΡΕ ΔΨΩ Ν̄ΤΒΝΟΥΟΥ [ΔΨ'ΝΕΧ'  
ΕΙ]Ψ[Τ Ζ]ΔΡΩΟΥ ΖΙ ΤΩΖ ΖΙ ΧΟΡ[ΤΟΣ' Ν̄ΟΥ]ΖΟΟΡ̄ ΔΨΝΕΧ  
ΚΕΕΣ ΖΑΡΩΟΥ [ΔΨΩ Ρ̄ΡΙΡ Δ]ΨΝΕΧ' ΒΑΛΑΝΟΣ ΖΑΡΩΟΥ' Ζ̄Ι  
ΜΑΜΟΥ Ν̄ΟΕΙΚ' ΤΑΕΙ ΤΕ ΘΕ Μ̄ΠΜΑΘΗ'ΤΗΣ Μ̄ΠΝΟΥΤΕ ΕΨΩΠΕ  
ΟΥΣΑΒΕ ΠΕ ΕΨ̄ΔΙΣΘΑΝΕ Ν̄Τ̄Μ̄ΝΤ̄ΜΑΘΗΤΗΣ Μ̄ΜΟΡ'ΦΗ  
Ν̄ΣΩΜΑΤΙΚΗ ΣΕΝΑΡ̄ΑΠΑΤΑ ΔΝ' Μ̄ΜΟΥ' ΑΛΛΑ' ΕΨΝΑΨΩΨΤ'

<sup>125</sup> Ask us about him, inasmuch as this (attempt to portray) him as upright is difficult. How can we succeed in this great (task)?

<sup>126</sup> How will he give rest to everyone? First and foremost, it is not right to cause anyone grief – whether great or small, or faithless or faithful – and then give rest to those who are at rest among those who are well off. There are some who benefit from giving rest to the one who is well off. Whoever does good cannot give rest to them because they cannot just do whatever they want; they cannot cause grief because they cannot cause distress, but sometimes the one who is well off causes them grief. They are not like that, but it is their (evil) that causes them grief. Whoever has the nature gives joy to the one who is good, but some grieve terribly at this.

<sup>127</sup> A householder acquired everything, whether child or slave or cattle or dog or pig or wheat [or] barley or straw or hay or [...] or meat and acorn. [But they are] wise and understand what to feed each [one]. To the children they served bread [...] but [...] the slaves they served [...], and to the cattle [they threw barley] and straw and hay. To [the] dogs they threw bones [and] to [the pigs] they threw acorns and slops. That is what it is like with the disciple of God. If they are wise, they understand what it means to be a disciple. The bodily forms will not deceive them, but they will look at the condition of the soul of each one and speak with them.

<sup>125</sup> The translation here loosely follows Isenberg.

<sup>126</sup> Cf. Pr 21:15.

<sup>127</sup> Cf. Mk 5:9–12, 7:27, Mt 7:6, Jn 7:24.

ἄλλα τὰ διαθήσεις ἡτέρας ὑγῆς ἡποῦσα ποῦσα ἡφωαχε ἡμῶμας  
οὐκ ἔστι ἡθηρίον ἔστι ἡκόσμος ἐγὼ ἡμορφῆ ἡρώμε ναεῖ  
ἐφωασοῦωνοῦ ἡρίρ μὲν ἡνανεχ' βαλανός ἐροοῦ  
ἡτβνοοῦ δε ἡνανεχ' εἰωτ' ἐροοῦ ἡι τωρ ἡι χορτός  
ἡοῦροορ' ἡνανεχ' καὰς ἐροοῦ ἡρ ἡρὰ λ ἡνατ' ἡαῦ  
ἡωροπ' ἡωηρε ἡνατ' ἡαῦ ἡτελείον

<sup>128</sup> ἡωροοπ' ἡσι ἡωηρε ἡπρωμε ἀγὼ ἡωροοπ' ἡσι ἡωηρε  
ἡπωηρε ἡπρωμε ἡχοεῖς πε ἡωηρε ἡπρωμε ἀγὼ  
ἡωηρε ἡπωηρε' ἡπρωμε πε πετ'σωντ' ἡιτῆ ἡωηρε  
ἡπρωμε ἀπωηρε ἡπρωμε χι ἡτοοτ' ἡπνοῦτε  
ἐτρεφσωντ' οὐκταφ' ἡμαῦ ἐτρεφχπο

<sup>129</sup> πενταρχι ἐτρεφ'σωντ' οὐκσωντ' πε πενταρχι ἐχπο  
οὐκπο πε πετσωντ ἡν ἡομ ἡχπο πετ'χπο οὐκ ἡομ  
ἡκσωντ' σεχὼ δε ἡμος χε πετ'σωντ' χπο ἀλλὰ  
πεχχπο οὐκσωντ' πε ἐτ[βε ...] ἡχπο νεφ'ωηρε ἀν νε  
ἀλλὰ ἡ[.....] νε

<sup>130</sup> πετσωντ' ἐφῆ ἡωβ ἡν οὐ[ωνε] ἐβολ ἀγὼ ἡτοῦ  
ἡωωφ ἡοῦ[νε ἐ]βολ' πετχπο' ἐφχπο ἡν οὐ[πεθηπ]  
ἀγὼ ἡτοῦ ἡρηπ [ἐ]φ[ο]γὰ[.....] ἡκων πετ'σωντ' ο]ν  
ἐφσ[ωντ ἡν] οὐφανερον πετχπο δε ἐφχπε] ωηρε ἡν  
οὐπεθηπ'

<sup>131</sup> ἡν [λααῦ ἡω]σοοῦν χε ἀω πε φο[οῦ ἐτε φοοῦτ]  
ἡν τερῖμε ἡκοῖνωει ἡν νοῦερῆ ἐι ἡη ἡτοοῦ οὐααῦ

There are many animals in the world that are made in human form. He (the disciple) recognizes them. To the pigs, he will throw acorns but, to the cattle, he will throw barley with straw and hay. To the dogs, he will throw bones, to the slaves, he will give the appetizer, and to the children he will give the perfect (food).

<sup>128</sup> There is the Son of Humanity, and there is the Grandson of Humanity. The Lord is the Son of Humanity, and the Grandson of Humanity is the one who creates through the Son of Humanity. The Son of Humanity received from God the ability to create. He (also) has the ability to beget.

<sup>129</sup> The one who can create is a creature; the one who can beget is begotten. The one who creates cannot beget; the one who begets can create. They say, "The one who creates, begets." But what they beget is a creature. [So,] their begotten are not their children, but they are [...].

<sup>130</sup> The one who creates works [publicly] and are themselves [revealed]. The one who begets, begets [secretly] and they are hidden [...] the image. [Again], the one who [creates, creates] publicly, but the one who begets, [begets] children secretly.

<sup>131</sup> No [one will be able to] know [when the husband] and the wife are intimate with each other, except they

<sup>128</sup> In place of 'Grandson', Mattison has 'son of the Son' (twice in this saying).

<sup>129</sup> Cf. Qo 11:5, Is 29:23, Jn 1:12-13, 3:3.

<sup>130</sup> God as masculine creates the observable Universe without, God as feminine begets us from within.

<sup>131</sup> Cf. Mk 7:27-28.

ΟΥΜΥΣΤΗΡΙΟΝ ΓΑΡ' ΠΕ ΠΓΑΜΟΣ Μ̄ΠΚΟΣΜΟΣ Μ̄ΝΕΝΤΑΞΧΙ  
 ΖΙΜΕ ΕΩΧΕ ΠΓΑΜΟΣ Μ̄ΠΧΩΖΜ' ΟΥΗΠ' ΠΟΣΩ ΜΑΛΛΟΝ  
 ΠΓΑΜΟΣ Μ̄ΑΤΧΩΖΜ' ΟΥΜΥΣΤΗΡΙΟΝ ΠΕ Μ̄ΑΛΗΘΕΙΝΟΝ  
 ΟΥΣΑΡΚΙΚΟΝ' ΑΝ ΠΕ ΑΛΛΑ ΕΦ'ΤΒΒΗΥ ΕΦΗΠ' ΑΝ ΑΤΕΠΙΘΥΜΙΑ  
 ΑΛΛΑ ΕΠΟΥΩΩ ΕΦΗΠ' ΑΝ' ΕΠΚΑΚΕ Η ΤΟΥΩΗ ΑΛΛΑ ΕΦΗΠ'  
 ΕΠΕΖΟΟΥ Μ̄ ΠΟΥΘΕΙΝ ΟΥΓΑΜΟΣ ΕΦΩΑΚΩΚΑΖΗΥ ΑΦΩΩΠΕ  
 Μ̄ΠΟΡΝΕΙΑ ΑΥΩ ΤΩΕΛΕΕΤ' ΟΥ ΜΟΝΟΝ ΕΣΩΑΧΙ ΠΣΠΕΡΜΑ  
 Μ̄ΚΕΖΟΟΥΤ' ΑΛΛΑ ΚΑΝ ΕΣΩΑΝΡ̄ ΠΒΟΛ' Μ̄ΠΕΣΚΟΙΤΩΝ  
 Μ̄ΣΕΝΑΥ ΕΡΟΣ ΑΣΠΟΡΝΕΥΕ ΜΟΝΟΝ ΜΑΡΕΣΟΥΩΝΖ ΕΒΟΛ  
 Μ̄ΠΕΣΕΙΩΤ' Μ̄ ΤΕΣΜΑΔΥ Μ̄ ΠΩΒΗΡ' Μ̄ΠΝΥΜ̄ΦΙΟΣ Μ̄  
 Μ̄ΝΩΗΡΕ Μ̄ΠΝΥΜ'ΦΙΟΣ ΝΑΕΙ ΕΣΤΟΕΙ ΝΑΥ ΕΤΡΟΥΒΩΚ' ΕΖΟΥΝ  
 Μ̄ΜΗΝΕ ΕΠΝΥΜΦΩΝ Μ̄ΚΟΟΥΕ ΔΕ ΜΑΡΟΥΡ̄ΕΠΙΘΥΜΕΙ ΚΑΝ'  
 ΕΣΩΤ̄Μ̄ ΕΤΕΣΜΗ Μ̄ΣΕΡ̄ΑΠΟΛΑΥΕ' Μ̄ΠΕΣΣΟΒ̄Ν ΑΥΩ  
 ΜΑΡΟΥΣΟΝΩ ΕΒΟΛ' Ζ̄Ν Μ̄ΛΕΦΛΙΦΕ ΕΤΖΕ ΕΒΟΛ ΖΙ ΤΡΑΠΕΖΑ  
 Μ̄ΘΕ Μ̄ΝΟΥΖΟΟΡ' ΟΥΝ Ζ̄ΝΝΥΜ'ΦΙΟΣ Μ̄ Ζ̄ΝΝΥΜΦΗ ΗΠ'  
 ΕΠΝΥΜΦΩΝ Μ̄ ΟΥΑ ΝΑΩΝΑΥ ΑΠΝΥΜ'ΦΙΟΣ Μ̄ ΤΝΥΜΦΗ ΕΙ  
 ΜΗ [Μ̄ΦΩ]ΩΠΕ Μ̄ΠΑΕΙ

<sup>132</sup> Μ̄ΤΕΡΕ ΑΒΡΑΖΑΜ' [...] ΕΤΡΕΦΝΑΥ ΑΠΕΤ'ΟΥΑΝΑΥ ΕΡΟΥ'  
 [ΑΦΣ]ΒΒΕ Μ̄ΤΣΑΡΖ' Μ̄ΤΑΚΡΟΥΣΤΙΑ ΕΦΤΑ[ΜΟ] Μ̄ΜΟΝ ΧΕ  
 ΩΩΕ ΕΤΑΚΟ Μ̄ΤΣΑΡΖ' [ΠΕΖΟ]ΥΟ Μ̄ΤΕ [Π]ΚΟΣΜΟΣ

<sup>133</sup> ΕΝ ΖΟΣΟΝ' ΝΟΥ[ΣΑ ΝΖΟΥ]Ν' ΖΗ[Π] [ΣΕ]ΑΖΕΡΑΤΟΥ' ΑΥΩ  
 ΣΕΟΝΖ [ΕΥΩΑΝ]ΟΥΩΝ[Ζ ΕΒ]ΟΛ ΑΥΜΟΥ ΚΑΤΑ  
 ΠΠΑ[ΡΑΔΙΓΜ]Α Μ̄ΠΡΩΜΕ ΕΤΟΥΟΝΕΖ ΕΒΟΛ [ΕΝ ΖΟΣΟ]Ν

themselves, because the marriage of the world is a  
 mystery for those who have married. If the defiled  
 marriage is hidden, how much more is the undefiled  
 marriage a true mystery! It is not fleshly, but pure. It is  
 not of desire, but of the will. It is not of the darkness or the  
 night, but it is of the day and the light. If a marriage is  
 stripped naked, it becomes pornography – not only if the  
 bride receives the seed of another man, but even if she  
 leaves the chamber and is seen, she commits adultery.  
 Let her reveal herself to her father, her mother, the  
 best man, and the groom's children. They are allowed to  
 enter the bridal chamber every day. But let the others  
 yearn just to hear her voice and enjoy her perfume, and,  
 like dogs, let them eat the crumbs that fall from the table.  
 Grooms and brides belong to the bridal chamber. No  
 one will be able to see the groom and the bride unless [they  
 become] such.

<sup>132</sup> When Abraham [...] to see what he was going to see, [he]  
 circumcised the flesh of the foreskin, [telling] us that it is  
 necessary to destroy the flesh.

<sup>133</sup> [Most (things)] of [the] world can stand up and live as  
 long as their [insides are hidden. If they are revealed], they  
 die, as [illustrated] by the visible human. [As long as] the

<sup>132</sup> Cf. Gn 17:9–14, Dt 10:6, Jn 8:56.

<sup>133</sup> There are numerous biblical references here: Job 14:7–9, Pr 20:9, Mt 3:10. Also see Aeschylus, “Agamemnon, 967”: *When the root lives on, the new leaves come back* and Charles Dickens, in “Great Expectations”: *I was too cowardly to do what I knew to be right, as I had been too cowardly to avoid doing what I knew to be wrong.*

ἡμαρτ' ἡπρωμε ρηπ' φονρ ἡσι πρωμε εἰφασωλπ' ἡσι  
 νεφμαρτ' σερ πβολ ἡρητφ' φναμογ ἡσι πρωμε τεειρε  
 ον ἡπωην ρωσ ετεφνογνε ρηπ' φαφτ ογω ἡφλερρητ"  
 ερωα τεφ'νογνε σωλπ' εβολ φαρε πωην φοογε ται  
 τε θε ρι χπο nim' ετρῆμ πκοσμοσ ογ μονον ρι νετογονρ  
 εβολ' αλλα ρι νεθηπ' εφ ροσον γαρ τνογνε ἡτκακια ρηπ  
 σχοορ εἰφωανσογωνσ δε ασωλ εβολ εσωανογωνρ δε  
 εβολ ασωχῆ ετβε παει πλογοσ χω ἡμοσ δε ηδη  
 ταξεινη σῆμοντ' ατνογνε ἡνωην εσναφωωτ' αν  
 πετογναφαατφ' παλιν φαφτ ογω αλλα εφारे  
 ταξεινη βαλβλ επιτῆ επεσρητ' φαντεσῆ τνογνε ερραι  
 αισ δε πωρκ' ἡτνογνε ἡπμα τηρφ ρῆκοογε δε κατα  
 μεροσ ανον ρωων μαρε πογα πογα ἡρητῆ  
 μαρεφβαλβλε ἡσα τνογνε ἡτκακια' ετῆρραι ἡρητῆ  
 ἡφπορ κς ρα τεσνογνε ρῆ πεφρητ' εσναπωρκ δε  
 εν'φασογω ἡσ εωωπε δε τῆνο ἡατ'σοογν εροσ σδε  
 νογνε ρρ[α]! ἡρητῆ αγω στεγο εβολ ἡνεσκαρποσ ρραι  
 ρῆ πῆρητ' σο ἡχοεισ ερον τῆνο ἡρμ ρα λ νασ  
 σῆαιχμαλω[τ]ιζε ἡμον ετῆειρε ἡνετῆογοω[ογ αν]  
 νετῆογοωογ τῆειρε ἡμοογ [αν σ]σῆ σομ' δε  
 ἡπῆσογω ἡσ ρωσ [εσω]οπ' μεν σῆερεγει

<sup>134</sup> τῆνητατς[οογν] εσωοοπ' ἡμααγ ἡῆπε[θοογ τηρογ]  
 τῆνητατ'σοογν [ε]ῆαφε απ[μογ δε] νετ'φωοοπ' εβολ  
 ρῆ τῆνητ[ατσοογν] ογτε νεφωοοπ' αν' ογτε [σεωοοπ  
 αν] ογτε σεναφωωπε αν [.....] σεναχωκ' εβολ ροταν  
 ερωα ταληθεια τηρσ' ογωνρ' εβολ ταληθεια γαρ' κατα

human's guts are hidden, the human is alive. If their guts  
 are exposed and come out of them, the human will die. It is  
 the same way with the tree. While its root is hidden, it  
 blossoms and grows. If its root is exposed, the tree dries  
 up. That is what it is like with everything that is born in  
 the world, not only the revealed, but also the hidden; because  
 as long as the root of evil is hidden, it is strong. But if  
 it is recognized, it dissolves, and if it is revealed, it dies. So,  
 the Word says, "Already the axe is laid at the root of the  
 trees." It will not (just) cut, (because) that which will be  
 cut blossoms again. Rather, the axe digs down into the  
 ground until it brings up the root. Jesus plucked out the  
 root completely, but others did so partially. As for us, let  
 every one of us dig down to the root of the evil within  
 and pluck it out from its root in us. It will be uprooted  
 if we recognize it. But if we do not recognize it, it takes  
 root within us and bears its fruit in us. It masters us, and  
 we are forced to serve it. It captures us so that we do  
 what we do [not] want to; and we do [not] do what we  
 want to. [It is] powerful because we have not recognized it.  
 It is active as long as [it exists].

<sup>134</sup> Ignorance is the mother of [all evil; and] ignorance (itself)  
 results from [confusion]. Those things originating from  
 [ignorance] neither were nor [are] nor shall be [among  
 the truthful. Yet] they shall be perfected when the entire  
 truth is revealed. For the truth is like ignorance – if it is

<sup>134</sup> The translation here follows Isenberg.

ΘΕ ΝΤΜΝΤΑΤ'ΣΟΟΥΝ' ΕΣΖΗΠ' ΜΕΝ ΣΡΑΝΑΠΑΥΕ ΖΡΑΪ ΝΖΗΤΣ  
 ΕΣΩΔΟΥΩΝΣ ΔΕ ΕΒΟΛ ΝΣΕΣΟΥΩΝΣ ΦΑΥΤΝΑΣ ΕΟΟΥ ΖΟΣΟΝ  
 ΣΩΝ ΣΟΜ' ΕΤΜΝΤΑΤΣΟΟΥΝ ΑΥΩ ΑΤ'ΠΛΑΝΗ ΣΤ ΝΤΜΝΤΕ-  
 ΛΕΥΘΕΡΟΣ ΠΕΧΑΥ' ΝΒΙ ΠΛΟΓΟΣ ΧΕ ΕΤΕΤΝΩΔΑΝ'ΣΟΥΩΝ  
 ΤΑΛΗΘΕΙΑ ΤΑΛΗΘΕΙΑ ΝΑΡ ΤΗΝΕ ΝΕΛΕΥΘΕΡΟΣ  
 ΤΜΝΤΑΤΣΟΟΥΝ' ΣΟ ΝΖΜ ΖΑ Χ ΤΓΝΩΣΙΣ ΟΥΕΛΕΥΘΕΡΙΑ ΤΕ'  
 ΕΝΩΔΑΣΟΥΩΝ' ΤΑΛΗΘΕΙΑ ΤΝΝΑΖΕ' ΑΝΚΑΡΠΟΣ ΝΤΑΛΗΘΕΙΑ  
 ΖΡΑΪ ΝΖΗΤΝ ΕΝ'ΩΔΑΖΩΤΡ ΕΡΟΣ ΣΝΑΧΙ ΜΠΝΠΛΗΡΩΜΑ

<sup>135</sup> ΤΕΝΟΥ ΟΥΝ'ΤΑΝ' ΜΜΑΥ ΝΝΕΤΟΥΟΝΕΣ ΕΒΟΛ' ΝΤΕ  
 ΠΣΩΝΤ' ΩΔΑΝ'ΧΟΟΣ ΧΕ ΝΤΟΟΥ ΝΕ Ν'ΧΩΩΡΕ ΕΤ'ΤΑΕΙΝΥ  
 ΝΕΘΗΠ' ΔΕ ΝΕ ΝΣΩΒ' ΕΤΩΗΣ ΤΑΕΙ ΤΕ ΘΕ ΝΝΕΤΟΥΟΝΣ ΕΒΟΛ'  
 ΝΤΑΛΗΘΕΙΑ ΖΝΣΩΒ' ΝΕ ΑΥΩ ΣΕΩΗΣ ΝΕΘΗΠ' ΔΕ ΝΧΩΡΕ ΝΕ  
 ΑΥΩ ΣΕΤΑΕΙΝΥ

<sup>136</sup> ΣΕΟΥΟΝΣ ΔΕ ΕΒΟΛ ΝΒΙ ΜΜΥΣΤΗΡΙΟΝ ΝΤΑΛΗΘΕΙΑ ΕΥΟ  
 ΝΤΥΠΟΣ ΖΙ ΖΙΚΩΝ ΠΚΟΙΤΩΝ ΔΕ ΟΖΗΠ' ΝΤΟΥ ΠΕ ΠΕΤΟΥΑΔΑΒ'  
 ΖΜ ΠΕΤΟΥΑΔΑΒ'

<sup>137</sup> ΝΕΡΕ ΠΚΑΤΑΠΕΤΑΣΜΑ ΜΕΝ' ΖΟΒΣ ΝΩΡΠ' ΠΩΣ ΕΡΕ  
 ΠΝΟΥΤΕ ΡΔΙΟΙΚΕΙ ΝΤΚΤΙΣΙΣ ΕΦΩΔΠΩΣ ΔΕ ΝΒΙ  
 ΠΚΑΤΑΠΕΤΑΣ[Μ]Α ΑΥΩ ΝΤΕ ΝΑ ΠΣΑ ΝΖΟΥΝ' ΟΥΩΝΣ  
 [ΕΒΟΛ] ΣΕΝΑΚΩ ΔΕ ΜΠΕΕΙΝΕΙ ΝΣΩΟΥ [ΕΦΟ] ΝΕΡΗΜΟΣ  
 ΜΑΛΛΟΝ ΔΕ ΣΕΝΑΡΚΑΤΑ[ΛΥΕ] ΜΜΟΥ' ΤΜΝΤΝΟΥΤΕ ΔΕ ΤΗ  
 ΡΣ ΣΑΠΩΤ' [ΕΒΟΛ]' ΝΝΕΕΙΜΑ ΕΖΟΥΝ ΑΝ ΕΝΕΤΟΥΑΔΑΒ' [ΝΤΕ  
 Ν]ΕΤ[Ο]ΥΑΔΑΒ ΣΝΑΩΤΩΣ ΓΑΡ ΑΝ ΜΝ ΠΟΥ[ΟΕΙΝ Ν]ΑΤΤΩΣ

*hidden it reposes within itself, yet if it is revealed it is recognized. (The truth) is glorious in that it prevails over ignorance and liberates from confusion. The Logos says, "You shall know the truth (and) the truth will set you free!" Ignorance enslaves (but) recognition is freedom. By recognizing the truth, we shall find the fruits of the truth within our hearts. By mating with it, we shall receive our fulfilment.*

<sup>135</sup> Now we have what is revealed of creation. We say, "Those who are strong are honourable, but those who are hidden are weak and scorned." That is what it is like with those who are revealed of the truth; they are weak and scorned, but the hidden are strong and honourable.

<sup>136</sup> But the mysteries of the truth are revealed in types and images. The chamber is hidden, however; it is the Holy in the Holy.

<sup>137</sup> At first, the veil concealed how God managed the creation, but when the veil is torn and what is inside is revealed, then this house will be left behind [like] a desert, or rather, will be [destroyed]. And all divinity will flee [from] these places, not into the Holies [of the] Holies, because it will not be able to unite with the pure [light] and the [flawless] fullness, [but]

<sup>135</sup> Cf. St Bonaventure, "De Plantatione Paradisi," I.t.v.575: *The wisdom of the invisible God cannot become known to us except by taking the form of the visible things with which we are familiar.*

<sup>136</sup> Cf. sayings 72, 82 & 83.

<sup>137</sup> This saying must be dated after 70 CE.

μη πληρωμα νατ'[ωτα αλ]λα συναωπε ρα ντηρ  
μπερος [αγω ρα ν]εσβοει

<sup>138</sup> τεισιβωτος ναωω[πε μπο]γούχαι νταρε  
πκατακλυσ'μος μμοου εμαρτε εραϊ εχωου

<sup>139</sup> ερωα ρνηροεινε ωωπε ρν τφγλη ντμντογνηνβ ναει  
ναωβν' σον' νβωκ' ερουν επσα νρουν μπκατα-  
πεταςμα μν παρχιερευσ ετβε παει μπε πκαταπεταςμα  
πωρ μπσα ντπε ογαατq επει νεγναογεν ννα πσα ντπε  
ογαατου' ουτε μπσα μπιτν ογαατq' αν νταρπωρ επει  
ναφναοουωνρ εβολ ννα πσα μπιτν ογααγ αλλα  
νταρπωρ ντπε επιτν ανα πσα ντπε ουων' ναν  
ννετμπσα μπιτν δεκαας ενναβωκ' ερουν' αππεθηπ'  
νταληθεια

<sup>140</sup> παει αληθως πε πετ'ταεινυ ετο νχωωρε εναβωκ'  
δε ερουν εμαγ ριτν ρντυπος ευωης μν ρνμντ'σωβ'  
σεωης μεν' νναρρν' πεοου ετχhk' εβο[λ] ουν' εοου  
εφχοσεεοου ουν' σον' εφχοσε εσον' ετβε παει  
αν'τελειον' ογεν ναν μν νεθηπ' νταληθεια αγω  
νετογααβ ννετογααβ αγσωλπ' εβολ' αγω απκοιτων  
τωρμ' μμον ερουν'

<sup>141</sup> εν ροσον μεν' ρρηπ' τκακια ογοςq' μεν μπογφιτc δε  
ντμητε μππερμα μπι νᾱ ετογααβ' σεο ρρμ ρᾱ λ̄  
ντπονρηια ροταν δε εφωασωλπ' εβολ τοτε πογοειν  
ντελειον' ναρατε εβολ' εχ̄ν̄ [ο]γον νιμ' αγω

it will come to be under the wings of the cross [and under]  
its arms.

<sup>138</sup> This ark will [become their] salvation when the flood of  
water surges over them.

<sup>139</sup> If some belong to the tribe of priesthood, they will be  
permitted to enter inside the veil (of the Temple) with  
the high priest. Therefore, the veil was not torn only  
at the top, since it would have been open only to those at  
the top; nor was it torn only at the bottom, since it would  
have been revealed only to those at the bottom; but, rather,  
it was torn from the top to the bottom. Those at the top  
opened to us the bottom, so that we will enter the secret of  
the truth.

<sup>140</sup> This truly is what is honourable, what is strong, but we'll  
enter there through scorned types and weaknesses. They are  
humbled in the presence of the perfect glory. There's glory  
that's better than glory; there's power that's better than  
power. So, the perfect was opened to us with the secrets of  
the truth, and the Holies of the Holies were revealed, and the  
chamber invited us in.

<sup>141</sup> As long as it is hidden, evil is inactive, but it has not been  
removed from among the Holy Spirit's seed. They are slaves  
of evil. But whenever it is revealed, then the perfect light will  
flow out upon everyone, and all of them who are in it will

<sup>138</sup> Cf. Gn 6-9, Pr 10:25, Lk 17:22-37.

<sup>139</sup> Cf. Nb 18:7, Mk 15:38.

<sup>140</sup> Cf. sayings 83, 109 & 137.

<sup>141</sup> Cf. Ps 19:12.

NETN̄ZHTQ' THPOY CEN[AXI XPI]CMA TOTE N̄ZM Z̄A X̄  
N̄ARELEΓŌE[POC AYΩ] N̄CECΩTE N̄AIXMALΩTOC

<sup>142</sup> TΩBE N̄[IM EM]PE PAEIΩT' ETZN̄ M̄PHYE TOCQ'[  
CENA]ΠOPKQ' NETΠOPX' CENAZΩT̄P̄ N̄[.....] CENAMOYZ  
OYON' N̄IM' ETNAβ[ΩK EZOYN] EΠKOITΩN CENAΔXEPH  
M̄ΠOY[OEIN ...] O ΓAP N̄ΘE N̄N̄ΓAMOC ETN̄NE[.....] ΩΩPE  
N̄TOYΩH PKΩZT' Ω[AY.....] N̄TOYΩH ΩAYXENE  
M̄MYCTHPION ΔE M̄ΠΓAMOC N̄TOY ΩAYXΩK' EBOL' Z̄M̄  
PEZOY' M̄N̄ POYOEN MAPE ΦOOY ETM̄MAY H PEY'OYOEN  
ZΩTP'

<sup>143</sup> EPΩA OYA ΩΩPE N̄ΩHPE M̄ΠNYM'ΦΩN' QNAXI  
M̄ΠOYOEN ETM̄ OYA XITQ' EQ̄N̄NEEIMA QNAΩXITQ' AN  
M̄PKEMA PETAXI POYOEN ETM̄MAY CENANAγ AN' EPQ'  
OYTE CENAΩEMAZTE AN' M̄MOQ' AYΩ M̄N̄ ΛAY  
NAΩP̄CKYλλE M̄PAEI N̄TEEIMEINE KAN' EQ̄P̄POLITEYECΘAI  
Z̄M̄ PKOCMOC AYΩ ON EQ̄ΩAI EBOL Z̄M̄ PKOCMOC HΔH AYXI  
N̄TALHΘEIA Z̄N̄ N̄ZIKΩN PKOCMOC AYΩΩPE N̄NAIΩN  
PAIΩN ΓAP EQ̄ΩOOP' NAQ' M̄ΠΛHPΩMA AYΩ EQ̄ΩOOP'  
N̄TEEIZE QOYONZ EBOL NAQ OYAAQ EQ̄ZHΠ' AN Z̄M̄ PKAKE  
M̄N̄ TOYΩH ALLA EQ̄ZHΠ' Z̄N̄NOYZOY N̄TELEION M̄N̄ OYOEN  
EQ̄OYAAβ

### ΠΕΡΑΓΓΕΛΙΟΝ ΠΚΑΤΑ ΦΙΛΙΠΠΟΣ

[receive the chrism]. Then the slaves will be made free and the captives will be redeemed.

<sup>142</sup> “[Every] plant [which] my Father who is in heaven [has not] planted [will be] uprooted.” Those who are separated will unite [...] will be filled. Everyone who will [enter] the chamber will kindle their [lamp], because [it is] like the marriages which are [...] happen at night, the fire [...] at night and is put out. But the mysteries of this marriage are fulfilled in the day and the light. Neither that day nor its light ever sets.

<sup>143</sup> If anyone becomes a child of the bridal chamber, they will receive the light. If anyone does not receive it while they are here, they will not be able to receive it in the other place. Whoever receives that light will not be seen or bound, and no one will be able to trouble one like this, even while they dwell in the world. Moreover, when they leave the world, they have already received the Truth in the images. The world has become the ages, because the age is the fullness for them, and it is like this: it is revealed to them alone. It is not hidden in the darkness and the night, but it is hidden in a perfect day and a holy light.

### The Gospel according to Philip

<sup>142</sup> Cf. Mt 15:13.

<sup>143</sup> It is customarily for a title to be placed at the end of tractates like this