
ΠΕΥΑΓΓΕΛΙΟΝ ἸΤΜΗΕ ∞ THE GOSPEL OF TRUTH

INTRODUCTION

The Coptic text of the *Gospel of Truth* (the manuscript does not actually include a title) was discovered, along with the other tractates of the *Nag Hammadi Library (NHL)*, in 1945. The work exists in two separate volumes: Codex I, pp. 16–43, an almost ‘complete’ text and that used herein, and some fragments in Codex XII, pp. 53–60.

The text is written with strong poetic skill (notable even in translation) and includes a heavily cyclical presentation of themes. It is not a ‘gospel’ in the sense of an account of the works of Jesus but is better understood as a homily. The text is generally considered by scholars one of the best written texts in the whole Nag Hammadi collection, considering its worth highly as both a great literary work and a gnostic exegesis on several gospels, canonical and otherwise. It was known to Irenaeus of Lyons, who objected to its Gnostic content and declared it heresy; he declares it one of the works of the disciples of ‘Valentinus’ and the similarity of the work to others thought to be by Valentinus and his followers has made many scholars agree.

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 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](#). The footnotes draw heavily on those presented on the [Metalogos.org website](#).

AUTHORSHIP AND DATES

The *Gospel of Truth* was probably written in Greek, *circa* 140–180 CE, by Valentinian Gnostics (or, as some posit, by Valentinus himself); other scholars have argued in favour of a 4th Century composition for the book (in its Coptic translation) that we now have.

ΠΕΥΑΓΓΕΛΙΟΝ ΝΤΜΗΕ

¹ ΠΕΥΑΓΓΕΛΙΟΝ ΝΤΜΗΕ· ΟΥΤΕΛΗΛ ΠΕ ΝΝΕΕΙ ΝΤΑΖΧΙ ΠΙΖΜΑΤ· ΑΒΑΛ ΖΪΤΟΟΤῲ ΜΠΙΩΤ ΝΤΕ ΤΜΗΕ· ΑΤΡΟΥΣΟΥΩΝῲ ΖΝ ΤΣΑΜ ΜΠΙΩΕΧΕ ΝΤΑΖΪ ΕΒΑΛ ΖΝ ΠΙΠΛΗΡΩΜΑ ΠΕΕΙ ΕΤΖΝ ΠΙΜΕΕΥΕ ΟΥΑΖΑ ΠΙΝΟΥΣ ΝΤΕ ΠΙΩΤ· ΕΤΕ ΠΕΕΙ ΠΕ ΕΤΟΥΩΕΧΕ ΑΡΑΥ ΧΕ· ΠΣΩΤΗΡ· ΕΠΡΕΝ ΜΦΩΒ ΕΤῲΝΑΒΕΙΥ· ΠΕ ΑΠΣΩΤΕ ΝΝΕΕΙ ΝΤΑΖΡ ΑΤΣΟΥΩΝ ΠΙΩΤ ΕΠΙΡΕΝ·

² ΔΕ [Μ]ΠΕΥΑΓΓΕΛΙΟΝ ΠΕ ΠΟΥΩΝῲ ΑΒΑΛ ΝΤΕ ΤΖΕΛΠΙΣ ΕΠΣΙΝΕ ΠΕ ΝΝΕΕΙ· ΕΤΚΩΤΕ ΝΣΩΥ ΕΠΙΔΗ· ΠΤΗΡῲ ΑΥΚΑΤΟΥ ΝΣΑ ΠΕΝΤΑΥΕΙ ΑΒΑΛ ΝΖΗΤῲ ΑΥΩ ΝΕΡΕΠΤΗΡῲ ΖΪ ΣΑΝΖΟΥΝ ΜΝΑΥ ΠΙΑΤΩΑΠῲ ΝΑΤΜΕΕΥΕ ΑΡΑΥ ΠΕΕΙ ΕΤΣΑΤΠ ΑΜΕΥ ΝΙΜ ΕΤΜΝΤΑΤΣ{{{Ν}}}ΟΥΩΝ ΠΙΩΤ· ΑΣΡ ΟΥΝΟΥΩΠ ΜΝ ΟΥΖΡΤΕ ΠΙΝΟΥΩΠ ΔΕ· ΑΥΩΡῲ ΜΠΡΗΤΕ ΝΟΥΖΛΑΣΤῆ ΚΑΔΣΕ· ΧΕ ΝΕΩΛΑΥΕ ΝΕΥ ΑΒΑΛ

³ ΕΤΒΕ ΠΕΕΙ ΑΣΜΣΑΜ ΝΣΙ ΤΠΛΑΝΗ· ΑΣΡ ΖΩΒ ΑΤΖΥΛΗ ΝΤΕΣ ΖΝΝ ΟΥΠΕΤΩΟΥΕΙΤ· ΕΜΠΕΣΣΟΥΩΝ ΝΤΜΝΤΜΗΕ· ΑΣΩΠΕ ΖΝΝ ΟΥΠΛΑΣΜΑ ΕΣΣΑΒΤΕ ΖΝ ΤΣΑΜ· ΖΝ ΟΥΜΝΤΣΑΕΙΕ ΝΤΧΒΒΙΩ ΝΤΜΝΤΜΗΕ ΠΕΕΙ ΣΕ ΝΕΥΘΒΒΙΟ ΝΕΥ ΕΝ ΠΕ· ΠΙΑΤΩΑΠῲ ΝΑΤΜΕΥΕ ΑΡΑΥ ΝΕΟΥΛΑΥΕ ΓΑΡ ΠΕ ΠΙΝΟΥΩΠ ΜΝ ΤῲΩΕ ΜΝ ΠΙΠΛΑΣΜΑ ΝΤΕ ΠΣΑΛ· ΕΤΜΝΤΜΗΕ ΕΤΣΜΑΝῲ· ΟΥΑΤΩΒΣ ΤΕ· ΟΥΑΤΩΤΑΡΤΡ ΤΕ· ΟΥΑΤΣΑΕΙΑΣ

§ THE GOSPEL OF TRUTH

¹ The Gospel of Truth is a joy for those who have received grace from the Father of Truth, that they might know him through the power of the Word that came from the fullness – the one who is in the thought and mind of the Father. They call him “Saviour.” That is the name of the work he will do to redeem those who had become ignorant of the Father.

² And the term ‘the Gospel’ is the revelation of hope, the discovery of those who search for him. Since all searched for the one from whom they had come – all were within him, the uncontainable, inconceivable one who is beyond every thought – (and) since ignorance of the Father caused anguish and terror, and the anguish grew thick like a fog, so that no one could see.

³ Error was strengthened. It worked on its own matter in vain, not knowing the Truth. It happened in a deluding way, as it prepared with power, in beauty, a substitute for the Truth. Now this was not humiliating for the uncontainable, inconceivable one, because the anguish and forgetfulness and delusion of deceit were like nothing, whereas the Truth is established, unchangeable, unperturbed, beyond beauty.

§ In the *Coptic MS*, there is no actual title to this work – here, we take it from the first two words of the text (as most commentators do).

¹ Cf. Mt 1:21, Jn 17, Ac 4:12.

² Cf. GoP 125.

³ Cf. Leo Tolstoy, “Anna Karenina,” *That universal solution which life gives to all questions, even the most complex and insolvable: one must live in the needs of the day – that is, forget.*

τε· ετβε πει καταφρονι ν̄τ̄πλανη τεει τε θε μ̄ντες
νογνε μ̄μεγ ασωπε ρ̄ν ογλαστ̄ν̄ επιωτ· εσωοοπ
εσσαβτε· ν̄ρ̄νεργον μ̄ν ρ̄ν̄βωε μ̄ν ρ̄ν̄ρ̄τε ωινα δε αβαλ·
ρ̄ν̄ νεει ν̄σσωκ ν̄νατμητε ν̄σρ̄ αιχμαλωτιζε μ̄μαγ

⁴ †βωε ν̄τε †πλανη νεσογανρ̄· αβαλ εν· σοει
ν̄νογ[....]εν· ρ̄ατ̄μ̄ πιωτ· †βωε ν̄τασωπε· εν ρ̄ατ̄μ̄
πιωτ· ειωπε· ν̄τασωπε σε· ετβηητ̄ πετωωπε ν̄ταρ̄
ν̄ρητ̄ πε πισαγνε· πει ν̄ταφογωνρ̄ αβαλ· ωινα ν̄σβωλ
αβαλ ν̄σι †βωε αγω πιωτ· ν̄εσογωνρ̄ επιδη
ν̄τασωπε ν̄σι †βωε δε νεγσαγνε μ̄πιωτ εν· τοτε
εγωανσογων πιωτ· σναωωπε εν χ̄ιν{χι} πιNEY ν̄σι
†βωε·

⁵ πει πεγαγγελιον μ̄πετογκωτε ν̄σωρ̄ ν̄ταφογανρ̄
ν̄νετχηκ αβαλ· ρ̄ιτ̄ν̄ νιμ̄ν̄τωανρητηρ̄ ν̄τε πιωτ·
πιμ̄γστηριον εθηπ̄ ῑης πεχρ̄ς πει αβαλ ρ̄ιτοοτ̄ρ̄ αρ̄
ογαιεν ανετρ̄μ̄ πεκει αβαλ ρ̄ιτοοτ̄ρ̄ ν̄†βωε· αρ̄
ογαιεν αρ̄αγ αρ̄† νογμαειτ· πιμαειτ· ν̄δε πε †μ̄ν̄τμηε
ενταφταμαγ αρ̄α·

⁶ ετβε πει ασβωλκ̄ αρ̄αγ ν̄σι †πλανη· ασπωτ· ν̄σωρ̄
ασρωρ̄ ν̄ρητ̄ρ̄· ασωωσρ̄· αγαρ̄τ̄ρ̄· αγωε· αρ̄ωωπε
ν̄νογταρ̄ μ̄πισαγνε ν̄τε πιωτ· ν̄ταφτεκο σε εν δε
αρ̄ογανρ̄ ν̄ενταρογανρ̄ δε αρ̄† νεγ αρ̄ρωωωπε
αγρεωε ν̄ρηι ρ̄ν̄· πισινε· ν̄ταρ̄ ν̄χε νεει ν̄ταφσ̄ν̄τογ
ν̄ρητ̄ρ̄· αγω ν̄ταρ̄ αγσν̄τ̄ρ̄ ν̄ρητογ· πατωαρ̄π̄

Because of this, disregard Error, since it has no root. It happened in a fog concerning the Father. It happens since it prepares works in forgetfulness and terror, so that with them it might attract those in the middle and imprison them.

⁴ The amnesia of Error was not revealed; it was not [...] from the Father. Amnesia did not come into being from the Father, though it did come into being because of him. What comes into being within him is the knowledge, which was revealed so that amnesia might be dissolved, and the Father might be known. Amnesia came into being because the Father was unknown, so when the Father comes to be known, amnesia will not exist any more.

⁵ This is the Gospel of the one they search for, revealed to those who are complete through the mercies of the Father, the hidden mystery. Through it, Jesus Christ enlightened those who were in darkness through forgetfulness. He enlightened them; he showed them a Way, and the Way is the Truth which he taught them.

⁶ As a result, Error was angry. It pursued him. It was threatened by him and brought to nothing. They nailed him to a tree, and he became the fruit of the Father's knowledge. But it did not cause destruction when it was eaten, but those who ate it were given joy in the discovery. He discovered them in himself and they discovered him in themselves. As

⁴ Throughout this saying, Mattison has 'forgetfulness' in place of 'amnesia'.

⁵ After 'Through it', Mattison adds 'the Gospel' in parentheses.

⁶ Cf. Dt 21:22-23, Jn 19:18, Ac 10:39.

ἄταμееεεε αραφ̄ πωτ̄ पेेेε ετχнк पेेेε ἄταξτενο
ἄπτηρῶ ερεπτηρῶ ἄρητῶ αγω πτηρῶ εφωαατ̄ ἄμαφ
εαφαμαξτε ἄπιδωκ ἄτεγ ἄρητῶ पेेेε ετεἄπεφτεεεε
ἄπτηρῶ नेफ̄र̄ फ̄थोनि̄ एन̄ न̄बि̄ पौत̄

⁷ εγ̄ βε̄ ἄφθονος̄ πετογτωφ̄ ἄν̄ नेफमेळос̄ एनेθε̄ ἄगर̄
ἄταπαιων̄ χ[ῑ πιδωκ] ἄτεγ̄ नेγनाφ̄ एि̄ एन̄[.] पौत̄
πε̄ εφαμαξτε̄ ἄπ[ι]ιδωκ̄ ἄτεγ̄ ἄρηἄ ἄρητῶ̄ ε[φ]† ἄμαφ
नेγ̄ न̄ογστο̄ φαραφ̄ ἄν̄ ογσαγνε̄ ογ̄εεε̄ ἄν̄ ογιδωκ̄ ἄταφ
πε̄ ἄταφτसेनो̄ ἄπτηρῶ̄ αγω πτηρῶ̄ εφἄρητῶ̄ αγω
नेरेπτηρῶ̄ φαατ̄ ἄμαφ̄ पे̄ ἄπρητε̄ αβαλ̄ ἄἄτοοτῶ̄
ἄογ̄εεε̄ εγἄρηεεε̄ εγ̄οεε̄ ἄατσαγνε̄ αραφ̄ φαφογωφ̄
ατρογσογωνῶ̄ αγω ατρογμ̄ρητῶ̄ ἄπρητε̄ εγ̄ गर̄
पेनेरेपτηरῶ̄ φαατ̄ ἄμαφ̄ एिभति̄ अπिसाγने̄ अपौत̄

⁸ αφωπε̄ ἄχαγμαἄτ̄ εφσραξτ̄ αγω εφσραφτ̄ ἄμα
ἄχῑ σβω̄ αφῑ ατμητε̄ αφχε̄ πωεχε̄ εφ̄οεε̄ ἄογσαξ̄ αγ̄εε
φαραεε̄ ἄβῑ ἄσφος̄ ἄρηἄ ἄν̄ πογρητ̄ ογ̄αεετογ̄
εγ̄πραξε̄ ἄμαφ̄ ἄταφ̄ δε̄ नेफखिषो̄ ἄमाγ̄ δε̄
ने̄ ἄἄπετωογ̄εετ̄ ने̄ अमेस्तωφ̄ δε̄ नेरेἄρηἄρητ̄ एन̄ ने
μαμηε̄ ἄἄνσᾱ नेεε̄ τηρογ̄ αγ̄εε φαραἄ ἄβῑ ἄνεκογἄ φημ̄
नेεε̄ ετε̄ πωογ̄ पे̄ πσαγνε̄ ἄπωτ̄ εαγτωκ̄ नेαγιδῑ σβω̄
ανιμογνῆ̄ ἄρη̄ ἄτε̄ πωτ̄ αγσαγνε̄ αγσογωνογ̄ αγιδῑ
εαγ̄ αγ† εαγ̄ αφογωνῆ̄ αβαλ̄ ἄν̄ πογρητ̄ ἄβῑ πιδωωμε̄
ετανῆ̄ ἄτε̄ नेτανῆ̄ पेεε̄ ετχηξ̄ ἄρηεε̄ ἄν̄ πιμεεεε̄ ογ̄αξἄ
πινογς̄ [ἄτε̄ π]ἄωτ̄ αγω̄ χἄν̄ ἄαθη̄ ἄτκα[τα]βολ̄

for the uncontainable, inconceivable one – the Father, the complete one who made all – all are within him, and all need him. Although he kept their completion within himself which he did not give to all, the Father was not jealous.

⁷ Indeed, what jealousy is there between him and his members? For if, like this, the generation [received the completion,] they could not have come [...] the Father. He keeps their completion within himself, giving it to them to return to him with a unitary knowledge in completion. He is the one who made all, and all are within him, and all need him. Like someone who is unknown, he wants to be known and loved – because what did all need if not the knowledge of the Father?

⁸ He became a guide, peaceful and leisurely. He came and spoke the Word as a teacher in places of learning. Those who thought themselves wise came up to him to test him, but he confounded them because they were vain. They hated him because they were not wise in Truth. After all of them, all the little children came too; theirs is the knowledge of the Father. When they were strengthened, they received teaching about the Father's expressions. They knew and they were known; they received glory and they gave glory. In their hearts, the living Book of the Living was revealed, which was written in the thought and mind [of the] Father, and before the

⁷ Cf. Jn 14:9, 17:21, Mk 15:10.
⁸ Cf. Isa 5:21, Mt 18:10, Ps 17:15, and Clement of Alexandria, "Stromata, V.6," "The Son is said to be the Father's face, being the revealer of the Father's character to the five senses by clothing Himself with flesh."

{ζ}ῆπτηρῷ ἐφῆρηῖ ζῆ νιαττεζαγ ῆτοοτῷ πεει· ετε μῆ
σαμ ῆλαγε αῖτῷ ἐπιδη ἐσκῆ ῆπετναῖτῷ ῆσελζωλῷ

⁹ ἐμπελαγε ὡγανῆ ἀβαλ· ζῆ νεει ῆταγῆροῦτοῦ
ἀποῦχεει ἐνεῆπεφει ἐτμητε ῆσι π{ι}χῶμε ἐτῆμεῦ
ἐτβε πεει πῶανητ· ππιστος ῆς αῖρ ὡαρ{ω}ζῆτ·
ἐφῶπ ῆνιζῖσε ζαῆτεφῖ ῆπιχῶμε ἐτῆμεῦ ἐπιδη
φσαγνε δε πιμοῦ ῆτοοτῷ οῦωνῆ ῆραζ πε ῆπρητε
ῆνοῦδιαθῆκη ἐμπατοῦην ἀρας ἐζηπ ῆσι τῶγῖα
ῆπνεπ ῆπνει· ἐνταζμοῦ ῆπρητε δε ῆπτηρῷ ετε
νεφρηπ· ἐρεπιωτ ῆπτηρῷ ο· ῆαρορατος εοῦσει ἀβαλ
νητῷ πε πεει· ἐτεῶαρεμαεῖτ νιμ· εῖ ἀβαλ· ζῆτοοτῷ
ἐτβε πεει· ἀφῶανῆ ἀβαλ ῆσι ῆς· ἀφῶαλεφ ῆπιχῶμε·

¹⁰ ἐτῆμεῦ ἀγαῖτῷ ἀγῶε· ἀφῶσε ῆπδιαταγμα ἀβαλ
ῆτε πῶτ· ζῖ πεςφῶς· ὡ μῆφνας ῆσβῶ ῆτεεῖσατ·
ἐφῶκ ῆμαφ ἀπιτῆ ἀπμοῦ ἐρεπιωνῆ ῆανηζε το ζῖῶωφ
ἐαφῶωφ ῆμαφ ῆνιπῶσε ἐττεκαῖτ· ἀφτ ζῖῶωφ
ῆτῆῆτατ·τεκο πεει· ετε μῆ ὡσαμ ῆλαγε αῖ φῖτῷ
ῆτοοτῷ· ἐαφῶε ἀροῦν ἀνιμαεῖτ· ἐτῶοῦεῖτ· ῆτε
νιζῖτε· ἀφῖνε ἀβαλ ζῖτοοτοῦ ῆνεει ἐτβῆω ἀβαλ·
ῆτοοτῷ ῆτῶε· ἐφῶει ῆνοῦσαγνε μῆ οῦχῶκ ἐφῶω
ῆνετῆρητ· [.].[...].τ ῆταρ[...] τσεβο ῆνεει· ἐταχῖ σβ[ω]
νετναχῖ σβῶ δε ῆε νετανῆ ἐτχηζ· ἀπιχῶμε ῆτε
νετανῆ ἐγῖ σβῶ· ἀραῦ οῦαεετοῦ ἐγῖ ῆμαγ ῆτοοτῷ
ῆπιωτ· ἐγστο ῆμαγ ἀραφ ῆκεσαπ·

[foundation] of all within his incomprehensibility. This is impossible to take, since it allows he who takes it to be killed.

⁹ No one could have been revealed among those who had been entrusted with salvation unless the book had appeared. Because of this, the merciful and faithful Jesus patiently suffered until he took that book, since he knows that his death is life for many. When a will has not yet been opened, the wealth of the deceased master of the house is hidden; so too all were hidden while the Father of all was invisible. They were from him, from whom every realm comes. Because of this: Jesus was revealed, put on that book.

¹⁰ He was nailed to a tree and published the Father's edict on the cross. Oh, what a great teaching! Drawing himself down to death, he clothed himself in eternal life, stripped himself of the perishable rags, and clothed himself in incorruptibility, which no one can take from him. When he entered the empty realms of terror, he passed through those who were stripped by forgetfulness, being knowledge and completion, proclaiming the things that are in the heart [...] teach those who will [receive teaching]. Now those who will receive teaching [are] the living who are written in the Book of the Living. They receive teaching about themselves, and they receive it from the Father, returning to him again.

⁹ Cf. Rv 5:1-5.

¹⁰ Cf. saying 6 & GoP 75.

¹¹ ἐπιδη ἐρεπιδωκ ἄντε πτηρῶ ῥῆ πῶτ· ἀναγκη ἀτρεπτηρῶ ὡε ἀρρηῖ ὡαραϋ τότε ἐρεποῦεε σαῦνε ὡαϋχι ἄννετε νοῦϋ νε· ἀῦω ὡαϋϋωκ ἄμαϋ ὡαραϋ πετοεὶ γαρ ἄατσαῦνε· ὡαατ· ἀῦω οῦνας πε ἐτϋαατ· ἄμαϋ ἐπιδη ἐϋαατ· ἄπετνα·χακῶ ἐπιδη ἐρεπιδωκ ἄντε πτηρῶ ὡοοπ ῥῆ πῶτ· ἀναγκη ἄδε ἀτρεπτηρῶ ὡε· ἀρρηῖ ὡαραϋ· ἄτεποῦεε ποῦεε {ποῦεε} χι ἄννετε νοῦϋ νε·

¹² ἄταϋῤ ὡρῖ ἄσαῖου ἐαϋϋῖτωτοῦ ἀτεεὶ ἄνεεὶ· ἄταῖ ἄβαλ ἄρητῶ νεεὶ ἄταϋῤ ὡαρῖ ἄσαῦνε· ἄποῦρεν ἄαν· ἀῦμοῦτε ἀραϋ ῥωϋ οῦεε ἐϋσαῦνε ἄταϋ πε ἄταϋτεϋο ἄπεϋρεν ἄβι πῶτ· πετεἄποῦχου γαρ ἄπεϋρεν· ὡεὶ ἄατσαῦνε· ἄμαν ἐϋ ἄρητε· ἐρεοῦεε· ἄαωτῆ ἐμποῦωϋ ἄπεϋρεν πετοεὶ γαρ ἄατσαῦνε ὡα τῶαν· οῦπλάσμα πε· ἄντε τῖωε· ἀῦω ὡναβωλ ἄβαλ ἄἄμεϋ ἐϋπε ἄμα{{ἄ}} ἄνωϋ ἀρραϋ ἄἄτεϋ ἄ[ἄ]ε[ῦ] ἄἄοῦρεν ἄἄτεϋ ἄἄεϋ ἄτση·

¹³ ῥωστε οῦεε ἐϋααῦνε· οῦαβαλ πε ῥῆ πσανῖρε· ἐϋαμοῦτε ἀραϋ ὡαϋωτῆ ὡαϋῤ οῦω· ἀῦω ὡαϋναῖῖ ἀπετμοῦτε ἀραϋ· ἄῖωε· ἀρρηῖ ὡαραϋ ἀῦω ὡαϋἄμε χε ἐῦμοῦτε ἀραϋ ἄεϋ ἄρητε· ἐϋσαῦνε ὡαϋερε ἄποῦωϋ{{ε}} ἄπενταῖμοῦτε ἀραϋ ὡαϋοῦωε ἄῤ ἐνεϋ ὡαϋχι ἄταν· ὡαρεπρεν ἄποῦεε

¹¹ Since the completion of all is in the Father, it is necessary for all to go up to him. Then, if someone has knowledge, they receive what are their own, and he draws them to himself, because the one who is ignorant is in need. And it is a great need, since they need what will complete them. Since the completion of all is in the Father, it is necessary for all to go up to him, and for each one to receive what are their own.

¹² He pre-inscribed them, having prepared them to give to those who came out from him. Those whose names he foreknew were called at the end, so the one who has knowledge is the one whose name the Father has called, because those whose name has not been spoken are ignorant. Indeed, how can someone hear if their name has not been called? For, the one who is ignorant until the end is a delusion of amnesia, and they will dissolve with it. Otherwise, why do these wretches have no name? Why do they have no voice?

¹³ So, if someone has knowledge, they are from above. If they are called, they hear, they reply, and they turn to the one who calls them. And they go up to him, and they know how they are called. Having knowledge, they do the will of the one who called them, they want to please him, and they receive rest. Each one's name becomes their own. The one who has

¹¹ Cf. Mt 5:48.

¹² Cf. 1S 3:10, Lk 19:5.

¹³ Cf. GoT 28.

ΩΩΠΕ ΝΕΥ ΠΕΤΝΑΔΑΥΝΕ ΜΠΡΗΤΕ ΩΑΦΜΜΕ· ΔΕ ΝΤΑΦΙ
ΝΤΟΝ· ΑΥΩ ΔΕ ΕΦΝΝΑ ΑΤΟΝ ΩΑΦΜΜΕ ΜΠΡΗΤΕ ΝΟΥΕΕΙ·
ΕΑΦΤΖΕ ΑΦΝΑΥΖΩ ΑΒΑΛ ΖΜ ΠΕΦΤΖΕ ΕΑΦΝΑΥΖΩ ΑΡΑΦ
ΟΥΑΕΕΤΩ· ΑΦΤΕΖΟ ΝΝΕΤΕ ΝΟΥΦ ΑΡΕΤΟΥ ΝΕ·

¹⁴ ΑΦΣΤΟ ΝΖΑΖ ΑΒΑΛ ΖΝ ΤΕΠΛΑΝΗ ΑΦΣΩΚ ΖΪΘΗ ΜΜΑΥ ΩΑ
ΝΙΜΑΕΙΤ· ΝΤΟΟΤΟΥ ΝΤΑΥΚΙΜ ΑΒΑΛ ΝΖΗΤΟΥ ΕΝΤΑΥΧΙ
ΝΤΕΠΛΑΝΗ ΕΤΒΕ ΠΙΒΑΘΟΣ· ΜΠΕΤ{Α}ΚΤΑΕΙΤ· ΑΜΑΕΙΤ ΝΙΜ·
ΕΜΝ ΠΕΤΚΤΑΕΙΤ· ΑΡΑΦ ΝΕΥΝΑΘ ΜΜΑΕΙΖΕ ΤΕ· ΔΕ ΝΕΥΖΝ
ΠΩΤ· ΕΥΣΑΥΝΕ ΜΜΑΦ ΕΝ ΑΥΩ ΝΕΥΘΜΣΑΜ ΝΕΙ ΑΒΑΛ·
ΟΥΑΕΕΤΟΥ ΠΕ· ΕΠΙΔΗ ΝΕΥΩ ΘΜΣΑΜ ΕΝ ΑΩΩΠ ΑΡΑΥ ΑΥΩ
ΑΔΑΥΝΕ· ΜΠΕΤΝΕΥΝΖΗΤΩ· ΕΝΕΘΕ ΓΑΡ· ΕΝΕΜΠΕΦΙ ΑΒΑΛ·
ΝΖΗΤΩ ΝΟΙ· ΠΕΦΟΥΩΦΕ ΑΦΟΥΑΝΖΩ ΓΑΡ ΑΒΑΛ· ΑΥΣΑΥΝΕ
ΕΥΤΗΤ ΝΜΜΕΣ ΤΗΡΟΥ ΝΟΙ ΝΙΤΗ ΝΤΟΟΤΩ

¹⁵ ΕΤΕ ΠΕΕΙ ΠΕ ΠΙΣΑΥΝΕ ΝΤΕ ΠΙΧΩΩΜΕ ΕΤΑΝΖ
ΕΝΤΑΦΟΥΑΝΖΩ· ΝΝΙΑΙΩΝ ΑΤΘΑΗ ΝΝΙΣΖΕ[ΕΙ ΝΤΟ]ΟΤΩ
ΕΦΟΥΑΝΖ ΑΒΑΛ· ΕΙΩ[Ε]ΔΕ ΕΖΝΤΟΠΟΣ ΕΝ ΝΕ· ΝΤΕ ΖΝΣΜΗ
ΟΥΔΕ ΖΝΣΖΕΕΙ ΕΝ ΝΕ· ΕΥΩΑΑΤ· ΝΝΟΥΖΡΑΥ ΩΙΝΑ ΝΤΕΟΥΕΕΙ
ΑΩΟΥ ΝΦΜΕΥΕ ΑΥΠΕΤΩΟΥΕΙΤ· ΑΛΛΑ ΖΝΣΖΕΕΙ ΝΕ ΝΤΕ
ΤΜΝΤΜΗΕ ΝΤΑΥ ΕΥΩΕΔΕ ΕΥΣΑΥΝΕ ΜΜΑΥ ΟΥΑΕΕΤΟΥ
ΕΟΥΜΕ ΕΦΧΗΚ ΠΕ ΠΣΖΕΕΙ ΠΣΖΕΕΙ ΜΠΡΗΤΕ ΝΝΟΥΧΩΩΜΕ·
ΕΦΧΗΚ ΑΒΑΛ· ΕΖΝΣΖΕΕΙ ΝΕ ΑΥΣΑΖΟΥ ΑΒΑΛ ΖΪΤΟΟΤΩ·
ΝΤΜΝΤΟΥΕΕΙ· ΕΑΖΑΠΩΤ· ΣΑΖΟΥ ΝΙΑΙΩΝ ΩΙΝΑ ΑΒΑΛ·
ΖΪΤΟΟΤΟΥ ΝΝΙΣΖΕΕΙ ΝΤΟΟΤΩ· ΕΥΑΣΟΥΩΝ ΠΩΤ·

¹⁶ ΕΤΣΟΦΙΑ ΝΤΟΟΤΩ ΕΣΡ ΜΕΛΕΤΑ ΜΠΩΕΔΕ ΕΡΕΤΣΩ
ΝΤΟΟΤΩ ΕΩΕΔΕ ΜΜΑΦ ΠΙΣΑΥΝΕ ΝΤΟΟΤΩ ΑΦΟΥΑΝΖ ΑΒΑΛ·

knowledge like this knows where they come from and where they are going. They know like one who, having been drunk, turns from their drunkenness, and having returned to themselves, restores what are their own.

¹⁴ He has returned many from Error. He went before them to the realms from which they had moved away. They had received Error because of the depth of the one who surrounds every realm, though nothing surrounds him. It is a great wonder that they were in the Father, not knowing him, and that they were able to come out by themselves, since they were not able to grasp and know the one in whom they were. He revealed his will as knowledge in harmony with all that emanated from him.

¹⁵ This is the knowledge of the living book, which he revealed to the generations at the end, letters from him revealing how they are not vowels or consonants, so that one might read them and think they are meaningless, but they are letters of the Truth - they speak and know themselves. Each letter is a complete thought, like a book that is complete, since they are letters written by the Unity, the Father having written them so that the generations, by means of his letters, might know the Father.

¹⁶ His Wisdom meditates on the Word, his teaching speaks it, his knowledge has revealed it, his patience

¹⁴ Throughout the book, many translators have 'confusion' in place of 'Error'.

¹⁵ Cf. Ps 139:16, Rv 1:8.

¹⁶ There is a distinct anti-Gnostic theme in this saying.

πιασο ντοοτῷ εφοει ννογκλαμ αχωφ· ερεπιρεωε
ντοοτῷ εφτητ· νμμεφ· πιαγ ντοοτῷ αφχισε· μμαγ
πικματ· ντοοτῷ αφογανρῷ αβαλ· πιμταν ντοοτῷ
αφωαπῷ αραφ ταραπη ντοοτῷ ασρ ογσωμα ριωωωφ
πιναρτε ντοοτῷ αφαμαρτε

¹⁷ μμαγ πιρhte ερεπιρεωε ντε πιωτ· εφμααρτε αβαλ ρν
πτηρῷ επογταρ [ντε] πιρht· ντοοτῷ πε· αγω ογμογνῷ
νρo ντε πεφογωωε· εφχι ντ{{αφ}} ρα· πτηρῷ· εφωωτῷ
μ·μαγ αγω αν εφχι μπιμογνῷ νρo ντε πτηρῷ εφωωτῷ
μμαγ εφ{{c}}το μμαγ αρoγν απωτ· αρoγν ατμεεγ
ihc ντε τμνταρηχc ντε· πιρλαc εφωωλῷ μπεφταπ
αβαλ· νσι πιωτ πεφταπ δε πε πιπνα ετογααβ εφογωνῷ
αβαλ· μπιπεθνη ντοοτῷ· πιπεθνη ντοοτῷ πε πεφωρηε·
ωινα δε αβαλ ρν νιμερτ ντοοτῷ μπιωτ νεσογωνῷ·
νσελο εγρაცი νσι νιαων· εγωινε νca πιωτ εγματῷ
μμαγ μμαγ νρρηῖ νρhtῷ· εγσαγνε δε πεει πε πιμταν

¹⁸ εαφμογρ· μπιωτα αφωωλ αβαλ μπιςχημα· πικχημα
ντοοτῷ πε πκοσμoc· πεει ενταφωωε νρhtῷ· πμα γαρ
ετε ογν κωρ μμεγ ριτ των ογωτα πε· πμα δε ετε
τμντογεει· ογχωκ πε· επιδη νταφωωπε νσι πιωτα
δε νεγσαγνε εν μπιωτ· πε· τοτε· εγωανσογων πιωτ·
φναωωπε εν χιν πινεγ νσι πιωτα μπρητε αβαλ
ρiτοοτc ντμντατσαγνε ντε ογεει τοτε εφωααγνε·
ωααωωλ αβαλ ρiτοοτc νσι τμντατσαγνε· ντο οτῷ·
μπρητε μπκεκει εφωαφωωλ αβαλ· εφωανογωνῷ· νσι

is a crown upon it, his joy is in harmony with it, his
glory has exalted it, his image has revealed it, his
rest has received it, his love made a body around it,
his faith embraced it.

¹⁷ In this way, the Word of the Father goes out in all,
as the fruit [of] his heart and an expression of his will.
But it supports all. It chooses them and also takes the
expression of all, purifying them, returning them to the
Father and to the Mother, Jesus of infinite sweetness. The
Father reveals his bosom, and his bosom is the Holy
Spirit. He reveals what is hidden of himself; what is
hidden of himself is his Son – so that through the mercies of
the Father, the generations may know him and cease
their work in searching for the Father, resting in him and
knowing that this is the rest.

¹⁸ Having replenished the deficiency, he dissolved
the scheme. For, the scheme is this world in which he
served as a slave, and deficiency is the place of envy and
quarrelling. Yet the place of the unity is perfect. Since
deficiency occurred because the Father was not recognized,
thereafter when the Father is recognized there shall
be no deficiency. Just as with ignorance: when someone
comes to know, the ignorance dissolves of itself – and
also as darkness dissipates when the light shines – so also

¹⁷ Cf. Odes of Solomon, 8:17: *My own breasts I prepared for them, that they might drink my holy milk and live thereby.*

¹⁸ The translation here follows that of Grant & Freedman; Mattison has a somewhat shorter version.

ΠΟΥΔΕΙΝ ΜΠΡΗΤΕ ΔΝ ΠΩΤΑ ΩΔΩΩΔ ΔΒΑΛ· ΖΡΗ[Ι] ΖΝ ΠΙΧΩΚ ΕΦΟΥΑΝΖ ΣΕ ΕΝ ΧΙΝ ΠΙΝΕΥ ΝΒΙ ΠΙΣΧΗΜΑ ΑΛΛΑ ΕΦΝΑΒΩΔ ΔΒΑΛ· ΝΖΡΗΙ ΖΝ ΠΤΩΤ ΝΤΕ ΤΜΝΤΟΥΕΕΙ· ΤΝΟΥ ΓΑΡ· ΝΟΥΖΒΗΥΕ ΣΕΚΗ ΝΕΥ ΕΥΩΗΩ ΖΝ ΠΟΥΔΕΙΩ ΕΡΕΤΜΝΤΟΥΕΕΙ ΝΑΧΩΚ ΜΜΑΕΙΤ·

¹⁹ ΔΒΑΛ ΝΖΡΗΙ ΖΝ ΤΜΝΤΟΥΕΕΙ ΕΡΕΠΟΥΕΕΙ ΠΟΥΕΕΙ ΝΑΧΙ ΜΜΑΦ· ΝΖΡΗΙ ΖΝ ΟΥΣΑΥΝΕ ΕΦΝΑΣΩΤΩ ΜΜΑΦ ΔΒΑΛ ΖΝΝ ΟΥΤΟ· ΝΡΗΤΕ· ΑΖΟΥΝ ΑΥΜΝΤΟΥΕΕΙ· ΕΦΟΥΩΜ ΝΤΖΥΛΗ ΝΖΡΗΙ ΝΖΗΤΩ ΜΠΡΗΤΕ ΝΝΟΥΣΕΤΕ ΑΥΩ ΠΚΕΚΕΙ ΖΝ ΟΥΔΕΙΝ ΠΜΟΥ ΖΝ ΟΥΩΝΖ ΕΙΩΠΕ ΔΝΕΕΙ ΣΕ ΩΩΠΕ ΜΠΟΥΕΕΙ ΠΟΥΕΕΙ ΜΜΑΝ ΟΥΝ ΠΕΤΕΩΩΕ ΔΡΑΝ ΣΕ ΝΤΝΜΕΥΕ ΔΠΤΗΡΩ ΩΙΝΑ· ΕΡΕΠΙΝΕΙ ΝΑΩΩΠΕ ΕΦΟΥΑ·ΑΦ· ΑΥΩ ΕΦΣΒΡΑΖΤ ΑΤΜΝΤΟΥΕΕΙ·

²⁰ ΜΠΡΗΤΕ ΝΖΔΕΙΝΕ ΕΑΥΠΩΝΕ ΔΒΑΛ ΖΝ ΖΝΜΑ ΕΥΝΤΕΥ ΜΜΕΥ ΝΖΕΝΣΚΕΥΟΣ· ΝΖΡΗΙ ΖΝ ΖΝΤΟΠΟΣ ΕΝΑΝΟΥΟΥ· ΕΝ ΝΕΩΔΑΥΟΥΔΣΠΟΥ· ΑΥΩ ΜΑΦΤ ΔΣΙ ΝΒΙ ΠΙΝΕΠ ΜΠΗΕΙ ΑΛΛΑ ΩΑΣΡΕΩΕ· ΧΕ ΝΖΡΗΙ ΓΑΡ ΖΝ ΠΜΑ ΝΝΙΣΚΕΥΟΣ ΕΘΑΥ· ΝΕΤΜΗΖ ΝΕΤΕΩΑΥΧΑΚΟΥ ΔΒΑΛ ΧΕ ΤΕΕΙ ΤΕ ΤΕΚΡΙΣΙC ΝΤΑΖΕΙ ΔΒΑΛ· ΜΠΣΑ ΝΤΠΕ· ΕΑΣΤ ΖΕΠ· ΔΟΥΑΝ ΝΙΜ· ΕΥΧΗΦΕ ΤΕ ΕΣΩΑΛΜ ΜΦΟ ΣΝΕΥ ΕΣΩΩΩΤ· ΝΣΑ ΠΙΣΑ ΜΝ ΠΕΕΙ· ΕΑΦΙ ΑΤΜΗΤΕ ΝΒΙ ΠΩΕΧΕ·

²¹ ΕΤΝΖΡΗΕΙ ΖΝ ΠΖΗΤ· ΝΝΕΤΩΕΧΕ ΜΜΑΦ ΟΥΖΡΑΥ ΟΥΔΕΕΤΩ ΕΝ ΠΕ ΑΛ·ΛΑ ΑΦΩ ΟΥΣΩΜΑ· ΟΥΝΑΣ ΝΩΤΑΡΤΩ ΑΦΩΩΠΕ

deficiency vanishes when perfection appears. Thus, from that moment on, there is no more scheme, but rather it disappears in the fusion of the unity. For now, their involvements are made equal at the moment when the fusion perfects the spaces.

¹⁹ Within Unity, each one will receive themselves, and within knowledge they will purify themselves from multiplicity into Unity, consuming matter within themselves like fire, and darkness by light, death by life. If indeed these things have happened to each one of us, then it is right for us to think about all, so that this house will be holy and silent for the Unity.

²⁰ It is like someone who has left their home, having jars that were not any good in places. They broke them, but the master of the house does not suffer any loss. Instead, he rejoices, because in place of the bad jars are ones that are full and complete. For this is the judgment that is come from above; it is judged everyone. It is a drawn, two-edged sword that cuts both ways.

²¹ The Word, which is in the hearts of those who speak it, appeared. It is not just a sound, but it was

¹⁹ Cf. Ps 46:10, Zc 2:13.
²⁰ Cf. Rv 1:16.
²¹ Cf. Lv 19:27, Nb 6:5.

ἄμαρ· ἐν· πῶτ· ἄταρ· ῥαχκ ἀβαλ ἐφσαγνε ἀμαεῖτ νιμ·
ἐτῆρητῆ

²⁴ ἐωωπε ἐφωανογωωπε πετῶου{{α}}ωῶ φογωνῆ
ἄμαρ ἐφτ μορφῆ νεφ· ἄγω ἐφτ ρεν νεφ ἄγω {ἄγω}
σαφτ ρεν νεφ ἄγω ἐφτρο ἄμαρ ἀτρογωωπε· ἄνεεῖ·
ἐτεῖπατογωωπε· σεοεῖ ἄατσαγνε· ἄπενταρτσεναγ
νεεῖλοῦ σε ἄμαρ ἐν δε ρῆλαγε νε νεεῖ
ἐτεῖπατογωωπε· ἀλλα σεωοοπ· ρῆ πετῆαογωωπε
ἀτρογωωπε ἐφωανογωωπε ἄπρητε ἄπκαῖρος ἐτῆρη
ρνεεγ νιμ· ἐμπατογωνῆ ἀβαλ ῥαγνε· ἄταρ
ἄπετῆραῖτῆ· ἀβαλ· πκαρπος ἄταρ ἐτεῖπατῶου
ἀβαλ ῥαγνε ἄλαγε ἐν· οὔδε ῥῆ λαγε· ἄρωφ ἐν ἀν
πρητε· μαεῖτ νιμ ἐτωοοπ· ρωωφ ρῆ πῶτ· ρῆαβαλ ρῆ
πετωοοπ· νε πενταρτεραρ ἄταρ ἀρετῆ· ἀβαλ ρῆ
πετωοοπ ἐν·

²⁵ δε πετεῖμητεφ νογνε ἄμεγ ἄητεφ· οὔταρ ἄμεγ ἀν·
ἀλλα ἐφμεγε ν'ἐφ δε ἀρῖωωπε· εῖτε ἀν ῥναβωλ ἀβαλ·
ρῖτοοτῆ ἐτβε πεεῖ πετενεφωοοπ πτηρῆ ἐν ἐφναωωπε·
ἐν ἀν ἐγ σε πετ{{α}}ῶουαωῶ ἀτρεφμεεγε ἀραρ δε
ἀεῖωωπε ἄπρητε ἄνιραεῖβε ἄν νιφαντασια· ἄτογωη
πῶητρεφῆ οὔαεῖν ἄνι ποὔαεῖν ἐῶρτε ἐνταρχῖτε· ἄνι
πεεῖ ἐτῆμεγ ἐφωαῖμμε δε οὔλαγε πε πρητε νεοεῖ
ἄατσαγνε ἀπῶτ· ἐνταρ πε ἐνεγνεγ ἀραρ ἐν ἐπιδῆ
νεοεῖ ἄοὔρτε· ἄν οὔωτῆρῆ ἄν οὔμηῆτατ·τωκ·

not know him. But the Father is complete, knowing every realm that is within him.

²⁴ If he wants to, he reveals whomever he wants, giving them a form and a name. He gives a name to them, and causes those to come into being who, before they come into being, are ignorant of the one who made them. I am not saying, then, that those who have not yet come into being are nothing, but they exist in the one who will want them to come into being when he wants, like a later time. Before everything is revealed, he knows what he will produce. But the fruit that he has not yet revealed does not yet know anything, nor does it do anything. In addition, every realm which is itself in the Father is from the one who exists, who establishes them from what does not exist.

²⁵ For, those who have no root have no fruit either. They think to themselves, "I have come into being," but they will dissolve by themselves. Because of this, those who did not exist at all will not exist. What, then, did he want them to think of themselves? He wanted to them to think, "I have come into being like the shadows and phantoms of the night." When the light shines on the terror that they received, they know that it is nothing. In this way, they were ignorant of the Father, whom they did not see. Since

²⁴ Cf. GoT 19, GoP 1.

²⁵ Cf. Ws 2:2, 'We were born by mere chance, and hereafter we shall be as though we had never been;' and Victor Hugo, "Les Misérables," 'Did I exist before my birth? No. Shall I, after my death? No.'

αρετῆ· μὴ οὐμῆντρητ· σνεγ· μὴ οὐπωθε· νεγῆν ζαζ
μῆνταπλα· εγρ ζωγ αβαλ ζῆτοοτῆ· ἄνεει οὐαζῆν
μῆατ·σβω εγωογειτ·

²⁶ ἄπρητε· εωαρογσμῆντογ ἀπῆκατ·κε ἄνεεῖνε ἄμαγ·
ζῆν ἄρεσογε· εγωτῆρταρτῆ ἡ οὔμα πετογπωτ· ἀραγ ἡ
εγο ἄατναμτε εγει εαγπωτ ἄσα ζῆζαεῖνε ἡ εγζῆν
ζῆμῆντταεῖσθε· ἡ εγωωπ· ζῆζῆσθε· ἄτεγ ἡ
εαγζαεῖε αβαλ ζῆν ζῆμα εγχασι ἡ εγσωκ ἀρηῆ αβαλ
ζῆτοοτῆ μῆαηρ εμῆ τῆζ ρω ἄμαγ ζῆσαπ ἀν εῖωχε
ζαεῖνε· νετ·ζαλζλ ἄμαγ εμῆ πετπωτ· ρω ἄσωογ ἡ
ἄταγ εγμογoyτ· ἄνετζῆτογωογ· χε ἀγχωζῆν αβαλ
ζῆτοοτῆ μῆσναγ ἄνεει ωα·

²⁷ πσαπ· ετεωαγνερσε ἄσι νεει· ετεωαγθε ζῆν νεει
τηρογ· μαγνεγ ἀλαγε· ἄσι νεει ετε νεογν ζρηῆ ζῆν νεει
τηρογ ἄωταρτῆ αβαλ χε νεζῆλαγε νε νεει ἄπρητε
πρητε πε πεει ἄνεταγνογχε· ἄτῆμῆτατσαγνε αβαλ
ἄμαγ ἄπρητε ἄπῆκατκε· εμαγαπῆ χε οὐλαγε πε οὐδε
μαγωπ ἄνεεκερβηγ· χε ζῆζβηγ εγσμῆαντῆ νε· ἀλλα
ωαογκααγ ἄσωογ ἄπρητε ἄογρεσογε ζῆν τογωη·
πσαγνε ἄτε πωτ· ἄσεωιτῆ· επογαεῖν· πε πρητε πε
πεει ἄταφειγ· εφῆκατκε ἄσι πογεει πογεει ἄπσαπ
ενεφοει ἄατσαγνε· οὐαζα πρητε πε πεει ἄτρεφσατνε
κατα θε ἄταφνερσε·

²⁸ {αγω} οὐπετνανογῆ μῆρωμε ετασταγ ἄνεερσε·
οὐαζῆν οὐμακαριος πε πεει ἄταφογην ἀνεβλ ἄνεβλλεεγ

it was terror and disturbance and instability and doubt
and division, many illusions were at work among them,
and vain ignorance.

²⁶ It is like they were deep in sleep and found themselves
in nightmares. Either they are running somewhere, or
unable to run away from someone; or they are fighting,
or being beaten; or they have fallen from heights,
or fly through the air without wings. Sometimes, too,
it is like someone is killing them, even though no one
is chasing them; or they themselves are killing those
around them, covered in their blood.

²⁷ Until those who are going through all these nightmares
can wake up, they see nothing, because these things are
nothing. That is the way it is with those who have cast
off ignorance like sleep. They do not regard it as
anything, nor do they regard its other works as real, but
they abandon them like a dream in the night. They value
the knowledge of the Father like they value the light.
The ignorant have acted like they are asleep; those
who have come to knowledge have acted like they have
awakened.

²⁸ Good for the one who returns and awakens! Blessed
is the one who has opened the eyes of those who

²⁶ Cf. James Joyce, "Ulysses," 2: 'History ... is a nightmare from which I am trying to awake.'

²⁷ Cf. Is 29:7-8, GoT 2.

²⁸ @@@@

ΟΥΑΖ ΑΦΩΤ· ΝΣΩΦ ΝΒΙ ΠΠΝΑ ΕΤΗΣ ΑΒΑΛ ΖΝ
ΠΤΡΕΦΤΟΥΝΑΣΩ· ΕΑΦΤ ΤΟΟΤΩ ΜΠΕΤΩΗΩ ΑΡΗΙ ΖΙ ΠΕΣΗΤ·
ΑΦΤΡΕΦΤΩΚ ΑΡΕΤΩ ΑΧΝ ΝΕΦΟΥΕΡΙΤΕ· ΧΕ
ΝΕΜΠΑΤΩΤΩΟΥΝ ΔΕ ΠΕ ΠΙΣΑΥΝΕ ΝΤΜ ΠΩΤ· ΟΥΑΖΑ
ΠΟΥΩΝΩ ΑΒΑΛ· ΜΠΕΦΩΗΡΕ ΑΦΤ ΝΕΥ ΡΙΤΕ ΑΜΜΕ·
ΝΤΑΡΟΥΝΕΥ ΓΑΡ ΑΡΑΦ· ΑΥΩ ΑΥΣΩΤΜ ΑΡΑΦ· ΑΦΤ ΝΕΥ
ΑΤΡΟΥΧΙ ΤΠΕ· ΑΒΑΛ ΜΜΑΦ ΟΥΑΖΝ ΑΤΟΥΩΑΛΜΕΦ· ΟΥΑΖΝΝ
ΤΟΥΕΜΑΖΤΕ ΑΧΝ ΠΩΡΜΝΡΙΤ·

²⁹ ΕΑΦΟΥΩΝΩ ΑΒΑΛ· ΕΦΤΑΜΟ ΜΜΑΥ· ΑΠΩΤ ΠΑΤΩΑΠΩ·
ΕΑΦΝΙΦΕ ΝΖΗΤΟΥ ΜΠΕΤΩΝ ΠΜΕΕΥΕ ΕΦΕΙΡΕ ΜΠΕΦΟΥΩΩΕ
ΕΑΥΧΙ ΜΠΟΥΑΕΙΝ ΝΒΙ ΖΑΖ· ΑΥΚΑΤΟΥ ΑΡΑΦ ΧΕ ΝΕΥΟΕΙ
ΝΩΜΜΟ ΠΕ ΑΥΩ ΝΕΥΝΕΥ ΑΠΕΦΕΙΝΕ ΕΝ ΠΕ ΑΥΩ
ΝΕΜΠΟΥΣΟΥΩΝΩ ΝΒΙ ΘΥΛΗ ΧΕ ΝΤΑΦΕΙ ΑΒΑΛ ΖΙΤΟΟΤΩ
ΝΟΥΣΑΡΖ ΝΣΜΑΤ· ΕΜΠΕΛΑΥΕ ΖΩΣ ΝΤΩΝΜΑΑΖΕ ΝΤΟΟΤΩ ΧΕ
ΤΜΝΤΑΤ· ΤΕΚΟ ΜΝΤΑΤΕΜΑΖΤΕ ΜΜΑΣ ΤΕ ΕΦΩΕΧΕ ΑΝ ΖΝ
ΖΒΒΡΡΕ· ΧΙΝ ΕΦΩΕΧΕ ΑΠΕΤΩΝ ΦΗΤ· ΜΠΩΤ· ΕΑΦΕΙΝΕ
ΑΒΑΛ· ΜΠΩΕΧΕ ΝΑΤ· ΩΤΑ·

³⁰ ΕΑΦΩΕΧΕ ΑΒΑΛ ΖΝ ΡΩΦ ΝΒΙ ΠΟΥΑΕΙΝ ΟΥΑΖΝ ΤΣΜΗ
ΝΤΟΟΤΩ ΝΤΑΣΜΙΣΕ ΜΠΩΝΕΖ ΑΦΤ ΝΕΥ· ΜΕΥΕ ΖΙ
ΜΝΤΡΜΝΖΗΤ· ΖΙ ΝΔΕΙ ΖΙ ΟΥΧΕΙΔΕ ΖΙ ΠΠΝΑ ΝΒΑΜ· ΑΒΑΛ
ΖΝ ΤΜΝΤΑΡΗΧΩ ΝΤΕ ΠΩΤ· ΟΥΑΖΝ ΤΜΝΤΩΛΑΩ
ΕΑΦΤΡΟΥΩΧΝ ΝΒΙ ΝΙΚΟΛΑCΙC· ΜΝ ΝΙΜΑΣΤΙΓΖ· ΧΕ ΝΤΑΥ
ΠΕΤΕ· ΝΕΥΣΑΡΜ· ΝΖΡΕΦ ΝΝΙΖΑΕΙΝΕ· ΝΤΑΥΡ ΖΑΕ ΜΠΙΝΑΕ
ΝΖΡΗΙ ΖΝ ΤΠΛΑΝΗ ΟΥΑΖΝ ΖΝCΝΕΥΖ ΑΥΩ ΜΝ ΟΥΒΑΜ·
ΑΦΒΑΛΟΥ ΑΒΑΛ ΑΥΩ ΑΦΧΠΙΑΥ ΖΝ ΠCΑΥΝΕ ΠΕ·

cannot see! The Holy Spirit hurried after them to revive them. Having given a hand to the one who lay on the ground, it set them up on their feet, because they had not yet arisen. It gave them the knowledge of the Father and the revelation of the Son, because when they saw him and heard him, he granted them to taste him and to grasp the beloved Son.

²⁹ When he was revealed, he taught them about the Father, the uncontainable one, and breathed into them what was in the thought, doing his will. When many had received the light, they turned to him. For the material ones were strangers, who did not see his form or know him. For he came by means of fleshly form, and nothing could block his path, because incorruptibility cannot be grasped. Moreover, he said new things while he spoke about what is in the Father's heart and brought out the complete Word.

³⁰ When the light spoke through his mouth, and by his voice gave birth to life, he gave them thought, wisdom, mercy, salvation, and the Spirit of power from the infinity and the sweetness of the Father. He caused punishments and torments to be abolished, because they led astray into Error and bondage those who in were need of mercy. And with power he pardoned them, and he humbled them in knowledge.

²⁹ Cf. Gn 2:7, Odes of Solomon, 18:19: *The Most High breathed into them.*

³⁰ Cf. 2S 23:2, Lk 23:34, Jn 8:2-11.

³¹ αἰσῶπε εἰσοεὶ νοῦμαεῖτ· ἡνεεὶ ἐνεῦσαρῶ ἀγῶ
οὐσαγνε· ἡνεεὶ εἰτοῖ ἡατσαγνε· οὐβῖνε ἡνεεὶ
ἐνεῦβῖνε· οὐαζῆν· οὐταχρῶ ἡνεεὶ ἐτενεῦναεῖν ἀραῦ
οὐμῆτατχῶζῆ ἡνεεὶ ἐτενεῦχαζῆ

³² ἐνταῦ πε πῶως ἐνταρκῶε ἡσῶω· ἡπιπστεψῖς ἡεσαῦ
ἐτεῖποῦσῶρῶ ἀφεί ἀσῶβῖνε ἡσα πεεὶ ἡτασῶρῶ
ἀφρεῶε ἡταρεφῖνε ἡμαῦ χε πιπστεψῖς οὐωπ πε·
εφζῆ τσῖχ ἡσῶοῦρ· ἐσεμαρτε ἡμαῦ· πσαπ· ἡταῦ
ἐτοῦναδῖνε ἡποῦεεὶ ῶαρεπῶπ τηρῶ {ατοῦ} πῶωνε
ατοῦνεμ· πιρῆτε πετῶαατ ἡπιποῦεεὶ· ἐτε τεεὶ τε·
ῑοῦνεμ τηρῶ ἐτεῶασῶκ ἡπενταρῶ ῶτα ἡσ·χι ἡμαῦ
ἀβαλ ζῖτοοτῶ ἡῑταεὶε ἡσῶοῦρ· ἡφῶωνε ἡῑοῦνεμ ἀγῶ
πιρῆτε· ἡτεπῶπ ῶ ῶε· πιμαεῖνε· ἡπετῆ ποῦζραῦ πε·
πῶτ πε πεεὶ

³³ καὶ ζῆ ῑαβαττον ἐπεσαῦ ἡτασῖντῶ εαφραεῖ·
ἀπιρῖεῖτ· ἀφῶ ζῶβ ἀραῦ ἀφτῆζῶ ἡπιεσαῦ εαφῆτῶ ἀρῆῖ
ζῆ πιρῖεῖτ χεκασε ἐρετῆαῖμε ἡζῆτ χε εῦ πε
πσαββατον πεεὶ ἐτεμεῶε ἡτεποῦχεεὶ οὐωσῶ ἡζῆτῶ
χεκασε ἐρετῆεῶεχε ἀβαλ ζῆ πιρῶοῦ ἐτῆρῆεὶ πεεὶ ἐτε
ἡῑτεφ οὐῶη ἡμεῦ οὐαζῆ ἡβαλ ζῆ ποῦαεῖν·
ἐτεμαφζῶτῶ χε φχῆκ ἀβαλ

³⁴ ῶεχε ῶε ἀβαλ ζῆ φῆτ χε ἡτῶτῆνε πε πιρῶοῦ
ἐτχῆκ ἀβαλ ἀγῶ εἰοῦηζ· ζῆ τῆνε ἡβῖ ποῦαεῖν·

³¹ He became: a Way for those who were led astray, knowledge for those who were ignorant, a discovery for those who were searching, strength for those who were wavering, and purity for those who were impure.

³² He is the shepherd who left behind the ninety-nine sheep which were not lost. He went and searched for the one that was lost. He rejoiced when he found it, because ninety-nine is a number expressed with the left hand. However, when the one is found, the numerical sum moves to the right hand. In this way, what needs the one – that is, the whole right hand – draws what it needs, takes it from the left hand, and moves it to the right, so the number becomes one hundred. This is a symbol of the sound of these numbers; this is the Father.

³³ Even on the Sabbath, he worked for the sheep he found fallen in the pit. He saved the life of the sheep, having brought it up from the pit, so you may know in your hearts – you are sons of the knowledge of the heart – what is the Sabbath, on which it is not right for salvation to be idle, so you may speak of the day that is above, which has no night, and of the light that never sets, because it is complete.

³⁴ Speak, then, from the heart, because you are the completed day, and the light that does not cease dwells

³¹ Cf. Jn 14:6.

³² Cf. Mt 18:12-13, GoT 107.

³³ Cf. Mt 12:11.

³⁴ Cf. Mt 25:31-46.

ετεμαφωχ̄ν̄ φεχε ατμηε μ̄ν̄ νεει ετωινε̄ ν̄σως̄ αγω̄
πσαγνε̄ ν̄νεεῑ ν̄ταγρ̄ ναβῑ ν̄ρη̄ῑ ρ̄ν̄ τογπλαν̄{{η}}
ν̄τωτ̄ν̄ νε̄ νιωηρε̄ ν̄τε̄ π̄μμε̄ ν̄ρη̄τ̄ ταχρο̄ ν̄τογριτε̄
ν̄νεεῑ ν̄ταρσλατε̄· ογαρᾱ σωτ̄ ν̄νε̄ τ̄ν̄σιχ̄ ανεῑ
ετωωνε̄· κανω̄ ν̄νεεῑ ετρκεῑτ̄· αγω̄ νετρᾱ·σῑ ν̄τετ̄ν̄†
μ̄ταν̄ ν̄νεγ̄· ν̄τετ̄ν̄τογνε̄ς̄ νεεῑ ετογωωε̄ ατωων̄·
ν̄τετ̄ν̄νερσε̄ ν̄νετ̄ν̄κατκε̄· ν̄τωτ̄ν̄ ν̄γαρ̄· τε̄
τ̄μ̄ν̄τρ̄μ̄ν̄ρη̄τ̄· ετ̄·τακ̄ν̄ εωωπε̄ ερεωανπτωκ̄·

³⁵ ρ̄ †ρε̄· φαφτωκ̄ ν̄ρογο̄ χ̄ῑ ρ̄ρη̄τ̄ν̄ αρωτ̄ν̄ μ̄μ̄ιν̄ μ̄ιν̄
μ̄μ̄ωτ̄ν̄· μ̄πρ̄χῑ ρ̄ρη̄τ̄ν̄ αρ̄ν̄καγε̄· ετε̄ νεεῑ νε̄·
ν̄τατετ̄ν̄ναχογ̄ αβαλ̄ μ̄μ̄ωτ̄ν̄· νε̄ντατε̄·τ̄ν̄καβαλ̄
μ̄μαγ̄ μ̄πρ̄σωτε̄ αραγ̄ {{α}}ογαμογ̄· μ̄πρ̄ρ̄ χαλε̄ς̄ μ̄πρ̄ρ̄
φ̄ν̄τ̄ δε̄ ατετ̄ν̄ογω̄ ερετ̄ν̄νογρε̄· μ̄μαφ̄ αβαλ̄ μ̄πρ̄ωωπε̄
ερετ̄ν̄οεῑ ν̄τοπο̄ς̄ μ̄π̄διαβολο̄ς̄ δε̄ ατετ̄ν̄ογω̄
ερετ̄ν̄ογω̄ς̄q̄ μ̄μαφ̄ μ̄πρ̄ταχρο̄ ν̄νετ̄ν̄χροπ̄ νεεῑ ετραεῑ
ρ̄ω̄ς̄ ογσορε̄ πε̄ ογλαγε̄

³⁶ γαρ̄ πε̄ πατρε̄π̄ αχιτ̄q̄ ν̄σαν̄ς̄ ν̄ρογο̄ απ̄ρε̄π̄· δε̄ ν̄ταφ̄
γαρ̄· πετ̄μ̄μεγ̄ φ̄ιρε̄ ν̄νεφ̄ρ̄β̄ηγε̄· ρ̄ω̄ς̄ ογατ̄·ρε̄π̄ πε̄ πεεῑ
ν̄ταφ̄ ρ̄ω̄ς̄ ογδικαιο̄ς̄ πε̄ φ̄ιρε̄ ν̄νεφ̄ρ̄β̄ηγε̄ ρ̄ν̄ ρ̄ν̄κεκαγε̄·
ειρε̄ σε̄ ν̄τωτ̄ν̄ μ̄πογωω̄ μ̄πωτ̄· δε̄ ν̄τωτ̄ν̄ ρ̄ν̄αβαλ̄
μ̄μαφ̄ δε̄ π̄ωτ̄· γαρ̄ φ̄ραλ̄ς̄ αγω̄ ρ̄ν̄ π̄ιογωωε̄ ν̄τοοτ̄q̄·
ογπετ̄νανογφ̄ νε̄·αφ̄χῑ σαγνε̄· αν̄ετε̄ νογτ̄ν̄ νε̄
ν̄τετ̄ν̄μ̄ταν̄ μ̄μ̄ωτ̄ν̄ αχωογ̄ αβαλ̄ γαρ̄ ρ̄ν̄ ν̄ιογτωωρ̄·
ωαγ̄χῑ σαγνε̄ αν̄ετε̄ νογτ̄ν̄ νε̄

within you. Speak of the Truth with those who search for it, and of knowledge with those who have sinned in their Error. Strengthen the feet of those who stumble and reach out to those who are sick. Feed those who are hungry and give rest to those who are weary. Raise up those who want to arise, and awaken those who sleep, because you are the understanding that is unsheathed.

³⁵ If strength is like this, it becomes stronger. Be concerned about yourselves. Do not be concerned about other things which you have rejected from yourselves. Do not return to eat your vomit. Do not be eaten by worms, because you have already shaken it off. Do not become a dwelling-place for the Devil, because you have already brought him to naught. Do not strengthen your obstacles that are collapsing, as though you are a support.

³⁶ For, the one who violates the Torah is nothing, and should be treated more harshly than the just, doing his works among others. Do, therefore, the will of the Father, because you are from him. For, the Father is sweet, and goodness is in his will. He knows whatever is yours, in order that you may find rest concerning such things. For, in their fruits is the knowledge of what is yours.

³⁵ Mattison does not capitalize 'Devil'.

³⁶ Cf. Jn 16:28, Lk 6:43-44.

³⁷ δε ν̄ωρηε̄ μ̄πιω̄{{τ}} ν̄ταγ̄ νε̄ πεφσταεῑ δε̄ ρ̄ναβαλ̄
νε̄ ρ̄ν̄ τχαρις̄ ν̄τε̄ πεφρο̄ ετβε̄ πεεῑ πιωτ̄ μαϊε̄
μ̄πεφσταεῑ αγω̄ φογων̄ ρ̄μμαᾱ αβαλ̄ ρ̄ν̄ μᾱ νιμ̄ αγω̄
εφωατωρ̄ μ̄ν̄ †ρ̄γλη̄ ωαφ† μ̄πεφσταεῑ απογαειν̄ αγω̄
ρ̄ν̄ πεφσραρ̄† ωαφτρεφ̄ σᾱ τπε̄ ν̄σματ̄ νιμ̄ ν̄ρραγ̄ νιμ̄
μ̄μεωδε̄ γαρ̄ εν̄ νετ̄ωωλμ̄ απσταεῑ αλλᾱ πσταεῑ
πεπ̄νᾱ πετε̄ ουντεφ̄ μ̄μεγ̄ μ̄πωωλμ̄ αγω̄ ωαφσωκ̄
ρ̄μμαᾱ νεφ̄ ωαραᾱ αγω̄ ν̄ωωμ̄σ̄ αρρη̄ ρ̄ν̄ πσταεῑ μ̄πιωτ̄
³⁸ ν̄τ̄μ̄ανεφ̄ σε̄ ν̄ϋ̄χιτ̄ϋ̄ αρρη̄ απμᾱ ν̄ταφεῑ αβαλ̄ μ̄μεγ̄
αβαλ̄ ρ̄ν̄ πσταεῑ ν̄ωαρπ̄ εταρ̄ω̄ οῡσεῑ ρ̄ν̄ν̄ οϋπλασμᾱ
μ̄ψ̄χικον̄ πε̄ εφοεῑ μ̄πρητε̄ ν̄ογμαγ̄ εφαρ̄ω̄ ενταρ̄ωτε̄
εφρ̄ν̄ ουκαρ̄ εφτηκ̄ εν̄ ετε̄ωαρογμεγε̄ αραφ̄ ν̄σῑ
νετνεγ̄ αραφ̄ δε̄ ουκαρ̄ πε̄ μ̄ν̄σ̄ωσ̄ εωαφβωλ̄ ν̄κεσαπ̄
ερεωανογνιφε̄ σακ̄ϋ̄ ωαφρ̄μαμ̄ νισταεῑ σε̄ εταρ̄ω̄
ρ̄ναβαλ̄ ρ̄ν̄ πιπωωε̄ νε̄ ετβε̄ πεεῑ αφῑ ν̄σῑ πναρ̄τε̄
αφβωλ̄ μ̄πιπωωε̄ αβαλ̄ αγω̄ αφεινε̄ μ̄πιπληρωμᾱ
ετρημ̄ ν̄τε̄ †αγαπη̄ δεκασε̄ παραω̄ νεφσωτε̄ αωωπε̄
αλλᾱ †μ̄ν̄τοῡσεῑ τε̄ ν̄τε̄ πιμ̄εεγε̄ ετ̄χηκ̄ αβαλ̄ πεεῑ
πλογοσ̄ μ̄πιωμνογφε̄ ν̄τ̄σ̄ινε̄ ν̄τε̄ πιπληρωμᾱ ν̄νεεῑ
ετσαμ̄τ̄ αβαλ̄ ρ̄ᾱωωφ̄ μ̄πιοῡδεεῑ τε̄{ει}̄ ετ̄νηηγ̄
αβαλ̄ μ̄πσᾱ ν̄ρρε̄ εσσαμ̄τ̄ ν̄σῑ τογ̄ρ̄ελ̄πις̄ ετογ̄σαμ̄τ̄
αβαλ̄ ρ̄ητ̄σ̄ ετε̄ πεγε̄ινε̄ πε̄ πογαειν̄ ετε̄ μ̄ν̄ ρ̄αιβεσ̄
ν̄ρ̄ητ̄ϋ̄ ειωδε̄ μ̄πσαπ̄
³⁹ ετ̄μ̄μεγ̄ ωαφμααρε̄ αεῑ ν̄σῑ πιπληρωμᾱ ενταφωωπε̄
εν̄ ν̄σῑ πιωτ̄ω̄ ν̄†ρ̄γλη̄ αβαλ̄ ρ̄ῑτοοτ̄σ̄ ν̄†μ̄ν̄ταταρη̄χ̄σ̄

³⁷ For, the children of the Father are his fragrance, since they are from the grace of his expression. Because of this, the Father loves his fragrance, and reveals it in every place. And when it mixes with matter, it gives his fragrance to the light, and in tranquillity he causes it to rise above every form and every sound. For it is not the ears that smell the fragrance, but it is the Spirit that smells, and draws the fragrance to itself, and sinks down into the Father's fragrance.

³⁸ He shelters it, therefore, and takes it to the place from which it came, from the first fragrance which has grown cold. It is something in a soul-endowed delusion, like cold water sunk into loose earth. Those who see it think that it is just earth. Afterwards, it dissolves again. If a breath draws it, it becomes warm. So, the fragrances which are cold are from the division. Because of this, faith came. It dissolved the division, and it brought the fullness that is warm with love, so that the cold may not return, but rather the unitary thought of completion. This is the Word of the Gospel of the discovery of the fullness, which comes for those who are awaiting the salvation which is coming from above. The hope for which they are waiting is waiting for those whose image is light with no shadow in it.

³⁹ If, at that time, the fullness comes, the need of matter does not come through the infinity of the

³⁷ Cf. GoP 118.

³⁸ Cf. 2P 3:3-13.

³⁹ Cf. Mk 1:4, 15.

⁴² ΝΕΝΤΑΥΤΑΥΣΟΥ ΔΕ ΝΕ ΝΕΕΙ Ν̄ΤΑΥΧΩΚ ΑΒΑΛ· Ν̄ΣΚΕΥΟΣ ΓΑΡ ΕΤΜΗΖ ΝΕΤΕΩΔΟΥΤΑΥΣΟΥ· ΠΣΑΠ ΔΕ· ΕΤΕ ΠΤΩΖ̄C ΝΟΥΕΕΙ· ΝΑΒΩΛ ΑΒΑΛ· ΩΑΥΩΟΥΟ· ΟΥΕΖ̄Ν ΤΛΑΕΙΣΕ ΑΤΡΕῩΡ ΩΥΤΑ ΠΕ ΠΖΩΒ ΕΤΕ {Μ}ΠΕΥΤΩΖ̄C· ΝΑΒΩΚ Ν̄ΤΟΟῩ ΠΣΑΠ ΓΑΡ ΕΤ̄ΜΜΕΥ ΩΑΡΕΟΥΝΙΦΕ ΣΑΚ̄ ΟΥΕΕΙ Ζ̄Ν ΤΣΑΜ Μ̄ΠΕΤΝ̄ΜΜΕΥ ΑΛΛΑ· ΖΑΤ̄Ν ΠΕΕΙ Ν̄ΤΑΥ ΕΤΕ ΟΥΑΤ·ΩΥΤΑ ΠΕ· ΜΑΥΝΑΖ Τ̄ΒΒΕ Ν̄ΛΑΑΥ ΖΑΖΤΗΥ· ΟΥΔΕ ΜΑΥΩΟΥΕ ΛΑΥΕ ΑΛΛΑ ΠΕΤ̄ΩΑΑΤ Μ̄ΜΑΥ ΩΑΥΜΑΖ̄Υ ΑΝ Μ̄ΜΑΥ Ν̄ΣΙ ΠΩΤ· ΕΥΧΗΚ ΑΒΑΛ·

⁴³ ΟΥΑΓΑΘΟΣ ΠΕ· ΥΣΑΥΝΕ Ν̄ΝΙΧΟ Ν̄ΤΟΟῩ ΧΕ Ν̄ΤΑΥ ΠΕ Ν̄ΤΑΥΧΟ Μ̄ΜΑΥ Ζ̄Ν ΠΙΠΑΡΑΔΙΣΣΟΣ Ν̄ΤΟΟῩ ΠΕ{{Υ}}ΠΑΡΑΔΙΣΣΟΣ ΔΕ ΠΕ ΠΕΥΜΑ Ν̄ΜΤΑΝ ΠΕΕΙ ΠΕ ΠΙΧΩΚ ΑΒΑΛ· Ζ̄Ν ΠΙΜΕΥΕ Ν̄ΤΕ ΠΩΤ· ΟΥΕΖ̄Ν ΝΕΕΙ ΝΕ Ν̄ΩΕΧΕ· Ν̄ΤΕ· ΠΕΥΜΑΚΜΕΚ ΠΟΥΕΕΙ ΠΟΥΕΕΙ Ν̄ΤΕ ΝΕΥΩΕΧΕ· ΠΕ ΠΖΩΥ Ν̄ΤΕ ΠΕΥΟΥΩΥΕ· ΟΥΕΕΙ Ζ̄Μ ΠΟΥΩΝ̄Ζ ΑΒΑΛ Ν̄ΤΕ ΠΕΥΩΕΧΕ· ΧΙΝ ΕΥΟ Ν̄ΒΑ·ΘΟΣ Ν̄ΤΕ ΠΕΥΜΕΥΕ· ΠΛΟΥΟΣ Ν̄ΤΑΖ̄Ρ ΩΑΡ̄Π̄ Ν̄ΕΙ ΑΒΑΛ· ΑΥΟΥΩΝ̄Ζ Μ̄ΜΑΥ ΑΒΑΛ· ΟῩΑ·Ζ̄Ν ΟΥΝΟΥΣ· ΕΥΩΕΧΕ ΠΛΟΥΟΣ ΟΥΕΕΙ Ζ̄ΝΝ ΟΥΧΑΡΙΣ ΕΣΚΑΡΑΕΙΤ· ΑΥΜΟΥΤΕ ΑΡΑΥ ΧΕ ΠΙΜΕΕΥΕ ΕΠΙΔΗ ΝΕΥΩΟΥΠ Ν̄ΖΗΤ̄C ΕΜΠΟΥΩΝΕΖ ΑΒΑΛ· ΑΣΩΠΕ ΣΕ ΑΤΡΕῩΡ ΩΑΡ̄Π̄ Ν̄ΕΙ ΑΒΑΛ· Μ̄ΠΣΑΠ Ν̄ΤΑῩΡ· Ζ̄ΝΕΥ Ν̄ΣΙ ΠΟΥΩΥΕ· Μ̄ΠΕΝΤΑΖΟΥΩΥΕ

⁴⁴ ΠΟΥΩΥΕ ΔΕ ΠΕΤΕ ΠΩΤ ΜΑΤ̄Ν Μ̄ΜΑΥ· Ν̄ΖΗΤ̄Υ ΟῩΑΖ̄Ν ΠΕΤ̄Ρ ΕΝΕΥ· ΜΑΡΕΛΑΥΕ ΩΩΠΕ ΑΧΝΤ̄Υ ΟΥΔΕ ΜΑΡΕΛΑΥΕ

⁴² But those whom he anointed are those who have been completed, because full jars are the ones that are anointed. But, when the anointing of one dissolves, it empties, and the cause of the need is the place where the ointment leaks, because a breath and its power draws it. But, from the one who has no need, no seal is removed, nor is anything emptied, but what it needs is filled again by the Father, who is complete.

⁴³ He is good. He knows his plants, because he planted them in his paradise. Now his paradise is a place of rest. This is the completion in the Father's thought, and these are the words of his meditation. Each of his words is the work of his one will in the revelation of his Word. When they were still in the depths of his thought, the Word – which was the first to come out – revealed them along with a mind that speaks the one Word in a silent grace. He was called “the Thought,” since they were in it before being revealed. It happened, then, that he was the first to come out at the time when it pleased the one who wanted it.

⁴⁴ Now the Father rests in his will and is pleased with it. Nothing happens without him, nor does anything happen

⁴² Another reading for ‘completed’ is ‘sealed’ – the term refers to baptism.

⁴³ Cf. Jn 1:1.

⁴⁴ Cf. Ps 139:16, Pr 20:24, Jn 5:19, Is 40:13.

ωωπε αχ̄ν πογωωε̄· ν̄τε πωτ̄· αλλα ογαττεζερετ̄·
πε· πεφογωωε̄· πεφιχ̄νος πε πογωωε̄· αγω μ̄ν λαγε
ναμ̄με αρα· ογτε ν̄ωωοοπ̄· εν· ατρου† ρτηγ αρα
ωινα ν̄σεεμαρτε μ̄μαγ αλλα· πσαπ ετεφογωωε̄·
πετ̄ωγαωω̄ πεει πε· καν εωωπε· επνεγ αβαλ· εν̄ω̄
ενεγ εν· ρ̄ν λαγε ν̄ναρ̄ν̄ πνογτε πογωωε̄· πωτ̄·
φσαγνε γαρ ν̄τογρ̄ογ̄ειτε τηρογ· μ̄ν τογρ̄αν· ρ̄ν
τογρ̄αν γαρ φναω̄ν̄τογ αρ̄ρεγ· τρ̄αν δε πε π̄χι σαγνε·
απει εθ̄ηπ̄· πεει δε πε πωτ̄· πεει ν̄τατερ̄ογ̄ειτε· ε̄ι
αβαλ μ̄μαγ πεει ετογ̄νασ̄ωτε αραγ τηρογ ν̄σι νε̄ει
ν̄ταρ̄εῑ αβαλ μ̄μαγ αγω̄ων̄ε̄· δε αβαλ αγ̄εαγ μ̄ν
ογτεληλ· ν̄τε πεφ̄ρεν·

⁴⁵ π̄ρεν δε μ̄πωτ̄· πε πω̄ηρε· ν̄ταγ· ν̄ωαρ̄π̄ πενταγ†
ρεν απενταρ̄εῑ αβαλ μ̄μαγ ενταγ ρω πε· αγω αφ̄μεσ̄τ̄ω̄
ν̄νογω̄ηρε· αγ† πεφ̄ρεν αραγ ετε νεογ̄ν̄τεφ̄ς ν̄ταγ πε
ετε ογ̄ν̄τεφ̄ ν̄κεῑι ν̄ιμ εγ̄ωοοπ̄ ραρ̄τηγ· ν̄σι πωτ̄·
ογ̄ν̄τεφ̄ μ̄π̄ρεν ογ̄ν̄τεφ̄ μ̄πω̄ηρε ογ̄ν̄ σαμ̄ ν̄σ̄ε̄νεγ αραγ
π̄ρεν δε ν̄ταγ ογατ̄νεγ αραγ πε δε ν̄ταγ ογαε̄ετ̄ω̄ πε
π̄μ̄γ̄σ̄τηριον μ̄πατ̄νεγ αραγ ετ̄ν̄νηγ αρ̄ν̄μεω̄δε εγ̄μηρ̄
μ̄μαγ τηρογ ν̄τοοτ̄ω̄

⁴⁶ και γαρ· π̄ωτ̄· σεχογ μ̄πεφ̄ρεν· εν φογ̄αν̄ε̄ δε αβαλ·
ρ̄ν ογ̄ω̄ηρε· π̄ρητε σε ογ̄νασ̄ πε π̄ρεν ν̄ιμ σε· πεταω̄
τεγε ρεν νεγ π̄ινασ̄ ν̄ρεν ν̄σαβ̄ηλ αραγ ογαε̄ετ̄ω̄· πεει
ετε πωγ πε π̄ρεν ογαρ̄ν̄ ν̄ω̄ηρε μ̄π̄ρεν νε̄ει
ετενεφ̄ματ̄ν̄ μ̄μαγ ν̄ρητογ· ν̄σι π̄ρεν μ̄πωτ̄ παλιν

without the will of the Father, but his will is incompre-
hensible. His trace is the will, and no one can know him,
nor does he exist for people to scrutinize so that they might
grasp him, but when he wills, what he wills is this – even if
the sight does not please them in any way before God – the
will of the Father, because he knows the beginning of
all of them, and their end, for in the end he will greet them
directly. Now the end is receiving knowledge of the one
who is hidden; this is the Father, from whom the beginning
has come, and to whom all who have come out from him
will return. They were revealed for the glory and the joy of
his name.

⁴⁵ Now, the name of the Father is the Son. He is the one who
first gave a name to the one who comes out from him, who
was himself, and he gave birth to him as a Son. He gave him
his name which belonged to him. He is the one to whom
everything around the Father belongs. The name and the Son
are his. It is possible for him to be seen; but the name is
invisible; for, it alone is the mystery of the invisible that
comes to ears that are filled completely with it by him.

⁴⁶ For, indeed, the Father's name is not spoken, but it is
revealed through a Son. In this way, then, the name is great.
Who, then, will be able to utter a name for him, the great
name, except him alone to whom the name belongs, and the
children of the name, those in whom the Father's name rests,

⁴⁵ Cf. (Mt 1:21, Lk 1:31, Jn 17:6-26.

⁴⁶ Cf. Ex 3:14.

νευματῆν ἡμαυ ζωου ἡμ πεφρεν επιδη ογατωωπε πε
πιωτ· ἡταυ ογαεετῆ πενταφμισε ἡμαυ νεφ ἡουφρεν
ζαθ· εμπατεφτσενο ἡναιων φινα ἡφωωπε αχἡ
τοῦαπε ἡσι πρεν ἡπιωτ· εφοει ἡχαιε· ετε πεει πε
πρεν μαμνε εταρῶ ἡμ πεφουαζ σαζνε· ἡν τσαμ·
ετχηκ αβαλ·

⁴⁷ δε πρεν ογαβαλ εν πε· ἡν ἡνλεζιε ογαἡν
ἡνἡντταειρεν πε πεφρεν αλλα· ογατνευ αραυ πε αφτ
ρεν αραυ ογαεετῆ· εφνευ αραυ ογαεετῆ ενταυ
ογαεετῆ πετε οἴν σαμ ἡτ ρεν αραυ δε πετενῶωοοπ·
εν μντῆ ρεν ἡμευ εἴνατ εἶ γαρ ἡρεν· αραυ πεει ετε
ἡφωοοπ εν πεει ἡταυ ετωοοπ· φωοοπ ἡν πεφκερεν
αἶω φσαἴνε ἡμαυ ογαεετῆ αἶω ατρεφτ ρεν αραυ
ογαεετῆ

⁴⁸ πιωτ ἡε πωηρε· πε πεφρεν ἡταυζαπῆ· σε εν· ἡν
πιζωφ αλλα νεφωοοπ πωηρε νεφτ ρεν ογαεετῆ πρεν
σε πα πιωτ{τ} πε· ἡθε ετε πρεν ἡπιωτ· πε πωηρε
πιμεζτ επει εφναδῆ ρεν τον ἡσαβηλ απιωτ·

⁴⁹ αλλα παντωε φναχοοε ἡσι οἴει ζαζτην πεφωβηρ δε
νιμ πε ετνατ ρεν απειε ετενεφρ φρῆ ἡφωοοπ ζαθ
ἡμαυ ζωε σε πρεν εφωροϋχιτῆ· εν ἡσι ἡμισε ἡτοοτῆ
ἡνεει ἡταζμεστου φαρῆ σε οἴπετεφωε αραυ πε αρ
νοει ἡπιζωβ· δε οἴεϋ πε πρεν δε ἡταυ πε πρεν μαμνε

and who themselves, in turn, rest in his name? Since the
Father is unbegotten, it is he alone who gave birth to him for
himself as a name, before he had made the generations, so
that the Father's name might be over their head as Lord,
which is the true name, confirmed in his command in
complete power.

⁴⁷ For, the name is not from words and naming;
the name, rather, is invisible. He gave a name to
him alone. He alone sees him, he alone having the power
to give him a name, because whoever does not exist
has no name. For what name will they give one who does
not exist? But the one who exists, exists also with his
name, and he alone knows it, and he has given a name to him
alone.

⁴⁸ This is the Father; his name is the Son. He did not hide it
within but it existed. The Son alone gave a name. The name
belongs to the Father, as the name of the Father is the beloved
Son. Where would he find a name, except from the Father?

⁴⁹ But, doubtless, one will ask their neighbour, "Who is
it who will give a name to the one who existed before
them, as if offspring did not receive a name from those
who gave them birth?" First, then, it is right for us to
consider what the name is. It is the true name, the name

⁴⁷ Grant & Freedman open, "The Name is not mere verbiage."

⁴⁸ The point of division between sayings 47 & 48 is not entirely certain.

⁴⁹ Grant & Freedman open, "Firstly, therefore, it is appropriate that we think on this topic: what is the Name?"

ἄταϑ ἐν σε πε πρεν· ἀβαλ ἄπιωτ· δε ἄταϑ πε
 πετωοοπ· ἄχαις ἄρεν ἄταϑχι σε ἄπρεν ἐν ἀποϑεπ·
 ἄπρητε ἄρἄκαγε· κατὰ πεσματ· ἄποϑεει ποϑεει
 ἐτοϑνα{c}τεναϑ ἄρητῆ· πεει δε πε πχαις ἄρεν
 ἄκελαγε ἐν πε· ἄταϑτεειϑ ἀραϑ ἀλλὰ οϑατ·† ρεν ἀραϑ
 πε· οϑατ·τεοϑαϑ νε ϑα παπ· ἄταϑ ἄταπεει ἐτχἄκ
 {{ἀβαλ·}} ϑεχε ἀραϑ οϑαεετῆ· ἀϑω ἄταϑ πετε οϑἄ
 βαμ ἄμαϑ· ἀχοϑ ἄπεϑρεν ἀϑω ἀνεϑ ἀραϑ

⁵⁰ ἄταρεϑῆϑωκ σε ἐϑἄρητῆ· δε πεϑρεν· ἐτοϑαϑῆ
 πεϑϑηρε πε ἀϑω ἀϑ† ἄπρεν ἀραϑ ἄσι πεει ἄταϑῆ ἀβαλ
 ῆἄ πβαθος ἀϑεχε· ἀνεϑπεθἄπ· ἐϑσαϑνε δε πωωτ·
 οϑατ·πεθαϑ πε ἐτβε πεει ρω ἀϑἄ πεει ἀβαλ· δεκασε
 ἐϑαϑεχε ῆα πτοπος ἀϑω πεϑμα ἄἄταν ἄταϑι ἀβαλ
 ἄρητῆ ἀϑω ἄϑ† ἐαϑ ἄππληρωμα †ἄἄτἄασ ἄτε
 πεϑρεν ἀϑω πῆλασ· ἄτε πωωτ· ποϑεει ποϑεει· πμα
 ἄταϑει ἀβαλ· ἄρητῆ· ϑἄαϑεχε ῆαραϑ ἀϑω ῆἄ †ταειε
 ἄταϑχι ἄπεϑτερο ἀρε·τϑ ἄτοοτῆ ϑἄαπωτ· ἀτ·στο
 ἀρετῆ ἄκεσαπ· ἀϑω ἀϑι ἀβαλ· ῆἄ {{π}}μα ἐτἄἄμεϑ πμα
 ἄταϑωρε ἀρετϑ ἄρητῆ ἐϑχι †πε ἀβαλ ῆἄ πμα ἐτἄἄμεϑ·
 ἀϑω ἐϑχι σαἄῶ· ἐϑχι ἀειεϑ· ἀϑω πεϑμα ἄἄταν ἄἄἄ
 ἄμαϑ πε·

⁵¹ πεϑπληρωμα ἄἄἄ σε τἄροϑ ἄτἄ πωωτ· ῆἄπληρωμα
 νε· ἀϑωῆἄ νεϑ†ἄ τἄροϑ τοϑνοϑνε πε ῆἄ πεἄτα-
 ϑτροϑρωτ· ἀβαλ ἄρητῆ τἄροϑ ἀϑ† νεϑ ἄνοϑτωϑ·
 σεοϑανῆ σε ἀβαλ ἄσι ποϑεει ποϑεει· δεκασε ἀβαλ ῆἄ

from the Father, because it is the proper name. So, he
 did not receive the name on loan, the way others do,
 according to the form in which each one will be
 produced. This, then, is the proper name. There is no
 one else who gave it to him. But he is unnameable,
 indescribable, until the time when he who is complete spoke
 of him alone. And it is he who has the power to speak
 his name and to see him.

⁵⁰ So, when it pleased him that his beloved name should
 be his Son, and he gave the name to him who came out
 from the depth, he disclosed his secrets, knowing that the
 Father is without evil. Because of this, he brought him
 out so that he might speak about the place, and his resting
 place from which he had come, and to glorify the fullness,
 the greatness of his name, and the Father's sweetness. Each
 one will speak about the place from which they came, and
 they will hurry to return again to the place where they
 received their restoration to receive from the place where
 they were, receiving a taste from that place and receiving
 nourishment, receiving growth. And their place of rest is
 their fullness.

⁵¹ All that have emanated from the Father, then, are
 fullness, and the roots of all that have emanated from him are
 within the one who caused them all to grow. He gave
 them their destinies. Then each one was revealed, so that

⁵⁰ Cf. GoT 28.

⁵¹ Cf. (Ps 139:16, Pr 20:24, Jn 5:19.

ΠΟΥΜΕΕΥΕ Μ̄ΜΙΝ Μ̄ΜΑΥ ΠΜΑ ΓΑΡ ΕΤΟΥΧΔΑΥ Μ̄ΠΟΥΜΕΕΥΕ
 ΩΑΡΑϞ ΠΜΑ ΕΤ̄ΜΜΕΥ ΤΟΥΝΟΥΝΕ ΤΕΤϞΙ Μ̄ΜΑΥ ΑΤΠΕ ΖΝ
 ΝΙΧΙΣΕ· ΤΗΡΟΥ ΩΑ ΠΙΩΤ· ΟῩΝ̄ΤΕΥ Ν̄ΤΕϞΑΠΕ· ΕΣΟΕΙ Ν̄Μ̄ΤΑΝ
 ΝΕΥ ΑΥΩ ΣΕΕΜΑΖΤΕ Ν̄Μ̄ΜΕΥ ΑΖΟΥΝ ΕΥΖΗΝ ΑΖΟΥΝ ΑΡΑϞ·
 ΖΩΣ ΑΤΡΟΥΧΟΟΣ ΧΕ ΑΥΧΙ ΑΒΑΛ· Ζ̄Ν̄ ΠΕϞΖΟ ΑΒΑΛ Ζ̄ῙΤΟΥΤϞ
 Ν̄ΝΙΑΣΠΑΣΜΟΣ ΣΕΟΥΑΝΖ ΔΕ ΕΝ ΑΒΑΛ Ν̄ΣΙ ΝΕΕΙ Μ̄ΠΗΡΗΤΕ· ΧΕ
 ΜΠΟΥΡ̄ ΤΠΕ Μ̄ΜΙΝ Μ̄ΜΑΥ ΟΥΤΕ Μ̄ΠΟΥΩΩΩΤ· Μ̄ΠΕΑΥ
 Μ̄ΠΙΩΤ· ΟΥΤΕ Ν̄ΣΕΜΕΥΕ ΑΡΑϞ ΕΝ ΖΩΣ ΩΗΜ· ΟΥΤΕ ΧΕ
 ϞΣΑΩΙ ΟΥΤΕ ΧΕ ΟΥΒΑΛΚ̄Ϟ ΠΕ· ΑΛΛΑ ΟΥΑΤΠΕΘΑΥ ΠΕ·
 ΟΥΑΤΩΤΑΡΤ̄Ρ̄ ΠΕ ΟΥΖΛΑΒ ΠΕ· ΕϞΣΑΥΝΕ ΑΜΑΕΙΤ ΝΙΜ·
 ΕΜΠΑΤΟΥΩΩΠΕ· ΑΥΩ ΝΕϞΡ ΧΡΙΑ ΕΝ ΑΤΡΟΥΤΣΕΒΕ ΕΙΕΤ̄Ϟ
 ΑΒΑΛ·

⁵² ΠΕΕΙ ΠΕ ΠΗΡΗΤΕ Ν̄ΝΕΤΕΟῩΝ̄ΤΕΥ Μ̄ΜΕΥ ΑΒΑΛ Ζ̄Ν̄ ΠΣΑ ΖΡΕ·
 Ν̄ΤΟΥΤ̄Σ Ν̄Τ̄Μ̄ΝΤΝΑΣ Ν̄ΑΤΩΙΤ̄Σ ΕΟΥΣΑΜ̄Τ̄ Ν̄ΣΑ ΠΙΟΥΕΙ
 ΟΥΔΕΕΤ̄Ϟ ΑΥΩ ΠΕΤΧΗΚ ΑΒΑΛ· ΠΕΤΟΕΙ Μ̄ΜΕΥ ΝΕΥ· ΑΥΩ
 ΜΑΥΩΕ ΑΖΡΗΕΙ ΔΕΜ̄Ν̄ΤΕ ΟΥΤΕ Μ̄Ν̄ΤΕΥ ΦΘΟΝΟΣ Μ̄ΜΕΥ ΟΥΤΕ·
 ΑΩΕΖΑΜ· ΟΥΤΕ Μ̄Ν̄ ΜΟΥ Ν̄ΖΡΗῙ Ν̄ΖΗΤΟΥ ΑΛΛΑ ΕΥΜΑΤ̄Ν̄·
 Μ̄ΜΑΥ Ζ̄Ν̄ ΠΕΤΜΑΤ̄Ν̄ Μ̄ΜΑϞ ΕΥΖΑΣΙ ΕΝ ΟΥΤΕ· ΕΥΒ̄Λ̄Μ̄ΛΑΜΝ̄Τ̄·
 ΕΝ· Μ̄ΠΚΩΤΕ Μ̄ΤΜΗΕ· ΑΛΛΑ Ν̄ΤΑΥ ΡΩ ΠΕ ΤΜΗΕ· ΑΥΩ
 ΕϞΩΟΟΠ Ν̄ΖΗΤΟΥ Ν̄ΣΙ ΠΙΩΤ· ΑΥΩ Ν̄ΤΑΥ ΕΥΖ̄Ν̄ ΠΙΩΤ·
 ΕΥΧΗΚ· ΑΒΑΛ· ΕΥΟΕΙ Ν̄ΑΤ̄ΠΩΩΕ Ζ̄Ν̄ ΠΙΑΓΑΘΟΣ ΝΑΜΗΕ· ΕΥ†
 ΩΤΑ ΛΑΥΕ ΕΝ Ζ̄Ν̄ ΛΑΥΕ· ΑΛΛΑ ΕΥ† Μ̄ΤΑΝ ΕΥΛΗΚ· Ζ̄Ν̄ ΠΕΠ̄Ν̄Α
 ΑΥΩ ΕΥΝΑΣΩΤ̄Μ̄ ΑΤΕΥΝΟΥΝΕ· ΕΥΝΑΣΡ̄ϞΕ ΑΡΑΥ ΝΕΕΙ
 ΕΤϞΝΑΣ̄Ν̄ ΤΕϞΝΟΥΝΕ· Ν̄ΖΗΤΟΥ Ν̄ϞΤ̄Μ̄Ρ̄ ΠΑΣΙ Ν̄ΤΕϞΨΥΧΗ
 ΠΕΕΙ ΠΕ ΠΤΟΠΟΣ Ν̄ΝΙΜΑΚΑΡΙΟΣ ΠΕΕΙ ΠΕ ΠΟΥΤΟΠΟΣ

through their own thought [...] for, the place to which
 they send their thought is their root, which takes them up
 through all the heights, up to the Father. They embrace
 his head, which is rest for them, and they are grasped,
 approaching him, as though to say that they receive his
 expression by means of kisses. But they were not revealed
 in this way, because they neither exalted themselves,
 nor wanted the Father's glory, nor did they think of him as
 trivial or harsh or wrathful; but he is without evil,
 unperturbed, and sweet. He knows every realm before they
 have come into existence, and he has no need to be
 instructed.

⁵² This is the way of those who possess something of the
 immeasurable greatness from above, as they wait for the
 complete one alone, who is a Mother for them. And they do
 not go down to Hades, nor do they have envy or groaning,
 nor death within them, but they rest in the one who rests, not
 striving nor twisting around in the search for Truth. But they
 themselves are the Truth, and the Father is within them, and
 they are in the Father, being complete. They are undivided
 from the truly good one. They do not need anything, but they
 rest, refreshed in the Spirit. And they will listen to their root.
 They will devote themselves to those things that they will
 find in their root and not suffer loss to their soul. This is the
 place of the blessed; this is their place.

⁵² Cf. Jn 17:21-23.

53 πκεωωχπ̄ σε μαρογ̄μμε· ρ̄ν̄ νογτοπος̄ δε
ογπετεωωε̄ δραεῑ εν̄ πε̄ εαριωωπε̄ ρ̄μ̄ πμᾱ ν̄μ̄ταν̄
αωεχε· ακερωβ· αλλᾱ ν̄ταϋ̄ πε̄τ̄ναωωπε̄ ν̄ρητ̄ϋ̄· αγω̄
ᾱσ̄ρ̄ϋε̄ ν̄νεϋ̄ νιμ̄· ᾱπιωτ̄· ν̄τε̄ πτηρ̄ϋ̄ ογωρ̄ρ̄ν̄ νῑσ̄ν̄ηϋ̄
ναμ̄νε· νεεῑ ερε̄τᾱγᾱπη̄ μ̄πιωτ̄· ωογο̄ ᾱαωοϋ̄ αγω̄ μ̄ν̄
ωτᾱ ν̄τεϋ̄ ωοοπ̄ ρ̄ν̄ τογμ̄ητε̄ νεεῑ ν̄ταϋ̄
ετογω{ρ}{ν}{μ}̄ε̄ μαμ̄νε{ι}̄ εϋωοοπ̄ ρ̄μ̄ π̄ων̄ρ̄ ναμ̄νε·
αγω̄ ν̄νανηρ̄ε· αγω̄ εϋωεχε̄ απογ̄αειν̄ ετ̄·ᾱηκ̄ αβαλ̄·
αγω̄ ετ̄μηρ̄· ρ̄ν̄ π̄σ̄περ̄μα· ν̄τε̄ π̄ωτ̄· αγω̄ ετ̄·ρ̄ν̄
περ̄ρητ̄· αγω̄ ρ̄ν̄ π̄π̄ληρωμα· εϋτεληλ̄ ν̄ρητ̄ϋ̄ ν̄σῑ
περ̄π̄ν̄α· αγω̄ εϋτ̄ εαϋ̄ μ̄πετενεϋωοοπ̄ ν̄ρητ̄ϋ̄ δε̄
νανοϋϋ̄ αγω̄ σεᾱηκ̄ αβαλ̄ ν̄σῑ νεϋωηρε̄ αγω̄ σεμ̄π̄ωᾱ
μ̄περ̄εν̄ δε̄ ν̄ταϋ̄ γαρ̄· π̄ωτ̄· ρ̄ν̄ωηρε̄ ν̄τεειμ̄ινε̄
νετ̄ϋογ̄αωοϋ̄

53 As for the others, then, may they know, where they are at, that it is not right for me, having come to the place of rest, to say anything else, but I shall come to be in it, and will devote myself continually to the Father of all and the true brothers (and sisters), those upon whom the Father's love is emptied and in whose midst there is no need. They are the ones who are revealed in Truth; they exist in the true eternal life, and they speak of the light that is complete and that is filled with the Father's seed, and that is in his heart and in the fullness. His Spirit rejoices in it, and glorifies the one in whom it existed, because he is good. And his children are complete, and worthy of his name, because he is the Father. It is children like this that he loves.

53 Unlike most works of this kind, there is no 'end title' in the MS for this book.