

Coptic Texts

VIII. GOSPEL OF TRUTH

The *Gospel of Truth* is the modern title given to the untitled third text in Nag Ham-madi codex I. Fragments of another version of the writing survive in Nag Ham-madi codex XII. The version in codex I is translated into a subdialect of Lycopolitan, whereas the version in codex XII is Sahidic. Though the version in codex XII is fragmentary, it is clear that the two versions differ in length and content. The version in codex XII is more concise and appears to have undergone a redaction in response to theological debates that took place in the fourth century. Given the secondary nature of the version in codex XII, I have included only the version from codex I.

Since the beginning and end do not survive in the version from codex XII, it is unclear whether that version of the *Gospel of Truth* was given a title in the codex in antiquity. Modern editors have assigned the text the title *Gospel of Truth* on the basis of the text's opening line: "The gospel of truth is a joy." While some ancient books received titles on the basis of their incipits, others did not, and it is unclear whether the so-called *Gospel of Truth* would have been known as such in antiquity.

It has become customary to attribute the *Gospel of Truth* to Valentinus. This attribution depends in part upon an uncritical conflation of two ancient reports. Irenaeus claims that the Valentinians had among them a *Gospel of Truth* (*evangelium veritatis*), and Pseudo-Tertullian claims that Valentinus composed a "Gospel of his own" (*Evangelium . . . suum*).¹ When conflated, these references give the

1. Ps.-Tertullian, *AH* 4.6.

impression that Valentinus is reported to have composed a *Gospel of Truth*. To be sure, the *Gospel of Truth* mentioned by Irenaeus may be the same *Gospel* known to Pseudo-Tertullian, but such an association requires speculation beyond the available evidence. Unfortunately, Irenaeus says little else about the Valentinian *Gospel of Truth* other than “it was written not long ago” (*non olim conscriptum est*) and that it “accords in no way with the gospels of the apostles” (*in nihilo conveniens apostolorum evangeliiis*), hardly enough to establish a secure link with the *Gospel of Truth* from Nag Hammadi. Nevertheless, on the basis of its theology, hermeneutical mode, and striking similarities with the language of the *Tripartite Tractate*, a text whose Valentinian characteristics are not in doubt, we can with confidence include the *Gospel of Truth* within the Valentinian corpus, even if it may not be identical with the text mentioned by Irenaeus.

In a strict sense, the Nag Hammadi *Gospel of Truth* is not a gospel, but a homily on the gospel, as the author understands it. The text opens with a cosmic myth of Error that sets the stage for the coming of the Savior, who will bring humanity back to the Father. Finding the Entirety adrift and searching in vain for the Father, Error creates a molded form and traps the Entirety within it. In this way, Error partitions the Entirety off from the Father and ensures that it will live in ignorance and darkness. Salvation arrives when the Savior comes into the world to put an end to the reign of Error. He brings knowledge and light, and teaches humanity, the embodiment of the Totality, about its true origins in the Father. The *Gospel of Truth* is laced with biblical allusions. Jacqueline Williams has identified approximately sixty “probably” or “possible” biblical allusions in the text, with references to Genesis, Matthew, John, Romans, 1 and 2 Corinthians, Ephesians, Philippians, Colossians, 2 Timothy, Hebrews, 1 John, and Revelation.² If much about the author of the *Gospel of Truth* remains in doubt, his intimate familiarity with Scripture, particularly the New Testament, is certain.

2. Jacqueline A. Williams, *Biblical Interpretation in the Gnostic “Gospel of Truth” from Nag Hammadi* (Atlanta: Scholars Press, 1988), 179–83.

16.31 πεγαγγελιον ν̄тмне ουτεληλ πε 32 ν̄нееι ν̄таρχι πηματ авал зїтоот̄ 33
 м̄пиωт ν̄те тмне атроусоγων̄ 34 з̄н тсам м̄пиωεχε ν̄таρї евал з̄н 35 πιπληρωμα,
 पेει एत̄н̄ पिमेεγε 36 ογαζα πιноγс ν̄те पिωт, एते 37 पेει पे एतोγωεχε араз хе 38
 पसωतह, एपरेन म̄फов एत̄ना- 39 वीच, पे अपसवते न̄нееι ν̄तार̄ 17.1 अत्सोγων पिωт.
 एपरेन अ॒ [म]- 2 पेगाγγελιον पे पोγων̄ अ- 3 वल न̄ते †εελπισ, एभिने पे 4 न̄нееι
 एत्कवते न̄सव.

επιλн 5 πτηρ̄ αγκατογ̄ нса пентаγ- 6 ει авал н̄знт̄—αγω нерептн- 7 р̄ 8
 санзογн̄ м̄мач, पातवा- 8 प̄ न̄атमेεγε араз, पेει 9 एत्सात̄π̄ अमेγ निम—ए†म̄न̄т- 10
 अत्{`न̄}ογων पिωт अс̄р̄ ογ̄ноγωπ̄ 11 म̄н̄ ογ̄र̄ते. पिноγωπ̄ अ॒ ए 12 ωр̄ख̄ म̄पρηते
 न̄ογλαст̄н̄ 13 कासे хе नेωλαγε नेγ 14 авал. एत्वे पेει अस̄म̄сам 15 न̄बि तप्लानн.
 अс̄р̄ зов अ†र̄γλн 16 न̄तेс з̄н̄н̄ ογ̄петωογег 17 एम̄पेसсоγων̄ न̄†т̄м̄न̄т- 18 म̄ने.
 अस̄ωपे з̄н̄н̄ ογ̄πласма, 19 एसавते з̄н̄ तсам з̄н̄ ογ̄м̄न̄т- 20 स॒एि॒ए न̄तख̄ब̄विω न̄†т̄м̄न̄т-
 21 म̄ने.

पेει स॒ए नेγθब्बिो नेच 22 एन पे, पातवाप̄ न̄атमेεγε 23 араз, नेογλαγε गार पे
 पिноγ- 24 ωπ̄, म̄н̄ †ब̄वे म̄न̄ पिपласма 25 न̄ते पसाल. ए†म̄न̄тम̄ने ए†- 26 स̄मान̄т̄
 ογ̄ατ̄ωβ<т>с̄ ते ογ̄ा†- 27 व्तार̄त̄र̄ ते ογ̄ा†<т>स॒एि॒अ ते. 28 एत्वे पेει काटाφροनि
 न̄†- 29 प्लानн.

तेει ते थे म̄न̄तेс 30 नोγने म̄मेγ. अस̄ωपे з̄н̄ 31 ογ̄ελαст̄н̄ एप̄ωт, एसωοοп̄ 32
 एसавते न̄ε̄न̄εργон̄ म̄н̄ з̄н̄- 33 ब̄वे म̄н̄ з̄न̄र̄ते ωινα хе 34 авал з̄н̄ नेει न̄ссωк̄ न̄ना-
 35 त̄म̄ते न̄с̄р̄ аих̄маλωтize м̄- 36 माγ.

†ब̄वे न̄ते †प्लानн नेс- 37 ογαν̄ авал एन. соеӣ न̄ноγ- 18.1 [. . .] एन з̄ात̄
 पिωт. †ब̄वे н- 2 तас̄ωपे एन з̄ात̄н̄ पिωт, एिω- 3 पे न̄тас̄ωपे स॒ए एт̄вн̄н̄т̄. 4
 петωपे न̄тач̄ н̄знт̄ पे पिसаγ- 5 ने, पेει न̄тач̄ογων̄ авал ωι- 6 ना न̄с̄वωλ
 авал न̄बि †ब̄वे 7 αγω पिωт̄ न̄с̄εсоγων̄, एप̄λн̄ 8 न̄тас̄ωपे न̄बि †ब̄वे хе नेγ- 9
 स॒एने म̄пиωт̄ एन, तोते एγωан̄- 10 соγων̄ पिωт̄ स̄наωपे एन х̄ι- 11 न̄{х̄ι} पिनेγ̄ न̄बि
 †ब̄वे.

पेει <पे> पेγ- 12 аггελιον̄ м̄πετογк̄वते न̄- 13 सव, न̄тач̄ογαν̄з̄̄ न̄ने†- 14 х̄н̄к̄
 авал з̄їт̄н̄ निम̄न̄т̄ωан̄з̄тн̄ 15 न̄ते पिωт, पिम̄γст̄н̄ριον̄ εθ̄н̄п̄, 16 ӣн̄соγс̄ п̄εχ̄ρισ̄т̄ос̄,
 पेει авал з̄їтоот̄ 17 अ॒р̄ ογ̄αειν̄ अन̄ेत̄н̄ प̄केकि 18 авал з̄їтоот̄с̄ न̄†ब̄वे. अ॒р̄
 ογ̄а- 19 ειν̄ араз̄ अ॒† न̄ογмаεг̄. पि- 20 माεг̄ न̄Δε पे †म̄न̄т̄म̄ने एन- 21 таγ̄тамаγ̄
 арас̄.

एत्वे पेει 22 अस̄ωλ̄κ̄ араз̄ न̄बि †प्लानн. अс- 23 पिωт̄ न̄с̄ωч̄ अस̄ωω̄ न̄з̄нт̄. 24
 अस̄οωс̄, अ॒γ̄αγ̄т̄ अ॒γ̄ωε. अ॒- 25 ωपे न̄ноγ̄таз̄ म̄प̄साγ̄ने न̄- 26 ते पिωт̄. н̄таγ̄तेко

16.36 ογαζα: variation of αγω. 18.11 पेει <पे>: see similar emendation at 34.35.

^{16,31} The good news of truth is a joy ³² for those who have received grace from ³³ the Father of the truth to know him by ³⁴ the power of the Word who has come forth from ³⁵ the fullness, this one who is in the thought ³⁶ and mind of the Father, ³⁷ the one called ³⁸ Savior, since it is the name of the task that he will ³⁹ accomplish, salvation for those who have become ^{17.1} ignorant of the Father. The name [of] ² the gospel is the appearance ³ of hope, discovery ⁴ for those who search for him.

When ⁵ the Entirety sought after the one ⁶ from whom they had come—in fact, the Entirety was ⁷ inside of him, the ⁸ incomprehensible, unknowable one ⁹ who is greater than every thought—¹⁰ ignorance of the Father gave rise to frenzy ¹¹ and fear. Frenzy ¹² thickened like a mist ¹³ such that no one was able to see. ¹⁴ On account of this Error ¹⁵ became powerful. She worked on her matter ¹⁶ vainly, ¹⁷ since she did not know the ¹⁸ truth. She brought about a modeled form, ¹⁹ preparing in power and ²⁰ beauty a surrogate for the ²¹ truth.

Yet this was not a humiliation for him, ²² the incomprehensible, unknowable one, ²³ since they are nothing, the frenzy ²⁴ and the forgetfulness and the creation ²⁵ of deception. But the truth that is established is unchanging, ²⁶ undisturbable, and incapable of being made more beautiful. ²⁷ For this reason ignore ²⁹ Error.

Thus she has no ³⁰ root. She became ³¹ a mist in relation to the Father, existing ³² to prepare works and ³³ forgetfulnesses and fears so that ³⁴ by means of these things she might lure those in ³⁵ the middle and imprison ³⁶ them.

The forgetfulness of Error was ³⁷ not apparent. It is not a ^{18.1} [. . .] from the Father. The forgetfulness ² did not come about by the hand of the Father, ³ although it did indeed come about because of Him. ⁴ That which came about in him is knowledge, ⁵ which appeared so ⁶ that forgetfulness might disappear ⁷ and the Father might be known, since ⁸ forgetfulness came about because ⁹ the Father was not known, then when ¹⁰ the Father is known forgetfulness ¹¹ will cease to exist from then on.

This <is> the ¹² good news of the one who is sought ¹³ after, who revealed himself to the ¹⁴ perfect through the mercies ¹⁵ of the Father, the hidden mystery, ¹⁶ Jesus the Christ, through whom ¹⁷ he (the Father) enlightened those in darkness ¹⁸ through forgetfulness. He enlightened ¹⁹ them and gave (them) a path. The ²⁰ path is the truth ²¹ that he explained to them.

For this reason ²² Error was angry with him. She ²³ persecuted and tormented him. ²⁴ She was brought to naught. He was nailed to a tree. He ²⁵ became the fruit of the

ḡε εν χε ²⁷ αρογανῳ, νεnταρογανῳ δε ²⁸ αq† neγ ατρογωπε αρε- ²⁹ ωε
 nεpнi nεn πoиne. nтаq n- ³⁰ χε neei nтаqоnтоγ nεнтῳ, ³¹ αγω nтаq αχoнтῳ
 nεнтoγ.

π- ³² ατωαπῳ, nαтmeεγε αραq, π- ³³ ωт neei etxнk, neei nтаz- ³⁴ тeno mπтнpῳ,
 epεπтнpῳ n- ³⁵ εнтῳ, αγω πтнpῳ eqωααт mмаq. ³⁶ εαqαμαzте mπxωk nтеγ ³⁷
 nεнтῳ, neei etemπεqтeeиq ³⁸ mπтнpῳ, neqṛ φθoи εν noi ³⁹ πoт. eγ ḡε mφθoиoc
 пeтoγ- ⁴⁰ тoγ mн neqмeлoc; eneṡe ^{19.1} nгар nтаπaиoн x[i пxωk] ² nтеγ,
 neγnaω ei ep[...] ³ πoт ne. eqαμαzте mπ[i]- ⁴ xωk nтеγ nεpнi nεнтῳ, e[q]- ⁵ †
 mмаq neγ noγcтo ωapaq ⁶ mн oγcaγne oγeeи zн oγ- ⁷ xωk. nтаq ne nтаqтceno
⁸ mπтнpῳ. αγω πтнpῳ eqnεh- ⁹ тῳ, αγω nepeπтнpῳ ωααт ¹⁰ mмаq ne.

mπpнтe αβαλ zи- ¹¹ тоотῳ noγeeи eγnεaиeиe ¹² eγoeи nαтcaγne αραq, ωaq- ¹³
 oγωωe αтpогoγoнῳ αγω ¹⁴ αтpогmṛpтῳ, mπpнтe—eγ ¹⁵ γap nepepeπтнpῳ
 ωααт m- ¹⁶ маq eиmнтi απcaγne α- ¹⁷ πoт—αqωωne nχαγmaйт, ¹⁸ eqcopaзт
 αγω eqcpaγт. mма ¹⁹ nxi cω αqι αтнтe αqxe ²⁰ πωexе eqoeи noγcaз. ²¹ αγeи
 ωapaεи noi ncoφoc ²² nεpнi zи noγεнт oγaεe- ²³ тоγ eγпpaze mмаq. nтаq ²⁴ δε
 neqxπo mмаγ χe ne- ²⁵ zнпeтoγoeит ne. αγmeс- ²⁶ тoγ χe neзнpмnεнт εν ²⁷ ne
 mamne.

mnnca neei тн- ²⁸ poγ αγeи ωapaи noi nkekoγи ²⁹ ωнm, neei ete πoωoγ
 ne ³⁰ пcaγne mπoт. eaγтoк ³¹ neαγxi cω αнmoγнṛ ³² nεo nте πoт. αγcaγne,
³³ αγcoγoнoγ. αγxi eaγ, αγ† ³⁴ eaγ. αqoγoнnε αβαλ zи noγ- ³⁵ εнт noi πxωωme
 etanε ³⁶ nте neтanε, neei etcнz pн- ³⁷ ei zи πmeεγε oγaзm π- ³⁸ noγс ^{20.1} [nте
 п]ωт, αγω xиn zαoн nтka- ² [та]boлh mπтнpῳ eqnεpнi zи ³ нiaтteзaγ nтоотῳ,
 neei ⁴ ete mн oам nλαγε αqитῳ ep- ⁵ αн eckн mпeтnaqитῳ nceзл- ⁶ zωλῳ.
 emπeλαγε ωoγanε ⁷ αβαλ zи neei nтаγnεoγtoγ ⁸ απoγxeеи eneмπεqei e- ⁹ тнтe
 noi п' xωωme etmнeγ. ¹⁰ etbe neei πωaнεнт πпcтoc, ¹¹ иncoγс, αqṛ ωap'ω'εнт
 eqωωп mнzice ¹² zантeqqи mπxωωme etm- ¹³ meγ, epлaн qcaγne χe πmoγ ¹⁴
 nтоотῳ oγoнnε nεaз ne.

m- ¹⁵ пpнтe mпоγaиaθнkн emπa- ¹⁶ тоγнн apac, ecзнп noi †oγciα ¹⁷
 mπneп mπнeи entaзmoγ, ¹⁸ mπpнтe δε mπтнpῳ, ete ¹⁹ neqзнп epεπoт

18.27 αρογανῳ: read αρογογανῳ.

18.40 eneṡe: variation of ene?

19.21 ωapaεи: read ωapaεq?

19.28 ωapaи: read ωapaq?

20.1–2 ka[та]boлh m: reported as ka[та]boл<н> {з}m by Attridge, but the reading in the earliest image is clear.

knowledge of ²⁶ the Father. But it (the fruit) did not corrupt because ²⁷ it was eaten. Rather to those who had eaten it, ²⁸ it gave them cause to rejoice ²⁹ in the discovery. He ³⁰ discovered them in himself, ³¹ and him they discovered in themselves.

As for the ³² incomprehensible, unknowable one, the ³³ Father, the perfect one, the one who ³⁴ created the Entirety, within him is ³⁵ the Entirety, yet the Entirety needs him. ³⁶ Although he held their perfection ³⁷ within himself, which he had not given ³⁸ to the totality, the Father was not jealous. ³⁹ For what jealousy (could there be) ⁴⁰ between himself and his members? For if ^{19.1} the eternity had [received] ² their [perfection], they would have been able to come to the [. . .] ³ the Father. He held ⁴ their perfection within himself, ⁵ giving it to them as a return to him ⁶ and a knowledge unified ⁷ perfectly. He is the one who created ⁸ the Entirety. Although the Entirety was within ⁹ him, the Entirety needed ¹⁰ him.

Just as ¹¹ (it is with) a person of whom ¹² some are ignorant, he ¹³ wants them to know and ¹⁴ love him, so too—¹⁵for what did the Entirety lack ¹⁶ except knowledge of ¹⁷ the Father—he became an instructor, ¹⁸ gentle and persevering. In the midst of places ¹⁹ of learning he appeared and spoke ²⁰ the word, since he was a teacher. ²¹ Those wise ²² in their own hearts came to me ²³ to test him. But he ²⁴ chastised them, since they were ²⁵ vacuous. They hated ²⁶ him, since they were not actually ²⁷ wise.

After all these things ²⁸ the little children came to me, ²⁹ those to whom ³⁰ the knowledge of the Father belongs. Being strengthened, ³¹ they learned about the countenances ³² of the Father. They came to know, ³³ they were known. They received glory, they ³⁴ gave glory. Manifest in their ³⁵ heart was the living book ³⁶ of the living, the one written ³⁷ in the thought and ³⁸ mind ^{20.1} [of the] Father, which prior to the ² foundation of the Entirety was within ³ his incomprehensibility, this one ⁴ that no one took, since ⁵ it remains for the one who will take it ⁶ to be killed. No one would have been able to become manifest ⁷ from among those who had believed ⁸ in salvation unless ⁹ that book came to the middle. ¹⁰ On account of this the merciful one, the faithful one, ¹¹ Jesus, was patient and took on sufferings ¹² until he took that book, ¹³ since he knows that his death ¹⁴ is life for many.

¹⁵ Just as (it is with) a will not yet ¹⁶ opened, the property ¹⁷ of the deceased master of the house is hidden, ¹⁸ so too (it is for) the Entirety, which ¹⁹ was hidden while

19.22 “to me”: “to him”?

19.28 “to me”: “to him”?

ἡΝΟΥΣΑΥΝΕ ³⁹ ΜΗ ΟΥΔΩΚ, ΕΦΩΩ ἡΝΕΤἡΖΗΤ. ^{21.1} [.] [.] Τ ἡΤΑΡ[.] [.] ² ΤΣΕΒΟ
 ΝΝΕΕΙ ΕΤΑΔΙ ΣΒ[Ω].

3 ΝΕΤΝΑΧΙ ΣΒΩ ΔΕ [N]Ε ΝΕ- ⁴ ΤΑΝῚ ΕΤΗΣῚ ΔΠΧΩΩΜΕ ⁵ ΝΤΕ ΝΕΤΑΝῚ. ΕΥΧΙ ΣΒΩ Δ- ⁶ ΡΑΥ ΟΥΔΕΕΤΟΥ, ΕΥΧΙ ΜΜΑΥ ⁷ ΝΤΟΟΤῚ ΜΠΩΤ, ΕΥΣΤΟ ΜΜΑΥ ⁸ ΑΡΑΦ ΝΚΕΣΑΠ. ΕΠΙΔΗ ΕΡΕΠ- ⁹ ΧΩΚ ΝΤΕ ΠΤΗΡῚ ῚΜ ΠΩΤ ¹⁰ ΔΝΑΓΚΗ ΑΤΡΕΠΤΗΡῚ ΨΕ Δ- ¹¹ ῚΡΝΙ ΨΑΡΑΦ. ΤΟΤΕ ΕΡΕΠΟΥ- ¹² ΕΕΙ ΣΑΥΝΕ, ΨΑΦΧΙ ΝΝΕΤΕ ¹³ ΝΟΥΦ ΝΕ, ΑΥΩ ΨΑΦΣΩΚ Μ- ¹⁴ ΜΑΥ ΨΑΡΑΦ. ΠΕΤΟΕΙ ΓΑΡ Ν- ¹⁵ ΑΤΣΑΥΝΕ ΦΨΑΑΤ, ΑΥΩ ΟΥ- ¹⁶ ΝΑῖ ΠΕ ΕΤΦΨΑΑΤ ΜΜΑΦ, ΕΠ- ¹⁷ ΔΗ ΕΦΨΑΑΤ ΜΠΕΤΝΑ- ¹⁸ ΧΑΚῚ. ΕΠΙΔΗ ΕΡΕΠΧΩΚ ΝΤΕ ¹⁹ ΠΤΗΡῚ ΨΟΟΠ ῚΜ ΠΩΤ, ΔΝΑΓ- ²⁰ ΚΗ ΝΔΕ ΑΤΡΕΠΤΗΡῚ ΨΕ ²¹ ΔῚΡΝΙ ΨΑΡΑΦ ΝΤΕΠΟΥΕΕΙ ΠΟΥ- ²² ΕΕΙ {ΠΟΥΕΕΙ} ΧΙ ΝΝΕΤΕ ΝΟΥΦ ²³ ΝΕ. ΝΤΑΦῚ ΨΡῖ ΝΣΑΡΟΥ, ΕΑΦ- ²⁴ ΣΒῚΤΩΤΟΥ ΑΤΕΕΙ ΝΝΕΕΙ Ν- ²⁵ ΤΑῖ ΑΒΑΛ ΝῚΗΤῚ.

નેઈ ન- ²⁶ તાફર ઘારપ ન્સાયને મપોય- ²⁷ રેન ડાઠન ડ્યમોય્ટે ડારા, ²⁸ ય્વસ ઓયેઈ
 ઇસાયને ન્તાફ ²⁹ પે ન્તાફતેયો મ્પેફરેન ન- ³⁰ ઓ પ્વટ. પેતેમ્પોય્ચોય ગાર મ- ³¹
 પેફરેન ઓઈ ન્તસાયને. ³² મ્માન ઇય ન્પ્રતે ઇરેય- ³³ ઈ નાસવ્તમ્ એમ્પોય્વ મ- ³⁴
 પેફરેન; પેતોઈ ગાર ન્ત- ³⁵ સાયને યા ત્ઠાન ઓપ્લાસના ³⁶ પે ન્તે ત્વ્થે, ડ્યવ ડના- ³⁷
 વ્વલ ડવાલ ન્મ્મેસ. ઇવ્પે મ- ³⁸ મા ન' ન્સવ્વ ડરારા મ્પ્તેય મ- ^{22.1} [મ]ે[ય] ન્નોયરેન
 મ્મ્પ્તેય ² મ્મ્મેય ન્ત્સમ્ન; ય્વસ્ટે ઓ- ³ ઈ ઇવ્થાસાયને, ઓઢવાલ પે ⁴ ય્મ પ્સાનરે.
 ઇવ્થામોય્ટે ડ- ⁵ રાફ, ય્વાફસવ્તમ્, ય્વાફર ઓવ, ⁶ ડ્યવ ય્વાફનાયરેવ્ અપેત્મોય્ટે ⁷ ડારા
 ન્વ્વથે ડરેનિ વ્થારાફ. ડ્યવ ⁸ ય્વાફમ્મે ડે ઇમોય્ટે ડારાફ ન- ⁹ ઇય ન્પ્રતે. ઇસાયને,
 ય્વાફેરે ¹⁰ ન્પોય્વ ઇ' મ્પેન્ટાડમોય્ટે ¹¹ ડારાફ, ય્વાફોય્વથે ડરે ઇનેફ, ય્વાફ- ¹² ડા
 મ્તાન. ય્થારેપરેન મ્પોયેઈ ¹³ ય્વપે નેફ. પેત્નાસાયને ન- ¹⁴ પ્પ્રતે ય્વાફમ્મે
 ડે ન્તાફા ન- ¹⁵ તોન ડ્યવ ડે ઇવ્નના ડતોન. ¹⁶ ય્વાફમ્મે ન્પ્રતે ન્પોયેઈ ¹⁷ ઇાફતરે,
 ડાફનાયરેવ્ ડવાલ ય્મ ¹⁸ પેાતરે, ઇાફનાયરેવ્ ડારાફ ઓ- ¹⁹ ડેવ્ત, ડાફતેરો ન્મેતે નોય્ ²⁰
 ડરેતોય ને.

αφστο η̅ζαζ ²¹ αβαλ η̅ν τεπλανη. αψωκ ²² ρ̅ι̅ον η̅μαγ ψα η̅μαε̅ιτ ²³ η̅τοοτογ, η̅ταγκ̅ιμ αβαλ η̅- ²⁴ ρ̅ητογ, ενταγ̅χι η̅τεπλανη ²⁵ ε̅τβε η̅βαθ̅ος, η̅πιε̅τ{α} κ̅τα- ²⁶ ειτ α̅μαε̅ιτ η̅ιμ, ε̅μ̅ η̅πε- ²⁷ τ̅κ̅ταε̅ιτ α̅ραφ. η̅ε̅γ̅ναδ̅ η̅- ²⁸ μαε̅ιρε τε ζ̅ε η̅ε̅γ̅η̅ η̅ιωτ, ²⁹

the Father of the Entirety was ²⁰ invisible, being something ²¹ from him, he from whom ²² every space comes forth. ²³ For this reason Jesus appeared. ²⁴ He clothed himself with that book. ²⁵ He was nailed to a tree; ²⁶ he published the decree ²⁷ of the Father upon the cross. O ²⁸ such great teaching! He draws ²⁹ himself down to death though eternal life ³⁰ clothes him. After stripping ³¹ himself of perishable rags ³² he clothed himself with incorruption, ³³ which no one ³⁴ can take from him. Having entered ³⁵ the empty spaces of ³⁶ fears, he passed through ³⁷ those stripped naked by ³⁸ forgetfulness, being knowledge ³⁹ and perfection, proclaiming the things of the heart. ^{21.1} . . . after . . . ² teach those who will receive teaching.

³ But those who will receive teaching [are] ⁴ the living who are inscribed in the book ⁵ of the living. They receive teaching about ⁶ themselves alone, receiving it ⁷ from the Father, turning themselves ⁸ to him again. Since the ⁹ perfection of the Entirety is in the Father ¹⁰ it is necessary for the Entirety to ¹¹ go up to him. Then if one ¹² has knowledge, he receives those ¹³ who belong to him, and he draws ¹⁴ them to himself. For the one who is ¹⁵ ignorant is lacking, and ¹⁶ what he lacks is great, since ¹⁷ he lacks that which will ¹⁸ perfect him. Since the perfection of ¹⁹ the Entirety exists in the Father, ²⁰ it is necessary for the Entirety to go up ²¹ to him and for each ²² one to receive what belongs to him. ²³ He preregistered them, having ²⁴ prepared them to give to those who ²⁵ had come forth from him.

Those ²⁶ whose name he knew ²⁷ first, at the end were called, ²⁸ so that one who comes to know is ²⁹ the one whose name the Father ³⁰ has proclaimed. For the one whose name ³¹ has not been uttered is ignorant. ³² Truly how will one ³³ hear if his name has not ³⁴ been called? For the one who is ³⁵ ignorant to the end is a modeled form ³⁶ of forgetfulness, and he will ³⁷ be destroyed with it. For if not, ³⁸ (how is it that) these despised ones have ^{22.1} no name and no ² call? Thus ³ if one knows, he is ⁴ from above. If he is called, ⁵ he hears, he answers, ⁶ and he turns to the one who calls ⁷ him and goes to him. ⁸ He knows the manner in which he ⁹ is called. Coming to know, he does ¹⁰ the will of the one who called ¹¹ him, he desires to be pleasing to him, he ¹² receives rest. The name of each ¹³ comes to him. The one who will know in ¹⁴ this way knows whence he comes ¹⁵ and where he is going. ¹⁶ He knows as one ¹⁷ who, after becoming intoxicated, has turned away from ¹⁸ his intoxication, returning to himself, ¹⁹ has made upright the things that ²⁰ belong to him.

He has turned many ²¹ from Error. He has gone ²² before them to their spaces, ²³ from which they had departed, ²⁴ because they received Error ²⁵ on account of the depth, that which surrounds ²⁶ all spaces, while there is none that ²⁷ surrounds it. It was a great ²⁸ marvel that they were in the Father, ²⁹

εΥCΑΥΝΕ ΜΗΔΥ ΕΝ, ΔΥΩ ΝΕΥ- ³⁰ CΜCΑΜ ΝΕΙ ΑΒΑΛ ΟΥΔΕΟΥ ³¹ ΠΕ, ΕΠΙΔΗ ΝΕΥΩ
 CΜCΑΜ ΕΝ ΔΩ- ³² ΩΠ ΔΡΑΥ ΔΥΩ ΔCΑΥΝΕ ΜΠΕ- ³³ ΤΝΕΥΝΗΤΥ. ΕΝΕΘΕ ΓΑΡ Ε- ³⁴ ΝΕΜΠΕΡΙ
 ΑΒΑΛ ΝΗΤΥ ΝΟΙ ³⁵ ΠΕΦΟΥΩΥΕ—ΔΦΟΥΑΝΕΥ ΓΑΡ ³⁶ ΑΒΑΛ ΔΥCΑΥΝΕ ΕΥΤΗΤ ΝΜ- ³⁷ ΜΕC
 ΤΗΡΟΥ ΝΟΙ ΝΙΤΗ ΝΤΟΟΥΤC, ³⁸ ΕΤΕ ΠΕΕΙ ΠΕ ΠCΑΥΝΕ ΝΤΕ ³⁹ ΠΙΧΩΩΜΕ ΕΤΑΝΕΥ ΕΝΤΑΥ- ⁴⁰
 ΟΥΑΝΕΥ ΝΝΙ- ^{23.1} ΔΙΩΝ ΔΤΘΑΗ ΝΝΙCΕΥ[ΕΙ ΝΤΟ]- ² ΟΤΥ, ΕΦΟΥΑΝΕΥ ΑΒΑΛ ΕΙΩ[Ε]- ³ ΧΕ
 ΕΖΝΤΟΠΟC ΕΝ ΝΕ ΝΤΕ ⁴ ΖΝCΜΗ ΟΥΔΕ ΖΝCΡΕΕΙ ΕΝ ⁵ ΝΕ ΕΥΩΑΔΤ ΝΝΟΥΡΡΑΥ ⁶ ΩΠΝΑ
 ΝΤΕΟΥΕΕΙ ΔΩΟΥ ΝΥ- ⁷ ΜΕΥΕ ΑΥΠΕΤΩΟΥΕΙΤ. ⁸ ΑΛΛΑ ΖΝCΡΕΕΙ ΝΕ ΝΤΕ Τ- ⁹ ΝΗΤΜΗΕ ΝΤΑΥ
 ΕΥΩΕΧΕ ¹⁰ ΕΥCΑΥΝΕ ΜΗΔΥ ΟΥΔΕΟΥ. ¹¹ ΕΟΥΗΕ<ΕΥΕ> ΕΥΧΗΚ ΠΕ ΠCΡΕΕΙ ¹² ΠCΡΕΕΙ
 ΜΠΡΗΤΕ ΝΝΟΥΧΩ- ¹³ ΩΜΕ ΕΥΧΗΚ ΑΒΑΛ, ΕΖΝCΡΕ- ¹⁴ ΕΙ ΝΕ ΔΥCΑΔΟΥ ΑΒΑΛ ΖΤΤΟΥΤC ¹⁵
 ΝΤΗΜΗΤΟΥΕΕΙ. ΕΑΡΑΠΩΤ ¹⁶ CΑΡΟΥ <Ν>ΝΙΑΙΩΝ ΩΠΝΑ ΑΒΑΛ ¹⁷ ΖΤΤΟΥΤΟΥ ΝΝΙCΡΕΕΙ
 ΝΤΟΥΤΥ ¹⁸ ΕΥΔCΟΥΩΝ ΠΩΤ.

ԷԺՏՓԻԱ ¹⁹ ՌԴՐՈՒԴ ԵՐՔ ՄԷԼԵԿԱ Մ- ²⁰ ՍԴՐԵՃԷՐ
 ԵՐԵԺՏՎՈ ՌԴՐՈՒԴ ²¹ ԵՏԴՋԵԼԷ ՄՄԱԳ.
 ՍԻՏԱՅՆԷ Մ- ²² ԴՐՈՒԴ ՎՐՕԴԱՆՔՆԷ ՎՅԱԼ.
²³ ՍԻՏՈ ՌԴՐՈՒԴ ԵՐՕԷԻ Մ- ²⁴ ՈՐԿԼԱՄ ԱՃՈՎ՝
 ԵՐԵՍԻ- ²⁵ ՔԵՐԵ ՌԴՐՈՒԴ ԵՂԻԻԻ ²⁶ ՄՄԻՄԵԳ.
 ՍԵԱՅ ՌԴՐՈՒԴ ²⁷ ԱԶՃԻՇԷ ՄՄԱԳ.
 ՍԻՏՄԵԻ ²⁸ ՌԴՐՈՒԴ ՎՐՕԴԱՆՔՆԷ Ա- ²⁹ ՅԱԼ.
 ՍԻՄԻԿԱՄ ՌԴՐՈՒԴ ԱԳ- ³⁰ ՊՐԱՍԴՐ ԱՐԱԳ.
 ԺԱԳԱՍՍ ՌԴՐՈ- ³¹ ՐԴՐՈՒԴ ԵՐՐՈՒՄԱ ԶԻՎՈՎ.
 ՍԻ- ³² ՆԱՐԻԷ ՌԴՐՈՒԴ ՎՐԱՆԱՐԻԷ ³³ ՄՄԱԳ.

ΠΡΗΤΕ ΕΡΕΠΩΕ- ³⁴ ΧΕ ΝΤΕ ΠΩΤ ΕΦΜΑΔΕ ³⁵ ΑΒΑΛ ΕΝ ΠΤΗΡΩ ΕΠΟΥΤΑΕ ^{24.1} [ΝΤΕ]
 ΠΡΗΤ ΝΤΟΥΤΥ ΠΕ ΑΥΩ ² ΟΥΜΟΥΝΓ ΝΩΟ ΝΤΕ ΠΕΦΟΥ- ³ ΩΩΕ. ΕΦΥ ΝΤ'ΑΥ' ΖΑ ΠΤΗΡΩ,
 ΕΥ- ⁴ ΣΩΤΠ ΜΑΔΥ, ΑΥΩ ΑΝ ΕΥΧΙ Μ- ⁵ ΠΜΟΥΝΓ ΝΩΟ ΝΤΕ ΠΤΗΡΩ, ⁶ ΕΦΣΩΤΥ ΜΑΔΥ,
 ΕΥ'Σ'ΤΟ ΜΑΔΥ ⁷ ΔΡΟΥΝ ΑΠΩΤ, ΔΡΟΥΝ ΑΪΜΕΕΥ ⁸ ΙΝΣΟΥΣ ΝΤΕ ΪΜΝΤ<ΑΤ>ΔΡΗΧΕ ΝΤΕ
⁹ ΠΡΛΑΕ.

εἰς ὧν ἅπαντες ἵππευον ¹⁰ ἀλλὰ ἵππῳ—περὶ τοῦ ¹¹ περὶ πῆμα ἐτοῦ αὐτοῦ—εἰς
¹² ὧν ἅπαντες ἵππευον ἵππο— ¹³ οὐκ. ἵππευον ἵππο οὐκ περὶ ¹⁴ περὶ πῆμα
 ὧν αὐτοῦ ¹⁵ ἵππῳ ἵππο οὐκ ἵππο ¹⁶ ἵππο οὐκ ἵππο ¹⁷ ἵππο
 ἵππῳ ἵππο οὐκ ἵππο ¹⁸ ἵππο οὐκ ἵππο ¹⁹ ἵππο οὐκ ἵππο ²⁰ ἵππο

22.36–37 $\overline{\text{n}\overline{\text{n}}\overline{\text{m}}\overline{\text{e}}\overline{\text{s}}} \dots \overline{\text{n}}\overline{\text{t}}\overline{\text{o}}\overline{\text{o}}\overline{\text{t}}\overline{\text{c}}$: read $\overline{\text{n}\overline{\text{n}}\overline{\text{e}}\overline{\text{q}}}$ $\dots \overline{\text{n}}\overline{\text{t}}\overline{\text{o}}\overline{\text{o}}\overline{\text{t}}\overline{\text{q}}$ (referring to $\text{c}\alpha\eta\eta\epsilon$; as Grobel notes, the gender here is possibly confused on account of the feminine Greek noun $\gamma\upsilon\omega\sigma\iota\varsigma$, which $\text{c}\alpha\eta\eta\epsilon$ presumably translates).

23.22 $\lambda q o \gamma \Delta n \bar{\xi}$: possibly $\lambda q o \gamma \Delta n \bar{\xi} < q >$.

not knowing him, and that they were³⁰ able to come forth alone,³¹ since they were not able to³² comprehend themselves or to know the³³ one in whom they were. For if³⁴ his will had not come forth from him³⁵—for he revealed it³⁶ in a knowledge with which³⁷ all its emanations agree,³⁸ namely, the knowledge of³⁹ the living book that he⁴⁰ revealed to the^{23.1} eternities at the end as his letters,² revealing that³ they are not in places of⁴ voices nor in letters⁵ lacking sound⁶ so that one might read them and⁷ think about something deficient.⁸ Rather, they are letters of⁹ truth that only those¹⁰ who know them speak.¹¹ Each letter is a complete <thought>¹² as though a complete book,¹³ since they are letters¹⁴ written by the¹⁵ unity. The Father has¹⁶ written them <for> the eternities so that¹⁷ by means of his letters¹⁸ they might know the Father.

His wisdom¹⁹ meditates on²⁰ the word;
 his teaching²¹ proclaims it.
 His knowledge²² has been made manifest.
²³ His restraint is²⁴ a crown upon it;
²⁵ his joy mingles²⁶ with it.
 His glory²⁷ has exalted it.
 His image²⁸ has revealed it.²⁹
 His rest has³⁰ received it into himself.
 His love³¹ made a body upon it.
³² His trustworthiness has prevailed upon³³ it.

In this manner the word³⁴ of the Father proceeds³⁵ into the Entirety as the fruit^{24.1} [of] his heart and² countenance of his will.³ It bears the totality,⁴ choosing them, and receives⁵ the countenance of the Entirety,⁶ purifying them, bringing them⁷ into the Father, into the Mother,⁸ Jesus of the bound<less>⁹ sweetness.

The Father reveals¹⁰ his bosom—his bosom¹¹ is the Holy Spirit—by manifesting¹² his hidden aspect.¹³ His hidden aspect is¹⁴ his son so that from¹⁵ the Father's compassion¹⁶ the eternities might know him¹⁷ and cease toiling in search of¹⁸ the Father by resting themselves¹⁹ in him, since they know²⁰ that

22.31–32 “to comprehend themselves”: this verb is difficult to translate, but appears to have a late meaning of *χωρεῖν* (spiritual capacity to know).

22.33–34 “For if his will had not come forth from him”: the second half of this sentence may have been lost in transmission.

23.21–22 “His knowledge has been made manifest”: or “His knowledge has revealed <it>.”

23.23 “His restraint”: or “His value.”

24.2 “countenance”: literally, “form of face.”

24.10–11 “his bosom is the Holy Spirit”: This sentence may be a later, Trinitarian gloss.

не же пееи пе пимтан. еaq-²¹ мoуѣ мпoута, аqвoл авал²² $\overline{\text{m}}\overline{\text{p}}\overline{\text{c}}\overline{\text{x}}\overline{\text{h}}\overline{\text{m}}\overline{\text{a}}$ — $\overline{\text{p}}\overline{\text{c}}\overline{\text{x}}\overline{\text{h}}\overline{\text{m}}\overline{\text{a}}$
 $\overline{\text{n}}\overline{\text{t}}\overline{\text{o}}\overline{\text{o}}$ -²³ тq пе пкoсmоc пееи ен-²⁴ таqу $\overline{\text{m}}\overline{\text{w}}$ e $\overline{\text{n}}\overline{\text{z}}\overline{\text{h}}\overline{\text{t}}\overline{\text{q}}$.²⁵ пма гар ете oу $\overline{\text{n}}$ кoу
 $\overline{\text{m}}\overline{\text{m}}\overline{\text{e}}\overline{\text{y}}$ ²⁶ $\overline{\text{z}}\overline{\text{h}}$ тoн oуqута пе. пма²⁷ де ете $\overline{\text{t}}\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{o}}\overline{\text{y}}\overline{\text{e}}\overline{\text{e}}\overline{\text{i}}$ oу-²⁸ $\overline{\text{x}}\overline{\text{o}}\overline{\text{k}}$ пе eπ $\overline{\text{a}}\overline{\text{n}}$
 $\overline{\text{n}}\overline{\text{t}}\overline{\text{a}}\overline{\text{q}}\overline{\text{w}}\overline{\text{p}}$ e²⁹ $\overline{\text{n}}\overline{\text{b}}\overline{\text{i}}$ пoута же neуcaуne³⁰ ен $\overline{\text{n}}\overline{\text{p}}\overline{\text{i}}\overline{\text{w}}\overline{\text{t}}$ пе. тoтe eуqуaн-³¹ coуoн
 пoут, qнаqуne ен³² $\overline{\text{x}}\overline{\text{i}}\overline{\text{n}}$ п $\overline{\text{n}}\overline{\text{e}}\overline{\text{y}}$ $\overline{\text{n}}\overline{\text{b}}\overline{\text{i}}$ пoута. $\overline{\text{n}}\overline{\text{p}}\overline{\text{h}}\overline{\text{t}}$ e³³ авал $\overline{\text{z}}\overline{\text{i}}\overline{\text{t}}\overline{\text{o}}\overline{\text{o}}\overline{\text{t}}\overline{\text{c}}$ $\overline{\text{n}}\overline{\text{t}}\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{a}}\overline{\text{t}}\overline{\text{c}}\overline{\text{a}}\overline{\text{y}}$ -
³⁴ ne $\overline{\text{n}}\overline{\text{t}}$ e oуeeи, тoтe eуqуa-³⁵ caуne, qacвoл авал $\overline{\text{z}}\overline{\text{i}}\overline{\text{t}}\overline{\text{o}}\overline{\text{o}}$ -³⁶ $\overline{\text{t}}\overline{\text{c}}$ $\overline{\text{n}}\overline{\text{b}}\overline{\text{i}}$ $\overline{\text{t}}\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{a}}\overline{\text{t}}\overline{\text{c}}\overline{\text{a}}\overline{\text{y}}$ ne
 $\overline{\text{n}}\overline{\text{t}}\overline{\text{o}}$ -³⁷ oтq, $\overline{\text{n}}\overline{\text{p}}\overline{\text{h}}\overline{\text{t}}$ e $\overline{\text{m}}\overline{\text{p}}\overline{\text{k}}\overline{\text{e}}\overline{\text{k}}\overline{\text{e}}\overline{\text{i}}$ eуaу-³⁸ вoл авал eуqуaнoуoн $\overline{\text{z}}$ ^{25.1} $\overline{\text{n}}\overline{\text{b}}\overline{\text{i}}$ пoуaειн,
 $\overline{\text{n}}\overline{\text{p}}\overline{\text{h}}\overline{\text{t}}$ e aн² пoута qaqвoл авал $\overline{\text{z}}\overline{\text{p}}\overline{\text{h}}\overline{\text{i}}$ ³ $\overline{\text{z}}\overline{\text{n}}$ п $\overline{\text{x}}\overline{\text{o}}\overline{\text{k}}$. eуoуaн $\overline{\text{z}}$ ce ен⁴ $\overline{\text{x}}\overline{\text{i}}\overline{\text{n}}$ п $\overline{\text{n}}\overline{\text{e}}\overline{\text{y}}$
 $\overline{\text{n}}\overline{\text{b}}\overline{\text{i}}$ $\overline{\text{p}}\overline{\text{c}}\overline{\text{x}}\overline{\text{h}}\overline{\text{m}}\overline{\text{a}}$, aл-⁵ ла eу $\overline{\text{n}}$ авoл авал $\overline{\text{n}}\overline{\text{z}}\overline{\text{p}}\overline{\text{h}}\overline{\text{i}}$ ⁶ $\overline{\text{z}}\overline{\text{n}}$ пгoут $\overline{\text{n}}\overline{\text{t}}$ e $\overline{\text{t}}\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{o}}\overline{\text{y}}$ -⁷ eeи. $\overline{\text{t}}\overline{\text{n}}\overline{\text{o}}\overline{\text{y}}$
 гар пoу $\overline{\text{z}}$ внye⁸ cekн neу eуqунq $\overline{\text{z}}\overline{\text{n}}$ пoуa-⁹ eиd epe $\overline{\text{t}}\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{o}}\overline{\text{y}}\overline{\text{e}}\overline{\text{e}}\overline{\text{i}}$ na $\overline{\text{x}}\overline{\text{o}}\overline{\text{k}}$ ¹⁰
 $\overline{\text{m}}\overline{\text{m}}\overline{\text{a}}\overline{\text{e}}\overline{\text{i}}\overline{\text{t}}$ авал. $\overline{\text{n}}\overline{\text{z}}\overline{\text{p}}\overline{\text{h}}\overline{\text{i}}$ $\overline{\text{z}}\overline{\text{n}}$ $\overline{\text{t}}$ -¹¹ $\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{o}}\overline{\text{y}}\overline{\text{e}}\overline{\text{e}}\overline{\text{i}}$ epeпoуeeи пoу-¹² eeи na $\overline{\text{x}}\overline{\text{i}}$ $\overline{\text{m}}\overline{\text{m}}\overline{\text{a}}\overline{\text{y}}$ $\overline{\text{n}}\overline{\text{z}}\overline{\text{p}}\overline{\text{h}}\overline{\text{i}}$ $\overline{\text{z}}\overline{\text{n}}$ ¹³
 oуcaуne eу $\overline{\text{n}}$ acwтq $\overline{\text{m}}\overline{\text{m}}\overline{\text{a}}\overline{\text{y}}$ ¹⁴ авал $\overline{\text{z}}\overline{\text{n}}$ oутo $\overline{\text{n}}\overline{\text{p}}\overline{\text{h}}\overline{\text{t}}$ e aзoуn¹⁵ aу $\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{o}}\overline{\text{y}}\overline{\text{e}}\overline{\text{e}}\overline{\text{i}}$, eуoуoм
¹⁶ $\overline{\text{n}}\overline{\text{t}}\overline{\text{z}}\overline{\text{y}}\overline{\text{a}}\overline{\text{n}}$ $\overline{\text{n}}\overline{\text{z}}\overline{\text{p}}\overline{\text{h}}\overline{\text{i}}$ $\overline{\text{n}}\overline{\text{z}}\overline{\text{h}}\overline{\text{t}}\overline{\text{q}}$ $\overline{\text{m}}$ -¹⁷ п $\overline{\text{r}}\overline{\text{h}}\overline{\text{t}}$ e $\overline{\text{n}}\overline{\text{n}}\overline{\text{o}}\overline{\text{y}}\overline{\text{c}}\overline{\text{e}}\overline{\text{t}}$ e aуo пke-¹⁸ keи $\overline{\text{z}}\overline{\text{n}}$ oуaειн, п $\overline{\text{n}}\overline{\text{o}}\overline{\text{y}}$ $\overline{\text{z}}\overline{\text{n}}$
 oу-¹⁹ oн $\overline{\text{z}}$.

eиye aнeeи ce qye²⁰ $\overline{\text{m}}\overline{\text{p}}\overline{\text{o}}\overline{\text{y}}\overline{\text{e}}\overline{\text{e}}\overline{\text{i}}$ пoуeeи $\overline{\text{m}}\overline{\text{m}}\overline{\text{a}}\overline{\text{n}}$,²¹ oуn пeтeуe e apан ce²²
 $\overline{\text{n}}\overline{\text{t}}\overline{\text{t}}\overline{\text{m}}\overline{\text{e}}\overline{\text{y}}$ e aπ $\overline{\text{t}}\overline{\text{h}}\overline{\text{p}}\overline{\text{q}}$ qи $\overline{\text{n}}$ a²³ epeπиeи naqуne eуoуa-²⁴ aу aуo eуcбpa $\overline{\text{z}}$ т a $\overline{\text{t}}\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}$ -²⁵
 oуeeи. $\overline{\text{n}}\overline{\text{p}}\overline{\text{h}}\overline{\text{t}}$ e $\overline{\text{n}}\overline{\text{z}}\overline{\text{a}}\overline{\text{e}}\overline{\text{i}}\overline{\text{n}}$ e²⁶ eaупoнe авал $\overline{\text{z}}\overline{\text{n}}$ $\overline{\text{z}}\overline{\text{n}}\overline{\text{m}}$ a²⁷ eу $\overline{\text{n}}\overline{\text{t}}\overline{\text{e}}\overline{\text{y}}$ $\overline{\text{m}}\overline{\text{m}}\overline{\text{e}}\overline{\text{y}}$ $\overline{\text{n}}\overline{\text{z}}\overline{\text{e}}\overline{\text{n}}$ -²⁸ cкеyoc
 $\overline{\text{n}}\overline{\text{z}}\overline{\text{p}}\overline{\text{h}}\overline{\text{i}}$ $\overline{\text{z}}\overline{\text{n}}$ $\overline{\text{z}}\overline{\text{n}}$ -²⁹ тoпoc eнaнoуoу ен.³⁰ neуaуoуaсπoу aуo maу-³¹ $\overline{\text{t}}$ aсi $\overline{\text{n}}\overline{\text{b}}\overline{\text{i}}$ п $\overline{\text{n}}\overline{\text{e}}\overline{\text{p}}$
 $\overline{\text{m}}\overline{\text{p}}\overline{\text{h}}\overline{\text{e}}\overline{\text{i}}$ aл-³² ла qacpeye же $\overline{\text{n}}\overline{\text{z}}\overline{\text{p}}\overline{\text{h}}\overline{\text{i}}$ гар³³ $\overline{\text{z}}\overline{\text{n}}$ пма $\overline{\text{n}}\overline{\text{n}}\overline{\text{c}}\overline{\text{k}}\overline{\text{e}}\overline{\text{y}}\overline{\text{o}}\overline{\text{s}}$ e-³⁴ $\overline{\text{o}}\overline{\text{a}}\overline{\text{y}}$ neт $\overline{\text{m}}\overline{\text{n}}\overline{\text{z}}$
 neтeуaу-³⁵ $\overline{\text{x}}\overline{\text{a}}\overline{\text{k}}\overline{\text{o}}\overline{\text{y}}$ авал. же тeeи те³⁶ текpиcиc $\overline{\text{n}}\overline{\text{t}}\overline{\text{a}}\overline{\text{z}}\overline{\text{e}}\overline{\text{i}}$ авал^{26.1} $\overline{\text{n}}\overline{\text{p}}\overline{\text{c}}\overline{\text{a}}$ $\overline{\text{n}}\overline{\text{t}}\overline{\text{p}}\overline{\text{e}}$ eaс $\overline{\text{t}}$
 $\overline{\text{z}}\overline{\text{e}}\overline{\text{p}}$ aоу-² aн $\overline{\text{n}}\overline{\text{m}}$. eу $\overline{\text{c}}\overline{\text{h}}\overline{\text{q}}$ e те eсqал $\overline{\text{m}}$,³ $\overline{\text{n}}\overline{\text{f}}\overline{\text{o}}$ cнeу, eсqуoут $\overline{\text{n}}$ -⁴ ca п $\overline{\text{c}}\overline{\text{a}}$ $\overline{\text{m}}\overline{\text{n}}$ пeeи.
 eaуi aт $\overline{\text{m}}\overline{\text{n}}$ -⁵ те $\overline{\text{n}}\overline{\text{b}}\overline{\text{i}}$ пoуexe, eт $\overline{\text{n}}\overline{\text{z}}\overline{\text{p}}\overline{\text{h}}\overline{\text{e}}\overline{\text{i}}$ ⁶ $\overline{\text{z}}\overline{\text{n}}$ п $\overline{\text{z}}\overline{\text{h}}\overline{\text{t}}$ $\overline{\text{n}}\overline{\text{n}}\overline{\text{e}}\overline{\text{t}}\overline{\text{w}}\overline{\text{e}}\overline{\text{x}}\overline{\text{e}}$ $\overline{\text{m}}\overline{\text{m}}\overline{\text{a}}\overline{\text{y}}$ ⁷—oу $\overline{\text{z}}\overline{\text{p}}\overline{\text{a}}\overline{\text{y}}$
 oуaeeтq ен пе, aл-⁸ ла aу $\overline{\text{p}}$ oуcωma—oу $\overline{\text{n}}$ ac $\overline{\text{n}}$ -⁹ qтapт $\overline{\text{p}}$ aqуoнe $\overline{\text{n}}\overline{\text{z}}\overline{\text{p}}\overline{\text{h}}\overline{\text{i}}$ $\overline{\text{z}}\overline{\text{n}}$ ¹⁰
 $\overline{\text{n}}\overline{\text{c}}\overline{\text{k}}\overline{\text{e}}\overline{\text{y}}\overline{\text{o}}\overline{\text{s}}$ же $\overline{\text{z}}\overline{\text{a}}\overline{\text{e}}\overline{\text{i}}\overline{\text{n}}$ e aзoу-¹¹ qoуoуoу $\overline{\text{z}}\overline{\text{n}}\overline{\text{k}}\overline{\text{a}}\overline{\text{y}}$ e aзoу $\overline{\text{n}}$ a-¹² $\overline{\text{z}}\overline{\text{o}}\overline{\text{y}}$ жеc $\overline{\text{z}}\overline{\text{n}}\overline{\text{k}}\overline{\text{a}}\overline{\text{y}}$ e aзoуc $\overline{\text{z}}\overline{\text{n}}\overline{\text{n}}$ -
¹³ тoу $\overline{\text{z}}\overline{\text{n}}\overline{\text{k}}\overline{\text{a}}\overline{\text{y}}$ e aзoупaнoу,¹⁴ $\overline{\text{z}}\overline{\text{a}}\overline{\text{e}}\overline{\text{i}}\overline{\text{n}}$ e aзoутoуbaу $\overline{\text{z}}\overline{\text{n}}\overline{\text{k}}\overline{\text{e}}$ -¹⁵ kaуe aзoупoуe. maeит
¹⁶ $\overline{\text{n}}\overline{\text{m}}$ aу $\overline{\text{k}}\overline{\text{m}}$, aуo aуqтapт $\overline{\text{p}}$ ¹⁷ же $\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{o}}\overline{\text{y}}$ c $\overline{\text{m}}\overline{\text{n}}$ e $\overline{\text{m}}\overline{\text{m}}\overline{\text{e}}\overline{\text{y}}$ ¹⁸ oу $\overline{\text{t}}$ e $\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{e}}\overline{\text{y}}$ cтacиc. eceλa-
¹⁹ λт $\overline{\text{n}}\overline{\text{b}}\overline{\text{i}}$ $\overline{\text{t}}\overline{\text{p}}\overline{\text{a}}\overline{\text{n}}\overline{\text{n}}$ енc $\overline{\text{m}}\overline{\text{n}}$ e²⁰ ен же eу пе eтc $\overline{\text{n}}$ aeeиq. e[c]-²¹ maк $\overline{\text{z}}$ $\overline{\text{n}}\overline{\text{z}}\overline{\text{h}}\overline{\text{t}}$ eс $\overline{\text{n}}\overline{\text{e}}\overline{\text{z}}\overline{\text{p}}$ e
 eс-²² oс $\overline{\text{z}}$ $\overline{\text{m}}\overline{\text{m}}\overline{\text{a}}\overline{\text{s}}$ авал же c $\overline{\text{m}}\overline{\text{n}}$ e²³ ен aλaуe. eπ $\overline{\text{a}}\overline{\text{n}}$ aуqуoн²⁴ apac $\overline{\text{n}}\overline{\text{b}}\overline{\text{i}}$ п $\overline{\text{c}}\overline{\text{a}}\overline{\text{y}}$ ne—
 eтe пeeи²⁵ пе п $\overline{\text{t}}\overline{\text{e}}\overline{\text{k}}\overline{\text{o}}$ $\overline{\text{n}}\overline{\text{t}}\overline{\text{e}}\overline{\text{s}}$ $\overline{\text{m}}\overline{\text{n}}$ neс $\overline{\text{t}}\overline{\text{n}}$ ²⁶ т $\overline{\text{h}}\overline{\text{p}}\overline{\text{o}}\overline{\text{y}}$ — $\overline{\text{t}}\overline{\text{p}}\overline{\text{a}}\overline{\text{n}}\overline{\text{n}}$ cуoуeит e-²⁷ $\overline{\text{m}}\overline{\text{n}}$ λaуe
 $\overline{\text{n}}\overline{\text{z}}\overline{\text{h}}\overline{\text{t}}\overline{\text{c}}$.

aсeи aт $\overline{\text{m}}\overline{\text{n}}$ -²⁸ те $\overline{\text{n}}\overline{\text{b}}\overline{\text{i}}$ $\overline{\text{t}}\overline{\text{t}}\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{m}}\overline{\text{n}}$ e, aзoу-²⁹ coуoнc $\overline{\text{n}}\overline{\text{b}}\overline{\text{i}}$ $\overline{\text{n}}\overline{\text{i}}\overline{\text{t}}\overline{\text{n}}$ т $\overline{\text{h}}\overline{\text{p}}\overline{\text{o}}\overline{\text{y}}$ $\overline{\text{n}}\overline{\text{t}}\overline{\text{e}}\overline{\text{s}}$ ³⁰ aу $\overline{\text{p}}$
 aсπa $\overline{\text{z}}$ e $\overline{\text{m}}\overline{\text{p}}\overline{\text{i}}\overline{\text{w}}\overline{\text{t}}$ $\overline{\text{z}}\overline{\text{n}}$ oу $\overline{\text{m}}\overline{\text{n}}$ -³¹ e $\overline{\text{m}}\overline{\text{n}}$ oуc $\overline{\text{a}}\overline{\text{m}}$ eс $\overline{\text{x}}\overline{\text{h}}\overline{\text{k}}$ авал eс-³² тoут $\overline{\text{m}}\overline{\text{m}}\overline{\text{a}}\overline{\text{y}}$ $\overline{\text{m}}\overline{\text{n}}$ пoут. же
 oу-³³ aн гар $\overline{\text{n}}\overline{\text{m}}$ eт $\overline{\text{m}}\overline{\text{a}}\overline{\text{i}}$ e $\overline{\text{n}}\overline{\text{t}}\overline{\text{t}}\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}$ -³⁴ $\overline{\text{m}}\overline{\text{n}}$ e—же $\overline{\text{t}}\overline{\text{t}}\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{m}}\overline{\text{n}}$ e пе pоу³⁵ $\overline{\text{m}}\overline{\text{p}}\overline{\text{i}}\overline{\text{w}}\overline{\text{t}}$ п $\overline{\text{a}}\overline{\text{e}}\overline{\text{s}}$
 $\overline{\text{n}}\overline{\text{t}}\overline{\text{o}}\overline{\text{o}}\overline{\text{t}}\overline{\text{q}}$ пе п $\overline{\text{i}}$ -³⁶ п $\overline{\text{n}}\overline{\text{e}}\overline{\text{y}}\overline{\text{m}}\overline{\text{a}}$ eтoуaδaв—пeт $\overline{\text{t}}\overline{\text{w}}\overline{\text{b}}\overline{\text{e}}$ $\overline{\text{m}}$ -^{27.1} maу a $\overline{\text{t}}\overline{\text{t}}\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{m}}\overline{\text{n}}\overline{\text{i}}$ [e] eутoуce²

25.32 qacpeye: read qaqpeye?

26.12 xec: read xe eic (Till).

26.22 oс $\overline{\text{z}}$: read oсc.

this one is the rest. After he had ²¹ filled the deficiency, he destroyed ²² the semblance—the semblance is ²³ the world in which ²⁴ he served. ²⁵ For the place where there is envy ²⁶ and quarreling is deficient. But ²⁷ the place where there is unity ²⁸ is perfect, since the deficiency ²⁹ came about because the ³⁰ Father was not known. Therefore, when ³¹ the Father comes to be known, the deficiency will cease to exist ³² from that time on. Just as (it is with) ³³ a person's ignorance, ³⁴ when he comes to know, ³⁵ his ignorance ³⁶ vanishes by itself, ³⁷ just as when darkness ³⁸ vanishes once light appears, ^{25.1} so also ² deficiency vanishes ³ in perfection. Therefore, the semblance is not manifest ⁴ from that time on, rather ⁵ it will vanish ⁶ in mingling with unity. ⁷ Now their works ⁸ lie scattered; in time ⁹ the unity will perfect ¹⁰ the spaces. Within ¹¹ unity each ¹² one will receive himself; within ¹³ knowledge he will purify himself ¹⁴ from a multitude of likenesses into ¹⁵ a unity by consuming ¹⁶ matter within him ¹⁷ like a fire, and darkness ¹⁸ by light, death by ¹⁹ life.

If then these things have come about ²⁰ for each one of us, ²¹ then it is fitting for us ²² to be mindful of the Entirety so that ²³ this house will be holy ²⁴ and tranquil in the unity. ²⁵ Just as (it is with) some ²⁶ who leave from places ²⁷ having vessels ²⁸ that in places ²⁹ are not great. ³⁰ They would break them, and ³¹ the master of the house does not suffer loss. Instead ³² <he> rejoices because ³³ in place of the bad vessels ³⁴ there are full ones that are ³⁵ perfect. This is the ³⁶ judgment that has come from ^{26.1} above; it has passed judgment on ² everyone. It is a sword wielded, ³ double-edged, cutting with ⁴ both sides. After the Word had come to the middle, ⁵ the one within ⁶ the heart of those who utter it ⁷—it is not merely a sound, but ⁸ it became a body—a great ⁹ disturbance occurred among ¹⁰ the vessels because some were ¹¹ empty and others were full, ¹² since some had been stocked ¹³ and others had been poured out, ¹⁴ some had been sealed and others ¹⁵ had been cracked open. All ¹⁶ spaces were jolted, and they became disturbed, ¹⁷ since they did not have steadfastness ¹⁸ nor did they have stability. ¹⁹ Error grew anxious, since she did not know ²⁰ what she would do. She was ²¹ suffering, in mourning, ²² tearing herself down because she did not know ²³ anything. When ²⁴ knowledge—which is the ²⁵ undoing of her and all her emanations ²⁶—approached her, Error became empty ²⁷ having nothing within.

Truth came to the middle, ²⁸ and all its emanations ²⁹ knew it. ³⁰ They welcomed the Father of truth ³¹ with a perfect power that joins ³² them with the Father. ³³ For, concerning everyone who loves truth ³⁴—truth is the mouth of ³⁵ the Father; his tongue is the ³⁶ Holy Spirit—the one joined ^{27.1} to the truth is joined ² to the Father's

24.18 “resting themselves”: or “resting there.”

ἡμας ἀρωγ ἡπώτ ἀβαλ³ ῥῆ πλες ἡτοοτῷ, ἐφα-⁴ χι ἡππνεῦμα ἐτοῦααβ, ⁵ ἐπεει
πε πογῶνῃ ἀβαλ ἡπ- ⁶ ὡτ ἀγῶ πῶλῃ ἀβαλ ἡτεφ⁷ ὡα νεφαιῶν.

ἀφῶνῃ ἀβαλ⁸ ἡππνεῶν ἡτοοτῷ: ἀφβαλῷ⁹ ἀβαλ. ἡμ γάρ πετῶππε ι-¹⁰ ἡντι
ἀπώτ οὔαετῷ; ἡδ- ¹¹ εἰτ ἡμ ῥῆτῃ ἡτεφ νε ἡταγ- ¹² σογῶνῃ ἔε ἡταγεῖ ἀβαλ¹³
ἡῤῥῆτῷ ἡπρῆτε ἡῤῥῶν- ¹⁴ ρε εὔῤῥ οὔρῶμε ἐφ- ¹⁵ χῆκ ἀβαλ. νεῦσαῦνε ἡ- ¹⁶ ἡαφ πε
ἔε νεῖπατοῦ- ¹⁷ χι μορφῆ, οὔτε ἡπα- ¹⁸ τογχι ρεν, ἐτῶαμῖσε ¹⁹ ἡπογεῖ πογεῖ
ἡῖ πῶτ. ²⁰ τότε εὔῶαηχι φόρῃ ²¹ ἡπῖσαῦνε ἡτοοτῷ, ²² εῖῃῃαν εὔῤῥῆτῷ, ῥε- ²³
σαῦνε ἡῤῥαφ ἐν. πῶτ ἡ- ²⁴ ταφ χῆκ ἀβαλ, ἐφσαγ- ²⁵ νε ἀμαεῖτ ἡμ ἐτῤῥῆτῷ. ²⁶
εῶππε ἐφῶαηοῦῶε, ²⁷ πετῷογ`α`ῶφ ῥῶγῶνῃ ἡῤῥαφ, ²⁸ ἐφτ μορφῆ νεφ ἀγῶ
ἐφτ ²⁹ ρεν νεφ. ἀγῶ {ἀγῶ} ὡαφτ ρεν ³⁰ νεφ ἀγῶ ἐφτρο ἡῤῥαφ ³¹ ἀτροῦῶππε,
ἡνεεῖ ἐτεῖῃ- ³² πατοῦῶππε, σεοεῖ ἡατ- ³³ σαῦνε ἡπενταῤῥεῖναγ.

³⁴ νεεῖχῶγ ῥε ἡῤῥαφ ἐν ἔε ³⁵ ῥῆλαγε νε νεεῖ ἐτεῖῃπα- ³⁶ τοῦῶππε. ἀλλὰ σεῶοοπ
^{28.1} ῥῆ πετῆαῶῶε ² ἀτροῦῶππε ἐφῶαη- ³ οὔῶε, ἡπρῆτε ⁴ ἡπκαῖρος ἐτῤῥῆγ.
ῥνεῦ ⁵ ἡμ ἐμπατοῦῶνῃ ἀβαλ ⁶ ῥσαῦνε ἡταφ ἡππετῷῃα- ⁷ ἡτῷ ἀβαλ. πκαρπος
ἡταφ ⁸ ἐτεῖῃπατῷῶνῃ ἀβαλ ⁹ ῥσαῦνε ἡλαγε ἐν, οὔδε ¹⁰ ῥῥ λαγε ἡῤῥαφ ἐν.
ἀν π- ¹¹ ρῆτε ἡαεῖτ ἡμ ἐτῶοοπ ¹² ῥῶῶφ ῥῆ πῶτ ῥῆαβαλ ¹³ ῥῆ πετῶοοπ νε, πεν-
¹⁴ ταῤῥεῤῥαφ ἡταφ α- ¹⁵ ρετῷ ἀβαλ ῥῆ πετῶοοπ ¹⁶ ἐν. ἔε πετεῖῃῥεφ νογ- ¹⁷ νε
ἡῤῥεῦ ἡῤῥεφ ογ- ¹⁸ [α. .]ταῤῥ ἡῤῥεῦ ἀν, ἀλ- ¹⁹ λα ἐῤῥεῦ νεφ ²⁰ ἔε « ἀῤῥῶππε »
εῖτε ἀῤ ²¹ ῥῆαβῶλ ἀβαλ ῥῆτοοτῷ. ²² ἐτβε πееῖ πετενεφῶο- ²³ οπ πῥῆρῷ ἐν
ἐῤῥα- ²⁴ ὡππε ἐν ἀν. εὔ ῥε πετ`α`ῶφ- ²⁵ οὔαῶφ ἀτρεῤῥεεῦε ἀραφ; ²⁶ ἔε « ἀεῖῶππε
ἡπρῆτε ἡῤῥ- ²⁷ ῥαεῖβε ἡῤ ἡῖφανταῖα ²⁸ ἡτοῦῶν ». πῶῖῃῥεφῥ ²⁹ οὔαεῖν
ἡῖ ποὔαεῖν ἐῶῥτε ³⁰ ἐνταῤῥῡῖτς ἡῖ πееῖ ἐτῤῥ- ³¹ ῥεῦ, ἐφῶαῤῥῤε ἔε οὔλαγ- ³²
ε πε.

πρῆτε νεῦοεῖ ἡατ- ³³ σαῦνε ἀπώτ, ἐνταφ πε ^{29.1} ἐνεῦνεῦ ἀραφ ἐν. ἐπῆῃ νε- ²
ῥοεῖ ἡῶῤῥῥε ἡῤ οὔῶτῥ- ³ τῥ ἡῤ οὔῃῃῃατῥῶκ ἀρετῥ ⁴ ἡῤ οὔῃῃῃῥῇτς ῥνεῦ ἡῤ
ογ- ⁵ πῶῶε, νεῦῃ ῥαῤ ἡῤῃῃα- ⁶ πῶλα εὔῥ ῥῶφ ἀβαλ ῥῆτο- ⁷ οτῷ ἡνεεῖ, οὔαῤῃ
<ῥῃ>ἡῤ<τ>ατ- ⁸ ῥῶα εὔῶοῦεῖτ ἡπρῆτε ⁹ ἐῶαροῦῥῥῃῃῃτοῦ ἀῖῃκατ- ¹⁰ κε,
ἡῥεῖῃῃῃῃ ἡῤῥαφ ῥῆ ἡῥε- ¹¹ σοῦε εὔῶτῥῥαῥῥ. ἡ οὔῃα ¹² πετοῦῥῶτ ἀραφ, ἡ εὔο ἡ- ¹³
ατῃῃῃῃῃῃ εὔεῖ ἐαῤῥῶτ ¹⁴ ἡῥα ῥῆῥαεῖνε, ἡ εὔῥῃ ῥῆ- ¹⁵ ἡῤῥῥαεῖῃῃῃῃ, ἡ εὔῶῥῃ ¹⁶
{ῥ}ῆῥῃῃῃῃῃῃ ἡῥεῦ, ἡ ἐαῤῥα- ¹⁷ εῖε ἀβαλ ῥῆ ῥῆῃῃα εὔῥαῖ, ¹⁸ ἡ εὔῥῶκ ἀῤῥῃῃ ἀβαλ
ῥῆτοοτῷ ¹⁹ ἡπαῤ ἐῃῃ ἡῥῃ ῥῶ ἡῤῥαφ. ²⁰ ῥῆῥαῖ ἀν εῖῶῥε ῥαεῖνε ²¹ νετῥαῤῥῃ ἡῤῥαφ
ἐῃῃ πετ- ²² πῶτ ῥῶ ἡῥῶογ, ἡ ἡταγ εὔ- ²³ ῃῶοῦτ ἡνετῥῆτοῦῶογ ²⁴ ἔε ἀῤῥῶῥῃ
ἀβαλ ῥῆτοο- ²⁵ τῷ ἡπῥῃῃῃῃ ἡνεεῖ. ὡα ²⁶ πῥαῖ ἐτεῶαῤῥεῤῥε ἡῖ ²⁷ νεεῖ ἐτεῶαῤῥε

27.9–10 πετῶππε ἡῤῥῃ: can also be understood as πετῶππε ἐῃῃῥῃ.

27.11 †: Grobel and others understand this to be a variant form of †ῃ.

29.6 ῥῶγ: read ῥῶβ.

mouth ³ by his tongue, ⁴ having received the Holy Spirit, ⁵ since this is the appearance of the Father ⁶ and his revelation ⁷ to his eternities.

He revealed ⁸ his hidden aspect; he explained it. ⁹ For who exists except ¹⁰ the Father alone? ¹¹ All spaces are his gifts. They ¹² knew that they had come from ¹³ within him like children ¹⁴ who are within an adult man. ¹⁵ They knew ¹⁶ that they had not yet ¹⁷ received form, nor had ¹⁸ they received names, each one of which ¹⁹ the Father births. ²⁰ When they receive form ²¹ from his knowledge, ²² while indeed they are within him, they ²³ do not know him. His Father ²⁴ is perfect, knowing ²⁵ all the spaces within him. ²⁶ If he wills, ²⁷ the one he wills he reveals, ²⁸ giving form to him and naming ²⁹ him. He names ³⁰ him and makes him ³¹ so that those come to be who, ³² before they come into existence, are ³³ ignorant of the one who formed them.

³⁴ I have not said, therefore, that ³⁵ those who have not yet come into being are nothing. ³⁶ Rather, they exist ^{28.1} in the one who shall will ² that they come into being when he ³ wills, like ⁴ the time that is coming. ⁵ Before everything comes into being, ⁶ he knows what he will ⁷ make. (But) his fruit ⁸ that has not yet come into being ⁹ does not know anything, nor ¹⁰ does it do anything. Moreover, ¹¹ every space that also exists within ¹² the Father is from ¹³ the one that exists, the one ¹⁴ who established it ¹⁵ out of that which does not exist. ¹⁶ The one who does not have a root ¹⁷ also has ¹⁸ no fruit, but ¹⁹ although he thinks about himself ²⁰ “I have come to be,” ²¹ he will be destroyed by his own means. ²² For this reason, the one who did not exist ²³ at all will ²⁴ not come to be. What, then, is it that he ²⁵ desired to lead him to believe about himself? ²⁶ That “I have come to be like the ²⁷ shadows and phantasms ²⁸ of the night.” When the light shines ²⁹ on the fear ³⁰ that that person has endured, ³¹ he knows that it is ³² nothing.

Thus they were ³³ ignorant of the Father, because he is the one whom ^{29.1} they did not see. Since ² it was fear and disturbance ³ and insecurity ⁴ and double-mindedness and ⁵ dissension, there were many illusions ⁶ at work by means of ⁷ these, and (there were) many vain ⁸ falsehoods as though ⁹ they were deep in sleep, ¹⁰ finding themselves in a nightmare. ¹¹ Either (there is) a place ¹² to which they are hastening, or ¹³ powerless they arrive after having chased ¹⁴ after others, or they are ¹⁵ fighting, or they are ¹⁶ being fought, or they have fallen ¹⁷ from high places, ¹⁸ or they glide up into ¹⁹ the air without even having wings. ²⁰ Occasionally, moreover, (it seems as) if some ²¹ kill them even though there is no one ²² even chasing them, or they are the ones ²³ killing those beside them ²⁴ because they have been defiled by ²⁵ their blood. ²⁶ Once those who ²⁷

27.4 “having received”: or “whenever he receives.”

27.9 “For who exists”: or “For who contains.”

27.11 “gifts”: or “emanations.”

27.14 “adult man”: or “perfect man.”

ρ̅ν̅ ν̅ε̅ι̅ ²⁸ τη̅ροϋ, μα̅γν̅εϋ̅ α̅λα̅γ̅ε̅ ²⁹ ν̅β̅ι̅ ν̅ε̅ι̅ ε̅τε̅ ν̅ε̅οϋ̅ν̅ ρ̅η̅ι̅ ³⁰ ρ̅ν̅ ν̅ε̅ι̅ τη̅ροϋ
 ν̅ω̅τ̅α̅ρ̅τ̅ρ̅ ³¹ α̅β̅α̅λ, x̅ε̅ ν̅ε̅ρ̅ν̅λ̅α̅γ̅ε̅ ν̅ε̅ ³² ν̅ε̅ι̅. μ̅π̅ρ̅η̅τε̅ π̅ρ̅η̅τε̅ π̅ε̅ ³³ π̅ε̅ι̅ ν̅ν̅ε̅ν̅τ̅α̅γ̅ν̅οϋ̅x̅ε̅
³⁴ ν̅τ̅μ̅ν̅τ̅α̅τ̅ς̅α̅γ̅ν̅ε̅ α̅β̅α̅λ ³⁵ μ̅μ̅α̅γ̅ μ̅π̅ρ̅η̅τε̅ μ̅π̅ν̅κ̅α̅- ³⁶ τ̅κ̅ε̅, ε̅μ̅α̅γ̅α̅π̅ϋ̅ x̅ε̅ οϋ̅λ̅α̅γ̅ε̅ ³⁷ π̅ε̅,
 οϋ̅δ̅ε̅ μ̅α̅γ̅ω̅π̅ ν̅ν̅ε̅ϋ̅- ^{30.1} κ̅ε̅ρ̅β̅η̅γ̅ε̅ x̅ε̅ ρ̅ν̅ρ̅β̅η̅γ̅ε̅ εϋ̅- ² σ̅μ̅μ̅αν̅τ̅ ν̅ε̅. α̅λ̅λ̅α̅ ω̅α̅οϋ̅- ³ κ̅α̅α̅γ̅
 ν̅σ̅ω̅οϋ̅ μ̅π̅ρ̅η̅τε̅ ν̅- ⁴ οϋ̅ρ̅ε̅σ̅οϋ̅ε̅ ρ̅ν̅ τ̅οϋ̅ω̅η̅. π̅ς̅α̅γ̅- ⁵ ν̅ε̅ ν̅τ̅ε̅ π̅ω̅τ̅ ν̅ς̅ε̅ω̅ι̅τ̅ϋ̅ ε̅- ⁶
 π̅οϋ̅α̅ε̅ι̅ν̅ π̅ε̅. π̅ρ̅η̅τε̅ π̅ε̅ π̅ε̅ι̅ ⁷ ν̅τ̅α̅ϋ̅ε̅ε̅ι̅ϋ̅, εϋ̅ν̅κ̅α̅τ̅κ̅ε̅ ν̅- ⁸ β̅ι̅ π̅οϋ̅ε̅ι̅ π̅οϋ̅ε̅ι̅ μ̅π̅ς̅α̅π̅ ⁹
 ε̅ν̅ε̅ϋ̅ο̅ε̅ι̅ ν̅α̅τ̅ς̅α̅γ̅ν̅ε̅. ¹⁰ οϋ̅α̅ρ̅α̅ π̅ρ̅η̅τε̅ π̅ε̅ π̅ε̅ι̅ ν̅- ¹¹ τ̅ρ̅ε̅ϋ̅ς̅α̅τ̅η̅ν̅ε̅ κ̅α̅τ̅α̅ θ̅ε̅ ν̅- ¹² τ̅α̅ϋ̅ν̅ε̅ρ̅ς̅ε̅,
 α̅γ̅ω̅ οϋ̅π̅ε̅τ̅η̅α̅- ¹³ ν̅οϋ̅ϋ̅ μ̅π̅ρ̅ω̅ν̅ε̅ ε̅τ̅α̅ς̅τ̅α̅ϋ̅ ¹⁴ ν̅ϋ̅ν̅ε̅ρ̅ς̅ε̅, οϋ̅α̅ρ̅ν̅ οϋ̅μ̅α̅κ̅α̅- ¹⁵ ρ̅ι̅ο̅ς̅ π̅ε̅
 π̅ε̅ι̅ ν̅τ̅α̅ϋ̅οϋ̅η̅ν̅ ¹⁶ α̅ν̅β̅ε̅λ̅ ν̅ν̅ι̅β̅λ̅λ̅ε̅ϋ̅.

οϋ̅α̅ρ̅ ¹⁷ α̅ϋ̅π̅ω̅τ̅ ν̅σ̅ω̅ϋ̅ ν̅β̅ι̅ π̅ι̅π̅ν̅εϋ̅μ̅α̅ ¹⁸ ε̅τ̅η̅ς̅ α̅β̅α̅λ ρ̅ν̅ π̅τ̅ρ̅εϋ̅- ¹⁹ τ̅οϋ̅ν̅α̅ς̅ϋ̅. ε̅α̅ϋ̅τ̅
 τ̅ο̅ο̅τ̅ϋ̅ ²⁰ μ̅π̅ε̅τ̅ω̅η̅ϋ̅ α̅ρ̅η̅ι̅ ρ̅ι̅ π̅ε̅- ²¹ σ̅η̅τ̅ α̅ϋ̅τ̅ρ̅ε̅ϋ̅τ̅ω̅κ̅ α̅ρ̅ε̅τ̅ϋ̅ ²² α̅x̅ν̅ ν̅ε̅ϋ̅οϋ̅ε̅ρ̅ι̅τε̅ x̅ε̅
 ν̅ε̅- ²³ μ̅π̅α̅τ̅ϋ̅τ̅ω̅οϋ̅ν̅. α̅ε̅ π̅ε̅ π̅ς̅α̅γ̅- ²⁴ ν̅ε̅ ν̅τ̅μ̅ π̅ω̅τ̅ οϋ̅α̅ρ̅α̅ π̅οϋ̅- ²⁵ ω̅ν̅ϋ̅ α̅β̅α̅λ
 μ̅π̅ε̅ϋ̅ω̅η̅ρ̅ε̅ α̅ϋ̅- ²⁶ τ̅ ν̅εϋ̅ ρ̅ι̅τε̅ α̅μ̅ν̅ε̅. ν̅- ²⁷ τ̅α̅ρ̅οϋ̅ν̅εϋ̅ γ̅α̅ρ̅ α̅ρ̅α̅ϋ̅ α̅γ̅ω̅ α̅γ̅- ²⁸ σ̅ω̅τ̅μ̅
 α̅ρ̅α̅ϋ̅, α̅ϋ̅τ̅ ν̅εϋ̅ α̅τ̅ρ̅οϋ̅- ²⁹ x̅ι̅ τ̅π̅ε̅ α̅β̅α̅λ μ̅μ̅α̅γ̅, οϋ̅α̅ρ̅ν̅ ³⁰ α̅τ̅οϋ̅ω̅α̅λ̅μ̅ε̅ϋ̅, οϋ̅α̅ρ̅η̅ν̅
 τ̅οϋ̅ε̅μ̅α̅ρ̅τε̅ α̅x̅ν̅ π̅ω̅ρ̅μ̅ν̅- ³¹ ρ̅ι̅τ̅.

ε̅α̅ϋ̅οϋ̅ω̅ν̅ϋ̅ α̅β̅α̅λ ³² εϋ̅τ̅α̅μ̅ο̅ μ̅μ̅α̅γ̅ α̅π̅ω̅τ̅, π̅ι̅- ³³ α̅τ̅ω̅α̅π̅ϋ̅. ε̅α̅ϋ̅ν̅ι̅ϋ̅ε̅ ν̅ρ̅η̅τ̅οϋ̅ ³⁴ μ̅π̅ε̅τ̅ρ̅ν̅
 π̅ι̅μ̅ε̅ϋ̅ε̅, εϋ̅ε̅ι̅- ³⁵ ρ̅ε̅ μ̅π̅ε̅ϋ̅οϋ̅ω̅ϋ̅ε̅, ε̅α̅γ̅x̅ι̅ μ̅- ³⁶ π̅οϋ̅α̅ε̅ι̅ν̅ ν̅β̅ι̅ ρ̅α̅ρ̅. α̅γ̅κ̅α̅τ̅οϋ̅ ^{31.1} α̅ρ̅α̅ϋ̅.
 x̅ε̅ ν̅εϋ̅ο̅ε̅ι̅ ν̅ω̅μ̅μ̅ο̅ π̅ε̅ ² α̅γ̅ω̅ ν̅εϋ̅ν̅εϋ̅ α̅π̅ε̅ϋ̅ε̅ι̅ν̅ε̅ ε̅ν̅ ³ π̅ε̅, α̅γ̅ω̅ ν̅ε̅μ̅π̅οϋ̅ς̅οϋ̅ω̅- ⁴ ν̅ϋ̅ ν̅β̅ι̅
 οϋ̅γ̅λ̅η̅. x̅ε̅ ν̅τ̅α̅ϋ̅ε̅ι̅ α̅- ⁵ β̅α̅λ ρ̅ι̅τ̅ο̅ο̅τ̅ϋ̅ ν̅οϋ̅ς̅α̅ρ̅ς̅ ν̅- ⁶ σ̅η̅α̅τ̅, ε̅μ̅π̅ε̅λ̅α̅γ̅ε̅ ρ̅ω̅ς̅ ν̅τ̅β̅η̅- ⁷
 μ̅α̅α̅ρ̅ε̅ ν̅τ̅ο̅ο̅τ̅ϋ̅ x̅ε̅ τ̅μ̅ν̅τ̅- ⁸ α̅τ̅τ̅ε̅κ̅ο̅ <οϋ̅>μ̅ν̅τ̅α̅τ̅ε̅μ̅α̅ρ̅τε̅ ⁹ μ̅μ̅α̅ς̅ τ̅ε̅. εϋ̅ϋ̅ε̅x̅ε̅ α̅ν̅ ¹⁰
 ρ̅ν̅ ρ̅β̅β̅ρ̅ε̅ x̅ι̅ν̅ εϋ̅ϋ̅ε̅x̅ε̅ α̅- ¹¹ π̅ε̅τ̅ρ̅ν̅ φ̅η̅τ̅ μ̅π̅ω̅τ̅, ε̅α̅ϋ̅- ¹² ε̅ι̅ν̅ε̅ α̅β̅α̅λ μ̅π̅ω̅ε̅x̅ε̅ ν̅α̅τ̅- ¹³
 ϋ̅τ̅α̅.

ε̅α̅ϋ̅ϋ̅ε̅x̅ε̅ α̅β̅α̅λ ρ̅ν̅ ¹⁴ ρ̅ω̅ϋ̅ ν̅β̅ι̅ π̅οϋ̅α̅ε̅ι̅ν̅, ¹⁵ οϋ̅α̅ρ̅ν̅ τ̅ς̅μ̅η̅ ν̅τ̅ο̅ο̅τ̅ϋ̅ ¹⁶ ν̅τ̅α̅ς̅μ̅ι̅ς̅ε̅ μ̅π̅ω̅ν̅ε̅ρ̅,
 α̅ϋ̅- ¹⁷ τ̅ ν̅εϋ̅ μ̅εϋ̅ε̅ ρ̅ι̅ μ̅ν̅τ̅ρ̅μ̅ν̅ρ̅η̅τ̅ ¹⁸ ρ̅ι̅ ν̅α̅ε̅ ρ̅ι̅ οϋ̅x̅ε̅ε̅ι̅δ̅ε̅ ρ̅ι̅ π̅ι̅π̅ν̅εϋ̅μ̅α̅ ν̅- ¹⁹ β̅α̅μ̅ α̅β̅α̅λ
 ρ̅ν̅ τ̅μ̅ν̅τ̅<α̅τ̅>α̅ρ̅η̅x̅ς̅ ν̅- ²⁰ τ̅ε̅ π̅ω̅τ̅ οϋ̅α̅ρ̅ν̅ τ̅μ̅ν̅τ̅ρ̅λ̅α̅β̅. ²¹ ε̅α̅ϋ̅τ̅ρ̅οϋ̅ω̅x̅ν̅
 ν̅β̅ι̅ ν̅ι̅κ̅ο̅λ̅α̅ς̅ι̅ς̅ ²² μ̅η̅ ν̅ι̅μ̅α̅ς̅τ̅ι̅γ̅ς̅—x̅ε̅ ν̅τ̅α̅γ̅ π̅ε̅τ̅ε̅- ²³ ν̅εϋ̅ς̅α̅ρ̅μ̅ ν̅ρ̅ε̅ϋ̅ ν̅ν̅ι̅ρ̅α̅ε̅ι̅ν̅ε̅ ²⁴
 ν̅τ̅α̅γ̅ρ̅ ρ̅α̅ε̅ μ̅π̅ι̅ν̅α̅ε̅ ν̅ρ̅η̅ι̅ ρ̅ν̅ ²⁵ τ̅π̅λ̅α̅ν̅η̅ οϋ̅α̅ρ̅ν̅ ρ̅ν̅ς̅ν̅ε̅ϋ̅ρ̅—²⁶ α̅γ̅ω̅ μ̅ν̅ οϋ̅β̅α̅μ̅ α̅ϋ̅β̅α̅λ̅οϋ̅
 α̅- ²⁷ β̅α̅λ, α̅γ̅ω̅ α̅ϋ̅x̅π̅ι̅α̅γ̅ ρ̅ν̅ π̅ς̅α̅γ̅ν̅ε̅ ²⁸ π̅ε̅. α̅ϋ̅ϋ̅ω̅π̅ε̅ εϋ̅ο̅ε̅ι̅ ν̅οϋ̅- ²⁹ μ̅α̅ε̅ι̅τ̅ ν̅ν̅ε̅ι̅
 ε̅ν̅ε̅ϋ̅ς̅α̅ρ̅μ̅ ³⁰ α̅γ̅ω̅ οϋ̅ς̅α̅γ̅ν̅ε̅ ν̅ν̅ε̅ι̅ ε̅τ̅ο̅ι̅ ³¹ ν̅α̅τ̅ς̅α̅γ̅ν̅ε̅, οϋ̅β̅ι̅ν̅ε̅ ν̅ν̅ε̅ι̅ ε̅- ³² ν̅εϋ̅ϋ̅ν̅ε̅
 οϋ̅α̅ρ̅ν̅ οϋ̅τ̅α̅x̅ρ̅ο̅ ³³ ν̅ν̅ε̅ι̅ ε̅τ̅ε̅ν̅εϋ̅ν̅α̅ε̅ι̅ν̅ α̅ρ̅α̅γ̅, ³⁴ οϋ̅η̅ν̅τ̅α̅τ̅x̅ω̅ρ̅μ̅ ν̅ν̅ε̅ι̅ ε̅τ̅ε̅- ³⁵
 ν̅ε̅γ̅x̅α̅ρ̅μ̅.

ε̅ν̅τ̅α̅ϋ̅ π̅ε̅ π̅ω̅ω̅ς̅ ³⁶ ε̅ν̅τ̅α̅ρ̅κ̅ω̅ε̅ ν̅ς̅ω̅ϋ̅ μ̅π̅ι̅π̅ς̅τ̅ε̅- ^{32.1} ϣ̅ι̅ς̅ ν̅ς̅ε̅ς̅α̅γ̅ ε̅τ̅ε̅μ̅π̅οϋ̅ς̅ω̅ρ̅μ̅. ² α̅ϋ̅ε̅ι̅
 α̅ϋ̅ϋ̅ν̅ε̅ ν̅ς̅α̅ π̅ε̅ι̅ ν̅τ̅α̅ϋ̅- ³ σ̅ω̅ρ̅μ̅. α̅ϋ̅ρ̅ε̅ϋ̅ε̅ ν̅τ̅α̅ρ̅ε̅ϋ̅- ⁴ β̅ι̅ν̅ε̅ μ̅μ̅α̅γ̅ x̅ε̅ π̅ι̅π̅ς̅τ̅ε̅ϣ̅ε̅ι̅ς̅ ⁵
 οϋ̅ω̅π̅ π̅ε̅ εϋ̅ρ̅ν̅ τ̅ο̅ι̅x̅ ν̅β̅ο̅ϋ̅ρ̅ ⁶ ε̅ς̅ε̅μ̅α̅ρ̅τε̅ μ̅μ̅α̅γ̅. π̅ς̅α̅π̅ ⁷ ν̅τ̅α̅ϋ̅ ε̅τ̅οϋ̅ν̅α̅β̅ι̅ν̅ε̅ μ̅π̅οϋ̅- ⁸

30.11 σ̅α̅τ̅η̅ε̅: read σ̅α̅γ̅η̅ε̅.

31.23 σ̅α̅ρ̅μ̅: variant of σ̅ω̅ρ̅μ̅.

endure²⁸ all these things awaken, they do not see anything,²⁹ those who experienced³⁰ all these disturbances,³¹ because these things are nothing.³² This is the way³³ of those who have cast out³⁴ ignorance from³⁵ them like sleep,³⁶ since they do not consider it to be anything,³⁷ nor do they consider its^{30.1} other works as² established works. Rather they³ leave them behind like⁴ a dream in the night. The knowledge⁵ of the Father they crave⁶ as though it is the light. This is the way⁷ each one has acted,⁸ as one sleeping when⁹ he was ignorant.¹⁰ And this is the way¹¹ he has come to know, as though¹² he has awakened, and good¹³ it is for the man who will return¹⁴ and awaken, and blessed¹⁵ is the one who has opened¹⁶ the eyes of the blind.

And¹⁷ the Spirit¹⁸ who hastened from¹⁹ rousing him pursued him. Having extended his hand²⁰ to the one lying on the²¹ ground, he helped him²² to his feet, since²³ he was not yet standing. The knowledge²⁴ of the Father and the revelation²⁵ of his son he²⁶ gave them a way to know.²⁷ For once they saw and²⁸ heard him, he made it possible for them to²⁹ taste him,³⁰ to smell him, and to grasp the beloved³¹ son.

When he had appeared³² he informed them about the Father, the³³ incomprehensible one. Having breathed into them³⁴ that which is within the thought, doing³⁵ his will, many received³⁶ the light. They turned^{31.1} to him. Because they were strangers,² and they had not seen his image,³ the material ones had not known⁴ him. He came⁵ by means of a fleshly⁶ form, and nothing hindered⁷ his journey because incorruption⁸ is indomitable.⁹ Moreover, he speaks¹⁰ new things, since he speaks about¹¹ what is in the heart of the Father, who has¹² brought forth the immaculate¹³ word.

When light had spoken through¹⁴ his mouth,¹⁵ along with his voice¹⁶ that generated life, he¹⁷ gave them thought and understanding¹⁸ and mercy and salvation and the spirit of¹⁹ power from the limitlessness and sweetness of²⁰ the Father.²¹ Having brought chastisements²² and lashings to an end—because they were²³ leading away from his face²⁴ in error and in fetters some²⁵ who needed mercy—²⁶ with might he destroyed them,²⁷ and he convicted them with knowledge.²⁸ He became a²⁹ path for those who had gone astray³⁰ and knowledge for those who are³¹ ignorant, discovery for those who³² were seeking and strength³³ for those who were trembling,³⁴ purification for those who were³⁵ defiled.

He is the shepherd³⁶ who left behind the ninety-nine^{32.1} sheep that had not strayed.² He went and sought after the one that³ had strayed. He rejoiced when he⁴ found it because ninety-nine⁵ is the number in the left hand⁶ since it holds it. When⁷ the one is found,⁸

30.23 “not yet standing”: or “not yet risen.”

31.8 “indomitable”: or “incomprehensible.”

the entire number ⁹ moves over to the right (hand). Just as ¹⁰ the one lacking the one—that ¹¹ is the entire right (hand)—¹² draws the one that is deficient and ¹³ receives it through the ¹⁴ left part, and it moves over to the right (part), ¹⁵ so too the number ¹⁶ becomes one hundred. It is the sign of the one who is in ¹⁷ their voice. This is the Father. ¹⁸ Even on the Sabbath, the sheep ¹⁹ he found that had fallen into the ²⁰ pit he worked to find. He revitalized ²¹ the sheep when he brought it up ²² from the pit so that you might ²³ know within—³⁸ you who are children of internal knowledge ³⁹—²³ contd. what the Sabbath is, ²⁴ the (day) upon which it is inappropriate for ²⁵ Salvation to be idle, ²⁶ so that we might speak from ²⁷ the day above, which ²⁸ does not have night, ²⁹ and from the light ³⁰ that does not set because it is perfect.

³¹ Therefore, say from the heart that ³² you are the perfect day ³³ and among you ³⁴ dwells the light that does not dim. ³⁵ Speak about the truth with those who seek ³⁶ after it and (about) the knowledge of those ³⁷ who have sinned in their error. ^{33.1} Make firm the foot of those ² who have stumbled, and extend ³ your hands to those who are sick. Feed ⁴ those who are hungry, and to those who are tired ⁵ give rest, and ⁶ lift up those who desire to ⁷ rise, and wake up those who are ⁸ asleep. For you are the understanding ⁹ that is attracted. When ¹⁰ strength works in this way, it becomes even ¹¹ stronger. Worry about yourselves ¹² alone. Do not worry about ¹³ others whom you have ¹⁴ cast out from among you. The things ¹⁵ you have vomited do not return ¹⁶ to and eat. Do not be moths. ¹⁷ Do not be worms, because already ¹⁸ you are shaking it off. ¹⁹ Do not become a (dwelling) place ²⁰ for the devil, because ²¹ already you have neutralized him. ²² Do not establish (those who are) your obstacles, those ²³ who stumble, as though (you were their) support. ²⁴ For the unrighteous one is someone to ²⁵ harm rather than the righteous one. ²⁶ For the former ²⁷ does his deeds as one ²⁸ unrighteous, ²⁹ (but the latter) as one righteous does his ³⁰ deeds among others. Then as for you, do ³¹ the will of the Father, ³² because you are from him.

³³ For the Father is sweet, and in ³⁴ his will is something good. ³⁵ He had received knowledge of the things ³⁶ that are yours, and you have rested ³⁷ yourselves in them. For by the ³⁸ fruits knowledge is received about the things ³⁹ that are yours, because the children of the Father ^{34.1} are his aroma, because ² they are from the grace of his ³ countenance. For this reason the Father loves ⁴ his aroma, and he manifests it ⁵ everywhere, and when it mixes ⁶ with matter he gives his aroma ⁷ to the light, and in his rest ⁸ he makes it surpass every form, ⁹ every sound. For the ears do not ¹⁰ smell the aroma, but ¹¹ the spirit is that which has ¹² the (sense of) smell, and it draws it ¹³

33.9 “that is attracted”: or “that attracts.”

33.13 “others whom”: or “other things that.”

33.36 “and you have rested”: possibly “so that you can rest.”

34.7 “rest”: or “silence.”

неґ ѡараѳ, аґѡ нѡѡмс̄ аґрнї ¹⁴ з̄н̄ пстаеї м̄пѡт, н̄т̄ма- ¹⁵ неґ се, н̄х̄т̄
аґрнї аґма ¹⁶ н̄таеї авал̄ м̄меґ, авал̄ ¹⁷ з̄м̄ пстаеї н̄ѡарп̄ ета- ¹⁸ р̄ѡ. оґеї з̄нн
оґтласма ¹⁹ н̄ґґх̄икон пе, еґоґеї ²⁰ м̄прнте н̄оґмаґ еґарѡ ²¹ ентазѡте, еґз̄н̄
оґкаґ еґ- ²² тн̄ ен, етеѡароґмеґе ²³ араґ н̄б̄и неґнеґ араґ х̄е оґ- ²⁴ каґ пе.
н̄н̄с̄ѡс̄ еѡаѳѡл̄ ²⁵ н̄кесап, ереѡаноґн̄е ²⁶ саґт̄, ѡаґз̄мам. н̄стаеї ²⁷ се
етаѡѡ з̄н̄авал̄ з̄н̄ ппѡѡе ²⁸ не. етве пееї аґи н̄б̄и пна[з̄]- ²⁹ те аґѡл̄ н̄ппѡѡе
авал̄, ³⁰ аґѡ аґеїне м̄пплнрѡма ³¹ етґнн̄ н̄те т̄аґапн̄ х̄екасе ³² парѡѡ неґс̄ѡте
аѡѡпе ³³ алла т̄м̄н̄тоґеї те н̄те ³⁴ п̄меґеґе етх̄н̄к̄ авал̄.

пе- ³⁵ еї <пе> плогос̄ м̄ппѡм̄ноґеґе н̄- ³⁶ т̄с̄їне н̄те пплнрѡма н̄не- ³⁷ еї етсамт̄
авал̄ з̄ах̄ѡѡ ^{35.1} м̄поґх̄еї те{еї} етнннґ ² авал̄ м̄пса н̄ре. ессамт̄ ³ н̄б̄и
тоґз̄елп̄с̄ етоґсамт̄ ⁴ авал̄ з̄нт̄с̄—ете п̄еґеїне ⁵ пе поґаеїн̄ ете м̄н̄ з̄аеївес̄ ⁶
н̄з̄нт̄—еїѡх̄е м̄псап̄ е- ⁷ т̄м̄меґ ѡаґмааґе аеї н̄б̄и ⁸ пплнрѡма. ентаѡѡпе
ен̄ ⁹ н̄б̄и пѡт̄ѡѡ н̄т̄з̄ґлн̄ авал̄ з̄їто- ¹⁰ от̄с̄ н̄т̄м̄н̄тат̄арн̄х̄с̄ н̄те ¹¹ пѡт̄ ет̄нннґ
аґн̄ <поґаеїѡ м̄- ¹² пѡта, каїтоїге м̄пелаґе ¹³ с̄м̄б̄ам̄ н̄х̄оос̄ х̄е ґнаеї м̄п- ¹⁴
рнте н̄б̄и пма̄ттеко. алла аґа- ¹⁵ ѡе{е}еї н̄б̄и п̄ваѡс̄ н̄те п̄- ¹⁶ ѡт̄[[з̄а'з̄'тн̄
ен]], аґѡ неґѡѡоп̄ ¹⁷ з̄аґтн̄ ен̄ н̄б̄и п̄меґеґе н̄те ¹⁸ т̄планн̄. оґз̄ѡѡ н̄с̄з̄м̄ пе, ¹⁹
оґз̄ѡѡ ґма̄т̄н̄ н̄с̄з̄ѡѡ ²⁰ аґет̄ѡ пе з̄н̄ п̄с̄їне м̄пееї ²¹ н̄таґи ѡа пееї етеґна̄та- ²²
сто̄ м̄маґ. п̄тасто̄ ґар се- ²³ моґте араґ х̄е мет̄аноїа.

²⁴ етве пееї аґм̄н̄тат̄теко ²⁵ н̄еґе авал̄, ас̄оґаґс̄ н̄са пен- ²⁶ таґр̄ на̄в̄и х̄екасе
еґеїм̄- ²⁷ та̄н̄ м̄маґ. п̄ѡе ґар авал̄ пе ²⁸ пѡѡх̄п̄ а̄поґаеїн̄ з̄н̄ пѡта, ²⁹
пѡеґе н̄те пплнрѡма. ³⁰ псаеїн̄ ґар ѡаґпѡт̄ аґма е- ³¹ те оґн̄ ѡѡне н̄з̄нт̄
х̄е поґ- ³² ѡѡе н̄таґ пе етѡѡоп̄ ³³ н̄з̄нт̄. пет̄р̄ ѡта се маґз̄а- ³⁴ п̄ѡ х̄е оґн̄теґ
м̄меґ м̄пе- ³⁵ т̄ѡѡа̄т̄ м̄маґ. п̄рнте пплн- ³⁶ рѡма ете н̄ѡр̄ ѡта ен̄, пѡта ³⁷
н̄таґ ґмоґз̄ м̄маґ пентаґ- ^{36.1} т̄еїѡ авал̄ з̄їтоот̄ амаґ ² пет̄ѡѡа̄т̄ м̄маґ
х̄екасе ³ се п̄з̄ма̄т̄ еґах̄т̄т̄. х̄<е> м̄псап̄ ⁴ етенеґѡа̄т̄, не̄м̄н̄теґ м̄- ⁵ меґ
м̄пеґма̄т̄. етве пееї ⁶ неоґтс̄ѡко пе етѡѡоп̄ з̄н̄ ⁷ п̄ма етере̄пеґма̄т̄ м̄меґ ⁸ ен̄.
псап̄ ентаґх̄и м̄пееї е- ⁹ т̄са̄ѡ̄к̄ пет̄ѡѡа̄т̄ м̄маґ аґ- ¹⁰ оґан̄з̄ѡ, еґоґеї
н̄ноґплнрѡма, ¹¹ ете пееї пе п̄с̄їне м̄поґаеїн̄ ¹² н̄т̄м̄не, ентаз̄ѡаеїе араґ х̄е ¹³
оґаѡѡт̄ѡт̄ пе.

етве пееї {м̄}- ¹⁴ пх̄р̄с̄т̄ос̄ аґѡеґе араґ з̄н̄ тоґ- ¹⁵ м̄н̄те, ѡїне н̄сеґх̄и н̄ноґс̄то̄ ¹⁶
н̄б̄и нееї н̄таз̄ѡта̄рт̄р̄, н̄ѡтаз̄- ¹⁷ соґ м̄п̄ѡѡз̄с̄—п̄т̄ѡз̄с̄ пе ¹⁸ п̄нае м̄пѡт̄
етеґна̄нае ¹⁹ неґ. не̄нтаґтаз̄соґ̄ ае̄ ²⁰ не нееї н̄таз̄х̄ѡк̄ авал̄. ²¹ н̄скеґос̄
ґар етн̄з̄ не̄те- ²² ѡаоґтаз̄соґ̄. псап̄ ае̄ ете̄ ²³ п̄т̄ѡз̄с̄ н̄оґеї на̄ѡл̄ а- ²⁴

35.9 ѡт̄ѡ: read ѡта.

35.35 м̄маґ: read м̄маґ.

to itself, and it sinks down ¹⁴ into the aroma of the Father, and he ¹⁵ then harbors it, and he takes it down to the place ¹⁶ that it came from, within ¹⁷ the first aroma that grows cold. ¹⁸ It is something in a soulish ¹⁹ form, existing ²⁰ like cold water ²¹ that has been flowing, which is upon soil that is ²² not firm, (and) of which those who see it think that ²³ it is soil. ²⁴ Later it dissolves ²⁵ again. When a breath ²⁶ draws it, it becomes hot. The cold aromas, ²⁷ then, are from the division. ²⁸ For this reason <faith> came ²⁹ and destroyed the division, ³⁰ and it brought the warm fullness ³¹ of love so that ³² the cold would not return, ³³ but that there might be the unity of ³⁴ the perfect thought.

This ³⁵ <is> the word of the good news of ³⁶ the discovery of the fullness for ³⁷ those who wait for ^{35.1} the salvation that is coming ² from above. ³ Their hope, which they await, waits ⁴—those whose image ⁵ is the light that has no shadow ⁶ in it—because at that time ⁷ the fullness is about to come. ⁸ The <deficiency> of matter did not ⁹ come about by means of ¹⁰ the limitlessness of ¹¹ the Father, who comes at <the> time of the deficiency, ¹² although no one ¹³ was able to say that the undefiled one would come ¹⁴ in this way. But ¹⁵ the depth of the Father multiplied, ¹⁶ and the mind of ¹⁷ Error was not existing with him. ¹⁸ It is a thing that falls, ¹⁹ a thing that is easy to set ²⁰ upright in the discovery of the one ²¹ who has come to the one he will ²² bring back. For the bringing back is ²³ called the repentance.

²⁴ For this reason undefilement ²⁵ breathed forth, it set out after the one ²⁶ who had sinned so that it might give ²⁷ him rest. For forgiveness is ²⁸ the remainder for the light in the deficiency, ²⁹ the word of the fullness. ³⁰ For the physician goes to the place ³¹ where there is sickness because ³² it is his desire that dwells ³³ in him. The one who is deficient, then, does not conceal it ³⁴ because he has what ³⁵ he (another?) lacks. Just as the fullness, ³⁶ which is not deficient, ³⁷ fills his deficiency, <the fullness> that he ^{36.1} gave from himself to fill ² that which he lacks so that ³ he then might receive grace. For at the time ⁴ he was deficient, he did not have ⁵ grace. For this reason ⁶ there was a diminishing that existed in ⁷ the place where there was no grace. ⁸ Once that which was diminished was received, ⁹ what he lacked he ¹⁰ revealed, since it was their fullnesses, ¹¹ which is the discovery of the light ¹² of truth, which shined upon him because ¹³ he is immutable.

For this reason ¹⁴ Christ was spoken about in their ¹⁵ midst, so that those who are disturbed might receive a bringing back, ¹⁶ and he might anoint ¹⁷ them with ointment—the ointment is ¹⁸ the mercy of the father who will have mercy ¹⁹ upon them. But those whom he anointed ²⁰ are those who were perfected. ²¹ For full vessels are

35.11 “who comes at <the> time of”: also possible though less likely “who comes to give time for.”
35.26–27 “it might give him rest”: or “he might rest.”

βαλ ψαχυψογο, ογεῖν τλα- ²⁵ εἶσε ατρεφῖ ὡτα πε πζωβ ²⁶ ετε {ἡ} πεφτωῖ-
 ναβωκ ²⁷ ἡτοοτῖ. πσαπ γαρ εἰνιμεῖ ²⁸ ψαρεοῖνιце сакῖ, ογεῖ ²⁹ εἰ τβαν
 ἡπετνῖμεφ. αλ- ³⁰ λα εἰνι πεῖ ἡταφ ετε ογαι- ³¹ ὡτα πε μαῖναῖ τββε ἡλαῖ ³²
 εἰεῖνι, οἰε μαῖψογε λαγε, ³³ αλλα πετῖψαῖτ ἡμαφ ψαφ- ³⁴ μαῖ αν ἡμαφ
 ἡῖ πῖωτ εφ- ³⁵ χηκ αβαλ. οἰαγαθос πε' ψαφ- ³⁶ νε ἡνιχο ἡτοοτῖ εε ἡταφ πε ³⁷
 ἡταφχο ἡμαῖ εἰ πῖπαῖαι- ³⁸ сос ἡτοοτῖ. πε' ἡ' παῖαιсос εε ³⁹ πε πεψма
 ἡῖтан.

[illegible]

πρεν ⁷ δε ἡπῶτ πε πῶνρε. ἡταϋ ἡ- ⁸ ὡαρῖ πενταϥτ̣ ρεν απεν- ⁹ ταζεῖ αβαλ
 ἡμαϥ ενταϥ ρῶ ¹⁰ πε, αῡῷ αϥμεστῥ ἡνωϥῳν- ¹¹ ρε. αϥτ̣ πεϥρεν αραϥ ετε νε- ¹²
 οὔντεϥ. ἡταϥ πε ετε οὔν- ¹³ τεϥ ηκεει ηημ εῡῡοοπ ραζ- ¹⁴ τηϥ. {ἡῖ} πῶτ
 οὔντεϥ ἡπρεν- ¹⁵ οὔντεϥ ἡπῶνρε. οὔν ὁαμ ¹⁶ ἡσενεῡ αραϥ, πρεν δε ἡ- ¹⁷ ταϥ
 οὔατνεῡ αραϥ πε ζε ¹⁸ ἡταϥ οὔαεετῥ πε ημῡ- ¹⁹ στηριον ηπατνεῡ αραϥ ²⁰
 ετῡῡῡῡῡ αῡῡῡῡῡε εῡῡῡῡ ²¹ ἡμαϥ τηρῡ ἡτοοτϥ. και γαρ ²² πῶτ σεῡοῡ ἡπερεν
²³ εν. ϥοῡανῥ δε αβαλ ρῡ οὔ- ²⁴ ὡνρε.

ΠΙΡΗΤΕ ΣΕ ΟΥΝΑΘ ΠΕ ΠΡΕΝ. ²⁵ ΝΙΜ ΣΕ ΠΕΤΑΦ ΤΕΥΕ ΡΕΝ ΝΕΦ, ²⁶ ΠΙΝΑΘ Ν̄ΡΕΝ, Ν̄ΣΑΒΗΛ
 ΑΡΑΦ ²⁷ ΟΥΑΒΕΤ̄, ΠΕΕΙ ΕΤΕ ΠΩΦ ΠΕ ²⁸ ΠΡΕΝ ΟΥΑΖ̄Ν Ν̄ΩΗΡΕ Μ̄ΠΡΕΝ, ²⁹ ΝΕΕΙ ΕΤΕΝΕΦΜΑΤ̄Ν
 Μ̄ΝΑΦ ³⁰ Ν̄ΖΗΤΟΥ Ν̄ΣΙ ΠΡΕΝ Μ̄ΠΩΤ, ³¹ ΠΑΛΙΝ ΝΕΥΜΑΤ̄Ν Μ̄ΝΑΦ ΖΩΟΥ ³² Ζ̄Μ ΠΕΦΡΕΝ;

37.5 ზაყ: read ზაზ.

37.25 İXNOC: read İXNOC.

38.2-3 CΩTE: variant of CΩT.

those ²² that are anointed/sealed. But once ²³ the ointment of one dissolves ²⁴ it becomes empty, and the cause ²⁵ for it becoming deficient is the thing ²⁶ through which its ointment will ²⁷ go. For at that time ²⁸ a breath draws it, one ²⁹ in the power of what is with it. But ³⁰ from him who is not deficient ³¹ no seal is removed, ³² nor is anything emptied out, ³³ but what he lacks the perfect Father ³⁴ fills again. ³⁵ He is good; he knows ³⁶ his sowings, that it is he ³⁷ who has sown them in his paradise. ³⁸ But his paradise ³⁹ is his place of rest.

This ^{37.1} is the perfection in the thought ² of the Father, and these are ³ the words of his contemplation. ⁴ Each of his words ⁵ is a matter of his unified will ⁶ in the revelation ⁷ of his word. When they were in the depth ⁸ of his thought, the word ⁹ that was first to come forth revealed ¹⁰ them along with a mind that ¹¹ speaks, the unified word in silent grace. ¹² He was called ¹³ thought, since they were ¹⁴ in it when they had not yet been revealed. ¹⁵ It happened then that he was ¹⁶ first to come forth ¹⁷ when the will ¹⁸ of the one who had willed willed it. ¹⁹ Now it is the will that the Father rests ²⁰ himself in and ²¹ is pleased with. Nothing comes ²² about apart from him, nor does anything ²³ come about apart from the will of ²⁴ the Father; rather, his will ²⁵ is inscrutable. His footprint ²⁶ is the will, and no one ²⁷ will know it nor will anyone ²⁸ be mindful of it in order to ²⁹ grasp him. Rather, ³⁰ when he wills what he wills ³¹ is this—even if ³² the vision is not pleasing to them ³³ in some (way) before God—³⁴ desiring the Father. For he knows the ³⁵ beginning of all of them and their end. ³⁶ For in the end he will ask them ³⁷ to their face. The end is the reception of knowledge ³⁸ about that which is hidden. This is the Father, ^{38.1} the one from whom the beginning came, ² the one to whom all who have ³ come from him will return. ⁴ They have been manifest ⁵ for the glory and ⁶ joy of his name.

The name ⁷ of the Father is the Son. He first ⁸ gave a name to the one who ⁹ had come forth from him, since he was the same, ¹⁰ and he gave birth to him as a child. ¹¹ He give to him a name ¹² that was his. It is he who has ¹³ all that exists around ¹⁴ him. The Father has the name; ¹⁵ he has the Son. It is possible ¹⁶ for him to be seen. But his name ¹⁷ is invisible because ¹⁸ it alone is the mystery ¹⁹ of the invisible one ²⁰ which comes to the ears that are entirely ²¹ filled with it by him. For indeed ²² as for the Father, his name is not spoken. ²³ Rather it is manifest through a ²⁴ Son.

In this way, then, the name is great. ²⁵ Who, then, will be able to produce a name for him, ²⁶ the great name, except him ²⁷ alone, this one to whom the name belongs ²⁸ and the children of the name, ²⁹ these among whom the name of the Father ³⁰ rests itself, ³¹

37.7 “they were in the depth”: or “they were depths.”

επιδн ογατωωπε ³³ πε πωτ, нтаq ογαεετq пен- ³⁴ таqмисе нмаq неq нoγрен,
³⁵ ραθн емпатеqтсено ннаи- ³⁶ ωн, ωиnа нqωωπε ахн тоγa- ³⁷ пе нoи прен
 нпиωт еqоеи ³⁸ нхаеиc, ете пееи пе прен ^{39.1} мамне, етаpх зн пеq- ² оγaρ cαρне
 зн тсам етхнк ³ аβαλ. хе прен оγαβαλ ен ⁴ пе зн знлeзic, оγaρн зн- ⁵
 ннτтаειрен пе пeφрен, ⁶ аλλα ογaтney аpаq пе. ⁷ аqт рен аpаq ογαεεтq, ⁸
 eφney аpаq ογαεεтq, ен- ⁹ таq ογαεεтq пете оγ- ¹⁰ н бам нт рен аpаq. ¹¹ хе
 пeтeнqωoop ¹² ен мнτq рен нmeγ. ¹³ eγнaт eγ γaр нрен аpаq ¹⁴ пееи ете нqωoop
 ен; ¹⁵ пееи нтаq етωoop qωo- ¹⁶ оп мн пeφкeрен, аγω ¹⁷ qcaγне нмаq ογαεεтq,
¹⁸ аγω атpeqт рен аpаq оγ- ¹⁹ аεεтq. πωт пe· пωнpe ²⁰ пе пeφрен. нтаq- ²¹
 ρaπq бe ен зн пизωq· ²² аλλα неqωoop. ²³ пωнpe неqт рен оγaε- ²⁴ етq. прен бe
 па πω·т· ²⁵ пе, нoε ете прен н- ²⁶ πωт пе пωнpe. пимeзт ²⁷ eπeи eφнaбн рен
 тон н- ²⁸ cαβнλ aπиωт;

аλλα пан- ²⁹ тωc qнaхooс нoи oγeeи ³⁰ ρaρтн пeφωвнp, хе « ним пе ³¹ етнaт рен
 aπeeи етeнeφp ³² ωpп нωoop ρaθн нмаq, ³³ ρωc бe прен eωaρoγxиτq ^{40.1} ен нoи
 нмисе нтоотq н- ² неei нтаρмeстoγ; » ωapп ³ бe oγпeтeωωe аpан пе ⁴ ap нoei
 нпизωв, хе oγeγ ⁵ пе прен; хе нтаq пе прен ⁶ мамне. нтаq ен бe пе ⁷ прен аβαλ
 нпиωт, хе н- ⁸ таq пе пeтωoop нхаеиc ⁹ нрен. нтаqхи бe нпрен ¹⁰ ен aπoγωeп
 нпpнтe ¹¹ нρнkaγe, кaтa пeснaт ¹² нпoγeeи пoγeeи eтoγ- ¹³ нa{c} тeнaq нρнтq.
 пeeи ¹⁴ aε пе пxaeиc нрен. нke- ¹⁵ лaγe ен пе нтаqтeeиq ¹⁶ apаq. аλλα oγaтт рен
¹⁷ apаq пе, oγaттeωγaq нe, ¹⁸ ωa пcaп нтаq нтапeeи ¹⁹ етхнк `aβαλ` ωeхe apаq
 oγ- ²⁰ аεεтq, аγω нтаq пeтe ²¹ oγн бам нмаq аxoy ²² нпeφрен аγω aney ²³
 apаq.

нтаpe[[qγ]]qωк бe ²⁴ eφнρнтq хе пeφрен ет- ²⁵ oγaωq пeφωнpe пе, аγω ²⁶
 аqт нпрен apаq нoи пeeи ²⁷ нтаpи aβαλ зн пивaθoс, аqωe- ²⁸ хе aнeφпeθнп,
 eφcaγне ²⁹ хе πωωт oγaтпeθaγ пе. ³⁰ етвe пeeи pω aqн пeeи a- ³¹ βαλ, хeкacε
 eφaωeхe ³² ρa πтoпoc аγω пeφмa ³³ ннтан нтаqи aβαλ н- ³⁴ ρнтq. ^{41.1} аγω нqт
 eаγ нпплнpωмa, ² тннτнaб нтe пeφрен, аγω ³ пизлaб нтe πωт. пoγeeи пoγ- ⁴
 eeи пмa нтаqei aβαλ нρнтq ⁵ qнaωeхe ρapаq, аγω зн тта- ⁶ eиe нтаqхи
 нпeφтeρo apе- ⁷ тq нтоотc qнaπωт атcтo ⁸ apетc нкecaп аγω aqи aβαλ ⁹ зн·
 п`мa етнmeγ—пмa нтаqω- ¹⁰ ρe apетq нρнтq—eφхи тпe a- ¹¹ βαλ зн пмa
 етнmeγ аγω ¹² eφхи cанω, eφхи aeiγ. аγω ¹³ пeφмa ннтан нмин нмаq ¹⁴ пе
 пeφплнpωмa.

нтн бe ¹⁵ тнpoγ нтн πωт знπлн- ¹⁶ pωмa нe, аγωρн неqтн ¹⁷ тнpoγ, тoγнoγнe
 пе зн ¹⁸ пeнтaqтpoγpωт aβαλ н- ¹⁹ ρнтq тнpoγ. аqт neγ н- ²⁰ нoγтωω. ceoγaнe
 бe a- ²¹ βαλ нoи пoγeeи пoγeeи ²² хeкacε aβαλ зн пoγнe- ²³ eγe нмин нмаγ

39.21 ρωq: read ρωв.

40.17 нe: read пe.

(who) moreover rest themselves³² in his name? Since the Father is ungenerated,³³ he alone is the one³⁴ who bears himself to himself as a name,³⁵ before he had created the eternities,³⁶ so that the name of the Father might exist over³⁷ their head as³⁸ a crown, which is the name^{39.1} truly, which is firm in his² command in the perfect power.³ The name is not⁴ from words, nor (is his name) from⁵ speech;⁶ instead it is invisible.⁷ He gave a name to him alone,⁸ since he alone saw him, he⁹ who alone had¹⁰ the power to give a name to him.¹¹ The one who does not exist¹² does not have a name.¹³ For what name could be given to¹⁴ the one who does not exist?¹⁵ The one who exists exists also¹⁶ with his name, and¹⁷ he knows it only, and¹⁸ (knows how) to give it to him¹⁹ alone. He is the Father; the Son²⁰ is his name. He,²¹ therefore, did not hide in it a thing;²² instead it existed.²³ The Son alone gave a name.²⁴ The name, therefore, belongs to the Father,²⁵ just as the name of²⁶ the Father is the Son. Where would compassion²⁷ find a name²⁸ except from the Father?

But doubtless²⁹ one will say³⁰ to his neighbor, “Who is it³¹ that will give a name to the one³² who existed before himself,³³ as if children do not receive^{40.1} a name from² those who give birth to them?” First,³ therefore, it is fitting for us⁴ to consider this matter: what⁵ is the name? It is the name⁶ truly. It, therefore, is not⁷ the name from the Father, because it⁸ is the one that is the proper⁹ name. Therefore, he did not receive the name¹⁰ as a loan as¹¹ others (do), in accordance with the manner¹² in which each one¹³ will be made. But this¹⁴ is the proper name. There is¹⁵ no other who gave it¹⁶ to him. Rather, he is unnameable,¹⁷ he <is> indescribable,¹⁸ until the time in which he who¹⁹ is perfect spoke about him alone,²⁰ and he is the one who²¹ has the power in him to say²² his name and to see²³ him.

Therefore, when he was content²⁴ that his name that²⁵ is willed is his Son, and²⁶ the one who had come forth from the depth²⁷ gave this name to him, he spoke²⁸ about his hidden things, knowing²⁹ that the Father is without evil.³⁰ For this very reason, he brought this one forth,³¹ in order to speak³² about the place and his place³³ of rest from which he had³⁴ come.^{41.1} And he gave glory to the fullness,² the greatness of his name, and³ the sweetness of the Father. About⁴ the place from which each one came⁵ he will speak, and to the place⁶ where he received his establishment⁷ he will hasten to return again⁸ and take from⁹ that place—the place where¹⁰ he stood—tasting¹¹ from that place and¹² receiving nourishment, experiencing growth. And¹³ his own place of rest¹⁴ is his fullness.

Therefore,¹⁵ all emanations from the Father are fullnesses,¹⁶ and as for all his emanations,¹⁷ their root is within¹⁸ the one who caused them all to grow up¹⁹ within himself. He gave them²⁰ their destinies. Therefore,²¹ each one was manifest so that²² through

40.23 “him”: or “it” (referring to “the name”).

41.23 < . . . >: a verb has likely been accidentally omitted here, resulting in a sentence fragment.

< . . . >. πμα²⁴ γαρ ετογχαγ ἡπογμεεγε²⁵ φαραφ, πμα ετῆμεγ, ²⁶ τογνογνε, τετқи ἡμαγ²⁷ атпе зп nixice τηρογ²⁸ φα πωт. ογῆтеγ ἡтеφ-²⁹ απε εσοει ἡῆταν νεγ, ³⁰ αγω σεεμαзте ἡῆμεγ³¹ азогп, еγзпн азогп³² араф, зωс атроγχοос хе, ³³ « αγχι авал зῆ пегзо ³⁴ авал зῆтоотφ ἡῆиаспас-³⁵ мос ». сеоγανз де ен ^{42.1} авал ἡси неи ἡπпште ² хе ἡпоγρ тпе ἡῆиn ἡмаγ, ³ ογте ἡпоγφωωт ἡπεаγ⁴ ἡпωт, ογте ἡсеμεγε араф⁵ ен зωс φпн, ογте хе φсаφп, ⁶ ογте хе ογβαλκφ пе. алла ογ-⁷ атпеоаγ пе, ογатφтартφ пе, ⁸ ογзлаб пе, еφсаγне ама-⁹ еит нпм емпатогφωпе, αγω¹⁰ неφр хриа ен атроγтсебе еи-¹¹ етφ авал.

пееи пе прпте ἡ-¹² нетеоγῆтеγ ἡмеγ¹³ авал зῆ пса зре ἡтоотс нт-¹⁴ мптнаб натφтс, еоγса-¹⁵ мт ἡса поγеи оγаеетφ¹⁶ αγω петхнк авал, петоеи ἡ-¹⁷ меγ неγ. αγω маγφе азрп-¹⁸ еи аеиῆте, ογте ἡῆтеγ¹⁹ φθονос ἡмеγ, ογте²⁰ аφεζам ογте ἡῆ моγ ἡ-²¹ зрпῆ ἡзптоγ. алла еγма-²² тῆ ἡмаγ зῆ петматῆ²³ ἡмаф, еγзаси ен, ογте²⁴ еγблῆлаиῆт ен ἡпкω-²⁵ те ἡтпне. алла ἡтаγ²⁶ рω пе тпне, αγω еφω-²⁷ оп ἡзптоγ ἡси пωт, αγω ἡ-²⁸ таγ еγзῆ пωт еγхнк а-²⁹ вал еγоеи ἡатпωφе зῆ³⁰ пагабос намне, еγт³¹ φта лаγе ен зῆ лаγе, алла ³² еγт ἡтан, еγхнк зῆ пе-³³ пнеγма. αγω еγнасωтῆ атεγ-³⁴ ноγне еγнасφφе араγ³⁵ неи етφнабῆ теφноγне ³⁶ ἡзптоγ, нφтῆφ паси ἡтеφ-³⁷ φγхн. пееи пе πтопос ἡи-³⁸ макариос· пееи пе поγто-³⁹ пос.

пкеφωхп бе марог-⁴⁰ ἡме зῆ ноγтопос хе ογ-⁴¹ петеφφе араеи ен пе, ^{43.1} езриφωпе зῆ πма ἡῆтан, ² аφехе акезωв. алла ἡтаф³ петῆнаφωпе ἡзптφ, αγω а-⁴ сφφе ἡнеγ нпм апωт ἡте⁵ птпρφ ογωззп ниспнγ а-⁶ мне, неи ереτагапн ἡ-⁷ пωт φογο ахωογ αγω ἡн⁸ φта ἡтеφ φооп зῆ тоγмште. ⁹ неи ἡтаγ етоγω[[з]]н[[м]]ε¹⁰ мамне[[и]], еγφооп зῆ пωнз¹¹ намне αγω ἡнанзε, αγω¹² еγφехе апоγаеи ет-¹³ хнк авал αγω етпнз зῆ¹⁴ писперма ἡте пωт αγω¹⁵ етзῆ пегзпт αγω зῆ пп-¹⁶ лпρωма. еφтелнл ἡзптφ¹⁷ ἡси пегпнеγма, αγω еφт еаγ¹⁸ ἡпетенеφφооп ἡзптφ¹⁹ хе нанογφ. αγω сехнк²⁰ авал ἡси неφωнре αγω²¹ сеῆпφа ἡпегрен, хе ²² ἡтаγ γар пωт зῆφн-²³ ре ἡтееиῆне нетφоγа-²⁴ φογ.

their ²³ own thought < . . . >. For the place ²⁴ where they send their thought, ²⁵ that place, ²⁶ their root, <is> that which lifts them ²⁷ up in all the heights ²⁸ to the Father. They have his ²⁹ head, since it is rest for them, ³⁰ and they are supported, ³¹ drawing near ³² to him, as it is said, ³³ "They partake of his face ³⁴ through kisses." ³⁵ But they are not manifest ^{42.1} in this way ² because they themselves were not elevated, ³ (and yet) they did not lack the glory ⁴ of the Father, nor did they consider him ⁵ to be small, ⁶ or embittered, or angry. Rather, ⁷ he is without evil, he is undisturbable, ⁸ he is sweet, knowing all spaces ⁹ before they have come about, and ¹⁰ he did not need to be ¹¹ taught.

This is the way of ¹² those who have ¹³ (a thing) from above by the limitless ¹⁴ greatness, those awaiting ¹⁵ the one alone ¹⁶ and the perfect one, the one who is ¹⁷ there for them. And they do not go down ¹⁸ to Hades, nor do they have ¹⁹ jealousy nor ²⁰ deep sighing nor death ²¹ within them. But resting ²² themselves in the one who rests, ²³ they are not troubled, nor ²⁴ are they entangled in the fence ²⁵ around the truth. But they are themselves ²⁶ the truth, and the Father dwells ²⁷ within them, and ²⁸ they are in the Father since they are perfect, ²⁹ undivided in ³⁰ the one who is truly good, ³¹ not deficient in anything, but ³² at rest, refreshed in the ³³ Spirit. And they will listen to their ³⁴ root, since they will be occupied ³⁵ with these things in which he will find his root, ³⁶ and he will not suffer the loss of his ³⁷ soul. This is the place of the ³⁸ blessings; this is their ³⁹ place.

As for the rest, then, let them ⁴⁰ know in their places that ⁴¹ it is not fitting for me, ^{43.1} since I have arrived at the place of rest, ² to say anything. But it is ³ that in which I have come to be, and ⁴ (it is fitting) to be concerned at all times with the Father of ⁵ the Entirety and those who are truly brothers, ⁶ those upon whom the love of ⁷ the Father pours and in whose midst no ⁸ deficiency of him exists. ⁹ Those are the ones who are manifest ¹⁰ truly, dwelling in life ¹¹ truly and eternally, and ¹² speaking the light that is ¹³ perfect and filled with ¹⁴ the seed of the Father and ¹⁵ that is in his heart and in the ¹⁶ fullness. His spirit rejoices within him, ¹⁷ and it glorifies ¹⁸ the one within which it dwelled ¹⁹ because he is good. And his children ²⁰ are perfect, and ²¹ they are worthy of his name, for ²² he is the Father, (and) children ²³ of this sort are those whom he ²⁴ desires.

42.17 "there": or "thought."