

THE SECRET BOOK^a ACCORDING TO JOHN^b

Contents

- 1 The teaching [of the] savior and [the revelation] of the mysteries, [which] are hidden in silence [and which] it (the savior) taught to John [its] disciple.

I. FRAME STORY (INTRODUCTION)

Dialogue of John and a Pharisee

- 5 *Once^c upon a time when John the brother of James, one of the sons*
8 *of Zebedee, was going up to the temple^d • a Pharisee named Arimanios*
encountered him and said to him, Where is your teacher, the man that
you used to follow?
11 *And he (John) said to him, He has returned to the place from which*
he came.
12,13 *The Pharisee said to him, •That Nazarene^e has greatly misled you,*
16 *filled your ears with lies, closed [your hearts], •and turned you away*
[from] the traditions of your [ancestors].

II. JOHN'S NARRATION

John's distress

- 17 *When I^f heard these words, I turned away from the temple towards*
20,21 *the barren mountain,^g •and I was very distressed, saying, •How indeed*
22 *was the savior chosen? •And why was he sent into the world by his*
23,24 *parent who sent him? •And who is his parent who [sent him]? •And*
26 *what is that realm like, to which we shall go? •For what [. . .] he told*
us that this realm [. . .] has been stamped in the mold of that incorruptible
realm, and did not tell us what that other one is like.

Appearance of the savior

- 30 *At the moment that I was thinking these thoughts, lo, the heavens*
31 *opened, •and all creation shone with light that [. . .] below heaven.*

Title 1 a. Greek *apokryphon*, lit. "concealed (thing)."

b. In the manuscripts, the title is found after the text (at 32:7f).

c. For the meaning of *italics*, see the introduction to BJn, "Text."

d. The Jewish temple of god in Jerusalem. Ancient Christian tradition (cf. Acts 2:46f) held that the earliest Christians in Jerusalem continued to take part in the Jewish religious cult of the temple.

e. "Nazarene": Gk. *nasōraios*, "person

from Nazareth." Traditionally the term was also held to mean "one who is observant," and sometimes referred to members of a Jewish-Christian sect of that name or to Christians in general.

f. From here until 31:31f the narrator is John. But starting at 2:9f, John's narration quotes a long speech of the savior.

g. Or "toward the desert." The Judaeen Desert begins at the back of the Mount of Olives, which on the other side overlooks the site of the temple.

33,1 *And the [. . .] world moved. 2 •For my part, I was afraid, [. . .] saw*
 3 *within the light a child standing before me. •When I saw [. . .] like an*
 4 *elderly person. •And it changed (?) [its] manner of appearance to be like*
 5,6 *a young person. •[. . .] in my presence. •And within the light there was*
 7 *a multiform image (?). •And the [manners of appearance] were appearing*
 8 *through one another. •[And] the [manner of appearance] had three forms.*
 9 *[It]^a said to me, John, John, why do you have doubts, and why [are*
 11,12 *you] afraid? •Are you alien to this kind of thing? •This is to say, do not*
 12,13 *be timid. •It is I who am with [you (plur.)] always. •It is I who am [the* 9:9+
 15 *father]; it is I who am the mother; it is I who am the son.^b •It is I who*
 16 *am the undefiled and the unpolluted. •[Now I have come] to teach you*
 18 *(sing.) what exists, and what [has come to be], and what must come to*
 19 *be, •so that you might [know about] the invisible realm [and the] visible*
 20 *realm; •and to [teach you] about the perfect [human being].*
 22 *Now, then, lift up your [face] to hear and [learn about] what I shall say*
 23 *[you] in spirit, •and who are [from] the immovable race of the perfect*
 human being [. . .], so that [they] might understand [. . .].

III. THE SAVIOR'S TEACHING

The parent of the entirety

26,26 *It said to me: •The unit (monad), since it is a unitary principle of rule,* EgG 50:3
 28 *has nothing that presides over it. •[. . .] god and parent of the entirety* Fr 61:32
 30 *[. . .] presides over [. . .] incorruptibility,^c •existing [in] uncontaminated* IrSat 1.24.1
 32 *light, toward which no vision can gaze. •This [is] the invisible spirit.* IrG 1.29.1
 33 *It is not fitting^d to think of it as divine or as something of the sort,* IrUnid 1.30.12
 35,36 *for it is superior to deity; •nothing presides over it, for nothing 3 has* EpA 40.5.2;
 1 *mastery over it; [it does] not [exist (?)] in any state of inferiority, [. . .]* 3Tb 121:33
 4 *exists in it alone.^a [. . .] because it lacks nothing. •For it is utter fullness,* v.32
 without having become defective in anything so that it might be completed
 6,7 *by [it]: •rather, it is always utterly perfect in [. . .]. •It is unlimited* FTh 35:7
 because nothing [exists] prior to it so as to bestow limit upon it; v.33
 9 *unfathomable, because nothing exists prior to it so as to fathom (?) it;* Fr 62:27
 10,12 *immeasurable, because nothing else has measured it; •invisible, because*
 13 *nothing else has seen it; •eternal, since it [exists] unto eternity;*
 14 *ineffable, since nothing has been able to reach it so as to speak of it;*
 15 *unnameable, since there is nothing that exists prior to it so as to give a*
 17 *name to it. •It is immeasurable light, which is uncontaminated, holy,*
 18,20 *and pure; •it is ineffable and perfect in incorruptibility: •not in perfection,*
 22 *nor in blessedness nor in divinity; •rather as being far superior to these.^b*
 22,24 *It is not corporeal, it is not incorporeal, •it is not large, it is not small,* Fr 63:5
 24,26 *it is not quantifiable, nor is it a creature. •Indeed, no one can think of*
 26 *it. •It is not something among the existents; rather it is something far* 3Tb 121:30
 28 *superior to these: •(yet) it is not as though it were "superior"; rather,*
 its proper characteristic is not to share in eternal realms (aeons), or in

2 a. As is explicitly stated in 30:11f, the speaker of the teaching is forethought, or the Barbēlō. Forethought is genderless because it is simultaneously male and female (cf. 5:6f).

b. "[father] . . . mother . . . son": one of the basic structures of the Barbēlō aeon (cf. FTh, EgG, IrG). A similar triadic structure, but without this terminology, is present in Zs, Fr, 3Tb.

c. MS BG instead has "the [. . .] god, parent of the entirety, the holy [spirit (?)],

the invisible, [which] presides over the entirety, which [exists in] its incorruptibility."

d. The description of god that follows resembles some accounts in second-century Platonist philosophy; see "Historical Introduction" to Part One.

3 a. MS BG instead has "For, it is eternal."

b. MSS BG and NHC III next have "It is neither infinite, nor has it been limited; rather, it is something superior to these."

- 30 spans of time. •For whatever shares in *an eternal realm* has been
 31 prepared *beforehand*.^c •And it [has not been] *divided* by time [. . .] any
 33.34 other, *for* it does not receive anything. •For [. . .]^d •For [. . .] it, so that
 36 it might receive from [. . .]. •For it gazes upon itself [alone (?)] within
 1 4 its *perfect light*. •For it is *majesty*;^e it is an *immeasurable* [. . .].^b
 3.3 [It is] *eternity*, [as] *bestowing blessedness*.^d •It is *life*, as *bestowing life*.
 4.5 It is *blessed*, as *bestowing blessedness*. •It is *acquaintance*, as *bestowing*
 6.7 *acquaintance*. •[It is] *good*, as *bestowing goodness*.^c •[It is] *mercy*, [as
 7.8 *bestowing*] *mercy* and *ransom*. •It is *grace*,^f as *bestowing grace*. •[It is
 all these things] [not] as *possessing* (attributes); rather, as *bestowing*
 (them).
 9 [It is] *immeasurable*, *incorruptible light*,^g [in so far as I can speak]
 10 with you (sing.) about it. •Its [eternal realm] is *incorruptible*, at *peace*
 13 and *dwelling in silence*, at *repose*, *utterly* (?) *preceding*. •[It] is the *head*
 of *all* the *aeons*, *since* it is this which in its *goodness* *bestows strength*
 upon them.
 15.16 Indeed, we [are] *not acquainted* with [. . .]; •we do not (?) *know* [. . .]
 except [for] *what* has been shown forth out of it,^h that is, [the] *parent*:
 19 for it is the *parent* that *spoke* to us. •For it is this that *gazes* at its own
 21.22 *self* in its *light around it*, •that is, the *wellspring of living water*;ⁱ •*gives*
 22 unto *all* the *aeons*; •and in every way [thinks of (?)] its *image*, *beholding*
 24 it in the *wellspring* of the [spirit]^j and •*exercising will*^k in its [watery]
light, [that is,] the *wellspring of the pure, luminous water* around it.

Zs 128:27 ?
Fr 67:24

Fr 64:30

FTh 46:16 +
EgG 62:9
Zs 17:11

Production of forethought

- 26 And *its thinking produced* something, and the *thinking* was *disclosed*,
 29 *standing* [plainly] in its presence in the *brilliance* of its *light*. •This is
 the *first power*, *which exists* prior to all (others), and *which was shown*
 forth (?) out of its *thinking*, that is, the *perfect forethought of the*
 32 *entirety*. •The *light* of this (thought) [. . .] *light*, the *power* of the [. . .],

FTh 35:1 +
EgG 51:22
Irg 1.29.1
EpG 25.2.2
v.29
10:20

c. MS NHC III instead has "prepared by others."

d. MS BG instead has "And it is not in need, (for) nothing at all exists prior to it."

4 a. Or "magnitude."

b. Instead of these two sentences, MSS BG and NHC III have simply "(It is) the immeasurable majesty."

c. Because it "bestows eternity," it might itself be termed "eternity." The savior qualifies these epithets at 4:8f.

d. MS BG next has "It is light, which bestows light."

e. MS BG next has "and doing goodness—not as though possessing (something); rather, as bestowing."

f. Or "loveliness": Greek *kharis*.

g. MSS BG and NHC III next have "What shall I say to you concerning it? The incomprehensible is the image of the light, in terms of what I can think about. Indeed, who can ever think about it?"

h. "Indeed . . . of it" (4:15f): MSS BG and NHC III instead have "For none of us has become acquainted with the properties of the immeasurable except for what has been shown forth by it."

i. MS BG next has "the light full of sanctification. The wellspring of the spirit streamed down from the living water of the light."

j. Three metaphors in this passage (4:19–36f) gloss over the difficult traditional problem of why a second principle (here called forethought, *Barbēlō*) would come to be "produced" from a perfect first principle (the parent). (1) The parent is a detached eye whose function is simply to look. It is surrounded by reflective "luminous water" so that it must "gaze at its own self"; its own "image" that it sees becomes objectified as a second principle, "the image of the perfect invisible virgin spirit." (2) The parent is an abstract intellect whose function is simply to think. It initially has no other object of thought than its own self; the act of "thinking" or thought becomes objectified as a second principle, "the perfect forethought." (3) The parent is a "spring of living (running) water" whose function is simply to overflow endlessly. The overflow becomes objectified as a second principle, the *Barbēlō* ("great overflow": see "Historical Introduction" in Part One). Note that the first metaphor implies that in the beginning there might have been something together with the parent ("its light"). Metaphors like these are used in a similar context by Platonist philosophers roughly contemporary with the author of BJn.

k. Or "desire."

- 34,36 that *is, the image of the perfect invisible virgin spirit.*¹ • *This is the power, the glory of the Barbēlō,*^m the (most) perfect glory 5 among the aeons, the glory of the manifestation, which glorifies the virgin spirit and praises
- 3,4 it, •for because of the latter it was shown forth.^a •It is the first thinking of the spirit's image.^b
- 5,6 It (the Barbēlō) became a womb for the entirety.^c •for it was prior to all (others), (being) the mother-father, the first human being, the holy spirit, the thrice-male,^d the three powers; the thrice-androgynous name; and (was) the (most) eternal aeon among the invisible.

14:18
FTh 38:11
v.36
Th 13:2
RAd 64:6
EgG 52:2
IrG 1.29.1
EpG 26.10.4 +
FTh 38:14 +

Its request for more eternal realms: prior acquaintance

- 10 And the emanation, that is, *the Barbēlō*, made a request of the invisible virgin spirit, that it be given prior acquaintance (*prognōsis*).
- 14,14 And the spirit consented.^c •And *when* it had *consented*, prior acquaintance became disclosed. •And prior acquaintance stood at rest^f along with forethought, which derived from the thinking of the invisible virgin spirit;
- 18 and it glorified the spirit *and the Barbēlō*, the spirit's perfect power;
- 19 for prior acquaintance had come to exist *because of the Barbēlō*.

EgG 51:22
IrG 1.29.1

Incorruptibility

- 20 And furthermore, the Barbēlō made a request that it be given
- 21,22 *incorruptibility*. •And the spirit consented. •While it was *consenting*,
- 23 *incorruptibility became disclosed*. •And [they]^e stood at rest along with
- 24 thinking^b and *prior acquaintance*; •and they glorified the invisibleⁱ and the Barbēlō because of which they had come to exist.

RR 86:32
EgG 51:22
IrG 1.29.1

Eternal life

- 26,27 And the Barbēlō made a request that it be given *eternal life*. •And the
- 28 invisible spirit consented. •And while it was *consenting*, eternal life
- 30,30 became disclosed. •And they stood at rest, •and they glorified the invisible spirit and the Barbēlō because of which they had come to exist.

EgG 51:22
IrG 1.29.1

Truth

- 32,33 And furthermore it made a request that it be given truth. •And the
- 34 invisible spirit consented. •And truth became disclosed.
- 35,35 And they stood at rest, •and they glorified the 6 acceptable (?), invisible spirit and its Barbēlō, because of which they had come to exist.
- 2 This is the quintet of aeons belonging to the parent, which is the first human being,^a the image of the invisible spirit, namely:

IrG 1.29.2

l. "the perfect invisible virgin spirit": the parent.

m. For the meaning of this name, see "Historical Introduction" in Part One and note 4j.

5 a. MS BG next has "and thinks about it."
b. MS BG instead has "the first thinking, the spirit's image."

c. "entirety": the sum total of spiritual reality deriving from the Barbēlō.

d. "thrice-male": cf. EgG, note 51f.

e. "consented": here and throughout this passage, the Coptic word can be translated also "gazed out."

f. To "stand at rest" is philosophical jargon for the state of permanence, non-change,

and real being, as opposed to what exists in instability, change, and becoming.

g. I.e. prior acquaintance and incorruptibility.

h. I.e. forethought, the Barbēlō.

i. The "perfect invisible virgin spirit," the parent.

6 a. Forethought (cf. 5:6f). The quintet is made up of "forethought" and its four emanations. The four emanations are here considered to be mere aspects of their source, so that also the quintet as a whole can be spoken of as "the image of the invisible spirit," i.e. as being forethought, the Barbēlō.

- 5 forethought, which is *the* Barbēlō and thinking;
 prior acquaintance;
 incorruptibility;
 eternal life;
 truth.^b

8 This is the androgynous quintet of aeons, that is, the group of *ten* aeons,^c which constitutes the parent.^d

Begetting of the self-originate

- 10 And it^e gazed at the Barbēlō, (who was) in the uncontaminated light^f IrG 1.29.1
 12 around the invisible spirit and (in) its radiation. •And the Barbēlō
 13 conceived by it, •and it begot a luminous spark consisting of light in an
 image that was blessed, though *not* equal to its parent's magnitude.
 15 This was the only-begotten offspring of the mother-father^g which ap-
 16 peared, •and the mother-father's only begetting; (it was) the only-
 begotten of the parent, the uncontaminated light.

Its anointment

- 18 And the invisible virgin spirit rejoiced at the light that had come to
 exist and that had been shown forth out of the first power of the spirit's
 23 forethought, *who* is the Barbēlō. •And the spirit anointed it (the spark) FTh 37:31
 24 with its own kindness^h until it became perfect, •needing no further EgG 55:11
kindness since it had been anointed with the *kindness* of the invisible IrG 1.29.1
 26 spirit. •And it stood at rest in the presence of the spirit, which was IrUnid 1.30.1
 28 pouring upon it. •And the moment that it received from the spirit it EpS 39.3.5
 glorified the holy spiritⁱ and perfect forethought, because of which it had Zs 131:14
 become disclosed.

Its request for coactors

- 33 And it made a request that it be given a coactor, namely intellect. IrG 1.29.1
 34.34 And the spirit consented [. . .]. •And while the invisible spirit was
 1 consenting, 7 intellect was disclosed. •And it stood at rest along with EgG 51:22
 3 the anointed (Christ),^a glorifying the spirit and the Barbēlō. •And all
 these beings came into existence within silence.^b
 4 And thinking^c wished to make something by the Word (or verbal

b. MSS BG and NHC III omit "truth" from this list, counting "the Barbēlō" and "thought" as the first two members.

c. "forethought, . . . prior acquaintance, incorruptibility, . . . life, truth" are all grammatically feminine words in Greek (*pronoia*, *prognōsis*, *aphtharsia*, *zōē*, *aiēthēta*), and are here perhaps said to have grammatically masculine consorts, thus adding up to ten. Such an arrangement is hinted at in 7:11f and is explicit in IrG.

d. Lit. "which is the parent" (MS NHC III, "which belongs to the parent"). The parent "is" its emanations even while being distinguishable from them, just as forethought "is" its emanations but is also distinguishable from them (cf. note 6a).

e. The parent, the invisible spirit.

f. MS BG instead has "The Barbēlō, the uncontaminated light, gazed intently at it"; NHC III, "the Barbēlō gazed intently at the uncontaminated light."

g. "the mother-father": forethought (the Barbēlō); cf. 5:6f. Forethought's four emanations in the quintet (6:5f) merely "appeared"; they were not "begotten offspring" of forethought and the parent.

h. "kindness": Greek *chrēstotēs*. Once "anointed," the only-begotten will be both *chrēstos*, "kind," and *christos* "the anointed." The two Greek words were pronounced identically at the time that BJN was written.

i. "spirit . . . holy spirit . . .": the parent.

7 a. "anointed" (cf. note 6h) and "Christ" are the same word in Greek.

b. In some gnostic systems (e.g. IrV) "silence" is distinguished as an entity that coexisted with the ineffable parent in the beginning.

c. MSS BG and NHC III instead have "and thinking. The invisible spirit wished to make something."

- 6.7 expression)^d of the invisible spirit. •And its will became deed, •and was disclosed along with intellect and the light, and glorified it.^e EgG 51:22
- 9.10 And Word (or verbal expression) followed after will. •For by the Word, the anointed (Christ) divine self-originate made the entirety (or all things). FTh 37:3 + EgG 51:22
- 11.12 Now, eternal life is with its will. •And intellect is with prior acquaintance.^f

Its establishment as god of the entirety

- 13 They stood at rest and glorified the invisible spirit and the Barbêlō,
15 for because of the Barbêlō they had come to exist. •And the holy spirit^g
performed the divine self-originate,^h the offspring of itself and the Barbêlō,
18 so as to make the offspring stand at rest before the great invisible virgin
19 spirit.ⁱ •The divine self-originate, the anointed (Christ), who glorified the
22 spirit with a great voice, was shown forth by forethought. •And the in-
visible virgin spirit established the self-originate as true god over the en-
25 tirety, •and subordinated to it (the self-originate) all authority and the
27 truth that was in it (the spirit), •so that it might know about the entirety;
27.29 which is called by a name that is superior to every name, •for that name
will be uttered to those who are worthy of it.

Appearance of four luminaries and twelve eternal realms

- 30 For by the gift of the spirit, out of the light that is the anointed (Christ) and out of incorruptibility,^j the four luminaries from the divine self-originate gazed out^k so as to stand 8 before it. FTh 38:33 + EgG 62:11 Zs 29:1 IrG 1.29.2
- 1 And the three: will, thinking, and life.
- 2 And the four powers: IrG 1.29.2
- intelligence;
loveliness;
perception;
prudence.^a

Harmozêl

- 4 Now, loveliness dwells at the eternal realm (aeon) of the luminary
6 Harmozêl, and is the first angel. •And with this eternal realm (aeon) are
three additional aeons:
- 7 loveliness;
truth;
form.^b

d. "Word (or verbal expression)": the divine *Logos*.

e. The parent (?).

f. See note 6c.

g. MS NHC III instead has "the great invisible spirit."

h. "self-originate" (Greek *autogenēs*): the anointed (Christ).

i. MSS NHC II and IV here erroneously insert "of."

j. MS NHC II here erroneously inserts "of."

k. MSS BG and NHC III instead have "appeared."

8 a. "And the three . . . prudence": the Coptic text of MS NHC II may be slightly garbled here. MSS BG and NHC III here list "loveliness; intelligence; perception; prudence." The parallel in IrG has "loveliness; perception; intelligence; prudence."

b. Greek *morphē*.

Ōroiaēl

8 Now, it is the second luminary Ōroiaēl that has been established in
10 charge of the second eternal realm, •and with it are three additional
aeons:

- 11 afterthought;^c
perception;
memory.

Daueithai

12 Now, the third luminary is Daueithai, which has been established in
14 charge of the third eternal realm, •and with it are three additional aeons:

- 15 intelligence;
love;
ideal form.^d

Ēlēlēth

16 Now, the fourth luminary Ēlēlēth was established in charge of the
18 fourth eternal realm, •and with it are three additional aeons:

- 19 perfection;
peace;
wisdom (Sophia).

RR 93:8
FTh 39:13

20 Those are the four luminaries that stand before the divine self-originate,
22 and those are the twelve aeons that stand before the offspring of the
great self-originate—*the perfect human being, the first manifestation and true*
25 *the invisible spirit.* •The twelve aeons belong to the offspring of the self-
26 originate. •And it was by the will of the holy spirit that the entirety
became strong through the self-originate.

3Tb 123:16
EgG 68:9
IrG 1.29.4

Appearance of four archetypes

28 Then—(deriving) from *prior acquaintance and* perfect intellect through
[disclosure] of the desire of the invisible spirit and the desire of the self-
originate—the perfect human being, the first manifestation and true
34 (person), was named •“the Geradamas (Ger-Adamas)”^r by the virgin
35 spirit. •And that being was established upon the first 9 eternal realm
(aeon) with the great self-originate and anointed (Christ), at the first
3.4 luminary Harmozēl, •and its powers^a dwell with it. •And the invisible
gave to it an invincible intellectual faculty.

5 And it (the Geradamas) spoke, glorifying and praising the invisible
spirit, and said,

- 7 “Because of you the entirety has come to exist;
8 And it is unto you that the entirety will return.
9 And for my part I shall praise and glorify you and the self-
originate along with the *triple* aeon^b—the father, mother, son,
the perfect power.”

15:9
RR 88:13
EgG 61:5
Zs 6:21 +
3Tb 118:25
IrG 1.29.3

2:13
EgG 50:23 +

c. Greek *epinoia*.

d. Greek *idea*.

e. “offspring of the . . . anointed”: the Geradamas (8:34f).

f. “Geradamas (Ger-Adamas),” known in some works as “Adamas”; the name recalls both “Adam,” the first human being, and Greek *adamas*, “steel, hard, unyielding.”

The prefix “Ger-” has been explained as Gk. *hier-* from *hieros*, “holy”; in any case the name is a neologism in gnostic myth. MS BG instead has “Adam,” NHC III “Adamas.”

9 a. Cf. 8:2f.

b. Forethought, the Barbēlō; cf. 2:13f.

- 11 And it established Geradamas's son Seth upon the second eternal realm, before the second luminary Ōroiaēl.
- 14 And in the third *eternal realm*, upon the third luminary Dauethai, the posterity of Seth was established, and also the souls of the holy persons.
- 17 And in the fourth eternal realm were established the souls of those who were not acquainted with the fullness and did not repent at once, but rather held out for a while and then repented. •They came to exist at the fourth luminary Ēlēlēth. •These were engendered beings,^c and they glorified the invisible spirit.

24:34
RAd 65:5
EgG 62:30
Zs 6:21+
3Tb 118:10
v.14
EgG 111 56:3
Zs 7:6+
3Tb 120:9
v.18
Zs 27:27?

Production of wisdom's offspring: Ialtabaōth

- 25 Now, the wisdom belonging to afterthought,^d which is an aeon, thought a thought derived from herself, (from) the thinking of the invisible spirit, and (from) prior acquaintance.
- 28 She wanted to show forth within herself^e an image, without the spirit's [will]; and her consort did not consent. •And (she wished to do so) without his pondering: •for the person of her maleness^f did not join in the consent; •for she had not discovered that being which was in harmony with her.^g •Rather, she pondered^h without the will of the spirit and without acquaintance withⁱ that being which was in harmony with her.
- 35 And she brought forth. 10
- 1 And because of the invincible power within her,^a her thinking did not remain unrealized. •And out of her was shown forth an imperfect product, that was different from her manner of appearance, •for she had made it without her consort. •And compared to the image of its mother it was misshapen, having a different form.

RR 94:2
FTh 39:20
EgG 111 57:5
Zs 9:16
IRG 1.29.4
EpG 25.2.2

Its concealment by wisdom

- 7 Now, when she saw that her desired artifact was stamped differently—serpentine, with a lion's face,^b and with its eyes gleaming like flashes of lightning—she cast it outside of her, outside that place, •so that none of the immortals might see it: •for she had made it without acquaintance.
- 11,12 And she surrounded it with^c a luminous cloud. •And she put a throne in the midst of the cloud, •so that no being might see it except for the holy spirit called "mother of the living."^d •And she called its name Ialtabaōth.^e

23:20

5:6f, and note 2b. "the triple aeon" is found in MS NHC III; the other MSS here have lit. "the aeons, the three."

c. MS NHC III instead has "They will remain at the luminary Ēlēlēth, assembling there."

d. Lit. "of afterthought," perhaps looking forward to the events described in 14:9f. MSS BG and NHC III do not have this phrase, instead having "Now, wisdom our sibling."

e. "within herself"; or "by her own means."

f. "the person of her maleness": MSS BG and NHC III instead have "her consort, the male virgin spirit."

g. MS NHC III instead has "not discovered her consort."

h. MSS BG and NHC III instead have "consented."

i. Or "knowledge of" in the sense of sexual intercourse.

10 a. MS BG instead has "growing strong because of the vulgar (*prounikos*) element within her."

b. "serpentine . . . face"; MS BG instead has "with a snake's face and a lion's face."

c. MSS BG and NHC III instead have "she harnessed it in."

d. Wisdom. MS BG instead has "life (Zōē), mother of all."

e. The spelling of this name fluctuates among "Ialdabaōth," "Ialtabaōth," and "Altabaōth." For its meaning, see RR note 95b.

Its theft of power from wisdom

- 19.20 This is the first ruler, *and it* took great power^f from its mother, retreated from her, and moved out of the place where it had been born.
- 23 Taking possession (of another place), it made for itself other eternal
- 26 realms (aeons) inside a luminous, fiery blaze, which still exists.^g • And it became stupefied in^h its madness, which still is with it.

4:29
RR 86:28
FTh 39:28
IrG 1.29.4
EpG 26.1.9
RR 87:4+

Its creation of other rulers

- 27 And it engendered for itself authorities:ⁱ
- 28 the first is named Athōth,^j who is called "[. . .]s" by the races;
- 30 the second, Harmas,^k *the eye of fire*;
- 31 the third, Kalila-Oimbri^l (or Kalila-Kimbri);
- 32 the fourth, Iabēl;^m
- 33 the fifth, Adōnaios, who is called "Sabaōth";
- 34 the sixth, Cain, whom the races of humankind call "the sun";
- 36 the seventh, Abel;ⁿ
- 36 the eighth, Abrisene;^o
- 37 the ninth, Iōbēl; 11
- 1 the tenth, Armoupieēl;^a
- 1 the eleventh, Melkheir-Adōnein;^b
- 2 the twelfth, Belias, who presides over the depth of Hades.^c

RR 95:1+
EgG III 57:21
IrG 1.29.4
EpG 25.3.5

11:31, 12:20
15:19
RR 95:13+

- 4 And it (the first ruler) established seven kings in charge of the seven heavens, one per firmament of heaven; and five in charge of the depth
- 7.8 of the abyss, to reign. • And it shared some of its fire with them, •but it did not bring forth any of the power of the light that it had gotten from
- 10.10 its mother. •For, the first ruler is dark and is without acquaintance. •For
- 12 when light mixed with darkness it made the darkness bright. •But when
- 13 darkness mixed with light it darkened the light, •so it was neither luminous nor dark, but rather was dim.
- 15 Now, this dim ruler has three names:

11:26
IrG 1.29.4
IrSat 1.24.1
RR 96:3+

- 16 the first name is Ialtabaōth;
the second, Saklas;^d
the third, Samaēl.^e

f. Cf. 10:1f. In 13:21f this act is described as theft.

g. MS BG instead has "an eternal realm (aeon), flaming with fire and luminous, where it now is."

h. MSS BG and NHC III instead have "harnessed to."

i. MSS BG and NHC III next have "(i.e.) the twelve angels—each of them unto its own eternal realm (aeon), after the prototype of the incorruptible eternal realms. And it made seven angels for each one of them, and three powers per angel [BG next has "all told 360 (sic), consisting of angelic beings and trios of powers"] after the image of the original prototype that was before them. Now, the authorities were shown forth in the first begetter and the first ruler of the darkness, out of lack of acquaintance of the one that begot them; and these are their names."

j. MS BG instead has "Iaōth"; NHC III, "Haōth."

k. MS BG, "Hermas."

l. MSS BG and NHC III, simply "Galila."

m. MSS BG and NHC III, "Iōbēl."

n. MSS BG and NHC III count "Sabaōth"

as the sixth; count "Cain" (called either "Kainan-Kasin" or "Kainan and Kaē, called Cain") as seventh; and do not mention "Abel."

o. MS BG, "Abressine"; NHC III, "Abiressia."

11 a. MS BG instead has "Harmoupieēl"; NHC III, "Armoupieēl."

b. MSS BG and NHC III, simply "Adōnin."

c. MSS BG and NHC III next have "Now, they all have other names deriving from desire and anger. In short, they all have pairs of names: one set given them after the superior glory, the other corresponding to the truth that shows forth their nature. And Saklas called them by their names with reference to external appearance and with reference to their powers. Now, over intervals of time they withdraw and grow faint; thereafter they grow strong and increase."

d. "Saklas" (Aramaic "fool"): a conventional name of Satan in Judaism.

e. "Samaēl": Aramaic "blind god."

- 18,19 And the ruler is impious, in its madness that is with it. •For it said, 13:5+
 21 "It is I who am god, and no other god exists apart from me," •for it Is 45:21
 22 did not recognize whence its strength had come. •And the rulers made Is 46:9
 23 seven powers for themselves; •and the powers made six angels for each Is 45:5
 25 of themselves, •so that they amounted to 365 angels.^f
 26 And these are the bodies belonging to the names (?):^g
 19:2
 EpG 26.9.6
 vs.26
 11:4, 12:15
 15:14, 17:8 +
 RR 95:2
 IrUnid 1.30.5
 EpA 40.2.3
 EpG 26.10.1
 10:28 +
- 26 first, Athōth,^h with the face of a sheep;ⁱ
 27 second, Elōaios, with a Typhonian face (i.e. the face of a donkey);
 28 third, Astaphaios, with the *face of a hyena*;
 29 fourth, Iaō,^j with the *face of a serpent* and having seven heads;
 31 fifth, Sabaōth,^k with the face of a dragon (or snake);
 32 sixth, Adōnin, with the face of an ape;
 33 seventh, Sabbede,^l with a glowing face of fire.
- 34 This is the septet of the week.^m
 35 Now, Ialtabaōth had many 12 outward appearances, and relied upon
 2.3 all of them, •so as to show any one of them according to wish; •and dwelled in the midst of seraphim.
 4.5 It (the ruler Ialtabaōth) shared its fire with them.ⁿ •The reason it dominated them was because of the mother's luminous power of glory
 8.9 that belonged to it. •For this reason it called itself god. •And it did not believe in the source from which it had come.
 10,12 And it mixed with the authorities residing with it. •While it was thinking and while it was speaking, the seven powers came to exist;
 13,14 and it assigned a name to one power after another.^b •It began from above:
- 15 first is kindness,^c with the first (power), Athōth;^d 11:26+
 17 second, forethought: with the second, Elōaiō;^e
 18 third, divinity: with the third, Astaphaios;
 19 fourth, lordship: with the fourth, Iaō;
 20 fifth, kingship: with the fifth, Sanbaōth;^f
 22 sixth, zeal: with the sixth, Adonein;
 23 seventh, intelligence: with the seventh, Sabbateōn.^g
- 25,26 And each of these has a firmament in its own eternal heaven.^h •And they were named after the glory of the heavenly realm, for the [. . .] power. •And they exercised power through the names that they had
 28 been given by their first begetter; •but the names allotted to them according to the glory of the heavenly realm led to their overthrow and
 33 powerlessness: •and so they have pairs of names.

f. "And it shared . . . 365 angels" (11:7–25f) is not present in MSS BG and NHC III. See, however, note 10i.

g. Translation uncertain. MSS BG and NHC III instead have "And the names of glory belonging to those in charge of the seven heavens are as follows."

h. MS BG instead has "Iaōth"; NHC III, "Athō."

i. MSS BG and NHC III, "of a lion."

j. MS NHC III, "Jazō."

k. MSS BG and NHC III, "Adōnaios."

l. MS BG, "Sabbataios"; NHC III, "Sab-badaios."

m. MSS BG and NHC III next have "It is these beings that preside over the world."

12 a. MSS BG and NHC III next have "but it did not bestow on them any of the uncontaminated light, i.e. the power, that it had detached from its mother."

b. MS BG next has "and appointed authorities" (NHC III is imperfect here).

c. In MS BG the list is somewhat different: (1) forethought; (2) divinity; (3) kindness; (4) fire (cf. "zeal"); (5) kingship; (6) [intelligence]; (7) wisdom (Sophia).

d. MS BG instead has "Iaōth."

e. MS BG, "Elōaios."

f. MS BG, "Sabaōth."

g. MS BG, "Sabbataios."

h. MS BG, "has a firmament and an eternal realm (aeon) in its own heaven."

Creation of the universe

- 33 And it (the first ruler) put all things in order,ⁱ according to the image of the original aeons that had come to exist, so as to 13 make all things 1 in the incorruptible manner: •not that the ruler itself had seen the 2 incorruptible, •but rather, the power within it, which it had gotten from its mother, and which had begotten within it the image of the ordered world.^a

Gn 1:1
RR 94:34 +
FTh 40:4
Zs 10:1
IrSat 1.24.1
EpS 39.1.4

Ialtabaōth's arrogance

- 5 And seeing the creation surrounding it and the multitude of angels 8 around it that had come to exist out of it, it said to them, •“For my 9 part, I am a jealous god. •And there is no other god apart from me.” 9 In uttering this it signified to the angels staying with it that another god 12 did exist. •For if no other one existed, of whom would it be jealous?

11:18
RR 94:21
FTh 44:1
EgG III 58:23
IrG 1.29.4
IrUnid 1.30.6
EpG 25.2.3
v.8
Ex 20:5
Dt 49:9
v.9
Is 45:5

The mother's “movement”

- 13.14 Then the mother began to move. •She knew about the lack when the 15 radiation of her light diminished. •And she grew darker, for her consort had not come into harmony with her.

Gn 1:2

IV. DIALOGUE OF JOHN AND THE SAVIOR

A. INTERPRETATION OF GENESIS 1-4

The meaning of “move”

- 17 And I said, Sir, what is meant by “move”?
18 But it laughed and said, Do not suppose that it means “over the 22:22
21 waters” as Moses said. •No, rather when she saw the imperfection that had come to exist and the theft^b that her offspring had committed,^c she repented.
24 And in the darkness of unacquaintance, forgetfulness came over her.
25 And she began to be ashamed, moving back and forth. •And she did
26 not rashly try to return, but rather she went back and forth. •And the going back and forth is the meaning of “move.”
27.28 Now, the arrogant (ruler) had gotten power from its mother. •For it
28 was without acquaintance, •since it thought that no other existed but its
30 mother alone. •And seeing the multitude of angels that it had created, accordingly it exalted itself over them.

Repentance and elevation of wisdom

- 32 But when the mother learned that the garment^d of darkness had not come to exist perfectly, she knew accordingly that her consort had not
36 been in harmony with her, •and she repented 14 with much weeping.
1.2 And the entreaty of her repentance was heard, •and all the fullness lifted up praise on her behalf unto the invisible virgin spirit, and it 5 consented.^a •And while the *holy spirit* was consenting, the holy spirit

Gn 1:2
FTh 40:3
EgG III 59:6
Zs 10:7
IrG 1.29.4
EpG 25.2.4

i. Or “fashioned all things.” At this point the story begins to parallel Genesis (Gn 1:1f).

13 a. “And they were named . . . ordered world” (12:26–13:2f); this passage is not present in MS BG (NHC III is imperfect here).

b. Of wisdom's power: (cf. 10:20f).

c. “the imperfection . . . committed”: MS

BG instead has “the imperfection and the coming rebellion of her offspring.”

d. MS BG, “the aborted foetus,” perhaps correctly (NHC III is imperfect here). Ialtabaōth is meant.

14 a. “consented:” here and throughout this passage, the Coptic verb can be translated also “gaze out.”

7 poured over her something of the fullness of all. •For her consort did
8 not come to her (in person); •rather, it came to her through the fullness,
9 in order to rectify her lack.^b •And she was conveyed not to her own
11 eternal realm but to a place higher than her offspring, •so as to dwell in
the ninth^c (heaven) until she rectified her lack.^d

23:20, 25:9
EgG 61:14 +
Zs 45:17

Projection of an image of a human being

13.14 And a voice emanated from above the exalted aeons: •“The human
15 being exists, and the child of the human being.”^e •But Ialtabaōth the
first ruler listened and thought that this voice came from its mother,
18 and it did not know where it had come from.
18 And the holy mother-father^f and complete, perfect forethought, the
image of the invisible, i.e. of the parent of the entirety in whom the
entirety had come to exist, the first human being, showed them^g that it
24 had revealed its image in a representation like a portrait statue. •And
26 all the eternal realm of the first ruler trembled, •and the foundations of
26 the abyss moved. •And through the waters that are over the material
realm, the bottom [shone] because of the [appearance] of its image that
had appeared.
30 And when all the authorities and the first ruler were dumbfounded,^h
33 they saw that the whole lower part shone; •and by the light, they saw
in the water the representation of the image. 15

EgG III 59:4
IrSat 1.24.1

30:19?
Gn 1:2b
Gn 1:3

Gn 1:4a

Creation of the animate Adam

1.2 And it (the first ruler) said to the authorities dwelling with it, •“Come,
let us make a human being after the image of god^a and after our images,
3.5 so that the human being’s image might serve as a light for us.” •And
they performed the act of creation by means of one another’s power,
6 according to the characteristics given to them. •And each of the
authorities^b put into that being’s soul^c a characteristic corresponding to
9 the representation of the image that they had seen. •And they made a
11 subsistent entity, after the image of the perfect first human being. •And
they said, “Let us call him Adam, so that we might have his^d name as
a luminous power.”
13 And the powers began:
14 the first, kindness,^e made an animate element^f of bone.
15 The second, forethought, made an animate element of connec-
tive tissue.
16 The third, divinity, made an animate element of flesh.

Gn 1:26
RR 87:23 +
FTh 40:24
IrUnid 1.30.6
Eps 39.2.1

8:28

12:15

b. “For her consort . . . her lack”: MSS BG and NHC III instead have “Her consort came down to her to rectify her lacks (plural). It was pleased to rectify her lacks by the agency of forethought.”

c. In the list of twelve aeons given in 8:7f, the ninth from the bottom is afterthought.

d. By returning to regain the stolen power (“lack”) in the person of life (Zōē), a luminous afterthought sent from afterthought proper.

e. “human being . . . child of the human being”: or “man . . . son of man”; i.e. the Geradamas and the great Seth.

f. MS BG instead has “the holy perfect parent.”

g. All the rulers.

h. MSS BG and NHC III instead have “bent down.”

15 a. Forethought, the “first human being.”

b. MSS BG and NHC III instead have “powers.”

c. Or “animate (subsistence).” The original reading of the text is uncertain here.

d. For convenience of identification, the name Adam is hereafter picked up by “he” in the English translation.

e. In MS BG the list is somewhat different: (1) divinity; (2) kindness; (3) fire (cf. “zeal”); (4) forethought; (5) kingship; (6) intelligence; (7) wisdom (Sophia).

f. “animate element”: lit. “soul,” Greek *psykhē*.

- 18 The fourth, lordship, made an animate element of marrow.^a
 19 The fifth, kingship, made an animate element of blood.
 20 The sixth, zeal, made an animate element of skin.
 22 The seventh, intelligence, made an animate element of hair.^b
- 23.24 And the multitude of angels stood before him. •And the seven substances of the animate subsistence^c were taken by the authorities, so that the regularizing of limbs and parts and the joining, i.e. ordering, of each of the constituents might be brought about.
- 29 The first,^d Raphaō, began by making the crown of the head;
 Abrōn (?) made the skull;
 Mēniggesstrōēth made the brain;
- 32 Asterekhmē, the right eye;
 Thaspomakha, the left eye;
- 33 Ierōnumos, the right ear;
 Bissoum, the left ear;
- 35 Akiōreim, the nose; **16**
 1 Banēnephroum, the lips;
 Amēn, the front teeth;
 Ibikan, the back teeth;
- 2 Basiliadēmē, the tonsils;
 Akhkha, the uvula;
- 3 Adaban, the back of the neck;
 Khaaman, the neck bone;
 Dearkhō, the throat;
- 5 Tēbar, the right shoulder;
 [. . .], [the] left shoulder;
- 6 Mniarkhōn, the [right] elbow;
 [. . .], the left elbow;
- 7 Abitriōn, the palm of the right hand;
 Euanthēn, the palm of the left hand;
 Krus, the back of the right hand;
 Bēluai, the back of the left hand;
- 9 Trēneu, the fingers of the right hand;
 Balbēl, the fingers of the left hand;
 Krima, the fingernails;
- 12 Astrōps, the right nipple;
 Barrōph, the left nipple;
- 13 Baoum, the right armpit;
 Ararim, the left armpit;
- 14 Arekh,^a the bodily cavity;
 Phthauē, the navel;
 Sēnaphim, the abdomen;
- 16 Arakthēhōpi, the right side;
 Zabedō, the left side;
- 18 Barias, the lower back on the right;
 Phnouth, the lower back on the left;
- 18 Abēnlenarkhei, the marrow;
 Khnoumeninorin, the skeleton;
- 20 Gēsole, the stomach;
 Agromauma, the heart;

g. MS BG next has "and all the system of the body."

h. MS BG next has "and they set all the body in order"; NHC III, "and they set all [the] human being in order."

i. Or "soul."

j. The following passage, 15:29–19:8f ("... *Book of Zoroaster*"), is not found in MSS BG and NHC III.

16 a. Or "Arekhē."

- Banō, the lungs;
 Sōstrapal, the liver;
 Anēsimalar, the spleen;
 Thōpithrō, the intestines;
 Biblō, the kidneys;
 24 Roerōr, the connective tissue;^b
 24 Taphreō, the vertebrae;
 25 Ipouspobōba, the veins;
 Bineborin, the arteries;
 Latoimenpsēphei, the pneumatic^c system within all the limbs;
 28 Ēntholleif., all the flesh;
 28 Bedouk, the right buttock (?);
 Arabēei, the left (buttock (?));
 29 ⟨. . .⟩,^d the penis;
 Eilō, the testicles;
 Sōrma, the private parts;
 30 Gormakaiokhlabar, the right thigh;
 Nebrith, the left thigh;
 Psērēm, the muscles of the right thigh;
 Asaklas, the muscle of the left thigh;
 34 Ormaōth, the right knee;
 Ēmēnun, the left knee;
 Knuks, the right leg; 17
 1 Tupēlon, the left leg;
 2 Akhiēl, the right ankle;
 Phnēmē, the left ankle;
 Phiouthrom, the right foot;
 Boabel, the toes of the right foot;
 Trakhoun, the left foot;
 Phikna, the toes of the left foot;
 Miamai, the toenails;
 6 Labērnium, ⟨the . . .⟩.^a

7 Now, those which are ordained in charge of the preceding are seven in number:

- 8 Athōth;
 Armas;
 Kalila;
 Iabēl;
 Sabaōth;
 Cain;
 Abel.

8 And those which provide activation in the limbs are, according to parts:

- 10 first the head, Diolimodraza;
 10 the back of the neck, Iammeaks;
 11 the right shoulder, Iakouib;
 the left shoulder, Ouertōn;
 12 the right hand, Ouididi;
 the left hand, Arbao;
 the fingers of the right hand, Lampnō;
 the fingers of the left hand, Lēekaphar;

b. Or "nervous system."

c. Or "respiratory."

d. The word "(buttock (?))" and the angel's name are missing. Through an inadvertence, MSS NHC II and IV omit a few

words, having "Arabēei, the left penis."

17 a. One or more words are inadvertently omitted here.

- 15 the right nipple, Barbar;
the left nipple, Imaē;
the chest, Pisandiaptēs;
17 the right armpit, Koadē;
the left armpit, Odeōr;
18 the right side, Asphiksiks;
the left side, Sunogkhouta;^b
19 the bodily cavity, Arouph;
the abdomen, Sabalō;
20 the right thigh, Kharkharb;
the left thigh, Khthaōn;
22 all the private parts, Bathinōth;^c
22 the right knee, Khouks;
the left knee, Kharkha;
the right leg, Aroēr;
the left leg, Tōekhtha;
the right ankle, Aōl;
the left ankle, Kharanēr;
26 the right foot, Bastan;
the toes of the right foot, Arkhenteekhtha;
the left foot, Marephnounth;
the toes of the left foot, Abrana.

29 [And (?)] seven, i.e. 7, were [ordained (?)] in charge of the preceding: 17:8

- 30 Mikhaël;
Ouriël;
Asmenedas;
Saphasatoël;
Aarmouriam;
Rikhram;
Amiōrps.

32,33 And those which are in charge of perception are Arkhendekta; •and the
34 one that is in charge of reception,^d Deitharbathas; •of imaging,^e Oummaa;
35,1 of [harmony (with imaged information)], 18 Aakhiam; •of all impulse
to action,^a Riaramnakhō.

2 And the wellspring of the demons that are in all the body is divided
5 in four: heat, cold, wetness, dryness. •And the mother of them all is
matter.

- 6 Ruling over heat (is) Phloksopha;
cold, Oroorrothos;
dryness, Erimakhō;
wetness, Athurō.

10 And Onorthokhrasaei the mother of all these stands in their midst, of
13 unlimited extent; and she is mixed with all of them. •And truly she is
matter, for they are nourished by her.

14 The four leading demons:

- 15 Ephememphi belongs with pleasure;
16 Iōkō, with desire;
17 Nenentōphni, with grief;
18 Blaomēn, with fear.

b. Or "Sunogkhouta."

c. Or "Thabin."

d. Or "perceived information."

e. Or "received information."

18 a. "reception . . . imaging . . . [harmony] . . . impulse to action": jargon from the ethical division of Stoic philosophy.

18.19 And the mother of them all (is) Esthēsis-Oukh-Epi-Ptoē.^b • And out of the four demons came passions.

20 From grief;

envy;
 fanaticism;
 pain;
 distress;
 contention for victory;
 lack of repentance;
 anxiety;
 mourning;
 and so forth.

24 From pleasure come many imperfections and vain boasting, and the like.

26 From desire:

anger;
 wrath;
 [bitterness];
 bitter lust;
 insatiableness;
 and the like.

30 From fear:

terror;
 entreaty;
 anguish;
 shame.

31.32 Now, all these are as it were virtues^c and vices. • And the thought of
 1 their truth is Anaiō (?), which is the head of the material soul: 19 • for it dwells with Esthēsis-Zoukh-Epi-Ptoē.^a

2.3 Here is the number of the angels: all told, they amount to 365; • and 11:25 they all labored at him (the human being), until limb by limb the animate and material body^b was completed.

6 Now, others, whom I have not mentioned to you (sing.), preside over
 8 the rest of the passions; • and if you want to know about them, the matter is written in the *Book of Zoroaster*.

Porph 16.3+

His immobility

10 And all the angels and demons labored, until they put the animate
 13 body in order. • And for a long time their product existed inactive and immovable.^c

RR 88:4
 IrSat 1.24.1
 IrUnid 1.30.6

Passage of wisdom's power into Adam

15 So when the mother wished to recover the power that she had surrendered to the first ruler, she entreated the greatly merciful mother-

10:19
 RR 87:4
 FTh 40:25
 IrSat 1.24.1
 IrUnid 1.30.6

b. I.e. Greek *aisthēsis oukh epi ptoā*, "perception not in a state of excitement": more Stoic ethical jargon, a description of the psychic state of the virtuous person.

c. Or "valued categories."

19 a. Greek for either "perception not in a state of excitement" or "the seven perceptive faculties not in a state of excitement"; cf. note 18b.

b. "and material": with these words the narrator anticipates slightly, since the material body's creation is described at 20:28f. The present passage tells only how the "animate . . . body was completed."

c. MSS BG and NHC III next have "For, the seven authorities could not raise it; neither could the 360 angels that had constructed the chains."

- 18 father^d of the entirety; •and by divine counsel the mother-father sent
 21 five luminaries^e in place of^f the angels of the first ruler. •[And] they
 counseled it (the ruler), and in consequence, the mother's power was
 extracted from it. EgG III 65:23?
- 22 Indeed, they said to Ialtabaōth, "Blow some of your spirit into his
 25 face and his body will arise." •And Ialtabaōth blew some of its spirit,
 that is, the power of its mother, upon him. Gn 2:7
 RAD 64:22 +
 RR 88:3
 FTh 45:28
 IrUnid 1.30.6
- 27.28 It did not understand, since it existed without acquaintance. •And the
 mother's power left Altabaōth (i.e. Ialtabaōth) and entered the animate
 body, which they had labored at after the image of the aboriginal existent.

Relegation of Adam to the realm of matter

- 32.34 The body moved, became strong, and shone. •And in that moment
 1 the rest of the powers became envious; 20 •for by the efforts of all of IrUnid 1.30.8
 2 them he had come to exist, •and they had given their power to the
 3 human being.^a •And his intelligence became stronger than those which
 had made him, and stronger than the first ruler. 20:19 +
- 5 Now, when they knew that he shone, thought more than they did,
 and was naked of imperfection, they took him and cast him down into
 the lower part of all matter.

Sending of a helper (life) to Adam

- 9 But the blessed, beneficent, compassionate mother-father had pity on
 13 the mother's power, which had been extracted from the first ruler; •and
 furthermore (had pity) because they were about to gain control over the
 14 animate and perceptible body. •And by its beneficent spirit whose mercy
 is great it sent unto Adam a helper, a luminous afterthought,^b which
 19 derived from it and which was called life (Zōē). •And afterthought
 rendered assistance to the whole creature, suffering along with him;^c
 20.21 leading him into his fulfillment;^d •teaching him about his descent as the
 23 posterity—•about the way of ascent, by which he had descended. RR 88:13
 Th 14:10 +
 FTh 35:12
 IrSat 1.24.1
 Gn 3:20
 Th 16:11
 FTh 35:12
 v.19
 20:3, 20:30
 21:14, 22:15
 22:28, 28:2
 Gn 2:18
 RAD 64:12
 RR 88:17
 IrUnid 1.30.12
 v.21
 SSI 127:20
- 24 And the afterthought of the light hid within Adam so that the rulers
 27 might not understand, •and that rather the afterthought^e might be a
 rectification of the mother's lack.^f

Creation of Adam's material body

- 28 And the human being became visible because of the light's shadow
 30 that existed within him, •and his thinking surpassed all those who had
 32 made him. •When they looked up, they beheld that his thinking was
 33 higher. •And along with all the host of rulers and the host of angels,
 35 they made a plan. •Taking fire, earth, 21 and water, they mixed them
 2 together with the four fiery winds. •And they became forged to one
 4 another, and a great disturbance was made. •And they brought him into
 heaven, the realm of the aeon afterthought
 (14:11f). Wisdom as an envoy of forethought
 is called forethought's afterthought, an "af-
 terthought, which derived from it."
 c. Or "to all creation, suffering along with
 them."
 d. Or "fullness."
 e. "the afterthought": MSS BG and NHC
 III instead have "wisdom (Sophia) our sibling
 that resembles us."
 f. I.e. might bring about the reclamation
 of the missing power.
- IrUnid 1.30.9
 20:19 +
 RR 87:23 +
 Gn 2:7

d. Forethought.

e. MS BG instead has "sent the self-originate and its four luminaries."

f. MSS BG and NHC III, "after the manner of."

20 a. MS NHC III next has "And he bore (within him) the souls of the seven authorities and their powers."

b. Forethought (the "mother-father") sends wisdom back down into the material world from her temporary residence in the ninth

heaven, the realm of the aeon afterthought (14:11f). Wisdom as an envoy of forethought is called forethought's afterthought, an "afterthought, which derived from it."

c. Or "to all creation, suffering along with them."

d. Or "fullness."

e. "the afterthought": MSS BG and NHC III instead have "wisdom (Sophia) our sibling that resembles us."

f. I.e. might bring about the reclamation of the missing power.

the shadow of death, in order to perform again the act of modeling, out
7 of earth, water, fire, and the spirit that derives from matter—that is,
out of the ignorance of darkness, and desire, and their counterfeit spirit.^a
9 That is the cave^b of the remodeling of the body in which the brigands
12 clothed^c the human being, the bond^d of forgetfulness. •And he became
13 a mortal human being. •It is he who was the first to descend, and the
first to separate.

22:32 +

Gn 2:21

14 But it was the afterthought of the light within him that was raising his
thinking.

20:19 +

His introduction into paradise

16 And the rulers brought him and put him in the garden (paradise).
18,19 And they said to him, "Eat"—namely, at leisure. •For in fact their food^e
21 is bitter, and their beauty is lawless; •while their enjoyment is deception,
their trees are impiety, their fruit is incurable poison, and their promise
24 is death. •And it was in the midst of the garden that they put the tree
of their life.

Gn 2:15
RR 88:24

Trees of paradise

26 Now, I shall teach you (plur.) what is the mystery of their life, the
29 plan they made with one another, the image of their spirit:^f •its root is
31 bitter; its branches are deadly; •its shade is hateful; deception resides
33 in its leaves; •its blossom is the anointing of wickedness; its fruit is
34,36 death; •its seed is desire; and it is in the dark that it blossoms. •The
2 dwelling place of those who eat 22 of it is Hades, •and the darkness is
their realm of repose.

FTh 44:19

3 But as for that tree which is called by them the tree of acquaintance
with good and evil, and which is the afterthought of the light, they^a
remained in its presence^b lest he^c gaze upon his fulfillment^d and recognize
9 the nakedness of his shame. •But I rectified them so that they ate.

Gn 2:9
RR 89:34
IrG 1,29.3
IrUnid 1,30.9
EpG 26.2.6

The snake

9 And I said to the savior, Sir, was it not the snake that taught Adam
to eat?
11,12 The savior laughed and said, •The snake taught them to consume
imperfection consisting of the sowing of desire for corruption, so that
15 he (Adam) might become useful to it. •And it knew that he was disobedient
to it^e because of the light of the afterthought dwelling within him and
18 making him more upright in his thinking than the first ruler. •And it

Gn 3:4

20:19 +

21 a. "counterfeit": or "mimicking, imitative." Cf. 29:14f. MS BG instead has "adversarial spirit."

b. "shadow . . . cave (Greek *spēlaion*)" (21:4-9f): Platonist clichés for the material world, based ultimately on Plato's *Republic*, book 7. "Cave" is also traditionally associated with "brigands" (21:9f).

c. The "brigands" (a cliché for demons) are the rulers; the material body is here likened to the soul's garment in which it is "clothed," another cliché.

d. "bond": a Platonist cliché for the material body.

e. Or "enjoyment."

f. The counterfeit spirit. Instead of "the

image of their spirit" MSS BG and NHC III have "namely their counterfeit spirit that derives from them so as to turn him back, so that he might not know his fulfillment (or fullness). That tree is of the following sort."

22 a. The rulers.

b. "remained in its presence": MSS BG and NHC III instead have "gave the command not to taste of it, i.e. not to hearken to it; for the commandment was directed against him."

c. Adam.

d. Or "fullness."

e. The snake is identified with one of the rulers, as in IrUnid.

wanted to extract from Adam the power that it had imparted to him.
20 And it caused a deep sleep to fall upon Adam.

Gn 2:21

Creation of Eve

- 21 And I said to the savior, What does "deep sleep" mean? RR 89:3
- 22.23 And it said, It is not as you have heard that Moses wrote; •for in his First Book (i.e. Genesis) he said that he made him lie down: no, rather 13:18
25 (it means) in his perceptions.^f •For also he said through the prophet, "I shall make their hearts^g heavy, that they might not understand, and might not be able to see." IrSat 1.24.2
- 28.29 Next the afterthought of the light hid within him. •And the first ruler 20:19 +
31 wanted to extract it from his side. •But the afterthought of the light is 31
32 incomprehensible: •although the darkness was pursuing it, it could not comprehend^h it.
- 32 And it (the ruler) extracted a portion of his power from him and performed another act of modeling, in the form of a female, after the 21:13
36 image of the afterthought that had been shown forth to it. •And into the modeled form of femaleness it brought 23 the portion it had taken from Gn 2:21
the power^a of the human being—not "his rib," as Moses said. RR 89:7 +
IrUnid 1.30.7
EpS 39.2.1
- 4.5 And he saw the woman beside him. •And at that moment the luminous afterthought was shown forth, for it had removed the veil from around 8 his heart; •and he became sober out of the drunkenness^b of the darkness.
9 And he recognized his partner in essence, and said, "This now is bone
11 of my bones and flesh of my flesh. •Therefore man will leave his father and his mother and cleave to his wife, and they shall both become one flesh. For his consort will be sent to him." Gn 2:23
RR 89:13
- 20 Now, wisdom (Sophia) our sibling, who innocently descended^c in 14:8 +
order to rectify her lack, was therefore called life (Zōē)—i.e. mother of 10:16
25 the living—by the forethought of the absolute power of heaven. •And Gn 3:20
25 [. . .] him [. . .]. •And thanks to it (life) they tasted perfect acquaintance.
- 26 I myself was shown forth in the manner of an eagle upon the tree of acquaintance—which is the afterthought deriving from the uncontaminated, luminous forethought—so that I might teach them and raise them 30
31 out of the depth of sleep. •For they both dwelled in a corpse,^d and knew
33 that they were naked. •The shining afterthought was shown forth to them, raising their thinking.

The expulsion from paradise

- 35 But when Aldabaōth (i.e. Ialtabaōth) knew that they had withdrawn RR 90:19
37 from it, it cursed its earth. •It found the female preparing 24 herself for IrUnid 1.30.8
1.2 her male—he was master over her,^a •for he was not acquainted with Gn 3:17
the mystery that had come to pass from the holy plan. v.1
Gn 3:16
- 4.4 And they were afraid to rebuke it (Ialtabaōth). •And he (Adam) 6
6 showed^b its lack of acquaintance that is within it to its angels. •And it^c Gn 3:24
7 expelled them from the garden, •and clothed them in obscure darkness.

f. MSS BG and NHC III instead have "rather, it covered his perceptions with a veil and weighed him down with unconsciousness."

g. MSS BG and NHC III, "the ears of their hearts."

h. Or "seize."

23 a. Wisdom's "power" is now divided between Adam and Eve; by them it will be transmitted into succeeding generations in the form of soul, cf. 26:26f.

b. Another common cliché for unperceptiveness, especially typical of gnostic texts.

c. As the luminous afterthought.

d. "corpse," or "fallen thing": the body.

24 a. "It found . . . over her" (23:37–24:1f); MSS BG and NHC III instead have "And what is more, it gave over the female so that the male might be master over her."

b. Or possibly "it (Ialdabaōth) displayed."

c. MS BG instead has "its angels."

Cain and Abel

- 8 And the first ruler saw the female virgin^d standing with Adam, and saw that the living, luminous afterthought had been shown forth within
 12,13 her. •And Aldabaōth became filled with lack of acquaintance. •Now, the forethought of the entirety learned of this, and sent certain beings,
 15 who caught life (Zōē) up out of Eve. •And the first ruler defiled her,^e and begot on her two sons—the first and the second, Elōim and Iauē.^f
 18,19 Elōim has the face of a bear; Iauē, the face of a cat. •One is just, the
 20 other is unjust: Iauē is just, Elōim is unjust. •It established Iauē in charge of fire and wind, and established Elōim in charge of water and
 24 earth. •And it called them by the names Cain and Abel, with trickery in mind.
 26 And to the present day sexual intercourse, which originated from the
 28 first ruler, has remained. •And in the female who belonged to Adam it
 29 sowed a seed of desire; •and by sexual intercourse it raised up birth in
 31 the image of the bodies. •And it supplied them some of its counterfeit
 32 spirit. •And it established the two rulers in charge of realms, so that they ruled over the cave.^g

Gn 4:1
 RAAd 66:25
 RR 91:11
 EgG 71:6
 IrUnid 1.30.9
 EpS 39.2.4
 EpA 40.5.3
 v.13
 RAAd 64:28
 RR 89:25

RAAd 67:2
 Th 18:28

Seth

- 34 Now, after Adam had known the image of his own prior acquaintance,^h he begot the image 25 of the child of the human being,^a and called him Seth, after the race^b in the eternal realms.
 2 Likewise, also the mother sent down her spirit^c in the image of the female being that resembled her, as a counterpart of what is in the
 5 fullness; •for she^d was going to prepare a dwelling place for aeons that were going to descend.

Gn 4:25
 RR 91:30
 EgG 71:10
 IrUnid 1.30.9
 EpS 39.2.4
 EpA 40.7.1
 RAAd 65:5
 9:11
 v.2
 EpG 26.1.7+?

Oblivion of Adam and Eve

- 7 And they were given water of forgetfulness^e by the first ruler, so that they might not know themselves and realize where they had come from.
 9 And so the posterity temporarily remained, rendering service, so that whenever the spirit^f would descend from the holy aeons it might rectify
 14 the posterity and heal it of the lack: •so that the entire fullness might become holy and without lack.

RAAd 65:9

RAAd 73:10
 RR 92:30
 14:8+

B. THE SALVATION OF SOULS

The spirit of life

- 16 And I for my part said to the savior, Sir, will all souls then be saved and go into the uncontaminated light?

d. Eve.

e. Carnal Eve, from whom wisdom has now escaped.

f. "Elōim . . . Iauē": in Genesis and other Old Testament books Elohim and Yahweh (Jehovah) are names of the creator of this world, the god of Israel.

g. I.e. the material world (cf. note 21b).

h. Had had intercourse with Eve.

25 a. Or "the son of man."

b. Or "after the manner of birth."

c. To compensate for the departure of the spiritual element from Adam, Eve, and their

first two offspring (cf. 24:13f), wisdom now sends the "spirit" of life to humankind. It will remain in Seth's posterity as the element capable of being awakened and saved by true religion.

d. "the female being . . . she": possibly Seth's sister and wife, Nōrea, known from other Sethian texts where considerable emphasis is placed upon her role in establishing the posterity of Seth; cf. RR 91:34f; EpS 39.5.2-3; EpG 26.1.1f.

e. Or "deep sleep."

f. Forethought (the "holy spirit") as savior.

18 It answered and said to me, The matters that have arisen in your mind
 20 are important ones: indeed, it is difficult to disclose them to any but
 those who belong to the immovable race,^g upon whom the spirit of life
 25 will descend and dwell with power.^h They will attain salvation and
 26 become perfect. And they will become worthy of greatnesses. And
 there they will become purified of every imperfection and of the anxieties
 29 of wickedness: being anxious for nothing except incorruptibility alone;
 30 meditating on it thenceforth without anger, envy, grudging, desire, or
 33 insatiableness as regards the entirety; restrained by nothing but the
 35 subsistent entity of the flesh, which they wear, awaiting the time when
 1 they will be visited 26 by those beings who take away. Such souls are
 3 worthy of eternal, incorruptible life and calling; abiding all things and
 enduring all things so that they might complete the contest and inherit
 eternal life.

RAd 66:1+
 RR 96:22+
 FTh 41:21
 EgG 74:30
 IrSat 1.24.2
 EpS 39.2.4
 EpG 26.6.2

RAd 76:21

7 I said to him, Sir, can the souls upon whom the spirit of life has
 descended, but who did not perform these deeds [attain salvation]?

10 It answered and said to me, If the spirit descends upon them, it is
 12 quite sure that they will attain salvation; and they will migrate. Indeed,
 14 the power will descend unto everyone^a—for without it no one can stand
 5 up. And after they are begotten, if the spirit of life increases—for the
 power comes (to them)—it strengthens that soul,^b and nothing can
 20 mislead it into the works of wickedness. But those upon whom the
 counterfeit spirit descends will be beguiled by it and go astray.

22.23 But for my part I said, Sir, so when the souls of these people have
 come forth from their flesh, where will they go?

25.26 And it laughed and said to me, The soul—which means the power—
 will increase within it (the flesh) more greatly than the counterfeit spirit;
 28.28 for it (the soul) is strong and will flee from wickedness. And by visitation
 of the incorruptible it will attain salvation and be taken into the repose
 of the aeons.

The counterfeit spirit

32 But for my part I said, Sir, then where will the souls of these others,
 who have not known to whom they belong, reside?

35 And it said to me, In the case of those others, the counterfeit spirit
 1 has increased 27 within them while they were going astray. And it
 2 weighs down the soul, and beguiles it into the works of wickedness,
 3.4 and casts it into forgetfulness^a (or deep sleep). And after it has come
 forth it is given into the charge of the authorities, who exist because of
 6 the ruler. And they bind it with bonds and cast it into the prison.^b
 8 And they go around with it until it awakens out of forgetfulness and
 10 takes acquaintance unto itself. And in this way, when it becomes perfect
 it attains salvation.

11.12 But for my part I said, Sir, how is it that the soul becomes thinner
 and thinner, returning then to the nature of its mother or to the human
 being?

14.16 Then it was happy when I asked it this, and said to me, You are

g. The posterity of Seth.
 h. Or "with the power."

26 a. Wisdom's "power" (19:28f) is transmitted, "descends," to all the posterity of Adam in the form of soul, the animating element.

b. The Coptic text of MS NHC II is slightly corrupt here. MS NHC III instead has "After a person is begotten, the counterfeit spirit of

life of [. . .] is introduced. Now, if the strong (i.e. true) spirit of life [comes], the power or [soul] becomes strong [and is not] misled into wickedness."

27 a. Cf. 22:23f, 25:7f.

b. Cause it to become reincarnate in another material body ("prison").

c. In cycles of reincarnation.

17 truly blessed, for you have understood! •That soul will be made to follow
 19 the guidance of another in which the spirit of life resides, •and by that
 20 other it attains salvation, •and so is not cast into flesh again.

EpG 26.10.7+

Apostates

21 And I said, Sir, where will the souls go of those who have gained
 acquaintance and then turned away?

24 Then it said to me, They will be taken to the place where the angels
 26 of poverty go—it is the place where no act of repentance is performed—
 27 and they will be kept until the day when those who have uttered
 blasphemy against the spirit will be tortured and punished with eternal
 punishment.

C. THE ENSLAVEMENT OF HUMANKIND

Destiny

31 But for my part I said, Sir, where did the counterfeit spirit come
 from?

33 Then it said to me, It is the mother-father who is greatly merciful, the
 holy spirit who in every way is compassionate and 28 suffers with you
 2 (plur.), that is, the afterthought of the luminous forethought.^a •And it
 raised up the posterity of the perfect race, raised their thinking, and
 raised up the eternal light of the human being.

20:19+

6 When the first ruler knew that they were greatly superior to it and
 that they thought more than it did, it then wanted to arrest their
 pondering; and it did not realize that they were superior to it in thought
 11 and that it could not lay hold of them. •In the company of its authorities,
 12 that is, its powers, it made a plan. •And in turns they fornicated with

RR 87:17

FTh 43:13

13,15 wisdom; •and by them, destiny was begotten as bitterness (?); •this is
 the last and varied bond, which is of diverse sorts, for they (the
 17 authorities) differ from one another. •And it is difficult and overpowers
 that being with whom the deities, angels, demons, and all the races have
 21 mingled down to the present day. •For out of that destiny were shown
 forth all impieties; violent action; blasphemy and the bond of forgetful-
 24 ness; lack of acquaintance; •and all burdensome precepts, burdensome
 26 sins, and great fears. •And thus they made all creation blind so that the
 29 deity above them all might not be recognized. •And because of the bond
 of forgetfulness, their sins became hidden (to them); for they had been
 bound with measures, times, and ages, since it exerted mastery over
 all.

The flood and Noah

32 And it (the ruler) repented of all things that had come to exist because
 34 of it. •Again it made a plan: to bring down a flood 29 upon the human
 creation.

RAd 69:2
 RR 92:3
 EgG 72:10
 IrUnid 1.30.10
 Eps 39.3.1
 EpG 26.1.7
 v1
 Gn 6:5f
 IrUnid 1.30.10
 EpG 26.1.7+?
 RAd 69:19
 RR 92:8

1 But the greatness of the light of forethought taught *Noah*, and he
 4 preached to all the posterity, that is, the children of humankind. •And
 6 those who were alien to him did not pay heed to him. •They did not—
 7 as Moses said—hide in an ark; •rather, it was in a certain place that
 8 they hid. •Not only Noah, but many other people from the immovable

28 a. The text may be corrupt here. Possibly some words have been left out, as follows: "The mother-father that is greatly merciful, the holy spirit that in every way is compas-

sionate and suffers with you (plur.), (. . .), that is, the afterthought of the luminous forethought." Instead of "mother-father," MS BG has simply "mother."

12 race, went into a certain place and hid within a luminous cloud. •And RAAd 70:16
 13 they recognized his absolute power. •And with him was that being which
 belonged to the light, who had illuminated them.

The counterfeit spirit

14,16 For it (the ruler) had brought darkness down over all the earth. •And
 17 in the company of its powers, it made a plan. •It sent its angels to the Gn 6:2
 daughters of humankind to take some of them unto themselves and so
 20 to raise up a posterity as a comfort for themselves. •And at first they
 21 did not succeed. •Then after they had not succeeded, they assembled
 23 again, and all together made a plan. •They made a counterfeit spirit in
 the image of the spirit that had descended, by which they would befoul
 26 the souls. •And the angels changed in image, after the images of their
 spouses,^a filling them with the spirit of darkness, which they mixed with
 30 them, and with wickedness. •They brought gold, silver, gifts, copper,
 33 iron, metal, and all kinds of raw materials. •And they beguiled the people
 who followed them into great anxieties, 30 leading them astray in many
 2 errors. •Humankind grew old without having any leisure, and died
 without discovering any truth or becoming acquainted with the god of
 4 truth. •And thus was the whole creation perpetually enslaved, from the
 foundation of the world down to the present time.
 7 And they married women and begot children out of the darkness, Gn 6:5
 8,9 after the image of their spirit. •And their hearts became closed and
 hardened with the hardness of the counterfeit spirit, down to the present
 time.

V: POEM OF DELIVERANCE

11 Then^a I, the perfect forethought of the entirety, transformed myself RR 97:1
 into my posterity.
 13 For, I existed in the beginning, traveling in every path of FTh 36:4+
 travel.
 15 For it is I who am the riches of the light;
 15 It is I who am the memory of the fullness,
 17 And I traveled in the greatness of the darkness,
 17 And I continued until I entered the midst of the prison.
 19 And the foundations of chaos moved. 14:26?
 20 And for my part, I hid from them because of their evil;
 21 And they did not recognize me.
 21 Again I returned, for a second time. FTh 47:11
 23 And I traveled, coming into the beings of the light— EpS 39.3.1
 24 I, who am the memory of the forethought.
 25 I entered the midst of the darkness and the interior of Hades,
 striving for my governance.
 27 And the foundations of chaos moved, as though to fall down
 upon those who dwelt in chaos and destroy them.
 30 And once again I hastened back to my luminous root,^b
 31 Lest they be destroyed before their time.
 32 Yet a third time I traveled— RR 96:28+
 33 I who am the light that exists within the light,

29 a. Or "doubles."

30 a. The following passage, 30:11f ("Then I . . .") to 31:27f ("in your ears") is not present in MSS BG and NHC III, which

instead have simply "then in the beginning the blessed mother-father, who is greatly merciful, takes form in its posterity. I have come to the perfect realm (aeon)."

b. Or "source."

- 34 I the memory of the forethought—
 35 So that I might enter the midst of the darkness and the
 interior 31 of Hades:
- 1 I filled my face with the light of the end of their realm. IrSat 1.24.2 +
 3 And I entered the midst of their prison,
 4 Which is the prison of the body.
- 4 And I said, "O listener, arise from heavy sleep."
 6 And that person wept and shed tears, heavy tears; RAd 66:1
 7 And wiped them away and said, "Who is calling my name? FTh 35:21
 9 "And from where has my hope come, as I dwell in the bonds
 of the prison?"
- 10 And I said, "It is I who am the forethought of the
 uncontaminated light;
- 12 "It is I who am the thinking of the virgin spirit,
 13 "And I who am leading you to the place of honor. 4:26 +
 14 "Arise! Keep in mind that you are the person who has
 listened;
- 15 "Follow your root, which is myself, the compassionate;
 16 "Be on your guard against the angels of poverty and the
 demons of chaos and all those who are entwined with you;
- 20 "And be wakeful, (now that you have come) out of heavy
 sleep and out of the garment in the interior of Hades."
- 22 And I raised and sealed that person, with the light of the
 water of five seals,^a FTh 49:27 +
 EgG 56:25
- 24 So that from thenceforth death might not have power over
 that person.
- 25 And lo, now I shall enter the perfect eternal realm:
 27 I have completed all things for you (sing.) in your ears.
- 28 For my part, I^b have told you (sing.) all things, so that you might
 write them down and transmit them secretly to those who are like you
 31 in spirit. •For this is the mystery of the immovable race.^c RAd 85:3
 Fr 68:16

VI. FRAME STORY (CONCLUSION)

- 32 And the savior transmitted these things to him (John) so that he might
 34 write them down and keep them safe. •And it said to him, "Cursed be
 anyone who sells these in exchange for a bribe, for foodstuffs, for drink,
 1 for clothing, or for anything else 32 of the sort." •And these things were
 transmitted to him mystically; and immediately, it vanished from before
 4 him. •And he came to his fellow disciples and informed them of what
 6 the savior had told him. •JESUS (IS) THE ANOINTED (CHRIST)!^a AMEN!^b

31 a. The "five seals" are associated with the reception of *gnōsis* in gnostic baptism (for which, see "Historical Introduction" in Part One).

b. The savior, forethought.

c. MS BG here adds: "Now, the mother came before me once again. Moreover, these are the things she did in the world. She caused the posterity to stand at rest. I shall tell you (plur.) about what is going to come to pass."

nate (cf. 6:23f). This is the only reference in BJn to the Incarnation. Because it does not occur within the central body of the work, some scholars have suspected that it is not part of the original but rather is a pious exclamation added by an ancient Christian gnostic copyist or editor. On the other hand, for gnostic elaborations of the Incarnation, see FTh, EgG, IrUnid, EpS, EpA, EpG; and probably RAd.

b. In the manuscripts the title of this work is written after the text (at 32:7f).

32 a. "the anointed": the divine self-origi-