

Clement of Alexandria, Excerpta ex Theodoto

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Please note, as indicated above, that this translation is a machine-generated translation. There are several older works, like Clement of Alexandria's *Excerpta ex Theodoto*, that are either not available in English or only available in old and difficult to read translations. This translation is an attempt to provide a readable and fairly literal modern English translation of the source text. It is provided in a diglot format so the source text can be appealed to by readers if they run into sticky spots. The process that created this translation has done its best to mitigate hallucinations, but there will still be translation issues.

About the Source

Translated from: Clement of Alexandria, *Stromata, Buch VII-VIII. Excerpta ex Theodoto. Eclogae propheticae*. Hinrichs:Leipzig, 1909.

The source edition of *Excerpta ex Theodoto* was retrieved from the Github repository **First1KGreek**. For more information: <https://opengreekandlatin.github.io/First1KGreek/>. The actual source file this translation uses as its source text is available at <https://github.com/OpenGreekAndLatin/First1KGreek/tree/master/data/>.

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About the Publisher

This translation was created and published by Rick Brannan for the Appian Way Press. This diglot edition is available for download at <https://github.com/AppianWayPress/ClementAlexandria>. We are also evaluating low-priced, translation-only print, ebook, and audio editions through Amazon and other providers.

Chapter 1

1 | »Πάτερ,« φησί, »παρατίθεμαί σοι εἰς χεῖρας τὸ πνεῦμά μου«. ὁ προέβαλε, φησί, σαρκίον τῷ Λόγῳ ἢ Σοφία, τὸ πνευματικὸν σπέρμα, τοῦτο στολίσάμενος κατήλθεν ὁ Σωτήρ. ὅθεν ἐν τῷ πάθει τὴν Σοφίαν παρατίθεται τῷ πατρί, ἵνα αὐτὴν ἀπολάβῃ παρὰ τοῦ πατρὸς καὶ μὴ κατασχεθῇ ἐνταῦθα ὑπὸ τῶν στερίσκων δυναμένων· οὕτως πᾶν πνευματικὸν σπέρμα, τοὺς ἐκλεκτοὺς, διὰ τῆς προειρημένης φωνῆς παρατίθεται. Τὸ ἐκλεκτὸν σπέρμα φάμεν καὶ σπινθῆρα ζωπυρούμενον ὑπὸ τοῦ Λόγου καὶ κόρην ὀφθαλμοῦ καὶ κόκκον σινάπεως καὶ ζύμην τὰ

1 | "Father," he says, "I place my spirit into your hands." He who presented, he says, the flesh to the Word, Wisdom adorned this, and the Savior came down. Therefore, in the passion, Wisdom is presented to the Father, so that he may receive her from the Father and not be seized here by those who are able to hold her back; thus, every spiritual seed, the elect, is presented through the previously mentioned voice. The chosen seed we say is also a spark ignited by the Word and a pupil of the eye and a grain of mustard and yeast.

Chapter 2

2 | δόξαντα καταδιηρῆσθαι γένῃ ἐνοποιοῦσαν εἰς πίστιν. οἱ δ' ἀπὸ Οὐάλεντίνου πλασθέντος φασὶ τοῦ ψυχικοῦ σώματος τῇ ἐκλεκτῇ ψυχῇ οὔσῃ ἐν ὕπνῳ ἐντεθῆναι ὑπὸ τοῦ Λόγου σπέρμα ἄρρενικόν. ὅπερ ἐστὶν ἀπόρροια τοῦ ἀγγελικοῦ, ἵνα μὴ ὑστέρημα ᾖ. καὶ τοῦτο ἐζύμωσεν. τὰ δόξαντα καταδιηρῆσθαι ἐνοποιοῦν, τὴν ψυχὴν καὶ τὴν σάρκα. ἃ καὶ ἐν μερισμῷ ὑπὸ τῆς Σοφίας προηνέχθη· ὕπνος δὲ [ἦν] Ἀδὰμ ἣν λήθη τῆς ψυχῆς, ἣ συνεῖχε μὴ διαλυθῆναι τὸ σπέρμα τὸ πνευματικόν, ὅπερ ἐνέθηκεν τῇ ψυχῇ ὁ Σωτήρ. τὸ σπέρμα δ' ἀπόρροια ἦν τοῦ ἄρρενος καὶ ἀγγελικοῦ. διὰ τοῦτο λέγει ὁ Σωτήρ· »σώζου σὺ

2 | They thought to be divided into a unity that brings faith. Those from Valentinus say that a male seed was placed in the chosen soul, which was in sleep, by the Word. This is a flow from the angelic, so that it may not be lacking. And this was leavened. They thought to be divided into a unity, the soul and the flesh. These were brought forth in division by Wisdom; but Adam was in a sleep, which was forgetfulness of the soul, that held together so that the spiritual seed, which the Savior placed in the soul, would not be dissolved. The seed was a flow from the male and the angelic. For this reason, the Savior says, "You save yourself."

Chapter 3

3 | καὶ ἡ ψυχὴ σου.« ἐλθὼν οὖν ὁ Σωτὴρ τὴν ψυχὴν ἐξύπνισεν, ἐξῆψεν δὲ τὸν σπινθῆρα· δύναιμι γὰρ οἱ λόγοι τοῦ κυρίου. διὰ τοῦτο εἶρηκεν· »λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων.« καὶ μετὰ τὴν ἀνάστασιν ἐμφυσῶν τὸ πνεῦμα τοῖς ἀποστόλοις τὸν μὲν χοῦν, καθάπερ τέφραν, ἀπεφύσα καὶ ἐχώριζεν, ἐξῆπτε δὲ τὸν σπινθῆρα καὶ ἐζωπύρει.

3 | And your soul.” Therefore, the Savior came and awakened the soul, and he ignited the spark; for the words of the Lord have power. For this reason, he said, “Let your light shine before men.” And after the resurrection, breathing the spirit into the apostles, he blew away the dust, like ashes, and separated it, but he ignited the spark and gave it life.

Chapter 4

4 | Ὁ κύριος διὰ πολλὴν ταπεινοφροσύνην οὐχ ὡς ἄγγελος ὤφθη, ἀλλ’ ὡς ἄνθρωπος, καὶ ὅτε ἐν δόξῃ ὤφθη τοῖς ἀποστόλοις ἐπὶ τοῦ ὄρους, οὐ δι’ ἑαυτὸν ἐποίησεν δεικνὺς ἑαυτόν, ἀλλὰ τὴν ἐκκλησίαν, ἥτις ἐστὶ »τὸ γένος τὸ ἐκλεκτόν«, ἵνα μάθῃ τὴν προκοπὴν αὐτοῦ μετὰ τὴν ἐκ τῆς σαρκὸς ἔξοδον. αὐτὸς γὰρ καὶ ἄνω φῶς ἦν καὶ ἐστὶ τὸ ἐπιφανὲν ἐν σαρκὶ καὶ τὸ ἐνταῦθα ὀφθὲν οὐχ ὕστερον τοῦ ἄνω. οὐδὲ διεκέκοπτο ἢ ἄνωθεν μετέστη δεῦρο, τόπον ἐκ τόπου ἀμείβον, ὡς τὸν μὲν ἐπιλαβεῖν, τὸν δὲ ἀπολιπεῖν· ἀλλ’ ἦν τὸ πάντῃ ὄν καὶ παρὰ τῷ πατρὶ κἀνταῦθα· δύναιμι γὰρ ἦν τοῦ πατρός. ἄλλως τε ἐχρῆν κάκεῖνον πληρωθῆναι τὸν λόγον τοῦ σωτῆρος, ὃν εἶπεν· »εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐν δόξῃ.« εἶδον οὖν καὶ ἐκοιμήθησαν ὁ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης.

4 | The Lord, through much humility, did not appear as an angel, but as a man. And when he appeared in glory to the apostles on the mountain, he did not show himself for his own sake, but for the church, which is “the chosen race,” so that it might learn his progress after the exit from the flesh. For he was both the light above and the one who appeared in the flesh, and the one seen here was not later than the one above. He was not cut off as if he moved from one place to another, to take hold of one and leave another; but he was everywhere, both with the Father and here; for he was the power of the Father. Moreover, it was necessary for him to fulfill the word of the Savior, which he said: “There are some standing here who will not taste death until they see the Son of Man in glory.” Therefore, Peter, James, and John saw and fell asleep.

Chapter 5

5 | Πῶς οὖν τὴν μὲν ὄψιν τὴν φωτεινὴν ἰδόντες οὐκ ἐξεπλάγησαν, τὴν δὲ φωνὴν ἀκούσαντες ἔπεσον ἐπὶ γῆν; ὅτι ὧτα

5 | How then, seeing the bright appearance, were they not amazed, but hearing the voice, fell to the ground? Because ears tend

τυγχάνει ἀπιστότερα ὀφθαλμῶν καὶ ἡ παρὰ δόξαν φωνὴ μᾶλλον ἐκπλήσσει. ὁ δὲ Ἰωάννης ὁ βαπτιστὴς τῆς φωνῆς ἀκούσας οὐκ ἐφοβήθη, ὡς ἂν ἐν πνεύματι ἀκούσας συνήθει τῆς τοιαύτης φωνῆς· καθὼς δὲ ἄνθρωπός τις ἐστὶ μόνον, ἀκούσας κατεπλάγη· διὸ καὶ λέγει αὐτοῖς ὁ σωτὴρ· »μηδενὶ εἶπητε ὃ εἶδετε.« καίτοι οὐδὲ σαρκικοῖς ὀφθαλμοῖς τὸ φῶς ἐωράκεισαν (οὐδὲν γὰρ συγγενὲς καὶ οἰκεῖον ἐκεῖνῳ τῷ φωτὶ καὶ τῇδε τῇ σαρκί), ἀλλ' ὡς ἡ δύναμις καὶ ἡ βούλησις τοῦ σωτῆρος ἐνεδυνάμωσεν τὴν σάρκα εἰς τὸ θεάσασθαι· ἄλλως τε καὶ ὃ ἡ ψυχὴ εἶδεν, μετέδωκεν κοινωνοῦσιν τῇ σαρκὶ διὰ τὸ συμπεπλέχθαι αὐτῇ. τὸ δὲ »μηδενὶ εἶπητε«, ἵνα μὴ ὃ ἐστὶν ὁ κύριος νοήσαντες, ἀπόσχωνται τοῦ ἐπιβάλλειν τῷ κυρίῳ τὰς χεῖρας καὶ ἀτελὲς ἡ οἰκονομία γένηται καὶ ὁ θάνατος ἀπόσχηται τοῦ κυρίου, ὡς μάτην πειράζων ἐπὶ ἀνηνύτῳ. καὶ ἔτι ἡ μὲν ἐν τῷ ὄρει φωνὴ τοῖς ἡδὴ συνειῶσιν ἐκλεκτοῖς ἐγένετο, διὸ καὶ ἐθαύμασαν μαρτυρουμένου τοῦ πιστευομένου, ἡ δὲ ἐπὶ τῷ ποταμῷ τοῖς μέλλουσι πιστεύειν. διὸ καὶ ἡμελήθη ἡ φωνὴ αὐτοῖς προκατεχομένοις ἐπὶ τῇ τῶν νομοδιδασκάλων ἀγωγῇ.

to be more untrustworthy than eyes, and the voice beyond glory causes more astonishment. But John the Baptist, hearing the voice, was not afraid, as if he heard it in spirit, being used to such a voice; but as a man, he was amazed upon hearing it. For this reason, the Savior says to them, "Tell no one what you have seen." And indeed, they did not see the light with fleshly eyes (for there is nothing similar or related between that light and this flesh), but as the power and will of the Savior strengthened the flesh to see, also what the soul saw, it shared with the flesh because it was intertwined with it. The command "Tell no one" was so that they would not, understanding who the Lord is, refrain from laying hands on the Lord, and the economy would become incomplete, and death would be kept away from the Lord, as if trying in vain against the unsearchable. Moreover, the voice on the mountain was given to those already understanding the chosen ones, and for this reason, they were amazed, witnessing the one who believes; but the voice by the river was for those who were about to believe. Therefore, the voice was neglected by those already engaged in the teaching of the law.

Chapter 6

6 | Τὸ »ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν καὶ θεὸς ἦν ὁ λόγος« οἱ ἀπὸ Οὐάλεντίνου οὕτως ἐκδέχονται. ἀρχὴν μὲν γὰρ τὸν Μονογενῆ λέγουσιν, ὃν καὶ θεὸν προσαγορεύεσθαι, ὡς καὶ ἐν τοῖς ἐξῆς ἀντικρυς θεὸν αὐτὸν δηλοῖ λέγων· »ὁ μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.« τῷ δὲ λόγῳ τῷ ἐν τῇ ἀρχῇ, τοῦτ' ἐστὶν ἐν τῷ

6 | The phrase "In the beginning was the Word, and the Word was with God, and the Word was God" is received by those from Valentinus in this way. For they say that the Only Begotten is the beginning, whom they also call God, as it clearly shows him to be God in what follows: "The Only Begotten God, who is in the bosom of the Father, he has made him known." And the Word in the

Μονογενεῖ, ἐν τῷ Νῶ καὶ τῇ Ἀληθείᾳ,
μηνύει τὸν Χριστόν, τὸν Λόγον καὶ τὴν
Ζωὴν· ὅθεν εἰκότως καὶ αὐτὸν θεὸν λέγει
τὸν ἐν τῷ θεῷ τῷ Νῶ ὄντα. »ὃ γέγονεν ἐν
αὐτῷ« τῷ λόγῳ, »ζωὴ ἦν«, ἡ σύζυγος· διὸ
καὶ φησιν ὁ κύριος· »ἐγὼ εἰμι ἡ ζωή.«

beginning, that is, in the Only Begotten, in
the Mind and in the Truth, reveals Christ,
the Word and the Life; from which it is
rightly said that he is God, being in the God
who is the Mind. "What came into being in
him" refers to the Word, "was life," the
companion; for this reason, the Lord says,
"I am the Life."

Chapter 7

7 | Ἄγνωστος οὖν ὁ πατήρ ὡς ἠθέλησεν
γνωσθῆναι τοῖς αἰῶσι, καὶ διὰ τῆς
ἐνθυμήσεως τῆς ἑαυτοῦ, ὡς ἂν ἑαυτὸν
ἐγνωκώς, πνεῦμα γνώσεως οὔσης ἐν
γνώσει προέβαλε τὸν Μονογενῆ. γέγονεν
οὖν καὶ ὁ ἀπὸ γνώσεως, τουτέστι τῆς
πατρικῆς ἐνθυμήσεως. προελθὼν γνῶσις.
τουτέστιν ὁ υἱὸς. ὅτι »δι' υἱοῦ ὁ πατήρ
ἐγνώσθη«. τὸ δὲ τῆς ἀγάπης πνεῦμα
κέκραται τῷ τῆς γνώσεως, ὡς πατήρ υἱῷ
καὶ ἐνθύμησις ἀληθείᾳ. ἀπ' ἀληθείας
προελθὼν ὡς ἀπὸ ἐνθυμήσεως ἡ γνῶσις.
καὶ ὁ μὲν μείνας »μονογενῆς υἱὸς εἰς τὸν
κόλπον τοῦ πατρὸς« τὴν ἐνθύμησιν διὰ τῆς
γνώσεως ἐξηγεῖται τοῖς αἰῶσιν, ὡς ἂν καὶ
ὑπὸ τοῦ κόλπου αὐτοῦ προβληθεῖς, ὁ δὲ
ἐνταῦθα ὀφθεῖς οὐκέτι »μονογενῆς«, ἀλλ'
»ὡς μονογενῆς« πρὸς τοῦ ἀποστόλου
προσαγορεύεται, »δόξαν ὡς μονογενοῦς«,
ὅτι εἷς καὶ ὁ αὐτὸς ὢν ἐν μὲν τῇ κτίσει
»πρωτότοκος« ἐστὶν Ἰησοῦς, ἐν δὲ
πληρώματι μονογενῆς· ὁ δὲ αὐτός ἐστι
τοιοῦτος ὢν ἐκάστῳ τόπῳ οἷος
κεχωρηῆσθαι δύναται. καὶ οὐδέποτε τοῦ
μείναντος ὁ καταβὰς μερίζεται. φησὶ γὰρ ὁ
ἀπόστολος· »ὃ γὰρ ἀναβὰς αὐτός ἐστι καὶ ὁ
καταβὰς.« εἰκόνα δὲ τοῦ Μονογενοῦς τὸν
Δημιουργὸν λέγουσιν. διὸ καὶ λυτὰ τῆς
εἰκόνης τὰ ἔργα, ὅθεν καὶ ὁ κύριος εἰκόνα
τῆς πνευματικῆς ἀναστάσεως ποιήσας

7 | The Father, being unknown, wanted to
be known to the ages, and through his own
thought, as if he had known himself, the
spirit of knowledge that exists in
knowledge presented the Only Begotten.
Therefore, the one from knowledge, that is,
from the Father's thought, came forth as
knowledge. That is the Son, because "the
Father is known through the Son." The
spirit of love is united with the spirit of
knowledge, as the Father to the Son and
thought to truth. Knowledge comes forth
from truth, as if from thought. The Only
Begotten Son, remaining "in the bosom of
the Father," explains the thought through
knowledge to the ages, as if he were
revealed from his bosom. But the one seen
here is no longer "Only Begotten," but is
called "as the Only Begotten" by the
apostle, "glory as of the Only Begotten,"
because being one and the same, in
creation he is "the firstborn" Jesus, but in
fullness, he is the Only Begotten; and he is
the same in each place, as he can be
separated. And the one who descended
does not share in the one who remained.
For the apostle says, "For the one who
ascended is the same as the one who
descended." They call the Creator the image
of the Only Begotten. Therefore, the works

τοὺς νεκροὺς οὐκ ἤγειρεν, οὐκ ἀφθάρτους τὴν σάρκα. ἀλλ' ὡς αὐτοὺς ἀποθανομένους ἤγειρεν.

of the image are free, from which the Lord, making an image of the spiritual resurrection, raised the dead whom he awakened, not incorruptible in the flesh. But he raised them as if they were dying again.

Chapter 8

8 | Ἡμεῖς δὲ τὸν ἐν ταυτότητι λόγον θεὸν ἐν θεῷ φαμεν, ὃς καὶ »εἰς τὸν κόλπον τοῦ πατρὸς« εἶναι λέγεται, ἀδιάστατος, ἀμέριστος, εἷς θεός. »πάντα δι' αὐτοῦ ἐγένετο«. κατὰ τὴν προσεχῆ ἐνέργειαν τοῦ ἐν ταυτότητι λόγου, τὰ τε πνευματικὰ καὶ νοητὰ καὶ αἰσθητά. »οὗτος τὸν κόλπον τοῦ πατρὸς ἐξηγήσατο«. ὁ σωτὴρ καὶ [Ἡσαΐας »καὶ ἀνταποδώσω τὰ ἔργα αὐτῶν εἰς τὸν κόλπον αὐτῶν«, εἰς τὴν ἔννοιαν αὐτῶν τὴν ἐν τῇ ψυχῇ, ἀφ' ἧς πρώτης ἐνεργεῖται] »πρωτότοκος πάσης κτίσεως«. ὁ δὲ ἐν ταυτότητι μονογενής, οὗ κατὰ δύναμιν ἀδιάστατον ὁ σωτὴρ ἐνεργεῖ, οὗτός ἐστι »τὸ φῶς« τῆς ἐκκλησίας τῆς πρότερον ἐν σκοτῶ καὶ ἐν ἀγνοίᾳ οὔσης. »καὶ ἡ σκοτία αὐτὸν οὐ κατέλαβεν«, οἱ ἀποστατήσαντες, καὶ οἱ λοιποὶ τῶν ἀνθρώπων οὐκ ἔγνωσαν αὐτόν, καὶ ὁ θάνατος οὐ κατέσχευεν αὐτόν.

8 | We say that the Word, being in the same essence, is God in God, who is also said to be "in the bosom of the Father," undivided, unshared, one God. "All things were made through him." According to the immediate action of the Word in the same essence, both spiritual and mental and physical things were made. "He has made known the bosom of the Father." The Savior and Isaiah say, "And I will repay their works into their bosom," meaning their understanding in the soul, from which the first action takes place, "the firstborn of all creation." But the Only Begotten in the same essence, through whom the Savior works without division, this one is "the light" of the church, which was previously in darkness and ignorance. "And the darkness did not overcome him," for those who have fallen away and the rest of humanity did not know him, and death did not hold him.

Chapter 9

9 | Ἡ πίστις οὐ μία, ἀλλὰ διάφορος. ὁ γοῦν σωτὴρ φησὶ »γεννηθήτω σοὺ κατὰ τὴν πίστιν« ὅθεν εἴρηται τοὺς μὲν τῆς κλήσεως ἀνθρώπους κατὰ τὴν παρουσίαν τοῦ ἀντιχρίστου πλανηθήσεσθαι· ἀδύνατον δὲ τοὺς ἐκλεκτούς· διό φησὶ »καὶ εἰ δυνατόν,

9 | Faith is not one, but different. The Savior indeed says, "Let it be done for you according to your faith." Hence, it is said that some people of the calling will be led astray at the coming of the Antichrist; but it is impossible for the elect to be deceived.

τοὺς ἐκλεκτοὺς μου.« πάλιν ὅταν λέγῃ
»ἐξέλθετε ἐκ τοῦ οἴκου τοῦ πατρός μου«,
τοῖς κλητοῖς λέγει· πάλιν τῷ ἐξ ἀποδημίας
ἐλθόντι καὶ κατεδηδοκότες τὰ ὑπάρχοντα, ὃν
τὸν σιτευτὸν ἔθυσεν μόσχον, τὴν κλῆσιν
λέγει. καὶ ὅπου ὁ βασιλεὺς εἰς τὸ δεῖπνον
τοῦ γάμου τοὺς ἐν ταῖς ὁδοῖς κέκληκεν.
πάντες μὲν οὖν κέκληνται ἐπ’ ἴσης (»βρέχει
γὰρ ἐπὶ δικαίους καὶ ἀδίκους καὶ τὸν ἥλιον
ἐπιλάμπει πᾶσιν«), ἐκλέγονται δὲ οἱ μᾶλλον
πιστεύσαντες, πρὸς οὓς λέγει· »τὸν πατέρα
μου οὐδεὶς ἑώρακεν εἰ μὴ ὁ υἱός·« καί·
»ὕμεῖς ἐστε τὸ φῶς τοῦ κόσμου·« καί·
»πάτερ ἅγιε, ἀγίασον αὐτοὺς ἐν τῷ ὀνόματί
σου.«

Therefore, he says, “And if possible, even the elect.” Again, when he says, “Come out of the house of my Father,” he speaks to the called ones. Again, he refers to the one who has returned from a journey and has gathered what he has, to whom he sacrificed a fattened calf, calling this the calling. And where the king has invited those on the roads to the wedding feast. Therefore, all are called equally (“for he makes his sun rise on the evil and the good and sends rain on the just and the unjust”), but those who have believed more are chosen, to whom he says, “No one has seen the Father except the Son.” And, “You are the light of the world.” And, “Holy Father, sanctify them in your name.”

Chapter 10

10 | Ἀλλ’ οὐδὲ τὰ πνευματικὰ καὶ νοερά,
οὐδὲ οἱ ἀρχάγγελοι οὐδὲ οἱ πρωτόκτιστοι
οὐδὲ μὴν οὐδ’ αὐτὸς ἄμορφος καὶ ἀνείδεος
καὶ ἀσχημάτιστος καὶ ἀσώματός ἐστιν,
ἀλλὰ καὶ μορφήν ἔχει ἰδίαν καὶ σῶμα ἀνὰ
λόγον τῆς ὑπεροχῆς τῶν πνευματικῶν
ἀπάντων, ὥς δὲ καὶ οἱ πρωτόκτιστοι ἀνὰ
λόγον τῆς ὑπεροχῆς τῶν ὑπ’ αὐτοῦς
οὐσιῶν. ὅλως γὰρ τὸ γενητὸν οὐκ ἀνούσιον
μὲν, οὐχ ὅμοιον δὲ μορφήν καὶ σῶμα
ἔχουσι τοῖς ἐν τῷδε τῷ κόσμῳ σώμασιν.
ἄρρενά τε γὰρ καὶ θήλεα τὰ ἐνταῦθα καὶ
διάφορα πρὸς αὐτά· ἐκεῖ δὲ ὁ μὲν
μονογενὴς καὶ ἰδίως νοερὸς ἰδέα ἰδία καὶ
οὐσία ἰδία κεκρημένος ἄκρως εἰλικρινεῖ καὶ
ἡγεμονικωτάτη καὶ προσεχῶς τῆς τοῦ
πατρὸς ἀπολαύων δυνάμεως, οἱ δὲ
πρωτόκτιστοι, εἰ καὶ ἀριθμῶ διάφοροι καὶ
ὁ καθ’ ἕκαστον περιώρισται καὶ
περιγέγραπται, ἀλλ’ ἡ ὁμοιότης τῶν
πραγμάτων ἐνότητά καὶ ἰσότητά καὶ

10 | But neither the spiritual and mental beings, nor the archangels, nor the firstborn, nor even he himself is without form, formless, shapeless, or bodiless; but he has his own form and body according to the greatness of all spiritual beings, just as the firstborn have their own form according to the greatness of the substances under them. For all that is created is not without substance, nor do they have a form and body that are similar to those in this world. For there are both males and females here, and they are different from one another; but there, the Only Begotten is uniquely mental, having his own idea and his own essence, being extremely sincere and most authoritative, closely enjoying the power of the Father. The firstborn, although they are different in number and each one is defined and described, still show unity, equality, and

ὁμοιότητα ἐνδείκνυται. οὐ γὰρ τῷδε μὲν πλεον, τῷδε δὲ ἥττον παρέσχηται τῶν ἑπτὰ. οὐδ' ὑπολείπεται τις αὐτοῖς προκοπή, ἐξ ἀρχῆς ἀπειληφότων τὸ τέλειον ἅμα τῇ πρώτῃ γενέσει παρὰ τοῦ θεοῦ διὰ τοῦ υἱοῦ. καὶ ὁ μὲν »φῶς ἀπρόσιτον« εἴρηται, ὡς »μονογενὴς« καὶ »πρωτότοκος«. »ἂ ὀφθαλμὸς οὐκ εἶδε καὶ οὐκ ἤκουσεν οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη«. οὐδὲ ἔσται τις τοιοῦτος, οὔτε τῶν πρωτοκτίστων οὔτε ἀνθρώπων. οἱ δὲ »διὰ παντὸς τὸ πρόσωπον τοῦ πατρὸς βλέπουσιν«, πρόσωπον δὲ πατρὸς ὁ υἱός, δι' οὗ γνωρίζεται ὁ πατήρ. τὸ τοίνυν ὁρῶν καὶ ὁρῶμενον ἀσχημάτιστον εἶναι οὐ δύναται οὐδὲ ἀσώματον. ὁρῶσι δὲ ὀφθαλμῷ οὐκ αἰσθητῶ, ἀλλ' οἷω παρέσχεν ὁ πατήρ, νοερῶ.

similarity in their essence. For it is not that one has more and another has less among the seven. Nor is there any lack of progress for them, since they received the perfect from the beginning at the first creation from God through the Son. And he is called "inaccessible light," as "Only Begotten" and "Firstborn." "What eye has not seen and ear has not heard and has not entered into the heart of man." Nor will there be anyone like this, neither among the firstborn nor among humans. But those who "always see the face of the Father," the Son is the face of the Father, through whom the Father is known. Therefore, what is seen and the seer cannot be without form or bodiless. They see not with a physical eye, but in the way the Father has provided, mentally.

Chapter 11

11 | Ὅταν οὖν εἴπῃ ὁ κύριος »μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· ἀμὴν λέγω ὑμῖν· τούτων οἱ ἄγγελοι τὸ πρόσωπον τοῦ πατρὸς διὰ παντὸς βλέπουσιν«, οἷον τὸ προκέντημα, τοῖσι ἔσονται οἱ ἐκλεκτοί, τὴν τελείαν ἀπολαβόντες προκοπήν· »μακάριοι δὲ οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.« πρόσωπον δὲ τοῦ ἀσχηματίστου πῶς ἂν εἴη; σώματα γοῦν ἐπουράνια εὖμορφα καὶ νοερὰ οἶδεν ὁ ἀπόστολος. πῶς δ' ἂν καὶ ὀνόματα διάφορα αὐτῶν ἐλέγετο, εἰ μὴ σχήμασιν ἦν περιγεγραμμένα, μορφῇ καὶ σώματι; »ἄλλη δόξα ἐπουρανίων, ἄλλη ἐπιγείων, ἄλλη ἀγγέλων, ἄλλη ἀρχαγγέλων·« ὡς πρὸς τὴν σύγκρισιν τῶν τῇδε σωμάτων (οἷον ἄστρον) ἀσώματα καὶ ἀνείδεα, ἀλλ' ὡς πρὸς τὴν σύγκρισιν τοῦ υἱοῦ σώματα μεμετρημένα καὶ αἰσθητά· οὕτως καὶ ὁ υἱὸς

11 | When the Lord says, "Do not despise one of these little ones; truly I say to you, their angels always see the face of the Father," this shows that the elect will be like this, having received the fullness of progress. "Blessed are the pure in heart, for they shall see God." But how could the face of the formless be? The apostle knows that there are beautiful and mental heavenly bodies. And how could they have different names unless they were described by forms, shape, and body? "There is one glory of the heavenly, another of the earthly, another of the angels, another of the archangels." This is in comparison to the bodies here (like stars) that are bodiless and without form, but in comparison to the Son, they are measured and perceptible bodies. Thus, the Son is compared to the Father; each of the spiritual beings has its

πρὸς τὸν πατέρα παραβαλλόμενος· καὶ
δύναμιν μὲν ἰδίαν ἔχει ἕκαστον τῶν
πνευματικῶν καὶ ἰδίαν οἰκονομίαν. καθὼς δὲ
ὁμοῦ τε ἐγένοντο καὶ τὸ ἐντελὲς
ἀπειλήφασιν οἱ πρωτόκτιστοι, κοινὴν τὴν
λειτουργίαν καὶ ἀμέριστον.

own power and its own role. Since they
were created together and received the
whole from the beginning, the firstborn
have a common function and are undivided.

Chapter 12

12 | Οἱ πρωτόκτιστοι οὖν τὸν τε υἱὸν ὁρῶσι
καὶ ἑαυτοὺς καὶ τὰ ὑποβεβηκότα, ὥσπερ
καὶ οἱ ἀρχάγγελοι τοὺς πρωτοκτίστους. ὁ
δὲ υἱὸς ἀρχὴ τῆς πατρικῆς ὑπάρχει θεάς,
πρόσωπον τοῦ πατρὸς λεγόμενος. καὶ οἱ
μὲν ἄγγελοι νοερὸν πῦρ καὶ πνεύματα
νοερά, τὴν οὐσίαν ἀποκεκαθαρμένοι, φῶς
δὲ νοερὸν ἢ μεγίστη προκοπὴ ἀπὸ τοῦ
νοεροῦ πυρὸς ἀποκεκαθαρμένου τέλεον,
»εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι«. ὁ
Πέτρος φησὶν· ὁ δὲ υἱὸς ἔτι τούτου
καθαρώτερος, »ἀπρόσιτον φῶς« καὶ
»δύναμις θεοῦ«, καὶ κατὰ τὸν ἀπόστολον
»τιμίῳ καὶ ἀμώμῳ καὶ ἀσπίλῳ αἵματι
ἐλυτρώθημεν«. οὗ »τὰ μὲν ἱμάτια ὡς φῶς
ἔλαμψεν, τὸ πρόσωπον δὲ ὡς ὁ ἥλιος«, ὃ
μηδὲ ἀντῴπισται ἔστι ῥαδίως.

12 | Therefore, the firstborn see both the
Son and themselves and those who have
descended, just as the archangels see the
firstborn. The Son is the beginning of the
Father's presence, being called the face of
the Father. The angels are pure spirits,
having been cleansed in their essence, and
the greatest progress is the pure light from
the purified mental fire, "into which the
angels long to look." Peter says: the Son is
even purer than this, "inaccessible light"
and "the power of God," and according to
the apostle, "we were redeemed with
precious, spotless, and unblemished blood."
There, "the garments shone like light, but
the face was like the sun," which cannot be
easily looked upon.

Chapter 13

13 | Οὗτός ἐστιν »ἄρτος ἐπουράνιος« καὶ
»πνευματικὴ τροφή« ζωῆς παρεκτικὴ κατὰ
τὴν βρῶσιν καὶ γνῶσιν, »τὸ φῶς τῶν
ἀνθρώπων«. τῆς ἐκκλησίας δηλονότι. οἱ
μὲν οὖν τὸν οὐράνιον ἄρτον φαγόντες
ἀπέθανον, ὁ δὲ τὸν ἀληθινὸν ἄρτον τοῦ
πνεύματος ἐσθίων οὐ τεθνήσκει. ὁ ζῶν
ἄρτος ὁ ὑπὸ τοῦ πατρὸς δοθεὶς ὁ υἱὸς ἐστὶ
τοῖς ἐσθίειν βουλομένοις· »ὁ δὲ ἄρτος ὃν
ἐγὼ δώσω«, φησὶν, »ἡ σὰρξ μου ἐστίν«,

13 | This is the "heavenly bread" and
"spiritual food" of life, distinct in
nourishment and knowledge, "the light of
men," clearly of the church. Therefore,
those who ate the heavenly bread died, but
the one who eats the true bread of the
spirit will not die. The living bread given by
the Father is the Son for those who wish to
eat. "But the bread that I will give," he says,
"is my flesh," which nourishes the flesh

ἤτοι ᾧ τρέφεται ἡ σὰρξ διὰ τῆς
εὐχαριστίας ἥ, ὅπερ καὶ μᾶλλον. ἡ σὰρξ τὸ
σῶμα αὐτοῦ ἐστίν, »ὅπερ ἐστὶν ἡ
ἐκκλησία«. »ἄρτος οὐράνιος«, συναγωγὴ
εὐλογημένη· τάχα δὲ ὡς ἐκ τῆς αὐτῆς
οὐσίας τῶν ἐκλεκτῶν κατὰ τὸ ὑποκείμενον
γενομένων, καὶ ὡς τοῦ αὐτοῦ τέλους
τευζομένων.

through thanksgiving, or rather, even more
so. The flesh is his body, “which is the
church.” “Heavenly bread,” a blessed
gathering; perhaps it is from the same
essence of the elect, having become what is
underlying, and as they are brought to the
same end.

Chapter 14

14 | Τὰ δαιμόνια »ἀσώματα« εἴρηται, οὐχ
ὡς σῶμα μὴ ἔχοντα (ἔχει γὰρ καὶ σχῆμα·
διὸ καὶ συναίσθησιν κολάσεως ἔχει), ἀλλ’
ὡς πρὸς σύγκρισιν τῶν σωζομένων
σωμάτων πνευματικῶν σκιά ὄντα
ἀσώματα εἴρηται. καὶ οἱ ἄγγελοι σώματά
εἰσιν· ὁρῶνται γοῦν. ἀλλὰ καὶ ἡ ψυχὴ
σῶμα. ὁ γοῦν ἀπόστολος· »σπείρεται μὲν
γὰρ σῶμα ψυχικόν, ἐγείρεται δὲ σῶμα
πνευματικόν.« πῶς δὲ καὶ αἱ κολαζόμεναι
ψυχαὶ συναισθάνονται μὴ σώματα οὔσαι;
»φοβήθητε« γοῦν λέγει »τὸν μετὰ θάνατον
δυνάμενον καὶ ψυχὴν καὶ σῶμα εἰς γέενναν
βαλεῖν.« τὸ γὰρ φαινόμενον οὐ πυρὶ
καθαίρεται, ἀλλ’ εἰς γῆν ἀναλύεται.
ἄντικρυς δὲ ἀπὸ τοῦ Λαζάρου καὶ τοῦ
πλουσίου διὰ τῶν σωματικῶν μελῶν σῶμα
εἶναι δείκνυται ἡ ψυχὴ.

14 | The demons are called “bodiless,” not
because they lack a body (for they have
form; that is why they also have a sense of
punishment), but because they are said to
be shadows in comparison to the saved
spiritual bodies. And the angels have
bodies; they can indeed be seen. But the
soul is also a body. The apostle says, “It is
sown a natural body; it is raised a spiritual
body.” But how do the souls that are
punished sense if they are bodiless? “Fear,”
he says, “the one who is able to throw both
soul and body into hell.” For what is seen is
not destroyed by fire, but is dissolved into
the earth. On the other hand, from the story
of Lazarus and the rich man, it is shown
that the soul is a body through the bodily
members.

Chapter 15

15 | »Ὡς δὲ ἐφορέσαμεν τὴν εἰκόνα τοῦ
χοικοῦ, φορέσωμεν καὶ τὴν εἰκόνα τοῦ
ἐπουρανίου« τοῦ πνευματικοῦ, κατὰ
προκοπὴν τελειούμενοι. πλὴν πάλιν εἰκόνα
λέγει, ὡς εἶναι σώματα πνευματικά. καὶ
πάλιν· »ἄρτι βλέπομεν δι’ ἐσόπτρου ἐν
αἰνίγματι, τότε δὲ πρόσωπον πρὸς

15 | “As we have borne the image of the
earthly, let us also bear the image of the
heavenly,” of the spiritual, being perfected
according to progress. But again, it speaks
of an image, as there are spiritual bodies.
And again: “Now we see through a mirror
in a riddle, but then face to face.” For we

πρόσωπον.« αὐτίκα γὰρ ἀρχόμεθα
γινώσκειν * *. οὗ δὲ πρόσωπον. καὶ ἰδέα καὶ
σχῆμα καὶ σῶμα. σχῆμα μὲν οὖν σχήματι
θεωρεῖται καὶ πρόσωπον προσώπῳ καὶ
ἐπιγινώσκεται τὰ γνωρίσματα τοῖς
σχήμασι καὶ ταῖς οὐσίαις.

will begin to know immediately. Where
there is face. And form and shape and body.
Shape is indeed seen in shape, and face in
face, and the characteristics are recognized
by the shapes and the essences.

Chapter 16

16 | Καὶ ἡ περιστερὰ δὲ σῶμα ὥφθη, ἣν οἱ
μὲν τὸ ἅγιον πνεῦμά φασιν, οἱ δὲ ἀπὸ
Βασιλείδου τὸν διάκονον, οἱ δὲ ἀπὸ
Οὐαλεντίνου τὸ πνεῦμα τῆς ἐνθυμήσεως
τοῦ πατρός. τὸ τὴν κατέλευσιν
πεποιημένον ἐπὶ τὴν τοῦ λόγου σάρκα.

16 | And the dove was seen as a body,
which some say is the holy spirit, others
say is the deacon from Basilides, and others
say is the spirit of the remembrance of the
father from Valentinus. This was made for
the descent upon the flesh of the word.

Chapter 17

17 | Ἔστιν Ἰησοῦς καὶ ἡ Ἐκκλησία καὶ ἡ
Σοφία δι' ὅλων κρᾶσις τῶν σωμάτων
δυνατὴ κατὰ τοὺς Οὐαλεντινιανούς. ἡ γοῦν
ἀνθρωπίνη μῖξις ἢ κατὰ γάμον ἐκ δυεῖν
μεμιγμένων σπερμάτων ἐνὸς γένεσιν
παιδίου ἀποτελεῖ, καὶ τὸ σῶμα εἰς γῆν
ἀναλυθὲν κέκρται τῇ γῇ καὶ τὸ ὕδωρ τῷ
οἴνῳ. τὰ δὲ κρείττω καὶ διαφορώτερα
σώματα ῥαδίαν ἴσχει τὴν κρᾶσιν· πνεῦμα
γοῦν πνεύματι μίγνυται. ἐμοὶ δὲ δοκεῖ κατὰ
παράθεσιν τοῦτο γενέσθαι, ἀλλ' οὐ κατὰ
κρᾶσιν. μή τι οὖν ἡ θεία δύναμις διήκουσα
τὴν ψυχὴν ἀγιάζει αὐτὴν κατὰ τὴν
τελευταίαν προκοπήν. »ὁ γὰρ θεὸς πνεῦμα,
ὅπου θέλει πνεῖ.« ἡ γὰρ δύναμις οὐ κατ'
οὐσίαν διήκει, ἀλλὰ κατὰ δύναμιν καὶ
ἰσχύν, παράκειται δὲ τὸ πνεῦμα τῷ
πνεύματι, ὥς τὸ πνεῦμα τῇ ψυχῇ.

17 | There is Jesus and the Church and
Wisdom, through all, a mixture of bodies,
according to the Valentinians. Human
mixing, that is, through marriage, results in
one child from two mixed seeds, and the
body, having been dissolved into the earth,
is held by the earth and the water by the
wine. But the greater and more different
bodies easily hold the mixture; spirit
indeed mixes with spirit. But it seems to me
that this happens by arrangement, not by
mixture. Therefore, does the divine power,
while passing through the soul, sanctify it
according to the last progress? "For God is
spirit, where he wishes, he breathes." For
the power does not pass through essence,
but according to power and strength, and
spirit is placed next to spirit, as spirit is
next to soul.

Chapter 18

18 | Ὁ σωτὴρ ὥφθη κατιῶν τοῖς ἀγγέλοις, διὸ καὶ εὐηγγελίσαντο αὐτόν, ἀλλὰ καὶ τῷ Ἀβραάμ καὶ τοῖς λοιποῖς δικαίοις τοῖς ἐν τῇ ἀναπαύσει οὖσιν ἐν τοῖς δεξιόις ὥφθη· »ἡγαλλιάσατο«, γὰρ φησὶν, »ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν«, τὴν ἐν σαρκὶ παρουσίαν. ὁθεν ἀναστὰς ὁ κύριος εὐηγγελίσαστο τοὺς δικαίους τοὺς ἐν τῇ ἀναπαύσει καὶ μετέστησεν αὐτοὺς καὶ μετέθηκεν, καὶ πάντες »ἐν τῇ σκιᾷ αὐτοῦ ζήσονται«. σκιὰ γὰρ τῆς δόξης τοῦ σωτῆρος τῆς παρὰ τῷ πατρὶ ἢ παρουσίας ἢ ἐνταῦθα· φωτὸς δὲ σκιὰ οὐ σκότος, ἀλλὰ φωτισμός ἐστιν.

18 | The savior was seen coming down to the angels, and so they announced him. But he was also seen by Abraham and the other righteous ones who are in rest on the right side. “He rejoiced,” it says, “to see my day,” the presence in the flesh. Therefore, the lord, rising up, announced to the righteous ones in rest and transferred them and moved them, and all “will live in his shadow.” For the shadow of the glory of the savior, which is with the father, is the presence here; and the shadow of light is not darkness, but is illumination.

Chapter 19

19 | »Καὶ ὁ λόγος σὰρξ ἐγένετο«, οὐ κατὰ τὴν παρουσίαν μόνον ἄνθρωπος γενόμενος, ἀλλὰ καὶ ἐν ἀρχῇ ὁ ἐν ταυτότητι λόγος, κατὰ περιγραφὴν καὶ οὐ κατ’ οὐσίαν γενόμενος [ὁ] υἱός. καὶ πάλιν σὰρξ ἐγένετο διὰ προφητῶν ἐνεργήσας· τέκνον δὲ τοῦ ἐν ταυτότητι λόγου ὁ σωτὴρ εἶρηται· διὰ τοῦτο »ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν· ὁ γέγονεν ἐν αὐτῷ, ζωὴ ἐστίν· ζωὴ δὲ ὁ κύριος. καὶ ὁ Παῦλος »ἐνδύσαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα«. οἷον εἰς αὐτὸν πίστευσον τὸν ὑπὸ τοῦ θεοῦ »κατὰ θεόν«, τὸν ἐν θεῷ λόγον, κτισθέντα. δύναται δὲ τὸ »κατὰ θεὸν κτισθέντα« τὸ εἰς ὃ μέλλει τέλος προκοπῆς φθάνειν ὁ ἄνθρωπος μηνύειν ἐπ’ ἴσης τῷ »ἀπόλαβε τὸ εἰς ὃ ἐκτίσθης τέλος« καὶ ἔτι σαφέστερον καὶ διαρρήδη ἐν ἄλλοις λέγει· »ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου·« εἴτα ἐπιφέρει· »πρωτότοκος πάσης κτίσεως.« »ἀοράτου« μὲν γὰρ »θεοῦ εἰκόνα« τὸν υἱὸν λέγει τοῦ

19 | “And the word became flesh,” not only becoming a man in presence, but also in the beginning, the word in unity, becoming the son by description and not by essence. And again, flesh became through the prophets acting; the savior is said to be the child of the word in unity. Therefore, “in the beginning was the word, and the word was with God; what came into being in him is life”; and the lord is life. And Paul says, “put on the new man created according to God.” Just as you believe in him, the one created “according to God,” the word in God. But the “created according to God” can reach the end of progress, which man is meant to attain, as it is said, “receive what you were created for.” And even more clearly and distinctly, it says in another place, “who is the image of the invisible God;” then it adds, “the firstborn of all creation.” For “the image of the invisible God” refers to the son of the word in unity, and “the firstborn of

λόγου τοῦ ἐν ταύτῳ, »πρωτότοκον δὲ πάσης κτίσεως«, ὅτι γεννηθεὶς ἀπαθῶς, κτίστης καὶ γενεσιάρχης τῆς ὅλης ἐγένετο κτίσεως τε καὶ οὐσίας. ἐν αὐτῷ γὰρ ὁ πατήρ τὰ πάντα ἐποίησεν. ὅθεν καὶ »μορφὴν δούλου λαβεῖν« εἴρηται, οὐ μόνον τὴν σάρκα κατὰ τὴν παρουσίαν, ἀλλὰ καὶ τὴν οὐσίαν ἐκ τοῦ ὑποκειμένου, δούλη δὲ ἡ οὐσία, ὡς ἂν παθητὴ καὶ ὑποκειμένη τῇ δραστηρίῳ καὶ κυριωτάτῃ αἰτίᾳ.

all creation” means that having been born without suffering, he became the creator and origin of all creation and essence. For in him, the father made all things. Hence, it is said, “he took the form of a servant,” not only the flesh in presence, but also the essence from the underlying substance, and the essence is servant, as it is subject to the active and most controlling cause.

Chapter 20

20 | Τὸ γὰρ »πρὸ ἑωσφόρου ἐγέννησά σε« οὕτως ἐξακούομεν ἐπὶ τοῦ πρωτοκτίστου θεοῦ λόγου καὶ »πρὸ ἡλίου« καὶ σελήνης καὶ πρὸ πάσης κτίσεως »τὸ ὄνομά σου«.

20 | For we hear “I have begotten you before the morning star” concerning the first-created word of God, and “before the sun and moon and before all creation, your name.”

Chapter 21

21 | Τῷ »κατ’ εἰκόνα θεοῦ ἐποίησεν αὐτούς, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς« τὴν προβολὴν τὴν ἀρίστην φασὶν οἱ Οὐαλεντινιανοὶ τῆς Σοφίας λέγεσθαι, ἀφ’ ἧς τὰ μὲν ἀρρενικὰ ἢ ἐκλογή. τὰ δὲ θηλυκὰ ἢ κλησίς, καὶ τὰ μὲν ἀρρενικὰ ἀγγελικὰ καλοῦσι, τὰ θηλυκὰ δὲ ἑαυτούς, τὸ διαφέρον σπέρμα. οὕτως καὶ ἐπὶ τοῦ Ἀδάμ τὸ μὲν ἀρρενικὸν ἔμεινεν αὐτῷ, πᾶν δὲ τὸ θηλυκὸν σπέρμα ἀρθὲν ἀπ’ αὐτοῦ Εὐὰ γέγονεν, ἀφ’ ἧς αἱ θήλειαι, ὡς ἀπ’ ἐκείνου οἱ ἄρρενες. τὰ οὖν ἀρρενικὰ μετὰ τοῦ λόγου συνεστάλη, τὰ θηλυκὰ δὲ ἀπανδρωθέντα ἐνοῦται τοῖς ἀγγέλοις καὶ εἰς πληρωμα χωρεῖ. διὰ τοῦτο ἡ γυνὴ εἰς ἄνδρα μετατίθεσθαι λέγεται καὶ ἡ ἐνταῦθα ἐκκλησία εἰς ἀγγέλους.

21 | For “he made them in the image of God, male and female he made them,” the Valentinians say that the best projection is called Wisdom, from which the male is the choice. The female is the calling, and the male they call angelic, but the female they call the differing seed. Thus, concerning Adam, the male remained with him, but all the female seed was taken from him, and Eve came into being, from whom the females are, just as the males are from him. Therefore, the male was joined with the word, while the female, having been united with men, joins with the angels and moves into fullness. For this reason, it is said that the woman is transferred to the man, and the church here is transferred to the angels.

Chapter 22

22 | Καὶ ὅταν εἴπῃ ὁ ἀπόστολος »ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν;« ὑπὲρ ἡμῶν γάρ, φησὶν, οἱ ἄγγελοι ἐβαπτίσαντο, ὧν ἐσμεν μέρη. νεκροὶ δὲ ἡμεῖς οἱ νεκρωθέντες τῇ συστάσει ταύτῃ, ζῶντες δὲ οἱ ἄρρενες οἱ μὴ μεταλαβόντες τῆς συστάσεως ταύτης. »εἰ νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτιζόμεθα;« ἐγειρόμεθα οὖν ἡμεῖς, ἰσάγγελοι τοῖς ἄρρεσιν ἀποκατασταθέντες, τοῖς μέλεσι τὰ μέλη, εἰς ἕνωσιν. »οἱ βαπτιζόμενοι« δέ, φασὶν, »ὑπὲρ [ἡμῶν] τῶν νεκρῶν« οἱ ἄγγελοί εἰσιν οἱ ὑπὲρ ἡμῶν βαπτιζόμενοι, ἵνα ἔχοντες καὶ ἡμεῖς τὸ ὄνομα μὴ ἐπισχεθῶμεν κωλυθέντες εἰς τὸ πλήρωμα παρελθεῖν τῷ Ὁρῷ καὶ τῷ Σταυρῷ. διὸ καὶ ἐν τῇ χειροθεσίᾳ λέγουσιν ἐπὶ τέλους »εἰς λύτρωσιν ἀγγελικὴν«, τουτέστιν ἦν καὶ ἄγγελοι ἔχουσιν. Ἰν' ἧ ὁ βεβαπτισμένος ὁ τὴν λύτρωσιν κομισάμενος τῷ αὐτῷ ὀνόματι. ὧ καὶ ὁ ἄγγελος αὐτοῦ προβεβάπτισται. ἐβαπτίσαντο δὲ ἐν ἀρχῇ οἱ ἄγγελοι ἐν λυτρώσει τοῦ ὀνόματος τοῦ ἐπὶ τὸν Ἰησοῦν ἐν τῇ περιστερᾷ κατελθόντος καὶ λυτρωσαμένου αὐτόν. ἐδέησεν δὲ λυτρώσεως καὶ τῷ Ἰησοῦ, ἵνα μὴ κατασχεθῇ τῇ Ἐννοίᾳ ἣ ἐνετέθη τοῦ ὑστερήματος προ[σ]ερχόμενος διὰ τῆς Σοφίας, ὡς φησὶν ὁ Θεόδοτος.

22 | And when the apostle says, "for what will those being baptized do for the dead?" For, he says, the angels were baptized for us, of whom we are parts. But we are dead, we who have died in this arrangement, while the males are living, those who have not shared in this arrangement. "If the dead are not raised, why are we baptized?" Therefore, we are raised, equal to angels, restored to the males, with the members into unity. But they say, "the baptized are the angels who are baptized for us the dead," so that we may also have the name and not be hindered from passing into the fullness through the Boundary and the Cross. For this reason, they also say in the ordination at the end, "for angelic redemption," that is, which the angels also have. So that the baptized one, who brings redemption, may have the same name. To whom also his angel has been baptized. And the angels were baptized at first in the redemption of the name of the one who came to Jesus when the dove descended and redeemed him. And he also asked for redemption for Jesus, so that he would not be seized by the Thought with which he was placed in the deficiency, approaching through Wisdom, as Theodotus says.

Chapter 23

23 | Τὸν Παράκλητον οἱ ἀπὸ Οὐαλεντίνου τὸν Ἰησοῦν λέγουσιν. ὅτι πλήρης τῶν αἰώνων ἐλήλυθεν, ὡς ἀπὸ τοῦ ὅλου προελθὼν. Χριστὸς γὰρ καταλείψας τὴν προβαλοῦσαν αὐτὸν Σοφίαν εἰσελθὼν εἰς τὸ πλήρωμα ὑπὲρ τῆς ἕξω καταλειφθείσης

23 | The Paraclete, they say, is Jesus from Valentinus. He has come, full of the ages, as having come forth from the whole. For Christ, having left behind the Wisdom that projected him, entered into the fullness, asking for help for the Wisdom that was left

Σοφίας ἤτήσατο τὴν βοήθειαν. καὶ ἐξ
εὐδοκίας τῶν αἰώνων Ἰησοῦς προβάλλεται
παράκλητος τῷ παρελθόντι αἰῶνι. ἐν τύπῳ
δὲ Παρακλήτου ὁ Παῦλος ἀναστάσεως
ἀπόστολος γέγονεν. αὐτίκα μετὰ τὸ πάθος
τοῦ κυρίου καὶ αὐτὸς ἀπεστάλη κηρύσσειν·
διὸ καὶ καθ' ἑκάτερον ἐκήρυξε τὸν σωτῆρα,
γεννητὸν καὶ παθητὸν διὰ τοὺς
ἀριστερούς, ὅτι τοῦτον γινῶναι δυνηθέντες
κατὰ τὸν τόπον τοῦτον δεδίασιν, καὶ κατὰ
τὸ πνευματικὸν ἐξ ἁγίου πνεύματος καὶ
παρθένου, ὡς οἱ δεξιοὶ ἄγγελοι
γινώσκουσιν. ἰδίως γὰρ ἕκαστος γνωρίζει
τὸν κύριον καὶ οὐχ ὁμοίως πάντες »τὸ
πρόσωπον τοῦ πατρὸς ὁρῶσιν οἱ ἄγγελοι
τούτων· τῶν μικρῶν« τῶν ἐκλεκτῶν. τῶν
ἐσομένων ἐν τῇ αὐτῇ κληρονομίᾳ καὶ
τελειότητι. τάχα δὲ τὸ πρόσωπον ἔστι μὲν
καὶ ὁ υἱός, ἔστι δὲ καὶ ὅσον καταληπτὸν
τοῦ πατρὸς δι' υἱοῦ δεδιδαγμένοι
θεωροῦσι, τὸ δὲ λοιπὸν ἄγνωστόν ἐστι τοῦ
πατρὸς.

Chapter 24

24 | Λέγουσιν οἱ Οὐαλεντινιανοὶ ὅτι ὁ κατὰ
εἷς τῶν προφητῶν ἔσχεν πνεῦμα ἐξαίρετον
εἰς διακονίαν, τοῦτο ἐπὶ πάντας τοὺς τῆς
ἐκκλησίας ἐξεχύθη· διὸ καὶ τὰ σημεῖα τοῦ
πνεύματος, ἰάσεις καὶ προφητεῖαι, διὰ τῆς
ἐκκλησίας ἐπιτελοῦνται. ἀγνοοῦσι δὲ ὅτι ὁ
Παράκλητος ὁ προσεχῶς ἐνεργῶν νῦν ἐν τῇ
ἐκκλησίᾳ τῆς αὐτῆς οὐσίας ἐστὶ καὶ
δυνάμεως τῷ προσεχῶς ἐνεργήσαντι κατὰ
τὴν παλαιὰν διαθήκην.

Chapter 25

outside. And by the goodwill of the ages,
Jesus is presented as the Paraclete to the
past age. In the type of Paraclete, Paul
became the apostle of the resurrection.
Immediately after the passion of the Lord,
he himself was sent to preach; therefore, he
proclaimed the Savior in each place, born
and suffering for those on the left, so that
having come to know him in this place, they
may be afraid, and according to the
spiritual, from the Holy Spirit and the
virgin, as the right angels know. For each
one knows the Lord individually, and not
all see the same way; “the angels see the
face of the Father,” of these, “the little ones”
of the chosen. Of those who are to come in
the same inheritance and perfection.
Perhaps the face is both the Son and also
what can be grasped of the Father through
the Son, they say, but the rest is unknown
of the Father.

24 | The Valentinians say that what the
spirit of one of the prophets had as an
exceptional spirit for service, this has been
poured out on all in the church. Therefore,
the signs of the spirit, healings and
prophecies, are accomplished through the
church. But they do not know that the
Paraclete, who is now actively working in
the church, is of the same essence and
power as the one who worked in the old
covenant.

25 | Τὸν ἄγγελον ὠρίσαντο οἱ ἀπὸ Οὐαλεντίνου λόγον ἀπαγγελίαν ἔχοντα τοῦ ὄντος. λέγουσι δὲ καὶ τοὺς αἰῶνας ὁμωνύμως τῷ λόγῳ λόγους. οἱ ἀπόστολοι, φησί, μετετέθησαν τοῖς δεκαδύο ζωδίοις. ὥς γὰρ ὑπ' ἐκείνων ἡ γένεσις διοικεῖται, οὕτως ὑπὸ τῶν ἀποστόλων ἡ ἀναγέννησις ἐφορεῖται.

25 | The Valentinians defined the angel as having a word of proclamation of the being. They also say that the ages are similarly named with the word. The apostles, they say, were transferred to the twelve zodiac signs. For as the generation is governed by those, so the rebirth is observed by the apostles.

Chapter 26

26 | Τὸ ὁρατὸν τοῦ Ἰησοῦ ἡ Σοφία καὶ ἡ Ἐκκλησία ἦν τῶν σπερμάτων τῶν διαφερόντων, ἣν ἐστολίσατο διὰ τοῦ σαρκίου. ὥς φησιν ὁ Θεόδοτος· τὸ δὲ ἀόρατον τὸ ὄνομα, ὃπερ ἐστὶν ὁ υἱὸς ὁ μονογενής. ὅθεν ὅταν εἴπῃ «ἐγὼ εἰμι ἡ θύρα», τοῦτο λέγει, ὅτι μέχρι τοῦ ὅρου οὗ εἰμι ἐγὼ ἐλεύσεσθε οἱ τοῦ διαφέροντος σπέρματος· ὅταν δὲ καὶ αὐτὸς εἰσέρχεται, καὶ τὸ σπέρμα συνεισέρχεται αὐτῷ εἰς τὸ πλήρωμα διὰ τῆς θύρας συναχθὲν καὶ εἰσαχθὲν.

26 | The visible aspect of Jesus is Wisdom and the Church of the different seeds, which she clothed through the flesh. As Theodotus says: the invisible is the name, which is the only-begotten Son. Therefore, when he says, "I am the door," he means that until the limit where I am, you who are of the different seed will come in. But when he himself also enters, the seed enters with him into the fullness, gathered and brought in through the door.

Chapter 27

27 | Ὁ ἱερεὺς εἰσιὼν ἐντὸς τοῦ καταπετάσματος τοῦ δευτέρου τό τε πέταλον ἀπετίθει παρὰ τῷ θυσιαστηρίῳ τοῦ θυμιάματος, αὐτὸς δὲ ἐν σιγῇ τὸ ἐν τῇ καρδίᾳ ἐγκεχαραγμένον ὄνομα ἔχων εἰσῆει, δεικνὺς τὴν ἀπόθεσιν τοῦ καθάπερ πετάλου χρυσοῦ καθαροῦ γενομένου καὶ κούφου διὰ τὴν κάθαρσιν, τοῦ ὥσπερ σώματος τῆς ψυχῆς [ἀπόθεσιν], ἐν ᾧ ἐγκεχάρακτο τὸ γάνωμα τῆς θεοσεβείας, δι' οὗ ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐγινώσκετο τὸ ὄνομα περικείμενος. ἀποτίθεται δὲ τοῦτο τὸ σῶμα, τὸ πέταλον

27 | The priest, entering inside the second veil, placed the incense offering beside the altar. He himself, in silence, having the name engraved in his heart, entered, showing the offering of the pure gold veil made light for the purification, like the offering of the body of the soul, in which the mark of reverence is engraved, by which the name was known to the authorities and powers. This body, the light veil, is placed inside the second veil, in the spiritual world, which is the complete veil of all, beside the altar of incense, beside the

τὸ ἀβαρὲς γενόμενον, ἐντὸς τοῦ καταπετάσματος τοῦ δευτέρου, ἐν τῷ νοητῷ κόσμῳ, ὃ ἐστὶ δεύτερον ὀλοσχερὲς καταπέτασμα τοῦ παντός, παρὰ τὸ θυσιαστήριον τοῦ θυμιάματος, παρὰ τοὺς λειτουργοὺς τῶν ἀναφερομένων εὐχῶν ἀγγέλους. γυμνὴ δὲ ἡ ψυχὴ ἐν δυνάμει τοῦ συνειδότος, οἷον σῶμα τῆς δυνάμεως γενομένη μεταβαίνει εἰς τὰ πνευματικά. λογικῇ τῷ ὄντι καὶ ἀρχιερατικῇ γενομένη, ὡς ἂν ἐμψυχουμένη ὡς εἶπεῖν ὑπὸ τοῦ λόγου προσεχῶς ἤδη, καθάπερ οἱ ἀρχάγγελοι τῶν ἀγγέλων ἀρχιερεῖς γενόμενοι καὶ τούτων πάλιν οἱ πρωτόκτιστοι. ποῦ δὲ ἔτι γραφῆς καὶ μαθήσεως κατόρθωμα τῇ ψυχῇ ἐκείνῃ τῇ καθαρᾷ γενομένη, ὅπου καὶ ἀξιοῦται »πρόσωπον πρὸς πρόσωπον« θεὸν ὁρᾶν; τὴν γοῦν ἀγγελικὴν διδασκαλίαν ὑπερβᾶσα καὶ τὸ ὄνομα τὸ διδασκόμενον ἐγγράφως ἐπὶ τὴν γνῶσιν καὶ κατάληψιν τῶν πραγμάτων ἔρχεται. οὐκέτι νύμφη. ἀλλ' ἤδη λόγος γενόμενος καὶ παρὰ τῷ νυμφίῳ καταλύων μετὰ τῶν πρωτοκλήτων καὶ πρωτοκτίστων. φίλων μὲν δι' ἀγάπην, υἱῶν δὲ διὰ τὴν διδασκαλίαν καὶ ὑπακοήν, ἀδελφῶν δὲ διὰ τὸ τῆς γενέσεως κοινόν. ὥστε τὸ μὲν τῆς οἰκονομίας ἦν, τὸ πέταλον περικεῖσθαι καὶ μανθάνειν εἰς γνῶσιν, τὸ δὲ δυνάμεως. τὸ θεοφόρον γίνεσθαι τὸν ἄνθρωπον προσεχῶς ἐνεργούμενον ὑπὸ τοῦ κυρίου καὶ καθάπερ σῶμα αὐτοῦ γινόμενον.

ministers of the mentioned prayers, the angels. The soul, being naked in the power of the conscious, like a body of power, moves into the spiritual things. Having become rational and priestly, as if being animated by the Word, it is now closely connected, just as the archangels became high priests of the angels, and again the firstborn among them. Where then is there still a writing and learning achievement for that pure soul, where it is worthy to see God "face to face"? It surpasses the angelic teaching and comes to the name taught, written upon the knowledge and understanding of things. No longer a bride. But now having become a Word, it rests with the bridegroom among the firstborn and first-created. Friends through love, sons through teaching and obedience, and brothers through the common birth. Thus, the purpose was to have the veil surround and learn for knowledge, and the power was for the divine to become the man actively working by the Lord and becoming like his body.

Chapter 28

28 | Τὸ »θεὸς ἀποδιδούς ἐπὶ τρίτῃ καὶ τετάρτῃ γενεᾷ τοῖς ἀπειθοῦσι« φασὶν οἱ ἀπὸ Βασιλείδου κατὰ τὰς ἐνσωματώσεις, οἱ δὲ ἀπὸ Οὐαλεντίνου τοὺς τρεῖς τόπους δηλοῦσθαι τοὺς ἀριστερούς, τετάρτην δὲ

28 | The saying "God gives to the third and fourth generation to those who disobey" is said by those from Basilides regarding the incarnations. But those from Valentinus indicate the three places on the left, and the

γενεὰν τὰ σπέρματα αὐτῶν, »ἔλεον δὲ ποιῶν εἰς χιλιάδας« ἐπὶ τὰ δεξιὰ.

fourth generation is their seeds, “but making mercy to thousands” on the right.

Chapter 29

29 | Ἡ Σιγὴ, φασί, μήτηρ οὔσα πάντων τῶν προβληθέντων ὑπὸ τοῦ Βάθους. ὃ μὲν οὐκ ἔσχεν εἰπεῖν, περὶ τοῦ ἀρρήτου σεσίγηκεν, ὃ δὲ κατέλαβεν, τοῦτο ἀκατάληπτον προσηγόρευσεν.

29 | Silence, they say, being the mother of all things brought forth by the Depth. It did not have the power to speak, having become silent about the unspeakable, but what it grasped, it named as incomprehensible.

Chapter 30

30 | Εἴτα ἐκλαθόμενοι τῆς δόξης τοῦ θεοῦ παθεῖν αὐτὸν λέγουσιν ἀθέως. ὃ γὰρ συνεπάθησεν ὁ πατήρ, στερεὸς ὢν τῇ φύσει, φησὶν ὁ Θεόδοτος, καὶ ἀνένδοτος, ἐνδόσιμον ἑαυτὸν παρασχών, ἵνα ἡ σιγὴ τοῦτο καταλάβῃ, πάθος ἐστίν. ἡ γὰρ συμπάθεια πάθος τινὸς διὰ πάθος ἑτέρου. ναὶ μὲν καὶ τοῦ πάθους γενομένου τὸ ὅλον συνεπάθησεν καὶ αὐτὸ εἰς διόρθωσιν τοῦ παθόντος.

30 | Then, forgetting the glory of God, they say that he suffered without reason. For what the Father suffered, being solid by nature, Theodotus says, and unyielding, he offered himself willingly, so that silence might grasp this: suffering is a passion. For sympathy is a passion of one through the passion of another. Yes, indeed, and when the passion occurred, the whole suffered along with it for the correction of the one who suffered.

Chapter 31

31 | Ἀλλὰ καὶ εἰ ὁ κατελθὼν εὐδοκία τοῦ ὅλου ἦν (»ἐν αὐτῷ γὰρ πᾶν τὸ πλήρωμα ἦν σωματικῶς«), ἔπαθεν δὲ οὗτος, δῆλον ὅτι καὶ τὰ ἐν αὐτῷ σπέρματα συνέπαθεν, δι’ ὧν τὸ ὅλον καὶ τὸ πᾶν εὐρίσκεται πάσχον. ἀλλὰ καὶ διὰ τῆς τοῦ δωδεκάτου αἰῶνος πείσεως τὰ ὅλα παιδευθέντα, ὥς φασι, συνεπάθησεν. τότε γὰρ ἐπέγνωσαν ὅτι ὁ

31 | But even if the one who descended was the good pleasure of the whole (for in him all the fullness was bodily), this one suffered, it is clear that even the seeds within him suffered together, through which the whole and the all are found suffering. But also through the teaching of the twelfth age, all things were educated, as

είσιν, χάριτι τοῦ πατρὸς εἰσιν, ὄνομα
άνωνόμαστον, μορφὴ καὶ γνῶσις. ὁ δὲ
βουληθεὶς αἰῶν τὸ ὑπὲρ τὴν γνῶσιν λαβεῖν
ἐν ἀγνώσῃ καὶ ἀμορφίᾳ ἐγένετο. ὅθεν καὶ
κένωμα γνώσεως εἰργάσατο, ὅπερ ἐστὶ
σκιά τοῦ ὀνόματος· ὅπερ ἐστὶν υἱός, μορφὴ
τῶν αἰώνων. οὕτως τὸ κατὰ μέρος ὄνομα
τῶν αἰώνων ἀπώλεια ἐστὶ τοῦ ὀνόματος.

they say, and suffered together. For then
they recognized that what they are, they
are by the grace of the Father, an unnamed
name, form, and knowledge. But the willful
age became ignorant and formless to
receive what is beyond knowledge. From
this, it also created a void of knowledge,
which is a shadow of the name; which is the
Son, the form of the ages. Thus, the name of
the ages in part is the loss of the name.

Chapter 32

32 | Ἐν πληρώματι οὗν ἐνότητος οὔσης
ἕκαστος τῶν αἰώνων ἴδιον ἔχει πλήρωμα,
τὴν συζυγίαν. ὅσα οὗν ἐκ συζυγίας, φασί,
προέρχεται, πληρώματά ἐστιν, ὅσα δὲ ἀπὸ
ἐνός, εἰκόνες. ὅθεν ὁ Θεόδοτος τὸν Χριστὸν
ἐξ ἐννοίας προελθόντα τῆς Σοφίας εἰκόνα
τοῦ πληρώματος ἐκάλεσεν. οὗτος δὲ
καταλείψας τὴν μητέρα ἀνελθὼν εἰς τὸ
πλήρωμα

32 | In the fullness of unity, therefore, each
of the ages has its own fullness, the
companionship. Therefore, all that comes
from companionship, they say, are full
things, but those that come from one are
images. From this, Theodotus called Christ,
who came forth from the thoughts of
Wisdom, the image of the fullness. This one,
having left the mother, ascended into the
fullness.

Chapter 33

33 | ἐκράθη, ὥσπερ τοῖς ὅλοις, οὕτω δὲ καὶ
τῷ Παρακλήτῳ. υἱόθετος μέντοι γέγονεν ὁ
Χριστὸς ὡς πρὸς τὰ πληρώματα ἐκλεκτὸς
γενόμενος καὶ »πρωτότοκος« τῶν ἐνθάδε
πραγμάτων. Ἔστιν οὖν ὁ λόγος οὗτος
παράκουσμα τοῦ ἡμετέρου, ἐκ τοῦ
ὑποκειμένου »πρωτότοκον« λέγοντος τὸν
σωτήρα, καὶ ἔστιν ὥσπερ εἰς ῥίζα καὶ
κεφαλὴ ἡμῶν, ἡ δὲ ἐκκλησία καρποὶ αὐτοῦ.
Χριστοῦ, φασί, τὸ ἀνοίκειον φυγόντος καὶ
συσταλέντος εἰς τὸ πλήρωμα, ἐκ τῆς
μητρῶας γενομένου ἐννοίας, ἡ μήτηρ αὐθις
τὸν τῆς οἰκονομίας προηγάγετο ἄρχοντα

33 | He was called, just like all others, and
so also to the Paraclete. Christ became an
adopted son, being chosen as to the fullness
and "firstborn" of those here. Therefore,
this word is a misunderstanding of our
own, from the subject saying "firstborn"
about the Savior, and it is like a root and
head of us, while the church is its fruit.
They say that Christ, having fled and been
gathered into the fullness, was born from
the thoughts of the mother. The mother
again led the ruler of the economy as a type
of the one who fled her, in his desire for

εἰς τύπον τοῦ φυγόντος αὐτὴν κατ’
ἐπιπόθησιν αὐτοῦ, κρείττονος ὑπάρχοντος,
ὃς ἦν τύπος τοῦ πατρὸς τῶν ὅλων. διὸ καὶ
ἡττων γίνεται, ὡς ἂν ἐκ πάθους τῆς
ἐπιθυμίας συνεστῶς. ἐμυσάχθη μέντοι
ἐνδοῦσα τὴν ἀποτομίαν αὐτοῦ, ὡς φασιν
αὐτοί.

her, being greater, who was a type of the
Father of all. Therefore, he also becomes
lesser, as if he were being held back by the
passion of desire. However, he was
initiated by her, as they say, into his cutting
off.

Chapter 34

34 | Ἀλλὰ καὶ αἱ εὐώνυμοι δυνάμεις.
πρῶται προβληθεῖσαι τῶν δεξιῶν ὑπ’
αὐτῆς, ὑπὸ τῆς τοῦ φωτὸς παρουσίας οὐ
μορφοῦνται, κατελείφθησαν δὲ αἱ
ἀριστεραὶ ὑπὸ τοῦ Τόπου μορφωθῆναι. τῆς
μητρὸς οὖν μετὰ τοῦ υἱοῦ καὶ τῶν
σπερμάτων εἰσελθούσης εἰς τὸ πλήρωμα,
τότε ὁ Τόπος τὴν ἐξουσίαν τῆς μητρὸς καὶ
τὴν τάξιν ἀπολήψεται, ἣν νῦν ἔχει ἡ μήτηρ.

34 | But also the left-handed powers,
having been first shown by her from the
right, are not formed by the presence of the
light, but the left ones were left to be
formed by the Place. Therefore, when the
mother, along with the son and the seeds,
enters into the fullness, then the Place will
take away the authority of the mother and
the order that the mother now has.

Chapter 35

35 | Ὁ Ἰησοῦς »τὸ φῶς« ἡμῶν, ὡς λέγει ὁ
ἀπόστολος. ἐαυτὸν »κενώσας«, τουτέστιν
ἐκτὸς τοῦ Ὁρου γενόμενος κατὰ Θεόδοτον,
ἐπεὶ ἄγγελος ἦν τοῦ πληρώματος, τοὺς
ἀγγέλους τοῦ διαφέροντος σπέρματος
συνεξήγαγεν ἑαυτῶ· καὶ αὐτὸς μὲν τὴν
λύτρωσιν ὡς ἀπὸ πληρώματος προελθὼν
εἶχεν, τοὺς δὲ ἀγγέλους εἰς διόρθωσιν τοῦ
σπέρματος ἤγαγεν· ὡς γὰρ ὑπὲρ μέρους
δέονται καὶ παρακαλοῦσι καὶ δι’ ἡμᾶς
κατεχόμενοι, σπεύδοντες εἰσελθεῖν, ἄφεσιν
ἡμῖν αἰτοῦνται. ἵνα συνεισέλθωμεν αὐτοῖς·
σχεδὸν γὰρ ἡμῶν χρεῖαν ἔχοντες, ἵνα
εἰσέλθωσιν, ἐπεὶ ἄνευ ἡμῶν οὐκ
ἐπιτρέπεται αὐτοῖς (διὰ τοῦτο γὰρ οὐδὲ ἡ
μήτηρ συνελήλυθεν ἄνευ ἡμῶν, φασίν),

35 | Jesus is “our light,” as the apostle says.
Having “emptied himself,” that is, becoming
outside the Boundary according to
Theodotus, since he was an angel of the
fullness, he gathered the angels of the
differing seed to himself. He himself had
the redemption as having come from the
fullness, but he led the angels for the
correction of the seed. For they pray and
plead for us, being held back, eager to
enter, asking for forgiveness for us. So that
we may enter with them; for they have
need of us, so that they may enter, since
without us it is not allowed for them (for
this is why the mother has not come
without us, they say), they are rightly

εἰκότως ὑπὲρ ἡμῶν δέονται.

asking for us.

Chapter 36

36 | Ἐν ἐνότητι μέντοι γε προεβλήθησαν οἱ ἄγγελοι ἡμῶν, φασίν, εἷς ὄντες, ὡς ἀπὸ ἐνὸς προελθόντες. ἐπεὶ δὲ ἡμεῖς ἦμεν, οἱ μεμερισμένοι, διὰ τοῦτο ἐβαπτίσατο ὁ Ἰησοῦς, τὸ ἀμέριστον μερισθῆναι, μέχρις ἡμᾶς ἐνώση αὐτοῖς εἰς τὸ πλήρωμα, ἵνα ἡμεῖς, οἱ πολλοὶ ἐν γενόμενοι, [οἱ] πάντες τῷ ἐνὶ τῷ δι' ἡμᾶς μερισθέντι ἀνακραθῶμεν.

36 | In unity, however, the angels of ours are said to have been shown, being one, as having come from one. But since we were the divided ones, for this reason Jesus was baptized, to divide the undivided, until he unites us with them into the fullness, so that we, the many, may become one, and all may be joined to the one who was divided for us.

Chapter 37

37 | Οἱ ἀπὸ Ἀδὰμ ἐξελθόντες οἱ μὲν δίκαιοι διὰ τῶν ἐκτισμένων τὴν ὁδὸν ποιούμενοι παρὰ τῷ Τόπῳ κατείχοντο κατὰ τοὺς Οὐαλεντινιανούς, οἱ δὲ ἕτεροι ἐν τῷ τοῦ σκότου ἐκτισμένῳ ἐν τοῖς ἀριστεροῖς, ἔχοντες συναίσθησιν τοῦ πυρός.

37 | Those who came from Adam, the righteous ones, making their way through the created things, were held by the Place according to the Valentinians, but the others were in the created darkness on the left, having a sense of the fire.

Chapter 38

38 | Ποταμὸς ἐκπορεύεται πυρὸς ὑποκάτω τοῦ θρόνου τοῦ Τόπου, καὶ ῥεῖ εἰς τὸ κενὸν τοῦ ἐκτισμένου, ὃ ἐστὶν ἡ γέεννα, ἀπὸ κτίσεως τοῦ πυρὸς ῥέοντος μὴ πληρουμένη· καὶ αὐτὸς δὲ ὁ Τόπος πύρινός ἐστι. διὰ τοῦτο, φησί, καταπέτασμα ἔχει, ἵνα μὴ ἐκ τῆς προσόψεως ἀναλωθῇ τὰ πνεύματα· μόνος δὲ ὁ ἀρχάγγελος εἰσέρχεται πρὸς αὐτόν, οὗ κατ' εἰκόνα καὶ ὁ ἀρχιερεὺς ἅπαξ τοῦ ἐνιαυτοῦ εἰς τὰ ἅγια τῶν ἁγίων εἰσῆι. ἔνθεν καὶ ὁ Ἰησοῦς

38 | A river of fire flows out from under the throne of the Place, and it streams into the void of the created, which is hell, flowing from the creation of the fire and not being filled. And the Place itself is fiery. For this reason, it is said, there is a curtain, so that the spirits are not consumed from the sight. Only the archangel enters to it, to whom, in likeness, the high priest enters once a year into the holy of holies. From there, Jesus, being called, sat down with the Place, so

παρακληθεῖς συνεκαθέσθη τῷ Τόπῳ, ἵνα μένη τὰ πνεύματα καὶ μὴ προαναστῇ αὐτοῦ, καὶ ἵνα τὸν Τόπον ἡμερώσῃ καὶ τῷ σπέρματι δίοδον εἰς πλήρωμα παράσχῃ.

that the spirits may remain and not rise up from it, and so that he may tame the Place and provide a way for the seed into the fullness.

Chapter 39

39 | Ἡ μήτηρ προβαλοῦσα τὸν Χριστὸν ὁλόκληρον καὶ ὑπ' αὐτοῦ καταλειφθεῖσα τοῦ λοιποῦ οὐκέτι οὐδὲν προέβαλεν ὁλόκληρον. ἀλλὰ τὰ δυνατὰ παρ' αὐτῇ κατέσχεν, ὥστε καὶ τοῦ Τόπου καὶ τῶν κλητῶν [οὔν] τὰ ἀγγελικὰ αὐτὴ προβαλοῦσα παρ' αὐτῇ κατέχει, τῶν ἐκλεκτῶν τῶν ἀγγελικῶν ὑπὸ τοῦ ἄρρενος ἔτι πρότερον προβεβλημένων.

39 | The mother, having brought forth Christ whole, and being left by him, no longer brought forth anything whole. But she held onto the powerful things within herself, so that she also holds the angelic things of the Place and the called ones, having brought them forth from herself, those chosen angelic ones that were previously brought forth by the male.

Chapter 40

40 | Τὰ μὲν γὰρ δεξιὰ πρὸ τῆς τοῦ φωτὸς αἰτήσεως προηνέχθη ὑπὸ τῆς μητρὸς, τὰ δὲ σπέρματα τῆς ἐκκλησίας μετὰ τὴν τοῦ φωτὸς αἴτησιν, ὅτε ὑπὸ τοῦ ἄρρενος τὰ ἀγγελικὰ τῶν σπερμάτων προεβάλλετο.

40 | For the things on the right were brought forth before the request of the light by the mother, but the seeds of the church were brought forth after the request of the light, when the angelic things of the seeds were presented by the male.

Chapter 41

41 | Τὰ διαφέροντα σπέρματά φησι μήτε ὡς πάθη, ὧν λυομένων συνελύθη ἂν καὶ τὰ σπέρματα, μήτε ὡς κτίσιν προεληλυθέναι, ἀλλ' ὡς τέκνα. ἀπαρτιζομένης γὰρ τῆς κτίσεως συναπηρτίσθη ἂν καὶ τὰ σπέρματα· διὸ καὶ τὴν οἰκειότητα ἔχει πρὸς τὸ φῶς, ὃ πρῶτον προήγαγεν, τουτέστι τὸν Ἰησοῦν, ὁ αἰτησάμενος τοὺς αἰῶνας

41 | The different seeds, he says, are neither as passions, which, when loosened, would also dissolve the seeds, nor as a creation that has come forth, but as children. For when the creation is being formed, the seeds would also be formed together; therefore, it has a connection to the light, which first brought it forth,

Χριστός, ἐν ᾧ συνδιυλίσθη κατὰ δύναμιν καὶ τὰ σπέρματα τὰ συνελθόντα αὐτῷ εἰς τὸ πλήρωμα· διὸ[τι] πρὸ καταβολῆς κόσμου εἰκότως λέγεται ἡ ἐκκλησία ἐκλελέχθαι. ἐν ἀρχῇ τοίνυν συνελογίσθημεν, φασί, καὶ ἐφανερώθημεν. διὰ τοῦτο ὁ σωτὴρ λέγει »λαμψάτω τὸ φῶς ὑμῶν«, μηνύων περὶ τοῦ φωτὸς τοῦ φανέντος καὶ μορφώσαντος, περὶ οὗ ὁ ἀπόστολος λέγει· »ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον«, τὸν τοῦ διαφόρου σπέρματος. ὅτε γὰρ ἐφωτίσθη ὁ ἄνθρωπος, τότε εἰς τὸν κόσμον ἦλθεν, τουτέστιν ἑαυτὸν ἐκόσμησεν, χωρίσας αὐτοῦ τὰ ἐπισκοτοῦντα καὶ συναναμειγμένα αὐτῷ πάθη. καὶ τὸν Ἀδὰμ ὁ Δημιουργὸς Ἐννοίᾳ προσχὼν ἐπὶ τέλει τῆς δημιουργίας αὐτὸν προήγαγεν.

namely Jesus, who asked for the ages, in which the seeds that came together with him were united into the fullness. For this reason, the church is rightly said to be chosen before the foundation of the world. In the beginning, then, they say, we were thought of and revealed. For this reason, the Savior says, "Let your light shine," indicating the light that has appeared and shaped, about which the apostle says, "He who gives light to every person coming into the world," that is, the different seed. For when a person was enlightened, then he came into the world, that is, he adorned himself, separating from himself the things that bring light and those mixed with him, the passions. And the Creator, having approached the Thought, brought Adam forth at the end of his creation.

Chapter 42

42 | Ὁ Σταυρὸς τοῦ ἐν πληρώματι Ὁρου σημείον ἐστίν· χωρίζει γὰρ τοὺς ἀπίστους τῶν πιστῶν ὡς ἐκεῖνος τὸν κόσμον τοῦ πληρώματος· διὸ καὶ τὰ σπέρματα ὁ Ἰησοῦς διὰ τοῦ σημείου ἐπὶ τῶν ὤμων βαστάσας εἰσάγει εἰς τὸ πλήρωμα. ὥμοι γὰρ τοῦ σπέρματος ὁ Ἰησοῦς λέγεται, κεφαλὴ δὲ ὁ Χριστός. ὅθεν εἴρηται· »ὃς οὐκ αἶρει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ μοι. οὐκ ἔστι μου ἀδελφός.« ἦρεν οὖν τὸ σῶμα τοῦ Ἰησοῦ, ὃπερ ὁμοούσιον ἦν τῇ ἐκκλησίᾳ.

42 | The cross of the one in the fullness is a sign; for it separates the unbelievers from the believers, just as he separated the world of the fullness. Therefore, Jesus, carrying the seeds on his shoulders through the sign, brings them into the fullness. For Jesus is called the shoulder of the seed, but Christ is the head. Hence it is said, "Whoever does not take up his cross and follow me is not my brother." Therefore, he lifted the body of Jesus, which was of the same essence as the church.

Chapter 43

43 | Λέγουσιν οὖν ὅτι αἱ δεξιαί ἥδεσαν τοῦ Ἰησοῦ καὶ τοῦ χριστοῦ τὰ ὀνόματα καὶ πρὸ

43 | They say, then, that the right ones knew the names of Jesus and Christ even

τῆς παρουσίας, ἀλλὰ τοῦ σημείου οὐκ ᾔδεσαν τὴν δύναμιν. καὶ δόντος πᾶσαν τὴν ἐξουσίαν τοῦ πατρὸς, συναινέσαντος δὲ καὶ τοῦ πληρώματος. ἐκπέμπεται »ὁ τῆς βουλῆς ἄγγελος«. καὶ γίνεται κεφαλὴ τῶν ὅλων μετὰ τὸν πατέρα· »πάντα γὰρ ἐν αὐτῷ ἐκτίσθη τὰ ὁρατὰ καὶ τὰ ἀόρατα, θρόνοι, κυριότητες, βασιλεῖαι, θεότητες, λειτουργαί·« »διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἔδωκεν αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, ἵνα πᾶν γόνυ κάμψῃ καὶ πᾶσα γλῶσσα ἐξομολογήσῃται, ὅτι κύριος τῆς δόξης Ἰησοῦς Χριστὸς σωτήρ,« »ἀναβὰς αὐτὸς καὶ καταβάς· τὸ δὲ ἀνέβη τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη; ὁ καταβάς αὐτός ἐστιν εἰς τὰ κατώτατα τῆς γῆς καὶ ἀναβὰς ὑπεράνω τῶν οὐρανῶν.«

before the coming, but they did not know the power of the sign. And when all authority of the Father was given, and the fullness also agreed, “the angel of the counsel is sent.” And he becomes the head of all with the Father; “for all things were created in him, the visible and the invisible, thrones, dominions, principalities, powers.” “Therefore, God has highly exalted him and given him a name above every name, so that every knee should bow and every tongue confess that Jesus Christ is Lord of glory.” “He himself ascended and descended; but what does it mean that he ascended, except that he also descended? The one who descended is the same as the one who ascended far above the heavens.”

Chapter 44

44 | Ἴδοῦσα δὲ αὐτὸν ἡ Σοφία ὅμοιον τῷ καταλιπόντι αὐτὴν φωτὶ ἐγνώρισεν καὶ προσέδραμεν καὶ ἡγαλλιάσατο καὶ προσεκύνησεν, τοὺς δὲ ἄρρενας ἀγγέλους τοὺς σὺν αὐτῷ ἐκπεμφθέντας θεασαμένη, κατηδέσθη καὶ κάλυμμα ἐπέθετο. διὰ τούτου τοῦ μυστηρίου ὁ Παῦλος κελεύει τὰς γυναῖκας »φορεῖν ἐξουσίαν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους«. Εὐθὺς οὖν ὁ Σωτὴρ ἐπιφέρει αὐτῇ μὶν μόρφωσιν τὴν κατὰ γνῶσιν

44 | But when Wisdom saw him, she recognized him as one who had left her in light, and she ran to him and rejoiced and worshiped. And seeing the male angels sent with him, she was ashamed and put a covering on. Because of this mystery, Paul commands women “to wear authority on their heads because of the angels.” Therefore, the Savior immediately gives her a form according to knowledge.

Chapter 45

45 | καὶ ἴασιν τῶν παθῶν, δείξας ἀπὸ πατρὸς ἀγεννήτου τὰ ἐν πληρώματι καὶ τὰ μέχρι αὐτῆς· ἀποστήσας δὲ τὰ πάθη τῆς πεπονθυίας αὐτὴν μὲν ἀπαθῆ κατεσκεύασεν, τὰ πάθη δὲ διακρίνας

45 | And he heals the passions, showing from the Father the unbegotten things in fullness and those up to her. And having removed the passions of suffering, he made her without passion, and having

ἐφύλαξεν, καὶ οὐχ ὥσπερ τὰ τῆς ἔνδον
διεφορήθη, ἀλλ' εἰς οὐσίαν ἤγαγεν αὐτά τε
καὶ τὰ τῆς δευτέρας διαθέσεως. οὕτως διὰ
τῆς τοῦ Σωτῆρος ἐπιφανείας ἡ Σοφία
ἀπαθὴς γίνεται καὶ τὰ ἔξω κτίζεται. »πάντα
γὰρ δι' αὐτοῦ γέγονεν καὶ χωρὶς αὐτοῦ
γένονεν οὐδέν.« Πρῶτον οὖν ἐξ ἀσωμάτου
πάθους καὶ συμβεβηκότος εἰς ἀσώματον

distinguished the passions, he preserved
her. And not as those of the inner being
were different, but he brought them into
essence, both those and those of the second
disposition. Thus, through the appearance
of the Savior, Wisdom becomes without
passion and creates the outside. "For all
things were made through him, and
without him nothing was made." Therefore,
first from the passionless being and what
has happened, he goes into the incorporeal.

Chapter 46

46 | ἔτι τὴν ὕλην αὐτὰ μετήντησεν καὶ
μετέβαλεν, εἴθ' οὕτως εἰς συγκρίματα καὶ
σώματα· ἀθρόως γὰρ οὐσίαν ποιῆσαι τὰ
πάθη οὐκ ἔνῃν· καὶ τοῖς σώμασι κατὰ
φύσιν ἐπιτηδειότητα ἐνεποίησεν. Πρῶτος
μὲν οὖν δημιουργὸς ὁ Σωτὴρ γίνεται
καθολικός. »ἡ δὲ Σοφία« δευτέρα
»οἰκοδομεῖ οἶκον ἑαυτῇ καὶ ὑπῆρσειεν
στύλους ἑπτὰ«.

46 | And he also measured and
transformed the matter, and then in this
way into mixtures and bodies; for it was
not possible to make the passions in
essence all at once. And he gave the bodies
a natural suitability. Therefore, the Savior
becomes the universal creator. "And
Wisdom" builds a house for herself and set
up seven pillars.

Chapter 47

47 | καὶ πρῶτον πάντων προβάλλεται
εἰκόνα τοῦ πατρὸς θεόν, δι' οὗ ἐποίησεν
τὸν οὐρανὸν καὶ τὴν γῆν, τουτέστι »τὰ
οὐράνια καὶ τὰ ἐπίγεια«, τὰ δεξιὰ καὶ τὰ
ἀριστερά. οὗτος ὡς εἰκὼν πατρὸς πατὴρ
γίνεται καὶ προβάλλει πρῶτον τὸν ψυχικὸν
Χριστὸν υἱοῦ εἰκόνα, ἔπειτα τοὺς
ἀρχαγγέλους αἰώνων εἰκόνας, εἴτα
ἀγγέλους ἀρχαγγέλων ἐκ τῆς ψυχικῆς καὶ
φωτεινῆς οὐσίας, ἣν φησιν ὁ προφητικὸς
λόγος »καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω
τῶν ὑδάτων«, κατὰ τὴν συμπλοκὴν τῶν
δύο οὐσιῶν τῶν αὐτῷ πεποιημένων τὸ

47 | And first of all, he presents the image
of the Father, God, through whom he made
the heaven and the earth, that is, "the
heavenly and the earthly," the right and the
left. This one, as the image of the Father,
becomes the Father and first presents the
spiritual Christ as the image of the Son,
then the archangels as images of the ages,
and then angels as archangels from the
spiritual and luminous essence, which the
prophetic word says, "and the Spirit of God
was hovering over the waters," according
to the intertwining of the two essences

είλικρινές »ἐπιφέρεισθαι« εἰπών. τὸ δὲ ἐμβριθὲς καὶ ὑλικὸν ὑποφέρεισθαι, τὸ θολερὸν καὶ παχυμερές. ἀσώματον δὲ καὶ ταύτην ἐν ἀρχῇ αἰνίσσεται τῷ φάσκειν »ἀόρατον«· οὔτε γὰρ ἀνθρώπῳ τῷ μηδέπω ὄντι ἀόρατος ἦν οὔτε τῷ θεῷ· ἐδημιούργει γάρ· ἀλλὰ τὸ ἄμορφον καὶ ἀνείδεον καὶ ἀσχημάτιστον αὐτῆς ὧδέ πως ἐξεφώνησεν.

made by him, saying the sincere “to hover.” But the heavy and material is to be brought forth, the muddy and thick. And he hints at this as incorporeal in the beginning by saying “invisible”; for it was neither invisible to man who was not yet being nor to God; for he was creating. But the formless, shapeless, and unformed was thus somehow called forth.

Chapter 48

48 | Διακρίνας δὲ ὁ Δημιουργὸς τὰ καθαρὰ ἀπὸ τοῦ ἐμβριθοῦς, ὡς ἂν ἐνιδὼν τὴν ἐκατέρου φύσιν, φῶς ἐποίησεν, τουτέστιν ἐφάνερωσεν καὶ εἰς φῶς καὶ ἰδέαν προσήγαγεν, ἐπεὶ τό γε ἡλιακὸν καὶ οὐράνιον φῶς πολλῷ ὕστερον ἐργάζεται· καὶ ποιεῖ [ἐκ] τῶν ὑλικῶν τὸ μὲν ἐκ τῆς λύπης, οὐσιωδῶς κτίζων »πνευματικὰ τῆς πονηρίας, πρὸς ἃ ἡ πάλῃ ἡμῖν«· διὸ καὶ λέγει ὁ ἀπόστολος· »καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε.« τὸ δὲ ἐκ τοῦ φόβου τὰ θηρία, τὸ δὲ ἐκ τῆς ἐκπλήξεως καὶ ἀπορίας τὰ στοιχεῖα τοῦ κόσμου. ἐν δὲ τοῖς τρισὶ στοιχείοις τὸ πῦρ ἐναιωρεῖται καὶ ἐνέσπαρται καὶ ἐμφωλεύει καὶ ὑπὸ τούτων ἐξάπτεται καὶ τούτοις ἐπαποθνήσκει, μὴ ἔχον τόπον ἀποτακτὸν ἑαυτοῦ ὡς καὶ τὰ ἄλλα στοιχεῖα. ἐξ ὧν τὰ συγκρίματα δημιουργεῖται.

48 | And the Creator, having distinguished the pure from the heavy, as he observed the nature of each, made light, that is, he revealed and brought into light and form, since the solar and heavenly light works much later. And he makes [from] the material, the one from sorrow, essentially creating “spiritual things of wickedness, against which our struggle is.” Therefore, the apostle also says, “And do not grieve the Holy Spirit of God, by whom you were sealed.” The one from fear is the beasts, and the one from shock and confusion is the elements of the world. And in the three elements, fire is suspended and scattered and dwells within, and from these it ignites and by these it perishes, having no place to retreat to, just like the other elements. From these, the mixtures are created.

Chapter 49

49 | Ἐπεὶ δὲ οὐκ ἐγίνωσκεν τὴν δι’ αὐτοῦ ἐνεργοῦσαν οἰόμενος ἰδίᾳ δυνάμει δημιουργεῖν φιλεργὸς ὢν φύσει, διὰ τοῦτο εἶπεν ὁ ἀπόστολος· »ὑπετάγη τῇ

49 | But since he did not know the one working through himself, thinking he was creating with his own power, being industrious by nature, for this reason the

ματαιιότητι τοῦ κόσμου, οὐχ ἐκόν, ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐπ’ ἐλπίδι, ὅτι καὶ αὐτὸς ἐλευθερωθήσεται», ὅταν συλλεγῇ τὰ σπέρματα τοῦ θεοῦ. τεκμήριον δὲ μάλιστα τοῦ ἀκουσίου τὸ εὐλογεῖν τὸ σάββατον καὶ τὴν ἀπὸ τῶν πόνων ἀνάπαυσιν ὑπερασπάζεσθαι.

apostle said: “He was subjected to the vanity of the world, not willingly, but because of the one who subjected it, in hope that he himself will also be set free,” when he gathers the seeds of God. And the greatest proof of the unwillingness is to bless the Sabbath and to defend the rest from the pains.

Chapter 50

50 | «Λαβὼν χοῦν ἀπὸ τῆς γῆς», οὐ τῆς ξηρᾶς, ἀλλὰ τῆς πολυμεροῦς καὶ ποικίλης ὕλης μέρος, ψυχὴν γεώδη καὶ [ὕλικήν] ἐτεκτῆνατο ἄλογον καὶ τῇ τῶν θηρίων ὁμοούσιον· οὗτος ὁ »κατ’ εἰκόνα« ἄνθρωπος. ὁ δὲ »καθ’ ὁμοίωσιν« τὴν αὐτοῦ τοῦ Δημιουργοῦ ἐκεῖνός ἐστιν, ὃν εἰς τοῦτον »ἐνεφύσησέν« τε καὶ ἐνέσπειρεν, ὁμοούσιόν τι αὐτῷ δι’ ἀγγέλων ἐνθείς· καθὼς μὲν ἀόρατός ἐστι καὶ ἀσώματος, τὴν οὐσίαν αὐτοῦ »πνοὴν ζωῆς« προσεῖπεν, μορφωθὲν δὲ »ψυχὴ ζῶσα« ἐγένετο, ὅπερ εἶναι καὶ αὐτὸς ἐν ταῖς προφητικαῖς γραφαῖς ὁμολογεῖ.

50 | “Having taken clay from the earth,” not from the dry, but from the rich and varied material, he formed a soul that was earthly and [made it] without reason, and similar to the beasts. This is the man “made in the image.” But the one “made in likeness” is that of his Creator, whom he “breathed into” and implanted in him a certain similarity through angels; as he is invisible and incorporeal, his essence is called “the breath of life,” and having been formed, he became “a living soul,” which he himself also acknowledges in the prophetic writings.

Chapter 51

51 | Ἄνθρωπος γοῦν ἐστὶν ἐν ἀνθρώπῳ, ψυχικὸς ἐν χοϊκῷ, οὐ μέρει μέρος, ἀλλὰ ὅλῳ ὅλος συνών, ἀρρήτῳ δυνάμει θεοῦ· ὅθεν ἐν τῷ παραδείσῳ, τῷ τετάρτῳ οὐρανῷ, δημιουργεῖται· ἐκεῖ γὰρ χοϊκὴ σὰρξ οὐκ ἀναβαίνει, ἀλλ’ ἦν τῇ ψυχῇ τῇ θείᾳ οἷον σὰρξ ἢ ὕλική. ταῦτα σημαίνει »τοῦτο νῦν ὅστοῦν ἐκ τῶν ὁστών μου«, τὴν θείαν ψυχὴν αἰνίσσεται τὴν ἐγκεκρυμμένην τῇ σαρκὶ καὶ στερεὰν καὶ δυσπαθῆ καὶ δυνατωτέρα, »καὶ σὰρξ ἐκ τῆς σαρκὸς

51 | Indeed, man is in man, a soul in the earthly body, not a part of a part, but wholly whole, united by the unutterable power of God; from where he is created in paradise, the fourth heaven. For there, earthly flesh does not ascend, but the divine soul was like the material flesh. This is what it means when he says, “This is now bone of my bones,” referring to the divine soul hidden in the flesh, solid, hard to endure, and stronger, “and flesh of my

μου», τὴν ὑλικὴν ψυχὴν σῶμα οὖσαν τῆς
θείας ψυχῆς. περὶ τούτων τῶν δυεῖν καὶ ὁ
σωτὴρ λέγει φοβεῖσθαι δεῖν τὸν δυνάμενον
ταύτην τὴν ψυχὴν καὶ τοῦτο τὸ σῶμα τὸ
ψυχικὸν ἐν γέννη ἀπολέσαι».

flesh,” referring to the material soul being a
body of the divine soul. About these two,
the Savior also says that one should fear
the one who is able to destroy both this
soul and this material body in hell.

Chapter 52

52 | Τοῦτο τὸ σαρκίον »ἀντίδικον« ὁ
σωτὴρ εἶπεν καὶ ὁ Παῦλος »νόμον
ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός
μου«, καὶ »δῆσαι« παραινεῖ καὶ »ἄρπάσαι
ὡς ἰσχυροῦ τὰ σκεύη«, τοῦ
ἀντιπολεμοῦντος τῇ οὐρανίῳ ψυχῇ. ὁ
σωτήρ, καὶ »ἀπηλλάχθαι αὐτοῦ« παραινεῖ
»κατὰ τὴν ὁδόν, μὴ τῇ φυλακῇ
περιπέσωμεν καὶ τῇ κολάσει«· ὁμοίως δὲ
καὶ »εὐνοεῖν« αὐτῷ, μὴ τρέφοντας καὶ
ῥωννύντας τῇ τῶν ἁμαρτημάτων ἐξουσίᾳ,
ἀλλ’ ἐντεῦθεν νεκροῦντας ἤδη καὶ ἐξίτηλον
ἀποφαίνοντας ἀποχῇ τῆς πονηρίας, ἵνα ἐν
τῇ διαλύσει ταύτῃ διαφορηθὲν καὶ
διαπνεῦσαν λάθῃ, ἀλλὰ μὴ καθ’ αὐτό τις
ὑποστάσεως λαβόμενον, τὴν ἰσχὺν ἔχῃ
παράμονον ἐν τῇ διὰ πυρὸς διεξόδῳ.

52 | This little flesh is called “the
adversary,” as the Savior said, and Paul
said, “the law opposing the law of my
mind,” and he encourages to “bind” and
“seize as strong the vessels” of the one
waging war against the heavenly soul. The
Savior also advises to “be freed from it” on
the way, “so that we do not fall into prison
and punishment.” Likewise, he says to “be
kind” to it, not nourishing and
strengthening it with the power of sins, but
rather already killing it and declaring it
dead by withdrawing from wickedness, so
that in this dissolution it may be separated
and breathe away, but not taken from some
substance of itself, having strength
remaining in the passage through fire.

Chapter 53

53 | Τοῦτο »ζιζάνιον« ὀνομάζεται συμφυὲς
τῇ ψυχῇ, τῷ χρηστῷ σπέρματι, τοῦτο καὶ
σπέρμα τοῦ διαβόλου ὡς ὁμοούσιον ἐκείνῳ
καὶ ὄφιν καὶ διαπτερνιστὴς καὶ ληστής
ἐπιτιθέμενος κεφαλῇ βασιλέως. ἔσχεν δὲ ὁ
Ἀδὰμ ἀδήλως αὐτῷ ὑπὸ τῆς Σοφίας
ἐνσπαρὲν τὸ σπέρμα τὸ πνευματικὸν εἰς
τὴν ψυχὴν· »διαταγείς«, φησί, »δι’ ἀγγέλων
ἐν χειρὶ μεσίτου· ὁ δὲ μεσίτης ἐνὸς οὐκ
ἔστιν· ὁ δὲ θεὸς εἷς ἐστιν.« δι’ ἀγγέλων οὖν
τῶν ἁρρένων τὰ σπέρματα ὑπηρετεῖται τὰ

53 | This is called “the weed,” which is
mixed with the soul, the good seed, and this
is also the seed of the devil, as being of the
same essence with it, and a serpent and a
winged thief attacking the head of the king.
Adam had unknowingly received from
Wisdom the spiritual seed sown into the
soul; “commanded,” he says, “through
angels in the hand of a mediator; but there
is not one mediator.” Therefore, through
the male angels, the seeds are served that

εἰς γένεσιν προβληθέντα ὑπὸ τῆς Σοφίας, καθὸ ἐγγωρεῖ γίνεσθαι. ἅτε γὰρ Δημιουργὸς ἀδήλως κινούμενος ὑπὸ τῆς Σοφίας οἶται αὐτοκίνητος εἶναι ὁμοίως καὶ οἱ ἄνθρωποι. πρῶτον οὖν σπέρμα πνευματικὸν τὸ ἐν τῷ Ἀδὰμ προέβαλεν ἡ Σοφία, ἵνα ᾗ τὸ ὅστουν. ἡ λογικὴ καὶ οὐρανία ψυχὴ, μὴ κενή, ἀλλὰ μυελοῦ γέμουσα πνευματικοῦ. Ἀπὸ δὲ τοῦ Ἀδὰμ τρεῖς φύσεις γεννῶνται, πρώτη μὲν ἡ ἄλογος.

were brought forth for generation by Wisdom, as it is allowed to happen. For as Creator, being unknowingly moved by Wisdom, he thinks that he is self-moving, just like humans. Therefore, first, the spiritual seed was presented in Adam by Wisdom, so that it may be the bone. The rational and heavenly soul is not empty, but filled with spiritual marrow. From Adam, three natures are born, the first being the irrational one.

Chapter 54

54 | ἥς ἦν Κάιν, δευτέρα δὲ ἡ λογικὴ καὶ ἡ δικαία, ἥς ἦν Ἀβελ· τρίτη δὲ ἡ πνευματικὴ. ἥς ἦν Σήθ. καὶ ὁ μὲν χοϊκὸς ἐστὶ »κατ' εἰκόνα«. ὁ δὲ ψυχικὸς »καθ' ὁμοίωσιν« θεοῦ, ὁ δὲ πνευματικὸς κατ' ἰδίαν, ἐφ' οἷς τρισὶν ἄνευ τῶν ἄλλων παίδων τοῦ Ἀδὰμ εἴρηται· »αὕτη ἡ βίβλος γενέσεως ἀνθρώπων.« ὅτι δὲ πνευματικὸς ὁ Σήθ, οὔτε ποιμαίνει οὔτε γεωργεῖ, ἀλλὰ παῖδα καρποφορεῖ, ὥς τὰ πνευματικά· καὶ τοῦτον, ὃς »ἠλπισεν ἐπικαλεῖσθαι τὸ ὄνομα κυρίου«, ἄνω βλέποντα. οὔ »τὸ πολίτευμα ἐν οὐρανῷ«, τοῦτον ὁ κόσμος οὐ χωρεῖ.

54 | Of these, Cain was the first, the second was the rational and just one, who was Abel; the third was the spiritual one, who was Seth. The earthly man is “made in the image.” The soulish man is “according to the likeness” of God, but the spiritual man is according to his own nature. About these three, without the other children of Adam, it is said, “This is the book of the generation of humans.” That Seth is spiritual means he neither shepherds nor farms, but he bears a child, as with the spiritual things; and he, who “hoped to call upon the name of the Lord,” looks upward. His “citizenship is in heaven,” and the world does not contain him.

Chapter 55

55 | Τοῖς τρισὶν ἀσωμάτοις ἐπὶ τοῦ Ἀδὰμ τέταρτον ἐπενδύεται ὁ χοϊκὸς τοὺς »δερματίνους χιτῶνας«. οὔτ' οὖν ἀπὸ τοῦ πνεύματος οὔτ' οὖν ἀπὸ τοῦ ἐμφυσήματος σπείρει ὁ Ἀδὰμ· θεῖα γὰρ ἄμφω. καὶ δι' αὐτοῦ μὲν, οὐχ ὑπ' αὐτοῦ δέ, προβάλλεται

55 | To the three incorporeal ones, the earthly man adds a fourth, the “skin tunics.” Therefore, Adam does not sow either from the spirit or from the breath; for both are divine. And through him, both are presented, but not by him. The material

ἄμφω· τὸ δὲ ὑλικὸν αὐτοῦ ἐνεργὸν εἰς σπέρμα καὶ γένεσιν, ὥς ἂν τῷ σπέρματι συγκεκραμένον καὶ ταύτης ἐν ζωῇ τῆς ἁρμονίας ἀποστῆναι μὴ δυνάμενον. κατὰ τοῦτο πατήρ ἡμῶν ὁ Ἀδάμ. »ὁ πρῶτος[δ'] ἄνθρωπος ἐκ γῆς χοϊκός«.

part is active in seed and generation, as it is mixed with the seed and cannot separate from the life of harmony. In this way, our father Adam is “the first man made from the earth, earthly.”

Chapter 56

56 | εἰ δὲ καὶ ἐκ ψυχικοῦ ἔσπειρεν καὶ ἐκ πνευματικοῦ καθάπερ ἐξ ὑλικοῦ, πάντες ἂν ἴσοι καὶ δίκαιοι ἐγγεγόνεισαν καὶ ἐν πᾶσιν ἂν ἡ διδαχὴ ᾗν. διὰ τοῦτο πολλοὶ μὲν οἱ ὑλικοί, οὐ πολλοὶ δὲ οἱ ψυχικοί· σπάνιοι δὲ οἱ πνευματικοί. τὸ μὲν οὖν πνευματικὸν φύσει σωζόμενον. τὸ δὲ ψυχικὸν αὐτεξούσιον ὃν ἐπιτηδειότητα ἔχει πρὸς τε πίστιν καὶ ἀφθαρσίαν καὶ πρὸς ἀπιστίαν καὶ φθορὰν κατὰ τὴν οἰκείαν αἵρεσιν, τὸ δὲ ὑλικὸν φύσει ἀπόλλυται. ὅταν οὖν τὰ ψυχικὰ »ἐγκεντρισθῇ τῇ καλλιελαίῳ« εἰς πίστιν καὶ ἀφθαρσίαν καὶ μετάρχη »τῆς πιότητος τῆς ἐλαίας«. καὶ ὅταν »εἰσέλθῃ τὰ ἔθνη«. τότε »οὕτω πᾶς Ἰσραὴλ σωθήσεται«. Ἰσραὴλ δὲ ἀλληγορεῖται ὁ πνευματικὸς ὁ ὁψόμενος τὸν θεὸν ὁ τοῦ πιστοῦ Ἀβραάμ υἱὸς γνήσιος ὁ »ἐκ τῆς ἐλευθέρας«. οὐχ ὁ »κατὰ σάρκα«, ὁ ἐκ τῆς δούλης τῆς Αἰγυπτίας.

56 | If he had sown from the soulish and from the spiritual just as from the material, then all would have been equal and just, and in all there would have been the same teaching. For this reason, many are the material ones, but not many are the soulish; and the spiritual ones are rare. The spiritual is saved by nature. The soulish, being self-determined, has the ability toward both faith and immortality, and toward disbelief and decay according to its own choice, while the material perishes by nature. Therefore, when the soulish is “pierced by the beautiful olive oil” into faith and immortality, and partakes “of the richness of the oil.” And when “the nations enter.” Then “thus all Israel will be saved.” Israel is allegorized as the spiritual one who will see God, the true son of the faithful Abraham, “born of the free woman.” Not the one “according to the flesh,” who is from the slave woman of Egypt.

Chapter 57

57 | Γίνεται οὖν ἐκ τῶν γενῶν τῶν τριῶν τοῦ μὲν μόρφωσις τοῦ πνευματικοῦ, τοῦ δὲ μετάθεσις τοῦ ψυχικοῦ ἐκ δουλείας εἰς ἐλευθερίαν.

57 | Therefore, from the generations of the three, there is the shaping of the spiritual one, and the transition of the soulish one from slavery to freedom.

Chapter 58

58 | Μετὰ τὴν τοῦ θανάτου τοίνυν βασιλείαν μεγάλην μὲν καὶ εὐπρόσωπον τὴν ἐπαγγελίαν πεποιημένην. οὐδὲν δὲ ἦττον διακονίαν θανάτου γεγενημένην. πάσης ἀπειπούσης ἀρχῆς καὶ θεότητος ὁ μέγας ἀγωνιστὴς Ἰησοῦς [Χριστός] ἐν ἑαυτῷ δυνάμει τὴν ἐκκλησίαν ἀναλαβών. τὸ ἐκλεκτὸν καὶ τὸ κλητόν, τὸ μὲν παρὰ τῆς τεκούσης τὸ πνευματικόν, τὸ δὲ ἐκ τῆς οἰκονομίας τὸ ψυχικόν. [ὁ] ἀνέσωσεν καὶ ἀνήνεγκεν ἅπερ ἀνέλαβεν, καὶ δι' αὐτῶν καὶ τὰ τούτοις ὁμοούσια. »εἰ γὰρ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· εἰ ἡ ῥίζα ἁγία. καὶ οἱ κλάδοι.«

58 | After the kingdom of death, therefore, there is a great and beautiful promise made. Yet there is no less a ministry of death that has come to be. The great fighter, Jesus [Christ], having taken upon himself the power, raises the church. The chosen and the called, the spiritual one from the one who gives birth, and the soulish one from the economy. He saved and lifted up what he had taken, and through them and those of the same essence. "For if the firstfruits are holy, so is the lump; if the root is holy, so are the branches."

Chapter 59

59 | Σπέρμα μὲν οὖν πρῶτον τὸ παρὰ τῆς τεκούσης ἐνεδύσατο, οὐ χωρηθεῖς. ἀλλὰ χωρήσας αὐτὸ δυνάμει. ὁ κατὰ μικρὸν μορφοῦται διὰ γνώσεως· κατὰ δὲ τὸν Τόπον γενόμενος εὑρεν Ἰησοῦς Χριστὸν ἐνδύσασθαι τὸν προκεκηρυγμένον, ὃν κατήγγελλον οἱ προφηταὶ καὶ ὁ νόμος. ὄντα εἰκόνα τοῦ Σωτῆρος. ἀλλὰ καὶ οὗτος ὁ ψυχικὸς Χριστός. ὃν ἐνεδύσατο, ἀόρατος ἦν. ἔδει δὲ τὸν εἰς κόσμον ἀφικνούμενον. ἐφ' ᾧτε ὀφθῆναι, κρατηθῆναι, πολιτεύσασθαι, καὶ αἰσθητοῦ σώματος ἀνέχεσθαι. σῶμα τοίνυν αὐτῷ ὑφαίνεται ἐκ τῆς ἀφανοῦς ψυχικῆς οὐσίας, δυνάμει δὲ θείας ἐγκατασκευῆς εἰς αἰσθητὸν κόσμον ἀφικνέμενον.

59 | The seed, therefore, first clothed itself from the one who gives birth, not being contained. But having been contained by power, it is formed little by little through knowledge. And according to the Place, Jesus Christ found it to be clothed, the one who had been proclaimed, whom the prophets and the law announced. Being the image of the Savior. But also this soulish Christ, whom he clothed, was invisible. It was necessary for him to come into the world. For he was to be seen, to be held, to live as a citizen, and to be endured by a perceivable body. Therefore, a body is woven for him from the invisible soulish essence, and by divine power it is prepared to enter the perceivable world.

Chapter 60

60 | Τὸ οὖν »πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σε« τὴν τοῦ σώματος τοῦ κυρίου γένεσιν λέγει, »δύναμις δὲ ὑψίστου ἐπισκιάσει σοι« τὴν μόρφωσιν δηλοῖ τοῦ θεοῦ, ἣν ἐνετύπωσεν τῷ σώματι ἐν τῇπαρθένῳ. Ὅτι μὲν οὖν αὐτὸς ἕτερος ἦν ὢν ἀνείληφεν. δῆλον ἐξ ὧν ὁμολογεῖ·

60 | The spirit will come upon you, it says, referring to the birth of the body of the Lord. And the power of the Most High will overshadow you, indicating the formation of God, which he impressed upon the body in the virgin. That he was indeed different from what he had taken is clear from what he confesses.

Chapter 61

61 | »ἐγὼ ἡ ζωὴ, ἐγὼ ἡ ἀλήθεια, ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.« τὸ δὲ πνευματικόν, ὃ ἀνείληφεν, καὶ τὸ ψυχικόν οὕτως ἐμφαίνει· »τὸ δὲ παιδίον ἠϋξανε καὶ προέκοπτεν ἐν σοφίᾳ.« σοφίας μὲν γὰρ τὸ πνευματικόν δεῖται, μεγέθους δὲ τὸ ψυχικόν. διὰ δὲ τῶν ἐκρύντων ἐκ τῆς πλευρᾶς ἐδήλου ταῖς ἐκρύσει τῶν παθῶν ἀπὸ τῶν ἐμπαθῶν ἀπαθεῖς γενομένης τὰς οὐσίας σεσῶσθαι. καὶ ὅταν λέγῃ »δεῖ τὸν υἱὸν τοῦ ἀνθρώπου ἀποδοκιμασθῆναι, ὑβρισθῆναι, σταυρωθῆναι«, ὡς περὶ ἄλλου φαίνεται λέγων, δηλονότι τοῦ ἐμπαθοῦς. καὶ »προάξω ὑμᾶς« λέγει »τῇ τρίτῃ τῶν ἡμερῶν εἰς τὴν Γαλιλαίαν«· αὐτὸς γὰρ προάγει πάντα. καὶ τὴν ἀφανῶς σωζομένην ψυχὴν ἀναστήσειν ἠνίσσετο καὶ ἀποκαταστήσειν οὗ νῦν προάγει. ἀπέθανεν δὲ ἀποστάντος τοῦ καταβάντος ἐπ’ αὐτῷ ἐπὶ τῷ Ἰορδάνῃ πνεύματος, οὐκ ἰδίᾳ γενομένου, ἀλλὰ συσταλέντος, ἵνα καὶ ἐνεργήσῃ ὁ θάνατος, ἐπεὶ πῶς τῆς ζωῆς παρούσης ἐν αὐτῷ ἀπέθανεν τὸ σῶμα; οὕτω γὰρ ἂν καὶ αὐτοῦ τοῦ σωτῆρος ὁ θάνατος ἐκράτησεν ἄν, ὅπερ ἄτοπον. δόλω δὲ ὁ θάνατος κατεστρατηγήθη· ἀποθανόντος γὰρ τοῦ σώματος καὶ

61 | “I am the life, I am the truth, I and the Father are one.” The spiritual one, which he took, and the soulish one, is shown like this: “And the child grew and became strong in wisdom.” For the spiritual one needs wisdom, but the soulish one needs growth. And through the hidden things from the side, it was shown that the essences, having become free from passions, are saved from the passionate. And when he says, “The Son of Man must be rejected, insulted, and crucified,” it seems to be speaking about another, clearly referring to the passionate. And he says, “I will lead you on the third day into Galilee”; for he himself leads all. And he hinted that he would raise the soul, which is now being saved secretly, and restore it where he now leads. But he died when the spirit came down upon him at the Jordan, not having become private, but having been gathered, so that death might also act, since how could the body die while life was present in him? For thus the death of the Savior would have also prevailed, which is absurd. By trickery, death was defeated; for when the body died and death held it, the Savior,

κρατήσαντος αὐτὸ τοῦ θανάτου,
ἀναστείλας τὴν ἐπελθοῦσαν ἀκτῖνα τῆς
δυνάμεως ὁ σωτὴρ ἀπώλεσε μὲν τὸν
θάνατον. τὸ δὲ θνητὸν σῶμα ἀποβαλὼν
πάθη ἀνέστησεν. τὰ ψυχικὰ μὲν οὖν οὕτως
ἀνίσταται καὶ ἀνασώζεται. πιστεύσαντα δὲ
τὰ πνευματικὰ ὑπὲρ ἐκεῖνα σώζεται.
»ἐνδύματα γάμων« τὰς ψυχὰς λαβόντα.
Κάθεται μὲν οὖν ὁ ψυχικὸς Χριστὸς ἐν
δεξιᾷ τοῦ Δημιουργοῦ.

raising the coming ray of power, destroyed
death. And having cast off the mortal body,
he raised the passions. Therefore, the
soulish ones rise and are saved like this.
But those who believe in the spiritual ones
are saved beyond those. "The garments of
marriage" take the souls. Therefore, the
soulish Christ sits at the right hand of the
Creator.

Chapter 62

62 | καθὼ καὶ ὁ Δαβὶδ λέγει »κάθου ἐκ
δεξιῶν μου« καὶ τὰ ἐξῆς. κάθεται δὲ μέχρι
συντελείας. »ἵνα ἴδωσιν εἰς ὃν
ἐξεκέντησαν«. ἐξεκέντησαν δὲ τὸ
φαινόμενον, ὃ ἦν σὰρξ τοῦ ψυχικοῦ.
»ὅστουν γὰρ αὐτοῦ οὐ συντριβήσεται«
φησί· καθάπερ ἐπὶ τοῦ Ἀδάμ τὴν ψυχὴν
ὅστουν ἠλληγόρησεν ἡ προφητεία. αὐτὴ
γὰρ ἡ ψυχὴ τοῦ Χριστοῦ πάσχοντος τοῦ
σώματος ἑαυτὴν εἰς τὰς χεῖρας τοῦ πατρὸς
παρακατέθετο. τὸ δ' ἐν τῷ ὁστέῳ
πνευματικὸν οὐκέτι παρακατατίθεται, ἀλλ'
αὐτὸς σώζει.

62 | As David says, "Sit at my right hand,"
and the following. He sits until the end. "So
that they may see the one whom they
pierced." They pierced the appearance,
which was the flesh of the soulish one. "For
his bone will not be broken," he says; just
as the prophecy allegorized the soul of
Adam as a bone. For the soul of Christ,
while the body was suffering, entrusted
itself into the hands of the Father. But the
spiritual one in the bone is no longer
entrusted, but saves itself.

Chapter 63

63 | Ἡ μὲν οὖν τῶν πνευματικῶν
ἀνάπαυσις ἐν κυριακῇ, ἐν ὀγδοάδι, ἡ
κυριακὴ ὀνομάζεται, παρὰ τῇ μητρὶ,
ἐχόντων τὰς ψυχὰς, τὰ ἐνδύματα. ἄχρι
συντελείας. αἱ δὲ ἄλλαι πισταὶ ψυχαὶ παρὰ
τῷ Δημιουργῷ, περὶ δὲ τὴν συντέλειαν
ἀναχωροῦσι καὶ αὐταὶ εἰς ὀγδοάδα. εἴτα τὸ
δεῖπνον τῶν γάμων κοινὸν πάντων τῶν
σωζομένων, ἄχρις ἂν ἀπισωθῇ πάντα καὶ
ἄλληλα γνωρίσῃ. Τὸ δὲ ἐντεῦθεν

63 | The rest of the spiritual rest is on the
Lord's Day, on the eighth day, which is
called the Lord's Day, with the Mother
holding the souls, the garments. Until the
end. But the other faithful souls are with
the Creator, and regarding the end, they
also retreat into the eighth. Then the feast
of marriage is common to all those who are
being saved, until everything is cast away
and they recognize each other. But from

ἀποθέμενα τὰ πνευματικὰ τὰς ψυχὰς ἅμα
τῇ

here, putting aside the spiritual, the souls
together with the...

Chapter 64

64 | μητρὶ κομιζομένη τὸν νυμφίον.
κομιζόμενα καὶ αὐτὰ τοὺς νυμφίους τοὺς
ἀγγέλους ἑαυτῶν. εἰς τὸν νυμφῶνα ἐντὸς
τοῦ Ὁροῦ εἰσίσιασι καὶ πρὸς τὴν τοῦ πατρὸς
ὄψιν ἔρχονται, αἰῶνες νοεροὶ γενόμενα. εἰς
τοὺς νοεροὺς καὶ αἰωνίους γάμους τῆς
συζυγίας.

64 | to the Mother bringing in the
Bridegroom. They themselves are also
bringing in their angelic Bridegrooms. They
enter into the bridal chamber within the
Mountain and come to the gaze of the
Father, becoming eternal, spiritual beings.
They go to the spiritual and eternal
weddings of the union.

Chapter 65

65 | Ὁ δὲ τοῦ δείπνου μὲν »ἀρχιτρίκλινος«,
τῶν γάμων δὲ παράνυμφος, »τοῦ νυμφίου
δὲ φίλος, ἐστὼς ἔμπροσθεν τοῦ νυμφῶνος,
ἀκούων τῆς φωνῆς τοῦ νυμφίου, χαρᾷ
χαίρει«. τοῦτο αὐτοῦ »τὸ πλήρωμα τῆς
χαρᾶς« καὶ τῆς ἀναπαύσεως.

65 | But the master of the feast is the “chief
steward,” and the friend of the Bridegroom
is the “best man,” standing before the
bridal chamber, hearing the voice of the
Bridegroom, rejoicing with joy. This is “the
fullness of joy” and of rest.

Chapter 66

66 | Ὁ σωτὴρ τοὺς ἀποστόλους ἐδίδασκεν,
τὰ μὲν πρῶτα τυπικῶς καὶ μυστικῶς, τὰ δὲ
ὕστερα παραβολικῶς καὶ ἡνιγμένως, τὰ δὲ
τρίτα σαφῶς καὶ γυμνῶς κατὰ μόνους.

66 | The Savior was teaching the apostles,
first in a typical and mystical way, then
later in a parabolic and enigmatic way, and
finally clearly and openly, one by one.

Chapter 67

67 | »Ὅτε ἦμεν ἐν τῇ σαρκί«, φησὶν ὁ
ἀπόστολος, ὥσπερ ἔξω τοῦ σώματος ἦδη

67 | “When we were in the flesh,” says the
apostle, as if already speaking outside the

λαλῶν. σάρκα οὖν λέγειν αὐτόν φησιν
ἐκείνην τὴν ἀσθένειαν, τὴν ἀπὸ τῆς ἄνω
γυναικὸς προβολήν. καὶ ὅταν ὁ σωτὴρ πρὸς
Σαλώμην λέγῃ μέχρι τότε εἶναι θάνατον,
ἄχρις ἂν αἱ γυναῖκες τίκτωσιν, οὐ τὴν
γένεσιν κακίζων ἔλεγεν, ἀναγκαίαν οὖσαν
διὰ τὴν σωτηρίαν τῶν πιστευόντων· δεῖ
γὰρ εἶναι τὴν γένεσιν ταύτην, ἄχρις ἂν τὸ
σπέρμα προ[σ]ενεχθῇ τὸ προλελογισμένον·
ἀλλὰ περὶ τῆς ἄνω θηλείας αἰνίττεται, ἥς
τὰ πάθη κτίσις γέγονεν τῆς καὶ τὰς
ἀμόρφους οὐσίας προβαλ[λ]ούσης, δι' ἣν
καὶ ὁ κύριος κατήλθεν, ἀπὸ μὲν τοῦ πάθους
ἡμᾶς ἀποσπάσων, ἐαυτῷ δὲ
εἰσποιησόμενος.

body. Therefore, he means by “flesh” that
weakness, which comes from the upper
woman. And when the Savior says to
Salome that there will be death until
women give birth, he was not speaking
badly of birth, which is necessary for the
salvation of those who believe; for this
birth must happen until the seed is brought
forth that was predetermined. But he hints
at the upper female, whose passions have
become the creation of the formless beings,
for which the Lord also came down, pulling
us away from passion and bringing us to
himself.

Chapter 68

68 | Ἄχρι μὲν γὰρ ἦμεν τῆς θηλείας μόνης
τέκνα, ὡς ἂν αἰσχρᾶς συζυγίας, ἀτελῇ καὶ
νήπια καὶ ἄφρονα καὶ ἀσθενῇ καὶ ἄμορφα,
οἷον ἐκτρώματα προ[σ]ενεχθέντα, τῆς
γυναικὸς ἦμεν τέκνα, ὑπὸ δὲ τοῦ σωτῆρος
μορφωθέντες ἀνδρὸς καὶ νυμφῶνος
γεγόναμεν τέκνα.

68 | For until then, we were children of the
female alone, like the shameful offspring of
an incomplete and childish, foolish, weak,
and formless union, as if we were creatures
brought forth from a woman. But having
been shaped by the Savior, we have
become children of a man and of the
Bridegroom.

Chapter 69

69 | Ἡ Εἰμαρμένη ἐστὶ σύνοδος πολλῶν καὶ
ἐναντίων δυνάμεων, αὗται δὲ εἰσὶν ἀόρατοι
καὶ ἀφανεῖς, ἐπιτροπεύουσιν τὴν τῶν
ἄστρον φορὰν καὶ δι' ἐκείνων
πολιτευόμεναι. καθὼς γὰρ ἕκαστον αὐτῶν
ἔφθακεν τῇ τοῦ κόσμου κινήσει
συναναφερόμενον, τῶν κατ' αὐτὴν τὴν
ῥοπὴν γεννωμένων εἴληχεν τὴν
ἐπικράτειαν, ὡς αὐτοῦ τέκνων.

69 | “Fate is a gathering of many and
opposing powers, and these are invisible
and hidden, overseeing the movement of
the stars and governing through them. For
as each of them has reached the motion of
the world, being connected to it, they have
taken hold of the dominion over those born
according to that inclination, as if they were
their own children.”

Chapter 70

70 | Διὰ τῶν ἀπλανῶν τοίνυν καὶ πλανωμένων ἄστρων αἱ ἐπὶ τούτων ἀόρατοι δυνάμεις ἐποχούμεναι ταμιεύουσι τὰς γενέσεις καὶ ἐπισκοποῦσι· τὰ δὲ ἄστρα αὐτὰ μὲν οὐδὲν ποιεῖ, δείκνυσι δὲ τὴν ἐνέργειαν τῶν κυρίων δυνάμεων, ὥσπερ καὶ ἡ τῶν ὀρνίθων πτήσις σημαίνει τι, οὐχὶ ποιεῖ.

70 | “Therefore, through the fixed and wandering stars, the invisible powers that oversee them manage the births and watch over them. The stars themselves do nothing, but they show the activity of the ruling powers, just as the flight of birds indicates something, but does not create anything.”

Chapter 71

71 | Τὰ τοίνυν δεκαδύο ζῳδία καὶ οἱ ταῦτα ἐπιόντες ἑπτὰ ἀστέρες τοτὲ μὲν συνοδεύοντες, τοτὲ δὲ ὑπαπαντῶντες, ἀνατέλλοντες δύνοντες * *. οὗτοι, πρὸς τῶν δυνάμεων κινούμενοι, κίνησιν τῆς οὐσίας δηλοῦσιν εἰς γένεσιν τῶν ζώων καὶ τὴν τῶν περιστάσεων τροπὴν. διάφοροι δ’ εἰσὶν καὶ οἱ ἀστέρες καὶ αἱ δυνάμεις, ἀγαθοποιοὶ κακοποιοί, δεξιοὶ ἀριστεροί, ὧν κοινὸν τὸ τικτόμενον· ἕκαστον δὲ δι’ αὐτῶν γίνεται κατὰ καιρὸν τὸν ἴδιον, τοῦ δυναστεύοντος τὰ κατὰ φύσιν ἀποτελοῦντος, τὸ μὲν ἐν ἀρχῇ, τὸ δὲ ἐπὶ τέλει.

71 | “Therefore, the twelve zodiac signs and the seven stars that sometimes accompany them and sometimes meet them, rising and setting. These, moved by the powers, show the movement of the essence into the births of living beings and the change of circumstances. The stars and the powers are different, some creating good and some creating evil, some on the right and some on the left, of which the common thing is what is born. Each one happens through them according to its own time, with the ruling one bringing about what is natural, some at the beginning and some at the end.”

Chapter 72

72 | Ἀπὸ ταύτης τῆς στάσεως καὶ μάχης τῶν δυνάμεων ὁ κύριος ἡμᾶς ρύεται καὶ παρέχει τὴν εἰρήνην ἀπὸ τῆς τῶν δυνάμεων καὶ τῆς τῶν ἀγγέλων παρατάξεως, ἣν οἱ μὲν ὑπὲρ ἡμῶν, οἱ δὲ καθ’ ἡμῶν παρατάσσονται. οἱ μὲν γὰρ στρατιώταις ἐοίκασι, συμμαχοῦντες ἡμῖν,

72 | “From this position and battle of the powers, the lord saves us and provides peace from the arrangement of the powers and the arrangement of the angels, some of whom stand for us, while others stand against us. For some are like soldiers, fighting alongside us, as they serve God,

ὥς ἂν ὑπηρετῇ θεοῦ, οἳ δὲ λησταῖς· ὁ γὰρ
πονηρὸς οὐ παρὰ βασιλέως ἐζώσατο
λαβὼν τὴν μάχαιραν, ἑαυτῷ δὲ ἐξ ἀπονοίας
ἀρπάσας.

while others are like robbers; for the
wicked one did not escape from the king,
having taken the sword, but seized it for
himself out of desperation.”

Chapter 73

73 | Διὰ δὴ τοὺς ἀντικειμένους, οἳ διὰ τοῦ
σώματος καὶ τῶν ἐκτὸς ἐπιβατεύουσι τῆς
ψυχῆς καὶ ἐνεχυράζουσιν εἰς δουλείαν, οἱ
[δὲ] δεξιοὶ οὐκ εἰσιν ἱκανοὶ
παρακολουθοῦντες σῶζειν καὶ φυλάσσειν
ἡμᾶς. οὐ γὰρ εἰσὶ τέλειον προνοητικοί,
ὥσπερ ὁ ἀγαθὸς ποιμὴν, ἀλλὰ μισθωτῷ
παραπλήσιος ἕκαστος, τὸν λύκον ὁρῶντι
προσιόντα καὶ φεύγοντι καὶ οὐ προθύμῳ
τὴν ψυχὴν ὑπὲρ τῶν ἰδίων προβάτων
ἐπιδιδόναι. προσέτι δὲ καὶ ὁ ἄνθρωπος,
ὑπὲρ οὗ ἡ μάχη, ἀσθενὲς ὢν ζῶν,
εὐεπίφορόν ἐστι πρὸς τὸ χεῖρον καὶ τοῖς
μισοῦσι συλλαμβανόμενον· ὅθεν καὶ πλείω
τὰ κακὰ ὑπάρχει αὐτῷ.

73 | “Therefore, because of the opponents,
who attack the soul through the body and
enslave it, the right ones are not able to
follow and save us. For they are not
perfectly watchful, like the good shepherd,
but each is more like a hired hand, seeing
the wolf coming and fleeing, and not
willingly giving his life for the sheep.
Moreover, the man, for whom the battle is
fought, being a weak creature, is easily led
to the worse and is caught by those who
hate him; hence, more evils exist for him.”

Chapter 74

74 | Διὰ τοῦτο ὁ κύριος κατήλθεν εἰρήνην
ποιήσων τὴν ἀπ’ οὐρανοῦ τοῖς ἐπὶ γῆς, ὥς
φησιν ὁ ἀπόστολος· »εἰρήνη ἐπὶ τῆς γῆς καὶ
δόξα ἐν ὑψίστοις.« διὰ τοῦτο ἀνέτειλεν
ξένος ἀστήρ καὶ καινὸς καταλύων τὴν
παλαιὰν ἀστροθεσίαν, καινῷ φωτί, οὐ
κοσμικῷ λαμπόμενος, ὁ καινὰς ὁδοὺς καὶ
σωτηρίους τρεπόμενος, ὡς αὐτὸς ὁ κύριος
ἀνθρώπων ὁδηγὸς ὁ κατελθὼν εἰς γῆν, ἵνα
μεταθῇ τοὺς εἰς τὸν Χριστὸν πιστεύσαντας
ἀπὸ τῆς Εἰμαρμένης εἰς τὴν ἐκείνου
πρόνοιαν.

74 | “Therefore, the lord came down to
bring peace from heaven to those on earth,
as the apostle says: ‘Peace on earth and
glory in the highest.’ For this reason, a new
and foreign star rose, breaking the old
arrangement of the stars, shining with a
new light, not a worldly brightness, guiding
new and saving paths, as the lord himself,
the guide of men, came down to earth, so
that he might change those who believe in
Christ from fate to his providence.”

Chapter 75

75 | Ὅτι δέ ἐστι, φασίν, Εἰμαρμένη τοῖς ἄλλοις, τὰ ἀποτελέσματα προλεγόμενα δείκνυσιν, ἐναργῆς δὲ ἀπόδειξις καὶ ἡ τῶν μαθημάτων θεωρία. αὐτίκα οἱ μάγοι οὐ μόνον εἶδον τὸν ἀστέρα τοῦ κυρίου, ἀλλὰ καὶ τὸ ἀληθὲς ἔγνωσαν ὅτι βασιλεὺς ἐτέχθη καὶ ὢν βασιλεὺς, ὅτι θεοσεβῶν· τότε Ἰουδαῖοι μόνον διαβόητοι ἦσαν ἐπὶ θεοσεβείᾳ. διὰ τοῦτο γὰρ καὶ ὁ σωτὴρ, πρὸς θεοσεβεῖς κατιῶν, ἐπὶ τούτους ἦλθεν πρῶτους τοὺς τότε ἐπὶ θεοσεβείᾳ δόξαν ἀποφερομένους.

75 | “For they say that fate shows the results to others, but the clear proof is the theory of the disciples. Immediately, the magi not only saw the star of the lord, but also understood the truth that a king was born and of whom he was king, that he was god-fearing; at that time, the Jews alone were known for their piety. For this reason, the savior, coming to the god-fearing, first came to those who were then bringing glory to piety.”

Chapter 76

76 | Ὡς οὖν ἡ γέννησις τοῦ σωτῆρος γενέσεως ἡμᾶς καὶ Εἰμαρμένης ἐξέβαλεν, οὕτως καὶ τὸ βάπτισμα αὐτοῦ πυρὸς ἡμᾶς ἐξείλετο καὶ τὸ πάθος πάθους, ἵνα κατὰ πάντα ἀκολουθήσωμεν αὐτῷ. ὁ γὰρ εἰς θεὸν βαπτισθεὶς εἰς θεὸν ἐχώρησεν καὶ εἴληφεν »ἐξουσίαν ἐπάνω σκορπίων καὶ ὄφεων περιπατεῖν«, τῶν δυνάμεων τῶν πονηρῶν. καὶ τοῖς ἀποστόλοις ἐντέλλεται· »περιόντες κηρύσσετε καὶ τοὺς πιστεύοντας βαπτίζετε εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος.« εἰς οὓς ἀναγεννώμεθα τῶν λοιπῶν δυνάμεων ἀπασῶν ὑπεράνω γινόμενοι.

76 | “So, as the birth of the savior cast us out of fate, so also his baptism took us out of fire and suffering, so that we might follow him in all things. For the one baptized into God has moved into God and received ‘authority over scorpions and snakes to walk,’ over the powers of evil. And he commands the apostles: ‘As you go, preach and baptize those who believe in the name of the Father and of the Son and of the Holy Spirit.’ In them, we are reborn, becoming above all the other powers.”

Chapter 77

77 | Ταύτη θάνατος καὶ τέλος λέγεται τοῦ παλαιοῦ βίου τὸ βάπτισμα ἀποτασσομένων ἡμῶν ταῖς πονηραῖς ἀρχαῖς, ζωὴ δὲ κατὰ Χριστόν, ἥς μόνος

77 | “Thus, death and the end of the old life is called baptism, as we separate ourselves from the evil powers, but life according to Christ, of which he alone is lord. The power

αὐτὸς κυριεύει. ἡ δύναμις δὲ τῆς μεταβολῆς τοῦ βαπτισθέντος οὐ περὶ τὸ σῶμα (ὃ αὐτὸς γὰρ ἀναβαίνει), ἀλλὰ περὶ ψυχὴν. αὐτίκα δοῦλος θεοῦ ἅμα τῷ ἀνελθεῖν τοῦ βαπτίσματος καὶ κύριος τῶν ἀκαθάρτων λέγεται πνευμάτων, καὶ εἰς ὃν πρὸ ὀλίγου ἐνήργουν, τοῦτον ἤδη »φρίσσουσιν«.

of the change of the baptized one is not about the body (for the same person rises), but about the soul. Immediately, a servant of God, at the rising from baptism, is called lord of the unclean spirits, and the one whom they had just acted upon, now they 'shudder.'"

Chapter 78

78 | Μέχρι τοῦ βαπτίσματος οὖν ἡ Εἰμαρμένη, φασίν, ἀληθής, μετὰ δὲ τοῦτο οὐκέτι ἀληθεύουσιν οἱ ἀστρολόγοι. ἔστιν δὲ οὐ τὸ λουτρὸν μόνον τὸ ἐλευθεροῦν, ἀλλὰ καὶ ἡ γνῶσις, τίνες ἦμεν, τί γεγόναμεν· ποῦ ἦμεν, [ἡ] ποῦ ἐνεβλήθημεν· ποῦ σπεύδομεν, πόθεν λυτρούμεθα· τί γέννησις, τί ἀναγέννησις. Ἔως οὖν ἀμόρφωτον, φασίν, ἔτι τὸ σπέρμα, θηλείας ἐστὶ τέκνον·

78 | "Until baptism, they say, fate is true, but after this, the astrologers no longer speak the truth. The bath is not the only thing that frees us, but also knowledge: who we were, what we have become; where we were, or where we have been cast; where we are rushing, from what we are being freed; what birth is, what rebirth is. Until, they say, the seed is shapeless, it is still a child of the female."

Chapter 79

79 | μορφωθὲν δὲ μετετέθη εἰς ἄνδρα καὶ υἱὸς νυμφίου γίνεται, οὐκέτι ἀσθενὴς καὶ τοῖς κοσμικοῖς ὑποκείμενος ὁρατοῖς τε καὶ ἀοράτοις, ἀλλ' ἀνδρωθεὶς ἄρρην γίνεται καρπός.

79 | "Having been formed, he is changed into a man and becomes a son of the bridegroom, no longer weak and subject to worldly things, both visible and invisible, but having grown strong, he becomes a male fruit."

Chapter 80

80 | Ὃν γεννᾷ ἡ μήτηρ, εἰς θάνατον ἄγεται καὶ εἰς κόσμον, ὃν δὲ ἀναγεννᾷ Χριστός, εἰς ζωὴν μετατίθεται, εἰς ὀγδοάδα· καὶ ἀποθνήσκουσιν μὲν τῷ κόσμῳ, ζῶσι δὲ τῷ

80 | "Whom the mother gives birth to is led to death and to the world, but whom Christ regenerates is changed to life, to the eighth day; and they die to the world, but live to

θεῶ, ἵνα θάνατος θανάτῳ λυθῇ, ἀναστᾶσει δὲ ἢ φθορά. διὰ γὰρ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος σφραγισθεὶς ἀνεπίληπτός ἐστι πάσῃ τῇ ἄλλῃ δυνάμει καὶ διὰ τριῶν ὀνομάτων πάσης τῆς ἐν φθορᾷ τριάδος ἀπηλλάγη· »φορέσας τὴν εἰκόνα τοῦ χοϊκοῦ, τότε φορεῖ τὴν εἰκόνα τοῦ ἐπουρανίου.«

God, so that death may be loosed by death, and decay may be raised. For having been sealed by the Father and the Son and the Holy Spirit, he is untouched by all other power, and through the three names he is freed from all of the triad in decay. 'Wearing the image of the earthly, then he wears the image of the heavenly.'"

Chapter 81

81 | Τοῦ πυρὸς τὸ μὲν σωματικὸν σωμάτων ἄπτεται πάντων, τὸ δὲ καθαρὸν καὶ ἀσώματον ἀσωμάτων φασὶν ἄπτεσθαι, οἷον δαιμόνων, ἀγγέλων τῆς πονηρίας, αὐτοῦ τοῦ διαβόλου. οὕτως ἐστὶ τὸ ἐπουράνιον καὶ τὸ ἐπίγειον· πῦρ δισδὸν τὴν φύσιν, τὸ μὲν νοητὸν, τὸ δὲ αἰσθητὸν. καὶ τὸ βάπτισμα οὖν διπλοῦν ἀναλόγως, τὸ μὲν αἰσθητὸν δι' ὕδατος, τοῦ αἰσθητοῦ πυρὸς σβεστήριον, τὸ δὲ νοητὸν διὰ πνεύματος, τοῦ νοητοῦ πυρὸς ἀλεξητήριον. καὶ τὸ σωματικὸν πνεῦμα τοῦ αἰσθητοῦ πυρὸς τροφή καὶ ὑπέκκαυμα γίνεται ὀλίγον ὄν, πλεῖον δὲ γενόμενον σβεστήριον πέφυκεν, τὸ δὲ ἄνωθεν δοθὲν ἡμῖν πνεῦμα ἀσώματον ὄν οὐ στοιχείων μόνων, ἀλλὰ καὶ δυνάμεων κρατεῖ καὶ ἀρχῶν πονηρῶν.

81 | "Of fire, the bodily part touches all bodies, but the pure and incorporeal part is said to touch incorporeals, such as demons and angels of wickedness, even the devil himself. Thus, the heavenly and the earthly are twofold fire in nature, one intelligible and the other sensible. Therefore, baptism is also double: the sensible one through water, the extinguishing of the sensible fire, and the intelligible one through spirit, the protector of the intelligible fire. And the bodily spirit of the sensible fire becomes food and a slight burning, becoming more a extinguishing agent; but the spirit given to us from above, being incorporeal, does not consist only of elements, but also rules over powers and wicked authorities."

Chapter 82

82 | Καὶ ὁ ἄρτος καὶ τὸ ἔλαιον ἁγιάζεται τῇ δυνάμει τοῦ ὀνόματος θεοῦ, τὰ αὐτὰ ὄντα κατὰ τὸ φαινόμενον οἷα ἐλήφθη· ἀλλὰ δυνάμει εἰς δύναμιν πνευματικὴν μεταβέβληται. οὕτως καὶ τὸ ὕδωρ, καὶ τὸ ἐξορκιζόμενον καὶ τὸ βάπτισμα γινόμενον, οὐ μόνον χωρίζει τὸ χεῖρον, ἀλλὰ καὶ

82 | "And both the bread and the oil are made holy by the power of the name of God, the same things in appearance as they were received; but they are changed into a spiritual power. Thus also the water, and what is exorcised and the baptism that is done, not only separates the worse, but

ἀγιασμόν προσλαμβάνει.

also receives holiness.”

Chapter 83

83 | Ἐπὶ τὸ βάπτισμα χαίροντας ἔρχεσθαι προσῆκεν, ἀλλ’ ἐπεὶ πολλάκις συγκαταβαίνει τισὶ καὶ ἀκάθαρτα πνεύματα, ἃ παρακολουθοῦντα καὶ τυχόντα μετὰ τοῦ ἀνθρώπου τῆς σφραγίδος ἀνίατα τοῦ ἀνθρώπου τῆς σφραγίδος ἀνίατα τοῦ λοιποῦ γίνεται, [ἃ] τῇ χαρᾷ συμπλέκεται φόβος, ἵνα τις μόνος καθαρὸς αὐτὸς κατέλθῃ.

83 | “It is fitting for joyful ones to come to baptism, but since often unclean spirits descend upon some, which follow and happen to be with the person, the seal of the person becomes incurably troubled. Fear mixes with joy, so that no one may come down alone as pure.”

Chapter 84

84 | Διὰ τοῦτο νηστεῖται, δεήσεις, εὐχαί, ἐπάρσεις χειρῶν, γονυκλισίαι, ὅτι ψυχὴ ἐκ κόσμου καὶ »ἐκ στόματος λεόντων« ἀνασώζεται, διὸ καὶ πειρασμοὶ εὐθέως ἀγανακτοῦντων τῶν ἀφ’ ὧν ἀφηρέθη, κἂν τις φέρῃ προειδώς, τά γε ἔξω σαλεύουσιν.

84 | “For this reason, there are fasts, prayers, thanksgivings, lifting of hands, kneeling, because the soul is saved from the world and ‘from the mouths of lions.’ Therefore, temptations immediately stir up those from whom it has been taken away, and even if someone brings it back knowingly, the things outside are shaken.”

Chapter 85

85 | Αὐτίκα ὁ κύριος μετὰ τὸ βάπτισμα σαλεύεται εἰς ἡμέτερον τύπον καὶ γίνεται πρῶτον »μετὰ θηρίων« ἐν τῇ ἐρήμῳ, εἴτα κρατήσας τούτων καὶ τοῦ ἄρχοντος αὐτῶν, ὡς ἂν ἡδη βασιλεὺς ἀληθής, ὑπ’ ἀγγέλων ἡδη διακονεῖται. ὁ γὰρ ἀγγέλων ἐν σαρκὶ κρατήσας εὐλόγως ὑπ’ ἀγγέλων ἡδη δουλεύεται. δεῖ οὖν ὠπλισθαι τοῖς κυριακοῖς ὅπλοις ἔχοντας τὸ σῶμα καὶ τὴν

85 | “Immediately after baptism, the Lord is shaken into our form and becomes first ‘with wild beasts’ in the wilderness. Then, having taken hold of these and their ruler, as if already a true king, he is served by angels. For the one who has taken hold of angels in the flesh is rightly served by angels. Therefore, it is necessary to be equipped with the Lord’s weapons, having

ψυχὴν ἄτρωτον, »ὄπλοις σβέσαι τὰ βέλη τοῦ διαβόλου δυναμένοις«, ὡς φησιν ὁ ἀπόστολος.

the body and soul unhurt, 'able to extinguish the arrows of the devil,' as the apostle says."

Chapter 86

86 | Ἐπὶ τοῦ προσκομισθέντος νομίσματος ὁ κύριος εἶπεν οὐ τίνος τὸ κτῆμα, ἀλλὰ »τίνος ἡ εἰκὼν καὶ ἡ ἐπιγραφή; Καίσαρος·« ἵνα οὗτος ἔστιν, ἐκείνῳ δοθῇ. οὕτως καὶ ὁ πιστός· ἐπιγραφὴν μὲν ἔχει διὰ Χριστοῦ τὸ ὄνομα τοῦ θεοῦ, τὸ δὲ πνεῦμα ὡς εἰκόνα. καὶ τὰ ἄλογα ζῷα διὰ σφραγίδος δείκνυσιν τίνος ἔστιν ἕκαστον, καὶ ἐκ τῆς σφραγίδος ἐκδικεῖται· οὕτως καὶ ἡ ψυχὴ ἡ πιστὴ τὸ τῆς ἀληθείας λαβοῦσα σφράγισμα »τὰ στίγματα τοῦ Χριστοῦ« περιφέρει. οὗτοί εἰσιν »τὰ παιδία τὰ ἤδη ἐν τῇ κοίτῃ συναναπαυόμενα« καὶ »αἱ παρθένοι αἱ φρόνιμοι«, αἷς αἱ λοιπαὶ αἱ μέλλουσαι οὐ συνεισῆλθον εἰς τὰ »ἡτοιμασμένα ἀγαθὰ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι«.

86 | "Regarding the coin that was brought, the Lord said, 'Whose image and inscription is this?' 'Caesar's.' So, to whom it belongs, let it be given. In the same way, the faithful have the name of God as an inscription through Christ, and the spirit as an image. The irrational animals show by the seal to whom each one belongs, and they are avenged from the seal. Likewise, the faithful soul, having received the seal of 'the marks of Christ,' carries it. These are 'the children already resting in the womb' and 'the wise virgins,' to whom the others who are to come did not enter into 'the good things prepared, which the angels long to look into.'"

Indexes

The person and place indices have been generated based on named entity recognition of the Greek text. As the text was translated, person names and place names were algorithmically identified in the text using the machine learning (ML) model `UGARIT/grc-ner-xlmr`.

Entries are sorted by transliteration, with the Greek form of the name in parentheses. Locations in the text are referred to using *book-section-paragraph* citations, which are standard for editions of this work. Some people or places will have more than one entry as the entries are based on forms found in the Greek text, which may be inflected or have varying accentuation. The transliterated form found in these indices may also be different than the spelling of the person or place name as it is rendered in the text. On the whole, despite these infelicities, it seemed better to be able to include person and place indices even if the names are not in complete agreement with the text of the translation.

The index of Bible references is generated based on a sentence-level semantic similarity analysis that semantically compared this translation of *Excerpta ex Theodoto* to the text of the Bible. The analysis was performed using the model `sentence-transformers/LaBSE`. Where areas of the translation were found to be highly similar to particular Bible verses, an association was made and recorded in the index. Due to the automated nature of this index, there will be associations with references that, while similar, are not direct allusions or quotations. As with the person and place indices, it seemed better to include this index despite its shortcomings.

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