



The Apóphasis Megálē

Attributed to Simon Magus
Retrotranslated into Syriac &
Hebrew with Interlinear Key

ΤΟΥΤΟ Τὸ γράμμα ἀποφάσεως φωνῆς καὶ ὀνόματος
ἐξ ἐπινοίας τῆς μεγάλης δυνάμεως τῆς ἀπεράντου.
Διὸ ἔσται ἐσφραγισμένον, κεκρυμμένον,
κεκαλυμμένον, κείμενον ἐν τῷ οἰκητηρίῳ, οὐ ἡ ῥίζα
τῶν ὅλων τελευτεῖται.

τῇ ἀποφάσει

Ἰμῖν οὖν λέγω ἃ λέγω καὶ γράφω ἃ γράφω. Τό
γράμμα τοῦτο· αὐτοῖς παράφρασις τῶν ὅλων
τῇ μεγάλῃ

αἰώνων, μήτε ἀρχὴν μήτε πέρας ἔχουσαι, ἀπὸ μιᾶς
ῥίζης, ἥτις ἐστὶ δύναμις σιγῇ ἀόρατος, ἀκατάληπτος,
ὧν ἡ μία φαίνεται ἄνωθεν, ἥτις ἐστὶ μεγάλη
δύναμις, νοῦς τῶν ὅλων, διέπων τὰ πάντα, ἄρσιν, ἡ
δὲ ἑτέρα κάτωθεν, ἐπίνοια μεγάλη, θήλεια,
γεννώσα τὰ πάντα. Ἐνθεν ἀλλήλοις
ἀντιστοιχοῦντες συζυγίαν ἔχουσι, καὶ τὸ μέσον
διάστημα ἐμφαίνουσιν ἀέρα ἀκατάληκτον, μήτε
ἀρχὴν μήτε πέρας ἔχοντα. Ἐν δὲ τούτῳ Πατὴρ ὁ

The Apóphasis Megálē Attributed to Simon Magus

Retrotranslated into Syriac & Hebrew with Interlinear Key

Dedicated to my father

by Joseph Gebhardt-Klein, M.A. Philosophy
2024 (Revised)

Based on:
Origen [Hippolytus], *Refutationis Omnium Haeresium* 6.18 (PG 16c:3220d–3222c).

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Preface

A Few Words

The Apóphasis Megálē attributed to Simon Magus survives only incompletely via testimonia of the heresiological work of Hippolytus, *Refutation of All Heresies*,¹ wherein the author disparages Simon for allegedly plagiarizing from the pre-Socratics, producing a philosophy unoriginal, uninteresting, and ironically uninformative about the targeted character of its animus. Accordingly, the work has seldom been viewed but through the lens of anti-philosophical religious apologetics and interpreted not just as inconsequential to religion, but to philosophy, the humanities, and history itself. Nevertheless, such framing of the work makes little sense of its most early and influential “heresiarch” of Christianity, who by all accounts came from an ancient Semitic religious milieu, specifically the early-Samaritan heterodox Dositheans, and from which tradition holds numerous other offshoots came to predominate in the ancient world.

Recent research into Dosithean Samaritanism better situates Simon’s figure² and signals a need for reassessment within that context. In the process accusations of

¹ This retrotranslation only covers the large overt quotation of the work’s incipit. Although more could be reconstructed from surrounding shorter testimonia, that would require more than retrotranslation. The Greek text is taken from Origen [Hippolytus], *Refutationis Omnium Haeresium* 6.18 (PG 16c:3220d–3222c).

² Ruairidh MacMhanainn Bóid plausibly argues the Apóphasis Megálē was authoritative to all Samaritans (Sebuaeans and Dositheans alike) and interestingly glossed by a non-Samaritan. Specialists should defer to the author’s new book, *A Samaritan Plan of Religious History*: https://www.academia.edu/107952789/Bóid_Samaritan_Plan_of_Religious_History_First_version.

plagiarism from pre-Socratic philosophy are shown up as unconvincing and superficial, hinging upon mere coincidences of terminology. Instead, a profound doctrine of hermaphroditic self-generate Deity is found, one stemming from first-century Samaritan sectarianism and shockingly influencing the Coptic *Gospel of Thomas* (GosThom).³ This retrotranslation into Syriac and Hebrew is commenced in order to better appreciate the shared-Semitic nomenclature and expression common to the heterodox theology of diverse sectarian offshoots of Simonianism in antiquity. An interlinear key is included in the appendix to facilitate cross-linguistic study of the text.

Joseph Gebhardt-Klein, M.A. Philosophy

³ Cf. Apóphasis Megálē 15 with GosThom 50. Although containing similar language, GosThom's vorlage evidences clear signs of syncretic borrowing, corroborating claims in the Clementine *Recognitions* 3:3 echoed in Eusebius' *Ecclesiastical History* 2.13.7: see Joseph Gebhardt-Klein, *Proof for a Hebrew Vorlage behind the Gospel of Thomas, Its Priority to the Synoptics, and the Simonian Distortion of the Text* (self-pub., academia.edu, 2024), 6–10.

Texts

Greek, Syriac, Hebrew, and English

τῇ ἀποφάσει τῇ μεγάλῃ

ܡܬܬܬܐ ܕܝܠܐ

הַמְאָמֵר הַגָּדֹל

The Great Utterance (Apóphasis Megálē)

[Prologue 1]

ΤΟΥΤΟ Τὸ γράμμα ἀποφάσεως φωνῆς καὶ ὀνόματος ἐξ ἐπινοίας τῆς
μεγάλης δυνάμεως τῆς ἀπεράντου.

ܡܬܬܬܐ ܕܝܠܐ, ܬܬܬܐ ܕܡܬܬܬܐ ܕܝܠܐ ܕܡܬܬܬܐ ܕܝܠܐ ܕܡܬܬܬܐ ܕܝܠܐ
ܡܬܬܬܐ ܕܝܠܐ

זֶה הוּא הַכָּתֵב שֶׁל מְאָמֵר הַקּוֹל יְהִישֵׁם מִתּוֹךְ הַחֲכָמָה שֶׁל הַכֹּחַ הַגָּדֹל מִבְּלִי-סָף:

This is the writing of the utterance of the voice (Phóné)⁴ and the name from out of
the intellect (Epínoia)⁵ of the limitless great power (Dúnamis).⁶

⁴ “Phóné” (voice) is the emanation of the mother of the Word (Lógos), cor. to (ܒܬܐܩܘܠ (ܒܝܬܐܬܐ), “inner-voice,” possibly in dialectical antithesis to the Aramaic ܒܪܒܐܬܐ (ܒܪܒܐܬܐ), “outer-silence.”

⁵ “Epínoia” (intellect) is the emanation of Sophía (wisdom), corresponding to Hebrew חֲכָמָה, or “supernal wisdom” (חֲכָמָה עֲלִיָּא).

⁶ “Dúnamis” corresponds to Syriac ܕܢܡܝܬܐ and Hebrew כֹּחַ: cf. testimonia to the Book of Elkasai/Elxai of which “[b]oth forms of the name go back to the Aramaic ܕܢܝܠܐ ܕܡܬܬܬܐ, which Epiphanius (*Haer.* 19.2.10) correctly translates as ‘hidden power.’ It is not possible to decide whether Elchasai was his own name or a sobriquet (like that, for example, of Simon Magus in Acts 8:10).” W. Schneemelcher, *New Testament Apocrypha*, vol 2. (Louisville, KY: Westminster John Knox Press, 2003), 685.

[Prologue 2]

Διὸ ἔσται ἐσφραγισμένον, κεκρυμμένον, κεκαλυμμένον, κείμενον ἐν
τῷ οἰκητηρίῳ, οὗ ἡ ρίζα τῶν ὅλων τεθεμελίωται.

ܡܠܟܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ
ܡܬܬܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ ܕܡܬܬܬܐ

בְּגִלְלִי זֶה יִהְיֶה חֲתָם וְסֻתָּתוֹם וּמִסְתַּתֵּר וּמִשָּׁם בְּבֵית־הַשְּׁכִינָה אֲשֶׁר עָלָיו מוֹשְׁתַּת
שְׁרֵשׁ־הָעֵלָם:

Wherefore it will be sealed up, encrypted,⁷ hidden, and set in the habitation upon which
the root (Rhiza)⁸ of the universe is founded.

[Logion 1]

Ἰμῖν οὖν λέγω ἃ λέγω καὶ γράφω ἃ γράφω.

ܠܚܝܬܝܢ ܐܝܢܝܢ ܠܥܝܢܝܢ ܠܥܝܢܝܢ ܠܥܝܢܝܢ ܠܥܝܢܝܢ ܠܥܝܢܝܢ ܠܥܝܢܝܢ
ܠܥܝܢܝܢ ܐܝܢܝܢ ܠܥܝܢܝܢ ܐܝܢܝܢ ܠܥܝܢܝܢ ܐܝܢܝܢ ܠܥܝܢܝܢ ܐܝܢܝܢ ܠܥܝܢܝܢ

To you, therefore, I say what I say, and I write what I write.

[Logion 2]

Τὸ γράμμα τοῦτο·

ܠܚܝܬܝܢ ܐܝܢܝܢ ܠܥܝܢܝܢ ܠܥܝܢܝܢ ܠܥܝܢܝܢ ܠܥܝܢܝܢ ܠܥܝܢܝܢ ܠܥܝܢܝܢ
ܠܥܝܢܝܢ ܐܝܢܝܢ ܠܥܝܢܝܢ ܐܝܢܝܢ ܠܥܝܢܝܢ ܐܝܢܝܢ ܠܥܝܢܝܢ ܐܝܢܝܢ ܠܥܝܢܝܢ

The writing is this:

⁷ Cf. "sealed up, encrypted" with Daniel 12:9.

⁸ "Rhiza" (root) is uncertainly allusive to Empedocles.

δύο εἰσὶ παραφύλαδες τῶν ὅλων αἰώνων, μήτε ἀρχὴν μήτε πέρας
 ἔχουσαι, ἀπὸ μιᾶς ῥίζης, ἥτις ἐστὶ δύναμις σιγῇ ἀόρατος, ἀκατάληπτος,
 כִּי־חַיָּה הָיָה בְּעוֹלָם הָאֵלֹהִים וְהָיָה בְּעוֹלָם הָאֲדָמָה וְהָיָה בְּעוֹלָם הַבְּשָׂרָה וְהָיָה בְּעוֹלָם הַמָּוֶת
 וְהָיָה בְּעוֹלָם הַחַיִּים וְהָיָה בְּעוֹלָם הַמָּוֶת וְהָיָה בְּעוֹלָם הַחַיִּים

שָׁנִים הֵם עֲנָפִים שֶׁל כָּל־הָעוֹלָמִים שְׂאִין־לָהֶם רֵאשִׁית וְאִין־סוֹף מִשְׁרֵשׁ אֶחָד שֶׁהוּא כֹחַ שֶׁל שְׂתִיקָה בְּלִתִּי נִרְאִית וּבִלְתִּי מוֹשֶׁגֶת:

Two are the branches of all the universes (Aíónon), having neither beginning nor end,⁹
from one root, which is the power of invisible and incomprehensible silence (Sigé).¹⁰

ὧν ἡ μία φαίνεται ἄνωθεν, ἥτις ἐστὶ μεγάλη δύναμις, νοῦς τῶν ὅλων, διέπων τὰ πάντα, ἄρσην,

מחמם זה אולם, לכל המסע שלם וזה נצא דהכלה מחלי על חלום
הנצח

מֵהֶם הָאֶחָד נִרְאָה לְמַעַלְהָ שֶׁהוּא כֹחַ גָּדוֹל יֵצֵר הַכֹּל מִלֵּךְ עַל-כֻּלָּם זָכָר:

Of these the one appeared above, which is a great power, the universal mind (Noús),¹¹ ruling them all,¹² male.

⁹ The expression “nor end” corresponds to the Qabbalistic **אין-סוף** (Endless One), though likely without popular signification.

¹⁰ “Sigé” (silence) is the emanation of Barbéló, possibly corresponding to the Aramaic, ܒܪܒܠܐ “outer-silence,” as dialectical thesis to ܒܬܩܘܠ (ܒܝܠܐ ܡܠܐ), “inner-voice.” Barbéló is perhaps suggestive of Samaritan origin via: see Ezra 4:23.

¹¹ “Noús” (mind) corresponds to Hebrew יָצַר (Will), comparable to Xenophanes and Anaxagoras’ “Universal Mind.” Also, cf. logion 16’s לִי־יָצַר (creating) with the Hebrew Key of Solomon’s יוֹצֵר הַכֹּל (Fashioner of everything): Maphteah Shelomoh f. 1b.

¹² Cf. “ruling them all” with GosThom 2.

אֲשֶׁר הָיָה מִן הַיָּמִים לְהֵאשָׁר עֲבָדָה וְכֵלָה נִסְבָּא לְהַלְוִיָּהּ •
אֲבֵל הַשְּׁנִי הוּא לְמִטָּה חֲכָמָה גְּדֻלָּה נִקְבָּה יִלְדֵת לְכָל־עָם:

מִכָּאן הֵם עֹמְדִים לִיגַד אֶחָד אֶחָד עִם זֻגִים:

החל מיום זה, להלן המסמך יחשף את כל המידע הרלוונטי לפרשתו של הנאשם.

וְהֵם מְגִלִּים אֶת־קוֹ הָאֲמִצְעִי רוּחַ בְּלִתִּי מוֹשְׁגֶת שְׁאִין־לָהּ רִאשִׁית וְאִין־סוּף:

And they manifest the middle interval (Méson Diastéma),¹³ incomprehensible spirit (Aéra)¹⁴ having neither beginning nor end.

¹⁴ “Aéra” (air), or “Pneúma” (spirit), was Anaximenes’ universal principle, corresponding to the Hebrew רוּחַ (spirit/air): cf. Ex 10:13, Is 57:13, and Sefher Yetzirah 1:12.

Ἐν δὲ τούτῳ Πατὴρ ὁ βασιτάζων πάντα καὶ τρέφων τὰ ἀρχὴν καὶ πέρας ἔχοντα.

॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

אֲבֵל בְּזֹה הָיָה הָאָב אֲשֶׁר מְכַלְכֵּל בְּכֻלָּם וּמִשְׁנָה אֶת־אֵלֶּה שִׁישׁ לָהֶם רֵאשִׁית וְסוּף:

But in this is the Father who sustains all, and he changes those having beginning and end.

Οὗτος ἐστὶν ὁ ἐστὼς, στὰς, στησόμενος, ὧν ἀρσενόθηλος δύναμις
κατὰ τὴν προϋπάρχουσαν δύναμιν ἀπέραντον, ἥτις οὐτ' ἀρχὴν οὔτε
πέρας ἔχει, ἐν μονότητι οὔσαν.

מלך מן המלכים והמלכות של המלכות החדשה של המלכות
החדשה, החדשה של המלכות החדשה של המלכות החדשה
החדשה.

זֶה הוּא מִי אֲשֶׁר עָמַד וַעֲמַד וַיַּעֲמַד בְּהִיתוֹ כַּח נִקְבַּת־זָכָר עַל הַכַּח אֲשֶׁר קִיִּים קוֹדֵם
שְׂאִין־לוֹ סֶךְ שְׂאִין־לוֹ אֲפִילוֹ רֵאשִׁית וְאִין־לוֹ סוֹף לִהְיֹת בְּאַחַדוֹת:

This is who stood, stands, and will stand,¹⁵ being a male-female power over the preexistent limitless (Aperanton)¹⁶ power, which even has no beginning and no end, being in unity.

¹⁵ The expression “who stood, stands, and will stand” refers to the doctrine of the Standing One in the Clementine *Recognitions* 2:7 and *Homilies* 2:22; also cf. Rev 1:8.

¹⁶ Cf. Anaximander's "Apeiron," the 'limitless' or 'indefinite' principle (Arkhé) of everything.

[Logion 10]

ἀπό γὰρ ταύτης προελθοῦσα ἡ ἐν μονότητι ἐπίνοια ἐγένετο δύο.

מִלֵּב לֵב מִלֵּב מִלֵּב מִלֵּב, כְּמִלֵּב מִלֵּב, כְּמִלֵּב מִלֵּב
כִּי מִתּוֹךְ תְּהִלּוֹתָהּ זֶה אֲשֶׁר בְּאַחֲדוּת חֻכְמָה נִהְיָתָה לְשְׁנַיִם:

For from this procession which is in unity, the intellect became two.

[Logion 11]

κακεῖνος ἦν εἷς· ἔχων γὰρ ἐν ἑαυτῷ αὐτὴν ἣν μόνος,

מִמֶּנּוּ הָיָה אֶחָד לִמְעַד הָיָה לֹא אֶחָד, כְּמִלֵּב מִלֵּב, כְּמִלֵּב מִלֵּב
וַיְהִי הוּא אֶחָד כִּי עַד הָיָה לֹא אֶתָּה בְּנִפְשׁוֹ הוּא הָיָה לְבַדּוֹ:

And he was one, for having her within himself, he was alone.

[Logion 12]

οὐ μέντοι πρῶτος, καίπερ προὔκάρχων,

לֹא הָיָה מִלֵּב מִלֵּב מִלֵּב, כְּמִלֵּב מִלֵּב, כְּמִלֵּב מִלֵּב
אֲבָל לֹא הָיָה רִאשׁוֹן אֶף כִּי־קִיָּים קוּדָם:

However, he was not first, even though he was preexistent.

[Logion 13]

φανείς δὲ αὐτῷ ἀπὸ ἑαυτοῦ, ἐγένετο δεύτερος.

מִלֵּב מִלֵּב מִלֵּב מִלֵּב, כְּמִלֵּב מִלֵּב, כְּמִלֵּב מִלֵּב
וַתֵּרָאָה לוֹ בְּיַד נִפְשׁוֹ וְהוּא נִהְיָה שְׁנַיִם:

But she appeared to him by means of himself, and he became second.

[Logion 14]

Ἀλλὰ οὐδέ πατήρ ἐκλήθη πρὶν αἰτὴν αὐτὸν ὀνομάσαι πατέρα.

ܐܠܐ ܕܐܒܐ ܐܬܝܠܝܬ ܡܢ ܡܕܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܐܠܐ ܐܬܝܠܝܬ ܡܢ ܡܕܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ:

But otherwise he was not called 'Father' before she called him by the name 'Father.'

[Logion 15]

ὡς οὖν αὐτὸς ἑαυτὸν ὑπὸ ἑαυτοῦ προαγαγὼν ἐφάνερωσεν ἑαυτῷ τὴν
 ἰδίαν ἐπίνοιαν,

ܐܠܐ ܕܡܪܝܬܐ ܐܬܝܠܝܬ ܡܢ ܡܕܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܐܠܐ ܐܬܝܠܝܬ ܡܢ ܡܕܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ:

As he therefore brought himself forth by means (by the hand) of himself,¹⁷ he manifested to himself his own intellect.

[Logion 16]

οὕτως καὶ ἡ φανεῖσα ἐπίνοια οὐκ ἐποίησεν,

ܐܠܐ ܕܡܪܝܬܐ ܐܬܝܠܝܬ ܡܢ ܡܕܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܐܠܐ ܐܬܝܠܝܬ ܡܢ ܡܕܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ:

And thus the intellect was manifested without creating.

[Logion 17]

ἀλλὰ ἰδοῦσα αὐτὸν ἐνέκρυψε τὸν πατέρα ἐν ἑαυτῇ,

ܐܠܐ ܕܡܪܝܬܐ ܐܬܝܠܝܬ ܡܢ ܡܕܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
 ܐܠܐ ܐܬܝܠܝܬ ܡܢ ܡܕܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ:

Otherwise having seen him, she hid the Father within herself.

¹⁷ Cf. GosThom 50.

This is the power, and it is a male-female power and intellect.¹⁸

Whence they stand opposite one another, for power is not greater than intellect in reality.

Yet from those above is found power, but from those below, intellect.

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Therefore, there is thus even what is manifested by them, in which two are found, male-female, having the female in himself.

כָּכָה הֵיכָר יְהוָה בַּחֲכָמָה אֲשֶׁר בְּהִיּוֹתָם נִפְרָדִים מֶאֶחָד אֶחָד בְּמַצִּיאוֹת נִמְצְאוּ שְׁנִים:

Thus mind is in intellect, which being separate from one another, in reality, two are found.

Appendix

Interlinear Key

*N.b.: This is not a translation but a key to the English translation, one which aims for optimal semantic equivalence but makes some accomodations for idiom and syntax.

Greek	Syriac	Hebrew	English
τῇ ἀποφάσει	ܡܬܬܐܡܪܐ	הַמֵּאמֵר	The Utterance
τῇ μεγάλῃ	ܕܝܠܐ	הַגָּדֹל	Great
[Prologue 1]			
ΤΟΥΤΟ	ܡܬܬܐܡܪܐ ܡܬܬܐܡܪܐ	זֶה הוּא	This is
Τὸ γράμμα	ܡܬܬܐܡܪܐ	הַכְּתָב	the writing
ἀποφάσεως	ܡܬܬܐܡܪܐ	שֶׁל מֵאמֵר	of the utterance
φωνῆς	ܡܬܬܐܡܪܐ	הַקּוֹל	of the voice
καὶ	-ܐ	-וְ	and
ὀνόματος	ܡܬܬܐܡܪܐ	הַשֵּׁם	the name
ἐξ	ܡܬܬܐܡܪܐ	מִתּוֹךְ	from out of
ἐπινοίας	ܡܬܬܐܡܪܐ	הַחֵכְמָה	the intellect
τῆς	-ܐ	שֶׁל	of
μεγάλης	ܕܝܠܐ	הַגָּדֹל	great
δυνάμεως	ܡܬܬܐܡܪܐ	הַכֹּחַ	the power.
τῆς ἀπεράντου.	ܡܬܬܐܡܪܐ ܡܬܬܐܡܪܐ	מִכֹּל-יֶסֶד:	limitless
[Prologue 2]			
Διὸ	ܡܬܬܐܡܪܐ	בְּגִלַּל זֶה	Wherefore
ἔσται	ܡܬܬܐܡܪܐ	יְהִיָּה	it will be
ἐσφραγισμένον,	ܡܬܬܐܡܪܐ	חֲתֹם	sealed up,

κεκρυμμένον,	ܡܚܝܬܐ	ܐܫܬܝܬܐ	encrypted,
κεκαλυμμένον,	ܡܚܝܬܐ	ܡܚܝܬܐ	hidden,
κείμενον	ܡܚܝܬܐ	ܡܚܝܬܐ	and set
ἐν	ܒܝܬܐ	ܒܝܬܐ	in
τῷ οἰκητηρίῳ,	ܒܝܬܐ	ܒܝܬܐ	the habitation
οὗ	ܐܝܬܐ	ܐܝܬܐ	which
ἥ	ܡܠܥܐ	ܡܠܥܐ	upon
ρίζα	ܡܠܥܐ	ܡܠܥܐ	root
τῶν ὅλων	ܡܠܥܐ	ܡܠܥܐ	of the universe
τεθεμελίωται.	ܡܠܥܐ	ܡܠܥܐ	is founded.

[Logion 1]

Ἰμῖν	ܠܚܝܬܐ	ܐܠܝܬܐ	To you,
οὖν	ܡܠܥܐ	ܡܠܥܐ	therefore,
λέγω	ܡܠܥܐ	ܡܠܥܐ	I say
ἃ	ܡܠܥܐ	ܡܠܥܐ	what
λέγω	ܡܠܥܐ	ܡܠܥܐ	I say,
καί	ܡܠܥܐ	ܡܠܥܐ	and
γράφω	ܡܠܥܐ	ܡܠܥܐ	I write
ἃ	ܡܠܥܐ	ܡܠܥܐ	what
γράφω.	ܡܠܥܐ	ܡܠܥܐ	I write.

[Logion 2]

Τό γράμμα	ܡܠܥܐ	ܡܠܥܐ	The writing
τούτο·	ܡܠܥܐ	ܡܠܥܐ	is this:

[Logion 3]

δύο	ܡܠܥܐ	ܡܠܥܐ	Two
εἰσί	ܡܠܥܐ	ܡܠܥܐ	are the
παραφυάδες	ܡܠܥܐ	ܡܠܥܐ	branches

τῶν ὅλων	ܕܠܬܐ	שׁל כּל-	of all
αἰώνων,	ܠܬܐܝܢ	ܕܥܘܠܡܝܢ	the universes,
μήτε	ܕܠܬܐ	ܫܐܝܢ-	neither
ἀρχὴν	ܕܠܬܐܝܢ	ܕܪܥܝܬ	beginning
μήτε	ܕܠܬܐ	ܕܐܝܢ-	nor
πέρας	ܕܠܬܐ	ܕܥܝܢ	end,
ἔχουσαι,	ܕܠܬܐ	ܕܠܬܐ	having
ἀπό	ܕܠܬܐ	ܕܠܬܐ	from
μῆδος	ܕܠܬܐ	ܕܠܬܐ	one
ρίζης,	ܕܠܬܐ	ܕܠܬܐ	root,
ἥτις	ܕܠܬܐ	ܕܠܬܐ	which
ἐστί	ܕܠܬܐ	ܕܠܬܐ	is
δύναμις	ܕܠܬܐ	ܕܠܬܐ	the power of
σιγή	ܕܠܬܐ	ܕܠܬܐ	silence.
ἀόρατος,	ܕܠܬܐ	ܕܠܬܐ	invisible
ἀκατάληπτος,	ܕܠܬܐ	ܕܠܬܐ	and incomprehensible

[Logion 4]

ὧν	ܕܠܬܐ	ܕܠܬܐ	Of these
ἡ μία	ܕܠܬܐ	ܕܠܬܐ	the one
φαίνεται	ܕܠܬܐ	ܕܠܬܐ	appeared
ἄνωθεν,	ܕܠܬܐ	ܕܠܬܐ	above,
ἥτις	ܕܠܬܐ	ܕܠܬܐ	which
ἐστί	ܕܠܬܐ	ܕܠܬܐ	is
μεγάλη	ܕܠܬܐ	ܕܠܬܐ	a great
δύναμις,	ܕܠܬܐ	ܕܠܬܐ	power,
νοῦς	ܕܠܬܐ	ܕܠܬܐ	mind,
τῶν ὅλων,	ܕܠܬܐ	ܕܠܬܐ	the universal
διέπων	ܕܠܬܐ	ܕܠܬܐ	ruling
τὰ πάντα,	ܕܠܬܐ	ܕܠܬܐ	them all,

ἄρσιν,	ܐܪܨܝܢ	זָכָר:	male.
[Logion 5]			
ἡ	ܐܡܐ	ܗܘܐ	is
δὲ	ܕܥ	ܐܒܠ	But
ἐτέρα	ܐܡܐ	ܗܫܢܝ	the other
κάτωθεν,	ܕܬܬܬ	ܠܡܬܬܐ	below,
ἐπίνοια	ܡܚܝܬܐ	ܚܚܡܐ	intellect,
μεγάλη,	ܐܬܬܐ	ܓܕܠܐ	a great
θήλεια,	ܡܚܝܬܐ	ܢܩܒܐ	female,
γεννῶσα	ܠܬܐ	ܝܠܕܬ	begetting
τὰ πάντα.	ܠܠܡܢܐ	ܠܟܠܡ:	them all.
[Logion 6]			
ἐνθεν	ܡܢܐ	ܡܢܐܢ	Hence
ἀλλήλοις	ܡܢ ܡܢ	ܐܚܕ ܐܚܕ	one another
ἀντιστοιχοῦντες	ܡܢ ܡܢ ܠܡܢܐ	ܗܡ ܥܡܕܝܡ ܠܢܓܕ	they stand opposite
συζυγίαν	ܐܕܐ	ܐܘܓܝܡ:	conjugal-pairings.
ἔχουσι,	ܡܢ	ܥܡ	having
[Logion 7]			
καί	-ܐ	-ܐ	And
τὸ	-ܕ	-ܐܬ	the
μέσον	ܡܢ ܡܢ	ܗܐܡܥܥܝ	middle
διάστημα	ܡܢ	ܩܢ	interval,
ἐμφαίνουσιν	ܠܡܢ ܡܢ	ܗܡ ܡܢܠܝܡ	they manifest
ἀέρα	ܡܢ	ܪܘܚܢ	spirit
ἀκατάληκτον,	ܡܢ ܡܢ	ܒܠܬܝ ܡܘܨܩܬ	incomprehensible
μήτε	ܡܢ	ܦܫܐܝܢ	neither
ἀρχήν	ܡܢ	ܪܐܫܝܬ	beginning

μήτε	ܠܗ	וְאֵין	nor
πέρας	ܡܥܬܐ	סוף:	end.
ἔχοντα.	ܠܗ	לָהּ	having
[Logion 8]			
ἐν	ܒ-	ב-	in
δὲ	ܕܗ	אֲבָל	But
τούτῳ	ܡܢ ܕܗܡܢܐ	זֶה הָיָה	this is
Πατὴρ	ܐܒ	הָאב	Father
ὁ	ܗ-	אֲשֶׁר	who
βαστάζων	ܡܬܝܬܝܢ	מְכַלֵּל	sustains
πάντα	ܠܚܠܝܬܐ	בְּכֻלָּם	all,
καί	-ܐ	-וְ	and
τρέφων	ܥܬܐ	מְשַׁנֵּה	he changes
τὰ	ܠܡܠܝܗ	אֶת־אֵלֶּיהָ	those
ἀρχὴν	ܕܥܬܐ	רֵאשִׁית	beginning
καί	-ܐ	-וְ	and
πέρας	ܡܥܬܐ	סוף:	end.
ἔχοντα.	ܕܗܡܢܐ ܠܡܠܝܗ	שֵׁשׁ לָהֶם	having
[Logion 9]			
Οὗτος	ܡܢ	זֶה	This
ἐστίν	ܡܢ	הוּא	is
ὁ	ܡܢ ܗ-	מִי אֲשֶׁר	who
ἐστὼς,	ܡܢ	עָמַד	stood,
στάς,	ܡܢ ܡܥܬܐ	וְעָמַד	stands,
στησόμενος,	ܡܢ ܡܥܬܐ	וְיַעֲמַד	and will stand,
ὢν	ܡܢ ܡܥܬܐ	בְּהִיְתּוֹ	being
ἀρσενόθηλος	ܡܢ ܡܥܬܐ ܕܗ	נְקִיבַת-זָכָר	a male-female
δύναμις	ܡܢ	כֹּחַ	power

ἔχων	ܐܬܬܠ	הָיָה-לּוֹ	having
γὰρ	ܕܒܬܪܐ	כִּי עַד	for
ἐν	ܒ-	בְּ-	within
ἐαυτῷ	ܢܦܫܐ	נַפְשׁוֹ	himself,
αὐτήν	ܠܐ	אַתָּה	her
ἦν	ܡܬܐ	הוּא הָיָה	he was
μόνος,	ܥܠܡܐ ܡܬܐ, ܥܠܡܐ	לְבַדּוֹ:	alone.

[Logion 12]

οὐ	ܠܐ	לֹא	not
μέντοι	ܕܡܬܐ	אַבְל הָיָה	However, he was
πρῶτος,	ܥܬܪܐ	רִאשׁוֹן	first,
καίπερ	ܥܕ ܐ	אַף כִּי-	even though he was
προϋκάρχων,	ܡܬܐ ܥܬܪܐ, ܡܬܐ	קָדְמִים קוֹדְמִים:	preexistent.

[Logion 13]

φανείς	ܬܪܥܐ	תִּרְאֶה	she appeared
δὲ	-ܐ	-וְ	But
αὐτῷ	ܠܐ	לוֹ	to him
ἀπό	ܥܕ	בְּיַד	by means of
ἐαυτοῦ,	ܢܦܫܐ	נַפְשׁוֹ	himself,
ἐγένετο	ܡܬܐ ܥܬܪܐ, ܡܬܐ	וְהוּא נִהְיָה	and he became
δεύτερος.	ܥܬܪܐ ܥܬܪܐ	שֵׁנִי:	second.

[Logion 14]

ἀλλὰ	ܠܐ	אַלְא	otherwise
οὐδέ	ܥܬܪܐ	אַף לֹא	But not
πατὴρ	ܐܬܐ	אַבָּא	'Father'
ἐκλήθη	ܡܬܐ ܥܬܪܐ,	הוּא נִקְרָא	he was called
πρίν	ܡܬܐ ܥܬܪܐ ܕ-	לְפָנַי שְׁ-	before

αἰτὴν	מִיָּדָהּ	זֹאת	she
αὐτὸν	לֵה	לוֹ	him
ὀνομάσαι	סִימָהּ בְּשֵׁם	קִרְאָהּ בְּשֵׁם	called by the name
πατέρα.	אָבִיא	אָבִיא	'Father.'

[Logion 15]

ὥς	כַּחֲדָא	כַּאֲשֶׁר	As
οὖν	מִכֵּן	לְכֵן	therefore
αὐτὸς	הוּא	הוּא	he
ἐαυτὸν	לְנַפְשֵׁהּ	אֶת־נַפְשׁוֹ	himself
ὑπὸ	בְּה	בְּיַד	by means of
ἐαυτοῦ	נַפְשׁוֹ	נַפְשׁוֹ	himself,
προαγαγὼν	כַּפֵּס	הוֹצִיא	brought forth
ἐφάνερωσεν	מִלְּפָנֵי	הוּא גִלָּהּ	he manifested
ἐαυτῷ	לְנַפְשׁוֹ	לְנַפְשׁוֹ	to himself
τὴν ἰδίαν	הַלְּפָנֵי	אֶת־שָׁלוֹ:	his own
ἐπίνοιαν,	מַחְשַׁבָּהּ	חֲכָמָתוֹ	intellect.

[Logion 16]

οὕτως	כַּחֲדָא	כַּכָּה	thus
καί	-א	-וְ	And
ἡ	הַ	הַ	the
φανεῖσα	כַּחֲדָא	הַתְגַּלְתָּהּ	was manifested
ἐπίνοια	מַחְשַׁבָּהּ	חֲכָמָהּ	the intellect
οὐκ	מִן	מִבְּלִי	without
ἐποίησεν,	לְחַבְּדָהּ	לְיִצְרָהּ:	creating.

[Logion 17]

ἀλλὰ	כַּלָּה	אֲלֵא	Otherwise
ἰδοῦσα	כַּחֲדָא	כַּאֲשֶׁר רָאָתָהּ	having seen

αὐτὸν	ܐܬܐ	אָתּוּ	him,
ἐνέκρυψε	ܕܝܚܝܒ, ܐܬܐ	הִיא הִטְמִינָהּ	she hid
τὸν	ܕ	אֶת־הַ	the
πατέρα	ܐܒ	אָב	Father
ἐν	ܒ	בְּ-	within
ἐαυτῇ,	ܐܬܝܢܐ	נִפְשָׁהּ:	herself.

[Logion 18]

ΤΟΥΤΕΣΤΙ	ܐܬܐ	זֶה הוּא	This is
τὴν δύναμιν,	ܥܠܐ	הַכֹּחַ	the power,
καί	-ܐ	-וְ	and
ἔστιν	ܐܬܐ	הוּא	it is
ἀρσενόθηλος	ܡܨܒܠ ܕܚܝ	נִקְבַּת־זָכָר	male-female
δύναμις	ܥܠܐ	כֹּחַ	power
καί	-ܐ	-וְ	and
ἐπίνοια,	ܡܨܒܠܐ ܐܬܐ	חֵכְמָה:	intellect.

[Logion 19]

ὅθεν	ܡܢ ܕܡܢ	מִשָּׁם	Whence
ἀλλήλοις	ܡܢ ܡܢ	אַחַד אֶחָד	one another,
ἀντιστοιχοῦσιν	ܡܢ ܡܢ ܕܡܢ	הֵם עֹמְדִים לְנֶגֶד	they stand opposite
οὐδὲν	ܡܢ ܡܢ	אֵינוֹ	not
γὰρ	ܚܝ	כִּי	for
διαφέρει	ܡܢ	יֹתֵר	is greater
δύναμις	ܥܠܐ	כֹּחַ	power
ἐπινοίας	ܡܢ ܡܨܒܠܐ	מִחֵכְמָה	than intellect
ἐν	ܒ	בְּ-	in
ὄντες.	ܡܢ ܡܢ ܐܬܐ	מִצִּיאוֹת:	reality.

[Logion 20]

ἐκ	ܡܢ	ܡܢ-	from
μὲν	ܕܝܢ	ܐܬ	Yet
τῶν	ܡܠܟܝܗ--	ܐܠܗܐ ܐܫܪ	those
ἄνω	ܠܠܐ	ܠܡܥܠܐ	above
εὐρίσκεται	ܡܬܬܬܬܬܐ	ܝܡܥܬܐ	is found
δύναμις,	ܟܠܐ	ܟܠܐ	power,
ἐκ	ܡܢ	ܡܢ-	from
δὲ	ܕܝܢ	ܐܬ	but
τῶν	ܡܠܟܝܗ--	ܐܠܗܐ ܐܫܪ	those
κάτω	ܠܠܐ	ܠܡܬܬܐ	below,
ἐπίνοια.	ܡܬܬܬܬܬܐ	ܡܬܬܬܬܬܐ:	intellect.

[Logion 21]

ἔστιν	ܟܠܐ	ܝܫ	there is
οὖν	ܡܬܬܬܬܐ	ܠܟܢ	Therefore,
οὕτως	ܡܬܬܬܬܐ	ܟܬܬܐ	thus
καί	ܐܬ	ܓܡ	even
τὸ	ܡܬܬܬܐ	ܡܬܐ	what
φανέν	ܡܬܬܬܬܐ	ܫܡܬܬܬܬܐ	is manifested
ἀπ'	ܡܬܬܬܐ	ܡܢ-	by
αὐτῶν,	ܡܬܬܬܐ	ܡܬܬܐ	them,
ἐν	ܡܬܬܐ	ܒܐ	in
ὁν,	ܡܬܬܐ	ܫܬ-	which
δύο	ܡܬܬܐ	ܫܬܝܢ	two
εὐρίσκεισθαι,	ܡܬܬܬܬܐ	ܡܬܬܬܐ	are found,
ἀρσενόθηλος	ܡܬܬܬܐ ܡܬܬܐ	ܡܬܬܬܐ ܡܬܬܐ	male-female,
ἔχων	ܡܬܬܐ	ܫܬܝܢ	having
τὴν θήλειαν	ܡܬܬܐ	ܡܬܬܐ ܡܬܬܐ	the female
ἐν	ܡܬܬܐ	ܡܬܬܐ	in

ἐαυτῷ.	ܐܡܚܐ	נַפְשׁוֹ:	himself.
[Logion 22]			
οὕτως	ܟܠܡܐ	כַּכֵּן	Thus
ἐστί	ܟܡܬܐ	יְהִיָּה	is
νοῦς	ܟܝܢܐ	דְּיִצְר	mind
ἐν	ܒ-	ב-	in
ἐπινοία,	ܟܡܬܐܐܠܡܐ	ܚܟְמָה	intellect,
ἃ	ܗ-	אֲשֶׁר	which
χωριστὰ	ܟܡܬܐܐܠܡܐ ܟܡܬܐܠܡܐ	בְּהִיּוֹתָם נִפְרָדִים	being separate
ἀπ'	ܡܥ	מ-	from
ἀλλήλων,	ܡܥ ܡܥ	אַחַד אֶחָד	one another,
ἐν	ܒ-	ב-	in
ὄντες,	ܟܬܝܬܐܠܡܐ	מְצִיאוֹת	reality,
δύο	ܟܝܢܐ	שְׁנַיִם	two
εὗρίσκονταί.	ܟܡܬܐܠܡܐ	נִמְצְאִים:	are found.

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