



† ΦΙΛΙΠΠΟΣ †

- 1. A Hebrew person makes a (convert) Hebrew, and they call him thus: a novice (proselyte). Yet a novice does not make (another) novice. In truth, (some persons) are as they are,¹ [...] and they make others [... to receive like themselves.] It suffices to (those others) that they shall be. (Ex 3:14!, Mt 23:15, Ac 2:10 6:5; [hyperlinked interlinear](#) of this logion; [index](#) of all interlinear Philip logia)**
- 2. The slave seeks only to be set free, yet he does not seek after the estate of his master. Yet the son not only acts as a son, but also the father ascribes the inheritance to him. (Gen 15:2-3, Pro 17:2, Jn 8:35, Th 72; [interlinear](#))**
- 3. Those who inherit the dead are themselves dead, and they inherit the dead. Those who inherit the Living-One are alive, and they inherit both the living and the dead. The dead do not inherit anything. For how will the dead inherit? When the dead inherits the Living-One, he shall not die but rather the dead shall instead live. (Th 111; [interlinear](#))**
- 4. A nationalist does not die, for he has never lived so that he could die.¹ Whoever has trusted the truth (became) alive— and this-one is in danger of dying (as a martyr), for he is alive since the day that the Christ came. (Gen 12:1-3, Isa 40:17, Mt 24:9; ¹Desiderius Erasmus, *In Praise of Folly*: ‘It really makes little difference when such a man dies; he has never lived’; [interlinear](#))**
- 5. The system is contrived, the cities are constructed, the dead are carried out. (asyndeta; Isa 40:17, Rev/Ap 18, Lk 9:60, Ph 105; [interlinear](#))**
- 6. In the days when we were Hebrews we were orphaned, having only our Mother (the Spirit). Yet when we became Messianics, the Father came to be with the Mother for us. ([interlinear](#))**
- 7. Those who sow in the winter reap in the summer. The winter is the world,¹ the summer is the other aeon. Let us sow in the world so that we will harvest in the summer. Because of this, it is appropriate for us not to be made to pray in the wintertime. What emerges from the winter is the summer. Yet if anyone reaps in the winter he will not harvest but rather uproot, as this method will not produce fruit.**

Not only does it (not) come forth [in the winter], but in the other Sabbath also his field shall be fruitless. (¹asyndeton; Mt 6:1-6, Th 14 27; [interlinear](#))

8. The Christ came! Some indeed he ransoms, yet others he saves, yet for others he atones. Those who were alienated he ransomed,¹ he brought them to himself. And he saved those who came to him— these he set as pledges in his desire. Not only when he appeared did he appoint the soul as he desired, but since the day of the world's origin he appointed the soul. At the time he desires he came first to fetch it, since it was placed among the pledges. It came to be under the bandits and they took it captive. Yet he saved it, and he atoned for both the good and the evil in the world.

(¹asyndeton; Mk 10:45, Jn 10:17-18; cp. Justin Martyr, *Dialogue with Trypho*, 47 [ca. 160 AD]: ‘Our Lord Jesus Christ said: As I find you, thus shall I judge you’; [interlinear](#))

9. The light with the darkness, life with death, the right with the left are brothers one to another. It is not possible for them to be separated from one another. Because of this, neither are the good good, nor are the evils evil, nor is the life a life, nor is death a death. Therefore each individual shall be resolved into his origin from (the) beginning. Yet those exalted above the world are immortal (and¹) are in eternity.

(¹asyndeton; Isa 45:7, Lam 3:38; cp. [the Chinese Tao](#); [interlinear](#))

10. The names which are given by the worldly— therein is a great confusion. For their hearts are turned away from the real unto the unreal. And he who hears the (word) ‘God’ does not think of the real, but rather he is made to think of the unreal. So also with (the words) ‘the Father’ and ‘the Son’ and ‘the Sacred Spirit’ and ‘the Life’ and ‘the Light’ and ‘the Resurrection’ and ‘the Convocation’ [and] all the other (words)— they do not think of the real, but rather they are made to think of the [un]real. [...] Moreover they learned the [all-human] reality of death. They are in the system,¹ [they are made to think of the unreal]. If they had been in eternity, they would not have designated anything as a worldly evil, nor would they have been placed within worldly events. There is a destiny for them in eternity.

(¹asyndeton; note this extraordinary analysis of commonplace religious language as itself both perverted and perverting; Samuel Beckett, *Endgame*: ‘I use the words you taught me. If they don't mean anything any more, teach me others. Or let me be silent’; see also Ph 13, and cp. Clement of Alexandria, *Stromata* V.14: ‘We are not to think of God according to the opinion of the multitude’; [interlinear](#))

11. One single name they do not utter in the world— the name which the Father bestowed upon himself by means of the Son, this existent name of the Father, (which) he exalts over all. (Th 77, Tr 45) For the Son could not become the Father, unless he were given the name of the Father. This existing name they are made to have in thought, yet nonetheless they speak it not. Yet those who do not have it, cannot even think it. But the truth engendered words in the world for the our sake. It would not be possible to learn it without words. (! Jn 17; [interlinear](#))

12. She alone is the truth. She makes (the) multitude, and concerning us she teaches this alone in a love thru many. (Ph 6 18 40; [interlinear](#))

13. The authorities desired to deceive humankind, because they perceived him being in a kinship with the truly good. They took the word ‘good’, they applied it to

the ungood, so that thru words they might deceive him and bind (him) to the ungood.¹ And subsequently, when they receive grace, they are withdrawn from the ungood and placed in the good— these who had recognized themselves. (Th 3) For (the authorities) had desired to take the free (person), to keep him enslaved to themselves forever. There is empowerment granted to humans. (The authorities) do not want him [to recognize] (himself), so that they will become [masters] over him. For if there is mankind, there is [slavery]. (Isa 5:20, Ph 10; ¹Henry David Thoreau, *Walden*: ‘The greater part of what my neighbors call good I believe in my soul to be bad’; Aleksandr Solzhenitsyn, *The First Circle*: ‘A prisoner ... who has risen to that stage of development where the bad begins to appear the good’; interlinear)

14. Sacrifice began [...], and animals were offered up to the powers. [...] They were offered up to them still alive — they were indeed offered up living. Yet (when¹) they were offered up, they died. (But) the human² was offered up dead to God— and he lived. (¹asyndeton; ²Christ/Christic; interlinear)

15. Before the Christ came, there had been no bread in the world as (there had been) in paradise, the place where Adam had been made. There had been in it many plants as nourishment for the wild animals, (but¹) it had no wheat as food for humankind; the human had to be nourished like the wild animals. But the Christ was sent, the perfect person. He brought forth bread within heaven, so that humankind could be nourished with the food of humankind. (¹asyndeton; Ps 78:25, Jn 6:30-59; NB: ΕΙΗΘΥΣΙΟΝ in Mt 6:11 means ‘essential’, not ‘daily’; interlinear)

16. The authorities were thinking that by their own power and volition they enact what they do. Yet the Sacred Spirit in secret had (all along) been energizing everything thru them as she wishes. (e.g. Jer 25:8-9, Jn 19:11!; interlinear)

17. The truth, which exists from the origin, is sown everywhere, and the multitude see it being sown— while yet few who see it reap it. (Mt 22:14, Th 21; interlinear)

18. Some say that Mariam was impregnated by the Sacred Spirit. They are confused,¹ they know not what they say. Whenever has a female been impregnated by a female? Mariam is the virgin whom no powers defile, great among the consecrations for the Hebrew Apostles and for the Apostolics. Whoever of the powers (attempts to) defile this virgin, [... such] powers defile themselves. And the Lord was not going to say ‘my Father [in] the heavens’, unless indeed he had another father— but rather he said simply [‘my Father’]. (¹asyndeton; Lk 2:48-49!, Ph 6; Odes of St. Solomon 19:6— ‘The Spirit opened the womb of the Virgin’; interlinear)

19. The Lord says to the Disciples: [...] Indeed come into the house of the Father, (but¹) do not possess (anything) nor likewise remove (anything/anyone) from the house of the Father. (¹asyndeton; Jn 14:2; Clement of Alexandria, in *Stromata* V.10.64, attributes to the Savior this saying: ‘My mystery is for me and for the Sons of my House’; interlinear)

20a. ‘Yeshúa’ is a secret name,¹ ‘the Christ’ is a revealed name. Thus ‘Yeshúa’ indeed does not occur in any (other) languages, but rather his name is ‘Yeshúa’ as

he is called. Yet his name ‘Christ’ in Aramaic is ‘Messiah’, but in Ionian is: Ο ΧΡΙΣΤΟΣ; altogether, all of the remainder have (‘the Anointed’) according to the essential language of each one. (Lk 1:31; ¹perhaps because (*w#y* = ‘He-Is [the] Savior’, the full meaning of which could only be *understood* by himself; interlinear)

20b. The revealed Nazarene is the secret! (Lk 4:16-30, Th 108); interlinear)

21. The Christ has everything within himself— whether human or angel or mystery, and (also) the Father. (Lk 17:21, Jn 17:21-23, Th 3; interlinear)

22. Those who say that the Lord first died and then arose, are confused. For first he arose and (then) he died. If someone first acquires the resurrection, he will not die; (as) God lives, that one was [not] going to [die]. (Lk 20:36, Jn 11:26, Th 29; interlinear)

23. No one will hide a thing of great value in something ostentatious, but oftentimes has one placed (things worth) countless myriads in something worth a pittance. Thus it is with the soul— a precious thing came to be in a humble body. (Job 10:11, Th 29; interlinear)

24. There are some made fearful lest they arise naked. Therefore they desire to arise in the flesh, and they do not know that those who wear the flesh are the denuded. These who are made [into light] (by) divesting themselves (of the flesh), are they who are not naked.¹ (¹because they are clad in the *images*; Ph 26 85; Odes of St. Solomon 25:8, ‘I was clothed with the covering of thy Spirit, and thou removed from me my garment of skin’; interlinear)

25. (Paul claims that) ‘flesh [and blood will not be able] to inherit the Sovereignty [of God].’ (=I-Cor 15:50!) **What is this which shall not inherit? This which is upon every one of us? Yet this is rather what will inherit— that which belongs to Yeshua with his blood. Therefore he says: He who eats not my flesh and drinks not my blood, has no life within him.** (=Jn 6:53!) **What is his flesh? It is the Logos; and his blood is the Sacred Spirit.** (Ph 106!) **He who has received these has food and drink and clothing. I myself rebuke those others who say that (the flesh) shall not arise. (For) both of these are in error: Thou say that the flesh shall not arise, but tell me what will arise so that I may honor thee; thou say it is the spirit in the flesh and this other light in the flesh, (but¹) this also is an incarnate saying. Whatever thou will say, thou do not say anything apart from the flesh! It is necessary to arise in this flesh, (as¹) everything exists within it.** (¹asyndeton; emphatically anti-Gnostic and explicitly anti-Pauline; Job 19:25, Isa 26:19, Dan 12:2, Lk 24:39, Jn 5:25-26, Ac 4:33; the *I Ching*, hexagram 50, the Ritual Vessel: ‘The truly divine does not manifest itself apart from humankind’; Moses Maimonides, *The Guide for the Perplexed* I.51: ‘Man is [essentially] a speaking animal’; interlinear)

26. In this world they who wear garments¹ are more valuable than the garments. In the Sovereignty of the Heavens the garments² are more valuable than those whom they have clothed thru water with fire, which purify the entire place. (¹of materials; ²of images; Ps 104:2!, Ph 24 85; interlinear)

27. The revelations thru those who reveal,¹ the secrets thru those who hide (them). Some (things) are kept secret by those who reveal. (¹asyndeton; Mt 13:10-15, Rev/Ap 10:4!, Th prolog 62 108; [interlinear](#))

28. There is water in a (Baptism of) water, there is fire in a Chrism. (asyndeton; Mt 3:11; [interlinear](#))

29. Yeshua took them all by surprise. For he did not reveal himself as he [truly] had been, but rather he has revealed himself as [they will] be able essentially to perceive him. They had been susceptible to dying, (but¹) He revealed himself to them. [He revealed himself] to the great as great, he revealed himself to the small as small, he [revealed himself to the] angels as an angel and to mankind as (a) man.² Thus his Logos concealed him from all beings. Some indeed saw him, thinking they were seeing themselves. But (when¹) he revealed himself to his Disciples in glory upon the mountain, he had not been made small. He became great, but he (also) made the Disciples great so that they would be capable of beholding him made great. (¹asyndeton; ²cp. Marco Polo, *The Travels* I.13, re the Magi; Mt 17:1-8; [interlinear](#))

30. He says today¹ in the Eucharist: Oh Thou who have mated the Perfect Light with the Sacred Spirit,² mate also our angels with the images! (¹present tense!; ²NB in Hebrew/Aramaic the word 'light' [[rw](#)] is masculine, while 'spirit' [[xwr](#)] is feminine; [interlinear](#))

31. Do not disdain the Lamb, for without him it is not possible to see the door. No one divested will be able to enter unto the King. (Jn 1:36; [interlinear](#))

32. The Sons of the Celestial Person are more numerous than those of the earthly person. If the sons of Adam are numerous although they characteristically die, how many more are the Sons of the Perfect Person!— these who do not die but rather are continually born. (Gen 2:17, Ecc 5:16, Jn 1:13 11:26; Bob Dylan, *It's Alright Ma*: 'He not busy being born is busy dying'; [interlinear](#))

33. The Father creates (a) Son, but it is not possible for the Son himself to create (a) son. For it is impossible for him who is begotten, himself to beget— but rather, the Son begets for himself Brothers, not sons. (Ps 2:7, Jn 20:17, Th 25; cp. Ph 128; [interlinear](#))

34. All those who are begotten within the system are begotten physically, and the others are begotten [spiritually]. Those begotten in his heart [call forth] there to the human, in order to nourish him in the promise [of the goal] which is above. (Jn 1:12-13; [interlinear](#))

35. [Grace comes] forth by him from the mouth, the place where the Logos came forth; (one) was to be nourished from the mouth to become perfect. The perfect are conceived thru a kiss and they are born. Therefore we also are motivated to kiss one another— to receive conception from within our mutual grace. (I Sam 20:41, Pro 24:26, Th 108, Ph 59; [interlinear](#))

36. There were three Mariams who walked with the Lord at all times: his mother and [his] sister and (the) Magdalene— this one who is called his Companion. Thus his (true¹) Mother and Sister and Mate is (also called) ‘Mariam’. (¹i.e. the Sacred Spirit; Mk 3:35, Th 101, Ph 59; [interlinear](#))

37. ‘The Father’ and ‘the Son’ are single names, ‘the Sacred Spirit’ is a double name. For (the Father and the Son) are everywhere— above and below, secretly and manifestly. The Sacred Spirit is in the revealed, she is below, she is in the hidden, she is above. (Ph 74c; the Father is above and hidden, the Son is below and revealed, the Sacred Spirit is both above and below, both hidden and manifest; the *Mundaka Upanishad*: ‘That immortal Brahman alone is in front, that Brahman is behind, that Brahman is to the right and left; Brahman alone pervades everything above and below. This universe is that Supreme Brahman alone’; [interlinear](#))

38. The Saints are served by the oppressive powers, for (the latter) are blinded by the Sacred Spirit so that they shall think they are assisting a human when they are serving the Saints. Because of this, (when¹) a Disciple one day made request of the Lord regarding a thing of this world, he says to him: Request of thy Mother, and she will give² to thee from what belongs to another. (¹asyndeton; ²Mt 6:11, [ΔΙΑΟΜΙ](#); [interlinear](#))

39. The Apostles say to the Disciples: May our entire offering obtain salt! They had called [wisdom] ‘salt’— without it no offering becomes acceptable. (Lev 2:13, Num 18:19, II-Chr 13:5, Mk 9:49-50, Lk 7:35 11:49 21:15, Ac 6:3; [interlinear](#))

40. Yet wisdom is barren [without (a)] Son— hence [she] is called [the Mother]. They [...¹] in salt, the place where they shall [be as they had been]— they themselves being found by the Sacred Spirit, [... who] multiplies her Sons. (Pro 8, Isa 54:1, Lk 7:35, Th 49 101; ¹?: see the [interlinear](#))

41. That which the Father possesses belongs to the Son. And also he himself, the Son, as long as he remains small, those (things) which are his are not entrusted to him. (But) when he matures¹, all that his Father possesses he bestows upon him. (¹literally ‘becomes a man’; Th 61b, Ph 2; [interlinear](#))

42. Those who stray are begotten by the Spirit, and they also go astray thru her. Thus by this same breath, the fire blazes and is extinguished. (Pro 16:4, Isa 45:7, Lam 3:38, Jn 19:11!; [interlinear](#))

43. Wisdom¹ is one thing, and death² is another. ‘Wisdom’ (in Aramaic) is simply ‘wisdom’ (in Greek), yet the wisdom of death is (itself) dead. This which is the wisdom with death, which is from the acquaintance with death— this is called the minor wisdom. (¹Aramaic [tmkx](#) [*khokmat*] = Hebrew [hmkx](#) [*khokmah*]: wisdom; ²Hebrew [twm](#) [*mut*]: die; [interlinear](#))

44. There are animals submissive to mankind, such as the calf and the donkey and others of this kind. There are others not submissive,¹ isolated in the wilds. The human plows in the field by means of the submissive animals, and by this he feeds himself as well as the animals— whether domesticated or wild. (Pro 14:4) So it is with

the Perfect Person: thru the submissive powers he plows, providing to cause the existence of everything. For because of this the entire place stands— whether the good or the evil, both the right and the left. The Sacred Spirit pastures everyone and commands all the powers, the submissive as well as the rebellious and isolated. For truly she continues [at all times] to control them [beyond] the abilities of their desire. [...] (¹asyndeton; Ecc 7:14, Ph 9 42 72; [interlinear](#))

45. [Adam] was formed (and¹) [he begot], (but¹) thou would [not] have found his sons to be noble formations. (Ph 46) If he were not formed but rather begotten, thou would have found his seed to be made noble. Yet now he has been formed, (and¹) he has begotten. What nobility is this? (¹asyndeton; Gen 2:7 4:1; [interlinear](#))

46. Adultery occurred first, then murder. And (Cain) was begotten in adultery, (for¹) he was the son of the serpent.² Therefore he became a manslayer just like his other³ father, and he killed his brother. Yet every mating which has occurred between those who are dissimilar is adultery. (¹asyndeton; ²i.e. born of the pretense called human, rather than divine, generation; ³i.e. other than his true Father, God; Gen 4:1-16, Ecl 11:5!!, Jn 8:31-59!, I-Jn 3:12!, Th 105; see '[Theogenesis](#)'; [interlinear](#))

47. God is a dyer. Just as the good pigments which are called colorfast then label the things which have been (permanently) dyed in them, so it is with those whom God has colored. Because his hues are imperishable, (those who are tinted) become immortal thru his hand's coloring. Yet whomever he baptizes, God immerses in an inundation of waters.¹ (¹i.e. a flood of images; Ph 58; [interlinear](#))

48. It is not possible for anyone to see anything of those that are established, unless he has become like them. Not as with the person in the world: he sees the sun without being made a sun, and he sees the sky and the earth and all other things without having been made into them. (Ps 8:3-4) But in the truth it is thus— thou saw something of that place, thou came to be among those there. Thou saw the Spirit,¹ thou became spiritual; thou saw the Christ,¹ thou became christlike; thou saw [the Father,¹ thou] shall become paternal. Thus [in the world] thou indeed see everything and [thou] do not [see thy self], yet thou see thy self in that [place]. For what thou see, thou shall become. (¹asyndeta; [interlinear](#))

49. Faith receives,¹ love gives. [No one can receive] without faith,¹ no one can give without love. Therefore we believe so that indeed we shall receive, yet we give so that we shall love. Otherwise, if one is accustomed to give without love, he derives no benefit from having given. (¹asyndeta; [interlinear](#))

50. Whoever has not received the Lord, continues still with the Hebrews. (Th 43, Ph 6 108; [interlinear](#))

51. The Apostles who preceded us called (him) thus: Yeshua the Nazirite Messiah— this is Yeshua the Nazirite Christ. The last name is the Christ, the first is Yeshua, that in the middle is the Nazirite. 'Messiah' has two references: both the anointed and also the measured. 'Yeshua' in Hebrew is the atonement. 'Nazara' is the truth,

therefore the Nazirite is the true. The Christ is the measured, the Nazirite and Yeshua are the measurement. (Num 6:1-8, Jud 13:5 → Mt 2:23, Ph 20; [interlinear](#))

52. The pearl which is cast down into the mire is not despised, nor if it is anointed with balsam oil is it (more) valued. But rather it has its great worth to its owner at all times. So it is with the Sons/Daughters of God— whatever happens to them, in their heart they still have the great value to their Father. (Job 30:19, Jer 38:6; [interlinear](#))

53. If thou are accustomed to say ‘I’m a Jew’— no one will be moved. If thou say ‘I’m a Roman’— no one will be disturbed. If thou say ‘I’m a Greek, a barbarian, a slave, a freeman’— no one will be troubled. If thou [say] ‘I’m a Christic’— [everyone] shall heed. (Th 2!) May it occur that I have [received from him] in this manner, this which [the worldly] shall not be able to withstand when [they hear] this name! (Acts 5:41 versus 22:25; [interlinear](#))

54. (A) god is a cannibal. Because of this, mankind [is sacrificed] to it. Before mankind was sacrificed, animals were being sacrificed. For these to which they are sacrificed are not divinities. (Isa 44:9-20!, Ph 14; [interlinear](#))

55. Vessels of glass and vessels of pottery always come forth thru fire. But if glass vessels break they are recast, (for¹) they had come to be by means of a breath². Yet if pottery vessels break they are destroyed, for they had come to be without breath. (¹asyndeton; ²=spirit; ceramics can only be recast before firing; Jer 18:4-10 19:11; [interlinear](#))

56. A donkey turning at a millstone did a hundred miles walking. (When¹) it had been released, it found itself still in the same place. There are persons who take many journeys and make no progress anywhere. When evening came upon them, they discerned neither city nor village, neither creation nor nature, neither power nor angel. In vain did the wretches toil! (¹asyndeton; Ps 127:2, Ecl 2:11; Clement of Alexandria, in *Stromata* I.8.41, attributes to the Savior this saying: ‘These are they who ply their looms and weave nothing’; [interlinear](#))

57. The Eucharist is Yeshua. For in Aramaic they call him *farisatha* (#rp)— this is, the outspread. For Yeshua came to crucify the world. (*Odes of St. Solomon* 27:1-2— ‘I stretched out my hands and sanctified my Lord; for the extension of my hands is his sign’; [interlinear](#))

58. The Lord went into the dyeworks of Levi. He took 72 complexions,¹ he threw them into the vat. He brought them all up white, and he says: This is how the Son of Mankind has come to you— he acts as (a) dyer.² (¹asyndeton; ²of the images; Ph 47; Gen 10 LXX lists 72 nations in all the world; also, Lk 10:1 in MSS p75 B D[05] mentions 72 Disciples; [interlinear](#))

59. The wisdom which (humans) call barren is herself the Mother of the Angels. (Pro 8:12+32, Lk 7:35!., Ph 40) **And the Companion of the [Christ] is Mariam the Magdalene. The [Lord loved] Mariam more than [all the (other)] Disciples, [and he] kissed her often on her [mouth].**¹ The other [women] saw his love for Mariam,² they say to him: Why do thou love [her] more than all of us? || The Savior replied,² he says to

them: Why do I not love you as (I do) her? (¹Pro 24:26, S-of-S 1:2 6:9, Ph 35 36 40; ²asyndeton; Th 61b; interlinear)

60. (While) a blind (person) and one who sees are both in the dark, they do not differ from one another. When the light comes, then he who sees shall behold the light, and he who is blinded shall remain in the darkness. (Jn 9, Th 34; interlinear)

61. The Lord says: ‘Blest is he who is before he comes into Being!’ (=Th 19!, Ph 1) **For he who is, both was and shall be.** (Rev/Ap 1:8; interlinear)

62. The exaltation of mankind is not manifest but rather is implicit. Because of this he is master of the animals which are stronger than him— who is greater than them both manifestly and implicitly. And this gives to them their survival. Yet (when¹) mankind separates from them, they kill each other and gnaw each other and devour each other, because they find no food. Yet they have found food, now that mankind cultivated the earth. (¹asyndeton; Job 35:11, Mk 1:13; interlinear)

63. If one goes down into the water and comes back up not having received anything, saying ‘I’m a Christic’, he has taken the name on loan. Yet if he receives the Sacred Spirit, he has the gift of the name. He who has received a gift is not deprived of it, but he who has taken a loan has it demanded from him. (Jn 4:10, Th 41; interlinear)

64. This is how it is when one exists in a mystery: the Sacrament of Marriage is grand. For the world is complex— [the system] is based upon mankind, yet [mankind is] based upon matrimony.¹ (Therefore) contemplate the Pure Mating, for it has [great] power! Its imagery consists in a defiling² [of bodies]. (Th 61b, Ph 79; ¹matrimony ↔ patrimony, human rather than divine generation and inheritance: see ‘Theogenesis’; ²Lev 15:18!!; interlinear)

65. (Among) the unclean spirits there are essentially male and female. The males indeed are those who mate with the souls inhabiting a female form, yet the females are those who unite with a male form— thru an inequality. (Th 61b!!, Ph 46) And no one will be able to escape from these (once¹) they seize him (unless¹) he receives both male and female power— which is the Bridegroom with the Bride. Yet one receives them in the mirrored Bridal-Chamber. Whenever the foolish women see a male sitting alone, they are accustomed to leap upon him, to carouse with him and defile him. So also the foolish men when they see a beautiful female sitting alone, they seduce her (or¹) coerce her in the desire to defile her. Yet if they see the man sitting together with his woman, the females cannot intrude upon the man nor can the males intrude upon the woman. So it is (when¹) the imagery and the angel are mated together, neither can anyone dare to intrude upon the male or the female. (Ph 30) He who comes forth from the world cannot be detained any longer merely because he had been in the world. He is revealed as beyond both the yearning and the fear of the [flesh]. He is master over [desire],¹ he is more precious than envy. And if [the multitude] come to seize him (and¹) to strangle [him], how will this one not be able

to escape [by the salvation] of God? How shall he be able [to fear them]? (Ps 3:6; ¹asyndeton; interlinear)

66. Frequently there are some who come (and¹) [they say]: We are faithful, hide [us ... from unclean] and demonic spirits! But if they had possessed the Sacred Spirit, no unclean spirit would have clung to them. (¹asyndeton; Mk 1:39; interlinear)

67. Do not fear the essence of the flesh, nor love it. If thou fear it, it will become thy master; if thou love it, it will devour thee (and¹) strangle thee. (¹asyndeton; Ps 56:4, Jn 6:63; interlinear)

68. One exists either in this world or in the resurrection or in the transitional regions. May it not occur that I be found in (the latter)! (In) this world there is essentially the good and the evil. Its goods are not good and its evils are not evil. (Ph 9) Yet there is evil after this world, which is truly evil: that which is called the transition— it is death. While we are in this world it is appropriate for us to be born in the resurrection, so that if we are divested of the flesh we shall find ourselves in the repose (and¹) not wander in the transition. For many go astray on the way. Thus it is good to come forth from the world before humankind was caused to transgress. (¹asyndeton; Th 60, Rev/Ap 20:5; Sylvia Plath, *The Unabridged Journals*: ‘Only that life end not before I am born’; interlinear)

69. Some indeed neither wish nor have the ability. Yet others if they wish receive no benefit, because they were not accustomed to practice. For desire makes them transgressors. Yet not desiring righteousness shall conceal from them both the wish and (their) lack of accomplishment. (Hsün Tzu, 3rd century BC China: ‘An inferior man can become a superior man, but he does not want to’; interlinear)

70. An Apostolic¹ saw in a vision some who were confined in a house of fire, crying out [in the] air with a fiery [voice], cast in the flames [for an era]. There is water in [...], and they proclaim to themselves: [...] The waters can[not] save us [from death! Misled by] their desire, they received [death as] chastisement— this which is called the [outermost] darkness. (¹probably Philip himself; Ps 66:12, Mt 25:30, Rev/Ap 20:14-15; interlinear)

71. The enemy [comes] forth in water with fire. The soul and the spirit have come forth [in] water and fire with light, which pertain to of the Son/Daughter of the Bridal-Chamber. The fire is the Chrism, the light is the fire. I do not speak of this fire that has no form, but rather the other one— whose form is white, which is made of beautiful light and which bestows splendor. (Isa 43:2, Ph 26, 28, 58; interlinear)

72. The truth did not come unto the world naked, but rather it has come in symbolic imagery. (The world) will not receive it in any other fashion. There is a rebirth together with a reborn imagery. It is truly appropriate *not* to be reborn thru the imagery.¹ (Jn 3) What is the resurrection with its imagery?— it is appropriate to arise thru the imagery.¹ The Bridal-Chamber with its imagery?— it is appropriate to come into the truth thru the imagery, which is this Restoration. It is

appropriate for those born not only of the words ‘the Father with the Son with the Sacred Spirit’, but (moreover) born of them [...] themselves. Whoever is not begotten of them, will have the name also taken from him. (Ph 63) Yet one receives them in the Chrism of the fullness in the power of the cross³, which the Apostles call: the right with the left. (Ph 9, 44) For this-one is no longer a Christic but rather a Christ. (Isa 30:21, Ac 3:21; ¹‘spiritual rebirth’ ≠ ‘corporeal resurrection’: see Ph 130!; ²see the interlinear; ³anti-Gnostic)

73. The Lord [did] everything as sacrament: a Baptism with a Chrism with a Eucharist with an Atonement with a [Holy] Bridal-Chamber. (interlinear)

74a. He says: ‘I came to make [the inner] as the [outer (and¹) the] outer as the [inner.’ (=Th 22!) He spoke of] everything in that place [above] this place by means of symbolic [images. ...] (¹asyndeton; Ph 72; interlinear)

74b. Those who say [‘I’m a Christic’] come from the place beyond [...] confusion. (Ph 10 18 22 97 134, Tr 3 ff.; interlinear)

74c. He who is manifest [from above] is called ‘he who is below’. And He who is hidden is He who is above him. For it is good that they say ‘the inner and the outer together with what is outside of the outer’. Because of this, the Lord called destruction ‘the outer darkness’ (=Mt 8:12!); there is nothing beyond it. He says ‘my Father who is in secret’. He says ‘Go into thy inner chamber, shut thy door behind thee (and¹) pray to thy Father who is in secret’ (=Mt 6:6!): this is He who is within them all. Yet He who is within them all is the Fullness— beyond Him there is nothing further within. This is what is meant by ‘He who is above them’. (¹asyndeton; Th 77, Ph 37; interlinear)

75. Before Christ some came forth. They were no longer able to enter into whence they came, and they were no longer able to exit from whither they went. Yet the Christ came. Those who had gone in he brought out, and those who had gone out he brought in. (I-Ki 3:7; interlinear)

76. In the days when Eve was within Adam,¹ there had been no death. When she was separated from him, death came to be. If (she) again enters (and²) he receives (her) to him, death shall no longer be. (Ph 86; ¹or ‘when life was within mankind’, see the interlinear; ²asyndeton)

77. ‘My God, my God, why oh Lord [did] thou abandon me?’¹— he spoke these (words) on the cross². For he divided the place [below from the place above], having been begotten in the [Holy] Spirit by God. (¹=Ps 22:1 → Mk 15:34!; ²anti-Gnostic; interlinear)

78. The [Lord arose] from among the dead. [He became (again)] as he had been, but [his body] had been made [entirely] perfect. He is incarnate, but this [flesh is indeed] a true flesh.¹ [Yet our flesh] is not true, but rather a mirror-image of the true [flesh]. (¹Jn 1:14 20:27, II-Jn 7; anti-Gnostic!; interlinear)

79. Let (the) Bridal-Chamber not be for the beasts nor for the slaves nor for impure women!— but rather it is for free men with virgins. (Gen 24:16, I-Ki 1:2, Ac 21:8-9!, Th 61b!, Ph 127!; Odes of St. Solomon 42:9-12— ‘Like the arm of the bridegroom over the bride, so is my yoke over those who know me; and as the bed that is spread in the house of the bridegroom and bride, so does my love cover those that believe in me’; interlinear)

80. Thru the Sacred Spirit we are indeed born, yet we are reborn thru the Christ. In both we are anointed thru the Spirit— (and¹) having been begotten, we are mated. (¹asyndeton; Gen 2:7, Jn 3:7, Ph 72;interlinear)

81. No one will be able to see himself either in water or in (a) mirror without light. Nor again will thou be able to see (thyself) in light without water or mirror. Therefore it is appropriate to baptize in both— in the light as well as the water. Yet the light is the Chrism. (Pro 27:19, Isa 43:2, Mt 3:11; Odes of St. Solomon 13:1— ‘Behold! The Lord is our mirror; open your eyes and see them in him’; interlinear)

82. There had been¹ three vestibules for places of giving offering in Jerusalem— one open to the west called the holy, another open to the south called the holy of the holiness, the third open to the east called the holy of the holinesses where the High Priest alone was to² enter. The Baptism is the holy vestibule, [the Atonement] is the holy of the holiness, the holy of the holinesses is the Bridal-Chamber. The Baptism has the resurrection [with] the Atonement entering into the Bridal-Chamber. Yet the Bridal-Chamber is more exalted than those. [...] Thou will find nothing that [compares with it].³ (multiple asyndeta; Lev 16, Num 18:7; ¹‘There had been’: Coptic **ne.**, pluperfect tense, P231; also ²‘was to’: Coptic **e4are.**, II-habitual past tense, P206— hence this entry, like saying 137, was written *after* the Roman conquest of 70 AD; ³Moses ben Nahman [1194-1270 AD], *Letter on Holiness*: ‘The sexual relationship is in reality a thing of great exaltation when it is appropriate and harmonious. This great secret is the same secret of those cherubim who copulate with each other in the image of male and female.... Keep this secret and do not reveal it to anyone unworthy, for here is where you glimpse the secret of the loftiness of an appropriate sexual relationship.... When the sexual relation points to the Name, there is nothing more righteous and more holy than it’; interlinear)

83. [The saints] are those who pray [always for] Jerusalem [and love] Jerusalem; they [are already in] Jerusalem (and¹) they see [Jerusalem now.] These are called ‘the saints of the holinesses’. (¹asyndeton; Ps 122:6, Rev/Ap 21:10; interlinear)

84. [... The] curtain (of the Temple) was torn [in order to reveal] the Bridal-Chamber, (which) is nothing other than the image [of the ...] place above. [...] Its curtain was torn from the top to the bottom, for it had been appropriate for some from below to go above. (Mk 15:38, Th 84; interlinear)

85. Those who have been clothed in the Perfect Light— the powers can neither see them nor restrain them. Yet one shall be clothed with light in the Sacrament of the Mating. (Ph 24 26; cp. Odes of St. Solomon 21:2, ‘I took off darkness and clothed myself with light’; interlinear)

86. If the female had not separated from the male, she would not afterward have died with the male. Her separation was the inception of death. (Gen 3:19) Therefore

the Christ came, so that he might rectify to himself the separation that had obtained from (the) beginning, by his mating the two together. And by his mating them together, he shall give their lives to those who have died in the separation. Yet the woman mates with her husband in the bridal-chamber. Those however who have mated in the Bridal-Chamber will no longer be separated. Because of this, Eve separated from Adam¹— because she did not mate with him in the Bridal-Chamber. (Th 11 22, Ph 30 76: ¹or ‘life separated from mankind’; [interlinear](#))

87. The soul of Adam came into being by a breath¹, whose mate is the [Christ. The Spirit] bestowed upon (Adam) is his Mother, and was given to him in his soul. [...] (Yet) because he had [not yet] been mated in the Logos, the dominant powers bewitched him. [But yet those who] mate with the [Holy] Spirit [...] (in) secret [...] are invited individually [...] to the Bridal-Chamber, in order that [...] they shall be mated. (¹=Spirit, Gen 2:7; [interlinear](#))

88. Yeshua revealed [beside the (River)] Jordan the fullness of the Sovereignty of the Heavens, which existed before the totality. Moreover he was begotten (¹) as Son, moreover he was anointed, moreover he was atoned, moreover he atoned. (¹manuscript dittography here omitted; [interlinear](#))

89. If it is appropriate to tell a mystery, the Father of the totality mated with the Virgin who had come down— and a fire shone for him on that day. He revealed the power of the Bridal-Chamber. Thus his body came into being on that day.¹ He came forth in the Bridal-Chamber as one who has issued from the Bridegroom with the Bride. This is how Yeshua established the totality for himself in his heart. And thru these², it is appropriate for each one of the Disciples to enter into his repose. (¹anti-Gnostic!; ²i.e. the Bridegroom with the Bride; cp. [Odes of St. Solomon](#) 33:5-8— ‘There stood a perfect Virgin who was proclaiming:... Return oh you sons of men, and come oh you daughters of men,... and I will enter into you’; [interlinear](#))

90. Adam came into being from two virgins— from the Spirit and from the virgin earth. Therefore Christ was begotten from a virgin, so that the stumbling which occurred in the beginning shall be rectified to him. (Gen 2:7, Lk 1:26-35, Ph 18; [interlinear](#))

91. There were two trees in paradise— the one produces beasts,¹ the other produces humans. Adam ate from the tree that produced beasts, (and¹) becoming a beast he begot beasts. Because of this, (the beasts) came to be worshipped. [... Humans] begot humans [and ...] worshipped humans. [...] (¹asyndeton; Ph 54; [interlinear](#))

92. God created mankind and humans created gods. This is how it is in the world— the men create gods and they worship their creations. It would have been (more) appropriate for the gods¹ to worship mankind! (¹plural, hence also in the first two instances; Isa 44:9-20, Jer 16:20, Hab 2:18-19, Ph 54; [interlinear](#))

93. Thus is the real truth regarding the deeds of mankind— they essentially come forth thru his power. Therefore they are called (his) abilities. His progeny are his sons who came forth thru (his) repose. Because of this, his power governs in his

works, yet his repose is manifest in (his) sons. And thou will find that this penetrates unto the imagery. And this is the Mirrored Person: doing his works in his power, yet in repose begetting his Sons. (Jn 5:19, Th 50!; [interlinear](#))

94. In this world the slaves are forced to work for the free. In the Sovereignty of the Heavens the free shall act to serve the slaves: the Sons of the Bridal-Chamber shall serve the sons of marriage. The Sons of the Bridal-Chamber have [a single] name among them, the repose occurs among them mutually,¹ they are made to have no needs. [...] (Lk 20:34-36!, Ph 64; ¹asyndeton; [interlinear](#))

95. The contemplation [of the imagery is aware]ness in greatness of glory.¹ [Truly there is immortal]ity within those in the [Holy Bridal-Chamber, who receive] the glories of those who [are fulfilled]. (¹cp. Aristotle, *Metaphysics* XII.7 1072b.23; [interlinear](#))

96. [He who goes down] into the water does not [...] go down to death,¹ [... for] (Christ) shall atone him [once he has gone] forth— namely those who were [called to be fulfilled] in his Name. For he says: [Thus] we must fulfill all righteousness. (=Mt 3:15!; ¹this appears to be an explicit rejection of Paul's doctrine in Rom 6:3-4; [interlinear](#))

97. Those who say that first they shall die and (then) they shall arise are confused. If they do not first receive the resurrection (while¹) they live,² they will receive nothing (when¹) they die. Thus also it is said regarding Baptism,³ (that¹) Baptism is great, (for¹) those who receive it shall live. (¹asyndeton; ²Jn 11:26, Ph 22; ³manuscript dittography here omitted; multiple asyndeta; [interlinear](#))

98. Philip the Apostle says: Joseph the Carpenter planted a grove because he had needed wood for his craft. He himself made the cross from the trees that he had planted, and his heir hung on that which he had planted. His heir was Yeshua, yet the plant was the cross¹. But the tree of life (is) in the midst of paradise— and the olive tree, from the heart of which the Chrism came thru him of the resurrection. (¹anti-Gnostic; difficult to interpret: perhaps a parable composed by the Apostle Philip, wherein Joseph represents mankind and Christ is the Son of Mankind; Mt 13:55, Ex 30:22-33, Dt 21:22-23; [interlinear](#))

99. This world devours corpse(s)— furthermore, those eaten in it themselves die. The true (person) consumes life— therefore no one nourished in [the truth shall] die. Yeshúa came from within that place, and he brought nourishment from there. And to those whom he wished he gave their lives, so that they not perish. (Jn 6:53, Th 11 60, Ph 15; [interlinear](#))

100. God [created] a garden-paradise. Mankind [lived in the] garden, [... but] they were not in the [...]of God in [...] their hearts' [...] given desire. [...] This garden [is the place] where it will be said to me: [Thou may eat] this or not eat [this, according to thy] desire.¹ This is the place (where) I shall consume every different (thing)— there being there the tree of knowledge, which slew Adam. Yet (in) this place the tree of knowledge gave life to mankind. The Torah was the tree. It has (the) capability in itself to bestow the knowledge of good and evil. It neither cured him of the evil nor preserved him in the good, but rather it caused those who had ingested

it to die. For death originated because of its saying: Eat this, but do not eat (that)!

(Th 113, Gen 2:16-17; Isak Dinesen, 'Sorrow Acre', *Winter's Tales*: 'The Garden of Eden, newly created; from every tree of which ... thou, my Adam, mayest freely eat'; interlinear)

Part II: Sayings 101-143 & Ph Notes