

CHAP. 28.

The powers
adore the
light-ves-
ture.

41.

And Jesus continued again in his discourse and said unto his disciples : “ Hearken concerning the things which befell me among the rulers of the twelve æons and all their rulers and their lords and their authorities and their angels and their archangels. When then they had seen the vesture of light which was about me, they and their unpaired, then every one of them saw the mystery of his name, that it was on my | vesture of light, which was about me. They fell down all together, adored the vesture of light which was about me, and cried out all together, saying : ‘ How hath the lord of the universe passed through us without our knowing it ? ’ And they all sang praises together to the interiors of the interiors. And all their triple-powers and their great forefathers and their ungenerated and their self-generated and their generated and their gods and their light-sparks and their light-bearers—in a word all their great ones—saw the tyrants of their region, that their power was diminished in them. And they were in weakness and themselves fell into great and immeasurable fear. And they gazed on the mystery of their name on my vesture, and they had set out to come and adore the mystery of their name which was on my vesture, and they could not because of the great light which was about me ; but they adored a little removed from me, and they adored the light of my vesture and all cried out together, singing praises to the interiors of the interiors.

The tyrants
become as
the dead.

“ It came to pass then, when this befell among the tyrants who are below these rulers, that they all lost power and fell down to the ground in their æons and became as the dead world-

dwellers with no breath in them, as they | be- 42.
came in the hour when I took from them their
power.

“It came to pass then thereafter, when I left those æons, that every one of all those who were in the twelve æons, was bound to their order all together, and they accomplished their works as I have established them, so that they spend six months turned to the left and accomplishing their works in their squares and their triangles and in those which are in their aspect, and that further they spend another six months facing to the right and towards their triangles and their squares and those which are in their aspect. Thus then will those who are in the Fate and in the sphere travel.

“It came to pass then thereafter that I ascended to the veils of the thirteenth æon. It came to pass then, when I had arrived at their veils, that they drew apart of their own accord and opened themselves for me. I entered in into the thirteenth æon and found Pistis Sophia below the thirteenth æon all alone and no one of them with her. And she sat in that region grieving and mourning, because she had not been admitted into the thirteenth æon, her higher region. And she was moreover grieving because of the torments which Self-willed, who is one of the three triple-powers, had inflicted on her. But this,—when I shall come to speak with you respecting their expansion, | I will tell you the 43.
mystery, how this befell her.

“It came to pass then, when Pistis Sophia saw me shining most exceedingly and with no measure for the light which was about me, that she was in
Sophia and her fellow-powers behold the light.

CHAP. 29.

Jesus entereth the thirteenth æon and findeth Pistis Sophia.

great agitation and gazed at the light of my vesture. She saw the mystery of her name on my vesture and the whole glory of its mystery, for formerly she was in the region of the height, in the thirteenth æon,—but she was wont to sing praises to the higher light, which she had seen in the veil of the Treasury of the Light.

“It came to pass then, when she persisted in singing praises to the higher light, that all the rulers who are with the two great triple-powers, and her invisible who is paired with her, and the other two-and-twenty invisible emanations gazed [at the light],—in as much as Pistis Sophia and her pair, they and the other two-and-twenty emanations make up four-and-twenty emanations, which the great invisible Forefather and the two great triple-powers have emanated.”

CHAP. 30.

Mary desireth to hear the story of Sophia.

It came to pass then, when Jesus had said this unto his disciples, that Mary came forward and said: “My Lord, I have heard thee say aforetime: ‘Pistis Sophia is herself one of the four-and-twenty emanations,—how then is she not in their region? | But thou hast said: ‘I found her below the thirteenth æon.’”

44.

[THE STORY OF PISTIS SOPHIA]

Sophia desireth to enter the Light-world.

And Jesus answered and said unto his disciples: “It came to pass, when Pistis Sophia was in the thirteenth æon, in the region of all her brethren the invisibles, that is the four-and-twenty emanations of the great Invisible,—it came to pass then by command of the First Mystery that Pistis Sophia gazed into the height. She saw the light of the veil of the Treasury of the Light, and she

longed to reach to that region, and she could not reach to that region. But she ceased to perform the mystery of the thirteenth æon, and sang praises to the light of the height, which she had seen in the light of the veil of the Treasury of the Light.

“ It came to pass then, when she sang praises to the region of the height, that all the rulers in the twelve æons, who are below, hated her, because she had ceased from their mysteries, and because she had desired to go into the height and be above them all. For this cause then they were enraged against her and hated her, [as did] the great triple-powered Self-willed, that is the third triple-power, who is in the thirteenth æon, he who had become disobedient, in as much as he had not emanated the whole purification of his power in him, and had not given the purification of his light at the time when the rulers gave their purification, in that he desired to rule over the whole thirteenth æon | and those who are below it.

The rulers hate her for ceasing in their mystery.

45.

“ It came to pass then, when the rulers of the twelve æons were enraged against Pistis Sophia, who is above them, and hated her exceedingly, that the great triple-powered Self-willed, of whom I have just now told you, joined himself to the rulers of the twelve æons, and also was enraged against Pistis Sophia and hated her exceedingly, because she had thought to go to the light which is higher than her. And he emanated out of himself a great lion-faced power, and out of his matter in him he emanated a host of other very violent material emanations, and sent them into the regions below, to the parts of the chaos, in order that they might there lie in wait for Pistis

Self-willed uniteth himself with the rulers of the twelve æons and emanateth a lion-faced power to plague Sophia.

Sophia and take away her power out of her, because she thought to go to the height which is above them all, and moreover she had ceased to perform their mystery, and lamented continuously and sought after the light which she had seen. And the rulers who abide, or persist, in performing the mystery, hated her, and all the guards who are at the gates of the æons, hated her also.

46.

“ It came to pass then thereafter by command of the First Commandment that the great triple-powered Self-willed, who is one of the three | triple-powers, pursued Sophia in the thirteenth æon, in order that she should look towards the parts below, so that she might see in that region his lion-faced light-power and long after it and go to that region, so that her light might be taken from her.

CHAP. 31.

Sophia
taketh the
lion-faced
power of
Self-willed
for the true
Light.

“ It came to pass then thereafter that she looked below and saw his light-power in the parts below ; and she knew not that it is that of the triple-powered Self-willed, but she thought that it came out of the light which she had seen from the beginning in the height, which came out of the veil of the Treasury of the Light. And she thought to herself: I will go into that region without my pair and take the light and thereout fashion for myself light-æons, so that I may go to the Light of lights, which is in the Height of heights.

She de-
scendeth to
the twelve
æons and
thence into
the chaos.

“ This then thinking, she went forth from her own region, the thirteenth æon, and went down to the twelve æons. The rulers of the æons pursued her and were enraged against her, because she had thought of grandeur. And she

went forth also from the twelve æons, and came into the regions of the chaos and drew nigh to that lion-faced light-power to devour it. But all | the material emanations of Self-willed surrounded

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her, and the great lion-faced light-power devoured all the light-powers in Sophia and cleaned out her light and devoured it, and her matter was thrust into the chaos; it became a lion-faced ruler in the chaos, of which one half is fire and the other darkness,—that is Yaldabaōth, of whom I have spoken unto you many times. When then this befell, Sophia became very greatly exhausted, and that lion-faced light-power set to work to take away from Sophia all her light-powers, and all the material powers of Self-willed surrounded Sophia at the same time and pressed her sore.

The emanations of Self-willed squeeze the light-powers out of Sophia.

“ And Pistis Sophia cried out most exceedingly, she cried to the Light of lights which she had seen from the beginning, in which she had had faith, and uttered this repentance, saying thus :

CHAP. 32.

“ ‘ 1. O Light of lights, in whom I have had faith from the beginning, hearken now then, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me.

The first repentance of Sophia.

“ ‘ 2. I gazed, O Light, into the lower parts and saw there a light, thinking: I will go to that region, | in order that I may take that light. And I went and found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region, for I was sore pressed by all the emanations of Self-willed, and the lion-faced power took away my light in me.

“ ‘ 3. And I cried for help, but my voice hath not reached out of the darkness. And I looked

unto the height, that the Light, in which I had had faith, might help me.

“ ‘ 4. And when I looked unto the height, I saw all the rulers of the æons, how in their numbers they looked down on me and rejoiced over me, though I had done them no ill ; but they hated me without a cause. And when the emanations of Self-willed saw the rulers of the æons rejoicing over me, they knew that the rulers of the æons would not come to my aid ; and those emanations which sore pressed me with violence, took courage, and the light which I had not taken from them, they have taken from me.

“ ‘ 5. Now, therefore, O Light of Truth, thou knowest that I have done this in my innocence, thinking that the lion-faced light-power belonged to thee ; and the sin which I have done is open before thee.

“ ‘ 6. Suffer me no more to lack, O Lord, for I have had faith in thy light from the beginning ; O Lord, O Light of the powers, suffer me no more to lack my light.

“ ‘ 7. For because of thy inducement and for the sake of thy light am I fallen into this oppression, and shame hath covered me.

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“ ‘ 8. And because of | the illusion of thy light, I am become a stranger to my brethren, the invisibles, and to the great emanations of Barbēlō.

“ ‘ 9. This hath befallen me, O Light, because I have been zealous for thy abode ; and the wrath of Self-willed is come upon me—of him who had not hearkened unto thy command to emanate from the emanation of his power—because I was in his æon without performing his mystery.

“ ‘ 10. And all the rulers of the æons mocked me.

“ ‘ 11. And I was in that region, mourning and seeking after the light which I had seen in the height.

“ ‘ 12. And the guards of the gates of the æons searched for me, and all who remain in their mystery mocked me.

“ ‘ 13. But I looked up unto the height towards thee and had faith in thee. Now, therefore, O Light of lights, I am sore pressed in the darkness of chaos. If now thou wilt come to save me,—great is thy mercy,—then hear me in truth and save me.

“ ‘ 14. Save me out of the matter of this darkness, that I may not be submerged therein, that I may be saved from the emanations of god Self-willed which press me sore, and from their evil doings.

“ ‘ 15. Let not this darkness submerge me, and let not this lion-faced power entirely devour the whole of my power, and | let not this chaos ⁵⁰ shroud my power.

“ ‘ 16. Hear me, O Light, for thy grace is precious, and look down upon me according to the great mercy of thy Light.

“ ‘ 17. Turn not thy face from me, for I am exceedingly tormented.

“ ‘ 18. Haste thee, hearken unto me and save my power.

“ ‘ 19. Save me because of the rulers who hate me, for thou knowest my sore oppression and my torment and the torment of my power which they have taken from me. They who have set me in all this evil are before thee ; deal with them according to thy good pleasure.

“ ‘ 20. My power looked forth from the midst

of the chaos and from the midst of the darkness, and I waited for my pair, that he should come and fight for me, and he came not, and I looked that he should come and lend me power, and I found him not.

“ ‘ 21. And when I sought the light, they gave me darkness; and when I sought my power, they gave me matter.

“ ‘ 22. Now, therefore, O Light of lights, may the darkness and the matter which the emanations of Self-willed have brought upon me, be unto them for a snare, and may they be ensnared therein, and recompense them and may they be made to stumble and not come into the region of their Self-willed.

“ ‘ 23. May they remain in the darkness and not behold the light; may they behold the chaos for ever, and let them not look unto the height.

“ ‘ 24. Bring upon them their revenge, and may thy judgment lay hold upon them.

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“ ‘ 25. Let them not henceforth | come into their region to their god Self-willed, and let not his emanations henceforth come into their regions; for their god is impious and self-willed, and he thought that he had done this evil of himself, not knowing that, had I not been brought low according to thy command, he would not have had any authority over me.

“ ‘ 26. But when thou hadst by thy command brought me low, they pursued me the more, and their emanations added pain to my humiliation.

“ ‘ 27. And they have taken light-power from me and fallen again to pressing me sore, in order to take away all the light in me. Because of this in which they have set me, let them not

ascend to the thirteenth æon, the region of Righteousness.

“ ‘ 28. But let them not be reckoned in the lot of those who purify themselves and the light, and let them not be reckoned with those who will quickly repent, that they may quickly receive mysteries in the Light.

“ ‘ 29. For they have taken my light from me, and my power hath begun to cease in me and I am destitute of my light.

“ ‘ 30. Now, therefore, O Light, which is in thee and is with me, I sing praises to thy name, O Light, in glory.

“ ‘ 31. May my song of praise please thee, O Light, as an excellent mystery, which leadeth to the gates of the Light, which they who shall repent will utter, and the light of which will purify them.

“ ‘ 32. Now, therefore, let | all matters rejoice ; ⁵² seek ye all the Light, that the power of the stars which is in you, may live.

“ ‘ 33. For the Light hath heard the matters, nor will it leave any without having purified them.

“ ‘ 34. Let the souls and the matters praise the Lord of all æons, and [let] the matters and all that is in them [praise him].

“ ‘ 35. For God shall save their soul from all matters, and a city shall be prepared in the Light, and all the souls who are saved, will dwell in that city and will inherit it.

“ ‘ 36. And the soul of them who shall receive mysteries will abide in that region, and they who have received mysteries in its name will abide therein.’ ”

It came to pass then, when Jesus had spoken **CHAP. 33.**

these words unto his disciples, that he said unto them: "This is the song of praise which Pistis Sophia uttered in her first repentance, repenting of her sin, and reciting all which had befallen her. Now, therefore: 'Who hath ears to hear, let him hear.'"

Mary again came forward and said: "My Lord, my indweller of light hath ears, and I hear with my light-power, and thy spirit which is with me, hath sobered me. Hearken then that I may speak concerning the repentance which Pistis Sophia hath uttered, speaking of her sin and all that befell her. Thy light-power hath prophesied thereof aforetime through the prophet David in the sixty-eighth Psalm:

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Mary interpreteth the first repentance from Psalm lxxviii.

" ' 1. Save me, O God, for the waters are come in even unto my soul.

" ' 2. I sank, or am submerged, in the slime of the abyss, and power was not. I have gone down into the depths of the sea; a tempest hath submerged me.

" ' 3. I have kept on crying; my throat is gone, my eyes faded, waiting patiently for God.

" ' 4. They who hate me without a cause are more than the hairs of my head; mighty are my foes, who violently pursued me. They required of me that which I took not from them.

" ' 5. God, thou hast known my foolishness, and my faults are not hid from thee.

" ' 6. Let not them that wait on thee, O Lord, Lord of powers, be ashamed for my sake; let not those who seek thee be ashamed for my sake, O Lord, God of Israel, God of powers.

" ' 7. For thy sake have I endured shame; shame hath covered my face.

“ ‘ 8. I am become a stranger to my brethren, a stranger unto the sons of my mother.

“ ‘ 9. For the zeal of thy house hath consumed me; the revilings of them that revile thee have fallen upon me.

“ ‘ 10. I bowed my soul with fasting, and it was turned to my reproach.

“ ‘ 11. I put on sackcloth; I became unto them a bye-word.

“ ‘ 12. They who sit at the gates, chattered at me; and they who drink wine, harped about me.

“ ‘ 13. But I prayed with my soul unto thee, |
O Lord; the time of thy well-liking is [now], ⁵⁴
O God. In the fulness of thy grace give ear
unto my salvation in truth.

“ ‘ 14. Save me out of this slime, that I sink not therein; let me be saved from them that hate me, and from the deep of waters.

“ ‘ 15. Let not a water-flood submerge me, let not the deep swallow me, let not a well close its mouth above me.

“ ‘ 16. Hear me, O Lord, for thy grace is good; according to the fulness of thy compassion look down upon me.

“ ‘ 17. Turn not thy face away from thy servant, for I am oppressed.

“ ‘ 18. Hear me quickly, give heed to my soul and deliver it.

“ ‘ 19. Save me because of my foes, for thou knowest my disgrace, my shame and my dishonour; all my oppressors are before thee.

“ ‘ 20. My heart awaiteth disgrace and misery; I waited for him who should sorrow with me, but I could not come at him, and for him who should comfort me, and I found him not.

“ ‘ 21. They gave me gall for my meat ; and in my thirst they gave me vinegar to drink.

“ ‘ 22. Let their table be unto them for a trap and for a snare and for a retribution and for a stumbling-block.

“ ‘ 23. Mayest thou bend their backs at all time.

“ ‘ 24. Pour out thy anger upon them, and let the wrath of thy anger lay hold upon them.

“ ‘ 25. Let their encampment be desolate, let there be no dweller in their habitations.

“ ‘ 26. For they persecuted him whom thou hast smitten, and added to the smart of their woundings.

55. “ ‘ 27. They added iniquity to their iniquities ; let them not come into | thy righteousness.

“ ‘ 28. Let them be wiped out of the book of the living, and let them not be written in among the righteous.

“ ‘ 29. I am a poor wretch who is heart-broken too ; it is the salvation of thy face which hath taken me unto itself.

“ ‘ 30. I will praise the name of God in the ode, and exalt it in the song of thanksgiving.

“ ‘ 31. This shall please God better than a young bull which putteth forth horns and hoofs.

“ ‘ 32. May the wretched see and make merry ; seek ye God, that your souls may live.

“ ‘ 33. For God hath heard the wretched and despiseth not the prisoners.

“ ‘ 34. Let heaven and earth praise the Lord, the sea and all that is therein.

“ ‘ 35. For God will save Zion, and the cities of Judæa will be built up, and they will dwell there and inherit it.

“ ‘ 36. The seed of his servants shall possess it, and they who love his name shall dwell therein.’ ”

It came to pass then, when Mary had finished speaking these words unto Jesus in the midst of the disciples, that she said unto him : “ My Lord, this is the solution of the mystery of the repentance of Pistis Sophia.” | **CHAP. 34.**

It came to pass then, when Jesus had heard Mary speak these words, that he said unto her : “ Well said, Mary, blessed one, the fulness, or all-blessed fulness, thou who shalt be sung of as blessed in all generations.” **sa.**

Jesus continued again in the discourse and said : “ Pistis Sophia again continued and still sang praises in a second repentance, saying thus : **CHAP. 35.** The second repentance of Sophia.

“ ‘ 1. Light of lights, in whom I have had faith, leave me not in the darkness until the end of my time.

“ ‘ 2. Help me and save me through thy mysteries ; incline thine ear unto me and save me.

“ ‘ 3. May the power of thy light save me and carry me to the higher æons ; for thou wilt save me and lead me into the height of thy æons.

“ ‘ 4. Save me, O Light, from the hand of this lion-faced power and from the hands of the emanations of god Self-willed.

“ ‘ 5. For it is thou, O Light, in whose light I have had faith and in whose light I have trusted from the beginning.

“ ‘ 6. And I have had faith in it from the time when it emanated me, and thou thyself didst make me to emanate ; and I have had faith in thy light from the beginning.

“ ‘ 7. And when I had faith in thee, the rulers of the æons mocked at me, saying : She hath ceased in her mystery. Thou art my saviour and thou art my deliverer and thou art | my mystery, O Light.

“ ‘ 8. My mouth was filled with glorifying, that I may tell of the mystery of thy grandeur at all times.

“ ‘ 9. Now, therefore, O Light, leave me not in the chaos for the completion of my whole time ; forsake me not, O Light.

“ ‘ 10. For all the emanations of Self-willed have taken from me my whole light-power and have surrounded me. They desired to take away my whole light from me utterly and have set a watch on my power,

“ ‘ 11. Saying one to another together : The Light hath forsaken her, let us seize her and take away the whole light in her.

“ ‘ 12. Therefore then, O Light, cease not from me ; turn thee, O Light, and save me from the hands of the merciless.

“ ‘ 13. May they who would take away my power, fall down and become powerless. May they who would take away my light-power from me, be enwrapped in darkness and sink into powerlessness.’

“ This then is the second repentance which Pistis Sophia hath uttered, singing praises to the Light.”

It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them : “ Do ye understand in what manner I discourse with you ? ”

And Peter started forward and said unto Jesus :

“ My Lord, we will not endure this woman, Peter complaineth of Mary. for she taketh the opportunity from us and hath let none of us speak, but she discourseth many times.”

And Jesus answered and said unto his disciples :
 “ Let him in whom the power of his spirit shall see the, so that he understandeth what I say, | come forward and speak. But now, Peter, I see thy power in thee, that it understandeth the solution of the mystery of the repentance which Pistis Sophia hath uttered. Now, therefore, Peter, speak the thought of her repentance in the midst of thy brethren.”

And Peter answered and said unto Jesus : Peter interpreteth the second repentance from Psalm lxx.
 “ O Lord, give ear that I may speak the thought of her repentance, of which aforetime thy power prophesied through the prophet David, uttering her repentance in the seventieth Psalm :

“ ‘ 1. O God, my God, I have trusted in thee, let me no more be put to shame for ever.

“ ‘ 2. Save me in thy righteousness and set me free ; incline thine ear unto me and save me.

“ ‘ 3. Be unto me a strong God and a firm place to save me ; for thou art my strength and my refuge.

“ ‘ 4. My God, save me from the hand of the sinner and from the hand of the transgressor and from the impious [one].

“ ‘ 5. For thou art my endurance, O Lord, thou art my hope from my youth up.

“ ‘ 6. I have trusted myself to thee from my mother’s womb ; thou hast brought me out of my mother’s womb. My remembrance is ever in thee.

“ ‘ 7. I have become as the crazy for many ; |

59. thou art my help and my strength, thou art my deliverer, O Lord.

“ ‘ 8. My mouth was filled with glorifying, that I may praise the glory of thy splendour the whole day long.

“ ‘ 9. Cast me not away in the time of age ; if my soul fades, forsake me not.

“ ‘ 10. For mine enemies have spoken evil against me and they who lay in wait for my soul, have taken counsel against my soul,

“ ‘ 11. Saying together: God hath forsaken him; pursue and seize him, for there is no saviour.

“ ‘ 12. God, give heed to my help.

“ ‘ 13. Let them be ashamed and destroyed who calumniate my soul. Let them be enwrapped in shame and disgrace who seek evil against me.’

“ This then is the solution of the second repentance which Pistis Sophia hath uttered.”

CHAP. 37.

Jesus promiseth to perfect the disciples in all things.

60. The Saviour answered and said unto Peter :
 “ Finely, Peter ; this is the solution of her repentance. Blessed are ye before all men on the earth, because I have revealed unto you these mysteries. Amēn, amēn, I say unto you : | I will perfect you in all fulness from the mysteries of the interior to the mysteries of the exterior and fill you with the spirit, so that ye shall be called ‘ spiritual, perfected in all fulness.’ And, amēn, amēn, I say unto you : I will give unto you all the mysteries of all the regions of my Father and of all the regions of the First Mystery, so that he whom ye shall admit on earth, shall be admitted into the Light of the height ; and he whom ye shall expel on earth, shall be expelled from the kingdom of my Father in the heaven. But hearken, therefore, and give ear attentively

to all the repentances which Pistis Sophia hath uttered. She continued again and uttered the third repentance, saying :

“ ‘ 1. O Light of powers, give heed and save me. The third repentance of Sophia.

“ ‘ 2. May they who would take away my light, lack and be in the darkness. May they who would take away my power, turn into chaos and be put to shame.

“ ‘ 3. May they turn quickly to darkness, who press me sore and say : We have become lords over her.

“ ‘ 4. May rather all those who seek the Light, rejoice and exult, and they who desire thymystery, say ever : May the mystery be exalted.

“ ‘ 5. Save me then now, O Light, for I lacked my light, | which they have taken away, and I ^{si} needed my power, which they have taken from me. Thou then, O Light, thou art my saviour, and thou art my deliverer, O Light. Save me quickly out of this chaos.’ ”

And it came to pass, when Jesus had finished **CHAP. 33.** speaking these words unto his disciples, saying : “ This is the third repentance of Pistis Sophia,” that he said unto them : “ Let him in whom a sensitive spirit hath arisen, come forward and speak the thought of the repentance which Pistis Sophia hath uttered.”

It came to pass then, before Jesus had finished speaking, that Martha came forward, fell down at his feet, kissed them, cried aloud and wept with lamentation and in humbleness, saying : “ My Lord, have mercy upon me and have compassion with me, and let me speak the solution of the repentance which Pistis Sophia hath uttered.” Martha asketh and receiveth permission to speak.

And Jesus gave his hand unto Martha and said unto her : “ Blessed is every one who humbleth himself, for on him they shall have mercy. Now, therefore, Martha, art thou blessed. But proclaim then the solution of the thought of the repentance of Pistis Sophia.”

Martha interpreteth the third repentance from Psalm lxi. 62.

And Martha answered and said unto Jesus in the midst of the disciples : “ Concerning the repentance which Pistis Sophia hath uttered, O | my Lord Jesus, of it thy light-power in David prophesied aforetime in the sixty-ninth Psalm, saying :

“ ‘ 1. O Lord God, give heed to my help.

“ ‘ 2. Let them be put to shame and confounded who seek after my soul.

“ ‘ 3. May they turn straightway and be put to shame, who say unto me : Ha, ha.

“ ‘ 4. May all who seek thee, be joyful and exult because of thee, and they who love thy salvation, say ever : May God be exalted.

“ ‘ 5. But I am wretched, I am poor ; O Lord, help me. Thou art my helper and defence ; O Lord, delay not.’

“ This then is the solution of the third repentance which Pistis Sophia hath uttered, singing praises to the height.”

CHAP. 39.

It came to pass then, when Jesus had heard Martha speak these words, that he said unto her : “ Well said, Martha, and finely.”

63.

And Jesus continued again in the discourse and said unto his disciples : “ Pistis Sophia again continued in the fourth repentance, reciting it before she was oppressed a second time, in order that the lion-faced power and | all the material emanations with it, which Self-willed

had sent into the chaos, might not take away her total light in her. She uttered then this repentance as follows :

“ ‘ 1. O Light, in whom I have trusted, give ear to my repentance, and let my voice reach unto thy dwelling-place. The fourth repentance of Sophia.

“ ‘ 2. Turn not away thy light-image from me, but have heed unto me, if they oppress me ; and save me quickly at the time when I shall cry unto thee.

“ ‘ 3. For my time is vanished like a breath and I am become matter.

“ ‘ 4. They have taken my light from me, and my power is dried up. I have forgotten my mystery which heretofore I was wont to accomplish.

“ ‘ 5. Because of the voice of the fear and the power of Self-willed my power is vanished.

“ ‘ 6. I am become as a demon apart, who dwelleth in matter and light is not in him, and I am become as a counterfeiting spirit, which is in a material body and light-power is not in it.

“ ‘ 7. And I am become as a decan who is alone in the air.

“ ‘ 8. The emanations of Self-willed have sore oppressed me, and my pair hath said unto himself :

“ ‘ 9. Instead of with light which was in her, they have filled her with chaos. I have devoured the sweat of my own matter and the anguish of the tears from the matter of my eyes, so that they who oppress me may not take the rest.

“ ‘ 10. All this hath befallen me, O Light, by thy | commandment and thy command, and it is thy commandment that I am here. ^{64.}

“ ‘ 11. Thy commandment hath brought me down, and I am descended as a power of the chaos, and my power is numbed in me.

“ ‘ 12. But thou, O Lord, art Light eternal, and dost visit them who are for ever oppressed.

“ ‘ 13. Now, therefore, O Light, arise and seek my power and the soul in me. Thy commandment is accomplished, which thou didst decree for me in my afflictions. My time is come, that thou shouldst seek my power and my soul, and this is the time which thou didst decree to seek me.

“ ‘ 14. For thy saviours have sought the power which is in my soul, because the number is completed, and in order that also its matter may be saved.

“ ‘ 15. And then at that time shall all the rulers of the material æons be in fear of thy light, and all the emanations of the thirteenth material æon shall be in fear of the mystery of thy light, so that the others may put on the purification of their light.

“ ‘ 16. For the Lord will seek the power of your soul. He hath revealed his mystery,

“ ‘ 17. So that he may regard the repentance of them who are in the regions below; and he hath not disregarded their repentance.

“ ‘ 18. This is then that mystery which is become the type in respect of the race which shall be born; and the race which shall be born will sing praises to the height.

65. “ ‘ 19. For the Light hath looked down from the height of its light. It will look down on | the total matter,

“ ‘ 20. To hear the sighing of those in chains,

to loose the power of the souls whose power is bound,—

“ ‘ 21. So that it may lay its name in the soul and its mystery in the power.’ ”

It came to pass while Jesus spake these words unto his disciples, saying unto them: “ This is the fourth repentance which Pistis Sophia hath uttered; now, therefore, let him who understandeth, understand,”—it came to pass then, when Jesus had spoken these words, that John came forward, adored the breast of Jesus and said unto him: “ My Lord, give commandment to me also, and grant me to speak the solution of the fourth repentance which Pistis Sophia hath uttered.”

CHAP. 40.

John asketh and receiveth permission to speak.

Jesus said unto John: “ I give thee commandment, and I grant thee to speak the solution of the repentance which Pistis Sophia hath uttered.”

John answered and said: “ My Lord and Saviour, concerning this repentance which Pistis Sophia hath uttered, thy light-power which was in David, hath prophesied aforetime in the one-hundred-and-first Psalm:

“ ‘ 1. Lord, give ear unto my supplication, and let my voice reach unto thee.

John interpreteth the repentance from Psalm ci.

“ ‘ 2. Turn not away thy face from me; incline thine ear unto me in the day when I am oppressed; quickly give ear to me on the day when I shall cry unto thee.

“ ‘ 3. For | my days are vanished as smoke, and my bones are parched as stone.

“ ‘ 4. I am scorched as the grass, and my heart is dried up; for I have forgotten to eat my bread.

“ 5. From the voice of my groaning my bones cleaved to my flesh.

“ 6. I am become as a pelican in the desert ; I am become as a screech-owl in the house.

“ 7. I have passed the night watching ; I am become as a sparrow alone on the roof.

“ 8. My enemies have reviled me all the day long, and they who honour me, have injured me.

“ 9. For I have eaten ashes instead of my bread and mixed my drink with tears,

“ 10. Because of thy wrath and thy rage ; for thou hast lifted me up and cast me down.

“ 11. My days have declined as a shadow, and I am dried up as the grass,

“ 12. But thou, O Lord, thou endurest for ever, and thy remembrance unto the generation of generation[s].

“ 13. Arise and have mercy upon Zion, for the time is come to have mercy upon her ; the proper time is come.

“ 14. Thy servants have longed for her stones, and will take pity on her land.

“ 15. And the nations will have fear of the name of the Lord, and the kings of the earth have fear of thy sovereignty.

“ 16. For the Lord will build up Zion and reveal himself in his sovereignty.

“ 17. He hath regarded the prayer of the humble and hath not despised their supplication.

“ 18. This shall be recorded for another generation, and the people who shall be created will praise the Lord.

“ 19. Because he hath looked down on his holy height ; the Lord hath looked down from the heaven on the earth,

“ ‘ 20. To hear the sighing | of those in chains, 67.
to loose the sons of those who are slain,

“ ‘ 21. To proclaim the name of the Lord in
Zion and his praise in Jerusalem.’

“ This, my Lord, is the solution of the mystery
of the repentance which Pistis Sophia hath
uttered.”

It came to pass then, when John had finished CHAP. 41.
speaking these words to Jesus in the midst of his Jesus com-
disciples, that he said unto him: “ Well said, mendeth
John, the Virgin, who shalt rule in the kingdom John.
of the Light.”

And Jesus continued again in the discourse and The emana-
said unto his disciples: “ It came to pass again tions of
thus: The emanations of Self-willed again op- Self-willed
pressed Pistis Sophia in the chaos and desired to again
take from her her whole light; and not yet was squeeze the
her commandment accomplished, to lead her out of light out of
the chaos, and not yet had the command reached Sophia.
me through the First Mystery, to save her out
of the chaos. It came to pass then, when all
the material emanations of Self-willed oppressed
her, that she cried out and uttered the fifth re-
pentance, saying:

“ ‘ 1. Light of my salvation, I sing praise The fifth
unto thee in the region of the height and again repentance
in the chaos. of Sophia.

“ ‘ 2. I sing praise unto thee in my hymn with
which I sang praise in the height and with which
I sang praise unto thee when I was in the chaos.
Let it come into thy presence, and give heed, O
Light, to my repentance.

“ ‘ 3. For my power is filled up with | darkness, 68.
and my light hath gone down into the chaos.

“ ‘ 4. I am myself become as the rulers of the

chaos, who are gone into the darknesses below; I am become as a material body, which hath no one in the height who will save it.

“ ‘ 5. I am become also as matters from which their power hath been taken, when they are cast down into the chaos,—[matters] which thou hast not saved, and they are condemned utterly by thy commandment.

“ ‘ 6. Now, therefore, have they put me into the darkness below,—in darknesses and matters which are dead and in them [is] no power.

“ ‘ 7. Thou hast brought thy commandment upon me and all things which thou hast decreed.

“ ‘ 8. And thy spirit hath withdrawn and abandoned me. And moreover by thy commandment the emanations of my æon have not helped me and have hated me and separated themselves from me, and yet am I not utterly destroyed.

“ ‘ 9. And my light is diminished in me, and I have cried up to the light with all the light in me, and I have stretched forth my hands unto thee.

“ ‘ 10. Now, therefore, O Light, wilt thou not accomplish thy commandment in the chaos, and will not the deliverers, who come according to thy commandment, arise in the darkness and come and be disciples for thee?

“ ‘ 11. Will they not utter the mystery of thy name in the chaos?

“ ‘ 12. Or will they not rather utter thy name in a matter of the chaos, in which thou wilt not [thyself] purify?

“ ‘ 13. But I have sung praises unto thee, O Light, and my repentance will reach unto thee | in the height.

“ ‘ 14. Let thy light come upon me,

“ ‘ 15. For they have taken my light, and I am in pain on account of the Light from the time when I was emanated. And when I had looked into the height to the Light, then I looked down below at the light-power in the chaos; I rose up and went down.

“ ‘ 16. Thy commandment came upon me, and the terrors, which thou didst decree for me, have brought me into delusion.

“ ‘ 17. And they have surrounded me, in numbers as water, they have laid hold on me together all my time.

“ ‘ 18. And by thy commandment thou hast not suffered my fellow-emanations to help me, nor hast thou suffered my pair to save me out of my afflictions.’

“ This then is the fifth repentance which Pistis Sophia hath uttered in the chaos, when all the material emanations of Self-willed had continued and oppressed her.”

When then Jesus had spoken these words CHAP. 42. unto his disciples, he said unto them: “ Who hath ears to hear, let him hear; and let him whose spirit seetheth up in him, come forward and speak the solution of the thought of the fifth repentance of Pistis Sophia.”

And when Jesus had finished saying these words, Philip started forward, held up and laid down the book in his hand,—for he is the scribe of all the discourses which Jesus spake, and of all of that which he did,—Philip then | came forward and said unto him: “ My Lord, surely then it is not on me alone that thou hast enjoined to take care for the world and write down all Philip the scribe complaineth. 70.

the discourses which we shall speak and [all we shall] do? And thou hast not suffered me to come forward to speak the solution of the mysteries of the repentance of Pistis Sophia. For my spirit hath oftentimes seethed in me and been unloosed and constrained me to come forward and speak the solution of the repentance of Pistis Sophia; and I could not come forward because I am the scribe of all the discourses."

Jesus explaineth that the appointed scribes are Philip and Thomas and Matthew.

It came to pass then, when Jesus had heard Philip, that he said unto him: "Hearken, Philip, blessed one, that I may discourse with thee; for it is thou and Thomas and Matthew on whom it is enjoined by the First Mystery to write all the discourses which I shall speak and [all which I shall] do, and all things which ye shall see. But as for thee, the number of the discourses which thou hast to write, is so far not yet completed. When it is then completed, thou art to come forward and proclaim what pleaseth thee. Now, therefore, ye three have to write down all the discourses which I shall speak and [all things which I shall] do and which ye shall see, in order that ye may bear witness to all things of the kingdom of heaven."

CHAP. 43.

When then Jesus had said this, he said unto his disciples: "Who hath ears to hear, let him hear." |

71.

Mary interpreteth the words of Jesus concerning the three witnesses.

Mary started forward again, stepped into the midst, placed herself by Philip and said unto Jesus: "My Lord, my in-dweller of light hath ears, and I am ready to hear with my power, and I have understood the word which thou hast spoken. Now, therefore, my Lord, hearken that I may discourse in openness, thou who hast

said unto us : ' Who hath ears to hear, let him hear.'

" Concerning the word which thou hast spoken unto Philip : ' It is thou and Thomas and Matthew on whom it hath been enjoined—to you three by the First Mystery, to write all the discourses of the kingdom of the Light and thereto to bear witness ' ; hearken, therefore, that I may proclaim the solution of this word. This is what thy light-power prophesied aforetime through Moses : ' By two or three witnesses shall every matter be established.' The three witnesses are Philip and Thomas and Matthew."

It came to pass then, when Jesus had heard this word, that he said : " Well said, Mary, this is the solution of the word. Now, therefore, do thou, Philip, come forward and proclaim the solution of the fifth repentance of Pistis Sophia, and thereafter take thy seat and write all the discourses which I shall speak, until the number of thy portion which thou hast to write of the words of the kingdom of the Light is completed. Then shalt thou come forward and speak what thy spirit shall understand. But do thou then | now proclaim the solution of the fifth repentance 72 of Pistis Sophia."

And Philip answered and said unto Jesus : " My Lord, hearken that I may speak the solution of her repentance. For thy power hath prophesied aforetime concerning it through David in the eighty-seventh Psalm, saying :

" ' 1. Lord, God of my salvation, by day and by night have I cried unto thee.

" ' 2. Let my weeping come before thee ; incline thine ear to my supplication, O Lord.

Philip is now given permission to speak.

Philip interpreteth the fifth repentance from Psalm lxxxvii.

“ ‘ 3. For my soul is full of evil, my life hath drawn nigh to the world below.

“ ‘ 4. I am counted among them who have gone down into the pit; I am become as a man who hath no helper.

“ ‘ 5. The free among the dead are as the slain who are thrown away and sleep in tombs, whom thou no more rememberest, and they are destroyed through thy hands.

“ ‘ 6. They have set me in a pit below, in darkness and shadow of death.

“ ‘ 7. Thy wrath hath settled down upon me and all thy cares have come upon me. (Selah.)

“ ‘ 8. Thou hast put away mine acquaintances far from me; they have made me an abomination for them. They have abandoned me, and I cannot go forth.

“ ‘ 9. My eye hath become dim in my misery; I have cried unto thee, O Lord, the whole day and have stretched forth my hands unto thee.

“ ‘ 10. Wilt thou not surely work thy wonders on the dead? Will not surely the physicians arise and confess thee?

“ ‘ 11. Will they not surely proclaim thy name in the | tombs,

“ ‘ 12. And thy righteousness in a land which thou hast forgotten?

“ ‘ 13. But I have cried unto thee, O Lord, and my prayer shall reach thee early in the morning.

“ ‘ 14. Turn not thy face away from me.

“ ‘ 15. For I am miserable, I am in sorrow from my youth up. And when I had exalted myself, I humbled myself and arose.

“ ‘ 16. Thy angers are come upon me and thy terrors have brought me into delusion.

“ ‘ 17. They have surrounded me as water ; they have seized upon me the whole day long.

“ ‘ 18. My fellows hast thou kept far from me and my acquaintances from my misery.’

“ This is then the solution of the mystery of the fifth repentance which Pistis Sophia hath uttered, when she was oppressed in the chaos.”

It came to pass then, when Jesus had heard Philip speak these words, that he said : “ Well said, Philip, well-beloved. Now, therefore, come, take thy seat and write thy portion of all the discourses which I shall speak, and [of all things which I shall] do, and of all that thou shalt see.” And forthwith Philip sat down and wrote.

CHAP. 44.
Philip is commended and continueth writing.

It came to pass thereafter that Jesus continued again in the discourse and said unto his disciples : “ Then did Pistis Sophia cry to the Light. It forgave her sin, in that she had left her region and gone down into the darkness. She uttered the sixth repentance, saying thus :

“ ‘ 1. I have sung praises | unto thee, O Light, in the darkness below.

74.
The sixth repentance of Sophia.

“ ‘ 2. Hearken unto my repentance, and may thy light give heed to the voice of my supplication.

“ ‘ 3. O Light, if thou thinkest on my sin, I shall not be able to stand before thee, and thou wilt abandon me,

“ ‘ 4. For thou, O Light, art my saviour ; because of the light of thy name I have had faith in thee, O Light.

“ ‘ 5. And my power hath had faith in thy mystery ; and moreover my power hath trusted in the Light when it was among those of the height ; and it hath trusted in it when it was in the chaos below.

“ ‘ 6. Let all the powers in me trust in the Light when I am in the darkness below, and may they again trust in the Light if they come into the region of the height.

“ ‘ 7. For it is [the Light] which hath compassion on us and delivereth us ; and a great saving mystery is in it.

“ ‘ 8. And it will save all powers out of the chaos because of my transgression. For I have left my region and am come down into the chaos.’

“ Now, therefore, whose mind is exalted, let him understand.”

CHAP. 45.

It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them : “ Understand ye in what manner I discourse with you ? ”

Andrew came forward and said : “ My Lord, concerning the solution of the sixth repentance of Pistis Sophia, thy light-power prophesied aforetime through David in the one-hundred-and-twenty-ninth Psalm, saying : |

75.

Andrew interpreteeth the sixth repentance from Psalm cxxxix.

“ ‘ 1. Out of the depths I have cried unto thee, O Lord.

“ ‘ 2. Hearken unto my voice ; let thine ears give heed to the voice of my supplication.

“ ‘ 3. O Lord, if thou heedest my iniquities, who will be able to pass [the test] ?

“ ‘ 4. For pardon is in thy hands ; for the sake of thy name have I waited for thee, O Lord.

“ ‘ 5. My soul hath waited for thy word.

“ ‘ 6. My soul hath hoped in the Lord from the morning until the evening. Let Israel hope in the Lord from the morning until the evening.

“ ‘ 7. For grace standeth by the Lord and with him is great redemption.

“ ‘ 8. And he will deliver Israel from all his iniquities.’ ”

Jesus said unto him: “ Well said, Andrew, Jesus commendeth Andrew. He promiseth that the tyrants shall be judged and consumed by the wise fire. blessed one. This is the solution of her repentance. Amēn, amēn, I say unto you: I will perfect you in all mysteries of the Light and all gnoses from the interiors of the interiors to the exteriors of the exteriors, from the Ineffable down to the darkness of darkneses, from the Light of lights down to the of matter, from all the gods down to the demons, from all the lords down to the decans, from all the authorities down to the servitors, from the creation of men down to [that] of the wild-beasts, of the cattle and of the reptiles, in order that ye may be called perfect, perfected in | all fulness. Amēn, amēn, I say ^{76.} unto you: In the region where I shall be in the kingdom of my Father, ye will also be with me. And when the perfect number is completed, so that the Mixture shall be dissolved, I will give commandment that they bring all tyrant gods, who have not given up the purification of their light, and will give commandment to the wise fire, over which the perfect pass, to eat into those tyrants, until they give up the last purification of their light.”

It came to pass then, when Jesus had finished speaking these words unto his disciples, that he Mary interpreteth the words of Jesus. said unto them: “ Understand ye in what manner I speak with you ? ”

Mary said: “ Yea, Lord, I have understood the word which thou hast spoken. Concerning then the word which thou hast said: At the dissolution of the whole Mixture thou shalt take thy seat on a light-power and thy disciples,

that is ourselves, shall sit on the right of thee, and thou shalt judge the tyrant gods, who have not given up the purification of their light, and the wise fire will bite into them, until they give up the last light in them,—concerning this word then thy light-power prophesied aforetime through David, in the eighty-first Psalm, saying :

“ ‘ God shall sit in the assembly (synagogue) | of the gods and try the gods.’ ”

77.

Jesus said unto her : “ Well said, Mary.”

CHAP. 46.

The repentance of Sophia is not yet accepted. She is mocked by the æons.

Jesus continued again in the discourse and said unto his disciples : “ It came to pass, when Pistis Sophia had finished uttering the sixth repentance for the forgiveness of her transgression, that she turned again to the height, to see if her sins were forgiven her, and to see whether they would lead her up out of the chaos. But by commandment of the First Mystery not yet was she hearkened to, so that her sin should be forgiven and she should be led up out of the chaos. When then she had turned to the height to see whether her repentance were accepted from her, she saw all the rulers of the twelve æons mocking at her and rejoicing over her because her repentance was not accepted from her. When then she saw that they mocked at her, she grieved exceedingly and lifted up her voice to the height in her seventh repentance, saying :

The seventh repentance of Sophia.

“ ‘ 1. O Light, I have lifted up my power unto thee, my Light.

“ ‘ 2. On thee have I had faith. Let me not be scorned ; let not the rulers of the twelve æons, who hate me, rejoice over me.

“ ‘ 3. For all who have faith in thee shall not be put to shame. Let them who have taken

away my power, remain in darkness ; and let them not get from it any profit, but let it be taken away from them. |

“ ‘ 4. O Light, show me thy ways, and I shall ⁷⁸ be saved in them ; and show me thy paths, whereby I shall be saved out of the chaos.

“ ‘ 5. And guide me in thy light, and let me know, O Light, that thou art my saviour. On thee will I trust the whole of my time.

“ ‘ 6. Give heed that thou save me, O Light, for thy mercy endureth for ever.

“ ‘ 7. As to my transgression, which I have committed from the beginning in my ignorance, put it not to my account, O Light, but rather save me through thy great mystery of the forgiveness of sins because of thy goodness, O Light.

“ ‘ 8. For good and sincere is the Light. For this cause will it grant me my way, to be saved out of my transgression ;

“ ‘ 9. And for my powers, which are diminished through the fear of the material emanations of Self-willed, will it draw near after its commandment, and will teach my powers, which are diminished because of the merciless, its gnosis.

“ ‘ 10. For all gnoses of the Light are saving means and are mysteries for all who seek the regions of its Inheritance and its mysteries.

“ ‘ 11. For the sake of the mystery of thy name, O Light, forgive my transgression, for it is great.

“ ‘ 12. To every one who trusteth in the Light it will give the mystery which suiteth him ;

“ ‘ 13. And his soul will abide in the regions of the Light and his power will inherit | the Trea- ⁷⁹ sury of the Light.

“ ‘ 14. The Light giveth power to them who

have faith in it; and the name of its mystery belongeth to those who trust in it. And it will show them the region of the Inheritance, which is in the Treasury of the Light.

“ ‘ 15. But I have ever had faith in the Light, for it will save my feet from the bonds of the darkness.

“ ‘ 16. Give heed unto me, O Light, and save me, for they have taken away my name from me in the chaos.

“ ‘ 17. Because of all the emanations my afflictions and my oppression have become exceedingly manifold. Save me out of my transgression and this darkness.

“ ‘ 18. And look upon the grief of my oppression and forgive my transgression.

“ ‘ 19. Give heed to the rulers of the twelve æons, who have hated me through jealousy.

“ ‘ 20. Watch over my power and save me, and let me not remain in this darkness, for I have had faith in thee.

“ ‘ 21. And they have made of me a great fool for having had faith in thee, O Light.

“ ‘ 22. Now, therefore, O Light, save my powers from the emanations of Self-willed, by whom I am oppressed.’

“ Now, therefore, who is sober, let him be sober.”

When then Jesus had spoken this unto his disciples, Thomas came forward and said: “ My Lord, I am sober, I am plentifully sober, and my spirit is ready in me, and I rejoice exceedingly that thou hast revealed these words unto us. But indeed I have borne with my brethren until now, so that I should not anger them; nay

rather I have borne with every one that he should come before thee and speak | the solution of the ^{80.} repentance of Pistis Sophia. Now, therefore, my Lord, concerning the solution of the seventh repentance of Pistis Sophia thy light-power hath prophesied through the prophet David in the twenty-fourth Psalm, thus :

“ ‘ 1. O Lord, unto thee have I lifted up my soul, O my God. Thomas interpreteth the seventh repentance from Psalm xxiv.

“ ‘ 2. I have abandoned myself unto thee ; let me not be put to shame and let not mine enemies mock at me.

“ ‘ 3. For all who wait upon thee shall not be put to shame ; let them be put to shame who do iniquity without a cause.

“ ‘ 4. O Lord, show me thy ways and teach me thy paths.

“ ‘ 5. Lead me in the way of thy truth and teach me, for thou art my God and my saviour ; on thee will I wait all the day long.

“ ‘ 6. Call to remembrance thy mercies, O Lord, and the favours of thy grace, for they are from eternity.

“ ‘ 7. Remember not the sins of my youth and those of my ignorance. Remember me according to the fulness of thy mercy because of thy goodness, O Lord.

“ ‘ 8. The Lord is gracious and sincere ; therefore will he instruct sinners in the way.

“ ‘ 9. He will guide the tender-hearted | in the ⁸¹ judgment and will teach the tender-hearted his ways.

“ ‘ 10. All the ways of the Lord are grace and truth for them who seek his righteousness and his testimonies.

“ ‘ 11. For thy name’s sake, O Lord, forgive me my sin, [for] it is exceedingly great.

“ ‘ 12. Who is the man who feareth the Lord ? For him will he establish laws in the way which he hath chosen.

“ ‘ 13. His soul will abide in good things and his seed will inherit the land.

“ ‘ 14. The Lord is the strength of them who fear him ; and the name of the Lord belongeth to them who fear him, to make known unto them his covenant.

“ ‘ 15. Mine eyes are raised ever unto the Lord, for he will draw my feet out of the snare.

“ ‘ 16. Look down upon me and be gracious unto me, for I am an only-begotten ; I am wretched.

“ ‘ 17. The afflictions of my heart have increased ; bring me out of my necessities.

“ ‘ 18. Look upon my abasement and my woe, and forgive me all my sins.

“ ‘ 19. Look upon mine enemies, how they have increased themselves and hated me with unjust hatred.

“ ‘ 20. Preserve my soul and save me ; let me not | be put to shame, for I have hoped on thee.

“ ‘ 21. The simple and sincere have joined themselves to me, for I have waited on thee, O Lord.

“ ‘ 22. O God, deliver Israel from all his afflictions.’ ”

82.

Jesus com-
mendeth
Thomas.

And when Jesus had heard the words of Thomas, he said unto him : “ Well said, Thomas, and finely. This is the solution of the seventh repentance of Pistis Sophia. Amēn, amēn, I say unto

you: All generations of the world shall bless you on earth, because I have revealed this unto you and ye have received of my spirit and have become understanding and spiritual, understanding what I say. And hereafter will I fill you full with the whole light and the whole power of the spirit, so that ye may understand from now on all which shall be said unto you and which ye shall see. Yet a little while and I will speak with you concerning the height without within and within without."

Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when Pistis Sophia had uttered the seventh repentance in the chaos, that the commandment through the First Mystery had not come to me | to save her and lead her up out of the chaos. Nevertheless of myself out of compassion without commandment I led her into a somewhat spacious region in the chaos. And when the material emanations of Self-willed had noticed that she had been led into a somewhat spacious region in the chaos, they ceased a little to oppress her, for they thought that she would be led up out of the chaos altogether. When this then took place, Pistis Sophia did not know that I was her helper; nor did she know me at all, but she continued and persisted withal singing praises to the Light of the Treasury, which she had seen aforetime and on which she had had faith, and she thought that it [*sc.* the Light] also was her helper and it was the same to which she had sung praises, thinking it was the Light in truth. But as indeed she had had faith in the Light which belongeth to the Treasury in truth, therefore will she be led up out

CHAP. 47.

Jesus leadeth Sophia to a less confined region, but without the commandment of the First Mystery.

83.

of the chaos and her repentance will be accepted from her. But the commandment of the First Mystery was not yet accomplished to accept her repentance from her. But hearken now in order that I may tell you all things which befell Pistis Sophia.

The emanations of Self-willed cease for a time to oppress Sophia.

84.

“ It came to pass, when I had led her unto a somewhat spacious region in the chaos, that the emanations of Self-willed ceased entirely to oppress her, thinking that she would be led up out of the chaos altogether. It came to pass then, when the emanations of Self-willed had noticed that Pistis Sophia had not been led up out of the chaos, that they turned about again all together, oppressing her vehemently. Because of this then she uttered the eighth repentance, because they had not ceased to oppress her, and had turned about to oppress her to the utmost. She uttered this repentance, saying thus :

The eighth repentance of Sophia.

“ ‘ 1. On thee, O Light, have I hoped. Leave me not in the chaos ; deliver me and save me according to thy gnosis.

“ ‘ 2. Give heed unto me and save me. Be unto me a saviour, O Light, and save me and lead me unto thy light.

“ ‘ 3. For thou art my saviour and wilt lead me unto thee. And because of the mystery of thy name lead me and give me thy mystery.

“ ‘ 4. And thou wilt save me from this lion-faced power, which they have laid as a snare for me, for thou art my saviour.

“ ‘ 5. And in thy hands will I lay the purification of my light ; thou hast saved me, O Light, according to thy gnosis.

“ ‘ 6. Thou art become wroth with them who

keep watch over me and will not be able to lay hold of me utterly. But I have had faith in the Light.

“ ‘ 7. I will rejoice and will sing praises that thou hast had mercy upon me and hast heeded and saved me from the oppression in which I was. And thou wilt set free my power out of the chaos.

“ ‘ 8. And thou hast not left me in the hand of the lion-faced power ; but thou hast led me into a region which is not oppressed.’ ”

When then Jesus had said this unto his disciples, he answered again and said unto them :
 “ It came to pass then, when the lion-faced power had noticed that Pistis Sophia had not been led up altogether out of the chaos, | that it came again with all the other material emanations of Self-willed, and they oppressed Pistis Sophia again. It came to pass then, when they oppressed her, that she cried out in the same repentance, saying :

“ ‘ 9. Have mercy upon me, O Light, for they have oppressed me again. Because of thy commandment, the light in me is distracted and my power and my understanding.

“ ‘ 10. My power hath begun to wane whiles I am in these afflictions, and the number of my time whiles I am in the chaos. My light is diminished, for they have taken away my power from me, and all the powers in me are tossed about.

“ ‘ 11. I am become powerless in the presence of all the rulers of the æons, who hate me, and in the presence of the four-and-twenty emanations, in whose region I was. And my brother, my

CHAP. 48.

The emanations of Self-willed oppress her again.

85.

She continueth her repentance.

pair, was afraid to help me, because of that in which they have set me.

“ ‘ 12. And all the rulers of the height have counted me as matter in which is no light. I am become as a material power which hath fallen out of the rulers,

“ ‘ 13. And all who are in the æons said : She hath become chaos. And thereafter all the pitiless powers encompassed me together and proposed to take away the whole light in me.

“ ‘ 14. But I have trusted in thee, O Light, and said : Thou art my saviour.

“ ‘ 15. And my commandment, which thou hast decreed for me, is in thy hands. Save me out of the hands of the emanations of Self-willed, which oppress me and persecute me.

86. “ ‘ 16. Send thy light over me, for I am as naught before thee, | and save me according to thy compassion.

“ ‘ 17. Let me not be despised, for I have sung praises unto thee, O Light. Let chaos cover the emanations of Self-willed, let them be led down into the darkness.

“ ‘ 18. Let the mouth of them be shut up, who would devour me with guile, who say : Let us take the whole light in her,—although I have done them no ill.’ ”

CHAP. 49.

And when Jesus had spoken this, Matthew came forward and said : “ My Lord, thy spirit hath stirred me and thy light hath made me sober to proclaim this eighth repentance of Pistis Sophia. For thy power hath prophesied thereof afore-time through David in the thirtieth Psalm, saying :

“ ‘ 1. On thee, O Lord, have I hoped. Let

me never be put to shame ; save me according to thy righteousness.

“ ‘ 2. Incline thine ear unto me, save me quickly. Be thou unto me a protecting God and a house of refuge to save me.

Matthew interpreteth the eighth repentance from Psalm xxx.

“ ‘ 3. For thou art my support and my refuge ; for thy name’s sake thou wilt guide me and feed me.

“ ‘ 4. And thou wilt draw me out of this snare, which they have laid privily for me ; for thou art my protection.

“ ‘ 5. Into thy hands I will render my spirit ; | thou hast redeemed me, O Lord, God of Truth. ^{87.}

“ ‘ 6. Thou hast hated them who hold to vain emptiness ; but I have trusted.

“ ‘ 7. And I shall rejoice because of my Lord and make merry over thy grace. For thou hast looked down upon my humbleness and saved my soul out of my necessities.

“ ‘ 8. And thou hast not shut me up in the hands of my foes ; thou hast set my feet on a broad space.

“ ‘ 9. Be gracious unto me, O Lord, for I am afflicted ; my eye is distracted in the wrath and my soul and my body.

“ ‘ 10. For my years have wasted away in sadness and my life is wasted in sighing. My power is enfeebled in misery and my bones are distracted.

“ ‘ 11. I am become a mockery for all my foes and my neighbours. | I am become a fright ^{88.} for my acquaintances, and they who saw me, are fled away from me.

“ ‘ 12. I am forgotten in their heart as a corpse, and I have become as a ruined vessel.

“ ‘ 13. For I have heard the scorn of many who

encompass me round about. Massing themselves together against me, they took counsel to take away my soul from me.

“ ‘ 14. But I have trusted in thee, O Lord. I said : Thou art my God.

“ ‘ 15. My lots are in thy hands. Save me from the hand of my foes and free me from my persecutors.

“ ‘ 16. Reveal thy face over thy slave, and free me according to thy grace, O Lord.

“ ‘ 17. Let me not be put to shame, for I have cried unto thee. Let the impious be put to shame and turn towards hell.

“ ‘ 18. Let the crafty lips be struck dumb, which allege iniquity against the righteous in pride and scorn.’ ”

CHAP. 50.

Jesus commendeth Matthew and promiseth his disciples that they shall sit on thrones with him.

89.

And when Jesus had heard these words, he said : “ Finely [said], Matthew. Now, therefore, amēn, I say unto | you : When the perfect number is completed and the universe is raised hence, I will take my seat in the Treasury of the Light, and ye yourselves will sit on twelve light-powers, until we have restored all the orders of the twelve saviours to the region of the inheritances of every one of them.”

And when he had said this, he said : “ Understand ye what I say ? ”

Mary interpreteth the words of Jesus.

Mary came forward and said : “ O Lord, concerning this matter thou hast said to us aforetime in similitude : ‘ Ye have awaited with me in the trials, and I will bequeath unto you a kingdom, as my Father hath bequeathed it unto me, that ye may eat and drink at my table in my kingdom ; and ye shall sit on twelve thrones and judge the twelve tribes of Israel.’ ”

He said unto her : " Well said, Mary."

Jesus continued again and said unto his disciples : " It came to pass then thereafter, when the emanations of Self-willed oppressed Pistis Sophia in the chaos, that she uttered the ninth repentance, saying :

" ' 1. O Light, smite down them who have taken away my power from me, and take away the power from them who have taken away mine from me. The ninth repentance of Sophia.

" ' 2. For I am thy power and thy light. | Come and save me. 90.

" ' 3. Let great darkness cover my oppressors. Say unto my power : I am he who will save thee.

" ' 4. Let all those who would take away my light from me utterly, lack their power. Let them face about unto the chaos and become powerless, who would take away my light from me utterly.

" ' 5. Let their power be as dust, and let Yew, thy angel, smite them.

" ' 6. And if they would go into the height, let darkness seize upon them and let them slip down and turn to the chaos. And let thy angel Yew pursue them and cast them down into the darkness below.

" ' 7. For they have set a lion-faced power as a trap for me, although I have done them no ill, from which its light will be taken ; and they have oppressed the power in me, which they will not be able to take away.

" ' 8. Now, therefore, O Light, take away the purification from the lion-faced power without its knowing it,—the thought which Self-willed hath

thought, to take away my light ; take away his own and let the light be taken away from the lion-faced power, which set the trap for me.

“ ‘ 9. But my power will exult in the Light and rejoice that he will save it.

“ ‘ 10. And all the portions of my power shall say : There is no saviour but thee. For thou wilt save me out of the hand of the lion-faced power, which hath taken away my power from me, and thou savest me out of the hands of them who have taken away my power and my light from me.

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“ ‘ 11. For they have risen up against me, lying against me and saying | that I know the mystery of the Light which is in the height, [the Light] in which I have had faith. And they have constrained me, [saying :] Tell unto us the mystery of the Light in the height,—that which I know not.

“ ‘ 12. And they have requited me with all this ill because I have had faith in the Light of the height ; and they have made my power lightless.

“ ‘ 13. But when they constrained me, I sat in the darkness, my soul bowed down in mourning.

“ ‘ 14. And do thou, O Light—for that reason sing I praise to thee—save me. I know that thou wilt save me because I fulfilled thy will ever since I was in my æon. I fulfilled thy will, as the invisibles who are in my region, and as my pair. And I mourned, looking unceasingly and searching for the Light.

“ ‘ 15. Now, therefore, have all the emanations of Self-willed surrounded me and rejoiced over me and sore oppressed me without my knowing

[them]. And they have fled away and ceased from me but have had no pity upon me.

“ ‘ 16. They have returned again and made trial of me and they have oppressed me in great oppression and ground their teeth against me, desiring to take away my light from me utterly.

“ ‘ 17. How long, therefore, O Light, dost thou suffer them, that they oppress me? Save my power from their evil thoughts and save me from the hand of the lion-faced power; for I alone of the invisibles am in this region.

“ ‘ 18. I will sing praises unto thee, O Light, | in the midst of all who are gathered together ⁹² against me, and I will cry unto thee in the midst of all who oppress me.

“ ‘ 19. Now, therefore, O Light, let not them who hate me and desire to take away my power from me, rejoice over me—who hate me and flash their eyes against me, though I have not done anything unto them.

“ ‘ 20. For indeed they have fawned upon me with sweet words, asking me concerning the mysteries of the Light which I know not, and have craftily spoken against me and been enraged against me, because I have had faith in the Light in the height.

“ ‘ 21. They have opened their chops against me and said: Well indeed, we will take from her her light.

“ ‘ 22. Now, therefore, O Light, thou hast known their guile; suffer them not and let not thy help be far from me.

“ ‘ 23. Quickly, O Light, vindicate and avenge me,

“ ‘ 24. And give judgment on me according

to thy goodness. Now, therefore, O Light of lights, let them not take away my light from me,

“ ‘ 25. And let them not say in their heart : Our power is glutted with her light. And let them not say : We have consumed her power.

“ ‘ 26. But rather let darkness come upon them, and let those who long to take away my light from me, become powerless, and let them be clothed with chaos and darkness, who say there : We will take away her light and her power.

“ ‘ 27. Now, therefore, save me that I may rejoice, for I long for the thirteenth æon, the region of Righteousness, and | I shall say evermore : May the light of thy angel Yew shine more and more.

“ ‘ 28. And my tongue will sing praises to thee in thy gnosis my whole time in the thirteenth æon.’ ”

93.

CHAP. 51.

It came to pass, when Jesus had finished saying these words unto his disciples, that he said unto them : “ Who is sober among you, let him proclaim their solution.”

James came forward, kissed the breast of Jesus and said : “ My Lord, thy spirit hath sobered me, and I am ready to proclaim their solution. Concerning them indeed thy power hath prophesied aforetime through David in the thirty-fourth Psalm, saying thus concerning the ninth repentance of Pistis Sophia :

“ ‘ 1. Give sentence, O Lord, on them who do me injustice, and fight against them who fight against me.

“ ‘ 2. Lay hand on weapon and shield and stand up to help me.

James interpreteeth the ninth repentance from Psalm xxxiv.

“ ‘ 3. Draw forth a sword and conceal it [*sic*] from my oppressors. Say unto my soul: I am thy salvation.

“ ‘ 4. Let them be put to shame and abashed who strive after my soul; let them fall back and be put to shame who imagine evil against me.

“ ‘ 5. Let them be as chaff | before the wind, ⁹⁴ and let the angel of the Lord pursue after them.

“ ‘ 6. Let their way be darkness and slippery, and let the angel of the Lord oppress them.

“ ‘ 7. For without cause have they hid a snare for me for their own spoiling, and they have mocked at my soul in vain.

“ ‘ 8. Let a snare come upon them which they know not, and let the net which they have hid for me, catch them, and let them fall into this snare.

“ ‘ 9. But my soul will exult in the Lord and rejoice in its salvation.

“ ‘ 10. All my bones shall say: O Lord, who can be like unto thee?—thou who settest free the wretched from the hand | of him who is ⁹⁵ stronger than him; and thou savest a wretched and poor [one] from the hands of them who spoil him.

“ ‘ 11. Unjust witnesses came forward and have asked me that which I knew not.

“ ‘ 12. They have requited me evil for good and childlessness for my soul.

“ ‘ 13. But when they molested me, I clothed me in a sack and humbled my soul with fasting, and my prayer will return into my breast.

“ ‘ 14. I was pleasing unto thee, as unto my neighbour and as unto my brother; and I

humbled myself as one in mourning and as one who is sad.

“ ‘ 15. They have rejoiced over me, and they are put to shame. Scourges have gathered themselves together against me and I knew not ; they were cut off and were troubled.

96.

“ ‘ 16. They have brought me to trial and mocked me with mocking ; they have ground | their teeth against me.

“ ‘ 17. O Lord, when wilt thou look upon me ? Restore again my soul from their evil works and save my only one from the hands of the lions.

“ ‘ 18. I will confess to thee, O Lord, in the great assembly, and I will sing praises to thee in the midst of a countless people.

“ ‘ 19. Let not them who unjustly treat me as a foe, rejoice over me, who hate me without a cause and wink with their eyes.

“ ‘ 20. For indeed they discourse with me with words of peace, though they plot wrath with craft.

“ ‘ 21. They opened their chops wide against me and said : Well indeed, our eyes have filled our sight with him.

“ ‘ 22. Thou hast seen, O Lord. Keep not silence, O Lord, withdraw not thyself from me.

97.

“ ‘ 23. Arise, O Lord, | and give heed to my vindication, give heed to my vengeance, my God and my Lord.

“ ‘ 24. Judge me, O Lord, according to thy justice ; let them not rejoice over me, my God.

“ ‘ 25. And let them not say : Well done, our soul. Let them not say : We have consumed him.

“ ‘ 26. Let them be put to shame and be scorned, who rejoice at my mischance. Let

them be clothed with shame and disgrace who speak boastingly against me.

“ ‘ 27. Let them who desire my justification, exult and rejoice and let them who desire the peace of his slave, say : May the Lord be great and arise.

“ ‘ 28. My tongue will exult over thy justification and over thy honour all the day long.’ ” |

When James then had said this, Jesus said unto

him : “ Well said, finely, James. This is the solution of the ninth repentance of Pistis Sophia. Amēn, amēn, I say unto you : Ye shall be the first in the kingdom of heaven before all invisibles and all gods and rulers who are in the thirteenth æon and in the twelfth æon ; and not only ye, but also every one who shall accomplish my mysteries.”

98. **CHAP. 52.**

Jesus commendeth James and promiseth the first place unto the disciples.

And when he had said this, he said unto them : “ Understand ye in what manner I discourse with you ? ”

Mary started forward again and said : “ Yea, O Lord, this is what thou didst say unto us aforetime : ‘ The last shall be first and the first shall be last.’ The first then, who were created before us, are the invisibles, for indeed they arose before mankind, they and the gods and the rulers ; and the men who shall receive mysteries, will be first into the kingdom of heaven.”

Mary interpreteth the words of Jesus.

Jesus said unto her : “ Well said, Mary.”

Jesus continued again and said unto his disciples : “ It came to pass then, when Pistis Sophia had proclaimed the ninth repentance, that the lion-faced power oppressed her again, desiring to take away all powers from her. She cried out again to the Light, saying : |

The repentance of Sophia is accepted. Jesus is sent to help her.

99. " ' O Light, in whom I have had faith from the beginning, for whose sake I have endured these great pains, help me.'

" And in that hour her repentance was accepted from her. The First Mystery hearkened unto her, and I was sent off at his command. I came to help her, and led her up out of the chaos, because she had repented, and also because she had had faith in the Light and had endured these great pains and these great perils. She had been deluded through the god-like Self-willed, and had not been deluded through anything else, save through a light-power, because of its resemblance to the Light in which she had had faith. For this cause then was I sent forth at the command of the First Mystery to help her secretly. I did not however yet go to the region of the æons at all ; but I passed down through the midst out of them, without any single power knowing it, either those of the interior of the interior or those of the exterior of the exterior, save only the First Mystery.

100. " It came to pass then, when I came into the chaos to help her, that she saw me, that I was understanding and shone exceedingly and was full of compassion for her. For I was not self-willed as the lion-faced power, which had taken away the light-power from Sophia, and had also oppressed her in order to take away from her the whole light in her. Sophia then saw me, that I shone ten-thousand times more than the lion-faced power, | and that I was full of compassion for her. And she knew that I came out of the Height of heights, in whose light she had had faith from the beginning. Pistis Sophia then

took courage and uttered the tenth repentance, saying :

“ ‘ 1. I have cried unto thee, O Light of lights, in my oppression and thou hast hearkened unto me. ” The tenth repentance of Sophia.

“ ‘ 2. O Light, save my power from unjust and lawless lips and from crafty traps.

“ ‘ 3. The light which was being taken from me in crafty snaring, will not be brought unto thee.

“ ‘ 4. For the traps of Self-willed and the nooses of the merciless [one] are spread out.

“ ‘ 5. Woe unto me, that my dwelling was far off, and I was in the dwellings of the chaos.

“ ‘ 6. My power was in regions which are not mine.

“ ‘ 7. And I entreated those merciless [ones] ; and when I entreated them, they fought against me without a cause.’ ”

When then Jesus had said this unto his disciples, he said unto them : “ Now, therefore, let him whom his spirit stirreth, come forward and speak the solution of the tenth repentance of Pistis Sophia.” CHAP. 53.

Peter answered and said : “ O Lord, concerning this thy light-power prophesied aforetime through David in the one-hundred-and-nineteenth Psalm, saying :

“ ‘ 1. I cried unto thee, O Lord, in my oppression, and thou hearkenest unto me. ” Peter interpreteth the tenth repentance from Psalm cxix.

“ ‘ 2. O Lord, save | my soul from unjust lips and from crafty tongues. ” 101.

“ ‘ 3. What will be given unto thee or what will be added unto thee with a crafty tongue ?

“ ‘ 4. The arrows of the strong [one] are made sharp with the coal of the desert.

“ ‘ 5. Woe unto me, that my dwelling is far off, and I dwelt in the tents of Kedar.

“ ‘ 6. My soul hath dwelt in many regions as a guest.

“ ‘ 7. I was peaceful with them who hate peace ; if I spake unto them, they fought against me without a cause.’

“ This is now, therefore, O Lord, the solution of the tenth repentance of Pistis Sophia, which she hath uttered when the material emanations of Self-willed oppressed her, they and his lion-faced power, and when they oppressed her exceedingly.”

Jesus com-
mendeth
Peter.

Jesus said unto him : “ Well said, Peter, and finely. This is the solution of the tenth repentance of Pistis Sophia.”

CHAP. 54.

Jesus continued again in the discourse and said unto his disciples : “ It came to pass then, when this lion-faced power saw me, how I drew nigh unto Pistis Sophia, shining very exceedingly, that it grew still more furious and emanated from itself a multitude of exceedingly violent emanations. When this then befell, Pistis Sophia uttered the eleventh repentance, saying :

The
eleventh re-
pentance
of Sophia.

“ ‘ 1. Why hath the mighty power raised itself in evil ?

“ ‘ 2. Its plotting taketh away the light from me all the time, and as sharp iron have they taken away power | from me.

102.

“ ‘ 3. I chose to descend into the chaos rather than to abide in the thirteenth æon, the region of Righteousness.

“ ‘ 4. And they desired to lead me craftily, in order to consume my whole light.

“ ‘ 5. For this cause then will the Light take

away their whole light, and also their whole matter will be made naught. And it will take away their light and not suffer them to abide in the thirteenth æon, their dwelling-place, and will not have their name in the region of those who shall live.

“ ‘ 6. And the four-and-twenty emanations will see what hath befallen thee, O lion-faced power, and will be afraid and not be disobedient, but give the purification of their light.

“ ‘ 7. And they will see thee and will rejoice over thee and say : Lo, an emanation which hath not given the purification of its light, so that it may be saved, but boasted itself in the abundance of the light of its power, because it did not emanate from the power in it, and hath said : I will take away the light from Pistis Sophia, which will now be taken from it.’

“ Now, therefore, let him in whom his power is raised, come forward and proclaim the solution of the eleventh repentance of Pistis Sophia.”

Then Salome came forward and said : “ My Lord, concerning this thy light-power prophesied aforetime through David in the fifty-first Psalm, saying :

“ ‘ 1. Why doth the mighty [one] boast himself in | his wickedness ?

103.

“ ‘ 2. Thy tongue hath studied unrighteousness all the day long ; as a sharp razor hast thou practised craft.

Salome interpreteeth the repentance from Psalm li.

“ ‘ 3. Thou lovedst wickedness more than goodness ; thou lovedst to speak unrighteousness more than righteousness.

“ ‘ 4. Thou lovedst all words of submerging and a crafty tongue.

“ ‘ 5. Wherefor will God bring thee to naught

utterly, and will uproot thee and drag thee out from thy dwelling-place, and will root out thy root and cast it away from the living. (Selah.)

“ ‘ 6. The righteous will see and be afraid, and they will mock at him and say :

“ ‘ 7. Lo, a man who made not God for his helper, but trusted to his great riches and was mighty in his vanity.

104. “ ‘ 8. But I am as a | fruit-bearing olive-tree in the house of God. I have trusted in the grace of God from all eternity.

“ ‘ 9. And I will confess unto thee, for thou hast dealt faithfully with me ; and I will wait on thy name, for it is auspicious in the presence of thy holy [ones].’

“ This then is now, therefore, my Lord, the solution of the eleventh repentance of Pistis Sophia. While thy light-power hath roused me, I have spoken it according to thy desire.”

Jesus commendeth Salome.

It came to pass then, when Jesus had heard these words which Salome spake, that he said : “ Well said, Salome. Amēn, amēn, I say unto you : I will perfect you in all mysteries of the kingdom of the Light.”

CHAP. 55.
Self-willed
aideth his
emanations
and they
again oppress
Sophia.

And Jesus continued again in the discourse and said unto his disciples : “ It came to pass then thereafter, that I drew near unto the chaos, shining very exceedingly, to take away the light from that lion-faced power. As I shone exceedingly, it was in fear and cried out to its self-willed god, that he should help it. And forthwith the self-willed god looked out of the thirteenth æon, and looked down into the chaos, exceedingly wrathful | and desiring to help his lion-faced power. And forthwith the lion-faced power, it

and all its emanations, surrounded Pistis Sophia, desiring to take away the whole light in Sophia. It came to pass then, when they oppressed Sophia, that she cried to the height, crying unto me that I should help her. It came to pass then, when she looked to the height, that she saw Self-willed exceedingly wrathful, and she was in fear, and uttered the twelfth repentance because of Self-willed and his emanations. She cried on high unto me, saying :

“ ‘ 1. O Light, forget not my praise-singing.

“ ‘ 2. For Self-willed and his lion-faced power have opened their chops against me and have acted craftily against me.

The twelfth
repentance
of Sophia.

“ ‘ 3. They have surrounded me, desiring to take away my power, and have hated me, because I have sung praises unto thee.

“ ‘ 4. Instead of loving me they slandered me. But I sang praises.

“ ‘ 5. They plotted a plot to take away my power, because I have sung to thee praises, O Light; and hated me, because I have loved thee.

“ ‘ 6. Let the darkness come over Self-willed, and let the ruler of the outermost darkness abide at his right hand.

“ ‘ 7. And when thou passest sentence, take from him his power; and the deed which he hath plotted, to take from me my light,—mayest thou take his from him.

“ ‘ 8. And may all his powers of his light in him finish, and let | another of the three triple-106. powers receive his sovereignty.

“ ‘ 9. May all the powers of his emanations be lightless and may his matter be without any light in it.

“ ‘ 10. May his emanations remain in the chaos and not dare to go to their region. May their light in them die away and let them not go to the thirteenth æon, their region.

“ ‘ 11. May the Receiver, the Purifier of the lights, purify all the lights which are in Self-willed, and take them from them.

“ ‘ 12. May the rulers of the lower darkness rule over his emanations, and let no one give them shelter in his region; and let no one hearken to the power of his emanations in the chaos.

“ ‘ 13. Let them take away the light in his emanations and blot out their name from the thirteenth æon, yea rather take his name for ever out of that region.

“ ‘ 14. And on the lion-faced power let them bring the sin of him who emanated it, before the Light, and not wipe out the iniquity of the matter which hath brought him [*sc.* Self-willed] forth.

“ ‘ 15. And may their sin be altogether before the Light eternally, and may they let them not look beyond [the chaos] and take their names out of all regions;

107 “ ‘ 16. Because they have not spared me and have oppressed him whose light and | whose power they have taken away, and also conformably with those who set me therein, they desired to take away my whole light from me.

“ ‘ 17. They loved to descend to the chaos; so let them abide therein, and they shall not be brought up [therefrom] from now on. They desired not the region of Righteousness for dwelling-place, and they shall not be taken thither from now on.

“ ‘ 18. He put on darkness as a garment, and it entered into him as water, and it entered in into all his powers as oil.

“ ‘ 19. Let him wrap himself into the chaos as into a garment, and gird himself with the darkness as with a leathern girdle for ever.

“ ‘ 20. Let this befall them who have brought this upon me for the Light’s sake and have said : Let us take away her whole power.

“ ‘ 21. But do thou, O Light, have mercy upon me for the sake of the mystery of thy name, and save me in the goodness of thy grace.

“ ‘ 22. For they have taken away my light and my power ; and my power hath inwardly tottered, and I could not stand upright in their midst.

“ ‘ 23. I am become as matter which is fallen ; I am tossed hither and thither as a demon in the air.

“ ‘ 24. My power hath perished, because I possess no mystery ; and my matter hath become dwindled because of my light, for they have taken it away.

“ ‘ 25. And they mocked me ; they looked at me, nodding at me.

“ ‘ 26. Help me according to thy mercy.’ |

“ Now, therefore, let him whose spirit is ready, 108. come forward and utter the solution of the twelfth repentance of Pistis Sophia.”

And Andrew came forward and said : “ My **CHAP. 56.** Lord and Saviour, thy light-power hath prophesied aforetime through David concerning this repentance which Pistis Sophia hath uttered, and said in the one-hundred-and-eighth Psalm :

“ ‘ 1. God, keep not silent at my praise-singing.

Andrew in-
terpreteth
the twelfth
repentance
from Psalm
oviii.

“ ‘ 2. For the mouths of the sinner and crafty have opened their chops against me and with crafty deceitful tongue have talked behind me.

“ ‘ 3. And they have surrounded me with words of hate and have fought against me without a cause.

“ ‘ 4. Instead of loving me they have slandered me. But I prayed.

“ ‘ 5. They showed evil against me for good and hate for my love.

“ ‘ 6. Set a sinner over him, and let the slanderer stand at his right hand.

“ ‘ 7. When sentence is passed upon him, may he go forth condemned and his prayer become sin.

“ ‘ 8. May his days be shortened and another receive his overseership.

“ ‘ 9. May his children become orphans and his wife a widow.

“ ‘ 10. May his children be carried away and be driven forth and beg ; may they be thrown out of their houses.

109. “ ‘ 11. May the money-lender sift out all that he hath, | and may strangers plunder all his best efforts.

“ ‘ 12. Let there be no man to back him, and no one to take pity on his orphans.

“ ‘ 13. May his children be exterminated and his name blotted out in a single generation.

“ ‘ 14. Let the sin of his fathers be remembered before the Lord, and the sin of his mother be not blotted out.

“ ‘ 15. Let them be ever present to the Lord and his memory be rooted out from the earth ;

“ ‘ 16. In that he hath not thought of using

mercy and hath persecuted a poor and wretched man and hath persecuted a sorry creature to slay him.

“ ‘ 17. He loved cursing,—and it shall come unto him. He desired not blessing,—it shall stay far from him.

“ ‘ 18. He clothed himself with cursing as with a vesture, and it entered into his bowels as water, and it was as oil in his bones.

“ ‘ 19. May it be for him as a garment in which he shall be wrapped, and as a girdle with which he shall ever be girded.

“ ‘ 20. This is the work of them who slander [me] before the Lord, and speak unlawfully against my soul.

“ ‘ 21. But do thou, O Lord God, be gracious unto me ; for thy name’s sake save me.

“ ‘ 22. For I am poor and I am wretched ; my heart is tumult within me. |

“ ‘ 23. I am carried away in the midst as a shadow which hath sunk down, and I am shaken out as grass-hoppers.

“ ‘ 24. My knees have become weak from fasting, and my flesh is altered from [lack of] oil.

“ ‘ 25. But I have become a mock unto them ; they saw me and wagged their heads.

“ ‘ 26. Help, O Lord God, and save me according to thy grace.

“ ‘ 27. May they know that this is thy hand, and that thou, O Lord, hast fashioned them.’

“ This is then the solution of the twelfth repentance which Pistis Sophia uttered, when she was in the chaos.”

And Jesus continued again in the discourse **CHAP. 57.** and said unto his disciples : “ It came to pass

again thereafter that Pistis Sophia cried unto me, saying :

“ ‘ O Light of lights, I have transgressed in the twelve æons, and have descended from them ; wherefor have I uttered the twelve repentances, [one] for each æon. Now, therefore, O Light of lights, forgive me my transgression, for it is exceedingly great, because I have abandoned the regions of the height and have come to dwell in the regions of the chaos.’

“ When then Pistis Sophia had said this, she continued again in the thirteenth repentance, saying :

“ ‘ 1. Hearken unto me singing praises unto thee, O Light of lights. Hearken unto me uttering the repentance for the thirteenth æon, the region out of which I have come down, in order that the thirteenth repentance of the thirteenth æon may be accomplished,—those [æons] | which I have overstepped and out of which I have come down.

“ ‘ 2. Now, therefore, O Light of lights, hearken unto me singing praises unto thee in the thirteenth æon, my region out of which I have come down.

“ ‘ 3. Save me, O Light, in thy great mystery and forgive my transgression in thy forgiveness.

“ ‘ 4. And give unto me the baptism and forgive my sins and purify me from my transgression.

“ ‘ 5. And my transgression is the lion-faced power, which will never be hidden from thee ; for because of it have I gone down.

“ ‘ 6. And I alone among the invisibles, in whose regions I was, have transgressed, and have gone down into the chaos. Moreover I have

The thirteenth repentance of Sophia.

111.

transgressed, that thy commandment may be accomplished.'

"This then Pistis Sophia said. Now, therefore, let him whom his spirit urgeth to understand her words, come forward and proclaim her thought."

Martha came forward and said: "My Lord, my spirit urgeth me to proclaim the solution of that which Pistis Sophia hath spoken; thy power hath prophesied aforetime concerning it through David in the fiftieth Psalm, saying thus:

"1. Be gracious unto me, O God, according to thy | great grace; according to the fulness of thy mercy blot out my sin.

"2. Wash me thoroughly from my iniquity.

"3. And may my sin be ever present to thee,

"4. That thou mayest be justified in thy words and prevail when thou judgest me.'

"This is then the solution of the words which Pistis Sophia hath uttered."

Jesus said unto her: "Well said, finely, Martha, blessed [one]."

And Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when Pistis Sophia had said these words, that the time was fulfilled that she should be led out of the chaos. And of myself, without the First Mystery, I despatched out of myself a light-power, and I sent it down to the chaos, so that it might lead Pistis Sophia forth from the deep regions of the chaos, and lead [her] to the higher regions of the chaos, until the command should come from the First Mystery that she should be led entirely forth out of the chaos. And my light-power led Pistis Sophia up to the higher regions

Martha interpreteeth the thirteenth repentance from Psalm l.

112.

CHAP. 58.

Jesus sendeth forth a light-power to help Sophia.

of the chaos. It came to pass then, when the emanations of Self-willed had noticed that Pistis Sophia was led forth into the higher regions of the chaos, that they also sped after her upwards, desiring to bring her again into the lower regions of the chaos. And my light-power, which I had sent to lead up Sophia out of the chaos, shone exceedingly. It came to pass then, when the emanations of Self-willed pursued Sophia, | when she had been led into the higher regions of the chaos, that she again sang praises and cried out unto me, saying :

113.

Sophia
uttereth a
song of
praise.

“ ‘ 1. I will sing praises unto thee, O Light, for I desired to come unto thee. I will sing thee praises, O Light, for thou art my deliverer.

“ ‘ 2. Leave me not in the chaos. Save me, O Light of the Height, for it is thou that I have praised.

“ ‘ 3. Thou has sent me thy light through thyself and hast saved me. Thou hast led me to the higher regions of the chaos.

“ ‘ 4. May the emanations of Self-willed which pursue me, sink down into the lower regions of the chaos, and let them not come to the higher regions to see me.

“ ‘ 5. And may great darkness cover them and darker gloom come over them. And let them not see me in the light of thy power, which thou hast sent unto me to save me, so that they may not again get dominion over me.

“ ‘ 6. And let not their resolution which they have formed, to take away my power, take effect for them. And as they have spoken against me, to take from me my light, take rather from them theirs instead of mine.

“ ‘ 7. And they have proposed to take away my whole light and have not been able to take it, for thy light-power was with me.

“ ‘ 8. Because they have taken counsel without thy commandment, O Light, therefore have they not been able to take away my light.

“ ‘ 9. Because I | have had faith in the Light, ^{114.} I shall not be afraid ; and the Light is my deliverer and I shall not fear.’

“ Now, therefore, let him whose power is exalted, speak the solution of the words which Pistis Sophia hath uttered.”

And it came to pass, when Jesus had finished speaking these words unto his disciples, that Salome came forward and said : “ My Lord, my power constraineth me to speak the solution of the words which Pistis Sophia hath uttered. Thy power hath prophesied aforetime through Solomon, saying :

“ ‘ 1. I will give thanks unto thee, O Lord, for thou art my God.

“ ‘ 2. Abandon me not, O Lord, for thou art my hope.

“ ‘ 3. Thou hast given me thy vindication for naught, and I am saved through thee.

“ ‘ 4. Let them who pursue me, fall down and let them not see me.

“ ‘ 5. May a smoke-cloud cover their eyes and an air-mist darken them, and let them not see the day, so that they may not seize me.

“ ‘ 6. May their resolution be impotent, and may what they concoct come upon them.

“ ‘ 7. They have devised a resolution, and it hath not taken effect for them.

“ ‘ 8. And they are vanquished, although they

Salome interpreteeth the song of Sophia from the Odes of Solomon.

be mighty, and what they have wickedly prepared is fallen upon them.

“ ‘ 9. My hope is in the Lord, and I shall not be afraid, for thou art my God, my Saviour.’ ”

It came to pass then, when Salome had finished saying these words, that Jesus said unto her :

115. “ Well said, | Salome ; and finely. This is the solution of the words which Pistis Sophia hath uttered.”

CHAP. 59.

The power sent by Jesus formeth a light-wreath on Sophia's head.

And Jesus continued again in the discourse and said unto his disciples : “ It came to pass then, when Pistis Sophia had finished saying these words in the chaos, that I made the light-power, which I had sent to save her, become a light-wreath on her head, so that from now on the emanations of Self-willed could not have dominion over her. And when it had become a light-wreath round her head, all the evil matters in her were shaken and all were purified in her. They perished and remained in the chaos, while the emanations of Self-willed gazed upon them and rejoiced. And the purification of the pure light which was in Pistis Sophia, gave power to the light of my light-power, which had become a wreath round her head.

“ It came to pass then moreover, when it surrounded the pure light in Sophia, and her pure light did not depart from the wreath of the power of the light-flame, so that the emanations of Self-willed should not rob it from it,—when then this befell her, the pure light-power in Sophia began to sing praises. And she praised my light-power, which was a wreath round her head, and she sang praises, saying :

“ ‘ 1. The Light hath become a wreath round

my head; and I shall not depart from it, so that the emanations of Self-willed may not rob it from me.

“ ‘ 2. And though all the matters be shaken, | yet shall I not be shaken.

*Sophia
uttereth an-
other song
of praise.
116.*

“ ‘ 3. And though all my matters perish and remain in the chaos,—those which the emanations of Self-willed see,—yet shall I not perish.

“ ‘ 4. For the Light is with me, and I myself am with the Light.’

“ These words then Pistis Sophia uttered. Now, therefore, let him who understandeth the thought of these words, come forward and proclaim their solution.”

Then Mary, the mother of Jesus, came forward and said: “ My son according to the world, my God and Saviour according to the height, bid me proclaim the solution of the words which Pistis Sophia hath uttered.”

*Mary, his
mother,
asketh and
receiveth
permission
to speak.*

And Jesus answered and said: “ Thou also, Mary, hast received form which is in Barbēlō, according to matter, and hast received likeness which is in the Virgin of Light, according to light, thou and the other Mary, the blessed one; and on thy account the darkness hath arisen, and moreover out of thee did come forth the material body in which I am, which I have purified and refined,—now, therefore, I bid thee proclaim the solution of the words which Pistis Sophia hath uttered.”

And Mary, the mother of Jesus, answered and said: “ My Lord, thy light-power hath prophesied aforetime concerning these words through Solomon in the nineteenth Ode and said:

“ ‘ 1. The Lord is on my head as a wreath, and I shall not depart from him.

117.

Mary, his mother, interpreteth the song of Sophia from the ninth Ode of Solomon.

“ ‘ 2. The wreath in truth | is woven for me ; and it hath caused thy twigs to sprout in me.

“ ‘ 3. For it is not like unto a wreath withered that sprouteth not. But thou art alive on my head and thou hast sprouted upon me.

“ ‘ 4. Thy fruits are full and perfect, filled with thy salvation.’ ”

Jesus commendeth his mother.

It came to pass then, when Jesus had heard his mother Mary say these words, that he said unto her : “ Well said, finely. Amēn, amēn, I say unto thee : They shall proclaim thee blessed from one end of the earth to the other ; for the pledge of the First Mystery hath taken up its abode with thee, and through that pledge shall all from the earth and all from the height be saved, and that pledge is the beginning and the end.”

CHAP. 60.

The commandment of the First Mystery is fulfilled for taking Sophia entirely out of the chaos.

And Jesus continued again in the discourse and said unto his disciples : “ It came to pass when Pistis Sophia had uttered the thirteenth repentance,—in that hour was fulfilled the commandment of all the tribulations which were decreed for Pistis Sophia for the fulfilment of the First Mystery, which was from the beginning, and the time had come to save her out of the chaos and lead her out from all the darkneses. For her repentance was accepted from her through the First Mystery ; and that mystery sent me a great light-power out of the height, that I might help Pistis Sophia | and lead her up out of the chaos. So I looked towards the æons into the height and saw that light-power which the First Mystery had sent me, that I might save Pistis Sophia out of the chaos. It came to pass, therefore, when I had seen it, coming forth from the æons and hastening down to me,—I was above

.18.

The First Mystery and Jesus sent forth two light-powers to help Sophia.

the chaos,—that another light-power went forth out of me, that it too might help Pistis Sophia. And the light-power which had come from the height through the First Mystery, came down upon the light-power which had gone out of me ; and they met together and became a great stream of light.”

When then Jesus had said this unto his disciples, he said : “ Understand ye in what manner I discourse with you ? ”

Mary started forward again and said : “ My Lord, I understand what thou sayest. Concerning the solution of this word thy light-power hath prophesied aforetime through David in the eighty-fourth Psalm, saying :

Mary Magdalene interpreteth the mystery from Psalm lxxxiv.

“ ‘ 10. Grace and truth met together, and righteousness and peace kissed each other.

“ ‘ 11. Truth sprouted forth out of the earth, and righteousness looked down from heaven.’

“ ‘ Grace ’ then is the light-power which hath come down through the First Mystery ; for the First Mystery hath hearkened unto Pistis Sophia and hath had | mercy on her in all her tribulations. 119. ‘ Truth ’ on the other hand is the power which hath gone forth out of thee, for that thou hast fulfilled the truth, in order to save her out of the chaos. And ‘ righteousness ’ again is the power which hath come forth through the First Mystery, which will guide Pistis Sophia. And ‘ peace ’ again is the power which hath gone forth out of thee, so that it should enter into the emanations of Self-willed and take from them the lights which they have taken away from Pistis Sophia,—that is, so that thou mayest gather them together into Pistis Sophia and make them at peace with

her power. 'Truth' on the other hand is the power which went forth out of thee, when thou wast in the lower regions of the chaos. For this cause thy power hath said through David: 'Truth sprouted out of the earth,' because thou wert in the lower regions of the chaos. 'Righteousness' on the other hand which hath 'looked down from heaven,'—it is the power which hath come down from the height through the First Mystery and hath entered into Pistis Sophia."

CHAP. 61.

It came to pass then, when Jesus had heard these words, that he said: "Well said, Mary, blessed one, who shalt inherit the whole Light-kingdom."

Thereon Mary, the mother of Jesus, also came forward and said: "My Lord and my Saviour, give commandment unto me also that I repeat this word."

Jesus said: "Whose spirit is understanding, him I do not prevent, but I urge him on still more to speak the thought which hath moved him. | Now, therefore, Mary, my mother according to matter, thou in whom I have sojourned, I bid thee that thou also speak the thought of the discourse."

120.

Mary, the mother, further interpreteth the scripture:

And Mary answered and said: "My Lord, concerning the word which thy power hath prophesied through David: 'Grace and truth met together, righteousness and peace kissed each other. Truth sprouted forth out of the earth, and righteousness looked down from heaven,'—thus hath thy power prophesied this word aforetime about thee.

"When thou wert little, before the spirit had

come upon thee, whilst thou wert in a vineyard with Joseph, the spirit came out of the height and came to me in my house, like unto thee; and I had not known him, but I thought that thou wast he. And the spirit said unto me: 'Where is Jesus, my brother, that I meet with him?' And when he had said this unto me, I was at a loss and thought it was a phantom to try me. So I seized him and bound him to the foot of the bed in my house, until I went forth to you, to thee and Joseph in the field, and I found you on the vineyard, Joseph propping up the vineyard. It came to pass, therefore, when thou didst hear me speak the word unto Joseph, that thou didst understand the word, wert joyful and saidest: 'Where is he, that I may see him; else I await him in this place.' And it came to pass, when Joseph had heard thee say these words, that he was startled. And we went down | together, entered the house and found the spirit bound to the bed. And we looked on thee and him and found thee like unto him. And he who was bound to the bed was unloosed; he took thee in his arms and kissed thee, and thou also didst kiss him. Ye became one.

"This then is the word and its solution. 'Grace' is the spirit which hath come down out of the height through the First Mystery, for it hath had mercy on the race of men and sent its spirit that he should forgive the sins of the whole world, and they should receive the mysteries and inherit the Light-kingdom. 'Truth' on the other hand is the power which hath sojourned with me. When it had come forth out of Barbēlō,

The story
of the
phantom
spirit.

121.

Of the spir-
itual and
material
bodies of
Jesus.

it became material body for thee, and hath made proclamation concerning the region of Truth. 'Righteousness' is thy spirit, who hath brought the mysteries out of the height to give them to the race of men. 'Peace' on the other hand is the power which hath sojourned in thy material body according to the world, which hath baptized the race of men, until it should make it stranger unto sin and make it at peace with thy spirit, so that they may be at peace with the emanations of the Light; that is, 'Grace and truth kissed each other.' As it saith: 'Truth sprouted forth out of the earth,'—'truth' is thy material body | which sprouted forth out of me according to the world of men, and hath made proclamation concerning the region of Truth. And again as it saith: 'Righteousness [looked down] from heaven'—'righteousness' is the power which looked out of the height, which will give the mysteries of the Light to the race of men, so that they will become righteous and good, and inherit the Light-kingdom."

122.

It came to pass then, when Jesus had heard these words which his mother Mary spake, that he said: "Well said, finely, Mary."

CHAP. 62.

The other Mary came forward and said: "My Lord, bear with me and be not wroth with me. Yea, from the moment when thy mother spake with thee concerning the solution of these words, my power disquieted me to come forward and likewise to speak the solution of these words."

Jesus said unto her: "I bid thee speak their solution."

Mary said: "My Lord, 'Grace and truth met together,'—'grace' then is the spirit who hath

come upon thee, when thou didst receive the baptism from John. 'Grace' then is the godly spirit who hath come upon thee; he hath had mercy on the race of men, hath come down and hath met with the power of Sabaōth, the Good, which is in thee and which hath made proclamation concerning the regions of Truth. It hath said again: 'Righteousness and peace kissed each other,'—'righteousness' then is the spirit of the Light, which did come upon thee and hath brought the mysteries of the height, | to 123. give them unto the race of men. 'Peace' on the other hand is the power of Sabaōth, the Good, which is in thee,—he who hath baptized and hath forgiven the race of men,—and it hath made them at peace with the sons of the Light. And moreover as thy power hath said through David: 'Truth sprouted forth out of the earth,'—that is the power of Sabaōth, the Good, which sprouted forth out of Mary, thy mother, the dweller on earth. 'Righteousness,' which 'looked down from heaven,' on the other hand is the spirit in the height who hath brought all mysteries of the height and given them to the race of men; and they have become righteous and good, and have inherited the Light-kingdom."

The other Mary further interpreteth the same scripture from the baptism of Jesus.

And it came to pass, when Jesus had heard Mary speak these words, that he said: "Well said, Mary, inheritress of the Light."

And Mary, the mother of Jesus, again came forward, fell down at his feet, kissed them and said: "My Lord, my son and my Saviour, be not wroth with me, but pardon me, that I may once more speak the solution of these words. 'Grace and truth met together,'—it is I, Mary,

Mary, the mother, again further interpreteth the same scripture from the meeting of herself with Elizabeth, mother of John the Baptizer. 124.

Of the incarnation of Jesus.

thy mother, and Elizabeth, mother of John, whom I have met. | 'Grace' then is the power of Sabaōth in me, which went forth out of me, which thou art. Thou hast had mercy on the whole race of men. 'Truth' on the other hand is the power in Elizabeth, which is John, who did come and hath made proclamation concerning the way of Truth, which thou art,—who hath made proclamation before thee. And again, 'Grace and truth met together,'—that is thou, my Lord, thou who didst meet John on the day when thou hadst to receive the baptism. And again thou and John are 'Righteousness and peace kissed each other.'—'Truth hath sprouted forth out of the earth, and righteousness looked down from heaven,'—this is, during the time when thou didst minister unto thyself, thou didst have the form of Gabriël, thou didst look down upon me from heaven and speak with me. And when thou hadst spoken with me, thou didst sprout up in me,—that is the 'truth,' that is the power of Sabaōth, the Good, which is in thy material body, that is the 'truth' which 'sprouted up out of the earth.' "

It came to pass then, when Jesus had heard his mother Mary speak these words, that he said : " Well said, and finely. This is the solution of all the words concerning which my light-power hath prophesied aforetime through the prophet David."

[THE NOTE OF A SCRIBE]

(Now these are the names which I will give ^{125.} from the Boundless onward. Write them with a sign, that the Sons of God may be revealed from here on.

A note by
a later hand,
copied from
another
scripture.

This is the name of the Immortal: *aaa*, *ōōō*; and this is the name of the Voice, for the sake of which the Perfect Man hath set himself in motion: *iii*. And these are the interpretations of the names of these mysteries: the first [name], which is *aaa*, its interpretation is *fff*; the second, which is *mmm* or *ōōō*, its interpretation is *aaa*; the third, which is *pspsps*, its interpretation is *ooo*; the fourth, which is *fff*, its interpretation is *nnn*; the fifth, which is *ddd*, its interpretation is *aaa*. He on the throne is *aaa*. This is the interpretation of the second: *aaaa*, *aaaa*, *aaaa*; this is the interpretation of the whole name.)

THE SECOND BOOK OF PISTIS SOPHIA

CHAP. 63.
126.

JOHN also came forward and said: "O Lord, bid me also speak the solution of the words which thy light-power hath prophesied aforetime through David."

And Jesus answered and said unto John: "To thee too, John, I give commandment to speak the solution of the words which my light-power hath prophesied through David:

" '10. Grace and truth met together, and righteousness and peace kissed each other.

" '11. Truth hath sprouted forth out of the earth, and righteousness looked down from heaven.' "

John further
interpreteth
the same
scripture.

And John answered and said: "This is the word which thou hast said unto us aforetime: 'I have come out of the Height and entered into Sabaõth, the Good, and embraced the light-power in him.' Now, therefore, 'Grace and truth' which 'met together,'—thou art 'grace,' thou who art sent out of the regions of the Height through thy Father, the First Mystery which looketh within, in that he hath sent thee, | that thou mayest have mercy on the whole world. 'Truth' on the other hand is the power of

127.

Sabaōth, the Good, which bound itself in thee and which thou hast cast forth to the Left,—thou the First Mystery which looketh without. And the little Sabaōth, the Good, took it and cast it forth into the matter of Barbēlō, and he made proclamation concerning the regions of Truth to all the regions of those of the Left. That matter of Barbēlō then it is which is body for thee to-day.

*Of Sabaōth,
Barbēlō,
Yabraōth
and the
light-vesture.*

“And ‘righteousness and peace’ which ‘kissed each other,’—‘righteousness’ then art thou who didst bring all the mysteries through thy Father, the First Mystery which looketh within, and hast baptized this power of Sabaōth, the Good; and thou didst go to the region of the rulers and didst give unto them the mysteries of the Height; they became righteous and good.

“‘Peace’ on the other hand is the power of Sabaōth, that is thy soul, which did enter into the matter of Barbēlō, and all the rulers of the six æons of Yabraōth have made peace with the mystery of the Light.

“And ‘truth’ which ‘sprouted forth out of the earth,’—it is the power of Sabaōth, the Good, which came out of the region of the Right, which lieth outside the Treasury of the Light, and which hath come into the region of those of the Left; | it hath entered into the matter of Barbēlō, and ^{128.} hath made proclamation concerning the mysteries of the region of Truth.

“‘Righteousness’ on the other hand which ‘looked down from heaven,’ is thou the First Mystery which looketh down without, ‘as thou didst come out of the spaces of the Height with the mysteries of the Light-kingdom; and thou

didst come down upon the light-vesture which thou didst receive from the hand of Barbēlō, which [vesture] is Jesus, our Saviour, in that thou didst come down upon him as a dove."

It came to pass then, when John had brought forward these words, that the First Mystery which looketh without, said unto him: "Well said, John, beloved brother."

CHAP. 64.
Gabriël and
Michaël are
summoned
to help Pistis
Sophia.

The First Mystery again continued and said: "It came to pass, therefore, that the power which had come out of the Height, that is I, in that my Father sent me to save Pistis Sophia out of the chaos, [that] I, therefore, and also the power which did go from me, and the soul which I had received from Sabaōth, the Good,—they drew towards one another and become a single light-stream, which shone very exceedingly. I called down Gabriël and Michaël out of the æons, at the command of my Father, the First Mystery which looketh within, and I gave unto them the light-stream and let them go down into the chaos | to help Pistis Sophia and to take the light-powers, which the emanations of Self-willed had taken from her, from them and give them to Pistis Sophia.

129.

"And straightway, when they had brought down the light-stream into the chaos, it shone most exceedingly in the whole of the chaos, and spread itself over all their regions. And when the emanations of Self-willed had seen the great light of that stream, they were terror-stricken one with the other. And that stream drew forth out of them all the light-powers which they had taken from Pistis Sophia, and the emanations of Self-willed could not dare to lay hold of that light-

stream in the dark chaos; nor could they lay hold of it with the art of Self-willed, who ruleth over the emanations.

“ And Gabriël and Michaël led the light-stream over the body of the matter of Pistis Sophia and poured into her all the light-powers which they had taken from her. And the body of her matter became shining throughout, and all the powers also in her, whose light they had taken away, took light and ceased to lack their light, for they got their light which had been taken from them, because the light was given them through me. And Michaël and Gabriël, who ministered and had brought the light-stream | into the chaos, ^{130.} will give them the mysteries of the Light; it is they to whom the light-stream was entrusted, which I have given unto them and brought into the chaos. And Michaël and Gabriël have taken no light for themselves from the lights of Sophia, which they had taken from the emanations of Self-willed.

The light-stream restoreth the light-powers to Sophia.

“ It came to pass then, when the light-stream had ingathered into Pistis Sophia all her light-powers, which it had taken from the emanations of Self-willed, that she became shining throughout; and the light-powers also in Pistis Sophia, which the emanations of Self-willed had not taken, became joyful again and filled themselves with light. And the lights which were poured into Pistis Sophia, quickened the body of her matter, in which no light was present, and which was on the point of perishing or perished. And they raised up all her powers which were on the point of being dissolved. And they took unto themselves a light-power and became again as they

were before, and they increased again in their sense of the Light. And all the light-powers of Sophia knew themselves mutually through my light-stream and were saved through the light of that stream. And my light-stream, when it had taken away the lights from the emanations of Self-willed, which they had taken away from Pistis Sophia, poured them into | Pistis Sophia, and turned itself about and went up out of the chaos."

The light-stream, having accomplished its purpose, departeth from Sophia. 131.

When then the First Mystery said this to the disciples, that it had befallen Pistis Sophia in the chaos, he answered and said unto them: "Understand ye in what manner I discourse with you?"

CHAP. 65.

Peter came forward and said: "My Lord, concerning the solution of the words which thou hast spoken, thus hath thy light-power prophesied aforetime through Solomon in his Odes:

Peter interpreteth the narrative from the Odes of Solomon.

" ' 1. A stream came forth and became a great wide flood.

" ' 2. It tore away all to itself and turned itself against the temple.

" ' 3. Dams and buildings could not hold it, nor could the art of them who hold the waters.

" ' 4. It was led over the whole land and laid hold of all.

" ' 5. They who were on the dry sand, drank; their thirst was quieted and quenched, when the draught from the hand of the Highest was given.

" ' 6. Blessed are the ministers of that draught, to whom the water of the Lord is entrusted.

" ' 7. They have refreshed parched lips; they whose power was taken away, have gotten joy of heart and they have laid hold of souls, having

poured in the breath, so that they should not die.

“ ‘8. They have raised up limbs which were fallen ; they have given power to their openness and light unto their eyes.

“ ‘9. For they all have known themselves in the Lord and are saved through the water of Life eternal.’

“ Hearken, therefore, my Lord, that I may set forth the word in openness. As thy | power ¹³² hath prophesied through Solomon : ‘ A stream came forth and became a great wide flood,’—this is : The light-stream hath spread itself out in the chaos over all the regions of the emanations of Self-willed.

“ And again the word which thy power hath spoken through Solomon : ‘ It tore away all to itself and led it over the temple,’—that is : It drew all the light-powers out of the emanations of Self-willed, which they had taken from Pistis Sophia, and poured them anew into Pistis Sophia.

“ And again the word thy power hath spoken : ‘ The dams and buildings could not hold it,’—that is : The emanations of Self-willed could not hold the light-stream within the walls of the darkness of the chaos.

“ And again the word which it hath spoken : ‘ It was led over the whole land and filled all,’—that is : When Gabriël and Michaël had led it over the body of Pistis Sophia, they poured into her all the lights which the emanations of Self-willed had taken from her, and the body of her matter shone.

“ And the word which it hath spoken : ‘ They who were in the dry sand, drank,’—that is :

All in Pistis Sophia whose light had before been taken away, got light.

133. “ And the word which it hath spoken : ‘ Their thirst was quieted | and quenched,’—that is : Her powers ceased to lack the light, because their light, which had been taken from them, was given them [again].

“ And again as thy power hath spoken : ‘ The draught through the Highest was given them,’—that is : The light was given unto them through the light-stream, which came forth out of thee, the First Mystery.”

“ And as thy power hath spoken : ‘ Blessed are the ministers of that draught,’—this is the word which thou hast spoken : ‘ Michaël and Gabriël, who have ministered, have brought the light-stream into the chaos and also led it forth again. They will give them the mysteries of the Light of the Height, they to whom the light-stream is entrusted.’

“ And again as thy power hath spoken : ‘ They have refreshed parched lips,’—that is : Gabriël and Michaël have not taken for themselves from the lights of Pistis Sophia, which they had spoiled from the emanations of Self-willed, but they have poured them into Pistis Sophia.

“ And again the word which it hath spoken : ‘ They whose power was taken away, have gotten joy of heart,’—that is : All the other powers of Pistis Sophia, which the emanations of Self-willed have not taken, are become exceedingly merry and have filled themselves with light from their light-fellows, for these have poured it into them. |

134. “ And the word which thy power hath spoken : ‘ They have quickened souls, having poured in

the breath, so that they should not die,'—that is : When they had poured the lights into Pistis Sophia, they quickened the body of her matter, from which they had before taken its lights, and which was on the point of perishing.

“ And again the word which thy power hath spoken : ‘ They have raised up limbs which were fallen, or that they should not fall,’—that is : When they poured into her her lights, they raised up all her powers which were on the point of being dissolved.

“ And again as thy light-power hath spoken : ‘ They have received again their light and have become as they were before ’ ; and again the word which it hath spoken : ‘ They have given light unto their eyes,’—that is : They have received sense in the Light and known the light-stream, that it belongeth to the Height.

“ And again the word which it hath spoken : ‘ They all have known themselves in the Lord,’—that is : All the powers of Pistis Sophia have known one another through the light-stream.

“ And again the word which it hath spoken : ‘ They are saved through water of Life eternal,’—that is : They are saved through the whole light-stream.

“ And again the word which it hath spoken : ‘ The light-stream tore all to itself and drew it over the temple,’—that is : When the light-stream had taken all the light-powers of Pistis Sophia | and 135. had spoiled them from the emanations of Self-willed, it poured them into Pistis Sophia and turned itself about and went out of the chaos and came over thee,—thou who art the temple.

“ This is the solution of all the words which

thy light-power hath spoken through the Ode of Solomon."

It came to pass then, when the First Mystery had heard Peter speak these words, that he said unto him: "Well said, blessed Peter. This is the solution of the words which have been spoken."

CHAP. 66.

The emanations of Self-willed cry aloud to him for help.

And the First Mystery continued again in the discourse and said: "It came to pass then, before I had led forth Pistis Sophia out of the chaos, because it was not yet commanded me through my Father, the First Mystery which looketh within,—at that time then, after the emanations of Self-willed had perceived that my light-stream had taken from them the light-powers which they had taken from Pistis Sophia, and had poured them into Pistis Sophia, and when they again had seen Pistis Sophia, that she shone as she had done from the beginning, that they were enraged against Pistis Sophia and cried out again to their Self-willed, that he should come and help them, so that they might take away the powers in Pistis Sophia anew.

He sendeth forth another more violent power like unto a flying arrow.
136.

"And Self-willed sent out of the height, out of the thirteenth æon, and sent another great light-power. It came down into the chaos | as a flying arrow, that he might help his emanations, so that they might take away the lights from Pistis Sophia anew. And when that light-power had come down, the emanations of Self-willed which were in the chaos and oppressed Pistis Sophia, took great courage and again pursued Pistis Sophia with great terror and great alarm. And some of the emanations of Self-willed oppressed her. One of them changed itself into

the form of a great serpent; another again changed itself also into the form of a seven-headed basilisk; another again changed itself into the form of a dragon. And moreover the first power of Self-willed, the lion-faced, and all his other very numerous emanations, they came together and oppressed Pistis Sophia and led her again into the lower regions of the chaos and alarmed her again exceedingly.

The fashioning of the serpent-, basilisk- and dragon-powers.

“ It came to pass then that there looked down out of the twelve æons, Adamas, the Tyrant, who also was wroth with Pistis Sophia, because she desired to go to the | Light of lights, which was above them all; therefore was he wroth with her. It came to pass then, when Adamas, the Tyrant, had looked down out of the twelve æons, that he saw the emanations of Self-willed oppressing Pistis Sophia, until they should take from her all her lights. It came to pass then, when the power of Adamas had come down into the chaos unto all the emanations of Self-willed,—it came to pass then, when that demon came down into the chaos, that it dashed down Pistis Sophia. And the lion-faced power and the serpent-form and the basilisk-form and the dragon-form and all the other very numerous emanations of Self-willed surrounded Pistis Sophia all together, desiring to take from her anew her powers in her, and they oppressed Pistis Sophia exceedingly and threatened her. It came to pass then, when they oppressed her and alarmed her exceedingly, that she cried again to the Light and sang praises, saying :

The demon-power of Adamas dasheth Sophia down. 137.

“ ‘ 1. O Light, it is thou who hast helped me ; let thy light come over me.

Sophia
again crieth
to the Light.

“ ‘ 2. For thou art my protector, and I come hence unto thee, O Light, having faith in thee, O Light.

“ ‘ 3. For thou art my saviour from the emanations of Self-willed and of Adamas, the Tyrant, and thou shalt save me from all his violent threats.’

Gabriël and
Michaël
and the
light-stream
again go to
her aid.
138.

“ And when Pistis Sophia had said this, then at the commandment | of my Father, the First Mystery which looketh within, I sent again Gabriël and Michaël and the great light-stream, that they should help Pistis Sophia. And I gave commandment unto Gabriël and Michaël to bear Pistis Sophia in their hands, so that her feet should not touch the darkness below ; and I gave them commandment moreover to guide her in the regions of the chaos, out of which she was to be led.

“ It came to pass then, when the angels had come down into the chaos, they and the light-stream, and moreover [when] all the emanations of Self-willed and the emanations of Adamas had seen the light-stream, how it shone very exceedingly and there was no measure for the light about it, that they became terror-stricken and quitted Pistis Sophia. And the great light-stream surrounded Pistis Sophia on all sides of her, on her left and on her right and on all her sides, and it became a light-wreath round her head.

“ It came to pass then, when the light-stream had surrounded Pistis Sophia, that she took great courage, and it ceased not to surround her on all her sides ; and she was no longer in fear of the emanations of Self-willed which are in the

chaos, nor was she any more in fear of the other new power of Self-willed which he had cast down into the chaos | as a flying arrow, nor did she any more tremble at the demon power of Adamas which had come out of the æons. 139.

“ And moreover by commandment of myself, the First Mystery which looketh without, the light-stream which surrounded Pistis Sophia on all her sides, shone most exceedingly, and Pistis Sophia abode in the midst of the light, a great light being on her left and on her right, and on all her sides, forming a wreath round her head. And all the emanations of Self-willed [could] not change their face again, nor could they bear the shock of the great light of the stream, which was a wreath round her head. And all the emanations of Self-willed,—many of them fell at her right, because she shone most exceedingly, and many others fell at her left, and were not able at all to draw nigh unto Pistis Sophia because of the great light ; but they fell all one on another, or they all came near one another, and they could not inflict any ill on Pistis Sophia, because she had trusted in the Light. The transfiguration of Sophia.

“ And at the commandment of my Father, the First Mystery which looketh within, I myself went down into the chaos, shining most exceedingly, | and approached the lion-faced power, which shone exceedingly, and took its whole light in it and held fast all the emanations of Self-willed, so that from now on they went not into their region, that is the thirteenth æon. And I took away the power of all the emanations of Self-willed, and they all fell down in the chaos powerless. And I led forth Pistis Sophia, she Jesus, the First Mystery looking without, causeth Sophia to triumph. 140.

being on the right of Gabriël and Michaël. And the great light-stream entered again into her. And Pistis Sophia beheld with her eyes her foes, that I had taken their light-power from them. And I led Pistis Sophia forth from the chaos, she treading under foot the serpent-faced emanation of Self-willed, and moreover treading under foot the seven-faced-basilisk emanation, and treading under foot the lion- and dragon-faced power. I made Pistis Sophia continue to stand upon the seven-headed-basilisk emanation of Self-willed; and it was more mighty than them all in its evil doings. And I, the First Mystery, stood by it and took all the powers in it, and made to perish its whole matter, so that no seed should arise from it from now on." |

141.
CHAP. 67.

And when the First Mystery said this unto his disciples, he answered and said: "Understand ye in what manner I discourse with you?"

James came forward and said: "My Lord, concerning then the solution of the words which thou hast said, thus hath thy light-power prophesied thereon aforetime through David in the ninetieth Psalm:

James in-
terpreteth
the narrative
from Psalm
xc.

" ' 1. Whoso then dwelleth under the help of the Most High, will abide under the shadow of the God of heaven.

" ' 2. He will say unto the Lord: Thou art my succour and my place of refuge, my God, in whom I trust.

" ' 3. For he will save me out of the snare of the hunters and from mighty word.

" ' 4. He will shade thee with his breast, and thou shalt have trust beneath his wings; his truth shall surround thee as a shield.

“ ‘ 5. Thou wilt not be afraid of terror by night nor of an arrow which flieth by day,

“ ‘ 6. Of a thing which slinketh in the darkness, of a mischance and a demon at mid-day.

“ ‘ 7. A thousand will fall on | thy left, and ten ¹⁴² thousand at thy right hand ; but they shall not come nigh thee.

“ ‘ 8. Nay rather with thine eyes wilt thou behold, thou wilt see the requital of the sinners.

“ ‘ 9. For thou, O Lord, art my hope. Thou hast established the Most High for thyself as refuge.

“ ‘ 10. Harm will not come nigh unto thee ; scourge will not come nigh thy dwelling.

“ ‘ 11. For he will give commandment to his angels on thy behalf that they guard thee on all thy ways,

“ ‘ 12. And bear thee on their hands, that thou mayest never strike with thy foot against a stone.

“ ‘ 13. Thou wilt stride over the serpent and basilisk and tread on lion and dragon.

“ ‘ 14. Because he hath trusted in me, I will save him ; I will overshadow him, because he hath known my name.

“ ‘ 15. He will cry unto me and I shall hearken unto him ; I am at his side in his tribulation and will save him and honour him,

“ ‘ 16. And increase him with many days and show him my salvation.’

“ This, my Lord, is the solution of the words which thou hast said. Hearken therefore, that I may say it in openness.

“ The word then which thy power hath spoken through David : ‘ Whoso then dwelleth under

the help of the Most High, will abide under the shadow of the God of heaven,'—that is: When Sophia had trusted in the Light, she abode under the light of the light-stream, which through thee came out of the Height.

143.

“ And the word which thy power hath spoken through David: ‘ I will say unto the Lord: Thou art my succour and my refuge, my God, in whom I trust,’—it is the word with which Pistis Sophia hath sung praises: | ‘ Thou art my succour, and I come unto thee.’

“ And again the word which thy power hath spoken: ‘ My God, in whom I trust, thou wilt save me out of the snare of the hunters and from mighty word,’—it is what Pistis Sophia hath said: ‘ O Light, I have faith in thee, for thou wilt save me from the emanations of Self-willed and from those of Adamas, the Tyrant, and thou wilt save me also from all their mighty threats.’

“ And again the word which thy power hath spoken through David: ‘ He will shade thee with his breast, and thou wilt have trust beneath his wings,’—that is: Pistis Sophia hath been in the light of the light-stream, which hath come from thee, and hath continued in firm trust in the light, that on her left and that on her right, which are the wings of the light-stream.

“ And the word which thy light-power hath prophesied through David: ‘ Truth will surround thee as a shield,’—it is the light of the light-stream which hath surrounded Pistis Sophia on all her sides as a shield.

“ And the word which thy power hath spoken: ‘ He will not be afraid of terror by night,’—that is: Pistis Sophia hath not been afraid of the

terrors and alarms into which she had been planted in the chaos, which is the 'night.'

"And the word which thy power hath spoken : | 'He will not be afraid of an arrow which flieth by ^{144.} day,'—that is : Pistis Sophia hath not been afraid of the power which Self-willed hath sent last of all out of the height, and which hath come into the chaos as it were a flying arrow. Thy light-power therefore hath said : 'Thou wilt not be afraid of an arrow which flieth by day,'—for that power hath come out of the thirteenth æon, it being that which is lord over the twelve æons, and which giveth light unto all the æons ; wherefor hath he [David] said 'day.'

"And again the word which thy power hath spoken : 'He will not be afraid of a thing which slinketh in the darkness,'—that is : Sophia hath not been afraid of the lion-faced emanation, which caused fear for Pistis Sophia in the chaos, which is the 'darkness.'

"And the word which thy power hath spoken : 'He will not be afraid of a mischance and of a demon at mid-day,'—that is : Pistis Sophia hath not been afraid of the demon emanation of Tyrant Adamas, which hath cast Pistis Sophia to the ground in a great mischance, and which hath come forth out of Adamas out of the twelfth æon ; wherefor then hath thy power said : 'He will not be afraid of | the demon mischance at ^{145.} mid-day,'—'mid-day,' because it hath come out of the twelve æons, which is 'mid-day' ; and again ['night,' because] it hath come out of the chaos, which is the 'night,' and because it hath come out of the twelfth æon which is in the midst between both ; therefore hath thy light-power said 'mid-

day,' because the twelve æons lie in the midst between the thirteenth æon and the chaos.

"And again the word which thy light-power hath spoken through David: 'A thousand will fall on his left, and ten thousand at his right hand, but they shall not come nigh him,'—that is: When the emanations of Self-willed, which are exceedingly numerous, could not bear the great light of the light-stream, many of them fell on the left hand of Pistis Sophia and many at her right, and they could not come nigh her, to do her [harm].

"And the word which thy light-power hath spoken through David: 'Nay rather with thine eyes wilt thou behold, and wilt see the requital of the sinners, for thou, O Lord, art my hope,'—that is the word: Pistis Sophia hath with her eyes beheld her foes, that is the emanations of Self-willed, who all | have fallen one on another; not only hath she with her eyes beheld this, but thou also thyself, my Lord, the First Mystery, hast taken the light-power which is in the lion-faced power, and hast moreover taken the power of all the emanations of Self-willed and moreover thou hast imprisoned them in that chaos, [so that] from henceforth they have not gone forth to their own region. Therefore then hath Pistis Sophia with her eyes beheld her foes, that is the emanations of Self-willed, in all which David hath prophesied concerning Pistis Sophia, saying: 'Nay rather with thine eyes wilt thou behold, and thou wilt see the requital of the sinners.' Not only hath she with her eyes beheld, how they fall one on another in the chaos, but she hath also seen the requital with which it was requited them. Just as the emanations of Self-willed have thought

to take away the light of Sophia from her, so hast thou requited them and repaid them in full, and hast taken the light-power in them instead of the lights of Sophia, who hath had faith in the Light of the Height.

“ And as thy light-power hath spoken through David : ‘ Thou hast established the Most High for thyself as refuge ; harm will not come nigh unto thee, scourge will not come nigh thy dwelling,’—that is : When Pistis Sophia had had faith in the Light and was afflicted, she sang praises unto it, and the emanations of Self-willed could not inflict on her any harm, | nor could they [injure] ^{147.} her, nor could they at all come nigh her.

“ And the word which thy light-power hath spoken through David : ‘ He will give commandment to his angels on thy behalf, that they guard thee on all thy ways and bear thee on their hands, that thou mayest never strike with thy foot against a stone,’—it is again thy word : Thou hast given commandment to Gabriël and Michaël, that they guide Pistis Sophia in all the regions of the chaos, until they lead her forth and that they uplift her on their hands, so that her feet do not touch the darkness beneath, and [that] on the other hand they of the lower darkness do not seize hold of her.

“ And the word which thy light-power hath spoken through David : ‘ Thou wilt tread on serpent and basilisk and tread on lion and dragon ; because he hath trusted in me, I will save him and I will overshadow him, because he hath known my name,’—that is the word : When Pistis Sophia was on the point of coming forth out of the chaos, she trod on the emanations of Self-willed, and she

trod on the serpent-faced ones and on the basilisk-faced ones, which have seven heads ; and she trod on the lion-faced power and on the dragon-faced one. Because she had had faith in the Light, is she saved from all of them.

“ This, my Lord, is the solution of the words which thou hast spoken.”

CHAP. 68.

It came to pass then, when the First Mystery had heard these words, that he said : “ Well said, James, | beloved one.”

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And the First Mystery continued again in the discourse and said unto his disciples : “ It came to pass, when I had led Pistis Sophia out of the chaos, that she cried out again and said :

Sophia sing-
eth a song
of praise.

“ ‘ 1. I am saved out of the chaos and loosed from the bonds of the darkness. I am come unto thee, O Light.

“ ‘ 2. For thou wert light on all sides of me, saving me and helping me.

“ ‘ 3. And the emanations of Self-willed, which fought against me, thou hast hindered through thy light, and they could not come nigh me ; for thy light was with me and saved me through thy light-stream.

“ ‘ 4. Because in sooth the emanations of Self-willed constrained me, they took from me my power and cast me out into the chaos with no light in me. So I became as heavy-weighting matter in comparison with them.

“ ‘ 5. And thereafter came a light-stream unto me through thee which saved me ; it shone on my left and on my right and surrounded me on all sides of me, so that no part of me was without light.

“ ‘ 6. And thou hast covered me with the light

of thy stream and purged from me all my evil matters ; and I shall be relieved of all my matters because of thy light.

“ ‘ 7. And it is thy light-stream which hath raised me up and taken from me the emanations of Self-willed which constrained me.

“ ‘ 8. And I | have become sure-trusting in 149. thy light and purified light in thy stream.

“ ‘ 9. And the emanations of Self-willed which constrained me, have withdrawn themselves from me ; and I shone in thy great power, for thou savest for ever.’

“ This is the repentance which Pistis Sophia hath uttered, when she came forth out of the chaos and was freed from the bonds of the chaos. Now, therefore, who hath ears to hear, let him hear.”

It came to pass then, when the First Mystery **CHAP. 69.** had finished saying these words unto his disciples, that Thomas came forward, and said : “ My Lord, my light-dweller hath ears and my mind hath understood the words which thou hast said. Now, therefore, give commandment unto me to set forth clearly the solution of the words.”

And the First Mystery answered and said unto Thomas : “ I give thee commandment to set forth the solution of the song which Pistis Sophia sang unto me.”

Thomas answered and said : “ My Lord, concerning the song which Pistis Sophia hath uttered, because she was saved out of the chaos, thy light-power prophesied aforetime thereon through Thomas interpreteth the song of Sophia from the Odes of Solomon. Solomon, the son of David, in his Odes :

“ ‘ 1. I am saved | from the bonds and am fled 150. unto thee, O Lord.

“ ‘ 2. For thou hast been on my right hand, saving me and helping me.

“ ‘ 3. Thou hast hindered my adversaries and they have not been revealed, because thy face was with me, saving me in thy grace.

“ ‘ 4. I was despised in the sight of many and cast out ; I have become as lead in their sight.

“ ‘ 5. Through thee I have gotten a power which helped me ; for thou hast set lamps on my right and on my left, so that no side of me may be without light.

“ ‘ 6. Thou hast overshadowed me with the shadow of thy grace, and I was relieved of the coats of skin.

“ ‘ 7. It is thy right hand which hath raised me up, and thou hast taken the sickness from me.

“ ‘ 8. I have become powerful in thy truth and purified in thy righteousness.

“ ‘ 9. My adversaries have withdrawn themselves from me, and I am justified by thy goodness, for thy rest endureth unto all eternity.’

“ This then, my Lord, is the solution of the repentance which Pistis Sophia hath uttered, when she was saved out of the chaos. Harken, therefore, that I may say it in openness.

“ The word then which thy light-power hath spoken through Solomon : ‘ I am saved from the bonds and am fled unto thee, O Lord,’—it is the word which Pistis Sophia hath spoken : ‘ I am loosed from the bonds of the darkness and am come unto thee, O Light.’

“ And the word which thy power hath spoken :
 151. ‘ Thou wert on my right hand, saving | and helping me,’—it is again the word which Pistis Sophia

hath spoken: 'Thou art become a light on all sides of me, [saving me] and helping me.'

"And the word which thy light-power hath spoken: 'Thou hast hindered my adversaries and they have not been revealed,'—it is the word which Pistis Sophia hath spoken: 'And the emanations of Self-willed which fought against me, thou hast hindered through thy light, and they could not come nigh me.'

"And the word which thy power hath spoken: 'Thy face was with me, saving me in thy grace,'—it is the word which Pistis Sophia hath spoken: 'Thy light was with me, saving me in thy light-stream.'

"And the word which thy power hath spoken: 'I was despised in the sight of many and cast out,'—it is the word which Pistis Sophia hath spoken: 'The emanations of Self-willed constrained me and took my power from me, and I have been despised before them and cast out into the chaos, with no light in me.'

"And the word which thy power hath spoken: 'I have become as lead in their sight,'—it is the word which Pistis Sophia hath spoken: 'When they had taken my light from me, I became as heavy-weighting matter before them.'

"And moreover the word which thy power hath spoken: 'Through thee | I have gotten a ¹⁵² power for me which helped me,'—it is again the word which Pistis Sophia hath spoken: 'And thereafter came a light-power unto me through thee which saved me.'

"And the word which thy power hath spoken: 'Thou hast set lamps on my right and on my left, so that no side of me may be without light,'—it

is the word which Pistis Sophia hath spoken :
 ‘ Thy power shone on my right and on my left and surrounded me on all sides of me, so that no part of me was without light.’

“ And the word which thy power hath spoken :
 ‘ Thou hast overshadowed me with the shadow of thy grace,’—it is again the word which Pistis Sophia hath spoken : ‘ And thou hast covered me with the light of the stream.’

“ And the word which thy power hath spoken :
 ‘ I was relieved of the coats of skin,’—it is again the word which Pistis Sophia hath spoken : ‘ And they have purified me of all my evil matters, and I raised myself above them in thy light.’

“ And the word which thy power hath spoken through Solomon : ‘ It is thy right hand which hath raised me up, and hath taken the sickness from me,’—it is the word which Pistis Sophia hath spoken : ‘ And it is thy light-stream which hath raised me up in thy light and hath taken from me the emanations of Self-willed which constrained me.’ |

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“ And the word which thy power hath spoken :
 ‘ I have become powerful in thy truth and purified in thy righteousness,’—it is the word which Pistis Sophia hath spoken : ‘ I have become powerful in thy light and purified light in thy stream.’

And the word which thy power hath spoken :
 ‘ My adversaries have withdrawn themselves from me,’—it is the word which Pistis Sophia hath spoken : ‘ The emanations of Self-willed which constrained me, have withdrawn themselves from me.’

“ And the word which thy power hath spoken through Solomon : ‘ And I am justified in thy

goodness, for thy rest endureth unto all eternity,'—it is the word which Pistis Sophia hath spoken: 'I am saved in thy goodness; for thou savest every one.'

"This then, O my Lord, is the whole solution of the repentance which Pistis Sophia hath uttered, when she was saved out of the chaos and loosed from the bonds of the darkness."

It came to pass then when the First Mystery CHAP. 70. had heard Thomas say these words, that he said unto him: "Well said, finely, Thomas, blessed one. This is the solution of the song which Pistis Sophia hath uttered."

And the First Mystery continued again and said unto the disciples: "And Pistis Sophia continued and sang praises unto me, saying:

" '1. I sing a song unto thee; | through thy ^{154.} commandment hast thou led me down out of the ^{Sophia} higher æon which is above, and hast led me up to ^{singeth an-} the regions which are below. ^{other song} ^{of praise.}

" '2. And again through thy commandment thou hast saved me out of the regions which are below, and through thee hast thou taken there the matter in my light-powers, and I have seen it.

" '3. And thou hast scattered far from me the emanations of Self-willed which constrained me and were hostile to me, and hast bestowed power on me to loose myself from the bonds of the emanations of Adamas.

" '4. And thou hast smitten the basilisk with the seven heads and cast it out with my hands and hast set me above its matter. Thou hast destroyed it, so that its seed may not raise itself up from now on.

" '5. And thou wert with me, giving me power

in all this, and thy light surrounded me in all regions, and through thee hast thou made all the emanations of Self-willed powerless.

“ ‘ 6. For thou hast taken the power of their light from them and made straight my way to lead me out of the chaos.

“ ‘ 7. And thou hast removed me from the material darknesses and taken from them all my powers, from which the light had been taken.

155.

“ ‘ 8. Thou hast put into them purified light and unto all my limbs, | in which was no light, thou hast given purified light from the Light of the Height.

“ ‘ 9. And thou hast made straight the way for them [*sc.* my limbs], and the light of thy face hath become for me life indestructible.

“ ‘ 10. Thou hast led me forth above the chaos, the region of chaos and extermination, in order that all the matters in it which are in that region, might be unloosed and all my powers be renewed in thy light, and thy light be in them all.

“ ‘ 11. Thou hast deposited the light of thy stream in me and I am become purified light.’

“ This again is the second song which Pistis Sophia hath uttered. Who then hath understood this repentance, let him come forward and speak it.”

CHAP. 71.

It came to pass then, when the First Mystery had finished saying these words, that Matthew came forward and said : “ I have understood the solution of the song which Pistis Sophia hath uttered. Now, therefore, give commandment unto me, that I speak it in openness.”

And the First Mystery answered and said : “ I give commandment unto thee, Matthew, to

set forth the interpretation of the song which Pistis Sophia hath uttered."

And Matthew answered and said : " Concerning the interpretation of the song which Pistis Sophia hath uttered, thus thy light-power prophesied aforetime thereon through the Ode of Solomon :

" ' 1. He who hath led me down out of the higher regions which are above, hath led me up out of | the regions which are in the bottom below.

Matthew interpreteth the song of Sophia from the Odes of Solomon.

" ' 2. Who hath there taken those in the midst, he hath taught me concerning them.

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" ' 3. Who hath scattered my foes and my adversaries, he hath bestowed power on me over the bonds, to unloose them.

" ' 4. Who hath smitten the serpent with the seven heads with my hands, he hath set me up above its root, that I may extinguish its seed.

" ' 5. And thou wert with me, helping me ; in all regions thy name surrounded me.

" ' 6. Thy right hand hath destroyed the venom of the slanderer ; thy hand hath cleared the way for thy faithful.

" ' 7. Thou hast freed them out of the tombs and hast removed them from the midst of the corpses.

" ' 8. Thou hast taken dead bones and hast clothed them with a body and to them who stirred not, hast thou given the activity of life.

" ' 9. Thy way is become indestructibleness and thy face [also].

" ' 10. Thou hast led thy æon above decay, so that they all may be loosed and renewed and thy light become a foundation for them all.

" ' 11. Thou hast piled thy riches upon them and they have become a holy dwelling-place.'