

THE GOSPEL ACCORDING TO PHILIP

1. A Hebrew person makes a convert Hebrew, and they call him thus: a novice proselyte. Yet a novice does not make another novice. In truth, some persons are as they are, [...] and they make others [...] to receive like themselves. It suffices to those others that they shall be.
2. The slave seeks only to be set free, yet he does not seek after the estate of his master. Yet the son not only acts as a son, but also ascribes to himself the inheritance of the father.
3. Those who inherit the dead are themselves dead, and they inherit the dead. Those who inherit the living are alive, and they inherit both the living and the dead. The dead do not inherit anything. For how will the dead inherit? When the dead inherits the living, he shall not die but rather the dead shall instead live.
4. A nationalist does not die, for he has never lived so that he could die. Whoever has trusted the truth became alive— and this-one is in danger of dying as a martyr, for he is alive since the day that the Christ came.
5. The system is contrived, the cities are constructed, the dead are carried out.
6. In the days when we were Hebrews we were made orphans, having only our Mother the Spirit. Yet when we became Messianics, the Father came to be with the Mother.
7. Those who sow in the winter reap in the summer. The winter is the world, the summer is the other aeon. Let us sow in the world so that we will harvest in the summer. Because of this, it is appropriate for us not to be made to pray in the wintertime. What emerges from the winter is the summer. Yet if anyone reaps in the winter he will not harvest but rather uproot, as this method will not produce fruit. Not only does it not come forth in the winter, but in the other Sabbath also his field shall be fruitless.
8. The Christ came! Some indeed he ransoms, yet others he saves, yet for others he atones. Those who were alienated he ransomed, he brought them to himself. And he saved those who came to him. These he set as pledges in his desire. Not only when he appeared did he appoint the soul as he desired, but since the day of the world's origin he appointed the soul. At the time he desires he came first to fetch it, since it was placed among the pledges. It came to be under the bandits and they took it captive. Yet he saved it, and he atoned for both the good and the evil in the world.
9. The light with the darkness, life with death, the right with the left are brothers one to another. It is not possible for them to be separated from one another. Because of this, neither are the good good, nor are the evils evil, nor is the life a life, nor is death a death. Therefore each individual shall be resolved into his origin from the beginning. Yet those exalted above the world are immortal and are in eternity.

10. The names which are given to the worldly— therein is a great confusion. For their hearts are turned away from the real unto the unreal. And he who hears the word 'God' does not think of the real, but rather he is made to think of the unreal. So also with the words 'the Father' and 'the Son' and 'the Holy Spirit' and 'the Life' and 'the Light' and 'the Resurrection' and 'the Convocation' and all the other words— they do not think of the real, but rather they are made to think of the unreal. [...] Moreover they learned the all-human reality of death. They are in the system, they are made to think of the unreal. If they had been in eternity, they would not have designated anything as a worldly evil, nor would they have been placed within worldly events. There is a destiny for them in eternity.
11. One single name they do not utter in the world— the name which the Father bestowed upon himself in the Son, this existent name of the Father, whom he exalts over all. For the Son could not become the Father, unless he were given the name of the Father. This existing name they are made to have in thought, yet nonetheless they speak it not. Yet those who do not have it, cannot even think it. But the truth engendered words in the world for the our sake. It would not be possible to learn it without words.
12. She alone is the truth. She makes the multide, and concerning us she teaches this alone in a love thru many.
13. The authorities desired to deceive humankind, because they perceived him being in a kinship with the truly good. They took the word 'good', they applied it to the ungood, so that thru words they might deceive him and bind him to the ungood. And subsequently, when they receive grace, they are withdrawn from the ungood and placed in the good— these who had recognized themselves. For the authorities had desired to take the free person, to keep him as a slave to themselves forever. There is empowerment granted to humans. The authorities do not want him to recognize himself, so that they will become masters over him. For if there is mankind, there is slavery.
14. Sacrifice began [...], and animals were offered up to the powers. [...] They were offered up still alive to them— they were indeed offered up living. Yet when they were offered up, they died. But the human was offered up dead to God— and he lived.
15. Before the Christ came, there had been no bread in the world as there had been in paradise, the place where Adam had been made. There had been in it many plants as nourishment for the wild animals, but it had no wheat as food for humankind; the human had to be nourished like the wild animals. But the Christ was sent, the perfect person. He brought forth bread within heaven, so that humankind could be nourished with the food of humankind.
16. The authorities were thinking that by their own power and volition they enact what they do to others. Yet the Holy Spirit in secret had all along been energizing everything thru them as she wishes.
17. The truth, which exists from the origin, is sown everywhere, and the multitude see it being sown— while yet few who see it reap it.

18. Some say that Mariam was impregnated by the Holy Spirit. They are confused, they know not what they say. Whenever has a female been impregnated by a female? Mariam is the virgin whom no powers defile, great among the consecrations for the Hebrew Apostles and for the Apostolics. Whoever of the powers attempts to defile this virgin, [...] such powers defile themselves. And the Lord was not going to say 'my Father in the heavens', unless indeed he had another father— but rather he said simply 'my Father'.
19. The Lord says to the Disciples: [...] Indeed come into the house of the Father, but do not possess anything nor likewise remove anything/anyone from the house of the Father.
20. a) 'Yeshúa' is a secret name, 'the Christ' is a revealed name. Thus 'Yeshúa' indeed does not occur in any other languages, but rather his name is 'Yeshúa' as he is called. Yet his name 'Christ' in Aramaic is 'Messiah', but in Ionian is: O CRISTOS; altogether, all of the remainder have 'the Anointed' according to the essential language of each one.
20. b) The revealed Nazarene is the secret!
21. The Christ has everything within himself— whether human or angel or mystery, and also the Father.
22. Those who say that the Lord first died and then arose, are confused. For first he arose and then he died. If someone first acquires the resurrection, he will not die; as God lives, that one was not going to die.
23. No one will hide something of great value in something ostentatious, but oftentimes has one placed things worth countless myriads in something worth a pittance. Thus it is with the soul— a precious thing came to be in a humble body.
24. There are some made fearful lest they arise naked. Therefore they desire to arise in the flesh, and they do not know that those who wear the flesh are the denuded. These who are made into light by divesting themselves of the flesh are they who are not naked.
25. Paul claims that 'flesh and blood will not be able to inherit the Sovereignty of God.' What is this which shall not inherit? This which is upon every one of us? Yet this is rather what will inherit— that which belongs to Yeshua with his blood. Therefore he says: He who eats not my flesh and drinks not my blood, has no life within him. What is his flesh? It is the Logos; and his blood is the Holy Spirit. He who has received these has food and drink and clothing. I myself rebuke those others who say that the flesh shall not arise. For both of these are in error: thou say that the flesh shall not arise, but tell me what will arise so that I may honor thee; thou say it is the spirit in the flesh and this other light in the flesh, but this also is an incarnate saying. Whatever thou will say, thou do not say anything apart from the flesh! It is necessary to arise in this flesh, as everything exists within it.

26. In this world they who wear garments are more valuable than the garments. In the Sovereignty of the Heavens the garments² are more valuable than those whom they have clothed thru water with fire, which purify the entire place.
27. The revelations thru those who reveal, the secrets thru those who hide them. Some things are kept secret by those who reveal.
28. There is water in a Baptism of water, there is fire in a Chrism.
29. Yeshua took them all by surprise. For he does not reveal himself as he truly is, but rather he has revealed himself as they will be able essentially to perceive him. They had been susceptible to dying, but He revealed himself to them. He revealed himself to the great as great, he revealed himself to the small as small, he revealed himself to the angels as an angel and to mankind as a man. Thus his Logos concealed him from all beings. Some indeed saw him, thinking they were seeing themselves. But when he revealed himself to his Disciples in glory upon the mountain, he had not been made small. He became great, but he also made the Disciples great so that they would be capable of beholding him made great.
30. He says today in the Eucharist: Thou who have mated the Perfect Light with the Holy Spirit, mate also our angels with the images!
31. Do not disdain the Lamb, for without him it is not possible to see the door. No one divested will be able to enter unto the King.
32. The Sons of the Celestial Person are more numerous than those of the earthly person. If the sons of Adam are numerous although they characteristically die, how many more are the Sons of the Perfect Person!— these who do not die but rather are continually born.
33. The Father creates a Son, but it is not possible for the Son himself to create a son. For it is impossible for him who is begotten, himself to beget— but rather, the Son begets for himself Brothers, not sons.
34. All those who are begotten within the system are begotten physically, and the others are begotten spiritually. Those begotten in his heart call forth there to the human in order to nourish him in the promise of the goal which is above.
35. Grace comes forth by him from the mouth, the place where the Logos came forth; one was to be nourished from the mouth to become perfect. The perfect are conceived thru a kiss and they are born. Therefore we also are motivated to kiss one another— to receive conception from within our mutual grace.
36. There were three Mariams who walked with the Lord at all times: his mother and his sister and the Magdalene— this one who is called his consort. Thus his true Mother and Sister and Consort is also called 'Mariam'.
37. 'The Father' and 'the Son' are single names, 'the Holy Spirit' is a double name. For the Father and the Son are everywhere— above and below, secretly and

manifestly. The Holy Spirit is in the revealed, she is below, she is in the hidden, she is above.

38. The Saints are served by the oppressive powers, for the latter are blinded by the Holy Spirit so that they shall think they are assisting a human when they are serving the Saints. Because of this, when a Disciple one day made request of the Lord regarding a thing of this world, he says to him: Request of thy Mother, and she will give to thee from what belongs to another
39. The Apostles say to the Disciples: May our entire offering obtain salt! They had called wisdom 'salt'— without it an offering cannot become acceptable.
40. Yet wisdom is barren without Sons— hence she is called the Mother. They [...] in salt, the place where they shall be as they had been— they themselves being found by the Holy Spirit, [...] who multiplies her Sons.
41. That which the Father possesses belongs to the Son. And also he himself, the Son, as long as he remains small, those things which are his are not entrusted to him. But when he matures, all that his Father possesses he bestows upon him.
42. Those who stray are begotten by the Spirit, and they also go astray thru her. Thus by this same breath, the fire blazes and is extinguished.
43. Wisdom is one thing, and death is another. 'Wisdom' in Aramaic is simply 'wisdom' in Greek, yet the wisdom of death is itself dead. This which is the wisdom with death— this is called the minor wisdom.
44. There are animals submissive to mankind, such as the calf and the donkey and others of this kind. There are others not submissive, isolated in the wilds. The human plows in the field by means of the submissive animals, and by this he feeds himself as well as the animals— whether domesticated or wild. So it is with the Perfect Person— thru the submissive powers he plows, providing to cause the existence of everything. For because of this the entire place stands— whether the good or the evil, both the right and the left. The Holy Spirit pastures everyone and commands all the powers, the submissive as well as the rebellious and isolated. For truly she continues [...] to control them beyond their desire's abilities. [...]
45. Adam was formed, but thou would not find his sons to be noble formations. If he were not formed but rather begotten, thou would have found his seed to be made noble. Yet now he has been formed, and he has begotten. What nobility is this?
46. Adultery occurred first, then murder. And Cain was begotten in adultery, for he was the son of the serpent. Therefore he became a manslayer just like his other father, and he killed his brother. Yet every mating which has occurred between those who are dissimilar is adultery.
47. God is a dyer. Just as the good pigments which are called true then label the things which have been permanently dyed in them, so it is with those whom God has colored. Because his hues are imperishable, those who are tinted become

immortal thru his hand's coloring. Yet God immerses whomever he baptizes in an inundation of waters.

48. It is not possible for anyone to see anything of those that are established, unless he has become like them. Not as with the person in the world: He sees the sun without being made a sun, and he sees the sky and the earth and all other things without being made into them. But in the truth it is thus— thou saw something of that place, thou came to be among those there. Thou saw the Spirit, thou became spiritual; thou saw the Christ, thou became christlike; thou saw the Father, thou shall become paternal. Thus in the world thou indeed see everything and thou do not see thy self, yet thou see thy self in that place. For what thou see, thou shall become. [...]
49. Faith receives, love gives. No one can receive without faith, no one can give without love. Therefore we believe so that indeed we shall receive, yet we give so that we shall love. Otherwise, if one is accustomed to give without love, he derives no benefit from having given.
50. Whoever has not received the Lord, continues still with the Hebrews.
51. The Apostles who preceded us called him thus: Yeshúa the Nazirite Messiah— this is Yeshúa the Nazirite Christ. The last name is the Christ, the first is Yeshúa, that in the middle is the Nazirite. ‘Messiah’ has two references: both the anointed and also the measured. ‘Yeshúa’ in Hebrew is the atonement. ‘Nazara’ is the truth, therefore the Nazirite is the true. Christ is the measured, the Nazirite and Yeshúa are the measurement.
52. The pearl which is cast down into the mire it is not despised, nor if it is anointed with balsam oil is it more valued. But rather it has its great worth to its owner at all times. So it is with the Sons of God— whatever happens to them, in their heart they still have the great value to their Father.
53. If thou are accustomed to say ‘I’m a Jew’— no one will be moved. If thou say ‘I’m a Roman’— no one will be disturbed. If thou say ‘I’m a Greek, a barbarian, a slave, a freeman’— no one will be troubled. If thou say ‘I’m a Christic’— everyone shall heed. May it occur that I have received in this manner: that others will not be able to withstand hearing this name!
54. A god is a cannibal. Because of this, mankind is sacrificed to it. Before mankind was sacrificed, animals were being sacrificed. For these to which they are sacrificed are not divinities.
55. Vessels of glass and vessels of pottery always come forth thru fire. But if glass vessels break they are recast, for they had come to be by means of a breath. Yet if pottery vessels break they are destroyed, for they had come to be without breath.
56. A donkey turning at a millstone did a hundred miles walking. When it had been released, it found itself still in the same place. There are persons who take many journeys and make no progress anywhere. When evening came upon them, they

discerned neither city nor village, neither creation nor nature, neither power nor angel. In vain did the wretches toil!

57. The Eucharist is Yeshua. For in Aramaic they call him farisatha — this is, the outspread. For Yeshua came to crucify the world.
58. The Lord went into the dyeworks of Levi. He took 72 complexions, he threw them into the vat. He brought them all up white, and he says: This is how the Son of Mankind has come to you— he acts as a dyer.
59. The wisdom which humans call barren is herself the Mother of the Angels. And the Consort of the Christ is Mariam the Magdalene. The Lord loved Mariam more than all the other Disciples, and he kissed her often on her mouth. The other women saw his love for Mariam, and they say to him: Why do thou love her more than all of us? The Savior replied, and he says to them: Why do I not love you as I do her?
60. While a blind person and one who sees are both in the dark, they do not differ from one another. When the light comes, then he who sees shall behold the light, and he who is blinded shall remain in the darkness.
61. The Lord says: Blest is he who is before he comes into being. For he who is, both was and shall be.
62. The exaltation of mankind is not manifest but rather is implicit. Because of this he is master of the animals which are stronger than him— who is greater than them both manifestly and implicitly. And this gives to them their survival. Yet when mankind separates from them, they kill each other and gnash each other and devour each other, because they find no food. Yet they have found food, now that mankind cultivated the earth.
63. If one goes down into the water and comes back up not having received anything, but he says 'I'm a Christic', he has taken the name on loan. Yet if he receives the Holy Spirit, he has the gift of the name. He who has received a gift is not deprived of it, but he who has taken a loan has it demanded from him.
64. This is how it is when one exists in a mystery— the Sacrament of Marriage is grand. For the world is complex: the system is based upon mankind, yet mankind is based upon matrimony. Therefore contemplate the Pure Mating, for it has great power! Its imagery consists in a defiling of bodies.
65. Among the unclean spirits there are essentially male and female. The males indeed are those who mate with the souls inhabiting a female form, yet the females are those who unite with a male form— thru a disparity. And no one will be able to escape from these once they seize him unless he receives both male and female power— which is the Bridegroom with the Bride. Yet one receives them in the mirrored Bridal-Chamber. Whenever the foolish women see a male sitting alone, they are accustomed to leap upon him, to carouse with him and defile him. So also the foolish men when they see a beautiful female sitting alone, they seduce her or coerce her in the desire to defile her. Yet if they see the man sitting

together with his woman, the females cannot intrude upon the man nor can the males intrude upon the woman. So it is when the imagery and the angel are mated together, neither can anyone dare to intrude upon the male or the female. He who comes forth from the world cannot be detained any longer merely because he had been in the world. He is revealed as beyond both the yearning and the fear of the flesh. He is master over desire, he is more precious than envy. And if the multitude come to seize him and to strangle him, how will this one not be able to escape by the salvation of God? How can he fear them?

66. Frequently there are some who come and they say: We are faithful, hide us ... from unclean and demonic spirits! But if they had possessed the Holy Spirit, no unclean spirit would have clung to them.
67. Do not fear the essence of the flesh, nor love it. If thou are accustomed to fear it, it will become thy master; if thou are accustomed to love it, it will devour thee and strangle thee.
68. One exists either in this world or in the resurrection or in the transitional regions. May it not occur that I be found in the latter! In this world there is essentially the good and the evil. Its goods are not good and its evils are not evil. Yet there is evil after this world, which is truly evil: that which is called the transition— it is death. While we are in this world it is appropriate for us to be born in the resurrection, so that if we are divested of the flesh we shall find ourselves in the repose and not wander in the transition. For many go astray on the way. Thus it is good to come forth from the world before humankind was caused to transgress.
69. Some indeed neither wish nor have the ability. Yet others if they wish receive no benefit, for they were not accustomed to practice. For desire makes them transgressors. Yet not desiring righteousness shall conceal from them both the wish and the lack of accomplishment.
70. An Apostolic in a vision saw some who were confined in a house of fire, crying out in a fiery [...] air, cast in the flames; [...] and they proclaim to themselves: [...] The waters can not save us from death! [...] They received death as chastisement, this which is called the outermost darkness. The enemy comes forth in water with fire.
71. The soul and the spirit have come forth in water and fire with light, which pertain to of the Son of the Bridal-Chamber. The fire is the Chrism, the light is the fire. I do speak of this fire that has no form, but rather the other one— whose form is white and which is made of beautiful light and which bestows splendor.
72. The truth did not come unto the world naked, but rather it has come in symbolic imagery. The world will not receive it in any other fashion. There is a rebirth together with a reborn imagery. It is truly appropriate not to be reborn thru the imagery. What is the resurrection with its imagery?— it is appropriate to arise thru the imagery. The Bridal-Chamber with its imagery?— it is appropriate to come into the truth thru the imagery, which is this restoration. It is appropriate for those born not only of the words ‘the Father with the Son with the Holy Spirit’, but moreover born of them [...] themselves. Whoever is not begotten of them, will

have the name also taken from him. Yet one receives them in the Chrism of the fullness in the power of the cross, which the Apostles call: the right with the left. For this-one is no longer a Christic but rather a Christ.

73. The Lord did everything in a sacrament: a Baptism with a Chrism with a Eucharist with an Atonement with a Holy Bridal-Chamber.
74. a) He says: 'I came to make the inner as the outer and the outer as the inner.' He spoke of everything in the place above this place by means of the symbolic images. [...]
74. b) Those who say 'I'm a Christic' come from the place beyond [...] confusion.
74. c) He who is manifest from above is called 'he who is below'. And that which is hidden is that which is above him. For it is good that they say: 'the inner and the outer together with what is outside of the outer'. Because of this, the Lord called destruction 'the outer darkness'; beyond it there is nothing. He says 'my Father who is in secret'. He says 'Go into thy inner chamber, shut thy door behind thee and pray to thy Father who is in secret': this is He who is within them all. Yet He who is within them all is the Fullness— beyond Him there is nothing further within. This is what is meant by 'He who is above them'.
75. Before Christ some came forth. They were no longer able to enter into whence they came, and they were no longer able to exit from whither they went. Yet the Christ came. Those who had gone in he brought out, and those who had gone out he brought in.
76. In the days when Eve was within Adam, there had been no death. When she was separated from him, death came to be. If she again enters and he receives her to him, death shall no longer be.
77. 'My God, my God, why oh Lord did thou abandon me?'— he spoke these words on the cross. For he divided the place below from the place above, having been begotten in the Holy Spirit by God.
78. The Lord arose from among the dead. He became again as he had been, but his body had been made entirely perfect. He is incarnate, but this flesh is indeed a true flesh. Yet our flesh is not true, but rather a mirror-image of the true flesh.
79. Let the Bridal-Chamber not be for the animals nor for the slaves nor the impure women, but rather it is the custom of free men with virgins.
80. Thru the Holy Spirit we are indeed born, yet we are reborn thru the Christ. In both we are anointed thru the Spirit— and having been begotten, we mate.
81. No one will be able to see himself either in water or in a mirror without light. Nor again will thou be able to see thyself in light without water or mirror. Therefore it is appropriate to baptize in both— in the light as well as the water. Yet the light is the Chrism.

82. There had been¹ three vestibules for places of giving offering in Jerusalem— one open to the west called the holy, another open to the south called the holy of the holiness, the third open to the east called the holy of the holinesses where the high priest alone was to enter. The Baptism is the holy vestibule, the Atonement is the holy of the holiness, the holy of the holinesses is the Bridal-Chamber. The Baptism has the resurrection with the Atonement entering into the Bridal-Chamber. Yet the Bridal-Chamber is more exalted than those. [...] Thou will find nothing that compares with it.
83. [...] Those who pray [...] for Jerusalem and love Jerusalem, pray [...] in Jerusalem and see Jerusalem. [...] These are called the holies or Saints of the holinesses.
84. [...] The curtain of the Temple was torn in order to reveal the Bridal-Chamber, which is nothing but the imagery [...] which is above. [...] Its curtain was torn from the top to the bottom, for it had been appropriate for some from below to go above.
85. Those who have been clothed in the Perfect Light— the powers can neither see them nor restrain them. Yet one shall be clothed with light in the sacrament of the Mating.
86. If the female had not separated from the male, she would not afterward have died with the male. His separation was the inception of death. Therefore the Christ came, so that he might correct for himself the separation that has obtained from the beginning, by his mating the two together. And by his mating them together, he shall give their life to those who have died in the separation. Yet the woman mates with her husband in the bridal-chamber. Those however who have mated in the Bridal-Chamber will no longer be separated. Because of this, Eve separated from Adam— because she did not mate with him in the Bridal-Chamber.
87. The soul of Adam has come into being by a breath¹, whose mate is the Christ. The Spirit bestowed upon Adam is his Mother, and was given to him in his soul. [...]. Yet because he was not yet mated in the Logos, the dominant powers bewitched him. But those who mate with the Holy Spirit in secret [...] are invited individually [...] to the Bridal-Chamber, in order that [...] they shall mate with one another.
88. Yeshua revealed beside the River Jordan the fullness of the Sovereignty of the Heavens, which existed before the totality. Moreover he was begotten as Son, moreover he was anointed, moreover he was atoned, moreover he atoned.
89. If it is appropriate to tell a mystery, the Father of the totality mated with the Virgin who had come down— and a fire shone for him on that day. He revealed the power of the Bridal-Chamber. Thus his body came into being on that day. He came forth from the Bridal-Chamber as one who has issued from the Bridegroom with the Bride. This is how Yeshua established the totality in his heart. And thru these¹, it is appropriate for each one of the Disciples to enter into his repose.

90. Adam came into being from two virgins— from the Spirit and from the virgin earth. Therefore Christ was begotten from a virgin, so that the stumbling which occurred in the beginning shall be rectified.
91. There were two trees in paradise— the one produces beasts, the other produces humans. Adam ate from the tree that produced beasts, and becoming a beast he begot beasts. Because of this, the beasts came to be worshipped. [...] Humans begot humans and [...] worshipped humans. [...]
92. God created mankind and men created the gods. This is how it is in the world— the men create gods and they worship their creations. It would have been more appropriate for the gods to worship mankind!
93. Thus is the real truth regarding the deeds of mankind— they essentially come forth thru his power. Therefore they are called his abilities. His works are his sons who came forth thru his repose. Because of this, his power governs in his works, yet his repose is manifest in his sons. And thou will find that this penetrates unto the imagery. And this is the Mirrored Person: doing his works in his power, yet in repose begetting his Sons.
94. In this world the slaves are forced to work for the free. In the Sovereignty of the Heavens the free shall act to serve the slaves: the Sons of the Bridal-Chamber shall actively serve the sons of marriage. The Sons of the Bridal-Chamber have a single name among them, the repose occurs among them mutually, they are made to have no needs. [...]
95. The contemplation of the imagery is awareness in greatness of glory. There is immortality in those within the fullness of the images of the glories of those who are fulfilled.
96. Those who go down] into the water do not [...] go down to death, [...] for he shall atone him once he has gone forth— namely those who have been fulfilled in his name. For he says: Thus we must fulfil all righteousness.
97. Those who say that first they shall die and then they shall arise are confused. If they do not first receive the resurrection while they live, they will not receive anything when they die. Thus also it is said regarding Baptism, that Baptism is great, for those who receive it shall live.
98. Philip the Apostle says: Joseph the Carpenter planted a grove because he had needed wood for his craft. He himself made the cross from the trees that he had planted, and his heir hung on that which he had planted. His heir was Yeshúa, yet the plant was the cross. But the tree of life is in the midst of paradise— and the olive tree, from the heart of which the Christ came thru him of the resurrection.
99. This world devours corpses— furthermore, those eaten in it themselves die. The truth ingests life— therefore no one nourished in the truth shall die. Yeshúa came from within that place, and he brought nourishment from there. And to those whom he wished he gave their lives, so that they not perish.

100. God created a garden-paradise. Mankind lived in the garden; [...] but were not in the [...]of God in [...] their hearts' [...] given desire. [...] This garden is the place where it will be said to me: Thou may eat this or not eat this, according to thy desire. This is the place where I shall consume every different thing— there being there the tree of knowledge, which slew Adam. Yet in this place the tree of knowledge gave life to mankind. The Torah was the tree. It has the capability in itself to bestow the knowledge of the good and the evil. It neither cured him of the evil nor preserved him in the good, but rather it caused to die those who had ingested it. For death originated because of its saying: Eat this, but do not eat that
101. The Chrism is made lord over the Baptism. For from the Chrism we are called Christics, and not because of the Baptism. And he was called the Christ because of the Chrism. For the Father anointed the Son, yet the Son anointed the Apostles, yet the Apostles anointed us. He who has been anointed has the totality— he has the resurrection, the light, the cross, the Holy Spirit. The Father bestowed this upon him in the Bridal-Chamber and he received.
102. The Father was in the Son, and the Son in the Father. This is the Sovereignty of the Heavens!
103. Ideally did the Lord say: Some have attained the Sovereignty of the Heavens laughing, and they came forth rejoicing from the world. The Christic [...] who went down into the water immediately came forth as lord over everything, because he did not consider it a game. But rather he disdained this changing world for the Sovereignty of the Heavens. If he disdains the world and scorns it as a game, he will come forth laughing.
104. Furthermore, thus it is regarding the Bread with the Chalice, and the Chrism: there is nonetheless another sacrament exalted over these.
105. The system began in a transgression, for he who made it had desired to make it imperishable and immortal. He fell away and did not attain his ambition. For there was no imperishability of the system, and there was no imperishability of him who has made the system. For there is no imperishability of things but rather of the Sons, and no one can obtain imperishability except by becoming a Son. Yet he who is unable to receive, how much more will he be unable to give!
106. The chalice of communion contains wine and it contains water. It is designated as the symbol of the blood, over which thanks are given. And it is filled by the Holy Spirit, and it belongs to the completely Perfected Person. Whenever we are accustomed to drink this, we shall receive the Perfect Person.
107. The living water is a body. It is appropriate that we be clothed with the Living Person. Because of this, when he comes to go down into the water¹ he undresses himself in order that he may be clothed with that.
108. A horse naturally begets a horse, a human naturally begets a human, a god naturally begets a god. Thus it is regarding the Bridegroom within the Bride— their Sons came forth in the Bridal-Chamber. The Jews had not derived [...] from the Greeks, [...] and we Christics did not derive from the Jews. [...] And these

were called [...] the chosen generation of the Holy Spirit— the True Man and the Son of Mankind and the seed of the Son of Mankind. This generation is named true in the world. This is the place where the Sons of the Bridal-Chamber are.

109. Mating occurs in this world as man upon woman, the place of strength together with weakness. In eternity there is something else in the likeness of mating, yet we call it by these same names. Yet there are others which are exalted beyond every name which is named, and which transcend force. For in the place where there is force, there are those who are superior to force.
110. The one is not, and the other one is— but they are together this single unity. This is He who shall not be able to come unto whomever has the heart of flesh.
111. Is it not appropriate for all those who possess the totality to understand themselves? Some indeed, who do not understand themselves, shall not enjoy those things which they have. Yet those who have understood themselves shall enjoy them.
112. Not only shall they be unable to seize the perfected person, but they shall be unable even to see him. For if they see him, they will seize him. In no other manner will one be able to be begotten of this grace, unless he is clothed in the Perfect Light and Perfect Light is within him. Thus clad, he shall go forth from the World. This is the perfected.
113. It is appropriate that we are made to become perfected persons before we come forth from the world. Whoever has received everything without mastering these places, will not be able to master that place; but rather he shall go to the transition as imperfect. Only Yeshúa knows the destiny of this one.
114. The sainted person is entirely holy, including his body. For if he received the bread he will sanctify it, or the chalice, or everything else he receives he purifies. And how will he not purify the body also
115. By perfecting the water of Baptism: thus Yeshúa poured death away. Because of this, we indeed are sent down into the water— yet not down unto death, but rather in order that we be poured away from the spirit of the world. Whenever that blows, its winter occurs; but when the Holy Spirit breathes, the summer happens.
116. Whoever recognizes the truth is liberated. Yet he who is liberated does not transgress, for ‘the transgressor is the slave of the transgression.’ The Mother is the truth, yet the conjoining is the recognition. The world calls liberated those to whom it is given not to transgress. The recognition of the truth exalts the hearts of these to whom it is given not to transgress. This is what liberates them and exalts them over the whole place. Yet love is inspiring. He however who has been liberated thru recognition, is enslaved by love for these who have not yet been able to sustain being liberated by the truth. Yet the recognition makes them competent, which liberates them.

117. Love does not take anything, for how can it take anything when everything belongs to it? It does not say 'This is mine' or 'That is mine', but rather it says 'They are thine.'
118. Spiritual love is wine with fragrance; all those who are anointed with it enjoy it. As long as the anointed remain, those also enjoy it who stand beside them. But if they who are anointed with the Chrism cease evangelizing them and depart, then those who are not anointed but only stand alongside remain still in their own miasma. The Samaritan gave nothing to the wounded man except wine with ointment— and it healed the blows, for 'love covers a multitude of transgressions.'
119. Those whom the woman will beget, resemble him whom she loves. If it is her husband, they resemble her husband; if it is an adulterer, they resemble the adulterer. Often, if there is a woman who lays with her husband by compulsion, yet her heart is with the adulterer and she is accustomed to mate with him, then he whom she bears in giving birth resembles the adulterer. Yet you who are with the Son of God— love not the world but rather love the Lord, so that those who shall be begotten not come to resemble the world, but rather will come to resemble the Lord.
120. The human naturally unites with the human, the horse naturally unites with the horse, the donkey naturally unites with the donkey. The species naturally unite with their like-species. Thus the Spirit naturally unites with the Spirit, and the Logos naturally mates with the Logos, and the Light naturally mates with the Light. If thou are accustomed to become human, then mankind shall love thee; if thou are accustomed to become spiritual, then the Spirit shall mate with thee; if thou are accustomed to become rational, then the Logos shall unite with thee; if thou are accustomed to become enlightened, then the Light shall mate with thee; if thou are accustomed to transcend, then the Transcendental shall repose upon thee. But if thou are accustomed to become like a horse or donkey or calf or dog or sheep or other of the animals which are outside and inferior, then neither mankind nor the Spirit nor the Logos nor the Light nor those above nor those within shall be able to love thee. They shall not be able to repose in thy heart, and thy heritage shall not be in their heart.
121. He who is enslaved without his volition, will be able to be freed. He who has been liberated by the grace of his master, and has sold himself back into slavery, shall no longer be able to be freed.
122. The cultivation in the world is thru four forms— crops are gathered into the barn thru soil and water and wind and light. And the cultivation by God is likewise thru four: thru trust and expectation^o and love and recognition. Our soil is the trust in which we take root, the water is the expectation thru which we are nourished, the wind is the love thru which we grow, yet the light is the recognition thru which we are ripened.
123. Grace made the soul of the person of earth to be made sovereign over what is above Heaven. [...] Blest is this one! [...]

124. This is Yeshua the Christ— he beguiled the entire place and did not burden anyone. Therefore, blest is this perfected person of this kind, for this is the Logos.
125. Ask us concerning him, inasmuch as this attempt to portray him uprightly is difficult. How shall we be able to succeed in this great task?
126. How will he bestow repose on everyone? First of all, it is not appropriate to grieve anyone— whether great or small, whether unbeliever or believer. Then, to provide repose for those who rest in the good. There are some whose privilege it is to provide repose for those who are ideal. He who does good cannot of himself give repose to these, for he does not come of his own volition. Yet neither can he grieve them, for he does not oppress them. But he who is ideal sometimes grieves them— not that he is thus grievous, but rather it is their own wickedness which causes them grief. He who is natural gives joy to him who is good— yet from this some grieve terribly.
127. A householder acquired everything— whether son or slave or cattle or dog or swine, whether wheat or barley or straw or hay or bones or meat or acorns. Yet he was wise and knew the food of each one. Before the sons he indeed set bread with olive-oil and meat; before the slaves he set castor-oil with grain; and before the cattle he set barley with straw and hay; to the dogs he cast bones; yet before the swine he threw acorns and crusts of bread. So it is with the Disciple of God— if he is wise, he is perceptive about the Discipleship. The bodily forms will not deceive him, but rather he will observe the disposition of the soul of each one in order to speak with him. In the world there are many animals made in human form— these he is accustomed to recognize. To the swine indeed he will throw acorns; yet to the cattle he will cast barley with straw and hay; to the dogs he will cast bones; to the slaves he will give the elementary¹; to the Sons he will present the perfect.
128. There is the Son of Mankind and there is the Grandson of Mankind. The Lord is the Son of Mankind, and the Grandson of Mankind is he who is created thru the Son of Mankind. The Son of Mankind received from God the ability to create; he also has the ability to beget.
129. That which is created is a creature, that which is begotten is an offspring. A creature cannot beget, but an offspring can create. Yet they say that the creature begets. However, his offspring is a creature. Therefore a person's children are not his sons, but rather they are God's.
130. He who creates works manifestly, and he himself is manifest. He who begets acts in secret, and he hides himself from the imagery of others. He who creates indeed creates visibly; yet he who begets, begets the Sons in secret.
131. No one will be able to know on what day the man and the woman mate with each other, except themselves only. For marriage in the world is a sacrament for those who have taken a wife. If the marriage of impurity is hidden, how much more is the Immaculate Marriage a true sacrament! It is not carnal but rather pure, it is not lustful but rather loving, it is not of the darkness or the night but rather of the

day and the light. A marriage which is exhibited becomes prostitution; and the bride has prostituted herself not only if she receives the sperm of another man, but even if she escapes from the bedroom and is seen. She may only display herself to her father and her mother and the friend of the bridegroom and the sons of the bridegroom. To these it is given to enter daily into the bridal-chamber. Yet as for the others, let them be made to yearn even to hear her voice and to enjoy her fragrance, and let them feed like the dogs from the crumbs that fall from the table. Those having the Bridegroom with the Bride belong in the Bridal-Chamber. No one will be able to behold the Bridegroom with the Bride unless he becomes this.

132. When Abraham had rejoiced at seeing what he was to see, he circumcised the flesh of the foreskin— showing us that it is appropriate to renounce the flesh which pertains to this world.
133. [...] As long as the entrails of the person are enclosed, the person lives. If his entrails are exposed and he is disemboweled, the person will die. So also the tree it naturally sprouts and thrives while its root is covered, but if its root is exposed the tree naturally withers. Thus it is with everything begotten in the world, not only with the manifest but also with the covert. For as long as the root of evil is hidden, it is strong; yet if it is recognized it is destroyed and when it is exposed it disappears. This is why the Logos John the Baptist! says ‘Already the ax has reached the root of the trees!’ It will not merely chop off, for that which is chopped off naturally sprouts again. But rather the ax delves down into the ground and uproots. Yet Yeshúa pulled up the root of the entire place, yet the others had done so only in part. As for ourselves— let each one of us delve down to the root of the evil that is within him and tear out its root from his own heart. Yet it will be uprooted if we but recognize it. Yet if we are unaware of it, it takes root within us and produces its fruits in our hearts. It makes itself master over us and we are made into its slaves. We are taken captive, which coerces us into doing what we do not want and into not doing what we do want. It is potent until we recognize it. While it is subliminal, it indeed impels.
134. Ignorance is the mother of all evil; and ignorance in turn results from confusion. Those things originating from ignorance neither were nor are nor shall be within the truthful. Moreover, they shall be perfected when the entire truth is revealed. For the truth is like ignorance— if it is hidden it reposes within itself, yet if it is revealed it is recognized. It is glorious in that it prevails over ignorance and liberates from confusion. The Logos says ‘You shall know the truth and the truth will set you free!’ Ignorance enslaves but recognition is freedom. By recognizing the truth, we shall find the fruits of the truth within our hearts. By mating with it, we shall receive our fulfillment.
135. At present we have the manifestation of creation. They say that visible beings are the powerful which are honorable, yet the invisible are the weak which are contemptible. But the truth is that visible beings are thus weak and inferior, whereas the invisible are the powerful and honorable.
136. Yet the mysteries of the truth are revealed, composed in symbolic imagery. But the Bedroom is hidden— it is the holy within the holiness.

137. The veil of the Temple indeed at first concealed how God governs the creation. Yet once the veil was torn and the things within were revealed, then this house was to be forsaken and desolate, yet moreover to be destroyed. Yet the entire Divinity was to depart from these places not within the holies of the holies, for it was not able to unite with the light nor unite with the flawless fullness. But rather it was to be under the wings of the cross and in its arms.
138. This ark shall be salvation for us when the cataclysm of water has overwhelmed them.
139. If some are in the tribe of the priesthood, these shall be able to enter within the veil of the Temple with the high priest. Therefore the veil was not torn at the top only, else it would have been opened only for those who are on high; nor was it torn at the bottom only, else it would have been revealed only to those who are below. But rather it was torn from the top to the bottom. Those who are above opened to us who are below, in order that we might enter into the secret of the truth.
140. This strengthening is truly excellent. Yet we shall enter therein by means of despised symbols and weakness. They are indeed humble in the presence of the perfect glory. There is glory that surpasses glory, there is power which surpasses power. Therefore the perfect opened to us with the secrets of the truth. Moreover, the holies or Saints of the holinesses have been revealed, and the Bedroom has invited us within.
141. As long as the evil indeed is covert, it remains potential, not yet truly purged from the midst of the seed of the Sacred Spirit. Thus they are enslaved by the oppression. Yet when the Perfect Light is revealed, then it will pour forth upon everyone and all those within it shall receive the Chrism. Then the slaves shall be freed and the captives atoned.
142. 'Every plant which my heavenly Father has not sown shall be rooted out. Those who are separated shall be mated and the empty shall be filled. Everyone who enters the Bedroom shall be born of the Light. For they were not begotten in the manner of the marriages which we do not see, which are enacted by night, the fire of which flares in the dark and then is extinguished. Yet rather the Sacraments of this Marriage are consummated in the day and the light. Neither that day nor its light ever sets.
143. If someone becomes a Son of the Bridal-Chamber, he shall receive the Light. If one does not receive it in these places, he will not be able to obtain it in the other place. He who has received the Light shall not be seen, nor shall they be able to seize him; nor shall anyone be able to disturb this one of this nature, even if he socializes in the world. And furthermore, when he leaves the world he has already received the truth in the imagery. The world has become eternity, because the fullness is for him the eternal. And it is thus revealed to him individually— not hidden in the darkness or the night, but rather hidden in a Perfect Day and a Holy Light.