SAINT IRENAEUS OF LYON

Against Heresies

Adversus haereses

VOLUME I · III

SABBATISMUS

Saint Irenaeus of Lyon (c. 130–c. 202)
Adversus haereses · Against Heresies

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Liber primus

Praefatio

1. Quatenus veritatem refutantes quidam inducunt verba falsa, et genealogias infinitas, quae quaestiones magis praestant, quemadmodum Apostolus ait, quam aedificationem Dei, quae est in fide; et per eam, quae est subdole exercitata verisimilitudo, transducunt sensum eorum, qui sunt inexpertiores, et in captivitatem ducunt eos, falsantes verba Domini, interpretatores mali eorum, quae bene dicta sunt, effecti: et multos evertunt, attrahentes eos sub occasione agnitionis ab eo, qui hanc universitatem constituit et ordinavit; quasi altius aliquid et majus habentes ostendere, quam eum qui coelum et terram, et omnia quae in eis sunt, fecit; suadenter quidem illi illiciunt per verborum artem simpliciores ad requirendi modum, male autem perdunt eos in eo quod blasphemam et impiam ipsorum sententiam faciant in Fabricatorem, non discernere valentium falsum a vero.

2. Error enim secundum semetipsum non ostenditur, ne denudatus fiat comprehensibilis; suasorio autem cooperimento subdole adornatus, et ipsa veritate (ridiculum est et dicere) veriorem semetipsum praefert, ut decipiat exteriori phantasmate rudiores; quemadmodum a meliore nobis dictum est de hujusmodi: Quoniam lapidem pretiosum smaragdum, magni pretii apud quosdam, vitreum in ejus contumeliam per artem assimilatum, quoadusque non adest qui potest probare, et artificium arguere, quod subdole sit factum. Cum enim commistum fuerit aeramentum argento, quis facile poterit, rudis cum sit, hoc probare? Igitur ne forte et cum nostro delicto abripiantur quidam quasi oves a lupis, ignorantes eos propter exterius ovilis pellis superindumentum, a quibus cavere denuntiavit nobis Dominus, similia quidem nobis loquentes, dissimilia vero sentientes; necessarium duxi, cum legerim commentarios ipsorum, quemadmodum ipsi dicunt, Valentini discipulorum, quibusdam autem ipsorum et congressus, et apprehendens sententiam ipsorum, manifestare tibi, dilectissime, portentuosissima et altissima mysteria, quae non omnes capiunt, quia non omnes cerebrum habent; ut et tu cognoscens ea, omnibus his, qui sunt tecum, manifesta facias, et praecipias eis observare se a profundo insensationis, et ejus, quae est in Deum, blasphemationis. Et quantum nobis virtutis adest, sententiam ipsorum, qui nunc aliud docent, dico autem eorum, qui sunt circa Ptolemaeum, quae est velut flosculum Valentini scholae, compendiose et manifeste ostendemus, et aliis occasiones dabimus, secundum nostram mediocritatem, ad evertendum eam, non stantia, neque apta

Book I

Preface

1. Inasmuch as certain men, rejecting the truth, bring in false words and endless genealogies, which furnish questions rather, as the Apostle says, than the edification of God which is in faith (1 Tim 1:4); and by a plausibility cunningly practised lead astray the understanding of the less experienced and take them captive, falsifying the words of the Lord, having made themselves evil interpreters of what was well said; and overthrow many, drawing them away, under the pretext of knowledge, from him who established and ordered this universe, as though they had something higher and greater to show than him who made heaven and earth and all that is in them: persuasively indeed they entice the simpler sort by the art of words to their manner of inquiry, but wickedly they ruin them, in that they make their mind blasphemous and impious towards the Fashioner, since they cannot tell the false from the true.

2. For error is not shown as it is in itself, lest, stripped bare, it should be detected; but, cunningly decked out in a persuasive covering, it presents itself (it is ridiculous even to say it) as truer than the truth itself, so as to deceive the cruder sort by its outward show; as was said of such things by one better than we: "A precious stone, the emerald, of great price with some, is dishonoured by glass made like it by art, so long as no one is at hand who can test it and expose the craft, how cunningly it was done. For when brass has been mixed with silver, who, being unskilled, will easily be able to test it?" Therefore, lest through our fault some be carried off like sheep by wolves, not knowing them because of their outer clothing of sheep's skin, those whom the Lord charged us to beware of, who speak like us but think unlike us, I have thought it necessary, having read the commentaries of the disciples, as they themselves say, of Valentinus, and having met some of them and grasped their doctrine, to make known to you, dearly beloved, their most prodigious and most lofty mysteries, which not all contain, because not all have brains; so that you too, knowing them, may make them plain to all who are with you, and charge them to keep themselves from the depth of senselessness and of blasphemy against God. And as far as power is in us, we shall set out briefly and clearly the doctrine of those who now teach otherwise, I mean of those about Ptolemy, which is a kind of little flower of the school of Valentinus, and we shall give others occasions, according to our modest ability, to overthrow it, showing that what they

veritati ostendentes ea, quae ab iis dicuntur: neque conscribere consueti neque qui sermonum arti studuerimus: dilectione autem nos adhortante, et tibi et omnibus, qui sunt tecum, manifestare, quae usque adhuc erant absconsae, jam autem secundum gratiam Dei in manifestum venerunt doctrinae ipsorum. Nihil enim est coopertum, quod non manifestabitur; et nihil absconsum, quod non cognoscetur.

3. Non autem exquires a nobis, qui apud Celtas commoramur, et in barbarum sermonem plerumque vacamus, orationis artem, quam non didicimus, neque vim conscriptoris, quam non affectavimus, neque ornamentum verborum, neque suadelam, quam nescimus; sed simpliciter et vere et idiotice ea, quae tibi cum dilectione scripta sunt, cum dilectione percipies, et ipse auges ea penes te, ut magis idoneus quam nos, quasi semen et initia accipiens a nobis: et in latitudine sensus tui in multum fructificabis ea, quae in paucis a nobis dicta sunt, et potenter asseres iis, qui tecum sunt, ea quae invalide a nobis relata sunt. Et quemadmodum nos elaboravimus, olim quaerenti tibi discere sententiam eorum, non solum facere tibi manifestam, sed et subministrationem dare, uti ostenderemus eam falsam; sic et tu efficaciter reliquis ministrabis secundum gratiam, quae tibi a Domino data est; ut jam non abstrahantur homines ab illorum suadela, quae est talis.

Caput primum

Quid de Aeonum suorum genesi, nomine, ordine, fetibus conjugalibus effutirent Valentini discipuli: et quae Scripturae loca commentis suis adaptarent.

1. Dicunt esse quemdam in invisibilibus, et inenarrabilibus altitudinibus perfectum Aeonem, qui ante fuit: hunc autem et Proarchen, et Propatora, et Bython vocant: esse autem illum invisibilem, et quem nulla res capere possit. Cum autem a nullo caperetur, et esset invisibilis, sempiternus, et ingenitus, in silentio et in quiete multa fuisse in immensis Aeonibus. Cum ipso autem fuisse et Ennoean, quam etiam Charin et Sigen vocant: et aliquando voluisse a semetipso emittere hunc Bythum, initium omnium, (et velut semen prolationem hanc praemitti voluit) et eam deposuisse quasi in vulva ejus, quae cum eo erat, Sige. Hanc autem suscepisse semen hoc, et praegnantem factam generasse Nun, similem et aequalem ei, qui emiserat, et solum capientem magnitudinem Patris. Nun autem hunc, et Unigenitum vocant, et Patrem, et initium omnium.

say neither stands nor fits the truth; we who are neither accustomed to write nor have given ourselves to the art of words: but love urges us to make known to you and to all who are with you their doctrines, which until now were hidden, but now, by the grace of God, have come into the open. For there is nothing covered that will not be made manifest, and nothing hidden that will not be known (Matt 10:26).

3. You will not ask of us, who live among the Celts and are mostly busied with a barbarous tongue, the art of oratory, which we have not learned, nor the force of a writer, which we have not cultivated, nor the adornment of words, nor persuasion, which we do not know; but what has been written to you with love, simply and truly and plainly, you will receive with love, and you yourself will make it grow in your own keeping, being more capable than we, taking it from us as a seed and as beginnings; and in the breadth of your understanding you will make to bear much fruit what has been said by us in few words, and you will set forth with power to those who are with you what has been weakly told by us. And as we have laboured, at your asking long since to learn their doctrine, not only to make it plain to you, but also to furnish help, that we might show it to be false; so you too will minister effectively to the rest, according to the grace given you by the Lord, so that men may no longer be drawn away by their persuasion, which is of this kind.

Chapter 1

What the disciples of Valentinus babbled about the genesis, name, order and conjugal offspring of their Aeons; and which places of Scripture they adapted to their contrivances.

1. They say that there is in the invisible and inexpressible heights a perfect Aeon, who was before; this one they call Proarche, and Propator, and Bythus; and that he is invisible, and that nothing can contain him. And since he was contained by none, and was invisible, everlasting and unbegotten, he was, they say, in silence and in great stillness through immeasurable ages. With him, they say, was also Ennoia, whom they also call Charis and Sige; and at one time this Bythus willed to emit from himself the beginning of all things (and he willed that this bringing forth be sent before as a seed), and he deposited it, as in a womb, in her who was with him, Sige. And she, they say, received this seed and, becoming pregnant, begot Nus, like and equal to him who had emitted him, and alone containing the greatness of the Father. This Nus they also call the Only-begotten, and Father, and the beginning of all things.

Una autem cum eo emissam Veritatem, et hanc esse primam et primogenitam Pythagoricam quaternationem, quam et radicem omnium dicunt. Est enim Bythus et Sige, deinde Nus et Alethia. Sentientem autem Unigenitum hunc in quae prolatus est, emisisse et ipsum Logon et Zoen, patrem omnium eorum, qui post se futuri essent, et initium et formationem universi Pleromatis. De Logo autem et Zoe emissum secundum conjugationem Hominem et Ecclesiam, et esse hanc primogenitam Octonationem, radicem et substantiam omnium, quatuor nominibus apud eos nuncupatam, Bython, et Nun, et Logon, et Anthropon. Esse enim illorum unumquemque masculo-feminam, sic: Initio Propatorem illum coisse secundum conjugationem suae Ennoeae, id est cogitationi, quam Gratiam et Silentium vocant; Unigenitum autem, hoc est Nun, Alethiae, id est Veritati; Logon autem Zoae, id est Vitae; et Anthropon cum Ecclesia.

2. Hos autem Aeonas in gloriam Patris emissos, volentes et ipsos de suo clarificare Patrem, emisisse emissiones in conjugatione; Logon quidem et Zoen, posteaquam emissus est Homo et Ecclesia, alteros decem Aeonas, quorum nomina dicunt haec: Bythius et Mixis, Ageratos et Henosis, Autophyes et Hedone, Acinetos et Syncrasis, Monogenes et Macaria. Hi decem Aeones, quos dicunt ex Logo et Zoe emissos. Anthropon autem et ipsum emisisse cum Ecclesia Aeonas duodecim, quibus nomina haec donant: Paracletus et Pistis, Patricos et Elpis, Metricos et Agape, Aenos et Synesis, Ecclesiasticos et Macariotes, Theletos et Sophia.

3. Hi sunt triginta erroris eorum Aeones, qui tacentur, et non agnoscuntur. Hoc invisibile et spiritale secundum eos Pleroma, tripartite divisum in octonationem, et decada, et duodecada: et propter hoc Salvatorem dicunt (nec enim Dominum eum nominare volunt) triginta annis in manifesto nihil fecisse, ostendentem mysterium horum Aeonum. Sed et in parabola eorum operariorum, qui in vineam mittuntur, dicunt manifestissime triginta hos Aeonas declaratos. Mittuntur enim alii quidem circa primam horam, alii circa tertiam, alii circa sextam, alii circa nonam, alii circa undecimam. Compositae igitur praedictae horae in semetipsas, triginta numerum adimplent. Una enim, et tres, et sex, et novem, et undecim, triginta fiunt. Per horas autem Aeonas manifestari volunt: et haec esse magna et admirabilia et abscondita mysteria, quae ipsi fructificant; et sicubi quid eorum, quae dicuntur in Scripturis, poterunt adaptare et assimilare figmento suo.

Caput II

Soli Unigenito cognitus primus Pater. Sophiae aemulatio, perturbatio, periculum, et partus informis. Ab Horo restituitur. Horos quis? Christus et Spiritus sanctus ad Aeonum consummationem emittuntur. Ex Aeonum collatione Jesus producitur.

Together with him, they say, Truth was emitted; and this, they say, is the first and first-born Pythagorean quaternary, which they also call the root of all things. For there are Bythus and Sige, then Nus and Alethia. And this Only-begotten, perceiving for what he had been brought forth, himself emitted, they say, Logos and Zoe, the father of all who were to be after him, and the beginning and formation of the whole Pleroma. And from Logos and Zoe, by pairing, were emitted, they say, Man and Church; and this, they say, is the firstborn octonary, the root and substance of all things, named among them by four names, Bythus, and Nus, and Logos, and Anthropos. For each of them, they say, is male-female, thus: first, Propator was united in pairing with his Ennoia, that is, Thought, whom they call Grace and Silence; the Only-begotten, that is, Nus, with Alethia, that is, Truth; Logos with Zoe, that is, Life; and Anthropos with Church.

2. These Aeons, they say, emitted for the glory of the Father, and wishing themselves also to glorify the Father with something of their own, emitted emissions in pairing: Logos and Zoe, after Man and Church had been emitted, emitted ten other Aeons, whose names they say are these: Bythius and Mixis, Ageratos and Henosis, Autophyes and Hedone, Acinetos and Syncrasis, Monogenes and Macaria. These are the ten Aeons who, they say, were emitted from Logos and Zoe. And Anthropos too, they say, emitted with Church twelve Aeons, to whom they give these names: Paracletus and Pistis, Patricos and Elpis, Metricos and Agape, Aenos and Synesis, Ecclesiasticus and Macariotes, Theletus and Sophia.

3. These are the thirty Aeons of their error, of whom silence is kept and who are not known. This, according to them, is the invisible and spiritual Pleroma, divided in three parts, into octonary, Decad and Dodecad; and for this reason, they say, the Saviour (for they will not call him Lord) did nothing openly for thirty years, showing the mystery of these Aeons. And in the parable too of the labourers who are sent into the vineyard, they say, these thirty Aeons are most plainly declared. For some are sent about the first hour, others about the third, others about the sixth, others about the ninth, others about the eleventh. The hours mentioned, then, added together, make up the number thirty. For one, and three, and six, and nine, and eleven make thirty. By the hours they will have it that the Aeons are made manifest; and that these are the great and wonderful and hidden mysteries to which they themselves give fruit; and so wherever they can adapt and liken to their fiction anything of what is said in the Scriptures.

Chapter 2

The first Father known to the Only-begotten alone. Sophia's rivalry, disturbance, peril and formless offspring. She is restored by Horos. Who is Horos? Christ and Holy Spirit are emitted for the perfecting of the Aeons. Jesus is produced from the Aeons' contribution.

1. Et Propatorem quidem eorum cognosci soli dicunt ei, qui ex eo natus est, Monogeni, hoc est No: reliquis vero omnibus invisibilem et incomprehensibilem esse. Solus autem Nus, secundum eos delectabatur videns Patrem, et magnitudinem immensam ejus considerans exsultabat, et excogitabat reliquis quoque Aeonibus participare magnitudinem Patris; quantus et quam magnus exsisteret, et quemadmodum erat sine initio, et incapabilis et incomprehensibilis ad videndum. Continuit autem eum Sige voluntate Patris, quoniam vellet omnes hos in intellectum et desiderium exquisitionis Patris sui adducere. Et reliqui quidem Aeones omnes tacite quodammodo desiderabant prolatorem seminis sui videre, et eam, quae sine initio est, radicem contemplari.

2. Praesiliit autem valde ultimus, et junior, de duodecade ea, quae ab Anthropo et Ecclesia emissa fuerat, Aeon, hoc est Sophia; et passa est passionem sine complexu conjugis Theleti; quae exorsa quidem fuerat in iis, qui sunt erga Nun et Alethiam; derivavit autem in hunc Aeonem, id est Sophiam, demutatam sub occasione quidem dilectionis; temeritatis autem, quoniam non communicaverat Patri perfecto, quemadmodum et Nus. Passionem autem esse exquisitionem Patris; voluit enim, ut dicunt, magnitudinem ejus comprehendere. Dehinc cum non posset, quoniam impossibilem rem aggrederetur, in magna agonia constitutum propter magnitudinem altitudinis, et propter quod investigabile Patris est, et propter eam, quae erat erga eum dilectionem, cum extenderetur semper in priora, a dulcedine ejus novissime forte absorptum fuisse, et resolutum in universam substantiam, nisi ei, quae confirmat, et extra inenarrabilem magnitudinem custodit omnia, occurrisset virtuti. Hanc autem virtutem et Horon vocant, a qua abstentum, et confirmatum, vix reversum in semetipsum, et credentem jam quoniam incomprehensibilis est Pater, deposuisse pristinam intentionem, cum ea, quae acciderat, passione ex illa stuporis admiratione.

3. Quidam autem ipsorum hujusmodi passionem, et reversionem Sophiae, velut fabulam narrant: impossibilem et incomprehensibilem rem eam aggressam, peperisse substantiam informem, qualem naturam habebat femina parere: in quam cum intendisset, primo quidem contristatam, propter inconsummationem generationis: post deinde timuisse, ne hoc ipsum finem habeat: dehinc expavisse, et aporiatam, id est, confusam, quaerentem causam, et quemadmodum absconderet id, quod erat natum. In iis autem passionibus factam, accepisse regressionem, et in Patrem regredi conari: et aliquandiu ausam, tamen defecisse, et supplicem Patris factam. Una autem cum ea rogasse et reliquos Aeonas, maxime autem Nun. Hinc dicunt primum initium habuisse substantiam materiae, de ignorantia, et taedio, et timore, et stupore.

1. And their Propator, they say, is known only to him who was born of him, Monogenes, that is, Nus; and to all the rest he is invisible and incomprehensible. Nus alone, according to them, delighted in seeing the Father, and exulted in contemplating his immeasurable greatness, and was thinking how to share with the rest of the Aeons too the greatness of the Father: how great and how vast he was, and how he was without beginning, and uncontainable, and incomprehensible to sight. But Sige restrained him by the will of the Father, who wished to lead them all to the thought and desire of seeking out their Father. And the rest of the Aeons all, in a manner silently, longed to see him who brought forth their seed, and to contemplate the root that is without beginning.

2. But far the last and youngest Aeon of the Dodecad that had been emitted by Anthropos and Church, that is, Sophia, leapt forward and suffered a passion without the embrace of her consort Theletus; it had begun in those about Nus and Alethia, but passed over into this Aeon, that is, Sophia, who was changed, under the pretext indeed of love, but in truth of rashness, because she had not been in fellowship with the perfect Father, as Nus was. And the passion, they say, was a seeking after the Father; for she wished, as they say, to comprehend his greatness. Then, they say, since she could not, because she was attempting an impossible thing, being in great agony because of the greatness of the depth, and because of what is unsearchable in the Father, and because of the love she bore him, as she strained ever forward, she would perhaps at last have been swallowed up by his sweetness and dissolved into the universal substance, had she not met the Power that makes all things firm and keeps them outside the inexpressible greatness. This Power they also call Horos; by it, they say, she was held back and made firm, and, having with difficulty returned to herself and being now persuaded that the Father is incomprehensible, she laid aside her former intention, together with the passion that had befallen her from that astonished wonder.

3. But some of them tell this passion and the return of Sophia like a fable: that, having attempted an impossible and incomprehensible thing, she brought forth a formless substance, such as was the nature of a female to bring forth; and that when she looked upon it, she was first grieved, because of the incompleteness of the generation; then she feared lest this very thing should come to an end; then she was dismayed and at a loss, that is, confounded, seeking the cause, and how she might hide what had been born. And that, being in these passions, she received a turning back and tried to return to the Father; and having dared for a while, she yet failed, and became a suppliant of the Father. And together with her, they say, the rest of the Aeons also entreated, and above all Nus. From this, they say, the substance of matter had its first beginning: from ignorance, and weariness, and fear, and astonishment.

4. Pater autem praedictum Horon super haec per Monogenem praemittit in imagine sua, sine conjuge, masculo-femina. Patrem enim aliquando quidem cum conjuge Sige, modo vero et pro masculo, et pro femina esse volunt. Horon vero hunc et Stauron, et Lytroten, et Carpisten, et Horotheten, et Metagogea vocant. Per Horon autem hunc dicunt mundatam et confirmatam Sophiam, et restitutam conjugi. Separata enim intentione ab ea, cum appendice passione, ipsam quidem infra Pleroma perseverasse: concupiscentiam vero ejus, cum passione ab Horo separatam, et crucifixam, et extra eum factam, esse quidem spiritalem substantiam, ut naturalem quemdam Aeonis impetum, informem vero, et sine specie, quoniam nihil apprehendisset. Et propter hoc fructum ejus invalidum et femineum dicunt.

5. Postea vero quam separata sit haec extra Pleroma Aeonum, et mater ejus redintegrata suae conjugationi, Monogenem iterum alteram emisisse conjugationem, secundum providentiam Patris, Christum et Spiritum sanctum, a quibus consummatos esse dicunt Aeonas. Christum enim docuisse eos conjugationis naturam, innati comprehensionem cognoscentes, sufficientes sive idoneos esse: declarasse quoque in eis Patris agnitionem, quoniam incapabilis est, et incomprehensibilis, et non est neque videre, neque audire eum, nisi per solum Monogenem. Et causam quidem aeternae perseverationis iis omnibus incomprehensibile Patris esse; generationis autem, et formationis, comprehensibile ejus, quod quidem Filius est. Et haec quidem, qui nunc emissus erat, Christus in eis operatus est.

6. Spiritus vero sanctus adaequatos eos omnes, gratias agere docuit, et veram requiem induxit. Et sic forma, et sententia similes factos Aeonas dicunt, universos factos Noas, et Logos, et omnes Anthropos, et omnes Christos: et feminas similiter omnes Alethias, et Zoas, et Spiritus, et Ecclesias. Confirmata quoque in hoc omnia, et requiescentia ad perfectum, cum magno gaudio dicunt hymnizare Propatorem, magnae exsultationis participantem. Et propter hoc beneficium, una voluntate, et sententia, universum Pleroma Aeonum, consentiente Christo et Spiritu, unumquemque Aeonum, quod habebat in se optimum, et florentissimum conferentes, collationem fecisse: et haec apte compingentes, et diligenter in unum adaptantes emisisse problema, et in honorem et gloriam Bythi perfectissimum decorem quemdam, et sidus Pleromatis, perfectum fructum Jesum, quem et Salvatorem vocari, et Christum, et Logon, patronymice, ac Omnia, quoniam ab omnibus esset. Satellites quoque ei, in honorem ipsorum, ejusdem generis angelos cum eo prolatos.

Caput III

4. But the Father, they say, over and above these things, sends forth through Monogenes the aforesaid Horos, in his own image, without consort, male-female. For they will have it that the Father is at one time with his consort Sige, and at another stands for both male and female. This Horos they also call Stauros, and Lytrotes, and Carpistes, and Horothetes, and Metagogeus. Through this Horos, they say, Sophia was cleansed and made firm, and restored to her consort. For when the Intention, with the passion attached to it, had been separated from her, they say that she herself remained within the Pleroma; but that her desire, separated by Horos together with the passion, and crucified, and put outside him, is indeed a spiritual substance, as being a natural impulse of an Aeon, but formless and without appearance, because it had apprehended nothing. And for this reason they say that her fruit is weak and female.

5. After this one had been separated outside the Pleroma of the Aeons, and her mother restored to her own pairing, Monogenes, they say, emitted once more another pairing, according to the providence of the Father, Christ and Holy Spirit, by whom the Aeons were perfected. For Christ, they say, taught them the nature of pairing, that those who know the comprehension of the Unborn are sufficient, or fit; and he declared among them the knowledge of the Father, that he is uncontainable and incomprehensible, and that it is not possible either to see him or to hear him except through Monogenes alone. And the cause of the eternal endurance of them all, they say, is the incomprehensible of the Father; but the cause of their generation and formation is the comprehensible of him, which is the Son. And these things Christ, who had just been emitted, worked in them.

6. And the Holy Spirit, having made them all equal, taught them to give thanks, and brought in true rest. And thus, they say, the Aeons were made alike in form and in mind, all of them becoming Nus, and Logos, and all Anthropos, and all Christ; and the females likewise all Alethia, and Zoe, and Spirit, and Church. And all things, being made firm in this and resting perfectly, sing hymns, they say, with great joy to the Propator, who shares in the great exultation. And for this benefit, they say, the whole Pleroma of the Aeons, with one will and one mind, Christ and Spirit consenting, each of the Aeons bringing what it had in itself best and most flourishing, made a contribution; and fitting these things together aptly and carefully adapting them into one, they emitted a problema, in honour and glory of Bythus, a most perfect beauty as it were, and star of the Pleroma, the perfect fruit, Jesus, who is also called Saviour, and Christ, and Logos, patronymically, and All, because he was from all. And with him, they say, as his attendants, in their honour, angels of the same kind were brought forth.

Chapter 3

Quibus Scripturae sacrae locis uterentur haeretici ad asserenda commenta sua?

1. Haec igitur est, quae intra Pleroma ipsorum dicitur, negotiatio, et passi Aeonis, et paene perditi, [et] quasi in multa materia, propter inquisitionem Patris, calamitas: et Hori, et Crucis ipsorum, et Redemptoris, et Carpistae, et Horothetae, et Metagogei, hexaeonia compago: et primi Christi, cum Spiritu sancto, de poenitentia a Patre ipsorum postrema Aeonum genesis: et secundi Christi, quem Soterem dicunt, ex collatione composita fabricatio. Haec autem manifeste quidem non esse dicta, quoniam non omnes capiunt agnitionem ipsorum; mysterialiter autem a Salvatore per parabolas ostensa iis, qui possunt intelligere. Sic triginta Aeonas significari per triginta annos, sicut praediximus, in quibus nihil in manifesto dicunt fecisse Salvatorem, et per parabolam operariorum vineae. Et Paulum manifestissime, dicunt, Aeonas nominare saepissime, adhuc etiam et ordinem ipsorum servare, sic dicentem: In universas generationes saeculi saeculorum. Sed et nos ipsos denique in gratiarum actionibus dicentes aeonas aeonum, illos Aeonas significare: et ubicunque aeon, aut aeones nominantur, in illos id referri volunt.

2. Duodecadis autem Aeonum emissionem significatam per id, quod duodecim annorum exsistens Dominus disputaverit cum legis doctoribus, et per apostolorum electionem: duodecim enim apostolos elegit. Et reliquos octodecim Aeonas manifestari per id, quod post resurrectionem a mortuis octodecim mensibus dicant conversatum eum cum discipulis. Sed et per praecedentes nominis ejus duas litteras, Iota et Eta, octodecim Aeonas significanter manifestari. Et decem autem Aeonas similiter per Iota litteram, quod praecedit in nomine ejus, significari dicunt. Et propter hoc dixisse Salvatorem: Iota unum, aut unus apex non praeteribit, quoadusque omnia fiant.

3. Hanc autem passionem, quae circa duodecimum Aeonem facta est, significari dicunt per apostasiam Judae, qui duodecimus erat apostolorum, et quoniam duodecimo mense passus est; uno enim anno volunt eum post baptisma praedicasse. Adhuc etiam in ea, quae profluvium sanguinis patiebatur, manifestissime hoc significari; duodecim enim annis passam eam, per Domini adventum esse sanatam, cum tetigisset fimbriam vestimenti ejus; et propter hoc dixisse Salvatorem: Quis me tetigit? docentem discipulos quod factum esset inter Aeonas mysterium et curationem passi Aeonis.

Which places of holy Scripture did the heretics use to maintain their contrivances?

1. This, then, is the business which is said to have taken place within their Pleroma: the calamity of the Aeon who suffered and was nearly lost, as in much matter, through the search for the Father; and the hexaeonia framework of Horos, and of their Cross, and of the Redeemer, and of Carpistes, and of Horothetes, and of Metagogeus; and the last genesis of the Aeons, that of the first Christ with the Holy Spirit, from their Father out of repentance; and the composite fashioning of the second Christ, whom they call Soter, out of the contribution. These things, they say, were not said openly, because not all contain their knowledge; but they were shown in a mystery by the Saviour through parables to those who can understand. Thus, they say, the thirty Aeons are signified by the thirty years, as we said before, in which they say the Saviour did nothing openly, and by the parable of the labourers in the vineyard. And Paul, they say, most plainly names the Aeons very often, and even keeps their order, saying thus: To all generations of the age of ages (Eph 3:21). And indeed even we ourselves, in our thanksgivings, when we say "aeons of aeons", signify, they say, those Aeons; and wherever aeon or aeons are named, they will have it that it refers to them.

2. And the emission of the Dodecad of the Aeons, they say, was signified by the Lord's disputing with the teachers of the Law when he was twelve years old, and by the choosing of the apostles: for he chose twelve apostles. And that the remaining eighteen Aeons are made manifest by this, that after his resurrection from the dead, as they say, he lived with his disciples eighteen months. And also, they say, by the two letters that begin his name, Iota and Eta, the eighteen Aeons are significantly made manifest. And the ten Aeons likewise, they say, are signified by the letter Iota, which begins his name. And for this reason, they say, the Saviour said: One iota or one tittle shall not pass away, until all things come to pass (Matt 5:18).

3. And this passion which took place about the twelfth Aeon, they say, is signified by the apostasy of Judas, who was the twelfth of the apostles, and by his having suffered in the twelfth month; for they will have it that he preached for one year after his baptism. And again in the woman who suffered a flow of blood, they say, this is most plainly signified; for she, having suffered twelve years, was healed by the Lord's coming, when she touched the hem of his garment; and for this reason, they say, the Saviour said: Who touched me? (Mark 5:31), teaching the disciples the mystery that had taken place among the Aeons, and the healing of the Aeon who suffered.

Per illam enim, quae passa est duodecim annis, illa virtus significatur, eo quod extenderetur, et in immensum flueret ejus substantia, quemadmodum dicunt. Et nisi tetigisset vestimentum, hoc est, illius Filii, Veritatis primae tetradis, quae per fimbriam manifestata est, advenisse in omnem substantiam suam. Sed stetit, et quievit a passione per egressam virtutem Filii. Esse autem hunc Horon volunt, qui curavit eam, et passionem separavit ab ea.

4. Quod autem Salvatorem ex omnibus exsistentem Omne esse, per hoc responsum, Omne masculinum aperiens vulvam, manifestari dicunt. Qui cum omnia sit, aperuit vulvam Excogitationis passi Aeonis, et separata ea extra Pleroma, quam etiam secundam Ogdoadem vocant, de qua paulo post dicemus. Et a Paulo autem manifeste propter hoc dictum dicunt: Et ipse est omnia. Et rursus: Omnia in ipsum, et ex ipso omnia. Et iterum: In ipso habitat omnis plenitudo divinitatis. Et illud: Recapitulata esse omnia in Christo per Deum. Sic interpretantur dicta, et quaecunque alia sunt talia.

5. Adhuc etiam de Horo suo (quem etiam plurimis nominibus vocant), duas operationes habere eum ostendunt, confirmativam et separativam: et secundum id quidem, quod firmat et constabilit, Crucem esse; secundum id vero, quod dividit, Horon. Salvatorem autem sic manifestasse operationes ejus: et primo quidem confirmativam, in eo quod dicit: Qui non tollit crucem suam, et sequitur me, discipulus meus esse non potest. Et iterum: Tollens crucem, sequere me. Separativam autem, in eo quod dicit: Non veni mittere pacem, sed gladium. Et Joannem dicunt hoc ipsum manifestasse, dicentem: Ventilabrum in manu ejus, emundare aream, et colliget frumentum in horreum suum, paleas autem comburet igni inexstinguibili; et per hoc operationem Hori significasse. Ventilabrum enim illud, crucem interpretantur esse, quae scilicet consumit materialia omnia, quemadmodum paleas ignis; emundat autem eos, qui salvantur, sicut ventilabrum triticum. Paulum autem apostolum et ipsum reminisci hujus crucis dicunt, sic: Verbum enim crucis iis, qui pereunt, stultitia est; iis autem qui salvantur, virtus Dei. Et iterum: Mihi autem non eveniat in ullo gloriari, nisi in Christi cruce, per quem mihi mundus crucifixus est, et ego mundo.

6. Talia igitur de Pleromate ipsorum, et plasmate universorum dicunt, adaptare cupientes ea, quae bene dicta sunt, iis quae male adinventa sunt ab ipsis.

For by her who suffered twelve years that Power is signified, because, as they say, she was stretched out and her substance was flowing into the immeasurable. And had she not touched the garment, that is, the garment of that Son, the Truth of the first Tetrad, which was shown through the hem, she would, they say, have poured out into the whole of her substance. But she stood still and ceased from her passion through the power of the Son that went forth. And they will have it that this is Horos, who healed her and separated the passion from her.

4. And that the Saviour, being from all, is the All, is shown, they say, by this answer: All that is male, opening the womb (Exod 13:2; Luke 2:23). He, since he is all things, opened the womb of the Excogitation of the Aeon who suffered, when she had been separated outside the Pleroma, whom they also call the second Ogdoad, of whom we shall speak a little later. And by Paul too, they say, it was plainly said for this reason: And he is all things (Col 3:11). And again: All things are to him, and from him are all things (Rom 11:36). And again: In him dwells all the fullness of the divinity (Col 2:9). And that: That all things have been recapitulated in Christ through God (Eph 1:10). So they interpret these sayings, and all others of the kind.

5. And again, concerning their Horos (whom they call by very many names), they show that he has two workings, one that makes firm and one that separates: and that in so far as he makes firm and establishes, he is Cross; in so far as he divides, Horos. And the Saviour, they say, showed his workings thus: first the one that makes firm, where he says: He who does not take up his cross and follow me cannot be my disciple (Luke 14:27). And again: Taking up the cross, follow me (Mark 10:21). And the one that separates, where he says: I have not come to send peace, but a sword (Matt 10:34). And John, they say, showed this very thing, saying: The winnowing fan is in his hand, to cleanse the threshing floor, and he will gather the wheat into his barn, but the chaff he will burn with unquenchable fire (Luke 3:17); and by this, they say, he signified the working of Horos. For that winnowing fan they interpret to be the cross, which consumes all material things as fire does the chaff, but cleanses those who are saved as the winnowing fan does the wheat. And Paul the apostle, they say, himself also recalls this cross, thus: For the word of the cross is foolishness to those who perish; but to those who are saved, the power of God (1 Cor 1:18). And again: But far be it from me to glory in anything except in the cross of Christ, through whom the world is crucified to me, and I to the world (Gal 6:14).

6. Such, then, are the things they say of their Pleroma and of the fabrication of all things, eager to adapt what was well said to what has been wickedly devised by them.

Et non solum autem ex evangelicis et apostolicis, tentant ostensiones facere, convertentes interpretationes et adulterantes expositiones; sed etiam ex lege et prophetis, cum multae parabolae et allegoriae sint dictae, et in multa trahi possit ambiguum, per expositionem propensius ad figmentum suum, et dolose adaptantes, in captivitatem ducunt a veritate eos, qui non firmam fidem in unum Deum Patrem omnipotentem, et in unum Jesum Christum Filium Dei conservant.

Caput IV

Qua ratione formatam Matrem Achamoth vellent haeretici. Ex ejusdem perturbationibus ortum aspectabilem hunc mundum fingebant.

1. Ea vero, quae extra Pleroma dicuntur ab iis, sunt talia: Enthymesin illius superioris Sophiae, quam et Achamoth vocant, separatam a superiore Pleromate cum passione dicunt, in umbrae vacuitatis locis defervisse per necessitatem; extra enim lucem facta est, et extra Pleroma, informis et sine specie, quasi abortus, ideo quia nihil apprehendit. Misertum autem ejus superiorem Christum, et per Crucem extensum, sua virtute formasse formam, quae esset secundum substantiam tantum, sed non secundum agnitionem; et haec operatum recurrere, subtrahentem suam virtutem, et reliquisse illam: uti sentiens passionem quae erga illam esset per separationem Pleromatis, concupiscat eorum, quae meliora essent, habens aliquam odorationem immortalitatis relictam in semetipsa a Christo et Spiritu sancto. Quapropter et ipsam duobus nominibus vocari, Sophiam paternaliter (pater enim ejus Sophia vocatur) et Spiritum sanctum, ab eo, qui est erga Christum Spiritus. Formatam autem eam, et sensatam factam, statim autem evacuatam ab eo, qui invisibiliter cum ea erat, Verbo, hoc est Christo, in exquisitionem egressam ejus luminis, quod se dereliquisset; et non potuisse apprehendere illud, quoniam coercebatur ab Horo. Et sic Horon coercentem eam, ne anterius irrueret, dixisse Iao: unde et Iao nomen factum dicunt. Cum non posset pertransire Horon, quoniam complexa fuerat passionem, et sola fuisset derelicta foris, omni parti passionis succubuisse, multifariae et variae exsistentis: et passam eam tristitiam quidem, quoniam non apprehendit; timorem autem, ne quemadmodum eam lumen, sic et vita relinqueret; consternationem autem, super haec: ignorantia autem omnia. Et non, quemadmodum mater ejus prima Sophia et Aeon, demutationem in passionibus habuit, sed contrarietatem. Super haec autem evenisse ei et alteram affectionem conversionis ad eum qui vivificavit.

And not only from the writings of the Gospels and of the apostles do they try to make proofs, turning interpretations about and adulterating expositions; but also from the Law and the Prophets: since many parables and allegories have been spoken, and what is ambiguous can be drawn to many meanings, they adapt it by their exposition, the more readily and cunningly, to their fiction, and lead captive away from the truth those who do not keep a firm faith in one God, the Father almighty, and in one Jesus Christ, the Son of God.

Chapter 4

How the heretics would have the Mother Achamoth formed. They imagined that this visible world arose from her disturbances.

1. And the things which are said by them to be outside the Pleroma are of this kind: the Enthymesis of that upper Sophia, whom they also call Achamoth, separated from the upper Pleroma together with the passion, seethed out, they say, of necessity into places of shadow and of emptiness; for she was outside the light and outside the Pleroma, formless and without appearance, like an untimely birth, because she had apprehended nothing. And the upper Christ, they say, taking pity on her and stretched out through the Cross, gave her a form by his own power, a form according to substance only, but not according to knowledge; and having done this he hastened back, withdrawing his power, and left her; so that, perceiving the passion that was hers through her separation from the Pleroma, she might desire the better things, having some fragrance of immortality left in herself by Christ and Holy Spirit. Wherefore she herself too, they say, is called by two names: Sophia, after her father (for her father is called Sophia), and Holy Spirit, from the Spirit who is about Christ. And when she had been formed and made sensible, but at once emptied of him who was invisibly with her, the Word, that is, Christ, she went out, they say, in search of that light which had abandoned her; and she could not apprehend it, because she was held back by Horos. And so Horos, they say, holding her back lest she rush further forward, said "Iao": whence the name Iao came to be. Since she could not pass through Horos, because she was entangled with the passion and had been left alone outside, she succumbed, they say, to every part of the passion, which is manifold and various: she suffered grief, because she had not apprehended; fear, lest life should leave her as the light had; and dismay besides; and all of it in ignorance. And she did not, like her mother, the first Sophia, an Aeon, undergo change in her passions, but contrariety. Besides these, there befell her, they say, another affection too, that of conversion towards him who had given her life.

2. Eam collectionem et substantiam fuisse materiae dicunt; ex qua hic mundus constat. De conversione enim mundi, et Demiurgi omnem animam genesin accepisse; de timore autem et tristitia, reliqua initium habuisse. A lacrymis enim ejus factam universam humidam substantiam, a risu autem lucidam; a tristitia autem et pavore, corporalia mundi elementa. Aliquando enim plorabat, et tristis erat, quomodo dicunt, quod derelicta sola esset in tenebris et in vacuo: aliquando autem in cogitationem veniens ejus, quod dereliquerat eam lumen, diffundebatur et ridebat; aliquando autem rursus timebat; aliquando consternabatur, et exstasin patiebatur.

3. Et quidem enim tragoedia multa est jam hic, et phantasia uniuscujusque illorum, aliter et aliter graviter exponentis, ex quali passione et ex quali elemento substantia generationem accepit. Quae etiam convenienter videntur mihi non omnes velle in manifesto docere, sed solos illos, qui etiam grandes mercedes pro talibus mysteriis praestare possunt. Non enim jam dicunt similia illis, de quibus Dominus noster dixit: Gratis accepistis, gratis date; sed separata et portentosa, et alta mysteria cum magno labore exquisita fallacibus. Quis enim non eroget omnia, quae sunt sua, uti discat, quoniam a lacrymis Enthymeseos, quae est ex passione Aeonis, maria, et fontes, et flumina, et universa humida materia generationem acceperunt; de risu autem ejus lumen; de pavore autem, et inconstabilitate, corporalia mundi elementa?

4. Volo autem aliquid et ego conferre fructificationi eorum. Quoniam enim video dulces quidem quasdam aquas, ut fontes, et flumina, et imbres, et talia; quae autem sunt in mari, salsas: adinvenio non omnia a lacrymis ejus emissa, quoniam lacrymae salsae sunt qualitate. Manifestum est igitur, quoniam salsae aquae hae sunt a lacrymis. Opinor autem, eam in agonia et in inconstantia grandi constitutam et sudasse. Unde etiam secundum argumentationem ipsorum suspicari oportet, fontes et flumina, et si quae sunt aliae aquae dulces, generationem habuisse a sudoribus ejus. Non est enim suadibile, cum sint unius qualitatis lacrymae, alteras quidem salsas, alteras dulces aquas ex iis exisse. Hoc autem magis suadibile, alteras quidem esse a lacrymis, alteras vero a sudoribus. Quoniam autem et calidae, et austerae quaedam sunt aquae in mundo, intelligere debes, quid faciens, et ex quo membro emisit has. Apti sunt enim hujusmodi fructus argumento ipsorum.

5. Cum igitur peragrasset omnem passionem mater ipsorum, et vix cum elata esset, ad obsecrationem conversa est ejus luminis, quod dereliquerat eam, hoc est Christi, dicunt: qui regressus in Pleroma, ipse quidem, ut datur intelligi, pigritatus est secundo descendere: Paracletum autem misit ad eam, hoc est Salvatorem, praestante ei virtutem omnem Patre, et omnia sub potestate tradente: Aeonibus autem similiter, uti in eo omnia conderentur, visibilia et invisibilia, Throni, Divinitates, Dominationes. Mittitur autem ad eam cum coaetaneis suis angelis.

2. This, they say, was the gathering and the substance of matter, of which this world consists. For from the conversion, they say, every soul of the world and of the Demiurge took its genesis; and from fear and grief the rest had their beginning. For from her tears, they say, all moist substance was made, and from her laughter the luminous; and from grief and terror the bodily elements of the world. For at times she wept and was sad, as they say, because she had been left alone in the darkness and in the void; at times, coming to the thought of the light that had left her, she brightened and laughed; at times again she feared; at times she was dismayed and suffered ecstasy.

3. And indeed there is a great deal of tragedy here already, and of the fantasy of each of them, as each sets forth gravely, one this way and one that, from what passion and from what element substance took its origin. And fittingly, it seems to me, they are unwilling to teach these things openly to all, but only to those who can also pay large fees for such mysteries. For what they say is no longer like the things of which our Lord said: Freely you have received, freely give (Matt 10:8); but mysteries set apart, and prodigious, and deep, sought out with great labour by deceivers. For who would not spend all he has to learn that from the tears of Enthymesis, who comes from the passion of the Aeon, the seas, and the springs, and the rivers, and all moist matter took their origin; and from her laughter the light; and from her terror and instability the bodily elements of the world?

4. I too would like to contribute something to their fruit-bearing. For since I see that some waters are sweet, such as springs and rivers and rains and the like, and that those in the sea are salt, I find that not all were emitted from her tears, since tears are salt in quality. It is plain, then, that these salt waters are from the tears. But I suppose that, being in agony and in great instability, she also sweated. Hence, following their own argument, we must suppose that the springs and the rivers, and any other sweet waters there are, had their origin from her sweat. For it is not persuasive that, tears being of one quality, some salt and some sweet waters came out of them. This is more persuasive: that some are from her tears, and others from her sweat. And since there are also some hot and harsh waters in the world, you must understand what she was doing, and from which member she emitted these. For fruits of this kind are well suited to their plot.

5. When, then, their Mother had passed through every passion and had with difficulty risen up, she turned, they say, to supplication of that light which had abandoned her, that is, Christ; and he, having gone back into the Pleroma, was himself, as one is given to understand, too lazy to come down a second time, but sent to her the Paraclete, that is, the Saviour, the Father giving him all power and handing over all things under his authority, and the Aeons likewise, so that in him all things might be created, visible and invisible, thrones, divinities, dominions (Col 1:16). And he is sent to her with the angels who are his peers.

Hanc autem Achamoth reveritam eum, dicunt primo quidem coopertionem imposuisse propter reverentiam; deinde autem cum vidisset eum cum universa fructificatione sua, accurrisse ei, virtute accepta de visu ejus. Et illum formasse eam, formationem, quae est secundum agnitionem, et curationem passionum fecisse ejus, separantem eas ab ea, et non eum neglexisse. Nec enim erat possibile eas exterminari, quemadmodum prioris, eo quod jam habilia et possibilia essent; sed segregantem separatim commiscuisse et coagulasse, et de incorporali passione in incorporalem materiam transtulisse eas; et sic aptabilitatem et naturam fecisse in eis, ut in congregationes et corpora venirent, uti fierent duae substantiae, una quidem mala ex passionibus, altera autem conversionis, passibilis: et propter hoc virtute Salvatorem fabricasse dicunt. Hanc autem Achamoth extra passionem factam concepisse de gratulatione eorum, quae cum eo sunt, luminum visionem, id est angelorum, qui erant cum eo, et delectatam in conspectu eorum peperisse fructus secundum illius imaginem docent, partum spiritualem secundum similitudinem factum satellitum Salvatoris.

Caput V

Formatur Demiurgus. Quis et qualis ille? Hic caeterorum omnium, quae sunt extra Pleroma, conditor.

1. Tria igitur haec cum subsistant, secundum eos, unum quidem ex passione, quod erat materia; alterum vero de conversione, quod erat animale; alterum vero quod enixa est, quod est spirituale, sic conversa est in formationem ipsorum. Sed spiritale quidem non potuisse eam formare, quoniam ejusdem substantiae ei erat. Conversam autem in formationem ejus, quae facta erat de conversione ejus, animalis substantiae, emisisse quoque a Salvatore doctrinas. Et primo quidem formasse eam de animali substantia dicunt Deum Patrem et Salvatorem, et regem omnium ejusdem substantiae ei, id est animalium, quas dextras vocant; et eorum quae ex passione et ex materia, quas sinistras dicunt. Ea enim quae post eum sunt, eum dicunt formasse latenter motum a matre sua. Unde et Metropatorem, et Apatorem, et Demiurgum eum, et Patrem vocant; dextrorum quidem Patrem dicentes eum, id est psychicorum; sinistrorum vero, id est hylicorum, Demiurgum: omnium autem regem. Hanc enim Enthymesin volentem in Aeonum honorem omnia facere, imagines dicunt fecisse ipsorum, magis autem Salvatorem per ipsam. Et ipsam quidem in imagine invisibilis Patris conservasse incognitam a Demiurgo: hunc autem unigeniti Filii; reliquorum vero Aeonum eos, qui ab hoc facti sunt angeli et archangeli.

And this Achamoth, they say, in awe of him, first put a covering on herself out of reverence; but then, when she had seen him with all his fruit-bearing, she ran to him, having received power from the sight of him. And he, they say, gave her the formation that is according to knowledge, and wrought the healing of her passions, separating them from her, and did not neglect them. For it was not possible for them to be done away with, as those of the former had been, because they had already become habitual and powerful; but, they say, setting them apart, he mingled and congealed them separately, and transferred them from incorporeal passion into incorporeal matter; and so he put into them aptness and nature, so that they might come into compounds and bodies, and two substances might come to be, one evil, from the passions, and the other, that of the conversion, passible: and for this reason they say that the Saviour fashioned potentially. And this Achamoth, they teach, having come out of passion, conceived from her joy the vision of the lights that are with him, that is, of the angels who were with him, and, delighting in the sight of them, brought forth fruits after his image, a spiritual offspring made after the likeness of the Saviour's attendants.

Chapter 5

The Demiurge is formed. Who and what is he? He is the creator of all the rest that is outside the Pleroma.

1. These three things, then, being in existence, according to them, one from the passion, which was matter, another from the conversion, which was the animal, and another which she brought forth, which is the spiritual, she turned in this way to forming them. But the spiritual, they say, she could not form, because it was of the same substance as herself. And turning to the formation of the animal substance, which had come to be from her conversion, she emitted, they say, the teachings from the Saviour as well. And first, they say, she formed from the animal substance God the Father and Saviour, and king of all that is of the same substance as he, that is, of the animal things, which they call those of the right, and of those that are from passion and from matter, which they call those of the left. For the things that come after him, they say, he formed, moved secretly by his mother. Hence they call him Metropator, and Apator, and Demiurge, and Father: calling him Father of those of the right, that is, of the psychic; and Demiurge of those of the left, that is, of the hylic; and king of all. For this Enthymesis, wishing to make all things in honour of the Aeons, made, they say, images of them, or rather the Saviour did through her. And she herself, they say, was kept in the image of the invisible Father, unknown to the Demiurge; he in that of the only-begotten Son; and the angels and archangels made by him, in that of the rest of the Aeons.

2. Patrem itaque et Deum dicunt factum eorum quae sunt extra Pleroma, fabricatorem esse omnium psychicorum et hylicorum. Separantem enim duas substantias confusas, et de incorporalibus corporalia facientem, fabricasse quae sunt coelestia et terrena, et factum hylicorum et psychicorum, dextrorum et sinistrorum fabricatorem, levium et gravium, sursum advolantium et deorsum devergentium; septem quoque coelos fecisse, super quos Demiurgum esse dicunt. Et propter hoc Hebdomadam vocant eum, matrem autem Achamoth, Ogdoada, servantem numerum primogenitae et primariae Pleromatis Ogdoadis. Septem autem coelos, quos intellectuales esse dicunt, angelos autem eos tradunt, et Demiurgum et ipsum angelum, Deo autem similem, quemadmodum et paradisum supra tertium coelum exsistentem virtute archangelum quartum dicunt esse, et ab hoc aliquid accepisse Adam conversatum in eo.

3. Haec autem Demiurgum dicunt a semetipso quidem putasse in totum fabricasse; fecisse autem ea Achamoth. Coelum enim fecisse nescientem coelum, et hominem plasmasse ignorantem hominem, terram autem ostendisse non scientem terram, et in omnibus sic dicunt ignorasse eum figuras eorum, quae faciebat, et ipsam matrem, semetipsum autem putasse omnia esse. Causam autem ei fuisse matrem ejus talis opinationis dicunt, quae sic voluerit producere eum: caput quidem et initium suae substantiae, dominum autem universae operationis. Hanc autem matrem et Ogdoadem vocant, et Sophiam, et Terram, et Hierusalem, et Spiritum sanctum, et Dominum masculiniter. Habere autem medietatis locum eam, et esse quidem super Demiurgum, subtus autem, sive extra Pleroma usque ad finem.

4. Quoniam quidem materialem substantiam ex tribus passionibus constare dicunt, timore, et tristitia, et aporia; de timore quidem, et de conversione animalia subsistentiam accepisse; de conversione quidem Demiurgum volunt genesin habuisse; de timore autem reliquam omnem animalem substantiam mutorum animalium, et hominum. Et propter hoc superiorem eum exsistentem praescire quae sunt spiritalia, et se putasse solum Deum, et per prophetas dixisse: Ego Deus, et praeter me nemo. De tristitia autem spiritalia malitiae docent facta: unde et diabolum genesin habuisse (quem et Cosmocratorem vocant), et daemonia, et omnem spiritalem malitiae substantiam. Sed Demiurgum quidem psychicum filium matris suae dicunt, Cosmocratorem vero creaturam Demiurgi: et Cosmocratorem quidem intelligere ea quae sunt supra eum, quoniam sit spiritalis malitia; Demiurgum vero ignorare, cum sit animalis.

2. They say, then, that he was made Father and God of the things outside the Pleroma, and is the fashioner of all psychic and hylic things. For, they say, separating the two substances that were confused, and making bodily things out of incorporeal, he fashioned the things of heaven and of earth, and was made the fashioner of the hylic and the psychic, of those of the right and of the left, of the light and the heavy, of those that fly upward and those that sink downward; and he made seven heavens, above which, they say, the Demiurge is. And for this reason they call him Hebdomad, and the Mother Achamoth Ogdoad, as she keeps the number of the firstborn and primal Ogdoad of the Pleroma. And the seven heavens, which they say are intellectual, they hold to be angels; and the Demiurge himself also an angel, but like God; as also they say that paradise, which is above the third heaven, is in power a fourth archangel, and that Adam received something from it while he lived in it.

3. They say that the Demiurge thought he had fashioned these things wholly of himself, but that Achamoth made them. For he made heaven without knowing heaven, and moulded man without knowing man, and brought earth to light without knowing earth; and in all things, they say, he was thus ignorant of the forms of what he was making, and of the mother herself, and thought that he himself was all things. And the cause of such an opinion in him, they say, was his mother, who wished to produce him thus: head and beginning of his own substance, and lord of the whole working. This Mother they also call Ogdoad, and Sophia, and Earth, and Jerusalem, and Holy Spirit, and Lord, in the masculine. And she has, they say, the place of the Midst, and is above the Demiurge, but below, or outside, the Pleroma, until the end.

4. Since, then, they say that the material substance consists of three passions, fear, and grief, and aporia: from fear and from the conversion the animal things received their subsistence; from the conversion, they will have it, the Demiurge had his genesis; and from fear all the rest of the animal substance, of dumb beasts and of men. And for this reason, they say, he, being higher, foreknows the things that are spiritual, and thought that he alone was God, and said through the prophets: I am God, and besides me there is no one (Isa 45:5; 46:9). From grief, they teach, the spiritual things of wickedness were made: whence the devil too had his genesis (whom they also call Cosmocrator), and the demons, and all the spiritual substance of wickedness. But they say that the Demiurge is the psychic son of his mother, and the Cosmocrator the creature of the Demiurge: and that the Cosmocrator knows the things that are above him, because he is a spiritual wickedness; but that the Demiurge does not know them, since he is animal.

Habitare matrem quidem ipsorum in eo qui sit coelestis locus, hoc est, in medietate; Demiurgum vero in eo, qui sit in coelo locus, hoc est, hebdomade; Cosmocratorem vero in eo, qui sit secundum nos, mundo. De expavescentia vero et aporia, quasi de vesaniori, corporalia, quemadmodum praediximus, mundi elementa facta esse; terram vero secundum expavescentiae statum, aquam vero secundum timoris motum, aerem vero secundum moestitiae fixionem; ignem vero omnibus iis inesse mortem et corruptelam, quemadmodum et ignorantiam tribus passionibus inabsconsam docent.

5. Cum fabricasset igitur mundum, fecit et hominem choicum, non autem ab hac arida terra, sed ab invisibili substantia, et ab effusibili et fluida materia accipientem: et in hunc insufflasse psychicum definiunt. Et hunc esse secundum imaginem et similitudinem factum: secundum imaginem quidem hylicum esse proximum quidem, sed non ejusdem substantiae esse Deo; secundum similitudinem vero psychicum; unde et spiritum vitae substantiam ejus dictam, cum sit ex spiritali defluitione. Post deinde circumdatam dicunt ei dermatinam tunicam: hanc autem sensibilem carnem esse volunt.

6. Partum vero matris ipsorum, quae est Achamoth, quem secundum inspectionem eorum angelorum, qui sunt erga Salvatorem, generavit, exsistentem ejusdem substantiae matri suae, spiritalem, et ipsum (enim) ignorasse Demiurgum dicunt: et latenter depositum esse in eum, nesciente eo, uti per eum in eam, quae ab eo esset, animam seminatum, et in materiale hoc corpus, gestatum quoque velut in utero in iis, et amplificatum, paratum fiat ad susceptionem perfectae rationis. Latuit igitur, quemadmodum dicunt, Demiurgum conseminatus insufflationi ejus a Sophia spiritalis homo, inenarrabili virtute et providentia. Quemadmodum enim matrem suam ignoravit, sic et semen ejus. Quod etiam ipsum Ecclesiam esse dicunt, exemplum superioris Ecclesiae: et hunc esse in semetipsis hominem volunt, uti habeant animam quidem a Demiurgo, corpus autem a limo, et carneum a materia, spiritalem vero hominem a matre Achamoth.

Caput VI

Triplex haereticorum homo. Bona opera sibi inutilia, solis Catholicis necessaria dicebant. Nullis flagitiis pollui se posse putabant. Perditi eorum mores.

Their Mother, they say, dwells in what is the heavenly place, that is, in the Midst; the Demiurge in the place that is in heaven, that is, in the Hebdomad; and the Cosmocrator in the world which is ours. And from fright and aporia, as from what is madder, the bodily elements of the world, they say, were made, as we said before: earth according to the stillness of fright, water according to the movement of fear, air according to the fixity of grief; and fire, they teach, is in all of them as death and corruption, as ignorance too lies hidden in the three passions.

5. Having fashioned the world, then, he made also the choic man, taking him not from this dry earth, but from an invisible substance, and from matter that can be poured out and is fluid; and into him, they lay down, he breathed the psychic man. And this man, they say, was made according to the image and likeness: according to the image, the hylic, near indeed, but not of the same substance as God; according to the likeness, the psychic; whence also his substance was called the spirit of life, since it is from a spiritual outflow. Then afterwards, they say, the coat of skin was put round him: and this they will have it is the sensible flesh.

6. And the offspring of their Mother, who is Achamoth, which she bore after the contemplation of the angels who are about the Saviour, being of the same substance as its mother, spiritual, the Demiurge too, they say, did not know; and it was, they say, secretly deposited in him, without his knowing, so that, sown through him into the soul that came from him, and into this material body, carried in them as in a womb and enlarged, it might become ready for the reception of perfect reason. So the spiritual man, as they say, sown by Sophia together with his breathing, escaped the notice of the Demiurge, by an inexpressible power and providence. For as he did not know his mother, so neither did he know her seed. And this too, they say, is the Church, the copy of the Church above: and they will have it that this is the man within themselves, so that they have the soul from the Demiurge, the body from the slime, the fleshly part from matter, but the spiritual man from the mother Achamoth.

Chapter 6

The heretics' threefold man. They said that good works were useless to themselves and necessary to Catholics alone. They thought that no outrage could defile them. Their abandoned morals.

1. Cum sint igitur tria, alterum materiale (quod etiam sinistrum vocant) ex necessitate perire dicunt, quippe cum nullam spirationem incorruptelae recipere possit: animale vero, (quod etiam dextrum appellant) cum sit medium spiritalis et materialis, illuc redigi, quocunque declinaverit; spiritale vero emissum esse, uti hic animali conjunctum formetur, coeruditum ei in conversatione. Et hoc esse dicunt sal, et lumen mundi. Opus erat enim animali sensibilibus disciplinis. Ob quam causam et mundum fabricatum dicunt, et Salvatorem ad hoc venisse animale, quia suae potestatis est, ut id salvet. Quae enim salvaturus erat, eorum primitias eum suscepisse dicunt: ab Achamoth quidem spiritale, a Demiurgo autem indutum psychicum (id est, animalem) Christum, a dispositione autem circumdatum corpus, animalem habens substantiam, paratum vero inenarrabili arte, ut et visibile, et palpabile, et passibile fieret. Et hylicum autem nihil omnino suscepit: non enim esse hylicum capacem salutis. Consummationem vero futuram, cum formatum et perfectum fuerit scientia omne spiritale, hoc est homines qui perfectam agnitionem habent de Deo, et hi qui ab Achamoth initiati sunt mysteria; esse autem hos semetipsos dicunt.

2. Erudiuntur autem psychica (id est animalia), psychici (id est animales) homines, qui per operationem, et fidem nudam firmantur, et non perfectam agnitionem habent. Esse autem hos nos, qui sumus ab Ecclesia, dicunt. Quapropter et nobis quidem necessariam esse bonam conversationem respondent; aliter enim impossibile esse salvari. Semetipsos autem non per operationem, sed eo quod sint naturaliter spiritales, omnimodo salvari dicunt. Quemadmodum enim choicum impossibile est salutem percipere (non enim esse illum capacem salutis dicunt), sic iterum quod spiritale (quod semetipsos esse volunt) impossibile esse corruptelam percipere, licet in quibuscunque fuerint factis. Quemadmodum enim aurum in coeno depositum non amittit decorem suum, sed suam naturam custodit, cum coenum nihil nocere auro possit: sic et semetipsos dicunt, licet in quibuscunque materialibus operibus sint, nihil semetipsos noceri, neque amittere spiritalem substantiam.

3. Quapropter et intimorate omnia, quae vetantur, hi qui sunt ipsorum perfecti operantur, de quibus Scripturae confirmant, quoniam qui faciunt ea, regnum Dei non haereditabunt. Etenim idolothyta indifferenter manducant, nihil inquinari ab iis putantes, et in omnem diem festum ethnicorum, pro voluptate in honore idolorum factum, primi conveniunt; uti in nihilo quidem abstineant, quod est apud Deum et apud homines odiosum, muneris homicidiale spectaculum. Quidam autem et carnis voluptatibus insatiabiliter inservientes, carnalia carnalibus, spiritalia spiritalibus reddi dicunt.

1. There being, then, three things, they say that the material (which they also call the left) must of necessity perish, since it can receive no breath of incorruption; that the animal (which they also call the right), being midway between the spiritual and the material, goes whichever way it inclines; and that the spiritual was emitted in order that, joined here to the animal, it might be formed, being trained together with it in its way of life. And this, they say, is the salt and the light of the world (Matt 5:13–14). For the animal needed sensible teachings. For this reason, they say, the world was fashioned, and the Saviour came to the animal for this purpose, since it is of its own power, that he might save it. For he took up, they say, the firstfruits of those whom he was to save: from Achamoth the spiritual; from the Demiurge he put on the psychic (that is, animal) Christ; and from the disposition a body was put round him, having animal substance, but prepared by inexpressible art so as to become visible, and palpable, and passible. And of the hylic he took up nothing at all: for the hylic, they say, is not capable of salvation. And the consummation will come, they say, when all that is spiritual has been formed and perfected in science, that is, the men who have the perfect knowledge of God, and those who have been initiated into the mysteries by Achamoth; and these, they say, are themselves.

2. And the psychic things (that is, animal) are instructed, the psychic (that is, animal) men, who are made firm through action and bare faith, and do not have perfect knowledge. And these, they say, are we, who are of the Church. Wherefore they answer that for us a good way of life is necessary; for otherwise, they say, it is impossible to be saved. But they themselves, they say, are saved in every way, not through action, but because they are spiritual by nature. For as it is impossible for the choic to receive salvation (for they say it is not capable of salvation), so again it is impossible, they say, for the spiritual (which they will have it that they themselves are) to receive corruption, whatever deeds they may have been in. For as gold laid in mud does not lose its beauty but keeps its own nature, since the mud can do the gold no harm, so they say of themselves that, whatever material works they may be in, they themselves are in nothing harmed, nor do they lose their spiritual substance.

3. Wherefore those among them who are perfect do fearlessly all the things that are forbidden, of which the Scriptures affirm that those who do them shall not inherit the kingdom of God (Gal 5:21). For they eat things sacrificed to idols without distinction, thinking that they are in no way defiled by them, and they are the first to assemble at every festival of the heathen held for pleasure in honour of the idols; so that they do not abstain even from what is hateful to God and to men, the murderous spectacle of the gladiatorial games. And some, serving the pleasures of the flesh insatiably, say that carnal things are rendered to the carnal and spiritual things to the spiritual.

Et quidam quidem ex ipsis clam eas mulieres, quae discunt ab eis doctrinam hanc, corrumpunt; quemadmodum multae saepe ab iis suasae, post conversae mulieres ad Ecclesiam Dei, cum reliquo errore et hoc confessae sunt. Alii vero et manifeste, ne quidem erubescentes, quascunque adamaverint mulieres, has a viris suis abstrahentes, suas nuptas fecerunt. Alii vero valde modeste initio, quasi cum sororibus fingentes habitare, procedente tempore manifestati sunt, gravida sorore a fratre facta.

4. Et alia multa odiosa et irreligiosa facientes, nos quidem, qui per timorem Dei timemus etiam usque in mentibus nostris et sermonibus peccare, arguunt quasi idiotas, et nihil scientes; semetipsos extollunt, perfectos vocantes, et semina electionis. Nos enim in usu gratiam accipere dicunt, quapropter et auferri a nobis: semetipsos autem proprie possidere, desursum ab inenarrabili et innominabili syzygia descendentem habere gratiam, et propterea adjici eis. Quapropter ex omni modo oportere eos semper syzygiae meditari mysterium. Et hoc suadent insensibilibus, iis sermonibus dicentes sic: Quicunque in saeculo est, et uxorem non amat, ut ei conjungatur, non est de veritate, et non transiet in veritatem. Qui autem de saeculo est mistus mulieri, non transit in veritatem; quoniam in concupiscentia mistus est mulieri. Quapropter nobis quidem, quos psychicos vocant, et de saeculo esse dicunt, necessariam continentiam, et bonam operationem, uti per eam veniamus in medietatis locum; sibi autem, spiritalibus et perfectis vocatis, nullo modo. Non enim operatio in Pleroma inducit, sed semen, quod est inde pusillum quidem emissum, hic autem perfectum factum.

Caput VII

Perfecto universo semine matrem Achamoth, cum spiritalibus hominibus, in Pleroma transituram; Demiurgum, cum animalibus, in medietatis locum; hominem vero choicum in corruptelam abiturum. Materia igne consumenda. Blasphemia in Christi veram ex B. Virgine Incarnationem. Divisio prophetiarum, et de earum origine. Supina Demiurgi ignoratio.

1. Cum autem universum semen perfectum fuerit, Achamoth quidem matrem ipsorum transire de medietatis loco dicunt, et intra Pleroma introire, et recipere sponsum suum Salvatorem, qui est ex omnibus factus, uti syzygia fiat Salvatoris et Sophiae, quae est Achamoth. Et hoc esse sponsum et sponsam: Nymphonem vero, universum Pleroma. Spiritales vero, exspoliatos animas, et spiritus intellectuales factos, inapprehensibiliter et invisibiliter intra Pleroma ingressos, sponsas reddi iis, qui circa Salvatorem sunt angelis.

And some of them secretly corrupt the women who learn this doctrine from them; as many women, often persuaded by them and afterwards converted to the Church of God, have confessed this too, along with the rest of their error. Others again, openly and without even blushing, have taken whatever women they fell in love with away from their husbands and made them their own wives. Others again, very modestly at first, pretending to live with them as with sisters, were found out as time went on, when the sister had been made pregnant by the brother.

4. And while they do many other hateful and irreligious things, they reproach us, who through the fear of God are afraid to sin even in our thoughts and words, as unlettered men who know nothing; and they exalt themselves, calling themselves perfect, and the seeds of election. For they say that we receive grace on loan, and that therefore it is taken away from us; but that they themselves possess it as their own, having grace that comes down from above, from the inexpressible and unnameable syzygy, and that therefore it is added to them. Wherefore, they say, they must in every way always practise the mystery of the syzygy. And they persuade the senseless of this, speaking in these words: "Whoever is in the world and does not love a wife so as to be joined to her, is not of the truth and will not pass into the truth. But he who is of the world and has been mingled with a woman does not pass into the truth, because he has been mingled with a woman in lust." Wherefore for us, whom they call psychic and say are of the world, continence and good action, they say, are necessary, that through it we may come to the place of the Midst; but for themselves, who are called spiritual and perfect, in no way. For it is not action, they say, that brings into the Pleroma, but the seed, which was emitted from there very small, but is made perfect here.

Chapter 7

That when all the seed is perfected the Mother Achamoth will pass with the spiritual men into the Pleroma; the Demiurge with the animal men into the place of the Midst; but the choic man will go into corruption. Matter to be consumed by fire. Blasphemy against Christ's true Incarnation from the Blessed Virgin. The division of the prophecies, and their origin. The Demiurge's supine ignorance.

1. And when all the seed has been perfected, their Mother Achamoth, they say, passes from the place of the Midst and enters within the Pleroma, and receives her bridegroom, the Saviour, who was made from all, so that a syzygy comes to be of the Saviour and Sophia, who is Achamoth. And this, they say, is the bridegroom and the bride; and the Nymphon is the whole Pleroma. And the spiritual, stripped of their souls and become intellectual spirits, entering within the Pleroma, they say, beyond grasp and invisibly, are given as brides to the angels who are about the Saviour.

Demiurgum vero transire et ipsum in matris suae Sophiae locum, hoc est in medietatem. Justorum quoque animas refrigerare et ipsas in medietatis loco. Nihil enim psychicum intra Pleroma transire. His autem factis ita, is qui latet in mundo ignis exardescens, et comprehendens universam materiam, consumit, et ipsum simul consumptum abire in id, ut jam non sit. Demiurgum autem nihil horum cognovisse ostendunt ante Salvatoris adventum.

2. Sunt autem qui dicunt emisisse eum et Christum Filium suum, sed et animalem: et de hoc per prophetas locutum esse. Esse autem hunc, qui per Mariam transierit, quemadmodum aqua per tubum transit, et in hunc in baptismate descendisse illum, qui esset de Pleromate ex omnibus, Salvatorem in figura columbae; fuisse autem in eo et illud, quod est ab Achamoth, semen spiritale. Dominum igitur nostrum ex quatuor iis compositum fuisse dicunt, servantem typum primogenitae et primae quaternationis; de spiritali, quod erat ab Achamoth; et de animali, quod erat de Demiurgo; et de dispositione, quod erat factum inenarrabili arte; et de Salvatore, quod erat illa, quae descendit in eum, columba. Et hunc quidem impassibilem perseverasse (non enim possibile erat pati eum, cum esset incomprehensibilis et invisibilis): et propter hoc ablatum esse, cum traheretur ad Pilatum, illum qui depositus erat in eum spiritus Christi. Sed ne id quidem, quod a matre erat semen, passum esse dicunt. Impassibile enim et illud, quippe spiritale, et invisibile etiam ipsi Demiurgo. Passus est autem secundum hos, animalis Christus, et ille qui ex dispositione fabricatus in mysterio, ut ostendat per eum mater typum superioris Christi, illius qui extensus est Cruci, et formavit Achamoth formationem secundum substantiam: omnia enim haec exempla illorum esse dicunt.

3. Eas vero, quae habuerunt semen id quod est ab Achamoth, animas, meliores dicunt fuisse quam reliquas: quapropter et plus eas dilectas a Demiurgo, non sciente causam, sed a semetipso putante esse tales. Quapropter et in prophetas, aiunt, distribuebat eas, et sacerdotes, et reges. Et multa de hoc semine dicta per prophetas exponunt: quippe cum altioris naturae esset. Multa autem et matrem de superioribus dixisse dicunt; sed et per hunc, et per eas, quae ab hoc factae sunt animae. Ac deinceps dividunt prophetias, aliquid quidem a matre dictum docentes, aliquid a semine, aliquid autem ab ipso Demiurgo: et Jesum tantumdem aliquid quidem [per] Salvatorem dixisse, aliquid a matre, aliquid a Demiurgo, quemadmodum ostendemus procedente nobis sermone.

And the Demiurge too, they say, passes into the place of his mother Sophia, that is, into the Midst. And the souls of the just too, they say, are refreshed in the place of the Midst. For nothing psychic, they say, passes within the Pleroma. And when these things have been done thus, the fire that lies hidden in the world, blazing up and seizing all matter, consumes it, and itself, they say, consumed together with it, passes away so as to be no more. And they show that the Demiurge knew none of these things before the coming of the Saviour.

2. And there are some who say that he also emitted Christ, his own Son, but an animal one; and that he spoke of him through the prophets. And this, they say, is the one who passed through Mary as water passes through a tube; and upon him at his baptism there descended he who was from the Pleroma, from all, the Saviour, in the figure of a dove; and there was in him also that which is from Achamoth, the spiritual seed. Our Lord, then, they say, was composed of these four, keeping the type of the firstborn and first quaternary: of the spiritual, which was from Achamoth; and of the animal, which was from the Demiurge; and of the disposition, which had been made by inexpressible art; and of the Saviour, which was that dove which descended upon him. And this one, they say, remained impassible (for it was not possible for him to suffer, since he was incomprehensible and invisible); and for this reason, they say, when he was being dragged before Pilate, that which had been deposited in him, the spirit of Christ, was taken away. Nor did even the seed that was from the mother suffer, they say. For that too was impassible, being spiritual, and invisible even to the Demiurge himself. But according to them, the animal Christ suffered, and he who was fashioned from the disposition in a mystery, so that through him the mother might show the type of the upper Christ, of him who was stretched out on the Cross and formed Achamoth with the formation according to substance: for all these things, they say, are copies of those.

3. And the souls that had the seed which is from Achamoth, they say, were better than the rest; wherefore they were loved more by the Demiurge, who did not know the cause, but thought they were such because of himself. Wherefore, they say, he distributed them among the prophets, and priests, and kings. And they expound many things said through the prophets about this seed, since it was of a higher nature. And the mother too, they say, said many things about the higher things; but through him, and through the souls made by him. And further they divide the prophecies, teaching that one part was spoken by the mother, one by the seed, and one by the Demiurge himself; and likewise that Jesus spoke one part [through] the Saviour, one by the mother, one by the Demiurge, as we shall show as our discourse goes on.

4. Demiurgum autem, quippe ignorantem quae essent super eum, moveri quidem in iis quae dicuntur, contempsisse vero ea, aliam atque aliam causam putantem, quam spiritus qui prophetat (habens et ipse suam aliquam motionem), sive hominem, sive perplexionem pejorum: et sic ignorantem conservasse usque ad adventum Salvatoris. Cum venisset autem Salvator, didicisse eum ab eo omnia dicunt, et in gaudium ei cessisse cum omni virtute sua, et eum esse illum in Evangelio centurionem, dicentem Salvatori: Et ego enim sub potestate mea habeo milites, et servos, et quod jussero, faciunt. Perfecturum autem eum eam, quae secundum ipsum est mundi creationem, usque ad id tempus quod oportet, maxime autem propter Ecclesiae diligentiam atque curam, et propter agnitionem praeparati praemii, quoniam in locum matris transibit.

5. Hominum autem tria genera dicunt, spiritale, psychicum, choicum, quemadmodum fuit Cain, Abel, Seth; ut ostendant et ex his tres naturas, jam non secundum unumquemque, sed secundum genus. Et choicum quidem in corruptelam abire; animale vero, si meliora elegerit, in loco medietatis refrigeraturum; si vero pejora, transire et ipsum ad similia. Spiritalia vero inseminat Achamoth, ex illo tempore usque nunc, propter quod et animae erudientur quidem hic; et semina enutrita, quia pusilla emittantur, post deinde perfectione digna habita, sponsas reddi Salvatoris angelis respondent, animabus eorum ex necessitate in medietate cum Demiurgo refrigeraturis in aeternum. Et ipsas autem animas rursus subdividentes, dicunt quasdam quidem natura bonas, quasdam autem natura malas. Et bonas quidem has esse, quae capaces seminis fiunt; alias vero natura nequam, nunquam capere illud semen.

Caput VIII

Qui Scripturas detorquerent Valentiniani ad ea, quae impie fingebant.

1. Cum sit igitur tale illorum argumentum, quod neque prophetae praedicaverunt, neque Dominus docuit, neque apostoli tradiderunt, quod abundantius gloriantur plus quam caeteri cognovisse, de iis quae non sunt scripta legentes, et, quod solet dici, de arena resticulas nectere affectantes, fide digne aptare conantur iis quae dicta sunt, vel parabolas Dominicas, vel dictiones propheticas aut sermones apostolicos, ut figmentum illorum non sine teste esse videatur; ordinem quidem et textum Scripturarum supergredientes, et, quantum in ipsis est, solventes membra veritatis.

4. And the Demiurge, they say, since he did not know the things above him, was moved indeed by what was said, but despised it, thinking it had now one cause and now another other than the spirit that prophesies (which itself also has some motion of its own), either the man, or the confusion of the worse; and so he remained ignorant until the coming of the Saviour. But when the Saviour had come, he learned all things from him, they say, and went over to him joyfully with all his power; and he, they say, is that centurion in the Gospel who says to the Saviour: For I too have soldiers and servants under my authority, and what I command, they do (Matt 8:9; Luke 7:8). And he will bring to completion, they say, the creation of the world that falls to him, until the due time, chiefly because of his diligent care for the Church, and because of the knowledge of the reward prepared for him, that he will pass into the place of the mother.

5. They say that there are three kinds of men, spiritual, psychic, choic, as were Cain, Abel, Seth; so as to show from these too the three natures, no longer in each one, but in the kind. And the choic, they say, goes into corruption; the animal, if it chooses the better, will be refreshed in the place of the Midst; but if the worse, it too will pass to things like them. And the spiritual things Achamoth sows, from that time until now; and for this reason the souls too will be instructed here; and the seeds, nourished, because they are emitted very small, and afterwards held worthy of perfection, are given, they answer, as brides to the Saviour's angels, while their souls of necessity will be refreshed for ever in the Midst with the Demiurge. And subdividing the souls themselves again, they say that some are good by nature and some evil by nature. And the good, they say, are those that become capable of the seed; but the others, wicked by nature, never contain that seed.

Chapter 8

How the Valentinians twisted the Scriptures to what they impiously imagined.

1. Their plot, then, being such as neither the prophets preached, nor the Lord taught, nor the apostles handed down, and of which they boast that they know more abundantly than the rest, reading from things that are not written, and, as the saying goes, striving to twist ropes of sand, they try to fit, in a way that would win belief, to what was said either the Lord's parables, or the prophets' sayings, or the apostles' words, so that their fiction may not seem to be without a witness; overstepping the order and the texture of the Scriptures, and, as far as in them lies, dissolving the members of the truth.

Transferunt autem, et transfingunt, et alterum ex altero facientes, seducunt multos, ex iis, quae aptant ex Dominicis eloquiis, male composito phantasmati. Quomodo si quis regis imaginem bonam, fabricatam diligenter ex gemmis pretiosis a sapiente artifice, solvens subjacentem hominis figuram, transferat gemmas illas, et reformans faciat ex iis formam canis, vel vulpeculae, et hanc male dispositam, dehinc confirmet et dicat, hanc esse regis illam imaginem bonam, quam sapiens artifex fabricavit, ostendens gemmas, quae bene quidem a primo artifice in regis imaginem compositae erant, male vero a posteriore in canis figuram translatae sunt; et per gemmarum phantasiam decipiat idiotas, qui comprehensionem regalis formae non habeant, et suadeat quoniam haec turpis vulpeculae figura illa est bona regis imago: eodem modo et hi anicularum fabulas assuentes, post deinde sermones, et dictiones, et parabolas hinc inde auferentes, adaptare volunt fabulis suis eloquia Dei. Et quanta quidem iis, qui sunt intra Pleroma, aptant, diximus.

2. Quanta autem de iis, qui extra Pleroma sunt ipsorum, ad suos insinuare conantur ex Scripturis, sunt talia: Dominum in novissimis mundi temporibus propter hoc venisse ad passionem dicunt, ut ostendat, quae circa novissimum Aeonum facta est, passionem, et per hunc finem manifestet finem ejus, quae est circa Aeonas, dispositionis. Duodecim autem annorum virginem illam, archisynagogi filiam, quam insistens Dominus a mortuis liberavit, typum esse narrant Achamoth, quam extensus Christus eorum figuravit, et ad sensibilitatem adduxit ejus, quod dereliquerat eam, luminis. Quoniam autem ei manifestavit semetipsum Salvator exsistenti extra Pleroma in abortionis partu, Paulum dicunt dixisse in prima ad Corinthios Epistola: Novissime autem tanquam abortivo visus est et mihi. Et illam quae est cum coaetaneis Salvatoris adventationem ad Achamoth, similiter manifestasse eum in eadem Epistola dicentem: Oportere mulierem velamen habere in capite, propter angelos. Et quoniam adventante Salvatore ad eam, propter verecundiam velamen imposuit Achamoth in faciem suam. Et passiones autem, quas passa est, significasse Dominum dicunt (in hoc quidem, quod derelicta est a lumine) in eo, cum dicit in cruce: Deus meus, Deus meus, utquid me dereliquisti? manifestasse eum, quoniam derelicta est a lumine Sophia, et prohibita est ab Horo in priora impetum facere. Taedium autem ejus, in eo quod dixisset: Quam tristis est anima mea! Timorem autem, in eo quod dixerit: Pater, si possibile est, transeat a me calix. Et aporiam autem (id est consternationem), similiter in eo quod dixerit: Et quid dicam, nescio.

And they transfer and refashion, and, making one thing out of another, they lead many astray, through what they fit from the oracles of the Lord to their ill-composed phantasm. It is as if someone, taking a fine image of a king, made carefully of precious gems by a skilled craftsman, should break up the figure of the man that lies beneath it, and transfer those gems, and, rearranging them, make of them the form of a dog or of a fox, and that badly arranged; and should then affirm and say that this is that fine image of the king which the skilled craftsman fashioned, pointing to the gems, which had been well put together by the first craftsman into the image of the king, but badly transferred by the later one into the figure of a dog; and by the show of the gems should deceive the unlettered, who have no comprehension of the king's form, and persuade them that this ugly figure of a fox is that fine image of the king: in the same way these men too, stitching together old wives' fables, and then plucking words, and sayings, and parables from here and there, wish to adapt the oracles of God to their fables. And how much they fit to those who are within the Pleroma, we have said.

2. And what they try to insinuate to their own from the Scriptures concerning those of theirs who are outside the Pleroma is of this kind: the Lord, they say, came to his passion in the last times of the world for this reason, to show the passion that took place about the last of the Aeons, and by his end to make manifest the end of the disposition that concerns the Aeons. And that virgin of twelve years, the daughter of the ruler of the synagogue, whom the Lord, standing over her, freed from the dead, they relate is a type of Achamoth, whom their Christ, stretched out, gave figure to and brought to the perception of the light that had abandoned her. And that the Saviour manifested himself to her while she was outside the Pleroma, as in the birth of an untimely offspring, Paul, they say, declared in the first Epistle to the Corinthians: And last of all, as to one untimely born, he appeared to me also (1 Cor 15:8). And the coming of the Saviour with his peers to Achamoth he likewise made manifest, they say, in the same Epistle, saying: That a woman ought to have a veil on her head, because of the angels (1 Cor 11:10). And that, when the Saviour came to her, Achamoth put a veil over her face for modesty. And the passions that she suffered, they say, the Lord signified (in this, namely, that she was abandoned by the light) where he says on the cross: My God, my God, why have you forsaken me? (Matt 27:46); by this, they say, he made manifest that Sophia was abandoned by the light, and was prevented by Horos from rushing forward. And her weariness, in his having said: How sorrowful is my soul! (Matt 26:38) And her fear, in his having said: Father, if it is possible, let the cup pass from me (Matt 26:39). And her aporia (that is, dismay) likewise, in his having said: And what I shall say, I do not know (John 12:27).

3. Tria autem genera hominum ostendisse docent eum; hylicum quidem, in eo quod responderit dicenti: Sequar te? Non habet filius hominis ubi caput reclinet. Animale autem, in eo quod dixerit dicenti: Sequar te, permitte autem mihi ire et renuntiare domesticis: Nemo super aratrum manum imponens, et in posteriora respiciens, aptus est regno coelorum. Hunc autem dicunt de mediis esse. Et illum autem similiter, qui multas partes justitiae confitebatur se fecisse, post deinde noluisse sequi, sed a divitiis victum, ut ne fieret perfectus, et hunc de psychico genere fuisse volunt. Spiritale vero, in eo quod dicit: Remitte mortuos sepelire mortuos suos, tu autem vade et annuntia regnum Dei; et Zacchaeo publicano, dicens: Properans descende, quoniam hodie in domo tua oportet me manere. Et fermenti parabolam, quod mulier abscondisse dicitur in farinae sata tria, tria genera manifestare dicunt. Mulierem quidem, Sophiam dici docent; farinae vero sata tria, tria genera hominum, spiritale, animale, choicum. Fermentum vero, ipsum Salvatorem dictum dicunt. Et Paulum autem manifeste dixisse choicos, animales, spiritales. Alibi quidem: Qualis choicus, tales et choici. Alibi autem: Animalis homo non percipit quae sunt spiritus. Alibi autem: Spiritalis examinat omnia. Animalis autem non percipit quae sunt spiritus, de Demiurgo dictum dicunt, qui cum psychicus sit, non cognoverit neque matrem spiritalem exsistentem, neque semen ejus, neque eos, qui sunt in Pleromate, Aeones. Quoniam autem eorum, quos salvaturus erat Salvator, initia accepit, Paulum dixisse: Et si delibatio sancta, et massa. Delibationem quidem, quod est spiritale dictum docentes; conspersionem autem nos, id est psychicam Ecclesiam, cujus substantiam assumpsisse dicunt eum, et cum semetipso erexisse, quoniam erat ipse fermentum.

4. Et quoniam erravit Achamoth extra Pleroma, et formata est a Christo, et quaesita est a Salvatore, manifestare eum dicunt, in eo quod dixit, semetipsum venisse ad eam quae errasset ovem. Ovem enim errantem, matrem suam referunt dici, ex qua eam, quae sit hic, volunt esse seminatam Ecclesiam; errorem autem, eam, quae est extra Pleroma, in omnibus passionibus immorationem, ex quibus factam materiam tradunt. Mulierem autem illam, quae mundat domum, et invenit drachmam, superiorem Sophiam narrant dici, quae cum perdidisset intentionem suam, post deinde mundatis omnibus per Salvatoris adventum, invenit eam; quoniam et haec restituitur, secundum eos, intra Pleroma. Symeon autem eum, qui in manus suas accepit Christum, et gratias egit Deo, et dixit: Nunc remittis servum tuum, Domine, secundum sermonem tuum in pace: typum esse Demiurgi dicunt, qui veniente Salvatore didicit transpositionem suam, et gratias egit Bytho.

3. And he showed, they teach, the three kinds of men: the hylic, in his answer to the one who said: Shall I follow you? The Son of Man has nowhere to lay his head (Luke 9:57–58). And the animal, in what he said to one who said: I will follow you, but allow me to go and bid farewell to those at home: No one who puts his hand to the plough and looks back is fit for the kingdom of heaven (Luke 9:61–62). And this one, they say, is of those in the middle. And likewise that man who professed that he had done many parts of justice, but afterwards would not follow, but was overcome by riches, so that he did not become perfect, this one too they will have it was of the psychic kind. And the spiritual, in that he says: Leave the dead to bury their dead, but you go and proclaim the kingdom of God (Luke 9:60); and saying to Zacchaeus the tax collector: Make haste and come down, for today I must stay in your house (Luke 19:5). And the parable of the leaven, which a woman is said to have hidden in three measures of flour, they say shows the three kinds. The woman, they teach, is said to be Sophia; the three measures of flour, the three kinds of men, spiritual, animal, choic. And the leaven, they say, is said to be the Saviour himself. And Paul, they say, plainly spoke of choic, animal, spiritual men. In one place: As was the choic, so are the choic (1 Cor 15:48). In another: The animal man does not perceive the things that are of the Spirit (1 Cor 2:14). In another: The spiritual man examines all things (1 Cor 2:15). But the animal does not perceive the things that are of the Spirit was said, they say, of the Demiurge, who, being psychic, did not know either the mother, who is spiritual, or her seed, or the Aeons who are in the Pleroma. And that the Saviour received the beginnings of those whom he was to save, Paul, they say, declared: And if the firstfruit is holy, so is the lump (Rom 11:16). The firstfruit, they teach, is said of what is spiritual; and the dough is we, that is, the psychic Church, whose substance, they say, he assumed and raised up with himself, since he himself was the leaven.

4. And that Achamoth wandered outside the Pleroma, and was formed by Christ, and was sought by the Saviour, he made manifest, they say, in saying that he had come to the sheep that had strayed. For by the straying sheep, they relate, their mother is meant, from whom they will have it that the Church here was sown; and by the straying, her lingering outside the Pleroma in all the passions, from which they teach that matter was made. And that woman who sweeps the house and finds the drachma, they relate, is said to be the upper Sophia, who, having lost her Intention, afterwards, when all things had been cleansed through the Saviour's coming, found it; for she too, according to them, is restored within the Pleroma. And Simeon, who took Christ into his hands and gave thanks to God and said: Now you dismiss your servant, Lord, according to your word, in peace (Luke 2:29), they say is a type of the Demiurge, who at the Saviour's coming learned of his own removal and gave thanks to Bythus.

Et per Annam, quae in Evangelio dicitur septem annis cum viro vixisse, reliquum autem omne tempus vidua perseverasse, donec vidisset Salvatorem, et agnovisset eum, et loqueretur de eo omnibus, manifestissime Achamoth significari dicunt: quae cum ad modicum vidisset tunc Salvatorem cum coaetaneis suis, postero omni tempore perseverans in medietate, sustinebat eum, quando iterum veniat, et reponat eam suae conjugationi. Et nomen autem ejus significatum a Salvatore, in eo quod dixerit: Justificata est sapientia a filiis ejus; et a Paulo autem sic: Sapientiam autem loquimur perfectis. Et conjugationes autem, quae sunt intra Pleroma, Paulum dixisse dicunt, in uno ostendentem. De ea enim conjugatione, quae est secundum hanc vitam, scribens ait: Hoc enim mysterium magnum est: dico autem in Christo et Ecclesia.

5. Adhuc autem Joannem discipulum Domini docent, primam ogdoadem, et omnium generationem significasse ipsis dictionibus: Itaque principium quoddam subjecit, quod primum factum est a Deo: quod etiam Nun vocat et Filium, et Unigenitum Domini vocat, in quo omnia Pater praemisit seminaliter. Ab hoc autem aiunt Verbum emissum, et in eo omnem Aeonum substantiam, quam ipsum postea formavit Verbum. Quoniam igitur de prima genesi dicit, bene a principio, hoc est a Filio et Verbo, doctrinam facit. Dicit autem sic: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum: hoc erat in principio apud Deum. Prius distinguens in tria, Deum, et Principium, et Verbum, iterum ea univit, uti et emissionem ipsorum utrorumque ostendat, id est Filii, et Verbi, et eam quae est ad invicem simul et ad Patrem unionem. In Patre enim et ex Patre principium, in principio autem et ex principio Verbum.

Bene igitur dixit: In principio erat Verbum; erat enim in Filio: et Verbum erat apud Deum; etenim principium: et Deus erat Verbum, consequenter; quod enim ex Deo natum est, Deus est. Hic enim erat in principio apud Deum, ostendit emissionis ordinem. Omnia per ipsum facta sunt, et sine ipso factum est nihil; omnibus enim iis, qui post eum sunt, Aeonibus, formationis et generationis causa Verbum factum est. Sed quod factum est in eo, inquit, vita est; hic enim syzygias manifestavit: omnia enim, ait, per ipsum facta sunt, vita autem in ipso.

And by Anna, who in the Gospel is said to have lived seven years with her husband and to have remained a widow all the rest of her time, until she saw the Saviour and recognised him and spoke of him to all, Achamoth, they say, is most plainly signified: who, having then seen the Saviour for a little while with his peers, remaining all the time after in the Midst, was awaiting him, when he should come again and restore her to her pairing. And her name, they say, was signified by the Saviour when he said: Wisdom is justified by her children (Luke 7:35); and by Paul thus: We speak wisdom among the perfect (1 Cor 2:6). And the pairings that are within the Pleroma, they say, Paul spoke of, showing them in one. For, writing of the pairing that belongs to this life, he says: For this mystery is great: but I say, in Christ and the Church (Eph 5:32).

5. Further, they teach that John, the disciple of the Lord, signified the first Ogdoad and the generation of all things in these very words: "So he laid down a certain Beginning, which was the first thing made by God; which he also calls Nus and Son, and calls the Only-begotten of the Lord, in whom the Father sent forth all things before, in seed. From this one," they say, "the Word was emitted, and in him the whole substance of the Aeons, which the Word himself afterwards formed. Since, then, he is speaking of the first genesis, he rightly begins his teaching from the Beginning, that is, from the Son and the Word. And he speaks thus: In the beginning was the Word, and the Word was with God, and the Word was God: he was in the beginning with God (John 1:1–2). Having first distinguished three, God, and the Beginning, and the Word, he united them again, so as to show both the emission of each of the two, that is, of the Son and of the Word, and their union with each other and at the same time with the Father. For in the Father and from the Father is the Beginning, and in the Beginning and from the Beginning is the Word.

"He said well, then: In the beginning was the Word; for he was in the Son: and the Word was with God; for so was the Beginning: and the Word was God (John 1:1), consequently; for what is born of God is God. For he was in the beginning with God (John 1:2) shows the order of the emission. All things were made through him, and without him nothing was made (John 1:3); for to all the Aeons that are after him the Word became the cause of formation and generation. But what was made in him, he says, is life (John 1:3–4); here he made the syzygies manifest: for all things, he says, were made through him, but life is in him.

Haec ergo quae in eo facta est, proximior est, quam ea quae per ipsum facta sunt; cum ipso est enim, et per ipsum fructificat. Quoniam infert: Et vita erat lux hominum. Hominem autem nunc et Ecclesiam simili nomine significavit, ut per unum nomen manifestet syzygiae communionem. Ex Logo enim et Zoe Homo generatur et Ecclesia. Lumen autem dixit hominum Vitam, quoniam illuminati sunt ab ea, quod est formatum et manifestatum. Hoc autem et Paulus dicit: Omne enim quod manifestatur, lumen est. Quoniam igitur Vita manifestavit, et generavit Hominem et Ecclesiam, lumen dicta est eorum. Aperte igitur manifestavit Joannes per sermones hos, et alia, et quaternationem secundam, Logon et Zoen, Anthropon et Ecclesiam.

Sed et primam significavit tetradem. Narrans enim de Salvatore, et docens omnia, quae extra Pleroma sunt, per eum formata, fructum quoque eum esse dicens intra Pleroma: etenim lumen dixit illum, quod in tenebris lucet, et non comprehenditur ab eis, quoniam omnia, quae facta sunt ex passione, formans, ignoratus est ab eis. Et Filium, et Veritatem, et Vitam dicit eum, et Verbum carnem factum (cujus gloriam vidimus, ait, et gloria ejus, qualis erat Unigeniti, quae a Patre data est ei), plenum gratia et veritate. Dicit autem sic: Et Verbum caro factum est, et habitavit in nobis, et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratia et veritate. Diligenter igitur ostendit primam quaternationem, Patrem dicens, et Gratiam, et Monogenem, et Veritatem. Sic Joannes de prima et matre omnium Aeonum ogdoade dixit. Patrem enim dixit, et Gratiam, et Monogenem, et Veritatem, et Verbum, et Vitam, et Hominem, et Ecclesiam. Et Ptolemaeus quidem ita.

Caput IX

Impugnantur impiae Haereticorum interpretationes.

1. Vides igitur, dilectissime, adinventionem, qua utentes seducunt semetipsos, calumniantes Scripturis, fictionem suam ex eis constare adnitentes. Propter hoc enim et ipsas eorum apposui astutias et dictiones, ut ex eis consideres malitiam inventionis et nequitiam erroris. Primo enim si propositum esset Joanni, illam, quae sursum est, octonationem ostendere, ordinem custodisset utique emissionis, et primam quaternationem, cum sit venerabilior (quemadmodum dicunt), in primis utique posuisset nominibus, et sic adjunxisset secundam, ut per ordinem nominum ordo ostenderetur octonationis: et non utique post tantum intervallum, quasi oblitus, deinde commemoratus, in novissimo primae memoratus fuisset quaternationis.

This, then, which came to be in him, is closer than the things that were made through him; for it is with him, and bears fruit through him. Since he adds: And the life was the light of men (John 1:4). Now Man and Church he signified by a like name, so as to make manifest by one name the communion of the syzygy. For from Logos and Zoe are generated Man and Church. And he called Life the light of men, because they were enlightened by her, that is, formed and made manifest. And Paul too says this: For all that is made manifest is light (Eph 5:13). Since, then, Life made manifest and generated Man and Church, she was called their light. Openly, then, did John make manifest by these words, among other things, the second quaternary too: Logos and Zoe, Anthropos and Church.

"But he signified the first Tetrad as well. For in telling of the Saviour, and teaching that all things outside the Pleroma were formed through him, he says too that he is the fruit within the Pleroma: for he called him the light that shines in the darkness, and is not comprehended by it (John 1:5), since, while forming all the things that came to be from the passion, he was not known by them. And he calls him Son, and Truth, and Life, and the Word made flesh (whose glory we have seen, he says, and his glory was such as that of the Only-begotten, which was given him by the Father), full of grace and truth. And he speaks thus: And the Word was made flesh, and dwelt in us, and we have seen his glory, glory as of the Only-begotten from the Father, full of grace and truth (John 1:14). Carefully, then, he showed the first quaternary, naming the Father, and Grace, and Monogenes, and Truth. So John spoke of the first Ogdoad, the mother of all the Aeons. For he named the Father, and Grace, and Monogenes, and Truth, and Word, and Life, and Man, and Church." Thus far Ptolemy.

Chapter 9

The heretics' impious interpretations are attacked.

1. You see, then, dearly beloved, the device by which they lead themselves astray, slandering the Scriptures, as they strive to make their fiction stand on them. For this reason I have set down their very wiles and sayings, so that from them you may consider the malice of the invention and the wickedness of the error. For, first, if it had been John's purpose to show that octonary which is above, he would certainly have kept the order of the emission, and would certainly have put the first quaternary, since it is the more venerable (as they say), among the first names, and so would have joined the second to it, so that by the order of the names the order of the octonary might be shown; and he would certainly not have mentioned the first quaternary last, after so long an interval, as though he had forgotten and then remembered.

Deinde autem et conjugationes significare volens, et Ecclesiae non praetermisisset nomen; sed aut et in reliquis conjugationibus contentus fuisset masculorum appellatione, similiter cum possent et illa simul subaudiri, ut unitatem per omnia esset custodiens; aut si reliquorum conjugationes enumerabat, et Anthropi (id est, Hominis), utique manifestasset conjugem, et utique non remisisset de divinatione nos accipere nomen ipsius.

2. Manifesta igitur expositionis eorum transfictio. Joanne enim unum Deum exponente, et unum Unigenitum Christum Jesum annuntiante, per quem omnia facta esse dicit, hunc Verbum Dei, hunc Unigenitum, hunc factorem omnium, hunc lumen verum illuminans omnem hominem, hunc mundi fabricatorem, hunc in sua venisse, hunc eumdem carnem factum, et inhabitasse in nobis: hi transvertentes secundum verisimile expositionem, alterum quidem Monogenem volunt esse secundum emissionem, quem scilicet et Principium vocant; alterum autem Soterem (id est Salvatorem), fuisse volunt, et alterum Logon (id est Verbum), filium Monogenis (id est unigeniti), et alterum Christum ad emendationem Pleromatis emissum: et unumquodque eorum, quae dicta sunt, auferentes a veritate, et abutentes nominibus, in suam argumentationem transtulerunt: ut, secundum eos, in tantis Joannes Domini Christi Jesu memoriam non fecerit. Si enim Patrem dixit, et Charin, et Monogenem, et Alethian, et Logon, et Zoen, et Anthropon, et Ecclesiam, secundum illorum argumentationem de prima ogdoade dixit, in qua nondum Jesus, nondum Christus Joannis magister. Quia autem non de syzygiis ipsorum Apostolus dixit, sed de Domino nostro Jesu Christo, quem et Verbum scit esse Dei, idem ipse fecit manifestum. Recapitulans enim de eo Verbo, quod ei in principio dictum est, insuper exponit: Et Verbum caro factum est, et inhabitavit in nobis. Secundum autem illorum argumentationem, non Verbum caro factum est, quod quidem nec venit unquam extra Pleroma: sed qui ex omnibus factus, et sit posterior Verbo, Salvator.

3. Discite igitur, insensati, quoniam Jesus, qui passus est pro nobis, qui inhabitavit in nobis, idem ipse est et Verbum Dei. Si enim alius ex Aeonibus pro nostra salute caro factus est, aestimandum erat de altero dixisse Apostolum. Si autem Verbum Patris, qui descendit, ipse est et qui ascendit, ab uno Deo unigenitus Filius, secundum Patris placitum incarnatus pro hominibus; non de alio aliquo, neque de ogdoade Joannes sermonem fecit, sed de Domino Christo Jesu. Neque enim Verbum secundum eos principaliter caro factum est.

Then again, if he had wished to signify the pairings as well, he would not have passed over the name of Church; but either in the other pairings too he would have been content with the appellation of the males, since the others could likewise be understood with them, so as to keep the unity throughout; or, if he was enumerating the pairings of the rest, he would certainly have made manifest the consort of Anthropos (that is, of Man) as well, and would certainly not have left us to take her name by divination.

2. Plain, then, is the refashioning of their exposition. For while John sets forth one God, and proclaims one Only-begotten, Christ Jesus, through whom he says all things were made, saying that this one is the Word of God, this one the Only-begotten, this one the Maker of all things, this one the true light that enlightens every man, this one the Fashioner of the world, this one he who came to his own, this same one he who was made flesh and dwelt in us: these men, turning the exposition aside by plausibility, will have it that one is Monogenes by emission, whom they also call the Beginning; that another was Soter (that is, Saviour), and another Logos (that is, Word), son of Monogenes (that is, of the only-begotten), and another Christ, emitted for the setting right of the Pleroma; and taking each of the things that were said away from the truth, and misusing the names, they have transferred them into their own argument: so that, according to them, in all these words John made no mention of the Lord Christ Jesus. For if he named the Father, and Charis, and Monogenes, and Alethia, and Logos, and Zoe, and Anthropos, and Church, then according to their argument he spoke of the first Ogdoad, in which there was as yet no Jesus, as yet no Christ, John's master. But that the apostle did not speak of their syzygies, but of our Lord Jesus Christ, whom he also knows to be the Word of God, he himself has made plain. For, recapitulating concerning that Word of whom he had spoken in the beginning, he further sets forth: And the Word was made flesh, and dwelt in us (John 1:14). But according to their argument it was not the Word that was made flesh, since he never even came outside the Pleroma, but he who was made from all and is later than the Word, the Saviour.

3. Learn, then, you senseless men, that Jesus, who suffered for us, who dwelt in us, is himself the very same who is the Word of God. For if another of the Aeons was made flesh for our salvation, it would be right to think that the apostle spoke of another. But if the Word of the Father, who descended, is himself also he who ascended, the only-begotten Son from the one God, incarnate for men according to the good pleasure of the Father, then John did not speak of any other, nor of the Ogdoad, but of the Lord Christ Jesus. For neither, according to them, was the Word made flesh principally.

Dicunt enim Sotera induisse corpus animale, de dispositione aptatum inenarrabili providentia, ut visibile et palpabile fieret. Caro est autem illa vetus de limo secundum Adam facta plasmatio a Deo, quam vere factum Verbum Dei manifestavit Joannes. Et soluta est illorum prima et primogenita octonatio. Cum enim unus et idem ostenditur Logos, et Monogenes, et Zoe, et Phos, et Soter, et Christus Filius Dei, et hic idem incarnatus pro nobis, soluta est octonationis illorum compago. Hac autem soluta, decidit illorum omnis argumentatio, quam falso nomine somniantes infamant Scripturas, ad propriam argumentationem confingendam.

4. Post deinde dictiones et nomina dispersim posita colligentes, transferunt, sicut praediximus, ex eo quod est secundum naturam, in id quod est contra naturam: similia facientes iis, qui controversias sibimetipsis quaslibet proponunt, post deinde conantur et Homericis versibus meditari eas: ita ut idiotae putent, ex illa temporali declamata controversia Homerum versus fecisse, et multi abducuntur per compositam consequentiam versuum, ne forte haec sic Homerus fecerit. Quemadmodum Herculem ab Eurystheo ad eum, qui apud inferos est, canem, missum ex Homericis versibus scribens ita (nihil enim prohibet exempli gratia commemorari et horum, cum sit similis et eadem utrisque argumentatio): Haec ubi dicta dedit, emisit limine flentem Herculem invictum, magnarum non inscium rerum, Eurystheus natus Stenelo, prosapia Persei, Ducturum ex Erebo canem atri Ditis ad auras. Vadit at ille, velut leo nutritus montibus acer, Urbem per mediam: noti simul omnes abibant, Et senes, et pueri, et nondum nuptae puellae, Plorantes multum, ac si mortem iret ad ipsam. Mercurius praemittit et caesia Pallas euntem: Fratrem etenim sciebat quatenus dolor exagitaret. Quis non ex simplicibus abripiatur ab hujusmodi versibus, et putet sic illos Homerum in hoc argumento fecisse? Qui autem scit Homerica, cognoscet quidem versus, argumentum autem non cognoscet, sciens quoniam aliquid quidem eorum est de Ulysse dictum, aliud vero de Hercule, aliud vero de Priamo, aliud de Menelao et Agamemnone. Si autem tulerit illos, et unumquemque suo libro reddiderit, auferet de medio praesens argumentum. Sic autem et qui regulam veritatis immobilem apud se habet, quam per baptismum accepit, haec quidem, quae sunt ex Scripturis, nomina, et dictiones, et parabolas cognoscet: blasphemum autem illorum argumentum non cognoscet. Et enim si gemmas agnoscet, sed vulpem pro regali imagine non recipiet. Unumquemque autem sermonum reddens suo ordini, et aptans veritatis corpusculo, denudabit, et insubstantivum ostendet figmentum ipsorum.

For they say that Soter put on an animal body, fitted from the disposition by inexpressible providence, so that he might become visible and palpable. But the flesh is that ancient moulding from the slime, made by God according to Adam, which John showed the Word of God truly became. And their first and firstborn octonary is undone. For when one and the same is shown to be Logos, and Monogenes, and Zoe, and Phos, and Soter, and Christ the Son of God, and this same one incarnate for us, the framework of their octonary is undone. And once this is undone, their whole argument falls: dreaming it under a false name, they defame the Scriptures to fabricate an argument of their own.

4. Then, gathering up sayings and names scattered here and there, they transfer them, as we said before, from what is according to nature to what is against nature: doing like those who propose to themselves any themes whatever and then try to work them up with Homer's verses too, so that the unlettered think that Homer made the verses on that theme declaimed for the occasion; and many are carried away by the well-knit sequence of the verses into thinking that perhaps Homer did make them so. So one who describes, out of Homer's verses, Hercules sent by Eurystheus to the dog that is in the underworld, writes thus (for nothing prevents us from recalling these too by way of example, since the argument is alike and the same in both): "When he had said these words, he sent forth from the threshold, weeping, / Hercules the unconquered, not unversed in mighty deeds, / Eurystheus, son of Sthenelus, of the stock of Perseus, / To lead from Erebus the dog of black Dis to the upper air. / But he goes, like a fierce lion bred in the mountains, / Through the midst of the city: his friends all went along together, / Both old men, and boys, and girls not yet wed, / Weeping much, as though he were going to death itself. / Mercury and grey-eyed Pallas send him on his way: / For she knew how grief was troubling her brother." Who among the simple would not be carried away by such verses, and think that Homer made them so on this plot? But he who knows Homer's poems will recognise the verses, but will not recognise the plot, knowing that one of them was said of Ulysses, another of Hercules, another of Priam, another of Menelaus and Agamemnon. And if he takes them and gives each back to its own book, he will do away with the present plot. So too he who keeps unmoved within himself the rule of truth which he received through baptism will recognise the names, and sayings, and parables that are from the Scriptures, but will not recognise their blasphemous plot. For even if he recognises the gems, he will not accept the fox in place of the king's image. And restoring each of the words to its own order, and fitting it to the body of the truth, he will lay bare their fiction and show it to be without substance.

5. Quoniam autem scenae huic deest redemptio, ut quis mimum ipsorum explicans, destructorem sermonem inferat, bene habere putavimus, ostendere primo, in quibus ipsi patres hujus fabulae discrepant adversus se invicem, quasi qui sint ex variis spiritibus erroris. Et ex hoc enim diligenter cognoscere est, et ex ostensione, eam firmam, quae ab Ecclesia praedicatur, veritatem, et ab iis id, quod fingitur, falsiloquium.

Caput X

Totius Ecclesiae, quam late toto orbe patet, unam et eamdem esse fidem et doctrinam; nec ex eo quod in Ecclesia alii sint aliis intelligentiores, aliquam colligi posse fidei varietatem aut mutationem.

1. Ecclesia enim per universum orbem usque ad fines terrae seminata, et ab apostolis et a discipulis eorum accepit eam fidem, quae est in unum Deum, Patrem omnipotentem, qui fecit coelum et terram, et mare, et omnia quae in eis sunt: et in unum Jesum Christum Filium Dei, incarnatum pro nostra salute: et in Spiritum sanctum, qui per prophetas praedicavit dispositiones Dei, et adventum, et eam, quae est ex Virgine, generationem, et passionem, et resurrectionem a mortuis, et in carne in coelos ascensionem dilecti Jesu Christi Domini nostri, et de coelis in gloria Patris adventum ejus, ad recapitulanda universa, et resuscitandam omnem carnem humani generis, ut Christo Jesu Domino nostro, et Deo, et Salvatori, et Regi, secundum placitum Patris invisibilis, omne genu curvet coelestium, et terrestrium, et infernorum, et omnis lingua confiteatur ei, et judicium justum in omnibus faciat: spiritalia quidem nequitiae et angelos transgressos, atque apostatas factos, et impios, et injustos, et iniquos, et blasphemos homines in aeternum ignem mittat: justis autem et aequis, et praecepta ejus servantibus, et in dilectione ejus perseverantibus, quibusdam quidem ab initio, quibusdam autem ex poenitentia, vitam donans, incorruptelam loco muneris conferat, et claritatem aeternam circumdet.

2. Hanc praedicationem cum acceperit, et hanc fidem, quemadmodum praediximus, Ecclesia, et quidem in universum mundum disseminata, diligenter custodit, quasi unam domum inhabitans: et similiter credit iis, videlicet quasi unam animam habens, et unum cor, et consonanter haec praedicat, et docet, et tradit, quasi unum possidens os. Nam etsi in mundo loquelae dissimiles sunt, sed tamen virtus traditionis una et eadem est.

5. But since this stage-play lacks its redemption, namely, that someone, unravelling their mime, should bring in the word that overthrows it, we have thought it well to show first in what points the very fathers of this fable disagree among themselves, as being from different spirits of error. For from this, and from the proof, one can know accurately both that the truth preached by the Church is firm, and that what they feign is lying talk.

Chapter 10

That the whole Church, as widely as it extends through the whole world, has one and the same faith and doctrine; and that from some in the Church being more understanding than others no variety or change of faith can be inferred.

1. For the Church, sown through the whole world to the ends of the earth, received from the apostles and from their disciples that faith which is in one God, the Father almighty, who made heaven and earth and the sea and all things that are in them; and in one Jesus Christ, the Son of God, incarnate for our salvation; and in the Holy Spirit, who through the prophets proclaimed the dispositions of God, and the coming, and the generation that is from the Virgin, and the passion, and the resurrection from the dead, and the ascension in the flesh into the heavens of the beloved Jesus Christ our Lord, and his coming from the heavens in the glory of the Father to recapitulate all things and to raise up all flesh of the human race, so that to Christ Jesus our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father, every knee should bow, of those in heaven and on earth and under the earth, and every tongue confess him, and that he should do just judgement in all things: that he should send into eternal fire the spirits of wickedness, and the angels who transgressed and became apostates, and the impious and unjust and lawless and blasphemous among men; but that, granting life to the just and the upright, and to those who keep his precepts and persevere in his love, some from the beginning and some from repentance, he should bestow on them incorruption as a gift and surround them with eternal glory.

2. Having received this preaching and this faith, as we said before, the Church, though scattered through the whole world, carefully guards it, as if dwelling in one house; and she believes these things in the same way, as if having one soul and one heart, and she preaches them and teaches them and hands them on in harmony, as if possessing one mouth. For although the languages in the world are unlike, yet the power of the tradition is one and the same.

Et neque hae quae in Germania sunt fundatae Ecclesiae aliter credunt, aut aliter tradunt; neque hae quae in Hiberis sunt, neque hae quae in Celtis, neque hae quae in Oriente, neque hae quae in Aegypto, neque hae quae in Libya, neque hae quae in medio mundi constitutae: sed sicut sol, creatura Dei, in universo mundo unus et idem est; sic et lumen, praedicatio veritatis, ubique lucet, et illuminat omnes homines, qui volunt ad cognitionem veritatis venire. Et neque is qui valde praevalet in sermone, ex iis qui praesunt Ecclesiis, alia, quam haec sunt, dicet (nemo enim super magistrum est): neque infirmus in dicendo deminorabit traditionem. Cum enim una et eadem fides sit, neque is qui multum de ea potest dicere, ampliat, neque is qui minus, deminorat.

3. Plus autem, aut minus secundum prudentiam nosse quosdam intelligentiam, non in eo quod argumentum immutetur, efficitur, et alius Deus excogitetur, praeter fabricatorem, et factorem, et nutritorem hujus universitatis, quasi non ipse sufficiat nobis, aut alius Christus, aut alius Monogenes: sed in eo, quod omnia, quae in parabolis dicta sunt, exquirere et adjungere veritatis argumento, et in eo, ut instrumentum et dispositionem Dei in genere humano factam enarret: et quoniam magnanimus exstitit Deus, et in transgressorum angelorum apostasia, et in inobedientia hominum, edisserere: et quare alia quidem temporalia, alia vero aeterna, et quaedam coelestia, quaedam terrena unus et idem fecit, annuntiare: et quare cum invisibilis sit, apparuit prophetis Dei non in una forma, sed aliis aliter, adesse: et quare testamenta multa tradita humano generi, annuntiare, et quis sit uniuscujusque testamentorum character, docere: et quare Conclusit omnia in incredulitatem Deus, ut universis misereatur, exquirere: et quare Verbum Dei caro factum est, et passus est, gratias agere: et quare in novissimis temporibus adventus Filii Dei, hoc est in fine, apparuerit, et non in initio, annuntiare: et de fine, et de futuris, quaecunque posita sunt in Scripturis, revolvere: et quare desperatas gentes, cohaeredes, et concorporatas, et participes sanctorum fecit Deus, non tacere: et quemadmodum mortalis haec caro induet immortalitatem, et corruptibile incorruptelam, annuntiare: et quemadmodum factus est, qui non erat populus, populus: et dilecta, dilecta; et quemadmodum plures filii ejus, quae deserta est, magis quam ejus quae habet virum, praeconare. In talibus enim, et in similibus eis exclamavit Apostolus: O altitudo divitiarum, et sapientiae, et agnitionis Dei! quam inscrutabilia judicia ejus, et investigabiles viae ejus.

And neither do the churches founded in Germany believe otherwise or hand down otherwise, nor those among the Iberians, nor those among the Celts, nor those in the East, nor those in Egypt, nor those in Libya, nor those established in the middle of the world; but as the sun, a creature of God, is one and the same in the whole world, so also the light, the preaching of the truth, shines everywhere and enlightens all men who wish to come to the knowledge of the truth. And neither will one of those who preside over the churches who is very powerful in speech say other things than these (for no one is above the master), nor will one who is weak in speaking diminish the tradition. For since the faith is one and the same, neither does he who can say much about it add to it, nor does he who can say less diminish it.

3. But that some, according to their prudence, know more or less in understanding does not come about by the subject itself being changed and another God being devised beside the Fashioner and Maker and Nourisher of this universe, as if he were not enough for us, or another Christ, or another Monogenes; but in this: in searching out all that has been said in parables and joining it to the subject of the truth, and in recounting the dealings and the disposition of God wrought in the human race; and in explaining that God was long-suffering both in the apostasy of the angels who transgressed and in the disobedience of men; and in announcing why one and the same God made some things temporal and others eternal, some heavenly and some earthly; and in attending to why, being invisible, he appeared to the prophets of God not in one form but to some in one way and to others in another; and in announcing why many testaments were handed down to the human race, and in teaching what is the stamp of each of the testaments; and in searching out why God has shut up all things in unbelief, that he may have mercy on all (Rom 11:32); and in giving thanks for why the Word of God was made flesh and suffered; and in announcing why the coming of the Son of God appeared in the last times, that is, at the end, and not at the beginning; and in unfolding whatever is laid down in the Scriptures about the end and about the things to come; and in not keeping silent about why God made the nations that had been despaired of co-heirs, and of one body, and partakers with the saints; and in announcing how this mortal flesh shall put on immortality, and the corruptible incorruption (1 Cor 15:54); and in proclaiming how he who was not a people became a people, and the beloved, beloved (Hos 2:25; Rom 9:25), and how more are the children of her who is desolate than of her who has a husband (Isa 54:1; Gal 4:27). For it is in such things and in things like them that the Apostle exclaimed: O the depth of the riches, and of the wisdom, and of the knowledge of God! How unsearchable are his judgements, and his ways past finding out (Rom 11:33).

Sed non in eo, ut supra creatorem et fabricatorem, matrem ejus et illorum, Enthymesin Aeonis errantis adinvenires, et ad tantam pervenires blasphemiam: neque in eo, quod est super hanc rursus Pleroma, aliquando quidem xxx, aliquando vero innumerabiles multitudines Aeonum mentiri: quemadmodum dicunt hi, qui vere sunt deserti a divina sententia magistri; cum ea, quae est Ecclesia universa, unam et eamdem fidem habeat in universo mundo, quemadmodum praediximus.

Caput XI

Quae sit Valentini sententia, et in quibus ab eo discrepant discipuli ejus. Secundi, Epiphanis, et aliorum quorumdam dogmata.

1. Videamus nunc et horum inconstantem sententiam, cum sint duo vel tres, quemadmodum de eisdem non eadem dicunt, sed et nominibus, et rebus contraria respondent. Qui enim est primus, ab ea, quae dicitur Gnostica haeresis, antiquas in suum characterem doctrinas transferens Valentinus, sic definivit: dualitatem quamdam innominabilem, cujus quidem aliquid vocari Inenarrabile, aliud autem Sigen. Post deinde ex hac dualitate, secundam dualitatem emissam, cujus aliud quidem Patrem vocat, aliud autem Aletheiam. Ex hac autem quaternatione fructificari Logon et Zoen, Anthropon et Ecclesiam. Esse autem hanc octonationem primam. Et a Logo quidem et Zoe decem virtutes dicit emissas, sicut praediximus. Ab Anthropo autem et Ecclesia xii, ex quibus unam discedentem et destitutam, reliquam dispositionem fecisse. Terminos autem duos adhibet: unum quidem inter Bythum et Pleroma, determinantem natos Aeones ab infecto Patre; alterum vero separantem illorum matrem a Pleromate. Et Christum autem non ab his, qui sunt in Pleromate, Aeonibus emissum, sed matrem foris factam, secundum memoriam meliorum, enixam esse cum quadam umbra. Et hunc quidem, quippe cum esset masculus, abscidisse a semetipso umbram, et regressum in Pleroma. Matrem autem subrelictam sub umbra, evacuatam autem spiritali substantia, alterum filium emisisse: et hunc esse Demiurgum, quem et omnipotentem dicit eorum quae ei subjacent. Coemissum autem ei et sinistrum principem, similem iis qui dicentur a nobis falsi nominis Gnostici. Et Jesum autem aliquando quidem ab eo, qui separatus a matre eorum, et coadunatus est cum reliquis, emissum dicit, id est a Theleto: aliquando autem ab eo, qui recucurrit sursum in Pleroma, hoc est a Christo: aliquando autem ab Anthropo et Ecclesia. Et Spiritum autem sanctum a Veritate dicit emissum, in examinationem et fructificationem Aeonum, invisibiliter in eos introeuntem, per quem Aeones fructificarent folia veritatis. Haec quidem ille.

But it is not in this, that you should devise above the Creator and Fashioner a mother of him and of them, the Enthymesis of an Aeon gone astray, and so come to so great a blasphemy; nor in lying that above her again there is a Pleroma, now of thirty, now of innumerable multitudes of Aeons, as those teachers say who are truly bereft of divine judgement; whereas the Church universal, as we said before, has one and the same faith in the whole world.

Chapter 11

What the doctrine of Valentinus is, and in what his disciples differ from him. The dogmas of Secundus, of Epiphanes and of certain others.

1. Let us now look also at the inconstant view of these men: how, though they are only two or three, they do not say the same things about the same things, but give answers contrary both in names and in matters. For the first of them, Valentinus, who carried the ancient doctrines over from what is called the Gnostic heresy into a stamp of his own, defined it thus: that there is a certain unnameable duality, of which one part is called the Inexpressible and the other Sige. Then, that from this duality a second duality was emitted, of which he calls one part Father and the other Alethia. And that from this quaternary Logos and Zoe, Anthropos and Church were brought forth as fruit. And that this is the first octonary. And from Logos and Zoe, he says, ten Powers were emitted, as we said before. And from Anthropos and Church twelve, of which one, departing and left destitute, made the rest of the disposition. He posits two Boundaries: one between Bythus and the Pleroma, marking off from the unmade Father the Aeons who were born; the other separating their Mother from the Pleroma. And that Christ was not emitted by the Aeons who are in the Pleroma, but that the Mother, having come to be outside, brought him forth with a kind of shadow, according to her memory of the better things. And that he, being male, cut the shadow off from himself and went back into the Pleroma. And that the Mother, left behind under the shadow and emptied of the spiritual substance, emitted another son; and that this is the Demiurge, whom he also calls almighty over the things that lie beneath him. And that together with him was emitted also a ruler of the left, like those who will be spoken of by us as the falsely so-called Gnostics. And Jesus, he says, was emitted sometimes by him who was separated from their Mother and was united with the rest, that is, by Theletus; sometimes by him who ran back up into the Pleroma, that is, by Christ; and sometimes by Anthropos and Church. And the Holy Spirit, he says, was emitted by Truth for the testing and the fruit-bearing of the Aeons, entering into them invisibly, so that through him the Aeons might bring forth the leaves of truth. Thus far he.

2. Secundus autem primam ogdoadem sic tradidit, dicens: Quaternationem esse dextram, et quaternationem sinistram, et lumen et tenebras: et discedentem autem et destitutam virtutem non a triginta Aeonibus dicit fuisse, sed a fructibus eorum.

3. Alius vero quidam, qui et clarus est magister ipsorum, in majus sublime, et quasi in majorem agnitionem extensus, primam quaternationem dixit sic: Est quidem ante omnes Proarche, proanennoetos, et inenarrabilis, et innominabilis, quam ego monotetem voco. Cum hac monotete est virtus, quam et ipsam voco henotetem. Haec henotes et monotes, cum sint unum, emiserunt, cum nihil emiserint, principium omnium, noeton; et agenneton, et aoraton, quam Archem sermo monada vocat. Cum hac monade est virtus, ejusdem substantiae ei, quam et eam voco hen. Hae autem virtutes, id est, monotes, et henotes, et monas, et hen, emiserunt reliquas emissiones Aeonum.

4. Iu iu! et pheu pheu! Tragicum vere dicere oportet super hanc nominum factionem, et tantam audaciam, quemadmodum sine rubore mendacio suo nomina posuit. In eo enim quod dicit: « Est ante omnia Proarche, proanennoetos, quam ego monoteta voco; » et iterum: « Cum hac monotete est virtus, quam et ipsam voco henotetem, » manifestum, quoniam figmenta sunt quaecunque ab eo dicta sunt, confessus est, quoniam ipse nomina posuit figmento, quae a nemine altero posita sunt: qui nisi haec auderet, hodie veritas, secundum eum, non habuisset nomina. Nihil igitur prohibet et alterum quemdam in tali argumento sic praefinire nomina: Est quaedam Proarche, regalis, proanennoetos, proanhypostatos virtus, proprocylindomene. Cum illa autem est virtus, quam ego cucurbitam voco: cum hac cucurbita autem est virtus, quam et ipsam voco perinane. Haec cucurbita et perinane, cum sint unum, emiserunt, cum non emisissent, fructum, in omnibus visibilem, manducabilem, et dulcem, quem fructum sermo cucumerem vocat. Cum hoc cucumere est virtus ejusdem potestatis ei, quam et ipsam peponem voco. Hae virtutes, cucurbita, et perinane, et cucumis, et pepo, emiserunt reliquam multitudinem Valentini deliriosorum peponum. Si enim eum sermonem, qui de universis fit, transfigurari in primam quaternationem oportet, et quemadmodum vult aliquis, ipse ponere nomina; quis prohibet his nominibus, utique multo credibilioribus, et in usu positis, et ab omnibus cognitis?

5. Alii autem rursus ipsorum primam et archegonon octonationem his nominibus nominaverunt: primum Proarchen, deinde Anennoeton, tertiam autem Arrheton, et quartam Aoraton. Et de prima quidem Proarche emissum esse primo et quinto loco Archen, ex Anennoeto secundo et sexto loco Acatalepton, et de Arrheto tertio et septimo loco Anonomaston, de Aorato autem quarto et octavo loco Agenneton. Pleroma hoc primae ogdoadis.

2. Secundus handed down the first Ogdoad thus, saying that there is a quaternary of the right and a quaternary of the left, light and darkness; and he says that the Power that departed and was left destitute was not from the thirty Aeons, but from their fruits.

3. Another, who is also an illustrious teacher of theirs, reaching out to a greater height and, as it were, to a greater knowledge, spoke of the first quaternary thus: "There is before all things a Proarche, proanennoetos, both inexpressible and unnameable, which I call Monotes. With this Monotes there is a Power, which I also call Henotes. This Henotes and Monotes, being one, emitted, while emitting nothing, a beginning of all things, noeton, and agenneton, and aoraton, which Arche the word calls Monad. With this Monad there is a Power of the same substance with it, which I also call Hen. And these Powers, that is, Monotes and Henotes and Monad and Hen, emitted the remaining emissions of the Aeons."

4. Iou iou! And pheu pheu! Truly one must cry out in the tragic manner over this making of names and over such audacity: how without a blush he has set names on his lie. For in saying: "There is before all things a Proarche, proanennoetos, which I call Monotes"; and again: "With this Monotes there is a Power, which I also call Henotes", he has plainly confessed that whatever he has said is fiction, and that he himself set names on his fiction which had been set by no one else; and if he had not dared this, truth, according to him, would have had no names today. Nothing therefore prevents another also, on such a subject, from fixing names in this way: "There is a certain Proarche, royal, proanennoetos, a proanhypostatos Power, proprocylindomene. With her there is a Power which I call Gourd; and with this Gourd there is a Power which I also call Superemptiness. This Gourd and Superemptiness, being one, emitted, while not emitting, a fruit visible in every part, edible and sweet, which fruit the word calls Cucumber. With this Cucumber there is a Power of the same potency with it, which I also call Melon. These Powers, Gourd and Superemptiness and Cucumber and Melon, emitted the remaining multitude of the delirious melons of Valentinus." For if the account that is given of all things must be transferred to the first quaternary, and anyone may set the names himself as he wishes, who forbids these names, which are far more credible, and in common use, and known to all?

5. Others of them again have named their first and first-begetting octonary with these names: first Proarche, then Anennoetos, the third Arrhetos, and the fourth Aoratos. And that from the first, Proarche, there was emitted in the first and fifth place Arche; from Anennoetos in the second and sixth place Acataleptos; from Arrhetos in the third and seventh place Anonomastos; and from Aoratos in the fourth and eighth place Agennetos. This is the Pleroma of the first Ogdoad.

Has volunt virtutes fuisse ante Bython et Sygen, ut perfectorum perfectiores appareant, et Gnosticorum magis gnostici veri, ad quos juste quis hoc dicat: O pepones, sophistae vituperabiles, et non veri! Etenim de ipso Bytho variae sunt sententiae apud eos. Quidam enim sine conjugatione dicunt eum, neque masculum, neque feminam, neque omnino aliquid esse. Alii autem et masculum et feminam eum dicentes esse, hermaphroditi genesim ei donant. Sigen autem rursus alii conjugem ei addunt, ut fiat prima conjugatio.

Caput XII

Ptolemaei discipulorum, et Colorbaseorum doctrina.

1. Hi vero qui sunt circa Ptolemaeum scientiores, duas conjuges habere eum Bython dicunt, quas et dispositiones vocant, Ennoean et Thelesin. Primo enim mente concepit quiddam emittere, sicut dicunt, post deinde voluit. Quapropter duobus his affectibus et virtutibus, id est, Ennoeas et Theleseos, velut commistis in invicem, emissio Monogenis et Aletheiae secundum conjugationem facta est. Quos typos et imagines duorum affectuum Patris egressas esse, invisibilium visibiles; Thelematis quidem Nun, Ennoeas autem Aletheian: et propter hoc adventitiae Voluntatis masculus est imago, innatae vero Ennoeae femininus, quoniam Voluntas velut virtus facta est Ennoeae. Cogitabat enim Ennoea semper emissionem, non tamen et emittere ipsa per semetipsam poterat quae cogitabat. Cum autem Voluntatis virtus advenit, tunc quod cogitabat, emisit.

2. Non videntur tibi hi, o dilectissime, Homerici Jovis, propter sollicitudinem non dormientis, sed curae habentis, quando poterit honorare Achillem, et multos perdere Graecorum, apprehensionem habuisse magis, quam ejus, qui est universorum Deus. Qui simul ut cogitavit, perficit id quod cogitavit: et simul ac voluit, et cogitat hoc quod voluit: tunc cogitans cum vult, et tunc volens cum cogitat: cum sit totus cogitatus, et totus sensus, et totus oculus, et totus auditus, et totus fons omnium bonorum.

3. Qui autem prudentiores putantur illorum esse, primam octonationem non gradatim, alterum ab altero Aeonem emissum dicunt, sed simul et in unum Aeonum emissionem a Propatore, et Ennoea ejus, cum crearentur, ipsi se obstetricasse affirmant. Et jam non ex Logo et Zoe Anthropon et Ecclesiam, sed ex Anthropo et Ecclesia Logon et Zoen dicunt generatos, in hunc modum dicentes: Quando cogitavit aliquid emittere Propator, hoc Pater vocatus est; at ubi quae emisit vera fuerunt, hoc Alethia vocatum est. Cum ergo voluit semetipsum ostendere, hoc Anthropos dictus est.

These Powers, they will have it, existed before Bythus and Sige, so that they may appear more perfect than the perfect and truer gnostics than the Gnostics; to whom one might justly say this: "O weaklings, contemptible sophists, and not true ones!" For indeed about Bythus himself there are various views among them. For some say that he is without pairing, neither male nor female, nor anything at all. Others, saying that he is both male and female, give him the genesis of a hermaphrodite. Others again add Sige to him as his consort, so that the first pairing may come about.

Chapter 12

The doctrine of the disciples of Ptolemy and of the Colorbasians.

1. But the more knowing of those about Ptolemy say that Bythus has two consorts, which they also call dispositions, Ennoia and Thelesis. For first he conceived in his mind to emit something, as they say, and afterwards he willed it. Wherefore, these two affections and powers, that is, of Ennoia and of Thelesis, being as it were mingled with each other, the emission of Monogenes and Alethia came about by way of a pairing. And that these went forth as types and images of the two affections of the Father, visible ones of the invisible: Nus of Thelema, and Alethia of Ennoia; and for this reason the image of the adventitious Will is male, and that of the unborn Ennoia female, since Will became as it were the power of Ennoia. For Ennoia was always thinking of an emission, yet she could not herself, by herself, emit what she was thinking. But when the power of Will came, then she emitted what she was thinking.

2. Do not these men seem to you, O dearly beloved, to have had in mind Homer's Jupiter, who for his concern could not sleep but was taking thought how he might honour Achilles and destroy many of the Greeks, rather than him who is the God of all things? He, the moment he has thought, also accomplishes what he has thought; and the moment he has willed, he also thinks what he has willed: thinking then when he wills, and willing then when he thinks; since he is all thought, and all understanding, and all eye, and all hearing, and all the fountain of all good things.

3. Those of them who are thought to be more prudent say that the first octonary was not emitted by degrees, one Aeon from another, but they affirm that they themselves acted as midwives at the emission of the Aeons, at once and together, from the Propator and his Ennoia, when they were being created. And they say that it was no longer Anthropos and Church that were begotten from Logos and Zoe, but Logos and Zoe from Anthropos and Church, speaking in this way: "When the Propator thought of emitting something, this was called Father; but when what he emitted was true, this was called Alethia. So when he willed to show himself, this was called Anthropos.

Quos autem praecogitaverat, posteaquam emisit, hoc Ecclesia vocata est. Locutus est Anthropos Logon, hic est primogenitus filius. Subsequitur autem Logon Zoe; et sic prima octonatio completa est.

4. Multa autem pugna apud eos, etiam de Salvatore. Quidam enim eum ex omnibus generatum dicunt, quapropter Beneplacitum vocari, quoniam universum Pleroma bene sensit per eum glorificare Patrem. Alii autem ex solis decem Aeonibus, qui sunt a Logo et Zoe emissi; et propter hoc Logon et Zoen dici eum, parentum nomina custodientem. Alii autem ex duodecim Aeonibus his, qui sunt ab Anthropo et Ecclesia facti: et propter hoc filium hominis se confiteri, velut postgenitum Anthropi. Alii a Christo et Spiritu sancto, iis qui ad firmamentum Pleromatis emissi sunt, factum eum dicunt, et propter hoc Christum vocari eum dicunt, Patris sui, a quo emissus est, custodientem appellationem. Alii autem sunt, qui ipsum Propatorem omnium, et Proarchen, et Proanennoeton, Anthropon dicunt vocari: et hoc esse magnum et absconditum mysterium, quoniam quae est super omnia virtus, et continet omnia, Anthropos vocatur: et ideo hoc filium hominis se dicere Salvatorem.

Caput XIII

De Marci praestigiis et nefariis artibus.

1. Alius vero quidam ex iis, qui sunt apud eos, magistri emendatorem se esse glorians (Marcus est autem illi nomen), magicae imposturae peritissimus, per quam et viros multos, et non paucas feminas seducens, ad se converti, velut ad scientissimum, et perfectissimum, et virtutem maximam ab invisibilibus, et ab inenarrabilibus locis habentem, fecit, praecursor quasi vere exsistens Antichristi. Anaxilai enim ludicra cum nequitia eorum, qui dicuntur magi, commiscens, per haec virtutes perficere putatur apud eos, qui sensum non habent, et a mente sua excesserunt.

2. Pro calice enim vino misto fingens se gratias agere, et in multum extendens sermonem invocationis, purpureum et rubicundum apparere facit; ut putetur ea Gratia ab iis, quae sunt super omnia, suum sanguinem stillare in illius calicem per invocationem ejus: et valde concupiscere praesentes ex illo gustare poculo, ut et in eos stillet quae per magum hunc vocatur Gratia. Rursus mulieribus dans calices mistos, ipsas gratias agere jubet, praesente se. Et ubi hoc factum est, ipse alium calicem multo majorem quam est ille, in quo illa seducta Eucharistiam facit, proferens, et transfundens a minori, qui est a muliere Eucharistia factus, in illum, qui est ab eo allatus multo majorem, statim dicens ita: Illa quae est ante omnia,

And those whom he had thought of beforehand, once he had emitted them, this was called Church. Anthropos spoke Logos: this is the firstborn son. And Zoe follows upon Logos; and thus the first octonary was completed."

4. There is also much strife among them about the Saviour. For some say that he was begotten from all, and that for this reason he is called Well-pleasing, because the whole Pleroma was well pleased to glorify the Father through him. Others, that he came from the ten Aeons alone who were emitted by Logos and Zoe; and that for this reason he is called Logos and Zoe, keeping the names of his parents. Others, from the twelve Aeons who were made by Anthropos and Church; and that for this reason he confesses himself the Son of Man, as being the after-born of Anthropos. Others say that he was made by Christ and Holy Spirit, who were emitted for the firm establishing of the Pleroma, and for this reason, they say, he is called Christ, keeping the name of his Father, by whom he was emitted. And there are others who say that the Propator of all himself, the Proarche, the Proanennoetos, is called Anthropos; and that this is the great and hidden mystery, that the Power which is above all things and contains all things is called Anthropos; and that for this reason the Saviour calls himself the Son of Man.

Chapter 13

On the juggleries and wicked arts of Marcus.

1. Another of those among them, boasting that he is the corrector of his master (Marcus is his name), most expert in magical imposture, by which, leading astray many men and not a few women, he made them turn to him as to one most knowing and most perfect, and having the greatest power from the invisible and inexpressible places, being, as it were, truly a forerunner of Antichrist. For, mingling the tricks of Anaxilaus with the wickedness of those who are called magi, by these means he is thought to work mighty works among those who have no understanding and have gone out of their minds.

2. For, pretending to give thanks over a cup mixed with wine, and drawing out at great length the word of invocation, he makes it appear purple and red, so that the Grace from the things that are above all may be thought to drip her own blood into his cup through his invocation, and that those present may long greatly to taste of that cup, so that on them also may drip she who through this magician is called Grace. Again, giving cups that have been mixed to women, he bids them give thanks themselves in his presence. And when this has been done, he himself brings out another cup much larger than the one in which the deceived woman makes the Eucharist, and, pouring from the smaller one, which has been made the Eucharist by the woman, into the much larger one brought by himself, he at once says this: "May that Grace who is before all

inexcogitabilis et inenarrabilis Gratia, adimpleat tuum intus hominem, et multiplicet in te agnitionem suam, inseminans granum sinapis in bonam terram; et talia quaedam dicens, et in insaniam mittens illam infelicem, admirabilia faciens apparuit, quando major calix adimpletus est de minori calice, ut et supereffunderet ex eo. Et alia quaedam his similia faciens, exterminavit multos et abstraxit post se.

3. Datur autem intelligi, eum et daemonem quemdam paredrum habere, per quem ipse quoque prophetare videtur, et quotquot dignas putat fieri participes suae Gratiae, prophetare facit. Maxime enim circa mulieres vacat, et hoc circa eas quae sunt honestae, et circumpurpuratae, et ditissimae, quas saepe abducere tentans, dicit blandiens eis: Participare te volo ex mea Gratia, quoniam Pater omnium Angelum tuum semper videt ante faciem suam. Locus autem tuae magnitudinis in nobis est: oportet nos in unum convenire. Sume primum a me et per me Gratiam. Adapta te ut sponsa sustinens sponsum suum, ut sis quod ego, et ego quod tu. Constitue in thalamo tuo semen luminis. Sume a me sponsum, et cape eum, et capere in eo. Ecce Gratia descendit in te, aperi os tuum, et propheta. Cum autem mulier responderit: Nunquam prophetavi, et nescio prophetare; invocationes quasdam faciens denuo, ad stuporem ejus quae seducitur, dicit ei: Aperi os tuum, et loquere quodcunque, et prophetabis. Illa autem seducta, et elata ab iis quae praedicta sunt, concalefaciens animam a suspicione quod incipiat prophetare, cum cor ejus multo plus quam oporteat palpitet, audet, et loquitur deliriosa, et quaecunque evenerint omnia, vacue et audacter, quippe calefacta spiritu (sicut melior nobis de talibus prophetis exsequitur, quod audax et inverecunda est anima, quae vacuo aere excalefacta est): et exinde prophetidem semetipsam putat, et gratias agit Marco ei, qui participavit ei suam Gratiam: et remunerare eum gestit, non solum secundum substantiae suae dationem (unde et divitiarum copiam magnam collegit), sed et secundum corporis copulationem, et secundum omnia uniri ei cupit, ut cum eo descendat in unum.

4. Jam vero quaedam ex fidelissimis mulieribus, quae habent timorem Dei, et non sunt seducibiles, quas similiter ut reliquas affectavit seducere, jubens eis prophetare, exsufflantes et catathematizantes eum, separaverunt se ab hujusmodi insano, qui se divinum spirare simulabat: pro certo scientes, quoniam prophetare non a Marco mago inditur hominibus, sed quibuscunque Deus desuper immiserit gratiam suam, hi a Deo traditam habent prophetiam, et tunc loquuntur ubi et quando Deus vult, sed non quando Marcus jubet.

things, unthinkable and inexpressible, fill your inner man and multiply in you her knowledge, sowing the grain of mustard seed in the good ground"; and saying such things, and driving the unhappy woman into madness, he appears as a worker of wonders, when the larger cup is filled from the smaller cup so that it even overflows from it. And doing certain other things like these, he has driven many out of their wits and drawn them away after him.

3. It is given to be understood that he also has a certain familiar demon, through whom he himself seems to prophesy, and he makes to prophesy as many women as he thinks worthy to become partakers of his Grace. For he busies himself most of all about women, and that about those who are well-born, and clothed in purple, and very rich, whom he often tries to lead away, saying to them with flattery: "I wish you to share in my Grace, since the Father of all always sees your angel before his face. The place of your greatness is in us: we must come together into one. Receive first from me and through me Grace. Make yourself ready as a bride awaiting her bridegroom, so that you may be what I am, and I what you are. Establish in your bridal chamber the seed of light. Receive from me the bridegroom, and contain him, and be contained in him. Behold, Grace has descended upon you: open your mouth and prophesy." And when the woman answers: "I have never prophesied, and I do not know how to prophesy", he makes certain invocations anew, to the astonishment of the one he is leading astray, and says to her: "Open your mouth and speak whatever it may be, and you will prophesy." And she, led astray and elated by what has been said, her soul heated by the expectation that she is about to prophesy, her heart beating far more than it should, ventures, and speaks ravings, and whatever comes to her, all of it emptily and boldly, inasmuch as she has been heated by a spirit (as one better than we says of such prophets, that the soul is bold and shameless which has been heated by empty air); and from then on she thinks herself a prophetess, and gives thanks to Marcus, who has made her a partaker of his Grace; and she is eager to repay him, not only by the giving of her substance (whence he has also gathered a great abundance of riches), but also by the coupling of the body, and she desires to be united to him in all things, so that she may descend with him into one.

4. But some of the most faithful women, who have the fear of God and are not to be led astray, whom he tried to lead astray like the rest, bidding them prophesy, blowing upon him and anathematising him, have separated themselves from such a madman, who pretended to breathe out the divine; knowing for certain that prophesying is not put into men by Marcus the magician, but that those on whom God from above has sent his grace have prophecy given by God, and that they speak where and when God wills, and not when Marcus bids.

Quod enim jubet, eo quod jubetur majus est et dominatius, quoniam illud quidem principatur, illud autem subjectum est. Si ergo Marcus quidem jubet, vel alius quis, sicut solent in coenis sortibus hi homines ludere, et sibimetipsis invicem imperare ut prophetent, et secundum suas concupiscentias eos sibi prophetare, erit ille, qui jubet, et major et dominatior prophetico spiritu, cum sit homo; quod est impossibile. Sed tales quidem, qui jubentur ab ipsis, spiritus, et loquuntur quando volunt ipsi, terreni et infirmi sunt, audaces autem et impudentes, a Satana immissi ad seductionem et perditionem eorum qui non firmam fidem, quam ab initio per Ecclesiam acceperunt, custodiunt.

5. Adhuc etiam et amatoria et allectantia efficit, ut et corporibus ipsarum contumeliam irroget, hic idem Marcus quibusdam mulieribus, etsi non universis. Hae saepissime conversae ad Ecclesiam Dei, confessae sunt, et secundum corpus exterminatas se ab eo velut cupidine, et inflammatas valde illum se dilexisse; ut et diaconus quidam eorum qui sunt in Asia nostri, suscipiens eum in domum suam, inciderit in hujusmodi calamitatem. Nam cum esset uxor ejus speciosa, et sententia et corpore corrupta esset a mago isto, et secuta eum esset multo tempore, post deinde cum magno labore fratres eam convertissent, omne tempus in exhomologesi consummavit, plangens et lamentans ob hanc, quam passa est ab hoc mago, corruptelam.

6. Et discipuli autem ejus quidam circumobversati in iisdem, seducentes mulierculas multas corruperunt, perfectos semetipsos vocantes: quasi nemo possit exaequari magnitudini agnitionis ipsorum, nec si Paulum aut Petrum dicas, vel alterum quemdam apostolorum: sed plus omnibus se cognovisse, et magnitudinem agnitionis illius, quae est inenarrabilis virtutis, solos ebibisse. Esse autem se in altitudine super omnem virtutem: quapropter et libere omnia agere, nullum in nullo timorem habentes. Propter enim redemptionem, et incomprehensibiles et invisibiles fieri judici. Si autem et apprehenderit eos, assistentes ei cum redemptione haec dicent: O assessor Dei, et mysticae illius pro aeonon Siges, quam Magnitudines semper videntes faciem Patris, te viae duce et adductore utentes, abstrahunt sursum suas formas, quas valde audax illa ducta phantasmate, propter bonum Propatoris emisit nos imagines illorum, tunc intentionem illorum quae sunt sursum, quasi somnium habens: ecce judex in proximo, et praeco me jubet meae defensioni adesse. Tu autem, quasi quae scias utrorumque nostrorum rationem, tanquam unam exsistentem, judici assiste. Mater autem cito, audiens haec, Homericam inferorum galeam eis superimposuit, ut invisibiliter effugerent judicem, et statim eripiens eos in thalamum duxit, et reddidit suis sponsis.

For what commands is greater and more lordly than what is commanded, since the one rules and the other is subject. If, then, Marcus commands, or someone else, as these men are accustomed at their suppers to play at lots and to order one another to prophesy, and to have them prophesy for them according to their own desires, he who commands will be both greater and more lordly than the prophetic Spirit, though he is a man; which is impossible. But such spirits as are commanded by them, and speak when they themselves will, are earthly and weak, bold and shameless, sent by Satan for the leading astray and the perdition of those who do not keep firm the faith which they received from the beginning through the Church.

5. Moreover, this same Marcus also makes love-potions and enticements for certain women, though not for all, so as to bring outrage even upon their bodies. These, having very often returned to the Church of God, have confessed both that they had been driven out of their wits by him in body, as by desire, and that, inflamed, they had loved him greatly; so that a certain deacon also, one of our people in Asia, receiving him into his house, fell into a calamity of this kind. For his wife, who was beautiful, was corrupted in judgement and in body by this magician, and followed him for a long time; and afterwards, when the brothers had converted her with great labour, she spent all her time in exomologesis, weeping and lamenting over this corruption which she had suffered from this magician.

6. And certain of his disciples, occupied with the same things, have led astray and corrupted many silly women, calling themselves perfect, as if no one could equal the greatness of their knowledge, not even if you name Paul or Peter or any other of the apostles; but they say that they have known more than all, and that they alone have drunk in the greatness of the knowledge of that inexpressible power. And that they are on high, above every power; and that for this reason they do all things freely, having no fear of anything in anything. For because of the redemption, they say, they become both incomprehensible and invisible to the judge. And if he should seize them, standing before him with the redemption they will say this: "O assessor of God and of that mystical Sige before the aeons, through whom the Greatnesses, who always see the face of the Father, using you as guide of the way and as the one who leads them in, draw their forms up on high, the forms which that very bold one, led on by an apparition, because of the goodness of the Propator, emitted, us, the images of them, having then the intention of those who are above as if in a dream: behold, the judge is at hand, and the herald bids me be present for my defence. But you, as one who knows the account of both of us, as being one, stand by the judge." And the Mother, hearing this, at once put the Homeric helmet of the underworld upon them, so that they might escape the judge invisibly; and at once, snatching them away, she led them into the bridal chamber and gave them back to their bridegrooms.

7. Talia autem dicentes et operantes, et in iis quoque, quae sunt secundum nos regiones Rhodanenses, multas seduxerunt mulieres, quae cauterizatas conscientias habentes, quaedam quidem etiam in manifesto exhomologesin faciunt; quaedam autem reverentes hoc ipsum, in silentio sensim semetipsas retrahunt, desperantes a vita Dei, quaedam quidem in totum abscesserunt, quaedam autem inter utrumque dubitant, et quod est proverbii passae sunt, neque intus, neque foris exsistentes, hunc fructum habentes seminis filiorum agnitionis.

Caput XIV

Marci hypothesis. Fingit supremam tetrada instar mulieris ad ipsum descendisse, arcana nemini hactenus revelata patefacturam. Sub aenigmatica literarum, syllabarum, sonorum et characterum farragine Valentinianorum Pleroma ac commenta tradit.

1. Hic igitur Marcus vulvam et susceptorium Colorbasi silentii semet solum fuisse dicens, quippe unigenitus exsistens, defectus semen, quod depositum est in eum, sic enixus est. Illam quae est a summis, et ab invisibilibus, et innominabilibus locis quaternationem descendisse figura muliebri ad eum (quoniam, inquit, ejus masculinum mundus ferre non poterat) et ostendisse quoque semetipsam quae esset, et universorum genesim, quam nemini unquam, neque deorum, neque hominum revelavit, huic solo enarrasse, ita dicentem: Quando primum Pater, cujus pater nemo est, qui est inexcogitabilis et insubstantivus, qui neque masculus, neque femina est, voluit suum inenarrabile narrabile fieri, et quod invisibile sibi est, formari; aperuit os, et protulit Verbum simile sibi: quod assistens ostendit ei quod erat ipse, cum invisibilis forma apparuisset. Enuntiatio autem nominis facta est talis: Locutus est verbum primum nominis ejus: fuit ἀρχή; et syllaba ejus litterarum quatuor. Conjunxit et secundam, et fuit haec litterarum quatuor. Post locutus est et tertiam, et fuit haec litterarum x. Et eam quae est post haec locutus est, et fuit ipsa litterarum xii. Facta est ergo enuntiatio universi nominis, litterarum xxx, syllabarum autem quatuor. Unumquodque autem elementorum suas litteras, et suum characterem, et suam enuntiationem, et figurationes, et imagines habere: et nihil eorum esse, quod illius videat formam, quod ipsum super elementum est. Sed nec cognoscere eum, sed ne quidem proximi ejus unumquodque enuntiationem scire, sed quod ipse enuntiat, ita omne quod enuntiat, illud quod est totum nominet.

7. Saying and doing such things, they have led astray many women also in our own regions of the Rhone; who, having their consciences seared, some even make their exomologesis openly; while others, ashamed of this very thing, withdraw themselves little by little in silence, despairing of the life of God; some have fallen away altogether, and others hesitate between the two and have suffered what the proverb says, being neither inside nor outside, having this as the fruit of the seed of the children of knowledge.

Chapter 14

The hypothesis of Marcus. He imagines that the supreme Tetrad came down to him in the likeness of a woman, to disclose secrets revealed to no one until then. Under a riddling farrago of letters, syllables, sounds and characters he hands on the Pleroma and the contrivances of the Valentinians.

1. This Marcus, then, saying that he alone was the womb and receptacle of the Silence of Colorbasus, being only-begotten, brought forth in this way the seed of the deficiency which was deposited in him. And that the quaternary itself came down to him from the highest, invisible and unnameable places in a woman's form (since, he says, the world could not bear its male form), and showed him also what she herself was, and recounted to him alone the genesis of all things, which she had never revealed to anyone, either of gods or of men, speaking thus: "When first the Father, who has no father, who is unthinkable and without substance, who is neither male nor female, willed that his inexpressible should become expressible, and that what is invisible in him should take form, he opened his mouth and brought forth a Word like himself; which, standing by him, showed him what he himself was, since it had appeared as the form of the invisible. And the utterance of the name came about thus: he spoke the first word of his name; it was ἀρχή, and its syllable was of 4 letters. He joined the second also, and this was of 4 letters. Then he spoke the third also, and this was of 10 letters. And he spoke the one that comes after these, and it was of 12 letters. So the utterance of the whole name came to be of 30 letters, and of four syllables." And that each of the elements has its own letters, and its own stamp, and its own utterance, and shapings, and images; and that there is none of them that sees the form of that which is above the element itself. And that none knows him, nor does each even know the utterance of its neighbour; but that what it utters itself, it utters all of it as though it were naming the whole.

Unumquodque enim ipsorum, pars exsistens totius, suum sonum quasi omne nominare, et non cessare sonantia, quoadusque ad novissimam litteram novissimi elementi singulariter enuntiata deveniant. Tunc autem et redintegrationem universorum dicit futuram, quando omnia devenientia in unam litteram, unam et eamdem consonationem sonant, cujus exclamationis imaginem esse, Amen simul dicentibus nobis, tradidit. Sonos autem eos esse, qui formant insubstantivum et ingenitum Aeona, et esse hos formas, quas Dominus Angelos dixit, quae sine intermissione vident faciem Patris.

2. Nomina autem elementorum communia et enarrabilia, Aeonas, et verba, et radices, et semina, et plenitudines, et fructus vocavit. Singula autem ipsorum et uniuscujusque propria in nomine Ecclesiae contineri et intelligi ait. Quorum elementorum novissimi elementi ultima littera vocem emisit suam, cujus sonus exiens, secundum imaginem elementorum elementa propria generavit: ex quibus et quae sunt hic disposita dicit, et ea, quae sunt ante haec, generata. Ipsam quidem litteram, cujus sonus erat consequens sonum deorsum, a syllaba sua sursum receptam dicit, ad impletionem universi: remansisse autem deorsum sonum quasi foras projectum. Elementum autem ipsum, ex quo littera cum enuntiatione sua descendit deorsum, litterarum ait esse xxx, et unamquamque ex his xxx litteris in semetipsa habere alias litteras, per quas nomen litterae nominatur. Et rursus alias per alias nominari litteras, et alias per alias, ita ut in immensum decidat multitudo litterarum. Sic autem planius disces quod dicitur. Delta elementum litteras habet in se quinque, et ipsum δ, et ε, et λ, et τ, et α, et hae rursus litterae per alias scribuntur litteras, et aliae per alias. Si ergo universa substantia deltae in immensum decidit, aliis alias litteras generantibus et succedentibus alterutrum, quanto magis illius elementi majus esse pelagus litterarum? Et si una littera sic immensa est, vide totius nominis profundum litterarum, ex quibus Propatora Marci Silentium constare docuit. Quapropter et Patrem scientem incapabile suum, dedisse elementis, quae et Aeonas vocat, unicuique eorum suam enuntiationem exclamare, eo quod non possit unum, illud quod est totum enuntiare.

3. Haec itaque exponentem ei quaternationem dixisse: Volo autem tibi et ipsam ostendere Veritatem. Deposui enim illam de superioribus aedificiis, ut circumspicias eam nudam, et intuearis formositatem ejus; sed et audias eam loquentem, et admireris sapientiam ejus. Vide quid igitur in caput ejus sursum, primum A et Ω, collum autem B et Ψ, humeros cum manibus Γ et X, pectus Δ et Φ, cinctum E et Υ, ventrem Z et T, verenda H et Σ, femora Θ et P, genua I et Π, tibias K et O, crura Λ et Ξ, pedes M et N.

For each of them, being a part of the whole, names its own sound as if it were all; and they do not cease sounding until they come to the last letter of the last element, uttered singly. And then, he says, the reintegration of all things will come about, when all things, arriving at one letter, sound one and the same consonance; and he has taught that the image of this cry is the Amen that we say together. And that the sounds are those which form the Aeon who is without substance and unbegotten, and that these are the forms which the Lord called angels, who unceasingly see the face of the Father (Matt 18:10).

2. And the common and expressible names of the elements he called Aeons, and words, and roots, and seeds, and fullnesses, and fruits. And the several things of each of them, and what is proper to each, he says are contained and understood in the name of Church. Of these elements, the last letter of the last element sent forth its voice, whose sound, going out, begot elements of its own after the image of the elements; from which, he says, both the things that have been disposed here and those which are before them were begotten. And the letter itself, whose sound followed the sound downward, he says was taken back up by its own syllable for the filling of the whole; but that the sound remained below, as if cast outside. And the element itself, from which the letter came down below with its utterance, he says is of 30 letters, and that each of these 30 letters has in itself other letters, through which the name of the letter is named. And that again the others are named through other letters, and others through others, so that the multitude of the letters falls away into the immeasurable. You will learn more plainly in this way what is meant. The element delta has in itself five letters, δ itself, and ε, and λ, and τ, and α; and these letters again are written through other letters, and the others through others. If, then, the whole substance of delta falls away into the immeasurable, letters begetting other letters and following one upon another, how much greater must be the sea of letters of that element? And if one letter is so boundless, see the depth of the letters of the whole name, of which Marcus's Silence taught that the Propator consists. And that for this reason the Father also, knowing what in him is uncontainable, granted to the elements, which he also calls Aeons, that each of them should cry out its own utterance, because one could not utter the whole.

3. And that the quaternary, having set out these things to him, said: "I wish also to show you Truth herself. For I have brought her down from the dwellings above, so that you may look at her naked and gaze upon her beauty, and also hear her speaking and marvel at her wisdom. See, then, what is in her head above: first A and Ω; her neck, B and Ψ; her shoulders with her hands, Γ and X; her breast, Δ and Φ; her girdle, E and Υ; her belly, Z and T; her private parts, H and Σ; her thighs, Θ and P; her knees, I and Π; her shins, K and O; her legs, Λ and Ξ; her feet, M and N."

Hoc est corpus ejus, quae est secundum magum, Veritatis; haec figura elementi, hic character litterae. Et vocat elementum hoc, Hominem: esse autem fontem ait eum omnis verbi, et initium universae vocis, et omnis inenarrabilis enarrationem, et taciti Silentii os. Et hoc quidem corpus ejus. Tu autem sublimius allevans sensus intelligentiam, autogenitora et patrodotora verbum ab ore Veritatis audi.

4. Haec autem cum dixisset illa, attendentem ad eum Veritatem, et aperientem os, locutam esse verbum: verbum autem nomen factum, et nomen esse hoc, quod scimus et loquimur, Christum Jesum; quod cum nominasset, statim tacuit. Cum autem putaret Marcus plus aliquid eam dicturam, rursus quaternatio veniens in medium, ait: Tanquam contemptibile putasti esse verbum, quod ab ore Veritatis audisti. Non hoc, quod scis et putas habere, olim est nomen. Vocem enim tantum habes ejus, virtutem autem ignoras. Jesus autem est insigne nomen, sex habens litteras, ab omnibus qui sunt vocationis cognitum. Illud autem quod est apud Aeonas Pleromatis, cum sit multifarium exsistens, alterius est formae, et alterius typi, quod intelligitur ab ipsis qui sunt cognati ejus, quorum magnitudines apud eum sunt semper.

5. Has igitur, quae apud nos sunt viginti quatuor litterae, emanationes esse intellige trium virtutum imaginales, earum quae continent universum, quae sunt sursum, elementorum numerum. Mutas enim litteras novem puta esse Patris et Veritatis, quoniam sine voce sint, hoc est, et inenarrabiles et ineloquibiles. Semivocales autem cum sint octo, Logi esse et Zoes, quoniam quasi mediae sint inter mutas et vocales: et recipere eorum quidem quae supersint, emanationem, eorum vero quae subsint, elevationem. Vocales autem et ipsas septem esse, Anthropi et Ecclesiae: quoniam per Anthropum vox progrediens formavit omnia. Sonus enim vocis formam eis circumdedit. Est igitur Logos habens et Zoe viii, Anthropos autem et Ecclesia vii, Pater autem et Alethia ix. Ex minori autem computatione, qui erat apud Patrem descendit, emissus illuc, unde fuerat separatus ad emendationem factorum: ut Pleromatum unitas aequalitatem habens, fructificet unam in omnibus, quae est ex omnibus, virtus. Et sic is qui est numeri vii eorum qui sunt octo accepit virtutem, et facta sunt tria loca similia numeris, cum sint octonationes: quae ter in se venientia viginti quatuor ostenderunt numerum. Et tria quidem elementa (quae dicit ipse trium in conjugatione virtutum exsistere, quae fiunt vi, ex quibus emanaverunt viginti quatuor litterae) quadripertita inenarrabilis quaternationis ratione, eumdem numerum faciunt: quae quidem dicit illius, qui est innominabilis, exsistere. Indui autem ea a tribus virtutibus, in similitudinem illius qui est invisibilis: quorum elementorum imagines imaginum esse eas, quae sunt apud nos duplices litterae, quas cum xxiv litteris annumerantes, virtute quae est secundum analogiam, xxx faciunt numerum.

This is the body of her who, according to the magician, is Truth; this the figure of the element, this the stamp of the letter. And he calls this element Man, and says that it is the fountain of every word, and the beginning of every voice, and the expression of all that is inexpressible, and the mouth of the silent Silence. And this is her body. "But you, raising higher the intelligence of your understanding, hear from the mouth of Truth the word, self-begetter and father-giver."

4. And that, when she had said this, Truth, looking towards him and opening her mouth, spoke a word; and that the word became a name, and that the name is this which we know and speak, Christ Jesus; and having named it, she at once fell silent. And when Marcus thought she would say something more, the quaternary, coming again into the midst, said: "You have thought the word which you heard from the mouth of Truth to be, as it were, contemptible. This, which you know and think you possess, is not the name of old. For you have only its sound, but you do not know its power. Jesus is a signal name, having 6 letters, known by all who are of the calling. But that which is among the Aeons of the Pleroma, being manifold, is of another form and of another type, and is understood by those who are akin to it, whose greatnesses are always with it.

5. Know, then, that these 24 letters which are among us are emanations, images of the three Powers which contain the whole number of the elements that are above. For take the 9 mute letters to be of the Father and of Truth, since they are without voice, that is, inexpressible and unutterable. And the semivowels, since they are 8, to be of Logos and Zoe, since they are, as it were, midway between the mutes and the vowels, and receive the emanation of those above them and the elevation of those below them. And the vowels, they too being 7, to be of Anthropos and Church, since the voice going forth through Anthropos formed all things. For the sound of the voice put form around them. Logos, then, and Zoe have 8, Anthropos and Church 7, and Father and Alethia 9. But from the smaller reckoning, he who was with the Father came down, sent thither whence he had been separated, for the correction of what had been done, so that the unity of the Pleromas, having equality, might bring forth as fruit in all the one power which is from all. And so he who is of the number 7 received the power of those who are 8, and the three places became alike in number, being octonaries; and these, coming three times into themselves, showed the number 24." And the three elements (which he himself says exist in the pairing of three Powers, which make 6, from which the 24 letters emanated), when multiplied fourfold by the account of the inexpressible quaternary, make the same number; and these he says belong to him who is unnameable. And that they are clothed by the three Powers, in the likeness of him who is invisible; and that the images of the images of these elements are the double letters among us, which, counted with the 24 letters, by the power that is according to analogy, make the number 30.

6. Hujus rationis et dispositionis fructum dicit in similitudinem imaginis apparuisse illum, qui post vi dies quartus ascendit in montem, et factus est sextus: qui descendit et detentus est in hebdomade, cum esset insignis octonatio, et haberet in se omnem elementorum numerum, quem manifestavit, cum ipse venisset ad baptismum, columbae descensio, quae est Ω et A. Numerus enim ipsius, unum et dccc. Et propter hoc Moysen in sexta die dixisse hominem factum: et dispositionem autem in sexta die, quae est in coena pura, novissimum hominem, in regenerationem primi hominis, apparuisse. Cujus dispositionis initium et finem sextam horam, in qua affixus est ligno: perfectum enim sensum, scientem eum numerum qui est sex, virtutem fabricationis et regenerationis habentem, manifestasse filiis luminis eam generationem, quae facta est per eum, qui manifestatus est insignis in eum numerum. Hinc etiam et duplices litteras numerum insignem habere ait. Insignis enim numerus commistus viginti quatuor elementis, xxx litterarum nomen explicuit.

7. Usus est autem diacono septem numerorum magnitudine, quemadmodum dicit Marci Sige, ut a se cogitatae cogitationis manifestetur fructus. Et insignem quidem hunc numerum in praesenti, ait, eum qui ab insigni figuratus est, intelligi, eum qui quasi in partes divisus est, aut praecisus, et foris perseveravit, qui sua virtute et prudentia per eam, quae est ab eo, emissionem, hunc, qui est septem virtutum, secundum imitationem hebdomadis virtutis, animavit mundum, et animam posuit esse hujus universi, quod videtur. Utitur autem et ipse hic hoc opere quasi spontanee ab ipso facto: reliqua vero ministrant, cum sint imitationes inimitabilium, enthymesin matris. Et primum quidem coelum sonat A, quod autem est post illum E, tertium autem H, quartum vero et medium numeri vii. Iotae virtutem enarrat, quintum vero O, sextum autem ϒ, septimum autem et iv a medio Ω elementum exclamat quemadmodum Marci Sige, quae multa quidem loquacius exsequitur, nihil autem verum loquens, affirmat. Quae virtutes, ait, omnes simul in invicem complexae sonant et glorificant illum, a quo emissae sunt: gloria autem soni mittitur in Propatorem. Hujus autem glorificationis sonum in terram delatum ait plasmatorem factum, et generatorem eorum quae sunt in terra.

8. Ostensionem autem affert ab iis, qui nunc nascuntur, infantibus, quorum anima, simul ut de vulva progressa est, exclamat uniuscujusque elementi hunc sonum. Sicut ergo septem Virtutes, inquit, glorificant Verbum, sic et anima in infantibus plorans et plangens Marcum glorificat eum. Propter hoc autem et David dixisse: Ex ore infantium et lactentium perfecisti laudem. Et iterum: Coeli enarrant gloriam Dei. Et propter hoc quando in doloribus et calamitatibus anima fuerit, in relevationem suam, dicit Ω in signum laudationis: ut cognoscens illa quae sursum est anima, quod est cognatum suum, adjutorium ei deorsum mittat.

6. The fruit of this account and disposition, he says, appeared in the likeness of an image: he who after six days went up the mountain as the fourth and became the sixth; who came down and was held fast in the Hebdomad, though he was the signal octonary and had in himself the whole number of the elements, which he made manifest when he himself had come to baptism, the descent of the dove, which is Ω and A. For its number is 1 and 800. And that for this reason Moses said that man was made on the sixth day; and that the disposition, the last man, appeared on the sixth day, which is the pure supper, for the regeneration of the first man. And that the beginning and the end of this disposition was the sixth hour, in which he was fastened to the tree; for the perfect Understanding, knowing that the number which is six has the power of fashioning and of regeneration, made manifest to the children of light that generation which came about through him who was manifested as signal in that number. Hence also, he says, the double letters have the signal number. For the signal number, mingled with the 24 elements, unfolded the name of 30 letters.

7. And he made use, as his servant, of the greatness of the seven numbers, as Marcus's Sige says, so that the fruit of the thought conceived by himself might be made manifest. And this signal number, he says, is for the present to be understood as him who was shaped by the signal one, him who was as it were divided into parts, or cut off, and remained outside; who by his own power and prudence, through the emission which is from him, animated this world, which is of seven Powers, in imitation of the power of the Hebdomad, and set a soul to be that of this universe which is seen. And this one himself also uses this work as if it had been made spontaneously by him; but the rest, being imitations of the inimitable, serve the Enthymesis of the Mother. And the first heaven sounds A, the one after it E, the third H, and the fourth, which is the middle of the number 7. It tells forth the power of iota; the fifth sounds O, the sixth Υ, and the seventh, the fourth from the middle, cries out the element Ω, as Marcus's Sige affirms, who sets forth many things with great loquacity but speaks nothing true. And these Powers, he says, all embracing one another together, sound and glorify him by whom they were emitted; and the glory of the sound is sent up to the Propator. And the sound of this glorification, carried down to the earth, he says became the Moulder and begetter of the things that are on the earth.

8. And he brings as proof the infants who are now being born, whose soul, as soon as it has come forth from the womb, cries out this sound of each element. As, then, the seven Powers, he says, glorify the Word, so too the soul in infants, weeping and wailing, glorifies him, Marcus. And that for this reason David also said: Out of the mouth of infants and sucklings you have perfected praise (Ps 8:3). And again: The heavens tell the glory of God (Ps 19:2). And that for this reason, when the soul is in pains and calamities, for its relief it says Ω as a sign of praise, so that the soul above, recognising what is akin to it, may send it help below.

9. Et de omni quidem nomine, quod est xxx litterarum, et de Bytho, qui augmentum accipit ex hujus litteris; adhuc etiam de Veritatis corpore, quod est duodecim membrorum, unoquoque membro ex duabus litteris constante; et de voce ejus, quam locuta est non locuta; et de resolutione ejus nominis, quod non est enarratum, et de mundi anima, et hominis, secundum quae habent illam, quae est ad imaginem, dispositionem, sic deliravit. Dehinc autem quemadmodum ex nominibus aequiparatam virtutem ostendit eorum quaternatio, referemus; ut nihil lateat te, dilectissime, eorum quae ad nos pervenerunt ex iis, quae ab iis dicuntur, quemadmodum saepe postulasti a nobis.

Caput XV

Pergit Sige Marco narrare xxiv elementorum et Jesu generationem. Haec deliria confutat Irenaeus.

1. Sic autem annuntiat perquam sapiens eorum Sige generationem viginti quatuor elementorum. Cum solitate esse unitatem, ex quibus duae sunt emissiones, sicut praedictum est, monas et hen, quae duplicatae, quatuor factae sunt: bis enim duo, quatuor. Et rursus duo et quatuor in idipsum compositae, sex manifestaverunt numerum. Hi autem sex quadruplicati, viginti quatuor generaverunt figuras. Et quidem quae sunt primae quaternationis nomina sancta sanctorum intelliguntur, quae non possunt enarrari; intelliguntur autem a solo Filio, quae Pater scit quaenam sunt. Alia vero quae cum gravitate, et honore, et fide nominantur, apud eum sunt haec: Ἀῤῥητος et Σιγή, Πατὴρ et Ἀλήθεια. Hujus autem quaternationis universus numerus est litterarum viginti quatuor: Ἀῤῥητος enim nomen litteras habet in se septem, Σειγή quinque, et Πατήρ quinque, et Ἀλήθεια septem, quae composita in se, bis quinque, et bis septem, viginti quatuor numerum adimpleverunt. Similiter et secunda quaternatio Logos et Zoe, Anthropos et Ecclesia eumdem numerum elementorum ostenderunt. Et Salvatoris quoque narrabile nomen Ἰησοῦς, litterarum est sex; inenarrabile autem ejus, litterarum viginti quatuor. Υἱός et Χριστός, litterarum duodecim; quod est autem in Christo inenarrabile, litterarum triginta. Et propter hoc ait eum A et Ω, ut περιστερὰν manifestet, cum hunc numerum habeat haec avis.

2. Jesus autem hanc habet, inquit, inenarrabilem genesim. A matre enim universorum, id est, primae quaternationis in filiae locum processit secunda quaternatio, et facta est octonatio, ex qua progressa est decas: sic factum est xviii. Decas itaque adjuncta octonationi, et decuplam eam faciens, lxxx fecit numerum: et rursus octuagies decies octingentorum numerum fecit: ut sit universus litterarum numerus ab octonatione in decadem progrediens, octo et octuaginta et dccc quod est Jesus. Jesus enim nomen, secundum Graecarum litterarum computum, dccc sunt lxxxviii.

9. Concerning the whole name, which is of 30 letters, and concerning Bythus, who receives increase from its letters; and further concerning the body of Truth, which is of twelve members, each member consisting of two letters; and concerning her voice, which she spoke without speaking; and concerning the resolution of that name which has not been expressed; and concerning the soul of the world and of man, inasmuch as they have that disposition which is after the image, thus he raved. Next we shall relate how their quaternary shows a power made equal from the names; so that nothing may be hidden from you, dearly beloved, of what has come to us of the things said by them, as you have often asked of us.

Chapter 15

Sige goes on to tell Marcus the generation of the twenty-four elements and of Jesus. Irenaeus confutes these ravings.

1. Thus, then, their exceedingly wise Sige proclaims the generation of the 24 elements. That with Solitude there is Unity, from which there are two emissions, as was said before, Monad and Hen, which, doubled, became 4: for twice 2 is 4. And again 2 and 4, put together into the same, showed the number 6. And these 6, multiplied fourfold, begot 24 figures. And the names of the first quaternary are understood as holy of holies, which cannot be expressed; and they are understood by the Son alone, and the Father knows what they are. But the others, which are named with gravity and honour and faith, are with him these: Ἀῤῥητος and Σιγή, Πατήρ and Ἀλήθεια. And the whole number of this quaternary is of 24 letters: for the name Ἀῤῥητος has in itself 7 letters, Σειγή 5, and Πατήρ 5, and Ἀλήθεια 7; and these, put together, twice 5 and twice 7, filled up the number 24. In the same way the second quaternary also, Logos and Zoe, Anthropos and Church, showed the same number of elements. And the expressible name of the Saviour, Ἰησοῦς, is of 6 letters; but his inexpressible name is of 24 letters. Υἱός and Χριστός, of 12 letters; but that which is inexpressible in Christ, of 30 letters. And for this reason he says that he is A and Ω, so as to show the περιστερά, since this bird has this number.

2. And Jesus, he says, has this inexpressible genesis. For from the Mother of all things, that is, from the first quaternary, the second quaternary came forth in the place of a daughter, and the octonary came to be, from which the Decad came forth: thus 18 came to be. So the Decad, joined to the octonary and making it tenfold, made the number 80; and again 80 taken ten times made the number 800; so that the whole number of the letters, proceeding from the octonary into the Decad, is 8 and 80 and 800, which is Jesus. For the name Jesus, according to the reckoning of the Greek letters, is 888.

Habes manifeste et supercoelestis Jesu secundum eos genesim. Quapropter et A B Graecorum habere monadas octo, et decadas viii, et hecatontadas viii, dccc lxxxviii numerum ostendentia hoc est, Jesum, qui est ex omnibus constans numeris: et propter hoc A et Ω nominari eum, cum significent ex omnibus ejus generationem. Et iterum ita: Primae quaternationis secundum progressionem numeri in semetipsam compositae x apparuit numerus. A enim et B et Γ et Δ in semetipsa composita x fiunt, quod est I, et hoc esse volunt Jesum. Sed et Christus, inquit, litterarum est viii, ex quibus primam octonationem significari, quae cum iota applicita dccc lxxxviii numerum generavit. Dicitur autem, ait, et filius Christus, hoc est, duodecas: υἱὸς enim nomen litterarum quatuor est, Χριστὸς autem octo: quae composita duodecadis ostenderunt magnitudinem. Prius autem, inquit, quam hujus nominis insigne appareret, hoc est, Jesus, filiis, in ignorantia magna fuerunt homines et errore. Cum autem manifestatum est vi litterarum nomen hoc quod secundum carnem amictum est, ut ad sensibilitatem hominis descenderet, habens in semetipso ipsum quoque vi, et viginti quatuor; tunc cognoscentes eum cessaverunt ab ignoratione, et a morte in vitam ascenderunt, nomine eis facto ducatore ad Patrem veritatis. Voluisse enim Patrem universorum solvere ignorantiam, et destruere mortem. Ignorantiae autem solutio, agnitio ejus fiebat. Et propter hoc dictum secundum voluntatem ejus, eum qui est secundum imaginem ejus, quae sursum est virtus, dispositum hominem.

3. A quaternatione enim progressi sunt Aeones. Erat autem in quaternatione Anthropos et Ecclesia, Logos et Zoe. Ab iis igitur Virtutes, ait, emanatae generaverunt eum, qui in terra manifestatus est, Jesum. Et Logi quidem locum adimplesse angelum Gabriel, Zoes autem Spiritum sanctum, Anthropi autem Altissimi virtutem: Ecclesiae autem locum Virgo ostendit. Et sic ille, qui est secundum dispositionem, per Mariam generatur apud eum homo, quem Pater omnium transeuntem per vulvam elegit per Verbum ad agnitionem suam. Cum autem venisset ipse ad aquam, descendisse in eum, quasi columbam, eum qui recucurrit sursum, et implevit xii numerum: in quo inerat semen eorum, qui conseminati sunt cum eo, et condescenderunt et coascenderunt. Ipsam autem Virtutem quae descendit, semen dicit esse Patris, habens in se et Patrem, et Filium, et eam, quae per eos cognoscitur innominabilis virtus Siges, et omnes Aeonas. Et hunc esse Spiritum, qui locutus est per os Jesu, qui se confessus est Filium hominis, et manifestavit Patrem, descendens quidem in Jesum, unitus est. Et destruxit quidem mortem, ait, qui fuit ex dispositione Salvator Jesus; agnovit autem Patrem Christum. Jesum esse ergo nomen quidem ejus, qui est ex dispositione homo, dicit, positum autem esse in assimilationem et figurationem ejus, qui incipit in eum descendere, Hominis, quem capientem habere et ipsum Hominem, et ipsum Logon, et Patrem, et Arrheton, et Sigen, et Alethian, et Ecclesiam, et Zoen.

There you have, plainly, the genesis of the supercelestial Jesus according to them. Wherefore also, they say, the A B of the Greeks has 8 units, and 8 tens, and 8 hundreds, showing the number 888, that is, Jesus, who is made up of all numbers; and for this reason he is named A and Ω, since these signify his generation from all. And again thus: from the first quaternary, put together into itself according to the progression of number, the number 10 appeared. For A and B and Γ and Δ, put together into themselves, make 10, which is I; and this they will have to be Jesus. But Christ also, he says, is of 8 letters, by which the first octonary is signified, which, with the iota joined to it, begot the number 888. And he is also called, he says, Son Christ, that is, the Dodecad: for the name υἱὸς is of 4 letters, and Χριστὸς of 8; and these, put together, showed the greatness of the Dodecad. But before the signal of this name, that is, Jesus, appeared to the sons, he says, men were in great ignorance and error. But when the name of 6 letters was made manifest, this name which was clothed in flesh so as to come down to man's perception, having in itself also the 6 and the 24, then, knowing him, they ceased from their ignorance and went up from death into life, the name having become for them a guide to the Father of truth. For the Father of all, he says, willed to undo ignorance and to destroy death. And the undoing of ignorance was the knowledge of him. And for this reason it was said that, according to his will, the man was disposed who is after the image of him, the power that is above.

3. For the Aeons came forth from the quaternary. And in the quaternary were Anthropos and Church, Logos and Zoe. From these, then, he says, the Powers emanated and begot him who was manifested on earth, Jesus. And that the angel Gabriel filled the place of Logos, the Holy Spirit that of Zoe, and the power of the Most High that of Anthropos; and the Virgin showed the place of Church. And thus, in his teaching, the man who is according to the disposition is born through Mary; and him, as he passed through the womb, the Father of all chose through the Word for the knowledge of himself. And that when he came to the water, there descended upon him, as a dove, he who had run back up on high and filled the number 12; in whom was the seed of those who were sown together with him, and came down with him and went up with him. And the Power itself which descended he says is the seed of the Father, having in itself both the Father, and the Son, and that unnameable Power of Sige which is known through them, and all the Aeons. And that this is the Spirit who spoke through the mouth of Jesus, who confessed himself the Son of Man and made the Father manifest; and that, descending into Jesus, he was united with him. And he who was the Saviour of the disposition, Jesus, he says, destroyed death; but he knew the Father, Christ. So he says that Jesus is the name of the man of the disposition, but that it was set for the assimilation and shaping of the Man who was to descend into him; and that, containing him, he had both Man himself, and Logos himself, and the Father, and Arrhetos, and Sige, and Alethia, and Church, and Zoe.

4. Haec jam supra Iu iu! et super Pheu! et super universam tragicam exclamationem et doloris vociferationem sunt. Quis enim non oderit eum, qui tantorum mendaciorum malus compositor est poeta, cum viderit veritatem idolum a Marco factam, et hoc alphabeti litteris stigmatam? Nuper, sicut quod est ab initio, quod dici solet, heri et ante Graeci confitentur a Cadmo se primum sedecim accepisse: post deinde procedentibus temporibus semetipsos adinvenisse, aliquando quidem adspiratas, aliquando autem duplices: novissime autem omnium Palamedem aiunt longas eis apposuisse. Prius igitur quam apud Graecos haec fierent, non erat veritas? Corpus enim ejus secundum te, Marce, posterius est tempore quam Cadmos, et ii qui ante eum sunt; posterius autem his, qui reliqua elementa addiderunt: posterius autem tempore, quam et tu ipse. Tu autem solus in idolum deposuisti eam, quae a te praedicatur veritas.

5. Quis autem sustinebit tuam illam quae tantum verbosata est Sigen, quae innominabilem nominat Aeonem, inenarrabilem exponit, et eum qui investigabilis est enuntiat, et aperuisse os dicit eum, quem incorporalem et infiguratum dicis, et emisisse Verbum, quasi unum ex his quae composita sunt animalia: Verbum quoque ejus simile (esse) ei, qui eum emisit, et formam invisibilis factum, elementorum quidem esse triginta, syllabarum autem quatuor? Erit ergo secundum similitudinem Verbi Pater omnium, sicut tu ais, elementorum quidem triginta, syllabarum autem quatuor. Aut iterum quis sustinebit te in schemata et numeros, aliquando quidem triginta, aliquando autem viginti quatuor, aliquando sex tantum, concludentem universorum conditorem, et Demiurgum, et factorem, Verbum Dei, et minuentem eum in syllabas quidem quatuor, elementa autem triginta: et omnium Dominum, qui confirmavit coelos, in dccclxxxviii deducentem numeros, similiter atque alphabetum: et ipsum qui omnia capit Patrem, a nullo autem capitur, in quaternationem, et octonationem, et duodecadem subpartientem, et per hujusmodi multiplicationes illud, quod est inenarrabile et incognoscibile, quemadmodum tu dicis, Patris enarrantem? Et quem incorporalem et insubstantivum nominas, hujus materiam et substantiam ex multis litteris, aliis ex aliis generatis, fabricas, ipse Daedalus fictor, et faber malus factus sublimissimae virtutis: et quam indivisibilem dicis substantiam in mutas, et vocales et semivocales sonos subdividens; id quod est mutum in his, omnium Patri et hujus intentioni mentiens, in summam blasphemiam et magnam impietatem immisisti omnes qui tibi credunt.

6. Quapropter et juste, et apte tali temeritati tuae divinae adspirationis senior, et praeco veritatis invectus est in te, dicens sic: Idolorum fabricator Marce, et portentorum inspector, Astrologiae cognitor et magicae artis, Per quae confirmas erroris doctrinas, Signa ostendens his, qui a te seducuntur, Apostaticae virtutis operationes, Quae tibi praestat tuus pater Satanas Per angelicam virtutem Azazel facere, Habens te praecursorem contrariae adversus Deum nequitiae.

4. These things are now beyond Iou iou! and beyond Pheu! and beyond every tragic exclamation and cry of grief. For who would not hate him who is the wicked composer of such great lies, a poet, when he sees the truth made into an idol by Marcus, and that branded with the letters of the alphabet? Only lately, as compared with what is from the beginning, as the saying goes, yesterday and the day before, the Greeks confess that they first received sixteen letters from Cadmus; and that afterwards, as time went on, they themselves invented now the aspirates, now the double letters; and last of all, they say, Palamedes added the long ones for them. Before these things came about among the Greeks, then, was there no truth? For her body, according to you, Marcus, is later in time than Cadmus and those who were before him; later too than those who added the remaining elements; and later in time even than you yourself. But you alone have brought down into an idol her who is proclaimed by you as truth.

5. And who will endure that Sige of yours, who has been so wordy, who names the unnameable Aeon, expounds the inexpressible, utters him who is unsearchable, and says that he opened his mouth whom you call incorporeal and without figure, and that he emitted a Word as though he were one of the living creatures that are compounded; and that his Word, like him who emitted him, and become the form of the invisible, is of 30 elements and of four syllables? Then the Father of all, according to the likeness of the Word, as you say, will be of 30 elements and of four syllables. Or again, who will endure you, shutting up in figures and numbers, now 30, now 24, now only 6, the Creator and Demiurge and Maker of all things, the Word of God, and reducing him to four syllables and 30 elements; and bringing down the Lord of all, who made firm the heavens, to the number 888, like the alphabet; and dividing up the Father himself, who contains all things and is contained by none, into a quaternary, an octonary and a Dodecad, and by multiplications of this kind expounding that of the Father which is, as you say, inexpressible and unknowable? And of him whom you name incorporeal and without substance you fashion the matter and the substance out of many letters, begotten one from another, yourself a Daedalus, a modeller, become a wicked craftsman of the most sublime power; and dividing into mute and vowel and semivowel sounds the substance which you call indivisible, lyingly ascribing what is mute among them to the Father of all and to his Intention, you have cast all who believe you into the utmost blasphemy and great impiety.

6. Wherefore justly and fittingly the elder of divine inspiration and herald of the truth inveighed against such rashness of yours, speaking thus: "Marcus, fashioner of idols and observer of portents, versed in astrology and the magic art, by which you confirm the doctrines of error, showing signs to those who are led astray by you, works of apostate power, which your father Satan grants you to do through the angelic power Azazel, having you as forerunner of the wickedness that is set against God."

Et haec quidem amator Dei senior. Nos autem reliqua mysteria eorum, quae sunt longa, conabimur breviter expedire, et ea quae multo tempore sunt occultata, in manifestum producere. Sic enim fit ut facile argui et convinci possint ab omnibus.

Caput XVI

Insulsa parabolarum de ove, drachmaque perdita, a Marcosiis conficta explicatio. Admonitio auctoris de stupenda illorum vesania.

1. Generationem itaque Aeonum, et errorem ovis, et adinventionem, adunantes in unum, mystice audent annuntiare hi qui in numeros omnia deduxerunt, de monade et dualitate dicentes omnia constare: et a monade usque ad quatuor numerantes, sic generant decadem. Unum enim et duo, et tres, et quatuor, in unum compositae, decem Aeonum generaverunt numerum. Rursus autem dualitas ab ea progressa usque ad episemon, duo, et quatuor, et sex, duodecadem ostendit. Et rursus a dualitate similiter numerantibus nobis usque ad x, xxx numerus ostensus est, in quo est ogdoas, et decas, et duodecas. Duodecadem igitur, eo quod episemon habuerit consequentem sibi, propter episemon passionem vocant. Et propter hoc circa xii numerum cum labes quaedam facta fuisset, ovem luxuriatam aberrasse: quoniam apostasiam a duodecade factam dicunt. Similiter et a duodecade abscedentem unam Virtutem perisse divinant: et hanc esse mulierem, quae perdiderit drachmam, et accenderit lucernam, et invenerit eam. Sic igitur et numeros reliquos, in drachma qui sunt novem, in ove vero undecim, perplexos sibimetipsis, xcix numerum generare: quoniam novies undecim xcix fiant. Quapropter et Amen hunc habere dicunt numerum.

2. Non pigritabor autem tibi et aliter eos interpretantes annuntiare, ut undique conspicias fructum eorum. Litteram enim H, cum episemo, ogdoadem esse volunt, cum ab alpha beta octavo sit posita loco; rursus iterum sine episemo computantes numerum ipsarum litterarum, et componentes usque ad H, triacontadem ostendunt. Incipiens enim quis ab A, et perfiniens in H, per numeros litterarum, abstrahens autem episemum et insuper conjungens incrementum litterarum, inveniet tricenarium numerum. Usque enim ad E litteram, xv fiunt: post deinde appositus eis vii numerus, ii et xx perficit: cum autem appositum est iis H, quod est viii, admirabilem triacontadem adimplevit. Et hinc ostendunt ogdoadem matrem triginta Aeonum. Quoniam igitur ex tribus virtutibus unitus est tricenarius numerus, ter idem factus, xc fecit. Et ipsa autem trias in se composita ix generavit. Sic ogdoas xcix generavit numerum.

Thus far the elder who loves God. We, for our part, shall try to set out briefly the rest of their mysteries, which are long, and to bring into the open what has been hidden for a long time. For so it comes about that they can easily be refuted and convicted by all.

Chapter 16

The insipid explanation of the parables of the lost sheep and drachma, invented by the Marcosians. The author's warning on their astounding madness.

1. So, uniting into one the generation of the Aeons, and the straying of the sheep, and its finding, these men who have brought all things down to numbers dare to proclaim them mystically, saying that all things consist of the Monad and the duality; and counting from the Monad up to 4, they thus beget the Decad. For 1 and 2 and 3 and 4, put together into one, have begotten the number of the 10 Aeons. And again the duality, proceeding from itself up to the episemon, 2 and 4 and 6, shows the Dodecad. And again, as we count in the same way from the duality up to 10, the number 30 is shown, in which are the Ogdoad, the Decad and the Dodecad. The Dodecad, then, because it has the episemon following upon it, they call the passion, on account of the episemon. And that for this reason, when a certain defect had come about around the number 12, the sheep frisked away and went astray; since they say that the apostasy came about from the Dodecad. In the same way they divine that one Power, departing from the Dodecad, was lost; and that this is the woman who lost the drachma, and lit a lamp, and found it. So, then, the remaining numbers also, the 9 in the drachma and the 11 in the sheep, interwoven with one another, beget the number 99; since 9 times 11 make 99. Wherefore they say that the Amen also has this number.

2. I shall not be slow to tell you how they also interpret it otherwise, so that you may see their fruit from every side. For they will have the letter H, with the episemon, to be the Ogdoad, since it is set in the eighth place from alpha beta; and again, counting the number of the letters themselves without the episemon and adding them up as far as H, they show the Triacontad. For if one begins from A and ends at H, through the numbers of the letters, but leaves out the episemon and adds together the increase of the letters, he will find the number 30. For up to the letter E they make 15; then the number 7 added to them makes 22; and when H, which is 8, has been added to these, it has filled up the wonderful Triacontad. And from this they show that the Ogdoad is the mother of the thirty Aeons. Since, then, the number 30 has been united out of three powers, being made threefold it made 90. And the triad itself, put together with itself, begot 9. Thus the Ogdoad begot the number 99.

Et quoniam duodecimus Aeon absistens reliquit sursum xi, consequenter dicunt typum litterarum in figura Logi positum esse (undecimam enim in litteris esse Λ, qui est numerus xxx) et secundum imaginem positum esse superioris dispositionis: quoniam ab alpha sine episemo, ipsarum litterarum numerus usque ad Λ compositus, secundum augmentum litterarum cum ipso Λ, xc et ix facit numerum. Quoniam autem Λ, quae est undecimo loco in ordine, ad similis sui descendit inquisitionem, ut impleret xii numerum, et cum invenisset eum, adimpleta est; manifestum esse ex ipsa figuratione litterae. Λ enim quasi ad sui similis inquisitionem adveniens, et inveniens, et in semet rapiens ipsum, duodecimum adimplevit locum, M littera ex duobus lambdis ΛΛ consistente. Quapropter et fugere eos per agnitionem xcix locum, hoc est, deminorationem, typum sinistrae manus: sectari autem unum, quod additum super nonagintanovem in dexteram eos manum transtulit.

3. Tu quidem haec pertransiens, dilectissime, optime scio quoniam ridebis multum tantam illorum in tumore sapientem stultitiam. Sunt autem digni planctu, qui tantam Dei religionem, et magnitudinem vere inenarrabilis virtutis, et tantas dispositiones Dei per A et B, et per numeros tam frigidos, et vi extortos enuntiant. Quotquot autem absistunt ab Ecclesia, et iis anilibus fabulis assentiunt, vere a semetipsis sunt damnati: quos Paulus jubet nobis post primam et secundam correptionem devitare. Joannes enim, Domini discipulus, superextendit damnationem in eos, neque Ave a nobis eis dici volens: Qui enim dicit, inquit, eis Ave, communicat operibus ipsorum nequissimis. Et merito: Non enim est gaudere impiis, dicit Dominus. Impii autem super omnem impietatem hi sunt, qui factorem coeli et terrae, unum Deum omnipotentem, super quem alius Deus non est, ex labe, et ipsa ex altera labe facta, emissum dicunt: et sic jam, secundum eos, esse eum emissionem tertiae labis. Quam sententiam digne exsufflantes, et catathematizantes, oportet porro alicubi et longe fugere ab eis: et quanto plus haec affirmant et gaudent in iis adinventionibus suis, tanto magis sciamus plus eos agitari ab ogdoadis nequissimis spiritibus. Quemadmodum hi, qui in phreneticam passionem inciderunt, aut plus rident, et valere se putant, et quasi sani omnia agunt, quaedam autem et quasi plus quam sani sunt, tanto magis male habent: similiter autem et hi, quo magis plus sapere putantur, enervantes semetipsos, super tonum sagittantes, tanto magis non sapiunt. Exiens enim immundus spiritus ignorantiae, dein vacantes eos, non Deo, sed mundialibus quaestionibus inveniens, assumens alios spiritus septem nequiores semetipso; et infatuans illorum sententiam, quasi possint quae sunt super Deum adinvenire, et aptabiliter in exclusionem compositam, ogdoadem ignorantiae nequissimorum spirituum in eos deposuit.

And since the twelfth Aeon, departing, left 11 above, they say that consequently the type of the letters was set in the figure of Logos (for the eleventh among the letters is Λ, which is the number 30), and that it was set after the image of the disposition above; since, from alpha without the episemon, the number of the letters themselves added up as far as Λ, according to the increase of the letters, with Λ itself, makes the number 90 and 9. And that Λ, which is in the eleventh place in the order, came down in search of what is like itself, so as to fill up the number 12, and, when it had found it, was filled up, this, they say, is plain from the very shaping of the letter. For Λ, coming as it were in search of what is like itself, and finding it, and snatching it into itself, filled up the twelfth place, the letter M consisting of two lambdas, ΛΛ. Wherefore, they say, they themselves through knowledge flee the place of the 99, that is, the diminution, the type of the left hand; and follow the one which, added to the ninety-nine, has transferred them to the right hand.

3. You indeed, dearly beloved, as you go through these things, will, I know very well, laugh much at their foolishness, so wise in its own swelling. But they are worthy of lamentation who utter so great a religion of God, and the greatness of the truly inexpressible power, and such great dispositions of God, through A and B, and through numbers so cold and wrung out by force. And as many as stand aloof from the Church and assent to these old wives' fables are truly condemned by themselves; and Paul bids us avoid them after a first and a second correction. For John, the disciple of the Lord, extended their condemnation further, not wishing even that Hail should be said to them by us: For he who says Hail to them, he says, shares in their most wicked works (2 John 11). And rightly: for there is no rejoicing for the impious, says the Lord (Isa 48:22). And impious above all impiety are these, who say that the Maker of heaven and earth, the one God almighty, above whom there is no other God, was emitted from a defect, and that itself made from another defect; so that now, according to them, he is the emission of a third defect. Blowing upon and anathematising this doctrine as it deserves, we must flee far from them to some other place; and the more they affirm these things and rejoice in these devices of theirs, the more let us know that they are driven by the most wicked spirits of the Ogdoad. Just as those who have fallen into a frenzy, the more they laugh, and think themselves well, and do everything as if they were sound, and some things even as if they were more than sound, the worse off they are: so also these, the more they are thought to be wise, exhausting themselves, shooting beyond the stretch of the bow, the more they are without wisdom. For the unclean spirit of ignorance, going out, and then finding them empty, not for God but for worldly questions, taking with it seven other spirits more wicked than itself, and besotting their mind, as if they could devise the things that are above God, a mind fitly disposed for exclusion, has set in them the Ogdoad of ignorance of the most wicked spirits.

Caput XVII

Qui res creatas secundum imaginem invisibilium conditas fingerent Marcosii.

1. Volo autem tibi referre quemadmodum et ipsam conditionem secundum imaginem invisibilium a Demiurgo, quasi ignorante eo, fabricatam per Matrem dicunt. Primo quidem quatuor elementa dicunt, ignem, aquam, terram, et aerem, imaginem emissam esse superioris quaternationis: et operationes eorum cum eis annumeratas, id est, calidum et frigidum, humectum et aridum, diligenter imaginare ogdoadem, ex qua decem Virtutes sic enumerant: septem quidem corpora circumlata, quae etiam coelos vocant: post deinde continentem eos circulum, quem octavum coelum vocant, post deinde solem et lunam. Haec cum sint decem numero, imagines dicunt esse invisibilis decadis ejus, quae a Logo et Zoe progressa sit. Duodecadem autem ostendi per eum, qui Zodiacus vocatur circulus. Duodecim enim signa manifestissime Hominis et Ecclesiae filiam duodecadem, quasi per quamdam umbram pinxisse dicunt. Et e contrario superjunctum, inquiunt, universorum oneri cum sit velocissimum quod superpositum est coelum, qui ad ipsam concavationem aggravat, et ex contrarietate moderatur illorum velocitatem sua tarditate, ita ut in triginta annis circuitum a signo in signum faciat, imaginem dicunt eum Hori ejus, qui trigesimam nominis illorum matrem circumcontinet. Lunam quoque rursus suum coelum circumeuntem triginta diebus, per dies numerum triginta Aeonum significare. Et solem autem in duodecim mensibus circumeuntem, et perficientem circularem suam apocatastasin, per duodecim menses duodecadem manifestare. Et ipsos autem dies duodecim horarum mensuram habentes, typum non apparentis duodecadis esse. Sed et horam dicunt, quod est duodecimum diei, ex triginta partibus adornatam, propter imaginem triacontadis. Et ipsius autem zodiaci circuli circummensurationem esse partium trecentarum sexaginta; quodque enim signorum, partes habere triginta. Sic quoque per circulum, imaginem copulationis eorum, quae sunt duodecim, ad triginta custoditam dicunt. Adhuc etiam et terram in duodecim climata divisam dicentes, et in unoquoque climate unamquamque virtutem ex coelis secundum demissionem suscipientem, et similes generantem filios ei virtuti, quae demiserit distillationem, typum esse duodecadis et filiorum ejus manifestissimum asseverant.

Chapter 17

How the Marcosians imagined that created things were created after the image of the invisible ones.

1. And I wish to relate to you how they say that the creation itself was fashioned after the image of the invisible ones by the Demiurge, as though he did not know it, through the Mother. First, they say that the four elements, fire, water, earth and air, were emitted as an image of the upper quaternary; and that their workings, counted with them, that is, hot and cold, moist and dry, carefully image the Ogdoad; and from this they enumerate ten Powers thus: seven bodies carried round, which they also call heavens; then the circle that contains them, which they call the eighth heaven; then the sun and the moon. These, since they are ten in number, they say are images of that invisible Decad which came forth from Logos and Zoe. And that the Dodecad is shown through the circle that is called the Zodiac. For they say that the twelve signs most plainly painted, as if through a kind of shadow, the daughter of Man and Church, the Dodecad. And since, they say, the heaven that is set above, joined in contrariety upon the burden of all things, being the swiftest, weighs down upon the vault itself, and by its contrariety tempers their swiftness with its own slowness, so that it makes its circuit from sign to sign in thirty years, they say that it is an image of Horos, who encircles their Mother, the thirtieth in name. And again that the moon, going round its heaven in thirty days, signifies by the days the number of the thirty Aeons. And that the sun, going round in twelve months and completing its circular apocatastasis, manifests the Dodecad through the twelve months. And that the days themselves, having a measure of twelve hours, are a type of the Dodecad that does not appear. And they say that the hour too, which is the twelfth part of the day, is adorned with thirty parts, because of the image of the Triacontad. And that the circumference of the zodiacal circle itself is of three hundred and sixty parts; for each of the signs has thirty parts. Thus also, they say, through the circle the image of the coupling of the twelve with the thirty is preserved. And further, saying that the earth is divided into twelve zones, and that in each zone it receives one power from the heavens by its sending down, and begets children like the power that sent down the distillation, they assert that it is a most manifest type of the Dodecad and its children.

2. Ad haec autem volentem aiunt Demiurgum superioris ogdoadis interminabile, et aeternum, et infinitum, et intemporale imitari: et cum non potuisset perseverabile ejus et perpetuum deformare, ideo quod fructus sit labis, in temporum spatia, et tempora, et numeros multorum annorum aeternitatem ejus deposuisse, existimantem in multitudine temporum imitari ejus interminatum. Hic dicunt, cum effugisset eum veritas, subsecutum mendacium: et propter hoc destructionem, adimpletis temporibus, accipere ejus opus.

Caput XVIII

Quae Mosis loca in suam hypothesim detorquerent haeretici.

1. Et de conditione quidem talia dicentes, quotidie adinvenit unusquisque eorum, quemadmodum potest, aliquid novi. Perfectus enim nemo, nisi qui maxima mendacia apud eos fructificaverit. De propheticis autem quaecunque transformantes coaptant, necessarium est manifestantes arguitionem his inferre. Moyses enim, inquiunt, incipiens id quod est secundum conditionem opus, statim in principio matrem omnium ostendit, dicens: In principio fecit Deus coelum et terram. Quatuor haec nominans, Deum et principium, coelum et terram, quaternationem ipsorum, quemadmodum ipsi dicunt, figuravit. Et invisibile autem, et absconditum ejus manifestantem dicere: Terra autem erat invisibilis et incomposita. Secundam autem quaternationem, progeniem primae quaternationis, sic eum dixisse volunt, abyssum nominantem et tenebras, in quibus sunt et aquae, et qui ferebatur super aquas spiritus. Post quam decadis commemorantem, lumen dicere, et diem, et noctem, et firmamentum, et vesperam, et quod vocatur mane, et aridam, et mare, adhuc etiam et herbam, et decimo loco lignum: sic quoque per decem nomina, decem Aeonas manifestasse. Duodecadis autem sic formatam apud eos virtutem: solem enim dicere, et lunam, et stellas, et tempora, et annos, et cetos, adhuc etiam pisces, et serpentia, et volatilia, et quadrupedia, feras quoque, et super haec omnia duodecimum hominem. Sic ab spiritu triacontadem per Moysen dictam docent. Nec non et formatum hominem secundum imaginem superioris virtutis, habere in se eam, quae sit ab uno fonte, virtutem. Constitutam autem eam esse in eo, qui sit in cerebro locus, ex qua defluant virtutes quatuor secundum imaginem supernae tetradis, quae vocantur, una quidem visio, altera autem auditus, tertia odoratus, et quarta gustatio. Octonationem autem dicunt significari per hominem sic: Aures quidem duas habentem, et totidem visus, adhuc etiam odorationes duas, et duplicem gustationem, amari et dulcis. Totum autem hominem omnem imaginem triacontadis sic habere docent: in manibus quidem per digitos decadem bajulare: in toto autem corpore, cum in duodecim membra dividatur, duodecadem.

2. And besides this they say that the Demiurge, wishing to imitate the boundlessness, eternity, infinity and timelessness of the Ogdoad above, and being unable to shape its endurance and perpetuity, because he is the fruit of a defect, set its eternity down into spaces of time, and seasons, and numbers of many years, thinking to imitate its boundlessness by a multitude of times. Here, they say, when the truth escaped him, falsehood followed; and for this reason his work, when the times are fulfilled, receives destruction.

Chapter 18

Which places of Moses the heretics twisted to their hypothesis.

1. And while they say such things about the creation, each of them every day devises something new, as best he can. For no one is perfect among them unless he has brought forth the greatest lies as fruit. And whatever they transform from the prophetic writings and fit to their purpose, it is necessary to make it manifest and bring a refutation against them. For Moses, they say, beginning the work of the creation, at once in the beginning showed the Mother of all things, saying: In the beginning God made heaven and earth (Gen 1:1). Naming these four, God and beginning, heaven and earth, he figured their quaternary, as they themselves say. And that, showing what is invisible and hidden in it, he said: And the earth was invisible and unformed (Gen 1:2). And they will have it that he spoke thus of the second quaternary, the offspring of the first quaternary, naming the abyss and the darkness, in which are also the waters, and the spirit that was borne over the waters. After this, they say, making mention of the Decad, he speaks of light, and day, and night, and the firmament, and evening, and what is called morning, and the dry land, and the sea, and further the herb, and in the tenth place the tree; and thus by ten names he made manifest the ten Aeons. And the power of the Dodecad is formed thus with them: for he speaks of the sun, and the moon, and the stars, and the seasons, and the years, and the sea-monsters, and further the fishes, and the creeping things, and the birds, and the four-footed beasts, and the wild beasts too, and above all these, in the twelfth place, man. Thus they teach that the Triacontad was spoken by the spirit through Moses. And also that man, formed after the image of the power above, has in himself the power which is from the one fountain. And that it is set in the place that is in the brain, from which flow down four powers after the image of the Tetrad above, which are called: one sight, the second hearing, the third smell, and the fourth taste. And they say that the octonary is signified through man thus: he has two ears, and as many eyes, and two senses of smell too, and a double taste, of bitter and of sweet. And they teach that the whole man has the whole image of the Triacontad thus: in his hands he carries the Decad through his fingers; and in his whole body, since it is divided into twelve members, the Dodecad.

Dividunt autem illud, quemadmodum Veritatis apud eos divisum est corpus, de quo praediximus. Ogdoadem autem, inenarrabilem et invisibilem, in visceribus absconditam intelligi.

2. Solem quoque iterum, qui sit magnum luminare, in quarta dierum fieri propter quaternationis numerum dicunt. Tabernaculi quoque quod a Moyse compositum est, atria de bysso, et hyacintho, et purpura, et coccino facta, eamdem apud eos ostenderunt imaginem. Sacerdotis quoque poderem, quatuor ordinibus lapidum pretiosorum adornatum, quaternationem significare praefiniunt. Et si qua omnino talia sunt posita in Scripturis, quae quatuor possunt numerum designare, propter quaternationem ipsorum dicunt facta. Octonationem rursus ostendi sic: In octavo dierum formatum dicunt hominem: aliquando enim volunt eum sexto die factum, aliquando autem octavo, nisi forte choïcum quidem in sexto dierum dicunt formatum, carnalem autem in octavo; distincta sunt enim haec apud eos. Quidam autem et alterum esse volunt, qui secundum imaginem et similitudinem Dei factus est homo masculofemineus, et hunc esse spiritalem: alterum autem, qui ex terra plasmatus sit.

3. Et arcae autem dispositionem in cataclysmo, in qua octo homines liberati sunt, manifestissime dicunt ogdoadem ostendere. Hoc autem idem et David, cum octavus esset genitus inter fratres suos, significare. Adhuc etiam et circumcisionem, quae octavo die fit, circumcisionem superioris ogdoadis manifestare. Et omnino quaecunque inveniuntur in Scripturis obduci posse ad numerum octavum, mysterium ogdoadis adimplere dicunt. Sed et decadem significari per decem gentes, quas promisit Deus Abrahae in possessionem dare, dicunt: et dispositionem autem quae est secundum Saram, quomodo post decem annos dat ei ancillam suam Agar, ut ex ea filium faciat, idem significare. Et servus autem Abraham missus ad Rebeccam, et super puteum dans ei armillas aureorum decem, et fratres ejus tenentes eam in dies decem: adhuc etiam Jeroboam, qui decem sceptra accepit, et tabernaculi decem atria, et columnae decem cubitorum, et decem filii Jacob ad emptionem tritici prima vice in Aegyptum missi, et decem apostoli, quibus manifestatur post resurrectionem Dominus, cum Thomas non esset praesens, invisibilem defigurabant secundum eos decadem.

4. Duodecadem autem, erga quam et mysterium passionis labis fuisse, ex qua passione visibilia fabricata esse volunt, signanter et manifestissime positam ubique dicunt.

And they divide it as the body of Truth is divided among them, of which we spoke before. And that the Ogdoad, inexpressible and invisible, is understood as hidden in the inward parts.

2. They say again that the sun, which is the great light, was made on the fourth day because of the number of the quaternary. And the courts of the tabernacle made by Moses, of fine linen, and blue, and purple, and scarlet, have shown the same image with them. And they declare that the priest's long robe, adorned with four rows of precious stones, signifies the quaternary. And whatever such things at all are set down in the Scriptures that can denote the number 4, they say were made because of their quaternary. Again, the octonary is shown thus: they say that man was formed on the eighth day; for sometimes they will have it that he was made on the sixth day, and sometimes on the eighth; unless perhaps they say that the choic man was formed on the sixth day, and the carnal on the eighth; for these are distinguished among them. And some will have it that there is another man, the one who was made after the image and likeness of God, male-female, and that this is the spiritual one; and another, who was moulded from the earth.

3. And they say that the disposition of the ark in the flood, in which eight persons were saved, most plainly shows the Ogdoad. And that David also signifies the same, since he was born the eighth among his brothers. And further, that circumcision, which takes place on the eighth day, manifests the circumcision of the Ogdoad above. And in general, whatever things are found in the Scriptures that can be brought round to the number eight, they say fulfil the mystery of the Ogdoad. And they say that the Decad is signified also by the ten nations which God promised to give to Abraham as a possession; and that the disposition concerning Sarah, how after ten years she gives him her handmaid Hagar so that he may have a son by her, signifies the same. And the servant of Abraham sent to Rebekah and giving her at the well bracelets of ten gold pieces, and her brothers keeping her for ten days; further, Jeroboam, who received ten sceptres, and the ten courts of the tabernacle, and the pillars of ten cubits, and the ten sons of Jacob sent into Egypt the first time to buy grain, and the ten apostles to whom the Lord was manifested after the resurrection, when Thomas was not present: these, according to them, figured the invisible Decad.

4. And the Dodecad, about which also the mystery of the passion of the defect took place, from which passion they will have it that the visible things were fashioned, they say is set down everywhere strikingly and most plainly.

Et duodecim filios Jacob, ex quibus duodecim quoque tribus, et logion varium, duodecim habens lapides et duodecim tintinnabula, et eos qui a Moyse positi sunt sub monte duodecim lapides, similiter autem et eos qui a Jesu in flumine positi sunt, et alteros qui trans positi sunt, et portantes arcam testamenti, et eos qui ab Helia positi sunt in holocausto vituli, et numerum quoque apostolorum; et omnia omnino, quaecunque duodecim numerum custodiunt, duodecadem ipsorum significare volunt. Horum autem unitatem omnium, quae vocatur triacontas, per eam arcam, cujus triginta cubitis altitudo fuit sub Noe: et per Samuelem declinantem Saul ... qui triginta diebus abscondebatur in agro; et per eos qui cum eo intraverunt in speluncam; et propter id quod longitudo fuerit sancti tabernaculi triginta cubitorum; et quaecunque alia aequalia numeris his inveniuntur, triacontadem ipsorum per hujusmodi ostendunt asseverationes.

Caput XIX

Quibus Scripturae testimoniis probarent supremum Patrem incognitum fuisse ante Christi adventum.

1. Necessarium autem duxi addere iis et quanta de Propatore ipsorum, qui incognitus erat omnibus ante adventum Christi, eligentes de Scripturis suadere contendunt, ut ostendant Dominum nostrum alterum annuntiare Patrem, praeter fabricatorem hujus universitatis: quem, sicut praediximus, impie blasphemantes, labis fructum esse dicunt. Prophetam igitur Isaiam dicentem: Israel autem me non cognovit, et populus me non intellexit; invisibilis Bythi ignorantiam dixisse coaptant. Et in Osee quod dictum est: Non est in eis veritas, neque agnitio Dei; in hoc idem tendere conantur. Et: Non est intelligens, aut requirens Deum: omnes declinaverunt, simul inutiles facti sunt; in Bythi ignorantia apponunt. Et per Moysem autem dictum: Nemo videbit Deum, et vivet; in illum habere suadent relationem.

2. Et fabricatorem quidem a prophetis visum dicunt: illud autem quod scriptum est: Nemo videbit Deum et vivet; de invisibili magnitudine, et incognita omnibus dictum volunt. Et quoniam quidem de invisibili Patre, factore omnium, dictum est: Nemo videbit Deum, omnibus nobis manifestum est: quoniam autem non de hoc, qui ab iis adinventus est Bythus, sed de Demiurgo (et ipse est invisibilis Deus) ostenditur procedente sermone. Et Danielem autem hoc idem significare, in eo quod interrogat angelum absolutiones parabolarum, quasi non scientem.

And they will have it that the twelve sons of Jacob, from whom also come the twelve tribes, and the many-coloured oracle having twelve stones and twelve bells, and the twelve stones set by Moses beneath the mountain, and likewise those set by Joshua in the river, and the others set on the far side, and those who carried the ark of the testament, and those set by Elijah at the burnt offering of the calf, and the number of the apostles too, and absolutely everything that keeps the number twelve, signify their Dodecad. And the unity of all these, which is called the Triacontad, through the ark whose height was thirty cubits in the time of Noah; and through Samuel making Saul recline ... who hid for thirty days in the field; and through those who went in with him into the cave; and because the length of the holy tabernacle was thirty cubits; and whatever other things are found equal to these numbers: by assertions of this kind they show their Triacontad.

Chapter 19

By which testimonies of Scripture they proved that the supreme Father was unknown before the coming of Christ.

1. And I have thought it necessary to add to these also how much they strive to persuade, choosing it out of the Scriptures, concerning their Propator, who was unknown to all before the coming of Christ, so as to show that our Lord proclaimed another Father besides the Fashioner of this universe, whom, as we said before, impiously blaspheming, they say is the fruit of a defect. So they fit the prophet Isaiah, saying: But Israel has not known me, and the people has not understood me (Isa 1:3), to mean that he spoke of ignorance of the invisible Bythus. And what was said in Hosea: There is no truth in them, nor knowledge of God (Hos 4:1), they try to bend to the same thing. And: There is none who understands or seeks God; all have turned aside, together they have become useless (Ps 14:2–3; Rom 3:11–12): this they apply to the ignorance of Bythus. And what was said through Moses: No one shall see God and live (Exod 33:20), they would persuade us has reference to him.

2. And they say that the Fashioner was seen by the prophets; but they will have it that what is written, No one shall see God and live (Exod 33:20), was said of the invisible greatness, unknown to all. That it was said of the invisible Father, the Maker of all things: No one shall see God, is plain to all of us; but that it was said not of him who was devised by them, Bythus, but of the Demiurge (and he is the invisible God), is shown as our discourse proceeds. And that Daniel signifies the same, in that he asks the angel for the solutions of the parables, as one who does not know.

Sed et angelum abscondentem ab eo magnum mysterium Bythi, dicere ei: Recurre, Daniel: hi enim sermones obstructi sunt, quoadusque intellectores intelligant, et albi inalbentur: et seipsos esse albos et intellectores gloriantur.

Caput XX

De apocryphis et fictis Marcosiorum scripturis, ac Evangelii locis quibus abutebantur.

1. Super haec autem, inenarrabilem multitudinem apocryphorum et perperûm scripturarum, quas ipsi finxerunt, afferunt ad stuporem insensatorum, et quae sunt veritatis non scientium litteras. Assumunt autem in hoc et illam falsationem, quasi Dominus cum puer esset, et disceret litteras, cum dixisset magister ejus, quemadmodum in consuetudine est: Dic A; responderit A. Rursum cum magister jussisset dicere B, respondisse Dominum: Tu prior dic mihi quid est A, et tunc ego dicam tibi quid est B. Et hoc exponunt, quasi ipse solus incognitum scierit, quod manifestavit in typum alphae.

2. Quaedam autem eorum, quae in Evangelio posita sunt, in hunc characterem transfigurant: sicut illud quod ad matrem suam, duodecim annorum exsistens, respondit dicens: Non scitis quoniam in his, quae Patris mei sunt, oportet me esse? Hunc, quem non sciebant, dicunt, Patrem annuntiabat eis: et propter hoc emisisse discipulos in duodecim tribus, annuntiantes ignotum eis Deum. Et ei qui dixisset illi: Magister bone; eum, qui vere bonus esset Deus, confessum esse respondentem: Quid me dicis bonum? unus est bonus, Pater in coelis: coelos autem nunc Aeonas dictos dicunt. Et propter hoc non respondisse eis, qui ei dixerunt: In qua virtute hoc facis? sed econtrario interrogatione sua consternasse eos, inenarrabile Patris, in eo quod non dixerit, non ostendisse eum interpretantur. Sed et in eo, quod dixerit: Saepius concupivi audire unum ex sermonibus istis, et non habui qui diceret mihi; manifestantis dicunt esse per hoc unum, eum qui sit vere unus Deus, quem non cognoverint. Adhuc in eo, quod appropinquans ad Jerusalem ploraverit super eam, et dixerit: Si cognovisses et tu hodie quae sunt ad pacem; abscondita autem sunt a te; per eum sermonem qui est absconditus, apocryphon Bythi manifestasse. Et iterum dicentem: Venite ad me, omnes qui laboratis et onerati estis, et ego reficiam vos, et discite a me; Veritatis Patrem annuntiasse. Quod enim nesciebant, inquiunt, hoc eis promisit se docturum.

And that the angel, hiding from him the great mystery of Bythus, said to him: Go back, Daniel; for these words are shut up, until those who understand understand, and the white are made white (Dan 12:9–10); and they boast that they themselves are the white and those who understand.

Chapter 20

On the apocryphal and forged writings of the Marcosians, and on the places of the Gospel they abused.

1. Besides these things, they bring forward an inexpressible multitude of apocryphal and spurious writings, which they themselves have forged, to the astonishment of the senseless and of those who do not know the letters of the truth. And they take up for this purpose that forgery too: that the Lord, when he was a child and was learning his letters, when his teacher, as is the custom, said: "Say A", answered: "A". Again, when the teacher bade him say B, the Lord answered: "You tell me first what A is, and then I will tell you what B is." And they expound this as though he alone knew the Unknown, which he made manifest in the type of the alpha.

2. And certain of the things set down in the Gospel they transform into this stamp: such as what he answered to his mother when he was twelve years old, saying: Do you not know that I must be in the things that are my Father's? (Luke 2:49) This Father, whom they did not know, they say, he was proclaiming to them; and for this reason he sent the disciples to the twelve tribes, proclaiming to them the unknown God. And that to him who had said to him: Good Master, he confessed the God who is truly good, answering: Why do you call me good? One is good, the Father in the heavens (Matt 19:17; Mark 10:18; Luke 18:19); and the heavens, they say, are now called Aeons. And for this reason, they interpret, he did not answer those who said to him: By what power do you do this? (Matt 21:23; Mark 11:28; Luke 20:2), but on the contrary confounded them by his own question; and that, in not saying it, he did not show the inexpressible of the Father. And again, in his having said: Often have I desired to hear one of these words, and I had no one to say it to me, they say that through this "one" he was making manifest him who is truly the one God, whom they had not known. Further, they say, in his having wept over Jerusalem as he drew near to it and said: If you also had known today the things that make for peace; but they are hidden from you (Luke 19:42), by that word which is "hidden" he made manifest the apocryphon of Bythus. And again, saying: Come to me, all you who labour and are burdened, and I will refresh you, and learn from me (Matt 11:28–29), he proclaimed, they say, the Father of Truth. For what they did not know, they say, he promised to teach them.

3. Ostensionem autem superiorum, et velut finem regulae suae afferunt haec: Confiteor tibi, Pater, Domine terrae et coelorum, quoniam abscondisti ea a sapientibus et prudentibus, et revelasti ea parvulis. Ita, Pater meus, quoniam in conspectu tuo placitum factum est. Omnia mihi tradita sunt a Patre: et nemo cognovit Patrem, nisi Filius, et Filium, nisi Pater, et cuicunque Filius revelaverit. In his enim manifestissime aiunt ostendisse eum, quod ante adventum ejus nemo manifeste cognoverit Patrem Veritatis: et aptare volunt, quod quasi fabricator et conditor semper ab omnibus cognitus sit: et haec Dominum dixisse de incognito omnibus Patre, quem ipsi annuntiant.

Caput XXI

Quid et quotuplex redemptio haereticorum.

1. Redemptionis autem ipsorum traditionem evenit invisibilem esse, et incomprehensibilem: videlicet cum sit incomprehensibilium et invisibilium mater. Et propter hoc, cum sit instabilis, non simpliciter, neque uno sermone referendum est: quoniam unusquisque illorum, quemadmodum ipsi volunt, tradunt eam. Quanti enim sunt hujusmodi sententiae mystici antistites, tot sunt et redemptiones. Et quia ad negationem baptismatis, ejus quae est in Deum regenerationis, et universae fidei destructionem remissa est species haec a Satana, arguentes eos referemus aptiori loco.

2. Dicunt autem eam necessariam esse iis, qui perfectam agnitionem acceperunt, ut in eam, quae est super omnia virtus, sint regenerati. Aliter enim nobis impossibile esse intra Pleroma introire: quoniam haec est, quae in profundum Bythi deducit, secundum eos. Et baptisma quidem apparentis Jesu, in remissionem esse peccatorum; redemptionem autem esse ejus, qui in eo descenderit Spiritus, ad perfectionem: et illud quidem animale, illam autem spiritalem esse repromittunt. Et baptisma quidem a Joanne annuntiatum in poenitentiam; redemptionem autem ejus, qui in eo est Christi, positam esse ad perfectionem, et hoc esse, de quo dicit: Aliud baptisma habeo baptizari, et valde propero ad illud. Sed et filiis Zebedaei, matre ipsorum postulante ut sedere faceret eos a dextris et a sinistris cum eo in regno, hanc apposuisse redemptionem Dominum dicunt, dicentem: Potestis baptisma baptizari, quod ego habeo baptizari? Et Paulum manifeste dicunt eam, quae sit in Christo Jesu, redemptionem saepissime ostendisse: et esse hanc eam, quae ab ipsis varie et inconsonanter traditur.

3. And as a proof of the things above, and as it were the crown of their rule, they bring forward these words: I confess to you, Father, Lord of earth and of the heavens, that you have hidden these things from the wise and prudent, and have revealed them to little ones. Even so, my Father, for so it has been well-pleasing in your sight. All things have been delivered to me by the Father; and no one has known the Father except the Son, and the Son except the Father, and anyone to whom the Son has revealed him (Matt 11:25–27; Luke 10:21–22). For in these words, they say, he showed most plainly that before his coming no one had plainly known the Father of Truth; and they would have it fit that the Fashioner and Creator was, as it were, always known by all; and that the Lord said these things of the Father unknown to all, whom they themselves proclaim.

Chapter 21

What the heretics' redemption is, and in how many forms.

1. Now it has come about that the tradition of their redemption is invisible and incomprehensible, inasmuch, of course, as it is the mother of incomprehensible and invisible things. And for this reason, since it is unstable, it cannot be related simply or in one account, since each of them hands it on as they themselves please. For as many as are the mystical prelates of this doctrine, so many also are the redemptions. And because this kind has been sent forth by Satan for the denial of the baptism of that regeneration which is into God, and for the destruction of the whole faith, we shall relate them, refuting them, in a more fitting place.

2. And they say that it is necessary for those who have received perfect knowledge, so that they may be regenerated into that Power which is above all things. For otherwise it is impossible for us to enter within the Pleroma, since it is this which leads down into the depth of Bythus, according to them. And that the baptism of the visible Jesus is for the remission of sins, but the redemption of the Spirit who descended in him is for perfection; and they promise that the former is animal, but the latter spiritual. And that the baptism proclaimed by John was for repentance, but the redemption of the Christ who is in him was set for perfection; and that this is what he speaks of: I have another baptism to be baptised with, and I am hastening greatly towards it (Luke 12:50). And they say that to the sons of Zebedee also, when their mother asked that he would make them sit on the right and on the left with him in the kingdom, the Lord set forth this redemption, saying: Can you be baptised with the baptism with which I am to be baptised? (Mark 10:38) And they say that Paul plainly and very often showed the redemption which is in Christ Jesus; and that this is the one which is handed on by them variously and without harmony.

3. Quidam enim ex ipsis sponsale cubiculum quoddam adaptant, et quasi mysticum conficiunt, cum quibusdam profanis dictionibus, iis qui sacrantur; et spiritales nuptias dicunt esse id, quod ab ipsis fit, secundum similitudinem supernarum conjugationum. Alii autem adducunt ad aquam, et baptizantes ita dicunt: In nomen incogniti Patris omnium, in veritatem matrem omnium, in descendentem in Jesum, ad unitionem, et redemptionem, et communionem virtutum. Alii autem et Hebraica nomina superfantur, ut stupori sint, vel deterreant eos qui sacrantur, sic: Basyma cacabasa eanaa, irraumista diarbada, caeota bafobor camelanthi. Horum autem interpretatio est talis: Hoc quod est super omnem virtutem Patris invoco, quod vocatur lumen, et spiritus et vita: quoniam in corpore regnasti. Alii autem rursus redemptionem profantur sic: Nomen quod absconditum est ab universa deitate, et dominatione, et veritate, quod induit Jesus Nazarenus in zonis luminis, Christus Dominus viventis per Spiritum sanctum, in redemptionem angelicam. Nomen quod est restaurationis: Messia ufar magno in seenchaldia mosomeda, eaacha faronepseha Jesu Nazarene. Et horum interpretatio est talis: Christi non divido spiritum, cor, et supercoelestem virtutem misericordem: fruar nomine tuo, Salvator veritatis. Et haec quidem profantur ipsi qui sacrant: qui autem sacratur, respondet: Confirmatus sum, et redemptus sum, et redimo animam meam ab aeone hoc et omnibus quae sunt ab eo in nomine Iao, qui redemit animam ejus, in redemptionem, in Christo vivente. Dehinc superfantur, qui astant: Pax omnibus, in quos hoc nomen requiescit. Post deinde ungunt sacratum opobalsamo. Unguentum enim hoc typum esse dicunt ejus suavitatis, quae sit super universa.

4. Quidam autem eorum adducere quidem ad aquam supervacuum esse dicunt; admiscentes autem oleum et aquam in unum, cum quibusdam profanis dictionibus, similibus quae praediximus, mittunt super eorum caput, qui sacrantur: et hoc esse redemptionem volunt; ungentes et ipsi opobalsamo. Alii autem haec omnia recusantes dicunt, non oportere inenarrabilis et invisibilis virtutis mysterium per visibiles et corruptibiles perfici creaturas: et ea quae mente concipi non possunt, et incorporalia, et insensibilia, per sensibilia et corporalia. Esse autem perfectam redemptionem, ipsam agnitionem inenarrabilis magnitudinis. Ea enim quae sunt de ignorantia labis, et passione facta, per agnitionem dissolvi universum ignorantiae statum: uti sit agnitio, redemptio interioris hominis. Et neque corporalem esse eam; corruptibile enim est corpus: neque animalem, quoniam et anima de labe est, spiritus velut habitaculum: spiritalem ergo oportere et redemptionem esse. Redimi enim per agnitionem interiorem hominem spiritualem, et sufficere eis universorum agnitionem: et hanc esse redemptionem veram.

3. For some of them prepare a kind of bridal chamber and perform, as it were, a mystic rite, with certain profane words, for those who are being initiated; and they say that what is done by them is a spiritual marriage, after the likeness of the pairings above. Others lead them to water, and as they baptise they say this: "Into the name of the unknown Father of all, into Truth the Mother of all, into him who descended into Jesus, for union, and redemption, and communion of the powers." Others again pronounce Hebrew names over them, so as to astonish or to terrify those who are being initiated, thus: "Basyma cacabasa eanaa, irraumista diarbada, caeota bafobor camelanthi." And their interpretation is this: "I invoke that which is above every power of the Father, which is called light, and spirit, and life, because you have reigned in the body." Others again pronounce the redemption thus: "The name which is hidden from all deity, and dominion, and truth, which Jesus of Nazareth put on in the zones of light, Christ the Lord of the living one, through the Holy Spirit, for the angelic redemption. The name of restoration: Messia ufar magno in seenchaldia mosomeda, eaacha faronepseha Jesu Nazarene." And the interpretation of these words is this: "I do not divide the spirit of Christ, the heart, and the supercelestial merciful power; may I enjoy your name, Saviour of truth." And these things those who initiate pronounce themselves; and he who is being initiated answers: "I am confirmed, and I am redeemed, and I redeem my soul from this aeon and from all things that are from it, in the name of Iao, who redeemed his soul for redemption in the living Christ." Then those who stand by pronounce: "Peace to all on whom this name rests." After that they anoint the initiate with balsam. For they say that this ointment is a type of that sweetness which is above all things.

4. Some of them say that it is superfluous to lead them to water; but, mixing oil and water together, with certain profane words like those we spoke of before, they pour it on the heads of those who are being initiated; and they will have this to be the redemption; and they too anoint with balsam. Others, rejecting all these things, say that the mystery of the inexpressible and invisible power ought not to be performed through visible and corruptible creatures, nor the things that cannot be conceived by the mind, and are incorporeal and imperceptible, through things perceptible and corporeal. And that the perfect redemption is the very knowledge of the inexpressible greatness. For since the things that are from the ignorance of the defect came about also through passion, the whole state of ignorance, they say, is dissolved through knowledge; so that knowledge is the redemption of the inner man. And that it is neither bodily, for the body is corruptible; nor animal, since the soul too is from the defect, a dwelling, as it were, of the spirit: therefore the redemption too must be spiritual. For the inner, spiritual man, they say, is redeemed through knowledge, and the knowledge of all things is enough for them; and this is the true redemption.

5. Alii sunt, qui mortuos redimunt ad finem defunctionis, mittentes eorum capitibus oleum et aquam, sive praedictum unguentum cum aqua, et supradictis invocationibus, ut incomprehensibiles et invisibiles principibus et potestatibus fiant, et ut superascendat super invisibilia interior ipsorum homo, quasi corpus quidem ipsorum in creatura mundi relinquatur, anima vero projiciatur Demiurgo. Et praecipiunt eis venientibus ad Potestates haec dicere, posteaquam mortui fuerint: Ego filius a Patre, Patris qui ante fuit, filius autem in eo qui ante fuit. Veni autem videre omnia, quae sunt mea et aliena; non autem aliena in totum, sed sunt Achamoth, quae est femina, et haec sibi fecit; deducit enim genus ex eo qui ante fuit; et eo rursus in mea, unde veni. Et haec dicentem evadere et effugere potestates dicunt. Venire quoque ad eos, qui sunt circa Demiurgum, et dicere eis: Vas ego sum pretiosum, magis quam femina quae fecit vos. Si mater vestra ignorat radicem suam, ego autem novi meipsum, et scio unde sim, et invoco incorruptibilem Sophiam, quae est in Patre, mater autem est matris vestrae, quae non habet patrem, neque conjugem: masculo-femina autem a femina nata effecit vos, ignorans et matrem suam, et putans seipsam esse solam: ego autem invoco ejus matrem. Haec autem eos, qui circa Demiurgum sunt audientes, valde conturbari, et reprehendere suam radicem, et genus matris: ipsos autem abire in sua, projicientes nodos ipsorum, id est animam. Et de redemptione quidem ipsorum haec sunt quae quidem in nos venerunt. Cum autem discrepent ab invicem et doctrina, et traditione, et qui recentiores eorum agnoscuntur, affectant per singulos dies novum aliquid adinvenire, et fructificare, quod nunquam quisquam excogitavit; durum est omnium describere sententias.

Caput XXII

Quae regula veritatis, et in quo ab ea deflectant omnes haeretici.

1. Cum teneamus autem nos regulam veritatis, id est, quia sit unus Deus omnipotens; qui omnia condidit per Verbum suum, et aptavit, et fecit ex eo quod non erat, ad hoc ut sint omnia, quemadmodum Scriptura dicit: Verbo enim Domini coeli firmati sunt, et spiritu oris ejus omnis virtus eorum; et iterum: Omnia per ipsum facta sunt, et sine ipso factum

5. There are others who redeem the dead at the end of their departure, putting oil and water on their heads, or the ointment spoken of before with water, together with the invocations mentioned above, so that they may become incomprehensible and invisible to the rulers and the authorities, and that their inner man may ascend above the invisible things, as though their body were left in the creation of the world, while their soul is cast forth to the Demiurge. And they instruct them, when they come to the Authorities after they have died, to say this: "I am a son from the Father, the Father who was before, and a son in him who was before. And I have come to see all things, mine and others'; yet not altogether others', but they are Achamoth's, who is female, and she made these things for herself; for she draws her lineage from him who was before; and I am going back to my own, whence I came." And they say that, saying this, he escapes and flees from the Authorities. And that he comes also to those about the Demiurge and says to them: "I am a precious vessel, more than the female who made you. If your mother does not know her root, I know myself, and I know whence I am, and I invoke the incorruptible Sophia, who is in the Father, and who is the mother of your mother, who has no father nor consort; a male-female, born of a female, made you, not knowing even her own mother, and thinking that she herself is alone; but I invoke her mother." And that those about the Demiurge, hearing this, are greatly troubled, and blame their root and the lineage of their mother; but that they themselves go away to their own, casting off their bonds, that is, the soul. And this is what has come to us about their redemption. But since they differ from one another both in doctrine and in tradition, and those of them who are known as the more recent strive every day to devise something new and to bring forth as fruit what no one ever thought out, it is hard to describe the views of them all.

Chapter 22

What the rule of truth is, and in what all the heretics turn aside from it.

1. Now since we hold the rule of truth, that is, that there is one God almighty, who created all things through his Word, and fitted them together, and made them from what was not, so that all things might be, as the Scripture says: for by the Word of the Lord the heavens were made firm, and all their power by the Spirit of his mouth (Ps 33:6); and again: All things were made through him, and without him nothing was made

est nihil: (ex omnibus autem nihil subtractum est; sed omnia per ipsum fecit Pater, sive visibilia, sive invisibilia, sive sensibilia, sive intelligibilia, sive temporalia propter quamdam dispositionem, sive sempiterna, et aeonia) non per angelos, neque per virtutes aliquas abscissas ab ejus sententia; nihil enim indiget omnium Deus: sed et per Verbum et Spiritum suum omnia faciens, et disponens, et gubernans, et omnibus esse praestans: hic qui mundum fecit (etenim mundus ex omnibus), hic qui hominem plasmavit, hic Deus Abraham, et Deus Isaac, et Deus Jacob, super quem alius Deus non est, neque Initium, neque Virtus, neque Pleroma: hic Pater Domini nostri Jesu Christi, quemadmodum ostendemus: hanc ergo tenentes regulam, licet valde varia et multa dicant, facile eos deviasse a veritate arguimus. Omnes enim fere quotquot sunt haereses, Deum quidem unum dicunt, sed per sententiam malam immutant, ingrati exsistentes ei, qui fecit eos, quemadmodum et gentes per idololatriam. Plasma autem Dei contemnunt, contradicentes suae saluti, ipsi sui accusatores amarissimi, et falsi testes exsistentes. Qui quidem resurgent in carne, licet nolint, uti agnoscant virtutem suscitantis eos a mortuis: cum justis autem non annumerabuntur, propter incredulitatem suam.

2. Cum sit igitur adversus omnes haereticos detectio atque convictio varia et multifaria, et nobis propositum est omnibus iis secundum ipsorum charactera contradicere, necessarium arbitrati sumus prius referre fontem et radicem eorum, uti sublimissimum ipsorum Bythum cognoscens, intelligas arborem, de qua defluxerunt tales fructus.

Caput XXIII

Simonis Magi et Menandri sententia et mores.

1. Simon enim Samarites, magus ille, de quo discipulus et sectator apostolorum Lucas ait: Vir quidam autem nomine Simon, qui ante erat in civitate magicam exercens artem, et seducens gentem Samaritanorum, dicens se esse aliquem magnum, quem auscultabant a pusillo usque ad magnum, dicentes: Hic est virtus Dei, quae vocatur magna. Intuebantur autem eum, propter quod multo tempore magicis suis dementasset eos.

(John 1:3) (and from all things nothing has been withdrawn; but the Father made all things through him, whether visible or invisible, whether sensible or intelligible, whether temporal, for the sake of a certain disposition, or everlasting and eternal); not through angels, nor through any powers cut off from his judgement, for God needs none of all things, but making all things through his Word and Spirit, and disposing them, and governing them, and giving being to them all: this is he who made the world (for the world too is among all things), this is he who moulded man, this is the God of Abraham, and the God of Isaac, and the God of Jacob, above whom there is no other God, nor Beginning, nor Power, nor Pleroma; this is the Father of our Lord Jesus Christ, as we shall show: holding, then, this rule, however varied and many the things they say, we easily prove that they have strayed from the truth. For almost all the heresies there are say indeed that God is one, but by evil doctrine they alter him, being ungrateful to him who made them, as the nations also are through idolatry. And they despise the handiwork of God, speaking against their own salvation, being themselves their own most bitter accusers and false witnesses. They indeed will rise in the flesh, though they do not wish it, so that they may acknowledge the power of him who raises them from the dead; but they will not be numbered with the just, because of their unbelief.

2. Since, then, the exposure and refutation of all the heretics is varied and manifold, and it is our purpose to contradict them all according to their own stamp, we have thought it necessary first to set out their source and root, so that, knowing their most sublime Bythus, you may understand the tree from which such fruits have flowed down.

Chapter 23

The doctrine and morals of Simon Magus and of Menander.

1. For Simon the Samaritan, that magician of whom Luke, the disciple and follower of the apostles, says: But a certain man named Simon, who before was in the city practising the art of magic and leading astray the nation of the Samaritans, saying that he was someone great, to whom they listened from the least to the greatest, saying: This is the power of God which is called great (Acts 8:9–10). And they gave heed to him, because for a long time he had driven them out of their wits with his magic arts (Acts 8:11).

Hic igitur Simon, qui fidem simulavit, putans apostolos et ipsos sanitates per magicam, et non virtute Dei perficere; et per impositionem manuum Spiritu sancto adimplere credentes Deo per eum, qui ab ipsis evangelizatur Christus Jesus, per majorem quamdam magicam scientiam et hoc suspicans fieri, et offerens pecuniam apostolis, ut acciperet et ipse hanc potestatem quibuscunque velit dandi Spiritum sanctum, audivit a Petro: Pecunia tua tecum sit in perditionem, quoniam donum Dei existimasti pecunia possideri: non est tibi pars, neque sors in sermone hoc: cor enim tuum non est rectum coram Deo. In felle enim amaritudinis, et obligatione injustitiae video te esse. Et cum adhuc magis non credidisset Deo, et cupidus intendit contendere adversus apostolos, uti et ipse gloriosus videretur esse, et universam magicam adhuc amplius scrutans, ita ut in stuporem cogeret multos hominum: quippe cum esset sub Claudio Caesare, a quo etiam statua honoratus esse dicitur propter magicam. Hic igitur a multis quasi Deus glorificatus est, et docuit semetipsum esse, qui inter Judaeos quidem quasi Filius apparuerit, in Samaria autem quasi Pater descenderit, in reliquis vero gentibus quasi Spiritus sanctus adventaverit. Esse autem se sublimissimam virtutem, hoc est, eum qui sit super omnia Pater, et sustinere vocari se quodcunque eum vocant homines.

2. Simon autem Samaritanus, ex quo universae haereses substiterunt, habet hujusmodi sectae materiam. Hic Helenam quamdam ipse a Tyro civitate Phoenices quaestuariam cum redemisset, secum circumducebat, dicens hanc esse primam mentis ejus conceptionem, matrem omnium, per quam initio mente concepit angelos facere et archangelos. Hanc enim Ennoiam exsilientem ex eo, cognoscentem quae vult pater ejus, degredi ad inferiora, et generare Angelos et Potestates, a quibus et mundum hunc factum dixit. Posteaquam autem generavit eos, haec detenta est ab ipsis propter invidiam, quoniam nollent progenies alterius cujusdam putari esse. Ipsum enim se in totum ignoratum ab ipsis: Ennoiam autem ejus detentam ab iis, quae ab ea emissae sunt Potestates et Angeli; et omnem contumeliam ab iis passam, uti non recurreret sursum ad suum patrem, usque adeo ut et in corpore humano includeretur, et per saecula veluti de vase in vas transmigraret in altera muliebria corpora. Fuisse autem eam et in illa Helena, propter quam Trojanum contractum est bellum: quapropter et Stesichorum per carmina maledicentem eam, orbatum oculis: post deinde poenitentem et scribentem eas, quae vocantur, palinodias, in quibus hymnizavit eam, rursus vidisse. Transmigrantem autem eam de corpore in corpus, ex eo et semper contumeliam sustinentem, in novissimis etiam in fornice prostitisse: et hanc esse perditam ovem.

This Simon, then, who feigned faith, thinking that the apostles too worked their cures by magic and not by the power of God; and suspecting that this too, their filling with the Holy Spirit, through the laying on of hands, those who believed in God through him of whom they bring the good news, Christ Jesus, was done by some greater magical knowledge; and offering money to the apostles so that he too might receive this power of giving the Holy Spirit to whomever he would, heard from Peter: May your money go with you to perdition, since you thought that the gift of God could be possessed with money: you have no part nor lot in this word, for your heart is not right before God (Acts 8:20–21). For I see that you are in the gall of bitterness and in the bond of injustice (Acts 8:23). And when he had believed God still less than before, he set himself eagerly to contend against the apostles, so that he too might seem glorious, searching still further into the whole of magic, so as to drive many men into amazement; for he lived under Claudius Caesar, by whom he is even said to have been honoured with a statue because of his magic. This man, then, was glorified by many as God, and he taught that it was he himself who had appeared among the Jews as the Son, had come down in Samaria as the Father, and had come among the other nations as the Holy Spirit. He taught, too, that he was the most sublime Power, that is, he who is Father above all things, and that he allowed himself to be called whatever men call him.

2. Now Simon the Samaritan, from whom all the heresies took their rise, has matter for his sect of this kind. Having himself bought back a certain Helen, a harlot, from Tyre, the city of Phoenicia, he took her about with him, saying that she was the first conception of his mind, the mother of all, through whom in the beginning he conceived in his mind to make angels and archangels. For this Ennoia, he said, leaping forth from him and knowing what her father wills, went down to the lower regions and begot Angels and Authorities, by whom also this world was made. And after she had begotten them, she was held captive by them out of envy, since they did not wish to be thought the offspring of any other. For he himself, he says, was wholly unknown to them, but his Ennoia was held fast by the Authorities and Angels that had been emitted by her; and she suffered every outrage at their hands, so that she should not run back up to her father, to the point of being shut up even in a human body and of passing through the ages, as from vessel to vessel, into other bodies of women. She was also, he says, in that Helen on whose account the Trojan war was waged; wherefore Stesichorus, who reviled her in his poems, was deprived of his eyes, and afterwards, repenting and writing the so-called palinodes, in which he sang her praise, saw again. And passing from body to body, and therefore always suffering outrage, at the last she even stood for hire in a brothel; and she, he says, is the lost sheep.

3. Quapropter et ipsum venisse, uti eam assumeret primam, et liberaret eam a vinculis, hominibus autem salutem praestaret per suam agnitionem. Cum enim male moderarentur Angeli mundum, quoniam unusquisque eorum concupisceret principatum, ad emendationem venisse rerum, et descendisse eum transfiguratum, et assimilatum Virtutibus, et Potestatibus, et Angelis: ut et in hominibus homo appareret ipse, cum non esset homo; et passum autem in Judaea putatum, cum non esset passus. Prophetas autem a mundi fabricatoribus Angelis inspiratos dixisse prophetias: quapropter nec ulterius curarent eos hi, qui in eum et in Helenam ejus spem habeant, et ut liberos agere quae velint: secundum enim ipsius gratiam salvari homines, sed non secundum operas justas. Nec enim esse naturaliter operationes justas, sed ex accidenti; quemadmodum posuerunt qui mundum fecerunt Angeli, per hujusmodi praecepta in servitutem deducentes homines. Quapropter et solvi mundum, et liberari eos, qui sunt ejus, ab imperio eorum qui mundum fecerunt, repromisit.

4. Igitur horum mystici sacerdotes libidinose quidem vivunt, magias autem perficiunt, quemadmodum potest unusquisque ipsorum. Exorcismis et incantationibus utuntur. Amatoria quoque et agogima, et qui dicuntur paredri et oniropompi, et quaecunque sunt alia perierga apud eos studiose exercentur. Imaginem quoque Simonis habent factam ad figuram Jovis, et Helenae in figuram Minervae, et has adorant: habent quoque et vocabulum a principe impiissimae sententiae Simone vocati Simoniani, a quibus falsi nominis scientia accepit initia, sicut ex ipsis assertionibus eorum adest discere.

5. Hujus successor fuit Menander, Samarites genere, qui et ipse ad summum magiae pervenit. Qui primam quidem Virtutem incognitam ait omnibus; se autem eum esse, qui missus sit ab invisibilibus Salvatorem pro salute hominum. Mundum autem factum ab Angelis; quos et ipse, similiter ut Simon, ab Ennoia emissos dicit. Dare quoque per eam, quae a se doceatur, magiam, scientiam ad id, ut et ipsos, qui mundum fecerunt, vincat Angelos. Resurrectionem enim per id, quod est in eum baptisma, accipere ejus discipulos, et ultra non posse mori, sed perseverare non senescentes et immortales.

Caput XXIV

De Saturnino et Basilide.

1. Ex iis Saturninus, qui fuit ab Antiochia ea, quae est apud Daphnen, et Basilides, occasiones accipientes, distantes doctrinas ostenderunt: alter quidem in Syria, alter vero in Alexandria. Saturninus quidem, similiter ut Menander, unum Patrem incognitum omnibus ostendit, qui fecit Angelos, Archangelos, Virtutes, Potestates. A septem autem quibusdam Angelis mundum factum, et omnia quae in eo.

3. Wherefore, he says, he himself came, to take her up first and free her from her bonds, and to bestow salvation on men through his own knowledge. For since the Angels governed the world badly, because each of them coveted the first place, he came, he says, to set things right, and came down transfigured and made like the Powers, the Authorities and the Angels, so that among men too he appeared a man, though he was not a man, and was thought to have suffered in Judaea, though he had not suffered. The prophets, he says, uttered their prophecies inspired by the world-fashioning Angels; wherefore those who have their hope in him and in his Helen need pay them no further heed, and may do as free men what they will; for men are saved, he says, according to his grace, but not according to just works. For deeds are not just by nature, he says, but by accident, as the Angels who made the world laid them down, leading men into servitude by such precepts. Wherefore he promised that the world would be dissolved, and that those who are his would be set free from the rule of those who made the world.

4. So the mystic priests of these people live in lust and practise magic arts, each of them as far as he can. They use exorcisms and incantations. Love-potions too, and love-charms, and what are called familiar spirits and dream-senders, and whatever other magic arts there are, are zealously practised among them. They also have an image of Simon made in the figure of Jupiter, and one of Helen in the figure of Minerva, and these they worship; and they have their name too from Simon, the head of this most impious doctrine, being called Simonians, from whom the knowledge falsely so called took its beginnings, as one may learn from their own assertions.

5. His successor was Menander, a Samaritan by race, who also himself reached the height of magic. He says that the first Power is unknown to all, but that he himself is the one who has been sent from the invisible ones as Saviour, for the salvation of men. And the world, he says, was made by Angels, whom he too, like Simon, says were emitted by Ennoia. He says too that through the magic which he teaches he gives a knowledge for this end, that one may overcome even the Angels who made the world. For his disciples, he says, receive the resurrection through the baptism into him, and can no longer die, but endure without growing old, and immortal.

Chapter 24

On Saturninus and Basilides.

1. Taking their occasions from these, Saturninus, who was from Antioch, the one by Daphne, and Basilides set forth doctrines far apart: the one in Syria, the other in Alexandria. Saturninus, like Menander, set forth one Father unknown to all, who made Angels, Archangels, Powers, Authorities. The world, he says, and all that is in it, was made by certain seven Angels.

Hominem autem Angelorum esse facturam, desursum a summa Potestate lucida imagine apparente, quam cum tenere non potuissent, inquit, eo quod statim recurrerit sursum, adhortati sunt semetipsos, dicentes: Faciamus hominem ad imaginem et similitudinem: qui cum factus esset, et non potuisset erigi plasma, propter imbecillitatem Angelorum, sed quasi vermiculus scarizaret, miserantem ejus desuper Virtutem, quoniam in similitudinem ejus esset factus, emisisse scintillam vitae, quae erexit hominem, et articulavit, et vivere fecit.

Hanc igitur scintillam vitae post defunctionem recurrere ad ea, quae sunt ejusdem generis, dicit: et reliqua ex quibus facta sunt illa resolvi.

2. Salvatorem autem innatum demonstravit, et incorporalem, et sine figura, putative autem visum hominem: et Judaeorum Deum unum ex angelis esse dixit. Et propter hoc quod dissolvere voluerint Patrem ejus omnes principes, advenisse Christum ad destructionem Judaeorum Dei, et ad salutem credentium ei; esse autem hos, qui habent scintillam vitae ejus. Duo enim genera hic primus hominum plasmata esse ab Angelis dixit, alterum quidem nequam, alterum autem bonum. Et quoniam daemones pessimos adjuvant, venisse Salvatorem ad dissolutionem malorum hominum, et daemoniorum, ad salutem autem bonorum. Nubere autem et generare, a Satana dicunt esse. Multi autem ex iis, qui sunt ab eo, et ab animalibus abstinent, per fictam hujusmodi continentiam seducentes multos. Prophetias autem quasdam quidem ab iis Angelis, qui mundum fabricaverint, dictas; quasdam autem a Satana: quem et ipsum angelum adversarium mundi fabricatoribus ostendit, maxime autem Judaeorum Deo.

3. Basilides autem, ut altius aliquid et verisimilius invenisse videatur, in immensum extendit sententiam doctrinae suae, ostendens Nun primo ab innato natum Patre, ab hoc autem natum Logon, deinde a Logo Phronesin, a Phronesi autem Sophiam et Dynamin, a Dynami autem et Sophia Virtutes, et Principes, et Angelos, quos et primos vocat, et ab iis primum coelum factum. Dehinc ab horum derivatione alios autem factos, aliud coelum simile priori fecisse, et simili modo ex eorum derivatione cum alii facti essent, antitypi eis qui super eos essent, aliud tertium deformasse coelum: et a tertio deorsum descendentium quartum, et deinceps secundum eum modum alteros et alteros Principes et Angelos factos esse dicunt, et coelos trecentos sexaginta quinque. Quapropter et tot dies habere annum, secundum numerum coelorum.

4. Eos autem, qui posterius continent coelum, Angelos, quod etiam a nobis videtur, constituisse ea quae sunt in mundo omnia, et partes sibi fecisse terrae, et earum, quae super eam sunt, gentium. Esse autem principem ipsorum eum, qui Judaeorum putatur esse Deus. Et quoniam hic suis hominibus, id est Judaeis, voluit subjicere reliquas gentes, reliquos omnes principes contra stetisse ei et contra egisse. Quapropter et reliquae resiluerunt gentes ejus genti.

And man, he says, is a thing made by the Angels: a shining image appeared from above, from the supreme Authority, and when they could not hold it, he says, because it at once ran back up, they exhorted one another, saying: Let us make man to the image and likeness (Gen 1:26); and when he had been made, and the handiwork could not stand upright because of the frailty of the Angels, but wriggled like a worm, the Power above, pitying him because he had been made in its likeness, emitted a spark of life, which raised the man up, gave him joints and made him live.

This spark of life, then, he says, runs back after death to the things that are of the same kind, and the rest, of which those men were made, is dissolved.

2. The Saviour he declared to be unborn, incorporeal and without shape, and seen as a man in seeming; and he said that the God of the Jews is one of the angels. And because all the princes wished to destroy his Father, Christ came, he says, for the destruction of the God of the Jews and for the salvation of those who believe in him; and these are those who have the spark of his life. For he was the first to say that two kinds of men were moulded by the Angels, the one wicked and the other good. And since the demons help the worst, the Saviour came, he says, for the dissolution of evil men and of the demons, but for the salvation of the good. To marry and to beget, they say, is from Satan. And many of those who are from him abstain also from animals, leading many astray by a feigned continence of this kind. Some prophecies, he says, were spoken by the Angels who fashioned the world, and some by Satan, whom he declares to be himself an angel, the adversary of the fashioners of the world, and above all of the God of the Jews.

3. Basilides, so that he might seem to have found something loftier and more plausible, stretched out the opinion of his doctrine without measure, setting forth that Nus was born first from the unborn Father, and from him was born Logos, then from Logos Phronesis, and from Phronesis Sophia and Dynamis, and from Dynamis and Sophia the Powers, the Princes and the Angels, whom he also calls the first, and that by them the first heaven was made. Then others, made by derivation from these, made another heaven like the first; and when in like manner others had been made by derivation from them, antitypes of those above them, they shaped a third heaven; and from the third, of those coming down below, a fourth; and so on in the same manner, they say, other and other Princes and Angels were made, and three hundred and sixty-five heavens. Wherefore, they say, the year has as many days, according to the number of the heavens.

4. And the Angels, they say, who hold the last heaven, the one which is seen by us too, established all the things that are in the world, and made portions for themselves of the earth and of the nations that are upon it. Their prince, they say, is he who is thought to be the God of the Jews. And since he wished to subject the other nations to his own men, that is, to the Jews, all the other princes stood against him and worked against him. Wherefore the other nations recoiled from his nation.

Innatum autem et innominatum Patrem, videntem perditionem ipsorum, misisse primogenitum Nun suum (et hunc esse qui dicitur Christus), in libertatem credentium ei, a potestate eorum qui mundum fabricaverunt. Et gentibus ipsorum autem apparuisse eum in terra hominem, et virtutes perfecisse. Quapropter neque passum eum, sed Simonem quemdam Cyrenaeum angariatum portasse crucem ejus pro eo: et hunc secundum ignorantiam et errorem crucifixum, transfiguratum ab eo, uti putaretur ipse esse Jesus: et ipsum autem Jesum Simonis accepisse formam, et stantem irrisisse eos. Quoniam enim virtus incorporalis erat, et Nus innati Patris, transfiguratum quemadmodum vellet, et sic ascendisse ad eum qui miserat eum, deridentem eos, cum teneri non posset, et invisibilis esset omnibus. Et liberatos igitur eos, qui haec sciant, a mundi fabricatoribus principibus: et non oportere confiteri eum qui sit crucifixus, sed eum qui in hominis forma venerit, et putatus sit crucifixus, et vocatus sit Jesus, et missus a Patre, uti per dispositionem hanc opera mundi fabricatorum dissolveret. Si quis igitur, ait, confitetur crucifixum, adhuc hic servus est, et sub potestate eorum qui corpora fecerunt: qui autem negaverit, liberatus est quidem ab iis, cognoscit autem dispositionem innati Patris.

5. Animae autem solae esse salutem: corpus enim natura corruptibile exsistit. Prophetias autem et ipsas a mundi fabricatoribus fuisse ait Principibus, proprie autem legem a Principe ipsorum, qui eduxerit populum de terra Aegypti. Contemnere autem et idolothyta, et nihil arbitrari, sed sine aliqua trepidatione uti eis: habere autem et reliquarum operationum usum indifferentem, et universae libidinis. Utuntur autem et hi magia, et imaginibus, et incantationibus, et invocationibus, et reliqua universa periergia: nomina quoque quaedam affingentes quasi Angelorum, annuntiant hos quidem esse in primo coelo, hos autem in secundo: et deinceps nituntur trecentorum sexaginta quinque ementitorum coelorum et nomina, et principia, et Angelos, et Virtutes exponere. Quemadmodum et mundus nomen esse, in quo dicunt descendisse et ascendisse Salvatorem, esse Caulacau.

6. Igitur qui haec didicerit, et Angelos omnes cognoverit, et causas eorum, invisibilem et incomprehensibilem eum Angelis et Potestatibus universis fieri, quemadmodum et Caulacau fuisse. Et sicut Filium incognitum omnibus esse, sic et ipsos a nemine oportere cognosci; sed cum sciant ipsi omnes, et per omnes transeant, ipsos omnibus invisibiles et incognitos esse. Tu enim, aiunt, omnes cognosce, te autem nemo cognoscat. Quapropter et parati sunt ad negationem, qui sunt tales, imo magis ne pati quidem propter nomen possunt, cum sint omnibus similes. Non autem multos scire posse haec, sed unum a mille, et duo a myriadibus. Et Judaeos quidem jam non esse dicunt, Christianos autem nondum: et non oportere omnino ipsorum mysteria effari, sed in abscondito continere per silentium.

And the unborn and unnamed Father, seeing their ruin, sent his firstborn Nus (and this, they say, is he who is called Christ) to free those who believe in him from the power of those who fashioned the world. And to their nations he appeared on earth as a man, and worked mighty works. Wherefore, they say, he did not suffer, but a certain Simon of Cyrene, pressed into service, carried his cross for him; and this man was crucified in ignorance and error, having been transfigured by him so that he might be thought to be Jesus himself; and Jesus himself took the form of Simon, and stood by and laughed at them. For since he was an incorporeal power, and the Nus of the unborn Father, he was transfigured as he wished, and so went up to him who had sent him, mocking them, since he could not be held and was invisible to all. So those who know these things, they say, have been set free from the princes, the fashioners of the world; and one must not confess him who was crucified, but him who came in the form of a man, and was thought to be crucified, and was called Jesus, and was sent by the Father, to dissolve by this disposition the works of the fashioners of the world. "If anyone, then," he says, "confesses the crucified, he is still a slave, and under the power of those who made bodies; but whoever has denied him is set free from them, and knows the disposition of the unborn Father."

5. Salvation, they say, is of the soul alone, for the body is by nature corruptible. The prophecies too, he says, came from the Princes, the fashioners of the world, and the Law in particular from their Prince, who led the people out of the land of Egypt. They hold that one should despise things sacrificed to idols too, and think them nothing, but use them without any fear; and that the practice of every other deed, and of every lust, is indifferent. These too use magic, and images, and incantations, and invocations, and every other magic art; and, inventing certain names as though of Angels, they proclaim that these are in the first heaven and those in the second; and so on they strive to set out the names, the beginnings, the Angels and the Powers of three hundred and sixty-five feigned heavens. As the world too is a name, so the name in which, they say, the Saviour came down and went up is Caulacau.

6. So whoever has learnt these things, and come to know all the Angels and their causes, becomes, they say, invisible and incomprehensible to all the Angels and Authorities, as Caulacau also was. And as the Son is unknown to all, so they too, they hold, must be known by no one; but while they themselves know all and pass through all, they are invisible and unknown to all. For "you," they say, "know all, but let no one know you." Wherefore those who are such are ready to deny, or rather they cannot even suffer for the name, since they are like everyone. Not many, they say, can know these things, but one in a thousand and two in myriads. And they say that they are no longer Jews, and not yet Christians; and that their mysteries must not be spoken out at all, but kept hidden in silence.

7. Trecentorum autem sexaginta quinque coelorum locales positiones distribuunt similiter ut mathematici. Illorum enim theoremata accipientes, in suum characterem doctrinae transtulerunt: esse autem principem illorum Ἀβράξας, et propter hoc trecentos sexaginta quinque numeros habere in se.

Caput XXV

De Carpocrate.

1. Carpocrates autem, et qui ab eo, mundum quidem et ea quae in eo sunt, ab Angelis multo inferioribus ingenito Patre factum esse dicunt. Jesum autem e Joseph natum, et cum similis reliquis hominibus fuerit, distasse a reliquis secundum id, quod anima ejus firma et munda cum esset, commemorata fuerit, quae visa essent sibi in ea circumlatione, quae fuisset ingenito Deo: et propter hoc ab eo missam esse ei virtutem, uti mundi fabricatores effugere posset, et per omnes transgressa, et in omnibus liberata, ascenderet ad eum: et eas, quae similia ei amplecterentur, similiter. Jesu autem dicunt animam in Judaeorum consuetudine nutritam contempsisse eos, et propter hoc virtutes accepisse, per quas evacuavit quae fuerunt in poenis passiones, quae inerant hominibus.

2. Eam igitur, quae similiter atque illa Jesu anima, potest contemnere mundi fabricatores archontas, similiter accipere virtutes ad operandum similia. Quapropter et ad tantum elationis provecti sunt, ut quidam quidem similes sese dicant Jesu: quidam autem adhuc et secundum aliquid illo fortiores, qui sunt distantes amplius quam illius discipuli, ut puta quam Petrus et Paulus, et reliqui apostoli: hos autem in nullo deminorari a Jesu. Animas enim ipsorum ex eadem circumlatione devenientes, et ideo similiter contemnentes mundi fabricatores, eadem dignas habitas esse virtute, et rursus in idem abire. Si quis autem plus quam ille contempserit ea quae sunt hic, posse meliorem quam illum esse.

3. Artes enim magicas operantur et ipsi, et incantationes, philtra quoque et charitesia, et paredros, et oniropompos, et reliquas malignationes, dicentes se potestatem habere ad dominandum jam principibus et fabricatoribus hujus mundi: non solum autem, sed et his omnibus, quae in eo sunt facta. Qui et ipsi ad detractionem divini Ecclesiae nominis, quemadmodum et gentes, a Satana praemissi sunt, uti secundum alium et alium modum, quae sunt illorum audientes homines, et putantes omnes nos tales esse, avertant aures suas a praeconio veritatis: aut et videntes quae sunt illorum, omnes nos blasphement, in nullo eis communicantes, neque in doctrina, neque in moribus, neque in quotidiana conversatione. Sed vitam quidem luxuriosam, sententiam autem impiam ad velamen malitiae ipsorum nomine abutuntur, quorum judicium justum est, recipientium dignam suis operibus a Deo retributionem.

7. They distribute the local positions of the three hundred and sixty-five heavens as the astrologers do. For, taking over their theorems, they have carried them over into the stamp of their own doctrine; and they say that the prince of those heavens is Abraxas, and that for this reason he holds three hundred and sixty-five numbers in himself.

Chapter 25

On Carpocrates.

1. Carpocrates and those who are from him say that the world and the things that are in it were made by Angels far inferior to the unbegotten Father. Jesus, they say, was born of Joseph, and though he was like other men, he differed from the rest in this, that his soul, being steadfast and pure, remembered the things it had seen in that circuit which had been with the unbegotten God; and that for this reason a power was sent to it by him, so that it might escape the fashioners of the world and, passing through them all and set free in all, ascend to him; and likewise the souls that embrace things like it. And they say that the soul of Jesus, brought up in the customs of the Jews, despised them, and for this reason received powers, through which it made void the passions that were in men as punishments.

2. So the soul which, like that soul of Jesus, can despise the archons, the fashioners of the world, receives, they say, powers in like manner for working like things. Wherefore they have advanced to such a height of pride that some of them say that they are like Jesus, and others that they are even stronger than he in some respect, excelling still more than his disciples, as for instance than Peter and Paul and the other apostles; and that these are in nothing less than Jesus. For their souls, they say, coming from the same circuit, and therefore despising the fashioners of the world in like manner, have been held worthy of the same power, and go back again to the same place. And if anyone, they say, has despised the things here more than he did, he can be better than he.

3. For they too practise magic arts and incantations, philtres too and charitesia, and familiar spirits and dream-senders, and the other evil devices, saying that they have power to rule even now over the princes and fashioners of this world; and not only over them, but also over all the things that have been made in it. These too, like the nations, have been sent forth by Satan to defame the divine name of the Church, so that men, hearing in one way and another the things that are theirs and thinking that we are all such, may turn their ears away from the proclamation of the truth; or, seeing what is theirs, may blaspheme us all, though we share nothing with them, neither in doctrine, nor in morals, nor in our daily way of life. But, living a self-indulgent life and holding an impious opinion, they abuse the name as a veil for their wickedness: their judgement is just (Rom 3:8), since they receive from God a recompense worthy of their works.

4. Et in tantam insaniam effrenati sunt, uti et omnia quaecunque sunt irreligiosa et impia, in potestate habere, et operari se dicant. Sola enim humana opinione negotia mala et bona dicunt. Et utique secundum transmigrationes in corpora oportere in omni vita, et in omni actu fieri animas (si non praeoccupans quis in uno adventu omnia agat semel ac pariter, quae non tantum dicere et audire non est fas nobis, sed ne quidem in mentis conceptionem venire, nec credere si apud homines conversantes in his, quae sunt secundum nos civitates, tale aliquid agitatur) uti, secundum quod scripta eorum dicunt, in omni usu vitae factae animae ipsorum, exeuntes in nihilo adhuc minus habeant ad operandum (autem) in eo: ne forte, propterea quod deest libertati aliqua res, cogantur iterum mitti in corpus. Propter hoc dicunt Jesum hanc dixisse parabolam: Cum es cum adversario tuo in via, da operam, ut libereris ab eo, ne forte te det judici, et judex ministro, et mittat te in carcerem. Amen dico tibi, non exies inde, donec reddas novissimum quadrantem. Et adversarium dicunt unum ex angelis, qui sunt in mundo, quem diabolum vocant, dicentes factum eum ad id, ut ducat eas, quae perierunt, animas a mundo ad principem (et hunc dicunt esse primum ex mundi fabricatoribus); et illum alterum angelo, qui ministrat ei, tradere tales animas, uti in alia corpora includat: corpus enim dicunt esse carcerem. Et id quod ait: Non exies inde, quoadusque novissimum quadrantem reddas, interpretantur, quasi non exeat quis a potestate angelorum eorum, qui mundum fabricaverunt; sic transcorporatum semper, quoadusque in omni omnino operatione, quae in mundo est, fiat: et cum nihil defuerit ei, tum liberatam ejus animam elevari ad illum Deum, qui est supra angelos mundi fabricatores. Sic quoque salvari et omnes animas, sive ipsae praeoccupantes in uno adventu in omnibus misceantur operationibus, sive de corpore in corpus transmigrantes, vel immissae in unaquaque specie vitae, adimplentes et reddentes debita liberari, uti jam non faciant in corpore.

5. Et si quidem fiant haec apud eos, quae sunt irreligiosa, et injusta, et vetita, ego nequaquam credam. In conscriptionibus autem illorum sic conscriptum est, et ipsi ita exponunt; Jesum dicentes in mysterio discipulis suis et apostolis seorsum locutum, et illos expostulasse, ut dignis et assentientibus seorsum haec traderent. Per fidem enim et charitatem salvari: reliqua vero, indifferentia cum sint, secundum opinionem hominum quaedam quidem bona, quaedam autem mala vocari, cum nihil natura malum sit.

4. And they have run unbridled into such madness that they say they have it in their power to do all things whatsoever that are irreligious and impious, and that they do them. For they say that deeds are evil and good by human opinion alone. And indeed, they say, by transmigrations into bodies souls must come to be in every life and in every act (unless someone, getting beforehand, does all things at once and together in one coming: things which it is not lawful for us not only to speak or to hear, but even to let come into the conception of the mind, nor to believe, if any such thing is done among men who live in the cities which are ours), so that, as their writings say, their souls, having been in every use of life, may on going out have nothing whatever still lacking to be done in it; lest perhaps, because something is wanting to their freedom, they be forced to be sent again into a body. For this reason they say that Jesus spoke this parable: When you are with your adversary on the way, take pains to be freed from him, lest he hand you over to the judge, and the judge to the officer, and he put you in prison (Luke 12:58; Matt 5:25). Amen I say to you, you will not come out from there until you pay the last farthing (Matt 5:26; Luke 12:59). And the adversary, they say, is one of the angels who are in the world, whom they call the devil, saying that he was made for this, to lead the souls that have perished from the world to the prince (and this one, they say, is the first of the fashioners of the world); and that he hands such souls over to the other angel, who serves him, to shut them up in other bodies; for the body, they say, is the prison. And the saying, You will not come out from there until you pay the last farthing (Matt 5:26), they interpret as meaning that no one comes out from the power of the angels who fashioned the world, but passes thus from body to body for ever, until he has been in absolutely every deed that is in the world; and when nothing is lacking to him, then his soul, set free, is raised up to that God who is above the angels, the fashioners of the world. So too, they say, all souls are saved, whether they themselves, getting beforehand, are mingled in all deeds in one coming, or, passing from body to body, or sent into each kind of life, are set free by fulfilling and paying their debts, so that they no longer act in a body.

5. And that these things, which are irreligious, unjust and forbidden, are really done among them, I for my part will by no means believe. But in their writings it is so written, and they themselves so expound it, saying that Jesus spoke in a mystery to his disciples and apostles apart, and that they insisted that these things be handed on apart to the worthy and to those who assent. For men are saved, they say, by faith and charity; the rest, being indifferent, are called some good and some evil according to men's opinion, since nothing is evil by nature.

6. Alii vero ex ipsis signant, cauteriantes suos discipulos in posterioribus partibus exstantiae dextrae auris. Unde et Marcellina, quae Romam sub Aniceto venit, cum esset hujus doctrinae, multos exterminavit. Gnosticos se autem vocant: et imagines quasdam quidem depictas, quasdam autem et de reliqua materia fabricatas habent, dicentes formam Christi factam a Pilato, illo in tempore quo fuit Jesus cum hominibus. Et has coronant, et proponunt eas cum imaginibus mundi philosophorum, videlicet cum imagine Pythagorae, et Platonis, et Aristotelis et reliquorum; et reliquam observationem circa eas, similiter ut gentes, faciunt.

Caput XXVI

De Cerintho, Ebionitis et Nicolaitis.

1. Et Cerinthus autem quidam in Asia, non a primo Deo factum esse mundum docuit, sed a Virtute quadam valde separata, et distante ab ea principalitate, quae est super universa, et ignorante eum, qui est super omnia, Deum. Jesum autem subjecit, non ex Virgine natum (impossibile enim hoc ei visum est); fuisse autem eum Joseph et Mariae filium similiter ut reliqui omnes homines, et plus potuisse justitia et prudentia, et sapientia ab hominibus. Et post baptismum descendisse in eum, ab ea principalitate quae est super omnia, Christum figura columbae; et tunc annuntiasse incognitum Patrem, et virtutes perfecisse: in fine autem revolasse iterum Christum de Jesu, et Jesum passum esse, et resurrexisse; Christum autem impassibilem perseverasse, exsistentem spiritalem.

2. Qui autem dicuntur Ebionaei, consentiunt quidem mundum a Deo factum: ea autem, quae sunt erga Dominum, non similiter ut Cerinthus et Carpocrates opinantur. Solo autem eo quod est secundum Matthaeum, Evangelio utuntur, et apostolum Paulum recusant, apostatam eum legis dicentes. Quae autem sunt prophetica, curiosius exponere nituntur; et circumciduntur, ac perseverant in his consuetudinibus, quae sunt secundum legem, et Judaico charactere vitae, uti et Hierosolymam adorent, quasi domus sit Dei.

3. Nicolaitae autem magistrum quidem habent Nicolaum, unum ex vii qui primi ad diaconium ab apostolis ordinati sunt: qui indiscrete vivunt. Plenissime autem per Joannis Apocalypsin manifestantur qui sint, nullam differentiam esse docentes in moechando, et idolothyton edere. Quapropter dixit et de iis sermo: Sed hoc habes quod odisti opera Nicolaitarum, quae et ego odi.

Caput XXVII

De Cerdone et Marcione.

6. Others of them mark their disciples, branding them on the back part of the lobe of the right ear. Hence also Marcellina, who came to Rome under Anicetus, being of this doctrine, drove many out of their wits. They call themselves Gnostics; and they have images, some painted and some fashioned of other material, saying that the form of Christ was made by Pilate at the time when Jesus was with men. And these they crown, and set them up with the images of the philosophers of the world, namely with the image of Pythagoras, and of Plato, and of Aristotle and the rest; and they pay them the rest of their observance as the nations do.

Chapter 26

On Cerinthus, the Ebionites and the Nicolaitans.

1. And a certain Cerinthus, in Asia, taught that the world was not made by the first God, but by a certain Power far separated and distant from that Pre-eminence which is above the universe, and ignorant of the God who is above all things. Jesus he put forward as not born of the Virgin (for this seemed to him impossible), but as having been the son of Joseph and Mary like all other men, and as having been more powerful than men in justice and prudence and wisdom. And after the baptism, he says, Christ came down into him from that Pre-eminence which is above all things, in the figure of a dove; and then he proclaimed the unknown Father and worked mighty works; but at the end Christ flew back again from Jesus, and Jesus suffered and rose again, while Christ remained impassible, being spiritual.

2. Those who are called Ebionites agree that the world was made by God; but what concerns the Lord they do not hold in the same way as Cerinthus and Carpocrates. They use only the Gospel according to Matthew, and reject the apostle Paul, calling him an apostate from the Law. What is prophetic they strive to expound with excessive curiosity; and they are circumcised, and persevere in the customs that are according to the Law and in the Jewish stamp of life, so far as even to worship Jerusalem as though it were the house of God.

3. The Nicolaitans have as their master Nicolas, one of the seven who were the first ordained to the deaconship by the apostles; they live without discrimination. Who they are is made known most fully through the Apocalypse of John: they teach that it makes no difference to commit adultery and to eat what is sacrificed to idols. Wherefore the word said of them too: But this you have, that you hate the works of the Nicolaitans, which I also hate (Rev 2:6).

Chapter 27

On Cerdo and Marcion.

1. Et Cerdon autem quidam ab iis qui sunt erga Simonem occasionem accipiens, cum venisset Romam sub Hygino, qui octavum locum episcopatus per successionem ab apostolis habuit, docuit eum qui a lege et prophetis annuntiatus sit Deus, non esse Patrem Domini nostri Jesu Christi. Hunc enim cognosci, illum autem ignorari: et alterum quidem justum, alterum autem bonum esse.

2. Succedens autem ei Marcion Ponticus adampliavit doctrinam, impudorate blasphemans eum, qui a lege et prophetis annuntiatus est Deus; malorum factorem, et bellorum concupiscentem, et inconstantem quoque sententia, et contrarium sibi ipsum dicens. Jesum autem ab eo Patre, qui est super mundi fabricatorem Deum, venientem in Judaeam temporibus Pontii Pilati praesidis, qui fuit procurator Tiberii Caesaris, in hominis forma manifestatum his qui in Judaea erant, dissolventem prophetas et legem, et omnia opera ejus Dei, qui mundum fecit, quem et Cosmocratorem dicit. Et super haec, id quod est secundum Lucam Evangelium circumcidens, et omnia quae sunt de generatione Domini conscripta auferens, et de doctrina sermonum Domini multa auferens, in quibus manifestissime conditorem hujus universitatis suum Patrem confitens Dominus conscriptus est; semetipsum esse veraciorem, quam sunt hi, qui Evangelium tradiderunt, apostoli, suasit discipulis suis; non Evangelium, sed particulam Evangelii tradens eis. Similiter autem et apostoli Pauli Epistolas abscidit, auferens quaecunque manifeste dicta sunt ab Apostolo de eo Deo, qui mundum fecit, quoniam hic Pater Domini nostri Jesu Christi, et quaecunque ex propheticis memorans Apostolus docuit, praenuntiantibus adventum Domini.

3. Salutem autem solum animarum esse futuram, earum quae ejus doctrinam didicissent, corpus autem, videlicet quoniam a terra sit sumptum, impossibile esse participare salutem. Super blasphemiam autem quae est in Deum, adjecit et hoc, vere diaboli os accipiens, et omnia contraria dicens veritati: Cain, et eos qui similes sunt ei, et Sodomitas, et Aegyptios, et similes eis, et omnes omnino gentes, quae in omni permistione malignitatis ambulaverunt, salvatas esse a Domino, cum descendisset ad inferos, et accucurrissent ei, et in suum assumpsisse regnum: Abel autem, et Enoch, et Noe, et reliquos justos, et eos qui sunt erga Abraham patriarcham, cum omnibus prophetis, et his qui placuerunt Deo, non participasse salutem, qui in Marcione fuit serpens praeconavit. Quoniam enim sciebant, inquit, Deum suum semper tentantem eos; et tunc tentare eum suspicati, non accucurrerunt Jesu, neque crediderunt annuntiationi ejus: et propterea remansisse animas eorum apud inferos dixit.

1. And a certain Cerdo, taking his occasion from those about Simon, having come to Rome under Hyginus, who held the eighth place of the episcopate by succession from the apostles, taught that the God proclaimed by the Law and the Prophets is not the Father of our Lord Jesus Christ. For the one, he taught, is known, and the other unknown; and the one is just, and the other good.

2. Succeeding him, Marcion of Pontus enlarged the doctrine, shamelessly blaspheming the God who was proclaimed by the Law and the Prophets, saying that he is a maker of evils and a lover of wars, inconstant too in his judgement and contrary to himself. And Jesus, he says, came from that Father who is above God the fashioner of the world into Judaea in the times of Pontius Pilate the governor, who was procurator of Tiberius Caesar, and was manifested in the form of a man to those who were in Judaea, dissolving the Prophets and the Law and all the works of that God who made the world, whom he also calls Cosmocrator. And besides this, cutting down the Gospel according to Luke, and removing everything written about the generation of the Lord, and removing much of the teaching of the Lord's discourses, in which the Lord is written as confessing most plainly that the Creator of this universe is his Father, he persuaded his disciples that he himself was more truthful than the apostles who handed down the Gospel, handing on to them not the Gospel but a scrap of the Gospel. Likewise he mutilated the Epistles of the apostle Paul too, removing whatever is said plainly by the Apostle of the God who made the world, that he is the Father of our Lord Jesus Christ, and whatever the Apostle taught by recalling the prophetic writings that foretold the coming of the Lord.

3. Salvation, he says, will be of souls alone, of those that have learnt his doctrine; but the body, evidently because it was taken from the earth, cannot share in salvation. On top of his blasphemy against God he added this too, truly taking up the devil's mouth and saying everything contrary to the truth: that Cain, and those who are like him, and the Sodomites, and the Egyptians, and those like them, and absolutely all the nations that have walked in every mingling of wickedness, were saved by the Lord when he had descended to the underworld and they had run to him, and that he took them up into his kingdom; but that Abel, and Enoch, and Noah, and the other just, and those about the patriarch Abraham, with all the prophets and those who pleased God, did not share in salvation: so the serpent that was in Marcion proclaimed. "For since they knew," he says, "that their God was always testing them, they suspected that he was testing them then too, and did not run to Jesus nor believe his proclamation"; and therefore, he said, their souls remained in the underworld.

4. Sed huic quidem, quoniam et solus manifeste ausus est circumcidere Scripturas, et impudorate super omnes obtrectare Deum, seorsum contradicemus, ex ejus scriptis arguentes eum; et ex iis sermonibus, qui apud eum observati sunt, Domini et Apostoli, quibus ipse utitur, eversionem ejus faciemus, praestante Deo. Nunc autem necessario meminimus ejus, ut scires quoniam omnes qui quoquo modo adulterant veritatem, et praeconium Ecclesiae laedunt, Simonis Samaritani Magi discipuli et successores sunt. Quamvis non confiteantur nomen magistri sui, ad seductionem reliquorum; attamen illius sententiam docent: Christi quidem Jesu nomen tanquam irritamentum proferentes, Simonis autem impietatem varie introducentes, mortificant multos, per nomen bonum sententiam suam male disperdentes, et per dulcedinem et decorem nominis, amarum et malignum principis apostasiae serpentis venenum porrigentes eis.

Caput XXVIII

De Tatiano, et Continentibus, ac aliis quibusdam.

1. Ab his autem, qui praedicti sunt, jam multae propagines multarum haeresum factae sunt, eo quod multi ex ipsis, imo omnes velint doctores esse, et abscedere quidem ab haeresi in qua fuerunt, aliud autem dogma ab alia sententia, et deinceps alteram ab altera componentes, nove docere insistunt, semetipsos adinventores sententiae, quamcunque compegerint, enarrantes. Ut exempli gratia dicamus: a Saturnino et Marcione, qui vocantur Continentes, abstinentiam a nuptiis annuntiaverunt, frustrantes antiquam plasmationem Dei, et oblique accusantes eum, qui et masculum et feminam ad generationem hominum fecit: et eorum quae dicuntur apud eos animalia abstinentiam induxerunt, ingrati existentes ei, qui omnia fecit, Deo. Contradicunt quoque ejus saluti, qui primus plasmatus est: et hoc nunc adinventum est apud eos, Tatiano quodam primo hanc introducente blasphemiam. Qui cum esset Justini auditor, in quantum quidem apud eum erat nihil enarravit tale: post vero illius martyrium absistens ab Ecclesia et praesumptione magistri elatus et inflatus, quasi prae caeteris esset, proprium characterem doctrinae constituit: Aeonas quosdam invisibiles, similiter atque hi qui a Valentino sunt, velut fabulam enarrans: nuptiarum autem corruptelas et fornicationes, similiter ut Marcion et Saturninus, dicens; Adae autem saluti ex se contradictionem faciens.

2. Alii autem rursus a Basilide et Carpocrate occasiones accipientes, indifferentes coitus, et multas nuptias induxerunt, et negligentiam ipsorum, quae sunt idolothyta, ad manducandum; non valde haec curare dicentes Deum. Et quid enim? non est numerum dicere eorum, qui secundum alterum et alterum modum exciderunt a veritate.

4. But to him, since he alone has dared openly to cut down the Scriptures and shamelessly, beyond all others, to disparage God, we shall make our answer separately, refuting him from his own writings; and from those discourses of the Lord and of the Apostle which he has kept and which he himself uses, we shall bring about his overthrow, God granting it. Now, however, we have had to mention him, so that you might know that all who in any way adulterate the truth and harm the Church's proclamation are disciples and successors of Simon Magus the Samaritan. Although, to lead the rest astray, they do not confess the name of their master, yet it is his doctrine that they teach: putting forward the name of Christ Jesus as a bait, and bringing in in various ways the impiety of Simon, they put many to death, spreading their own doctrine wickedly by means of a good name, and through the sweetness and beauty of the name holding out to them the bitter and malignant poison of the serpent, the prince of apostasy.

Chapter 28

On Tatian and the Continent, and on certain others.

1. From those whom we have named, many offshoots of many heresies have now arisen, because many of them, or rather all, wish to be teachers, and to depart from the heresy in which they were; and, composing one dogma from one opinion and then another from another, they insist on teaching in a new way, declaring themselves the devisers of whatever opinion they have put together. To speak by way of example: starting from Saturninus and Marcion, those who are called the Continent have proclaimed abstinence from marriage, setting aside God's ancient moulding and indirectly accusing him who made male and female for the generation of men; and they have brought in abstinence from what among them are called animals, being ungrateful to God, who made all things. They also speak against the salvation of him who was first moulded; and this has now been devised among them, a certain Tatian being the first to bring in this blasphemy. He was a hearer of Justin, and as long as he was with him he set forth nothing of the kind; but after Justin's martyrdom he withdrew from the Church, and, lifted up and puffed up by the conceit of being a teacher, as though he were above the rest, he established a stamp of doctrine of his own: telling, as a fable, of certain invisible Aeons, as those from Valentinus do; calling marriage, as Marcion and Saturninus do, corruption and fornication; and on his own account speaking against the salvation of Adam.

2. Others again, taking their occasions from Basilides and Carpocrates, have brought in indiscriminate intercourse and many marriages, and indifference about eating things sacrificed to idols, saying that God does not greatly care about these things. And what then? It is not possible to tell the number of those who in one way and another have fallen away from the truth.

Caput XXIX

De variis Gnosticorum sectis, ac primo de Barbeliotis, seu Borborianis.

1. Super hos autem ex his, qui praedicti sunt Simoniani, multitudo Gnosticorum, Barbelo exsurrexit, et velut a terra fungi manifestati sunt, quorum principales apud eos sententias enarramus. Quidam enim eorum Aeonem quemdam nunquam senescentem in virginali spiritu subjiciunt, quem Barbelon nominant. Ubi esse patrem quemdam innominabilem dicunt; voluisse autem hunc manifestare se ipsi Barbeloni. Ennoeam autem hanc progressam stetisse in conspectu ejus, et postulasse Prognosin. Cum prodiisset autem et Prognosis, his rursum petentibus prodiit Incorruptela, post deinde Vita aeterna; in quibus gloriantem Barbelon, et prospicientem in magnitudine et conceptu, delectatam in hanc generasse simile ei lumen. Hanc initium et luminationis, et generationis omnium dicunt; et videntem Patrem lumen hoc, unxisse illud sua benignitate, ut perfectum fieret. Hunc autem dicunt esse Christum: qui rursus postulat, quemadmodum dicunt, adjutorium sibi dari Nun; et progressus est Nus. Super haec autem emittit Pater Logon. Conjugationes autem fient Ennoiae et Logi, et Aphtharsias et Christi: et aeonia autem Zoe Thelemati conjuncta est, et Nus Prognosi. Et magnificabant hi magnum lumen et Barbelon.

2. Post deinde de Ennoia et de Logo Autogenem emissum dicunt, ad repraesentationem magni luminis; et valde honorificatum dicunt, et omnia huic subjecta. Coemissam autem ei Alethiam, et esse conjugationem Autogenus et Alethiae. De lumine autem, quod est Christus, et de incorruptela, quatuor emissa luminaria ad circumstantiam Autogeni dicunt; et de Thelemate rursus et aeonia Zoe quatuor emissiones factas, ad subministrationem quatuor luminaribus, quas nominant, Charin, Thelesin, Synesin, Phronesin. Et Charin quidem magno et primo luminario adjunctam; hunc autem esse Sotera volunt, et vocant eum Harmogenes: Thelesin autem secundo, quem et nominant Raguel: Synesin autem tertio luminario, quem vocant David: Phronesin autem quarto, quem nominant Eleleth.

3. Confirmatis igitur sic omnibus, super haec emittit Autogenes hominem perfectum et verum, quem et Adamantem vocant: quoniam neque ipse domatus est, neque ii ex quibus erat, qui et remotus est cum primo lumine ab Harmoge. Emissam autem cum homine ab Autogene agnitionem perfectam, et conjunctam ei (unde et hunc agnovisse eum qui est super omnia): virtutem quoque ei invictam datam a virginali spiritu: et refrigerant in hoc omnia hymnizare magnum Aeona. Hinc autem dicunt manifestatam Matrem, Patrem, Filium: ex Anthropo autem et Gnosi natum lignum, quod et ipsum Gnosim vocant.

Chapter 29

On the various sects of the Gnostics, and first on the Barbeliotes, or Borborians.

1. Besides these, out of the Simonians of whom we have spoken, a multitude of Gnostics of Barbelo has risen up, and they have appeared like mushrooms out of the earth; of these we relate the principal opinions held among them. For some of them posit a certain Aeon that never grows old, in a virginal spirit, whom they name Barbelo. There, they say, is a certain unnameable father; and he wished to manifest himself to Barbelo herself. And this Ennoia, they say, having come forth, stood in his sight and asked for Prognosis. And when Prognosis too had come forth, at their asking again Incorruption came forth, and after that Eternal Life; and Barbelo, they say, glorying in these and gazing into the greatness and the conception, and delighting in it, begot a light like it. This, they say, is the beginning both of illumination and of the generation of all things; and the Father, seeing this light, anointed it with his kindness, so that it might become perfect. And this one, they say, is Christ; who in turn asks, as they say, that Nus be given him as a helper; and Nus came forth. Besides these the Father emits Logos. And the pairings come to be of Ennoia and Logos, and of Aphtharsia and Christ; and everlasting Zoe is joined to Thelema, and Nus to Prognosis. And these magnified the great light and Barbelo.

2. After that, they say, Autogenes was emitted from Ennoia and Logos, to represent the great light; and they say that he was greatly honoured, and that all things were made subject to him. And Alethia was emitted together with him, and there is a pairing of Autogenes and Alethia. And from the light, which is Christ, and from Incorruption, four luminaries, they say, were emitted to stand about Autogenes; and again from Thelema and everlasting Zoe four emissions were made, to minister to the four luminaries, which they name Charis, Thelesis, Synesis, Phronesis. And Charis is joined to the great and first luminary; and they will have it that this one is Soter, and they call him Harmogenes; Thelesis to the second, whom they also name Raguel; Synesis to the third luminary, whom they call David; Phronesis to the fourth, whom they name Eleleth.

3. All things having thus been established, Autogenes besides these emits a perfect and true man, whom they also call Adamas, because neither was he himself subdued, nor were those from whom he was; and he was withdrawn, with the first light, by Harmogenes. And with the man, they say, perfect knowledge was emitted by Autogenes and joined to him (whence he too knew him who is above all things); and an invincible power was given him by the virginal spirit; and all things find refreshment in him, to sing hymns to the great Aeon. Hence, they say, were manifested Mother, Father, Son; and from Anthropos and Gnosis was born the tree, which they also call Gnosis.

4. Deinde ex primo angelo, qui adstat Monogeni, emissum dicunt Spiritum sanctum, quem et Sophiam et Prunicum vocant. Hunc igitur videntem reliqua omnia conjugationem habentia, se autem sine conjugatione, quaesisse cui adunaretur: et cum non inveniret, asseverabat, et extendebatur, et prospiciebat ad inferiores partes, putans hic invenire conjugem: et non inveniens exsiliit, taediata quoque, quoniam sine bona voluntate Patris impetum fecerat. Post deinde simplicitate et benignitate acta generavit opus, in quo erat ignorantia et audacia. Hoc autem opus ejus esse Proarchontem dicunt, fabricatorem conditionis hujus: virtutem autem magnam abstulisse eum a matre narrant, et abstitisse ab ea in inferiora, et fecisse firmamentum coeli, in quo et habitare dicunt eum. Et cum sit ignorantia, fecisse eas, quae sunt sub eo, potestates, et angelos, et firmamenta, et terrena omnia. Deinde dicunt adunitum eum authadiae, generasse kakian, zelon, et phthonum, et erinnyn, et epithymiam. Generatis autem his, mater Sophia contristata refugit, et in altiora secessit, et fit deorsum numerantibus octonatio. Illa igitur secedente, se solum opinatum esse, et propter hoc dixisse: Ego sum Deus zelator, et praeter me nemo est. Et hi quidem talia mentiuntur.

Caput XXX

De Ophitis et Sethianis.

1. Alii autem rursus portentuosa loquuntur, esse quoddam primum lumen in virtute Bythi, beatum, et incorruptibile, et interminatum: esse autem hoc Patrem omnium, et invocari primum hominem. Ennoeam autem ejus progredientem, filium dicunt emittentis, et esse hanc filium hominis, secundum hominem. Sub his autem Spiritum sanctum esse, et sub superiori spiritu segregata elementa, aquam, tenebras, abyssum, chaos, super quae ferri Spiritum dicunt, primam feminam eum vocantes. Postea, dicunt, exsultante primo homine cum filio suo super formositatem Spiritus, hoc est, feminae, et illuminante eam, generavit ex ea lumen incorruptibile, tertium masculum, quem Christum vocant, filium primi et secundi hominis, et Spiritus sancti, primae feminae.

4. Then from the first angel, who stands by Monogenes, they say that the Holy Spirit was emitted, whom they also call Sophia and Prunicus. This Spirit, then, seeing all the others with a pairing and himself without a pairing, sought one to be united with; and not finding one, strained, and stretched out, and looked down to the lower parts, thinking to find a consort there; and, not finding one, leapt forth, wearied too, because the onset had been made without the good will of the Father. After that, moved by simplicity and kindness, she begot a work in which there was ignorance and audacity. This work of hers, they say, is Proarchon, the fashioner of this creation; and they relate that he took great power away from his mother, and withdrew from her into the lower regions, and made the firmament of heaven, in which also, they say, he dwells. And being ignorance, he made the authorities that are under him, and the angels, and the firmaments, and all earthly things. Then, they say, being united with Authadia, he begot Kakia, Zelos, and Phthonos, and Erinnys, and Epithymia. And when these had been begotten, the mother Sophia, grieved, fled and withdrew to higher places, and for those counting from below there comes to be an octonary. So, when she had withdrawn, he thought, they say, that he alone existed, and for this reason said: I am a jealous God, and besides me there is no one (Exod 20:5; Isa 45:5–6; 46:9). Such, then, are the lies these people tell.

Chapter 30

On the Ophites and Sethians.

1. Others again speak monstrous things: that there is a certain first light in the power of Bythus, blessed, incorruptible and boundless; and that this is the Father of all, and is called the First Man. His Ennoia, going forth, they call the son of him who emits her, and they say that she is the Son of Man, the Second Man. Below these, they say, is the Holy Spirit, and below the higher spirit the elements set apart, water, darkness, abyss, chaos, over which, they say, the Spirit is borne, and they call it the First Woman. Afterwards, they say, as the First Man with his son exulted over the beauty of the Spirit, that is, of the woman, and shed light upon her, he begot from her an incorruptible light, a third male, whom they call Christ, the son of the First and the Second Man, and of the Holy Spirit, the First Woman.

2. Concumbentibus autem patre et filio feminae, quam et matrem viventium dicunt, cum [autem] non potuisset portare, nec capere magnitudinem luminum, superrepletam et superebullientem secundum sinisteriores partes dicunt: et sic quidem filium eorum solum Christum, quasi dextrum, et in superiora allevatitium, arreptum statim cum matre in incorruptibilem Aeonem. Esse autem hanc et veram, et sanctam Ecclesiam, quae fuerit appellatio, et conventio, et adunatio Patris omnium primi hominis, et Filii secundi hominis, et Christi filii eorum, et praedictae feminae.

3. Virtutem autem, quae superebulliit ex femina, habentem humectationem luminis, a patribus decidisse deorsum docent, sua autem voluntate habentem humectationem luminis: quam et sinistram, et Prunicon, et Sophiam, et masculo-feminam vocant. Et descendentem simpliciter in aquas, cum essent immobiles, et movisse quoque eas, petulanter agentem usque ad abyssos: et assumpsisse ex eis corpus. Humectationi enim luminis ejus omnia accurrisse, et adhaesisse dicunt, et circumtenuisse eam: quam nisi habuisset, tota absorpta fortasse fuisset et demersa a materia. Deligatam igitur hanc a corpore, quod erat a materia, et valde gravatam resipisse aliquando, et conatam esse fugere aquas, et ascendere ad matrem: non potuisse eam autem propter gravedinem circumpositi corporis. Valde autem male se habentem, machinatam esse abscondere illud, quod erat desuper, lumen; timentem ne et ipsum laederetur ab inferioribus elementis, quemadmodum et ipsa. Et cum virtutem accepisset ab humectatione ejus, quod erat secundum eam lumen, resiliit, et in sublimitatem elata est: et facta in alto dilatavit, et cooperuit, et fecit coelum hoc, quod apparet, a corpore ejus; et remansit sub coelo quod fecit, adhuc habens aquatilis corporis typum. Cum accepisset concupiscentiam superioris luminis, et virtutem sumpsisset per omnia, deposuisse corpus et liberatam ab eo. Corpus autem hoc exuisse dicunt eam, feminam a femina nominant.

4. Et filium autem ejus dicunt habuisse et ipsum adspirationem quamdam in se incorruptelae a matre relictam ei, per quam operatur, et potens factus emisit et ipse, sicut dicunt, ab aquis filium sine matre: neque enim cognovisse matrem eum volunt. Et filium ejus, secundum patris imitationem, alterum emisisse filium. Hic quoque tertius quartum generavit, et quartus et ipse generavit filium; de quinto sextum filium generatum dicunt; et sextus septimum generavit. Sic quoque hebdomada perfecta est apud eos, octavum matre habente locum: et quemadmodum generationibus, sic et dignitatibus, et virtutibus praecedere eos ab invicem.

2. And when the father and the son lay with the woman, whom they also call the Mother of the living, since she could not bear nor contain the greatness of the lights, she was, they say, filled to overflowing and boiled over on the left side; and so their son, Christ alone, as being of the right and lifted up to the higher regions, was at once caught up with his mother into the incorruptible Aeon. And this, they say, is the true and holy Church, which was the naming, and the gathering, and the union of the Father of all, the First Man, and of the Son, the Second Man, and of Christ their son, and of the woman spoken of.

3. And the Power that boiled over from the woman, having the moisture of light, fell down, they teach, from the fathers, but having the moisture of light by its own will; and this they call the Left, and Prunicus, and Sophia, and male-female. And descending in its simplicity into the waters while they were motionless, it set them moving too, acting wantonly as far as the abysses, and took a body from them. For to its moisture of light, they say, all things ran, and clung, and held it round about; and had it not had this, it would perhaps have been wholly swallowed up and sunk by matter. So, bound by the body, which was from matter, and greatly weighed down, she came to her senses at some time, they say, and tried to flee the waters and go up to her mother; but she could not, because of the weight of the body laid round her. And being in very sore straits, she contrived to hide that light which was from above, fearing lest it too should be harmed by the lower elements, as she herself had been. And when she had received power from the moisture of the light that was hers, she sprang back and was carried up on high; and having come to be on high, she spread out and covered over, and made this visible heaven out of her body; and she remained under the heaven that she made, still having the type of a watery body. When she had received a desire for the higher light, and had taken power through all things, she laid the body aside, they say, and was set free from it. They say that she put off this body, and they name it woman from woman.

4. And her son too, they say, had in himself a certain breathing of incorruption left him by his mother, through which he works; and having become powerful, he too emitted, as they say, from the waters a son without a mother; for they will have it that he did not know his mother. And his son, in imitation of his father, emitted another son. This third in turn begot a fourth, and the fourth too begot a son; from the fifth, they say, a sixth son was begotten; and the sixth begot a seventh. So in their system the Hebdomad was completed, the mother holding the eighth place; and as in their generations, so too in dignities and powers, they say, they take precedence of one another.

5. Et nomina autem mendacio suo talia posuerunt: eum enim qui a matre primus sit, Ialdabaoth vocari: eum autem qui sit ab eo, Iao; et qui ab eo, Sabaoth magnum; quartum autem Adoneum, et quintum Eloeum, et sextum Horeum, septimum autem et novissimum omnium Astaphaeum. Hos autem coelos, et areothas, et Virtutes, et Angelos, et conditores subjiciunt per ordinem sedentes in coelo, secundum generationem ipsorum, non apparentes, regere quoque coelestia et terrestria: primo ipsorum Ialdabaoth contemnente matrem, in eo quod filios et nepotes sine ullius permissu fecerit, adhuc etiam Angelos, et Archangelos, et Virtutes, et Potestates, et Dominationes. Quibus factis ad litem et jurgium adversus eum conversos esse filios ejus de principatu; propter quae contristatum Ialdabaoth, et desperantem, conspexisse in subjacentem faecem materiae, et consolidasse concupiscentiam suam in eam, unde natum filium dicunt (hunc autem ipsum esse Nun in figura serpentis contortum): dehinc et Spiritum, et animam, et omnia mundialia: inde generatam omnem oblivionem, et malitiam, et zelum, et invidiam, et mortem. Hunc autem serpentiformem et contortum Nun eorum adhuc magis evertisse Patrem dicunt tortuositate, cum esset cum Patre ipsorum in coelo et in paradiso.

6. Unde exsultantem Ialdabaoth, in omnibus his quae sub eo essent gloriatum, et dixisse: Ego Pater, et Deus, et super me nemo. Audientem autem matrem clamasse adversus eum: Noli mentiri, Ialdabaoth: est enim super te Pater omnium primus Anthropus, et Anthropus filius Anthropi. Conturbatis autem omnibus ad novam vocem, et inopinabili nuncupatione, et quaerentibus unde clamor; ad advocandos eos, et ad se seducendum, dixisse Ialdabaoth dicunt: Venite, faciamus hominem ad imaginem nostram. Sex autem Virtutes audientes haec, matre dante illis excogitationem hominis, uti per eum evacuet eos a principali Virtute, convenientes formaverunt hominem immensum latitudine et longitudine: scarizante autem eo tantum, advexerunt eum patri suo, et hoc Sophia operante, uti et illum evacuet ab humectatione luminis, uti non posset erigi adversus eos, qui sursum sunt, habens virtutem. Illo autem insufflante in hominem spiritum vitae, latenter evacuatum eum a virtute dicunt: hominem autem inde habuisse Nun, et Enthymesin [et haec esse quae salvantur, dicunt], et statim gratias agere eum primo homini, relictis fabricatoribus.

7. Zelantem autem Ialdabaoth voluisse excogitare evacuare hominem per feminam, et de sua Enthymesi eduxisse feminam, quam illa Prunicos suscipiens invisibiliter evacuavit a virtute. Reliquos autem venientes et mirantes formositatem ejus, vocasse eam Evam, et concupiscentes hanc, generasse ex ea filios, quos et angelos esse dicunt. Mater autem ipsorum argumentata est per serpentem seducere Evam et Adam, supergredi praeceptum Ialdabaoth: Eva autem quasi a filio Dei hoc audiens, facile credidit, et Adam suasit manducare de arbore, de qua dixerat Deus, non manducare.

5. And in their lie they have given them names of this kind: the one who is first from the mother, they say, is called Ialdabaoth; the one who is from him, Iao; and the one from him, great Sabaoth; the fourth, Adoneus; and the fifth, Eloeus; and the sixth, Horeus; and the seventh and last of all, Astaphaeus. And these they posit as heavens, and areothas, and Powers, and Angels, and creators, sitting in order in heaven according to their generation, not appearing, and ruling also things heavenly and earthly; the first of them, Ialdabaoth, despising his mother, in that he made sons and grandsons without anyone's leave, and besides them Angels, and Archangels, and Powers, and Authorities, and Dominions. When these had been made, his sons, they say, turned to strife and quarrel against him over the first place; and for this reason Ialdabaoth, grieved and despairing, looked down upon the dregs of matter lying beneath, and fixed his desire upon it, and from this, they say, a son was born (and this, they say, is Nus himself, twisted in the form of a serpent); and after that spirit, and soul, and all the things of the world; and from there were begotten all forgetfulness, and malice, and jealousy, and envy, and death. And this serpent-shaped and twisted Nus of theirs, they say, perverted the Father still more by his crookedness, when he was with their Father in heaven and in paradise.

6. Hence, they say, Ialdabaoth, exulting, gloried in all these things that were under him, and said: I am Father and God, and above me there is no one. And his mother, hearing this, cried out against him: "Do not lie, Ialdabaoth: for above you is the Father of all, the First Anthropos, and Anthropos the son of Anthropos." And when all were thrown into confusion at the new voice and the unexpected name, and were asking whence the cry came, Ialdabaoth, they say, to call them to himself and draw them to his side, said: Come, let us make man to our image (Gen 1:26). And the six Powers, hearing this, while the mother gave them the thought of the man, so that through him she might empty them of the principal Power, came together and formed a man immense in breadth and length; and as he could only wriggle, they brought him to their father, Sophia working this too, so that she might empty him also of the moisture of light, so that, having power, he might not be able to rise up against those who are above. And when he breathed into the man the spirit of life, he was secretly emptied, they say, of his power; and the man thereby had Nus and Enthymesis (and these, they say, are what is saved), and at once gave thanks to the First Man, leaving the fashioners behind.

7. And Ialdabaoth, being jealous, wished to devise a way to empty the man through a woman, and brought forth a woman from his own Enthymesis; and that Prunicus, taking her up, invisibly emptied her of power. And the others, coming and marvelling at her beauty, called her Eve, and desiring her, begot sons by her, who, they say, are also the angels. And their mother contrived through the serpent to lead Eve and Adam astray into overstepping the precept of Ialdabaoth; and Eve, hearing this as though from a son of God, readily believed, and persuaded Adam to eat of the tree of which God had said not to eat.

Manducantes autem eos cognovisse eam, quae est super omnia, virtutem dicunt, et abscessisse ab his, qui fecerant eos. Prunicum autem videntem, quoniam et per suum plasma victi sunt, valde gratulatum, et rursum exclamasse, quoniam, cum esset Pater incorruptibilis, olim hic semetipsum vocans Patrem, mentitus est: et cum homo olim esset et prima femina, et haec adulterans peccavit.

8. Ialdabaoth autem propter eam, quae circa eum erat oblivionem, ne quidem intendentem ad haec, projecisse Adam et Evam de paradiso, quoniam transgressi erant praeceptum ejus. Voluisse enim filios ei ex Eva generari, et non adeptum esse, quoniam mater sua in omnibus contrairet ei, et latenter evacuans Adam et Evam ab humectatione luminis, uti neque maledictionem participaret, neque opprobrium, is qui esset a principalitate Spiritus. Sic quoque vacuos a divina substantia factos, maledictos esse ab eo, et dejectos a coelo in hunc mundum docent. Sed et serpentem adversus patrem operantem dejectum ab eo in deorsum mundum; in potestatem autem suam redigentem angelos, qui hic sunt, et ipsum sex filios generasse, septimo ipso exsistente ad imitationem ejus, quae circa Patrem est, hebdomadis. Et hos septem daemonas mundiales esse dicunt, adversantes et resistentes semper generi humano, quoniam propter eos pater illorum projectus est deorsum.

9. Adam autem et Evam prius quidem habuisse levia et clara, et velut spiritalia corpora, quemadmodum et plasmati sunt; venientes autem huc, demutasse in obscurius, et pinguius, et pigrius; sed et animam dissolutam et languidam, quippe a factore tantummodo insufflationem mundialem habentes: quoadusque Prunicos miserata eorum, reddidit eis odorem suavitatis humectationis luminis, per quam in commemorationem venerunt suam ipsorum, et cognoverunt semetipsos nudos, et corporis materiam; et cognoverunt, quoniam mortem bajulant; et magnanimes exstiterunt, cognoscentes quoniam ad tempus corpus circumdatum est eis: et escas quoque invenisse eos, praeeunte eis Sophia, et satiatos coisse invicem carnaliter, et generasse Caïn, quem dejectibilis serpens cum filiis suis statim suscipiens evertit, et adimplevit mundialia oblivione, in stultitiam et audaciam immittens, ita ut et dum fratrem suum Abel occideret, primus zelum et mortem ostenderit.

And when they ate, they say, they knew the Power that is above all things, and withdrew from those who had made them. And Prunicus, seeing that they had been overcome even through their own handiwork, took great joy, and cried out again that, since there was an incorruptible Father, he who long ago called himself Father had lied; and that, since Man and the First Woman existed long ago, this woman too had sinned by adulterating.

8. And Ialdabaoth, they say, because of the forgetfulness that surrounded him, not even attending to these things, cast Adam and Eve out of paradise, because they had transgressed his precept. For he wished sons to be begotten for him from Eve, and did not obtain it, because his mother opposed him in all things, and secretly emptied Adam and Eve of the moisture of light, so that he who was from the pre-eminence of the Spirit should share neither in the curse nor in the reproach. So, they teach, being made empty of the divine substance, they were cursed by him, and cast down from heaven into this world. And the serpent too, working against his father, was cast down by him into the world below; and bringing under his power the angels that are here, he too begot six sons, he himself being the seventh, in imitation of the Hebdomad that is about the Father. And these, they say, are the seven worldly demons, always opposing and resisting the human race, because on their account their father was cast down below.

9. Adam and Eve, they say, at first had light and bright and, as it were, spiritual bodies, such as they were moulded with; but coming here, they changed into something darker and grosser and more sluggish; and their soul too was slack and languid, since they had from the maker only a worldly inbreathing; until Prunicus, taking pity on them, gave back to them the sweet odour of the moisture of light, through which they came to remember themselves, and knew that they were naked, and knew the matter of the body, and knew that they carry death; and they became long-suffering, knowing that the body had been put about them for a time; and they found food too, Sophia leading the way for them, and being sated they came together carnally, and begot Cain, whom the serpent that had been cast down, with his sons, at once took up and overthrew, and he filled the things of the world with forgetfulness, driving Cain into foolishness and audacity, so that, in killing his brother Abel, he was the first to show jealousy and death.

Post quos secundum providentiam Prunici dicunt generatum Seth; post Noream: ex quibus reliquam multitudinem hominum generatam dicunt, et ab inferiori hebdomade in omnem malitiam immissam, et apostasiam superiorem sanctae hebdomadae, et idololatriam, et reliquam universam contemptionem, cum contraria eis esset semper mater invisibiliter, et proprium salvaret, hoc est humectationem luminis. Sanctam autem hebdomadam septem stellas, quas dicunt planetas, esse volunt; et projectibilem serpentem duo habere nomina, Michael, et Samael, dicunt.

10. Iratum autem Ialdabaoth hominibus, quoniam eum non colebant, neque honorificabant quasi Patrem et Deum, diluvium eis induxisse, ut omnes simul perderet. Contra stante autem et hic Sophia, salvatos eos esse qui circa Noe erant in arca, propter humectationem illius luminis quod ab ea erat, per quam iterum adimpletum esse mundum hominibus: ex quibus quemdam Abraham elegisse ipsum Ialdabaoth, et testamentum posuisse ad eum, si perseveraverit semen ejus serviens ei, dare ei haereditatem terrae. Post per Moysen eduxisse eos ex Aegypto, qui ab Abraham essent, et dedisse eis Legem, et fecisse eos Judaeos: ex quibus elegisse septem dies, quos et sanctam hebdomadam vocant, et unusquisque eorum suum praeconem ad semet gloriandum, et Deum annuntiandum: uti et reliqui audientes glorias, servirent et ipsi his, qui a prophetis annuntiarentur dii.

11. Sic autem prophetas distribuunt: hujus quidem Ialdabaoth Moysen fuisse, et Jesum Nave, et Amos, et Abacuc; illius autem Iao, Samuel, et Nathan, et Jonam, et Michaeam; illius autem Sabaoth, Heliam, et Joel, et Zachariam; illius autem Adonei, Esaiam, et Ezechiel, et Jeremiam, et Daniel; illius autem Eloei, Tobiam, et Aggaeum; illius autem Horei, Michaeam, et Nahum; illius autem Astaphaei, Hesdram et Sophoniam. Horum igitur unusquisque glorificans suum patrem et Deum. Sophiam et ipsam per eos multa locutam esse de primo homine, et incorruptibili Aeone, et de illo Christo, qui sit sursum, dicunt, praemonentem et rememorantem homines in incorruptibile lumen, et in primum hominem, et de descensione Christi: in quibus conterritis principibus, et admirantibus novitatem in his, quae a prophetis annuntiabantur, operatam esse Prunicum per Ialdabaoth nescientem quid faciat, duorum hominum factas esse emissiones; alterum quidem de sterili Elizabeth, alterum autem ex Maria virgine.

12. Et quoniam non haberet eadem ipsa requiem, neque in coelo, neque in terra, contristatam invocasse in adjutorium matrem. Mater autem ejus, prior femina, miserata est super poenitentia filiae, et postulavit a primo homine adjutorium ei mitti Christum; qui et descendit emissus ad sororem suam, et ad humectationem luminis.

After these, they say, Seth was begotten by the providence of Prunicus, then Norea; from whom, they say, the rest of the multitude of men was begotten, and was cast by the lower Hebdomad into every wickedness, and into an apostasy stronger than the holy Hebdomad, and into idolatry, and into every other contempt, while the mother was always invisibly against them, and saved what was her own, that is, the moisture of light. And the holy Hebdomad, they will have it, is the seven stars which they call planets; and the serpent that was cast out, they say, has two names, Michael and Samael.

10. And Ialdabaoth, they say, angry with men because they did not worship him nor honour him as Father and God, brought the flood upon them, to destroy them all together. But Sophia opposing him here too, those about Noah in the ark were saved, because of the moisture of that light which was from her, through which the world was filled with men again; and from these Ialdabaoth himself chose a certain Abraham, and made a testament with him, that if his seed persevered in serving him, he would give him the inheritance of the earth. Afterwards, through Moses, he led out of Egypt those who were from Abraham, and gave them the Law, and made them Jews; and from these the seven days, which they also call the holy Hebdomad, chose each of them his own herald, to glorify himself and to proclaim God, so that the others too, hearing their glories, might themselves also serve those who were proclaimed as gods by the prophets.

11. And they distribute the prophets thus: Moses, they say, was Ialdabaoth's, and Joshua son of Nun, and Amos, and Habakkuk; Iao's were Samuel, and Nathan, and Jonah, and Micah; Sabaoth's, Elijah, and Joel, and Zechariah; Adoneus's, Isaiah, and Ezekiel, and Jeremiah, and Daniel; Eloeus's, Tobias and Haggai; Horeus's, Micah and Nahum; Astaphaeus's, Ezra and Zephaniah. Each of these, then, they say, glorifies his own father and God. And Sophia herself, they say, spoke through them many things of the First Man, and of the incorruptible Aeon, and of that Christ who is above, forewarning men and recalling them to the incorruptible light, and to the First Man, and concerning the descent of Christ; and while the princes were terrified at these things and marvelled at the novelty in what was proclaimed by the prophets, Prunicus worked through Ialdabaoth, who did not know what he was doing, so that emissions of two men were made, the one from the barren Elizabeth, the other from Mary the virgin.

12. And since she herself had no rest either in heaven or on earth, she, being grieved, called on her mother for help. And her mother, the First Woman, took pity on her daughter's repentance, and asked the First Man that Christ be sent to help her; and he, being emitted, came down to his sister and to the moisture of light.

Cognoscentem autem eam, quae deorsum est, Sophiam, descendere ad fratrem ejus, et annuntiasse ejus adventum per Joannem, et praeparasse baptismum poenitentiae, et ante adaptasse Jesum: uti descendens Christus inveniat vas mundum, et uti per filium ejus Ialdabaoth femina a Christo annuntiaretur. Descendisse autem eum per septem coelos, assimilatum filiis eorum dicunt, et sensim eorum evacuasse virtutem. Ad ipsum enim universam humectationem luminis concurrisse dicunt, et descendentem Christum in hunc mundum, induisse primum sororem suam Sophiam, et exsultasse utrosque refrigerantes super invicem: et hoc esse sponsum et sponsam definiunt. Jesum autem, quippe ex Virgine per operationem Dei generatum, sapientiorem, et mundiorem, et justiorem hominibus omnibus fuisse: Christum perplexum Sophiae descendisse, et sic factum esse Jesum Christum.

13. Multos igitur ex discipulis ejus non cognovisse Christi descensionem in eum dicunt: descendente autem Christo in Jesum, tunc coincepisse virtutes perficere, et curare, et annuntiare incognitum Patrem, et se manifeste filium primi hominis confiteri. In quibus irascentes principes, et patrem Jesu, operatos ad occidendum eum: et in eo cum adduceretur, ipsum quidem Christum cum Sophia abstitisse in incorruptibilem Aeonem dicunt; Jesum autem crucifixum: non autem oblitum suum Christum, sed misisse desuper virtutem quamdam in eum, quae excitavit eum in corpore: quod et corpus animale et spirituale vocant; mundialia enim remisisse eum in mundo. Videntes autem discipuli resurrexisse eum, non eum cognoverunt, sed ne ipsum quidem Jesum, cujus gratia a mortuis resurrexit. Et hunc maximum errorem inter discipulos ejus fuisse dicunt, quoniam putarent eum in corpore mundiali resurrexisse, ignorantes quoniam caro et sanguis regnum Dei non apprehendunt.

14. Confirmare autem volunt descensionem Christi et ascensionem ex eo, quod neque ante baptismum, neque post resurrectionem a mortuis, aliquid magni fecisse Jesum dicunt discipuli, ignorantes adunitum esse Jesum Christo, et incorruptibilem Aeonem hebdomadali, et mundiale corpus animale dicunt. Remoratum autem eum post resurrectionem xviii mensibus, et sensibilitate in eum descendente didicisse quod liquidum est: et paucos ex discipulis suis, quos sciebat capaces tantorum mysteriorum, docuit haec; et sic receptus est in coelum, Christo sedente ad dexteram patris Ialdabaoth: uti animas eorum

And the Sophia who is below, knowing that her brother was coming down, proclaimed his coming through John, and prepared the baptism of repentance, and fitted Jesus beforehand, so that Christ, coming down, might find a clean vessel, and so that through her son Ialdabaoth the woman might be proclaimed by Christ. And he came down, they say, through the seven heavens, made like their sons, and little by little emptied them of their power. For the whole moisture of light, they say, ran together to him; and Christ, coming down into this world, first put on his sister Sophia, and both exulted, finding refreshment in one another; and this, they define, is the bridegroom and the bride. And Jesus, they say, inasmuch as he was begotten of the Virgin by the working of God, was wiser and purer and more just than all men; Christ, entwined with Sophia, came down into him, and so Jesus Christ came to be.

13. Many of his disciples, then, they say, did not know of the descent of Christ into him; but when Christ came down into Jesus, then he began to work mighty works, and to heal, and to proclaim the unknown Father, and to confess himself openly the son of the First Man. Angry at these things, the princes and the father of Jesus worked to kill him; and while he was being led to it, they say, Christ himself, with Sophia, withdrew into the incorruptible Aeon, and Jesus was crucified; but Christ did not forget his own, but sent down from above a certain power into him, which raised him up in a body, which they call an animal and spiritual body; for the worldly parts he left behind in the world. And the disciples, seeing that he had risen, did not know him, nor even Jesus himself, for whose sake he rose from the dead. And this, they say, was the greatest error among his disciples, that they thought he had risen in a worldly body, not knowing that flesh and blood do not lay hold of the kingdom of God (1 Cor 15:50).

14. They want to confirm the descent and the ascent of Christ from this, that the disciples say that Jesus did nothing great either before the baptism or after the resurrection from the dead, not knowing that Jesus had been united to Christ, and the incorruptible Aeon to the hebdomadal; and the worldly body they call animal. After the resurrection, they say, he lingered eighteen months, and, perception having come down into him, he learnt what is clear; and he taught these things to a few of his disciples, whom he knew to be capable of such great mysteries; and so he was received into heaven, Christ sitting at the right hand of the father Ialdabaoth, so that he may

qui cognoverunt eos, post depositionem mundialis carnis recipiat in se, ditans semetipsum, Patre ejus ignorante, sed ne vidente quidem eum: uti in quantum Jesus semetipsum ditat in sanctis animabus, in tantum Pater ejus in detrimentis factus deminoretur, evacuatus a virtute sua per animas. Jam enim non habiturum eum animas sanctas, ut rursus demittat eas in saeculum, sed tantum eas quae sunt ex substantia ejus, id est quae sunt ex insufflatione. Consummationem autem futuram, quando tota humectatio spiritus luminis colligatur, et abripiatur in Aeonem incorruptibilitatis.

15. Tales quidem secundum eos sententiae sunt: a quibus, velut Lernaea hydra, multiplex capitibus fera de Valentini schola generata est.

Quidam enim ipsam Sophiam serpentem factam dicunt: quapropter et contrariam exstitisse factori Adae, et agnitionem hominibus immisisse, et propter hoc dictum serpentem omnium sapientiorem. Sed et propter positionem intestinorum nostrorum, per quae esca infertur, eo quod talem figuram habeant, ostendentem absconsam generatricem serpentis figurae substantiam in nobis.

Caput XXXI

De Caianis.

1. Alii autem rursus Cain a superiore principalitate dicunt; et Esau, et Core, et Sodomitas, et omnes tales cognatos suos confitentur; et propter hoc a factore impugnatos, neminem ex eis male acceptos. Sophia enim illud, quod proprium ex ea erat, abripiebat ex eis ad semetipsam. Et haec Judam proditorem diligenter cognovisse dicunt, et solum prae caeteris cognoscentem veritatem, perfecisse proditionis mysterium: per quem et terrena et coelestia omnia dissoluta dicunt. Et confictionem afferunt hujusmodi, Judae Evangelium illud vocantes.

2. Jam autem et collegi eorum conscriptiones, in quibus dissolvere opera Hysterae adhortantur; Hysteram autem fabricatorem coeli et terrae vocant: nec enim aliter salvari eos nisi per omnia eant, quemadmodum et Carpocrates dixit. Et in unoquoque peccatorum et turpium operationum angelum assistere, et operantem audire audaciam et immunditiam inferre, id quod inest ei operationi, Angeli nomine dicere: O tu, Angele, abutor opere tuo: O tu, illa Potestas, perficio tuam operationem. Et hoc esse scientiam perfectam, sine timore in tales abire operationes, quas ne nominare quidem fas est.

3. A talibus matribus, et patribus, et proavis eos, qui a Valentino sint, sicut ipsae sententiae et regulae ostendunt eos, necessarium fuit manifeste arguere, et in medium afferre dogmata ipsorum, si qui forte ex iis poenitentiam agentes, et convertentes ad unum solum conditorem, et Deum factorem universitatis, salvari possint: reliqui autem non jam abstrahantur a

receive into himself the souls of those who have known them, after they have laid aside the worldly flesh, enriching himself while his Father is unaware of it and does not even see him; so that, in so far as Jesus enriches himself in holy souls, in so far his Father, suffering loss, may be diminished, emptied of his power through the souls. For he will no longer, they say, have holy souls to send down again into the world, but only those that are from his own substance, that is, those that are from the inbreathing. And the consummation will come, they say, when the whole moisture of the spirit of light is gathered together and carried off into the Aeon of incorruptibility.

15. Such, according to them, are their opinions; and from them, like the Lernaean hydra, the many-headed beast of the school of Valentinus has been begotten.

For some say that Sophia herself became the serpent; and that for this reason she stood against Adam's maker, and put knowledge into men; and that for this reason the serpent was said to be wiser than all. And also because of the position of our intestines, through which food is taken in, since they have such a shape, showing in us the hidden substance that begets the serpent's figure.

Chapter 31

On the Cainites.

1. Others again say that Cain is from the higher Pre-eminence; and they confess Esau, and Korah, and the Sodomites, and all such as their kinsmen; and that for this reason, though attacked by the maker, none of them suffered harm. For Sophia, they say, snatched away from them to herself that which was her own from her. And they say that Judas the traitor knew these things well, and that he alone, knowing the truth above the others, accomplished the mystery of the betrayal; through whom, they say, all things both earthly and heavenly were dissolved. And they bring forward a concoction of this kind, calling it the Gospel of Judas.

2. And I have also collected their writings, in which they urge men to dissolve the works of Hystera; and Hystera they call the fashioner of heaven and earth; for they cannot be saved, they say, otherwise than by going through all things, as Carpocrates also said. And in each of the sins and shameful deeds, they say, an angel stands by, and the one who does it dares the daring deed and ascribes the uncleanness to him, and says in the angel's name what is in that deed: "O you, Angel, I make use of your work; O you, such-and-such Authority, I accomplish your working." And this, they say, is perfect knowledge: to go without fear into such deeds as it is not lawful even to name.

3. That those who are from Valentinus come from such mothers and fathers and forefathers, as their very opinions and rules show them to do, it was necessary to prove openly, and to bring their dogmas into the open, in case some of them perhaps, repenting and turning to the one only Creator, and God the Maker of the universe, may be saved; and so that the rest may no longer

prava, quasi verisimili, suasione eorum, putantes majus et aliquid altius ab iis scituros se mysterium: sed a nobis bene discentes quae ab illis male docentur, derideant quidem doctrinam eorum; illorum autem misereantur, qui adhuc in his tam miserrimis et instabilibus fabulis tantam elationem assumpserunt, ut meliores semetipsos reliquis propter talem agnitionem, imo ignorantiam, arbitrentur. Delectatio autem eorum haec est, sive adversus eos victoria est, sententiae eorum manifestatio.

4. Quapropter conati sumus nos universum male compositae vulpeculae hujus corpusculum in medium producere, et per te facere manifestum. Jam enim non multis opus erit sermonibus ad evertendum doctrinam eorum, manifestam omnibus factam. Quemadmodum bestiae alicujus in silva absconditae et inde impetum facientis, et multos vastantis; qui segregat et denudat silvam, et ad visionem adduxit ipsam feram, jam non elaboravit ad capiendam, videntes quoniam ea fera fera est: ipsis enim adest videre et cavere impetus ejus, et jaculari undique, et vulnerare, et interficere vastatricem illam bestiam. Sic et nobis, cum in manifestum redegerimus eorum abscondita, et apud se tacita mysteria, jam non erit necessarium multis eorum destruere sententiam. Adest enim et tibi, et omnibus qui tecum sunt, ad haec quae praedicta sunt exerceri, et evertere nequam ipsorum doctrinas, et inconditas, et apta veritati ostendere dogmata. Cum igitur haec sic se habeant, quatenus promisi, secundum nostram virtutem inferemus eversionem ipsorum, omnibus eis contradicentes in sequenti libro (enarratio enim in longum pergit, ut vides); et viatica quoque dabimus ad eversionem ipsorum, occurrentes omnibus sententiis secundum narrationis ordinem: ut simus non tantum ostendentes, sed et vulnerantes undique bestiam.

be drawn away by their depraved persuasion, plausible as it seems, thinking that they will learn from them some greater and loftier mystery, but, learning well from us what is badly taught by them, may laugh at their doctrine and pity those who still, in these most wretched and unstable fables, have assumed such pride as to think themselves better than the rest because of such knowledge, or rather ignorance. And this is the exposure of them, or the victory over them: the bringing to light of their opinions.

4. Wherefore we have endeavoured to bring into the open the whole little body of this ill-made fox, and to make it manifest through you. For there will be no need now of many words to overthrow their doctrine, now that it has been made manifest to all. As when some beast is hiding in a wood, and from there makes its attacks and lays many waste: whoever clears and strips the wood and brings the beast itself into view has no further labour to take it, for men see that the beast is a beast; for they can see and guard against its attacks, and shoot at it from every side, and wound and kill that destructive beast. So too for us: when we have brought into the open their hidden things and the mysteries they keep silent among themselves, it will no longer be necessary to destroy their opinion with many words. For it is now open to you, and to all who are with you, to exercise yourselves on what has been said, and to overthrow their wicked and disordered doctrines, and to set forth the dogmas that fit the truth. Since, then, these things are so, as I promised, we shall bring about their overthrow according to our power, contradicting them all in the following book (for the account runs on at length, as you see); and we shall also give provisions for the journey towards their overthrow, meeting all their opinions in the order of the account; so that we may not only show the beast but also wound it from every side.

Liber secundus

Praefatio

1. In primo quidem libro, qui ante hunc est, arguentes falsi nominis agnitionem, ostendimus tibi, dilectissime, omne ab his, qui sunt a Valentino, per multos et contrarios modos adinventum esse falsiloquium; etiam sententias exposuimus eorum, qui priores exstiterunt, discrepantes eos sibimetipsis ostendentes, multo autem prius ipsi veritati. Et Marci quoque magi sententiam, cum sit ex his, cum operibus ejus omni diligentia exposuimus: et quanta ex Scripturis eligentes, adaptare conantur fictioni suae, diligenter retulimus: et quonam modo per numeros, et per viginti quatuor elementa alphabeti, veritatem affirmare, conantur et audent, minutatim perexivimus. Et quemadmodum conditionem secundum imaginem invisibilis apud eos Pleromatis factam dicunt, et quanta de Demiurgo sentiunt ac docent, renuntiavimus; et progenitoris ipsorum doctrinam, Simonis Magi Samaritani, et omnium eorum, qui successerunt ei, manifestavimus. Diximus quoque multitudinem eorum, qui sunt ab eo Gnostici; et differentias ipsorum, et doctrinas, et successiones adnotavimus; quaeque ab eis haereses institutae sunt, omnes exposuimus. Et quoniam omnes a Simone haeretici initia sumentes, impia et irreligiosa dogmata induxerunt in hanc vitam, ostendimus; et redemptionem ipsorum, et quomodo initiant eos qui perficiuntur, et affationes eorum, et mysteria manifestavimus; et quia unus Deus conditor, et quia non postremitatis fructus, et quia neque super illum, neque post eum est aliquid.

2. In hoc autem libro instruemus quae nobis apta sunt, et quae permittit tempus, et evertemus per magna capitula omnem ipsorum regulam: quapropter quod sit detectio et eversio sententiae ipsorum, operis hujus conscriptionem ita titulavimus. Oportet enim absconditas ipsorum conjugationes, per manifestarum conjugationum indicium et eversionem, Bythum dissolvere; et quoniam neque fuerit aliquando, neque sit, accipere ostensionem.

Caput primum

Deum unum esse, nec supra aut infra eum, alium Deum, vel Principium, aut Pleroma, aut Potestatem esse posse.

Book II

Preface

1. In the first book, the one before this, in refuting the knowledge falsely so called, we showed you, dearly beloved, that the whole lying talk of those who come from Valentinus has been devised in many and contrary ways; we also set out the doctrines of those who arose before them, showing them at variance with themselves, and much more so with the truth itself. The doctrine of Marcus the magician too, since he is one of them, we set out with his works with all diligence; and we related with diligence how many things they pick out of the Scriptures and try to adapt to their fiction; and we went through in detail the way in which, by numbers and by the twenty-four letters of the alphabet, they try and dare to affirm the truth. And we reported how they say that the creation was made after the image of the Pleroma, which among them is invisible, and how much they think and teach of the Demiurge; and we laid bare the doctrine of their forefather, Simon Magus the Samaritan, and of all those who succeeded him. We spoke too of the multitude of the Gnostics who come from him, and noted their differences, their doctrines and their successions; and we set out all the heresies that were founded by them. And we showed that all the heretics, taking their beginnings from Simon, have brought impious and irreligious doctrines into this life; and we laid bare their redemption, and how they initiate those who are made perfect, and their formulas and mysteries; and that God the Creator is one, and that he is not the fruit of the hindmost, and that there is nothing either above him or after him.

2. In this book we shall build up what suits our purpose and what time allows, and we shall overthrow their whole rule by great chapters; wherefore, since it is an exposure and overthrow of their doctrine, we have titled the writing of this work as we have. For their hidden pairings, through the disclosure and overthrow of the pairings made manifest, must dissolve Bythus; and we must receive the proof that he neither ever was nor is.

Chapter 1

That God is one, and that there can be no other God above or below him, nor Beginning, nor Pleroma, nor Authority.

1. Bene igitur habet a primo, et maximo capitulo inchoare nos, a Demiurgo Deo, qui fecit coelum et terram, et omnia quae in eis sunt, quem ii blasphemantes extremitatis fructum dicunt, et ostendere, quoniam neque super eum, neque post eum est aliquid: neque ab aliquo motus, sed sua sententia et libere fecit omnia, cum sit solus Deus, et solus Dominus, et solus conditor, et solus Pater, et solus continens omnia, et omnibus, ut sint, ipse praestans.

2. Quemadmodum enim poterit super hunc alia Plenitudo, aut Initium, aut Potestas, aut alius Deus esse: cum oporteat Deum horum omnium Pleroma in immenso omnia circumcontinere, et circumcontineri a nemine? Si autem extra illum est aliquid, jam non omnium est Pleroma, neque continet omnia. Deerit enim Pleromati, aut ei qui sit super omnia Deo, hoc quod extra eum dicunt. Quod autem deest, et delibatum est ab aliquo, hoc non est omnium Pleroma. Et terminum autem, et medietatem, et finem habebit ad eos qui sunt extra eum. Si autem finis est in ea quae sunt deorsum, initium est et in ea quae sunt sursum. Similiter autem et ex reliquis partibus necessitas est omnis id ipsum experiri, et ab eis qui foris sunt contineri, et determinari, et includi. Is enim qui est deorsum finis, necessario omni modo circumscribit, et circumdat eum qui finiatur in eum. Erit enim, secundum eos, Pater omnium (quem videlicet et Proonta, et Proarchen vocant), cum Pleromate ipsorum, et Marcionis bonus Deus, in aliquo conditus, et inclusus, et a foris circumdatus ab altera principalitate, quam necesse est majorem esse; quoniam id quod continet, eo quod continetur majus est: quod autem majus est, id et firmius est, et magis Dominus: et quod majus est, et firmius, et magis Dominus, hoc erit Deus.

3. Cum enim sit, secundum eos, et aliud quid, quod quidem extra Pleroma esse dicunt, in quod et superiorem erraticam virtutem descendisse opinantur, necesse est omni modo, aut continere id quod extra est, contineri autem Pleroma (alioquin non erit extra Pleroma: si enim extra Pleroma est aliquid, intra hoc ipsum, quod extra Pleroma dicunt, erit Pleroma, et continebitur Pleroma ab eo quod est extra; cum Pleromate autem subaudiatur et primus Deus); aut rursus in immensum distare et separata esse ab invicem, id est, et Pleroma, et quod est extra illud. Si autem hoc dixerint, tertium quid erit, quod in immensum separat Pleroma, et hoc quod est extra illud; et hoc tertium circumfinit et continebit utraque, et erit majus tertium hoc, et Pleromate, et eo quod est extra illud, sicut in suo sinu continens utraque: et in infinitum de his quae continentur, et de his quae continent, incidet sermo.

1. It is well, then, for us to begin with the first and greatest chapter, with God the Demiurge, who made heaven and earth and all things that are in them, whom these men in their blasphemy call the fruit of the extremity; and to show that there is nothing either above him or after him; that he was moved by no one, but by his own judgement and freely made all things, since he is the only God, and the only Lord, and the only Creator, and the only Father, and the only one who contains all things, and himself grants to all things that they should be.

2. For how could there be above him another Fullness, or Beginning, or Authority, or another God, when God, the Pleroma of all these things, must in his immensity enclose all things round, and be enclosed round by none? But if there is anything outside him, he is no longer the Pleroma of all things, nor does he contain all things. For the Pleroma, or the God who is above all things, will lack what they say is outside him. And what lacks something, and has had something taken from it by another, is not the Pleroma of all things. And he will also have a boundary, and a middle, and an end, over against those who are outside him. And if there is an end towards what is below, there is a beginning also towards what is above. Likewise, on the remaining sides too, there is every necessity that he should undergo the same, and be contained, determined and shut in by those who are outside. For he who is the end below of necessity in every way circumscribes and surrounds him who is bounded by him. For according to them the Father of all (whom they also call Proon and Proarche), together with their Pleroma, and Marcion's good God, will be laid up in something, and shut in, and surrounded from outside by another pre-eminence, which must be greater; since what contains is greater than what is contained; and what is greater is also firmer and more truly Lord; and what is greater, and firmer, and more truly Lord, that will be God.

3. For since, according to them, there is also something else, which they say is outside the Pleroma, into which they suppose that the higher wandering Power descended, it is in every way necessary either that what is outside contain, and the Pleroma be contained (otherwise it will not be outside the Pleroma: for if there is something outside the Pleroma, the Pleroma will be within this very thing which they say is outside the Pleroma, and the Pleroma will be contained by what is outside; and with the Pleroma the first God is understood as well); or again that they be immeasurably distant and separated from each other, that is, both the Pleroma and what is outside it. But if they say this, there will be some third thing which immeasurably separates the Pleroma and what is outside it; and this third thing bounds round and will contain both, and this third thing will be greater than both the Pleroma and what is outside it, as holding both in its bosom; and the discourse will fall into infinity about what is contained and what contains.

Si enim tertium hoc initium habebit in superiora, et finem in inferiora, omnino necessitas est et a lateribus definiri illud, vel inchoans, vel deficiens ad alia quaedam: et illa rursus, et alia quae sunt sursum, et quae deorsum, ad alia quaedam habebunt initia, et hoc usque in infinitum; ut nunquam stet eorum excogitatio in uno Deo, sed per occasionem plus quam est quaerendi, in id quod non sit, excidat, et absistat a vero Deo.

4. Similiter autem haec et adversus eos qui sunt a Marcione, aptata sunt. Continebuntur enim et circumfinientur et duo Dei ejus ab immenso intervallo, quod separat eos ab invicem. Sic autem ad excogitandum est necessitas secundum omnem partem multos deos immensa separatione distantes, ab invicem quidem inchoantes, ad invicem autem finientes: et illa ratione, qua nituntur docere super fabricatorem coeli et terrae esse aliquod Pleroma, aut Deum, eadem ratione utens quisque astruet, super Pleroma alterum esse Pleroma, et super illud rursus aliud, et super Bythum aliud pelagus Dei, et a lateribus autem similiter eadem esse: et sic in immensum excidente sententia, et semper necessitas erit excogitare altera Pleromata, et alteros Bythos, et nunquam aliquando consistere, semper quaerentes alios, praeter dictos. Erit autem incertum, utrumnam haec sint deorsum, quae sunt secundum nos an haec ipsa superiora sint; et quae dicuntur ab eis sursum, utrumnam sursum, aut deorsum sint: et nullus status, neque firmitas continebit sensum nostrum, sed in immensos mundos, et indeterminatos deos excedere necessitas erit.

5. Et cum haec sic se habeant, unusquisque Deus suis contentus erit, et non curiose aget de alienis: si quo minus, injustus erit, et avarus, et cessans esse quod Deus est. Et unaquaeque conditio suum fabricatorem glorificabit, et ipso sufficiens erit, et alterum non cognoscet: si quo minus, apostata justissime ab omnibus judicata, dignissimam concipiet poenam. Oportet enim aut unum esse, qui omnia continet, et in suis fecit unumquodque eorum quae facta sunt, quemadmodum ipse voluit: aut multos rursus et indeterminatos factores et deos, ab invicem quidem incipientes, ad invicem autem desinentes per omnem partem: et alios omnes a foris ab altero quodam majore contineri, et velut inclusos et manentes in suis, unumquemque eorum confiteri necessitas erit; neminem autem horum omnium esse Deum. Deerit enim unicuique eorum, partem minutissimam habenti, ad comparationem omnium reliquorum, et solvetur omnipotentis appellatio, et necessitas erit in impietatem cadere talem sensum.

Caput II

For if this third thing has its beginning towards what is higher and its end towards what is lower, there is every necessity that it be bounded on the sides as well, either beginning or ceasing at certain other things; and those again, and others which are above and below, will have their beginnings at certain other things, and so on to infinity; so that their thinking will never come to rest in the one God, but through the occasion of seeking more than there is, will fall away into what is not, and depart from the true God.

4. These things likewise are fitted against those who come from Marcion. For his two Gods too will be contained and bounded round by the immeasurable interval that separates them from each other. And so one is forced to devise, on every side, many gods standing apart by an immeasurable separation, beginning from one another and ending at one another; and by the same reasoning by which they strive to teach that above the Fashioner of heaven and earth there is some Pleroma, or God, anyone using the same reasoning will maintain that above the Pleroma there is another Pleroma, and above that yet another, and above Bythus another ocean of God, and on the sides likewise the same; and so, the thought falling away into the immeasurable, there will always be the necessity of devising other Pleromas and other Bythuses, and of never coming to rest at any time, always seeking others besides those spoken of. And it will be uncertain whether these things of ours are below, or whether they themselves are the higher; and whether the things they call above are above or below; and no standing-place, no firmness will hold our understanding, but it will be forced to go out into immeasurable worlds and undetermined gods.

5. And since this is so, each God will be content with his own and will not meddle with what belongs to others; otherwise he will be unjust and covetous, and will cease to be what God is. And each creation will glorify its own Fashioner, and will be satisfied with him, and will not know another; otherwise, judged most justly by all to be apostate, it will incur the most deserved punishment. For either there must be one who contains all things, and in his own made each of the things that have been made, as he himself willed; or else there must again be many and undetermined makers and gods, beginning from one another and ending at one another on every side; and it will be necessary to confess that all the others are contained from outside by some other greater one, and that each of them is as it were shut in and abiding in its own; and that none of them all is God. For each of them, having the smallest part in comparison with all the rest, will be lacking, and the name of Almighty will be undone, and such an understanding is bound to fall into impiety.

Chapter 2

Ab Angelis, vel ab alio quovis, praeter sententiam supremi omnium Patris, fabricatum non esse mundum, sed ab eodem Patre per Verbum conditum fuisse.

1. Qui autem ab Angelis mundum dicunt fabricatum, vel ab alio quodam mundi fabricatore, praeter sententiam ejus, qui super omnia Pater est, primo quidem ex hoc ipso peccant, praeter voluntatem primi Dei talem et tantam conditionem Angelos fecisse dicentes: quasi efficaciores sint Angeli quam Deus, aut rursus quasi ille negligens sit, aut minor exsistens, aut nullam curam habens eorum, quae in propriis ipsius fiant, utrumnam male, an bene fiant, ut illud quidem dissipet et prohibeat, alterum autem laudet et gaudeat: hoc autem ne homini quidem solerti applicet quis, quanto magis Deo?

2. Post deinde dicant nobis: Utrumnam in his, quae ab illo continentur, et in propriis ejus, fabricata sunt haec; an in alienis et extra eum positis? Sed si quidem dicant extra eum, similiter omnia praedicta inconvenientia occurrent eis, et includetur primus Deus ab eo qui extra eum est, in quo et desinere eum necesse erit. Si autem in illius propriis, valde vanum erit praeter sententiam ejus, in ejus propriis, ab Angelis et ipsis qui sunt in potestate ejus, aut ab alio quodam dicere fabricatum esse mundum, aut quasi non omnia prospiciat ipse quae sint in suis, ut non sciat quae ab Angelis futura sint.

3. Si autem non praeter voluntatem ejus, sed volente et sciente, quemadmodum quidam opinantur; jam non Angeli, vel mundi fabricator causae erunt fabricationis istius, sed voluntas Dei. Si enim mundi fabricator est, Angelos ipse fecit, aut etiam causa creationis eorum ipse fuit; et mundum ipse videbitur fecisse, qui causas fabricationis ejus praeparavit. Licet per longam successionem deorsum Angelos dicant factos, vel mundi fabricatorem a primo Patre, quemadmodum Basilides ait; nihilominus id quod est causa eorum quae facta sunt, in illum, qui prolator fuit talis successionis, recurret: quemadmodum in regem correctio belli refertur, qui praeparavit ea quae sunt causa victoriae; et conditio hujus civitatis, aut hujus operis, in eum, qui praeparavit causas ad perfectionem eorum, quae deorsum facta sunt. Quapropter non jam securim dicimus concidere ligna, vel serram secare, sed hominem concidere et secare rectissime quis dicat eum, qui ipsam securim et serram ad hoc fecit, et multo prius armamenta omnia, per quae fabricata sunt securis et serra. Sic igitur juste, secundum illorum rationem, Pater omnium dicetur fabricator hujus mundi, et non Angeli, neque alius quis mundi fabricator, praeter illum qui fuit prolator, et primus causa factionis hujusmodi praeparationis exsistens.

That the world was not fashioned by angels, or by anyone else, against the judgement of the supreme Father of all, but was created by the same Father through the Word.

1. Those who say that the world was fashioned by angels, or by some other fashioner of the world, against the judgement of him who is Father above all things, sin first in this very point, that they say angels made so great and such a creation against the will of the first God: as though angels were more effective than God; or again as though he were negligent, or inferior, or had no care for what happens in his own domain, whether it happens badly or well, so as to scatter and forbid the one and praise and rejoice in the other: and this one would not attribute even to a careful man, how much less to God?

2. Next, let them tell us: were these things fashioned in what is contained by him and in his own domain, or in what is foreign to him and set outside him? If they say outside him, all the absurdities mentioned before will likewise meet them, and the first God will be shut in by what is outside him, in which he must also come to an end. But if in his own domain, it will be utterly vain to say that the world was fashioned against his judgement, in his own domain, by angels who are themselves in his power, or by some other; or as though he himself did not foresee all things that are in his own, so as not to know what was to be done by the angels.

3. But if it was not against his will, but with his willing and knowing it, as some think, then the angels or the fashioner of the world will no longer be the causes of this fashioning, but the will of God. For if he is the fashioner of the world, he himself made the angels, or at least was himself the cause of their creation; and he who prepared the causes of its fashioning will himself be seen to have made the world. Though they say that the angels, or the fashioner of the world, were made by the first Father through a long succession downwards, as Basilides says, none the less the cause of the things that were made will go back to him who brought forth such a succession: just as the success of a war is referred to the king who prepared what caused the victory, and the founding of this city, or of this work, to him who prepared the causes for the completion of what was made lower down. Wherefore we do not say that the axe cuts the wood, or the saw saws it; but one would most rightly say that the man cuts and saws, he who made the axe itself and the saw for this purpose, and, much earlier, all the tools by which the axe and the saw were fashioned. So, then, by their own reasoning the Father of all will justly be called the fashioner of this world, and not the angels, nor any other fashioner of the world besides him who brought forth and was the first cause of the making of such a preparation.

4. Sit fortasse hic sermo suasorius, sive seductorius apud eos, qui ignorant Deum, et qui hominibus assimilant eum inopibus, et his qui non possunt statim aliquid ex parato fabricare, sed indigentibus multis organis ad eorum fabricationem: non autem verisimilis in totum apud eos, qui sciunt, quoniam nullius indigens omnium Deus, Verbo condidit omnia et fecit, neque Angelis indigens adjutoribus ad ea, quae fiunt; neque Virtute aliqua valde inferiori ab illo, et ignorante Patrem; neque aliqua labe, neque ignorantia, ut is, qui inciperet eum cognoscere, homo fieret: sed ipse in semetipso, secundum id quod est enarrabile, et inexcogitabile nobis, omnia praedestinans fecit quemadmodum voluit; omnibus consonantiam, et ordinem suum, et initium creationis donans; spiritalibus quidem spiritalem et invisibilem, et supercoelestibus coelestem, et Angelis angelicam, et animalibus animalem, et natantibus aquatilem, et terrigenis terrigenam, omnibus aptam qualitatis substantiam: omnia autem quae facta sunt, infatigabili Verbo fecit.

5. Proprium est enim hoc Dei supereminentiae, non indigere aliis organis ad conditionem eorum, quae fiunt: et idoneus est et sufficiens ad formationem omnium proprium ejus Verbum, quemadmodum et Joannes Domini discipulus ait de eo: Omnia per ipsum facta sunt, et sine ipso factum est nihil. In omnibus autem, est et hic, qui est secundum nos mundus. Et hic ergo a Verbo ejus factus est, sicut Scriptura Geneseos dicit, omnia, quae sunt secundum nos, fecisse Deum per Verbum suum. Similiter autem et David exsequitur: Quoniam ipse dixit, et facta sunt: ipse mandavit, et creata sunt. Cui igitur magis credemus de mundi fabricatione, his ne, qui praedicti sunt, haereticis, sic fatua et inconstantia garrientibus; an discipulis Domini, et fideli famulo Dei Moysi, et prophetae? Qui et primo genesim mundi enarravit, dicens: In principio Deus fecit coelum et terram, et deinceps reliqua omnia: sed non dii, neque angeli.

6. Quoniam autem hic Deus est Pater Domini nostri Jesu Christi; et ideo Paulus apostolus dixit: Unus Deus Pater, qui super omnes, et per omnia, et in omnibus nobis. Jam quidem ostendimus unum esse Deum: ex ipsis autem apostolis, et ex Domini sermonibus adhuc ostendemus. Quale enim est, prophetarum, et Domini, et apostolorum relinquentes nos voces, attendere his, nihil sani dicentibus?

Caput III

Valentinianorum Bythum et Pleroma, et Marcionis Deum repugnare. Ab eodem factum esse mundum, a quo mente conceptus; nec fructum esse labis et ignorantiae.

4. This talk may perhaps be persuasive, or seductive, with those who do not know God, and who liken him to needy men, and to those who cannot fashion anything at once out of what is ready, but need many tools for fashioning it; but it is not at all likely with those who know that God, who needs none of all things, created all things by the Word and made them; needing neither angels as helpers for what is made, nor some Power far inferior to him and ignorant of the Father, nor any defect or ignorance, so that he who was to know him might become man; but he himself in himself, in a way inexpressible and inconceivable to us, predestining all things, made them as he willed, giving to all things harmony, and their own order, and the beginning of their creation: to the spiritual a spiritual and invisible, to the supercelestial a celestial, to the angels an angelic, to the animal an animal, to the swimming an aquatic, to the earthborn an earthborn, to all a substance of quality fitted to them; and all things that have been made he made by his tireless Word.

5. For this is proper to the surpassing greatness of God, not to need other tools for the creation of the things that are made; and his own Word is fit and sufficient for the forming of all things, as John too, the disciple of the Lord, says of him: All things were made through him, and without him nothing was made (John 1:3). And among all things is this world too, the one that is ours. This too, then, was made by his Word, as the Scripture of Genesis says that God made all things that are ours through his Word. And David likewise goes on: For he spoke, and they were made: he commanded, and they were created (Ps 33:9; 148:5). Whom, then, shall we rather believe about the fashioning of the world: these heretics we have spoken of, who babble such foolish and inconsistent things; or the disciples of the Lord, and Moses, the faithful servant of God and prophet? He it is who first told the genesis of the world, saying: In the beginning God made heaven and earth (Gen 1:1), and then all the rest in order; but not gods, nor angels.

6. And that this God is the Father of our Lord Jesus Christ, the apostle Paul too has therefore said: One God the Father, who is above all, and through all things, and in us all (Eph 4:6). We have already shown that God is one; we shall show it further from the apostles themselves and from the Lord's words. For what sort of thing is it, to leave the voices of the prophets, and of the Lord, and of the apostles, and to attend to these men who say nothing sound?

Chapter 3

That the Bythus and Pleroma of the Valentinians, and the God of Marcion, are self-contradictory. That the world was made by the same one by whom it was conceived in mind, and is not the fruit of defect and ignorance.

1. Instabilis igitur qui est secundum eos Bythus, id quod est hujus Pleroma, et Marcionis Deus. Si quidem, quemadmodum dicunt, extra se habet subjacens aliquid, quod vacuum et umbram vocant; et vacuum hoc majus Pleromate ipsorum ostenditur. Instabile est autem et hoc dicere, infra se omnia continente eo, ab altero quodam fabricatam esse conditionem. Oportet enim illos necessario vacuum aliquid et informe confiteri, in quo fabricatum est hoc quod est universum, infra spiritale Pleroma; et informe hoc, utrum sciente Propatore, quae in eo futura erant, ex studio sic reliquisse, an ignorante? Et si quidem ignorante, jam non omnium erit praescius Deus. Sed ne quidem causam reddere habebunt, propter quam rem locum hunc temporibus tantis otiosum sic reliquit. Si autem praescius est, et mente contemplatus est eam conditionem, quae in eo loco futura esset; ipse fecit eam, qui etiam praeformavit eam in semetipso.

2. Quiescant igitur dicere, ab alio factum esse mundum: simul enim ac mente cepit Deus, et factum est hoc, quod mente conceperat. Nec enim possibile erat alium quidem mente concipere, alium vero facere, quae ab illo mente concepta fuerant. Sed aut aeternum mundum mente concepit, secundum eos haereticos, Deus, aut temporalem: quae utraque incredibilia. Sed, si quidem aeternum eum mente concepit, et spiritalem, et visibilem; talis et factus fuisset. Si autem talis qualis est, et ipse fecit eum talem, qui talem quidem mente conceperat. Aut in praesentia Patris voluit esse eum secundum mentis conceptionem talem, et compositum, et mutabilem, et transeuntem. Cum autem sit talis, qualem Pater deformaverat apud semetipsum, dignam esse Patris fabricationem. Quod autem a Patre universorum mente conceptum est, et praeformatum sic, quemadmodum et factum est, labis esse dicere fructum, et ignorantiae prolationem, magnae blasphemiae est. Erit enim, secundum illos, Pater omnium secundum suam mentis conceptionem in pectore suo labis emissiones et ignorantiae fructus generans: quae enim mente conceperat, haec et facta sunt.

Caput IV

Vacui et labis haereticorum absurditas demonstratur.

1. Causa igitur quaerenda est hujusmodi dispositionis Dei, sed non fabricatio mundi alteri ascribenda: et ante praeparata omnia dicenda sunt a Deo, ut fierent, quemadmodum et facta sunt, sed non umbra et vacuitas confingenda est. Caeterum, unde vacuitas? quaeretur. Utrum ab omnium Patre et prolatore, secundum eos, et ipsum prolatum, et est aequalis honore, et cognatum reliquis Aeonibus, forte autem et antiquius ipsis? Si autem ab eodem emissum est, simile est ei qui emisit, et his cum quibus emissum est.

1. Unstable, then, is the Bythus that is theirs, that which is this one's Pleroma, and the God of Marcion. If indeed, as they say, he has outside himself something lying beneath, which they call the void and the shadow, then this void is shown to be greater than their Pleroma. And it is unstable too to say that, while he contains all things within himself, the creation was fashioned by some other. For they must of necessity confess some void and formless thing, beneath the spiritual Pleroma, in which this universe was fashioned; and as to this formless thing, did the Demiurge leave it so on purpose, the Propator knowing what was to be in it, or not knowing? And if not knowing, God will no longer foreknow all things. Nor will they even be able to give the reason why he left this place so idle for such long ages. But if he foreknows, and contemplated in mind the creation that was to be in that place, he himself made it, who also formed it beforehand in himself.

2. Let them cease, then, to say that the world was made by another; for as soon as God conceived it in mind, that also was made which he had conceived in mind. For it was not possible for one to conceive in mind, and for another to make what had been conceived in mind by him. But either God, according to these heretics, conceived in mind an eternal world, or a temporal one: both of which are incredible. For if he conceived it in mind as eternal, and spiritual, and visible, such too it would have been made. But if it is such as it is, he himself also made it such, who had conceived it such in mind. Or else he willed that it should be such in the presence of the Father, according to the conception of the mind: composite, and mutable, and passing. And since it is such as the Father had shaped it within himself, it is a fashioning worthy of the Father. But to say that what was conceived in mind by the Father of all, and formed beforehand just as it was also made, is the fruit of defect and the bringing forth of ignorance, is a great blasphemy. For according to them the Father of all, by the conception of his mind, will be begetting in his own breast emissions of defect and fruits of ignorance: for what he had conceived in mind, that too was made.

Chapter 4

The absurdity of the heretics' void and defect is demonstrated.

1. The cause, then, of such a disposition of God must be sought, but the fashioning of the world must not be ascribed to another; and all things must be said to have been prepared beforehand by God so as to come to be, just as they were made; but no shadow and emptiness is to be invented. Besides, it will be asked: whence the emptiness? Was it too, according to them, brought forth by the Father of all things, he who brings forth; and is it equal in honour and akin to the other Aeons, and perhaps even older than they? But if it was emitted by the same one, it is like him who emitted it, and like those with whom it was emitted.

Necessitas ergo erit omni modo, et Bythum ipsorum cum Sige vacuo similem esse, hoc est, vacuum esse: et reliquos Aeonas, cum sint vacui fratres, vacuam et substantiam habere. Si autem non est emissum, a se natum est, et a se generatum est, et aequiparans in tempore ei, qui est secundum eos, Bytho omnium Patri; et sic ejusdem naturae, et ejusdem honoris erit vacuum ei, qui est secundum eos, omnium Patri. Oportet enim illum aut emissum esse ab aliquo; aut a se generatum, et a se natum esse. Sed si quidem emissum est vacuum, vacuus et prolator est Valentinus, vacui et sectatores ejus. Si autem non prolatum est, sed a se generatum est; et simile est, et fraternum, et ejusdem honoris id quod est vacuum, ei Patri qui praedictus est a Valentino: antiquius autem et multo ante exsistens, et honorificentius reliquis Aeonibus ipsius Ptolemaei, et Heracleonis, et reliquis omnibus qui eadem opinantur.

2. Si autem aporiati in his confiteantur continere omnia Patrem omnium, et extra Pleroma esse nihil (nam necessitas est omni modo definiri eum, et circumscribi ab aliquo majore): et id quod extra, et quod intus, dicere eos secundum agnitionem et ignorantiam, sed non secundum localem distantiam: in Pleromate autem, vel in his quae continentur a Patre, facta a Demiurgo, aut ab Angelis, quaecunque et facta scimus, contineri ab inenarrabili magnitudine, velut in circulo centrum, aut velut in tunica maculam: primo quidem qualis Bythus erit sustinens in sinu suo maculam fieri; et permittens in suis alterum quemdam condere, vel proferre, praeter suam mentem? Quod quidem indecibilitatem universo Pleromati afferre inciperet, cum posset ab initio abscindere labem, et eas, quae ab eo initium acceperunt, emissiones; neque in ignorantia, neque in passione, neque in labe constitutionem creationis permittere accipere. Qui enim postea emendat labem, et velut maculam emundat labem, multo prius poterat observare, ne quidem initio in suis fieri talem maculam. Vel si initio quidem concessit, quoniam aliter fieri non poterant, quae facta sunt; oportet et semper sic fieri illa. Quae enim initio non possunt emendationem percipere, quemadmodum hanc postea percipient? Aut quemadmodum homines advocari ad perfectum dicunt, cum illa ipsa quae sunt causae, ex quibus facti sunt homines, vel ipse Demiurgus, vel Angeli, in labe dicantur esse? Et si ideo quod benignus sit, in novissimis temporibus misertus est hominum, et perfectum eis dat; illorum primo misereri debuit, qui fuerunt hominis factores, et dare eis perfectum. Sic utique et homines miserationem percepissent, de perfectis perfecti facti. Si enim operis ipsorum misertus est, multo prius illorum misereri debuit, et non sinere in tantum caecitatis venire eos.

There will therefore be every necessity that their Bythus, together with Sige, is like the void, that is, is void; and that the other Aeons, since they are brothers of the void, have a void substance as well. But if it was not emitted, it was born of itself, and begotten of itself, and is equal in time to him who according to them is Bythus, the Father of all; and so the void will be of the same nature and of the same honour as him who according to them is the Father of all. For it must either have been emitted by someone, or have been begotten of itself and born of itself. But if the void was emitted, then Valentinus too, he who brings it forth, is void, and his followers are void. But if it was not brought forth, but begotten of itself, then what is void is both like, and brother, and of the same honour as that Father of whom Valentinus spoke; but older, and existing long before, and more honourable than the other Aeons of Ptolemy himself, and of Heracleon, and of all the others who hold the same opinions.

2. But if, being at a loss in these matters, they confess that the Father of all contains all things, and that there is nothing outside the Pleroma (for there is every necessity that he be bounded and circumscribed by something greater), and that they speak of outside and inside according to knowledge and ignorance, and not according to distance of place; and that in the Pleroma, or in what is contained by the Father, the things made by the Demiurge or by the angels, all that we know to have been made, are contained by the inexpressible greatness, like the centre in a circle, or like a stain in a tunic: first, what kind of Bythus will he be, who allows a stain to come to be in his bosom, and permits another to create or bring forth in his own domain against his mind? This would indeed bring unseemliness on the whole Pleroma, since he could have cut off from the beginning the defect and the emissions that took their beginning from it, and not have permitted the constitution of the creation to come about in ignorance, or in passion, or in defect. For he who afterwards mends the defect, and cleanses away the defect like a stain, could much earlier have taken care that no such stain should come to be in his own domain even at the beginning. Or if at the beginning he allowed it, because the things that were made could not come to be otherwise, they must always come to be so. For how will the things that cannot receive amendment at the beginning receive it afterwards? Or how do they say that men are called to what is perfect, when the very things that are the causes from which men were made, the Demiurge himself or the angels, are said to be in defect? And if, because he is kind, he took pity on men in the last times and gives them what is perfect, he ought first to have taken pity on those who were the makers of man, and to have given them what is perfect. So men too would surely have received mercy, made perfect by the perfect. For if he took pity on their work, much earlier he ought to have taken pity on them, and not have let them come to such blindness.

3. Solvetur autem eorum et ille, qui est de umbra et vacuo, sermo, in quibus eam, quae est secundum nos, factam dicunt conditionem, si in his quae continentur a Patre facta sunt haec. Si enim paternum illorum lumen tale opinantur, ut omnia adimplere possit, quae intra eum sunt, et omnia illuminare: quemadmodum vacuum, vel umbra in his, quae a Pleromate et a paterno lumine continentur, poterat esse? Oportet enim eos locum ostendere intra Propatorem, aut intra Pleroma, non illuminatum, nec retentum ab aliquo, in quo aut Angeli, aut Demiurgus fecit quaecunque voluit. Nec enim modicus locus est, in quo tanta et talis conditio facta est. Necessitas erit itaque universa, intra Pleroma, aut intra Patrem ipsorum localiter vacuum aliquid, et informe, et tenebrosum fieri eos, in quo fabricata sunt, quae fabricata sunt. Incusationem quoque recipiet paternum ipsorum lumen, quasi non possit ea, quae intra ipsum sunt, illuminare et implere. Adhuc autem et labis fructus dicentes ea, et erroris operam, labem et errorem inducent intra Pleroma, et in sinum Patris.

Caput V

In iis quae continentur a Patre mundum hunc ab aliis factum non esse.

1. Adversus eos igitur qui dicunt, extra Pleroma, vel sub bono Deo hunc mundum factum, ea quae paulo ante dicta sunt a nobis, apta sunt; et concludentur tales cum Patre suo, ab eo qui est extra Pleroma, in quo etiam et desinere eos necesse est. Adversus eos autem qui dicunt, in his quae continentur a Patre, ab aliis quibusdam factum hunc mundum, omnia, quae nunc dicta sunt, absurda et inconvenientia occurrent; et cogentur aut omnia lucida, et plena, et operosa, ea quae sunt intra Patrem confiteri: aut paternum lumen accusare, quasi qui non possit omnia luminare: aut sicut pars, sic et universum Pleroma ipsorum vacuum, et indispositum, et tenebrosum confitendum. Et reliqua omnia, quaecunque sunt conditionis, accusant, quasi temporalia sint: aut aeterno-choica, aut inaccusabilia esse oportet, cum sint intra Pleroma et in sinu Patris: aut etiam in universum Pleroma similiter venient incusationes; et causa ignorantiae invenitur Christus eorum. Sicut enim dicunt, cum formasset secundum substantiam Matrem ipsorum, foras projecit extra Pleroma, id est, separavit ab agnitione. Ipse igitur in ea ignorantiam fecit, qui separavit eam ab agnitione. Quomodo igitur idem ipse reliquis quidem Aeonibus, iis qui eo anteriores erant, praestare agnitionem poterat; Matri autem ejus causa esse ignorantiae? Extra agnitionem enim fecit eam, extra Pleroma eam projiciens.

3. Their discourse too about the shadow and the void, in which they say the creation that is ours was made, will be undone, if these things were made in what is contained by the Father. For if they think their Father's light to be such that it can fill all things that are within it and illuminate all things, how could there be a void or a shadow in what is contained by the Pleroma and by the Father's light? For they must show a place within the Propator, or within the Pleroma, not illuminated and not occupied by anything, in which either the angels or the Demiurge made whatever he willed. For it is no small place in which so great and such a creation was made. There will therefore be every necessity that they become, in place, within the Pleroma or within their Father, something void, and formless, and dark, in which the things fashioned were fashioned. Their Father's light too will receive the accusation of being unable to illuminate and fill what is within it. And further, by calling these things the fruit of defect and the work of error, they will bring defect and error into the Pleroma, and into the bosom of the Father.

Chapter 5

That within what is contained by the Father this world was not made by others.

1. Against those, then, who say that this world was made outside the Pleroma, or under the good God, what we said a little before is fitting; and such men will be shut in, together with their Father, by what is outside the Pleroma, in which they too must come to an end. But against those who say that this world was made by certain others within what is contained by the Father, all the absurdities and contradictions just spoken of will arise; and they will be forced either to confess that all the things within the Father are luminous, and full, and active; or to accuse the Father's light of being unable to light up all things; or to confess that, like the part, so their whole Pleroma is void, and unordered, and dark. And all the rest, whatever belongs to the creation, they accuse as being temporal: they must either be eternal-and-choic or blameless, since they are within the Pleroma and in the bosom of the Father; or else the accusations will come likewise upon the whole Pleroma; and their Christ is found to be the cause of ignorance. For, as they say, when he had formed their Mother according to substance, he cast her out of the Pleroma, that is, separated her from knowledge. He, then, who separated her from knowledge made ignorance in her. How, then, could the same one give knowledge to the other Aeons, those who were earlier than he, and yet be to his Mother the cause of ignorance? For he put her outside knowledge in casting her outside the Pleroma.

2. Adhuc quoque si secundum agnitionem et ignorantiam, intra Pleroma et extra Pleroma dicunt, sicut quidam ex ipsis dicunt, quoniam qui in agnitione est, intra id est, quod agnoscit; ipsum Salvatorem (quem omnia esse dicunt) in ignorantia fuisse consentire eos necesse est. Dicunt enim eum, cum foras extra Pleroma venisset, formasse Matrem ipsorum. Si igitur id quod est extra, ignorantiam dicunt universorum; exiit autem Salvator ad formationem Matris ipsorum: extra agnitionem universorum factus est, hoc est, in ignorantia. Quomodo igitur illi agnitionem praestare poterat, cum et ipse extra agnitionem esset? Et nos enim, extra agnitionem cum simus ipsorum, extra Pleroma esse dicunt. Et iterum: Si igitur Salvator exivit extra Pleroma ad investigationem perditae ovis, Pleroma autem est agnitio, extra agnitionem factus est, quod est in ignorantia. Aut enim localiter quod est extra Pleroma consentire eos necesse est; et omnia quae praedicta sunt contraria occurrent eis: vel si secundum agnitionem dicunt quod est intus, et ignorantiam quod est extra; Salvator illorum, et multo ante Christus, in ignorantia facti erunt, extra Pleroma egressi ad formationem Matris ipsorum, quod est extra agnitionem.

3. Haec autem adversus omnes, qui quolibet modo vel ab Angelis, vel ab alio quodam, praeter verum Deum, mundum factum esse dicunt, similiter adaptabuntur. Quam enim incusationem faciunt de Demiurgo, et de his, quae facta sunt materialia, et temporalia, recurret in Patrem: siquidem quemadmodum in ventre Pleromatis facta sunt, quae inciperent mox demum dissolvi, secundum concessionem et ad placitum Patris? Jam igitur non est fabricator causa hujus operationis, valde bene putans semetipsum fabricare; sed qui in suis concedit et probat labis prolationes et erroris opera fieri, et in aeternis temporalia, et in incorruptibilibus corruptibilia, et in his quae veritatis sunt, ea quae sunt erroris. Si autem non concedente, neque approbante Patre universorum, facta sunt haec; potentior, et fortior, et dominatior is, qui fecit in iis, quae propria illius sunt, quaecunque ille non concessit. Si autem non approbans concessit Pater ipsorum, quemadmodum quidam dicunt; aut potens prohibere concessit propter necessitatem quamdam, aut non potens. Sed si quidem non poterat, invalidus et infirmus est: si autem potens, seductor, et hypocrita, et necessitatis servus; non consentiens quidem, concedens autem quasi consentiat. Et initio concedens sistere errorem, et crescere illum, in posterioribus temporibus solvere illum conatur, quando jam multi male perierunt propter labem.

4. Non decet autem eum qui super omnia sit Deus, cum sit liber et suae potestatis, necessitati servisse dicere, ut sit aliquid secundum concessionem praeter sententiam ejus: alioquin necessitatem majorem et dominatiorem facient quam Deum, quando id quod magis potest, antiquius sit omnibus. Et statim in principio causas abscidere necessitatis debuit, et non concludere semetipsum ad habendam necessitatem, concedendo aliquid praeterquam deceat eum.

2. Again, if they speak of within the Pleroma and outside the Pleroma according to knowledge and ignorance, as some of them say that he who is in knowledge is within that which he knows, they must agree that the Saviour himself (whom they call the All) was in ignorance. For they say that he formed their Mother when he had come out of the Pleroma. If, then, they call what is outside the ignorance of all things, and the Saviour went out to form their Mother, he came to be outside the knowledge of all things, that is, in ignorance. How, then, could he give knowledge to her, when he himself was outside knowledge? For they say that we too are outside the Pleroma, since we are outside their knowledge. And again: if, then, the Saviour went out of the Pleroma to seek the lost sheep, and the Pleroma is knowledge, he came to be outside knowledge, that is, in ignorance. For either they must agree that what is outside the Pleroma is outside in place, and all the contradictions mentioned before will meet them; or, if they call what is inside knowledge and what is outside ignorance, their Saviour, and long before him Christ, will have come to be in ignorance, having gone out of the Pleroma to form their Mother, which is outside knowledge.

3. These things will be adapted likewise against all who say in any way that the world was made either by angels or by some other besides the true God. For the accusation they make about the Demiurge, and about the things that were made material and temporal, will recoil upon the Father: since how were things made in the womb of the Pleroma that were soon after to be dissolved, by the allowance and according to the good pleasure of the Father? No longer, then, is the fashioner the cause of this working, though he is fully persuaded that it is he himself who fashions; but he who in his own domain allows and approves that bringings forth of defect and works of error should come to be: in eternal things temporal ones, and in incorruptible things corruptible ones, and in the things of truth those of error. But if these things were made without the Father of all allowing or approving them, then he who made, in what is properly the Father's, whatever the Father did not allow is more powerful, and stronger, and more lordly. But if their Father allowed it without approving, as some say, either he allowed it because of some necessity while able to prevent it, or not able. But if he was not able, he is weak and feeble; if able, a seducer, and a hypocrite, and the slave of necessity: not consenting, indeed, but allowing as though he consented. And allowing error at the beginning to stand and to grow, he tries in later times to undo it, when many have already perished miserably because of the defect.

4. It is not fitting to say of him who is God above all, since he is free and of his own power, that he served necessity, so that something should come about by allowance against his judgement; otherwise they will make necessity greater and more lordly than God, since what is more powerful would be older than all things. And he ought at once, in the beginning, to have cut off the causes of the necessity, and not to have shut himself up into having necessity, by allowing something beyond what befits him.

Multo enim melius, et consequentius, et magis deificum erat, ut in principio initium excideret hujusmodi necessitatis, quam postea, quasi de poenitentia, conaretur tantam fructificationem necessitatis eradicare. Et si necessitati serviens erit Pater universorum, et sub fatum cadet moleste ferens in his quae fiunt, praeter necessitatem autem et fatum nihil agere possit (similiter atque Homericus Jupiter, qui per necessitatem dicit: Et ego enim tibi dedi velut volens, nolente animo): secundum igitur hanc rationem necessitatis et fati invenietur servus Bythus ipsorum.

Caput VI

Ab Angelis, aut a mundi fabricatore supremum Deum ignorari non potuisse.

1. Quomodo autem et ignorabant vel Angeli, aut mundi fabricator, primum Deum, quando in ejus propriis essent, et creaturae exsisterent ejus, et continerentur ab ipso? Invisibilis quidem poterat eis esse, propter eminentiam; ignotus autem nequaquam, propter providentiam. Etenim licet valde per descensionem multum separati essent ab eo, quomodo dicunt; sed tamen dominio in omnes extenso, oportuit cognoscere dominantem ipsorum, et hoc ipsum scire, quoniam qui creavit eos, est Dominus omnium. Invisibile enim ejus cum sit potens, magnam mentis intuitionem et sensibilitatem omnibus praestat potentissimae et omnipotentis eminentiae. Unde etiamsi nemo cognoscit Patrem, nisi Filius, neque Filium, nisi Pater, et quibus Filius revelaverit; tamen hoc ipsum omnia cognoscunt, quando ratio mentibus infixa moveat ea, et revelet eis, quoniam est unus Deus, omnium Dominus.

2. Et propter hoc Altissimi et Omnipotentis appellationi omnia subjecta sunt: et hujus invocatione etiam ante adventum Domini nostri salvabantur homines et a spiritibus nequissimis, et a daemoniis universis, et ab apostasia universa: non quasi vidissent eum terreni spiritus, aut daemones, sed cum scirent quoniam est, qui est super omnia Deus, cujus et invocationem tremebant, et tremit universa creatura, et Principatus, et Potentia, et omnis subjecta Virtus. Aut nunquid hi, qui sub Romanorum imperio sunt, quamvis nunquam viderint Imperatorem, sed valde et per terram, et per mare separati ab eo, cognoscent, propter dominium, eum qui maximam potestatem habet principatus; qui autem super nos erant Angeli, vel ille quem mundi fabricatorem dicunt, non cognoscent Omnipotentem, quando jam et muta animalia tremant et cedant tali invocationi? Et utique non viderunt eum, tamen Domini nostri nomini subjecta sunt omnia: sic et ejus qui omnia fecit et condidit vocabulo, cum alter non sit, quam ipse qui mundum fecit. Et propter hoc Judaei usque nunc hac ipsa adfatione daemonas effugant, quando omnia timeant invocationem ejus qui fecit ea.

For it was much better, and more consistent, and more befitting God, to cut off in the beginning the beginning of such a necessity, than afterwards, as if out of repentance, to try to root out so great a crop of necessity. And if the Father of all is to be the servant of necessity, and is to fall under fate, chafing at the things that happen, and cannot do anything outside necessity and fate (just like Homer's Jupiter, who says under necessity: "For I too gave it to you as though willing, with an unwilling mind"), then by this reasoning of necessity and fate their Bythus will be found a slave.

Chapter 6

That the supreme God could not have been unknown to the angels or to the fashioner of the world.

1. And how were the angels, or the fashioner of the world, ignorant of the first God, when they were in his domain, and were his creatures, and were contained by him? Invisible to them he could indeed be, because of his eminence; but by no means unknown, because of his providence. For although by their descent they were very far separated from him, as they say, yet, since his dominion extends over all, they ought to have known their ruler, and to know this very thing, that he who created them is the Lord of all. For what is invisible of him, since it is mighty, grants to all a great intuition of mind and perception of his most powerful and almighty eminence. Hence, even if no one knows the Father except the Son, nor the Son except the Father, and those to whom the Son has revealed him (Matt 11:27; Luke 10:22), yet all things know this very thing, when reason, implanted in their minds, moves them and reveals to them that there is one God, the Lord of all.

2. And for this reason all things are subject to the name of the Most High and Almighty; and by the invocation of him, even before the coming of our Lord, men were saved both from the most wicked spirits, and from all demons, and from every apostasy: not as though the earthly spirits or the demons had seen him, but because they knew that he is the God who is above all, at whose invocation they trembled, and all creation trembles, and the principality, and the might, and every subject virtue. Or will those who are under the empire of the Romans, though they have never seen the Emperor, but are very far separated from him by land and by sea, know, because of his dominion, him who holds the greatest power of rule; and will the angels who were above us, or he whom they call the fashioner of the world, not know the Almighty, when even the dumb animals tremble and yield to such an invocation? And though they have not seen him, yet all things are subject to the name of our Lord: so too to the name of him who made and created all things, since he is no other than he himself who made the world. And for this reason the Jews to this day drive out demons by this very formula, since all things fear the invocation of him who made them.

3. Si itaque mutis animalibus irrationabiliores noluerint Angelos esse, invenient quoniam oportebat, licet non vidissent hi eum, qui super omnia Deus est, uti cognoscerent potentatum et dominium ejus. Ridiculum enim vere apparebit, si se quidem, qui super terram sunt, cognoscere dicunt eum, qui super omnia est Deus, quem nunquam viderunt; ei autem qui eos fecit, et universum mundum, secundum eos, non permittant, cum sit in summis et super coelos, cognoscere ea, quae ipsi, cum sint in humilibus, sciunt. Nisi forte sub terra in Tartaro esse Bythum suum dicunt: quapropter et primos se cognovisse eum, quam hi qui in altitudine habitarent Angeli; in tantam amentiam venientes, uti dementem pronuntient mundi fabricatorem: quorum vere quidem est misereri, cum in tanta dementia dicant, neque Matrem agnovisse eum neque semen ejus, neque Pleroma Aeonum, neque Propatorem, neque quid essent quae fabricavit; esse autem imagines eorum, quae intra Pleroma sunt, latenter Salvatore operato sic fieri in honorem eorum, qui sursum sunt.

Caput VII

Res creatas imagines non esse Aeonum, qui sursum sunt intra Pleroma.

1. Ignorante itaque Demiurgo universa, Salvatorem dicunt honorasse Pleroma in conditione per Matrem, similitudines et imagines eorum, quae sursum sunt, emittentem. Sed quoniam quidem impossibile erat, extra Pleroma esse aliquid, in quo imagines dicunt factas esse eorum, qui sunt intra Pleroma, vel ab alio quodam praeter primum Deum fabricari hunc mundum, ostendimus. Si autem suave est undique evertere eos, et mendaces arguere, dicemus adversus eos, quoniam, si in honorem eorum quae sursum sunt, facta sunt haec secundum illorum imaginem a Salvatore, semper ea oportet perseverare, uti et semper sint in honore, quae sunt honorata. Si autem transeunt, quae utilitas hujus brevissimi temporis honoris, qui aliquando quidem non fuit, rursus autem non erit? Vanae igitur gloriae appetitor magis (erit) Salvator, quam honorans quae sunt sursum arguitur a nobis. Quis enim honor est aeternorum eorum quae semper sunt, ea quae sunt temporalia; eorum quae stant, ea quae praetereunt; incorruptibilium, corruptibilia? Quandoquidem et apud homines, qui sunt temporales, nulla gratia est ejus honoris, qui celeriter praeterit: sed ejus qui in plurimum, quantum potest, perseverat. Quae autem statim ut facta sunt exterminantur, in contumeliam magis eorum, qui putantur honorari, facta esse juste dicentur: et contumeliose tractari id quod est aeternum, corrupta ejus et soluta imagine. Quid autem, si non plorasset, et risisset, et aporiata esset Mater ipsorum; non habuisset Salvator per quae honoraret plenitudinem, extremae confusionis non habentis propriam substantiam, per quam honoraret Propatorem?

3. If, then, they do not wish the angels to be more irrational than dumb animals, they will find that, though these had not seen the God who is above all, they ought to have known his might and dominion. For it will appear truly ridiculous if they say that they themselves, who are on earth, know the God who is above all, whom they have never seen, but will not allow him who made them and the whole world, according to them, though he is in the heights and above the heavens, to know what they themselves know, though they are in the low places. Unless perhaps they say that their Bythus is under the earth in Tartarus, and that for this reason they knew him before the angels who dwelt on high; coming to such madness that they declare the fashioner of the world to be out of his mind: they are truly to be pitied, since in such madness they say that he knew neither the Mother nor her seed, nor the Pleroma of the Aeons, nor the Propator, nor what the things were that he fashioned; but that they are images of the things that are within the Pleroma, the Saviour working secretly that they should come to be so in honour of those who are above.

Chapter 7

That created things are not images of the Aeons who are above within the Pleroma.

1. Since, then, the Demiurge was ignorant of all things, they say that the Saviour honoured the Pleroma in the creation through the Mother, emitting likenesses and images of the things that are above. But that it was impossible for there to be anything outside the Pleroma, in which they say the images of those within the Pleroma were made, or for this world to be fashioned by any other than the first God, we have shown. But if it is pleasant to overthrow them on every side and to convict them as liars, we shall say against them that, if these things were made by the Saviour after their image in honour of the things that are above, they must always endure, so that the things that were honoured may always be in honour. But if they pass away, what use is this honour of so very short a time, which once was not and again will not be? The Saviour, then, is shown by us to be a seeker of vainglory rather than one who honours the things that are above. For what honour are temporal things to the eternal things that always are; things that pass to those that stand; corruptible things to the incorruptible? For even among men, who are temporal, there is no thanks for an honour that passes quickly, but for one that endures as long as it can. And the things that are destroyed as soon as they are made will justly be said to have been made rather as an insult to those who are thought to be honoured; and what is eternal to be treated insultingly, when its image is corrupted and dissolved. And what if their Mother had not wept, and laughed, and been at a loss: would the Saviour not have had the means to honour the Fullness, since her extreme confusion had no substance of its own through which he might honour the Propator?

2. O vanae gloriae honor, qui statim praeterit, et jam non apparet! Erit aliquis Aeon, in quo in totum talis honor fuisse non reputabitur, et inhonorata erunt tunc quae sunt sursum: aut aliam iterum necesse erit Matrem emittere plorantem, et aporiatam, in honorem Pleromatis. O indissimilis, simul autem et blasphemae imaginis! Imaginem mihi dicitis emissam a mundi fabricatore Unigeniti; et Nun vultis esse Patris universorum: et imaginem hanc ignorare quidem semetipsam, ignorare autem et conditionem, ignorare autem et Matrem, et omne quodcunque est eorum quae sunt, et eorum quae ab eo facta sunt: et non erubescitis adversus vos ipsos, ignorantiam inducentes usque ad ipsum Monogenen? Si enim secundum similitudinem eorum, quae sunt sursum, a Salvatore facta sunt haec, ignorante eo tanta, qui secundum similitudinem factus est; necesse est et circa eum, et secundum eum, ad cujus similitudinem factus est is qui ignorat, hujusmodi ignorantiam exsistere spiritaliter. Non enim possibile est, cum sint utrique spiritaliter emissi, neque plasmati, neque compositi, in quibusdam quidem similitudinem servasse, in quibusdam vero depravasse imaginem similitudinis, quae in hoc sit emissa, ut sit secundum similitudinem ejus, quae sursum est, emissionis. Quod si non est similis, Salvatoris erit incusatio, qui dissimilem emisit imaginem, quasi reprobabilis artifex. Nec enim dicere possunt, quasi non haberet potestatem emissionis Salvator, quem Omnia esse dicunt. Si igitur dissimilis est imago, malus est artifex, et est culpa Salvatoris, secundum eos. Si autem similis est, eadem ignorantia invenietur circa Nun Propatoris ipsorum, hoc est, Monogenen: et ignoravit quidem semetipsum Nus Patris, ignoravit autem et Patrem, ignoravit autem et ea quae ab eo facta sunt. Si autem cognoscit ille; et eum, qui ad similitudinem ejus factus est a Salvatore, necesse est cognoscere quae sunt similia: et soluta est ipsorum, secundum suam regulam, maxima blasphemia.

3. Et sine hoc autem, quonam modo ea quae sunt creaturae, sic varia et multa, et innumerabilia, eorum Aeonum, qui sunt intra Pleroma triginta imagines esse possunt, quorum et nomina quae sint, secundum quod dicunt, in eo qui est ante hunc libro posuimus? Et non tantum universae creaturae varietatem, sed ne quidem partis alicujus aut coelestium, aut superterrestrium, aut aquatilium poterunt adaptare Pleromatis ipsorum parvitati. Quoniam enim Pleroma ipsorum triginta Aeones sunt, ipsi testantur: quoniam autem in una parte eorum quae dicta sunt, non triginta sed multa millia specierum esse annumerantes eos, ostendere omnis quicunque confitebitur. Quomodo igitur ea, quae tam multae sunt conditionis, et contrariis subsistentia, et repugnantia invicem, et interficientia alia alia, imagines et similitudines esse possunt triginta Aeonum Pleromati; siquidem unius naturae, quemadmodum dicunt, ex aequali et simili exsistant, et nullam habeant differentiam?

2. O honour of vainglory, which passes at once and is seen no more! There will be some Aeon in whom such honour will be reckoned never to have been at all, and then the things that are above will be without honour; or else it will be necessary to emit yet another Mother, weeping and at a loss, in honour of the Pleroma. O image not unlike, and at the same time blasphemous! You tell me that the image of the Only-begotten was emitted by the fashioner of the world, and you will have it belong to the Nus of the Father of all; and that this image is ignorant of itself, and ignorant of the creation, and ignorant of the Mother, and of everything whatsoever among the things that are and the things made by him: and are you not ashamed before yourselves, bringing ignorance up to Monogenes himself? For if these things were made by the Saviour after the likeness of the things that are above, while he who was made after the likeness is ignorant of so much, then such ignorance must exist spiritually both in respect of him, and in conformity with him, after whose likeness he who is ignorant was made. For it is not possible, since both were emitted spiritually, neither moulded nor compounded, that it should have kept the likeness in some things, and in others have corrupted the image of the likeness, which was emitted for this very purpose: to be after the likeness of the emission that is above. And if it is not like, the accusation will fall on the Saviour, who emitted an unlike image, as a craftsman to be rejected. For they cannot say that the Saviour, whom they call the All, did not have the power of emission. If, then, the image is unlike, the craftsman is bad, and the fault is the Saviour's, according to them. But if it is like, the same ignorance will be found in respect of the Nus of their Propator, that is, Monogenes: and the Nus of the Father was ignorant of himself, and ignorant of the Father, and ignorant of the things made by him. But if he knows, then he who was made after his likeness by the Saviour must know the things that are like; and their greatest blasphemy is undone by their own rule.

3. And even apart from this, how can the things of the creation, so varied and many and innumerable, be images of the thirty Aeons who are within the Pleroma, whose names too, as they give them, we set down in the book before this one? And not only the variety of the whole creation, but not even that of a single part of it, whether of the heavenly things, or of those upon the earth, or of those in the waters, will they be able to adapt to the smallness of their Pleroma. For that their Pleroma is thirty Aeons, they themselves bear witness; but that in a single part of the things mentioned there are not thirty but many thousands of kinds, everyone who counts them will confess can be shown. How, then, can things of so manifold a creation, which subsist from contraries, and fight one another, and kill one another, be images and likenesses of the thirty Aeons for the Pleroma, if indeed these, as they say, are of one nature, made of what is equal and like, and have no difference?

Oportebat autem, si haec illorum imagines sunt, quemadmodum natura nequam homines dicunt quosdam, et natura rursus bonos, et Aeonum ipsorum ostendere tales differentias, et quosdam quidem ex ipsis natura bonos dicere emissos, quosdam autem natura malos, ut imaginis illorum adinventio congruens esset Aeonibus. Adhuc autem quoniam in mundo altera quidem sunt mansueta, altera vero fera, et quaedam quidem non nocentia, quaedam nocentia, et reliquorum corrumpentia; et quaedam quidem superterrestria, quaedam aquatilia, quaedam volatilia, quaedam coelestia: similiter et Aeonas ostendere debent tales habere affectiones, si quidem haec illorum imagines sunt. Et ignis autem aeternus, quem praeparavit Pater diabolo et angelis ejus, cujus eorum, qui sunt sursum Aeones, imago sit, interpretari debent: et ipse enim in conditione numeratur.

4. Si autem excogitationis ejus, qui passus est, Aeonis dicent imagines haec esse, primum quidem impie agent adversus Matrem suam, malarum et corruptibilium imaginum initiatricem esse eam dicentes. Deinde autem ea quae sunt multa, et dissimilia, et contraria natura, quonam modo unius et ejusdem imagines erunt? Et si Pleromatis Angelos multos esse dicent, et horum illa quae sunt multa imagines esse; nec sic eis constabit ratio. Primo enim differentias Pleromatis Angelorum contrarias invicem debent ostendere, quemadmodum et subjacentes imagines contrariae naturae invicem sunt. Deinde autem cum sint multi et innumerabiles circa factorem Angeli, quemadmodum omnes confitentur prophetae, dena millia denum millium assistere ei, et multa millia millium ministrare ei; et secundum eos, Pleromatis Angeli Angelos factoris imagines habebunt, et manet conditio integra in imagine Pleromatis, jam non consequentibus triginta Aeonis in multiformem conditionis varietatem.

5. Adhuc etiam, si secundum similitudinem haec illorum facta sunt, illa rursus ad quorum similitudinem erunt facta? Si enim mundi fabricator non a semetipso fecit haec, sed quemadmodum nullius momenti artifex, et quasi primum discens puer, de alienis archetypis transtulit; Bythus ipsorum unde habuit species ejus, quam primum emisit, dispositionis? Consequens est igitur, illum ab altero quodam, qui super eum est, exemplum accepisse; et illum rursus ab altero. Et nihilominus in immensum excidet de imaginibus sermo, quemadmodum et de diis, si non fixerimus sensum in unum artificem, ut in unum Deum, qui a semetipso fecit ea quae facta sunt. Aut de hominibus quidem aliquis permittit, a semetipsis utile aliquid ad vitam adinvenisse: ei autem Deo qui mundum consummavit, non permittit a semetipso fecisse speciem eorum quae facta sunt, et adinventionem ornatae dispositionis?

6. Unde autem et haec illorum imagines, cum sint illis contraria, et in nullo possint eis communicare? Quae enim sunt contraria, eorum quorum sunt contraria esse quidem possunt exitiosa; imagines vero nullo modo: quemadmodum aqua igni, et rursus lumen tenebris, et alia tanta, nequaquam erunt invicem imagines.

But if these are their images, then, just as they say that some men are evil by nature and others again good by nature, they ought also to have shown such differences among the Aeons themselves, and to have said that some of them were emitted good by nature and some evil by nature, so that their device of the image might fit the Aeons. Further, since in the world some things are tame and others wild, some harmless and some harmful and destructive of the rest; some upon the earth, some in the waters, some winged, some heavenly: they ought likewise to show that the Aeons have such affections, if indeed these things are their images. And they must also interpret of which of the Aeons that are above the eternal fire, which the Father prepared for the devil and his angels (Matt 25:41), is the image: for it too is numbered in the creation.

4. But if they say that these things are images of the Excogitation of the Aeon who suffered, first they will act impiously against their Mother, saying that she is the initiator of evil and corruptible images. And then, how will things that are many, and unlike, and contrary in nature be images of one and the same? And if they say that the angels of the Pleroma are many, and that the things that are many are their images, not even so will their reasoning hold. For first they must show that the differences of the angels of the Pleroma are contrary to one another, as the images below are of a nature contrary to one another. And then, since the angels about the Maker are many and innumerable, as all the prophets confess, that ten thousands of ten thousands stand by him, and many thousands of thousands minister to him (Dan 7:10), then, according to them, the angels of the Pleroma will have the angels of the Maker as their images, and the creation remains whole in the image of the Pleroma, the thirty Aeons no longer corresponding to the manifold variety of the creation.

5. Further still, if these things were made after the likeness of those, after whose likeness again will those have been made? For if the fashioner of the world did not make these things of himself, but, like a craftsman of no account and like a boy just learning, copied them from others' archetypes, whence did their Bythus get the form of the disposition that he first emitted? It follows, then, that he received the pattern from some other who is above him, and that one again from another. And none the less the discourse about images will fall away into the immeasurable, as it does also about gods, unless we fix our understanding on one craftsman, as on one God, who of himself made the things that were made. Or does one grant to men that they have devised of themselves something useful for life, and not grant to the God who completed the world that he made of himself the form of the things that were made, and the device of their ordered disposition?

6. And how can these things be their images, when they are contrary to them and can share in nothing with them? For things that are contrary can indeed be destructive of those to which they are contrary, but in no way images: as water and fire, and again light and darkness, and so many others, will never be images of one another.

Sic nec ea quae sunt corruptibilia, et terrena, et composita, et praetereuntia, eorum, quae secundum eos sunt, spiritalium imagines erunt: nisi et ipsa composita, et in circumscriptione, et in figuratione confiteantur esse, et non jam spiritalia, et effusa, et locupletia, et incomprehensibilia. Necesse est enim ea in figuratione esse, et circumscriptione, ut sint imagines verae: et absolutum est ea non esse spiritalia. Si autem illa spiritalia, et effusa, et incomprehensibilia dicunt; quomodo possunt, quae sunt in figura, et in circumscriptione, imagines illorum esse, qui sunt sine figuratione et incomprehensibiles?

7. Si autem [non] secundum figurationem, nec secundum formationem, sed secundum numerum et ordinem emissionis imagines ea dicent esse; primo quidem non essent imagines dicenda haec et similitudines eorum, qui sursum sunt Aeonum. Quae enim nec habitum, nec figuram illorum habent, quemadmodum imagines sunt ipsorum? Post deinde, et numeros, et emissiones superiorum Aeonum, eosdem et similes ad eos, qui sunt conditionis, adaptent. Nunc autem triginta ostendentes Aeones, et tantam multitudinem eorum, quae sunt in conditione, imagines eorum qui sunt triginta dicentes, juste ut insensati arguentur a nobis.

Caput VIII

Quam abhorreat a verosimili res creatas esse umbram Pleromatis.

1. Si autem haec illorum umbram dicent esse, quemadmodum quidam ipsorum audent dicere, ut secundum hoc imagines esse, necesse erit et corpora ipsos ea, quae sunt sursum, confiteri. Ea enim, quae sursum sunt, corpora, umbram faciunt; non autem jam spiritalia, quandoquidem nulli obscurare possunt. Si autem et demus illis hoc, quod quidem est impossibile, eorum quae sunt spiritalia et lucida umbram esse, in quam Matrem suam descendisse dicunt: tamen cum illa sint aeterna, et ea quae ex ipsis efficitur umbra sempiterna perseverat, et non jam transeunt haec, sed perseverant cum his, quae se adumbrant. Si autem haec transeunt, et illa necesse est, quorum haec sunt umbra, transire: illis autem perseverantibus, perseverat et umbra ipsorum.

2. Si autem non secundum id quod obumbretur, dicent eam umbram esse, sed secundum id quod multo ab illis separata sint; paterni luminis ipsorum pusillitatem et infirmitatem accusabunt, quasi non attingat usque ad haec, sed deficiat adimplere id quod est vacuum, et dissolvere umbram, et hoc quando nemo sit impedimento. In caliginem enim convertetur, secundum eos, et obcaecabitur paternum lumen eorum, et deficiet in his quae sunt vacuitatis locis, cum minime possit adimplere omnia. Non igitur jam dicant Pleroma esse omnium Bythum ipsorum, siquidem id quod est vacuum et umbra, neque adimplevit, neque illuminavit: aut iterum umbram et vacuum praetermittant; siquidem adimplet omnia paternum ipsorum lumen.

So neither will things that are corruptible, and earthly, and composite, and passing be images of those that, according to them, are spiritual; unless they confess that these too are composite, and in circumscription, and in shaping, and no longer spiritual, and diffused, and abounding, and incomprehensible. For they must be in shaping and in circumscription to be true images; and it is plain that they are not spiritual. But if they say that those are spiritual, and diffused, and incomprehensible, how can things that are in figure and in circumscription be images of those who are without shaping and incomprehensible?

7. But if they say that these things are images [not] according to shaping, nor according to formation, but according to the number and order of the emission, first, these things should not be called images and likenesses of the Aeons who are above. For how are things that have neither their bearing nor their figure images of them? Next, let them fit the numbers and emissions of the higher Aeons, the same and like, to the things of the creation. But as it is, showing thirty Aeons, and calling so great a multitude of the things in the creation images of the thirty, they are justly convicted by us as senseless.

Chapter 8

How far from likelihood it is that created things are the shadow of the Pleroma.

1. But if they say that these things are the shadow of those, as some of them dare to say, so as to be images in that sense, they will be bound to confess that the things above are bodies. For the things that are above cast a shadow as bodies, but no longer as spiritual things, since these can darken nothing. But even if we grant them this, which is impossible, that there is a shadow of the things that are spiritual and luminous, into which they say their Mother descended: yet, since those are eternal, the shadow cast from them also endures for ever, and these things no longer pass away, but endure with those that overshadow them. But if these pass away, those too of which these are the shadow must pass away; but if those endure, their shadow endures too.

2. But if they say that it is a shadow not in the sense of being overshadowed, but in the sense that these things are far separated from those, they will accuse their Father's light of smallness and weakness, as not reaching as far as these things, but failing to fill what is void and to dissolve the shadow, and that when nothing stands in its way. For according to them their Father's light will be turned into darkness and blinded, and will fail in the places of emptiness, since it can by no means fill all things. Let them no longer say, then, that their Bythus is the Pleroma of all things, since he has neither filled nor illuminated what is void and shadow; or else let them give up the shadow and the void, since their Father's light fills all things.

3. Neque igitur extra primum Patrem, id est, qui super omnia est Deus, aut Pleroma aliquid esse potest, in quod Enthymesin passi Aeonis descendisse dicunt, ut non definiatur et circumscribatur ab eo qui est extra, et contineatur ipsum Pleroma, vel primus Deus: neque vacuum esse, aut umbram capiet, cum jam ante sit Pater, uti ne deficiat lumen ejus, et definiatur in vacuum. Irrationale est autem et impium adinvenire locum in quo cessat et finem habet, qui est secundum eos Propator, et Proarche, et omnium Pater, et hujus Pleromatis. Nec rursus in Patris sinu alterum quemdam dicere tantam fabricasse conditionem fas est, vel consentiente, vel non consentiente eo, propter praedictas causas. Impium est enim similiter et demens dicere, tantam conditionem ab Angelis, aut ab emissione quadam ignorante verum Deum, in his quae sunt ipsius, fabricasse: neque infra Pleroma ipsorum, cum sit universum spiritale, ea quae sunt terrena et choica possibile facta esse: sed ne quidem secundum illorum imaginem, cum dicuntur pauci, et similis formationis et unum esse, possibile est, et quae sunt multae conditionis, et contraria invicem facta esse. Falsus autem apparuit, et qui est de umbra cenomatis, id est, vacui, ipsorum sermo, secundum omnia. Itaque vacuum ostensum est figmentum eorum, et inconstans doctrina: vacui autem et hi qui attendunt eis, vere in profundum perditionis descendentes.

Caput IX

Unum esse mundi conditorem, Deum Patrem; veteresque omnes in hac traditione cum Ecclesia consentire.

1. Quoniam quidem est mundi fabricator Deus, constat et ipsis, qui multis modis contradicunt ei, et confitentur eum, fabricatorem eum vocantes, et Angelum dicentes: ut non dicamus, quoniam omnes clamant Scripturae, et Dominus hunc Patrem qui est in coelis docet, et non alium: quemadmodum ostendemus procedente sermone. Nunc autem sufficit id quod est ab eis, qui contraria nobis dicunt testimonium, omnibus hominibus ad hoc demum consentientibus, veteribus quidem, et in primis a primoplasti traditione hanc suadelam custodientibus, et unum Deum fabricatorem coeli et terrae hymnizantibus: reliquis autem post eos a Prophetis Dei hujus rei commemorationem accipientibus: ethnicis vero ab ipsa conditione discentibus. Ipsa enim conditio ostendit eum, qui condidit eam; et ipsa factura suggerit eum, qui fecit; et mundus manifestat eum, qui se disposuit. Ecclesia autem omnis per universum orbem hanc accepit ab apostolis traditionem.

3. Neither, then, can there be anything outside the first Father, that is, the God who is above all, or outside the Pleroma, into which they say the Enthymesis of the Aeon who suffered descended, without its being bounded and circumscribed by what is outside, and the Pleroma itself, or the first God, being contained; nor can there be a void, nor will he contain a shadow, since the Father is already before them, so that his light may not fail and be bounded at the void. And it is irrational and impious to devise a place in which he ceases and has an end who according to them is the Propator, and Proarche, and the Father of all, and of this Pleroma. Nor, again, is it lawful to say that some other fashioned so great a creation in the Father's bosom, whether with his consent or without it, for the reasons given before. For it is equally impious and mad to say that angels, or some emission ignorant of the true God, fashioned so great a creation in what is his own; nor is it possible that earthly and choic things were made beneath their Pleroma, since it is wholly spiritual; nor even is it possible that, after the image of those who are said to be few, and of like formation, and one, things of manifold creation and contrary to one another were made. And their discourse about the shadow of the kenoma, that is, of the void, has appeared false in every respect. So their fiction has been shown to be void, and their doctrine inconsistent; and void too are those who attend to them, truly going down into the depth of perdition.

Chapter 9

That there is one Creator of the world, God the Father; and that all the ancients agree with the Church in this tradition.

1. That God is the Fashioner of the world is agreed even by those who contradict him in many ways, and they confess him, calling him Fashioner and saying that he is an angel; not to mention that all the Scriptures cry it aloud, and that the Lord teaches that this is the Father who is in heaven, and no other, as we shall show as the discourse goes on. But for the present the witness of those who say things contrary to us suffices, since all men agree at least in this: the ancients first, who kept this persuasion from the tradition of the protoplast and sang hymns to one God, the Fashioner of heaven and earth; the rest after them, who received the remembrance of this from the prophets of God; and the heathen, who learn it from the creation itself. For the creation itself shows him who created it; and the thing made itself suggests him who made it; and the world makes manifest him who set it in order. And the whole Church throughout the whole world has received this tradition from the apostles.

2. Constante igitur hoc Deo, quemadmodum diximus, et testimonium ab omnibus accipiente, quoniam est: ille sine dubio, qui secundum eos adinvenitur Pater, inconstans et sine teste est, Simone Mago primo dicente semetipsum esse super omnia Deum, et mundum ab Angelis ejus factum; post deinde his qui successerunt ei, secundum quod ostendimus in primo libro, variis sententiis impias et irreligiosas adversus fabricatorem circumducentibus doctrinas: quorum discipuli cum sint hi, ethnicis pejores efficiunt eos, qui assentiunt eis. Illi enim creaturae potius quam Creatori servientes, et his qui non sunt dii, verumtamen primum deitatis locum attribuunt fabricatori hujus universitatis Deo. Hi autem, hunc quidem labis fructum dicentes, et animalem eum vocantes, et non cognoscentem eam quae super eum est Virtutem, dicentem quoque: Ego sum Deus, et praeter me non est alius Deus; mentiri eum dicentes, ipsi mentientes; omnem malitiam copulantes ei, eum qui non est super hunc, quod sit fingentes, secundum sententiam suam deteguntur, eum quidem qui est Deus blasphemantes, eum autem qui non est, Deum fingentes, in suam ipsorum condemnationem. Et qui dicunt semetipsos perfectos, et universorum habere agnitionem, ethnicis pejores, et magis blasphemi sensu etiam adversum suum factorem inveniuntur.

Caput X

Quam male ab haereticis explicentur Scripturae. Omnia ex nihilo, non ex subjacenti materia, creavit Deus.

1. Perquam itaque irrationale est, praetermittentes eum, qui vere est Deus, et qui ab omnibus habet testimonium, quaerere si est super eum is, qui non est, et qui a nemine unquam annuntiatus est. Quoniam enim manifeste nihil dictum est de eo, et ipsi testimonium perhibent: quia autem parabolas, quae quaeruntur et ipsae quomodo dictae sint, male ad eum, qui adinventus est ab ipsis, transfigurantes, alium nunc, qui ante nunquam quaesitus est, generant, manifestum est. Per hoc enim quod velint ambiguas exsolvere Scripturas (ambiguas autem non quasi ad alterum Deum, sed quasi ad dispositiones Dei) alterum Deum fabricaverunt; quemadmodum praediximus, de arena resticulas nectentes, et quaestioni minori quaestionem majorem adgenerantes. Omnis autem quaestio non per aliud, quod quaeritur, habebit resolutionem, nec ambiguitas per aliam ambiguitatem solvetur apud eos, qui sensum habent, aut aenigmata per aliud majus aenigma, sed ea quae sunt talia, ex manifestis, et consonantibus, et claris accipiunt absolutiones.

2. Since, then, this God is established, as we have said, and receives witness from all that he is, that Father who is devised according to them is without doubt unestablished and without a witness: Simon Magus first saying that he himself was God above all, and that the world was made by his angels; and then those who succeeded him, as we showed in the first book, spinning out in various opinions impious and irreligious doctrines against the Fashioner; and since these men are their disciples, they make those who agree with them worse than the heathen. For those, serving the creature rather than the Creator (Rom 1:25), and those who are not gods (Gal 4:8), nevertheless attribute the first place of godhead to God, the Fashioner of this universe. But these, calling him the fruit of defect, and calling him animal, and ignorant of the Power that is above him, and saying that when he says: I am God, and besides me there is no other God (Isa 45:5; 46:9), he lies, they themselves lying; heaping all wickedness on him, and inventing that he who is not above him exists, are exposed by their own doctrine, blaspheming him who is God, and inventing as God him who is not, to their own condemnation. And those who call themselves perfect, and claim to have the knowledge of all things, are found worse than the heathen, and more blasphemous in understanding even against their own Maker.

Chapter 10

How badly the Scriptures are explained by the heretics. God created all things from nothing, not from underlying matter.

1. It is utterly irrational, then, to pass over him who is truly God and who has the witness of all, and to inquire whether there is above him one who is not and who has never been proclaimed by anyone. For that nothing has been said openly of him, they themselves bear witness; and it is plain that, by wrongly transferring to him whom they devised parables which are themselves the subject of inquiry as to how they were spoken, they now beget another, who was never sought before. For through wishing to solve ambiguous Scriptures (ambiguous not as pointing to another God, but as pointing to the dispositions of God), they have fashioned another God; as we said before, plaiting ropes out of sand, and begetting a greater question on a lesser one. But no question will have its resolution through another thing that is itself sought, nor will an ambiguity be resolved through another ambiguity among those who have understanding, nor riddles through another, greater riddle; but such things receive their solutions from things that are manifest, and in harmony, and clear.

2. Hi autem quaerentes exsolvere Scripturas et parabolas, alteram majorem et impiam quaestionem introducunt, si quidem super mundi fabricatorem Deum alius sit Deus; non exsolventes quaestiones (unde enim?), sed minori quaestioni magnam quaestionem adnectentes, et nodum insolubilem inserentes. Ut enim sciant hoc ipsum scire, quod utique triginta annorum Dominus venit ad baptismum veritatis, hoc non discentes; ipsum Deum fabricatorem, qui misit eum ad salutem hominum, impie contemnunt: et ut putentur posse enarrare unde substantia materiae, non credentes quoniam Deus ex his quae non erant, quemadmodum voluit, ea quae facta sunt, ut essent, omnia fecit, sua voluntate et virtute substantia usus, sermones vanos collegerunt; vere ostendentes suam infidelitatem: quoniam quidem his quae sunt, non credunt, in id quod non est, deciderunt.

3. Quod enim dicunt ex lacrymis Achamoth, humectam prodisse substantiam, a risu autem lucidam, a tristitia autem solidam et a timore mobilem, et in his altum sapere et inflatum esse, quomodo haec non digna irrisione, et vere ridicula? qui non credunt quidem, quoniam ipsam materiam, cum sit potens et dives in omnibus Deus, creavit, nescientes quantum potest spiritalis et divina substantia; credentes autem quoniam Mater ipsorum, quam feminam a femina vocant, a praedictis passionibus emisit tantam conditionis materiam: et quaerentes quidem unde suppeditavit fabricatori conditionis substantia; non quaerentes autem unde Matri ipsorum, quam Enthymesin et impetum Aeonis errantis dicunt, lacrymas tantas, aut sudores, aut tristitias, aut reliqua materiae emissio.

4. Attribuere enim substantiam eorum, quae facta sunt, virtuti et voluntati ejus, qui est omnium Deus, et credibile, et acceptabile, et constans, et in hoc bene dicetur: quoniam quae impossibilia sunt apud homines, possibilia sunt apud Deum. Quoniam homines quidem de nihilo non possunt aliquid facere, sed de materia subjacenti; Deus autem, quam homines hoc primo melior, eo quod materiam fabricationis suae, cum ante non esset, ipse adinvenit. Dicere autem de Enthymesi Aeonis errantis prolatam materiam, et longe quidem Aeonem ab Enthymesi ejus separatam, et hujus rursus passionem et affectionem extra ipsam quidem ejus esse materiam; et incredibile, et fatuum, et impossibile, et inconstans.

Caput XI

Haereticos veritati non credentes in profundum erroris incidisse. Cur eos interrogare statuat Irenaeus?

2. But these, seeking to solve the Scriptures and the parables, bring in another, greater and impious question: whether there is indeed another God above God the Fashioner of the world; not solving the questions (for whence could they?), but tying a great question to a lesser one, and inserting an insoluble knot. For, so that they may know that they know this very thing, that the Lord came to the baptism of truth at thirty years of age, while not learning this, they impiously despise God the Fashioner himself, who sent him for the salvation of men; and, so that they may be thought able to tell whence the substance of matter came, not believing that God, as he willed, made all things from things that were not, so that the things made should be, using his will and power as substance, they have gathered empty words, truly showing their unbelief: for since they do not believe the things that are, they have fallen into what is not.

3. For when they say that from the tears of Achamoth came forth the moist substance, from her laughter the luminous, from her sadness the solid, and from her fear the mobile, and in these things they think high thoughts and are puffed up, how is this not worthy of derision and truly ridiculous? They do not believe that God, being mighty and rich in all things, created matter itself, not knowing how much a spiritual and divine substance can do; but they believe that their Mother, whom they call a female from a female, emitted from the passions mentioned so great a matter for the creation; and they ask whence the substance was supplied to the Fashioner of the creation, but do not ask whence their Mother, whom they call the Enthymesis and impulse of the wandering Aeon, got so many tears, or sweats, or sorrows, or the rest of the emission of matter.

4. For to attribute the substance of the things that were made to the power and will of him who is God of all is both credible, and acceptable, and consistent; and in this it will rightly be said that the things that are impossible with men are possible with God (Luke 18:27). For men cannot make anything from nothing, but from underlying matter; but God is in this first superior to men, that he himself devised the matter of his fashioning when before it was not. But to say that matter was brought forth from the Enthymesis of the wandering Aeon, and that the Aeon is far separated from her Enthymesis, and again that her passion and affection are matter outside herself: this is incredible, and foolish, and impossible, and inconsistent.

Chapter 11

That the heretics, not believing the truth, have fallen into the depth of error. Why does Irenaeus resolve to question them?

1. Et non credentes quidem quoniam is qui est super omnia Deus, in his quae sunt ejus, varia et dissimilia verbo fabricavit, quemadmodum ipse voluit, cum sit omnium fabricator, ut sapiens architectus, et maximus rex; credentes autem quoniam angeli, aut virtus aliqua separata a Deo, et ignorans eum, fecit hanc universitatem: sic igitur veritati non credentes, in mendacio autem volutantes, perdiderunt panem vitae verae, in vacuum et in profundum umbrae incidentes; similes Aesopi cani, ei qui panem quidem reliquit, in umbram autem ejus impetum fecit, et perdidit escam. Et ex ipsis autem Domini verbis facile est ostendere, confitentis unum Patrem, et factorem mundi, et plasmatorem hominis, qui a lege et prophetis annuntiatus sit, et alterum nescientis, et hunc esse super omnia Deum: docentis autem, et per se eam, quae est ad Patrem adoptio filiorum, quae est aeterna vita, omnibus justis attribuentis.

2. Sed quoniam amant incusare, et ea, quae sunt sine calumnia, ut calumniosi concutiunt, multitudinem parabolarum, et quaestionum inferentes nobis; bene haec arbitrati sumus primo interrogare eos e contrario de suis dogmatibus, et quod non est verisimile ipsorum ostendere, et temeritatem ipsorum excidere: post deinde, Domini sermones inferre, ut non sint tantum ad proponendum vacantes; sed propter hoc quod non possint ad ea, quae interrogantur, ratione respondere, dissolutam suam videntes argumentationem, aut revertentes ad veritatem, et semetipsos humiliantes, et cessantes a multifaria sua phantasia, placantes Deum de his, quae adversus eum blasphemaverunt, salventur: aut si perseverarint in ea, quae praeoccupavit animum ipsorum, vana gloria, argumentationem suam immutent.

Caput XII

Triacontadem haereticorum, et deficere et redundare. Cum unitae et inseparabiles sint eorum conjugationes, Sophiam sine permistione conjugis quidpiam pati aut generare non potuisse. Logon et Sigen simul esse non posse.

1. Primo quidem de triacontade ipsorum sic dicemus, universam eam utrinque mire decidere, et secundum id quod minus habet, et secundum id quod plus; propter quam dicunt triginta annorum Dominum ad baptismum venisse. Haec autem dicente, manifesta erit universae argumentationis ipsorum eversio. Et secundum deminorationem quidem sic: primo quidem, quoniam annumerant reliquis Aeonibus Propatorem. Pater enim omnium enumerari non debet cum reliqua emissione: qui non est emissus, cum ea quae emissa est: et innatus, cum ea quae nata est: et quem nemo capit, cum ea quae ab eo capitur, et propter hoc incapabilis: qui infiguratus est, cum ea quae figurata est. Secundum enim id quod melior quam reliqui, non debet cum eis annumerari; et hoc cum Aeone passibili, et in errore constituto, qui est impassibilis, et non errans.

1. And not believing that the God who is above all fashioned by the Word, in what is his, things various and unlike, as he himself willed, since he is the Fashioner of all things, like a wise architect and a very great king; but believing that angels, or some Power separated from God and ignorant of him, made this universe: so, not believing the truth, but wallowing in falsehood, they have lost the bread of true life, falling into the void and into the depth of the shadow; like Aesop's dog, which left the bread and went for its shadow, and lost its food. And from the very words of the Lord it is easy to show that he confesses one Father, the Maker of the world and the Moulder of man, who was proclaimed by the Law and the Prophets, and knows no other, and that this one is God above all; and that he teaches, and through himself bestows on all the just, the adoption of sons that is with the Father, which is eternal life.

2. But since they love to accuse, and like calumniators assail things that are beyond calumny, bringing against us a multitude of parables and questions, we have thought it well first to question them in turn on their own doctrines, and to show what is unlikely in them, and to cut down their rashness; and then to bring in the Lord's words; so that they may not be free merely to put things forward, but, being unable to answer with reason what they are asked, and seeing their argument dissolved, may either turn back to the truth, and humble themselves, and cease from their manifold fantasy, and appease God for the things they blasphemed against him, and be saved; or, if they persevere in the vainglory that has taken hold of their mind, may change their argument.

Chapter 12

That the heretics' Triacontad both falls short and overflows. That, since their pairings are united and inseparable, Sophia could not have suffered or generated anything without the mingling of her consort. That Logos and Sige cannot exist together.

1. First, then, we shall say this of their Triacontad: that the whole of it fails wonderfully on both sides, both by what it has too little and by what it has too much; the Triacontad on account of which they say that the Lord came to baptism at thirty years of age. And once this is said, the overthrow of their whole line of argument will be plain. As to the diminution, then, it is thus: first, in that they count the Propator with the rest of the Aeons. For the Father of all ought not to be counted with the rest of the emission: he who was not emitted, with that which was emitted; the unborn, with that which was born; he whom no one contains, and who is for that reason uncontainable, with that which is contained by him; he who is without figure, with that which has been given figure. For inasmuch as he is better than the rest, he ought not to be counted with them; and that, he who is impassible and does not err, with an Aeon who is passible and set in error.

Quoniam enim a Bytho inchoantes, triacontadem enumerant usque ad Sophiam, quam Aeonem errantem dicunt, ostendimus in eo libro, qui est ante hunc librum, et quae dicunt nomina ipsorum posuimus: hoc autem non annumerato, jam non sunt triginta secundum eos emissiones Aeonum, sed viginti et novem fiunt.

2. Post deinde, primam emissionem Ennoiam, quam Sigen, vocantes, ex qua rursum Nun et Alethiam emissos dicunt, in utrisque exorbitant. Impossibile est enim ennoean alicujus, aut silentium separatim intelligi, et extra eum emissum propriam habere figurationem. Si autem non dicent esse emissam illam extra, sed adunatam Propatori; ut quid cum reliquis Aeonibus annumerant eam, his qui non sunt adunati, et propter hoc ignorant magnitudinem ejus? Si autem et unita est (consideremus et hoc), necessitas est omnis ab unita conjugatione, et inseparabili, et unum exsistente, indiscretam, et unitam eam, quae ex ea est, emissionem fieri, ut non dissimilis sit ab eo qui emisit. Hoc autem sic se habente, unum et idem fiet, quemadmodum Bythus et Sige, sic et Nus et Alethia, semper adhaerentes invicem. Et quod non possit alterum sine altero intelligi, quemadmodum neque aqua sine humectatione, neque ignis sine calore, neque lapis sine duritia (unita sunt enim invicem haec); et alterum ab altero separari non potest sed semper coexsistere ei: sic et Bythum cum Ennoea adunitum esse oportet, et Nun cum Alethia eodem modo. Rursus et Logos et Zoe ab unitis emissi, unitos esse, et unum esse debent. Secundum haec autem, et Homo et Ecclesia, et universa reliquorum Aeonum conjugationis emissio unita esse debet, et semper coexsistere alterum altero. Feminam enim Aeonem pariter esse oportet cum masculo, secundum eos, cum sit velut affectio ejus.

3. Et haec cum ita se habeant, et cum haec dicantur ab ipsis, rursus impudorate audent docere, juniorem duodecadis Aeonem, quem et Sophiam appellant, sine permistione conjugis, quem Theletum vocant, passam esse passionem, et separatim sine eo fructum generasse, quem et feminam a femina nominant; in tantum dementiae progressi, ita ut manifestissime duas contrarias de eodem sententias censeant. Si enim Bythus adunitus est cum Sige, et Nus cum Alethia, et Logos cum Zoe, et reliqui deinceps; quemadmodum poterat Sophia sine conjugis perplexione pati aliquid, vel generare? Si autem haec sine illo passa est, necesse est et reliquas conjugationes abscessionem et separationem a semetipsis accipere: quod est impossibile, sicut praediximus. Impossibile est ergo et Sophiam passam esse sine Theleto: et soluta est ipsorum rursus omnis argumentatio. De passione enim, quam sine complexione conjugis passam eam dicunt, iterum reliquam universam velut tragoediae compositionem affinxerunt.

For that, beginning from Bythus, they count the Triacontad as far as Sophia, whom they call the erring Aeon, we have shown in the book before this one, and we have set down the names they give: but if he is not counted, there are no longer thirty emissions of Aeons according to them, but they come to twenty-nine.

2. Next, when they call the first emission Ennoia, whom they also call Sige, from whom again they say that Nus and Alethia were emitted, they go astray on both counts. For it is impossible that anyone's ennoia, or his silence, should be understood apart from him, and, emitted outside him, have a shaping of its own. But if they say that she was not emitted outside, but united to the Propator, why do they count her with the rest of the Aeons, who are not united, and for that reason do not know his greatness? And if she is united too (let us consider this as well), it is altogether necessary that from a pairing united, and inseparable, and existing as one, the emission that comes from it should be undivided and united, so that it is not unlike him who emitted it. And this being so, they will be one and the same, Nus and Alethia just as Bythus and Sige, clinging to each other always. And since the one cannot be understood without the other, just as neither water without wetness, nor fire without heat, nor stone without hardness (for these are united with each other), and the one cannot be separated from the other but always co-exists with it: so too Bythus must be made one with Ennoia, and Nus with Alethia in the same way. Again, Logos and Zoe, emitted from united ones, must be united and must be one. And on these grounds Man and Church too, and the whole emission of the pairing of the rest of the Aeons, must be united, and the one must always co-exist with the other. For the female Aeon must exist together with the male, according to them, since she is as it were his affection.

3. And although this is so, and although they themselves say this, again they shamelessly dare to teach that the youngest Aeon of the Dodecad, whom they also call Sophia, suffered a passion without the mingling of her consort, whom they call Theletus, and apart from him generated a fruit, which they call a female from a female; they have gone so far in madness that they most plainly hold two contrary opinions about the same thing. For if Bythus is united with Sige, and Nus with Alethia, and Logos with Zoe, and the rest in order, how could Sophia suffer anything, or generate, without the embrace of her consort? And if she suffered without him, the rest of the pairings too must undergo a parting and a separation from themselves: which is impossible, as we said before. It is impossible, therefore, that Sophia suffered without Theletus: and again their whole line of argument is undone. For on the passion that they say she suffered without the embrace of her consort they have again fastened on all the rest, like the composition of a tragedy.

4. Si autem impudorate et reliquas conjugationes disjunctas ab invicem dixerint esse separatas, propter novissimam conjugationem, uti non solvatur illorum vaniloquium: primo quidem impossibili insistunt rei. Quemadmodum enim separabunt Propatorem ab Ennoea ejus, aut Nun ab Alethia, aut Logon a Zoe, et reliquos similiter? Quemadmodum autem et ipsi ad unitatem recurrere dicunt, et omnes unum esse; si quidem hae, quae sunt intra Pleroma conjugationes, unitatem non custodiunt, sed distantes sunt ab invicem: in tantum uti et patiantur, et generent sine alterius complexu, quemadmodum gallinae sine caponibus?

5. Post demum, et sic solvetur illorum rursum prima et archegonos ogdoas. Erunt enim specialiter in eodem Pleromate Bythus et Sige, Nus et Alethia, Logos et Zoe, Anthropos et Ecclesia. Impossibile est autem Logo praesente Sigen esse, aut iterum Sige praesente Logon ostendi. Haec enim consumptibilia sunt invicem, quemadmodum lumen et tenebrae in eodem nequaquam erunt: sed si quidem lumen sit, non sunt tenebrae; ubi autem tenebrae sunt, non erit lumen: veniente enim lumine, solutae sunt tenebrae. Sic ubi est Sige, non erit Logos; et ubi Logos, non utique est Sige. Si autem endiatheton Logon dixerint, endiathetos erit et Sige; et nihilominus solvetur ab endiatheto Logo. Quoniam autem non est endiathetos, ipsa haec ordinatio ipsorum emissionis significat.

6. Jam igitur non dicant, primam et principalem ogdoadem ex Logo et Sige constare, sed aut Sigen, aut Logon refutent: et soluta est illorum prima et principalis ogdoas. Si enim unitas conjugationes dixerint, soluta est eorum universa argumentatio. Quomodo enim unitis eis, Sophia sine conjuge labem generavit? Si autem, sicut in emissione, unumquemque ex Aeonibus propriam substantiam habere dicent: quemadmodum in eodem ostendi potest Sige et Logos? Et haec quidem secundum diminutionem.

7. Secundum autem id quod plus est, rursus solvitur triacontas ipsorum sic: Emissum enim a Monogene dicunt, sicut et reliquos Aeonas, Horon, quem plurimis nominibus vocant, sicut praediximus in eo, qui ante hunc est liber. Hunc autem Horon quidam quidem a Monogene emissum dicunt, alii vero ab ipso Propatore in similitudine sua. Adhuc etiam emissionem dicunt factam a Monogene Christum et Spiritum sanctum, et hos non annumerant ad numerum Pleromatis: sed neque Salvatorem, quem etiam Totum esse dicunt. Hoc enim manifestum est et caeco, quoniam non solum triginta emissiones secundum illos emissae sunt, sed et quatuor cum istis triginta. Ipsum enim Propatorem annumerant in Pleroma, et eos qui ex successione ab invicem emissi sunt. Quid quod isti non annumerabuntur illis in eodem Pleromate exsistentes, qui adepti sunt eamdem emissionem?

4. But if, shamelessly, they say that the rest of the pairings too are disjoined and separated from each other, on account of the last pairing, so that their empty talk may not be undone: first, they rest upon a thing that is impossible. For how will they separate the Propator from his Ennoia, or Nus from Alethia, or Logos from Zoe, and the rest likewise? And how do they themselves say that they return to unity, and that all are one, if the pairings within the Pleroma do not keep their unity, but stand apart from each other, so far that they both suffer and generate without each other's embrace, like hens without cocks?

5. Lastly, in this way too their first and first-begetting Ogdoad will be undone. For there will be, each in its own right, in the same Pleroma, Bythus and Sige, Nus and Alethia, Logos and Zoe, Anthropos and Church. But it is impossible that Sige should be where Logos is present, or again that Logos should be shown where Sige is present. For these consume each other, just as light and darkness will never be in the same place: if there is light, there is no darkness; and where there is darkness, there will be no light: for when light comes, darkness is undone. So where Sige is, Logos will not be; and where Logos is, Sige certainly is not. But if they say that Logos is endiathetos, Sige too will be endiathetos; and none the less she will be undone by the endiathetos Logos. But that he is not endiathetos, the very order of their emission signifies.

6. Let them no longer say, then, that the first and principal Ogdoad consists of Logos and Sige, but let them reject either Sige or Logos: and their first and principal Ogdoad is undone. For if they say that the pairings are united, their whole line of argument is undone. For how, when they were united, did Sophia generate the defect without her consort? But if they say that each of the Aeons has its own substance, as in an emission, how can Sige and Logos be shown in the same place? So much for the lessening.

7. And as to what is more, their Triacontad is again undone thus: for they say that Horos, whom they call by very many names, as we said before in the book before this one, was emitted by Monogenes, as the rest of the Aeons were. And this Horos some say was emitted by Monogenes, but others by the Propator himself, in his own likeness. They say besides that an emission, Christ and Holy Spirit, was made by Monogenes, and these they do not count in the number of the Pleroma: nor yet the Saviour, whom they also say is the All. For this is plain even to a blind man, that according to them not only thirty emissions were emitted, but four as well along with these thirty. For they count in the Pleroma the Propator himself, and those who were emitted from one another in succession. What is the reason that these will not be counted with those, though they exist in the same Pleroma and have had the same emission?

Quam enim edicere possunt justam causam, ob quam non annumerant cum reliquis Aeonibus, neque Christum, quem volente Patre a Monogene dicunt esse emissum, neque Spiritum sanctum, neque Horon, quem et Sotera dicunt; sed neque ipsum Salvatorem, qui venit ad auxilium et formationem Matris ipsorum? Utrum quasi sint isti infimiores illorum, et ideo indignos esse Aeonum appellatione et numero: aut quasi meliores sint et differentes? Sed infimi quidem quomodo fient, qui etiam in fixionem et emendationem reliquorum emissi sunt? Meliores autem rursus prima et principali tetrade esse non possunt, a qua et emissi sunt: et illa enim enumeratur in praedictum numerum. Oportuerat autem et istos annumerari in Pleromate Aeonum: aut et illorum Aeonum honorem hujusmodi appellationis auferri.

8. Cum ergo sit soluta illorum triacontas, sicut ostendimus, et secundum id quod minus est, et secundum id quod plus est (in tali enim numero si plus fuerit, aut minus, reprobabilem faciet numerum, quanto magis tanta?): instabilis igitur ea quae est de ogdoade ipsorum, et de duodecade fabula. Instabilis autem et universa illorum regula, ipso firmamento ipsorum dissipato, et in Bythum, hoc est, in id quod non est, dissoluto. Quaerant igitur jam amodo alias causas ostendere, quare triginta annorum Dominus ad baptismum venerit; et duodecadis apostolorum; et ejus quae est sanguinis profluvium passa; et reliquorum quaecunque vane laborantes delirant.

Caput XIII

Primum ordinem emissionis haereticorum nulla ratione defendi posse.

1. Et ipsum quidem primum ordinem emissionis ipsorum reprobabilem esse sic ostendimus. Emissum enim dicunt de Bytho et hujus Ennoea Nun et Alethian, quod quidem contrarium ostenditur, Nus enim est ipsum quod est principale, et summum, et velut principium, et fons universi sensus. Ennoia autem, quae ab hoc, est qualislibet et de quolibet facta motio. Non capit igitur ex Bytho et Ennoia emissum esse Nun: verisimilius enim erat dicere eos, de Propatore et de hoc Nu emissam esse filiam Ennoiam. Non enim Ennoia mater est Noos, sicut dicunt; sed Nus pater fit Ennoiae. Quemadmodum autem et emissus est Nus a Propatore, qui principalem, et primum ejus, quae est intus, absconditae et invisibilis affectionis locum continet? a qua sensus generatur, et Ennoia, et Enthymesis, et talia, quae non alia sunt praeter Nun; sed illius ipsius, quemadmodum praediximus, de

For what just cause can they declare why they do not count with the rest of the Aeons either Christ, who they say was emitted by Monogenes at the Father's will, or the Holy Spirit, or Horos, whom they also call Soter; nor yet the Saviour himself, who came to the help and the forming of their Mother? Is it on the ground that they are lower than those, and therefore unworthy of the name and the number of the Aeons; or on the ground that they are better and different? But how will they be lower, who were emitted even for the establishing and the correction of the rest? Nor again can they be better than the first and principal Tetrad, by which they were also emitted: for that Tetrad too is counted in the said number. These, then, ought to have been counted in the Pleroma of the Aeons too; or else the honour of such a name should have been taken from those Aeons as well.

8. Since, then, their Triacontad has been undone, as we have shown, both by what is too little and by what is too much (for in such a number, if there is one more or one less, it will make the number worthless; how much more, so many?): unstable, therefore, is the fable that they tell of their Ogdoad and of the Dodecad. Unstable too is their whole rule, since their very foundation has been scattered and dissolved into Bythus, that is, into what is not. Let them seek, then, from now on, to show other reasons why the Lord came to baptism at thirty years of age; and for the Dodecad of the apostles; and for the woman who suffered the flow of blood; and for all the rest over which they rave, labouring in vain.

Chapter 13

That the heretics' first order of emission cannot be defended on any ground.

1. And that their very first order of emission is worthless, we show thus. For they say that Nus and Alethia were emitted from Bythus and his Ennoia, whereas the contrary is shown; for Nus is that very thing which is principal, and highest, and as it were the beginning and the source of all understanding. And ennoia, which comes from it, is a motion of any kind, made about any kind of thing. It cannot be, then, that Nus was emitted from Bythus and Ennoia: for it would have been more likely for them to say that Ennoia was emitted as a daughter from the Propator and from this Nus. For Ennoia is not the mother of Nus, as they say; but Nus becomes the father of Ennoia. And how indeed was Nus emitted from the Propator, Nus who holds the principal and first place of that inward, hidden and invisible affection? from which are generated understanding, and ennoia, and enthymesis, and such things, which are nothing other than Nus; but, as we said before, are motions of any kind of that very Nus, ordered

aliquo in cogitatu dispositae qualeslibet motiones; secundum perseverationem et augmentum, non secundum immutationem vocabula accipientes, et in cognitionem conterminatae, et in verbum coemissae, sensu manente intus, et condente, et administrante, et gubernante libere et ex sua potestate, quemadmodum et vult, quae praedicta sunt.

2. Prima enim motio ejus de aliquo, ennoia appellatur; perseverans autem et aucta, et universam apprehendens animam, enthymesis vocatur. Haec autem enthymesis multum temporis faciens in eodem, et velut probata, sensatio nominatur. Haec autem sensatio in multum dilatata, consilium facta est; augmentum autem et motus in multum dilatatus consilii, cogitationis examinatio: quae etiam in mente perseverans, verbum rectissime appellabitur; ex quo emissibilis emittitur verbum. Unum autem et idem est omnia quae praedicta sunt, a Noo initium accipientia; et secundum augmentum assumentia appellationes. Quemadmodum et corpus hominis, aliquando quidem novellum, aliquando quidem virile, aliquando autem senile, secundum augmentum et perseverantiam accepit appellationes, sed non secundum substantiae demutationem, neque secundum corporis amissionem: sic et illa. De quo enim quis contemplatur, de eo cogitat: et de quo cogitat, de hoc et sapit: de quo autem et sapit, de hoc et consiliatur: et quod consiliatur, hoc et animo tractat: et quod animo tractat, hoc et loquitur. Haec autem omnia, quemadmodum diximus, Nus gubernat, cum sit ipse invisibilis, et a semetipso per ea, quae praedicta sunt, sicut per radium, emittens verbum; sed non ipse ab alio emittitur.

3. Et haec quidem in hominibus capit dici, cum sint compositi natura, et ex corpore et anima subsistentes. Qui autem dicunt ex Deo emissam esse Ennoeam, et ex Ennoea Nun, deinceps ex iis Logon; primo quidem arguendi sunt improprie emissionibus usi; post deinde, hominum affectiones, et passiones, et intentiones mentis describentes, Deum autem ignorantes: qui quidem ea, quae obveniunt hominibus ad loquendum eos, applicant omnium Patri, quem etiam ignotum omnibus dicunt, negantes quidem ipsum mundum fecisse, ut ne quidem pusillus putetur; hominum autem affectiones et passiones donantes. Si autem Scripturas cognovissent, et a veritate docti essent, scirent utique quoniam non sic Deus, quemadmodum homines; et non sic cogitationes ejus, quomodo cogitationes hominum. Multum enim distat omnium Pater ab his, quae proveniunt hominibus, affectionibus et passionibus: et simplex, et non compositus, et similimembrius, et totus ipse sibimetipsi similis, et aequalis est; totus cum sit sensus, et totus spiritus, et totus sensuabilitas, et totus ennoea, et totus ratio, et totus auditus, et totus oculus, et totus lumen, et totus fons omnium bonorum; quemadmodum adest religiosis ac piis dicere de Deo.

in thought about something; taking their names according to their endurance and growth, not according to a change, and brought to their end in knowledge, and emitted together into a word, while the understanding remains within, and creates, and administers, and governs freely and by its own power, as it wills, the things that have been mentioned.

2. For its first motion about something is called ennoia; and when it endures and has grown, and lays hold of the whole soul, it is called enthymesis. And this enthymesis, when it spends much time on the same thing and has been as it were tested, is named perception. And this perception, much enlarged, has become counsel; and the growth and movement of counsel, much enlarged, is the weighing of thought: which, enduring in the mind, will most rightly be called word; and from it the word that can be emitted is emitted. And all the things that have been mentioned are one and the same, taking their beginning from Nus, and taking on their names according to their growth. Just as a man's body too, at one time young, at another manly, and at another old, has received its names according to its growth and endurance, but not according to a change of substance, nor according to a loss of the body: so too with these. For what one contemplates, about that he thinks; and what he thinks about, that he also discerns; and what he discerns, about that he also takes counsel; and what he takes counsel about, that he also turns over in his mind; and what he turns over in his mind, that he also speaks. And all these things, as we said, Nus governs, being himself invisible, and from himself, through the things that have been mentioned, as through a ray, emitting the word; but he himself is not emitted by another.

3. And these things may indeed be said of men, since they are composite by nature, and subsist of body and soul. But those who say that Ennoia was emitted from God, and Nus from Ennoia, and then Logos from these, are to be refuted, first, as having used emissions improperly; and next, as describing the affections and passions and intentions of the mind of men, while they do not know God: they apply to the Father of all what befalls men when they speak, the Father whom they also say is unknown to all, denying that he himself made the world, so that he may not be thought even petty; but giving him the affections and passions of men. But if they had known the Scriptures and been taught by the truth, they would surely know that God is not as men are, and that his thoughts are not as the thoughts of men. For the Father of all is far removed from the affections and passions that befall men: he is simple, and not composite, and like in all his members, and wholly like and equal to himself; since he is all understanding, and all spirit, and all power of sensing, and all ennoia, and all reason, and all hearing, and all eye, and all light, and all the source of all good things; as it befits the religious and the pious to say of God.

4. Est autem et super haec, et propter haec inenarrabilis. Sensus enim capax omnium bene et recte dicetur, sed non similis hominum sensui: et lumen rectissime dicetur, sed nihil simile ei, quod est secundum nos, lumini. Sic autem et in reliquis omnibus nulli similis erit omnium Pater hominum pusillitati: et dicitur quidem secundum haec propter dilectionem, sentitur autem super haec secundum magnitudinem. Si igitur et in hominibus ipse quidem sensus non emittitur, neque separatur a vivo is, qui emittit reliqua, motiones autem ejus et affectus perveniunt ad manifestum; multo magis Dei, qui totus sensus est, ipse a semetipso nequaquam separabitur, neque quasi ab alio aliud emittitur.

5. Si enim sensum emisit, ipse qui emisit sensum, secundum eos, compositus et corporalis intelligitur, ut sit separatim quidem qui emisit, Deus; separatim autem qui emissus est, sensus. Si autem de sensu sensum dicant emissum, praecidunt sensum Dei et partiuntur. Quo autem, et unde emissus est? Quod enim ab aliquo emittitur, in aliquid subjectum emittitur. Quid autem subjacebat antiquius, quam sensus Dei, in quod emissum dicunt eum? Quantus autem et erat locus, ut susciperet et caperet Dei sensum? Si autem, quemadmodum a sole radium, dicant; sicut subjacet aer hic susceptor; et antiquior erit, quam ipse radius: et illic ostendant subjacens aliquid, in quod emissus est sensus Dei, capabile ejus et antiquius. Post oportebit, quemadmodum solem minorem esse quam omnia videmus, longe a semetipso emittentem radios; sic et Propatorem dicere extra et longe a semetipso emisisse radium. Quidnam autem extra, aut longe sentiri a Deo potest, in quod radium emisit?

6. Si autem non emissum extra Patrem illum dicant, sed in ipso Patre; primo quidem superfluum erit etiam dicere emissum esse eum. Quemadmodum enim emissus est, si intra Patrem erat? Emissio enim est ejus, quod emittitur, extra emittentem manifestatio. Post deinde, hoc emisso, et is qui est ab eo Logos erit intra Patrem; similiter autem et reliquae Logi emissiones. Jam igitur non ignorabunt Patrem, cum intra eum sint; nec secundum descensionem emissionum minus aliquis cognoscet eum, undique omnes a Patre aequaliter circumdati; sed et impassibiles omnes similiter perseverabunt, cum sint in paternis visceribus, et in deminoratione nemo ipsorum erit.

4. But he is also above these things, and for that reason inexpressible. For he will well and rightly be called understanding that contains all things, but not like the understanding of men; and he will most rightly be called light, but nothing like the light which is ours. So too in all the rest the Father of all will be in no way like the littleness of men: and he is spoken of in these terms because of love, but he is perceived to be above them according to his greatness. If, then, even in men the understanding itself is not emitted, nor is he who emits the rest separated from the living being, but its motions and affections come forth into the open; much more will the understanding of God, who is all understanding, never be separated from himself, nor is one thing emitted as from another.

5. For if he emitted understanding, he who emitted the understanding is, according to them, understood to be composite and corporeal, so that God, who emitted, is one thing apart, and understanding, which was emitted, another thing apart. But if they say that understanding was emitted from understanding, they cut off the understanding of God and divide it. And where was it emitted to, and from where? For what is emitted from something is emitted into something that lies beneath it. And what lay beneath, older than the understanding of God, into which they say it was emitted? And how great was the place, that it should receive and contain the understanding of God? But if they say that it is as a ray from the sun, then, just as the air here lies beneath as its receiver, and will be older than the ray itself: so let them show something lying beneath there, into which the understanding of God was emitted, able to contain it and older than it. Then, just as we see that the sun is smaller than the whole, and emits its rays far from itself, so they will have to say that the Propator emitted the ray outside and far from himself. But what can be thought of as outside God, or far from him, into which he emitted the ray?

6. But if they say that it was not emitted outside the Father, but within the Father himself, first, it will be superfluous even to say that it was emitted. For how was it emitted, if it was within the Father? For emission is the showing forth, outside him who emits, of what is emitted. Next, if this was emitted, the Logos that comes from it will also be within the Father; and likewise the rest of the emissions of Logos. Then they will no longer be ignorant of the Father, since they are within him; nor will anyone know him less according to the descent of the emissions, all being encompassed by the Father equally on every side; but all will likewise remain impassible, since they are in the Father's inmost parts, and none of them will be in diminution.

Non enim est deminoratio Pater: nisi forte, velut in circulo magno minor continetur circulus, et intra hunc rursus alter minor, aut velut sphaerae similitudine, aut tetragoni, Patrem dicant intra se undique continere sphaerae similitudinem, vel quadratam reliquam Aeonum emissionem, unoquoque illorum circumdato ab eo, qui est super eum major; et circumdante eum, qui post se est, minorem, et propter hoc minorem et ultimum omnium in medio constitutum, et multum a Patre separatum, ignorasse Propatorem. Si autem haec dixerint, in figura et circumscriptione concludent Bythum ipsorum, et circumdantem, et circumdatum; cogentur enim et extra illum confiteri esse aliquid, quod circumdet eum. Et nihilominus in immensum de his qui continent et continentur, incidet sermo: et corpora inclusa esse omnes manifeste apparebunt.

7. Adhuc etiam aut vacuum esse eum confitebuntur; aut omne quod est intra eum, omnes similiter participabunt de Patre. Quemadmodum in aqua circulos si quis faciat, vel rotundas vel quadratas figuras, omnia haec similiter participabunt de aqua: quemadmodum et quae in aere fabricantur, necesse est participare de aere; et quae in lumine, de lumine: sic et qui sunt intra eum, omnes similiter participabunt de Patre, ignorantia apud eos locum non habente. Ubi enim participatio Patris adimplentis? Si autem adimplevit, illic et ignorantia non erit. Solvetur igitur ipsorum deminorationis opera, et materiae emissio, et reliqua mundi fabricatio; quae ex passione et ignorantia volunt substantiam habuisse. Si autem vacuum illum confitebuntur, in maximam incidentes blasphemiam, denegabunt id quod est spiritale ejus. Quemadmodum enim est spiritalis is, qui ne quidem ea quae intra eum sunt, adimplere potest?

8. Haec autem, quae dicta sunt de sensus emissione, similiter et adversus eos, qui a Basilide sunt, aptata sunt: et adversus reliquos Gnosticos, a quibus et hi initia emissionum accipientes, convicti sunt in primo libro. Sed quoniam quidem reprobabilis et impossibilis prima Noos, id est sensus ipsorum, emissio est, manifeste ostendimus. Videamus autem et de reliquis. Ab hoc enim Logon et Zoen fabricatores hujus Pleromatis dicunt emissos, et Logi, id est Verbi, quidem emissionem ab hominum affectione accipientes, et addivinantes adversus Deum, quasi aliquid magnum adinvenientes in eo quod dicunt, a Nu esse emissum Logon: quod quidem omnes videlicet sciunt, quoniam in hominibus quidem consequenter dicatur; in eo autem qui sit super omnes Deus, totus Nus et totus Logos cum sit, quemadmodum praediximus, et nec aliud antiquius, nec posterius, aut aliud alterius habente in se, sed toto aequali et simili et uno perseverante, jam non talis hujus ordinationis sequitur emissio.

For the Father is not diminution: unless perhaps, as in a great circle a smaller circle is contained, and within this again another smaller one, or after the likeness of a sphere, or of a square, they say that the Father contains within himself on every side the rest of the emission of the Aeons in the likeness of a sphere, or a square one, each of them encompassed by the one above it, which is greater, and encompassing the one after it, which is smaller, and that for this reason the smallest and last of all, set in the middle and far separated from the Father, did not know the Propator. But if they say this, they will shut up their Bythus in a figure and a circumscription, both encompassing and encompassed; for they will be forced to confess that there is also something outside him which encompasses him. And none the less the discourse will fall into the immeasurable, about those who contain and are contained: and all will plainly appear to be bodies enclosed.

7. Further, they will either confess that he is empty; or all, whatever is within him, will equally partake of the Father. Just as, if someone makes circles in water, or round or square figures, all these will equally partake of the water; just as what is fashioned in the air must partake of the air, and what is fashioned in light, of the light: so too those who are within him will all equally partake of the Father, ignorance having no place among them. For where is the participation of the Father who fills them? But if he has filled them, there will be no ignorance there. Undone, then, will be their work of diminution, and the emission of matter, and the rest of the fashioning of the world, which, they will have it, had its substance from passion and ignorance. But if they confess that he is empty, falling into the greatest blasphemy, they will deny that which is spiritual in him. For how is he spiritual who cannot even fill the things that are within him?

8. And what has been said of the emission of understanding is fitted likewise against those who are from Basilides, and against the rest of the Gnostics, from whom these too, as they were convicted in the first book, took the beginnings of their emissions. But that the first emission, that of Nus, that is, of their Understanding, is worthless and impossible, we have plainly shown. Let us look, then, at the rest as well. For they say that from him were emitted Logos and Zoe, the fashioners of this Pleroma; and they take the emission of Logos, that is, of the Word, from the affection of men, and divine against God, as though they had found out something great in saying that Logos was emitted by Nus: which all, of course, know can consistently be said of men; but in God who is above all, since he is all Nus and all Logos, as we said before, and has in himself nothing older or later, nor one thing from another, but remains wholly equal and like and one, such an emission in this order no longer follows.

Quemadmodum qui dicit eum totum visionem, et totum auditum, (in quo autem videt, in ipso et audit; et in quo audit, in ipso et videt) non peccat; sic et qui ait, totum illum sensum, et totum verbum, et in quo sensus est, in hoc et verbum esse, et verbum esse ejus hunc Nun, minus quidem adhuc de Patre omnium sentiet; decentiora autem magis quam hi, generationem prolativi hominum verbi transferunt in Dei aeternum Verbum, et prolationis initium donantes et genesin, quemadmodum et suo verbo. Et in quo distabit Dei Verbum, imo magis ipse Deus, cum sit Verbum, a verbo hominum, si eamdem habuerit ordinationem et emissionem generationis?

9. Peccaverunt autem et circa Zoen, dicentes eam sexto loco emissam, quam oportebat omnibus praeponere, quoniam Deus vita est, et incorruptela, et veritas. Et non secundum descensionem, et quae sunt talia acceperunt emissiones; sed earum virtutum quae semper sunt cum Deo, appellationes sunt, quemadmodum possibile est et dignum hominibus audire et dicere de Deo. Appellatione enim Dei coobaudientur sensus, et verbum, et vita, et incorruptela, et veritas, et sapientia, et bonitas, et omnia talia. Et neque sensum vita antiquiorem aliquis potest dicere; ipse enim sensus vita est: nec vitam posteriorem a sensu, uti non fiat aliquando sine vita is qui est omnium sensus, id est Deus. Si autem dixerint, in Patre quidem fuisse vitam, sexto autem loco prolatam, ut vivat Verbum; multo ante, eam quidem oportebat quarto loco emitti, ut vivat Nus, et adhuc etiam ante hunc cum Bytho, ut vivat Bythus ipsorum: cum Propatore enim ipsorum annumerare quidem Sigen, et hanc conjugem ei donare, non connumerare autem Zoen, quomodo non super omnem est insipientiam?

10. De ea autem, quae est ex his, secunda emissione Hominis et Ecclesiae, ipsi patres eorum, falso cognominati Gnostici, pugnant adversus invicem, sua propria vindicantes, et malos fures semetipsos convincentes; aptabile esse magis emissioni dicentes, uti verisimile, ex Homine Verbum, sed non ex Verbo Hominem emissum: et esse Hominem Verbo anteriorem, et hunc esse, qui est super omnia Deus. Et usque hoc quidem, quemadmodum praediximus, omnes hominum affectiones, et motiones mentis, et generationes intentionum, et emissiones verborum conjicientes verisimiliter, non verisimiliter mentiti sunt adversus Deum. Ea enim quae accidunt hominibus, et quaecunque patientes ipsi recognoscunt, ad divinam rationem adducentes, apta dicere videntur apud eos, qui ignorant Deum; et per humanas has passiones transducentes eorum sensum, genesin et probolen quinto loco Verbo Dei enarrantes, mirabilia mysteria, et inenarrabilia, et alta,

Just as he who says that he is all sight and all hearing (for in that by which he sees, in that he also hears; and in that by which he hears, in that he also sees) does not sin; so too he who says that he is all understanding and all word, and that in that in which understanding is, in that word also is, and that this Nus is his word, will indeed still think less than is due of the Father of all; but more fittingly than these, who transfer the generation of the uttered word of men to the eternal Word of God, and give it a beginning of bringing forth and a genesis, as to their own word. And in what will the Word of God, or rather God himself, since he is the Word, differ from the word of men, if he has had the same order and emission of generation?

9. They have sinned too regarding Zoe, saying that she was emitted in the sixth place, she whom they ought to have set before all, since God is life, and incorruption, and truth. And it is not by descent that such things received their emissions; but they are names of those powers which are always with God, as far as it is possible and fitting for men to hear and to speak of God. For in the name of God will be heard together understanding, and word, and life, and incorruption, and truth, and wisdom, and goodness, and all such things. And no one can say that understanding is older than life, for understanding itself is life; nor that life is later than understanding, so that he who is the understanding of all, that is, God, should at some time be without life. But if they say that life was indeed in the Father, but was brought forth in the sixth place so that the Word might live, much earlier it ought to have been emitted in the fourth place, so that Nus might live, and earlier still than he, with Bythus, so that their Bythus might live: for to count Sige with their Propator, and to give her to him as his consort, and not to count Zoe with him, how is this not beyond all folly?

10. And about the second emission, which comes from these, that of Man and Church, their very fathers, the falsely so-called Gnostics, fight against one another, each claiming his own, and convicting themselves of being bad thieves; saying that it is more suited to emission, as being likely, that the Word was emitted from Man, and not Man from the Word; and that Man is prior to the Word, and that he is the God who is above all. And so far, as we said before, drawing plausible conjectures from all the affections of men, and the motions of the mind, and the generations of intentions, and the emissions of words, they have lied implausibly against God. For by carrying over to the divine account the things that happen to men, and whatever they themselves recognise from what they undergo, they seem to say what is fitting among those who do not know God; and leading the understanding of these through these human passions, recounting of the Word of God a genesis and a probole in the fifth place, they

a nullo alio cognita dicunt se docere, de quibus et dixerit Dominus: Quaerite et invenietis; ut quaerant scilicet, qui de Bytho et Sige Nus, et Alethia processerunt; si sunt ex eis rursus Logos et Zoe, dehinc ex Logo et Zoe, Anthropos et Ecclesia.

Caput XIV

Valentinum et sequaces a gentilibus doctrinae suae principia, mutatis tantum nominibus, accepisse.

1. Multo verisimilius et gratius de universorum genesi dixit unus de veteribus comicis Antiphanes in Theogonia. Ille enim de nocte et silentio Chaos emissum dicit, dehinc de Chao et nocte cupidinem, et ex hoc lumen, dehinc reliquam secundum eum primam deorum genesin. Post quos rursus secundam deorum generationem inducit, et mundi fabricationem; dehinc de secundis diis narrat hominum plasmationem. Unde ipsi assumentes sibi fabulam, quasi naturali disputatione commenti sunt, solummodo demutantes eorum nomina, idipsum autem universorum generationis initium et emissionem ostendentes: pro nocte et silentio, Bythum et Sigen nominantes; pro Chao autem, Nun; et pro cupidine (per quem, ait comicus, reliqua omnia disposita), hi Verbum attraxerunt; et pro primis ac maximis diis, Aeonas formaverunt, et pro secundis diis, eam, quae est extra Pleroma, Matris ipsorum enarrant dispositionem, secundam ogdoaden vocantes eam; ex qua mundi fabricationem et plasmationem hominum, similiter atque ille, annuntiant inenarrabilia et incognita mysteria solos se dicentes scire: quae ubique in theatris ab hypocritis splendidissimis vocibus comoedizantur, transferentes in suum argumentum, imo vero hisdem argumentis docentes, tantum immutantes nomina.

2. Et non solum quae apud comicos posita sunt, arguuntur quasi propria proferentes; sed etiam quae apud omnes, qui Deum ignorant et qui dicuntur philosophi, sunt dicta, haec congregant et quasi centonem ex multis et pessimis panniculis consarcientes, finctum superficium subtili eloquio sibi ipsis praeparaverunt: novam quidem introducentes doctrinam, propterea quod nunc nova arte substituta sit; veterem autem et inutilem, quoniam quidem de veteribus dogmatibus, ignorantiam et irreligiositatem olentibus, haec eadem subsuta sunt.

say that they teach wonderful mysteries, inexpressible and lofty, known to no one else, about which, they say, the Lord said: Seek, and you will find (Matt 7:7); meaning, of course, that they should seek how Nus and Alethia proceeded from Bythus and Sige; and whether Logos and Zoe in turn are from them, and then, from Logos and Zoe, Anthropos and Church.

Chapter 14

That Valentinus and his followers took the principles of their doctrine from the Gentiles, changing only the names.

1. Antiphanes, one of the old comic poets, spoke far more plausibly and more pleasingly of the genesis of all things in his Theogony. For he says that from Night and Silence Chaos was emitted, then from Chaos and Night Love, and from him light, then, according to him, the rest of the first genesis of the gods. After these again he brings in a second generation of the gods, and the fashioning of the world; then he tells of the moulding of men by the second gods. From this they took the fable for themselves and have contrived it as if it were an inquiry into nature, only changing the names, but setting out the very same beginning of the generation of all things and the same emission: in place of Night and Silence they name Bythus and Sige; in place of Chaos, Nus; and in place of Love (through whom, says the comic poet, all the rest was set in order), these have drawn in the Word; and in place of the first and greatest gods they have formed the Aeons, and in place of the second gods they recount the disposition of their Mother, which is outside the Pleroma, calling it the second Ogdoad; and from it, just as he does, they proclaim the fashioning of the world and the moulding of men, saying that they alone know these inexpressible and unknown mysteries: things which are played as comedy everywhere in the theatres by actors with most resounding voices; they carry them over into their own plot, or rather teach with the same plots, changing only the names.

2. And not only are they convicted of putting forward as their own what is set down among the comic poets; but also what has been said by all who do not know God and are called philosophers, this they gather together, and, as if stitching a patchwork out of many wretched rags, they have prepared for themselves with subtle eloquence a feigned covering: bringing in a doctrine new, indeed, in that it has now been put together by a new art; but old and useless, since these same things have been sewn together out of old opinions that smell of ignorance and irreligion.

Thales quidem Milesius universorum generationem et initium aquam dixit esse. Idem autem est dicere aquam, et Bythum. Homerus autem poeta Oceanum deorum genesin, et matrem Thetin dogmatizavit: quae quidem hi in Bythum et Sigen transtulerunt. Anaximander autem hoc quod immensum est, omnium initium subjecit, seminaliter habens in semetipso omnium genesin, ex quo immensos mundos constare ait; et hoc autem in Bythum et in Aeonas ipsorum transfiguraverunt. Anaxagoras autem, qui et Atheus cognominatus est, dogmatizavit facta animalia, decidentibus e coelo in terram seminibus: quod et hi ipsi in Matris suae transtulerunt semina, et esse hoc semen seipsos: statim confitentes apud eos, qui sensum habent, et ipsos esse quae sunt Anaxagorae irreligiosi semina.

3. Umbram autem et vacuum ipsorum a Democrito et Epicuro sumentes, sibimetipsis aptaverunt, cum illi primum multum sermonem fecerint de vacuo et de atomis; quorum alterum quidem quid esse vocaverunt; alterum vero, quod non est appellaverunt: quemadmodum et hi esse quidem illa, quae sunt intra Pleroma, vocant, quemadmodum illi atomos; non esse autem haec, quae sunt extra Pleroma, quemadmodum illi vacuum. Semetipsos ergo in hoc mundo, cum sint extra Pleroma, in locum qui non est, deputaverunt. Quod autem dicunt imagines esse haec eorum quae sunt, rursus manifestissime Democriti et Platonis sententiam edisserunt. Democritus enim primus ait, multas et varias ab universitate figuras expressas descendisse in hunc mundum. Plato vero rursus materiam dicit, et exemplum, et Deum; quos isti sequentes, figuras illius et exemplum, imagines eorum, quae sunt sursum, vocaverunt, per demutationem nominis semetipsos inventores et factores hujusmodi imaginariae fictionis gloriantes.

4. Et hoc autem quod ex subjecta materia dicunt fabricatorem fecisse mundum, et Anaxagoras, et Empedocles, et Plato primi ante hos dixerunt; ut videlicet datur intelligi, et ipsi a Matre sua inspirati. Quod autem ex necessitate unumquodque in illa secedit, ex quibus et factum esse dicunt, et hujus necessitatis servum esse Deum, ita ut non possit mortali immortalitatem addere, vel corruptibili incorruptelam donare, sed secedere unumquemque in similem naturae suae substantiam; et hi qui ex porticu Stoici appellantur, et universi quotquot Deum ignorant, poetae et conscriptores affirmant. Qui eamdem habentes infidelitatem, spiritalibus quidem suam regionem attribuerunt, eam quae est intra Pleroma; animalibus autem, medietatis: corporalibus autem, quod choicum; et praeter haec nihil posse Deum, sed unumquemque praedictorum ad ea, quae sunt ejusdem substantiae, secedere affirmant.

Thales of Miletus said that water was the generation and the beginning of all things. And to say water is the same as to say Bythus. And the poet Homer laid it down as doctrine that Oceanus was the genesis of the gods, and Thetis their mother: and these men have carried this over into Bythus and Sige. And Anaximander laid down as the beginning of all things that which is immeasurable, holding in itself seminally the genesis of all things, from which he says the immeasurable worlds are made up; and this too they have transformed into Bythus and into their Aeons. And Anaxagoras, who was also surnamed the Atheist, taught as doctrine that living creatures were made by seeds falling from heaven to earth: this too these men have carried over into the seeds of their Mother, and they say that they themselves are this seed: thereby confessing at once, before those who have sense, that they themselves are the seeds of the irreligious Anaxagoras.

3. And their shadow and void they took from Democritus and Epicurus and fitted to themselves, since those men first spoke at length of the void and of the atoms, of which they called the one something that is, and the other what is not: just as these men too call the things within the Pleroma being, as those called the atoms; and the things outside the Pleroma not being, as those called the void. So they have assigned themselves, since they are in this world and outside the Pleroma, to a place that is not. And when they say that these things are images of the things that are, again they most plainly set forth the opinion of Democritus and of Plato. For Democritus was the first to say that many and various figures, stamped out from the universe, came down into this world. And Plato again speaks of matter, and the pattern, and God; and these men, following them, have called his figures and pattern images of the things above, boasting, by a change of name, that they themselves are the inventors and makers of such an imaginary fiction.

4. And this too, that they say the fashioner made the world out of underlying matter, Anaxagoras and Empedocles and Plato said first, before these men; as we are, of course, given to understand, they too were inspired by their Mother. And that each thing of necessity departs into those things from which they say it was also made, and that God is the slave of this necessity, so that he cannot add immortality to what is mortal, nor give incorruption to what is corruptible, but each departs into a substance like its own nature: this is affirmed both by those who are called Stoics, from the Porch, and by all the poets and writers who do not know God. These men, having the same unbelief, have assigned to the spiritual their own region, that which is within the Pleroma; to the animal, that of the Midst; and to the corporeal, the choic; and they affirm that God can do nothing beyond this, but that each of those aforesaid departs to the things that are of the same substance.

5. Quod autem Salvatorem ex omnibus factum esse Aeonibus dicant, omnibus in eum deponentibus velut florem suum, non extra Hesiodi Pandoram novum aliquid afferunt. Quae enim ille ait de illa, haec hi de Salvatore insinuant, Pandoron introducentes eum, quasi unusquisque Aeonum, quod haberet optimum, donaverit ei. Ipsam autem eduliorum, et reliquarum operationum indifferentem sententiam, et quod putent a nemine in totum posse coinquinari propter generositatem, licet quodcunque manducent vel operentur, a Cynicis possederunt, cum sint cum eis ejusdem testamenti. Et minutiloquium, et subtilitatem circa quaestiones, cum sit Aristotelicum, inferre fidei conantur.

6. Quod autem velint in numeros transferre universum hoc, a Pythagoricis acceperunt. Primum enim hi initium omnium numeros substituerunt, et initium ipsorum parem et imparem, ex quibus et ea quae sensibilia et insensata sunt, subjecerunt. Et altera quidem substitutionis initia esse; altera autem sensationis et substantiae; ex quibus primis omnia perfecta dicunt, quemadmodum statuam de aeramento et de formatione. Hoc autem ii his qui sunt extra Pleroma aptaverunt. Sensationis autem initia dixerunt, in quem sensus intelligens est ejus quod primum assumptum est; quaerit quoadusque defatigata ad unum et indivisibile concurrat. Et esse omnium initium, et substantiam universae generationis Hen, id est unum; ex hoc autem dyadem, et tetradem, et pentadem, et reliquorum multifariam generationem. Haec hi ad verbum de Plenitudine suorum et Bytho dicunt; unde etiam et eas quae sunt de uno, conjugationes adnituntur introducere, quae Marcus velut sua jactans, velut novius aliquid visus est praeter reliquos adinvenisse; Pythagorae quaternationem, velut genesin et matrem omnium enarrans.

7. Dicemus autem adversus eos: utrumne hi omnes, qui praedicti sunt, cum quibus eadem dicentes arguimini, cognoverunt veritatem, aut non cognoverunt? Et si quidem cognoverunt, superflua est Salvatoris in hunc mundum descensio. Utquid enim descendebat? Nunquid ut eam, quae cognoscebatur veritas, in agnitionem adduceret his, qui cognoscunt eam, hominibus? Si autem non cognoverunt, quemadmodum eadem cum his, qui veritatem non cognoscebant, dicentes, solos vosmetipsos eam, quae est super omnia cognitio, habere gloriamini, quam etiam, qui ignorant Deum, habent?

5. And when they say that the Saviour was made from all the Aeons, all of them laying down in him as it were their flower, they bring forward nothing new beyond Hesiod's Pandora. For what he says of her, these men insinuate of the Saviour, bringing him in as Pandoros, as though each of the Aeons had given him what it had best. And their very opinion that foods and all other acts are indifferent, and their thinking that by reason of their noble birth they can in no way be defiled by anyone, whatever they eat or do, they have taken over from the Cynics, since they share the same testament with them. And hair-splitting talk and subtlety about questions, since it is Aristotelian, they try to bring into the faith.

6. And that they would transfer this universe into numbers, they took from the Pythagoreans. For these first set down numbers as the beginning of all things, and as the beginning of the numbers themselves the even and the odd, from which they laid down both the things that are perceived by sense and those that are not. And they say that some are the principles of constitution, and others of perception and of substance; and that from these first principles all things were completed, as a statue is from bronze and from shaping. And these men have fitted this to the things outside the Pleroma. And they called principles of perception that by which the understanding, understanding what was first taken up, searches until, wearied, it comes together to the one and indivisible. And that the beginning of all things and the substance of all generation is Hen, that is, one; and from this the dyad, and the tetrad, and the pentad, and the manifold generation of the rest. These things these men say word for word of their Fullness and of Bythus; whence also they strive to bring in the pairings that come from the one, which Marcus, boasting of them as his own, seemed to have found out as something newer than the rest, setting out the quaternary of Pythagoras as the genesis and mother of all things.

7. And we shall say against them: Did all these who have been mentioned, with whom you are convicted of saying the same things, know the truth, or did they not know it? And if they knew it, the descent of the Saviour into this world is superfluous. For why did he come down? Was it to bring the truth that was known into knowledge for men who know it? But if they did not know it, how is it that, saying the same things as those who did not know the truth, you boast that you alone have the knowledge that is above all things, which even those who do not know God have?

Secundum antiphrasin ergo, veritatis ignorantiam, agnitionem vocant: et bene Paulus ait, vocum novitates falsae agnitionis. Vere enim falsa agnitio ipsorum inventa est. Si autem impudenter agentes super haec dicent, homines quidem non cognovisse veritatem, Matrem autem ipsorum, [vel] semen paternale per tales homines, quemadmodum et per prophetas, enuntiasse mysteria veritatis, ignorante Demiurgo: primo quidem non talia erant, quae sunt praedicta, ut non a quolibet intelligantur: etenim ipsi homines sciebant, quae dicebant, et discipuli ipsorum, et horum successores. Post deinde, vel Mater, vel semen, si cognoscebant et enarrabant ea quae erant veritatis; veritas autem Pater: Salvator ergo, secundum eos, erit mentitus, dicens: Nemo cognovit Patrem, nisi Filius. Si enim cognitus est vel a Matre, vel a semine ejus; solutum est illud, quod nemo cognovit Patrem, nisi Filius; nisi si semen ipsorum, vel Matrem neminem esse dicunt.

8. Et usque hoc quidem per humanas affectiones, et per id quod similia dicant multis ignorantibus Deum, verisimiliter visi sunt abstrahere quosdam; attrahentes per ea quae assueti sunt, in eum qui est de omnibus sermonem, Verbi Dei genesin exponentes, et Vitae, adhuc etiam Sensus, et Dei emissiones obstetricantes. Quae autem ex his non verisimiliter et sine ostensione, omnia ex omnibus mentiti sunt. Quemadmodum qui assuetas escas, et ut illiciant, praemittunt, uti capiant aliquod animal, sensim blandientes eis per assueta pabula, quousque accipiant; sumentes autem ea captiva, alligant amarissime, et ducunt per vim abstrahentes quocunque ipsi voluerint; sic autem et hi paulatim mansueti dissuadentes per pithanologiam assumere praedictam emissionem, inferunt neque congruentia, neque opinatas reliquarum emissionum species; ex Logo quidem et Zoe decem dicentes Aeonas emissos, de Anthropo autem et Ecclesia, duodecim: et horum nec ostensionem, nec testimonia, nec verisimilitudinem; nec in totum aliquid talium habentes, frustra autem, et prout evenit, credi volunt, ex Logo et Zoe, Aeonis exsistentibus, emissum esse Bythium et Mixin, Insenescibilem et Unitionem, Naturalem et Delectamentum, Immobilem et Contemperamentum, Monogenem et Macariam. De Anthropo autem et Ecclesia, similiter Aeonis exsistentibus, emissum esse Paracletum et Pistin, Patricon et Elpida, Metricon et Agapen, Aenon et Synesin; Ecclesiasticum et Macarioteta, Theleton et Sophiam.

9. Hujus autem Sophiae passiones, et errorem, et quemadmodum periclitata est perire propter inquisitionem Patris, quemadmodum dicunt, et extra Pleroma operositatem, et ex quali labe mundi fabricatorem emissum docent, in eo, qui est ante hunc, libro sententias haereticorum enarrantes, cum omni diligentia exposuimus: Christum autem, quem postgenitum his omnibus emissum esse dicunt, et Sotera; aut ex his, qui in labe facti sunt, Aeonibus habuisse substantiam. Necessarie autem nunc nominum istorum meminimus, ut ex istis sit manifestum absurdum eorum mendacium, et confusio fictae nominationis.

By antiphrasis, then, they call ignorance of the truth knowledge: and Paul says well, novelties of words of false knowledge (1 Tim 6:20). For truly their knowledge has been found false. But if, acting shamelessly beyond this, they say that men indeed did not know the truth, but that their Mother, [or] the paternal seed, declared the mysteries of the truth through such men, as also through the prophets, without the Demiurge knowing it: first, the things that have been mentioned were not such that they could not be understood by anyone at all: for the men themselves knew what they were saying, and so did their disciples, and the successors of these. Next, if either the Mother or the seed knew and recounted the things of the truth, and the truth is the Father, then the Saviour, according to them, will have lied when he said: No one has known the Father except the Son (Matt 11:27). For if he has been known either by the Mother or by her seed, that saying is undone, No one has known the Father except the Son; unless they say that their seed, or the Mother, is no one.

8. And so far, through human affections, and through saying things like those said by many who do not know God, they have seemed plausibly to draw some away; drawing them, through what they are accustomed to, into the discourse that is about all things, setting out the genesis of the Word of God, and of Life, and further of Understanding, and acting as midwives to the emissions of God. But what follows from these they have lied implausibly and without proof, all of it out of everything. Just as those who, to catch some animal, set out before it the food it is accustomed to, to lure it, coaxing it little by little with familiar fodder until they take it; and when they have taken it captive, they bind it most cruelly and drag it off by force wherever they will: so too these men, persuading little by little those who have grown used to them, by plausible talk, to accept the said emission, bring in things neither fitting nor credible, the forms of the rest of the emissions; saying that ten Aeons were emitted from Logos and Zoe, and twelve from Anthropos and Church: and having neither proof of these, nor testimonies, nor plausibility, nor anything at all of the kind, but in vain and at random they want it believed that from Logos and Zoe, who are Aeons, were emitted Bythius and Mixis, Ageless and Union, Natural and Delight, Immovable and Tempering, Monogenes and Macaria. And that from Anthropos and Church, who are likewise Aeons, were emitted Paracletus and Pistis, Patricos and Elpis, Metricos and Agape, Aenos and Synesis, Ecclesiasticus and Macariotes, Theletus and Sophia.

9. The passions and the error of this Sophia, and how, as they say, she was in danger of perishing because of her search for the Father, and her busy labour outside the Pleroma, and from what kind of defect they teach that the fashioner of the world was emitted, we have set out with all diligence in the book before this one, recounting the opinions of the heretics: and Christ, who they say was emitted after all these, born later, and Soter; or that he had his substance from the Aeons who came to be in the defect. And we have of necessity recalled these names now, so that from them their absurd falsehood may be plain, and the confusion of their feigned naming.

Ipsi autem detrahunt Aeonibus suis hujusmodi appellationibus multis; ethnicis verisimilia et credibilia apponentibus nomina his, qui vocantur duodecim dii ipsorum, quos et ipsos imagines duodecim Aeonibus esse volunt; imaginibus multo decentiora, et magis potentia, per etymologiam ad intentionem divinitatis adducere nomina habentibus.

Caput XV

Emissionum rationem nullam afferri posse.

1. Revertamur autem nos ad praedictam emissionum quaestionem. Et primo quidem dicant nobis causam hujusmodi emissionis Aeonum, ut nihil tangant eorum quae sunt conditionis. Non enim illa propter conditionem dicunt facta, sed conditionem propter illa; et non illa horum imagines, sed haec illorum esse dicunt. Quemadmodum igitur imaginum causam reddunt dicentes, mensem quidem triginta habere dies propter triginta Aeonas, et diem duodecim horas, et annum duodecim menses, propter duodecim Aeonas, quae sunt intra Pleroma, et quaecunque talia delirant; nunc dicant nobis causam istam Aeonum emissionis, quid quia facta est talis: propter quid autem prima et archegonos omnium octonatio emissa est, et non quinio, vel trinitas, aut septenatio, aut aliquid eorum, quae in alterum numerum confiniuntur? Et quid quia ex Logo et Zoe decem emissi sunt Aeones, et non plures aut minus: et rursus ex Anthropo et Ecclesia duodecim, cum possent et haec, aut plus, aut minus fieri?

2. Universum quoque Pleroma, quid utique tripartitum est in octonationem, et decadem, et duodecadem: et non alterum quemdam, praeter hos, numerum? Et divisio autem ipsa, quid utique in tres, et non in quatuor, vel quinque, vel sex, vel in alterum quemdam facta est numerum nihil tangentes, eorum numerorum, qui sunt conditionis (antiquiora enim illa his dicunt, et oportet ea propriam habere rationem, eam quae est ante constitutionem, sed non eam quae est secundum constitutionem), consentientes ad consonationem.

3. Quam quidem nos de conditione enuntiantes, aptabilia dicimus (apta est enim haec rhythmizatio his quae facta sunt) huic rhythmizationi; illos autem propriam causam de his, quae anteriora sunt, et a semetipsis perfecta, non habentes enuntiare, in summam aporiam incidere necesse est. Quae enim nos de constitutione velut ignorantes interrogant, ipsi de Pleromate econtrario interrogati, vel humanas affectiones enarrabunt, vel in eum descendent sermonem, qui est erga consonantiam quae est in creatura, improprie respondentes de secundis, et non secundum eos de primis.

And they themselves disparage their own Aeons by many such names; since the heathen give plausible and credible names to those who are called their twelve gods, of whom these men will have it that they too are images of the twelve Aeons; the images having names far more seemly and more powerful for leading, by their etymology, to the thought of divinity.

Chapter 15

That no reason can be given for the emissions.

1. But let us return to the question of the emissions that we spoke of before. And first, let them tell us the cause of such an emission of Aeons, without touching anything of the things that belong to the creation. For they say that those things were not made for the sake of the creation, but the creation for their sake; and that those are not images of these, but these of those. As, then, they give the cause of the images, saying that the month has thirty days because of the thirty Aeons, and the day twelve hours, and the year twelve months, because of the twelve Aeons who are within the Pleroma, and whatever other such ravings they utter; so now let them tell us the cause of this emission of Aeons, why it was made such: and why the first and first-begetting octonary of all things was emitted, and not a quinary, or a ternary, or a septenary, or any of those that are bounded by another number? And why were ten Aeons emitted from Logos and Zoe, and not more or fewer; and again twelve from Anthropos and Church, when these too could have been more or fewer?

2. The whole Pleroma too, why is it divided into three, into an octonary, and a Decad, and a Dodecad, and not into some other number besides these? And the division itself, why was it made into three, and not into four, or five, or six, or some other number, if they touch nothing of the numbers that belong to the creation (for they say that those are older than these, and that they must have their own reason, the one that is before the constitution, and not the one that is according to the constitution), and agree with the harmony?

3. And this harmony we, when we speak of the creation, say things fitted to this rhythmic order (for this rhythmic order is fitted to the things that were made); but they, having no cause of their own to declare for the things that are prior and complete in themselves, must fall into the utmost aporia. For what they ask us about the constitution of things, as though we did not know, they themselves, when asked in turn about the Pleroma, will either recount human affections or come down to the discourse about the harmony that is in the creation, answering improperly about the second things, and not about the things that, according to them, are the first.

Non enim de ea quae est secundum creaturam consonantia, nec de humanis affectionibus interrogamus eos; sed quia utique Pleroma ipsorum, cujus imaginem creaturam esse dicunt, octiforme, et deciforme, et duodeciforme est, vane et improvide Pleroma ejusmodi figurae effecisse Patrem ipsorum fatebuntur, et deformitatem circumdabunt Patri, si irrationabiliter aliquid fecit. Aut rursus si secundum providentiam Patris dicent sic emissum Pleroma, propter creaturam, uti bene rhythmizati ipsam essentiam; jam non propter se factum erit Pleroma, sed propter eam, quae secundum similitudinem ipsius futura esset imago: (quemadmodum quae de luto est, non propter semetipsam figuratur statua; sed propter eam quae ex aeramento, vel auro, vel argento habet fieri) et honoratior creatura erit quam Pleroma, si propter illam illa emissa sunt.

Caput XVI

Vel mundi conditorem a seipso rerum creandarum imagines accepisse, vel Pleroma ad alterius cujuspiam dispositionis superioris imaginem factum esse; illam vero ad alius, et sic in infinitum.

1. Si autem nulli eorum assentire voluerint, quoniam convincentur a nobis, non habentes reddere causam talis emissionis Pleromatis ipsorum, cogentur concludi, uti confiteantur supra, Pleroma alteram quamdam esse dispositionem magis spiritalem et magis dominantem, secundum quam deformatum est Pleroma ipsorum. Si enim Demiurgus non a semetipso figurationem creaturae fabricavit talem, sed secundum illorum, quae sursum erant, figuram; Bythus ipsorum, qui utique hujusmodi figurationis perfecit esse Pleroma, vel a quo figuram eorum quae ante ipsum facta sunt, accepit? Oportet enim vel in eo Deo qui fecerit mundum, perseverare sententiam, quoniam sua potestate, et a semetipso accepit exemplum mundi fabricationis: vel si motus quis ab hoc fuerit, semper quaerendi necessitas erit, unde ei, qui super eum est, figuratio eorum quae facta sunt, quis et numerus emissionum, et substantia ipsius exempli? Si autem licuit Bytho a semetipso talem figurationem Pleromatis perficere, quid utique Demiurgo non licuit a semetipso mundum talem fecisse? Rursum igitur si illorum imago conditio est, quid prohibet illa eorum, quae super ea sunt, imagines esse dicere, et quae super ea sunt, rursus aliorum; et in immensas imagines imaginum excidere?

For we are not asking them about the harmony that is according to the creation, nor about human affections; but since their Pleroma, of which they say the creation is the image, is eightfold, and tenfold, and twelvefold, they will confess that their Father made a Pleroma of such a figure in vain and without forethought, and they will invest the Father with unseemliness, if he made anything without reason. Or again, if they say that the Pleroma was emitted thus by the Father's providence, for the sake of the creation, so that its very being might be well set in order by him who gives it rhythm, then the Pleroma will no longer have been made for its own sake, but for the sake of the image that was to be after its likeness (just as the statue of clay is not shaped for its own sake, but for the sake of the one that is to be made of bronze, or gold, or silver), and the creation will be more honoured than the Pleroma, if those things were emitted for its sake.

Chapter 16

That either the creator of the world took from himself the images of the things to be created, or the Pleroma was made after the image of some other, higher disposition, and that one after the image of another, and so to infinity.

1. But if they will agree to none of these, since they will be convicted by us of having no cause to give for such an emission of their Pleroma, they will be forced to be shut in, so as to confess that above the Pleroma there is some other disposition, more spiritual and more sovereign, after which their Pleroma was shaped. For if the Demiurge did not fashion such a shaping of the creation from himself, but after the figure of the things that were above; their Bythus, who made the Pleroma to be of such a shaping, from whom did he receive the figure of the things that were made before him? For either one must hold firm to the opinion, regarding the God who made the world, that by his own power and from himself he received the pattern of the fashioning of the world; or, if one is moved from this, there will always be the necessity of asking whence came to him who is above him the shaping of the things that were made, what the number of the emissions was, and the substance of the pattern itself. But if Bythus was free to complete such a shaping of the Pleroma from himself, why was the Demiurge not free to make such a world from himself? Again, then, if the creation is the image of those things, what prevents us from saying that those are images of the things that are above them, and that the things above them are in turn images of others, and so falling away into images of images without end?

2. Sicut passus est Basilides, cum minime attigisset veritatem, et putans per immensam successionem eorum, quae ex invicem facta sunt, effugere talem aporiam; quando CCCLXV coelos per successionem et similitudinem ab invicem factos enuntiavit, et horum ostensionem esse numerum anni dierum, quemadmodum praediximus: et super hos Virtutem, quam et Innominabilem vocant, et hujus dispositionem: et nec sic quidem effugit talem aporiam. Interrogatus enim unde coelo ei, qui est super omnes, ex quo reliquos per successionem factos vult, figurationis imago? Ab ea dispositione, dicet, quae est secundum Innominabilem. Et aut Innominabilem a semetipso fecisse dicet eam; vel alteram quamdam super hunc potestatem esse consentire necesse habebit, ex qua accepit Innominabilis ejus tantam eorum, quae sunt secundum eum, figurationem.

3. Quanto igitur tutius et diligentius, quod est verum statim initio confiteri, quoniam fabricator Deus hic, qui mundum fecit, solus est Deus, et non est alius Deus praeter eum; ipse a semetipso exemplum et figurationem eorum quae facta sunt, accipiens: quam post tantam irreligiositatem et circuitum defessos, cogi aliquando in aliquo uno statuere sensum, et ex eo figurationem factorum confiteri?

4. Etenim hoc quod imputant nobis qui sunt a Valentino, in ea quae est deorsum hebdomade dicentes nos remanere, quasi non attollentes in altum mentem, neque quae sursum sunt sentientes, quoniam portentiloquium ipsorum non recipimus; hoc idem ipsum qui a Basilide sunt, his imputant, quasi his adhuc circa ea quae deorsum sunt volutantibus usque ad primam et secundam octonationem, et post triginta Aeonas indocte putare eos statim invenisse eum, qui super omnia est, Patrem, non investigantes sensu in id quod est super CCCLXV coelos Pleroma, quae est supra quadraginta quinque ogdoadas. Et illis iterum juste quis imputabit, fingens quatuor millia et CCC et LXXX coelos, vel Aeonas; quoniam hi dies anni tantas horas habent. Si autem quis et noctium apponat, duplicans praedictas horas, magnam multitudinem octonationum et innumerabilem quamdam Aeonum operositatem putans adinvenisse, adversus eum qui est super omnia Pater, omnium semetipsum perfectiorem suspicans, eadem omnibus imputabit: quoniam non sufficiant in altitudinem ejus quae ab ipso dicebatur multitudo coelorum, vel Aeonum; sed deficientes vel in ea quae sunt deorsum, vel in medietatem perseverant.

Caput XVII

Quaeritur qualis sit Aeonum emissio, et ostenditur eam, qualiscunque fingatur, ex omni parte repugnare; ipsumque Nun, atque etiam Patrem posita haereticorum hypothesi, ignorantiae labe maculari.

2. As happened to Basilides, who, since he had by no means attained to the truth, and thought to escape such an aporia by an endless succession of things made from one another, declared that 365 heavens were made from one another by succession and likeness, and that the proof of these is the number of the days of the year, as we said before; and above these a Power, whom they also call the Unnameable, and his disposition: and not even so did he escape such an aporia. For if he is asked whence came the image of its shaping to that heaven which is above all, from which he will have the rest made in succession? From that disposition, he will say, which is according to the Unnameable. And either he will say that the Unnameable made it from himself; or he will have to admit that there is some other power above him, from which his Unnameable received so great a shaping of the things that are according to him.

3. How much safer and more careful, then, to confess at once at the beginning what is true, that this God, the Fashioner who made the world, is the only God, and that there is no other God besides him, he himself receiving from himself the pattern and the shaping of the things that were made; than, wearied after so much irreligion and wandering, to be forced at last to fix their understanding on some one being, and to confess that the shaping of the things made came from him?

4. For the very thing that those who are from Valentinus charge against us, saying that we remain in the Hebdomad below, as not lifting the mind on high, nor perceiving the things above, because we do not accept their monstrous talk, this same thing those who are from Basilides charge against them, as though they were still rolling about among the things below, as far as the first and the second octonary, and as though after the thirty Aeons they ignorantly thought that they had at once found the Father who is above all, not searching out with their understanding the Pleroma that is above the 365 heavens, which is above forty-five ogdoads. And someone in turn might justly charge the same against them, feigning 4,380 heavens, or Aeons, since the days of the year have so many hours. And if someone adds the hours of the nights too, doubling the said hours, and thinks that he has found a great multitude of octonaries and some countless busy labour of Aeons against the Father who is above all, supposing himself more perfect than all, he will charge the same against all: that the multitude of heavens or of Aeons that they spoke of does not reach up to his height, but that, falling short, they remain either among the things below or in the Midst.

Chapter 17

It is asked what the emission of the Aeons is like, and it is shown that, however it is imagined, it is self-contradictory on every side; and that on the heretics' hypothesis Nus himself, and even the Father, is stained with the defect of ignorance.

1. Ejus igitur, quae est secundum Pleroma ipsorum, dispositionis, et maxime ejus, quae est secundum primam ogdoadem, tantas contradictiones et aporias habentes, inspiciamus et reliqua; propter illorum insensationem et nos de his quae non sunt quaerentes; necessarie autem et hoc facientes, quoniam hujus rei credita est nobis procuratio, et qui velimus omnes homines ad agnitionem veritatis venire: et quoniam tu ipse postulaveris accipere a nobis multas et universas eversionis eorum occasiones.

2. Quaeritur igitur, quemadmodum emissi sunt reliqui Aeones? Utrum uniti ei qui emiserit, quemadmodum a sole radii, an efficabiliter et partiliter, uti sit unusquisque eorum separatim, et suam figurationem habens, quemadmodum ab homine homo, et a pecude pecus? Aut secundum germinationem, quemadmodum ab arbore rami? Et utrum ejusdem substantiae exsistebant his qui se emiserunt, an ex altera quadam substantia substantiam habentes? Et utrum in eodem emissi sunt, ut ejusdem temporis essent sibi; an secundum ordinem quemdam, ita ut antiquiores quidam ipsorum, alii vero juniores essent? Et utrum simplices quidem et uniformes, et undique sibi aequales et similes, quemadmodum spiritus et lumina emissa sunt; an compositi et differentes, dissimiles membris suis?

3. Sed si quidem efficabiliter et secundum suam genesin unusquisque illorum emissus est secundum hominum similitudinem; vel generationes Patris erunt ejusdem substantiae ei et similes generatori; vel si dissimiles parebunt, ex altera quadam substantia confiteri eos esse necesse est. Et si quidem Patris generationes similes emissori, impassibilia perseverabunt ea quae emissa sunt, quemadmodum et is qui emisit illa; si autem ex altera quadam substantia, quae est capax passionum, unde haec dissimilis substantia intra illud, quod est incorruptelae, Pleroma? Adhuc etiam secundum hanc rationem unusquisque eorum separatim divisus ab altero intelligetur, quemadmodum homines, non admistus, nec unitus alter altero, sed in figuratione discreta, et circumscriptione definita, et magnitudinis quantitate unusquisque ipsorum deformatus; quae propria corporis sunt, et non spiritus. Jam igitur non spiritale Pleroma esse dicant, nec semetipsos spiritales; siquidem, velut homines, Aeones ipsorum epulantes sedent apud Patrem, et ipsum tali figuratione exsistentem quemadmodum detegunt eum qui ab eo emissi sunt.

4. Si autem, velut a lumine lumina accensa, sunt Aeones a Logo, Logos autem a Nu, et Nus a Bytho, velut, verbi gratia, a facula faculae; generatione quidem et magnitudine fortasse distabunt ab invicem: ejusdem autem substantiae cum sint cum principe emissionis ipsorum, aut omnes impassibiles perseverant, aut et Pater ipsorum participabit passiones. Neque enim quae postea accensa est facula, alterum lumen habebit quam illud quod ante eam fuit. Quapropter et lumina ipsorum composita in unum, in principalem unitionem recurrunt, cum fiat unum lumen quod fuit et a principio.

1. Since, then, we have so many contradictions and aporias against the disposition that is according to their Pleroma, and above all against that which is according to the first Ogdoad, let us look at the rest as well; we too, because of their senselessness, inquiring about things that are not; but doing this of necessity, since the charge of this matter has been entrusted to us, and since we wish all men to come to the knowledge of the truth: and because you yourself have asked to receive from us many and all the means of overthrowing them.

2. It is asked, then, how the rest of the Aeons were emitted. Were they united to him who emitted them, as rays from the sun, or effectively and severally, so that each of them is separate and has its own shaping, as man from man and beast from beast? Or by budding, as branches from a tree? And were they of the same substance as those who emitted them, or did they have their substance from some other substance? And were they emitted at the same time, so as to be of the same age as one another; or in some order, so that some of them were older and others younger? And were they emitted simple and uniform, and on every side equal and like to themselves, as spirits and lights are; or composite and different, unlike in their members?

3. But if each of them was emitted actually and according to his own genesis, after the likeness of men, either the Father's offspring will be of the same substance as he and like their begetter; or, if they appear unlike, it must be confessed that they are from some other substance. And if the Father's offspring are like their emitter, the things that were emitted will remain impassible, as he too who emitted them; but if they are from some other substance, which is capable of passions, whence comes this unlike substance within the Pleroma, which is of incorruption? Further, on this reckoning each of them will be understood to be separately divided from the other, as men are, not mingled nor united one with another, but each of them formed in a distinct shaping, and a defined circumscription, and a quantity of magnitude: which are proper to a body, and not to spirit. Let them no longer say, then, that the Pleroma is spiritual, nor that they themselves are spiritual; if indeed their Aeons sit feasting with the Father like men, and he himself exists in such a shaping as those who were emitted from him show him to be.

4. But if the Aeons are from Logos as lights kindled from a light, and Logos from Nus, and Nus from Bythus, as, for example, torches from a torch, they will perhaps differ from one another in generation and in size; but since they are of the same substance as the head of their emission, either all remain impassible, or their Father too will share in the passions. For the torch that was kindled later will not have a light other than that which was before it. Wherefore their lights too, put together into one, run back into the original union, since there comes to be one light, which was also from the beginning.

Quod autem juvenius est et antiquius, neque in ipso lumine intelligi potest (unum enim lumen est totum), nec in ipsis quae perceperunt lumen faculis (etenim ipsae secundum substantiam materiae id tempus habent; una enim et eadem est facularum materia): sed tantum secundum accensionem, quoniam altera quidem ante pusillum tempus, altera autem nunc accensa est.

5. Labes igitur ejus, quae est secundum ignorantiam, passionis, aut universo similiter Pleromati ipsorum proveniet, cum sint ejusdem substantiae, et erit in ignorantiae labe, id est semetipsum ignorans propator: aut similiter omnia impassibilia perseverabunt ea, quae sunt intra Pleroma, lumina. Unde igitur circa juniorem Aeonem passio, si paternum lumen est, ex quo omnia constituta sunt lumina quod naturaliter impassibile est? Quomodo autem et juvenior aliquis, aut senior in ipsis Aeon dici potest, cum sit unum lumen totius Pleromatis? Et si quis stellas dicat eos, nihilominus eadem universi apparebunt natura participantes. Etenim si stella a stella in claritate differt, sed non secundum qualitatem, nec secundum substantiam, secundum quam passibile aliquid vel impassibile est; sed aut universos, ex lumine cum sint paterno, naturaliter impassibiles et immutabiles esse oportet: aut universi cum paterno lumine et passibiles, et commutationum corruptionis capaces sunt.

6. Haec autem eadem ratio sequetur, etsi, velut ab arbore ramos, dicant a Logo natam esse emissionem Aeonum; cum Logos a Patre ipsorum generationem habeat; ejusdem enim substantiae omnes inveniuntur cum Patre, tantum secundum magnitudinem, sed non secundum naturam differentes ab invicem, et magnitudinem complentes Patris, quemadmodum digiti complent manum. Si igitur Pater in passione et ignorantia, et ii utique, qui ex eo generati sunt, Aeones. Si autem impium est Patri omnium ignorantiam et passionem affingere, quomodo ab eo emissum dicunt Aeonem passibilem, et hoc ipsi Sophiae Dei eamdem impietatem affingentes, semetipsos religiosos esse dicent?

7. Si autem, quomodo a sole radios, Aeonas ipsorum emissiones habuisse dicent, ejusdem substantiae et de eodem omnes cum sint, aut omnes capaces passionis erunt cum eo, qui ipsos emisit, aut omnes impassibiles perseverabunt. Non enim jam quosdam impassibiles, quosdam autem passibiles possunt ex tali emissione confiteri. Si igitur omnes impassibiles dicunt, ipsi suum argumentum dissolvunt. Quomodo enim passus est minor Aeon, si omnes erant impassibiles? Si autem omnes dicunt participasse passionis hujus, quemadmodum quidam audent dicere, quia a Logo quidem coepit, derivatio autem in Sophiam; in Logum, hujus Nun Propatoris, passionem revocantes, arguentur et Nun Propatoris, et ipsum Patrem in passione fuisse confitentes. Non enim ut compositum animal quiddam est omnium Pater, praeter Nun, quemadmodum praeostendimus; sed Nus Pater, et Pater Nus.

And what is younger and older cannot be understood either in the light itself (for the whole light is one), or in the torches themselves that have received the light (for as to the substance of their matter they have the same time; for the matter of the torches is one and the same): but only as to the kindling, since the one was kindled a little time before, and the other now.

5. The defect, then, of the passion that is according to ignorance will either befall their whole Pleroma alike, since they are of the same substance, and the Propator will be in the defect of ignorance, that is, ignorant of himself; or all the lights within the Pleroma will alike remain impassible. Whence, then, the passion around the youngest Aeon, if it is the Father's light, from which all the lights were constituted, that is by nature impassible? And how can any Aeon among them be called younger or older, since there is one light of the whole Pleroma? And if someone says that they are stars, none the less they will all appear to partake of the same nature. For if star differs from star in brightness (1 Cor 15:41), yet it is not in quality, nor in substance, according to which a thing is passible or impassible; but either all of them, since they are from the Father's light, must be by nature impassible and immutable, or all of them, together with the Father's light, are both passible and capable of the changes of corruption.

6. And the same reasoning will follow even if they say that the emission of the Aeons was born from Logos as branches from a tree, since Logos has his generation from their Father; for all are found to be of the same substance as the Father, differing from one another only in size, and not in nature, and filling up the greatness of the Father, as the fingers fill up the hand. If, then, the Father is in passion and ignorance, so surely are the Aeons who were begotten from him. But if it is impious to attach ignorance and passion to the Father of all, how can they say that a passible Aeon was emitted by him, and, attaching this same impiety to the very Sophia of God, call themselves religious?

7. But if they say that their Aeons had their emissions as rays from the sun, then, since all are of the same substance and from the same source, either all will be capable of passion together with him who emitted them, or all will remain impassible. For from such an emission they can no longer confess some to be impassible and others passible. If, then, they say that all are impassible, they themselves undo their own plot. For how did the lesser Aeon suffer, if all were impassible? But if they say that all shared in this passion, as some dare to say, that it began from Logos but flowed down into Sophia, then, carrying the passion back into Logos, and into this Nus of the Propator, they will be convicted of confessing that both the Nus of the Propator and the Father himself were in passion. For the Father of all is not some composite living being, apart from Nus, as we have shown before; but Nus is the Father, and the Father is Nus.

Necesse est itaque et eum, qui ex eo est Logos, imo magis autem ipsum Nun, cum sit Logos, perfectum et impassibilem esse; et eas quae ex eo sunt emissiones, ejusdem substantiae cum sint, cujus et ipse, perfectas, et impassibiles, et semper similes cum eo perseverare, qui eas emisit.

8. Non igitur jam Logos quasi tertium ordinem generationis habens ignoravit Patrem, quemadmodum docent hi: hoc enim in hominum quidem generatione fortasse putabitur verisimile esse, eo quod saepe ignorant suos parentes; in Logo autem Patris omnimodo impossibile est. Si enim exsistens in Patre cognoscit, hunc in quo est, hoc est semetipsum, non ignorat: et quae ab hoc sunt emissiones, virtutes ejus exsistentes, et semper ei assistentes, non ignorabunt eum, qui se emisit, quemadmodum nec radii solem. Non capit igitur Dei Sophiam, eam quae intra Pleroma est, cum sit a tali emissione, sub passione cecidisse, et talem ignorantiam concepisse. Possibile est autem eam, quae est a Valentino, sapientiam, cum sit de diaboli emissione, in omni passione fieri, et profundum ignorantiae fructificare. Ubi enim ipsi testimonium perhibent de Matre sua, dicentes eam Aeonis errantis generationem esse, jam non quaerere oportet causam, propter quam filii hujusmodi Matris ignorantiae semper natent in profundo.

9. Praeter has autem emissiones ego quidem jam non intelligo alteram posse eos dicere; sed ne ipsi quidem alteram quamdam proprietatem emissam reddentes aliquando, cogniti sunt nobis, licet valde multam de hujusmodi speciebus quaestionem habuerimus cum eis: hoc autem solum dicunt, quoniam emissi sunt unusquisque illorum, et illum tantum cognovisse, qui se emisit, ignorans autem eum, qui ante illum est. Jam non autem cum ostensione progrediuntur, quemadmodum emissi sunt, aut quomodo capit tale quid in spiritalibus fieri. Quacunque enim progressi fuerint, obligabuntur, et a recta ratione circumeuntes circa veritatem, in tantum uti eum, qui est a Nu Propatoris ipsorum emissus Sermo, in deminorationem eum emissum dicant, (Nun enim perfectum a perfecto Bytho progeneratum jam non potuisse eam, quae ex eo est, emissionem facere perfectam, sed obcaecatam circa agnitionem et magnitudinem Patris: et Salvatorem symbolum mysterii hujus ostendisse in eo, qui a nativitate caecus fuit, quoniam sic caecus emissus est a Monogene Aeon, id est ignorantia,) ignorantiam et caecitatem commentientes Verbo Dei, secundam secundum eos a Propatore emissionem habenti. Admirabiles sophistae, et altitudines investigantes incogniti Patris, et supercoelestia sacramenta enarrantes, in quae cupiunt angeli prospicere! uti discant quoniam a Nu ejus Patris, qui super omnia est, emissum Verbum, caecum emissum, id est ignorans Patrem, qui se emisit.

It is necessary, therefore, that the Logos who is from him too, or rather Nus himself, since he is Logos, should be perfect and impassible; and that the emissions that are from him, since they are of the same substance as he is, should remain perfect, and impassible, and always like him who emitted them.

8. It is no longer true, then, that Logos, as having the third order of generation, was ignorant of the Father, as these men teach: for this might perhaps be thought likely in the generation of men, because they are often ignorant of their parents; but in the Logos of the Father it is in every way impossible. For if, existing in the Father, he knows him in whom he is, he is not ignorant of himself: and the emissions that are from him, being his powers and standing always beside him, will not be ignorant of him who emitted them, any more than rays are ignorant of the sun. It cannot be, then, that the Sophia of God, she who is within the Pleroma, since she is from such an emission, fell under passion and conceived such ignorance. But it is possible that the wisdom which is from Valentinus, since it is of the devil's emission, should come to be in every passion, and bring forth as its fruit a depth of ignorance. For when they themselves bear witness of their Mother, saying that she is the offspring of an erring Aeon, there is no longer any need to seek the cause why the sons of such a Mother should swim for ever in the deep of ignorance.

9. Besides these emissions, I for my part do not see what other they can name; nor have they themselves ever been known to us to give some other particular property of their emission, though we have had a great deal of debate with them about such kinds: this alone they say, that each of them was emitted, and knew only him who emitted it, but was ignorant of him who was before him. But they do not go on, with proof, to show how they were emitted, or how such a thing can happen among spiritual beings. For whichever way they go, they will be bound fast, and, going round about the truth away from right reason, they go so far as to say that the Discourse emitted from the Nus of their Propator was emitted in diminution (for Nus, they say, begotten perfect from the perfect Bythus, could no longer make the emission that comes from him perfect, but blinded as to the knowledge and the greatness of the Father: and the Saviour showed a symbol of this mystery in the man who was blind from his birth, since in this way the Aeon was emitted blind by Monogenes, that is, ignorance), contriving ignorance and blindness for the Word of God, who according to them has the second emission from the Propator. Admirable sophists, searching out the heights of the unknown Father, and recounting the supercelestial mysteries into which angels long to look (1 Pet 1:12)! so that they may learn that the Word emitted from the Nus of the Father who is above all was emitted blind, that is, ignorant of the Father who emitted him.

10. Et quemadmodum, o vanissimi sophistae, Nus Patris, imo etiam ipse Pater, cum sit Nus et perfectus in omnibus, imperfectum et caecum Aeonem emisit suum Logon, cum possit statim et agnitionem Patris cum eo emittere? Quemadmodum Christum postgenitum quidem reliquis, perfectum autem dicitis emissum; multo magis igitur, qui est eo aetate provectior Logos, ab eodem Nu perfectus utique emitteretur, et non caecus: nec ille rursus plus caecos quam se Aeonas emitteret, quoadusque Sophia vestra semper excaecata, tantam malorum enixa est substantiam. Et hujus malitiae causa est Pater vester; magnitudinem enim et virtutem Patris causas ignorantiae esse dicitis, Bytho assimilantes eum, et nomen hoc ei apponentes innominabili Patri. Si autem ignorantia malum, omnia autem mala ex ea floruisse definitis, hujus autem causam magnitudinem et virtutem Patris dicentes, malorum factorem eum ostenditis. Id enim, quod non potuerit contemplari magnitudinem ejus, causam dicitis mali. Sed si quidem impossibile erat Patri notum semetipsum ab initio his, quae ab eo facta sunt, facere; inincusabilis erat, qui non poterat ignorantiam auferre eorum, qui post se sunt. Si autem postea volens, eam quae secundum progressionem emissionum aucta fuerat, ignorantiam et inseminatam Aeonibus, auferre potuit, multo magis prius eam, quae nondum erat, ignorantiam volens non permitteret fieri.

11. Quoniam igitur quando voluit agnitus est, non tantum Aeonibus, sed et his, qui in novissimis temporibus erant hominibus; non volens autem ab initio agnosci, ignoratus est: causa ignorantiae secundum vos est voluntas Patris. Si enim praesciebat haec sic futura, quare utique, priusquam fieret, non abscidit ignorantiam ipsorum, quam postea, velut ex poenitentia, curat per emissionem Christi? Quam enim per Christum agnitionem omnibus fecit, multo ante poterat facere per Logon, qui et primogenitus erat Monogenus. Vel si praesciens voluit fieri haec, semper perseverant ignorantiae opera, et nunquam praetereunt. Quae enim ex voluntate Propatoris vestri facta sunt, perseverare oportet cum voluntate ejus qui voluit: vel si praetereunt haec, cum his praeteriet et voluntas ejus, qui substantiam ea habere voluit. Quid enim et discentes requieverunt Aeones, et perfectam agnitionem perceperunt, quoniam incapabilis est et incomprehensibilis Pater? Hanc autem agnitionem habere potuerunt priusquam in passionibus fierent: non enim deminorabatur magnitudo Patris ab initio scientibus his, quia incapabilis et incomprehensibilis est Pater. Si enim propter immensam magnitudinem ignorabatur, et propter immensam dilectionem impassibiles debebat conservare eos qui ex se nati erant: quoniam nihil prohibebat, sed magis utile erat, ab initio cognovisse eos, quoniam incapabilis et incomprehensibilis est Pater.

10. And how, O most vain sophists, did the Nus of the Father, or rather the Father himself, since he is Nus and perfect in all things, emit his Logos as an imperfect and blind Aeon, when he could at once have emitted the knowledge of the Father along with him? Just as you say that Christ, though born after the rest, was emitted perfect; much more, then, would the Logos, who is older in age than he, have been emitted perfect by the same Nus, and not blind: nor would he in turn have emitted Aeons blinder than himself, until your Sophia, blinded for ever, brought forth so great a substance of evils. And the cause of this wickedness is your Father; for you say that the greatness and the power of the Father are the causes of the ignorance, likening him to Bythus, and attaching this name to the unnameable Father. But if ignorance is an evil, and you lay it down that all evils have sprung from it, and say that its cause is the greatness and the power of the Father, you show him to be the maker of evils. For you say that the cause of evil is this, that one could not contemplate his greatness. But if it was impossible for the Father to make himself known from the beginning to those who were made by him, he was blameless, since he could not take away the ignorance of those who come after him. But if afterwards, when he willed, he could take away the ignorance that had grown with the progression of the emissions and had been sown in the Aeons, much more would he, had he willed it, not have allowed that ignorance, which did not yet exist, to come into being earlier.

11. Since, then, when he willed, he was known, not only to the Aeons but also to the men who were in the last times; but, since he did not will to be known from the beginning, he was unknown: the cause of the ignorance, according to you, is the will of the Father. For if he foreknew that these things would be so, why did he not cut off their ignorance before it came to be, the ignorance that afterwards, as though out of repentance, he heals by the emission of Christ? For the knowledge that he gave to all through Christ he could have given much earlier through Logos, who was also the firstborn of Monogenes. Or if, foreknowing it, he willed these things to come to be, the works of ignorance endure for ever, and never pass away. For the things that were made by the will of your Propator must endure along with the will of him who willed them; or, if they pass away, along with them will pass away the will of him who willed that they should have substance. For what was it that the Aeons came to rest on learning, and so received perfect knowledge? That the Father is uncontainable and incomprehensible? But this knowledge they could have had before they came to be in passions: for the greatness of the Father would not have been diminished if they had known from the beginning that the Father is uncontainable and incomprehensible. For if he was unknown because of his immeasurable greatness, he ought also, because of his immeasurable love, to have kept impassible those who had been born of him: since nothing prevented, but rather it was more useful, that they should have known from the beginning that the Father is uncontainable and incomprehensible.

Caput XVIII

Sophiam nec ignorantia laborare, nec quidquam, Patrem investigando, pati, aut in apertum discrimen venire potuisse. Enthymesin ejus ab illa separari non potuisse, multo minus proprias affectiones habere.

1. Quomodo autem non vanum est, quod etiam Sophiam ejus dicunt in ignorantia, et in deminoratione, et in passione fuisse? Haec enim aliena sunt a Sophia, et contraria; sed nec affectiones ejus sunt. Ubi enim est improvidentia et ignorantia utilitatis, ibi Sophia non est. Non jam igitur Sophiam passum Aeonem vocent; sed aut vocabulum ejus, aut passiones praetermittant. Et Plenitudinem autem universam non dicant spiritalem, si intra ipsam Aeon hic, cum esset in passionibus tantis, conversatus est. Haec enim ne anima quidem fortis, non dicam spiritalis substantia, percipiet.

2. Quomodo autem rursus Enthymesis ejus cum passione procedens separatim poterat fieri? Enthymesis enim esse intelligitur erga aliquem; ipsa autem seorsum nunquam fiet. Exterminatur enim et absorbetur mala a bona enthymesi, quemadmodum aegrimonium ab incolumitate. Quae enim erat prior Enthymesis passionis? Exquirere Patrem, et magnitudinem ejus considerare. Quid autem suasa est postea, et convaluit? Quoniam incomprehensibilis, et qui inveniri non possit, est Pater. Non igitur bonum erat, quod vellet cognoscere Patrem; et propter hoc est et passibile; sed quando suasa est quoniam investigabilis esset Pater; et convalescens. Sed ille ipse Nus, qui quaerebat Patrem, cessavit secundum eos adhuc quaerere, discens quoniam incomprehensibilis est Pater.

3. Quemadmodum igitur Enthymesis poterat separata concipere passiones, quae et ipsae affectiones ejus erant? Affectio enim erga aliquem fit, ipsa autem seorsum non potest esse, nec constare. Non solum autem instabile hoc est, sed etiam contrarium ei, quod est a Domino nostro dictum: Quaerite, et invenietis. Dominus enim quaerendo et inveniendo Patrem, perfectos consummat discipulos; is autem, qui sursum est, Christus ipsorum, per id quod praecepit Aeonibus non quaerere Patrem, suadens quoniam etsi multum laboraverint, non eum invenient, perfectos eos consummavit. Et siquidem perfectos aiunt in eo, quod dicant invenisse Bythum ipsorum; Aeonas autem in eo, quod suasi sint quoniam investigabilis est, qui ab eis inquirebatur.

Chapter 18

That Sophia could not have laboured under ignorance, nor suffered anything in searching for the Father, nor come into open danger. That her Enthymesis could not have been separated from her, much less have had affections of its own.

1. And how is it not vain that they say that his Sophia too was in ignorance, and in diminution, and in passion? For these things are foreign to Sophia, and contrary to her; nor are they affections of hers. For where there is improvidence and ignorance of what is useful, there Sophia is not. Let them no longer, then, call the Aeon who suffered Sophia; but let them give up either her name or her passions. And let them not call the whole Fullness spiritual, if this Aeon, while she was in such passions, lived within it. For not even a strong soul, not to say a spiritual substance, will undergo these things.

2. And how again could her Enthymesis, going forth with the passion, come to be separately? For Enthymesis is understood as existing in relation to someone; by itself it will never come to be. For an evil enthymesis is driven out and swallowed up by a good one, as sickness is by health. For what was the Enthymesis that came before the passion? To search out the Father, and to consider his greatness. And of what was she persuaded afterwards, so that she recovered? That the Father is incomprehensible, and one who cannot be found. It was not good, then, that she wished to know the Father; and for this reason it is also passible; but when she was persuaded that the Father was unsearchable, then she was recovering too. But Nus himself, who was seeking the Father, ceased, according to them, to seek any more, learning that the Father is incomprehensible.

3. How, then, could Enthymesis, separated, conceive passions, which were themselves her affections? For an affection comes to be in relation to someone; by itself it cannot be, nor subsist. And not only is this unstable, but it is also contrary to what was said by our Lord: Seek, and you will find (Matt 7:7). For the Lord makes his disciples perfect by their seeking and finding the Father; but he who is above, their Christ, made the Aeons perfect by commanding them not to seek the Father, persuading them that, even if they laboured much, they would not find him. And so they say that they themselves are perfect in that they claim to have found their Bythus; but that the Aeons are perfect in that they were persuaded that he whom they were seeking is unsearchable.

4. Cum igitur ipsa Enthymesis non posset sine Aeone separatim consistere, adhuc majus inferunt mendacium de passione ejus, separatim rursus dividentes eam, et hanc esse substantiam dicentes materiae. Quasi non esset lumen Deus, nec adesset sermo qui posset eos arguere et evertere nequitiam ipsorum. Utique enim quodcunque sentiebat Aeon, hoc et patiebatur; et quod patiebatur hoc et sentiebat: et non aliud erat apud eos Enthymesis ejus nisi passio incomprehensibilem comprehendere excogitantis, et passio Enthymesis: impossibilia enim sentiebat. Quemadmodum itaque poterat affectio et passio ab Enthymesi seorsum separari, et substantia tantae materiae fieri, quando et ipsa Enthymesis passio erat, et passio Enthymesis? Nec igitur Enthymesis sine Aeone, nec affectiones sine Enthymesi separatim habere possunt substantiam; et soluta est et hic rursus regula ipsorum.

5. Quemadmodum autem et solvebatur et patiebatur Aeon? Siquidem ejusdem substantiae, cujus et Pleroma, erat; Pleroma autem universum ex Patre. Quod enim simile est, in simili non dissolvetur in nihilum, nec perire periclitabitur, sed magis perseverabit et augescet; quemadmodum ignis in igne, et spiritus in spiritu, et aqua in aqua: quae autem sunt contraria, a contrariis patiuntur, et vertuntur, et exterminantur. Et sic si fuisset luminis emissio, non pateretur, nec periclitaretur in simili lumine, sed magis effulgesceret et augesceret, quemadmodum dies a sole: etenim Bythum imaginem Patris sui esse dicunt. Quaecunque sunt peregrina, et sibi extranea animalia, atque contraria natura, periclitantur et corrumpuntur: quae autem sibi assueta sunt, et cognata, nullum patiuntur periculum in eo conversantia, sed et salutem et vitam ex eo acquirunt. Si igitur ejusdem substantiae, cujus et universum Pleroma, ex eo emissus fuisset hic Aeon, nunquam demutationem perciperet, cum esset in similibus et assuetis conversans, spiritalis in spiritalibus. Timor enim, et expavescentia, et passio, et dissolutio, et talia, in his quidem quae sunt secundum nos, et corporalibus, fortassis fiant a contrariis: in spiritalibus autem, et diffusum habentibus lumen, jam non tales consequuntur calamitates. Sed mihi videntur ejus passionem, qui est apud comicum Menandrum valde amans et odibilis, Aeoni suo circumdedisse. Magis enim infeliciter amantis cujusdam hominis apprehensionem, et mentis conceptionem habuerunt, qui haec finxerunt, quam spiritalis et divinae substantiae.

4. Since, then, Enthymesis herself could not subsist separately without the Aeon, they bring in a still greater lie about her passion, dividing it off separately again, and saying that it is the substance of matter. As though God were not light, and there were no word at hand that could refute them and overthrow their wickedness. For surely whatever the Aeon felt, that it also suffered; and what it suffered, that it also felt: and with them its Enthymesis was nothing else than the passion of one who was contriving to comprehend the incomprehensible, and the passion was the Enthymesis: for it was feeling things impossible. How, then, could the affection and the passion be separated off from Enthymesis, and become the substance of so much matter, when Enthymesis herself was the passion, and the passion was Enthymesis? Neither, then, can Enthymesis without the Aeon, nor the affections without Enthymesis, have substance separately; and here too their rule is again undone.

5. And how was the Aeon both being dissolved and suffering? If indeed it was of the same substance as the Pleroma; and the whole Pleroma is from the Father. For what is like will not be dissolved into nothing in what is like it, nor will it be in danger of perishing, but rather it will endure and grow; as fire in fire, and spirit in spirit, and water in water: but things that are contrary suffer from contraries, and are changed, and destroyed. And so, if it had been an emission of light, it would not have suffered, nor been in danger, in a light like itself, but rather it would have shone forth and grown, as the day does from the sun: for they say that Bythus is the image of its Father. Whatever living things are foreign and strange to one another, and contrary by nature, are endangered and corrupted; but those that are accustomed and akin to one another suffer no danger in living together, but even gain safety and life from it. If, then, this Aeon had been emitted from it of the same substance as the whole Pleroma, it would never have undergone a change, since it was living among things like it and accustomed to it, a spiritual being among spiritual beings. For fear, and fright, and passion, and dissolution, and such things, may perhaps arise from contraries in the things which are ours, and in bodies; but in spiritual beings, and those that have light spread abroad in them, such calamities no longer follow. But they seem to me to have wrapped their Aeon in the passion of the man in the comic poet Menander who is deeply in love and hated. For those who feigned these things had in mind the apprehension and the conception of some unhappy lover rather than of a spiritual and divine substance.

6. Super haec quoque excogitare de quaerendo perfectum Patrem; et velle intra eum fieri, et habere ejus comprehensionem; non ignorantiam, nec passionem poterat inficere, et hoc Aeoni spiritali; sed magis perfectionem, et impassibilitatem, et veritatem. Nec enim ipsi, cum sint homines, excogitantes de eo, qui ante ipsos est, et velut jam comprehendentes perfectum, et intra ejus constituti agnitionem, dicunt semetipsos in passione consternationis esse, sed magis in agnitione et apprehensione veritatis. Etenim Salvatorem, Quaerite et invenietis, discipulis propter hoc dixisse dicunt, ut eum, qui ab ipsis per excogitationem fictus est, super fabricatorem omnium, inenarrabilem Bythum quaerant: et semetipsos perfectos esse volunt, quoniam inquirentes invenerunt perfectum, cum adhuc sint in terra: eum autem, qui intra Pleroma sit, Aeonem, totum spiritalem, quaerentem Propatorem, et intra magnitudinem ejus conantem fieri, et comprehensionem paternae veritatis concupiscentem habere, in passionem dicunt recidisse: et passionem talem, ut nisi ei occurrisset virtuti, quae omnia firmat, dissolutus fuisset in universam substantiam, et exterminatus.

7. Vesana est haec praesumptio, et vere destitutorum a veritate sensus hominum. Quoniam Aeon hic melior est quam ipsi, et vetustior, ipsi quoque confitentur, secundum suam regulam, dicentes se esse conceptum Enthymeseos ejus Aeonis qui passus est; ita ut sit hic Aeon Matris ipsorum pater, id est avus ipsorum. Et posterioribus quidem nepotibus exquisitio Patris veritatem, et perfectionem, et confirmationem, et eliquationem a fluxibili materia facit, sicut dicunt, et reconciliationem ad Patrem: avo autem ipsorum haec eadem inquisitio ignorantiam, et passionem, et expavescentiam, et timorem, et consternationem infecit, ex quibus et substantiam materiae factam dicunt. Exquirere ergo et investigare perfectum Patrem, et concupiscentiam communicationis cum eo et unitatis, sibi quidem salutare fieri; Aeoni autem, a quo et genus habent, dissolutionis et perditionis causam fuisse dicentes, quomodo non per omnia incongruum, et fatuum, et irrationabile? Et qui assentiunt his, vere caeci, caecis ducatoribus utentes, juste et corruunt in subjacentem ignorantiae profundum.

Caput XIX

Futilia et vana esse quae de semine suo asserunt haeretici. Alienissimum esse ab omni ratione, Demiurgum in se suscepisse hoc semen, et id tamen, et quae superiora sunt ignorasse, ac animalem esse: cum ipsi suscepta duntaxat ejusdem particula spiritales se esse, et omnia intelligere glorientur.

6. Moreover, to think of seeking the perfect Father, and to wish to be within him, and to have comprehension of him, could not produce ignorance or passion, and that in a spiritual Aeon; but rather perfection, and impassibility, and truth. For they themselves, though they are men, when they think about him who is before them, and as though they already comprehended the perfect one, and were set within the knowledge of him, do not say that they are in a passion of dismay, but rather in knowledge and the apprehension of the truth. For they say that the Saviour said to the disciples, Seek, and you will find (Matt 7:7), for this reason, that they should seek him who was feigned by them, by excogitation, above the fashioner of all things, the inexpressible Bythus: and they will have it that they themselves are perfect because by searching they have found the perfect one, while they are still on earth; but they say that the Aeon who is within the Pleroma, wholly spiritual, seeking the Propator, and striving to come within his greatness, and longing to have comprehension of the Father's truth, fell into passion: and into such a passion that, had it not met with the Power that makes all things firm, it would have been dissolved into the universal substance, and destroyed.

7. This presumption is mad, and truly that of men whose understanding is bereft of the truth. For that this Aeon is better than they, and older, they themselves also confess, according to their own rule, saying that they are the conception of the Enthymesis of that Aeon who suffered; so that this Aeon is the father of their Mother, that is, their grandfather. And for the later grandsons the search for the Father brings about truth, and perfection, and strengthening, and the refining away from flowing matter, as they say, and reconciliation with the Father; but in their grandfather this same inquiry produced ignorance, and passion, and fright, and fear, and dismay, from which they say the substance of matter too was made. To say, then, that to search out and investigate the perfect Father, and the desire of fellowship with him and of unity, becomes saving for themselves; but that for the Aeon from whom they have their very origin it was the cause of dissolution and perdition: how is this not in every way incongruous, and foolish, and irrational? And those who agree with them, truly blind, using blind guides, justly fall too into the depth of ignorance that lies beneath.

Chapter 19

That what the heretics assert about their seed is futile and empty. That it is utterly foreign to all reason that the Demiurge received this seed into himself and yet knew neither it nor the things that are above, and is animal, while they boast that, having received only a particle of it, they are spiritual and understand all things.

1. Qualis est autem et de semine ipsorum sermo, conceptum quidem illum secundum figurationem eorum qui sunt erga Salvatorem, angelorum a Matre informe, et sine specie, et imperfectum; depositum autem in Demiurgum, nesciente eo, ut per eum in eam animam, quae erat ab eo, seminatum, perfectionem et formationem percipiat? Primum quidem est dicere, quoniam imperfecti, et infigurati, et informes hi sunt angeli, qui sunt erga Salvatorem ipsorum: siquidem secundum illorum speciem conceptum tale quid generatum est.

2. Post deinde, quod dicant ignorasse Fabricatorem eam; quae fuit seminis in eum demissio, et iterum eam, quae facta est per eum in hominem seminatio; futile verbum et vanum, quod nullo modo ostendi possit. Quemadmodum enim ignoravit illud, si substantiam aliquam et qualitatem propriam habuisset ipsum semen? Si autem sine substantia, et sine qualitate, et nihil erat, consequenter ignoravit illud. Quae enim propriam quamdam motionem et qualitatem, vel caliditatis, vel velocitatis, vel dulcedinis habent, vel claritatis cujusdam differentiam, nec homines quidem lateant, cum sint cum hominibus; in tantum abest ut fabricatorem hujus universitatis Deum; apud quem juste non est agnitum semen ipsorum, cum sit sine qualitate universae utilitatis, et sine substantia omnis actionis, et in totum nihil exsistens. Et propter hoc mihi videtur etiam Dominus dixisse: Omnis sermo otiosus quem locuti fuerint homines, reddent pro eo rationem in die judicii. Omnes enim, quicunque tales sunt, otiosos sermones in aures hominum immittentes, assistent in judicio, rationem reddituri de his, quae vane conjecerunt, et mentiti sunt adversus Deum; in tantum ut semetipsos dicant propter seminis substantiam agnoscere spiritale Pleroma, eo homine, qui est intus, demonstrante eis verum Patrem (opus enim esse animali sensibilibus erudimentis): Demiurgum autem universum semen hoc, Matre deponente, suscipientem in semetipsum, omnia omnino ignorasse, et nullum sensum eorum, quae erga Pleroma sunt, habuisse.

3. Et se quidem spiritales esse, quoniam particula quaedam universitatis Patris in anima ipsorum deposita est; cum ex eadem substantia habeant animas, ex qua et Demiurgus, sicut dicunt: hunc autem semel universum suscipientem semen a Matre, et habentem in se, animalem perseverasse, et nihil in totum sensisse eorum, quae sunt superiora, quae hi semetipsos intelligere, dum adhuc sunt in terra, gloriantur, quomodo hoc non super omnem irrationabilitatem est? Etenim idipsum semen horum quidem animabus agnitionem attribuisse et perfectionem; ei autem, qui eos fecit Deo, ignorantiam attribuisse putare, vere vesanorum est, et in totum mente destitutorum.

1. And what sort of account is theirs of the seed, that it was conceived by the Mother after the shaping of the angels who are about the Saviour, shapeless, and without form, and imperfect; and deposited in the Demiurge without his knowing it, so that, sown through him into the soul that was from him, it might receive perfection and formation? First, it must be said that these angels who are about their Saviour are imperfect, and unshaped, and formless, if indeed such a thing, conceived after their form, was generated.

2. Next, that they say the Fashioner did not know of the sending down of the seed into him, nor again of the sowing into man that was made through him, is a futile and empty word, which can in no way be shown. For how did he not know of it, if the seed itself had some substance and quality of its own? But if it was without substance, and without quality, and was nothing, it follows that he did not know of it. For things that have some motion and quality of their own, whether of heat, or of swiftness, or of sweetness, or some distinction of brightness, would not escape even men, when they are with men; much less God, the Fashioner of this universe; by whom their seed was justly not known, since it is without the quality of any use, and without the substance of any action, and being nothing at all. And for this reason the Lord too seems to me to have said: Every idle word that men have spoken, they will render an account for it on the day of judgement (Matt 12:36). For all who are such, pouring idle words into the ears of men, will stand in the judgement to render an account of what they have vainly conjectured, and of the lies they have told against God; so far that they say that because of the substance of the seed they themselves know the spiritual Pleroma, the inner man showing them the true Father (for the animal man, they say, needs instructions perceived by sense): but that the Demiurge, receiving into himself this whole seed when the Mother deposited it, knew nothing at all, and had no understanding of the things about the Pleroma.

3. And that they themselves are spiritual, because a certain particle of the Father of the universe has been deposited in their soul, though, as they say, they have their souls from the same substance as the Demiurge; but that he, having once received the whole seed from the Mother and holding it in himself, remained animal, and perceived nothing at all of the things that are above, which these men boast that they understand while they are still on earth: how is this not beyond all unreason? For to think that the very same seed gave knowledge and perfection to the souls of these men, but gave ignorance to God who made them, is truly the part of madmen, and of men wholly bereft of mind.

4. Adhuc etiam vanissimum est quod dicunt, in hac depositione figurari illud, et augescere, et paratum fieri ad susceptionem perfectae rationis. Erit enim ei materiae admistio, quam ex ignorantia et labe volunt habuisse substantiam, aptior et utilior, quam fuit paternum lumen ipsorum: siquidem secundum illius inspectionem natum, informe et infiguratum fuit; ex hac autem formationem, et speciem, et augmentum, et perfectionem assumpsit. Si enim quod est a Pleromate lumen causa fuit spiritali, ut nec formam, nec magnitudinem haberet propriam; quae autem huc est descensio, haec universa addidit ei, et ad perfectionem deduxit: multo operabilior et utilior videbitur, quae est hic, conversatio, quam et tenebras dicunt, quam fuit paternum lumen ipsorum. Quomodo autem non est ridiculum, Matrem quidem ipsorum in materiam periclitatam dicere, uti pene suffocaretur, et paulo minus corrumperetur, nisi vix tunc superextendisset se et exilisset ex semetipsa, adjumentum percipiens a Patre; semen autem ejus in hac eadem materia augescere, et formari, et aptum ad susceptionem perfecti sermonis expediri; et hoc in dissimilibus, et in insuetis ebulliens: sicut ipsi dicunt, contrarium esse terrenum spiritali, et spiritale terreno? Quomodo igitur in contrariis et in insuetis parvum emissum; quemadmodum dicunt, et augescere, et formari, et ad perfectionem pervenire potuit?

5. Adhuc etiam et ad haec quae dicta sunt requiretur: utrumne semel enixa sit Mater illorum semen, ut vidit angelos, an particulatim? Sed si quidem simul et semel, quod exinde conceptum, nunc jam non erit infantile: superflua est igitur in eos, qui nunc sunt, homines descensio ejus. Si autem particulatim, jam non secundum figuram eorum quos vidit angelos, fecit conceptionem; simul enim eos et semel videns et concipiens, semel enixionem debebat fecisse, quorum inde semel conceperat figuras.

6. Quid autem, quod angelos cum Salvatore simul videns, illorum quidem imagines concepit, Salvatoris autem non, qui est decorior super illos? Annunquid non placuit ei hic; et propter hoc non concepit in eum? Quomodo autem Demiurgus, quem psychicum vocant, propriam, secundum eos, magnitudinem et figuram habens, emissus est secundum suam substantiam perfectus; quod autem spiritale est, quod etiam operosius oportet esse quam animale, imperfectum emissum est; et opus ei fuit, ut in animam descenderet, ut in ea formaretur, et ita perfectum exsistens, paratum fiat ad suscipiendum perfectum verbum?

4. Further, it is most vain, what they say, that in this deposit it is shaped, and grows, and is made ready for the reception of perfect reason. For the mingling with matter, which, they will have it, had its substance from ignorance and defect, will then be more fitting and more useful to it than their Father's light was: if indeed, born according to the beholding of that light, it was formless and unshaped, but from this mingling it took on formation, and form, and growth, and perfection. For if the light that is from the Pleroma was the cause to the spiritual of its having neither form nor size of its own; while the descent hither added all these to it and brought it to perfection: then the way of life here, which they also call darkness, will seem far more effective and more useful than their Father's light was. And how is it not ridiculous to say that their Mother was endangered in matter, so that she was almost suffocated and all but corrupted, had she not barely then stretched herself out above and leapt out of herself, receiving help from the Father; but that her seed grows in this same matter, and is formed, and is made fit and ready for the reception of the perfect word; and that while bubbling up in things unlike and unaccustomed: since they themselves say that the earthly is contrary to the spiritual, and the spiritual to the earthly? How, then, could a little thing emitted among contraries and unaccustomed things, as they say, both grow, and be formed, and come to perfection?

5. Further still, this too will be asked about what has been said: did their Mother bring forth the seed all at once, when she saw the angels, or part by part? But if it was together and all at once, what was conceived from then on will now no longer be infant: superfluous, then, is its descent into the men who now exist. But if part by part, then she did not conceive after the figure of the angels she saw; for seeing them and conceiving them together and at once, she ought to have brought forth once those whose figures she had once conceived from them.

6. And why is it that, seeing the angels together with the Saviour, she conceived their images, but not the Saviour's, who is more beautiful than they? Did he perhaps not please her; and was it for this reason that she did not conceive on looking at him? And how was the Demiurge, whom they call psychic, having, according to them, a greatness and a figure of his own, emitted perfect according to his substance; while that which is spiritual, which must be more effective than the animal, was emitted imperfect; and it needed to come down into a soul, to be formed in it, and so, being perfect, to become ready to receive the perfect word?

Si igitur in terrenis hominibus, et in animalibus formatur, jam non secundum angelorum similitudinem est, quos dicunt lumina; sed secundum eorum, qui sunt hic homines. Non enim angelorum habebit similitudinem et speciem, sed animarum in quibus et formatur (quomodo aqua in vas missa, ipsius vasis habebit formam; et jam si gelaverit in eo, speciem habebit vasculi, in quo gelavit), quando ipsae animae corporis habeant figuram; ipsi enim adaptatae sunt vasi, quemadmodum praediximus. Si igitur et illud semen hic coagulatur et formatur, hominis figura erit; sed non angelorum formam habens. Quomodo igitur ad imagines angelorum illud semen est, quod secundum similitudinem hominum figuratur? Quid autem, cum spiritale esset, opus ei fuit ut in carnem descenderet? Caro enim eget spiritali, si tamen incipiet salvari, ut in eo sanctificetur, et clarificetur, et absorbeatur mortale ab immortalitate; spiritali autem in totum non est opus eorum, quae sunt hic. Non enim nos illud, sed illud nos meliores facit.

7. Adhuc autem manifestius, qui est de semine ipsorum, sermo arguitur falsus, et a quolibet perspici potest, in eo quod dicant eas animas, quae habuerint a Matre semen, meliores reliquis fieri: quapropter et honoratas a Demiurgo, et principes, et reges, et sacerdotes ordinatas esse. Si enim erat hoc verum, primus utique Caiphas summus sacerdos, et Annas, et reliqui summi sacerdotes, et legis doctores, et principes populi credidissent Domino, in eam cognationem concurrentes; et ante hos etiam Herodes rex. Quoniam autem nec hic, nec summi sacerdotes, nec qui praeerant, neque clari de populo accurrerunt ei; sed e contrario qui erant in viis mendici sedentes, surdi et caeci, et a reliquis conculcabantur et contemnebantur, quemadmodum et Paulus ait: Videte enim vocationem vestram, fratres, quoniam non multi sapientes apud vos, nec nobiles, neque fortes; sed quae fuerunt contemptibilia mundi, elegit Deus. Non itaque erant meliores tales animae propter seminis depositionem, neque propter hoc honorificabantur a Demiurgo.

8. Et de eo quidem, quod sit regula ipsorum infirma et instabilis, adhuc etiam et vana, sufficiunt quae dicta sunt. Nec enim oportet, quod solet dici, universum ebibere mare eum, qui velit discere, quoniam aqua ejus salsa est. Sed quemadmodum statua de luto facta, colorata autem superficie, ut putetur aurea esse quae sit lutea, quicunque accipiet ex ea particulam qualemcunque, et exaperiens ostenderit lutum, liberabit eos qui veritatem quaerunt a falsa opinione: eodem modo et nos non modicam partem, sed ea, quae sunt maxima continentia regulae

If, then, it is formed in earthly men, and in animal men, it is no longer after the likeness of the angels, whom they call lights, but after that of the men who are here. For it will have the likeness and the form not of the angels but of the souls in which it is formed (as water poured into a vessel will have the form of the vessel itself; and if it freezes in it, it will have the form of the vessel in which it froze), since the souls themselves have the figure of the body; for they have been adapted to the vessel itself, as we said before. If, then, that seed too is curdled and formed here, it will have the figure of a man, and not the form of the angels. How, then, is that seed after the images of the angels, when it is shaped after the likeness of men? And why, since it was spiritual, did it need to come down into flesh? For the flesh needs the spiritual, if indeed it is to be saved, that in it it may be sanctified, and glorified, and what is mortal may be swallowed up by immortality; but the spiritual has no need at all of the things that are here. For it is not we who make it better, but it makes us better.

7. Further, their account of their seed is still more plainly convicted of falsehood, and can be seen through by anyone at all, in that they say that the souls which have had the seed from the Mother become better than the rest: and that for this reason they are honoured by the Demiurge and appointed princes, and kings, and priests. For if this were true, Caiaphas the high priest would surely have been the first to believe in the Lord, and Annas, and the rest of the high priests, and the teachers of the Law, and the rulers of the people, running together to that kinship; and before them Herod the king as well. But since neither he, nor the high priests, nor those who were in authority, nor the notable among the people ran to him; but on the contrary those who sat begging by the roads, the deaf and the blind, and those who were trampled upon and despised by the rest, as Paul too says: For see your calling, brothers, that not many among you are wise, nor noble, nor mighty; but the things that were contemptible in the world God chose (1 Cor 1:26–27). Such souls, then, were not better because of the depositing of the seed, nor were they honoured by the Demiurge on that account.

8. And on this, that their rule is weak and unstable, and empty besides, what has been said is enough. For, as the saying goes, he who wishes to learn that the water of the sea is salt need not drink up the whole sea. But just as, with a statue made of clay and coloured on its surface so that it may be thought to be gold when it is clay, whoever takes any small piece of it and, laying it open, shows the clay, will free those who seek the truth from a false opinion: in the same way we too, undoing not a small part, but the heads which are the

ipsorum, resolventes capitula, omnibus quotquot non seduci scientes volunt, quod est nequam, et dolosum, et seductorium, et perniciosum, de schola eorum, qui sunt a Valentino, et a reliquis haereticorum, quotquot Demiurgum, id est, fabricatorem et factorem hujus universitatis, solum exsistentem Deum male tractant, ostendimus, dissolubilem eorum viam manifestantes.

9. Quis enim sensum habens, et veritatis vel modicum attingens, sustinebit dicentes, super Demiurgum Deum esse alterum Patrem; et alterum quidem esse Monogenem, alterum autem Verbum Dei, quem et in deminoratione emissum dicunt; alterum autem Christum, quem et posteriorem reliquis Aeonibus cum Spiritu sancto factum esse dicunt: et alterum Salvatorem, quem ne a Patre quidem universorum, sed ab his, qui in deminoratione facti sunt, Aeonibus collatum et congestum dicunt, et necessarie propter deminorationem emissum? ut nisi in ignorantia et deminoratione fuissent Aeones, secundum eos nec Christus emissus fuisset, nec Spiritus sanctus, nec Horos, nec Soter, nec Angeli, nec Mater ipsorum, nec semen ejus, nec reliqua mundi fabricatio; sed fuissent omnia deserta ac destituta tot bonis. Non solum itaque in fabricatorem tantum irreligiosi sunt, labis eum dicentes fructum; sed et in Christum, et in Spiritum sanctum, propter labem dicentes eos emissos; et Salvatorem autem similiter post labem. Quis enim sustinebit reliquum eorum vaniloquium, quod astute parabolis adaptare conantes, et se, et eos, qui sibi credunt, in maximam converterunt impietatem?

Caput XX

Demonstrat inanes esse probationes, quibus Aeonis duodecimi perturbationes et angustias asseverabant, nec per Judae apostasiam et defectionem ipsas posse confirmari. Demum variis antithesibus ostendit, passionem Domini nostri nihil commune, aut affine habere cum ficta Aeonis passione.

1. Quoniam et parabolas, et actus Domini improprie et inconsequenter inferunt figmento suo, ita ostendimus. Illam enim, quam erga duodecimum Aeonem dicunt accidisse, passionem, conantur ostendere, quod Salvatoris passio a duodecimo apostolorum facta sit, et in duodecimo mense. Uno enim anno volunt eum post baptismum praedicasse. Sed in illa quae fluxum sanguinis patiebatur, manifeste dicunt ostensum; duodecim enim annis passa est mulier, et tangens fimbriam Salvatoris, consecuta est sanitatem ab illa virtute, quae egressa est a Salvatore, quam praeesse dicunt.

chief contents of their rule, have shown to all who knowingly wish not to be led astray what is wicked, and deceitful, and seductive, and pernicious in the school of those who are from Valentinus, and of the rest of the heretics, all who wrong the Demiurge, that is, the Fashioner and Maker of this universe, who alone is God, making plain that their way can be undone.

9. For who that has understanding, and touches even a little of the truth, will endure those who say that above God the Demiurge there is another Father; and that Monogenes is one, and the Word of God another, whom they also say was emitted in diminution; and Christ another, whom they also say was made later than the rest of the Aeons together with the Holy Spirit; and the Saviour another, whom they say was brought together and heaped up not even by the Father of all things, but by the Aeons who came to be in diminution, and was of necessity emitted because of the diminution? so that, had the Aeons not been in ignorance and diminution, according to them neither Christ would have been emitted, nor the Holy Spirit, nor Horos, nor Soter, nor the Angels, nor their Mother, nor her seed, nor the rest of the fashioning of the world; but all things would have been left deserted and bereft of so many good things. So they are irreligious not only towards the Fashioner, calling him the fruit of the defect, but also towards Christ and the Holy Spirit, saying that they were emitted because of the defect; and likewise the Saviour too, after the defect. For who will endure the rest of their empty talk, by which, cunningly trying to adapt it to the parables, they have turned both themselves and those who believe them to the greatest impiety?

Chapter 20

He demonstrates that the proofs are empty by which they asserted the disturbances and distress of the twelfth Aeon, and that these cannot be confirmed by the apostasy and defection of Judas. Lastly he shows by various antitheses that the passion of our Lord has nothing in common with, or akin to, the feigned passion of the Aeon.

1. That they bring both the parables and the deeds of the Lord into their fiction improperly and inconsistently, we show thus. For that passion which they say befell the twelfth Aeon they try to show from this: that the Saviour's passion was brought about by the twelfth of the apostles, and in the twelfth month. For they will have it that he preached for one year after his baptism. And in the woman who suffered a flow of blood, they say, it was plainly shown; for the woman suffered for twelve years, and by touching the hem of the Saviour she obtained healing from that power which went out from the Saviour, which they say presides.

Illa enim, quae passa est, virtus extensa, et in immensum effluens, ita ut periclitaretur per omnem substantiam dissolvi, cum tetigisset primam quaternationem, quae per fimbriam significatur, stetit et a passione cessavit.

2. Hoc ergo, quod dicunt, duodecimi Aeonis passionem per Judam demonstrari; quomodo potest in similitudinem comparari Judas, qui ejectus est de numero duodecimo, nec restitutus est in locum suum? Aeon enim cujus typum Judam dicunt esse, separata ejus enthymesi, restituta est, sive revocata; Judas autem abdicatus est, et ejectus, et in locum ejus Matthias ordinatus est, secundum quod scriptum est: Et episcopatum ejus accipiat alius. Debuerunt itaque dicere, duodecimum Aeonem ejectum esse de Pleromate, et in locum ejus alium prolatum sive emissum; si tamen in Juda ostenditur. Adhuc autem ipse quidem Aeon quod sit passus dicunt; Judas autem quod sit proditor. Patiens autem Christus venit ad passionem, et non Judas; et ipsi confitentur. Quomodo igitur Judas traditor ejus, qui pro nostra salute pati habuit, typus et imago esse poterat passi Aeonis?

3. Sed neque Christi passio similis est passioni Aeonis, neque in similibus facta. Aeon enim passus est passionem dissolutionis, et perditionis, ita ut periclitaretur ipse, qui patiebatur, et corrumpi: Dominus autem noster Christus passus est passionem validam, et quae non cederet; non solum ipse non periclitatus corrumpi, sed et corruptum hominem firmavit robore suo, et in incorruptionem revocavit. Et Aeon quidem passus est passionem ipse requirens Patrem, et non praevalens invenire: Dominus autem passus est, ut eos qui erraverunt a Patre, ad agnitionem, et juxta eum adduceret. Et illi quidem inquisitio magnitudinis Patris fiebat passio perditionis; nobis autem Dominus passus, agnitionem Patris conferens, salutem donavit. Et illius quidem passio fructificavit fructum femineum, sicut dicunt, invalidum, et infirmum, et informem, et inefficacem; istius autem passio fructificavit fortitudinem et virtutem. Ascendens enim in altitudinem Dominus per passionem, captivam duxit captivitatem, dedit dona hominibus, et contulit credentibus in se super serpentes et scorpiones calcare, et super omnem virtutem inimici, id est principis apostasiae. Et Dominus quidem per passionem mortem destruxit; et solvit errorem, corruptionemque exterminavit, et ignorantiam destruxit; vitam autem manifestavit, et ostendit veritatem, et incorruptionem donavit. Illorum autem Aeon cum fuisset perpessus, ignorantiam substituit, substantiam informem peperit, ex qua omnia materialia opera prolata sunt, secundum eos, mors, corruptio, error, et his similia.

For that power which suffered, stretched out and flowing away into the immeasurable, so that it was in danger of being dissolved through its whole substance, when it touched the first quaternary, which is signified by the hem, stood still and ceased from its passion.

2. As for what they say, then, that the passion of the twelfth Aeon is shown through Judas: how can Judas be brought into comparison as a likeness, he who was cast out of the number of the twelve and was not restored to his place? For the Aeon of whom they say Judas is the type was restored, or recalled, once its Enthymesis had been separated from it; but Judas was deposed and cast out, and Matthias was ordained in his place, according to what is written: And let another take his episcopate (Acts 1:20; Ps 109:8). They ought, then, to have said that the twelfth Aeon was cast out of the Pleroma, and that another was brought forth, or emitted, in its place; if indeed it is shown in Judas. Moreover, they say of the Aeon itself that it suffered; but of Judas, that he was the traitor. But it was Christ, the one who suffered, who came to the passion, and not Judas; and they themselves confess it. How then could Judas, the betrayer of him who was to suffer for our salvation, be the type and image of the Aeon that suffered?

3. But neither is Christ's passion like the passion of the Aeon, nor did it take place in like circumstances. For the Aeon suffered a passion of dissolution and of perdition, so that he who suffered was himself in danger even of being corrupted; but our Lord Christ suffered a passion that was strong and would not give way: not only was he himself in no danger of being corrupted, but he even strengthened corrupted man by his own strength and called him back to incorruption. And the Aeon suffered a passion while himself seeking the Father and not able to find him; but the Lord suffered in order to bring those who had strayed from the Father to knowledge, and close to him. And to that one the search for the greatness of the Father became a passion of perdition; but to us the Lord, by suffering and bestowing the knowledge of the Father, gave salvation. And that one's passion bore a female fruit, as they say, weak, and feeble, and formless, and ineffectual; but this one's passion bore as its fruit strength and power. For the Lord, ascending on high through his passion, led captivity captive, gave gifts to men (Eph 4:8; Ps 68:19), and granted to those who believe in him to tread on serpents and scorpions, and on all the power of the enemy (Luke 10:19), that is, of the prince of apostasy. And the Lord by his passion destroyed death, and dissolved error, and banished corruption, and destroyed ignorance; but he manifested life, and showed the truth, and bestowed incorruption. But their Aeon, when it had suffered, put ignorance in its place and gave birth to a formless substance, from which all material works were brought forth, according to them: death, corruption, error and the like.

4. Non ergo Judas, duodecimus discipulus, typus erat passi Aeonis; sed neque Domini nostri passio; per omnia enim dissimile et inconveniens invicem sibi ostensum est, non solum in his quae praediximus, sed et secundum ipsum numerum. Proditor enim Judas, quod sit duodecimus, apud omnes consonat, duodecim denominatis apostolis in Evangelio; hic autem Aeon non duodecimus, sed tricesimus est: non enim duodecim tantum Aeones voluntate Patris prolati sunt, secundum haec, neque duodecimus ordine emissus est; in tricesimo loco annumerantes eum emissum. Quomodo ergo duodecimus ordine Judas, ejus qui in tricesimo ordine est Aeon, potest esse typus et imago?

5. Si autem Judam pereuntem, imaginem enthymeseos ejus esse dicunt, nec sic imago similis erit ejus, quae secundum eum est veritatis. Enthymesis enim separata ab Aeone, ipsa postea formata a Christo, dehinc prudens facta a Salvatore, et omnia quae sunt extra Pleroma operata secundum imaginem eorum qui sunt in Pleromate, in novissimo in Pleroma recepta dicitur ab his, et secundum conjugationes unita Salvatori ei, qui ex omnibus factus est. Judas autem semel ejectus nunquam revertitur in discipulorum numerum: alioquin nunquam alius in locum ejus annumeraretur. Et Dominus autem dixit de eo: Vae homini per quem Filius hominis tradetur. Et, Melius erat ei si natus non fuisset, et filius perditionis dictus est ab eo. Si autem non separatae ab Aeone Enthymeseos dicunt Judam esse typum, sed perplexae ei passionis; nec sic numerus duodecim numero trium possunt esse typus. Hic enim Judas ejectus est, et Matthias pro eo ordinatus: illic autem Aeon periclitatus dissolvi, et perisse dicitur, et Enthymesis, et passio; separatim enim Enthymesin quoque a passione secernunt: et faciunt Aeonem quidem restitui, enthymesin autem formari, passionem vero ab his separatam, esse materiam. Tribus itaque exsistentibus his, Aeone, et enthymesi, et passione, Judas et Matthias duo exsistentes, non possunt typus esse.

Caput XXI

Duodecim Apostolos Aeonum typum non esse.

1. Si autem duodecim apostolos dicunt typum esse illius solius duodecim Aeonum prolationis, quam Homo cum Ecclesia protulit; et reliquorum decem Aeonum, qui, ut dicunt, a Verbo et Vita prolati sunt, dent typum alios decem apostolos. Irrationabile est enim juniores quidem Aeones, et propter hoc minores, ostendi a Salvatore per electionem apostolorum; seniores autem horum, et ob hoc meliores, non jam praeostendi: cum possit Salvator (si tamen apostolos ideo elegit, ut per eos ostendat Aeonas, qui sunt in Pleromate) et alios decem apostolos eligere,

4. Judas, then, the twelfth disciple, was not a type of the Aeon that suffered; nor was our Lord's passion; for in every respect they have been shown to be unlike and unsuited to each other, not only in what we have said above, but also in the number itself. For that Judas the traitor was the twelfth all agree, since twelve apostles are named in the Gospel; but this Aeon is not the twelfth, but the thirtieth: for not twelve Aeons only were brought forth by the will of the Father, according to these things, nor was it emitted twelfth in order; they count it as emitted in the thirtieth place. How then can Judas, twelfth in order, be the type and image of that Aeon which is in the thirtieth order?

5. But if they say that Judas perishing is the image of its Enthymesis, not even so will the image be like the truth that answers to it. For Enthymesis, separated from the Aeon, afterwards herself formed by Christ, then made prudent by the Saviour, and having wrought all things that are outside the Pleroma after the image of those that are in the Pleroma, is said by them to have been received at the last into the Pleroma, and to have been united according to the pairings to the Saviour, him who was made from all. But Judas, once cast out, never returns into the number of the disciples: otherwise another would never have been counted in his place. And the Lord also said of him: Woe to the man by whom the Son of Man will be betrayed (Matt 26:24). And: It would have been better for him if he had not been born (Mark 14:21); and he was called by him the son of perdition (John 17:12). But if they say that Judas is the type, not of the Enthymesis separated from the Aeon, but of the passion entwined with it, not even so can the number twelve be a type of the number three. For here Judas was cast out, and Matthias ordained in his place; but there the Aeon is said to have been in danger of being dissolved and to have perished, and there are Enthymesis and the passion; for they separate Enthymesis too from the passion, and they make the Aeon to be restored, Enthymesis to be formed, and the passion, separated from them, to be matter. Since, then, these are three, the Aeon, and Enthymesis, and the passion, Judas and Matthias, being two, cannot be their type.

Chapter 21

That the twelve apostles are not a type of the Aeons.

1. But if they say that the twelve apostles are a type of that bringing forth alone of twelve Aeons which Man brought forth with Church, then let them produce ten other apostles as the type of the remaining ten Aeons, who, as they say, were brought forth by Word and Life. For it is unreasonable that the younger Aeons, and for this reason the lesser, should be shown forth by the Saviour through the election of the apostles, while those older than these, and for this reason better, are not shown beforehand: since the Saviour could (if indeed he chose the apostles for this, to show through them the Aeons who are in the Pleroma) have chosen ten

et ante hos quoque alios octo, ut illam principalem et primam ostendat ogdoadem, per apostolorum numerum typum factum; possit ostendere neque secunda decade: post enim duodecim apostolos, lxx alios Dominus noster ante se misisse invenitur; septuaginta autem nec octonario numero, neque denario, nec tricenario typus esse possunt. Quae igitur causa est, minores quidem, sicut praedixi, Aeones per apostolos ostendi: meliores autem, ex quibus et hi facti sunt, non jam praefigurari? Et duodecim autem apostoli, si propter hoc electi sunt, ut per eos numerus duodecim Aeonum significetur; et septuaginta in typum Aeonum septuaginta electi esse debuerunt: non jam triginta numero Aeonas, sed octoginta et duos factos dicant. Qui enim secundum typum eorum, qui in Pleromate sunt, Aeonum electionem facit apostolorum, nunquam aliorum quidem faceret, aliorum vero non faceret; sed per omnes apostolos tentasset servare imaginem, et ostendere typum eorum qui sunt in Pleromate Aeonum.

2. Sed neque de Paulo quidem tacendum est, sed exigendum ab his, in cujus Aeonis typum Apostolus nobis traditus est: nisi forte in Salvatoris compositi eorum, qui et ex omnium collatione subsistit, quem et omnia nuncupant, eo quod sit ex omnibus: de quo et Hesiodus poeta splendide significavit Pandoram, id est, omnium munus, nominans eum, ob hoc quod ex omnibus optimum munus in eo sit collocatum. In quibus ratio haec est: Hermes (sicut Graeco sermone exprimitur) Αἱμυλίους τε λόγους καὶ ἐπίκλοπον ἦθος Ἐς αὐτοὺς κάτθετο, ut hoc ipsum Latino sermone dicamus: Fraudulentiae, sive seductionis verba, et subinvolantes mores indidit eorum sensibus, ad seducendum stultos hominum, ut credant figmentis eorum. Mater enim, hoc est Leto, occulte commovit eos (unde et Leto nuncupata est secundum Graeci sermonis significantiam, eo quod occulte homines commoveret) nesciente Demiurgo, enuntiare profunda et inenarrabilia mysteria prurientibus aures. Et non solum per Hesiodum hoc operata est Mater eorum mysterium dici, sed et Pindari Lyrici sapienter valde, ut caelet Demiurgo in Pelope, cujus caro in partes a patre divisa est, et ab omnibus diis collecta, et allata, et compacta, Pandoram hoc modo significavit: ex qua et isti compuncti eadem secundum eos dicentes, ejusdem generis et spiritus sunt cum illis.

Caput XXII

Triginta Aeonas per tricesimum annum, quo Christum baptizatum dicunt, non repraesentari: nec Christum duodecimo post baptismum mense passum esse, sed quadragenario majorem mortuum fuisse; quae peculiaris Irenaeo sententia est.

other apostles as well, and before these also eight others, to show that principal and first Ogdoad, a type made by the number of the apostles; he could have shown the second Decad too: for after the twelve apostles our Lord is found to have sent seventy others before him; but seventy can be a type neither of the number eight, nor of ten, nor of thirty. What reason is there, then, that the lesser Aeons, as I said before, should be shown through the apostles, but the better ones, from whom these too were made, should not be prefigured? And if the twelve apostles were chosen for this, that through them the number of the twelve Aeons might be signified, then the seventy too ought to have been chosen as a type of seventy Aeons: let them say, then, that the Aeons made are no longer thirty in number, but eighty-two. For he who makes the election of the apostles after the type of the Aeons who are in the Pleroma would never make it of some and not of others; but he would have tried to keep the image through all the apostles, and to show the type of the Aeons who are in the Pleroma.

2. But neither must we be silent about Paul; rather we must demand of them of which Aeon the Apostle was given to us as the type: unless perhaps of their compound Saviour, who subsists from the contribution of all, whom they also call the All, because he is from all; of whom Hesiod the poet too gave a splendid sign, naming him Pandora, that is, the gift of all, because the best gift of all was placed in him. In which the account is this: Hermes (as it is put in the Greek tongue) Αἰμυλίους τε λόγους καὶ ἐπίκλοπον ἦθος Ἐς αὐτοὺς κάτθετο, to say this very thing in the Latin tongue: "Words of fraud, or of seduction, and stealthy ways he put into their understanding," to lead astray the foolish among men, so that they may believe their fictions. For the Mother, that is, Leto, secretly moved them (whence she is also called Leto, according to the signification of the Greek tongue, because she moved men secretly), without the Demiurge's knowing, to utter deep and inexpressible mysteries to those whose ears itch. And not only through Hesiod did their Mother work to have this mystery spoken, but also, very wisely, through the words of Pindar the lyric poet, so as to hide it from the Demiurge, in Pelops, whose flesh was divided into parts by his father, and was gathered, and brought, and fitted together by all the gods: in this way she signified Pandora; and these men too, stirred by her and saying the same things as those poets, are of the same race and spirit with them.

Chapter 22

That the thirty Aeons are not represented by the thirtieth year in which they say that Christ was baptised; and that Christ did not suffer in the twelfth month after his baptism, but died when older than forty: which is an opinion peculiar to Irenaeus.

1. Quia autem et tricenarius numerus eorum omnis excidit, secundum eos aliquando quidem paucis, aliquando autem plurimis Aeonibus statim in Pleromate inventis, ostendimus. Non ergo triginta Aeones sunt, nec ob hoc Salvator triginta annorum exsistens venit ad baptismum, ut ostenderet tacitos Aeones eorum triginta: alioquin ipsum primum erunt discernentes et ejicientes de Pleromate omnium. Duodecimo autem mense dicunt eum passum, ut sit anno uno post baptismum praedicans, et ex propheta tentant hoc ipsum confirmare (scriptum est enim: Vocare annum Domini acceptum, et diem retributionis) vere caecutientes, qui profunda Bythi adinvenisse se dicunt, et non intelligentes ab Isaia dictum annum Domini acceptabilem, nec diem retributionis. Neque enim de die, quae duodecim horarum habet spatium, dictum est in propheta; nec de anno duodecim mensium habente mensuram. Quia enim prophetae in parabolis et allegoriis, et non secundum sonum ipsarum dictionum plurima dixerunt, et ipsi confitentur.

2. Dies ergo retributionis dictus est, in qua retribuet Dominus unicuique secundum opera sua, hoc est judicium. Annus autem Domini acceptabilis, tempus hoc, in quo vocantur ab eo hi qui credunt ei, et acceptabiles fiunt Deo: hoc est, omne ab adventu ejus tempus usque ad consummationem, in quo, ut fructus, eos qui salvantur acquirit. Sequitur enim, secundum dictionem prophetae, annum dies retributionis; et erit mentitus propheta, si anno tantummodo Dominus praedicavit, et de eo dicit. Ubi est enim dies retributionis? transivit enim annus, et nondum dies retributionis est; sed adhuc solem suum oriri facit super bonos et malos, et pluit super justos et injustos. Et persecutionem quidem patiuntur justi, et affliguntur, et occiduntur; in abundantia autem sunt peccatores, et cum cithara et psalterio bibunt, opera autem Domini non intendunt. Debent autem secundum dictionem copulari, et sequens esse anno dies retributionis. Dictum est enim, vocare annum Domini acceptum, et diem retributionis. Bene itaque intelligitur tempus hoc, in quo vocantur et salvantur a Domino, annus Domini acceptus: quem subsequitur dies retributionis, id est judicium. Et non solum autem annus tempus hoc dicitur; sed et dies nominatur, et a Propheta, et a Paulo; in quibus et Apostolus memor Scripturae, in Epistola, quae est ad Romanos, ait: Sicut scriptum est: Propter te morte afficimur tota die, aestimati sumus ut oves occisionis. Nunc autem tota die pro omni hoc tempore dictum est, in quo persecutionem patimur, et ut oves occidimur. Sicut ergo dies haec non illam, quae in xii horis substitit, significat, sed omne tempus, in quo patiuntur et interficiuntur propter Christum credentes ei: ita et illic annus, non qui est ex duodecim mensibus dicitur, sed omne fidei tempus, in quo audientes praedicationem credunt homines, et acceptabiles Domino fiunt, qui se ei copulant.

1. That their whole number of thirty falls to the ground, since according to them sometimes fewer, and sometimes very many, Aeons are at once found in the Pleroma, we have shown. There are not, then, thirty Aeons, nor did the Saviour on this account come to baptism when he was thirty years old, to show their thirty silent Aeons: otherwise they will be setting him himself apart first of all, and casting him out of the Pleroma of all. And they say that he suffered in the twelfth month, so that he was preaching for one year after his baptism, and they try to confirm this very thing from the prophet (for it is written: To call the acceptable year of the Lord, and the day of recompense (Isa 61:2)), truly blind, they who say that they have found out the depths of Bythus, and not understanding the acceptable year of the Lord spoken of by Isaiah, nor the day of recompense. For it was not of a day that has the span of twelve hours that the prophet spoke, nor of a year that has the measure of twelve months. For that the prophets said most things in parables and allegories, and not according to the sound of the words themselves, they too confess.

2. The day of recompense, then, is the one in which the Lord will render to each according to his works (Rom 2:6), that is, the judgement. And the acceptable year of the Lord is this time in which those who believe him are called by him and become acceptable to God: that is, the whole time from his coming until the consummation, in which he gains as fruit those who are saved. For according to the words of the prophet the day of recompense follows the year; and the prophet will have lied, if the Lord preached for one year only, and it is of that year that he speaks. For where is the day of recompense? For the year has passed, and it is not yet the day of recompense; but still he makes his sun rise on the good and the evil, and sends rain on the just and the unjust (Matt 5:45). And the just suffer persecution, and are afflicted, and are slain; but sinners live in abundance, and drink with harp and psaltery, but do not regard the works of the Lord (Isa 5:12). But according to the words they must be joined, and the day of recompense must follow the year. For it is said: to call the acceptable year of the Lord, and the day of recompense (Isa 61:2). Rightly, then, is this time, in which men are called and saved by the Lord, understood as the acceptable year of the Lord, which is followed by the day of recompense, that is, the judgement. And not only is this time called a year; it is also named a day, both by the Prophet and by Paul; and among them the Apostle too, mindful of Scripture, says in the Epistle to the Romans: As it is written: For your sake we are put to death all the day; we are reckoned as sheep for the slaughter (Rom 8:36). Now all the day is said for all this time in which we suffer persecution and are slain like sheep. As, then, this day does not signify the one that consists of twelve hours, but all the time in which those who believe in Christ suffer and are slain for his sake: so there too the year is not said of the one that consists of twelve months, but of the whole time of faith, in which men hear the preaching and believe, and become acceptable to the Lord, those who join themselves to him.

3. Est autem valde admirari, quonam modo profunda Dei adinvenisse se dicentes, non scrutati sunt in Evangeliis, quoties secundum tempus Paschae Dominus post baptisma ascenderit in Hierusalem, secundum quod moris erat Judaeis ex omni regione, omni anno, tempore hoc convenire in Hierusalem, et illic diem festum Paschae celebrare. Et primum quidem ut fecit vinum ex aqua in Cana Galilaeae, ascendit in diem festum Paschae, quando et scriptum est: Quia multi crediderunt in eum, videntes signa quae faciebat, sicut Joannes Domini discipulus meminit. Dehinc iterum subtrahens se invenitur in Samaria, quando et cum Samaritana disputabat, et filium Centurionis absens verbo curavit, dicens: Vade, filius tuus vivit. Et post haec iterum secunda vice ascendit in diem festum Paschae in Hierusalem, quando paralyticum, qui juxta natatoriam jacebat xxxviii annos, curavit, jubens ut surgeret et auferret grabbatum suum, et iret. Et iterum inde secedens trans mare Tyberiadis, ubi et cum multa turba eum fuisset secuta, de quinque panibus satiavit omnem illam multitudinem, et superaverunt duodecim cophini fragmentorum. Deinde cum Lazarum suscitasset ex mortuis, et insidiae fierent a Pharisaeis, secedit in Ephrem civitatem: et inde ante sex dies Paschae veniens in Bethaniam scribitur, et de Bethania ascendens in Hierosolymam, et manducans Pascha, et sequenti die passus. Quoniam autem tria haec Paschae tempora non sunt unus annus, omnis quilibet confitebitur. Et ipsum autem mensem, in quo Pascha celebratur, in quo et passus est Dominus, non duodecimum, sed primum esse, qui omnia se scire jactant, si nesciunt, a Moyse possunt discere. Falsa ergo ostensa est et anni, et duodecimi mensis absolutio eorum, et debent aut absolutionem suam, aut Evangelium reprobare: alioquin quomodo uno anno tantum Dominus praedicavit?

4. Triginta quidem annorum exsistens cum veniret ad baptismum, deinde magistri aetatem perfectam habens, venit Hierusalem, ita ut ab omnibus juste audiret magister: non enim aliud videbatur et aliud erat, sicut inquiunt qui putativum introducunt; sed quod erat, hoc et videbatur. Magister ergo exsistens, magistri quoque habebat aetatem, non reprobans, nec supergrediens hominem, neque solvens legem in se humani generis, sed omnem aetatem sanctificans per illam, quae ad ipsum erat, similitudinem. Omnes enim venit per semetipsum salvare: omnes, inquam, qui per eum renascuntur in Deum, infantes, et parvulos, et pueros, et juvenes, et seniores. Ideo per omnem venit aetatem, et infantibus infans factus, sanctificans infantes; in parvulis parvulus, sanctificans hanc ipsam habentes aetatem, simul et exemplum illis pietatis effectus, et justitiae, et subjectionis; in juvenibus juvenis, exemplum juvenibus fiens, et sanctificans Domino.

3. It is greatly to be wondered at how, while saying that they have found out the depths of God, they have not searched in the Gospels how many times at the season of the Pasch the Lord went up to Jerusalem after his baptism, as it was the custom of the Jews from every region, every year, to come together at this season in Jerusalem and to celebrate there the feast of the Pasch. And first, when he had made wine from water in Cana of Galilee, he went up to the feast of the Pasch, when it is also written that many believed in him, seeing the signs which he did (John 2:23), as John the disciple of the Lord records. After this, withdrawing again, he is found in Samaria, when he also talked with the Samaritan woman, and cured the centurion's son while absent, by a word, saying: Go, your son lives (John 4:50). And after this he went up again, a second time, to the feast of the Pasch in Jerusalem, when he healed the paralytic who lay beside the pool thirty-eight years, bidding him rise and take up his bed and go. And again, withdrawing from there across the sea of Tiberias, where a great crowd had followed him, he fed all that multitude with five loaves, and twelve baskets of fragments were left over. Then, after he had raised Lazarus from the dead, and plots were laid by the Pharisees, he withdraws to the city of Ephraim; and from there, six days before the Pasch, he is written to have come to Bethany, and going up from Bethany to Jerusalem, and eating the Pasch, and suffering on the following day. That these three seasons of the Pasch are not one year, anyone at all will confess. And that the very month in which the Pasch is celebrated, in which the Lord also suffered, is not the twelfth but the first, those who boast that they know all things can learn from Moses, if they do not know it. False, then, has their solution both of the year and of the twelfth month been shown to be, and they must reject either their solution or the Gospel: otherwise, how did the Lord preach for one year only?

4. Being thirty years old when he came to baptism, then having the full age of a teacher, he came to Jerusalem, so that he might justly be called teacher by all: for he did not seem one thing and was another, as those say who bring in a seeming one; but what he was, that he also seemed. Being a teacher, then, he had also the age of a teacher, not rejecting nor surpassing man, nor abolishing in himself the law of the human race, but sanctifying every age by that likeness which it had to him. For he came to save all through himself: all, I say, who through him are reborn into God, infants, and little ones, and children, and young men, and elders. Therefore he came through every age, becoming an infant for infants, sanctifying infants; a little one among little ones, sanctifying those who have this very age, and at the same time becoming for them an example of piety, and of justice, and of submission; a young man among young men, becoming an example to young men, and sanctifying them to the Lord.

Sic et senior in senioribus, ut sit perfectus magister in omnibus, non solum secundum expositionem veritatis, sed et secundum aetatem, sanctificans simul et seniores, exemplum ipsis quoque fiens: deinde et usque ad mortem pervenit, ut sit primogenitus ex mortuis, ipse primatum tenens in omnibus, princeps vitae, prior omnium, et praecedens omnes.

5. Illi autem, ut figmentum suum de eo quod est scriptum, vocare annum Domini acceptum, affirment, dicunt uno anno eum praedicasse, et duodecimo mense passum: contra semetipsos obliti sunt, solventes ejus omne negotium, et magis necessariam, et magis honorabilem aetatem ejus auferentes, illam, inquam, provectiorem, in qua et docens praeerat universis. Quomodo enim habuit discipulos, si non docebat? Quomodo autem docebat, magistri aetatem non habens? Ad baptismum enim venit nondum qui triginta annos suppleverat, sed qui inciperet esse tanquam triginta annorum: (ita enim, qui ejus annos significavit Lucas, posuit: Jesus autem erat quasi incipiens triginta annorum, cum veniret ad baptismum) et a baptismate uno tantum anno praedicavit; complens tricesimum annum passus est, adhuc juvenis exsistens, et qui necdum provectiorem haberet aetatem. Quia autem triginta annorum aetas prima indolis est juvenis, et extenditur usque ad quadragesimum annum, omnis quilibet confitebitur; a quadragesimo autem et quinquagesimo anno declinat jam in aetatem seniorem; quam habens Dominus noster docebat, sicut Evangelium et omnes seniores testantur, qui in Asia apud Joannem discipulum Domini convenerunt, id ipsum tradidisse eis Joannem. Permansit autem cum eis usque ad Trajani tempora. Quidam autem eorum non solum Joannem, sed et alios apostolos viderunt, et haec eadem ab ipsis audierunt, et testantur de hujusmodi relatione. Quibus magis oportet credi? Utrumne his talibus, an Ptolemaeo, qui apostolos nunquam vidit, vestigium autem apostoli ne in somniis quidem assecutus est?

6. Sed et ipsi, qui tunc disputabant cum Domino Jesu Christo Judaei, apertissime hoc ipsum significaverunt. Quando enim eis dixit Dominus: Abraham pater vester exsultavit ut videret diem meum, et vidit, et gavisus est, responderunt ei: Quinquaginta annos nondum habes, et Abraham vidisti? Hoc autem consequenter dicitur ei, qui jam xl annos excessit, quinquagesimum autem annum nondum attigit, non tamen multum a quinquagesimo anno absistat. Ei autem, qui sit xxx annorum, diceretur utique: Quadraginta annorum nondum es. Qui enim volebant eum mendacem ostendere, non utique in multum extenderent annos ultra aetatem, quam eum habere conspiciebant; sed proxima aetatis dicebant, sive vere scientes ex conscriptione census, sive conjicientes secundum aetatem, quam videbant habere eum super quadraginta; sed ut non quae esset triginta annorum. Irrationabile est enim omnino, viginti annos mentiri eos, volentes eum juniorem ostendere temporibus Abrahae. Quod autem videbant, hoc et loquebantur; qui autem videbatur, non erat putativus, sed veritas.

So also an elder among elders, that he might be a perfect teacher in all things, not only in the setting forth of the truth, but also in age, sanctifying at the same time the elders too, becoming an example to them also; then he came even to death, that he might be the firstborn from the dead, himself holding the first place in all things (Col 1:18), the prince of life, before all, and going before all.

5. But they, in order to establish their fiction from what is written, to call the acceptable year of the Lord, say that he preached for one year and suffered in the twelfth month: they have forgotten themselves, to their own undoing, destroying his whole work and taking away his more necessary and more honourable age, that more advanced age, I say, in which, teaching also, he was over all. For how did he have disciples, if he did not teach? And how did he teach, if he did not have the age of a teacher? For he came to baptism not as one who had already completed thirty years, but as one who was beginning to be about thirty years old (for so Luke, who indicated his years, set it down: Now Jesus was about thirty years old, beginning, when he came to baptism (Luke 3:23)); and from his baptism he would have preached for one year only; completing his thirtieth year he would have suffered, while still a young man, and one who did not yet have a more advanced age. But that the age of thirty years is the first of a young man's prime, and extends as far as the fortieth year, anyone at all will confess; but from the fortieth and fiftieth year it already declines towards old age, which our Lord had while he taught, as the Gospel and all the elders testify, who in Asia met with John the disciple of the Lord, that John handed down this very thing to them. And he remained with them until the times of Trajan. And some of them saw not only John but also other apostles, and heard these same things from them, and bear witness to such an account. Whom ought we rather to believe? These men, or Ptolemy, who never saw the apostles, and never followed the footstep of an apostle even in his dreams?

6. But even the Jews who were disputing with the Lord Jesus Christ at that time signified this very thing most plainly. For when the Lord said to them: Abraham your father rejoiced to see my day, and he saw it, and was glad, they answered him: You are not yet fifty years old, and have you seen Abraham? (John 8:56–57) Now this is fittingly said to one who has already passed 40 years, but has not yet reached the fiftieth year, though he is not far from the fiftieth year. But to one who was 30 years old it would surely have been said: "You are not yet forty years old." For those who wished to show him a liar would surely not stretch the years far beyond the age they saw him to have; but they spoke of what was near his age, whether they truly knew it from the record of the census, or were conjecturing from the age which they saw him to have, above forty; but certainly not an age of thirty years. For it is altogether unreasonable that they should have lied by twenty years, wishing to show him younger than the times of Abraham. And what they saw, that they also spoke; and he who was seen was not a seeming one, but the truth.

Non ergo multum aberat a quinquaginta annis: et ideo dicebant ei: Quinquaginta annorum nondum es, et Abraham vidisti? Non ergo anno uno praedicavit, nec duodecimo mense anni passus est. Tempus enim a tricesimo anno usque ad quinquagesimum nunquam erit unus annus, nisi si apud Aeones eorum tam magni anni sunt deputati his, qui apud Bythum in Pleromate ex ordine resident, de quibus et Homerus poeta dixit, et ipse inspiratus a Matre eorum erroris:

Οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο Χρυσέῳ ἐν δαπέδῳ.

Quod Latine ita interpretabimur:

Dii autem apud Jovem considentes tractabant In aureo loco.

Caput XXIII

Mulierem profluvio sanguinis laborantem perturbati Aeonis typum non esse.

1. Sed et de illa muliere, quae profluvio sanguinis laborans, tetigit fimbriam vestimenti Domini, et sanata est, aperta est eorum ignorantia: (dicunt enim per eam ostendi passam illam duodecimam Virtutem, et in infinitum defluxam, id est duodecimum Aeonem) primum quidem, quia, secundum sectam eorum, duodecimus non est iste Aeon, sicut ostendimus. Ut autem ex superfluo eis et hoc detur, duodecim Aeonibus exsistentibus, undecim quidem impassibiles perseverasse dicuntur, duodecimus autem passus; mulier autem e contrario duodecimo anno sanata, manifestum est quoniam undecim quidem annis habuit perseverantem passionem, duodecimo autem sanata est. Si quidem undecim Aeones in passione insanabili fuisse dicerentur, sanatus autem duodecimus, suasorium erat dicere typum eorum esse mulierem. Quia autem haec undecim quidem annis passa est, et non est sanata, duodecimo autem anno sanata est; quomodo potest esse typus duodecimi Aeonis, ex quibus undecim omnino nihil passi sunt, solus autem duodecimus participatus est passionem? Typus enim et imago secundum materiam, et secundum substantiam aliquoties a veritate diversus est: secundum autem habitum et lineamentum, debet servare similitudinem, et similiter ostendere per praesentia illa quae non sunt praesentia.

2. Et non solum in hac muliere anni infirmitatis descripti sunt, quos coaptari dicunt figmento suo, sed ecce et alia mulier similiter xviii annis infirmata, sanata est, de qua Dominus ait: Hanc autem filiam Abrahae, quam alligavit Satanas decem et octo annis, non oportebat solvi in die Sabbati? Si ergo illa typus erat duodecimi Aeonis passi, et haec typus esse decimi octavi Aeonis passi debet. Sed non habent ostendere: alioquin prima et principalis eorum ogdoas connumerabitur compassis Aeonibus.

He was not, then, far from fifty years; and that is why they said to him: You are not yet fifty years old, and have you seen Abraham? (John 8:57) He did not, then, preach for one year, nor suffer in the twelfth month of the year. For the time from the thirtieth year to the fiftieth will never be one year, unless among their Aeons such great years are allotted to those who sit in order beside Bythus in the Pleroma, of whom Homer the poet also spoke, he too inspired by their Mother of error:

Οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο Χρυσέῳ ἐν δαπέδῳ.

Which we shall render in Latin thus:

"And the gods, sitting beside Jove, held council / On a golden floor."

Chapter 23

That the woman labouring under a flow of blood is not a type of the disturbed Aeon.

1. But in the matter of that woman too who, labouring under a flow of blood, touched the hem of the Lord's garment and was healed, their ignorance is laid bare (for they say that through her that twelfth Power was shown which suffered and flowed away into infinity, that is, the twelfth Aeon): first, because, according to their own sect, this Aeon is not the twelfth, as we have shown. But even if this too be granted them out of abundance, that there were twelve Aeons, of whom eleven are said to have remained impassible, while the twelfth suffered: the woman, on the contrary, was healed in the twelfth year, and it is plain that for eleven years she had an enduring passion, and was healed in the twelfth. If indeed eleven Aeons were said to have been in an incurable passion, and the twelfth healed, it would have been persuasive to say that the woman was their type. But since she suffered for eleven years and was not healed, but was healed in the twelfth year, how can she be a type of the twelfth Aeon, when of them eleven suffered nothing at all, and the twelfth alone shared the passion? For a type and image is sometimes different from the truth in matter and in substance; but in outward form and outline it must keep the likeness, and in like manner show through things present those which are not present.

2. And not only in this woman are years of infirmity recorded, which they say fit their fiction, but behold, another woman too, likewise infirm for 18 years, was healed, of whom the Lord says: But this daughter of Abraham, whom Satan bound for eighteen years, ought she not to be loosed on the day of the Sabbath? (Luke 13:16) If, then, the one was a type of the twelfth Aeon that suffered, this one too must be a type of an eighteenth Aeon that suffered. But they cannot show it: otherwise their first and principal Ogdoad will be counted among the Aeons that suffered together.

Sed et alius autem quidam sanatur a Domino xxxviii annos habens in sua passione: et tricesimum et octavum passum Aeonem dicant. Si enim quae a Domino facta sunt, typos esse dicunt eorum, quae sunt in Pleromate; typus in omnibus debet servari. Sed neque eam, quae post xviii annos curata est, nec eum qui post xxxviii annos curatus est, possunt adaptare suo figmento. Insulsum autem et inconveniens est omnino dicere in quibusdam quidem servasse typum Salvatorem, in quibusdam autem non servasse. Dissimilis ergo et mulieris typus negotio Aeonum ostenditur.

Caput XXIV

Vana et insulsa esse argumenta quae ex numeris, litteris et syllabis ducunt haeretici.

1. Adhuc autem et falsum demonstrat commentum eorum, et instabile figmentum eorum etiam hoc ipsum, quod per numeros aliquando quidem, et per syllabas nominum, aliquando autem et per syllabarum litteras, aliquando vero et per numeros, qui secundum Graecos in litteris continentur, tentant inferre probationes. Apertissime consternationem, sive confusionem, et instabilitatem scientiae eorum, et extortum demonstrant. Jesus enim nomen alterius linguae exsistens ad Graecorum numerum transferentes, aliquando quidem episemon esse dicunt, sex habens litteras: aliquando autem plenitudinem ogdoadum dccclxxxviii numerum habens. Graecum autem nomen ejus, quod est Soter, id est, Salvator, quia non convenit figmento eorum, nec secundum numerum nec secundum litteras, tacuerunt. Et quidem si ex providentia Patris Dominica nomina accepissent, per numerum, et per litteras significantia numerum in Pleromate, Soter nomen Graecum exsistens secundum Graecitatem et per litteras, et per numeros, Pleromatis debuit ostendere mysterium. Sed non ita habet, quia quinque quidem est litterarum, numerus autem mccccviii. Haec autem in nullo communicant Pleromati eorum: non ergo vera est illa, quae ab eis in Pleromate dicitur negotiatio.

2. Jesus autem nomen, secundum propriam Hebraeorum linguam, litterarum est duarum et dimidiae, sicut periti eorum dicunt, significans Dominum eum, qui continet coelum et terram: quia Jesus secundum antiquam Hebraicam linguam coelum est, terra autem iterum sura user dicitur. Verbum ergo quod coelum et terra habet, ipse est Jesus. Falsa est ergo et episemi eorum redditio, et numerus eorum eversus est manifeste. Secundum enim propriam eorum linguam, quinque litterarum est Graeco vocabulo Soter: Jesus autem iterum, secundum Hebraicam linguam, duas et dimidiam habet litteras.

And another man too is healed by the Lord, who had spent 38 years in his passion: let them say there is a thirty-eighth Aeon that suffered. For if they say that the things done by the Lord are types of those that are in the Pleroma, the type must be kept in all. But neither the woman who was cured after 18 years, nor the man who was cured after 38 years, can they adapt to their fiction. And it is altogether senseless and unfitting to say that the Saviour kept the type in some cases, but did not keep it in others. The type of the woman, then, is also shown to be unlike the business of the Aeons.

Chapter 24

That the arguments the heretics draw from numbers, letters and syllables are empty and insipid.

1. Moreover, this very thing too shows their contrivance to be false and their fiction unstable, that they try to bring in proofs, sometimes through numbers and through the syllables of names, sometimes through the letters of syllables, and sometimes through the numbers which, according to the Greeks, are contained in letters. Most plainly do they show the dismay, or confusion, and the instability of their knowledge, and its distortion. For transferring the name Jesus, which belongs to another language, to the numbering of the Greeks, they say sometimes that it is the episemon, having six letters; and sometimes that it is the fullness of the Ogdoads, having the number 888. But his Greek name, which is Soter, that is, Saviour, they have kept silent about, because it does not fit their fiction, either by number or by letters. And indeed, if the Lord's names had been received by the providence of the Father, signifying by number and by letters the number in the Pleroma, Soter, being a Greek name, should, according to the Greek idiom, have shown the mystery of the Pleroma both by its letters and by its numbers. But it is not so, because it is of five letters, and its number is 1408. And these things have nothing in common with their Pleroma: that business, then, which they say goes on in the Pleroma is not true.

2. But the name Jesus, in the proper tongue of the Hebrews, is of two letters and a half, as their learned men say, signifying the Lord who contains heaven and earth: because Jesus in the ancient Hebrew tongue is heaven, while earth again is called sura user. The Word, then, which contains heaven and earth, is himself Jesus. False, therefore, is their rendering of the episemon too, and their number is plainly overthrown. For in their own language Soter, a Greek word, is of five letters; but Jesus again, in the Hebrew tongue, has two letters and a half.

Corruit ergo numerus calculi, qui est in dccclxxxviii. Et per omnia autem Hebraeorum litterae non conveniunt numero Graecorum, quae maxime deberent, antiquiores et firmiores exsistentes, salvare supputationem nominum. Ipsae enim antiquae, et primae Hebraeorum litterae, et sacerdotales nuncupatae, decem quoque quidem sunt numero, (scribuntur autem per xv) novissima littera copulata primae. Et ideo quidem quaedam secundum subsequentiam scribunt, sicuti et nos: quaedam autem retrorsum a dextra parte in sinistram retorquentes litteras. Et Christus autem supputationem nominis convenientem Aeonis Pleromatis eorum habere debuit, qui ad stabilitatem et correctionem Pleromatis eorum prolatus est, secundum quod dicunt. Et Pater autem similiter et per litteras, et per numerum, continere debuit numerum eorum, qui ab eo prolati sunt Aeonum; sed et Bythus similiter; nihilominus autem et Unigenitus, et maxime autem super omnia nomen quod dicitur Deus, quod et ipsum Hebraice Baruch dicitur, et duas et dimidiam habet litteras. Ex hoc ergo quod firmiora nomina secundum Hebraicam et Graecitatis linguam, nec secundum numerum litterarum, nec secundum supputationem conveniunt figmento eorum, manifesta est de reliquis impudenter extorta supputatio.

3. Etenim ex lege, eligentes quaecunque concurrunt sectae eorum numero, tentant violenter probationes facere. Si autem erat propositum Matri eorum, sive Salvatori, per Demiurgum typos eorum, quae sunt in Pleromate ostendere, in verioribus et sanctioribus fieri typos fuissent operati: et maxime autem in ipsa arca Testamenti, per quam et omne tabernaculum testimonii compositum est. Facta est autem haec, longitudo quidem ejus cubitis duobus et dimidio, latitudo autem ejus uno cubito et dimidio, et altitudo cubito uno et dimidio: numerus autem iste cubitorum in nullo convenit figmento eorum, per quem maxime typus ostendi debuit. Et propitiatorium autem similiter in nullo convenit expositionibus eorum. Adhuc autem et mensa propositionis, duobus cubitis longitudo, et unius cubiti latitudo, altitudo autem ejus unius cubiti et dimidii, (haec ante sancta sanctorum) per quae ne una quidem quantitas numeri significantiam quaternationis, sive octonationis, aut reliqui Pleromatis eorum continet. Quid autem candelabrum septem quidem habens calamiscos, lucernas autem septem? Et si quidem secundum typum facta fuissent, calamiscos octo, totidemque lucernas habere debuit, ad typum primae octonationis, quae praefulget in Aeonibus, et illuminat omnem plenitudinem.

The number of their reckoning, then, which is set at 888, falls to the ground. And in every way the letters of the Hebrews do not agree with the number of the Greeks, though they above all ought, being older and firmer, to preserve the reckoning of the names. For the ancient and first letters of the Hebrews, which are also called priestly, are ten in number (but they are written by ten and five), the last letter being joined to the first. And therefore they write some things in order, as we also do, but others backwards, turning the letters back from the right side to the left. And Christ too, who was brought forth for the stability and correction of their Pleroma, according to what they say, ought to have had a reckoning of his name agreeing with the Aeon of their Pleroma. And the Father too, likewise, ought to have contained, both by letters and by number, the number of the Aeons who were brought forth by him; and Bythus likewise; and no less the Only-begotten too; and above all, the name that is called God, which in Hebrew is said Baruch, and it too has two letters and a half. From this, then, that the firmer names, in the Hebrew and in the Greek tongue, agree with their fiction neither by the number of letters nor by the reckoning, the reckoning they have shamelessly wrested from the rest is manifest.

3. For they choose from the Law whatever agrees with the number of their sect, and try to make proofs by violence. But if it was the purpose of their Mother, or of the Saviour, to show through the Demiurge types of the things that are in the Pleroma, they would have caused the types to be made in truer and holier things: and above all in the very ark of the Testament, through which the whole tabernacle of witness was also put together. Now this was made with its length two cubits and a half, its breadth one cubit and a half, and its height one cubit and a half: and this number of cubits agrees in nothing with their fiction, though a type ought to have been shown in it above all. And the propitiatory likewise agrees in nothing with their expositions. Moreover, the table of proposition, two cubits in length and one cubit in breadth, and its height one cubit and a half (these were before the holy of holies): by which not one quantity of number contains the signification of the quaternary, or of the octonary, or of the rest of their Pleroma. And what of the lampstand, which had seven branches and seven lamps? And if indeed these things had been made according to the type, it ought to have had eight branches, and as many lamps, after the type of the first octonary, which shines forth among the Aeons and illuminates the whole Fullness.

Atria autem decem exsistentia diligenter numeraverunt, typum ea dicentes decem Aeonum; pelles autem jam non numeraverunt secundum numerum undecim factas. Sed neque ipsorum atriorum magnitudinem mensi sunt, viginti et octo cubitorum longitudinem unumquodque atrium habens. Et columnarum longitudinem factam decem cubitorum exponunt propter decadem Aeonum: Latitudo autem unius et dimidii cubiti erat uniuscujusque columnae, non jam exponunt, neque numerum omnium columnarum, neque serarum earum, quoniam non communicat argumento eorum. Quid autem oleum unctionis, quod omne tabernaculum sanctificavit? Fortasse latuit Salvatorem, aut dormiente Matre eorum Demiurgus a semetipso de pondere praecepit: unde et dissonat ad Pleroma eorum, Smyrnae quidem habens siclos quingentos: ireos D, cinnamomi CCL, calamisci CCL, et super haec oleum, ita ut ex quinque commistionibus subsistat. Et incensum autem similiter de stacte, et ungula, et galbano, et hedyosmo, et thure, quae in nullo communicare possunt, neque commistionibus, neque pondere, argumento eorum. Irrationabile est ergo et omnino rusticanum, in sublimibus quidem et elegantioribus legis non servatos esse typos; in caeteris autem, sicubi aliquis numerus concurrit cum his quae ipsi dicunt, typos esse asseverare eorum, quae sunt in Pleromate, cum omnis numerus multifarie in Scripturis sit positus: ita ut possit qui velit, non solum octonationem, et decadem, et duodecada, sed quemlibet ex Scripturis constituere numerum, et hunc typum esse commentati a se erroris.

4. Quia autem hoc verum est, numerus iste, qui quinque dicitur, in nullo communicans argumento eorum, nec concurrens figmento eorum, nec conveniens eis ad typicam eorum, quae sunt in Pleromate, demonstrationem, ex Scripturis sic suscipiet probationem. Soter nomen quinque litterarum, et Pater autem habet quinque litteras; sed et Agape nomen sunt litterae quinque, et Dominus noster panes quinque benedicens, satiavit hominum quinque millia; sapientes virgines a Domino sunt quinque dictae, et stultae similiter quinque. Iterum quinque viri cum Domino fuisse dicuntur, quando testimonio Patris occurrit, scilicet Petrus, et Jacobus, et Joannes, et Moyses, et Helias; quintus autem ingressus Dominus ad mortuam puellam, suscitavit eam: Nullum enim, inquit, permisit intrare, nisi Petrum, et Jacobum, et patrem et matrem puellae. Ille dives apud inferos ait habere se quinque fratres, ad quos unum ire rogat ex mortuis resurgentem. Natatoria piscina quinque habebat porticus, unde Dominus paralyticum sanum in suam domum ire praecepit.

The courts, which are ten, they have counted carefully, saying that they are a type of the ten Aeons; but the skins, which were made eleven in number, they no longer counted. Nor have they measured the size of the courts themselves, each court having a length of twenty-eight cubits. And they expound the length of the pillars, made ten cubits, on account of the Decad of the Aeons; but that the breadth of each pillar was one cubit and a half they no longer expound, nor the number of all the pillars, nor of their bars, because it does not agree with their plot. And what of the oil of anointing, which sanctified the whole tabernacle? Perhaps it escaped the Saviour, or else, while their Mother was asleep, the Demiurge of his own accord gave orders about the weight: whence it is out of tune with their Pleroma, having five hundred shekels of myrrh, of iris 500, of cinnamon 250, of aromatic cane 250, and besides these oil, so that it consists of five ingredients. And the incense likewise was made of stacte, and onycha, and galbanum, and mint, and frankincense, which can agree in nothing with their plot, either in their mixtures or in their weight. It is unreasonable, then, and altogether boorish, that in the sublime and finer things of the Law the types should not have been kept, but that in the rest, wherever some number agrees with what they themselves say, they should assert that these are types of the things that are in the Pleroma, when every number is set down in many ways in the Scriptures: so that whoever wishes could construct from the Scriptures not only an octonary, and a Decad, and a Dodecad, but any number whatever, and say that it is a type of the error he has contrived.

4. But that this is true, this number which is called five, which has nothing in common with their plot, nor agrees with their fiction, nor fits their typical demonstration of the things that are in the Pleroma, will receive its proof from the Scriptures thus. Soter is a name of five letters, and Pater too has five letters; and the name Agape also is five letters; and our Lord, blessing five loaves, fed five thousand men; five wise virgins were spoken of by the Lord, and likewise five foolish. Again, five men are said to have been with the Lord when he met the testimony of the Father, namely Peter, and James, and John, and Moses, and Elijah; and the Lord going in as the fifth to the dead girl raised her: For he allowed no one, it says, to go in but Peter, and James, and the father and the mother of the girl (Luke 8:51). The rich man in the underworld says that he has five brothers, to whom he asks that one rising from the dead may go. The pool of the bath had five porches, whence the Lord bade the paralytic, made sound, go to his own house.

Et ipse habitus crucis, fines et summitates habet quinque, duos in longitudine, et duos in latitudine, et unum in medio, in quo requiescit qui clavis affigitur. Unaquaeque manus nostra digitos quinque habet; sed et sensus habemus quinque: et quae in nostris sunt visceribus, in quinque possunt numerari, cor, et hepar, pulmones, splen et renes. Adhuc etiam totus homo in hunc numerum potest dividi, caput, pectus, venter, femora, pedes. Quinque aetates transit humanum genus: primum infans, deinde puer, deinde parvulus, et post hoc juvenis, sic deinde senior.

In quinque libris legem populo Moyses tradidit. Unaquaeque tabula, quam accepit a Deo, praecepta habebat quinque. Velamen sanctum sanctorum cooperiens columnas habebat quinque. Et holocausti altare, altitudo ejus erat quinque cubitorum. Sacerdotes in eremo electi sunt quinque, scilicet Aaron, Nadab, Abiud, Eleazar et Ithamar. Talaris, et Logium, et reliqua sacerdotalis compositio de quinque contexta sunt; habebant enim aurum, et hyacinthum, et purpuram, et coccinum, et byssum. Et quinque reges Amorrhaeorum in speluncis concludens Jesus Nave, capita eorum inculcari dedit populo. Et alia quoque multa millia hujusmodi, et in hoc numero, et in quo quis voluerit, sive ex Scripturis, sive ex subjacentibus naturae operibus colligere potest: et non jam ob hoc quinque Aeonas esse dicimus super Demiurgum, nec quinionem, quasi ut divinam rem aliquam, consecramus, nec instabilia, nec deliramenta per vanum istum laborem confirmare tentamus, neque creaturam bene aptatam a Deo cogimus male in typos non exsistentium transferri, et impia et nefaria dogmata introducere, cum detectio et eversio ab omnibus sensum habentibus possit exsistere.

5. Quis enim concedat eis ccclxv tantum dies habere annum, ut sint duodecim menses triginta diebus, in typum duodecim Aeonum, dissimili et typo exsistente? Illic enim unusquisque Aeonum tricesima pars est universi Pleromatis, mensis autem duodecima pars anni ab ipsis esse dicitur. Si quidem annus in triginta divideretur, et mensis in duodecim, conveniens putaretur typus esse mendacio eorum. Nunc autem in contrarium. Pleroma quidem eorum in triginta dividitur, pars autem ejus aliqua in duodecim: hic autem omnis quidem annus in duodecim dividitur partes, pars autem ejus aliqua in triginta. Insulse itaque Salvator mensem quidem universi Pleromatis typum fecit fieri, annum autem ejus, quae in Pleromate est, duodecadis; magis enim conveniebat annum quidem in triginta dividere, sicut et totum Pleroma; mensem autem in duodecim, sicut et sunt in Pleromate eorum Aeones. Et illi quidem omne Pleroma in tres dividunt, id est, in octonationem, et decadem, et duodecadem: hic autem annus in quatuor dividitur, id est, vernum, aestatem, autumnum et hiemem.

And the very form of the cross has five ends and tips, two in length, and two in breadth, and one in the middle, on which rests he who is fixed with the nails. Each of our hands has five fingers; and we have five senses too; and the things that are in our inward parts can be counted as five: the heart, and the liver, the lungs, the spleen and the kidneys. Further, the whole man can be divided into this number: head, breast, belly, thighs, feet. Mankind passes through five ages: first an infant, then a child, then a little one, and after this a young man, and so then an elder.

In five books Moses handed down the Law to the people. Each table that he received from God had five precepts. The veil that covered the holy of holies had five pillars. And the altar of burnt offering: its height was five cubits. Five priests were chosen in the wilderness, namely Aaron, Nadab, Abihu, Eleazar and Ithamar. The ankle-length robe, and the oracle, and the rest of the priestly vesture were woven of five things; for they had gold, and blue, and purple, and scarlet, and fine linen. And Joshua son of Nun, shutting up five kings of the Amorites in the caves, gave their heads to the people to be trampled on. And anyone can gather many thousands of other things of this kind, both in this number and in any he may wish, whether from the Scriptures or from the works of nature that lie before us: and yet we do not on this account say that there are five Aeons above the Demiurge, nor do we consecrate the quinary as if it were something divine, nor do we try to establish unstable things and ravings through that vain labour of theirs, nor do we force the creation, well fitted together by God, to be wrongly transferred into types of things that do not exist, and to bring in impious and wicked doctrines, since their exposure and overthrow can be achieved by all who have understanding.

5. For who would grant them that the year has only 365 days, so that there are twelve months of thirty days, as a type of the twelve Aeons, when the type too is unlike? For there each of the Aeons is the thirtieth part of the whole Pleroma, while the month is said by them to be the twelfth part of the year. If indeed the year were divided into thirty, and the month into twelve, the type might be thought suited to their lie. But as it is, it is the contrary. Their Pleroma is divided into thirty, and a part of it into twelve; but here the whole year is divided into twelve parts, and a part of it into thirty. Senselessly, then, did the Saviour make the month a type of the whole Pleroma, and the year a type of the Dodecad that is in the Pleroma; for it would have been more fitting to divide the year into thirty, as the whole Pleroma is, and the month into twelve, as the Aeons in their Pleroma are. And they divide the whole Pleroma into three, that is, into the octonary, and the Decad, and the Dodecad; but here the year is divided into four, that is, spring, summer, autumn and winter.

Sed neque menses, quos dicunt typum esse tricenarii, praefinitive triginta habent dies, sed alii quidem plures, alii autem minus, eo quod quinque dies superponantur eis. Et dies autem non semper praefinitas duodecim habet horas, sed a novem usque ad xv ascendit, et iterum a xv in novem descendit. Non jam propter triginta Aeonas facti sunt menses triginta dierum; alioquin haberent praefinitas tricenarias dies: neque iterum dies horum, ut duodecim Aeonas per duodecim horas figurarent: haberent enim et ipsi praefinitas semper duodecim horas.

6. Adhuc autem materialia sinistram vocantes, et ex necessitate quae sunt sinistrae, in corruptionem cedere dicentes, et Salvatorem venisse ad ovem perditam, ut eam transferat ad dextram, id est ad illas quae sunt salutis nonaginta et novem oves, quae non perierunt, sed in ovili permanserunt: sinistrae manus exsistentes levamen, non esse salutis, consentire eos necesse est. Et hoc quod non similiter eumdem numerum habet, cogentur sinistrae, id est corruptionis confiteri: et hoc nomen quod Graece dicitur Agape, secundum Graecorum litteras, per quas apud eos supputatio signatur, nonaginta et tres numerum habens, similiter sinistrae manus levamen est: et Alethia quoque similiter, secundum supradictam rationem, sexaginta quatuor numerum habens, in parte materialium subsistit: et omnia omnino quaecunque sanctorum nomina non adimplent numerum centum, sed sinistrae tantum habent numeros, corruptibilia et materialia esse confiteri cogentur.

Caput XXV

Solvit objectionem, et ostendit Deum non esse ad litteras, syllabas et numeros exigendum, sed numeros, et ea quae facta sunt, regula veritatis pensari debere. Omnia ex uno et eodem Deo esse, nec curiosius investiganda quae mentis humanae, Deo longe inferioris, captum superant.

1. Si quis autem ad haec dixerit: Quid ergo? in vanum est, et ut provenit et nominum positiones sunt, et apostolorum electio, et Domini operatio, et eorum quae facta sunt compositio? Dicemus eis: Non quidem; sed magna sapientia, et diligentia ad liquidum apta et ornata omnia a Deo facta sunt, et antiqua, et quaecunque in novissimis temporibus Verbum ejus operatum est; et debent ea, non numero xxx, sed subjacenti copulare argumento, sive rationi: neque de Deo inquisitionem ex numeris, et

Nor do the months, which they say are a type of the thirty, have a fixed thirty days each, but some have more and others fewer, because five days are added over them. And the day too does not always have a fixed twelve hours, but rises from nine up to 15, and again goes down from 15 to nine. The months, then, were not made of thirty days because of the thirty Aeons; otherwise they would have a fixed thirty days: nor again the days of these, so as to figure the twelve Aeons by twelve hours; for then they too would always have a fixed twelve hours.

6. Moreover, since they call material things the left, and say that what is of the left necessarily passes into corruption, and that the Saviour came to the lost sheep, to transfer it to the right, that is, to the ninety-nine sheep which are of salvation, which did not perish but remained in the fold: they must agree that the things which fall to the counting of the left hand are not of salvation. And whatever does not have that same number they will be forced to confess to be of the left, that is, of corruption: and this name which in Greek is called Agape, having the number ninety-three according to the letters of the Greeks, by which the reckoning is marked among them, is likewise the counting of the left hand; and Alethia too likewise, by the reason given above, having the number sixty-four, subsists in the portion of material things: and they will be forced to confess that absolutely all the names of holy things which do not fill up the number one hundred, but have only the numbers of the left, are corruptible and material.

Chapter 25

He answers an objection, and shows that God is not to be measured by letters, syllables and numbers, but that numbers, and the things that have been made, must be weighed by the rule of truth. That all things are from one and the same God, and that what surpasses the grasp of the human mind, far below God, is not to be searched out too curiously.

1. But if anyone says to this: "What then? Is it in vain and by chance that the giving of names, and the election of the apostles, and the working of the Lord, and the composition of the things that have been made came about?" We shall say to them: "Not so; but with great wisdom and care all things have been made by God, fitted and adorned to perfection, both the ancient things and whatever his Word has wrought in the last times; and they ought to join them, not to the number 30, but to the underlying argument, or reason; nor to take up the inquiry about

syllabis, et litteris accipere (infirmum est enim hoc propter multifarium et varium eorum, et quod possit omne argumentum hodie aeque commentatum ab aliquo, contraria veritati ex ipsis sumere testimonia, eo quod in multa transferri possint); sed ipsos numeros, et ea quae facta sunt aptare debent subjacenti veritatis argumento. Non enim regula ex numeris, sed numeri ex regula: nec Deus ex factis, sed ea quae facta sunt, ex Deo. Omnia enim ex uno et eodem Deo.

2. Quia autem varia et multa sunt, quae facta sunt; et ad omnem quidem facturam bene aptata, et bene consonantia; quantum autem spectat ad unumquodque eorum, sunt sibi invicem contraria et non convenientia: sicut citharae sonus per uniuscujusque distantiam consonantem unam melodiam operatur, ex multis et contrariis sonis subsistens. Debet ergo amator veri non traduci distantia uniuscujusque soni, nec alium quidem hujus, alium autem illius artificem suspicari et factorem: neque alium quidem acutiores, alium autem vastiores, alium vero medietates aptasse; sed unum et ipsum ad totius operis et sapientiae demonstrationem, et justitiae, et bonitatis, et muneris. Hi vero qui audiunt melodiam, debent laudare et glorificare artificem, et aliorum quidem extensionem mirari, aliorum autem laxamentum intendere, aliorum vero inter utrumque temperamentum exaudire, aliorum autem typum considerare, et ad quid unumquodque referat, et eorum causam inquirere; nusquam transferentes regulam, neque errantes ab artifice, neque abjicientes fidem, quae est in unum Deum, qui fecit omnia, neque blasphemantes nostrum conditorem.

3. Si autem et aliquis non invenerit causam omnium quae requiruntur, cogitet quia homo est in infinitum minor Deo, et qui ex parte acceperit gratiam, et qui nondum aequalis, vel similis sit factori, et qui omnium experientiam et cogitationem habere non possit, ut Deus; sed in quantum minor est ab eo, qui factus non est, et qui semper idem est, ille qui hodie factus est, et initium facturae accepit; in tantum secundum scientiam, et ad investigandum causas omnium, minorem esse eo qui fecit. Non enim infectus es, o homo, neque semper coexsistebas Deo, sicut proprium ejus Verbum; sed propter eminentem bonitatem ejus, nunc initium facturae accipiens, sensim discis a Verbo dispositiones Dei, qui te fecit.

4. Ordinem ergo serva tuae scientiae, et ne ut bonorum ignarus supertranscendas ipsum Deum; non enim transibilis est: neque super Demiurgum requiras quid sit; non enim invenies. Indeterminabilis est enim artifex tuus: neque tanquam hunc totum mensus sis, et tanquam qui per omnem ejus fabricam veneris, et omne, quod est in eo profundum, et altitudinem, et longitudinem consideraveris, super ipsum alium excogites Patrem.

God from numbers, and syllables, and letters (for this is weak, because of their manifold variety, and because any argument contrived by anyone today could equally draw from them testimonies contrary to the truth, since they can be transferred to many things); but they ought to fit the numbers themselves, and the things that have been made, to the underlying argument of the truth." For the rule does not come from the numbers, but the numbers from the rule; nor God from the things made, but the things that have been made from God. For all things are from one and the same God.

2. But the things that have been made are various and many; and in relation to the whole thing made they are well fitted and well in harmony, but as regards each one of them they are contrary to one another and do not agree: as the sound of the lyre, through the interval of each note, produces one harmonious melody, subsisting from many and contrary sounds. The lover of truth, then, must not be led astray by the interval of each sound, nor suspect that there is one craftsman and maker of this and another of that, nor that one fitted the higher notes, another the deeper, and another the middle ones; but one and the same, for the showing of the whole work and of wisdom, and of justice, and of goodness, and of gift. And those who hear the melody ought to praise and glorify the Craftsman, and to admire the tension of some notes, and to attend to the slackness of others, and to listen to the blending of others between the two, and to consider the type of others, and to what each one refers, and to inquire into their cause; never shifting the rule, nor straying from the Craftsman, nor casting away the faith which is in one God who made all things, nor blaspheming our Creator.

3. And if anyone does not find the cause of all the things that are sought, let him consider that man is infinitely inferior to God, and has received grace in part, and is not yet equal or like to his Maker, and cannot have the experience and the thought of all things, as God has; but that by as much as he who was made today and received the beginning of his making is inferior to him who was not made and who is always the same, by so much is he inferior to him who made him in knowledge and in searching out the causes of all things. For you are not unmade, O man, nor did you always co-exist with God, as his own Word did; but because of his surpassing goodness, now receiving the beginning of your making, you learn little by little from the Word the dispositions of God who made you.

4. Keep, then, the order of your knowledge, and do not, as one ignorant of good things, go beyond God himself; for he cannot be passed beyond: nor seek what there is above the Demiurge; for you will not find it. For your Craftsman is without bounds: and do not, as though you had measured him wholly, and as though you had gone through all his workmanship, and had considered all the depth that is in him, and the height, and the length, devise another Father above him.

Non enim excogitabis, sed contra naturam sentiens, eris insipiens; et si in hoc perseveraveris, incides in insaniam, sublimiorem teipsum melioremque factore tuo existimans, et quod pertranseas regna ejus.

Caput XXVI

Imperitos et idiotas Deum sincere diligentes praeferendos esse iis qui inflati sunt vanae scientiae persuasione. A curiosis ac superfluis quaestionibus temperandum.

1. Melius est ergo et utilius, idiotas et parum scientes exsistere, et per charitatem proximum fieri Deo quam putare multum scire, et multa expertos in suum Deum blasphemos inveniri, alterum Deum Patrem fabricantes. Et ideo Paulus clamavit: Scientia inflat, charitas autem aedificat; non quia veram scientiam de Deo culparet, alioquin seipsum primum accusaret; sed quia sciebat quosdam sub occasione scientiae elatos excidere a dilectione Dei, et ob hoc opinari seipsos esse perfectos, imperfectum autem Demiurgum introducentes, abscidens eorum ob hujusmodi scientiam supercilium, ait: Scientia inflat, charitas autem aedificat. Major autem hac non est alia inflatio, quam ut opinetur quis se meliorem et perfectiorem esse eo, qui fecerit, et plasmaverit, et spiramen vitae dederit, et hoc ipsum esse praestiterit. Melius itaque est, sicuti praedixi, nihil omnino scientem quempiam, ne quidem unam causam cujuslibet eorum quae facta sunt, cur factum sit, credere Deo, et perseverare eos in dilectione, aut per hujusmodi scientiam inflatos excidere a dilectione, quae hominem vivificat: nec aliud inquirere ad scientiam, nisi Jesum Christum Filium Dei, qui pro nobis crucifixus est, aut per quaestionum subtilitates et minutiloquium in impietatem cadere.

2. Quid enim si per hos conatus paululum quis elatus, eo quod Dominus dixerit, quia et capilli capitis vestri omnes numerati sunt, curiose inquirere voluerit numerum uniuscujusque capitis, capillorum, et causam exquirere per quam hic quidem tantos, ille autem tantos capillos habeat, non omnibus ex aequo habentibus, sed multis millibus super millia aliis atque aliis numeris inventis, eo quod alii quidem majora, alii autem minora habeant capita; et alii quidem spissos capillos semper, alii autem raros, alii vero et omnino paucos capillos habeant; et hi, qui putant se numerum invenisse capillorum, tentent referre ad testimonium suae sectae, quam excogitaverunt?

For you will not devise him; but thinking against nature, you will be foolish; and if you persevere in this, you will fall into madness, reckoning yourself higher and better than your Maker, and that you can pass beyond his realms.

Chapter 26

That the unskilled and the unlettered who love God sincerely are to be preferred to those who are puffed up with the conceit of vain knowledge. That one must refrain from curious and superfluous questions.

1. It is better, then, and more profitable, to be unlettered and to know little, and to draw near to God through charity, than to think that one knows much and, having much experience, to be found blasphemers against one's own God, fashioning another God as Father. And therefore Paul cried out: Knowledge puffs up, but charity builds up (1 Cor 8:1); not that he found fault with the true knowledge of God, otherwise he would have accused himself first; but because he knew that some, lifted up on the pretext of knowledge, fall away from the love of God, and for this reason think themselves perfect while bringing in an imperfect Demiurge, cutting off their haughtiness on account of such knowledge, he says: Knowledge puffs up, but charity builds up. And there is no greater puffing up than this, that anyone should think himself better and more perfect than he who made him, and moulded him, and gave him the breath of life, and granted him this very being. It is better, therefore, as I said before, that one should know nothing at all, not even a single cause of any of the things that have been made, why it was made, and believe God, and persevere in his love, than, puffed up by such knowledge, fall away from the love that gives man life; and seek nothing for knowledge but Jesus Christ the Son of God, who was crucified for us, rather than fall into impiety through the subtleties of questions and hair-splitting.

2. For what if someone, a little lifted up by such attempts, because the Lord said that even the hairs of your head are all numbered (Matt 10:30), should wish to inquire curiously into the number of the hairs of each head, and to search out the cause why this man has so many and that man so many, since not all have them equally, but many thousands upon thousands of different numbers are found, because some have larger heads and others smaller; and some always have thick hair, others thin, and others very little hair at all; and those who think they have found the number of the hairs should try to refer it to the testimony of the sect they have devised?

Aut iterum si quis ob hoc quod dictum sit in Evangelio: Nonne duo passeres asse veneunt, et unus ex his non cadet super terram sine Patris vestri voluntate? enumerare voluerit captos ubique quotidie passeres, sive in unaquaque regione, et causam requirere ob quam heri quidem tantos, ac pridem tantos, hodie autem iterum tanti sint qui capti sunt; et adnectat passerum numerum ad suum argumentum: nonne seipsum seducit omnino, et eos, qui ei acquiescunt, in magnam insaniam cogit, semper promptis hominibus, ut in talibus amplius quid quam magistri eorum putentur invenisse?

3. Quid autem si quis interroget nos, si omnis numerus omnium quae sunt facta, et quae fiunt, scitur a Deo, et si secundum illius providentiam unusquisque eorum eam, quae secundum se est, accepit quantitatem: nobisque consentientibus et confitentibus, quia nihil omnino horum quae facta sunt, et quae fiunt, et fient scientiam Dei fugit, sed per illius providentiam unumquodque eorum et habitum, et ordinem, et numerum, et quantitatem accipere et accepisse propriam, et nihil omnino neque vane, nec ut provenit factum aut fieri, sed cum magna aptatione et conscientia sublimi, et esse admirabilem rationem, et vere divinam quae possit hujusmodi et discernere, et causas proprias enuntiare: accipiens a nobis hujusmodi testimonium et consensum, pergat ad hoc, ut et arenam enumeret, et calculos terrae, sed et fluctus maris, et stellas coeli, et causas excogitare numeri qui putatur inventus: nonne in vanum laborans, et delirus hic talis, et irrationabilis ab omnibus, qui sensum habent, juste dicetur? Et quo magis praeter caeteros in hujusmodi quaestionibus occupatur, et quo plus aliis adinvenire se existimat, reliquos imperitos, et idiotas, et animales vocans, eo quod non suscipiant ejus tam vanum laborem; hoc magis est insanus et stupidus, tanquam fulmine percussus, in nullo cedens Deo; sed per scientiam quam invenisse se putat, ipsum mutat Deum, et jaculatur sententiam suam super magnitudinem factoris.

Caput XXVII

Ex parabolis, quibus multiplex potest subesse sensus, obscura explicanda non esse, sed ex iis quae clare et aperte posita sunt in Scripturis.

1. Sensus autem sanus, et qui sine periculo est, et religiosus, et amans verum, quae quidem dedit in hominum potestatem Deus, et subdidit nostrae scientiae, haec prompte meditabitur, et in ipsis proficiet, diuturno studio facilem scientiam eorum efficiens. Sunt autem haec, quae ante oculos nostros occurrunt, et quaecunque aperte et sine ambiguo ipsis dictionibus posita sunt in Scripturis.

Or again, if someone, because it was said in the Gospel: Are not two sparrows sold for a penny? And not one of them will fall upon the earth without the will of your Father (Matt 10:29), should wish to count the sparrows caught every day everywhere, or in each region, and to seek the cause why yesterday so many, and the day before so many, and today again so many have been caught; and should tie the number of the sparrows to his own argument: does he not lead himself astray altogether, and drive those who listen to him into great madness, since men are always ready to be thought to have found in such things something more than their teachers?

3. And what if someone should ask us whether every number of all the things that have been made and are being made is known to God, and whether each of them has received, according to his providence, the quantity that belongs to it; and, when we agree and confess that nothing at all of the things that have been made, and are being made, and will be made escapes the knowledge of God, but that through his providence each of them receives and has received its own form, and order, and number, and quantity, and that nothing at all has been made or is made in vain or by chance, but with great fitness and sublime awareness, and that there is a wonderful and truly divine reason which can both discern such things and declare their proper causes: then, having received from us such testimony and assent, should go on to count the sand too, and the pebbles of the earth, and the waves of the sea as well, and the stars of heaven, and to think out the causes of the number he supposes he has found: would not such a man justly be called by all who have understanding one who labours in vain, and raving, and without reason? And the more he busies himself beyond the rest in questions of this kind, and the more he thinks that he finds out beyond others, calling the rest unskilled, and unlettered, and animal, because they do not take up so vain a labour of his, the more is he insane and stupid, as though struck by lightning, yielding to God in nothing; but through the knowledge which he thinks he has found he changes God himself, and hurls his own opinion above the greatness of the Maker.

Chapter 27

That obscure things are not to be explained from the parables, which may bear many senses, but from what is set down clearly and openly in the Scriptures.

1. A sound understanding, one that is without danger, and devout, and loving the truth, will readily ponder the things that God has given into the power of men and made subject to our knowledge, and will advance in them, making the knowledge of them easy by long-continued study. And these are the things that meet our eyes, and whatever has been set down openly and without ambiguity in the very words of the Scriptures.

Et ideo parabolae debent non ambiguis adaptari; sic enim et qui absolvit, sine periculo absolvit, et parabolae ab omnibus similiter absolutionem accipient; et a veritate corpus integrum, et simili aptatione membrorum, et sine concussione perseverat. Sed quae non aperte dicta sunt, neque ante oculos posita, populare absolutionibus parabolarum, quas unusquisque prout vult adinvenit. Sic enim apud nullum erit regula veritatis; sed quanti fuerint, qui absolvent parabolas, tantae videbuntur veritates pugnantes semet invicem, et contraria sibimet dogmata statuentes, sicut et gentilium philosophorum quaestiones.

2. Itaque secundum hanc rationem, homo quidem semper inquiret, nunquam autem inveniet, eo quod ipsam inventionis abjecerit disciplinam. Et cum venerit sponsus, is qui imparatam habet lampadem, nulla manifesti luminis claritate fulgentem, recurrit ad eos qui absolutiones parabolarum in tenebris distrahunt, relinquens eum qui per manifestam praedicationem gratis donat ad eum ingressum, et excluditur a thalamo ejus. Cum itaque universae Scripturae, et Prophetiae, et Evangelia in aperto, et sine ambiguitate, et similiter ab omnibus audiri possint, etsi non omnes credunt; unum et solum Deum, ad excludendos alios, praedicent omnia fecisse per Verbum suum, sive visibilia, sive invisibilia, sive coelestia, sive terrena, sive aquatilia, sive subterranea, sicut demonstravimus ex ipsis Scripturarum dictionibus, et ipsa autem creatura in qua sumus, per ea quae in aspectum veniunt, hoc ipsum testante unum esse qui eam fecerit et regat: valde hebetes apparebunt, qui ad tam lucidam adapertionem caecutiunt oculos, et nolunt videre lumen praedicationis; sed constringunt semetipsos, et per tenebrosas parabolarum absolutiones unusquisque eorum proprium putat invenisse Deum. Quia enim de excogitato eorum qui contraria opinantur, Patre, nihil aperte, neque sine controversia in nulla omnino dictum sit Scriptura; et ipsi testantur dicentes in absconso haec eadem Salvatorem docuisse non omnes, sed aliquos discipulorum, qui possunt capere, et per argumenta, et aenigmata, et parabolas ab eo significata intelligentibus. Veniunt autem ad hoc, ut dicant alium quidem esse qui praedicatur Deus, et alium Patrem, qui per parabolas et aenigmata significatur Pater.

3. Quia autem parabolae possunt multas recipere absolutiones, ex ipsis de inquisitione Dei affirmare, relinquentes quod certum, et indubitatum, et verum est, valde praecipitantium se in periculum, et irrationabilium esse, quis non amantium veritatem confitebitur? Et nunquid hoc est non in petra firma, et valida, et in aperto posita aedificare suam domum, sed in incertum effusae arenae? Unde et facilis est eversio hujusmodi aedificationis.

Caput XXVIII

And therefore the parables ought to be adapted to things that are not ambiguous; for so he who solves them solves them without danger, and the parables will receive a like solution from all; and the body of truth remains whole, with a like fitting of its members, and without shock. But to tie things that are not said openly, nor set before our eyes, to solutions of parables which each man devises as he pleases! For so no one will have the rule of truth; but as many as there are who solve the parables, so many truths will be seen fighting one another, and setting up doctrines contrary to one another, like the questions of the philosophers of the Gentiles.

2. And so, by this method, man will always be seeking and will never find, because he has cast away the very discipline of finding. And when the bridegroom comes, he who has his lamp unprepared, shining with no brightness of manifest light, runs back to those who sell the solutions of the parables in darkness, leaving him who through open preaching gives entrance to him freely, and he is shut out of his bridal chamber. Since, then, the whole of the Scriptures, both the Prophecies and the Gospels, can be heard openly, and without ambiguity, and alike by all, although not all believe; and they proclaim that one and only God, to the exclusion of others, made all things through his Word, whether visible or invisible, heavenly or earthly, in the water or under the earth, as we have demonstrated from the very words of the Scriptures; and since the very creation in which we are, through the things that come into view, bears witness to this same thing, that there is one who made it and rules it: those will appear very dull who blind their eyes to so lucid an opening, and will not see the light of the preaching; but they bind themselves fast, and each of them thinks that, through dark solutions of parables, he has found a God of his own. For that nothing has been said openly, nor without controversy, in any Scripture at all about the Father devised by those who hold contrary opinions, they themselves bear witness, saying that the Saviour taught these same things in secret, not to all, but to some of the disciples who can contain them, and that they were signified by him through allusions, and riddles, and parables to those who understand. And they come to this, that they say that the God who is preached is one, and the Father who is signified through parables and riddles is another.

3. But since parables can admit many solutions, who among the lovers of truth will not confess that to make affirmations from them in the inquiry about God, leaving what is certain, and undoubted, and true, is the part of men who throw themselves headlong into danger and are without reason? And is not this to build one's house, not on a rock that is firm, and strong, and set in the open, but on the uncertainty of shifting sand? Whence the overthrow of such a building is easy.

Chapter 28

Sic inquirenda esse Dei mysteria, ut a regula veritatis et a vera de Deo scientia nunquam deflectamus. Scripturis sacris adhibendam esse fidem, nec plura a nobis temere investiganda, quae Deo committi debent, ac mentis nostrae limites excedunt. Et hoc esse vitium haereticorum, quod nihil Deo reservent, sed temere omnia scrutentur. Hinc in tam portentosos errores lapsos eos esse demonstrat.

1. Habentes itaque regulam ipsam veritatem, et in aperto positum de Deo testimonium, non debemus per quaestionum declinantes in alias atque alias absolutiones ejicere firmam et veram de Deo scientiam; magis autem absolutionem quaestionum in hunc characterem dirigentes, exerceri quidem convenit per inquisitionem mysterii et dispositionis exsistentis Dei; augeri autem in charitate ejus, qui tanta propter nos fecit et facit, nunquam autem excidere ab ea suasione, qua manifestissime praedicatur, quia hic solus vere sit Deus et Pater, qui et hunc mundum fecit, et hominem plasmavit, et in sua creatura donavit incrementum, et de minoribus suis ad majora, quae apud ipsum sunt, vocans, sicut infantem quidem in vulva conceptum educit in lumen solis, et triticum, posteaquam in stipula corroboraverit, condit in horreum. Unus autem et idem Demiurgus, qui et vulvam plasmavit, et solem creavit; et unus et idem Dominus, qui et stipulam eduxit, et triticum augens multiplicavit, et horreum praeparavit.

2. Si autem omnium, quae in Scripturis requiruntur, absolutiones non possumus invenire, alterum tamen Deum, praeter eum qui est, non requiramus. Impietas enim haec maxima est. Cedere autem haec talia debemus Deo, qui et nos fecit, rectissime scientes, quia Scripturae quidem perfectae sunt, quippe a Verbo Dei et Spiritu ejus dictae; nos autem secundum quod minores sumus et novissimi a Verbo Dei et Spiritu ejus, secundum hoc et scientia mysteriorum ejus indigemus. Et non est mirum si in spiritalibus, et coelestibus, et in his quae habent revelari, hoc patimur nos: quandoquidem etiam eorum quae ante pedes sunt (dico autem quae sunt in hac creatura, quae et contrectantur a nobis, et videntur, et sunt nobiscum), multa fugerunt nostram scientiam, et Deo haec ipsa committimus. Oportet enim eum prae omnibus praecellere. Quid enim si tentemus exponere causam ascensionis Nili? Multa quidem dicimus, et fortassis suasoria, fortassis autem non suasoria: quod autem verum est, et certum, et firmum, adjacet Deo. Sed et volatilium animalium habitatio, eorum quae veris tempore adveniunt ad nos, autumni autem tempore statim recedunt, cum in hoc mundo hoc ipsum fiat, fugit nostram scientiam. Quid autem possumus exponere de Oceani accessu et recessu, cum constet esse certam causam? Quidve de his quae ultra eum sunt enuntiare qualia sint?

That the mysteries of God are to be so inquired into that we never turn aside from the rule of truth and from the true knowledge of God. That faith is to be given to the sacred Scriptures, and that we must not rashly search out more things, which ought to be committed to God and exceed the limits of our mind. And that this is the vice of the heretics, that they reserve nothing to God but rashly search out everything. Hence he demonstrates that they have fallen into such monstrous errors.

1. Having, then, the truth itself as our rule, and the testimony about God set openly before us, we ought not, by turning aside through questions to one solution after another, to cast out the firm and true knowledge of God; but rather, directing the solution of questions to this stamp, it is fitting to exercise ourselves in the inquiry into the mystery and the disposition of the God who is, and to grow in the charity of him who has done and does such great things for us, and never to fall away from that conviction by which it is most plainly proclaimed that this one alone is truly God and Father, who both made this world and moulded man, and gave growth in his creation, calling him from his own lesser things to the greater things that are with him, as he brings out the infant conceived in the womb into the light of the sun, and lays up the wheat in the barn after he has strengthened it on the stalk. And one and the same is the Demiurge, who both moulded the womb and created the sun; and one and the same is the Lord, who both brought up the stalk, and, increasing the wheat, multiplied it, and prepared the barn.

2. But if we cannot find the solutions of all the things that are sought in the Scriptures, let us not, for all that, seek another God besides him who is. For this is the greatest impiety. But we ought to leave such things as these to God, who also made us, knowing most rightly that the Scriptures are indeed perfect, since they were spoken by the Word of God and his Spirit; but we, inasmuch as we are inferior to and later than the Word of God and his Spirit, are by so much in need of the knowledge of his mysteries. And it is no wonder if we suffer this in spiritual and heavenly things, and in those that are to be revealed: since even of the things that are before our feet (I mean those that are in this creation, which are both handled by us and seen, and are with us), many have escaped our knowledge, and we commit these very things to God. For he must excel above all. For what if we try to explain the cause of the rising of the Nile? We say many things, perhaps persuasive, perhaps not persuasive: but what is true, and certain, and firm, lies with God. And the dwelling of the birds too, those that come to us in springtime and at once withdraw again in autumn, though this very thing happens in this world, escapes our knowledge. And what can we explain about the flow and the ebb of the Ocean, though it is agreed that there is a sure cause? Or what can we declare about the things that are beyond it, of what kind they are?

Vel quid dicere possumus, quomodo pluviae, et coruscationes, et tonitrua, et collectiones nubium, et nebulae, et ventorum emissiones, et similia his, efficiuntur; annuntiare quoque et thesauros nivium, et grandinis, et eorum quae his proxima sunt: quae haec autem nubium praeparatio, aut qui status nebulae, quae autem causa est per quam crescit luna et decrescit, aut quae causa aquarum distantiae, et metallorum, et lapidum, et his similium? In his omnibus nos quidem loquaces erimus, requirentes causas eorum; qui autem ea facit solus Deus, veridicus est.

3. Si ergo et in rebus creaturae quaedam quidem eorum adjacent Deo, quaedam autem et in nostram venerunt scientiam; quid mali est, si et eorum, quae in Scripturis requiruntur, universis Scripturis spiritalibus exsistentibus, quaedam quidem absolvimus secundum gratiam Dei, quaedam autem commendamus Deo; et non solum in hoc saeculo, sed et in futuro; ut semper quidem Deus doceat, homo autem semper discat quae sunt a Deo? Sicut et Apostolus dixit, reliquis partibus destructis, haec tunc perseverare, quae sunt, fides, spes et charitas. Semper enim fides, quae est ad magistrum nostrum, permanet firma, asseverans nobis quoniam solus vere Deus, et ut diligamus eum vere semper, quoniam ipse solus Pater; et speremus subinde plus aliquid accipere et discere a Deo, quia bonus est, et divitias habens indeterminabiles, et regnum sine fine, et disciplinam immensam. Si ergo secundum hunc modum, quem diximus, quaedam quidem quaestionum Deo commiserimus: et fidem nostram servabimus, et sine periculo perseverabimus, et omnis Scriptura a Deo nobis data consonans nobis invenietur, et parabolae his, quae manifeste dicta sunt, consonabunt, et manifeste dicta absolvent parabolas; et per dictionum multas voces unam consonantem melodiam in nobis sentiet laudantem hymnis Deum, qui fecit omnia. Utputa, si quis interroget: Antequam mundum faceret Deus, quid agebat? dicimus quoniam ista responsio subjacet Deo. Quoniam autem mundus hic factus est apotelestos a Deo, temporale initium accipiens, Scripturae nos docent: quid autem ante hoc Deus sit operatus, nulla Scriptura manifestat. Subjacet ergo haec responsio Deo, et non ita stultas, et sine disciplina blasphemas adinvenire velle prolationes, et per hoc quod putas te invenisse materiae prolationem, ipsum Deum, qui fecit omnia, reprobare.

4. Cogitate enim, o omnes qui talia adinvenitis, cum ipse solus Pater Deus dicatur, qui et vere est, quem vos Demiurgum dicitis; sed et cum Scripturae hunc solum sciant Deum, sed et cum Dominus hunc solum confitetur proprium Patrem, et alterum nesciat, sicut ex ipsis ejus verbis ostendemus: quando hunc ipsum labis dicitis fructum, et ignorantiae prolationem et nescientem quae sint super eum, et quaecunque alia dicitis de eo, considerate magnitudinem blasphemiae in eum, qui vere est Deus.

Or what can we say of how rains, and lightnings, and thunders, and the gatherings of clouds, and mists, and the blowing forth of winds, and the like, are brought about; or tell of the storehouses of snow, and of hail, and of the things that are nearest to these: and what is this preparing of the clouds, or what the state of the mist, and what the cause by which the moon waxes and wanes, or what the cause of the difference of waters, and of metals, and of stones, and of things like these? In all these things we shall be talkative, seeking their causes; but he who makes them, God alone, speaks the truth.

3. If, then, even among the things of creation some lie with God, and others have come within our knowledge, what harm is there if, of the things that are sought in the Scriptures, the whole of the Scriptures being spiritual, we solve some according to the grace of God, and commend others to God, and that not only in this age but also in the age to come, so that God may always teach, and man may always learn the things that are from God? As the Apostle too said that, when the other parts have been done away, these then remain: faith, hope and charity (1 Cor 13:13). For faith, which is towards our teacher, always remains firm, assuring us that he alone is truly God, and that we should love him truly always, since he alone is Father; and that we should hope ever to receive and to learn something more from God, because he is good, and has riches without bounds, and a kingdom without end, and teaching without measure. If, then, in the way we have said, we commit some of the questions to God, we shall both keep our faith and persevere without danger, and all Scripture given us by God will be found by us to be in harmony, and the parables will be in harmony with what is said plainly, and what is said plainly will solve the parables; and through the many voices of the sayings one harmonious melody will be heard in us, praising in hymns the God who made all things. For instance, if anyone asks: "What was God doing before he made the world?" we say that this answer rests with God. But that this world was made apotelestos by God, receiving a beginning in time, the Scriptures teach us; but what God wrought before this, no Scripture shows. This answer, then, rests with God, and it is not fitting to wish to devise bringings forth so foolish, and so undisciplined and blasphemous, and, by thinking that you have found the bringing forth of matter, to reject God himself, who made all things.

4. For consider, all you who devise such things: since the Father alone is called God, he who also truly is, whom you call the Demiurge; and since the Scriptures, too, know him alone as God; and since the Lord, too, confesses him alone as his own Father, and knows no other, as we shall show from his own words: when you call this very one the fruit of a defect, and the bringing forth of ignorance, and ignorant of the things that are above him, and whatever else you say of him, consider the greatness of the blasphemy against him who truly is God.

Graviter quidem et honeste videmini dicere, vos in Deum credere; dehinc alterum Deum cum minime possitis ostendere, hunc ipsum, in quem credere vos dicitis labis fructum, et ignorantiae prolationem pronuntiatis. Haec autem caecitas, et stultiloquium inde provenit vobis, quod nihil Deo reservetis. Sed et ipsius Dei, et Ennoeae ejus, et Verbi, et Vitae, et Christi nativitates, et prolationes annuntiare vultis; et has non aliunde accipientes, sed ex affectione hominum: et non intelligitis, quia in homine quidem, qui est compositum animal, capit hujusmodi dicere, sicut praediximus, sensum hominis et ennoeam hominis; et quia ex sensu ennoea, de ennoea autem enthymesis, de enthymesi autem logos: (quem autem logon? aliud enim est secundum Graecos logos, quod est principale quod excogitat; aliud organum, per quod emittitur logos) et aliquando quidem quiescere, et tacere hominem, aliquando autem loqui, et operari: Deus autem cum sit totus mens, totus ratio, et totus spiritus operans, et totus lux, et semper idem et similiter exsistens, sicut et utile est nobis sapere de Deo, et sicut ex Scripturis discimus; non jam hujusmodi affectus et divisiones decenter erga eum subsequentur. Velocitati enim sensus hominum propter spiritale ejus non sufficit lingua deservire, quippe carnalis exsistens: unde et intus suffocatur verbum nostrum, et profertur non de semel, sicut conceptum est a sensu; sed per partes, secundum quod lingua subministrare praevalet.

5. Deus autem totus exsistens mens, et totus exsistens Logos, quod cogitat, hoc et loquitur; et quod loquitur, hoc et cogitat. Cogitatio enim ejus Logos, et Logos mens, et omnia concludens mens, ipse est Pater. Qui ergo dicit mentem Dei, et prolationem propriam menti donat, compositum eum pronuntiat, tanquam aliud quiddam sit Deus, aliud autem principalis mens exsistens. Similiter autem rursus et de Logo tertiam prolationem ei a Patre donans, (unde et ignorat magnitudinem ejus) porro et longe Logon a Deo separavit. Et propheta quidem ait de eo: Generationem ejus quis enarrabit? Vos autem generationem ejus ex Patre divinantes, et verbi hominum per linguam factam prolationem transferentes in Verbum Dei, juste detegimini a vobis ipsis, quod neque humana, nec divina noveritis.

6. Irrationabiliter autem inflati, audaciter inenarrabilia Dei mysteria scire vos dicitis: quandoquidem et Dominus, ipse Filius Dei, ipsum judicii diem et horam concessit scire solum Patrem, manifeste dicens: De die autem illa, et hora nemo scit, neque Filius, nisi Pater solus. Si igitur scientiam diei illius Filius non erubuit referre ad Patrem, sed dixit quod verum est; neque nos erubescamus, quae sunt in quaestionibus majora secundum nos, reservare Deo. Nemo enim super magistrum est.

You seem to say gravely and honourably that you believe in God; then, since you are by no means able to show another God, this very one in whom you say you believe you pronounce the fruit of a defect and the bringing forth of ignorance. And this blindness and foolish talk come to you from this, that you reserve nothing to God. But you wish to proclaim the births and the bringings forth of God himself, and of his Ennoia, and of Word, and of Life, and of Christ; and you take them from nowhere else but from the affections of men: and you do not understand that in man, who is a composite animal, it is admissible to speak in this way, as we said before, of the understanding of man and the ennoia of man; and that from the understanding comes ennoia, from ennoia enthymesis, from enthymesis logos (but which logos? for, according to the Greeks, the logos which is the principal part that thinks is one thing, and the instrument through which the logos is emitted is another); and that man is sometimes at rest and silent, and sometimes speaks and acts: but since God is all mind, all reason, and all active spirit, and all light, and always the same and existing alike, as it is both profitable for us to think of God and as we learn from the Scriptures, such affections and divisions will no longer fittingly follow in his regard. For the tongue, being fleshly, is not sufficient to serve the swiftness of men's understanding, because of its spiritual nature: whence our word is also stifled within, and is brought forth not all at once, as it was conceived by the understanding, but part by part, as far as the tongue is able to minister.

5. But God, being all mind and all Logos, what he thinks, that he also speaks; and what he speaks, that he also thinks. For his thought is Logos, and Logos is mind, and mind that encloses all things is the Father himself. He, then, who speaks of the mind of God, and grants to the mind a bringing forth of its own, pronounces him composite, as though God were one thing, and the principal mind another. And likewise again, granting to the Logos too a third bringing forth from the Father (whence he is also ignorant of his greatness), he has separated the Logos far from God. And the prophet indeed says of him: Who shall tell his generation? (Isa 53:8) But you, divining his generation from the Father, and transferring to the Word of God the bringing forth of men's word that is made by the tongue, are justly exposed by yourselves as knowing neither things human nor things divine.

6. But you, puffed up without reason, boldly say that you know the inexpressible mysteries of God: since even the Lord, the Son of God himself, granted that the Father alone knows the very day and hour of judgement, saying plainly: But of that day and hour no one knows, not even the Son, but the Father alone (Matt 24:36; Mark 13:32). If, then, the Son was not ashamed to refer the knowledge of that day to the Father, but said what is true, neither let us be ashamed to reserve to God those things in questions that are too great for us. For no one is above the teacher (Matt 10:24; Luke 6:40).

Si quis itaque nobis dixerit: Quomodo ergo Filius prolatus a Patre est? dicimus ei, quia prolationem istam, sive generationem, sive nuncupationem, sive adapertionem, aut quolibet quis nomine vocaverit generationem ejus inenarrabilem exsistentem, nemo novit; non Valentinus, non Marcion, neque Saturninus, neque Basilides, neque Angeli, neque Archangeli, neque Principes, neque Potestates, nisi solus qui generavit Pater, et qui natus est Filius. Inenarrabilis itaque generatio ejus cum sit, quicunque nituntur generationes et prolationes enarrare, non sunt compotes sui, ea quae inenarrabilia sunt enarrare promittentes. Quoniam enim ex cogitatione et sensu verbum emittitur, hoc utique omnes sciunt homines. Non ergo magnum quid invenerunt, qui emissiones excogitaverunt, neque absconditum mysterium, si id quod ab omnibus intelligitur, transtulerunt in unigenitum Dei Verbum: et quem inenarrabilem et innominabilem vocant, hunc, quasi ipsi obstetricaverint, primae generationis ejus prolationem et generationem enuntiant, assimilantes eum hominum verbo emissionis.

7. Hoc autem idem et de substantia materiae dicentes, non peccabimus, quoniam Deus eam protulit. Didicimus enim ex Scripturis, principatum tenere super omnia Deum. Unde autem, vel quemadmodum emisit eam, neque Scriptura aliqua exposuit, neque nos phantasmari oportet, ex opinionibus propriis infinita conjicientes de Deo; sed agnitionem hanc concedendam esse Deo. Similiter autem et causam propter quam, cum omnia a Deo facta sint, quaedam quidem transgressa sunt, et abscesserunt a Dei subjectione; quaedam autem, imo plurima, perseveraverunt et perseverant in subjectione ejus qui fecit; et cujus naturae sunt quae transgressa sunt, cujus autem naturae quae perseverant, cedere oportet Deo et Verbo ejus, cui et soli dixit: Sede a dextris meis, quoadusque ponam inimicos tuos suppedaneum pedum tuorum. Nos autem adhuc in terra conversantes, nondum assidentes throno ejus. Etsi enim Spiritus Salvatoris qui in eo est, scrutatur omnia, et altitudines Dei; sed quantum ad nos, divisiones gratiarum sunt, et divisiones ministeriorum, et divisiones operationum; et nos super terram, quemadmodum et Paulus ait, ex parte quidem cognoscimus, et ex parte prophetamus. Sicut igitur ex parte cognoscimus, sic et de universis quaestionibus concedere oportet ei, qui ex parte nobis praestat gratiam. Quoniam quidem transgressoribus ignis aeternus praeparatus est, et Dominus manifeste dixit, et reliquae demonstrant Scripturae. Et quoniam praesciit Deus hoc futurum, similiter demonstrant Scripturae, quemadmodum et ignem aeternum his qui transgressuri sunt praeparavit ab initio; ipsam autem causam naturae transgredientium, neque Scriptura aliqua retulit, nec Apostolus dixit, nec Dominus docuit. Dimittere itaque oportet agnitionem hanc Deo, quemadmodum et Dominus horae et diei; nec in tantum periclitari, uti Deo quidem concedamus nihil; et haec ex parte accipientes gratiam.

If anyone, then, says to us: "How then was the Son brought forth by the Father?" we tell him that this bringing forth, or generation, or naming, or opening, or by whatever name one may call his generation, which is inexpressible, no one knows: not Valentinus, not Marcion, nor Saturninus, nor Basilides, nor angels, nor archangels, nor principalities, nor powers, but only the Father who begot, and the Son who was born. Since, then, his generation is inexpressible, all who strive to tell of generations and bringings forth are not in their right mind, promising to tell what is inexpressible. For that a word is emitted from thought and understanding, all men surely know. Those, then, who devised emissions have found nothing great, nor a hidden mystery, if they have transferred to the only-begotten Word of God what is understood by all: and him whom they call inexpressible and unnameable, they, as though they had themselves acted as midwives, declare the bringing forth and generation of his first generation, likening him to the emission of men's word.

7. And if we say this same thing about the substance of matter too, we shall not sin: that God brought it forth. For we have learned from the Scriptures that God holds the first place over all things. But whence, or how, he emitted it, neither has any Scripture set forth, nor ought we to fancy it, conjecturing endless things about God from our own opinions; but this knowledge must be left to God. Likewise also the cause why, though all things were made by God, some transgressed and fell away from subjection to God, while others, indeed the greatest number, persevered and persevere in subjection to him who made them; and of what nature those are that transgressed, and of what nature those that persevere: this we ought to leave to God and to his Word, to whom alone he said: Sit at my right hand, until I make your enemies the footstool of your feet (Ps 110:1). But we are still living on earth, not yet sitting beside his throne. For although the Spirit of the Saviour who is in him searches all things, and the depths of God (1 Cor 2:10), yet as for us, there are divisions of graces, and divisions of ministries, and divisions of operations (1 Cor 12:4–6); and we on earth, as Paul too says, know in part, and we prophesy in part (1 Cor 13:9). As, then, we know in part, so also concerning all questions we ought to yield to him who gives us grace in part. That eternal fire has been prepared for the transgressors, both the Lord has plainly said and the rest of the Scriptures show. And that God foreknew that this would be, the Scriptures likewise show, as also that he prepared eternal fire from the beginning for those who would transgress; but the very cause of the nature of those who transgress no Scripture has related, nor has the Apostle said, nor has the Lord taught. We ought, then, to leave this knowledge to God, as the Lord too leaves that of the hour and the day; and not to run into such danger that we leave nothing to God; and that while we receive grace in part.

In eo autem cum quaerimus quae sunt super nos, et in quae attingere nobis non est, nunc in tantam audaciam venire, uti pandamus Deum, et quae nondum inventa sunt, quasi jam invenerimus, per emissionum vaniloquium ipsum omnium factorem Deum, et de defectione, et ignorantia asserere substantiam habuisse, et sic impium adversus Deum, fingere argumentum.

8. Post deinde nullum habent testimonium ejus figmenti, quod recens ab eis adinventum est, aliquando quidem per numeros quoslibet, aliquando autem per syllabas, nonnunquam autem et per nomina; est autem quando et per eas, quae in litteris sunt, litteras, aliquando autem et per parabolas non recte exsolutas, vel per suspiciones quasdam consistere conari eam fabulosam enarrationem, quae sit ab eis effictitia. Etenim si quis exquirat causam, propter quam in omnibus Pater communicans Filio, solus scire horam et diem a Domino manifestatus est; neque aptabilem magis, neque decentiorem, nec sine periculo alteram quam hanc inveniat in praesenti; [quoniam enim solus verax magister est Dominus] ut discamus per ipsum, super omnia esse Patrem. Etenim Pater, ait, major me est. Et secundum agnitionem itaque praepositus esse Pater annuntiatus est a Domino nostro ad hoc, ut et nos, in quantum in figura hujus mundi sumus, perfectam scientiam, et tales quaestiones concedamus Deo: et ne forte quaerentes altitudinem Patris investigare, in tantum periculum incidamus, uti quaeramus an super Deum alter sit Deus.

9. Si autem quis amans contentionem, contradictor fuerit his quae a nobis dicta sunt, et his quae ab Apostolo relata sunt, quoniam ex parte cognoscimus, et ex parte prophetamus, putet se non ex parte, sed universaliter universam cepisse eorum, quae sunt, agnitionem, Valentinus aliquis exsistens, aut Ptolemaeus, aut Basilides, vel aliquis eorum qui altitudines Dei exquisisse se dicunt; non in ea quae invisibilia sunt, vel quae ostendi non possunt, cum inani jactantia decorans semetipsum, plus quam reliquos se agnovisse glorietur; sed causas eorum quae in hoc sunt mundo, quas nos non scimus, utputa numerum capillorum capitis sui, et de his qui quotidie capiuntur passeres, et de reliquis non provisis a nobis, diligenter exquirens, et a Patre discens annuntiet nobis, ut ei de majoribus quoque credamus. Si autem ea quae in manibus sunt, et ante pedes, et in oculis, et terrenis, et praecipue dispositionem capillorum capitis sui, nondum sciunt ii qui sunt perfecti; quemadmodum eis de spiritalibus, et supercoelestibus, et de his quae super Deum vana persuasione confirmant, credemus? Et tanta quidem de numeris, et de nominibus, et de syllabis, et quaestionibus eorum, quae sunt super nos, et de eo quod improprie exponant parabolas, a nobis sit dictum, quandoquidem a te plura dici possint.

But in this, when we seek the things that are above us, and which it is not given us to reach, to come now to such audacity as to lay God open, and, as though we had already found what has not yet been found, through the empty talk of emissions to assert that God himself, the Maker of all things, had his substance from deficiency and ignorance, and so to fashion a plot impious against God!

8. Moreover, they have no testimony for that fiction of theirs, which has been newly devised by them: now through any numbers whatever, now through syllables, sometimes also through names; at times too through the letters that are in letters, and sometimes through parables not rightly solved, or through certain surmises, they try to establish that fabulous narrative which they have feigned. For if anyone should seek the reason why the Father, who shares with the Son in all things, has been declared by the Lord to be the only one who knows the hour and the day, he will not find at present any other more suitable, or more fitting, or free from danger, than this (since indeed the Lord is the only true teacher): that we may learn through him that the Father is above all. For the Father, he says, is greater than I (John 14:28). And so in knowledge too the Father has been proclaimed by our Lord to be set above, to this end, that we also, as long as we are in the fashion of this world, should leave perfect science, and such questions, to God: and lest perhaps, seeking to search out the depth of the Father, we should fall into such danger as to ask whether there is another God above God.

9. But if anyone, loving contention, should contradict what we have said, and what the Apostle has related, that we know in part, and we prophesy in part (1 Cor 13:9), and should think that he has received, not in part but universally, the universal knowledge of the things that are, being some Valentinus, or Ptolemy, or Basilides, or one of those who say that they have searched out the depths of God: let him not, adorning himself with empty boasting, glory that he has known more than the rest in the things that are invisible, or that cannot be shown; but, diligently searching into the causes of the things that are in this world, which we do not know, such as the number of the hairs of his own head, and about the sparrows that are caught every day, and about the rest of the things not foreseen by us, and learning them from the Father, let him proclaim them to us, so that we may believe him about the greater things too. But if those who are perfect do not yet know the things that are in their hands, and before their feet, and in their eyes, and earthly things, and above all the disposition of the hairs of their own head, how shall we believe them about spiritual things, and supercelestial, and about the things which with vain conviction they affirm to be above God? And let so much be said by us about numbers, and names, and syllables, and their questions about the things that are above us, and about their improperly expounding the parables, since more can be said by you.

Caput XXIX

Repugnare quod asserunt haeretici animas quasdam in Pleroma, alias in medietatem abituras; corporibus salutis expertibus.

1. Revertamur autem nos ad reliqua quae sunt eorum argumentationis. In consummatione enim dicentes ipsorum Matrem intra Pleroma regredi, et recipere sponsum suum Salvatorem; se autem, quoniam spiritales esse dicunt, exspoliatos animas, et spiritus intellectuales factos, sponsas futuros spiritalium angelorum: Demiurgum autem, quoniam animalem dicunt, in Matris locum cessurum: justorum autem animas requiescere in medietatis loco: psychice dicentes similia ad similia congregari, spiritalia ad spiritalia, materialia autem in materialibus perseverare: contraria sibi diffiniunt, animas jam non propter substantiam in medietatem ad similia dicentes succedere, sed propter operationem; justorum quidem dicentes illuc succedere, impiorum autem remanere ignem. Si enim propter substantiam omnes succedunt animae in refrigerium, et medietatis sunt omnes, secundum quod sunt animae, cum sint ejusdem substantiae; et superfluum est credere, superflua autem et descensio Salvatoris. Si autem propter justitiam, jam non propter id quod sint animae, sed quoniam sunt justae. Si autem animae (quae) perituraе essent, (inciperent) nisi justae fuissent; justitia potens est salvare et corpora: quid utique non salvabit, quae et ipsa participaverunt justitiae? Si enim natura et substantia salvat, omnes salvabuntur animae; si autem justitia et fides, quare non salvet ea quae similiter cum animabus in corruptelam cedere incipiunt corpora? Aut enim impotens, aut injusta apparebit in hujusmodi justitia, si quaedam quidem salvat propter suam participationem, quaedam autem non.

2. Quia enim in corporibus perficiuntur ea quae sunt justitiae, manifestum est, aut universae itaque animae necessarie succedent in medietatis locum, et judicium nusquam; aut et corpora, quae participaverunt justitiae, cum animabus quae similiter participaverunt, obtinebunt refrigerii locum, si quidem potens est justitia illuc transducere ea, quae participaverunt ei; et verus, et firmus emerget de resurrectione corporum sermo. Quem quidem credimus nos; quoniam et mortalia corpora nostra custodientia justitiam resuscitans Deus, incorrupta et immortalia faciet. Deus enim melior est quam natura, habens apud semetipsum velle, quoniam bonus est: et posse, quoniam potens est: et perficere, quoniam dives et perfectus est.

Chapter 29

That what the heretics assert is self-contradictory, that some souls will go into the Pleroma and others into the Midst, the bodies having no share in salvation.

1. But let us return to the rest of their argument. For they say that at the consummation their Mother returns within the Pleroma and receives her bridegroom, the Saviour; that they themselves, since they say they are spiritual, having stripped off their souls and become intellectual spirits, will be the brides of the spiritual angels; that the Demiurge, since they say he is animal, will pass into the Mother's place; and that the souls of the just rest in the place of the Midst. Saying in psychic fashion that like is gathered to like, the spiritual to the spiritual, while the material remains among the material, they lay down what contradicts itself: they say that souls pass into the Midst, to their like, no longer on account of their substance but on account of their action, saying that those of the just pass there, while those of the impious remain for the fire. For if all souls pass into refreshment on account of their substance, and all belong to the Midst inasmuch as they are souls, since they are of the same substance, then believing is superfluous, and superfluous too is the descent of the Saviour. But if it is on account of justice, then it is no longer because they are souls, but because they are just. But if souls were to perish had they not been just, justice is able to save bodies too: why indeed will it not save those which themselves also shared in justice? For if nature and substance save, all souls will be saved; but if justice and faith, why should it not save the bodies, which, in like manner with the souls, are to pass into corruption? For justice will appear either powerless or unjust in such things, if it saves some on account of their participation in it, but not others.

2. For since the things of justice are accomplished in bodies, it is plain: either, then, all souls will of necessity pass into the place of the Midst, and there is judgement nowhere; or the bodies too, which shared in justice, will obtain the place of refreshment together with the souls which shared in it alike, if indeed justice is able to bring there the things that shared in it; and the word concerning the resurrection of bodies will come forth true and firm. And this we believe: that God, raising up our mortal bodies too, which keep justice, will make them incorrupt and immortal. For God is better than nature, having in himself the willing, because he is good; and the being able, because he is mighty; and the accomplishing, because he is rich and perfect.

3. Hi autem secundum omnia contraria sibi dicunt, non omnes animas in medietatem succedere definientes, sed solas quae sint justorum. Naturaliter enim et secundum substantiam emissa esse tria genera dicunt a Matre: primum quod quidem sit de aporia, ex taedio et timore, quod est materia; alterum autem de impetu, quod est animale: quod autem enixa est secundum visionem eorum, qui circa Christum sunt angeli, quod est spiritale. Si igitur illa quae enixa est, omni modo intra Pleroma ingrediuntur, quoniam spiritale est; quod autem est materiale, residet deorsum, quoniam est materiale, et exardescente eo, qui inest ei, igne consumetur in totum: animale quare non totum in medietatis locum cedet, in quem et Demiurgum mittunt? Quid autem est illud, quod cedet eorum intra Pleroma? Animas enim in medietatem perseverare dicunt; corpora autem, quoniam materialem habent substantiam, in materiam resoluta ardere ab eo, qui in ea est ignis. Corpore autem ipsorum corrupto, et anima remanente in medietate, nihil jam relinquitur ex homine quod intra Pleroma cedat. Sensus enim hominis, mens, et cogitatio, et intentio mentis, et ea quae sunt hujusmodi, non aliud quid praeter animam sunt; sed ipsius animae motus, et operationes, nullam sine anima habentes substantiam. Quid ergo adhuc erit eorum, quod succedit in Pleroma? Et ipsi enim, in quantum quidem animae sunt, remanent in medietate; in quantum autem corpus, cum reliqua materia ardebunt.

Caput XXX

Vesanam haereticorum impietatem castigat, qui se spiritales, Demiurgum vero animalem esse dicebant.

1. Et his sic se habentibus, super Demiurgum se ascendere dicunt insensati: et secundum hoc quod se meliores pronuntiant illo Deo, qui coelos, et terram, et maria, et omnia quae in eis sunt fecit, et ornavit, et semet quidem spiritales esse volunt inhonorate, cum sint carnales propter tantam suam impietatem; qui autem fecit angelos suos spiritus, et induitur lumine quemadmodum pallium, et velut in manu tenet gyrum terrae, apud quem inhabitantes eam velut locustae sunt deputati, et universae spiritalis substantiae Demiurgum et Deum animalem esse dicentes: indubitate et vere suam ostendunt insaniam, et velut vere de tonitruo percussi super eos qui fabulis referuntur Gigantes, extollentes sententias adversus Deum, praesumptione vana, et instabili gloria tumidi, quibus universae terrae elleborum non sufficit ad expurgationem, uti evomant tantam suam stultitiam.

3. But these men say what is contrary to itself in every respect, defining that not all souls pass into the Midst, but only those of the just. For they say that three kinds were emitted by the Mother naturally and according to substance: the first, which comes from aporia, from weariness and fear, which is matter; the second from impulse, which is the animal; and what she brought forth according to the vision of the angels who are about Christ, which is the spiritual. If, then, the things that she brought forth enter within the Pleroma in every way, since it is something spiritual; and what is material stays below, since it is material, and, when the fire that is in it blazes up, will be wholly consumed: why will the animal not pass wholly into the place of the Midst, into which they also send the Demiurge? And what is it of theirs that will pass within the Pleroma? For they say that souls endure in the Midst; and that bodies, since they have a material substance, are dissolved into matter and burned by the fire that is in it. And when their body has been corrupted, and the soul remains in the Midst, nothing of the man is left any longer to pass within the Pleroma. For the understanding of man, the mind, and thought, and the intention of the mind, and the like, are nothing other than the soul, but movements and workings of the soul itself, having no substance without the soul. What then of theirs will there still be to pass into the Pleroma? For they themselves too, in so far as they are souls, remain in the Midst; and in so far as they are body, they will burn with the rest of matter.

Chapter 30

He rebukes the mad impiety of the heretics who said that they themselves were spiritual and the Demiurge animal.

1. And this being so, the senseless men say that they themselves ascend above the Demiurge; and in that they declare themselves better than that God who made and adorned the heavens, and the earth, and the seas, and all things that are in them, and would have themselves be spiritual, to their dishonour, though they are carnal by reason of their so great impiety; and in that they say that he who made his angels spirits, and is clothed with light as with a cloak (Ps 104:4, 2), and holds as it were in his hand the circle of the earth, before whom its inhabitants are reckoned as locusts (Isa 40:12, 22), is both the Demiurge of all spiritual substance and an animal God: they show their madness beyond doubt and in truth; and, like men truly struck by thunder, more than the Giants of whom the fables tell, they raise their opinions against God, swollen with vain presumption and unstable glory, men for whom all the hellebore of the earth would not suffice for a purge, that they might vomit up their so great foolishness.

2. Meliorem enim ex operibus oportet ostendi. Unde igitur semetipsos ostendunt Demiurgo meliores, (uti et nos ad impietatem propter necessitatem sermonis devergamus, Dei et insanorum hominum comparationem facientes, et in argumentationem eorum descendentes, saepe per propria ipsorum dogmata arguentes eos; sed nobis quidem propitius sit Deus; non enim illis eum comparantes, sed arguentes et evertentes, illorum insaniam, dicimus haec) ad quos stupescunt multi insensatorum, quasi plus aliquid ipsa veritate ab eis possent discere? Et illud quod scriptum est: Quaerite et invenietis, ad hoc dictum esse interpretantur, uti super Demiurgum semetipsos adinveniant, majores et meliores vocantes semetipsos quam Deum, et semetipsos spiritales, Demiurgum autem animalem: et propter hoc, superascendere eos super Deum; et se quidem intra Pleroma cedere, Deum autem in medietatis loco. Ab operibus itaque ostendant semetipsos Demiurgo meliores. Non enim in eo quod dicitur, sed in eo quod est, melior ostendi debet.

3. Quod igitur opus monstrabunt per semetipsos a Salvatore, sive a Matre ipsorum factum, aut majus, aut splendidius, aut rationabilius his quae facta sunt ab hoc, qui haec omnia disposuit? Quos coelos firmaverunt? quam terram solidaverunt? quas emiserunt stellas? vel quae luminaria elucidaverunt? quibus autem circulis infrenaverunt ea? vel quas pluvias, vel frigora; vel universa secundum tempus, et secundum unamquamque regionem aptabilia, adduxerunt terrae? Quem autem calorem, et siccitatem econtrario apposuerunt eis? aut quae flumina abundare fecerunt? quos autem eduxerunt fontes? quibus autem floribus et arboribus adornaverunt eam, quae est sub coelo? vel quam multitudinem animalium formaverunt, partim quidem rationabilium, partim autem irrationabilium, universorum forma ornatorum? Et reliqua omnia, quae per virtutem Dei sunt constituta et per sapientiam ejus gubernantur, quis poterit per singula enumerare, vel investigare magnitudinem sapientiae ejus, qui fecit, Dei? Quid autem illa, quae super coelum, et quae non praetereant, quanta sunt, Angeli, Archangeli, Throni, Dominationes, Potestates innumerabiles? Adversus quod igitur unum opus ex his semetipsos econtrario constituunt? Quid tale ostendere habent per semetipsos, vel a semetipsis factum, quando et ipsi hujus factura et plasmatio sint? Sive enim Salvator, sive Mater ipsorum (ut propria ipsorum dicamus, per sua ipsorum propria mendaces eos arguentes) usa est hoc, ut dicunt, ad faciendam imaginem eorum, quae intra Pleroma sunt, et contemplationis universae, quam vidit circa Salvatorem; tanquam meliori hoc, et aptabiliori ad faciendam voluntatem suam per eum, usa est: tantorum enim imagines nequaquam per inferiorem, sed per meliorem deformavit.

2. For the better must be shown from his works. Whence, then, do they show themselves better than the Demiurge (so that we too, by the necessity of the discussion, turn aside towards impiety, making a comparison between God and insane men, and coming down into their argument, often refuting them by their own dogmas; but may God be gracious to us: for we say these things not comparing him with them, but refuting and overthrowing their madness), they at whom many of the senseless are amazed, as though they could learn from them something more than the truth itself? And that which is written, Seek, and you will find (Matt 7:7), they interpret as said to this end, that they should find themselves above the Demiurge, calling themselves greater and better than God, and themselves spiritual, but the Demiurge animal; and that for this reason they ascend above God, and that they themselves pass within the Pleroma, but God into the place of the Midst. Let them, then, show themselves better than the Demiurge from their works. For it is not in what is said, but in what is, that the better must be shown.

3. What work, then, will they point to, made through themselves by the Saviour or by their Mother, greater, or more splendid, or more reasonable than the things that were made by him who disposed all these things? What heavens have they made firm? What earth have they made solid? What stars have they emitted? Or what luminaries have they made to shine? And with what orbits have they bridled them? Or what rains, or cold, or all things fitted to each season and to each region, have they brought upon the earth? And what heat and dryness have they set against these in turn? Or what rivers have they made to overflow? What springs have they brought forth? And with what flowers and trees have they adorned that which is under heaven? Or what multitude of animals have they formed, some rational and some irrational, all adorned with beauty? And all the rest, which were established by the power of God and are governed by his wisdom, who will be able to number them one by one, or to search out the greatness of the wisdom of God who made them? And what of the things that are above heaven, and that do not pass away, how great they are: angels, archangels, thrones, dominions, powers without number? Against which single one of these works, then, do they set themselves in comparison? What such thing have they to show, made through themselves or by themselves, when they too are his thing made and moulding? For whether the Saviour or their Mother (to speak in their own terms, refuting them as liars by their very own words) made use of him, as they say, to make the image of the things that are within the Pleroma, and of all the contemplation which she saw about the Saviour, she made use of him as of one better and fitter for doing her will through him: for she would by no means have shaped the images of such great things through an inferior, but through a better.

4. Erant enim et ipsi tunc, sicut ipsi dicunt, exsistentes conceptio spiritalis secundum contemplationem eorum, qui erga Pandoram sunt satellites dispositi. Et hi quidem vacui perseverabant, [nihil per eos perficiente Matre per Salvatorem] inutilis conceptio et ad nihilum apta: nihil enim per eos apparet factum. Qui autem emissus est, secundum eos, Deus, inferior ipsis exsistens, secundum argumentationem eorum, (animalem enim eum esse volunt) in omnia operator, et efficax, et aptabilis fuit, uti per eum omnium imagines fierent: et non tantum quae videntur haec, sed et invisibilia, Angeli, Archangeli, Dominationes, Potestates, Virtutes, per hunc omnia facta sunt, videlicet velut per meliorem, et qui possit voluntati deservire. Nihil autem per hos Matrem apparet fecisse, quemadmodum et ipsi confitentur: uti juste quis aestimet eos abortum fuisse male parientis Matris ipsorum. Non enim obstetrices eam obstetricaverunt, et propterea velut abortum projecti sunt, in nihilum utiles, ad nullum opus facti Matri. Et semet meliores vocant eo, per quem tanta et talia facta sunt, et disposita; quando et per suam argumentationem perquam inferiores multum inveniuntur?

5. Ac velut duo ferramenta operaria, vel organa duo cum sint, ex quibus alterum quidem semper in manibus, et in usu artifex habeat, et per illud faciat quanta velit, et ostendat artem et sapientiam suam; alterum autem vacuum atque otiosum perseveret, et sine operatione, per quod nihil omnino apparet faciens artifex, et in nullam actionem eo utens: deinde dicat quis inutile hoc, et vacuum, atque otiosum melius esse et pluris illo quo utitur in opere, per quod et glorificatur ipse artifex: hic igitur hebes esse juste arbitrabitur qui sit talis, et mentis suae non compos. Sic autem et hi, semet spiritales et meliores dicentes, et Demiurgum animalem, et propter hoc superascendere, et intra Pleroma penetrare ad viros suos; (sunt enim feminae, quemadmodum ipsi confitentur) Deum autem inferiorem, et propter hoc manere in medietate, et hujus nullam ostensionem afferentes: (qui enim melior est, ex operibus ostenditur: omnia enim opera a Demiurgo facta sunt; per semetipsos autem nihil dignum ratione factum ostendere habentes) insani sunt summa et insanabili insania.

6. Si autem contenderint dicere, quoniam quaecunque sunt quidem materialia, utputa coelum, et universus, qui infra eum continetur mundus, a Demiurgo facta sunt; quotquot autem spiritaliora his, illa quae sunt super coelum, utputa, Principia, Potestates, Angeli, Archangeli, Dominationes, Virtutes, per spiritalem enixionem (quod semetipsos esse dicunt) facta sunt: primo quidem ex Dominicis Scripturis ostendimus omnia, quae praedicta sunt, visibilia et invisibilia, ab uno Deo facta.

4. For they themselves too, as they themselves say, existed then as a spiritual conception according to the contemplation of the attendants who are set about Pandora. And these remained idle (the Mother accomplishing nothing through them by the Saviour), a useless conception, fit for nothing: for nothing appears to have been made through them. But the God who was emitted, according to them, being inferior to them by their argument (for they will have him be animal), was the worker in all things, effective and apt, so that through him the images of all things should come to be: and not only these things that are seen, but the invisible too, angels, archangels, dominions, powers, virtues, all were made through him, as evidently through one better, and able to serve the will. But the Mother appears to have made nothing through these, as they themselves also confess: so that one might justly reckon them to have been the miscarriage of their Mother, who laboured ill. For no midwives attended her delivery, and therefore they were cast out like a miscarriage, useful for nothing, made for no work of the Mother's. And they call themselves better than him through whom so many and such great things were made and disposed, when even by their own argument they are found to be very far inferior?

5. And just as, when there are two working tools, or two instruments, of which the craftsman always has the one in his hands and in use, and makes through it whatever he wills, and shows his art and his wisdom, while the other remains empty and idle and without working, the craftsman being seen to make nothing at all through it, and using it for no action: if then someone were to say that this useless, empty and idle one is better and of more worth than the one which he uses in his work, through which the craftsman himself is also glorified, the man who is such will justly be reckoned dull and not in his right mind. So too these men, saying that they themselves are spiritual and better, and the Demiurge animal, and that for this reason they ascend above, and penetrate within the Pleroma to their husbands (for they are women, as they themselves confess), and that God is inferior and for this reason remains in the Midst, while they bring no proof of this (for he who is better is shown from his works; and all works were made by the Demiurge, while they have nothing worthy of reason to show made by themselves): they are insane with a supreme and incurable insanity.

6. But if they insist on saying that whatever things are material, such as the heaven and the whole world contained beneath it, were made by the Demiurge, while all those more spiritual than these, those that are above the heaven, such as principalities, powers, angels, archangels, dominions, virtues, were made through the spiritual birth (which they say they themselves are): first of all, we have shown from the Lord's Scriptures that all the things that have been named, visible and invisible, were made by one God.

Non enim sunt magis idonei hi quam Scripturae: nec relinquentes nos eloquia Domini, et Moysem, et reliquos prophetas, qui veritatem praeconaverunt, his credere oportet, sanum quidem nihil dicentibus, instabilia autem delirantibus. Deinde etiam si per ipsos ea, quae sunt super coelos, facta sunt, dicant nobis, quae sit invisibilium natura; enarrent numerum Angelorum et ordinem Archangelorum; demonstrent Thronorum sacramenta, et doceant diversitates Dominationum, Principatuum, et Potestatum atque Virtutum. Sed non habent dicere: non ergo per eos facta sunt. Si autem a Demiurgo facta sunt haec, sicut et facta sunt, et sunt spiritalia et sancta: non est ergo animalis hic, qui spiritalia perfecit; et soluta est illorum magna blasphemia.

7. Quoniam enim sunt in coelis spiritales conditiones, universae clamant Scripturae; et Paulus autem testimonium perhibet, quoniam sunt spiritalia, usque ad tertium coelum raptum se esse significans; et rursum, delatum esse in paradisum, et audisse verba inenarrabilia, quae non licet homini loqui. Et quid illi prodest aut in paradisum introitus, aut usque in tertium coelum assumptio, cum sint omnia illa sub potestate Demiurgi; si eorum, quae super Demiurgum dicuntur, mysteriorum speculator et auditor inciperet fieri, quemadmodum audent quidam dicere? Si enim uti eam, quae est super Demiurgum, disceret dispositionem, nequaquam in his quae sunt Demiurgi remansisset, ne ipsa quidem universa perspeculatus; (restabat enim ei adhuc secundum illorum sermonem quartum coelum, uti appropinquaret Demiurgo, et subjectam septenationem videret) sed reciperetur fortasse vel usque ad medietatem, id est ad Matrem, uti ab ea disceret quae sunt intra Pleroma. Poterat enim qui est intus homo ejus, qui et loquebatur in eo, invisibilis exsistens, quemadmodum dicunt, non tantum usque ad tertium coelum, sed usque ad Matrem illorum pervenire. Si enim se, hoc est, ipsorum hominem statim supergredi dicunt Demiurgum, et abire ad Matrem, multo magis utique Apostoli homini hoc evenisset: nec enim prohibuisset illum Demiurgus, jam et ipse subjectus Salvatori, ut dicunt. Si autem et prohibuisset, nihil profecisset. Non enim possibile est, eum Patris providentia fortiorem esse, et haec cum interior homo invisibilis etiam a Demiurgo esse dicatur.

For these men are not more trustworthy than the Scriptures; nor ought we, leaving aside the oracles of the Lord, and Moses, and the other prophets, who proclaimed the truth, to believe these, who say nothing sound but rave unstable things. Next, even if the things that are above the heavens were made through them, let them tell us what the nature of the invisible things is; let them recount the number of the angels and the order of the archangels; let them show the mysteries of the thrones, and teach the differences of the dominions, principalities, and powers and virtues. But they have nothing to say: therefore they were not made through them. But if these were made by the Demiurge, as indeed they were made, and they are spiritual and holy, then he who perfected the spiritual things is not animal; and their great blasphemy is undone.

7. For that there are spiritual creations in the heavens all the Scriptures cry out; and Paul too bears witness that there are spiritual things, when he signifies that he was caught up as far as the third heaven, and again, that he was carried into paradise and heard inexpressible words, which it is not lawful for a man to speak (2 Cor 12:2–4). And what would either the entry into paradise or the taking up as far as the third heaven have profited him, since all those things are under the power of the Demiurge, if he was to become a beholder and hearer of the mysteries that are said to be above the Demiurge, as some dare to say? For if he was to learn the disposition that is above the Demiurge, he would by no means have stayed among the things that are the Demiurge's, without having surveyed even these themselves entire (for, by their account, there still remained for him the fourth heaven, that he might draw near to the Demiurge and see the septenary set beneath him); but he would perhaps have been received even as far as the Midst, that is, to the Mother, that he might learn from her the things that are within the Pleroma. For his inner man, who also spoke in him, being invisible, as they say, could have reached not only as far as the third heaven, but as far as their Mother. For if they say that they themselves, that is, their man, at once pass beyond the Demiurge and go off to the Mother, much more would this have befallen the man of the Apostle: for the Demiurge would not have hindered him, being himself already subject to the Saviour, as they say. And even had he hindered him, he would have achieved nothing. For it is not possible that he should be stronger than the providence of the Father, and that, too, when the inner man is said to be invisible even to the Demiurge.

Quoniam autem ille velut magnum aliquid et praeclarum, eam, quae fuit usque ad tertium coelum assumptionem, enarravit; non utique isti super septimum coelum ascendunt: non enim sunt meliores Apostolo. Si seipsos dicant differentiores, ex operibus arguentur: nihil enim ab illis tale jactitatum est. Et propter hoc adjecit: Sive in corpore, sive extra corpus; Deus scit; uti neque corpus particeps putaretur esse visionis ejus, quippe quasi et ipsum participaturum eorum quae vidisset et audisset: nec rursus propter pondus corporis dicat quis eum amplius non esse assumptum; sed ideo usque illuc permittatur etiam sine corpore sacramenta perspicere spiritalia, quae sunt Dei operationes, qui fecit coelos et terram, et plasmavit hominem, et posuit in paradiso, speculatores fieri eos, qui similiter, ut Apostolus, valde sunt perfecti in dilectione Dei.

8. Et spiritalia itaque hic fecit, quorum usque ad tertium coelum speculator factus est Apostolus, et inenarrabiles sermones, quos non licet homini loqui, quoniam sint spiritales; et ipse hic praestat dignis, quemadmodum vult; hujus enim est paradisus: et vere est Spiritus Dei, sed non animalis Demiurgus, alioquin nunquam spiritalia perfecisset. Si autem animalis hic, per quem facta sunt spiritalia, referant nobis. Sed neque per enixionem Matris suae (quod semetipsos esse dicunt) factum esse quid ostendere habent. Hi enim non tantum aliquid de spiritalibus, sed ne quidem muscam, aut culicem, aut tale aliquid ex his, quae sunt contemptibilia animalia pusilla, perficere possunt, praeter eam rationem, quae ab initio a Deo per seminum demissionem in his, quae sunt ejusdem generis, naturaliter facta sunt, atque fiunt animalia. Sed ne quidem a sola Matre factum aliquid: dicunt emissum hunc Demiurgum et Dominum universae operationis. Et eum quidem, qui sit universae operationis Demiurgus et Dominus, animalem esse dicunt; se autem spiritales, qui nullius operationis fabricatores sunt aut domini, non solum eorum, quae sunt extra eos, sed ne quidem corporum suorum. Multa denique saepe secundum corpus patiuntur nolentes, vocantes se spiritales et meliores Demiurgo.

9. Juste igitur a nobis arguentur porro et longe divertisse a veritate. Sive enim per hunc, quae facta sunt, fecit Salvator; non inferior ipsis, sed melior esse ostenditur, quando et horum ipsorum invenitur factor: nam et ipsi sunt ex his quae facta sunt. Quomodo itaque consequens est, hos quidem spiritales esse, hunc autem ipsum, per quem et facti sunt, animalem?

But since he related, as something great and glorious, the taking up that went as far as the third heaven, these men certainly do not ascend above the seventh heaven: for they are not better than the Apostle. If they say that they are more excellent, they will be refuted from their works: for nothing of the kind has been boasted of by them. And for this reason he added, Whether in the body or out of the body, God knows (2 Cor 12:3), so that neither should the body be thought to share in his vision, as though it too were to share in the things that he had seen and heard; nor, again, should anyone say that it was because of the weight of the body that he was not taken up further; but rather that for this reason it is granted, as far as that place, even without the body, to behold the spiritual mysteries, which are the workings of God who made the heavens and the earth, and moulded man and set him in paradise: that those should become beholders of them who, like the Apostle, are very perfect in the love of God.

8. And so this one made the spiritual things too, of which the Apostle became a beholder as far as the third heaven, and the inexpressible words which it is not lawful for a man to speak, since they are spiritual; and he himself bestows them on the worthy as he wills; for paradise is his: and he is truly spirit of God, and not an animal Demiurge; otherwise he would never have perfected spiritual things. But if he through whom the spiritual things were made is animal, let them explain it to us. But neither have they anything to show that was made through the birth of their Mother (which they say they themselves are). For these men can perfect not only nothing of the spiritual things, but not even a fly, or a gnat, or any such thing among the little animals that are of no account, except in the way in which, from the beginning, by God, through the sowing of seeds within those of the same kind, animals were made naturally, and are made. Indeed, not even by the Mother alone was anything made: they say that this one was emitted as the Demiurge and Lord of all working. And him who is the Demiurge and Lord of all working they say is animal; but themselves they say are spiritual, they who are fashioners or lords of no working, not only of the things outside them, but not even of their own bodies. Indeed, they often suffer many things in the body against their will, while they call themselves spiritual and better than the Demiurge.

9. Justly, then, are they refuted by us as having turned aside far, far from the truth. For either the Saviour made through him the things that have been made, and then he is shown not to be inferior to them but better, since he is found to be the maker of these very men too: for they themselves too are among the things that have been made. How then is it consistent that these men should be spiritual, and he himself, through whom they too were made, animal?

Sive (quod et solum est verum, quod et per plurima ostendimus, velut liquidissimis ostensionibus) ipse a semetipso fecit libere et ex sua potestate, et disposuit, et perfecit omnia, et est substantia omnium voluntas ejus; solus hic Deus invenitur, qui omnia fecit solus omnipotens, et solus Pater condens et faciens omnia, et visibilia, et invisibilia, et sensibilia, et insensata, et coelestia, et terrena, Verbo virtutis suae; et omnia aptavit et disposuit sapientia sua, et omnia capiens, solus autem a nemine capi potest: ipse fabricator, ipse conditor, ipse inventor, ipse factor, ipse Dominus omnium: et neque praeter ipsum, neque super ipsum, neque Mater, quam illi admentiuntur; nec Deus alter, quem Marcion affinxit; nec Pleroma xxx Aeonum, quod vanum ostensum est; neque Bythus, nec Proarche, neque coeli; nec lumen virginale, nec Aeon innominabilis, nec in totum quidquam eorum, quae ab his et ab omnibus haereticis delirantur.

Sed solus unus Deus fabricator, hic qui est super omnem Principalitatem, et Potestatem, et Dominationem, et Virtutem: hic Pater, hic Deus, hic conditor, hic factor, hic fabricator, qui fecit ea per semetipsum, hoc est per Verbum et per Sapientiam suam, coelum, et terram, et maria, et omnia quae in eis sunt: hic justus, hic bonus: hic est qui formavit hominem, qui plantavit paradisum, qui fabricavit mundum, qui diluvium induxit, qui Noe salvavit: hic Deus Abraham, et Deus Isaac, et Deus Jacob, Deus vivorum, quem et lex annuntiat, quem prophetae praeconant, quem Christus revelat, quem apostoli tradunt, quem Ecclesia credit. Hic Pater Domini nostri Jesu Christi, per Verbum suum, qui est Filius ejus; per eum revelatur et manifestatur omnibus, quibus revelatur: cognoscunt enim eum hi quibus revelaverit Filius. Semper autem coexsistens Filius Patri, olim et ab initio semper revelat Patrem, et Angelis, et Archangelis, et Potestatibus, et Virtutibus et omnibus, quibus vult revelare Deus.

Caput XXXI

Summatim perstringit ea fere omnia, quae toto hoc libro fuse disseruit, speciatim contra Valentinianos, eadem in reliquos etiam haereticos dici posse confirmans.

Or else (which alone is true, as we have shown by very many things, as by the clearest proofs) he himself from himself made freely and by his own power, and disposed and perfected all things, and his will is the substance of all things: then he alone is found to be God, who made all things, alone almighty, and alone Father, creating and making all things, both visible and invisible, both sensible and insensible, both heavenly and earthly, by the Word of his power (Heb 1:3); and he fitted and disposed all things by his wisdom, and contains all things, while he alone can be contained by none: he himself the Fashioner, he himself the Creator, he himself the Inventor, he himself the Maker, he himself the Lord of all; and there is nothing besides him or above him: neither the Mother, whom those men falsely allege, nor another God, whom Marcion contrived, nor a Pleroma of thirty Aeons, which has been shown to be vain, nor Bythus, nor Proarche, nor heavens, nor a virginal light, nor an unnameable Aeon, nor anything at all of the things that are raved by these and by all the heretics.

But there is one God alone, the Fashioner, he who is above every principality, and power, and dominion, and virtue: he is the Father, he is God, he the Creator, he the Maker, he the Fashioner, who made them through himself, that is, through his Word and through his Wisdom: heaven, and earth, and the seas, and all things that are in them; he is just, he is good; he it is who formed man, who planted paradise, who fashioned the world, who brought the flood, who saved Noah; he is the God of Abraham, and the God of Isaac, and the God of Jacob, the God of the living (Matt 22:32), whom the Law too announces, whom the prophets proclaim, whom Christ reveals, whom the apostles hand down, in whom the Church believes. He is the Father of our Lord Jesus Christ: through his Word, who is his Son, through him he is revealed and made manifest to all to whom he is revealed; for those to whom the Son has revealed him know him. And the Son, always co-existing with the Father, of old and from the beginning always reveals the Father, to angels, and archangels, and powers, and virtues, and to all to whom God wills to reveal him.

Chapter 31

He briefly runs over nearly everything he has argued at length in this whole book, especially against the Valentinians, confirming that the same can be said against the other heretics too.

1. Destructis itaque his, qui a Valentino sunt, omnis haereticorum eversa est multitudo. Quae enim et quantum adversus Pleroma ipsorum, et ad ea quae extra sunt, diximus, ostendentes quoniam concludetur, et circumscribetur Pater universorum ab eo quod extra eum est (si tamen extra eum aliquid sit); et quoniam necesse est multos quidem Patres, multa autem Pleromata, et multas mundorum fabricationes, ab aliis quidem coeptas, ad alteros autem deficientes, esse secundum omnem partem; et universos perseverantes in suis propriis non curiose agere de aliis, in quibus neque participatio, neque communio aliqua est eis; et nullum alium omnium esse Deum, sed solam esse Omnipotentis appellationem; et adversus eos qui sunt a Marcione, et Simone, et Menandro, vel quicunque alii sunt, qui similiter dividunt eam, quae secundum nos est, conditionem a Patre, similiter erit ad eos aptatum. Quanta autem rursus diximus adversus eos, qui dicunt omnia quidem comprehendere Patrem universorum; eam autem, quae sit secundum nos, conditionem non ab eo esse factam, sed a Virtute quadam altera, vel ab angelis ignorantibus Propatorem, in immensa magnitudine universitatis circumscriptum centri vice, velut maculam in pallio; ostendentes quoniam non est verisimile alium quemdam, eam quae secundum nos est, conditionem fecisse, quam Patrem universorum: et adversus eos qui sunt a Saturnino, et Basilide, et Carpocrate, et reliquos Gnosticorum, qui eadem similiter dicunt, idem dicetur. Quae autem de prolationibus dicta sunt, et Aeonibus, et deminoratione, et quemadmodum instabilis Mater ipsorum; similiter evertit Basilidem, et omnes qui falso cognominantur Agnitores, aliis nominibus eadem similiter dicentes; magis autem quam hi, [qui] ea quae sunt extra veritatem transferentes ad characterem suae doctrinae. Et quaecunque sunt quae de numeris diximus, adversus omnes, qui in hujusmodi speciem deducunt quae sunt veritatis, dicentur. Et quaecunque dicta sunt de Demiurgo, ostendentia quod hic solus est Deus et Pater universorum; et quaecunque adhuc dicentur in sequentibus libris, adversus omnes dico haereticos. Eos quidem, qui sunt mitiores eorum et humaniores, avertes et confundes, ut non blasphement suum conditorem, et factorem, et nutritorem, et Dominum, neque de labe et ignorantia genesim ejus affingere: feroces autem, et horribiles, et irrationabiles effugabis a te longe, ne amplius sustineas verbositates eorum.

2. Super haec arguentur qui sunt a Simone, et Carpocrate, et si qui alii virtutes operari dicuntur: non in virtute Dei, neque in veritate, neque ut benefici hominibus facientes ea, quae faciunt; sed in perniciem et errorem, per magicas elusiones, et universa fraude, plus laedentes quam utilitatem praestantes his, qui credunt eis, in eo quod seducant.

1. With those, then, who are from Valentinus destroyed, the whole multitude of the heretics has been overthrown. For what we said, and how much, against their Pleroma and with regard to the things that are outside it, showing that the Father of all will be enclosed and circumscribed by what is outside him (if indeed there is anything outside him); and that there must be many Fathers, and many Pleromas, and many fashionings of worlds, begun by some and failing at others, on every side; and that all of them, remaining in their own domains, take no busy concern for the others, with whom they have neither participation nor any communion; and that there is no other who is God of all, but that the name of Almighty is a name alone: this will likewise be fitted against those who are from Marcion, and Simon, and Menander, or whoever others there are who likewise divide our creation from the Father. And how much, again, we said against those who say that the Father of all encompasses all things, but that our creation was not made by him but by some other Power, or by angels who did not know the Propator, a creation circumscribed in the immense greatness of the universe as a centre, like a stain on a cloak, showing that it is not likely that anyone other than the Father of all made our creation: the same will be said against those who are from Saturninus, and Basilides, and Carpocrates, and the rest of the Gnostics, who likewise say the same things. And the things that were said about the bringings forth, and the Aeons, and the diminution, and how unstable their Mother is, likewise overthrow Basilides and all who are falsely called Knowers, who say the same things likewise under other names, and even more than these, transferring to the stamp of their own doctrine the things that are outside the truth. And whatever we said about numbers will be said against all who bring the things of the truth down into such a form. And whatever has been said of the Demiurge, showing that he alone is God and Father of all, and whatever will yet be said in the following books, I say against all the heretics. The milder and more humane of them you will turn back and confound, so that they do not blaspheme their Creator, and Maker, and Nourisher, and Lord, nor ascribe to him a genesis from defect and ignorance; but the fierce, and the dreadful, and the unreasoning you will put to flight far from you, so that you no longer endure their wordiness.

2. Besides this, those who are from Simon and Carpocrates, and any others who are said to work mighty works, are refuted: for it is not in the power of God, nor in truth, nor as benefactors of men that they do what they do, but for ruin and error, through magical illusions and every fraud, doing more harm than they bring profit to those who believe them, in that they lead them astray.

Nec enim caecis possunt donare visum, neque surdis auditum, neque omnes daemones effugare, praeter eos qui ab ipsis immittuntur, si tamen et hoc faciunt; neque debiles, aut claudos, aut paralyticos curare, vel alia quadam parte corporis vexatos: quemadmodum saepe evenit fieri secundum corporalem infirmitatem, vel earum, quae a foris accidunt, infirmitatum bonas valetudines restaurare.

Tantum autem absunt ab eo, ut mortuum excitent (quemadmodum Dominus excitavit, et apostoli per orationem; et in fraternitate saepissime propter aliquid necessarium, ea, quae est in quoquo loco, Ecclesia universa postulante per jejunium et supplicationem multam, reversus est spiritus mortui, et donatus est homo orationibus sanctorum:) ut ne quidem credant hoc in totum posse fieri: esse autem resurrectionem a mortuis, agnitionem ejus, quae ab eis dicitur, veritatis.

3. Quando igitur apud eos quidem error, et seductio, et magica phantasia in speculatu hominum impie fiat; in Ecclesia autem miseratio, et misericordia, et firmitas, et veritas ad opitulationem hominum, non solum sine mercede et gratis perficiatur; sed et nobis ipsis quae sunt nostra erogantibus pro salute hominum, et ea quibus hi qui curantur, indigent, saepissime non habentes, a nobis accipiunt: vere et per hanc speciem arguuntur a divina substantia, et benignitate Dei, et virtute spiritali in totum extranei; fraude autem universa, et adinspiratione apostatica, et operatione daemoniaca, et phantasmate idololatriae per omnia repleti. Praecursores vero sunt draconis ejus, qui per hujusmodi phantasiam abscedere faciet in cauda tertiam partem stellarum, et dejiciet eas in terram; quos similiter atque illum devitare oportet, et quanto majore phantasmate operari dicuntur, tanto magis observare eos, quasi majorem nequitiae spiritum perceperint. Quam prophetiam si observaverit quis, eorum diurnam conversationis operationem inveniet unam et eamdem esse eis cum daemoniis conversationem.

Caput XXXII

Flagitiosa eorum dogmata confutat, qui nullum non operationis genus experiendum esse, actionesque sola opinione humana justas aut injustas, ac animam suam Jesu animae similem, imo interdum meliorem esse impie asserebant.

1. Et haec autem, quae est erga operationes, impia ipsorum sententia, quae dicit: oportere eos in omnibus operibus, etiam quibuslibet malis fieri, ex Domini doctrina dissolvetur; apud quem non solum qui moechatur, expellitur, sed et qui moechari vult; et non solum qui occidit, reus erit occisionis ad damnationem, sed et qui irascitur sine causa fratri suo; qui et non solum non odire homines, sed et inimicos diligere jussit; et non solum non perjurare, sed nec jurare praecepit; et non solum male loqui de proximis, sed ne quidem

For they cannot give sight to the blind, nor hearing to the deaf, nor put to flight all the demons, except those who are sent in by themselves, if indeed they do even this; nor heal the weak, or the lame, or the paralytic, or those afflicted in some other part of the body, as often comes to be done in the case of a bodily infirmity; nor restore good health after the infirmities that befall from outside.

But they are so far from raising a dead man (as the Lord raised the dead, and the apostles by prayer; and in the brotherhood very often, on account of some necessity, when the whole church of the place has asked it with fasting and much supplication, the spirit of the dead man has returned, and the man has been granted to the prayers of the saints) that they do not even believe that this can be done at all, but believe that the resurrection from the dead is the knowledge of what they call the truth.

3. Since, then, among them error, and seduction, and magical show are impiously wrought in the sight of men, while in the Church compassion, and mercy, and steadfastness, and truth are accomplished for the help of men, not only without reward and freely, but with us ourselves spending what is ours for the health of men, and with those who are healed very often receiving from us what they need and do not have: truly by this mark too they are convicted of being wholly strangers to the divine substance, and to the kindness of God, and to spiritual power, and of being filled in every way with all fraud, and apostate inspiration, and demonic working, and the phantasm of idolatry. And they are the forerunners of that dragon who by such a show will make a third part of the stars fall away with his tail, and will cast them down to the earth (Rev 12:4); whom we must shun in like manner as him; and the greater the phantasm with which they are said to work, the more we must beware of them, as having received a greater spirit of wickedness. If anyone observes this prophecy, he will find that the daily action of their way of life is one and the same thing with their converse with demons.

Chapter 32

He confutes the shameful dogmas of those who impiously asserted that every kind of deed must be experienced, that actions are just or unjust by human opinion alone, and that their soul is like the soul of Jesus, indeed sometimes better.

1. And this impious doctrine of theirs concerning deeds, which says that they must be engaged in all works, even any evil ones, will be undone by the Lord's teaching; with whom not only is he who commits adultery cast out, but also he who wishes to commit adultery; and not only will he who kills be liable to condemnation for killing, but also he who is angry with his brother without cause; who also commanded not only not to hate men, but even to love enemies; and enjoined not only not to swear falsely, but not even to swear; and not only not to speak evil of neighbours, but not

Racha et fatuum dicere aliquem; si quo minus, reos esse hujusmodi in ignem gehennae; et non tantum non percutere, sed et ipsos percussos etiam alteram praestare maxillam; et non solum non abnegare quae sunt aliena, sed etiam si sua auferantur, illis non expostulare; et non solum non laedere proximos, neque facere quid eis malum, sed et eos qui male tractantur, magnanimes esse, et benignitatem exercere erga eos, et orare pro eis, uti poenitentiam agentes salvari possint; in nullo imitantes nos reliquorum contumeliam, et libidinem, et superbiam. Quando igitur ille, quem isti magistrum gloriantur, et eum multo meliorem et fortiorem reliquis animam habuisse dicunt, cum magna diligentia quaedam quidem jussit fieri quasi bona et egregia, quibusdam autem abstinere non solum operibus, sed etiam his cogitationibus, quae ad opera ducunt, quasi malis, et nocivis, et nequam; quemadmodum magistrum dicentes talem fortiorem et meliorem reliquis, deinde quae sunt contraria ejus doctrinae manifeste praecipientes, non confundantur? Et si quidem nihil esset mali, aut rursus boni; opinione autem sola humana, quaedam quidem injusta, quaedam autem justa putarentur, non utique dixisset dogmatizans, id est, docens: Justi autem fulgebunt sicut sol in regno Patris eorum; injustos autem et qui non faciunt opera justitiae, mittet in ignem aeternum, ubi vermis ipsorum non morietur, et ignis non exstinguetur.

2. Adhuc etiam dicentes, oportere eos in omni opere et in omni conversatione fieri, ut, si fieri possit, in una vitae adventatione omnia perficientes, ad perfectum transgrediantur; eorum quidem, quae sunt ad virtutem pertinentia, et laboriosa, et gloriosa, et artificialia, quae etiam ab omnibus bona approbantur, nequaquam inveniuntur conati facere. Si enim oportet per omne opus, et per universam ire operationem; primo quidem oportebat omnes se discere artes; quaecunque illae sive in sermonum rationibus, sive in operibus consumantur, sive per continentiam edocentur, et per laborem, et meditationem, et perseverantiam percipiuntur; utputa omnem speciem musicae, et computationis, et geometriae, et astronomiae, et universa quae in sermonum rationibus occupantur: adhuc etiam medicinam universam, et herbarum scientiam, et eas quae ad salutem humanam sunt elaboratae; et picturam, et statuarum fabricationem, et aeratiam artem, et marmorariam, et similes his: ab his autem omnem speciem rusticationis, et veterinariae, et pastoralis, et opificum artes, quae dicuntur pertransire universas artes, et eas quae erga mare vacant, et corpori student, et venatorias, et militares, et regales, et quotquot sunt, quarum nec decimam, nec millesimam partem in tota vita sua elaborantes ediscere possunt.

even to call anyone "Racha" and "fool", otherwise such men are liable to the fire of Gehenna; and not only not to strike, but, when struck, even to offer the other cheek; and not only not to refuse what belongs to others, but even if one's own things are taken away, not to demand them back; and not only not to harm neighbours, nor to do them any evil, but, when ill treated, to be long-suffering, and to show kindness towards them, and to pray for them, that by repenting they may be saved (Matt 5:21–44); so that we imitate in nothing the insolence, and lust, and pride of the rest. When, then, he whom these men boast of as their master, and who, they say, had a soul much better and stronger than the rest, with great care commanded some things to be done as good and excellent, and to abstain from others, not only from the deeds but even from the thoughts that lead to the deeds, as evil, and harmful, and wicked: how are they not ashamed, calling such a master stronger and better than the rest, and then plainly enjoining the things that are contrary to his teaching? And if there were nothing evil, or again good, but some things were thought unjust and others just by human opinion alone, he would certainly not have said, dogmatising, that is, teaching: But the just will shine like the sun in the kingdom of their Father (Matt 13:43); but the unjust, and those who do not do the works of justice, he will send into the eternal fire, where their worm will not die, and the fire will not be quenched (Matt 25:41; Mark 9:48).

2. Further, saying that they must be in every work and in every way of life, so that, if possible, by accomplishing all things in a single coming into life, they may pass over to the perfect: of the things that pertain to virtue, and are laborious, and glorious, and skilful, which are also approved as good by all, they are by no means found to have attempted to do any. For if one must go through every work and through all action, then first of all they ought to learn all the arts: whichever are carried through either in the reasonings of speech or in works, or are taught by self-restraint and acquired by labour, and practice, and perseverance; such as every kind of music, and of reckoning, and of geometry, and of astronomy, and all the arts that are occupied with the reasonings of speech; and further, the whole of medicine, and the knowledge of herbs, and the arts that have been worked out for human health; and painting, and the fashioning of statues, and the bronzesmith's art, and the marble-worker's, and those like them; and after these every kind of husbandry, and of the care of beasts, and of the shepherd's life, and the craftsmen's arts, which are said to run through all the arts, and the arts that are busied with the sea, and that attend to the body, and those of hunting, and of war, and of kings, and as many as there are, of which, labouring all their life long, they could not learn thoroughly a tenth or a thousandth part.

Et horum quidem nihil conantur addiscere, qui in omni dicunt semetipsos oportere fieri opere; ad voluptates autem et libidinem, et turpia facta devergentes, a semetipsis judicati cum sint secundum doctrinam suam. Quoniam enim desunt eis quae praedicta sunt omnia, ad correptionem ignis adibunt. Qui quidem Epicuri philosophiam, et Cynicorum indifferentiam aemulantes, Jesum magistrum gloriantur, qui non solum a malis operibus avertit suos discipulos, sed etiam a sermonibus et cogitationibus, quemadmodum ostendimus.

3. Dicentes autem, se ex eadem circumlatione cum Jesu habere animas, et similes ei esse, aliquando autem et meliores; ad opera producti, quae ille ad utilitatem hominum et firmitatem fecit, nihil tale, nec simile, neque secundum aliquid in comparationem quod venire possit, perficere inveniuntur. Sed et si aliquid faciunt, per magicam (quemadmodum diximus) operati, fraudulenter seducere nituntur insensatos: fructum quidem et utilitatem nullam praestantes, in quos virtutes perficere se dicunt; adducentes autem pueros investes, et oculos deludentes, et phantasmata ostendentes statim cessantia, et ne quidem stillicidio temporis perseverantia, non Jesu Domino nostro, sed Simoni Mago similes ostenduntur. Et ex hoc autem quod Dominus surrexit a mortuis in tertia die, [firmum est] et discipulis se manifestavit, et videntibus eis receptus est in coelum; quod ipsi morientes, et non resurgentes, neque manifestati quibusdam, arguuntur in nullo similes habentes Jesu animas.

4. Si autem et Dominum per phantasmata hujusmodi fecisse dicunt, ad prophetica reducentes eos, ex ipsis demonstrabimus, omnia sic de eo et praedicta esse, et facta firmissime, et ipsum solum esse Filium Dei. Quapropter et in illius nomine, qui vere illius sunt discipuli ab ipso accipientes gratiam, perficiunt ad beneficia reliquorum hominum, quemadmodum unusquisque accepit donum ab eo. Alii enim daemones excludunt firmissime et vere, ut etiam saepissime credant ipsi, qui emundati sunt a nequissimis spiritibus; et sint in Ecclesia. Alii autem et praescientiam habent futurorum, et visiones, et dictiones propheticas. Alii autem laborantes aliqua infirmitate per manus impositionem curant, et sanos restituunt. Jam etiam, quemadmodum diximus, et mortui resurrexerunt, et perseveraverunt nobiscum annis multis. Et quid autem? Non est numerum dicere gratiarum, quas per universum mundum Ecclesia a Deo accipiens, in nomine Christi Jesu, crucifixi sub Pontio Pilato, per singulos dies in opitulationem gentium perficit, neque seducens aliquem, nec pecuniam ei auferens. Quemadmodum enim gratis accepit a Deo, gratis et ministrat.

And of these they attempt to learn nothing, they who say that they must be in every work; but they turn aside to pleasures and lust and shameful deeds, being judged by themselves according to their own doctrine. For since they lack all the things that have been named, they will go to the correction of fire. These men, emulating the philosophy of Epicurus and the indifference of the Cynics, boast of Jesus as their master, who turned his disciples away not only from evil deeds but even from words and thoughts, as we have shown.

3. And though they say that they have souls from the same circuit as Jesus, and that they are like him, and sometimes even better, when they are brought to the works which he did for the profit and the strengthening of men, they are found to accomplish nothing of the kind, nor anything similar, nor anything that could come into comparison in any respect. And even if they do something, working by magic (as we have said), they strive fraudulently to lead astray the senseless, bringing no fruit or profit to those on whom they say they work mighty works; but bringing forward beardless boys, and deluding the eyes, and showing phantasms that cease at once and do not endure even for a drop of time, they are shown to be like, not Jesus our Lord, but Simon Magus. And also from this, that the Lord rose from the dead on the third day (which is certain), and manifested himself to his disciples, and was received into heaven as they looked on: since they themselves die and do not rise again, nor are manifested to anyone, they are convicted of having souls in no way like Jesus'.

4. And if they say that the Lord too did such things through phantasms, we shall lead them back to the prophetic writings and shall demonstrate from them that all things concerning him were both foretold thus and done most firmly, and that he alone is the Son of God. Wherefore also in his name those who are truly his disciples, receiving grace from him, perform works for the benefit of the rest of men, according as each has received the gift from him. For some drive out demons most firmly and truly, so that very often those who have been cleansed of the most wicked spirits themselves believe too, and are in the Church. Others have foreknowledge of things to come, and visions, and prophetic utterances. Others heal those who labour under some infirmity by the laying on of hands, and restore them to health. Indeed, as we have said, even the dead have risen and have remained with us many years. And what then? It is not possible to tell the number of the graces which the Church throughout the whole world, receiving them from God in the name of Christ Jesus, crucified under Pontius Pilate, accomplishes day by day for the help of the nations, neither leading anyone astray nor taking money from him. For as she has received freely from God, freely too does she minister.

5. Nec invocationibus angelicis facit aliquid, nec incantationibus, nec reliqua prava curiositate; sed munde, et pure, et manifeste orationes dirigens ad Dominum, qui omnia fecit, et nomen Domini nostri Jesu Christi invocans, virtutes ad utilitates hominum, sed non ad seductionem perficit. Si itaque et nunc nomen Domini nostri Jesu Christi beneficia praestat, et curat firmissime et vere omnes ubique credentes in eum; sed non Simonis, neque Menandri, neque Carpocratis, nec alterius cujuscunque: manifestum est, quoniam homo factus, conversatus est cum suo plasmate, vere omnia fecit ex virtute Dei, secundum placitum Patris universorum, quomodo prophetae praedixerunt. Quae autem erant haec, in his, quae sunt ex prophetis, ostensionibus narrabuntur.

Caput XXXIII

Animas e corporibus in corpora migrare, absurdum dogma multiplici ratione impetitum.

1. De corpore autem in corpus transmigrationem ipsorum subvertamus ex eo, quod nihil omnino eorum, quae ante fuerint, meminerint animae. Si enim ob hoc emittebantur, uti in omni fierent operatione, oportebat eas meminisse eorum quae ante facta sunt, uti ea quae deerant, adimplerent, et non circa eadem semper volutantes continuatim, miserabiliter laborarent; (non enim poterat corporis admistio in totum universam ipsorum, quae ante habita erant, exstinguere memoriam et contemplationem) et maxime ad hoc venientes. Quomodo enim nunc soporati et requiescente corpore, quaecunque anima ipsa apud se videt, et in phantasmate agit, et horum plura reminiscens communicat cum corpore; et est quando et post plurimum temporis, quaecunque per somnium quis vidit, vigilans annuntiat: sic utique reminisceretur et illorum, quae antequam in hoc corpus veniret, egit. Si enim hoc, quod in brevissimo tempore visum est, vel in phantasmate conceptum est, ab ea sola per somnium, postquam commista sit corpori, et in universum membrum dispersa, commemoratur: multo magis illorum reminisceretur, in quibus temporibus tantis et universo praeteritae vitae saeculo immorata est.

2. Ad haec Plato, vetus ille Atheniensis, qui et primus sententiam hanc introduxit, cum excusare non posset, oblivionis induxit poculum, putans se per hoc aporiam hujusmodi effugere; ostensionem quidem nullam faciens, dogmatice autem respondens, quoniam introeuntes animae in hanc vitam, ab eo, qui est super introitum daemone, priusquam in corpora intrent, potantur oblivione. Et latuit semetipsum in alteram majorem incidens aporiam.

5. Nor does she do anything by invocations of angels, nor by incantations, nor by any other wicked curiosity; but directing prayers to the Lord who made all things, cleanly and purely and openly, and calling on the name of our Lord Jesus Christ, she works mighty works for the benefit of men, and not for leading them astray. If, then, even now the name of our Lord Jesus Christ bestows benefits, and heals most firmly and truly all who everywhere believe in him, but not that of Simon, nor of Menander, nor of Carpocrates, nor of anyone else whatever: it is plain that, having been made man and having lived with his own handiwork, he truly did all things by the power of God, according to the good pleasure of the Father of all, as the prophets foretold. And what these things were will be related in the proofs that are drawn from the prophets.

Chapter 33

That souls pass from bodies into bodies: an absurd dogma attacked on many grounds.

1. Their transmigration from body to body let us overturn from this, that souls remember nothing at all of the things that were before. For if they were sent forth for this, that they might be in every action, they ought to remember the things that were done before, so that they might fill up what was lacking, and not, turning ever about the same things without a break, labour miserably (for the mingling with the body could not wholly extinguish all their memory and contemplation of the things they had had before), and above all when they come for this very purpose. For as now, when men are asleep and the body is at rest, whatever the soul itself sees within itself and does in a phantasm, remembering many of these things it communicates them to the body; and sometimes even after a very long time a man, when awake, reports whatever he saw in a dream: so too it would certainly remember the things that it did before it came into this body. For if this, which was seen in a very short time, or conceived in a phantasm by the soul alone in a dream, is remembered after it has been mingled with the body and spread through every member: much more would it remember those things in which it lingered for times so long and for the whole age of its past life.

2. To this Plato, that old Athenian, who was also the first to bring in this opinion, since he could not explain it away, brought in the cup of forgetfulness, thinking by this to escape such an aporia; making no proof, but answering dogmatically that souls entering into this life are given forgetfulness to drink by the daemon who is set over the entrance, before they enter into bodies. And he did not notice that he was falling into another, greater aporia.

Si enim oblivionis poculum potest, posteaquam ebibitum est, omnium factorum oblitterare memoriam; hoc ipsum unde scis, o Plato, cum sit nunc in corpore anima tua, quoniam, priusquam in corpus introeat, a daemone potata est oblivionis medicamentum? Si enim daemonem, et poculum, et introitum reminisceris, et reliqua oportet cognoscas; si autem illa ignoras, neque daemon verus, neque artificiose compositum oblivionis poculum.

3. Adversus autem eos, qui dicunt ipsum corpus esse oblivionis medicamentum, occurret hoc. Quomodo igitur quodcunque per semetipsam anima videt, et in somniis, et secundum cogitationem, mentis intentionem, corpore quiescente, ipsa reminiscitur, et renuntiat proximis? Sed ne quidem ea, quae olim agnita sunt, aut per oculos, aut per auditum, meminisset anima in corpore exsistens, si esset corpus oblivio; sed simul atque ab inspectis abesset oculus, auferretur utique et ea, quae esset de his, memoria. In ipsa enim oblivione exsistens anima nihil aliud cognoscere poterat, nisi solum illud, quod in praesenti videbat. Quomodo autem et divina disceret, et meminisset ipsorum exsistens in corpore, quando sit (ut aiunt) ipsum corpus oblivio? Sed et prophetae ipsi, cum essent in terra, quaecunque spiritaliter secundum visiones coelestium vident, vel audiunt, ipsi quoque meminerunt in hominem conversi, et reliquis annuntiant; et non corpus oblivionem efficit animae eorum, quae spiritaliter visa sunt, sed anima docet corpus, et participat de spiritali ei facta visione.

4. Non enim est fortius corpus quam anima, quod quidem ab illa spiratur, et vivificatur, et augetur, et articulatur; sed anima possidet et principatur corpori. Tantum autem impeditur a sua velocitate, quantum corpus participat de ejus motione; sed non amittit suam scientiam. Corpus enim organo simile est; anima autem artificis rationem obtinet. Quemadmodum itaque artifex velociter quidem operationem secundum se adinvenit, in organo autem tardius illam perficit, propter rei subjectae immobilitatem, et illius mentis velocitas admista tarditati organi temperatam perficit operationem; sic et anima participans suo corpori, modicum quidem impeditur, admista velocitate ejus in corporis tarditate; non amittit autem in totum suas virtutes; sed quasi vitam participans corpori, ipsa vivere non cessat. Sic et de reliquis ei communicans, neque scientiam ipsorum perdit, neque memoriam inspectorum.

5. Si itaque nullius praeteritorum meminit, sed exsistentium scientiam hic percipit; non igitur in aliis corporibus fuit aliquando, neque egit, quae ne quidem agnoscit; neque novit, quae quidem neque videt. Sed quemadmodum unusquisque nostrum suum corpus per artem Dei sumit, sic et suam habet animam. Neque enim sic pauper, neque indigens Deus, ut non unicuique corpori propriam donaret animam, quemadmodum et proprium characterem.

For if the cup of forgetfulness, once it has been drunk, can blot out the memory of all deeds, how do you know this very thing, O Plato, since your soul is now in the body: that before it entered the body it was given the potion of forgetfulness to drink by the daemon? For if you remember the daemon, and the cup, and the entrance, you ought to know the rest too; but if you are ignorant of those things, then neither is the daemon true, nor the cup of forgetfulness so artfully composed.

3. And against those who say that the body itself is the potion of forgetfulness, this will stand in the way. How, then, does the soul itself remember whatever it sees by itself, both in dreams and in thought, by the intention of the mind, while the body is at rest, and report it to those near it? Nor would the soul, existing in the body, remember even the things that had been known long before, either through the eyes or through hearing, if the body were forgetfulness; but as soon as the eye was away from the things seen, the memory of them too would certainly be taken away. For the soul, existing in forgetfulness itself, could know nothing else but only what it saw at present. And how would it both learn divine things and remember them while existing in the body, when (as they say) the body itself is forgetfulness? But the prophets themselves too, while they were on earth, whatever they see or hear spiritually in the visions of heavenly things, they too remember when they have returned to being men, and announce it to the rest; and it is not the body that brings about in the soul forgetfulness of the things that were spiritually seen, but the soul teaches the body, and gives it a share in the spiritual vision that was granted to it.

4. For the body is not stronger than the soul, since it is breathed into by it, and quickened, and increased, and articulated; but the soul possesses the body and rules over it. And it is hindered in its swiftness so far as the body shares in its motion; but it does not lose its knowledge. For the body is like an instrument, and the soul holds the place of the craftsman. As, then, the craftsman quickly devises a work within himself, but carries it out more slowly in the instrument, because of the immobility of the thing that lies before him, and the swiftness of his mind, mingled with the slowness of the instrument, produces a tempered work: so too the soul, sharing in its body, is hindered a little, its swiftness being mingled with the slowness of the body; yet it does not wholly lose its powers, but, as it were imparting life to the body, it does not itself cease to live. So too, sharing the rest with it, it loses neither the knowledge of them nor the memory of the things it has seen.

5. If, then, it remembers none of the things that are past, but receives here the knowledge of the things that are, then it was never at any time in other bodies, nor did it do things which it does not even recognise, nor know things which it does not even see. But as each of us receives his own body through the art of God, so too he has his own soul. For God is not so poor or needy that he would not give to each body its own soul, as also its own stamp.

Et ideo adimpleto numero, quem ipse apud se ante definiit, omnes quicunque sunt scripti in vitam, resurgent, sua corpora et suas habentes animas et suos spiritus, in quibus placuerunt Deo. Qui autem poena sunt digni, abibunt in eam, et ipsi suas habentes animas, et sua corpora, in quibus abstiterunt a Dei bonitate. Et cessabunt utrique jam generare, et generari, et ducere uxorem, et nubere; ut commensurata multitudo ante praefinita a Deo generis humani perfectorum compago sive aptatio conservet Patris.

Caput XXXIV

Animas non modo quae in corpore gesserint meminisse, sed et immortales perseverare, tametsi initium habuerint.

1. Plenissime autem Dominus docuit, non solum perseverare, non de corpore in corpus transgredientes animas; sed et characterem corporis, in quo etiam adaptantur, custodire eumdem, et meminisse eas operum, quae egerunt hic, et a quibus cessaverunt, in ea relatione, quae scribitur de divite et de Lazaro eo, qui refrigerabat in sinu Abrahae: in qua ait, divitem cognoscere Lazarum post mortem, et Abraham autem similiter, et manere in suo ordine unumquemque ipsorum, et postulare mitti ei ad opem ferendam Lazarum, cui ne quidem de mensae suae micis communicabat: et de Abrahae responso, qui non tantum ea quae secundum se, sed et quae secundum divitem essent, sciebat; et praecipiebat Moysi assentire et prophetis eos, qui non mallent pervenire in illum locum poenae, et recipientes praeconium ejus, qui resurrexerit a mortuis. Per haec enim manifeste declaratum est, et perseverare animas, et non de corpore in corpus transire, et habere hominis figuram, ut etiam cognoscantur, et meminerint eorum, quae sint hic; et propheticum quoque adesse Abrahae, et dignam habitationem unamquamque gentem percipere, etiam ante judicium.

2. Si qui autem hoc in loco dicant, non posse animas eas, quae paulo ante esse coeperint, in multum temporis perseverare, sed oportere eas aut innascibiles esse, ut sint immortales; vel si generationis initium acceperint, cum ipso corpore mori; discant, quoniam sine initio et sine fine, vere et semper idem, et eodem modo se habens solus est Deus, qui est omnium Dominus. Quae autem sunt ab illo omnia, quaecunque facta sunt, et fiunt, initium quidem suum accipiunt generationis, et per hoc inferiora sunt ab eo qui ea fecit, quoniam non sunt ingenita; perseverant autem et extenduntur in longitudinem saeculorum, secundum voluntatem factoris Dei; ita ut sic initio fierent, et postea, ut sint, eis donat.

And therefore, when the number is fulfilled which he himself fixed beforehand with himself, all who are written down for life will rise, having their own bodies, and their own souls, and their own spirits, in which they pleased God. But those who are worthy of punishment will go into it, they too having their own souls and their own bodies, in which they withdrew from the goodness of God. And both will then cease to beget and to be begotten, to take a wife and to be given in marriage; so that the multitude of the human race, measured out and fixed beforehand by God, the multitude of the perfected, may keep the Father's framework, or fitting together.

Chapter 34

That souls not only remember what they did in the body, but also endure immortal, although they had a beginning.

1. And the Lord taught most fully that souls not only endure, not passing from body to body, but also keep the same stamp of the body to which they are also fitted, and remember the works that they did here and those from which they abstained, in the account that is written of the rich man and of that Lazarus who was refreshed in the bosom of Abraham: in which he says that the rich man knew Lazarus after death, and Abraham likewise, and that each of them remains in his own order, and that he asked that Lazarus be sent to bring him help, Lazarus with whom he did not share even the crumbs from his table; and of the answer of Abraham, who knew not only what concerned himself but also what concerned the rich man, and bade those who would rather not come into that place of punishment to give assent to Moses and the prophets, and to receive the proclamation of him who should rise from the dead (Luke 16:19–31). For by these things it is plainly declared both that souls endure, and that they do not pass from body to body, and that they have the form of a man, so that they are even recognised, and remember the things that are here; and that the prophetic gift too was present with Abraham, and that each kind receives a fitting dwelling, even before the judgement.

2. But if some should say in this place that souls which began to be only a little before cannot endure for a long time, but that they must either be unborn by nature, in order to be immortal, or, if they have received a beginning of generation, die with the body itself: let them learn that without beginning and without end, truly and always the same, and holding himself in the same way, is God alone, who is Lord of all. And all things that are from him, whatever have been made and are made, receive indeed their own beginning of generation, and by this they are inferior to him who made them, since they are not unbegotten; but they endure and are extended into the length of ages according to the will of God their Maker; so that he grants them thus to come into being at the beginning, and afterwards to be.

3. Quemadmodum enim coelum, quod est super nos, firmamentum, et sol, et luna, et reliquae stellae, et omnia ornamenta ipsorum, cum ante non essent, facta sunt, et multo tempore perseverant secundum voluntatem Dei: sic et de animabus, et de spiritibus, et omnino de omnibus his, quae facta sunt, cogitans quis, minime peccabit: quando omnia, quae facta sunt, initium quidem facturae suae habeant, perseverant autem quoadusque ea Deus et esse, et perseverare voluerit. Testatur pro his sententiis etiam propheticus spiritus, dicens: Quoniam ipse dixit, et facta sunt: ipse mandavit, et creata sunt. Statuit ea in saeculum, et in saeculum saeculi. Et iterum de salvando homine sic ait: Vitam petiit a te, et tribuisti ei longitudinem dierum in saeculum saeculi; tanquam Patre omnium donante et in saeculum saeculi perseverantiam his, qui salvi fiunt. Non enim ex nobis, neque ex nostra natura vita est; sed secundum gratiam Dei datur. Et ideo qui servaverit datum vitae, et gratias egerit ei qui praestitit, accipiet et in saeculum saeculi longitudinem dierum. Qui autem abjecerit eam, et ingratus exstiterit factori, ob hoc quod factus est, et non cognoverit eum qui praestat, ipse se privat in saeculum saeculi perseverantia. Et ideo Dominus dicebat ingratis exsistentibus in eum: Si in modico fideles non fuistis, quod magnum est quis dabit vobis? significans quoniam qui in modica temporali vita ingrati exstiterunt ei, qui eam praestitit, juste non percipient ab eo in saeculum saeculi longitudinem dierum.

4. Sicut autem corpus animale, ipsum quidem non est anima, participatur autem animam, quoadusque Deus vult; sic et anima ipsa quidem non est vita, participatur autem a Deo sibi praestitam vitam. Unde et propheticus sermo de Protoplasto ait: Factus est in animam vivam; docens nos, quoniam secundum participationem vitae vivens facta est anima: ita ut separatim quidem anima intelligatur, separatim autem, quae erga eam est, vita. Deo itaque vitam et perpetuam perseverantiam donante, capit et animas primum non exsistentes dehinc perseverare, cum eas Deus et esse et subsistere voluerit. Principari enim debet in omnibus, et dominari voluntas Dei; reliqua autem omnia huic cedere, et subdita esse, et in servitium dedita. Et de factura quidem et perseverantia animae hucusque dictum sit.

Caput XXXV

Basilidis hypothesim, Gnosticorumque, qui prophetas a diversis diis inspiratos oracula fudisse dicebant, errorem refellit.

1. Basilides autem et ipse super haec quae dicta sunt, cogetur dicere, secundum suam regulam, non solum CCCLXV secundum successionem alios ab aliis factos, sed immensam quamdam et innumerabilem multitudinem coelorum semper factam, et fieri, et futurum ut fiant, et nunquam deficere hujusmodi fabricam coelorum.

3. For as the heaven that is above us, the firmament, and the sun, and the moon, and the other stars, and all their adornments, were made when before they were not, and endure for a long time according to the will of God: so too whoever thinks thus of souls, and of spirits, and in general of all the things that have been made, will by no means err: since all things that have been made have indeed the beginning of their making, but endure as long as God wills them both to be and to endure. The prophetic Spirit too bears witness to these statements, saying: For he spoke, and they were made: he commanded, and they were created (Ps 148:5). He established them for ever, and for ever and ever (Ps 148:6). And again, of the man who is to be saved, he says thus: He asked life of you, and you gave him length of days for ever and ever (Ps 21:5); since the Father of all grants to those who are saved endurance too, for ever and ever. For life is not from us, nor from our nature; but it is given according to the grace of God. And therefore he who keeps the gift of life, and gives thanks to him who granted it, will receive length of days too, for ever and ever. But he who casts it away, and proves ungrateful to his Maker for having been made, and does not know him who grants it, deprives himself of endurance for ever and ever. And therefore the Lord said to those who were ungrateful towards him: If you have not been faithful in what is little, who will give you what is great? (Luke 16:11), signifying that those who in the little temporal life have proved ungrateful to him who granted it will justly not receive from him length of days for ever and ever.

4. And as the animal body is not itself the soul, but partakes of the soul as long as God wills; so the soul too is not itself life, but partakes of the life granted it by God. Whence also the prophetic word says of the Protoplast: He became a living soul (Gen 2:7); teaching us that it is by participation in life that the soul has become living: so that the soul is understood on its own, and its life on its own. Since God, then, grants life and perpetual endurance, it is possible for souls too, which at first did not exist, thereafter to endure, since God has willed them both to be and to subsist. For the will of God must rule and have dominion in all things, and all the rest must yield to it, and be subject, and be given over to its service. And let this much be said thus far of the making and the endurance of the soul.

Chapter 35

He refutes the hypothesis of Basilides, and the error of the Gnostics, who said that the prophets poured out their oracles inspired by different gods.

1. And Basilides himself too, over and above what has been said, will be forced to say, according to his own rule, not only that 365 heavens were made in succession, one from another, but that an immense and innumerable multitude of heavens has always been made, and is being made, and will be made, and that such a building of heavens never fails.

Si enim ex defluxu prioris secundum factum est coelum ad illius speciem, et ad secundi tertium: et similiter omnes reliqui subsequentes: et de hujus, quod secundum nos est, quod et novissimum vocat necesse est (ex) defluxu aliud factum simile sibi, et ex illo iterum aliud: et nunquam deficere, neque defluxus eorum, qui jam facti sunt, neque facturas coelorum; sed in immensum, et non in praefinitum numerum coelorum incidere.

2. Et reliqui autem, qui falso nomine Gnostici dicuntur, qui prophetas ex diversis diis prophetias fecisse dicunt, facile destruentur ex hoc, quod omnes prophetae unum Deum et Dominum praedicaverint, et ipsum factorem coeli et terrae, et omnium quae in eis sunt, et quod adventum Filii ejus significaverint, secundum quod ex ipsis demonstrabimus Scripturis in libris consequentibus.

3. Si autem quidam secundum Hebraeam linguam diverse dictiones positas in Scripturis opponant, quale est Sabaoth, et Eloe, et Adonai, et alia quaecunque sunt talia, ex his ostendere elaborantes diversas Virtutes atque deos; discant quoniam unius et ipsius significationes, et nuncupationes sunt omnia hujusmodi. Quod enim dicitur Eloe, secundum Judaicam vocem, Deum significat, et Eloe Verum, et Elloeuth, secundum Hebraicam linguam, Hoc quod continet omnia, significat. Quod autem ait Adonai, aliquando quidem nominabile, et admirabile significat, aliquando autem duplicata littera delta, cum aspiratione, utputa Addhonai, Praefinientem et separantem terram ab aqua, ne possit aqua insurgere in eam. Similiter autem et Sabaoth per ω quidem Graecam in syllaba novissima scribitur, Voluntarium significat: per ο autem Graecam, utputa Sabaoth, primum coelum manifestat. Eodem modo et Jaωth, extensa cum aspiratione novissima syllaba, mensuram praefinitam manifestat; cum autem per ο Graecam corripitur, utputa Jaoth, eum qui dat fugam malorum significat. Et caetera omnia unius ejusdemque nuncupationis sunt: sicut secundum Latinitatem Dominus virtutum, et Pater omnium, et Deus omnipotens, et Altissimus, et Dominus coelorum, et Creator, et Fabricator, et similia his, non alterius atque alterius haec sunt, sed unius ejusdemque nuncupationes, et pronomina, per quae unus Deus et Pater ostenditur, qui continet omnia, et omnibus ut sint praestans.

4. Quoniam autem dictis nostris consonat praedicatio apostolorum, et Domini magisterium, et prophetarum annuntiatio, et apostolorum dictatio, et legislationis ministratio, unum eumdemque omnium Deum Patrem laudantium; et non alium atque alium, neque ex diversis diis aut virtutibus substantiam habentem: sed ex uno et eodem Patre omnia,

For if the second heaven was made from the outflow of the first, after its form, and the third after that of the second, and likewise all the rest that follow: then from the outflow of this one too, which is ours, which he also calls the last, another must have been made like itself, and from that again another; and neither the outflows of those already made nor the makings of the heavens must ever fail, but they must fall into an immeasurable, and not a predetermined, number of heavens.

2. And the rest too, who are called Gnostics by a false name, who say that the prophets made their prophecies from different gods, will easily be destroyed by this, that all the prophets preached one God and Lord, and him the Maker of heaven and earth and of all things that are in them, and that they signified the coming of his Son, as we shall demonstrate from the Scriptures themselves in the following books.

3. But if some, going by the Hebrew language, object the various words set down in the Scriptures, such as Sabaoth, and Eloe, and Adonai, and whatever others there are of the kind, labouring to show from them different Powers and gods, let them learn that all such things are significations and appellations of one and the same. For what is said Eloe, in the Jewish tongue, signifies "God", and Eloe "True", and Elloeuth, in the Hebrew language, signifies "That which contains all things". And what it says, Adonai, sometimes signifies "Nameable" and "Admirable", and sometimes, with the letter delta doubled and with aspiration, as Addhonai, "He who bounds and separates the earth from the water, so that the water may not rise up against it". Likewise Sabaoth too, when it is written with a Greek ω in the last syllable, signifies "Voluntary"; but with a Greek ο, as Sabaoth, it denotes "the first heaven". In the same way Jaωth too, with the last syllable lengthened with aspiration, denotes "a measure fixed beforehand"; but when it is shortened with a Greek ο, as Jaoth, it signifies "him who puts evils to flight". And all the rest belong to one and the same appellation: as in Latin, Lord of powers, and Father of all, and God almighty, and Most High, and Lord of the heavens, and Creator, and Fashioner, and the like; these are not of one and of another, but appellations and titles of one and the same, through which one God and Father is shown, who contains all things and grants to all that they should be.

4. Since, then, the preaching of the apostles, and the teaching of the Lord, and the proclamation of the prophets, and the dictation of the apostles, and the ministration of the lawgiving are in harmony with what we have said, all of them praising one and the same God, the Father of all, and not one and another, nor one who has his substance from different gods or powers, but all things from one and the same

(qui tamen aptat secundum subjacentium naturas, et dispositionem) et neque ab Angelis, neque ab alia quadam Virtute, sed a solo Deo Patre, visibilia atque invisibilia, et omnia omnino quaecunque facta sunt: arbitror quidem sufficienter ostensum et per haec, tanta, uno ostenso Deo Patre factore omnium. Sed ne putemur fugere illam, quae ex Scripturis Dominicis est probationem, ipsis Scripturis multo manifestius et clarius hoc ipsum praedicantibus, his tamen qui non prave intendunt eis proprium librum, qui sequitur has Scripturas, reddentes, ex Scripturis divinis probationes apponemus in medio omnibus amantibus veritatem.

Father (who nevertheless fits them according to the natures of the things that underlie them, and their disposition), and neither from angels nor from some other Power, but from God the Father alone, things visible and invisible, and absolutely all things whatever that have been made: I think it has indeed been sufficiently shown by these things too, so many as they are, once the one God the Father, the Maker of all, has been shown. But lest we be thought to flee the proof that is from the Lord's Scriptures, since the Scriptures themselves proclaim this very thing much more plainly and clearly, at least to those who do not attend to them perversely, we shall, rendering to them a book of its own which follows these Scriptures, set forth in the midst, for all who love the truth, the proofs from the divine Scriptures.