

The Apocalypse of Peter: Introduction and Translation*

S. Kent Brown and C. Wilfred Griggs**

The Apocalypse of Peter is one of the fifty-three religious treatises which comprise the recently-found Coptic Gnostic Library of Nag Hammadi.¹ This collection of texts, written in the late Egyptian script known as Coptic, was discovered by Egyptian peasants about 1946 near the modern village of Chenoboskion, Egypt, just across the Nile from the town of Nag Hammadi. The story of events from the discovery of these texts to their final location in the Old Coptic Museum in Cairo resembles a modern spy novel.²

The Nag Hammadi Library consists of some thirteen books or codices in which the fifty-three treatises were bound. Even though the origins of the various tractates are very difficult or often impossible to trace, they generally fall into two major divisions.³ In the one we have revelations, visions, discourses,

*A German translation of this text has been published by Martin Krause and Viktor Girgis in the work edited by Franz Altheim and Ruth Stiehl, *Christentum am Roten Meer* (Berlin: Walter de Gruyter, 1973), pp. 152-79. Before the completion of the final draft of our translation, we were able to consult an unpublished translation of this document owned by the Institute of Antiquity and Christianity in Claremont, California. We would like to thank Professor James A. Brashler, Assistant Director of the Institute, for allowing us access to his translation. In addition, we wish to express appreciation to Professor Richard A. Parker, professor emeritus of Egyptology at Brown University, for his many helpful suggestions.

**Drs. Brown and Griggs are assistant professors of ancient scriptures at Brigham Young University.

¹The complete listing of the individual documents in the Library appears in *Novum Testamentum* 12 (1970):82-85.

²For a reconstruction of events, see Willem C. van Unnik, *Newly Discovered Gnostic Writings* (Naperville, Illinois: Alec R. Allenson, 1960), pp. 7-15, and James M. Robinson, "Introduction to the Facsimile Edition of the Nag Hammadi Codices," included as an insert with *The Facsimile Edition of the Nag Hammadi Codices, Codex VI* (Leiden: E. J. Brill, 1972), pp. 1-4.

³The two categories drawn up here by no means exhaust the variety of texts found in the Library. In the terms we have chosen, there are texts which are not associated with any particular historical or literary figure. The Hypostasis of the Archons (CG II, 4), for example, has no clear literary ties with a

and the like which are associated with the great patriarchal figures of the Old Testament such as Adam, Seth, Melchizedek, and Shem. The other group comprises writings which claim to derive from Jesus and his disciples, including such apostles as John, James, Paul, and Peter. It is within the latter that the Apocalypse of Peter fits.

This Apocalypse is the third of five treatises which make up Codex VII of the Library⁴ and is designated by the symbol CG VII, 3.⁵ It is preceded in Codex VII by the Paraphrase of Shem (CG VII, 1) and the Second Treatise of the Great Seth (CG VII, 2), and is followed by The Teaching of Silvanus (CG VII, 4) and the Three Steles of Seth (CG VII, 5). The Coptic text of the Apocalypse of Peter runs from about the middle of page 70 (70, 13) to about the middle of page 84 (84, 14).⁶

We should note that our text is not to be confused with another Apocalypse of Peter which was lost in antiquity. Although the latter was known from quotations in the writings of the early Christian Fathers, it has only been known to the modern world for a little more than fifty years from Greek fragments and an Ethiopian translation of a Greek text.⁷ Eusebius, Bishop of Caesarea (c263-339), classified it as a spurious writing.⁸ No mention of our text, however, has been noted in any of the extant writings of the Church Fathers. The first

patriarchal or apostolic personality. It is simply a reinterpretation of the Genesis stories of the creation and of the events in the Garden of Eden. No attempt is made to link it back to a record written, for instance, by Adam.

⁴In the early years following the discovery, the Nag Hammadi codices were variously numbered by different scholars. The current standard numbering is that which appears in *Novum Testamentum*, 12:82-85, and which was established earlier by Martin Krause's work; see J. M. Robinson, "The Coptic Gnostic Library Today," *New Testament Studies* 14 (1968):356-401, esp. pp. 359f.

⁵The "CG" of CG VII, 3 refers to the fact that the text is part of the Coptic Gnostic Library from Nag Hammadi now located in Cairo (*Cairensis Gnosticus*). The Roman numeral "VII" means that we are speaking of Codex VII of the 13 codices. Finally, the "3" refers to the fact that this is the third treatise found in Codex VII. Hence, CG VII, 3:80, 3 means that we are dealing with the Coptic Gnostic Library, Codex VII, the third treatise, page 80, line 3.

⁶This is the way it appears in the photographic reprint of the papyrus leaves in *The Facsimile Edition of the Nag Hammadi Codices, Codex VII*. To date, the photographs of Codices II, VI, VII, XI, XII, and XIII have appeared in Brill's edition.

⁷On this other Apocalypse of Peter, see Edgar Hennecke and Wilhelm Schneemelcher, eds., *New Testament Apocrypha* (Philadelphia: Westminster Press, 1964), 2:663-83. See also Montague R. James, *The Apocryphal New Testament* (Oxford: Oxford University Press, 1969), pp. 505-24.

⁸Eusebius, *Ecclesiastical History*, III.3.5; 25.4; VI.14.1.

knowledge of it came to light only after the discovery of the Nag Hammadi corpus.⁹

DESCRIPTION OF CONTENTS

The entire account is narrated as if written by Peter. The setting finds the Savior sitting in the temple on the day before the crucifixion. The uncommon description of the temple (70, 14-20) tempts us to suggest that the following conversation between the Savior and Peter takes place in an other-worldly setting. But no evidence exists in the text which would plainly indicate that this is a heavenly temple. It is certain that their meeting occurs the night before Jesus' death, for Peter is allowed to see the crucifixion in vision before it happens (80, 26-83, 8). In addition, we find a passage which recalls Matthew 26:34 where Jesus, just having spoken of his impending death, says to Peter: "Truly, I say to you, this very night, before the cock crows, you will deny me three times." The passage in the Apocalypse of Peter parallels this when the Savior tells Peter: "He [You?] will accuse you [him?] three times during this night" (72, 2-4). The nearness of the approaching crucifixion is clear in our text.

In the first part of the Savior's opening discourse, he considers those belonging to the Father whose origin is "above the heavens" and who, consequently, are able to distinguish falsehood from truth (70, 20-71, 6). In the second section (71, 6-71, 15) he deals with the Son of Man whom the rulers have sought. He has appeared among those from above and will soon be exalted. The last segment of Jesus' discourse has to do with Peter's call to lead the true remnant (71, 15-72, 4). Peter is told that he must be strong "until the imitation of righteousness" comes and that, as a result of his call, he will come to know the Son of Man "in the way which is proper to perform."

When Peter begins to fear for their lives because of an approaching hostile crowd, the Savior starts a conversation on spiritual blindness (72, 4-73, 14), telling Peter that he can understand their blindness if he places his hands over the "eyes" of his robe. The first time Peter does this he sees nothing, so he is commanded to repeat the action (72:20ff), and sees a light that falls upon the Savior, indicating that Peter

⁹Jean Doresse, *The Secret Books of the Egyptian Gnostics* (London: Hollis & Carter, 1960), p. 236.

does not suffer from spiritual blindness. In what follows (72, 28-73, 14), Peter apparently learns that false teachings and hypocrisy on the part of his Jewish contemporaries also constitute spiritual blindness.

Adjuring Peter not to repeat what he will hear next (73, 14-18), Jesus launches into his second discourse which focuses on the apostasy, the nature of immortal souls, and deceptive leaders (73, 18-79, 31). The apostasy, Jesus explains, will occur when those who have partaken of "the power of our word" are deceived into clinging to "the name of a dead man." Not only will they "blaspheme the truth" but they will also be given "destruction instead of immortality" (73, 18-75, 11). Then the Savior discusses the nature of immortal souls. These, he affirms, differ from the souls which do not come from "truth and immortality," the latter loving "the material creation which came forth with them." The immortal soul, by contrast, has its existence "within immortality" and renounces the things of the material creation which will eventually "be dissolved into what does not exist." Some will be converted from materiality, becoming "a people," while others will simply envy the immortal souls and never become free from their pride (75, 12-77, 3).

The Savior then makes observations regarding the deceiving rulers who seek existence with the immortal souls, thus trying to become "like the indestructible ones." He notes that some leaders will oppose his "pure thought" with their "law." From these the immortal souls will flee until the second coming of the Savior. Possessing free will, these "angels of deception" will create an imitation message and will be "cast into outer darkness" since they deliberately hinder those coming to the truth. Others, Jesus goes on, will fashion a brotherhood and matching sisterhood in a vain attempt to foster "the companionship of the Spirit." But their measures will actually be oppressive to the true followers, the "little ones." Others among them, called Bishops and Deacons, will turn away and become "waterless canals" (77, 4-79, 31).

At this Peter expresses his concern that the "little ones" will be led astray and destroyed while believing incorrectly that they trust in the real Savior (79, 31-80, 7). Jesus then replies that the period of deception for the "little ones" has a predetermined end. After that, Jesus says, "the agelessness of immortal

thought will be renewed" and the deception will be pulled out "by its root" and be exposed for what it is (80, 8-23).

The next section of the text deals with Peter's vision of the Savior's nature (80, 23-83, 15). Beginning this section, the Savior alludes to his imminent crucifixion and then promises Peter the protection of the "Invisible One" (80, 23-81, 3). At this point the vision opens again and Peter is puzzled since he sees two likenesses of the Savior: one being nailed to the cross and the other standing above the cross and laughing. After Jesus explains what Peter is seeing, Peter suggests that they both "flee from this place." But the Savior assures him that the crucifiers are blind and have only put the physical Jesus to shame, that is, the "son of their glory." Then Peter is allowed to see the glorification of the spiritual Jesus, "the one who bestows glory." Following this, the Savior explains in more detail the peculiar relationship between the fleshly Jesus, the spiritual counterpart, and himself (81, 3-83, 15).

The concluding segment of the text consists of Jesus' final instructions to Peter (83, 15-84, 13). Peter is to pass on what he has learned to "those of another race," the elect ones. No one else, the Savior affirms, can be joined with the Deity, "Him-who-is," since they do not possess an immortal nature (83, 15-84, 6). Then Jesus speaks directly to Peter: "Take courage and do not fear anyone. For I shall be with you so that none of your enemies will have power over you. May peace strengthen you." The vision now ends and Peter comes to himself (84, 6-13).

CHARACTER OF THE TEXT

The revealer in the vision is referred to by a number of names and titles, the most common of which is Savior (70:14; 72:26; 73:11; 80:8; 81:15; "Living Savior" in 82:28). Other names or titles which seem to refer to the Savior are: the Strong One (70:27), Fulness of Truth (71:2-3), Son of Man (71:12), the Enlightener (71:32), Guileless One of the Noble Ones (74:3), Christ (74:8), Intelligent Spirit (possibly 77:18, certainly 83:8), the Living Jesus (81:17), Lord (81:8; 81:26), the One who bestows glory (82:16), and the Intelligent Fulness (83:12). The terms "Living Jesus" and "Living Savior" correspond to the usual manner among Gnostic Christians of denoting the resurrected or glorified Christ. In this

text these terms can only refer to a glorified spiritual Savior, since the Jesus in the Apocalypse is docetic. Docetism (from the Greek *δοκεῖν* "to seem") held a particular view of Jesus which can be traced to the end of the first century A.D.¹⁰ The major thesis of Docetic Christians was that the real Jesus was only a spirit who appeared—seemed—to have a body of flesh.¹¹ Although various forms of this heresy existed, one facet which is attributed to the Gnostics by Irenaeus claims that the divine Christ descended from heaven and united himself to the physical personage of Jesus. This unification of the Savior and his physical counterpart was said to have occurred at the time of Jesus' baptism.¹² Because the Docetics believed both in the inherent impurity of matter and the inability of Jesus (as God) to suffer, they also proclaimed that the "spiritual" Jesus departed from his "physical" counterpart prior to the passion. On occasion this separation is not stated explicitly, but rather is implied, as in the apocryphal Gospel of Peter: "But He (the crucified Christ) kept silent, as if he felt no pain."¹³ The present text presents as clear a picture of the docetic doctrine of Jesus as can be found. The first evidence of docetism in the Apocalypse of Peter is found in 71:25ff, where Peter is said to know the Savior "with regard to the distance which divides him," probably referring to the dual nature of Jesus. In 74:3ff, it is possible to understand the passage docetically as the Guileless One being pushed both toward death (referring to the body) and toward the kingdom where glory is given to Christ in a restoration (speaking of the unification of the Spirit with heaven). This docetic tendency becomes clear in the last few plates of the text where Peter sees in vision the separation of the spiritual and physical Jesus (81:5ff). Jesus explains that "his fleshly counterpart" is being nailed to the cross while the "Living" (glorified) Jesus is above the cross laughing at the ignorant folly of the crucifiers. Peter is told that blind men have put one of their own kind to shame, but were unable to harm (or even see) the immortal Savior (82:1-16). It is in fact the knowledge of the docetic Jesus which comprises the primary *mystery* of this text, and in typical Gnostic fashion

¹⁰I John 4:2ff. True knowledge of the physical Jesus is also emphasized in I John 1:1 ("... whom we have seen and our hands have handled. . . ."), and fellowship is based on this true knowledge (I John 1:3).

¹¹Justin Martyr, *De Resurrect*, 2.

¹²Irenaeus, *Adv. Haer.*, 1.7.2.

¹³Gospel of Peter 4:10.

Peter has been told not to reveal the mystery to the "children of this age" (73:16ff).

It was inevitable that among the various Christian movements of the second century, each claiming the correctness of its special doctrines concerning the Savior and the Church, charges and countercharges of apostasy would be made. The Apocalypse of Peter is replete with such charges, and they seem to be directed primarily toward one group, the early Catholic ("orthodox") Church. Following the introduction of the vision, Peter is informed that he is to be a ruler over the remnant of true believers (71:18ff) and is challenged to be strong until the imitation of righteousness appears (71:23). The identification of this *imitation* with *orthodox* Christianity is based on the following passages: its adherents claim association with Peter although they really blaspheme his name (73:19ff); they worship the name of a dead man (the crucified physical Jesus), thinking they can be purified by it (74:13ff; 78:17); they erroneously believe that they can be saved through a brotherhood and a sisterhood that they have organized (79:1ff); and these false worshippers who, in some instances, have received authority from God and are called Bishops and Deacons will become apostates and "waterless canals" (73:23ff; 79:22ff). Other charges leveled against this deceptive imitation include the merchandizing of the word of Christ (77:33), leading astray true believers (80:1ff), and being associated with a man and a naked woman (74:30ff). This last charge may refer to Adam and Eve, although this is not at all certain.

In true apocalyptic fashion, the document proclaims an eschatological (last days) restoration of the truth after the age of apostasy. This restoration will coincide with the coming of Christ (78:4ff), and is called the "agelessness of immortal thought" (80:13ff). At that time the deceivers will be exposed (73:30), judged (80:26), and cast into outer darkness (78:24). Other apocalyptic elements in this text include the following: Jesus appears as an *angelus interpres*; the promise of eternal salvation is extended to a community of believers presently being persecuted; and Peter is apparently ecstatic (a technical term referring to separation of body and spirit during a vision), for he "came to himself" at the close of the vision. The title "Apocalypse of Peter" which is found both before and following the text conforms to a practice first noticed in

the second century of placing superscribed titles on apocalyptic works. Prior to that time the title was taken from the *incipit* (beginning) of the work, which is not the case with the Apocalypse of Peter.

It is well known that Gnostic movements claimed to have secret rituals, and the Apocalypse of Peter appears to contain some ritual passages. Peter is told to become perfect through his name (71:15), which clearly must be based on familiarity with Matthew 16:17-19. Peter is told that he will know Christ in a way which is proper to *perform* (71:25-27), referring in this text to his knowing the "distance which divides" the spiritual and physical Jesus. This idea may also have its antecedent in the New Testament where the Apostles "knew" the resurrected Jesus through touching his hands and feet (Luke 24:39; John 20:27). Just how this ritual "knowledge" would be understood by a docetic Christian is unclear, since for him Jesus did not really die and, therefore, was not resurrected. As mentioned earlier, when Peter desired to know the blindness of the people who were going to kill Jesus, he had to cover the eyes of his robe two times (72:15-16), after which he perceived a *New Light* descending upon the Savior. Although what is meant by the "eyes" of the robe is not explained, it is clear that they are important in opening the vision to Peter's view. The significance of the robe is further suggested in this text when it is stated that true believers will become the captives of false worshippers by becoming disrobed (74:1-3). Peter's use of his hands to "see" and "hear" is repeated when the Savior tells him to raise his hands upward so he can "hear what the priests and the people are saying" (72:29ff). A few lines later the Savior commands Peter to lift his ears (with his hands?) to hear what is going on (73:6ff). Such ritual passages are more easily observed than explained.

The Apocalypse of Peter

14, 15 The Savior (σωτήρ) was sitting in / the temple near the
three-hundredth adornment and the joint of the tenth pillar
(στῦλος). And he was resting against the number of the un-
20 defiled living Greatness. / He said to me: "Peter, blessed are
those belonging to the Father who are above the heavens. It is
he who has revealed Life through me to these who come from
25 Life. / I have been considering these who are established in
the Strong One, that they will hear my word and will distin-
30 guish words / of wickedness (ἀδικία) and lawlessness
(παράνομος) from law (νόμος) and righteousness
71, 1 (δικαιοσύνη). Since (ὥς) // they exist by means of the
loftiness of every word of this Fulness (πλήρωμα) of
5 Truth, they have received Light by the will of / Him whom
the rulers (ἀρχή) seek. And they neither found him nor
(οὐδέ) did they mention him in front of any seed
(σπέρμα) of the prophets (προφήτης). He has appeared
10 / even now among these through him who is manifest; he is
the Son of Man who is exalted above the heavens during a
15 time of men of compatible / nature (οὐσία).¹

"And (δέ) as for you, Peter, become perfect (τέλειος)
through your name with me who has chosen you, for out of
20 you I made a ruler (ἀρχή) / over the remnant whom I have
called to understanding. Therefore (ὥστε), be strong until the
imitation (ἀντίμιμον) of the righteousness (δικαιοσύνη)
25 of him who was first to call / you comes. He has called you
so that you will know him, in the way which is proper to per-
form, with regard to the distance (ἀποχή) which divides
30 him, even the joints of his hands and his feet, / and the
crowning by those of the center (μεσότης), and the body
(σῶμα) of his Enlightener. They bring him, hopeful
72, 1 (ἐλπίζ) of // service (διακονία) for the sake of a
glorious reward, when (ὥς) he [you?] will accuse you
[him?] three times during this night."

5 And (δέ) when he said these things, / I beheld the
priests and the people (λαός) running toward us with stones
so that (ὥς) they might kill us. And (δέ) I was anxious
10 lest we should die. And he said / to me: "Peter, I have told
you many times that some are blind since they have no leader.
15 If you desire to know their blindness, / place your hands over

¹Krause and V. Girgis read: "in a Fear of men of the same nature."

the eyes of your robe (ποδήρης)² and tell what you see.”

72, 20 But (δέ) when I did it and saw nothing, I said: “There is nothing / to see.” Again (πάλιν) he said to me: “Do it once more.” Both fear and joy came upon me .For (γάρ) I
25 saw a new Light, which was greater than the light / of the day, which afterwards came upon the Savior (σωτήρ). And I told him the things that I saw.

30 And he said to me again: “Raise / your hands upward and hear what the priests and the people (λαός) are saying.”
73, 1 // And I heard the priests while they were sitting with the teachers. The multitudes were crying out with their voice. He
5 / heard these things from me. He said to me: “Lift the ears of your head and hear the things they are saying.” And
10 again I heard (and said): “While you are sitting, / they are giving glory to you.”

And after I said these things, the Savior (σωτήρ) said:
15 “I have told you that these are blind and deaf. Now hear / what things are spoken to you in a mystery (μυστήριον) and guard them. Do not tell them to the children of this age
20 (αἰών); for (γάρ) you yourself will be blasphemed / against during these ages (αἰών), since they will not know you. But (δέ) they give glory to you in knowledge (γνῶσις). For (γάρ) a multitude will receive from the power (ἀρχή)
25 of / our word. And they will be turned once more according to the will of the father of their deception (πλάνη), since they did what pleases him. And he will expose the wor-
30 shippers of the word by means of / his Judgment.

74, 1 “But (δέ) those (worshippers), who were // mixed with these, will become captives (αἰχμάλωτος) at their hand (the multitude who received power) since they will be disrobed (ἀνέσθητος). But (δέ) the unmixed (ἀκέραιος) guileless One of the Noble (ἀγαθόν) Ones
5 / is being pushed towards the one who does the work of death and toward the kingdom of these who are giving glory to
10 Christ in a restoration (ἀποκατάστασις). / And they are giving glory to the men of the constitution of deceit. These are they who will come into being after you. And they
15 will cleave to the name of a dead man, thinking / that they will become purified. Rather, they will be very greatly defiled. And they will fall down at a name of deception (πλάνη) and before the evil artificer (-τέχνη) and a doctrine

²In Christian literature, this word often appears in a ritual setting. See Revelation 1:13 and Epistle of Barnabas 7:9.

4, 20 (δόγμα) / of a multitude of forms (μορφῇ) (all of)
 which reign (ἄρχειν) over them in heresy (αἵρεσις).
 For (γάρ) certain ones among them will blaspheme the
 25 truth while also / speaking an evil word. They will even
 speak evil things to each other. Others, moreover (μέν),
 30 will be given a name: 'They stand within a power of / the
 rulers (ἄρχων) of a man and a naked woman who will
 bring a multitude of forms (μορφῇ) and a multitude of
 75, 1 sorrows.' And those who recite this will come // to ask con-
 cerning dreams. And if (κἄν) they say that a dream has
 5 come from a daemon (δαίμων) who is / worthy of their
 deception (πλάνη), then (τότε) they will be given de-
 struction in place of immortality (ἀφθαρσία). For (γάρ)
 the evil one (κακόν) is unable to produce good (ἀγαθός)
 10 fruit (καρπός). For (γάρ) every / place, whatever is
 there, produces that which resembles itself. For (γάρ) not
 (οὔτε) every soul (ψυχῇ) comes from truth or (οὔτε)
 15 immortality. / For (γάρ) every soul (ψυχῇ) of these ages
 (αἰών) is reckoned as a death in our presence because
 (καθότι) it is always a worshipper (or: idolater). It is
 20 created with its passions (ἐπιθυμία) / and their eternal
 destruction, which is what they are in and what they come
 from, and they love (ἀγαπᾶν) the material (ὕλη)
 25 creation / which came forth with them.

"The immortal souls (ψυχῇ), however (δέ), do not
 resemble these, O Peter. But (ἀλλὰ) as long as (ἐφόσον
 30 μέν) the critical time is not far away, / it (the immortal
 soul) will indeed (μέν) resemble the one (soul) which is
 mortal. But (ἀλλὰ) it will not disclose its nature (φύσις),
 76, 1 since it alone exists within (ἐντος) immortality. // When
 it considers immortality, it believes (πιστεύειν) and de-
 sires (ἐπιθυμεῖν) to renounce these things (the passions).
 5 For (γάρ) they do not (οὔτε) gather a fig / out of thorns
 or (ἢ) out of thorn trees, if they are wise, nor (οὔδέ)
 grapes out of large thorns. For (γάρ) indeed (μέν),
 10 this one always comes into being / from what exists within it.
 Since it comes from that which is not good, it is as a de-
 struction and death to it (the immortal soul). It (the im-
 15 mortal soul), however (δέ), comes into being / in eternity
 in the Living One and the immortality of Life which re-
 semble him.

"This one, therefore (οὖν), the All, which (really)

76, 20 does not exist, will be dissolved into what / does not exist.
 For (γάρ) there are deaf and blind ones who are joined to
 those who belong to them alone. And (δέ) some will be
 25 converted / from sayings of the evil one (πονηρόν) and
 mysteries (μυστήριον), and they will become a people
 (λαός). Others will not know the mysteries (μυστήριον),
 30 saying things that they / do not know. But (ἀλλά) they
 will pride themselves that the mystery (μυστήριον) of
 77, 1 truth is in their hands alone. And / in arrogance // they will
 lay hold of high position, envying (φθονεῖν) the immortal
 soul (ψυχῇ) which has made a pledge. For (γάρ) every
 5 authority (ἐξουσία), ruler (ἀρχή), / and power of the
 ages (αἰών) desires to come into being with them (the im-
 mortal souls) through the creation of the world (κόσμος) so
 that (ἵνα) they (the rulers) who do not (really) exist
 10 through / those who do exist are forgotten, and so that they
 (the rulers) are given glory although they were not saved nor
 (οὔτε) were they brought to the Way by them. They are
 15 always desiring / that (ἵνα) they will become like the in-
 destructible ones. For (γάρ) if the immortal soul (ψυχῇ)
 receives power through an intelligent (νοερόν) spirit
 20 (πνεῦμα), then (δέ) immediately / they (the rulers)
 are joined (ὁρμάζειν) to one of those who have been
 led astray.

“Moreover (δέ), there are many others who oppose the
 25 Truth who are angels (ἄγγελος) / of deception (πλάνη).
 They will prepare their deception (πλάνη) with their law
 (νόμος) against my pure thoughts. Since (ὥς) they per-
 30 ceive (only) / oneness, they think that good (ἀγαθόν) and
 evil (πονηρόν) come from one. They, then, make mer-
 78, 1 chandise of // my Word. And they will set forth (or: put
 aside) a difficult fate (εἰμαρμένη). The race (γένος) of
 5 immortal souls (ψυχῇ) will run away from it in vain / until
 my coming (παρουσία). For (γάρ) they will come into
 being through them (the immortal souls) and (through) my
 forgiveness of their transgressions (παράπτωμα) into which
 10 they have / fallen because of opponents (ἀντικείμενος)
 and whose ransom I have received for (πρός) the bondage
 15 which they have been in. I grant them freedom / so that they
 may create a remnant imitating (ἀντίμιμον) the name of
 a dead man, which is the foundation (ἔρμα) of the first

78, 20 born of iniquity (*ἀδικία*), / so that (*ἵνα*) they will not believe in the existing light through the little ones. And (*δέ*) these of this sort are the fashioners (*ἐργάτης*).
 25 They will be cast into outer darkness, / outside the Sons of Light. For (*γάρ*) They will not (*οὔτε*) be entering in. But (*ἀλλά*) neither (*οὔτε*) will they let those go who
 30 are coming up to their pleasure, / until (*πρός*) their destruction.

“And (*δέ*), moreover, some others among them experience suffering, thinking that they will perfect // the wisdom of the brotherhood which really (*ὄντως*) exists and is the companionship of the Spirit (*πνεῦμα*). They are also companions of root in a fellowship (*κοινωνία*) / through which the marriage of incorruption (*ἀφθαρσία*) will appear. The
 5 likeness of the race (*γένος*) of the sisterhood will appear / according to (*κατά*) an imitation (*ἀντίμιμον*). These are those who oppress their brothers by saying to them:
 10 ‘Through this (imitation or likeness) our God has mercy, / since salvation will come to us from it.’ They do not know the chastisement (*κόλασις*) for those who are gladdened through the ones who have done the work of the little ones
 20 whom / they have seen and have captured (*αἰχμαλωτεύειν*).

“Further (*δέ*), some others of those who are outside of
 25 our number will be called / ‘Bishop’ (*ἐπίσκοπος*). And (*δέ*) furthermore (*ἔτι*), some Deacons (*διάκων*), when (*ὥς*) they have received their authorities (*ἐξουσία*) from God, are turned against the judgment of the first thrones.
 30 / They are (all) waterless canals.”

And (*δέ*) I said: “I am afraid because of what you have
 80, 1 said to me: ‘Indeed (*μέν*), some // little ones in our presence are those beyond (*παρά*) the mark. There are multitudes who will certainly (*μέν*) lead astray other multitudes
 5 of these who are living. / These are destroyed among them and, when they speak your name, these will believe them.’ ”

The Savior (*σωτήρ*) said: “There is a time (*χρόνος*)
 10 which is appointed for them according to the / number of their deception (*πλάνη*) when they will rule over the little ones. And after the fulfillment of the deception (*πλάνη*), the agelessness of immortal thought (*διάνοια*) will be renewed. / And they will rule those over whom we rule. And
 15 he will pull out their deception (*πλάνη*) by its root. And

80, 20 he will put it (the deception) to shame. And it will be revealed / in every liberty which it has taken for itself. And these of this sort will remain unchanged, O Peter. Come, 25 therefore (οὖν), let us go to the fulfillment / of the purpose of the Undeified Father. For (γάρ) behold, these who will draw the judgment to themselves are coming. And they 30 will be put to shame. And (δέ) as for me, / they will be unable to seize me. And (δέ) you, O Peter, will stand in 81, 1 their midst. Do not be afraid because of your weakness of // heart. Their understanding (διάνοια) will cease. For (γάρ) the Invisible (ἀόρατος) One has stood against them."

5 After he said these things, I saw how he will / be if they themselves arrest him. And I said: "Who is it that I am seeing, O Lord, since you alone are taken and it is (also) you 10 restraining / me? Or (ἤ) who is this glad one above the tree who is laughing while another is being struck on his feet and on his hands?"

15 The Savior (σωτήρ) said to me: / "The one whom you see above the tree, who is glad and is laughing, is the Living Jesus. But (δέ) his fleshly (σαρκικός) counterpart, 20 into whose hands and feet they are driving the nails, / is the substitute whom they put to shame. He it is who was in (κατά) his (Jesus') likeness. Now (δέ) look at him and me!"

25 And (δέ) / after I looked, I said: "Lord, no one sees you. Let us flee from this place."

30 And (δέ) he said to me: "I told you that some / are blind. Leave them. And as for you, see how (πώς) they 82, 1 do not know what they are saying. // For (γάρ) they have have put the son of their glory to shame in place of my servant (διάκων)."

5 And (δέ) I saw one who will command (or: approach) / us, who resembles him as well as the one who was laughing above the tree. And (δέ) it was written through a Holy Spirit (πνεῦμα): "And he is the Savior (σωτήρ)." And 10 (δέ) there was a great / ineffable Light which surrounded them and the multitude of ineffable and invisible angels 15 (ἄγγελος) who were praising them. / And (δέ) I am he who saw him being revealed as the one who bestows glory.

And (δέ) he said to me: "Be strong, for (γάρ) to you

82, 20 has been given to know these mysteries (μυστήριον) /
 through revelation, that he who was nailed is the first-born
 and the house of the demons (δαίμων). And they inhabit
 25 the stone footstool / of Elohim of the Cross (σταυρός),
 which exists by reason of the Law (νόμος). And (δέ)
 the one who stood near him is the Living Savior (σωτήρ),
 30 the first one in him who was arrested. / And he was set free
 and he stood joyfully watching those who had taken him by
 force after they (the spiritual and fleshly Jesus) parted one
 83, 1 from // another. Because of this he laughs at their lack of per-
 ception, knowing that they are blind offspring. The one who
 suffers as to the body (σῶμα), therefore (οὖν ἄρα), will be
 5 / the one who is the substitute. And (δέ) the one who has
 been set free is my bodiless (-σῶμα) body (σῶμα). And
 (δέ) I am the intelligent (νοερόν) spirit (πνεῦμα)
 10 who is filled with Light / which came forth. The one whom
 you have seen coming to me is our intelligent (νοερόν)
 Fulness (πλήρωμα). This joins the perfect (τέλειος)
 15 Light with / my Holy Spirit (πνεῦμα)).

“These things, then (οὖν), that you have seen, you shall
 entrust to those of another race (ἀλλογενής), some of
 whom are not from this age (αἰών). For (γάρ) there will
 20 be no (οὐ) glory / in any man who is not immortal, ex-
 cept (εἰμήτι) those who were chosen through the na-
 ture (οὐσία) of the immortal ones. That (nature) which
 25 was revealed / will be able to receive to itself the one who be-
 stows his own greatness. Because of this I said: ‘Everyone who
 has, to him will be given and someone will have more than he.
 30 But (δέ) he / who has not, he is the man of the place
 (τόπος) which is entirely dead.’ It (the place) is changed
 84, 1 through the planting of the creation of begetting // which,
 if something of the nature (οὐσία) of the immortal ones is
 revealed, they think that they are seizing him. He will be
 5 taken / by his hand (or: from him) and he will be added to
 Him-who-is. You, therefore (οὖν), take courage and do
 not fear anyone. For (γάρ) I shall be with you so that
 10 none / of your enemies will have power over you. May peace
 (εἰρήνη) strengthen you.” Having said these things, he
 (Peter) came to himself.

Apocalypse (ἀποκάλυψις) of Peter