MYSTERIES OF UNION: Language, Ritual, and Gender in The Gospel of Philip (NHC II.3)

I. MYSTERY/ MYSTERIES (ΜΥΣΤΗΡΙΟΝ) GPhil 56.15, 64.31, 64.31, 67.28, 70.9, 71.4, 82.2, 82.6, 84.20, 86.1.

60) The Lord did all things by means of a mystery (ΖΑΝΟΥ ΜΥΣΤΗΡΙΟΝ): baptism, chrism, eucharist, ransom, and bridal chamber (ΟΥΝΥΜΦΩΝ). (67.27-67.30)

69) The Powers do not see those who have put on the perfect light and cannot seize them. One will put on the light in a mystery through the union (ΖΗ ΜΥΣΤΗΡΙΟΝ ΖΗ ΠΡΩΤΗ). (70.5-70.9)

73) Indeed one must speak of a mystery (ΔΩ ΝΟΥΜΥΣΤΗΡΙΟΝ). The Father of the Entirety united (ΨΩΤΗ) with the virgin who came down, and a fire illuminated him on that day. On that day he revealed the great bridal bedroom (ΠΑΣΤΟC). It was for this purpose that his body came into being. On that day he came forth from the bridal bedroom as from what comes to pass between a bridegroom and a bride. . . (71.3-71.15)

52) Great is the mystery of marriage (ΜΥΣΤΗΡΙΟΝ ΠΙΓΑΜΟC ΟΥΝΟΘ ΠΕ), for without it, the world would not exist. . . (64.31-65.1)

102) No one can know when the man and woman have intercourse with one another, but they alone. For marriage in the world (ΠΙΓΑΜΟC ΠΠΚΟΜΟC) is a mystery (ΟΥΜΥΣΤΗΡΙΟΝ) for those who have married. If the marriage of pollution is hidden, how much more is unpolluted marriage a true mystery (ΟΥΜΥΣΤΗΡΙΟΝ ΝΑΛΛΗΘΕΙΝ) . . . (81.34-82.26)

107) Every person who enters the bedroom (ΠΚΟΙΤΗΝ) will kindle the light, for [...] like the marriages that are [...] be night. The fire [...] night, is extinguished. But the mysteries of that marriage (ΜΥΣΤΗΡΙΟΝ ΔΕ ΠΙΓΑΜΟC) are perfected in day and light. . . If someone becomes a child of the bridal chamber (ΝΟΥΜΗΡΕ ΜΠΙΓΑΜΟC), that person will receive the light. . . When that person leaves this world, he or she has already received the truth in the form of images, and the world has become the Aion (eternal realm) (ΠΚΟΜΟC ΔΑΚΩΜΟΣ ΝΙΑΚΩΝ). . . (85.32-86.18)

105) . . . The mysteries of truth (ΜΥΣΤΗΡΙΟΝ ΝΑΛΑΛΘΕΙΑ) are manifestly types and images. Thus the bedroom (ΠΚΟΙΤΗΝ) is opened to us, along with the hidden aspects of truth. The Holies of the Holies was uncovered, and the bedroom (ΠΚΟΙΤΗΝ) invites us in. (84.14-85.21)

II. GPhil’s Theory of Language and Symbol: Aion-Kosmos; The Truth and its Types and Images

85) The world (ΠΚΟΜΟC) came into being through a transgression (ΠΑΡΑΠΤΩΜΑ). For he who created it wanted to create it imperishable and immortal. He fell and did not attain his desire. For the world’s imperishability was not, nor was that of he who made the world. For things are not imperishable, but children are. Nothing will be able to receive imperishability if it does not first become a child. . . (75.2-75.14)

59) Truth (ΝΑΛΑΛΘΕΙΑ) did not come into the world (ΠΚΟΜΟC) naked (ΕΧΧΗΚΩΘΥ), rather it came in types and images (ΝΤΥΤΟC ΝΙ ΝΙΚΩΝ). The world will not accept it in any other form. . . (67.9-67.27)

7) Names given to worldly things (ΝΚΟΜΙΚΟC) are very deceptive (ΝΟΥΟΘ ΝΠΛΑΝΗ), for they turn the heart aside from the real (ΝΕΚΜΟΝ) to the unreal. And whoever hears the word "God" does not think of the reality, but has been thinking of what is not real; so also with the words "Father" and "Son" and "Holy Spirit" and "Life" and "Light" and "Resurrection" and " Church" and all the rest – it is not the real that one thinks of, but the unreal, although the words have referred to the real. The names [that one has] heard exist in the world [...] deceive. If the names were in the Aion (ΠΑΚΩΝ; the eternal realm), they would not be uttered on any occasion in the world, nor would they have been assigned to worldly things: their goal would be in the Aion. (53.23-54.5)

9) The Rulers (ΝΑΡΘΕΝ) wanted to deceive (ΑΡΑΠΑΤΑ) humankind (ΜΠΟΜΕ), since they saw that it had kinship (ΝΟΥΓΥΡΓΕΝΕΙΑ) with truly good things. They took the names of the good and gave them to the non-
good, to deceive humanity by the names and bind them to the non-good. And then, what a favor they do for them – to remove them from the non-good and assign them to the good! These they had knowledge of; for they wanted the free to be taken and enslaved to them forever. (54.18-31)

III. The Dialectics of Mutual Participation in Salvific Events Established by Jesus: Adam-Christ; Baptism, Chrism, Eucharist, the Kiss, Entering the Bridal Chamber

70) If the woman had not separated from the man, she and the man would not die. His separation became the beginning of death. Because of this, Christ came to rectify the separation that was from the beginning, and again unite (ἀνακόσμησις) the two, and to give life to those who had died by separation and unite (ἀνακόσμησις) them. Now a woman is united to her husband in the bridal bedroom (πινάκτης). Indeed, those who have united in the bridal bedroom will not reseparate. Thus Eve separated from Adam because it was not in the bridal bedroom that she united with him. (70.9-70.22)

63) In the days when Eve was still in Adam, death did not exist. When she was separated from him, death came into being. If he enters again and takes it unto himself, death will not exist. (68.22-68.26)

71) The soul of Adam came into being by means of a breath. Its partner (πνεῦμα) is the Spirit. The element that was imparted to him is his mother. His soul was [taken away] and he was given a [spirit in] its place. When it (the spirit) had become united (πνεῦμα) to him, the Powers (πάντες) envied him because he spoke words (ἀνακόσμησις) superior to them. . . (70.22-70.34)

74) Adam came into being from two virgins (παρθένος), from the Spirit and from the virgin earth. Christ therefore was born of a virgin so that he might rectify the fall that occurred in the beginning. (71.16-71.21)

73) Indeed one must speak of a mystery (οὐράνιον) The Father of the Entirety united (πνεῦμα) with the virgin who came down, and a fire illuminated him on that day. On that day he revealed the great bridal bedroom (πινάκτης). It was for this purpose that his body came into being. On that day he came forth from the bridal bedroom as from what comes to pass between a bridegroom and a bride. . . (71.3-71.15)

14) Some said that Mary conceived by the Holy Spirit. They are mistaken; they do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin (παρθένος) whom the Powers did not defile. She is anathema to the Hebrews, meaning the apostles and apostolic persons. This virgin whom the Powers did not defile […] the Powers defiled themselves. (55.23-33)

72) Jesus appeared […] Jordan - the fullness of the Kingdom of Heaven. The person who [was born] before all things was reborn; the one anointed in the beginning was reanointed; the one who had been ransomed in turn ransomed others. (70.34-71.3)

92) Just as Jesus perfected the water of baptism, so too he drew off death. For this reason we go down into the water, but not into death, so that we are not poured out into the spirit of the world (πνεῦμα). When that spirit blows (ἐκκύων), winter comes. When the Holy Spirit blows (ἐκκύων), the summer comes. (77.7-77.15)

51) Anyone who goes down into the water and comes up without having received anything and says “I am a Christian (ἀνοικτόνος)" has borrowed the name. But one who receives the Holy Spirit has the gift of the name. Anyone who has received a gift will not have it taken away. But one who has borrowed something will have it taken back. So it is with us, if something comes to pass through a mystery (οὐράνιον), the summer comes. (64.22-64.31)

67) We are reborn (Χριστός) through the Holy Spirit. And we are born through Christ through two things. We are anointed through the Spirit. When we were born, we were united (ἀνακόσμησις). No one can see himself either in the water or in a mirror without light (οὐράνιον). Nor again can you see by the light without water or a mirror. For this reason it is fitting to baptize with two things -- light and water. And the light is the chrism (πτεροκομία). (69.4-69.14)

59) Truth (ἀληθεία) did not come into the world (πτεροκομία) naked (ἐκκύων), rather it came in types
and images (Μὴ ἄνθρωπος οὐ σκύλος). The world will not receive truth in any other way. There is rebirth and an image of rebirth. By means of this image one must be truly reborn. Which image? Resurrection. And image must arise by means of image. The bridal chamber ( ἀνθρώπων) and the image must embark upon the truth by means of this image, that is embark upon the restoration (ἀποκαταστάσις). Not only must those who produce the names of the Father, Son and Holy Spirit do so, but also <those who> have acquired these. If one does not acquire them, the name too will be taken from that person. But if one gets them in the chrism (πετριμα) of [...] of the power (ἄνθρωπος) of the cross, which the apostles called the right and the left. For this person is no longer a Christian but rather is a Christ (Οὐχί). (67.9-67.27)

26) No one will be able to encounter the king while naked (ἐγκαθαρώθη). (58.15-58.17)

68) The Powers (ἄνθρωπος) do not see those who are clothed in the perfect light (ἐκτελείον ὅμοιοι), and consequently are not able to detain them. One will clothe himself in this light in the mystery through the union (ὅλη ἐναρμότητα ὅλη πρωτότητα). (70.5-70.9)

90) The perfect human being (πρῶτον ἐκτελειος) not only cannot be restrained, but also cannot be seen – for if something is seen it will be restrained. In other words, no one can obtain this grace without putting on the perfect light (ἐκτελειον ὅμοιοι) and becoming (ἐκτελείον) perfect light as well. . . . Only Jesus knows (κοινωνίας) the end (ἐκτελειος) of that person. (76.22-77.1)

86) The cup of prayer contains wine and contains water, being established as the type (ἐπτυπόμε) of the blood over which thanksgiving (ἐκτελειος ἐκτελειος) is offered. And it is full of the Holy Spirit, and belongs entirely to the perfect human being (ἐκτελειος τηθρή). Whenever we drink it, we take unto ourselves the perfect human being (ἐκτελειος ἐκτελειος). The living water is a body (οὐχισμα). It is necessary for us to put on the living human being (ἐπρῶτον ἐτοιμα). Therefore, when one is about to go down into the water, one strips naked (ἀποκαθαρώθη) in order to put that one on. (75.14-75.25)

11) Before Christ came, there was no bread in the world, just as Paradise, where Adam was, had many trees for the food (ἄνθρωπος) the animals but did not have wheat for the food of human beings, and human beings were nourished like the animals. But when Christ the perfect human being (πρῶτον ἐκτελειος) came, he brought bread from heaven so that human beings might be nourished with the food of the human being. (55.6-14; see also # 81, 73.19-27)

21) Some persons are afraid that they may arise naked (ἐγκαθαρώθη); therefore they want to arise in the flesh (ὅν τεκαρέ). And they do not know that those who wear the flesh are the ones who are naked (ἐκτελειος). Those who [...] to divest themselves are not naked. "Flesh and blood shall not inherit the Kingdom of God" (1 Cor 15:50). What is this flesh that will not inherit it? The one we are wearing. And what, too, is this flesh that will inherit it? It is Jesus’ flesh and his blood. Therefore he said "He who does not eat my flesh and drink my blood does not have life within him" (Jn 6:53). What is meant by that? His flesh is the word (τεκαρέ ἐπὶ σκόρος), and his blood is the Holy Spirit (περικοίνων) etoισαβ). Whoever has received these has food and has drink and clothing. . . . (56.26-57.22)

24) He said that day in the prayer of thanksgiving (ὅν τεκαρέθε), "You who have united (πετασώματα) the perfect light (ἐκτελειος ὅμοιοι) with the Holy Spirit, unite (τοῦτο) the angels with us, too, as images (Νησκολομένος)." (58.10-58.14)

28) There were three who always walked with the Lord: Mary his mother, and her sister, and Magdalene, the one who was called his companion (τεκαρέθε). His sister and his mother and his companion (τεκαρέθε) were each a Mary. (59.6-59.11)

48) The Wisdom (τεκαρέθε) who is called the barren is the mother [of the] angels. And the companion (τεκαρέθε) of the [...] Mary Magdalene. The [...] loved her more than [all] the disciples, [and he used to] kiss her on her [... More often than the rest of the [disciples] [...]. They said to him "Why do you love (κατευ) her more than all of us?" The Savior answered and said to them, "Why do I not love you like her? If a blind person and one with sight are both in the darkness, they are not different from one another. When the light comes, then
the person with sight will see the light, and the blind person will remain in the darkness." (63.30-64.9)

27) . . . Human beings take nourishment from the promise of the heavenly place [...] from the mouth (ἐβολα τῷ ΤΑΠΡΟ), and if the Word (πλαγός) had emanated from there, he would be nourished from the mouth (ἐβολα τῷ ΤΑΠΡΟ), and would become perfect (νεφωμυτε ἕτελειος). For it is through a kiss that the perfect conceive and give birth. For this reason, we too kiss one another: it is by the grace (τχαρις) residing in one another that we conceive. (58.17-59.6)

23) Jesus tricked them all, for he did not appear as he was, but in such a way that he could be seen. He appeared to all of them. He appeared to the great as someone great. He appeared to the angels as an angel, and to human beings as a human being (ΡΩΜΕ). Because of this, he hid his discourse (απελογος) from everyone. Some saw him and thought they were seeing themselves. But when he appeared to his disciples in glory upon the mountain, he was not small. He became great; rather, he made the disciples great so that they might be able to see that he was great. (57.28-58.10)

38 People cannot see anything of the real realm unless they become (εγωμε) it. It is not as human beings in the world, who see the sun without being the sun, and see the sky and the earth and so forth without being them. This is the way in the realm of Truth. Rather, if you have seen any things there, you have become those things: if you have seen the Spirit (ἀκνα ἄπτια), you have become the Spirit (ακευμμε άπια); if you have seen Christ, you have become Christ (ακευμμε άνα); if you have seen the [Father, you] will become the Father. Thus [here] (in the world), you see everything and do not [see] your own self. But there, you see yourself; for you shall [become] what you see. (61.20-61.35)

105) At present, we have access to the visible aspects of creation. We say that they are what is mighty and glorious, while hidden things are powerless and contemptible. . . The mysteries of truth (Μυστηριον Ταξαθεια) are manifestly types and images. Thus the bedroom (πκοιτων) is hidden away: this stands for the Holy within the Holy. . . . The upper realm was opened for us in the lower realm, so that we might enter into the hidden realm of truth: this is what is truly glorious and mighty. And it is through contemptible types (Τυγιος) and powerless things that we shall enter. . . Thus perfect things were opened to us, along with the hidden aspects of truth. The Holies of the Holies was uncovered, and the bedroom (πκοιτων) invites us in. (84.14-85.21)

102) No one can know when the man and woman have intercourse with one another, but they alone. For marriage in the world (ΠΑΜΟΣ ΜΠΚΟΣΜΟΣ) is a mystery (Ουμυστηριον) for those who have married. If the marriage of pollution is hidden, how much more is unpolluted marriage a true mystery (Ουμυστηριον Ναλαθειον)! . . . (81.34-82.26)

107) . . . If someone becomes a child of the bridal chamber (γυμπε Γπυγμφων), that person will receive the light. . . . When that person leaves this world, he or she has already received the truth in the form of images, and the world has become the Aion (eternal realm) (ΠΚΟΣΜΟΣ ΑΚΕΥΜΠΕ ΝΝΑΚΟ). For to this person the Aion is fullness (Γπαθψωμα) and, as such, is revealed to him or her alone – hidden not in darkness and night, but hidden in a perfect day and holy light. (85.32-86.18)