The Gospel of Mary
Coptic-English Interlinear

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This interlinear reproduces the text of the Berlin Codex 8502, page 7, line 1, through page 19, line 5 (BG 8502, 1, 7:1-19:5). The Berlin Codex contains the most complete copy of Mary’s Gospel discovered so far, even though more than half of it is missing. It’s a fifth-century Coptic translation of an earlier Greek text. Dr. Carl Reinhardt purchased it in Cairo in 1896 from an antiquities dealer from Achmim and brought it to Berlin, where it was studied by Egyptologists. However, a number of obstacles (including two world wars) made it impossible to publish a German translation until 1955. An English translation by George W. MacRae and R. McL. Wilson was included at the end of the one-volume translation of The Nag Hammadi Library edited by James M. Robinson in 1978. Other translations followed.

In addition to the Coptic manuscript, two smaller Greek fragments also came to light in the twentieth century. Both Greek copies date to the third century, which proves that Mary’s Gospel was widely copied in antiquity.

All three copies were discovered in Egypt. Scholars widely agree that the original Gospel was probably written in Egypt or Syria in the first half of the second century, which would mean it was written at least as early as the latest books of the New Testament.

For some reflections on the meaning and significance of Mary’s Gospel for us today, see my book The Gospel of Mary: A Fresh Translation and Holistic Approach, available from Amazon.com.

Notes


2James M. Robinson, ed., The Nag Hammadi Library in English (Harper & Row), 1978. The Berlin Codex wasn’t included among the codices discovered near Nag Hammadi, but two of the other four books in the Berlin Codex had turned up in that collection, which was discovered in 1945.

Sources

The Coptic text and reconstructions included in this interlinear are based on the following critical sources, which were developed by scholars examining the original manuscript in Berlin. Readers interested in learning more about the text are encouraged to consult them directly:


Particular thanks to Michael W. Grondin, author of the on-line resource *Grondin's Interlinear Coptic/English Translation of the Gospel of Thomas*, for his invaluable feedback and constructive criticism.

This document was first published on-line on July 21, 2013, and last updated on October 1, 2013. Please forward notices of typographical errors or suggested corrections to mark.m.mattison@gmail.com.

Symbols

[ ] Gap in the text
< > Editorial correction of a scribal error
{} Letter erroneously added by the scribe
‘’ Letter or letters inserted over the line by the scribe
“Matter then will be destroyed or not?” Said the Savior this:

“Nature every form every creature they-exist in each-other with

them and again they-will-dissolve into

their-root their-own, for the-nature of-matter it-dissolves into-the things of-

its-nature alone. Whoever has ear

— to-hear let-him-hear!”

Said Peter to-him this: “As you-
told-us concerning-thing every tell of-the-other-one

to-us: What is the-sin of-the-world?”

Said the Savior this: “No sin exists, but

you it is who make the-sin when

you-do those (things) like the-nature of-the-

adultery which is-called it this: the-sin.

Because of this he-came viz the-Good

into your-midst up to the things of nature

every he-will-restore — within

its-root.” Then he-continued

said-he this: “Because of this you-get

sick and you-die, for you-love
8

that-which-will-deceive you. Whoever-

understands let-him-understand! Matter begat a-

passion which has not there the-image,

which-it-came out from (something)-contrary to nature.

Then a-disturbance comes into being in

the-body all. Because of this I-told you

this: be you-content of-heart

and if you-be discontented you-

content nevertheless in-the-presence of the-various-images

of-the-nature. Whoever has ear

to-hear let-him-hear” When

he-said these (things) viz the-Blessed One he-greet-
ed — all-of them he-said —

this: “Peace to-you. My-peace
.acquire to-you. Beware let not-anyone

you he-saying — this:

‘Look here in-this-direction!’ or ‘Look here in-

this-place!’ the-Son For of-the-Human he-

exists within you. Follow-you

after-him. Those who-seek after-him they will-

find-him. Go then and you-to preach

the-gospel of-the-kingdom. Do not
καὶ ἀγαπωσίματι ἐγγάλικεν παρὰ πενταμερεῖς ἀφηγήσεις.

τῶν τοίχων τῆς οὐγκαρίας. ἔργα ἡμῶν·

I-appointed to you, nor do not give (a) law

like the-lawgiver, lest they-bind you by it."

When-he-said these (things), he-went. they But

they-grieved (and) they-wept greatly. They

said — this: “How we-will-go

up to the-Gentiles we-to-preach

the-gospel of-the-kingdom of-the-Son

of-the-Human? If that one

they did not-spare him, how we they

will-spare us?” Then Mary rose

(and) she-greeted — all-of them.

Said-she to her brothers this: “Do not-weep

and do not-grieve, nor do not-make heart

two, his-grace for will-be

with-you all-of you and it will-protect

you. rather But let-us

praise his-greatness, for he-

prepared-us (and) he-made-us humans.” When-

Mary said these (things), she-turned their-heart

toward the-Good and they-started

to-debate about the-words

of-the-Savior.
I

10

Said Peter to Mary this: “Sister,

we-know that the-Savior loved-you more than beyond the-other-remainder of-women.

Tell to-us the-words of-the-Savior which-

remember these (things) which-know —

we not nor we have not-heard-them.”

She answered viz Mary said-she

this: “The-hidden to-you I-will-tell you it.” And she-started to-say to-them

these-words this: “I,” said-she, “I-

saw the-Lord in a-vision and I

said to-him this: ‘Lord, I-saw you today in a-vision.’ He-answered

said-he to-me this: ‘Blessed are-you, for you-waver not

you-seeing me; the-place for where-the-mind

there it-there viz the-treasure.’ said-I

said to-him this: ‘Lord, now who-sees the

vision he-see it in the-soul or

the-spirit?’ He-answered viz the-Savior

said-he this: ‘He-sees not in the-soul

nor in the-spirit, but the-mind which-exists

in between the-two it that

sees the vision and it that …’

Pages 11 through 14 are missing.
and said the-Desire: ‘I did not-see you you-going down

But I-see you you-going

Why then you-tell a lie (since) you-belong to

you-going down

you-going

you-going

you-going

I-saw you did not-see me

did you-know me. I-was

to you a garment and you did not-recognize-me.’

When she-said these (things) she-went she-rejoicing

which is-called

third power which is-called

In this: the-Ignorance.

it this: the-Ignorance. It

asked the-soul it-said

— this: ‘you-going where? In

wickedness they-bound you. they-bound

But you do not-judge.’ And

said the-soul this: ‘Why you-judge

though I-did not-judge? They-bound

though I-did not-bind. They did not-recognize

I but I-recognized

dissolving the-All, both things of the

earth
When the soul had overcome the third power, she went upwards and she-saw the-fourth power. It made seven forms: the-first form is the-Darkness; the-second, the-Desire; the-third, the-Ignorance; the-fourth is the-Zeal of-the-Death; the-fifth is the-Kingdom of-the-Flesh; the-sixth is the-Wisdom Foolish; the-seventh is the-Wisdom Wrathful. These are the-seven powers of the-Wrath. They ask the-soul this: ‘You-come from where killer-human or you-going where conqueror-space?’ She answered viz the-soul said-she this: ‘What-bound me was-slain and what-turns me was-overcome and my-desire was-completed and the-ignorance it-died. In a-world they-released
ἐξ

1 ἐκλ ἐκλ ὁ ἐκλ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ ὁ
1. tote     λ-[Η]λλίπαθαν  ρησε  πέξα-σ                   
   Then Mary wept said-she to
2. πέτρος  πα-κων  πέτρε  γίε  εκ.                    
   Peter, “My-brother Peter, then you-
3. μετέχεε  ε-ογ  εκ-μετέχεε  χε  ἡθαι            
   think what? You-think — I have
4. μετέχεε  ερο-ογ  ἡγιάζετ  γη  πα-            
   thought them alone in my-
5. γιή  ει-ελο  ἐπ-ἐκφρ  ἀφογ- 
   heart or I-tell a lie concerning-the-Savior?” He-
6. ἀφφ  οὐδε  λέγει  πέξα-σ  ἡ-πέτρο-σ'           
   answered viz Levi said-he to-Peter
7. χε  πέτρε  ξην  ἐνεψ  ἱφον  ἡ-περ- 
   this: “Peter, always you-have been
8. νομὸς  τ-ναγ  ερο-κ  τενογ  ἐκ-π.            
   wrathful. I-see you now you-
9. γυμνάζεε  εγὴ  τε-ζηνε  ἧ-ος  ἤ- 
   debating against this-woman like
10. ἰ-ἀντίκειμονος  ἐβδόξε  ἀ-π- 
    the-adversaries. if the
11. καθή  λε  ἀλ-σ  μαζος  Ἕτκ  Νιμ       
    Savior But made-her worthy you who
12. λε  γουλ-κ  ε-νοξ-σ  ἐρολ  παντω-σ'        
    then you to-throw-her out? Surely
13. ἐρε-π-κατήρ  σοογν  Ἰμος  λς- 
    the-Savior knows her
14. φαλάς  ετέρε  παί  λθ-ογοφ-σ  ἤθογ- 
    very well. Because of this he-loved-her more than
15. ὁ  ἐρον  καλλον  ἱπ-φινε  Ἕττ- 
    us. Rather let-us-be ashamed,
16. τ-  γιου-ν  ἡ-περμε  ἡ-τείους        
    take upon-us the-human perfect,
17. Ἕττ-αο-π  ἡ-αν  κατα  δε  Ἕττ-α         
    we-acquire-him in-us like what he
18. γων  ετουτ-ν  Ἕττ-ταφανοβ         
    commanded us, we-to-preach
19. Ἕττ-πευταλεόν  ενκω  ἀν  ἐγραι- 
    the-gospel, we-lay not down
20. Ἕττ-τεο-πεος  οὐδε  κε-νομος  πα- 
    other-rule nor other-law
21. πα  Ἕττ-πεντα-πεφρ  ξοο-σ  Ἑπερ- 
    beyond what-the-Savior said-he.” When-
Levi said these (things) and they started to go that they-to teach and they-to preach.

The Gospel according to Mary
Coptic Index

اما5τε (bind) 9:4; 15:15,16-19.
καματε 15:18; 16:17
κιν (l) 15:20; 17:13. κινοκ 10:10
κινον (we) 9:11; 10:6
λαι (and) 7:5,22; 8:8; 9:15,17,22; 10:9,11,23; 15:1,8,16; 16:3,18,19,20; 17:1,3; 19:1
αρε5 (=αρε5ε) (beware) 8:15
αρτο (why) 15:17
βοκ ουκ (go down) 15:2.
βοκ ετπε (go up) 15:3-4
βοκ εροα (dissolve) 15:21.
βοκ εροα ε- (dissolve into) 7:5,7.
βολ εροα (release) 16:17-17:1
βομε (forgetfulness) 17:3
ετβε (concerning) 17:18.
ετβε παι (because of this) 7:17,21; 8:6; 18:14
ετθυμαγ (that one) 9:10
ετων (where?) 15:14; 16:15. ειντων (from where?) 16:14
εφικε (if, seem to be) 9:10; 17:14; 18:10
εγν (against) 18:9
εγο (=αγο) (treasure) 10:16
εγοην (within) 7:19
εη (=εηη (belong to) 15:4
οντ (=οντη (hidden) 10:8
ει (come) 7:17. ει εροα γν (come out from) 8:4. ει ετθων (come towards the hand of) 15:10
ειθη (know) 15:7
εινε (resemble/ance) 7:15. εινε (image) 8:3. εινε (image) 8:9 (twice).
εικ εινεε (Look here) 8:17 (twice).
κακε (darkness) 16:6
καρποικ (silence) 17:7. κα ρω- (keep silent) 17:8
καγ (earth) 15:22
κε- (other) 7:11; 10:3; 17:15; 18:20
κιμ (waver) 10:14
κτο (turn) 16:18. κτο- 17:21. κτε- [εγοην (turn toward) 9:21-22
κονε- (slay) 16:18
κοφ (zeal) 16:8
λαλο (any, anyone) 8:15; 9:1
λα (place) 10:15; 16:16. λεγεν (this place) 17:9. λεγεν (in this place) 8:17-18
μακε (ear) 7:8-9; 8:10
μαγαη (alone) 18:4
με (love) 7:22
μεγηε (think, idea) 17:15; 18:3 (twice), 4. ειε πημηε μεγηε (remember) 10:4-5
μεγεθε (second) 16:6
μεγαψε (seventh) 16:11
μεγαε (sixth) 16:10
μεγωμε (third) 15:10-11; 16:2,7
μεγατε (fourth) 16:8, Μαετε 16:4
μεγε (fifth) 16:9
μιτε (middle, between) 7:18; 10:22
μινε (kind) 17:17
μιαγ (there) 8:3; 10:16 (twice)
μινε μνοε (intensive pronoun) 7:6
μιον (not) 7:2
μη (negation of existence) 7:13. μηνα (8:3
μντοιεα (adultery) 7:15
μντοηε (greatness) 9:19
μντεαο (kingdom) 8:22; 9:9; 16:9
μντεαοηε (wisdom) 16:10. Pl. εροοε (teachings) 17:14-15
μογ (die, death) 7:22; 16:9,21
μογε (call) 7:16; 15:11-12
μπε (chain) 17:3
μποοε (today) 10:12-13
μππ- (do not) 8:22; 9:2,14,15 (twice), 15:16
μπεβα (greatly) 9:6
μποην + possessive (inside) 8:19
μπαεαη (blessed) 10:14
μαη (see) 10:11,12,15,17,18,20,23; 15:2,3,6 (twice); 16:3; 18:8
μεγεβεη (each other) 7:4
μοε (like) 9:3; 18:9. κατα οε 18:17.
μαφ νεζ (how) 9:7,11
μημ (every) 7:3 (twice), 4,11,19; (who) 18:11
μημαα (in the presence of) 8:9
μοε (sin) 7:12,13,14,16-17
μηντ (come) 16:14
μνηε (root) 7:6,20
μοε αοα (throw out) 18:12
μηηκ (=μηκε) (you) 18:11
μτοοε (they) 9:5
μτοκ (him, it) 10:22,23
μτωτη (you) 7:14
μαοε (secretly) 17:19
μγοοε (more than, greatly) 10:3; 15:10; 17:22; 18:14-15
μοε (viz) 7:17; 8:12; 10:7,16,19; 15:5; 16:16; 17:10; 18:6
Greek Loan Words

ἀγαθός (good). ἀγαθός 7:17; 9:22
αἰων (age) 17:6
ἀλλά (but) 7:13-14; 10:21
ἀνάπαυσις (repose) 18:23
ἀντικείµενος (adversaries) 18:10
ἀξίος (worthy) 18:11
ἀπατᾶν (deceive) 8:1
ἀσπάζεσθαι (greet). ἀσπάζεσθαι 8:12-13; 9:13
ἀσφαλῶς (very well) 18:13-14
γάρ (for) 8:18; 9:16; 10:15; 17:15
γυµνάζεσθαι (debate). ἰγµνάζεσθαι 9:23; 18:9
δέ (but) 9:5,18; 15:3,16,20; 17:10;
          18:11,12; 19:1
δῆ (Gentile). δῆ 9:8
διδάσκειν (understand). διδάσκειν 8:2.

Proper Nouns

Ἀνάρες (Andrew) 17:10
Λευι (Levi) 18:6; 19:1
Μαρία (Mary) 9:12,20-21; 10:1,7;
          17:7; 18:1; 19:5
Πέτρος (Peter) 7:10; 10:1; 17:16;
          18:2,6. πέτρα 18:2,7
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7:Then will matter be destroyed, or not?"

The Savior said, “Every nature, every form, every creature exists in and with each other, but they’ll dissolve again into their own roots, because the nature of matter dissolves into its nature alone. Anyone who has ears to hear should hear!”

10:Peter said to him, “Since you’ve explained everything to us, tell us one more thing. What’s the sin of the world?”

13:The Savior said, “Sin doesn’t exist, but you’re the ones who make sin when you act in accordance with the nature of adultery, which is called ‘sin.’ That’s why the Good came among you, up to the things of every nature in order to restore it within its root.”

Then he continued and said, “That’s why you get sick and die, because you love what tricks you. Anyone who can understand should understand!

“Matter gave birth to a passion that has no image because it came from what’s contrary to nature. Then confusion arises in the whole body. That’s why I told you to be content at heart. If you’re discontented, find contentment in the presence of the various images of nature. Anyone who has ears to hear should hear!”

12:When the Blessed One said these things, he greeted them all and said, “Peace be with you! Acquire my peace. Be careful not to let anyone mislead you by saying, ‘Look over here!’ or ‘Look over there!’ Because the Son of Humanity exists within you. Follow him! Those who seek him will find him.

“Go then and preach the gospel about the kingdom. Don’t lay down any rules beyond what I’ve given you, nor make a law like the lawgiver, lest you be bound by it.” When he said these things, he left.

But they grieved and wept bitterly. They said, “How can we go up to the Gentiles to preach the gospel about the kingdom of the Son of Humanity? If they didn’t spare him, why would they spare us?”
Then Mary arose and greeted them all. She said to her brothers and sisters, “Don’t weep and grieve or let your hearts be divided, because his grace will be with you all and will protect you. Rather we should praise his greatness because he’s prepared us and made us Humans.”

When Mary said these things, she turned their hearts toward the Good and they started to debate the words of the Savior.

Peter said to Mary, “Sister, we know the Savior loved you more than all other women. Tell us the words of the Savior that you remember – the things which you know that we don’t, and which we haven’t heard.”

In response Mary said, “I’ll tell you what’s hidden from you.” So she started to tell them these words: “I, she said, “I saw the Lord in a vision and I said to him, ‘Lord, I saw you in a vision today.’

“In response he said to me, ‘You’re blessed because you didn’t waver at the sight of me. For where the mind is, there is the treasure.‘

“I said to him, ‘Lord, now does the one who sees the vision see it in the soul or in the spirit?’

“In response the Savior said, ‘They don’t see in the soul or in the spirit, but the mind which exists between the two is what sees the vision.’ …

Pages 11 through 14 are missing.

And Desire said, “I didn’t see you going down, but now I see you’re going up. So why are you lying, since you belong to me?”

“In response the soul said, ‘I saw you, but you didn’t see me or know me. I was to you just a garment, and you didn’t recognize me.’

“When it said these things, it left, rejoicing greatly.

“Again, it came to the third power, which is called ‘Ignorance.’ It interrogated the soul and said, “Where are you going? In wickedness you’re bound. Since you’re bound, don’t judge!”

“And the soul said, ‘Why do you judge me, since I haven’t judged? I was bound, even though I haven’t bound. They didn’t recognize me, but I’ve recognized that everything will dissolve – both the things of the earth and the things of heaven.’

“When the soul had overcome the third power, it went up and saw the fourth power, which took seven forms:

The first form is Darkness;
The second, Desire;
The third, Ignorance;
The fourth, Zeal for Death;
The fifth, the Kingdom of the Flesh;
The sixth, the Foolish ‘Wisdom’ of Flesh;
The seventh, the ‘Wisdom’ of Anger.

These are the seven powers of Wrath.
“They ask the soul, ‘Where do you come from, you murderer, and where are you going, conqueror of space?’

In response the soul said, ‘What binds me has been killed, what surrounds me has been overcome, my desire is gone, and ignorance has died. In a world I was released from a world, and in a type from a type which is above, and from the chain of forgetfulness which exists only for a time. From now on I’ll receive the rest of the time of the season of the age in silence.’”

When Mary said these things, she fell silent because the Savior had spoken with her up to this point.

In response Andrew said to the brothers and sisters, ‘Say what you will about what she’s said, I myself don’t believe that the Savior said these things, because these teachings seem like different ideas.’

In response Peter spoke out with the same concerns. He asked them concerning the Savior: “He didn’t speak with a woman without our knowledge and not publicly with us, did he? Will we turn around and all listen to her? Did he prefer her to us?”

Then Mary wept and said to Peter, “My brother Peter, what are you thinking? Do you really think that I thought this up by myself in my heart, or that I’m lying about the Savior?”

In response Levi said to Peter, “Peter, you’ve always been angry. Now I see you debating with this woman like the adversaries. But if the Savior made her worthy, who are you then to reject her? Surely the Savior knows her very well. That’s why he loved her more than us.

“Rather we should be ashamed, clothe ourselves with perfect Humanity, acquire it for ourselves as he instructed us, and preach the gospel, not laying down any other rule or other law beyond what the Savior said.”

When Levi said these things, they started to go out to teach and to preach.

3The Gospel
4According to
5Mary
“Then will matter be destroyed, or not?” The Savior said, “Every nature, every form, every creature exists in and with each other, but they’ll dissolve again into their own roots, because the nature of matter dissolves into its nature alone. Anyone who has ears to hear should hear!” Peter said to him, “Since you’ve explained everything to us, tell us one more thing. What’s the sin of the world?” The Savior said, “Sin doesn’t exist, but you’re the ones who make sin when you act in accordance with the nature of adultery, which is called ‘sin.’ That’s why the Good came among you, up to the things of every nature in order to restore it within its root.” Then he continued and said, “That’s why you get sick and die, because you love
what tricks you. Anyone who
can understand should understand! Matter gave birth to a
passion that has no image
because it came from what’s contrary to nature.
Then confusion arises in
the whole body. That’s why I told
you to be content at heart.
If you’re discontented,
find contentment in the presence of the various images
of nature. Anyone who has ears
to hear should hear!”
When the Blessed One said these things, he
greeted them all and said,
“Peace be with you! Acquire my peace.
Be careful not to let anyone
mislead you by saying,
‘Look over here!’ or ‘Look
over there!’ Because the Son of Humanity
exists within you. Follow
him! Those who seek him will
find him. Go then and preach
the gospel about the kingdom. Don’t
lay down any rules beyond what
I've given you, nor make a
law like the lawgiver, lest
you be bound by it.”
When he said these things, he left. But
they grieved and wept bitterly. They
said, “How can we go
up to the Gentiles to preach
the gospel about the kingdom of the Son
of Humanity? If they didn’t
spare him, why would they
spare us?” Then Mary
arose and greeted them all.
She said to her brothers and sisters, “Don’t weep
and grieve or let your hearts be
divided, because his grace will be
with you all and will protect
you. Rather we should
praise his greatness because he’s
prepared us and made us Humans.” When
Mary said these things, she turned their hearts
toward the Good and they started
to debate the words
of the Savior.
Peter said to Mary, “Sister,
we know the Savior loved you
more than all other women.
Tell us the words of the Savior that you
remember – the things which you know
that we don’t, and which we haven’t heard.”
In response Mary said,
“I’ll tell you what’s hidden from you.”
So she started to tell them
these words: “I,” she said, “I
saw the Lord in a vision and I
said to him, ‘Lord, I saw you
in a vision today.’ In response he
said to me, ‘You’re blessed because you didn’t waver
at the sight of me. For where the mind
is, there is the treasure.’ I said
to him, ‘Lord, now does the one who sees the
vision see it in the soul or in
the spirit?’ In response the Savior
said, ‘They don’t see in the soul
or in the spirit, but the mind which exists
between the two is what
sees the vision.’ …
“And Desire said,
‘I didn’t see you going down,
but now I see you’re going
up. So why are you lying, since you belong to
me?’ In response the soul
said, ‘I saw you, but you didn’t see me
or know me. I was
to you just a garment, and you didn’t recognize me.’
When it said these things, it left, rejoicing
greatly. Again, it came to the
third power, which is
called ‘Ignorance.’ It
interrogated the soul and said,
‘Where are you going? In
wickedness you’re bound.
Since you’re bound, don’t judge!’ And
the soul said, ‘Why do you judge
me, since I haven’t judged? I was bound,
even though I haven’t bound. They didn’t recognize
me, but I’ve recognized that
everything will dissolve – both the things of the
earth
and the things of heaven.’ When the soul had overcome the third power, it went up and saw the fourth power, which took seven forms: the first form is Darkness; the second, Desire; the third, Ignorance; the fourth, Zeal for Death; the fifth, the Kingdom of the Flesh; the sixth, the Foolish ‘Wisdom’ of Flesh; the seventh, the ‘Wisdom’ of Anger. These are the seven powers of Wrath. They ask the soul, ‘Where do you come from, you murderer, and where are you going, conqueror of space?’ In response the soul said, ‘What binds me has been killed, what surrounds me has been overcome, my desire is gone, and ignorance has died. In a world I was released
from a world, and in a
type from a type which is
above, and from the chain of forgetfulness which
eexists only for a time. From now on
I'll receive the rest of the
time of the season of the age in
silence.”” When Mary said
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Levi said these things, they started to go out to teach and to preach. 

The Gospel According to Mary

Text Notes

7:1,2: “Then will matter be destroyed, or not?” The words “matter” and “destroyed” are proposed reconstructions, since the top of page 7 is damaged and several letters are either missing or barely legible.

7:22 – 8:1: “You love what tricks you. Anyone who . . . .” This is a proposed reconstruction since the bottom of page 7 and the top of page 8 are damaged and several letters are either missing or barely legible.

8:2: “Matter gave birth to.” This is a proposed reconstruction since the manuscript is damaged here and the letters are either missing or barely legible.

8:7-9: “Be content at heart . . . discontented . . . find contentment.” Or possibly “Be obedient . . . disobedient . . . be obedient.”


9:24: “The Savior.” This is a proposed reconstruction since the bottom of page 9 is damaged and the letters are either missing or barely legible.


16:21: “A world.” This is a proposed reconstruction since the bottom of page 16 is damaged and the letters are either missing or barely legible.


19:1: “Levi said these things.” This is a proposed reconstruction since the top of page 19 is damaged and the letters are either missing or barely legible.