I. FRAGMENTS OF VALENTINUS

Valentinus was an influential Christian teacher during his own lifetime. Tertullian reports that Valentinus was the runner-up for a prominent ecclesiastical position in Rome. Yet Valentinus’s sphere of influence was not limited to Rome. Within years of his death, his influence had spread to Gaul, Egypt, and perhaps even Syria.

His prolific writings contributed to his early and widespread influence. The author of the Testimony of Truth claims that Valentinus “has spoken [many words, and he has] written many [books].” The surviving fragments of Valentinus suggest that his writings spanned several genres, including psalms, homilies, and letters. Pseudo-Tertullian reports that Valentinus even composed a “gospel,” which many scholars have speculated may be the Gospel of Truth from Nag Hammadi, an identification that remains tantalizing, if improbable.

Perhaps Valentinus’s best-known work was his psalm book, which is surprisingly well attested by ancient authors, considering the fact that only one short “psalm” from the collection survives today (see “Summer Harvest”). Tertullian reports that a certain Alexander found support for his Christological views in the “psalms of Valentinus,” which Alexander regards confidently “as the production of

1. Tertullian, Against the Valentinians 4.1.
2. Testimony of Truth 56.
3. Fragment 8.
5. Fragment 3.
[a] respectable author”; at the end of the Muratorian fragment, a book of psalms is mentioned, perhaps in association with Valentinus; and Hippolytus characterizes Valentinus’s “Summer Harvest" as a psalm. That Valentinus’s psalms were known in North Africa and Egypt in the late second century, perhaps in Rome in the third century, and wherever the Muratorian fragment was composed in the fourth century illustrates the broad geographical distribution and longevity of Valentinus’s psalm book.

Unfortunately, only a few fragments of Valentinus’s writings survive. They have come to us not as scraps of papyrus, but as quotations embedded within the writings of other early Christians. The seven fragments in this collection hail from Clement and Hippolytus. An additional fragment survives in Photius, but since Photius does not provide a direct quotation of Valentinus, I have chosen not to include it in this collection. Similarly, I have not included a passage from Hippolytus, *Refutation of All Heresies* 6.42.2, known as fragment 7, since it does not preserve a direct quotation from Valentinus. Together these fragments give the impression that Valentinus was a well-read and creative teacher who found inspiration for his theology in the Scriptures.


Fragment 1 (Clement of Alexandria, Strom. 2.36.2–4)
2 καὶ ὡσπερεὶ φόβος ἐπὶ ἐκείνου τοῦ πλάσματος ὑπῆρξε τοῖς ἀγγέλοις, ὅτε μείζονα ἐφθέγξατο τῆς πλάσεως διὰ τὸν ἀοράτως ἐν αὐτῷ σπέρμα δεδωκότα τῆς ἄνωθεν οὐσίας καὶ παρρησιαζόμενον· 3 οὕτω καὶ ἐν ταῖς γενεαῖς τῶν κοσμικῶν ἀνθρώπων φόβοι τὰ ἔργα τῶν ἀνθρώπων τοῖς ποιοῦσιν ἐγένετο, οἵον ἀνθρώποις καὶ εἰκόνες καὶ πάνθ᾽ ἀ χεῖρες ἀνύουσι εἰς ὄνομα θεοῦ· 4 εἰς γὰρ ὄνομα Ἀνθρώπου πλασθεὶς Ἄδαμ φόβον παρέσχεν προόντος Ἀνθρώπου, ὡς δὴ αὐτοῦ ἐν αὐτῷ καθεστώτος, καὶ κατεπλάγησαν καὶ ταχὺ τὸ ἔργον ἠφάνισαν.

Fragment 2 (Clement of Alexandria, Strom. 2.114.3–6)
3 εἷς δέ ἐστιν ἀγαθός, οὗ παρρησία ἡ διὰ τοῦ υἱοῦ φανέρωσις, καὶ δι᾽ αὐτοῦ μόνου δύναιτο ἃν ἡ καρδία καθαρὰ γενέσθαι, παντὸς πονηροῦ πνεύματος ἐξωθουμένου τῆς καρδίας. 4 πολλὰ γὰρ ἐνοικοῦντα αὐτῇ πνεύματα οὐκ ἐᾷ καθαρεύειν, ἕκαστος δὲ αὐτῶν τὰ ἴδια ἐκτελεῖ ἔργα πολλαχῶς ἐκείνης διὰ τῆς εἰκόνος· 5 καὶ μοι δοκεῖ ὅμοιόν τι πάσχειν τῷ πανδοχείῳ ἡ καρδία· 6 τὸν τρόπον τοῦτον καὶ ἡ καρδία, μέχρι μὴ προνοίας τυγχάνει, ὡς δὴ αὐτοῦ καθασκευασθέντων τοῦ χωρίου, καθάπερ ἅλλοτε καθαρεύτως. 7 χεῖρες ἀνύουσι εἰς ὄνομα θεοῦ· 8 εἰς γὰρ ὄνομα Ἀνθρώπου πλασθεὶς Ἀδὰμ φόβον παρέσχεν προόντος Ἀνθρώπου, ὡς δὴ αὐτοῦ ἐν αὐτῷ καθεστώτος, καὶ κατεπλάγησαν καὶ ταχὺ τὸ ἔργον ἠφάνισαν.

Fragment 3 (Clement of Alexandria, Strom. 3.59.3)
πάντα ὑπομείνας ἐγκρατῆς ἦν. θεότητα Ἰησοῦς εἰργάζετο ἦσθιεν καὶ ἔπινεν ἰδίως οὐκ ἀποδιδοὺς τὰ βρώματα. τοσαύτη ἦν αὐτῷ ἐγκρατείας δύναμις, ὥστε καὶ μὴ φθαρῆναι τὴν τροφὴν ἐν αὐτῷ, ἐπεὶ τὸ φθείρεσθαι αὐτὸς οὐκ εἶχεν.

Fragment 4 (Clement of Alexandria, Strom. 4.89.2–3)
2 ἀπ᾽ ἀρχῆς ἀθάνατοί ἐστε καὶ τέκνα ζωῆς ἐστε αἰωνίως καὶ τὸν θάνατον ἠθέλετε μερίσασθαι εἰς ἑαυτοὺς, ἵνα δαπανήσητε ἑαυτῶν τὸν πόνον καὶ ἀναλώσητε, καὶ ἀποθάνῃ ὁ θάνατος ἐν ὑμῖν καὶ δι᾽ ὑμῶν. 3 όταν γὰρ τὸν μὲν κόσμον λύητε, ὑμεῖς δὲ μὴ καταλύησθε· 4 κυριεύετε τῆς κτίσεως καὶ τῆς φθορᾶς ἁπάσης.

Fragment 5 (Clement of Alexandria, Strom. 4.89.6–90.1)
89.6 ὁπόσον εἶλτεν ἐξ ὑμῶν τοῦ ζῶντος προσόπου, τοσοῦτον ἔδωκεν ὁ κόσμος τοῦ ζῶντος αἰώνος. 90.1 τίς οὖν αἰτία τῆς εἰκόνος; μεγαλωσύνη τοῦ προσώπου παρεσχημένον τῷ ζωγράφῳ τὸν τύπον, ἵνα τιμηθῇ δι᾽ οἴκημας αὐτοῦ· 1 ὥστε ἐν ὑμῖν ἀθετηθῇς, ἀλλὰ δὲν ὄνομα ἐπλήρωσεν τὸ ὑστερῆσαν ἐν πλάσει. συνεργεῖ δὲ καὶ τὸ τοῦ θεοῦ ἄορατον εἰς πίστιν τοῦ πεπλασμένου.
Fragment 1 (Clement of Alexandria, Strom. 2.36.2–4)

2 And fear, so to speak, fell over the angels in the presence of the molded form when he spoke things greater than his molding (should have allowed), on account of the one who invisibly placed a seed of superior substance within him and who spoke with boldness. 3 Thus also among the races of earthly people the works of people become frightening to those who made them, such as statues and images and all things crafted by human hands in the name of a god. 4 For as one molded in the name of a human, Adam brought about fear of the preexistent human, since that very one stood within him, and they were terrified and immediately hid their work.

Fragment 2 (Clement of Alexandria, Strom. 2.114.3–6)

3 “There is one who is good,” whose bold speech is the manifestation through the Son, and through whom alone is a heart able to become pure, after every evil spirit is driven out of the heart. 4 For the many spirits inhabiting the heart do not allow it to be pure. Instead, each of them accomplishes its own works, in many ways inflicting it with inappropriate desires. 5 And it seems to me that the heart suffers something like what occurs in a motel. For it is trashed and dug up and frequently filled with the feces of wanton visitors showing little regard for the place, since they live elsewhere. 6 It is the same way with the heart, until it is shown care, it is impure, inhabited by many demons. But when the only good one, the Father, oversees it, he makes it holy and illuminates it. And in this way one who has such a heart is blessed, since that person will see God.

Fragment 3 (Clement of Alexandria, Strom. 3.59.3)

He had self-control, enduring all things. Jesus performed divinity: he ate and drank in his own way without defecating. Such was the power of self-control in him that the nourishment in him did not become waste, since he did not possess corruption.

Fragment 4 (Clement of Alexandria, Strom. 4.89.2–3)

2 From the beginning you are immortal, and you are children of eternal life. You wanted to divide death within you, so that you might consume and destroy it, and so that death might die in you and through you. 3 For when you destroy the world, you yourselves are not destroyed; you rule over creation and all corruption.

Fragment 5 (Clement of Alexandria, Strom. 4.89.6–90.1)

89.6 As much as the image of a living face is inferior (to a living face), the world is inferior to the living eternity. 90.1 What then is the cause (of the power) of the image? The greatness of the face provides the painter with a figure, so that the images might be honored by his name. For the form was not intended to be perfectly accurate, but the name filled what was lacking in the molded form. The invisibility of God cooperates with what has been molded for (the sake of) fidelity.
Fragment 6 (Clement of Alexandria, Strom. 6.52.4)

πολλά τῶν γεγραμμένων ἐν ταῖς δημοσίαις βιβλίοις εὑρίσκεται γεγραμμένα ἐν τῇ ἐκκλησίᾳ τοῦ θεοῦ· τὰ γὰρ κοινὰ ταῦτα ἔστι τὰ ἀπὸ καρδίας ρήματα, νόμος ὁ γραπτός ἐν καρδίᾳ· οὗτός ἐστιν ὁ λαὸς ὁ τοῦ ἠγαπημένου, ὁ φιλούμενος καὶ φιλῶν αὐτὸν.

Fragment 8 (Hippolytus, Ref. 6.37.7)

θέρος

πάντα κρεμάμενα πνεύματι βλέπω, πάντα δ’ ὀχούμενα πνεύματι νοῶ· σάρκα μὲν ἐκ ψυχῆς κρεμαμένην, ψυχὴν δὲ ἀέρος ἐξεχομένην, ἀέρα δὲ ἐξ αἰθρῆς κρεμάμενον, ἐκ δὲ βυθοῦ καρποὺς φερόμενους, ἐκ μήτρας δὲ βρέφος φερόμενον.
Fragment 6 (Clement of Alexandria, Strom. 6.52.4)

Much of what is written in the public books is found in the writings of God’s church. For the things in common are the words from the heart, the law that is written in the heart. These are the people of the beloved, who are beloved and love him.

Fragment 8 (Hippolytus, Ref. 6.37.7)

Summer Harvest
I see in spirit that all are hung,
I know in spirit that all are borne.
Flesh hanging from soul,
Soul clinging to air,
Air hanging from upper atmosphere,
Crops rushing forth from the deep,
A babe rushing forth from the womb.
II. PTOLEMY’S LETTER TO FLORA

Multiple sources confirm that Ptolemy was a prominent and early student of Valentinus, active in the second century C.E.; however, little is known about his life. Yet a letter he wrote does survive. Embedded within Epiphanius’s *Panarion* is a lengthy letter written by Ptolemy to a woman named Flora. In this letter, Ptolemy offers his views on what was a fundamental question for early Christians: what is the status of the law of Moses now that Jesus has fulfilled God’s plan of salvation? He opens the letter by carving out a middle position between two extremes. On the one hand are those who assert that God the Father ordained the entire law. On the other hand are those who claim that the entire law is the work of the devil. Ptolemy situates his own view between these two. He posits the existence of three heavenly beings, the Perfect God, the just god, and the devil, and argues that the law is not the product of a single author, but of three: the just god, Moses, and the elders. Further, he argues that the portion of the law revealed by the just god itself divides into three parts: the pure but imperfect part, the part interwoven with injustice, and the symbolic part. When the Savior comes and announces the truth of the Perfect God, Ptolemy claims that the imperfect part becomes fulfilled, the unjust part becomes abolished, and the symbolic part takes on a spiritual meaning.

Ptolemy does not discuss first principles, the aspect of his theology he is best known for among the heresiologists, but he does end his *Letter to Flora* with a promise of future teaching “once you have been deemed worthy of the apostolic tradition,” an advanced lesson that would cover the “origin and generation” of the cosmic beings and substances.

3.1 Τὸν διὰ Μωσέως τεθέντα νόμον, ἀδελφή μου καλὴ Φλώρα, ὅτι μὴ πολλοὶ προκατελάβοντο, μήτε τὸν θέμενον αὐτὸν ἐγνωκότες μήτε τὰς προστάξεις αὐτοῦ ἀκριβῶς, ἤγοναὶ καὶ σοὶ εὐσύνοπτον ἔσεσθαι μαθοὺς τὰς διαφωνούσας γνώμας περὶ αὐτοῦ.

3.2 Οἳ μὲν γὰρ ὑπὸ τοῦ θεοῦ καὶ πατρὸς νενομοθετῆσθαι τοῦτον λέγουσιν, ἔτεροι δὲ τούτοις τὴν ἑναντίαν ὅδον τραπέντες ὑπὸ τοῦ ἀντικειμένου φθοροποιοῦ διαβόλου τεθεῖσθαι τοῦτον ἰσχυρίζονται, ὡς καὶ τὴν τοῦ κόσμου προσάπτουσιν αὐτῷ δημιουργίαν, πατέρα καὶ ποιητὴν τοῦτον λέγοντες εἶναι τοῦτο τοῦ παντός.

3.3 <Πάντως δὲ> διέπταισαν οὗτοι, διάδοντες ἀλλήλοις καὶ ἑκάτεροι αὐτῶν διαμαρτόντες παρὰ σφίσιν αὐτοῖς τῆς τοῦ προκειμένου ἀληθείας.

3.4 Οὔτε γὰρ ὑπὸ τοῦ τελείου θεοῦ καὶ πατρὸς φαίνεται τοῦτον τεθεῖσθαι, ἐπόμενος γὰρ ἔτσι, ἀτελῆ τε ὄντα καὶ τοῦ ὑφ τέσσαρου πληρωθῆναι ἐνδεῖ, ἔχοντα τὰς προστάξεις ἀνοικείας τῇ τοῦ τοιούτου θεοῦ φύσει τε καὶ γνώμῃ.

3.5 Οὔτε <ἀδικεῖν> ἀναιροῦντα. τῶν τε ἑξῆς ἐστι μὴ συνορώντων τὰ ὑπὸ τοῦ σωτῆρος εἰρημένα· «ὁ σωτὴρ ἡμῶν ἀπεφήνατο».

3.6 Ἐτε τὴν τοῦ κόσμου δημιουργίαν ἰδίαν λέγει εἴναι «τὰ τοῦ πάντα δι' αὐτοῦ γεγονέναι καὶ χωρὶς αὐτοῦ γεγονέναι οὐδὲν» ὁ ἀπόστολος. προαποστερήσας τὴν τῶν ψευδηγορούντων ἀνυπόστατον σοφίαν, καὶ οὐ φθοροποιοῦ θεοῦ, ἀλλὰ δικαιοῦ καὶ μισοπονήρου. ἀπρονοήτων δέ ἐστιν ἀνθρώπων, τῆς προνοίας τοῦ δημιουργοῦ μὴ αἰτίαν λαμβανομένων καὶ μὴ μόνον τὸ τῆς ψυχῆς ὄμμα, ἀλλὰ καὶ τὸ τοῦ σώματος πεπηρωμένων.

3.7 Οὗτοι μὲν οὖν ὡς διημαρτήκασιν τῆς ἀληθείας δήλον σοὶ ἐστιν «τά τοῦ πάντα δι' αὐτοῦ γεγονέναι καὶ χωρὶς αὐτοῦ γεγονέναι οὐδέν» ὁ ἀπόστολος. προαποστερήσας τὴν τῶν ψευδηγορούντων ἀνυπόστατον σοφίαν, καὶ οὐ φθοροποιοῦ θεοῦ, ἀλλὰ δικαίου καὶ μισοπονήρου. ἀπρονοήτων δέ ἐστιν ἰδίαις τοῦ κόσμου δημιουργίας εἰρημέναι· ἐπέκειντο δὲ ἐστὶν ἐφανέρωσε ὁ μόνος εἰδώς ἐφανέρωσε.

3.8 Περιλείπεται δὲ ἡμῖν ἀξιωθεῖσιν τῆς ἀμφοτέρων τούτων <γνώσεως> ἐκφῆναί σοὶ καὶ ἀκριβῶς αὐτὸν τὸν νόμον, ποταπός τις εἴη, καὶ τὸν ὑφ «δι' ἄδηλων ὁ μόνος εἰδώς ἐφανέρωσε».
3.1 As for the law that has been established through Moses, my noble sister Flora, not many have grasped it, having no accurate knowledge of him who established it or of its ordinances; I believe that it will be easily grasped by you once you have learned the different opinions about it.

3.2 For some say that it was ordained by God and Father, but others, turning toward the opposite path, maintain confidently that it was established by the opposite, the destructive devil, just as they also credit him with the creation of the world, claiming that he is the father and maker of this entirety.

3.3 <But> they are <utterly> mistaken, refuting one another, and each of them failing utterly to find the truth of the subject.

3.4 For it is apparent that the law was not established by the Perfect God and Father, for it is derivative, being imperfect and in need of fulfillment by another, since it includes ordinances foreign to the nature and opinion of such a God.

3.5 Nor can one attribute the law to the unjust of the opposite one, since it abolishes what is unjust. It is fitting of those who do not understand the things said by the Savior: “For a house or city divided against itself is not able to stand,” our Savior proclaimed.

3.6 Still the apostle says that the creation of the world is his own, “All things came to be through him, and apart from him nothing came to be,” preemptively taking away the foundationless wisdom of the false accusers, and (demonstrating that creation comes) not from a god that causes destruction, but from (a God who is) just and who despises evil. But (this idea) comes from ignorant people, those who do not grasp the providence of the creator and have blinded not only the eye of the soul, but also that of the body.

3.7 It is clear to you from what has been said that these people miss the truth entirely; each of them has suffered this, the first group because they are ignorant of the God of justice, and the second group because they are ignorant of the Father of the entirety, who was revealed by the one who came alone and alone knew him.

3.8 But it remains for those of us who have been made worthy of the <knowledge> of both of these to reveal to you and to make clear the law itself, of what sort it is, and the lawgiver by whom it was established, presenting proofs of what we say from the words of our Savior, through which alone it is possible to grasp the things that exist without error.
4.1 Πρῶτον οὖν μαθητέον ὅτι ο σύμπας ἐκεῖνος νόμος ὁ ἐμπεριεχόμενος τῇ Μωσέως πεντατεύχῳ οὐ πρὸς ἑνός τινος νενομοθέτηται, λέγω δὴ οὐχ ὑπὸ μόνου θεοῦ, ἀλλ' εἰς τινες αὐτοῦ προστάξεις καὶ ὑπ' ἀνθρώπων τεθείσαι. Καὶ τριχῇ τοῦτον διαιρεῖσθαι οἱ τοῦ σωτήρος λόγοι διδάσκονται ἡμᾶς.

4.2 Εἰς τε γὰρ αὐτὸν τὸν θεὸν καὶ τὴν τούτου νομοθεσίαν διαιρεῖται, <διαιρεῖται> δὲ καὶ εἰς τὸν Μωσέα, οὐ καθὰ αὐτὸς δι' αὐτοῦ νομοθετεῖ ο θεός, ἀλλὰ καθὰ ἀπὸ τῆς ἱδίας ἐννοίας ὁρμώμενος καὶ τὸ ὅσιον ἐνομοθέτησεν τινα, καὶ εἰς τοὺς πρεσβυτέρους τοῦ λαοῦ διαιρεῖται, καὶ πρῶτον εὑρίσκονται ἐντολάς τινας ἐνθέντες ἱδίας.

4.3 Πῶς οὖν τοῦτο οὕτως ἔχον ἐκ τῶν τοῦ σωτήρος δείκνυται λόγωι, μάθοις δ' ἄν ἤδη.

4.4 Διαλεγόμενος ποῦ ο σωτήρ πρὸς τοὺς περί τοῦ ἀποστασίου συζητοῦντας αὐτῷ, ο δ' ἀποστάσιον ἐξειναι νενομοθέτησε, ἐφη αὐτοῖς ὅτι «Μωυσῆς πρὸς τὴν σκληροκαρδίαν ἐπέτρεψεν τὸ ἀπολύειν τὴν γυναίκα αὐτοῦ. Ἀπ' ἀρχῆς γάρ οὐ γέγονεν οὕτως. Θεὸς γὰρ,» φησί, «συνέζευξε ταύτην τὴν συζυγίαν, καὶ ὁ συνέζευξεν ὁ θεὸς, ἄνθρωπος,» ἐφη, «μὴ χωριζέτω.»

4.5 Ἑνταῦθα ἔτερον μὲν τοῦ θεοῦ δείκνυσι νόμον, τὸν κωλύοντα χωρίζεσθαι γυναῖκα ἀπὸ ἀνδρὸς αὐτῆς, ἕτερον δὲ τοῦ Μωυσέως, τὸν διὰ τὴν σκληροκαρδίαν ἐπιτρέποντα χωρίζεσθαι τούτο τὸ ζεύγος.

4.6 Καὶ δὴ κατὰ τοῦτο ἐναντίον τοῦ θεοῦ δείκνυσι νόμον, τὸν κωλύοντα χωρίζεσθαι γυναῖκα ἀπὸ ἀνδρὸς αὐτῆς. Ἐπεὶ γὰρ τὴν τοῦ θεοῦ γνώμην φυλάττειν οὐκ ἠδύναντο οὗτοι, ἐν τῷ μὴ ἐξεῖναι αὐτοῖς ἐκβάλλειν τὰς γυναῖκας αὐτῶν, οἷς τινες αὐτῶν ἀηδῶς συνῴκουν, καὶ ἐκινδύνευον ἐκτρέπεσθαι πλέον εἰς ἀδικίαν καὶ ἐκ ταύτης εἰς ἀπώλειαν.

4.7 Επεὶ γὰρ τὴν τοῦ θεοῦ γνώμην φυλάττειν οὐκ ἠδύναντο οὕτως, ἐν τῷ μὴ ἐξεῖναι αὐτοῖς ἐκβάλλειν τὰς γυναῖκας αὐτῶν, αἷς τινες αὐτῶν ἀηδῶς συνῴκουν, καὶ ἐκινδύνευον ἐκ τοῦτον ἐκτραπῶσι, διὰ τῶν νενομοθετημένων ἀσθένειαν.

4.8 Ἐπεὶ γὰρ τὴν τοῦ θεοῦ γνώμην φυλάττειν οὐκ ἠδύναντο οὕτως, ἐν τῷ μὴ ἐξεῖναι αὐτοῖς ἐκβάλλειν τὰς γυναῖκας αὐτῶν, αἷς τινες αὐτῶν ἀηδῶς συνῴκουν, καὶ ἐκινδύνευον ἐκτραπῶσι, διὰ τῶν νενομοθετημένων ἀσθένειαν.

4.9 Ἐπεὶ γὰρ τὴν τοῦ θεοῦ γνώμην φυλάττειν οὐκ ἠδύναντο οὕτως, ἐκτραπῶσι, διὰ τῶν νενομοθετημένων ἀσθένειαν.
4.1 First, then, one must learn that the whole law encompassed within the Pentateuch of Moses has not been furnished by one being, I mean, not by one God alone, but some commandments are from him, and some were given by men. The words of the Savior teach us about this threefold division.

4.2 For it is allocated to God himself and his ordinances, but it is allocated also to Moses, not meaning that God legislates through him, but that Moses legislated some things that arose from his own thoughts, and (another) is allocated to the elders of the people, and at the beginning they devised some commandments of their own.

4.3 How, then, this occurred in this way is demonstrated by the words of the Savior, you will learn now.

4.4 When conversing with those who argue with him about divorce, which has been legislated to be allowed, the Savior said, “Moses permitted a man to divorce his wife on account of your hard-heartedness. For from the beginning it was not this way. For God,” he says, “joined this marriage, and what the Lord has joined,” he said, “let no one separate.”

4.5 Here he demonstrates that there is a law of God, which prevents a wife from divorcing her husband, and another law, of Moses, which permits the breaking of this union on account of hard-heartedness.

4.6 And according to this, Moses legislates contrary to God; for not joining is contrary (to joining). If, however, we consider the opinion of Moses, according to which he legislated, it will be discovered that he did not give his own law willingly, but out of necessity on account of the weakness of those furnished with the laws.

4.7 For since they were not able to preserve God’s opinion, in which it is not possible for them to reject their wives, with whom some of them lived unhappily, and because of this they ran the risk of turning to more unrighteousness and because of this to destruction,

4.8 Moses wanted to eradicate for them this unhappiness, on account of which they ran the risk of being destroyed. Thus, given the circumstances, exchanging a lesser evil for a greater one, he established for them a law of divorce from himself,

4.9 so that, if they were not able to observe the first, they might observe this one and not turn to unrighteousness and wickedness, through which total destruction is destined to follow for them.
4.10 Αὕτη μὲν ἡ τούτου γνώμη, καθ’ ἣν ἀντινομοθετῶν εὑρίσκεται τῷ θεῷ. πλὴν ὅτι γε Μωσέως αὐτοῦ δείκνυται ἕνταθα ἐτερος ὅν παρὰ τὸν θεοῦ νόμον, ἀναμφισβήτητον ἔστι, κἂν δὲ ἐνός τὰ ύπον ὀμεν δεδειχότες.

4.11 Ὅτι δὲ καὶ τῶν πρεσβυτέρων εἰσίν τινες συμπεπλεγμέναι παραδόσεις ἐν τῷ νόμῳ, δηλοὶ καὶ τοῦτο ὁ σωτήρ. «Ὁ γὰρ θεός» φησίν «εἶπεν· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, ίνα εὐ σοι γένηται·

4.12 «Ὑμεῖς δὲ,» φησίν, «εἰρήκατε,» τοῖς πρεσβυτέροις λέγων· «δόρων τῷ θεῷ ὃ ἐὰν ὑπεληθῆς εξ ἐμοῦ, καὶ ἦκροσάτε τὸν νόμον τοῦ θεοῦ διὰ τὴν παραδόσιν ὑμῶν τῶν πρεσβυτέρων.»

4.13 Τοῦτο δὲ Ἡσαίας ἐξεφώνησεν εἰπών· «ὁ λαὸς οὗτος τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ, μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.»

4.14 Σαφῶς οὖν εἰς τρία διαιρούμενος ὁ σύμπας ἐκεῖνος δείκνυται νόμος· Μωυσέως γὰρ αὐτοῦ καὶ τῶν πρεσβυτέρων καὶ αὐτοῦ τοῦ θεοῦ εὕρομεν νομοθεσίαν ἐν αὐτῷ. Αὕτη μὲν οὖν η διαίρεσις τοῦ σύμπαντος ἐκείνου νόμου ὧδε ἡμῖν διαιρεθεῖσα τὸ ἐν αὐτῷ ἄληθες ἀναπέφαγεν.

5.1. Πάλιν δὲ δή τὸ ἐν μέρος, ὁ αὐτοῦ τοῦ θεοῦ νόμος, διαιρεῖται εἰς τρία τινά· εἰς τὴν καθαρὰ νομοθεσίαν τὴν ἀσύμπλοκον τῷ κακῷ, δὲ καὶ κυρίως νόμος λέγεται, ὅν ὄκ ἱδὲ καταλύει ὁ σωτήρ ἀλλὰ πληρῶσαι, οὐ γὰρ ἦν ἀλλότριος αὐτοῦ ὃν ἐπλήρωσεν, οὐ γὰρ εἶχεν τὸ τέλειον καὶ εἰς τὸν συμπεπλεγμένον τῷ χείροι καὶ τῇ ἀδικίᾳ, ὃν ἀνεῖλεν ὁ σωτήρ ἀνοίκειον ὄντα τῇ ἑαυτοῦ φύσει.

5.2 Διαιρεῖται δὲ καὶ εἰς τὸ τυπικὸν καὶ συμβολικὸν τὸ κατ’ εἰκόνα τῶν πνευματικῶν καὶ διαφερόντων νομοθετηθέν, ὃ μετέθηκεν ὁ σωτήρ ἀπὸ αἰσθητοῦ καὶ φαινομένου ἐπὶ τὸ πνευματικὸν καὶ ἀόρατον.

5.3 Καὶ ἔστι μὲν ὁ τοῦ θεοῦ νόμος, ὁ καθαρὸς καὶ ἀσύμπλοκος τῷ χείροι καὶ αὐτὴ ἡ δεκάλογος, οἱ δέκα λόγοι εκεῖνοι οἱ ἐν ταῖς δυσὶ πλαξὶ δεδιχασμένοι, εἴς τε ἀπαγόρευσιν τῶν ἀφεκτέων καὶ εἰς πρόσταξιν τῶν ποιητέων. οἱ κατερκ καθαράν ἐχοντες τήν νομοθεσίαν, μὴ ἐχοντες δε τὸ τέλειον, ἐδέοντο τῆς παρὰ τοῦ σωτῆρος πληρώσεως.

5.4 Ὅ δὲ ἐστιν συμπεπλεγμένος τῇ ἀδικίᾳ, οὔτος ὁ κατὰ τὴν ἄμυναν καὶ ἀνταπόδοσιν τῶν προαιρηκμάτων κείμενος, όρθολογος καὶ ὁμολογος ἀντὶ ὁρθολογουμάν, σκόπησθαι κελεύουσαν καὶ φόνον ἀντὶ φόνου ἀμύνασθαι. οὔτε γὰρ τοῦτο καὶ τὸς δεύτερος ἀδικιῶν αὐτοῖς, τῇ τάξει μονος διατάξατον, τὸ αὐτὸ ἐργαζόμενος ἐργον.
4.10 This was his reason for devising laws contrary to God. Therefore, that the law of Moses is different from the law of God is beyond dispute here, even if we have demonstrated this from one (passage).

4.11 That there are some traditions of the elders embedded in the law the Savior also makes clear. “For God,” he says, “said, ‘Honor your father and your mother so that it may be well with you.’”

4.12 “But you,” he says when speaking to the elders, “have deemed as a gift to God what you have received from me, and you have nullified the law of God through the tradition of your elders.”

4.13 This Isaiah also uttered, saying, “This people honors me with their lips, but their heart is far from me; in vain they honor me, teaching teachings that are the commandments of humans.”

4.14 Therefore, clearly it is shown from these things that the whole law is divided into three; for we find within it the legislation of Moses himself and of the elders, and of God himself. This division of the entire law, then, as divided by us, has revealed what is true in it.

5.1 Moreover, this part, the law of God himself, is divided into three parts: the pure legislation that is not mixed with evil, which also is properly called law, which the Savior did not come to destroy but fulfill, for what he fulfilled was not foreign to him, for it did not have perfection; and the legislation mixed with inferiority and injustice, which the Savior abrogated, because it was dissimilar to his own nature.

5.2 And it is divided into legislation that is typological and symbolic, which is an image of the spiritual and differentiated, which the Savior transformed from the perceptible and phenomenal to the spiritual and invisible.

5.3 The law of God, pure and not mixed with what is inferior, is the Decalogue, those ten teachings engraved upon two tablets, that prohibit the abstention from things and commanding things to be done. These include pure legislation, though the legislation is not perfect, and they are in need of fulfillment by the Savior.

5.4 There is also the law mixed with injustice, one established for retaliation and repayment of prior injustices, an eye to be cut out for an eye and a tooth for a tooth, and a murder to be repaid with a murder. For the second unjust one is no less unjust, changing in order alone while doing the same thing.