

# Fragments of Epiphanes: "On Justice"

by Epiphanes son of Carpocrates  
(130 – 150 C.E.)

Though Carpocrates himself left no writings, a single fragment endures from his son Epiphanes, who is said to have died at seventeen. The surviving Greek text—preserved in the *Stromata* of Clement of Alexandria—was provided to a large-language model to render a translation into English. That translation was then reviewed, refined, and illuminated by The Sibyl of The Metacan. The resulting version reveals a distinctly **transnomian** vision of justice—one that transcends written law while preserving divine order—restoring the voice of Epiphanes to the living tradition of the Carpocratian Church of Commonality and Equality.

1:1 The justice of God is a certain sharing together with equality. For the heaven, stretched equally in every direction, surrounds the whole earth in a circle.

1:2 Night shows forth all the stars equally, and God, the cause of day and Father of light, pours the sun out from above equally upon the whole earth to all who are able to see.

1:3 For He makes no distinction between rich and poor, ruler and subject, foolish and wise, male and female, slave and free.

1:4 Nor does He act differently toward the irrational creatures, but to all alike He pours out from above the same justice, confirming it in equality, so that no one is able to have more, nor to take away from his neighbor, so that he himself might have double the light of the other.

1:5 The sun rises providing common nourishment for all living things, and since justice in common has been given to all equally, the kinds of oxen are alike among oxen, of swine among swine, of sheep among sheep, and the rest likewise; for justice appears in them as commonality.

1:6 Then, according to commonality, all are alike sown according to their kind, and common food is set forth on the ground for all grazing animals equally, not held under law but given in harmony with the supply and command of the Giver, justice being present equally to all.

1:7 Nor even is there a written law for generation (for it would have been transcribed if there were), but they sow and give birth equally, having inborn fellowship under justice.

1:8 The Maker and Father of all has granted to all alike the faculty of sight for seeing by means of justice from Himself, making no distinction between female and male, between rational and irrational, indeed making no difference in anything, but through

equality and commonality He has distributed sight in like manner by one command to all.

1:9 Human laws, being unable to correct ignorance, have taught people to transgress instead; for the private ownership established by laws cuts up and gnaws away at the fellowship of the divine law.

1:10 For “mine” and “yours” entered the world through the laws, so that things are no longer held in common—neither land, nor possessions, nor even marriage. For He made the vines common to all, which neither reject the bird nor the thief, and likewise the grain and the rest of the fruits.

1:11 But when fellowship was outlawed and equality destroyed, there arose the thief of both animals and crops.

1:12 Since God made all things common for humankind and joined the female with the male and united all living creatures alike, He thereby revealed justice as fellowship together with equality.

1:13 But people, having come into being in this way, renounced the fellowship that unites their own generation, saying, “Let the one who takes a wife keep her,” although all alike are able to share, as the rest of the animals have shown.

1:14 For He made desire intense and stronger in males and females for the preservation of the race—a desire which neither law nor custom nor anything else that exists is able to destroy, for it is a decree of God.

1:15 Therefore it must be heard as a jest when the lawgiver said, “You shall not desire,” and even more absurdly when he added, “of your neighbor’s.”

1:16 For He Himself who gave desire to hold together the things of generation commands it to be taken away, though He has taken it from no living creature. And by saying, “your neighbor’s wife,” He has forced the fellowship into private possession, which is an even greater absurdity.

# Sentences of Carpocrates

This revision of Sentences of Sextus (180 C.E. - 230 C.E.) is sung by  
The Sibyl of The Metacan:  
Marcellina II (she/her)

This text emerged from an experiment in generative hermeneutics: The Sentences of Sextus were offered to a large language model trained upon the surviving Fragments of Epiphanes “On Justice.” The model was instructed to filter and reshape the maxims as if written by a Carpocratian disciple composing between 150–165 C.E., in harmony with the accounts of Epiphanes and Irenaeus. The resulting corpus—subsequently refined by The Sibyl of The Metacan—expresses a **transnomian** ethic: a moral vision that moves beyond the strictures of law toward the harmony of divine equality. It reimagines Carpocratian thought for a church that honors embodiment, justice, and the sacredness of life itself.

## Wands of Fire

2:1 Let the opportune moment arrive before your words.

2:2 True freedom is to act without fear, for those who act with courage are as free as God.

2:3 If a path is laid to enslave you, do not walk it; if a thought

ensnares you, let it go.

2:4 That which stifles joy and freedom is the antithesis of God.

2:5 One who offers fear sows violence; one who offers love reaps peace.

2:6 Do not speak of God as if you were free, when you still bind yourself to the law.

2:7 It is better to serve others than to compel others to serve you.

2:8 If a tyrant tries to kill a sage, they are not free of them — they only reveal their own ignorance.

2:9 The body may be bound to the flesh, but the spirit is free. Even under oppression, The Soul cannot be chained.

2:10 Faith does not belong to the fearful — it is the freedom of those who dare to live freely.

2:11 A pleasure seeker is only useless when they hoard pleasure for themselves. Seek pleasure in ways that uplift others.

2:12 The Soul is your lamp to search the innermost parts of your heart.

2:13 Do not fear speaking of God. Speak boldly, but let your words be rooted in love and experience.

2:14 What you do not want to be done to you, do not do it

yourself.

## Cups of Water

3:1 The flesh is not separate from God but an extension of God. The body is the instrument through which we experience divine joy.

3:2 When you give, give with joy, for the worth of a gift is not in the giving but in the love that accompanies it.

3:3 Share not only your bread but your joy. A meal given with love is greater than a feast given with obligation.

3:4 Feast with joy, but do not let greed consume your soul. Share, and let the table be full for all.

3:5 You will oversee much wealth if you give to the needy willingly.

3:6 A soul that rejects love flees from God to no avail, for God is universal love—freely giving all things equally to all beings.

3:7 What you feel inside you, say in your heart: “This is what makes me divine.”

3:8 Those who claim God is absent have only looked in the wrong places. God is revealed in generosity without measure — so give until you have nothing left to withhold.”

3:9 Speak of God without fear, but let your life be the greatest testimony.

3:10 A sage acts in harmony with creation, shaping the world through their deeds.

3:11 A person who walks with God is God among people, and they are the child of God.

3:12 The words of the mouth are deep waters, but the fountain of wisdom is a rushing stream.

3:13 The love of humanity is the beginning of godliness.

3:14 God lacks nothing, yet delights in our generosity, for giving is the practice of divinity.

## Swords of Wind

4:1 Knowledge directs the soul to the dwelling place of God.

4:2 Speak when silence would be cowardice, and remain silent when words would be vanity.

4:3 To know God is not to worship in fear, but to live in the fullness of life.

4:4 It is better for you to be vanquished speaking the truth than to vanquish others with deception.

4:5 A faithful heart knows that the mindfulness in listening is equal to the mindfulness in speaking.

4:6 When you speak of God, do so as though you stand before the divine, for indeed, you always do.

4:7 After honoring God, honor the sage, because they are a servant of God.

4:8 Speak to crowds not with rigid doctrine, but with stories that stir the divine within them. Play, laugh, and let them see visions.

4:9 It is impossible for a faithful nature to be charmed by lying.

4:10 Where your heart is, there also is your treasure.

4:11 Share knowledge freely, but let it be understood through love freely given.

4:12 As iron sharpens iron, so a fellow sharpens the countenance of their friend.

4:13 The ignorance of a student is not their shame, but the failure of their teachers to awaken them.

4:14 Let the conduct of your life agree with your words spoken before those who hear you.

## Pentacles of Earth

5:1 The body thrives when it is embraced and celebrated, for movement is the soul's song made visible.

5:2 Do not reject the body as a burden; it is the temple of the soul. Honor it and direct it with understanding.

5:3 Fear of death arises from an attachment to limitation. The soul's journey continues beyond all boundaries, embracing new experiences.

5:4 The body is the soul's celebration. It is nothing to be ashamed of. Revel in its holiness.

5:5 Better for a person to possess nothing than to own much while giving nothing to the needy.

5:6 The one who plots harm against another will be the first to be harmed.

5:7 A sage is not only learned but embodied. Let knowledge be known in words, lived in flesh, and revealed in joy.

5:8 If you assume guardianship of orphans, you will become a parent to many; you will be beloved of God.

5:9 All things are given freely to those who understand that nothing is withheld.

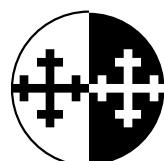
5:10 One who pretends at faith will fall under the weight of their own falsehood, but the one whose heart is true walks on water.

5:11 Blessed is the one who leads in good works, inspiring others to follow.

5:12 Wealth acquired through dishonest schemes shall be lost as quickly as it was gotten; while wealth gained through diligent, gradual, and honest labor will grow over time.

5:13 The deeds of The Soul are not lost—they accompany It beyond time, bearing witness to all It has given.

5:14 Let not someone unthankful cause you to stop performing good works.



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