

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 The Father is, at its root, a fellowship grounded in equality. Consider the heavens: stretched equally in every direction, the sky encircles the whole earth in one unbroken arc.

1:2 Night reveals its stars to all without distinction. Day by day, the sun pours The Father's light from above upon the earth equally, for every creature capable of sight.

1:3 The light does not discriminate. It does not sort the rich from the poor, the ruler from the ruled, the foolish from the wise, female from male, free person from slave.

1:4 Nor does the light withhold itself from creatures without reason. For the good and the wicked alike, The Father upholds this justice — no one is permitted to hold more light than another, or to steal light from a neighbor in order to hoard it for themselves.

1:5 The sun rises providing nourishment for all living creatures in common. Each species reproduces after its own kind: cattle as cattle, pigs as pigs, sheep as sheep, and so with everything else. This is justice made manifest.

1:6 All things are sown equally according to their kind. Common food is made available to all without restraint — held under no law, distributed in harmony through the provision of The Father. Justice simply attends all alike.

1:7 The laws of procreation have never been inscribed on any tablet — and so they cannot be repealed. All creatures sow and reproduce equally, possessing a fellowship that is not legislated but innate, born of justice itself.

1:8 The Ten Commandments, however, incapable of correcting human error, have instead taught them transgression. The particularity of these commandments — the insistence on the specific, the exclusive, the proprietary — has cut apart and gradually eroded the fellowship that The Father has established.

1:9 The notions of "mine" and "yours" crept into the world through The Ten Commandments, so that what was held in common is no longer enjoyed in common: neither land nor possessions.

1:10 Once this fellowship was violated, once equality was broken, the

world acquired something new: the thief.

1:11 The Father made all things with commonality in mind. In doing so, he revealed justice as fellowship with equality.

1:12 And still, this justice is denied in the very act that brings new life into the world. They say: 'you shall not commit adultery' — even though all creatures are capable of sharing, as the rest of the animals plainly demonstrate.

1:13 The Father, through His Wisdom, made desire intense and vigorous in males and females for the continuation of the species. There is no law; no custom; no thing that can extinguish desire, for desire is a decree of God!

1:14 Therefore the Tenth Commandment is the most absurd of them all: "You shall not desire of your neighbor's wife." What a joke!

1:15 Who was it that gave us desire to sustain us in the first place? Who is it now that commands it to be taken away? Why have they not taken it away from any other living creature? Who would force the logic of private property onto a person that, by nature, belongs to no one? A thief, no doubt.

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.

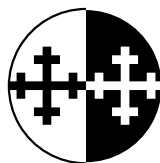
5:10 One who pretends at faith will fall under the weight of their own falsehood, but the one whose heart is true walks on water.

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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