

## Le Traité sur la résurrection (NH I,4)

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Belief in the resurrection is at the heart of the Christian faith. It was, however, the object of questions and discussions among the adepts of the new faith even though they were not known as Christians, as the First Letter of Paul to the Corinthians shows. These discussions concerning the belief in life after death continued through the 2nd and 3rd centuries, as is shown by the different treatises dedicated to it. It is in this tradition that the *Treatise on the Resurrection* of Nag Hammadi codex I is situated.

Presented as a document addressed by a master to his disciple Rheginos, although one that lacks the address which would normally be found at the beginning of a letter, this text is a small, eight-page didactic treatise that resembles the form of the philosophical discussion or diatribe. Here, the resurrection is first presented as rooted in the incarnation, death, and resurrection of the Lord, who draws his followers to himself like the sun draws its rays (45,36-40). It can not be found in the philosophical discussion, but in the faith in the Lord's resurrection. The form of this resurrection is expressed in terms of the separation of the interior man at the time of death from the physical body, in order to put on a garment of light. The faithful, however, participate by means of faith from the present to the resurrection of the Lord (45,24-40), a doctrine that is explicitly expressed in the *Gospel of Phillip* (56,15-19). The author is certainly a Christian, and his faith is firmly rooted in the New Testament. Nevertheless, the text does reveal certain typical characteristics of Valentinism, such as the belief that the resurrection has already arrived, as well as the notion that the pre-existing Pleroma requires a restoration after a deficiency.