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TEXTUAL SIGNS

Small strokes above the line indicate line divisions. Every fifth line a small number is inserted in place of the stroke; the frequency of these numbers, however, may vary in tractates which are quite fragmentary. A new page is indicated with a number in bold type. When the beginning of a new line or page coincides with the opening of a paragraph, the line divider or number is placed at the end of the previous paragraph.

- [] Square brackets indicate a lacuna in the manuscript. When the text cannot be reconstructed, three dots are placed within the brackets, regardless of the size of the lacuna; a fourth dot, if appropriate, may function as a period. An exception to this rule is the occasional use of a different number of dots to estimate the extent of the missing portion of a proper noun. In a few instances the dots are used without brackets to indicate a series of Coptic letters which do not constitute a translatable sense unit. A bracket is not allowed to divide a word, except for a hyphenated word or a proper noun. Other words are placed entirely inside or outside the brackets, depending on the certainty of the Coptic word and the number of Coptic letters visible.
- < > Pointed brackets indicate a correction of a scribal omission or error. The translator has either inserted letters unintentionally omitted by the scribe, or replaced letters erroneously inserted with what the scribe presumably intended to write.
- { } Braces indicate superfluous letters or words added by the scribe.
- () Parentheses indicate material supplied by the editor or translator. Although this material may not directly reflect the text being translated, it provides useful information for the reader.

INTRODUCTION

by

JAMES M. ROBINSON

1. *The Stance of the Texts*

The Nag Hammadi library is a collection of religious texts that vary widely from each other as to when, where, and by whom they were written. Even the points of view diverge to such an extent that the texts are not to be thought of as coming from one group or movement. Yet these diversified materials must have had something in common which caused them to be chosen by those who collected them. The collectors no doubt contributed to this unity by finding in the texts hidden meanings not fully intended by the original authors. After all, one of them, the *Gospel of Thomas*, begins with a word to the wise: "Whoever finds the interpretation of these sayings will not experience death." Thus the texts can be read at two levels: what the original author may have intended to communicate and what the texts may subsequently have been taken to communicate.

The focus that brought the collection together is an estrangement from the mass of humanity, an affinity to an ideal order that completely transcends life as we know it, and a life-style radically other than common practice. This life-style involved giving up all the goods that people usually desire and longing for an ultimate liberation. It is not an aggressive revolution that is intended, but rather a withdrawal from involvement in the contamination that destroys clarity of vision.

As such, the focus of this library has much in common with primitive Christianity, with eastern religions, and with holy men of all times, as well as with the more secular equivalents of today, such as the counter-culture movements coming from the 1960's. Disinterest in the goods of a consumer society, withdrawal into communes of the like-minded away from the bustle and clutter of big-city distraction, non-involvement in the compromises of the political process, sharing an in-group's knowledge both of the disaster-course of the culture and of an ideal, radical alternative not commonly known—all this in modern garb is the real challenge rooted in such materials as the Nag Hammadi library.

"The sun ²⁰ and the moon will give a fragrance to you, together with the air and ' the spirit and the earth and the water. For if the sun does not ' shine upon these bodies, they will wither and perish ' just like weeds or grass. If ' the sun shines on (the weeds), it prevails and chokes ²⁵ the grapevine; but if the grapevine ' prevails and shades those weeds ' [and] all that other brush growing alongside and ' [spreads] and flourishes, it alone ' inherits the land in which it grows ³⁰ and dominates every place it shaded. ' And then when it grows up, it dominates all the land ' and is bountiful for its master, and it pleases him ' even more, for he would have suffered great pains ' on account of these plants until he uprooted them. But the ³⁵ grapevine alone removed them and choked ' them, and they died and became like the soil."

Then ' Jesus continued and said, "[Woe to ' you], for you did not receive the doctrine, and those who are [ignorant] ' will labor at preaching [instead of you], ⁴⁰ and [you] are rushing into [profligacy. ' Yet there are some who have been] sent down to [rescue ' all those whom] you killed daily ¹⁴⁵ in order that they might rise from death.

"Blessed are you ' who have prior knowledge of the stumbling blocks and who ' flee alien things.

"Blessed are you who are reviled ' and not esteemed on account of the love ⁵ their Lord has for them.

"Blessed are ' you who weep and are oppressed by ' those without hope, for you will be released from ' every bondage.

"Watch and pray that you not come to be ' in the flesh, but rather that you come forth from the bondage of the bitterness ¹⁰ of this life. And as you pray, ' you will find rest, for you have left behind the suffering and the disgrace. ' For when you come forth from the sufferings and ' passion of the body, you will receive rest ' from the Good One, and you will reign with the King, ¹⁵ you joined with him and he with you, from now on, ' for ever and ever. Amen."

The Book of Thomas '
the Contender writing '
to the Perfect. ²⁰

* * * * *

Remember me also, my brethren, '
[in] your prayers: '
Peace to the Saints '
and the Spiritual.

THE GOSPEL OF THE EGYPTIANS (III, 2 AND IV, 2)

Introduced and translated by

ALEXANDER BÖHLIG and FREDERIK WISSE

The so-called *Gospel of the Egyptians*, existing in two versions among the tractates in the Nag Hammadi library, is not related to the well-known apocryphal *Gospel of the Egyptians*. The Coptic *Gospel of the Egyptians*, also entitled "The Holy Book of the Great Invisible Spirit," is an esoteric tractate representing mythological Gnosticism; in fact, the tractate may very well be described as a work in which Sethian Gnostics portrayed their salvation history. The author of the *Gospel of the Egyptians* is supposedly the mythological, heavenly Seth. Indeed, since Seth was made the father of the seed of the primal Father, is it not reasonable for the Gnostics to maintain that the primal Father also inspired him to write a holy book?

The tractate is divisible into four main sections. The first section (III 40, 12-55, 16 = IV 50, 1-67, 1) deals with the origin of the heavenly world: from the supreme God, dwelling in solitary height as the transcendent Great Invisible Spirit, there evolves and emanates a series of glorious beings, from the mighty trinity of Father, Mother Barbelo, and Son, through the pleroma of heavenly powers, to Adamas' great son Seth, the father and savior of the incorruptible race. The second section (III 55, 16-66, 8 = IV 67, 2-78, 10) discusses the origin, preservation, and salvation of the race of Seth: because of the arrogance and hostility of Saklas and the Archons, Seth comes from heaven, puts on Jesus as a garment, and accomplishes a work of salvation on behalf of his children. The third section (III 66, 8-67, 26 = IV 78, 10-80, 15) is hymnic in character; and the fourth section (III 68, 1-69, 17 = IV 80, 15-81, end) contains a concluding account of the Sethian origin and transmission of the tractate.

Thus, in a manner analogous to that in which the New Testament gospels proclaim the life of Jesus, the *Gospel of the Egyptians* presents the life of Seth. His pre-history, the origin of his seed, the preservation of his seed by the heavenly powers, the coming of Seth into the world, and his work of salvation, especially through baptism, are proclaimed with drama and praise.

The following translation is based primarily on the text of Codex III; the more fragmentary (though probably more reliable) text of Codex IV has been utilized for the missing pages 45-48, and the main corrupt passages of Codex III.

THE GOSPEL OF THE EGYPTIANS

III 40, 12-44, 28

IV 55, 20-60, 30

III 49, 1-69, 20

The [holy] book [of the Egyptians] ' about the great invisible [Spirit, the] Father ' whose name cannot be uttered, [he who came] ¹⁵ forth

from the heights of [the perfection, the] light ' of the light of the [aeons of light], ' the light of the [silence of the] providence ' <and> the Father of the silence, the [light] ' of the word and the truth, the light [of the 41 incorruptions, the] infinite light, ' [the] radiance from the aeons of light ' of the unrevealable, unmarked, ' ageless, unproclaimable Father, ⁵ the aeon of the aeons, Autogenes, ' self-begotten, self-producing, alien, ' the really true aeon.

Three ' powers came forth from him; ' they are the Father, the Mother, (and) the Son, ¹⁰ from the living silence, what came forth from ' the incorruptible Father. These came ' [forth from] the silence of the unknown Father. '

[And] from that place ' Domedon Doxomedon came [forth, ¹⁵ the aeon of] the aeons and the [light ' of] each one of [their] powers. ' [And] thus the Son came ' [forth] fourth; the Mother [fifth; ' the Father] sixth. He was ²⁰ [...] but unheralded; ' [it is he] who is unmarked among ' all [the powers], the glories, and the ' [incorruptions].

From that place ' the three powers [came] forth, ⁴² the three ogdoads that [the Father ' brings] forth, in silence with his providence, ' from his bosom, i.e. ' the Father, the Mother, (and) the Son. ⁵

The <first> ogdoad, because of which ' the thrice-male child came forth, ' which is the thought, and [the] word, ' and the incorruption, and the eternal ' [life], the will, the mind, ¹⁰ and the foreknowledge, the androgynous ' Father.

The second ' ogdoad-power, the Mother, the virginal Barbelon ' epititioch[...]ai, memeneaimen[...] who] ¹⁵ presides over the heaven, karb[...] ' the uninterpretable power, ' the ineffable Mother. [She originated] ' from herself [...]; ' she came forth; [she] ²⁰ agreed with the Father [of the] silent ' [silence].

The third ogdoad-[power], ' the Son of the [silent silence], ' and the crown of the silent silence, [and] ' the glory of the Father, and the virtue [of the 43 Mother. He] brings forth from the bosom ' the seven powers of the great ' light of the seven voices, and the word ' [is] their completion.

These are the three ⁵ [powers], the three ogdoads that the Father ' [through] his providence brought ' [forth] from his bosom. He brought them ' [forth] at that place.

Domedon ' Doxomedon came forth, ¹⁰ the aeon of the aeons, and the ' [throne] which is in him, and the powers ' [which surround] him, the glories and the ' [incorruptions. The] Father of the great light ' [who came] forth from the silence, he is ¹⁵ [the great] Doxomedon-aeon

in which ' [the thrice]-male child rests. ' And the throne ' of his [glory] was established [in it, ' this one] on which his unrevealable name ²⁰ [is inscribed], on the tablet ' [...] one is the word, the [Father ' of the light] of everything, he ' [who came] forth from the silence, while he rests ' in the silence, he whose ⁴⁴ name [is] in an [invisible] symbol. [A] ' hidden, [invisible] mystery ' came forth iiii[iiiiiiiiiiiiiiii]iii ' eeeeeeeeeeeee-
eeeeeeee[ee o] ' oooooooooooooooooooooooooo uu[uuu] ' uuuuuuuuuuuuuuuuu
eeee'ecccccccccccccccc aaaaaa[aaaa] ' aaaaaaaaaa oöööööööööö[ö] ' öö-
öööööööööö.

And [in this] ¹⁰ way the three powers gave praise to the [great], ' invisible, unnameable, ' virginal, uncallable Spirit, and [his] ' male virgin. They asked [for a] ' power. A silence of living silence ¹⁵ came forth, namely [glories] and ' incorruptions in the aeons [...] aeons] ' myriads added [on ..., the] ' three males, [the three] ' male offspring, the [male] races (IV 55, 5-7 adds: the [glories of the Father, ' the] glories of the great [Christ and ' the] male offspring, the [races]) ²⁰ filled the great Doxomedon-[aeon with] ' the power of the word of the [whole pleroma]. '

Then the thrice-male [child of the great] ' Christ whom the [great] invisible ' Spirit had anointed—he [whose] ²⁵ power [was called] Ainon—gave [praise to] ' the great invisible Spirit [and his] ' male virgin Yoel, [and] ' the silence of silent silence, and the [greatness] IV 55 ²⁰ that [...] ' ineffable. [...] ' ineffable [...] ' unanswerable and ' uninterpret-able, the ²⁵ first one who has [come forth], ' and (who is) unproclaimable, [...] 56 which is wonderful ' [...] ineffable ' [...], he who has ' all the greatnesses [of] greatness ⁵ [of] the silence [of] silence at ' that [place]. The thrice-[male ' child] brought ' praise and asked [for a ' power] from the [great, ¹⁰ invisible, virginal] ' Spirit.

Then there ' appeared at [that] place ' [...] who [...] ' who] sees [glories ¹⁵ [...] treasures in a [...] ' invisible] ' mysteries to [...] ' of the silence ' [who is the male] virgin ²⁰ [Yoel].

Then ' [the child of the] child ' Esephech [appeared]. '

And [thus] he was completed, ' namely, the [Father, the] Mother, the [Son], ²⁵ the [five] seals, the ' unconquerable power which [is] ' the great [Christ] of all the incorruptible 57 ones. [...] ' holy [...] ' the end, [the] incorruptible [...] ' and [...], ⁵ they are powers [and glories ' and] incorruptions [...] ' they came forth [...]. ¹³ This one brought [praise] ' to the unrevealable, ¹⁵ hidden [mystery ... ' the] hidden [...] ²¹ him in the [...] ' and] the aeons [...] thrones, ' [...] and ' each one [...] ²⁵ myriads of [powers] ' without number surround [them, 58 glories] and ' incorruptions [...] and they ' [...] of] the Father, ' [and] the [Mother,

and] the Son, and ⁵ [the] whole [pleroma] which I [mentioned] ' before, [and the] five seals ' [and the mystery] of ' [mysteries]. They [appeared ... ¹³ who] presides [over ' ...] and the aeons [of ¹⁵ ... really] ' truly [...] and the [...] ¹⁸ eternal [...] ²¹ and the ' [really] truly [eternal] aeons. '

Then [providence came forth ' from silence], and the [living silence ²⁵ of] the Spirit, [and] ' the Word [of] the Father, and [a] ' light. [She ... the five] ⁵⁹ seals which [the Father brought] ' forth from his bosom, and she passed [through] ' all the aeons which I mentioned ' before. And she established ⁵ thrones of glory [and myriads] ' of angels [without] number ' [who] surrounded them, [powers ' and incorruptible] glories, who ' [sing] and give glory, all giving ¹⁰ praise with [a single voice], ' with one accord, [with ' one] never-silent [voice ... ' to] the Father, and the [Mother, ' and the] Son [...] and ¹⁵ all the] pleromas [that I] ' mentioned [before], who is [the ' great] Christ, who is from [silence, ' who] is the [incorruptible] child ' Telmael Telmachael ²⁰ [Eli Eli] Machar Machar ' [Seth, the] power which really truly lives, ' [and the] male ' [virgin] who is with [him], Youel, ' [and] Esephech, [the] holder of glory, ²⁵ the [child] of the child ' [and the crown of] his glory ' [...] of the five ' seals, [the] pleroma [that ' I mentioned before].

There ⁶⁰ the great self-begotten ' living [Word came forth, ' the] true [god], the ' unborn physis, he whose ⁵ name I shall tell, saying, ' [...]aia[....]thaōthōsth[...], ' who [is the] son of the [great] ' Christ, who is the son [of ' the] ineffable silence, [who] ¹⁰ came forth from the great [invisible] ' and incorruptible [Spirit]. ' The [son] of the silence and [silence] ' appeared [...] ¹⁵ invisible ... ' man ' and the] treasures [of] his glory. [Then] ' he appeared in the revealed [...]. ' And he [established] ²⁰ the four [aeons]. ' With a word [he] established ' them.

He brought [praise] ' to the great, [invisible], ' virginal Spirit, [the silence] ²⁵ of the [Father] in a silence [of the] ' living silence [of silence, ' the] place where the man rests. ' [...] ' through [...]. ³⁰

Then there came forth [at (or: from)] III ⁴⁹ that [place] the cloud ' [of the] great light, the living ' power, the mother of the holy, incorruptible ones, ' the great power, the Mirothoe. ⁵ And she gave birth to him whose name ' I name, saying, ien ' ien ea ea ea, three times. IV ⁶¹ ⁸

For this one, [Adamas], ' is [a light] which radiated [from ¹⁰ the] light; he is] the eye of the [light]. ' For [this is] the first man, III ⁴⁹ ¹⁰ he through whom ' and to whom everything became, ' (and) without whom nothing became. ' The unknowable, ' incomprehensible Father came forth. He ¹⁵ came down from above ' for the annulment of the deficiency.

Then ' the great Logos, the divine Autogenes, ' and the incorruptible man ' Adamas mingled with each other. ²⁰ A Logos of man came into being. ' However, the man ' came into being through a word.

He ' gave praise to the great, invisible, ' incomprehensible, virginal ²⁵ Spirit, and the male virgin, ' and the thrice-male child, ⁵⁰ and the male [virgin] ' Youel, and Esephech, the holder of glory, ' the child of the child and ' the crown of his glory, and the great ⁵ Doxomedon-aeon, and ' the thrones which are in him, and the ' powers which surround him, the glories and ' the incorruptions, and their whole pleroma ' which I mentioned before, ¹⁰ and the ethereal earth, the ' receiver of God, where ' the holy men of the ' great light receive shape, ' the men of the Father ¹⁵ of the silent, living silence, the Father ' and their whole pleroma as ' I mentioned before.

The ' great Logos, ' the divine Autogenes, and ²⁰ the incorruptible man Adamas gave praise, ' (and) they asked for a power and ' eternal strength for the Autogenes ' for the completion of the ' four aeons, in order that, ²⁵ through them, there may appear ⁵¹ [...] the glory and the power ' of the invisible Father of ' the holy men of the great light ' which will come to the world ⁵ which is the image of the night. The incorruptible ' man Adamas asked for them ' a son out of himself, in order ' that he (the son) may become father of the ' immovable, incorruptible race, so ¹⁰ that, through it (the race), the silence ' and the voice may appear, ' and, through it, ' the dead aeon may raise itself, so that ' it may dissolve.

And thus ¹⁵ there came forth, from above, the power ' of the great light, the ' Manifestation. She gave birth to the four great ' lights: Harmozel, Oroiael, ' Davithe, Eleleth, ²⁰ and the great incorruptible Seth, the son ' of the incorruptible man ' Adamas.

And thus ' the perfect hebdomad which ' exists in hidden mysteries became complete. ⁵² When she [receives] the [glory] ' she becomes eleven ' ogdoads.

And the Father nodded approval; ' the whole pleroma of the ⁵ lights was well pleased. ' Their consorts came forth ' for the completion of the ogdoad of ' the divine Autogenes: the ' Grace of the first light ¹⁰ Harmozel, the Perception of the second ' light Oroiael, the Understanding ' of the third light ' Davithe, the Prudence of the ' fourth light Eleleth. This ¹⁵ is the first ogdoad of the ' divine Autogenes.

And ' the Father nodded approval; the whole pleroma ' of the lights was well pleased. ' The <ministers> came forth: ²⁰ the first one, the great ' Gamaliel (of) the first great ' light Harmozel, and the great '

Gabriel (of) the second great ' light Oroiael, and the great ²⁵ Samlo of the great light Davithe, ' and the great Abrasax of 53 [the great light] Eleleth. And ' [the] consorts of these came forth ' by the will of the good pleasure ' of the Father: the Memory of the great one, ⁵ the first, Gamaliel; the Love ' of the great one, the second, Gabriel; ' the Peace of the third one, the great ' Samblo; the eternal Life ' of the great one, the fourth, Abrasax. ¹⁰ Thus were the five ogdoads completed, ' a total of forty, ' as an uninterpretable power.

Then ' the great Logos, the Autogenes, ' and the word of the pleroma ¹⁵ of the four lights, gave ' praise to the great, invisible, ' uncallable, virginal Spirit, ' and the male virgin, ' and the great Doxomedon-aeon, ²⁰ and the thrones which are in ' them, and the powers which surround them, ' glories, authorities, ' and the powers, <and> the thrice-male ' child, and the male virgin ²⁵ Youel, and Esephech, 54 the holder of glory, [the child] ' of the child and the crown of [his] ' glory, the whole pleroma, and ' all the glories which are there, the ⁵ infinite pleromas <and> the ' unnameable aeons, in ' order that they may name the Father ' the fourth with the incorruptible ' race, (and) that they may call the seed ¹⁰ of the Father the seed of the great ' Seth.

Then everything shook, ' and trembling took hold of the incorruptible ' ones. Then the three male ' children came forth ¹⁵ from above down ' into the unborn ones, and the ' self-begotten ones, and those who were begotten ' in what is begotten. ' The greatness came forth, the ²⁰ whole greatness of the great Christ. He ' established thrones in glory, ' myriads without number, ' in the four aeons around them, ' myriads without number, ²⁵ powers and glories 55 and incorruptions. And they came ' forth in this way.

And ' the incorruptible, spiritual ' church increased in the four ⁵ lights of the great, living Autogenes, ' the god of truth, praising, ' singing, (and) giving glory with one voice, ' with one accord, with a mouth ' which does not rest, to the Father, and ¹⁰ the Mother, and the Son, and their whole ' pleroma, just as I mentioned <before>. ' The five seals which possess the myriads, and ' they who rule over the aeons and they who ' bear the glory of the leaders ¹⁵ were given the command to reveal ' to those who are worthy. Amen.

Then the great ' Seth, the son of the incorruptible ' man Adamas, gave praise ' to the great, invisible, uncallable, ²⁰ unnameable, virginal ' Spirit, and the <male virgin, and the thrice-male child, and the male> ' virgin Youel, and Esephech, ' the holder of glory, and the ' crown of his glory, the child of the child, 56 and the great Doxomedon-aeons, '

and the pleroma which I mentioned ' before; and he asked for his seed. '

Then there came forth from that place ⁵ the great power of the great ' light Plesithea, the mother of the angels, ' the mother of the lights, the ' glorious mother, the virgin with the ' four breasts, bringing the fruit ¹⁰ from Gomorrah as spring and Sodom, ' which is the fruit of the spring of ' Gomorrah which is in her. She came forth ' through the great Seth.

Then ' the great Seth rejoiced about ¹⁵ the gift which was granted him ' by the incorruptible ' child. He took his seed ' from her with the four breasts, the virgin, ' and he placed it with ²⁰ him in the fourth aeon (or, IV 68, 3: [in] the four aeons), ' in the third great ' light Davithe.

After five ' thousand years the great ' light Eleleth spoke: "Let someone ²⁵ reign over the chaos and Hades." ' And there appeared a cloud 57 [whose name is] hylic Sophia ' [... She] looked out on the parts ' [of the chaos], her face being like ' [... in] her form [...] ⁵ blood. And ' [the great] angel Gamaliel spoke ' [to the great Gabriel], the minister of ' [the great light] Oroiael; ' [he said, "Let an] angel come forth ¹⁰ [in order that he may] reign over the chaos ' [and Hades]." Then the cloud, being ' [agreeable, came forth] in the two monads, ' each one [of which had] light. ' [... the throne], which she had placed ¹⁵ in the cloud [above. ' Then] Sakla, the great ' [angel, saw] the great demon ' [who is with him, Nebr]uel. And they became ' [together a] begetting spirit of the earth. ²⁰ [They begot] assisting angels. ' Sakla [said] to the great ' [demon Neb]ruel, "Let ' [the] twelve aeons come into being in ' [the ...] aeon, worlds ²⁵ [...]" ... the great angel ' [Sakla] said by the will of the Autogenes, 58 "There shall [be] the [...] ' of the number of seven [...]" ' And he said to the [great angels], ' "Go and [let each] ⁵ of you reign over his [world]." ' Each one [of these] ' twelve [angels] went [forth. The first] ' angel is Ath[oth. He is the one] ' whom [the great] generations ¹⁰ of men call [... The] ' second is Harmas, [who] is [the eye of the fire]. ' The third [is Galila. The] ' fourth is Yobel. [The fifth is] ' Adonaio, who is [called] ¹⁵ Sabaoth. The sixth [is Cain, whom] ' the [great generations of] ' men call the sun. The [seventh is Abel]; ' the eighth Akiressina; the [ninth Yubel]. ' The tenth is Harm[upiael. The] ²⁰ eleventh is Arch[ir-Adonin]. ' The twelfth [is Belias. These ' are] the ones who preside over Hades [and the chaos]. '

And after the founding [of the world] ' Sakla said to his [angels], ²⁵ "I, I am a [jealous] god, ' and apart from me nothing has [come into being," since he] 59 trusted in his nature.

Then a voice ' came from on high, saying, ' "The Man exists, and the Son of the Man." ' Because of the descent of the image ⁵ above, which is like its voice in the height ' of the image which has looked out, ' through the looking out of the image ' above, the first creature was ' formed.

Because of this ¹⁰ Metanoia came to be. She received her ' completion and her power by the will ' of the Father and his approval with which he ' approved of the great, incorruptible, ' immovable race of the great, ¹⁵ mighty men of the great Seth, ' in order that he may sow it in the aeons which ' had been brought forth, so that, through her (Metanoia), ' the deficiency may be filled up. ' For she had come forth from above down ²⁰ to the world which is the image of the night. ' When she had come, she prayed for (the repentance of) both the seed ' of the archon of this aeon and <the> authorities ' who had come forth from him, that ' defiled (seed) of the demon-begetting god ²⁵ which will be destroyed, and the seed ⁶⁰ of Adam and the great Seth, ' which is like the sun.

Then the great ' angel Hormos came to prepare, ' through the virgins of the ⁵ corrupted sowing of this aeon, in ' a Logos-begotten, holy vessel, ' through the holy Spirit, ' the seed of the great Seth. '

Then the great Seth came and brought his ¹⁰ seed. And it was sown in the aeons ' which had been brought forth, their number being the amount of ' Sodom. Some say ' that Sodom is the place of pasture ' of the great Seth, which is Gomorrah. ¹⁵ But others (say) that the great Seth took ' his plant out of Gomorrah and ' planted it in the second place ' to which he gave the name Sodom. '

This is the race which came forth through ²⁰ Edokla. For she gave birth through the word ' to Truth and Justice, the origin ' of the seed of the eternal life ' which is with those who will persevere ' because of the knowledge of their emanation. ²⁵ This is the great, incorruptible ' race which has come forth through three ⁶¹ worlds to the world.

And the ' flood came as an example ' for the consummation of the aeon. But it ' will be sent into the world ⁵ because of this race. A conflagration will ' come upon the earth. And grace ' will be with those who belong to the race ' through the prophets ' and the guardians who guard the life ¹⁰ of the race. Because of this race ' famines will occur and plagues. ' But these things will happen because of the ' great, incorruptible race. Because of ' this race temptations will come, ¹⁵ a falsehood of false prophets. '

Then the great Seth saw the activity ' of the devil, and his many ' guises, and his schemes which will come ' upon his incorruptible,

immovable race, ²⁰ and the persecutions of his ' powers and his angels, and their ' error, that they acted against themselves. '

Then the great Seth gave ' praise to the great, uncalleable, ²⁵ virginal Spirit, and the male ⁶² virgin Barbelon, ' and the thrice-male child Telmael ' Telmael Heli Heli Machar ' Machar Seth, the power which really truly ⁵ lives, and the male virgin ' Youel, and Esephech, the ' holder of glory, and the crown of his ' glory, and the great Doxomedon-aeon, ' and the thrones which are in him, and ¹⁰ the powers which surround them, and the whole ' pleroma, as I mentioned before. ' And he asked for guards over his ' seed.

Then there came forth from the great ' aeons four hundred ethereal ¹⁵ angels, accompanied by the great ' Aerosiel and the great Selmechel, to ' guard the great, incorruptible race, ' its fruit, and the great men ' of the great Seth, from the time and ²⁰ the moment of Truth and Justice ' until the consummation of the aeon and its ' archons, those whom the great judges ' have condemned to ' death.

Then the great Seth was ²⁵ sent by the four ' lights, by the will of the Autogenes ⁶³ and the whole pleroma, through ' <the gift> and the good pleasure of the great invisible ' Spirit, and the five seals, ' and the whole pleroma.

He passed through ⁵ the three parousias which I mentioned ' before: the flood, and the conflagration, ' and the judgment of the archons and the powers ' and the authorities, to save her (the race) who went astray, ' through the reconciliation of the world, and ¹⁰ the baptism through a Logos-begotten ' body which the great Seth ' prepared for himself, ' secretly through the virgin, in order that the ' saints may be begotten by the holy Spirit, through ¹⁵ invisible, secret symbols, ' through a reconciliation of the world with the world, ' through the renouncing of the world ' and the god of the thirteen aeons, ' and (through) the convocations of the saints, and ²⁰ the ineffable ones, and the incorruptible bosom, ' and (through) the great light of the Father ' who preexisted with his Providence ' and established through her ' the holy baptism that surpasses ²⁵ the heaven, through the incorruptible, ⁶⁴ Logos-begotten one, even Jesus the living one, even ' he whom the great Seth has ' put on. And through him he nailed the powers ' of the thirteen aeons, and ⁵ established those who are brought forth and ' taken away. He armed them ' with an armor of knowledge of this truth, ' with an unconquerable power ' of incorruptibility.

There appeared to them ¹⁰ the great attendant Yesseus ' Mazareus Yessedekus, the living ' water, and the great leaders, ' James the great

and Theopemptos ' and Isaouel, and they who preside over ¹⁵ the spring of truth, Micheus and Michar ' and Mnesinous, and he who presides over ' the baptism of the living, and the ' purifiers, and Sesengenpharanges, ' and they who preside over the gates of the waters, ²⁰ Micheus and Michar, and they who ' preside over the mountain Seldao and Elainos, ' and the receivers of ' the great race, the incorruptible, ' mighty men <of> the great Seth, the ²⁵ ministers of the four lights, ' the great Gamaliel, the great Gabriel, ' the great Samblo, and the great ⁶⁵ Abrasax, and they who preside over the sun, its ' rising, Olses and Hypneus and ' Heürumaious, and they who preside over the ' entrance into the rest of eternal ⁵ life, the rulers Mixanther ' and Michanor, and they who guard the ' souls of the elect, Akramas and ' Strempsouchos, and the great power ' Heli Heli Machar Machar Seth, and ¹⁰ the great, invisible, uncallable, ' unnameable, virginal ' Spirit, and the silence, and the great light ' Harmozel, the place of the living Autogenes, ' the God of the truth, and <he> who is with ¹⁵ him, the incorruptible man Adamas, ' the second, Oroiael, the place of the great ' Seth, and Jesus, who possesses the life and who came ' and crucified that which is in the law, ' the third, Davithe, the place of the ²⁰ sons of the great Seth, the fourth, ' Eleleth, the place where the souls ' of the sons are resting, ' the fifth, Yoel, who presides over the name ' of him to whom it will be granted to baptize with ²⁵ the holy baptism that surpasses the heaven, ' the incorruptible one.

But from now on ⁶⁶ through the incorruptible man Poimael, ' and they who are worthy of (the) invocation, ' the renunciations of the five seals in ' the spring-baptism, these will ⁵ know their receivers as ' they are instructed about them, and they will ' know them (or: be known) by them. These ' will by no means taste death.

Iē ieus ' ēō ou ēō ōua! Really truly, ¹⁰ O Yesseus Mazareus Yesse-dekeus, ' O living water, O child of the child, ' O glorious name, really truly, ' aiōn o ōn (or: O existing aeon), iiii ēēēē eeee oo'oo uuuu ōōōō aaaa{a}, really ¹⁵ truly, ēi aaaa ōō'ōō, O existing one who sees the aeons! ' Really truly, aee ēēē iiii ' uuuuuu ōōōōōōōō, ' who is eternally eternal, ²⁰ really truly, iēa aiō, in ' the heart, who exists, u aei eis aei, ' ei o ei, ei os ei (or: (Son) forever, Thou art what Thou art, Thou art who Thou art)!

This great name ' of thine is upon me, O self-begotten Perfect one, ' who art not outside me. ²⁵ I see thee, O thou who art invisible ' to everyone. For who will be able ' to comprehend thee in another tongue? Now ⁶⁷ that I have known thee, I have mixed ' myself with the immut-

able. I have armed ' myself with an armor of light; ' I have become light. For the Mother was at ⁵ that place because of the ' splendid beauty of grace. Therefore ' I have stretched out my hands while they were ' folded. I was shaped in the circle ' of the riches of the light which is in ¹⁰ my bosom, which gives shape to the many ' begotten ones in the light into which no complaint ' reaches. I shall declare thy ' glory truly, for I have comprehended ' thee, sou iēs ide aeiō aeie ois, O ¹⁵ aeon, aeon, O God of silence! I ' honor thee completely. Thou art my ' place of rest, O son ēs ēs o e, the ' formless one who exists in the formless ones, ' who exists, raising up the man ²⁰ in whom thou wilt purify me into ' thy life, according to thine imperishable name. ' Therefore the incense of life ' is in me. I mixed it with water ' after the model of all archons, ²⁵ in order that I may live with thee in the peace ' of the saints, thou who existeth really truly ⁶⁸ for ever.

This is the book ' which the great Seth wrote, and placed ' in high mountains on which ' the sun has not risen, nor is it ⁵ possible. And since the days of the prophets, ' and the apostles, and the ' preachers, the name has not at all risen ' upon their hearts, nor is it possible. ' And their ear has not heard it. ¹⁰

The great Seth wrote this book ' with letters in one hundred and thirty ' years. He placed it in the mountain ' that is called Charaxio, ' in order that, at the end of the ¹⁵ times and the eras, by the ' will of the divine Autogenes ' and the whole pleroma, through the gift ' of the untraceable, unthinkable, ' fatherly love, it may ²⁰ come forth and reveal this ' incorruptible, holy race ' of the great savior, and those who ' dwell with them in love, and ' the great, invisible, eternal ²⁵ Spirit, and his only begotten ' Son, and the eternal light, ⁶⁹ and his great, incorruptible ' consort, and the incorruptible ' Sophia, and the Barbelon, and the ' whole pleroma in eternity. ⁵ Amen. '

The Gospel of <the> Egyptians. ' The God-written, holy, secret ' book. Grace, understanding, ' perception, prudence (be) with him ¹⁰ who has written it, Eugnostos the beloved ' in the Spirit—in the flesh ' my name is Gongessos—and my ' fellow lights in incorruptibility, ' Jesus Christ, Son of God, ¹⁵ Savior, Ichthus. God-written (is) ' the holy book of the great, invisible ' Spirit. Amen. '

The Holy Book of the Great '
Invisible Spirit. ²⁰
Amen.