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IN ENGLISH

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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 counterculture 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 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 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 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 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], and [you] are rushing into [profligacy]. Yet there are some who have been sent down to [rescue all those whom] you killed daily 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 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 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, 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.

* * * * * * *

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 mythologizing 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 mythologizing, heavenly Seth. Indeed, since Seth was made the father of the seed of the primal Father, it is 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 plethora of heavenly powers, to Adamas' great son Seth, the father and savior of the incorruptible race. The second section (II 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 (II 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] forth
from the heights of [the perfection, the] light of the light of the aeons of light, of the light of the [silence of the] providence (and) the Father of the silence, the light of the [word of the truth, the light of the incorruptions, the] infinite light, the [radiance from the aeons of light] of the unrevealable, unmarked, ageless, unproclaimable Father, 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, 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, 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 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, 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.

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, and the foreknowledge, the androgynous Father.

The second ogdoad-power, the Mother, the virginal Barbelon epitiitch[...]ai, memeneaimen[...] who presides over the heaven, karb[...] the uninterpretable power, the ineffable Mother. [She originated] from herself; she came forth; she 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 Mother. He brings forth from the bosom of the seven powers of the light of the seven voices, and the word [is] their completion.

These are the three powers, the three ogdoads that the Father brought forth from his bosom. He brought them forth at that place.

Domedon Doxomedon came forth, 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 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 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 name is in an invisible symbol. [A] hidden, invisible mystery came forth unhidden. [The] Father and the aeons, Autogenes, self-begotten, self-producing, alien, the really true aeon.

And in this 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 came forth, namely glories and incorruptions in the aeons and the myriad 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] filled the great Doxomedon-aeon with the power of the word of the [wholepleroma].

Then the thrice-male child of the great Christ whom the great invisible Spirit had anointed—he whose power was called Aion—gave praise to the great invisible Spirit and his male virgin Yoiel, and the silence of silent silence, and the [greatness] IV 55 that is ineffable. [... ] ineffable [... ] unanswerable and interpretable, the first one who has come forth, and (who) is unproclaimable, [... ] which is wonderful [... ] ineffable [... ], he who has all the greatnesses of silence of silence at that place.

The thrice-male child brought praise and asked for a power from the great invisible, virginal Spirit.

Then there appeared at that place [... ] who sees glories [... ] treasures in [... ] invisible mysteries to [... ] of the silence [who is the male] virgin [Yoiel].

Then [the child of the] child Esepechh [appeared].

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

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 8 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 Telmæ Telmachae 20 [Elī Eli] Machar Machar Seth, the] power which really truly lives, [and the male [virgin] who is with [him], Youel, [and] Esephone, [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 9 name I shall tell, saying, ['... ]aia[ ...] thāōthōth[ ...],] 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 [ ...]. 20

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 Spirit, and the male virgin, and the thrice-child, 50 and the male virgin] Youel, and Esephone, the holder of glory, 'the child of the child and 'the crown of his glory, and the great 5 Doxomedi-an-eon, 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, Davith, 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 'ogdoas.

And the Father nodded approval; ' the whole pleroma of the 6 lights was well pleased. ' Their consorts came forth for the completion of the ogdoas of the divine Autogenes: the Grace of the first light Harmozel, the Perception of the second light Oroiael, the Understanding of the third light Davith, the Prudence of the fourth light Eleleth. This 15 is the first ogdoa 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 7 Gamaliel (of) the first great light Harmozel, and the great
Gabriel (of) the second great light Oroiael, and the great Samlo of the great light Davith, 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, the first, Gamaliel; the Love of the great one, the second, Gabriel; the Peace of the third one, the great Samlo; the eternal Life of the great one, the fourth, Abrasax. 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 of the four lights gave praise to the great, invisible, uncallable, virginal Spirit, and the male virgin, and the great Doxomedon-aeon, and the thrones which are in them, and the powers which surround them, glories, authorities, and the powers, and the threcmale child, and the male virgin Youel, and Esepech, 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 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 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 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 whole greatness of the great Christ. He established thrones in glory, myriads without number, in the four aeons around them, myriads without number, powers and glories and incorporeities.

And the incorruptible, spiritual church increased in the four lights of the great, living Autogenes, the god of truth, praising, singing, giving glory with one voice, with one accord, with a mouth which does not rest, to the Father, and 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 bare the glory of the leaders 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, unnameable, virginal Spirit, and the spiritual virgin, and the thrice-child male, and the male virgin Youel, and Esepech, 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 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 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 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 in him in the fourth aeon (or, IV 68, 3: in the four aeons), in the third great light Davith.

After five thousand years the great light Eleleth spoke: "Let someone reign over the chaos and Hades." And there appeared a cloud whose name is hylic Sophia...[She] looked out on the parts of the chaos, her face being like...in her form...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 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 in the cloud above. Then Sakla, the great angel, saw the great demon...who is with him, Nebrijuel. And they became together a begotten spirit of the earth. [They begot] assisting angels. Sakla said to the great demon Nebrijuel, "Let...the twelve aeons come into being in...[the...] aeon, worlds..." 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 of you reign over his world." Each one of these twelve angels went forth. The first angel is Athoeth. He is the one whom the great generations of men call...The second is Harnas, [who] is the eye of the fire. The third is Galitia. The fourth is Yobel. The fifth is Adonaios, who is called 58 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 Harmupiel. The eleventh is Archir-Adonin. The twelfth is Bellas. These are the ones who preside over Hades [and the chaos].

And after the founding of the world Sakla said to his angels, "I, I am a jealous god, and apart from me nothing has come into being," since he 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 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 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, mighty men of the great Seth, in order that he may sow 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 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 which will be destroyed, and the seed of Adam and the great Seth, which is like the sun.

Then the great angel Hormos came to prepare, through the virgins of the 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 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. 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 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. This is the great, incorruptible race which has come forth through three 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 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 of the race. Because of this race famines will occur and plagues. But these things will happen because of this great, incorruptible race. Because of this race temptations will come.

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, 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, uncalled, virginal Spirit, and the male 62 virgin Barbelon, and the thrice-child Telmael Telmael Heli Heli Machar Machar Seth, the power which really truly lives, and the male virgin Youel, and Esephech, the holder of glory, and the crown of his glory, and the great Doxomedonean, and the thrones which are in him, and 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 angels, accompanied by the great Aerosiel and the great Selmehel, to guard the great, incorruptible race, its fruit, and the great men of the great Seth, from the time and 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 sent by the four lights, by the will of the Autogenes 63 and the whole pleroma, through the (the gift) and the good pleasure of the great invisible Spirit, and the five seals, and the whole pleroma.

He passed through 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 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 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 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 the heaven, through the incorruptible, 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 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 the great attendant Yesseus Mazareus Yessedekheus, the living water, and the great leaders, James the great
and Theopemptos and Isaouel, and they who preside over the spring of truth, Micheus and Michar and Mnesinous, and he who presides over the baptism of the living, and the purifiers, and Sesengapharanges, and they who preside over the gates of the waters, 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 ministers of the four lights, the great Gamaliel, the great Gabriel, the great Sambo, and the great Abrasax, and they who preside over the sun, its rising, Oluses and Hypneus and Heurumious, and they who preside over the entrance into the rest of eternal life, the rulers Mixanther and Michanor, and they who guard the souls of the elect, Akramas and Strempouchos, and the power Heli Heli Machar Machar Seth, and 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 the one who is with 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, Davith, the place of the 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 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 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 iēus ēdio ou ēdio ēdou! Really truly, 10 O Yesseus Mazareus Yessendekeus, O living water, O child of the child, O glorious name, really truly, aion o an (or: O existing aeon), iar eēee eee eee oo oo uuuu dōdō aaaa(a), really truly, eia anaa dōdō, O existing one who sees the aeons! Really truly, aee eiiii uuuuuu dōdōdōdōdō, who is eternally eternal, really truly, iēa aii, in the heart, who exists, u ae ei aeai, '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-